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देवीभागवतपुराणम्

Devī Bhāgavata Purāṇa

The Complete Twelve-Skandha Edition

Complete Sanskrit · Roman · English edition

12 skandhas · 318 chapters · 18,389 detected verse markers

About this edition

This edition presents the complete Devī Bhāgavata Purāṇa in twelve skandhas and 318 chapters. Every chapter contains the full Sanskrit reading text, direct Roman transliteration, and Swami Vijñanananda's complete English translation. The web reader and this download consume the same checksum-controlled corpus.

Textual control

The Sanskrit is controlled chapter by chapter from Sanskrit Wikisource, with exact page and revision provenance. Romanization is generated directly from the displayed Devanagari.

English witness

The English is Swami Vijñanananda's complete 1921–23 public-domain translation, controlled against the complete archival OCR. Historic spelling and transliteration are lightly normalized. It is aligned to the Sanskrit at chapter level; no unsupported verse-by-verse equivalence is implied.

Sources

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First Skandha · Chapter 1

On The Questions By S'aunaka And

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Sanskrit

ॐ सर्वचैतन्यरूपां तां आद्यां विद्यां च धीमहि ।
बुद्धिं या नः प्रचोदयात् ॥ १ ॥
शौनक उवाच -
सूत सूत महाभाग धन्योऽसि पुरुषर्षभ ।
यदधीतास्त्वया सम्यक् पुराणसंहिताः शुभाः ॥ २ ॥
अष्टादश पुराणानि कृष्णेन मुनिनानघ ।
कथितानि सुदिव्यानि पठितानि त्वयानघ ॥ ३ ॥
पञ्चलक्षणयुक्तानि सरहस्यानि मानद ।
त्वया ज्ञातानि सर्वाणि व्यासात्सत्यवतीसुतात् ॥ ४ ॥
अस्माकं पुण्ययोगेन प्राप्तस्त्वं क्षेत्रमुत्तमम् ।
दिव्यं विश्वसनं पुण्यं कलिदोषविवर्जितम् ॥ ५ ॥
समाजोऽयं मुनीनां हि श्रोतुकामोऽस्ति पुण्यदाम् ।
पुराणसंहितां सूत ब्रूहि त्वं नः समाहितः ॥ ६ ॥
दीर्घायुर्भव सर्वज्ञ तापत्रयविवर्जितः ।

कथयाद्य महाभाग पुराणं ब्रह्मसम्मितम् ॥ ७ ॥
श्रोत्रेन्द्रिययुताः सूत नराः स्वादविचक्षणाः ।
न शृण्वन्ति पुराणानि वञ्चिता विधिना हि ते ॥ ८ ॥
यथा जिह्वेन्द्रियाह्लादः षड्रसैः प्रतिपद्यते ।
तथा श्रोत्रेन्द्रियाह्लादो वचोभिः सुधियां स्मृतः ॥ ९ ॥
अश्रोत्राः फणिनः कामं मुह्यन्ति हि नभोगुणैः ।
सकर्णा ये न शृण्वन्ति तेऽप्यकर्णाः कथं न च ॥ १० ॥
अतः सर्वे द्विजाः सौम्य श्रोतुकामाः समाहिताः ।
वर्तन्ते नैमिषारण्ये क्षेत्रे कलिभयार्दिताः ॥ ११ ॥
येन केनाप्युपायेन कालातिवाहनं स्मृतम् ।
व्यसनैरिह मूर्खाणां बुधानां शास्त्रचिन्तनैः ॥ १२ ॥
शास्त्राण्यपि विचित्राणि जल्पवादयुतानि च ।
त्रिविधानि पुराणानि शास्त्राणि विविधानि च ।
विताण्डाच्छलयुक्तानि गर्वामर्षकराणि च ।

नानार्थवादयुक्तानि हेतुमन्ति बृहन्ति च ॥ १३ ॥
सात्त्विकं तत्र वेदान्तं मीमांसा राजसं मतम् ।

तामसं न्यायशास्त्रं च हेतुवादाभियन्त्रितम् ॥ १४ ॥
तथैव च पुराणानि त्रिगुणानि कथानकैः ।
कथितानि त्वया सौम्य पञ्चलक्षणवन्ति च ॥ १५ ॥
तत्र भागवतं पुण्यं पञ्चमं वेदसम्मितम् ।
कथितं यत्त्वया पूर्वं सर्वलक्षणसंयुतम् ॥ १६ ॥
उद्देशमत्रेण तदा कीर्तितं परमाद्भुतम् ।
मुक्तिप्रदं मुमुक्षूणां कामदं धर्मदं तथा ॥ १७ ॥
विस्तरेण तदाख्याहि पुराणोत्तममादरात् ।
श्रोतुकामा द्विजाः सर्वे दिव्यं भागवतं शुभम् ॥ १८ ॥
त्वं तु जानासि धर्मज्ञ पौराणीं संहितां किल ।
कृष्णोक्तां गुरुभक्तत्वात् सम्यक् सत्त्वगुणाश्रयः ॥ १९ ॥
श्रुतान्यन्यानि सर्वज्ञ त्वन्मुखान्निःसृतानि च ।

नैव तृप्तिं व्रजामोऽद्य सुधापानेऽमरा यथा ॥ २० ॥
धिक्सुधां पिबतां सूत मुक्तिर्नैव कदाचन ।
पिबन्भागवतं सद्यो नरो मुच्येत सङ्कटात् ॥ २१ ॥
सुधापाननिमित्तं यत् कृता यज्ञाः सहस्रशः ।
न शान्तिमधिगच्छामः सूत सर्वात्मना वयम् ॥ २२ ॥
मखानां हि फलं स्वर्गः स्वर्गात्प्रच्यवनं पुनः ।
एवं संसारचक्रेऽस्मिन् भ्रमणं च निरन्तरम् ॥ २३ ॥
विना ज्ञानेन सर्वज्ञ नैव मुक्तिः कदाचन ।
भ्रमतां कालचक्रेऽत्र नराणां त्रिगुणात्मके ॥ २४ ॥
अतः सर्वरसोपेतं पुण्यं भागवतं वद ।
पावनं मुक्तिदं गुह्यं मुमुक्षूणां सदा प्रियम् ॥ २५ ॥

Roman transliteration

oṃ sarvacaitanyarūpāṃ tāṃ ādyāṃ vidyāṃ ca dhīmahi |
buddhiṃ yā naḥ pracodayāt || 1 ||
śaunaka uvāca -
sūta sūta mahābhāga dhanyo'si puruṣarṣabha |
yadadhītāstvayā samyak purāṇasaṃhitāḥ śubhāḥ || 2 ||
aṣṭādaśa purāṇāni kṛṣṇena muninānagha |
kathitāni sudivyāni paṭhitāni tvayānagha || 3 ||
pañcalakṣaṇayuktāni sarahasyāni mānada |
tvayā jñātāni sarvāṇi vyāsātsatyavatīsutāt || 4 ||
asmākaṃ puṇyayogena prāptastvaṃ kṣetramuttamam |
divyaṃ viśvasanaṃ puṇyaṃ kalidoṣavivarjitam || 5 ||
samājo'yaṃ munīnāṃ hi śrotukāmo'sti puṇyadām |
purāṇasaṃhitāṃ sūta brūhi tvaṃ naḥ samāhitaḥ || 6 ||
dīrghāyurbhava sarvajña tāpatrayavivarjitaḥ |

kathayādya mahābhāga purāṇaṃ brahmasammitam || 7 ||
śrotrendriyayutāḥ sūta narāḥ svādavicakṣaṇāḥ |

na śṛṇvanti purāṇāni vañcitā vidhinā hi te || 8 ||
yathā jihvendriyāhlādaḥ ṣaḍ□rasaiḥ pratipadyate |
tathā śrotrendriyāhlādo vacobhiḥ sudhiyāṃ smṛtaḥ || 9 ||
aśrotrāḥ phaṇinaḥ kāmaṃ muhyanti hi nabhoguṇaiḥ |
sakarṇā ye na śṛṇvanti te'pyakarṇāḥ kathaṃ na ca || 10 ||
ataḥ sarve dvijāḥ saumya śrotukāmāḥ samāhitāḥ |
vartante naimiṣāraṇye kṣetre kalibhayārditāḥ || 11 ||
yena kenāpyupāyena kālātivāhanaṃ smṛtam |
vyasanairiha mūrkhāṇāṃ budhānāṃ śāstracintanaiḥ || 12 ||
śāstrāṇyapi vicitrāṇi jalpavādayutāni ca |
trividhāni purāṇāni śāstrāṇi vividhāni ca |
vitāṇḍācchalayuktāni garvāmarṣakarāṇi ca |

nānārthavādayuktāni hetumanti bṛhanti ca || 13 ||
sāttvikaṃ tatra vedāntaṃ mīmāṃsā rājasaṃ matam |
tāmasaṃ nyāyaśāstraṃ ca hetuvādābhiyantritam || 14 ||
tathaiva ca purāṇāni triguṇāni kathānakaiḥ |
kathitāni tvayā saumya pañcalakṣaṇavanti ca || 15 ||
tatra bhāgavataṃ puṇyaṃ pañcamaṃ vedasammitam |
kathitaṃ yattvayā pūrvaṃ sarvalakṣaṇasaṃyutam || 16 ||
uddeśamatreṇa tadā kīrtitaṃ paramād□bhutam |
muktipradaṃ mumukṣūṇāṃ kāmadaṃ dharmadaṃ tathā || 17 ||
vistareṇa tadākhyāhi purāṇottamamādarāt |
śrotukāmā dvijāḥ sarve divyaṃ bhāgavataṃ śubham || 18 ||
tvaṃ tu jānāsi dharmajña paurāṇīṃ saṃhitāṃ kila |
kṛṣṇoktāṃ gurubhaktatvāt samyak sattvaguṇāśrayaḥ || 19 ||
śrutānyanyāni sarvajña tvanmukhānniḥsṛtāni ca |

naiva tṛptiṃ vrajāmo'dya sudhāpāne'marā yathā || 20 ||
dhiksudhāṃ pibatāṃ sūta muktirnaiva kadācana |
pibanbhāgavataṃ sadyo naro mucyeta saṅkaṭāt || 21 ||
sudhāpānanimittaṃ yat kṛtā yajñāḥ sahasraśaḥ |
na śāntimadhigacchāmaḥ sūta sarvātmanā vayam || 22 ||
makhānāṃ hi phalaṃ svargaḥ svargātpracyavanaṃ punaḥ |
evaṃ saṃsāracakre'smnin bhramaṇaṃ ca nirantaram || 23 ||
vinā jñānena sarvajña naiva muktiḥ kadācana |
bhramatāṃ kālacakre'tra narāṇāṃ triguṇātmake || 24 ||
ataḥ sarvarasopetaṃ puṇyaṃ bhāgavataṃ vada |
pāvanaṃ muktidaṃ guhyaṃ mumukṣūṇāṃ sadā priyam || 25 ||

English translation

1. I meditate on the beginningless Brahmavidya who is Sarvachaitanyarupa, of the nature of all-consciousness; May She stimulate our buddhi to the realisation of That (or who stimulates our buddhi in different directions).

2. S'aunaka said "O highly fortunate Suta! O noble Suta! You are the best of persons; you are blessed inasmuch as you have thoroughly studied all the auspicious Puranas.

3. O sinless one! you have gone through all the eighteen Puranas composed by Krisna Dvaipayana; these are endowed with five excellent characteristics and full of esoteric meanings.

Note The characteristics are to make the mantras reveal to one's own self, to realise, to transfer to others the S’akti, force thereof, to prove the various manifestations of the several effects thereof, etc.

4-5. O Sinless one! It is not that you have read them like a parrot, but you have thoroughly grasped the meaning of them all as you have learnt them from Vyasa himself, the son of Satyavati. Now it is our good merits that you have come at this divine holy excellent Vis'vasan Ksettra (place), free from any defects of the Kali age.

6-10. O Suta! These Munis assembled here are desirous to hear the holy Purana Samhita, that yields religious merits. So describe this to

ns with your mind concentrated. O all-knowing Suta! Live long and be free from the threefold sorrows of existence. O highly fortunate one! Narrate to us the Purana equivalent to the Vedas. O Suta! Those persons that do not hear the Puranas, are certainly deprived by the Creator, though they have apparently the organ of hearing, of the power of tasting the sweet essence of words; because, the organ of hearing is gratified then and then only when it hears the words of the wise men, just as the organ of taste is satisfied then and then only when it tastes the six kinds of rasas (flavour, taste) (sweet, sour, pungent, bitter, salty, and astringent). This is known to all. The serpents that are void of the organ of hearing are enchanted by sweet music; then why should not those persons that have the organs of hearing and are averse to hear the Puranas, be thrown under the category of the deaf?

11-18. O Saumya! Hence all these Brahmins, being distressed with the fear of this Kali, have come here to this Naimisaranya, eager to hear attentively the Puranas, and are staying here with this one object. Time must be spent away anyhow or other; those that are fools while away their times in sports and other evil practices and those that are learned pass away their times in meditating on the S’astras; but these S’astras are too vast and very varied; they contain Jalpas (debates or wrangling discussions to win over the opposite party), Vadas (sound doctrines to arrive at just conclusions), and various Arthavadas (explanations and assertions, recommending Vidhis or precepts by stating the good arising from its proper observance and evils arising from its omission and also by adducing historical instances for its support; praises and eulogies) and filled with many argumentations. And, amongst these S’astras again, the Vedanta is the Sattvik, the Mimamsas are the Rajasik and the Nyaya S’astras with Hetuvadas, are the Tamasik; so the S’astras are varied. Similarly, the Puranas are of three kinds (1) S’attvik,

(2) Rajasik and (3) Tamasik. O Saumya! (one of gentle appearance) you have recited those Puranas endowed with five characteristics

and full of many narratives; of these, the fifth Purana, equivalent to the Vedas and with all the good qualities, the Bhagavata yields Dharma and Kama (religion and desires), gives liberation to those who desire for emancipation and is very wonderful; you mentioned this before but ordinarily; you did not dwell on this specially. Now these Brahmanas are eager to hear gladly this divine auspicious Bhagavata, the best of the Puranas; so kindly describe this in detail.

19-25. O knower of Dharma! By your faith and devotion to your Guru, you have become Sattvik and thus have thoroughly known the Purana Samhitas spoken by Veda Vyas. O Omniscient one! Therefore it is that we have heard many Puranas from your mouth; but we are not satisfied as the Devas are not satisfied with the drinking of the nectar. O Suta! Fie to the nectar even as the drinking of nectar is quite useless in giving Mukti. But hearing the Bhagavata gives instantaneous Mukti from this Samsara or round of birth and death. O Suta! we performed thousands and thousands of Yajhas for the drinking of the nectar (Amrita), but never we got the full peace. The reason being that Yajhas lead to heaven only; on the expiry of the period of punya (good merits, the heavenly life ceases and

one is expelled, as it were from the Heavens. Thus incessant sojourns in this wheel of Samsara, the constant rounds of births and deaths never end. O Knower of every thing! Thus, without Jhana (knowledge, wisdom) Mukti never comes to men, wandering in this wheel of Time (Kalachakra) composed of the three Gunas. So describe this holy Bhagavata, always beloved of the Mumuksas (those that desire Mukti), this secret work yielding liberation, holy and full of all sentiments (rasas).

Thus ends the first chapter of the first Skandha on the questioning about the Purana by Saunaka and other Rishis in the Mahapurana S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Here ends the First Chapter of the First Skandha of S'rimad Devi Bhagavatam on the questions by S'aunaka and other Risis.

Sanskrit source · English chapter witness

First Skandha · Chapter 2

On Questions Put By S'aunaka And

Chapter 2 of 318 · 40 detected Sanskrit verse markers

Sanskrit

सूत उवाच
धन्योऽहमतिभाग्योऽहं पावितोऽहं महात्मभिः ।
यत्पृष्टं सुमहत्पुण्यं पुराणं वेदविश्रुतम् ॥ १ ॥
तदहं सम्प्रवक्ष्यामि सर्वश्रुत्यर्थसम्मतम् ।
रहस्यं सर्वशास्त्राणामागमानामनुत्तमम् ॥ २ ॥
नत्वा तत्पदपङ्कजं सुललितं मुक्तिप्रदं योगिनां ॥
ब्रह्माद्यैरपि सेवितं स्तुतिपरैर्ध्येयं मुनीन्द्रैः सदा ।
वक्ष्याम्यद्य सविस्तरं बहुरसं श्रीमत्पुराणोत्तमं ॥
भक्त्या सर्वरसालयं भगवतीनाम्ना प्रसिद्धं द्विजाः ॥ ३ ॥
या विद्येत्यभिधीयते श्रुतिपथे शक्तिः सदाद्या परा ॥
सर्वज्ञा भवबन्धछित्तिनिपुणा सर्वाशये संस्थिता ।
दुर्ज्ञेया सुदुरात्मभिश्च मुनिभिर्ध्यानास्पदं प्रापिता ॥
प्रत्यक्षा भवतीह सा भगवती सिद्धिप्रदा स्यात्सदा ॥ ४ ॥
सृष्ट्वाखिलं जगदिदं सदसत्स्वरूपं

शक्त्या स्वया त्रिगुणया परिपाति विश्वम् ।
संहृत्य कल्पसमये रमते तथैका
तां सर्वविश्वजननीं मनसा स्मरामि ॥ ५ ॥
ब्रह्मा सृजत्यखिलमेतदिति प्रसिद्धं
पौराणिकैश्च कथितं खलु वेदविद्भिः ।
विष्णोस्तु नाभिकमले किल तस्य जन्म
तैरुक्तमेव सृजते न हि स स्वतन्त्रः ॥ ६ ॥
विष्णुस्तु शेषशयने स्वपितीति काले
तन्नाभिपद्ममुकुले खलु तस्य जन्म ।
आधारतां किल गतोऽत्र सहस्रमौलिः
सम्बोध्यतां स भगवान् हि कथं मुरारिः ॥ ७ ॥
एकार्णवस्य सलिलं रसरूपमेव
पात्रं विना न हि रसस्थितिरस्ति कच्चित् ।
या सर्वभूतविषये किल शक्तिरूपा

तां सर्वभूतजननीं शरणं गतोऽस्मि ॥ ८ ॥
योगनिद्रामीलिताक्षं विष्णुं दृष्ट्वाम्बुजे स्थितः ।

अजस्तुष्टाव यां देवीं तामहं शरणं गतः ॥ ९ ॥
तां ध्यात्वा सगुणां मायां मुक्तिदां निर्गुणां तथा ।
वक्ष्ये पुराणमखिलं शृण्वन्तु मुनयस्त्विह ॥ १० ॥
पुराणमुत्तमं पुण्यं श्रीमद्भागवताभिधम् ।
अष्टादश सहस्राणि श्लोकास्तत्र तु संस्कृताः ॥ ११ ॥
स्कन्धा द्वादश चैवात्र कृष्णेन विहिताः शुभाः ।
त्रिशतं पूर्णमध्याया अष्टादशयुताः स्मृताः ॥ १२ ॥
विंशतिः प्रथमे तत्र द्वितीये द्वादशैव तु ।
त्रिंशच्चैव तृतीये तु चतुर्थे पञ्चविंशतिः ॥ १३ ॥
पञ्चत्रिंशत्तथाध्यायाः पञ्चमे परिकीर्तिताः ।
एकत्रिंशत्तथा षष्ठे चत्वारिंशच्च सप्तमे ॥ १४ ॥
अष्टमे तत्त्वसङ्ख्याश्च पञ्चाशन्नवमे तथा ।

त्रयोदश तु सम्प्रोक्ता दशमे मुनिना किल ॥ १५ ॥
तथा चैकादशस्कन्धे चतुर्विंशतिरीरिताः ।
चतुर्दशैव चाध्याया द्वादशे मुनिसत्तमाः ॥ १६ ॥
एवं सङ्ख्या समाख्याता पुराणेऽस्मिन्महात्मना ।
अष्टादशसहस्रीया सङ्ख्या च परिकीर्तिता ॥ १७ ॥
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥ १८ ॥
निर्गुणा या सदा नित्या व्यापिका विकृता शिवा ।
योगगम्याखिलाधारा तुरीया या च संस्थिता ॥ १९ ॥
तस्यास्तु सात्त्विकी शक्ती राजसी तामसी तथा ।
महालक्ष्मीः सरस्वती महाकालीति ताः स्त्रियः ॥ २० ॥
तासां तिसृणां शक्तीनां देहाङ्गीकारलक्षणः ।
सृष्ट्यर्थं च समाख्यातः सर्गः शास्त्रविशारदैः ॥ २१ ॥
हरिद्रुहिणरुद्राणां समुत्पत्तिस्ततः स्मृता ।

पालनोत्पत्तिनाशार्थं प्रतिसर्गः स्मृतो हि सः ॥ २२ ॥
सोमसूर्योद्भवानां च राज्ञां वंशप्रकीर्तनम् ।
हिरण्यकशिप्वादीनां वंशास्ते परिकीर्तिताः ॥ २३ ॥
स्वायम्भुवमुखानां च मनूनां परिवर्णनम् ।
कालसङ्ख्या तथा तेषां तत्तन्मन्वन्तराणि च ॥ २४ ॥
तेषां वंशानुकथनं वंशानुचरितं स्मृतम् ।
पञ्चलक्षणयुक्तानि भवन्ति मुनिसत्तमाः ॥ २५ ॥
सपादलक्षं च तथा भारतं मुनिना कृतम् ।
इतिहास इति प्रोक्तं पञ्चमं वेदसम्मतम् ॥ २६ ॥
शौनक उवाच
कानि तानि पुराणानि ब्रूहि सूत सविस्तरम् ।

कतिसङ्ख्यानि सर्वज्ञ श्रोतुकामा वयं त्विह ॥ २७ ॥
कलिकालविभीताः स्मो नैमिषारण्यवासिनः ।
ब्रह्मणात्र समादिष्टाश्चक्रं दत्त्वा मनोमयम् ॥ २८ ॥

कथितं तेन नः सर्वान्गच्छन्त्वेतस्य पृष्ठतः ।
नेमिः संशीर्यते यत्र स देशः पावनः स्मृतः ॥ २९ ॥
कलेस्तत्र प्रवेशो न कदाचित् सम्भविष्यति ।
तावत्तिष्ठन्तु तत्रैव यावत्सत्ययुगं पुनः ॥ ३० ॥
तच्छ्रुत्वा वचनं तस्य गृहीत्वा तत्कथानकम् ।
चालयन्निर्गतस्तूर्णं सर्वदेशदिदृक्षया ॥ ३१ ॥
प्रेत्यात्र चालयंश्चक्रं नेमिः शीर्णोऽत्र पश्यतः ।
तेनेदं नैमिषं प्रोक्तं क्षेत्रं परमपावनम् ॥ ३२ ॥
कलिप्रवेशो नैवात्र तस्मात्स्थानं कृतं मया ।
मुनिभिः सिद्धसङ्घैश्च कलिभीतैर्महात्मभिः ॥ ३३ ॥
पशुहीनाः कृता यज्ञाः पुरोडाशादिभिः किल ।
कालातिवाहनं कार्यं यावत्सत्ययुगागमः ॥ ३४ ॥
भाग्ययोगेन सम्प्राप्तः सूत त्वं चात्र सर्वथा ।
कथयाद्य पुराणं हि पावनं ब्रह्मसम्मतम् ॥ ३५ ॥

सूत शुश्रूषवः सर्वे वक्ता त्वं मतिमानथ ।
निर्व्यापारा वयं नूनमेकचित्तास्तथैव च ॥ ३६ ॥
त्वं सूत भव दीर्घायुस्तापत्रयविवर्जितः ।
कथयाद्य पुराणं हि पुण्यं भागवतं शिवम् ॥ ३७ ॥
यत्र धर्मार्थकामानां वर्णनं विधिपूर्वकम् ।
विद्यां प्राप्य तया मोक्षः कथितो मुनिना किल ॥ ३८ ॥
द्वैपायनेन मुनिना कथितं यच्च पावनम् ।
न तृप्यामो वयं सूत कथां श्रुत्वा मनोरमाम् ॥ ३९ ॥
सकलगुणगणानामेकपात्रं पवित्र- ॥
मखिलभुवनमातुर्नाट्यवद्यद्विचित्रम् ।
निखिलमलगणानां नाशकृत्कामकन्दं ॥
प्रकटय भगवत्या नामयुक्तं पुराणम् ॥ ४० ॥

Roman transliteration

sūta uvāca
dhanyo'hamatibhāgyo'haṃ pāvito'haṃ mahātmabhiḥ |
yatpṛṣṭaṃ sumahatpuṇyaṃ purāṇaṃ vedaviśrutam || 1 ||
tadahaṃ sampravakṣyāmi sarvaśrutyarthasammatam |
rahasyaṃ sarvaśāstrāṇāmāgamānāmanuttamam || 2 ||
natvā tatpadapaṅkajaṃ sulalitaṃ muktipradaṃ yogināṃ ||
brahmādyairapi sevitaṃ stutiparairdhyeyaṃ munīndraiḥ sadā |
vakṣyāmyadya savistaraṃ bahurasaṃ śrīmatpurāṇottamaṃ ||

bhaktyā sarvarasālayaṃ bhagavatīnāmnā prasiddhaṃ dvijāḥ || 3 ||
yā vidyetyabhidhīyate śrutipathe śaktiḥ sadādyā parā ||
sarvajñā bhavabandhachittinipuṇā sarvāśaye saṃsthitā |
durjñeyā sudurātmabhiśca munibhirdhyānāspadaṃ prāpitā ||
pratyakṣā bhavatīha sā bhagavatī siddhipradā syātsadā || 4 ||
sṛṣṭvākhilaṃ jagadidaṃ sadasatsvarūpaṃ

śaktyā svayā triguṇayā paripāti viśvam |
saṃhṛtya kalpasamaye ramate tathaikā
tāṃ sarvaviśvajananīṃ manasā smarāmi || 5 ||
brahmā sṛjatyakhilametaditi prasiddhaṃ
paurāṇikaiśca kathitaṃ khalu vedavidbhiḥ |
viṣṇostu nābhikamale kila tasya janma
tairuktameva sṛjate na hi sa svatantraḥ || 6 ||
viṣṇustu śeṣaśayane svapitīti kāle
tannābhipadyamukule khalu tasya janma |
ādhāratāṃ kila gato'tra sahasramauliḥ
sambodhyatāṃ sa bhagavān hi kathaṃ murāriḥ || 7 ||
ekārṇavasya salilaṃ rasarūpameva
pātraṃ vinā na hi rasasthitirasti kaccit |
yā sarvabhūtaviṣaye kila śaktirūpā

tāṃ sarvabhūtajananīṃ śaraṇaṃ gato'smi || 8 ||
yoganidrāmīlitākṣaṃ viṣṇuṃ dṛṣṭvāmbuje sthitaḥ |
ajastuṣṭāva yāṃ devīṃ tāmahaṃ śaraṇaṃ gataḥ || 9 ||
tāṃ dhyātvā saguṇāṃ māyāṃ muktidāṃ nirguṇāṃ tathā |
vakṣye purāṇamakhilaṃ śṛṇvantu munayastviha || 10 ||
purāṇamuttamaṃ puṇyaṃ śrīmadbhāgavatābhidham |
aṣṭādaśa sahasrāṇi ślokāstatra tu saṃskṛtāḥ || 11 ||
skandhā dvādaśa caivātra kṛṣṇena vihitāḥ śubhāḥ |
triśataṃ pūrṇamadhyāyā aṣṭādaśayutāḥ smṛtāḥ || 12 ||
viṃśatiḥ prathame tatra dvitīye dvādaśaiva tu |
triṃśaccaiva tṛtīye tu caturthe pañcaviṃśatiḥ || 13 ||
pañcatriṃśattathādhyāyāḥ pañcame parikīrtitāḥ |
ekatriṃśattathā ṣaṣṭhe catvāriṃśacca saptame || 14 ||
aṣṭame tattvasaṅkhyāśca pañcāśannavame tathā |

trayodaśa tu samproktā daśame muninā kila || 15 ||
tathā caikādaśaskandhe caturviṃśatirīritāḥ |
caturdaśaiva cādhyāyā dvādaśe munisattamāḥ || 16 ||
evaṃ saṅkhyā samākhyātā purāṇe'sminmahātmanā |
aṣṭādaśasahasrīyā saṅkhyā ca parikīrtitā || 17 ||
sargaśca pratisargaśca vaṃśo manvantarāṇi ca |
vaṃśānucaritaṃ caiva purāṇaṃ pañcalakṣaṇam || 18 ||
nirguṇā yā sadā nityā vyāpikā vikṛtā śivā |
yogagamyākhilādhārā turīyā yā ca saṃsthitā || 19 ||
tasyāstu sāttvikī śaktī rājasī tāmasī tathā |
mahālakṣmīḥ sarasvatī mahākālīti tāḥ striyaḥ || 20 ||
tāsāṃ tisṝṇāṃ śaktīnāṃ dehāṅgīkāralakṣaṇaḥ |
sṛṣṭyarthaṃ ca samākhyātaḥ sargaḥ śāstraviśāradaiḥ || 21 ||
haridruhiṇarudrāṇāṃ samutpattistataḥ smṛtā |

pālanotpattināśārthaṃ pratisargaḥ smṛto hi saḥ || 22 ||
somasūryodbhavānāṃ ca rājñāṃ vaṃśaprakīrtanam |
hiraṇyakaśipvādīnāṃ vaṃśāste parikīrtitāḥ || 23 ||
svāyambhuvamukhānāṃ ca manūnāṃ parivarṇanam |
kālasaṅkhyā tathā teṣāṃ tattanmanvantarāṇi ca || 24 ||
teṣāṃ vaṃśānukathanaṃ vaṃśānucaritaṃ smṛtam |
pañcalakṣaṇayuktāni bhavanti munisattamāḥ || 25 ||
sapādalakṣaṃ ca tathā bhārataṃ muninā kṛtam |
itihāsa iti proktaṃ pañcamaṃ vedasammatam || 26 ||
śaunaka uvāca
kāni tāni purāṇāni brūhi sūta savistaram |
katisaṅkhyāni sarvajña śrotukāmā vayaṃ tviha || 27 ||
kalikālavibhītāḥ smo naimiṣāraṇyavāsinaḥ |
brahmaṇātra samādiṣṭāścakraṃ dattvā manomayam || 28 ||

kathitaṃ tena naḥ sarvāngacchantvetasya pṛṣṭhataḥ |
nemiḥ saṃśīryate yatra sa deśaḥ pāvanaḥ smṛtaḥ || 29 ||
kalestatra praveśo na kadācit sambhaviṣyati |
tāvattiṣṭhantu tatraiva yāvatsatyayugaṃ punaḥ || 30 ||
tacchrutvā vacanaṃ tasya gṛhītvā tatkathānakam |
cālayannirgatastūrṇaṃ sarvadeśadidṛkṣayā || 31 ||
pretyātra cālayaṃścakraṃ nemiḥ śīrṇo'tra paśyataḥ |
tenedaṃ naimiṣaṃ proktaṃ kṣetraṃ paramapāvanam || 32 ||
kalipraveśo naivātra tasmātsthānaṃ kṛtaṃ mayā |
munibhiḥ siddhasaṅghaiśca kalibhītairmahātmabhiḥ || 33 ||
paśuhīnāḥ kṛtā yajñāḥ puroḍāśādibhiḥ kila |
kālātivāhanaṃ kāryaṃ yāvatsatyayugāgamaḥ || 34 ||
bhāgyayogena samprāptaḥ sūta tvaṃ cātra sarvathā |
kathayādya purāṇaṃ hi pāvanaṃ brahmasammatam || 35 ||

sūta śuśrūṣavaḥ sarve vaktā tvaṃ matimānatha |
nirvyāpārā vayaṃ nūnamekacittāstathaiva ca || 36 ||
tvaṃ sūta bhava dīrghāyustāpatrayavivarjitaḥ |
kathayādya purāṇaṃ hi puṇyaṃ bhāgavataṃ śivam || 37 ||
yatra dharmārthakāmānāṃ varṇanaṃ vidhipūrvakam |
vidyāṃ prāpya tayā mokṣaḥ kathito muninā kila || 38 ||
dvaipāyanena muninā kathitaṃ yacca pāvanam |
na tṛpyāmo vayaṃ sūta kathāṃ śrutvā manoramām || 39 ||
sakalaguṇagaṇānāmekapātraṃ pavitra- ||
makhilabhuvanamāturnāṭyavadyadvicitram |
nikhilamalagaṇānāṃ nāśakṛtkāmakandaṃ ||
prakaṭaya bhagavatyā nāmayuktaṃ purāṇam || 40 ||

English translation

1-5. S'ri Suta said “I am highly fortunate; I consider myself blessed and I am purified by the Mahatmas (high souled persons); inasmuch as I am questioned by them about the highly meritorious Purana, famous in the Vedas. I will now speak in detail about this Purana, the best of the Agamas, approved of by all the Vedas and the secret of all the S’astras. O Brahmins! I bow down to the gentle lotus feet, known in the three Lokas, of the Devi Bhagavati, praised by Brahma and the other devas Visnu, Mahes’a and others, meditated always by the Munindras and which the Yogis contemplate as their source of liberation. Today I will devotedly describe, in detail and in plain language, that Purana

which is the best of all the Puranas, which gives prosperity and contains all the sentiments (Rasas) that a human being can conceive, the S’rimad Devi Bhagavatam. May that Highest Primal S’akti who is known as Vidya in the Vedas; who is omniscient, who controls the innermost of all and who is skilled in cutting off the knot of the world, who cannot be realised by the wicked and the vicious, but who is visible to the Munis in their meditation, may that Bhagavati Devi give me always the buddhi fit to describe the Purana! I call to my mind the Mother of all the worlds who creates this universe, whose nature is both real (taking gross, practical point of view) and and unreal (taking a real point of view), preserves and destroys by Her Rajasik, Sattvik and Tamasik qualities and in the end resolves all these into Herself and plays alone in the period of Dissolution - at this lime, I remember my that Mother of all the worlds.

6-10. It is commonly known that Brahma is the creator of this universe; and the knowers of the Vedas and the Puranas say so; but they also say that Brahma is born of the navel-lotus of Visnu. Thus it appears that Brahma cannot create independently. Again Visnu,

from whose navel lotus Brahma is born, lies in Yoga sleep on the bed of Ananta (the thousand headed serpent) in the time of Pralaya; so how can we call Bhagavan Visnu who rests on the thousand headed serpent Ananta as the creator of the universe? Again the refuge of Ananta is the water of the ocean Ekarnava; a liquid cannot rest without a vessel; so I take refuge of the Mother of all beings, who resides as the S’akti of all and thus is the supporter of all; I fly for refuge unto that Devi who was praised by Brahma while resting on the navel lotus of Visnu who was lying fast asleep in Yoga nidra.

O Munis! meditating on that Maya Devi who creates, preserves and destroys the universe who is kuown as composed of the three gunas and who grants mukti, I now describe the whole of the Puranas; now you all better hear.

11-16. The Purana S’rimad Bhagavat (Devi Bhagavat) is excellent and holy; eighteen thousand pure S’lokas are contained in it. Bhagavan Krisna Dvaipayan has divided this Purana into twelve auspicious Skandhas (Books) and three hundred and eighteen chapters. Twenty chapters compose the first Skandha; twelve chapters in the second Skandha; thirty chapters in the the third Skandha; twenty-five chapters in the fourth Skandha, thirty-five, in the fifth; thirty-one, in the sixth; forty, in the seventh; twenty-four, in the eighth; fifty chapters in the ninth; thirteen, iu the tenth; twenty- four in the eleventh and fourteen chapters are contained in the twelfth Skandha, O Munis! Thus the Dvaipayan Muni has arranged his chapters in each Skandha.

17-20. Thus the Mahatma Veda Vyas has divided this Bhagavata Purana. into so many Skandhas and into so many chapters; and that the number of verses is eighteen thousand is already stated. That is denominated as Purana which contains the following five characteristics (1) Creation of the universe, (2) Secondary creation, (3) Dynasties (4) Manvantaras and (5) The description of

Manus and other kings. S’iva is beyond Prakritic attributes, eternal and ever omnipresent; She is without any change, immutable, unattainable but by yoga; She is the refuge of the universe and Her nature is Turiya Chaitanya. Maha Lakshmi is Her Sattviki S’akti; Sarasvati is Her Rajasik S’akti and Maha Kali is Her Tamasik S’akti; these are all of feminine forms.

21-25. The assuming of bodies by these three S’aktis for the creation of this universe is denominated as "Sarga" (creation) by the high souled persona (Maharpurusa), skilled in S’astras. And the further resolution of these three S’aktis into Brahma, Visnu and Mahes'a for the creation, preservation, and destruction of this universe is denominated (in this Purana) as Pratisarga (secondary creation.)

The description of the kings of the solar and lunar dynasties and the families of Hiranya Kasipu and others is known as the description of the lineages of kings and their dynasties. The description of Svayambhuva and, other Manus and their ruling periods is known as Manvantaras. And the description of their descendants is known as the description of their families. (Thus these are the five characteristics in the Puranas.) O best of Munis! all the Puranas are endowed with these five characteristics.

26-32. So is Mahabharata writen by Vedavyasa, characterised by these five things. This is known as the fifth Veda and Itihasa (history.) In this are something more than one lakh slokas. S'aunaka said "O Suta! What are those Puranas and how many verses are contained in each? Speak all those in detail in this holy Ksettra; we, the residents of Naimisaranya are all very eager to hear this. (Why we call ourselves as the residents of Naimisaranya, hear; you will realise then that no other place exists in this Kali age for hearing the holy discourses on religion) When we were afraid of the Kali age, Brahma gave us a Manomaya Chakra (wheel) and I said to all of us Follow this wheel, go after it and the spot where the felly of the

wheel will become thin (so as to break) and will not roll further, that country is the holy place; Kali will never be able to enter there; you all better remain there until the Satya age comes back. Thus, acording to the saying of Brahma, we have got orders to stay here. On hearing the words of Brahma, wo went out quickly keeping the wheel go on, our object being to determine which place is best and holiest. When we came here, the felly of the wheel become thin and shorn before my eyes; hence this Ksettra is called Naimis; it is the most sanctifying place. Kali cannot enter here; hence the Mahatmas, Munis and Siddhas, terrified by the Kali age, have followed me and resorted to this place. We have performed yajhas with Purodasa (clarified butter as is offered in oblations to fire) where no animals are sacrificed; now we have no other important work to do except to pass our time here until the arrival of Satyayuga. O S'uta! we are extremely fortunate in all respects that you have come here; purify us to-day by narrating to us the names of the Puranas equivalent to the Vedas. O S'uta! you are also a learned orator; we, too, are ardent listeners, with no other works to bother our heads; narrate to us to-day the auspicious holy Bhagavata Purana. O S'uta! Long live you; and no ailings, internal, external, or from the Devas torment you. (this is our blessing to you). We have heard that in the most sanctifying Purana, narrated by Maharsi Dvaipayan, all about Dharma (religion), Artha (Wealth) and Kama (desires) are duly described as well the acquiring of Tattvajhan and liberation are also spoken of. O S'uta! our desires are not satisfied the more we hear of those beautiful holy words. Now describe to us the highly pure S'rimad Devi Bhagavatam where all the Lilas (the dramatic acts) of the Mother of the three worlds purifying the sins, adorned with all the qualifications are described as yielding all the desires like the Kalpa Vriksa (the celestial tree yielding all desires).

Thus ends the second chapter of the first Skandha on the description of the Purana (the text) in Maha Purana S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyas.

Here ends the Second Chapter of S'rimad Devi Bhagavatam on questions put by Saunaka and other Risis.

Sanskrit source · English chapter witness

First Skandha · Chapter 3

On Praising The Puranas And On

Chapter 3 of 318 · 43 detected Sanskrit verse markers

Sanskrit

सूत उवाच
शृण्वन्तु सम्प्रवक्ष्यामि पुराणानि मुनीश्वराः ।
यथाश्रुतानि तत्त्वेन व्यासात्सत्यवतीसुतात् ॥ १ ॥
मद्वयं भद्वयं चैव ब्रत्रयं वचतुष्टयम् ।
अनापलिंगकूस्कानि पुराणानि पृथक्पृथक् ॥ २ ॥
चतुर्दशसहस्रं च मत्स्यमाद्यं प्रकीर्तितम् । ॥
तथा ग्रहसहस्रं तु मार्कण्डेयं महाद्भुतम् ॥ ३ ॥ ॥
चतुर्दशसहस्राणि तथा पञ्चशतानि च । ॥
भविष्यं परिसंख्यातं मुनिभिस्तत्त्वदर्शिभिः ॥ ४ ॥
अष्टादशसहस्रं वै पुण्यं भागवतं किल ।
तथा चायुतसंख्याकं पुराणं ब्रह्मसंज्ञकम् ॥ ५ ॥
द्वादशैव सहस्राणि ब्रह्माण्डं च शताधिकम् ।
तथाष्टादशसाहस्रं ब्रह्मवैवर्तमेव च ॥ ६ ॥
अयुतं वामनाख्यं च वायव्यं षट्शतानि च ।

चतुर्विंशतिसंख्यातः सहस्राणि तु शौनक ॥ ७ ॥
त्रयोविंशतिसाहस्रं वैष्णवं परमाद्भुतम् ।
चतुर्विंशतिसाहस्रं वाराहं परमाद्भुतम् ॥ ८ ॥
षोडशैव सहस्राणि पुराणं चाग्निसंज्ञितम् ।
पञ्चविंशतिसाहस्रं नारदं परमं मतम् ॥ ९ ॥
पञ्चपञ्चाशत्साहस्रं पद्माख्यं विपुलं मतम् ।
एकादशसहस्राणि लिङ्गाख्यं चातिविस्मृतम् ॥ १० ॥
एकोनविंशत्साहस्रं गारुडं हरिभाषितम् ।
सप्तदशसहस्रं च पुराणं कूर्मभाषितम् ॥ ११ ॥
एकाशीतिसहस्राणि स्कन्दाख्यं परमाद्भुतम् ।
पुराणाख्या च संख्या च विस्तरेण मयानघाः ॥ १२ ॥
तथैवोपपुराणानि शृण्वन्तु ऋषिसत्तमाः ।
सनत्कुमारं प्रथमं नारसिंहं ततः परम् ॥ १३ ॥
नारदीयं शिवं चैव दौर्वाससमनुत्तमम् ।

कापिलं मानवं चैव तथा चौशनसं स्मृतम् ॥ १४ ॥
वारुणं कालिकाख्यं च साम्बं नन्दिकृतं शुभम् ।

सौरं पाराशरप्रोक्तमादित्यं चातिविस्तरम् ॥ १५ ॥
माहेश्वरं भागवतं वासिष्ठं च सविस्तरम् ।
एतान्युपपुराणानि कथितानि महात्मभिः ॥ १६ ॥
अष्टादश पुराणानि कृत्वा सत्यवतीसुतः ।
भारताख्यानमतुलं चक्रे तदुपबृंहितम् ॥ १७ ॥
मन्वन्तरेषु सर्वेषु द्वापरे द्वापरे युगे ।
प्रादुःकरोति धर्मार्थी पुराणानि यथाविधि ॥ १८ ॥
द्वापरे द्वापरे विष्णुर्व्यासरूपेण सर्वदा ।
वेदमेकं स बहुधा कुरुते हितकाम्यया ॥ १९ ॥
अल्पायुषोऽल्पबुद्धींश्च विप्रान्ज्ञात्वा कलावथ ।
पुराणसंहितां पुण्यां कुरुतेऽसौ युगे युगे ॥ २० ॥
स्त्रीशूद्रद्विजबन्धूनां न वेदश्रवणं मतम् ।

तेषामेव हितार्थाय पुराणानि कृतानि च ॥ २१ ॥
मन्वन्तरे सप्तमेऽत्र शुभे वैवस्वताभिधे ।
अष्टाविंशतिमे प्राप्ते द्वापरे मुनिसत्तमाः ॥ २२ ॥
व्यासः सत्यवतीसूनुर्गुरुर्मे धर्मवित्तमः ।
एकोनत्रिंशत्संप्राप्ते द्रौणिर्व्यासो भविष्यति ॥ २३ ॥
अतीतास्तु तथा व्यासाः सप्तविंशतिरेव च ।
पुराणसंहितास्तैस्तु कथितास्तु युगे युगे ॥ २४ ॥
ऋषय ऊचुः
ब्रूहि सूत महाभाग व्यासाः पूर्वयुगोद्भवाः ।
वक्तारस्तु पुराणानां द्वापरे द्वापरे युगे ॥ २५ ॥
सूत उवाच
द्वापरे प्रथमे व्यस्ताः स्वयं वेदाः स्वयम्भुवा ।
प्रजापतिर्द्वितीये तु द्वापरे व्यासकार्यकृत् ॥ २६ ॥
तृतीये चोशना व्यासश्चतुर्थे तु बृहस्पतिः ।

पञ्चमे सविता व्यासः षष्ठे मृत्युस्तथापरे ॥ २७ ॥
मघवा सप्तमे प्राप्ते वसिष्ठस्त्वष्टमे स्मृतः ।
सारस्वतस्तु नवमे त्रिधामा दशमे तथा ॥ २८ ॥
एकादशेऽथ त्रिवृषो भरद्वाजस्ततः परम् ।
त्रयोदशे चान्तरिक्षो धर्मश्चापि चतुर्दशे ॥ २९ ॥
त्रय्यारुणिः पञ्चदशे षोडशे तु धनञ्जयः ।
मेधातिथिः सप्तदशे व्रती ह्यष्टादशे तथा ॥ ३० ॥
अत्रिरेकोनविंशेऽथ गौतमस्तु ततः परम् ।
उत्तमश्चैकविंशेऽथ हर्यात्मा परिकीर्तितः ॥ ३१ ॥
वेनो वाजश्रवाश्चैव सोमोऽमुष्यायणस्तथा ।
तृणबिन्दुस्तथा व्यासो भार्गवस्तु ततः परम् ॥ ३२ ॥

ततः शक्तिर्जातुकर्ण्यः कृष्णद्वैपायनस्ततः ।
अष्टाविंशतिसंख्येयं कथिता या मया श्रुता ॥ ३३ ॥
कृष्णद्वैपायनात्प्रोक्तं पुराणं च मया श्रुतम् ।

श्रीमद्भागवतं पुण्यं सर्वदुःखौघनाशनम् ॥ ३४ ॥
कामदं मोक्षदं चैव वेदार्थपरिबृंहितम् ।
सर्वागमरसारामं मुमुक्षूणां सदा प्रियम् ॥ ३५ ॥
व्यासेन कृत्वातिशुभं पुराणं
शुकाय पुत्राय महात्मने यत् ।
वैराग्ययुक्ताय च पाठितं वै
विज्ञाय चैवारणिसम्भवाय ॥ ३६ ॥
श्रुतं मया तत्र तथा गृहीतं
यथार्थवद्व्यासमुखान्मुनीन्द्राः ।
पुराणगुह्यं सकलं समेतं
गुरोः प्रसादात्करुणानिधेश्च ॥ ३७ ॥
सूतेन पृष्टः सकलं जगाद
द्वैपायनस्तत्र पुराणगुह्यम् ।
अयोनिजेनाद्भुतबुद्धिना वै

श्रुतं मया तत्र महाप्रभावम् ॥ ३८ ॥
श्रीमद्भागवतामरांघ्रिपफलास्वादादरः सत्तमाः
संसारार्णवदुर्विगाह्यसलिलं सन्तर्तुकामः शुकः ।
नानाख्यानरसालयं श्रुतिपुटैः प्रेम्णाशृणोदद्भुतं
तच्छ्रुत्वा न विमुच्यते कलिभयादेवंविधः कः क्षितौ ॥ ३९ ॥
पापीयानपि वेदधर्मरहितः स्वाचारहीनाशयो ॥
व्याजेनापि शृणोति यः परमिदं श्रीमत्पुराणोत्तमम् ।
भुक्त्या भोगकलापमत्र विपुलं देहावसानेऽचलं
योगिप्राप्यमवाप्नुयाद्भगवतीनामाङ्कितं सुन्दरम् ॥ ४० ॥
या निर्गुणा हरिहरादिभिरप्यलभ्या
विद्या सतां प्रियतमाथ समाधिगम्या ।
सा तस्य चित्तकुहरे प्रकरोति भावं
यः संशृणोति सततं तु सतीपुराणम् ॥ ४१ ॥
सम्प्राप्य मानुषभवं सकलाङ्गयुक्तं

पोतं भवार्णवजलोत्तरणाय कामम् ।
सम्प्राप्य वाचकमहो न शृणोति मूढः
स वञ्चितोऽत्र विधिना सुखदं पुराणम् ॥ ४२ ॥
यः प्राप्य कर्णयुगलं पटुमानुषत्वे
रागी शृणोति सततं च परापवादान् ।
सर्वार्थदं रसनिधिं विमलं पुराणं

नष्टः कुतो न शृणुते भुवि मन्दबुद्धिः ॥ ४३ ॥

Roman transliteration

sūta uvāca
śṛṇvantu sampravakṣyāmi purāṇāni munīśvarāḥ |
yathāśrutāni tattvena vyāsātsatyavatīsutāt || 1 ||
madvayaṃ bhadvayaṃ caiva bratrayaṃ vacatuṣṭayam |
anāpaliṃgakūskāni purāṇāni pṛthakpṛthak || 2 ||
caturdaśasahasraṃ ca matsyamādyaṃ prakīrtitam | ||
tathā grahasahasraṃ tu mārkaṇḍeyaṃ mahādbhutam || 3 || ||
caturdaśasahasrāṇi tathā pañcaśatāni ca | ||
bhaviṣyaṃ parisaṃkhyātaṃ munibhistattvadarśibhiḥ || 4 ||
aṣṭādaśasahasraṃ vai puṇyaṃ bhāgavataṃ kila |
tathā cāyutasaṃkhyākaṃ purāṇaṃ brahmasaṃjñakam || 5 ||
dvādaśaiva sahasrāṇi brahmāṇḍaṃ ca śatādhikam |
tathāṣṭādaśasāhasraṃ brahmavaivartameva ca || 6 ||
ayutaṃ vāmanākhyaṃ ca vāyavyaṃ ṣaṭśatāni ca |

caturviṃśatisaṃkhyātaḥ sahasrāṇi tu śaunaka || 7 ||
trayoviṃśatisāhasraṃ vaiṣṇavaṃ paramādbhutam |
caturviṃśatisāhasraṃ vārāhaṃ paramādbhutam || 8 ||
ṣoḍaśaiva sahasrāṇi purāṇaṃ cāgnisaṃjñitam |
pañcaviṃśatisāhasraṃ nāradaṃ paramaṃ matam || 9 ||
pañcapañcāśatsāhasraṃ padmākhyaṃ vipulaṃ matam |
ekādaśasahasrāṇi liṅgākhyaṃ cātivismṛtam || 10 ||
ekonaviṃśatsāhasraṃ gāruḍaṃ haribhāṣitam |
saptadaśasahasraṃ ca purāṇaṃ kūrmabhāṣitam || 11 ||
ekāśītisahasrāṇi skandākhyaṃ paramādbhutam |
purāṇākhyā ca saṃkhyā ca vistareṇa mayānaghāḥ || 12 ||
tathaivopapurāṇāni śṛṇvantu ṛṣisattamāḥ |
sanatkumāraṃ prathamaṃ nārasiṃhaṃ tataḥ param || 13 ||
nāradīyaṃ śivaṃ caiva daurvāsasamanuttamam |

kāpilaṃ mānavaṃ caiva tathā cauśanasaṃ smṛtam || 14 ||
vāruṇaṃ kālikākhyaṃ ca sāmbaṃ nandikṛtaṃ śubham |
sauraṃ pārāśaraproktamādityaṃ cātivistaram || 15 ||
māheśvaraṃ bhāgavataṃ vāsiṣṭhaṃ ca savistaram |
etānyupapurāṇāni kathitāni mahātmabhiḥ || 16 ||
aṣṭādaśa purāṇāni kṛtvā satyavatīsutaḥ |
bhāratākhyānamatulaṃ cakre tadupabṛṃhitam || 17 ||
manvantareṣu sarveṣu dvāpare dvāpare yuge |
prāduḥkaroti dharmārthī purāṇāni yathāvidhi || 18 ||
dvāpare dvāpare viṣṇurvyāsarūpeṇa sarvadā |
vedamekaṃ sa bahudhā kurute hitakāmyayā || 19 ||
alpāyuṣo'lpabuddhīṃśca viprāñjñātvā kalāvatha |
purāṇasaṃhitāṃ puṇyāṃ kurute'sau yuge yuge || 20 ||
strīśūdradvijabandhūnāṃ na vedaśravaṇaṃ matam |

teṣāmeva hitārthāya purāṇāni kṛtāni ca || 21 ||
manvantare saptame'tra śubhe vaivasvatābhidhe |

aṣṭāviṃśatime prāpte dvāpare munisattamāḥ || 22 ||
vyāsaḥ satyavatīsūnurgururme dharmavittamaḥ |
ekonatriṃśatsaṃprāpte drauṇirvyāso bhaviṣyati || 23 ||
atītāstu tathā vyāsāḥ saptaviṃśatireva ca |
purāṇasaṃhitāstaistu kathitāstu yuge yuge || 24 ||
ṛṣaya ūcuḥ
brūhi sūta mahābhāga vyāsāḥ pūrvayugodbhavāḥ |
vaktārastu purāṇānāṃ dvāpare dvāpare yuge || 25 ||
sūta uvāca
dvāpare prathame vyastāḥ svayaṃ vedāḥ svayambhuvā |
prajāpatirdvitīye tu dvāpare vyāsakāryakṛt || 26 ||
tṛtīye cośanā vyāsaścaturthe tu bṛhaspatiḥ |

pañcame savitā vyāsaḥ ṣaṣṭhe mṛtyustathāpare || 27 ||
maghavā saptame prāpte vasiṣṭhastvaṣṭame smṛtaḥ |
sārasvatastu navame tridhāmā daśame tathā || 28 ||
ekādaśe'tha trivṛṣo bharadvājastataḥ param |
trayodaśe cāntarikṣo dharmaścāpi caturdaśe || 29 ||
trayyāruṇiḥ pañcadaśe ṣoḍaśe tu dhanañjayaḥ |
medhātithiḥ saptadaśe vratī hyaṣṭādaśe tathā || 30 ||
atrirekonaviṃśe'tha gautamastu tataḥ param |
uttamaścaikaviṃśe'tha haryātmā parikīrtitaḥ || 31 ||
veno vājaśravāścaiva somo'muṣyāyaṇastathā |
tṛṇabindustathā vyāso bhārgavastu tataḥ param || 32 ||
tataḥ śaktirjātukarṇyaḥ kṛṣṇadvaipāyanastataḥ |
aṣṭāviṃśatisaṃkhyeyaṃ kathitā yā mayā śrutā || 33 ||
kṛṣṇadvaipāyanātproktaṃ purāṇaṃ ca mayā śrutam |

śrīmadbhāgavataṃ puṇyaṃ sarvaduḥkhaughanāśanam || 34 ||
kāmadaṃ mokṣadaṃ caiva vedārthaparibṛṃhitam |
sarvāgamarasārāmaṃ mumukṣūṇāṃ sadā priyam || 35 ||
vyāsena kṛtvātiśubhaṃ purāṇaṃ
śukāya putrāya mahātmane yat |
vairāgyayuktāya ca pāṭhitaṃ vai
vijñāya caivāraṇisambhavāya || 36 ||
śrutaṃ mayā tatra tathā gṛhītaṃ
yathārthavad□vyāsamukhānmunīndrāḥ |
purāṇaguhyaṃ sakalaṃ sametaṃ
guroḥ prasādātkaruṇānidheśca || 37 ||
sūtena pṛṣṭaḥ sakalaṃ jagāda
dvaipāyanastatra purāṇaguhyam |
ayonijenād□bhutabuddhinā vai

śrutaṃ mayā tatra mahāprabhāvam || 38 ||
śrīmad□bhāgavatāmarāṃghripaphalāsvādādaraḥ sattamāḥ
saṃsārārṇavadurvigāhyasalilaṃ santartukāmaḥ śukaḥ |
nānākhyānarasālayaṃ śrutipuṭaiḥ premṇāśṛṇodad□bhutaṃ
tacchrutvā na vimucyate kalibhayādevaṃvidhaḥ kaḥ kṣitau || 39 ||
pāpīyānapi vedadharmarahitaḥ svācārahīnāśayo ||
vyājenāpi śṛṇoti yaḥ paramidaṃ śrīmatpurāṇottamam |
bhuktyā bhogakalāpamatra vipulaṃ dehāvasāne'calaṃ
yogiprāpyamavāpnuyādbhagavatīnāmāṅ□kitaṃ sundaram || 40 ||

yā nirguṇā hariharādibhirapyalabhyā
vidyā satāṃ priyatamātha samādhigamyā |
sā tasya cittakuhare prakaroti bhāvaṃ
yaḥ saṃśṛṇoti satataṃ tu satīpurāṇam || 41 ||
samprāpya mānuṣabhavaṃ sakalāṅgayuktaṃ

potaṃ bhavārṇavajalottaraṇāya kāmam |
samprāpya vācakamaho na śṛṇoti mūḍhaḥ
sa vañcito'tra vidhinā sukhadaṃ purāṇam || 42 ||
yaḥ prāpya karṇayugalaṃ paṭumānuṣatve
rāgī śṛṇoti satataṃ ca parāpavādān |
sarvārthadaṃ rasanidhiṃ vimalaṃ purāṇaṃ
naṣṭaḥ kuto na śṛṇute bhuvi mandabuddhiḥ || 43 ||

English translation

1-11. Suta said “O best of the Munis! I am now telling you the names of the Puranas, etc., exactly as 1 have heard from Veda Vyasa, the son of Satyavati; listen. The Purana beginning with "ma" are two in number; those beginning with “bha” are two; those beginning with “bra" are three; those beginning with "va” are four; those beginning respectively with “A”, “na”, “pa”, “Ling”, “ga”, “ku” and “Ska” are one each and “ma” means Matsya Purana, Markandeya Purana; “Bha” signifies Bhavisya, Bhagavat Puranas; “Bra” signifies Brahma, Brahmanda and Brahmavaivarta Puranas; “va” signifies Vaman, Vayu, Visnu and Varaha Puranas; “A” signifies Agni Purana; “Na” signifies Narada Purana; “Pa” signifies Padma Purana; “Ling” signifies Linga Puranam; “Ga” signifies Govinda Puranam; Ku signifies Kurma Purana and “Ska” signifies Skanda Puranam. These are the eighteen Puranas. O Saunaka! In the Matsya Purana there are fourteen thousand slokas; in the wonderfully varied Markandeya Puranam there are nine thousand slokas. In the Bhavisya Purana fourteen thousand and five hundred slokas are counted by the Munis, the seers of truth. In the holy Bhagavata there are eighteen thousand S’lokas; in the Brahma Purana there are Ajuta (ten thousand) S’lokas. In the Brahmanda Purana there are twelve thousand one hundred S’lokas; in the Brahma Vaivarta Puranam there are eighteen thousand S’lokas. In the Vaman Purana there are Ajuta (ten thousand) S’lokas; in the Vayu Puranam there are twenty-four thousand and six hundred S’lokas; in the greatly wonderful Visnu Purana there are twenty-three thousand S’lokas; in the Agni Puranam there are sixteen thousand S’lokas; in the Brihat Narada Puranam, there are twenty-five thousand S’lokas, in the big Padma Purana there are fifty-five thousand s'lokas; in the voluminous Linga Purana eleven thousand s’lokas exist; in the Garuda Puranam spoken by Hah nineteen thousand s'lokas exist; iu the Kurma Purana, seventeen thousand

s'lokas exist and in the greatly wonderful Skanda Purana there are eighty-one thousand s'lokas, O sinless Risis! Thus I have described to you the names of all the Puranas and the number of verses contained in them. Now hear about the Upa Puranas.

12-17. The first is the Upapurana narrated by Sanat Kumara; next comes Narasimha Purana; then Naradiya Purana, S’iva Purana, Purana narrated by Durvasa, Kapila Purana, Manava Purana, Aus’anasa Purana, Varuna Purana. Kalika Purana, Samva Purana, Nandi Kes’wara Purana, Saura Purana, Purana spoken by Paras’ara, Aditya Purana, Mahesvara Purana, Bhagavata and Vasistha Purana. These Upa Puranas are described by the Mahatmas. After compiling the eighteen Puranas, Veda Vyasa, the son of Satyavati composed Mahabharata, that has no rival, out of these Puranas.

18-24. At every Manvantara, in each Dvapara Yuga, Veda Vyasa expounds the Puranas duly to preserve the religion. Veda Vyasa is no other person than Visnu Himself; He, in the form of Veda Vyasa, divides the (one) Veda into four parts, in every Dvapara Yuga, for the good of the world. The Brahmanas of the Kali age are shortlived and their intellect (Buddhi) is not sharp; they cannot realise the meaning after studying the Vedas; knowing this in every Dvapara Yuga Bhagavan expounds the holy Purana Samhitas. The more so because women, S'udras, and the lower Dvijas are not entitled to hear the Vedas; for their good, the Puranas have been composed. Tne present auspicious Manvantara is Vaivasvata; it is the seventh in due order; and the son of Satyavati, the best of the knowers of Dharma, is the Veda Vyasa of the 28th Dvapara Yuga of this seventh Manvantara. He is my Guru; in the next Dvapara, Yuga Asvatthama, the son of Drona will be the Veda Vyasa. Twenty-seven Veda Vyasas had expired and they duly compiled each their own Purana Samhitas in their own Dvapara Yugas.

25-35. The Risis said "O highly fortunate Suta! kindly describe to us the nannes of the previous Veda Vyasas, the reciters of the Puranas in the Dvapara Yugas. Suta said In the first Dvapara, Brahma Himself divided the Vedas; in the second Dvapara, the first Prajapati Vyasa did the same; so S'akra, in the third, Brihaspati, in the fourth, Surya in the fifth; Yama, in the sixth, Indra, in the seventh, Vasistha, in the eighth; Sarasvata Risi in the ninth, Tridhama, in the tenth; Trivrisa, in the eleventh, Bharadvaja, in the twelfth; Antariksa, in the thirteenth; Dharma, in the fourteenth; Evaruni in the fifteenth; Dhananjaya, in the sixteenth; Medhatithi in tba seventeenth; Vrati, in the eighteenth; Atri, in the nineteenth; Gautama in the twentieth, Uttama, whose soul was fixed on Hari, in the twenty-first, Vajasrava Vena, in the twenty second; his family descendant Soma iu the twenty-third; Trinavindu, in the twenty-fourth; Bhargava, in the twenty-fifth; Sakti, in the twenty-sixth, Jatukarnya in the twenty- seventh and Krisna Dvaipayana became the twenty-eighth Veda Vyas in the Dvapara Yugas. Thus I have spoken of the 28 Veda Vyasas, as I heard. 1 have heard the holy S'rimad Bhagavat from the month of Krisna Dvaipayana. This removes all troubles, yields all desires, and gives Moksa and is full of the meanings of the Vedas. This treatise contains the essence of all the S'astras and is dear always to the Mamuksas (those who want Moksa or liberation).

36-43. O best Munis! Thus, compiling the Puranas Veda Vyasa thought this Purana to be the best; so (without teaching it to other persons) he settled that his own son the high-sould S'uka Deva born of the dry woods used for kindling fire (excited by attrition), having no passion for the worldly things, would be the fit student to be taught this Purana and therefore taught him; at that time I was a fellow student along with S'aka Deva and I heard every thing from the mouth of Vyasa Deva and realised the secret meanings thereof. This has happened through the grace of the merciful Guru Veda Vyasa.

Here ends the Third Chapter of S'rimad Devi Bhagavatam on praising the Puranas and on each Vyasa of every Dvapara Yuga.

Sanskrit source · English chapter witness

First Skandha · Chapter 4

On The Excellency Of The Dev!

Chapter 4 of 318 · 65 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः
सौम्य व्यासस्य भार्यायां कस्यां जातः सुतः शुकः ।
कथं वा कीदृशो येन पठितेयं सुसंहिता ॥ १ ॥
अयोनिजस्त्वया प्रोक्तस्तथा चारणिजः शुकः ।
सन्देहोऽस्ति महांस्तत्र कथयाद्य महामते ॥ २ ॥
गर्भयोगी श्रुतः पूर्वं शुको नाम महातपाः ।
कथं च पठितं तेन पुराणं बहुविस्तरम् ॥ ३ ॥
सूत उवाच
पुरा सरस्वतीतीरे व्यासः सत्यवतीसुतः ।
आश्रमे कलविंकौ तु दृष्ट्वा विस्मयमागतः ॥ ४ ॥
जातमात्रं शिशुं नीडे मुक्तमण्डान्मनोहरम् ।
ताम्रास्यं शुभसर्वाङ्गं पिच्छांकुरविवर्जितम् ॥ ५ ॥
तौ तु भक्ष्यार्थमत्यन्तं रतौ श्रमपरायणौ ।
शिशोश्चंचुपुटे भक्ष्यं क्षिपन्तौ च पुनः पुनः ॥ ६ ॥

अङ्गेनाङ्गानि बालस्य घर्षयन्तौ मुदान्वितौ ।
चुम्बन्तौ च मुखं प्रेम्णा कलविंकौ शिशोः शुभम् ॥ ७ ॥
वीक्ष्य प्रेमाद्भुतं तत्र बाले चटकयोस्तदा ।
व्यासश्चिन्तातुरः कामं मनसा समचिन्तयत् ॥ ८ ॥
तिरश्चामपि यत्प्रेम पुत्रे समभिलक्ष्यते ।
किं चित्रं यन्मनुष्याणां सेवाफलमभीप्सताम् ॥ ९ ॥
किमेतौ चटकौ चास्य विवाहं सुखसाधनम् ।
विरच्य सुखिनौ स्यातां दृष्ट्वा वध्वा मुखं शुभम् ॥ १० ॥
अथवा वार्धके प्राप्ते परिचर्यां करिष्यति ।
पुत्रः परमधर्मिष्ठः पुण्यार्थं कलविंकयोः ॥ ११ ॥
अर्जयित्वाथवा द्रव्यं पितरौ तर्पयिष्यति ।
अथवा प्रेतकार्याणि करिष्यति यथाविधि ॥ १२ ॥
अथवा किं गयाश्राद्धं गत्वा संवितरिष्यति ।
नीलोत्सर्गं च विधिवत्प्रकरिष्यति बालकः ॥ १३ ॥

संसारेऽत्र समाख्यातं सुखानामुत्तमं सुखम् ।
पुत्रगात्रपरिष्वंगो लालनञ्च विशेषतः ॥ १४ ॥

अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ।
पुत्रादन्यतरन्नास्ति परलोकस्य साधनम् ॥ १५ ॥
मन्वादिभिश्च मुनिभिर्धर्मशास्त्रेषु भाषितम् ।
पुत्रवान्स्वर्गमाप्नोति नापुत्रस्तु कथञ्चन ॥ १६ ॥
दृश्यतेऽत्र समक्षं तन्नानुमानेन साध्यते ।
पुत्रवान्मुच्यते पापादाप्तवाक्यं च शाश्वतम् ॥ १७ ॥
आतुरे मृत्युकालेऽपि भूमिशय्यागतो नरः ।
करोति मनसा चिन्तां दुःखितः पुत्रवर्जितः ॥ १८ ॥
धनं मे विपुलं गेहे पात्राणि विविधानि च ।
मन्दिरं सुन्दरं चैतत्कोऽस्य स्वामी भविष्यति ॥ १९ ॥
मृत्युकाले मनस्तस्य दुःखेन भ्रमते यतः ।
अतोऽस्य दुर्गतिर्नूनं भ्रान्तचित्तस्य सर्वथा ॥ २० ॥

एवं बहुविधां चिन्तां कृत्वा सत्यवतीसुतः ।
निःश्वस्य बहुधा चोष्णं विमनाः सम्बभूव ह ॥ २१ ॥
विचार्य मनसात्यर्थं कृत्वा मनसि निश्चयम् ।
जगाम च तपस्तप्तुं मेरुपर्वतसन्निधौ ॥ २२ ॥
मनसा चिन्तयामास कं देवं समुपास्महे ।
वरप्रदाननिपुणं वाञ्छितार्थप्रदं तथा ॥ २३ ॥
विष्णुं रुद्रं सुरेन्द्रं वा ब्रह्माणं वा दिवाकरम् ।
गणेशं कार्तिकेयं च पावकं वरुणं तथा ॥ २४ ॥
एवं चिन्तयतस्तस्य नारदो मुनिसत्तमः ।
यदृच्छया समायातो वीणापाणिः समाहितः ॥ २५ ॥
तं दृष्ट्वा परमप्रीतो व्यासः सत्यवतीसुतः ।
कृत्वार्घ्यमासनं दत्त्वा पप्रच्छ कुशलं मुनिम् ॥ २६ ॥
श्रुत्वाथ कुशलप्रश्नं पप्रच्छ मुनिसत्तमः ।
चिन्तातुरोऽसि कस्मात्त्वं द्वैपायन वदस्व मे ॥ २७ ॥

व्यास उवाच
अपुत्रस्य गतिर्नास्ति न सुखं मानसे यतः ।
तदर्थं दुःखितश्चाहं चिन्तयामि पुन पुनः ॥ २८ ॥
तपसा तोषयाम्यद्य कं देवं वाञ्छितार्थदम् ।
इति चिन्तातुरोऽस्म्यद्य त्वामहं शरणं गतः ॥ २९ ॥
सर्वज्ञोऽसि महर्षे त्वं कथयाशु कृपानिधे ।
कं देवं शरणं यामि यो मे पुत्रं प्रदास्यति ॥ ३० ॥
सूत उवाच
इति व्यासेन पृष्टस्तु नारदो वेदविन्मुनिः ।
उवाच परया प्रीत्या कृष्णं प्रति महामनाः ॥ ३१ ॥
नारद उवाच

पाराशर्य महाभाग यत्त्वं पृच्छसि मामिह ।
तमेवार्थं पुरा पृष्टः पित्रा मे मधुसूदनः ॥ ३२ ॥
ध्यानस्थं च हरिं दृष्ट्वा पिता मे विस्मयं गतः ।

पर्यपृच्छत देवेशं श्रीनाथं जगतः पतिम् ॥ ३३ ॥
कौस्तुभोद्भासितं दिव्यं शङ्खचक्रगदाधरम् ।
पीताम्बरं चतुर्बाहुं श्रीवत्साङ्कितवक्षसम् ॥ ३४ ॥
कारणं सर्वलोकानां देवदेवं जगद्गुरुम् ।
वासुदेवं जगन्नाथं तप्यमानं महत्तपः ॥ ३५ ॥
ब्रह्मोवाच
देवदेव जगन्नाथ भूतभव्यभवत्प्रभो ।
तपश्चरसि कस्मात्त्वं किं ध्यायसि जनार्दन ॥ ३६ ॥
विस्मयोऽयं ममात्यर्थं त्वं सर्वजगतां प्रभुः ।
ध्यानयुक्तोऽसि देवेश किं च चित्रमतः परम् ॥ ३७ ॥
त्वन्नाभिकमलाज्जातः कर्ताहमखिलस्य ह ।
त्वत्तः कोऽप्यधिकोऽस्त्यत्र तं देवं ब्रूहि मापते ॥ ३८ ॥
जानाम्यहं जगन्नाथ त्वमादिः सर्वकारणम् ।
कर्ता पालयिता हर्ता समर्थः सर्वकार्यकृत् ॥ ३९ ॥

इच्छया ते महाराज सृजाम्यहमिदं जगत् ।
हरः संहरते काले सोऽपि ते वचने सदा ॥ ४० ॥
सूर्यो भ्रमति चाकाशे वायुर्वाति शुभाशुभः ।
अग्निस्तपति पर्जन्यो वर्षतीश त्वदाज्ञया ॥ ४१ ॥
त्वं तु ध्यायसि कं देवं संशयोऽयं महान्मम ।
त्वत्तः परं न पश्यामि देवं वै भुवनत्रये ॥ ४२ ॥
कृपां कृत्वा वदस्वाद्य भक्तोऽस्मि तव सुव्रत ।
महतां नैव गोप्यं हि प्रायः किञ्चिदिति स्मृतिः ॥ ४३ ॥
तच्छ्रुत्वा वचनं तस्य हरिराह प्रजापतिम् ।
शृणुष्वैकमना ब्रह्मंस्त्वां ब्रवीमि मनोगतम् ॥ ४४ ॥
यद्यपि त्वां शिवं मां च स्थितिसृष्ट्यन्तकारणम् ।
ते जानन्ति जनाः सर्वे सदेवासुरमानुषाः ॥ ४५ ॥
स्रष्टा त्वं पालकश्चाहं हरः संहारकारकः ।
कृताः शक्त्येति संतर्कः क्रियते वेदपारगैः ॥ ४६ ॥

जगत्संजनने शक्तिस्त्वयि तिष्ठति राजसी ।
सात्त्विकी मयि रुद्रे च तामसी परिकीर्तिता ॥ ४७ ॥
तया विरहितस्त्वं न तत्कर्मकरणे प्रभुः ।
नाहं पालयितुं शक्तः संहर्तुं नापि शङ्करः ॥ ४८ ॥
तदधीना वयं सर्वे वर्तामः सततं विभो ।
प्रत्यक्षे च परोक्षे च दृष्टान्तं शृणु सुव्रत ॥ ४९ ॥

शेषे स्वपिमि पर्यङ्के परतन्त्रो न संशयः ।
तदधीनः सदोत्तिष्ठे काले कालवशं गतः ॥ ५० ॥
तपश्चरामि सततं तदधीनोऽस्म्यहं सदा ।
कदाचित्सह लक्ष्या च विहरामि यथासुखम् ॥ ५१ ॥
कदाचिद्दानवैः सार्धं संग्रामं प्रकरोम्यहम् ।
दारुणं देहदमनं सर्वलोकभयङ्करम् ॥ ५२ ॥
प्रत्यक्षं तव धर्मज्ञ तस्मिन्नेकार्णवे पुरा ।
पञ्चवर्षसहस्राणि बाहुयुद्धं मया कृतम् ॥ ५३ ॥

तौ कर्णमलजौ दुष्टौ दानवौ मदगर्वितौ ।
देव देव्याः प्रसादेन निहतौ मधुकैटभौ ॥ ५४ ॥
तदा त्वया न किं ज्ञातं कारणं तु परात्परम् ।
शक्तिरूपं महाभाग किं पृच्छसि पुनः पुनः ॥ ५५ ॥
यदिच्छः पुरुषो भूत्वा विचरामि महार्णवे ।
कच्छपः कोलसिंहश्च वामनश्च युगे युगे ॥ ५६ ॥
न कस्यापि प्रियो लोके तिर्यग्योनिषु सम्भवः ।
नाभवं स्वेच्छया वामवराहादिषु योनिषु ॥ ५७ ॥
विहाय लक्ष्या सह संविहारं
को याति मत्स्यादिषु हीनयोनिषु ।
शय्यां च मुक्त्वा गरुडासनस्थः
करोमि युद्धं विपुलं स्वतन्त्रः ॥ ५८ ॥
पुरा पुरस्तेऽज शिरो मदीयं
गतं धनुर्ज्यास्खलनात्क्व चापि ।

त्वया तदा वाजिशिरो गृहीत्वा
संयोजितं शिल्पिवरेण भूयः ॥ ५९ ॥
हयाननोऽहं परिकीर्तितश्च
प्रत्यक्षमेतत्तव लोककर्तः ।
विडम्बनेयं किल लोकमध्ये
कथं भवेदात्मपरो यदि स्याम् ॥ ६० ॥
तस्मान्नाहं स्वतन्त्रोऽस्मि शक्त्यधीनोऽस्मि सर्वथा ।
तामेव शक्तिं सततं ध्यायामि च निरन्तरम् ॥ ६१ ॥
नातः परतरं किञ्चिज्जानामि कमलोद्भव ।
नारद उवाच
इत्युक्तं विष्णुना तेन पद्मयोनेस्तु सन्निधौ ॥ ६२ ॥
तेन चाप्यहमुक्तोऽस्मि तथैव मुनिपुङ्गव ।
तस्मात्त्वमपि कल्याण पुरुषार्थाप्तिहेतवे ॥ ६३ ॥
असंशयं हृदम्भोजे भज देवीपदाम्बुजम् ।

सर्वं दास्यति सा देवी यद्यदिष्टं भवेत्तव ॥ ६४ ॥
सूत उवाच
नारदेनैवमुक्तस्तु व्यासः सत्यवतीसुतः ।
देवीपादाब्जनिष्णातस्तपसे प्रययौ गिरौ ॥ ६५ ॥

Roman transliteration

ṛṣaya ūcuḥ
saumya vyāsasya bhāryāyāṃ kasyāṃ jātaḥ sutaḥ śukaḥ |
kathaṃ vā kīdṛśo yena paṭhiteyaṃ susaṃhitā || 1 ||
ayonijastvayā proktastathā cāraṇijaḥ śukaḥ |
sandeho'sti mahāṃstatra kathayādya mahāmate || 2 ||
garbhayogī śrutaḥ pūrvaṃ śuko nāma mahātapāḥ |
kathaṃ ca paṭhitaṃ tena purāṇaṃ bahuvistaram || 3 ||
sūta uvāca
purā sarasvatītīre vyāsaḥ satyavatīsutaḥ |
āśrame kalaviṃkau tu dṛṣṭvā vismayamāgataḥ || 4 ||
jātamātraṃ śiśuṃ nīḍe muktamaṇḍānmanoharam |
tāmrāsyaṃ śubhasarvāṅgaṃ picchāṃkuravivarjitam || 5 ||
tau tu bhakṣyārthamatyantaṃ ratau śramaparāyaṇau |
śiśoścaṃcupuṭe bhakṣyaṃ kṣipantau ca punaḥ punaḥ || 6 ||

aṅgenāṅgāni bālasya gharṣayantau mudānvitau |
cumbantau ca mukhaṃ premṇā kalaviṃkau śiśoḥ śubham || 7 ||
vīkṣya premād□bhutaṃ tatra bāle caṭakayostadā |
vyāsaścintāturaḥ kāmaṃ manasā samacintayat || 8 ||
tiraścāmapi yatprema putre samabhilakṣyate |
kiṃ citraṃ yanmanuṣyāṇāṃ sevāphalamabhīpsatām || 9 ||
kimetau caṭakau cāsya vivāhaṃ sukhasādhanam |
viracya sukhinau syātāṃ dṛṣṭvā vadhvā mukhaṃ śubham || 10 ||
athavā vārdhake prāpte paricaryāṃ kariṣyati |
putraḥ paramadharmiṣṭhaḥ puṇyārthaṃ kalaviṃkayoḥ || 11 ||
arjayitvāthavā dravyaṃ pitarau tarpayiṣyati |
athavā pretakāryāṇi kariṣyati yathāvidhi || 12 ||
athavā kiṃ gayāśrāddhaṃ gatvā saṃvitariṣyati |
nīlotsargaṃ ca vidhivatprakariṣyati bālakaḥ || 13 ||

saṃsāre'tra samākhyātaṃ sukhānāmuttamaṃ sukham |
putragātrapariṣvaṃgo lālanañca viśeṣataḥ || 14 ||
aputrasya gatirnāsti svargo naiva ca naiva ca |
putrādanyatarannāsti paralokasya sādhanam || 15 ||
manvādibhiśca munibhirdharmaśāstreṣu bhāṣitam |
putravānsvargamāpnoti nāputrastu kathañcana || 16 ||
dṛśyate'tra samakṣaṃ tannānumānena sādhyate |
putravānmucyate pāpādāptavākyaṃ ca śāśvatam || 17 ||
āture mṛtyukāle'pi bhūmiśayyāgato naraḥ |
karoti manasā cintāṃ duḥkhitaḥ putravarjitaḥ || 18 ||
dhanaṃ me vipulaṃ gehe pātrāṇi vividhāni ca |
mandiraṃ sundaraṃ caitatko'sya svāmī bhaviṣyati || 19 ||
mṛtyukāle manastasya duḥkhena bhramate yataḥ |
ato'sya durgatirnūnaṃ bhrāntacittasya sarvathā || 20 ||

*evaṃ bahuvidhāṃ cintāṃ kṛtvā satyavatīsutaḥ |
niḥśvasya bahudhā coṣṇaṃ vimanāḥ sambabhūva ha || 21 ||
vicārya manasātyarthaṃ kṛtvā manasi niścayam |
jagāma ca tapastaptuṃ meruparvatasanidhau || 22 ||
manasā cintayāmāsa kaṃ devaṃ samupāsmahe |
varapradānanipuṇaṃ vāñchitārthapradaṃ tathā || 23 ||
viṣṇuṃ rudraṃ surendraṃ vā brahmāṇaṃ vā divākaram |
gaṇeśaṃ kārtikeyaṃ ca pāvakaṃ varuṇaṃ tathā || 24 ||
evaṃ cintayatastasya nārado munisattamaḥ |
yadṛcchayā samāyāto vīṇāpāṇiḥ samāhitaḥ || 25 ||
taṃ dṛṣṭvā paramaprīto vyāsaḥ satyavatīsutaḥ |
kṛtvārghyamāsanaṃ dattvā papraccha kuśalaṃ munim || 26 ||
śrutvātha kuśalapraśnaṃ papraccha munisattamaḥ |
cintāturo'si kasmāttvaṃ dvaipāyana vadasva me || 27 ||*

*vyāsa uvāca
aputrasya gatirnāsti na sukhaṃ mānase yataḥ |
tadarthaṃ duḥkhitaścāhaṃ cintayāmi puna punaḥ || 28 ||
tapasā toṣayāmyadya kaṃ devaṃ vācchitārthadam |
iti cintāturo'smyadya tvāmahaṃ śaraṇaṃ gataḥ || 29 ||
sarvajño'si maharṣe tvaṃ kathayāśu kṛpānidhe |
kaṃ devaṃ śaraṇaṃ yāmi yo me putraṃ pradāsyati || 30 ||
sūta uvāca
iti vyāsena pṛṣṭastu nārado vedavinmuniḥ |
uvāca parayā prītyā kṛṣṇaṃ prati mahāmanāḥ || 31 ||
nārada uvāca
pārāśarya mahābhāga yattvaṃ pṛcchasi māmiha |
tamevārthaṃ purā pṛṣṭaḥ pitrā me madhusūdanaḥ || 32 ||
dhyānasthaṃ ca hariṃ dṛṣṭvā pitā me vismayaṃ gataḥ |*

*paryapṛcchata deveśaṃ śrīnāthaṃ jagataḥ patim || 33 ||
kaustubhodbhāsitaṃ divyaṃ śaṅkhacakragadādharam |
pītāmbaraṃ caturbāhuṃ śrīvatsāṅ□kitavakṣasam || 34 ||
kāraṇaṃ sarvalokānāṃ devadevaṃ jagadgurum |
vāsudevaṃ jagannāthaṃ tapyamānaṃ mahattapaḥ || 35 ||
brahmovāca
devadeva jagannātha bhūtabhavyabhavatprabho |
tapaścarasi kasmāttvaṃ kiṃ dhyāyasi janārdana || 36 ||
vismayo'yaṃ mamātyarthaṃ tvaṃ sarvajagatāṃ prabhuḥ |
dhyānayukto'si deveśa kiṃ ca citramataḥ param || 37 ||
tvannābhikamalājjātaḥ kartāhamakhilasya ha |
tvattaḥ ko'pyadhiko'styatra taṃ devaṃ brūhi māpate || 38 ||
jānāmyahaṃ jagannātha tvamādiḥ sarvakāraṇam |
kartā pālayitā hartā samarthaḥ sarvakāryakṛt || 39 ||*

*icchayā te mahārāja sṛjāmyahamidaṃ jagat |
haraḥ saṃharate kāle so'pi te vacane sadā || 40 ||
sūryo bhramati cākāśe vāyurvāti śubhāśubhaḥ |
agnistapati parjanyo varṣatīśa tvadājñayā || 41 ||
tvaṃ tu dhyāyasi kaṃ devaṃ saṃśayo'yaṃ mahānmama |
tvattaḥ paraṃ na paśyāmi devaṃ vai bhuvanatraye || 42 ||
kṛpāṃ kṛtvā vadasvādya bhakto'smi tava suvrata |
mahatāṃ naiva gopyaṃ hi prāyaḥ kiñciditi smṛtiḥ || 43 ||*

tacchrutvā vacanaṃ tasya harirāha prajāpatim |
śṛṇuṣvaikamanā brahmaṃstvāṃ bravīmi manogatam || 44 ||
yadyapi tvāṃ śivaṃ māṃ ca sthitisṛṣṭyantakāraṇam |
te jānanti janāḥ sarve sadevāsuramānuṣāḥ || 45 ||
sraṣṭā tvaṃ pālakaścāhaṃ haraḥ saṃhārakārakaḥ |
kṛtāḥ śaktyeti saṃtarkaḥ kriyate vedapāragaiḥ || 46 ||

jagatsaṃjanane śaktistvayi tiṣṭhati rājasī |
sāttvikī mayi rudre ca tāmasī parikīrtitā || 47 ||
tayā virahitastvaṃ na tatkarmakaraṇe prabhuḥ |
nāhaṃ pālayituṃ śaktaḥ saṃhartuṃ nāpi śaṅkaraḥ || 48 ||
tadadhīnā vayaṃ sarve vartāmaḥ satataṃ vibho |
pratyakṣe ca parokṣe ca dṛṣṭāntaṃ śṛṇu suvrata || 49 ||
śeṣe svapimi paryaṅke paratantro na saṃśayaḥ |
tadadhīnaḥ sadottiṣṭhe kāle kālavaśaṃ gataḥ || 50 ||
tapaścarāmi satataṃ tadadhīno'smyahaṃ sadā |
kadācitsaha lakṣyā ca viharāmi yathāsukham || 51 ||
kadāciddānavaiḥ sārdhaṃ saṃgrāmaṃ prakaromyaham |
dāruṇaṃ dehadamanaṃ sarvalokabhayaṅkaram || 52 ||
pratyakṣaṃ tava dharmajña tasminnekārṇave purā |
pañcavarṣasahasrāṇi bāhuyuddhaṃ mayā kṛtam || 53 ||

tau karṇamalajau duṣṭau dānavau madagarvitau |
deva devyāḥ prasādena nihatau madhukaiṭabhau || 54 ||
tadā tvayā na kiṃ jñātaṃ kāraṇaṃ tu parātparam |
śaktirūpaṃ mahābhāga kiṃ pṛcchasi punaḥ punaḥ || 55 ||
yadicchaḥ puruṣo bhūtvā vicarāmi mahārṇave |
kacchapaḥ kolasiṃhaśca vāmanaśca yuge yuge || 56 ||
na kasyāpi priyo loke tiryagyoniṣu sambhavaḥ |
nābhavaṃ svecchayā vāmavarāhādiṣu yoniṣu || 57 ||
vihāya lakṣyā saha saṃvihāraṃ
ko yāti matsyādiṣu hīnayoniṣu |
śayyāṃ ca muktvā garuḍāsanasthaḥ
karomi yuddhaṃ vipulaṃ svatantraḥ || 58 ||
purā puraste'ja śiro madīyaṃ
gataṃ dhanurjyāskhalanātkva cāpi |

tvayā tadā vājiśiro gṛhītvā
saṃyojitaṃ śilpivareṇa bhūyaḥ || 59 ||
hayānano'haṃ parikīrtitaśca
pratyakṣametattava lokakartaḥ |
viḍambaneyaṃ kila lokamadhye
kathaṃ bhavedātmaparo yadi syām || 60 ||
tasmānnāhaṃ svatantro'smi śaktyadhīno'smi sarvathā |
tāmeva śaktiṃ satataṃ dhyāyāmi ca nirantaram || 61 ||
nātaḥ parataraṃ kiñcijjānāmi kamalodbhava |
nārada uvāca
ityuktaṃ viṣṇunā tena padmayonestu sannidhau || 62 ||
tena cāpyahamukto'smi tathaiva munipuṅgava |
tasmāttvamapi kalyāṇa puruṣārthāptihetave || 63 ||
asaṃśayaṃ hṛdambhoje bhaja devīpadāmbujam |

sarvaṃ dāsyati sā devī yadyadiṣṭaṃ bhavettava || 64 ||
sūta uvāca
nāradenaivamuktastu vyāsaḥ satyavatīsutaḥ |
devīpādābjaniṣṇātastapase prayayau girau || 65 ||

English translation

1-3. The Risis said O Saumya! How was S'uka Deva born? Who studied these Purana Samhitas; by which wife of Vyasa Deva? And How? O highly intelligent one! You have just spoken that S'uka Deva was not born from womb, in the natural way; he was born of the dry pieces of wood for Homa sacrifice. But we heard before that the great ascetic was Yogi even in his mother's womb, so a great doubt comes to our minds. You better remove that to-day; how he studied also these Puranas, as vast in their nature; say this.

4-5. Suta said In long-past days, Satyavati's son Vedas Vyas, while in his own hermitage on the banks of the river Sarasvati, was greatly wondered to see a pair of Chatakas (Sparrows). He saw the pair putting the beak of their young one, just born of the egg, of beautiful body, red mouth, and greasy body. They do not care at all for their own hunger and toil; all they are caring for is to nurture their young one. He said also that the pair are rubbing their bodies over the body and kissing lovingly the mouth of the young one and feeling the highest pleasure. Seeing this wonderful affection of the two sparrows towards their young, Veda Vyas became very anxious and thought over the following in his mind.

9-14. Oh! What wonder is there, when the birds have so much filial affection towards their child, that men, who want services from their sons, would show their affection towards their sons! This pair of sparrows will not perform the happy marriage of their young one and will not see the face of their son's wife; nor when they will grow old, that their child would become very religious and serve them to attain great merits in Heaven. Nor do they expect that their child would earn money and satisfy them nor the child would perform when they die, their funeral obsequies duly and help them in their sojourn in the

next world; nothing of all these. Nor will the child perform the S'radh ceremony at Gaya; nor will the child offer the oblation of a blue bull on the day of offering the sacrifice to its ancestor (the bull is then let loose and held sacred); yet the pair of sparrows have so much affection towards their young one! Oh! in this world to touch the body of the son, especially to nurture the sons, is the highest happiness in life.

15-27. There is no prospect in the after birth of the sonless; never, never will Heaven be his. Without son, there is none other who can be of help in the next world. Thus in the Dharma S'astras, Manu and other Munis declare that the man who has sons goes to Heaven and the sonless one can never go to Heaven. The man possessing a son is entitled to the Heavenly pleasures can be vividly seen, rather than imagined. The man with son is freed from sins; this is the word of the Vedas. The sonless man becomes very much distressed even at the time of death and while lying on bed that is ground at that time, mournfully thinks. "This all my vast wealth, various things, this my beautiful house, who will enjoy all these?" When the sonless man is thus perplexed in his mind at the time of his death and becomes restless, then it is sure that his future career is full misfortunes; unless one's mind is calm and serene at the time of death, can never attain a good goal. Thus thinking variously, the Satyavati's son Veda Vyas sighed heavily and became unmindful. He thought of various plans and at last, coming to a definite conclusion, went to the Sumeru mountain to perform Tapasya. On reaching there, he thought which Deva he will worship! Visnu, S'iva, Indra, Brahma, Surya, Ganes'a, Kartikeya, Agni, or

Varuna? Who will grant him boon quickly and thus satisfy his desires. While thus cogitating in his mind, came there the Muni Narada, of one mind with lute in hamd, accidentally in his course of travels. Seeing Narada, the Satyavati's son Veda Vyasa gave him a hearty welcome, with great gladness, offering him Arghya and Asan (seat) and asked about his welfare. Hearing this question of welfare, Narada Muni spoke "O

Dvaipayan! Why do you look so care worn! First speak this out to me.

28-30. Veda Vyasa said " The sonless man has no goal; therefore there is no happiness in my mind; I am always anxious to get a son and therefore I am very sorry. To-day my mind is sorely troubled with the one idea, which Deva I may satisfy by my tapasya, who will grant me my desires; now I take your refuge. O merciful Maharsi! You are omniscient; say this quickly; which Deva I will take for my refuge, who will grant me a son".

31-37. Suta said Thus questioned by Krisna Dvaipayan Veda Vyasa, the high souled Narada Muni, well versed in the Vedas, became very glad and spoke thus O highly fortunate Paras'ara's son. The question that you have asked me to-day was formerly asked by my father to Narayana. At this, Narayana Vasudeva, the Deva of the Devas, the Creator, Preserver and Destroyer of the Universe, the husband of Laksmi, the four armed, wearing yellow garment, holding conchshell, discus, club and with the mark S'rivatsa (a mark or curl of hair on the heart of Visnu) adorning His breast and decorated with Kaustuvagem, the Divinity Himself, became merged in great Yoga; at this my Father became greatly surprised and said "O Janardana! Thou art the Deva of the Devas; the Lord of the Present, the Past and the Future, the Lord of this Universe; why art thou meditating in Yoga? And what is it that Thou art meditating? O best of the Devas! Thou art the Lord of the entire Universe and yet Thou art now merged in deep meditation. At this I am greatly surprised (my surprise is not without foundation; Thou canst Thyself see). What more wonderful than this can happen?

38-43. O Lord of Rama! I am sprung from the lotus from thy navel and have become the Lord of this whole universe; who is there in

this universe that is superior to Thee; kindly say this to me. O Lord of the world? Thou art the Origin of all, the Cause of all causes, the Creator, Preserver and Destroyer and the capable Doer of all actions. O Maharaja! at Thy will, I create this whole universe and Rudra destroys iu due time this world. He is always under Thy command. O Lord! By Thy command the Sun roams in the sky; the wind blows in various auspicious or inauspicious ways and the fire is giving heat and the cloud showers rain. I don't see in the three Lokas any one superior to Thee. Then whom art Thou meditating while being questioned by his very intelligent son S'uka Deva! not born in the usual way from womb, Dvaipayana expounded all the secret excellent meanings of the Purana and thereby I also came to know them also. O saintly persons! Thus S'uka Deva, sincerely earnest to cross this endless bottomless ocean of S'amsara, tasted of the wonderful traits of the Veda, the Kalpa tree, this S'rimad Bhagavata with its numerous stories and anecdotes with great eagerness and intense pleasure.

38-43. Oh! Who is there in this world that is not freed from this terror of Kali, after he has heard this Bhagavata. Even if the greatest sinner, void of the right ways of living and Achara as ordained in the Vedas, hears on a pretence this excellent Devi Bhagavata, the chief of the Puranas, he enjoys all the great enjoyments of this world and in the end attains the eternal place occupied by the Yogis. She who is rare, in Her Nirguna aspect, to even Hah and Hara, who is very dear as Tattva Vidya to the Jhanins whose real nature can be realised only in Samadhi, She resides always in the cavity of the heart of the hearers of the Bhagavata Purana. He who getting the all qualified human birth and

getting the reciter of this Purana, the boat to cross, as it were, this world, does not hear this blissful Purana, he is certainly deprived by the Creator. How is it that the way-ward dull¬ headed persons, getting the vicious ears, can hear always the faults and calumnies of others, that are entirely useless, and cannot hear this pure Purana that contains the four Vargas Dharma, Artha,

Kama, and Mokhsa? This is my main point of doubt. O One of good vows! I am Thy devotee; be merciful to me and speak this to me. There is almost nothing that is secret to Mahapurusas; this is a well- known fact".

44-50. Thus hearing Brahma's words, Bhagavan Narayana spoke "O Brahman! I now speak out my mind to you; listen carefully. Though the Devas, Danavas and men and all the Lokas know that You are the Creator, I am the Preserver and Rudra is the Destroyer, yet it is to be known that the saints, versed in the Vedas, have come to this conclusion by inference from the Vedas that the creation, preservation, and destruction are performed by the creative force, preservative force and destructive force. The Rajasik creative force residing in you, the Sattvik preservative force residing in me, and the Tamasik destructive force residing in Rudra are the all-in-all. When these Saktis become absent, you become inert and incapable to create, I to preserve and Rudra to destroy. O intelligent Suvrata! We all are always under that Force directly or indirectly; hear instances that you can see and infer. At the time of Pralaya, I lie down on the bed of Ananta, subservient to that Force; again I wake up in the time of creation duly under the influence of Time.

51-54. I am always subservient to that Maha S'akti; (under Her command) I am engaged in Tapasya for a long time; (By Her command) some time I enjoy with Lakshmi; some time I fight battles, terrible to all the Lokas, with the Danavas, involving great bodily troubles. O Know of Dharma! It was before Your presence that I fought hand to hand fight for five thousand years before Your sight on that one great ocean in long-past days with the two demons Madhu and Kaitabha, sprung from the wax of my ear, maddened with pride; and by the grace of the Devi, successfully killed the two Danavas.

55-61. O highly fortunate one! you realised then the great S'akti, higher than the highest and the cause of all causes; then why are you asking again and again that question. By the will of that S'akti, I have got this idea of man and roam on the great ocean; in yuga after yuga, I assume by Her will, the Tortoise, Boar, Man-Lion, and Dwarf incarnations. No one likes to take birth in the womb of inferior animals (especially birds). Do you think that I willingly take unpleasant births as in the womb of boars, tortoise, i.e., certainly not. What independent man is there who abandons the pleasurable enjoyment with Laksmi and takes birth in inferior animals as fish, etc. or leaves his seat on the seat of Gaduda and becomes engaged in great war-conflicts. O Svayambhu! In ancient days you saw before your eyes that my head was cut off when the bowstring suddenly gave way; and then you, brought a horse's head and by that help, the divine artist Visvakarma, stuck that on to my headless body. O Brahma! Since then I am known amongst men by the name of "Hayagriva". This is well-known to you. Now say, were I independent, would such an ignominy have happened to me? Never. Therefore I am not independent; I am in every way under that S'akti. O Lotus-born! I always meditate on that S'akti; and I do not know any other than this S'akti".

62-66. Narada said:-- Thus spoke Visnu to Brahma. O Muni Vedavyas! Brahma spoke these to me. So you, too, better meditate the lotus feet of Bhagavati calmly in the lotus of your heart for the success of your idea. That Devi will give you all that you wish. Suta said At these words of Narada, Satyavati's son Veda Vyasa went out to the hills for Tapasya, trusting the lotus feet of the Devi as the all-in-all in this world.

Thus ends the fourth chapter of the first Skandha on the excellency of the Devi in the Mahapurana S'rimad Devi Bhagavatam of 18,000 verses.

Sanskrit source · English chapter witness

First Skandha · Chapter 5

On The Narrative Of HAVAGRivA

Chapter 5 of 318 · 112 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः
सूतास्माकं मनः कामं मग्नं संशयसागरे ।
यथोक्तं महदाश्चर्यं जगद्विस्मयकारकम् ॥ १ ॥
यन्मूर्धा माधवस्यापि गतो देहात्पुनः परम् ।
हयग्रीवस्ततो जातः सर्वकर्ता जनार्दनः ॥ २ ॥
वेदोऽपि स्तौति यं देवं देवाः सर्वे यदाश्रयाः ।
आदिदेवो जगन्नाथः सर्वकारणकारणः ॥ ३ ॥
तस्यापि वदनं छिन्नं दैवयोगात्कथं तदा ।
तत्सर्वं कथयाशु त्वं विस्तरेण महामते ॥ ४ ॥
सूत उवाच
शृण्वन्तु मुनयः सर्वे सावधानाः समन्ततः ।
चरितं देवदेवस्य विष्णोः परमतेजसः ॥ ५ ॥
कदाचिद्दारुणं युद्धं कृत्वा देवः सनातनः ।
दशवर्षसहस्राणि परिश्रान्तो जनार्दनः ॥ ६ ॥

समे देशे शुभे स्थाने कृत्वा पद्मासनं विभुः ।
अवलम्ब्य धनुः सज्यं कण्ठदेशे धरास्थितम् ॥ ७ ॥
दत्त्वा भारं धनुष्कोट्यां निद्रामाप रमापतिः ।
श्रान्तत्वाद्दैवयोगाच्च जातस्तत्रातिनिद्रितः ॥ ८ ॥
तदा कालेन कियता देवाः सर्वे सवासवाः ।
ब्रह्मेशसहिताः सर्वे यज्ञं कर्तुं समुद्यताः ॥ ९ ॥
गताः सर्वेऽथ वैकुण्ठं द्रष्टुं देवं जनार्दनम् ।
देवकार्यार्थसिद्ध्यर्थं मखानामधिपं प्रभुम् ॥ १० ॥
अदृष्ट्वा तं तदा तत्र ज्ञानदृष्ट्या विलोक्य ते ।
यत्रास्ते भगवान् विष्णुर्जग्मुस्तत्र तदा सुराः ॥ ११ ॥
ददृशुस्ते तद्देशानं योगनिद्रावशं गतम् ।
विचेतनं विभुं विष्णुं तत्रासांचक्रिरे सुराः ॥ १२ ॥
स्थितेषु सर्वदेवेषु निद्रासुप्ते जगत्पतौ ।
चिन्तामापुः सुराः सर्वे ब्रह्मरुद्रपुरोगमाः ॥ १३ ॥

तानुवाच ततः शक्रः किं कर्तव्यं सुरोत्तमाः ।
निद्राभङ्गः कथं कार्यश्चिन्तयन्तु सुरोत्तमाः ॥ १४ ॥

तमुवाच तदा शम्भुर्निद्राभङ्गेऽस्ति दूषणम् ।
कार्यं चैव प्रकर्तव्यं यज्ञस्य सुरसत्तमाः ॥ १५ ॥
उत्पादिता तदा वम्री ब्रह्मणा परमेष्ठिना ।
तया भक्षयितुं तत्र धनुषोऽग्रं धरास्थितम् ॥ १६ ॥
भक्षितेऽग्रे तदा निम्नं गमिष्यति शरासनम् ।
तदा निद्राविमुक्तोऽसौ देवदेवो भविष्यति ॥ १७ ॥
देवकार्यं तदा सर्वं भविष्यति न संशयः ।
स वम्रीं संदिदेशाथ देवदेवः सनातनः ॥ १८ ॥
तमुवाच तदा वम्री देवदेवस्य मापतेः ।
निद्राभङ्गः कथं कार्यो देवस्य जगतां गुरोः ॥ १९ ॥
निद्राभङ्गः कथाच्छेदो दम्पत्योः प्रीतिभेदनम् ।
शिशुमातृविभेदश्च ब्रह्महत्यासमं स्मृतम् ॥ २० ॥

तत्कथं देवदेवस्य करोमि सुखनाशनम् ।
किं फलं भक्षणाद्देव येन पापं करोम्यहम् ॥ २१ ॥
सर्वः स्वार्थवशो लोकः कुरुते पातकं किल ।
तस्मादहं करिष्यामि स्वार्थमेव प्रभक्षणम् ॥ २२ ॥
ब्रह्मोवाच
तव भागं करिष्यामो मखमध्ये यथा शृणु ।
तेन त्वं कुरु कार्यं नो विष्णुं बोधय माचिरम् ॥ २३ ॥
होमकर्मणि पार्श्वे च हविर्दानात्पतिष्यति ।
तत्ते भागं विजानीहि कुरु कार्यं त्वरान्विता ॥ २४ ॥
सूत उवाच
इत्युक्ता ब्रह्मणा वम्री धनुषोऽग्रं त्वरान्विता ।
चखाद संस्थितं भूमौ विमुक्ता ज्या तदाभवत् ॥ २५ ॥
प्रत्यञ्जायां विमुक्तायां मुक्ता कोटिस्तथोत्तरा ।
शब्दः समभवद्घोरस्तेन त्रस्ताः सुरास्तदा ॥ २६ ॥

ब्रह्माण्डं क्षुभितं सर्वं वसुधा कम्पिता तदा ।
समुद्राश्च समुद्विग्नास्त्रेसुश्च जलजन्तवः ॥ २७ ॥
ववुर्वातास्तथा चोग्राः पर्वताश्च चकम्पिरे ।
उल्कापाता महोत्पाता बभूवुर्दुःखशंसिनः ॥ २८ ॥
दिशो घोरतराश्चासन्सूर्योऽप्यस्तंगतोऽभवत् ।
चिन्तामापुः सुराः सर्वे किं भविष्यति दुर्दिने ॥ २९ ॥
एवं चिन्तयतां तेषां मूर्धा विष्णोः सकुण्डलः ।
गतः समुकुटः क्वापि देवदेवस्य तापसाः ॥ ३० ॥
अन्धकारे तदा घोरे शान्ते ब्रह्महरौ तदा ।
शिरोहीनं शरीरं तु ददृशाते विलक्षणम् ॥ ३१ ॥
दृष्ट्वा कबन्धं विष्णोस्ते विस्मिताः सुरसत्तमाः ।

चिन्तासागरमग्नाश्च रुरुदुः शोककर्शिताः ॥ ३२ ॥
हा नाथ किं प्रभो जातमत्यद्भुतममानुषम् ।
वैशसं सर्वदेवानां देवदेव सनातन ॥ ३३ ॥

मायेयं कस्य देवस्य यया तेऽद्य शिरो हृतम् ।
अच्छेद्यस्त्वमभेद्योऽसि अप्रदाह्योऽसि सर्वदा ॥ ३४ ॥
एवं गते त्वयि विभो मरिष्यन्ति च देवताः ।
कीदृशस्त्वयि नः स्नेहः स्वार्थेनैव रुदामहे ॥ ३५ ॥
नायं विघ्नः कृतो दैत्यैर्न यक्षैर्न च राक्षसैः ।
देवैरेव कृतः कस्य दूषणं च रमापते ॥ ३६ ॥
पराधीनाः सुराः सर्वे किं कुर्मः क्व व्रजाम च ।
शरणं नैव देवेश सुराणां मूढचेतसाम् ॥ ३७ ॥
न चैषा सात्त्विकी माया राजसी न च तामसी ।
यया छिन्नं शिरस्तेऽद्य मायेशस्य जगद्गुरोः ॥ ३८ ॥
क्रन्दमानांस्तदा दृष्ट्वा देवाञ्छिवपुरोगमान् ।
बृहस्पतिस्तदोवाच शमयन्वेदवित्तमः ॥ ३९ ॥
रुदितेन महाभागाः क्रन्दितेन तथापि किम् ।
उपायश्चात्र कर्तव्यः सर्वथा बुद्धिगोचरः ॥ ४० ॥

दैवं पुरुषकारश्च देवेश सदृशावुभौ ।
उपायश्च विधातव्यो दैवात्फलति सर्वथा ॥ ४१ ॥
इन्द्र उवाच
दैवमेव परं मन्ये धिक्पौरुषमनर्थकम् ।
विष्णोरपि शिरश्छिन्नं सुराणां चैव पश्यताम् ॥ ४२ ॥
ब्रह्मोवाच
अवश्यमेव भोक्तव्यं कालेनापादितं च यत् ।
शुभं वाप्यशुभं वापि दैवं कोऽतिक्रमेत्पुनः ॥ ४३ ॥
देहवान्सुखदुःखानां भोक्ता नैवात्र संशयः ।
यथा कालवशात्कृत्तं शिरो मे शम्भुना पुरा ॥ ४४ ॥
तथैव लिङ्गपातश्च महादेवस्य शापतः ।
तथैवाद्य हरेर्मूर्धा पतितो लवणाम्भसि ॥ ४५ ॥
सहस्रभगसंप्राप्तिर्दुःखं चैव शचीपतेः ।
स्वर्गाद्भ्रंशस्तथा वासः कमले मानसे सरे ॥ ४६ ॥

एते दुःखस्य भोक्तारः केन दुःखं न भुज्यते ।
संसारेऽस्मिन्महाभागास्तस्माच्छोकं त्यजन्तु वै ॥ ४७ ॥
चिन्तयन्तु महामायां विद्यादेवीं सनातनीम् ।
सा विधास्यति नः कार्यं निर्गुणा प्रकृतिः परा ॥ ४८ ॥
ब्रह्मविद्यां जगद्धात्रीं सर्वेषां जननीं तथा ।
यया सर्वमिदं व्याप्तं त्रैलोक्यं सचराचरम् ॥ ४९ ॥

सूत उवाच
इत्युक्त्वा वै सुरान्वेधा निगमानादिदेश ह ।
देहयुक्तान्स्थितानग्रे सुरकार्यार्थसिद्धये ॥ ५० ॥
ब्रह्मोवाच
स्तुवन्तु परमां देवीं ब्रह्मविद्यां सनातनीम् ।
गूढाङ्गीं च महामायां सर्वकार्यार्थसाधनीम् ॥ ५१ ॥
तच्छ्रुत्वा वचनं तस्य वेदाः सर्वाङ्गसुन्दराः ।
तुष्टुवुर्ज्ञानगम्यां तां महामायां जगत्स्थिताम् ॥ ५२ ॥

वेदा ऊचुः
नमो देवि महामाये विश्वोत्पत्तिकरे शिवे ।
निर्गुणे सर्वभूतेशि मातः शङ्करकामदे ॥ ५३ ॥
त्वं भूमिः सर्वभूतानां प्राणाः प्राणवतां तथा ।
धीः श्रीः कान्तिः क्षमा शान्तिः श्रद्धा मेधा धृतिः स्मृतिः ॥ ५४ ॥
त्वमुद्गीथेऽर्धमात्रासि गायत्री व्याहृतिस्तथा ।
जया च विजया धात्री लज्जा कीर्तिः स्पृहा दया ॥ ५५ ॥
त्वां संस्तुमोऽम्ब भुवनत्रयसंविधान-
दक्षां दयारसयुतां जननीं जनानाम् ।
विद्यां शिवां सकललोकहितां वरेण्यां
वाग्बीजवासनिपुणां भवनाशकर्त्रीम् ॥ ५६ ॥
ब्रह्मा हरः शौरिसहस्रनेत्र-
वाग्वह्निसूर्या भुवनाधिनाथाः ।
ते त्वत्कृताः सन्ति ततो न मुख्या

माता यतस्त्वं स्थिरजङ्गमानाम् ॥ ५७ ॥
सकलभुवनमेतत्कर्तुकामा यदा त्वं
सृजसि जननि देवान्विष्णुरुद्राजमुख्यान् ।
स्थितिलयजननं तैः कारयस्येकरूपा
न खलु तव कथंचिद्देवि संसारलेशः ॥ ५८ ॥
न ते रूपं वेत्तुं सकलभुवने कोऽपि निपुणो
न नाम्नां संख्यां ते कथितुमिह योग्योऽस्ति पुरुषः ।
यदल्पं कीलालं कलयितुमशक्तः स तु नरः
कथं पारावाराकलनचतुरः स्यादृतमतिः ॥ ५९ ॥
न देवानां मध्ये भगवति तवानन्तविभवं
विजानात्येकोऽपि त्वमिह भुवनैकासि जननी ।
कथं मिथ्या विश्वं सकलमपि चैका रचयसि
प्रमाणं त्वेतस्मिन्निगमवचनं देवि विहितम् ॥ ६० ॥
निरीहैवासि त्वं निखिलजगतां कारणमहो

चरित्रं ते चित्रं भगवति मनो नो व्यथयति ।
कथंकारं वाच्यः सकलनिगमागोचरगुण-
प्रभावः स्वं यस्मात्स्वयमपि न जानासि परमम् ॥ ६१ ॥
न किं जानासि त्वं जननि मधुजिन्मौलिपतनं ॥
शिवे किं वा ज्ञात्वा विविदिषसि शक्तिं मधुजितः ।
हरेः किं वा मातर्दुरिततितिरेषा बलवती ॥
भवत्याः पादाब्जे भजननिपुणे क्वास्ति दुरितम् ॥ ६२ ॥
उपेक्षा किं चेयं तव सुरसमूहेऽतिविषमा ॥
हरेर्मूर्ध्नो नाशो मतमिह महाश्चर्यजनकम् ।
महद्दुःखं मातस्त्वमसि जननच्छेदकुशला ॥
न जानीमो मौलेर्विघटनविलम्बः कथमभूत् ॥ ६३ ॥
ज्ञात्वा दोषं सकलसुरतापादितं देवि चित्ते
किं वा विष्णावमरजनितं दुष्कृतं पातितं ते ।
विष्णोर्वा किं समरजनितः कोऽपि गर्वोऽतिवेगा-

च्छेत्तुं मातस्तव विलसितं नैव विद्मोऽत्र भावम् ॥ ६४ ॥
किं वा दैत्यैः समरविजितैस्तीर्थदेशे सुरम्ये
घोरं तप्त्वा भगवति वरं लब्धवद्भिर्भवत्याः ।
अन्तर्धानं गमितमधुना विष्णुशीर्षं भवानि
द्रष्टुं किं वा विगतशिरसं वासुदेवं विनोदः ॥ ६५ ॥
सिन्धोः पुत्र्यां रोषिता किं त्वमाद्ये
कस्मादेनां प्रेक्षसे नाथहीनाम् ।
क्षन्तव्यस्ते स्वांशजातापराधो
व्युत्थाप्यैनं मोदिता मां कुरुष्व ॥ ६६ ॥
एते सुरास्त्वां सततं नमन्ति
कार्येषु मुख्याः प्रथितप्रभावाः ।
शोकार्णवात्तारय देवि देवा-
नुत्थाप्य देवं सकलाधिनाथम् ॥ ६७ ॥
मूर्धा गतः क्वाम्ब हरेर्न विद्मो

नान्योऽस्त्युपायः खलु जीवनेऽद्य ।
यथा सुधा जीवनकर्मदक्षा
तथा जगज्जीवितदासि देवि ॥ ६८ ॥
सूत उवाच
एवं स्तुता तदा देवी गुणातीता महेश्वरी ।
प्रसन्ना परमा माया वेदैः साङ्गैश्च सामगैः ॥ ६९ ॥
तानुवाच तदा वाणी चाकाशस्थाशरीरिणी ।
देवान्प्रति सुखैः शब्दैर्जनानन्दकरी शुभा ॥ ७० ॥
मा कुरुध्वं सुराश्चिन्तां स्वस्थास्तिष्ठन्तु चामराः ।
स्तुताहं निगमैः कामं सन्तुष्टास्मि न संशयः ॥ ७१ ॥

यः पुमान्मानुषे लोके स्तौत्येतां मामकीं स्तुतिम् ।
पतिष्यति सदा भक्त्या सर्वान्कामानवाप्नुयात् ॥ ७२ ॥
शृणोति वा स्तोत्रमिदं मदीयं
भक्त्या त्रिकालं सततं नरो यः ।

विमुक्तदुःखः स भवेत्सुखी च
वेदोक्तमेतन्ननु वेदतुल्यम् ॥ ७३ ॥
शृण्वन्तु कारणं चाद्य यद्गतं वदनं हरेः ।
अकारणं कथं कार्यं संसारेऽत्र भविष्यति ॥ ७४ ॥
उदधेस्तनयां विष्णुः संस्थितामन्तिके प्रियाम् ।
जहास वदनं वीक्ष्य तस्यास्तत्र मनोरमम् ॥ ७५ ॥
तया ज्ञातं हरिर्नूनं कथं मां हसति प्रभुः ।
विरूपं हरिणा दृष्टं मुखं मे केन हेतुना ॥ ७६ ॥
विनापि कारणेनाद्य कथं हास्यस्य सम्भवः ।
सपत्नीव कृता तेन मन्येऽन्या वरवर्णिनी ॥ ७७ ॥
ततः कोपयुता जाता महालक्ष्मी तमोगुणा ।
तामसी तु तदा शक्तिस्तस्या देहे समाविशत् ॥ ७८ ॥
केनचित्कालयोगेन देवकार्यार्थसिद्धये ।
प्रविष्टा तामसी शक्तिस्तस्या देहेऽतिदारुणा ॥ ७९ ॥

तामस्याविष्टदेहा सा चुकोपातिशयं तदा ।
शनकैः समुवाचेदमिदं पततु ते शिरः ॥ ८० ॥
स्त्रीस्वभावाच्च भावित्वात्कालयोगाद्विनिर्गतः ।
अविचार्य तदा दत्तः शापः स्वसुखनाशनः ॥ ८१ ॥
सपत्नीसम्भवं दुःखं वैधव्याद‍धिकं त्विति ।
विचिन्त्य मनसेत्युक्तं तामसीशक्तियोगतः ॥ ८२ ॥
अनृतं साहसं माया मूर्खत्वमतिलोभता ।
अशौचं निर्दयत्वं च स्त्रीणां दोषाः स्वभावजाः ॥ ८३ ॥
सशीर्षं वासुदेवं तं करोम्यद्य यथा पुरा ।
शिरोऽस्य शापयोगेन निमग्नं लवणाम्बुधौ ॥ ८४ ॥
अन्यच्च कारणं किञ्चिद्वर्तते सुरसत्तमाः ।
भवतां च महत्कार्यं भविष्यति न संशयः ॥ ८५ ॥
पुरा दैत्यो महाबाहुर्हयग्रीवोऽतिविश्रुतः ।
तपश्चक्रे सरस्वत्यास्तीरे परमदारुणम् ॥ ८६ ॥

जपन्नेकाक्षरं मन्त्रं मायाबीजात्मकं मम ।
निराहारो जितात्मा च सर्वभोगविवर्जितः ॥ ८७ ॥
ध्यायन्मां तामसीं शक्तिं सर्वभूषणभूषिताम् ।
एवं वर्षसहस्रं च तपश्चक्रेऽतिदारुणम् ॥ ८८ ॥
तदाहं तामसं रूपं कृत्वा तत्र समागता ।

दर्शने पुरतस्तस्य ध्यातं तत्तेन यादृशम् ॥ ८९ ॥
सिंहोपरि स्थिता तत्र तमवोचं दयान्विता ।
वरं ब्रूहि महाभाग ददामि तव सुव्रत ॥ ९० ॥
इति श्रुत्वा वचो देव्या दानवः प्रेमपूरितः ।
प्रदक्षिणां प्रणामं च चकार त्वरितस्तदा ॥ ९१ ॥
दृष्ट्वा रूपं मदीयं स प्रेमोत्फुल्लविलोचनः ।
हर्षाश्रुपूर्णनयनस्तुष्टाव स च मां तदा ॥ ९२ ॥
हयग्रीव उवाच
नमो देव्यै महामाये सृष्टिस्थित्यन्तकारिणि ।

भक्तानुग्रहचतुरे कामदे मोक्षदे शिवे ॥ ९३ ॥
धराम्बुतेजःपवनखपञ्चानां च कारणम् ।
त्वं गन्धरसरूपाणां कारणं स्पर्शशब्दयोः ॥ ९४ ॥
घ्राणं च रसना चक्षुस्त्वक्श्रोत्रमिन्द्रियाणि च ।
कर्मेन्द्रियाणि चान्यानि त्वत्तः सर्वं महेश्वरि ॥ ९५ ॥
देव्युवाच
किं तेऽभीष्टं वरं ब्रूहि वाञ्छितं यद्ददामि तत् ।
परितुष्टास्मि भक्त्या ते तपसा चाद्भुतेन च ॥ ९६ ॥
हयग्रीव उवाच
यथा मे मरणं मातर्न भवेत्तत्तथा कुरु ।
भवेयममरो योगी तथाजेयः सुरासुरैः ॥ ९७ ॥
देव्युवाच
जातस्य हि ध्रुवं मृत्युर्ध्रुवं जन्म मृतस्य च ।
मर्यादा चेदृशी लोके भवेच्च कथमन्यथा ॥ ९८ ॥

एवं त्वं निश्चयं कृत्वा मरणे राक्षसोत्तम ।
वरं वरय चेष्टं ते विचार्य मनसा किल ॥ ९९ ॥
हयग्रीव उवाच
हयग्रीवाच्च मे मृत्युर्नान्यस्माज्जगदम्बिके ।
इति मे वाञ्छितं कामं पूरयस्व मनोगतम् ॥ १०० ॥
देव्युवाच
गृहं गच्छ महाभाग कुरु राज्यं यथासुखम् ।
हयग्रीवादृते मृत्युर्न ते नूनं भविष्यति ॥ १०१ ॥
इति दत्त्वा वरं तस्मा अन्तर्धानं गता तथा ।
मुदं परमिकां प्राप्य सोऽपि स्वभवनं गतः ॥ १०२ ॥
स पीडयति दुष्टात्मा मुनीन् वेदांश्च सर्वशः ।
न कोऽपि विद्यते तस्य हन्ताद्य भुवनत्रये ॥ १०३ ॥
तस्माच्छीर्षं हयस्यास्य समुद्धृत्य मनोहरम् ।
देहेऽत्र विशिरोविष्णोस्त्वष्टा संयोजयिष्यति ॥ १०४ ॥

हयग्रीवोऽथ भगवान्हनिष्यति तमासुरम् ।
पापिष्ठं दानवं क्रूरं देवानां हितकाम्यया ॥ १०५ ॥
सूत उवाच
एवं सुरांस्तदाभाष्य शर्वाणी विरराम ह ।
देवास्तदातिसन्तुष्टास्तमूचुर्देवशिल्पिनम् ॥ १०६ ॥
देवा ऊचुः
कुरु कार्यं सुराणां वै विष्णोः शीर्षाभियोजनम् ।
दानवप्रवरं दैत्यं हयग्रीवो हनिष्यति ॥ १०७ ॥
सूत उवाच
इति श्रुत्वा वचस्तेषां त्वष्टा चातित्वरान्वितः ।
वाजिशीर्षं चकर्ताशु खड्गेन सुरसन्निधौ ॥ १०८ ॥
विष्णोः शरीरे तेनाशु योजितं वाजिमस्तकम् ।
हयग्रीवो हरिर्जातो महामायाप्रसादतः ॥ १०९ ॥
कियता तेन कालेन दानवो मददर्पितः ।

निहतस्तरसा संख्ये देवानां रिपुरोजसा ॥ ११० ॥
य इदं शुभमाख्यानं शृण्वन्ति भुवि मानवाः ।
सर्वदुःखविनिर्मुक्तास्ते भवन्ति न संशयः ॥ १११ ॥
महामायाचरित्रञ्च पवित्रं पापनाशनम् ।
पठतां शृण्वतां चैव सर्वसम्पत्तिकारकम् ॥ ११२ ॥

Roman transliteration

ṛṣaya ūcuḥ
sūtāsmākaṃ manaḥ kāmaṃ magnaṃ saṃśayasāgare |
yathoktaṃ mahadāścaryaṃ jagadvismayakārakam || 1 ||
yanmūrdhā mādhavasyāpi gato dehātpunaḥ param |
hayagrīvastato jātaḥ sarvakartā janārdanaḥ || 2 ||
vedo'pi stauti yaṃ devaṃ devāḥ sarve yadāśrayāḥ |
ādidevo jagannāthaḥ sarvakāraṇakāraṇaḥ || 3 ||
tasyāpi vadanaṃ chinnaṃ daivayogātkathaṃ tadā |
tatsarvaṃ kathayāśu tvaṃ vistareṇa mahāmate || 4 ||
sūta uvāca
śṛṇvantu munayaḥ sarve sāvadhānāḥ samantataḥ |
caritaṃ devadevasya viṣṇoḥ paramatejasaḥ || 5 ||
kadāciddāruṇaṃ yuddhaṃ kṛtvā devaḥ sanātanaḥ |
daśavarṣasahasrāṇi pariśrānto janārdanaḥ || 6 ||

same deśe śubhe sthāne kṛtvā padmāsanaṃ vibhuḥ |
avalambya dhanuḥ sajyaṃ kaṇṭhadeśe dharāsthitam || 7 ||
dattvā bhāraṃ dhanuṣkoṭyāṃ nidrāmāpa ramāpatiḥ |
śrāntatvāddaivayogācca jātastatrātinidritaḥ || 8 ||
tadā kālena kiyatā devāḥ sarve savāsavāḥ |
brahmeśasahitāḥ sarve yajñaṃ kartuṃ samudyatāḥ || 9 ||
gatāḥ sarve'tha vaikuṇṭhaṃ draṣṭuṃ devaṃ janārdanam |
devakāryārthasiddhyarthaṃ makhānāmadhipaṃ prabhum || 10 ||

*adṛṣṭvā taṃ tadā tatra jñānadṛṣṭyā vilokya te |
yatrāste bhagavān viṣṇurjagmustatra tadā surāḥ || 11 ||
dadṛśuste tadeśānaṃ yoganidrāvaśaṃ gatam |
vicetanaṃ vibhuṃ viṣṇuṃ tatrāsāṃcakrire surāḥ || 12 ||
sthiteṣu sarvadeveṣu nidrāsupte jagatpatau |
cintāmāpuḥ surāḥ sarve brahmarudrapurogamāḥ || 13 ||*

*tānuvāca tataḥ śakraḥ kiṃ kartavyaṃ surottamāḥ |
nidrābhaṅgaḥ kathaṃ kāryaścintayantu surottamāḥ || 14 ||
tamuvāca tadā śambhurnidrābhaṅge'sti dūṣaṇam |
kāryaṃ caiva prakartavyaṃ yajñasya surasattamāḥ || 15 ||
utpāditā tadā vamrī brahmaṇā parameṣṭhinā |
tayā bhakṣayituṃ tatra dhanuṣo'graṃ dharāsthitam || 16 ||
bhakṣite'gre tadā nimnaṃ gamiṣyati śarāsanam |
tadā nidrāvimukto'sau devadevo bhaviṣyati || 17 ||
devakāryaṃ tadā sarvaṃ bhaviṣyati na saṃśayaḥ |
sa vamrīṃ saṃdideśātha devadevaḥ sanātanaḥ || 18 ||
tamuvāca tadā vamrī devadevasya māpateḥ |
nidrābhaṅgaḥ kathaṃ kāryo devasya jagatāṃ guroḥ || 19 ||
nidrābhaṅgaḥ kathācchedo dampatyoḥ prītibhedanam |
śiśumātṛvibhedaśca brahmahatyāsamaṃ smṛtam || 20 ||*

*tatkathaṃ devadevasya karomi sukhanāśanam |
kiṃ phalaṃ bhakṣaṇāddeva yena pāpaṃ karomyaham || 21 ||
sarvaḥ svārthavaśo lokaḥ kurute pātakaṃ kila |
tasmādahaṃ kariṣyāmi svārthameva prabhakṣaṇam || 22 ||
brahmovāca
tava bhāgaṃ kariṣyāmo makhamadhye yathā śṛṇu |
tena tvaṃ kuru kāryaṃ no viṣṇuṃ bodhaya māciram || 23 ||
homakarmaṇi pārśve ca havirdānātpatiṣyati |
tatte bhāgaṃ vijānīhi kuru kāryaṃ tvarānvitā || 24 ||
sūta uvāca
ityuktā brahmaṇā vamrī dhanuṣo'graṃ tvarānvitā |
cakhāda saṃsthitaṃ bhūmau vimuktā jyā tadābhavat || 25 ||
pratyañjāyāṃ vimuktāyāṃ muktā koṭistathottarā |
śabdaḥ samabhavad□ghorastena trastāḥ surāstadā || 26 ||*

*brahmāṇḍaṃ kṣubhitaṃ sarvaṃ vasudhā kampitā tadā |
samudrāśca samudvignāstresuśca jalajantavaḥ || 27 ||
vavurvātāstathā cogrāḥ parvatāśca cakampire |
ulkāpātā mahotpātā babhūvurduḥkhaśaṃsinaḥ || 28 ||
diśo ghoratarāścāsansūryo'pyastaṃgato'bhavat |
cintāmāpuḥ surāḥ sarve kiṃ bhaviṣyati durdine || 29 ||
evaṃ cintayatāṃ teṣāṃ mūrdhā viṣṇoḥ sakuṇḍalaḥ |
gataḥ samukuṭaḥ kvāpi devadevasya tāpasāḥ || 30 ||
andhakāre tadā ghore śānte brahmaharau tadā |
śirohīnaṃ śarīraṃ tu dadṛśāte vilakṣaṇam || 31 ||
dṛṣṭvā kabandhaṃ viṣṇoste vismitāḥ surasattamāḥ |
cintāsāgaramagnāśca ruruduḥ śokakarśitāḥ || 32 ||
hā nātha kiṃ prabho jātamatyad□bhutamamānuṣam |
vaiśasaṃ sarvadevānāṃ devadeva sanātana || 33 ||*

māyeyaṃ kasya devasya yayā te'dya śiro hṛtam |
acchedyastvamabhedyo'si apradāhyo'si sarvadā || 34 ||
evaṃ gate tvayi vibho mariṣyanti ca devatāḥ |
kīdṛśastvayi naḥ snehaḥ svārthenaiva rudāmahe || 35 ||
nāyaṃ vighnaḥ kṛto daityairna yakṣairna ca rākṣasaiḥ |
devaireva kṛtaḥ kasya dūṣaṇaṃ ca ramāpate || 36 ||
parādhīnāḥ surāḥ sarve kiṃ kurmaḥ kva vrajāma ca |
śaraṇaṃ naiva deveśa surāṇāṃ mūḍhacetasām || 37 ||
na caiṣā sāttvikī māyā rājasī na ca tāmasī |
yayā chinnaṃ śiraste'dya māyeśasya jagad□guroḥ || 38 ||
krandamānāṃstadā dṛṣṭvā devāñchivapurogamān |
bṛhaspatistadovāca śamayanvedavittamaḥ || 39 ||
ruditena mahābhāgāḥ kranditena tathāpi kim |
upāyaścātra kartavyaḥ sarvathā buddhigocaraḥ || 40 ||

daivaṃ puruṣakāraśca deveśa sadṛśāvubhau |
upāyaśca vidhātavyo daivātphalati sarvathā || 41 ||
indra uvāca
daivameva paraṃ manye dhikpauruṣamanarthakam |
viṣṇorapi śiraśchinnaṃ surāṇāṃ caiva paśyatām || 42 ||
brahmovāca
avaśyameva bhoktavyaṃ kālenāpāditaṃ ca yat |
śubhaṃ vāpyaśubhaṃ vāpi daivaṃ ko'tikrametpunaḥ || 43 ||
dehavānsukhaduḥkhānāṃ bhoktā naivātra saṃśayaḥ |
yathā kālavaśātkṛttaṃ śiro me śambhunā purā || 44 ||
tathaiva liṅgapātaśca mahādevasya śāpataḥ |
tathaivādya harermūrdhā patito lavaṇāmbhasi || 45 ||
sahasrabhagasaṃprāptirduḥkhaṃ caiva śacīpateḥ |
svargād□bhraṃśastathā vāsaḥ kamale mānase sare || 46 ||

ete duḥkhasya bhoktāraḥ kena duḥkhaṃ na bhujyate |
saṃsāre'sminmahābhāgāstasmācchokaṃ tyajantu vai || 47 ||
cintayantu mahāmāyāṃ vidyādevīṃ sanātanīm |
sā vidhāsyati naḥ kāryaṃ nirguṇā prakṛtiḥ parā || 48 ||
brahmavidyāṃ jagaddhātrīṃ sarveṣāṃ jananīṃ tathā |
yayā sarvamidaṃ vyāptaṃ trailokyaṃ sacarācaram || 49 ||
sūta uvāca
ityuktvā vai surānvedhā nigamānādideśa ha |
dehayuktānsthitānagre surakāryārthasiddhaye || 50 ||
brahmovāca
stuvantu paramāṃ devīṃ brahmavidyāṃ sanātanīm |
gūḍhāṅgīṃ ca mahāmāyāṃ sarvakāryārthasādhanīm || 51 ||
tacchrutvā vacanaṃ tasya vedāḥ sarvāṅgasundarāḥ |
tuṣṭuvurjñānagamyāṃ tāṃ mahāmāyāṃ jagatsthitām || 52 ||

vedā ūcuḥ
namo devi mahāmāye viśvotpattikare śive |
nirguṇe sarvabhūteśi mātaḥ śaṅkarakāmade || 53 ||
tvaṃ bhūmiḥ sarvabhūtānāṃ prāṇāḥ prāṇavatāṃ tathā |
dhīḥ śrīḥ kāntiḥ kṣamā śāntiḥ śraddhā medhā dhṛtiḥ smṛtiḥ || 54 ||
tvamud□gīthe'rdhamātrāsi gāyatrī vyāhṛtistathā |
jayā ca vijayā dhātrī lajjā kīrtiḥ spṛhā dayā || 55 ||
tvāṃ saṃstumo'mba bhuvanatrayasaṃvidhāna-

dakṣāṃ dayārasayutāṃ jananīṃ janānām |
vidyāṃ śivāṃ sakalalokahitāṃ vareṇyāṃ
vāgbījavāsanipuṇāṃ bhavanāśakartrīm || 56 ||
brahmā haraḥ śaurisahasranetra-
vāgvahnisūryā bhuvanādhināthāḥ |
te tvatkṛtāḥ santi tato na mukhyā

mātā yatastvaṃ sthirajaṅgamānām || 57 ||
sakalabhuvanametatkartukāmā yadā tvaṃ
sṛjasi janani devānviṣṇurudrājamukhyān |
sthitilayajananaṃ taiḥ kārayasyekarūpā
na khalu tava kathaṃciddevi saṃsāraleśaḥ || 58 ||
na te rūpaṃ vettuṃ sakalabhuvane ko'pi nipuṇo
na nāmnāṃ saṃkhyāṃ te kathitumiha yogyo'sti puruṣaḥ |
yadalpaṃ kīlālaṃ kalayitumaśaktaḥ sa tu naraḥ
kathaṃ pārāvārākalanacaturaḥ syādṛtamatiḥ || 59 ||
na devānāṃ madhye bhagavati tavānantavibhavaṃ
vijānātyeko'pi tvamiha bhuvanaikāsi jananī |
kathaṃ mithyā viśvaṃ sakalamapi caikā racayasi
pramāṇaṃ tvetasminnigamavacanaṃ devi vihitam || 60 ||
nirīhaivāsi tvaṃ nikhilajagatāṃ kāraṇamaho

caritraṃ te citraṃ bhagavati mano no vyathayati |
kathaṃkāraṃ vācyaḥ sakalanigamāgocaraguṇa-
prabhāvaḥ svaṃ yasmātsvayamapi na jānāsi paramam || 61 ||
na kiṃ jānāsi tvaṃ janani madhujinmaulipatanaṃ ||
śive kiṃ vā jñātvā vividiṣasi śaktiṃ madhujitaḥ |
hareḥ kiṃ vā mātarduritatatireṣā balavatī ||
bhavatyāḥ pādābje bhajananipuṇe kvāsti duritam || 62 ||
upekṣā kiṃ ceyaṃ tava surasamūhe'tiviṣamā ||
harermūrdhno nāśo matamiha mahāścaryajanakam |
mahadduḥkhaṃ mātastvamasi jananacchedakuśalā ||
na jānīmo maulervighaṭanavilambaḥ kathamabhūt || 63 ||
jñātvā doṣaṃ sakalasuratāpāditaṃ devi citte
kiṃ vā viṣṇāvamarajanitaṃ duṣkṛtaṃ pātitaṃ te |
viṣṇorvā kiṃ samarajanitaḥ ko'pi garvo'tivegā-

cchettuṃ mātastava vilasitaṃ naiva vidmo'tra bhāvam || 64 ||
kiṃ vā daityaiḥ samaravijitaistīrthadeśe suramye
ghoraṃ taptvā bhagavati varaṃ labdhavad□bhirbhavatyāḥ |
antardhānaṃ gamitamadhunā viṣṇuśīrṣaṃ bhavāni
draṣṭuṃ kiṃ vā vigataśirasaṃ vāsudevaṃ vinodaḥ || 65 ||
sindhoḥ putryāṃ roṣitā kiṃ tvamādye
kasmādenāṃ prekṣase nāthahīnām |
kṣantavyaste svāṃśajātāparādho
vyutthāpyainaṃ moditā māṃ kuruṣva || 66 ||
ete surāstvāṃ satataṃ namanti
kāryeṣu mukhyāḥ prathitaprabhāvāḥ |
śokārṇavāttāraya devi devā-
nutthāpya devaṃ sakalādhinātham || 67 ||
mūrdhā gataḥ kvāmba harerna vidmo

*nānyo'styupāyaḥ khalu jīvane'dya |
yathā sudhā jīvanakarmadakṣā
tathā jagajjīvitadāsi devi || 68 ||
sūta uvāca
evaṃ stutā tadā devī guṇātītā maheśvarī |
prasannā paramā māyā vedaiḥ sāṅgaiśca sāmagaiḥ || 69 ||
tānuvāca tadā vāṇī cākāśasthāśarīriṇī |
devānprati sukhaiḥ śabdairjanānandakarī śubhā || 70 ||
mā kurudhvaṃ surāścintāṃ svasthāstiṣṭhantu cāmarāḥ |
stutāhaṃ nigamaiḥ kāmaṃ santuṣṭāsmi na saṃśayaḥ || 71 ||
yaḥ pumānmānuṣe loke stautyetāṃ māmakīṃ stutim |
patiṣyati sadā bhaktyā sarvānkāmānavāpnuyāt || 72 ||
śṛṇoti vā stotramidaṃ madīyaṃ
bhaktyā trikālaṃ satataṃ naro yaḥ |*

*vimuktaduḥkhaḥ sa bhavetsukhī ca
vedoktametannanu vedatulyam || 73 ||
śṛṇvantu kāraṇaṃ cādya yad□gataṃ vadanaṃ hareḥ |
akāraṇaṃ kathaṃ kāryaṃ saṃsāre'tra bhaviṣyati || 74 ||
udadhestanayāṃ viṣṇuḥ saṃsthitāmantike priyām |
jahāsa vadanaṃ vīkṣya tasyāstatra manoramam || 75 ||
tayā jñātaṃ harirnūnaṃ kathaṃ māṃ hasati prabhuḥ |
virūpaṃ hariṇā dṛṣṭaṃ mukhaṃ me kena hetunā || 76 ||
vināpi kāraṇenādya kathaṃ hāsyasya sambhavaḥ |
sapat□nīva kṛtā tena manye'nyā varavarṇinī || 77 ||
tataḥ kopayutā jātā mahālakṣmī tamoguṇā |
tāmasī tu tadā śaktistasyā dehe samāviśat || 78 ||
kenacitkālayogena devakāryārthasiddhaye |
praviṣṭā tāmasī śaktistasyā dehe'tidāruṇā || 79 ||*

*tāmasyāviṣṭadehā sā cukopātiśayaṃ tadā |
śanakaiḥ samuvācedamidaṃ patatu te śiraḥ || 80 ||
strīsvabhāvācca bhāvitvātkālayogādvinirgataḥ |
avicārya tadā dattaḥ śāpaḥ svasukhanāśanaḥ || 81 ||
sapat□nīsambhavaṃ duḥkhaṃ vaidhavyādadhikaṃ tviti |
vicintya manasetyuktaṃ tāmasīśaktiyogataḥ || 82 ||
anṛtaṃ sāhasaṃ māyā mūrkhatvamatilobhatā |
aśaucaṃ nirdayatvaṃ ca strīṇāṃ doṣāḥ svabhāvajāḥ || 83 ||
saśīrṣaṃ vāsudevaṃ taṃ karomyadya yathā purā |
śiro'sya śāpayogena nimagnaṃ lavaṇāmbudhau || 84 ||
anyacca kāraṇaṃ kiñcidvartate surasattamāḥ |
bhavatāṃ ca mahatkāryaṃ bhaviṣyati na saṃśayaḥ || 85 ||
purā daityo mahābāhurhayagrīvo'tiviśrutaḥ |
tapaścakre sarasvatyāstīre paramadāruṇam || 86 ||*

*japannekākṣaraṃ mantraṃ māyābījātmakaṃ mama |
nirāhāro jitātmā ca sarvabhogavivarjitaḥ || 87 ||
dhyāyanmāṃ tāmasīṃ śaktiṃ sarvabhūṣaṇabhūṣitām |
evaṃ varṣasahasraṃ ca tapaścakre'tidāruṇam || 88 ||
tadāhaṃ tāmasaṃ rūpaṃ kṛtvā tatra samāgatā |
darśane puratastasya dhyātaṃ tattena yādṛśam || 89 ||
siṃhopari sthitā tatra tamavocaṃ dayānvitā |
varaṃ brūhi mahābhāga dadāmi tava suvrata || 90 ||*

iti śrutvā vaco devyā dānavaḥ premapūritaḥ |
pradakṣiṇāṃ praṇāmaṃ ca cakāra tvaritastadā || 91 ||
dṛṣṭvā rūpaṃ madīyaṃ sa premosphullavilocanaḥ |
harṣāśrupūrṇanayanastuṣṭāva sa ca māṃ tadā || 92 ||
hayagrīva uvāca
namo devyai mahāmāye sṛṣṭisthityantakāriṇi |

bhaktānugrahacature kāmade mokṣade śive || 93 ||
dharāmbutejaḥpavanakhapañcānāṃ ca kāraṇam |
tvaṃ gandharasarūpāṇāṃ kāraṇaṃ sparśaśabdayoḥ || 94 ||
ghrāṇaṃ ca rasanā cakṣustvakśrotramindriyāṇi ca |
karmendriyāṇi cānyāni tvattaḥ sarvaṃ maheśvari || 95 ||
devyuvāca
kiṃ te'bhīṣṭaṃ varaṃ brūhi vāñchitaṃ yaddadāmi tat |
parituṣṭāsmi bhaktyā te tapasā cād□bhutena ca || 96 ||
hayagrīva uvāca
yathā me maraṇaṃ mātarna bhavettattathā kuru |
bhaveyamamaro yogī tathājeyaḥ surāsuraiḥ || 97 ||
devyuvāca
jātasya hi dhruvaṃ mṛtyurdhruvaṃ janma mṛtasya ca |
maryādā cedṛśī loke bhavecca kathamanyathā || 98 ||

evaṃ tvaṃ niścayaṃ kṛtvā maraṇe rākṣasottama |
varaṃ varaya ceṣṭaṃ te vicārya manasā kila || 99 ||
hayagrīva uvāca
hayagrīvācca me mṛtyurnānyasmājjagadambike |
iti me vāñchitaṃ kāmaṃ pūrayasva manogatam || 100 ||
devyuvāca
gṛhaṃ gaccha mahābhāga kuru rājyaṃ yathāsukham |
hayagrīvādṛte mṛtyurna te nūnaṃ bhaviṣyati || 101 ||
iti dattvā varaṃ tasmā antardhānaṃ gatā tathā |
mudaṃ paramikāṃ prāpya so'pi svabhavanaṃ gataḥ || 102 ||
sa pīḍayati duṣṭātmā munīn vedāṃśca sarvaśaḥ |
na ko'pi vidyate tasya hantādya bhuvanatraye || 103 ||
tasmācchīrṣaṃ hayasyāsya samuddhṛtya manoharam |
dehe'tra viśiroviṣṇostvaṣṭā saṃyojayiṣyati || 104 ||

hayagrīvo'tha bhagavānhaniṣyati tamāsuram |
pāpiṣṭhaṃ dānavaṃ krūraṃ devānāṃ hitakāmyayā || 105 ||
sūta uvāca
evaṃ surāṃstadābhāṣya śarvāṇī virarāma ha |
devāstadātisantuṣṭāstamūcurdevaśilpinam || 106 ||
devā ūcuḥ
kuru kāryaṃ surāṇāṃ vai viṣṇoḥ śīrṣābhiyojanam |
dānavapravaraṃ daityaṃ hayagrīvo haniṣyati || 107 ||
sūta uvāca
iti śrutvā vacasteṣāṃ tvaṣṭā cātitvarānvitaḥ |
vājiśīrṣaṃ cakartāśu khaḍgena surasannidhau || 108 ||
viṣṇoḥ śarīre tenāśu yojitaṃ vājimastakam |
hayagrīvo harirjāto mahāmāyāprasādataḥ || 109 ||
kiyatā tena kālena dānavo madadarpitaḥ |

nihatastarasā saṃkhye devānāṃ ripurojasā || 110 ||
ya idaṃ śubhamākhyānaṃ śṛṇvanti bhuvi mānavāḥ |
sarvaduḥkhavinirmuktāste bhavanti na saṃśayaḥ || 111 ||
mahāmāyācaritrañca pavitraṃ pāpanāśanam |
paṭhatāṃ śṛṇvatāṃ caiva sarvasampattikārakam || 112 ||

English translation

1-4. The Risis said "O Suta! Our minds are merged in the sea of doubt, hearing your this most wonderful saying, surprising to the whole world. The head of Janardan Madhava, the Lord of all, was severed out of His body! And He was afterwards known as Hayagriva, the horse-faced! Oh! what more wonder can there be than this? Whom the Vedas even praise, all the Devas rest on Whom, Who is the Cause of all causes, the Adi Deva Jagannath (the Lord of the universe). Oh! how is it that His head came to be severed! O highly intelligent one! Describe all this to me in detail".

5-9. Suta said O Munis! Hear all attentively the glorious deeds of the supremely energetic Visnu, the Deva of the Devas. Once on a time the eternal Deva Janardana became tired after the terrible continuous battle for ten thousand years. After this the Lord Narayana seated Himself on Padmasan (a kind of posture) in some lovely place on a level plot of ground and placing his head on the front of his bow with the bow strung and placed erect on the ground fell fast asleep. Visnu, the Lord of Rama, was exceedingly tired and thus he fell soon into deep sleep. At this time Indra and the other Devas, with Brahma and Mahesa began a sacrifice.

10-13. Then they, for the sake of success in Deva's well, went to the region of Vaikuntha to meet with the Deva Janardana, the Lord of sacrifices. There the Devas, not finding Visnu, came to know by their Dhyan (meditation) where Bhagavan Visnu was staying and thither they went. They saw that the Lord Visnu, the Deva of the Devas was lying unconscious, being under the arms of Yoganidra (the yogic sleep). Therefore they took their seats there. Seeing the Lord of the universe asleep, Brahma, Rudra and the other Devas became anxious.

14-18. Indra then addressed the Devas:-"0 best of the Suras! Now what is to be done! How shall we rouse Bhagavan from His sleep? Now think of the means by which this can be effected". Hearing Indra's words S'ambhu said "O good Devas! Now we must finish our sacrificial work. But if the sleep of Bhagavan be disturbed, He would get angry." Hearing S'ankara's words, Paramesthi Brahma created Vamri insects (a sort of white ants) so that they might eat up the forepart of the bow that was lying on the ground causing the other end rise up and thus break His sleep. Thus the Deva's purpose will, no doubt, be fulfilled. Thus settling his mind, the eternal Deva Brahma ordered the white ants Vamris to cut the bow string.

19-22. Hearing this order of Brahma, Vamri spoke to Brahma, thus:- - "O Brahman! How can I disturb the sleep of the Devadeva, Lord of Laksmi, the World Guru? To rouse one from one's deep sleep, to interrupt one in one's speech, to sever the love between a couple husband and wife, to separate a child from one's mother, all these are equivalent to Brahmahatya (murdering a Brahman). Therefore, O Deva! how can I interrupt the happiuess of sleep of the Devadeva? And what benefit shall I derive by eating the bowstring, so that I may incur this vicious act? But a man can commit a sin if there be any interest of his; I am ready to eat this, if I get a personal interest".

23-24. Brahma said We will give you, too, share in this our Yajha (sacrifice); so hear me; do our work and rouse Visnu from His sleep. During the time of performing Homa whatever ghee will fall outside the Homa-Kund (the sacrificial pit) will fall to your share; so be quick and do this.

25-30. Suta said Thus ordered by Brahma, the Vamri insect soon ate away the fore end of the bow that rested on the ground.

Immediately the string gave way and the bow went up; the other end became free and a terrible sound took place. The Devas bcame afraid; the whole universe got agitated; the earth trembled. The sea became swollen; the aquatic animals became startled; violent wind blew; the mountains shook; ominous meteors fell. The quarters assumed a terrific aspect; the Sun went down the horizon. In that time of distress the Devas became anxious what evil might come down. O ascetics! while the Devas were thus cogitating, the head with crown on it of the Devadeva Visnu vanished away; no body knew where it fell.

31-36. When the awful darkness disappeared, Brahma and Mahadeva saw the disfigured body of Visnu with its head off. Seeing that headless figure of Visnu they were greatly surprised; they were drowned in the ocean of cares and, overwhelmed with grief, began to weep aloud. O Lord! O Master! O Devadeva! O Eternal one! what unforeseen extraordinary mishap occurred to us to-day! O Deva! Thou canst not be pierced nor cut asunder, nor capable of being burnt; how is it then that Thy head has been taken away! Is this the Maya (majic) of some. Deva? O all pervading one! The Devas cannot live when Thy condition is thus; we do not know what affection dost Thou have towards us. We are crying because of our selfish ends; perhaps this therefore has occurred. The Daityas, Yaksas, or Rakhsasas have not done this; O Lord of Laksmi! Whose fault will we ascribe this to? The Devas themselves have committed this loss to themselves?

37-41. O Lord of the Devas! The Devas are. now dependent! They are under Thee. Now where are we to go? What are we to do? There is none to save the dull stupid Devas! At this juncture, seeing S'iva and the other Devas crying, Brihaspati, supremely versed in the Vedas, consoled them thus "O highly fortunate one! what use there will be in thus crying and repenting? it ought you now to

consider the means that you should adopt to redress your calamities. O Lord of the Devas! Fate and one's own exertion and intelligence are equal; if the success comes not through Fate (Luck or chance) one is certainly to show one's prowess and merit".

42-46. Indra said Fie to your exertion when, before our eyes, the head of Bhagavan Visnu Himself has been carried off! Fie, Fie to your prowess and intelligence! Fate is in my opinion, the supreme.

Brahma said Whatever, auspicious or inauspicious, is ordained Daiva (Fate), every one must bear that; no one can go beyond the Daiva. When one has taken up a body, one must experience pleasure and pain; there is no manner of doubt in this. See, in long- past days, by the irony of Fate, S'ambhu severed my head; His generative organ, too, dropped down through curse. Similarly Hari's head has, to-day, fallen into the salt ocean. By the influence of time, Indra, the Lord of Sachi, had thousand genital marks over his body, was expelled from Heaven and had to live in the Manas sarovar in the lotuses and had to suffer many other miseries.

47-50. O Glorious ones! When such personages have suffered pains, then who else is there in the world, that dues not suffer! so you all cease sorrows and meditate on the Eternal Mahamaya; who is the Mother of all, who is supporter of all, who is of the nature of Brahmavidya (the Supreme Knowledge) and who is beyond the Gunas, who is the Prime Prakriti, and who pervades the three Lokas, the whole universe, moving and unmoving; She will dispense our welfare. Suta said Thus saying to the Devas, Brahma ordered all the Vedas, that were incarnate there in their forms, for the successful issue of the Deva's work.

51-54. Brahma said “OVedas! Now go on and chant hymns to the Sacred Highest Devi Mahamaya, who is Brahmavidya, who brings all issues to their successful issues, who is hidden in all forms.” Hearing His words, the all-beautiful Vedas began to chant hymns to Mahamaya who can be comprehended by Jhan, and who pervades the world. The Vedas said Obeisance to the Devi! to the Mahamaya! to the Auspicious One! to the Creatrix of the Universe! We bow down to Thee, who is beyond the Gunas, the Ruler of all the Beings! O Mother! Thou givest to S’ankara even His desires. Thou art the receptacle of all the things; Thou art the Prana of all the living beings; Thou art Buddhi, Laksmi (wealth), S’obha, Ks'hama (forgiveness), S’anti (peace), Sraddha (faith), Medha (intellect), Dhriti (fortitude), and Smriti (recollection).

55. Thou art the vindu (m) over the Pranava (om) and thou art of the nature of semi-moon; Thou art Gayattri, Thou art Vyarhiti; Thou art Jaya, Vijaya, Dhatri (the supportress). Lap (modesty), Kirti (fame), Ichcha (will) and Daya (mercy) in all beings.

56-57. O Mother! Thou art the merciful Mother of the three worlds; Thou art the adorable auspicious Vidya (knowledge) benefitting all the Lokas; Thou destroyest the Universe and Thou skilfully residest (hidden) in the Vija mantras. Therefore we are praising Thee. O Mother! Brahma, Visnu, MahesVara, Indra, Surya, Fire, Sarasvati and other Regents of the Universe are all Thy creation; so none of them is superior to Thee. Thou art the Mother of all the things, moving and non-moving.

58-61. O Mother! When Thou dost will to create this visible Universe, Thou createst first Brahma, Visnu and MahesVara and makest them create, preserve and destroy this universe; but Thou

remainest quite unattached to the world. Ever Thou remainest constant in Thy one form. No one in this Universe is able to know Thy nature; nor there is any body who can enumerate Thy names. How can he promise to jump across the illimitable ocean, who cannot jump across an ordinary well. O Bhagavati! No one amongst the Devas even knows particularly Thy endless power and glory. Thou art alone the Lady of the Universe and the Mother of the world.

62-68. The Vedas all bear testimony how thou alone hast created all this unreal and fleeting universe. O Devi! Thou without any effort and having no desires hast become the cause of this visible world, thyself remaining unchanged. This is a great wonder. We cannot conceive this combination of contrary varieties in one. O Mother!

How can we understand thy power, unknown to all the Vedas even, when thou thyself dost not know thy nature! We are bewildered at this. O Mother! It is that thou dost know nothing about the falling off of the Visnu's head! Or knowingly thou wanted to examine Visnu's prowess. Is it that Hah incurred any heinous sin. How can that be! Where is sin to thy followers who serve Thee! O Mother! Why art Thou so much indifferent to the Devas! It is a great wonder that the head of Visnu is severed! Really, we are merged in great misfortunes. Thou art clever in removing the sorrows of Thy devotees. Why art Thou delaying in fixing again the head on Visnu's body. O Devi! Is it that Thou taking offence on the gods hast cast that on Visnu! or was it that Visnu became proud and to curb that. Thou hast played thus! or is it that the Daityas, having suffered defeat from Visnu went and practised severe tapasya in some beautiful holy place, and have got some boons; and so Visnu's head has thus fallen off! Or is it, O Bhagavati! that Thou wert very eagerly interested to see Visnu's headless body and therefore Thou hast seen thus! O Prime Force! Is it that Thou art angry on the daughter of the Sindhu (ocean); Laksmi Devi! Else, why hast Thou deprived Her of Her husband? Laksmi is born as a part of Thine; So Thou oughtest to forgive Her offence. Therefore dost Thou gladden Her by

giving back Her husband's life. The principal Devas, engaged in Thy service, always make their Pranams (bow down) to Thee; O Devi! Beest Thou kind enough and make alive the Deva Visnu, the

Lord of all and crossest us across this ocean of sorrows. O Mother! We cannot make out anything whatsoever where Hari's head has gone. We have no other protectress than Thee who canst give back His life? O Devi! Dost Thou give life to the whole world as the nectar gives life to all the Devas.

69-73. Suta said Thus praised by the Vedas with their Angas, with Samaganas (the songs from the Sama Veda), the Nirguna Mahes'vari Devi Mahamaya became pleased. Then the auspicious voice came to them from the Heavens, gladdening all, and pleasing to the ears though no form was seen: “O Suras! Do not care anything about it; you are immortal (what fear can you have?) Come to your senses. I am very much pleased by the praise sung by the Vedas. There is no doubt in this. Amongst men, whoever will read this My stotra with devotion, will get all what he desires. Whoever will hear this devotedly, during the three Sandhyas, will lie freed from troubles and become happy. When this stotra has been sung by the Vedas, it is equivalent to the Vedas.

74-75. Does anything take place in this world without any cause? Now hear why Hari's head was cut off. Once on a time, seeing the beautiful face of His dear wife Laksmi Devi, Hari laughed in presence of Her.

76-82. At this Laksmi Devi came to understand that “He has seen surely something ugly in my face and therefore He laughed; otherwise why my Husband would laugh at seeing me. But what reason can there be as to see ugliness in my face after so long a time. And why shall He laugh without seeing something ugly, without

any cause. Or it may be, He has made some other beautiful woman as my co-wife”. Thus arguing variously in her mind, Maha Laksmi gradually got angry and Tamo guna slowly possessed Her. Then, by turn of Fate, in order that god’s work might be completed, very fierce Tamas Sakti entered into Her body. She got very angry and slowly said “Let Thy head fall off”. Thus, owing to feminine nature and the destiny of Bhagvan, Laksmi cursed without any thought of good or bad, causing Her own suffering. By the Tamasi S’akti possessing Her, she thought that a co-wife would be more painful than Her widowhood and thus She cursed Him.

83-86. Falsehood, vain boldness, craftiness, stupidity, impatience, over-greediness, impurity, and harshness are the natural qualities of women. Owing to that curse, the head of Vasudeva has fallen into the salt ocean. Now I will fix the head on His body as before. O Sura Sattamas! There is another cause, also, regarding this affair. That will bring you great success. In ancient days a famous Daitya, named Hayagriva practised severe tapasya on the bank of the Sarasvati river.

87-92. Abandoning all sorts of enjoyments, with control over his senses and without any food, the Daitya did Japam of the (repeated) one syllabled Maya-Vija-mantra and, meditating the form of the Utmost Sakti of Mine, adorned with all ornaments, practised very terrible austerities for one thousand years. I, too, went to the place of austerities in My Tamasi form, meditated by the Daitya and appeared before him. There, seated on the lion's back, feeling compassion for his tapasya I spoke to him “O glorious One! O one of good vows! I have come to grant boon to Thee!” Hearing the words of the Devi, the Daitya instantly got up and falling down with devotion at Her feet, circumambulated Her. Looking at My form, his large eyes became cheerful with feelings of love and filled with tears; shedding tears, then, he began to chant hymns to Me.

93-95. Hayagriva said “Obeisance to the Devi Mahamaye! I bow down to Thee, the Creatrix, the Preserver, and the Destructrix of the universe! Skilled in shewing favour to Thy devotees! Giver of the devotee's desires! Obeisance to Thee! O Thou, the giver of liberation! O Thou! The auspicious one! I bow down to Thee. Thou art the cause of the five elements - earth, water, fire, air, and Akasa! Thou art the cause of form, taste, smell, sound and touch. O MahesVari! the five jhanendriyas (organs of

perception) eyes, ears, nose, tongue, and skin and the five organs of action Karmendriyas - hands, feet, speech, arms, and the organ of generation are all created by Thee.

96-100. The Devi said “O child! I am very much satisfied with your wonderful tapasya and devotion. Now say what boon do you want. I will give you the boon that you desire”. Hayagriva said “O Mother! grant me that boon by which death will not come to me, and I be invincible by the Suras and Asuras, I may be a Yogi and immortal”. The Devi said “ Death brings in birth and birth brings in death; this is inevitable.” This order of things is extant in this world; never its violation takes place. O best of the Raksasas! Thus knowing death sure, think in your mind and ask another boon. Hayagriva said: - “O Mother of the universe! If it be that Thou art not willing at all to grant me immortality, then grant me this boon that my death may not occur from any other than from one who is horse-faced. Be merciful and grant me this boon that I desire.”

101-105. O highly fortunate one! “Go home and govern your kingdom at your ease; death won't occur to you from any other beings then from one who is horse-faced.” Thus granting the boon, the Devi vanished. Becoming very glad on getting this boon, Hayagriva went to his residence. Since then the wicked Daitya is troubling very much all the Devas and Munis. There is none in the

three worlds to kill him. So let Visvakarma take a horse's head and fix it on the headless body of Visnu. Then Bhagavan Hayagriva will slay the vicious wicked Asura, for the good of the Devas”.

106-112. Suta said Thus speaking to the Devas, Bhagavati S’arvani remained silent. The Devas became very glad and spoke this to Visvakarma “Kindly do this Deva work and fix Visnu's head. He will become Hayagriva and kill the indomitable Danava.” Suta said Hearing these words, Visvakarma quickly cut off with his axe, the head of a horse, brought it before the Devas and fixed it on the headless body of Visnu. By the grace of Mahamaya, Bhagavan became horse-faced or Hayagriva. Then, a few days after,

Bhagavan. Hayagriva killed that proud Danava, the Deva's enemy, by sheer force. Any man, hearing this excellent anecdote, becomes freed, certainly of all sorts of difficulties. Hearing or reading Mahamaya's glorious deeds, pure and sin destroying, gives all sorts of wealth.

Thus ends the fifth chapter of the first Skandha on the description of the narrative of Hayagriva in the Maha Purana S’rimad Devi Bhagavatam of 18,000 verses.

Sanskrit source · English chapter witness

First Skandha · Chapter 6

On The Preparation For War By

Chapter 6 of 318 · 44 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः
सौम्य यच्च त्वया प्रोक्तं शौरेर्युद्धं महार्णवे ।
मधुकैटभयोः सार्धं पञ्चवर्षसहस्रकम् ॥ १ ॥
कस्मात्तौ दानवौ जातौ तस्मिन्नेकार्णवे जले ।
महावीर्यौ दुराधर्षौ देवैरपि सुदुर्जयौ ॥ २ ॥
कथं तावसुरौ जातौ कथं च हरिणा हतौ ।
तदाचक्ष्व महाप्राज्ञ चरितं परमाद्भुतम् ॥ ३ ॥
श्रोतुकामा वयं सर्वे त्वं वक्ता च बहुश्रुतः ।
दैवाच्चात्रैव संजातः संयोगश्च तथावयोः ॥ ४ ॥
मूर्खेण सह संयोगो विषादपि सुदुर्जरः ।
विज्ञेन सह संयोगः सुधारससमः स्मृतः ॥ ५ ॥
जीवन्ति पशवः सर्वे खादन्ति मेहयन्ति च ।
जानन्ति विषयाकारं व्यवायसुखमद्भुतम् ॥ ६ ॥
न तेषां सदसज्ज्ञानं विवेको न च मोक्षदः ।

पशुभिस्ते समा ज्ञेया येषां न श्रवणादरः ॥ ७ ॥
मृगाद्याः पशवः केचिज्जानन्ति श्रावणं सुखम् ।
अश्रोत्राः फणिनश्चैव मुमुहुर्नादपानतः ॥ ८ ॥
पञ्चानामिन्द्रियाणां वै शुभे श्रवणदर्शने ।
श्रवणाद्वस्तुविज्ञानं दर्शनाच्चित्तरञ्जनम् ॥ ९ ॥
श्रवणं त्रिविधं प्रोक्तं सात्त्विकं राजसं तथा ।
तामसं च महाभाग सुज्ञोक्तं निश्चयान्वितम् ॥ १० ॥
सात्त्विकं वेदशास्त्रादि साहित्यं चैव राजसम् ।
तामसं युद्धवार्ता च परदोषप्रकाशनम् ॥ ११ ॥
सात्त्विकं त्रिविधं प्रोक्तं प्रज्ञावद्भिश्च पण्डितैः ।
उत्तमं मध्यमं चैव तथैवाधममित्युत ॥ १२ ॥
उत्तमं मोक्षफलदं स्वर्गदं मध्यमं तथा ।
अधमं भोगदं प्रोक्तं निर्णीय विदितं बुधैः ॥ १३ ॥
साहित्यं चैव त्रिविधं स्वीयायां चोत्तमं स्मृतम् ।

मध्यमं वारयोषायां परोढायां तथाधमम् ॥ १४ ॥
तामसं त्रिविधं ज्ञेयं विद्वद्भिः शास्त्रदर्शिभिः ।

आततायिनियुद्धं यत्तदुत्तममुदाहतम् ॥ १५ ॥
मध्यमं चापि विद्वेषात्पाण्डवानां तथारिभिः ।
अधमं निर्निमित्तं तु विवादे कलहे तथा ॥ १६ ॥
तदत्र श्रवणं मुख्यं पुराणस्य महामते ।
बुद्धिप्रवर्धनं पुण्यं ततः पापप्रणाशनम् ॥ १७ ॥
तदाख्याहि महाबुद्धे कथां पौराणिकीं शुभाम् ।
श्रुतां द्वैपायनात्पूर्वं सर्वार्थस्य प्रसाधिनीम् ॥ १८ ॥
सूत उवाच
यूयं धन्या महाभागा धन्योऽहं पृथिवीतले ।
येषां श्रवणबुद्धिश्च ममापि कथने किल ॥ १९ ॥
पुरा चैकार्णवे जाते विलीने भुवनत्रये ।
शेषपर्यङ्कसुप्ते च देवदेवे जनार्दने ॥ २० ॥

विष्णुकर्णमलोद्भूतौ दानवौ मधुकैटभौ ।
महाबलौ च तौ दैत्यौ विवृद्धौ सागरे जले ॥ २१ ॥
क्रीडमानौ स्थितौ तत्र विचरन्तावितस्ततः ।
तावेकदा महाकायौ क्रीडासक्तौ महार्णवे ॥ २२ ॥
चिन्तामवापतुश्चित्ते भ्रातराविव संस्थितौ ।
नाकारणं भवेत्कार्यं सर्वत्रैषा परम्परा ॥ २३ ॥
आधेयं तु विनाधारं न तिष्ठति कथञ्चन ।
आधाराधेयभावस्तु भाति नो चित्तगोचरः ॥ २४ ॥
क्व तिष्ठति जलं चेदं सुखरूपं सुविस्तरम् ।
केन सृष्टं कथं जातं मग्नावावाञ्जले स्थितौ ॥ २५ ॥
आवां वा कथमुत्पन्नौ केन वोत्पादितावुभौ ।
पितरौ क्वेति विज्ञानं नास्ति कामं तथावयोः ॥ २६ ॥
सूत उवाच
एवं कामयमानौ तौ जग्मतुर्न विनिश्चयम् ।

उवाच कैटभस्तत्र मधुं पार्श्वे स्थितं जले ॥ २७ ॥
कैटभ उवाच
मधो वामत्र सलिले स्थातुं शक्तिर्महाबला ।
वर्तते भ्रातरचला कारणं सा हि मे मता ॥ २८ ॥
तया ततमिदं तोयं तदाधारं च तिष्ठति ।
सा एव परमा देवी कारणञ्च तथावयोः ॥ २९ ॥
एवं विबुध्यमानौ तौ चिन्ताविष्टौ यदासुरौ ।
तदाकाशे श्रुतं ताभ्यां वाग्बीजं सुमनोहरम् ॥ ३० ॥
गृहीतं च ततस्ताभ्यां तस्याभ्यासो दृढः कृतः ।
तदा सौदामनी दृष्टा ताभ्यां खे चोत्थिता शुभा ॥ ३१ ॥
ताभ्यां विचारितं तत्र मन्त्रोऽयं नात्र संशयः ।

तथा ध्यानमिदं दृष्टं गगने सगुणं किल ॥ ३२ ॥
निराहारौ जितात्मानौ तन्मनस्कौ समाहितौ ।
बभूवतुर्विचिन्त्यैवं जपध्यानपरायणौ ॥ ३३ ॥

एवं वर्षसहस्रं तु ताभ्यां तप्तं महत्तपः ।
प्रसन्ना परमा शक्तिर्जाता सा परमा तयोः ॥ ३४ ॥
खिन्नौ तौ दानवौ दृष्ट्वा तपसे कृतनिश्चयौ ।
तयोरनुग्रहार्थाय वागुवाचाशरीरिणी ॥ ३५ ॥
वरं वां वाञ्छितं दैत्यौ ब्रूतं परमसम्मतम् ।
ददामि परितुष्टास्मि युवयोस्तपसा किल ॥ ३६ ॥
सूत उवाच
इति श्रुत्वा तु तां वाणीं दानवावूचतुस्तदा ।
स्वेच्छया मरणं देवि वरं नौ देहि सुव्रते ॥ ३७ ॥
वागुवाच
वाञ्छितं मरणं दैत्यौ भवेद्वां मत्प्रसादतः ।
अजेयौ देवदैत्यैश्च भ्रातरौ नात्र संशयः ॥ ३८ ॥
सूत उवाच
इति दत्तवरौ देव्या दानवौ मददर्पितौ ।

चक्रतुः सागरे क्रीडां यादोगणसमन्वितौ ॥ ३९ ॥
कालेन कियता विप्रा दानवाभ्यां यदृच्छया ।
दृष्टः प्रजापतिर्ब्रह्मा पद्मासनगतः प्रभुः ॥ ४० ॥
दृष्ट्वा तु मुदितावास्तां युद्धकामौ महाबलौ ।
तमूचतुस्तदा तत्र युद्धं नौ देहि सुव्रत ॥ ४१ ॥
नोचेत्पद्मं परित्यज्य यथेष्टं गच्छ माचिरम् ।
यदि त्वं निर्बलश्चासि क्व योग्यं शुभमासनम् ॥ ४२ ॥
वीरभोग्यमिदं स्थानं कातरोऽसि त्यजाशु वै ।
तयोरिति वचः श्रुत्वा चिन्तामाप प्रजापतिः ॥ ४३ ॥
दृष्ट्वा च बलिनौ वीरौ किं करोमीति तापसः ।
चिन्ताविष्टस्तदा तस्थौ चिन्तयन्मनसा तदा ॥ ४४ ॥

Roman transliteration

ṛṣaya ūcuḥ
saumya yacca tvayā proktaṃ śaureryuddhaṃ mahārṇave |
madhukaiṭabhayoḥ sārdhaṃ pañcavarṣasahasrakam || 1 ||
kasmāttau dānavau jātau tasminnekārṇave jale |
mahāvīryo durādharṣau devairapi sudurjayau || 2 ||
kathaṃ tāvasurau jātau kathaṃ ca hariṇā hatau |
tadācakṣva mahāprājña caritaṃ paramād□bhutam || 3 ||
śrotukāmā vayaṃ sarve tvaṃ vaktā ca bahuśrutaḥ |
daivāccātraiva saṃjātaḥ saṃyogaśca tathāvayoḥ || 4 ||

mūrkheṇa saha saṃyogo viṣādapi sudurjaraḥ |
vijñena saha saṃyogaḥ sudhārasasamaḥ smṛtaḥ || 5 ||
jīvanti paśavaḥ sarve khādanti mehayanti ca |
jānanti viṣayākāraṃ vyavāyasukhamad□bhutam || 6 ||
na teṣāṃ sadasajjñānaṃ viveko na ca mokṣadaḥ |

paśubhiste samā jñeyā yeṣāṃ na śravaṇādaraḥ || 7 ||
mṛgādyāḥ paśavaḥ kecijjānanti śrāvaṇaṃ sukham |
aśrotrāḥ phaṇinaścaiva mumuhurnādapānataḥ || 8 ||
pañcānāmindriyāṇāṃ vai śubhe śravaṇadarśane |
śravaṇādvastuvijñānaṃ darśanāccittarañjanam || 9 ||
śravaṇaṃ trividhaṃ proktaṃ sāttvikaṃ rājasaṃ tathā |
tāmasaṃ ca mahābhāga sujñoktaṃ niścayānvitam || 10 ||
sāttvikaṃ vedaśāstrādi sāhityaṃ caiva rājasam |
tāmasaṃ yuddhavārtā ca paradoṣaprakāśanam || 11 ||
sāttvikaṃ trividhaṃ proktaṃ prajñāvad□bhiśca paṇḍitaiḥ |
uttamaṃ madhyamaṃ caiva tathaivādhamamityuta || 12 ||
uttamaṃ mokṣaphaladaṃ svargadaṃ madhyamaṃ tathā |
adhamaṃ bhogadaṃ proktaṃ nirṇīya viditaṃ budhaiḥ || 13 ||
sāhityaṃ caiva trividhaṃ svīyāyāṃ cottamaṃ smṛtam |

madhyamaṃ vārayoṣāyāṃ paroḍhāyāṃ tathādhamam || 14 ||
tāmasaṃ trividhaṃ jñeyaṃ vidvad□bhiḥ śāstradarśibhiḥ |
ātatāyiniyuddhaṃ yattaduttamamudāhṛtam || 15 ||
madhyamaṃ cāpi vidveṣātpāṇḍavānāṃ tathāribhiḥ |
adhamaṃ nirnimittaṃ tu vivāde kalahe tathā || 16 ||
tadatra śravaṇaṃ mukhyaṃ purāṇasya mahāmate |
buddhipravardhanaṃ puṇyaṃ tataḥ pāpapraṇāśanam || 17 ||
tadākhyāhi mahābuddhe kathāṃ paurāṇikīṃ śubhām |
śrutāṃ dvaipāyanātpūrvaṃ sarvārthasya prasādhinīm || 18 ||
sūta uvāca
yūyaṃ dhanyā mahābhāgā dhanyo'haṃ pṛthivītale |
yeṣāṃ śravaṇabuddhiśca mamāpi kathane kila || 19 ||
purā caikārṇave jāte vilīne bhuvanatraye |
śeṣaparyaṅkasupte ca devadeve janārdane || 20 ||

viṣṇukarṇamalod□bhūtau dānavau madhukaiṭabhau |
mahābalau ca tau daityau vivṛddhau sāgare jale || 21 ||
krīḍamānau sthitau tatra vicarantāvitastataḥ |
tāvekadā mahākāyau krīḍāsaktau mahārṇave || 22 ||
cintāmavāpatuścitte bhrātarāviva saṃsthitau |
nākāraṇaṃ bhavetkāryaṃ sarvatraiṣā paramparā || 23 ||
ādheyaṃ tu vinādhāraṃ na tiṣṭhati kathañcana |
ādhārādheyabhāvastu bhāti no cittagocaraḥ || 24 ||
kva tiṣṭhati jalaṃ cedaṃ sukharūpaṃ suvistaram |
kena sṛṣṭaṃ kathaṃ jātaṃ magnāvāvāñjale sthitau || 25 ||
āvāṃ vā kathamutpannau kena votpāditāvubhau |
pitarau kveti vijñānaṃ nāsti kāmaṃ tathāvayoḥ || 26 ||
sūta uvāca
evaṃ kāmayamānau tau jagmaturna viniścayam |

uvāca kaiṭabhastatra madhuṃ pārśve sthitaṃ jale || 27 ||
kaiṭabha uvāca
madho vāmatra salile sthātuṃ śaktirmahābalā |
vartate bhrātaracalā kāraṇaṃ sā hi me matā || 28 ||
tayā tatamidaṃ toyaṃ tadādhāraṃ ca tiṣṭhati |
sā eva paramā devī kāraṇañca tathāvayoḥ || 29 ||
evaṃ vibudhyamānau tau cintāviṣṭau yadāsurau |
tadākāśe śrutaṃ tābhyāṃ vāgbījaṃ sumanoharam || 30 ||
gṛhītaṃ ca tatastābhyāṃ tasyābhyāso dṛḍhaḥ kṛtaḥ |
tadā saudāmanī dṛṣṭā tābhyāṃ khe cotthitā śubhā || 31 ||
tābhyāṃ vicāritaṃ tatra mantro'yaṃ nātra saṃśayaḥ |
tathā dhyānamidaṃ dṛṣṭaṃ gagane saguṇaṃ kila || 32 ||
nirāhārau jitātmānau tanmanaskau samāhitau |
babhūvaturvicintyaivaṃ japadhyānaparāyaṇau || 33 ||

evaṃ varṣasahasraṃ tu tābhyāṃ taptaṃ mahattapaḥ |
prasannā paramā śaktirjātā sā paramā tayoḥ || 34 ||
khinnau tau dānavau dṛṣṭvā tapase kṛtaniścayau |
tayoranugrahārthāya vāguvācāśarīriṇī || 35 ||
varaṃ vāṃ vāñchitaṃ daityau brūtaṃ paramasammatam |
dadāmi parituṣṭāsmi yuvayostapasā kila || 36 ||
sūta uvāca
iti śrutvā tu tāṃ vāṇīṃ dānavāvūcatustadā |
svecchayā maraṇaṃ devi varaṃ nau dehi suvrate || 37 ||
vāguvāca
vāñchitaṃ maraṇaṃ daityau bhavedvā matprasādataḥ |
ajeyau devadaityaiśca bhrātarau nātra saṃśayaḥ || 38 ||
sūta uvāca
iti dattavarau devyā dānavau madadarpitau |

cakratuḥ sāgare krīḍāṃ yādogaṇasamanvitau || 39 ||
kālena kiyatā viprā dānavābhyāṃ yadṛcchayā |
dṛṣṭaḥ prajāpatirbrahmā padmāsanagataḥ prabhuḥ || 40 ||
dṛṣṭvā tu muditāvāstāṃ yuddhakāmau mahābalau |
tamūcatustadā tatra yuddhaṃ nau dehi suvrata || 41 ||
nocetpadmaṃ parityajya yatheṣṭaṃ gaccha māciram |
yadi tvaṃ nirbalaścāsi kva yogyaṃ śubhamāsanam || 42 ||
vīrabhogyamidaṃ sthānaṃ kātaro'si tyajāśu vai |
tayoriti vacaḥ śrutvā cintāmāpa prajāpatiḥ || 43 ||
dṛṣṭvā ca balinau vīrau kiṃ karomīti tāpasaḥ |
cintāviṣṭastadā tasthau cintayanmanasā tadā || 44 ||

English translation

1-44. The Risis said “O Saumya! Just now you have spoken of the fight for five thousand years, in that great ocean, between Bhagavan S’auri and Madhu Kaitabha. How was it that the two greatly powerful Danavas, invincible of the Devas came to be born there? And why did Bhagavan Hah kill them? O highly intelligent one! Kindly describe that greatly wonderful event. We all are extremely eager to hear it, and you are the great Pundit and speaker, present before us. It is our good luck that we have come across you here. As the contact with the illiterate is very painful, so the contact with the literate is very happy like nectar. The animals in this world live like illiterates; they eat, call for their nature, void urines and faeces, and know wonderfully well the sexual intercourse. Only they want

discriminative knowledge of right and wrong, of the real and unreal, and a knowledge of discrimination, leading to Moksa or final liberation; this is the only point of difference. Therefore the persons that have no liking to hear of Bhagavata and books like it, are like beasts; there is no doubt in this. Behold! Deer and some other animals can enjoy well the sense of hearing like men; and the serpents, though wanting in the organ of hearing, become charmed quite like men, as if tasting the pleasure of hearing sweet sounds. Verily out of the five organs of perception the organ of hearing and the organ of sight are benefitting, for the knowledge of things arises from hearing and the heart is pleased by seeing. Therefore the Pundits divide in three classes, the objects of hearing, as (1) Sattvik, (2) Rajasik and (3) Tamasik. The Vedas and other S'astras are Sattvik; the literature Sahitya is the Rajasik and war news and finding fault with others is Tamasik. The wise persons again sub¬ divide the Sattvik in three sub-classes good, middling and worst. That which gives Moksa is good or excellent; that which gives Heavens is middling and that which gives this worldly pleasure is worst. In the same way, the literature Sahitya is of three kinds

That which describes the people to live with their legitimate wives is the best; which describes about prostitutes is the middling; and that which makes people live with other's wives is the worst.

The seers of Sastras, the learned men divide the subjects of the Tamasik hearing into three classes That in which fight with the enemies is described is best; where the fight, as of the Pandavas, with the enemies out of hatred, ill-feeling, is described is middling; and that where fighting is described without any cause is worst. Therefore, O highly intelligent one! Hearing the Puranas is far superior to hearing other S'astras, for thereby sins are destroyed, intellect is increased and Punyam (good merits) is stored. So, O intelligent one! Kindly describe to us, the Puranas, fulfilling all the requirements of life, that you heard before from the mouth of Krisna Dvaipayana". Hearing these words of the Risis, Suta said "O highly fortunate ones! When you all are desirous to hear the Puranas and I am ready to tell them, then both of us are blessed on the surface of the earth". In days of yore, in the time of Pralaya (universal dissolution) when the three lokas and the entire universe dissolved in water, when the Devadeva Janardana was lying asleep on the bed of Ananta, the thousand headed serpent, arose from the was of the ear of Bhagavan Visnu, the two very powerful Daityas Madhu and Kaitabha; they grew in the waters of the ocean and played around in the waters and thus passed some of their time. Once, on a time, when the two huge bodied Danavas were playing with each other like two brothers, they thought that the general rule of the universe is that no effect takes place without a cause and nothing can rest without the receptacle thereof. But we cannot understand what is our receptacle or who is resting on us. Whereon rests this pleasant expanse of wide ocean? Who was it that created this? How was this created? Why are we living here merged within the water? Who created us? and who are our father and mother. Nothing of a these we know. Thus thinking, when they could not come to any conclusion, Kaitabha spoke to Madhu, beside him.

within the waters "O Brother! It seems to me the great immoveable force that makes us rest in this water is the cause of all. This whole mass of water, too, pervaded by that force, rests on that; that Highest Devi must be the Cause of us".

When the two Asuras, merged in this thought, understood this, they heard in the air the beautiful Vagvija (the seed mantra of Vak, the speech, the Devi Sarasvati). They then began to pronounce repeated the Vagvija mantra and practised it with the great steadfastness. Next they saw, risen high up in the air, the auspicious lightning and thought that certainly our mantra that we are repeating has made Herself visible in this form of light and thus we have seen certainly in the air, the saguna form (form with attributes) of Sarasvati, the goddess of Speech. Thus thinking in their minds they, without any food, with their minds controlled, constantly thought of that, with their whole mind

collected on that, and repeating and meditating the mantra became one with that. Thus they passed one thousand years in practising that great tapas; when the Highest Adya S'akti became pleased with them and seeing the two Danavas, steadfast in the practice of Tapas, tired, address them, invisibly in the way of celestial voice thus "O two Danavas! I am exceedingly pleased with your tapasya; so ask boon whatever you desire; I will grant it." Hearing, then, the celestial voice, thus the two Danavas said "O Devi! O Suvrate! Grant us that we will die wheni/i/e will." Hearing this, VagdevT said "O two Danavas! Certain by My grace, you two will die when you will and you two brothers will be invincible of all the Suras and Asuras. There is no doubt in this".

Suta said When the Devi granted them this boon, the two Danavas, puffed up with pride, began to play with the aquatic animals in the ocean. O Brahmins! Some days thus passed away when the two powerful Danavas saw the Brahma, the Prajapati, seated on the lotus of navel of Hah. Doubt came on their minds and they told him with a view to fight"O Suvrata! Either fight with us, or leave off this lotus seat and go any where you like. If you be so weak, this auspicious lotus seat not fit for you. For this should be

enjoyed by the heroes. So if you be a coward, leave it quickly". Hearing these words of the Danavas, Prajapati, engaged in the practice of Tapasya, saw the two great powerful heroes and began to think anxiously "What should be done now" and waited there.

Thus ends the sixth chapter of the first Skandha on the preparation for war by Madhu Kaitabha in the Mahapurana S'rimad Devi Bhagavatam by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

First Skandha · Chapter 7

On The Praise Of The Dev!

Chapter 7 of 318 · 50 detected Sanskrit verse markers

Sanskrit

सूत उवाच
तौ वीक्ष्य बलिनौ ब्रह्मा तदोपायानचिन्तयत् ।
सामदानभिदादींश्च युद्धान्तान्सर्वतन्त्रवित् ॥ १ ॥
न जानेऽहं बलं नूनमेतयोर्वा यथातथम् ।
अज्ञाते तु बले कामं नैव युद्धं प्रशस्यते ॥ २ ॥
स्तुतिं करोमि चेदद्य दुष्टयोर्मदमत्तयोः ।
प्रकाशितं भवेन्नूनं निर्बलत्वं मया स्वयम् ॥ ३ ॥
वधिष्यति तदैकोऽपि निर्बलत्वे प्रकाशिते ।
दानं नैवाद्य योग्यं वा भेदः कार्यो मया कथम् ॥ ४ ॥
विष्णुं प्रबोधयाम्यद्य शेषे सुप्तं जनार्दनम् ।
चतुर्भुजं महावीर्यं दुःखहा स भविष्यति ॥ ५ ॥
इति सञ्चिन्त्य मनसा पद्मनालगतोऽब्जजः ।
जगाम शरणं विष्णुं मनसा दुःखनाशकम् ॥ ६ ॥
तुष्टाव बोधनार्थं तं शुभैः सम्बोधनैर्हरिम् ।

नारायणं जगन्नाथं निस्पन्दं योगनिद्रया ॥ ७ ॥
ब्रह्मोवाच
दीननाथ हरे विष्णो वामनोत्तिष्ठ माधव ।
भक्तार्तिहृद्धृषीकेश सर्वावास जगत्पते ॥ ८ ॥
अन्तर्यामिन्नमेयात्मन्वासुदेव जगत्पते ।
दुष्टारिनाशनैकाग्रचित्त चक्रगदाधर ॥ ९ ॥
सर्वज्ञ सर्वलोकेश सर्वशक्तिसमन्वित ।
उत्तिष्ठोत्तिष्ठ देवेश दुःखनाशन पाहि माम् ॥ १० ॥
विश्वम्भर विशालाक्ष पुण्यश्रवणकीर्तन ।
जगद्योने निराकार सर्गस्थित्यन्तकारक ॥ ११ ॥
इमौ दैत्यौ महाराज हन्तुकामौ मदोद्धतौ ।
न जानास्यखिलाधार कथं मां सङ्कटे गतम् ॥ १२ ॥
उपेक्षसेऽतिदुःखार्तं यदि मां शरणं गतम् ।
पालकत्वं महाविष्णो निराधारं भवेत्ततः ॥ १३ ॥

एवं स्तुतोऽपि भगवान् न बुबोध यदा हरिः ।
योगनिद्रासमाक्रान्तस्तदा ब्रह्मा ह्यचिन्तयत् ॥ १४ ॥

नूनं शक्तिसमाक्रान्तो विष्णुर्निद्रावशं गतः ।
जजागार न धर्मात्मा किं करोम्यद्य दुःखितः ॥ १५ ॥
हन्तुकामावुभौ प्राप्तौ दानवौ मदगर्वितौ ।
किं करोमि क्व गच्छामि नास्ति मे शरणं क्वचित् ॥ १६ ॥
इति संचिन्त्य मनसा निश्चयं प्रतिपद्य च ।
तुष्टाव योगनिद्रां तामेकाग्रहृदयस्थितः ॥ १७ ॥
विचार्य मनसाप्येवं शक्तिर्मे रक्षणे क्षमा ।
यया ह्यचेतनो विष्णुः कृतोऽस्ति स्पन्दवर्जितः ॥ १८ ॥
व्यसुर्यथा न जानाति गुणाच्छब्दादिकानिह ।
तथा हरिर्न जानाति निद्रामीलितलोचनः ॥ १९ ॥
न जहाति यतो निद्रां बहुधा संस्तुतोऽप्यसौ ।
मन्ये नास्य वशे निद्रा निद्रयायं वशीकृतः ॥ २० ॥

यो यस्य वशमापन्तः स तस्य किङ्करः किल ।
तस्माच्च योगनिद्रेयं स्वामिनी मापतेर्हरेः ॥ २१ ॥
सिन्धुजाया अपि वशे यया स्वामी वशीकृतः ।
नूनं जगदिदं सर्वं भगवत्या वशीकृतम् ॥ २२ ॥
अहं विष्णुस्तथा शम्भुः सावित्री च रमाप्युमा ।
सर्वे वयं वशे यस्या नात्र किञ्चिद्विचारणा ॥ २३ ॥
हरिरप्यवशः शेते यथान्यः प्राकृतो जनः ।
ययाभिभूतः का वार्ता किलान्येषां महात्मनाम् ॥ २४ ॥
स्तौम्यद्य योगनिद्रां वै यया मुक्तो जनार्दनः ।
घटयिष्यति युद्धे च वासुदेवः सनातनः ॥ २५ ॥
इति कृत्वा मतिं ब्रह्मा पद्मनालस्थितस्तदा ।
तुष्टाव योगनिद्रां तां विष्णोरङ्गेषु संस्थिताम् ॥ २६ ॥
ब्रह्मोवाच
देवि त्वमस्य जगतः किल कारणं हि

ज्ञातं मया सकलवेदवचोभिरम्ब ।
यद्विष्णुरप्यखिललोकविवेककर्ता
निद्रावशं च गमितः पुरुषोत्तमोऽद्य ॥ २७ ॥
को वेद ते जननि मोहविलासलीलां
मूढोऽस्म्यहं हरिरयं विवशश्च शेते ।
ईदृक्तया सकलभूतमनोनिवासे
विद्वत्तमो विबुधकोटिषु निर्गुणायाः ॥ २८ ॥
सांख्या वदन्ति पुरुषं प्रकृतिं च यां तां
चैतन्यभावरहितां जगतश्च कर्त्रीम् ।
किं तादृशासि कथमत्र जगन्निवास-
श्चैतन्यताविरहितो विहितस्त्वयाद्य ॥ २९ ॥

नाट्यं तनोषि सगुणा विविधप्रकारं
नो वेत्ति कोऽपि तव कृत्यविधानयोगम् ।
ध्यायन्ति यां मुनिगणा नियतं त्रिकालं

सन्ध्येति नाम परिकल्प्य गुणान् भवानि ॥ ३० ॥
बुद्धिर्हि बोधकरणा जगतां सदा त्वं
श्रीश्चासि देवि सततं सुखदा सुराणाम् ।
कीर्तिस्तथा मतिधृती किल कान्तिरेव
श्रद्धा रतिश्च सकलेषु जनेषु मातः ॥ ३१ ॥
नातः परं किल वितर्कशतैः प्रमाणं
प्राप्तं मया यदिह दुःखगतिं गतेन ।
त्वं चात्र सर्वजगतां जननीति सत्यं
निद्रालुतां वितरता हरिणात्र दृष्टम् ॥ ३२ ॥
त्वं देवि वेदविदुषामपि दुर्विभाव्या
वेदोऽपि नूनमखिलार्थतया न वेद ।
यस्मात्त्वदुद्भवमसौ श्रुतिराप्नुवाना
प्रत्यक्षमेव सकलं तव कार्यमेतत् ॥ ३३ ॥
कस्ते चरित्रमखिलं भुवि वेद धीमा-

न्नाहं हरिर्न च भवो न सुरास्तथान्ये ।
ज्ञातुं क्षमाश्च मुनयो न ममात्मजाश्च
दुर्वाच्य एव महिमा तव सर्वलोके ॥ ३४ ॥
यज्ञेषु देवि यदि नाम न ते वदन्ति
स्वाहेति वेदविदुषो हवने कृतेऽपि ।
न प्राप्नुवन्ति सततं मखभागधेयं
देवास्त्वमेव विबुधेष्वपि वृत्तिदासि ॥ ३५ ॥
त्राता वयं भगवति प्रथमं त्वया वै
देवारिसम्भवभयादधुना तथैव ।
भीतोऽस्मि देवि वरदे शरणं गतोऽस्मि
घोरं निरीक्ष्य मधुना सह कैटभं च ॥ ३६ ॥
नो वेत्ति विष्णुरधुना मम दुःखमेत-
ज्जाने त्वयात्मविवशीकृतदेहयष्टिः ।
मुञ्चादिदेवमथवा जहि दानवेन्द्रौ

यद्रोचते तव कुरुष्व महानुभावे ॥ ३७ ॥
जानन्ति ये न तव देवि परं प्रभावं
ध्यायन्ति ते हरिहरावपि मन्दचित्ताः ।
ज्ञातं मयाद्य जननि प्रकटं प्रमाणं
यद्विष्णुरप्यतितरां विवशोऽथ शेते ॥ ३८ ॥
सिन्धूद्भवापि न हरिं प्रतिबोधितुं वै

शक्ता पतिं तव वशानुगमद्य शक्त्या ।
मन्ये त्वया भगवति प्रसभं रमापि
प्रस्वापिता न बुबुधे विवशीकृतेव ॥ ३९ ॥
धन्यास्त एव भुवि भक्तिपरास्तवांघ्रौ
त्यक्त्वान्यदेवभजनं त्वयि लीनभावाः ।
कुर्वन्ति देवि भजनं सकलं निकामं
ज्ञात्वा समस्तजननीं किल कामधेनुम् ॥ ४० ॥
धीकान्तिकीर्तिशुभवृत्तिगुणादयस्ते

विष्णोर्गुणास्तु परिहृत्य गताः क्व चाद्य ।
बन्दीकृतो हरिरसौ ननु निद्रयात्र
शक्त्या तवैव भगवत्यतिमानवत्याः ॥ ४१ ॥
त्वं शक्तिरेव जगतामखिलप्रभावा
त्वन्निर्मितं च सकलं खलु भावमात्रम् ।
त्वं क्रीडसे निजविनिर्मितमोहजाले
नाट्ये यथा विहरते स्वकृते नटो वै ॥ ४२ ॥
विष्णुस्त्वया प्रकटितः प्रथमं युगादौ
दत्ता च शक्तिरमला खलु पालनाय ।
त्रातं च सर्वमखिलं विवशीकृतोऽद्य
यद्रोचते तव तथाम्ब करोषि नूनम् ॥ ४३ ॥
सृष्ट्वात्र मां भगवति प्रविनाशितुं चे-
न्नेच्छास्ति ते कुरु दयां परिहृत्य मौनम् ।
कस्मादिमौ प्रकटितौ किल कालरूपौ

यद्वा भवानि हसितुं नु किमिच्छसे माम् ॥ ४४ ॥
ज्ञातं मया तव विचेष्टितमद्भुतं वै
कृत्वाखिलं जगदिदं रमसे स्वतन्त्रा ।
लीनं करोषि सकलं किल मां तथैव
हन्तुं त्वमिच्छसि भवानि किमत्र चित्रम् ॥ ४५ ॥
कामं कुरुष्व वधमद्य ममैव मात-
र्दुःखं न मे मरणजं जगदम्बिकेऽत्र ।
कर्ता त्वयैव विहितः प्रथमं स चायं
दैत्याहतोऽथ मृत इत्ययशो गरिष्ठम् ॥ ४६ ॥
उत्तिष्ठ देवि कुरु रूपमिहाद्भुतं त्वं
मां वा त्विमौ जहि यथेच्छसि बाललीले ।
नो चेत्प्रबोधय हरिं निहनेदिमौ य-
स्त्वत्साध्यमेतदखिलं किल कार्यजातम् ॥ ४७ ॥
सूत उवाच

एवं स्तुता तदा देवी तामसी तत्र वेधसा ।
निःसृत्य हरिदेहात्तु संस्थिता पार्श्वतस्तदा ॥ ४८ ॥
त्यक्त्वाङ्गानि च सर्वाणि विष्णोरतुलतेजसः ।
निर्गता योगनिद्रा सा नाशाय च तयोस्तदा ॥ ४९ ॥
विस्पन्दितशरीरोऽसौ यदा जातो जनार्दनः ।
धाता परमिकां प्राप्तो मुदं दृष्ट्वा हरिं ततः ॥ ५० ॥

Roman transliteration

sūta uvāca
tau vīkṣya balinau brahmā tadopāyānacintayat |
sāmadānabhidādīṃśca yuddhāntānsarvatantravit || 1 ||
na jāne'haṃ balaṃ nūnametayorvā yathātatham |
ajñāte tu bale kāmaṃ naiva yuddhaṃ praśasyate || 2 ||
stutiṃ karomi cedadya duṣṭayormadamattayoḥ |
prakāśitaṃ bhavennūnaṃ nirbalatvaṃ mayā svayam || 3 ||
vadhiṣyati tadaiko'pi nirbalatve prakāśite |
dānaṃ naivādya yogyaṃ vā bhedaḥ kāryo mayā katham || 4 ||
viṣṇuṃ prabodhayāmyadya śeṣe suptaṃ janārdanam |
caturbhujaṃ mahāvīryaṃ duḥkhahā sa bhaviṣyati || 5 ||
iti sañcintya manasā padmanālagato'bjajaḥ |
jagāma śaraṇaṃ viṣṇuṃ manasā duḥkhanāśakam || 6 ||
tuṣṭāva bodhanārthaṃ taṃ śubhaiḥ sambodhanairharim |

nārāyaṇaṃ jagannāthaṃ nispandaṃ yoganidrayā || 7 ||
brahmovāca
dīnanātha hare viṣṇo vāmanottiṣṭha mādhava |
bhaktārtihṛddhṛṣīkeśa sarvāvāsa jagatpate || 8 ||
antaryāminnameyātmanvāsudeva jagatpate |
duṣṭārināśanaikāgracitta cakragadādhara || 9 ||
sarvajña sarvalokeśa sarvaśaktisamanvita |
uttiṣṭhottiṣṭha deveśa duḥkhanāśana pāhi mām || 10 ||
viśvambhara viśālākṣa puṇyaśravaṇakīrtana |
jagadyone nirākāra sargasthityantakāraka || 11 ||
imau daityau mahārāja hantukāmau madoddhatau |
na jānāsyakhilādhāra kathaṃ māṃ saṅkaṭe gatam || 12 ||
upekṣase'tiduḥkhārtaṃ yadi māṃ śaraṇaṃ gatam |
pālakatvaṃ mahāviṣṇo nirādhāraṃ bhavettataḥ || 13 ||

evaṃ stuto'pi bhagavān na bubodha yadā hariḥ |
yoganidrāsamākrāntastadā brahmā hyacintayat || 14 ||
nūnaṃ śaktisamākrānto viṣṇurnidrāvaśaṃ gataḥ |
jajāgāra na dharmātmā kiṃ karomyadya duḥkhitaḥ || 15 ||
hantukāmāvubhau prāptau dānavau madagarvitau |
kiṃ karomi kva gacchāmi nāsti me śaraṇaṃ kvacit || 16 ||
iti saṃcintya manasā niścayaṃ pratipadya ca |
tuṣṭāva yoganidrāṃ tāmekāgrahṛdayasthitaḥ || 17 ||
vicārya manasāpyevaṃ śaktirme rakṣaṇe kṣamā |
yayā hyacetano viṣṇuḥ kṛto'sti spandavarjitaḥ || 18 ||
vyasuryathā na jānāti guṇācchabdādikāniha |

tathā harirna jānāti nidrāmīlitalocanaḥ || 19 ||
na jahāti yato nidrāṃ bahudhā saṃstuto'pyasau |
manye nāsya vaśe nidrā nidrayāyaṃ vaśīkṛtaḥ || 20 ||

yo yasya vaśamāpantaḥ sa tasya kiṅkaraḥ kila |
tasmācca yoganidreyaṃ svāminī māpaterhareḥ || 21 ||
sindhujāyā api vaśe yayā svāmī vaśīkṛtaḥ |
nūnaṃ jagadidaṃ sarvaṃ bhagavatyā vaśīkṛtam || 22 ||
ahaṃ viṣṇustathā śambhuḥ sāvitrī ca ramāpyumā |
sarve vayaṃ vaśe yasyā nātra kiñcidvicāraṇā || 23 ||
harirapyavaśaḥ śete yathānyaḥ prākṛto janaḥ |
yayābhibhūtaḥ kā vārtā kilānyeṣāṃ mahātmanām || 24 ||
staumyadya yoganidrāṃ vai yayā mukto janārdanaḥ |
ghaṭayiṣyati yuddhe ca vāsudevaḥ sanātanaḥ || 25 ||
iti kṛtvā matiṃ brahmā padmanālasthitastadā |
tuṣṭāva yoganidrāṃ tāṃ viṣṇoraṅgeṣu saṃsthitām || 26 ||
brahmovāca
devi tvamasya jagataḥ kila kāraṇaṃ hi

jñātaṃ mayā sakalavedavacobhiramba |
yadviṣṇurapyakhilalokavivekakartā
nidrāvaśaṃ ca gamitaḥ puruṣottamo'dya || 27 ||
ko veda te janani mohavilāsalīlāṃ
mūḍho'smyahaṃ harirayaṃ vivaśaśca śete |
īdṛktayā sakalabhūtamanonivāse
vidvattamo vibudhakoṭiṣu nirguṇāyāḥ || 28 ||
sāṃkhyā vadanti puruṣaṃ prakṛtiṃ ca yāṃ tāṃ
caitanyabhāvarahitāṃ jagataśca kartrīm |
kiṃ tādṛśāsi kathamatra jagannivāsa-
ścaitanyatāvirahito vihitastvayādya || 29 ||
nāṭyaṃ tanoṣi saguṇā vividhaprakāraṃ
no vetti ko'pi tava kṛtyavidhānayogam |
dhyāyanti yāṃ munigaṇā niyataṃ trikālaṃ

sandhyeti nāma parikalpya guṇān bhavāni || 30 ||
buddhirhi bodhakaraṇā jagatāṃ sadā tvaṃ
śrīścāsi devi satataṃ sukhadā surāṇām |
kīrtistathā matidhṛtī kila kāntireva
śraddhā ratiśca sakaleṣu janeṣu mātaḥ || 31 ||
nātaḥ paraṃ kila vitarkaśataiḥ pramāṇaṃ
prāptaṃ mayā yadiha duḥkhagatiṃ gatena |
tvaṃ cātra sarvajagatāṃ jananīti satyaṃ
nidrālutāṃ vitaratā hariṇātra dṛṣṭam || 32 ||
tvaṃ devi vedaviduṣāmapi durvibhāvyā
vedo'pi nūnamakhilārthatayā na veda |
yasmāttvadud□bhavamasau śrutirāpnuvānā
pratyakṣameva sakalaṃ tava kāryametat || 33 ||
kaste caritramakhilaṃ bhuvi veda dhīmā-

nnāhaṃ harirna ca bhavo na surāstathānye |
jñātuṃ kṣamāśca munayo na mamātmajāśca
durvācya eva mahimā tava sarvaloke || 34 ||

yajñeṣu devi yadi nāma na te vadanti
svāheti vedaviduṣo havane kṛte'pi |
na prāpnuvanti satataṃ makhabhāgadheyaṃ
devāstvameva vibudheṣvapi vṛttidāsi || 35 ||
trātā vayaṃ bhagavati prathamaṃ tvayā vai
devārisambhavabhayādadhunā tathaiva |
bhīto'smi devi varade śaraṇaṃ gato'smi
ghoraṃ nirīkṣya madhunā saha kaiṭabhaṃ ca || 36 ||
no vetti viṣṇuradhunā mama duḥkhameta-
jjāne tvayātmavivaśīkṛtadehayaṣṭiḥ |
muñcādidevamathavā jahi dānavendrau

yad□rocate tava kuruṣva mahānubhāve || 37 ||
jānanti ye na tava devi paraṃ prabhāvaṃ
dhyāyanti te hariharāvapi mandacittāḥ |
jñātaṃ mayādya janani prakaṭaṃ pramāṇaṃ
yadviṣṇurapyatitarāṃ vivaśo'tha śete || 38 ||
sindhūd□bhavāpi na hariṃ pratibodhituṃ vai
śaktā patiṃ tava vaśānugamadya śaktyā |
manye tvayā bhagavati prasabhaṃ ramāpi
prasvāpitā na bubudhe vivaśīkṛteva || 39 ||
dhanyāsta eva bhuvi bhaktiparāstavāṃghrau
tyaktvānyadevabhajanaṃ tvayi līnabhāvāḥ |
kurvanti devi bhajanaṃ sakalaṃ nikāmaṃ
jñātvā samastajananīṃ kila kāmadhenum || 40 ||
dhīkāntikīrtiśubhavṛttiguṇādayaste

viṣṇorguṇāstu parihṛtya gatāḥ kva cādya |
bandīkṛto harirasau nanu nidrayātra
śaktyā tavaiva bhagavatyatimānavatyāḥ || 41 ||
tvaṃ śaktireva jagatāmakhilaprabhāvā
tvannirmitaṃ ca sakalaṃ khalu bhāvamātram |
tvaṃ krīḍase nijavinirmitamohajāle
nāṭye yathā viharate svakṛte naṭo vai || 42 ||
viṣṇustvayā prakaṭitaḥ prathamaṃ yugādau
dattā ca śaktiramalā khalu pālanāya |
trātaṃ ca sarvamakhilaṃ vivaśīkṛto'dya
yad□rocate tava tathāmba karoṣi nūnam || 43 ||
sṛṣṭvātra māṃ bhagavati pravināśituṃ ce-
nnecchāsti te kuru dayāṃ parihṛtya maunam |
kasmādimau prakaṭitau kila kālarūpau

yadvā bhavāni hasituṃ nu kimicchase mām || 44 ||
jñātaṃ mayā tava viceṣṭitamad□bhutaṃ vai
kṛtvākhilaṃ jagadidaṃ ramase svatantrā |
līnaṃ karoṣi sakalaṃ kila māṃ tathaiva
hantuṃ tvamicchasi bhavāni kimatra citram || 45 ||
kāmaṃ kuruṣva vadhamadya mamaiva māta-
rduḥkhaṃ na me maraṇajaṃ jagadambike'tra |
kartā tvayaiva vihitaḥ prathamaṃ sa cāyaṃ
daityāhato'tha mṛta ityayaśo gariṣṭham || 46 ||
uttiṣṭha devi kuru rūpamihād□bhutaṃ tvaṃ

māṃ vā tvimau jahi yathecchasi bālalīle |
no cetprabodhaya hariṃ nihanedimau ya-
stvatsādhyametadakhilaṃ kila kāryajātam || 47 ||
sūta uvāca

evaṃ stutā tadā devī tāmasī tatra vedhasā |
niḥsṛtya haridehāttu saṃsthitā pārśvatastadā || 48 ||
tyaktvāṅgāni ca sarvāṇi viṣṇoratulatejasaḥ |
nirgatā yoganidrā sā nāśāya ca tayostadā || 49 ||
vispanditaśarīro'sau yadā jāto janārdanaḥ |
dhātā paramikāṃ prāpto mudaṃ dṛṣṭvā hariṃ tataḥ || 50 ||

English translation

1-26. Suta said Seeing the two Danavas very powerful, Brahma, the knower of all the S'astras, thought of the means Sama, Dana, Bheda, Danda (conciliation, gifts, bribe, or sowing dissensions and war or punishment); which of these four he should apply. He thought thus "I do not know their strength and it is not advisable to enter into war without knowing their strength. Again if I offer praises to them puffed up with pride, it will be simply displaying my own weakness; and when they will come to know this, only one of them will be sufficient to kill me and this they will do certainly. To offer bribes is not also advisable; and how can I sow dissensions. Therefore it is best that I should rouse the four armed Janardana Visnu, who is very powerful, from his sleep on the thousand headed Ananta serpent. He will remove my difficulties".

Thus thinking in his mind, Bhagavan Brahma, the lotus-born remained in the tubular stalk of the lotus from Visnu's navel and thence took refuge mentally of Visnu, the remover of difficulties and began to chant auspicious hymns composed of various metres to Jagannath Narayana, involved in deep Yoganidra (meditative sleep). He said "O Refuge of the poor! O Hah! O Visnu! O Vamana! O Madhava, Thou art the Lord of the universe and omnipresent. O Hrisikes'a! Thou removest all the difficulties of Thy devotees; therefore leave your Yoganidra and get up. O Vasudeva! O Lord of the Universe! Thou residest within the hearts of all and knowest their desires.

O Thou, holder of the disc and club! Thou always destroyest the enemies of Thy devotees; O Omniscient One! Thou art the Lord of all the Lokas and all-powerful; no one can know what is Thy form; O Lord of the Devas! Thou art the destroyer of all pains and sufferings! So get up and protect me. O Protector of the Universe! nothing is concealed from Thy eyes! Every one becomes pure by hearing and chanting Thy name. Thou art Nirakara (without any form); yet Thou

Greatest, preservest and destroyest the Universe. O Cause of the world! O Supporter of all! Thou art shining as king of kings over all and yet Thou dost not understand that the two Danavas, puffed up with pride have become ready to kill me. If thou dost neglect me, seeing me very much distressed and under your protection then Thy name as Preserver will become quite useless. Thus praised, when Visnu did not get up, Brahma thought that "Bhagavan Visnu is now surely under the influence of sleep of the Primal Force Adya S'akti and is not therefore getting up; what am I to do now, thus distressed! These two Danavas, elated with pride are ready to kill me; now what am I to do and where shall I go? I don't find any body who can protect me any where." Thus thinking, Brahma came to the conclusion and decided to chant hymns to Yoga Nidra Herself with one pointed heart. Discussing in his mind. He thought that that Adya S'akti (the Prime Force) which kept Bhagavan Visnu, senseless and motionless would alone be able to save him. As a dead man cannot hear any sound so Hah,

merged in deep sleep, knows not anything. When I have praised Him so much and when He has not awakened, then it is certain that sleep is not under Hah, but Hah is under sleep, and he who is under another becomes his slave; so this Yoga Nidra is now exercising Her control over Hari. Again she, too, who brought Hah under control, that daughter of the Krsira (milk) ocean is now under the control of Yoga Nidra; so it seems that that Bhagavati Mahamaya has brought the whole Universe under Her control.

Whether it be Myself, or Visnu or S'ambhu, or Savitri or Rama or Uma, all are under Her control; there is nothing to be doubted here? What to speak of other high souled persons! Now I will chant hymns to Yoga Nidra, under whose influence Bhagavan Hari even is lying, under deep sleep, inert like an ordinary man. When the eternal Vasudeva Janardana will be dispossessed by Her, He will no doubt fight with the Danavas. Thus deciding, Bhagavan Brahma, seated on the tubular stalk of the lotus, began to chant hymns to Yoga Nidra, residing on the body of Visnu, thus

27-32. Brahma said "O Devi! I have come to understand on the authority of all the words of the Vedas, that Thou art the only One Cause of this Universal Brahmanda. The more so when Thou hast brought the best Purusa Visnu, endowed with discrimination above all beings, under the control of sleep, then the above remark is self- evident.

O Thou, the Player in the minds of all beings! O Mother! I am extremely ignorant of the knowledge of Thy nature; when Bhagavan Hari is sleeping inert by Thy power, then who is there amongst Kotis and Kotis of wise men, who can understand completely the Pastime, Leela, full of Maya of Thine, who art beyond the Gunas. The Sankhya philosophers say (that the Purusa (the male aspect of S'akti) is the pure, conscious being and that Thou art the Prakriti, without any consciousness, material inert, Creatrix of the universe; but, O Mother! art Thou really inert like that? Never like that; had it been like that, how is it that Thou hast made Bhagavan Hari, the receptable of the world quite unconscious like this? O Bhavani! Thou, being beyond the Gunas art displaying like a dramatic performance these various dramatic plays by the conjunction with the three Gunas. It is Thy three qualities, Sattva, Rajas and Tamas that the Munis meditate every day in the morning mid-day, and evening, the three Sandhyas; but no one is aware of Thy ways of doings. O Devi! Thou art of the nature of the judgment and understanding giving rise to knowledge of all the beings in the Universe; Thou art always the S'ri (wealth and prosperity) giving pleasures to the Devas. O Mother! Thou art reigning in all as Kirti (fame), mati (intellect), Dhriti (fortitude). Kanti (beauty) S'raddha (faith) and Rati (enjoyment). O Mother! Now I am put to great difficulties and therefore I have got eye witness of Thy nature; no need of further reasoning and discussing about it.

27-50. I have now known that verily, verily Thou art the only Mother of all the worlds as Thou hast brought Hah under the influence of sleep. O Devi! Now when it is evident that all the worlds, etc., have come from Thee, then the Vedas have also come from Thee; what doubt is there? So the Vedas, too, do not know fully Thy nature; for the effect can never know its cause. So, it is very true that Thou art incomprehensible of the Vedas, O Mother! When I, Hah, Hara and the other Devas and my son Narada and other Munis have not able to realise Thy nature fully, then who else can be so intelligent in this world that will realise all Thy nature? So Thy glory is beyond the speech of all beings. O Devi! If, in the place of sacrifice, the ritualists, the knowers of the Vedas, do not utter Thy name Svaha, then the Devas, participators of the offerings in Yajha, do not get their share, however hundreds of oblations be offered; so Thou art also the giver of sustenance allowances to the Devas. O Bhagavati! In previous Kalpas, Thou hadst saved me terrified from the fear of the Danavas. O Devi Varade! now, too, I am terrified at the sight of the terrible forms of Madhu and Kaitabha and take Thy refuge. O high-minded one! Now I thoroughly see that by Thee, by Thy power Yoganidra the whole body of

Bhagavan Visnu is senseless; but how is it that Thou dost not realise my sufferings. So, either dost Thou leave possession of this Adi-Deva, or destroy Thyself these two Danavendras - lost do either of the two as Thou likest. O Devi! Those that do not know Thy extraordinary powers, those stupid ones meditate Hari, Hara, etc.

But, O Mother! By Thy grace, I realise to-day, as eye-witness, that Visnu even is to-day lying unconscious in deep sleep, totally senseless of anything outside by Thy force. O Bhagavati! Now, when Kamala, the daughter of Sindhu is unable to rouse Her husband Hari, by her effort, or rather Thou hast made Her, too, perforce, sleep unconsciously, it seems she is without any effort and does not know anything of what is going on outside. O Devi! Verily those are blessed who worship Thy lotus feet with their whole heart full of devotion and without any hope of getting rewards, abandoning the worship of other Devas and knowing Thee as the Creatrix of the whole world and the giver of all desires. Alas! now the intelligence, beauty, fame, and all good qualities have forsaken Hari and fled

away to some unknown quarters. O Bhagavati! Thou art really adorable in the three worlds for, by Thy power of Yoganidra, Hari has been kept in prison, as it were, in this way. O Mother! Thou art the S’akti of all this universe and endowed with all prowess and energy; all other things are Thy creation. As a dramatic player, though one, plays in the theatre, assuming many forms, so Thou, too, being one, playest always in this charming theatre of world, created by Thy Gunas, in various forms.

O Mother! Thou, in the beginning of the Yugas, dost manifest first the Visnu form and givest him the pure Sattrik Sakti, free from any obscuration and thereby madest Him preserve the Universe; and now it is Thyself that hast kept Him thus unconscious; therefore, it is an undoubted fact that Thou art doing whatever Thou wiliest, O Bhagavati! I am now in danger; if it be Thy desire not to kill me, then dost break the silence, look on me and show Thy mercy. O Bhavani! If it be not Thy desire to kill me, then why hast Thou created these two Danavas, my death incarnate; or is it that Thou wantedest to put me to ridicule. I have come to know of Thy wonderful acts; Thou createst this whole Universe, and Thyself remaining aloof, playest always and in the time of Pralaya resolvest everything again into Thee. Therefore, O Bhavani, what wonder is there, that Thou wouldst want to kill me in this way? But, O Mother! I won't feel any pain if Thou willingly killest me but this is to my great dishonour that being given power over these beings, I would then be made an object to be killed by the Daityas; this, indeed, is hard to me. So, O Thou Leelamayi like a sportive girl! get up! O Devi! assumest the wonderful form Thyself and killest me or the two Daityas, as Thou wiliest; or rouse Hari who will then kill the Daityas. All these are in Thy hands.”

Suta said Thus praised by Brahma, the Nidra Devi (the goddess of sleep), of the nature of Tamo Gunas, quitted the body of Bhagavan Hari and stood by him. When thus left completely by the Devi Yoga Nidra, of unequalled brilliance and splendour, for the

destruction of Madhu Kaitabha, Visnu began to move his body and at this Brahma became very glad.

Thus ends the seventh chapter of the First Skandha on the praise of the Devi in the Maha Puranam S’rimad Devi Bhagavatam of 18,000 verses, by Maharsi Vedavyas.

Sanskrit source · English chapter witness

First Skandha · Chapter 8

On Deciding Who Is To Be

Chapter 8 of 318 · 51 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः
सन्देहोऽत्र महाभाग कथायां तु महाद्भुतः ।
वेदशास्त्रपुराणैश्च निश्चितं तु सदा बुधैः ॥ १ ॥
ब्रह्मा विष्णुश्च रुद्रश्च त्रयो देवाः सनातनाः ।
नातः परतरं किञ्चिद्ब्रह्माण्डेऽस्मिन्महामते ॥ २ ॥
ब्रह्मा सृजति लोकान्वै विष्णुः पात्यखिलं जगत् ।
रुद्रः संहरते काले त्रय एतेऽत्र कारणम् ॥ ३ ॥
एका मूर्तिस्त्रयो देवा ब्रह्मविष्णुमहेश्वराः ।
रजःसत्त्वतमोभिश्च संयुताः कार्यकारकाः ॥ ४ ॥
तेषां मध्ये हरिः श्रेष्ठो माधवः पुरुषोत्तमः ।
आदिदेवो जगन्नाथः समर्थः सर्वकर्मसु ॥ ५ ॥
नान्यः कोऽपि समर्थोऽस्ति विष्णोरतुलतेजसः ।
स कथं स्वापितः स्वामी विवशो योगमायया ॥ ६ ॥
क्व गतं तस्य विज्ञानं जीवतश्चेष्टितं कुतः ।

सन्देहोऽयं महाभाग कथयस्व यथाशुभम् ॥ ७ ॥
का सा शक्तिः पुरा प्रोक्ता यया विष्णुजितः प्रभुः ।
कुतो जाता कथं शक्ता का शक्तिर्वद सुव्रत ॥ ८ ॥
यस्तु सर्वेश्वरो विष्णुर्वासुदेवो जगद्गुरुः ।
परमात्मा परानन्दः सच्चिदानन्दविग्रहः ॥ ९ ॥
सर्वकृत्सर्वभृत्स्रष्टा विरजः सर्वगः शुचिः ।
स कथं निद्रया नीतः परतन्त्रः परात्परः ॥ १० ॥
एतदाश्चर्यभूतो हि सन्देहो नः परन्तप ।
छिन्धि ज्ञानासिना सूत व्यासशिष्य महामते ॥ ११ ॥
सूत उवाच
कः सन्देहं भिनत्त्येनं त्रैलोक्ये सचराचरे ।
मुह्यन्ति मुनयः कामं ब्रह्मपुत्राः सनातनाः ॥ १२ ॥
नारदः कपिलश्चैव प्रश्नेऽस्मिन्मुनिसत्तमाः ।
किं ब्रवीमि महाभागा दुर्घटेऽस्मिन्विमर्शने ॥ १३ ॥

देवेषु विष्णुः कथितः सर्वगः सर्वपालकः ।
यतो विराडिदं सर्वमुत्पन्नं सचराचरम् ॥ १४ ॥

ते सर्वे समुपासन्ते नत्वा देवं परात्परम् ।
नारायणं हृषीकेशं वासुदेवं जनार्दनम् ॥ १५ ॥
तथा केचिन्महादेवं शङ्करं शशिशेखरम् ।
त्रिनेत्रं पञ्चवक्त्रं च शूलपाणिं वृषध्वजम् ॥ १६ ॥
तथा वेदेषु सर्वेषु गीतं नाम्ना त्रियम्बकम् ।
कपर्दिनं पञ्चवक्त्रं गौरीदेहार्धधारिणम् ॥ १७ ॥
कैलासवासनिरतं सर्वशक्तिसमन्वितम् ।
भूतवृन्दयुतं देवं दक्षयज्ञविघातकम् ॥ १८ ॥
तथा सूर्यं वेदविदः सायंप्रातर्दिने दिने ।
मध्याह्ने तु महाभागाः स्तुवन्ति विविधैः स्तवैः ॥ १९ ॥
तथा वेदेषु सर्वेषु सूर्योपासनमुत्तमम् ।
परमात्मेति विख्यातं नाम तस्य महात्मनः ॥ २० ॥

अग्निः सर्वत्र वेदेषु संस्तुतो वेदवित्तमैः ।
इन्द्रश्चापि त्रिलोकेशो वरुणश्च तथापरः ॥ २१ ॥
यथा गङ्गा प्रवाहैश्च बहुभिः परिवर्तते ।
तथैव सर्वदेवेषु विष्णुः प्रोक्तो महर्षिभिः ॥ २२ ॥
त्रीण्येव हि प्रमाणानि पठितानि सुपण्डितैः ।
प्रत्यक्षं चानुमानं च शाब्दं चैव तृतीयकम् ॥ २३ ॥
चत्वार्येवेतरे प्राहुरुपमानयुतानि च ।
अर्थापत्तियुतान्यन्ये पञ्च प्राहुर्महाधियः ॥ २४ ॥
सप्त पौराणिकाश्चैव प्रवदन्ति मनीषिणः ।
एतैः प्रमाणैर्दुर्ज्ञेयं यद्ब्रह्म परमं च तत् ॥ २५ ॥
वितर्कश्चात्र कर्तव्यो बुद्ध्या चैवागमेन च ।
निश्चयात्मिकया युक्त्या विचार्य च पुनः पुनः ॥ २६ ॥
प्रत्यक्षतस्तु विज्ञानं चिन्त्यं मतिमता सदा ।
दृष्टान्तेनापि सततं शिष्टमार्गानुसारिणा ॥ २७ ॥

विद्वांसोऽपि वदन्त्येवं पुराणैः परिगीयते ।
द्रुहिणे सृष्टिशक्तिश्च हरौ पालनशक्तिता ॥ २८ ॥
हरे संहारशक्तिश्च सूर्ये शक्तिः प्रकाशिका ।
धराधरणशक्तिश्च शेषे कूर्मे तथैव च ॥ २९ ॥
साद्या शक्तिः परिणता सर्वस्मिन्या प्रतिष्ठिता ।
दाहशक्तिस्तथा वह्नौ समीरे प्रेरणात्मिका ॥ ३० ॥
शिवोऽपि शवतां याति कुण्डलिन्या विवर्जितः ।
शक्तिहीनस्तु यः कश्चिदसमर्थः स्मृतो बुधैः ॥ ३१ ॥
एवं सर्वत्र भूतेषु स्थावरेषु चरेषु च ।
ब्रह्मादिस्तम्बपर्यन्तं ब्रह्माण्डेऽस्मिन्महातपाः ॥ ३२ ॥
शक्तिहीनं तु निन्द्यं स्याद्वस्तुमात्रं चराचरम् ।

अशक्तः शत्रुविजये गमने भोजने तथा ॥ ३३ ॥
एवं सर्वगता शक्तिः सा ब्रह्मेति विविच्यते ।
सोपास्या विविधैः सम्यग्विचार्या सुधिया सदा ॥ ३४ ॥

विष्णौ च सात्त्विकी शक्तिस्तया हीनोऽप्यकर्मकृत् ।
द्रुहिणे राजसी शक्तिर्यया हीनो ह्यसृष्टिकृत् ॥ ३५ ॥
शिवे च तामसी शक्तिस्तया संहारकारकः ।
इत्यूह्यं मनसा सर्वं विचार्य च पुनः पुनः ॥ ३६ ॥
शक्तिः करोति ब्रह्माण्डं सा वै पालयतेऽखिलम् ।
इच्छया संहरत्येषा जगदेतच्चराचरम् ॥ ३७ ॥
न विष्णुर्न हरः शक्रो न ब्रह्मा न च पावकः ।
न सूर्यो वरुणः शक्तः स्वे स्वे कार्ये कथञ्चन ॥ ३८ ॥
तया युक्ता हि कुर्वन्ति स्वानि कार्याणि ते सुराः ।
सैव कारणकार्येषु प्रत्यक्षेणावगम्यते ॥ ३९ ॥
सगुणा निर्गुणा सा तु द्विधा प्रोक्ता मनीषिभिः ।
सगुणा रागिभिः सेव्या निर्गुणा तु विरागिभिः ॥ ४० ॥
धर्मार्थकाममोक्षाणां स्वामिनी सा निराकुला ।
ददाति वाञ्छितान्कामान्पूजिता विधिपूर्वकम् ॥ ४१ ॥

न जानन्ति जना मूढास्तां सदा माययावृताः ।
जानन्तोऽपि नराः केचिन्मोहयन्ति परानपि ॥ ४२ ॥
पण्डिताः स्वोदरार्थं वै पाखण्डानि पृथक्पृथक् ।
प्रवर्तयन्ति कलिना प्रेरिता मन्दचेतसः ॥ ४३ ॥
कलावस्मिन्महाभागा नानाभेदसमुत्थिताः ।
नान्ये युगे तथा धर्मा वेदबाह्याः कथञ्चन ॥ ४४ ॥
विष्णुश्चरत्यसावुग्रं तपो वर्षाण्यनेकशः ।
ब्रह्मा हरस्त्रयो देवा ध्यायन्तः कमपि ध्रुवम् ॥ ४५ ॥
कामयानाः सदा कामं ते त्रयः सर्वदैव हि ।
यजन्ति यज्ञान्विविधान्ब्रह्मविष्णुमहेश्वराः ॥ ४६ ॥
ते वै शक्तिं परां देवीं ब्रह्माख्यां परमात्मिकाम् ।
ध्यायन्ति मनसा नित्यं नित्यां मत्वा सनातनीम् ॥ ४७ ॥
तस्माच्छक्तिः सदा सेव्या विद्वद्भिः कृतनिश्चयैः ।
निश्चयः सर्वशास्त्राणां ज्ञातव्यो मुनिसत्तमाः ॥ ४८ ॥

कृष्णाच्छ्रुतं मया चैतत्तेन ज्ञातं तु नारदात् ।
पितुः सकाशात्तेनापि ब्रह्मणा विष्णुवाक्यतः ॥ ४९ ॥
न श्रोतव्यं न मन्तव्यमन्येषां वचनं बुधैः ।
शक्तिरेव सदा सेव्या विद्वद्भिः कृतनिश्चयैः ॥ ५० ॥
प्रत्यक्षमपि द्रष्टव्यमशक्तस्य विचेष्टितम् ।
अतः सर्वेषु भूतेषु ज्ञातव्या शक्तिरेव हि ॥ ५१ ॥

Roman transliteration

ṛṣaya ūcuḥ
sandeho'tra mahābhāga kathāyāṃ tu mahād□bhutaḥ |
vedaśāstrapurāṇaiśca niścitaṃ tu sadā budhaiḥ || 1 ||
brahmā viṣṇuśca rudraśca trayo devāḥ sanātanāḥ |
nātaḥ parataraṃ kiñcid□brahmāṇḍe'sminmahāmate || 2 ||
brahmā sṛjati lokānvai viṣṇuḥ pātyakhilaṃ jagat |
rudraḥ saṃharate kāle traya ete'tra kāraṇam || 3 ||
ekā mūrtistrayo devā brahmaviṣṇumaheśvarāḥ |
rajaḥsattvatamobhiśca saṃyutāḥ kāryakārakāḥ || 4 ||
teṣāṃ madhye hariḥ śreṣṭho mādhavaḥ puruṣottamaḥ |
ādidevo jagannāthaḥ samarthaḥ sarvakarmasu || 5 ||
nānyaḥ ko'pi samartho'sti viṣṇoratulatejasaḥ |
sa kathaṃ svāpitaḥ svāmī vivaśo yogamāyayā || 6 ||
kva gataṃ tasya vijñānaṃ jīvataśceṣṭitaṃ kutaḥ |

sandeho'yaṃ mahābhāga kathayasva yathāśubham || 7 ||
kā sā śaktiḥ purā proktā yayā viṣṇujitaḥ prabhuḥ |
kuto jātā kathaṃ śaktā kā śaktirvada suvrata || 8 ||
yastu sarveśvaro viṣṇurvāsudevo jagad□guruḥ |
paramātmā parānandaḥ saccidānandavigrahaḥ || 9 ||
sarvakṛtsarvabhṛtsraṣṭā virajaḥ sarvagaḥ śuciḥ |
sa kathaṃ nidrayā nītaḥ paratantraḥ parātparaḥ || 10 ||
etadāścaryabhūto hi sandeho naḥ parantapa |
chindhi jñānāsinā sūta vyāsaśiṣya mahāmate || 11 ||
sūta uvāca
kaḥ sandehaṃ bhinattyenaṃ trailokye sacarācare |
muhyanti munayaḥ kāmaṃ brahmaputrāḥ sanātanāḥ || 12 ||
nāradaḥ kapilaścaiva praśne'sminmunisattamāḥ |
kiṃ bravīmi mahābhāgā durghaṭe'sminvimarśane || 13 ||

deveṣu viṣṇuḥ kathitaḥ sarvagaḥ sarvapālakaḥ |
yato virāḍidaṃ sarvamutpannaṃ sacarācaram || 14 ||
te sarve samupāsante natvā devaṃ parātparam |
nārāyaṇaṃ hṛṣīkeśaṃ vāsudevaṃ janārdanam || 15 ||
tathā kecinmahādevaṃ śaṅkaraṃ śaśiśekharam |
trinetraṃ pañcavaktraṃ ca śūlapāṇiṃ vṛṣadhvajam || 16 ||
tathā vedeṣu sarveṣu gītaṃ nāmnā triyambakam |
kapardinaṃ pañcavaktraṃ gaurīdehārdhadhāriṇam || 17 ||
kailāsavāsaniratam sarvaśaktisamanvitam |
bhūtavṛndayutaṃ devaṃ dakṣayajñavighātakam || 18 ||
tathā sūryaṃ vedavidaḥ sāyaṃprātardine dine |
madhyāhne tu mahābhāgāḥ stuvanti vividhaiḥ stavaiḥ || 19 ||
tathā vedeṣu sarveṣu sūryopāsanamuttamam |
paramātmeti vikhyātaṃ nāma tasya mahātmanaḥ || 20 ||

agniḥ sarvatra vedeṣu saṃstuto vedavittamaiḥ |
indraścāpi trilokeśo varuṇaśca tathāparaḥ || 21 ||
yathā gaṅgā pravāhaiśca bahubhiḥ parivartate |
tathaiva sarvadeveṣu viṣṇuḥ prokto maharṣibhiḥ || 22 ||
trīṇyeva hi pramāṇāni paṭhitāni supaṇḍitaiḥ |
pratyakṣaṃ cānumānaṃ ca śābdaṃ caiva tṛtīyakam || 23 ||

catvāryevetare prāhurupamānayutāni ca |
arthāpattiyutānyanye pañca prāhurmahādhiyaḥ || 24 ||
sapta paurāṇikāścaiva pravadanti manīṣiṇaḥ |
etaiḥ pramāṇairdurjñeyaṃ yad□brahma paramaṃ ca tat || 25 ||
vitarkaścātra kartavyo buddhyā caivāgamena ca |
niścayātmikayā yuktyā vicārya ca punaḥ punaḥ || 26 ||
pratyakṣatastu vijñānaṃ cintyaṃ matimatā sadā |
dṛṣṭāntenāpi satataṃ śiṣṭamārgānusāriṇā || 27 ||

vidvāṃso'pi vadantyevaṃ purāṇaiḥ parigīyate |
druhiṇe sṛṣṭiśaktiśca harau pālanaśaktitā || 28 ||
hare saṃhāraśaktiśca sūrye śaktiḥ prakāśikā |
dharādharaṇaśaktiśca śeṣe kūrme tathaiva ca || 29 ||
sādyā śaktiḥ pariṇatā sarvasminyā pratiṣṭhitā |
dāhaśaktistathā vahnau samīre preraṇātmikā || 30 ||
śivo'pi śavatāṃ yāti kuṇḍalinyā vivarjitaḥ |
śaktihīnastu yaḥ kaścidasamarthaḥ smṛto budhaiḥ || 31 ||
evaṃ sarvatra bhūteṣu sthāvareṣu careṣu ca |
brahmādistambaparyantaṃ brahmāṇḍe'sminmahātapāḥ || 32 ||
śaktihīnaṃ tu nindyaṃ syādvastumātraṃ carācaram |
aśaktaḥ śatruvijaye gamane bhojane tathā || 33 ||
evaṃ sarvagatā śaktiḥ sā brahmeti vivicyate |
sopāsyā vividhaiḥ samyagvicāryā sudhiyā sadā || 34 ||

viṣṇau ca sāttvikī śaktistayā hīno'pyakarmakṛt |
druhiṇe rājasī śaktiryayā hīno hyasṛṣṭikṛt || 35 ||
śive ca tāmasī śaktistayā saṃhārakārakaḥ |
ityūhyaṃ manasā sarvaṃ vicārya ca punaḥ punaḥ || 36 ||
śaktiḥ karoti brahmāṇḍaṃ sā vai pālayate'khilam |
icchayā saṃharatyeṣā jagadetaccarācaram || 37 ||
na viṣṇurna haraḥ śakro na brahmā na ca pāvakaḥ |
na sūryo varuṇaḥ śaktaḥ sve sve kārye kathañcana || 38 ||
tayā yuktā hi kurvanti svāni kāryāṇi te surāḥ |
saiva kāraṇakāryeṣu pratyakṣeṇāvagamyate || 39 ||
saguṇā nirguṇā sā tu dvidhā proktā manīṣibhiḥ |
saguṇā rāgibhiḥ sevyā nirguṇā tu virāgibhiḥ || 40 ||
dharmārthakāmamokṣāṇāṃ svāminī sā nirākulā |
dadāti vācchitānkāmānpūjitā vidhipūrvakam || 41 ||

na jānanti janā mūḍhāstāṃ sadā māyayāvṛtāḥ |
jānanto'pi narāḥ kecinmohayanti parānapi || 42 ||
paṇḍitāḥ svodarārthaṃ vai pākhaṇḍāni pūthakpṛthak |
pravartayanti kalinā preritā mandacetasaḥ || 43 ||
kalāvasminmahābhāgā nānābhedasamutthitāḥ |
nānye yuge tathā dharmā vedabāhyāḥ kathañcana || 44 ||
viṣṇuścaratyasāvugra tapo varṣāṇyanekaśaḥ |
brahmā harastrayo devā dhyāyantaḥ kamapi dhuvam || 45 ||
kāmayānāḥ sadā kāmaṃ te trayaḥ sarvadaiva hi |
yajanti yajñānvividhānbrahmaviṣṇumaheśvarāḥ || 46 ||
te vai śaktiṃ parāṃ devīṃ brahmākhyāṃ paramātmikām |
dhyāyanti manasā nityaṃ nityāṃ matvā sanātanīm || 47 ||
tasmācchaktiḥ sadā sevyā vidvad□bhiḥ kṛtaniścayaiḥ |

niścayaḥ sarvaśāstrāṇāṃ jñātavyo munisattamāḥ || 48 ||

kṛṣṇācchrutaṃ mayā caitattena jñātaṃ tu nāradāt |
pituḥ sakāśāttenāpi brahmaṇā viṣṇuvākyataḥ || 49 ||
na śrotavyaṃ na mantavyamanyeṣāṃ vacanaṃ budhaiḥ |
śaktireva sadā sevyā vidvad□bhiḥ kṛtaniścayaiḥ || 50 ||
pratyakṣamapi draṣṭavyamaśaktasya viceṣṭitam |
ataḥ sarveṣu bhūteṣu jñātavyā śaktireva hi || 51 ||

English translation

1-7. The Risis said "O highly fortunate one! A great doubt has arisen on your statement. This is ascertained by all the wise men as written in the Vedas, Puranas and other Sastras that Brahma, Visnu and MahesVar, these three Devas are eternal. None is superior to them in this Brahmanda. Brahma creates all the beings, Visnu preserves and MahesVar destroys all in due time. These are the causes of creation, preservation and destruction. The Trinity Brahma, Visnu and Mahes'a are really one form, indeed. Trinity in Unity and Unity in Trinity.

Being endowed respectively with Sattva, Raja and Tamo Gunas they do their respective works. Amongst these, again, Purushottam Adideva Jagannath Hah, the husband of Kamala is the best; for he is capable of doing all the actions; no other than the Visnu, of unrivalled prowess is so capable. How is it, then that Yogamaya has overpowered Hari with sleep and made him altogether senseless? O highly fortunate one! whither did, then, go that extraordinary self knowledge and power, etc., of Hari while alive? This is our greatest doubt; so kindly advise us that our this doubt be removed and our well-being be thus ensured.

8-30. What is that S'akti? Which you mentioned to us before; as well by whom Visnu is conquered? Whence is She born? What is the power of that S'akti and what is Her nature? O Suvrata! explain to us these fully.

How was it that Yogamaya overpowered with sleep the Highest Deity Bhagavan Visnu who is everlasting-intelligence bliss! who is the God of all, the Guru of the whole world, the Creator, Preserver and Destroyer, who is omni-present, an incarnate of purity and holiness

and beyond Rajoguna; how was such a personage brought under the control of sleep? O Suta! You are very intelligent and the pupil of Vyasa Deva; destroy our this doubt by the sword of wisdom.

Hearing this, Suta said:--"o highly fortunate Munis! There is none in the three Lokas who can clear your this doubt; the mind-born sons of Brahma, Narada, Kapila and other eternal sons get bewildered by these questions; what can I, then, say on this very difficult point!

See, some persons call Bhagavan Visnu omnipresent, the preserver of all and the best of all the Devas; according to them all this universe moving and non-moving, is created by Visnu; they bow down before the Highest Narayan Hrisikes'a Janardana Vasudeva and worship Him, whereas others worship Mahadeva S'ankara, having Gauri for the other half of his body, endowed with all powers, residing in Kailas'a, surrounded by hosts of bhutas, that destroyed the Daksha's sacrifice, who is mentioned in the Vedas as S'as'is'ekhara (having moon on his forehead), with three eyes and five faces and holding trident in his hand and known as Vrisadhaja and Kaparddi. O highly intelligent ones! There are some other persons, that know the Vedas and worship the Sun everyday in the morning, mid-day and in the evening with various hymns.

In all the Vedas, it is stated that the worship of the sun is excellent and they have named the high-souled sun as Paramatma (the Highest Deity). Whereas there are other Vedavits (the knowers of the Vedas) who worship the Devas, Fire, Indra, and Varuna. But the Maharsis say, that as Ganga Devi (the river Ganges), though one, is expressing Herself by many channels, so the one Visnu is expressing in all the Deva forms. Those who are big Pundits, declare perception, inference, and verbal testimony as the three modes of proofs. The Naiyayik Pundits add to the above three, a fourth proof which they call upama, resemblance, similitude and some other intelligent Pundits add another fifth proof called Arthapatti, an. inference from circumstances, presumption, implication. It is deduction of a matter from that which could not else be; it is assumption of a thing, not itself perceived but necessarily implied by

another which is seen, heard or proved; whereas the authors of the Puranas add two other, called SaksT and Aitijhya, thus advocating, seven modes of proofs. Now the Vedanta S'astra says that the supreme being (Param Brahma), the Prime cause of the Universe, cannot be comprehended by the above-mentioned seven proofs. Therefore, first of all, adopt the reason leading to sure belief, the Buddhi, according to the words of the Vedas and discriminate and discuss again and again and draw your inference about Brahma.

And the intelligent person should adopt what is seen by perception as self-evident and what is inferred by the observance of good conduct. The wise persons say, and it is also stated in the Puranas, that the Prime Force is present in Brahma as the Creative Force; is present in Hari as the Preservative Force; is present in Hara as the Destructive Force; is present in Kurma (tortoise) and in Ananta (the thousand headed Snake) as the earth supporting Force; is present in fire as the Burning Force, is present in air as the moving Force, and so is present everywhere in various manifestations of forces.

31-51. In this whole Universe, whoever he may be, all are incapable of any action if he be deprived of his force; what more than this, if S'iva be deprived of Kula Kundalini S'akti, He becomes a lifeless corpse; O great ascetic Risis! She is present everywere thus in every thing in this universe from the highest Brahma to the lowermost blade of grass, all moving and non-moving things. Verily everything becomes quite inert, if deprived of force; whether in conquering one's enemies, or in going from one place to another or in eating - one finds oneself quite incapable, if deprived of force. Thus the omnipresent S'akti, the wise call by the name of Brahma. Those who are verily intelligent should always worship Her in various ways and determine thoroughly the reality of Her by every means. In Visnu there is the Sattviki S'akti; then He can preserve; otherwise He is quite useless; so in Brahma there is Rajasi S'akti and He creates; otherwise He is quite useless; in S'iva, there is Tamasi S'akti and He destroys; else He is quite useless. Thus, arguing again and again in

one's mind, everyone should come to know that the Highest Adya S'akti by Her mere will creates and preserves this Universe and She it is who destroys again in time the whole Brahmanda, moving and non-moving; no one is capable to do his respective work be he Brahma, Visnu, Mahes'var, Indra, Fire, Sun, Varuna or any other person whatsoever; verily all the Devas perform the respective actions by the use of this Adya S'akti. That She alone is present in cause and effect and is doing every action, an be witnessed vividly. The intelligent ones call that S'akti twofold; one is Saguna and the other is Nirguna. The people, attached to the senses and the objects, worship the Saguna aspect, and those who are not so attached worship the Nirguna aspect. That conscious S'akti is the Lady of the fourfold aims of life, religion, wealth, desires, and liberation. When She is worshipped according to due rules. She awards all sorts of desires. The worldly persons, charmed by the Maya of this world, do not know Her at all; some persons know a little and charm others; whereas some stupid and dull-deaded Pundits, impelled by Kali, start sects of heretics, Pasandas for the sustenance of their own bellies. O

highly fortunate Munis! In no other Yugas were found acts as prevalent in this Kali Yuga, based on various different opinions and altogether beyond the pale of the Vedic injunctions. Behold again, if Brahma, Visnu and Mahes'a be the supreme Deities, then why do these three Devas meditate on another One beyond speech, beyond mind and practise, for years, hard austerities; and why do they perform Yajhas (sacrifices) for their success in creation, preservation, and destruction? They know, verily, the Highest Supreme Being, Brahmani Devi S'akti eternal, constant and therefore they meditate Her always in their minds. Therefore the wise man, knowing this firmly, should serve in every way the Highest S'akti. O Munis! This is the settled conclusion of all the Sastras. I have heard of this great hidden secret from Bhagavan Krisna Dvaipayan. He heard it from Narada, and Narada heard it from his own father Brahma. Brahma heard this from Visnu. O Munis it is well that the wise even should not hear or think anything to the contrary from other sources; they should with their concentrated heart serve the Brahma Sanatani S'akti. It is clearly witnessed in this

world that if there be any substance wherein this conscious S'akti does not exist, that becomes inert, quite useless for any purpose. So know this fully that it is the Highest Divine Mother of the Universe that is playing here, residing in every being.

Thus ends the eighth chapter of the first Skandha on deciding who is to be worshipped in the Mahapurana Sri Mad Devi Bhagavatam of 18,000 verses by Maharsi Vedavyasa.

Sanskrit source · English chapter witness

First Skandha · Chapter 9

On The Killing Of Madhu Kaitabha

Chapter 9 of 318 · 87 detected Sanskrit verse markers

Sanskrit

सूत उवाच
यदा विनिर्गता निद्रा देहात्तस्य जगद्गुरोः ।
नेत्रास्यनासिकाबाहुहृदयेभ्यस्तथोरसः ॥ १ ॥
निःसृत्य गगने तस्थौ तामसी शक्तिरुत्तमा ।
उदतिष्ठज्जगन्नाथो जृम्भमाणः पुनः पुनः ॥ २ ॥
तदापश्यत् स्थितं तत्र भयत्रस्तं प्रजापतिम् ।
उवाच च महातेजा मेघगम्भीरया गिरा ॥ ३ ॥
विष्णुरुवाच
किमागतोऽसि भगवंस्तपस्त्यक्त्वात्र पद्मज ।
कस्माच्चिन्तातुरोऽसि त्वं भयाकुलितमानसः ॥ ४ ॥
ब्रह्मोवाच
त्वत्कर्णमलजौ देव दैत्यौ च मधुकैटभौ ।
हन्तुं मां समुपायातौ घोररूपौ महाबलौ ॥ ५ ॥
भयात्तयोः समायातस्त्वत्समीपं जगत्पते ।

त्राहि मां वासुदेवाद्य भयत्रस्तं विचेतनम् ॥ ६ ॥
विष्णुरुवाच
तिष्ठाद्य निर्भयो जातस्तौ हनिष्याम्यहं किल ।
युद्धायाजग्मतुर्मूढौ मत्समीपं गतायुषौ ॥ ७ ॥
सूत उवाच
एवं वदति देवेशे दानवौ तौ महाबलौ ।
विचिन्वानावजं चोभौ संप्राप्तौ मदगर्वितौ ॥ ८ ॥
निराधारौ जले तत्र संस्थितौ विगतज्वरौ ।
तावूचतुर्मदोन्मत्तौ ब्रह्माणं मुनिसत्तमाः ॥ ९ ॥
पलायित्वा समायातः सन्निधावस्य किं ततः ।
युद्धं कुरु हनिष्यावः पश्यतोऽस्यैव सन्निधौ ॥ १० ॥
पश्चादेनं हनिष्यावः सर्पभोगोपरिस्थितम् ।
त्वमद्य कुरु संग्रामं दासोऽस्मीति च वा वद ॥ ११ ॥
सूत उवाच

तच्छ्रुत्वा वचनं विष्णुस्तावुवाच जनार्दनः ।
कुरुतं समरं कामं मया दानवपुङ्गवौ ॥ १२ ॥

हरिष्यामि मदं चाहं युवयोर्मत्तयोः किल ।
आगच्छतं महाभागौ श्रद्धा चेद्वां महाबलौ ॥ १३ ॥
सूत उवाच
श्रुत्वा तद्वचनं चोभौ क्रोधव्याकुललोचनौ ।
निराधारौ जलस्थौ च युद्धोद्युक्तौ बभूवतुः ॥ १४ ॥
मधुश्च कुपितस्तत्र हरिणा सह संयुगम् ।
कर्तुं प्रचलितस्तूर्णं कैटभस्तु तथा स्थितः ॥ १५ ॥
बाहुयुद्धं तयोरासीन्मल्लयोरिव मत्तयोः ।
श्रान्ते मधौ कैटभस्तु संग्राममकरोत्तदा ॥ १६ ॥
पुनर्मधुः कैटभश्च युयुधाते पुनः पुनः ।
बाहुयुद्धेन रागान्धौ विष्णुना प्रभविष्णुना ॥ १७ ॥
प्रेक्षकस्तु तदा ब्रह्मा देवी चैवान्तरिक्षगा ।

न मम्लतुस्तदा तौ तु विष्णुस्तु ग्लानिमाप्तवान् ॥ १८ ॥
पञ्चवर्षसहस्राणि यदा जातानि युद्ध्यता ।
हरिणा चिन्तितं तत्र कारणं मरणे तयोः ॥ १९ ॥
पञ्चवर्षसहस्राणि मया युद्धं कृतं किल ।
न श्रान्तौ दानवौ घोरौ श्रान्तोऽहं चैतदद्भुतम् ॥ २० ॥
क्व गतं मे बलं शौर्यं कस्माच्चेमावनामयौ ।
किमत्र कारणं चिन्त्यं विचार्य मनसा त्विह ॥ २१ ॥
इति चिन्तापरं दृष्ट्वा हरिं हर्षपरावुभौ ।
ऊचतुस्तौ मदोन्मत्तौ मेघगम्भीरनिःस्वनौ ॥ २२ ॥
तव नोचेद्बलं विष्णो यदि श्रान्तोऽसि युद्धतः ।
ब्रूहि दासोऽस्मि वां नूनं कृत्वा शिरसि चाञ्जलिम् ॥ २३ ॥
न चेद्युद्धं कुरुष्वाद्य समर्थोऽसि महामते ।
हत्वा त्वां निहनिष्यावः पुरुषं च चतुर्मुखम् ॥ २४ ॥
सूत उवाच

श्रुत्वा तद्भाषितं विष्णुस्तयोस्तस्मिन्महोदधौ ।
उवाच वचनं श्लक्ष्णं सामपूर्वं महामनाः ॥ २५ ॥
हरिरुवाच
श्रान्ते भीते त्यक्तशस्त्रे पतिते बालके तथा ।
प्रहरन्ति न वीरास्ते धर्म एष सनातनः ॥ २६ ॥
पञ्चवर्षसहस्राणि कृतं युद्धं मया त्विह ।
एकोऽहं भ्रातरौ वां च बलिनौ सदृशौ तथा ॥ २७ ॥
कृतं विश्रमणं मध्ये युवाभ्यां च पुनः पुनः ।
तथा विश्रमणं कृत्वा युध्येऽहं नात्र संशयः ॥ २८ ॥
तिष्ठतं हि युवां तावद्बलवन्तौ मदोत्कटौ ।
विश्रम्याहं करिष्यामि युद्धं वा न्यायमार्गतः ॥ २९ ॥

सूत उवाच
इति श्रुत्वा वचस्तस्य विश्रब्धौ दानवोत्तमौ ।
संस्थितौ दूरतस्तत्र संग्रामे कृतनिश्चयौ ॥ ३० ॥

अतिदूरे च तौ दृष्ट्वा वासुदेवश्चतुर्भुजः ।
दध्यौ च मनसा तत्र कारणं मरणे तयोः ॥ ३१ ॥
चिन्तनाज्ज्ञानमुत्पन्नं देवीदत्तवरावुभौ ।
कामं वाञ्छितमरणौ न मम्लतुरतस्त्विमौ ॥ ३२ ॥
वृथा मया कृतं युद्धं श्रमोऽयं मे वृथा गतः ।
करोमि च कथं युद्धमेवं ज्ञात्वा विनिश्चयम् ॥ ३३ ॥
अकृते च तथा युद्धे कथमेतौ गमिष्यतः ।
विनाशं दुःखदौ नित्यं दानवौ वरदर्पितौ ॥ ३४ ॥
भगवत्या वरो दत्तस्तया सोऽपि च दुर्घटः ।
मरणं चेच्छया कामं दुःखितोऽपि न वाञ्छति ॥ ३५ ॥
रोगग्रस्तोऽपि दीनोऽपि न मुमूर्षति कश्चन ।
कथं चेमौ मदोन्मत्तौ मर्तुकामौ भविष्यतः ॥ ३६ ॥
नन्वद्य शरणं यामि विद्यां शक्तिं सुकामदाम् ।
विना तया न सिध्यन्ति कामाः सम्यक्प्रसन्नया ॥ ३७ ॥

एवं सञ्चिन्त्यमानस्तु गगने संस्थितां शिवाम् ।
अपश्यद्भगवान्विष्णुर्योगनिद्रां मनोहराम् ॥ ३८ ॥
कृताञ्जलिरमेयात्मा तां च तुष्टाव योगवित् ।
विनाशार्थं तयोस्तत्र वरदां भुवनेश्वरीम् ॥ ३९ ॥
विष्णुरुवाच
नमो देवि महामाये सृष्टिसंहारकारिणि ।
अनादिनिधने चण्डि भुक्तिमुक्तिप्रदे शिवे ॥ ४० ॥
न ते रूपं विजानामि सगुणं निर्गुणं तथा ।
चरित्राणि कुतो देवि संख्यातीतानि यानि ते ॥ ४१ ॥
अनुभूतो मया तेऽद्य प्रभावश्चातिदुर्घटः ।
यदहं निद्रया लीनः सञ्जातोऽस्मि विचेतनः ॥ ४२ ॥
ब्रह्मणा चातियत्नेन बोधितोऽपि पुनः पुनः ।
न प्रबुद्धः सर्वथाहं सङ्कोचितषडिन्द्रियः ॥ ४३ ॥
अचेतनत्वं सम्प्राप्तः प्रभावात्तव चाम्बिके ।

त्वया मुक्तः प्रबुद्धोऽहं युद्धं च बहुधा कृतम् ॥ ४४ ॥
श्रान्तोऽहं न च तौ श्रान्तौ त्वया दत्तवरौ वरौ ।
ब्रह्माणं हन्तुमायातौ दानवौ मदगर्वितौ ॥ ४५ ॥
आहुतौ च मया कामं द्वन्द्वयुद्धाय मानदे ।
कृतं युद्धं महाघोरं मया ताभ्यां महार्णवे ॥ ४६ ॥
मरणे वरदानं ते ततो ज्ञातं महाद्भुतम् ।

ज्ञात्वाहं शरणं प्राप्तस्त्वामद्य शरणप्रदाम् ॥ ४७ ॥
साहाय्यं कुरु मे मातः खिन्नोऽहं युद्धकर्मणा ।
दृप्तौ तौ वरदानेन तव देवार्तिनाशने ॥ ४८ ॥
हन्तुं मामुद्यतौ पापौ किं करोमि क्व यामि च ।
इत्युक्ता सा तदा देवी स्मितपूर्वमुवाच ह ॥ ४९ ॥
प्रणमन्तं जगन्नाथं वासुदेवं सनातनम् ।
देवदेव हरे विष्णो कुरु युद्धं पुनः स्वयम् ॥ ५० ॥
वञ्चयित्वा त्विमौ शूरौ हन्तव्यौ च विमोहितौ ।

मोहयिष्याम्यहं नूनं दानवौ वक्रया दृशा ॥ ५१ ॥
जहि नारायणाशु त्वं मम मायाविमोहितौ ।
सूत उवाच
तच्छ्रुत्वा वचनं विष्णुस्तस्याः प्रीतिरसान्वितम् ॥ ५२ ॥
संग्रामस्थलमासाद्य तस्थौ तत्र महार्णवे ।
तदायातौ च तौ वीरौ युद्धकामौ महाबलौ ॥ ५३ ॥
वीक्ष्य विष्णुं स्थितं तत्र हर्षयुक्तौ बभूवतुः ।
तिष्ठ तिष्ठ महाकाम कुरु युद्धं चतुर्भुज ॥ ५४ ॥
दैवाधीनौ विदित्वाद्य नूनं जयपराजयौ ।
सबलो जयमाप्नोति दैवाज्जयति दुर्बलः ॥ ५५ ॥
सर्वथैव न कर्तव्यौ हर्षशोकौ महात्मना ।
पुरा वै बहवो दैत्या जिता दानववैरिणा ॥ ५६ ॥
अधुना चावयोः सार्धं युध्यमानः पराजितः ।
सूत उवाच

इत्युक्त्वा तौ महाबाहु युद्धाय समुपस्थितौ ॥ ५७ ॥
वीक्ष्य विष्णुर्जघानाशु मुष्टिनाद्भुतकर्मणा ।
तावप्यतिबलोन्मत्तौ जघ्नतुर्मुष्टिना हरिम् ॥ ५८ ॥
एवं परस्परं जातं युद्धं परमदारुणम् ।
युध्यमानौ महावीर्यौ दृष्ट्वा नारायणस्तदा ॥ ५९ ॥
अपश्यत्सम्मुखं देव्याः कृत्वा दीनां दृशं हरिः ।
सूत उवाच
तं वीक्ष्य तादृशं विष्णुं करुणारससंयुतम् ॥ ६० ॥
जहासातीव ताम्राक्षी वीक्षमाणा तदासुरौ ।
तौ जघान कटाक्षैश्च कामबाणैरिवापरैः ॥ ६१ ॥
मन्दस्मितयुतैः कामं प्रेमभावयुतैरनु ।
दृष्ट्वा मुमुहतुः पापौ देव्या वक्रविलोकनम् ॥ ६२ ॥
विशेषमिति मन्वानौ कामबाणातिपीडितौ ।
वीक्षमाणौ स्थितौ तत्र तां देवीं विशदप्रभाम् ॥ ६३ ॥

हरिणापि च तद्दृष्टं देव्यास्तत्र चिकीर्षितम् ।
मोहितौ तौ परिज्ञाय भगवान्कार्यवित्तमः ॥ ६४ ॥
उवाच तौ हसन् श्लक्ष्णं मेघगम्भीरया गिरा ।
वरं वरयतां वीरौ युवयोर्योऽभिवाञ्छितः ॥ ६५ ॥
ददामि परमप्रीतो युद्धेन युवयोः किल ।
दानवा बहवो दृष्टा युध्यमाना मया पुरा ॥ ६६ ॥
युवयोः सदृशः कोऽपि न दृष्टो न च वै श्रुतः ।
तस्मात्तुष्टोऽस्मि कामं वै निस्तुलेन बलेन च ॥ ६७ ॥
भ्रात्रोश्च वाञ्छितं कामं प्रयच्छामि महाबलौ ।
सूत उवाच
तच्छ्रुत्वा वचनं विष्णोः साभिमानौ स्मरातुरौ ॥ ६८ ॥
वीक्षमाणौ महामायां जगदानन्दकारिणीम् ।
तमूचतुश्च कामार्तौ विष्णुं कमललोचनौ ॥ ६९ ॥
हरे न याचकावावां त्वं किं दातुमिहेच्छसि ।

ददाव तुल्यं देवेश दातारौ नौ न याचकौ ॥ ७० ॥
प्रार्थय त्वं हृषीकेश मनोऽभिलषितं वरम् ।
तुष्टौ स्वस्तव युद्धेन वासुदेवाद्भुतेन च ॥ ७१ ॥
तयोस्तद्वचनं श्रुत्वा प्रत्युवाच जनार्दनः ।
भवेतामद्य मे तुष्टौ मम वध्यावुभावपि ॥ ७२ ॥
सूत उवाच
तच्छ्रुत्वा वचनं विष्णोर्दानवौ चातिविस्मितौ ।
वञ्चिताविति मन्वानौ तस्थतुः शोकसंयुतौ ॥ ७३ ॥
विचार्य मनसा तौ तु दानवौ विष्णुमूचतुः ।
प्रेक्ष्य सर्वं जलमयं भूमिं स्थलविवर्जिताम् ॥ ७४ ॥
हरे योऽयं वरो दत्तस्त्वया पूर्वं जनार्दन ।
सत्यवागसि देवेश देहि तं वाञ्छितं वरम् ॥ ७५ ॥
निर्जले विपुले देशे हनस्व मधुसूदन ।
वध्यावावां तु भवतः सत्यवाग्भव माधव ॥ ७६ ॥

स्मृत्वा चक्रं तदा विष्णुस्तावुवाच हसन्हरिः ।
हन्म्यद्य वां महाभागौ निर्जले विपुले स्थले ॥ ७७ ॥
इत्युक्त्या देवदेवेश ऊरू कृत्वातिविस्तरौ ।
दर्शयामास तौ तत्र निर्जलं च जलोपरि ॥ ७८ ॥
नास्त्यत्र दानवौ वारि शिरसी मुञ्चतामिह ।
सत्यवागहमचैव भविष्यामि च वां तथा ॥ ७९ ॥
तदाकर्ण्य वचस्तथ्यं विचिन्त्य मनसा च तौ ।
वर्धयामासतुर्देहं योजनानां सहस्रकम् ॥ ८० ॥
भगवान्द्विगुणं चक्रे जघनं विस्मितौ तदा ।
शीर्षे सन्दधतां तत्र जघने परमाद्भुते ॥ ८१ ॥

रथांगेन तदा छिन्ने विष्णुना प्रभविष्णुना ।
जघनोपरि वेगेन प्रकृष्टे शिरसी तयोः ॥ ८२ ॥
गतप्राणौ तदा जातौ दानवौ मधुकैटभौ ।
सागरः सकलो व्याप्तस्तदा वै मेदसा तयोः ॥ ८३ ॥

मेदिनीति ततो जातं नाम पृथ्व्याः समन्ततः ।
अभक्ष्या मृत्तिका तेन कारणेन मुनीश्वराः ॥ ८४ ॥
इति वः कथितं सर्वं यत्पृष्टोऽस्मि सुनिश्चितम् ।
महाविद्या महामाया सेवनीया सदा बुधैः ॥ ८५ ॥
आराध्या परमा शक्तिः सर्वैरपि सुरासुरैः ।
नातः परतरं किञ्चिदधिकं भुवनत्रये ॥ ८६ ॥
सत्यं सत्यं पुनः सत्यं वेदशास्त्रार्थनिर्णयः ।
पूजनीया परा शक्तिर्निर्गुणा सगुणाथवा ॥ ८७ ॥

Roman transliteration

sūta uvāca
yadā vinirgatā nidrā dehāttasya jagad□guroḥ |
netrāsyanāsikābāhuhṛdayebhyastathorasaḥ || 1 ||
niḥsṛtya gagane tasthau tāmasī śaktiruttamā |
udatiṣṭhajjagannātho jṛmbhamāṇaḥ punaḥ punaḥ || 2 ||
tadāpaśyat sthitaṃ tatra bhayatrastaṃ prajāpatim |
uvāca ca mahātejā meghagambhīrayā girā || 3 ||
viṣṇuruvāca
kimāgato'si bhagavaṃstapastyaktvātra padmaja |
kasmāccintāturo'si tvaṃ bhayākulitamānasaḥ || 4 ||
brahmovāca
tvatkarṇamalajau deva daityau ca madhukaiṭabhau |
hantuṃ māṃ samupāyātau ghorarūpau mahābalau || 5 ||
bhayāttayoḥ samāyātastvatsamīpaṃ jagatpate |

trāhi māṃ vāsudevādya bhayatrastaṃ vicetanam || 6 ||
viṣṇuruvāca
tiṣṭhādya nirbhayo jātastau haniṣyāmyahaṃ kila |
yuddhāyājagmaturmūḍhau matsamīpaṃ gatāyuṣau || 7 ||
sūta uvāca
evaṃ vadati deveśe dānavau tau mahābalau |
vicinvānāvajaṃ cobhau samprāptau madagarvitau || 8 ||
nirādhārau jale tatra saṃsthitau vigatajvarau |
tāvūcaturmadonmattau brahmāṇaṃ munisattamāḥ || 9 ||
palāyitvā samāyātaḥ sannidhāvasya kiṃ tataḥ |
yuddhaṃ kuru haniṣyāvaḥ paśyato'syaiva sannidhau || 10 ||
paścādenaṃ haniṣyāvaḥ sarpabhogoparisthitam |
tvamadya kuru saṃgrāmaṃ dāso'smīti ca vā vada || 11 ||
sūta uvāca

tacchrutvā vacanaṃ viṣṇustāvuvāca janārdanaḥ |
kurutaṃ samaraṃ kāmaṃ mayā dānavapuṅgavau || 12 ||
hariṣyāmi madaṃ cāhaṃ yuvayormattayoḥ kila |
āgacchataṃ mahābhāgau śraddhā cedvāṃ mahābalau || 13 ||
sūta uvāca
śrutvā tadvacanaṃ cobhau krodhavyākulalocanau |
nirādhārau jalasthau ca yuddhodyuktau babhūvatuḥ || 14 ||
madhuśca kupitastatra hariṇā saha saṃyugam |
kartuṃ pracalitastūrṇaṃ kaiṭabhastu tathā sthitaḥ || 15 ||
bāhuyuddhaṃ tayorāsīnmallayoriva mattayoḥ |
śrānte madhau kaiṭabhastu saṃgrāmamakarottadā || 16 ||
punarmadhuḥ kaiṭabhaśca yuyudhāte punaḥ punaḥ |
bāhuyuddhena rāgāndhau viṣṇunā prabhaviṣṇunā || 17 ||
prekṣakastu tadā brahmā devī caivāntarikṣagā |

na mamlatustadā tau tu viṣṇustu glānimāptavān || 18 ||
pañcavarṣasahasrāṇi yadā jātāni yuddhyatā |
hariṇā cintitaṃ tatra kāraṇaṃ maraṇe tayoḥ || 19 ||
pañcavarṣasahasrāṇi mayā yuddhaṃ kṛtaṃ kila |
na śrāntau dānavau ghorau śrānto'haṃ caitadad□bhutam || 20 ||
kva gataṃ me balaṃ śauryaṃ kasmāccemāvanāmayau |
kimatra kāraṇaṃ cintyaṃ vicārya manasā tviha || 21 ||
iti cintāparaṃ dṛṣṭvā hariṃ harṣaparāvubhau |
ūcatustau madonmattau meghamambhīraniḥsvanau || 22 ||
tava noced□balaṃ viṣṇo yadi śrānto'si yuddhataḥ |
brūhi dāso'smi vāṃ nūnaṃ kṛtvā śirasi cāñjalim || 23 ||
na cedyuddhaṃ kuruṣvādya samartho'si mahāmate |
hatvā tvāṃ nihaniṣyāvaḥ puruṣaṃ ca caturmukham || 24 ||
sūta uvāca

śrutvā tad□bhāṣitaṃ viṣṇustayostasminmahodadhau |
uvāca vacanaṃ ślakṣṇaṃ sāmapūrvaṃ mahāmanāḥ || 25 ||
hariruvāca
śrānte bhīte tyaktaśastre patite bālake tathā |
praharanti na vīrāste dharma eṣa sanātanaḥ || 26 ||
pañcavarṣasahasrāṇi kṛtaṃ yuddhaṃ mayā tviha |
eko'haṃ bhrātarau vāṃ ca balinau sadṛśau tathā || 27 ||
kṛtaṃ viśramaṇaṃ madhye yuvābhyāṃ ca punaḥ punaḥ |
tathā viśramaṇaṃ kṛtvā yudhye'haṃ nātra saṃśayaḥ || 28 ||
tiṣṭhataṃ hi yuvāṃ tāvad□balavantau madotkaṭau |
viśramyāhaṃ kariṣyāmi yuddhaṃ vā nyāyamārgataḥ || 29 ||
sūta uvāca
iti śrutvā vacastasya viśrabdhau dānavottamau |
saṃsthitau dūratastatra saṃgrāme kṛtaniścayau || 30 ||

atidūre ca tau dṛṣṭvā vāsudevaścaturbhujaḥ |
dadhyau ca manasā tatra kāraṇaṃ maraṇe tayoḥ || 31 ||
cintanājjñānamutpannaṃ devīdattavarāvubhau |
kāmaṃ vāñchitamaraṇau na mamlaturatastvimau || 32 ||
vṛthā mayā kṛtaṃ yuddhaṃ śramo'yaṃ me vṛthā gataḥ |
karomi ca kathaṃ yuddhamevaṃ jñātvā viniścayam || 33 ||
akṛte ca tathā yuddhe kathametau gamiṣyataḥ |
vināśaṃ duḥkhadau nityaṃ dānavau varadarpitau || 34 ||

bhagavatyā varo dattastayā so'pi ca durghaṭaḥ |
maraṇaṃ cecchayā kāmaṃ duḥkhito'pi na vāñchati || 35 ||
rogagrasto'pi dīno'pi na mumūrṣati kaścana |
kathaṃ cemau madonmattau martukāmau bhaviṣyataḥ || 36 ||
nanvadya śaraṇaṃ yāmi vidyāṃ śaktiṃ sukāmadām |
vinā tayā na sidhyanti kāmāḥ samyakprasannayā || 37 ||

evaṃ sañcintyamānastu gagane saṃsthitāṃ śivām |
apaśyad□bhagavānviṣṇuryoganidrāṃ manoharām || 38 ||
kṛtājjalirameyātmā tāṃ ca tuṣṭāva yogavit |
vināśārthaṃ tayostatra varadāṃ bhuvaneśvarīm || 39 ||
viṣṇuruvāca
namo devi mahāmāye sṛṣṭisaṃhārakāriṇi |
anādinidhane caṇḍi bhuktimuktiprade śive || 40 ||
na te rūpaṃ vijānāmi saguṇaṃ nirguṇaṃ tathā |
caritrāṇi kuto devi saṃkhyātītāni yāni te || 41 ||
anubhūto mayā te'dya prabhāvaścātidurghaṭaḥ |
yadahaṃ nidrayā līnaḥ sañjāto'smi vicetanaḥ || 42 ||
brahmaṇā cātiyat□nena bodhito'pi punaḥ punaḥ |
na prabuddhaḥ sarvathāhaṃ saṅkocitaṣaḍindriyaḥ || 43 ||
acetanatvaṃ samprāptaḥ prabhāvāttava cāmbike |

tvayā muktaḥ prabuddho'haṃ yuddhaṃ ca bahudhā kṛtam || 44 ||
śrānto'haṃ na ca tau śrāntau tvayā dattavarau varau |
brahmāṇaṃ hantumāyātau dānavau madagarvitau || 45 ||
āhūtau ca mayā kāmaṃ dvandvayuddhāya mānade |
kṛtaṃ yuddhaṃ mahāghoraṃ mayā tābhyāṃ mahārṇave || 46 ||
maraṇe varadānaṃ te tato jñātaṃ mahād□bhutam |
jñātvāhaṃ śaraṇaṃ prāptastvāmadya śaraṇapradām || 47 ||
sāhāyyaṃ kuru me mātaḥ khinno'haṃ yuddhakarmaṇā |
dṛptau tau varadānena tava devārtināśane || 48 ||
hantuṃ māmudyatau pāpau kiṃ karomi kva yāmi ca |
ityuktā sā tadā devī smitapūrvamuvāca ha || 49 ||
praṇamantaṃ jagannāthaṃ vāsudevaṃ sanātanam |
devadeva hare viṣṇo kuru yuddhaṃ punaḥ svayam || 50 ||
vañcayitvā tvimau śūrau hantavyau ca vimohitau |

mohayiṣyāmyahaṃ nūnaṃ dānavau vakrayā dṛśā || 51 ||
jahi nārāyaṇāśu tvaṃ mama māyāvimohitau |
sūta uvāca
tacchrutvā vacanaṃ viṣṇustasyāḥ prītirasānvitam || 52 ||
saṃgrāmasthalamāsādya tasthau tatra mahārṇave |
tadāyātau ca tau vīrau yuddhakāmau mahābalau || 53 ||
vīkṣya viṣṇuṃ sthitaṃ tatra harṣayuktau babhūvatuḥ |
tiṣṭha tiṣṭha mahākāma kuru yuddhaṃ caturbhuja || 54 ||
daivādhīnau viditvādya nūnaṃ jayaparājayau |
sabalo jayamāpnoti daivājjayati durbalaḥ || 55 ||
sarvathaiva na kartavyau harṣaśokau mahātmanā |
purā vai bahavo daityā jitā dānavavairiṇā || 56 ||
adhunā cāvayoḥ sārdhaṃ yudhyamānaḥ parājitaḥ |
sūta uvāca

ityuktvā tau mahābāhū yuddhāya samupasthitau || 57 ||
vīkṣya viṣṇurjaghānāśu muṣṭinād□bhutakarmaṇā |
tāvapyatibalonmattau jadhnaturmuṣṭinā harim || 58 ||
evaṃ parasparaṃ jātaṃ yuddhaṃ paramadāruṇam |
yudhyamānau mahāvīryau dṛṣṭvā nārāyaṇastadā || 59 ||
apaśyatsammukhaṃ devyāḥ kṛtvā dīnāṃ dṛśaṃ hariḥ |
sūta uvāca
taṃ vīkṣya tādṛśaṃ viṣṇuṃ karuṇārasasaṃyutam || 60 ||
jahāsātīva tāmrākṣī vīkṣamāṇā tadāsurau |
tau jaghāna kaṭākṣaiśca kāmabāṇairivāparaiḥ || 61 ||
mandasmitayutaiḥ kāmaṃ premabhāvayutairanu |
dṛṣṭvā mumuhatuḥ pāpau devyā vakravilokanam || 62 ||
viśeṣamiti manvānau kāmabāṇātipīḍitau |
vīkṣamāṇau sthitau tatra tāṃ devīṃ viśadaprabhām || 63 ||

hariṇāpi ca tad□dṛṣṭaṃ devyāstatra cikīrṣitam |
mohitau tau parijñāya bhagavānkāryavittamaḥ || 64 ||
uvāca tau hasan ślakṣṇaṃ meghagambhīrayā girā |
varaṃ varayatāṃ vīrau yuvayoryo'bhivācchitaḥ || 65 ||
dadāmi paramaprīto yuddhena yuvayoḥ kila |
dānavā bahavo dṛṣṭā yudhyamānā mayā purā || 66 ||
yuvayoḥ sadṛśaḥ ko'pi na dṛṣṭo na ca vai śrutaḥ |
tasmāttuṣṭo'smi kāmaṃ vai nistulena balena ca || 67 ||
bhrātrośca vāñchitaṃ kāmaṃ prayacchāmi mahābalau |
sūta uvāca
tacchrutvā vacanaṃ viṣṇoḥ sābhimānau smarāturau || 68 ||
vīkṣamāṇau mahāmāyāṃ jagadānandakāriṇīm |
tamūcatuśca kāmārtau viṣṇuṃ kamalalocanau || 69 ||
hare na yācakāvāvāṃ tvaṃ kiṃ dātumihecchasi |

dadāva tulyaṃ deveśa dātārau nau na yācakau || 70 ||
prārthaya tvaṃ hṛṣīkeśa mano'bhilaṣitaṃ varam |
tuṣṭau svastava yuddhena vāsudevād□bhutena ca || 71 ||
tayostadvacanaṃ śrutvā pratyuvāca janārdanaḥ |
bhavetāmadya me tuṣṭau mama vadhyāvubhāvapi || 72 ||
sūta uvāca
tacchrutvā vacanaṃ viṣṇordānavau cātivismitau |
vañcitāviti manvānau tasthatuḥ śokasaṃyutau || 73 ||
vicārya manasā tau tu dānavau viṣṇumūcatuḥ |
prekṣya sarvaṃ jalamayaṃ bhūmiṃ sthalavivarjitām || 74 ||
hare yo'yaṃ varo dattastvayā pūrvaṃ janārdana |
satyavāgasi deveśa dehi taṃ vāñchitaṃ varam || 75 ||
nirjale vipule deśe hanasva madhusūdana |
vadhyāvāvāṃ tu bhavataḥ satyavāgbhava mādhava || 76 ||

smṛtvā cakraṃ tadā viṣṇustāvuvāca hasanhariḥ |
hanmyadya vāṃ mahābhāgau nirjale vipule sthale || 77 ||
ityuktyā devadeveśa ūrū kṛtvātivistarau |
darśayāmāsa tau tatra nirjalaṃ ca jalopari || 78 ||
nāstyatra dānavau vāri śirasī muñcatāmiha |
satyavāgahamadyaiva bhaviṣyāmi ca vāṃ tathā || 79 ||
tadākarṇya vacastathyaṃ vicintya manasā ca tau |
vardhayāmāsaturdehaṃ yojanānāṃ sahasrakam || 80 ||

bhagavāndviguṇaṃ cakre jaghanaṃ vismitau tadā |
śīrṣe sandadhatāṃ tatra jaghane paramād□bhute || 81 ||
rathāṃgena tadā chinne viṣṇunā prabhaviṣṇunā |
jaghanopari vegena prakṛṣṭe śirasī tayoḥ || 82 ||
gataprāṇau tadā jātau dānavau madhukaiṭabhau |
sāgaraḥ sakalo vyāptastadā vai medasā tayoḥ || 83 ||

medinīti tato jātaṃ nāma pṛthvyāḥ samantataḥ |
abhakṣyā mṛttikā tena kāraṇena munīśvarāḥ || 84 ||
iti vaḥ kathitaṃ sarvaṃ yatpṛṣṭo'smi suniścitam |
mahāvidyā mahāmāyā sevanīyā sadā budhaiḥ || 85 ||
ārādhyā paramā śaktiḥ sarvairapi surāsuraiḥ |
nātaḥ parataraṃ kiñcidadhikaṃ bhuvanatraye || 86 ||
satyaṃ satyaṃ punaḥ satyaṃ vedaśāstrārthanirṇayaḥ |
pūjanīyā parā śaktirnirguṇā saguṇāthavā || 87 ||

English translation

1-49. Suta said:-o Munis! When the excellent Tannasi S'akti, the Goddess presiding over sleep came out from the eyes, mouth, nose, heart, etc., of the body of the World-Guru Visnu and rested in the celestial space, then the powerful Lord Visnu began to yawn and got up. He saw the Prajapati Brahma, terrified and spoke to him in words, deep like rumbling in the clouds "O Bhagavan Padmayone! What makes you come here, and leave your tapasya? Why do you look so terrified and anxious?" Hearing this, Brahma said: "O Deva! The two very powerful and very terrible Daityas, Madhu Kaitabha sprung from the wax of Thy ears approached to kill me; terrified thus, I have come to Thee. So, O Lord of the Universe! O Vasudeva! now I am quite out of senses and terrified; save me." Visnu, then, said "Now go and rest in peace, without any fear; let those two stupids, whose life has been well nigh exhausted, come to me for battle; I will certainly kill them."

Suta said While Bhagavan Visnu, the Lord of all the Devas, was thus saying, those two very powerful Danavas, elated with pride, came up there, in their search for Brahma. O Munis! The two proud Daityas stood there in the midst of the Pralaya water without anything to stand on and with calm attitude. They then spoke to Brahma as follows O You have fled and come here? You cannot escape. Go on and fight. I will kill You before this one.

Then I will kill him also who sleeps on this bed of serpent. Either give us battle or acknowledge yourself as our servant. Hearing their words, Janardan Visnu addressed them as follows:- "O two Danavas, mad for war! Come and fight with me as you like; I will surely curb your pride. O two powerful ones! If you trust me, come and fight". Hearing this, the two Danavas in the midst of that mass of water resting without any support, came up there to fight, with their eyes rolling with anger. The Daitya, named Madhu, became very angry, came up quickly to fight while Kaitabha remained where he

stood. Then the hand-to-hand fight ensued between the two mad athletes; Bhagavan Hah and Madhu became tired; Kaitabha came up and began to fight. After that Madhu and Kaitabha joined and, blind with rage, began to fight again and again hand to hand with the very powerful Visnu. And Bhagavan Brahma and the Prime Force Adya S'akti witnessed this from the celestial Heavens. So the fight lasted for a long, long, time; yet the two Danavas did not feel a bit tired: rather Bhagavan Visnu became tired. Thus five thousand years passed away; Hari then began to ponder over their mode of

death. He thought:-- “I fought for five thousands of years but the two formidable Danavas have not been tired anything, rather I am tired; it is a matter of great surprise. Where has gone my prowess? and what for the two Danavas were not tired; What is the cause? This is a matter, now, seriously to be thought over”. Seeing Bhagavan Hari thus sunk in cares, the two haughty Danavas spoke to him with great glee and with a voice like that of the rumbling of cloud “O Visnu! If you feel tired, if you have no sufficient strength to fight with us, then raise your folded palms on your head and acknowledge that you are our servant; or if you can, go on fighting. O intelligent one!

We will take away your life first; and then slay this four-faced Brahma”. Hearing the words of the two Danavas, resting there without any support in the vast ocean, the high-minded Visnu spoke to them in sweet consoling words “See, O heroes! no one ever fights with one who is tired, afraid, who is weaponless, who is fallen and who is a child; this is the Dharma of the heroes. Both of you fought with me for five thousands of years. But I am single handed; you are two, and both equally powerful and both of you took rest at intervals. I will therefore take rest for a while, and then fight with certainty. Both of you are very powerful and very much elated in vanity. Therefore rest a while. After taking rest for a while I will fight with you according to the just rules of warfare.” Hearing these words of Hari, the two chief Danavas trusted and remained far aloof, ready to fight again.

Now the four-armed Vasudeva, seeing them at a sufficient distance, began to ponder in his mind thus “How their death can be effected? Thinking for a time, he came to know that they have been granted, by the Supreme S’akti Devi, death at their will (Ichchamrityu); and therefore they are not getting tired. I fought so long with them uselessly; my labour went in vain. How then can I now fight, with this certain knowledge. Again if I do not fight, how these two Danavas, elated with their boon and giving troubles to all, be destroyed? When the boon is granted by the Devi their death is also well nigh impracticable. Who wants his own death, even placed in very great distressed circumstances. Attacked by terrible diseases, reduced to indigent poverty no one wants to die; so how can it be expected that these two haughty Danavas would want their death themselves? Therefore it is advisable me to take refuge of that Adya S’akti, the giver of the fruits of all desires. No desires can ever be fructified unless She is thoroughly pleased. Thus thinking, Bhagavan Visnu saw the beautiful Devi Yoga Nidra S’iva, shining in the air. Then the supreme Yogi, Bhagavan Visnu, of immeasurable spirit began to praise with folded palms that great BhuvanesVari Maha Kali, the giver of boons for the destruction of the Danavas. “O Devi! I bow down to Thee O Mahamaya, the Creatrix and Destructrix! Thou beginningless and deathless! O auspicious Chandike! The Bestower of enjoyment and liberation I do not know Thy Saguna or Nirguna forms; how then can I know Thy glorious deeds, innumerable as they are. To-day Thy undescribable prowess has been experienced by me, I being made senseless and unconscious by Thy power of sleep. Being tried again and again by Brahma with great care to bring me back to my consciousness, I could not become conscious, so much my senses were contracted down. O Mother! By Thy power. Thou didst keep me unconscious and Thou again hast freed me from sleep, and I also fought so many times. O giver of one's honour! Now I am tired; but Thou hast granted boon to the two Danavas and therefore they are not getting tired. These two Danavas, puffed up with pride, were ready to kill Brahma; and therefore I challenged them to fight with me and they too are fighting fiercely with me in this vast ocean. But Thou hast

granted them the wonderful boon that they will die whenever they will; and therefore I have now come to Thy refuge, as Thou protectest those that come under Thy shelter. Therefore, O Mother, the remover of the Devas' troubles! These two Danavas are become exceedingly elated by Thy boon and I, too, am tired. Therefore dost Thou help me now. Seel those two sinners are ready to kill me; without Thy grace, what can I do now? and where to go?”

50-59. Thus praised by the eternal Vasudeva Jagannatha Hah, with humility and pranams, the Devi Maha Kali, resting in the air, said smiling “O Deva deva Hah! Fight again; O Visnu! These two heroes, when deluded by My Maya, would be slain by you; I will delude them certainly, by My side long glance; O Narayana! then slay quickly the two Danavas, when conjured by My maya”.

Suta said Hearing these loving words of Bhagavati, Bhagavan Visnu went to the scene of battle in the middle of that ocean, when the two powerful Danavas of serene tempers and eager to light, became very glad on seeing Visnu in the battle and said “O four¬ armed one! we see your desire is very lofty indeed; well stand! Stand! now be ready for battle, knowing that victory or defeat is surely dependent on Destiny. You should think now thus Though it is generally true that the more powerful one wins victory; but it also happens sometimes that the weak gets the victory by queer turn of Fate; so the high souled persons should not be glad at their victories, nor should express their sorrows at their defeat; so don’t be glad, thinking, that you on many former occasions fought with many Danavas who were your enemies, and got the victory; nor be sorry that now you are defeated by the two Danavas”. Thus saying, the powerful Madhu Kaitabha came up to fight. Seeing this, Bhagavan Visnu struck them immediately by fist with great violence; the two Danavas, elated with their strength, struck Hah in return with their fists. Thus fighting went on vigorously.

60-87. Now seeing the two Danavas of great powers, fighting on incessantly, Narayana Hari cast a glance expressive of great distress, towards the face of the Devi Mahakali. Seeing Visnu thus distressed, the Devi laughed loudly and began to look constantly with eyes somewhat reddish and shot towards the two Asuras side¬ long glances, of love and amorous feelings which were like arrows from the Cupid. The two vicious Daityas became fascinated by the side-long glances of the Devi and took great pleasures in them; being extremely agitated by these amorous darts, looked with one steady gaze towards the Devi, of spotless lustre. Bhagavan Hari, too, saw the wonderful enchanting pastime of the Devi. Then Hari, perfectly expert in adopting means to secure ends, began to speak smiling and in voice like that of the rambling cloud, knowing the two Danavas enchanted by Mahamaya, thus

O two heroes! I am very glad at the mode of your fighting. So ask from me boons. I will grant that to you. I saw many Danavas before, fighting; but never I saw them expert like you, nor I heard like this. I am therefore, very much satisfied by your such unrivalled powers. Therefore, O greatly powerful pair of Danavas! I wish to grant both of you any boon that you want. Seeing the Devi Mahamaya, the gladdener, of the Universe, the two Danavas felt themselves amorous; and therefore they became proud on hearing Visnu's those words and told Visnu, with their lotus-like eyes wide open, thus:--

O Hari! what do you like to give us? We are not beggars; we do not want anything from you. O Lord of the Devas! Rather we will give you whatever you desire; we are donors; not receivers. So O Vasudeva! Hrisi Kesa! We are glad to see your- wonderful fight; so ask from us any boon that you desire. Hearing their words,

Bhagavan Janardan said “ If you both are so much pleased with me, then I want this that both of you be killed by me.” Hearing these words of Visnu, Madhu Kaitabha became very much wondered and thinking “we are now cheated” remained for some time merged in

sorrow. Then reflecting that there is water everywhere and solid earth nowhere, they said

“O Janardana Hari! We know that you are truthful; therefore now we want this desired boon from you that you wanted to grant us before now grant us this desired boon of ours. O Madhusudana! We will be slain by you; but kill us, O Madhava! on a solid earth, free from any water; and thus keep your word.

S’ri Bhagavan Hari laughed and remembering His Sudarsan disc said “O two highly fortunate ones! Verily, I will kill both of you on the vast solid spot without any trace of water. Thus saying, the Devadeva Hari expanded His own thighs and showed to those Danavas the vast solid earth on the surface of water and said

“O two Danavas! See, here is no water. Place your two heads here; thus I will keep my word and you would keep your word.” Hearing this, Madhu Kaitabha thought over in their minds and expanded their bodies to ten thousand Yojanas. Bhagavan Visnu Hari also extended his thighs to twice that amount. Seeing this, they were greatly, suprised and laid their heads on the thighs of Visnu. Visnu of wonderful prowess, then cut off quickly with His Sudarsan disc the two very big heads over His thighs. Thus the two Danavas Madhu Kaitabha passed away; and the marrow (meda) of them filled the ocean. O Munis! For this reason, this earth is named Medini and the earth is unfit for eatable purpose.

Thus I have described to you all that you asked. The sum and substance is this that the wise persons should serve Mahamaya with all thei hearts. The Supreme S’akti is worshipped by all the Devas. Verily verily, I say unto you that this is decided, in all the Vedas and other S’astras that there is nothing higher than this Adya S’akti. Therefore this Supreme S’akti should be worshipped anyhow; either in Her Saguna form or in Her Nirguna state.

Thus ends the ninth Chapter of the first Skandha on the killing of Madhu Kaitabha in the Mahapurana S’rimad Devi Bhagavatann of 18,000 verses by Maharsi Veda Vyas.

Sanskrit source · English chapter witness

First Skandha · Chapter 10

On S'iva's Granting Boons

Chapter 10 of 318 · 36 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः
सूत पूर्वं त्वया प्रोक्तं व्यासेनामिततेजसा ।
कृत्वा पुराणमखिलं शुकायाध्यापितं शुभम् ॥ १ ॥
व्यासेन तु तपस्तप्त्वा कथमुत्पादितः शुकः ।
विस्तरं ब्रूहि सकलं यच्छ्रुतं कृष्णतस्त्वया ॥ २ ॥
सूत उवाच
प्रवक्ष्यामि शुकोत्पत्तिं व्यासात्सत्यवतीसुतात् ।
यथोत्पन्नः शुकः साक्षाद्योगिनां प्रवरो मुनिः ॥ ३ ॥
मेरुशृङ्गे महारम्ये व्यासः सत्यवतीसुतः ।
तपश्चचार सोऽत्युग्रं पुत्रार्थं कृतनिश्चयः ॥ ४ ॥
जपन्नेकाक्षरं मन्त्रं वाग्बीजं नारदाच्छ्रुतम् ।
ध्यायन्परां महामायां पुत्रकामस्तपोनिधिः ॥ ५ ॥
अग्नेर्भूमेस्तथा वायोरन्तरिक्षस्य चाप्ययम् ।
वीर्येण सम्मितः पुत्रो मम भूयादिति स्म ह ॥ ६ ॥

अतिष्ठत्स गताहारः शतसंवत्सरं प्रभुः ।
आराधयन्महादेवं तथैव च सदाशिवाम् ॥ ७ ॥
शक्तिः सर्वत्र पूज्येति विचार्य च पुनः पुनः ।
अशक्तो निन्द्यते लोके शक्तस्तु परिपूज्यते ॥ ८ ॥
यत्र पर्वतशृङ्गे वै कर्णिकारवनाद्भुते ।
क्रीडन्ति देवताः सर्वे मुनयश्च तपोऽधिकाः ॥ ९ ॥
आदित्या वसवो रुद्रा मरुतश्चाश्विनौ तथा ।
वसन्ति मुनयो यत्र ये चान्ये ब्रह्मवित्तमाः ॥ १० ॥
तत्र हेमगिरेः शृङ्गे संगीतध्वनिनादिते ।
तपश्चचार धर्मात्मा व्यासः सत्यवतीसुतः ॥ ११ ॥
ततोऽस्य तेजसा व्याप्तं विश्वं सर्वं चराचरम् ।
अग्निवर्णा जटा जाता पाराशर्यस्य धीमतः ॥ १२ ॥
ततोऽस्य तेज आलक्ष्य भयमाप शचीपतिः ।
तुरासाहं तदा दृष्ट्वा भयत्रस्तं श्रमातुरम् ॥ १३ ॥

उवाच भगवान् रुद्रो मघवन्तं तथास्थितम् ।
शङ्कर उवाच

कथमिन्द्राद्य भीतोऽसि किं दुःखं ते सुरेश्वर ॥ १४ ॥
अमर्षो नैव कर्तव्यस्तापसेषु कदाचन ।
तपश्चरन्ति मुनयो ज्ञात्वा मां शक्तिसंयुतम् ॥ १५ ॥
न त्वेतेऽहितमिच्छन्ति तापसाः सर्वथैव हि ।
इत्युक्तवचनः शक्रस्तमुवाच वृषध्वजम् ॥ १६ ॥
कस्मात्तपस्यति व्यासः कोऽर्थस्तस्य मनोगतः ।
शिव उवाच
पाराशर्यस्तु पुत्रार्थी तपश्चरति दुश्चरम् ॥ १७ ॥
पूर्णवर्षशतं जातं ददाम्यद्य सुतं शुभम् ।
सूत उवाच
इत्युक्त्या वासवं रुद्रो दयया मुदिताननः ॥ १८ ॥
गत्वा ऋषिसमीपं तु तमुवाच जगद्गुरुः ।

उत्तिष्ठ वासवीपुत्र पुत्रस्ते भविता शुभः ॥ १९ ॥
सर्वतेजोमयो ज्ञानी कीर्तिकर्ता तवानघ ।
अखिलस्य जनस्यात्र वल्लभस्ते सुतः सदा ॥ २० ॥
भविष्यति गुणैः पूर्णः सात्त्विकैः सत्यविक्रमः ।
सूत उवाच
तदाकर्ण्य वचः श्लक्ष्णं कृष्णद्वैपायनस्तदा ॥ २१ ॥
शूलपाणिं नमस्कृत्य जगामाश्रममात्मनः ।
स गत्वाश्रममेवाशु बहुवर्षश्रमातुरः ॥ २२ ॥
अरणीसहितं गुह्यं ममन्थाग्निं चिकीर्षया ।
मन्थनं कुर्वतस्तस्य चित्ते चिन्ताभरस्तदा ॥ २३ ॥
प्रादुर्बभूव सहसा सुतोत्पत्तौ महात्मनः ।
मन्थानारणिसंयोगान्मन्थनाच्च समुद्भवः ॥ २४ ॥
पावकस्य यथा तद्वत्कथं मे स्यात्सुतोद्भवः ।
पुत्रारणिस्तु या ख्याता सा ममाद्य न विद्यते ॥ २५ ॥

तरुणी रूपसम्पन्ना कुलोत्पन्ना पतिव्रता ।
कथं करोमि कान्तां च पादयोः शृङ्खलासमाम् ॥ २६ ॥
पुत्रोत्पादनदक्षां च पातिव्रत्ये सदा स्थिताम् ।
पतिव्रतापि दक्षापि रूपवत्यपि कामिनी ॥ २७ ॥
सदा बन्धनरूपा च स्वेच्छासुखविधायिनी ।
शिवोऽपि वर्तते नित्यं कामिनीपाशसंयुतः ॥ २८ ॥
कथं करोम्यहं चात्र दुर्घटं च गृहाश्रमम् ।
एवं चिन्तयतस्तस्य घृताची दिव्यरूपिणी ॥ २९ ॥
प्राप्ता दृष्टिपथं तत्र समीपे गगने स्थिता ।
तां दृष्ट्वा चञ्चलापाङ्गीं समीपस्थां वराप्सराम् ॥ ३० ॥
पञ्चबाणपरीताङ्गस्तूर्णमासीद्धृतव्रतः ।

चिन्तयामास च तदा किं करोम्यद्य संकटे ॥ ३१ ॥
धर्मस्य पुरतः प्राप्ते कामभावे दुरासदे ।
अङ्गीकरोमि यद्येनां वञ्चनार्थमिहागताम् ॥ ३२ ॥

हसिष्यन्ति महात्मानस्तापसा मां तु विह्वलम् ।
तपस्तप्त्वा महाघोरं पूर्णवर्षशतं त्विह ॥ ३३ ॥
दृष्ट्वाप्सरां च विवशः कथं जातो महातपाः ।
कामं निन्दापि भवतु यदि स्यादतुलं सुखम् ॥ ३४ ॥
गृहस्थाश्रमसम्भूतं सुखदं पुत्रकामदम् ।
स्वर्गदं च तथा प्रोक्तं ज्ञानिनां मोक्षदं तथा ॥ ३५ ॥
न भविष्यति तन्नूमनया देवकन्यया ।
नारदाच्च मया पूर्वं श्रुतमस्ति कथानकम् ।
यथोर्वशीवशो राजा पराभूतः पुरूरवाः ॥ ३६ ॥

Roman transliteration

ṛṣaya ūcuḥ
sūta pūrvaṃ tvayā proktaṃ vyāsenāmitatejasā |
kṛtvā purāṇamakhilaṃ śukāyādhyāpitaṃ śubham || 1 ||
vyāsena tu tapastaptvā kathamutpāditaḥ śukaḥ |
vistaraṃ brūhi sakalaṃ yacchrutaṃ kṛṣṇatastvayā || 2 ||
sūta uvāca
pravakṣyāmi śukotpattiṃ vyāsātsatyavatīsutāt |
yathotpannaḥ śukaḥ sākṣādyogināṃ pravaro muniḥ || 3 ||
meruśṛṅge mahāramye vyāsaḥ satyavatīsutaḥ |
tapaścacāra so'tyugraṃ putrārthaṃ kṛtaniścayaḥ || 4 ||
japannekākṣaraṃ mantraṃ vāgbījaṃ nāradācchrutam |
dhyāyanparāṃ mahāmāyāṃ putrakāmastaponidhiḥ || 5 ||
agnerbhūmestathā vāyorantarikṣasya cāpyayam |
vīryeṇa sammitaḥ putro mama bhūyāditi sma ha || 6 ||

atiṣṭhatsa gatāhāraḥ śatasaṃvatsaraṃ prabhuḥ |
ārādhayanmahādevaṃ tathaiva ca sadāśivām || 7 ||
śaktiḥ sarvatra pūjyeti vicārya ca punaḥ punaḥ |
aśakto nindyate loke śaktastu paripūjyate || 8 ||
yatra parvataśṛṅge vai karṇikāravanād□bhute |
krīḍanti devatāḥ sarve munayaśca tapo'dhikāḥ || 9 ||
ādityā vasavo rudrā marutaścāśvinau tathā |
vasanti munayo yatra ye cānye brahmavittamāḥ || 10 ||
tatra hemagireḥ śṛṅge saṃgītadhvaninādite |
tapaścacāra dharmātmā vyāsaḥ satyavatīsutaḥ || 11 ||
tato'sya tejasā vyāptaṃ viśvaṃ sarvaṃ carācaram |
agnivarṇā jaṭā jātā pārāśaryasya dhīmataḥ || 12 ||
tato'sya teja ālakṣya bhayamāpa śacīpatiḥ |
turāsāhaṃ tadā dṛṣṭvā bhayatrastaṃ śramāturam || 13 ||

uvāca bhagavān rudro maghavantaṃ tathāsthitam |
śaṅkara uvāca
kathamindrādya bhīto'si kiṃ duḥkhaṃ te sureśvara || 14 ||
amarṣo naiva kartavyastāpaseṣu kadācana |
tapaścaranti munayo jñātvā māṃ śaktisaṃyutam || 15 ||
na tvete'hitamicchanti tāpasāḥ sarvathaiva hi |
ityuktavacanaḥ śakrastamuvāca vṛṣadhvajam || 16 ||
kasmāttapasyati vyāsaḥ ko'rthastasya manogataḥ |
śiva uvāca
pārāśaryastu putrārthī tapaścarati duścaram || 17 ||
pūrṇavarṣaśataṃ jātaṃ dadāmyadya sutaṃ śubham |
sūta uvāca
ityuktyā vāsavaṃ rudro dayayā muditānanaḥ || 18 ||
gatvā ṛṣisamīpaṃ tu tamuvāca jagad□guruḥ |

uttiṣṭha vāsavīputra putraste bhavitā śubhaḥ || 19 ||
sarvatejomayo jñānī kīrtikartā tavānagha |
akhilasya janasyātra vallabhaste sutaḥ sadā || 20 ||
bhaviṣyati guṇaiḥ pūrṇaḥ sāttvikaiḥ satyavikramaḥ |
sūta uvāca
tadākarṇya vacaḥ ślakṣṇaṃ kṛṣṇadvaipāyanastadā || 21 ||
śūlapāṇiṃ namaskṛtya jagāmāśramamātmanaḥ |
sa gatvāśramamevāśu bahuvarṣaśramāturaḥ || 22 ||
araṇīsahitaṃ guhyaṃ mamanthāgniṃ cikīrṣayā |
manthanaṃ kurvatastasya citte cintābharastadā || 23 ||
prādurbabhūva sahasā sutotpattau mahātmanaḥ |
manthānāraṇisaṃyogānmanthanācca samud□bhavaḥ || 24 ||
pāvakasya yathā tadvatkathaṃ me syātsutod□bhavaḥ |
putrāraṇistu yā khyātā sā mamādya na vidyate || 25 ||

taruṇī rūpasampannā kulotpantā pativratā |
kathaṃ karomi kāntāṃ ca pādayoḥ śṛṅkhalāsamām || 26 ||
putrotpādanadakṣāṃ ca pātivratye sadā sthitām |
pativratāpi dakṣāpi rūpavatyapi kāminī || 27 ||
sadā bandhanarūpā ca svecchāsukhavidhāyinī |
śivo'pi vartate nityaṃ kāminīpāśasaṃyutaḥ || 28 ||
kathaṃ karomyahaṃ cātra durghaṭaṃ ca gṛhāśramam |
evaṃ cintayatastasya ghṛtācī divyarūpiṇī || 29 ||
prāptā dṛṣṭipathaṃ tatra samīpe gagane sthitā |
tāṃ dṛṣṭvā cañcalāpāṅgīṃ samīpasthāṃ varāpsarām || 30 ||
pañcabāṇaparītāṅgastūrṇamāsīd□dhṛtavrataḥ |
cintayāmāsa ca tadā kiṃ karomyadya saṃkaṭe || 31 ||
dharmasya purataḥ prāpte kāmabhāve durāsade |
aṅgīkaromi yadyenāṃ vañcanārthamihāgatām || 32 ||

hasiṣyanti mahātmānastāpasā māṃ tu vihvalam |
tapastaptvā mahāghoraṃ pūrṇavarṣaśataṃ tviha || 33 ||
dṛṣṭvāpsarāṃ ca vivaśaḥ kathaṃ jāto mahātapāḥ |
kāmaṃ nindāpi bhavatu yadi syādatulaṃ sukham || 34 ||
gṛhasthāśramasambhūtaṃ sukhadaṃ putrakāmadam |
svargadaṃ ca tathā proktaṃ jñānināṃ mokṣadaṃ tathā || 35 ||
na bhaviṣyati tannūmanayā devakanyayā |
nāradācca mayā pūrvaṃ śrutamasti kathānakam |

yathorvaśīvaśo rājā parābhūtaḥ purūravāḥ || 36 ||

English translation

1-37. The Risis said "O Suta! You told before, that Vyasa Deva, unrivalled spirit, composed all the Puranas and taught them to his own S'uka Deva; but how did Vyasadeva, who was incessantly engaged in tapasya, procreate S'uka? Describe to us in detail what you heard direct from Krisna Dvaipayana Vyasa". Suta said "O Risis! Hear how S'uka Deva, the best of the Munis and the foremost of the Yogis, was born of Vyasa Deva, the Satyavati's son.

On the very beautiful summit of Mount Meru, Vyasa, the son of Satyavati, firmly determined, practised very severe austerities for the attainment of a son. Having heard from Narada, he, the great ascetic, repeated the one syllabled mantra of Vak and worshipped the Highest Mahamaya with the object of getting a son. He asked. Let a son be born to me as pure and as spirited and powerful as fire, air, earth, and Akas'a. He thought over in his mind that the man possessed of S'akti is worshipped in this world and the man devoid of S'akti is censured here, and thus came to the conclusion that S'akti is therefore worshipped every where; and, therefore,worshipped Bhagavan MahesVara coupled with the auspicious Adya S'akti and spent away one hundred years without any food. He began his tapasya on that mountain summit which was ornamented with the garden of Karnikar, where all the Devas play, and where live the Munis highly ascetic, the Adityas, Vasus, Rudras, Marut, the two As'vins, and the other mindful Risis, the knowers of Brahma and where the Kinnaras always resound the air with their songs of music, etc.; such a place Vyasa Deva preferred for his tapasya."

The whole universe was pervaded with the spirit of asceticism of the intelligent Parasara's son Vyasa Deva; and the hairs of his head were clotted and looked tawny, of the colour of flames. Seeing the fire of his asceticism, Indra, the lord of S'achi became exceedingly terrified. Bhagavan Rudra, seeing Indra thus afraid, fatigued and

morose, asked him "O Indra, why do you look so fear-stricken to¬ day? O Lord of the Devas! What is the cause of your grief? Never show your jealousy and anger to the ascetics; for the mindful ascetics always practise severe asceticism with a noble object and worship Me, knowing Me to be possessed of the all powerful S'akti; they never want ill of any body". When Bhagavan Rudra said this, Indra asked him "What is his object?" At this S'ankara said For the attainment of a son, Prasara's son is practising so severe austerities; now one-hundred years is being completed; I will go to him, and give him to-day the auspicious boon of a son. Thus speaking to Indra, Bhagavan Rudra, the Guru of the world, went to Vyasa Deva and, with merciful eyes, said "O sinless Vasavi's son! Get up; I grant to you the boon, that you will get a son very fiery, luminous and spirited like the five elements fire, air, earth, water and Akas'a, the supreme Jhani, the store of all auspicious qualities, of great renown, beloved to all, ornamented with all Sattvik qualities, truthful and valorous.

Hearing these sweet words of Bhagavan S'ulapani Maharsi Krisna Dvaipayana bowed down to Him and went back to his own hermitage. Tired with the labour of penance for many years, he wanted to kindle fire by rubbing two fuels (Arani) with each other. While doing this the high souled man suddenly began to think strongly in his mind about procreating a son. He thought"Will it be that my son will be born as this fire is produced by the friction of the two churning sticks? I have not got the wife, which the Pundits designate a "Putrarani", the youthful wife endowed with beauty, born of a noble family, the chaste one I have not got with me. But the wife, though chaste and fit to beget a son, is undoubtedly a chain to both the legs so how can I get such a one for my wife? This is known to all

that a chaste wife, though clever in doing all household duties, beautiful and giving happiness to one's desires, is yet always a sort of bondage. What more than this, that the ever Bhagavan Mahes'vara is always under the bondage of woman. How, then, knowing and hearing all these I can accept this difficult householder's life? While he was thinking thus, the extraordinarily

beautiful Apsara Ghritachi fell to his sight close to him in the celestial air.

Though Vyasa Deva was a Brahmachari (holding in control the secret power of generation) of a very high order, yet seeing suddenly the agile Apsara (a celestial nymph) coming close to him and looking askance at him, he became soon smitten with the arrows of cupid and feeling himself distressed, began to think what shall I do in this critical moment.

Unbearable amorous feelings now have come over me; now if I take this celestial nymph, knowing that Dharma is everywhere looking, and woman has come to take away my precious fire of spirit acquired by my tapasya, then I will be laughed at by the high souled ascetic Munis who will think that I have lost my senses altogether. Alas! Why I who have practised for one hundred years the most terrible ascetism, have become so powerless by the mere sight of this Apsara! The Pundits declare the household life as the source of getting son, one's heart’s desire and the source of all happiness; so much so that it leads all the virtuous souls to the pleasures of Heaven, and ordains Moksa (liberation) to those who are Jhanins; and if I get such unrivalled happiness from this householder's life, I can have this Deva Kanya (the celestial nymph) though blameable. But again that happiness will not occur to me through her; there is no doubt in this. So how can I take her. I heard from Narada how, in ancient days, a king name Pururava fell under the clutches of Urvas'i and ultimately felt great pain, being defeated by her.

Thus ends the tenth chapter on S’iva's granting boon in the Mahapurana S’rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyas.

Sanskrit source · English chapter witness

First Skandha · Chapter 11

On The Birth Of Budha

Chapter 11 of 318 · 86 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः
कोऽसौ पुरूरवा राजा कोर्वशी देवकन्यका ।
कथं कष्टं च सम्प्राप्तं तेन राज्ञा महात्मना ॥ १ ॥
सर्वं कथानकं ब्रूहि लोमहर्षणजाधुना ।
श्रोतुकामा वयं सर्वे त्वन्मुखाब्जच्युतं रसम् ॥ २ ॥
अमृतादपि मिष्टा ते वाणी सूत रसात्मिका ।
न तृप्यामो वयं सर्वे सुधया च यथामराः ॥ ३ ॥
सूत उवाच
शृणुध्वं मुनयः सर्वे कथां दिव्यां मनोरमाम् ।
वक्ष्याम्यहं यथाबुद्ध्या श्रुतां व्यासवरोत्तमात् ॥ ४ ॥
गुरोस्तु दयिता भार्या तारा नामेति विश्रुता ।
रूपयौवनयुक्ता सा चार्वङ्गी मदविह्वला ॥ ५ ॥
गतैकदा विधोर्धाम यजमानस्य भामिनी ।
दृष्टा च शशिनात्यर्थं रूपयौवनशालिनी ॥ ६ ॥

कामातुरस्तदा जातः शशी शशिमुखीं प्रति ।
सापि वीक्ष्य विधुं कामं जाता मदनपीडिता ॥ ७ ॥
तावन्योन्यं प्रेमयुक्तौ स्मरार्तौ च बभूवतुः ।
तारा शशी मदोन्मत्तौ कामबाणप्रपीडितौ ॥ ८ ॥
रेमाते मदमत्तौ तौ परस्परस्पृहान्वितौ ।
दिनानि कतिचित्तत्र जातानि रममाणयोः ॥ ९ ॥
बृहस्पतिस्तु दुःखार्तस्तारामानयितुं गृहम् ।
प्रेषयामास शिष्यं तु नायाता सा वशीकृता ॥ १० ॥
पुनः पुनर्यदा शिष्यं परावर्तत चन्द्रमाः ।
बृहस्पतिस्तदा क्रुद्धो जगाम स्वयमेव हि ॥ ११ ॥
गत्वा सोमगृहं तत्र वाचस्पतिरुदारधीः ।
उवाच शशिनं क्रुद्धः स्मयमानं मदान्वितम् ॥ १२ ॥
किं कृतं किल शीतांशो कर्म धर्मविगर्हितम् ।
रक्षिता मम भार्येयं सुन्दरी केन हेतुना ॥ १३ ॥

तव देव गुरुश्चाहं यजमानोऽसि सर्वथा ।
गुरुभार्या कथं मूढ भुक्ता किं रक्षिताथवा ॥ १४ ॥

ब्रह्महा हेमहारी च सुरापो गुरुतल्पगः ।
महापातकिनो ह्येते तत्संसर्गी च पञ्चमः ॥ १५ ॥
महापातकयुक्तस्त्वं दुराचारोऽतिगर्हितः ।
न देवसदनार्होऽसि यदि भुक्तेयमङ्गना ॥ १६ ॥
मुञ्चेमामसितापाङ्गीं नयामि सदनं मम ।
नोचेद्वक्ष्यामि दुष्टात्मन् गुरुदारापहारिणम् ॥ १७ ॥
इत्येवं भाषमाणं तमुवाच रोहिणीपतिः ।
गुरुं क्रोधसमायुक्तं कान्ताविरहदुःखितम् ॥ १८ ॥
इन्दुरुवाच
क्रोधात्ते तु दुराराध्या ब्राह्मणाः क्रोधवर्जिताः ।
पूजार्हा धर्मशास्त्रज्ञा वर्जनीयास्ततोऽन्यथा ॥ १९ ॥
आगमिष्यति सा कामं गृहं ते वरवर्णिनी ।

अत्रैव संस्थिता बाला का ते हानिरिहानघ ॥ २० ॥
इच्छया संस्थिता चात्र सुखकामार्थिनी हि सा ।
दिनानि कतिचित्स्थित्वा स्वेच्छया चागमिष्यति ॥ २१ ॥
त्वयैवोदाहृतं पूर्वं धर्मशास्त्रमतं तथा ।
न स्त्री दुष्यति चारेण न विप्रो वेदकर्मणा ॥ २२ ॥
इत्युक्तः शशिना तत्र गुरुरत्यन्तदुःखितः ।
जगाम स्वगृहं तूर्णं चिन्ताविष्टः स्मरातुरः ॥ २३ ॥
दिनानि कतिचित्तत्र स्थित्वा चिन्तातुरो गुरुः ।
ययावथ गृहं तस्य त्वरितश्चौषधीपतेः ॥ २४ ॥
स्थितः क्षत्रा निषिद्धोऽसौ द्वारदेशे रुषान्वितः ।
नाजगाम शशी तत्र चुकोपाति बृहस्पतिः ॥ २५ ॥
अयं मे शिष्यतां यातो गुरुपत्नीं तु मातरम् ।
जग्राह बलतोऽधर्मी शिक्षणीयो मयाधुना ॥ २६ ॥
उवाच वाचं कोपात्तु द्वारदेशस्थितो बहिः ।

किं शेषे भवने मन्द पापाचार सुराधम ॥ २७ ॥
देहि मे कामिनीं शीघ्रं नोचेच्छापं ददाम्यहम् ।
करोमि भस्मसान्नूनं न ददासि प्रियां मम ॥ २८ ॥
सूत उवाच
क्रूराणि चैवमादीनि भाषणानि बृहस्पतेः ।
श्रुत्वा द्विजपतिः शीघ्रं निर्गतः सदनाद्बहिः ॥ २९ ॥
तमुवाच हसन्सोमः किमिदं बहु भाषसे ।
न ते योग्यासितापाङ्गी सर्वलक्षणसंयुता ॥ ३० ॥
कुरूपां च स्वसदृशीं गृहाणान्यां स्त्रियं द्विज ।
भिक्षुकस्य गृहे योग्या नेदृशी वरवर्णिनी ॥ ३१ ॥
रतिः स्वसदृशे कान्ते नार्याः किल निगद्यते ।

त्वं न जानासि मन्दात्मन् कामशास्त्रविनिर्णयम् ॥ ३२ ॥
यथेष्टं गच्छ दुर्बुद्धे नाहं दास्यामि कामिनीम् ।
यच्छक्यं कुरु तत्कामं न देया वरवर्णिनी ॥ ३३ ॥

कामार्तस्य च ते शापो न मां बाधितुमर्हति ।
नाहं ददे गुरो कान्तां यथेच्छसि तथा कुरु ॥ ३४ ॥
सूत उवाच
इत्युक्तः शशिना चेज्यश्चिन्तामाप रुषान्वितः ।
जगाम तरसा सद्म क्रोधयुक्तः शचीपतेः ॥ ३५ ॥
दृष्ट्वा शतक्रतुस्तत्र गुरुं दुःखातुरं स्थितम् ।
पाद्यार्घ्याचमनीयाद्यैः पूजयित्वा सुसंस्थितः ॥ ३६ ॥
पप्रच्छ परमोदारस्तं तथावस्थितं गुरुम् ।
का चिन्ता ते महाभाग शोकार्तोऽसि महामुने ॥ ३७ ॥
केनापमानितोऽसि त्वं मम राज्ये गुरुश्च मे ।
त्वदधीनमिदं सर्वं सैन्यं लोकाधिपैः सह ॥ ३८ ॥
ब्रह्मा विष्णुस्तथा शम्भुर्ये चान्ये देवसत्तमाः ।
करिष्यन्ति च साहाय्यं का चिन्ता वद साम्प्रतम् ॥ ३९ ॥
गुरुरुवाच

शशिनापहता भार्या तारा मम सुलोचना ।
न ददाति स दुष्टात्मा प्रार्थितोऽपि पुनः पुनः ॥ ४० ॥
किं करोमि सुरेशान त्वमेव शरणं मम ।
साहाय्यं कुरु देवेश दुःखितोऽस्मि शतक्रतो ॥ ४१ ॥
इन्द्र उवाच
मा शोकं कुरु धर्मज्ञ दासोऽस्मि तव सुव्रत ।
आनयिष्याम्यहं नूनं भार्यां तव महामते ॥ ४२ ॥
प्रेषिते चेन्मया दूते न दास्यति मदाकुलः ।
ततो युद्धं करिष्यामि देवसैन्यैः समावृतः ॥ ४३ ॥
इत्याश्वास्य गुरुं शक्रो दूतं वक्तृविचक्षणम् ।
प्रेषयामास सोमाय वार्ताशंसिनमद्भुतम् ॥ ४४ ॥
स गत्वा शशिलोकं तु त्वरितः सुविचक्षणः ।
उवाच वचनेनैव वचनं रोहिणीपतिम् ॥ ४५ ॥
प्रेषितोऽहं महाभाग शक्रेण त्वां विवक्षया ।

कथितं प्रभुणा यच्च तद्ब्रवीमि महामते ॥ ४६ ॥
धर्मज्ञोऽसि महाभाग नीतिं जानासि सुव्रत ।
अत्रिः पिता ते धर्मात्मा न निन्द्यं कर्तुमर्हसि ॥ ४७ ॥
भार्या रक्ष्या सर्वभूतैर्यथाशक्ति ह्यतन्द्रितैः ।
तदर्थे कलहः कामं भविता नात्र संशयः ॥ ४८ ॥
यथा तव तथा तस्य यत्नः स्याद्दाररक्षणे ।

आत्मवत्सर्वभूतानि चिन्तय त्वं सुधानिधे ॥ ४९ ॥
अष्टाविंशतिसंख्यास्ते कामिन्यो दक्षजाः शुभाः ।
गुरुपत्नीं कथं भोक्तुं त्वमिच्छसि सुधानिधे ॥ ५० ॥
स्वर्गे सदा वसन्त्येता मेनकाद्या मनोरमाः ।
भुंक्ष्व ताः स्वेच्छया कामं मुञ्च पत्नीं गुरोरपि ॥ ५१ ॥
ईश्वरा यदि कुर्वन्ति जुगुप्सितमहन्तया ।
अज्ञास्तदनुवर्तन्ते तदा धर्मक्षयो भवेत् ॥ ५२ ॥
तस्मान्मुञ्च महाभाग गुरोः पत्नीं मनोरमाम् ।

कलहस्त्वन्निमित्तोऽद्य सुराणां न भवेद्यथा ॥ ५३ ॥
सूत उवाच
सोमः शक्रवचः श्रुत्वा किञ्चित्क्रोधसमाकुलः ।
भङ्ग्या प्रतिवचः प्राह शक्रदूतं तदा शशी ॥ ५४ ॥
इन्दुरावाच
धर्मज्ञोऽसि महाबाहो देवानामधिपः स्वयम् ।
पुरोधापि च ते तादृग्युवयोः सदृशी मतिः ॥ ५५ ॥
परोपदेशे कुशला भवन्ति बहवो जनाः ।
दुर्लभस्तु स्वयं कर्ता प्राप्ते कर्मणि सर्वदा ॥ ५६ ॥
बार्हस्पत्यप्रणीतं च शास्त्रं गृह्णन्ति मानवाः ।
को विरोधोऽत्र देवेश कामयानां भजन्स्त्रियम् ॥ ५७ ॥
स्वकीयं बलिनां सर्वं दुर्बलानां न किञ्चन ।
स्वीया च परकीया च भ्रमोऽयं मन्दचेतसाम् ॥ ५८ ॥
तारा मय्यनुरक्ता च यथा न तु तथा गुरौ ।

अनुरक्ता कथं त्याज्या धर्मतो न्यायतस्तथा ॥ ५९ ॥
गृहारम्भस्तु रक्तायां विरक्तायां कथं भवेत् ।
विरक्तेयं यदा जाता चकमेऽनुजकामिनीम् ॥ ६० ॥
न दास्येऽहं वरारोहां गच्छ दूत वद स्वयम् ।
ईश्वरोऽसि सहस्राक्ष यदिच्छसि कुरुष्व तत् ॥ ६१ ॥
सूत उवाच
इत्युक्तः शशिना दूतः प्रययौ शक्रसन्निधिम् ।
इन्द्रायाचष्ट तत्सर्वं यदुक्तं शीतरश्मिना ॥ ६२ ॥
तुराषाडपि तच्छ्रुत्वा क्रोधयुक्तो बभूव ह ।
सेनोद्योगं तथा चक्रे साहाय्यार्थं गुरोर्विभुः ॥ ६३ ॥
शुक्रस्तु विग्रहं श्रुत्वा गुरुद्वेषात्ततो ययौ ।
मा ददस्वेति तं वाक्यमुवाच शशिनं प्रति ॥ ६४ ॥
साहाय्यं ते करिष्यामि मन्त्रशक्त्या महामते ।
भविता यदि संग्रामस्तव चेन्द्रेण मारिष ॥ ६५ ॥

शङ्करस्तु तदाकर्ण्य गुरुदाराभिमर्शनम् ।
गुरुशत्रुं भृगुं मत्वा साहाय्यमकरोत्तदा ॥ ६६ ॥
संग्रामस्तु तदा वृत्तो देवदानवयोर्द्धुतम् ।
बहुनि तत्र वर्षाणि तारकासुरवत्किल ॥ ६७ ॥
देवासुरकृतं युद्धं दृष्ट्वा तत्र पितामहः ।
हंसारूढो जगामाशु तं देशं क्लेशशान्तये ॥ ६८ ॥
राकापतिं तदा प्राह मुञ्च भार्यां गुरोरिति ।
नोचेद्विष्णुं समाहुय करिष्यामि तु संक्षयम् ॥ ६९ ॥
भृगुं निवारयामास ब्रह्मा लोकपितामहः ।
किमन्यायमतिर्जाता सङ्गदोषान्महामते ॥ ७० ॥
निषेधयामास ततो भृगुस्तं चौषधीपतिम् ।
मुञ्च भार्यां गुरोरद्य पित्राहं प्रेषितस्तव ॥ ७१ ॥
सूत उवाच
द्विजराजस्तु तच्छ्रुत्वा भृगोर्वचनमद्भुतम् ।

ददौ च तत्प्रियां भार्यां गुरोर्गर्भवतीं शुभाम् ॥ ७२ ॥
प्राप्य कान्तां गुरुर्हृष्टः स्वगृहं मुदितो ययौ ।
ततो देवास्ततो दैत्या ययुः स्वान्स्वान्गृहान्प्रति ॥ ७३ ॥
ब्रह्मा स्वसदनं प्राप्तः कैलासं चापि शङ्करः ।
बृहस्पतिस्तु सन्तुष्टः प्राप्य भार्यां मनोरमाम् ॥ ७४ ॥
ततः कालेन कियता तारासूत सुतं शुभम् ।
सुदिने शुभनक्षत्रे तारापतिसमं गुणैः ॥ ७५ ॥
दृष्ट्वा पुत्रं गुरुर्जातं चकार विधिपूर्वकम् ।
जातकर्मादिकं सर्वं प्रहृष्टेनान्तरात्मना ॥ ७६ ॥
श्रुतं चन्द्रमसा जन्म पुत्रस्य मुनिसत्तमाः ।
दूतं च प्रेषयामास गुरुं प्रति महामतिः ॥ ७७ ॥
न चायं तव पुत्रोऽस्ति मम वीर्यसमुद्भवः ।
कथं त्वं कृतवान्कामं जातकर्मादिकं विधिम् ॥ ७८ ॥
तच्छ्रुत्वा वचनं तस्य दूतस्य च बृहस्पतिः ।

उवाच मम पुत्रो मे सदृशो नात्र संशयः ॥ ७९ ॥
पुनर्विवादः सञ्जातो मिलिता देवदानवाः ।
युद्धार्थमागतास्तेषां समाजः समजायत ॥ ८० ॥
तत्रागतः स्वयं ब्रह्मा शान्तिकामः प्रजापतिः ।
निवारयामास मुखे संस्थितान्युद्धदुर्मदान् ॥ ८१ ॥
तारां पप्रच्छ धर्मात्मा कस्यायं तनयः शुभे ।
सत्यं वद वरारोहे यथा क्लेशः प्रशाम्यति ॥ ८२ ॥
तमुवाचासितापाङ्गी लज्जमानाप्यधोमुखी ।
चन्द्रस्येति शनैरन्तर्जगाम वरवर्णिनी ॥ ८३ ॥
जग्राह तं सुतं सोमः प्रहृष्टेनान्तरात्मना ।

नाम चक्रे बुध इति जगाम स्वगृहं पुनः ॥ ८४ ॥
ययौ ब्रह्मा स्वकं धाम सर्वे देवाः सवासवाः ।
यथागतं गतं सर्वैः सर्वशः प्रेक्षकैर्जनैः ॥ ८५ ॥
कथितेयं बुधोत्पत्तिर्गुरुक्षेत्रे च सोमतः ।

यथा श्रुता मया पूर्वं व्यासात्सत्यवतीसुतात् ॥ ८६ ॥

Roman transliteration

ṛṣaya ūcuḥ
ko'sau purūravā rājā korvaśī devakanyakā |
kathaṃ kaṣṭaṃ ca samprāptaṃ tena rājñā mahātmanā || 1 ||
sarvaṃ kathānakaṃ brūhi lomaharṣaṇajādhunā |
śrotukāmā vayaṃ sarve tvanmukhābjacyutaṃ rasam || 2 ||
amṛtādapi miṣṭā te vāṇī sūta rasātmikā |
na tṛpyāmo vayaṃ sarve sudhayā ca yathāmarāḥ || 3 ||
sūta uvāca
śṛṇudhvaṃ munayaḥ sarve kathāṃ divyāṃ manoramām |
vakṣyāmyahaṃ yathābuddhyā śrutāṃ vyāsavarottamāt || 4 ||
gurostu dayitā bhāryā tārā nāmeti viśrutā |
rūpayauvanayuktā sā cārvaṅgī madavihvalā || 5 ||
gataikadā vidhordhāma yajamānasya bhāminī |
dṛṣṭā ca śaśinātyarthaṃ rūpayauvanaśālinī || 6 ||

kāmāturastadā jātaḥ śaśī śaśimukhīṃ prati |
sāpi vīkṣya vidhuṃ kāmaṃ jātā madanapīḍitā || 7 ||
tāvanyonyaṃ premayuktau smarārtau ca babhūvatuḥ |
tārā śaśī madonmattau kāmabāṇaprapīḍitau || 8 ||
remāte madamattau tau parasparaspṛhānvitau |
dināni katicittatra jātāni ramamāṇayoḥ || 9 ||
bṛhaspatistu duḥkhārtastārāmānayituṃ gṛham |
preṣayāmāsa śiṣyaṃ tu nāyātā sā vaśīkṛtā || 10 ||
punaḥ punaryadā śiṣyaṃ parāvartata candramāḥ |
bṛhaspatistadā kruddho jagāma svayameva hi || 11 ||
gatvā somagṛhaṃ tatra vācaspatirudāradhīḥ |
uvāca śaśinaṃ kruddhaḥ smayamānaṃ madānvitam || 12 ||
kiṃ kṛtaṃ kila śītāṃśo karma dharmavigarhitam |
rakṣitā mama bhāryeyaṃ sundarī kena hetunā || 13 ||

tava deva guruścāhaṃ yajamāno'si sarvathā |
gurubhāryā kathaṃ mūḍha bhuktā kiṃ rakṣitāthavā || 14 ||
brahmahā hemahārī ca surāpo gurutalpagaḥ |
mahāpātakino hyete tatsaṃsargī ca pañcamaḥ || 15 ||
mahāpātakayuktastvaṃ durācāro'tigarhitaḥ |
na devasadanārho'si yadi bhukteyamaṅganā || 16 ||
muñcemāmasitāpāṅgīṃ nayāmi sadanaṃ mama |
nocedvakṣyāmi duṣṭātman gurudārāpahāriṇam || 17 ||
ityevaṃ bhāṣamāṇaṃ tamuvāca rohiṇīpatiḥ |
guruṃ krodhasamāyuktaṃ kāntāvirahaduḥkhitam || 18 ||
induruvāca

krodhātte tu durārādhyā brāhmaṇāḥ krodhavarjitāḥ |
pūjārhā dharmaśāstrajñā varjanīyāstato'nyathā || 19 ||
āgamiṣyati sā kāmaṃ gṛhaṃ te varavarṇinī |

atraiva saṃsthitā bālā kā te hānirihānagha || 20 ||
icchayā saṃsthitā cātra sukhakāmārthinī hi sā |
dināni katicitsthitvā svecchayā cāgamiṣyati || 21 ||
tvayaivodāhṛtaṃ pūrvaṃ dharmaśāstramataṃ tathā |
na strī duṣyati cāreṇa na vipro vedakarmaṇā || 22 ||
ityuktaḥ śaśinā tatra gururatyantaduḥkhitaḥ |
jagāma svagṛhaṃ tūrṇaṃ cintāviṣṭaḥ smarāturaḥ || 23 ||
dināni katicittatra sthitvā cintāturo guruḥ |
yayāvatha gṛhaṃ tasya tvaritaścauṣadhīpateḥ || 24 ||
sthitaḥ kṣatrā niṣiddho'sau dvāradeśe ruṣānvitaḥ |
nājagāma śaśī tatra cukopāti bṛhaspatiḥ || 25 ||
ayaṃ me śiṣyatāṃ yāto gurupat□nīṃ tu mātaram |
jagrāha balato'dharmī śikṣaṇīyo mayādhunā || 26 ||
uvāca vācaṃ kopāttu dvāradeśasthito bahiḥ |

kiṃ śeṣe bhavane manda pāpācāra surādhama || 27 ||
dehi me kāminīṃ śīghraṃ nocecchāpaṃ dadāmyaham |
karomi bhasmasānnūnaṃ na dadāsi priyāṃ mama || 28 ||
sūta uvāca
krūrāṇi caivamādīni bhāṣaṇāni bṛhaspateḥ |
śrutvā dvijapatiḥ śīghraṃ nirgataḥ sadanād□bahiḥ || 29 ||
tamuvāca hasansomaḥ kimidaṃ bahu bhāṣase |
na te yogyāsitāpāṅgī sarvalakṣaṇasaṃyutā || 30 ||
kurūpāṃ ca svasadṛśīṃ gṛhāṇānyāṃ striyaṃ dvija |
bhikṣukasya gṛhe yogyā nedṛśī varavarṇinī || 31 ||
ratiḥ svasadṛśe kānte nāryāḥ kila nigadyate |
tvaṃ na jānāsi mandātman kāmaśāstravinirṇayam || 32 ||
yatheṣṭaṃ gaccha durbuddhe nāhaṃ dāsyāmi kāminīm |
yacchakyaṃ kuru tatkāmaṃ na deyā varavarṇinī || 33 ||

kāmārtasya ca te śāpo na māṃ bādhitumarhati |
nāhaṃ dade guro kāntāṃ yathecchasi tathā kuru || 34 ||
sūta uvāca
ityuktaḥ śaśinā cejyaścintāmāpa ruṣānvitaḥ |
jagāma tarasā sadma krodhayuktaḥ śacīpateḥ || 35 ||
dṛṣṭvā śatakratustatra guruṃ duḥkhāturaṃ sthitam |
pādyārghyācamanīyādyaiḥ pūjayitvā susaṃsthitaḥ || 36 ||
papraccha paramodārastaṃ tathāvasthitaṃ gurum |
kā cintā te mahābhāga śokārto'si mahāmune || 37 ||
kenāpamānito'si tvaṃ mama rājye guruśca me |
tvadadhīnamidaṃ sarvaṃ sainyaṃ lokādhipaiḥ saha || 38 ||
bahmā viṣṇustathā śambhurye cānye devasattamāḥ |
kariṣyanti ca sāhāyyaṃ kā cintā vada sāmpratam || 39 ||
gururuvāca

śaśināpahṛtā bhāryā tārā mama sulocanā |
na dadāti sa duṣṭātmā prārthito'pi punaḥ punaḥ || 40 ||
kiṃ karomi sureśāna tvameva śaraṇaṃ mama |

sāhāyyaṃ kuru deveśa duḥkhito'smi śatakrato || 41 ||
indra uvāca
mā śokaṃ kuru dharmajña dāso'smi tava suvrata |
ānayiṣyāmyahaṃ nūnaṃ bhāryāṃ tava mahāmate || 42 ||
preṣite cenmayā dūte na dāsyati madākulaḥ |
tato yuddhaṃ kariṣyāmi devasainyaiḥ samāvṛtaḥ || 43 ||
ityāśvāsya guruṃ śakro dūtaṃ vaktṛvicakṣaṇam |
preṣayāmāsa somāya vārtāśaṃsinamad□bhutam || 44 ||
sa gatvā śaśilokaṃ tu tvaritaḥ suvicakṣaṇaḥ |
uvāca vacanenaiva vacanaṃ rohiṇīpatim || 45 ||
preṣito'haṃ mahābhāga śakreṇa tvāṃ vivakṣayā |

kathitaṃ prabhuṇā yacca tad□bravīmi mahāmate || 46 ||
dharmajño'si mahābhāga nītiṃ jānāsi suvrata |
atriḥ pitā te dharmātmā na nidyaṃ kartumarhasi || 47 ||
bhāryā rakṣyā sarvabhūtairyathāśakti hyatandritaiḥ |
tadarthe kalahaḥ kāmaṃ bhavitā nātra saṃśayaḥ || 48 ||
yathā tava tathā tasya yat□naḥ syāddārarakṣaṇe |
ātmavatsarvabhūtāni cintaya tvaṃ sudhānidhe || 49 ||
aṣṭāviṃśatisaṃkhyāste kāminyo dakṣajāḥ śubhāḥ |
gurupat□nīṃ kathaṃ bhoktuṃ tvamicchasi sudhānidhe || 50 ||
svarge sadā vasantyetā menakādyā manoramāḥ |
bhuṃkṣva tāḥ svecchayā kāmaṃ muñca pat□nīṃ gurorapi || 51 ||
īśvarā yadi kurvanti jugupsitamahantayā |
ajñāstadanuvartante tadā dharmakṣayo bhavet || 52 ||
tasmānmuñca mahābhāga guroḥ pat□nīṃ manoramām |

kalahastvannimitto'dya surāṇāṃ na bhavedyathā || 53 ||
sūta uvāca
somaḥ śakravacaḥ śrutvā kiñcitkrodhasamākulaḥ |
bhaṅgyā prativacaḥ prāha śakradūtaṃ tadā śaśī || 54 ||
indurāvāca
dharmajño'si mahābāho devānāmadhipaḥ svayam |
purodhāpi ca te tādṛgyuvayoḥ sadṛśī matiḥ || 55 ||
paropadeśe kuśalā bhavanti bahavo janāḥ |
durlabhastu svayaṃ kartā prāpte karmaṇi sarvadā || 56 ||
bārhaspatyapraṇītaṃ ca śāstraṃ gṛhṇanti mānavāḥ |
ko virodho'tra deveśa kāmayānāṃ bhajanstriyam || 57 ||
svakīyaṃ balināṃ sarvaṃ durbalānāṃ na kiñcana |
svīyā ca parakīyā ca bhramo'yaṃ mandacetasām || 58 ||
tārā mayyanuraktā ca yathā na tu tathā gurau |

anuraktā kathaṃ tyājyā dharmato nyāyatastathā || 59 ||
gṛhārambhastu raktāyāṃ viraktāyāṃ kathaṃ bhavet |
virakteyaṃ yadā jātā cakame'nujakāminīm || 60 ||
na dāsye'haṃ varārohāṃ gaccha dūta vada svayam |
īśvaro'si sahasrākṣa yadicchasi kuruṣva tat || 61 ||
sūta uvāca
ityuktaḥ śaśinā dūtaḥ prayayau śakrasannidhim |
indrāyācaṣṭa tatsarvaṃ yaduktaṃ śītaraśminā || 62 ||
turāṣāḍapi tacchrutvā krodhayukto babhūva ha |
senodyogaṃ tathā cakre sāhāyyārthaṃ gurorvibhuḥ || 63 ||

śukrastu vigrahaṃ śrutvā gurudveṣāttato yayau |
mā dadasveti taṃ vākyamuvāca śaśinaṃ prati || 64 ||
sāhāyyaṃ te kariṣyāmi mantraśaktyā mahāmate |
bhavitā yadi saṃgrāmastava cendreṇa māriṣa || 65 ||

śaṅkarastu tadākarṇya gurudārābhimarśanam |
guruśatruṃ bhṛguṃ matvā sāhāyyamakarottadā || 66 ||
saṃgrāmastu tadā vṛtto devadānavayordrutam |
bahūni tatra varṣāṇi tārakāsuravatkila || 67 ||
devāsurakṛtaṃ yuddhaṃ dṛṣṭvā tatra pitāmahaḥ |
haṃsārūḍho jagāmāśu taṃ deśaṃ kleśaśāntaye || 68 ||
rākāpatiṃ tadā prāha muñca bhāryāṃ guroriti |
nocedviṣṇuṃ samāhūya kariṣyāmi tu saṃkṣayam || 69 ||
bhṛguṃ nivārayāmāsa brahmā lokapitāmahaḥ |
kimanyāyamatirjātā saṅgadoṣānmahāmate || 70 ||
niṣedhayāmāsa tato bhṛgustaṃ cauṣadhīpatim |
muñca bhāryāṃ guroradya pitrāhaṃ preṣitastava || 71 ||
sūta uvāca
dvijarājastu tacchrutvā bhṛgorvacanamad□bhutam |

dadau ca tatpriyāṃ bhāryāṃ gurorgarbhavatīṃ śubhām || 72 ||
prāpya kāntāṃ gururhṛṣṭaḥ svagṛhaṃ mudito yayau |
tato devāstato daityā yayuḥ svānsvāngṛhānprati || 73 ||
brahmā svasadanaṃ prāptaḥ kailāsaṃ cāpi śaṅkaraḥ |
bṛhaspatistu santuṣṭaḥ prāpya bhāryāṃ manoramām || 74 ||
tataḥ kālena kiyatā tārāsūta sutaṃ śubham |
sudine śubhanakṣatre tārāpatisamaṃ guṇaiḥ || 75 ||
dṛṣṭvā putraṃ gururjātaṃ cakāra vidhipūrvakam |
jātakarmādikaṃ sarvaṃ prahṛṣṭenāntarātmanā || 76 ||
śrutaṃ candramasā janma putrasya munisattamāḥ |
dūtaṃ ca preṣayāmāsa guruṃ prati mahāmatiḥ || 77 ||
na cāyaṃ tava putro'sti mama vīryasamud□bhavaḥ |
kathaṃ tvaṃ kṛtavānkāmaṃ jātakarmādikaṃ vidhim || 78 ||
tacchrutvā vacanaṃ tasya dūtasya ca bṛhaspatiḥ |

uvāca mama putro me sadṛśo nātra saṃśayaḥ || 79 ||
punarvivādaḥ sañjāto militā devadānavāḥ |
yuddhārthamāgatāsteṣāṃ samājaḥ samajāyata || 80 ||
tatrāgataḥ svayaṃ brahmā śāntikāmaḥ prajāpatiḥ |
nivārayāmāsa mukhe saṃsthitānyuddhadurmadān || 81 ||
tārāṃ papraccha dharmātmā kasyāyaṃ tanayaḥ śubhe |
satyaṃ vada varārohe yathā kleśaḥ praśāmyati || 82 ||
tamuvācāsitāpāṅgī lajjamānāpyadhomukhī |
candrasyeti śanairantarjagāma varavarṇinī || 83 ||
jagrāha taṃ sutaṃ somaḥ prahṛṣṭenāntarātmanā |
nāma cakre budha iti jagāma svagṛhaṃ punaḥ || 84 ||
yayau brahmā svakaṃ dhāma sarve devāḥ savāsavāḥ |
yathāgataṃ gataṃ sarvaiḥ sarvaśaḥ prekṣakairjanaiḥ || 85 ||
kathiteyaṃ budhotpattirgurukṣetre ca somataḥ |

yathā śrutā mayā pūrvaṃ vyāsātsatyavatīsutāt || 86 ||

English translation

1-86. The Risis said “O Suta! Who is that King Pururava? and who is the Deva girl Urvas'i? And how did that high-souled King Pururava conne into trouble? O son of Lomaharsana! Kindly describe now all these to me. We are now desirous to hear sweet words from the lotus of your mouth. O Suta! Your words are sweeter and more full of juice than nectar even; so we are not satiated by hearing them as gods are not satiated with the drink of nectar.”

Hearing this Suta said O Munis! I am now telling you, as far as my intelligence goes, what I heard from the mouth of S'ri Vyasa. Now hear that beautiful divine incident.

Once on a time the exceedingly beautiful dear wife of Brihaspati, named Tara, full of youth and beauty, of the most beautiful limbs and intoxicated with pride went to the house of Chandra Deva (the Moon), the yajaman (Employer of priest Brihaspati at any sacrifice) of Brihaspati. Seeing Tara of beautiful face like Moon, the Moon became very passionate; Tara also fell amorous at the sight of Moon. Thus both of them became very much passionately attached to each other. Then they, the Moon and Tara, being smitten by the arrows of Cupid and intoxicated with amorous passions began their sexual intercourse with reciprocal feelings of passionate love. Some days passed in this state. Brihaspati, then, being distressed with the pang of separation from his wife, sent his pupil to bring back Tara; but Tara was then submissive of Chandra and therefore refused to come. Brihaspati sent over and over again his pupil and when Chandra Deva returned the messenger, Brihaspati became very angry and went personally to Chandra's house and spoke angrily to the Moon who was puffed up with arrogance and somewhat smiling “O Moon! Why are you committing this vicious act, contrary to Dharma? Why are you keeping my beautiful wife in your house? I am your Guru; you are my client; O stupid! why are you enjoying your Guru's wife and keeping her in custody in your house? Do you

not know that he who kills a Brahman, who steals gold, who drinks, who goes to wife of one's Guru are Mahapatakis (great sinners) and those who keep company of these are the fifth Mahapatakis? Therefore if you had enjoyed my wife, you are exceedingly vicious, blameable and a Mahapataki (great sinner); you are not fit to live amongst the Devas. O wicked one! Now I say that even now you better forsake Tara, who is of a blue colour and whose look is askance; I won't go from here without having Tara. And if you do not give back Tara, then you are certainly with her and undoubtedly I will curse you. When Brihaspati said so, Chandra, the husband of Rohini, spoke to his Guru Deva, who was very angry, sorry and afflicted at the separation from his beloved wife, thus In this world, the Brahmins that know the Dharma S'astras, that are devoid of anger, are fit to be worshipped; and those that are not so, they are objects of disrespect and not to be worshipped by all for their anger. O sinless one! The beautiful one will surely go to your house; what harm is there to you, if she waits here for a few days?

She is staying here of her own accord to enjoy pleasures and will go back of her own will. One word more You gave out before this opinion of the Dharma S'astras that as a Brahman though guilty of committing vicious deeds, becomes pure again by the practice of Karmas as enjoined in the Vedas, so a woman, too, though guilty of adultery, becomes pure again when she is again in the period of her menstruation. At these words of Chandra Deva, Brihaspati, the Guru of the Devas, became exceedingly sorry and anxious and went back immediately to his own house, with a grievous heart, full of amorous feelings. After staying in his own house for some days Brihaspati, worn out with anxiety, came again quickly to the house of Chandra; but, no sooner he was to enter the gate, he was stopped by the door-keepers; he became very angry and stopped at the gate way. And when he saw that Chandra did not make his appearance, he became exceedingly angry and thought“Oh! What a

wonder is this? this irreligious Chandra, being my disciple, has done this vicious act and took by violence the wife of his Guru, who is reckoned as the mother; and I will now teach him a good lesson.”

standing on the entrance gate way Brihaspati began to speak aloud “O stupid, vicious, vilest of the Devas! Why do you now sleep in your inner room? Do return quickly my wife; else I will curse you at once. In case you do not bring me back my wife at once, I will now reduce you to ashes.” Hearing these foul words of Brihaspati, Chandra Deva the king of the Dvijas, quickly came out of the house and said smiling “O Brahmin! Why are you spending your stock of words for nothing? That all-auspicious lady, of a blue colour and looking askance, is not fit for you; therefore take another comparatively uglier woman for your use. Exceedingly youthful and lovely woman like her is not fit for a beggar's house. O stupid one! I see, you don't know anything about the Kama S'astra (the book that dwells on amorous passion); those wise men who are skilled in this S'astra assign for the women, their lovers equivalent to their beauty in matters of amorous dealings. So, O stupid man! go away wherever you like. I won't give you back your wife. Do whatever lies in your power. I won't return your wife. When you have become passionate, your curse won't affect me in any way. This I say finally unto you “O Guru! I will not give you back your wife; do what you wish.” Thus spoken by Chandra, Brihaspati became vary anxious and angry; he then went away quickly to the Indra's house.

Seeing Guru Deva morose and sorry, the very liberal minded Indra Deva worshipped him duly with padya, arghya, and Achamaniya and asked “O highly fortunate one! Why do you look so anxious? O great Muni! Why are you grievous and sorry? You are my Guru; is it that you are insulted by any one in my kingdom; say freely. All the Regents of the several quarters (the Lokapalas) and all the Deva armies are under your command. Brahma, Visnu, and Mahes'var and other Devas are ready to lend you every assistance, no doubt. So say what is the cause of your anxiety?” Hearing these words of Indra, Brihaspati said “Chandra has stolen my beautiful-eyed wife. I asked for her, again and again, but that wicked soul is not returning me my wife at all. O Lord of the Devas! What am I to do now? You are my help and guide. O S'atakratu! You are the lord of the Devas; therefore I pray to you with a very grievous heart, help me in this

matter.” Hearing this, Indra said “O knower of Dharma! Do not be sorry. O Suvrata! I am your servant. O highly intelligent one! Surely I will bring you back your wife. I will send a messenger and even then if Chandra, mad with pride, do not return your wife, I will wage war with him and fight against him, with all our Deva armies.” Thus consoling Brihaspati, Indra sent a very clever man, who was a good speaker and wonderful in his capabilities, to Chandra. The clever and wise messenger went to the Chandra Loka (the region of the Moon) and spoke to Chandra, the husband of Rohini, thus “O Mahabhaga! Indra has sent me to you to communicate his message to you. So O intelligent one! I will tell you what he has ordered me; hear.” He said “O highly fortunate one! You know well Dharma and Niti S'astra (the science of morals); the more so, because the virtuous Maharsi Atri is your father. Therefore, O Suvrata! You ought not to commit such blameable act. See, all beings should protect their own wives always without remaining idle to the best of their powers; therefore, no doubt, quarrels would ensue necessarily on that point. O Sudhanidhi! as far as this point of protecting one's wife is concerned, your Guru Deva ought also to do his best. You ought to consider all persons like your own self.

O Sudhakara! You have got twenty-eight exceedingly beautiful wives, who are the daughters of Daksa; why then do you desire to enjoy the wife of your Guru? The beautiful Apsaras (celestial nymphs) Menaka and others are always residing in the Heavens; you can enjoy them to your heart's content; leave off the wife of your Guru. In case any powerful man commits an unworthy act out of

egoism, the illiterate ones would follow them; so the Dharma will decline. Therefore, O highly lucky one! Do such as does not lead, for nothing, quarrels amongst the gods and leave your Guru's wife, even beautiful.” Hearing these words from the messenger, the Moon (Chandra Deva) became somewhat angry and, making gestures, replied to the messenger, as if to Indra, thus

O mighty armed one! As you yourself are the lord of the Devas and the knower of Dharma, so your priest, too, has become like you; the

head of both of you are the same. You will find many that can show their learning and give advice to others, but you will find always very rare such persons as will act themselves to their own advices when occasion arises and wants them to fulfil their own words. O Lord of the Devas! All the persons take the opinion of the S'astras framed by Brihaspati then why the quarrel would ensue with me and the Devas when I an enjoying, according to his dictates, a woman who is herself willing? See also, that the rule in this world is might is right; all things go to the powerful man who can take by force; nothing falls to the lot of the weak; moreover this woman is mine and that woman is of another, this false notion comes to those whose brains are weak. When Tara, is so much attached to me and is not at all attached to Brihaspati, the above rule applicable to me all the more; how then can I quit the lady so much attached to me, according to the laws of Dharma and the morals? You can see also, that happiness reigns in that family where the wife is according to the will of the husband; how, then, can the household happiness exist when the lady of the house is always dissatisfied? Therefore the household happiness of the Guru is impossible as Tara is dissatified with Brihaspati since he enjoyed the wife of his younger brother Samvarta. Then the result comes to this, O thousand eyed one! How have you come to be thousand eyed! However that may be, you are the lord of the Devas; you can do whatever you like. O messenger! go and tell your lord of the Devas all that I have spoken; I will not return by any means that beautiful Tara.

When Chandra spoke thus, the messenger went back to Indra and communicated to him all that Chandra Deva had spoken. Hearing this, Indra became angry and ordered all the Deva forces to be ready at once. Hearing this news of war, S'ukracharya, out of enmity to Brihaspati, went to Chandra and spoke thus “O highly intelligent one! never return Tara; in case if war ensues between you and Indra, I will help you by my Mantra-S'akti.” On the other hand, Bhagavan S'ankara, hearing of the vicious act of Chandra's, taking his Guru's wife, and knowing that S'ukracharya was the enemy of Brihaspati, came to the assistance of the Devas. The great war.

then, ensued between the Devas like the terrific war of Tarakasura; it continued for many years. Then the grandfather Brahma, seeing the great havoc in the lives of the Devas and Asuras, came there on his vahan Hamsa, to secure peace and talked to Chandra “Quit the Guru's wife; if not, I will call Visnu and destroy all of you party.” He also desisted the son of Bhrigu, S'ukracharya, saying “O highly intelligent one! why has this wicked idea possessed your mind? Is it due to the bad association?” Then S'ukracharya also told Chandra, the lord of the medicinal plants, not to wage war and said “Better quit you now the Guru's wife. Your father Maharsi Atri has sent me to you for this purpose.” Chandra, then, hearing the strange words of S'ukracharya, returned to Brihaspati his wife Tara, though she was not satisfied with him and became herself pregnant.

Brihaspati returned with joy to his house, accompanied by his wife; the Devas and Danavas went away to their respective places. Brahma went to Brahmaloka and S'ankara went to Kailas'a.

Brihaspati began to pass his time happily with his beautiful wife; Some days went away when the wife of Brihaspati, Tara, gave birth to an all-auspicious son, having all the qualities of Chandra, on an auspicious day and under the influence of an auspicious star; seeing this new-born child, Brihaspati

gladly performed the natal ceremonies of the child. Hearing that a son is born to him, Chandra sent a messenger to Brihaspati saying that “That the child is not his; but it is born out of the semen of mine; why, then, have you performed the natal ceremonies out of your own will?” Hearing these words of Chandra's messenger, Brihaspati said “No, this child is mine, no doubt, as he resembles quite like me.” When Brihaspati said this, war again ensued. The Devas and Danavas met each other again in battle field; and councils of war were held. Then, for the preservation of peace, Prajapati Brahma went there; and before all desisted the Devas; and Danavas, mad for war, and ready to fight against each other. Brahma, then, asked Tara “O auspicious one! say truly whose child is this? O beautiful one! if you say truly, then this war resulting in the loss of so many lives, will cease.” The

handsome Tara, looking askance, lowered her head with shame and gently spoke to Brahma “This is the Chandra's child” and went inside. Chandra Deva, then, became very glad and took the child, put down its name as Budha and carried it, to his own house. Bhagavan Brahma, Indra and the other Devas went back to their respective places. All the spectators went also to their own places whence they came. O Munis! I have now described the birth of Budha, as the son of Chandra and in the womb of Brihaspati's wife, as I heard it from the mouth of Vyasa Deva, the son of Satyavati.

Thus ends the eleventh chapter of the 1st Skandha on the birth of Budha in the Mahapurana S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyas.

Sanskrit source · English chapter witness

First Skandha · Chapter 12

On The Birth Of Pururava

Chapter 12 of 318 · 53 detected Sanskrit verse markers

Sanskrit

सूत उवाच
ततः पुरूरवा जज्ञे इलायां कथयामि वः ।
बुधपुत्रोऽतिधर्मात्मा यज्ञकृद्दानतत्परः ॥ १ ॥
सुद्युम्नो नाम भूपालः सत्यवादी जितेन्द्रियः ।
सैन्धवं हयमारुह्य चचार मृगयां वने ॥ २ ॥
युतः कतिपयामात्यैर्दर्शितश्चारुकुण्डलः ।
धनुराजगवं बद्ध्वा बाणसङ्घं तथाद्भुतम् ॥ ३ ॥
स भ्रमंस्तद्वनोद्देशे हन्यमानो रुरून्मृगान् ।
शशांश्च सूकरांश्चैव खड्गांश्च गवयांस्तथा ॥ ४ ॥
शरभान्महिषांश्चैव साम्भरान्वनकुक्कुटान् ।
निघ्नन्मेध्यान् पशून् राजा कुमारवनमाविशत् ॥ ५ ॥
मेरोरधस्तले दिव्यं मन्दारद्रुमराजितम् ।
अशोकलतिकाकीर्णं बकुलैरधिवासितम् ॥ ६ ॥
सालैस्तालैस्तमालैश्च चम्पकैः पनसैस्तथा ।

आम्रैर्नीपैर्मधूकैश्च माधवीमण्डपावृतम् ॥ ७ ॥
दाडिमैर्नारिकेलैश्च कदलीखण्डमण्डितम् ।
यूथिकामालतीकुन्दपुष्पवल्लीसमावृतम् ॥ ८ ॥
हंसकारण्डवाकीर्णं कीचकध्वनिनादितम् ।
भ्रमरालिरुतारामं वनं सर्वसुखावहम् ॥ ९ ॥
दृष्ट्वा प्रमुदितो राजा सुद्युम्नः सेवकैर्वृतः ।
वृक्षान्सुपुष्पितान्वीक्ष्य कोकिलारावमण्डितान् ॥ १० ॥
प्रविष्टस्तत्र राजर्षिः स्त्रीत्वमाप क्षणात्ततः ।
अश्वोऽपि वडवा जातश्चिन्ताविष्टः स भूपतिः ॥ ११ ॥
किमेतदिति चिन्तार्तश्चिन्त्यमानः पुनः पुनः ।
दुःखं बहुतरं प्राप्तः सुद्युम्नो लज्जयान्वितः ॥ १२ ॥
किं करोमि कथं यामि गृहं स्त्रीभावसंयुतः ।
कथं राज्यं करिष्यामि केन वा वञ्चितो ह्यहम् ॥ १३ ॥
ऋषय ऊचुः

सूताश्चर्यमिदं प्रोक्तं त्वया यल्लोमहर्षण ।
सुद्युम्नः स्त्रीत्वमापन्नो भूपतिर्देवसन्निभः ॥ १४ ॥

किं तत्कारणमाचक्ष्व वने तत्र मनोहरे। किं कृतं तेन राज्ञा च विस्तरं वद सुव्रत ॥ १५ ॥
सूत उवाच
एकदा गिरिशं द्रष्टुमृषयः सनकादयः।
दिशो वितिमिराभासाः कुर्वन्तः समुपागमन् ॥ १६ ॥
तस्मिंश्च समये तत्र शङ्करः प्रमदायुतः।
क्रीडासक्तो महादेवो विवस्त्रा कामिनी शिवा ॥ १७ ॥
उत्सङ्गे संस्थिता भर्तू रममाणा मनोरमा।
तान्विलोक्याम्बिका देवी विवस्त्रा व्रीडिता भृशम् ॥ १८ ॥
भर्तुरङ्कात्समुत्थाय वस्त्रमादाय पर्यधात्।
लज्जाविष्टा स्थिता तत्र वेपमानातिमानिनी ॥ १९ ॥
ऋषयोऽपि तयोर्वीक्ष्य प्रसङ्गं रममाणयोः।
परिवृत्य ययुस्तूर्णं नरनारायणाश्रमम् ॥ २० ॥

ह्रीयुतां कामिनीं वीक्ष्य प्रोवाच भगवान्हरः।
कथं लज्जातुरासि त्वं सुखं ते प्रकरोम्यहम् ॥ २१ ॥
अद्यप्रभृति यो मोहात्पुमान्कोऽपि वरानने।
वनं च प्रविशेदेतत्स वै योषिद्भविष्यति ॥ २२ ॥
इति शप्तं वनं तेन ये जानन्ति जनाः क्वचित्।
वर्जयन्तीह ते कामं वनं दोषसमृद्धिमत् ॥ २३ ॥
सुद्युम्नस्तु तदज्ञानात्प्रविष्टः सचिवैः सह।
तथैव स्त्रीत्वमापन्नस्तैः सहेति न संशयः ॥ २४ ॥
चिन्ताविष्टः स राजर्षिर्न जगाम गृहं ह्रिया।
विचचार बहिस्तस्माद्वनदेशादितस्ततः ॥ २५ ॥
इलेति नाम सम्प्राप्तं स्त्रीत्वे तेन महात्मना।
विचरंस्तत्र सम्प्राप्तो बुधः सोमसुतो युवा ॥ २६ ॥
स्त्रीभिः परिवृतां तां तु दृष्ट्वा कान्तां मनोरमाम्।
हावभावकलायुक्तां चकमे भगवाम्बुधः ॥ २७ ॥

सापि तं चकमे कान्तं बुधं सोमसुतं पतिम्।
संयोगस्तत्र सञ्जातस्तयोः प्रेम्णा परस्परम् ॥ २८ ॥
स तस्यां जनयामास पुरूरवसमात्मजम्।
इलायां सोमपुत्रस्तु चक्रवर्तिनमुत्तमम् ॥ २९ ॥
सा प्रासूत सुतं बाला चिन्ताविष्टा वने स्थिता।
सस्मार स्वकुलाचार्यं वसिष्ठं मुनिसत्तमम् ॥ ३० ॥
स तदास्य दशां दृष्ट्वा सुद्युम्नस्य कृपान्वितः।
अतोषयन्महादेवं शङ्करं लोकशङ्करम् ॥ ३१ ॥
तस्मै स भगवांस्तुष्टः प्रददौ वाञ्छितं वरम्।
वसिष्ठः प्रार्थयामास पुंस्त्वं राज्ञः प्रियस्य च ॥ ३२ ॥
शङ्करस्तु निजां वाचमृतां कुर्वन्नुवाच ह।

मासं पुमांस्तु भविता मासं स्त्री भूपतिः किल ॥ ३३ ॥
इत्थं प्राप्य वरं राजा जगाम स्वगृहं पुनः ।
चक्रे राज्यं स धर्मात्मा वसिष्ठस्याप्यनुग्रहात् ॥ ३४ ॥

स्त्रीत्वे तिष्ठति हर्म्येषु पुंस्त्वे राज्यं प्रशास्ति च ।
प्रजास्तस्मिन्समुद्विग्ना नाभ्यनन्दन्महीपतिम् ॥ ३५ ॥
काले तु यौवनं प्राप्तः पुत्रः पुरूरवास्तदा ।
प्रतिष्ठां नृपतिस्तस्मै दत्त्वा राज्यं वनं ययौ ॥ ३६ ॥
गत्वा तस्मिन्वने रम्ये नानाद्रुमसमाकुले ।
नारदान्मन्त्रमासाद्य नवाक्षरमनुत्तमम् ॥ ३७ ॥
जजाप मन्त्रमत्यर्थं प्रेमपूरितमानसः ।
परितुष्टा तदा देवी सगुणा तारिणी शिवा ॥ ३८ ॥
सिंहारूढा स्थिता चाग्रे दिव्यरूपा मनोरमा ।
वारुणीपानसम्मत्ता मदाघूर्णितलोचना ॥ ३९ ॥
दृष्ट्वा तां दिव्यरूपां च प्रेमाकुलितलोचनः ।
प्रणम्य शिरसा प्रीत्या तुष्टाव जगदम्बिकाम् ॥ ४० ॥
इलोवाच
दिव्यं च ते भगवति प्रथितं स्वरूपं

दृष्टं मया सकललोकहितानुरूपम् ।
वन्दे त्वदंघ्रिकमलं सुरसङ्घसेव्यं
कामप्रदं जननि चापि विमुक्तिदं च ॥ ४१ ॥
को वेत्ति तेऽम्ब भुवि मर्त्यतनुर्निकामं
मुह्यन्ति यत्र मुनयश्च सुराश्च सर्वे ।
ऐश्वर्यमेतदखिलं कृपणे दयां च
दृष्ट्वैव देवि सकलं किल विस्मयो मे ॥ ४२ ॥
शम्भुर्हरिः कमलजो मघवा रविश्च
वित्तेशवह्निवरुणाः पवनश्च सोमः ।
जानन्ति नैव वसवोऽपि हि ते प्रभावं
बुध्येत्कथं तव गुणानगुणो मनुष्यः ॥ ४३ ॥
जानाति विष्णुरमितद्युतिरम्ब साक्षा-
त्वां सात्त्विकीमुदधिजां सकलार्थदां च ।
को राजसीं हर उमां किल तामसीं त्वां

वेदाम्बिके न तु पुनः खलु निर्गुणां त्वाम् ॥ ४४ ॥
क्वाहं सुमन्दमतिरप्रतिमप्रभावः
क्वायं तवातिनिपुणो मयि सुप्रसादः ।
जाने भवानि चरितं करुणासमेतं
यत्सेवकांश्च दयसे त्वयि भावयुक्तान् ॥ ४५ ॥
वृत्तस्त्वया हरिरसौ वनजेशयापि

नैवाचरत्यपि मुदं मधुसूदनश्च ।
पादौ तवादिपुरुषः किल पावकेन
कृत्वा करोति च करेण शुभौ पवित्रौ ॥ ४६ ॥
वाञ्छत्यहो हरिरशोक इवातिकामं
पादाहतिं प्रमुदितः पुरुषः पुराणः ।
तां त्वं करोषि रुषिता प्रणतं च पादे
दृष्ट्वा पतिं सकलदेवनुतं स्मरार्तम् ॥ ४७ ॥
वक्षःस्थले वससि देवि सदैव तस्य

पर्यङ्कवत्सुचरिते विपुलेऽतिशान्ते ।
सौदामिनीव सुघने सुविभूषिते च
किं ते न वाहनमसौ जगदीश्वरोऽपि ॥ ४८ ॥
त्वं चेज्जहासि मधुसूदनमम्ब कोपा-
न्नैवार्चितोऽपि स भवेत्किल शक्तिहीनः ।
प्रत्यक्षमेव पुरुषं स्वजनास्त्वजन्ति
शान्तं श्रियोज्झितमतीव गुणैर्वियुक्तम् ॥ ४९ ॥
ब्रह्मादयः सुरगणा न तु किं युवत्यो
ये त्वत्पदाम्बुजमहर्निशमाश्रयन्ति ।
मन्ये त्वयैव विहिताः खलु ते पुमांसः
किं वर्णयामि तव शक्तिमनन्तवीर्ये ॥ ५० ॥
त्वं नापुमान्न च पुमानिति मे विकल्पो
याकासि देवि सगुणा ननु निर्गुणा वा ।
तां त्वां नमामि सततं किल भावयुक्तो

वाञ्छामि भक्तिमचलां त्वयि मातरं तु ॥ ५१ ॥
सूत उवाच
इति स्तुत्वा महीपालो जगाम शरणं तदा ।
परितुष्टा ददौ देवी तत्र सायुज्यमात्मनि ॥ ५२ ॥
सुद्युम्नस्तु ततः प्राप पदं परमकं स्थिरम् ।
तस्या देव्याः प्रसादेन मुनीनामपि दुर्लभम् ॥ ५३ ॥

Roman transliteration

sūta uvāca
tataḥ purūravā jajñe ilāyāṃ kathayāmi vaḥ |
budhaputro'tidharmātmā yajñakṛddānatatparaḥ || 1 ||
sudyumno nāma bhūpālaḥ satyavādī jitendriyaḥ |
saindhavaṃ hayamāruhya cacāra mṛgayāṃ vane || 2 ||
yutaḥ katipayāmātyairdarśitaścārukuṇḍalaḥ |
dhanurājagavaṃ baddhvā bāṇasaṅghaṃ tathād□bhutam || 3 ||
sa bhramaṃstadvanoddeśe hanyamāno rurūnmṛgān |
śaśāṃśca sūkarāṃścaiva khaḍgāṃśca gavayāṃstathā || 4 ||

śarabhānmahiṣāṃścaiva sāmbharānvanakukkuṭān |
nighnanmedhyān paśūn rājā kumāravanamāviśat || 5 ||
meroradhastale divyaṃ mandāradrumarājitam |
aśokalatikākīrṇaṃ bakulairadhivāsitam || 6 ||
sālaistālaistamālaiśca campakaiḥ panasaistathā |

āmrairnīpairmadhūkaiśca mādhavīmaṇḍapāvṛtam || 7 ||
dāḍimairnārikelaiśca kadalīkhaṇḍamaṇḍitam |
yūthikāmālatīkundapuṣpavallīsamāvṛtam || 8 ||
haṃsakāraṇḍavākīrṇaṃ kīcakadhvanināditam |
bhramarālirutārāmaṃ vanaṃ sarvasukhāvaham || 9 ||
dṛṣṭvā pramudito rājā sudyumnaḥ sevakairvṛtaḥ |
vṛkṣānsupuṣpitānvīkṣya kokilārāvamaṇḍitān || 10 ||
praviṣṭastatra rājarṣiḥ strītvamāpa kṣaṇāttataḥ |
aśvo'pi vaḍavā jātaścintāviṣṭaḥ sa bhūpatiḥ || 11 ||
kimetaditi cintārtaścintyamānaḥ punaḥ punaḥ |
duḥkhaṃ bahutaraṃ prāptaḥ sudyumno lajjayānvitaḥ || 12 ||
kiṃ karomi kathaṃ yāmi gṛhaṃ strībhāvasaṃyutaḥ |
kathaṃ rājyaṃ kariṣyāmi kena vā vañcito hyaham || 13 ||
ṛṣaya ūcuḥ

sūtāścaryamidaṃ proktaṃ tvayā yallomaharṣaṇa |
sudyumnaḥ strītvamāpanno bhūpatirdevasannibhaḥ || 14 ||
kiṃ tatkāraṇamācakṣva vane tatra manohare | kiṃ kṛtaṃ tena rājñā ca vistaraṃ vada suvrata || 15 ||
sūta uvāca
ekadā giriśaṃ draṣṭumṛṣayaḥ sanakādayaḥ |
diśo vitimirābhāsāḥ kurvantaḥ samupāgaman || 16 ||
tasmiṃśca samaye tatra śaṅkaraḥ pramadāyutaḥ |
krīḍāsakto mahādevo vivastrā kāminī śivā || 17 ||
utsaṅge saṃsthitā bhartū ramamāṇā manoramā |
tānvilokyāmbikā devī vivastrā vrīḍitā bhṛśam || 18 ||
bharturaṅkātsamutthāya vastramādāya paryadhāt |
lajjāviṣṭā sthitā tatra vepamānātimāninī || 19 ||
ṛṣayo'pi tayorvīkṣya prasaṅgaṃ ramamāṇayoḥ |
parivṛtya yayustūrṇaṃ naranārāyaṇāśramam || 20 ||

hrīyutāṃ kāminīṃ vīkṣya provāca bhagavānharaḥ |
kathaṃ lajjāturāsi tvaṃ sukhaṃ te prakaromyaham || 21 ||
adyaprabhṛti yo mohātpumānko'pi varānane |
vanaṃ ca praviśedetatsa vai yoṣid□bhaviṣyati || 22 ||
iti śaptaṃ vanaṃ tena ye jānanti janāḥ kvacit |
varjayantīha te kāmaṃ vanaṃ doṣasamṛddhimat || 23 ||
sudyumnastu tadajñānātpraviṣṭaḥ sacivaiḥ saha |
tathaiva strītvamāpannastaiḥ saheti na saṃśayaḥ || 24 ||
cintāviṣṭaḥ sa rājarṣirna jagāma gṛhaṃ hriyā |
vicacāra bahistasmādvanadeśāditastataḥ || 25 ||
ileti nāma samprāptaṃ strītve tena mahātmanā |
vicaraṃstatra samprāpto budhaḥ somasuto yuvā || 26 ||
strībhiḥ parivṛtāṃ tāṃ tu dṛṣṭvā kāntāṃ manoramām |
hāvabhāvakalāyuktāṃ cakame bhagavāmbudhaḥ || 27 ||

sāpi taṃ cakame kāntaṃ budhaṃ somasutaṃ patim |
saṃyogastatra sañjātastayoḥ premṇā parasparam || 28 ||
sa tasyāṃ janayāmāsa purūravasamātmajam |
ilāyāṃ somaputrastu cakravartinamuttamam || 29 ||
sā prāsūta sutaṃ bālā cintāviṣṭā vane sthitā |
sasmāra svakulācāryaṃ vasiṣṭhaṃ munisattamam || 30 ||
sa tadāsya daśāṃ dṛṣṭvā sudyumnasya kṛpānvitaḥ |
atoṣayanmahādevaṃ śaṅkaraṃ lokaśaṅkaram || 31 ||
tasmai sa bhagavāṃstuṣṭaḥ pradadau vāñchitaṃ varam |
vasiṣṭhaḥ prārthayāmāsa puṃstvaṃ rājñaḥ priyasya ca || 32 ||
śaṅkarastu nijāṃ vācamṛtāṃ kurvannuvāca ha |
māsaṃ pumāṃstu bhavitā māsaṃ strī bhūpatiḥ kila || 33 ||
itthaṃ prāpya varaṃ rājā jagāma svagṛhaṃ punaḥ |
cakre rājyaṃ sa dharmātmā vasiṣṭhasyāpyanugrahāt || 34 ||

strītve tiṣṭhati harmyeṣu puṃstve rājyaṃ praśāsti ca |
prajāstasminsamudvignā nābhyanandanmahīpatim || 35 ||
kāle tu yauvanaṃ prāptaḥ putraḥ purūravāstadā |
pratiṣṭhāṃ nṛpatistasmai dattvā rājyaṃ vanaṃ yayau || 36 ||
gatvā tasminvane ramye nānādrumasamākule |
nāradānmantramāsādya navākṣaramanuttamam || 37 ||
jajāpa mantramatyarthaṃ premapūritamānasaḥ |
parituṣṭā tadā devī saguṇā tāriṇī śivā || 38 ||
siṃhārūḍhā sthitā cāgre divyarūpā manoramā |
vāruṇīpānasammattā madāghūrṇitalocanā || 39 ||
dṛṣṭvā tāṃ divyarūpāṃ ca premākulitalocanaḥ |
praṇamya śirasā prītyā tuṣṭāva jagadambikām || 40 ||
ilovāca
divyaṃ ca te bhagavati prathitaṃ svarūpaṃ

dṛṣṭaṃ mayā sakalalokahitānurūpam |
vande tvadaṃghrikamalaṃ surasaṅghasevyaṃ
kāmapradaṃ janani cāpi vimuktidaṃ ca || 41 ||
ko vetti te'mba bhuvi martyatanurnikāmaṃ
muhyanti yatra munayaśca surāśca sarve |
aiśvaryametadakhilaṃ kṛpaṇe dayāṃ ca
dṛṣṭvaiva devi sakalaṃ kila vismayo me || 42 ||
śambhurhariḥ kamalajo maghavā raviśca
vitteśavahnivaruṇāḥ pavanaśca somaḥ |
jānanti naiva vasavo'pi hi te prabhāvaṃ
budhyetkathaṃ tava guṇānaguṇo manuṣyaḥ || 43 ||
jānāti viṣṇuramitadyutiramba sākṣā-
ttvāṃ sāttvikīmudadhijāṃ sakalārthadāṃ ca |
ko rājasīṃ hara umāṃ kila tāmasīṃ tvāṃ

vedāmbike na tu punaḥ khalu nirguṇāṃ tvām || 44 ||
kvāhaṃ sumandamatirapratimaprabhāvaḥ
kvāyaṃ tavātinipuṇo mayi suprasādaḥ |
jāne bhavāni caritaṃ karuṇāsametaṃ
yatsevakāṃśca dayase tvayi bhāvayuktān || 45 ||
vṛttastvayā harirasau vanajeśayāpi
naivācaratyapi mudaṃ madhusūdanaśca |
pādau tavādipuruṣaḥ kila pāvakena

kṛtvā karoti ca kareṇa śubhau pavitrau || 46 ||
vāñchatyaho hariraśoka ivātikāmaṃ
pādāhatiṃ pramuditaḥ puruṣaḥ purāṇaḥ |
tāṃ tvaṃ karoṣi ruṣitā praṇataṃ ca pāde
dṛṣṭvā patiṃ sakaladevanutaṃ smarārtam || 47 ||
vakṣaḥsthale vasasi devi sadaiva tasya

paryaṅkavatsucarite vipule'tiśānte |
saudāminīva sughane suvibhūṣite ca
kiṃ te na vāhanamasau jagadīśvaro'pi || 48 ||
tvaṃ cejjahāsi madhusūdanamamba kopā-
nnaivārcito'pi sa bhavetkila śaktihīnaḥ |
pratyakṣameva puruṣaṃ svajanāstvajanti
śāntaṃ śriyojjhitamatīva guṇairviyuktam || 49 ||
brahmādayaḥ suragaṇā na tu kiṃ yuvatyo
ye tvatpadāmbujamaharniśamāśrayanti |
manye tvayaiva vihitāḥ khalu te pumāṃsaḥ
kiṃ varṇayāmi tava śaktimanantavīrye || 50 ||
tvaṃ nāpumānna ca pumāniti me vikalpo
yākāsi devi saguṇā nanu nirguṇā vā |
tāṃ tvāṃ namāmi satataṃ kila bhāvayukto

vāñchāmi bhaktimacalāṃ tvayi mātaraṃ tu || 51 ||
sūta uvāca
iti stutvā mahīpālo jagāma śaraṇaṃ tadā |
parituṣṭā dadau devī tatra sāyujyamātmani || 52 ||
sudyumnastu tataḥ prāpa padaṃ paramakaṃ sthiram |
tasyā devyāḥ prasādena munīnāmapi durlabham || 53 ||

English translation

1-53. Suta said O Maharsis! The son of the above mentioned Budha is the greatly religious Pururava, of a very charitable disposition, and always ready to perform sacrificial acts; he was born of a kshattriya woman named lla; and I will now describe how this Pururava was born of lla and Budha, kindly listen.

In days of yore there was a king named Sudyumna, very truthful and highly capable in keeping his senses under control. Once on a time, wearing beautiful ear-rings, with extraordinary bow named Ajagab and holding the arrow-case full of arrows on his back, he went out on hunt to a forest, riding on a horse, born of the country Sindhu, surrounded by a few of his ministers. Going about in the regions of forest, the king got for his shikar, buck, hare, boar, rhinoceros, bison, buffalo, young elephant, Srimar deer, wild fowl and various other animals fit for sacrificial purposes; thus he went on deep into the interior of the forest. This divine forest was adorned with rows of Mandara trees and situated at the bottom of the mount Sumeru. Various trees and flowers were spreading the beauty of the forest all around; at places were Asoka creepers, Vakula, Sal, Tal, Tamal, Champak, Panasa, mangoe, Nip, Madhuka, pomegranate, cocoanut, Yuthika, plantain, kunda creeper, and various other trees and flowers; at some other places the bowers formed of Madhavi creepers enhanced the beauty and shed the lustre all around. There were tanks and reservoirs of water in the forest filled with swans, karandavas, and other aquatic birds. The bamboo trees on their banks becoming filled with air were emitting sweet musical sounds; and at many places of that all blissgiving forest, there were

bees humming sweetly and delighting the minds of people there. Now the Rajarsi Pradyumna became highly gladdened in his heart to see this interior of the forest, resonated with the cooing of the cuckoos and beautified by various lovely flowers; and no sooner he entered there than he was turned into a female and his horse, also, turned into a

mare; the king, then, became seriously anxious. He began to think over and over again "What is this? How has this come to pass?" and became very ashamed and sorry and pondered over thus:--"What am I to do now? How can I in this woman condition go back to my house and how shall I govern my kingdom? Alas! Who has deceived me thus!" Hearing these astounding words of Suta, the Risis said "O Suta! You have mentioned that the king Sudyumna equal to god has been turned into a woman; this is very strange indeed!

Therefore, O Suvrata! What is the reason of his being turned into a mare? Kindly describe fully what that beautiful king did in the forest?"

Suta, said Once on a time, Sanaka and other Risis went to this forest to pay a visit to S'ankara, illuminating the ten quarters by their holy aura. But then Bhagavan S'ankara was in amorous dealings with S'ankari. The beautiful Devi Ambika was then naked and sitting on the lap of S'ankara and therefore became very much ashamed at their sight; She got up hurriedly, and putting on her cloth, remained there shuddering, with great shame and sensitiveness. The Risis, also, seeing them engaged in amorous dealings, went away quickly to the hermitage of Nara Narayana.

Then Bhagavan S'ankara, seeing S'ankari too much sensitive, said - "Why are you so much bashful and shy? I am doing just now what will give you pleasure. O Beautiful one! Whoever male will enter from to-day and hereafter, within the precincts of this forest, will be instantly converted into a woman." O Munis! Though the forest gave all delights to all, yet, having this defect, all the persons that know of this curse, carefully avoid the forest. No sooner did the King Sudyumna enter into the forest, out of ignorance, than he, as well as his attendants, were instantly turned into women; there could be no doubt in this. The king became overpowered with great care and anxiety and did not go back, out of shame, to his palace; but he began to wander to and fro on the outer skirts of that forest. He became known afterwards as the woman lla. Now, once on an occasion, Budh, while he was wandering at his will, came up there and seeing the beautiful lla with gestures and pastures and

surrounded by women, became passionately attached towards her; and lla, too, seeing the beautiful Budh, the son of Chandra deva, became desirous to have him as her husband. They became so very much tied in love towards each other, that intercourse took place there. Thus Bhagavan Budh generated, in the womb of lla, Pururava; and lla gave birth, in due time, the son Pururava in that forest. She then, with an anxious heart, recollected, while in the forest, her (rather his), family priest Vasistha Deva. Now then Vasistha Deva, seeing the distressed condition of the king Sudyumna became affected with pity and pleased Mahadeva, S'ankara, the most auspicious Deva of all, by hymns and praises. When Bhagavan S'ankara wanted to grant him the boon that he desired, Vasistha Deva wanted that the king would be turned again into man as before. At this Bhagavan S'ankara said, in recognition of His promise, that the king Sudyumna would be alternately one month a man and the second month a woman and so on. Thus, by the favour of Vasistha Deva, the king Sudyumna got this boon and returned to his kingdom and began to govern it. When he used to be turned into a woman, he used to remain in the interior, and when he used to become a man, he governed his kingdom. At this the subjects became very anxious and did not welcome the king as they used to do before. Some days passed away in this way when the prince Pururava grew up into manhood. Then the king Sudyumna gave over to him the kingdom and made him the king of the new capital named Pratisthan; and started out to an hermitage to perform tapasya. He went to a beautiful forest,

variegated with all sorts of trees, and got from the Devarsi Narada the excellent mantra of the Bhagavati Devi, consisting of nine letters. He began to repeat it incessantly, with an heart filled with love. Thus some days passed away when the all- auspicious Devi Bhagavati, the Saviour of the whole Universe, became pleased with the king and appeared before the king, assuming the divine beautiful form, composed of attributes, intoxicated with the drink, and with eyes rolling with pride, and riding on vahana, the lion. Seeing this divine form of the Mother of the Universe, the king lla (in this form) bowed down before Her with eyes filled with love and gladly praised Her with hymns thus “O

Bhagavati! What a fortunate being I am! That I have seen today the extraordinary world renowned benignant form of Thine granting grace and benefit to all the Lokas, I, therefore, bow down to Thy lotus-feet, granting desires and liberation, and served by the whole host of the Devas. O Mother! What mortal is there on this earth, who can fully comprehend Thy glories when all the Devas and Munis get bewildered in trying to know of them.

O Devi! I am thoroughly astonished to see Thy glories and Thy compassion towards the distressed and poor and helpless people. How can a human being, who is devoid of attributes comprehend Thy attributes when Brahma, Visnu, MahesVara, Indra, Chandra (moon), Havana (wind), Surya, Kuvera, and the eight Vasus know not Thy powers. O Mother! Bhagavan Visnu, of unrivalled brilliancy, knows Thee as a part of Thine only, as Kamala of Sattva Gunas and giving one all one's desires; Bhagavan Brahma knows Thy part only as the form made of Rajo guna and Bhagavan S’ankara knows Thee as Lima only made of Tamo Guna; but, O Mother! none of them knows Thy turiya form, transcending all the Gunas.

O Mother! where is my humble self, that is of very dull intellect and powerless, and where is Thy extremely propitious serenity and graciousness! Indeed such a gracious favour on me is certainly beyond expectation. Therefore, O Bhavani! I have come to realise, in particular, that Thy heart is full of unbounded mercy; for Thou dost certainly feel compassion for these Bhaktas that are full of Bhakti towards Thee. O Mother! what more shall I say than this, that Bhagavan Madhusudan Visnu, though married to Kamala, born from only a part of Thine, considers Himself unfit of Her and is therefore not happy; then the fact that He, the Adi Purusa gets his feet shampooed by Kamala merely corroborates the fact that He wants His feet to become pure and all auspicious to the world by the holy touch of Kamala's hands. O Mother! It seems to me that the ancient Purusa Bhagavan Visnu wants gladly to be kicked by Thee like As'oka tree, for his own improvement and pleasure; and therefore it is that Thou dost want, as if Thou hast become angry to kick (beat

with one's legs) Thy husband, stricken by Smara (cupid, love) and worshipped by all the Devas, who lies prostrate below Thy feet.

O Devi; when Thou always residest on the calm broad chest, as if on a great cot, adorned beautifully of Bhagavan Visnu, as lightning in deep dense blue clouds, then it is without doubt that He, becoming the Lord of the Universe, has surely become Thy vahan (vehicle) (on account of carrying Thee on His breast), O Mother! If Thou forsakest Madhusudana, out of wrath. He becomes at once powerless and is not worshipped by any body; for it is seen everywhere that persons, though calm and serene, if devoid of S’ri (wealth and power) are forsaken by their relatives as reduced to a state having no qualities. O Mother! I am not to be ignored by Thee, on account of my being a woman, for was it not the fact, that Brahma and the other Devas who always take shelter of Thy lotus feet, had not all to assume once youthful feminine forms, while in Manidvipa, and I know this surely that Thou again didst make them of male forms. Therefore, O Thou of unbounded power! What shall I describe about Thy power?

Indeed, there is great doubt in my mind whether Thou art masculine or feminine? O Devi! Whoever Thou mayst be, whether with attributes on transcending the attributes, whether male or female, I always bow down to Thee, with heart full of devotion towards Thee.

O Mother! I want that I may have one unflinching devotion, towards Thee in my final state."

Suta said Thus praising the Devi, the king Sudyumna, in the form of the feminine lla, took refuge of the World Mother; and the Devi, becoming greatly pleased, gave to the king, then and there, union with Her own Self. Thus the king got the highest steady place, so very rare even to the Munis, by the grace of the Prime Force, the Devi Brahmamayi.

Thus ends the Twelfth Chapter of the first Skandha on the birth of Pururava, in the Mahapuranam S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyas.

Sanskrit source · English chapter witness

First Skandha · Chapter 13

On Urvas'I And Pururava

Chapter 13 of 318 · 34 detected Sanskrit verse markers

Sanskrit

सूत उवाच
सुद्युम्ने तु दिवं याते राज्यं चक्रे पुरूरवाः ।
सगुणश्च सुरूपश्च प्रजारञ्जनतत्परः ॥ १ ॥
प्रतिष्ठाने पुरे रम्ये राज्यं सर्वनमस्कृतम् ।
चकार सर्वधर्मज्ञः प्रजारक्षणतत्परः ॥ २ ॥
मन्त्रः सुगुप्तस्तस्यासीत्परत्राभिज्ञता तथा ।
सदैवोत्साहशक्तिश्च प्रभुशक्तिस्तथोत्तमा ॥ ३ ॥
सामदानादयः सर्वे वशगास्तस्य भूपतेः ।
वर्णाश्रमान्स्वधर्मस्थान्कुर्वन् राज्यं शशास ह ॥ ४ ॥
यज्ञांश्च विविधांश्चक्रे स राजा बहुदक्षिणान् ।
दानानि च पवित्राणि ददावथ नराधिपः ॥ ५ ॥
तस्य रूपगुणौदार्यशीलद्रविणविक्रमान् ।
श्रुत्वोर्वशी वशीभूता चकमे तं नराधिपम् ॥ ६ ॥
ब्रह्मशापाभितप्ता सा मानुषं लोकमास्थिता ।

गुणिनं तं नृपं मत्वा वरयामास मानिनी ॥ ७ ॥
समयं चेदृशं कृत्वा स्थिता तत्र वराङ्गना ।
एतावुरणकौ राजन्न्यस्तौ रक्षस्व मानद ॥ ८ ॥
घृतं मे भक्षणं नित्यं नान्यत्किञ्चिन्नृपाशनम् ।
नेक्षे त्वां च महाराज नग्नमन्यत्र मैथुनात् ॥ ९ ॥
भाषाबन्धस्त्वयं राजन् यदि भग्नो भविष्यति ।
तदा त्यक्त्वा गमिष्यामि सत्यमेतद्ब्रवीम्यहम् ॥ १० ॥
अङ्गीकृतं च तद्राज्ञा कामिन्या भाषितं तु यत् ।
स्थिता भाषणबन्धेन शापानुग्रहकाम्यया ॥ ११ ॥
रेमे तदा स भूपालो लीनो वर्षगणान्बहुन् ।
धर्मकर्मादिकं त्यक्त्वा चोर्वश्या मदमोहितः ॥ १२ ॥
एकचित्तस्तु सञ्जातस्तन्मनस्को महीपतिः ।
न शशाक तया हीनः क्षणमप्यतिमोहितः ॥ १३ ॥
एवं वर्षगणान्ते तु स्वर्गस्थः पाकशासनः ।

उर्वशीं नागतां दृष्ट्वा गन्धर्वानाह देवराट् ॥ १४ ॥
उर्वशीमानयध्वं भो गन्धर्वाः सर्व एव हि ।

हत्वोरणौ गृहात्तस्य भूपतेः समये किल ॥ १५ ॥
उर्वशीरहितं स्थानं मदीयं नातिशोभते ।
येन केनाप्युपायेन तामानयत कामिनीम् ॥ १६ ॥
इत्युक्तास्तेऽथ गन्धर्वा विश्वावसुपुरोगमाः ।
ततो गत्वा महागाढे तमसि प्रत्युपस्थिते ॥ १७ ॥
जह्रुस्तावुरणौ देवा रममाणं विलोक्य तम् ।
चक्रन्दतुस्तदा तौ तु ह्रियमाणौ विहायसा ॥ १८ ॥
उर्वशी तदुपाकर्ण्य क्रन्दितं सुतयोरिव ।
कुपितोवाच राजानं समयोऽयं कृतो मया ॥ १९ ॥
नष्टाहं तव विश्वासाद्धृतौ चोरैर्ममोरणौ ।
राजन्पुत्रसमावेतौ त्वं किं शेषे स्त्रिया समः ॥ २० ॥
हतास्म्यहं कुनाथेन नपुंसा वीरमानिना ।

उरणौ मे गतौ चाद्य सदा प्राणप्रियौ मम ॥ २१ ॥
एवं विलप्यमानां तां दृष्ट्वा राजा विमोहितः ।
नग्न एव ययौ तूर्णं पृष्ठतः पृथिवीपतिः ॥ २२ ॥
विद्युत्प्रकाशिता तत्र गन्धर्वैर्नृपवेश्मनि ।
नग्नभूतस्तया दृष्टो भूपतिर्गन्तुकामया ॥ २३ ॥
त्यक्त्वोरणौ गताः सर्वे गन्धर्वाः पथि पार्थिवः ।
नग्नो जग्राह तौ श्रान्तो जगाम स्वगृहं प्रति ॥ २४ ॥
तदोर्वशीं गतां दृष्ट्वा विललापातिदुःखितः ।
नग्नं वीक्ष्य पतिं नारी गता सा वरवर्णिनी ॥ २५ ॥
क्रन्दन्स देशदेशेषु बभ्राम नृपतिः स्वयम् ।
तच्चित्तो विह्वलः शोचन्विवशः काममोहितः ॥ २६ ॥
भ्रमन्वै सकलां पृथ्वीं कुरुक्षेत्रे ददर्श ताम् ।
दृष्ट्वा संहृष्टवदनः प्राह सूक्तं नृपोत्तमः ॥ २७ ॥
अये जाये तिष्ठ तिष्ठ घोरे न त्यक्तुमर्हसि ।

मां त्वं त्वन्मनसं कान्तं वशगं चाप्यनागसम् ॥ २८ ॥
स देहोऽयं पतत्यत्र देवि दूरं हतस्त्वया ।
खादन्त्येनं वृकाः काकास्त्वया त्यक्तं वरोरु यत् ॥ २९ ॥
एवं विलपमानं तं राजानं प्राह चोर्वशी ।
दुःखितं कृपणं श्रान्तं कामार्तं विवशं भृशम् ॥ ३० ॥
उर्वश्युवाच
मूर्खोऽसि नृपशार्दूल ज्ञानं कुत्र गतं तव ।
क्वापि सख्यं न च स्त्रीणां वृकाणामिव पार्थिव ॥ ३१ ॥
न विश्वासो हि कर्तव्यः स्त्रीषु चौरेषु पार्थिवैः ।
गृहं गच्छ सुखं भुंक्ष्व मा विषादे मनः कृथाः ॥ ३२ ॥
इत्येवं बोधितो राजा न विवेदातिमोहितः ।

दुःखं च परमं प्राप्तः स्वैरिणीस्नेहयन्त्रितः ॥ ३३ ॥
सूत उवाच
इति सर्वं समाख्यातमुर्वशीचरितं महत् ।

वेदे विस्तरितं चैतत्संक्षेपात्कथितं मया ॥ ३४ ॥

Roman transliteration

sūta uvāca
sudyune tu divaṃ yāte rājyaṃ cakre purūravāḥ |
saguṇaśca surūpaśca prajārañjanatatparaḥ || 1 ||
pratiṣṭhāne pure ramye rājyaṃ sarvanamaskṛtam |
cakāra sarvadharmajñaḥ prajārakṣaṇatatparaḥ || 2 ||
mantraḥ suguptastasyāsītparatrābhijñatā tathā |
sadaivotsāhaśaktiśca prabhuśaktistathottamā || 3 ||
sāmadānādayaḥ sarve vaśagāstasya bhūpateḥ |
varṇāśramānsvadharmasthānkurvan rājyaṃ śaśāsa ha || 4 ||
yajñāṃśca vividhāṃścakre sa rājā bahudakṣiṇān |
dānāni ca pavitrāṇi dadāvatha narādhipaḥ || 5 ||
tasya rūpaguṇaudāryaśīladraviṇavikramān |
śrutvorvaśī vaśībhūtā cakame taṃ narādhipam || 6 ||
brahmaśāpābhitaptā sā mānuṣaṃ lokamāsthitā |

guṇinaṃ taṃ nṛpaṃ matvā varayāmāsa māninī || 7 ||
samayaṃ cedṛśaṃ kṛtvā sthitā tatra varāṅganā |
etāvuraṇakau rājannyastau rakṣasva mānada || 8 ||
ghṛtaṃ me bhakṣaṇaṃ nityaṃ nānyatkiñcinnṛpāśanam |
nekṣe tvāṃ ca mahārāja nagnamanyatra maithunāt || 9 ||
bhāṣābandhastvayaṃ rājan yadi bhagno bhaviṣyati |
tadā tyaktvā gamiṣyāmi satyametad□bravīmyaham || 10 ||
aṅgīkṛtaṃ ca tad□rājñā kāminyā bhāṣitaṃ tu yat |
sthitā bhāṣaṇabandhena śāpānugahakāmyayā || 11 ||
reme tadā sa bhūpālo līno varṣagaṇānbahūn |
dharmakarmādikaṃ tyaktvā corvaśyā madamohitaḥ || 12 ||
ekacittastu sañjātastanmanasko mahīpatiḥ |
na śaśāka tayā hīnaḥ kṣaṇamapyatimohitaḥ || 13 ||
evaṃ varṣagaṇānte tu svargasthaḥ pākaśāsanaḥ |

urvaśīṃ nāgatāṃ dṛṣṭvā gandharvānāha devarāṭ || 14 ||
urvaśīmānayadhvaṃ bho gandharvāḥ sarva eva hi |
hṛtvoraṇau gṛhāttasya bhūpateḥ samaye kila || 15 ||
urvaśīrahitaṃ sthānaṃ madīyaṃ nātiśobhate |
yena kenāpyupāyena tāmānayata kāminīm || 16 ||
ityuktāste'tha gandharvā viśvāvasupurogamāḥ |
tato gatvā mahāgāḍhe tamasi pratyupasthite || 17 ||
jahrustāvuraṇau devā ramamāṇaṃ vilokya tam |
cakrandatustadā tau tu hriyamāṇau vihāyasā || 18 ||
urvaśī tadupākarṇya kranditaṃ sutayoriva |
kupitovāca rājānaṃ samayo'yaṃ kṛto mayā || 19 ||
naṣṭāhaṃ tava viśvāsāddhṛtau corairmamoraṇau |

rājanputrasamāvetau tvaṃ kiṃ śeṣe striyā samaḥ || 20 ||
hatāsmyahaṃ kunāthena napuṃsā vīramāninā |

uraṇau me gatau cādya sadā prāṇapriyau mama || 21 ||
evaṃ vilapyamānāṃ tāṃ dṛṣṭvā rājā vimohitaḥ |
nagna eva yayau tūrṇaṃ pṛṣṭhataḥ pṛthivīpatiḥ || 22 ||
vidyutprakāśitā tatra gandharvairnṛpaveśmani |
nagnabhūtastayā dṛṣṭo bhūpatirgantukāmayā || 23 ||
tyaktvoraṇau gatāḥ sarve gandharvāḥ pathi pārthivaḥ |
nagno jagrāha tau śrānto jagāma svagṛhaṃ prati || 24 ||
tadorvaśīṃ gatāṃ dṛṣṭvā vilalāpātiduḥkhitaḥ |
nagnaṃ vīkṣya patiṃ nārī gatā sā varavarṇinī || 25 ||
krandansa deśadeśeṣu babhrāma nṛpatiḥ svayam |
taccitto vihvalaḥ śocanvivaśaḥ kāmamohitaḥ || 26 ||
bhramanvai sakalāṃ pṛthvīṃ kurukṣetre dadarśa tām |
dṛṣṭvā saṃhṛṣṭavadanaḥ prāha sūktaṃ nṛpottamaḥ || 27 ||
aye jāye tiṣṭha tiṣṭha ghore na tyaktumarhasi |

māṃ tvaṃ tvanmanasaṃ kāntaṃ vaśagaṃ cāpyanāgasam || 28 ||
sa deho'yaṃ patatyatra devi dūraṃ hṛtastvayā |
khādantyenaṃ vṛkāḥ kākāstvayā tyaktaṃ varoru yat || 29 ||
evaṃ vilapamānaṃ taṃ rājānaṃ prāha corvaśī |
duḥkhitaṃ kṛpaṇaṃ śrāntaṃ kāmārtaṃ vivaśaṃ bhṛśam || 30 ||
urvaśyuvāca
mūrkho'si nṛpaśārdūla jñānaṃ kutra gataṃ tava |
kvāpi sakhyaṃ na ca strīṇāṃ vṛkāṇāmiva pārthiva || 31 ||
na viśvāso hi kartavyaḥ strīṣu caureṣu pārthivaiḥ |
gṛhaṃ gaccha sukhaṃ bhuṃkṣva mā viṣāde manaḥ kṛthāḥ || 32 ||
ityevaṃ bodhito rājā na vivedātimohitaḥ |
duḥkhaṃ ca paramaṃ prāptaḥ svairiṇīsnehayantritaḥ || 33 ||
sūta uvāca
iti sarvaṃ samākhyātamurvaśīcaritaṃ mahat |

vede vistaritaṃ caitatsaṃkṣepātkathitaṃ mayā || 34 ||

English translation

1-34. Suta said O Maharsis! When the king Sudyumna had gone up to heavens, the religious king Pururava, endowed with great beauty and many qualities, and able to please the minds of his subjects began to govern his kingdom well, according to Dharma, with his heart intent on governing his people. No body knew what his counsel was, but he was very clever in knowing others' counsels. He was always highly energetic and his lordly power was great. The four methods of warfare, (1) con-ciliation, (2) giving gifts, (3) sowing dissensions and (4) war, were fully under his control. He saw that his subjects practised religion according to Varnas'ram (Colours and stages of life), and thus he began to govern his kingdom. Pururava, the lord of men, performed various sacrifices with abundance of Daksinas (sacrificial fees) and also gave away much in various charities, causing great wonder and astonishment. His extra-ordinary beauty and qualities, liberality and good nature, his unbounded wealth and prowess made the Apsara Urvas'i (celestial nymph) think of him often and she wanted him to satisfy her. Some time passed when that procud Urvas'T had to descend on this earth, due to a curse pronounced on her by a Brahmin; and she chose the king Pururava as her

husband, thinking him to be endowed with all the qualities. She then addressed the king and made the following contract“O king, giving honour due to every body! I keep these two young sheep in trust and deposit with you; kindly look after these and, then, my honour will be preserved by you. O king! I will take ghee daily and nothing else for my food; and there is one word more; O king! Let me not see you naked, except when you hold sexual intercourse. O king I say this truly, that, in case there be any breach in this contract I will instantly leave you and go away.” The king accepted this contract of Urvas’T. Urvas’T, too, remained there according to the above contract and also with a view to pass away the period of her curse. During this time the king was fascinated with the love of Urvas’T and became so very much attached to her, that he

left all his duties and dharma and remained long for many, many years in enjoying Urvas’T. The king's mind was so deeply absorbed in her, that he could not remain alone without her, even for a moment. Thus many years passed away, when, once on a time, Indra, the lord of the Devas, not seeing Urvas'i, asked the Gandarbhas and said “O Gandarbhas! Better go and steal away the two young sheep in a proper time from the palace of Pururava, and then bring Urvas'i here. My Nandana garden is now void of all beauty without Urvas’T; so bring the lady here any how or other.” Thus spoken by Indra, Vis'vavasu and other Devas went to Pururava's palace; and when it was dark in the night, and when Pururava was holding sexual intercourse with Urvas’T, stole away the two young sheep. They, when being carried away in the sky, cried out so piteously that Urvas’T came to hear that as if of her two sons, and angrily spoke to the king “O king! Now the contract that I made with you is verily fulfilled! It is that I placed my implicit confidence on you that this my misfortune has befallen on me; See! the thieves are stealing away the two sheep, my sons as they were! How then are you sleeping here like a woman? Alas! I am ruined in having an impotent husband who vainly boasts of his prowess!

Where are my two young sheep to-day that are dearer to me than my life?” Thus seeing Urvas’T wailing, the king Pururava, the lord of the Universe, ran after the Gandharvas instantly without any sense as it were, left in him, naked. The Gandharvas, then, cast rays of lightning in that room, and Urvas’T, willing to leave, saw the king naked when the Gandharvas left the two young sheep there and went away. The tired king brought the two sheep back to his house in that naked state. Then Urvas’T, too, seeing the husband naked, went away immediately to the DevT loka. Seeing Urvas’T going away, the king wailed very much with a very grievous heart. Then, being very much bewildered by the bereavement of Urvas’T, with his senses beyond control, and deluded by passion, wandered about in various countries, crying and giving vent to sorrow. Thus, wandering all over the globe, he came once to Kuruksettra and saw Urvas’T; then with a gladdened face said “O beloved! Wait, wait for a

moment; my mind is all absorbed in you; it is quite innocent and submissive to you. So you ought not to forsake me in such a dire difficult time. O Devi! For the sake of you, I have travelled very far. O Beautiful one! The body that you embraced before, will now, forsaken by you, fall here and will be devoured by crows and wolves, and other carnivorous animals.” Seeing the king, tired and passion stricken, greatly distressed and with a very sorrowful heart and wailing, Urvas’i spoke out“O king! You are certainly a quite senseless man; whither has gone your extraordinary knowledge now? O king! Do you not know that the pure unalloyed love of women cannot take place with any other as the love of a wolf cannot fall on any man. Therefore the earthly men ought never to trust a bit to women and thieves. So go back to your palace and enjoy the pleasures of the kingdom; do not drown your mind further in sorrows.” The king Pururava, though thus brought to senses by Urvas’i, was so much fascinated by her love that his heart did not feel any consolation; rather he felt indescribable pain, being held up in bondage by the love of Urvas’i. O Munis! Thus I have described to you the character

of Urvas'i; it is described, in detail, in the Vedas; I have stated this in brief.

Thus ends the thirteenth chapter of the 1st Skandha of the characters Urvas'i and Pururava; in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

First Skandha · Chapter 14

On The Birth Of S'uka Deva And On

Chapter 14 of 318 · 70 detected Sanskrit verse markers

Sanskrit

सूत उवाच
दृष्ट्वा तामसितापाङ्गीं व्यासश्चिन्तापरोऽभवत् ।
किं करोमि न मे योग्या देवकन्येयमप्सराः ॥ १ ॥
एवं चिन्तयमानं तु दृष्ट्वा व्यासं तदाप्सराः ।
भयभीता हि सञ्जाता शापं मा विसृजेदयम् ॥ २ ॥
सा कृत्वाथ शुकीरूपं निर्गता भयविह्वला ।
कृष्णस्तु विस्मयं प्राप्तो विहङ्गीं तां विलोकयन् ॥ ३ ॥
कामस्तु देहे व्यासस्य दर्शनादेव सङ्गतः ।
मनोऽतिविस्मितं जातं सर्वगात्रेषु विस्मितः ॥ ४ ॥
स तु धैर्येण महता निगह्णन्मानसं मुनिः ।
न शशाक नियन्तुं च स व्यासः प्रसृतं मनः ॥ ५ ॥
बहुशो गृह्यमाणं च घृताच्या मोहितं मनः ।
भावित्वान्नैव विधृतं व्यासस्यामिततेजसः ॥ ६ ॥
मन्धनं कुर्वतस्तस्य मुनेरग्निचिकीर्षया ।

अरण्यामेव सहसा तस्य शुक्रमथापतत् ॥ ७ ॥
सोऽविचिन्त्य तथा पातं ममन्थारणिमेव च ।
तस्माच्छुकः समुद्भूतो व्यासाकृतिमनोहरः ॥ ८ ॥
विस्मयं जनयन्बालः सञ्जातस्तदरण्यजः ।
यथाध्वरे समिद्धोऽग्निर्भाति हव्येन दीप्तिमान् ॥ ९ ॥
व्यासस्तु सुतमालोक्य विस्मयं परमं गतः ।
किमेतदिति सञ्चिन्त्य वरदानाच्छिवस्य वै ॥ १० ॥
तेजोरूपी शुको जातोऽप्यरणीगर्भसम्भवः ।
द्वितीयोऽग्निरिवात्यर्थं दीप्यमानः स्वतेजसा ॥ ११ ॥
विलोकयामास तदा व्यासस्तु मुदितं सुतम् ।
दिव्येन तेजसा युक्तं गार्हपत्यमिवापरम् ॥ १२ ॥
गङ्गान्तः स्नापयामास समागत्य गिरेस्तदा ।
पुष्पवृष्टिस्तु खाज्जाता शिशोरुपरि तापसाः ॥ १३ ॥
जातकर्मादिकं चक्रे व्यासस्तस्य महात्मनः ।

देवदुन्दुभयो नेदुर्ननृतुश्चाप्सरोगणाः ॥ १४ ॥
जगुर्गन्धर्वपतयो मुदितास्ते दिदृक्षवः ।

विश्वावसुर्नारदश्च तुम्बुरुः शुकसम्भवे ॥ १५ ॥
तुष्टुवुर्मुदिताः सर्वे देवा विद्याधरास्तथा ।
दृष्ट्वा व्याससुतं दिव्यमरणीगर्भसम्भवम् ॥ १६ ॥
अन्तरिक्षात्पपातोर्व्यां दण्डः कृष्णाजिनं शुभम् ।
कमण्डलुस्तथा दिव्यः शुकस्यार्थे द्विजोत्तमाः ॥ १७ ॥
सद्यः स ववृधे बालो जातमात्रोऽतिदीप्तिमान् ।
तस्योपनयनं चक्रे व्यासो विद्याविधानवित् ॥ १८ ॥
उत्पन्नमात्रं तं वेदाः सरहस्याः ससंग्रहाः ।
उपतस्थुर्महात्मानं यथास्य पितरं तथा ॥ १९ ॥
यतो दृष्टं शुकीरूपं घृताच्याः सम्भवे तदा ।
शुकेति नाम पुत्रस्य चकार मुनिसत्तमः ॥ २० ॥
बृहस्पतिमुपाध्यायं कृत्वा व्याससुतस्तदा ।

व्रतानि ब्रह्मचर्यस्य चकार विधिपूर्वकम् ॥ २१ ॥
सोऽधीत्य निखिलान्वेदान् सरहस्यान्ससंग्रहान् ।
धर्मशास्त्राणि सर्वाणि कृत्वा गुरुकुले शुकः ॥ २२ ॥
गुरवे दक्षिणां दत्त्वा समावृत्तो मुनिस्तदा ।
आजगाम पितुः पार्श्वं कृष्णद्वैपायनस्य च ॥ २३ ॥
दृष्ट्वा व्यासः शुकं प्राप्तं प्रेम्णोत्थाय ससम्भ्रमः ।
आलिलिङ्ग मुहुर्घ्राणं मूर्ध्नि तस्य चकार ह ॥ २४ ॥
पप्रच्छ कुशलं व्यासस्तथा चाध्ययनं शुचि ।
आश्वास्य स्थापयामास शुकं तत्राश्रमे शुभे ॥ २५ ॥
दारकर्म ततो व्यासः शुकस्य पर्यचिन्तयत् ।
कन्यां मुनिसुतां कान्तामपृच्छदतिवेगवान् ॥ २६ ॥
शुकं प्राह सुतं व्यासो वेदोऽधीतस्त्वयानघ ।
धर्मशास्त्राणि सर्वाणि कुरु भार्यां महामते ॥ २७ ॥
गार्हस्थ्यं च समासाद्य यज देवान्पितॄनथ ।

ऋणान्मोचय मां पुत्र प्राप्य दारान्मनोरमान् ॥ २८ ॥
अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ।
तस्मात्पुत्र महाभाग कुरुष्वाद्य गृहाश्रमम् ॥ २९ ॥
कृत्वा गृहाश्रमं पुत्र सुखिनं कुरु मां शुक ।
आशा मे महती पुत्र पूरयस्व महामते ॥ ३० ॥
तपस्तप्त्वा महाघोरं प्राप्तोऽसि त्वमयोनिजः ।
देवरूपी महाप्राज्ञ पाहि मां पितरं शुक ॥ ३१ ॥
सूत उवाच
इति वादिनमभ्याशे प्राप्तः प्राह शुकस्तदा ।
विरक्तः सोऽतिरक्तं तं साक्षात्पितरमात्मनः ॥ ३२ ॥
शुक उवाच

किं त्वं वदसि धर्मज्ञ वेदव्यास महामते ।
तत्त्वेन शाधि शिष्यं मां त्वदाज्ञां करवाण्यलम् ॥ ३३ ॥
व्यास उवाच

त्वदर्थे यत्तपस्तप्तं मया पुत्र शतं समाः ।
प्राप्तस्त्वं चातिदुःखेन शिवस्याराधनेन च ॥ ३४ ॥
ददामि तव वित्तं तु प्रार्थयित्वाथ भूपतिम् ।
सुखं भुंक्ष्व महाप्राज्ञ प्राप्य यौवनमुत्तमम् ॥ ३५ ॥
शुक उवाच
किं सुखं मानुषे लोके ब्रूहि तात निरामयम् ।
दुःखविद्धं सुखं प्राज्ञा न वदन्ति सुखं किल ॥ ३६ ॥
स्त्रियं कृत्वा महाभाग भवामि तद्वशानुगः ।
सुखं किं परतन्त्रस्य स्त्रीजितस्य विशेषतः ॥ ३७ ॥
कदाचिदपि मुच्येत लोहकाष्ठादियन्त्रितः ।
पुत्रदारैर्निबद्धस्तु न विमुच्येत कर्हिचित् ॥ ३८ ॥
विण्मूत्रसम्भवो देहो नारीणां तन्मयस्तथा ।
कः प्रीतिं तत्र विप्रेन्द्र विबुधः कर्तुमिच्छति ॥ ३९ ॥
अयोनिजोऽहं विप्रर्षे योनौ मे कीदृशी मतिः ।

न वाञ्छाम्यहमग्रेऽपि योनावेव समुद्भवम् ॥ ४० ॥
विट्सुखं किमु वाञ्छामि त्यक्त्वाऽऽत्मसुखमद्भुतम् ।
आत्मारामश्च भूयोऽपि न भवत्यतिलोलुपः ॥ ४१ ॥
प्रथमं पठिता वेदा मया विस्तारिताश्च ते ।
हिंसामयास्ते पतिताः कर्ममार्गप्रवर्तकाः ॥ ४२ ॥
बृहस्पतिर्गुरुः प्राप्तः सोऽपि मग्नो गृहार्णवे ।
अविद्याग्रस्तहृदयः कथं तारयितुं क्षमः ॥ ४३ ॥
रोगग्रस्तो यथा वैद्यः पररोगचिकित्सकः ।
तथा गुरुर्मुमुक्षोर्मे गृहस्थोऽयं विडम्बना ॥ ४४ ॥
कृत्वा प्रणामं गुरवे त्वत्समीपमुपागतः ।
त्राहि मां तत्त्वबोधेन भीतं संसारसर्पतः ॥ ४५ ॥
संसारेऽस्मिन्महाघोरे भ्रमणं नभचक्रवत् ।
न च विश्रमणं क्वापि सूर्यस्येव दिवानिशि ॥ ४६ ॥
किं सुखं तात संसारे निजतत्त्वविचारणात् ।

मूढानां सुखबुद्धिस्तु विट्सु कीटसुखं यथा ॥ ४७ ॥
अधीत्य वेदशास्त्राणि संसारे रागिणश्च ये ।
तेभ्यः परो न मूर्खोऽस्ति सधर्मा श्वाश्वसूकरैः ॥ ४८ ॥
मानुष्यं दुर्लभं प्राप्य वेदशास्त्राण्यधीत्य च ।
बध्यते यदि संसारे को विमुच्येत मानवः ॥ ४९ ॥
नातः परतरं लोके क्वचिदाश्चर्यमद्भुतम् ।

पुत्रदारगृहासक्तः पण्डितः परिगीयते ॥ ५० ॥
न बाध्यते यः संसारे नरो मायागुणैस्त्रिभिः ।
स विद्वान्स च मेधावी शास्त्रपारं गतो हि सः ॥ ५१ ॥
किं वृथाध्ययनेनात्र दृढबन्धकरेण च ।
पठितव्यं तदेवाशु मोचयेद्भवबन्धनात् ॥ ५२ ॥
गह्णाति पुरुषं यस्माद्गृहं तेन प्रकीर्तितम् ।
क्व सुखं बन्धनागारे तेन भीतोऽस्म्यहं पितः ॥ ५३ ॥
येऽबुधा मन्दमतयो विधिना मुषिताश्च ये ।

ते प्राप्य मानुषं जन्म पुनर्बन्धं विशन्त्युत ॥ ५४ ॥
व्यास उवाच
न गृहं बन्धनागारं बन्धने न च कारणम् ।
मनसा यो विनिर्मुक्तो गृहस्थोऽपि विमुच्यते ॥ ५५ ॥
न्यायागतधनः कुर्वन्वेदोक्तं विधिवत्क्रमात् ।
गृहस्थोऽपि विमुच्येत श्राद्धकृत्सत्यवाक् शुचिः ॥ ५६ ॥
ब्रह्मचारी यतिश्चैव वानप्रस्थो व्रतस्थितः ।
गृहस्थं समुपासन्ते मध्याह्नातिक्रमे सदा ॥ ५७ ॥
श्रद्धया चान्नदानेन वाचा सूनृतया तथा ।
उपकुर्वन्ति धर्मस्था गृहाश्रमनिवासिनः ॥ ५८ ॥
गृहाश्रमात्परो धर्मो न दृष्टो न च वै श्रुतः ।
वसिष्ठादिभिराचार्यैर्ज्ञानिभिः समुपाश्रितः ॥ ५९ ॥
किमसाध्यं महाभाग वेदोक्तानि च कुर्वतः ।
स्वर्गं मोक्षं च सज्जन्म यद्यद्वाञ्छति तद्भवेत् ॥ ६० ॥

आश्रमादाश्रमं गच्छेदिति धर्मविदो विदुः ।
तस्मादग्निं समाधाय कुरु कर्माण्यतन्द्रितः ॥ ६१ ॥
देवान्पितॄन्मनुष्यांश्च सन्तर्प्य विधिवत्सुत ।
पुत्रमुत्पाद्य धर्मज्ञ संयोज्य च गृहाश्रमे ॥ ६२ ॥
त्यक्त्वागृहं वनं गत्वा कर्तासि व्रतमुत्तमम् ।
वानप्रस्थाश्रमं कृत्वा संन्यासं च ततः परम् ॥ ६३ ॥
इन्द्रियाणि महाभाग मादकानि सुनिश्चितम् ।
अदारस्य दुरन्तानि पञ्चैव मनसा सह ॥ ६४ ॥
तस्माद्दारान्प्रकुर्वीत तज्जयाय महामते ।
वार्धके तप आतिष्ठेदिति शास्त्रोदितं वचः ॥ ६५ ॥
विश्वामित्रो महाभाग तपः कृत्वातिदुश्चरम् ।
त्रीणि वर्षसहस्राणि निराहारो जितेन्द्रियः ॥ ६६ ॥
मोहितश्च महातेजा वने मेनकया स्थितः ।
शकुन्तला समुत्पन्ना पुत्री तद्वीर्यजा शुभा ॥ ६७ ॥

दृष्ट्वा दाशसुतां कालीं पिता मम पराशरः ।
कामबाणार्दितः कन्यां तां जग्राहोडुपे स्थितः ॥ ६८ ॥
ब्रह्मापि स्वसुतां दृष्ट्वा पञ्चबाणप्रपीडितः ।
धावमानश्च रुद्रेण मूर्च्छितश्च निवारितः ॥ ६९ ॥
तस्मात्त्वमपि कल्याण कुरु मे वचनं हितम् ।
कुलजां कन्यकां वृत्वा वेदमार्गं समाश्रय ॥ ७० ॥

Roman transliteration

sūta uvāca
dṛṣṭvā tāmasitāpāṅgīṃ vyāsaścintāparo'bhavat |
kiṃ karomi na me yogyā devakanyeyamapsarāḥ || 1 ||
evaṃ cintayamānaṃ tu dṛṣṭvā vyāsaṃ tadāpsarāḥ |
bhayabhītā hi sañjātā śāpaṃ mā visṛjedayam || 2 ||
sā kṛtvātha śukīrūpaṃ nirgatā bhayavihvalā |
kṛṣṇastu vismayaṃ prāpto vihaṅgīṃ tāṃ vilokayan || 3 ||
kāmastu dehe vyāsasya darśanādeva saṅgataḥ |
mano'tivismitaṃ jātaṃ sarvagātreṣu vismitaḥ || 4 ||
sa tu dhairyeṇa mahatā nigahṇanmānasaṃ muniḥ |
na śaśāka niyantuṃ ca sa vyāsaḥ prasṛtaṃ manaḥ || 5 ||
bahuśo gṛhyamāṇaṃ ca ghṛtācyā mohitaṃ manaḥ |
bhāvitvānnaiva vidhṛtaṃ vyāsasyāmitatejasaḥ || 6 ||
mandhanaṃ kurvatastasya muneragnicikīrṣayā |

araṇyāmeva sahasā tasya śukramathāpatat || 7 ||
so'vicintya tathā pātaṃ mamanthāraṇimeva ca |
tasmācchukaḥ samud□bhūto vyāsākṛtimanoharaḥ || 8 ||
vismayaṃ janayanbālaḥ sañjātastadaraṇyajaḥ |
yathādhvare samiddho'gnirbhāti havyena dīptimān || 9 ||
vyāsastu sutamālokya vismayaṃ paramaṃ gataḥ |
kimetaditi sañcintya varadānācchivasya vai || 10 ||
tejorūpī śuko jāto'pyaraṇīgarbhasambhavaḥ |
dvitīyo'gnirivātyarthaṃ dīpyamānaḥ svatejasā || 11 ||
vilokayāmāsa tadā vyāsastu muditaṃ sutam |
divyena tejasā yuktaṃ gārhapatyamivāparam || 12 ||
gaṅgāntaḥ snāpayāmāsa samāgatya girestadā |
puṣpavṛṣṭistu khājjātā śiśorupari tāpasāḥ || 13 ||
jātakarmādikaṃ cakre vyāsastasya mahātmanaḥ |

devadundubhayo nedurnanṛtuścāpsarogaṇāḥ || 14 ||
jagurgandharvapatayo muditāste didṛkṣavaḥ |
viśvāvasurnāradaśca tumburuḥ śukasambhave || 15 ||
tuṣṭuvurmuditāḥ sarve devā vidyādharāstathā |
dṛṣṭvā vyāsasutaṃ divyamaraṇīgarbhasambhavam || 16 ||
antarikṣātpapātorvyāṃ daṇḍaḥ kṛṣṇājinaṃ śubham |
kamaṇḍalustathā divyaḥ śukasyārthe dvijottamāḥ || 17 ||
sadyaḥ sa vavṛdhe bālo jātamātro'tidīptimān |
tasyopanayanaṃ cakre vyāso vidyāvidhānavit || 18 ||
utpannamātraṃ taṃ vedāḥ sarahasyāḥ sasaṃgrahāḥ |
upatasthurmahātmānaṃ yathāsya pitaraṃ tathā || 19 ||

yato dṛṣṭaṃ śukīrūpaṃ ghṛtācyāḥ sambhave tadā |
śuketi nāma putrasya cakāra munisattamaḥ || 20 ||
bṛhaspatimupādhyāyaṃ kṛtvā vyāsasutastadā |

vratāni brahmacaryasya cakāra vidhipūrvakam || 21 ||
so'dhītya nikhilānvedān sarahasyānsasaṃgrahān |
dharmaśāstrāṇi sarvāṇi kṛtvā gurukule śukaḥ || 22 ||
gurave dakṣiṇāṃ dattvā samāvṛtto munistadā |
ājagāma pituḥ pārśvaṃ kṛṣṇadvaipāyanasya ca || 23 ||
dṛṣṭvā vyāsaḥ śukaṃ prāptaṃ premṇotthāya sasambhramaḥ |
āliliṅga muhurghrāṇaṃ mūrdhni tasya cakāra ha || 24 ||
papraccha kuśalaṃ vyāsastathā cādhyayanaṃ śuci |
āśvāsya sthāpayāmāsa śukaṃ tatrāśrame śubhe || 25 ||
dārakarma tato vyāsaḥ śukasya paryacintayat |
kanyāṃ munisutāṃ kāntāmapṛcchadativegavān || 26 ||
śukaṃ prāha sutaṃ vyāso vedo'dhītastvayānagha |
dharmaśāstrāṇi sarvāṇi kuru bhāryāṃ mahāmate || 27 ||
gārhasthyaṃ ca samāsādya yaja devānpitṝnatha |

ṛṇānmocaya māṃ putra prāpya dārānmanoramān || 28 ||
aputrasya gatirnāsti svargo naiva ca naiva ca |
tasmātputra mahābhāga kuruṣvādya gṛhāśramam || 29 ||
kṛtvā gṛhāśramaṃ putra sukhinaṃ kuru māṃ śuka |
āśā me mahatī putra pūrayasva mahāmate || 30 ||
tapastaptvā mahāghoraṃ prāpto'si tvamayonijaḥ |
devarūpī mahāprājña pāhi māṃ pitaraṃ śuka || 31 ||
sūta uvāca
iti vādinamabhyāśe prāptaḥ prāha śukastadā |
viraktaḥ so'tiraktaṃ taṃ sākṣātpitaramātmanaḥ || 32 ||
śuka uvāca
kiṃ tvaṃ vadasi dharmajña vedavyāsa mahāmate |
tattvena śādhi śiṣyaṃ māṃ tvadājñāṃ karavāṇyalam || 33 ||
vyāsa uvāca

tvadarthe yattapastaptaṃ mayā putra śataṃ samāḥ |
prāptastvaṃ cātiduḥkhena śivasyārādhanena ca || 34 ||
dadāmi tava vittaṃ tu prārthayitvātha bhūpatim |
sukhaṃ bhuṃkṣva mahāprājña prāpya yauvanamuttamam || 35 ||
śuka uvāca
kiṃ sukhaṃ mānuṣe loke brūhi tāta nirāmayam |
duḥkhaviddhaṃ sukhaṃ prājñā na vadanti sukhaṃ kila || 36 ||
striyaṃ kṛtvā mahābhāga bhavāmi tadvaśānugaḥ |
sukhaṃ kiṃ paratantrasya strījitasya viśeṣataḥ || 37 ||
kadācidapi mucyeta lohakāṣṭhādiyantritaḥ |
putradārairnibaddhastu na vimucyeta karhicit || 38 ||
viṇmūtrasambhavo deho nārīṇāṃ tanmayastathā |
kaḥ prītiṃ tatra viprendra vibudhaḥ kartumicchati || 39 ||
ayonijo'haṃ viprarṣe yonau me kīdṛśī matiḥ |

na vāñchāmyahamagre'pi yonāveva samud□bhavam || 40 ||
viṭsukhaṃ kimu vāñchāmi tyaktvā''tmasukhamad□bhutam |
ātmārāmaśca bhūyo'pi na bhavatyatilolupaḥ || 41 ||

prathamaṃ paṭhitā vedā mayā vistāritāśca te |
hiṃsāmayāste patitāḥ karmamārgapravartakāḥ || 42 ||
bṛhaspatirguruḥ prāptaḥ so'pi magno gṛhārṇave |
avidyāgrastahṛdayaḥ kathaṃ tārayituṃ kṣamaḥ || 43 ||
rogagrasto yathā vaidyaḥ pararogacikitsakaḥ |
tathā gururmumukṣorme gṛhastho'yaṃ viḍambanā || 44 ||
kṛtvā praṇāmaṃ gurave tvatsamīpamupāgataḥ |
trāhi māṃ tattvabodhena bhītaṃ saṃsārasarpataḥ || 45 ||
saṃsāre'sminmahāghore bhramaṇaṃ nabhacakravat |
na ca viśramaṇaṃ kyāpi sūryasyeva divāniśi || 46 ||
kiṃ sukhaṃ tāta saṃsāre nijatattvavicāraṇāt |

mūḍhānāṃ sukhabuddhistu viṭsu kīṭasukhaṃ yathā || 47 ||
adhītya vedaśāstrāṇi saṃsāre rāgiṇaśca ye |
tebhyaḥ paro na mūrkho'sti sadharmā śvāśvasūkaraiḥ || 48 ||
mānuṣyaṃ durlabhaṃ prāpya vedaśāstrāṇyadhītya ca |
badhyate yadi saṃsāre ko vimucyeta mānavaḥ || 49 ||
nātaḥ parataraṃ loke kvacidāścaryamad□bhutam |
putradāragṛhāsaktaḥ paṇḍitaḥ parigīyate || 50 ||
na bādhyate yaḥ saṃsāre naro māyāguṇaistribhiḥ |
sa vidvānsa ca medhāvī śāstrapāraṃ gato hi saḥ || 51 ||
kiṃ vṛthādhyayanenātra dṛḍhabandhakareṇa ca |
paṭhitavyaṃ tadevāśu mocayed□bhavabandhanāt || 52 ||
gahṇāti puruṣaṃ yasmād□gṛhaṃ tena prakīrtitam |
kva sukhaṃ bandhanāgāre tena bhīto'smyahaṃ pitaḥ || 53 ||
ye'budhā mandamatayo vidhinā muṣitāśca ye |

te prāpya mānuṣaṃ janma punarbandhaṃ viśantyuta || 54 ||
vyāsa uvāca
na gṛhaṃ bandhanāgāraṃ bandhane na ca kāraṇam |
manasā yo vinirmukto gṛhastho'pi vimucyate || 55 ||
nyāyāgatadhanaḥ kurvanvedoktaṃ vidhivatkramāt |
gṛhastho'pi vimucyeta śrāddhakṛtsatyavāk śuciḥ || 56 ||
brahmacārī yatiścaiva vānaprastho vratasthitaḥ |
gṛhasthaṃ samupāsante madhyāhnātikrame sadā || 57 ||
śraddhayā cānnadānena vācā sūnṛtayā tathā |
upakurvanti dharmasthā gṛhāśramanivāsinaḥ || 58 ||
gṛhāśramātparo dharmo na dṛṣṭo na ca vai śrutaḥ |
vasiṣṭhādibhirācāryairjñānibhiḥ samupāśritaḥ || 59 ||
kimasādhyaṃ mahābhāga vedoktāni ca kurvataḥ |
svargaṃ mokṣaṃ ca sajjanma yadyadvāñchati tad□bhavet || 60 ||

āśramādāśramaṃ gacchediti dharmavido viduḥ |
tasmādagniṃ samādhāya kuru karmāṇyatandritaḥ || 61 ||
devānpitṝnmanuṣyāṃśca santarpya vidhivatsuta |
putramutpādya dharmajña saṃyojya ca gṛhāśrame || 62 ||
tyaktvāgṛhaṃ vanaṃ gatvā kartāsi vratamuttamam |
vānaprasthāśramaṃ kṛtvā saṃnyāsaṃ ca tataḥ param || 63 ||
indriyāṇi mahābhāga mādakāni suniścitam |
adārasya durantāni pañcaiva manasā saha || 64 ||
tasmāddārānprakurvīta tajjayāya mahāmate |
vārdhake tapa ātiṣṭhediti śāstroditaṃ vacaḥ || 65 ||

viśvāmitro mahābhāga tapaḥ kṛtvātiduścaram |
trīṇi varṣasahasrāṇi nirāhāro jitendriyaḥ || 66 ||
mohitaśca mahātejā vane menakayā sthitaḥ |
śakuntalā samutpannā putrī tadvīryajā śubhā || 67 ||

dṛṣṭvā dāśasutāṃ kālīṃ pitā mama parāśaraḥ |
kāmabāṇārditaḥ kanyāṃ tāṃ jagrāhoḍupe sthitaḥ || 68 ||
brahmāpi svasutāṃ dṛṣṭvā pañcabāṇaprapīḍitaḥ |
dhāvamānaśca rudreṇa mūrcchitaśca nivāritaḥ || 69 ||
tasmāttvamapi kalyāṇa kuru me vacanaṃ hitam |
kulajāṃ kanyakāṃ vṛtvā vedamārgaṃ samāśraya || 70 ||

English translation

1-70. Suta said O Maharsis! (Now hear the main topic). Seeing the dark-blue lady looking askance at him, Vyasa Deva thought “Indeed! What is to be done now? This Devakanya Apsara Ghritachi is not fit for my household.” Then, seeing Vyasa Deva thus thoughtful, the Apsara thought that the Muni might curse her and got terrified. Confounded by terror, she assumed the form of a S’uka bird and fled away; Vyasa, too, became greatly surprised to see her in the form of a bird. The moment Vyasa saw the extraordinary beautiful form of Ghritachi, the Cupid entered then, into his body, and his mind was filled with the thought of sweet feminine form and was gladdened and all his body was thrilled with pleasure so that the hairs of the body stood on their ends. The Muni Vyasa Deva tried his best and exerted his power of patience to its utmost, but failed to control his restless mind to enjoy the woman. Though he was very energetic, and he tried repeatedly to control his heart, enchanted with the beautiful form of Ghritachi, yet he could not, as due to a state of things pre-ordained by God, control his mind. At this state, when he was rubbing the fire sticks to get the sacred fire, the two pieces of wood used in kindling the fire, his seed (semen) fell upon the Arani (the two pieces of wood used in kindling the sacred fire). But he did not take any notice of that, and he went on rubbing the firesticks when arose from that Arani the wonderfully beautiful form of S’uka deva, looking like a second Vyasa. This boy, born of Arani fuel, looked there brilliant like the blazing fire of the sacrificial place, whereon oblations of ghee are poured. Seeing that son,Vyasa Deva was struck with great wonder and thought thus “What is this? How is it that my son is born without any woman.” Thinking for a while, he came to the conclusion, that this had certainly come to pass as the result of boon granted to him by S'iva. No sooner the fiery S’uka Deva, was born of Arani, he looked brilliant, like fire, by his own tejas (spirit). At that time Vyasa Deva began to look with one steady

gaze the blissful form of his son as a second Garhapatya Fire, brilliant with the Divine fire. O hermits! The river Ganges came there from the Himalayas and washed all the inner nerves of the child S’uka Deva, by her holy waters and showers of flowers were poured on his head.

Vyasa Deva next performed all the natal ceremonies of the high- souled child; the celestial drums were sounded and the celestial nymphs began to dance and the lords of the Gandharvas Visvavasu, Narada, Tumburu and others began to sing with great joy for the sight of the son. All the Devas and Vidya Dharas began to chant hymns with gladdened hearts at the sight of the Divine form, the son of Vyasa, born of arani. O twice born ones! Then were dropped down from the sky the divine rod (Danda), Kamandalu, and the antelope skin. No sooner the extraordinarily brilliant S’uka Deva was born than he grew up, and Vyasadeva, who is master of endless learning and how to impart them to others, performed the son's Upanayana ceremony. No sooner the child was born than all the Vedas with all their secrets and epitomes began to flash in the mind of S’uka Deva, as it reigned in Vyasa

Deva. O Munis! Bhagavan Vyasa Deva gave the name of the child as S’uka as during the moment of his birth he saw the form of Ghritachi in the form of the S’uka bird. S’uka then accepted Brihaspati as his guru and began devotedly, with his whole head and heart to perform duly the Brahmacharya vow (the life of studentship and celebacy). The Muni S’uka remained in the house of his Guru and studied the four Vedas with their secrets and epitomes and all the other Dharma S'astras and gave Daksina to the Guru duly according to proper rules, and returned home to his father Krisna Dvaipayan. Seeing his son S’uka, Vyasadeva got up and received him with great love and honour and embraced him and took the smell of his head. The holy Vyasa asked about his welfare and about his studies and requested him to stay in that auspicious As'rama. Vyasa then thought of S’uka's marriage and he became anxious and began to enquire where a beautiful girl of a

Muni can be found. And he spoke to his son “O highly intelligent one! You have now studied all the Vedas and Dharma S'astras. Therefore, O sinless one! better marry now. O son! Take a beautiful wife, and leading a householder's life, worship the Devas and Piths, and free me from debt. There is no other way of issueless persons; he can never go to heaven; so O highly fortunate son of mine! Now enter into the life of a householder and make me happy. O highly intelligent one! I have big expectations from you; now try to fulfill them. O greatly wise S’uka! After a very severe asceticism, I have got you who are verily a Deva born without any womb. I am, therefore, your father; save me.” When Vyasa spoke thus to S’uka, making him sit close by, the highly dispassionate Suka at once made out that his father was terribly attached to the world and replied “O knower of Dharma! you have, by the power of your great intelligence, divided Veda into four parts; why are you therefore advising me so now? I am your disciple; so give me true advice. Certainly I will obey your order.” At this Vyasa deva said “O son! I have got you after I had performed very severe tapasya, for one hundred years, and worshipped Bhagavan S'ankara in the sole object of having you. O highly wise one! I will ask some king and will give you sufficient wealth for your family expenses. So that you, having attained this much desired youth, enjoy the householder's life.” Hearing these words of the father, S’uka Deva said “O father! Kindly say this to me what pleasure is there in this earth that is not mixed with pain. The happiness, that is mixed with pain, is not called happiness by the wise. O highly fortunate one! when I will marry, I will become certainly submissive to that woman; see then how happiness can be possible to one who is dependent; especially to one, dependent on one's wife. Rather freedom can be obtained one day when one is tied to an iron or wooden pillar; but never freedom will come to that man who is tied by his wife and children. As the body of man is full of urine and faeces, so is the body of the woman. The more so, when I am born of no womb, how can I find happiness there; not only in this birth, but in my previous birth, too, I had no desire to be born of any womb. How can I desire now to enjoy the pleasure of urine and faeces in the face of the bliss of self that has got no other bliss equal

to it? The high-souled persons, that find pleasure in their selves, never go after the sensual pleasures of the objects of enjoyments? When I studied first, the Veda in detail, it struck me that the Vedas dealt with the S'astra of Karma marga (the way of action); and it is all full of Himsa (injury to others). Then I took Brihaspati as my Guru to shew me the way to true wisdom; but soon I found that he, too, was attacked with the dreadful disease Avidya (ignorance) and plunged in the terrible ocean of world, full of Maya. So it became quite clear to my mind, how could he save me? If the physician be diseased himself, how can he effect cures to other diseases? When I am desirous of liberation, how can I get it from a Guru who is himself deeply attached to the world; how can such a one treat my case to free me, from the disease of attachment to this world? It would be merely a farce. I bowed down to the Guru and now I am come to you to save me, frightened by this terrible serpent of Samsara. Day and night the JTvas travel in this awful wheel of Samsara, this constellation of Zodiac; they are moving like the Sun and never get any rest. O father! If we discuss about the truth of Atman, we will at once

find that there is no trace of happiness in this Samsara. As the worms enjoy pleasures in the midst of faeces, so the ignorant persons find pleasures in this Samsara. Those who have studied the Vedas and other S'astras and yet are attached to the world, are certainly deluded and blind like horses, pigs and dogs; no one is more stupid and ignorant than those persons. Getting this extremely rare human birth and studying the Vedanta and other S'astras, if they be attached to this world, then who are the men that will attain freedom? What more wonder can you find in this world than the fact that persons, attached to wives, sons and houses; are denominated as Pundits? That man who is not bound by this Samsara, composed of the three Gunas of Maya, is Pundit; that man is intelligent and he has understood the real import of the S'astras. What use can there be in studying the S'astras, in vain, that teach how to bind men more firmly in this Samsara, full of Maya.

That S'astra ought to be studied, which tells how a man would be liberated. The house is called "Griha" because it catches hold of a

man firmly. So what happiness can you expect from the house which is like a prison? O father! I am therefore afraid. Those Pundits are certainly stupid and they are certainly deceived by the Creator, who having the birth even of men, become again imprisoned." Hearing these words of S'uka, Vyasa spoke as follows "O Son! The house is never a prison, nor is it the cause of any bondage; the householder whose mind is unattached, can get Moksa, in spite of his being such. Truthful, holy, earning wealth by just means and performing, according to rules the rites and ceremonies, as stated in the Vedas and doing S'raddhas duly, a householder can certainly get Moksa. See a man who is a Brahmachari, who is an ascetic, who is a Vanaprasthi or follows any other method or vow, all have got to worship the householder after mid-day. The religious householder, too; welcomes them all, with sweet words, and gives them food, with great love and respect, and thus does them an amount of good. For this reason the householder's stage is the most excellent of all; and I have not seen or heard of any other As'rama superior to it. For this reason Vas'istha and other Acharyas resorted to householder's life, in spite of their being endowed with great wisdom O highly fortunate one! If one performs duly the rites and ceremonies of the Vedas, there is nothing that is impracticable to him. Be it the birth in a good family, or the enjoyment of heavens say, or be it Moksa, whatever desires, it is fructified to success. Also there is no such rule that one will have to remain in one and in the same As'rama throughout his life. The Pundits who know Dharma say that pupils can go from one Asrama to another. Therefore, O child! accept Agni (the householder's fire) and try your best to do unremittingly your duties. O Son! Enter into a householder's life and appease the Devas, Piths and men; procreate sons and enjoy the pleasures of household life. When old age will come, quit the house and take up the Vanaprasthashram (the third stage) and go to a forest and perform the excellent vows and then take up the dharma of the Sannyasa (renunciation of everything).

O Fortunate one! He who does not take a wife, is certainly maddened by these indomitable five organs of action, five organs of

senses and mind. Therefore, the makers of the S'astras say, that to save one self from the pernicious influences of these vicious senses, one is to take wife during his youth time and then be engaged in performing tapasya during his old age.

O fortunate one! In days of yore, the fiery Rajarsi VisVamitra practised very severe tapasya without any food for three thousand years, and thought he was very strong and shining like fire, he was fascinated by the charm of the celestial nymph Menaka. And an auspicious daughter was born from the womb of Menaka by VisVamitra. My father Paras'ara, though a great ascetic, was struck with Cupid's arrows at the sight of the daughter of a fisherman, named Kali and accepted her in the boat. What more than this, that Brahma seeing his own daughter Sandhya was struck by passion and ran

after her, when Bhagavan Rudra Deva made him unconscious by his Humkar sound and made Brahma desist from the attempt.

So, O fortunate one! Take my word pregnant of good issues and marry a lady, born of a good family, and follow the path presented in the Vedas.”

Thus ends the fourteenth Chapter of the 1st Skandha, on the birth of S’uka Deva and the duties of householders in the Maha Purana S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Vedavyas.

Sanskrit source · English chapter witness

First Skandha · Chapter 15

On The Dispassion Of S'uka And The

Chapter 15 of 318 · 67 detected Sanskrit verse markers

Sanskrit

नाहं गृहं करिष्यामि दुःखदं सर्वदा पितः ।
वागुरासदृशं नित्यं बन्धनं सर्वदेहिनाम् ॥ १ ॥
धनचिन्तातुराणां हि क्व सुखं तात दृश्यते ।
स्वजनैः खलु पीड्यन्ते निर्धना लोलुपा जनाः ॥ २ ॥
इन्द्रोऽपि न सुखी तादृग्यादृशो भिक्षुनिःस्पृहः ।
कोऽन्यः स्यादिह संसारे त्रिलोकीविभवे सति ॥ ३ ॥
तपन्तं तापसं दृष्ट्वा मघवा दुःखितोऽभवत् ।
विघ्नान्बहुविधानस्य करोति च दिवस्पतिः ॥ ४ ॥
ब्रह्मापि न सुखी विष्णुर्लक्ष्मीं प्राप्य मनोरमाम् ।
खेदं प्राप्नोति सततं संग्रामैरसुरैः सह ॥ ५ ॥
करोति विपुलान्यत्नांस्तपश्चरति दुश्चरम् ।
रमापतिरपि श्रीमान्कस्यास्ति विपुलं सुखम् ॥ ६ ॥
शङ्करोऽपि सदा दुःखी भवत्येव च वेद्म्यहम् ।
तपश्चर्यां प्रकुर्वाणो दैत्ययुद्धकरः सदा ॥ ७ ॥

कदाचिन्न सुखी शेते धनवानपि लोलुपः ।
निर्धनस्तु कथं तात सुखं प्राप्नोति मानवः ॥ ८ ॥
जानन्नपि महाभाग पुत्रं वा वीर्यसम्भवम् ।
नियोक्ष्यसि महाघोरे संसारे दुःखदे सदा ॥ ९ ॥
जन्मदुःखं जरादुःखं दुःखं च मरणे तथा ।
गर्भवासे पुनर्दुःखं विष्ठामूत्रमये पितः ॥ १० ॥
तस्मादतिशयं दुःखं तृष्णालोभसमुद्भवम् ।
याञ्चायां परमं दुःखं मरणादपि मानद ॥ ११ ॥
प्रतिग्रहधना विप्रा न बुद्धिबलजीवनाः ।
पराशा परमं दुःखं मरणं च दिने दिने ॥ १२ ॥
पठित्वा सकलान् वेदाञ्छास्त्राणि च समन्ततः ।
गत्वा च धनिनां कार्या स्तुतिः सर्वात्मना बुधैः ॥ १३ ॥
एकोदरस्य का चिन्ता पत्रमूलफलादिभिः ।
येनकेनाप्युपायेन सन्तुष्ट्या च प्रपूर्यते ॥ १४ ॥

भार्या पुत्रास्तथा पौत्राः कुटुम्बे विपुले सति ।
पूरणार्थं महद्दुःखं क्व सुखं पितरद्भुतम् ॥ १५ ॥

योगशास्त्रं वद मम ज्ञानशास्त्रं सुखाकरम् ।
कर्मकाण्डेऽखिले तात न रमेऽहं कदाचन ॥ १६ ॥
वद कर्मक्षयोपायं प्रारब्धं सञ्चितं तथा ।
वर्तमानं यथा नश्येत् त्रिविधं कर्ममूलजम् ॥ १७ ॥
जलूकेव सदा नारी रुधिरं पिबतीति वै ।
मूर्खस्तु न विजानाति मोहितो भावचेष्टितैः ॥ १८ ॥
भोगैर्वीर्यं धनं पूर्णं मनः कुटिलभाषणैः ।
कान्ता हरति सर्वस्वं कः स्तेनस्तादृशोऽपरः ॥ १९ ॥
निद्रासुखविनाशार्थं मूर्खस्तु दारसंग्रहम् ।
करोति वञ्चितो धात्रा दुःखाय न सुखाय च ॥ २० ॥
सूत उवाच
एवंविधानि वाक्यानि श्रुत्वा व्यासः शुकस्य च ।

सम्प्राप महतीं चिन्तां किं करोमीत्यसंशयम् ॥ २१ ॥
तस्य सुस्रुवुरश्रूणि लोचनाद्दुःखजानि च ।
वेपथुश्च शरीरेऽभूद्ग्लानिं प्राप मनस्तथा ॥ २२ ॥
शोचन्तं पितरं दृष्ट्वा दीनं शोकपरिप्लुतम् ।
उवाच पितरं व्यासं विस्मयोत्फुल्ललोचनः ॥ २३ ॥
अहो मायाबलं चोग्रं यन्मोहयति पण्डितम् ।
वेदान्तस्य च कर्तारं सर्वज्ञं वेदसम्मितम् ॥ २४ ॥
न जाने का च सा माया किंस्वित्सातीव दुष्करा ।
या मोहयति विद्वांसं व्यासं सत्यवतीसुतम् ॥ २५ ॥
पुराणानां च वक्ता च निर्माता भारतस्य च ।
विभागकर्ता वेदानां सोऽपि मोहमुपागतः ॥ २६ ॥
तां यामि शरणं देवीं या मोहयति वै जगत् ।
ब्रह्मविष्णुहरादींश्च कथान्येषां च कीदृशी ॥ २७ ॥
कोऽप्यस्ति त्रिषु लोकेषु यो न मुह्यति मायया ।

यन्मोहं गमिताः पूर्वे ब्रह्मविष्णुहरादयः ॥ २८ ॥
अहो बलमहो वीर्यं देव्या खलु विनिर्मितम् ।
माययैव वशं नीतः सर्वज्ञ ईश्वरः प्रभुः ॥ २९ ॥
विष्ण्वंशसम्भवो व्यास इति पौराणिका जगुः ।
सोऽपि मोहार्णवे मग्नो भग्नपोतो वणिग्यथा ॥ ३० ॥
अश्रुपातं करोत्यद्य विवशः प्राकृतो यथा ।
अहो मायाबलं चैतद्दुस्त्यजं पण्डितैरपि ॥ ३१ ॥
कोऽयं कोऽहं कथं चेह कीदृशोऽयं भ्रमः किल ।
पञ्चभूतात्मके देहे पितापुत्रेति वासना ॥ ३२ ॥
बलिष्ठा खलु मायेयं मायिनामपि मोहिनी ।
ययाभिभूतः कृष्णोऽपि करोति रोदनं द्विजः ॥ ३३ ॥

सूत उवाच
तां नत्वा मनसा देवीं सर्वकारणकारणाम् ।
जननीं सर्वदेवानां ब्रह्मादीनां तथेश्वरीम् ॥ ३४ ॥

पितरं प्राह दीनं तं शोकार्णवपरिप्लुतम् ।
अरणीसम्भवो व्यासं हेतुमद्वचनं शुभम् ॥ ३५ ॥
पाराशर्य महाभाग सर्वेषां बोधदः स्वयम् ।
किं शोकं कुरुषे स्वामिन्यथाज्ञः प्राकृतो नरः ॥ ३६ ॥
अद्याहं तव पुत्रोऽस्मि न जाने पूर्वजन्मनि ।
कोऽहं कस्त्वं महाभाग विभ्रमोऽयं महात्मनि ॥ ३७ ॥
कुरु धैर्यं प्रबुध्यस्व मा विषादे मनः कृथाः ।
मोहजालमिमं मत्वा मुञ्च शोकं महामते ॥ ३८ ॥
क्षुधानिवृत्तिर्भक्ष्येण न पुत्रदर्शनेन च ।
पिपासा जलपानेन याति नैवात्मजेक्षणात् ॥ ३९ ॥
घ्राणं सुखं सुगन्धेन कर्णजं श्रवणेन च ।
स्त्रीसुखं तु स्त्रिया नूनं पुत्रोऽहं किं करोमि ते ॥ ४० ॥
अजीगर्तेन पुत्रोऽपि हरिश्चन्द्राय भूभुजे ।
पशुकामाय यज्ञार्थे दत्तो मौल्येन सर्वथा ॥ ४१ ॥

सुखानां साधनं द्रव्यं धनात्सुखसमुच्चयः ।
धनमर्जय लोभश्चेत्पुत्रोऽहं किं करोम्यहम् ॥ ४२ ॥
मां प्रबोधय बुद्ध्या त्वं दैवज्ञोऽसि महामते ।
यथा मुच्येयमत्यन्तं गर्भवासभयान्मुने ॥ ४३ ॥
दुर्लभं मानुषं जन्म कर्मभूमाविहानघ ।
तत्रापि ब्राह्मणत्वं वै दुर्लभं चोत्तमे कुले ॥ ४४ ॥
बद्धोऽहमिति मे बुद्धिर्नापसर्पति चित्ततः ।
संसारवासनाजाले निविष्टा वृद्धिगामिनी ॥ ४५ ॥
सूत उवाच
इत्युक्तस्तु तदा व्यासः पुत्रेणामितबुद्धिना ।
प्रत्युवाच शुकं शान्तं चतुर्थाश्रममानसम् ॥ ४६ ॥
व्यास उवाच
पठ पुत्र महाभाग मया भागवतं कृतम् ।
शुभं न चातिविस्तीर्णं पुराणं ब्रह्मसम्मितम् ॥ ४७ ॥

स्कन्धा द्वादश तत्रैव पञ्चलक्षणसंयुतम् ।
सर्वेषां च पुराणानां भूषणं मम सम्मतम् ॥ ४८ ॥
सदसज्ज्ञानविज्ञानं श्रुतमात्रेण जायते ।
येन भागवतेनेह तत्पठ त्वं महामते ॥ ४९ ॥
वटपत्रशयानाय विष्णवे बालरूपिणे ।
केनास्मि बालभावेन निर्मितोऽहं चिदात्मना ॥ ५० ॥

किमर्थं केन द्रव्येण कथं जानामि चाखिलम् ।
इत्येवं चिन्त्यमानाय मुकुन्दाय महात्मने ॥ ५१ ॥
श्लोकार्धेन तया प्रोक्तं भगवत्याखिलार्थदम् ।
सर्वं खल्विदमेवाहं नान्यदस्ति सनातनम् ॥ ५२ ॥
तद्वचो विष्णुना पूर्वं संविज्ञातं मनस्यपि ।
केनोक्ता वागियं सत्या चिन्तयामास चेतसा ॥ ५३ ॥
कथं वेद्मि प्रवक्तारं स्त्रीपुंसौ वा नपुंसकम् ।
इति चिन्ताप्रपन्नेन धृतं भागवतं हृदि ॥ ५४ ॥

पुनः पुनः कृतोच्चारस्तस्मिंनेवास्तचेतसा ।
वटपत्रे शयानः सन्नभूच्चिन्तासमन्वितः ॥ ५५ ॥
तदा शान्ता भगवती प्रादुरास चतुर्भुजा ।
शङ्खचक्रगदापद्मवरायुधधरा शिवा ॥ ५६ ॥
दिव्याम्बरधरा देवी दिव्यभूषणभूषिता ।
संयुता सदृशीभिश्च सखीभिः स्वविभूतिभिः ॥ ५७ ॥
प्रादुर्बभूव तस्याग्रे विष्णोरमिततेजसः ।
मन्दहास्यं प्रयुञ्जाना महालक्ष्मीः शुभानना ॥ ५८ ॥
सूत उवाच
तां तथा संस्थितां दृष्ट्वा हृदये कमलेक्षणः ।
विस्मितः सलिले तस्मिन्निराधारा मनोरमाम् ॥ ५९ ॥
रतिर्भूतिस्तथा बुद्धिर्मतिः कीर्तिः स्मृतिर्धृतिः ।
श्रद्धा मेधा स्वधा स्वाहा क्षुधा निद्रा दया गतिः ॥ ६० ॥
तुष्टिः पुष्टिः क्षमा लज्जा जृम्भा तन्द्रा च शक्तयः ।

संस्थिताः सर्वतः पार्श्वे महादेव्याः पृथक्पृथक् ॥ ६१ ॥
वरायुधधराः सर्वा नानाभूषणभूषिताः ।
मन्दारमालाकुलिता मुक्ताहारविराजिताः ॥ ६२ ॥
तां दृष्ट्वा ताश्च संवीक्ष्य तस्मिन्नेकार्णवे जले ।
विस्मयाविष्टहृदयः सम्बभूव जनार्दनः ॥ ६३ ॥
चिन्तयामास सर्वात्मा दृष्टमायोऽतिविस्मितः ।
कुतो भूताः स्त्रियः सर्वाः कुतोऽहं वटतल्पगः ॥ ६४ ॥
अस्मिन्नेकार्णवे घोरे न्यग्रोधः कथमुत्थितः ।
केनाहं स्थापितोऽस्म्यत्र शिशुं कृत्वा शुभाकृतिम् ॥ ६५ ॥
ममेयं जननी नो वा माया वा कापि दुर्घटा ।
दर्शनं केनचित्त्वद्य दत्तं वा केन हेतुना ॥ ६६ ॥
किं मया चात्र वक्तव्यं गन्तव्यं वा न वा क्वचित् ।
मौनमास्थाय तिष्ठेयं बालभावादतन्द्रितः ॥ ६७ ॥

Roman transliteration

nāhaṃ gṛhaṃ kariṣyāmi duḥkhadaṃ sarvadā pitaḥ |
vāgurāsadṛśaṃ nityaṃ bandhanaṃ sarvadehinām || 1 ||
dhanacintāturāṇāṃ hi kva sukhaṃ tāta dṛśyate |
svajanaiḥ khalu pīḍyante nirdhanā lolupā janāḥ || 2 ||
indro'pi na sukhī tādṛgyādṛśo bhikṣuniḥspṛhaḥ |
ko'nyaḥ syādiha saṃsāre trilokīvibhave sati || 3 ||
tapantaṃ tāpasaṃ dṛṣṭvā maghavā duḥkhito'bhavat |
vighnānbahuvidhānasya karoti ca divaspatiḥ || 4 ||
brahmāpi na sukhī viṣṇurlakṣmīṃ prāpya manoramām |
khedaṃ prāpnoti satataṃ saṃgrāmairasuraiḥ saha || 5 ||
karoti vipulānyat□nāṃstapaścarati duścaram |
ramāpatirapi śrīmānkasyāsti vipulaṃ sukham || 6 ||
śaṅkaro'pi sadā duḥkhī bhavatyeva ca vedmyaham |
tapaścaryāṃ prakurvāṇo daityayuddhakaraḥ sadā || 7 ||

kadācinna sukhī śete dhanavānapi lolupaḥ |
nirdhanastu kathaṃ tāta sukhaṃ prāpnoti mānavaḥ || 8 ||
jānannapi mahābhāga putraṃ vā vīryasambhavam |
niyokṣyasi mahāghore saṃsāre duḥkhade sadā || 9 ||
janmaduḥkhaṃ jarāduḥkhaṃ duḥkhaṃ ca maraṇe tathā |
garbhavāse punarduḥkhaṃ viṣṭhāmūtramaye pitaḥ || 10 ||
tasmādatiśayaṃ duḥkhaṃ tṛṣṇālobhasamud□bhavam |
yāñcāyāṃ paramaṃ duḥkhaṃ maraṇādapi mānada || 11 ||
pratigrahadhanā viprā na buddhibalajīvanāḥ |
parāśā paramaṃ duḥkhaṃ maraṇaṃ ca dine dine || 12 ||
paṭhitvā sakalān vedāñchāstrāṇi ca samantataḥ |
gatvā ca dhaninām kāryā stutiḥ sarvātmanā budhaiḥ || 13 ||
ekodarasya kā cintā patramūlaphalādibhiḥ |
yenakenāpyupāyena santuṣṭyā ca prapūryate || 14 ||

bhāryā putrāstathā pautrāḥ kuṭumbe vipule sati |
pūraṇārthaṃ mahadduḥkhaṃ kva sukhaṃ pitarad□bhutam || 15 ||
yogaśāstraṃ vada mama jñānaśāstraṃ sukhākaram |
karmakāṇḍe'khile tāta na rame'haṃ kadācana || 16 ||
vada karmakṣayopāyaṃ prārabdhaṃ sañcitaṃ tathā |
vartamānaṃ yathā naśyet trividhaṃ karmamūlajam || 17 ||
jalūkeva sadā nārī rudhiraṃ pibatīti vai |
mūrkhastu na vijānāti mohito bhāvaceṣṭitaiḥ || 18 ||
bhogairvīryaṃ dhanaṃ pūrṇaṃ manaḥ kuṭilabhāṣaṇaiḥ |
kāntā harati sarvasvaṃ kaḥ stenastādṛśo'paraḥ || 19 ||
nidrāsukhavināśārthaṃ mūrkhastu dārasaṃgraham |
karoti vañcito dhātrā duḥkhāya na sukhāya ca || 20 ||
sūta uvāca
evaṃvidhāni vākyāni śrutvā vyāsaḥ śukasya ca |

samprāpa mahatīṃ cintāṃ kiṃ karomītyasaṃśayam || 21 ||
tasya susruvuraśrūṇi locanāduḥkhajāni ca |
vepathuśca śarīre'bhūd□glāniṃ prāpa manastathā || 22 ||
śocantaṃ pitaraṃ dṛṣṭvā dīnaṃ śokapariplutam |
uvāca pitaraṃ vyāsaṃ vismayotphullalocanaḥ || 23 ||
aho māyābalaṃ cograṃ yanmohayati paṇḍitam |
vedāntasya ca kartāraṃ sarvajñaṃ vedasammitam || 24 ||
na jāne kā ca sā māyā kiṃsvitsātīva duṣkarā |

yā mohayati vidvāṃsaṃ vyāsaṃ satyavatīsutam || 25 ||
purāṇānāṃ ca vaktā ca nirmātā bhāratasya ca |
vibhāgakartā vedānāṃ so'pi mohamupāgataḥ || 26 ||
tāṃ yāmi śaraṇaṃ devīṃ yā mohayati vai jagat |
brahmaviṣṇuharādīṃśca kathānyeṣāṃ ca kīdṛśī || 27 ||
ko'pyasti triṣu lokeṣu yo na muhyati māyayā |

yanmohaṃ gamitāḥ pūrve brahmaviṣṇuharādayaḥ || 28 ||
aho balamaho vīryaṃ devyā khalu vinirmitam |
māyayaiva vaśaṃ nītaḥ sarvajña īśvaraḥ prabhuḥ || 29 ||
viṣṇvaṃśasambhavo vyāsa iti paurāṇikā jaguḥ |
so'pi mohārṇave magno bhagnapoto vaṇigyathā || 30 ||
aśrupātaṃ karotyadya vivaśaḥ prākṛto yathā |
aho māyābalaṃ caitaddustyajaṃ paṇḍitairapi || 31 ||
ko'yaṃ ko'haṃ kathaṃ ceha kīdṛśo'yaṃ bhramaḥ kila |
pañcabhūtātmake dehe pitāputreti vāsanā || 32 ||
baliṣṭhā khalu māyeyaṃ māyināmapi mohinī |
yayābhibhūtaḥ kṛṣṇo'pi karoti rodanaṃ dvijaḥ || 33 ||
sūta uvāca
tāṃ natvā manasā devīṃ sarvakāraṇakāraṇām |
jananīṃ sarvadevānāṃ brahmādīnāṃ tatheśvarīm || 34 ||

pitaraṃ prāha dīnaṃ taṃ śokārṇavapariplutam |
araṇīsambhavo vyāsaṃ hetumadvacanaṃ śubham || 35 ||
pārāśarya mahābhāga sarveṣāṃ bodhadaḥ svayam |
kiṃ śokaṃ kuruṣe svāminyathājñaḥ prākṛto naraḥ || 36 ||
adyāhaṃ tava putro'smi na jāne pūrvajanmani |
ko'haṃ kastvaṃ mahābhāga vibhramo'yaṃ mahātmani || 37 ||
kuru dhairyaṃ prabudhyasva mā viṣāde manaḥ kṛthāḥ |
mohajālamimaṃ matvā muñca śokaṃ mahāmate || 38 ||
kṣudhānivṛttirbhakṣyeṇa na putradarśanena ca |
pipāsā jalapānena yāti naivātmajekṣaṇāt || 39 ||
ghrāṇaṃ sukhaṃ sugandhena karṇajaṃ śravaṇena ca |
strīsukhaṃ tu striyā nūnaṃ putro'haṃ kiṃ karomi te || 40 ||
ajīgartena putro'pi hariścandrāya bhūbhuje |
paśukāmāya yajñārthe datto maulyena sarvathā || 41 ||

sukhānāṃ sādhanaṃ dravyaṃ dhanātsukhasamuccayaḥ |
dhanamarjaya lobhaścetputro'haṃ kiṃ karomyaham || 42 ||
māṃ prabodhaya buddhyā tvaṃ daivajño'si mahāmate |
yathā mucyeyamatyantaṃ garbhavāsabhayānmune || 43 ||
durlabhaṃ mānuṣaṃ janma karmabhūmāvihānagha |
tatrāpi brāhmaṇatvaṃ vai durlabhaṃ cottame kule || 44 ||
baddho'hamiti me buddhirnāpasarpati cittataḥ |
saṃsāravāsanājāle niviṣṭā vṛddhigāminī || 45 ||
sūta uvāca
ityuktastu tadā vyāsaḥ putreṇāmitabuddhinā |
pratyuvāca śukaṃ śāntaṃ caturthāśramamānasam || 46 ||
vyāsa uvāca
paṭha putra mahābhāga mayā bhāgavataṃ kṛtam |
śubhaṃ na cātivistīrṇaṃ purāṇaṃ brahmasammitam || 47 ||

skandhā dvādaśa tatraiva pañcalakṣaṇasaṃyutam |
sarveṣāṃ ca purāṇānāṃ bhūṣaṇaṃ mama sammatam || 48 ||
sadasajjñānavijñānaṃ śrutamātreṇa jāyate |
yena bhāgavateneha tatpaṭha tvaṃ mahāmate || 49 ||
vaṭapatraśayānāya viṣṇave bālarūpiṇe |
kenāsmi bālabhāvena nirmito'haṃ cidātmanā || 50 ||
kimarthaṃ kena dravyeṇa kathaṃ jānāmi cākhilam |
ityevaṃ cintyamānāya mukundāya mahātmane || 51 ||
ślokārdhena tayā proktaṃ bhagavatyākhilārthadam |
sarvaṃ khalvidamevāhaṃ nānyadasti sanātanam || 52 ||
tadvaco viṣṇunā pūrvaṃ saṃvijñātaṃ manasyapi |
kenoktā vāgiyaṃ satyā cintayāmāsa cetasā || 53 ||
kathaṃ vedmi pravaktāraṃ strīpuṃsau vā napuṃsakam |
iti cintāprapannena dhṛtaṃ bhāgavataṃ hṛdi || 54 ||

punaḥ punaḥ kṛtoccārastasminevāstacetasā |
vaṭapatre śayānaḥ sannabhūccintāsamanvitaḥ || 55 ||
tadā śāntā bhagavatī prādurāsa caturbhujā |
śaṅkhacakragadāpadmavarāyudhadharā śivā || 56 ||
divyāmbaradharā devī divyabhūṣaṇabhūṣitā |
saṃyutā sadṛśībhiśca sakhībhiḥ svavibhūtibhiḥ || 57 ||
prādurbabhūva tasyāgre viṣṇoramitatejasaḥ |
mandahāsyaṃ prayuñjānā mahālakṣmīḥ śubhānanā || 58 ||
sūta uvāca
tāṃ tathā saṃsthitāṃ dṛṣṭvā hṛdaye kamalekṣaṇaḥ |
vismitaḥ salile tasminnirādhārā manoramām || 59 ||
ratirbhūtistathā buddhirmatiḥ kīrtiḥ smṛtirdhṛtiḥ |
śraddhā medhā svadhā svāhā kṣudhā nidrā dayā gatiḥ || 60 ||
tuṣṭiḥ puṣṭiḥ kṣamā lajjā jṛmbhā tandrā ca śaktayaḥ |

saṃsthitāḥ sarvataḥ pārśve mahādevyāḥ pṛthakpṛthak || 61 ||
varāyudhadharāḥ sarvā nānābhūṣaṇabhūṣitāḥ |
mandāramālākulitā muktāhāravirājitāḥ || 62 ||
tāṃ dṛṣṭvā tāśca saṃvīkṣya tasminnekārṇave jale |
vismayāviṣṭahṛdayaḥ sambabhūva janārdanaḥ || 63 ||
cintayāmāsa sarvātmā dṛṣṭamāyo'tivismitaḥ |
kuto bhūtāḥ striyaḥ sarvāḥ kuto'haṃ vaṭatalpagaḥ || 64 ||
asminnekārṇave ghore nyagrodhaḥ kathamutthitaḥ |
kenāhaṃ sthāpito'smyatra śiśuṃ kṛtvā śubhākṛtim || 65 ||
mameyaṃ jananī no vā māyā vā kāpi durghaṭā |
darśanaṃ kenacittvadya dattaṃ vā kena hetunā || 66 ||
kiṃ mayā cātra vaktavyaṃ gantavyaṃ vā na vā kvacit |
maunamāsthāya tiṣṭheyaṃ bālabhāvādatandritaḥ || 67 ||

English translation

1-67. Hearing these words of Vyasa Deva S'uka Deva said O Father! I do not like at all to take to a householder's life; as I see clearly that it fastens men, as a cord fastens animals, and is a source of incessant pain. O Father! Where can you expect happiness from a householder who is always loaded with anxiety how and whence to get wealth? Those, who have greed for wealth, oppress their poor relatives, even; and extort money. Even one who is the lord of the three worlds, who is their Indra, he also is not so happy as a beggar, that has no desires. See, then, who else can be happy in this world?

Whenever an ascetic is seen to practise severe asceticism, Indra, the lord of the Devas becomes anxious and sorry, and raises various obstacles in his way. See also that Brahma is not happy with his big samsara (his creation which is his house). Bhagavan Visnu, though He has got His beautiful Kamala, the presiding Deity of all wealth and prosperity, is always suffering, since He is incessantly engaged in fighting with the Asuras; and though He is the husband of Laksmi and full of prosperity. He practises, almost, every now and then, terrible asceticism with great care and earnestness. So who else is there, who is possessed of constant happiness? I know also Bhagavan S'ankara, too, suffers incessant troubles and has to fight against the Daityas. So, then, O Father: how can a poor householder be happy when the rich householder cannot sleep happily, with his constant care for wealth. O highly fortunate one! Knowing full well this truth of the world, why are you plunging me, your son, in this terrible Samsara, full of pains and agonies.

O Father! What shall I say to you about the miseries of the world! There is pain in birth, pain in old age, pain in death, and pain in the life in the womb full of urines and faeces; but the pain, arising from desire and greed, is more terrible than all the pains mentioned

above; and then, the pains experienced while asking for them are greater than the pangs of death. Alas! There is no other way for the Brahmans to earn their livelihood than to accept gifts from others. Therefore the Brahmans have to suffer daily death-like pangs in having to wait in expectation from others; can there be anything more regrettable than this? The Brahmanas, studying all the Vedas and Dharma S'astras and acquiring wisdom, have got at last to go to the rich and praise them (in expectation of some money) carefully. O Father! if one does not become a householder, then what care is there to feed one's own belly? If there be contentment in the mind, any how the belly can be filled with leaves, roots and fruits; but if there be wife, sons and grandsons and many dependent relatives, then to feed them all, much trouble and anxiety are experienced. So how can you expect, O Father! perfect happiness in the world? So teach me, O Father! the S’astras on Yoga and eternal truth that will give perfect happiness; no advice in karma kanda (the series of actions) will bring me pleasure. Now advise me how the karmas can be exhausted; how the root of the three sorts of karmas, Sanchita, Prarabdha, and Vartamana, giving torments of birth, death, etc., the Avidya, the great ignorance, can be destroyed? The fools do not understand how the women suck the blood out of persons like leeches, for they get themselves deluded by their gestures and postures! The lady of the house, whom the people call kanta, the beautiful one, steal away the semen virile, the strength and energy in the way of giving them happiness as sexual intercourse, and their minds and wealth and everything by their crooked love conversations; so see what greater thief can there be than a woman? In my opinion, those that are ignorant are certainly deluded by the Creator; they accept wife to destroy their own pleasure of happiness. They can never understand that the women can never be the source of pleasure; they are the source of all miseries. Hearing these words of S’uka, Vyasa became merged in the deep sea of cares and anxieties, thinking what to do then. The incessant tears of pain flowed from his eyes; his whole body began to shiver and his mind became too much worried.

Seeing this distressed and sorrowful state of his father, S'ukdeva, with eyes full of wonder, said Oh! What a power has Maya got?

Oh! He, whose words are accepted by all, with great love and care as equivalent to the Vedas, who is the author of the Vedanta Dars'ana, and before whom nothing is veiled in ignorance. Oh! that greatest Pundit, the knower of all the Tattvas, is now deluded by Maya? Oh! what is that Maya who has been able to delude Vyasa Deva, the son of Satyavati, so skilled in the knowledge of Brahma Vidya; I also do not know how, with what great care, one is to practise Sadhana towards Her.

Alas! He who has composed eighteen Maha Puranas and the great Maha Bharata, who has divided the Vedas in four parts, the same Veda Vyas has today been deluded by the power of Maya! What to speak of other persons! Oh! Maya has deluded Brahma, Visnu, MahesVara and others and the whole universe; then who is there in the three worlds that is not fascinated by Her influence! I therefore, take refuge unto the Internal Governess, the Devi Maha Maya. Oh! what wonderful power She wields? By her own Mayic power. She has kept God even under Her control, who is omniscient and the Controller of all. The Pundits, who know the Puranas say, that Vyasa Deva is born of the part of Visnu; but, see the wonder, that he is today plunged in the sea of delusion like a merchant whose ship has been wrecked. Alas! How great is the wonderful power of Maya! The all-knowing Vyasa is today under the control of Maya and is weeping like an ordinary man! So I have come to the firm conclusion that the wise Pundits are incapable to surpass the strength of Maya. What a great error arises through the power of Maya! See! indeed!! who is he and who am I? What for we have come here? There is no certainty, nothing whatsoever, about that. And, see, also, how he has got the nice idea of "father" on his body and the idea of "his son" in my body, that are composed of five elements.

This is now quite evident to me that, when the Brahmin Maharsi Krisna Dvaipayan is weeping under the influence of Maya, She is the strongest of all; even those who are skilled in the great Maya fall under Her prey.

Then S'uka Deva bowed down mentally to the Devi, Maha Maya, who is the Creatrix of Brahma and the other Devas and who is the Controller of them all; and then began to speak the following auspicious words pregnant with reason, to his father Vyasa Deva, greatly distressed and plunged in the sea of sorrows "O Father! you are exceedingly fortunate, for you are the son of the high souled Paras'ara and you yourself are the instructor of real truth, the tattva jnana, to all persons; so, O Lord! why are you giving vent to sorrows, like an ordinary bewildered man? O Mahabhaga! why are you plunging yourself in this great error, though you are a high souled personage! See, it is quite true that now I am born as your son; but this I don't know what relation existed between you and me in my previous birth? So, O highly intelligent one! Open your eyes of wisdom, and be patient; do not throw yourself, in vain, in the sea of sorrows. All this universe is like a net of delusion; knowing this, abandon all your grief; why are you feeling yourself so much weak and distressed, for your attachment towards your son? Hunger is satisfied by eating something, and thirst is satisfied by the drinking of water; hunger is not satisfied by seeing the son. So the organ of scent is satisfied by smelling sweet scents; and the organ of hearing is satisfied by hearing sweet music; and when thirst arises to enjoy women, that is satisfied only by sexual intercourse; but what satisfaction can a son give? So what shall I do to you by remaining as your son? The son, in fact, is not the cause of any satisfaction to one's self. For this reason, in ancient days, the poor Brahmin Ajigarta gave his son to the king Harischandra, for necessary equivalent price in money, who wanted a man for his sacrifice where human beings are to be sacrificed as victims. In fact, those things that are urgently required as necessities give happiness; and all these articles can be obtained by wealth; so if you want to enjoy happiness, then earn money; of what use shall I be to you as your

son? O Muni! you can see subtle things and you are greatly intelligent; so I pray to you, to look upon me as your son and open my eyes of wisdom, that I can be free for ever from this womb of birth. O Sinless one! To get a human birth in this land of Karma (in India) is very difficult; again to get a Brahmin birth is extremely rare; so when I have got this so very rare birth, why shall I spend my time in vain? O Father! Though I have served many spiritual teachers, fraught with wisdom, for many years, yet the firm idea "I am, as it were, bound up in this net of Samsara" the notion covered with dark darkness of ignorance, caused by desires, this net of Samsara does not leave me.

When the son S'uka Deva of extraordinary power and intelligence spoke thus, Vyasa saw that his son was strongly inclined to take to the four As'ram, that of Sannyasa and spoke thus O Son! If your mind has become so, then read Bhagavat Purana, composed by me, highly auspicious, voluminous, and the second Vedas.

In this you have the chapters on Creation (Sarga) and secondary creation (upa sarga), etc., the five characteristics as in other Puranas and it is sub-divided into twelve Skandhas. Hearing of this Bhagavata brings up to the mind that Brahma alone is real and all the universe is unreal and knowledge both intuitive and indirect springs up. For this very reason, the Bhagavata treatise is considered as the ornament of the Puranas. Therefore, O highly intelligent one! you better study the Purana. O Child! In days of yore, at the end of a Kalpa, Bhagavan Hah was lying, as a small child on a floating leaf of a banyan tree, and was thinking thus "Who is the Intelligent One that has created me a small child? What is His object? Of what stuff am I made of? and how am I created? whence can I know all this?" At this moment the Devi Bhagavati Who is all chaitanya, seeing the high-souled Bhagavan Hah musing thus, spoke out in the form of a celestial voice in the following half-stanza:- - "All this that is seen is I Myself; there is existent nothing other that is eternal." Bhagavan Visnu, then, began to think deeply the above celestial voice "Who has uttered this word, pregnant of truth, to

me? How shall I come to know the speaker, whether that is female, male or a hermaphrodite?" Pondering over this for a long time, when he could not come to a definite conclusion, he began to repeat (make japam) frequently that word of Bhagavati with a whole heart. When Hari, lying on a banyan tree leaf, became very anxious to know what the above words implied, then the all-auspicious Devi Bhagavati with a beautiful face, calm and quiet appearance, appeared before Bhagavan Visnu, of unrivalled splendour, in the form of Maha Laksmi, who is all of Sattva Guna, surrounded by Her Vibhutis, Her manifestations of attendents. Her smiling companions of the same age, decked with ornaments, and wearing divine clothings, and holding each in their four divine hands, conch shell, disc, club, and lotus.

The lotus eyed Visnu was very much surprised to see that beautiful Devi, standing without anything to rest on that water; He saw that on four sides of the Devi, were staying Rati, Bhuti, Buddhi, Mati, Kirti, Smriti, Dhriti, S'raddha, Medha, Svadha, Svaha, Kshudha, Nidra, Daya, Gati, Tusti, Pusti, Ksama, Lajja, Jrimbha Tandra and other personified forces, each possessing a clear distinct form, and endowed with a clear distinct feeling. In the hands of them all were divine weapons; on their necks, necklaces and garlands of Mandara flowers; and all the limbs of their bodies were decorated with divine ornaments. Seeing in that one mass of ocean the Devi Laksmi and Her S'aktis, Bhagavan Janardan, the soul of all, became greatly astonished and thought within Himself thus "What is this? Is this Maya that I am witnessing? Whence have appeared these women? and whence have I come here, lying on this banyan leaf? How has the banyan tree come to existence in this one mass of ocean? And who is it, that has placed me here in the form of a child? Is this my Mother? Or is this some Maya that can create impossible things?

Why has She made Herself manifest before me now? Or is there some hidden motive that She has appeared thus? What ought I to do now? Or shall I go to some other place? or shall I continue remaining here in this form of the child, silent and with vigilance.

Thus ends the fifteenth chapter of the 1st Skandha on the dispassion of S'uka and the instructions of Bhagavati to Hah in the Mahapurana S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

First Skandha · Chapter 16

On S'uka's Desiring To Go To

Chapter 16 of 318 · 61 detected Sanskrit verse markers

Sanskrit

दृष्ट्वा तं विस्मितं देवं शयानं वटपत्रके ।
उवाच सस्मितं वाक्यं विष्णो किं विस्मितो ह्यसि ॥ १ ॥
महाशक्त्याः प्रभावेण त्वं मां विस्मृतवान्पुरा ।
प्रभवे प्रलये जाते भूत्वा भूत्वा पुनः पुनः ॥ २ ॥
निर्गुणा सा परा शक्तिः सगुणस्त्वं तथाप्यहम् ।
सात्त्विकी किल या शक्तिस्तां शक्तिं विद्धि मामिकाम् ॥ ३ ॥
त्वन्नाभिकमलाद्ब्रह्मा भविष्यति प्रजापतिः ।
स कर्ता सर्वलोकस्य रजोगुणसमन्वितः ॥ ४ ॥
स तदा तप आस्थाय प्राप्य शक्तिमनुत्तमाम् ।
रजसा रक्तवर्णञ्च करिष्यति जगत्त्रयम् ॥ ५ ॥
सगुणान्पञ्चभूतांश्च समुत्पाद्य महामतिः ।
इन्द्रियाणीन्द्रियेशांश्च मनःपूर्वान्समन्ततः ॥ ६ ॥
करिष्यति ततः सर्गं तेन कर्ता स उच्यते ।
विश्वस्यास्य महाभाग त्वं वै पालयिता तथा ॥ ७ ॥

तद्भुवोर्मध्यदेशाच्च क्रोधाद्रुद्रो भविष्यति ।
तपः कृत्वा महाघोरं प्राप्य शक्तिं तु तामसीम् ॥ ८ ॥
कल्पान्ते सोऽपि संहर्ता भविष्यति महामते ।
तेनाहं त्वामुपायाता सात्त्विकीं त्वमवेहि माम् ॥ ९ ॥
स्थास्येऽहं त्वत्समीपस्था सदाहं मधुसूदन ।
हृदये ते कृतावासा भवामि सततं किल ॥ १० ॥
विष्णुरुवाच
श्लोकस्यार्धं मया पूर्वं श्रुतं देवि स्फुटाक्षरम् ।
तत्केनोक्तं वरारोहे रहस्यं परमं शिवम् ॥ ११ ॥
तन्मे ब्रूहि वरारोहे संशयोऽयं वरानने ।
निर्धनो हि यथा द्रव्यं तत्स्मरामि पुनः पुनः ॥ १२ ॥
व्यास उवाच
विष्णोस्तद्वचनं श्रुत्वा महालक्ष्मीः स्मितानना ।
उवाच परया प्रीत्या वचनं चारुहासिनी ॥ १३ ॥

महालक्ष्मीरुवाच
शृणु शौरे वचो मह्यं सगुणाहं चतुर्भुजा ।

मां जानासि न जानासि निर्गुणां सगुणालयाम् ॥ १४ ॥
त्वं जानीहि महाभाग तया तत्प्रकटीकृतम् ।
पुण्यं भागवतं विद्धि वेदसारं शुभावहम् ॥ १५ ॥
कृपां च महतीं मन्ये देव्याः शत्रुनिषूदन ।
यया प्रोक्तं परं गुह्यं हिताय तव सुव्रत ॥ १६ ॥
रक्षणीयं सदा चित्ते न विस्मार्यं कदाचन ।
सारं हि सर्वशास्त्राणां महाविद्याप्रकाशितम् ॥ १७ ॥
नातः परं वेदितव्यं वर्तते भुवनत्रये ।
प्रियोऽसि खलु देव्यास्त्वं तेन ते व्याहृतं वचः ॥ १८ ॥
व्यास उवाच
इति श्रुत्वा वचो देव्या महालक्ष्याश्चतुर्भुजः ।
दधार हृदये नित्यं मत्वा मन्त्रमनुत्तमम् ॥ १९ ॥

कालेन कियता तत्र तन्नाभिकमलोद्भवः ।
ब्रह्मा दैत्यभयात्त्रस्तो जगाम शरणं हरेः ॥ २० ॥
ततः कृत्वा महायुद्धं हत्वा तौ मधुकैटभौ ।
जजाप भगवान्विष्णुः श्लोकार्धं विशदाक्षरम् ॥ २१ ॥
जपन्तं वासुदेवं च दृष्ट्वा देवः प्रजापतिः ।
पप्रच्छ परमप्रीतः कञ्जजः कमलापतिम् ॥ २२ ॥
किं त्वं जपसि देवेश त्वत्तः कोऽप्यधिकोऽस्ति वै ।
यत्कृत्वा पुण्डरीकाक्ष प्रीतोऽसि जगदीश्वर ॥ २३ ॥
हरिरुवाच
मयि त्वयि च या शक्तिः क्रियाकारणलक्षणा ।
विचारय महाभाग या सा भगवती शिवा ॥ २४ ॥
यस्याधारे जगत्सर्वं तिष्ठत्यत्र महार्णवे ।
साकारा या महाशक्तिरमेया च सनातनी ॥ २५ ॥
यया विसृज्यते विश्वं जगदेतच्चराचरम् ।

सैषा प्रसन्ना वरदा नृणां भवति मुक्तये ॥ २६ ॥
सा विद्या परमा मुक्तेर्हेतुभूता सनातनी ।
संसारबन्धहेतुश्च सैव सर्वेश्वरेश्वरी ॥ २७ ॥
अहं त्वमखिलं विश्वं तस्याश्चिच्छक्तिसम्भवम् ।
विद्धि ब्रह्मन्न सन्देहः कर्तव्यः सर्वदानघ ॥ २८ ॥
श्लोकार्धेन तया प्रोक्तं तद्वै भागवतं किल ।
विस्तरो भविता तस्य द्वापरादौ युगे तथा ॥ २९ ॥
व्यास उवाच
ब्रह्मणा संगृहीतं च विष्णोस्तु नाभिपङ्कजे ।
नारदाय च तेनोक्तं पुत्रायामितबुद्धये ॥ ३० ॥
नारदेन तथा मह्यं दत्तं हि मुनिना पुरा ।

मया कृतमिदं पूर्णं द्वादशस्कन्धविस्तरम् ॥ ३१ ॥
तत्पठस्व महाभाग पुराणं ब्रह्मसम्मितम् ।
पञ्चलक्षणयुक्तं च देव्याश्चरितमुत्तमम् ॥ ३२ ॥

तत्त्वज्ञानरसोपेतं सर्वेषामुत्तमोत्तमम् ।
धर्मशास्त्रसमं पुण्यं वेदार्थेनोपबृंहितम् ॥ ३३ ॥
वृत्रासुरवधोपेतं नानाख्यानकथायुतम् ।
ब्रह्मविद्यानिधानं तु संसारार्णवतारकम् ॥ ३४ ॥
गृहाण त्वं महाभाग योग्योऽसि मतिमत्तरः ।
पुण्यं भागवतं नाम पुराणं पुरुषर्षभ ॥ ३५ ॥
अष्टादशसहस्राणां श्लोकानां कुरु संग्रहम् ।
अज्ञाननाशनं दिव्यं ज्ञानभास्करबोधकम् ॥ ३६ ॥
सुखदं शान्तिदं धन्यं दीर्घायुष्यकरं शिवम् ।
शृण्वतां पठतां चेदं पुत्रपौत्रविवर्धनम् ॥ ३७ ॥
शिष्योऽयं मम धर्मात्मा लोमहर्षणसम्भवः ।
पठिष्यति त्वया सार्धं पुराणीं संहितां शुभाम् ॥ ३८ ॥
सूत उवाच
इत्युक्तं तेन पुत्राय मह्यं च कथितं किल ।

मया गृहीतं तत्सर्वं पुराणं चातिविस्तरम् ॥ ३९ ॥
शुकोऽधीत्य पुराणं तु स्थितो व्यासाश्रमे शुभे ।
न लेभे शर्म धर्मात्मा ब्रह्मात्मज इवापरः ॥ ४० ॥
एकान्तसेवी विकलः स शून्य इव लक्ष्यते ।
नात्यन्तभोजनासक्तो नोपवासरतस्तथा ॥ ४१ ॥
चिन्ताविष्टं शुकं दृष्ट्वा व्यासः प्राह सुतं प्रति ।
किं पुत्र चिन्त्यते नित्यं कस्माद्व्यग्रोऽसि मानद ॥ ४२ ॥
आस्से ध्यानपरो नित्यमृणग्रस्त इवाधनः ।
का चिन्ता वर्तते पुत्र मयि ताते तु तिष्ठति ॥ ४३ ॥
सुखं भुंक्ष्व यथाकामं मुञ्च शोकं मनोगतम् ।
ज्ञानं चिन्तय शास्त्रोक्तं विज्ञाने च मतिं कुरु ॥ ४४ ॥
न चेन्मनसि ते शान्तिर्वचसा मम सुव्रत ।
गच्छ त्वं मिथिलां पुत्र पालितां जनकेन ह ॥ ४५ ॥
स ते मोहं महाभाग नाशयिष्यति भूपतिः ।

जनको नाम धर्मात्मा विदेहः सत्यसागरः ॥ ४६ ॥
तं गत्वा नृपतिं पुत्र सन्देहं स्वं निवर्तय ।
वर्णाश्रमाणां धर्मांस्त्वं पृच्छ पुत्र यथातथम् ॥ ४७ ॥
जीवन्मुक्तः स राजर्षिर्ब्रह्मज्ञानमतिः शुचिः ।
तथ्यवक्तातिशान्तश्च योगी योगप्रियः सदा ॥ ४८ ॥
सूत उवाच

तच्छ्रुत्वा वचनं तस्य व्यासस्यामिततेजसः ।
प्रत्युवाच महातेजाः शुकश्चारणिसम्भवः ॥ ४९ ॥
दम्भोऽयं किल धर्मात्मन्भाति चित्ते ममाधुना ।
जीवन्मुक्तो विदेहश्च राज्यं शास्ति मुदान्वितः ॥ ५० ॥
वन्ध्यापुत्र इवाभाति राजासौ जनकः पितः ।
कुर्वन् राज्यं विदेहः किं सन्देहोऽयं ममाद्भुतः ॥ ५१ ॥
द्रष्टुमिच्छाम्यहं भूपं विदेहं नृपसत्तमम् ।
कथं तिष्ठति संसारे पद्मपत्रमिवाम्भसि ॥ ५२ ॥

सन्देहोऽयं महांस्तात विदेहे परिवर्तते ।
मोक्षः किं वदतां श्रेष्ठ सौगतानामिवापरः ॥ ५३ ॥
कथं भुक्तमभुक्तं स्यादकृतं च कृतं कथम् ।
व्यवहारः कथं त्याज्य इन्द्रियाणां महामते ॥ ५४ ॥
माता पुत्रस्तथा भार्या भगिनी कुलटा तथा ।
भेदाभेदः कथं न स्याद्यद्येतन्मुक्तता कथम् ॥ ५५ ॥
कटु क्षारं तथा तीक्ष्णां कषायं मिष्टमेव च ।
रसना यदि जानाति भुंक्ते भोगाननुत्तमान् ॥ ५६ ॥
शीतोष्णुसुखदुःखादिपरिज्ञानं यदा भवेत् ।
मुक्तता कीदृशी तात सन्देहोऽयं ममाद्भुतः ॥ ५७ ॥
शत्रुमित्रपरिज्ञानं वैरं प्रीतिकरं सदा ।
व्यवहारे परे तिष्ठन्कथं न कुरुते नृपः ॥ ५८ ॥
चौरं वा तापसं वापि समानं मन्यते कथम् ।
असमा यदि बुद्धिः स्यान्मुक्तता तर्हि कीदृशी ॥ ५९ ॥

दृष्टपूर्वो न मे कश्चिज्जीवन्मुक्तश्च भूपतिः ।
शङ्केयं महती तात गृहे मुक्तः कथं नृपः ॥ ६० ॥
दिदृक्षा महती जाता श्रुत्वा तं भूपतिं तथा ।
सन्देहविनिवृत्त्यर्थं गच्छामि मिथिलां प्रति ॥ ६१ ॥

Roman transliteration

dṛṣṭvā taṃ vismitaṃ devaṃ śayānaṃ vaṭapatrake |
uvāca sasmitaṃ vākyaṃ viṣṇo kiṃ vismito hyasi || 1 ||
mahāśaktyāḥ prabhāveṇa tvaṃ māṃ vismṛtavānpurā |
prabhave pralaye jāte bhūtvā bhūtvā punaḥ punaḥ || 2 ||
nirguṇā sā parā śaktiḥ saguṇastvaṃ tathāpyaham |
sāttvikī kila yā śaktistāṃ śaktiṃ viddhi māmikām || 3 ||
tvannābhikamalād□brahmā bhaviṣyati prajāpatiḥ |
sa kartā sarvalokasya rajoguṇasamanvitaḥ || 4 ||
sa tadā tapa āsthāya prāpya śaktimanuttamām |
rajasā raktavarṇañca kariṣyati jagattrayam || 5 ||
saguṇānpañcabhūtāṃśca samutpādya mahāmatiḥ |
indriyāṇīndriyeśāṃśca manaḥpūrvānsamantataḥ || 6 ||

kariṣyati tataḥ sargaṃ tena kartā sa ucyate |
viśvasyāsya mahābhāga tvaṃ vai pālayitā tathā || 7 ||

tad□bhuvormadhyadeśācca krodhād□rudro bhaviṣyati |
tapaḥ kṛtvā mahāghoraṃ prāpya śaktiṃ tu tāmasīm || 8 ||
kalpānte so'pi saṃhartā bhaviṣyati mahāmate |
tenāhaṃ tvāmupāyātā sāttvikīṃ tvamavehi mām || 9 ||
sthāsye'haṃ tvatsamīpasthā sadāhaṃ madhusūdana |
hṛdaye te kṛtāvāsā bhavāmi satataṃ kila || 10 ||
viṣṇuruvāca
ślokasyārdhaṃ mayā pūrvaṃ śrutaṃ devi sphuṭākṣaram |
tatkenoktaṃ varārohe rahasyaṃ paramaṃ śivam || 11 ||
tanme brūhi varārohe saṃśayo'yaṃ varānane |
nirdhano hi yathā dravyaṃ tatsmarāmi punaḥ punaḥ || 12 ||
vyāsa uvāca
viṣṇostadvacanaṃ śrutvā mahālakṣmīḥ smitānanā |
uvāca parayā prītyā vacanaṃ cāruhāsinī || 13 ||

mahālakṣmīruvāca
śṛṇu śaure vaco mahyaṃ saguṇāhaṃ caturbhujā |
māṃ jānāsi na jānāsi nirguṇāṃ saguṇālayām || 14 ||
tvaṃ jānīhi mahābhāga tayā tatprakaṭīkṛtam |
puṇyaṃ bhāgavataṃ viddhi vedasāraṃ śubhāvaham || 15 ||
kṛpāṃ ca mahatīṃ manye devyāḥ śatruniṣūdana |
yayā proktaṃ paraṃ guhyaṃ hitāya tava suvrata || 16 ||
rakṣaṇīyaṃ sadā citte na vismāryaṃ kadācana |
sāraṃ hi sarvaśāstrāṇāṃ mahāvidyāprakāśitam || 17 ||
nātaḥ paraṃ veditavyaṃ vartate bhuvanatraye |
priyo'si khalu devyāstvaṃ tena te vyāhṛtaṃ vacaḥ || 18 ||
vyāsa uvāca
iti śrutvā vaco devyā mahālakṣyāścaturbhujaḥ |
dadhāra hṛdaye nityaṃ matvā mantramanuttamam || 19 ||

kālena kiyatā tatra tannābhikamalod□bhavaḥ |
brahmā daityabhayāttrasto jagāma śaraṇaṃ hareḥ || 20 ||
tataḥ kṛtvā mahāyuddhaṃ hatvā tau madhukaiṭabhau |
jajāpa bhagavānviṣṇuḥ ślokārdhaṃ viśadākṣaram || 21 ||
japantaṃ vāsudevaṃ ca dṛṣṭvā devaḥ prajāpatiḥ |
papraccha paramaprītaḥ kañjajaḥ kamalāpatim || 22 ||
kiṃ tvaṃ japasi deveśa tvattaḥ ko'pyadhiko'sti vai |
yatkṛtvā puṇḍarīkākṣa prīto'si jagadīśvara || 23 ||
hariruvāca
mayi tvayi ca yā śaktiḥ kriyākāraṇalakṣaṇā |
vicāraya mahābhāga yā sā bhagavatī śivā || 24 ||
yasyādhāre jagatsarvaṃ tiṣṭhatyatra mahārṇave |
sākārā yā mahāśaktirameyā ca sanātanī || 25 ||
yayā visṛjyate viśvaṃ jagadetaccarācaram |

saiṣā prasannā varadā nṛṇāṃ bhavati muktaye || 26 ||
sā vidyā paramā mukterhetubhūtā sanātanī |
saṃsārabandhahetuśca saiva sarveśvareśvarī || 27 ||
ahaṃ tvamakhilaṃ viśvaṃ tasyāścicchaktisambhavam |

viddhi brahmanna sandehaḥ kartavyaḥ sarvadānagha || 28 ||
ślokārdhena tayā proktaṃ tadvai bhāgavataṃ kila |
vistaro bhavitā tasya dvāparādau yuge tathā || 29 ||
vyāsa uvāca
brahmaṇā saṃgṛhītaṃ ca viṣṇostu nābhipaṅkaje |
nāradāya ca tenoktaṃ putrāyāmitabuddhaye || 30 ||
nāradena tathā mahyaṃ dattaṃ hi muninā purā |
mayā kṛtamidaṃ pūrṇaṃ dvādaśaskandhavistaram || 31 ||
tatpaṭhasva mahābhāga purāṇaṃ brahmasammitam |
pañcalakṣaṇayuktaṃ ca devyāścaritamuttamam || 32 ||

tattvajñānarasopetaṃ sarveṣāmuttamottamam |
dharmaśāstrasamaṃ puṇyaṃ vedārthenopabṛṃhitam || 33 ||
vṛtrāsuravadhopetaṃ nānākhyānakathāyutam |
brahmavidyānidhānaṃ tu saṃsārārṇavatārakam || 34 ||
gṛhāṇa tvaṃ mahābhāga yogyo'si matimattaraḥ |
puṇyaṃ bhāgavataṃ nāma purāṇaṃ puruṣarṣabha || 35 ||
aṣṭādaśasahasrāṇāṃ ślokānāṃ kuru saṃgraham |
ajñānanāśanaṃ divyaṃ jñānabhāskarabodhakam || 36 ||
sukhadaṃ śāntidaṃ dhanyaṃ dīrghāyuṣyakaraṃ śivam |
śṛṇvatāṃ paṭhatāṃ cedaṃ putrapautravivardhanam || 37 ||
śiṣyo'yaṃ mama dharmātmā lomaharṣaṇasambhavaḥ |
paṭhiṣyati tvayā sārdhaṃ purāṇīṃ saṃhitāṃ śubhām || 38 ||
sūta uvāca
ityuktaṃ tena putrāya mahyaṃ ca kathitaṃ kila |

mayā gṛhītaṃ tatsarvaṃ purāṇaṃ cātivistaram || 39 ||
śuko'dhītya purāṇaṃ tu sthito vyāsāśrame śubhe |
na lebhe śarma dharmātmā brahmātmaja ivāparaḥ || 40 ||
ekāntasevī vikalaḥ sa śūnya iva lakṣyate |
nātyantabhojanāsakto nopavāsaratastathā || 41 ||
cintāviṣṭaṃ śukaṃ dṛṣṭvā vyāsaḥ prāha sutaṃ prati |
kiṃ putra cintyate nityaṃ kasmādvyagro'si mānada || 42 ||
āsse dhyānaparo nityamṛṇagrasta ivādhanaḥ |
kā cintā vartate putra mayi tāte tu tiṣṭhati || 43 ||
sukhaṃ bhuṃkṣva yathākāmaṃ muñca śokaṃ manogatam |
jñānaṃ cintaya śāstroktaṃ vijñāne ca matiṃ kuru || 44 ||
na cenmanasi te śāntirvacasā mama suvrata |
gaccha tvaṃ mithilāṃ putra pālitāṃ janakena ha || 45 ||
sa te mohaṃ mahābhāga nāśayiṣyati bhūpatiḥ |

janako nāma dharmātmā videhaḥ satyasāgaraḥ || 46 ||
taṃ gatvā nṛpatiṃ putra sandehaṃ svaṃ nivartaya |
varṇāśramāṇāṃ dharmāṃstvaṃ pṛccha putra yathātatham || 47 ||
jīvanmuktaḥ sa rājarṣirbahmajñānamatiḥ śuciḥ |
tathyavaktātiśāntaśca yogī yogapriyaḥ sadā || 48 ||
sūta uvāca
tacchrutvā vacanaṃ tasya vyāsasyāmitatejasaḥ |
pratyuvāca mahātejāḥ śukaścāraṇisambhavaḥ || 49 ||
dambho'yaṃ kila dharmātmanbhāti citte mamādhunā |
jīvanmukto videhaśca rājyaṃ śāsti mudānvitaḥ || 50 ||
vandhyāputra ivābhāti rājāsau janakaḥ pitaḥ |

kurvan rājyaṃ videhaḥ kiṃ sandeho'yaṃ mamād□bhutaḥ || 51 ||
draṣṭumicchāmyahaṃ bhūpaṃ videhaṃ nṛpasattamam |
kathaṃ tiṣṭhati saṃsāre padmapatramivāmbhasi || 52 ||

sandeho'yaṃ mahāṃstāta videhe parivartate |
mokṣaḥ kiṃ vadatāṃ śreṣṭha saugatānāmivāparaḥ || 53 ||
kathaṃ bhuktamabhuktaṃ syādakṛtaṃ ca kṛtaṃ katham |
vyavahāraḥ kathaṃ tyājya indriyāṇāṃ mahāmate || 54 ||
mātā putrastathā bhāryā bhaginī kulaṭā tathā |
bhedābhedaḥ kathaṃ na syādyadyetanmuktatā katham || 55 ||
kaṭu kṣāraṃ tathā tīkṣṇāṃ kaṣāyaṃ miṣṭameva ca |
rasanā yadi jānāti bhuṃkte bhogānanuttamān || 56 ||
śītoṣṇusukhaduḥkhādiparijñānaṃ yadā bhavet |
muktatā kīdṛśī tāta sandeho'yaṃ mamād□bhutaḥ || 57 ||
śatrumitraparijñānaṃ vairaṃ prītikaraṃ sadā |
vyavahāre pare tiṣṭhankathaṃ na kurute nṛpaḥ || 58 ||
cauraṃ vā tāpasaṃ vāpi samānaṃ manyate katham |
asamā yadi buddhiḥ syānmuktatā tarhi kīdṛśī || 59 ||

dṛṣṭapūrvo na me kaścijjīvanmuktaśca bhūpatiḥ |
śaṅkeyaṃ mahatī tāta gṛhe muktaḥ kathaṃ nṛpaḥ || 60 ||
didṛkṣā mahatī jātā śrutvā taṃ bhūpatiṃ tathā |
sandehavinivṛttyarthaṃ gacchāmi mithilāṃ prati || 61 ||

English translation

Mithila To See Janaka

Vyasa spoke Then the Devi Maha Laksmi, seeing the Deva Janardana lying on a banyan leaf and surprised, spoke to him, smiling O Visnu! Why are you becoming so much astonished? Before this, since times immemorial (without any beginning) there had been many dissolutions (Pralayas); and many Sristis (creations); and at the beginning of every creation You came first into existence and every time I was united with You; but now You have forgotten me under the spell of that Maha S'akti.

That Highest Maha S'akti is transcendent of all the Gunas; but you and I are with Gunas. Know me as the S’akti, all of Sattva Guna who is widely known as Maha Laksmi. After this the Prajapati Brahma, full of Rajo Gunas, the creator of all the Lokas, will come into existence from your navel lotus and will create the three worlds.

Then he will perform severe tapasya and acquire the excellent power to create, and will create the three worlds by his Rajo Guna. That highly intelligent Prajapati will create first, the five Maha bhutas (great elements), all endowed with Gunas and then create mind with sensory organs and the presiding deities of the senses, and thus with all the ingredients, fit for creation, will create all the worlds. Therefore He is denominated by all as the Creator of Brahmanda. O highly fortunate one! You will be the Preserver of this Universe.

When the Prajapati Brahma will be angry at the beginning of the creation on his four mind-born sons, Rudra Deva will appear.

He will appear then from the centre of his eye brows. On being born this Rudra Deva will practise very severe tapasya and will get the Samhara S’akti, who is all of Tamo Guna and at the end of the

Kalpa will destroy all this universe of five elements. O highly intelligent one! So I have come to you for this work of creation, etc. So take me to you as your VaisnavT S’akti full of Sattva Guna. O Madhusudana! I will take refuge at your breast and will remain always with you.

Hearing all this, Bhagavan Visnu spoke “O beautiful Devi! The half stanza was ere long heard by me, in clear words; by whom was that spoken? Kindly speak to me on this great auspicious secret first. For a great doubt has come and possessed my mind. What more shall I say than this that as a poor man always thinks of wealth, so I am thinking of that again and again.” Hearing these words of Visnu, the Devi Maha Laksmi smilingly said, with great affection “O Strong and Energetic one! I am now speaking in detail on this; listen. O Four-armed one! It is because I have come to you with form and endowed with Gunas that you have come to know me; but you have not known that Adya S’akti, the Prime force, transcending all the Gunas, though She is the substratum of all the Gunas. O highly fortunate one! That Devi Bhagavati, transcendent of all the Gunas, uttered that all auspicious, highly sanctifying semistanza, the essence of all the Vedas. O destroyer of the enemies! I think that there is the highest grace of that Highest S’akti on you, that She spoke the greatest secret to you for your benefit. O one performing good vows! know those words uttered by Mahavidya, as the essence of all the S’astra. So firmly retain them within your heart; never forget them. There is no other thing, save that, worth being known in earnest. Because you are most beloved by the Devi! that She has spoken this to you.” Hearing the words of the Devi Maha Laksmi, the four-armed Bhagavan took that semi stanza as a Mantra to be repeated in right earnest within his mind and cherished that for ever within his heart. After some time, Brahma born of the lotus of the navel of Visnu, became afraid of the two Daityas Madhu and Kaitabha, took refuge of Bhagavan Visnu; Visnu killed the two demons and began to do distinctly the japam of the semi-stanza. Brahma, born of the lotus, then asked Visnu with a gladdened heart “O Lord of the Devas! what japam are you doing? Lotus eyed! Is there any other body more powerful than you? O Lord of the Universe! whom do you think and thus feel yourself so happy?” Hearing Brahma, Bhagavan Hah said “O highly fortunate one! Think out yourself once of the Primordial Force, the auspicious Bhagavati Adya S’akti who is reigning everywhere as the cause and effect and you will be able to understand everything. My presiding

Deity is that immeasurable eternal Maha S’akti Brahmamyi; on whose S’akti, as a receptacle with form on this ocean rests the whole Universe; I am thinking of that, by which is created (often and often) this entire Universe, moving and non-moving. When the Devi Bhagavati, the giver of boons, become graciously pleased, the human beings become freed of this bondage of Samsara; and again that highest Eternal Wisdom, the cause of Mukti, becomes the source of bondage to this world, of those who are deluded by Her.

She is the Is'vari of the Is'varas of this universe. O Brahma! You, I and all other things of the entire Universe are born of the Chit S’akti (the power of consciousness) of Her and Her alone; there is no manner of doubt in this. The semi-stanza by which She has sown within me the seed of Bhagavata will get expanded by the beginning of the Dvapara Yuga. While Bhagavan Brahma was resting on the navel lotus of Visnu, He got the seed of Bhagavata. Then He gave it to His own son Narada, the best of the Munis. Narada gave it to me and I have expanded that into twelve Skandhas. Therefore, O Mahabhaga! You now study this Bhagavata Purana, equal to the Vedas and endowed with five characteristics. In this the wonderful glorious deeds and life of the Devi Bhagavati, the hidden meanings of the Vedas and the wisdom, the truth are all described; hence this is the best of all the Puranas and sanctifying like the Dharma S’astra. It is the substratum of Brahma Vidya; therefore if men study this, they will easily cross this sea of world; and those that are stupid and deluded get pleasure in hearing the death of Vritrasura and many other narrations that are interspersed in this book. Therefore, O Mahabhaga! hear this sanctifying Bhagavata Puranam and retain it firmly within

your heart. O best of persons! You are the foremost of those that are intelligent; so you are worthy to read this Purana. Eighteen thousand S'lokas are in that Purana and you better get them by heart; for if anybody reads or bears this Purana, fit to be praised in every way, all-auspicious, capable to increase posterity by the addition of sons and grandsons, giving long life, happiness and peace, he sees the Sun of Wisdom, resting in his breast and dispelling all darkness of ignorance. Thus speaking to his son S’uka

Deva, Krisna Dvaipayan, my Guru, studied us the Purana and thought it was voluminous. I got the whole of it by heart. S'uka studied the Purana and stayed in Vyasa's As'rama. But he was naturally dispassionate like Sanat Kumara, etc., the mind-born sons of Brahma; therefore he could not get peace in studying the contents of the Purana which deal with Karma-Kanda (actions) fit for the house-holders. He remained in a solitary place, his heart being troubled very much. He appeared, as if, with his heart void. He did not mind much for his food and he did not fast also. Once Vyasa Deva seeing his son S'ukdeva so thoughtful, said “O Son! What do you think constantly? And why are you troubling yourself so much? Like an impoverished man, entangled in debt, you are always disturbed by your thoughts. O child! When I your father is living, what for do you care? Leave aside your inmost sorrows and be happy. Cast off all other thoughts and think of the wisdom contained in the S’astras and try your best to acquire Vijhana, the essence of wisdom. O Suvrata! If you do not get peace by my words then go, at my word to Mithila, the city of the King Janaka. O Mahabhaga! That king Janaka, who is liberated while living, whose soul is religious and who is the ocean of truth will cut asunder the net of your delusion. O Son! Go to the king and question him on Varnas'ram Dharma (Dharma relating to caste and stages of life) and remove your doubts.

That royal sage Janaka, the greatest Yogi, the knower of Brahma and liberated while living, is of pure soul, truthspeaking, of a calm and quiet heart and always fond of Yoga.” Hearing these words of Vyasa Deva, the highly spirited S’uka deva of unrivalled energy replied “O virtuous one! Your word can never turn out false; but when I hear that the king Janaka is gladly governing his kingdom still he is liberated while living, and disembodied while he has body -- this your word appears to me quite contradictory like light and darkness at one and the same place and time, and seems that these two epithets simply indicate vanity and nothing else. O Father! This is my greatest doubt how can the royal sage Janaka govern his kingdom, being disembodied. It appears that your word about

Janaka is quite false as the son of a barren woman. O Father! I have now got a desire to see the disembodied king Janaka; for my mind is plunged in great doubt how can he remain in samsara unattached like a lotus leaf in water? O Greatest Orator! Is the liberation of Janaka according to Buddhistic doctrines or like the opinions of the materialistic Charvakas! O highly intelligent one! How can the royal sage Janaka, in spite of his being a householder, quit the usages of his senses? I cannot comprehend this. How can the things enjoyed by him appear to him, as if, unenjoyed and and how can his doings be his non-doings? How can the ideas of mother, wife, son, sister, prostitutes and various persons having different relations, arising within him vanish again altogether? And if that be not the case, how can his Jivanmuktahood be possible? If his taste be present of pungent, sour, astringent, bitter, and sweet things, then it is clear that he is enjoying all the most excellent things, O Father! This is my greatest wonder and doubt, that if he has got the sense of heat and cold, pleasure and pain, how can he be a Jivanmukta? That king is thoroughly expert in reigning his kingdom; how then the ideas of enemy, friend, taste and distaste, remaining absent in him, he can govern his state? How can he look with the same eyes a thief and an ascetic? And if he makes any distinction, how then is his liberation effected? I have never seen such a man, that is liberated while living and at the same time an expert king in governing his subjects. For these reasons, great doubt has arisen in me. I cannot understand how can the king Janaka be liberated, while he is remaining in his house?

Whatever it be, I desire now greatly to see him after his Jivanmuktahood; so I desire to go to Mithila to solve my doubts."

Thus ends the Sixteenth Chapter of the first Skandha on S'uka's desiring to go to Mithila to see Janaka, in the Mahapurana S'rimad Devi Bhagavatam of 18,000 verses.

Sanskrit source · English chapter witness

First Skandha · Chapter 17

On S'uka's Displaying His Self-

Chapter 17 of 318 · 66 detected Sanskrit verse markers

Sanskrit

सूत उवाच
इत्युक्त्वा पितरं पुत्रः पादयोः पतितः शुकः ।
बद्धाञ्जलिरुवाचेदं गन्तुकामो महामनाः ॥ १ ॥
आपृच्छे त्वां महाभाग ग्राह्यं ते वचनं मया ।
विदेहान्द्रष्टुमिच्छामि पालिताञ्जनकेन तु ॥ २ ॥
विना दण्डं कथं राज्यं करोति जनकः किल ।
धर्मे न वर्तते लोको दण्डश्चेन्न भवेद्यदि ॥ ३ ॥
धर्मस्य कारणं दण्डो मन्वादिप्रहितः सदा ।
स कथं वर्तते तात संशयोऽयं महान्मम ॥ ४ ॥
मम माता त्वियं वन्ध्या तद्वद्भाति विचेष्टितम् ।
पृच्छामि त्वां महाभाग गच्छामि च परन्तप ॥ ५ ॥
सूत उवाच
तं दृष्ट्वा गन्तुकामं च शुकं सत्यवतीसुतः ।
आलिङ्ग्योवाच पुत्रं तं ज्ञानिनं निःस्पृहं दृढम् ॥ ६ ॥

व्यास उवाच
स्वस्त्यस्तु शक दीर्घायुर्भव पुत्र महामते ।
सत्यां वाचं प्रदत्त्वा मे गच्छ तात यथासुखम् ॥ ७ ॥
आगन्तव्यं पुनर्गत्वा ममाश्रममनुत्तमम् ।
न कुत्रापि च गन्तव्यं त्वया पुत्र कथञ्चन ॥ ८ ॥
सुखं जीवामि पुत्राहं दृष्ट्वा ते मुखपङ्कजम् ।
अपश्यन्दुःखमाप्नोमि प्राणस्त्वमसि मे सुत ॥ ९ ॥
दृष्ट्वा त्वं जनकं पुत्र सन्देहं विनिवर्त्य च ।
अत्रागत्य सुखं तिष्ठ वेदाध्ययनतत्परः ॥ १० ॥
सूत उवाच
इत्युक्तः सोऽभिवाद्यार्यं कृत्वा चैव प्रदक्षिणाम् ।
चलितस्तरसातीव धनुर्मुक्तः शरो यथा ॥ ११ ॥
सम्पश्यन्विविधान्देशाँल्लोकांश्च वित्तधर्मिणः ।
वनानि पादपांश्चैव क्षेत्राणि फलितानि च ॥ १२ ॥

तापसांस्तप्यमानांश्च याजकान्दीक्षयान्वितान् ।
योगाभ्यासरतान्योगिवानप्रस्थान्वनौकसः ॥ १३ ॥

शैवान्पाशुपतांश्चैव सौराञ्छाक्तांश्च वैष्णवान् ।
वीक्ष्य नानाविधान्धर्माञ्जगामातिस्मयन्मुनिः ॥ १४ ॥
वर्षद्वयेन मेरुं च समुल्लङ्घ्य महामतिः ।
हिमाचलं च वर्षेण जगाम मिथिलां प्रति ॥ १५ ॥
प्रविष्टो मिथिलां मध्ये पश्यन्सर्वर्द्धिमुत्तमाम् ।
प्रजाश्च सुखिताः सर्वाः सदाचाराः सुसंस्थिताः ॥ १६ ॥
क्षत्रा निवारितस्तत्र कस्त्वमत्र समागतः ।
किं ते कार्यं वदस्वेति पृष्टस्तेन न चाब्रवीत् ॥ १७ ॥
निःसृत्य नगरद्वारात्स्थितः स्थाणुरिवाचलः ।
विस्मितोऽतिहसंस्तस्थौ वचो नोवाच किञ्चन ॥ १८ ॥
प्रतीहार उवाच
ब्रूहि मूकोऽसि किं ब्रह्मन्किमर्थं त्वमिहागतः ।

चलनं च विना कार्यं न भवेदिति मे मतिः ॥ १९ ॥
राजाज्ञया प्रवेष्टव्यं नगरेऽस्मिन्सदा द्विज ।
अज्ञातकुलशीलस्य प्रवेशो नात्र सर्वथा ॥ २० ॥
तेजस्वी भासि नूनं त्वं ब्राह्मणो वेदवित्तमः ।
कुलं कार्यं च मे ब्रूहि यथेष्टं गच्छ मानद ॥ २१ ॥
शुक उवाच
यदर्थमागतोऽस्म्यत्र तत्प्राप्तं वचनात्तव ।
विदेहनगरं द्रष्टुं प्रवेशो यत्र दुर्लभः ॥ २२ ॥
मोहोऽयं मम दुर्बुद्धेः समुल्लङ्घ्य गिरिद्वयम् ।
राजानं द्रष्टुकामोऽहं पर्यटन्समुपागतः ॥ २३ ॥
वञ्चितोऽहं स्वयं पित्रा दूषणं कस्य दीयते ।
भ्रामितोऽहं महाभाग कर्मणा वा महीतले ॥ २४ ॥
धनाशा पुरुषस्येह परिभ्रमणकारणम् ।
सा मे नास्ति तथाप्यत्र सम्प्राप्तोऽस्मि भ्रमात्किल ॥ २५ ॥

निराशस्य सुखं नित्यं यदि मोहे न मज्जति ।
निराशोऽहं महाभाग मग्नोऽस्मिन्मोहसागरे ॥ २६ ॥
क्व मेरुर्मिथिला क्वेयं पद्भ्यां च समुपागतः ।
परिश्रमफलं किं मे वञ्चितो विधिना किल ॥ २७ ॥
प्रारब्धं किल भोक्तव्यं शुभं वाप्यथवाशुभम् ।
उद्यमस्तद्वशे नित्यं कारयत्येव सर्वथा ॥ २८ ॥
न तीर्थं न च वेदोऽत्र यदर्थमिह मे श्रमः ।
अप्रवेशः पुरे जातो विदेहो नाम भूपतिः ॥ २९ ॥
इत्युक्त्या विररामाशु मौनीभूत इव स्थितः ।
ज्ञातो हि प्रतिहारेण ज्ञानी कश्चिद्द्विजोत्तमः ॥ ३० ॥
सामपूर्वमुवाचासौ तं क्षत्ता संस्थितं मुनिम् ।

गच्छ भो यत्र ते कार्यं यथेष्टं द्विजसत्तम ॥ ३१ ॥
अपराधो मम ब्रह्मन्यन्निवारितवानहम् ।
तत्क्षन्तव्यं महाभाग विमुक्तानां क्षमा बलम् ॥ ३२ ॥

शुक उवाच
किं तेऽत्र दूषणं क्षत्तः परतन्त्रोऽसि सर्वदा ।
प्रभुकार्यं प्रकर्तव्यं सेवकेन यथोचितम् ॥ ३३ ॥
न भूपदूषणं चात्र यदहं रक्षितस्त्वया ।
चोरशत्रुपरिज्ञानं कर्तव्यं सर्वथा बुधैः ॥ ३४ ॥
ममैव सर्वथा दोषो यदहं समुपागतः ।
गमनं परगेहे यल्लघुतायाश्च कारणम् ॥ ३५ ॥
प्रतीहार उवाच
किं सुखं द्विज किं दुःखं किं कार्यं शुभमिच्छता ।
कः शत्रुर्हितकर्ता को ब्रूहि सर्वं ममाद्य वै ॥ ३६ ॥
शुक उवाच
द्वैविध्यं सर्वलोकेषु सर्वत्र द्विविधो जनः ।
रागी चैव विरागी च तयोश्चित्तं द्विधा पुनः ॥ ३७ ॥
विरागी त्रिविधः कामं ज्ञातोऽज्ञातश्च मध्यमः ।

रागी च द्विविधः प्रोक्तो मूर्खश्च चतुरस्तथा ॥ ३८ ॥
चातुर्यं द्विविधं प्रोक्तं शास्त्रजं मतिजं तथा ।
मतिस्तु द्विविधा लोके युक्तायुक्तेति सर्वथा ॥ ३९ ॥
प्रतीहार उवाच
यदुक्तं भवता विद्वन्नार्थज्ञोऽहं द्विजोत्तम ।
तत्सर्वं विस्तरेणाद्य यथार्थं वद सत्तम ॥ ४० ॥
शुक उवाच
रागो यस्यास्ति संसारे स रागीत्युच्यते ध्रुवम् ।
दुःखं बहुविधं तस्य सुखं च विविधं पुनः ॥ ४१ ॥
धनं प्राप्य सुतान्दारान्मानं च विजयं तथा ।
तदप्राप्य महद्दुःखं भवत्येव क्षणे क्षणे ॥ ४२ ॥
कार्यस्तस्य सुखोपायः कर्तव्यं सुखसाधनम् ।
तस्यारातिः स विज्ञेयः सुखविघ्नं करोति यः ॥ ४३ ॥
सुखोत्पादयिता मित्रं रागयुक्तस्य सर्वदा ।

चतुरो नैव मुह्येत मूर्खः सर्वत्र मुह्यति ॥ ४४ ॥
विरक्तस्यात्मरक्तस्य सुखमेकान्तसेवनम् ।
आत्मानुचिन्तनं चैव वेदान्तस्य च चिन्तनम् ॥ ४५ ॥
दुःखं तदेतत्सर्वं हि संसारकथनादिकम् ।
शत्रवो बहवस्तस्य विज्ञस्य शुभमिच्छतः ॥ ४६ ॥
कामः क्रोधः प्रमादश्च शत्रवो विविधाः स्मृताः ।

बन्धुः सन्तोष एवास्य नान्योऽस्ति भुवनत्रये ॥ ४७ ॥
सूत उवाच
तच्छ्रुत्वा वचनं तस्य मत्वा तं ज्ञानिनं द्विजम् ।
क्षत्ता प्रवेशयामास कक्षां चातिमनोरमाम् ॥ ४८ ॥
नगरं वीक्षमाणः संस्त्रैविध्यजनसङ्कुलम् ।
नानाविपणिद्रव्याढ्यं क्रयविक्रयकारकम् ॥ ४९ ॥
रागद्वेषयुतं कामलोभमोहाकुलं तथा ।
विवदत्सुजनाकीर्णं वसुपूर्णं महत्तरम् ॥ ५० ॥

पश्यन्स त्रिविधाँल्लोकान्प्रासरद्राजमन्दिरम् ।
प्राप्तः परमतेजस्वी द्वितीय इव भास्करः ॥ ५१ ॥
निवारितश्च तत्रैव प्रतीहारेण काष्ठवत् ।
तत्रैव च स्थितो द्वारि मोक्षमेवानुचिन्तयन् ॥ ५२ ॥
छायायामातपे चैव समदर्शी महातपाः ।
ध्यानं कृत्वा तथैकान्ते स्थितः स्थाणुरिवाचलः ॥ ५३ ॥
तं मुहूर्तादुपागत्य राज्ञोऽमात्यः कृताञ्जलिः ।
प्रावेशयत्ततः कक्षां द्वितीयां राजवेश्मनः ॥ ५४ ॥
तत्र दिव्यं मनोरम्यं पुष्पितं दिव्यपादपम् ।
तद्वनं दर्शयित्वा तु कृत्वा चातिथिसत्क्रियाम् ॥ ५५ ॥
वारमुख्याः स्त्रियस्तत्र राजसेवापरायणाः ।
गीतवादित्रकुशलाः कामशास्त्रविशारदाः ॥ ५६ ॥
ता आदिश्य च सेवार्थं शुकस्य मन्त्रिसत्तमः ।
निर्गतः सदनात्तस्माद्व्यासपुत्रः स्थितस्तदा ॥ ५७ ॥

पूजितः परया भक्त्या ताभिः स्त्रीभिर्यथाविधि ।
देशकालोपपन्नेन नानान्नेनातितोषितः ॥ ५८ ॥
ततोऽन्तःपुरवासिन्यस्तस्यान्तःपुरकाननम् ।
रम्यं संदर्शयामासुरङ्गनाः काममोहिताः ॥ ५९ ॥
स युवा रूपवान्कान्तो मृदुभाषी मनोरमः ।
दृष्ट्वा ता मुमुहुः सर्वास्तं च काममिवापरम् ॥ ६० ॥
जितेन्द्रियं मुनिं मत्त्वा सर्वाः पर्यचरंस्तदा ।
आरणेयस्तु शुद्धात्मा मातृभावमकल्पयत् ॥ ६१ ॥
आत्मारामो जितक्रोधो न हृष्यति न तप्यति ।
पश्यंस्तासां विकारांश्च स्वस्थ एव स तस्थिवान् ॥ ६२ ॥
तस्मै शय्यां सुरम्यां च ददुर्नार्यः सुसंस्कृताम् ।
परार्ध्यास्तरणोपेतां नानोपस्करसंवृताम् ॥ ६३ ॥
स कृत्वा पादशौचं च कुशपाणिरतन्द्रितः ।
उपास्य पश्चिमां सन्ध्यां ध्यानमेवान्वपद्यत ॥ ६४ ॥

याममेकं स्थितो ध्याने सुष्वाप तदनन्तरम् ।
सुप्त्वा यामद्वयं तत्र चोदतिष्ठत्ततः शुकः ॥ ६५ ॥
पाश्चात्यं यामिनीयामं ध्यानमेवान्वपद्यत ।
स्नात्वा प्रातःक्रियाः कृत्वा पुनरास्ते समाहितः ॥ ६६ ॥

Roman transliteration

sūta uvāca
ityuktvā pitaraṃ putraḥ pādayoḥ patitaḥ śukaḥ |
baddhāñjaliruvācedaṃ gantukāmo mahāmanāḥ || 1 ||
āpṛcche tvāṃ mahābhāga grāhyaṃ te vacanaṃ mayā |
videhāndraṣṭumicchāmi pālitāñjanakena tu || 2 ||
vinā daṇḍaṃ kathaṃ rājyaṃ karoti janakaḥ kila |
dharme na vartate loko daṇḍaścenna bhavedyadi || 3 ||
dharmasya kāraṇaṃ daṇḍo manvādiprahitaḥ sadā |
sa kathaṃ vartate tāta saṃśayo'yaṃ mahānmama || 4 ||
mama mātā tviyaṃ vandhyā tadvad□bhāti viceṣṭitam |
pṛcchāmi tvāṃ mahābhāga gacchāmi ca parantapa || 5 ||
sūta uvāca
taṃ dṛṣṭvā gantukāmaṃ ca śukaṃ satyavatīsutaḥ |
āliṅgyovāca putraṃ taṃ jñāninaṃ niḥspṛhaṃ dṛḍham || 6 ||

vyāsa uvāca
svastyastu śaka dīrghāyurbhava putra mahāmate |
satyāṃ vācaṃ pradattvā me gaccha tāta yathāsukham || 7 ||
āgantavyaṃ punargatvā mamāśramamanuttamam |
na kutrāpi ca gantavyaṃ tvayā putra kathañcana || 8 ||
sukhaṃ jīvāmi putrāhaṃ dṛṣṭvā te mukhapaṅkajam |
apaśyanduḥkhamāpnomi prāṇastvamasi me suta || 9 ||
dṛṣṭvā tvaṃ janakaṃ putra sandehaṃ vinivartya ca |
atrāgatya sukhaṃ tiṣṭha vedādhyayanatatparaḥ || 10 ||
sūta uvāca
ityuktaḥ so'bhivādyāryaṃ kṛtvā caiva pradakṣiṇām |
calitastarasātīva dhanurmuktaḥ śaro yathā || 11 ||
sampaśyanvividhāndeśā~llokāṃśca vittadharmiṇaḥ |
vanāni pādapāṃścaiva kṣetrāṇi phalitāni ca || 12 ||

tāpasāṃstapyamānāṃśca yājakāndīkṣayānvitān |
yogābhyāsaratānyogivānaprasthānvanaukasaḥ || 13 ||
śaivānpāśupatāṃścaiva saurāñchāktāṃśca vaiṣṇavān |
vīkṣya nānāvidhāndharmāñjagāmātismayanmuniḥ || 14 ||
varṣadvayena meruṃ ca samullaṅghya mahāmatiḥ |
himācalaṃ ca varṣeṇa jagāma mithilāṃ prati || 15 ||
praviṣṭo mithilāṃ madhye paśyansarvarddhimuttamām |
prajāśca sukhitāḥ sarvāḥ sadācārāḥ susaṃsthitāḥ || 16 ||
kṣatrā nivāritastatra kastvamatra samāgataḥ |
kiṃ te kāryaṃ vadasveti pṛṣṭastena na cābravīt || 17 ||
niḥsṛtya nagaradvārātsthitaḥ sthāṇurivācalaḥ |
vismito'tihasaṃstasthau vaco novāca kiñcana || 18 ||
pratīhāra uvāca
brūhi mūko'si kiṃ brahmankimarthaṃ tvamihāgataḥ |

calanaṃ ca vinā kāryaṃ na bhavediti me matiḥ || 19 ||
rājājñayā praveṣṭavyaṃ nagare'sminsadā dvija |
ajñātakulaśīlasya praveśo nātra sarvathā || 20 ||
tejasvī bhāsi nūnaṃ tvaṃ brāhmaṇo vedavittamaḥ |
kulaṃ kāryaṃ ca me brūhi yatheṣṭaṃ gaccha mānada || 21 ||
śuka uvāca
yadarthamāgato'smyatra tatprāptaṃ vacanāttava |
videhanagaraṃ draṣṭuṃ praveśo yatra durlabhaḥ || 22 ||
moho'yaṃ mama durbuddheḥ samullaṅghya giridvayam |
rājānaṃ draṣṭukāmo'haṃ paryaṭansamupāgataḥ || 23 ||
vañcito'haṃ svayaṃ pitrā dūṣaṇaṃ kasya dīyate |
bhrāmito'haṃ mahābhāga karmaṇā vā mahītale || 24 ||
dhanāśā puruṣasyeha paribhramaṇakāraṇam |
sā me nāsti tathāpyatra saṃprāpto'smi bhramātkila || 25 ||

nirāśasya sukhaṃ nityaṃ yadi mohe na majjati |
nirāśo'haṃ mahābhāga magno'sminmohasāgare || 26 ||
kva merurmithilā kveyaṃ pad□bhyāṃ ca samupāgataḥ |
pariśramaphalaṃ kiṃ me vañcito vidhinā kila || 27 ||
prārabdhaṃ kila bhoktavyaṃ śubhaṃ vāpyathavāśubham |
udyamastadvaśe nityaṃ kārayatyeva sarvathā || 28 ||
na tīrthaṃ na ca vedo'tra yadarthamiha me śramaḥ |
apraveśaḥ pure jāto videho nāma bhūpatiḥ || 29 ||
ityuktyā virarāmāśu maunībhūta iva sthitaḥ |
jñāto hi pratihāreṇa jñānī kaścid□dvijottamaḥ || 30 ||
sāmapūrvamuvācāsau taṃ kṣattā saṃsthitaṃ munim |
gaccha bho yatra te kāryaṃ yatheṣṭaṃ dvijasattama || 31 ||
aparādho mama brahmanyannivāritavānaham |
tatkṣantavyaṃ mahābhāga vimuktānāṃ kṣamā balam || 32 ||

śuka uvāca
kiṃ te'tra dūṣaṇaṃ kṣattaḥ paratantro'si sarvadā |
prabhukāryaṃ prakartavyaṃ sevakena yathocitam || 33 ||
na bhūpadūṣaṇaṃ cātra yadahaṃ rakṣitastvayā |
coraśatruparijñānaṃ kartavyaṃ sarvathā budhaiḥ || 34 ||
mamaiva sarvathā doṣo yadahaṃ samupāgataḥ |
gamanaṃ paragehe yallaghutāyāśca kāraṇam || 35 ||
pratīhāra uvāca
kiṃ sukhaṃ dvija kiṃ duḥkhaṃ kiṃ kāryaṃ śubhamicchatā |
kaḥ śatrurhitakartā ko brūhi sarvaṃ mamādya vai || 36 ||
śuka uvāca
dvaividhyaṃ sarvalokeṣu sarvatra dvividho janaḥ |
rāgī caiva virāgī ca tayościttaṃ dvidhā punaḥ || 37 ||
virāgī trividhaḥ kāmaṃ jñāto'jñātaśca madhyamaḥ |

rāgī ca dvividhaḥ prokto mūrkhaśca caturastathā || 38 ||
cāturyaṃ dvividhaṃ proktaṃ śāstrajaṃ matijaṃ tathā |
matistu dvividhā loke yuktāyukteti sarvathā || 39 ||
pratīhāra uvāca
yaduktaṃ bhavatā vidvannārthajño'haṃ dvijottama |
tatsarvaṃ vistareṇādya yathārthaṃ vada sattama || 40 ||
śuka uvāca
rāgo yasyāsti saṃsāre sa rāgītyucyate dhruvam |

duḥkhaṃ bahuvidhaṃ tasya sukhaṃ ca vividhaṃ punaḥ || 41 ||
dhanaṃ prāpya sutāndārānmānaṃ ca vijayaṃ tathā |
tadaprāpya mahadduḥkhaṃ bhavatyeva kṣaṇe kṣaṇe || 42 ||
kāryastasya sukhopāyaḥ kartavyaṃ sukhasādhanam |
tasyārātiḥ sa vijñeyaḥ sukhavighnaṃ karoti yaḥ || 43 ||
sukhotpādayitā mitraṃ rāgayuktasya sarvadā |

caturo naiva muhyeta mūrkhaḥ sarvatra muhyati || 44 ||
viraktasyātmaraktasya sukhamekāntasevanam |
ātmānucintanaṃ caiva vedāntasya ca cintanam || 45 ||
duḥkhaṃ tadetatsarvaṃ hi saṃsārakathanādikam |
śatravo bahavastasya vijñasya śubhamicchataḥ || 46 ||
kāmaḥ krodhaḥ pramādaśca śatravo vividhāḥ smṛtāḥ |
bandhuḥ santoṣa evāsya nānyo'sti bhuvanatraye || 47 ||
sūta uvāca
tacchrutvā vacanaṃ tasya matvā taṃ jñāninaṃ dvijam |
kṣattā praveśayāmāsa kakṣāṃ cātimanoramām || 48 ||
nagaraṃ vīkṣamāṇaḥ saṃstraividhyajanasaṅkulam |
nānāvipaṇidravyāḍhyaṃ krayavikrayakārakam || 49 ||
rāgadveṣayutaṃ kāmalobhamohākulaṃ tathā |
vivadatsujanākīrṇaṃ vasupūrṇaṃ mahattaram || 50 ||

paśyansa trividhā~llokānprāsarad□rājamandiram |
prāptaḥ paramatejasvī dvitīya iva bhāskaraḥ || 51 ||
nivāritaśca tatraiva pratīhāreṇa kāṣṭhavat |
tatraiva ca sthito dvāri mokṣamevānucintayan || 52 ||
chāyāyāmātape caiva samadarśī mahātapāḥ |
dhyānaṃ kṛtvā tathaikānte sthitaḥ sthāṇurivācalaḥ || 53 ||
taṃ muhūrtādupāgatya rājño'mātyaḥ kṛtāñjaliḥ |
prāveśayattataḥ kakṣāṃ dvitīyāṃ rājaveśmanaḥ || 54 ||
tatra divyaṃ manoramyaṃ puṣpitaṃ divyapādapam |
tadvanaṃ darśayitvā tu kṛtvā cātithisatkriyām || 55 ||
vāramukhyāḥ striyastatra rājasevāparāyaṇāḥ |
gītavāditrakuśalāḥ kāmaśāstraviśāradāḥ || 56 ||
tā ādiśya ca sevārthaṃ śukasya mantrisattamaḥ |
nirgataḥ sadanāttasmādvyāsaputraḥ sthitastadā || 57 ||

pūjitaḥ parayā bhaktyā tābhiḥ strībhiryathāvidhi |
deśakālopapannena nānānnenātitoṣitaḥ || 58 ||
tato'ntaḥpuravāsinyastasyāntaḥpurakānanam |
ramyaṃ saṃdarśayāmāsuraṅganāḥ kāmamohitāḥ || 59 ||
sa yuvā rūpavānkānto mṛdubhāṣī manoramaḥ |
dṛṣṭvā tā mumuhuḥ sarvāstaṃ ca kāmamivāparam || 60 ||
jitendriyaṃ muniṃ mattvā sarvāḥ paryacaraṃstadā |
āraṇeyastu śuddhātmā mātṛbhāvamakalpayat || 61 ||
ātmārāmo jitakrodho na hṛṣyati na tapyati |
paśyaṃstāsāṃ vikārāṃśca svastha eva sa tasthivān || 62 ||
tasmai śayyāṃ suramyāṃ ca dadurnāryaḥ susaṃskṛtām |
parārdhyāstaraṇopetāṃ nānopaskarasaṃvṛtām || 63 ||
sa kṛtvā pādaśaucaṃ ca kuśapāṇiratandritaḥ |
upāsya paścimāṃ sandhyāṃ dhyānamevānvapadyata || 64 ||

yāmamekaṃ sthito dhyāne suṣvāpa tadanantaram |
suptvā yāmadvayaṃ tatra codatiṣṭhattataḥ śukaḥ || 65 ||
pāścātyaṃ yāminīyāmaṃ dhyānamevānvapadyata |
snātvā prātaḥkriyāḥ kṛtvā punarāste samāhitaḥ || 66 ||

English translation

Control Amidst The Women Of The Palace Of Mithila

Suta said Thus speaking to his father about his intention to go to Mithila, the high-souled S’uka Deva fell prostrate at his feet and with folded painns said O highly fortunate one! Your word must be obeyed by me; now I desire to see, as you say, the kingdom of Janaka; kindly give me permission. O father! Again the doubt is coming within me how the king Janaka is governing his kingdom without sentencing any body? And if there be no punishment within his kingdom, no one will remain in the path of virtue. It is for the sake of preserving religion that Manu and the other sages have always prescribed for punishment; how, then, religion can be preserved without inflicting punishment. O Mahabhaga! What you have spoken to me appears to me true like the sentence “My mother is barren.” So, O destroyer of foes! Permit and I will start for Mithila. Seeing the greatly wise son S’uka, void of any desires, earnestly anxious to go to Mithila, gave him a cordial embrace and said “O highly intelligent son S’uka! Peace be on you! Have a long life. O child! Speak truly before me and go. O son! Say that after going to Mithila you will come back again to this As'rama; never that you will go anywhere else. O son! Seeing the lotus face of yours, I am passing my days happily; if I do not see you, I will suffer extreme pain. What more than this, that you are my life and soul. I am saying, therefore, after seeing Janaka and clearing your doubts come here again and remain at peace, and study on the Vedas.”

Vyasa having spoken thus, S’uka bowed down and circumambulated his most worshipful father, and went out; he began to walk very fast like an arrow, leaving the bow, and when it has left the bow. On his journey he saw various countries, various classes of persons, earning money, various gardens and forests, various trees; in some places he saw fields with green grains and grains standing

on them; at others he saw ascetics practising asceticism, and initiated Yajniks (performing yajhas, or sacrifices); in some places he saw yogis practising yoga, the high-souled Vanaprasthis (in the third stage of life) residing in the forest, and at others he saw devotees of S'iva, S’akti, Ganes'a, Surya and Visnu and many others. Thus he went on in his journey, in great wonder, towards his destination. In his passage he crossed Meru in two years and the Mount Himalayas in one year and then reached the city Mithila. Going there he found the place, full of wealth, corn, grains, etc., and all prosperities and the people were all very happy and they observed the rule of conduct as in the S'astras. When he was about to enter into the city the guard in front of the gate stopped him, asking “Who are you? Sir. What for are you come here?” When the guard asked him thus, he replied nothing and went away to a distance and with great wonder could not help laughing in his mind and remained motionless like a statue. At this the guard said “O Brahman! Why have you remained silent? Kindly say what for you have come here? I know this well that no body goes anywhere without having something to do? The king has forbidden strangers whose parentage and character are unknown. Therefore O Brahmin! Every one has to take the king's permission before he goes into the city.

It seems that you are a very energetic Brahman and that you know the Vedas; so O giver of honour! speak out to me your object-in-view and go into the city as you like.” Hearing these words of the guard, S’uka Deva began to say “I have come to see the city of Videha Janaka; but now I see that persons like me find great difficulty to enter here; so O Gatekeeper! I have got the answer from you. I

was a great fool that I was so much deluded that to see the king I crossed many countries and over topped the two mountains and have come here. O Mahabhaga! What blame can I put on others? It is my father that has deluded me; or my karma done in my previous birth is now making me wander about. Alas! In this world greed for money is the sole cause to make a man knock about; but I have not got that even; my erroneous idea has brought me so far. I now realise that a man, having no desires, gets constant happiness if he be not plunged in

the net of delusion; else he cannot have any such. O Mahabhaga! Though I have no desire of anything, yet I am plunged in the sea of Moha. Alas! Where is Meru? and where is Mithila (a great distance intervenes) I have walked so great a distance on foot; alas! this is this the result of my so long a journey! Therefore I am thoroughly convinced that the Creator has deceived me. One must have to suffer for his Prarabdha karma, be it auspicious or inauspicious. One must make one's effort, being always under the control of this Law of Karma. Though there be no apparent desire or cause, yet this Prarabdha Karma always puts a man into different actions.

This place is not a Tirath (holy place) nor there are the Vedas personified here, that I have taken so much pains and trouble to come here -- only there is one thing here and that is the king Janaka; but there is no chance to see him even; for I have not been able to enter even within his kingdom." Thus saying, S'uka remained silent and began to stay as one who has taken the vow to remain silent. The guard then took him to be a very wise Brahman and spoke in sweet words "O Brahman! Go to the place, as you like, where you have got your work. O Brahman! I stopped you; so please excuse me for any offence incurred by me. Free persons like you have mercy alone as their greatest strength." Hearing this S'uka Deva said:--What is your fault? you are dependent on another; the servant ought to obey the words of his master and serve him by all means; and there is no fault of the king, too, in your not allowing me to enter; for the wise persons ought to ascertain by all means, whether the new comers are enemies or thieves? Hence when I am quite a stranger suddenly come to this place, that the fault is wholly mine. Every person knows that it is lowering oneself to go to another's house. The guard then said "O great Brahman! what is happiness? and what is pain? what ought to be done to by your well wisher? who is your enemy? and who is your benefactor? Now advise me on all these points." Hearing this S'uka Deva said Everywhere men are divided, as far as their internal natures are concerned, into two classes; they are called attached or unattached. And the minds of these two classes are again of two kinds. The

"attached" man is stupid and cunning and the "unattached" is sub¬ divided into three classes knowing, unknowing and middling. The cunning man is divided again into two classes Whether his cunningness is according to the dictates of S'astras or arising from his intellect. Again intellect is sub-divided into two whether it is Yukta (one-pointed) or Ayukta (Diverted) The guard spoke "O Learned one! I cannot understand what you say; so explain them to me what they mean." S'uka Deva said Those who are attached to this world are said to be "attached" persons. These attached persons feel frequently various pleasures and pains. When they get wives, sons, wealth, honour, rise, etc., they get pleasures; and if they do not get any of these they feel at every moment intense pain. Now the attached person sought to take such means as will secure them the pleasures of this world; so whoever acts against those means are denominated as breakers of their happiness and so they are enemies; and whoever aids in their acquiring pleasures are denominated as their friends. Of these the attached but at the same time cunning man does not get confounded and bewildered by them; whereas stupid attached man gets always bewildered everywhere. The man that is dispassionate and engaged in determining the "self" dwells in a solitary place, meditates on "self", finds pleasure in studying the Vedanta S'astras and feels pain in all the topics on worldly affairs. The wise man that wants his real welfare and is averse to the worldly enjoyments finds that he has many enemies; lust,

anger, palaces, etc., are his so many enemies. Contentment is his only friend in the three lokas and no one is his real self.

Hearing these words of S'uka Deva, the watchman considered S'uka Deva a very wise man and soon led him to a very beautiful compartment. S'uka Deva then began to see that the town was full of three sorts of men, good, middling, and bad; and the shops were filled with various articles of merchandise. The many things were being incessantly purchased and sold there. Within that town, filled with many men, money and all sorts wealth and prosperities, almost everywhere were seen instances of attachment, hatred, lust, anger, greed, vanity and delusion; at some parts there were seen persons

quarrelling with each other. Seeing thus the three sorts of persons, the highly energetic S'uka, blazing like a second Sun went to the royal palace when the gateman stopped him. He stood there like a log of wood and began to meditate on "Moksa" (Liberation). He began to think the light and darkness as same; the greatly ascetic S'uka became merged in Dhyana (meditation) and remained at one place motionless. In an instant, a royal minister came out and saluting him with folded hands, took him to a second compartment. Here the minister showed him beautiful divine gardens adorned nicely with rows of divine trees bearing fruits and gave him a good reception and took him to a very beautiful palace. The minister next ordered the public women in royal service, expert in music and playing with instruments, and skilled in Kama-S'astra (the science of amorous dealings) to attend on S'uka Deva and went out of the palace. S'uka, the son of Vyasa, remained there. Those prostitutes then prepared various dishes, suited to the time and place, and sought the satisfaction of S'uka and then worshipped him duly with greatest devotion. Those ladies, then, residing within the four walls became enamoured to see the beauty of S'uka Deva and showed him the gardens that existed in the inner compound. S'uka was young and beautiful; over this he was extremely lovely, of nice limbs; his speech was soft and gentle; so he looked like a second Cupid (the god of love); all the ladies, struck with Cupid's arrows, lost their consciousness. Then recovering, they considered S'uka Deva to be the great controller of passions and began to serve him with great care. The pure minded S'uka, born of Arani, looked on them like his mother. S'uka, finding pleasure in self and the controller of anger was not pleased or displeased with anything; so though be saw that the ladies were disturbed with amorous feelings, he remained quite undisturbed, calm and quiet. The ladies, then prepared a very nice bed whereon S'uka Deva would sleep; it was spread over with nice clean bed sheet; many nice pillows were placed. He, then, washed his feet and with vigilance, put on his finger the ring prepared of Kus'a grass, and completing his evening Sandhya, became merged in Dhyana. Meditating on Supreme Brahma for three hours (one Prahara), slept for 6 hours and getting up, again became merged in

Brahma Dhyana for the last three hours of the night. Then at the Brahma muhurta (one hour preceding the sunrise) he took his bath and completing his morning duties, became immersed in Samadhi (inner enlightenment) and sat at ease.

Thus ends the 17th chapter of the 1st Skandha on S'uka's displaying his self-control amidst the women of the palace of Mithila in the Mahapurana S'ri Mad Devi Bhagavatam.

Sanskrit source · English chapter witness

First Skandha · Chapter 18

On Janaka’s Giving Instructions On

Chapter 18 of 318 · 62 detected Sanskrit verse markers

Sanskrit

सूत उवाच॥
सूत उवाच
श्रुत्वा तमागतं राजा मन्त्रिभिः सहितः शुचिः ।
पुरः पुरोहितं कृत्वा गुरुपुत्रं समभ्यगात् ॥ १ ॥
कृत्वार्हणां नृपः सम्यग्दत्तासनमनुत्तमम् ।
पप्रच्छ कुशलं गां च विनिवेद्य पयस्विनीम् ॥ २ ॥
स च तां नृपपूजां वै प्रत्यगृह्णाद्यथाविधि ।
पप्रच्छ कुशलं राज्ञे स्वं निवेद्य निरामयम् ॥ ३ ॥
कृत्वा कुशलसंप्रश्नमुपविष्टं सुखासने ।
शुक व्याससुतं शान्तं पर्यपृच्छत पार्थिवः ॥ ४ ॥
किं निमित्तं महाभाग निःस्पृहस्य च मां प्रति ।
जातं ह्यागमनं ब्रूहि कार्यं तन्मुनिसत्तम ॥ ५ ॥
शुक उवाच
व्यासेनोक्तो महाराज कुरु दारपरिग्रहम् ।

सर्वेषामाश्रमाणां च गृहस्थाश्रम उत्तमः ॥ ६ ॥
मया नाङ्गीकृतं वाक्यं मत्वा बन्धं गुरोरपि ।
न बन्धोऽस्तीति तेनोक्तो नाहं तत्कृतवान्पुनः ॥ ७ ॥
इति सन्दिग्धमनसं मत्वा स मुनिसत्तमः ।
उवाच वचनं तथ्यं मिथिलां गच्छ मा शुचः ॥ ८ ॥
याज्योऽस्ति जनकस्तत्र जीवन्मुक्तो नराधिपः ।
विदेहो लोकविदितः पाति राज्यमकण्टकम् ॥ ९ ॥
कुर्वन् राज्यं तथा राजा मायापाशैर्न बध्यते ।
त्वं बिभेषि कथं पुत्र वनवृत्तिः परन्तप ॥ १० ॥
पश्य तं नृपशार्दूलं त्यज मोहं मनोगतम् ।
कुरु दारान्महाभाग पृच्छ वा भूपतिं च तम् ॥ ११ ॥
सन्देहं ते मनोजातं कथयिष्यति पार्थिवः ।
तच्छ्रुत्वा वचनं तस्य मामेहि तरसा सुत ॥ १२ ॥
सम्प्राप्तोऽहं महाराज त्वत्पुरे च तदाज्ञया ।

मोक्षकामोऽस्मि राजेन्द्र ब्रूहि कृत्यं ममानघ ॥ १३ ॥
तपस्तीर्थव्रतेज्याश्च स्वाध्यायस्तीर्थसेवनम् ।

ज्ञानं वा वद राजेन्द्र मोक्षं प्रति च कारणम् ॥ १४ ॥
जनक उवाच
शृणु विप्रेण कर्तव्यं मोक्षमार्गाश्रितेन यत् ।
उपनीतो वसेदादौ वेदाभ्यासाय वै गुरौ ॥ १५ ॥
अधीत्य वेदवेदान्तान्दत्त्वा च गुरुदक्षिणाम् ।
समावृत्तस्तु गार्हस्थ्ये सदारो निवसेन्मुनिः ॥ १६ ॥
न्यायवृत्तिस्तु सन्तोषी निराशी गतकल्मषः ।
अग्निहोत्रादिकर्माणि कुर्वाणः सत्यवाक्शुचिः ॥ १७ ॥
पुत्रं पौत्रं समासाद्य वानप्रस्थाश्रमे वसेत् ।
तपसा षड्रिपूञ्जित्वा भार्यां पुत्रे निवेश्य च ॥ १८ ॥
सर्वानग्नीन्यथान्यायमात्मन्यारोप्य धर्मवित् ।
वसेत्तुर्याश्रमे श्रान्तः शुद्धे वैराग्यसम्भवे ॥ १९ ॥

विरक्तस्याधिकारोऽस्ति संन्यासे नान्यथा क्वचित् ।
वेदवाक्यमिदं तथ्यं नान्यथेति मतिर्मम ॥ २० ॥
शुकाष्टचत्वारिंशद्वै संस्कारा वेदबोधिताः ।
चत्वारिंशद्गृहस्थस्य प्रोक्तास्तत्र महात्मभिः ॥ २१ ॥
अष्टौ च मुक्तिकामस्य प्रोक्ताः शमदमादयः ।
आश्रमादाश्रमं गच्छेदिति शिष्टानुशासनम् ॥ २२ ॥
शुक उवाच
उत्पन्ने हृदि वैराग्ये ज्ञानविज्ञानसम्भवे ।
अवश्यमेव वस्तव्यमाश्रमेषु वनेषु वा ॥ २३ ॥
जनक उवाच
इन्द्रियाणि बलिष्ठानि न नियुक्तानि मानद ।
अपक्वस्य प्रकुर्वन्ति विकारांस्ताननेकशः ॥ २४ ॥
भोजनेच्छां सुखेच्छां च शय्येच्छामात्मजस्य च ।
यती भूत्वा कथं कुर्याद्विकारे समुपस्थिते ॥ २५ ॥

दुर्जरं वासनाजालं न शान्तिमुपयाति वै ।
अतस्तच्छमनार्थाय क्रमेण च परित्यजेत् ॥ २६ ॥
ऊर्ध्वं सुप्तः पतत्येव न शयानः पतत्यधः ।
परिव्रज्य परिभ्रष्टो न मार्गं लभते पुनः ॥ २७ ॥
यथा पिपीलिका मूलाच्छाखायामधिरोहति ।
शनैः शनैः फलं याति सुखेन पदगामिनी ॥ २८ ॥
विहङ्गस्तरसा याति विघ्नशङ्कामुदस्य वै ।
श्रान्तो भवति विश्रम्य सुखं याति पिपीलिका ॥ २९ ॥
मनस्तु प्रबलं काममजेयमकृतात्मभिः ।
अतः क्रमेण जेतव्यमाश्रमानुक्रमेण च ॥ ३० ॥
गृहस्थाश्रमसंस्थोऽपि शान्तः सुमतिरात्मवान् ।

न च हृष्येन्न च तपेल्लाभालाभे समो भवेत् ॥ ३१ ॥
विहतं कर्म कुर्वाणस्त्यजंश्चिन्तान्वितं च यत् ।
आत्मलाभेन सन्तुष्टो मुच्यते नात्र संशयः ॥ ३२ ॥

पश्याहं राज्यसंस्थोऽपि जीवन्मुक्तो यथानघ ।
विचरामि यथाकामं न मे किञ्चित्प्रजायते ॥ ३३ ॥
भुञ्जानो विविधान्भोगान्कुर्वन्कार्याण्यनेकशः ।
भविष्यामि यथाहं त्वं तथा मुक्तो भवानघ ॥ ३४ ॥
कथ्यते खलु यद्दृश्यमदृश्यं बध्यते कुतः ।
दृश्यानि पञ्चभूतानि गुणास्तेषां तथा पुनः ॥ ३५ ॥
आत्मा गम्योऽनुमानेन प्रत्यक्षो न कदाचन ।
स कथं बध्यते ब्रह्मन्निर्विकारो निरञ्जनः ॥ ३६ ॥
मनस्तु सुखदुःखानां महतां कारणं द्विज ।
जाते तु निर्मले ह्यस्मिन्सर्वं भवति निर्मलम् ॥ ३७ ॥
भ्रमन्सर्वेषु तीर्थेषु स्नात्वा स्नात्वा पुनः पुनः ।
निर्मलं न मनो यावत्तावत्सर्वं निरर्थकम् ॥ ३८ ॥
न देहो न च जीवात्मा नेन्द्रियाणि परन्तप ।
मन एव मनुष्याणां कारणं बन्धमोक्षयोः ॥ ३९ ॥

शुद्धो मुक्तः सदैवात्मा न वै बध्येत कर्हिचित् ।
बन्धमोक्षौ मनःसंस्थौ तस्मिञ्छान्ते प्रशाम्यति ॥ ४० ॥
शत्रुर्मित्रमुदासीनो भेदाः सर्वे मनोगताः ।
एकात्मत्वे कथं भेदः सम्भवेद्द्वैतदर्शनात् ॥ ४१ ॥
जीवो ब्रह्म सदैवाहं नात्र कार्या विचारणा ।
भेदबुद्धिस्तु संसारे वर्तमाना प्रवर्तते ॥ ४२ ॥
अविद्येयं महाभाग विद्या चैतन्निवर्तनम् ।
विद्याविद्ये च विज्ञेये सर्वदैव विचक्षणैः ॥ ४३ ॥
विनातपं हि छायाया ज्ञायते च कथं सुखम् ।
अविद्यया विना तद्वत्कथं विद्यां च वेत्ति वै ॥ ४४ ॥
गुणा गुणेषु वर्तन्ते भूतानि च तथैव च ।
इन्द्रियाणीन्द्रियार्थेषु को दोषस्तत्र चात्मनः ॥ ४५ ॥
मर्यादा सर्वरक्षार्थं कृता वेदेषु सर्वशः ।
अन्यथा धर्मनाशः स्यात्सौगतानामिवानघ ॥ ४६ ॥

धर्मनाशे विनष्टः स्याद्वर्णाचारोऽतिवर्तितः ।
अतो वेदप्रदिष्टेन मार्गेण गच्छतां शुभम् ॥ ४७ ॥
शुक उवाच
सन्देहो वर्तते राजन्न निवर्तति मे क्वचित् ।
भवता कथितं यत्तच्छृण्वतो मे नराधिप ॥ ४८ ॥
वेदधर्मेषु हिंसा स्यादधर्मबहुला हि सा ।

कथं मुक्तिप्रदो धर्मो वेदोक्तो बत भूपते ॥ ४९ ॥
प्रत्यक्षेण त्वनाचारः सोमपानं नराधिप ।
पशूनां हिंसनं तद्वद्भक्षणं चामिषस्य च ॥ ५० ॥
सौत्रामणौ तथा प्रोक्तः प्रत्यक्षेण सुराग्रहः ।
चूतक्रीडा तथा प्रोक्ता व्रतानि विविधानि च ॥ ५१ ॥
श्रूयते स्म पुरा ह्यासीच्छशबिन्दुर्नृपोत्तमः ।
यज्वा धर्मपरो नित्यं वदान्यः सत्यसागरः ॥ ५२ ॥
गोप्ता च धर्मसेतूनां शास्ता चोत्पथगामिनाम् ।

यज्ञाश्च विहितास्तेन बहवो भूरिदक्षिणाः ॥ ५३ ॥
चर्मणां पर्वतो जातो विन्ध्याचलसमः पुनः ।
मेघाम्बुप्लावनाज्जाता नदी चर्मण्वती शुभा ॥ ५४ ॥
सोऽपि राजा दिवं यातः कीर्तिरस्याचला भुवि ।
एवं धर्मेषु वेदेषु न मे बुद्धिः प्रवर्तते ॥ ५५ ॥
स्त्रीसङ्गेन सदा भोगे सुखमाप्नोति मानवः ।
अलाभे दुःखमत्यन्तं जीवन्मुक्तः कथं भवेत् ॥ ५६ ॥
जनक उवाच
हिंसा यज्ञेषु प्रत्यक्षा साहिंसा परिकीर्तिता ।
उपाधियोगतो हिंसा नान्यथेति विनिर्णयः ॥ ५७ ॥
यथा चेन्धनसंयोगादग्नौ धूमः प्रवर्तते ।
तद्वियोगात्तथा तस्मिन्निर्धूमत्वं विभाति वै ॥ ५८ ॥
अहिंसां च तथा विद्धि वेदोक्तां मुनिसत्तम ।
रागिणां सापि हिंसैव निःस्पृहाणां न सा मता ॥ ५९ ॥

अरागेण च यत्कर्म तथाहङ्कारवर्जितम् ।
अकृतं वेदविद्वांसः प्रवदन्ति मनीषिणः ॥ ६० ॥
गृहस्थानां तु हिंसैव या यज्ञे द्विजसत्तम ।
अरागेण च यत्कर्म तथाहंकारवर्जितम् ॥ ६१ ॥
साहिंसैव महाभाग मुमुक्षूणां जितात्मनाम् ॥ ६२ ॥

Roman transliteration

sūta uvāca||
sūta uvāca
śrutvā tamāgataṃ rājā mantribhiḥ sahitaḥ śuciḥ |
puraḥ purohitaṃ kṛtvā guruputraṃ samabhyagāt || 1 ||
kṛtvārhaṇāṃ nṛpaḥ samyagdattāsanamanuttamam |
papraccha kuśalaṃ gāṃ ca vinivedya payasvinīm || 2 ||
sa ca tāṃ nṛpapūjāṃ vai pratyagṛhṇādyathāvidhi |
papraccha kuśalaṃ rājñe svaṃ nivedya nirāmayam || 3 ||
kṛtvā kuśalasaṃpraśnamupaviṣṭaṃ sukhāsane |
śuka vyāsasutaṃ śāntaṃ paryapṛcchata pārthivaḥ || 4 ||

kiṃ nimittaṃ mahābhāga niḥspṛhasya ca māṃ prati |
jātaṃ hyāgamanaṃ brūhi kāryaṃ tanmunisattama || 5 ||
śuka uvāca
vyāsenokto mahārāja kuru dāraparigraham |

sarveṣāmāśramāṇāṃ ca gṛhasthāśrama uttamaḥ || 6 ||
mayā nāṅgīkṛtaṃ vākyaṃ mattvā bandhaṃ gurorapi |
na bandho'stīti tenokto nāhaṃ tatkṛtavānpunaḥ || 7 ||
iti sandigdhamanasaṃ matvā sa munisattamaḥ |
uvāca vacanaṃ tathyaṃ mithilāṃ gaccha mā śucaḥ || 8 ||
yājyo'sti janakastatra jīvanmukto narādhipaḥ |
videho lokaviditaḥ pāti rājyamakaṇṭakam || 9 ||
kurvan rājyaṃ tathā rājā māyāpāśairna badhyate |
tvaṃ bibheṣi kathaṃ putra vanavṛttiḥ parantapa || 10 ||
paśya taṃ nṛpaśārdūlaṃ tyaja mohaṃ manogatam |
kuru dārānmahābhāga pṛccha vā bhūpatiṃ ca tam || 11 ||
sandehaṃ te manojātaṃ kathayiṣyati pārthivaḥ |
tacchrutvā vacanaṃ tasya māmehi tarasā suta || 12 ||
samprāpto'haṃ mahārāja tvatpure ca tadājñayā |

mokṣakāmo'smi rājendra brūhi kṛtyaṃ mamānagha || 13 ||
tapastīrthavratejyāśca svādhyāyastīrthasevanam |
jñānaṃ vā vada rājendra mokṣaṃ prati ca kāraṇam || 14 ||
janaka uvāca
śṛṇu vipreṇa kartavyaṃ mokṣamārgāśritena yat |
upanīto vasedādau vedābhyāsāya vai gurau || 15 ||
adhītya vedavedāntāndattvā ca gurudakṣiṇām |
samāvṛttastu gārhasthye sadāro nivasenmuniḥ || 16 ||
nyāyavṛttistu santoṣī nirāśī gatakalmaṣaḥ |
agnihotrādikarmāṇi kurvāṇaḥ satyavākśuciḥ || 17 ||
putraṃ pautraṃ samāsādya vānaprasthāśrame vaset |
tapasā ṣaḍ□ripūñjitvā bhāryāṃ putre niveśya ca || 18 ||
sarvānagnīnyathānyāyamātmanyāropya dharmavit |
vasetturyāśrame śrāntaḥ śuddhe vairāgyasambhave || 19 ||

viraktasyādhikāro'sti saṃnyāse nānyathā kvacit |
vedavākyamidaṃ tathyaṃ nānyatheti matirmama || 20 ||
śukāṣṭacatvāriśadvai saṃskārā vedabodhitāḥ |
catvāriṃśad□gṛhasthasya proktāstatra mahātmabhiḥ || 21 ||
aṣṭau ca muktikāmasya proktāḥ śamadamādayaḥ |
āśramādāśramaṃ gacchediti śiṣṭānuśāsanam || 22 ||
śuka uvāca
utpanne hṛdi vairāgye jñānavijñānasambhave |
avaśyameva vastavyamāśrameṣu vaneṣu vā || 23 ||
janaka uvāca
indriyāṇi baliṣṭhāni na niyuktāni mānada |
apakvasya prakurvanti vikārāṃstānanekaśaḥ || 24 ||
bhojanecchāṃ sukhecchāṃ ca śayyecchāmātmajasya ca |
yatī bhūtvā kathaṃ kuryādvikāre samupasthite || 25 ||

durjaraṃ vāsanājālaṃ na śāntimupayāti vai |
atastacchamanārthāya krameṇa ca parityajet || 26 ||

ūrdhvaṃ suptaḥ patatyeva na śayānaḥ patatyadhaḥ |
parivrajya paribhraṣṭo na mārgaṃ labhate punaḥ || 27 ||
yathā pipīlikā mūlācchākhāyāmadhirohati |
śanaiḥ śanaiḥ phalaṃ yāti sukhena padagāminī || 28 ||
vihaṅgastarasā yāti vighnaśaṅkāmudasya vai |
śrānto bhavati viśramya sukhaṃ yāti pipīlikā || 29 ||
manastu prabalaṃ kāmamajeyamakṛtātmabhiḥ |
ataḥ krameṇa jetavyamāśramānukrameṇa ca || 30 ||
gṛhasthāśramasaṃstho'pi śāntaḥ sumatirātmavān |
na ca hṛṣyenna ca tapellābhālābhe samo bhavet || 31 ||
vihataṃ karma kurvāṇastyajaṃścintānvitaṃ ca yat |
ātmalābhena santuṣṭo mucyate nātra saṃśayaḥ || 32 ||

paśyāhaṃ rājyasaṃstho'pi jīvanmukto yathānagha |
vicarāmi yathākāmaṃ na me kiñcitprajāyate || 33 ||
bhuñjāno vividhānbhogānkurvankāryāṇyanekaśaḥ |
bhaviṣyāmi yathāhaṃ tvaṃ tathā mukto bhavānagha || 34 ||
kathyate khalu yad□dṛśyamadṛśyaṃ badhyate kutaḥ |
dṛśyāni pañcabhūtāni guṇāsteṣāṃ tathā punaḥ || 35 ||
ātmā gamyo'numānena pratyakṣo na kadācana |
sa kathaṃ badhyate brahmannirvikāro nirañjanaḥ || 36 ||
manastu sukhaduḥkhānāṃ mahatāṃ kāraṇaṃ dvija |
jāte tu nirmale hyasminsarvaṃ bhavati nirmalam || 37 ||
bhramansarveṣu tīrtheṣu snātvā snātvā punaḥ punaḥ |
nirmalaṃ na mano yāvattāvatsarvaṃ nirarthakam || 38 ||
na deho na ca jīvātmā nendriyāṇi parantapa |
mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ || 39 ||

śuddho muktaḥ sadaivātmā na vai badhyeta karhicit |
bandhamokṣau manaḥsaṃsthau tasmiñchānte praśāmyati || 40 ||
śatrurmitramudāsīno bhedāḥ sarve manogatāḥ |
ekātmatve kathaṃ bhedaḥ sambhaved□dvaitadarśanāt || 41 ||
jīvo brahma sadaivāhaṃ nātra kāryā vicāraṇā |
bhedabuddhistu saṃsāre vartamānā pravartate || 42 ||
avidyeyaṃ mahābhāga vidyā caitannivartanam |
vidyāvidye ca vijñeye sarvadaiva vicakṣaṇaiḥ || 43 ||
vinātapaṃ hi chāyāyā jñāyate ca kathaṃ sukham |
avidyayā vinā tadvatkathaṃ vidyāṃ ca vetti vai || 44 ||
guṇā guṇeṣu vartante bhūtāni ca tathaiva ca |
indriyāṇīndriyārtheṣu ko doṣastatra cātmanaḥ || 45 ||
maryādā sarvarakṣārthaṃ kṛtā vedeṣu sarvaśaḥ |
anyathā dharmanāśaḥ syātsaugatānāmivānagha || 46 ||

dharmanāśe vinaṣṭaḥ syādvarṇācāro'tivartitaḥ |
ato vedapradiṣṭena mārgeṇa gacchatāṃ śubham || 47 ||
śuka uvāca
sandeho vartate rājanna nivartati me kvacit |
bhavatā kathitaṃ yattacchṛṇvato me narādhipa || 48 ||
vedadharmeṣu hiṃsā syādadharmabahulā hi sā |
kathaṃ muktiprado dharmo vedokto bata bhūpate || 49 ||
pratyakṣeṇa tvanācāraḥ somapānaṃ narādhipa |
paśūnāṃ hiṃsanaṃ tadvad□bhakṣaṇaṃ cāmiṣasya ca || 50 ||

sautrāmaṇau tathā proktaḥ pratyakṣeṇa surāgrahaḥ |
dyūtakrīḍā tathā proktā vratāni vividhāni ca || 51 ||
śrūyate sma purā hyāsīcchaśabindurnṛpottamaḥ |
yajvā dharmaparo nityaṃ vadānyaḥ satyasāgaraḥ || 52 ||
goptā ca dharmasetūnāṃ śāstā cotpathagāminām |

yajñāśca vihitāstena bahavo bhūridakṣiṇāḥ || 53 ||
carmaṇāṃ parvato jāto vindhyācalasamaḥ punaḥ |
meghāmbuplāvanājjātā nadī carmaṇvatī śubhā || 54 ||
so'pi rājā divaṃ yātaḥ kīrtirasyācalā bhuvi |
evaṃ dharmeṣu vedeṣu na me buddhiḥ pravartate || 55 ||
strīsaṅgena sadā bhoge sukhamāpnoti mānavaḥ |
alābhe duḥkhamatyantaṃ jīvanmuktaḥ kathaṃ bhavet || 56 ||
janaka uvāca
hiṃsā yajñeṣu pratyakṣā sāhiṃsā parikīrtitā |
upādhiyogato hiṃsā nānyatheti vinirṇayaḥ || 57 ||
yathā cendhanasaṃyogādagnau dhūmaḥ pravartate |
tadviyogāttathā tasminnirdhūmatvaṃ vibhāti vai || 58 ||
ahiṃsāṃ ca tathā viddhi vedoktāṃ munisattama |
rāgiṇāṃ sāpi hiṃsaiva niḥspṛhāṇāṃ na sā matā || 59 ||

arāgeṇa ca yatkarma tathāhaṅkāravarjitam |
akṛtaṃ vedavidvāṃsaḥ pravadanti manīṣiṇaḥ || 60 ||
gṛhasthānāṃ tu hiṃsaiva yā yajñe dvijasattama |
arāgeṇa ca yatkarma tathāhaṃkāravarjitam || 61 ||
sāhiṃsaiva mahābhāga mumukṣūṇāṃ jitātmanām || 62 ||

English translation

1-22. Suta said Maharsis! When the king Janaka heard of the arrival of S'uka Deva, the son of his Guru, he took his priest before him and attended by his ministers came before him in pure spirit. Then he duly worshipped S'uka, offering him Padya, Arghya and an excellent seat, and a cow, yielding milk and then enquired about his welfare. S'uka Deva accepted duly all the things offered by the king; and informed him of his well-being and asked the king in return, of his welfare and took his seat at ease on the Asana. The king Janaka asked the son of Vyasa, full of peace "O Mahabhaga Muni Sattama! You are devoid of any attachment and you have no desires. May I enquire why such a person as your honoured self has come to me." S'uka Deva said O great king! my father told me thus O child; take a wife; for the house-holder's life is the best of all the as'ramas but I thought that will be the source of my bondage to this world and therefore did not obey his word, though he was my highest Guru. He then again said to me If one takes a household life, it does not at once follow that he will be held in bondage; yet I did not agree to that. Then the Muni, thinking me still to be in some doubt, spoke this word of advice to me "O Son! Do not be sorry; go to Mithila and have your doubts solved. There my disciple the king Janaka, is governing his kingdom without any source of danger. He is Jivanamukta (liberated while living) and is free from the ideas of body, etc., so everybody knows. When that royal sage, Janaka, though governing his kingdom, is not seen tied up by Maya, then O Son! why are you afraid of this Samsara, when you are living this forest life.

Therefore, O Mahabhaga! Trust me and marry; and in case you doubt very much, then go and see the king Janaka; ask him and remove your doubts. He will certainly solve your doubts. But, O Son! After hearing him, come again quickly to me." O king! When my

father spoke thus, by his permission I have come now to your capital. O king! I don't want any thing, save Moksa (liberation); therefore O Sinless one! Kindly advise what am I to do, so that I attain Moksa. O Lord of kings! Practising asceticism, going to the holy places of pilgrimage, holding vratas (vows), performing sacrifices, studying the Vedas, or earning wisdom, whatever is the cause of Moksa, kindly say that. Hearing this, Janaka said "O son of my Guru! I am telling what ought to be done by the Brahmanas, following the path of Moksa; listen. After having the holy thread, a Brahmin should live in the house of his Guru to study the Vedas, the Vedantas and pay the Dakshina (the fee) to the Guru according to rules; he will then return home and marry and enter into the householder's life; he should lead a life of contentment, be free from desires, sinless and truthful and earn his livelihood with a pure heart and according to the sanction of justice and conscience. He is to perform the Agnihotra and other sacrifices; and after getting sons and grandsons, he is to leave his wife under the care of his son and then to take the life of a Vanaprastha (3rd stage of life). That Brahman, the knower of Dharma, must practise tapasya and become master of his six passions (enemies); and when he gets disgusted with the world and when the Vairagyam (dispassion) will arise within him, he would enter into the fourth As'rama. For, the man is first to enter into the householder's life and when he will be quite dispassionate towards the world, he will then have a right to take the As'rama of Sannyasa (Renunciation). A course contrary to this can never entitle one to the As'rama of Sanyasa.

This is the beneficial word of the Vedas and it must hold true; it cannot be false; this is my firm belief. O S'uka! In the Vedas are mentioned forty-eight Samskaras (consecrations; purificatory rites); out of which the learned Mahatmas have reserved forty Samskaras for the householders and the last eight Samskaras (S'ama, Dama, etc.,) for the Sannyasins. And this good usage is heard to come down from very ancient times. A Brahmana ought to complete his previous As'ramas successively and then enter into the succeeding As'rama.

23-30. S'uka said If the pure Vairagyam (dispassion) arising out of knowledge and wisdom (jhan and Vijhan) already arises (before taking to the grihasth As'ram), is it still necessary to pass through house holder's life, Vanaprastha life, etc., or is one entitled then to take up at once the Sannyasa As'rama, quit everything and reside in the forest? Janaka said O! One giving honour to the S'astras and Gurus! Though the powerful passions seem to be under control in the period of unripened Yoga (the imperfect yogic state), yet one ought not to trust them; for, it is generally seen, many imperfect Yogins find themselves disturbed by one or other of the senses. If the mind of one who has already entered into the Sannyasa As'ram gets perturbed in his course, then, how can he, you can see this for yourself, satisfy desires of eating good things, sleeping nicely, seeing his son, or wishing any other desires, knowing them to lead to his degradation? He is then in a very serious state. The net of desires is very difficult to be conquered by men; that can never die out. Therefore, to put an end to them, the advise is to cut them slowly and slowly. He who sleeps on an elevated place has the danger of tumbling down; but one who sleeps in a low place has no such danger. So any man who has once taken the highest dharma Sannyasa, and if he be fallen, then he never gets hold of the real track. As an ant begins to get from the root of tree, and, by and by, gets to the topmost part of the branches, so human beings go by degrees from one As'rama to another till they go to the highest; then and then only they are able to get easily their desired truth. The birds without anticipating any danger, get up to the skies very quickly and soon they get tired and cannot go to their desired place but the ant goes with rest to its desired place. This mind is very difficult to be controlled; for this reason the men of unripened minds, cannot conquer it all at once; and are advised to conquer it, by and by, observing the laws of one As'rama after another.

31-37. See also if anybody, remaining in his household life be of a quiet temper and of good intellect, and if he takes success and failure in the same light, and be not elated in times of pleasure and not depressed in times of pains and does his duty for duty's sake without troubling his mind with cares, and anxieties, then that householder acquires pure happiness by the realisation of his self and acquires Moksha. There is no manner of doubt in this. O Sinless One! See, I am liberated while living, though I am engaged in preserving kingdom; if any source of pain or pleasure arises, I am not in any way affected by them. As I will attain in the end Videha Mukti (liberation from bodies) though I am always wandering at my free will, enjoying various things as I like and do various things as it pleases me, so you can do your duties and then be liberated in the end.

O Son of my Guru! When this material world, the cause of all error according to the Vedanta S'astras, is simply an object of sight then how can this material substance, an object of sight, be the source of bondage to the Atman, the Self? O Brahman! Though the five material elements can be seen, their qualities or Gunas can be known only by inference, so the self is to be inferred; it can never be an object of sight; and also this self, known by inference, changeless and without any impurity or stain can never be bound by the visible changeful material thing. O Brahman! This impure heart is the source of all pleasure and pains; so when the heart becomes pure and quiet, all the things then become fully pure, O Brahmana!

38-41. If going often and often to all Tiraths and bathing there, do not make one's heart pure and holy, then all one's troubles are taken in vain. O Destroyer of enemies! It is the mind that is the cause of bondage or freedom; and not the body, nor the Jivatma (the embodied soul), nor the senses. The Self or Atman is always pure consciousness and is ever free so, truly speaking, it can never be bound. Bondage and freedom reside on in the mind; so when the Mind gets peace, the bondage of Samsara is also at an end. He is

an enemy, he is a friend, he is neither an enemy nor friend, all these different thoughts reside in the mind and arise out of duality; how can the ideas of differences exist, when everything has become all one pervading self?

42-47. Jiva is Brahma; I am that Brahma and nothing else; there is nothing to be discussed here. It is owing to the dualities that monism appears not clear and differences between Jiva and Brahma arise. O Mahabhaga! This difference is due to Avidya and by which this difference vanishes, that is termed Vidya.

This difference between Vidya and Avidya ought to be always kept in view, by those that are clever.

How can the pleasure from the cooling effect of the shadow, be felt, if the heating effect of the rays of the Sun be not previously experienced? So how Vidya is to be experienced if Avidya be not felt before? Sattva, Rajas and Tamo Gunas reside naturally in things, made of Gunas; and the five principal elements reside naturally in substances made up of elements; so the senses reside naturally in their own forms, etc.; so how can there be any stain to the Atman which is unattached? Yet to teach humanity, the high souled persons preserve always with greatest care the respect of the Vedas. If they do not do this, then, O Sinless One! the ignorant persons would act lawlessly according to their wishes, like the Charvakas; and Dharma will become extinct. When Dharma will become extinct, the Varnas'rama will gradually die out; so the well-wishers should always follow the path of the Vedas.

48-56. S'uka said "O King! I have now heard all that you have said; still my doubt remains; it is not solved. O King! In the Dharma of the Vedas, there is Himsa (act of killing and injuring); and we hear that there is much of Adharma (sin) in the above Himsa.

So how can the Dharma of the Vedas give Moksha? O King! One can see before one's eyes that the drinking of Soma rasa, the killing of animals, the eating of fish and flesh and so are advised in the Vedas; so much so that in the sacrificial ceremony named Sautramana the rule of drinking wine and many other vratas are clearly mentioned; even gambling is advised in the Vedas. So how can Mukti be obtained by following the Veda Dharma? It is heard that, in ancient times, there was a great king, named S'as'avindu, very religious, truthful, and performing sacrifices, very liberal; he protected the virtuous, and chastised those that were wicked and going astray. He performed many Yajhas, where many cows and sheep were sacrificed according to the rules of the Vedas and abundant Dakshinas (sacrificial fees) were presented to every one that performed their parts in the sacrifices. In these sacrifices, the hides of the cows that were sacrificed as victims, were heaped to such an enormous extent that they looked liked a second Bindhyachal mountain. Then the rains fell and the dirty water coming out of that enormous heap of skins flowed down and gave rise to a river which was thence called the Charmanvati river. And what a wonder? That cruel king left behind him an ineffaceable fame and went to Heavens. Whatever it may be, it can never come to my head that I should perform the Veda Dharma, filled with so many acts of killing and cruelties. Again, when the man find pleasure in sexual intercourses and when they do not have that intercourse, they experience pain, how can you expect such persons to attain liberation."

57-61. Janaka said "The killing of animals in a sacrificial ceremony is not killing; it is known as Ahimsa; for that himsa is not from any selfish attachment; therefore when there is no such sacrifice and the animals are killed out of selfish attachment, then that is real himsa; there is no other opinion in this. Smoke arises from a fire when fuels are placed in it; and smoke is not seen when no fuel is added. So, O Munisattama! The himsa, as prescribed in

the Vedas, is free from all blemishes, selfish attachment, etc., and therefore it is unblameable. So it follows the himsa committed by persons attached to objects, is the real himsa; that can be blamed, but the himsa of those persons who have no desires is not that sort of himsa. Therefore the learned men that know the Vedas declare that the himsa done by the dispassionate persons, with their hearts free from egoism, is no himsa done at all. O Dvija! Really speaking, the killing of animals done by the house-holder attached to senses and their objects, and done under their impulses can be taken into account as a real act of killing; but, O Mahabhaga of those whose hearts are not attached to anything of those self controlled persons, desirous of moksa, if they do an act of Himsa out of a sense of duty, with no desires of fruits and with their hearts free from egoism that can never be reckoned as a real act of killing."

Thus ends the 18th Chapter of the 1st Skandha on Janaka's giving instructions on truth to S'uka Deva in the Mahapuranam S'rimad Devi Bhagavatam.

Sanskrit source · English chapter witness

First Skandha · Chapter 19

On The Description Of The

Chapter 19 of 318 · 60 detected Sanskrit verse markers

Sanskrit

शुक उवाच
सन्देहोऽयं महाराज वर्तते हृदये मम ।
मायामध्ये वर्तमानः स कथं निःस्पृहो भवेत् ॥ १ ॥
शास्त्रज्ञानं च सम्प्राप्य नित्यानित्यविचारणम् ।
त्यजते न मनो मोहं स कथं मुच्यते नरः ॥ २ ॥
अन्तर्गतं तमश्छेत्तुं शास्त्राद्बोधो हि न क्षमः ।
यथा न नश्यति तमः कृतया दीपवार्तया ॥ ३ ॥
अद्रोहः सर्वभूतेषु कर्तव्यः सर्वदा बुधैः ।
स कथं राजशार्दूल गृहस्थस्य भवेत्तथा ॥ ४ ॥
वित्तैषणा न ते शान्ता तथा राज्यसुखैषणा ।
जयैषणा च सङ्ग्रामे जीवन्मुक्तः कथं भवेः ॥ ५ ॥
चौरेषु चौरबुद्धिस्तु साधुबुद्धिस्तु तापसे ।
स्वपरत्वं तवाप्यस्ति विदेहस्त्वं कथं नृप ॥ ६ ॥
कटुतीक्ष्णुकषायाम्लरसान्वेत्सि शुभाशुभान् ।

शुभेषु रमते चित्तं नाशुभेषु तथा नृप ॥ ७ ॥
जाग्रत्स्वप्नसुषुप्तिश्च तव राजन् भवन्ति हि ।
अवस्थास्तु यथाकालं तुरीया तु कथं नृप ॥ ८ ॥
पदात्यश्वरथेभाश्च सर्वे वै वशगा मम ।
स्वाम्यहं चैव सर्वेषां मन्यसे त्वं न मन्यसे ॥ ९ ॥
मिष्टमत्सि सदा राजन्मुदितो विमनास्तथा ।
मालायां च तथा सर्पे समदृक् क्व नृपोत्तम ॥ १० ॥
विमुक्तस्तु भवेद्राजन् समलोष्टाश्मकाञ्चनः ।
एकात्मबुद्धिः सर्वत्र हितकृत्सर्वजन्तुषु ॥ ११ ॥
न मेऽद्य रमते चित्तं गृहदारादिषु क्वचित् ।
एकाकी निःस्पृहोऽत्यर्थं चरेयमिति मे मतिः ॥ १२ ॥
निःसङ्गो निर्ममः शान्तः पत्रमूलफलाशनः ।
मृगवद्विचरिष्यामि निर्द्वन्द्वो निष्परिग्रहः ॥ १३ ॥
किं मे गृहेण वित्तेन भार्यया च सुरूपया ।

विरागमनसः कामं गुणातीतस्य पार्थिव ॥ १४ ॥
चिन्त्यसे विविधाकारं नानारागसमाकुलम् ।

दम्भोऽयं किल ते भाति विमुक्तोऽस्मीति भाषसे ॥ १५ ॥
कदाचिच्छत्रुजा चिन्ता धनजा च कदाचन ।
कदाचित्सैन्यजा चिन्ता निश्चिन्तोऽसि कदा नृप ॥ १६ ॥
वैखानसा ये मुनयो मिताहारा जितव्रताः ।
तेऽपि मुह्यन्ति संसारे जानन्तोऽपि ह्यसत्यताम् ॥ १७ ॥
तव वंशसमुत्थानां विदेहा इति भूपते ।
कुटिलं नाम जानीहि नान्यथेति कदाचन ॥ १८ ॥
विद्याधरो यथा मूर्खो जन्मान्धस्तु दिवाकरः ।
लक्ष्मीधरो दरिद्रश्च नाम तेषां निरर्थकम् ॥ १९ ॥
तव वंशोद्भवा ये ये श्रुताः पूर्वे मया नृपाः ।
विदेहा इति विख्याता नामतः कर्मतो न ते ॥ २० ॥
निमिनामाभवद्राजा पूर्वं तव कुले नृप ।

यज्ञार्थं स तु राजर्षिर्वसिष्ठं स्वगुरुं मुनिम् ॥ २१ ॥
निमन्त्रयामास तदा तमुवाच नृपं मुनिः ।
निमन्त्रितोऽस्मि यज्ञार्थं देवेन्द्रेणाधुना किल ॥ २२ ॥
कृत्वा तस्य मखं पूर्णं करिष्यामि तवापि वै ।
तावत्कुरुष्व राजेन्द्र सम्भारं तु शनैः शनैः ॥ २३ ॥
इत्युक्त्या निर्ययौ सोऽथ महेन्द्रयजने मुनिः ।
निमिरन्यं गुरुं कृत्वा चकार मखमुत्तमम् ॥ २४ ॥
तच्छ्रुत्वा कुपितोऽत्यर्थं वसिष्ठो नृपतिं पुनः ।
शशाप च पतत्वद्य देहस्ते गुरुलोपक ॥ २५ ॥
राजापि तं शशापाथ तवापि च पतत्वयम् ।
अन्योन्यशापात्पतितौ तावेव च मया श्रुतम् ॥ २६ ॥
विदेहेन च राजेन्द्र कथं शप्तो गुरुः स्वयम् ।
विनोद इव मे चित्ते विभाति नृपसत्तम ॥ २७ ॥
जनक उवाच

सत्यमुक्तं त्वया नात्र मिथ्या किञ्चिदिदं मतम् ।
तथापि शृणु विप्रेन्द्र गुरुर्मम सुपूजितः ॥ २८ ॥
पितुः सङ्गं परित्यज्य त्वं वनं गन्तुमिच्छसि ।
मृगैः सह सुसम्बन्धो भविता ते न संशयः ॥ २९ ॥
महाभूतानि सर्वत्र निःसङ्गः क्व भविष्यसि ।
आहारार्थं सदा चिन्ता निश्चिन्तः स्याः कथं मुने ॥ ३० ॥
दण्डाजिनकृता चिन्ता यथा तव वनेऽपि च ।
तथैव राज्यचिन्ता मे चिन्तयानस्य वा न वा ॥ ३१ ॥
विकल्पोपहतस्त्वं वै दूरदेशमुपागतः ।
न मे विकल्पसन्देहो निर्विकल्पोऽस्मि सर्वथा ॥ ३२ ॥
सुखं स्वपिमि विप्राहं सुखं भुञ्जामि सर्वथा ।

न बद्धोऽस्मीति बुद्ध्याहं सर्वदैव सुखी मुने ॥ ३३ ॥
त्वं तु दुःखी सदैवासि बद्धोऽहमिति शङ्कया ।
इति शङ्कां परित्यज्य सुखी भव समाहितः ॥ ३४ ॥

देहोऽयं मम बन्धोऽयं न ममेति च मुक्तता ।
तथा धनं गृहं राज्यं न ममेति च निश्चयः ॥ ३५ ॥
सूत उवाच
तच्छ्रुत्वा वचनं तस्य शुकः प्रीतमनाभवत् ।
आपृच्छय तं जगामाशु व्यासस्याश्रममुत्तमम् ॥ ३६ ॥
आगच्छन्तं सुतं दृष्ट्वा व्यासोऽपि सुखमाप्तवान् ।
आलिङ्ग्याघ्राय मूर्धानं पप्रच्छ कुशलं पुनः ॥ ३७ ॥
स्थितस्तत्राश्रमे रम्ये पितुः पार्श्वे समाहितः ।
वेदाध्ययनसम्पन्नः सर्वशास्त्रविशारदः ॥ ३८ ॥
जनकस्य दशां दृष्ट्वा राज्यस्थस्य महात्मनः ।
स निर्वृतिं परां प्राप्य पितुराश्रमसंस्थितः ॥ ३९ ॥
पितृणां सुभगा कन्या पीवरी नाम सुन्दरी ।
शुकश्चकार पत्नीं तां योगमार्गस्थितोऽपि हि ॥ ४० ॥
स तस्यां जनयामास पुत्रांश्चतुर एव हि ।

कृष्णं गौरप्रभं चैव भूरिं देवश्रुतं तथा ॥ ४१ ॥
कन्यां कीर्तिं समुत्पाद्य व्यासपुत्रः प्रतापवान् ।
ददौ विभ्राजपुत्राय त्वणुहाय महात्मने ॥ ४२ ॥
अणुहस्य सुतः श्रीमान्ब्रह्मदत्तः प्रतापवान् ।
ब्रह्मज्ञः पृथिवीपालः शककन्यासमुद्भवः ॥ ४३ ॥
कालेन कियता तत्र नारदस्योपदेशतः ।
ज्ञानं परमकं प्राप्य योगमार्गमनुत्तमम् ॥ ४४ ॥
पुत्रे राज्यं निधायाथ गतो बदरिकाश्रमम् ।
मायाबीजोपदेशेन तस्य ज्ञानं निरर्गलम् ॥ ४५ ॥
नारदस्य प्रसादेन जातं सद्यो विमुक्तिदम् ।
कैलासशिखरे रम्ये त्यक्त्वा सङ्गं पितुः शुकः ॥ ४६ ॥
ध्यानमास्थाय विपुलं स्थितः सङ्गपराङ्मुखः ।
उत्पपात गिरेः शृङ्गात्सिद्धिं च परमां गतः ॥ ४७ ॥
आकाशगो महातेजा विरराज यथा रविः ।

गिरेः शृङ्गं द्विधा जातं शुकस्योत्पतने तदा ॥ ४८ ॥
उत्पाता बहवो जाताः शुकश्चाकाशगोऽभवत् ।
अन्तरिक्षे यथा वायुः स्तूयमानः सुरर्षिभिः ॥ ४९ ॥
तेजसातिविराजन्वै द्वितीय इव भास्करः ।
व्यासस्तु विरहाक्रान्तः क्रन्दन्पुत्रेति चासकृत् ॥ ५० ॥
गिरेः शृङ्गे गतस्तत्र शुको यत्र स्थितोऽभवत् ।

क्रन्दमानं तदा दीनं व्यासं मत्वा श्रमाकुलम् ॥ ५१ ॥
सर्वभूतगतः साक्षी प्रतिशब्दमदात्तदा ।
तत्राद्यापि गिरेः शृङ्गे प्रतिशब्दः स्फुटोऽभवत् ॥ ५२ ॥
रुदन्तं तं समालक्ष्य व्यासं शोकसमन्वितम् ।
पुत्र पुत्रेति भाषन्तं विरहेण परिप्लुतम् ॥ ५३ ॥
शिवस्तत्र समागत्य पाराशर्यमबोधयत् ।
व्यास शोकं मा कुरु त्वं पुत्रस्ते योगवित्तमः ॥ ५४ ॥
परमां गतिमापन्नो दुर्लभां चाकृतात्मभिः ।

तस्य शोको न कर्तव्यस्त्वयाशोकं विजानता ॥ ५५ ॥
कीर्तिस्ते विपुला जाता तेन पुत्रेण चानघ ।
व्यास उवाच
न शोको याति देवेश किं करोमि जगत्पते ॥ ५६ ॥
अतृप्ते लोचने मेऽद्य पुत्रदर्शनलालसे ।
महादेव उवाच
छायां द्रक्ष्यसि पुत्रस्य पार्श्वस्थां सुमनोहराम् ॥ ५७ ॥
तां वीक्ष्य मुनिशार्दूल शोकं जहि परन्तप ।
सूत उवाच
तदा ददर्श व्यासस्तु छायां पुत्रस्य सुप्रभाम् ॥ ५८ ॥
दत्त्वा वरं हरस्तस्मै तत्रैवान्तरधीयत ।
अन्तर्हिते महादेवे व्यासः स्वाश्रममभ्यगात् ॥ ५९ ॥
शुकस्य विरहेणापि तप्तः परमदुःखितः ॥ ६० ॥

Roman transliteration

śuka uvāca
sandeho'yaṃ mahārāja vartate hṛdaye mama |
māyāmadhye vartamānaḥ sa kathaṃ niḥspṛho bhavet || 1 ||
śāstrajñānaṃ ca samprāpya nityānityavicāraṇam |
tyajate na mano mohaṃ sa kathaṃ mucyate naraḥ || 2 ||
antargataṃ tamaśchettuṃ śāstrād□bodho hi na kṣamaḥ |
yathā na naśyati tamaḥ kṛtayā dīpavārtayā || 3 ||
adrohaḥ sarvabhūteṣu kartavyaḥ sarvadā budhaiḥ |
sa kathaṃ rājaśārdūla gṛhasthasya bhavettathā || 4 ||
vittaiṣaṇā na te śāntā tathā rājyasukhaiṣaṇā |
jayaiṣaṇā ca saṅgrāme jīvanmuktaḥ kathaṃ bhaveḥ || 5 ||
caureṣu caurabuddhistu sādhubuddhistu tāpase |
svaparatvaṃ tavāpyasti videhastvaṃ kathaṃ nṛpa || 6 ||
kaṭutīkṣṇukaṣāyāmlarasānvetsi śubhāśubhān |

śubheṣu ramate cittaṃ nāśubheṣu tathā nṛpa || 7 ||
jāgratsvapnasuṣuptiśca tava rājan bhavanti hi |
avasthāstu yathākālaṃ turīyā tu kathaṃ nṛpa || 8 ||
padātyaśvarathebhāśca sarve vai vaśagā mama |

svāmyahaṃ caiva sarveṣāṃ manyase tvaṃ na manyase || 9 ||
miṣṭamatsi sadā rājanmudito vimanāstathā |
mālāyāṃ ca tathā sarpe samadṛk kva nṛpottama || 10 ||
vimuktastu bhaved□rājan samaloṣṭāśmakāñcanaḥ |
ekātmabuddhiḥ sarvatra hitakṛtsarvajantuṣu || 11 ||
na me'dya ramate cittaṃ gṛhadārādiṣu kvacit |
ekākī niḥspṛho'tyarthaṃ careyamiti me matiḥ || 12 ||
niḥsaṅgo nirmamaḥ śāntaḥ patramūlaphalāśanaḥ |
mṛgavadvicariṣyāmi nirdvandvo niṣparigrahaḥ || 13 ||
kiṃ me gṛheṇa vittena bhāryayā ca surūpayā |

virāgamanasaḥ kāmaṃ guṇātītasya pārthiva || 14 ||
cintyase vividhākāraṃ nānārāgasamākulam |
dambho'yaṃ kila te bhāti vimukto'smīti bhāṣase || 15 ||
kadācicchatrujā cintā dhanajā ca kadācana |
kadācitsainyajā cintā niścinto'si kadā nṛpa || 16 ||
vaikhānasā ye munayo mitāhārā jitavratāḥ |
te'pi muhyanti saṃsāre jānanto'pi hyasatyatām || 17 ||
tava vaṃśasamutthānāṃ videhā iti bhūpate |
kuṭilaṃ nāma jānīhi nānyatheti kadācana || 18 ||
vidyādharo yathā mūrkho janmāndhastu divākaraḥ |
lakṣmīdharo daridraśca nāma teṣāṃ nirarthakam || 19 ||
tava vaṃśod□bhavā ye ye śrutāḥ pūrve mayā nṛpāḥ |
videhā iti vikhyātā nāmataḥ karmato na te || 20 ||
nimināmābhavad□rājā pūrvaṃ tava kule nṛpa |

yajñārthaṃ sa tu rājarṣirvasiṣṭhaṃ svaguruṃ munim || 21 ||
nimantrayāmāsa tadā tamuvāca nṛpaṃ muniḥ |
nimantrito'smi yajñārthaṃ devendreṇādhunā kila || 22 ||
kṛtvā tasya makhaṃ pūrṇaṃ kariṣyāmi tavāpi vai |
tāvatkuruṣva rājendra sambhāraṃ tu śanaiḥ śanaiḥ || 23 ||
ityuktyā niryayau so'tha mahendrayajane muniḥ |
nimiranyaṃ guruṃ kṛtvā cakāra makhamuttamam || 24 ||
tacchrutvā kupito'tyarthaṃ vasiṣṭho nṛpatiṃ punaḥ |
śaśāpa ca patatvadya dehaste gurulopaka || 25 ||
rājāpi taṃ śaśāpātha tavāpi ca patatvayam |
anyonyaśāpātpatitau tāveva ca mayā śrutam || 26 ||
videhena ca rājendra kathaṃ śapto guruḥ svayam |
vinoda iva me citte vibhāti nṛpasattama || 27 ||
janaka uvāca

satyamuktaṃ tvayā nātra mithyā kiñcididaṃ matam |
tathāpi śṛṇu viprendra gururmama supūjitaḥ || 28 ||
pituḥ saṅgaṃ parityajya tvaṃ vanaṃ gantumicchasi |
mṛgaiḥ saha susambandho bhavitā te na saṃśayaḥ || 29 ||
mahābhūtāni sarvatra niḥsaṅgaḥ kva bhaviṣyasi |
āhārārthaṃ sadā cintā niścintaḥ syāḥ kathaṃ mune || 30 ||
daṇḍājinakṛtā cintā yathā tava vane'pi ca |
tathaiva rājyacintā me cintayānasya vā na vā || 31 ||
vikalpopahatastvaṃ vai dūradeśamupāgataḥ |
na me vikalpasandeho nirvikalpo'smi sarvathā || 32 ||
sukhaṃ svapimi viprāhaṃ sukhaṃ bhuñjāmi sarvathā |

na baddho'smīti buddhyāhaṃ sarvadaiva sukhī mune || 33 ||
tvaṃ tu duḥkhī sadaivāsi baddho'hamiti śaṅkayā |
iti śaṅkāṃ parityajya sukhī bhava samāhitaḥ || 34 ||

deho'yaṃ mama bandho'yaṃ na mameti ca muktatā |
tathā dhanaṃ gṛhaṃ rājyaṃ na mameti ca niścayaḥ || 35 ||
sūta uvāca
tacchrutvā vacanaṃ tasya śukaḥ prītamanābhavat |
āpṛcchya taṃ jagāmāśu vyāsasyāśramamuttamam || 36 ||
āgacchantaṃ sutaṃ dṛṣṭvā vyāso'pi sukhamāptavān |
āliṅgyāghrāya mūrdhānaṃ papraccha kuśalaṃ punaḥ || 37 ||
sthitastatrāśrame ramye pituḥ pārśve samāhitaḥ |
vedādhyayanasampannaḥ sarvaśāstraviśāradaḥ || 38 ||
janakasya daśāṃ dṛṣṭvā rājyasthasya mahātmanaḥ |
sa nirvṛtiṃ parāṃ prāpya piturāśramasaṃsthitaḥ || 39 ||
pitṝṇāṃ subhagā kanyā pīvarī nāma sundarī |
śukaścakāra pat□nīṃ tāṃ yogamārgasthito'pi hi || 40 ||
sa tasyāṃ janayāmāsa putrāṃścatura eva hi |

kṛṣṇaṃ gauraprabhaṃ caiva bhūriṃ devaśrutaṃ tathā || 41 ||
kanyāṃ kīrtiṃ samutpādya vyāsaputraḥ pratāpavān |
dadau vibhrājaputrāya tvaṇuhāya mahātmane || 42 ||
aṇuhasya sutaḥ śrīmānbrahmadattaḥ pratāpavān |
brahmajñaḥ pṛthivīpālaḥ śakakanyāsamud□bhavaḥ || 43 ||
kālena kiyatā tatra nāradasyopadeśataḥ |
jñānaṃ paramakaṃ prāpya yogamārgamanuttamam || 44 ||
putre rājyaṃ nidhāyātha gato badarikāśramam |
māyābījopadeśena tasya jñānaṃ nirargalam || 45 ||
nāradasya prasādena jātaṃ sadyo vimuktidam |
kailāsaśikhare ramye tyaktvā saṅgaṃ pituḥ śukaḥ || 46 ||
dhyānamāsthāya vipulaṃ sthitaḥ saṅgaparāṅmukhaḥ |
utpapāta gireḥ śṛṅgātsiddhiṃ ca paramāṃ gataḥ || 47 ||
ākāśago mahātejā virarāja yathā raviḥ |

gireḥ śṛṅgaṃ dvidhā jātaṃ śukasyotpatane tadā || 48 ||
utpātā bahavo jātāḥ śukaścākāśago'bhavat |
antarikṣe yathā vāyuḥ stūyamānaḥ surarṣibhiḥ || 49 ||
tejasātivirājanvai dvitīya iva bhāskaraḥ |
vyāsastu virahākrāntaḥ krandanputreti cāsakṛt || 50 ||
gireḥ śṛṅge gatastatra śuko yatra sthito'bhavat |
krandamānaṃ tadā dīnaṃ vyāsaṃ matvā śramākulam || 51 ||
sarvabhūtagataḥ sākṣī pratiśabdamadāttadā |
tatrādyāpi gireḥ śṛṅge pratiśabdaḥ sphuṭo'bhavat || 52 ||
rudantaṃ taṃ samālakṣya vyāsaṃ śokasamanvitam |
putra putreti bhāṣantaṃ viraheṇa pariplutam || 53 ||
śivastatra samāgatya pārāśaryamabodhayat |
vyāsa śokaṃ mā kuru tvaṃ putraste yogavittamaḥ || 54 ||
paramāṃ gatimāpanno durlabhāṃ cākṛtātmabhiḥ |

tasya śoko na kartavyastvayāśokaṃ vijānatā || 55 ||
kīrtiste vipulā jātā tena putreṇa cānagha |
vyāsa uvāca

na śoko yāti deveśa kiṃ karomi jagatpate || 56 ||
atṛpte locane me'dya putradarśanalālase |
mahādeva uvāca
chāyāṃ drakṣyasi putrasya pārśvasthāṃ sumanoharām || 57 ||
tāṃ vīkṣya muniśārdūla śokaṃ jahi parantapa |
sūta uvāca
tadā dadarśa vyāsastu chāyāṃ putrasya suprabhām || 58 ||
dattvā varaṃ harastasmai tatraivāntaradhīyata |
antarhite mahādeve vyāsaḥ svāśramamabhyagāt || 59 ||
śukasya viraheṇāpi taptaḥ paramaduḥkhitaḥ || 60 ||

English translation

1-4. S'n S'uka said O king! This great doubt arises in my mind how a man can be free from desires and the rewards of their actions, when he lives in the midst of this Samsara, that is all full of Maya? When even by the acquiring of wisdom of the S'astras and the capability to judge which is real and which is unreal, the delusion of the mind is not dispelled until one resorts to the practice of Yoga, how then can freedom from desires and liberation come to a householder? The darkness of a room is not destroyed by the mere mention of lamp, light; so the wisdom acquired by reading the S'astras can never dispel the darkness of delusion that reigns in the inside of a man. O lion of kings! If one wants Moksa, one ought not to commit any act of revenge or injury or killing any being; how can this be possible to a householder?

5-17. Your desires to acquire wealth, to enjoy royal pleasures and to get victory in battle have not yet subsided; how then can you be a Jivan mukta? O king! You consider yet a thief, thief and a saint, saint; you consider a man as your relative or other than that; these ideas have not vanished from you; how then can you be called Videha? O king! You feel the pungent, bitter, astringent, sour tastes and the like; you feel good and bad rasas respectively; you become glad when success comes to you and you feel sorrow when you happen to fail; and you experience the three states, waking, dreaming, and deep sleep as an ordinary man does, how then can you be called to attain the Turiya (fourth) state? May I ask Whether you cherish this idea that all these infantries, cavalries, chariots, and that all these elephants are mine; I am the lord of all the wealth and things? Or whether you do not cherish this idea? O king! I think you eat sweet and good things, and, at times, feel pleasure and, at other times, feel pain! So, O king! How can you look

on the garland of flowers and the snake as one and the same? O king! He who is a Muktapurusa considers a lump of earth, a piece of stone, and gold as of one and the same value; he considers everything to be the same Atman and does good to all the beings. Whatever that may be, I do not find any pleasure at present with houses, wife, etc., or with anything, in fact. What my heart's desire is that I roam alone always without any desires in my heart. Therefore I like not to have any companion; to be free from any attachment and to be peaceful, and calm; I do not wish to accept anything from anybody; I will forego all pleasures and pains from cold, warmth, etc., and I will sustain my life on roots, fruits, and leaves, obtained without any effort and will roam, as I like, like a deer. When I have not got the least attachment to the household life and when I am beyond all the attributes, what necessity have I then of house, wealth or a suitable wife? And when you think of various things with loving heart, and yet say that you are a Jivan mukta, that is nothing but a mere vanity of yours! O king! When you think and become anxious about your enemies, about your wealth or sometimes about your army, how then can you be said to be free from cares? What more can be

said than the fact that many Munis, eating moderately and controlling their senses, and leading an anchorite's life, and knowing the unreality of the world, fall victims to the Maya!

18-27. Then what need there is to talk of you? O king! know that the hereditary title “Videha” to your line of kings indicates downright insincerity; nothing can be other than this as the name “Vidya Dhara” (holder of knowledge) is applied to an illiterate man; as the name “Divakara” (sun) is given to a born-blind man, as the name “Laksmidhara” (holder of wealth) is given to even a poor man, as these names are quite useless to me. I have heard that the kings of your family who were your predecessors were called “Videha” in name only and not in deed. O king! In your family there reigned a king named “Nimi.” Once on a time that royal sage invited his Guru Vas’istha to perform a sacrifice, when Vas'istha said “I am already

invited by Indra, the lord of the Devas, to perform his sacrifice; so O king! let me first finish his work; I will then take up your work. Better go on collecting the sacrificial materials till my that work is complete.” Thus saying, Vas'istha went away to perform Indra's sacrifice; on the other hand, the royal sage Nimi selected another priest and made him his Guru and began his sacrifice. Hearing all this, Maharsi Vas’istha became angry and cursed him thus “O forsaker of your Guru! For the crime of forsaking your Guru, let thy body be destroyed today!” At this, the royal sage, too, cursed Vas'istha in his turn “Let your body fall off also.” Then the bodies of both the persons fell. But, O king! this curiousity came to my mind, how the royal sage, whose body fell before, cursed his own Guru afterwards.

28-35. Janaka said O Lord of Brahmins! what you have said is, in my opinion, all quite true; nothing is false. Still hear. Know what my most worshipful Guru Deva has spoken to me is, in fact, true (and nothing else). You are now intending to quit the company of your father and go to the forest; well and good! but even then you will undoubtedly have the company of deer, etc.; see, also, that when the five elements, earth, water, air, etc., are present, encompassing everywhere, how, then, can you expect to be free from all companions? So, O Muni! when you will have to think always of your food, how, then, can you be said to be free from all cares? Again, even if you go to the forest, you will have to think there also for your staff, deer skin, etc.; so you can take my case, too, of thinking of my kingdom, whether I think or not, as your thinking of staff, deer skin, etc., your heart is tainted with Vikalpa Jhan (knowledge of doubt, duality, etc.); and therefore you have come here from a far-off country. But my heart is free from any such doubt and I am remaining quite cheerful here. O best of Brahmins! I have got no doubt whatsoever on any point, and therefore I take my food and go to sleep with great pleasure. “I am not bound up by this world” this idea gives me constant happiness of the highest degree. But you consider that you are bound and therefore you feel always constant

pain. So leave off your idea that you are bound, and be happy. “This body is mine” this knowledge leads to my bondage; and “This body is not mine” this knowledge leads to freedom so know this verily that all this wealth, kingdom, etc., are not mine.

36-45. Suta said Hearing these words of the royal sage, S’uka Deva became exceedingly glad and pronounced “Sadhu” “Sadhu” (true saint, indeed a true saint, well said) and went away without any delay to the pleasant As’rama of Vyasa. Vyasa, too, seeing his son come back, became very glad and embraced him and took the smell of his head and asked about his welfare again and again. Then S’uka Deva, well conversant with the S’astras and ever ready in studying the Vedas, sat by the side of his father, with an enlightened mind, in his lovely As’rama and thinking of the state of the highsouled Janaka in his kingdom, began to feel the highest peace. Though S’uka adopted the path of Yoga, yet he married the daughter of a Muni, named Pivari, very beautiful, fortunate, enhancing the glory of her father's family. Then were born first the four sons named Krishna, Gauraprabha, Bhuri, and

Devas'ruta out of the sperm of S'uka and the ovum of Pivari; and next a daughter was born named Kirti of them. Vyasa's son S'uka, endowed with the fire of asceticism gave the daughter Kirti in marriage in due time with the high-souled Anuha, the son of Vibhraja. As time passed on, a son was born of the womb of Kirti and the sperm of Anuha, a son who became the powerful king Brahmadatta, the knower of Brahma and endowed with wealth and prosperity. Some time elapsed when Anuha, the son-in-law of S'uka Deva, getting from Narada the Mayavija and highest knowledge of Yoga handed over his kingdom to his son and went to the hermitage of Vadarika and became liberated.

The Devarsi Narada gave him the mantra, the vija of Maya; and by the influence of that mantra and by the grace of the Devi, the knowledge of the Supreme Brahma, arose in him without any obstacle and gave him liberation.

46-51. On the other hand S'uka Deva, always averse to any company, left his father and went to the beautiful mountain Kailas'a. He began to meditate on the unmoving Brahma and thus remained there. After some time the highly energetic S'uka Deva attained Siddhi (supernatural powers) Anima, Laghima, etc., rose up high in the air from the top of the mountain and began to roam there, and then he appeared like a second Sun. When S'uka arose from the peak, it severed into two and various ominous signs became visible. When S'uka Deva, appearing like a second Sun by the dazzling brilliancy of his body, suddenly vanished away like air and became diluted in the Paramatman, entering into everything and became invisible, then the Devarsis began to chant hymns to him. On the other hand, Vyasa Deva became very much distressed with the separation from his son and cried out frequently "Oh, my son! Alas! my son Where are you gone?" and went to the summit of the mountain where S'uka did go and wept bitterly. Then S'uka Deva, who was then residing as the Paramatman, the Internal controller of all the beings and with all the beings, knowing Vyasa Deva as very much fatigued, distressed, and crying, spoke out as an echo from the mountains and trees thus "O Father! There is no difference between you and me, considered in the light of Atman; then why are you weeping for me?"

52-59. Even today the above echo is clearly heard (almost daily). Seeing Vyasa Deva grieved very much for the separation from his son and always crying "Oh! my son! Oh! my son!" Bhagavan MahesVara came there and consoled him saying "O Vyasa Deva! your son is the foremost of the Yogis; he has attained the highest state, so very rare to the ordinary persons that are not self controlled. So do not be sorry any more. O Sinless One! when you have realised the Brahma-tattva, then you ought not to express any sorrow for your S'uka who is now stationed in that Brahman. Your fame is now unrivalled, only on account of your having got a son like

him." Vyasa Deva said "O Lord of the Devas! O Lord of the world! What am I to do now? My grief does not quit my heart anyhow or other. My eyes are as yet satisfied in seeing my son; they like still to see the son." Hearing these sorrowful words of Vyasa, Bhagavan Mahadeva said "O Muni Sardula! I grant this boon to you that you will see the form of your son abiding in shadow, very beautiful, by the side of you. O Destroyer of enemies! Now abandon your grief by seeing that shadow form of your son." When Bhagavan MahesVara said so, Vyasa began to see the bright shade form of his son. Granting thus the boon, Bhagavan Mahadeva vanished then and there. When He vanished away, Vyasa became very much distressed with sorrow for the bereavement of his son and returned with heavy heart to his own hermitage.

Thus ends the nineteenth chapter of the first Skandha on the description of the marriage of S'uka in the Mahapurana S'ri Mad Devi Bhagavatam of 18,000 verses.

Sanskrit source · English chapter witness

First Skandha · Chapter 20

On Vyasa Doing His Duties

Chapter 20 of 318 · 74 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः
शुकस्तु परमां सिद्धिमाप्तवान्देवसत्तमः ।
किं चकार ततो व्यासस्तन्नो ब्रूहि सविस्तरम् ॥ १ ॥
सूत उवाच
शिष्या व्यासस्य येऽप्यासन्वेदाभ्यासपरायणाः ।
आज्ञामादाय ते सर्वे गताः पूर्वं महीतले ॥ २ ॥
असितो देवलश्चैव वैशम्पायन एव च ।
जैमिनिश्च सुमन्तुश्च गताः सर्वे तपोधनाः ॥ ३ ॥
तानेतान्वीक्ष्य पुत्रं च लोकान्तरितमप्युत ।
व्यासः शोकसमाक्रान्तो गमनायाकरोन्मतिम् ॥ ४ ॥
सस्मार मनसा व्यासस्तां निषादसुतां शुभाम् ।
मातरं जाह्नवीतीरे मुक्तां शोकसमन्विताम् ॥ ५ ॥
स्मृत्वा सत्यवतीं व्यासस्त्यक्त्वा तं पर्वतोत्तमम् ।
आजगाम महातेजा जन्मस्थानं स्वकं मुनिः ॥ ६ ॥

द्वीपं प्राप्याथ पप्रच्छ क्व गता सा वरानना ।
निषादास्तं समाचख्युर्दत्ता राज्ञे तु कन्यका ॥ ७ ॥
दाशराजोऽपि सम्पूज्य व्यासं प्रीतिपुरःसरम् ।
स्वागतेनाभिसत्कृत्य प्रोवाच विहिताञ्जलिः ॥ ८ ॥
दाशराज उवाच
अद्य मे सफलं जन्म पावितं नः कुलं मुने ।
देवानामपि दुर्दर्शं यज्जातं तव दर्शनम् ॥ ९ ॥
यदर्थमागतोऽसि त्वं तद्ब्रूहि द्विजसत्तम ।
अपि दारा धनं पुत्रास्त्वदायत्तमिदं विभो ॥ १० ॥
सरस्वत्यास्तटे रम्ये चकाराश्रममण्डलम् ।
व्यासस्तपःसमायुक्तस्तत्रैवास समाहितः ॥ ११ ॥
सत्यवत्याः सुतौ जातौ शन्तनोरमितद्युतेः ।
मत्वा तौ भ्रातरौ व्यासः सुखमाप वने स्थितः ॥ १२ ॥
चित्राङ्गदः प्रथमजो रूपवाञ्छत्रुतापनः ।

बभूव नृपतेः पुत्रः सर्वलक्षणसंयुतः ॥ १३ ॥
विचित्रवीर्यनामासौ द्वितीयः समजायत ।

सोऽपि सर्वगुणोपेतः शन्तनोः सुखवर्धनः ॥ १४ ॥
गाङ्गेयः प्रथमस्तस्य महावीरो बलाधिकः ।
तथैव तौ सुतौ जातौ सत्यवत्यां महाबलौ ॥ १५ ॥
शन्तनुस्तान्सुतान्वीक्ष्य सर्वलक्षणसंयुतान् ।
अमंस्ताजय्यमात्मानं देवादीनां महामनाः ॥ १६ ॥
अथ कालेन कियता शन्तनुः कालपर्ययात् ।
तत्याज देहं धर्मात्मा देही जीर्णमिवाम्बरम् ॥ १७ ॥
कालधर्मगते राज्ञि भीष्मश्चक्रे विधानतः ।
प्रेतकार्याणि सर्वाणि दानानि विविधानि च ॥ १८ ॥
चित्राङ्गदं ततो राज्ये स्थापयामास वीर्यवान् ।
स्वयं न कृतवान् राज्यं तस्माद्देवव्रतोऽभवत् ॥ १९ ॥
चित्राङ्गदस्तु वीर्येण प्रमत्तः परदुःखदः ।

बभूव बलवान्वीरः सत्यवत्यात्मजः शुचिः ॥ २० ॥
अथैकदा महाबाहुः सैन्येन महतावृतः ।
प्रचचार वनोद्देशात्पश्यन्वध्यान्मृगान् रुरून् ॥ २१ ॥
चित्राङ्गदस्तु गन्धर्वो दृष्ट्वा तं मार्गगं नृपम् ।
उत्ततारान्तिकं भूमेर्विमानवरमास्थितः ॥ २२ ॥
तत्राभूच्च महद्युद्धं तयोः सदृशवीर्ययोः ।
कुरुक्षेत्रे महास्थाने त्रीणि वर्षाणि तापसाः ॥ २३ ॥
इन्द्रलोकमवापाशु गन्धर्वेण हतो रणे ।
भीष्मः श्रुत्वा चकाराशु तस्यौर्ध्वदैहिकं तदा ॥ २४ ॥
गाङ्गेयः कृतशोकस्तु मन्त्रिभिः परिवारितः ।
विचित्रवीर्यनामानं राज्येशं च चकार ह ॥ २५ ॥
मन्त्रिभिर्बोधिता पश्चाद्गुरुभिश्च महात्मभिः ।
स्वपुत्रं राज्यगं दृष्ट्वा पुत्रशोकहतापि च ॥ २६ ॥
सत्यवत्यतिसन्तुष्टा बभूव वरवर्णिनी ।

व्यासोऽपि भ्रातरं श्रुत्वा राजानं मुदितोऽभवत् ॥ २७ ॥
यौवनं परमं प्राप्तः सत्यवत्याः सुतः शुभः ।
चकार चिन्तां भीष्मोऽपि विवाहार्थं कनीयसः ॥ २८ ॥
काशिराजसुतास्तिस्रः सर्वलक्षणसंयुताः ।
तेन राज्ञा विवाहार्थं स्थापिताश्च स्वयंवरे ॥ २९ ॥
राजानो राजपुत्राश्च समाहुताः सहस्रशः ।
इच्छास्वयंवरार्थं वै पूज्यमानाः समागताः ॥ ३० ॥
तत्र भीष्मो महातेजास्ता जहार बलेन वै ।
निर्मथ्य राजकं सर्वं रथेनैकेन वीर्यवान् ॥ ३१ ॥
स जित्वा पार्थिवान्सर्वांस्ताश्चादाय महारथः ।
बाहुवीर्येण तेजस्वी ह्याससाद गजाह्वयम् ॥ ३२ ॥

मातृवद्भगिनीवच्च पुत्रीवच्चिन्तयन्किल ।
तिस्रः समानयामास कन्यका वामलोचनाः ॥ ३३ ॥
सत्यवत्यै निवेद्याशु द्विजानाहुय सत्वरः ।

दैवज्ञान्वेदविदुषः पर्यपृच्छच्छुभं दिनम् ॥ ३४ ॥
कृत्वा विवाहसम्भारं यदा वै भ्रातरं निजम् ।
विचित्रवीर्यं धर्मिष्ठं विवाहयति ता यदा ॥ ३५ ॥
तदा ज्येष्ठाप्युवाचेदं कन्यका जाह्नवीसुतम् ।
लज्जमानासितापाङ्गी तिसृणां चारुलोचना ॥ ३६ ॥
गङ्गापुत्र कुरुश्रेष्ठ धर्मज्ञ कुलदीपक ।
मया स्वयंवरे शाल्वो वृतोऽस्ति मनसा नृपः ॥ ३७ ॥
वृताहं तेन राज्ञा वै चित्ते प्रेमसमाकुले ।
यथायोग्यं कुरुष्वाद्य कुलस्यास्य परन्तप ॥ ३८ ॥
तेनाहं वृतपूर्वाऽस्मि त्वं च धर्मभृतां वरः ।
बलवानसि गाङ्गेय यथेच्छसि तथा कुरु ॥ ३९ ॥
सूत उवाच
एवमुक्तस्तया तत्र कन्यया कुरुनन्दनः ।
अपृच्छत् ब्राह्मणान्वृद्धान्मातरं सचिवांस्तथा ॥ ४० ॥

सर्वेषां मतमाज्ञाय गाङ्गेयो धर्मवित्तमः ।
गच्छेति कन्यकां प्राह यथारुचि वरानने ॥ ४१ ॥
विसर्जिताथ सा तेन गता शाल्वनिकेतनम् ।
उवाच तं वरारोहा राजानं मनसेप्सितम् ॥ ४२ ॥
विनिर्मुक्तास्मि भीष्मेण त्वन्मनस्केति धर्मतः ।
आगतास्मि महाराज गृहाणाद्य करं मम ॥ ४३ ॥
धर्मपत्नी तवात्यन्तं भवामि नृपसत्तम ।
चिन्तितोऽसि मया पूर्वं त्वयाहं नात्र संशयः ॥ ४४ ॥
शाल्व उवाच
गृहीता त्वं वरारोहे भीष्मेण पश्यतो मम ।
रथे संस्थापिता तेन न ग्रहीष्ये करं तव ॥ ४५ ॥
परोच्छिष्टां च कः कन्यां गृह्णाति मतिमान्नरः ।
अतोऽहं न ग्रहीष्यामि त्यक्तां भीष्मेण मातृवत् ॥ ४६ ॥
रुदती विलपन्ती सा त्यक्ता तेन महात्मना ।

पुनर्भीष्मं समागत्य रुदती चेदमब्रवीत् ॥ ४७ ॥
शाल्वो मुक्तां त्वया वीर न गृह्णाति गृहाण माम् ।
धर्मज्ञोऽसि महाभाग मरिष्याम्यन्यथा ह्यहम् ॥ ४८ ॥
भीष्म उवाच
अन्यचित्तां कथं त्वां वै गृह्णामि वरवर्णिनि ।
पितरं स्वं वरारोहे व्रज शीघ्नं निराकुला ॥ ४९ ॥

तथोक्ता सा तु भीष्मेण जगाम वनमेव हि ।
तपश्चकार विजने तीर्थे परमपावने ॥ ५० ॥
द्वे भार्ये चातिरूपाढ्ये तस्य राज्ञो बभूवतुः ।
अम्बालिका चाम्बिका च काशिराजसुते शुभे ॥ ५१ ॥
राजा विचित्रवीर्योऽसौ ताभ्यां सह महाबलः ।
रेमे नानाविहारैश्च गृहे चोपवने तथा ॥ ५२ ॥
वर्षाणि नव राजेन्द्रः कुर्वन् क्रीडा मनोरमाम् ।
प्रापासौ मरणं भूयो गृहीतो राजयक्ष्मणा ॥ ५३ ॥

मृते पुत्रेऽतिदुःखार्ता जाता सत्यवती तदा ।
कारयामास पुत्रस्य प्रेतकार्याणि मन्त्रिभिः ॥ ५४ ॥
भीष्ममाह तदैकान्ते वचनं चातिदुःखिता ।
राज्यं कुरु महाभाग पितुस्ते शन्तनोः सुत ॥ ५५ ॥
भ्रातुर्भार्यां गृहाण त्वं वंशञ्च परिरक्षय ।
यथा न नाशमायाति ययातेर्वंश इत्युत ॥ ५६ ॥
भीष्म उवाच
प्रतिज्ञा मे श्रुता मातः पित्रर्थे या मया कृता ।
नाहं राज्यं करिष्यामि न चाहं दारसंग्रहम् ॥ ५७ ॥
सूत उवाच
तदा चिन्तातुरा जाता कथं वंशो भवेदिति ।
नालसाद्धि सुखं मह्यं समुत्पन्ने ह्यराजके ॥ ५८ ॥
गाङ्गेयस्तामुवाचेदं मा चिन्तां कुरु भामिनि ।
पुत्रं विचित्रवीर्यस्य क्षेत्रजं चोपपादय ॥ ५९ ॥

कुलीनं द्विजमाहुय वध्वा सह नियोजय ।
नात्र दोषोऽस्ति वेदेऽपि कुलरक्षाविधौ किल ॥ ६० ॥
पौत्रं चैवं समुत्पाद्य राज्यं देहि शुचिस्मिते ।
अहं च पालयिष्यामि तस्य शासनमेव हि ॥ ६१ ॥
तच्छ्रुत्वा वचनं तस्य कानीनं स्वसुतं मुनिम् ।
जगाम मनसा व्यासं द्वैपायनमकल्मषम् ॥ ६२ ॥
स्मृतमात्रस्ततो व्यास आजगाम स तापसः ।
कृत्वा प्रणामं मात्रेऽथ संस्थितो दीप्तिमान्मुनिः ॥ ६३ ॥
भीष्मेण पूजितः कामं सत्यवत्या च मानितः ।
तस्थौ तत्र महातेजा विधूमोऽग्निरिवापरः ॥ ६४ ॥
तमुवाच मुनिं माता पुत्रमुत्पादयाधुना ।
क्षेत्रे विचित्रवीर्यस्य सुन्दरं तव वीर्यजम् ॥ ६५ ॥
व्यासः श्रुत्वा वचो मातुराप्तवाक्यममन्यत ।
ओमित्युक्त्वा स्थितस्तत्र ऋतुकालमचिन्तयत् ॥ ६६ ॥

अम्बिका च यदा स्नाता नारी ऋतुमती तदा ।
सङ्गं प्राप्य मुनेः पुत्रमसूतान्धं महाबलम् ॥ ६७ ॥
जन्मान्धं च सुतं वीक्ष्य दुःखिता सत्यवत्यपि ।
द्वितीयां च वधूमाह पुत्रमुत्पादयाशु वै ॥ ६८ ॥
ऋतुकालेऽथ सम्प्राप्ते व्यासेन सह सङ्गता ।
तथा चाम्बालिका रात्रौ गर्भं नारी दधार सा ॥ ६९ ॥
सोऽपि पाण्डुः सुतो जातो राज्ययोग्यो न सम्मतः ।
पुत्रार्थे प्रेरयामास वर्षान्ते च पुनर्वधूम् ॥ ७० ॥
आहुय च ततो व्यासं सम्प्रार्थ्य मुनिसत्तमम् ।
प्रेषयामास रात्रौ सा शयनागारमुत्तमम् ॥ ७१ ॥
न गता च वधूस्तत्र प्रेष्या सम्प्रेषिता तया ।
तस्यां च विदुरो जातो दास्यां धर्मांशतः शुभः ॥ ७२ ॥
एवं व्यासेन ते पुत्रा धृतराष्ट्रादयस्त्रयः ।
उत्पादिता महावीरा वंशरक्षणहेतवे ॥ ७३ ॥

एतद्वः सर्वमाख्यातं तस्य वंशसमुद्भवम् ।
व्यासेन रक्षितो वंशो भ्रातृधर्मविदानघाः ॥ ७४ ॥

Roman transliteration

ṛṣaya ūcuḥ
śukastu paramāṃ siddhimāptavāndevasattamaḥ |
kiṃ cakāra tato vyāsastanno brūhi savistaram || 1 ||
sūta uvāca
śiṣyā vyāsasya ye'pyāsanvedābhyāsaparāyaṇāḥ |
ājñāmādāya te sarve gatāḥ pūrvaṃ mahītale || 2 ||
asito devalaścaiva vaiśampāyana eva ca |
jaiminiśca sumantuśca gatāḥ sarve tapodhanāḥ || 3 ||
tānetānvīkṣya putraṃ ca lokāntaritamapyuta |
vyāsaḥ śokasamākrānto gamanāyākaronmatim || 4 ||
sasmāra manasā vyāsastāṃ niṣādasutāṃ śubhām |
mātaraṃ jāhnavītīre muktāṃ śokasamanvitām || 5 ||
smṛtvā satyavatīṃ vyāsastyaktvā taṃ parvatottamam |
ājagāma mahātejā janmasthānaṃ svakaṃ muniḥ || 6 ||

dvīpaṃ prāpyātha papraccha kva gatā sā varānanā |
niṣādāstaṃ samācakhyurdattā rājñe tu kanyakā || 7 ||
dāśarājo'pi sampūjya vyāsaṃ prītipuraḥsaram |
svāgatenābhisatkṛtya provāca vihitāñjaliḥ || 8 ||
dāśarāja uvāca
adya me saphalaṃ janma pāvitaṃ naḥ kulaṃ mune |
devānāmapi durdarśaṃ yajjātaṃ tava darśanam || 9 ||
yadarthamāgato'si tvaṃ tad□brūhi dvijasattama |
api dārā dhanaṃ putrāstvadāyattamidaṃ vibho || 10 ||
sarasvatyāstaṭe ramye cakārāśramamaṇḍalam |
vyāsastapaḥsamāyuktastatraivāsa samāhitaḥ || 11 ||
satyavatyāḥ sutau jātau śantanoramitadyuteḥ |

matvā tau bhrātarau vyāsaḥ sukhamāpa vane sthitaḥ || 12 ||
citrāṅgadaḥ prathamajo rūpavāñchatrutāpanaḥ |

babhūva nṛpateḥ putraḥ sarvalakṣaṇasaṃyutaḥ || 13 ||
vicitravīryanāmāsau dvitīyaḥ samajāyata |
so'pi sarvaguṇopetaḥ śantanoḥ sukhavardhanaḥ || 14 ||
gāṅgeyaḥ prathamastasya mahāvīro balādhikaḥ |
tathaiva tau sutau jātau satyavatyāṃ mahābalau || 15 ||
śantanustānsutānvīkṣya sarvalakṣaṇasaṃyutān |
amaṃstājayyamātmānaṃ devādīnāṃ mahāmanāḥ || 16 ||
atha kālena kiyatā śantanuḥ kālaparyayāt |
tatyāja dehaṃ dharmātmā dehī jīrṇamivāmbaram || 17 ||
kāladharmagate rājñi bhīṣmaścakre vidhānataḥ |
pretakāryāṇi sarvāṇi dānāni vividhāni ca || 18 ||
citrāṅgadaṃ tato rājye sthāpayāmāsa vīryavān |
svayaṃ na kṛtavān rājyaṃ tasmāddevavrato'bhavat || 19 ||
citrāṅgadastu vīryeṇa pramattaḥ paraduḥkhadaḥ |

babhūva balavānvīraḥ satyavatyātmajaḥ śuciḥ || 20 ||
athaikadā mahābāhuḥ sainyena mahatāvṛtaḥ |
pracacāra vanoddeśātpaśyanvadhyānmṛgān rurūn || 21 ||
citrāṅgadastu gandharvo dṛṣṭvā taṃ mārgagaṃ nṛpam |
uttatārāntikaṃ bhūmervimānavaramāsthitaḥ || 22 ||
tatrābhūcca mahadyuddhaṃ tayoḥ sadṛśavīryayoḥ |
kurukṣetre mahāsthāne trīṇi varṣāṇi tāpasāḥ || 23 ||
indralokamavāpāśu gandharveṇa hato raṇe |
bhīṣmaḥ śrutvā cakārāśu tasyaurdhvadaihikaṃ tadā || 24 ||
gāṅgeyaḥ kṛtaśokastu mantribhiḥ parivāritaḥ |
vicitravīryanāmānaṃ rājyeśaṃ ca cakāra ha || 25 ||
mantribhirbodhitā paścād□gurubhiśca mahātmabhiḥ |
svaputraṃ rājyagaṃ dṛṣṭvā putraśokahatāpi ca || 26 ||
satyavatyatisantuṣṭā babhūva varavarṇinī |

vyāso'pi bhrātaraṃ śrutvā rājānaṃ mudito'bhavat || 27 ||
yauvanaṃ paramaṃ prāptaḥ satyavatyāḥ sutaḥ śubhaḥ |
cakāra cintāṃ bhīṣmo'pi vivāhārthaṃ kanīyasaḥ || 28 ||
kāśirājasutāstisraḥ sarvalakṣaṇasaṃyutāḥ |
tena rājñā vivāhārthaṃ sthāpitāśca svayaṃvare || 29 ||
rājāno rājaputrāśca samāhūtāḥ sahasraśaḥ |
icchāsvayaṃvarārthaṃ vai pūjyamānāḥ samāgatāḥ || 30 ||
tatra bhīṣmo mahātejāstā jahāra balena vai |
nirmathya rājakaṃ sarvaṃ rathenaikena vīryavān || 31 ||
sa jitvā pārthivānsarvāṃstāścādāya mahārathaḥ |
bāhuvīryeṇa tejasvī hyāsasāda gajāhvayam || 32 ||
mātṛvad□bhaginīvacca putrīvaccintayankila |
tisraḥ samānayāmāsa kanyakā vāmalocanāḥ || 33 ||
satyavatyai nivedyāśu dvijānāhūya satvaraḥ |

daivajñānvedaviduṣaḥ paryapṛcchacchubhaṃ dinam || 34 ||
kṛtvā vivāhasambhāraṃ yadā vai bhrātaraṃ nijam |
vicitravīryaṃ dharmiṣṭhaṃ vivāhayati tā yadā || 35 ||
tadā jyeṣṭhāpyuvācedaṃ kanyakā jāhnavīsutam |

lajjamānāsitāpāṅgī tisṝṇāṃ cārulocanā || 36 ||
gaṅgāputra kuruśreṣṭha dharmajña kuladīpaka |
mayā svayaṃvare śālvo vṛto'sti manasā nṛpaḥ || 37 ||
vṛtāhaṃ tena rājñā vai citte premasamākule |
yathāyogyaṃ kuruṣvādya kulasyāsya parantapa || 38 ||
tenāhaṃ vṛtapūrvā'smi tvaṃ ca dharmabhṛtāṃ varaḥ |
balavānasi gāṅgeya yathecchasi tathā kuru || 39 ||
sūta uvāca
evamuktastayā tatra kanyayā kurunandanaḥ |
apṛcchat brāhmaṇānvṛddhānmātaraṃ sacivāṃstathā || 40 ||

sarveṣāṃ matamājñāya gāṅgeyo dharmavittamaḥ |
gaccheti kanyakāṃ prāha yathāruci varānane || 41 ||
visarjitātha sā tena gatā śālvaniketanam |
uvāca taṃ varārohā rājānaṃ manasepsitam || 42 ||
vinirmuktāsmi bhīṣmeṇa tvanmanasketi dharmataḥ |
āgatāsmi mahārāja gṛhāṇādya karaṃ mama || 43 ||
dharmapat□nī tavātyantaṃ bhavāmi nṛpasattama |
cintito'si mayā pūrvaṃ tvayāhaṃ nātra saṃśayaḥ || 44 ||
śālva uvāca
gṛhītā tvaṃ varārohe bhīṣmeṇa paśyato mama |
rathe saṃsthāpitā tena na grahīṣye karaṃ tava || 45 ||
parocchiṣṭāṃ ca kaḥ kanyāṃ gṛhṇāti matimānnaraḥ |
ato'haṃ na grahīṣyāmi tyaktāṃ bhīṣmeṇa mātṛvat || 46 ||
rudatī vilapantī sā tyaktā tena mahātmanā |

punarbhīṣmaṃ samāgatya rudatī cedamabravīt || 47 ||
śālvo muktāṃ tvayā vīra na gṛhṇāti gṛhāṇa mām |
dharmajño'si mahābhāga mariṣyāmyanyathā hyaham || 48 ||
bhīṣma uvāca
anyacittāṃ kathaṃ tvāṃ vai gṛhṇāmi varavarṇini |
pitaraṃ svaṃ varārohe vraja śīghnaṃ nirākulā || 49 ||
tathoktā sā tu bhīṣmeṇa jagāma vanameva hi |
tapaścakāra vijane tīrthe paramapāvane || 50 ||
dve bhārye cātirūpāḍhye tasya rājño babhūvatuḥ |
ambālikā cāmbikā ca kāśirājasute śubhe || 51 ||
rājā vicitravīryo'sau tābhyāṃ saha mahābalaḥ |
reme nānāvihāraiśca gṛhe copavane tathā || 52 ||
varṣāṇi nava rājendraḥ kurvan krīḍā manoramām |
prāpāsau maraṇaṃ bhūyo gṛhīto rājayakṣmaṇā || 53 ||

mṛte putre'tiduḥkhārtā jātā satyavatī tadā |
kārayāmāsa putrasya pretakāryāṇi mantribhiḥ || 54 ||
bhīṣmamāha tadaikānte vacanaṃ cātiduḥkhitā |
rājyaṃ kuru mahābhāga pituste śantanoḥ suta || 55 ||
bhrāturbhāryāṃ gṛhāṇa tvaṃ vaṃśañca parirakṣaya |
yathā na nāśamāyāti yayātervaṃśa ityuta || 56 ||
bhīṣma uvāca
pratijñā me śrutā mātaḥ pitrarthe yā mayā kṛtā |
nāhaṃ rājyaṃ kariṣyāmi na cāhaṃ dārasaṃgraham || 57 ||
sūta uvāca
tadā cintāturā jātā kathaṃ vaṃśo bhavediti |

nālasāddhi sukhaṃ mahyaṃ samutpanne hyarājake || 58 ||
gāṅgeyastāmuvācedaṃ mā cintāṃ kuru bhāmini |
putraṃ vicitravīryasya kṣetrajaṃ copapādaya || 59 ||

kulīnaṃ dvijamāhūya vadhvā saha niyojaya |
nātra doṣo'sti vede'pi kularakṣāvidhau kila || 60 ||
pautraṃ caivaṃ samutpādya rājyaṃ dehi śucismite |
ahaṃ ca pālayiṣyāmi tasya śāsanameva hi || 61 ||
tacchrutvā vacanaṃ tasya kānīnaṃ svasutaṃ munim |
jagāma manasā vyāsaṃ dvaipāyanamakalmaṣam || 62 ||
smṛtamātrastato vyāsa ājagāma sa tāpasaḥ |
kṛtvā praṇāmaṃ mātre'tha saṃsthito dīptimānmuniḥ || 63 ||
bhīṣmeṇa pūjitaḥ kāmaṃ satyavatyā ca mānitaḥ |
tasthau tatra mahātejā vidhūmo'gnirivāparaḥ || 64 ||
tamuvāca muniṃ mātā putramutpādayādhunā |
kṣetre vicitravīryasya sundaraṃ tava vīryajam || 65 ||
vyāsaḥ śrutvā vaco māturāptavākyamamanyata |
omityuktvā sthitastatra ṛtukālamacintayat || 66 ||

ambikā ca yadā snātā nārī ṛtumatī tadā |
saṅgaṃ prāpya muneḥ putramasūtāndhaṃ mahābalam || 67 ||
janmāndhaṃ ca sutaṃ vīkṣya duḥkhitā satyavatyapi |
dvitīyāṃ ca vadhūmāha putramutpādayāśu vai || 68 ||
ṛtukāle'tha samprāpte vyāsena saha saṅgatā |
tathā cāmbālikā rātrau garbhaṃ nārī dadhāra sā || 69 ||
so'pi pāṇḍuḥ suto jāto rājyayogyo na sammataḥ |
putrārthe prerayāmāsa varṣānte ca punarvadhūm || 70 ||
āhūya ca tato vyāsaṃ samprārthya munisattamam |
preṣayāmāsa rātrau sā śayanāgāramuttamam || 71 ||
na gatā ca vadhūstatra preṣyā sampreṣitā tayā |
tasyāṃ ca viduro jāto dāsyāṃ dharmāṃśataḥ śubhaḥ || 72 ||
evaṃ vyāsena te putrā dhṛtarāṣṭrādayastrayaḥ |
utpāditā mahāvīrā vaṃśarakṣaṇahetave || 73 ||

etadvaḥ sarvamākhyātaṃ tasya vaṃśasamud□bhavam |
vyāsena rakṣito vaṃśo bhrātṛdharmavidānaghāḥ || 74 ||

English translation

1-8. The Risis said “O Suta! What did Veda Vyasa do, when the highest Yogi S’uka, Deva-like, acquired all the excellent supernatural powers? Kindly describe all these in detail.”

Hearing this question, Suta spoke O Rishis! Vyasa already had with him many disciples Asita, Devala, Vais'ampayana, Jaimini, Sumantu and others, all engaged in the study of the Vedas. After their studies were over, they all went out to propagate Dharma on the earth. Then Vyasa, seeing that the disciples went to the earth and his son S’uka Deva had got to the next world, became very much distressed with sorrow and wanted to go to some other place. He then decided to go to his birth place and went to the banks of the Ganges and there remembered his auspicious mother Satyavati, forsaken by him before, very sorrowful, and the daughter of a fisherman. He then quitted that heaven-like mountain, the source of all happiness and came to his own birth place. Reaching the island where he was born, he enquired the whereabouts of the beautiful faced, the fisherman's

daughter as well the wife of a king. The fishermen replied that their king had given her in marriage to the king S'antanu. Then the king of fishermen, seeing Vyasa there, gladly worshipped him and gave him a cordial welcome and spoke with folded palms, thus

9-16. O Muni! When I have become so fortunate as to see you, rare even to the Devas, then my birth has been sanctified today and you have purified my family. O Brahmin! Kindly say what for have you come?

My wife, son and all my riches and every other thing that I have are at your disposal. Thus hearing the history of his mother Satyavati, Vyasa erected an As'rama on the beautiful banks of the river Sarasvati and remained there in tapasya with an enlightened mind.

Some time elapsed when the highly energetic S'antanu got through his wife Satyavati two sons. Vyasa Deva considered them as his two brothers and became very glad, though he himself used to live in the forest. The first son of the king S'antanu was Chitrangada, endowed with all auspicious qualities, exceedingly beautiful, and tormenting his foes; the second son was Vichitra-virya; he was endowed with all qualities. The king S'antanu became very happy to get these children. S'antanu had one son before through his wife Ganga; he was a great hero and very powerful; and the two sons of Satyavati were equally powerful. The high souled S'antanu now seeing the three sons, all endowed with all auspicious qualities, began to think that the Devas were incapable to defeat him.

17-34. After some time, the religious S'antanu quitted his worn-out body as a man quits his clothes worn out in due time. After the king S'antanu had ascended the Heavens, the energetic Bhis'ma performed duly his funeral obsequies and gave various things in charity to the Brahmanas. He did not accept the kingdom himself; but placed Chitrangada on the throne and became known by the name of Devavrata (truthful in vow like the Devas). The pure souled Chitrangada, born of Satyavati became so much powerful by sheer force of his arms, and became so great a hero that the enemies felt endless troubles. Now once on an occasion, the greatly powerful Chitrangada, surrounded by a great army, went on an hunting excursion to the forest in quest of ruru deer, etc., when the Gandarbha Chitrangada, seeing the king on the way, alighted from his chariot.

O ascetics! A fierce battle then ensued for three years on that sacred and wide expanse Kuruksettra between the two heroes, both equally powerful. In the battle, the king Chitrangada, the son of S'antanu was slain by the Gandarbha Chitrangada and went up to Heavens. Bhis'ma, born of the womb of Ganga, hearing the above news, expressed his sorrows and, being surrounded by the ministers completed all the funeral obsequies and installed Vichitravirya on the

throne. The beautiful Satyavati became very much agitated by the death of her son; but when the ministers and the highsouled spiritual teachers consoled her, she became glad when she saw that her youngest son became king. Vyasa Deva, too, felt himself glad to hear that his youngest brother had been made king. After some time when the all auspicious, Satyavati's son Vichitravirya attained his youth,

Bhis'ma began to think of his marriage. At this time the king of Kasi (Kas'iraj) called an assembly Svayamvara (where the kings are invited and the bride selects the bridegroom) for the marriage of her three daughters, endowed with all auspicious qualities, at one and the same time. Thousands and thousands of kings and princes from various countries were invited there in the assembly; and, worshipped duly, they went and decorated the hall. At that time the highly energetic fiery Bhis'ma alone, mounting on his chariot, attacked the infantry and cavalry, and defeated all the kings assembled there, and perforce carried away the three daughters of Kas'iraj and took them to Hastinapur. Bhis'ma behaved towards those three daughters as if they were mothers, sisters or

daughters and informed Satyavati without any delay of everything that had happened.

35-39. Then he called for the astrologers and Brahmins, versed in the Vedas and enquired about the auspicious day for their marriage. When the day was fixed and when every preparation was made, the religious Bhis’ma wanted Vichitravirya to marry them. At this time, the eldest daughter, beautiful-eyed spoke out modestly to the Ganga's son Bhis’ma “O Ganga's son, the illustrious son of your family and the best of the Kurus! You are the best knower of Dharma; therefore what more shall I say to you. In the Svayamvara assembly I mentally selected S'alva and it struck me that he, too, looked on me with a very loving heart towards me. So, O tormentor of foes! Now do what is fit for that sacred family; O Ganga's son! Not only you are extraordinarily powerful but you are also the foremost of

the religious. Salva mentally wanted to marry me; now do as you like.”

40-44. When the eldest daughter spoke thus, Bhis’ma asked the aged Brahmanas, ministers and his mother “What ought to be done now” and, taking the opinions of all, spoke to that daughter“O beautiful one! You can go wherever you like.” Thus saying, Bhis’ma released her. Then the beautiful daughter of Kasiraj went to the house of Salvaraj and expressed to him her heart's desire “O great king! Knowing me attached to yourself, Bhis’ma has quitted me according to the laws of Dharma; I have therefore come to you now; marry me. O best of the kings! I will be your legal wife, for already I used to think you as my husband and you, too, must have thought me your wife.”

45-47. S'alva replied as follows “O beautiful one! When Bhis’ma caught hold of your arm before me and took you to his chariot, then I won't marry you. You can say yourself what intelligent man can marry a woman touched by another? Therefore I won't marry you, though Bhis’ma has quitted you, in the light of another.” Hearing these words of S’alva, the daughter of Kasiraj wept bitterly; yet S’alva quitted her. Therefore, finding no other way, she went back to Bhis’ma weeping, and said as follows

48-50. O great warrior! S’alva did not consent to marry me, as you first took me to the chariot and afterwards left me. So, O Mahabhaga! You better look to Dharma and marry me, as you know best what is Dharma. If you do not marry me, I will certainly quit my life. Hearing her words Bhis’ma said O beautiful one! How can I accept you, when your mind has become attached towards another. So, O fair one! You better go back soon to your own father with a calm, clear mind. When Bhis’ma said thus, that daughter of Kasiraj

did not go back, out of sheer shame, to her father's house, but went to a forest and in a greatly solitary place of pilgrimage began to practise asceticism.

51-56. Now the other two daughters of Kasiraj, beautiful and all auspicious Ambalika and Ambika became the wives of the king Vichitravirya. Thus the powerful king Vichitravirya began to enjoy various pleasures in the palace and in the gardens and thus passed his time. For full nine years the king Vichitravirya enjoyed the sexual pleasures and became attacked with consumption and fell into the jaws of death. Hearing the death news of her son Vichitravirya, Satyavati became very sorry and surrounded by her ministers, performed his funeral obsequies. Then she spoke privately to Bhis’ma with a grievous heart“O highly fortunately son! now you better govern your father's kingdom and see that the family of Yayati does not become extinct. So better take your brother's wife and try your best to continue your family line.

57-74. Bhis’ma then said:-- "O Mother! Did you not hear of the promise that I already made before my father? So I cannot ever marry and govern the kingdom.” Hearing these words of Bhis’ma,

Satyavati became anxious. She began to think as follows “How now the continuity of the family be kept! And it is not advisable to remain idle when the kingdom has become kingless; no happiness can be derived in this state.” Thus thinking, she became exceedingly distressed; then the Ganga's son, Bhis’ma spoke to her“O respected one! Do not worry your mind with cares; now take steps so as to secure a son from Vichitravirya's wife. Call some best Brahmin, born of a good family and unite him with Vichitravirya's wife. There is no fault, as far as I know, in doing thus to keep up the family line. O sweet smiling one! Thus having begotten the grandson, give him this kingdom; I will also obey his commands.” Hearing these reasonable words of Bhis’ma, Satyavati remembered

her own son, the sinless Vyasa Deva, who was born to her during her virginity. As soon as Vyasa was remembered, he, the great ascetic and effulgent like the sun, came there and bowed down to his mother. The highly energetic Vyasa was then worshipped duly by Bhis’ma and welcome by Satyavati and began to rest there like a smokeless fire. The mother Satyavati then spoke to the chief Muni “O son! Now procreate a beautiful son from your sperm and the ovum of Vichitravirya's wife.” Hearing the mother's words, Vyasa considered them as Veda's injunction and thought they must be obeyed and promised before her that he must obey and and fulfil her orders. He remained there, waiting for the menstruation period.

When the due period of menstruation arrived, Ambika bathed and had a sexual intercourse with Vyasa and begot a very powerful son, but a blind one (since she closed her eyes at the sight of Vyasa during her intercourse). Seeing the son born blind Satyavati became exceedingly sorry; she, then, asked her other son's wife “Go soon and get a son born of you in the aforesaid manner.” When the menstruation period arrived, Ambalika during the night time went to Vyasa and mixed and became pregnant. In due time a son was born; that child became of a very pale colour; so Satyavati thought the new child, too, unfit for the kingdom; therefore at the end of the year again asked her son's wife Ambalika to go to Vyasa. She asked Vyasa also for the same purpose and sent Ambalika to his bed room. But Ambalika became afraid, and could not go herself but sent her maid servant for the purpose. Thus from the womb of the maid servant the high souled Vidura was born, having Dharma's parts and the most auspicious towards all. Thus Vyasa begot three very powerful sons Dhritarastra, Pandu and Vidura for the continuity of the family line. O sinless Maharsis! Thus I have described to you how my Guru Vyasa Deva, who knows well all the Dharmas, kept up the continuity of his family and how he begot sons in the womb of his brother Vichitravirya's wives, according to the laws of Dharma, to keep up a family.

Thus ends the twentieth chapter of the 1st Skandha as well as the first Skandha on Vyasa doing his duties in the Mahapuranam S'ri Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Second Skandha · Chapter 1

On The Birth Of Matsyagandha

Chapter 21 of 318 · 48 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः
आश्चर्यकरमेतत्ते वचनं गर्भहेतुकम् ।
सन्देहोऽत्र समुत्पन्नः सर्वेषां नस्तपस्विनाम् ॥ १ ॥
माता व्यासस्य मेधाविन्नाम्ना सत्यवतीति च ।
विवाहिता पुरा ज्ञाता राज्ञा शन्तनुना यथा ॥ २ ॥
तस्याः पुत्रः कथं व्यासः सती स्वभवने स्थिता ।
ईदृशी सा कथं राज्ञा पुनः शन्तनुना वृता ॥ ३ ॥
तस्यां पुत्रावुभौ जातौ तत्त्वं कथय सुव्रत ।
विस्तरेण महाभाग कथां परमपावनीम् ॥ ४ ॥
उत्पत्तिं वद व्यासस्य सत्यवत्यास्तथा पुनः ।
श्रोतुकामाः पुनः सर्वे ऋषयः संशितव्रताः ॥ ५ ॥
सूत उवाच
प्रणम्य परमां शक्तिं चतुर्वर्गप्रदायिनीम् ।
आदिशक्तिं वदिष्यामि कथां पौराणिकीं शुभाम् ॥ ६ ॥

यस्योच्चारणमात्रेण सिद्धिर्भवति शाश्वती ।
व्याजेनापि हि बीजस्य वाग्भवस्य विशेषतः ॥ ७ ॥
सम्यक् सर्वात्मना सर्वैः सर्वकामार्थसिद्धये ।
स्मर्तव्या सर्वथा देवी वाञ्छितार्थप्रदायिनी ॥ ८ ॥
राजोपरिचरो नाम धार्मिकः सत्यसङ्गरः ।
चेदिदेशपतिः श्रीमान् बभूव द्विजपूजकः ॥ ९ ॥
तपसा तस्य तुष्टेन विमानं स्फाटिकं शुभम् ।
दत्तमिन्द्रेण तत्तस्मै सुन्दरं प्रियकाम्यया ॥ १० ॥
तेनारूढस्तु सर्वत्र याति दिव्येन भूपतिः ।
न भूमावुपरिस्थोऽसौ तेनोपरिचरो वसुः ॥ ११ ॥
विख्यातः सर्वलोकेषु धर्मनित्यः स भूपतिः ।
तस्य भार्या वरारोहा गिरिका नाम सुन्दरी ॥ १२ ॥
पुत्राश्चास्य महावीर्याः पञ्चासन्नमितौजसः ।
पृथग्देशेषु राजानः स्थापितास्तेन भूभुजा ॥ १३ ॥

वसोस्तु पत्नी गिरिका कामान् काले न्यवेदयत् ।
ऋतुकालमनुप्राप्ता स्नाता पुंसवने शुचिः ॥ १४ ॥

तदहः पितरश्चैनमूचुर्जहि मृगानिति ।
तच्छ्रुत्वा चिन्तयामास भार्यामृतुमतीं तथा ॥ १५ ॥
पितृवाक्यं गुरुं मत्वा कर्तव्यमिति निश्चितम् ।
चचार मृगयां राजा गिरिकां मनसा स्मरन् ॥ १६ ॥
वने स्थितः स राजर्षिश्चित्ते सस्मार भामिनीम् ।
अतीव रूपसम्पन्नां साक्षाच्छ्रियमिवापराम् ॥ १७ ॥
तस्य रेतः प्रचस्कन्द स्मरतस्तां च कामिनीम् ।
वटपत्रे तु तद्राजा स्कन्नमात्रं समाक्षिपत् ॥ १८ ॥
इदं वृथा परिस्कन्नं रेतो वै न भवेत्कथम् ।
ऋतुकालं च विज्ञाय मतिं चक्रे नृपस्तदा ॥ १९ ॥
अमोघं सर्वथा वीर्यं मम चैतन्न संशयः ।
प्रियायै प्रेषयाम्येतदिति बुद्धिमकल्पयत् ॥ २० ॥

शुक्रप्रस्थापने कालं महिष्याः प्रसमीक्ष्य सः ।
अभिमन्त्र्याथ तद्वीर्यं वटपर्णपुटे कृतम् ॥ २१ ॥
पार्श्वस्थं श्येनमाभाष्य राजोवाच द्विजं प्रति ।
गृहाणेदं महाभाग गच्छ शीघ्रं गृहं मम ॥ २२ ॥
मत्प्रियार्थमिदं सौम्य गृहीत्वा त्वं गृहं नय ।
गिरिकायै प्रयच्छाशु तस्यास्त्वार्तवमद्य वै ॥ २३ ॥
सूत उवाच
इत्युक्त्वा प्रददौ पर्णं श्येनाय नृपसत्तमः ।
स गृहीत्वोत्पपाताशु गगनं गतिवित्तमः ॥ २४ ॥
गच्छन्तं गगनं श्येनं धृत्वा चञ्चुपुटे पुटम् ।
तमपश्यदथायान्तं खगं श्येनस्तथापरः ॥ २५ ॥
आमिषं स तु विज्ञाय शीघ्रमभ्यद्रवत्खगम् ।
तुण्डयुद्धमथाकाशे तावुभौ सम्प्रचक्रतुः ॥ २६ ॥
युद्ध्यतोरपतद्रेतस्तज्जापि यमुनाम्भसि ।

खगौ तौ निर्गतौ कामं पुटके पतिते तदा ॥ २७ ॥
एतस्मिन्समये काचिद्अद्रिका नाम चाप्सराः ।
ब्राह्मणं समनुप्राप्तं सन्ध्यावन्दनतत्परम् ॥ २८ ॥
कुर्वन्ती जलकेलिं सा जले मग्ना चचार सा ।
जग्राह चरणं नारी द्विजस्य वरवर्णिनी ॥ २९ ॥
प्राणायामपरः सोऽथ दृष्ट्वा तां कामचारिणीम् ।
शशाप भव मत्स्यी त्वं ध्यानविघ्नकरी यतः ॥ ३० ॥
सा शप्ता विप्रमुख्येन बभूव यमुनाचरी ।
शफरी रूपसम्पन्ना ह्यद्रिका च वराप्सराः ॥ ३१ ॥
श्येनपादपरिभ्रष्टं तच्छुक्रमथ वासवी ।
जग्राह तरसाभ्येत्य साद्रिका मत्स्यरूपिणी ॥ ३२ ॥

अथ कालेन कियता मत्स्यीं तां मत्स्यजीवनः ।
सम्प्राप्ते दशमे मासि बबन्ध तां मनोरमाम् ॥ ३३ ॥
उदरं विददाराशु स तस्या मत्स्यजीवनः ।

युग्मं विनिःसृतं तस्मादुदरान्मानुषाकृति ॥ ३४ ॥
बालः कुमारः सुभगस्तथा कन्या शुभानना ।
दृष्ट्वाश्चर्यमिदं सोऽथ विस्मयं परमं गतः ॥ ३५ ॥
राज्ञे निवेदयामास पुत्रौ द्वौ तु झषोद्भवौ ।
राजापि विस्मयाविष्टः सुतं जग्राह तं शुभम् ॥ ३६ ॥
स मत्स्यो नाम राजासौ धार्मिकः सत्यसङ्गरः ।
वसुपुत्रो महातेजाः पित्रा तुल्यपराक्रमः ॥ ३७ ॥
कालिका वसुना दत्ता तरसा जलजीविने ।
नाम्ना कालीति विख्याता तथा मत्स्योदरीति च ॥ ३८ ॥
मत्स्यगन्धेति नाम्ना वै गणेन समजायत ।
विवर्धमाना दाशस्य गृहे सा वासवी शुभा ॥ ३९ ॥
ऋषय ऊचुः
अद्रिका मुनिना शप्ता मत्स्यी जाता वराप्सराः ।
विदारिता च दाशेन मृता च भक्षिता पुनः ॥ ४० ॥

किं बभूव पुनस्तस्या अप्सराया वदस्व तत् ।
शापस्यान्तं कथं सूत कथं स्वर्गमवाप सा ॥ ४१ ॥
सूत उवाच
शप्ता यदा सा मुनिना विस्मिता सम्बभूव ह ।
स्तुतिं चकार विप्रस्य दीनेव रुदती तदा ॥ ४२ ॥
दयावान्ब्राह्मणः प्राह तां तदा रुदतीं स्त्रियम् ।
मा शोकं कुरु कल्याणि शापान्तं ते वदाम्यहम् ॥ ४३ ॥
मत्क्रोधशापयोगेन मत्स्ययोनिं गता शुभे ।
मानुषौ जनयित्वा त्वं शापमोक्षमवाप्स्यसि ॥ ४४ ॥
इत्युक्ता तेन सा प्राप मत्स्यदेहं नदीजले ।
बालकौ जनयित्वा सा मृता मुक्ता च शापतः ॥ ४५ ॥
सन्त्यज्य रूपं मत्स्यस्य दिव्यरूपमवाप्य च ।
जगामामरमार्गं च शापान्ते वरवर्णिनी ॥ ४६ ॥
एवं जाता वरा पुत्री मत्स्यगन्धा वरानना ।

पुत्रीव पाल्यमाना सा दाशगेहे व्यवर्धत ॥ ४७ ॥
मत्स्यगन्धा तदा जाता किशोरी चातिसुप्रभा ।
तस्य कार्याणि कुर्वाणा वासवी चातिसुप्रभा ॥ ४८ ॥

Roman transliteration

ṛṣaya ūcuḥ
āścaryakarametatte vacanaṃ garbhahetukam |
sandeho'tra samutpannaḥ sarveṣāṃ nastapasvinām || 1 ||
mātā vyāsasya medhāvinnāmnā satyavatīti ca |
vivāhitā purā jñātā rājñā śantanunā yathā || 2 ||
tasyāḥ putraḥ kathaṃ vyāsaḥ satī svabhavane sthitā |
īdṛśī sā kathaṃ rājñā punaḥ śantanunā vṛtā || 3 ||
tasyāṃ putrāvubhau jātau tattvaṃ kathaya suvrata |
vistareṇa mahābhāga kathāṃ paramapāvanīm || 4 ||
utpattiṃ vada vyāsasya satyavatyāstathā punaḥ |
śrotukāmāḥ punaḥ sarve ṛṣayaḥ saṃśitavratāḥ || 5 ||
sūta uvāca
praṇamya paramāṃ śaktiṃ caturvargapradāyinīm |
ādiśaktiṃ vadiṣyāmi kathāṃ paurāṇikīṃ śubhām || 6 ||

yasyoccāraṇamātreṇa siddhirbhavati śāśvatī |
vyājenāpi hi bījasya vāgbhavasya viśeṣataḥ || 7 ||
samyak sarvātmanā sarvaiḥ sarvakāmārthasiddhaye |
smartavyā sarvathā devī vāñchitārthapradāyinī || 8 ||
rājoparicaro nāma dhārmikaḥ satyasaṅgaraḥ |
cedideśapatiḥ śrīmān babhūva dvijapūjakaḥ || 9 ||
tapasā tasya tuṣṭena vimānaṃ sphāṭikaṃ śubham |
dattamindreṇa tattasmai sundaraṃ priyakāmyayā || 10 ||
tenārūḍhastu sarvatra yāti divyena bhūpatiḥ |
na bhūmāvuparistho'sau tenoparicaro vasuḥ || 11 ||
vikhyātaḥ sarvalokeṣu dharmanityaḥ sa bhūpatiḥ |
tasya bhāryā varārohā girikā nāma sundarī || 12 ||
putrāścāsya mahāvīryāḥ pañcāsannamitaujasaḥ |
pṛthagdeśeṣu rājānaḥ sthāpitāstena bhūbhujā || 13 ||

vasostu pat□nī girikā kāmān kāle nyavedayat |
ṛtukālamanuprāptā snātā puṃsavane śuciḥ || 14 ||
tadahaḥ pitaraścainamūcurjahi mṛgāniti |
tacchutvā cintayāmāsa bhāryāmṛtumatīṃ tathā || 15 ||
pitṛvākyaṃ guruṃ matvā kartavyamiti niścitam |
cacāra mṛgayāṃ rājā girikāṃ manasā smaran || 16 ||
vane sthitaḥ sa rājarṣiścitte sasmāra bhāminīm |
atīva rūpasampannāṃ sākṣācchriyamivāparām || 17 ||
tasya retaḥ pracaskanda smaratastāṃ ca kāminīm |
vaṭapatre tu tad□rājā skannamātraṃ samākṣipat || 18 ||
idaṃ vṛthā pariskannaṃ reto vai na bhavetkatham |
ṛtukālaṃ ca vijñāya matiṃ cakre nṛpastadā || 19 ||
amoghaṃ sarvathā vīryaṃ mama caitanna saṃśayaḥ |
priyāyai preṣayāmyetaditi buddhimakalpayat || 20 ||

śukraprasthāpane kālaṃ mahiṣyāḥ prasamīkṣya saḥ |
abhimantryātha tadvīryaṃ vaṭaparṇapuṭe kṛtam || 21 ||
pārśvasthaṃ śyenamābhāṣya rājovāca dvijaṃ prati |
gṛhāṇedaṃ mahābhāga gaccha śīghraṃ gṛhaṃ mama || 22 ||
matpriyārthamidaṃ saumya gṛhītvā tvaṃ gṛhaṃ naya |
girikāyai prayacchāśu tasyāstvārtavamadya vai || 23 ||
sūta uvāca
ityuktvā pradadau parṇaṃ śyenāya nṛpasattamaḥ |

sa gṛhītvotpapātāśu gaganaṃ gativittamaḥ || 24 ||
gacchantaṃ gaganaṃ śyenaṃ dhṛtvā cañcupuṭe puṭam |
tamapaśyadathāyāntaṃ khagaṃ śyenastathāparaḥ || 25 ||
āmiṣaṃ sa tu vijñāya śīghramabhyadravatkhagam |
tuṇḍayuddhamathākāśe tāvubhau sampracakratuḥ || 26 ||
yuddhyatorapatadretastajjāpi yamunāmbhasi |

khagau tau nirgatau kāmaṃ puṭake patite tadā || 27 ||
etasminsamaye kācid□adrikā nāma cāpsarāḥ |
brāhmaṇaṃ samanuprāptaṃ sandhyāvandanatatparam || 28 ||
kurvantī jalakeliṃ sā jale magnā cacāra sā |
jagrāha caraṇaṃ nārī dvijasya varavarṇinī || 29 ||
prāṇāyāmaparaḥ so'tha dṛṣṭvā tāṃ kāmacāriṇīm |
śaśāpa bhava matsyī tvaṃ dhyānavighnakarī yataḥ || 30 ||
sā śaptā vipramukhyena babhūva yamunācarī |
śapharī rūpasampannā hyadrikā ca varāpsarāḥ || 31 ||
śyenapādaparibhraṣṭaṃ tacchukramatha vāsavī |
jagrāha tarasābhyetya sādrikā matsyarūpiṇī || 32 ||
atha kālena kiyatā matsyīṃ tāṃ matsyajīvanaḥ |
samprāpte daśame māsi babandha tāṃ manoramām || 33 ||
udaraṃ vidadārāśu sa tasyā matsyajīvanaḥ |

yugmaṃ viniḥsṛtaṃ tasmādudarānmānuṣākṛti || 34 ||
bālaḥ kumāraḥ subhagastathā kanyā śubhānanā |
dṛṣṭvāścaryamidaṃ so'tha vismayaṃ paramaṃ gataḥ || 35 ||
rājñe nivedayāmāsa putrau dvau tu jhaṣod□bhavau |
rājāpi vismayāviṣṭaḥ sutaṃ jagrāha taṃ śubham || 36 ||
sa matsyo nāma rājāsau dhārmikaḥ satyasaṅgaraḥ |
vasuputro mahātejāḥ pitrā tulyaparākramaḥ || 37 ||
kālikā vasunā dattā tarasā jalajīvine |
nāmnā kālīti vikhyātā tathā matsyodarīti ca || 38 ||
matsyagandheti nāmnā vai gaṇena samajāyata |
vivardhamānā dāśasya gṛhe sā vāsavī śubhā || 39 ||
ṛṣaya ūcuḥ
adrikā muninā śaptā matsyī jātā varāpsarāḥ |
vidāritā ca dāśena mṛtā ca bhakṣitā punaḥ || 40 ||

kiṃ babhūva punastasyā apsarāyā vadasva tat |
śāpasyāntaṃ kathaṃ sūta kathaṃ svargamavāpa sā || 41 ||
sūta uvāca
śaptā yadā sā muninā vismitā sambabhūva ha |
stutiṃ cakāra viprasya dīneva rudatī tadā || 42 ||
dayāvānbrāhmaṇaḥ prāha tāṃ tadā rudatīṃ striyam |
mā śokaṃ kuru kalyāṇi śāpāntaṃ te vadāmyaham || 43 ||
matkodhaśāpayogena matsyayoniṃ gatā śubhe |
mānuṣau janayitvā tvaṃ śāpamokṣamavāpsyasi || 44 ||
ityuktā tena sā prāpa matsyadehaṃ nadījale |
bālakau janayitvā sā mṛtā muktā ca śāpataḥ || 45 ||
santyajya rūpaṃ matsyasya divyarūpamavāpya ca |
jagāmāmaramārgaṃ ca śāpānte varavarṇinī || 46 ||
evaṃ jātā varā putrī matsyagandhā varānanā |

putrīva pālyamānā sā dāśagehe vyavardhata || 47 ||
matsyagandhā tadā jātā kiśorī cātisuprabhā |
tasya kāryāṇi kurvāṇā vāsavī cātisuprabhā || 48 ||

English translation

1-5. The Risis said "O Suta! Your words sound wonderful to us indeed! but you have not as yet definitely spoken to us the original events in detail; so a great doubt has arisen in our minds. We know that the king S'antanu married Vyasa's mother, Satyavati. Now say, in detail in how Vyasa became her son? How such a chaste woman Satyavati, remaining in her own house, came to be married again by S'antanu? and how the two sons came to be born of S'antanu's sperm and Satyavati's' ovum? Now O highly fortunate Suvrata? Kindly describe in detail this highly sanctifying historical fact. These Risis, who are observing vows, are desirous to hear of the birth of Veda Vyasa and Satyavati."

6-23. Suta said I bow down with devotion to the Highest Primordial Force, the bestower of the four fold aims of existence of human life, who grants to all, their desires when so prayed by the help of the Vagbhava Vijamantra with their heart and soul, for the success of all their desires. The above vija is so potent in its effect that even pronounced very lightly, even under a pretext, it grants all siddhis. So the Devi should be remembered by all means; and now saluting Her, I begin my narration of the auspicious Puranic events.

In days gone by there reigned a king, named Uparichara; he ruled over the Chedi country and respected the Brahmins; he was truthful and very religious. Indra, the lord of the Devas, became very pleased by his asceticism and presented him an auspicious celestial car (going in the air) made of pearls, and crystals, helping him in doing what he liked best. Mounting on that divine chariot, that religious king used to go everywhere; he never remained on earth; he used to remain always in the atmosphere and therefore be had his name as "Uparichara Vasu" (moving in the upper regions). He had a very beautiful wife, named Girika; and five powerful sons, of indomitable vigour, were born to him.

The king give separate kingdoms to each of his sons and made them kings. Once on an occasion, Girika, the wife of the Uparichara Vasu, after her bath after the menstruation and becoming pure came to the king and informed him of her desire to get a son; but that very day his Pitris (ancestors) requested him also to kill deer, etc., for their Sraddha (solemn obsequies performed in honour of the manes of deceased ancestors). Hearing the Pitris, the king of Chedi became somewhat anxious for his menstruous wife; but thinking his Pitris words more powerful and more worthy to be obeyed, went out on an hunting expedition to kill deer and other animals, with the thought of his wife Girika in his breast. Then while he was in the forest, he remembered his Girika, who was equal in her beauty and loveliness to Kamala, and the emission of semen virile took place. He kept this semen on the leaf of a banyan tree and thought "How the above semen be not futile; my semen cannot remain unfruitful; my wife has just now passed her menstruous condition; I will send this semen to my dear wife." Thus thinking the time ripe, he closed the semen under the leaves of the banyan tree and charging it with the mantra power (some power) addressed a falcon close by thus "O highly fortunate one! Take this my semen virile and go to my palace. O Beautiful one! Do this my work: take this semen virile and go quick to my palace and hand it over to my wife Girika for to-day is her menstruation period."

24. Suta said "O Risis! Thus saying, the king gave that leaf with the virile therein to the falcon, who is capable of going quick in the air, took it and immediately rose high up in the air.

25-26. Another falcon, seeing this one flying in the air with leaf in his beak, considered it to be some piece of flesh and fell upon him. Immediately a gallant fighting ensued between the two birds with their beaks.

27. While the fighting was going on, that leaf with semen virile fell down from their beaks on the waters of the Jumna river. Then the two falcons flew away as they liked.

28-39. O Risis! While the two falcons were fighting with each other, one Apsara (celestial nymph) named Adrika came to a Brahmin, who was performing his Sandhya Bandanam on the banks of the Jumna. That beautiful woman began to bathe in the waters and took a plunge for playing sports and caught hold of the feet of the Brahmana. The Dvija, engaged in Pranayama (deep breathing exercise), saw that the woman had amorous intentions, and cursed her, saying “As you have interrupted me in my meditation, so be a fish.”

Adrika, one of the best Apsaras, thus cursed, assumed the form of a fish Safari and spent her days in the Jumna waters. When the semen virile of Uparichara Vasu fell from the beak of the falcon, that fish Adrika came quickly and ate that and became pregnant. When ten months passed, a fisherman came there and caught in a net that fish Adrika. When the fish's belly was torn asunder, two human beings instantly came out the the womb. One was a lovely boy and the other a beautiful girl. The fisherman was greatly astonished to see this. He went and informed the king of that place who was Uparichara Vasu that the boy and the girl were born of the womb of a fish. The king also was greatly surprised and accepted the boy who seemed auspicious. This Vasu's son was highly energetic and powerful, truthful and religious like his father and became famous by the name of the king Matsyaraj. Uparichara Vasu gave away the girl to the fisherman. This girl was named Kali and she became famous by the name of Matsyodari. The smell of the fish came out of her body and she was named also Matsyagandha. Thus the auspicious Vasu's daughter remained and grew in that fisherman's house.

The Risis said The beautiful Apsara, cursed by the Muni, turned into fish; she was afterwards cut asunder and eaten up by the

fisherman. Very well! What happened afterwards to that Apsara? How was she freed of that curse? and how did she go back to the Heavens?

Thus questioned by the Risis, Suta spoke as follows When the Apsara was first cursed by the Muni, she was greatly astonished; she began to weep and cry like one greatly distressed and afterwards began to praise him. The Brahmin, seeing her weeping, took pity on her and said “O good one! Don't weep; I am telling you how your curse will expire. As an effect of having incurred my wrath, you will be born as a fish and when you will give birth to two human children, you will be freed of your curse.”

The Brahmin having spoken thus, Adrika got a fish-body in the waters of the Jumna. Afterwards she gave birth to two human children and became freed of the curse when she, quitting the fish form assumed the divine form and went up to the Heavens. O Risis! The beautiful girl Matsyagandha thus took her birth and was nourished in the fisherman's house and grew up there. When the extraordinarily lovely girl of Vasu, Matsyagandha attained her youth, she continued to do all the household duties of the fisherman and remained there.

Thus ends the first chapter of the Second Skandha on the birth of Matsyagandha in the Mahapurana S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Second Skandha · Chapter 2

On The Birth Of Vyasa Deva

Chapter 22 of 318 · 52 detected Sanskrit verse markers

Sanskrit

सूत उवाच
एकदा तीर्थयात्रायां व्रजन् पाराशरो मुनिः ।
आजगाम महातेजाः कालिन्द्यास्तटमुत्तमम् ॥ १ ॥
निषादमाह धर्मात्मा कुर्वन्तं भोजनं तदा ।
प्रापयस्व परं पारं कालिन्द्या उडुपेन माम् ॥ २ ॥
दाशः श्रुत्वा मुनेर्वाक्यं कुर्वाणो भोजनं तटे ।
उवाच तां सुतां बालां मत्स्यगन्धां मनोरमाम् ॥ ३ ॥
उडुपेन मुनिं बाले परं पारं नयस्व ह ।
गन्तुकामोऽस्ति धर्मात्मा तापसोऽयं शुचिस्मिते ॥ ४ ॥
इत्युक्ता सा तदा पित्रा मत्स्यगन्धाथ वासवी ।
उडुपे मुनिमासीनं संवाहयति भामिनी ॥ ५ ॥
व्रजन् सूर्यसुतातोये भावित्वाद्दैवयोगतः ।
कामार्तस्तु मुनिर्जातो दृष्ट्वा तां चारुलोचनाम् ॥ ६ ॥
ग्रहीतुकामः स मुनिर्दृष्ट्वा व्यञ्जितयौवनाम् ।

दक्षिणेन करेणैनामस्पृशद्दक्षिणे करे ॥ ७ ॥
तमुवाचासितापाङ्गी स्मितपूर्वमिदं वचः ।
कुलस्य सदृशं वः किं श्रुतस्य तपसश्च किम् ॥ ८ ॥
त्वं वै वसिष्ठदायादः कुलशीलसमन्वितः ।
किं चिकीर्षसि धर्मज्ञ मन्मथेन प्रपीडितः ॥ ९ ॥
दुर्लभं मानुषं जन्म भुवि ब्राह्मणसत्तम ।
तत्रापि दुर्लभं मन्ये ब्राह्मणत्वं विशेषतः ॥ १० ॥
कुलेन शीलेन तथा श्रुतेन
द्विजोत्तमस्त्वं किल धर्मविच्च ।
अनार्यभावं कथमागतोऽसि
विप्रेन्द्र मां वीक्ष्य च मीनगन्धाम् ॥ ११ ॥
मदीये शरीरे द्विजामोघबुद्धे ॥
शुभं किं समालोक्य पाणिं ग्रहीतुम् ।
समीपं समायासि कामातुरस्त्वं

कथं नाभिजानासि धर्मं स्वकीयम् ॥ १२ ॥
अहो मन्दबुद्धिर्द्विजोऽयं ग्रहीष्य-

ञ्जले मग्न एवाद्य मां वै गृहीत्वा।
मनो व्याकुलं पञ्चबाणातिविद्धं
न कोऽपीह शक्तः प्रतीपं हि कर्तुम्॥ १३ ॥
इति सञ्चिन्त्य सा बाला तमुवाच महामुनिम्।
धैर्यं कुरु महाभाग परं पारं नयामि वै॥ १४ ॥
सूत उवाच
पराशरस्तु तच्छ्रुत्वा वचनं हितपूर्वकम्।
करं त्यक्त्वा स्थितस्तत्र सिन्धोः पारं गतः पुनः॥ १५ ॥
मत्स्यगन्धां प्रजग्राह मुनिः कामातुरस्तदा।
वेपमाना तु सा कन्या तमुवाच पुरःस्थितम्॥ १६ ॥
दुर्गन्धाहं मुनिश्रेष्ठ कथं त्वं नोपशङ्कसे।
समानरूपयोः कामसंयोगस्तु सुखावहः॥ १७ ॥

इत्युक्तेन तु सा कन्या क्षणमात्रेण भामिनी।
कृता योजनगन्धा तु सुरूपा च वरानना॥ १८ ॥
मृगनाभिसुगन्धां तां कृत्वा कान्तां मनोहराम्।
जग्राह दक्षिणे पाणौ मुनिर्मन्मथपीडितः॥ १९ ॥
ग्रहीतुकामं तं प्राह नाम्ना सत्यवती शुभा।
मुने पश्यति लोकोऽयं पिता चैव तटस्थितः॥ २० ॥
पशुधर्मो न मे प्रीतिं जनयत्यतिदारुणः।
प्रतीक्षस्व मुनिश्रेष्ठ यावद्भवति यामिनी॥ २१ ॥
रात्रौ व्यवाय उद्दिष्टो दिवा न मनुजस्य हि।
दिवासङ्गे महान् दोषः पश्यन्ति किल मानवाः॥ २२ ॥
कामं यच्छ महाबुद्धे लोकनिन्दा दुरासदा।
तच्छ्रुत्वा वचनं तस्या युक्तमुक्तमुदारधीः॥ २३ ॥
नीहारं कल्पयामास शीघ्रं पुण्यबलेन वै।
नीहारे च समुत्पन्ने तटेऽतितमसा युते॥ २४ ॥

कामिनी तं मुनिं प्राह मृदुपूर्वमिदं वचः।
कन्याहं द्विजशार्दूल भुक्त्वा गन्तासि कामतः॥ २५ ॥
अमोघवीर्यस्त्वं ब्रह्मन् का गतिर्मे भवेदिति।
पितरं किं ब्रवीम्यद्य सगर्भा चेद्भवाम्यहम्॥ २६ ॥
त्वं गमिष्यसि भुक्त्वा मां किं करोमि वदस्व तत्।
पराशर उवाच
कान्तेऽद्य मत्प्रियं कृत्वा कन्यैव त्वं भविष्यसि॥ २७ ॥
वृणीष्व च वरं भीरु यं त्वमिच्छसि भामिनि।
सत्यवत्युवाच
यथा मे पितरौ लोके न जानीतो हि मानद॥ २८ ॥
कन्याव्रतं न मे हन्यात्तथा कुरु द्विजोत्तम।

पुत्रश्च त्वत्समः कामं भवेदद्भुतवीर्यवान् ॥ २९ ॥
गन्धोऽयं सर्वदा मे स्याद्यौवनं च नवं नवम् ।
पराशर उवाच

शृणु सुन्दरि पुत्रस्ते विष्णवंशसम्भवः शुचिः ॥ ३० ॥
भविष्यति च विख्यातस्त्रैलोक्ये वरवर्णिनि ।
केनचित्कारणेनाहं जातः कामातुरस्त्वयि ॥ ३१ ॥
कदापि च न सम्मोहो भूतपूर्वो वरानने ।
दृष्ट्वा चाप्सरसां रूपं सदाहं धैर्यमावहम् ॥ ३२ ॥
दैवयोगेन वीक्ष्य त्वां कामस्य वशगोऽभवम् ।
तत्किञ्चित्कारणं विद्धि दैवं हि दुरतिक्रमम् ॥ ३३ ॥
दृष्ट्वाहं चातिदुर्गन्धां त्वां कथं मोहमाप्नुयाम् ।
पुराणकर्ता पुत्रस्ते भविष्यति वरानने ॥ ३४ ॥
वेदविद्भागकर्ता च ख्यातश्च भुवनत्रये ।
सूत उवाच
इत्युक्त्वा तां वशं यातां भुक्त्वा स मुनिसत्तमः ॥ ३५ ॥
जगाम तरसा स्नात्वा कालिन्दीसलिले मुनिः ।
सापि सत्यवती जाता सद्यो गर्भवती सती ॥ ३६ ॥

सुषुवे यमुनाद्वीपे पुत्रं काममिवापरम् ।
जातमात्रस्तु तेजस्वी तामुवाच स्वमातरम् ॥ ३७ ॥
तपस्येव मनः कृत्वा विविशे चातिवीर्यवान् ।
गच्छ मातर्यथाकामं गच्छाम्यहमतः परम् ॥ ३८ ॥
तपः कर्तुं महाभागे दर्शयिष्यामि वै स्मृतः ।
मातर्यदा भवेत्कार्यं तव किञ्चिदनुत्तमम् ॥ ३९ ॥
स्मर्तव्योऽहं तदा शीघ्रमागमिष्यामि भामिनि ।
स्वस्ति तेऽस्तु गमिष्यामि त्यक्त्वा चिन्तां सुखं वस ॥ ४० ॥
इत्युक्त्वा निर्ययौ व्यासः सापि पित्रन्तिकं गता ।
द्वीपे न्यस्तस्तया बालस्तस्माद्द्वैपायनोऽभवत् ॥ ४१ ॥
जातमात्रो जगामाशु वृद्धिं विष्णवंशयोगतः ।
तीर्थे तीर्थे कृतस्तानश्चचार तप उत्तमम् ॥ ४२ ॥
एवं द्वैपायनो जज्ञे सत्यवत्यां पराशरात् ।
चकार वेदशाखाश्च प्राप्तं ज्ञात्वा कलेर्युगम् ॥ ४३ ॥

वेदविस्तारकरणाद्व्यासनामाभवन्मुनिः ।
पुराणसंहिताश्चक्रे महाभारतमुत्तमम् ॥ ४४ ॥
शिष्यानध्यापयामास वेदान्कृत्वा विभागशः ।
सुमन्तुं जैमिनिं पैलं वैशम्पायनमेव च ॥ ४५ ॥
असितं देवलं चैव शुकं चैव स्वमात्मजम् ।
सूत उवाच

एतच्च कथितं सर्वं कारणं मुनिसत्तमाः ॥ ४६ ॥
सत्यवत्याः सुतस्यापि समुत्पत्तिस्तथा शुभा ।
संशयोऽत्र न कर्तव्यः सम्भवे मुनिसत्तमाः ॥ ४७ ॥
महतां चरिते चैव गुणा ग्राह्या मुनेरिति ।
कारणाच्च समुत्पत्तिः सत्यवत्या झषोदरे ॥ ४८ ॥
पराशरेण संयोगः पुनः शन्तनुना तथा ।
अन्यथा तु मुनेश्चित्तं कथं कामाकुलं भवेत् ॥ ४९ ॥
अनार्यजुष्टं धर्मज्ञः कृतवान्स कथं मुनिः ।

सकारणेयमुत्पत्तिः कथिताश्चर्यकारिणी ॥ ५० ॥
श्रुत्वा पापाच्च निर्मुक्तो नरो भवति सर्वथा ।
य एतच्छुभमाख्यानं शृणोति श्रुतिमान्नरः ॥ ५१ ॥
न दुर्गतिमवाप्नोति सुखी भवति सर्वदा ॥ ५२ ॥

Roman transliteration

sūta uvāca
ekadā tīrthayātrāyāṃ vrajan pārāśaro muniḥ |
ājagāma mahātejāḥ kālindyāstaṭamuttamam || 1 ||
niṣādamāha dharmātmā kurvantaṃ bhojanaṃ tadā |
prāpayasva paraṃ pāraṃ kālindyā uḍupena mām || 2 ||
dāśaḥ śrutvā munervākyaṃ kurvāṇo bhojanaṃ taṭe |
uvāca tāṃ sutāṃ bālāṃ matsyagandhāṃ manoramām || 3 ||
uḍupena muniṃ bāle paraṃ pāraṃ nayasva ha |
gantukāmo'sti dharmātmā tāpaso'yaṃ śucismite || 4 ||
ityuktā sā tadā pitrā matsyagandhātha vāsavī |
uḍupe munimāsīnaṃ saṃvāhayati bhāminī || 5 ||
vrajan sūryasutātoye bhāvitvāddaivayogataḥ |
kāmārtastu munirjāto dṛṣṭvā tāṃ cārulocanām || 6 ||
grahītukāmaḥ sa munirdṛṣṭvā vyañjitayauvanām |

dakṣiṇena kareṇaināmaspṛśaddakṣiṇe kare || 7 ||
tamuvācāsitāpāṅgī smitapūrvamidaṃ vacaḥ |
kulasya sadṛśaṃ vaḥ kiṃ śrutasya tapasaśca kim || 8 ||
tvaṃ vai vasiṣṭhadāyādaḥ kulaśīlasamanvitaḥ |
kiṃ cikīrṣasi dharmajña manmathena prapīḍitaḥ || 9 ||
durlabhaṃ mānuṣaṃ janma bhuvi brāhmaṇasattama |
tatrāpi durlabhaṃ manye brāhmaṇatvaṃ viśeṣataḥ || 10 ||
kulena śīlena tathā śrutena
dvijottamastvaṃ kila dharmavicca |
anāryabhāvaṃ kathamāgato'si
viprendra māṃ vīkṣya ca mīnagandhām || 11 ||
madīye śarīre dvijāmoghabuddhe ||
śubhaṃ kiṃ samālokya pāṇiṃ grahītum |
samīpaṃ samāyāsi kāmāturastvaṃ

kathaṃ nābhijānāsi dharmaṃ svakīyam || 12 ||
aho mandabuddhirdvijo'yaṃ grahīṣya-
ñjale magna evādya māṃ vai gṛhītvā |
mano vyākulaṃ pañcabāṇātividdhaṃ
na ko'pīha śaktaḥ pratīpaṃ hi kartum || 13 ||
iti sañcintya sā bālā tamuvāca mahāmunim |
dhairyaṃ kuru mahābhāga paraṃ pāraṃ nayāmi vai || 14 ||
sūta uvāca
parāśarastu tacchrutvā vacanaṃ hitapūrvakam |
karaṃ tyaktvā sthitastatra sindhoḥ pāraṃ gataḥ punaḥ || 15 ||
matsyagandhāṃ prajagrāha muniḥ kāmāturastadā |
vepamānā tu sā kanyā tamuvāca puraḥsthitam || 16 ||
durgandhāhaṃ muniśreṣṭha kathaṃ tvaṃ nopaśaṅkase |
samānarūpayoḥ kāmasaṃyogastu sukhāvahaḥ || 17 ||

ityuktena tu sā kanyā kṣaṇamātreṇa bhāminī |
kṛtā yojanagandhā tu surūpā ca varānanā || 18 ||
mṛganābhisugandhāṃ tāṃ kṛtvā kāntāṃ manoharām |
jagrāha dakṣiṇe pāṇau munirmanmathapīḍitaḥ || 19 ||
grahītukāmaṃ taṃ prāha nāmnā satyavatī śubhā |
mune paśyati loko'yaṃ pitā caiva taṭasthitaḥ || 20 ||
paśudharmo na me prītiṃ janayatyatidāruṇaḥ |
pratīkṣasva muniśreṣṭha yāvad□bhavati yāminī || 21 ||
rātrau vyavāya uddiṣṭo divā na manujasya hi |
divāsaṅge mahān doṣaḥ paśyanti kila mānavāḥ || 22 ||
kāmaṃ yaccha mahābuddhe lokanindā durāsadā |
tacchrutvā vacanaṃ tasyā yuktamuktamudāradhīḥ || 23 ||
nīhāraṃ kalpayāmāsa śīghraṃ puṇyabalena vai |
nīhāre ca samutpanne taṭe'titamasā yute || 24 ||

kāminī taṃ muniṃ prāha mṛdupūrvamidaṃ vacaḥ |
kanyāhaṃ dvijaśārdūla bhuktvā gantāsi kāmataḥ || 25 ||
amoghavīryastvaṃ brahman kā gatirme bhavediti |
pitaraṃ kiṃ bravīmyadya sagarbhā ced□bhavāmyaham || 26 ||
tvaṃ gamiṣyasi bhuktvā māṃ kiṃ karomi vadasva tat |
parāśara uvāca
kānte'dya matpriyaṃ kṛtvā kanyaiva tvaṃ bhaviṣyasi || 27 ||
vṛṇīṣva ca varaṃ bhīru yaṃ tvamicchasi bhāmini |
satyavatyuvāca
yathā me pitarau loke na jānīto hi mānada || 28 ||
kanyāvrataṃ na me hanyāttathā kuru dvijottama |
putraśca tvatsamaḥ kāmaṃ bhavedad□bhutavīryavān || 29 ||
gandho'yaṃ sarvadā me syādyauvanaṃ ca navaṃ navam |
parāśara uvāca

śṛṇu sundari putraste viṣṇvaṃśasambhavaḥ śuciḥ || 30 ||
bhaviṣyati ca vikhyātastrailokye varavarṇini |
kenacitkāraṇenāhaṃ jātaḥ kāmāturastvayi || 31 ||
kadāpi ca na sammoho bhūtapūrvo varānane |
dṛṣṭvā cāpsarasāṃ rūpaṃ sadāhaṃ dhairyamāvaham || 32 ||
daivayogena vīkṣya tvāṃ kāmasya vaśago'bhavam |
tatkiñcitkāraṇaṃ viddhi daivaṃ hi duratikramam || 33 ||
dṛṣṭvāhaṃ cātidurgandhāṃ tvāṃ kathaṃ mohamāpnuyām |

purāṇakartā putraste bhaviṣyati varānane || 34 ||
vedavid□bhāgakartā ca khyātaśca bhuvanatraye |
sūta uvāca
ityuktvā tāṃ vaśaṃ yātāṃ bhuktvā sa munisattamaḥ || 35 ||
jagāma tarasā snātvā kālindīsalile muniḥ |
sāpi satyavatī jātā sadyo garbhavatī satī || 36 ||

suṣuve yamunādvīpe putraṃ kāmamivāparam |
jātamātrastu tejasvī tāmuvāca svamātaram || 37 ||
tapasyeva manaḥ kṛtvā viviśe cātivīryavān |
gaccha mātaryathākāmaṃ gacchāmyahamataḥ param || 38 ||
tapaḥ kartuṃ mahābhāge darśayiṣyāmi vai smṛtaḥ |
mātaryadā bhavetkāryaṃ tava kiñcidanuttamam || 39 ||
smartavyo'haṃ tadā śīghramāgamiṣyāmi bhāmini |
svasti te'stu gamiṣyāmi tyaktvā cintāṃ sukhaṃ vasa || 40 ||
ityuktvā niryayau vyāsaḥ sāpi pitrantikaṃ gatā |
dvīpe nyastastayā bālastasmād□dvaipāyano'bhavat || 41 ||
jātamātro jagāmāśu vṛddhiṃ viṣṇvaṃśayogataḥ |
tīrthe tīrthe kṛtastānaścacāra tapa uttamam || 42 ||
evaṃ dvaipāyano jajñe satyavatyāṃ parāśarāt |
cakāra vedaśākhāśca prāptaṃ jñātvā kaleryugam || 43 ||

vedavistārakaraṇādvyāsanāmābhavanmuniḥ |
purāṇasaṃhitāścakre mahābhāratamuttamam || 44 ||
śiṣyānadhyāpayāmāsa vedānkṛtvā vibhāgaśaḥ |
sumantuṃ jaiminiṃ pailaṃ vaiśampāyanameva ca || 45 ||
asitaṃ devalaṃ caiva śukaṃ caiva svamātmajam |
sūta uvāca
etacca kathitaṃ sarvaṃ kāraṇaṃ munisattamāḥ || 46 ||
satyavatyāḥ sutasyāpi samutpattistathā śubhā |
saṃśayo'tra na kartavyaḥ sambhave munisattamāḥ || 47 ||
mahatāṃ carite caiva guṇā grāhyā muneriti |
kāraṇācca samutpattiḥ satyavatyā jhaṣodare || 48 ||
parāśareṇa saṃyogaḥ punaḥ śantanunā tathā |
anyathā tu muneścittaṃ kathaṃ kāmākulaṃ bhavet || 49 ||
anāryajuṣṭaṃ dharmajñaḥ kṛtavānsa kathaṃ muniḥ |

sakāraṇeyamutpattiḥ kathitāścaryakāriṇī || 50 ||
śrutvā pāpācca nirmukto naro bhavati sarvathā |
ya etacchubhamākhyānaṃ śṛṇoti śrutimānnaraḥ || 51 ||
na durgatimavāpnoti sukhī bhavati sarvadā || 52 ||

English translation

1-10. Once on an occasion, the highly energetic Muni Paras'ara went out on pilgrimage and arrived on the banks of the Yamuna, and spoke to the religious fisherman who was taking his food then thus - "O fisherman! Take me on your boat and carry me to the other side of the river." Hearing this, the fisherman spoke to the beautiful girl Matsyagandha "O beautiful smiling one! This religious ascetic intends to cross the river; so take the boat and carry him to the other bank." Thus ordered by her father, the exceedingly beautiful Vasu girl Matsyagandha began to steer the boat whereon sat the Muni. Thus while the boat was sliding on the waters of the Yamuna; the Muni Paras'ara saw the

beautiful-eyed damsel Matsyagandha and became as if under the command of the great destiny, greatly enamoured of her. He desired to enjoy Matsyagandha, full of youth and beauty and with his right hand caught hold of her left hand; the blue coloured Matsya looking askance spoke out smilingly in the following words:-- O knower of Dharma! What are you going to do, pierced by the arrows of Cupid? What you desire now, is it worthy of your family or your study of the S’astras or worthy of your Tapasya; see, you are born in the line of Vas'istha and you are well known as of good character. O best of Brahmins! You are quite aware that the attaining of a man-birth in this world is very rare; and over and above this the attainment of Brahminhood is, as far as my knowledge goes, particularly difficult.

11-14. O Prince of Brahmins! You are the foremost and best as far as your family, goodness, and learning in the Vedas and other S’astras are concerned; you are well versed in Dharma; how is it, then, that you are going to do this act, not worthy of an Arya, though you see me possessed of this bad smell of fish throughout my body. O one of unbaffled understanding! O best of twice-born! What auspicious sign do you see in my body that you are stricken with

passion on my account that you have caught hold of my hand to enjoy me? Why have you gotten your own Dharma? Thus saying, Matsyagandha thought within herself“Alas! This Brahmin has certainly lost his brains in order to enjoy me; certainly he will be drowned just now in his attempt to enjoy me in this boat; his mind is so much agitated with the arrows of Cupid that no body, it seems, can act against his will.” Thus thinking Matsyagandha spoke again to the Muni “O highly fortunate one! Hold patience! let me first take you to the other side of the river; then you may do as you please.”

15-19. Hearing these reasonable words, the Muni let loose of her hand and took his seat on the boat and gradually got down on the other bank of the river. But the Muni, becoming again extremely passionate caught hold of Matsyagandha; when the young woman spoke to Paras’ara, in front of her, shuddering “O best of Munis! My body is emitting very bad smell; do you not feel this? You know very well that the sexual intercourse between male and female of similar types brings in happiness and comfort.” Thus spoken to, Paras’ara made Matsyagandha emit sweet scent like that of musk to a distance of one Yojana (8 miles) and her body exceedingly lovely and beautiful and, becoming extremely passionate, again caught hold of her right hand.

20-34. Then the auspicious Satyavati addressed Paras’ara Muni, resolved to enjoy her, thus:-- “O Muni! Behold! all are looking at us; my father too, is there on the bank of the Yamuna; so, O Muni! wait till night this beastly act before all is highly unsatisfactory to me. The wise persons declare it a great sin to commit sexual intercourse during day they have ordained night time as the best time of intercourse for men not the day time; the more so that many person's eyes are in this direction. So, O intelligent one! hold on your passion for a while; for the blame pronounced by the public is horrible.” Hearing these reasonable words, the liberal minded

Paras'ara created, by his influence of Tapasya, a dense fog so that both the banks of the Yamuna became covered with darkness. Then Matsyagandha gently spoke to the Muni “O best of Dvijas! I am not as yet married; I am now a girl; you will go away after enjoying me; your semen virile is not fruitless; so Brahman! What will be my fate? If I be pregnant today, what shall I say to my father? and what will be my future state? There is no doubt that, after enjoying me, you will go away; what will I do afterwards; kindly say.” Hearing these words of Matsyagandha, Paras'ara said “O beloved! after you have done my pleasant duty, you will remain a girl as you are now; yet, O timid one! ask from me any boon you like; I will grant it to you.” Satyavati then said “O best Brahman, O giver of one's honour! grant me these things That my father and mother do not know anything of this affair and that my virginity be again as ever the same. Also let an extraordinarily powerful energetic son be born

to me like you; let this nice smell continue to remain always in my body and let my youth and beauty remain afresh and increase ever more. Hearing this, Paras'ara said “O beautiful one! a son, very pure and holy, will be born to you, from Narayana's part! his name will be famous in the three worlds. O beautiful one! never before my heart was agitated with such passion. I do not know why I have become so much passionate for you. I saw the unrivalled beauties of Apsaras but I never lost my patience; but seeing you, I have become attracted to you; it must be under the direction of Providence; know it certain that there must be some mysterious cause in this. However Fate is unavoidable to all; otherwise you are full of so bad smell; why shall I be fascinated by your sight? O beautiful one! your son will be famed in the three worlds; will compose the Puranas and will sub¬ divide the Vedas.

Thus saying, the Muni Paras'ara enjoyed Matsyagandha, who became quite submissive; and after bathing in the Yamuna, quickly went away. On the other hand, the chaste Satyavati, too, became pregnant and immediately gave birth on the island of Yamuna to a son beautiful, as if the Second Kamadeva, the god of Love, Kamadeva. No sooner that son, very fiery and highly potent, was

born than he devoted his mind to tapasya and spoke to his own mother Satyavati thus:--“o Mother! now go wherever you like; I will also go to perform tapasya. O highly fortunate one; No sooner you remember me, I will come to you. O Mother! where you will have any onerous duty, remember me and I will instantly come to you. Let all good be unto you; now I go. Avoid all cares and live happily. Thus saying, Vyasadeva went out. Matsyagandha, too, went back to his father. Vyasa was named also Dvaipayan (born in an island, a Dvipa) in as much as Satyavati gave birth to him in a Dvipa island); and as he was born of Visnu's parts, he grew up no sooner he was born.

The Muni Dvaipayana bathed in every Tirtha and performed the highest asceticism. Thus Dvaipayan Vyasa was born of Paras'ara in Satyavati’s womb. Seeing the advent of Kali Yuga, he adorned the tree of the Vedas with many S’akhas (branches). It is because he expanded the Vedas many S’akhas, that he is denominated also as VedaVyas; he composed eighteen Puranas, Samhitas, the excellent Mahabharat, subdivided the Vedas and made his disciples Sumantu, Jaimini, Paila, Vaisampayan, Asita, Devala and his son S’uka to study them.

Suta said “O Munis! Thus I have described to you the birth of the holy Vyasa, the son of Satyavati and all the causes. O Munis! Do not allow any doubt enter your mind as regards his birth; for it is always advisable to take up only the good things as far as the lives of great persons and Munis are concerned. There must be some extraordinary mysterious cause owing to which Satyavati was born of a fish, and she was first united to Paras'ara and then to Santanu. Otherwise how can one account for the fact of the Muni Paras’ara being so much agitated by passion and why he would behave like a mean low person in the committal of a a grossly blameable act? Now has been spoken the wonderful birth story of Vyasa Deva together with all incidents, and enveloped under the great mystery. If any man hears this holy narrative, he will be freed from sins and will never fall into difficulties and will always be happy.

Thus ends the Second Chapter of the Second Skandha on the birth of Vyasa Deva in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses.

Sanskrit source · English chapter witness

Second Skandha · Chapter 3

On The Description Of The Curse On

Chapter 23 of 318 · 54 detected Sanskrit verse markers

Sanskrit

उत्पत्तिस्तु त्वया प्रोक्ता व्यासस्यामिततेजसः ।।
सत्यवत्यास्तथा सूत विस्तरेण त्वयाऽनघ ।। १ ।।
तथाऽप्येकस्तु संदेहश्चित्तेऽस्माकं सुसंस्थितः ।।
न निवर्तति धर्मज्ञ कथितेन त्वयाऽनघ ।। २ ।।
माता व्यासस्य या प्रोक्ता नाम्ना सत्यवती शुभा ।।
सा कथं नृपतिं प्राप्ता शंतुनुं धर्मवित्तमम् ।।३।।
निषादपुत्रीं स कथं वृतवान्नृपतिः स्वयम् ।।
धर्मिष्ठः पौरवो राजा कुलहीनामसंवृत्ताम् ।। ४ ।।
शंतनोः प्रथमा पत्नी का ह्यभूत्कथयाधुना ।।
भीष्मः पुत्रोऽथ मेधावी वसोरंशः कथं पुनः ।। ५ ।।
त्वया प्रोक्तं पुरा सूत राजा चित्रांगदः कृतः ।।
सत्यवत्याः सुतो वीरो भीष्मेणामित तेजसा ।। ६ ।।
चित्रांगदे हते वीरे कृतस्तदनुजस्तथा ।।
विचित्रवीर्यनामाऽसौ सत्यवत्याः सुतो नृपः ।। ७ ।।

ज्येष्ठे भीष्मे स्थिते पूर्वं धमिष्ठं रूपवत्यपि ।।
कृतवान्स कथं राज्यं स्थापितस्तेन जानता ।। ८ ।।
मृते विचित्रवीर्ये तु सत्यवत्यतिदुःखिता ।।
वधूभ्यां गोलकौ पुत्रौ जनयामास सा कथम् ।। ९ ।।
कथं राज्यं न भीष्माय ददौ सा वरवर्णिनी ।।
न कृतस्तु कथं तेन वीरेण दारसंग्रहः ।। 2.3.१० ।।
अधर्मस्तु कृतः कस्माद्व्यासेनामिततेजसा ।।
ज्येष्ठेन भ्रातृभार्यायां पुत्रानुत्पादिताविति ।। ११ ।।
पुराणकर्ता धर्मात्मा स कथं कृतवान्मुनिः ।।
सेवनं परदाराणां भ्रातुश्चैव विशेषतः ।। १२ ।।
जुगुप्सितमिदं कर्म स कथं कृतवान्मुनिः ।।
शिष्टाचारः कथं सूत वेदानुमितिकारक ।। १३ ।।
व्यास शिष्योऽसि मेधाविन्संदेहं छेत्तुमर्हसि ।।
श्रोतुकामा वयं सर्वे धर्मक्षेत्रे कृतक्षणाः ।। १४ ।।

सूत उवाच ।।
इक्ष्वाकुवंशप्रभवो महाभिष इति स्मृतः ।।

सत्यवान्धर्मशीलश्च चक्रवर्ती नृपोत्तमः ।। १५ ।।
अश्वमेधसहस्रेण वाजपेयशतेन च ।।
तोषयामास देवेंद्रं स्वर्गं प्राप महामतिः । ।। १६ ।।
एकदा ब्रह्मसदनं गतो राजा महाभिषः ।।
सुराः सर्वे समाजग्मुः सेवनार्थं प्रजापतिम् ।। १७ ।।
गंगा महानदी तत्र संस्थिता सेवितुं विभुम् ।।
तस्या वासः समुद्धूतं मारुतेन तरस्विना ।। १८ ।।
अधोमुखाः सुराः सर्वे न विलोक्यैव तां स्थिताः ।।
राजा महाभिषस्तां तु निःशंकः समपश्यत ।। १९ ।।
साऽपि तं प्रेमसंयुक्तं नृपं ज्ञातवती नदी ।।
दृष्ट्वा तौ प्रेमसंयुक्तौ निर्लज्जौ काममोहितौ ।।2.3.२०।।
ब्रह्मा चुकोप तौ तूर्णं शशाप च रुषाऽन्वितः ।।

मर्त्यलोकेषु भूपाल जन्म प्राप्य पुनर्दिवम् ।। २१ ।।
पुण्येन महताऽऽविष्टस्त्वमवाप्स्यसि सर्वथा ।।
गंगां तथोक्तवान्ब्रह्मा वीक्ष्य प्रेमवतीं नृपे ।। २२ ।।
विमनस्कौ तु तौ तूर्णं निःसृतौ ब्रह्मणोंऽतिकात् ।।
स नृपश्चिंतयित्वाऽथ भूलोके धर्मतत्परान् ।। २३ ।।
प्रतीपं चिंतयामास पितरं पुरुवंशजम् ।।
एतस्मिन्समये चाष्टौ वसवः स्त्रीसमन्विताः ।। २४ ।।
वसिष्ठस्याऽऽश्रमं प्राप्ता रममाणा यदृच्छया ।।
पृथ्वादीनां वसूनां च मध्ये कोऽपि वसूत्तमः ।। २५ ।।
द्यौर्नामा तस्य भार्याऽथ नंदिनीं गां ददर्श ह ।।
दृष्ट्वा पतिं सा पप्रच्छ कस्येयं धेनुरुत्तमा ।। २६ ।।
द्यौस्तामाह वसिष्ठस्य गौरियं शृणु सुंदरि ।।
दुग्धमस्याः पिबेद्यस्तु नारी वा पुरषोऽथ वा ।। २७ ।।
अयुतायुर्भवेन्नूनं सदैवाऽगतयौवनः ।।

तच्छुत्वा सुंदरी प्राह मृत्युलोकेऽस्ति मे सखी ।। २८ ।।
उशीनरस्य राजर्षेः पुत्री परमशोभना ।।
तस्या हेतोर्महाभाग सवत्सां गां पयस्विनीम्।।२९।।
आनयस्वाऽऽश्रमश्रेष्ठं नंदिनीं कामदां शुभाम् ।।
यावदस्याः पयः पीत्वा सखी मम सदैव हि ।। 2.3.३० ।।
मानुषेषु भवेदेका जरारोगविवर्जिता ।।
तच्छुत्वा वचनं तस्या द्यौर्जहार च नंदिनीम् ।। ३१ ।।
अवमन्य मुनिं दांतं पृथ्वाद्यैः सहितोऽनघः ।।
हतायामथ नंदिन्यां वसिष्ठस्तु महातपाः ।। ३२ ।।
आजगामाऽऽश्रमपदं फलान्यादाय सत्वरः ।।
नापश्यत यदा धेनुं सवत्सां स्वाश्रमे मुनिः ।। ३३ ।।

मृगयामास तेजस्वी गह्वरेषु वनेष्वपि ।।
नासादिता यदा धेनुश्चुकोपातिशयं मुनिः ।। ३४ ।।
वारुणिश्चापि विज्ञाय ध्यानेन वसुभिर्हृताम् ।।

वसुभिर्मे हृता धेनुर्यस्मान्मामवमन्य वै ।। ३५ ।।
तस्मात्सर्वे जनिष्यंति मानुषेषु न संशयः ।।
एवं शशाप धर्मात्मा वसूंस्तान्वारुणिः स्वयम् ।। ३६ ।।
श्रुत्वा विमनसः सर्वे प्रययुर्दुःखिताश्च ते ।।
शप्ताः स्म इति जानंत ऋषिं तमुपचक्रमुः ।। ३७ ।।
प्रसादयंतस्तमृषिं वसव शरणं गताः ।।
मुनिस्तानाह धर्मात्मा वसून्दीनान्पुरः स्थितान् ।। ३८ ।।
अनुसंवत्सरं सर्वे शापमोक्षमवाप्स्यथ ।।
येनेयं विहता धेनुर्नंदिनी मम वत्सला ।। ३९ ।।
तस्माद्द्यौर्मानुषे देहे दीर्घकालं वसिष्यति ।।
ते शप्ताः पथि गच्छतीं गंगां दृष्ट्वा सरिद्वराम्।।2.3.४०।।
ऊचुस्तां प्रणताः सर्वे शप्तां चिंतातुरां नदीम् ।।
भविष्यामो वयं देवि कथं देवाः सुधाशनाः ।। ४१ ।।
मानुषाणां च जठरं चिंतेयं महती हि नः ।।

तस्मात्त्वं मानुषी भूत्वा जनयास्मान्सरिद्वरे ।। ४२ ।।
शंतनुर्नाम राजर्षिस्तस्य भार्या भवानघे ।।
जाताञ्जाताञ्जले चास्मान्निक्षिपस्व सुरापगे ।। ४३ ।।
एवं शापविनिर्मोक्षो भविता नात्र संशयः ।।
तथेत्युक्ताश्च ते सर्वे जग्मुर्लोकं स्वकं पुनः ।। ४४ ।।
गंगाऽपि निर्गता देवी चिंत्यमाना पुनः पुनः ।।
महाभिषो नृपो जातः प्रतीपस्य सुतस्तदा ।। ४५ ।।
शंतनुर्नाम राजर्षिर्धर्मात्मा सत्यसंगरः ।।
प्रतीपस्तु स्तुतिं चक्रे सूर्यस्यामिततेजसः ।। ४६ ।।
तदा च सलिलात्तस्मान्निःसृता वरवर्णिनी ।।
दक्षिणं शालसंकाशमूरुं भेजे शुभानना ।। ४७ ।।
अंके स्थितां स्त्रियं चाह मापृष्ट्वा किं वरानने ।।
ममोरावास्थिताऽसि त्वं किमर्थं दक्षिणे शुभे ।। ४८ ।।
सा तमाह वरारोहा यदर्थं राजसत्तम ।।

स्थिताऽस्म्यंके कुरुश्रेष्ठ कामयानां भजस्व माम् ।। ४९ ।।
तामवोचदथो राजा रूपयौवनशालिनीम् ।।
नाहं परस्त्रियं कामाद्गच्छेयं वरवर्णिनीम् ।। 2.3.५० ।।
स्थिता दक्षिणमूरुं मे त्वमाश्लिष्य च भामिनि ।।
अपत्यानां स्नुषाणां च स्थानं विद्धि शुचिस्मिते ।। ५१ ।।
स्नुषा मे भव कल्याणि जाते पुत्रेऽतिवाञ्छिते ।।

भविष्यति च मे पुत्रस्तव पुण्यान्न संशयः ।। ५२ ।।
तथेत्युक्ता गता सा वै कामिनी दिव्य दर्शना ।।
राजा चापि गृहं प्राप्तश्चिंतयंस्तां स्त्रियं पुनः ।। ५३ ।।
ततः कालेन कियता जाते पुत्रे वयस्विनि ।।
वनं जिगमिषू राजा पुत्रं वृत्तांतमूचिवान् ।। ५४ ।।
वृत्तांतं कथयित्वा तु पुनरूचे निजं सुतम् ।।
यदि प्रयाति सा बाला त्वां वने चारुहासिनी ।।५५।।
कामयाना वरारोहा ता भजेथा मनोरमाम् ।।

न प्रष्टव्या त्वया काऽसि मन्नियोगान्नराधिप ।। ५६ ।।
धर्मपत्नीं च तां कृत्वा भविता त्वं सुखी किल ।।
सूत उवाच ।।
एवं संदिश्य तं पुत्रं भूपतिः प्रीतमानसः ।। ५७ ।।
दत्त्वा राज्यश्रियं सर्वां वनं राजा विवेश ह ।।
तत्रापि च तपस्तप्त्वा समाराध्य परांबिकाम् ।। ५८ ।।
जगाम स्वर्गं राजाऽसौ देहं त्यक्त्वा स्वतेजसा ।।
राज्यं प्राप महातेजाः शंतनुः सार्वभौमिकम् ।। ५९ ।।
प्रजां वै पालयामास धर्मदंडो महीपतिः ।। 2.3.६० ।।

Roman transliteration

utpattistu tvayā proktā vyāsasyāmitatejasaḥ ||
satyavatyāstathā sūta vistareṇa tvayā'nagha || 1 ||
tathā'pyekastu saṃdehaścitte'smākaṃ susaṃsthitaḥ ||
na nivartati dharmajña kathitena tvayā'nagha || 2 ||
mātā vyāsasya yā proktā nāmnā satyavatī śubhā ||
sā kathaṃ nṛpatiṃ prāptā śaṃtunuṃ dharmavittamam ||3||
niṣādaputrīṃ sa kathaṃ vṛtavānnṛpatiḥ svayam ||
dharmiṣṭhaḥ pauravo rājā kulahīnāmasaṃvṛttām || 4 ||
śaṃtanoḥ prathamā patnī kā hyabhūtkathayādhunā ||
bhīṣmaḥ putro'tha medhāvī vasoraṃśaḥ kathaṃ punaḥ || 5 ||
tvayā proktaṃ purā sūta rājā citrāṃgadaḥ kṛtaḥ ||
satyavatyāḥ suto vīro bhīṣmeṇāmita tejasā || 6 ||
citrāṃgade hate vīre kṛtastadanujastathā ||
vicitravīryanāmā'sau satyavatyāḥ suto nṛpaḥ || 7 ||

jyeṣṭhe bhīṣme sthite pūrve dhamiṣṭhaṃ rūpavatyapi ||
kṛtavānsa kathaṃ rājyaṃ sthāpitastena jānatā || 8 ||
mṛte vicitravīrye tu satyavatyatiduḥkhitā ||
vadhūbhyāṃ golakau putrau janayāmāsa sā katham || 9 ||
kathaṃ rājyaṃ na bhīṣmāya dadau sā varavarṇinī ||
na kṛtastu kathaṃ tena vīreṇa dārasaṃgrahaḥ || 2.3.10 ||
adharmastu kṛtaḥ kasmādvyāsenāmitatejasā ||
jyeṣṭhena bhrātṛbhāryāyāṃ putrānutpāditāviti || 11 ||
purāṇakartā dharmātmā sa kathaṃ kṛtavānmuniḥ ||
sevanaṃ paradārāṇāṃ bhrātuścaiva viśeṣataḥ || 12 ||

jugupsitamidaṃ karma sa kathaṃ kṛtavānmuniḥ ||
śiṣṭācāraḥ kathaṃ sūta vedānumitikāraka || 13 ||
vyāsa śiṣyo'si medhāvinsaṃdehaṃ chettumarhasi ||
śrotukāmā vayaṃ sarve dharmakṣetre kṛtakṣaṇāḥ || 14 ||

sūta uvāca ||
ikṣvākuvaṃśaprabhavo mahābhiṣa iti smṛtaḥ ||
satyavāndharmaśīlaśca cakravartī nṛpottamaḥ || 15 ||
aśvamedhasahasreṇa vājapeyaśatena ca ||
toṣayāmāsa deveṃdraṃ svargaṃ prāpa mahāmatiḥ | || 16 ||
ekadā brahmasadanaṃ gato rājā mahābhiṣaḥ ||
surāḥ sarve samājagmuḥ sevanārthaṃ prajāpatim || 17 ||
gaṃgā mahānadī tatra saṃsthitā sevituṃ vibhum ||
tasyā vāsaḥ samuddhūtaṃ mārutena tarasvinā || 18 ||
adhomukhāḥ surāḥ sarve na vilokyaiva tāṃ sthitāḥ ||
rājā mahābhiṣastāṃ tu niḥśaṃkaḥ samapaśyata || 19 ||
sā'pi taṃ premasaṃyuktaṃ nṛpaṃ jñātavatī nadī ||
dṛṣṭvā tau premasaṃyuktau nirlajjau kāmamohitau ||2.3.20||
brahmā cukopa tau tūrṇaṃ śaśāpa ca ruṣā'nvitaḥ ||

martyalokeṣu bhūpāla janma prāpya punardivam || 21 ||
puṇyena mahatā''viṣṭastvamavāpsyasi sarvathā ||
gaṃgāṃ tathoktavānbrahmā vīkṣya premavatīṃ nṛpe || 22 ||
vimanaskau tu tau tūrṇaṃ niḥsṛtau brahmaṇoṃ'tikāt ||
sa nṛpaściṃtayitvā'tha bhūloke dharmatatparān || 23 ||
pratīpaṃ ciṃtayāmāsa pitaraṃ puruvaṃśajam ||
etasminsamaye cāṣṭau vasavaḥ strīsamanvitāḥ || 24 ||
vasiṣṭhasyā''śramaṃ prāptā ramamāṇā yadṛcchayā ||
pṛthvādīnāṃ vasūnāṃ ca madhye ko'pi vasūttamaḥ || 25 ||
dyaurnāmā tasya bhāryā'tha naṃdinīṃ gāṃ dadarśa ha ||
dṛṣṭvā patiṃ sā papraccha kasyeyaṃ dhenuruttamā || 26 ||
dyaustāmāha vasiṣṭhasya gauriyaṃ śṛṇu suṃdari ||
dugdhamasyāḥ pibedyastu nārī vā puraṣo'tha vā || 27 ||
ayutāyurbhavenyūnaṃ sadaivā'gatayauvanaḥ ||

tacchrutvā suṃdarī prāha mṛtyuloke'sti me sakhī || 28 ||
uśīnarasya rājarṣeḥ putrī paramaśobhanā ||
tasyā hetormahābhāga savatsāṃ gāṃ payasvinīm||29||
ānayasvā''śramaśreṣṭhaṃ naṃdinīṃ kāmadāṃ śubhām ||
yāvadasyāḥ payaḥ pītvā sakhī mama sadaiva hi || 2.3.30 ||
mānuṣeṣu bhavedekā jarārogavivarjitā ||
tacchrutvā vacanaṃ tasyā dyaurjahāra ca naṃdinīm || 31 ||
avamanya muniṃ dāṃtaṃ pṛthvādyaiḥ sahito'naghaḥ ||
hṛtāyāmatha naṃdinyāṃ vasiṣṭhastu mahātapāḥ || 32 ||
ājagāmā''śramapadaṃ phalānyādāya satvaraḥ ||
nāpaśyata yadā dhenuṃ savatsāṃ svāśrame muniḥ || 33 ||
mṛgayāmāsa tejasvī gahvareṣu vaneṣvapi ||
nāsāditā yadā dhenuścukopātiśayaṃ muniḥ || 34 ||
vāruṇiścāpi vijñāya dhyānena vasubhirhṛtām ||

vasubhirme hṛtā dhenuryasmānmāmavamanya vai || 35 ||
tasmātsarve janiṣyaṃti mānuṣeṣu na saṃśayaḥ ||

evaṃ śaśāpa dharmātmā vasūṃstānvāruṇiḥ svayam || 36 ||
śrutvā vimanasaḥ sarve prayayurduḥkhitāśca te ||
śaptāḥ sma iti jānaṃta ṛṣiṃ tamupacakramuḥ || 37 ||
prasādayaṃtastamṛṣiṃ vasava śaraṇaṃ gatāḥ ||
munistānāha dharmātmā vasūndīnānpuraḥ sthitān || 38 ||
anusaṃvatsaraṃ sarve śāpamokṣamavāpsyatha ||
yeneyaṃ vihṛtā dhenurnaṃdinī mama vatsalā || 39 ||
tasmāddyaurmānuṣe dehe dīrghakālaṃ vasiṣyati ||
te śaptāḥ pathi gacchatīṃ gaṃgāṃ dṛṣṭvā saridvarām||2.3.40||
ūcustāṃ praṇatāḥ sarve śaptāṃ ciṃtāturāṃ nadīm ||
bhaviṣyāmo vayaṃ devi kathaṃ devāḥ sudhāśanāḥ || 41 ||
mānuṣāṇāṃ ca jaṭharaṃ ciṃteyaṃ mahatī hi naḥ ||

tasmāttvaṃ mānuṣī bhūtvā janayāsmānsaridvare || 42 ||
śaṃtanurnāma rājarṣistasya bhāryā bhavānaghe ||
jātāñjātāñjale cāsmānnikṣipasva surāpage || 43 ||
evaṃ śāpavinirmokṣo bhavitā nātra saṃśayaḥ ||
tathetyuktāśca te sarve jagmurlokaṃ svakaṃ punaḥ || 44 ||
gaṃgā'pi nirgatā devī ciṃtyamānā punaḥ punaḥ ||
mahābhiṣo nṛpo jātaḥ pratīpasya sutastadā || 45 ||
śaṃtanurnāma rājarṣirdharmātmā satyasaṃgaraḥ ||
pratīpastu stutiṃ cakre sūryasyāmitatejasaḥ || 46 ||
tadā ca salilāttasmānniḥsṛtā varavarṇinī ||
dakṣiṇaṃ śālasaṃkāśamūruṃ bheje śubhānanā || 47 ||
aṃke sthitāṃ striyaṃ cāha māpṛṣṭvā kiṃ varānane ||
mamorāvāsthitā'si tvaṃ kimarthaṃ dakṣiṇe śubhe || 48 ||
sā tamāha varārohā yadarthaṃ rājasattama ||

sthitā'smyaṃke kuruśreṣṭha kāmayānāṃ bhajasva mām || 49 ||
tāmavocadatho rājā rūpayauvanaśālinīm ||
nāhaṃ parastriyaṃ kāmādgaccheyaṃ varavarṇinīm || 2.3.50 ||
sthitā dakṣiṇamūruṃ me tvamāśliṣya ca bhāmini ||
apatyānāṃ snuṣāṇāṃ ca sthānaṃ viddhi śucismite || 51 ||
snuṣā me bhava kalyāṇi jāte putre'tivāñchite ||
bhaviṣyati ca me putrastava puṇyānna saṃśayaḥ || 52 ||
tathetyuktā gatā sā vai kāminī divya darśanā ||
rājā cāpi gṛhaṃ prāptaściṃtayaṃstāṃ striyaṃ punaḥ || 53 ||
tataḥ kālena kiyatā jāte putre vayasvini ||
vanaṃ jigamiṣū rājā putraṃ vṛttāṃtamūcivān || 54 ||
vṛttāṃtaṃ kathayitvā tu punarūce nijaṃ sutam ||
yadi prayāti sā bālā tvāṃ vane cāruhāsinī ||55||
kāmayānā varārohā tā bhajethā manoramām ||

na praṣṭavyā tvayā kā'si manniyogānnarādhipa || 56 ||
dharmapatnīṃ ca tāṃ kṛtvā bhavitā tvaṃ sukhī kila ||
sūta uvāca ||
evaṃ saṃdiśya taṃ putraṃ bhūpatiḥ prītamānasaḥ || 57 ||
dattvā rājyaśriyaṃ sarvāṃ vanaṃ rājā viveśa ha ||
tatrāpi ca tapastaptvā samārādhya parāṃbikām || 58 ||
jagāma svargaṃ rājā'sau dehaṃ tyaktvā svatejasā ||
rājyaṃ prāpa mahātejāḥ śaṃtanuḥ sārvabhaumikam || 59 ||
prajāṃ vai pālayāmāsa dharmadaṃḍo mahīpatiḥ || 2.3.60 ||

English translation

1-8. The Risis said “O Sinless Suta! You have described to us in detail the birth of Vyasa, of unrivalled fire, and of Satyavati; but we have one great doubt in our minds though, O Knower of Dharma! which is not being removed by your words. O Sinless one! First, as regards the mother of Vyasa, the all auspicious Satyavati, we have this doubt how she came to be united to the virtuous S’antanu? The king S’antanu, of the family of Puru is a greatly religious man; how could he have married Satyavati knowing her to be a fisherman's daughter and born of a low family? Now say who was the first wife of S’antanu and how Bhisma, the intelligent son of S’antanu came to be born of the parts of Vasu? O Suta! You have told before that Bhisma, of indomitable valour, made the Satyavati's son, the brave Chitrangada, king; and subsequent to his death made his younger brother Vichitravirya king. But when the elder brother Bhisma, the greatly religious and beautiful was present, how was it that Chitrangada and Vichitravirya having been installed by Bhisma himself could have reigned.”

9-12. Again on the demise of Vichitravirya, Satyavati became very much grieved and got two sons born of her two son's wives by Vedavyasa? How can we explain this fact? Why did she do this? Why did she not give to Bhisma the kingdom? Why did Bhisma not marry? And how was it that the elder brother Vyasa Deva, of indomitable valour, did such an irreligious act as to beget two (Goloka) sons from the wives of the brothers? Vyasa composed the Puranas and knew everything of religion; how then did he go to other's wives, especially, of his brother's wives?

13-14. O Suta! Why did Vyasa Deva do such a hateful act, in spite of his being a Muni? The actions of Vedas are inferred from their subsequent good conducts; how can this act of Vyasa be calculated as one amongst them? O Intelligent one! You are the disciple of Vyasa; therefore you are the best man to solve our doubts. We all of this Dharmakshettra Naimisaranya are very eager to hear this.

15-39. At this Suta said In ancient days there reigned a king named Mahabhisa, in the family of Iksaku endowed with all the qualities of a great king; he was the foremost of all the kings, truthful and religious. That highly intelligent king performed thousand horse- sacrifices (Asva medhas) one hundred Vajapeya sacrifices and thereby satisfied Indra, the king of the Devas and went to Heavens. Once, on an occasion, that king went to the abode of Brahma; the other gods also went there to serve Prajapati. The great river, Ganga Devi, too, assuming the feminine form, went to Brahma to serve him. Now, in the interval, violent winds arose and the clothing of Ganga Devi went off; at this the Devas did not look at her; rather kept their faces downwards; but the king Mahabhisa continued gazing at her. Ganga also came to know the king and that he had become attached to her. Brahma, seeing that both of them are love-stricken and are shameless, became angry and cursed them immediately O king! you better take your birth again in the human world and practise great meritorious deeds and come again to this Heaven. Thus saying, Brahma looked at Ganga, who was attached to the king, and addressed her“You too better go to the human world and become his wife.” Both of them, the king as well as Ganga, came out of Brahma's abode, very much grieved in their hearts. The king Mahabhisa thought of coming to this world and reflected on the kings thereof and settled to make the king Pratipa of Puru's family his father. At this time the eight Vasus with their wives wandering in various places and enjoying as they liked came to the hermitage of Vas'istha. Amongst the aforesaid eight Vasus Prithu and others, one Vasu Dyau's wife seeing Nandini, the sacrificial cow (Kamadhenu) of

Vas'istha asked her husband “Whose is this excellent cow that I see? Vasu then replied as follows “ O Beautiful one! This is Vas'istha's cow. Whoever, be he a man or woman drinks her milk gets his longevity extended to ten thousand years and his youth never ends.” Hearing this, the Vasu's wife

said “There is a very beautiful comrade (Sakhi) of mine, the daughter of the Rajarsi- Us'ina in the world, of auspicious qualities. O Mahabhaga! Kindly bring to me from Vas'istha's hermitage that auspicious sacrificial milch cow Nandini together with her calf that yields all desires; my Sakhi will then drink her milk and be thereby free from disease, old age and become the chief amongst all mankind. Hearing thus, his wife's word, the Vasu Dyau, though sinless, stole away together with Prithu and the other Vasus the cow Nandini in utter defiance to the self-controlled Muni Vas'istha. When the cow Nandini had been stolen, the great ascetic Vas'istha came quickly to the hermitage with abundance of fruits.

The ascetic Muni Vas'istha, not finding, in his hermitage, his cow with her calf, searched for her in many forests and caves; but he, the son of Varuna, could not find out his cow even after prolonged searches; he, then, took recourse to meditation and came to know that the Vasus had stolen the cow and became angry. He expressed “When the Vasus have stolen this my cow in utter defiance to my self, they must be born amongst men.” When the religious Varuna's son Vas'istha thus cursed the Vasus, they became very sorry and absent-minded; all of them went to Vas'istha's hermitage and saw him there; they began to supplicate him as much as they could; and took refuge under him. Seeing the Vasus standing before him in an extremely distressed condition, the virtuous Muni Vas'istha said “You all will be free from the curse within one year; but the Vasu Dyau will dwell amongst men for a long, long period as he had stolen direct my Nandini with her calf.”

40-60. While the Vasus, thus cursed, were returning, they saw on the way the chief river Ganga Devi also cursed and therefore distressed;

all of them bowed down to her simultaneously and said: “O Devi! A serious thought is troubling our minds, how can we, who live on nectar, take our birth in human wombs; so, O best river! You better be a woman and give birth to us. O Sinless one! You better be the wife of the sage King S’antanu and no sooner we be born of your womb, kindly throw us in the river Ganga (your water). If you do thus, O Ganga we will certainly be freed of our curse.” Ganga Devi replied “Well; that will be.” Thus spoken, the Vasus went to their respective places; and Ganga Devi, too, thinking on the subject again and again, went out of that place. At this time Mahabhisa became born as a son of the king Pratipa and became known as S’antanu. He was exceedingly religious and true to his promise. One day while the King Pratipa was praising the Surya Devi (the sun) of unequalled energy, Ganga Devi assumed an extraordinarily beautiful feminine form and came out of the waters and sat on the right thigh, resembling like a sal tree, of the king Pratipa. The sage king Pratip spoke out to the lady sitting on his right thigh, thus “O beautiful faced one! Why, unasked, have you sat on my auspicious right thigh?” The lovely Ganga then replied “Hear why I have sat here. O best of Kurus! O king! Becoming attached to you, I have sat on your thigh; so please accept me.” At this the king Pratipa spoke to the beautiful lady, full of youth and beauty, “I never go, simply out of passion to another's wife. There is another point; you have sat on my right thigh; that is the seat of sons and son's wives; so, when my desired son will be born, you will then, be my son's wife. And certainly, by your good will, my son will be born.” The lady, of divine form, said. Well; that will be done! and went away. The king returned to his palace, thinking of the lady. After some time, he had a son born to him and when the son attained his teens, the king desired to lead a forest life and communicated this matter to his son. He said also, if the aforesaid beautifully smiling girl comes to you to marry, then marry her. And I am also ordering you not to question her anything “who are you” and so forth. If you take her as your legal wife, you will certainly be happy. Thus saying to his son, the king Pratipa handed over all his kingdom to his son and gladly retired into the forest. The king practised tapasya in the forest and worshipped

Ambika; on quitting his mortal coil, he went by his sheer merit to the Heavens. The highly energetic king S'antanu, on getting his kingdom, began to administer justice according to the laws of Dharma and governed his subjects.

Thus ends the third Chapter of the Second Skandha on the description of the curse on Ganga, Mahabhisa and Vasus in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses.

Sanskrit source · English chapter witness

Second Skandha · Chapter 4

On The Birth Of The Vasus

Chapter 24 of 318 · 63 detected Sanskrit verse markers

Sanskrit

सूत उवाच ।।
प्रतीपेऽथ दिवं याते शंतनुः सत्यविक्रमः ।।
बभूव मृगयाशीलो निघ्नन्व्याघ्रान्मृगान्नृपः ।। १ ।।
स कदाचिद्वने घोरे गंगातीरे चरन्नृपः ।।
ददर्श मृगशावाक्षीं सुंदरीं चारुभूषणाम् ।। २ ।।
दृष्ट्वा तां नृपतिर्मग्नः पित्रोक्तेयं वरानना ।।
रूपयौवनसंपन्ना साक्षाल्लक्ष्मीरिवापरा ।। ३ ।।
पिबन्मुखांबुजं तस्या न तृप्तिमगमन्नृपः ।।
हृष्टरोमाऽभवत्तत्र व्याप्तचित्त इवानघ ।। ४ ।।
महाभिषं साऽपि मत्वा प्रेमयुक्ता बभूव ह ।।
किंचिन्मंदस्मितं कृत्वा तस्थावग्रे नृपस्य च ।।५।।
वीक्ष्य तामसितापांगीं राजा प्रीतमना भृशम् ।।
उवाच मधुरं वाक्यं सांत्वयञ्छ्लक्ष्णया गिरा ।। ६ ।।
देवी वा त्वं च वामोरु मानुषी वा वरानने ।।

गंधर्वी वाऽथ यक्षी वा नागकन्याऽप्सराऽपि वा ।। ७ ।।
याऽसि काऽसि वरारोहे भार्या मे भव सुंदरि ।।
प्रेमयुक्तस्मितैव त्वं धर्मपत्नी भवाद्य मे ।। ८ ।।
सूत उवाच ।।
राजा तां नाभिजानाति गंगेयमिति निश्चितम् ।।
महाभिषं समुत्पन्नं नृपं जानाति जाह्नवी ।। ९ ।।
पूर्वप्रेमसमायोगाच्छ्रुत्वा वाचं नृपस्य ताम् ।।
उवाच नारी राजानं स्मितपूर्वमिदं वचः ।। 2.4.१० ।।
स्त्र्युवाच ।।
जानामि त्वां नृपश्रेष्ठ प्रतीपतनयं शुभम् ।।
का न वांछति चार्वंगी भावित्वात्सदृशं पतिम् ।। ११ ।।
वाग्बंधेन नृपश्रेष्ठ चरिष्यामि पतिं किल ।।
शृणु मे समयं राजन्वृणोमि त्वां नृपोत्तम ।। १२ ।।
यच्च कुर्यामहं कार्यं शुभं वा यदि वाऽशुभम् ।।

न निषेध्या त्वया राजन्न वक्तव्यं तथाऽप्रियम् ।।१३।।
यदा च त्वं नृपश्रेष्ठ न करिष्यसि मे वचः ।।

तदा मुक्त्वा गमिष्यामि यथेष्टं देश मारिष ।।१४।।
स्मृत्वा जन्म वसूनां सा प्रार्थनापूर्वकं हृदि ।।
महाभिषस्य प्रेमार्थं विचिंत्यैव च जाह्नवी ।। १५ ।।
तथेत्युक्ताऽथ सा देवी चकार नृपतिं पतिम् ।।
एवं वृता नृपेणाथ गंगा मानुषरूपिणी ।। १६ ।।
नृपस्य मंदिरं प्राप्ता सुभगा वरवर्णिनी ।।
नृपतिस्तां समासाद्य चिक्रीडोपवने शुभे ।। १७ ।।
साऽपि तं रमयामास भावज्ञा वै वरांगना ।।
न बुबोध नृपः क्रीडन्गतान्वर्षगणानथ ।। १८ ।।
स तया मृगशावाक्ष्या शच्या शतक्रतुर्यथा ।।
सा सर्वगुणसंपन्न सोऽपि कामविचक्षणः ।। १९ ।।
रेमाते मंदिरे दिव्ये रमाना रायणाविव ।।

एवं गच्छति काले सा दधार नृपतेस्तदा ।। 2.4.२० ।।
गर्भं गंगा वसुं पुत्रं सुषुवे चारुलोचना ।।
जातमात्रं सुतं वारि चिक्षेपैवं द्वितीयके ।। २१ ।।
तृतीयेऽथ चतुर्थेऽथ पंचमे षष्ठ एव च ।।
सप्तमे वा हते पुत्रे राजा चिंतापरोऽभवत् ।। २२ ।।
किं करोम्यद्य वंशो मे कथं स्यात्सुस्थिरो भुवि ।।
सप्त पुत्रा हता नूनमनया पापरूपया ।।२३।।
निवारयामि यदि मां त्यक्त्वा यास्यति सर्वथा ।।
अष्टमोऽयं सुसंप्राप्तो गर्भो मे मनसीप्सितः ।।२४।।
न वारयामि चेदद्य सर्वथेयं जले क्षिपेत् ।।
भविता वा न वा चाग्रे संशयोऽयं ममाद्भुतः ।।२५।।
संभवेऽपि च दुष्टेयं रक्षयेद्वा न रक्षयेत् ।।
एवं संशयिते कार्ये किं कर्तव्यं मयाऽधुना ।। २६ ।।
वंशस्य रक्षणार्थं हि यत्नः कार्यः परो मया ।।

ततः काले यदा जातः पुत्रोऽयमष्टमो वसुः ।। २७ ।।
मुनेर्येन हृता धेनुर्नंदिनी स्त्रीजितेन हि ।।
तं दृष्ट्वा नृपतिः पुत्रं तामुवाच पतन्पदे ।।२८।।
दासोऽस्मि तव तन्वंगि प्रार्थयामि शुचिस्मिते ।।
पुत्रमेकं पुषाम्यद्य देहि जीवंतमद्य मे ।। २९ ।।
हिंसिताः सप्त पुत्रा मे करभोरु त्वया शुभाः ।।
अष्टमं रक्ष सुश्रोणि पतामि तव पादयोः।।2.4.३०।।
अन्यद्वै प्रार्थितं तेऽद्य ददाम्यथ च दुर्लभम् ।।
वंशो मे रक्षणीयोऽद्य त्वया परमशोभने ।। ३१ ।।
अपुत्रस्य गतिर्नास्ति स्वर्गे वेदविदो विदुः ।।
तस्मादद्य वरारोहे प्रार्थयाम्यष्टमं सुतम् ।। ३२ ।।

इत्युक्ताऽपि गृहीत्वा तं यदा गंतुं समुत्सुका ।।
तदाऽपि कुपितो राजा तामुवाचातिदुःखितः ।।३३।।
पापिष्ठे किं करोम्यद्य निरयान्न बिभेषि किम् ।।

काऽसि पापकराणां त्वं पुत्री पापरता सदा ।। ३४ ।।
यथेच्छं गच्छ वा तिष्ठ पुत्रो मे स्थीयतामिह ।।
किं करोमि त्वया पापे वंशांतकरयाऽनया ।। ३५ ।।
एवं वदति भूपाले सा गृहीत्वा सुतं शिशुम् ।।
गच्छंती वचनं कोपसंयुक्ता तमुवाच ह ।। ३६ ।।
पुत्रकामा सुतं त्वेनं पालयामि वने गता ।।
समयो मे गमिष्यामि वचनं ह्यन्यथा कृतम् ।। ३७ ।।
गगां मां वै विजानीहि देवकार्यार्थमागताम् ।।
वसवस्तु पुरा शप्ता वसिष्ठेन महात्मना ।। ३८ ।।
व्रजंतु मानुषी योनिं स्थितां चिंतातुरास्तु माम् ।।
दृष्ट्वेदं प्रार्थयामासुर्जननी नो भवानघ ।।३९।।
तेभ्यो दत्त्वा वरं जाता पत्नी ते नृपसत्तम ।।
देवकार्यार्थसिद्ध्यर्थं जानीहि संभवो मम ।। 2.4.४० ।।
सप्त ते वसवः पुत्रा मुक्ताः शापादृषेस्तु ते ।।

कियंतं कालमेकोऽयं तव पुत्रो भविष्यति ।।४१।।
गंगादत्तमिमं पुत्रं गृहाण शंतनो स्वयम् ।।
वसु देवं विदित्वैनं सुखं भुंक्ष्व सुतोद्भवम् ।।४२।।
गांगेयोऽयं महाभाग भविष्यति बलाधिकः ।।
अद्य तत्र नयाम्येनं यत्र त्व वै मया वृतः ।। ४३ ।।
दास्यामि यौवनप्राप्तं पालयित्वा महीपते ।।
न मातृरहितः पुत्रो जीवेन्न च सुखी भवेत् ।। ४४ ।।
इत्युक्ताऽन्तर्दधे गंगा तं गृहीत्वा च बालकम् ।।
राजा चातीव दुःखार्तः संस्थितो निजमंदिरे ।। ४५ ।।
भार्याविरहजं दुःखं तथा पुत्रस्य चाद्भुतम् ।।
सर्वदा चिंतयन्नास्ते राज्यं कुर्वन्महीपतिः ।। ४६ ।।
एवं गच्छति कालेऽथ नृपतिर्मृगयां गतः ।।
निघ्नन्मृगगणान्बाणैर्महिषान्सूकरानपि ।। ४७ ।।
गंगातीरमनुप्राप्तः स राजा शंतनुस्तदा ।।

नदीं स्तोकजलां दृष्ट्वा विस्मितः स महीपतिः ।। ।। ४८ ।।
तत्रापश्यत्कुमारं तं मुंचंतं विशिखान्बहुन् ।।
आकृष्य च महाचापं क्रीडंतं सरितस्तटे ।। ४९ ।।
तं वीक्ष्य विस्मितो राजा न स्म जानाति किंचन ।।
नोपलेभे स्मृतिं भूपः पुत्रोऽयं मम वा न वा ।। 2.4.५० ।।
दृष्ट्वाऽप्यमानुषं कर्म बाणेषु लघुहस्तताम् ।।

विद्यां वाऽप्रतिमां रूपं तस्य वै स्मरसन्निभम् ।। ५१ ।।
पप्रच्छ विस्मितो राजा कस्य पुत्रोऽसि चानघ ।।
नोवाच किंचिद्धीरोऽसौ मुंचञ्छिलीमुखानथ ।। ५२ ।।
अंतर्धानं गतः सोऽथ राजा चिंतातुरोऽभवत् ।।
कोऽयं मम सुतो बालः किं करोमि व्रजामि कम् ।। ५३ ।।
गंगां तुष्टाव भूपालः स्थितस्तत्र समाहितः ।।
दर्शनं सा ददौ चाथ चारुरूपा यथा पुरा ।। ५४ ।।
दृष्ट्वा तां चारुसर्वांगीं बभाषे नृपतिः स्वयम् ।।

कोऽयं गंगे गतो बालो मम त्वं दर्शयाधुना ।। ५५ ।।
गंगोवाच ।। पुत्रोऽयं तव राजेन्द्र रक्षितश्चाष्टमो वसुः ।।
ददामि तव हस्ते तु गांगेयोऽयं महातपाः ।। ५६ ।।
कीर्तिकर्ता कुलस्यास्य भविता तव सुव्रतः ।।
पाठितस्त्वखिलान्वेदान्धनुर्वेदं च शाश्वतम् ।। ५७ ।।
वसिष्ठस्याश्रमे दिव्ये संस्थितोऽयं सुतस्तव।।
सर्वविद्याविधानज्ञः सर्वार्थकुशलः शुचिः ।। ५८ ।।
यद्वेद जामदग्न्योऽसौ तद्वेदायं सुतस्तव ।।
गृहाण गच्छ राजेंद्र सुखी भव नराधिप ।। ५९ ।।
इत्युक्त्वांऽतर्दधे गंगा दत्त्वा पुत्रं नृपाय वै ।।
नृपतिस्तु मुदा युक्तो बभूवातिसुखान्वितः ।। 2.4.६० ।।
समालिंग्य सुतं राजा समाघ्राय च मस्तकम् ।।
समारोप्य रथे पुत्रं स्वपुरं स प्रचक्रमे ।।६१।।
गत्वा गजाह्वयं राजा चकारोत्सवमुत्तमम् ।।

दैवज्ञं च समाहुय पप्रच्छ च शुभं दिनम् ।। ६२ ।।
समाहृत्य प्रजाः सर्वाः सचिवान्सर्वशः शुभान् ।।
यौवराज्येऽथ गांगेयं स्थापयामास पार्थिवः ।। ६३ ।।
कृत्वा तं युवराजानं पुत्रं सर्वगुणान्वितम् ।।
सुखमास स धर्मात्मा न सस्मार च जाह्नवीम् ।। ६४ ।।
सूत उवाच ।।
एतद्वः कथितं सर्वं कारणं वसुशापजम् ।।
गांगेयस्य तथोत्पत्तिं जाह्नव्याः संभवं तथा ।। ६५ ।।
गंगावतरणं पुण्यं वसूनां संभवं तथा ।।
यः शृणोति नरः पापान्मुच्यते नात्र संशयः ।। ६६ ।।
पुण्यं पवित्रमाख्यानं कथितं मुनिसत्तमः ।।
यथाश्रुतं व्यासात्पुराणं वेदसंमितम् ।। ६७ ।।
श्रीमद्भागवतं पुण्यं नानाख्यानकथान्वितम् ।।
द्वैपायनमुखोद्भूतं पंच लक्षणसंयुतम् ।। ६८ ।।

शृण्वतां सर्वपापघ्नं शुभदं सुखदं तथा ।।
इतिहासमिमं पुण्यं कीर्तितं मुनिसत्तमः ।। ६९ ।।

Roman transliteration

sūta uvāca ||
pratīpe'tha divaṃ yāte śaṃtanuḥ satyavikramaḥ ||
babhūva mṛgayāśīlo nighnanvyāghrānmṛgānnṛpaḥ || 1 ||
sa kadācidvane ghore gaṃgātīre carannṛpaḥ ||
dadarśa mṛgaśāvākṣīṃ suṃdarīṃ cārubhūṣaṇām || 2 ||
dṛṣṭvā tāṃ nṛpatirmagnaḥ pitrokteyaṃ varānanā ||
rūpayauvanasaṃpannā sākṣāllakṣmīrivāparā || 3 ||
pibanmukhāṃbujaṃ tasyā na tṛptimagmannṛpaḥ ||
hṛṣṭaromā'bhavattatra vyāptacitta ivānagha || 4 ||
mahābhiṣaṃ sā'pi matvā premayuktā babhūva ha ||
kiṃcinmaṃdasmitaṃ kṛtvā tasthāvagre nṛpasya ca ||5||
vīkṣya tāmasitāpāṃgīṃ rājā prītamanā bhṛśam ||
uvāca madhuraṃ vākyaṃ sāṃtvayañchlakṣṇayā girā || 6 ||
devī vā tvaṃ ca vāmoru mānuṣī vā varānane ||

gaṃdharvī vā'tha yakṣī vā nāgakanyā'psarā'pi vā || 7 ||
yā'si kā'si varārohe bhāryā me bhava suṃdari ||
premayuktasmitaiva tvaṃ dharmapatnī bhavādya me || 8 ||
sūta uvāca ||
rājā tāṃ nābhijānāti gaṃgeyamiti niścitam ||
mahābhiṣaṃ samutpannaṃ nṛpaṃ jānāti jāhnavī || 9 ||
pūrvapremasamāyogācchrutvā vācaṃ nṛpasya tām ||
uvāca nārī rājānaṃ smitapūrvamidaṃ vacaḥ || 2.4.10 ||
stryuvāca ||
jānāmi tvāṃ nṛpaśreṣṭha pratīpatanayaṃ śubham ||
kā na vāṃchati cārvaṃgī bhāvitvātsadṛśaṃ patim || 11 ||
vāgbaṃdhena nṛpaśreṣṭha cariṣyāmi patiṃ kila ||
śṛṇu me samayaṃ rājanvṛṇomi tvāṃ nṛpottama || 12 ||
yacca kuryāmahaṃ kāryaṃ śubhaṃ vā yadi vā'śubham ||

na niṣedhyā tvayā rājanna vaktavyaṃ tathā'priyam ||13||
yadā ca tvaṃ nṛpaśreṣṭha na kariṣyasi me vacaḥ ||
tadā muktvā gamiṣyāmi yatheṣṭaṃ deśa māriṣa ||14||
smṛtvā janma vasūnāṃ sā prārthanāpūrvakaṃ hṛdi ||
mahābhiṣasya premārthaṃ viciṃtyaiva ca jāhnavī || 15 ||
tathetyuktā'tha sā devī cakāra nṛpatiṃ patim ||
evaṃ vṛtā nṛpeṇātha gaṃgā mānuṣarūpiṇī || 16 ||
nṛpasya maṃdiraṃ prāptā subhagā varavarṇinī ||
nṛpatistāṃ samāsādya cikrīḍopavane śubhe || 17 ||
sā'pi taṃ ramayāmāsa bhāvajñā vai varāṃganā ||
na bubodha nṛpaḥ krīḍangatānvarṣagaṇānatha || 18 ||
sa tayā mṛgaśāvākṣyā śacyā śatakraturyathā ||
sā sarvaguṇasaṃpanna so'pi kāmavicakṣaṇaḥ || 19 ||
remāte maṃdire divye ramānā rāyaṇāviva ||

evaṃ gacchati kāle sā dadhāra nṛpatestadā || 2.4.20 ||
garbhaṃ gaṃgā vasuṃ putraṃ suṣuve cārulocanā ||

jātamātraṃ sutaṃ vāri cikṣepaivaṃ dvitīyake || 21 ||
tṛtīye'tha caturthe'tha paṃcame ṣaṣṭha eva ca ||
saptame vā hate putre rājā ciṃtāparo'bhavat || 22 ||
kiṃ karomyadya vaṃśo me kathaṃ syātsusthiro bhuvi ||
sapta putrā hatā nūnamanayā pāparūpayā ||23||
nivārayāmi yadi māṃ tyaktvā yāsyati sarvathā ||
aṣṭamo'yaṃ susaṃprāpto garbho me manasīpsitaḥ ||24||
na vārayāmi cedadya sarvatheyaṃ jale kṣipet ||
bhavitā vā na vā cāgre saṃśayo'yaṃ mamādbhutaḥ ||25||
saṃbhave'pi ca duṣṭeyaṃ rakṣayedvā na rakṣayet ||
evaṃ saṃśayite kārye kiṃ kartavyaṃ mayā'dhunā || 26 ||
vaṃśasya rakṣaṇārthaṃ hi yatnaḥ kāryaḥ paro mayā ||

tataḥ kāle yadā jātaḥ putro'yamaṣṭamo vasuḥ || 27 ||
muneryena hṛtā dhenurnaṃdinī strījitena hi ||
taṃ dṛṣṭvā nṛpatiḥ putraṃ tāmuvāca patanpade ||28||
dāso'smi tava tanvaṃgi prārthayāmi śucismite ||
putramekaṃ puṣāmyadya dehi jīvaṃtamadya me || 29 ||
hiṃsitāḥ sapta putrā me karabhoru tvayā śubhāḥ ||
aṣṭamaṃ rakṣa suśroṇi patāmi tava pādayoḥ||2.4.30||
anyadvai prārthitaṃ te'dya dadāmyatha ca durlabham ||
vaṃśo me rakṣaṇīyo'dya tvayā paramaśobhane || 31 ||
aputrasya gatirnāsti svarge vedavido viduḥ ||
tasmādadya varārohe prārthayāmyaṣṭamaṃ sutam || 32 ||
ityuktā'pi gṛhītvā taṃ yadā gaṃtuṃ samutsukā ||
tadā'pi kupito rājā tāmuvācātiduḥkhitaḥ ||33||
pāpiṣṭhe kiṃ karomyadya narayānna bibheṣi kim ||

kā'si pāpakarāṇāṃ tvaṃ putrī pāparatā sadā || 34 ||
yatheccham gaccha vā tiṣṭha putro me sthīyatāmiha ||
kiṃ karomi tvayā pāpe vaṃśāṃtakarayā'nayā || 35 ||
evaṃ vadati bhūpāle sā gṛhītvā sutaṃ śiśum ||
gacchaṃtī vacanaṃ kopasaṃyuktā tamuvāca ha || 36 ||
putrakāmā sutaṃ tvenaṃ pālayāmi vane gatā ||
samayo me gamiṣyāmi vacanaṃ hyanyathā kṛtam || 37 ||
gagāṃ māṃ vai vijānīhi devakāryārthamāgatām ||
vasavastu purā śaptā vasiṣṭhena mahātmanā || 38 ||
vrajaṃtu mānuṣī yoniṃ sthitāṃ ciṃtāturāstu mām ||
dṛṣṭvedaṃ prārthayāmāsurjananī no bhavānagha ||39||
tebhyo dattvā varaṃ jātā patnī te nṛpasattama ||
devakāryārthasiddhyartha jānīhi saṃbhavo mama || 2.4.40 ||
sapta te vasavaḥ putrā muktāḥ śāpādṛsestu te ||

kiyaṃtaṃ kālameko'yaṃ tava putro bhaviṣyati ||41||
gaṃgādattamimaṃ putraṃ gṛhāṇa śaṃtano svayam ||
vasu devaṃ viditvainaṃ sukhaṃ bhuṃkṣva sutodbhavam ||42||
gāṃgeyo'yaṃ mahābhāga bhaviṣyati balādhikaḥ ||
adya tatra nayāmyenaṃ yatra tva vai mayā vṛtaḥ || 43 ||
dāsyāmi yauvanaprāptaṃ pālayitvā mahīpate ||
na mātṛrahitaḥ putro jīvenna ca sukhī bhavet || 44 ||
ityuktā'ntardadhe gaṃgā taṃ gṛhītvā ca bālakam ||
rājā cātīva duḥkhārtaḥ saṃsthito nijamaṃdire || 45 ||

bhāryāvirahajaṃ duḥkhaṃ tathā putrasya cādbhutam ||
sarvadā ciṃtayannāste rājyaṃ kurvanmahīpatiḥ || 46 ||
evaṃ gacchati kāle'tha nṛpatirmṛgayāṃ gataḥ ||
nighnanmṛgagaṇānbāṇairmahiṣānsūkarānapi || 47 ||
gaṃgātīramanuprāptaḥ sa rājā śaṃtanustadā ||

nadīṃ stokajalāṃ dṛṣṭvā vismitaḥ sa mahīpatiḥ || || 48 ||
tatrāpaśyatkumāraṃ taṃ muṃcaṃtaṃ viśikhānbahūn ||
ākṛṣya ca mahācāpaṃ krīḍaṃtaṃ saritastaṭe || 49 ||
taṃ vīkṣya vismito rājā na sma jānāti kiṃcana ||
nopalebhe smṛtiṃ bhūpaḥ putro'yaṃ mama vā na vā || 2.4.50 ||
dṛṣṭvā'pyamānuṣaṃ karma bāṇeṣu laghuhastatām ||
vidyāṃ vā'pratimāṃ rūpaṃ tasya vai smarasannibham || 51 ||
papraccha vismito rājā kasya putro'si cānagha ||
novāca kiṃcidvīro'sau muṃcañchilīmukhānatha || 52 ||
aṃtardhānaṃ gataḥ so'tha rājā ciṃtāturo'bhavat ||
ko'yaṃ mama suto bālaḥ kiṃ karomi vrajāmi kam || 53 ||
gaṃgāṃ tuṣṭāva bhūpālaḥ sthitastatra samāhitaḥ ||
darśanaṃ sā dadau cātha cārurūpā yathā purā || 54 ||
dṛṣṭvā tāṃ cārusarvāṃgīṃ babhāṣe nṛpatiḥ svayam ||

ko'yaṃ gaṃge gato bālo mama tvaṃ darśayādhunā || 55 ||
gaṃgovāca || putro'yaṃ tava rājendra rakṣitaścāṣṭamo vasuḥ ||
dadāmi tava haste tu gāṃgeyo'yaṃ mahātapāḥ || 56 ||
kīrtikartā kulasyāsya bhavitā tava suvrataḥ ||
pāṭhitastvakhilānvedāndhanurvedaṃ ca śāśvatam || 57 ||
vasiṣṭhasyāśrame divye saṃsthito'yaṃ sutastava||
sarvavidyāvidhānajñaḥ sarvārthakuśalaḥ śuciḥ || 58 ||
yadveda jāmadagnyo'sau tadvedāyaṃ sutastava ||
gṛhāṇa gaccha rājeṃdra sukhī bhava narādhipa || 59 ||
ityukvāṃ'tardadhe gaṃgā dattvā putraṃ nṛpāya vai ||
nṛpatistu mudā yukto babhūvātisukhānvitaḥ || 2.4.60 ||
samāliṃgya sutaṃ rājā samāghrāya ca mastakam ||
samāropya rathe putraṃ svapuraṃ sa pracakrame ||61||
gatvā gajāhvayaṃ rājā cakārotsavamuttamam ||

daivajñaṃ ca samāhūya papraccha ca śubhaṃ dinam || 62 ||
samāhṛtya prajāḥ sarvāḥ sacivānsarvaśaḥ śubhān ||
yauvarājye'tha gāṃgeyaṃ sthāpayāmāsa pārthivaḥ || 63 ||
kṛtvā taṃ yuvarājānaṃ putraṃ sarvaguṇānvitam ||
sukhamāsa sa dharmātmā na sasmāra ca jāhnavīm || 64 ||
sūta uvāca ||
etadvaḥ kathitaṃ sarvaṃ kāraṇaṃ vasuśāpajam ||
gāṃgeyasya tathotpattiṃ jāhnavyāḥ saṃbhavaṃ tathā || 65 ||
gaṃgāvataraṇaṃ puṇyaṃ vasūnāṃ saṃbhavaṃ tathā ||
yaḥ śṛṇoti naraḥ pāpānmucyate nātra saṃśayaḥ || 66 ||
puṇyaṃ pavitramākhyānaṃ kathitaṃ munisattamaḥ ||
yathāśrutaṃ vyāsātpurāṇaṃ vedasaṃmitam || 67 ||
śrīmadbhāgavataṃ puṇyaṃ nānākhyānakathānvitam ||
dvaipāyanamukhodbhūtaṃ paṃca lakṣaṇasaṃyutam || 68 ||

śṛṇvatāṃ sarvapāpaghnaṃ śubhadaṃ sukhadaṃ tathā ||
itihāsamimaṃ puṇyaṃ kīrtitaṃ munisattamaḥ || 69 ||

English translation

1-8. Suta said On the king Pratipa, ascending to the Heavens, the truly hero-king S'antanu went out a hunting tigers and other forest animals. Once, while he was roaming in a wild wilderness, on the banks of the Ganges, he saw a fawn-eyed well decorated beautiful woman. No sooner the king S'antanu saw her than he became addicted to her and thought within himself thus "Certainly my father spoke of this beautiful faced woman who is looking like a second Laksmi, endowed with beauty and youth." The king could not rest satisfied simply with seeing the lotus-like face. The hairs on his body stood on their ends and his heart was very much attracted to her. Ganga Devi, too, knew him to be the king Mahabhisa and became, in her turn, very much attached to him. She then went smiling towards the king. Seeing the blue-coloured lady looking askance at him, the king became very happy and consoled her in sweet words and said "O, one of beautiful thighs! Are you Devi; ManusT (human kind) Gandharvi; Yakshi, the daughter of Nagas (serpents), or a celestial nymph? Whoever you may be, O beautiful one! be my wife; your sweet smiles, it seems, are brimful of love; so be my legal wife to-day."

9-26. Suta said The king S'antanu could not recognise the lady to be Ganga; but Ganga knew that he is the king Mahabhisa and is born as S'antanu. Hearing the above words of the king, Ganga, out of her previous affections, spoke out to the king, smiling "O king! I know that you are the son of the king Pratipa. Behold! Though it is inevitable that woman will get their husbands, yet who is that beautiful lady that does not husband according to her liking and qualifications? But I can take you as my husband, if you make a certain promise to me. Hear my resolve afterwards I will marry you.

O king! Whatever I will do, be it good or bad, auspicious or inauspicious, you must not hinder or interrupt me nor ever say that is

not to your liking and satisfaction. Whenever you will break this my resolve, I will instantly quit you and go to another place wherever I like. The king S'antanu, then, said "Well! That will be" and promised to the above effect; then Ganga Devi recollected within herself Vasus' words and thought of the attachment of the king Mahabhisa and accepted S'antanu as her husband. Thus married to the king S'antanu, the beautiful Ganga in human form went to his abode. The king, on having got possession of her, began to enjoy in pleasant gardens. The lady, too, appreciated his mental feelings and began to serve him to his satisfaction. Thus many years elapsed in lovely enjoyments and intercourses between the couple who looked like Indra and his pair Sachi; and they did not feel at all how the time passed. The lady endowed with all qualities and the clever king, well- versed in the art of loving, began to enjoy incessantly like Laksmi and Narayana, in their divine palace.

Thus many years passed when the lovely eyed lady became pregnant of the king S'antanu's sperm and, in due time, gave birth to a son who was a Vasu. No sooner the son was born than Ganga Devi threw it in the waters of the Ganges. Thus the second, third, fourth, fifth, sixth and seventh sons were threwn successively on the waters. Then the king became very anxious and thought within himself"What am I to do now? How my family be preserved? This my wife, incarnate of sin, has killed my seven sons; if I now desist her, she will instantly leave me and go away. Now this is the eighth pregnancy as desired by me. Now if I do not interrupt her, she will certainly throw my son in the Ganges. Whether a son will be born again or not is doubtful; and even if that be born, it is doubtful whether she will preserve that child; now what am I to do in this doubtful point? However I will try

my best to continue the thread of my family line."

27-46. Now, in due time, the Vasu who, having been influenced by his wife had stolen Vas'istha's cow Nandini, became born as the eighth son of Ganga Devi; the king S'antanu, seeing this son fell

unto Ganga's feet and said "O thin-bodied woman! I pray to you to give my life to-day; better nourish this my one son. O beautiful one! You killed in succession my seven exceedingly beautiful sons. O one of beautiful hips! I now fall at your feet. O beautiful one! save the life of this child of mine. If you ask from me any other thing to day, even that be very rare, I will give it to you; but you better now keep the thread of my family line. The Pundits, versed in the Vedas, say that he who has no issues cannot go to Heaven; so, O Beautiful one! To¬ day I pray to you to keep the life of this my eighth son." Though thus spoken by S'antanu, Ganga Devi was eager to take away the son to throw in the waters; the king became very sorrowful and angrily spoke out "O vile and vicious woman! What are you going to do? Do you not fear hell! of what villain are you the daughter, that you are always doing this vicious deed? O Sinner! go away wherever you will or remain here as yon like, it matters little; but my son will remain here. When you attempt to bring my family to extinction, what use is there in living with you?" When the king thus spoke to the woman who was ready to take away the son she angrily spoke as follows O King! When you have acted against my promise, my word is broken and my connection with you has stopped from to-day. Therefore I will take this son to the forest, where I will nourish him. I am Ganga; to fulfil God's work I have come here. The high-souled Vas'istha cursed before the eight Vasus "Better be born as men"; they became very anxious; and seeing me they prayed "O Sinless one! let you be mother of us all." O best of kings! I granted them what they desired; and then for the purpose of serving god's ends, I became your wife. Know this my history. The seven Vasus already were born and were freed; now this is the last Vasu and he will remain here for sometime as your son. O S'antanu! now take this son offered by Ganga. Know this to be the Deva Vasu and enjoy the pleasure of having a son. O highly fortunate one! This son will be famous by the name of Gangeya (Ganga's son) and will be the most powerful of all. O King! To-day I will take this son to the place where I chose you as my husband; I will nourish him and when he attains his youth, I will return him to you. For, this son, if deprived of mother, will not be happy nor will he live." Thus saying, Ganga vanished with the

son; the King S'antanu became very sorrowful and passed away his time in his palace. The king thought always of the separation from his wife and son and thus painfully governed his kingdom.

47-69. Thus some time passed on, when, once on an occasion, the king S'antanu went out a hunting and killed, with arrows, buffaloes, boar, and other wild animals and came to the banks of the Ganges. Here he saw with great wonder that a boy was playing with a great bow and was shooting arrows after arrows. The king's attention was more attracted towards the boy, but whether that boy was his or not, did not at all come to his mind. Looking at his extraordinary feats, his agility in shooting arrows with ease and quickness, his learning that can have no equal and his beautiful form, as if of Cupid, he became greatly surprised and asked him "O Sinless one! whose son are you?" The hero boy did not reply anything but went away shooting his arrows. The king thought within himself "Who is this boy? Whose son is he? What to do now? To whom shall I go now?" Thus pondering, he recollected within himself and began to recite verses in praise of Ganga; Ganga, assuming her beautiful form as before, became visible to the king. Seeing her, the king said "O Ganga! Who is this boy that has just gone? Will you show him once more to me now?" Hearing these words of S'antanu, Ganga said "O king of kings! He is your son, he is that eighth Vasu. So long I have nourished him and now I hand him over to you. O Suvrata! This is the great ascetic Gangeya. He is the illustrious scion of your family. The glory of your line will be enhanced. I have taught him the whole science of archery. This pure son of

yours dwelt in the hermitage of Vas'istha and has become versed in all the Vidyas and skilled in all the actions. Your this son knows everything that Jamadgni Paras'uram knew. So, O king of kings! Take now your son and be happy. Thus saying, Ganga gave him his son and vanished; the king also became very glad and embraced his son; he smelled his head and took him to his chariot and drove towards his own city. On returning to Hastinapur, the king held a great festival (utsab) in honor

of the arrival of his son; he called all his astrologers and enquired what day was auspicious. He then called all his subjects and ministers and installed Gangeya as the Crown Prince. The religious S’antanu became very happy on making Gangeya, the Crown Prince; he forgot the pains due to Ganga's bereavement. Suta said - “Thus I have described to you the cause of the curse on Vasus, the birth of Bhisma from the womb of Ganga, the union of Ganga and S’antanu, etc.. He who hears in this world this holy story of Ganga's birth and the birth of the Vasu, is freed of all sins and gets mukti. O Munis! I have described these meritorious holy accounts, as I heard from the mouth of Vyasa. Any body who hears this holy S’rimad Bhagavatam, endowed with five characteristics and filled with various anecdotes, that came out of the mouth of Vyasa, finds all his sins destroyed and attains peace and blessedness. O Munis! Thus has been described completely to you this holy history.

Thus ends the fourth Chapter on the birth of the Vasus in the Mahapurana S’rimad Devi Bhagavatam of 18,000 verses.

Sanskrit source · English chapter witness

Second Skandha · Chapter 5

On The Marriage Of SAXYAVAxi

Chapter 25 of 318 · 59 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः
वसूनां सम्भवः सूत कथितः शापकारणात् ।
गाङ्गेयस्य तथोत्पत्तिः कथिता लोमहर्षणे ॥ १ ॥
माता व्यासस्य धर्मज्ञ नाम्ना सत्यवती सती ।
कथं शन्तनुना प्राप्ता भार्या गन्धवती शुभा ॥ २ ॥
तन्ममाचक्ष्व विस्तारं दाशपुत्री कथं धृता ।
राज्ञा धर्मवरिष्ठेन संशयं छिन्धि सुव्रत ॥ ३ ॥
सूत उवाच
शन्तनुर्नाम राजर्षिर्मृगयानिरतः सदा ।
वनं जगाम निघ्नन्वै मृगांश्च महिषान् रुरून् ॥ ४ ॥
चत्वार्येव तु वर्षाणि पुत्रेण सह भूपतिः ।
रममाणः सुखं प्राप कुमारेण यथा हरः ॥ ५ ॥
एकदा विक्षिपन्बाणान्विनिघ्नन्खड्गसूकरान् ।
स कदाचिद्वनं प्राप्तः कालिन्दीं सरितां वराम् ॥ ६ ॥

महीपतिरनिर्देश्यमाजिघ्रद्गन्धमुत्तमम् ।
तस्य प्रभवमन्विच्छन्सजञ्चचार वनं तदा ॥ ७ ॥
न मन्दारस्य गन्धोऽयं मृगनाभिमदस्य न ।
चम्पकस्य न मालत्या न केतक्या मनोहरः ॥ ८ ॥
न चानुभूतपूर्वोऽयं वाति गन्धवहः शुभः ।
कुतोऽयमेति वायुर्वै मम घ्राणविमोहनः ॥ ९ ॥
इति सञ्चिन्त्यमानोऽसौ बभ्राम वनमण्डलम् ।
मोहितो गन्धलोभेन शन्तनुः पवनानुगः ॥ १० ॥
स ददर्श नदीतीरे संस्थितां चारुदर्शनाम् ।
शृङ्गाररहितां कान्तां सुस्थितां मलिनाम्बराम् ॥ ११ ॥
दृष्ट्वा तामसितापाङ्गीं विस्मितः स महीपतिः ।
अस्या देहस्य गन्धोऽयमिति सञ्जातनिश्चयः ॥ १२ ॥
तदद्भुतं रूपमतीव सुन्दरं
तथैव गन्धोऽखिललोकसम्मतः ।

वयश्च तादृङ् नवयौवनं शुभं
दृष्ट्वैव राजा किल विस्मितोऽभवत् ॥ १३ ॥

केयं कुतो वा समुपागताधुना
देवाङ्गना वा किमु मानुषी वा ।
गन्धर्वपुत्री किल नागकन्या
जाने कथं गन्धवतीं नु कामिनीम् ॥ १४ ॥
सञ्चिन्त्य चैवं मनसा नृपोऽसौ
न निश्चयं प्राप यदा ततः स्वयम् ।
गङ्गां स्मरन्कामवशं गतोऽथ
पप्रच्छ कान्तां तटसंस्थितां च ॥ १५ ॥
कासि प्रिये कस्य सुतासि कस्मा-
दिह स्थिता त्वं विजने वरोरु ।
एकाकिनी किं वद चारुनेत्रे
विवाहिता वा न विवाहितासि ॥ १६ ॥

सञ्जातकामोऽहमरालनेत्रे
त्वां वीक्ष्य कान्तां च मनोरमां च ।
ब्रूहि प्रिये यासि चिकीर्षसि त्वं
किं चेति सर्वं मम विस्तरेण ॥ १७ ॥
इत्येवमुक्ता सुदती नृपेण
प्रोवाच तं सस्मितमम्बुजेक्षणा ।
दाशस्य पुत्रीं त्वमवेहि राजन्
कन्यां पितुः शासनसंस्थितां च ॥ १८ ॥
तरीमिमां धर्मनिमित्तमेव
संवाहयामीह जले नृपेन्द्र ।
पिता गृहे मेऽद्य गतोऽस्ति कामं
सत्यं ब्रवीम्यर्थपते तवाग्रे ॥ १९ ॥
इत्येवमुक्त्वा विरराम बाला
कामातुरस्तां नृपतिर्बभाषे ।

कुरुप्रवीरं कुरु मां पतिं त्वं
वृथा न गच्छेन्ननु यौवनं ते ॥ २० ॥
न चास्ति पत्नी मम वै द्वितीया
त्वं धर्मपत्नी भव मे मृगाक्षि ।
दासोऽस्मि तेऽहं वशगः सदैव
मनोभवस्तापयति प्रिये माम् ॥ २१ ॥
गता प्रिया मां परिहृत्य कान्ता
नान्या वृताहं विधुरोऽस्मि कान्ते ।
त्वां वीक्ष्य सर्वावयवातिरम्यां
मनो हि जातं विवशं मदीयम् ॥ २२ ॥
श्रुत्वामृतास्वादरसं नृपस्य

वचोऽतिरम्यं खलु दाशकन्या ।
उवाच तं सात्त्विकभावयुक्ता
कृत्वातिधैर्यं नृपतिं सुगन्धा ॥ २३ ॥

यदात्थ राजन् मयि तत्तथैव
मन्येऽहमेतत्तु यथा वचस्ते ।
नास्मि स्वतन्त्रा त्वमवेहि कामं
दाता पिता मेऽर्थय तं त्वमाशु ॥ २४ ॥
न स्वैरिणीहास्म्यपि दाशपुत्री
पितुर्वशेऽहं सततं चरामि ।
स चेद्ददाति प्रथितः पिता मे
गृहाण पाणिं वशगास्मि तेऽहम् ॥ २५ ॥
मनोभवस्त्वां नृप किं दुनोति
यथा पुनर्मां नवयौवनां च ।
दुनोति तत्रापि हि रक्षणीया
धृतिः कुलाचारपरम्परासु ॥ २६ ॥
सूत उवाच
इत्याकर्ण्य वचस्तस्या नृपति काममोहितः ।

गतो दाशपतेर्गेहं तस्या याचनहेतवे ॥ २७ ॥
दृष्ट्वा नृपतिमायान्तं दाशोऽतिविस्मयं गतः ।
प्रणामं नृपतेः कृत्वा कृताञ्जलिरभाषत ॥ २८ ॥
दाश उवाच
दासोऽस्मि तव भूपाल कृतार्थोऽहं तवागमे ।
आज्ञां देहि महाराज यदर्थमिह चागमः ॥ २९ ॥
राजोवाच
धर्मपत्नीं करिष्यामि सुतामेतां तवानघ ।
त्वया चेद्दीयते मह्यं सत्यमेतद्ब्रवीमि ते ॥ ३० ॥
दाश उवाच
कन्यारत्नं मदीयं चेद्यत्त्वं प्रार्थयसे नृप ।
दातव्यं तु प्रदास्यामि न त्वदेयं कदाचन ॥ ३१ ॥
तस्याः पुत्रो महाराज त्वदन्ते पृथिवीपतिः ।
सर्वथा चाभिषेक्तव्यो नान्यः पुत्रस्तवेति वै ॥ ३२ ॥

सूत उवाच
श्रुत्वावाक्यं तु दाशस्य राजा चिन्तातुरोऽभवत् ।
गाङ्गेयं मनसा कृत्वा नोवाच नृपतिस्तदा ॥ ३३ ॥
कामातुरो गृहं प्राप्तश्चिन्ताविष्टो महीपतिः ।
न सस्नौ बुभुजे नाथ न सुष्वाप गृहं गतः ॥ ३४ ॥
चिन्तातुरं तु तं दृष्ट्वा पुत्रो देवव्रतस्तदा ।

गत्वापृच्छन्महीपालं तदसन्तोषकारणम् ॥ ३५ ॥
दुर्जयः कोऽस्ति शत्रुस्ते करोमि वशगं तव ।
का चिन्ता नृपशार्दूल सत्यं वद नृपोत्तम ॥ ३६ ॥
किं तेन जातेन सुतेन राजन्
दुःखं न जानाति न नाशयेद्यः ।
ऋणं ग्रहीतुं समुपागतोऽसौ
प्राग्जन्मजं नात्र विचारणास्ति ॥ ३७ ॥
विमुच्य राज्यं रघुनन्दनोऽपि

तातारज्ञया दाशरथिस्तु रामः ।
वनं गतो लक्ष्मणजानकीभ्यां
सहैव शैलं किल चित्रकूटम् ॥ ३८ ॥
सुतो हरिश्चन्द्रनृपस्य राजन्
यो रोहितश्चेति प्रसिद्धनामा ।
क्रीतोऽथ पित्रा विपणोद्यतश्च
दासार्पितो विप्रगृहे तु नूनम् ॥ ३९ ॥
तथाजिगर्तस्य सुतो वरिष्ठो
नाम्ना शुनःशेप इति प्रसिद्धः ।
क्रीतस्तु पित्राप्यथ यूपबद्धः
सम्मोचितो गाधिसुतेन पश्चात् ॥ ४० ॥
पित्राज्ञया जामदग्न्येन पूर्वं
छिन्नं शिरो मातुरिति प्रसिद्धम् ।
अकार्यमप्याचरितं च तेन

गुरोरनुज्ञा च गरीयसी कृता ॥ ४१ ॥
इदं शरीरं तव भूपते न
क्षमोऽस्मि नूनं वद किं करोम्यहम् ।
न शोचनीयं मयि वर्तमाने-
ऽप्यसाध्यमर्थं प्रतिपादयाम्यदः ॥ ४२ ॥
प्रब्रूहि राजंस्तव कास्ति चिन्ता
निवारयाम्यद्य धनुर्गृहीत्वा ।
देहेन मे चेच्चरितार्थता वा
भवत्वमोघा भवतश्चिकीर्षा ॥ ४३ ॥
धिक् तं सुतं यः पितुरीप्सितार्थं
क्षमोऽपि सन्न प्रतिपादयेद्यः ।
जातेन किं तेन सुतेन कामं
पितुर्न चिन्तां हि समुद्धरेद्यः ॥ ४४ ॥
सूत उवाच

निशम्येति वचस्तस्य पुत्रस्य शन्तनुर्नृपः ।
लज्जमानस्तु मनसा तमाह त्वरितं सुतम् ॥ ४५ ॥
राजोवाच
चिन्ता मे महती पुत्र यस्त्वमेकोऽसि मे सुतः ।
शूरोऽतिबलवान्मानी संग्रामेष्वपराङ्मुखः ॥ ४६ ॥
एकापत्यस्य मे तात वृथेदं जीवितं किल ।
मृते त्वयि मृधे क्वापि किं करोमि निराश्रयः ॥ ४७ ॥
एषा मे महती चिन्ता तेनाद्य दुःखितोऽस्म्यहम् ।
नान्या चिन्तास्ति मे पुत्र यां तवाग्रे वदाम्यहम् ॥ ४८ ॥
सूत उवाच
तदाकर्ण्याथ गाङ्गेयो मन्त्रिवृद्धानपृच्छत ।
न मां वदति भूपालो लज्जयाद्य परिप्लुतः ॥ ४९ ॥
वित्त वार्तां नृपस्याद्य पृष्ट्वा यूयं विनिश्चयात् ।
सत्यं ब्रुवन्तु मां सर्वं तत्करोमि निराकुलः ॥ ५० ॥

तच्छ्रुत्वा ते नृपं गत्वा संविज्ञाय च कारणम् ।
शशंसुर्विदितार्थस्तु गाङ्गेयस्तदचिन्तयत् ॥ ५१ ॥
सहितस्तैर्जगामाशु दाशस्य सदनं तदा ।
प्रेमपूर्वमुवाचेदं विनम्रो जाह्नवीसुतः ॥ ५२ ॥
गाङ्गेय उवाच
पित्रे देहि सुतां तेऽद्य प्रार्थयामि सुमध्यमाम् ।
माता मेऽस्तु सुतेयं ते दासोऽस्म्यस्याः परन्तप ॥ ५३ ॥
दाश उवाच
त्वं गृहाण महाभाग पत्नीं कुरु नृपात्मज ।
पुत्रोऽस्या न भवेद्राजा वर्तमाने त्वयीति वै ॥ ५४ ॥
गाङ्गेय उवाच
मातेयं मम दाशेयी राज्यं नैव करोम्यहम् ।
पुत्रोऽस्याः सर्वथा राज्यं करिष्यति न संशयः ॥ ५५ ॥
दाश उवाच

सत्यं वाक्यं मया ज्ञातं पुत्रस्ते बलवान्भवेत् ।
सोऽपि राज्यं बलान्नूनं गृह्णीयादिति निश्चयः ॥ ५६ ॥
गाङ्गेय उवाच
न दारसंग्रहं नूनं करिष्यामि हि सर्वथा ।
सत्यं मे वचनं तात मया भीष्मं व्रतं कृतम् ॥ ५७ ॥
सूत उवाच
एवं कृतां प्रतिज्ञां तु निशम्य झषजीवकः ।
ददौ सत्यवतीं तस्मै राज्ञे सर्वाङ्गशोभनाम् ॥ ५८ ॥
अनेन विधिना तेन वृता सत्यवती प्रिया ।
न जानाति परं जन्म व्यासस्य नृपसत्तमः ॥ ५९ ॥

Roman transliteration

ṛṣaya ūcuḥ
vasūnāṃ sambhavaḥ sūta kathitaḥ śāpakāraṇāt |
gāṅgeyasya tathotpattiḥ kathitā lomaharṣaṇe || 1 ||
mātā vyāsasya dharmajña nāmnā satyavatī satī |
kathaṃ śantanunā prāptā bhāryā gandhavatī śubhā || 2 ||
tanmamācakṣva vistāraṃ dāśaputrī kathaṃ dhṛtā |
rājñā dharmavariṣṭhena saṃśayaṃ chindhi suvrata || 3 ||
sūta uvāca
śantanurnāma rājarṣirmṛgayāniratạḥ sadā |
vanaṃ jagāma nighnanvai mṛgāṃśca mahiṣān rurūn || 4 ||
catvāryeva tu varṣāṇi putreṇa saha bhūpatiḥ |
ramamāṇaḥ sukhaṃ prāpa kumāreṇa yathā haraḥ || 5 ||
ekadā vikṣipanbāṇānvinighnankhaḍgasūkarān |
sa kadācidvanaṃ prāptaḥ kālindīṃ saritāṃ varām || 6 ||

mahīpatiranirdeśyamājighrad□gandhamuttamam |
tasya prabhavamanvicchansajañcacāra vanaṃ tadā || 7 ||
na mandārasya gandho'yaṃ mṛganābhimadasya na |
campakasya na mālatyā na ketakyā manoharaḥ || 8 ||
na cānubhūtapūrvo'yaṃ vāti gandhavahaḥ śubhaḥ |
kuto'yameti vāyurvai mama ghrāṇavimohanaḥ || 9 ||
iti sañcintyamāno'sau babhrāma vanamaṇḍalam |
mohito gandhalobhena śantanuḥ pavanānugaḥ || 10 ||
sa dadarśa nadītīre saṃsthitāṃ cārudarśanām |
śṛṅgārarahitāṃ kāntāṃ susthitāṃ malināmbarām || 11 ||
dṛṣṭvā tāmasitāpāṅgīṃ vismitaḥ sa mahīpatiḥ |
asyā dehasya gandho'yamiti sañjātaniścayaḥ || 12 ||
tadad□bhutaṃ rūpamatīva sundaraṃ
tathaiva gandho'khilalokasammataḥ |

vayaśca tādṛṅ navayauvanaṃ śubhaṃ
dṛṣṭvaiva rājā kila vismito'bhavat || 13 ||
keyaṃ kuto vā samupāgatādhunā
devāṅganā vā kimu mānuṣī vā |
gandharvaputrī kila nāgakanyā
jāne kathaṃ gandhavatīṃ nu kāminīm || 14 ||
sañcintya caivaṃ manasā nṛpo'sau
na niścayaṃ prāpa yadā tataḥ svayam |
gaṅgāṃ smarankāmavaśaṃ gato'tha
papraccha kāntāṃ taṭasaṃsthitāṃ ca || 15 ||
kāsi priye kasya sutāsi kasmā-
diha sthitā tvaṃ vijane varoru |
ekākinī kiṃ vada cārunetre
vivāhitā vā na vivāhitāsi || 16 ||

sañjātakāmo'hamarālanetre
tvāṃ vīkṣya kāntāṃ ca manoramāṃ ca |
brūhi priye yāsi cikīrṣasi tvaṃ
kiṃ ceti sarvaṃ mama vistareṇa || 17 ||
ityevamuktā sudatī nṛpeṇa
provāca taṃ sasmitamambujekṣaṇā |

dāśasya putrīṃ tvamavehi rājan
kanyāṃ pituḥ śāsanasaṃsthitāṃ ca || 18 ||
tarīmimāṃ dharmanimittameva
saṃvāhayāmīha jale nṛpendra |
pitā gṛhe me'dya gato'sti kāmaṃ
satyaṃ bravīmyarthapate tavāgre || 19 ||
ityevamuktvā virarāma bālā
kāmāturastāṃ nṛpatirbabhāṣe |

kurupravīraṃ kuru māṃ patiṃ tvaṃ
vṛthā na gacchennanu yauvanaṃ te || 20 ||
na cāsti pat□nī mama vai dvitīyā
tvaṃ dharmapat□nī bhava me mṛgākṣi |
dāso'smi te'haṃ vaśagaḥ sadaiva
manobhavastāpayati priye mām || 21 ||
gatā priyā māṃ parihṛtya kāntā
nānyā vṛtāhaṃ vidhuro'smi kānte |
tvāṃ vīkṣya sarvāvayavātiramyāṃ
mano hi jātaṃ vivaśaṃ madīyam || 22 ||
śrutvāmṛtāsvādarasaṃ nṛpasya
vaco'tiramyaṃ khalu dāśakanyā |
uvāca taṃ sāttvikabhāvayuktā
kṛtvātidhairyaṃ nṛpatiṃ sugandhā || 23 ||

yadāttha rājan mayi tattathaiva
manye'hametattu yathā vacaste |
nāsmi svatantrā tvamavehi kāmaṃ
dātā pitā me'rthaya taṃ tvamāśu || 24 ||
na svairiṇīhāsmyapi dāśaputrī
piturvaśe'haṃ satataṃ carāmi |
sa ceddadāti prathitaḥ pitā me
gṛhāṇa pāṇiṃ vaśagāsmi te'ham || 25 ||
manobhavastvāṃ nṛpa kiṃ dunoti
yathā punarmāṃ navayauvanāṃ ca |
dunoti tatrāpi hi rakṣaṇīyā
dhṛtiḥ kulācāraparamparāsu || 26 ||
sūta uvāca
ityākarṇya vacastasyā nṛpati kāmamohitaḥ |

gato dāśapatergehaṃ tasyā yācanahetave || 27 ||
dṛṣṭvā nṛpatimāyāntaṃ dāśo'tivismayaṃ gataḥ |
praṇāmaṃ nṛpateḥ kṛtvā kṛtāñjalirabhāṣata || 28 ||
dāśa uvāca
dāso'smi tava bhūpāla kṛtārtho'haṃ tavāgame |
ājñāṃ dehi mahārāja yadarthamiha cāgamaḥ || 29 ||
rājovāca
dharmapat□nīṃ kariṣyāmi sutāmetāṃ tavānagha |
tvayā ceddīyate mahyaṃ satyametad□bravīmi te || 30 ||
dāśa uvāca
kanyārat□naṃ madīyaṃ cedyattvaṃ prārthayase nṛpa |
dātavyaṃ tu pradāsyāmi na tvadeyaṃ kadācana || 31 ||
tasyāḥ putro mahārāja tvadante pṛthivīpatiḥ |

sarvathā cābhiṣektavyo nānyaḥ putrastaveti vai || 32 ||

sūta uvāca
śrutvāvākyaṃ tu dāśasya rājā cintāturo'bhavat |
gāṅgeyaṃ manasā kṛtvā novāca nṛpatistadā || 33 ||
kāmāturo gṛhaṃ prāptaścintāviṣṭo mahīpatiḥ |
na sasnau bubhuje nātha na suṣvāpa gṛhaṃ gataḥ || 34 ||
cintāturaṃ tu taṃ dṛṣṭvā putro devavratastadā |
gatvāpṛcchanmahīpālaṃ tadasantoṣakāraṇam || 35 ||
durjayaḥ ko'sti śatruste karomi vaśagaṃ tava |
kā cintā nṛpaśārdūla satyaṃ vada nṛpottama || 36 ||
kiṃ tena jātena sutena rājan
duḥkhaṃ na jānāti na nāśayedyaḥ |
ṛṇaṃ grahītuṃ samupāgato'sau
prāgjanmajaṃ nātra vicāraṇāsti || 37 ||
vimucya rājyaṃ raghunandano'pi

tātājñayā dāśarathistu rāmaḥ |
vanaṃ gato lakṣmaṇajānakībhyāṃ
sahaiva śailaṃ kila citrakūṭam || 38 ||
suto hariścandranṛpasya rājan
yo rohitaśceti prasiddhanāmā |
krīto'tha pitrā vipaṇodyataśca
dāsārpito vipragṛhe tu nūnam || 39 ||
tathājigartasya suto variṣṭho
nāmnā śunaḥśepa iti prasiddhaḥ |
krītastu pitrāpyatha yūpabaddhaḥ
sammocito gādhisutena paścāt || 40 ||
pitrājñayā jāmadagnyena pūrvaṃ
chinnaṃ śiro māturiti prasiddham |
akāryamapyācaritaṃ ca tena

guroranujñā ca garīyasī kṛtā || 41 ||
idaṃ śarīraṃ tava bhūpate na
kṣamo'smi nūnaṃ vada kiṃ karomyaham |
na śocanīyaṃ mayi vartamāne-
'pyasādhyamarthaṃ pratipādayāmyadaḥ || 42 ||
prabrūhi rājaṃstava kāsti cintā
nivārayāmyadya dhanurgṛhītvā |
dehena me ceccaritārthatā vā
bhavatvamoghā bhavataścikīrṣā || 43 ||
dhik taṃ sutaṃ yaḥ piturīpsitārthaṃ
kṣamo'pi sanna pratipādayedyaḥ |
jātena kiṃ tena sutena kāmaṃ
piturna cintāṃ hi samuddharedyaḥ || 44 ||
sūta uvāca

niśamyeti vacastasya putrasya śantanurnṛpaḥ |
lajjamānastu manasā tamāha tvaritaṃ sutam || 45 ||
rājovāca
cintā me mahatī putra yastvameko'si me sutaḥ |
śūro'tibalavānmānī saṃgrāmeṣvaparāṅ□mukhaḥ || 46 ||

ekāpatyasya me tāta vṛthedaṃ jīvitaṃ kila |
mṛte tvayi mṛdhe kvāpi kiṃ karomi nirāśrayaḥ || 47 ||
eṣā me mahatī cintā tenādya duḥkhito'tmyaham |
nānyā cintāsti me putra yāṃ tavāgre vadāmyaham || 48 ||
sūta uvāca
tadākarṇyātha gāṅgeyo mantrivṛddhānapṛcchata |
na māṃ vadati bhūpālo lajjayādya pariplutaḥ || 49 ||
vitta vārtāṃ nṛpasyādya pṛṣṭvā yūyaṃ viniścayāt |
satyaṃ bruvantu māṃ sarvaṃ tatkaromi nirākulaḥ || 50 ||

tacchrutvā te nṛpaṃ gatvā saṃvijñāya ca kāraṇam |
śaśaṃsuruviditārthastu gāṅgeyastadacintayat || 51 ||
sahitastairjagāmāśu dāśasya sadanaṃ tadā |
premapūrvamuvācedaṃ vinamro jāhnavīsutaḥ || 52 ||
gāṅgeya uvāca
pitre dehi sutāṃ te'dya prārthayāmi sumadhyamām |
mātā me'stu suteyaṃ te dāso'tmyasyāḥ parantapa || 53 ||
dāśa uvāca
tvaṃ gṛhāṇa mahābhāga pat□nīṃ kuru nṛpātmaja |
putro'syā na bhaved□rājā vartamāne tvayīti vai || 54 ||
gāṅgeya uvāca
māteyaṃ mama dāśeyī rājyaṃ naiva karomyaham |
putro'syāḥ sarvathā rājyaṃ kariṣyati na saṃśayaḥ || 55 ||
dāśa uvāca

satyaṃ vākyaṃ mayā jñātaṃ putraste balavānbhavet |
so'pi rājyaṃ balānnūnaṃ gṛhṇīyāditi niścayaḥ || 56 ||
gāṅgeya uvāca
na dārasaṃgrahaṃ nūnaṃ kariṣyāmi hi sarvathā |
satyaṃ me vacanaṃ tāta mayā bhīṣmaṃ vrataṃ kṛtam || 57 ||
sūta uvāca
evaṃ kṛtāṃ pratijñāṃ tu niśamya jhaṣajīvakaḥ |
dadau satyavatīṃ tasmai rājñe sarvāṅgaśobhanām || 58 ||
anena vidhinā tena vṛtā satyavatī priyā |
na jānāti paraṃ janma vyāsasya nṛpasattamaḥ || 59 ||

English translation

1-20. The Risis said “O son of Lomaharsana, O Suta; you have described to us how the eight Vasus, cursed by Vas'istha, took their birth and how Bhisma was born. O knower of Dharma! Now describe to us in detail how the greatly religious king S’antanu married the auspicious Yojanagandha, the chaste Satyavati, the mother of Vyasa, knowing full well that she was a fisherman's daughter? O Suvrata! Remove our this doubt. Suta then said The sage king S’antanu always used to go to forests on hunting expeditions, with his heart addicted to hunting buffaloes, deer and various other wild animals.

Thus, for four years that king went out a hunting, with his son Bhisma, deer and other wild animals and got the highest happiness as Mahadeva finds in company with Kartikeya. Once, on an occasion, while he was shooting arrows at rhinoceros and boar, etc., he went so far as to reach a forest on the banks of the Yamuna, the chief of the rivers. There he began to smell an excellent nice smell that could not be described in words; he tried to find out the source and wandered here and there, and on

all sides of the forest; and thought that this enchanting smell was not that of Mandara flowers, musk, champaka nor that of Malati nor that of Ketaki flower; the air was blowing saturated with peculiar fragrant smell that he never experienced before. Thus thinking of that smell, the king S'antanu, being enchanted with that, followed to its source in that forest. At last he came to a spot on the banks of the Yamuna the chief of the rivers, where a very beautiful girl, calm and quiet and with feminine gestures and posture amorous, lovely but ill-clad, was sitting; and he found out that the above beautiful smell was coming out of her body. The form of the lady was extremely beautiful; the smell was very wonderful, and captivating the hearts of all; her age then entered to youth and she was very auspicious. The king was greatly surprised and was eager to know who the lady was; whence she had come;

whether she was a Deva girl, or a human or a Gandarbha daughter or a Naga daughter? But, being unable to come to a definite conclusion and becoming passionate, he remembered Ganga and asked that lady sitting on the bank of the Yumna, thus "O dear! Who are you? Whose daughter are you? Why are you alone in this lovely forest? O beautiful eyed! Are you married? Or are you as yet unmarried? So answer to all these. O lovely eyed one! Seeing your lovely enchanting form I am become extremely passionate. So, O dear! Describe in detail to me, who are you? and what do you intend to do?" When the king spoke thus the lotus eyed nice-teethed lady replied as follows "O king! Know me as a fisherman's daughter and I am completely under my father's command. O king of kings! For Dharma's sake I carry ferry across this Yumna river. My father has gone to-day to our house. O Master of wealth! Thus I have spoken truth to you." Thus saying the lady desisted; the passionate king then spoke to her"I am the foremost hero of the Kuru family; so choose me as your husband; then your this youth will not go in vain.

21-32. O fawn-eyed one! I have no other wife existing; so you will be my legal wife. O Dear! Passion is giving much pains to me; therefore I am now become your obedient servant for ever. O Beloved! My former dear wife has abandoned me and gone away; but I have not married since then. Now seeing you beautiful, in all respects, I cannot bring my mind under control."

Hearing these nectar-like beautiful words of the king, the sweet scented fisherman's daughter, though also turned extremely passionate, held patience and exclaimed "O king! I also desire that which you have expressed; I am of opinion to act according to your wishes. But, what am I to do? I am not dependent. You are to know this. My father alone can give me in marriage to you. So better ask my father for me. Though I am a fisherman's daughter, still I am not wanton and wilful. I am always obedient to my father; if my father wills, you can marry me. And I will be obedient to you. O king! The

god of love is tormenting me, who is endowed with youth; he does not torment you so much. Still I must regard my family manners and customs coming down from ancient times. I must hold my patience." Suta said Thus passionately pleased with these fascinating words of the lady, the king went to the fisherman's house for the lady. Seeing the king coming, the fisherman was greatly bewildered and astonished and bowed down with great devotion and said "O King! I am Thy servant. I am blessed by Thy presence. O great King! Now be graciously pleased to order me the cause of Thy arrival." Hearing the fisherman's words, the King said "O sinless one! This I tell you truly that if you give me your daughter in marriage I will certainly make her my legal wife." The fisherman replied "O king! What must be given ever, how can I say that is not to be given. Therefore if Thou askest for my daughter, I will certainly give her to Thee. But, O great King! Thou wilt have to make her son, the king of Thy kingdom; no other son of Thine could be king, after Thy absence."

33-40. Hearing these words of the fisherman, the king S’antanu became very anxious. He remembered Gangeya and could not speak anything. He, being sick with love anxiously returned home; but he abandoned bathing, feeding, sleeping, etc. At this, the son Gangeya Bhisma whose vow was equal to that of the gods, marking that the king was being troubled with some thought, went to him and asked why he was anxious “O king! Say truly what is your anxiety; who is your enemy that is not conquered; whom do you went to bring under your control? O king! What use is there of having a son who does not understand the difficulties of his father, or does not try to remove these difficulties. A son can be called really the son, who is born to repay the debts incurred by him in previous births; there is no manner of discussion in this. See, Raghu's son Dasarathi Ram abandoned his kingdom under the orders of his father and repaired to Chitrakuta forest with his brother Laksman and wife Sita. The son of king Haris Chandra, Rohita, ready to repay the debt of his father

and sold by his father, worked as a servant at a Brahmana's house. So the famous S’unahs'ephah, sold by his high souled father Ajigarta was tied for sacrifice in a sacrificial post; but he was afterwards freed by the Gadhi's son VisVamitra.

41-59. It is well known that, in ancient days, the Jamadagni's son Paras'uram cut off his mother's head under the orders of his father. He considered the father's words more important, and hence could do such an unjust act. O king! This my body is at your disposal; I can certainly do what you order me to do. So say what am I to do? as long as I am living, you need not express any sorrow; if you permit, I will do what is even hardly practicable to do. O king! Say why you are anxious; I will remove that at once with this bow in my hand. If my body goes in carrying your mandate know that your desire will be fructified. Fie to that son, who, being capable, is averse to do what his father desires! What use is there in having a son who does not remove the cause of his father's anxiety? Hearing the words of the son, the king S’antanu felt much ashamed in his heart and said “O son! This is now my gravest care that you are my only son; besides you are a hero very powerful, honoured and never showing your back in battles; therefore, if, out of ill-luck you become dead in some battlefield, I will become issueless; under such circumstances what am I to do? So, O son! My life is fruitless when I have got only one son; this is my gravest care; therefore I am sorry. O son! I have no other cares that I can mention to you.” Hearing these words of the father, Gangeya called the old ministers and said that the king was too ashamed to speak out to me the real matter; so I ask you all to know exactly the king's cares and communicate them to me as they are; I can carry them out, without any hitch, then. At these Bhisma's words, the ministers went to the king, and learned the true cause, and spoke to Bhisma; learning this, he began to think what ought to be done.

The Ganga's son Bhisma, then, accompanied by the ministers, quickly went to the house of the fisherman, and with words of

humility and affection, spoke “O tormentor of foes! I pray to you to give your beautiful daughter in marriage to my father. Your daughter will be my mother and I will be her servant.” The fisherman, then, said “O highly lucky prince! Then the king's son will not be able to become king, in your presence; so kindly marry yourself my daughter.” At this Bhisma again said Let your daughter be my mother; I will never accept the kingdom. The son of your daughter will, no doubt, become king. The fisherman said “I know your words are true; but if your son be powerful, he can take forcibly the kingdom for himself.” At this Bhisma again said “O Sire! Know my words as true; I will never marry; from to-day I have accepted this difficult vow.” Suta said Hearing this firm resolve of Bhisma; the fisherman gave over his beautiful daughter to the king S’antanu.

Thus S’antanu married the dear Satyavati; but he was quite unaware of the wonderful birth of Vyasa Deva.

Thus ends the fifth Chapter of the second Skandha on the marriage of Satyavati in the Mahapurana S'rimad Devi Bhagavatam of 18,000 verses.

Sanskrit source · English chapter witness

Second Skandha · Chapter 6

On The Birth Of The Pandavas

Chapter 26 of 318 · 71 detected Sanskrit verse markers

Sanskrit

सूत उवाच
एवं सत्यवती तेन वृता शन्तनुना किल ।
द्वौ पुत्रौ च तया जातौ मृतौ कालवशादपि ॥ १ ॥
व्यासवीर्यात्तु सञ्जातो धृतराष्ट्रोऽन्ध एव च ।
मुनिं दृष्ट्वाथ कामिन्या नेत्रसम्मीलने कृते ॥ २ ॥
श्वेतरूपा यतो जाता दृष्ट्वा व्यासं नृपात्मजा ।
व्यासकोपात्समुत्पन्नः पाण्डुस्तेन न संशयः ॥ ३ ॥
सन्तोषितस्तया व्यासो दास्या कामकलाविदा ।
विदुरस्तु समुत्पन्नो धर्मांशः सत्यवाक् शुचिः ॥ ४ ॥
राज्ये संस्थापितः पाण्डुः कनीयानपि मन्त्रिभिः ।
अन्धत्वाद्धृतराष्ट्रोऽसौ नाधिकारे नियोजितः ॥ ५ ॥
भीष्मस्यानुमते राज्यं प्राप्तः पाण्डुर्महाबलः ।
विदुरोऽप्यथ मेधावी मन्त्रकार्ये नियोजितः ॥ ६ ॥
धृतराष्ट्रस्य द्वे भार्ये गान्धारी सौबली स्मृता ।

द्वितीया च तथा वैश्या गार्हस्त्येषु प्रतिष्ठिता ॥ ७ ॥
पाण्डोरपि तथा पत्न्यौ द्वे प्रोक्ते वेदवादिभिः ।
शौरसेनी तथा कुन्ती माद्री च मद्रदेशजा ॥ ८ ॥
गान्धारी सुषुवे पुत्रशतं परमशोभनम् ।
वैश्याप्येकं सुतं कान्तं युयुत्सुं सुषुवे प्रियम् ॥ ९ ॥
कुन्ती तु प्रथमं कन्या सूर्यात्कर्णं मनोहरम् ।
सुषुवे पितृगेहस्था पश्चात्पाण्डुपरिग्रहः ॥ १० ॥
ऋषय ऊचुः
किमेतत्सूत चित्रं त्वं भाषसे मुनिसत्तम ।
जनितश्च सुतः पूर्वं पाण्डुना सा विवाहिता ॥ ११ ॥
सूर्यात्कर्णः कथं जातः कन्यायां वद विस्तरात् ।
कन्या कथं पुनर्जाता पाण्डुना सा विवाहिता ॥ १२ ॥
सूत उवाच
शूरसेनसुता कुन्ती बालभावे यदा द्विजाः ।

कुन्तिभोजेन राज्ञा तु प्रार्थिता कन्यका शुभा ॥ १३ ॥
कुन्तिभोजेन सा बाला पुत्री तु परिकल्पिता ।

सेवनार्थं तु दीप्तस्य विहिता चारुहासिनी ॥ १४ ॥
दुर्वासास्तु मुनिः प्राप्तश्चातुर्मास्ये स्थितो द्विजः ।
परिचर्या कृता कुन्त्या मुनिस्तोषं जगाम ह ॥ १५ ॥
ददौ मन्त्रं शुभं तस्यै येनाहुतः सुरः स्वयम् ।
समायाति तथा कामं पूरयिष्यति वाञ्छितम् ॥ १६ ॥
गते मुनौ ततः कुन्ती निश्चयार्थं गृहे स्थिता ।
चिन्तयामास मनसा कं सुरं समचिन्तये ॥ १७ ॥
उदितश्च तदा भानुस्तया दृष्टो दिवाकरः ।
मन्त्रोच्चारं तया कृत्वा चाहुतस्तिग्मगुस्तदा ॥ १८ ॥
मण्डलान्मानुषं रूपं कृत्वा सर्वातिपेशलम् ।
अवातरत्तदाकाशात्समीपे तत्र मन्दिरे ॥ १९ ॥
दृष्ट्वा देवं समायान्तं कुन्ती भानुं सुविस्मिता ।

वेपमाना रजोदोषं प्राप्ता सद्यस्तु भामिनी ॥ २० ॥
कृताञ्जलिः स्थिता सूर्यं बभाषे चारुलोचना ।
सुप्रीता दर्शनेनाद्य गच्छ त्वं निजमण्डलम् ॥ २१ ॥
सूर्य उवाच
आहुतोऽस्मि कथं कुन्ति त्वया मन्त्रबलेन वै ।
न मां भजसि कस्मात्त्वं समाहुय पुरोगतम् ॥ २२ ॥
कामार्तोऽस्म्यसितापाङ्गि भज मां भावसंयुतम् ।
मन्त्रेणाधीनतां प्राप्प्तं क्रीडितुं नय मामिति ॥ २३ ॥
कुन्त्युवाच ॥
कन्यास्म्यहं तु धर्मज्ञ सर्वसाक्षिन्नमाम्यहम् ।
तवाप्यहं न दुर्वाच्या कुलकन्यास्मि सुव्रत ॥ २४ ॥
सूर्य उवाच
लज्जा मे महती चाद्य यदि गच्छाम्यहं वृथा ।
वाच्यतां सर्वदेवानां यास्याम्यत्र न संशयः ॥ २५ ॥

शप्स्यामि तं द्विजं चाद्य येन मन्त्रः समर्पितः ।
त्वां चापि सुभृशं कुन्ति नोचेन्मां त्वं भजिष्यसि ॥ २६ ॥
कन्याधर्मः स्थिरस्ते स्यान्न ज्ञास्यन्ति जनाः किल ।
मत्समस्तु तथा पुत्रो भविता ते वरानने ॥ २७ ॥
इत्युक्त्वा तरणिः कुन्तीं तन्मनस्कां सुलज्जिताम् ।
भुक्त्वा जगाम देवेशो वरं दत्त्वातिवाञ्छितम् ॥ २८ ॥
गर्भं दधार सुश्रोणी सुगुप्ते मन्दिरे स्थिता ।
धात्री वेद प्रिया चैका न माता न जनस्तथा ॥ २९ ॥
गुप्तः सद्मनि पुत्रस्तु जातश्चातिमनोहरः ।
कवचेनातिरम्येण कुण्डलाभ्यां समन्वितः ॥ ३० ॥
द्वितीय इव सूर्यस्तु कुमार इव चापरः ।

करे कृत्वाथ धात्रेयी तामुवाच सुलज्जिताम् ॥ ३१ ॥
कां चिन्तां करभोरु त्वमाधत्सेऽद्य स्थितास्म्यहम् ।
मञ्जूषायां सुतं कुन्ती मुञ्चन्ती वाक्यमब्रवीत् ॥ ३२ ॥

किं करोमि सुतार्ताहं त्यजे त्वां प्राणवल्लभम् ।
मन्दभाग्या त्यजामि त्वां सर्वलक्षणसंयुतम् ॥ ३३ ॥
पातुत्वां सगुणागुणा भगवती
सर्वेश्वरी चाम्बिका
स्तन्यं सैव ददातु विश्वजननी
कात्यायनी कामदा ।
द्रक्ष्येऽहंमुखपङ्कजं सुललितं
प्राणप्रियाहं कदा
त्यक्त्वा त्वां विजने वने रविसुतं
दुष्टा यथा स्वैरिणी ॥ ३४ ॥
पूर्वस्मिन्नपि जन्मनि त्रिजगतां
माता न चाराधिता
न ध्यातं पदपङ्कजं सुखकरं
देव्याः शिवायाश्चिरम् ।

तेनाहं सुत दुर्भगास्मि सततं
त्यक्त्वा पुनस्त्वां वने
तप्स्यामि प्रिय पातकं स्मृतवती
बुद्ध्या कृतं यत्स्वयम् ॥ ३५ ॥
सूत उवाव
इत्युक्त्या तं सुतं कुन्ती मञ्जूषायां धृतं किल ।
धात्रीहस्ते ददौ भीता जनदर्शनतस्तथा ॥ ३६ ॥
स्नात्वा त्रस्ता तदा कुन्ती पितृवेश्मन्युवास सा ।
मञ्जूषा वहमाना च प्राप्ता ह्यधिरथेन वै ॥ ३७ ॥
राधा सूतस्य भार्या वै तयासौ प्रार्थितः सुतः ।
कर्णोऽभूद्बलवान्वीरः पालितः सूतसद्मनि ॥ ३८ ॥
कुन्ती विवाहिता कन्या पाण्डुना सा स्वयम्वरे ।
माद्री चैवापरा भार्या मद्रराजसुता शुभा ॥ ३९ ॥
मृगयां रममाणस्तु वने पाण्डुर्महाबलः ।

जघान मृगबुद्ध्या तु रममाणं मुनिं वने ॥ ४० ॥
शप्तस्तेन तदा पाण्डुर्मुनिना कुपितेन च ।
स्त्रीसङ्गं यदि कर्तासि तदा ते मरणं ध्रुवम् ॥ ४१ ॥
इति शप्तस्तु मुनिना पाण्डुः शोकसमन्वितः ।
त्यक्त्वा राज्यं वने वासं चकार भृशदुःखितः ॥ ४२ ॥
कुन्ती माद्री च भार्ये द्वे जग्मतुः सह सङ्गते ।

सेवनार्थं सतीधर्मं संश्रिते मुनिसत्तमाः ॥ ४३ ॥
गङ्गातीरे स्थितः पाण्डुर्मुनीनामाश्रमेषु च ।
शृण्वानो धर्मशास्त्राणि चकार दुश्चरं तपः ॥ ४४ ॥
कथायां वर्तमानायां कदाचिद्धर्मसंश्रितम् ।
अशृणोद्वचनं राजा सुपृष्टं मुनिभाषितम् ॥ ४५ ॥
अपुत्रस्य गतिर्नास्ति स्वर्गो गन्तुं परन्तप ।
येन केनाप्युपायेन पुत्रस्य जननं चरेत् ॥ ४६ ॥
अंशजः पुत्रिकापुत्रः क्षेत्रजो गोलकस्तथा ।

कुण्डः सहोढः कानीनः क्रीतः प्राप्तस्तथा वने ॥ ४७ ॥
दत्तः केनापि चाशक्तौ धनग्राहिसुताः स्मृताः ।
उत्तरोत्तरतः पुत्रा निकृष्टा इति निश्चयः ॥ ४८ ॥
इत्याकर्ण्य तदा प्राह कुन्तीं कमललोचनाम् ।
सुतमुत्पादयाशु त्वं मुनिं गत्वा तपोऽन्वितम् ॥ ४९ ॥
ममाज्ञया न दोषस्ते पुरा राज्ञा महात्मना ।
वसिष्ठाज्जनितः पुत्रः सौदासेनेति मे श्रुतम् ॥ ५० ॥
तं कुन्ती वचनं प्राह मम मन्त्रोऽस्ति कामदः ।
दत्तो दुर्वाससा पूर्वं सिद्धिदः सर्वथा प्रभो ॥ ५१ ॥
निमन्त्रयेऽहं यं देवं मन्त्रेणानेन पार्थिव ।
आगच्छेत्सर्वथासौ वै मम पार्श्वं निमन्त्रितः ॥ ५२ ॥
भर्तुर्वाक्येन सा तत्र स्मृत्वा धर्मं सुरोत्तमम् ।
सङ्गम्य सुषुवे पुत्रं प्रथमं च युधिष्ठिरम् ॥ ५३ ॥
वायोर्वृकोदरं पुत्रं जिष्णुं चैव शतक्रतोः ।

वर्षे वर्षे त्रयः पुत्राः कुन्त्या जाता महाबलाः ॥ ५४ ॥
माद्री प्राह पतिं पाण्डुं पुत्रं मे कुरु सत्तम ।
किं करोमि महाराज दुःखं नाशय मे प्रभो ॥ ५५ ॥
प्रार्थिता पतिना कुन्ती ददौ मन्त्रं दयान्विता ।
एकपुत्रप्रबन्धेन माद्री पतिमते स्थिता ॥ ५६ ॥
स्मृत्वा तदाश्विनौ देवौ मद्रराजसुता सुतौ ।
नकुलः सहदेवश्च सुषुवे वरवर्णिनी ॥ ५७ ॥
एवं ते पाण्डवाः पञ्च क्षेत्रोत्पन्ताः सुरात्मजाः ।
वर्षवर्षान्तरे जाता वने तस्मिन्द्विजोत्तमाः ॥ ५८ ॥
एकस्मिन्समये पाण्डुर्माद्रीं दृष्ट्वाथ निर्जने ।
आश्रमे चातिकामार्तो जग्राहागतवैशसः ॥ ५९ ॥
मा मा मा मेति बहुधा निषिद्धोऽपितया भृशम् ।
आलिलिङ्ग प्रियां दैवात्पपात धरणीतले ॥ ६० ॥
यथा वृक्षगता वल्ली छिन्ने पतति वै द्रुमे ।

तथा सा पतिता बाला कुर्वन्ती रोदनं बहु ॥ ६१ ॥
प्रत्यागता तदा कुन्ती रुदती बालकास्तथा ।
मुनयश्च महाभागाः श्रुत्वा कोलाहलं तदा ॥ ६२ ॥
मृतः पाण्डुस्तदा सर्वे मुनयः संशितव्रताः ।
सहाग्निभिर्विधिं कृत्वा गङ्गातीरे तदादहन् ॥ ६३ ॥
चक्रे सहैव गमनं माद्री दत्त्वा सुतौ शिशू ।
कुन्त्यै धर्मं पुरस्कृत्य सतीनां सत्यकामतः ॥ ६४ ॥
जलदानादिकं कृत्वा मुनयस्तत्र वासिनः ।
पञ्चपुत्रयुतां कुन्तीमनयन्हस्तिनापुरम् ॥ ६५ ॥
तां प्राप्तां च समाज्ञाय गाङ्गेयो विदुरस्तथा ।
नगरीं धृतराष्ट्रस्य सर्वे तत्र समाययुः ॥ ६६ ॥
पप्रच्छुश्च जनाः सर्वे कस्य पुत्रा वरानने ।
पाण्डोः शापं समाज्ञाय कुन्ती दुःखान्विता तदा ॥ ६७ ॥
तानुवाच सुराणां वै पुत्राः कुरुकुलोद्भवाः ।

विश्वासार्थं समाहुताः कुन्त्या सर्वे सुरास्तदा ॥ ६८ ॥
आगत्य खे तदा तैस्तु कथितं नः सुताः किल ।
भीष्मेण सत्कृतं वाक्यं देवानां सत्कृताः सुताः ॥ ६९ ॥
गता नागपुरं सर्वे तानादाय सुतान्वधूम् ।
भीष्मादयः प्रीतचित्ताः पालयामासुरर्थतः ॥ ७० ॥
एवं पार्थाः समुत्पन्ना गाङ्गेयेनाथ पालिताः ॥ ७१ ॥

Roman transliteration

sūta uvāca
evaṃ satyavatī tena vṛtā śantanunā kila |
dvau putrau ca tayā jātau mṛtau kālavaśādapi || 1 ||
vyāsavīryāttu sañjāto dhṛtarāṣṭro'ndha eva ca |
munimṃ dṛṣṭvātha kāminyā netrasammīlane kṛte || 2 ||
śvetarūpā yato jātā dṛṣṭvā vyāsaṃ nṛpātmajā |
vyāsakopātsamutpannaḥ pāṇḍustena na saṃśayaḥ || 3 ||
santoṣitastayā vyāso dāsyā kāmakalāvidā |
vidurastu samutpanno dharmāṃśaḥ satyavāk śuciḥ || 4 ||
rājye saṃsthāpitaḥ pāṇḍuḥ kanīyānapi mantribhiḥ |
andhatvād□dhṛtarāṣṭro'sau nādhikāre niyojitaḥ || 5 ||
bhīṣmasyānumate rājyaṃ prāptaḥ pāṇḍurmahābalaḥ |
viduro'pyatha medhāvī mantrakārye niyojitaḥ || 6 ||
dhṛtarāṣṭrasya dve bhārye gāndhārī saubalī smṛtā |

dvitīyā ca tathā vaiśyā gārhastyeṣu pratiṣṭhitā || 7 ||
pāṇḍorapi tathā pat□nyau dve prokte vedavādibhiḥ |
śaurasenī tathā kuntī mādrī ca madradeśajā || 8 ||
gāndhārī suṣuve putraśataṃ paramaśobhanam |
vaiśyāpyekaṃ sutaṃ kāntaṃ yuyutsuṃ suṣuve priyam || 9 ||
kuntī tu prathamaṃ kanyā sūryātkarṇaṃ manoharam |
suṣuve pitṛgehasthā paścātpāṇḍuparigrahaḥ || 10 ||

ṛṣaya ūcuḥ
kimetatsūta citraṃ tvaṃ bhāṣase munisattama |
janitaśca sutaḥ pūrvaṃ pāṇḍunā sā vivāhitā || 11 ||
sūryātkarṇaḥ kathaṃ jātaḥ kanyāyāṃ vada vistarāt |
kanyā kathaṃ punarjātā pāṇḍunā sā vivāhitā || 12 ||
sūta uvāca
śūrasenasutā kuntī bālabhāve yadā dvijāḥ |

kuntibhojena rājñā tu prārthitā kanyakā śubhā || 13 ||
kuntibhojena sā bālā putrī tu parikalpitā |
sevanārthaṃ tu dīptasya vihitā cāruhāsinī || 14 ||
durvāsāstu muniḥ prāptaścāturmāsye sthito dvijaḥ |
paricaryā kṛtā kuntyā munistoṣaṃ jagāma ha || 15 ||
dadau mantraṃ śubhaṃ tasyai yenāhūtaḥ suraḥ svayam |
samāyāti tathā kāmaṃ pūrayiṣyati vāñchitam || 16 ||
gate munau tataḥ kuntī niścayārthaṃ gṛhe sthitā |
cintayāmāsa manasā kaṃ suraṃ samacintaye || 17 ||
uditaśca tadā bhānustayā dṛṣṭo divākaraḥ |
mantroccāraṃ tayā kṛtvā cāhūtastigmagustadā || 18 ||
maṇḍalānmānuṣaṃ rūpaṃ kṛtvā sarvātipeśalam |
avātarattadākāśātsamīpe tatra mandire || 19 ||
dṛṣṭvā devaṃ samāyāntaṃ kuntī bhānuṃ suvismitā |

vepamānā rajodoṣaṃ prāptā sadyastu bhāminī || 20 ||
kṛtāñjaliḥ sthitā sūryaṃ babhāṣe cārulocanā |
suprītā darśanenādya gaccha tvaṃ nijamaṇḍalam || 21 ||
sūrya uvāca
āhūto'smi kathaṃ kunti tvayā mantrabalena vai |
na māṃ bhajasi kasmāttvaṃ samāhūya purogatam || 22 ||
kāmārto'smyasitāpāṅ□gi bhaja māṃ bhāvasaṃyutam |
mantreṇādhīnatāṃ prāpptaṃ krīḍituṃ naya māmiti || 23 ||
kuntyuvāca ||
kanyāsmyahaṃ tu dharmajña sarvasākṣinnamāmyaham |
tavāpyahaṃ na durvācyā kulakanyāsmi suvrata || 24 ||
sūrya uvāca
lajjā me mahatī cādya yadi gacchāmyahaṃ vṛthā |
vācyatāṃ sarvadevānāṃ yāsyāmyatra na saṃśayaḥ || 25 ||

śapsyāmi taṃ dvijaṃ cādya yena mantraḥ samarpitaḥ |
tvāṃ cāpi subhṛśaṃ kunti nocenmāṃ tvaṃ bhajiṣyasi || 26 ||
kanyādharmaḥ sthiraste syānna jñāsyanti janāḥ kila |
matsamastu tathā putro bhavitā te varānane || 27 ||
ityuktvā taraṇiḥ kuntīṃ tanmanaskāṃ sulajjitām |
bhuktvā jagāma deveśo varaṃ dattvātivāñchitam || 28 ||
garbhaṃ dadhāra suśroṇī sugupte mandire sthitā |
dhātrī veda priyā caikā na mātā na janastathā || 29 ||
guptaḥ sadmani putrastu jātaścātimanoharaḥ |
kavacenātiramyeṇa kuṇḍalābhyāṃ samanvitaḥ || 30 ||
dvitīya iva sūryastu kumāra iva cāparaḥ |
kare kṛtvātha dhātreyī tāmuvāca sulajjitām || 31 ||
kāṃ cintāṃ karabhoru tvamādhatse'dya sthitāsmyaham |
mañjūṣāyāṃ sutaṃ kuntī muñcantī vākyamabravīt || 32 ||

kiṃ karomi sutārtāhaṃ tyaje tvāṃ prāṇavallabham |
mandabhāgyā tyajāmi tvāṃ sarvalakṣaṇasaṃyutam || 33 ||
pātutvāṃ saguṇāguṇā bhagavatī
sarveśvarī cāmbikā
stanyaṃ saiva dadātu viśvajananī
kātyāyanī kāmadā |
drakṣye'haṃmukhapaṅkajaṃ sulalitaṃ
prāṇapriyārhaṃ kadā
tyaktvā tvāṃ vijane vane ravisutaṃ
duṣṭā yathā svairiṇī || 34 ||
pūrvasminnapi janmani trijagatāṃ
mātā na cārādhitā
na dhyātaṃ padapaṅkajaṃ sukhakaraṃ
devyāḥ śivāyāściram |

tenāhaṃ suta durbhagāsmi satataṃ
tyaktvā punastvāṃ vane
tapsyāmi priya pātakaṃ smṛtavatī
buddhyā kṛtaṃ yatsvayam || 35 ||
sūta uvāva
ityuktyā taṃ sutaṃ kuntī mañjūṣāyāṃ dhṛtaṃ kila |
dhātrīhaste dadau bhītā janadarśanatastathā || 36 ||
snātvā trastā tadā kuntī pitṛveśmanyuvāsa sā |
mañjūṣā vahamānā ca prāptā hyadhirathena vai || 37 ||
rādhā sūtasya bhāryā vai tayāsau prārthitaḥ sutaḥ |
karṇo'bhūd□balavānvīraḥ pālitaḥ sūtasadmani || 38 ||
kuntī vivāhitā kanyā pāṇḍunā sā svayamvare |
mādrī caivāparā bhāryā madrarājasutā śubhā || 39 ||
mṛgayāṃ ramamāṇastu vane pāṇḍurmahābalaḥ |

jaghāna mṛgabuddhyā tu ramamāṇaṃ muniṃ vane || 40 ||
śaptastena tadā pāṇḍurmuninā kupitena ca |
strīsaṅgaṃ yadi kartāsi tadā te maraṇaṃ dhuvam || 41 ||
iti śaptastu muninā pāṇḍuḥ śokasamanvitaḥ |
tyaktvā rājyaṃ vane vāsaṃ cakāra bhṛśaduḥkhitaḥ || 42 ||
kuntī mādrī ca bhārye dve jagmatuḥ saha saṅgate |
sevanārthaṃ satīdharmaṃ saṃśrite munisattamāḥ || 43 ||
gaṅgātīre sthitaḥ pāṇḍurmunīnāmāśrameṣu ca |
śṛṇvāno dharmaśāstrāṇi cakāra duścaraṃ tapaḥ || 44 ||
kathāyāṃ vartamānāyāṃ kadāciddharmasaṃśritam |
aśṛṇodvacanaṃ rājā supṛṣṭaṃ munibhāṣitam || 45 ||
aputrasya gatirnāsti svarge gantuṃ parantapa |
yena kenāpyupāyena putrasya jananaṃ caret || 46 ||
aṃśajaḥ putrikāputraḥ kṣetrajo golakastathā |

kuṇḍaḥ sahoḍhaḥ kānīnaḥ krītaḥ prāptastathā vane || 47 ||
dattaḥ kenāpi cāśaktau dhanagrāhisutāḥ smṛtāḥ |
uttarottarataḥ putrā nikṛṣṭā iti niścayaḥ || 48 ||
ityākarṇya tadā prāha kuntīṃ kamalalocanām |
sutamutpādayāśu tvaṃ muniṃ gatvā tapo'nvitam || 49 ||
mamājñayā na doṣaste purā rājñā mahātmanā |
vasiṣṭhājjanitaḥ putraḥ saudāseneti me śrutam || 50 ||
taṃ kuntī vacanaṃ prāha mama mantro'sti kāmadaḥ |

datto durvāsasā pūrvaṃ siddhidaḥ sarvathā prabho || 51 ||
nimantraye'haṃ yaṃ devaṃ mantreṇānena pārthiva |
āgacchetsarvathāsau vai mama pārśvaṃ nimantritaḥ || 52 ||
bharturvākyena sā tatra smṛtvā dharmaṃ surottamam |
saṅgamya suṣuve putraṃ prathamaṃ ca yudhiṣṭhiram || 53 ||
vāyorvṛkodaraṃ putraṃ jiṣṇuṃ caiva śatakratoḥ |

varṣe varṣe trayaḥ putrāḥ kuntyā jātā mahābalāḥ || 54 ||
mādrī prāha patiṃ pāṇḍuṃ putraṃ me kuru sattama |
kiṃ karomi mahārāja duḥkhaṃ nāśaya me prabho || 55 ||
prārthitā patinā kuntī dadau mantraṃ dayānvitā |
ekaputraprabandhena mādrī patimate sthitā || 56 ||
smṛtvā tadāśvinau devau madrarājasutā sutau |
nakulaḥ sahadevaśca suṣuve varavarṇinī || 57 ||
evaṃ te pāṇḍavāḥ pañca kṣetrotpantāḥ surātmajāḥ |
varṣavarṣāntare jātā vane tasmindvijottamāḥ || 58 ||
ekasminsamaye pāṇḍurmādrīṃ dṛṣṭvātha nirjane |
āśrame cātikāmārto jagrāhāgatavaiśasaḥ || 59 ||
mā mā mā meti bahudhā niṣiddho'pitayā bhṛśam |
āliliṅga priyāṃ daivātpapāta dharaṇītale || 60 ||
yathā vṛkṣagatā vallī chinne patati vai drume |

tathā sā patitā bālā kurvantī rodanaṃ bahu || 61 ||
pratyāgatā tadā kuntī rudatī bālakāstathā |
munayaśca mahābhāgāḥ śrutvā kolāhalaṃ tadā || 62 ||
mṛtaḥ pāṇḍustadā sarve munayaḥ saṃśitavratāḥ |
sahāgnibhirvidhiṃ kṛtvā gaṅgātīre tadādahan || 63 ||
cakre sahaiva gamanaṃ mādrī dattvā sutau śiśū |
kuntyai dharmaṃ puraskṛtya satīnāṃ satyakāmataḥ || 64 ||
jaladānādikaṃ kṛtvā munayastatra vāsinaḥ |
pañcaputrayutāṃ kuntīmanayanhastināpuram || 65 ||
tāṃ prāptāṃ ca samājñāya gāṅgeyo vidurastathā |
nagarīṃ dhṛtarāṣṭrasya sarve tatra samāyayuḥ || 66 ||
papracchuśca janāḥ sarve kasya putrā varānane |
pāṇḍoḥ śāpaṃ samājñāya kuntī duḥkhānvitā tadā || 67 ||
tānuvāca surāṇāṃ vai putrāḥ kurukulod□bhavāḥ |

viśvāsārthaṃ samāhūtāḥ kuntyā sarve surāstadā || 68 ||
āgatya khe tadā taistu kathitaṃ naḥ sutāḥ kila |
bhīṣmeṇa satkṛtaṃ vākyaṃ devānāṃ satkṛtāḥ sutāḥ || 69 ||
gatā nāgapuraṃ sarve tānādāya sutānvadhūm |
bhīṣmādayaḥ prītacittāḥ pālayāmāsurarthataḥ || 70 ||
evaṃ pārthāḥ samutpannā gāṅgeyenātha pālitāḥ || 71 ||

English translation

1-12. Suta said Thus S’antanu married Satyavati; two sons were born to her and they died in course of time. Out of Vyasa Deva's semen, Dhritarastra was born. Ambika Devi, the mother of Dhritarastra closed her eyes on seeing Veda Vyasa; hence Dhritarastra was born blind. Seeing Dhritarastra blind Satyavati asked Vyasa to go to Ambalika (Pandu's mother); the princess Ambalika, mother of Pandu turned pale at the sight of Vyasa; hence her son became of a pale colour out of Vyasa's wrath. Hence

the name of the son was Pandu. Next the maid servant, expert in the science of amorous pleasures, satisfied Vyasa; hence her son Vidura was born of Dharma's part and became truthful and holy. Though Pandu was younger, the ministers installed him on the throne. Dhritarastra could not become king, as he was blind. By the permission of Bhisma the powerful Pandu obtained the sovereignty; and the intelligent Vidura became his minister. Dhritarastra had two wives Gandhari and Sauvali; this Sauvali was Vaishya; she was engaged in the household affairs. The king Pandu had two wives, too; the first was Kunti, the daughter of Surasena; and the other was Madri, the daughter of the Madra king. Gandhari gave birth to one hundred beautiful sons; Vais'ya Sauvali gave birth to one beautiful son named Yuyutsu. While Kunti was a virgin, she gave birth, through the medium of the Sun, the lovely Kama; next he became the wife of Pandu. Hearing this, the Risis said “O Muni Suta! What are you saying? First Kunti brought forth a child and afterwards she was married to Pandu; this is wonderful, indeed! How was Kama, born of Kunti, unmarried? and how came Kunti to be married afterwards? describe all these in detail.”

13-35. Suta then said “O Dvija! While Surasena's daughter Kunti was a virgin girl, the king Kuntibhoja asked for Kunti that she might become her girl and Surasena gave her to the king Kuntibhoja who

brought up this beautifully smiling girl. He put to her the service of Agni of Agnihotra. Once, on an occassion, Durvasa Muni, engaged in the vow, lasting for four months, came there; Kunti served him during that period; the Muni became greatly pleased and gave her a very auspicious, mantra, by virtue of which any Deva, when called upon by that mantra will come to Kunti and satisfy her desires. When the Muni went away, Kunti, remaining in her house, wanted to test the accuracy of the mantra and asked within herself “What Devata to call upon.” Seeing the God Surya had arisen in the sky, Kunti uttered the Mantra and invoked him. The Sun, then, assuming an excellent human form, came down from the Heavens and appeared before Kunti in the same room. Seeing the Deva Sun, Kunti became greatly surprised and began to shudder and instantly became endowed with the inherent natural quality of passion (had menstruation). The beautiful-eyed Kunti, with folded palm; spoke to Surya Deva standing before “I am highly pleased to-day seeing Thy form; now go back to Thy sphere.”

Surya Deva said “O Kunti! What for you called me, by virtue of the Mantra? Calling me, why do you not worship me, standing before you? O beautiful blue one! Seeing you, I have become passionate; so come to me. By means of the mantra, you have made me your subservient so take me for intercourse.” Hearing this, Kunti said “O Witness of all! O knower of Dharma! You know that I am a virgin girl. O Suvrata! I bow down to you; I am a family daughter; so do not speak ill to me.” Surya then said “If I go away in vain, I will be an object of great shame, and, no doubt, will be laughed amongst the gods; So, O Kunti! If you do not satisfy me, I will immediately curse you and the Brahmin who has given you this mantra. O Beautiful one! If you satisfy me, your virginity will remain; no body will come to know and there will be born a son to you, exactly like me.” Thus saying Surya Deva enjoyed the bashful Kunti, with her mind attracted towards him; He granted her the desired boons and went away. The beautiful Kunti became pregnant and began to remain in a house, under great secrecy. Only the dear nurse knew that; her mother or any other person was quite unaware of the fact. In time, a

very beautiful son like the second Sun and Kartikeya, decked with a lovely Kavacha coat of mail and two ear-rings, was born there. Then the nurse caught hold of the hand of the bashful Kunti and said “O Charming one! What care can you possibly have as long as I am living.” Kunti then, placed the son in a box and said “O son! What shall I do? Being afraid of shame, I am leaving you, though you are

dear to me as my life itself! I am exceedingly fortunate that I am casting aside this all auspicious son. May the attributeless Bhagavati Ambika, the World Mother and the Lady of all, endowed with attributes, protect Thee! May Katyayani, the giver of all desires, feed you with Her milk! Alas! I am quitting you, born of Surya's semen in this solitary forest like a vitiated wanton woman. I do not know, when shall I see your lotus like beautiful face, dearest to me like my self. Alas! I never worshipped in my former birth S'ivani, the mother of the three worlds; I never meditated Her lotus like feet, the Giver of all happiness; hence I am so very unfortunate. O Dear son! I must perform great tapasya to expiate for this terrible sin, that I knowingly commit in relinquishing you in the forest."

36-48. Suta said:-- Thus saying to the son within the casket, Kunti gave over that to the hands of her nurse, terrified, lest some one might see her. Kunti then bathed and remained with a fearful heart in her father's house. A carpenter (charioteer?) named Adhiratha got accidentally that casket floating in the Ganges. The carpenter's wife Radha, prayed for the son and nourished him under her care. Thus nourished in the carpenter's house, the famous Kunti's son Kama became a very powerful warrior. The king Pandu then married Kunti in a Svayamvara, a marriage in which the girl chooses her husband from among a number of suitors, assembled together. And the all auspicious daughter of the king of Madra became also the second wife of Pandu. Once, on an occasion, the powerful Pandu, while hunting in the forest killed a Muni, in the form of a deer, engaged in the act of co-habitation, thinking it to be a deer. The dying Muni became inflated with wrath, cursed Pandu "If you co-habit.

certainly you will die." Thus cursed by the Muni, Pandu became very sorrowful and abandoned his kingdom and began to live in the forest. O Munis! His two wives Kunti and Madri, followed their husband as chaste women do, to serve him in the forest. Dwelling in the hermitage of the Munis, Pandu listened to the Dharma S'astras and practised severe penance. Once while he was listening to the religious discourses of the Munis, he heard unmistakeably the Munis telling that the man who is sonless can never go to the Heavens; so he must get a son somehow or other. The Pundits declare that the sons born of the father's semen, the sons born of their daughters, the Ksettraja, the Goloka, the Kunda, the Sahoda, the Kanina, the Krita, one obtained in the forest, or one offered by another father, unable to nourish his son, all are entitled to inherit the wealth of the father; but the sons, enumerated successively are more and more inferior.

N.B.: Ksettraja - of a son, the off spring of the wife by a kinsman appointed to procreate issue to the husband.

Goloka - Bastard child of a widow.

Kunda - a child born in adultery.

Sahoda - the son of a woman pregnant at the time of marriage. Kanina - the son born of a young and unmarried woman.

Krita - purchased

49-52. Hearing this, Pandu spoke to the lotus-eyed Kunti to procreate sons for him soon by a great ascetic Muni "By my order, you will not incur any sin in doing this. I heard that in ancient times the high souled kin Saudasa got son from Vas'istha." Kunti, then spoke to the king "O Lord! I know one Siddha mantra; it was given to me before by the Muni Durvasa. Whichever Devata I will invoke by

that Mantra, he will instantly come to my side, controlled by that Mantra."

53-71. At the request of the husband, Kunti invoked Dharma, the best of the Devas; and after being impregnated by him, gave birth to Yudhisthira. Then she got through Pavana Deva, the son

Vrikodara; and through Indra the Lord of the Devas, Arjuna. Thus, in every year, Kunti gave birth to one son and so in three years she gave birth to three very powerful and mighty sons. At this Madri spoke to her husband “O king, the best of the Kurus! What shall I do now? Kindly suggest to me the means of procreating sons; O Lord, remove my pain.” Pandu asked Kunti for this; Kunti, moved with pity, gave her the mantra, so that she might get one son. Then the beautiful Madri, invoked the twin AsVin under the advice of her husband and got a pair of twins Nakula and Sahadeva through them. O Munis! Thus five Pandavas were born successively in every following year to the wives of Pandu by the seed of the Devas. Once on a time Pandu, whose end was drawing nigh became very passionate at the sight of Madri in that solitary hermitage. He, though forbidden repeatedly by Madri, warmly embraced her, as if dictated by the great destroyer, and fell to the ground. As the creeper falls down when the tree is felled, so Madri dropped on the ground and began to cry violently. Having heard the wailings of Madri, Kunti and the five sons of Pandu came there weeping and crying; a tumult then ensued and the great Munis also appeared on the scene. Then those Munis, practising great vows, knew that Pandu was dead and performed duly, on the banks of the Ganges, the ceremony of burning the dead.

At that time Madri gave over to Kunti the charge of her two sons and followed the Sati practice along with her husband to go to Satyaloka.

The Munis, then, performed Tarpana ceremonies in honour of Pandu and Madri and took Kunti and the five sons to Hastinapur. Knowing that Kunti has come, Bhisma, Vidura and the relatives of Dhritarastra within the city, all came to Kunti. They all asked Kunti “O beautiful

one! Whose are these five sons?” Kunti, then, remembered the curse on Pandu and sorrowfully expressed “ These are the Deva's sons born in Kuru family.” In order to convince the people assembled there, Kunti invoked the Devas who came in the celestial space above and said “Yes, these are the sons born of our seeds.” Bhisma, then, paid respect to the words of the Devas and honoured duly the boys. Bhisma then took the five sons and Pandu's wife to Hastina and gladly nourished them. O Munis! The sons of Pritha were thus born and nourished by Bhisma.

Thus ends the sixth chapter of the second Adhyaya on the birth of the Pandavas in the Mahapuranam S’ri Mad Devi Bhagavatam.

Sanskrit source · English chapter witness

Second Skandha · Chapter 7

On Shewing The Departed Ones

Chapter 27 of 318 · 68 detected Sanskrit verse markers

Sanskrit

सूत उवाच
पञ्चानां द्रौपदी भार्या सा मान्या सा पतिव्रता ।
पञ्च पुत्रास्तु तस्याः स्युर्भर्तृभ्योऽतीव सुन्दराः ॥ १ ॥
अर्जुनस्य तथा भार्या कृष्णस्य भगिनी शुभा ।
सुभद्रा या हृता पूर्वं जिष्णुना हरिसम्मते ॥ २ ॥
तस्यां जातो महावीरो निहतोऽसौ रणाजिरे ।
अभिमन्युर्हतास्तत्र द्रौपद्याश्च सुताः किल ॥ ३ ॥
अभिमन्योर्वरा भार्या वैराटी चातिसुन्दरी ।
कुलान्ते सुषुवे पुत्रं मृतो बाणाग्निना शिशुः ॥ ४ ॥
जीवितः स तु कृष्णेन भागिनेयसुतः स्वयम् ।
द्रौणिबाणाग्निनिर्दग्धः प्रतापेनाद्भुतेन च ॥ ५ ॥
परिक्षीणेषु वंशेषु जातो यस्माद्वरः सुतः ।
तस्मात्परीक्षितो नाम विख्यातः पृथिवीतले ॥ ६ ॥
निहतेषु च पुत्रेषु धृतराष्ट्रोऽतिदुःखितः ।

तस्थौ पाण्डवराज्ये च भीमवाग्बाणपीडितः ॥ ७ ॥
गान्धारी च तथातिष्ठत् पुत्रशोकातुरा भृशम् ।
सेवां तयोर्दिवारात्रं चकारार्तो युधिष्ठिरः ॥ ८ ॥
विदुरोऽप्यतिधर्मात्मा प्रज्ञानेत्रमबोधयत् ।
युधिष्ठिरस्यानुमते भ्रातृपार्श्वे व्यतिष्ठत ॥ ९ ॥
धर्मपुत्रोऽपि धर्मात्मा चकार सेवनं पितुः ।
पुत्रशोकोद्भवं दुःखं तस्य विस्मारयन्निव ॥ १० ॥
यथा शृणोति वृद्धोऽसौ तथा भीमोऽतिरोषितः ।
वारबाणेनाहनत्तं तु श्रावयन्संस्थिताञ्जनान् ॥ ११ ॥
मया पुत्रा हताः सर्वे दुष्टस्यान्धस्य ते रणे ।
दुःशासनस्य रुधिरं पीतं हृद्यं तथा भृशम् ॥ १२ ॥
भुनक्ति पिण्डमन्धोऽयं मया दत्तं गतत्रपः ।
ध्वांक्षवद्वा श्ववच्चापि वृथा जीवत्यसौ जनः ॥ १३ ॥
एवंविधानि रूक्षाणि श्रावयत्यनुवासरम् ।

आश्वासयति धर्मात्मा मूर्खोऽयमिति च ब्रुवन् ॥ १४ ॥
अष्टादशैव वर्षाणि स्थित्वा तत्रैव दुःखितः ।

धृतराष्ट्रो वने यानं प्रार्थयामास धर्मजम् ॥ १५ ॥
अयाचत धर्मपुत्रं धृतराष्ट्रो महीपतिः ।
पुत्रेभ्योऽहं ददाम्यद्य निर्वापं विधिपूर्वकम् ॥ १६ ॥
वृकोदरेण सर्वेषां कृतमत्रौर्ध्वदैहिकम् ।
न कृतं मम पुत्राणां पूर्ववैरमनुस्मरन् ॥ १७ ॥
ददासि चेद्धनं मह्यं कृत्वा चैवोर्ध्वदैहिकम् ।
गमिष्येऽहं वनं तप्तुं तपः स्वर्गफलप्रदम् ॥ १८ ॥
एकान्ते विदुरेणोक्तो राजा धर्मसुतः शुचिः ।
धनं दातुं मनश्चक्रे धृतराष्ट्राय चार्थिने ॥ १९ ॥
समाहुय निजान्मर्वानुवाच पृथिवीपतिः ।
धनं दास्ये महाभागाः पित्रे निर्वापकामिने ॥ २० ॥
तच्छ्रुत्वा वचनं भ्रातुर्ज्येष्ठस्यामिततेजसः ।

संग्रहेऽस्य महाबाहुर्मारुतिः कुपितोऽब्रवीत् ॥ २१ ॥
धनं देयं महाभाग दुर्योधनहिताय किम् ।
अन्धोऽपि सुखमाप्नोति मूर्खत्वं किमतः परम् ॥ २२ ॥
तव दुर्मन्त्रितेनाथ दुःखं प्राप्ता वने वयम् ।
द्रौपदी च महाभागा समानीता दुरात्मना ॥ २३ ॥
विराटभवने वासः प्रसादात्तव सुव्रत ।
दासत्वं च कृतं सर्वैर्मत्स्यस्यामितविक्रमैः ॥ २४ ॥
देविता त्वं न चेज्ज्येष्ठः प्रभवेत्संक्षयः कथम् ।
सूपकारो विराटस्य हत्वाभूवं तु मागधम् ॥ २५ ॥
बृहन्नला कथं जिष्णुर्भवेद्बालस्य नर्तकः ।
कृत्वा वेषं महाबाहुर्योषाया वासवात्मजः ॥ २६ ॥
गाण्डीवशोभितौ हस्तौ कृतौ कङ्कणशोभितौ ।
मानुषं च वपुः प्राप्य किं दुःखं स्यादतः परम् ॥ २७ ॥
दृष्ट्वा वेणीं कृतां मूर्ध्नि कज्जलं लोचने तथा ।

असिं गृहीत्वा तरसा छेद्म्यहं नान्यथा सुखम् ॥ २८ ॥
अपृष्ट्वा च महीपालं निक्षिप्तोऽग्निर्मया गृहे ।
दग्धुकामश्च पापात्मा निर्दग्धोऽसौ पुरोचनः ॥ २९ ॥
कीचका निहताः सर्वे त्वामपृष्ट्वा जनाधिप ।
न तथा निहताः सर्वे सभार्या धृतराष्ट्रजाः ॥ ३० ॥
मूर्खत्वं तव राजेन्द्र गन्धर्वेभ्यश्च मोचिताः ।
दुर्योधनादयः कामं शत्रवो निगडीकृताः ॥ ३१ ॥
दुर्योधनहितायाद्य धनं दातुं त्वमिच्छसि ।
नाहं ददे महीपाल सर्वथा प्रेरितस्त्वया ॥ ३२ ॥
इत्युक्त्वा निर्गते भीमे त्रिभिः परिवृतो नृपः ।
ददौ वित्तं सुबहुलं धृतराष्ट्राय धर्मजः ॥ ३३ ॥

कारयामास विधिवत्पुत्राणां चौर्ध्वदैहिकम् ।
ददौ दानानि विप्रेभ्यो धृतराष्ट्रोऽम्बिकासुतः ॥ ३४ ॥
कृत्वौर्ध्वदैहिकं सर्वं गान्धारीसहितो नृपः ।

प्रविवेश वनं तूर्णं कुन्त्या च विदुरेण च ॥ ३५ ॥
सञ्जयेन परिज्ञातो निर्गतोऽसौ महामतिः ।
पुत्रैर्निवार्यमाणापि शूरसेनसुता गता ॥ ३६ ॥
विलपन्भीमसेनोऽपि तथान्ये चापि कौरवाः ।
गङ्गातीरात्परावृत्य ययुः सर्वे गजाह्वयम् ॥ ३७ ॥
ते गत्वा जाह्नवीतीरे शतयूपाश्रमं शुभम् ।
कृत्वा तृणैः कुटीं तत्र तपस्तेपुः समाहिताः ॥ ३८ ॥
गतान्यब्दानि षट् तेषां यदा याता हि तापसाः ।
युधिष्ठिरस्तु विरहादनुजानिदमब्रवीत् ॥ ३९ ॥
स्वप्ने दृष्टा मया कुन्ती दुर्बला वनसंस्थिता ।
मनो मे जायते द्रष्टुं मातरं पितरौ तथा ॥ ४० ॥
विदुरं च महात्मानं सञ्जयं च महामतिम् ।
रोचते यदि वः सर्वान् व्रजाम इति मे मतिः ॥ ४१ ॥
ततस्ते भ्रातरः सर्वे सुभद्रा द्रौपदी तथा ।

वैराटी च महाभागा तथा नागरिको जनः ॥ ४२ ॥
प्राप्ताः सर्वजनैः सार्धं पाण्डवा दर्शनोत्सुकाः ।
शतयूपाश्रमं प्राप्य ददृशुः सर्व एव ते ॥ ४३ ॥
विदुरो न यदा दृष्टो धर्मस्तं पृष्टवांस्तदा ।
क्वास्ते स विदुरो धीमांस्तमुवाचाम्बिकासुतः ॥ ४४ ॥
विरक्तश्चरते क्षत्ता निरीहो निष्परिग्रहः ।
कुतोऽप्येकान्तसंवासी ध्यायतेऽन्तः सनातनम् ॥ ४५ ॥
गङ्गां गच्छन्द्वितीयेऽह्नि वने राजा युधिष्ठिरः ।
ददर्श विदुरं क्षामं तपसा संशितव्रतम् ॥ ४६ ॥
दृष्ट्वोवाच महीपालो वन्देऽहं त्वां युधिष्ठिरः ।
तस्थौ श्रुत्वा च विदुरः स्थाणुभूत इवानघः ॥ ४७ ॥
क्षणेन विदुरस्यास्यान्निःसृतं तेज अद्भुतम् ।
लीनं युधिष्ठिरस्यास्ये धर्मांशत्वात्परस्परम् ॥ ४८ ॥
क्षत्ता जहौ तदा प्राणाञ्छुशोचाति युधिष्ठिरः ।

दाहार्थं तस्य देहस्य कृतवानुद्यमं नृपः ॥ ४९ ॥
शृण्वतस्तु तदा राज्ञो वागुवाचाशरीरिणी ।
विरक्तोऽयं न दाहार्हो यथेष्टं गच्छ भूपते ॥ ५० ॥
श्रुत्वा ते भ्रातरः सर्वे सस्नुर्गङ्गाजलेऽमले ।
गत्वा निवेदयामासुर्धृतराष्ट्राय विस्तरात् ॥ ५१ ॥
स्थितास्तत्राश्रमे सर्वे पाण्डवा नागरैः सह ।

तत्र सत्यवतीसूनुर्नारदश्च समागतः ॥ ५२ ॥
मुनयोऽन्ये महात्मानश्चागता धर्मनन्दनम् ।
कुन्ती प्राह तदा व्यासं संस्थितं शुभदर्शनम् ॥ ५३ ॥
कृष्ण कर्णस्तु पुत्रो मे जातमात्रस्तु वीक्षितः ।
मनो मे तप्यतेऽत्यर्थं दर्शयस्व तपोधन ॥ ५४ ॥
समर्थोऽसि महाभाग कुरु मे वाञ्छितं प्रभो ।
गान्धार्युवाच
दुर्योधनो रणेऽगच्छद्वीक्षितो न मया मुने ॥ ५५ ॥

तं दर्शय मुनिश्रेष्ठ पुत्रं मे त्वं सहानुजम् ।
सुभद्रोवाच
अभिमन्युं महावीरं प्राणादप्यधिकं प्रियम् ॥ ५६ ॥
द्रष्टुकामास्मि सर्वज्ञ दर्शयाद्य तपोधन ।
सूत उवाच
एवंविधानि वाक्यानि श्रुत्वा सत्यवतीसुतः ॥ ५७ ॥
प्राणायामं ततः कृत्वा दध्यौ देवीं सनातनीम् ।
सन्ध्याकालेऽथ सम्प्राप्ते गङ्गायां मुनिसत्तमः ॥ ५८ ॥
सर्वांस्तांश्च समाहुय युधिष्ठिरपुरोगमान् ।
तुष्टाव विश्वजननीं स्नात्वा पुण्यसरिज्जले ॥ ५९ ॥
प्रकृतिं पुरुषारामां सगुणां निर्गुणां तथा ।
देवदेवीं ब्रह्मरूपां मणिद्वीपाधिवासिनीम् ॥ ६० ॥
यदा न वेधा न च विष्णुरीश्वरो
न वासवो नैव जलाधिपस्तथा ।

न वित्तपो नैव यमश्च पावक-
स्तदासि देवि त्वमहं नमामि ताम् ॥ ६१ ॥
जलं न वायुर्न धरा न चाम्बरं
गुणा न तेषां च न चेन्द्रियाण्यहम् ।
मनो न बुद्धिर्न च तिग्मगुः शशी
तदासि देवि त्वमहं नमामि ताम् ॥ ६२ ॥
इमं जीवलोकं समाधाय चित्ते
गुणैर्लिङ्गकोशं च नीत्वा समाधौ ।
स्थिता कल्पकालं नयस्यात्मतन्त्रा
न कोऽप्यस्ति वेत्ता विवेकं गतोऽपि ॥ ६३ ॥
प्रार्थयत्येष मां लोको मृतानां दर्शनं पुनः ।
नाहं क्षमोऽस्मि मातस्त्वं दर्शयाशु जनान्मृतान् ॥ ६४ ॥
सूत उवाच
एवं स्तुता तदा देवी माया श्रीभुवनेश्वरी ।

स्वर्गादाहुय सर्वान्वै दर्शयामास पार्थिवान् ॥ ६५ ॥
दृष्ट्वा कुन्ती च गान्धारी सुभद्रा च विराटजा ।
पाण्डवा मुमुदुः सर्वे वीक्ष्य प्रत्यागतान्स्वकान् ॥ ६६ ॥
पुनर्विसर्जितास्तेन व्यासेनामिततेजसा ।
स्मृत्वा देवीं महामायामिन्द्रजालमिवोद्यतम् ॥ ६७ ॥
तदा पृष्ट्वा ययुः सर्वे पाण्डवा मुनयस्तथा ।
राजा नागपुरं प्राप्तः कुर्वन् व्यासकथां पथि ॥ ६८ ॥

Roman transliteration

sūta uvāca
pañcānāṃ draupadī bhāryā sā mānyā sā pativratā |
pañca putrāstu tasyāḥ syurbhartṛbhyo'tīva sundarāḥ || 1 ||
arjunasya tathā bhāryā kṛṣṇasya bhaginī śubhā |
subhadrā yā hṛtā pūrvaṃ jiṣṇunā harisammate || 2 ||
tasyāṃ jāto mahāvīro nihato'sau raṇājire |
abhimanyurhatāstatra draupadyāśca sutāḥ kila || 3 ||
abhimanyorvarā bhāryā vairāṭī cātisundarī |
kulānte suṣuve putraṃ mṛto bāṇāgninā śiśuḥ || 4 ||
jīvitaḥ sa tu kṛṣṇena bhāgineyasutaḥ svayam |
drauṇibāṇāgninirdagdhaḥ pratāpenād□bhutena ca || 5 ||
parikṣīṇeṣu vaṃśeṣu jāto yasmādvaraḥ sutaḥ |
tasmātparīkṣito nāma vikhyātaḥ pṛthivītale || 6 ||
nihateṣu ca putreṣu dhṛtarāṣṭro'tiduḥkhitaḥ |

tasthau pāṇḍavarājye ca bhīmavāgbāṇapīḍitaḥ || 7 ||
gāndhārī ca tathātiṣṭhat putraśokāturā bhṛśam |
sevāṃ tayordivārātraṃ cakārārto yudhiṣṭhiraḥ || 8 ||
viduro'pyatidharmātmā prajñānetramabodhayat |
yudhiṣṭhirasyānumate bhrātṛpārśve vyatiṣṭhata || 9 ||
dharmaputro'pi dharmātmā cakāra sevanaṃ pituḥ |
putraśokod□bhavaṃ duḥkhaṃ tasya vismārayanniva || 10 ||
yathā śṛṇoti vṛddho'sau tathā bhīmo'tiroṣitaḥ |
vārabāṇenāhanattaṃ tu śrāvayansaṃsthitāñjanān || 11 ||
mayā putrā hatāḥ sarve duṣṭasyāndhasya te raṇe |
duḥśāsanasya rudhiraṃ pītaṃ hṛdyaṃ tathā bhṛśam || 12 ||
bhunakti piṇḍamandho'yaṃ mayā dattaṃ gatatrapaḥ |
dhvāṃkṣavadvā śvavaccāpi vṛthā jīvatyasau janaḥ || 13 ||
evaṃvidhāni rūkṣāṇi śrāvayatyanuvāsaram |

āśvāsayati dharmātmā mūrkho'yamiti ca bruvan || 14 ||
aṣṭādaśaiva varṣāṇi sthitvā tatraiva duḥkhitaḥ |
dhṛtarāṣṭro vane yānaṃ prārthayāmāsa dharmajam || 15 ||
ayācata dharmaputraṃ dhṛtarāṣṭro mahīpatiḥ |
putrebhyo'haṃ dadāmyadya nirvāpaṃ vidhipūrvakam || 16 ||
vṛkodareṇa sarveṣāṃ kṛtamatraurdhvadaihikam |
na kṛtaṃ mama putrāṇāṃ pūrvavairamanusmaran || 17 ||
dadāsi ceddhanaṃ mahyaṃ kṛtvā caivordhvadaihikam |
gamiṣye'haṃ vanaṃ taptuṃ tapaḥ svargaphalapradam || 18 ||
ekānte vidureṇokto rājā dharmasutaḥ śuciḥ |

dhanaṃ dātuṃ manaścakre dhṛtarāṣṭrāya cārthine || 19 ||
samāhūya nijānmarvānuvāca pṛthivīpatiḥ |
dhanaṃ dāsye mahābhāgāḥ pitre nirvāpakāmine || 20 ||
tacchrutvā vacanaṃ bhrāturnyeṣṭhasyāmitatejasaḥ |

saṃgrahe'sya mahābāhurmārutiḥ kupito'bravīt || 21 ||
dhanaṃ deyaṃ mahābhāga duryodhanahitāya kim |
andho'pi sukhamāpnoti mūrkhatvaṃ kimataḥ param || 22 ||
tava durmantritenātha duḥkhaṃ prāptā vane vayam |
draupadī ca mahābhāgā samānītā durātmanā || 23 ||
virāṭabhavane vāsaḥ prasādāttava suvrata |
dāsatvaṃ ca kṛtaṃ sarvairmatsyasyāmitavikramaiḥ || 24 ||
devitā tvaṃ na cejjyeṣṭhaḥ prabhavetsaṃkṣayaḥ katham |
sūpakāro virāṭasya hatvābhūvaṃ tu māgadham || 25 ||
bṛhannalā kathaṃ jiṣṇurbhaved□bālasya nartakaḥ |
kṛtvā veṣaṃ mahābāhuryoṣāyā vāsavātmajaḥ || 26 ||
gāṇḍīvaśobhitau hastau kṛtau kaṅkaṇaśobhitau |
mānuṣaṃ ca vapuḥ prāpya kiṃ duḥkhaṃ syādataḥ param || 27 ||
dṛṣṭvā veṇīṃ kṛtāṃ mūrdhni kajjalaṃ locane tathā |

asiṃ gṛhītvā tarasā chedmyahaṃ nānyathā sukham || 28 ||
apṛṣṭvā ca mahīpālaṃ nikṣipto'gnirmayā gṛhe |
dagdhukāmaśca pāpātmā nirdagdho'sau purocanaḥ || 29 ||
kīcakā nihatāḥ sarve tvāmapṛṣṭvā janādhipa |
na tathā nihatāḥ sarve sabhāryā dhṛtarāṣṭrajāḥ || 30 ||
mūrkhatvaṃ tava rājendra gandharvebhyaśca mocitāḥ |
duryodhanādayaḥ kāmaṃ śatravo nigaḍīkṛtāḥ || 31 ||
duryodhanahitāyādya dhanaṃ dātuṃ tvamicchasi |
nāhaṃ dade mahīpāla sarvathā preritastvayā || 32 ||
ityuktvā nirgate bhīme tribhiḥ parivṛto nṛpaḥ |
dadau vittaṃ subahulaṃ dhṛtarāṣṭrāya dharmajaḥ || 33 ||
kārayāmāsa vidhivatputrāṇāṃ caurdhvadaihikam |
dadau dānāni viprebhyo dhṛtarāṣṭro'mbikāsutaḥ || 34 ||
kṛtvaurdhvadaihikaṃ sarvaṃ gāndhārīsahito nṛpaḥ |

praviveśa vanaṃ tūrṇaṃ kuntyā ca vidureṇa ca || 35 ||
sañjayena parijñāto nirgato'sau mahāmatiḥ |
putrairnivāryamāṇāpi śūrasenasutā gatā || 36 ||
vilapanbhīmaseno'pi tathānye cāpi kauravāḥ |
gaṅgātīrātparāvṛtya yayuḥ sarve gajāhvayam || 37 ||
te gatvā jāhnavītīre śatayūpāśramaṃ śubham |
kṛtvā tṛṇaiḥ kuṭīṃ tatra tapastepuḥ samāhitāḥ || 38 ||
gatānyabdāni ṣaṭ teṣāṃ yadā yātā hi tāpasāḥ |
yudhiṣṭhirastu virahādanujānidamabravīt || 39 ||
svapne dṛṣṭā mayā kuntī durbalā vanasaṃsthitā |
mano me jāyate draṣṭuṃ mātaraṃ pitarau tathā || 40 ||
viduraṃ ca mahātmānaṃ sañjayaṃ ca mahāmatim |
rocate yadi vaḥ sarvān vrajāma iti me matiḥ || 41 ||
tataste bhrātaraḥ sarve subhadrā draupadī tathā |

vairāṭī ca mahābhāgā tathā nāgariko janaḥ || 42 ||
prāptāḥ sarvajanaiḥ sārdhaṃ pāṇḍavā darśanotsukāḥ |

śatayūpāśramaṃ prāpya dadṛśuḥ sarva eva te || 43 ||
viduro na yadā dṛṣṭo dharmastaṃ pṛṣṭavāṃstadā |
kvāste sa viduro dhīmāṃstamuvācāmbikāsutaḥ || 44 ||
viraktaścarate kṣattā nirīho niṣparigrahaḥ |
kuto'pyekāntasaṃvāsī dhyāyate'ntaḥ sanātanam || 45 ||
gaṅgāṃ gacchandvitīye'hni vane rājā yudhiṣṭhiraḥ |
dadarśa viduraṃ kṣāmaṃ tapasā saṃśitavratam || 46 ||
dṛṣṭvovāca mahīpālo vande'haṃ tvāṃ yudhiṣṭhiraḥ |
tasthau śrutvā ca viduraḥ sthāṇubhūta ivānaghaḥ || 47 ||
kṣaṇena vidurasyāsyānniḥsṛtaṃ teja ad□bhutam |
līnaṃ yudhiṣṭhirasyāsye dharmāṃśatvātparasparam || 48 ||
kṣattā jahau tadā prāṇāñchuśocāti yudhiṣṭhiraḥ |

dāhārthaṃ tasya dehasya kṛtavānudyamaṃ nṛpaḥ || 49 ||
śṛṇvatastu tadā rājño vāguvācāśarīriṇī |
virakto'yaṃ na dāhārho yatheṣṭaṃ gaccha bhūpate || 50 ||
śrutvā te bhrātaraḥ sarve sasnurgaṅgājale'male |
gatvā nivedayāmāsurdhṛtarāṣṭrāya vistarāt || 51 ||
sthitāstatrāśrame sarve pāṇḍavā nāgaraiḥ saha |
tatra satyavatīsūnurnāradaśca samāgataḥ || 52 ||
munayo'nye mahātmānaścāgatā dharmanandanam |
kuntī prāha tadā vyāsaṃ saṃsthitaṃ śubhadarśanam || 53 ||
kṛṣṇa karṇastu putro me jātamātrastu vīkṣitaḥ |
mano me tapyate'tyarthaṃ darśayasva tapodhana || 54 ||
samartho'si mahābhāga kuru me vāñchitaṃ prabho |
gāndhāryuvāca
duryodhano raṇe'gacchadvīkṣito na mayā mune || 55 ||

taṃ darśaya muniśreṣṭha putraṃ me tvaṃ sahānujam |
subhadrovāca
abhimanyuṃ mahāvīraṃ prāṇādapyadhikaṃ priyam || 56 ||
draṣṭukāmāsmi sarvajña darśayādya tapodhana |
sūta uvāca
evaṃvidhāni vākyāni śrutvā satyavatīsutaḥ || 57 ||
prāṇāyāmaṃ tataḥ kṛtvā dadhyau devīṃ sanātanīm |
sandhyākāle'tha samprāpte gaṅgāyāṃ munisattamaḥ || 58 ||
sarvāṃstāṃśca samāhūya yudhiṣṭhirapurogamān |
tuṣṭāva viśvajananīṃ snātvā puṇyasarijjale || 59 ||
prakṛtiṃ puruṣārāmāṃ saguṇāṃ nirguṇāṃ tathā |
devadevīṃ brahmarūpāṃ maṇidvīpādhivāsinīm || 60 ||
yadā na vedhā na ca viṣṇurīśvaro
na vāsavo naiva jalādhipastathā |

na vittapo naiva yamaśca pāvaka-
stadāsi devi tvamahaṃ namāmi tām || 61 ||
jalaṃ na vāyurna dharā na cāmbaraṃ
guṇā na teṣāṃ ca na cendriyāṇyaham |
mano na buddhirna ca tigmaguḥ śaśī
tadāsi devi tvamahaṃ namāmi tām || 62 ||
imaṃ jīvalokaṃ samādhāya citte
guṇairliṅgakośaṃ ca nītvā samādhau |
sthitā kalpakālaṃ nayasyātmatantrā

na ko'pyasti vettā vivekaṃ gato'pi || 63 ||
prārthayatyeṣa māṃ loko mṛtānāṃ darśanaṃ punaḥ |
nāhaṃ kṣamo'smi mātastvaṃ darśayāśu janānmṛtān || 64 ||
sūta uvāca
evaṃ stutā tadā devī māyā śrībhuvaneśvarī |

svargādāhūya sarvānvai darśayāmāsa pārthivān || 65 ||
dṛṣṭvā kuntī ca gāndhārī subhadrā ca virāṭajā |
pāṇḍavā mumuduḥ sarve vīkṣya pratyāgatānsvakān || 66 ||
punarvisarjitāstena vyāsenāmitatejasā |
smṛtvā devīṃ mahāmāyāmindrajālamivodyatam || 67 ||
tadā pṛṣṭvā yayuḥ sarve pāṇḍavā munayastathā |
rājā nāgapuraṃ prāptaḥ kurvan vyāsakathāṃ pathi || 68 ||

English translation

Suta said The chaste Draupadi was the common wife of all the five very beautiful sons of Kunti; and she bore five sons, one to every husband. Arjuna had one wife more; she was Subhadra, the sister of S'ri Krisna. By the order of S'ri Krisna, Arjuna stole her away (took her by force). The great hero Abhimanyu was born of Subhadra. This Abhimanyu and the five sons of Draupadi were killed in battle. Abhimanyu's wife Uttara was the charming daughter of the king Virat. She gave birth to one dead child, after all the boys, the descendants of the family were extinct. The above child died out of the arrows of AsVatthama. The extraordinarily powerful S'ri Krisna Himself made alive again this his sister's dead grandson. As this son was born after the family had become extinct, he became known in the world by the name of Pariksit. When the sons were all destroyed, Dhritarastra became very sorry, and, tormented by the arrow-like words of Bhima, remained in the kingdom of the Pandavas.

Gandhari, too, exceedingly distressed on the bereavement of the sons, remained there also. Yudhisthira, day and night, served Dhritarastra and Gandhari. The greatly religious Vidura always used to console, by the advice of Yudhisthira, his brother Dhritarastra, who possessed the eye of wisdom and he remained by his brother's side. Dharma's son Yudhisthira used to serve his uncle Dhritarastra in such a way as he might forget the pain of the death of his sons. But Bhima used to pierce his heart by his arrow-like words that he pronounced so loud as to reach the ears of the old king Dhritarastra. Bhima used to-say "In the battle field I killed all the sons, of the wicked blind king (Dhritarastra) and it was I that sucked well and drunk, full to the brim, the blood of the heart of Duhs'asana. Now this blind king eats shamelessly like a crow and a dog, the mass of food (Pinda) given by me, and thus is bearing uselessly the burden of life. Daily Bhima used to tell, thus, harsh words to him; whereas the religious Yudhisthira used to console him, saying "Bhima is a quite illiterate brute" and so forth. The king Dhritarastra remained there

with a grieved heart for eighteen years; the one day he proposed to the Dharma's son Yudhisthira about his intention to dwell in forest thus "To-day I wish to perform Tarpanas in the names my sons. True it is, that Bhima performed the funeral obsequies of them all; but, having in view of the former enmity, he did not do anything for my sons. If you give me some money, I will, then, perform the funeral obsequies of my sons and then retire to the forest to perform tapasya that I can go to Heaven." Vidura also asked Yudhisthira privately pay to Dhritarashtra the sum that he wanted; Yudhisthira also intended to pay the required money. Then Yudhisthira, the lord of the world call his younger brothers and addressed them as follows "O highly fortunate ones! Our revered uncle is desirous to perform the funeral obsequies of his sons; so we will have to give him some money for the

purpose.” Hearing these words of his elder brother of indomitable valour, Havana's son, the mighty armed Bhima became very angry and spoke out follows “O highly lucky one! Is it that we will have to give wealth for the spiritual benefit of Duryodhana and others? What a great stupidity can there be than the fact that such a malevolent blind king is deriving so great happiness at your hands? O Arya! It is by your bad counsel that we suffered endless troubles in the forest and the extremely good Draupadi was brought before the public in the hall by Duhs'asana. O one of good vows! It is for your satisfaction alone that we, though we were very mighty, had to remain in the house of Matsya Raj Virat as servants. Had you not been our elder brother and not been addicted to the gambling, would it have been possible I, who killed Jarasandha, would have been a cook to Virat Raj! Never we had been put to so great a trouble!

Never would the mighty armed Arjuna, the Vasava's son, have acted the part of an actress (a dancer), dressing himself in a female garb, under the name Vrihannala. Alas! What more painful could there be by assuming a human birth that the hands of Arjuna, that wielded always the Gandiva bow, would have worn bracelets befitting a woman? I would have been happy then had I, seeing the braid of hair on Arjuna's head and the collyrium in his eyes, cut off the head of Dhritarastra!

O Lord of the earth! Without asking you, I set fire on the house, named Jatugriha (a lac-house, as built by Duryodhana in order to burn up the Pandavas) and therefore the vicious Virochana, who wanted to burn us, was himself burnt up. Again, O Lord of men! similarly, without asking you, I slew Kichaka; this is now the one thing I regret that I could not have killed in the same way the sons of Dhritarastra before the public hall. O king of kings! It was simply your stupidity that you liberated Duryodhana and other sons, the great enemies of the Gandarbhas, when they had been imprisoned by them. Again to-day you are willing to give wealth for the spiritual benefit of those Duryodhana and others! But, O Lord of the earth, I would never give wealth, even if you request me specially to do this.

Thus saying, Bhima went away. Dharma's son Yudhisthira then consulted with the other three brothers and gave abundance of wealth to Dhritarastra. With this sum, the Ambika's son Dhritarastra duly performed the Sradh ceremony of his sons and gave away lots of things to the Brahmanas. The king Dhritarastra, thus performing all the funeral obsequies, became ready to go early to the forest with Gandhari, Kunti and Vidura. By the help of Sanjaya, the highly intelligent Dhritarastra became informed of the roads of the forest, and then went out of the house. Surasena's daughter Kunti, though stopped by her sons, followed them. Bhima and other Kauravas went along with them weeping up to the banks of the Ganges and thence returned to Hastinapura.

The ascetics went to the auspicious S’atayupa hermitage on the banks of the Ganges and building a hut practised tapasya with their hearts concentrated. Thus six years elapsed when Yudhisthira, troubled by their bereavements, said to his younger brothers “ I dreamt that our mother Kunti got very lean and thin. Now my mind wants bitterly to see mother, uncle, aunt, the high souled Vidura and the highly intelligent Sanjaya. If you approve, I want to go to there.” Then the five brothers, Pandu's sons, became desirous to see Kunti, and taking with them Draupadi, Subhadra, Uttara, and other persons went to the Satayupa hermitage and saw the persons there; but not

seeing Vidura, Yudhisthira asked “Where is Vidura?” Hearing this Dhritarastra said “Vidura has taken up Vairagyam (dispassion) and has gone alone to a solitary place and is meditating in his heart the eternal Brahma.” Next day while the king Yudhisthira was walking along the banks of the Ganges, he saw in the forest Vidura, engaged in his vow and become lean and thin by his tapasya; he then exclaimed “I am the king Yudhisthira; I am saluting you.” The holy Vidura heard and remained motionless like a log of wood.

Within an instant a wonderful halo came out of Vidura's face and entered the mouth of Yudhisthira, both of them being Dharma's parts. Vidura then died; Yudhisthira expressed great sorrow. When the Vidura's body was going to be set on fire, a celestial voice was heard:--“o king! He was very wise; so he ought not to be burnt; you can go away as you like.” Hearing this, Yudhisthira bathed in the pure Ganges and returned to the As'rama and informed everything in detail to Dhritarastra. While the Pandavas were staying in the hermitage with the other inhabitants of the city, Vedavyasa, Narada, and other high-souled Munis came there to Yudhisthira. Kunti then spoke to the auspicious Vyasa “O Krisna! I saw my son Kama, only just when he was born; my mind is being very much tormented for him; so, O great ascetic! Show him once to me. O highly fortunate One! You alone can do this; so O Lord! Satisfy my heart’s desire.” Gandhari said “O Muni! I did not see while Duryodhan went to battle; so, O Muni! Show me Duryodhana with his younger brothers.” Subhadra said “O Omniscient one! I want very much to see the great hero Abhimanyu, dearer to me than my life even; O great ascetic! Show him once to me.” (33-57.)

Suta said Satyavati's son Vyasa Deva, hearing their words, held Pranayama (deep breathing exercise) and meditated on the eternal Devi, the force of Brahma. When the evening time came, the Muni invited Yudhisthira and all others to the banks of the Ganges. He then bathed in the Ganges and began to chant hymns in praise of the Devi Brahmamayi Prakriti, resting on the Purusa, the Dweller in the Mani DvTpa, with attributes, at the same time transcending them, thus “O Devi! When Brahma was not, Visnu was not, Mahes'vara

was not, nor when existing Indra, Varuna, Kuvera, Yama, and Agni, Thou alone existed then; my salutation to Thee.

When there existed not water, Vayu, ether, earth and their Gunas, taste, smell, etc., when there were no senses, mind, Buddhi, Ahamkara; when there existed no Sun, Moon nor anything. Thou alone existed then; so, O Devi! I bow down again and again to Thee. O Mother! Thou boldest all these visible Jiva lokas in the cosmic Hiranyagarbha; again Thou bringest this Hiranyagarbha, the sum-total of Linga Sariras (the subtle bodies), with the Gunas Sattva, Rajas and Tamas to a state of equilibrium named Samyavastha and remainest quite independent and apart for a Kalpa period. At that time even those that are possessed of the power of great discrimination and dispassion cannot fathom Thy nature. O Mother! These persons are praying to me to see their dead ones; but I am quite incapable to do that. So kindly shew them their departed ones early.” While Vyasa praised thus the Devi, the Devi Mahamaya, the Lady of the Universe, of the nature of Universal Consciousness called all the departed ones from the Heavens and showed them to their relatives. Then Kunti, Gandhari, Subhadra, Uttara, and the Pandavas became very glad to see their relatives come to them again. Vyasa, of indomitable valour, again remembering Mahamaya, bade good bye to the departed ones; it seemed then, a great magic had occurred. The Pandavas and the Munis bade good bye to each other and went to their respective places. The king Yudhisthira talked on the way about Vyasa and ultimately came to Hastina. (58-68.)

Thus ends the seventh chapter of the Second Skandha on shewing the departed ones in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses.

Sanskrit source · English chapter witness

Second Skandha · Chapter 8

On The Extinction Of The Family Of

Chapter 28 of 318 · 49 detected Sanskrit verse markers

Sanskrit

सूत उवाच
ततो दिने तृतीये च धृतराष्ट्रः स भूपतिः ।
दावाग्निना वने दग्धः सभार्यः कुन्तिसंयुतः ॥ १ ॥
सञ्जयस्तीर्थयात्रायां गतस्त्यक्त्वा महीपतिम् ।
श्रुत्वा युधिष्ठिरो राजा नारदाद्दुःखमाप्तवान् ॥ २ ॥
षट्त्रिंशेऽथ गते वर्षे कौरवाणां क्षयात्पुनः ।
प्रभासे यादवाः सर्वे विप्रशापात्क्षयं गताः ॥ ३ ॥
ते पीत्वा मदिरां मत्ताः कृत्वा युद्धं परस्परम् ।
क्षयं प्राप्ता महात्मानः पश्यतो रामकृष्णयोः ॥ ४ ॥
देहं तत्याज रामस्तु कृष्णः कमललोचनः ।
व्याधबाणहतः शापं पालयन्भगवान्हरिः ॥ ५ ॥
वसुदेवस्तु तच्छ्रुत्वा देहत्यागं हरेरथ ।
जहौ प्राणाञ्छुचीन्कृत्वा चित्ते श्रीभुवनेश्वरीम् ॥ ६ ॥
अर्जुनस्तु ततो गत्वा प्रभासे चातिदुःखितः ।

संस्कारं तत्र सर्वेषां यथायोग्यं चकार ह ॥ ७ ॥
समीक्ष्याथ हरेर्देहं कृत्वा काष्ठस्य सञ्चयम् ।
अष्टाभिः सह पत्नीभिर्दाहयामास पार्थिवः ॥ ८ ॥
देहं रामस्य रेवत्या सह दग्ध्वा विभावसौ ।
अर्जुनो द्वारकामेत्य पुरान्निष्क्रामयज्जनम् ॥ ९ ॥
पुरी सा वासुदेवस्य प्लावितोदधिना ततः ।
अर्जुनः सर्वलोकान्वै गृहीत्वा निर्गतस्तदा ॥ १० ॥
कृष्णपत्न्यस्तदा मार्गे चौराभीरैश्च लुण्ठिता ।
धनं सर्वं गृहीतं च निस्तेजश्चार्जुनोऽभवत् ॥ ११ ॥
इन्द्रप्रस्थे समागत्य वज्रो राजा कृतस्तदा ।
अनिरुद्धसुतो नाम्ना पार्थेनामिततेजसा ॥ १२ ॥
व्यासाय कथितं दुःखं तेनोक्तोऽसौ महारथः ।
पुनर्यदा हरिस्त्वञ्च भवितासि महामते ॥ १३ ॥
तदा तेजस्तवात्युग्रं भविष्यति पुनर्युगे ।

तच्छ्रुत्वा वचनं पार्थो गत्वा नागपुरेऽर्जुनः ॥ १४ ॥
दुःखितो धर्मराजानं वृत्तान्तं सर्वमब्रवीत् ।

देहत्यागं हरेः श्रुत्वा यादवानां क्षयं तथा ॥ १५ ॥
गमनाय मतिं चक्रे राजा हैमाचलं प्रति ।
षट्त्रिंशद्वार्षिकं राज्ये स्थापयित्वोत्तरासुतम् ॥ १६ ॥
निर्जगाम वनं राजा द्रौपद्या भ्रातृभिः सह ।
षट्त्रिंशच्चैव वर्षाणि कृत्वा राज्यं गजाह्वये ॥ १७ ॥
गत्वा हिमाचले षट् ते जहुः प्राणान्पृथासुताः ।
परीक्षिदपि राजर्षिः प्रजाः सर्वाः सुधार्मिकः ॥ १८ ॥
अपालयच्च राजेन्द्रः षष्टिवर्षाण्यतन्द्रितः ।
बभूव मृगयाशीलो जगाम च वनं महत् ॥ १९ ॥
विद्धं मृगं विचिन्वानो मध्याह्ने भूपतिः स्वयम् ।
तृषितश्च परिश्रान्तः क्षुधितश्चोत्तरासुतः ॥ २० ॥
राजा घर्मेण सन्तप्तो ददर्श मुनिमन्तिके ।

ध्याने स्थितं मुनिं राजा जलं पप्रच्छ चातुरः ॥ २१ ॥
नोवाच किञ्चिन्मौनस्थश्चुकोप नृपतिस्तदा ।
मृतं सर्पं तदादाय धनुष्कोट्या तृषातुरः ॥ २२ ॥
कलिनाविष्टचित्तस्तु कण्ठे तस्य न्यवेशयत् ।
आरोपिते तथा सर्पे नोवाच मुनिसत्तमः ॥ २३ ॥
न चचाल समाधिस्थो राजापि स्वगृहं गतः ।
तस्य पुत्रोऽतितेजस्वी गविजातो महातपाः ॥ २४ ॥
महाशक्तोऽथ शुश्राव क्रीडमानो वनान्तिके ।
मित्राण्याहुश्च तत्पुत्रं पितुः कण्ठे तवाधुना ॥ २५ ॥
लम्भितोऽस्ति मृतः सर्पः केनापीति मुनीश्वर ।
तेषां तद्वचनं श्रुत्वा चुकोपातिशयं तदा ॥ २६ ॥
शशाप नृपतिं क्रुद्धो गृहीत्वाशु करे जलम् ।
पितुः कण्ठेऽद्य मे येन विनिक्षिप्तो मृतोरगः ॥ २७ ॥
तक्षकः सप्तरात्रेण तं दशेत्पापपूरुषम् ।

मुनेः शिष्योऽथ राजानं समुपेत्य गृहे स्थितम् ॥ २८ ॥
शापं निवेदयामास मुनिपुत्रेण चार्पितम् ।
अभिमन्युसुतः श्रुत्वा शापं दत्तं द्विजेन वै ॥ २९ ॥
अनिवार्यं च विज्ञाय मन्त्रिवृद्धानुवाच ह ।
शप्तोऽहं द्विजरूपेण मम द्वेषादसंशयम् ॥ ३० ॥
किं विधेयं मयामात्या उपायश्चिन्त्यतामिह ।
मृत्युः किलानिवार्योऽसौ वदन्ति वेदवादिनः ॥ ३१ ॥
यत्नस्तथापि शास्त्रोक्तः कर्तव्यः सर्वथा बुधैः ।
उपायवादिनः केचित्प्रवदन्ति मनीषिणः ॥ ३२ ॥
विघ्नोपायेन सिध्यन्ति कार्याणि नेतरस्य च ।
मणिमन्त्रौषधीनां वै प्रभावाः खलु दुर्विदः ॥ ३३ ॥

न भवेदिति किं तैस्तु मणिमद्भिः सुसाधितैः ।
सर्पदष्टा पुरा भार्या मुनेः सञ्जीविता मृता ॥ ३४ ॥
दत्त्वार्धमायुषस्तेन मुनिना सा वराप्सराः ।

भवितव्ये न विश्वासः कर्तव्यः सर्वथा बुधैः ॥ ३५ ॥
प्रत्यक्षं तत्र दृष्टान्तं पश्यन्तु सचिवाः किल ।
दिवि कोऽपि पृथिव्यां वा दृश्यते पुरुषः क्वचित् ॥ ३६ ॥
दैवे मतिं समाधाय यस्तिष्ठेत्तु निरुद्यमः ।
विरक्तस्तु यतिर्भूत्वा भिक्षार्थं याति सर्वथा ॥ ३७ ॥
गृहस्थानां गृहे काममाहुतो वाथवान्यथा ।
यदृच्छयोपपन्नं च क्षिप्तं केनापि वा मुखे ॥ ३८ ॥
उद्यमेन विना चास्यादुदरे संविशेत्कथम् ।
प्रयत्नश्चोद्यमे कार्यो यदा सिद्धिं न याति चेत् ॥ ३९ ॥
तदा दैवं स्थितं चेति चित्तमालम्बयेद्बुधः ।
मन्त्रिण ऊचुः
को मुनिर्येन दत्त्वार्धमायुषो जीविता प्रिया ॥ ४० ॥
कथं मृता महाराज तन्नो ब्रूहि सविस्तरम् ।
राजोवाच

भृगोर्भार्या वरारोहा पुलोमा नाम सुन्दरी ॥ ४१ ॥
तस्यां तु च्यवनो नाम मुनिर्जातोऽतिविश्रुतः ।
च्यवनस्य च शर्यातेः सुकन्या नाम सुन्दरी ॥ ४२ ॥
तस्यां जज्ञे सुतः श्रीमान्प्रमतिर्नाम विश्रुतः ।
प्रमतेस्तु प्रिया भार्या प्रतापी नाम विश्रुता ॥ ४३ ॥
रुरुर्नाम सुतो जातस्तथा परमतापसः ।
तस्मिंश्च समये कश्चित्स्थूलकेशश्च विश्रुतः ॥ ४४ ॥
बभूव तपसा युक्तो धर्मात्मा सत्यसम्मतः ।
एतस्मिन्नन्तरे मान्या मेनका च वराप्सराः ॥ ४५ ॥
क्रीडां चक्रे नदीतीरे त्रिषु लोकेषु सुन्दरी ।
गर्भं विश्वावसोः प्राप्य निर्गता वरवर्णिनी ॥ ४६ ॥
स्थूलकेशाश्रमे गत्वा विससर्ज वराप्सराः ।
कन्यकां च नदीतीरे त्रिषु लोकेषु सुन्दरीम् ॥ ४७ ॥
दृष्ट्वानाथां तदा कन्यां जग्राह मुनिसत्तमः ।

पुपोष स्थूलकेशस्तु नाम्ना चक्रे प्रमद्वराम् ॥ ४८ ॥
सा काले यौवनं प्राप्ता सर्वलक्षणसंयुता ।
रुरुर्दृष्ट्वाथ तां बालां कामबाणार्दितो ह्यभूत् ॥ ४९ ॥

Roman transliteration

sūta uvāca
tato dine tṛtīye ca dhṛtarāṣṭraḥ sa bhūpatiḥ |
dāvāgninā vane dagdhaḥ sabhāryaḥ kuntisaṃyutaḥ || 1 ||
sañjayastīrthayātrāyāṃ gatastyaktvā mahīpatim |
śrutvā yudhiṣṭhiro rājā nāradādduḥkhamāptavān || 2 ||
ṣaṭ□triṃśe'tha gate varṣe kauravāṇāṃ kṣayātpunaḥ |
prabhāse yādavāḥ sarve vipraśāpātkṣayaṃ gatāḥ || 3 ||
te pītvā madirāṃ mattāḥ kṛtvā yuddhaṃ parasparam |
kṣayaṃ prāptā mahātmānaḥ paśyato rāmakṛṣṇayoḥ || 4 ||
dehaṃ tatyāja rāmastu kṛṣṇaḥ kamalalocanaḥ |
vyādhabāṇahataḥ śāpaṃ pālayanbhagavānhariḥ || 5 ||
vasudevastu tacchrutvā dehatyāgaṃ hareratha |
jahau prāṇāñchucīnkṛtvā citte śrībhuvaneśvarīm || 6 ||
arjunastu tato gatvā prabhāse cātiduḥkhitaḥ |

saṃskāraṃ tatra sarveṣāṃ yathāyogyaṃ cakāra ha || 7 ||
samīkṣyātha harerdehaṃ kṛtvā kāṣṭhasya sañcayam |
aṣṭābhiḥ saha pat□nībhirdāhayāmāsa pārthivaḥ || 8 ||
dehaṃ rāmasya revatyā saha dagdhvā vibhāvasau |
arjuno dvārakāmetya purānniṣkrāmayajjanam || 9 ||
purī sā vāsudevasya plāvitodadhinā tataḥ |
arjunaḥ sarvalokānvai gṛhītvā nirgatastadā || 10 ||
kṛṣṇapat□nyastadā mārge caurābhīraiśca luṇṭhitā |
dhanaṃ sarvaṃ gṛhītaṃ ca nistejaścārjuno'bhavat || 11 ||
indraprasthe samāgatya vajro rājā kṛtastadā |
aniruddhasuto nāmnā pārthenāmitatejasā || 12 ||
vyāsāya kathitaṃ duḥkhaṃ tenokto'sau mahārathaḥ |
punaryadā haristvañca bhavitāsi mahāmate || 13 ||
tadā tejastavātyugraṃ bhaviṣyati punaryuge |

tacchrutvā vacanaṃ pārtho gatvā nāgapure'rjunaḥ || 14 ||
duḥkhito dharmarājānaṃ vṛttāntaṃ sarvamabravīt |
dehatyāgaṃ hareḥ śrutvā yādavānāṃ kṣayaṃ tathā || 15 ||
gamanāya matiṃ cakre rājā haimācalaṃ prati |
ṣaṭ□triṃśadvārṣikaṃ rājye sthāpayitvottarāsutam || 16 ||
nirjagāma vanaṃ rājā draupadyā bhrātṛbhiḥ saha |
ṣaṭ□triṃśaccaiva varṣāṇi kṛtvā rājyaṃ gajāhvaye || 17 ||
gatvā himācale ṣaṭ te jahuḥ prāṇānpṛthāsutāḥ |
parīkṣidapi rājarṣiḥ prajāḥ sarvāḥ sudhārmikaḥ || 18 ||
apālayacca rājendraḥ ṣaṣṭivarṣāṇyatandritaḥ |
babhūva mṛgayāśīlo jagāma ca vanaṃ mahat || 19 ||
viddhaṃ mṛgaṃ vicinvāno madhyāhne bhūpatiḥ svayam |
tṛṣitaśca pariśrāntaḥ kṣudhitaścottarāsutaḥ || 20 ||
rājā gharmeṇa santapto dadarśa munimantike |

dhyāne sthitaṃ muniṃ rājā jalaṃ papraccha cāturaḥ || 21 ||
novāca kiñcinmaunasthaścukopa nṛpatistadā |
mṛtaṃ sarpaṃ tadādāya dhanuṣkoṭyā tṛṣāturaḥ || 22 ||
kalināviṣṭacittastu kaṇṭhe tasya nyaveśayat |
āropite tathā sarpe novāca munisattamaḥ || 23 ||
na cacāla samādhistho rājāpi svagṛhaṃ gataḥ |
tasya putro'titejasvī gavijāto mahātapāḥ || 24 ||
mahāśakto'tha śuśrāva krīḍamāno vanāntike |

mitrāṇyāhuśca tatputraṃ pituḥ kaṇṭhe tavādhunā || 25 ||
lambhito'sti mṛtaḥ sarpaḥ kenāpīti munīśvara |
teṣāṃ tadvacanaṃ śrutvā cukopātiśayaṃ tadā || 26 ||
śaśāpa nṛpatiṃ kruddho gṛhītvāśu kare jalam |
pituḥ kaṇṭhe'dya me yena vinikṣipto mṛtoragaḥ || 27 ||
takṣakaḥ saptarātreṇa taṃ daśetpāpapūruṣam |

muneḥ śiṣyo'tha rājānaṃ samupetya gṛhe sthitam || 28 ||
śāpaṃ nivedayāmāsa muniputreṇa cārpitam |
abhimanyusutaḥ śrutvā śāpaṃ dattaṃ dvijena vai || 29 ||
anivāryaṃ ca vijñāya mantrivṛddhānuvāca ha |
śapto'haṃ dvijarūpeṇa mama dveṣādasaṃśayam || 30 ||
kiṃ vidheyaṃ mayāmātyā upāyaścintyatāmiha |
mṛtyuḥ kilānivāryo'sau vadanti vedavādinaḥ || 31 ||
yat□nastathāpi śāstroktaḥ kartavyaḥ sarvathā budhaiḥ |
upāyavādinaḥ kecitpravadanti manīṣiṇaḥ || 32 ||
vijñopāyena sidhyanti kāryāṇi netarasya ca |
maṇimantrauṣadhīnāṃ vai prabhāvāḥ khalu durvidaḥ || 33 ||
na bhavediti kiṃ taistu maṇimad□bhiḥ susādhitaiḥ |
sarpadaṣṭā purā bhāryā muneḥ sañjīvitā mṛtā || 34 ||
dattvārdhamāyuṣastena muninā sā varāpsarāḥ |

bhavitavye na viśvāsaḥ kartavyaḥ sarvathā budhaiḥ || 35 ||
pratyakṣaṃ tatra dṛṣṭāntaṃ paśyantu sacivāḥ kila |
divi ko'pi pṛthivyāṃ vā dṛśyate puruṣaḥ kvacit || 36 ||
daive matiṃ samādhāya yastiṣṭhettu nirudyamaḥ |
viraktastu yatirbhūtvā bhikṣārthaṃ yāti sarvathā || 37 ||
gṛhasthānāṃ gṛhe kāmamāhūto vāthavānyathā |
yadṛcchayopapannaṃ ca kṣiptaṃ kenāpi vā mukhe || 38 ||
udyamena vinā cāsyādudare saṃviśetkatham |
prayat□naścodyame kāryo yadā siddhiṃ na yāti cet || 39 ||
tadā daivaṃ sthitaṃ ceti cittamālambayed□budhaḥ |
mantriṇa ūcuḥ
ko muniryena dattvārdhamāyuṣo jīvitā priyā || 40 ||
kathaṃ mṛtā mahārāja tanno brūhi savistaram |
rājovāca

bhṛgorbhāryā varārohā pulomā nāma sundarī || 41 ||
tasyāṃ tu cyavano nāma munirjāto'tiviśrutaḥ |
cyavanasya ca śaryāteḥ sukanyā nāma sundarī || 42 ||
tasyāṃ jajñe sutaḥ śrīmānpramatirnāma viśrutaḥ |
pramatestu priyā bhāryā pratāpī nāma viśrutā || 43 ||
rururnāma suto jātastathā paramatāpasaḥ |
tasmiṃśca samaye kaścitsthūlakeśaśca viśrutaḥ || 44 ||
babhūva tapasā yukto dharmātmā satyasammataḥ |
etasminnantare mānyā menakā ca varāpsarāḥ || 45 ||
krīḍāṃ cakre nadītīre triṣu lokeṣu sundarī |
garbhaṃ viśvāvasoḥ prāpya nirgatā varavarṇinī || 46 ||
sthūlakeśāśrame gatvā visasarja varāpsarāḥ |
kanyakāṃ ca nadītīre triṣu lokeṣu sundarīm || 47 ||
dṛṣṭvānāthāṃ tadā kanyāṃ jagrāha munisattamaḥ |

pupoṣa sthūlakeśastu nāmnā cakre pramadvarām || 48 ||
sā kāle yauvanaṃ prāptā sarvalakṣaṇasaṃyutā |
rururdṛṣṭvātha tāṃ bālāṃ kāmabāṇārdito hyabhūt || 49 ||

English translation

1-23. Suta said On the third day after the Pandavas had returned to Hastinapur, the king Dhritarastra was burnt up together with Gandhari and Kunti, by the conflagration of fire in the forest. Sanjaya went away at that time, leaving Dhritarastra in the forest, on a tour on pilgrimage. The king Yudhisthira heard all this from Narada and was very sorry. Now after thirty six years after the Kuru family had become extinct, all the descendants of Yadu in the Prabhas tirtha were destroyed by the Brahmana's curse. The high-souled descendants of Yadu, intoxicated by drinking wine, fought against each other and were extirpated in the presence of Krisna and Balaram. Balaram then quitted his mortal coil; the lotus-eyed Bhagavan Krisna quitted his life, struck by the arrows of a hunter, to pay respect to a Brahmin's curse. Vasudeva heard of Hari's quitting his mortal coil, and meditated the Goddess of the Universe within his heart and left his holy life. Arjuna became very sorry; he went to Prabhasa and performed the funeral obsequies of all duly. Seeing the dead body of Hah, Arjuna collected fuel and burnt his body together with his eight principal wives; he burnt also Balaram's body with that of his wife Revati. Arjuna, then, went to the Dvaraka city and removed all the inhabitants of the city when the whole Dwarka city of Vasudeva was drowned in the waters of the ocean. While Arjuna was taking all the persons with him after getting out of Dwarka, he felt himself very weak on the way; and therefore a band of robbers, known by the name of Abhiras plundered all the wealth and all the wives of Krisna. Arjuna, of indomitable valour, after his arrival at Indraprastha made Vajra, Aniruddha's son, the king of the place.

Then the highly powerful Arjuna informed Vyasa of his powerlessness when Vyasa said:-“o highly intelligent one! When Hah and you will reincarnate in another Yuga, then your heroic

strength will again be manifested. Hearing all these words, Pritha's son Arjuna returned to Hastina with a sorrowful heart and informed everything to Yudhisthira, the Dharmaraja. Hearing the extinction of the Yadavas and Hari's quitting His mortal coil, Yudhisthira wanted to go to the Himalayas. He installed Pariksit, Uttara's son who was then thirty six years old on the throne and went out of his palace in company of his brothers, and Draupadi to the forests of the Himalayas. Thus the Pandavas, Pritha's son, reigned for thirty six years in Hastina and quitted their mortal coils in the Himalayas. Here the greatly religious sage-king Pariksit governed with vigilance all his subjects for sixty years. After this, Pariksit went once on an hunting expedition to a dense forest and shot a deer. He then searched for the deer and it became noon and he felt very thirsty, hungry, quite fatigued with his body, perspiring, when he saw a Muni merged in meditation; he asked the Muni “Where can water be had?” But the Muni held at that time the vow of silence; so he did not answer anything. Seeing this, the thirsty king, influenced by Kali, became angry and raised a dead serpent by the fore-end of his bow and coiled it round the Muni's neck. Even thus coiled with a snake round his neck the Muni remained as before motionless in his state of enlightenment and spoke nothing. The king also returned home.

24-49. Then the Muni's son, born from the cow's womb, S’ringi, a great ascetic, a fiery devotee of Mahas'akti, heard of the above event, while he was playing in the forest. His friends spoke to him “O Muni! Some body has now enclosed a dead serpent around the neck of your father.” Hearing their words, S’ringi became very angry and taking water in his hands, cursed thus:-- “He who has coiled to¬ day a dead serpent around my father's neck, let that villain be bitten by the serpent Taksak within

one week from this day”. One disciple of the Muni then went to the king in his house and informed him of the Muni's curse. Abhimanyu's son Pariksit heard of the curse pronounced by a Brahmin, and knowing infallible, spoke to the aged councillors

"O Ministers! Certainly it is through my fault that I have been cursed by a Brahmin's son. Now find out and settle what is to be done though the persons versed in the Vedas say that death is inevitable under these circumstances; yet the wise ones should try their best to thwart this according to the S’astras. Many sages who are the advocates of taking steps to redress any act, say that all the actions of wise persons are fructified by proper means; their solution does not remain unsolved.

Therefore I am saying that the powers of manis, mantrams and herbs (osadhis) are indescribable; if applied duly, do you think that they will bear no fruit in this case? I heard that when a Muni's wife died out of snake-bite, the Muni gave away the half of his life to his wife Apsara and made her alive again. It is not proper for the learned to depend on the maxim that what is inevitable must come to pass; one must try one's best to act for the living present.

O Ministers! Have you seen any person in the Heavens or in the world who remains idle, depending on fate alone? The Sannyasins have renounced the world; but they must have to go to the houses of the house-holders, whether they be invited or not invited. See again, supposing that the food of a person is brought to him unasked and suppose it is thrown into the mouth by some one, can you conceive that food would go down into the belly, from the mouth without one's effort? Therefore one should exert one's own prowess from the very outset; though the intelligent ones should be satisfied with the thought “What can be done? It is not ordained in my fate.” When Pariksit said thus, the ministers asked “Which Muni made his dead wife alive again, by giving her half his own life? And how did his wife die? Kindly describe all these in detail to me.”

The king said Bhrigu Muni had a very beautiful wife Puloma. In her womb the world renowned Chyavana Muni was born. Sukanya, the daughter of S’aryati was the wife of Chyavana. In her womb was born a beautiful son named Pramati; he was very famous. Pramati

had his famous beautiful wife Pratapi. In her womb was born the great ascetic son Ruru. At this time a person named Sthulakes'a, a religious truthful man of great name, was practising tapasya. O Ministers! In the meanwhile, the chief Apsara Menaka held sexual intercourse with Visvavasu Gandharva on the banks of a river and became pregnant. She went out from that place to the hermitage of Sthulakes'a on the river bank and gave birth to a very beautiful daughter. Seeing this girl quite an orphan and very beautiful, the Muni Sthulakes'a began to rear up her and named her Pramadvara. This all-auspicious girl Pramadvara attained youth in due course when the Muni Ruru saw her and became smitten with passion.

Thus ends the eighth chapter of the Second Skandha on the extinction of the family of Yadu and on the anecdote of Pariksit in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses.

Sanskrit source · English chapter witness

Second Skandha · Chapter 9

On The Account Of Ruru

Chapter 29 of 318 · 51 detected Sanskrit verse markers

Sanskrit

परीक्षिदुवाच
कामार्तः स मुनिर्गत्वा रुरुः सुप्तो निजाश्रमे ।
पिता पप्रच्छ दीनं तं किं रुरो विमना असि ॥ १ ॥
स तमाहातिकामार्तः स्थूलकेशस्य चाश्रमे ।
कन्या प्रमद्वरा नाम सा मे भार्या भवेदिति ॥ २ ॥
स गत्वा प्रमतिस्तूर्णं स्थूलकेशं महामुनिम् ।
प्रमुह्य सुमुखं कृत्वा ययाचे तां वराननाम् ॥ ३ ॥
ददौ वाचं स्थूलकेशः प्रदास्यामि शुभेऽहनि ।
विवाहार्थं च सम्भारं रचयामासतुर्वने ॥ ४ ॥
प्रमतिः स्थूलकेशश्च विवाहार्थं समुद्यतौ ।
बभूवतुर्महात्मानौ समीपस्थौ तपोवने ॥ ५ ॥
तस्मिन्नवसरे कन्या रममाणा गृहाङ्गणे ।
प्रसुप्तं पन्नगं पादेनास्पृशच्चारुलोचना ॥ ६ ॥
दष्टा तु पन्नगेनाथ सा ममार वराङ्गना ।

कोलाहलस्तदा जातो मृतां दृष्ट्वा प्रमद्वराम् ॥ ७ ॥
मिलिता मुनयः सर्वे चुक्रुशुः शोकसंयुताः ।
भूमौ तां पतितां दृष्ट्वा पिता तस्यातिदुःखितः ॥ ८ ॥
रुरोद विगतप्राणां दीप्यमानां सुतेजसा ।
रुरुः श्रुत्वा तदाक्रन्दं दर्शनार्थं समागतः ॥ ९ ॥
ददर्श पतितां तत्र सजीवामिव कामिनीम् ।
रुदन्तं स्थूलकेशं च दृष्ट्वान्यानृषिसत्तमान् ॥ १० ॥
रुरुः स्थानाद्बहिर्गत्वा रुरोद विरहाकुलः ।
अहो दैवेन सर्पोऽयं प्रेषितः परमाद्भुतः ॥ ११ ॥
मम शर्मविघाताय दुःखहेतुरयं किल ।
किं करोमि क्व गच्छामि मृता मे प्राणवल्लभा ॥ १२ ॥
न वै जीवितुमिच्छामि वियुक्तः प्रिययानया ।
नालिङ्गिता वरारोहा न मया चुम्बिता मुखे ॥ १३ ॥
न पाणिग्रहणं प्राप्तं मन्दभाग्येन सर्वथा ।

लाजाहोमस्तथा चाग्नौ न कृतस्त्वनया सह ॥ १४ ॥
मानुष्यं धिगिदं कामं गच्छन्त्वद्य ममासवः ।

दुःखितस्य न वा मृत्युर्वाञ्छितः समुपैति हि ॥ १५ ॥
सुखं तर्हि कथं दिव्यमाप्यते भुवि वाञ्छितम् ।
प्रपतामि ह्रदे घोरे पावके प्रपताम्यहम् ॥ १६ ॥
विषमद्मि गले पाशं कृत्वा प्राणांस्त्यजाम्यहम् ।
विलप्यैवं रुरुस्तत्र विचार्य मनसा पुनः ॥ १७ ॥
उपायं चिन्तयामास स्थितस्तस्मिन्नदीतटे ।
मरणात्किं फलं मे स्यादात्महत्या दुरत्यया ॥ १८ ॥
दुःखितश्च पिता मे स्याज्जननी चातिदुःखिता ।
दैवस्तुष्टो भवेत्कामं दृष्ट्वा मां त्यक्तजीवितम् ॥ १९ ॥
सर्वः प्रमुदितश्च स्यान्मत्क्षये नात्र संशयः ।
उपकारः प्रियायाः कः परलोके भवेदपि ॥ २० ॥
मृते मय्यात्मघातेन विरहात्पीडितेऽपि च ।

परलोके प्रिया सापि न मे स्यादात्मघातिनः ॥ २१ ॥
एतदर्थं मृते दोषा मयि नैवामृते पुनः ।
विमृश्यैव रुरुस्तत्र स्नात्वाचम्य शुचिः स्थितः ॥ २२ ॥
अब्रवीद्वचनं कृत्वा जलं पाणावसौ मुनिः ।
यन्मया सुकृतं किञ्चित्कृतं देवार्चनादिकम् ॥ २३ ॥
गुरवः पूजिता भक्त्या हुतं जप्तं तपः कृतम् ।
अधीतास्त्वखिला वेदा गायत्री संस्कृता यदि ॥ २४ ॥
रविराराधितस्तेन सञ्जीवतु मम प्रिया ।
यदि जीवेन्न मे कान्ता त्यजे प्राणानहं ततः ॥ २५ ॥
इत्युक्त्वा तज्जलं भूमौ चिक्षेपाराध्य देवताः ।
राजोवाच
एवं विलपतस्तस्य भार्यया दुःखितस्य च ॥ २६ ॥
देवदूतस्तदाभ्येत्य वाक्यमाह रुरुं ततः ।
देवदूत उवाच

माकार्षीः साहसं ब्रह्मन्कथं जीवेन्मृता प्रिया ॥ २७ ॥
गतायुरेषा सुश्रोणी गन्धर्वाप्सरसोः सुता ।
अन्यां कामय चार्वङ्गीं मृतेयं चाविवाहिता ॥ २८ ॥
किं रोदिषि सुदुर्बुद्धे का प्रीतिस्तेऽनया सह ।
रुरुरुवाच
देवदूत न चान्यां वै वरिष्याम्यहमङ्गनाम् ॥ २९ ॥
यदि जीवेन्न जीवेद्वा मर्तव्यं चाधुना मया ।
राजोवाच
विदित्वेति हठं तस्य देवदूतो मुदान्वितः ॥ ३० ॥
उवाच वचनं तथ्यं सत्यं चातिमनोहरम् ।
उपायं शृणु विप्रेन्द्र विहितं यत्सुरैः पुरा ॥ ३१ ॥

आयुषोऽर्धप्रदानेन जीवयाशु प्रमद्वराम् ।
रुरुरुवाच
आयुषोऽर्धं प्रयच्छामि कन्यायै नात्र संशयः ॥ ३२ ॥

अद्य प्रत्यावृतप्राणा प्रोत्तिष्ठतु मम प्रिया ।
विश्वावसुस्तदा तत्र विमानेन समागतः ॥ ३३ ॥
ज्ञात्वा पुत्रीं मृतां चाशु स्वर्गलोकात्प्रमद्वराम् ।
ततो गन्धर्वराजश्च देवदूतश्च सत्तमः ॥ ३४ ॥
धर्मराजमुपेत्येदं वचनं प्रत्यभाषताम् ।
धर्मराज रुरोः पत्नी सुता विश्वावसोस्तथा ॥ ३५ ॥
मृता प्रमद्वरा कन्या दष्टा सर्पेण चाधुना ।
सा रुरोरायुषोऽर्धेन मर्तुकामस्य सूर्यज ॥ ३६ ॥
समुत्तिष्ठतु तन्वङ्गी व्रतचर्याप्रभावतः ।
धर्म उवाच
विश्वावसुसुतां कन्यां देवदूत यदीच्छसि ॥ ३७ ॥
उत्तिष्ठत्वायुषोऽर्धेन रुरुं गत्वा त्वमर्पय ।
राजोवाच
एवमुक्तस्ततो गत्वा जीवयित्वा प्रमद्वराम् ॥ ३८ ॥

रुरोः समर्पयामास देवदूतस्त्वरान्वितः ।
ततः शुभेऽह्नि विधिना रुरुणापि विवाहिता ॥ ३९ ॥
इत्थं चोपाययोगेन मृताप्युज्जीविता तदा ।
उपायस्तु प्रकर्तव्यः सर्वथा शास्त्रसम्मतः ॥ ४० ॥
मणिमन्त्रौषधीभिश्च विधिवत्प्राणरक्षणे ।
इत्युक्त्वा सचिवान् राजा कल्पयित्वा सुरक्षकान् ॥ ४१ ॥
कारयित्वाथ प्रासादं सप्तभूमिकमुत्तमम् ।
आरुरोहोत्तरासूनुः सचिवैः सह तत्क्षणम् ॥ ४२ ॥
मणिमन्त्रधराः शूराः स्थापितास्तत्र रक्षणे ।
प्रेषयामास भूपालो मुनिं गौरमुखं ततः ॥ ४३ ॥
प्रसादार्थं सेवकस्य क्षमस्वेति पुनः पुनः ।
ब्राह्मणान्सिद्धमन्त्रज्ञान् रक्षणार्थमितस्ततः ॥ ४४ ॥
मन्त्रिपुत्रः स्थितस्तत्र स्थापयामास दन्तिनः ।
न कश्चिदारुहेत्तत्र प्रासादे चातिरक्षिते ॥ ४५ ॥

वातोऽपि न चरेत्तत्र प्रवेशे विनिवार्यते ।
भक्ष्यभोज्यादिकं राजा तत्रस्थश्च चकार सः ॥ ४६ ॥
स्नानसन्ध्यादिकं कर्म तत्रैव विनिवर्त्य च ।
राजकार्याणि सर्वाणि तत्रस्थश्चाकरोन्नृपः ॥ ४७ ॥
मन्त्रिभिः सह सम्मन्त्र्य गणयन्दिवसानपि ।
कश्चिच्च कश्यपो नाम ब्राह्मणो मन्त्रिसत्तमः ॥ ४८ ॥

शुश्राव च तथा शापं प्राप्तं राज्ञा महात्मना ।
स धनार्थी द्विजश्रेष्ठः कश्यपः समचिन्तयत् ॥ ४९ ॥
व्रजामि तत्र यत्रास्ते शप्तो राजा द्विजेन ह ।
इति कृत्वा मतिं विप्रः स्वगृहान्निःसृतः पथि ॥ ५० ॥
कश्यपो मन्त्रविद्विद्वान्धनार्थी मुनिसत्तमः ॥ ५१ ॥

Roman transliteration

parīkṣiduvāca
kāmārtaḥ sa munirgatvā ruruḥ supto nijāśrame |
pitā papraccha dīnaṃ taṃ kiṃ ruro vimanā asi || 1 ||
sa tamāhātikāmārtaḥ sthūlakeśasya cāśrame |
kanyā pramadvarā nāma sā me bhāryā bhavediti || 2 ||
sa gatvā pramatistūrṇaṃ sthūlakeśaṃ mahāmunim |
pramuhya sumukhaṃ kṛtvā yayāce tāṃ varānanām || 3 ||
dadau vācaṃ sthūlakeśaḥ pradāsyāmi śubhe'hani |
vivāhārthaṃ ca sambhāraṃ racayāmāsaturvane || 4 ||
pramatiḥ sthūlakeśaśca vivāhārthaṃ samudyatau |
babhūvaturmahātmānau samīpasthau tapovane || 5 ||
tasminnavasare kanyā ramamāṇā gṛhāṅgaṇe |
prasuptaṃ pannagaṃ pādenāspṛśaccārulocanā || 6 ||
daṣṭā tu pannagenātha sā mamāra varāṅganā |

kolāhalastadā jāto mṛtāṃ dṛṣṭvā pramadvarām || 7 ||
militā munayaḥ sarve cukruśuḥ śokasaṃyutāḥ |
bhūmau tāṃ patitāṃ dṛṣṭvā pitā tasyātiduḥkhitaḥ || 8 ||
ruroda vigataprāṇāṃ dīpyamānāṃ sutejasā |
ruruḥ śrutvā tadākrandaṃ darśanārthaṃ samāgataḥ || 9 ||
dadarśa patitāṃ tatra sajīvāmiva kāminīm |
rudantaṃ sthūlakeśaṃ ca dṛṣṭvānyānṛṣisattamān || 10 ||
ruruḥ sthānād□bahirgatvā ruroda virahākulaḥ |
aho daivena sarpo'yaṃ preṣitaḥ paramād□bhutaḥ || 11 ||
mama śarmavighātāya duḥkhaheturayaṃ kila |
kiṃ karomi kva gacchāmi mṛtā me prāṇavallabhā || 12 ||
na vai jīvitumicchāmi viyuktaḥ priyayānayā |
nāliṅ□gitā varārohā na mayā cumbitā mukhe || 13 ||
na pāṇigrahaṇaṃ prāptaṃ mandabhāgyena sarvathā |

lājāhomastathā cāgnau na kṛtastvanayā saha || 14 ||
mānuṣyaṃ dhigidaṃ kāmaṃ gacchantvadya mamāsavaḥ |
duḥkhitasya na vā mṛtyurvāñchitaḥ samupaiti hi || 15 ||
sukhaṃ tarhi kathaṃ divyamāpyate bhuvi vāñchitam |
prapatāmi hrade ghore pāvake prapatāmyaham || 16 ||
viṣamadmi gale pāśaṃ kṛtvā prāṇāṃstyajāmyaham |
vilapyaivaṃ rurustatra vicārya manasā punaḥ || 17 ||
upāyaṃ cintayāmāsa sthitastasminnadītaṭe |
maraṇātkiṃ phalaṃ me syādātmahatyā duratyayā || 18 ||
duḥkhitaśca pitā me syājjananī cātiduḥkhitā |
daivastuṣṭo bhavetkāmaṃ dṛṣṭvā māṃ tyaktajīvitam || 19 ||

sarvaḥ pramuditaśca syānmatkṣaye nātra saṃśayaḥ |
upakāraḥ priyāyāḥ kaḥ paraloke bhavedapi || 20 ||
mṛte mayyātmaghātena virahātpīḍite'pi ca |

paraloke priyā sāpi na me syādātmaghātinaḥ || 21 ||
etadarthaṃ mṛte doṣā mayi naivāmṛte punaḥ |
vimṛśyaiva rurustatra snātvācamya śuciḥ sthitaḥ || 22 ||
abravīdvacanaṃ kṛtvā jalaṃ pāṇāvasau muniḥ |
yanmayā sukṛtaṃ kiñcitkṛtaṃ devārcanādikam || 23 ||
guravaḥ pūjitā bhaktyā hutaṃ japtaṃ tapaḥ kṛtam |
adhītāstvakhilā vedā gāyatrī saṃskṛtā yadi || 24 ||
ravirārādhitastena sañjīvatu mama priyā |
yadi jīvenna me kāntā tyaje prāṇānahaṃ tataḥ || 25 ||
ityuktvā tajjalaṃ bhūmau cikṣepārādhya devatāḥ |
rājovāca
evaṃ vilapatastasya bhāryayā duḥkhitasya ca || 26 ||
devadūtastadābhyetya vākyamāha ruruṃ tataḥ |
devadūta uvāca

mākārṣīḥ sāhasaṃ brahmankathaṃ jīvenmṛtā priyā || 27 ||
gatāyureṣā suśroṇī gandharvāpsarasoḥ sutā |
anyāṃ kāmaya cārvaṅgīṃ mṛteyaṃ cāvivāhitā || 28 ||
kiṃ rodiṣi sudurbuddhe kā prītiste'nayā saha |
rururuvāca
devadūta na cānyāṃ vai variṣyāmyahamaṅganām || 29 ||
yadi jīvenna jīvedvā martavyaṃ cādhunā mayā |
rājovāca
viditveti haṭhaṃ tasya devadūto mudānvitaḥ || 30 ||
uvāca vacanaṃ tathyaṃ satyaṃ cātimanoharam |
upāyaṃ śṛṇu viprendra vihitaṃ yatsuraiḥ purā || 31 ||
āyuṣo'rdhapradānena jīvayāśu pramadvarām |
rururuvāca
āyuṣo'rdhaṃ prayacchāmi kanyāyai nātra saṃśayaḥ || 32 ||

adya pratyāvṛtaprāṇā prottiṣṭhatu mama priyā |
viśvāvasustadā tatra vimānena samāgataḥ || 33 ||
jñātvā putrīṃ mṛtāṃ cāśu svargalokātpramadvarām |
tato gandharvarājaśca devadūtaśca sattamaḥ || 34 ||
dharmarājamupetyedaṃ vacanaṃ pratyabhāṣatām |
dharmarāja ruroḥ pat□nī sutā viśvāvasostathā || 35 ||
mṛtā pramadvarā kanyā daṣṭā sarpeṇa cādhunā |
sā rurorāyuṣo'rdhena martukāmasya sūryaja || 36 ||
samuttiṣṭhatu tanvaṅgī vratacaryāprabhāvataḥ |
dharma uvāca
viśvāvasusutāṃ kanyāṃ devadūta yadīcchasi || 37 ||
uttiṣṭhatvāyuṣo'rdhena ruruṃ gatvā tvamarpaya |
rājovāca
evamuktastato gatvā jīvayitvā pramadvarām || 38 ||

ruroḥ samarpayāmāsa devadūtastvarānvitaḥ |
tataḥ śubhe'hni vidhinā ruruṇāpi vivāhitā || 39 ||
itthaṃ copāyayogena mṛtāpyujjīvitā tadā |

upāyastu prakartavyaḥ sarvathā śāstrasammataḥ || 40 ||
maṇimantrauṣadhībhiśca vidhivatprāṇarakṣaṇe |
ityuktvā sacivān rājā kalpayitvā surakṣakān || 41 ||
kārayitvātha prāsādaṃ saptabhūmikamuttamam |
ārurohottarāsūnuḥ sacivaiḥ saha tatkṣaṇam || 42 ||
maṇimantradharāḥ śūrāḥ sthāpitāstatra rakṣaṇe |
preṣayāmāsa bhūpālo muniṃ gauramukhaṃ tataḥ || 43 ||
prasādārthaṃ sevakasya kṣamasveti punaḥ punaḥ |
brāhmaṇānsiddhamantrajñān rakṣaṇārthamitastataḥ || 44 ||
mantriputraḥ sthitastatra sthāpayāmāsa dantinaḥ |
na kaścidāruhettatra prāsāde cātirakṣite || 45 ||

vāto'pi na carettatra praveśe vinivāryate |
bhakṣyabhojyādikaṃ rājā tatrasthaśca cakāra saḥ || 46 ||
stānasandhyādikaṃ karma tatraiva vinivartya ca |
rājakāryāṇi sarvāṇi tatrasthaścākaronnṛpaḥ || 47 ||
mantribhiḥ saha sammantrya gaṇayandivasānapi |
kaścicca kaśyapo nāma brāhmaṇo mantrisattamaḥ || 48 ||
śuśrāva ca tathā śāpaṃ prāptaṃ rājñā mahātmanā |
sa dhanārthī dvijaśreṣṭhaḥ kaśyapaḥ samacintayat || 49 ||
vrajāmi tatra yatrāste śapto rājā dvijena ha |
iti kṛtvā matiṃ vipraḥ svagṛhānniḥsṛtaḥ pathi || 50 ||
kaśyapo mantravidvidvāndhanārthī munisattamaḥ || 51 ||

English translation

1-17. Pariksit said When the Muni Ruru went to his room to sleep, his mind having become perturbed with passion, his father Pramati seeing him sorrowful, asked him “O Ruru! Why do you look so absent minded?” Ruru was passionate then; so he said to his father “I saw a girl named Pramadvara in the hermitage of Sthulakes'a; I wish that she might become my wife.” Hearing this, Pramati went immediately to the hermitage of Sthulakes'a, and pleased him by various conversations and asked for her beautiful daughter when Sthulakes'a promised that he would give her daughter in marriage on an auspicious day. Then both the high-souled persons Pramati and Sthulakes'a began to work in co-operation and make arrangements for marriage ceremony and collected various articles in that hermitage when the fair eyed girl Pramadvara, while playing in the courtyard in the house, trod on a serpent and was bitten by it and consequently died. Seeing then Pramadvara dead, all the Munis of the place assembled and cried and wept with sorrowful hearts, when a great tumultuous uproar ensued. Though the life departed from Pramadvara’s body, yet seeing the brilliant lustre of her lifeless body lying on the ground, her nourisher and father Sthulakes'a became very sorry and wept aloud. Hearing this cry of his, Ruru came there to see what had happened and perceived the girl, though lifeless, yet seeming alive and lying on the ground.

Seeing Sthulakes'a and other Risis weeping, Ruru went out from that place and with a grievous heart, began to cry aloud. “Alas! Fate has certainly sent this serpent as the cause of all my miseries and to mar all my happiness. Alas! What am I to do now? Where to go? When my beloved has fallen unto the jaws of death, I do not want to live any longer, bereft of my wife. Oh! What an unfortunate creature I am? I have not been able to embrace this beautiful darling of mine. I am deprived of kissing her face and marrying her. Alas! Fie to my human birth! Let my life get out just now in as much as I could not.

out of mere shame, throw myself on the burning pyre along with my beloved! Oh! When death comes not to the sorrowful person, even when prayed for, how then can I expect divine happiness in this world? So let me now drop myself down in a lake or enter in to a burning fire or drink venom or strangle myself by tieing rope round my neck!”

18-31. Thus Ruru wailed much on the bank of the river and long reflecting in his mind found out a way and thought what would be the advantage in death? “Rather an irretrievable sin would be incurred in committing suicide; and my father and mother would be sorry.

Seeing me commit suicide, my bad luck and enemies will be gladdened; there is no manner of doubt; in this. What benefit will my beloved gain if I commit suicide or if I be distressed for her bereavement. Suppose I die, even then my beloved will not become mine in the next world; so there are many faults in my committing suicide but there is no fault if I preserve my life.” Thus coming to a conclusion Ruru bathed, performed Achaman and became pure. He then took water in his hand and said “Whatever good works, worshipping the gods, etc., that I have done and if I have performed, with devotion, the service to my preceptors and teachers and superiors, homa ceremonies, Japam, tapasya, if I have studied all the Vedas and if I have recited Gayatri and worshipped the Sun then let my beloved have life and get up as an outcome of my Punyam. If my beloved does not get back her life, I will certainly quit my life.” Thus saying, he worshipped the Devas mentally and threw that water of his hands on the ground. Thus Ruru, with a sorrowful heart, was weeping. The Deva's messenger came down and said “O Brahman! Don't make this bold attempt; how can your beloved get back her life? The life-period of this beautiful girl, born of Gandharva's sperm and Apsara's ovum is now exhausted; now look for another beautiful woman. O one of very dull understanding! Why are you crying in vain? Where is the affection between you and this girl; she died in an unmarried state (without marrying you).” At this

Ruru said “O Deva messenger! I won't marry any other lady, whether my beloved gets back her life or does not get back her life; in case she does not regain this life, I will also forego my life at this instant.” At this greatest importunity of Ruru, the Deva messenger became glad and spoke the following truthful beneficent yet beautiful words

32-51. “O Brahmana! I will suggest one way to you; kindly hear. The Devas ordained this long, long ago. You can give up your half life period, and with that you can make this girl alive soon.”

Ruru said “O Deva messenger! I give half my life-period to this girl; there is no doubt in this. Let my beloved get back her life soon and get up.”

The king said O Ministers! At this time Visvavasu, knowing that his daughter Pramadvara is dead, descended from the Heavens in a celestial car and came to the place; then the Gandharva king and the Deva messenger both went to Yama, the Dharmaraj, and spoke thus “O Dharmaraj! This Visvavasu's daughter Pramadvara, the wife of Ruru, the Risis' son was bitten by a snake and has now come to your place. The Dvija Ruru is now desirous to quit his life; so, O Sun's son! Now let the girl again get her life through the influence of Ruru's brahmacharya (purity) as a consequence of his giving away half his life period for the girl.”

Dharma said “O Deva messenger! if you want to make the girl alive again, let her get life as a consequence of half the life-period of Ruru being subtracted. Go immediately and give the girl to Ruru.”

The king said “O Ministers! Yama having said thus to the Deva messenger, he went away immediately and made Pramadvara alive and handed her over to Ruru.

Thus, on an auspicious day, Ruru married her. Thus the Risis' daughter Pramadvara though fallen dead, got again her life by proper means. So, O Councillors! to save life, one should resort

one's best duty according to the S’astras, by the use of gems, mantras, and herbs and plants.”

Thus speaking to the ministers, the king Pariksit had a fine building of seven floors in height erected, placed the principal guards around it and stationed also the most powerful men well versed in the knowledge of mani (gems), mantrams, and plants for protection and immediately ascended to this building. To appease the wrath of the Muni S’ringi, the king sent the Muni named Gaurmukha to him and requested him repeatedly “Let the crime of the humble devotee be forgiven.” Then, for self preservation, the king brought from all sides the Brahmanas, who are perfect in their knowledge and application of the mantras. The minister's son placed the elephants in proper places so that no body can ascend to the top of the building; what more can be said than the fact that even air could not find entrance there when once ordered “no admission” what to speak of others!

The king Pariksit remained there and counted the number of days of the serpent Taksaka's coming there; he performed his bath, Sandhya Bandanams and feeding; even he consulted with his ministers and governed his kingdom from there. O Risis! At this time a Brahman named Kas'yapa, versed in the mantras, heard of the curse of the king and thought that he would get abundant wealth if he could free the king from Taksaka's poison and proposed to himself that he would go to the place where the cursed king Pariksit was staying with the Brahmanas. Pondering thus, the Brahmana went out of his house, on the expectation of wealth from the king.

Thus ends the ninth chapter of the second Skandha on the account of Ruru in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses.

Sanskrit source · English chapter witness

Second Skandha · Chapter 10

On The Death Of King ParIksit

Chapter 30 of 318 · 68 detected Sanskrit verse markers

Sanskrit

सूत उवाच
तस्मिन्नेव दिने नाम्ना तक्षकस्तं नृपोत्तमम् ।
शप्तं ज्ञात्वा गृहात्तूर्णं निःसृतः पुरुषोत्तमः ॥ १ ॥
वृद्धब्राह्मणवेषेण तक्षकः पथि निर्गतः ।
अपश्यत्कश्यपं मार्गे व्रजन्तं नृपतिं प्रति ॥ २ ॥
तमपृच्छत्पन्नगोऽसौ ब्राह्मणं मन्त्रवादिनम् ।
क्व भवांस्त्वरितो याति किञ्च कार्यं चिकीर्षति ॥ ३ ॥
कश्यप उवाच
परीक्षितं नृपश्रेष्ठं तक्षकश्च प्रधक्ष्यति ।
तत्राहं त्वरितो यामि नृपं कर्तुमपज्वरम् ॥ ४ ॥
मन्त्रोऽस्ति मम विप्रेन्द्र विषनाशकरः किल ।
जीवयिष्याम्यहं तं वै जीवितव्येऽधुना किल ॥ ५ ॥
तक्षक उवाच
अहं स पन्नगो ब्रह्मंस्तं धक्ष्यामि महीपतिम् ।

निवर्तस्व न शक्तस्त्वं मया दष्टं चिकित्सितुम् ॥ ६ ॥
कश्यप उवाच
अहं दष्टं त्वया सर्प नृपं शप्तं द्विजेन वै ।
जीवयिष्याम्यसन्देहं कामं मन्त्रबलेन वै ॥ ७ ॥
तक्षक उवाच
यदि त्वं जीवितुं यासि मया दष्टं नृपोत्तमम् ।
मन्त्रशक्तिबलं विप्र दर्शय त्वं ममानघ ॥ ८ ॥
धक्ष्याम्येनं च न्यग्रोधं विषदंष्ट्राभिरद्य वै ।
कश्यप उवाच
जीवयिष्ये त्वया दष्टं दग्धं वा पन्नगोत्तम ॥ ९ ॥
सूत उवाच
अदशत्पन्नगो वृक्षं भस्मसाच्च चकार तम् ।
उवाच कश्यपं भूयो जीवयैनं द्विजोत्तम ॥ १० ॥
दृष्ट्वा भस्मीकृतं वृक्षं पन्नगेन विषाग्निना ।

सर्वं भस्म समाहृत्य कश्यपो वाक्यमब्रवीत् ॥ ११ ॥
पश्य मन्त्रबलं मेऽद्य न्यग्रोधं पन्नगोत्तम ।

जीवयाम्यद्य वृक्षं वै पश्यतस्ते महाविष ॥ १२ ॥
इत्युक्त्वा जलमादाय कश्यपो मन्त्रवित्तमः ।
सिषेच भस्मराशिं तं मन्त्रितेनैव वारिणा ॥ १३ ॥
तद्वारिसेचनाज्जातो न्यग्रोधः पूर्ववच्छुभः ।
विस्मयं तक्षकः प्राप्तो दृष्ट्वा तं जीवितं नगम् ॥ १४ ॥
तमाह कश्यपं नागः किमर्थं ते परिश्रमः ।
सम्पादयामि तं कामं ब्रूहि वाडव वाञ्छितम् ॥ १५ ॥
कश्यप उवाच
वित्तार्थी नृपतिं मत्वा शप्तं पन्नग निःसृतः ।
गृहादहं चोपकर्तुं विद्यया नृपसत्तमम् ॥ १६ ॥
तक्षक उवाच
वित्तं गृहाण विप्रेन्द्र यावदिच्छसि पार्थिवात् ।

ददामि स्वगृहं याहि सकामोऽहं भवाम्यतः ॥ १७ ॥
सूत उवाच
तच्छ्रुत्वा वचनं तस्य कश्यपः परमार्थवित् ।
चिन्तयामास मनसा किं करोमि पुनः पुनः ॥ १८ ॥
धनं गहीत्वा स्वगृहं प्रयामि यद्यहं पुनः ।
भविष्यति न मे कीर्तिर्लोके लोभसमाश्रयात् ॥ १९ ॥
जीवितेऽथ नृपश्रेष्ठे कीर्तिः स्यादचला मम ।
धनप्राप्तिश्च बहुधा भवेत्पुण्यं च जीवनात् ॥ २० ॥
रक्षणीयं यशः कामं धिग्धनं यशसा विना ।
सर्वस्वं रघुणा पूर्वं दत्तं विप्राय कीर्तये ॥ २१ ॥
हरिश्चन्द्रेण कर्णेन कीर्त्यर्थं बहुविस्तरम् ।
उपेक्षेयं कथं भूपं दह्यमानं विषाग्निना ॥ २२ ॥
जीवितेऽद्य मया राज्ञि सुखं सर्वजनस्य च ।
अराजके प्रजानाशो भविता नात्र संशयः ॥ २३ ॥

प्रजानाशस्य पापं मे भविष्यति मृते नृपे ।
अपकीर्तिश्च लोकेषु धनलोभाद्भविष्यति ॥ २४ ॥
इति सञ्चिन्त्य मनसा ध्यानं कृत्वा स कश्यपः ।
गतायुषं च नृपतिं ज्ञातवाम्बुद्धिमत्तरः ॥ २५ ॥
आसन्नमृत्युं राजानं ज्ञात्वा ध्यानेन कश्यपः ।
गृहं ययौ स धर्मात्मा धनमादाय तक्षकात् ॥ २६ ॥
निवर्त्य कश्यपं सर्पः सप्तमे दिवसे नृपम् ।
हन्तुकामो जगामाशु नगरं नागसाह्वयम् ॥ २७ ॥
शुश्राव नगरस्यान्ते प्रासादस्थं परीक्षितम् ।
मणिमन्त्रौषधैः कामं रक्ष्यमाणमतन्द्रितम् ॥ २८ ॥
चिन्ताविष्टस्तदा नागो विप्रशापभयाकुलः ।

चिन्तयामास योगेन प्रविशेयं गृहं कथम् ॥ २९ ॥
वञ्जयामि कथं चैनं राजानं पापकारिणम् ।
विप्रशापाद्धतं मूढं विप्रपीडाकरं शठम् ॥ ३० ॥

पाण्डवानां कुले जातः कोऽपि नैतादृशो भवेत् ।
तापसस्य गले येन मृतः सर्पो निवेशितः ॥ ३१ ॥
कृत्वा विगर्हितं कर्म जानन्कालगतिं नृपः ।
रक्षकान्भवने कृत्वा प्रासादमभिगम्य च ॥ ३२ ॥
मृत्युं वञ्चयते राजा वर्ततेऽद्य निराकुलः ।
तं कथं धक्षयिष्यामि विप्रवाक्येन चोदितः ॥ ३३ ॥
न जानाति च मन्दात्मा मरणं ह्यनिवर्तनम् ।
तेनासौ रक्षकान्स्थाप्य सौधारूढोऽद्य मोदते ॥ ३४ ॥
यदि वै विहितो मृत्युर्दैवेनामिततेजसा ।
स कथं परिवर्तेत कृतैर्यत्नैस्तु कोटिभिः ॥ ३५ ॥
पाण्डवस्य च दायादो जानन्मृत्युं गतं नृपः ।
जीवने मतिमास्थाय स्थितः स्थाने निराकुलः ॥ ३६ ॥
दानपुण्यादिकं राजा कर्तुमर्हति सर्वथा ।
धर्मेण हन्यते व्याधिर्येनायुः शाश्वतं भवेत् ॥ ३७ ॥

नोचेन्मृत्युविधिं कृत्वा स्नानदानादिकाः क्रियाः ।
मरणं स्वर्गलोकाय नरकायान्यथा भवेत् ॥ ३८ ॥
द्विजपीडाकृतं पापं पृथग्वास्य च भूपतेः ।
विप्रशापस्तथा घोर आसन्ने मरणे किल ॥ ३९ ॥
न कोऽपि ब्राह्मणः पार्श्वे य एनं प्रतिबोधयेत् ।
वेधसा विहितो मृत्युरनिवार्यस्तु सर्वथा ॥ ४० ॥
इति सञ्चिन्त्य सर्पोऽसौ स्वान्नागान्निकटे स्थितान् ।
कृत्वा तापसवेषांस्तान्प्राहिणोत्सुभुजङ्गमान् ॥ ४१ ॥
फलमूलादिकं गृह्य राज्ञे नागोऽथ तक्षकः ।
स्वयं च कीटरूपेण फलमध्ये ससार ह ॥ ४२ ॥
निर्गतास्ते तदा नागाः फलान्यादाय सत्वराः ।
ते राजभवनं प्राप्य स्थिताः प्रासादसन्निधौ ॥ ४३ ॥
रक्षकास्तापसान्दृष्ट्वा पप्रच्छुस्तच्चिकीर्षितम् ।
ऊचुस्ते भूपतिं द्रष्टुं प्राप्ताः स्मोऽद्य तपोवनात् ॥ ४४ ॥

अभिमन्युसुतं वीरं कुलार्कं चारुदर्शनम् ।
परिवर्धयितुं प्राप्ता मन्त्रैराथर्वणैस्तथा ॥ ४५ ॥
निवेदयध्वं राजानं दर्शनार्थागतान्मुनीन् ।
कृत्वाभिषेकान्यास्यामो दत्त्वा मिष्टफलानिच ॥ ४६ ॥
भारतानां कुले वापि न दृष्टा द्वाररक्षकाः ।
न श्रुतं तापसानां तु राज्ञोऽसन्दर्शनं किल ॥ ४७ ॥

आरोहामो वयं तत्र यत्र राजा परीक्षितः ।
आशीर्भिर्वर्धयित्वैनं दत्ताज्ञाः प्रव्रजामहे ॥ ४८ ॥
सूत उवाच
इत्याकर्ण्य वचस्तेषां तापसानां तु रक्षकाः ।
प्रत्यूचुस्तान् द्विजान्मत्वा निदेशं भूपतेर्यथा ॥ ४९ ॥
नाद्य वो दर्शनं विप्रा राज्ञः स्यादिति नो मतिः ।
श्वः सर्वतापसैरत्र त्वागन्तव्यं नृपालये ॥ ५० ॥
अनारोहस्तु प्रासादो विप्राणां मुनिसत्तमाः ।

विप्रशापभयाद्राज्ञा विहितोऽस्ति न संशयः ॥ ५१ ॥
तदोचुस्तानथो विप्राः फलमूलजलानि च ।
विप्राशिषश्च राज्ञेऽथ ग्राहयन्तु सुरक्षकाः ॥ ५२ ॥
ते गत्वा नृपतिं प्रोचुस्तापसानागताञ्जनाः ।
राजोवाचानयध्वं वै फलमूलादिकं च यत् ॥ ५३ ॥
पृच्छध्वं तापसान्कार्यं प्रातरागमनं पुनः ।
प्रणामं कथयध्वं मे नाद्य सन्दर्शनं मम ॥ ५४ ॥
ते गत्वाथ समादाय फलमूलादिकं च यत् ।
राज्ञे समर्पयामासुर्बहुमानपुरःसरम् ॥ ५५ ॥
गतेषु तेषु नागेषु विप्रवेषावृतेषु च ।
फलान्यादाय राजासौ सचिवानिदमब्रवीत् ॥ ५६ ॥
सुहृदो भक्षयन्त्वद्य फलान्येतानि सर्वशः ।
अद्म्यहं चैकमेतद्धै फलं विप्रार्पितं महत् ॥ ५७ ॥
इत्युक्त्वा तत्फलं दत्त्वा सुहृद्भ्यश्चोत्तरासुतः ।

करे कृत्वा फलं पक्वं ददार नृपतिः स्वयम् ॥ ५८ ॥
विदारितं फलं राज्ञा तत्र कृमिरभूदणुः ।
स कृष्णनयनस्ताम्रो दृष्टो भूपतिना स्वयम् ॥ ५९ ॥
तं दृष्ट्वा नृपतिः प्राह सचिवान्विस्मितानथ ।
अस्तमभ्येति सविता विषादद्य न मे भयम् ॥ ६० ॥
अङ्गीकरोमि तं शापं कृमिको मां दशत्वयम् ।
एवमुक्त्वा स राजेन्द्रो ग्रीवायां संन्यवेशयत् ॥ ६१ ॥
अस्तं याते दिवानाथे धृतः कण्ठेऽथ कीटकः ।
तक्षकस्तु तदा जातः कालरूपी भयानकः ॥ ६२ ॥
राजा संवेष्टितस्तेन दष्टश्चापि महीपतिः ।
मन्त्रिणो विस्मयं प्राप्ता रुरुदुर्भृशदुःखिताः ॥ ६३ ॥
घोररूपमहिं वीक्ष्य दुद्रुवुस्ते भयार्दिताः ।
चुक्रुशू रक्षकाः सर्वे हाहाकारो महानभूत् ॥ ६४ ॥
वेष्टितो भोगिभोगेन विनष्टबहुपौरुषः ।

नोवाच नृपतिः किञ्चिन्न चचालोत्तरासुतः ॥ ६५ ॥
उत्थिताग्निशिखा घोरा विषजा तक्षकाननात् ।
प्रजज्वाल नृपं त्वाशु गतप्राणं चकार ह ॥ ६६ ॥
हत्वाशु जीवितं राज्ञस्तक्षको गगने गतः ।
जगद्दग्धं तु कुर्वाणं ददृशुस्तं जना इह ॥ ६७ ॥
स पपात गतप्राणो राजा दग्ध इव द्रुमः ।
चुकुशुश्च जनाः सर्वे मृतं दृष्ट्वा नराधिपम् ॥ ६८ ॥

Roman transliteration

sūta uvāca
tasminneva dine nāmnā takṣakastaṃ nṛpottamam |
śaptaṃ jñātvā gṛhāttūrṇaṃ niḥsṛtaḥ puruṣottamaḥ || 1 ||
vṛddhabrāhmaṇaveṣeṇa takṣakaḥ pathi nirgataḥ |
apaśyatkaśyapaṃ mārge vrajantaṃ nṛpatiṃ prati || 2 ||
tamapṛcchatpannago'sau brāhmaṇaṃ mantravādinam |
kva bhavāṃstvarito yāti kiñca kāryaṃ cikīrṣati || 3 ||
kaśyapa uvāca
parīkṣitaṃ nṛpaśreṣṭhaṃ takṣakaśca pradhakṣyati |
tatrāhaṃ tvarito yāmi nṛpaṃ kartumapajvaram || 4 ||
mantro'sti mama viprendra viṣanāśakaraḥ kila |
jīvayiṣyāmyahaṃ taṃ vai jīvitavye'dhunā kila || 5 ||
takṣaka uvāca
ahaṃ sa pannago brahmaṃstaṃ dhakṣyāmi mahīpatim |

nivartasva na śaktastvaṃ mayā daṣṭaṃ cikitsitum || 6 ||
kaśyapa uvāca
ahaṃ daṣṭaṃ tvayā sarpa nṛpaṃ śaptaṃ dvijena vai |
jīvayiṣyāmyasandehaṃ kāmaṃ mantrabalena vai || 7 ||
takṣaka uvāca
yadi tvaṃ jīvituṃ yāsi mayā daṣṭaṃ nṛpottamam |
mantraśaktibalaṃ vipra darśaya tvaṃ mamānagha || 8 ||
dhakṣyāmyenaṃ ca nyagrodhaṃ viṣadaṃṣṭrābhiradya vai |
kaśyapa uvāca
jīvayiṣye tvayā daṣṭaṃ dagdhaṃ vā pannagottama || 9 ||
sūta uvāca
adaśatpannago vṛkṣaṃ bhasmasācca cakāra tam |
uvāca kaśyapaṃ bhūyo jīvayainaṃ dvijottama || 10 ||
dṛṣṭvā bhasmīkṛtaṃ vṛkṣaṃ pannagena viṣāgninā |

sarvaṃ bhasma samāhṛtya kaśyapo vākyamabravīt || 11 ||
paśya mantrabalaṃ me'dya nyagrodhaṃ pannagottama |
jīvayāmyadya vṛkṣaṃ vai paśyataste mahāviṣa || 12 ||
ityuktvā jalamādāya kaśyapo mantravittamaḥ |
siṣeca bhasmarāśiṃ taṃ mantritenaiva vāriṇā || 13 ||
tadvārisecanājjāto nyagrodhaḥ pūrvavacchubhaḥ |
vismayaṃ takṣakaḥ prāpto dṛṣṭvā taṃ jīvitaṃ nagam || 14 ||
tamāha kaśyapaṃ nāgaḥ kimarthaṃ te pariśramaḥ |
sampādayāmi taṃ kāmaṃ brūhi vāḍava vāñchitam || 15 ||
kaśyapa uvāca

vittārthī nṛpatiṃ matvā śaptaṃ pannaga niḥsṛtaḥ |
gṛhādahaṃ copakartuṃ vidyayā nṛpasattamam || 16 ||
takṣaka uvāca
vittaṃ gṛhāṇa viprendra yāvadicchasi pārthivāt |

dadāmi svagṛhaṃ yāhi sakāmo'haṃ bhavāmyataḥ || 17 ||
sūta uvāca
tacchrutvā vacanaṃ tasya kaśyapaḥ paramārthavit |
cintayāmāsa manasā kiṃ karomi punaḥ punaḥ || 18 ||
dhanaṃ gahītvā svagṛhaṃ prayāmi yadyahaṃ punaḥ |
bhaviṣyati na me kīrtirloke lobhasamāśrayāt || 19 ||
jīvite'tha nṛpaśreṣṭhe kīrtiḥ syādacalā mama |
dhanaprāptiśca bahudhā bhavetpuṇyaṃ ca jīvanāt || 20 ||
rakṣaṇīyaṃ yaśaḥ kāmaṃ dhigdhanaṃ yaśasā vinā |
sarvasvaṃ raghuṇā pūrvaṃ dattaṃ viprāya kīrtaye || 21 ||
hariścandreṇa karṇena kīrtyarthaṃ bahuvistaram |
upekṣeyaṃ kathaṃ bhūpaṃ dahyamānaṃ viṣāgninā || 22 ||
jīvite'dya mayā rājñi sukhaṃ sarvajanasya ca |
arājake prajānāśo bhavitā nātra saṃśayaḥ || 23 ||

prajānāśasya pāpaṃ me bhaviṣyati mṛte nṛpe |
apakīrtiśca lokeṣu dhanalobhād□bhaviṣyati || 24 ||
iti sañcintya manasā dhyānaṃ kṛtvā sa kaśyapaḥ |
gatāyuṣaṃ ca nṛpatiṃ jñātavāmbuddhimattaraḥ || 25 ||
āsannamṛtyuṃ rājānaṃ jñātvā dhyānena kaśyapaḥ |
gṛhaṃ yayau sa dharmātmā dhanamādāya takṣakāt || 26 ||
nivartya kaśyapaṃ sarpaḥ saptame divase nṛpam |
hantukāmo jagāmāśu nagaraṃ nāgasāhvayam || 27 ||
śuśrāva nagarasyānte prāsādasthaṃ parīkṣitam |
maṇimantrauṣadhaiḥ kāmaṃ rakṣyamāṇamatandritam || 28 ||
cintāviṣṭastadā nāgo vipraśāpabhayākulaḥ |
cintayāmāsa yogena praviśeyaṃ gṛhaṃ katham || 29 ||
vañjayāmi kathaṃ cainaṃ rājānaṃ pāpakāriṇam |
vipraśāpāddhataṃ mūḍhaṃ viprapīḍākaraṃ śaṭham || 30 ||

pāṇḍavānāṃ kule jātaḥ ko'pi naitādṛśo bhavet |
tāpasasya gale yena mṛtaḥ sarpo niveśitaḥ || 31 ||
kṛtvā vigarhitaṃ karma jānankālagatiṃ nṛpaḥ |
rakṣakānbhavane kṛtvā prāsādamabhigamya ca || 32 ||
mṛtyuṃ vañcayate rājā vartate'dya nirākulaḥ |
taṃ kathaṃ dhakṣayiṣyāmi vipravākyena coditaḥ || 33 ||
na jānāti ca mandātmā maraṇaṃ hyanivartanam |
tenāsau rakṣakānsthāpya saudhārūḍho'dya modate || 34 ||
yadi vai vihito mṛtyurdaivenāmitatejasā |
sa kathaṃ parivarteta kṛtairyat□naistu koṭibhiḥ || 35 ||
pāṇḍavasya ca dāyādo jānanmṛtyuṃ gataṃ nṛpaḥ |
jīvane matimāsthāya sthitaḥ sthāne nirākulaḥ || 36 ||
dānapuṇyādikaṃ rājā kartumarhati sarvathā |
dharmeṇa hanyate vyādhiryenāyuḥ śāśvataṃ bhavet || 37 ||

nocenmṛtyuvidhiṃ kṛtvā snānadānādikāḥ kriyāḥ |
maraṇaṃ svargalokāya narakāyānyathā bhavetū || 38 ||

dvijapīḍākṛtaṃ pāpaṃ pṛthagvāsya ca bhūpateḥ |
vipraśāpastathā ghora āsanne maraṇe kila || 39 ||
na ko'pi brāhmaṇaḥ pārśve ya enaṃ pratibodhayet |
vedhasā vihito mṛtyuranivāryastu sarvathā || 40 ||
iti sañcintya sarpo'sau svānnāgānnikaṭe sthitān |
kṛtvā tāpasaveṣāṃstānprāhiṇotsubhujaṅgamān || 41 ||
phalamūlādikaṃ gṛhya rājñe nāgo'tha takṣakaḥ |
svayaṃ ca kīṭarūpeṇa phalamadhye sasāra ha || 42 ||
nirgatāste tadā nāgāḥ phalānyādāya satvarāḥ |
te rājabhavanaṃ prāpya sthitāḥ prāsādasannidhau || 43 ||
rakṣakāstāpasāndṛṣṭvā papracchustaccikīrṣitam |
ūcuste bhūpatiṃ draṣṭuṃ prāptāḥ smo'dya tapovanāt || 44 ||

abhimanyusutaṃ vīraṃ kulārkaṃ cārudarśanam |
parivardhayituṃ prāptā mantrairātharvaṇaistathā || 45 ||
nivedayadhvaṃ rājānaṃ darśanārthāgatānmunīn |
kṛtvābhiṣekānyāsyāmo dattvā miṣṭaphalānica || 46 ||
bhāratānāṃ kule vāpi na dṛṣṭā dvārarakṣakāḥ |
na śrutaṃ tāpasānāṃ tu rājño'sandarśanaṃ kila || 47 ||
ārohāmo vayaṃ tatra yatra rājā parīkṣitaḥ |
āśīrbhirvardhayitvainaṃ dattājñāḥ pravrajāmahe || 48 ||
sūta uvāca
ityākarṇya vacasteṣāṃ tāpasānāṃ tu rakṣakāḥ |
pratyūcustān dvijānmatvā nideśaṃ bhūpateryathā || 49 ||
nādya vo darśanaṃ viprā rājñaḥ syāditi no matiḥ |
śvaḥ sarvatāpasairatra tvāgantavyaṃ nṛpālaye || 50 ||
anārohastu prāsādo viprāṇāṃ munisattamāḥ |

vipraśāpabhayād□rājñā vihito'sti na saṃśayaḥ || 51 ||
tadocustānatho viprāḥ phalamūlajalāni ca |
viprāśiṣaśca rājñe'tha grāhayantu surakṣakāḥ || 52 ||
te gatvā nṛpatiṃ procustāpasānāgatāñjanāḥ |
rājovācānayadhvaṃ vai phalamūlādikaṃ ca yat || 53 ||
pṛcchadhvaṃ tāpasānkāryaṃ prātarāgamanaṃ punaḥ |
praṇāmaṃ kathayadhvaṃ me nādya sandarśanaṃ mama || 54 ||
te gatvātha samādāya phalamūlādikaṃ ca yat |
rājñe samarpayāmāsurbahumānapuraḥsaram || 55 ||
gateṣu teṣu nāgeṣu vipraveṣāvṛteṣu ca |
phalānyādāya rājāsau sacivānidamabravīt || 56 ||
suhṛdo bhakṣayantvadya phalānyetāni sarvaśaḥ |
admyahaṃ caikametadvai phalaṃ viprārpitaṃ mahat || 57 ||
ityuktvā tatphalaṃ dattvā suhṛd□bhyaścottarāsutaḥ |

kare kṛtvā phalaṃ pakvaṃ dadāra nṛpatiḥ svayam || 58 ||
vidāritaṃ phalaṃ rājñā tatra kṛmirabhūdaṇuḥ |
sa kṛṣṇanayanastāmro dṛṣṭo bhūpatinā svayam || 59 ||
taṃ dṛṣṭvā nṛpatiḥ prāha sacivānvismitānatha |
astamabhyeti savitā viṣādadya na me bhayam || 60 ||
aṅgīkaromi taṃ śāpaṃ kṛmiko māṃ daśatvayam |
evamuktvā sa rājendro grīvāyāṃ saṃnyaveśayat || 61 ||
astaṃ yāte divānāthe dhṛtaḥ kaṇṭhe'tha kīṭakaḥ |
takṣakastu tadā jātaḥ kālarūpī bhayānakaḥ || 62 ||

rājā saṃveṣṭitastena daṣṭaścāpi mahīpatiḥ |
mantriṇo vismayaṃ prāptā rurudurbhṛśaduḥkhitāḥ || 63 ||
ghorarūpamahiṃ vīkṣya dudruvuste bhayārditāḥ |
cukruśū rakṣakāḥ sarve hāhākāro mahānabhūt || 64 ||
veṣṭito bhogibhogena vinaṣṭabahupauruṣaḥ |

novāca nṛpatiḥ kiñcinna cacālottarāsutaḥ || 65 ||
utthitāgniśikhā ghorā viṣajā takṣakānanāt |
prajajvāla nṛpaṃ tvāśu gataprāṇaṃ cakāra ha || 66 ||
hatvāśu jīvitaṃ rājñastakṣako gagane gataḥ |
jagaddagdhaṃ tu kurvāṇaṃ dadṛśustaṃ janā iha || 67 ||
sa papāta gataprāṇo rājā dagdha iva drumaḥ |
cukuśuśca janāḥ sarve mṛtaṃ dṛṣṭvā narādhipam || 68 ||

English translation

1-3. Suta said “O Risis! On that very day when the Brahmin Kas'yapa went out of his house, Taksak, knowing the king ParTksit cursed, assumed an aged Brahmin's form and went out of his abode.

The serpent Taksak met the Brahmin Kas'yapa on the way. Seeing the Brahmana, versed in the Mantras, Taksak asked him “Where are you going so in haste, and what for are you taking this trouble?”

4-17. Thus questioned, Kas'yapa replied I heard that the serpent Taksak will bite the king ParTksit; therefore I am going in haste to the king ParTksit to cure him of the serpent's poison. I know the mantra (mystic verse) that can destroy the effect of poison. If his life-period is not exhausted, I will certainly give him back his life. Taksak then. Said “O Brahmana! I am that Taksak; I will bite him and take away his life. So you better desist. Will you be able to treat him whom I bite; certainly you will not.” Kas'yapa said “O chief of snakes! When you will bite the king who has been cursed by the Brahman, I will no doubt make him alive by the power of my mantra.” Taksak said “O chief of Brahmanas! If you have so thought that you will make the king alive after I bite him, then shew me your strength before hand. O sinless one! I will bite this Nyagrodha tree (the Indian fig-tree); just now make it alive.”

Kas'yapa said “Certainly I will make this tree alive, that will be burnt away by the venom of your teeth.” Suta said “The snake Taksak then bit the tree, which was reduced to ashes; and asked Kas'yapa to bring back that tree to life.” Seeing the tree reduced to ashes by the fire of venom of the snake, he collected all the ashes and said “O highly venomous serpent. See to-day the power of my mantra. Behold! While you are witnessing, I will enliven this tree. Thus the great mantra-knower Kas'yapa took water in his hand, and

impregnating it with his mantra power, sprinkled the water on the ashes. Immediately, on the sprinkling of the mantra saturated water, the Nyagrodha tree got back its life as before. Taksak became greatly astonished to see the tree enlivened again and said to Kas'yapa >- “O chief of Brahmans! What is your object in taking so much pains? Speak out what you want and I will fulfil your desires.” Kas'yapa said “O chief of serpents! Knowing the king cursed, I am going to do good to him by my knowledge and to get in return abundant wealth.” Hearing this, Taksak said “I will give you the amount of wealth that you desire; take that and go back to your house, and let my desire be also fulfilled.”

18-26. Kas'yapa, the knower of the highest state, heard Taksaka's words and pondered in his mind again and again. “What is to be done now? If I take this wealth and go back to my house, my name and fame will not be known in this world, simply for my greed; but if the king be made alive again, my undying fame, abundant wealth, and greater Punyam will accrue to me. Again fie to that wealth with which there is no fame; so one must try one's best to preserve one's fame. The king Raghu, in ancient days, gave away everything of his to the Brahmanas for fame; the king Harischandra and Kama did not hesitate a bit to give away endless property. There is one point again to take into account, how can I trifle away the matter, seeing the king burnt up by the venomous fire?

If I can bring back the king's life, everyone will become happy. If the kingdom be without its king, the subjects will, no doubt, be ruined.

So, following the king's death, sin will also incur on me due to the ruin of the subjects; and infamy will come on my head that I am a very greedy man.” Thus meditating in his mind, the highly intelligent Kas'yapa began to meditate, and plunged himself in Dhyan; he thereby came to know that the king's life period was spent up. Thus knowing the king's death imminent, the virtuous Kas'yapa took the desired wealth from Taksak and returned home.

27-48. Thus making Kas'yapa to retire to his house on the seventh day Taksak went on to Hastinapur to bring death and destruction on to Pariksit. When he went close to the city, he heard that the king Pariksit was staying on the upper story of the palace; and the palace had been preserved by various gems, mantras, herbs and plant. Taksak became very anxious; and fearing, lest the curse of the Brahmanas, will fall on his head, became very much agitated and thought. “How shall I now enter the palace? How can I cheat this stupid hypocrite vicious king, cursed by the Brahmana, who causes troubles to the Brahmanas. Not a single man has taken birth in the Pandava family ever since that he coiled a dead serpent round the neck of an ascetic Brahmin. The king has committed a very heinous crime and knowing the course of time to be in fallible, has placed sentries on all sides of the palace and has ascended to the top-most story of the building, thinking thereby to deceive Death and is staying in a peaceful mind. How can then he be smitten, in accordance with the Brahmana's word? The king, of dull intellect, knows not that death cannot be prevented; for that reason he has placed guards and sentinels round the building, and himself has got up the house and is happily whiling away his time; but he is quite ignorant that when Fate who can never be violated, ordains the death, how can it be prevented though thousands of attempts are made to thwart it? This scion of Pandu family knows that his death is at hand and yet wants to live and therefore is staying in his own place with a tranquil mind. The king ought now to make charities and other meritorious works; it is only by acts of Dharma that disease is destroyed and life is prolonged.

And if that be not the object then a dying man ought to take bath, to make charities and to await his time of death; he thereby attains heaven; otherwise hell is inevitable. The king committed great sin in the act of causing pains and trouble to the Brahmin or other similar acts and therefore death is so close that the Brahmin curse has fallen thus on his head. Is there no such Brahmin who can make him

understand this; or the Creator has ordained his death now as inevitable.” Thus meditating, the chief serpent made other serpents following him assume then form of ascetic Brahmanas and gave them roots and fruits to be taken to the king. The serpent Taksak himself entered within the fruits in the form of an insect. Then the ascetic serpents took the fruits and quickly went out of the place. They came to the palace where Pariksit was resting. Seeing them, the guards asked “What for have you come here?” Hearing this, “We are coming from the hermitage to prolong the life of the hero king, the son of Abhimanyu and the son of the Pandava family, by chanting the mantras of the Atharvavedas,

and we want to have an interview with the king; now you better go and inform the king that some Munis have come to see you. We will sprinkle water on him and give him some sweet fruits and then depart. We have never come across such gatekeepers in the family of Bharat as disallow the ascetic Muni visitors to go and see the king. We will ascend to the place where the Pariksit is staying and we will bless him, and wish him long life; we will communicate to him our orders and then depart to our own places.”

49-68. Suta said Hearing these words, the sentinels spoke as previously ordered by the king, as follows “O Brahmanas! We think verily you won't be able to have an interview with the king to¬ day; you, all ascetics can come to-morrow to this palace. O Munis! Owing to the Brahmana's curse, the king has built this place; then it follows, as a matter of course, that the Brahmanas are not allowed to get up to the palace.” Then the serpents, in the form of the Brahmanas, spoke “O good sentinels! Then take these roots and fruits and offer them to the king and communicate to him our blessings.”

The sentinels went to the king, and informed him of the arrival of the ascetic Brahmanas. The king replied “Bring here the roots and fruits offered by them and ask what for they have come. Give them my pranams; to-day I cannot meet with them; let them come to-

morrow morning.” The sentinels went to the ascetics and got from them their roots and fruits and offered them with great respect to the king. When the serpents in the guise of the hypocrite Brahmins went away, the king took those fruits and spoke to his ministers

“Take these fruits and let all my friends eat them. I will take only this one fruit given by the Brahmanas and will eat it.” Saying this, the Uttara's son Pariksit gave away fruits to the friends and took one ripe fruit for himself, broke it and saw within it a very fine copper-coloured black eyed insect. At this the ministers were astonished; the King spoke to them “The sun has set; so there is no further chance of any fear from any poison to-day. I speak then to-day, fearing the Brahman's curse, let this insect bite me.” Thus saying the king took that insect and placed it on his neck. That Taksak in the form of an insect, when placed, during the sun-set, on the neck by the king, immediately assumed the form of the terrible Kala (Death), coiled round the king and beat him. The Ministers were greatly surprised and began to weep and cry with great pain and sorrow. Seeing that terrible serpent, the ministers, overwhelmed with terror, fled away on all sides. The guards cried out loudly. The terrible out-cry was raised on all sides. Then Uttara's son, the king Pariksit, coiled by the serpent, saw that all his efforts were rendered fruitless, and remained silent and held fast to his patience. From the mouth of the serpent Taksak the terrible venomous flames came out burning all and immediately killed the king. Thus taking away the life of the king, Taksak went up in the celestial atmosphere; the people then saw that the serpent was ready as if to burn the world. The king fell down lifeless like a burnt tree; and all the persons cried out seeing the king dead.

Thus ends the tenth Chapter of the Second Skandha on the death of the king Pariksit in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses.

Sanskrit source · English chapter witness

Second Skandha · Chapter 11

On The Sarpa Yajna

Chapter 31 of 318 · 66 detected Sanskrit verse markers

Sanskrit

सूत उवाच
गतप्राणं तु राजानं बालं पुत्रं समीक्ष्य च ।
चक्रुश्च मन्त्रिणः सर्वे परलोकस्य सत्क्रियाः ॥ १ ॥
गङ्गातीरे दग्धदेहं भस्मप्रायं महीपतिम् ।
अगुरुभिश्चाभियुक्तायां चितायामध्यरोपयन् ॥ २ ॥
दुर्मरणे मृतस्यास्य चकुश्चैवौर्ध्वदैहिकीम् ।
क्रियां पुरोहितास्तस्य वेदमन्त्रैर्विधानतः ॥ ३ ॥
ददुर्दानानि विप्रेभ्यो गाः सुवर्णं यथोचितम् ।
अन्नं बहुविधं तत्र वस्त्राणि विविधानि च ॥ ४ ॥
सुमुहुर्ते सुतं बालं प्रजानां प्रीतिवर्धनम् ।
सिंहासने शुभे तत्र मन्त्रिणः संन्यवेशयन् ॥ ५ ॥
पौरा जानपदा लोकाश्चक्रुस्तं नृपतिं शिशुम् ।
जनमेजयनामानं राजलक्षणसंयुतम् ॥ ६ ॥
धात्रेयी शिक्षयामास राजचिह्नानि सर्वशः ।

दिने दिने वर्धमानः स बभूव महामतिः ॥ ७ ॥
प्राप्ते चैकादशे वर्षे तस्मै कुलपुरोहितः ।
यथोचितां ददौ विद्यां जग्राह स यथोचिताम् ॥ ८ ॥
धनुर्वेदं कृपः पूर्णं ददावस्मै सुसंस्कृतम् ।
अर्जुनाय यथा द्रोणः कर्णाय भार्गवो यथा ॥ ९ ॥
सम्प्राप्तविद्यो बलवान्वभूव दुरतिक्रमः ।
धनुर्वेदे तथा वेदे पारगः परमार्थवित् ॥ १० ॥
धर्मशास्त्रार्थकुशलः सत्यवादी जितेन्द्रियः ।
चकार राज्यं धर्मात्मा पुरा धर्मसुतो यथा ॥ ११ ॥
ततः सुवर्णवर्माख्यो राजा काशिपतिः किल ।
वपुष्टमां शुभा कन्यां ददौ पारीक्षिताय च ॥ १२ ॥
स तां प्राप्यासितापाङ्गीं मुमुदे जनमेजयः ।
काशिराजसुतां कान्तां प्राप्य राजा यथा पुरा ॥ १३ ॥
विचित्रवीर्यो मुमुदे सुभद्रां च यथार्जुनः ।

विजहार महीपालो वनेषूपवनेषु च ॥ १४ ॥
तया कमलपत्राक्ष्या शच्या शतक्रतुर्यथा ।

प्रजास्तस्य सुसन्तुष्टा बभूवुः सुखलालिताः ॥ १५ ॥
मन्त्रिणः कर्मकुशलाश्चक्रुः कार्याणि सर्वशः ।
एतस्मिन्नेव काले तु मुनिरुत्तङ्कनामकः ॥ १६ ॥
तक्षकेण परिक्लिष्टो हस्तिनापुरमभ्यगात् ।
वैरस्यापचितिं कोऽस्य प्रकुर्यादिति चिन्तयन् ॥ १७ ॥
परीक्षितसुतं मत्वा तं नृपं समुपागतः ।
कार्याकार्यं न जानासि समये नृपसत्तम ॥ १८ ॥
अकर्तव्यं करोष्यद्य कर्तव्यं न करोषि वै ।
किं त्वां सम्प्रार्थयाम्यद्य गतामर्षं निरुद्यमम् ॥ १९ ॥
अवैरज्ञमतन्त्रज्ञं बालचेष्टासमन्वितम् ।
जनमेजय उवाच
किं वैरं न मया ज्ञातं न किं प्रतिकृतं मया ॥ २० ॥

तद्वद त्वं महाभाग करोमि यदनन्तरम् ।
उत्तङ्क उवाच
पिता ते निहतो भूप तक्षकेण दुरात्मना ॥ २१ ॥
मन्त्रिणस्त्वं समाहुय पृच्छ स्वपितृनाशनम् ।
सूत उवाच
तच्छ्रुत्वा वचनं राजा पप्रच्छ मन्त्रिसत्तमान् ॥ २२ ॥
ऊचुस्ते द्विजशापेन दष्टः सर्पेण वै मृतः ।
जनमेजय उवाच
शापोऽत्र कारणं राज्ञः शप्तस्य मुनिना किल ॥ २३ ॥
तक्षकस्य तु को दोषो ब्रूहि मे मुनिसत्तम ।
उत्तङ्क उवाच
तक्षकेण धनं दत्त्वा कश्यपः सन्निवारितः ॥ २४ ॥
न स किं तक्षको वैरी पितृहा तव भूपते ।
भार्या रुरोः पुरा भूप दष्टा सर्पेण सा मृता ॥ २५ ॥

अविवाहिता तु मुनिना जीविता च पुनः प्रिया ।
रुरुणापि कृता तत्र प्रतिज्ञा चातिदारुणा ॥ २६ ॥
यं यं सर्पं प्रपश्यामि तं तं हन्म्यायुधेन वै ।
एवं कृत्वा प्रतिज्ञां स शस्त्रपाणी रुरुस्तदा ॥ २७ ॥
व्यचरत्पृथिवीं राजन्निघ्नन्सर्पान्यतस्ततः ।
एकदा स वने घोरं डुण्डुभं जरसान्वितम् ॥ २८ ॥
अपश्यद्दण्डमुद्यम्य हन्तुं तं समुपाययौ ।
अभ्यहन्रुषितो विप्रस्तमुवाचाथ डुण्डुभः ॥ २९ ॥
नापराध्नोमि ते विप्र कस्मान्मामभिहंसि वै ।
रुरुरुवाच
प्राणप्रिया मे दयिता दष्टा सर्पेण सा मृता ॥ ३० ॥

प्रतिज्ञेयं तदा सर्प दुःखितेन मया कृता ।
डुण्डुभ उवाच
नाहं दशामि तेऽन्ये वै ये दशन्ति भुजङ्गमाः ॥ ३१ ॥

शरीरसमयोगेन न मां हिंसितुमर्हसि ।
उत्तङ्क उवाच
श्रुत्वा तां मानुषीं वाणीं सर्पेणोक्तां मनोहराम् ॥ ३२ ॥
रुरुः पप्रच्छ कोऽसि त्वं कस्माद्डुण्डुभतां गतः ।
सर्प उवाच
ब्राह्मणोऽहं पुरा विप्र सखा मे खगमाभिधः ॥ ३३ ॥
विप्रो धर्मभृतां श्रेष्ठः सत्यवादी जितेन्द्रियः ।
स मया वञ्चितो मौर्ख्यात्सर्पं कृत्वा च तार्णकम् ॥ ३४ ॥
भयं च प्रापितोऽत्यर्थमग्निहोत्रगृहे स्थितः ।
तेन भीतेन शप्तोऽहं विह्वलेनातिवेपिना ॥ ३५ ॥
भव सर्पो मन्दबुद्धे येनाहं धर्षितस्त्वया ।
मया प्रसादितोऽत्यर्थं सर्पेणासौ द्विजोत्तमः ॥ ३६ ॥
मामुवाचाथ तत्क्रोधात्किञ्चिच्छान्तिमवाप्य च ।
रुरुस्ते मोचिता शापस्यास्य सर्प भविष्यति ॥ ३७ ॥

प्रमतेस्तु सुतो नूनमिति मां सोऽब्रवीद्वचः ।
सोऽहं सर्पो रुरुस्त्वं च शृणु मे परमं वचः ॥ ३८ ॥
अहिंसा परमो धर्मो विप्राणां नात्र संशयः ।
दया सर्वत्र कर्तव्या ब्राह्मणेन विजानता ॥ ३९ ॥
यज्ञादन्यत्र विप्रेन्द्र न हिंसा याज्ञिको मता ।
सूत उवाच
सर्पयोनेर्विनिर्मुक्तो बाह्मणोऽसौ रुरुस्ततः ॥ ४० ॥
कृत्वा तस्य च शापान्तं परित्यक्तं च हिंसनम् ।
विवाहिता तेन बाला मृता सञ्जीविता पुनः ॥ ४१ ॥
कदनं सर्वसर्पाणां कृतं वैरमनुस्मरन् ।
त्वं तु वैरं समुत्सृज्य वर्तसे पन्नगेष्वथ ॥ ४२ ॥
विमन्युर्भरतश्रेष्ठ पितृघातकरेषु वै ।
अन्तरिक्षे मृतस्तातः स्नानदानविवर्जितः ॥ ४३ ॥
तस्योद्धारं च राजेन्द्र कुरु हत्वाथ पन्नगान् ।

पितुर्वैरं न जानाति जीवन्नेव मृतो हि सः ॥ ४४ ॥
दुर्गतिस्ते पितुस्तावद्यावत्तान्न हनिष्यसि ।
अम्बामखमिषं कृत्वा कुरु यज्ञं नृपोत्तम ॥ ४५ ॥
सर्पसत्रं महाराज पितुर्वैरमनुस्मरन् ।
सूत उवाच
इति तस्य वचः श्रुत्वा राजा जन्मेजयस्तदा ॥ ४६ ॥

नेत्राभ्यामश्रुपातं च चकारातीव दुःखितः ।
धिङ्मामस्तु सुदुर्बुद्धेर्वृथा मानकरस्य वै ॥ ४७ ॥
पिता यस्य गतिं घोरां प्राप्तः पन्नगपीडितः ।
अद्याहं मखमारभ्य करोम्यपचितिं पितुः ॥ ४८ ॥
हत्वा सर्पानसन्दिग्धो दीप्यमाने विभावसौ ।
आहुय मन्त्रिणः सर्वान् राजा वचनमब्रवीत् ॥ ४९ ॥
कुर्वन्तु यज्ञसम्भारं यथार्हं मन्त्रिसत्तमाः ।
गङ्गातीरे शुभां भूमिं मापयित्वा द्विजोत्तमैः ॥ ५० ॥

कुर्वन्तु मण्डपं स्वस्थाः शतस्तम्भं मनोहरम् ।
वेदी यज्ञस्य कर्तव्या ममाद्य सचिवाः खलु ॥ ५१ ॥
तदङ्गत्वे विधेयो वै सर्पसत्रः सुविस्तरः ।
तक्षकस्तु पशुस्तत्र होतोत्तङ्को महामुनिः ॥ ५२ ॥
शीघ्रमाहुयतां विप्राः सर्वज्ञा वेदपारगाः ।
सूत उवाच
मन्त्रिणस्तु तदा चक्रुर्भूपवाक्यैर्विचक्षणाः ॥ ५३ ॥
यज्ञस्य सर्वसम्भारं वेदीं यज्ञस्य विस्तृताम् ।
हवने वर्तमाने तु सर्पाणां तक्षको गतः ॥ ५४ ॥
इन्द्रं प्रति भयार्तोऽहं त्राहि मामिति चाब्रवीत् ।
भयभीतं समाश्वास्य स्वासने सन्निवेश्य च ॥ ५५ ॥
ददावभयमत्यर्थं निर्भयो भव पन्नग ।
तमिन्द्रशरणं ज्ञात्वा मुनिर्दत्ताभयं तथा ॥ ५६ ॥
उत्तङ्कोऽह्वयदुद्विग्नः सेन्द्रं कृत्वा निमन्त्रणम् ।

स्मृतस्तदा तक्षकेण यायावरकुलोद्भवः ॥ ५७ ॥
आस्तीको नाम धर्मात्मा जरत्कारुसुतो मुनिः ।
तत्रागत्य मुनेर्बालस्तुष्टाव जनमेजयम् ॥ ५८ ॥
राजा तमर्चयामास दृष्ट्वा बालं सुपण्डितम् ।
अर्चयित्वा नृपस्तं तु छन्दयामास वाञ्छितैः ॥ ५९ ॥
स तु वव्रे महाभाग यज्ञोऽयं विरमत्विति ।
सत्यबद्धो नृपस्तेन प्रार्थितश्च पुनस्तथा ॥ ६० ॥
होमं निवर्तयामास सर्पाणां मुनिवाक्यतः ।
भारतं श्रावयामास वैशम्पायन विस्तरात् ॥ ६१ ॥
श्रुत्वापि नृपतिः कामं न शान्तिमभिजग्मिवान् ।
व्यासं पप्रच्छ भूपालो मम शान्तिः कथं भवेत् ॥ ६२ ॥
मनोऽतिदह्यते कामं किं करोमि वदस्व मे ।
पिता मे दुर्भगस्यैव मृतः पार्थसुतात्मजः ॥ ६३ ॥
क्षत्रियाणां महाभाग सङ्ग्रामे मरणं वरम् ।

रणे वा मरणं व्यास गृहे वा विधिपूर्वकम् ॥ ६४ ॥
मरणं न पितुर्मेऽभूदन्तरिक्षे मृतोऽवशः ।
शान्त्युपायं वदस्वात्र त्वं च सत्यवतीसुत ॥ ६५ ॥
यथा स्वर्गं व्रजेदाशु पिता मे दुर्गतिं गतः ॥ ६६ ॥

Roman transliteration

sūta uvāca
gataprāṇaṃ tu rājānaṃ bālaṃ putraṃ samīkṣya ca |
cakruśca mantriṇaḥ sarve paralokasya satkriyāḥ || 1 ||
gaṅgātīre dagdhadehaṃ bhasmaprāyaṃ mahīpatim |
agurubhiścābhiyuktāyāṃ citāyāmadhyaropayan || 2 ||
durmaraṇe mṛtasyāsya cakuścaivaurdhvadaihikīm |
kriyāṃ purohitāstasya vedamantrairvidhānataḥ || 3 ||
dadurdānāni viprebhyo gāḥ suvarṇaṃ yathocitam |
annaṃ bahuvidhaṃ tatra vastrāṇi vividhāni ca || 4 ||
sumuhūrte sutaṃ bālaṃ prajānāṃ prītivardhanam |
siṃhāsane śubhe tatra mantriṇaḥ saṃnyaveśayan || 5 ||
paurā jānapadā lokāścakrustaṃ nṛpatiṃ śiśum |
janamejayanāmānaṃ rājalakṣaṇasaṃyutam || 6 ||
dhātreyī śikṣayāmāsa rājacihnāni sarvaśaḥ |

dine dine vardhamānaḥ sa babhūva mahāmatiḥ || 7 ||
prāpte caikādaśe varṣe tasmai kulapurohitaḥ |
yathocitāṃ dadau vidyāṃ jagrāha sa yathocitām || 8 ||
dhanurvedaṃ kṛpaḥ pūrṇaṃ dadāvasmai susaṃskṛtam |
arjunāya yathā droṇaḥ karṇāya bhārgavo yathā || 9 ||
samprāptavidyo balavānvabhūva duratikramaḥ |
dhanurvede tathā vede pāragaḥ paramārthavit || 10 ||
dharmaśāstrārthakuśalaḥ satyavādī jitendriyaḥ |
cakāra rājyaṃ dharmātmā purā dharmasuto yathā || 11 ||
tataḥ suvarṇavarmākhyo rājā kāśipatiḥ kila |
vapuṣṭamāṃ śubhā kanyāṃ dadau pārīkṣitāya ca || 12 ||
sa tāṃ prāpyāsitāpāṅgīṃ mumude janamejayaḥ |
kāśirājasutāṃ kāntāṃ prāpya rājā yathā purā || 13 ||
vicitravīryo mumude subhadrāṃ ca yathārjunaḥ |

vijahāra mahīpālo vaneṣūpavaneṣu ca || 14 ||
tayā kamalapatrākṣyā śacyā śatakraturyathā |
prajāstasya susantuṣṭā babhūvuḥ sukhalālitāḥ || 15 ||
mantriṇaḥ karmakuśalāścakruḥ kāryāṇi sarvaśaḥ |
etasminneva kāle tu muniruttaṅkanāmakaḥ || 16 ||
takṣakeṇa parikliṣṭo hastināpuramabhyagāt |
vairasyāpacitiṃ ko'sya prakuryāditi cintayan || 17 ||
parīkṣitasutaṃ matvā taṃ nṛpaṃ samupāgataḥ |
kāryākāryaṃ na jānāsi samaye nṛpasattama || 18 ||
akartavyaṃ karoṣyadya kartavyaṃ na karoṣi vai |
kiṃ tvāṃ samprārthayāmyadya gatāmarṣaṃ nirudyamam || 19 ||
avairajñamatantrajñaṃ bālaceṣṭāsamanvitam |
janamejaya uvāca
kiṃ vairaṃ na mayā jñātaṃ na kiṃ pratikṛtaṃ mayā || 20 ||

tadvada tvaṃ mahābhāga karomi yadanantaram |
uttaṅka uvāca
pitā te nihato bhūpa takṣakeṇa durātmanā || 21 ||
mantriṇastvaṃ samāhūya pṛccha svapitṛnāśanam |
sūta uvāca
tacchrutvā vacanaṃ rājā papraccha mantrisattamān || 22 ||
ūcuste dvijaśāpena daṣṭaḥ sarpeṇa vai mṛtaḥ |
janamejaya uvāca
śāpo'tra kāraṇaṃ rājñaḥ śaptasya muninā kila || 23 ||
takṣakasya tu ko doṣo brūhi me munisattama |
uttaṅka uvāca
takṣakeṇa dhanaṃ dattvā kaśyapaḥ sannivāritaḥ || 24 ||
na sa kiṃ takṣako vairī pitṛhā tava bhūpate |
bhāryā ruroḥ purā bhūpa daṣṭā sarpeṇa sā mṛtā || 25 ||

avivāhitā tu muninā jīvitā ca punaḥ priyā |
ruruṇāpi kṛtā tatra pratijñā cātidāruṇā || 26 ||
yaṃ yaṃ sarpaṃ prapaśyāmi taṃ taṃ hanmyāyudhena vai |
evaṃ kṛtvā pratijñāṃ sa śastrapāṇī rurustadā || 27 ||
vyacaratpṛthivīṃ rājannighnansarpānyatastataḥ |
ekadā sa vane ghoraṃ ḍuṇḍubhaṃ jarasānvitam || 28 ||
apaśyaddaṇḍamudyamya hantuṃ taṃ samupāyayau |
abhyahan□ruṣito viprastamuvācātha ḍuṇḍubhaḥ || 29 ||
nāparādhnomi te vipra kasmānmāmabhihaṃsi vai |
rururuvāca
prāṇapriyā me dayitā daṣṭā sarpeṇa sā mṛtā || 30 ||
pratijñeyaṃ tadā sarpa duḥkhitena mayā kṛtā |
ḍuṇḍubha uvāca
nāhaṃ daśāmi te'nye vai ye daśanti bhujaṅgamāḥ || 31 ||

śarīrasamayogena na māṃ hiṃsitumarhasi |
uttaṅka uvāca
śrutvā tāṃ mānuṣīṃ vāṇīṃ sarpeṇoktāṃ manoharām || 32 ||
ruruḥ papraccha ko'si tvaṃ kasmād□ḍuṇḍubhatāṃ gataḥ |
sarpa uvāca
brāhmaṇo'haṃ purā vipra sakhā me khagamābhidhaḥ || 33 ||
vipro dharmabhṛtāṃ śreṣṭhaḥ satyavādī jitendriyaḥ |
sa mayā vañjito maurkhyātsarpaṃ kṛtvā ca tārṇakam || 34 ||
bhayaṃ ca prāpito'tyarthamagnihotragṛhe sthitaḥ |
tena bhītena śapto'haṃ vihvalenātivepinā || 35 ||
bhava sarpo mandabuddhe yenāhaṃ dharṣitastvayā |
mayā prasādito'tyarthaṃ sarpeṇāsau dvijottamaḥ || 36 ||
māmuvācātha tatkrodhātkiñcicchāntimavāpya ca |
ruruste mocitā śāpasyāsya sarpa bhaviṣyati || 37 ||

pramatestu suto nūnamiti māṃ so'bravīdvacaḥ |
so'haṃ sarpo rurustvaṃ ca śṛṇu me paramaṃ vacaḥ || 38 ||
ahiṃsā paramo dharmo viprāṇāṃ nātra saṃśayaḥ |
dayā sarvatra kartavyā brāhmaṇena vijānatā || 39 ||
yajñādanyatra viprendra na hiṃsā yājñiko matā |
sūta uvāca
sarpayonervinirmukto bāhmaṇo'sau rurustataḥ || 40 ||
kṛtvā tasya ca śāpāntaṃ parityaktaṃ ca hiṃsanam |

vivāhitā tena bālā mṛtā sajjīvitā punaḥ || 41 ||
kadanaṃ sarvasarpāṇāṃ kṛtaṃ vairamanusmaran |
tvaṃ tu vairaṃ samutsṛjya vartase pannageṣvatha || 42 ||
vimanyurbharataśreṣṭha pitṛghātakareṣu vai |
antarikṣe mṛtastātaḥ snānadānavivarjitaḥ || 43 ||
tasyoddhāraṃ ca rājendra kuru hatvātha pannagān |

piturvairaṃ na jānāti jīvanneva mṛto hi saḥ || 44 ||
durgatiste pitustāvadyāvattānna haniṣyasi |
ambāmakhamiṣaṃ kṛtvā kuru yajñaṃ nṛpottama || 45 ||
sarpasatraṃ mahārāja piturvairamanusmaran |
sūta uvāca
iti tasya vacaḥ śrutvā rājā janmejayastadā || 46 ||
netrābhyāmaśrupātaṃ ca cakārātīva duḥkhitaḥ |
dhiṅ□māmastu sudurbuddhervṛthā mānakarasya vai || 47 ||
pitā yasya gatiṃ ghorāṃ prāptaḥ pannagapīḍitaḥ |
adyāhaṃ makhamārabhya karomyapacitiṃ pituḥ || 48 ||
hatvā sarpānasandigdho dīpyamāne vibhāvasau |
āhūya mantriṇaḥ sarvān rājā vacanamabravīt || 49 ||
kurvantu yajñasambhāraṃ yathārhaṃ mantrisattamāḥ |
gaṅgātīre śubhāṃ bhūmiṃ māpayitvā dvijottamaiḥ || 50 ||

kurvantu maṇḍapaṃ svasthāḥ śatastambhaṃ manoharam |
vedī yajñasya kartavyā mamādya sacivāḥ khalu || 51 ||
tadaṅgatve vidheyo vai sarpasatraḥ suvistaraḥ |
takṣakastu paśustatra hotottaṅko mahāmuniḥ || 52 ||
śīghramāhūyatāṃ viprāḥ sarvajñā vedapāragāḥ |
sūta uvāca
mantriṇastu tadā cakrurbhūpavākyairvicakṣaṇāḥ || 53 ||
yajñasya sarvasambhāraṃ vedīṃ yajñasya vistṛtām |
havane vartamāne tu sarpāṇāṃ takṣako gataḥ || 54 ||
indraṃ prati bhayārto'haṃ trāhi māmiti cābravīt |
bhayabhītaṃ samāśvāsya svāsane sanniveśya ca || 55 ||
dadāvabhayamatyarthaṃ nirbhayo bhava pannaga |
tamindraśaraṇaṃ jñātvā munirdattābhayaṃ tathā || 56 ||
uttaṅko'hvayadudvignaḥ sendraṃ kṛtvā nimantraṇam |

smṛtastadā takṣakeṇa yāyāvarakulod□bhavaḥ || 57 ||
āstīko nāma dharmātmā jaratkārusuto muniḥ |
tatrāgatya munerbālastuṣṭāva janamejayam || 58 ||
rājā tamarcayāmāsa dṛṣṭvā bālaṃ supaṇḍitam |
arcayitvā nṛpastaṃ tu chandayāmāsa vāñchitaiḥ || 59 ||
sa tu vavre mahābhāga yajño'yaṃ viramatviti |
satyabaddho nṛpastena prārthitaśca punastathā || 60 ||
homaṃ nivartayāmāsa sarpāṇāṃ munivākyataḥ |
bhārataṃ śrāvayāmāsa vaiśampāyana vistarāt || 61 ||
śrutvāpi nṛpatiḥ kāmaṃ na śāntimabhijagmivān |
vyāsaṃ papraccha bhūpālo mama śāntiḥ kathaṃ bhavet || 62 ||
mano'tidahyate kāmaṃ kiṃ karomi vadasva me |
pitā me durbhagasyaiva mṛtaḥ pārthasutātmajaḥ || 63 ||
kṣatriyāṇāṃ mahābhāga saṅgrāme maraṇaṃ varam |

raṇe vā maraṇaṃ vyāsa gṛhe vā vidhipūrvakam || 64 ||
maraṇaṃ na piturme'bhūdantarikṣe mṛto'vaśaḥ |
śāntyupāyaṃ vadasvātra tvaṃ ca satyavatīsuta || 65 ||
yathā svargaṃ vrajedāśu pitā me durgatiṃ gataḥ || 66 ||

English translation

1-4. Suta said “O Munis! seeing now the king lifeless, and his son a mere boy, the ministers themselves performed all his funeral ceremonies. First they burned the king on the banks of the Ganges without uttering any Mantra, as his death was an accidental one due to snake bite, afterwards they had an effigy of the king made of kus’a grass and placed it on a funeral pyre and burned it, with sandal and scented wood. The priest then performed and completed his funeral obsequies, repeating duly the Vedic mantras, and distributed various things in charities to the Brahmins, together with sufficient quantity of gold, and varieties of food and clothings so that the king may attain heaven.

5-7. Next, on an auspicious moment, the ministers installed the boy prince on the throne that gladdened the hearts of the subjects and all the populace of the city, towns, and villages acknowledged the boy prince Janamejaya, endowed with all royal qualities as their king.

The Dhatreyi gave all instructions to the king about his duties. The boy prince gradually grew in years and became endowed with great intellect.

8-15. When Janamejaya became eleven years old, the family priest initiated him duly with the Gayatri mantra and he also studied it duly. Then Kripa charya taught him perfectly the science of archery (Dhanurveda) as Dronacharya taught Arjuna and Paras'urama taught Kama. Janamejaya learnt by and by all the sciences and became very powerful and indomitable to his enemies as he was skilled in the science of archery, he was similarly in the other branches of the Vedas. Truthful, self-controlled, religious, the king Janamejaya acquired full knowledge in the Dharmas'astras

(philosophies and law books) and Arthas'astras (economics) and governed his kingdom like the Dharma's son Yudhisthira.

The king of Kas'i gave his all-auspicious daughter Vapustama in marriage to the king Janamejaya wearing golden coat of armour. The king Janamejaya, with the beautiful Vapus'ama casting side-long looks, looked very happy as was the king Vichitravirya, when he got for his wife the daughter of Kashira] and also when Arjuna got his Subhadra. Then the king began to enjoy his lotus-eyed Vapustama in forest, and gardens like S’atakratu and S’achi. The able ministers conducted satisfactorily the reins of government; and the subjects, well governed passed away their time with cheerful hearts.

16-32. In the meanwhile, a Muni, named Uttanka, being much troubled by Taksaka, thought who could help him in his taking revenge on Taksak and, seeing the king Pariksit's son the king Janamejaya a proper person came to Hastina to the king and spoke out thus “O good king! Thou dost not know when to do a thing that ought to be done; Thou art doing at present what ought not to be done; and thou art not doing what should be done now. There is nothing of anger or energy within Thee; Thou dost things as a child does; so Thou dost not know the meaning of the S’astras nor dost Thou know Thy former enemy; so what shall I pray before Thee?” Hearing this Janamejaya said “O highly fortunate one! I do not know who is my enemy; what wrong is there to be redressed? please speak out what I am to do.” Uttanka said “O king! the wicked Taksak killed Thy father; ask about the death of Thy father from Thy councillors.” Hearing these words, the king Janamejaya asked his

ministers; they replied “Thy father died out of the snake Taksaka's bite.” Then the king spoke “The cause of my father's death is the Brahmin's curse; what is the fault of Taksaka in this matter; please say.” Uttanka said It was Taksaka that gave abundance of wealth to Kas'yapa who was coming to cure Thy father of Taksaka's poison and made him desist from his purpose; so O

king! Is not that Taksaka, then, Thy father's great enemy and his slayer?

O King! In former days, when Pramadvara, the dearest wife of the Muni Ruru, died of snake bite in her unmarried state, Ruru made her alive again. But Ruru made then the promise “whichever serpent will see, I will take away its life by striking it with a club.” O King! Thus making the resolve, he began to kill snakes wherever he found with his club, and thus, in his course of travel all round the earth, he saw within a forest an aged terrible water-snake (Dhonda serpent) and immediately lifted his club to kill it and angrily struck a blow on it, when the snake replied

“O Brahmana! Why are you striking me thus? I have not caused any offence to you.” Ruru said “O serpent! My dearest wife died of snake bite; since then I have made this resolve, under great provocation and sorrow, to kill snakes.” Hearing thus, the water- snake Dundubha replied “I do not bite; those who bite are a different class of snakes; simply on account of my bearing a body similar to them that you will strike me is not quite proper.” Hearing these beautiful humane words from the mouth of a serpent, Ruru asked:-- “Who are you? Why have you become this Dundubha snake?”

33-45. The snake replied “O Brahmana! I was formerly a Brahman; there was a friend of mine named Khyas, very religious, truthful and self-controlled. Once he was staying in his Agnihotra room and I foolishly terrified him much by placing before him an artificial snake created by me of the leaves of trees. He became so much bewildered with fear and shuddered so terribly that he at length cursed me saying “O one of blunt intellect! As you have terrified me by this snake, having no poison, so you better be a snake of that type.” Immediately I turned into a snake and when I much entreated that Brahmana, his anger abated a little and he said again “O snake! Pramati's son Ruru will no doubt free you of this

curse.” I am that snake; and you are also that Ruru; now hear my words in conformity with Dharma. The highest Dharma of the Brahmana, is non-killing. There is no doubt in this. The wise Brahmanas ought to show mercy to all. No harm or killing is to he committed anywhere except in Yajha (sacrifice); killing is only allowed in a Yajha; for at the sacrifice, the animal killed attains the highest goal; hence killing in sacrifice is not reckoned as an act of killing. Uttanka said That Brahmana was then freed of the serpent body; and Ruru, too, desisted from killing since then. O King! Ruru gave life back to that girl and married her but even then, remembering the former enmity he killed the snakes. But, O chief of Bharata's family! Thou art staying without any care, without any anger to the snakes and without any revenge to the previous wrong. O king of kings! Thy father died high up in the air without any bath or charity due to be done at the time of death. So rescue thy father by killing his enemies, the snakes. That son is dead, though living, who does not consider the act of his father's enemy as inimical. Until Thou dost kill the snakes. Thy father's enemies. Thy father's hell life will not be freed. O king! Now remember the wrong done to Thy father and perform the sacrifice to the Great Mother, denominated as the Sarpa Yajha (the sacrifice of snakes).

46-55. Suta said Hearing the words of Uttanka, the king Janamejaya sadly wept and shed tears, and thought within himself:- - “Alas! Fie to me! I am a great stupid; hence I feel myself proud but in vain. Where can his honour be whose father, bitten by a snake, has gone down to hell. Now I will, no doubt, commence the Sarpa Yajha and ensure the destruction of all the snakes in the blazing sacrificial fire and thus deliver my father from hell.” Thus coming to a conclusion, he called all his

ministers and said “O ministers!

Better make arrangements duly for a great sacrifice. Have a suitable holy site on the banks of the Ganges, selected and measured by the Brahmanas and have a beautiful sacrificial hall built up on one hundred pillars and prepare a sacrificial altar within this. O Ministers!

When all these preliminaries will be completed, I will commence with great eclat the great Sarpa Yajha (sacrifice of snakes). In that Yajha, the snake Taksak will be the animal victim; and Uttanka, the great Muni, will be the sacrificial priest; so invite early the all-knowing Brahmanas, versed in the Vedas. Thus at the command of the king, the able ministers collected all the materials of the sacrifice and prepared a big sacrificial altar. When the oblations were offered on the sacrificial fire, calling on the snakes, Taksak became greatly distressed with fear and took refuge of Indra saying “Save my life”. Indra, then, gave hopes to Taksaka, trembling with fear, and made him sit on his Asana, encouraged him with words “No fear”. O! snake do not fear any more.

56-65. The Muni Uttanka, seeing that Taksak had taken Indra's protection and that Indra had given him hopes of “no fear”, called on Taksaka with Indra to come to fire with an anxious heart; Taksak, then, seeing no other way, took refuge of the greatly religious Astik, the son of the Muni Jarat Karu, born of the family of Yayavara. The Muni's son Astik came to the sacrificial hall and chanted hymns in praise of Janamejaya; the king, too, seeing the Muni boy greatly learned worshipped him and said “What for have you come? I will give you what you desire.” Hearing this, Astika prayed:-- “O highly enlightened one! Let you desist from this sacrifice.”

The truthful king, prayed thus again and again, stopped the Sarpa Yajha to keep the Muni's word. Vais'ampayana then recited the whole Mahabharata to the king to cheer up his heart. But the king, hearing the whole Mahabharata could not find peace and asked Veda Vyasa “how can I get peace; my mind is constantly being burned with sorrow; say what am I to do? I am very miserable; hence my father Pariksit the son of Abhimanyu has died an unnatural death. O lucky one! See that a Ksattriya's death in a deadly battlefield or in an ordinary battle is praiseworthy; even his death in his own house, if followed up according to natural laws and Vidhis (rules) is commendable; but my father did not die such a death;

under the Brahmana's curse why did he, quite senseless, quit his life high up in the air? O son of Satyavati! Now advise me so that my father who is now in hell can again go up to the heavens, and that my heart may find its way to peace.”

Thus ends the Eleventh Chapter of the Second Skandha on the “Sarpa Yajha” in the Mahapurana S’rimad Devi Bhagavatam of 18,000 verses.

Sanskrit source · English chapter witness

Second Skandha · Chapter 12

On The Birth Of Astika

Chapter 32 of 318 · 64 detected Sanskrit verse markers

Sanskrit

सूत उवाच
तच्छ्रुत्वा वचनं तस्य व्यासः सत्यवतीसुतः ।
उवाच वचनं तत्र सभायां नृपतिं च तम् ॥ १ ॥
व्यास उवाच
शृणु राजन् प्रवक्ष्यामि पुराणं गुह्यमद्भुतम् ।
पुण्यं भागवतं नाम नानाख्यानयुतं शिवम् ॥ २ ॥
अध्यापितं मया पूर्वं शुकायात्मसुताय वै ।
श्रावयामि नृप त्वां हि रहस्यं परमं मम ॥ ३ ॥
धर्मार्थकाममोक्षाणां कारणं श्रवणात्किल ।
शुभद सुखदं नित्यं सर्वागमसमुद्धृतम् ॥ ४ ॥
जनमेजय उवाच
आस्तीकोऽयं सुतः कस्य विघ्नार्थं कथमागतः ।
प्रयोजनं किमत्रास्य सर्पाणां रक्षणे प्रभो ॥ ५ ॥
कथयैतन्महाभाग विस्तरेण कथानकम् ।

पुराणं च तथा सर्वं विस्तराद्वद सुव्रत ॥ ६ ॥
व्यास उवाच
जरत्कारुर्मुनिः शान्तो न चकार गृहाश्रमम् ।
तेन दृष्टा वने गर्ते लम्बमाना स्वपूर्वजाः ॥ ७ ॥
ततस्तमाहुः कुरु पुत्र दारा-
न्यथा च नः स्यात्परमा हि तृप्तिः ।
स्वर्गे व्रजामः खलु दुःखमुक्ता
वयं सदाचारयुते सुते वै ॥ ८ ॥
स तानुवाचाथ लभे समाना-
मयाचितां चातिवशानुगां च ।
तदा गृहारम्भमहं करोमि
ब्रवीमि तथ्यं मम पूर्वजा वै ॥ ९ ॥
इत्युक्त्वा ताञ्जरत्कारुर्गतस्तीर्थान्प्रति द्विजः ।
तदैव पन्नगाः शप्ता मात्राग्नौ निपतन्त्विति ॥ १० ॥

कश्यपस्य मुनेः पत्न्यौ कद्रूश्च विनता तथा ।
दृष्ट्वादित्यरथे चाश्वमूचतुश्च परस्परम् ॥ ११ ॥

तं दृष्ट्वा च तदा कद्रूर्विनतामिदमब्रवीत् ।
किंवर्णोऽयं हयो भद्रे सत्यं प्रब्रूहि माचिरम् ॥ १२ ॥
विनतोवाच
श्वेत एवाश्वराजोऽयं किं वा त्वं मन्यसे शुभे ।
ब्रूहि वर्णं त्वमप्यस्य ततस्तु विपणावहे ॥ १३ ॥
कद्रुरुवाच
कृष्णवर्णमहं मन्ये हयमेनं शुचिस्मिते ।
एहि सार्धं मया दिव्यं दासीभावाय भामिनि ॥ १४ ॥
सूत उवाच
कद्रूश्च स्वसुतानाह सर्वान्सर्पान्वशे स्थितान् ।
बालाञ्छयामान्प्रकुर्वन्तु यावतोऽश्वशरीरके ॥ १५ ॥
नेति केचन तत्राहुस्तानथासौ शशाप ह ।

जनमेजयस्य यज्ञे वै गमिष्यथ हुताशनम् ॥ १६ ॥
अन्ये चक्रुर्हयं सर्पाः कर्बुरं वर्णभोगकैः ।
वेष्टयित्वास्य पुच्छं तु मातुः प्रियचिकीर्षया ॥ १७ ॥
भगिन्यौ च सुसंयुक्ते गत्वा ददृशतुर्हयम् ।
कर्बुरं तं हयं दृष्ट्वा विनता चातिदुःखिता ॥ १८ ॥
तदाजगाम गरुडः सुतस्तस्या महाबलः ।
स दृष्ट्वा मातरं दीनामपृच्छत्पन्नगाशनः ॥ १९ ॥
मातः कथं सुदीनासि रुदितेव विभासि मे ।
जीवमाने मयि सुते तथान्ये रविसारथौ ॥ २० ॥
दुःखितासि ततो वां धिग्जीवितं चारुलोचने ।
किं जातेन सुतेनाथ यदि माता सुदुःखिता ॥ २१ ॥
शंस मे कारणं मातः करोमि विगतज्वराम् ।
विनतोवाच
सपत्न्या दास्यहं पुत्र किं ब्रवीमि वृथा क्षता ॥ २२ ॥

वह मां सा ब्रवीत्यद्य तेनास्मि दुःखिता सुत ।
गरुड उवाच
वहिष्येऽहं तत्र किल यत्र सा गन्तुमुत्सुका ॥ २३ ॥
मा शोकं कुरु कल्याणि निश्चिन्तां त्वां करोम्यहम् ।
व्यास उवाच
इत्युक्ता सा गता पार्श्वं कद्रोश्च विनता तदा ॥ २४ ॥
दासीभावमपाकर्तुं गरुडोऽपि महाबलः ।
उवाह तां सपुत्रां वै सिन्धोः पारं जगाम ह ॥ २५ ॥
गत्वा तां गरुडः प्राह ब्रूहि मातर्नमोऽस्तु ते ।
कथं मुच्येत मे माता दासीभावादसंशयम् ॥ २६ ॥
कद्रूरुवाच

अमृतं देवलोकात्त्वं बलादानीय मे सुतान्।
समर्पय सुताद्याशु मातरं मोचयाबलाम्॥ २७॥
व्यास उवाच

इत्युक्तः प्रययौ शीघ्रमिन्द्रलोकं महाबलः।
कृत्वा युद्धं जहाराशु सुधाकुम्भं खगोत्तमः॥ २८॥
समानीयामृतं मात्रे वैनतेयः समर्पयत्।
मोचिता विनता तेन दासीभावादसंशयम्॥ २९॥
अमृतं सञ्जहारेन्द्रः स्नातुं सर्पा यदा गताः।
दासीभावाद्विनिर्मुक्ता विनता विपतेर्बलात्॥ ३०॥
तत्रास्तीर्णाः कुशास्तैस्तु लीढाः पन्नगनामकैः।
द्विजिह्वास्ते सुसम्पन्नाः कुशाग्रस्पर्शमात्रतः॥ ३१॥
मात्रा शप्ताश्च ये नागा वासुकिप्रमुखाः शुचा।
ब्रह्माणं शरणं गत्वा ते होचुः शापजं भयम्॥ ३२॥
तानाह भगवान्ब्रह्मा जरत्कारुर्महामुनिः।
वासुकेर्भगिनीं तस्मै अर्पयध्वं सनामिकाम्॥ ३३॥
तस्यां यो जायते पुत्रः स वस्त्राता भविष्यति।
आस्तीक इति नामासौ भविता नात्र संशयः॥ ३४॥

वासुकिस्तु तदाकर्ण्य वचनं ब्रह्मणः शिवम्।
वनं गत्वा सुतां तस्मै ददौ विनयपूर्वकम्॥ ३५॥
सनामां तां मुनिर्ज्ञात्वा जरत्कारुरुवाच तम्।
अप्रियं मे यदा कुर्यात्तदा तां सन्त्यजाम्यहम्॥ ३६॥
वाग्बन्धं तादृशं कृत्वा मुनिर्जग्राह तां स्वयम्।
दत्त्वा च वासुकिः कामं भवनं स्वं जगाम ह॥ ३७॥
कृत्वा पर्णकुटीं शुभ्रां जरत्कारुर्महावने।
तया सह सुखं प्राप रममाणः परन्तप॥ ३८॥
एकदा भोजनं कृत्वा सुप्तोऽसौ मुनिसत्तमः।
भगिनी वासुकेस्तत्र संस्थिता वरवर्णिनी॥ ३९॥
न सम्बोधयितव्योऽहं त्वया कान्ते कथञ्चन।
इत्युक्त्वा तु गतो निद्रां मुनिस्तां सुदतीं तदा॥ ४०॥
रविरस्तगिरिं प्राप्तः सन्ध्याकाल उपस्थिते।
किं करोमि न मे शान्तिस्त्यजेन्मां बोधितः पुनः॥ ४१॥

धर्मलोपभयाद्भीता जरत्कारुरचिन्तयत्।
नोचेत्प्रबोथयाम्येनं सन्ध्याकालो वृथा व्रजेत्॥ ४२॥
धर्मनाशाद्वरं त्यागस्तथापि मरणं ध्रुवम्।
धर्महानिर्नराणां हि नरकाय भवेत्पुनः॥ ४३॥
इति सञ्चिन्त्य सा बाला तं मुनिं प्रत्यबोधयत्।
सन्ध्याकालोऽपि सञ्जात उत्तिष्ठोत्तिष्ठसुव्रत॥ ४४॥

उत्थितोऽसौ मुनिः कोपात्तामुवाच व्रजाम्यहम्।
त्वं तु भ्रातृगृहं याहि निद्राविच्छेदकारिणी ॥ ४५ ॥
वेपमानाब्रवीद्वाक्यमित्युक्ता मुनिना तदा।
भ्रात्रा दत्ता यदर्थं तत्कथं स्यादमितप्रभ ॥ ४६ ॥
मुनिः प्राह जरत्कारुं तदस्तीति निराकुलः।
गता सा मुनिना त्यक्ता वासुकेः सदनं तदा ॥ ४७ ॥
पृष्टा भ्रात्राब्रवीद्वाक्यं यथोक्तं पतिना तदा।
अस्तीत्युक्त्वा च हित्वा मां गतोऽसौ मुनिसत्तमः ॥ ४८ ॥

वासुकिस्तु तदाकर्ण्य सत्यावाङ्मुनिरित्युत।
विश्वासं च परं कृत्वा भगिनीं तां समाश्रयत् ॥ ४९ ॥
ततः कालेन कियता जातोऽसौ मुनिबालकः।
आस्तीक इति नामासौ विख्यातः कुरुसत्तम ॥ ५० ॥
तेनायं रक्षितो यज्ञस्तव पार्थिवसत्तम।
मातृपक्षस्य रक्षार्थं मुनिना भावितात्मना ॥ ५१ ॥
भव्यं कृतं महाराज मानितोऽयं त्वया मुनिः।
यायावरकुलोत्पनो वासुकेर्भगिनीसुतः ॥ ५२ ॥
स्वस्ति तेऽस्तु महाबाहो भारतं सकलं श्रुतम्।
दानानि बहु दत्तानि पूजिता मुनयस्तथा ॥ ५३ ॥
कृतेन सुकृतेनापि न पिता स्वर्गतिं गतः।
पावितं न कुलं कृत्स्नं त्वया भूपतिसत्तम ॥ ५४ ॥
देव्याश्चायतनं भूप विस्तीर्णं कुरु भक्तितः।
येन वै सकला सिद्धिस्तव स्याज्जनमेजय ॥ ५५ ॥

पूजिता परया भक्त्या शिवा सकलदा सदा।
कुलवृद्धिं करोत्येव राज्यं च सुस्थिरं सदा ॥ ५६ ॥
देवीमखं विधानेन कृत्वा पार्थिवसत्तम।
श्रीमद्भागवतं नाम पुराणं परमं शृणु ॥ ५७ ॥
त्वामहं श्रावयिष्यामि कथां परमपावनीम्।
संसारतारिणीं दिव्यां नानारससमाहृताम् ॥ ५८ ॥
न श्रोतव्यं परं चास्मात्पुराणाद्विद्यते भुवि।
नाराध्यं विद्यते राजन्देवीपादाम्बुजादृते ॥ ५९ ॥
ते सभाग्याः कृतप्रज्ञा धन्यास्ते नृपसत्तम।
येषां चित्ते सदा देवी वसति प्रेमसंकुले ॥ ६० ॥
सुदुःखितास्ते दृश्यन्ते भुवि भारत भारते।
नाराधिता महामाया यैर्जनैश्च सदाम्बिका ॥ ६१ ॥
ब्रह्मादयः सुराः सर्वे यदाराधनतत्पराः।
वर्तन्ते सर्वदा राजंस्तां न सेवेत को जनः ॥ ६२ ॥

य इदं शृणुयान्नित्यं सर्वान्कामानवाप्नुयात् ।
भगवत्या समाख्यातं विष्णवे यदनुत्तमम् ॥ ६३ ॥
तेन श्रुतेन ते राजंश्चित्ते शान्तिर्भविष्यति ।
पितॄणां चाक्षयः स्वर्गः पुराणश्रवणाद्भवेत् ॥ ६४ ॥

Roman transliteration

sūta uvāca
tacchrutvā vacanaṃ tasya vyāsaḥ satyavatīsutaḥ |
uvāca vacanaṃ tatra sabhāyāṃ nṛpatiṃ ca tam || 1 ||
vyāsa uvāca
śṛṇu rājan pravakṣyāmi purāṇaṃ guhyamad□bhutam |
puṇyaṃ bhāgavataṃ nāma nānākhyānayutaṃ śivam || 2 ||
adhyāpitaṃ mayā pūrvaṃ śukāyātmasutāya vai |
śrāvayāmi nṛpa tvāṃ hi rahasyaṃ paramaṃ mama || 3 ||
dharmārthakāmamokṣāṇāṃ kāraṇaṃ śravaṇātkila |
śubhada sukhadaṃ nityaṃ sarvāgamasamuddhṛtam || 4 ||
janamejaya uvāca
āstīko'yaṃ sutaḥ kasya vighnārthaṃ kathamāgataḥ |
prayojanaṃ kimatrāsya sarpāṇāṃ rakṣaṇe prabho || 5 ||
kathayaitanmahābhāga vistareṇa kathānakam |

purāṇaṃ ca tathā sarvaṃ vistarādvada suvrata || 6 ||
vyāsa uvāca
jaratkārurmuniḥ śānto na cakāra gṛhāśramam |
tena dṛṣṭā vane garte lambamānā svapūrvajāḥ || 7 ||
tatastamāhuḥ kuru putra dārā-
nyathā ca naḥ syātparamā hi tṛptiḥ |
svarge vrajāmaḥ khalu duḥkhamuktā
vayaṃ sadācārayute sute vai || 8 ||
sa tānuvācātha labhe samānā-
mayācitāṃ cātivaśānugāṃ ca |
tadā gṛhārambhamahaṃ karomi
bravīmi tathyaṃ mama pūrvajā vai || 9 ||
ityuktvā tāñjaratkārurgatastīrthānprati dvijaḥ |
tadaiva pannagāḥ śaptā mātrāgnau nipatantviti || 10 ||

kaśyapasya muneḥ pat□nyau kadrūśca vinatā tathā |
dṛṣṭvādityarathe cāśvamūcatuśca parasparam || 11 ||
taṃ dṛṣṭvā ca tadā kadrūrvinatāmidamabravīt |
kiṃvarṇo'yaṃ hayo bhadre satyaṃ prabrūhi māciram || 12 ||
vinatovāca
śveta evāśvarājo'yaṃ kiṃ vā tvaṃ manyase śubhe |
brūhi varṇaṃ tvamapyasya tatastu vipaṇāvahe || 13 ||
kadruruvāca
kṛṣṇavarṇamahaṃ manye hayamenaṃ śucismite |
ehi sārdhaṃ mayā divyaṃ dāsībhāvāya bhāmini || 14 ||
sūta uvāca
kadrūśca svasutānāha sarvānsarpānvaśe sthitān |
bālāñchyāmānprakurvantu yāvato'śvaśarīrake || 15 ||
neti kecana tatrāhustānathāsau śaśāpa ha |

janamejayasya yajñe vai gamiṣyatha hutāśanam || 16 ||
anye cakrurhayaṃ sarpāḥ karburaṃ varṇabhogakaiḥ |
veṣṭayitvāsya pucchaṃ tu mātuḥ priyacikīrṣayā || 17 ||
bhaginyau ca susaṃyukte gatvā dadṛśaturhayam |
karburaṃ taṃ hayaṃ dṛṣṭvā vinatā cātiduḥkhitā || 18 ||
tadājagāma garuḍaḥ sutastasyā mahābalaḥ |
sa dṛṣṭvā mātaraṃ dīnāmapṛcchatpannagāśanaḥ || 19 ||
mātaḥ kathaṃ sudīnāsi ruditeva vibhāsi me |
jīvamāne mayi sute tathānye ravisārathau || 20 ||
duḥkhitāsi tato vāṃ dhigjīvitaṃ cārulocane |
kiṃ jātena sutenātha yadi mātā suduḥkhitā || 21 ||
śaṃsa me kāraṇaṃ mātaḥ karomi vigatajvarām |
vinatovāca
sapat□nyā dāsyahaṃ putra kiṃ bravīmi vṛthā kṣatā || 22 ||

vaha māṃ sā bravītyadya tenāsmi duḥkhitā suta |
garuḍa uvāca
vahiṣye'haṃ tatra kila yatra sā gantumutsukā || 23 ||
mā śokaṃ kuru kalyāṇi niścintāṃ tvāṃ karomyaham |
vyāsa uvāca
ityuktā sā gatā pārśvaṃ kadrośca vinatā tadā || 24 ||
dāsībhāvamapākartuṃ garuḍo'pi mahābalaḥ |
uvāha tāṃ saputrāṃ vai sindhoḥ pāraṃ jagāma ha || 25 ||
gatvā tāṃ garuḍaḥ prāha brūhi mātarnamo'stu te |
kathaṃ mucyeta me mātā dāsībhāvādasaṃśayam || 26 ||
kadrūruvāca
amṛtaṃ devalokāttvaṃ balādānīya me sutān |
samarpaya sutādyāśu mātaraṃ mocayābalām || 27 ||
vyāsa uvāca

ityuktaḥ prayayau śīghramindralokaṃ mahābalaḥ |
kṛtvā yuddhaṃ jahārāśu sudhākumbhaṃ khagottamaḥ || 28 ||
samānīyāmṛtaṃ mātre vainateyaḥ samarpayat |
mocitā vinatā tena dāsībhāvādasaṃśayam || 29 ||
amṛtaṃ sañjahārendraḥ snātuṃ sarpā yadā gatāḥ |
dāsībhāvādvinirmuktā vinatā vipaterbalāt || 30 ||
tatrāstīrṇāḥ kuśāstaistu līḍhāḥ pannaganāmakaiḥ |
dvijihvāste susampannāḥ kuśāgrasparśamātrataḥ || 31 ||
mātrā śaptāśca ye nāgā vāsukipramukhāḥ śucā |
brahmāṇaṃ śaraṇaṃ gatvā te hocuḥ śāpajaṃ bhayam || 32 ||
tānāha bhagavānbrahmā jaratkārurmahāmuniḥ |
vāsukerbhaginīṃ tasmai arpayadhvaṃ sanāmikām || 33 ||
tasyāṃ yo jāyate putraḥ sa vastrātā bhaviṣyati |
āstīka iti nāmāsau bhavitā nātra saṃśayaḥ || 34 ||

vāsukistu tadākarṇya vacanaṃ brahmaṇaḥ śivam |
vanaṃ gatvā sutāṃ tasmai dadau vinayapūrvakam || 35 ||
sanāmāṃ tāṃ munirjñātvā jaratkāruruvāca tam |
apriyaṃ me yadā kuryāttadā tāṃ santyajāmyaham || 36 ||
vāgbandhaṃ tādṛśaṃ kṛtvā munirjagrāha tāṃ svayam |
dattvā ca vāsukiḥ kāmaṃ bhavanaṃ svaṃ jagāma ha || 37 ||
kṛtvā parṇakuṭīṃ śubhrāṃ jaratkārurmahāvane |
tayā saha sukhaṃ prāpa ramamāṇaḥ parantapa || 38 ||

*ekadā bhojanaṃ kṛtvā supto'sau munisattamaḥ |
bhaginī vāsukestatra saṃsthitā varavarṇinī || 39 ||
na sambodhayitavyo'haṃ tvayā kānte kathañcana |
ityuktvā tu gato nidrāṃ munistāṃ sudatīṃ tadā || 40 ||
ravirastagiriṃ prāptaḥ sandhyākāla upasthite |
kiṃ karomi na me śāntistyajenmāṃ bodhitaḥ punaḥ || 41 ||*

*dharmalopabhayād□bhītā jaratkāruracintayat |
nocetprabothayāmyenaṃ sandhyākālo vṛthā vrajet || 42 ||
dharmanāśādvaraṃ tyāgastathāpi maraṇaṃ dhruvam |
dharmahānirnarāṇāṃ hi narakāya bhavetpunaḥ || 43 ||
iti sañcintya sā bālā taṃ muniṃ pratyabodhayat |
sandhyākālo'pi sañjāta uttiṣṭhottiṣṭhasuvrata || 44 ||
utthito'sau muniḥ kopāttāmuvāca vrajāmyaham |
tvaṃ tu bhrātṛgṛhaṃ yāhi nidrāvicchedakāriṇī || 45 ||
vepamānābravīdvākyamityuktā muninā tadā |
bhrātrā dattā yadarthaṃ tatkathaṃ syādamitaprabha || 46 ||
muniḥ prāha jaratkāruṃ tadastīti nirākulaḥ |
gatā sā muninā tyaktā vāsukeḥ sadanaṃ tadā || 47 ||
pṛṣṭā bhrātrābravīdvākyaṃ yathoktaṃ patinā tadā |
astītyuktvā ca hitvā māṃ gato'sau munisattamaḥ || 48 ||*

*vāsukistu tadākarṇya satyāvāṅ□munirityuta |
viśvāsaṃ ca paraṃ kṛtvā bhaginīṃ tāṃ samāśrayat || 49 ||
tataḥ kālena kiyatā jāto'sau munibālakaḥ |
āstīka iti nāmāsau vikhyātaḥ kurusattama || 50 ||
tenāyaṃ rakṣito yajñastava pārthivasattama |
mātṛpakṣasya rakṣārthaṃ muninā bhāvitātmanā || 51 ||
bhavyaṃ kṛtaṃ mahārāja mānito'yaṃ tvayā muniḥ |
yāyāvarakulotpano vāsukerbhaginīsutaḥ || 52 ||
svasti te'stu mahābāho bhārataṃ sakalaṃ śrutam |
dānāni bahu dattāni pūjitā munayastathā || 53 ||
kṛtena sukṛtenāpi na pitā svargatiṃ gataḥ |
pāvitaṃ na kulaṃ kṛtsnaṃ tvayā bhūpatisattama || 54 ||
devyāścāyatanaṃ bhūpa vistīrṇaṃ kuru bhaktitaḥ |
yena vai sakalā siddhistava syājjanamejaya || 55 ||*

*pūjitā parayā bhaktyā śivā sakaladā sadā |
kulavṛddhiṃ karotyeva rājyaṃ ca susthiraṃ sadā || 56 ||
devīmakhaṃ vidhānena kṛtvā pārthivasattama |
śrīmad□bhāgavataṃ nāma purāṇaṃ paramaṃ śṛṇu || 57 ||
tvāmahaṃ śrāvayiṣyāmi kathāṃ paramapāvanīm |
saṃsāratāriṇīṃ divyāṃ nānārasasamāhṛtām || 58 ||
na śrotavyaṃ paraṃ cāsmātpurāṇādvidyate bhuvi |
nārādhyaṃ vidyate rājandevīpādāmbujādṛte || 59 ||
te sabhāgyāḥ kṛtaprajñā dhanyāste nṛpasattama |
yeṣāṃ citte sadā devī vasati premasaṃkule || 60 ||
suduḥkhitāste dṛśyante bhuvi bhārata bhārate |
nārādhitā mahāmāyā yairjanaiśca sadāmbikā || 61 ||
brahmādayaḥ surāḥ sarve yadārādhanatatparāḥ |
vartante sarvadā rājaṃstāṃ na seveta ko janaḥ || 62 ||*

ya idaṃ śṛṇuyānnityaṃ sarvānkāmānavāpnuyāt |
bhagavatyā samākhyātaṃ viṣṇave yadanuttamam || 63 ||
tena śrutena te rājaṃścitte śāntirbhaviṣyati |
pitṝṇāṃ cākṣayaḥ svargaḥ purāṇaśravaṇād□bhavet || 64 ||

English translation

1-4. Suta said Hearing these words of the king, Vyasa Deva, the son Satyavati addressed to him before the assembly, thus “O king! I am now reciting to you a Bhagavata Purana, holy, wonderful, filled with many anecdotes, and leading to auspicious results; listen. Before I made my son S'uka study this Purana; O king! I will now recite before you that highest Purana, with all the secrets contained therein. I have extracted this from all the Agamas; it brings in Dharma (religion), Artha (wealth), Kama (fructification of desires) and Moksa (liberation); hearing this gives always happiness and good results.

5-6. At this Janamejaya said “O Lord! Whose son is this Muni Astika? Why did he come as an obstacle in my Sarpa Yajha (sacrifice of snakes)? And what object had he in preserving the snakes? O highly fortunate one! Kindly describe all this in detail; after this recite the Purana, also, in detail to me.”

7-18. Vyasa Deva said “O king! In former days there lived a Muni named Jaratkaru. He always remained in the path of peace; and did not marry. Once he saw, in a cave in a forest, his fathers and forefathers pendant. They spoke to Jaratkaru thus “O son! Marry; we will thereby be greatly pleased; if there be a son of good character born to you, we all will be freed from all troubles and we would then able to go to Heavens.” Hearing this Jaratkaru said “O Forefathers! If I get a girl of my name, without begging and asking and if she be entirely obedient to me, I will marry and lead a householder's life; thus I have spoken truly to you.” Thus saying to his forefathers, Jaratkaru went on tour to the holy places. Now it happened so, that at that very time Kadru, the mother of snakes cursed her sons, saying “May you be burnt by fire.” The matters of

this incident run as follows “At that monnent Kadru and Vinata, the two co-wives of Kas'yapa saw the horses yoked in the chariot of the sun and thus argued with each otherKadru, seeing the sun's horse, first asked Vinata “O good one! Tell me soon, what is the colour of this horse?” Vinata said “O auspicious one! What do you think?” I said, the colour of the horse is white; you also better say before hand what is its colour? We will then lay a wager (and challenge). Kadru said “O Smiling one! I think the the horse is black. Now come; let us challenge; whoever will be defeated will become the slave of the other.” Thus saying, Kadru told her sons that were obedient“Cover by your bodies all the pores of the body of the horse of the chariot of the Sun, so it may look black; go and do it.” At this some snakes replied “That cannot be.” Kadru then cursed them saying “Let you fall on the sacrificial fire of Janamejaya.” Then the other snakes tried to please their mother and coiled round the back of that horse so that the horse began to look black. Kadru and Vinata, the two co-wives went together and saw the horse. Vinata saw it black and became very sorry.

19-21. Now, Garuda, Vinata's son, very powerful and devourer of snakes was passing that way and seeing his mother very distressed asked her“O Mother! Why do you look so very sorry? It seems as if you are weeping. Aruna, the charioteer of the Sun and I myself are your two sons living. Fie to us that, while we are living, you will have to suffer pains. O beautiful one! If mother suffers while the son is living, then what use is there in having such a son? So, O Mother, give out the cause of your grief and I will remove it at once.”

22-31. Hearing this Vinata said “O son! What shall I say to you of my misery; I am now become the slave of my rival wife. By some pretext she defeated me and is now telling me to carry her on my back. O son! For this reason I am sorry.” Hearing these words of the mother, Garuda said “Very well I will carry her on my shoulders

wherever she wishes to go. O auspicious one! You need not be sorry; I will remove all your cares.” Vyasa Deva said Thus spoken to by Garuda, Vinata went to Kadru. At that time the highly powerful Garuda went there also to free his mother of her slavery and carried Kadru with all her sons on his back to the other side of the ocean. When Garuda went across the ocean, Garuda spoke to Kadru “O mother! I bow down to thee; kindly say how my mother can be freed of your slavery. Hearing this Kadru said “O son! If you can bring to-day by your sheer force nectar from the Deva loka and give it to my sons then you will be able to free your helpless mother. When Kadru said so, the highly powerful Vinata's son, Garuda immediately went to the abode of Indra and, fighting hard, stole away the jar of nectar and brought and gave it to Kadru and freed his mother Vinata from the slavery of Kadru. In the meantime, the snakes went for their bath, after which they would drink the nectar. Indra stole away that jar which contained nectar. O king! Thus, by the sheer strength of arms of Garuda Vinata was freed of her slavery. On the other hand, when the snakes returned from their bath and found that there was no jar of nectar, they began to lick the Kusa grass over which the jar of nectar was kept, thinking that they would thereby get some drops of nectar which might have trickled over; and the result was that by the sharp edges of kusa grasses, the tongues of all the snakes were cut asunder into two; hence the snakes are called Dvijihva.

32-36. The snake Vasuki and others, whom Kadru, the mother of snakes, cursed, went to Brahma and took his refuge and informed all of the cause of their terror, the curse from their mother; when Brahma spoke to them “Go and give the sister of Vasuki, named Jaratkaru, in marriage to the great Muni Jarat Karu, (both of the same name). In her womb, a son named Astika will be born; and he will certainly deliver you from your difficulties. Hearing those beneficial words of Brahma, Vasuki went to the forest and requested humbly the great Muni Jarat Karu to accept in marriage her own sister when the Muni, knowing the girl to be of his name, spoke out

thus “But when your sister will act against my wishes, I will forsake her at once.”

37-46. Under these conditions, the Muni married her. And Vasuki, after giving her sister in marriage according to her own wishes to the Muni, returned to her own abode. O Tormentor of foes! Then the Muni Jaratkaru built a white hut of leaves in that great forest and began to pass his days happily in enjoyment with his wife. Once, on an occasion, after he had taken his dinner he slept and told his wife not to awaken him under any circumstances and fell fast asleep. The beautiful sister of Vasuki sat by his side. When the evening time came and the sun began to set, the Vasuki's sister Jaratkaru became afraid at the thought that the evening Sandhya might not be performed by the Muni and thought thus “What am I to do now? My heart finds not rest if I do not awaken him; and if I awaken him, he will forsake me at once. Now if I do not awaken him, the evening will pass away to no purpose. Whatever it be, if he quits me or if my death ensues, that is better than the non-observance of Dharma; for when Dharma is destroyed, hell ensues.

Thus thinking, the girl awakened him saying “O One of good vows! It is evening time; so get up; etc.” The Muni got up in great anger and addressed his wife “When you have disturbed my sleep, I now go away from you; you also better go to your brother's house.” When the Muni said so, Vasuki's sister spoke out, trembling “O One of indomitable lustre! How will the object be served for which my brother has given me in marriage with you.”

47-50. The Muni then spoke firmly to his wife Jaratkaru "That is within your womb." Jaratkaru then, forsaken by the Muni, went to the abode of Vasuki. When her brother Vasuki asked her about her son, she said:-- "The Muni has forsaken me, saying that the son is within your womb." At this Vasuki trusted; and said "The Muni won't ever

tell lies" and gave shelter to his sister. O Kurusattama! After some time, a famous boy named the Muni Astika was born.

51-56. O king! That Muni boy, the knower of truth, had desisted you from your sacrifice of snakes for the preservation of his mother's family. It is well and good, befitting you, that you respected the words of the Muni Astika, born of Yayavara family and the cousin of Vasuki. O Mighty-armed! Let all auspiciousness come to you; you have heard the whole Mahabharata and gave away lots of things in charities. You have worshipped innumerable Munis. But, O king! Though you have done so many good things, yet your father has not attained heaven and you have not been able to sanctify your family. So, O king Janamejaya! Now install a capacious temple of the Devi with the highest devotion; then all your desires will be fulfilled. The all auspicious Devi, the Giver of all desires, makes the kingdoms more stable and increases the family, if She be always worshipped with the highest devotion.

57-64. O king! You better perform duly the Devimakha Yajha Yotistoma and others, pleasing to the Devi, and hear the great Purana S'rimad Devi Bhagavatam, filled with accounts of the glorious deeds of the Devi. I will make you hear now that Divine Purana, filled with various sentiments, highly sanctifying and capable to carry one across this ocean of world. O king! There is no other subject in this world worthy to be heard than the above Purana and there is no other thing to be worshipped then the lotus feet of the Devi. O king! Those are certainly fortunate, those are intelligent and blessed, in whose hearts of love and devotion reign always the Devi Bhagavati. O illustrious scion of Bharata's family! Know them to the always afflicted with troubles who do not worship in this world the great Mother Mahamaya. O king! Who is there that will not worship Her when Brahma and all the Devas are always engaged in Her devotional service. O king! He who hears always this Purana gets all his desires fulfilled; in former days Bhagavati Herself spoke this excellent Purana to Visnu. O king! Your heart will be appeased and

become peaceful when you hear this; and, as a result of your hearing this Puranam, all your ancestors will attain endless Heavenly life.

Thus ends the Twelfth Chapter of the Second Skandha on the birth of Astika in the Mahapuranam S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa. Here ends as well the Second Book

Sanskrit source · English chapter witness

Third Skandha · Chapter 1

On The Questions Put By Janamejaya

Chapter 33 of 318 · 50 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच -
भगवन् भवता प्रोक्तं यज्ञमम्बाभिधं महत् ।
सा का कथं समुत्पन्ना कुत्र कस्माच्च किंगुणा ॥ १ ॥
कीदृशश्च मखस्तस्याः स्वरूपं कीदृशं तथा ।
विधानं विधिवद्ब्रूहि सर्वज्ञोऽसि दयानिधे ॥ २ ॥
ब्रह्माण्डस्य तथोत्पत्तिं वद विस्तरतस्तथा ।
यथोक्तं यादृशं ब्रह्मन्नखिलं वेत्सि भूसुर ॥ ३ ॥
ब्रह्मा विष्णुश्च रुद्रश्च त्रयो देवा मया श्रुताः ।
सृष्टिपालनसंहारकारकाः सगुणास्त्वमी ॥ ४ ॥
स्वतन्त्रास्ते महात्मानः पाराशर्य वदस्व मे ।
आहोस्वित्परतन्त्रास्ते श्रोतुमिच्छामि साम्प्रतम् ॥ ५ ॥
मृत्युधर्माश्च ते नो वा सच्चिदानन्दरूपिणः ।
अधिभूतादिभिर्युक्ता न वा दुःखैस्त्रिधात्मकैः ॥ ६ ॥
कालस्य वशगा नो वा ते सुरेंद्रा महाबलाः ।

कथं ते वै समुत्पन्ना कस्मादिति च संशयः ॥ ७ ॥
हर्षशोकयुतास्ते वै निद्रालस्यसमन्विताः ।
सप्तधातुमयास्तेषां देहाः किं वान्यथा मुने ॥ ८ ॥
कैर्द्रव्यैर्निर्मितास्ते वै कैर्गुणैरिन्द्रियैस्तथा ।
भोगश्च कीदृशस्तेषां प्रमाणमायुषस्तथा ॥ ९ ॥
निवासस्थानमप्येषां विभूतिं च वदस्व मे ।
श्रोतुमिच्छाम्यहं ब्रह्मन् विस्तरेण कथामिमाम् ॥ १० ॥
व्यास उवाच -
दुर्गमः प्रश्नभारोऽयं कृतो राजंस्त्वयाऽधुना ।
ब्रह्मादीनां समुत्पत्तिः कस्मादिति महामते ॥ ११ ॥
एतदेव मया पूर्वं पृष्टोऽसौ नारदो मुनिः ।
विस्मितः प्रत्युवाचेदमुत्थितः शृणु भूपते ॥ १२ ॥
कस्मिंश्च समये चाहं गङ्गातीरे स्थितं मुनिम् ।
अपश्यं नारदं शान्तं सर्वज्ञं वेदवित्तमम् ॥ १३ ॥

दृष्ट्वाहं मुदितो भूत्वा पादयोरपतं मुनेः ।
तेजाज्ञप्तः समीपेऽस्य संविष्टश्च वरासने ॥ १४ ॥

श्रुत्वा कुशलवार्तां वै तमपृच्छं विधेः सुतम् ।
निर्विष्टं जाह्नवीतीरे निर्जने सूक्ष्मवालुके ॥ १५ ॥
मुनेऽतिविततस्यास्य ब्रह्माण्डस्य महामते ।
कः कर्ता परमः प्रोक्तस्तन्मे ब्रूहि विधानतः ॥ १६ ॥
कस्मादेतत्समुत्पन्नं ब्रह्माण्डं मुनिसत्तम ।
अनित्यं वा तथा नित्यं तदाचक्ष्व द्विजोत्तम ॥ १७ ॥
एककर्तृकमेतद्वा बहुकर्तृकमन्यथा ।
अकर्तृकं न कार्यं स्याद्विरोधोऽयं विभाति मे ॥ १८ ॥
इति सन्देहसन्दोहे मग्नं मां तारयाधुना ।
विकल्पकोटीः कुर्वाणं संसारेऽस्मिन् प्रविस्तरे ॥ १९ ॥
ब्रुवन्ति शंकरं केचिन्मत्वा कारणकारणम् ।
सदाशिवं महादेवं प्रलयोत्पत्तिवर्जितम् ॥ २० ॥

आत्मारामं सुरेशं च त्रिगुणं निर्मलं हरम् ।
संसारतारकं नित्यं सृष्टिस्थित्यन्तकारणम् ॥ २१ ॥
अन्ये विष्णुं स्तुवन्त्येनं सर्वेषां प्रभुमीश्वरम् ।
परमात्मानमव्यक्तं सर्वशक्तिसमन्वितम् ॥ २२ ॥
भुक्तिदं मुक्तिदं शान्तं सर्वादिं सर्वतोमुखम् ।
व्यापकं विश्वशरणमनादिनिधनं हरिम् ॥ २३ ॥
धातारं च तथा चान्ये ब्रुवन्ति सृष्टिकारणम् ।
तमेव सर्ववेत्तारं सर्वभूतप्रवर्तकम् ॥ २४ ॥
चतुर्मुखं सुरेशानं नाभिपद्मभवं विभुम् ।
स्रष्टारं सर्वलोकानां सत्यलोकनिवासिनम् ॥ २५ ॥
दिनेशं प्रवदन्त्यन्ये सर्वेशं वेदवादिनः ।
स्तुवन्ति चैव गायन्ति सायं प्रातरतन्द्रिताः ॥ २६ ॥
यजन्ति च तथा यज्ञे वासवं च शतक्रतुम् ।
सहस्राक्षं देवदेवं सर्वेषां प्रभुमुल्बणम् ॥ २७ ॥

यज्ञाधीशं सुराधीशं त्रिलोकेशं शचीपतिम् ।
यज्ञानां चैव भोक्तारं सोमपं सोमपप्रियम् ॥ २८ ॥
वरुणं च तथा सोमं पावकं पवनं तथा ।
यमं कुबेरं धनदं गणाधीशं तथापरे ॥ २९ ॥
हेरम्बं गजवक्त्रं च सर्वकार्यप्रसाधकम् ।
स्मरणात्सिद्धिदं कामं कामदं कामगं परम् ॥ ३० ॥
भवानीं केचनाचार्याः प्रवदन्त्यखिलार्थदाम् ।
आदिमायां महाशक्तिं प्रकृतिं पुरुषानुगाम् ॥ ३१ ॥
ब्रह्मैकतासमापन्नां सृष्टिस्थित्यन्तकारिणीम् ।
मातरं सर्वभूतानां देवतानां तथैव च ॥ ३२ ॥
अनादिनिधनां पूर्णां व्यापिकां सर्वजन्तुषु ।

ईश्वरीं सर्वलोकानां निर्गुणां सगुणां शिवाम् ॥ ३३ ॥
वैष्णवीं शाङ्करीं ब्राह्मीं वासवीं वारुणीं तथा ।
वाराहीं नारसिंहीं च महालक्ष्मीं तथाद्भुताम् ॥ ३४ ॥

वेदमातरमेकां च विद्यां भवतरोः स्थिराम् ।
सर्वदुःखनिहन्त्रीं च स्मरणात्सर्वकामदाम् ॥ ३५ ॥
मोक्षदां च मुमुक्षूणां कामदां च फलार्थिनाम् ।
त्रिगुणातीतरूपां च गुणविस्तारकारकाम् ॥ ३६ ॥
निर्गुणां सगुणां तस्मात्तां ध्यायन्ति फलार्थिनः ।
निरंजनं निराकारं निर्लेपं निर्गुणं किल ॥ ३७ ॥
अरूपं व्यापकं ब्रह्म प्रवदन्ति मुनीश्वराः ।
वेदोपनिषदि प्रोक्तस्तेजोमय इति क्वचित् ॥ ३८ ॥
सहस्रशीर्षा पुरुषः सहस्रनयनस्तथा ।
सहस्रकरकर्णश्च सहस्रास्यः सहस्रपात् ॥ ३९ ॥
विष्णोः पादमथाकाशं परमं समुदाहृतम् ।
विराजं विरजं शान्तं प्रवदन्ति मनीषिणः ॥ ४० ॥
पुरुषोत्तमं तथा चान्ये प्रवदन्ति पुराविदः ।
नैकोऽपीति वदन्त्यन्ये प्रभुरीशः कदाचन ॥ ४१ ॥

अनीश्वरमिदं सर्वं ब्रह्माण्डमिति केचन ।
न कदापीशजन्यं यज्जगदेतदचिन्तितम् ॥ ४२ ॥
सदैवेदमनीशं च स्वभावोत्थं सदेदृशम् ।
अकर्तासौ पुमान्प्रोक्तः प्रकृतिस्तु तथा च सा ॥ ४३ ॥
एवं वदन्ति साङ्ख्याश्च मुनयः कपिलादयः ।
एते सन्देहसन्दोहाः प्रभवन्ति तथाऽपरे ॥ ४४ ॥
विकल्पोपहतं चेतः किं करोमि मुनीश्वर ।
धर्माधर्मविवक्षायां न मनो मे स्थिरं भवेत् ॥ ४५ ॥
को धर्मः कीदृशोऽधर्मश्चिह्नं नैवोपलभ्यते ।
देवाः सत्त्वगुणोत्पन्नाः सत्यधर्मव्यवस्थिताः ॥ ४६ ॥
पीड्यन्ते दानवैः पापैः कुत्र धर्मव्यवस्थितिः ।
धर्मस्थिताः सदाचाराः पाण्डवा मम वंशजाः ॥ ४७ ॥
दुःखं बहुविधं प्राप्तास्तत्र धर्मस्य का स्थितिः ।
अतो मे हृदयं तात वेपतेऽतीव संशये ॥ ४८ ॥

कुरु मेऽसंशयं चेतः समर्थोऽसि महामुने ।
त्राहि संसारवार्धेस्त्वं ज्ञानपोतेन मां मुने ॥ ४९ ॥
मज्जन्तं चोत्पतन्तं च मग्नं मोहजलाविले ॥ ५० ॥

Roman transliteration

janamejaya uvāca -
bhagavan bhavatā proktaṃ yajñamambābhidhaṃ mahat |
sā kā kathaṃ samutpannā kutra kasmācca kiṃguṇā || 1 ||
kīdṛśaśca makhastasyāḥ svarūpaṃ kīdṛśaṃ tathā |
vidhānaṃ vidhivad□□brūhi sarvajño'si dayānidhe || 2 ||
brahmāṇḍasya tathotpattiṃ vada vistaratastathā |
yathoktaṃ yādṛśaṃ brahmannakhilaṃ vetsi bhūsura || 3 ||
brahmā viṣṇuśca rudraśca trayo devā mayā śrutāḥ |
sṛṣṭipālanasaṃhārakārakāḥ saguṇāstvamī || 4 ||
svatantrāste mahātmānaḥ pārāśarya vadasva me |
āhosvitparatantrāste śrotumicchāmi sāmpratam || 5 ||
mṛtyudharmāśca te no vā saccidānandarūpiṇaḥ |
adhibhūtādibhiryuktā na vā duḥkhaistridhātmakaiḥ || 6 ||
kālasya vaśagā no vā te sureṃdrā mahābalāḥ |

kathaṃ te vai samutpannā kasmāditi ca saṃśayaḥ || 7 ||
harṣaśokayutāste vai nidrālasyasamanvitāḥ |
saptadhātumayāsteṣāṃ dehāḥ kiṃ vānyathā mune || 8 ||
kairdravyairnirmitāste vai kairguṇairindriyaistathā |
bhogaśca kīdṛśasteṣāṃ pramāṇamāyuṣastathā || 9 ||
nivāsasthānamapyeṣāṃ vibhūtiṃ ca vadasva me |
śrotumicchāmyahaṃ brahman vistareṇa kathāmimām || 10 ||
vyāsa uvāca -
durgamaḥ praśnabhāro'yaṃ kṛto rājaṃstvayā'dhunā |
brahmādīnāṃ samutpattiḥ kasmāditi mahāmate || 11 ||
etadeva mayā pūrvaṃ pṛṣṭo'sau nārado muniḥ |
vismitaḥ pratyuvācedamutthitaḥ śṛṇu bhūpate || 12 ||
kasmiṃśca samaye cāhaṃ gaṅgātīre sthitaṃ munim |
apaśyaṃ nāradaṃ śāntaṃ sarvajñaṃ vedavittamam || 13 ||

dṛṣṭvāhaṃ mudito bhūtvā pādayorapataṃ muneḥ |
tejājñaptaḥ samīpe'sya saṃviṣṭaśca varāsane || 14 ||
śrutvā kuśalavārtāṃ vai tamapṛcchaṃ vidheḥ sutam |
nirviṣṭaṃ jāhnavītīre nirjane sūkṣmavāluke || 15 ||
mune'tivitatasyāsya brahmāṇḍasya mahāmate |
kaḥ kartā paramaḥ proktastanme brūhi vidhānataḥ || 16 ||
kasmādetatsamutpannaṃ brahmāṇḍaṃ munisattama |
anityaṃ vā tathā nityaṃ tadācakṣva dvijottama || 17 ||
ekakartṛkametadvā bahukartṛkamanyathā |
akartṛkaṃ na kāryaṃ syādvirodho'yaṃ vibhāti me || 18 ||
iti sandehasandohe magnaṃ māṃ tārayādhunā |
vikalpakoṭīḥ kṛrvāṇaṃ saṃsāre'smin pravistare || 19 ||
bruvanti śaṃkaraṃ kecinmatvā kāraṇakāraṇam |
sadāśivaṃ mahādevaṃ pralayotpattivarjitam || 20 ||

ātmārāmaṃ sureśaṃ ca triguṇaṃ nirmalaṃ haram |
saṃsāratārakaṃ nityaṃ sṛṣṭisthityantakāraṇam || 21 ||
anye viṣṇuṃ stuvantyenaṃ sarveṣāṃ prabhumīśvaram |
paramātmānamavyaktaṃ sarvaśaktisamanvitam || 22 ||
bhuktidaṃ muktidaṃ śāntaṃ sarvādiṃ sarvatomukham |
vyāpakaṃ viśvaśaraṇamanādinidhanaṃ harim || 23 ||
dhātāraṃ ca tathā cānye bruvanti sṛṣṭikāraṇam |
tameva sarvavettāraṃ sarvabhūtapravartakam || 24 ||

caturmukhaṃ sureśānaṃ nābhipadmabhavaṃ vibhum |
sraṣṭāraṃ sarvalokānāṃ satyalokanivāsinam || 25 ||
dineśaṃ pravadantyanye sarveśaṃ vedavādinaḥ |
stuvanti caiva gāyanti sāyaṃ prātaratandritāḥ || 26 ||
yajanti ca tathā yajñe vāsavaṃ ca śatakratum |
sahasrākṣaṃ devadevaṃ sarveṣāṃ prabhumulbaṇam || 27 ||

yajñādhīśaṃ surādhīśaṃ trilokeśaṃ śacīpatim |
yajñānāṃ caiva bhoktāraṃ somapaṃ somapapriyam || 28 ||
varuṇaṃ ca tathā somaṃ pāvakaṃ pavanaṃ tathā |
yamaṃ kuberaṃ dhanadaṃ gaṇādhīśaṃ tathāpare || 29 ||
herambaṃ gajavaktraṃ ca sarvakāryaprasādhakam |
smaraṇātsiddhidaṃ kāmaṃ kāmadaṃ kāmagaṃ param || 30 ||
bhavānīṃ kecanācāryāḥ pravadantyakhilārthadām |
ādimāyāṃ mahāśaktiṃ prakṛtiṃ puruṣānugām || 31 ||
brahmaikatāsamāpannāṃ sṛṣṭisthityantakāriṇīm |
mātaraṃ sarvabhūtānāṃ devatānāṃ tathaiva ca || 32 ||
anādinidhanāṃ pūrṇāṃ vyāpikāṃ sarvajantuṣu |
īśvarīṃ sarvalokānāṃ nirguṇāṃ saguṇāṃ śivām || 33 ||
vaiṣṇavīṃ śāṅkarīṃ brāhmīṃ vāsavīṃ vāruṇīṃ tathā |
vārāhīṃ nārasiṃhīṃ ca mahālakṣmīṃ tathād□bhutām || 34 ||

vedamātaramekāṃ ca vidyāṃ bhavataroḥ sthirām |
sarvaduḥkhanihantrīṃ ca smaraṇātsarvakāmadām || 35 ||
mokṣadāṃ ca mumukṣūṇāṃ kāmadāṃ ca phalārthinām |
triguṇātītarūpāṃ ca guṇavistārakārakām || 36 ||
nirguṇāṃ saguṇāṃ tasmāttāṃ dhyāyanti phalārthinaḥ |
niraṃjanaṃ nirākāraṃ nirlepaṃ nirguṇaṃ kila || 37 ||
arūpaṃ vyāpakaṃ brahma pravadanti munīśvarāḥ |
vedopaniṣadi proktastejomaya iti kvacit || 38 ||
sahasraśīrṣā puruṣaḥ sahasranayanastathā |
sahasrakarakarṇaśca sahasrāsyaḥ sahasrapāt || 39 ||
viṣṇoḥ pādamathākāśaṃ paramaṃ samudāhṛtam |
virājaṃ virajaṃ śāntaṃ pravadanti manīṣiṇaḥ || 40 ||
puruṣottamaṃ tathā cānye pravadanti purāvidaḥ |
naiko'pīti vadantyanye prabhurīśaḥ kadācana || 41 ||

anīśvaramidaṃ sarvaṃ brahmāṇḍamiti kecana |
na kadāpīśajanyaṃ yajjagadetadacintitam || 42 ||
sadaivedamanīśaṃ ca svabhāvotthaṃ sadedṛśam |
akartāsau pumānproktaḥ prakṛtistu tathā ca sā || 43 ||
evaṃ vadanti sāṅkhyāśca munayaḥ kapilādayaḥ |
ete sandehasandohāḥ prabhavanti tathā'pare || 44 ||
vikalpopahataṃ cetaḥ kiṃ karomi munīśvara |
dharmādharmavivakṣāyāṃ na mano me sthiraṃ bhavet || 45 ||
ko dharmaḥ kīdṛśo'dharmaścihnaṃ naivopalabhyate |
devāḥ sattvaguṇotpannāḥ satyadharmavyavasthitāḥ || 46 ||
pīḍyante dānavaiḥ pāpaiḥ kutra dharmavyavasthitiḥ |
dharmasthitāḥ sadācārāḥ pāṇḍavā mama vaṃśajāḥ || 47 ||
duḥkhaṃ bahuvidhaṃ prāptāstatra dharmasya kā sthitiḥ |
ato me hṛdayaṃ tāta vepate'tīva saṃśaye || 48 ||

kuru me'saṃśayaṃ cetaḥ samartho'si mahāmune |
trāhi saṃsāravārdhestvaṃ jñānapotena māṃ mune || 49 ||
majjantaṃ cotpatantaṃ ca magnaṃ mohajalāvile || 50 ||

English translation

1-10. Janamejaya said “O Bhagavan! What is that great Yajha (sacrifice) named Amba Yajha about which you referred just now? Who is the Amba? Where was She born? From whom and what for did Her birth take place? What are Her qualities? What is Her form and nature? O Ocean of mercy! You are all-knowing; kindly describe everything duly. Along with this, describe in detail the origin of Brahmanda. O Brahmana! You know every thing of this whole Universe. I heard that Brahma, Visnu and Rudra are the three Devatas, who are successively originated to create, preserve, and destroy this Universe. Are these three highsouled entities independent? or Do they do their respective duties, being subservient to another Person? Now I am very eager to know all these. So Paras'ara's son! Describe all these to me. Are these highly powerful Brahma, Visnu and Mahes'vara subject to Death like ordinary beings? Or are they of the nature of everlasting Existence, Intelligence and Bliss? Are they subject to the three fold pains arising from their own selves from elements and from those arising from gods? Are they subject Time? How and wherefrom were they originated? Do they feel the influence of pleasure, pain, sleep or laziness? O Muni! Do their bodies consist of seven Dhatus? (blood, etc.) or are they of some other kinds? A great doubt has arisen in me on all these points. If these bodies be not made up of five elements, then of what substance are they built of? And of what gunas are their senses built also? How do they enjoy objects of enjoyments? How long is their longevity? O Brahmana! where do they, Brahma, Visnu, and Mahes'vara, the best of the gods live? And of what nature are their powers and prosperities? I like very much to hear all these. So describe all these in detail to me.”

11-24. Vyasa said “O highly intelligent king! The questions that you have asked me today whence and how Brahma, etc., were born

? etc., are very difficult. In ancient days, once, on an occasion, I asked many questions like you to the Muni Narada. At first he was greatly suprised to hear my queries, afterwards he gave due replies to them. O king! I will answer to you in the same way; listen. Once I saw that the all-knowing, peaceful Narada, the knower of the Vedas was sitting on the banks of the Ganges. I became very glad and fell at his feet. By his order I took one excellent seat. Hearing, then, of his welfare and seeing him sitting on the sands I asked him “O highly intelligent One! Who is the Supreme Architect of this widely extended Universe? Whence is this Brahmanda born? Is it eternal or temporary? When it is an effect, then it is natural that it cannot be created without a cause. Now when the cause, the creator, is certain, is he one or many? O sage! as regards this wide Samsara, I have expressed my doubt; now answer me what is the Real and True, and thus remove my doubts. Many believe Maha Deva, the Lord of all the other Devas as the Supreme God, the Cause of all. He is the source of deliverance to all the Jivas; devoid of birth and death; always auspicious; peaceful in Himself and the controller of the three gunas. He is the one and only cause of creation, preservation and destruction. Some Pundits believe Visnu as the God of all and praise Him as such. It is Visnu that is the powerful Supreme Self, the Lord of all and the First Person Adipurusa. It is He that has no birth nor death, the Deliverer of the whole Jivas, Omnipresent; His faces are everywhere; He is the Granter of enjoyments and liberation to the devotees. Some others call again Brahma, the Cause of all. It is He that is omniscient and the Stimulator of all beings.

The four-faced Brahma, the best of all the Devas is born from the navel lotus of some One of endless force. He resides in Satyaloka; He is the Creator of all and the Lord of all the Devas. Again some other Pundits call the Sun, Surya as God. In the morning and in the evening they chant His hymns, without any lack of slackness and laziness. Again there are some others, who say that Indra is the lord of all the Jivas; He is thousand-eyed; it is Indra, the husband of S'achi, that is the God of all. Those who perform Yajhas (sacrifices) worship Vasava, the king of the Devas. He drinks Soma juice

Himself and those who drink Soma are his beloved. He is the one and only Lord of Sacrifices. Thus all men worship, according to their respective wishes, Varuna, Soma, Agni, Pavana (wind), Yama (the god of Death), Kuvera, the lord of wealth; there are some again who worship the elephant-faced Ganapati, the Fructifier of all actions, the Granter of desires of all the devotees, and the Giver of success to all in all enterprises, no sooner He is remembered. Some Acharyas (professors) say again that the All auspicious the Adi Maya, the Great S'akti Bhavani, the Giver of everything. Who is the nature of with and without attributes Who is not different from Brahma, who is both Purusa and Prakriti, the Creatrix, the Preservatrix and the Destructrix of all, the Mother of all the gods, beings and lokas, is the Great Goddess of this Brahmanda. She is without beginning and end, full, present in all the beings and everywhere. It is this Bhavani that assumes the various endless forms such as Vaisnavi S'ankari, Brahmi, Vasavi, Varuni, Varahi, Nara Simhi, Maha Laksmi the one and secondless Vedamata, and others. It is this Vidya nature that is the One and the only Root of this tree of Samsara (universe).

The mere act of remembering Her destroys heaps of afflictions of the devotees and fulfills all their desires. She gives Moksa to those who are desirous of liberation and gives rewards to those who want such. She is beyond the three Gunas and still She emanates them. Therefore the Yogis that want rewards meditate Her, Who is of the nature of Vidya and Who is devoid of attributes. The best Munis, the knowers of the truths of Vedanta meditate on Her as formless, immutable, stainless, omnipresent Brahma devoid of all Dharma.

She is described in some Vedas and Upanishads as full of Light (Tejas). Some intelligent persons describe God as of infinite hands, infinite ears, infinite legs, infinite faces, peaceful, Virat Purusa and describe sky as the Pada (place) of Visnu. Other knowers of the Puranas describe Him as Purusottama. There are some others again who declare that this creation cannot be done by a single individual. Some atheists say that this inconceivable infinite Universe can never be created by one God. So there is no such definite God that can be called its Creator. Though without any creator, this Brahmanda is

sprung from the Nature and conducted by Her. The followers of the Samkhya system say that Purusa is not the creator of this Universe; they declare that Prakrit! is the Mistress of this Universe O Muni! Thus I have expressed to you what the Muni Kapila, the Acharya of the Sankhyas and the other philosophers declare as their opinions; various doubts, thus, reign always in my breast. Owing to these doubts my mind is so confused that I cannot arrive at any definite conclusion. My mind is very much unsettled as to what is Dharma and what is Adharma. What are the characteristics of Dharma? I cannot make out them. For the Devas are all sprung from the Sattva Guna and are always attached to the true Dharma; yet they are frequently troubled by the sinful Danavas. How, then, can I place my confidence on the permanence of the Dharma? My forefathers, the Pandavas were always endowed with good behaviours and good actions and they remained always in the path of the Dharma; yet they suffered a good deal of troubles and sufferings. In these cases it is very difficult understand the greatness of Dharma. So, O Father! Seeing all these, my mind is thrown into a sea of doubts and troubles. O Great Muni!

There is nothing impracticable with you; so remove my doubts. O Muni! I am always plunged and raised and plunged again in this sea of delusion. So save me by lifting me on a boat of wisdom and carry me across this ocean of samsara (this world).

Thus ends the first chapter on the third Skandha on the questions put by Janamejaya in the Mahapurana S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyas.

Sanskrit source · English chapter witness

Third Skandha · Chapter 2

On Rudras Going Towards The

Chapter 34 of 318 · 41 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
यत्त्वया च महाबाहो पृष्टोऽहं कुरुसत्तम ।
तान्प्रश्नान्नारदः प्राह मया पृष्टो मुनीश्वरः ॥ १ ॥
नारद उवाच
व्यास किं ते ब्रवीम्यद्य पुराऽयं संशयो मम ।
उत्पन्नो हृदयेऽत्यर्थं संदेहासारपीडितः ॥ २ ॥
गत्वाऽहं पितरं स्थाने ब्रह्माणममितौजसम् ।
अपृच्छं यत्त्वया पृष्टं व्यासाद्य प्रश्नमुत्तमम् ॥ ३ ॥
पितः कुतः समुत्पन्नं ब्रह्माण्डमखिलं विभो ।
भवत्कृतेन वा सम्यक् किं वा विष्णुकृतं त्विदम् ॥ ४ ॥
रुद्रकृतं वा विश्वात्मन् ब्रूहि सत्यं जगत्पते ।
आराधनीयः कः कामं सर्वोत्कृष्टश्च कः प्रभुः ॥ ५ ॥
तत्सर्वं वद मे ब्रह्मन्सन्देहांश्छिन्धि चानघ ।
निमग्नो ह्यस्मि संसारे दुःखरूपेऽनृतोपमे ॥ ६ ॥

सन्देहान्दोलितं चेतो न प्रशाम्यति कुत्रचित् ।
न तीर्थेषु न देवेषु साधनेष्वितरेषु च ॥ ७ ॥
अविज्ञाय परं तत्त्वं कुतः शान्तिः परन्तप ।
विकीर्णं बहुधा चित्तं नैकत्र स्थिरतां व्रजेत् ॥ ८ ॥
कं स्मरामि यजे कं वा कं व्रजाम्यर्चयामि कम् ।
स्तौमि कं नाभिजानामि देव सर्वेश्वरेश्वरम् ॥ ९ ॥
ततो मां प्रत्युवाचेदं ब्रह्मा लोकपितामहः ।
मया सत्यवतीसूनो कृते प्रश्ने सुदुस्तरे ॥ १० ॥
ब्रह्मोवाच
किं ब्रवीमि सुताद्याहं दुर्बोधं प्रश्नमुत्तमम् ।
त्वयाशक्यं महाभाग विष्णोरपि सुनिश्चयात् ॥ ११ ॥
रागी कोऽपि न जानाति संसारेऽस्मिन्महामते ।
विरक्तश्च विजानाति निरीहो यो विमत्सरः ॥ १२ ॥
एकार्णवे पुरा जाते नष्टे स्थावरजङ्गमे

भूतमात्रे समुत्पन्ने सञ्जज्ञे कमलादहम् ॥ १३ ॥
नापश्यं तरणिं सोमं न वृक्षान्न च पर्वतान् ।

कर्णिकायां समाविष्टश्चिन्तामकरवं तदा ॥ १४ ॥
कस्मादहं समुद्भूतः सलिलेऽस्मिन्महार्णवे ।
को मे त्राता प्रभुः कर्ता संहर्ता वा युगात्यये ॥ १५ ॥
न च भूर्विद्यते स्पष्टा यदाधारं जलं त्विदम् ।
पङ्कजं कथमुत्पन्नं प्रसिद्धं रूढियोगयोः ॥ १६ ॥
पश्याम्यद्यास्य पङ्कं तं मूलं वै पङ्कजस्य च ।
भविष्यति धरा तत्र मूलं नास्त्यत्र संशयः ॥ १७ ॥
उत्तरन्सलिले तत्र यावद्वर्षसहस्रकम् ।
अन्वेषमाणो धरणीं नावाप तां यदा तदा ॥ १८ ॥
तपस्तपेति चाकाशे वागभूदशरीरिणी ।
ततो मया तपस्तप्तं पद्मे वर्षसहस्रकम् ॥ १९ ॥
सृजेति पुनरुद्भूता वाणी तत्र श्रुता मया ।

विमूढोऽहं तदाकर्ण्य कं सृजामि करोमि किम् ॥ २० ॥
तदा दैत्यावपि प्राप्तौ दारुणौ मधुकैटभौ ।
ताभ्यां विभीषितश्चाहं युद्धाय मकरालये ॥ २१ ॥
ततोऽहं नालमालम्ब्य वारिमध्यमवातरम् ।
तदा तत्र मया दृष्टः पुरुषः परमाद्भुतः ॥ २२ ॥
मेघश्यामशरीरस्तु पीतवासाश्चतुर्भुजः ।
शेषशायी जगन्नाथो वनमालाविभूषितः ॥ २३ ॥
शङ्खचक्रगदापद्माद्यायुधैः सुविराजितः ।
तमद्राक्षं महाविष्णुं शेषपर्यङ्कशायिनम् ॥ २४ ॥
योगनिद्रासमाक्रान्तमविस्पन्दिनमच्युतम् ।
शयानं तं समालोक्य भोगिभोगोपरि स्थितम् ॥ २५ ॥
चिन्ता ममाद्भुता जाता किं करोमीति नारद ।
मया स्मृता तदा देवी स्तुता निद्रास्वरूपिणी ॥ २६ ॥
देहान्निर्गत्य सा देवी गगने संस्थिता शिवा ।

अवितर्क्यशरीरा सा दिव्याभरणमण्डिता ॥ २७ ॥
विष्णोर्देहं विहायाशु विरराज नभःस्थिता ।
उदतिष्ठदमेयात्मा तया मुक्तो जनार्दनः ॥ २८ ॥
पंचवर्षसहस्राणि कृतवान् युद्धमुत्तमम् ।
तदा विलोकितौ दैत्यौ हरिणा विनिपातितौ ॥ २९ ॥
उत्सङ्गं विमलं कृत्वा तत्रैव निहतौ च तौ ।
रुद्रस्तत्रैव सम्प्राप्तो यत्रावां संस्थितावुभौ ॥ ३० ॥
त्रिभिः संवीक्षितास्माभिः स्वस्था देवी मनोहरा ।
संस्तुता परमा शक्तिरुवाचास्मानवस्थितान् ॥ ३१ ॥
कृपावलोकनैः कृत्वा पावनैर्मुदितानथ ।
देव्युवाच

काजेशाः स्वानि कार्याणि कुरुध्वं समतन्द्रिताः ॥ ३२ ॥
सृष्टिस्थितिविशिष्टानि हतावेतौ महासुरौ ।
कृत्वा स्वानि निकेतानि वसध्वं विगतज्वराः ॥ ३३ ॥

प्रजाश्चतुर्विधाः सर्वाः सृजध्वं स्वविभूतिभिः ।
ब्रह्मोवाच
तच्छ्रुत्वा वचनं तस्याः पेशलं सुखदं मृदु ॥ ३४ ॥
अब्रूम तामशक्तिः स्मः कथं कुर्मस्त्विमाः प्रजाः ।
न मही वितता मातः सर्वत्र विततं जलम् ॥ ३५ ॥
न भूतानि गुणाश्चापि तन्मात्राणीन्द्रियाणि च ।
तदाकर्ण्य वचोऽस्माकं शिवा जाता स्मितानना ॥ ३६ ॥
झटित्येवागतं तत्र विमानं गगनाच्छुभम् ।
सोवाचास्मिन्सुराः कामं विशध्वं गतसाध्वसाः ॥ ३७ ॥
विमाने ब्रह्मविष्ण्वीशा दर्शयाम्यद्य चाद्भुतम् ।
तन्निशम्य वचस्तस्या ओमित्युक्त्वा पुनर्वयम् ॥ ३८ ॥
समारुह्योपविष्टाः स्मो विमाने रत्नमण्डिते ।
मुक्तादामसुसंवीते किङ्किणीजालशब्दिते ॥ ३९ ॥
सुरसद्मनिभे रम्ये त्रयस्तत्राविशङ्किताः ।

सोपविष्टांस्ततो दृष्ट्वा देव्यस्मान्विजितेन्द्रियान् ॥ ४० ॥
स्वशक्त्या तद्विमानं वै नोदयामास चाम्बरे ॥ ४१ ॥

Roman transliteration

vyāsa uvāca
yattvayā ca mahābāho pṛṣṭo'haṃ kurusattama |
tānpraśnānnāradaḥ prāha mayā pṛṣṭo munīśvaraḥ || 1 ||
nārada uvāca
vyāsa kiṃ te bravīmyadya purā'yaṃ saṃśayo mama |
utpanno hṛdaye'tyarthaṃ saṃdehāsārapīḍitaḥ || 2 ||
gatvā'haṃ pitaraṃ sthāne brahmāṇamamitaujasam |
apṛcchaṃ yattvayā pṛṣṭaṃ vyāsādya praśnamuttamam || 3 ||
pitaḥ kutaḥ samutpannaṃ brahmāṇḍamakhilaṃ vibho |
bhavatkṛtena vā samyak kiṃ vā viṣṇukṛtaṃ tvidam || 4 ||
rudrakṛtaṃ vā viśvātman brūhi satyaṃ jagatpate |
ārādhanīyaḥ kaḥ kāmaṃ sarvotkṛṣṭaśca kaḥ prabhuḥ || 5 ||
tatsarvaṃ vada me brahmansandehāṃśchindhi cānagha |
nimagno hyasmi saṃsāre duḥkharūpe'nṛtopame || 6 ||

sandehāndolitaṃ ceto na praśāmyati kutracit |
na tīrtheṣu na deveṣu sādhaneṣvitareṣu ca || 7 ||
avijñāya paraṃ tattvaṃ kutaḥ śāntiḥ parantapa |
vikīrṇaṃ bahudhā cittaṃ naikatra sthiratāṃ vrajet || 8 ||
kaṃ smarāmi yaje kaṃ vā kaṃ vrajāmyarcayāmi kam |
stau□mi kaṃ nābhijānāmi deva sarveśvareśvaram || 9 ||

*tato māṃ pratyuvācedaṃ brahmā lokapitāmahaḥ |
mayā satyavatīsūno kṛte praśne sudustare || 10 ||
brahmovāca
kiṃ bravīmi sutādyāhaṃ durbodhaṃ praśnamuttamam |
tvayāśakyaṃ mahābhāga viṣṇorapi suniścayāt || 11 ||
rāgī ko□'pi na jānāti saṃsāre'sminmahāmate |
viraktaśca vijānāti nirīho yo vimatsaraḥ || 12 ||
ekārṇave purā jāte naṣṭe sthāvarajaṅgame*

*bhūtamātre samutpanne sañjajñe kamalādaham || 13 ||
nāpaśyaṃ taraṇiṃ somaṃ na vṛkṣānna ca parvatān |
karṇikāyāṃ samāviṣṭaścintāmakaravaṃ tadā || 14 ||
kasmādahaṃ samud□bhūtaḥ salile'sminmahārṇave |
ko me trātā prabhuḥ kartā saṃhartā vā yugātyaye || 15 ||
na ca bhūrvidyate spaṣṭā yadādhāraṃ jalaṃ tvidam |
paṅkajaṃ kathamutpannaṃ prasiddhaṃ rūḍhiyogayoḥ || 16 ||
paśyāmyadyāsya paṅkaṃ taṃ mūlaṃ vai paṅkajasya ca |
bhaviṣyati dharā tatra mūlaṃ nāstyatra saṃśayaḥ || 17 ||
uttaransalile tatra yāvadvarṣasahasrakam |
anveṣamāṇo dharaṇīṃ nāvāpa tāṃ yadā tadā || 18 ||
tapastapeti cākāśe vāgabhūdaśarīriṇī |
tato mayā tapastaptaṃ pad□me varṣasahasrakam || 19 ||
sṛjeti punarud□bhūtā vāṇī tatra śrutā mayā |*

*vimūḍho'haṃ tadākarṇya kaṃ sṛjāmi karomi kim || 20 ||
tadā daityāvapi prāptau dāruṇau madhukaiṭabhau |
tābhyāṃ vibhīṣitaścāhaṃ yuddhāya makarālaye || 21 ||
tato'haṃ nālamālambya vārimadhyamavātaram |
tadā tatra mayā dṛṣṭaḥ puruṣaḥ paramād□bhutaḥ || 22 ||
meghaśyāmaśarīrastu pītavāsāścaturbhujaḥ |
śeṣaśāyī jagannātho vanamālāvibhūṣitaḥ || 23 ||
śaṅkhacakragadāpadmādyāyudhaiḥ suvirājitaḥ |
tamadrākṣaṃ mahāviṣṇuṃ śeṣaparyaṅkaśāyinam || 24 ||
yoganidrāsamākrāntamavispandinamacyutam |
śayānaṃ taṃ samālokya bhogibhogopari sthitam || 25 ||
cintā mamād□bhutā jātā kiṃ karomīti nārada |
mayā smṛtā tadā devī stutā nidrāsvarūpiṇī || 26 ||
dehānnirgatya sā devī gagane saṃsthitā śivā |*

*avitarkyaśarīrā sā divyābharaṇamaṇḍitā || 27 ||
viṣṇordehaṃ vihāyāśu virarāja nabhaḥsthitā |
udatiṣṭhadameyātmā tayā mukto janārdanaḥ || 28 ||
paṃcavarṣasahasrāṇi kṛtavān yuddhamuttamam |
tadā vilokitau daityau hariṇā vinipātitau || 29 ||
utsaṅgaṃ vimalaṃ kṛtvā tatraiva nihatau ca tau |
rudrastatraiva samprāpto yatrāvāṃ saṃsthitāvubhau || 30 ||
tribhiḥ saṃvīkṣitāsmāmiḥ svasthā devī manoharā |
saṃstutā paramā śaktiruvācāsmānavasthitān || 31 ||
kṛpāvalokanaiḥ kṛtvā pāvanairmuditānatha |
devyuvāca
kājeśāḥ svāni kāryāṇi kurudhvaṃ samatandritāḥ || 32 ||
sṛṣṭisthitiviśiṣṭāni hatāvetau mahāsurau |*

kṛtvā svāni niketāni vasadhvaṃ vigatajvarāḥ || 33 ||

prajāścaturvidhāḥ sarvāḥ sṛjadhvaṃ svavibhūtibhiḥ |
brahmovāca
tacchrutvā vacanaṃ tasyāḥ peśalaṃ sukhadaṃ mṛdu || 34 ||
abrūma tāmaśaktiḥ smaḥ kathaṃ kurmastvimāḥ prajāḥ |
na mahī vitatā mātaḥ sarvatra vitataṃ jalam || 35 ||
na bhūtāni guṇāścāpi tanmātrāṇīndriyāṇi ca |
tadākarṇya vaco'smākaṃ śivā jātā smitānanā || 36 ||
jhaṭityevāgataṃ tatra vimānaṃ gaganācchubham |
sovācāsminsurāḥ kāmaṃ viśadhvaṃ gatasādhvasāḥ || 37 ||
vimāne brahmaviṣṇvīśā darśayāmyadya cād□bhutam |
tanniśamya vacastasyā omityuktvā punarvayam || 38 ||
samāruhyopaviṣṭāḥ smo vimāne rat□namaṇḍite |
muktādāmasusaṃvīte kiṅ□kiṇījālaśabdite || 39 ||
surasadmanibhe ramye trayastatrāviśaṅ□kitāḥ |

sopaviṣṭāṃstato dṛṣṭvā devyasmānvijitendriyān || 40 ||
svaśaktyā tadvimānaṃ vai nodayāmāsa cāmbare || 41 ||

English translation

1-19. Vyasa said O mighty armed Kuru! What you have asked me just now, I also asked the same thing to Narada, the lord of the Munis and he gave me the following reply O Vyasa! What shall I say to you on this point more than this that a doubt occurred to me also in my former days. The question that you have put to me today rose in my mind before; and I went to my father Brahma, of endless energy and asked to him thus O Lord! O Father! Whence is this whole Brahmanda born? Have You created it? Or is it Visnu or MahesVara? O all pervading soul! Who is there in this Brahmanda fit to be worshipped? O Lord of the world! Who is the top-most Lord ruling over everything? Kindly say. O Brahman! I am plunged in this sea of Maya and perils; my heart is agitated with doubts; hence it is not appeased in any place of pilgrimage; or in thinking any Deva or in practising any Sadhan or in any other object. O Sinless one! Give me the answers duly and thus remove my doubts. O Tormentor of foes! Unless the highest truth is not known, peace is not found. This heart, distracted in various ways, cannot rest fixed on one subject. Whom am I to remember? Whom to worship? Where to go? Whom to praise? Who is the Supreme God this Universe? I do not understand these things. O Satyavati's son! Hearing these my serious queries, Brahma, the grand-Sire of beings, replied to me as follows O highly illustrious son! What more shall I say to you than this that even Visnu is unable to answer your questions; so difficult are they indeed! O great intelligent one! Nobody that is attached to the world knows anything about this. Those who are unattached to this world, who are free from any envy, these who are without desires and calm, those highsouled ones know the secret of all this. In former days when all was water, water everywhere and all things, moving and non-moving were destroyed, when five elements were sprung, then I was also born from the lotus navel of Visnu. Then not seeing Moon, Sun, trees, or mountains or anything and sitting on the

centre (Karnika) of the lotus thought thus When I am born in this great ocean of waters? Who has created me? Who is now my protector?

And Who will be my Destroyer when this cycle ends? There is no earth distinctly visible anywhere here; on what, then, this mass of water rests? Lotus is termed Pankaja because it springs from mud and dirt; so unless there exists the earth underneath with mud and dirt, how this lotus will come out

here! Now let me try and find out where is the root of this lotus, where is the mud and dirt? If this be found, then the earth will be also certainly there. Thus thinking, I dived underneath the water and searched for one thousand years but could not find earth anywhere, when the celestial voice entered my ears "Practise tapasya (austerities)." Hearing this celestial voice, I sat on the lotus, my birth place, and practised tapasya for one thousand years.

20-30. Next, the celestial voice came again "Create." Hearing this, I became quite confounded and began to think within myself "now what am I to create? What to do?" After this, the two terrible Daityas Madhu and Kaitabha came to me and affrighted me saying "Fight with us." I became quite terrified and holding the stem of the lotus, I got down within the water. There I saw a wonderful person, sleeping on the Ananta serpent. He was of a deep blue colour like a rain- cloud, wearing yellow clothes, four-armed, garlanded with forest flowers, and the Lord of this whole Universe. On the four arms of this Maha Visnu there were conch-shells, disc, club, and lotus and other weapons. I saw this Achyuta Purusa, sleeping on the Ananta serpent bed, motionless and under the influence of Yoga Nidra. I then thought within myself "What am I to do?" Not being able to find out any other way, I recollected the Devi who was then of the nature of sleep and began to praise Her. The auspicious Devi Yoga Nidra, whose form could not be determined, immediately left the body of

Visnu and decorated with divine ornaments, began to shine in the air. After She left the body of Visnu, Visnu immediately got up. And He fought terribly for five thousand years with the Danavas Madhu Kaitabha; then by the grace of the Bhagavati, He extended His own thighs and then, on those thighs. He slew the two demons. Where Visnu and myself were standing, Rudra Deva came also and joined with us. Then we three saw the beautiful Devi in the celestial space.

31-40. We three, then, commenced to chant hymns to Her and She gladdened our hearts by Her gracious look and said "O Brahma!

O Visnu! O Rudra! The two great Daityas are slain. Now forsake your laziness and do your respective works of creating, preserving, and destroying the Universe; create your own abodes, and live in happiness; create by your respective lordly powers, the fourfold beings." Hearing the Devi's gentle sweet words, we spoke "O Mother! There is no wide earth here; all is one mass of infinite ocean. No five elements, no five tanmatras, no sensual organs, no Gunas, nothing exist here; how can we then execute the works of creation, etc. Hearing our words, the Devi smiled. Immediately there came from the sky overhead a beautiful aerial car. The Devi said "O Brahma! O Visnu! O Rudra! Get in this car without any fear. To¬ day I will show you one wonderful thing." At Her word, we got into the beautiful car without any fear. It was decorated with various gems and jewels, bedecked with pearls, emitting sweet tinkling sounds of bells and looking as the abode of the celestials. Seeing us seated without any fear. She made the car get high up in the sky by Her force.

Thus ends the second chapter of the third skandha on Brahma, Visnu and Rudra's going towards the heavens on the celestial car, given by the Devi in the Mahapurana S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyas.

Sanskrit source · English chapter witness

Third Skandha · Chapter 3

On Seeing The Dev!

Chapter 35 of 318 · 67 detected Sanskrit verse markers

Sanskrit

ब्रह्मोवाच
विमानं तन्मनोवेगं यत्र स्थानान्तरे गतम् ।
न जलं तत्र पश्यामो विस्मिताः स्मो वयं तदा ॥ १ ॥
वृक्षाः सर्वफला रम्याः कोकिलारावमण्डिताः ।
मही महीधराः कामं वनान्युपवनानि च ॥ २ ॥
नार्यश्च पुरुषाश्चैव पशवश्च सरिद्वराः ।
वाप्यः कूपास्तडागाश्च पल्वलानि च निर्झराः ॥ ३ ॥
पुरतो नगरं रम्यं दिव्यप्राकारमण्डितम् ।
यज्ञशालासमायुक्तं नानाहर्म्यविराजितम् ॥ ४ ॥
प्रत्यभिज्ञा तदा जाताप्यस्माकं प्रेक्ष्य तत्पुरम् ।
स्वर्गोऽयमिति केनासौ निर्मितोस्ति तदाद्भुतम् ॥ ५ ॥
राजानं देवसङ्काशं व्रजन्तं मृगयां वने ।
अस्माभिः संस्थिता दृष्टा विमानोपरि चाम्बिका ॥ ६ ॥
क्षणाच्चचाल गगने विमानं पवनेरितम् ।

मुहुर्ताद्वा ततः प्राप्तं देशे चान्ये मनोहरे ॥ ७ ॥
नन्दनं च वनं तत्र दृष्टमस्माभिरुत्तमम् ।
पारिजाततरुच्छायासंश्रिता सुरभिः स्थिता ॥ ८ ॥
चतुर्दन्तो गजस्तस्याः समीपे समवस्थितः ।
अप्सरसां तत्र वृन्दानि मेनकाप्रभृतीनि च ॥ ९ ॥
क्रीडन्ति विविधैर्भावैर्गानन्नृत्यसमन्वितैः ।
गन्धर्वाः शतशस्तत्र यक्षा विद्याधरास्तथा ॥ १० ॥
मन्दारवाटिकामध्ये गायन्ति च रमन्ति च
दृष्टः शतक्रतुस्तत्र पौलोम्या सहितः प्रभुः ॥ ११ ॥
वयं तु विस्मिताश्चास्म दृष्ट्वा त्रैविष्टपं तदा ।
यादःपतिं कुबेरं च यमं सूर्यं विभावसुम् ॥ १२ ॥
विलोक्य विस्मिताश्चास्म वयं तत्र सुरान्स्थितान् ।
तदा विनिर्गतो राजा पुरात्तस्मात्सुमण्डितात् ॥ १३ ॥
देवराज इवाक्षोभ्यो नरवाह्यावनौ स्थितः ।

विमानस्था वयं तच्च चचाल तरसागतम् ॥ १४ ॥
ब्रह्मलोकं तदा दिव्यं सर्वदेवनमस्कृतम् ।

तत्र ब्रह्माणमालोक्य विस्मितौ हरकेशवौ ॥ १५ ॥
सभायां तत्र वेदाश्च सर्वे साङ्गाः स्वरूपिणः ।
सागराः सरितश्चैव पर्वताः पन्नगोरगाः ॥ १६ ॥
मामूचतुश्चतुर्वक्त्रः कोऽयं ब्रह्मा सनातनः ।
ताववोचमहं नैव जाने सृष्टिपतिं पतिम् ॥ १७ ॥
कोऽहं कोऽयं किमर्थं वा भ्रमोऽयं मम चेश्वरौ ।
क्षणादथ विमानं तच्चचालाशु मनोजवम् ॥ १८ ॥
कैलासशिखरे प्राप्तं रम्ये यक्षगणान्विते ।
मन्दारवाटिकारम्ये कीरकोकिलकूजिते ॥ १९ ॥
वीणामुरजवाद्यैश्च नादिते सुखदे शिवे ।
यदा प्राप्तं विमानं तत्तदैव सदनाच्छुभात् ॥ २० ॥
निर्गतो भगवाञ्छम्भुर्वृषारूढस्त्रिलोचनः ।

पञ्चाननो दशभुजः कृतसोमार्धशेखरः ॥ २१ ॥
व्याघ्रचर्मपरीधानो गजचर्मोत्तरीयकः ।
पार्ष्णिरक्षौ महावीरौ गजाननषडाननौ ॥ २२ ॥
शिवेन सह पुत्रौ द्वौ व्रजमानौ विरेजतुः ।
नन्दिप्रभृतयः सर्वे गणपाश्च वराश्च ते ॥ २३ ॥
जयशब्दं प्रयुञ्जाना व्रजन्ति शिवपृष्ठगाः ।
तं वीक्ष्य शङ्करं चान्यं विस्मितास्तत्र नारद ॥ २४ ॥
मातृभिः संशयाविष्टस्तत्राहं न्यवसं मुने ।
क्षणात्तस्माद्गिरेः शृङ्गाद्विमानं वातरंहसा ॥ २५ ॥
वैकुण्ठसदनं प्राप्तं रमारमणमन्दिरम् ।
असम्भाव्या विभूतिश्च तत्र दृष्टा मया सुत ॥ २६ ॥
विसिष्मिये तदा विष्णुर्दृष्ट्वा तत्पुरमुत्तमम् ।
सदनाग्रे ययौ तावद्धरिः कमललोचनः ॥ २७ ॥
अतसीकुसुमाभासः पीतवासाश्चतुर्भुजः ।

द्विजराजाधिरूढश्च दिव्याभरणभूषितः ॥ २८ ॥
वीज्यमानस्तदा लक्ष्म्या कामिन्या चामरैः शुभैः ।
तं वीक्ष्य विस्मिताः सर्वे वयं विष्णुं सनातनम् ॥ २९ ॥
परस्परं निरीक्षन्तः स्थितास्तस्मिन् वरासने ।
ततश्चचाल तरसा विमानं वातरंहसा ॥ ३० ॥
सुधासमुद्रः सम्प्राप्तौ मिष्टवारिमहोर्मिमान् ।
यादोगणसमाकीर्णश्चलद्वीचिविराजितः ॥ ३१ ॥
मन्दारपारिजाताद्यैः पादपैरतिशोभितः ।
नानास्तरणसंयुक्तो नानाचित्रविचित्रितः ॥ ३२ ॥
मुक्तादामपरिक्लिष्टो नानादामविराजितः ।
अशोकबकुलाख्यैश्च वृक्षैः कुरुबकादिभिः ॥ ३३ ॥

संवृतः सर्वतः सौम्यैः केतकीचम्पकैर्वृतः ।
कोकिलारावसङ्घुष्टो दिव्यगन्धसमन्वितः ॥ ३४ ॥
द्विरेफातिरणत्कारैरञ्जितः परमाद्भुतः ।

तस्मिन्द्वीपे शिवाकारः पर्यङ्कः सुमनोहरः ॥ ३५ ॥
रत्नालिखचितोऽत्यर्थं नानारत्नविराजितः ।
दृष्टोऽस्माभिर्विमानस्थैर्दूरतः परिमण्डितः ॥ ३६ ॥
नानास्तरणसंछन्न इन्द्रचापसमन्वितः ।
पर्यङ्कप्रवरे तस्मिन्नुपविष्टा वराङ्गना ॥ ३७ ॥
रक्तमाल्याम्बरधरा रक्तगन्धानुलेपना ।
सुरक्तनयना कान्ता विद्युत्कोटिसमप्रभा ॥ ३८ ॥
सुचारुवदना रक्तदन्तच्छदविराजिता ।
रमाकोट्यधिका कान्त्या सूर्यबिम्बनिभाखिला ॥ ३९ ॥
वरपाशाङ्कुशाभीष्टधरा श्रीभुवनेश्वरी ।
अदृष्टपूर्वा दृष्टा सा सुन्दरी स्मितभूषणा ॥ ४० ॥
ह्रीङ्कारजपनिष्ठैस्तु पक्षिवृन्दैर्निषेविता ।
अरुणा करुणामूर्तिः कुमारी नवयौवना ॥ ४१ ॥
सर्वशृङ्गारवेषाढ्या मन्दस्मितमुखाम्बुजा ।

उद्यत्पीनकुचद्वन्द्वनिर्जिताम्भोजकुड्मला ॥ ४२ ॥
नानामणिगणाकीर्णभूषणैरुपशोभिता ।
कनकाङ्गदकेयूरकिरीटपरिशोभिता ॥ ४३ ॥
कनकच्छ्रीचक्रताटङ्कविटङ्कवदनाम्बुजा ।
हृल्लेखा भुवनेशीति नामजापपरायणैः ॥ ४४ ॥
सखीवृन्दैः स्तुता नित्यं भुवनेशी महेश्वरी ।
हृल्लेखाद्याभिरमरकन्याभिः परिवेष्टिता ॥ ४५ ॥
अनङ्गकुसुमाद्याभिर्देवीभिः परिवेष्टिता ।
देवी षट्कोणमध्यस्था यन्त्रराजोपरि स्थिता ॥ ४६ ॥
दृष्ट्वा तां विस्मिताः सर्वे वयं तत्र स्थिताऽभवन् ।
केयं कान्ता च किं नाम न जानीमोऽत्र संस्थिताः ॥ ४७ ॥
सहस्रनयना रामा सहस्रकरसंयुता ।
सहस्रवदना रम्या भाति दूरादसंशयम् ॥ ४८ ॥
नाप्सरा नापि गन्धर्वी नेयं देवाङ्गना किल ।

इति संशयमापन्नास्तत्र नारद संस्थिताः ॥ ४९ ॥
तदाऽसौ भगवान्विष्णुर्दृष्ट्वा तां चारुहासिनीम् ।
उवाचाम्बां स्वविज्ञानात्कृत्वा मनसि निश्चयम् ॥ ५० ॥
एषा भगवती देवी सर्वेषां कारणं हि नः ।
महाविद्या महामाया पूर्णा प्रकृतिरव्यया ॥ ५१ ॥
दुर्ज्ञेयाऽल्पधियां देवी योगगम्या दुराशया ।

इच्छा परात्मनः कामं नित्यानित्यस्वरूपिणी ॥ ५२ ॥
दुराराध्याऽल्पभाग्यैश्च देवी विश्वेश्वरी शिवा ।
वेदगर्भा विशालाक्षी सर्वेषामादिरीश्वरी ॥ ५३ ॥
एषा संहृत्य सकलं विश्वं क्रीडति संक्षये ।
लिङ्गानि सर्वजीवानां स्वशरीरे निवेश्य च ॥ ५४ ॥
सर्वबीजमयी ह्येषा राजते साम्प्रतं सुरौ ।
विभूतयः स्थिताः पार्श्वे पश्यतां कोटिशः क्रमात् ॥ ५५ ॥
दिव्याभरणभूषाढ्या दिव्यगन्धानुलेपनाः ।

परिचर्यापराः सर्वाः पश्यतां ब्रह्मशङ्करौ ॥ ५६ ॥
धन्या वयं महाभागाः कृतकृत्याः स्म साम्प्रतम् ।
यदत्र दर्शनं प्राप्तं भगवत्याः स्वयं त्विदम् ॥ ५७ ॥
तपस्तप्तं पुरा यत्नात्तस्येदं फलमुत्तमम् ।
अन्यथा दर्शनं कुत्र भवेदस्माकमादरात् ॥ ५८ ॥
पश्यन्ति पुण्यपुञ्जा ये ये वदान्यास्तपस्विनः ।
रागिणो नैव पश्यन्ति देवीं भगवतीं शिवाम् ॥ ५९ ॥
मूलप्रकृतिरेवैषा सदा पुरुषसङ्गता ।
ब्रह्माण्डं दर्शयत्येषा कृत्वा वै परमात्मने ॥ ६० ॥
द्रष्टाऽसौ दृश्यमखिलं ब्रह्माण्डं देवताः सुरौ ।
तस्यैषा कारणं सर्वा माया सर्वेश्वरी शिवा ॥ ६१ ॥
क्वाहं वा क्व सुराः सर्वे रम्भाद्याः सुरयोषितः ।
लक्षांशेन तुलामस्या न भवामः कथञ्चन ॥ ६२ ॥
सैषा वराङ्गना नाम या वै दृष्टा महार्णवे ।

बालभावे महादेवी दोलयन्तीव मां मुदा ॥ ६३ ॥
शयनं वटपत्रे च पर्यङ्के सुस्थिरे दृढे ।
पादाङ्गुष्ठं करे कृत्वा निवेश्य मुखपङ्कजे ॥ ६४ ॥
लेलिहन्तञ्च क्रीडन्तमनेकैबालचेष्टितैः ।
रममाणं कोमलाङ्गं वटपत्रपुटे स्थितम् ॥ ६५ ॥
गायन्ती दोलयन्ती च बालभावान्मयि स्थिते ।
सेयं सुनिश्चितं ज्ञातं जातं मे दर्शनादिव ॥ ६६ ॥
कामं नो जननी सैषा शृणु तं प्रवदाम्यहम् ।
अनुभूतं मया पूर्वं प्रत्यभिज्ञा समुत्थिता ॥ ६७ ॥

Roman transliteration

brahmovāca
vimānaṃ tanmanovegaṃ yatra sthānāntare gatam |
na jalaṃ tatra paśyāmo vismitāḥ smo vayaṃ tadā || 1 ||
vṛkṣāḥ sarvaphalā ramyāḥ kokilārāvamaṇḍitāḥ |
mahī mahīdharāḥ kāmaṃ vanānyupavanāni ca || 2 ||

*nāryaśca puruṣāścaiva paśavaśca saridvarāḥ |
vāpyaḥ kūpāstaḍāgāśca palvalāni ca nirjharāḥ || 3 ||
purato nagaraṃ ramyaṃ divyaprākāramaṇḍitam |
yajñaśālāsamāyuktaṃ nānāharmyavirājitam || 4 ||
pratyabhijñā tadā jātāpyasmākaṃ prekṣya tatpuram |
svargo'yamiti kenāsau nirmitosti tadād□bhutam || 5 ||
rājānaṃ devasaṅkāśaṃ vrajantaṃ mṛgayāṃ vane |
asmābhiḥ saṃsthitā dṛṣṭā vimānopari cāmbikā || 6 ||
kṣaṇāccacāla gagane vimānaṃ pavaneritam |*

*muhūrtādvā tataḥ prāptaṃ deśe cānye manohare || 7 ||
nandanaṃ ca vanaṃ tatra dṛṣṭamasmābhiruttamam |
pārijātatarucchāyāsaṃśritā surabhiḥ sthitā || 8 ||
caturdanto gajastasyāḥ samīpe samavasthitaḥ |
apsarasāṃ tatra vṛndāni menakāprabhṛtīni ca || 9 ||
krīḍanti vividhairbhāvairgānanṛtyasamanvitaiḥ |
gandharvāḥ śataśastatra yakṣā vidyādharāstathā || 10 ||
mandāravāṭikāmadhye gāyanti ca ramanti ca
dṛṣṭaḥ śatakratustatra paulomyā sahitaḥ prabhuḥ || 11 ||
vayaṃ tu vismitāścāsma dṛṣṭvā traiviṣṭapaṃ tadā |
yādaḥpatiṃ kuberaṃ ca yamaṃ sūryaṃ vibhāvasum || 12 ||
vilokya vismitāścāsma vayaṃ tatra surānsthitān |
tadā vinirgato rājā purāttasmātsumaṇḍitāt || 13 ||
devarāja ivākṣobhyo naravāhyāvanau sthitaḥ |*

*vimānasthā vayaṃ tacca cacāla tarasāgatam || 14 ||
brahmalokaṃ tadā divyaṃ sarvadevanamaskṛtam |
tatra brahmāṇamālokya vismitau harakeśavau || 15 ||
sabhāyāṃ tatra vedāśca sarve sāṅgāḥ svarūpiṇaḥ |
sāgarāḥ saritaścaiva parvatāḥ pannagoragāḥ || 16 ||
māmūcatuścaturvaktraḥ ko'yaṃ brahmā sanātanaḥ |
tāvavocamahaṃ naiva jāne sṛṣṭipatiṃ patim || 17 ||
ko'haṃ ko'yaṃ kimarthaṃ vā bhramo'yaṃ mama ceśvarau |
kṣaṇādatha vimānaṃ taccacālāśu manojavam || 18 ||
kailāsaśikhare prāptaṃ ramye yakṣagaṇānvite |
mandāravāṭikāramye kīrakokilakūjite || 19 ||
vīṇāmurajavādyaiśca nādite sukhade śive |
yadā prāptaṃ vimānaṃ tattadaiva sadanācchubhāt || 20 ||
nirgato bhagavāñchambhurvṛṣārūḍhastrilocanaḥ |*

*pañcānano daśabhujaḥ kṛtasomārdhaśekharaḥ || 21 ||
vyāghracarmaparīdhāno gajacarmottarīyakaḥ |
pārṣṇirakṣau mahāvīrau gajānanaṣaḍānanau || 22 ||
śivena saha putrau dvau vrajamānau virejatuḥ |
nandiprabhṛtayaḥ sarve gaṇapāśca varāśca te || 23 ||
jayaśabdaṃ prayuñjānā vrajanti śivapṛṣṭhagāḥ |
taṃ vīkṣya śaṅkaraṃ cānyaṃ vismitāstatra nārada || 24 ||
mātṛbhiḥ saṃśayāviṣṭastatrāhaṃ nyavasaṃ mune |
kṣaṇāttasmād□gireḥ śṛṅgādvimānaṃ vātaraṃhasā || 25 ||
vaikuṇṭhasadanaṃ prāptaṃ ramāramaṇamandiram |
asambhāvyā vibhūtiśca tatra dṛṣṭā mayā suta || 26 ||
visiṣmiye tadā viṣṇurdṛṣṭvā tatpuramuttamam |*

sadanāgre yayau tāvaddhariḥ kamalalocanaḥ || 27 ||
atasīkusumābhāsaḥ pītavāsāścaturbhujaḥ |

dvijarājādhirūḍhaśca divyābharaṇabhūṣitaḥ || 28 ||
vījyamānastadā lakṣmyā kāminyā cāmaraiḥ śubhaiḥ |
taṃ vīkṣya vismitāḥ sarve vayaṃ viṣṇuṃ sanātanam || 29 ||
parasparaṃ nirīkṣantaḥ sthitāstasmin varāsane |
tataścacāla tarasā vimānaṃ vātaraṃhasā || 30 ||
sudhāsamudraḥ samprāptau miṣṭavārimahormimān |
yādogaṇasamākīrṇaścaladvīcivirājitaḥ || 31 ||
mandārapārijātādyaiḥ pādapairatiśobhitaḥ |
nānāstaraṇasaṃyukto nānācitravicitritaḥ || 32 ||
muktādāmapariklişṭo nānādāmavirājitaḥ |
aśokabakulākhyaiśca vṛkṣaiḥ kurubakādibhiḥ || 33 ||
saṃvṛtaḥ sarvataḥ sau□myaiḥ ketakīcampakairvṛtaḥ |
kokilārāvasaṅghuṣṭo divyagandhasamanvitaḥ || 34 ||
dvirephātiraṇatkārairañjitaḥ paramād□bhutaḥ |

tasmindvīpe śivākāraḥ paryaṅkaḥ sumanoharaḥ || 35 ||
rat□nālikhacito'tyarthaṃ nānārat□navirājitaḥ |
dṛṣṭo'smābhirvimānasthairdūrataḥ parimaṇḍitaḥ || 36 ||
nānāstaraṇasaṃchanna indracāpasamanvitaḥ |
paryaṅkapravare tasminnupaviṣṭā varāṅganā || 37 ||
raktamālyāmbaradharā raktagandhānulepanā |
suraktanayanā kāntā vidyutkoṭisamaprabhā || 38 ||
sucāruvadanā raktadantacchadavirājitā |
ramākoṭyadhikā kāntyā sūryabimbanibhākhilā || 39 ||
varapāśāṅkuśābhīṣṭadharā śrībhuvaneśvarī |
adṛṣṭapūrvā dṛṣṭā sā sundarī smitabhūṣaṇā || 40 ||
hrīṅkārajapaniṣṭhaistu pakṣivṛndairniṣevitā |
aruṇā karuṇāmūrtiḥ kumārī navayauvanā || 41 ||
sarvaśṛṅgāraveṣāḍhyā mandasmitamukhāmbujā |

udyatpīnakucadvandvanirjitāmbhojakuḍ□malā || 42 ||
nānāmaṇigaṇākīrṇabhūṣaṇairupaśobhitā |
kanakāṅgadakeyūrakirīṭapariśobhitā || 43 ||
kanakacchrīcakratāṭaṅkaviṭaṅkavadanāmbujā |
hṛllekhā bhuvaneśīti nāmajāpaparāyaṇaiḥ || 44 ||
sakhīvṛndaiḥ stutā nityaṃ bhuvaneśī maheśvarī |
hṛllekhādyābhiramarakanyābhiḥ pariveṣṭitā || 45 ||
anaṅgakusumādyābhirdevībhiḥ pariveṣṭitā |
devī ṣaṭ□koṇamadhyasthā yantrarājopari sthitā || 46 ||
dṛṣṭvā tāṃ vismitāḥ sarve vayaṃ tatra sthitā'bhavan |
keyaṃ kāntā ca kiṃ nāma na jānīmo'tra saṃsthitāḥ || 47 ||
sahasranayanā rāmā sahasrakarasaṃyutā |
sahasravadanā ramyā bhāti dūrādasaṃśayam || 48 ||
nāpsarā nāpi gandharvī neyaṃ devāṅganā kila |

iti saṃśayamāpannāstatra nārada saṃsthitāḥ || 49 ||
tadā'sau bhagavānviṣṇurdṛṣṭvā tāṃ cāruhāsinīm |
uvācāmbāṃ svavijñānātkṛtvā manasi niścayam || 50 ||
eṣā bhagavatī devī sarveṣāṃ kāraṇaṃ hi naḥ |

mahāvidyā mahāmāyā pūrṇā prakṛtiravyayā || 51 ||
durjñeyā'lpadhiyāṃ devī yogagamyā durāśayā |
icchā parātmanaḥ kāmaṃ nityānityasvarūpiṇī || 52 ||
durārādhyā'lpabhāgyaiśca devī viśveśvarī śivā |
vedagarbhā viśālākṣī sarveṣāmādirīśvarī || 53 ||
eṣā saṃhṛtya sakalaṃ viśvaṃ krīḍati saṃkṣaye |
liṅgāni sarvajīvānāṃ svaśarīre niveśya ca || 54 ||
sarvabījamayī hyeṣā rājate sāmprataṃ surau |
vibhūtayaḥ sthitāḥ pārśve paśyatāṃ koṭiśaḥ kramāt || 55 ||
divyābharaṇabhūṣāḍhyā divyagandhānulepanāḥ |

paricaryāparāḥ sarvāḥ paśyatāṃ brahmaśaṅkarau || 56 ||
dhanyā vayaṃ mahābhāgāḥ kṛtakṛtyāḥ sma sāmpratam |
yadatra darśanaṃ prāptaṃ bhagavatyāḥ svayaṃ tvidam || 57 ||
tapastaptaṃ purā yat□nāttasyedaṃ phalamuttamam |
anyathā darśanaṃ kutra bhavedasmākamādarāt || 58 ||
paśyanti puṇyapuñjā ye ye vadānyāstapasvinaḥ |
rāgiṇo naiva paśyanti devīṃ bhagavatīṃ śivām || 59 ||
mūlaprakṛtirevaiṣā sadā puruṣasaṅgatā |
brahmāṇḍaṃ darśayatyeṣā kṛtvā vai paramātmane || 60 ||
draṣṭā'sau dṛśyamakhilaṃ brahmāṇḍaṃ devatāḥ surau |
tasyaiṣā kāraṇaṃ sarvā māyā sarveśvarī śivā || 61 ||
kvāhaṃ vā kva surāḥ sarve rambhādyāḥ surayoṣitaḥ |
lakṣāṃśena tulāmasyā na bhavāmaḥ kathañcana || 62 ||
saiṣā varāṅganā nāma yā vai dṛṣṭā mahārṇave |

bālabhāve mahādevī dolayantīva māṃ mudā || 63 ||
śayanaṃ vaṭapatre ca paryaṅke susthire dṛḍhe |
pādāṅguṣṭhaṃ kare kṛtvā niveśya mukhapaṅkaje || 64 ||
lelihantañca krīḍantamanekaibālaceṣṭitaiḥ |
ramamāṇaṃ komalāṅgaṃ vaṭapatrapuṭe sthitam || 65 ||
gāyantī dolayantī ca bālabhāvānmayi sthite |
seyaṃ suniścitaṃ jñātaṃ jātaṃ me darśanādiva || 66 ||
kāmaṃ no jananī saiṣā śṛṇu taṃ pravadāmyaham |
anubhūtaṃ mayā pūrvaṃ pratyabhijñā samutthitā || 67 ||

English translation

1-5. Brahma said “We were very much astonished not to find water where our beautiful aeroplane landed us. We saw earth resonated with the sweet cooings of the cuckoos, filled with beautiful fruit-laden trees, forests and gardens. Big rivers, wells, tanks, ponds, water-springs, small pools, women, men all are there. Next we saw, in front of us, a nice city enclosed by a divine wall, containing many sacrificial halls and various palatial buildings and magnificent edifices. Oh! We thoughtIt is Heaven! What a great wonder! Who built this?

6-11. Next we saw a king looking like a Deva is going out on a hunting excursion in the forest. The Devi Ambika, Whom we saw before, is staying on the chariot. In an instant, our aeroplane, propelled by air got high up above the sky and reached in the twinkling of an eye at a lovely place. We saw there a divine Nandana garden. There Surabhi, the cow of plenty, was staying under the shade of the Parijata tree. Close by her, there was an elephant having four tusks; and Menaka and other hosts of Apsaras were there with their various gestures and postures, playing, dancing and singing. There

were hundred of Yaksas, Gandharbhas, Vidyadharas within that Mandara garden playing and singing. Within this there was the Lord Satakratu with S'achi, the daughter of Puloma.

12-34. Next we saw with great wonder, Varuna, the lord of the aquatic animals, Kuvera, Yama, Surya (sun), fire and the other Devas; then we saw that in our front, Indra the Lord of the Devas, was coming out from a well decorated city. He was there situated in his palanquin, calm and quiet and carried by men. Then the car, where we were situated, began to get up high in the sky, and in the twinkling of an eye, we reached Brahma loka, that is saluted by all

the Devas. There S'ambhu and Kes'ava were greatly bewildered to see Brahma of that place. In the council hall of Brahma, the Vedas with their Angas, the serpents, hills, oceans and rivers were seen. Seeing all these, Visnu and MahesVara asked me "O Four-faced one! Who is this eternal Brahma? I replied I do not know who is this Brahma? Who am I? and who is He? why has this error come over me? You, too, also are gods so you can better ponder over it." Next our car, going with the swiftness of mind went, in the twinkling of an eye, to the beautiful all auspicious Kailas'a mountain surrounded by bliss-giving Yaksas. It was beautified by the Mandara garden, resonated by the sweet cooings of S'ukas and cuckoos and the sweet sounds of lutes and small drums and tabors. When we reached there we saw the five faced, three-eyed Bhagavan S'ashi S'ekhara, with ten hands, wearing tiger skin, and the upper garment of the elephant skin. He was then, getting out of his abode, riding on a bull. His two sons, the great heroes, Ganes'a and Kartikeya, beautifully adorned, were attending Him as His body guards. Nandi and all other hosts were following Him, chanting victories to Him. O Muni Narada! we were greatly wondered to see another S'ankara, surrounded by the Matrikas. So much so, that perplexed with doubts, I sat down there. Next our aeroplane went on with the force of wind; and in an instant reached the abode of Vaikuntha, the amusement court of Laksmi. O Suta! There at Vaikuntha, we saw a wonderful manifestation of power. Our companion Visnu was greatly surprised to see that excellent city. We saw there four-armed Visnu, of the colour of Atasi flower, wearing yellow garments, adorned with divine ornaments sitting on Garuda. Laksmi Devi is fanning wonderful chowry to Him. Struck with wonder at the sight of the eternal Visnu, we took our seat on the car and looked at one another's face.

Next the balloon ascended with the swiftness of wind; and, in the twinkling of an eye, reached to the ocean of nectar, the Sudha- Sagar, with waves playing sweetly on it. This ocean Sudha Sagara is filled with aquatic animals and agitated with ripples. We saw and went along and came to a very wonderful place called the Mani DvTpa (the island of gems) in the midst of the Ocean. It was adorned

with Mandara and Parijata an other heavenly flower trees (plants?), with various beautiful carpets, with variegated trees As'oka, Vakula, Ketaki, Champaka, Kuravaka, etc., adorned with lustrous gems and pearls. It was resonated with the sweet cooings of the cuckoos and the humming sounds of bees; and it presented the sight of a sweet harmonious music playing there.

35-67. Sitting on our aeroplane, we saw, from a distance, within that Dvipa, a beautiful cot known as S'ivakara (i.e. whose four legs represent Brahma, Visnu, Rudra, etc., and whose top portion represents Sada S'iva looking like a rainbow, with exquisitely beautiful carpet spread over it and decked with various gems and jewels and inlaid with pearls. We saw a Divine Lady, sitting on the cot, wearing a red garment and a garland of red cloth and bedewed with red sandal paste. Her eyes were dark-red; that beautiful faced red-lipped lady looked more beautiful than ten millions of lightnings and ten millions of Laksmis and lustrous like the Sun. The Bhagavati BhuvanesVari was sitting with a sweet smile on Her lips and holding in Her four hands noose, goad, and signs indicating as if She was ready to grant boons and asking Her devotees discard all fear. We never saw before such a form. Even the birds of that place repeat the mystic incantation Hrim and serve that Lady, Who is of the colour

of the rising Sun, all merciful, and in the full bloom of youth. That lotus-faced smiling lady was adorned with all the beauties of Nature. Her high breasts defied the lotus bud. She was holding various jewelled ornaments, e.g., armplates, bracelets, diadems, etc.

Her lotus-face looked exceedingly beautiful with jewelled ear-rings of the shape of the S’ri Yantra (yantra of Tripura Sundari). Hrillekha and other Deva girls were surrounding Her. There were Sakhis on the four sides - always chanting hymns to MahesVari, the Lady of the world. She was surrounded on Her all sides by Ananga kusuma and other Devis. She was sitting in the middle of the Satkona (six angled) Yantra. We were all wondered at the sight of this Wonderful Form never seen before and we thought“Who is this Lady? What is Her

name? we know nothing of Her, from such a distance.” Thus while we were gazing at Her, that four armed Lady became gradually thousand eyed, with thousand hands and thousand feet; so it seemed to us. O Narada! We became very much embarrassed with doubts and thought within ourselves “Is She Apsara (nymph) or a Gandharva daughter or any other Deva Girl? who is She?” At this juncture Bhagavan Visnu saw closely the sweet smiling Devi and by his intelligence came to a definite conclusion and spoke to us “This is the Devi Bhagavati Mahavidya Maha Maya, undecaying and eternal; She is the Full, the Prakriti; She is the Cause of us all. This Devi is inconceivable to those who are of dull intellects; only the Yogis can see Her by their Yoga-powers. She is eternal (Brahma) and also non-eternal (Maya). She is the Will-force of the Supreme Self. She is the First Creatrix of this world.

This Devi with wide eyes, the Lady of the Universe, has produced the Vedas. The less-fortunate persons cannot worship Her. During the time of Pralaya, She destroys all the Universe, draws within Her body all the subtle bodies (Linga-Sariras), and plays. O two Devas! At present She is residing in the form of the Seed of the Universe. Behold! On Her sides are seen duly all the Vibhutis (manifestations of powers). They are all adorned with divine ornaments and anointed with divine scents and are serving Her. O Brahman! O S'ankara! To¬ day we are blessed and highly fortunate that we have got the sight of this Devi. The tapasya (asceticisms) that we practised of yore have yielded to us this fruit. Else why Bhagavati has shown so carefully Her own form? Those who are highly meritorious by tapasyas and gifts of abundant wealth, those high souled persons are able to see this all-auspicious Bhagavati. The person attached to sensual objects can never see Her. It is She that is the Mula Prakriti, united with the Chidananda Person. It is She that creates this Brahmanda and exhibits it to the Paramatma (the Supreme Self). O two Devas! This whole Universe and all the Seers and Seen and other things contained therein owe to Her as their sole cause. She is the Maya assuming all forms; She is the Goddess of all. Where is I myself! Where are the Devas! Where are Laksmi and the other Devis! We

cannot compare to one-hundred thousandth part of Her. It is this all- excellent Lady, Whom I saw in the great Ocean when She reckoned Me who was baby then with greatest gladness. In former days, when I was sleeping on the cot made of immoveable fixed leaves of a banyan tree and licking my toe, making it enter within my mouth and playing like an ordinary baby, this Lady rocked my gentle body to and fro on the banyan leaves singing songs like a Mother. Now I recollect all what I felt before at Her sight and recognise that She is the Bhagavati. These very things I now communicate to you. Hear attentively that She is this Lady and She is our Mother.”

Thus ends the third chapter of the Third Skandha on seeing the Devi in the Maha Puranam S’rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyas.

Sanskrit source · English chapter witness

Third Skandha · Chapter 4

On The Hymns To The Great Dev! By

Chapter 36 of 318 · 49 detected Sanskrit verse markers

Sanskrit

ब्रह्मोवाच
इत्युक्त्वा भगवान्विष्णुः पुनराह जनार्दनः ।
वयं गच्छेम पार्श्वेऽस्याः प्रणमन्तः पुनः पुनः ॥ १ ॥
सेयं वरा महामाया दास्यत्येषा वरान् हि नः ।
स्तुवामः सन्निधिं प्राप्य निर्भयाश्चरणान्तिके ॥ २ ॥
यदि नो वारयिष्यन्ति द्वारस्थाः परिचारकाः ।
पठिष्यामश्च तत्रस्थाः स्तुतिं देव्याः समाहिताः ॥ ३ ॥
ब्रह्मोवाच
इत्युक्ते हरिणा वाक्ये सुप्रहृष्टौ सुसंस्थितौ ।
जातौ प्रमुदितौ कामं निकटे गमनाय च ॥ ४ ॥
ओमित्युक्त्वा हरिं सर्वे विमानात्त्वरितास्त्रयः ।
उत्तीर्य निर्गता द्वारि शङ्कमाना मनस्यलम् ॥ ५ ॥
द्वारस्थान् वीक्ष्य तान्सर्वान्देवी भगवती तदा ।
स्मितं कृत्वा चकाराशु तांस्त्रीन्स्त्रीरूपधारिणः ॥ ६ ॥

वयं युवतयो जाताः सुरूपाश्चारुभूषणाः ।
विस्मयै परमं प्राप्ता गतास्तत्सन्निधिं पुनः ॥ ७ ॥
सा दृष्ट्वा नः स्थितांस्तत्र स्त्रीरूपांश्चरणान्तिके ।
व्यलोकयत चार्वङ्गी प्रेमसम्पूर्णया दृशा ॥ ८ ॥
प्रणम्य तां महादेवीं पुरतः संस्थिता वयम् ।
परस्परं लोकयन्तः स्त्रीरूपाश्चारुभूषणाः ॥ ९ ॥
पादपीठं प्रेक्षमाणा नानामणिविभूषितम् ।
सूर्यकोटिप्रतीकाशं स्थितास्तत्र वयं त्रयः ॥ १० ॥
काश्चिद्रक्ताम्बरास्तत्र सहचर्यः सहस्रशः ।
काश्चिन्नीलाम्बरा नार्यस्तथा पीताम्बराः शुभाः ॥ ११ ॥
देव्यः सर्वाः शुभाकारा विचित्राम्बरभूषणाः ।
विरेजुः पार्श्वतस्तस्याः परिचर्यापराः किल ॥ १२ ॥
जगुश्च ननृतुश्चान्याः पर्युपासन्त ताः स्त्रियः ।
वीणामारुतवाद्यानि वादयन्तो मुदान्विताः ॥ १३ ॥

शृणु नारद वक्ष्यामि यद्दृष्टं तत्र चाद्भुतम् ।
नखदर्पणमध्ये वै देव्याश्चरणपङ्कजे ॥ १४ ॥

ब्रह्माण्डमखिलं सर्वं तत्र स्थावरजङ्गमम् ।
अहं विष्णुश्च रुद्रश्च वायुरग्निर्यमो रविः ॥ १५ ॥
वरुणः शीतगुस्त्वष्टा कुबेरः पाकशासनः ।
पर्वताः सागरा नद्यो गन्धर्वाप्सरसस्तथा ॥ १६ ॥
विश्वावसुश्चित्रकेतुः श्वेतश्चित्राङ्गदस्तथा ।
नारदस्तुम्बुरुश्चैव हाहाहुहुस्तथैव च ॥ १७ ॥
अश्विनौ वसवः साध्याः सिद्धाश्च पितरस्तथा ।
नागाः शेषादयः सर्वे किन्नरोरगराक्षसाः ॥ १८ ॥
वैकुण्ठो ब्रह्मलोकश्च कैलासः पर्वतोत्तमः ।
सर्वं तदखिलं दृष्टं नखमध्यस्थितं च नः ॥ १९ ॥
मज्जन्मपङ्कजं तत्र स्थितोऽहं चतुराननः ।
शेषशायी जगन्नाथस्तथा च मधुकैटभौ ॥ २० ॥

ब्रह्मोवाच
एवं दृष्टं मया तत्र पादपद्मनखे स्थितम् ।
विस्मतोऽहं ततो वीक्ष्य किमेतदिति शङ्कितः ॥ २१ ॥
विष्णुश्च विस्मयाविष्टः शङ्करश्च तथा स्थितः ।
तां तदा मेनिरे देवीं वयं विश्वस्य मातरम् ॥ २२ ॥
ततो वर्षशतं पूर्णं व्यतिक्रान्तं प्रपश्यतः ।
सुधामये शिवे द्वीपे विहारं विविधं तदा ॥ २३ ॥
सख्य इव तदा तत्र मेनिरेऽस्मानवस्थितान् ।
देव्यः प्रमुदिताकारा नानाभरणमण्डिताः ॥ २४ ॥
वयमप्यतिरम्यत्वाद्बभूविम विमोहिताः ।
प्रहृष्टमनसः सर्वे पश्यन्भावान्मनोरमान् ॥ २५ ॥
एकदा तां महादेवीं देवीं श्रीभुवनेश्वरीम् ।
तुष्टाव भगवान्विष्णुर्युवतीभावसंस्थितः ॥ २६ ॥
श्रीभगवानुवाच

नमो देव्यै प्रकृत्यै च विधात्र्यै सततं नमः ।
कल्याणै कामदायै च वृद्धौ सिद्धौ नमो नमः ॥ २७ ॥
सच्चिदानन्दरूपिण्यै संसारारणये नमः ।
पञ्चकृत्यविधात्र्यै ते भुवनेश्यै नमो नमः ॥ २८ ॥
सर्वाधिष्टानरूपायै कूटस्थायै नमो नमः ।
अर्धमात्रार्थभूतायै हृल्लेखायै नमो नमः ॥ २९ ॥
ज्ञातं मयाऽखिलमिदं त्वयि सन्निविष्टं
त्वत्तोऽस्य सम्भवलयावपि मातरद्य ।
शक्तिश्च तेऽस्य करणे विततप्रभावा
ज्ञाताऽधुना सकललोकमयीति नूनम् ॥ ३० ॥
विस्तार्य सर्वमखिलं सदसद्विकारं

सन्दर्शयस्यविकलं पुरुषाय काले ।
तत्त्वैश्च षोडशभिरेव च सप्तभिश्च
भासीन्द्रजालमिव नः किल रञ्जनाय ॥ ३१ ॥

न त्वामृते किमपि वस्तुगतं विभाति
व्याप्यैव सर्वमखिलं त्वमवस्थिताऽसि ।
शक्तिं विना व्यवहतो पुरुषोऽप्यशक्तो
वम्भण्यते जननि बुद्धिमता जनेन ॥ ३२ ॥
प्रीणासि विश्वमखिलं सततं प्रभावैः
स्वैस्तेजसा च सकलं प्रकटीकरोषि ।
अत्स्येव देवि तरसा किल कल्पकाले
को वेद देवि चरितं तव वै भवस्य ॥ ३३ ॥
त्राता वयं जननि ते मधुकैटभाभ्यां
लोकाश्च ते सुविततः खलु दर्शिता वै ।
नीताः सुखस्य भवने परमां च कोटिं
यद्दर्शनं तव भवानि महाप्रभावम् ॥ ३४ ॥
नाहं भवो न च विरिंचि विवेद मातः
कोऽन्यो हि वेत्ति चरितं तव दुर्विभाव्यम् ।

कानीह सन्ति भुवनानि महाप्रभावे
ह्यस्मिन्भवानि रचिते रचनाकलापे ॥ ३५ ॥
अस्माभिरत्र भुवने हरिरन्य एव
दृष्टः शिवः कमलजः प्रथितप्रभावः ।
अन्येषु देवि भुवनेपु न सन्ति किं ते
किं विद्म देवि विततं तव सुप्रभावम् ॥ ३६ ॥
याचेऽम्ब तेऽङ्घ्रिकमलं प्रणिपत्य कामं
चित्ते सदा वसतु रूपमिदं तवैतत् ।
नामापि वक्त्रकुहरे सततं तवैव
सन्दर्शनं तव पदाम्बुजयोः सदैव ॥ ३७ ॥
भृत्योऽयमस्ति सततं मयि भावनीयं
त्वां स्वामिनीति मनसा ननु चिन्तयामि ।
एषाऽऽवयोरविरता किल देवि भूया-
द्व्याप्तिः सदैव जननी सुतयोरिवार्थे ॥ ३८ ॥

त्वं वेत्सि सर्वमखिलं भुवनप्रपञ्चं
सर्वज्ञता परिसमाप्तिनितान्तभूमिः ।
किं पामरेण जगदम्ब निवेदनीयं
यद्युक्तमाचर भवानि तवेङ्गितं स्यात् ॥ ३९ ॥
ब्रह्मा सृजत्यवति विष्णुरुमापतिश्च
संहारकारक इयं तु जने प्रसिद्धिः ।

किं सत्यमेतदपि देवि तवेच्छया वै
कर्तुं क्षमा वयमजे तव शक्तियुक्ताः ॥ ४० ॥
धात्री धराधरसुते न जगद्बिभर्ति
आधारशक्तिरखिलं तव वै बिभर्ति ।
सूर्योऽपि भाति वरदे प्रभया युतस्ते
त्वं सर्वमेतदखिलं विरजा विभासि ॥ ४१ ॥
ब्रह्माऽहमीश्वरवरः किल ते प्रभावा-
त्सर्वे वयं जनियुता न यदा तु नित्याः ।

केऽन्ये सुराः शतमखप्रमुखाश्च नित्या
नित्या त्वमेव जननी प्रकृतिः पुराणा ॥ ४२ ॥
त्वं चेद्भवानि दयसे पुरुषं पुराणं
जानेऽहमद्य तव संनिधिगः सदैव ।
नोचेदहं विभुरनादिरनीह ईशो
विश्वात्मधीरिति तमःप्रकृतिः सदैव ॥ ४३ ॥
विद्या त्वमेव ननु बुद्धिमतां नराणां
शक्तिस्त्वमेव किल शक्तिमतां सदैव ।
त्वं कीर्तिकान्तिकमलामलतुष्टिरूपा
मुक्तिप्रदा विरतिरेव मनुष्यलोके ॥ ४४ ॥
गायत्र्यसि प्रथमवेदकला त्वमेव
स्वाहा स्वधा भगवती सगुणार्धमात्रा ।
आम्नाय एव विहितो निगमो भवत्यै
सञ्जीवनाय सततं सुरपूर्वजानाम् ॥ ४५ ॥

मोक्षार्थमेव रचयस्यखिलं प्रपञ्चं
तेषां गताः खलु यतो ननु जीवभावम् ।
अंशा अनादिनिधनस्य किलानघस्य
पूर्णार्णवस्य वितता हि यथा तरङ्गाः ॥ ४६ ॥
जीवो यदा तु परिवेत्ति तवैव कृत्यं
त्वं संहरस्यखिलमेतदिति प्रसिद्धम् ।
नाट्यं नटेन रचितं वितथेऽन्तरङ्गे
कार्ये कृते विरमसे प्रथितप्रभावा ॥ ४७ ॥
त्राता त्वमेव मम मोहमयाद्भवाब्धे-
स्त्वामम्बिके सततमेमि महार्तिदे च ।
रागादिभिर्विरचिते वितथे किलान्ते
मामेव पाहि बहुदुःखकरे च काले ॥ ४८ ॥
नमो देवि महाविद्ये नमामि चरणौ तव ।
सदा ज्ञानप्रकाशं मे देहि सर्वार्थदे शिवे ॥ ४९ ॥

Roman transliteration

brahmovāca
ityuktvā bhagavānviṣṇuḥ punarāha janārdanaḥ |
vayaṃ gacchema pārśve'syāḥ praṇamantaḥ punaḥ punaḥ || 1 ||
seyaṃ varā mahāmāyā dāsyatyeṣā varān hi naḥ |
stuvāmaḥ sannidhiṃ prāpya nirbhayāścaraṇāntike || 2 ||
yadi no vārayiṣyanti dvārasthāḥ paricārakāḥ |
paṭhiṣyāmaśca tatrasthāḥ stutiṃ devyāḥ samāhitāḥ || 3 ||
brahmovāca
ityukte hariṇā vākye suprahṛṣṭau susaṃsthitau |
jātau pramuditau kāmaṃ nikaṭe gamanāya ca || 4 ||
omityuktvā hariṃ sarve vimānāttvaritāstrayaḥ |
uttīrya nirgatā dvāri śaṅkamānā manasyalam || 5 ||
dvārasthān vīkṣya tānsarvāndevī bhagavatī tadā |
smitaṃ kṛtvā cakārāśu tāṃstrīnstrīrūpadhāriṇaḥ || 6 ||

vayaṃ yuvatayo jātāḥ surūpāścārubhūṣaṇāḥ |
vismayai paramaṃ prāptā gatāstatsannidhiṃ punaḥ || 7 ||
sā dṛṣṭvā naḥ sthitāṃstatra strīrūpāṃścaraṇāntike |
vyalokayata cārvaṅgī premasampūrṇayā dṛśā || 8 ||
praṇamya tāṃ mahādevīṃ purataḥ saṃsthitā vayam |
parasparaṃ lokayantaḥ strīrūpāścārubhūṣaṇāḥ || 9 ||
pādapīṭhaṃ prekṣamāṇā nānāmaṇivibhūṣitam |
sūryakoṭipratīkāśaṃ sthitāstatra vayaṃ trayaḥ || 10 ||
kāścid□raktāmbarāstatra sahacaryaḥ sahasraśaḥ |
kāścinnīlāmbarā nāryastathā pītāmbarāḥ śubhāḥ || 11 ||
devyaḥ sarvāḥ śubhākārā vicitrāmbarabhūṣaṇāḥ |
virejuḥ pārśvatastasyāḥ paricaryāparāḥ kila || 12 ||
jaguśca nanṛtuścānyāḥ paryupāsanta tāḥ striyaḥ |
vīṇāmārutavādyāni vādayanto mudānvitāḥ || 13 ||

śṛṇu nārada vakṣyāmi yad□dṛṣṭaṃ tatra cād□bhutam |
nakhadarpaṇamadhye vai devyāścaraṇapaṅkaje || 14 ||
brahmāṇḍamakhilaṃ sarvaṃ tatra sthāvarajaṅgamam |
ahaṃ viṣṇuśca rudraśca vāyuragniryamo raviḥ || 15 ||
varuṇaḥ śītagustvaṣṭā kuberaḥ pākaśāsanaḥ |
parvatāḥ sāgarā nadyo gandharvāpsarasastathā || 16 ||
viśvāvasuścitraketuḥ śvetaścitrāṅgadastathā |
nāradastumburuścaiva hāhāhūhūstathaiva ca || 17 ||
aśvinau vasavaḥ sādhyāḥ siddhāśca pitarastathā |
nāgāḥ śeṣādayaḥ sarve kinnaroragarākṣasāḥ || 18 ||
vaikuṇṭho brahmalokaśca kailāsaḥ parvatottamaḥ |
sarvaṃ tadakhilaṃ dṛṣṭaṃ nakhamadhyasthitaṃ ca naḥ || 19 ||
majjanmapaṅkajaṃ tatra sthito'haṃ caturānanaḥ |
śeṣaśāyī jagannāthastathā ca madhukaiṭabhau || 20 ||

brahmovāca
evaṃ dṛṣṭaṃ mayā tatra pādapadmanakhe sthitam |
vismato'haṃ tato vīkṣya kimetaditi śaṅ□kitaḥ || 21 ||
viṣṇuśca vismayāviṣṭaḥ śaṅkaraśca tathā sthitaḥ |
tāṃ tadā menire devīṃ vayaṃ viśvasya mātaram || 22 ||
tato varṣaśataṃ pūrṇaṃ vyatikrāntaṃ prapaśyataḥ |

sudhāmaye śive dvīpe vihāraṃ vividhaṃ tadā || 23 ||
sakhya iva tadā tatra menire'smānavasthitān |
devyaḥ pramuditākārā nānābharaṇamaṇḍitāḥ || 24 ||
vayamapyatiramyatvād□babhūvima vimohitāḥ |
prahṛṣṭamanasaḥ sarve paśyanbhāvānmanoramān || 25 ||
ekadā tāṃ mahādevīṃ devīṃ śrībhuvaneśvarīm |
tuṣṭāva bhagavānviṣṇuryuvatībhāvasaṃsthitaḥ || 26 ||
śrībhagavānuvāca

namo devyai prakṛtyai ca vidhātryai satataṃ namaḥ |
kalyāṇai kāmadāyai ca vṛddhyai siddhyai namo namaḥ || 27 ||
saccidānandarūpiṇyai saṃsārāraṇaye namaḥ |
pañcakṛtyavidhātryai te bhuvaneśyai namo namaḥ || 28 ||
sarvādhiṣṭānarūpāyai kūṭasthāyai namo namaḥ |
ardhamātrārthabhūtāyai hṛllekhāyai namo namaḥ || 29 ||
jñātaṃ mayā'khilamidaṃ tvayi sanniviṣṭaṃ
tvatto'sya sambhavalayāvapi mātaradya |
śaktiśca te'sya karaṇe vitataprabhāvā
jñātā'dhunā sakalalokamayīti nūnam || 30 ||
vistārya sarvamakhilaṃ sadasadvikāraṃ
sandarśayasyavikalaṃ puruṣāya kāle |
tattvaiśca ṣoḍaśabhireva ca saptabhiśca
bhāsīndrajālamiva naḥ kila rañjanāya || 31 ||

na tvāmṛte kimapi vastugataṃ vibhāti
vyāpyaiva sarvamakhilaṃ tvamavasthitā'si |
śaktiṃ vinā vyavahṛto puruṣo'pyaśakto
vambhaṇyate janani buddhimatā janena || 32 ||
prīṇāsi viśvamakhilaṃ satataṃ prabhāvaiḥ
svaistejasā ca sakalaṃ prakaṭīkaroṣi |
atsyeva devi tarasā kila kalpakāle
ko veda devi caritaṃ tava vai bhavasya || 33 ||
trātā vayaṃ janani te madhukaiṭabhābhyāṃ
lokāś□ca te suvitatāḥ khalu darśitā vai |
nītāḥ sukhasya bhavane paramāṃ ca koṭiṃ
yaddarśanaṃ tava bhavāni mahāprabhāvam || 34 ||
nāhaṃ bhavo na ca viriṃci viveda mātaḥ
ko'nyo hi vetti caritaṃ tava durvibhāvyam |

kānīha santi bhuvanāni mahāprabhāve
hyasminbhavāni racite racanākalāpe || 35 ||
asmābhiratra bhuvane hariranya eva
dṛṣṭaḥ śivaḥ kamalajaḥ prathitaprabhāvaḥ |
anyeṣu devi bhuvanepu na santi kiṃ te
kiṃ vidma devi vitataṃ tava suprabhāvam || 36 ||
yāce'mba te'ṅ□ghrikamalaṃ praṇipatya kāmaṃ
citte sadā vasatu rūpamidaṃ tavaitat |
nāmāpi vaktrakuhare satataṃ tavaiva
sandarśanaṃ tava padāmbujayoḥ sadaiva || 37 ||
bhṛtyo'yamasti satataṃ mayi bhāvanīyaṃ
tvāṃ svāminīti manasā nanu cintayāmi |
eṣā''vayoraviratā kila devi bhūyā-

dvyāptiḥ sadaiva jananī sutayorivārthe || 38 ||

tvaṃ vetsi sarvamakhilaṃ bhuvanaprapañcaṃ
sarvajñatā parisamāptinitāntabhūmiḥ |
kiṃ pāmareṇa jagadamba nivedanīyaṃ
yadyuktamācara bhavāni taveṅ□gitaṃ syāt || 39 ||
brahmā sṛjatyavati viṣṇurumāpatiśca
saṃhārakāraka iyaṃ tu jane prasiddhiḥ |
kiṃ satyametadapi devi tavecchayā vai
kartuṃ kṣamā vayamaje tava śaktiyuktāḥ || 40 ||
dhātrī dharādharasute na jagad□bibharti
ādhāraśaktirakhilaṃ tava vai bibharti |
sūryo'pi bhāti varade prabhayā yutaste
tvaṃ sarvametadakhilaṃ virajā vibhāsi || 41 ||
brahmā'hamīśvaravaraḥ kila te prabhāvā-
tsarve vayaṃ janiyutā na yadā tu nityāḥ |

ke'nye surāḥ śatamakhapramukhāśca nityā
nityā tvameva jananī prakṛtiḥ purāṇā || 42 ||
tvaṃ ced□bhavāni dayase puruṣaṃ purāṇaṃ
jāne'hamadya tava saṃnidhigaḥ sadaiva |
nocedahaṃ vibhuranādiranīha īśo
viśvātmadhīriti tamaḥprakṛtiḥ sadaiva || 43 ||
vidyā tvameva nanu buddhimatāṃ narāṇāṃ
śaktistvameva kila śaktimatāṃ sadaiva |
tvaṃ kīrtikāntikamalāmalatuṣṭirūpā
muktipradā viratireva manuṣyaloke || 44 ||
gāyatryasi prathamavedakalā tvameva
svāhā svadhā bhagavatī saguṇārdhamātrā |
āmnāya eva vihito nigamo bhavatyai
sañjīvanāya satataṃ surapūrvajānām || 45 ||

mokṣārthameva racayasyakhilaṃ prapañcaṃ
teṣāṃ gatāḥ khalu yato nanu jīvabhāvam |
aṃśā anādinidhanasya kilānaghasya
pūrṇārṇavasya vitatā hi yathā taraṅgāḥ || 46 ||
jīvo yadā tu parivetti tavaiva kṛtyaṃ
tvaṃ saṃharasyakhilametaditi prasiddham |
nāṭyaṃ naṭena racitaṃ vitathe'ntaraṅge
kārye kṛte viramase prathitaprabhāvā || 47 ||
trātā tvameva mama mohamayād□bhavābdhe-
stvāmambike satatamemi mahārtide ca |
rāgādibhirviracite vitathe kilānte
māmeva pāhi bahuduḥkhakare ca kāle || 48 ||
namo devi mahāvidye namāmi caraṇau tava |
sadā jñānaprakāśaṃ me dehi sarvārthade śive || 49 ||

English translation

1-20. Brahma said Thus speaking, Bhagavan Janardana Visnu spoke to me again “Come, let us bow down to Her again and again and let us go to Her. We shall reach at Her feet fearlessly and we will

chant hymns to Her; Maha Maya will be pleased with us and will grant us boons. If the guards at the entrance prevent us from going, we would stand at the gateway and we will chant hymns to the Devi with one mind."

Brahma said When Hari addressed us in the above way, we two became choked by intense feelings of joy; our voice became tremulous and we waited there for some time; our hearts were elated with joy to go to Her. We then accepted Hari's word said "Om" and got down from our car and went with hastened steps and with fear to the gate. Seeing us standing at the gateway, the Devi Bhagavati smiled and within an instant transformed us three into females. We looked beautiful and youthful women, adorned with nice ornaments; thus we greatly wondered and went to Her. Seeing us standing at Her feet in feminine forms, the beautiful Devi Bhagavati, looked on us with eyes of affection. We then bowed to the great Devi, looked at one another and stood before Her in that feminine dress. We three, then, began to see the pedestal of the great Devi, shining with the lustre of ten million Suns and decorated with various gems and jewels. We next discerned that thousands and thousands of attendants are waiting on Her. Some of them are wearing red dress; some blue dress, some yellow dress; thus the Deva girls, variously dressed were serving Her and standing by Her side. They were dancing, singing on and playing with musical instruments and were gladly chanting hymns in praise of the Devi. O NaradalWe saw there another wonderful thing. Listen. We saw the whole universe, moving and non-moving within the nails of the lotus feet of the Devi. We saw there myself, Visnu, Rudra, Vayu, Agni, Yama, Moon, Sun, Varuna,

Tvasta, Indra, Kuvera and other Devas, Apsaras, Gandarbhas, rivers, oceans, mountains, Visvavasus Chitraketu, Sveta, Chitrangada, Narada, Tumburu, Ha Ha Hu Hu and other Gandarbhas, the twin As'vins, the eight Vasus, Sadhyas, Siddhas, the Piths, Ananta and other Nagas, Kinnaras, Uragas, Raksasas, the abode of Vaikuntha, the abode of Brahma, Kailas'a mountain, the best of all mountains; all were existing there. Within that nail of the toe were, reflected all the things of the Universe. The lotus whence I was born, the four faced Brahma like myself on that lotus, Bhagavan Jagannath lying on that bed of Ananta, the two Demons Madhu Kaitabha, all I saw there.

21-31. Seeing all these wonderful things within the nails of Her lotus feet, I became greatly surprised and thought timidly "What are all these!" My companions Visnu and S'ankara were struck with wonder. We three, then, made out that She was our Mother of the universe.

Thus full one hundred years passed away in seeing the various glories of the Devi in the auspicious nectar-like Mani Dvipa; as long we were there. Her attendants, the Deva girls adorned with various ornaments gladly considered us as Sakhis. We, too, were greatly fascinated by their enchanting gestures and postures. For that reason, we saw always their beautiful movements with great gladness. Once, on an occasion, Bhagavan Visnu, while He was in that feminine form, chanted hymns in praise of the great Devi S'ri Bhuvanes'vari.

S'ri Bhagavan said Salutation to the Devi Prakriti, the Creatrix; I bow down again and again to Thee. Thou art all-auspicious and grantest the desires of Thy devotees; Thou art of the nature of Siddhi (success) and Vriddhi (increase). I bow down again and again to Thee. I bow down to the World Mother, Who is of the nature of Everlasting Existence, Intelligence and Bliss. O Devi! Thou createst, preservest and destroyest this Universe; Thou dost the Pralaya (the great Dissolution) and showest favour to the created beings. Thus

Thou art the Authoress of the above five fold things that are done; so, O BhuvanesVari, I bow down to Thee! Thou art the great efficient and material cause of the changeful. Thou art the Unchangeable, Immoveable Consciousness; Thou art the half letter (Ardhamatra), Hrillekha (the consciousness that

ever pervades both inside and outside the Universe); Thou art the Supreme Soul and the individual soul. Salutation again and again to Thee.

O Mother! I now realise fully well that this whole Universe rests on Thee; it rises from Thee and again melts away in Thee. The creation of this Universe shews Thy infinite force. Verily, Thou art become Thyself all these Lokas (regions). During the time of creation Thou createst the two formless elements akasa and Vayu and the three elements with form, fire, water, and earth; then with these Thou createst the whole Universe and shewest this to the Enjoyer Purusa, who is of the nature of consciousness, for His satisfaction. Thou again dost become the material cause of the twentythree (23)

Tattvas, Mahat, etc., as enumerated in the Sankhya system and appearest to us like a mirage.

32. O Mother! Were it not for Thee, no object would be visible. Thou pervadest the whole Universe. It is for this reason that those persons that are wise declare that even the Highest Purusa can do no work without Thy aid.

33-34. O Devi! Thou createst and art giving satisfaction to the whole Universe by Thy power; again at the time of Pralaya Thou swallowest forcibly all these that are seen. So, O Devi! Who can fathom Thy powers? O Mother! Thou didst save us from the hands of Madhu and Kaitabha. Then Thou hast brought us to this Mani Dvipa and shewed us Thy own form, all the extended regions and immense powers and given us exquisite delight and joy. This is the highest place of happiness.

35-37. O Mother! When I Myself, S'ankara and Brahma or any one of us is unable to fathom Thy inconceivable glory, who else can then ascertain? O Bhavani! Who knows, how many more than the several regions that we saw reflected in thy nails of Thy feet, exist in Thy creation. O One endowed with infinitely great powers! O Devi! we saw another Visnu, another Hara, another Brahma, all of great celebrity in the Universe exhibited by Thee; who knows how many other such Brahmas, etc., exist in Thy other Universes! Thy glory is infinite. O Mother! I bow down again and again to Thy lotus feet and pray to Thee that may Thy this form exist always in my mind. May my mouth always utter Thy name and may my two eyes see always Thy lotus feet.

38-43. O Revered One! May I remember Thee as my Goddess and may'st Thou constantly look on myself as Thy humble servant. O Mother! What more shall I say than this May this relation as mother and son always exist between Thee and me. O World- Mother! There is nothing in this world that is not known to Thee for Thou art omniscient. So O Bhavani! What more shall my humble self declare to Thee! Now dost Thou do whatever Thou desirest. O Devi! The rumour goes that Brahma is the Creator, Visnu is the Preserver, and MahesVara is the Destroyer! Is this true? O Eternal One! It is through Thy Will power, through Thy force, that we create, preserve and destroy. O Daughter of the Himalaya mountain! The earth is supporting this Universe; it is Thy endless might that is holding all this made of five elements. O Grantress of boons! It is through Thy power and lustre that the Sun is lustrous and becomes visible. Though Thou art the attributeless Self, yet by Thy Mayic power Thou appearest in the form of this Prapancha Universe. When Brahma, Mahes'a, and I myself take birth by Thy power and are not eternal, what more can be said of Indra and other Devas than this that they are mere temporary things and created. It is only Thou that art Eternal, Ancient Prakriti and the Mother of this Universe. O Bhavani!

Now I realise from my remaining with Thee, that it is Thou that dost impart, out of mercy, the Brahma vidya to the ancient Purusa; and thus He can realise His eternal nature. Otherwise He will remain always under delusion that He is the Lord, He is the Purusa without beginning, that He is good and the Universal Soul, and thus suffers under various forms of egoism (Ahamkara).

Thou art the Vidya of the intelligent persons and the S’akti of the beings endowed with force; Thou art Kirti (fame), Kanti (lustre), Kamala (wealth) and the spotless Tusti (peace, happiness). Amongst men. Thou art the dispassion, leading to Mukti (complete freedom from bondage). Thou art the Gayatri, the mother of the Vedas; and Thou art Svaha, Svadha, etc. Thou art the Bhagavati, of the nature of the three Gunas; Thou art the half matra (half the upper stroke of a letter), the fourth state, transcending the Gunas. It is Thou that givest always the S’astras for the preservation of the Devas and the Brahmanas. It is Thou that hast expanded and manifested this whole phenomenon of the visible Universe for the liberation of the embodied souls (JTvas), the parts of the pure holy Brahman, the Full, the Beginningless, the Deathless, forming the waves of the Infinite expanse of ocean. When the JTva comes to know internally and becomes thoroughly conscious that all this is Thy work. Thou createst and destroyest, that all this is Thy Mayic pastime, false, like the parts of an actor in a theatrical play, then and then only he desists for ever from his part in this Theatre of world. O Mother! O Destroyer of the greatest difficulties! I always take refuge unto Thee. Thou dost save me from this ocean of Samsara, full of Moha (delusion). Let Thou be my Saviour when my end will come, from these infinitely troublesome and unreal pains arising from love and hatred. Obeisance to Thee! O Devi! O Maha vidya! I fall prostrate at Thy feet. O Thou, the Giver of all desires! O Auspicious One! Dost Thou give the knowledge that is All-Light to Me.

Thus ends the fourth chapter of the Third Skandha on the hymns to the Great Devi by Visnu in the Mahapurana S'rimad Devi

Bhagavatam of 18,000 verses by Maharsi Veda Vyas.

Sanskrit source · English chapter witness

Third Skandha · Chapter 5

On The Chanting Of Hymns By Hara

Chapter 37 of 318 · 46 detected Sanskrit verse markers

Sanskrit

ब्रह्मोवाच
इत्युक्त्वा विरते विष्णौ देवदेवे जनार्दने ।
उवाच शङ्करः शर्वः प्रणतः पुरतः स्थितः ॥ १ ॥
शिव उवाच
यदि हरिस्तव देवि विभावज-
स्तदनु पद्मज एव तवोद्भवः ।
किमहमत्र तवापि न सद्गुणः
सकललोकविधौ चतुरा शिवे ॥ २ ॥
त्वमसि भूः सलिलं पवनस्तथा
खमपि वह्निगुणश्च तथा पुनः ।
जननि तानि पुनः करणानि च
त्वमसि बुद्धिमनोऽप्यथ हङ्कृतिः ॥ ३ ॥
न च विदन्ति वदन्ति च येऽन्यथा
हरिहराजकृतं निखिलं जगत् ।

तव कृतास्त्रय एव सदैव ते
विरचयन्ति जगत्सचराचरम् ॥ ४ ॥
अवनिवायुखवह्निजलादिभिः
सविषयैः सगुणैश्च जगद्भवेत् ।
यदि तदा कथमद्य च तत्स्फुटं
प्रभवतीति तवाम्ब कलामृते ॥ ५ ॥
भवसि सर्वमिदं सचराचरं
त्वमजविष्णुशिवाकृतिकल्पितम् ।
विविधवेषविलासकुतूहलै-
र्विरमसे रमसेऽम्ब यथारुचि ॥ ६ ॥
सकललोकसिसृक्षुरहं हरिः
कमलभूश्च भवाम यदाऽम्बिके ।
तव पदाम्बुजपांसुपरिग्रहं
समधिगम्य तदा ननु चक्रिम ॥ ७ ॥

यदि दयार्द्रमना न सदाम्बिके
कथमहं विहितश्च तमोगुणः ।

कमलजश्च रजोगुणसंभवः
सुविहितः किमु सत्त्वगुणो हरिः ॥ ८ ॥
यदि न ते विषमा मतिरम्बिके
कथमिदं बहुधा विहितं जगत् ।
सचिवभूपतिभृत्यजनावृतं
बहुधनैरधनैश्च समाकुलम् ॥ ९ ॥
तव गुणास्त्रय एव सदा क्षमाः
प्रकटनावनसंहरणेषु वै ।
हरिहरद्रुहिणाश्च क्रमात्त्वया
विरचितास्त्रिजगतां किल कारणम् ॥ १० ॥
परिचितानि मया हरिणा तथा
कमलजेन विमानगतेन वै ।

पथिगतैर्भुवनानि कृतानि वा
कथय केन भवानि नवानि च ॥ ११ ॥
सृजसि पासि जगज्जगदम्बिके
स्वकलया कियदिच्छसि नाशितुम् ।
रमयसे स्वपतिं पुरुषं सदा
तव गतिं न हि विद्म वयं शिवे ॥ १२ ॥
जननि देहि पदाम्बुजसेवनं
युवतिभागवतानपि नः सदा ।
पुरुषतामधिगम्य पदाम्बुजा-
द्विरहिताः क्व लभेम सुखं स्फुटम् ॥ १३ ॥
न रुचिरस्ति ममाम्ब पदाम्बुजं
तव विहाय शिवे भुवनेष्वलम् ।
निवसितुं नरदेहमवाप्य च
त्रिभुवनस्य पतित्वमवाप्य वै ॥ १४ ॥

सुदति नास्ति मनागपि मे रति-
र्युवतिभावमवाप्य तवान्तिके ।
पुरुषता क्व सुखाय भवत्यलं
तव पदं न यदीक्षणगोचरम् ॥ १५ ॥
त्रिभुवनेषु भवत्वियमम्बिके
मम सदैव हि कीर्तिरनाविला ।
युवतिभावमवाप्य पदाम्बुजं
परिचितं तव संसृतिनाशनम् ॥ १६ ॥
भुवि विहाय तवान्तिकसेवनं
क इह वाञ्छति राज्यमकंटकम् ।
त्रुटिरसौ किल याति युगात्मतां

न निकटं यदि तेऽङ्घ्रिसरोरुहम् ॥ १७ ॥
तपसि ये निरता मुनयोऽमला-
स्तव विहाय पदाम्बुजपूजनम् ।

जननि ते विधिना किल वञ्चिताः
परिभवो विभवे परिकल्पितः ॥ १८ ॥
न तपसा न दमेन समाधिना
न च तथा विहितैः क्रतुभिर्यथा ।
तव पदाब्जपरागनिषेवणा-
द्भवति मुक्तिरजे भवसागरात् ॥ १९ ॥
कुरु दयां दयसे यदि देवि मां
कथय मन्त्रमनाविलमद्भुतम् ।
समभवं प्रजपन्सुखितो ह्यहं
सुविशदं च नवार्णमनुत्तमम् ॥ २० ॥
प्रथमजन्मनि चाधिगतो मया
तदधुना न विभाति नवाक्षरः ।
कथय मां मनुमद्य भवार्णवा-
ज्जननि तारय तारय तारके ॥ २१ ॥

इत्युक्ता सा तदा देवी शिवेनाद्भुततेजसा ।
उच्चचाराम्बिका मन्त्रं प्रस्फुटं च नवाक्षरम् ॥ २२ ॥
तं गृहीत्वा महादेवः परां मुदमवाप ह ।
प्रणम्य चरणौ देव्यास्तत्रैवावस्थितः शिवः ॥ २३ ॥
जपन्नवाक्षरं मन्त्रं कामदं मोक्षदं तथा ।
बीजयुक्तं शुभोच्चारं शङ्करस्तस्थिवांस्तदा ॥ २४ ॥
तं तथाऽवस्थितं दृष्ट्वा शङ्करं लोकशङ्करम् ।
अवोचं तां महामायां संस्थितोऽहं पदान्तिके ॥ २५ ॥
न वेदास्त्वामेवं कलयितुमिहासन्नपटवो
यतस्ते नोचुस्त्वां सकलजनधात्रीमविकलाम् ।
स्वधाभूता देवी सकलमखहोमेषु विहिता
तदा त्वं सर्वज्ञा जननि खलु जाता त्रिभुवने ॥ २६ ॥
कर्ताऽहं प्रकरोमि सर्वमखिलं ब्रह्माण्डमत्यद्भुतं
कोऽन्योस्तीह चराचरे त्रिभुवने मत्तः समर्थः पुमान् ।

धन्योऽस्म्यत्र न संशयः किल यदा ब्रह्माऽस्मि लोकातिगो
मग्नोऽहं भवसागरे प्रवितते गर्वाभिवेशादिति ॥ २७ ॥
अद्याहं तव पादपङ्कजपरागादानगर्वेण वै
धन्योऽस्मीति यथार्थवादनिपुणो जातः प्रसादाच्च ते ।
याचे त्वां भवभीतिनाशचतुरां मुक्तिप्रदां चेश्वरीं
हित्वा मोहकृतं महार्तिनिगडं त्वद्भक्तियुक्तं कुरु ॥ २८ ॥

अतोऽहञ्च जातो विमुक्तः कथं स्यां
सरोजादमेयात्त्वदाविष्कृताद्वै ।
तवाज्ञाकरः किङ्करोऽस्मीति नूनं
शिवे पाहि मां मोहमग्नं भवाब्धौ ॥ २९ ॥
न जानन्ति ये मानवास्ते वदन्ति
प्रभुं मां तवाद्यं चरित्रं पवित्रम् ।
यजन्तीह ये याजकाः स्वर्गकामा
न ते ते प्रभावं विदन्त्येव कामम् ॥ ३० ॥

त्वया निर्मितोऽहं विधित्वे विहारं
विकर्तुं चतुर्धा विधायादिसर्गम् ।
अहं वेद्मि कोऽन्यो विवेदातिमाये
क्षमस्वापराधं त्वहङ्कारजं मे ॥ ३१ ॥
श्रमं येऽष्टधा योगमार्गे प्रवृत्ताः
प्रकुर्वन्ति मूढाः समाधौ स्थिता वै ।
न जानन्ति ते नाम मोक्षप्रदं वा
समुच्चारितं जातु मातर्मिषेण ॥ ३२ ॥
विचारे परे तत्त्वसंख्याविधाने
पदे मोहिता नाम ते संविहाय ।
न किं ते विमूढा भवाब्धौ भवानि
त्वमेवासि संसारमुक्तिप्रदा वै ॥ ३३ ॥
परं तत्त्वविज्ञानमाद्यैर्जनैर्यै-
रजे चानुभूतं त्यजन्त्येव ते किम् ।

निमेषार्धमात्रं पवित्रं चरित्रं
शिवा चाम्बिका शक्तिरीशेति नाम ॥ ३४ ॥
न किं त्वं समर्थाऽसि विश्वं विधातुं
दृशैवाशु सर्वं चतुर्धा विभक्तम् ।
विनोदार्थमेवं विधिं मां विधाया-
दिसर्गे किलेदं करोषीति कामम् ॥ ३५ ॥
हरिः पालकः किं त्वयाऽसौ मधोर्वा
तथा कैटभाद्रक्षितः सिन्धुमध्ये ।
हरः संहृतः किं त्वयाऽसौ न काले
कथं मे भ्रुवोर्मध्यदेशात्स जातः ॥ ३६ ॥
न ते जन्म कुत्रापि दृष्टं श्रुतं वा
कुतः सम्भवस्ते न कोऽपीह वेद ।
किलाद्यासि शक्तिस्त्वमेका भवानि
स्वतन्त्रैः समस्तैरतो बोधिताऽसि ॥ ३७ ॥

त्वया संयुतोऽहं विकर्तुं समर्थो
हरिस्त्रातुमम्ब त्वया संयुतश्च ।
हरः सम्प्रहर्तुं त्वयैवेह युक्तः
क्षमा नाद्य सर्वे त्वया विप्रयुक्ताः ॥ ३८ ॥
यथाऽहं हरिः शङ्करः किं तथाऽन्ये
न जाता न सन्तीह नो वाऽभविष्यन् ।
न मुह्यन्ति केऽस्मिंस्तवात्यन्तचित्रे
विनोदे विवादास्पदेऽल्पाशयानाम् ॥ ३९ ॥
अकर्ता गुणस्पष्ट एवाद्य देवो
निरीहोऽनुपाधिः सदैवाकलश्च ।
तथापीश्वरस्ते वितीर्णं विनोदं
सुसम्पश्यतीत्याहुरेवं विधिज्ञाः ॥ ४० ॥
दृष्टादृष्टविभेदेऽस्मिन्प्राक्त्वत्तो वै पुमान्परः ।
नान्यः कोऽपि तृतीयोऽस्ति प्रमेये सुविचारिते ॥ ४१ ॥

न मिथ्या वेदवाक्यं वै कल्पनीयं कदाचन ।
विरोधोऽयं मयाऽत्यन्तं हृदये तु विशङ्कितः ॥ ४२ ॥
एकमेवाद्वितीयं यद्ब्रह्म वेदा वदन्ति वै ।
सा किं त्वं वाप्यसौ वा किं सन्देहं विनिवर्तय ॥ ४३ ॥
निःसंशयं न मे चेतः प्रभवत्यविशङ्कितम् ।
द्वित्वैकत्वविचारेऽस्मिन्निमग्नं क्षुल्लकं मनः ॥ ४४ ॥
स्वमुखेनापि सन्देहं छेत्तुमर्हसि मामकम् ।
पुण्यभोगाच्च मे प्राप्ता सङ्गतिस्तव पादयोः ॥ ४५ ॥
पुमानसि त्वं स्त्री वासि वद विस्तरतो मम ।
ज्ञात्वाऽहं परमां शक्तिं मुक्तः स्यां भवसागरात् ॥ ४६ ॥

Roman transliteration

brahmovāca
ityuktvā virate viṣṇau devadeve janārdane |
uvāca śaṅkaraḥ śarvaḥ praṇataḥ purataḥ sthitaḥ || 1 ||
śiva uvāca
yadi haristava devi vibhāvaja-
stadanu padmaja eva tavod□bhavaḥ |
kimahamatra tavāpi na sad□guṇaḥ
sakalalokavidhau caturā śive || 2 ||
tvamasi bhūḥ salilaṃ pavanastathā
khamapi vahniguṇaśca tathā punaḥ |
janani tāni punaḥ karaṇāni ca
tvamasi buddhimano'pyatha haṅkṛtiḥ || 3 ||
na ca vidanti vadanti ca ye'nyathā
hariharājakṛtaṃ nikhilaṃ jagat |

tava kṛtāstraya eva sadaiva te
viracayanti jagatsacarācaram || 4 ||

avanivāyukhavahnijalādibhiḥ
saviṣayaiḥ saguṇaiśca jagad□bhavet |
yadi tadā kathamadya ca tatsphuṭaṃ
prabhavatīti tavāmba kalāmṛte || 5 ||
bhavasi sarvamidaṃ sacarācaraṃ
tvamajaviṣṇuśivākṛtikalpitam |
vividhaveṣavilāsakutūhalai-
rviramase ramase'mba yathāruci || 6 ||
sakalalokasisṛkṣurahaṃ hariḥ
kamalabhūśca bhavāma yadā'mbike |
tava padāmbujapāṃsuparigrahaṃ
samadhigamya tadā nanu cakrima || 7 ||

yadi dayārdramanā na sadāmbike
kathamahaṃ vihitaśca tamoguṇaḥ |
kamalajaśca rajoguṇasaṃbhavaḥ
suvihitaḥ kimu sattvaguṇo hariḥ || 8 ||
yadi na te viṣamā matirambike
kathamidaṃ bahudhā vihitaṃ jagat |
sacivabhūpatibhṛtyajanāvṛtaṃ
bahudhanairadhanaiśca samākulam || 9 ||
tava guṇāsraya eva sadā kṣamāḥ
prakaṭanāvanasaṃharaṇeṣu vai |
hariharadruhiṇāśca kramāttvayā
viracitāstrijagatāṃ kila kāraṇam || 10 ||
paricitāni mayā hariṇā tathā
kamalajena vimānagatena vai |

pathigatairbhuvanāni kṛtāni vā
kathaya kena bhavāni navāni ca || 11 ||
sṛjasi pāsi jagajjagadambike
svakalayā kiyadicchasi nāśitum |
ramayase svapatiṃ puruṣaṃ sadā
tava gatiṃ na hi vidma vayaṃ śive || 12 ||
janani dehi padāmbujasevanaṃ
yuvatibhāgavatānapi naḥ sadā |
puruṣatāmadhigamya padāmbujā-
dvirahitāḥ kva labhema sukhaṃ sphuṭam || 13 ||
na rucirasti mamāmba padāmbujaṃ
tava vihāya śive bhuvaneṣvalam |
nivasituṃ naradehamavāpya ca
tribhuvanasya patitvamavāpya vai || 14 ||

sudati nāsti manāgapi me rati-
ryuvatibhāvamavāpya tavāntike |
puruṣatā kva sukhāya bhavatyalaṃ
tava padaṃ na yadīkṣaṇagocaram || 15 ||
tribhuvaneṣu bhavatviyamambike
mama sadaiva hi kīrtiranāvilā |
yuvatibhāvamavāpya padāmbujaṃ
paricitaṃ tava saṃsṛtināśanam || 16 ||
bhuvi vihāya tavāntikasevanaṃ

ka iha vāñchati rājyamakaṃṭakam |
truṭirasau kila yāti yugātmatāṃ
na nikaṭaṃ yadi te'ṅ□ghrisaroruham || 17 ||
tapasi ye niratā munayo'malā-
stava vihāya padāmbujapūjanam |

janani te vidhinā kila vañcitāḥ
paribhavo vibhave parikalpitaḥ || 18 ||
na tapasā na damena samādhinā
na ca tathā vihitaiḥ kratubhiryathā |
tava padābjaparāganiṣevaṇā-
d□bhavati muktiraje bhavasāgarāt || 19 ||
kuru dayāṃ dayase yadi devi māṃ
kathaya mantramanāvilamad□bhutam |
samabhavaṃ prajapansukhito hyahaṃ
suviśadaṃ ca navārṇamanuttamam || 20 ||
prathamajanmani cādhigato mayā
tadadhunā na vibhāti navākṣaraḥ |
kathaya māṃ manumadya bhavārṇavā-
jjanani tāraya tāraya tārake || 21 ||

ityuktā sā tadā devī śivenād□bhutatejasā |
uccacārāmbikā mantraṃ prasphuṭaṃ ca navākṣaram || 22 ||
taṃ gṛhītvā mahādevaḥ parāṃ mudamavāpa ha |
praṇamya caraṇau devyāstatraivāvasthitaḥ śivaḥ || 23 ||
japannavākṣaraṃ mantraṃ kāmadaṃ mokṣadaṃ tathā |
bījayuktaṃ śubhoccāraṃ śaṅkarastasthivāṃstadā || 24 ||
taṃ tathā'vasthitaṃ dṛṣṭvā śaṅkaraṃ lokaśaṅkaram |
avocaṃ tāṃ mahāmāyāṃ saṃsthito'haṃ padāntike || 25 ||
na vedāstvāmevaṃ kalayitumihāsannapaṭavo
yataste nocustvāṃ sakalajanadhātrīmavikalām |
svadhābhūtā devī sakalamakhahomeṣu vihitā
tadā tvaṃ sarvajñā janani khalu jātā tribhuvane || 26 ||
kartā'haṃ prakaromi sarvamakhilaṃ brahmāṇḍamatyad□bhutaṃ
ko'nyostīha carācare tribhuvane mattaḥ samarthaḥ pumān |

dhanyo'smyatra na saṃśayaḥ kila yadā brahmā'smi lokātigo
magno'haṃ bhavasāgare pravitate garvābhiveśāditi || 27 ||
adyāhaṃ tava pādapaṅkajaparāgādānagarveṇa vai
dhanyo'smīti yathārthavādanipuṇo jātaḥ prasādācca te |
yāce tvāṃ bhavabhītināśacaturāṃ muktipradāṃ ceśvarīṃ
hitvā mohakṛtaṃ mahārtinigaḍaṃ tvad□bhaktiyuktaṃ kuru || 28 ||
ato'hañca jāto vimuktaḥ kathaṃ syāṃ
sarojādameyāttvadāviṣkṛtādvai |
tavājñākaraḥ kiṅkaro'smīti nūnaṃ
śive pāhi māṃ mohamagnaṃ bhavābdhau || 29 ||
na jānanti ye mānavāste vadanti
prabhuṃ māṃ tavādyaṃ caritraṃ pavitram |
yajantīha ye yājakāḥ svargakāmā
na te te prabhāvaṃ vidantyeva kāmam || 30 ||

tvayā nirmito'haṃ vidhitve vihāraṃ
vikartuṃ caturdhā vidhāyādisargam |
ahaṃ vedmi ko'nyo vivedātimāye
kṣamasvāparādhaṃ tvahaṅkārajaṃ me || 31 ||
śramaṃ ye'ṣṭadhā yogamārge pravṛttāḥ
prakurvanti mūḍhāḥ samādhau sthitā vai |
na jānanti te nāma mokṣapradaṃ vā
samuccāritaṃ jātu mātarmiṣeṇa || 32 ||
vicāre pare tattvasaṃkhyāvidhāne
pade mohitā nāma te saṃvihāya |
na kiṃ te vimūḍhā bhavābdhau bhavāni
tvamevāsi saṃsāramuktipradā vai || 33 ||
paraṃ tattvavijñānamādyairjanairyai-
raje cānubhūtaṃ tyajantyeva te kim |

nimeṣārdhamātraṃ pavitraṃ caritraṃ
śivā cāmbikā śaktirīśeti nāma || 34 ||
na kiṃ tvaṃ samarthā'si viśvaṃ vidhātuṃ
dṛśaivāśu sarvaṃ caturdhā vibhaktam |
vinodārthamevaṃ vidhiṃ māṃ vidhāyā-
disarge kiledaṃ karoṣīti kāmam || 35 ||
hariḥ pālakaḥ kiṃ tvayā'sau madhorvā
tathā kaiṭabhādrakṣitaḥ sindhumadhye |
haraḥ saṃhṛtaḥ kiṃ tvayā'sau na kāle
kathaṃ me bhruvormadhyadeśātsa jātaḥ || 36 ||
na te janma kutrāpi dṛṣṭaṃ śrutaṃ vā
kutaḥ sambhavaste na ko'pīha veda |
kilādyāsi śaktistvamekā bhavāni
svatantraiḥ samastairato bodhitā'si || 37 ||

tvayā saṃyuto'haṃ vikartuṃ samartho
haristrātumamba tvayā saṃyutaśca |
haraḥ samprahartuṃ tvayaiveha yuktaḥ
kṣamā nādya sarve tvayā viprayuktāḥ || 38 ||
yathā'haṃ hariḥ śaṅkaraḥ kiṃ tathā'nye
na jātā na santīha no vā'bhaviṣyan |
na muhyanti ke'smiṃstavātyantacitre
vinode vivādāspade'lpāśayānām || 39 ||
akartā guṇaspaṣṭa evādya devo
nirīho'nupādhiḥ sadaivākalaśca |
tathāpīśvaraste vitīrṇaṃ vinodaṃ
susampaśyatītyāhurevaṃ vidhijñāḥ || 40 ||
dṛṣṭādṛṣṭavibhede'sminprāktvatto vai pumānparaḥ |
nānyaḥ ko'pi tṛtīyo'sti prameye suvicārite || 41 ||

na mithyā vedavākyaṃ vai kalpanīyaṃ kadācana |
virodho'yaṃ mayā'tyantaṃ hṛdaye tu viśaṅ□kitaḥ || 42 ||
ekamevādvitīyaṃ yad□□brahma vedā vadanti vai |
sā kiṃ tvaṃ vāpyasau vā kiṃ sandehaṃ vinivartaya || 43 ||
niḥsaṃśayaṃ na me cetaḥ prabhavatyaviśaṅ□kitam |
dvitvaikatvavicāre'sminnimagnaṃ kṣullakaṃ manaḥ || 44 ||
svamukhenāpi sandehaṃ chettumarhasi māmakam |
puṇyabhogācca me prāptā saṅgatistava pādayoḥ || 45 ||

pumānasi tvaṃ strī vāsi vada vistarato mama |
jñātvā'haṃ paramāṃ śaktiṃ muktaḥ syāṃ bhavasāgarāt || 46 ||

English translation

1. Brahma said O Narada! Thus speaking, Visnu stopped; Sankara, the Destroyer, then stepped in and, bowing down to the Devi said

2. S'iva said O Devi! If Hari be born by Thy power and the lotus- born Brahma have come into existence from Thee, why, then, I who of Tamo Guna be not born of Thee! O Auspicious One! Thou art clever in creating all the Lokas! What wonder is there in My being created by Thee.

3. O Mother! Thou art the earth, water, air, akasa and fire. Thou art, again, the organs of senses and the organs of perception; Thou art Buddhi, mind and Ahankara (egoism).

4. Those who say that Hari, Hara, and Brahma are respectively the Preserver, the Destroyer and the Creator of this whole Universe do know anything. All the three, above mentioned, are created by Thee; then they perform always their respective functions; their sole refuge being Thyself.

5. O Mother! If the Universe be created of the five elements, earth, air, ether, fire, and water, having the properties of touch, taste, etc., then how these five elements possessing attributes and of the nature of effects, can come into manifestation, without their being born from Thy Chit portion (Intelligence)?

6. O Auspicious Mother! It is Thou in the shape of Brahma, Visnu and S'iva, That art creating this Universe and it is Thou that hast assumed the form of this whole Universe, moving and non-moving. Thus Thou playest, as it wills Thee, under various forms, again and again. Thou dost cease from play (during pralaya) as it likes Thee.

7. O Mother! When Brahma, Visnu and I become desirous to create the world, we execute our duties by taking the dust (earth, etc.) of Thy lotus feet.

8. O Mother! It it were not Thy mercy, then how Brahma could have become endowed with Rajoguna, Visnu with Sattvaguna and I with Tamoguna?

9. O Mother! If there were no differences observed in Thy mind, then why hast Thou created in this world rich and poor, king and councillors, servants, etc., various classes of beings? Why hast Thou not created all alike happy or all alike miserable?

10. So Thou wilt have to show Thy mercy towards me. Thy three gunas are capable at all times to create, preserve and destroy the world; then Hah, Hara and Brahma, whom Thou hast created as the cause of the three worlds, is simply Thy will.

11-12. O Bhavani! If Thy Gunas had no power in the acts of creation, etc., then how can the fact that while we three Hah, Brahma and I were coming in the aeroplane, we saw on our way new worlds created by Thee, become possible? Kindly dost Thou say on this. O World-Mother! It is Thou that desirest to create, preserve, and destroy this world by Thy part Mayik power. Thou art always enjoying

with Purusa, Thy husband. O S'iva! We cannot fathom Thy inscrutable ways.

13-15. O auspicious one! How can we understand Thy sport? O Mother! We are transformed into young women before Thee; let us serve Thy lotus feet. If we get our manhood, we will be deprived from serving Thy feet and thus of the greatest happiness. O Mother! O Sire! I do not like to leave Thy lotus feet and get my man-body again and reign in the three worlds. O Beautiful faced one! Now that I have got this youthful feminine form before Thee, there is not a trace of desire within me to get again my masculine form. What use is there in getting manhood, what happiness is there if I do not get sight of Thy lotus-feet!

16-18. O Mother! Let this unsullied fame of mine be spread over in the three worlds that I have got, in this young womanly form, the chance of serving Thy lotus feet that has got this effect that the idea of world goes away. Who is there that will leave Thy service and desire to enjoy the foeless kingdom in the world? Oh! even a moment appears a Yuga to him who has not got Thy lotus feet with him! O Mother! Those that leave the worship of Thy lotus feet and become engaged in performing tapasya are certainly deprived of the best thing by the Creator, though their minds be pure and holy. Their power from their Tapasya may be acquired and they be entitled for Mukti; yet they get dire defeat from not having Thee.

19. O Unborn One! Austerities, control of passions, enlightenment or performance of sacrifices, as ordained in the Vedas, nothing can save, from this ocean of Samsara. It is the devotional worship only of Thy lotus feet that can make one attain the Beatitude. O Devi! If Thou be extremely merciful towards me, then initiate me in that

wonderful holy mantra of Thine; I will repeat that omnipotent par- excellent nine-lettered mantra of the Chandika Devi and be happy.

20-26. O Mother! In my former birth I got the nine-lettered mantra but now I have forgotten it O Tarini! O Saviour! Give me today that mantra and save me from this ocean of world. Brahma said When S’iva of wonderful fire and energy, said this, the Devi Ambika clearly uttered the nine lettered mantra. Mahadeva accepted the mantra and became very glad. He fell down at the feet of the Devi, and then and there began to repeat the nine-lettered mantra together with Vija (seed) that yields desires and liberation and can be easily pronounced. When I saw S'ankara, the Auspicious One to all the Lokas, in that state, I fell down also at the feet of the Devi and spoke to Maha Maya O Mother! It is not that the Vedas are unable to ascertain Thy nature; for, in the performances of sacrifices and other minor actions, they do not mention Thy full Nature, the Ordainer of all but mention simply Indra and minor deities and Svaha Devi, a portion of Thy essence as the presiding deities of the sacrificial offerings and oblations. So, O Devi! It is Thou that hast been extolled in this Universe as the Universal Consciousness, all knowing and transcending all the Devas and all the Lokas.

Note:-- The nine lettered mantra is “Om Hrim S'rim Chandikayai namah.”

27. I have created this greatly wondrous Universe; I am the Lord of this Brahmanda. Who is there more powerful than me in these three worlds? When I am Brahma, transcending all the Lokas, then I am blessed; there is no doubt in this. By reason of this vanity I am plunged in this widely extended ocean of Samsara.

28-31. That now I have been able to get the dust of Thy lotus feet, has now made me really proud; and truly I am blessed today and by Thy grace this manifestation of pride on my part has become quite justified. Thou destroyest the fear of this Samsara and givest Mukti. So, O Goddess! pray unto Thee that Thou dost cut asunder this iron chain of my delusion, full of great troubles and make me devoted to Thee. O Auspicious One! I am born from the lotus discovered by Thee; now I am extremely anxious how I can get Mukti. I am Thy obedient servant; I am merged in the delusion of this ocean of

world. Save me O S'iva! from this Samsara. Those who do not know Thy character, think that I am the Creator and Lord of this Universe; those, who do not worship Thee and worship Indra and other Devas and perform sacrifices to attain Heaven are certainly ignorant of Thy glory. O Prime Maya! Thou art the Eternal Maha Maya! It is Thou that dost want to play this worldplay, and for that purpose hast created me as Brahma. Then I created these four sorts of beings, engendered by heat and moisture (said of insects and worms), those that are oviparous, those that are sprung from germs or shoots, and those that are born from womb, viviparous and exhibit my pride "That I am omniscient" So forgive this sin of mine, this my pride.

32-37. O Mother! Those ignorant persons blinded by passion, who take recourse to the eight-fold Yoga and Samadhi and labour under it, do not know for certain, they would get Moksa, if they utter Thy name, even under a pretext. O Bhavani! are they not deluded by error and blinded by passion for this world, who discriminate only the Tattvas (essences) and forget Thy name? For it is Thou that dost give Mukti from this world. O Thou Unborn! Can Hah, Hara, etc., and other ancient persons who have realised the highest Truth, forget, even for a second Thy holy character and Thy names S'iva, Ambika, S'akti, Isvari and others? Canst Thou not create, by Thy glance merely, this fourfold creation? In fact, for mere recreation and will, it is Thou that hast made me as a Creator from the earliest times. Is it not that Thou didst save Hah in the ocean from the two Daityas

Madhu and Kaitabha? Is it not again the fact that Thou destroyest Hara even who is the great destroyer, when Thou dissolvest the creation? Otherwise why is it that Hara becomes born from my eye¬ brows at the time of fresh creation? So Hah is not the Preserver of all. Hara is not the Destroyer of all. Had they been such, why would they be preserved and destroyed respectively by Thee? So Thou alone art the Creatrix and Preservatrix of all. O Bhavani; no one has heard of or seen Thee taking birth; nobody knows whence Thou art born. Thou art, indeed, the One and only S'akti! Only the four Vedas can make one understand Thy Nature. O Mother! It is only by Thy help that I am able to create this creation; Hari, to preserve; and Hara, to destroy.

Without Thy aid, we are able to do nothing. There is nobody, in this world, born or that was born or that will be born, who does not become doubtful as we are. This Thine wondrously variegated Universe, full of Thy Lila, consisting in variety, is the common ground of dispute of the imperfect intellects; who are not deluded here! In this Samsara, full of things, visible and invisible, there is another one who is more ancient than Thee; there is another Highest Person who is Thy substratum. If it be argued nicely, it will be seen that there is no other third Person that can be proved as far as evidences or proofs go to measure it. The wise persons, knowing all the laws, declare that there is the One God attributeless, inactive, without any object in view, without any upadhis or adjunct without any parts, who is the witness of Thy widely extended Leela "One alone exists; and that is Brahman, and there is nothing else." This is the saying of the Vedas. Now I feel in my mind a doubt as to the discrepancy with this Veda saying. I cannot say that the Veda is false. So I ask Thee Art Thou the Brahman, the one and the secondless that is mentioned in the Vedas? or Is the other Person Brahma? Kindly solve this doubt of mine. My mind is not completely free from doubts; this little mind is still discussing whether the Reality is dual or one; I cannot solve myself. So dost Thou say from Thy mouth and cut my doubts asunder. Whether Thou art male or female, describe in detail to me.

So that, knowing the Highest S'akti, I be freed from this ocean Samsara.

Thus ends the fifth chapter of the Third Skandha on the chanting of hymns by Hara and Brahma in the Maha Puranam S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 6

On The Description Of The DevI’s

Chapter 38 of 318 · 85 detected Sanskrit verse markers

Sanskrit

ब्रह्मोवाच
इति पृष्टा मया देवी विनयावनतेन च ।
उवाच वचनं श्लक्ष्णमाद्या भगवती हि सा ॥ १ ॥
देव्युवाच
सदैकत्वं न भेदोऽस्ति सर्वदैव ममास्य च ।
योऽसौ साहमहं योऽसौ भेदोऽस्ति मतिविभ्रमात् ॥ २ ॥
आवयोरन्तरं सूक्ष्मं यो वेद मतिमान्हि सः ।
विमुक्तः स तु संसारान्मुच्यते नात्र संशयः ॥ ३ ॥
एकमेवाद्वितीयं वै ब्रह्म नित्यं सनातनम् ।
द्वैतभावं पुनर्याति काल उत्पित्सुसंज्ञके ॥ ४ ॥
यथा दीपस्तथोपाधेर्योगात्सञ्जायते द्विधा ।
छायेवादर्शमध्ये वा प्रतिबिम्बं तथावयोः ॥ ५ ॥
भेद उत्पत्तिकाले वै सर्गार्थं प्रभवत्यज ।
दृश्यादृश्यविभेदोऽयं द्वैविध्ये सति सर्वथा ॥ ६ ॥

नाहं स्त्री न पुमांश्चाहं न क्लीबं सर्गसंक्षये ।
सर्गे सति विभेदः स्यात्कल्पितोऽयं धिया पुनः ॥ ७ ॥
अहं बुद्धिरहं श्रीश्च धृतिः कीर्तिः स्मृतिस्तथा ।
श्रद्धा मेधा दया लज्जा क्षुधा तृष्णा तथा क्षमा ॥ ८ ॥
कान्तिः शान्तिः पिपासा च निद्रा तन्द्रा जराजरा ।
विद्याविद्या स्पृहा वाञ्छा शक्तिश्चाशक्तिरेव च ॥ ९ ॥
वसा मज्जा च त्वक्चाहं दृष्टिर्वागनृतानृता ।
परा मध्या च पश्यन्ती नाड्योऽहं विविधाश्च याः ॥ १० ॥
किं नाहं पश्य संसारे मद्वियुक्तं किमस्ति हि ।
सर्वमेवाहमित्येवं निश्चयं विद्धि पद्मज ॥ ११ ॥
एतैर्मे निश्चितै रूपैर्विहीनं किं वदस्व मे ।
तस्मादहं विधे चास्मिन्सर्गे वै वितताभवम् ॥ १२ ॥
नूनं सर्वेषु देवेषु नानानामधरा ह्यहम् ।
भवामि शक्तिरूपेण करोमि च पराक्रमम् ॥ १३ ॥

गौरी ब्राह्मी तथा रौद्री वाराही वैष्णवी शिवा ।
वारूणी चाथ कौबेरी नारसिंही च वासवी ॥ १४ ॥

उत्पन्नेषु समस्तेषु कार्येषु प्रविशामि तान् ।
करोमि सर्वकार्याणि निमित्तं तं विधाय वै ॥ १५ ॥
जले शीतं तथा वह्नावौष्ण्यं ज्योतिर्दिवाकरे ।
निशानाथे हिमा कामं प्रभवामि यथा तथा ॥ १६ ॥
मया त्यक्तं विधे नूनं स्पन्दितुं न क्षमं भवेत् ।
जीवजातं च संसारे निश्चयोऽयं ब्रुवे त्वयि ॥ १७ ॥
अशक्तः शङ्करो हन्तुं दैत्यान्किल मयोज्झितः ।
शक्तिहीनं नरं ब्रूते लोकश्चैवातिदुर्बलम् ॥ १८ ॥
रुद्रहीनं विष्णुहीनं न वदन्ति जनाः किल ।
शक्तिहीनं यथा सर्वे प्रवदन्ति नराधमम् ॥ १९ ॥
पतितः स्खलितो भीतः शान्तः शत्रुवशं गतः ।
अशक्तः प्रोच्यते लोके नारुद्रः कोऽपि कथ्यते ॥ २० ॥

तद्विद्धि कारणं शक्तिर्यथा त्वं च सिसृक्षसि ।
भविता च यदा युक्तः शक्त्या कर्ता तदाखिलम् ॥ २१ ॥
तथा हरिस्तथा शंभुस्तथेन्द्रोऽथ विभावसुः ।
शशी सूर्यो यमस्त्वष्टा वरुणः पवनस्तथा ॥ २२ ॥
धरा स्थिरा तदा धर्तुं शक्तियुक्ता यदा भवेत् ।
अन्यथा चेदशक्ता स्यात्परमाणोश्च धारणे ॥ २३ ॥
तथा शेषस्तथा कूर्मो येऽन्ये सर्वे च दिग्गजाः ।
मद्युक्ता वै समर्थाश्च स्वानि कार्याणि साधितुम् ॥ २४ ॥
जलं पिबामि सकलं संहरामि विभावसुम् ।
पवनं स्तम्भयाम्यद्य यदिच्छामि तथाचरम् ॥ २५ ॥
तत्त्वानां चैव सर्वेषां कदापि कमलोद्भव ।
असतां भावसन्देहः कर्तव्यो न कदाचन ॥ २६ ॥
कदाचित्प्रागभावः स्यात्प्रध्वंसाभाव एव वा ।
मृत्पिण्डेषु कपालेषु घटाभावो यथा तथा ॥ २७ ॥

अद्यात्र पृथिवी नास्ति क्व गतेति विचारणे ।
सञ्जाता इति विज्ञेया अस्यास्तु परमाणवः ॥ २८ ॥
शाश्वतं क्षणिकं शून्यं नित्यानित्यं सकर्तुकम् ।
अहङ्काराग्रिमञ्चैव सप्तभेदैर्विवक्षितम् ॥ २९ ॥
गृहाणाज महतत्त्वमहङ्कारस्तदुद्भवः ।
ततः सर्वाणि भूतानि रचयस्व यथा पुरा ॥ ३० ॥
व्रजन्तु स्वानि धिष्ण्यानि विरच्य निवसन्तु वः ।
स्वानि स्वानि च कार्याणि कुर्वन्तु दैवभाविताः ॥ ३१ ॥
गृहाणेमां विधे शक्तिं सुरूपां चारुहासिनीम् ।
महासरस्वतीं नाम्ना रजोगुणयुतां वराम् ॥ ३२ ॥
श्वेताम्बरधरां दिव्यां दिव्यभूषणभूषिताम् ।

वरासनसमारूढां क्रीडार्थं सहचारिणीम् ॥ ३३ ॥
एषा सहचरी नित्यं भविष्यति वराङ्गना ।
मावमंस्था विभूतिं मे मत्वा पूज्यतमां प्रियाम् ॥ ३४ ॥

गच्छ त्वमनया सार्धं सत्यलोकं बताशु वै ।
बीजाच्चतुर्विधं सर्वं समुत्पादय साम्प्रतम् ॥ ३५ ॥
लिङ्गकोशाश्च जीवैस्तैः सहिताः कर्मभिस्तथा ।
वर्तन्ते संस्थिताः काले तान्कुरु त्वं यथा पुरा ॥ ३६ ॥
कालकर्मस्वभावाख्यैः कारणैः सकलं जगत् ।
स्वभावस्वगुणैर्युक्तं पूर्ववत्सचराचरम् ॥ ३७ ॥
माननीयस्त्वया विष्णुः पूजनीयश्च सर्वदा ।
सत्त्वगुणप्रधानत्वादधिकः सर्वतः सदा ॥ ३८ ॥
यदा यदा हि कार्यं वो भविष्यति दुरत्ययम् ।
करिष्यति पृथिव्यां वै अवतारं तदा हरिः ॥ ३९ ॥
तिर्यग्योनावथान्यत्र मानुषीं तनुमाश्रितः ।
दानवानां विनाशं वै करिष्यति जनार्दनः ॥ ४० ॥
भवोऽयं ते सहायश्च भविष्यति महाबलः ।
समुत्पाद्य सुरान्सर्वान्विहरस्व यथासुखम् ॥ ४१ ॥

ब्राह्मणाः क्षत्रिया वैश्या नानायज्ञैः सदक्षिणैः ।
यजिष्यन्ति विधानेन सर्वान्वः सुसमाहिताः ॥ ४२ ॥
मन्नामोच्चारणात्सर्वे मखेषु सकलेषु च ।
सदा तृप्ताश्च सन्तुष्टा भविष्यध्वं सुराः किल ॥ ४३ ॥
शिवश्च माननीयो वै सर्वथा यत्तमोगुणः ।
यज्ञकार्येषु सर्वेषु पूजनीयः प्रयत्नतः ॥ ४४ ॥
यदा पुनः सुराणां वै भयं दैत्याद्भविष्यति ।
शक्तयो मे तदोत्पन्ना हरिष्यन्ति सुविग्रहाः ॥ ४५ ॥
वाराही वैष्णवी गौरी नारसिंही सदाशिवा ।
एताश्चान्याश्च कार्याणि कुरु त्वं कमलोद्भव ॥ ४६ ॥
नवाक्षरमिमं मन्त्रं बीजध्यानयुतं सदा ।
जपन्सर्वाणि कार्याणि कुरु त्वं कमलोद्भव ॥ ४७ ॥
मन्त्राणामुत्तमोऽयं वै त्वं जानीहि महामते ।
हृदये ते सदा धार्यः सर्वकामार्थसिद्धये ॥ ४८ ॥

इत्युक्त्वा मां जगन्माता हरिं प्राह शुचिस्मिता ।
विष्णो व्रज गृहाणेमां महालक्ष्मीं मनोहराम् ॥ ४९ ॥
सदा वक्षःस्थले स्थाने भविता नात्र संशयः ।
क्रीडार्थं ते मया दत्ता शक्तिः सर्वार्थदा शिवा ॥ ५० ॥
त्वयेयं नावमन्तव्या माननीया च सर्वदा ।
लक्ष्मीनारायणाख्योऽयं योगो वै विहितो मया ॥ ५१ ॥

जीवनार्थं कृता यज्ञा देवानां सर्वथा मया ।
अविरोधेन सङ्गेन वर्तितव्यं त्रिभिः सदा ॥ ५२ ॥
त्वं च वेधाः शिवस्त्वेते देवा मद्गुणसम्भवाः ।
मान्याः पूज्याश्च सर्वेषां भविष्यन्ति न संशयः ॥ ५३ ॥
ये विभेदं करिष्यन्ति मानवा मूढचेतसः ।
निरयं ते गमिष्यन्ति विभेदान्नात्र संशयः ॥ ५४ ॥
यो हरिः स शिवः साक्षाद्यः शिवः स स्वयं हरिः ।
एतयोर्भेदमातिष्ठन्नरकाय भवेन्नरः ॥ ५५ ॥

तथैव द्रुहिणो ज्ञेयो नात्र कार्या विचारणा ।
अपरो गुणभेदोऽस्ति शृणु विष्णो ब्रवीमि ते ॥ ५६ ॥
मुख्यः सत्त्वगुणस्तेऽस्तु परमात्मविचिन्तने ।
गौणत्वेऽपि परौ ख्यातौ रजोगुणतमोगुणौ ॥ ५७ ॥
लक्ष्म्या सह विकारेषु नानाभेदेषु सर्वदा ।
रजोगुणयुतो भूत्वा विहरस्वानया सह ॥ ५८ ॥
वाग्बीजं कामराजं च मायाबीजं तृतीयकम् ।
मन्त्रोऽयं त्वं रमाकान्त मद्दत्तः परमार्थदः ॥ ५९ ॥
गृहीत्वा जप तं नित्यं विहरस्व यथासुखम् ।
न ते मृत्युभयं विष्णो न कालप्रभवं भयम् ॥ ६० ॥
यावदेष विहारो मे भविष्यति सुनिश्चयः ।
संहरिष्याम्यहं सर्वं यदा विश्वं चराचरम् ॥ ६१ ॥
भवन्तोऽपि तदा नूनं मयि लीना भविष्यथ ।
स्मर्तव्योऽयं सदा मन्त्रः कामदो मोक्षदस्तथा ॥ ६२ ॥

उद्गीथेन च संयुक्तः कर्तव्यः शुभमिच्छता ।
कारयित्वाथ वैकुण्ठं वस्तव्यं पुरुषोत्तम ॥ ६३ ॥
विहरस्व यथाकामं चिन्तयन्मां सनातनीम् ।
ब्रह्मोवाच
इत्युक्त्वा वासुदेवं सा त्रिगुणा प्रकृतिः परा ॥ ६४ ॥
निर्गुणा शङ्करं देवमवोचदमृतं वचः ।
देव्युवाच
गृहाण हरगौरीं त्वं महाकालीं मनोहराम् ॥ ६५ ॥
कैलासं कारयित्वा च विहरस्व यथासुखम् ।
मुख्यस्तमोगुणस्तेऽस्तु गौणौ सत्त्वरजोगुणौ ॥ ६६ ॥
विहरासुरनाशार्थं रजोगुणतमोगुणौ ।
तपस्तप्तं तथा कर्तुं स्मरणं परमात्मनः ॥ ६७ ॥
सर्वसत्त्वगुणः शान्तो गृहीतव्यः सदानघ ।
सर्वथा त्रिगुणा यूयं सृष्टिस्थित्यन्तकारकाः ॥ ६८ ॥

एभिर्विहीनं संसारे वस्तु नैवात्र कुत्रचित् ।
वस्तुमात्रं तु यद्दृश्यं संसारे त्रिगुणं हि तत् ॥ ६९ ॥
दृश्यं च निर्गुणं लोके न भूतं नो भविष्यति ।
निर्गुणः परमात्मासौ न तु दृश्यः कदाचन ॥ ७० ॥
सगुणा निर्गुणा चाहं समये शङ्करोत्तमा ।
सदाहं कारणं शम्भो न च कार्यं कदाचन ॥ ७१ ॥
सगुणा कारणत्वाद्वै निर्गुणा पुरुषान्तिके ।
महत्तत्त्वमहङ्कारो गुणाः शब्दादयस्तथा ॥ ७२ ॥
कार्यकारणरूपेण संसरन्ते त्वहर्निशम् ॥
सदुद्भूतस्त्वहङ्कारस्तेनाहं कारणं शिवा ॥ ७३ ॥
अहङ्कारश्च मे कार्यं त्रिगुणोऽसौ प्रतिष्ठितः ।
अहङ्कारान्महत्तत्त्वं बुद्धिः सा परिकीर्तिता ॥ ७४ ॥
महत्तत्त्वं हि कार्यं स्यादहङ्कारो हि कारणम् ।
तन्मात्राणि त्वहङ्कारादुत्पद्यन्ते सदैव हि ॥ ७५ ॥

कारणं पञ्चभूतानां तानि सर्वसमुद्भवे ।
कर्मेन्द्रियाणि पंचैव पञ्च ज्ञानेन्द्रियाणि च ॥ ७६ ॥
महाभूतानि पञ्चैव मनः षोडशमेव च ।
कार्यञ्च कारणञ्चैव गणोऽयं षोडशात्मकः ॥ ७७ ॥
परमात्मा पुमानाद्यो न कार्यं न च कारणम् ।
एवं समुद्भवः शम्भो सर्वेषामादिसम्भवे ॥ ७८ ॥
संक्षेपेण मया प्रोक्तस्तव तत्र समुद्भवः ।
व्रजन्त्वद्य विमानेन कार्यार्थं मम सत्तमाः ॥ ७९ ॥
स्मरणाद्दर्शनं तुभ्यं दास्येऽहं विषमे स्थिते ।
स्मर्तव्याहं सदा देवाः परमात्मा सनातनः ॥ ८० ॥
उभयोः स्मरणादेव कार्यसिद्धिरसंशयम् ।
ब्रह्मोवाच
इत्युक्त्वा विससर्जास्मान्दत्त्वा शक्तीः सुसंस्कृताः ॥ ८१ ॥
विष्णवेऽथ महालक्ष्मीं महाकालीं शिवाय च ।

महासरस्वतीं मह्यं स्थानात्तस्माद्विसर्जिताः ॥ ८२ ॥
स्थलान्तरं समासाद्य ते जाताः पुरुषा वयम् ।
चिन्तयन्तः स्वरूपं तत्प्रभावं परमाद्भुतम् ॥ ८३ ॥
विमानं तत्समासाद्य संरूढास्तत्र वै त्रयः ।
न द्वीपोऽसौ न सा देवी सुधासिन्धुस्तथैव च ॥
पुनर्दृष्टं विमानं वै तत्रास्माभिर्न चान्यथा ॥ ८४ ॥
आसाद्य तस्मिन्वितते विमाने
प्राप्ता वयं पङ्कजसन्निधौ च ।
महार्णवे यत्र हतौ दुरत्ययौ
मुरारिणा तौ मधुकैटभाख्यौ ॥ ८५ ॥

Roman transliteration

brahmovāca
iti pṛṣṭā mayā devī vinayāvanatena ca |
uvāca vacanaṃ ślakṣṇamādyā bhagavatī hi sā || 1 ||
devyuvāca
sadaikatvaṃ na bhedo'sti sarvadaiva mamāsya ca |
yo'sau sāhamahaṃ yo'sau bhedo'sti mativibhramāt || 2 ||
āvayorantaraṃ sūkṣmaṃ yo veda matimānhi saḥ |
vimuktaḥ sa tu saṃsārānmucyate nātra saṃśayaḥ || 3 ||
ekamevādvitīyaṃ vai brahma nityaṃ sanātanam |
dvaitabhāvaṃ punaryāti kāla utpitsusaṃjñake || 4 ||
yathā dīpastathopādheryogātsañjāyate dvidhā |
chāyevādarśamadhye vā pratibimbaṃ tathāvayoḥ || 5 ||
bheda utpattikāle vai sargārthaṃ prabhavatyaja |
dṛśyādṛśyavibhedo'yaṃ dvaividhye sati sarvathā || 6 ||

nāhaṃ strī na pumāṃścāhaṃ na klībaṃ sargasaṃkṣaye |
sarge sati vibhedaḥ syātkalpito'yaṃ dhiyā punaḥ || 7 ||
ahaṃ buddhirahaṃ śrīśca dhṛtiḥ kīrtiḥ smṛtistathā |
śraddhā medhā dayā lajjā kṣudhā tṛṣṇā tathā kṣamā || 8 ||
kāntiḥ śāntiḥ pipāsā ca nidrā tandrā jarājarā |
vidyāvidyā spṛhā vāñchā śaktiścāśaktireva ca || 9 ||
vasā majjā ca tvakcāhaṃ dṛṣṭirvāganṛtānṛtā |
parā madhyā ca paśyantī nāḍyo'haṃ vividhāśca yāḥ || 10 ||
kiṃ nāhaṃ paśya saṃsāre madviyuktaṃ kimasti hi |
sarvamevāhamityevaṃ niścayaṃ viddhi padmaja || 11 ||
etairme niścitai rūpairvihīnaṃ kiṃ vadasva me |
tasmādahaṃ vidhe cāsminsarge vai vitatābhavam || 12 ||
nūnaṃ sarveṣu deveṣu nānānāmadharā hyaham |
bhavāmi śaktirūpeṇa karomi ca parākramam || 13 ||

gaurī brāhmī tathā raudrī vārāhī vaiṣṇavī śivā |
vārūṇī cātha kauberī nārasiṃhī ca vāsavī || 14 ||
utpanneṣu samasteṣu kāryeṣu praviśāmi tān |
karomi sarvakāryāṇi nimittaṃ taṃ vidhāya vai || 15 ||
jale śītaṃ tathā vahnāvauṣṇyaṃ jyotirdivākare |
niśānāthe himā kāmaṃ prabhavāmi yathā tathā || 16 ||
mayā tyaktaṃ vidhe nūnaṃ spandituṃ na kṣamaṃ bhavet |
jīvajātaṃ ca saṃsāre niścayo'yaṃ bruve tvayi || 17 ||
aśaktaḥ śaṅkaro hantuṃ daityānkila mayojjhitaḥ |
śaktihīnaṃ naraṃ brūte lokaścaivātidurbalam || 18 ||
rudrahīnaṃ viṣṇuhīnaṃ na vadanti janāḥ kila |
śaktihīnaṃ yathā sarve pravadanti narādhamam || 19 ||
patitaḥ skhalito bhītaḥ śāntaḥ śatruvaśaṃ gataḥ |
aśaktaḥ procyate loke nārudraḥ ko'pi kathyate || 20 ||

tadviddhi kāraṇaṃ śaktiryathā tvaṃ ca sisṛkṣasi |
bhavitā ca yadā yuktaḥ śaktyā kartā tadākhilam || 21 ||
tathā haristathā śaṃbhustathendro'tha vibhāvasuḥ |
śaśī sūryo yamastvaṣṭā varuṇaḥ pavanastathā || 22 ||
dharā sthirā tadā dhartuṃ śaktiyuktā yadā bhavet |
anyathā cedaśaktā syātparamāṇośca dhāraṇe || 23 ||

tathā śeṣastathā kūrmo ye'nye sarve ca diggajāḥ |
madyuktā vai samarthāśca svāni kāryāṇi sādhitum || 24 ||
jalaṃ pibāmi sakalaṃ saṃharāmi vibhāvasum |
pavanaṃ stambhayāmyadya yadicchāmi tathācaram || 25 ||
tattvānāṃ caiva sarveṣāṃ kadāpi kamalod□bhava |
asatāṃ bhāvasandehaḥ kartavyo na kadācana || 26 ||
kadācitprāgabhāvaḥ syātpradhvaṃsābhāva eva vā |
mṛtpiṇḍeṣu kapāleṣu ghaṭābhāvo yathā tathā || 27 ||

adyātra pṛthivī nāsti kva gateti vicāraṇe |
sañjātā iti vijñeyā asyāstu paramāṇavaḥ || 28 ||
śāśvataṃ kṣaṇikaṃ śūnyaṃ nityānityaṃ sakartukam |
ahaṅkārāgrimañcaiva saptabhedairvivakṣitam || 29 ||
gṛhāṇāja mahatattvamahaṅkārastadud□bhavaḥ |
tataḥ sarvāṇi bhūtāni racayasva yathā purā || 30 ||
vrajantu svāni dhiṣṇyāni viracya nivasantu vaḥ |
svāni svāni ca kāryāṇi kurvantu daivabhāvitāḥ || 31 ||
gṛhāṇemāṃ vidhe śaktiṃ surūpāṃ cāruhāsinīm |
mahāsarasvatīṃ nāmnā rajoguṇayutāṃ varām || 32 ||
śvetāmbaradharāṃ divyāṃ divyabhūṣaṇabhūṣitām |
varāsanasamārūḍhāṃ krīḍārthaṃ sahacāriṇīm || 33 ||
eṣā sahacarī nityaṃ bhaviṣyati varāṅganā |
māvamaṃsthā vibhūtiṃ me matvā pūjyatamāṃ priyām || 34 ||

gaccha tvamanayā sārdhaṃ satyalokaṃ batāśu vai |
bījāccaturvidhaṃ sarvaṃ samutpādaya sāmpratam || 35 ||
liṅgakośāśca jīvaistaiḥ sahitāḥ karmabhistathā |
vartante saṃsthitāḥ kāle tānkuru tvaṃ yathā purā || 36 ||
kālakarmasvabhāvākhyaiḥ kāraṇaiḥ sakalaṃ jagat |
svabhāvasvaguṇairyuktaṃ pūrvavatsacarācaram || 37 ||
mānanīyastvayā viṣṇuḥ pūjanīyaśca sarvadā |
sattvaguṇapradhānatvādadhikaḥ sarvataḥ sadā || 38 ||
yadā yadā hi kāryaṃ vo bhaviṣyati duratyayam |
kariṣyati pṛthivyāṃ vai avatāraṃ tadā hariḥ || 39 ||
tiryagyonāvathānyatra mānuṣīṃ tanumāśritaḥ |
dānavānāṃ vināśaṃ vai kariṣyati janārdanaḥ || 40 ||
bhavo'yaṃ te sahāyaśca bhaviṣyati mahābalaḥ |
samutpādya surānsarvānviharasva yathāsukham || 41 ||

brāhmaṇāḥ kṣatriyā vaiśyā nānāyajñaiḥ sadakṣiṇaiḥ |
yajiṣyanti vidhānena sarvānvaḥ susamāhitāḥ || 42 ||
mannāmoccāraṇātsarve makheṣu sakaleṣu ca |
sadā tṛptāśca santuṣṭā bhaviṣyadhvaṃ surāḥ kila || 43 ||
śivaśca mānanīyo vai sarvathā yattamoguṇaḥ |
yajñakāryeṣu sarveṣu pūjanīyaḥ prayat□nataḥ || 44 ||
yadā punaḥ surāṇāṃ vai bhayaṃ daityād□bhaviṣyati |
śaktayo me tadotpannā hariṣyanti suvigrahāḥ || 45 ||
vārāhī vaiṣṇavī gaurī nārasiṃhī sadāśivā |
etāścānyāśca kāryāṇi kuru tvaṃ kamalod□bhava || 46 ||
navākṣaramimaṃ mantraṃ bījadhyānayutaṃ sadā |
japansarvāṇi kāryāṇi kuru tvaṃ kamalod□bhava || 47 ||
mantrāṇāmuttamo'yaṃ vai tvaṃ jānīhi mahāmate |

hṛdaye te sadā dhāryaḥ sarvakāmārthasiddhaye || 48 ||

ityuktvā māṃ jaganmātā hariṃ prāha śucismitā |
viṣṇo vraja gṛhāṇemāṃ mahālakṣmīṃ manoharām || 49 ||
sadā vakṣaḥsthale sthāne bhavitā nātra saṃśayaḥ |
krīḍārthaṃ te mayā dattā śaktiḥ sarvārthadā śivā || 50 ||
tvayeyaṃ nāvamantavyā mānanīyā ca sarvadā |
lakṣmīnārāyaṇākhyo'yaṃ yogo vai vihito mayā || 51 ||
jīvanārthaṃ kṛtā yajñā devānāṃ sarvathā mayā |
avirodhena saṅgena vartitavyaṃ tribhiḥ sadā || 52 ||
tvaṃ ca vedhāḥ śivastvete devā mad□guṇasambhavāḥ |
mānyāḥ pūjyāśca sarveṣāṃ bhaviṣyanti na saṃśayaḥ || 53 ||
ye vibhedaṃ kariṣyanti mānavā mūḍhacetasaḥ |
nirayaṃ te gamiṣyanti vibhedānnātra saṃśayaḥ || 54 ||
yo hariḥ sa śivaḥ sākṣādyaḥ śivaḥ sa svayaṃ hariḥ |
etayorbhedamātiṣṭhannarakāya bhavennaraḥ || 55 ||

tathaiva druhiṇo jñeyo nātra kāryā vicāraṇā |
aparo guṇabhedo'sti śṛṇu viṣṇo bravīmi te || 56 ||
mukhyaḥ sattvaguṇaste'stu paramātmavicintane |
gauṇatve'pi parau khyātau rajoguṇatamoguṇau || 57 ||
lakṣmyā saha vikāreṣu nānābhedeṣu sarvadā |
rajoguṇayuto bhūtvā viharasvānayā saha || 58 ||
vāgbījaṃ kāmarājaṃ ca māyābījaṃ tṛtīyakam |
mantro'yaṃ tvaṃ ramākānta maddattaḥ paramārthadaḥ || 59 ||
gṛhītvā japa taṃ nityaṃ viharasva yathāsukham |
na te mṛtyubhayaṃ viṣṇo na kālaprabhavaṃ bhayam || 60 ||
yāvadeṣa vihāro me bhaviṣyati suniścayaḥ |
saṃhariṣyāmyahaṃ sarvaṃ yadā viśvaṃ carācaram || 61 ||
bhavanto'pi tadā nūnaṃ mayi līnā bhaviṣyatha |
smartavyo'yaṃ sadā mantraḥ kāmado mokṣadastathā || 62 ||

ud□gīthena ca saṃyuktaḥ kartavyaḥ śubhamicchatā |
kārayitvātha vaikuṇṭhaṃ vastavyaṃ puruṣottama || 63 ||
viharasva yathākāmaṃ cintayanmāṃ sanātanīm |
brahmovāca
ityuktvā vāsudevaṃ sā triguṇā prakṛtiḥ parā || 64 ||
nirguṇā śaṅkaraṃ devamavocadamṛtaṃ vacaḥ |
devyuvāca
gṛhāṇa haragaurīṃ tvaṃ mahākālīṃ manoharām || 65 ||
kailāsaṃ kārayitvā ca viharasva yathāsukham |
mukhyastamoguṇaste'stu gauṇau sattvarajoguṇau || 66 ||
vihārāsuranāśārthaṃ rajoguṇatamoguṇau |
tapastaptaṃ tathā kartuṃ smaraṇaṃ paramātmanaḥ || 67 ||
sarvasattvaguṇaḥ śānto gṛhītavyaḥ sadānagha |
sarvathā triguṇā yūyaṃ sṛṣṭisthityantakārakāḥ || 68 ||

ebhirvihīnaṃ saṃsāre vastu naivātra kutracit |
vastumātraṃ tu yad□□dṛśyaṃ saṃsāre triguṇaṃ hi tat || 69 ||
dṛśyaṃ ca nirguṇaṃ loke na bhūtaṃ no bhaviṣyati |
nirguṇaḥ paramātmāsau na tu dṛśyaḥ kadācana || 70 ||
saguṇā nirguṇā cāhaṃ samaye śaṅkarottamā |

sadāhaṃ kāraṇaṃ śambho na ca kāryaṃ kadācana || 71 ||
saguṇā kāraṇatvādvai nirguṇā puruṣāntike |
mahattattvamahaṅkāro guṇāḥ śabdādayastathā || 72 ||
kāryakāraṇarūpeṇa saṃsarante tvaharniśam ||
sadud□bhūtastvahaṅkārastenāhaṃ kāraṇaṃ śivā || 73 ||
ahaṅkāraśca me kāryaṃ triguṇo'sau pratiṣṭhitaḥ |
ahaṅkārānmahattattvaṃ buddhiḥ sā parikīrtitā || 74 ||
mahattattvaṃ hi kāryaṃ syādahaṅkāro hi kāraṇam |
tanmātrāṇi tvahaṅkārādutpadyante sadaiva hi || 75 ||

kāraṇaṃ pañcabhūtānāṃ tāni sarvasamud□bhave |
karmendriyāṇi paṃcaiva pañca jñānendriyāṇi ca || 76 ||
mahābhūtāni pañcaiva manaḥ ṣoḍaśameva ca |
kāryañca kāraṇañcaiva gaṇo'yaṃ ṣoḍaśātmakaḥ || 77 ||
paramātmā pumānādyo na kāryaṃ na ca kāraṇam |
evaṃ samud□bhavaḥ śambho sarveṣāmādisambhave || 78 ||
saṃkṣepeṇa mayā proktastava tatra samud□bhavaḥ |
vrajantvadya vimānena kāryārthaṃ mama sattamāḥ || 79 ||
smaraṇāddarśanaṃ tubhyaṃ dāsye'haṃ viṣame sthite |
smartavyāhaṃ sadā devāḥ paramātmā sanātanaḥ || 80 ||
ubhayoḥ smaraṇādeva kāryasiddhirasaṃśayam |
brahmovāca
ityuktvā visasarjāsmāndattvā śaktīḥ susaṃskṛtāḥ || 81 ||
viṣṇave'tha mahālakṣmīṃ mahākālīṃ śivāya ca |

mahāsarasvatīṃ mahyaṃ sthānāttasmādvisarjitāḥ || 82 ||
sthalāntaraṃ samāsādya te jātāḥ puruṣā vayam |
cintayantaḥ svarūpaṃ tatprabhāvaṃ paramād□bhutam || 83 ||
vimānaṃ tatsamāsādya saṃrūḍhāstatra vai trayaḥ |
na dvīpo'sau na sā devī sudhāsindhustathaiva ca ||
punardṛṣṭaṃ vimānaṃ vai tatrāsmābhirna cānyathā || 84 ||
āsādya tasminvitate vimāne
prāptā vayaṃ paṅkajasannidhau ca |
mahārṇave yatra hatau duratyayau
murāriṇā tau madhukaiṭabhākhyau || 85 ||

English translation

1-10. Brahma said When I thus asked with great humility, the Devi Bhagavati, the Prime S'akti, She addressed me thus in the following sweet words There is oneness always between me and the Purusa; there is difference whatsoever at any time between me and the Purusa (Male, the Supreme Self). Who is I, that is Purusa; who is Purusa, that is I. The difference between force and the receptacle of force is due to error. He who knows the subtle difference between us two, is certainly intelligent; he is freed from this bondage of Samsara; there is no manner of doubt in this. The One Secondless Eternal ever-lasting Brahma substance becomes dual at the time of creation. As a lamp, though one, becomes two by virtue of adjuncts; as a face, though one, becomes two, as reflected in a mirror; as one man becomes double by his shadow, we become reflected into many, by virtue of different Antah Karanas (mind, buddhi, and ahankara) created by Maya. The necessity of creation, again and again, after the Prakriti Pralayas is due to the fructification of those Karmas of the JTvas, whose fruits were not enjoyed before the Pralayas; so when creation again commences, the above said differences are found

to appear; Brahma is the material cause of these changes; without Brahma as the basis, the existence of Maya is simply impossible. It is therefore that in Maya and Maya's action, Brahma is interwoven. For this reason as many differences are found in Maya, so many differences exist in Brahma.

The Maya and Brahma appear as two and hence all the differences, visible and invisible, have come forth. Only during creation are these differences conceived. When everything melts away, i.e., there comes the Pralaya or general dissolution, then, I am not female, I am not male, nor I am hermaphrodite. I then remain as Brahma with Maya latent in it. During the time of creation I am S’ri (wealth),

Buddhi (intellect), Dhriti, (fortitude). Smriti (recollection), Sraddha

(faith), Medha (intelligence), Daya (mercy), Lajja (modesty),

Kshudha (hunger), Trishna (thirst), Kshama (forgiveness), Akshama (non-forgiving), Kanti (lustre), Santi (peace), Pipasa (thirst), Nidra (sleep) Tandra (drowsiness), Jara (old age), Ajara (non old-age), Vidya (knowledge), Avidya (non-knowledge), Spriha (desires), Vanchha (desires), S'akti (force), As'akti (non-force), Vasa (fat),

Majja (marrow), Tvak (skin), Dristi (sight), Satyasatya Vakya (true and untrue words) and it is I that become Para, Madhyama, Pas'yanti, etc., the innumerable Nadis (tubular organs of the body, e. g., arteries, veins, intestines, blood vessels, pulses, etc.); there are three koti and a half Nadis (35 millions of Nadis).

11-13. O Brahma! See what substance is there in this Samsara, that is separate from Me? And what can you imagine with which I am not connected? So know this as certain that I am these all forms. O Creator! Say, is there any such thing, where you will not see my above mentioned positive form? So, in this creation, I am one, and I am many as well, in various forms. Know this as certain that it is I, that assuming the names of all the various Devas, exist in so many forms of S'aktis. It is I that manifest power and wield strength.

14-27. O Brahma! I am Gauri, Brahmi, Raudri, Varahi, Vaisnavi, S’iva, Varuni, Kauveri, Nara Sinhi, and VasavT S'aktis. I enter in every substance, in everything of the nature of effect. Making that Purusa the instrument, I do all the actions (rather Purusa is the efficient cause, the immediate agent). I am the coolness in water, the heat in fire, the lustre in the Sun, the cooling rays in the Moon; and thus I manifest my my strength. O Brahma! Verily, I tell you this as certain that this universe becomes motionless, if it be abandoned by Me. If I leave S'ankara, he will not be able to kill the Daityas. A very weak man is declared to be as without any strength; he is not said to be without Rudra, or without Visnu, nobody says like this; everyone says, he is without strength, without S'akti. Those who get fallen.

tumbled, afraid, quiet, or under one's enemies are called powerless; no one says that this man is Rudraless and so forth. So the creation that you perform, know S’akti, power to be the cause thereof. When you will be endowed with that S’akti, you will be able to create this whole Universe. Hah, Rudra, Indra, Agni, Chandra, Surya, Yama, Vis'vakarma, Varuna Havana, and other Devas all are able to do their karmas, when they are united respectively with their S'aktis.

This Earth, when united with S’akti, remains fixed and becomes capable to hold all the Jivas and beings. And if this Earth be devoid of force. She cannot hold an atom even.

Thus Ananta, Kurma and all the other elephants of the eight points of the compass, become able to do their respective works, only by My help (when united with Me, the Force). O Lotus born! If I wish

I can drink all the fire and waters today and I can hold wind in check. I do whatever I wish. If I say that I am creating this world then the inconsistency arises thus “When I am everything, then I am being eternal, all this universe, made up of Prapancha, becomes eternal.” (Whereas this universe is not eternal in the sense that it is changing.) If it were said that this universe is different from Me, then My saying that I am everything becomes inconsistent. Thinking thus, do not plunge yourself in the doubt as to the reality and origin and separateness of the non-eternal universe. For what is unreal, how can that come into existence? The unreal substances can never come into existence; as the child of a barren woman, the flowers in the sky are simply absurd. What is real can only be born. In discussing about origin, birth, etc., the appearance and disappearance of real things is called their birth and dissolution. In the cold of earth there exists the previous existence of the jar and this is the cause of the appearance of the jar; the disappearance of the jar exists in the jar; hence this disappearance is the cause of the destruction of the jar. Thus the appearance and disappearance of the causal eternal things are called the Origin and Pralaya. Similarly in discussing on the causal nature, there does not arise an inconsistency in My being everything.

28-48. So there is nothing to fear. In discussing about the reality of effects, this is to be conceived, that today there does not exist here the earth in the form of jar, if it is destroyed, where it has gone? The conclusion is that the earth in the form of jar exists in atoms. O Brahma! All substances eternal, existing for a moment only, the void, and the substances of the nature, real and unreal both, all are due to a cause.

Ahankara is born first among them. Thus substances are of seven kinds: Mahat, etc. O Unborn One! Mahattattva first arises from Prakriti; from Mahattattva springs Ahamkara; and from Ahamkara arises other substances. Thus, in this order, you go on creating this Universe. O Brahma! Now you better go to your respective places, and after creating the Universe, remain there and perform your respective functions ordained by Prarabdha. Take this beautiful great S’akti Maha Sarasvati, full of Rajoguna, and of a smiling nature. This S'akti, wearing white clothes, adorned with divine ornaments and sitting on Varasana, will always be your playmate. This beautiful woman will always be your boon companion; consider Her as My bibhuti (manifestation of power), and so most worshipful. Never show any sort of disrespect towards Her. Take Her and go immediately to Satyaloka; and from the seed of Mahattattva, create the fourfold beings from these. The subtle bodies (Linga sarira) and Karmas are remaining mixed up with each other. Separate them, as before, duly, in due time.

Now go on as before and according to Kala (time). Karma, and Svabhava (nature), join them with their respective attributes (sounds and other qualities); in other words bestow fruits according to their gunas and Karmas (Prarabdhas), and to the time when these fruits are due.

Visnu is prominent in Sattvaguna and hence superior to You. So You should always respect and worship Him. Whenever any difficulty will come to you, Visnu will come down on earth to fulfil your ends.

Janardan Visnu will sometimes be born in the wombs of birds and animals, be sometimes in the wombs of men and destroy the Danavas. The highly powerful Maha Deva, too, will help you. Now create the Devas and enjoy as you like. The Brahmanas,

Kshattriyas, and Vaisyas will worship you, with devotion, in various sacrifices, endowed with due sacrificial fees. All the Devas will be always satisfied when my name “Svaha” will be uttered in the sacrificial oblations and ceremonies.

S’iva, the incarnate of Tamo guna will be revered and worshipped by all persons in every sacrifice. When the Devas will be frightened by the Daityas, then Varahi, Vaisnavi, Gauri, Nara Simhi, S’achi,

S'iva and My other S’aktis will take excellent bodies and destroy your fear. So, O Lotus-born! Be at your ease and do work. You utter and repeat my nine-lettered mantra with Vija and Dhyan and do your work.

O highly intelligent one! This nine-lettered mantra is the best of all the mantras. You are to keep this mantra, within your heart, for the accomplishment of all your ends.

Thus saying to me, Bhagavati smiled and began to say to Visnu O Visnu! Take this beautiful Maha Laks'mi and go. She will always reside within your breast; there is no doubt in this. This all auspicious giving S’akti I give to you for your enjoyment.

You should always shew respect to Her; never show hatred or contempt. For the good of the world, I unite thus Laks'mi and Narayan. For your sustenance I create Yajha. You three will act together in harmony unanimously.

You, Brahma and S’iva are my three Devas, born of my Gunas. You three will undoubtedly be respected and worshipped by the world.

The stupid man who will find any difference between you three, will go to hell; there is no doubt in this. He who is Hah, is S’iva; He who S’iva is Hah; to make difference between these will lead one to hell. So Brahma is one and the same with S’iva and Visnu; there no manner of doubt in this. O Visnu! But there are other differences in

their Gunas; I will tell this; listen, as far as meditation of the Supreme Self is concerned you will have Sattva Guna predominant within you; and Rajo Guna and Tamo Guna will be secondary. In various other pursuits and Vikaras (changes) better have Rajo Guna with Laks'mi and always enjoy Her.

49-85. O Lord of Rama! I give you Vakvija, Kamavija, and Mayavija that will lead you to the highest end. Take this Mantra and repeat it and enjoy as you like. O Visnu! By this, the danger of death, caused Kala, will never come to you. When the creation of this Universe will be completely done I will then destroy this whole thing, moving and non-moving. You all will then be dissolved in Me. You should add pranava this mantra with Kamavija leading to Moksa and repeat it always with auspicious motives. O Purusottama! Build your Vaikunthapuri; live there and think of this My Eternal Form and enjoy as you like.

Brahma said Saying thus to Vasudeva, that Higher Prakriti Devi who is all of the three Gunas and yet transcending them, began to address Maha Deva, the Deva of the Devas, in sweet words, thus O Sankara! Accept this beautiful Maha Kali Gauri, build a new Kailas'a city and live there happily. Your primary Gunas will be Tamas; Sattva and Rajas will be your secondary Gunas. Have recourse to Rajo and Tamo Gunas while you slay the Asuras and thus wander.

O sinless S’ankara! Have recourse to peaceful Satto Guna, when you reflect on the Supreme Self and practise austerities. You all are for creating, preserving and destroying the Universe and you are all of the three Gunas. There is no such thing in this world as are devoid of these three Gunas. Everything, that is visible, is endowed with the three Gunas, and whatever will be or was before cannot exist without them. Only the Supreme Self is without these Gunas; but He is not visible. O Sankara! I am the Para Prakriti; at times I appear with Gunas; and at others I remain without any Gunas. O S’ambhu! I am

always of the causal nature; never I am of the nature of effect. When I am causal, I am with Gunas; and when I am before the Highest Purusa, I am, then, without any Gunas on account of my remaining in the state of equilibrium (Samya vastha). Mahattattva, Ahamkara, and sound, touch,

etc., all the Gunas perform the work of Samsara, day and night, each preceding one being the cause and each subsequent one being the effect; never do they cease in their activities.

From the Reality (Sat vastu) springs Ahamkara (Avyakta); therefore I am of the nature of causality; again Ahamkara is embodied with the three Gunas, and so the Pundits call it as an effect of mine. From Ahamkara arises Mahattattva; this is denominated as Buddhi. So Mahattattva is the effect and Ahamkara is its cause. From Mahattattva arises again another Ahamkara; from this second Ahamkara arise the five Tanmatras or the subtle elements. From these five Tanmatras, the five gross elements arise after a process called Panchikarana. From the Sattvika part of the five Tanmatras, arise the five organs of perception; from their Rajasik part, the five organs of action come; from their Panchikarana, came the five gross elements; from the Sattvika portion of all the five elements comes mind. Thus sixteen things come into existence. These organs of perception, etc., and other effects together with the Maha bhutas form one Gana, composed of the sixteen categories. The original Purusa is the Supreme Self; He is neither cause nor is He any effect. O S'ambhu! At the beginning of the creation, all the above things are born in the way already indicated. Thus I have described to you, in brief; about the creation. O Devas! Now get up in your aeroplane and go to your respective places and fulfil your respective duties. Whenever you get into any dire distress, then remember Me; I will appear before you. O Devas! You should remember always the Eternal Supreme Self and Me. When you will remember us both, all your actions, will, no doubt, be crowned with success.

Brahma said Bhagavati Durga gave us S'aktis, full of Divine beauty and lustre; She gave Maha Laksmi to Visnu, Maha Kali to

S'iva, and Maha Sarasvati to me and bade good bye to us. Thus given farewell to by the Devi, we three went to another place and were born as males. We thought of the very wonderful nature and influence of the Devi and we got upon our divine aeroplane. When we ascended, we saw there was no ManidvTpa, there was no Devi, there was no ocean of nectar, nothing whatsoever. Save our aeroplane, we did not see anything. We then got into our wide aeroplane and reached there where Visnu killed the two indomitable Daityas, in the great ocean, where I was born from the lotus.

Thus ends the Sixth Chapter of the Third Skandha on the description of the Devi's Vibhutis (powers) in the Mahapuranam S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyas.

Sanskrit source · English chapter witness

Third Skandha · Chapter 7

On The Creation And The Tattvas

Chapter 39 of 318 · 52 detected Sanskrit verse markers

Sanskrit

ब्रह्मोवाच
एवंप्रभावा सा देवी मया दृष्टाथ विष्णुना ।
शिवेनापि महाभाग तास्ता देव्यः पृथक्पृथक् ॥ १ ॥
व्यास उवाच
इत्याकर्ण्य पितुर्वाक्यं नारदो मुनिसत्तमः ।
पप्रच्छ परमप्रीतः प्रजापतिमिदं वचः ॥ २ ॥
नारद उवाच
पुमानाद्योऽविनाशी यो निर्गुणोऽच्युतिरव्ययः ।
दृष्टश्चैवानुभूतश्च तद्वदस्व पितामह ॥ ३ ॥
त्रिगुणा वीक्षिता शक्तिर्निर्गुणा कीदृशी पितः ।
तस्याः स्वरूपं मे ब्रूहि पुरुषस्य च पद्मज ॥ ४ ॥
यदर्थञ्च मया तप्तं श्वेतद्वीपे महातपः ।
दृष्टाः सिद्धा महात्मानस्तापसा गतमन्यवः ॥ ५ ॥
परमात्मा न सम्प्राप्तो मयाऽसौ दृष्टिगोचरः ।

पुनः पुनस्तपस्तीव्रं कृतं तत्र प्रजापते ॥ ६ ॥
भवता सगुणा शक्तिर्दृष्टा तात मनोरमा ।
निर्गुणा निर्गुणश्चैव कीदृशौ तौ वदस्व मे ॥ ७ ॥
व्यास उवाच
इति पृष्ठः पिता तेन नारदेन प्रजापतिः ।
उवाच वचनं तथ्यं स्मितपूर्वं पितामहः ॥ ८ ॥
ब्रह्मोवाच
निर्गुणस्य मुने रूपं न भवेद्दृष्टिगोचरम् ।
दृश्यञ्च नश्वरं यस्मादरूपं दृश्यते कथम् ॥ ९ ॥
निर्गुणा दुर्गमा शक्तिर्निर्गुणश्च तथा पुमान् ।
ज्ञानगम्यौ मुनीनां तु भावनीयौ तथा पुनः ॥ १० ॥
अनादिनिधनौ विद्धि सदा प्रकृतिपूरुषौ ।
विश्वासेनाभिगम्यौ तौ नाविश्वासेन कर्हिचित् ॥ ११ ॥
चैतन्यं सर्वभूतेषु यत्तद्विद्धि परात्मकम् ।

तेजः सर्वत्रगं नित्यं नानाभावेषु नारद ॥ १२ ॥
तञ्च ताञ्च महाभाग व्यापकौ विद्धि सर्वगौ ।

ताभ्यां विहीनं संसारे न किञ्चिद्वस्तु विद्यते ॥ १३ ॥
तौ विचिन्त्यौ सदा देहे मिश्रीभूतौ सदाव्ययौ ।
एकरूपौ चिदात्मानौ निगुणौ निर्मलावुभौ ॥ १४ ॥
या शक्तिः परमात्माऽसौ सा योऽसौ सा परमा मता ।
अन्तरं नैतयोः कोऽपि सूक्ष्मं वेद च नारद ॥ १५ ॥
अधीत्य सर्वशास्त्राणि वेदान्साङ्गांश्च नारद ।
न जानाति तयोः सूक्ष्ममन्तरं विरतिं विना ॥ १६ ॥
अहङ्कारकृतं सर्वं विश्वं स्थावरजङ्गमम् ।
कथं तद्रहितं पुत्र भवेत्कल्पशतैरपि ॥ १७ ॥
निर्गुणं सगुणः पुत्र कथं पश्यति चक्षुषा ।
सगुणं च महाबुद्धे चेतसा संविचारय ॥ १८ ॥
पित्तेनाच्छादिता जिह्वा चक्षुश्च मुनिसत्तम ।

कटु पित्तं विजानाति रसं रूपं न तत्तथा ॥ १९ ॥
गुणैः समावृतं चेतः कथं जानाति निर्गुणम् ।
अहङ्कारोद्भवं तच्च तद्विहीनं कथं भवेत् ॥ २० ॥
यावन्न गुणविच्छेदस्तावत्तद्दर्शनं कुतः ।
तं पश्यति तदा चित्ते यदाऽहङ्कारवर्जितः ॥ २१ ॥
नारद उवाच
स्वरूपं देवदेवेश त्रयाणामेव विस्तरात् ।
गुणानां यत्स्वरूपोऽस्ति ह्यहङ्कारस्त्रिरूपकः ॥ २२ ॥
सात्त्विको राजसश्चैव तामसश्च तथापरः ।
विभेदेन स्वरूपाणि वदस्व पुरुषोत्तम ॥ २३ ॥
यज्ज्ञात्वा विप्रमुच्येऽहं ज्ञानं तद्वद मे प्रभो ।
गुणानां लक्षणान्येव विततानि विभागशः ॥ २४ ॥
ब्रह्मोवाच
त्रयाणां शक्तयस्तिस्त्रस्तद्ब्रवीमि तवानघ ।

ज्ञानशक्तिः क्रियाशक्तिरर्थशक्तिस्तथापरा ॥ २५ ॥
सात्त्विकस्य ज्ञानशक्ती राजसस्य क्रियात्मिका ।
द्रव्यशक्तिस्तामसस्य तिस्रश्च कथितास्तव ॥ २६ ॥
तेषां कार्याणि वक्ष्यामि शृणु नारद तत्त्वतः ।
तामस्या द्रव्यशक्तेश्च शब्दस्पर्शसमुद्भवः ॥ २७ ॥
रूपं रसश्च गन्धश्च तन्मात्राणि प्रचक्षते ।
शब्दैकगुणमाकाशं वायुः स्पर्शगुणस्तथा ॥ २८ ॥
सुरूपैकगुणोऽग्निश्च जलं रसगुणात्मकम् ।
पृथ्वी गन्धगुणा ज्ञेया सूक्ष्माण्येतानि नारद ॥ २९ ॥
दशैतानि मिलित्वा तु द्रव्यशक्तियुतानि वै ।
तामसाहङ्कारजः स्यात्सर्गस्तदनुवृत्तिकः ॥ ३० ॥

राजस्याश्च क्रियाशक्तेरुत्पन्नानि शृणुष्व मे ।
श्रोत्रं त्वग्रसना चक्षुर्घ्राणं चैव च पञ्चमम् ॥ ३१ ॥
ज्ञानेन्द्रियाणि चैतानि तथा कर्मेन्द्रियाणि च ।

वाक्पाणिपादपायुश्च गुह्यान्तानि च पञ्च वै ॥ ३२ ॥
प्राणोऽपानश्च व्यानश्च समानोदानवायवः ।
पञ्चदश मिलित्वैव राजसः सर्ग उच्यते ॥ ३३ ॥
साधनानि किलैतानि क्रियाशक्तिमयानि च ।
उपादानं किलैतेषां चिदनुवृत्तिरुच्यते ॥ ३४ ॥
ज्ञानशक्तिसमायुक्ताः सात्त्विकाच्च समुद्भवाः ।
दिशो वायुश्च सूर्यश्च वरुणश्चाश्विनावपि ॥ ३५ ॥
ज्ञानेन्द्रियाणां पञ्चानां पञ्चाधिष्ठातृदेवताः ।
चन्द्रो ब्रह्मा तथा रुद्रः क्षेत्रज्ञश्च चतुर्थकः ॥ ३६ ॥
इत्यन्तःकरणाख्यस्य बुद्ध्यादेश्चाधिदैवतम् ।
चत्वार्येव तथा प्रोक्ताः किलाधिष्ठातृदेवताः ॥ ३७ ॥
मनसा सह चैतानि नूनं पञ्चदशैव तु ।
सात्त्विकस्य तु सर्गोऽयं सात्त्विकाख्यः प्रकीर्तितः ॥ ३८ ॥
स्थूलसूक्ष्मादिभेदेन द्वे रूपे परमात्मनः ।

ज्ञानरूपं निराकारं निदानं तत्प्रचक्षते ॥ ३९ ॥
साधकस्य तु ध्यानादौ स्थूलरूपं प्रचक्षते ।
शरीरं सूक्ष्ममेवेदं पुरुषस्य प्रकीर्तितम् ॥ ४० ॥
मम चैव शरीरं वै सूत्रमित्यभिधीयते ।
स्थूलं शरीरं वक्ष्यामि ब्रह्मणः परमात्मनः ॥ ४१ ॥
शृणु नारद यत्नेन यच्छ्रुत्वा विप्रमुच्यते ।
तन्मात्राणि पुरोक्तानि भूतसूक्ष्माणि यानि वै ॥ ४२ ॥
पञ्चीकृत्य तु तान्येव पञ्चभूतसमुद्भवः ।
पञ्चीकरणभेदोऽयं शृणु संवदतः किल ॥ ४३ ॥
प्रथमं रसतन्मात्रामुपादाय मनस्यपि ।
कल्पयेच्च तथा तद्वै यथा भवति चोदकम् ॥ ४४ ॥
शिष्टानां चैव भूतानामंशान्कृत्वा पृथक्पृथक् ।
उदके मिश्रयेच्चांशान्कृते रसमये ततः ॥ ४५ ॥
तदा भूतविभागे च चैतन्ये च प्रकाशिते ।

चैतन्यस्य प्रवेशात्तु तदाऽहमिति संशयः ॥ ४६ ॥
प्रतीयमाने तेनैव विशेषेणाभिमानतः ।
आदिनारायणो देवो भगवानिति चोच्यते ॥ ४७ ॥
घनीभूतेऽथ भूतानां विभागे स्पष्टतां गते ।
वृद्धिं प्राप्य गुणैश्चेत्थमेकैकगुणवृद्धितः ॥ ४८ ॥
आकाशस्य गुणश्चैकः शब्द एव न चापरः ।

शब्दस्पर्शौ च वायोश्च द्वौ गुणौ परिकीर्तितौ ॥ ४९ ॥
अग्नेः शब्दश्च स्पर्शश्च रूपमेते त्रयो गुणाः ।
शब्दस्पर्शरूपरसाश्चत्वारो वै जलस्य च ॥ ५० ॥
स्पर्शशब्दरसा रूपं गन्धश्च पृथिवीगुणाः ।
एवं मिलितयोगैश्च ब्रह्माण्डोत्पत्तिरुच्यते ॥ ५१ ॥
सर्वे जीवा मिलित्वैव ब्रह्माण्डांशसमुद्भवाः ।
चतुरशीतिलक्षाश्च प्रोक्ता वै जीवजातयः ॥ ५२ ॥

Roman transliteration

brahmovāca
evaṃprabhāvā sā devī mayā dṛṣṭātha viṣṇunā |
śivenāpi mahābhāga tāstā devyaḥ pṛthakpṛthak || 1 ||
vyāsa uvāca
ityākarṇya piturvākyaṃ nārado munisattamaḥ |
papraccha paramaprītaḥ prajāpatimidaṃ vacaḥ || 2 ||
nārada uvāca
pumānādyo'vināśī yo nirguṇo'cyutiravyayaḥ |
dṛṣṭaścaivānubhūtaśca tadvadasva pitāmaha || 3 ||
triguṇā vīkṣitā śaktirnirguṇā kīdṛśī pitaḥ |
tasyāḥ svarūpaṃ me brūhi puruṣasya ca padmaja || 4 ||
yadarthañca mayā taptaṃ śvetadvīpe mahātapaḥ |
dṛṣṭāḥ siddhā mahātmānastāpasā gatamanyavaḥ || 5 ||
paramātmā na samprāpto mayā'sau dṛṣṭigocaraḥ |

punaḥ punastapastīvraṃ kṛtaṃ tatra prajāpate || 6 ||
bhavatā saguṇā śaktirdṛṣṭā tāta manoramā |
nirguṇā nirguṇaścaiva kīdṛśau tau vadasva me || 7 ||
vyāsa uvāca
iti pṛṣṭhaḥ pitā tena nāradena prajāpatiḥ |
uvāca vacanaṃ tathyaṃ smitapūrvaṃ pitāmahaḥ || 8 ||
brahmovāca
nirguṇasya mune rūpaṃ na bhaved□dṛṣṭigocaram |
dṛśyañca naśvaraṃ yasmādarūpaṃ dṛśyate katham || 9 ||
nirguṇā durgamā śaktirnirguṇaśca tathā pumān |
jñānagamyau munīnāṃ tu bhāvanīyau tathā punaḥ || 10 ||
anādinidhanau viddhi sadā prakṛtipūruṣau |
viśvāsenābhigamyau tau nāviśvāsena karhicit || 11 ||
caitanyaṃ sarvabhūteṣu yattadviddhi parātmakam |

tejaḥ sarvatragaṃ nityaṃ nānābhāveṣu nārada || 12 ||
tañca tāñca mahābhāga vyāpakau viddhi sarvagau |
tābhyāṃ vihīnaṃ saṃsāre na kiñcidvastu vidyate || 13 ||
tau vicintyau sadā dehe miśrībhūtau sadāvyayau |
ekarūpau cidātmānau niguṇau nirmalāvubhau || 14 ||
yā śaktiḥ paramātmā'sau sā yo'sau sā paramā matā |
antaraṃ naitayoḥ ko'pi sūkṣmaṃ veda ca nārada || 15 ||
adhītya sarvaśāstrāṇi vedānsāṅgāṃśca nārada |
na jānāti tayoḥ sūkṣmamantaraṃ viratiṃ vinā || 16 ||

ahaṅkārakṛtaṃ sarvaṃ viśvaṃ sthāvarajaṅgamam |
kathaṃ tad□rahitaṃ putra bhavetkalpaśatairapi || 17 ||
nirguṇaṃ saguṇaḥ putra kathaṃ paśyati cakṣuṣā |
saguṇaṃ ca mahābuddhe cetasā saṃvicāraya || 18 ||
pittenācchāditā jihvā cakṣuśca munisattama |

kaṭu pittaṃ vijānāti rasaṃ rūpaṃ na tattathā || 19 ||
guṇaiḥ samāvṛtaṃ cetaḥ kathaṃ jānāti nirguṇam |
ahaṅkārod□bhavaṃ tacca tadvihīnaṃ kathaṃ bhavet || 20 ||
yāvanna guṇavicchedastāvattaddarśanaṃ kutaḥ |
taṃ paśyati tadā citte yadā'haṅkāravarjitaḥ || 21 ||
nārada uvāca
svarūpaṃ devadeveśa trayāṇāmeva vistarāt |
guṇānāṃ yatsvarūpo'sti hyahaṅkārastrirūpakaḥ || 22 ||
sāttviko rājasaścaiva tāmasaśca tathāparaḥ |
vibhedena svarūpāṇi vadasva puruṣottama || 23 ||
yajjñātvā vipramucye'haṃ jñānaṃ tadvada me prabho |
guṇānāṃ lakṣaṇānyeva vitatāni vibhāgaśaḥ || 24 ||
brahmovāca
trayāṇāṃ śaktayastistrastad□□bravīmi tavānagha |

jñānaśaktiḥ kriyāśaktirarthaśaktistathāparā || 25 ||
sāttvikasya jñānaśaktī rājasasya kriyātmikā |
dravyaśaktistāmasasya tisraśca kathitāstava || 26 ||
teṣāṃ kāryāṇi vakṣyāmi śṛṇu nārada tattvataḥ |
tāmasyā dravyaśakteśca śabdasparśasamud□bhavaḥ || 27 ||
rūpaṃ rasaśca gandhaśca tanmātrāṇi pracakṣate |
śabdaikaguṇamākāśaṃ vāyuḥ sparśaguṇastathā || 28 ||
surūpaikaguṇo'gniśca jalaṃ rasaguṇātmakam |
pṛthvī gandhaguṇā jñeyā sūkṣmāṇyetāni nārada || 29 ||
daśaitāni militvā tu dravyaśaktiyutāni vai |
tāmasāhaṅkārajaḥ syātsargastadanuvṛttikaḥ || 30 ||
rājasyāśca kriyāśakterutpannāni śṛṇuṣva me |
śrotraṃ tvagrasanā cakṣurghrāṇaṃ caiva ca pañcamam || 31 ||
jñānendriyāṇi caitāni tathā karmendriyāṇi ca |

vākpāṇipādapāyuśca guhyāntāni ca pañca vai || 32 ||
prāṇo'pānaśca vyānaśca samānodānavāyavaḥ |
pañcadaśa militvaiva rājasaḥ sarga ucyate || 33 ||
sādhanāni kilaitāni kriyāśaktimayāni ca |
upādānaṃ kilaiteṣāṃ cidanuvṛttirucyate || 34 ||
jñānaśaktisamāyuktāḥ sāttvikācca samud□bhavāḥ |
diśo vāyuśca sūryaśca varuṇaścāśvināvapi || 35 ||
jñānendriyāṇāṃ pañcānāṃ pañcādhiṣṭhātṛdevatāḥ |
candro brahmā tathā rudraḥ kṣetrajñaśca caturthakaḥ || 36 ||
ityantaḥkaraṇākhyasya buddhyādeścādhidaivatam |
catvāryeva tathā proktāḥ kilādhiṣṭhātṛdevatāḥ || 37 ||
manasā saha caitāni nūnaṃ pañcadaśaiva tu |
sāttvikasya tu sargo'yaṃ sāttvikākhyaḥ prakīrtitaḥ || 38 ||
sthūlasūkṣmādibhedena dve rūpe paramātmanaḥ |

jñānarūpaṃ nirākāraṃ nidānaṃ tatpracakṣate || 39 ||
sādhakasya tu dhyānādau sthūlarūpaṃ pracakṣate |
śarīraṃ sūkṣmamevedaṃ puruṣasya prakīrtitam || 40 ||
mama caiva śarīraṃ vai sūtramityabhidhīyate |
sthūlaṃ śarīraṃ vakṣyāmi brahmaṇaḥ paramātmanaḥ || 41 ||
śṛṇu nārada yat□nena yacchrutvā vipramucyate |
tanmātrāṇi puroktāni bhūtasūkṣmāṇi yāni vai || 42 ||
pañcīkṛtya tu tānyeva pañcabhūtasamud□bhavaḥ |
pañcīkaraṇabhedo'yaṃ śṛṇu saṃvadataḥ kila || 43 ||
prathamaṃ rasatanmātrāmupādāya manasyapi |
kalpayecca tathā tadvai yathā bhavati codakam || 44 ||
śiṣṭānāṃ caiva bhūtānāmaṃśānkṛtvā pṛthakpṛthak |
udake miśrayeccāṃśānkṛte rasamaye tataḥ || 45 ||
tadā bhūtavibhāge ca caitanye ca prakāśite |

caitanyasya praveśāttu tadā'hamiti saṃśayaḥ || 46 ||
pratīyamāne tenaiva viśeṣeṇābhimānataḥ |
ādinārāyaṇo devo bhagavāniti cocyate || 47 ||
ghanībhūte'tha bhūtānāṃ vibhāge spaṣṭatāṃ gate |
vṛddhiṃ prāpya guṇaiścetthamekaikaguṇavṛddhitaḥ || 48 ||
ākāśasya guṇaścaikaḥ śabda eva na cāparaḥ |
śabdasparśau ca vāyośca dvau guṇau parikīrtitau || 49 ||
agneḥ śabdaśca sparśaśca rūpamete trayo guṇāḥ |
śabdasparśarūparasāścatvāro vai jalasya ca || 50 ||
sparśaśabdarasā rūpaṃ gandhaśca pṛthivīguṇāḥ |
evaṃ militayogaiśca brahmāṇḍotpattirucyate || 51 ||
sarve jīvā militvaiva brahmāṇḍāṃśasamud□bhavāḥ |
caturaśītilakṣāśca proktā vai jīvajātayaḥ || 52 ||

English translation

And Their Presiding Deities

1.0 Brahma said Narada! Thus we three I, Visnu, and Mahadeva saw that highly effulgent Goddess: we also saw separately Her attendant goddesses, one after another, that form, as it were, a veil to her? Who were also preeminently grand.

2-3. Vyasa said O king! Narada, the foremost of the Munis, hearing thus his father's words, was exceedingly pleased and asked O Grandsire of all the Lokas! Now describe in detail that ancient and indestructible undecaying, unchangeable, eternal Purusa, that is Nirguna (free from Prakritic qualities) that you have seen and realised.

4. Father! You have seen the S'akti (the Prime Energy) personified the Saguna energy, the Supreme Goddess, having hands and feet; but cannot understand of what kind is that Nirguna S'akti which cannot be seen and which is devoid of all Prakritic qualities.

O Lotus-born! Be good enough to describe to me the real nature of that Prakrit! and Purusa and thus satisfy me.

5-6. O Lord of Creation! I practised severe austerities in the Svetadvipa (white island), so that I might realise and see the Nirguna Highest Self and the Nirguna S'akti, the Supreme Goddess; I saw there many other Mahatmas (high class spiritual persons) who attained siddhis (supernatural powers)

practise Tapasya with their passions and anger conquered. But I did not realise nor did I see anything about that Nirguna Highest Self. Father, I was not

despaired; again and again I continued with nny ascetic practices; but still I failed.

7. Father, you have been so successful as to see that beautiful S'akti with qualities; I have heard about Her from you, but how and of what sort, is that invisible attributeless energy as well as that Nirguna Purusa. Please narrate and explain all these and satisfy my desires that always reign in my breast.

8. Vyasa said O King! Thus asked by Narada, the Lord of creation, the grandsire of the Lokas, smiled, and began to speak the truth in the following words

9. O best of Munis! The form of the Nirguna Purusa (the Supreme Spirit beyond the Prakritic qualities) cannot exist or be visible; for everything that comes within the range of sight is transitory. How can, then, that Eternal Spirit have form and how can He become visible!

10. O Narada! The Nirguna Energy or Nirguna Purusa comes not easily within the range of knowledge; but both of them can be realised by the Munis in their meditation in their consciousness.

11. Prakriti and Purusa have no beginning nor end; they can be realised only through faith; those that have no faith can never realise them.

12. Narada! The universal consciousness, that is felt in all the beings, know that as the Highest Self; the Energy that is universal

and is seen always in all the beings, know that as the Highest Self.

13. O blessed one! That Purusa and Prakrit! pervade everywhere and exist in all the things; in this Universe nothing can exist without the presence of both of them.

14. Both of them are the highest intelligent self, nirguna (free from all material qualities), without any tinge of impurity, and undecaying.

The one form that is a combination of these two is always to be meditated in the heart.

15. What is S'akti (energy) is the Highest Self; what is the Highest Self is the Highest S'akti. O Narada! Nobody can ascertain the subtle difference between these two.

16. O Narada! Merely the study of all the S'astras and the Vedas with their Amgas without renunciation does not enable one to ascertain the difference between these two.

17. O Child! This whole universe, moving and non-moving, comes out of Ahamkara (egoism). How can one ascertain the above difference even if he tries for one hundred kalpas, unless one frees oneself from Ahamkara.

18. The Jivas are Saguna (with qualities), how can the Sagunas see the Nirguna One with their physical eyes? Therefore O Intelligent one! try to see the Saguna (Brahma) only within your heart (until you free yourself from the material qualities and thus be fit to realise the Nirguna Brahma).

19-20. O best of Munis! If the tongue (organ of taste) and eyes (organ of sight) be affected with over biliousness, the pungent taste and the yellow colour do not appear what it appeared before; so the hearts of Jivas, overpowered with nnaterial qualities, are quite unfit for realisation of the Nirguna Brahman. O Narada! That heart again has come out of Ahamkara; how can then that heart be free from Ahamkara?

21. Until one becomes able to cut asunder all connections with qualities, the seeing of that Nirguna Brahma is impossible. No sooner one is totally free from Ahamkara, than the Nirguna Brahma is at once seen by him within his heart.

22-24. Narada said O best of the Devas! Ahamkara is three-fold, Satvik, Rajasik and Tamasik; describe in detail the differences between these three sub-divisions as well the real nature of the Gunas. Also describe to me about that knowledge, knowing which will lead to my salvation. Also describe, in detail, the characteristics of the several Gunas, in due order.

25-26. Brahma said O Sinless one! The energy of Ahamkara is of three kinds Jnana S’akti, Kriya S’akti, and Artha or Dravya S’akti. The power by which knowledge is produced or obtained is the Sattvic Ahamkara; the power by which action or activity or motion is produced is the Rajasic Ahamkara; and that by which the material things or objects of have senses are generated is called the Tamasic Ahamkara. O Narada! thus I described to you, in due order, the threefold Ahamkara.

27-30. Now I describe to you their merits and workings in detail; hear. Out of the Dravya S’akti of the Tamasic Ahamkara come sound, touch, form, taste and smell. From these five qualities, the five Tanmatras or the five subtle-elements (primary atoms) are produced.

Sound is the quality of Aka'sa (ether); touch is the quality of Vayu (Air); the form is the quality of Agni (fire); the taste is the quality of Jala (water); and the smell is the quality of earth.

O Narada, these ten gross and subtle materials can, when combined, become endowed with power to work out results in the shape of earth, water, fire, etc., and when the Panchikarana process is combined, the building of the whole cosmos takes place as a natural consequence of the Tamasa Ahamkara, endowed with the energy of generating material substances.

31-34. Now hear what are produced by the Rajasic energy. The five organs of hearing, touch, taste, sight, and smell (ears, skin, tongue, eyes and nose) called the five Jhanendriyas (organs of senses); mouth, hands, feet, anus and the organs of generation called the five Karmendriyas (organs of action); and Prana, Apana, Vyana,

Samana, and Udana, the five Vayus. The creation out of these fifteen substances is called the Rajasic energy. Narada! All these organs of senses and actions endowed with the Kriya S’akti, called the Karanas and the materials fashioned out of them are called the chidanuvritti or Maya.

35-38. O Narada! From the S'attvik Ahamkara are produced the five presiding rulers of the five internal organs named Dik (quarters), Vayu, Sun, Varuna, and the twins Asvini Kumaras and the four presiding rulers of the four fold divisions of Antahkarana (Buddhis, manas, Ahamkara and chitta) named Moon, Brahma, Rudra, and Ksetrajha. Thus the above five organs of senses, the five organs of

action, the five Vayus and mind, these sixteen substances are reckoned as the Sattvic creation.

39-40. O Child! The Highest Self has two forms; one gross and the other subtle. The formless Self; the Consciousness incarnate, as it were, is the first form. The Seers consider this formless self to be the primary cause (the ultimatum) of all this phenomenal cosmos. (This is only for the best qualified Jhanis, not for others).

The Second Form is the Gross Form for the meditation of the second class qualified persons; thus the sages say. This second form of the Supreme Goddess is conditioned by inherent Maya (time, space and causation); this is also divided into gross and subtle, according as it is the outer or inner body of the second form (and the form suited for the meditation of the third class and the second class

devotees).

41. My body is called Sutratma; I will now tell you the gross body of Brahman, the Highest Self.

O Narada! This my body and soul having the nature of a string or thread is called Hiranyagarbha; this is also the gross body of the Paramatman; therefore the Paramatman together with the Sutratma, should also be worshipped. O Narada! I will now describe to you the outer gross body of Brahman, the Highest Self; hear it attentively; if one hears it with faith and devotion, one is sure to get salvation.

42-43. I have mentioned to you before the five subtle elements, called the five Tanmatras; these, now, when the Panchi Karana process is done, are converted into the five gross elements. Now hear what the Panchi Karana process means

44-46. Suppose you are to create the gross element of water. Divide into two equal parts the subtle element of water; divide also the other 4 elements into two equal parts respectively. Now set apart the first half of each of the five elements; divide the second half of each of the elements into four equal parts. Mix the first half of each of the elements with each of the fourth part of the other four elements; and you get one gross element. Similarly you get the other four gross elements. For example You want to get the gross element of waterWith the half of the subtle element (V 2) of water mix the fourth part, of the halves of the other elements of ether, fire, air and earth; you get the gross element of water and so on.

The Panchikarana process is clearly illustrated in the following table.

TABLE

Ether

Air

Fire

Water

Earth

Ether

1/2

1/8

1/8

1/8

1/8

Air

1/8

1/2

1/8

1/8

1/8

Fire

1/8

1/8

1/2

1/8

1/8

Water

1/8

1/8

1/8

1/2

1/8

Earth

1/8

1/8

1/8

1/8

1/2

Gross element 1

When the five gross elements are thus produced, consciousness then enters into these elements as their presiding deities; next

comes the feeling of egoism (I ness) identifying itself with the body thus created out of the five elements. (I am this body and so forth).

47. This great "I", the great consciousness, creating and considering the Cosmos as its body is called the Bhagavan, Adideva, Narayana or Vaisvanara.

48. When, by the Panchikarana process, the five gross elements, earth, ether, air, etc., are solidified and get their clear definite forms, one, two, three, four, five, qualities are seen to exist in ether, air, fire, water, and earth, respectively.

49-51. Thus ether has one quality only - that is sound: the air has got two qualities - sound and touch; the fire possesses three qualities - sound, touch, and form; the water has got four qualities - sound, touch, form and taste; the earth has got five qualities - sound, touch, form, taste and smell, and by the

various combinations of these five gross elements, is produced this grand Cosmos, the great body of Brahman.

52. Similarly the sum-total of Jivas is produced from the several parts of the whole Brahmanda; these Jivas are eighty four lakhs; so the sages say.

Thus ends the Seventh Chapter of the Third Skandha of S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses, on the creation and the Tattvas and their presiding Deities.

Note:Of these Jivas, those who are the best qualified, the Uttamadhikaris, are known as the Brahmanas, Janaghana Turiyas, as denoted by Om Hrim; the middlings have their gross, subtle and causal bodies and are called as Brahma VaisVanara, Sutra, Hiranyagarbhas; and the third class is known as VisVa, Taijasa. and Prajhas and forms the body, as it were, of the Brahman. There are others also, animals, etc., in the lowest class.

Sanskrit source · English chapter witness

Third Skandha · Chapter 8

On The Gunas And Their Forms

Chapter 40 of 318 · 51 detected Sanskrit verse markers

Sanskrit

ब्रह्मोवाच
सर्गोऽयं कथितस्तात यत्पृष्टोऽहं त्वयाऽधुना ।
गुणानां रूपसंस्थां वै शृणुष्वैकाग्रमानसः ॥ १ ॥
सत्त्वं प्रीत्यात्मकं ज्ञेयं सुखात्प्रीतिसमुद्भवः ।
आर्जवं च तथा सत्यं शौचं श्रद्धा क्षमा धृतिः ॥ २ ॥
अनुकम्पा तथा लज्जा शान्तिः सन्तोष एव च ।
एतैः सत्त्वप्रतीतिश्च जायते निश्चला सदा ॥ ३ ॥
श्वेतवर्णं तथा सत्त्वं धर्मे प्रीतिकरः सदा ।
सच्छ्रद्धोत्पादकं नित्यमसच्छ्रद्धानिवारकम् ॥ ४ ॥
सात्त्विकी राजसी चैव तामसी च तथापरा ।
श्रद्धा तु त्रिविधा प्रोक्ता मुनिभिस्तत्त्वदर्शिभिः ॥ ५ ॥
रक्तवर्णं रजः प्रोक्तमप्रीतिकरमद्भुतम् ।
अप्रीतिर्दुःखयोगत्वाद्भवत्येव सुनिश्चिता ॥ ६ ॥
प्रद्वेषोऽथ तथा द्रोहो मत्सरः स्तम्भ एव च ।

उत्कण्ठा च तथा निद्रा श्रद्धा तत्र च राजसी ॥ ७ ॥
मानो मदस्तथा गर्वो रजसा किल जायते ।
प्रत्येतव्यं रजस्त्वेतैर्लक्षणैश्च विचक्षणैः ॥ ८ ॥
कृष्णवर्णं तमः प्रोक्तं मोहनं च विषादकृत् ।
आलस्यं च तथाऽज्ञानं निद्रा दैन्यं भयं तथा ॥ ९ ॥
विवादश्चैव कार्पण्यं कौटिल्यं रोष एव च ।
वैषम्यं वातिनास्तिक्यं परदोषानुदर्शनम् ॥ १० ॥
प्रत्येतव्यं तमस्त्वेतैर्लक्षणैः सर्वथा बुधैः ।
तामस्या श्रद्धया युक्तं परतापोपपादकम् ॥ ११ ॥
सत्त्वं प्रकाशयितव्यं नियन्तव्यं रजः सदा ।
संहर्तव्यं तमः कामं जनेन शुभमिच्छता ॥ १२ ॥
अन्योन्याभिभवाच्चैते विरुध्यन्ति परस्परम् ।
तथोऽन्योन्याश्रयाः सर्वे न तिष्ठन्ति निराश्रयाः ॥ १३ ॥
सत्त्वं न केवलं क्वापि न रजो न तमस्तथा ।

मिलिताश्च सदा सर्वे तेनान्योन्याश्रयाः स्मृताः ॥ १४ ॥
अन्योन्यमिथुनाच्चैव विस्तारं कथयाम्यहम् ।

शृणु नारद यज्ज्ञात्वा मुच्यते भवबन्धनात् ॥ १५ ॥
सन्देहोऽत्र न कर्तव्यो ज्ञात्वेत्युक्तं मया वचः ।
ज्ञातं तदनुभूतं यत्परिज्ञातं फले सति ॥ १६ ॥
श्रवणाद्दर्शनाच्चैव सपद्येव महामते ।
संस्कारानुभवाच्चैव परिज्ञातं न जायते ॥ १७ ॥
श्रुतं तीर्थं पवित्रञ्च श्रद्धोत्पन्ना च राजसी ।
निर्गतस्तत्र तीर्थे वै दृष्टं चैव यथाश्रुतम् ॥ १८ ॥
स्नातस्तत्र कृतं कृत्यं दत्तं दानं च राजसम् ।
स्थितस्तत्र कियत्कालं रजोगुणसमावृतः ॥ १९ ॥
रागद्वेषान्न निर्मुक्तः कामक्रोधसमावृतः ।
पुनरेव गृहं प्राप्तो यथापूर्वं तथा स्थितः ॥ २० ॥
श्रुतं च नानुभूतं वै तेन तीर्थं मुनीश्वर ।

न प्राप्तं च फलं यस्मादश्रुतं विद्धि नारद ॥ २१ ॥
निष्पापत्वं बलं विद्धि तीर्थस्य मुनिसत्तम ।
कृषेः फलं यथा लोके निष्पन्नान्नस्य भक्षणम् ॥ २२ ॥
पापदेहविकारा ये कामक्रोधादयः परे ।
लोभो मोहस्तथा तृष्णा द्वेषो रागस्तथा मदः ॥ २३ ॥
असूयेर्ष्याक्षमाशान्तिः पापान्येतानि नारद ।
न निर्गतानि देहात्तु तावत्पापयुतो नरः ॥ २४ ॥
कृते तीर्थे यदैतानि देहान्न निर्गतानि चेत् ।
निष्फलः श्रम एवैकः कर्षकस्य यथा तथा ॥ २५ ॥
श्रमेणापीडितं क्षेत्रं कृष्टा भूमिः सुदुर्घटा ।
उप्तं बीजं महार्घं च हिता वृत्तिरुदाहृता ॥ २६ ॥
अहोरात्रं परिक्लिष्टो रक्षणार्थं फलोत्सुकः ।
काले सुप्तस्तु हेमन्ते वने व्याघ्रादिभिर्भृशम् ॥ २७ ॥
भक्षितं शलभैः सर्वं निराशश्च कृतः पुनः ।

तद्वत्तीर्थश्रमः पुत्र कष्टदो न फलप्रदः ॥ २८ ॥
सत्त्वं समुत्कटं जातं प्रवृद्धं शास्त्रदर्शनात् ।
वैराग्यं तत्फलं जातं तामसार्थेषु नारद ॥ २९ ॥
प्रसह्याभिभवत्येव तद्रजस्तमसी उभे ।
रजः समुत्कटं जातं प्रवृत्तं लोभयोगतः ॥ ३० ॥
तत्तथाभिभवत्येव तमःसत्त्वे तथा उभे ।
तमस्तथोत्कटं भूत्वा प्रवृद्धं मोहयोगतः ॥ ३१ ॥
तत्सत्त्वरजसी चोभे सङ्गम्याभिभवत्यपि ।
विस्तरं कथयाम्यद्य यथाभिभवतीति वै ॥ ३२ ॥
यदा सत्त्वं प्रवृद्धं वै मतिर्धर्मे स्थिता तदा ।
न चिन्तयति बाह्यार्थं रजस्तमःसमुद्भवम् ॥ ३३ ॥

अर्थं सत्त्वसमुद्भूतं गृह्णाति च न चान्यथा।
अनायासकृतं चार्थं धर्मं यज्ञं च वाञ्छति ॥ ३४ ॥
सात्त्विकेष्वेव भोगेषु कामं वै कुरुते तदा।

राजसेषु न मोक्षार्थं तामसेषु पुनः कुतः ॥ ३५ ॥
एवं जित्वा रजः पूर्वं ततश्च तमसो जयः।
सत्त्वं च केवलं पुत्र तदा भवति निर्मलम् ॥ ३६ ॥
यदा रजः प्रवृद्धं वै त्यक्त्वा धर्मान् सनातनान्।
अन्यथाकुरुते धर्माच्छ्रद्धां प्राप्य तु राजसीम् ॥ ३७ ॥
राजसादर्थसंवृद्धिस्तथा भोगस्तु राजसः।
सत्त्वं विनिर्गतं तेन तमसश्चापि निग्रहः ॥ ३८ ॥
यदा तमो विवृद्धं स्यादुत्कटं सम्बभूव ह।
तदा वेदे न विश्वासो धर्मशास्त्रे तथैव च ॥ ३९ ॥
श्रद्धां च तामसीं प्राप्य करोति च धनात्ययम्।
द्रोहं सर्वत्र कुरुते न शान्तिमधिगच्छति ॥ ४० ॥
जित्वा सत्त्वं रजश्चैव क्रोधनो दुर्मतिः शठः।
वर्तते कामचारेण भावेषु विततेषु च ॥ ४१ ॥
एकं सत्त्वं न भवति रजश्चैकं तमस्तथा।

सहैवाश्रित्य वर्तन्ते गुणा मिथुनधर्मिणः ॥ ४२ ॥
रजो विना न सत्त्वं स्याद्रजः सत्त्वं विना क्वचित्।
तमो विना न चैवैते वर्तन्ते पुरुषर्षभ ॥ ४३ ॥
तमस्ताभ्यां विहीनं तु केवलं न कदाचन।
सर्वे मिथुनधर्माणो गुणाः कार्यान्तरेषु वै ॥ ४४ ॥
अन्योन्यसंश्रिताः सर्वे तिष्ठन्ति न वियोजिताः।
अन्योन्यजनकाश्चैव यतः प्रसवधर्मिणः ॥ ४५ ॥
सत्त्वं कदाचिच्च रजस्तमसी जनयत्युत।
कदाचित्तु रजः सत्त्वतमसी जनयत्यपि ॥ ४६ ॥
कदाचित्तु तमः सत्त्वरजसी जनयत्युभे।
जनयन्त्येवमन्योन्यं मृत्पिण्डश्च घटं यथा ॥ ४७ ॥
बुद्धिस्थास्ते गुणाः कामान्बोधयन्ति परस्परम्।
देवदत्तविष्णुमित्रयज्ञदत्तादयो यथा ॥ ४८ ॥
यथा स्त्रीपुरुषश्चैव मिथुनौ च परस्परम्।

तथा गुणाः समायान्ति युग्मभावं परस्परम् ॥ ४९ ॥
रजसो मिथुने सत्त्वं सत्त्वस्य मिथुने रजः।
उभे ते सत्त्वरजसी तमसो मिथुने विदुः ॥ ५० ॥
नारद उवाच
इत्येतत्कथितं पित्रा गुणरूपमनुत्तमम्।
श्रुत्वाप्येतत्स एवाहं ततोऽपृच्छं पितामहम् ॥ ५१ ॥

Roman transliteration

brahmovāca
sargo'yaṃ kathitastāta yatpṛṣṭo'haṃ tvayā'dhunā |
guṇānāṃ rūpasaṃsthāṃ vai śṛṇuṣvaikāgramānasaḥ || 1 ||
sattvaṃ prītyātmakaṃ jñeyaṃ sukhātprītisamud□bhavaḥ |
ārjavaṃ ca tathā satyaṃ śaucaṃ śraddhā kṣamā dhṛtiḥ || 2 ||
anukampā tathā lajjā śāntiḥ santoṣa eva ca |
etaiḥ sattvapratītiśca jāyate niścalā sadā || 3 ||
śvetavarṇaṃ tathā sattvaṃ dharme prītikaraḥ sadā |
sacchraddhotpādakaṃ nityamasacchraddhānivārakam || 4 ||
sāttvikī rājasī caiva tāmasī ca tathāparā |
śraddhā tu trividhā proktā munibhistattvadarśibhiḥ || 5 ||
raktavarṇaṃ rajaḥ proktamaprītikaramad□bhutam |
aprītirduḥkhayogatvād□bhavatyeva suniścitā || 6 ||
pradveṣo'tha tathā droho matsaraḥ stambha eva ca |

utkaṇṭhā ca tathā nidrā śraddhā tatra ca rājasī || 7 ||
māno madastathā garvo rajasā kila jāyate |
pratyetavyaṃ rajastvetairlakṣaṇaiśca vicakṣaṇaiḥ || 8 ||
kṛṣṇavarṇaṃ tamaḥ proktaṃ mohanaṃ ca viṣādakṛt |
ālasyaṃ ca tathā'jñānaṃ nidrā dainyaṃ bhayaṃ tathā || 9 ||
vivādaścaiva kārpaṇyaṃ kauṭilyaṃ roṣa eva ca |
vaiṣamyaṃ vātināstikyaṃ paradoṣānudarśanam || 10 ||
pratyetavyaṃ tamastvetairlakṣaṇaiḥ sarvathā budhaiḥ |
tāmasyā śraddhayā yuktaṃ paratāpopapādakam || 11 ||
sattvaṃ prakāśayitavyaṃ niyantavyaṃ rajaḥ sadā |
saṃhartavyaṃ tamaḥ kāmaṃ janena śubhamicchatā || 12 ||
anyonyābhibhavāccaite virudhyanti parasparam |
tatho'nyonyāśrayāḥ sarve na tiṣṭhanti nirāśrayāḥ || 13 ||
sattvaṃ na kevalaṃ kvāpi na rajo na tamastathā |

militāśca sadā sarve tenānyonyāśrayāḥ smṛtāḥ || 14 ||
anyonyamithunāccaiva vistāraṃ kathayāmyaham |
śṛṇu nārada yajjñātvā mucyate bhavabandhanāt || 15 ||
sandeho'tra na kartavyo jñātvetyuktaṃ mayā vacaḥ |
jñātaṃ tadanubhūtaṃ yatparijñātaṃ phale sati || 16 ||
śravaṇāddarśanāccaiva sapadyeva mahāmate |
saṃskārānubhavāccaiva parijñātaṃ na jāyate || 17 ||
śrutaṃ tīrthaṃ pavitrañca śraddhotpannā ca rājasī |
nirgatastatra tīrthe vai dṛṣṭaṃ caiva yathāśrutam || 18 ||
snātastatra kṛtaṃ kṛtyaṃ dattaṃ dānaṃ ca rājasam |
sthitastatra kiyatkālaṃ rajoguṇasamāvṛtaḥ || 19 ||
rāgadveṣānna nirmuktaḥ kāmakrodhasamāvṛtaḥ |
punareva gṛhaṃ prāpto yathāpūrvaṃ tathā sthitaḥ || 20 ||
śrutaṃ ca nānubhūtaṃ vai tena tīrthaṃ munīśvara |

na prāptaṃ ca phalaṃ yasmādaśrutaṃ viddhi nārada || 21 ||
niṣpāpatvaṃ balaṃ viddhi tīrthasya munisattama |
kṛṣeḥ phalaṃ yathā loke niṣpannānnasya bhakṣaṇam || 22 ||
pāpadehavikārā ye kāmakrodhādayaḥ pare |
lobho mohastathā tṛṣṇā dveṣo rāgastathā madaḥ || 23 ||
asūyerṣyākṣamāśāntiḥ pāpānyetāni nārada |

na nirgatāni dehāttu tāvatpāpayuto naraḥ || 24 ||
kṛte tīrthe yadaitāni dehānna nirgatāni cet |
niṣphalaḥ śrama evaikaḥ karṣakasya yathā tathā || 25 ||
śrameṇāpīḍitaṃ kṣetraṃ kṛṣṭā bhūmiḥ sudurghaṭā |
uptaṃ bījaṃ mahārghaṃ ca hitā vṛttirudāhṛtā || 26 ||
ahorātraṃ parikliṣṭo rakṣaṇārthaṃ phalotsukaḥ |
kāle suptastu hemante vane vyāghrādibhirbhṛśam || 27 ||
bhakṣitaṃ śalabhaiḥ sarvaṃ nirāśaśca kṛtaḥ punaḥ |

tadvattīrthaśramaḥ putra kaṣṭado na phalapradaḥ || 28 ||
sattvaṃ samutkaṭaṃ jātaṃ pravṛddhaṃ śāstradarśanāt |
vairāgyaṃ tatphalaṃ jātaṃ tāmasārtheṣu nārada || 29 ||
prasahyābhibhavatyeva tad□rajastamasī ubhe |
rajaḥ samutkaṭaṃ jātaṃ pravṛttaṃ lobhayogataḥ || 30 ||
tattathābhibhavatyeva tamaḥsattve tathā ubhe |
tamastathotkaṭaṃ bhūtvā pravṛddhaṃ mohayogataḥ || 31 ||
tatsattvarajasī cobhe saṅgamyābhibhavatyapi |
vistaraṃ kathayāmyadya yathābhibhavatīti vai || 32 ||
yadā sattvaṃ pravṛddhaṃ vai matirdharme sthitā tadā |
na cintayati bāhyārthaṃ rajastamaḥsamud□bhavam || 33 ||
arthaṃ sattvasamud□bhūtaṃ gṛhṇāti ca na cānyathā |
anāyāsakṛtaṃ cārthaṃ dharmaṃ yajñaṃ ca vāñchati || 34 ||
sāttvikeṣveva bhogeṣu kāmaṃ vai kurute tadā |

rājaseṣu na mokṣārthaṃ tāmaseṣu punaḥ kutaḥ || 35 ||
evaṃ jitvā rajaḥ pūrvaṃ tataśca tamaso jayaḥ |
sattvaṃ ca kevalaṃ putra tadā bhavati nirmalam || 36 ||
yadā rajaḥ pravṛddhaṃ vai tyaktvā dharmān sanātanān |
anyathākurute dharmācchraddhāṃ prāpya tu rājasīm || 37 ||
rājasādarthasaṃvṛddhistathā bhogastu rājasaḥ |
sattvaṃ vinirgataṃ tena tamasaścāpi nigrahaḥ || 38 ||
yadā tamo vivṛddhaṃ syādutkaṭaṃ sambabhūva ha |
tadā vede na viśvāso dharmaśāstre tathaiva ca || 39 ||
śraddhāṃ ca tāmasīṃ prāpya karoti ca dhanātyayam |
drohaṃ sarvatra kurute na śāntimadhigacchati || 40 ||
jitvā sattvaṃ rajaścaiva krodhano durmatiḥ śaṭhaḥ |
vartate kāmacāreṇa bhāveṣu vitateṣu ca || 41 ||
ekaṃ sattvaṃ na bhavati rajaścaikaṃ tamastathā |

sahaivāśritya vartante guṇā mithunadharmiṇaḥ || 42 ||
rajo vinā na sattvaṃ syād□rajaḥ sattvaṃ vinā kvacit |
tamo vinā na caivaite vartante puruṣarṣabha || 43 ||
tamastābhyāṃ vihīnaṃ tu kevalaṃ na kadācana |
sarve mithunadharmāṇo guṇāḥ kāryāntareṣu vai || 44 ||
anyonyasaṃśritāḥ sarve tiṣṭhanti na viyojitāḥ |
anyonyajanakāścaiva yataḥ prasavadharmiṇaḥ || 45 ||
sattvaṃ kadācicca rajastamasī janayatyuta |
kadācittu rajaḥ sattvatamasī janayatyapi || 46 ||
kadācittu tamaḥ sattvarajasī janayatyubhe |
janayantyevamanyonyaṃ mṛtpiṇḍaśca ghaṭaṃ yathā || 47 ||
buddhisthāste guṇāḥ kāmānbodhayanti parasparam |
devadattaviṣṇumitrayajñadattādayo yathā || 48 ||

yathā strīpuruṣaścaiva mithunau ca parasparam |

tathā guṇāḥ samāyānti yugmabhāvaṃ parasparam || 49 ||
rajaso mithune sattvaṃ sattvasya mithune rajaḥ |
ubhe te sattvarajasī tamaso mithune viduḥ || 50 ||
nārada uvāca
ityetatkathitaṃ pitrā guṇarūpamanuttamam |
śrutvāpyetatsa evāhaṃ tato'pṛcchaṃ pitāmaham || 51 ||

English translation

1. Brahma said:--0 Narada! I have described to you what you asked me just now about the creation of this universe, etc. Now hear with attention the colour of the three qualities, as well their configuration and how they are seen to exist.

2-3. The Sattva Guna is the source of pleasure and happiness; and when happiness comes, everything seems delightening. When integrity, truthfulness, cleanliness, faith, forgiveness, fortitude, mercy, bashfulness, peace and contentment arise in one's heart, know certainly that there has arisen firmly the Sattva Guna in that man.

4. The colour of the Sattva quality is white; it makes one always like religion, and have faith towards good purposes and discard one's tendencies towards bad objects.

5. The Risis, the seers of truth classify Sraddha (faith) under the three headings: Sattvik, Rajasik and Tamasik.

6. The quality Rajas is of red colour, wonderful and is not pleasant; it is the source of all troubles; there is no doubt in this.

7-8. The intelligent should understand that Rajas has certainly arisen in him, when his mind is filled with hatred, enmity, quarrelsome feeling, pride, stupification, uneasiness, sleeplessness, want of faith, egoism, vanity and arrogance.

9-11. The quality Tamas is of black colour. From Tamas arises laziness, ignorance, sleep, poverty, fear, quarrels, miserliness, insincerity, anger, aberration of intellect, violent atheism, and finding fault with others. The wise should think that Tamas has overpowered him when the above qualities are found to possess him. When this Tamas quality is attended with the Tamasi faith, then it becomes the source of pain to others.

12. The well wishers should manifest in themselves the Sattva qualities, control the Rajasic qualities, and destroy the Tamasic qualities.

13. These three qualities are always found to remain intermingled with another, and each of them has always an inherent tendency to overcome the others; and therefore they are always, as it were, at war with another. They never have a separate existence from one another.

14. Never is found anywhere only one Sattva quality to the exclusion of others, the Rajas and Tamas; similar is the case with the Rajas or Tamas. They remain intermingled and depend on one another.

15. O Narada! Now hear, in detail, which two qualities remain in twins, knowing which, one is freed from this ocean of the transmigration of existence.

16. I have realised these; therefore you ought not to have any uncertainties on these points. The reality of these is especially felt, when it is really understood and when its effects begin to manifest themselves.

17. O high-minded! No one is able to realise these at once; it requires be heard, and then meditated upon. It also depends on one's natural capability and merits, due to the past actions.

18-21. Suppose one hears of the sacred places of pilgrimages and is filled with the Rajasic devotion. He goes out to those places and sees what he had heard before. There he performs his ablutions, makes offerings and the Rajasic gifts, stays there for some time; but all this he does under the influence of the Rajasic quality. And when he returns home, he finds himself not free from lust, anger, love and hatred; he remains the same that he was before. Therefore, in this case, O Narada! man hears but he does not realise the purifying effects of those holy places. O best of Munis! And when he does not find any benefit from the holy place of pilgrimage, it is equivalent to his not at all hearing of the place.

22. O best of Munis! The effect of visiting the sacred places of pilgrimages is then said to accrue to any individual, when he becomes freed from his sins, just as the fruit of cultivating fields is then said to occur, when the cultivator gets the ripened harvest out of his labour and enjoys the produce of his fields.

23. O Narada! Lust, anger, covetousness, delusion, thirst, hatred, love, vanity, malice, jealousy, non-forgiveness, unrest all these indicate that there is sin; and until these are purged out of one's body and mind, man lives in sin. If the visiting of the sacred places of pilgrimages does not enable one to overcome the above passions, then the labours in going to those places are in vain, i.e., those labours merely are the results just as the toil only undergone by the cultivator is his only result, and is not met with any reward when there is no harvest at all.

24-28. Lo! The cultivator takes hard labour to clear his fields and cultivate the hard soil; he then sows the valuable seeds, because this is considered as doing good. Next, in expectation of the harvest, he undergoes a good deal of pains, day and night, to protect his fields and goes down to sleep, in the cold season, in the forest surrounded by tigers and other dangerous animals; but alas! locusts coming eat away and destroy all the crops, to the utter disappointment of the cultivator. All his labours are spent in vain. So, O Narada! The labour taken by one in going to the holy places yields pains, and pains only, instead of success and happiness.

29-32. When the Sattva quality grows in abundance, as a consequence of reading the Vedanta and the other S'astras, dispassion comes towards the Rajasic and the Tamasic qualities and things, and the Sattva quality overpowers the Rajas and Tamas. Similarly when the Rajasic quality grows in abundance, as a natural consequence of greed and avarice, then it overpowers Sattva and Tamas; so, by delusion, when the Tamasic quality grows in abundance, it overpowers the Sattva and the Rajasic qualities. O Narada! I will now speak to you, in detail, about the overpowering of these qualities by one another.

33-35. When the Sattva quality grows in preponderance, the mind rests in religious ideas and things; it no more thinks of those external things, the products of the Rajas and Tamas qualities. Rather it wants to enjoy the Sattvic things; wealth, religious affairs, sacrifices that can be acquired or performed without any trouble. Then that individual yearns after salvation and renounces his pursuits after the Rajasic and Tamasic objects.

36. Thus, O Narada! first try to conquer the Rajas and then the Tamas; then the Sattva becomes pure.

37. When the Rajasic quality grows in preponderance, the individual imbibes the Rajasic faith, abandons his own Sanatan Dharma (settled eternal religion) and practises against his religious instructions.

38. Under the Rajasic propensities, one is eager to amass wealth and enjoy the Rajasic things. The Rajas drives away the Sattva and curbs the Tamas.

39-41. Narada! So when the Tamasic quality grows in preponderance, the faith in the Vedas and in the religious S'astras entirely disappears. Imbibing the Tamasic faith, the individual squanders away his wealth and is always engaged in quarrels, and party feelings, envy, violence and never enjoys peace. The individual with the Tamasic quality in excess overpowers the Rajasic and Sattvic qualities and becomes angry, wicked, and a great cheat and does everything as he likes, without any regard to his superiors.

42. Narada! Thus you see that, of these three qualities, no one can remain entirely alone, free from the other qualities. These remain always in twos or threes.

43-44. The Sattva can never exist without the Rajas; the Rajas can never exist without the Tamas; and these two qualities can never exist without Tamas. Again Tamas cannot exist without Rajas and Sattva. These qualities act and react always in twos or threes.

45-47. They never exist separately; they live in pairs or threes and are the originators of each other; these qualities are of the nature of procreating things; in other words, Sattva originates the Rajas or Tamas; again the Rajas originates sometimes Sattva and Tamas. Again the Tamas sometimes originates Sattva and Rajas. Thus they generate each other as the earthen pots and earth are their mutual causes.

48-49. Deva Datta, Visnu Mitra, and Yajha Datta these three united perform any action, so these three qualities united reside in the buddhi (intellect) of the Jivas and generate their sense perceptions.

Just as the husband and wife get into a couple, the qualities get into couples.

50. The Sattva with Rajas forms the couple Rajas Sattva; so Sattva Rajas forms another couple, where the Sattva predominates. So Sattva end Rajas forms each with Tamas the other couples.

51. Narada said! O Dvaipayana! Hearing thus about these three qualities from my father, I asked him again these questions.

Thus ends the eighth chapter of the Maha Puranam S'rimad Devi Bhagavatam containing the description of the Gunas, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 9

On The Characteristics Of The

Chapter 41 of 318 · 48 detected Sanskrit verse markers

Sanskrit

नारद उवाच
गुणानां लक्षणं तात भवता कथितं किल ।
न तृप्तोऽस्मि पिबन्मिष्टं त्वन्मुखात्प्रच्युतं रसम् ॥ १ ॥
गुणानां तु परिज्ञानं यथावदनुवर्णय ।
येनाहं परमां शान्तिमधिगच्छामि चेतसि ॥ २ ॥
व्यास उवाच
इति पृष्टस्तु पुत्रेण नारदेन महात्मना ।
उवाच च जगत्कर्ता रजोगुणसमुद्भवः ॥ ३ ॥
ब्रह्मोवाच
शृणु नारद वक्ष्यामि गुणानां परिवर्णनम् ।
सम्यङ्नाहं विजानामि यथामति वदामि ते ॥ ४ ॥
सत्त्वं तु केवलं नैव कुत्रापि परिलक्ष्यते ।
मिश्रीभावात्तु तेषां वै मिश्रत्वं प्रतिभाति वै ॥ ५ ॥
यथा काचिद्वरा नारी सर्वभूषणभूषिता ।

हावभावयुता कामं भर्तुः प्रीतिकरी भवेत् ॥ ६ ॥
मातापित्रोस्तथा सैव बन्धुवर्गस्य प्रीतिदा ।
दुःखं मोहं सपत्नीषु जनयत्यपि सैव हि ॥ ७ ॥
एवं सत्त्वेन तेनैव स्त्रीत्वमापादितेन च ।
रजसस्तमसश्चैव जनिता वृत्तिरन्यथा ॥ ८ ॥
रजसा स्त्रीकृतेनैव तमसा च तथा पुनः ।
अन्योन्यस्य समायोगादन्यथा प्रतिभाति वै ॥ ९ ॥
अवस्थानात्स्वभावेषु न वै जात्यन्तराणि च ।
लक्ष्यते विपरीतानि योगान्नारद कुत्रचित् ॥ १० ॥
यथा रूपवती नारी यौवनेन विभूषिता ।
लज्जामाधुर्ययुक्ता च तथा विनयसंयुता ॥ ११ ॥
कामशास्त्रविधिज्ञा च धर्मशास्त्रेऽपि सम्मता ।
भर्तुःप्रीतिकरी भूत्वा सपत्नीनां च दुःखदा ॥ १२ ॥
मोहदुःखस्वभावस्था सत्त्वस्थेत्युच्यते जनैः ।

तथा सत्त्वं विकुर्वाणमन्यभावं विभाति वै ॥ १३ ॥
चोरैरुपद्रुतानां हि साधूनां सुखदा भवेत् ।

दुःखा मूढा च दस्यूनां सैव सेना तथागुणा ॥ १४ ॥
विपरीतप्रतीतिं वै वर्जयन्ति स्वभावतः ।
यथा च दुर्दिनं जातं महामेघघनावृतम् ॥ १५ ॥
विद्युत्स्तनितसंयुक्तं तिमिरेणावगुण्ठितम् ।
सिंचद्भूमिं प्रवर्षद्वै तमोरूपमुदाहृतम् ॥ १६ ॥
यदेतत्कर्षकाणां वै तदेवातीव दुर्दिनम् ।
बीजोपस्करयुक्तानां सुखदं प्रभवत्युत ॥ १७ ॥
अप्रच्छन्नगृहाणां च दुर्भगानां विशेषतः ।
तृणकाष्ठगृहीतानां दुःखदं गृहमेधिनाम् ॥ १८ ॥
प्रोषितभर्तृकाणां वै मोहदं प्रवदन्त्यपि ।
स्वभावस्था गुणाः सर्वे विपरीता विभान्ति वै ॥ १९ ॥
लक्षणानि पुनस्तेषां शृणु पुत्र ब्रवीम्यहम् ।

लघुप्रकाशकं सत्त्वं निर्मलं विशदं सदा ॥ २० ॥
यदाङ्गानि लघून्येव नेत्रादीनीन्द्रियाणि च ।
निर्मलं च तथा चेतो गृह्णाति विषयान्न तान् ॥ २१ ॥
तदा सत्त्वं शरीरे वै मन्तव्यञ्च समुत्कटम् ।
जृम्भां स्तम्भं च तन्द्रां च चलञ्चैव रजः पुनः ॥ २२ ॥
यदा तदुत्कटं जातं देहे यस्य च कस्यचित् ।
कलिं मृगयते कर्तुं गन्तुं ग्रामान्तरं तथा ॥ २३ ॥
चलचित्तस्य सोऽत्यर्थं विवादे चोद्यतस्तथा ।
गुरुमावरणं कामं तमो भवति तद्यदा ॥ २४ ॥
तदाङ्गानि गुरूण्याशु प्रभवन्त्यावृतानि च ।
इन्द्रियाणि मनः शून्यं निद्रां नैवाभिवाञ्छति ॥ २५ ॥
गुणानां लक्षणान्येवं विज्ञेयानीह नारद ।
नारद उवाच
विभिन्नलक्षणाः प्रोक्ताः पितामह गुणास्त्रयः ॥ २६ ॥

कथमेकत्र संस्थाने कार्यं कुर्वन्ति शाश्वतम् ।
परस्परं मिलित्वा हि विभिन्नाः शत्रवः किल ॥ २७ ॥
एकत्रस्थाः कथं कार्यं कुर्वन्तीति वदस्व मे ।
ब्रह्मोवाच
शृणु पुत्र प्रवक्ष्यामि गुणास्ते दीपवृत्तयः ॥ २८ ॥
प्रदीपश्च यथा कार्यं प्रकरोत्यर्थदर्शनम् ।
वर्तिस्तैलं यथार्चिश्च विरुद्धाश्च परस्परम् ॥ २९ ॥
विरुद्धं हि तथा तैलमग्निना सह सङ्गतम् ।
तैलं वर्तिविरोध्येव पावकोऽपि परस्परम् ॥ ३० ॥
एकत्रस्थाः पदार्थानां प्रकुर्वन्ति प्रदर्शनम् ।
नारद उवाच

एवं प्रकृतिजाः प्रोक्ता गुणाः सत्यवतीसुत ॥ ३१ ॥
विश्वस्य कारणं ते वै मया पूर्वं यथा श्रुतम् ।
व्यास उवाच

इत्युक्तं नारदेनाथ मम सर्वं सविस्तरम् ॥ ३२ ॥
गुणानां लक्षणं सर्वं कार्यं चैव विभागशः ।
आराध्या परमा शक्तिर्यया सर्वमिदं ततम् ॥ ३३ ॥
सगुणा निर्गुणा चैव कार्यभेदे सदैव हि ।
अकर्ता पुरुषः पूर्णो निरीहः परमोऽव्ययः ॥ ३४ ॥
करोत्येषा महामाया विश्वं सदसदात्मकम् ।
ब्रह्मा विष्णुस्तथा रुद्रःसूर्यश्चन्द्रः शचीपतिः ॥ ३५ ॥
अश्विनौ वसवस्त्वष्टा कुबेरो यादसां पतिः ।
वह्निर्वायुस्तथा पूषा सेनानीश्च विनायकः ॥ ३६ ॥
सर्वे शक्तियुताः शक्ताः कर्तुं कार्याणि स्वानि च ।
अन्यथा तेऽप्यशक्ता वै प्रस्पन्दितुमनीश्वराः ॥ ३७ ॥
सा चैव कारणं राजन् जगतः परमेश्वरी ।
समाराधय तां भूप कुरु यज्ञं जनाधिप ॥ ३८ ॥
पूजनं परया भक्त्या तस्या एव विधानतः ।

महालक्ष्मीर्महाकाली तथा महासरस्वती ॥ ३९ ॥
ईश्वरी सर्वभूतानां सर्वकारणकारणम् ।
सर्वकामार्थदा शान्ता सुखसेव्या दयान्विता ॥ ४० ॥
नामोच्चारणमात्रेण वाञ्छितार्थफलप्रदा ।
देवैराराधिता पूर्वं ब्रह्मविष्णुमहेश्वरैः ॥ ४१ ॥
मोक्षकामैश्च विविधैस्तापसैर्विजितात्मभिः ।
अस्पष्टमपि यन्नाम प्रसङ्गेनापि भाषितम् ॥ ४२ ॥
ददाति वाञ्छितानर्थान्दुर्लभानपि सर्वथा ।
ऐ ऐ इति भयार्तेन दृष्ट्वा व्याघ्रादिकं वने ॥ ४३ ॥
बिन्दुहीनमपीत्युक्तं वाञ्छितं प्रददाति वै ।
तत्र सत्यव्रतस्यैव दृष्टान्तो नृपसत्तम ॥ ४४ ॥
प्रत्यक्ष एव चास्माकं मुनीनां भावितात्मनाम् ।
ब्राह्मणानां समाजेषु तस्योदाहरणं बुधैः ॥ ४५ ॥
कथ्यमानं मया राजञ्छ्रुतं सर्वं सविस्तरम् ।

अनक्षरो महामूर्खो नाम्ना सत्यव्रतो द्विजः ॥ ४६ ॥
श्रुत्वाऽक्षरं कोलमुखात्समुच्चार्य स्वयं ततः ।
बिन्दुहीनं प्रसंगेन जातोऽसौ विबुधोत्तमः ॥ ४७ ॥
ऐकारोच्चारणाद्देवी तुष्टा भगवती तदा ।
चकार कविराजं तं दयार्द्रा परमेश्वरी ॥ ४८ ॥

Roman transliteration

nārada uvāca
guṇānāṃ lakṣaṇaṃ tāta bhavatā kathitaṃ kila |
na tṛpto'smi pibanmiṣṭaṃ tvanmukhātpracyutaṃ rasam || 1 ||
guṇānāṃ tu parijñānaṃ yathāvadanuvarṇaya |
yenāhaṃ paramāṃ śāntimadhigacchāmi cetasi || 2 ||
vyāsa uvāca
iti pṛṣṭastu putreṇa nāradena mahātmanā |
uvāca ca jagatkartā rajoguṇasamud□bhavaḥ || 3 ||
brahmovāca
śṛṇu nārada vakṣyāmi guṇānāṃ parivarṇanam |
samyaṅ□ nāhaṃ vijānāmi yathāmati vadāmi te || 4 ||
sattvaṃ tu kevalaṃ naiva kutrāpi parilakṣyate |
miśrībhāvāttu teṣāṃ vai miśratvaṃ pratibhāti vai || 5 ||
yathā kācidvarā nārī sarvabhūṣaṇabhūṣitā |

hāvabhāvayutā kāmaṃ bhartuḥ prītikarī bhavet || 6 ||
mātāpitrostathā saiva bandhuvargasya prītidā |
duḥkhaṃ mohaṃ sapat□nīṣu janayatyapi saiva hi || 7 ||
evaṃ sattvena tenaiva strītvamāpāditena ca |
rajasastamasaścaiva janitā vṛttiranyathā || 8 ||
rajasā strīkṛtenaiva tamasā ca tathā punaḥ |
anyonyasya samāyogādanyathā pratibhāti vai || 9 ||
avasthānātsvabhāveṣu na vai jātyantarāṇi ca |
lakṣyate viparītāni yogānnārada kutracit || 10 ||
yathā rūpavatī nārī yauvanena vibhūṣitā |
lajjāmādhuryayuktā ca tathā vinayasaṃyutā || 11 ||
kāmaśāstravidhijñā ca dharmaśāstre'pi sammatā |
bhartuḥprītikarī bhūtvā sapat□nīnāṃ ca duḥkhadā || 12 ||
mohaduḥkhasvabhāvasthā sattvasthetyucyate janaiḥ |

tathā sattvaṃ vikurvāṇamanyabhāvaṃ vibhāti vai || 13 ||
corairupadrutānāṃ hi sādhūnāṃ sukhadā bhavet |
duḥkhā mūḍhā ca dasyūnāṃ saiva senā tathāguṇā || 14 ||
viparītapratītiṃ vai varjayanti svabhāvataḥ |
yathā ca durdinaṃ jātaṃ mahāmeghaghanāvṛtam || 15 ||
vidyutstanitasaṃyuktaṃ timireṇāvaguṇṭhitam |
siṃcad□bhūmiṃ pravarṣadvai tamorūpamudāhṛtam || 16 ||
yadetatkarṣakāṇāṃ vai tadevātīva durdinam |
bījopaskarayuktānāṃ sukhadaṃ prabhavatyuta || 17 ||
apracchannagṛhāṇāṃ ca durbhagānāṃ viśeṣataḥ |
tṛṇakāṣṭhagṛhītānāṃ duḥkhadaṃ gṛhamedhinām || 18 ||
proṣitabhartṛkāṇāṃ vai mohadaṃ pravadantyapi |
svabhāvasthā guṇāḥ sarve viparītā vibhānti vai || 19 ||
lakṣaṇāni punasteṣāṃ śṛṇu putra bravīmyaham |

laghuprakāśakaṃ sattvaṃ nirmalaṃ viśadaṃ sadā || 20 ||
yadāṅgāni laghūnyeva netrādīnīndriyāṇi ca |
nirmalaṃ ca tathā ceto gṛhṇāti viṣayānna tān || 21 ||
tadā sattvaṃ śarīre vai mantavyañca samutkaṭam |
jṛmbhāṃ stambhaṃ ca tandrāṃ ca calañcaiva rajaḥ punaḥ || 22 ||
yadā tadutkaṭaṃ jātaṃ dehe yasya ca kasyacit |

kaliṃ mṛgayate kartuṃ gantuṃ grāmāntaraṃ tathā || 23 ||
calacittasya so'tyarthaṃ vivāde codyatastathā |
gurumāvaraṇaṃ kāmaṃ tamo bhavati tadyadā || 24 ||
tadāṅgāni gurūṇyāśu prabhavantyāvṛtāni ca |
indriyāṇi manaḥ śūnyaṃ nidrāṃ naivābhivāñchati || 25 ||
guṇānāṃ lakṣaṇānyevaṃ vijñeyānīha nārada |
nārada uvāca
vibhinnalakṣaṇāḥ proktāḥ pitāmaha guṇāstrayaḥ || 26 ||

kathamekatra saṃsthāne kāryaṃ kurvanti śāśvatam |
parasparaṃ militvā hi vibhinnāḥ śatravaḥ kila || 27 ||
ekatrasthāḥ kathaṃ kāryaṃ kurvantīti vadasva me |
brahmovāca
śṛṇu putra pravakṣyāmi guṇāste dīpavṛttayaḥ || 28 ||
pradīpaśca yathā kāryaṃ prakarotyarthadarśanam |
vartistailaṃ yathārciśca viruddhāśca parasparam || 29 ||
viruddhaṃ hi tathā tailamagninā saha saṅgatam |
tailaṃ vartivirodhyeva pāvako'pi parasparam || 30 ||
ekatrasthāḥ padārthānāṃ prakurvanti pradarśanam |
nārada uvāca
evaṃ prakṛtijāḥ proktā guṇāḥ satyavatīsuta || 31 ||
viśvasya kāraṇaṃ te vai mayā pūrvaṃ yathā śrutam |
vyāsa uvāca

ityuktaṃ nāradenātha mama sarvaṃ savistaram || 32 ||
guṇānāṃ lakṣaṇaṃ sarvaṃ kāryaṃ caiva vibhāgaśaḥ |
ārādhyā paramā śaktiryayā sarvamidaṃ tatam || 33 ||
saguṇā nirguṇā caiva kāryabhede sadaiva hi |
akartā puruṣaḥ pūrṇo nirīhaḥ paramo'vyayaḥ || 34 ||
karotyeṣā mahāmāyā viśvaṃ sadasadātmakam |
brahmā viṣṇustathā rudraḥsūryaścandraḥ śacīpatiḥ || 35 ||
aśvinau vasavastvaṣṭā kubero yādasāṃ patiḥ |
vahnirvāyustathā pūṣā senānīśca vināyakaḥ || 36 ||
sarve śaktiyutāḥ śaktāḥ kartuṃ kāryāṇi svāni ca |
anyathā te'pyaśaktā vai praspanditumanīśvarāḥ || 37 ||
sā caiva kāraṇaṃ rājan jagataḥ parameśvarī |
samārādhaya tāṃ bhūpa kuru yajñaṃ janādhipa || 38 ||
pūjanaṃ parayā bhaktyā tasyā eva vidhānataḥ |

mahālakṣmīrmahākālī tathā mahāsarasvatī || 39 ||
īśvarī sarvabhūtānāṃ sarvakāraṇakāraṇam |
sarvakāmārthadā śāntā sukhasevyā dayānvitā || 40 ||
nāmoccāraṇamātreṇa vāñchitārthaphalapradā |
devairārādhitā pūrvaṃ brahmaviṣṇumaheśvaraiḥ || 41 ||
mokṣakāmaiśca vividhaistāpasairvijitātmabhiḥ |
aspaṣṭamapi yannāma prasaṅgenāpi bhāṣitam || 42 ||
dadāti vāñchitānarthāndurlabhānapi sarvathā |
ai ai iti bhayārtena dṛṣṭvā vyāghrādikaṃ vane || 43 ||
binduhīnamapītyuktaṃ vāñchitaṃ pradadāti vai |
tatra satyavratasyaiva dṛṣṭānto nṛpasattama || 44 ||
pratyakṣa eva cāsmākaṃ munīnāṃ bhāvitātmanām |
brāhmaṇānāṃ samājeṣu tasyodāharaṇaṃ budhaiḥ || 45 ||

kathyamānaṃ mayā rājañchrutaṃ sarvaṃ savistaram |

anakṣaro mahāmūrkho nāmnā satyavrato dvijaḥ || 46 ||
śrutvā'kṣaraṃ kolamukhātsamuccārya svayaṃ tataḥ |
binduhīnaṃ prasaṃgena jāto'sau vibudhottamaḥ || 47 ||
aikāroccāraṇāddevī tuṣṭā bhagavatī tadā |
cakāra kavirājaṃ taṃ dayārdrā parameśvarī || 48 ||

English translation

1-2. Narada said Father! You have described to me the characteristic of the three qualities; though I have drunk the sweet juice from your lotus like mouth, still I am not quite satisfied. Kindly describe to me, in detail, in due order, how I can recognise clearly the three qualities so that I can get the highest peace of mind.

3. Vyasa said O King! The Creator of the world, Brahma, originated from the Rajo Guna, asked by his high minded son Narada, began to speak in the following terms.

4. O Narada! I myself do not possess fully the complete knowledge of the three qualities; but, as far as I know, I am telling that to you.

5. The pure Sattva quality is not found alone to exist anywhere; it manifests itself always, in mixed condition, in combination with the other qualities.

6-9. As a beautiful woman, well decorated with ornaments and endowed with amorous gestures, gives delight, on the one hand, to her husband, father, mother and friends; and, on the other hand, becomes a source of pain and delusion to her rival wives, so the Sattva quality, personified as a beautiful woman, engenders the Sattvic happiness of the mind to some individual, at one time, and at another time becomes a source of pain to the same individual (or at one and the same time becomes a source of happiness to one and a source of pain to another.) Thus the Rajas or the Tamas quality.

personified respectively as a beautiful woman becomes a source of pain or delusion to an individual at one time, and at another time, a source of happiness to the same man. So it is easily seen that one quality cannot remain single; it remains in union with the other qualities.

Note It is very possible that a man, possessing the Sattvic quality at any time, can be said not to possess only the Sattvic quality but also the Rajas and the Tamas to a certain degree. At any subsequent time the Rajas might get preponderance, and that man may be in circumstances requiring money or so forth; but, due to his Sattva quality before hand he did not collect money and therefore he feels pain afterwards. So with the Rajas. Or it may be thus Suppose an earning member is Sattvic. He earns just sufficient to meet his wants. But his family members require more money, for they are Rajasic. Therefore the earning member is happy for his Sattvic quality; but the other members are unhappy for his Sattvic quality. A man is, as it were, wedded to the three wives, Sattva, Rajas, and Tamas.

10. O Narada! When the three qualities remain each in their own real natures, then the effects produced by them also remain always the same; no changes are perceived owing to the difference of time or person. But when they get combined, then each of them produces effects sometimes counter to their natures.

11-13. A young beautiful woman, shy, modest and of sweet qualities, well versed in her religious learning, and full of good behaviour, skilled in love practices and full of sweet sentiments becomes a source of loving delight to her beloved and also a source of pain to her rival wives so each of the three qualities assume no doubt.

different aspects according to differences in time and in the nature of the person.

O Narada! As one woman gives pain and delusion to her rival wives and gives pleasure to her husband and friends, so the Sattva quality, when perverted, gives pain and delusion to the persons.

14-19. As the police sepoys and constables are, on the one hand, delight to the saints, troubled by thieves, and, on the other hand, sources of pain and confusion to the thieves and robbers; again as the heavy shower of rain in a pitch dark night, in the rainy season, when the sky over clouded, and when there are flashes of lightning and thunder, is on the one hand, a source of highest delight to a farmer, who has all seeds and necessary things and implements, and, on the other hand is a source of pain to the unfortunate householder, whose house is not yet completely thatched with grass or who has not been able to collect his beams and grass for necessary roofing, and a source of utter bewildering confusion to the young woman, whose husband is abroad expected back at that time, so the three Gunas produce contrary results when perverted by contact with the remaining Gunas, instead what they would have produced, had they not been perverted so.

20-25. O Child! Again I speak to you of the characteristics of the the Gunas. The Sattva guna is pure, clear, illumining, light (not heavy) white. When the senses, eyes, etc., and the limbs are felt very light (without any heaviness) and the heart and brain clear, when there is dispassion towards the Rajasic and the Tamasic enjoyments, know then that the Sattva quality has grown in preponderance in a body. When there is a tendency to yawn, when there is rigidity and suppression of the functions of faculties and when one feels drowsiness, consider that the Rajasic quality has gone to excess. Again, when one seeks after quarrels and goes to another village, one is always restless and ready to fight, when one feels heaviness

in body, as if wrapped by a very heavy darkness, when one's limbs and senses are heavy and obscure, when one's mind is vacant, and when one does not like to go to sleep, know that the Tamas has increased too much, Narada!

26. Narada said O Father! You have described the different characteristics of the three Gunas; but I cannot understand how they act all in conjunction?

27. As those who are enemies to one another do not work united, so these Gunas, of opposite characteristics, are enemies, as it were, to one another; how can, then, they act in unison? Kindly explain this to me.

28-30. Brahma said O Narada! The three Gunas may be likened to a lamp. As a lamp manifests a certain object, so these three qualities united do manifest or reveal a certain thing. See the wick, oil, and flame are all of different characteristics; though the oil goes against fire, still it unites with the fire. The oil, wick and fire though running against each other, all these united, serve the one common purpose of illumining, revealing a certain object.

31. So, O Narada! All the three qualities, though of contrary natures, go to prove the same thing.

Narada said O Son of Satyavati! The lotus born Brahma thus described the three qualities, as born of Prakriti; and they are the causes of this Universe. What I heard of you about the nature of Prakriti, I have now described before you.

32. Vyasa said O King! What you asked me, I asked before the same to Narada and he described thus (as I told you above) to me about the characteristics and the effects of the three Gunas in regular order and in detail.

33. O King! Wherever in the S'astras whatever is said, the essence of all that is this -- that the Highest Energy, the Supreme Force, the Great Goddess who is pervading the Universe, is always with qualities and without qualities, according to the differences in the manifestation. This Supreme Force is to be worshipped with the highest devotion.

34. The Brahman, the Purusa (the Supporter, the Ultimate Substratum) the Highest Energy considered as the Male Principle though It is Undecaying, Supreme and Full, is still without any desires or emotions. It is not able to accomplish any action (without the help of its inherent force); this Mahamaya, the Supreme Force is doing all the functions, real and unreal, of the universe.

35-37. Brahma, Visnu, Rudra, the Sun, Moon, Indra, the twin Asvins, the Vasus, Visvakarma, Kuvera, Varuna, Fire, Air, Pusa, the Sadanan, and Ganesa all are united with S'akti and can do their respective functions; else they are unable to move themselves. Therefore O king! Know that Supreme Goddess Mahamaya as the cause of this Universe.

38. O Lord of men! You worship this Goddess, perform sacrifices in honour of Her and worship Her with the highest devotion.

39. O king! That Mahamaya is Maha Laksmi, She is Maha Kali, She is Maha Sarasvati; She is the Goddess of all the bhutas and She is the Cause of all causes.

40. That all peaceful, easily worshipped and the ocean of mercy, when worshipped, fulfills all the desires of Her devotees; what to say, the mere utterance of Her name is sufficient for the granting of the desires.

41. In days of yore Brahma, Visnu, MahesVara and all the Devas and many other self controlled ascetics worshipped Her to attain liberation.

42. O king! What shall I speak now about Her more than this If one takes Her name even with indistinctness. She grants the desired purposes, even if they are quite unattainable.

43. In the midst of forest, on the sight of tigers and other ferocious animals, if one becoming afraid, cries aloud Her seed mantra (twice) “Ai, Ai” without the Vindu (incorrectly) instead of “Aim, Aim” She grants immediately his desires.

44-45. O best of kings! There is an example of Satyavrata on this point. That the mere utterance of the name of Bhagavati gives unforeseen results, has been witnessed by us and other high minded Munis. Also in the assembly of the Bramanas I have heard fully many sages quoting in detail many instances on the above point.

46-47. O king! There was a Brahman, named Satyavrata, quite illiterate, a thorough block-head. Once he heard the letter “Ai, Ai” being uttered by a pig; and in course of a talk he himself uttered incidentally that letter and thereby became the one of the best Pundits.

N. B. - “Aim” is the seed mantra of Sarasvati, the Goddess of learning.

48. The Goddess Devi, the Ocean of mercy, hearing the letter “Ai” being pronounced by that Brahmin, became very glad and made him the best of the poets.

Here ends the Ninth Chapter of the 3rd Skandha on the characteristics of the Gunas in S'rimad Devi Bhagavatam, the Maha Puranam 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 10

On The Story Of Satyavrata

Chapter 42 of 318 · 65 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
कोऽसौ सत्यव्रतो नाम ब्राह्मणो द्विजसत्तमः ।
कस्मिन्देशे समुत्पन्नः कीदृशश्च वदस्व मे ॥ १ ॥
कथं तेन श्रुतः शब्दः कथमुच्चारितः पुनः ।
सिद्धिश्च कीदृशी जाता तस्य विप्रस्य तत्क्षणात् ॥ २ ॥
कथं तुष्टा भवानी सा सर्वज्ञा सर्वसंस्थिता ।
विस्तरेण वदस्वाद्य कथामेतां मनोरमाम् ॥ ३ ॥
सूत उवाच
इति पृष्टस्तदा राज्ञा व्यासः सत्यवतीसुतः ।
उवाच परमोदारं वचनं रसवच्छुचि ॥ ४ ॥
व्यास उवाच
शृणु राजन् प्रवक्ष्यामि कथां पौराणिकीं शुभाम् ।
श्रुता मुनिसमाजेषु मया पूर्वं कुरूद्वह ॥ ५ ॥
एकदाऽहं कुरुश्रेष्ठ कुर्वंस्तीर्थाटनं शुचि ।

सम्प्राप्तो नैमिषारण्यं पावनं मुनिसेवितम् ॥ ६ ॥
प्रणम्याहं मुनीन्सर्वान् स्थितस्तत्र वराश्रमे ।
विधिपुत्रास्तु यत्रासञ्जीवन्मुक्ता महाव्रताः ॥ ७ ॥
कथाप्रसंग एवासीत्तत्र विप्रसमागमे ।
जमदग्निस्तु पप्रच्छ मुनीनेवं समास्थितः ॥ ८ ॥
जमदग्निरुवाच
सन्देहोऽस्ति महाभागा मम चेतसि तापसाः ।
समाजेषु मुनीनां वै निःसन्देहो भवाम्यहम् ॥ ९ ॥
ब्रह्मा विष्णुस्तथा रुद्रो मघवा वरुणोऽनलः ।
कुबेरः पवनस्त्वष्टा सेनानीश्च गणाधिपः ॥ १० ॥
सूर्योऽश्विनौ भगः पूषा निशानाथो ग्रहास्तथा ।
आराधनीयतमः कोऽत्र वाञ्छितार्थफलप्रदः ॥ ११ ॥
सुखसेव्यश्च सततं चाशुतोषश्च मानदाः ।
ब्रुवन्तु मुनयः शीघ्रं सर्वज्ञाः संशितव्रताः ॥ १२ ॥

एवं प्रश्ने कृते तत्र लोमशो वाक्यमब्रवीत् ।
जमदग्ने शृणुष्वैतद्यत्पृष्टं वै त्वयाऽधुना ॥ १३ ॥

सेवनीयतमा शक्तिः सर्वेषां शुभमिच्छताम् ।
परा प्रकृतिराद्या च सर्वगा सर्वदा शिवा ॥ १४ ॥
देवानां जननी सैव ब्रह्मादीनां महात्मनाम् ।
आदिप्रकृतिमूलं सा संसारपादपस्य वै ॥ १५ ॥
स्मृता चोच्चारिता देवी ददाति किल वाञ्छितम् ।
सर्वदैवार्द्रचित्ता सा वरदानाय सेविता ॥ १६ ॥
इतिहासं प्रवक्ष्यामि शृण्वन्तु मुनयः शुभम् ।
अक्षरोच्चारणादेव यथा प्राप्तं द्विजेन वै ॥ १७ ॥
कोसलेषु द्विजः कश्चिद्देवदत्तेति विश्रुतः ।
अनपत्यश्चकारेष्टिं पुत्राय विधिपूर्वकम् ॥ १८ ॥
तमसातीरमास्थाय कृत्वा मण्डपमुत्तमम् ।
द्विजानाहुय वेदज्ञान्सत्रकर्मविशारदान् ॥ १९ ॥

कृत्वा वेदीं विधानेन स्थापयित्वा विभावसून् ।
पुत्रेष्टिं विधिवत्तत्र चकार द्विजसत्तमः ॥ २० ॥
ब्रह्माणं कल्पयामास सुहोत्रं मुनिसत्तमम् ।
अध्वर्युं याज्ञवल्क्यं च होतारं च बृहस्पतिम् ॥ २१ ॥
प्रस्तोतारं तथा पैलमुद्गातारं च गोभिलम् ।
सभ्यानन्यान्मुनीन्कृत्वा विधिवत्प्रददौ वसु ॥ २२ ॥
उद्गाता सामगः श्रेष्ठः सप्तस्वरसमन्वितम् ।
रथन्तरमगायत्तु स्वरितेन समन्वितम् ॥ २३ ॥
तदाऽस्य स्वरभङ्गोऽभूत्कृते श्वासे मुहुर्मुहुः ।
देवदत्तश्चुकोपाशु गोभिलं प्रत्युवाच ह ॥ २४ ॥
मूर्खोऽसि मुनिमुख्याद्य स्वरभङ्गस्त्वया कृतः ।
काम्यकर्मणि सञ्जाते पुत्रार्थं यजतश्च मे ॥ २५ ॥
गोभिलस्तु तदोवाच देवदत्तं सुकोपितः ।
मूर्खस्ते भविता पुत्रः शठः शब्दविवर्जितः ॥ २६ ॥

सर्वप्राणिशरीरे तु श्वासोच्छ्वासः सुदुर्ग्रहः ।
न मेऽत्र दूषणं किंचित्स्वरभङ्गे महामते ॥ २७ ॥
तच्छ्रुत्वा वचनं तस्य गोभिलस्य महात्मनः ।
शापाद्भीतो देवदत्तस्तमुवाचातिदुःखितः ॥ २८ ॥
कथं क्रुद्धोऽसि विप्रेन्द्र वृथा मयि निरागसि ।
अक्रोधना हि मुनयो भवन्ति सुखदाः सदा ॥ २९ ॥
स्वल्पेऽपराधे विप्रेन्द्र कथं शप्तस्त्वया ह्यहम् ।
अपुत्रोऽहं सुतप्तः प्राक् तापयुक्तः पुनः कृतः ॥ ३० ॥
मूर्खपुत्रादपुत्रत्वं वरं वेदविदो विदुः ।
तथापि ब्राह्मणो मूर्खः सर्वेषां निन्द्य एव हि ॥ ३१ ॥
पशुवच्छूद्रवच्चैव न योग्यः सर्वकर्मसु ।

किं करोमीह मूर्खेण पुत्रेण द्विजसत्तम ॥ ३२ ॥
यथा शूद्रस्तथा मूर्खो ब्राह्मणो नात्र संशयः ।
न पूजार्हो न दानार्हो निन्द्यश्च सर्वकर्मसु ॥ ३३ ॥

देशे वै वसमानश्च ब्राह्मणो वेदवर्जितः ।
करदः शूद्रवच्चैव मन्तव्यः स च भूभुजा ॥ ३४ ॥
नासने पितृकार्येषु देवकार्येषु स द्विजः ।
मूर्खः समुपवेश्यश्च कार्यश्च फलमिच्छता ॥ ३५ ॥
राज्ञा शूद्रसमो ज्ञेयो न योज्यः सर्वकर्मसु ।
कर्षकस्तु द्विजः कार्यो ब्राह्मणो वेदवर्जितः ॥ ३६ ॥
विना विप्रेण कर्तव्यं श्राद्धं कुशचटेन वै ।
न तु विप्रेण मूर्खेण श्राद्धं कार्यं कदाचन ॥ ३७ ॥
आहारादधिकं चान्नं न दातव्यमपण्डिते ।
दाता नरकमाप्नोति ग्रहीता तु विशेषतः ॥ ३८ ॥
धिग्राज्यं तस्य राज्ञो वै यस्य देशेऽबुधा जनाः ।
पूज्यन्ते ब्राह्मणा मूर्खा दानमानादिकैरपि ॥ ३९ ॥
आसने पूजने दाने यत्र भेदो न चाण्वपि ।
मूर्खपण्डितयोर्भेदो ज्ञातव्यो विबुधेन वै ॥ ४० ॥

मूर्खा यत्र सुगर्विष्ठा दानमानपरिग्रहैः ।
तस्मिन्देशे न वस्तव्यं पण्डितेन कथञ्चन ॥ ४१ ॥
असतामुपकाराय दुर्जनानां विभूतयः ।
पिचुमन्दः फलाढ्योऽपि काकैरेवोपभुज्यते ॥ ४२ ॥
भुक्त्वान्नं वेदविद्विप्रो वेदाभ्यासं करोति वै ।
क्रीडन्ति पूर्वजास्तस्य स्वर्गे प्रमुदिताः किल ॥ ४३ ॥
गोभिलातः विमुक्तं वै त्वया वेदविदुत्तम ।
संसारे मूर्खपुत्रत्वं मरणादतिगर्हितम् ॥ ४४ ॥
कृपां कुरु महाभाग शापस्यानुग्रहं प्रति ।
दीनोद्धारणशक्तोऽसि पतामि तव पादयोः ॥ ४५ ॥
लोमश उवाच
इत्युक्त्वा देवदत्तस्तु पतितस्तस्य पादयोः ।
स्तुवन्दीनहृदत्यर्थं कृपणः साश्रुलोचनः ॥ ४६ ॥
गोभिलस्तु तदा तत्र दृष्ट्वा तं दीनचेतसम् ।

क्षणकोपा महान्तो वै पापिष्ठाः कल्पकोपनाः ॥ ४७ ॥
जलं स्वभावतः शीतं पावकातपयोगतः ।
उष्णं भवति तच्छीघ्रं तद्विना शिशिरं भवेत् ॥ ४८ ॥
दयावान्गोभिलस्त्वाह देवदत्तं सुदुःखितम् ।
मूर्खो भूत्वा सुतस्ते वै विद्वानपि भविष्यति ॥ ४९ ॥
इति दत्तवरः सोऽथ मुदितोऽभूद्द्विजर्षभः ।

इष्टिं समाप्य विप्रान्वै विससर्ज यथाविधि ॥ ५० ॥
कालेन कियता तस्य भार्या रूपमती सती ।
गर्भं दधार काले सा रोहिणी रोहिणीसमा ॥ ५१ ॥
गर्भाधानादिकं कर्म चकार विधिवद्द्विजः ।
पुंसवनविधानञ्च शृङ्गारकरणं तथा ॥ ५२ ॥
सीमन्तोन्नयनञ्चैव कृतं वेदविधानतः ।
ददौ दानानि मुदितो मत्वेष्टिं सफलां तथा ॥ ५३ ॥
शुभेऽह्नि सुषुवे पुत्रं रोहिणी रोहिणीयुते ।

दिने लग्ने शुभेऽत्यर्थं जातकर्म चकार सः ॥ ५४ ॥
पुत्रदर्शनकं कृत्वा नामकर्म चकार च ।
उतथ्य इति पुत्रस्य कृतं नाम पुराविदा ॥ ५५ ॥
स चाष्टमे तथा वर्षे शुभे वै शुभवासरे ।
तस्योपनयनं कर्म चकार विधिवत्पिता ॥ ५६ ॥
वेदमध्यापयामास गुरुस्तं वै व्रते स्थितम् ।
नोच्चचार तथोतथ्यः संस्थितो मुग्धवत्तदा ॥ ५७ ॥
बहुधा पाठितः पित्रा न दधार मतिं शठः ।
मूढवत्तिष्ठतेऽत्यर्थं तं शुशोच पिता तदा ॥ ५८ ॥
एवं कुर्वन्सदाऽभ्यासं जातो द्वादशवार्षिकः ।
न वेद विधिवत्कर्तुं सन्ध्यावन्दनकं विधिम् ॥ ५९ ॥
मूर्खोऽभूदिति लोकेषु गता वार्ताऽतिविस्तरा ।
ब्राह्मणेषु च सर्वेषु तापसेष्वितरेषु च ॥ ६० ॥
जहास लोकस्तं विप्रं यत्र तत्र गतं मुने ।

पिता माता निनिन्दाथ मूर्खं तमतिभर्त्सयन् ॥ ६१ ॥
निन्दितोऽथ जनैः कामं पितृभ्यामथ बान्धवैः ।
वैराग्यमगमद्विप्रो जगाम वनमप्यसौ ॥ ६२ ॥
अन्धो वरस्तथा पङ्गुर्न मूर्खस्तु वरः सुतः ।
इत्युक्तोऽसौ पितृभ्यां वै विवेश काननं प्रति ॥ ६३ ॥
गंगातीरे शुभे स्थाने कृत्वोटजमनुत्तमम् ।
वन्यां वृत्तिं च सङ्कल्प्य स्थितस्तत्र समाहितः ॥ ६४ ॥
नियमं च परं कृत्वा नासत्यं प्रब्रवीम्यहम् ।
स्थितस्तत्राश्रमे रम्ये ब्रह्मचर्यव्रतो हि सः ॥ ६५ ॥

Roman transliteration

janamejaya uvāca
ko'sau satyavrato nāma brāhmaṇo dvijasattamaḥ |
kasmindeśe samutpannaḥ kīdṛśaśca vadasva me || 1 ||
kathaṃ tena śrutaḥ śabdaḥ kathamuccāritaḥ punaḥ |
siddhiśca kīdṛśī jātā tasya viprasya tatkṣaṇāt || 2 ||

kathaṃ tuṣṭā bhavānī sā sarvajñā sarvasaṃsthitā |
vistareṇa vadasvādya kathāmetāṃ manoramām || 3 ||
sūta uvāca
iti pṛṣṭastadā rājñā vyāsaḥ satyavatīsutaḥ |
uvāca paramodāraṃ vacanaṃ rasavacchuci || 4 ||
vyāsa uvāca
śṛṇu rājan pravakṣyāmi kathāṃ paurāṇikīṃ śubhām |
śrutā munisamājeṣu mayā pūrvaṃ kurūdvaha || 5 ||
ekadā'haṃ kuruśreṣṭha kurvaṃstīrthāṭanaṃ śuci |

samprāpto naimiṣāraṇyaṃ pāvanaṃ munisevitam || 6 ||
praṇamyāhaṃ munīnsarvān sthitastatra varāśrame |
vidhiputrāstu yatrāsañjīvanmuktā mahāvratāḥ || 7 ||
kathāprasaṃga evāsīttatra viprasamāgame |
jamadagnistu papraccha munīnevaṃ samāsthitaḥ || 8 ||
jamadagniruvāca
sandeho'sti mahābhāgā mama cetasi tāpasāḥ |
samājeṣu munīnāṃ vai niḥsandeho bhavāmyaham || 9 ||
brahmā viṣṇustathā rudro maghavā varuṇo'nalaḥ |
kuberaḥ pavanastvaṣṭā senānīśca gaṇādhipaḥ || 10 ||
sūryo'śvinau bhagaḥ pūṣā niśānātho grahāstathā |
ārādhanīyatamaḥ ko'tra vāñchitārthaphalapradaḥ || 11 ||
sukhasevyaśca satataṃ cāśutoṣaśca mānadāḥ |
bruvantu munayaḥ śīghraṃ sarvajñāḥ saṃśitavratāḥ || 12 ||

evaṃ praśne kṛte tatra lomaśo vākyamabravīt |
jamadagne śṛṇuṣvaitadyatpṛṣṭaṃ vai tvayā'dhunā || 13 ||
sevanīyatamā śaktiḥ sarveṣāṃ śubhamicchatām |
parā prakṛtirādyā ca sarvagā sarvadā śivā || 14 ||
devānāṃ jananī saiva brahmādīnāṃ mahātmanām |
ādiprakṛtimūlaṃ sā saṃsārapādapasya vai || 15 ||
smṛtā coccāritā devī dadāti kila vāñchitam |
sarvadaivārdracittā sā varadānāya sevitā || 16 ||
itihāsaṃ pravakṣyāmi śṛṇvantu munayaḥ śubham |
akṣaroccāraṇādeva yathā prāptaṃ dvijena vai || 17 ||
kosaleṣu dvijaḥ kaściddevadatteti viśrutaḥ |
anapatyaścakāreṣṭiṃ putrāya vidhipūrvakam || 18 ||
tamasātīramāsthāya kṛtvā maṇḍapamuttamam |
dvijānāhūya vedajñānsatrakarmaviśāradān || 19 ||

kṛtvā vedīṃ vidhānena sthāpayitvā vibhāvasūn |
putreṣṭiṃ vidhivattatra cakāra dvijasattamaḥ || 20 ||
brahmāṇaṃ kalpayāmāsa suhotraṃ munisattamam |
adhvaryuṃ yājñavalkyaṃ ca hotāraṃ ca bṛhaspatim || 21 ||
prastotāraṃ tathā pailamud□gātāraṃ ca gobhilam |
sabhyānanyānmunīnkṛtvā vidhivatpradadau vasu || 22 ||
ud□gātā sāmagaḥ śreṣṭhaḥ saptasvarasamanvitam |
rathantaramagāyattu svaritena samanvitam || 23 ||
tadā'sya svarabhaṅgo'bhūtkṛte śvāse muhurmuhuḥ |
devadattaścukopāśu gobhilaṃ pratyuvāca ha || 24 ||
mūrkho'si munimukhyādya svarabhaṅgastvayā kṛtaḥ |
kāmyakarmaṇi sañjāte putrārthaṃ yajataśca me || 25 ||

gobhilastu tadovāca devadattaṃ sukopitaḥ |
mūrkhaste bhavitā putraḥ śaṭhaḥ śabdavivarjitaḥ || 26 ||

sarvaprāṇiśarīre tu śvāsocch□vāsaḥ sudurgrahaḥ |
na me'tra dūṣaṇaṃ kiṃcitsvarabhaṅge mahāmate || 27 ||
tacchrutvā vacanaṃ tasya gobhilasya mahātmanaḥ |
śāpād□bhīto devadattastamuvācātiduḥkhitaḥ || 28 ||
kathaṃ kruddho'si viprendra vṛthā mayi nirāgasi |
akrodhanā hi munayo bhavanti sukhadāḥ sadā || 29 ||
svalpe'parādhe viprendra kathaṃ śaptastvayā hyaham |
aputro'haṃ sutaptaḥ prāk tāpayuktaḥ punaḥ kṛtaḥ || 30 ||
mūrkhaputrādaputratvaṃ varaṃ vedavido viduḥ |
tathāpi brāhmaṇo mūrkhaḥ sarveṣāṃ nindya eva hi || 31 ||
paśuvacchūdravaccaiva na yogyaḥ sarvakarmasu |
kiṃ karomīha mūrkheṇa putreṇa dvijasattama || 32 ||
yathā śūdrastathā mūrkho brāhmaṇo nātra saṃśayaḥ |
na pūjārho na dānārho nindyaśca sarvakarmasu || 33 ||

deśe vai vasamānaśca brāhmaṇo vedavarjitaḥ |
karadaḥ śūdravaccaiva mantavyaḥ sa ca bhūbhujā || 34 ||
nāsane pitṛkāryeṣu devakāryeṣu sa dvijaḥ |
mūrkhaḥ samupaveśyaśca kāryaśca phalamicchatā || 35 ||
rājñā śūdrasamo jñeyo na yojyaḥ sarvakarmasu |
karṣakastu dvijaḥ kāryo brāhmaṇo vedavarjitaḥ || 36 ||
vinā vipreṇa kartavyaṃ śrāddhaṃ kuśacaṭena vai |
na tu vipreṇa mūrkheṇa śrāddhaṃ kāryaṃ kadācana || 37 ||
āhārādadhikaṃ cānnaṃ na dātavyamapaṇḍite |
dātā narakamāpnoti grahītā tu viśeṣataḥ || 38 ||
dhigrājyaṃ tasya rājño vai yasya deśe'budhā janāḥ |
pūjyante brāhmaṇā mūrkhā dānamānādikairapi || 39 ||
āsane pūjane dāne yatra bhedo na cāṇvapi |
mūrkhapaṇḍitayorbhedo jñātavyo vibudhena vai || 40 ||

mūrkhā yatra sugarviṣṭhā dānamānaparigrahaiḥ |
tasmindeśe na vastavyaṃ paṇḍitena kathañcana || 41 ||
asatāmupakārāya durjanānāṃ vibhūtayaḥ |
picumandaḥ phalāḍhyo'pi kākairevopabhujyate || 42 ||
bhuktvānnaṃ vedavidvipro vedābhyāsaṃ karoti vai |
krīḍanti pūrvajāstasya svarge pramuditāḥ kila || 43 ||
gobhilātaḥ vimuktaṃ vai tvayā vedaviduttama |
saṃsāre mūrkhaputratvaṃ maraṇādatigarhitam || 44 ||
kṛpāṃ kuru mahābhāga śāpasyānugrahaṃ prati |
dīnoddhāraṇaśakto'si patāmi tava pādayoḥ || 45 ||
lomaśa uvāca
ityuktvā devadattastu patitastasya pādayoḥ |
stuvandīnahṛdatyarthaṃ kṛpaṇaḥ sāśrulocanaḥ || 46 ||
gobhilastu tadā tatra dṛṣṭvā taṃ dīnacetasam |

kṣaṇakopā mahānto vai pāpiṣṭhāḥ kalpakopanāḥ || 47 ||
jalaṃ svabhāvataḥ śītaṃ pāvakātapayogataḥ |
uṣṇaṃ bhavati tacchīghraṃ tadvinā śiśiraṃ bhavet || 48 ||
dayāvāngobhilastvāha devadattaṃ suduḥkhitam |

mūrkho bhūtvā sutaste vai vidvānapi bhaviṣyati || 49 ||
iti dattavaraḥ so'tha mudito'bhūd□dvijarṣabhaḥ |
iṣṭiṃ samāpya viprānvai visasarja yathāvidhi || 50 ||
kālena kiyatā tasya bhāryā rūpamatī satī |
garbhaṃ dadhāra kāle sā rohiṇī rohiṇīsamā || 51 ||
garbhādhānādikaṃ karma cakāra vidhivad□dvijaḥ |
puṃsavanavidhānañca śṛṅgārakaraṇaṃ tathā || 52 ||
sīmantonnayanañcaiva kṛtaṃ vedavidhānataḥ |
dadau dānāni mudito matveṣṭiṃ saphalāṃ tathā || 53 ||
śubhe'hni suṣuve putraṃ rohiṇī rohiṇīyute |

dine lagne śubhe'tyarthaṃ jātakarma cakāra saḥ || 54 ||
putradarśanakaṃ kṛtvā nāmakarma cakāra ca |
utathya iti putrasya kṛtaṃ nāma purāvidā || 55 ||
sa cāṣṭame tathā varṣe śubhe vai śubhavāsare |
tasyopanayanaṃ karma cakāra vidhivatpitā || 56 ||
vedamadhyāpayāmāsa gurustaṃ vai vrate sthitam |
noccacāra tathotathyaḥ saṃsthito mugdhavattadā || 57 ||
bahudhā pāṭhitaḥ pitrā na dadhāra matiṃ śaṭhaḥ |
mūḍhavattiṣṭhate'tyarthaṃ taṃ śuśoca pitā tadā || 58 ||
evaṃ kurvansadā'bhyāsaṃ jāto dvādaśavārṣikaḥ |
na veda vidhivatkartuṃ sandhyāvandanakaṃ vidhim || 59 ||
mūrkho'bhūditi lokeṣu gatā vārtā'tivistarā |
brāhmaṇeṣu ca sarveṣu tāpaseṣvitareṣu ca || 60 ||
jahāsa lokastaṃ vipraṃ yatra tatra gataṃ mune |

pitā mātā ninindātha mūrkhaṃ tamatibhartsayan || 61 ||
nindito'tha janaiḥ kāmaṃ pitṛbhyāmatha bāndhavaiḥ |
vairāgyamagamadvipro jagāma vanamapyasau || 62 ||
andho varastathā paṅgurna mūrkhastu varaḥ sutaḥ |
ityukto'sau pitṛbhyāṃ vai viveśa kānanaṃ prati || 63 ||
gaṃgātīre śubhe sthāne kṛtvoṭajamanuttamam |
vanyāṃ vṛttiṃ ca saṅkalpya sthitastatra samāhitaḥ || 64 ||
niyamaṃ ca paraṃ kṛtvā nāsatyaṃ prabravīmyaham |
sthitastatrāśrame ramye brahmacaryavrato hi saḥ || 65 ||

English translation

1. Janamejaya said O Maharsi! Who was Satyavrata, the Brahmin whose name you have just taken? In what country was he born? Of what nature was he? Please describe all these to me and satisfy my curiosity?

2. How did he hear that sound “Ai”; how did he repeat that word? How came out the success to him, that illiterate Brahman, at that very instant?

3. And how is it that that Great Goddess, who is omniscient and omnipresent, was pleased with him, kindly describe this interesting incident in detail.

4. Suta said Vyasa, the son of Satyavati, thus asked by the king, addressed in the following pure, sweet, and highly liberal words.

5. Vyasa said Hear, O king! You are the best and foremost in the Kuru clan; what I before heard in the assembly of the Munis, I am now relating that ancient story, highly beneficial to you.

6. O best of the Kurus! Once in my peregrinations in the holy places of pilgrimages, I came to the Naimisaranya forest, that highly sacred place frequented by the Munis.

7-8. That time there were staying Sanaka, Sanatana and the other sons of Brahma who were liberated while living. I went there and bowed down to the Munis and took my seat. Then the religious conversations ensued there in the assembly, when the great sage Maharsi Jamadagni began to question the Munis in the following terms

9. O high-minded excellent ascetics and Munis! There has arisen a great doubt in my mind; I am desirous to have that doubt solved in this assembly of the Maharsis.

10-12. O all-knowing Maharsis that have fulfilled your vows! O Givers of one's honour! Now my question is this:-- Of the following Devas Brahma, Visnu, Rudra, Indra, Varuna, Fire, Kuvera, Wind, Visvakarma, Kartikeya, Ganesa, the Sun, the two As'vins, Bhaga, Pusa, Moon, and the other planets, who is the first and best to be worshipped, that can easily be served; who is very quickly satisfied and grants the desired boons; kindly tell me this as early as possible.

13. Thus questioned by the Muni Jamadagni, Maharsi Lomas'a, one in the assembly, spoke O Jamadagni! Hear in reply to your question.

14-15. The Goddess of Energy is the best of the Devas, most excellent and highest to be worshipped. Those who want welfare, they ought to worship this Supreme Force. She is the Para Prakriti, the Highest Nature, the Brahma, conditioned by Maya (Time, space, and causation). She grants all the desires, does good to all, pervades everywhere, and is the Mother of Brahma and the other high souled Devas. She is the First Prakriti, and is the Root of this gigantic Tree of Universe.

16. If any one calls the Devi in remembrance or distinctly utters Her Name, She fulfills all the desires of the human beings. If anybody worships Her, She is at once filled with mercy and becomes ready to grant boons.

17. O Munis! How, once on a time, at Brahmin, uttering one letter of Her mystical mantra, obtained Her Grace, I am now describing that most auspicious history before you. Be pleased to hear.

18. Once on a time, there lived in the country of Kosala, a famous Brahmin, named Deva Datta. He had no issues and therefore started duly according to the prescribed rules a sacrifice called Puttresti for the sake of obtaining children.

19-20. On the banks of the Tamasa river, the Brahmin erected a temporary building (or an open shade) for performing the ceremony, and there built an altar and invited the Brahmins, versed in the Vedas, and clever in performing sacrificial rites. There he placed the fire and began to perform according to the strict rules, the Puttresti sacrifice.

21-22. In that sacrifice, Suhotra, the best of the Munis acted the part of Brahma (1); Yajhyavalkya acted the part of Adhvaryu (2); Brihaspati, that of Hota (3); Paila, that of Prastota (4); Govila, that of Udgata (6); and the other Munis acted as assistants. These all were duly paid their remunerations.

(1) One of the four priests employed at a Soma sacrifice as a superintendent.

(2) Any officiating priest technically distinguished from Hotri, Udgatri and Brahman. His duty was to measure the ground, build the altar, prepare sacrificial vessels, to fetch wood and water, light the fire,

bring the animal and immolate it and while doing this to repeat the Yajurveda.

(3) A sacrificing priest who offers the oblations. Or one who recites the prayers of the Rigveda at a sacrifice.

(5) One of the four principal priests at a sacrifice, one who chants the hymns of the Samaveda.

23-24. The Hota Govila, the excellent reciter of the Sama hymns, began to sing in accented tones called svarita (the accents are three Udatta, Anudatta and Svarita) and the Rathantara Sama in 7 tunes.

Then he began to draw breath frequently; and consequently there was a break in time in the accent of Govila. Seeing this, Deva Datta was angry and immediately said to Govila.

25. Well, Govila, you are the foremost of the Munis and still you are doing your work like a quite illiterate man. I fear obstacles may arise in the getting of my son in this my sacrifice of Puttresti.

26. Govila then became much enraged and told Deva Datta "your son will be illiterate, hypocrite, and dumb."

27. Behold! Every being is subject to breathing and respiring; it is very hard to control them; there is no fault of mine in the accents of my songs being thus broken; it is strange that you, being intelligent, cannot understand this.

28. Being afraid to hear the curse from Govila, Deva Datta became very sorry and said "O Muni! I have done no serious offence; why are you so offended without any cause. Seel The Munis are void of anger and they always give delight to others."

29-30. O best of Brahmans! My offence is very trifling; why have you inflicted on me so severe a curse? I was already under the mental agony, since I had no issues; and now you have made me suffer move pain.

31. For the Vedic Pundits declare that it is better not to have any son than to have an illiterate stupid son; the more so, when a Brahmin's son is illiterate, he is blamed by one and all.

32. An illiterate son is like a S'udra or a beast; he is unfit for any action. O Brahmin! What shall I do with an illiterate son?

33. An illiterate Brahmin is like a S'udra; consequently not an object to be engaged in any act of worship or of gifts, he is not deserving to do any action.

34. A Brahman, bereft of the knowledge of the Vedas, living in a country is treated as a S'udra by the king of the place and is liable to pay taxes.

35. Whoever wants to have any fruit in any action will never invite an illiterate Brahmin to take his seat in the ceremony relating to the Pitris or the Devas.

36. The king will consider an illiterate Brahmin as if a S'udra and will never engage him in any religious ceremony but will order him to do the work of a farmer in cultivating fields.

37. Rather to perform the funeral ceremonies by erecting a Kus'abata than to engage an illiterate Brahmin for the purpose.

38. One should give food to an illiterate Brahmin just sufficient to fill his belly and no more. If he does not do that, the giver and especially the receiver are subject to go down to hell.

39. Fie to a kingdom where honour is shown to the illiterate stupid Brahmanas.

40. Where no difference is observed when seats, worship and gift are given to various persons, sages should draw their inference how the literate and illiterate persons are treated there.

41. When the illiterate fools become haughty, when they are paid honours and gifts, the literary persons should never dwell there.

42. The wealth of the wicked goes to the enjoyments of the bad persons; for the Nim trees, though abounding richly in fruits, are enjoyed only by crows.

43. Again, on the other hand, if the Brahmins, versed in the Vedas, study the Vedas even after they have taken their food, still his father and forefathers are happy and play cheerfully in their heavens.

44. Therefore O Govila! You being the foremost of the Brahmin who are versed in the Vedas, what have you said just now? See in this world, death is rather to be preferred then to have an illiterate son. How is it, then, that you have cursed me that I would get an illiterate son, when you are the best one, highly qualified with knowledge.

45. O high minded one! You are capable to relieve the distressed; I am bowing down to your feet; shew your mercy and re-consider your curse.

46. Lomas'a said O Munis! Devadatta, saying these words, fell prostrate at his feet and began to eulogise him in very pitiful words, being very much grieved and with tears in his eyes.

47. Seeing him thus distressed, Govila was moved with pity. The persons that are noble have their anger satiated after a short while; the anger of the ignoble lasts for a long time.

48. The water is naturally cool; but it gets hot in contact with fire heat; and no sooner the heat is drawn away, water gets again cooled quickly.

49. The merciful Govila then addressed the distressed Devadatta “your son though at first illiterate, will afterwards be very learned.”

50. The Brahmin Devadatta was very glad on getting this boon; then completing the sacrifice, rewarded the Brahmins with their due dakshinas and dismissed them.

51. In due course of time, his fair chaste wife Rohini, like the asterism Rohini became pregnant.

52. Devadatta performed the Garbhadhan (1) and Pumsavan (2) ceremonies and other purificatory rites duly.

53. He performed the Simantonnayana ceremony according to rules and considered his Puttrvesti sacrifice successful and made various offerings to the Brahmins.

N. B. -- (1) One of the Samskaras, purificatory ceremonies, performed after menstruation to ensure or facilitate conception (this ceremony legalises in a religious sense the consummation of marriage).

(2) It is a ceremony performed on a woman's perceiving the first signs of a living conception, with a view to the birth of a son.

(3) “Parting of the hair” one of the twelve Samskaras or purificatory rites observed by women in the fourth, sixth, or eighth month of their pregnancy.

54-55. In the auspicious lagna when Rohini asterism was present and in the auspicious day, his wife Rohini gave birth to a male child. Devadatta performed the nativities of the new born child and saw its

face. Next that knower of the Puranas, Devadatta kept the name of the child as Utathya.

56. When the son was eight years old, Devadatta performed the Upanayana (thread) ceremony duly.

57-58. Next the child was made to accept the vow of Brahmachari; and Devadatta made him study the Vedas; but the child could not pronounce a single word and used to sit simply like a stupid boy. Though tried in various ways to read and write, that wicked boy never paid the slightest attention, simply sat idly. Seeing this, his father was very sorry and much grieved.

59. Thus twelve years passed. Yet the boy could not learn how to perform his Sandhya Bandana duly.

60. The rumour went abroad that Utathya, the son of Devadatta turned out very illiterate. All the Brahmanas, ascetics, and other persons came to learn this fact.

61. Wherever Utathya used to go in any forest on hermitage, the people used to laugh at him, ridiculed his father and mother and began to chide that illiterate son.

62. Thus blamed by father, mother and all other persons, dispassion occupied the heart of Utathya.

63. Once when rebuked by his father and nnother that it was better to have a blind and lame son instead of an illiterate brute, Utathya took recourse to renunciation and went to a dense forest.

64-65. On the banks of the Ganges in a beautiful spot free from obstacles, he built a beautiful hut and began to subsist on the roots and fruits of the forest and with collected mind. Having made the excellent vow “I will never speak untruth” and holding the vow of celibacy, he lived in that beautiful hermitage.

Thus ends the 10th chapter in the 3rd Skandha of S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa relating to the story of Satyavrata.

Sanskrit source · English chapter witness

Third Skandha · Chapter 11

On The Merits Oe The Dev! In The

Chapter 43 of 318 · 59 detected Sanskrit verse markers

Sanskrit

सत्यव्रताख्यानवर्णनम्
लोमश उवाच
न वेदाध्ययनं किञ्चिज्जानाति न जपं तथा ।
ध्यानं न देवतानाञ्च न चैवाराधनं तथा ॥ १ ॥
नासनं वेद विप्रोऽसो प्राणायामं तथा पुनः ।
प्रत्याहारं तु नो वेद भूतशुद्धिञ्च कारणम् ॥ २ ॥
न मन्त्रकीलकं जाप्यं गायत्रीञ्च न वेद सः ।
शौचं स्नानविधिञ्चैव तथाचमनकं पुनः ॥ ३ ॥
प्राणाग्निहोत्रं नो वेद बलिदानं न चातिथिम् ।
न सन्ध्यां समिधो होमं विवेद च तथा मुनिः ॥ ४ ॥
सोऽकरोत्प्रातरुत्थाय यत्किञ्चिद्दन्तधावनम् ।
स्नानं च शूद्रवत्तत्र गंगायां मन्त्रवर्जितम् ॥ ५ ॥
फलान्याद्याय वन्यानि मध्यान्हेऽपि यदृच्छया ।
भक्ष्याभक्ष्यपरिज्ञानं न जानाति शठस्तथा ॥ ६ ॥

सत्यं ब्रूते स्थितस्तत्र नानृतं वदते पुनः ।
जनैः सत्यतपा नाम कृतमस्य द्विजस्य वै ॥ ७ ॥
नाहितं कस्यचित्कुर्यान्न तथाऽविहितं क्वचित् ।
सुखं स्वपिति तत्रैव निर्भयश्चिन्तयन्निति ॥ ८ ॥
कदा मे मरणं भावि दुःखं जीवामि कानने ।
जीवितं धिक्च मूर्खस्य तरसा मरणं ध्रुवम् ॥ ९ ॥
दैवेनाहं कृतो मूर्खो नान्योऽत्र कारणं मम ।
प्राप्य चैवोत्तमं जन्म वृथा जातं ममाधुना ॥ १० ॥
यथा वन्ध्या सुरूपा च यथा वा निष्फलो द्रुमः ।
अदुग्धदोहा धेनुश्च तथाऽहं निष्फलः कृतः ॥ ११ ॥
किं नु निन्दाम्यहं दैवं नूनं कर्म ममेदृशम् ।
न दत्तं पुस्तकं कृत्वा ब्राह्मणाय महात्मने ॥ १२ ॥
न वै विद्या मया दत्ता पूर्वजन्मनि निर्मला ।
तेनाहं कर्मयोगेन शठोऽस्मि च द्विजाधमः ॥ १३ ॥

न च तीर्थे तपस्तप्तं सेविता न च साधवः ।
न द्विजाः पूजिता द्रव्यैस्तेन जातोऽस्मि दुष्टधीः ॥ १४ ॥

वर्तन्ते मुनिपुत्राश्च वेदशास्त्रार्थपारगाः ।
अहं सुमूढः सञ्जातो दैवयोगेन केनचित् ॥ १५ ॥
न जानामि तपस्तप्तुं किं करोमि सुसाधनम् ।
मिथ्यायं मेऽत्र सङ्कल्पो न मे भाग्यं शुभं किल ॥ १६ ॥
दैवमेव परं मन्ये धिक्पौरुषमनर्थकम् ।
वृथा श्रमकृतं कार्यं दैवाद्भवति सर्वथा ॥ १७ ॥
ब्रह्मा विष्णुश्च रुद्रश्च शक्राद्याः किल देवताः ।
कालस्य वशगाः सर्वे कालो हि दुरतिक्रमः ॥ १८ ॥
एवंविधान्वितर्कांस्तु कुर्वाणोऽहर्निशं द्विजः ।
स्थितस्तत्राश्रमे तीरे जान्हव्याः पावने स्थले ॥ १९ ॥
विरक्तः स तु सञ्जातः स्थितस्तत्राश्रमे द्विजः ।
कालातिवाहनं शान्तश्चकार विजने वने ॥ २० ॥

एवं स्थितस्य तु वने विमलोदके वै
वर्षाणि तत्र नवपञ्च गतानि कामम् ।
नाराधनं न च जपं न विवेद मन्त्रं
कालातिवाहनमसौ कृतवान् वने वै ॥ २१ ॥
जानाति तस्य विततं व्रतमेव लोकः
सत्यं वदत्यपि मुनिः किल नामजातम् ।
जातं यशश्च सकलेषु जनेषु कामं
सत्यव्रतोऽयमनिशं न मृषाभिभाषी ॥ २२ ॥
तत्रैकदा तु मृगयां रममाण एव
प्राप्तो निषादनिशठो धृतचापबाणः ।
क्रीडन् वनेऽतिविपुले यमतुल्यदेहः
क्रूराकृतिर्हननकर्मणि चातिदक्षः ॥ २३ ॥
तेनातिकृष्टेन शरेण विद्धः
कोलः किरातेन धनुर्धरेण ।

पलायमानो भयविह्वलश्च
मुनेः समीपं विद्रुतो जगाम ॥ २४ ॥
विकंपमानो रुधिरार्द्रदेहो
यदा जगामाश्रममण्डलं वै ।
कालस्तदातीव दयार्द्रभावं
प्राप्तो मुनिस्तत्र समीक्ष्य दीनम् ॥ २५ ॥
अग्रे व्रजन्तं रुधिरार्द्रदेहं
दृष्ट्वा मुनिः सूकरमाशु विद्धम् ।
दयाभिवेशादतिकम्पमानः
सारस्वतं बीजमथोच्चचार ॥ २६ ॥
अज्ञातपूर्वं च तथाश्रुतञ्च

दैवान्मुखे वै समुपागतञ्च ।
न ज्ञातवान्बीजमसौ विमूढो
ममज्ज शोके स मुनिर्महात्मा ॥ २७ ॥

कोलः प्रविश्याश्रममण्डलं तद्
गतो निकुञ्जे प्रविलीय गूढम् ।
अप्राप्तमार्गो दृढनिर्विण्णचेताः
प्रवेपमानः शरपीडितत्वात् ॥ २८ ॥
ततः क्षणादाकरणान्तकृष्टं
चापं दधानोऽतिकरालदेहः ।
प्राप्तस्तदन्ते स च मृग्यमाणो
निषादराजः किल काल एव ॥ २९ ॥
दृष्ट्वा मुनिं तत्र कुशासने स्थितं
नाम्ना तु सत्यव्रतमद्वितीयम् ।
व्याधः प्रणम्य प्रमुखे स्थितोऽसौ
पप्रच्छ कोलः क्व गतो द्विजेश ॥ ३० ॥
जानामि तेऽहं सुव्रतं प्रसिद्धं
तेनाद्य पृच्छे मम बाणविद्धः ।

क्षुधार्दितं मे सकलं कुटुम्बं
विभर्तुकामः किल आगतोऽस्मि ॥ ३१ ॥
वृत्तिर्ममैषा विहिता विधात्रा
नान्याऽस्ति विप्रेन्द्र ऋतं ब्रवीमि ।
भर्तव्यमेवेह कुटुम्बमञ्जसा
केनाप्युपायेन शुभाशुभेन ॥ ३२ ॥
सत्यं ब्रवीत्वद्य सत्यव्रतोऽसि
क्षुधातुरो वर्तते पोष्यवर्गः ।
क्वासो गतः सूकरो बाणविद्धः
पृच्छाम्यहं वाडव ब्रूहि तूर्णम् ॥ ३३ ॥
तेनेति पृष्टः स मुनिर्महात्मा
वितर्कमग्नः प्रबभूव कामम् ।
सत्यव्रतं मेऽद्य भवेन्न भग्नं
न दृष्ट इत्युच्चरितेन किं वै ॥ ३४ ॥

गतोऽत्र कोलः शरविद्धदेहः
कथं ब्रवीम्यद्य मृषाऽमृषा वा ।
क्षुधार्दितोऽयं परिपृच्छतीव
दृष्ट्वा हनिष्यत्यपि सूकरं वै ॥ ३५ ॥
सत्यं न सत्यं खलु यत्र हिंसा
दयान्वितं चानृतमेव सत्यम् ।

हितं नराणां भवतीह येन
तदेव सत्यं न तथाऽन्यथैव ॥ ३६ ॥
हितं कथं स्यादुभयोर्विरुद्धयो-
स्तदुत्तरं किं न यथा मृषा वचः ।
विचारयन्वाडव धर्मसङ्कटे
न प्राप वक्तुं वचनं यथोचितम् ॥ ३७ ॥
बाणाहतं वीक्ष्य दयान्वितञ्च
कोलं तदन्ते समुदाहृतं वचः ।

तेन प्रसन्ना निजबीजतः शिवा
विद्यां दुरापां प्रददौ च तस्मै ॥ ३८ ॥
बीजोच्चारणतो देव्या विद्या प्रस्फुरिताखिला ।
वाल्मीकेश्च यथापूर्वं तथा स ह्यभवत्कविः ॥ ३९ ॥
तमुवाच द्विजो व्याधं सम्मुखस्थं धनुर्धरम् ।
सत्यकामस्तु धर्मात्मा श्लोकमेकं दयापरः ॥ ४० ॥
या पश्यति न सा ब्रूते या ब्रूते सा न पश्यति ।
अहो व्याध स्वकार्यार्थिन् किं पृच्छसि पुनः पुनः ॥ ४१ ॥
इत्युक्तस्तु तदा तेन गतोऽसौ पशुहा पुनः ।
निराशः सूकरे तस्मिन्परावृत्तो निजालये ॥ ४२ ॥
ब्राह्मणस्तु कविर्जातः प्राचेतस इवापरः ।
प्रसिद्धः सर्वलोकेषु नाम्ना सत्यव्रतो द्विजः ॥ ४३ ॥
सारस्वतं ततो बीजं जजाप विधिपूर्वकम् ।
पण्डितश्चातिविख्यातो द्विजोऽसौ धरणीतले ॥ ४४ ॥

प्रतिपर्वसु गायन्ति ब्राह्मणा यद्यशः सदा ।
आख्यानं चातिविस्तीर्णं स्तुवन्ति मुनयः किल ॥ ४५ ॥
तच्छ्रुत्वा सदनं तस्य समागम्य तदाश्रमे ।
येन त्यक्तः पुरा तेन गृहं नीतोऽतिमानितः ॥ ४६ ॥
तस्माद्राजन्सदा सेव्या पूजनीया च भक्तितः ।
आदिशक्तिः परा देवी जगतां कारणं हि सा ॥ ४७ ॥
तस्या यज्ञं महाराज कुरु वेदविधानतः ।
सर्वकामप्रदं नित्यं निश्चयं कथितं पुरा ॥ ४८ ॥
स्मृता सम्पूजिता भक्त्या ध्याता चोच्चारिता स्तुता ।
ददाति वाञ्छितानर्थान्कार्यदा तेन कीर्त्यते ॥ ४९ ॥
अनुभावमिदं राजन् कर्तव्यं सर्वथा बुधैः ।
दृष्ट्वा रोगयुतान्दीनान्क्षुधितान्निर्धनाञ्छठान् ॥ ५० ॥
जनानार्तांस्तथा मूर्खान्पीडितान्वैरिभिः सदा ।
दासानाज्ञाकरान्क्षुद्रान्विकलान्विह्वलानथ ॥ ५१ ॥

अतृप्तान्भोजने भोगे सदार्तानजितेन्द्रियान् ।
तृष्णाधिकानशक्तांश्च सदाधिपरिपीडितान् ॥ ५२ ॥
तथा विभवसम्पन्नान् पुत्रपौत्रविवर्धनान् ।
पुष्टदेहांश्च सम्भोगैः संयुतान्वेदवादिनः ॥ ५३ ॥
राजलक्ष्म्या युताञ्छूरान्वशीकृतजनानथ ।
स्वजनैरवियुक्तांश्च सर्वलक्षणलक्षितान् ॥ ५४ ॥
व्यतिरेकान्वयाभ्यां च विचेतव्यं विचक्षणैः ।
एभिर्न पूजिता देवी सर्वार्थफलदा शिवा ॥ ५५ ॥
समाराधिता च तथा नृभिरेभिः सदाम्बिका ।
यतोऽमी सुखिनः सर्वे संसारेऽस्मिन्न संशयः ॥ ५६ ॥
व्यास उवाच
इति राजञ्छ्रुतं तत्र मया मुनिसमागमे ।
लोमशस्य मुखात्कामं देवीमाहात्म्यमुत्तमम् ॥ ५७ ॥
इति सञ्चिन्त्य राजेन्द्र कर्तव्यं च सदार्चनम् ।

भक्त्या परमया देव्याः प्रीत्या च पुरुषर्षभ ॥ ५८ ॥
इति श्रीदेवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां
तृतीयस्कन्धे सत्यव्रताख्यानवर्णनं नामैकादशोऽध्यायः ॥ ११ ॥

Roman transliteration

satyavratākhyānavarṇanam
lomaśa uvāca
na vedādhyayanaṃ kiñcijjānāti na japaṃ tathā |
dhyānaṃ na devatānāñca na caivārādhanaṃ tathā || 1 ||
nāsanaṃ veda vipro'so prāṇāyāmaṃ tathā punaḥ |
pratyāhāraṃ tu no veda bhūtaśuddhiñca kāraṇam || 2 ||
na mantrakīlakaṃ jāpyaṃ gāyatrīñca na veda saḥ |
śaucaṃ snānavidhiñcaiva tathācamanakaṃ punaḥ || 3 ||
prāṇāgnihotraṃ no veda balidānaṃ na cātithim |
na sandhyāṃ samidho homaṃ viveda ca tathā muniḥ || 4 ||
so'karotprātarutthāya yatkiñciddantadhāvanam |
snānaṃ ca śūdravattatra gaṃgāyāṃ mantravarjitam || 5 ||
phalānyādāya vanyāni madhyānhe'pi yadṛcchayā |
bhakṣyābhakṣyaparijñānaṃ na jānāti śaṭhastathā || 6 ||

satyaṃ brūte sthitastatra nānṛtaṃ vadate punaḥ |
janaiḥ satyatapā nāma kṛtamasya dvijasya vai || 7 ||
nāhitaṃ kasyacitkuryānna tathā'vihitaṃ kvacit |
sukhaṃ svapiti tatraiva nirbhayaś□cintayanniti || 8 ||
kadā me maraṇaṃ bhāvi duḥkhaṃ jīvāmi kānane |
jīvitaṃ dhikca mūrkhasya tarasā maraṇaṃ dhruvam || 9 ||
daivenāhaṃ kṛto mūrkho nānyo'tra kāraṇaṃ mama |
prāpya caivottamaṃ janma vṛthā jātaṃ mamādhunā || 10 ||
yathā vandhyā surūpā ca yathā vā niṣphalo drumaḥ |
adugdhadohā dhenuś□ca tathā'haṃ niṣphalaḥ kṛtaḥ || 11 ||
kiṃ nu nindāmyahaṃ daivaṃ nūnaṃ karma mamedṛśam |

na dattaṃ pustakaṃ kṛtvā brāhmaṇāya mahātmane || 12 ||
na vai vidyā mayā dattā pūrvajanmani nirmalā |
tenāhaṃ karmayogena śaṭho'smi ca dvijādhamaḥ || 13 ||

na ca tīrthe tapastaptaṃ sevitā na ca sādhavaḥ |
na dvijāḥ pūjitā dravyaistena jāto'smi duṣṭadhīḥ || 14 ||
vartante muniputrāś□ca vedaśāstrārthapāragāḥ |
ahaṃ sumūḍhaḥ sañjāto daivayogena kenacit || 15 ||
na jānāmi tapastaptuṃ kiṃ karomi susādhanam |
mithyāyaṃ me'tra saṅkalpo na me bhāgyaṃ śubhaṃ kila || 16 ||
daivameva paraṃ manye dhikpauruṣamanarthakam |
vṛthā śramakṛtaṃ kāryaṃ daivād□bhavati sarvathā || 17 ||
brahmā viṣṇuśca rudraśca śakrādyāḥ kila devatāḥ |
kālasya vaśagāḥ sarve kālo hi duratikramaḥ || 18 ||
evaṃvidhānvitarkāṃstu kurvāṇo'harniśaṃ dvijaḥ |
sthitastatrāśrame tīre jānhavyāḥ pāvane sthale || 19 ||
viraktaḥ sa tu sañjātaḥ sthitastatrāśrame dvijaḥ |
kālātivāhanaṃ śāntaś□cakāra vijane vane || 20 ||

evaṃ sthitasya tu vane vimalodake vai
varṣāṇi tatra navapañca gatāni kāmam |
nārādhanaṃ na ca japaṃ na viveda mantraṃ
kālātivāhanamasau kṛtavān vane vai || 21 ||
jānāti tasya vitataṃ vratameva lokaḥ
satyaṃ vadatyapi muniḥ kila nāmajātam |
jātaṃ yaśaś□ca sakaleṣu janeṣu kāmaṃ
satyavrato'yamaniśaṃ na mṛṣābhibhāṣī || 22 ||
tatraikadā tu mṛgayāṃ ramamāṇa eva
prāpto niṣādaniśaṭho dhṛtacāpabāṇaḥ |
krīḍan vane'tivipule yamatulyadehaḥ
krūrākṛtirhananakarmaṇi cātidakṣaḥ || 23 ||
tenātikṛṣṭena śareṇa viddhaḥ
kolaḥ kirātena dhanurdhareṇa |

palāyamāno bhayavihvalaś□ca
muneḥ samīpaṃ vidruto jagāma || 24 ||
vikaṃpamāno rudhirārdradeho
yadā jagāmāśramamaṇḍalaṃ vai |
kālastadātīva dayārdrabhāvaṃ
prāpto munistatra samīkṣya dīnam || 25 ||
agre vrajantaṃ rudhirārdradehaṃ
dṛṣṭvā muniḥ sūkaramāśu viddham |
dayābhiveśādatikampamānaḥ
sārasvataṃ bījamathoccacāra || 26 ||
ajñātapūrvaṃ ca tathāśrutañca
daivānmukhe vai samupāgatañca |
na jñātavānbījamasau vimūḍho
mamajja śoke sa munirmahātmā || 27 ||

kolaḥ praviśyāśramamaṇḍalaṃ tad
gato nikuñje pravilīya gūḍham |
aprāptamārgo dṛḍhanirviṇṇacetāḥ

pravepamānaḥ śarapīḍitatvāt || 28 ||
tataḥ kṣaṇādākaraṇāntakṛṣṭaṃ
cāpaṃ dadhāno'tikarāladehaḥ |
prāptastadante sa ca mṛgyamāṇo
niṣādarājaḥ kila kāla eva || 29 ||
dṛṣṭvā muniṃ tatra kuśāsane sthitaṃ
nāmnā tu satyavratamadvitīyam |
vyādhaḥ praṇamya pramukhe sthito'sau
papraccha kolaḥ kva gato dvijeśa || 30 ||
jānāmi te'haṃ suvrataṃ prasiddhaṃ
tenādya pṛcche mama bāṇaviddhaḥ |

kṣudhārditaṃ me sakalaṃ kuṭumbaṃ
vibhartukāmaḥ kila āgato'smi || 31 ||
vṛttirmamaiṣā vihitā vidhātrā
nānyā'sti viprendra ṛtaṃ bravīmi |
bhartavyameveha kuṭumbamañjasā
kenāpyupāyena śubhāśubhena || 32 ||
satyaṃ bravītvadya satyavrato'si
kṣudhāturo vartate poṣyavargaḥ |
kvāso gataḥ sūkaro bāṇaviddhaḥ
pṛcchāmyahaṃ vāḍava brūhi tūrṇam || 33 ||
teneti pṛṣṭaḥ sa munirmahātmā
vitarkamagnaḥ prababhūva kāmam |
satyavrataṃ me'dya bhavenna bhagnaṃ
na dṛṣṭa ityuccaritena kiṃ vai || 34 ||

gato'tra kolaḥ śaraviddhadehaḥ
kathaṃ bravīmyadya mṛṣā'mṛṣā vā |
kṣudhārdito'yaṃ paripṛcchatīva
dṛṣṭvā haniṣyatyapi sūkaraṃ vai || 35 ||
satyaṃ na satyaṃ khalu yatra hiṃsā
dayānvitaṃ cānṛtameva satyam |
hitaṃ narāṇāṃ bhavatīha yena
tadeva satyaṃ na tathā'nyathaiva || 36 ||
hitaṃ kathaṃ syādubhayorviruddhayo-
staduttaraṃ kiṃ na yathā mṛṣā vacaḥ |
vicārayanvāḍava dharmasaṅkaṭe
na prāpa vaktuṃ vacanaṃ yathocitam || 37 ||
bāṇāhataṃ vīkṣya dayānvitañca
kolaṃ tadante samudāhṛtaṃ vacaḥ |

tena prasannā nijabījataḥ śivā
vidyāṃ durāpāṃ pradadau ca tasmai || 38 ||
bījoccāraṇato devyā vidyā prasphuritākhilā |
vālmīkeś□ca yathāpūrvaṃ tathā sa hyabhavatkaviḥ || 39 ||
tamuvāca dvijo vyādhaṃ sammukhasthaṃ dhanurdharam |
satyakāmastu dharmātmā ślokamekaṃ dayāparaḥ || 40 ||
yā paśyati na sā brūte yā brūte sā na paśyati |
aho vyādha svakāryārthin kiṃ pṛcchasi punaḥ punaḥ || 41 ||
ityuktastu tadā tena gato'sau paśuhā punaḥ |
nirāśaḥ sūkare tasminparāvṛtto nijālaye || 42 ||

brāhmaṇastu kavirjātaḥ prācetasa ivāparaḥ |
prasiddhaḥ sarvalokeṣu nāmnā satyavrato dvijaḥ || 43 ||
sārasvataṃ tato bījaṃ jajāpa vidhipūrvakam |
paṇḍitaś□cātivikhyāto dvijo'sau dharaṇītale || 44 ||

pratiparvasu gāyanti brāhmaṇā yadyaśaḥ sadā |
ākhyānaṃ cātivistīrṇa stuvanti munayaḥ kila || 45 ||
tacchrutvā sadanaṃ tasya samāgamya tadāśrame |
yena tyaktaḥ purā tena gṛhaṃ nīto'timānitaḥ || 46 ||
tasmād□rājansadā sevyā pūjanīyā ca bhaktitaḥ |
ādiśaktiḥ parā devī jagatāṃ kāraṇaṃ hi sā || 47 ||
tasyā yajñaṃ mahārāja kuru vedavidhānataḥ |
sarvakāmapradaṃ nityaṃ niś□cayaṃ kathitaṃ purā || 48 ||
smṛtā sampūjitā bhaktyā dhyātā coccāritā stutā |
dadāti vāñchitānarthānkāryadā tena kīrtyate || 49 ||
anubhāvamidaṃ rājan kartavyaṃ sarvathā budhaiḥ |
dṛṣṭvā rogayutāndīnānkṣudhitānnirdhanāñchaṭhān || 50 ||
janānārtāṃstathā mūrkhānpīḍitānvairibhiḥ sadā |
dāsānājñākarānkṣudrānvikalānvihvalānatha || 51 ||

atṛptānbhojane bhoge sadārtānajitendriyān |
tṛṣṇādhikānaśaktāṃś□ca sadādhiparipīḍitān || 52 ||
tathā vibhavasampannān putrapautravivardhanān |
puṣṭadehāṃś□ca sambhogaiḥ saṃyutānvedavādinaḥ || 53 ||
rājalakṣmyā yutāñchūrānvaśīkṛtajanānatha |
svajanairaviyuktāṃś□ca sarvalakṣaṇalakṣitān || 54 ||
vyatirekānvayābhyāṃ ca vicetavyaṃ vicakṣaṇaiḥ |
ebhirna pūjitā devī sarvārthaphaladā śivā || 55 ||
samārādhitā ca tathā nṛbhirebhiḥ sadāmbikā |
yato'mī sukhinaḥ sarve saṃsāre'sminna saṃśayaḥ || 56 ||
vyāsa uvāca
iti rājañchrutaṃ tatra mayā munisamāgame |
lomaśasya mukhātkāmaṃ devīmāhātmyamuttamam || 57 ||
iti sañcintya rājendra kartavyaṃ ca sadārcanam |

bhaktyā paramayā devyāḥ prītyā ca puruṣarṣabha || 58 ||
iti śrīdevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ
tṛtīyaskandhe satyavratākhyānavarṇanaṃ nāmaikādaśo'dhyāyaḥ || 11 ||

English translation

1-5. Lomas'a said O Munis! Utatthya, the son of Devadatta, was quite ignorant of anything of the Vedas, Japann (muttering of mantra) meditation of the deity, worship of the Devas, Asana (Posture), Pranayama (withholding the breath by way of religious austerity), Pratyahara (restraint of mind), Bhutas'uddhi (purification of the elements of the body by respiratory attraction and replacement), mantra (a mystical formula regarding some deity), Kilaka (chanting of a mantra to serve as a pin of protection), Gayattri (the famous mantra of the Brahmins), Saucha (cleanliness, external and internal) rules how to bathe, Achamana (sipping of water and reciting mantrams before worship), Pranagnihotra (offering of oblations to the fire of Prana or to the fire of life), the offering of a sacrifice, hospitality, Sandhya (the morning, mid-day or evening prayer), collecting fuels for oblations, and offering of oblations. Daily he rose in the morning and somehow rinsed his mouth and

washed his teeth and bathed in the Ganges river without any mantrams (like a Sudra).

6. That stupid fellow ate indiscriminately, did not know what to eat and what not to eat. During the mid-day he collected the fruits from the forest and used to eat them.

7. But he always spoke truth while he stayed there; never did he say any untruth. The people of that place, seeing this, named him Satyatapa.

8-9. That Utatthya did no good or bad to anybody; he slept peacefully and blissfully; but be used to think when he would die;

thus his troubles would be ended; he felt that the life of an illiterate Brahman is a curse; his death would be a better alternative.

10. He used to think thus Fate has made me a fool; I do not find any other cause for it. Oh! I got the exceedingly good birth amongst men; but all this has been rendered in vain by Fate.

11. Oh! As a fair woman, if barren, a cow if giving no milk, and a tree without any fruits are all useless, so Fate has rendered my life, too, quite useless.

12. Why am I cursing Fate? This is all the fruits of my past Karma. In my previous life I never wrote a book and presented to a good Brahmin; hence I am illiterate in this birth.

13. In my former birth I did not impart any knowledge to my favourite pupils; hence I am wicked and a cursed Brahmin in this birth.

14. I never performed any religious asceticism in any holy place, I did not serve the saints, I never worshipped the Brahmins with any offerings. For all these reasons I am now born of perverted intellect in the present birth.

15. Many a son of the Munis have learnt the meanings of the Vedas and the S'astras; and I am whiling away my time thus in a quite illiterate condition by some wretched combinations of incidents.

16. I do not know how to perform Tapasya; what is the use, then, of my attempting to do so? I am of very bad luck, and thus my good resolve will not be crowned with success.

17. I consider Fate to be the strongest of all; Fie on one's own prowess! For actions done with effort and hard labour are frustrated entirely by Fate.

18. Time can never be overstepped; Seel Brahma, Visnu, Rudra, Indra, and others are all under the influence of the Great Time.

19. O Risis! Thus arguing in his mind, that Brahmin son Utatthya stayed there in that hermitage on the bank of the holy Ganges.

20. And gradually he became thoroughly unattached to all the things and, being peaceful, passed away his time in that forest without any habitations and men, with great difficulty.

21. Thus passed away fourteen years in that forest where the Ganges was flowing. Still he did not learn how to worship the Supreme Deity, how to make Japam, nor did he learn any mantrams. Simply he lived there and whiled away his time.

22. People surrounding that place knew this much only of him that this Muni spoke truth only and hence his name was Satyavrata. This one name made him celebrated that he is Satyavrata; never did he say any untruth.

23. Once on a time, a hunter named Nisada, exceedingly clever in hunting, came accidentally with bows and arms in his hands, while hunting a deer in that wide forest. He looked like a second God of Death (Yama) and seemed to be very cruel.

24. That savage mountaineer, drawing his bow so as to touch the ear, pierced a boar with his sharp arrows. The boar, being very much terrified, fled with enormous rapidity to the Muni Satyavrata.

25. On seeing the distressed condition of the boar trembling with fear and his body besmeared with blood, the Muni was moved with mercy.

26. While the boar, pierced with arrows and besmeared with blood, was running away in front of him, mercy took possession of the Muni, therefore the Muni began to tremble and agreeably to the human nature exclaimed "Ai" "Ai" (go to that direction), the seed mantram of the Goddess of learning with "m" left out (Aim, Aim).

27. That illiterate Brahmin son never heard before that "Ai" was the seed mantram of the Sarasvati Devi; nor did he come to know of it by any other means. Accidentally it came out of his mouth, and he uttered. And afterwards that Mahatma seeing the boar's distressed condition was merged in deep sorrow.

28. The boar entered trembling into the Muni's hermitage very much distracted and being very much pained with arrows. Being unable to find any other way the boar hid himself in the dense bushes.

29. Instantly there appeared then, before the Muni, the terrible savage hunter, like a second God of Death, with string stretched to his ear, in pursuit of that boar.

30-33. On seeing the Muni Satyavrata sitting there alone and silent on the Kus'a grass seat, the hunter bowed down to him and asked "O Brahmin! Whither has that boar gone. I know very well everything about you that you never speak untruth; therefore I am enquiring about the boar pierced by my arrows. My family members are all very hungry; and to feed them, I am come out in this hunting. This is the living, ordained by the Fate; I have got no other means of maintaining the livelihood of my family. This I speak truly to you; whether it is bad or good, I will have to maintain my family with it. O Brahman! You are famous as Satyavrata; my family members are starving; kindly reply quickly where that boar has gone?"

34. Thus asked by the hunter, the Mahatma Satyavrata was merged in an ocean of doubt; he began to argue "If I say I have not seen the boar then my vow to speak the truth will certainly be broken.

35. The boar struck with arrows has gone this way, it is true. How can I tell a lie? Again this man is hungry and is therefore asking, he will instantly kill the boar no sooner he finds him. How then can I speak truth?

36. Where speaking out the truth causes injury and the loss of lives, that truth is no truth at all; moreover, even untruth, when tempered with mercy for the welfare of others, is recognised as truth. Really speaking, whatever leads to the welfare of all the beings in this world, that is truth; and every thing else is not truth.

37. O Jamadagni! Thus placed between the horns of a religious dilennnna what shall I do now so as to meet both the ends -- to save the life of the boar, to do the welfare, as well as not to speak untruth."

38. When Satyavrata saw the boar wounded by the arrow of the hunter, he, moved with pity, uttered the seed mantra of the Goddess of Learning; and now that most auspicious Goddess, on account of his uttering Her seed mantram, was very pleased and gave him the knowledge, difficult to be attained

otherwise.

39. The door of all his knowledge opened out at once, and he became at once instantly the seer, the poet like the ancient Muni Valmiki.

40. Then that religiously disposed, merciful Brahman, aiming at Truth, addressed that hunter before him with bows in his arms, thus

41. That force which sees (as witness) never speaks; and that force which speaks, never sees. O hunter! Why are you asking me repeatedly, impelled by your own selfish desire?

42. The hunter, the killer of the animals, on hearing this was disappointed in the matter of finding out the boar and went back to his home.

43. That Brahmin turned out a poet like Varuna and he became celebrated as Satyavrata, the speaker of truth, in all the worlds.

44. He began to recite the Satyavrata mantram duly, and, by its influence, became a Pundit, rivalled by none in this world.

45. During every festival the Brahmans chanted his praise and the Munis used to narrate his story in detail.

46. On hearing his fame spreading all around, his father Devadatta who forsook him before, recalled him to his hermitage and took him again in his family with great honour and affection.

47. Therefore O King! You should always worship and serve that Great Goddess, the Prime Energy, the Cause of all this Universe.

48. O King! With due Vedic rites you perform that sacrifice to that Goddess which will surely yield results at all times and all desires. I already spoke to you about this.

49. That Great Goddess is known as Kamada (the giver of all desires); for She grants all desires when men with devotion remember Her, worship Her, take Her name, meditate Her and eulogise Her.

50-56. O King! The wise sages ought to see the persons diseased, distressed, hungry, those without any wealth, the hypocrite, the cheat, the afflicted, the sensual, the covetous, the incapable, always suffering from mental troubles; again those who are wealthy with their children and grand-children, prosperous, healthy, with

enjoyments, versed in the Vedas, literary, kings, heroes, those who command over many, those attended with relations and kinsmen and endowed with all good qualities; and then judge for themselves that those people did not worship the Goddess and therefore they were sufferers and these people worshipped the Goddess and hence they were happy in this world.

57. Vyasa said Thus I heard from the mouth of Lomas'a Muni, in assembly of the sages, the good merits of the Great Goddess.

58. O King! Consider all these and you will find that the Highest Goddess, the Bhagavati is to be worshipped always with devotion and unselfish love.

Here ends the Eleventh Chapter on the merits of the Devi in the story of Satyavrata in the Third Skandha of the Maha Puranam S'ri mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 12

On The Amba Yajna Rules

Chapter 44 of 318 · 87 detected Sanskrit verse markers

Sanskrit

राजोवाच
वद यज्ञविधिं सम्यग्देव्यास्तस्याः समन्ततः ।
श्रुत्वा करोम्यहं स्वामिन्यथाशक्ति ह्यतन्द्रितः ॥ १ ॥
पूजाविधिं च मन्त्रांश्च होमद्रव्यमसंशयम् ।
ब्राह्मणाः कतिसंख्याश्च दक्षिणाश्चतथा पुनः ॥ २ ॥
व्यास उवाच
शृणु राजन् प्रवक्ष्यामि देव्या यज्ञं विधानतः ।
त्रिविधं तु सदा ज्ञेयं विधिदृष्टेन कर्मणा ॥ ३ ॥
सात्त्विकं राजसं चैव तामसं च तथापरम् ।
मुनीनां सात्त्विकं प्रोक्तं नृपाणां राजसं स्मृतम् ॥ ४ ॥
तामसं राक्षसानां वै ज्ञानिनां तु गुणोज्झितम् ।
विमुक्तानां ज्ञानमयं विस्तरात्प्रब्रवीमि ते ॥ ५ ॥
देशः कालस्तथा द्रव्यं मन्त्राश्च ब्राह्मणास्तथा ।
श्रद्धा च सात्वकी यत्र तं यज्ञं सात्त्विकं विदुः ॥ ६ ॥

द्रव्यशुद्धिः क्रियाशुद्धिर्मन्त्रशुद्धिश्च भूमिप ।
भवेद्यदि तदा पूर्णं फलं भवति नान्यथा ॥ ७ ॥
अन्यायोपार्जितेनैव कर्तव्यं सुकृतं कृतम् ।
न कीर्तिरिह लोके च परलोके न तत्फलम् ॥ ८ ॥
तस्मान्न्यायार्जितेनैव कर्तव्यं सुकृतं सदा ।
यशसे परलोकाय भवत्येव सुखाय च ॥ ९ ॥
प्रत्यक्षं तव राजेन्द्र पाण्डवैस्तु मखः कृतः ।
राजसूयः क्रतुवरः समाप्तवरदक्षिणः ॥ १० ॥
यत्र साक्षाद्धरिः कृष्णो यादवेन्द्रो महामनाः ।
ब्राह्मणाः पूर्णविद्याश्च भारद्वाजादयस्तथा ॥ ११ ॥
कृत्वा यज्ञं सुसम्पूर्णं मासमात्रेण पाण्डवैः ।
प्राप्तं महत्तरं कष्टं वनवासश्च दारुणः ॥ १२ ॥
पीडनञ्चैव पाञ्चाल्यास्तथा द्यूते पराजयः ।
वनवासो महत्कष्टं क्व गतं मखजं फलम् ॥ १३ ॥

दासत्वञ्च विराटस्य कृतं सर्वमहात्मभिः ।
कीचकेन परिक्लिष्टा द्रौपदी च प्रमद्वरा ॥ १४ ॥

आशीर्वादा द्विजातीनां क्व गताः शुद्धचेतसाम् ।
भक्तिर्वा वासुदेवस्य क्व गता तत्र संकटे ॥ १५ ॥
न रक्षिता तदा बाला केनापि द्रुपदात्मजा ।
प्राप्तकेशग्रहा काले साध्वी च वरवर्णिनी ॥ १६ ॥
किमत्र चिन्तनीयं वै धर्मवैगुण्यकारणम् ।
केशवे सति देवेशे धर्मपुत्रे युधिष्ठिरे ॥ १७ ॥
भवितव्यमिति प्रोक्ते निष्फलः स्यात्तदागमः ।
वेदमन्त्रास्तथान्ये च वितथाः स्युरसंशयम् ॥ १८ ॥
साधनं निष्फलं सर्वमुपायश्च निरर्थकः ।
भवितव्यं भवत्येव वचने प्रतिपादके ॥ १९ ॥
आगमोऽप्यर्थवादः स्यात्क्रियाः सर्वा निरर्थकाः ।
स्वर्गार्थञ्च तपो व्यर्थं वर्णधर्मश्च वै तथा ॥ २० ॥

सर्वं प्रमाणं व्यर्थं स्याद्भवितव्ये कृते हृदि ।
उभयञ्चापि मन्तव्यं दैवं चोपाय एव च ॥ २१ ॥
कृते कर्मणि चेत्सिद्धिर्विपरिता यदा भवेत् ।
वैगुण्यं कल्पनीयं स्यात्प्राज्ञैः पण्डितमौलिभिः ॥ २२ ॥
तत्कर्म बहुधा प्रोक्तं विद्वद्भिः कर्मकारिभिः ।
कर्तृभेदान्मन्त्रभेदाद्द्रव्यभेदात्तथा पुनः ॥ २३ ॥
यथा मघवता पूर्वं विश्वरूपो वृतो गुरुः ।
विपरीतं कृतं तेन कर्म मातृहिताय वै ॥ २४ ॥
देवेभ्यो दानवेभ्यस्तु स्वस्तीत्युक्त्वा पुनः पुनः ।
असुरा मातृपक्षीयाः कृतं तेषाञ्च रक्षणम् ॥ २५ ॥
दैत्यान् दृष्ट्वातिसम्पुष्टांश्चुकोप मघवा तदा ।
शिरांसि तस्य वज्रेण चिच्छेद तरसा हरिः ॥ २६ ॥
क्रियावैगुण्यमत्रैव कर्तृभेदादसंशयम् ।
नोचेत्पञ्चालराजेन रोषेणापि कृता क्रिया ॥ २७ ॥

भारद्वाजविनाशाय पुत्रस्योत्पादनाय च ।
धृष्टद्युम्नः समुत्पन्नो वेदिमध्याच्च द्रौपदी ॥ २८ ॥
पुरा दशरथेनापि पुत्रेष्टिस्तु कृता यदा ।
अपुत्रस्य सुतास्तस्य चत्वारः सम्प्रजज्ञिरे ॥ २९ ॥
अतः क्रिया कृता युक्त्या सिद्धिदा सर्वथा भवेत् ।
अयुक्त्या विपरिता स्यात्सर्वथा नृपसत्तम ॥ ३० ॥
पाण्डवानां यथा यज्ञे किञ्चिद्वैगुण्ययोगतः ।
विपरीतं फलं प्राप्तं निर्जितास्ते दुरोदरे ॥ ३१ ॥
सत्यवादी तथा राजन् धर्मपुत्रो युधिष्ठिरः ।
द्रौपदी च तथा साध्वी तथान्येप्यनुजाः शुभाः ॥ ३२ ॥
कुद्रव्ययोगाद्वैगुण्यं समुत्पन्नं मखेऽथवा ।

साभिमानैः कृताह्वापि दूषणं समुपस्थितम् ॥ ३३ ॥
सात्त्विकस्तु महाराज दुर्लभो वै मखः स्मृतः ।
वैखानसमुनीनां हि विहितोऽसौ महामखः ॥ ३४ ॥

सात्त्विकं भोजनं ये वै नित्यं कुर्वन्ति तापसाः ।
न्यायार्जितञ्च वन्यञ्च तथा ऋष्यं सुसंस्कृतम् ॥ ३५ ॥
पुरोडाशपरा नित्यं वियूपा मन्त्रपूर्वकाः ।
श्रद्धाधिका मखा राजन् सात्त्विकाः परमाः स्मृताः ॥ ३६ ॥
राजसा द्रव्यबहुलाः सयूपाश्च सुसंस्कृताः ।
क्षत्रियाणां विशाञ्चैव साभिमानाश्च वै मखाः ॥ ३७ ॥
तामसा दानवानां वै सक्रोधा मदवर्धकाः ।
सामर्षाः संस्कृताः क्रूरा मखाः प्रोक्ता महात्मभिः ॥ ३८ ॥
मुनीनां मोक्षकामानां विरक्तानां महात्मनाम् ।
मानसस्तु स्मृतो यागः सर्वसाधनसंयुतः ॥ ३९ ॥
अन्येषु सर्वयज्ञेषु किञ्चिन्न्यूनं भवेदपि ।
द्रव्येण श्रद्धया वाऽपि क्रियया ब्राह्मणैस्तथा ॥ ४० ॥
देशकालपृथग्द्रव्यसाधनैः सकलैस्तथा ।
नान्यो भवति पूर्णो वै तथा भवति मानसः ॥ ४१ ॥

प्रथमं तु मनः शोध्यं कर्तव्यं गुणवर्जितम् ।
शुद्धे मनसि देहो वै शुद्ध एव न संशयः ॥ ४२ ॥
इन्द्रियार्थपरित्यक्तं यदा जातं मनः शुचि ।
तदा तस्य मखस्यासौ प्रभवेदधिकारवान् ॥ ४३ ॥
तदाऽसौ मण्डपं कृत्वा बहुयोजनविस्तृतम् ।
स्तम्भैश्च विपुलैः श्लक्ष्णैर्यज्ञियद्रुमसम्भवैः ॥ ४४ ॥
वेदीं च विशदां तत्र मनसा परिकल्पयेत् ।
अग्नयोऽपि तथा स्थाप्या विधिवन्मनसा किल ॥ ४५ ॥
ब्राह्मणानाञ्च वरणं तथैव प्रतिपाद्य च ।
ब्रह्माध्वर्युस्तथा होता प्रस्तोता विधिपूर्वकम् ॥ ४६ ॥
उद्गाता प्रतिहर्ता च सभ्याश्चान्ये यथाविधि ।
पूजनीयाः प्रयत्नेन मनसैव द्विजोत्तमाः ॥ ४७ ॥
प्राणोऽपानस्तथा व्यानः समानोदान एव च ।
पावकाः पञ्च एवैते स्थाप्या वेद्यां विधानतः ॥ ४८ ॥

गार्हपत्यस्तदा प्राणोऽपानश्चाहवनीयकः ।
दक्षिणाग्निस्तथा व्यानः समानश्चावसथ्यकः ॥ ४९ ॥
सभ्योदानः स्मृता ह्येते पावकाः परमोत्कटाः ।
द्रव्यञ्च मनसा भाव्यं निर्गुणं परमं शुचि ॥ ५० ॥
मन एव तदा होता यजमानस्तथैव तत् ।
यज्ञाधिदेवता ब्रह्म निर्गुणं च सनातनम् ॥ ५१ ॥

फलदा निर्गुणा शक्तिः सदा निर्वेददा शिवा ।
ब्रह्मविद्याखिलाधारा व्याप्य सर्वत्र संस्थिता ॥ ५२ ॥
तदुद्देशेन तद्द्रव्यं हुनेत्प्राणाग्निषु द्विजः ।
पश्चाच्चित्तं निरालम्बं कृत्वा प्राणानपि प्रभो ॥ ५३ ॥
कुण्डलीमुखमार्गेण हुनेद्ब्रह्मणि शाश्वते ।
स्वानुभूत्या स्वयं साक्षात्स्वात्मभूतां महेश्वरीम् ॥ ५४ ॥
समाधिनैव योगेन ध्यायेच्चेतस्यनाकुलः ।
सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ॥ ५५ ॥

यदा पश्यति भूतात्मा तदा पश्यति तां शिवाम् ।
दृष्ट्वा तां ब्रह्मविद्भूयात्सच्चिदानन्दरूपिणीम् ॥ ५६ ॥
तदा मायादिकं सर्वं दग्धं भवति भूमिप ।
प्रारब्धं कर्ममात्रं तु यावद्देहं च तिष्ठति ॥ ५७ ॥
जीवन्मुक्तस्तदा जातो मृतो मोक्षमवाप्नुयात् ।
कृतकृत्यो भवेत्तात यो भजेज्जगदम्बिकाम् ॥ ५८ ॥
तस्मात्सर्वप्रयत्नेन ध्येया श्रीभुवनेश्वरी ।
श्रोतव्या चैव मन्तव्या गुरुवाक्यानुसारतः ॥ ५९ ॥
राजन्नेवं कृतो यज्ञो मोक्षदो नात्र संशयः ।
अन्ये यज्ञाः सकामास्तु प्रभवन्ति क्षयोन्मुखाः ॥ ६० ॥
अग्निष्टोमेन विधिवत्स्वर्गकामो यजेदिति ।
वेदानुशासनं चैतत्प्रवदन्ति मनीषिणः ॥ ६१ ॥
क्षीणे पुण्ये मृत्युलोकं विशन्ति च यथामति ।
तस्मात्तु मानसः श्रेष्ठो यज्ञोऽप्यक्षय एव सः ॥ ६२ ॥

न राज्ञा साधितुं योग्यो मखोऽसौ जयमिच्छता ।
तामसस्तु कृतः पूर्वं सर्पयज्ञस्त्वयाधुना ॥ ६३ ॥
वैरं निर्वाहितं राजंस्तक्षकस्य दुरात्मनः ।
यत्कृते निहताः सर्पास्त्वयाऽग्नौ कोटिशः परे ॥ ६४ ॥
देवीयज्ञं कुरुष्वाद्य विततं विधिपूर्वकम् ।
विष्णुना यः कृतः पूर्वं सृष्ट्यादौ नृपसत्तम ॥ ६५ ॥
तथा त्वं कुरु राजेन्द्र विधिं ते प्रब्रवीम्यहम् ।
ब्राह्मणाः सन्ति राजेन्द्र विधिज्ञा वेदवित्तमाः ॥ ६६ ॥
देवीबीजविधानज्ञा मन्त्रमार्गविचक्षणाः ।
याजकास्ते भविष्यन्ति यजमानस्त्वमेव हि ॥ ६७ ॥
कृत्वा यज्ञं विधानेन दत्त्वा पुण्यं मखार्जितम् ।
समुद्धर महाराज पितरं दुर्गतिङ्गतम् ॥ ६८ ॥
विप्रावमानजं पापं दुर्घटं नरकप्रदम् ।
तथैव शापजो दोषः प्राप्तः पित्रा तवानघ ॥ ६९ ॥

तथा दुर्मरणं प्राप्तं सर्पदंशेन भूभुजा ।
अन्तराले तथा मृत्यूर्न भूमौ कुशसंस्तरे ॥ ७० ॥
न सङ्ग्रामे न गङ्गायां स्नानदानादिवर्जितम् ।
मरणं ते पितुस्तत्र सौधे जातं कुरूद्वह ॥ ७१ ॥
कृपणानि च सर्वाणि नरकस्य नृपोत्तम ।
तत्रैकं कारणं तस्य न जातं चातिदुर्लभम् ॥ ७२ ॥
यत्र यत्र स्थितःप्राणो ज्ञात्वा कालं समागतम् ।
साधनानामभावेऽपि ह्यवशश्चातिसङ्कटे ॥ ७३ ॥
यदा निर्वेदमायाति मनसा निर्मलेन वै ।
पञ्चभूतात्मको देहो मम किञ्चात्र दुःखदम् ॥ ७४ ॥
पतत्वद्य यथाकामं मुक्तोऽहं निर्गुणोऽव्ययः ।
नाशात्मकानि तत्त्वानि तत्र का परिदेवना ॥ ७५ ॥
ब्रह्मैवाहं न संसारी सदा मुक्तः सनातनः ।
देहेन मम सम्बन्धः कर्मणा प्रतिपादितः ॥ ७६ ॥

तानि सर्वाणि मुक्तानि शुभानि चेतराणि च ।
मनुष्यदेहयोगेन सुखदुःखानुसाधनात् ॥ ७७ ॥
विमुक्तोऽतिभयाद्घोरादस्मात्संसारसङ्कटात् ।
इत्येवं चिन्त्यमानस्तु स्नानदानविवर्जितः ॥ ७८ ॥
मरणं चेदवाप्नोति स मुच्च्येज्जन्मदुःखतः ।
एषा काष्ठा परा प्रोक्ता योगिनामपि दुर्लभा ॥ ७९ ॥
पिता ते नृपशार्दूल श्रुत्वा शापं द्विजोदितम् ।
देहे ममत्वं कृतवान्न निर्वेदमवाप्तवान् ॥ ८० ॥
नीरोगो मम देहोऽयं राज्यं निहतकण्टकम् ।
कथं जीवाम्यहं कामं मन्त्रज्ञानानयन्तु वै ॥ ८१ ॥
औषधं मणिमन्त्रं च यन्त्रं परमकं तथा ।
आरोहणं तथा सौधे कृतवान्नृपतिस्तदा ॥ ८२ ॥
न स्नानं न कृतं दानं न देव्याः स्मरणं कृतम् ।
न भूमौ शयनं चैव दैवं मत्वा परं तथा ॥ ८३ ॥

मग्नो मोहार्णवे घोरे मृतः सौधेऽहिना हतः ।
कृत्वा पापं कलेर्योगात्तापसस्यावमानजम् ॥ ८४ ॥
अवश्यमेव नरकं एतैराचरणैर्भवेत् ।
तस्मात्तं पितरं पापात्समुद्धर नृपोत्तम ॥ ८५ ॥
सूत उवाच
इति श्रुत्वा वचस्तस्य व्यासस्यामिततेजसः ।
साश्रुकण्ठोऽतिदुःखार्तो बभूव जनमेजयः ॥ ८६ ॥
धिगिदं जीवितं मेऽद्य पिता मे नरके स्थितः ।
तत्करोमि यथैवाद्य स्वर्गं यात्युत्तरासुतः ॥ ८७ ॥

Roman transliteration

rājovāca
vada yajñavidhiṃ samyagdevyāstasyāḥ samantataḥ |
śrutvā karomyahaṃ svāminyathāśakti hyatandritaḥ || 1 ||
pūjāvidhiṃ ca mantrāṃś□ca homadravyamasaṃśayam |
brāhmaṇāḥ katisaṃkhyāśca dakṣiṇāścatathā punaḥ || 2 ||
vyāsa uvāca
śṛṇu rājan pravakṣyāmi devyā yajñaṃ vidhānataḥ |
trividhaṃ tu sadā jñeyaṃ vidhidṛṣṭena karmaṇā || 3 ||
sāttvikaṃ rājasaṃ caiva tāmasaṃ ca tathāparam |
munīnāṃ sāttvikaṃ proktaṃ nṛpāṇāṃ rājasaṃ smṛtam || 4 ||
tāmasaṃ rākṣasānāṃ vai jñāninaṃ tu guṇojjhitam |
vimuktānāṃ jñānamayaṃ vistarātprabravīmi te || 5 ||
deśaḥ kālastathā dravyaṃ mantrāś□ca brāhmaṇāstathā |
śraddhā ca sātvakī yatra taṃ yajñaṃ sāttvikaṃ viduḥ || 6 ||

dravyaśuddhiḥ kriyāśuddhirmantraśuddhiś□ca bhūmipa |
bhavedyadi tadā pūrṇaṃ phalaṃ bhavati nānyathā || 7 ||
anyāyopārjitenaiva kartavyaṃ sukṛtaṃ kṛtam |
na kīrtiriha loke ca paraloke na tatphalam || 8 ||
tasmānnyāyārjitenaiva kartavyaṃ sukṛtaṃ sadā |
yaśase paralokāya bhavatyeva sukhāya ca || 9 ||
pratyakṣaṃ tava rājendra pāṇḍavaistu makhaḥ kṛtaḥ |
rājasūyaḥ kratuvaraḥ samāptavaradakṣiṇaḥ || 10 ||
yatra sākṣāddhariḥ kṛṣṇo yādavendro mahāmanāḥ |
brāhmaṇāḥ pūrṇavidyāś□ca bhāradvājādayastathā || 11 ||
kṛtvā yajñaṃ susampūrṇaṃ māsamātreṇa pāṇḍavaiḥ |
prāptaṃ mahattaraṃ kaṣṭaṃ vanavāsaś□ca dāruṇaḥ || 12 ||
pīḍanañcaiva pāñcālyāstathā dyūte parājayaḥ |
vanavāso mahatkaṣṭaṃ kva gataṃ makhajaṃ phalam || 13 ||

dāsatvañca virāṭasya kṛtaṃ sarvamahātmabhiḥ |
kīcakena parikliṣṭā draupadī ca pramadvarā || 14 ||
āśīrvādā dvijātīnāṃ kva gatāḥ śuddhacetasām |
bhaktirvā vāsudevasya kva gatā tatra saṃkaṭe || 15 ||
na rakṣitā tadā bālā kenāpi drupadātmajā |
prāptakeśagrahā kāle sādhvī ca varavarṇinī || 16 ||
kimatra cintanīyaṃ vai dharmavaiguṇyakāraṇam |
keśave sati deveśe dharmaputre yudhiṣṭhire || 17 ||
bhavitavyamiti prokte niṣphalaḥ syāttadāgamaḥ |
vedamantrāstathānye ca vitathāḥ syurasaṃśayam || 18 ||
sādhanaṃ niṣphalaṃ sarvamupāyaśca nirarthakaḥ |
bhavitavyaṃ bhavatyeva vacane pratipādake || 19 ||
āgamo'pyarthavādaḥ syātkriyāḥ sarvā nirarthakāḥ |
svargārthañca tapo vyarthaṃ varṇadharmaś□ca vai tathā || 20 ||

sarvaṃ pramāṇaṃ vyarthaṃ syād□bhavitavye kṛte hṛdi |
ubhayañcāpi mantavyaṃ daivaṃ copāya eva ca || 21 ||
kṛte karmaṇi cetsiddhirviparitā yadā bhavet |
vaiguṇyaṃ kalpanīyaṃ syātprājñaiḥ paṇḍitamaulibhiḥ || 22 ||
tatkarma bahudhā proktaṃ vidvad□bhiḥ karmakāribhiḥ |
kartṛbhedānmantrabhedād□dravyabhedāttathā punaḥ || 23 ||

yathā maghavatā pūrvaṃ viśvarūpo vṛto guruḥ |
viparītaṃ kṛtaṃ tena karma mātṛhitāya vai || 24 ||
devebhyo dānavebhyastu svastītyuktvā punaḥ punaḥ |
asurā mātṛpakṣīyāḥ kṛtaṃ teṣāñca rakṣaṇam || 25 ||
daityān dṛṣṭvātisampuṣṭāṃś□cukopa maghavā tadā |
śirāṃsi tasya vajreṇa cic□cheda tarasā hariḥ || 26 ||
kriyāvaiguṇyamatraiva kartṛbhedādasaṃśayam |
nocetpañcālarājena roṣeṇāpi kṛtā kriyā || 27 ||

bhāradvājavināśāya putrasyotpādanāya ca |
dhṛṣṭadyumnaḥ samutpanno vedimadhyācca draupadī || 28 ||
purā daśarathenāpi putreṣṭistu kṛtā yadā |
aputrasya sutāstasya catvāraḥ samprajajñire || 29 ||
ataḥ kriyā kṛtā yuktyā siddhidā sarvathā bhavet |
ayuktyā viparitā syātsarvathā nṛpasattama || 30 ||
pāṇḍavānāṃ yathā yajñe kiñcidvaiguṇyayogataḥ |
viparītaṃ phalaṃ prāptaṃ nirjitāste durodare || 31 ||
satyavādī tathā rājan dharmaputro yudhiṣṭhiraḥ |
draupadī ca tathā sādhvī tathānyepyanujāḥ śubhāḥ || 32 ||
kudravyayogādvaiguṇyaṃ samutpannaṃ makhe'thavā |
sābhimānaiḥ kṛtādvāpi dūṣaṇaṃ samupasthitam || 33 ||
sāttvikastu mahārāja durlabho vai makhaḥ smṛtaḥ |
vaikhānasamunīnāṃ hi vihito'sau mahāmakhaḥ || 34 ||

sāttvikaṃ bhojanaṃ ye vai nityaṃ kurvanti tāpasāḥ |
nyāyārjitañca vanyañca tathā ṛṣyaṃ susaṃskṛtam || 35 ||
puroḍāśaparā nityaṃ viyūpā mantrapūrvakāḥ |
śraddhādhikā makhā rājan sāttvikāḥ paramāḥ smṛtāḥ || 36 ||
rājasā dravyabahulāḥ sayūpāś□ca susaṃskṛtāḥ |
kṣatriyāṇāṃ viśāñcaiva sābhimānāś□ca vai makhāḥ || 37 ||
tāmasā dānavānāṃ vai sakrodhā madavardhakāḥ |
sāmarṣāḥ saṃskṛtāḥ krūrā makhāḥ proktā mahātmabhiḥ || 38 ||
munīnāṃ mokṣakāmānāṃ viraktānāṃ mahātmanām |
mānasastu smṛto yāgaḥ sarvasādhanasaṃyutaḥ || 39 ||
anyeṣu sarvayajñeṣu kiñcinnyūnaṃ bhavedapi |
dravyeṇa śraddhayā vā'pi kriyayā brāhmaṇaistathā || 40 ||
deśakālapṛthagdravyasādhanaiḥ sakalaistathā |
nānyo bhavati pūrṇe vai tathā bhavati mānasaḥ || 41 ||

prathamaṃ tu manaḥ śodhyaṃ kartavyaṃ guṇavarjitam |
śuddhe manasi deho vai śuddha eva na saṃśayaḥ || 42 ||
indriyārthaparityaktaṃ yadā jātaṃ manaḥ śuci |
tadā tasya makhasyāsau prabhavedadhikāravān || 43 ||
tadā'sau maṇḍapaṃ kṛtvā bahuyojanavistṛtam |
stambhaiś□ca vipulaiḥ ślakṣṇairyajñiyadrumasambhavaiḥ || 44 ||
vedīṃ ca viśadāṃ tatra manasā parikalpayet |
agnayo'pi tathā sthāpyā vidhivanmanasā kila || 45 ||
brāhmaṇānāñca varaṇaṃ tathaiva pratipādya ca |
brahmādhvaryustathā hotā prastotā vidhipūrvakam || 46 ||
ud□gātā pratihartā ca sabhyāś□cānye yathāvidhi |
pūjanīyāḥ prayat□nena manasaiva dvijottamāḥ || 47 ||
prāṇo'pānastathā vyānaḥ samānodāna eva ca |

pāvakāḥ pañca evaite sthāpyā vedyāṃ vidhānataḥ || 48 ||

gārhapatyastadā prāṇo'pānaś□cāhavanīyakaḥ |
dakṣiṇāgnistathā vyānaḥ samānaś□cāvasathyakaḥ || 49 ||
sabhyodānaḥ smṛtā hyete pāvakāḥ paramotkaṭāḥ |
dravyañca manasā bhāvyaṃ nirguṇaṃ paramaṃ śuci || 50 ||
mana eva tadā hotā yajamānastathaiva tat |
yajñādhidevatā brahma nirguṇaṃ ca sanātanam || 51 ||
phaladā nirguṇā śaktiḥ sadā nirvedadā śivā |
brahmavidyākhilādhārā vyāpya sarvatra saṃsthitā || 52 ||
taduddeśena tad□dravyaṃ hunetprāṇāgniṣu dvijaḥ |
paś□cāccittaṃ nirālambaṃ kṛtvā prāṇānapi prabho || 53 ||
kuṇḍalīmukhamārgeṇa huned□brahmaṇi śāś□vate |
svānubhūtyā svayaṃ sākṣātsvātmabhūtāṃ maheśvarīm || 54 ||
samādhinaiva yogena dhyāyeccetasyanākulaḥ |
sarvabhūtasthamātmānaṃ sarvabhūtāni cātmani || 55 ||

yadā paśyati bhūtātmā tadā paśyati tāṃ śivām |
dṛṣṭvā tāṃ brahmavid□bhūyātsaccidānandarūpiṇīm || 56 ||
tadā māyādikaṃ sarvaṃ dagdhaṃ bhavati bhūmipa |
prārabdhaṃ karmamātraṃ tu yāvaddehaṃ ca tiṣṭhati || 57 ||
jīvanmuktastadā jāto mṛto mokṣamavāpnuyāt |
kṛtakṛtyo bhavettāta yo bhajejjagadambikām || 58 ||
tasmātsarvaprayat□nena dhyeyā śrībhuvaneś□varī |
śrotavyā caiva mantavyā guruvākyānusārataḥ || 59 ||
rājannevaṃ kṛto yajño mokṣado nātra saṃśayaḥ |
anye yajñāḥ sakāmāstu prabhavanti kṣayonmukhāḥ || 60 ||
agniṣṭomena vidhivatsvargakāmo yajediti |
vedānuśāsanaṃ caitatpravadanti manīṣiṇaḥ || 61 ||
kṣīṇe puṇye mṛtyulokaṃ viśanti ca yathāmati |
tasmāttu mānasaḥ śreṣṭho yajño'pyakṣaya eva saḥ || 62 ||

na rājñā sādhituṃ yogyo makho'sau jayamicchatā |
tāmasastu kṛtaḥ pūrvaṃ sarpayajñastvayādhunā || 63 ||
vairaṃ nirvāhitaṃ rājaṃstakṣakasya durātmanaḥ |
yatkṛte nihatāḥ sarpāstvayā□'gnau koṭiśaḥ pare || 64 ||
devīyajñaṃ kuruṣvādya vitataṃ vidhipūrvakam |
viṣṇunā yaḥ kṛtaḥ pūrvaṃ sṛṣṭyādau nṛpasattama || 65 ||
tathā tvaṃ kuru rājendra vidhiṃ te prabravīmyaham |
brāhmaṇāḥ santi rājendra vidhijñā vedavittamāḥ || 66 ||
devībījavidhānajñā mantramārgavicakṣaṇāḥ |
yājakāste bhaviṣyanti yajamānastvameva hi || 67 ||
kṛtvā yajñaṃ vidhānena dattvā puṇyaṃ makhārjitam |
samuddhara mahārāja pitaraṃ durgatiṅgatam || 68 ||
viprāvamānajaṃ pāpaṃ durghaṭaṃ narakapradam |
tathaiva śāpajo doṣaḥ prāptaḥ pitrā tavānagha || 69 ||

tathā durmaraṇaṃ prāptaṃ sarpadaṃśena bhūbhujā |
antarāle tathā mṛtyūrna bhūmau kuśasaṃstare || 70 ||
na saṅgrāme na gaṅgāyāṃ snānadānādivarjitam |
maraṇaṃ te pitustatra saudhe jātaṃ kurūdvaha || 71 ||
kṛpaṇāni ca sarvāṇi narakasya nṛpottama |

tatraikaṃ kāraṇaṃ tasya na jātaṃ cātidurlabham || 72 ||
yatra yatra sthitaḥprāṇo jñātvā kālaṃ samāgatam |
sādhanānāmabhāve'pi hyavaśaś□cātisaṅkaṭe || 73 ||
yadā nirvedamāyāti manasā nirmalena vai |
pañcabhūtātmako deho mama kiñcātra duḥkhadam || 74 ||
patatvadya yathākāmaṃ mukto'haṃ nirguṇo'vyayaḥ |
nāśātmakāni tattvāni tatra kā paridevanā || 75 ||
brahmaivāhaṃ na saṃsārī sadā muktaḥ sanātanaḥ |
dehena mama sambandhaḥ karmaṇā pratipāditaḥ || 76 ||

tāni sarvāṇi muktāni śubhāni cetarāṇi ca |
manuṣyadehayogena sukhaduḥkhānusādhanāt || 77 ||
vimukto'tibhayād□ghorādasmātsaṃsārasaṅkaṭāt |
ityevaṃ cintyamānastu snānadānavivarjitaḥ || 78 ||
maraṇaṃ cedavāpnoti sa muccyejjanmaduḥkhataḥ |
eṣā kāṣṭhā parā proktā yogināmapi durlabhā || 79 ||
pitā te nṛpaśārdūla śrutvā śāpaṃ dvijoditam |
dehe mamatvaṃ kṛtavānna nirvedamavāptavān || 80 ||
nīrogo mama deho'yaṃ rājyaṃ nihatakaṇṭakam |
kathaṃ jīvāmyahaṃ kāmaṃ mantrajñānānayantu vai || 81 ||
auṣadhaṃ maṇimantraṃ ca yantraṃ paramakaṃ tathā |
ārohaṇaṃ tathā saudhe kṛtavānnṛpatistadā || 82 ||
na snānaṃ na kṛtaṃ dānaṃ na devyāḥ smaraṇaṃ kṛtam |
na bhūmau śayanaṃ caiva daivaṃ matvā paraṃ tathā || 83 ||

magno mohārṇave ghore mṛtaḥ saudhe'hinā hataḥ |
kṛtvā pāpaṃ kaleryogāttāpasasyāvamānajam || 84 ||
avaśyameva narakaṃ etairācaraṇairbhavet |
tasmāttaṃ pitaraṃ pāpātsamuddhara nṛpottama || 85 ||
sūta uvāca
iti śrutvā vacastasya vyāsasyāmitatejasaḥ |
sāśrukaṇṭho'tiduḥkhārto babhūva janamejayaḥ || 86 ||
dhigidaṃ jīvitaṃ me'dya pitā me narake sthitaḥ |
tatkaromi yathaivādya svargaṃ yātyuttarāsutaḥ || 87 ||

English translation

1. The king spoke O Lord! Kindly describe the rules and regulations as to how the Devi Yajna (sacrifice) is performed with its duly prescribed rites and ceremonies. Hearing it I will unwearied perform it, as far as it lies in my power, with as little delay as possible.

2. How the worship is done, what are the mantras, what are the articles required for oblations, how many Brahmins are required and what Daksinas are to be paid to them, describe in detail all these.

3-5. Vyasa said O king! I am telling you duly how the Yajna is performed, hear. The actions are always threefold according as the preparations are made and according as they are practised with regard to the observed rules. The threefold divisions are Sattvik, Rajasik and Tamasic. The Munis do the Sattvik Puja, the kings celebrate Rajasic and the Rakshasas do the Tamasik Pujas. There is another Puja which is devoid of qualities and which is performed by the liberated ones. I will describe to you all these in detail.

6-7. O king! The Yajna is then called Sattvik, when it is performed in a Sattvik country, like Benares, etc., in Sattvik time, e.g., in Uttarayana, when the materials collected are earned rightly, when the mantras are those of the Vedas, when the Brahmin is Srotriya, where there is Sattvik faith, void of any attachment towards the sensual objects, when all these happen to coincide. O king! When all the above takes place and there is purification of materials, actions, and mantras, i.e., when the materials are all right, when the actions are done as they ought to be, and where there is no error or omission, etc., in the mantras, etc., then and then only the Yajna

becomes perfect and no doubt yield full results; there would be nothing contrary to this.

8-9. If the Yajha is performed with articles not rightly earned, then there is no fame either in this world nor there is any reward in the next world. Therefore it is necessary that the Yajha should be performed with rightly earned materials; then there is fame in this world and better state in the next world; and happiness is also acquired; there is no doubt in this.

10. O king! It is before your eyes, as it were, that the Pandavas performed the Rajasuya Yajha, the king of sacrifices, and, on the completion whereof, the excellent Daksinas were paid to the Brahmins and others.

11. In that Yajha the highly intelligent S'ri Krisna Himself, the Lord of the Yadavas was present, as well as many other Brahmanas, like Bharadvaja and other fully enightened souls.

12. But within three months after completing the sacrifice, the Pandavas suffered extreme hardships and had to live, with extreme difficulty, as exiles in the forest.

13. Consider the insult shown towards Draupadi, the Pandava's defeat in the play of gambling, their going away to dwell in the forest; these hardships were borne by the Pandavas. What rewards did then the Pandavas derive from the Rajasuya Yajha?

14-15. All the high-souled Pandavas had to work as slaves of Virata; and Draupadi, the best of women, was very much troubled and insulted by Kichaka. When all these occurred, any one can easily ask where were the ashirvadas of the pure souled Brahmanas? Also what result did they derive from their unflinching devotion towards S'ri Krisna when they were involved in the above critical state?

16. No one protected Draupadi, the chaste and the best, the daughter of Drupada, when she was drawn by her hair on her head into the hall of assembly where gambling was being played?

17. O king! How could all these happen in a place where S'ri Bhagavan Kesava Himself and the high souled Yudhisthira were present? If one argues, one would conclude “there must have been something wrong in that Yajha.”

18. If you say that nothing wrong happened in the Yajha, all these were caused by Fate; then it comes to this that the Vedic mantras, Agamas and the other Vedic rites are all fruitless.

19. If it be argued that though the Vedic mantras are powerful enough to bear fruits, yet whatever is predestined to come to pass, will surely pass, then the proposition resolves into this that all the means, expedients, and appliances lead to meaningless conclusions.

20. Then the Agamas, the Vedas merely recommend a vidhi or precept by stating the good arising from its proper observance and the evils arising from its omission and also by adducing historical instances as its support; in other words, they are powerless as far as

bearing fruits is concerned; all the acts are meaningless, asceticism to attain Heaven comes as useless and the peculiar duties of caste are fruitless. O king! This view is exceedingly culpable; it is never fit for acceptance by the highsouled persons.

21. O King! If what is laid by God in the womb of futurity (a state of things preordained by God in which it is sure to take place in the fullness of time), be taken as the first-hand proof, then all the other proofs are rendered null and void. Therefore Fate and human exertion both are to be undoubtedly taken into account to ensure success.

22. Human exertions being applied, if the results come otherwise, the wise Pundits would infer that some defects, omissions or imperfections crept into the work.

23. All the Pundits, very learned and instituters of sacrifices have classed Karmas under different headings according as the agents, mantras, and articles employed in the worship vary.

24. Once on an occasion VisVarupa, ordained as a Guru by Indra (in a Yajha) (intentionally) did things contrary so as to benefit the Daityas, who belonged to his mother's side.

25. VisVarupa uttered repeatedly the mantrams beneficial to the gods, while they were present; and, during their absence, prayed heartily for the welfare of the Daityas; and, in the long run, protected the Daityas.

26. On seeing the Asuras gaining strength, Indra, the Lord of the Devas, became very much enraged and instantly cut off VisVarupa's head by his thunderbolt.

27. O King! This is then the instance where the contrary fruits were borne out by the agent employed in performing the Yajha; there is no doubt in this. This is not possible in the other cases.

28. See, again, the king of Panchala performed his sacrifice to get a son to kill Drona, the son of Bharadvaja; and though he did this out of angry motives, still Dhristadyumna was born out of fire; and Draupadi sprang out of the altar.

29. Again, in days of yore, Das'aratha, the king of Kosala, was sonless; and he instituted a sacrifice to get one son; and lo! be got four sons.

30. Therefore O King! If the Yajha be performed according to proper rules and regulations, it yields fruits in all respects; again if it be done unrighteously, without any regard for the rules, etc., it yields results just the contrary; there is no doubt in this.

31-32. Therefore, there must have been some defects in the Yajha of the Pandavas; hence contrary effects ensued, and therefore the truthful king Yudhisthira and his powerful brothers and the chaste Draupadi were all defeated in the play at dice.

33. It might be that the materials were not of a good stamp; they were all earned by killing the kings, good many in number, and

earned thus unrighteously; or it might happen that the Pandavas did their Yajha with too much egoism. However, this is certain that there had crept in some defects in their actions.

34. O King! The Sattvik Yajha is rare; it can be done only by the Sattvik Munis who live in the 3rd order of the household life or who live as hermits.

35-36. The ascetics that eat daily the Sattvik food, the roots and fruits, collected from forests and obtained rightly, that is good to the Munis and that is well cleaned and purified, are the only ones

that can perform with full devotions the Sattvik Yajhas, where no animals are sacrificed (where there are no sacrificial posts to which the victim is fastened at the time of immolation) and where offerings of cakes of ground rice in vessels are given. These are the best of all the Sattvik Yajhas.

37. The Ksattriyas and the Vaisyas perform the Yajhas with Abhiman (self-conceit and egoism) where many presents are given, animals are sacrificed, and all things are well cleansed, purified and elaborately decorated. This Yajha is called Rajasic.

38. That Yajha is according to the sages, Tamasik, where the Danavas, puffed up with arrogance, infatuated with anger, jealousy and wickedness perform their acts with the sole object of killing their enemies.

39. That Yajha is called Manas Yag or manasic (mental) where the high-souled Munis, void of worldly desires, collect mentally all the

necessary articles and perfornn the Yajha with the sole object of liberation from the bondages of the world.

40. In all the other Yajhas (than the Manas Yag) some imperfections or other naturally arise, due to some defects in the materials, or want of faith, or in the performance or in the Brahmins.

41. No other Yajhas can be so complete as the Manasa Yajha; the reason being that in the other Yajhas some, imperfections come out due to time, place, and separate ingredients to be collected.

42-43. Now hear who are the persons fit to undertake this mental Yajha in honour of the Great Goddess. First this mind is to be purified, by making it void of the Gunas; the mind being pure, the body becomes also pure, there is no doubt. When the mind becomes completely pure, after it has abandoned all sensual objects, fit for enjoyment, then that man is entitled to perform the Mother's Yajha.

44-45. There he should build mentally the big hall for sacrifice, many Yojanas wide, decorated with high polished pillars out of the materials brought for the purpose (e. g., fortitude, etc.). Within the hall he will imagine a wide and spacious altar and place the Holy Fire on it mentally according to due rules and regulations.

46-47. He is to select mentally the Brahmin priests and consecrate them as Brahma, Adharyu, Hota, Prastota, Udgata, Pratihatra and other assistants. He is to worship mentally all these priests.

48. Then he will have to imagine the five Vayus, Prana, Apana, Vyana, Samana, and Udana, as the five fires and locate them duly on the altar.

49-50. Prana Vayu stands for Garhapatya; Apana, for Ahavaniya; Vyana for Daksina; Samana for Avasathya; and Udana for Sabhya Agni. These fires are all very terrible; then one should place these carefully on the altar with great concentration of mind. He is to collect then all the other necessary materials and think that all are very pure and free from any defects.

51-57. In the Manasic Yajha, mind is the offerer of oblations and mind the Yajamana, the performer of the Sacrifice; and the Presiding Deity of the Sacrifice is the Nirguna Brahma. The Great Goddess, the Nirguna Energy, who is always auspicious and gives the feeling of dispassion and indifference to worldly objects is the awarder of fruits in this Yajha. She is the Brahma Vidya, She is the substratum of all and She is all pervading. The Brahmin is to take the Devi's name and offer oblations in the fire of Prana, the necessary articles for the Devi's satisfaction. Then he is to make his Chitta and Prana void of any worldly thought, or any worldly support and to offer oblations to the Eternal Brahma

through the mouth of Kundalini (the Serpent Fire.) Next, within his Nirvikalpa mind, by means of Samadhi, be should meditate own Self, the Mahes'vari Herself by his consciousness. Thus, when he will see his own self in all the beings and all the beings in his own self, then the Jiva will get the vision of the Goddess Mahavidya, giving auspicious liberation (Moksa). O King! After the high souled Munis have seen the Goddess, of everlasting intelligence and bliss, then he becomes the knower of Brahman. All the Maya, the cause of this Universe becomes burnt up; only, as long as the body remains, the Prarabdha Karma remains.

58. Then the Jivas become liberated, while living; and when the body dissolves, he attains to final liberation. Therefore, O Child! Whoever worships the Mother becomes crowned with success; there is no doubt in this.

59. Therefore follow the advice of the Guru, the Spiritual Teacher; and with all attention, hear, think and meditate on the Great Goddess of the World.

60. O King! Liberation is sure to ensue of this Manasa Yajha. All the other Yajhas are Sakama (with some object in view) and therefore their effects are temporary.

61-62. He who wants enjoyments in Heaven, should perform the Agnistoma Yajha, with due rites and ceremonies; such is the Vedic injunction. But when the acquired merit expires, the sacrificer will have to come again into this world of mortals. Therefore the Manasa Yajha is eternal and best.

63-65. This Manasa Yajha is not fit to be performed by kings intent on getting victory. The Yajha that you performed, the serpent Yajha, is Tamasic, for you wanted to take vengeance on your enemy, the serpent Taksaka; and millions of serpents were made to be burnt in that sacrifice.

O King! Hear now about the Devi Yajha, that was performed by Visnu in the beginning of the creation. You better now do that Devi Yajha with due rules.

66-67. I will tell you all about the rules; there are Brahmins that know the rules and know best also the Vedas; they know also the seed mantrams of the Devi, as well as the rules of their application; they are clever in all the mantrams. These will be your priests and you yourself will be the sacrificer.

68. O King! Do this sacrifice duly and deliver your father from hell by the merits that you will acquire thereby.

69. O Sinless One! The sin incurred on account of insulting a Brahmin is serious and leads the sinner to hell. Your father committed that sin and incurred the curse from a Brahmin. Therefore he has gone to the hell.

70. Your father died also out of a snake bite which is not a meritorious one. The death occurred also in a palace built high up in the air (on a pillar), instead of taking place on the ground on a bed of Kus'a grass.

71. O best of the Kurus! The death did not occur in any battle nor on the banks of the Ganges. Void of proper bathing and charities, etc., he died in a palace.

72. O best of Kings! All the ugly causes, leading to hell, were present in the case of your father. See, again, there is also one thing which done will lead to one’s liberation; but that was absent too with your father.

73-76. That is this Let a man remain, wherever he may, whenever he comes to learn that his end is approaching, even if he had not practised before any good practices or meritorious deeds, and even if

he becomes senseless in the trial time of death, when dispassion comes to an individual whose mind gets, for the time being, clear and free from any worldly thoughts, then he should think thus "This my body, composed of five elements, will soon be destroyed; there is no cause whatsoever in having any remorse for it; let whatever come, that it may; I am free, void of qualities; and I am the Eternal Purusa; death is not capable to do any harm to me. All the elements are liable to decay and destruction; what remorse can overtake me? I am not a man of the world, I am always free. Eternal Brahma; I have got no connection with this body that is merely the outcome of actions.

77. Before I did meritorious or unmeritorious acts, leading to happiness and pain; therefore I have got this mortal coil and am enjoying the fruits of my past auspicious or inauspicious Karma."

78. Whoever thinks thus and dies, even if he does not take proper purificatory bath or make any charity, he gets himself freed from the awful Samsara and never comes to see himself again born in this world.

79. O King! This method of parting from one's body is rarely attained even by the Yogins; this is the acme, the highest height of all the human efforts towards liberation.

80. But your father, hearing even the curse from a Brahmin, retained his attachment towards his body; therefore he did not attain dispassion.

81. He thought thus "My body is now free from any disease; my kingdom is free from enemies or any other source of danger; how can I now get myself saved from this untimely death." Thinking thus, he ordered to call the Brahmans, who know the mantrams.

82. Then that king ascended to the palace, with medicines, many mantras and many other instruments.

83-84. He considered his fate to be the strongest and therefore did not take his bath in any holy place; he did not perform any charities, did not sleep on the ground or remember any mantram of the Devi. Due to Kali entering into his body, he committed the sin of insulting an ascetic and plunged himself in the ocean of delusion and died bitten by the Taksaka snake on the top of a palace.

85. The King has now fallen undoubtedly to the hell, on account of those vicious deeds. Therefore, O King! dost Thou deliver your father from the sin.

86. Suta said, O Risis! Hearing these words from the fiery Vyasa, the king Janamejaya became very sad and tears came from his eyes and flowed down his cheeks and throat.

He then exclaimed in a suffocating voice "Fie on me! my father is still in the hell. I will now do at once whatever leads my father to heaven."

Thus ends the twelfth chapter on the Amba Yajha rules in the 3rd Adhyaya of S'ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses composed by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 13

On The Dev! Yajna By S'r! Visnu

Chapter 45 of 318 · 59 detected Sanskrit verse markers

Sanskrit

राजोवाच
हरिणा तु कथं यज्ञः कृतः पूर्वं पितामह ।
जगत्कारणरूपेण विष्णुना प्रभविष्णुना ॥ १ ॥
के सहायास्तु तत्रासन्ब्राह्मणाः के महामते ।
ऋत्विजो वेदतत्त्वज्ञास्तन्मे ब्रूहि परन्तप ॥ २ ॥
पश्चात्करोम्यहं यज्ञं विधिदृष्टेन कर्मणा ।
श्रुत्वा विष्णुकृतं यागमम्बिकायाः समाहितः ॥ ३ ॥
व्यास उवाच
राजञ्छृणु महाभाग विस्तरं परमाद्भुतम् ।
यथा भगवता यज्ञः कृतश्च विधिपूर्वकः ॥ ४ ॥
विसर्जिता यदा देव्या दत्त्वा शक्तीश्च तास्त्रयः ।
काजेशाः पुरुषा जाता विमानवरमास्थिताः ॥ ५ ॥
प्राप्ता महार्णवं घोरं त्रयस्ते विबुधोत्तमाः ।
चक्रुः स्थानानि वासार्थं समुत्पाद्य धरां स्थिताः ॥ ६ ॥

आधारशक्तिरचला मुक्ता देव्या स्वयं ततः ।
तदाधारा स्थिता जाता धरा मेदःसमन्विता ॥ ७ ॥
मधुकैटभयोर्मेदः संयोगान्मेदिनी स्मृता ।
धारणाच्च धरा प्रोक्ता पृथ्वी विस्तारयोगतः ॥ ८ ॥
मही चापि महीयस्त्वाद्धृता सा शेषमस्तके ।
गिरयश्च कृताः सर्वे धारणार्थं प्रविस्तराः ॥ ९ ॥
लोहकीलं यथा काष्ठे तथा ते गिरयः कृताः ।
महीधरो महाराज प्रोच्यते विबुधैर्जनैः ॥ १० ॥
जातरूपमयो मेरुर्बहुयोजनविस्तरः ।
कृतो मणिमयैः शृङ्गैः शोभितः परमाद्भुतः ॥ ११ ॥
मरीचिर्नारदोऽत्रिश्च पुलस्त्यः पुलहः क्रतुः ।
दक्षो वसिष्ठ इत्येते ब्रह्मणः प्रथिताः सुताः ॥ १२ ॥
मरीचेः कश्यपो जातो दक्षकन्यास्त्रयोदश ।
ताभ्यो देवाश्च दैत्याश्च समुत्पन्ना ह्यनेकशः ॥ १३ ॥

ततस्तु काश्यपी सृष्टिः प्रवृत्ता चातिविस्तरा ।
मनुष्यपशुसर्पादिजातिभेदैरनेकधा ॥ १४ ॥

ब्रह्मणश्चार्धदेहात्तु मनुः स्वायम्भुवोऽभवत् ।
शतरूपा तथा नारी सञ्जाता वामभागतः ॥ १५ ॥
प्रियव्रतोत्तानपादौ सुतौ तस्या बभूवतुः ।
तिस्त्रः कन्या वरारोहा ह्यभवन्नतिसुन्दरीः ॥ १६ ॥
एवं सृष्टिं समुत्पाद्य भगवान्कमलोद्भवः ।
चकार ब्रह्मलोकञ्च मेरुशृङ्गे मनोहरम् ॥ १७ ॥
वैकुण्ठं भगवान्विष्णू रमारमणमुत्तमम् ।
क्रीडास्थानं सुरम्यञ्च सर्वलोकोपरिस्थितम् ॥ १८ ॥
शिवोऽपि परमं स्थानं कैलासाख्यं चकार ह ।
समासाद्य भूतगणं विजहार यथारुचि ॥ १९ ॥
स्वर्गस्त्रिविष्टपो मेरुशिखरोपरि कल्पितः ।
तच्च स्थानं सुरेन्द्रस्य नानारत्नविराजितम् ॥ २० ॥

समुद्रमथनात्प्राप्तः पारिजातस्तरुत्तमः ।
चतुर्दन्तस्तथा नागः कामधेनुश्च कामदा ॥ २१ ॥
उच्चैःश्रवास्तथाश्वो वै रम्भाद्यप्सरसस्तथा ।
इन्द्रेणोपात्तमखिलं जातं वै स्वर्गभूषणम् ॥ २२ ॥
धन्वन्तरिश्चन्द्रमाश्च सागराच्च समुद्बभौ ।
स्वर्गस्थितौ विराजेते देवौ बहुगणैर्वृतौ ॥ २३ ॥
एवं सृष्टिः समुत्पन्ना त्रिविधा नृपसत्तम ।
देवतिर्यङ्मनुष्यादिभेदैर्विविधकल्पिता ॥ २४ ॥
अण्डजाः स्वेदजाश्चैव चोद्भिज्जाश्च जरायुजाः ।
चतुर्भेदैः समुत्पन्ना जीवाः कर्मयुताः किल ॥ २५ ॥
एवं सृष्टिं समासाद्य ब्रह्मविष्णुमहेश्वराः ।
विहारं स्वेषु स्थानेषु चक्रुः सर्वे यथेप्सितम् ॥ २६ ॥
एवं प्रवर्तिते सर्गे भगवान्प्रभुरच्युतः ।
महालक्ष्म्या समं तत्र चिक्रीड भुवने स्वके ॥ २७ ॥

एकस्मिन्समये विष्णुर्वैकुण्ठे संस्थितः पुरा ।
सुधासिन्धुस्थितं द्वीपं सस्मार मणिमण्डितम् ॥ २८ ॥
यत्र दृष्ट्वा महामायां मन्त्रश्चासादितः शुभः ।
स्मृत्वा तां परमां शक्तिं स्त्रीभावं गमितो यथा ॥ २९ ॥
यज्ञं कर्तुं मनश्चक्रे अम्बिकाया रमापतिः ।
उत्तीर्य भुवनात्स्मात्समाहुय महेश्वरम् ॥ ३० ॥
ब्रह्माणं वरुणं शक्रं कुबेरं पावकं यमम् ।
वसिष्ठं कश्यपं दक्षं वामदेवं बृहस्पतिम् ॥ ३१ ॥
सम्भारं कल्पयामास यज्ञार्थं चातिविस्तरम् ।
महाविभवसंयुक्तं सात्त्विकञ्च मनोहरम् ॥ ३२ ॥
मण्डपं विततं तत्र कारयामास शिल्पिभिः ।

ऋत्विजो वरयामास सप्तविंशतिसुव्रतान् ॥ ३३ ॥
चितिञ्च कारयामास वेदीश्चैव सुविस्तराः ।
प्रजेपुर्ब्राह्मणा मन्त्रान्देव्या बीजसमन्वितान् ॥ ३४ ॥

जुहुवुस्ते हविः कामं विधिवत्परिकल्पिते ।
कृते तु वितते होमे वागुवाचाशरीरिणी ॥ ३५ ॥
विष्णुं तदा समाभाष्य सुस्वरा मधुराक्षरा ।
विष्णो त्वं भव देवानां हरे श्रेष्ठतमः सदा ॥ ३६ ॥
मान्यश्च पूजनीयश्च समर्थश्च सुरेष्वपि ।
सर्वे त्वामर्चयिष्यन्ति ब्रह्माद्याश्च सवासवाः ॥ ३७ ॥
प्रभविष्यन्ति भो भक्त्या मानवा भुवि सर्वतः ।
वरदस्त्वं च सर्वेषां भविता मानवेषु वै ॥ ३८ ॥
कामदः सर्वदेवानां परमः परमेश्वरः ।
सर्वयज्ञेषु मुख्यस्त्वं पूज्यः सर्वैश्च याज्ञिकैः ॥ ३९ ॥
त्वां जनाः पूजयिष्यन्ति वरदस्त्वं भविष्यसि ।
श्रयिष्यन्ति च देवास्त्वां दानवैरतिपीडिताः ॥ ४० ॥
शरणस्त्वञ्च सर्वेषां भविता पुरुषोत्तम ।
पुराणेषु च सर्वेषु वेदेषु विततेषु च ॥ ४१ ॥

त्वं वै पूज्यतमः कामं कीर्तिस्तव भविष्यति ।
यदा यदा हि धर्मस्य ग्लानिर्भवति भूतले ॥ ४२ ॥
तदांशेनावतीर्याशु कर्तव्यं धर्मरक्षणम् ।
अवताराः सुविख्याताः पृथिव्यां तव भागशः ॥ ४३ ॥
भविष्यन्ति धरायां वै माननीया महात्मनाम् ।
अवतारेषु सर्वेषु नानायोनिषु माधव ॥ ४४ ॥
विख्यातः सर्वलोकेषु भविता मधुसूदन ।
अवतारेषु सर्वेषु शक्तिस्ते सहचारिणी ॥ ४५ ॥
भविष्यति ममांशेन सर्वकार्यप्रसाधिनी ।
वाराही नारसिंही च नानाभेदैरनेकधा ॥ ४६ ॥
नानायुधाः शुभाकाराः सर्वाभरणमण्डिताः ।
ताभिर्युक्तः सदा विष्णो सुरकार्याणि माधव ॥ ४७ ॥
साधयिष्यसि तत्सर्वं मद्दत्तवरदानतः ।
तास्त्वया नावमन्तव्याः सर्वदा गर्वलेशतः ॥ ४८ ॥

पूजनीयाः प्रयत्नेन माननीयाश्च सर्वथा ।
नूनं ता भारते खण्डे शक्तयः सर्वकामदाः ॥ ४९ ॥
भविष्यन्ति मनुष्याणां पूजिताः प्रतिमासु च ।
तासां तव च देवेश कीर्तिः स्यान्दखिलेष्वपि ॥ ५० ॥
द्वीपेषु सप्तस्वपि च विख्याता भुवि मण्डले ।
ताश्च त्वां वै महाभाग मानवा भुवि मण्डले ॥ ५१ ॥

अर्चयिष्यन्ति वाञ्छार्थं सकामाः सततं हरे ।
अर्चासु चोपहारैश्च नानाभावसमन्विताः ॥ ५२ ॥
पूजयिष्यन्ति वेदोक्तैर्मन्त्रैर्नामजपैस्तथा ।
महिमा तव भूर्लोके स्वर्गे च मधुसूदन ॥ ५३ ॥
पूजनाद्देवदेवेश वृद्धिमेष्यति मानवैः ।
व्यास उवाच
इति दत्त्वा वरान्वाणी विरराम खसम्भवा ॥ ५४ ॥
भगवानपि प्रीतात्मा ह्यभवच्छ्रवणादिव ।

समाप्य विधिवद्यज्ञं भगवान्हरिरीश्वरः ॥ ५५ ॥
विसर्जयित्वा तान्देवान्ब्रह्मपुत्रान्मुनीनथ ।
जगामानुचरैः सार्धं वैकुण्ठं गरुडध्वजः ॥ ५६ ॥
स्वानि स्वानि च धिष्ण्यानि पुनः सर्वे सुरास्ततः ।
मुनयो विस्मिता वार्तां कुर्वन्तस्ते परस्परम् ।५७ ॥
ययुः प्रमुदिताः कामं स्वाश्रमान्पावनानथ ॥ ५८ ॥
श्रुत्वा वाणीं परमविशदां व्योमजां श्रोत्ररम्यां
सर्वेषां वै प्रकृतिविषये भक्तिभावश्च जातः ।
चक्रुः सर्वे द्विजमुनिगणाः पूजनं भक्तियुक्ता-
स्तस्याः कामं निखिलफलदं चागमोक्तं मुनीन्द्राः ॥ ५९ ॥

Roman transliteration

rājovāca
hariṇā tu kathaṃ yajñaḥ kṛtaḥ pūrvaṃ pitāmaha |
jagatkāraṇarūpeṇa viṣṇunā prabhaviṣṇunā || 1 ||
ke sahāyāstu tatrāsanbrāhmaṇāḥ ke mahāmate |
ṛtvijo vedatattvajñāstanme brūhi parantapa || 2 ||
paś□cātkaromyahaṃ yajñaṃ vidhidṛṣṭena karmaṇā |
śrutvā viṣṇukṛtaṃ yāgamambikāyāḥ samāhitaḥ || 3 ||
vyāsa uvāca
rājañchṛṇu mahābhāga vistaraṃ paramād□bhutam |
yathā bhagavatā yajñaḥ kṛtaśca vidhipūrvakaḥ || 4 ||
visarjitā yadā devyā dattvā śaktīś□ca tāstrayaḥ |
kājeśāḥ puruṣā jātā vimānavaramāsthitāḥ || 5 ||
prāptā mahārṇavaṃ ghoraṃ trayaste vibudhottamāḥ |
cakruḥ sthānāni vāsārthaṃ samutpādya dharāṃ sthitāḥ || 6 ||

ādhāraśaktiracalā muktā devyā svayaṃ tataḥ |
tadādhārā sthitā jātā dharā medaḥsamanvitā || 7 ||
madhukaiṭabhayormedaḥ saṃyogānmedinī smṛtā |
dhāraṇācca dharā proktā pṛthvī vistārayogataḥ || 8 ||
mahī cāpi mahīyastvāddhṛtā sā śeṣamastake |
girayaś□ca kṛtāḥ sarve dhāraṇārtha pravistarāḥ || 9 ||
lohakīlaṃ yathā kāṣṭhe tathā te girayaḥ kṛtāḥ |
mahīdharo mahārāja procyate vibudhairjanaiḥ || 10 ||

jātarūpamayo merurbahuyojanavistaraḥ |
kṛto maṇimayaiḥ śṛṅgaiḥ śobhitaḥ paramād□bhutaḥ || 11 ||
marīcirnārado'triś□ca pulastyaḥ pulahaḥ kratuḥ |
dakṣo vasiṣṭha ityete brahmaṇaḥ prathitāḥ sutāḥ || 12 ||
marīceḥ kaśyapo jāto dakṣakanyāstrayodaśa |
tābhyo devāś□ca daityāś□ca samutpannā hyanekaśaḥ || 13 ||

tatastu kāśyapī sṛṣṭiḥ pravṛttā cātivistarā |
manuṣyapaśusarpādijātibhedairanekadhā || 14 ||
brahmaṇaś□cārdhadehāttu manuḥ svāyambhuvo'bhavat |
śatarūpā tathā nārī sañjātā vāmabhāgataḥ || 15 ||
priyavratottānapādau sutau tasyā babhūvatuḥ |
tistraḥ kanyā varārohā hyabhavannatisundarīḥ || 16 ||
evaṃ sṛṣṭiṃ samutpādya bhagavānkamalod□bhavaḥ |
cakāra brahmalokañca meruśṛṅge manoharam || 17 ||
vaikuṇṭhaṃ bhagavānviṣṇū ramāramaṇamuttamam |
krīḍāsthānaṃ suramyañca sarvalokoparisthitam || 18 ||
śivo'pi paramaṃ sthānaṃ kailāsākhyaṃ cakāra ha |
samāsādya bhūtagaṇaṃ vijahāra yathāruci || 19 ||
svargastriviṣṭapo meruśikharopari kalpitaḥ |
tacca sthānaṃ surendrasya nānārat□navirājitam || 20 ||

samudramathanātprāptaḥ pārijātastaruttamaḥ |
caturdantastathā nāgaḥ kāmadhenuś□ca kāmadā || 21 ||
uccaiḥśravāstathāś□vo vai rambhādyapsarasastathā |
indreṇopāttamakhilaṃ jātaṃ vai svargabhūṣaṇam || 22 ||
dhanvantariś□candramāś□ca sāgarācca samud□babhau |
svargasthitau virājete devau bahugaṇairvṛtau || 23 ||
evaṃ sṛṣṭiḥ samutpannā trividhā nṛpasattama |
devatiryaṅ□manuṣyādibhedairvividhakalpitā || 24 ||
aṇḍajāḥ svedajāś□caiva cod□bhijjāś□ca jarāyujāḥ |
caturbhedaiḥ samutpannā jīvāḥ karmayutāḥ kila || 25 ||
evaṃ sṛṣṭiṃ samāsādya brahmaviṣṇumaheś□varāḥ |
vihāraṃ sveṣu sthāneṣu cakruḥ sarve yathepsitam || 26 ||
evaṃ pravartite sarge bhagavānprabhuracyutaḥ |
mahālakṣmyā samaṃ tatra cikrīḍa bhuvane svake || 27 ||

ekasminsamaye viṣṇurvaikuṇṭhe saṃsthitaḥ purā |
sudhāsindhusthitaṃ dvīpaṃ sasmāra maṇimaṇḍitam || 28 ||
yatra dṛṣṭvā mahāmāyāṃ mantraś□cāsāditaḥ śubhaḥ |
smṛtvā tāṃ paramāṃ śaktiṃ strībhāvaṃ gamito yathā || 29 ||
yajñaṃ kartuṃ manaś□cakre ambikāyā ramāpatiḥ |
uttīrya bhuvanāttasmātsamāhūya maheś□varam || 30 ||
brahmāṇaṃ varuṇaṃ śakraṃ kuberaṃ pāvakaṃ yamam |
vasiṣṭhaṃ kaśyapaṃ dakṣaṃ vāmadevaṃ bṛhaspatim || 31 ||
sambhāraṃ kalpayāmāsa yajñārthaṃ cātivistaram |
mahāvibhavasaṃyuktaṃ sāttvikañca manoharam || 32 ||
maṇḍapaṃ vitataṃ tatra kārayāmāsa śilpibhiḥ |
ṛtvijo varayāmāsa saptaviṃśatisuvratān || 33 ||
citiñca kārayāmāsa vedīś□caiva suvistarāḥ |
prajepurbrāhmaṇā mantrāndevyā bījasamanvitān || 34 ||

juhuvuste haviḥ kāmaṃ vidhivatparikalpite |
kṛte tu vitate home vāguvācāśarīriṇī || 35 ||
viṣṇuṃ tadā samābhāṣya susvarā madhurākṣarā |
viṣṇo tvaṃ bhava devānāṃ hare śreṣṭhatamaḥ sadā || 36 ||
mānyaś□ca pūjanīyaś□ca samarthaś□ca sureṣvapi |
sarve tvāmarcayiṣyanti brahmādyāś□ca savāsavāḥ || 37 ||
prabhaviṣyanti bho bhaktyā mānavā bhuvi sarvataḥ |
varadastvaṃ ca sarveṣāṃ bhavitā mānaveṣu vai || 38 ||
kāmadaḥ sarvadevānāṃ paramaḥ parameś□varaḥ |
sarvayajñeṣu mukhyastvaṃ pūjyaḥ sarvaiś□ca yājñikaiḥ || 39 ||
tvāṃ janāḥ pūjayiṣyanti varadastvaṃ bhaviṣyasi |
śrayiṣyanti ca devāstvāṃ dānavairatipīḍitāḥ || 40 ||
śaraṇastvañca sarveṣāṃ bhavitā puruṣottama |
purāṇeṣu ca sarveṣu vedeṣu vitateṣu ca || 41 ||

tvaṃ vai pūjyatamaḥ kāmaṃ kīrtistava bhaviṣyati |
yadā yadā hi dharmasya glānirbhavati bhūtale || 42 ||
tadāṃśenāvatīryāśu kartavyaṃ dharmarakṣaṇam |
avatārāḥ suvikhyātāḥ pṛthivyāṃ tava bhāgaśaḥ || 43 ||
bhaviṣyanti dharāyāṃ vai mānanīyā mahātmanām |
avatāreṣu sarveṣu nānāyoniṣu mādhava || 44 ||
vikhyātaḥ sarvalokeṣu bhavitā madhusūdana |
avatāreṣu sarveṣu śaktiste sahacāriṇī || 45 ||
bhaviṣyati mamāṃśena sarvakāryaprasādhinī |
vārāhī nārasiṃhī ca nānābhedairanekadhā || 46 ||
nānāyudhāḥ śubhākārāḥ sarvābharaṇamaṇḍitāḥ |
tābhiryuktaḥ sadā viṣṇo surakāryāṇi mādhava || 47 ||
sādhayiṣyasi tatsarvaṃ maddattavaradānataḥ |
tāstvayā nāvamantavyāḥ sarvadā garvaleśataḥ || 48 ||

pūjanīyāḥ prayat□nena mānanīyāś□ca sarvathā |
nūnaṃ tā bhārate khaṇḍe śaktayaḥ sarvakāmadāḥ || 49 ||
bhaviṣyanti manuṣyāṇāṃ pūjitāḥ pratimāsu ca |
tāsāṃ tava ca deveśa kīrtiḥ syāndakhileṣvapi || 50 ||
dvīpeṣu saptasvapi ca vikhyātā bhuvi maṇḍale |
tāś□ca tvāṃ vai mahābhāga mānavā bhuvi maṇḍale || 51 ||
arcayiṣyanti vāñchārthaṃ sakāmāḥ satataṃ hare |
arcāsu copahāraiś□ca nānābhāvasamanvitāḥ || 52 ||
pūjayiṣyanti vedoktairmantrairnāmajapaistathā |
mahimā tava bhūrloke svarge ca madhusūdana || 53 ||
pūjanāddevadeveśa vṛddhimeṣyati mānavaiḥ |
vyāsa uvāca
iti dattvā varānvāṇī virarāma khasambhavā || 54 ||
bhagavānapi prītātmā hyabhavacchravaṇādiva |

samāpya vidhivadyajñaṃ bhagavānharirīś□varaḥ || 55 ||
visarjayitvā tāndevānbrahmaputrānmunīnatha |
jagāmānucaraiḥ sārdhaṃ vaikuṇṭhaṃ garuḍadhvajaḥ || 56 ||
svāni svāni ca dhiṣṇyāni punaḥ sarve surāstataḥ |
munayo vismitā vārtāṃ kurvantaste parasparam |57 ||
yayuḥ pramuditāḥ kāmaṃ svāśramānpāvanānatha || 58 ||
śrutvā vāṇīṃ paramaviśadāṃ vyomajāṃ śrotraramyāṃ
sarveṣāṃ vai prakṛtiviṣaye bhaktibhāvaś□ca jātaḥ |

cakruḥ sarve dvijamunigaṇāḥ pūjanaṃ bhaktiyuktā-
stasyāḥ kāmaṃ nikhilaphaladaṃ cāgamoktaṃ munīndrāḥ || 59 ||

English translation

1-3. The King spoke O Grandfather! How did Visnu, the Powerful, the Cause of the world, perform the Devi Yajna? Whose help did he receive and what priests with their knowledge of the Vedas did he engage, kindly tell all these to me in special details. I will very attentively hear first this Devi Yajna, performed by Visnu; and then I will make arrangements to do that myself accordingly.

4. Vyasa said O noble one! Hear in detail that very wonderful thing, how Visnu celebrated the Devi Yajna comformably to the rules laid down in the S'astras.

5. When Brahma, Visnu, and Mahes'a were each given powers by the Devi, the Goddess of the Universe, and when they parted, these three Devas became free from their womanhood, while they were coming back in their aerial cars and turned out men, as they were before.

6. These three Devas, found the great ocean before them. They brought out world from it; and built, in that world, dwelling abodes; and they themselves began to live in some of them.

7. That world became fixed, steady and the supporter of all beings when the Goddess imparted the power of fixture, steadiness, and the power of supporting to the world. The earth, filled with marrow, then, became fixed and the great supporter by Her power.

8-10. O King! The name of this earth is Medini, since it was made out of the marrow of the two Asuras Madhu and Kaitabha. This earth is termed Dhara because it supports all; is termed Prithvi because it is very capacious; and it is called Mahi because it is great, since it supports so many beings. O King! the Ananta serpent is holding it on her thousand-hoods. To make the earth remain solid and compact, Brahma built at places mountains. As iron nails in a log of wood, so these hills and mountains within this earth made it fixed. Therefore the Pundits call these mountains "Mahidhara," holder of the earth.

11.0 King! Thus the golden Meru, the great mountain, many Yojanas wide, adorned with many golden mountain peaks was created.

12. Next Marichi, Narada, Atri, Pulastya, Pulaha, Kratu, Daksa, and Vas'istha were created by Brahma; these are the Brahma's mental sons (sons created by the sheer power of mind).

13. The son Kas'yapa was born to Marichi and thirteen daughters were born of Daksa. From these daughters and out of the seed of Kas'yapa, various Devas and Daityas were born.

14. Then human beings, animals, serpents and many other classes were created. This is called the KasyapT S'risti or the Kas'yapa's creation.

15. Next Svayambhava Manu sprang from the lower half of Brahma; and the daughter named S'atarupa came out of the left hand side of the Brahma's body.

16. The two sons Priyavrata and Uttanapada were born of Manu in the womb of S'atarupa and the three daughters, very beautiful and fair complexioned, were also born of him.

17. Creating then, the Bhagavan, the lotus born Brahma built the beautiful Brahma-loka, on the top of the Meru mountain.

18. Then the Bhagavan Visnu built the Vaikuntha city on the top of all the lokas or worlds to dwell with his consort Laksmi.

19. Mahadeva, too, built the exceedingly beautiful Kailas'a and stayed there with his Bhutas and played with them at his will.

20. The third Loka termed Heaven was built on the top of Meru, decorated with various precious gems and jewels and stones. It was fixed as the abode of Indra.

21-22. When the great ocean was churned, Parijata, the best of all the trees, the elephant Airavata with four tusks, the Heavenly cow yielding the milk of all desires, the Uchchais'rava horse and Apsaras, Rambha and others, arose and were taken by Indra. These became the ornaments of Heaven.

23. The Moon and Dhanvantari, the great phyisician also came out of the churning of the ocean. These surrounded with many other members began to shine, being situated above the Heavens.

24. O King! Thus the three varieties, human beings, Devas, and Tiryakas (birds, etc.) and their great subvarieties sprang up.

25. The four classes of Jivas, Andaja (born from the eggs), Svedaja (born out of sweats), Udbhija (plants, etc.) and Jarayuja (men, etc.) were created, being endowed with the fruits of their past auspicious or inauspicious Karmas, as the case may be.

26. Brahma, Visnu, and Mahes'a began to play and walk about at their leisures in their respective spheres, after they finished all their creations.

27. Thus the wheel of creation being started, the Great God Bhagavan Visnu Achyuta remained in sport with Maha Laksmi in His own sphere Vaikuntha.

28. Then Bhagavan Visnu, while sitting one day in Vaikuntha, got in his mind the memory of that beautiful island, called Mani Dvipa, adorned with precious stones, gems and jewels.

29-33. O King! In this Mani DvTpa, the Bhagavan Visnu got the vision of the Maha Maya and the auspicious mantra. He now thought to celebrate a Yajha in honour of the Devi, when he recollected the highest Energy, the Great Goddess. He then went out of his abode and invited Brahma, MahesVara, Kuvera, Indra, Varuna, Fire, Yama, Vas'istha, Kas'yapa, Daksa, Vamadeva, Brihaspati and others and began to collect lots of materials necessary for the Devi sacrifice. Selecting a site Sattvik, beautiful, and possessing great spiritual powers, Visnu erected, with the help of the great artists and engineers, a wide capacious sacrificial hall, and for the due

celebration and fulfilment of it, appointed twenty seven priests; who pledged a solemn vow to complete it duly.

34. When the big altar and chiti (pile of wood for burning, stack of sacrificial bricks) were finished, the Brahmanas began to recite slowly the Devi mantrams with their root mantrams.

Note Chiti, lit pile of wood for burning, is perhaps the Muladhara, the sacral plexus, where the fire called Kundalini is first kindled by processes of Yoga.

35-37. Then the profuse quantities of ghee were offered as oblations to to the Sacred Fire. Thus when the Homa, (offering oblations of ghee to the fire) ceremony was finished elaborately and conforming to the rules of the S'astras, the sweet and melodious Heavenly voice was heard in the air, addressing

Visnu Bhagavan, thus O Visnu! Let You be the supreme amongst the gods; honour and worship shall be Thine first; and you would be the most powerful of the Devas. Indra together with Brahma, and the other Devas, all will worship You.

38-39. O Achyuta! (O Infallible One!) Those men on the earth that will be devoted to you, will certainly be endowed with power and you shall be the bestower of boons and all their desires. O Visnu! you will be the Supreme of the Devas and you will be the God of the gods; you will be the first and foremost in all the sacrifices and you will be worshipped by the sacrificers.

40-41. People will worship you; and you will favour them with the boons. O best of the Purusas! When the Devas will be troubled by

the Asuras, they will come and take refuge in Thee. You will be the Protector of all, there is no doubt in this. In all the Puranas and all this vast Vedas, You will be first worshipped.

42. O Kes'ava! Wherever there will be decay and decline in religion. You will incarnate in your parts and preserve the religion.

43-44. O Madhava! Avataras, renowned in all the worlds, will come down on earth as Your part incarnations in all sorts of wombs, in due order, and will be respected by all the high souled personages. O Madhusudana! Those Avataras will be the best of all the Avataras and will be famous all the Lokas, the worlds.

45. In all your Avataras, you will get your attendants, the S'aktis (females) drawing their energies from My parts; and they will serve your purposes.

46-47. Varahi, Narasimhi, etc., and various other S'aktis of auspicious appearances, endowed with various weapons and decked with all the ornaments will serve as your attendants; no doubt in this. O Visnu! Always with their help and under the influence of My favour, you will no doubt be quite competent to serve the purposes of the Devas.

48. You should respect and worship all those powers by all means and with very great attention; never shew the slightest trace of pride to them; never do you thus insult them.

49. These S'aktis, capable of bestowing all the desires, will be worshipped in Pratimas (images of clay, etc.) in the whole of India.

50. O Deva of the Devas! The fame of all these S'aktis, as well as of You will be spread in the seven worlds and in the whole Universe.

51. O Hah! The human beings on this earth will constantly worship with selfish ends these powers and you, for the fructification of their desires.

52. Having various desires, men will, in your worship, present various offerings, recite the Veda mantrams, and repeat the names of you and the powers.

53. O Visnu! You will be the God of the Immortals and your glory will be enhanced by the worship offered by the human beings in the world as well as in the heavens.

54. Vyasa said O king! The heavenly voice, thus, bestowing boons on Visnu, ceased. Visnu Bhagavan became very glad to hear this.

55-58. Then Hah, the God of Gods, completed duly the sacrifice and dismissed the Devas and the Munis, the sons of Brahma. Then ascending on Garuda, (His Vahana), He went up to Vaikuntha with

his followers. The Devas also went to their own respective places. The Munis also retired gladly to their own hermitages, all thunderstruck to see these things, conversing with each other about this sacrifice.

59. O king! All were filled with best devotion towards the Supreme Force, on hearing this clear beautiful, sonorous heavenly voice; then the Dvijas, the Munis, and Munindras began to worship with devotion, according to the Vedas, that Highest Force, the Supreme Goddess, giving all desired objects profusely in all the details.

Here ends the thirteenth chapter on the Devi Yajha by S'ri Visnu in the third Adhyaya in S'rimad Devi Bhagavatam; the Maha Puranam by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 14

On The Narration Of The Glories

Chapter 46 of 318 · 53 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
श्रुतो वै हरिणा क्लृप्तो यज्ञो विस्तरतो द्विज ।
महिमानं तथाम्बाया वद विस्तरतो मम ॥ १ ॥
श्रुत्वा देव्याश्चरित्रं वै कुर्वे मखमनुत्तमम् ।
प्रसादात्तव विप्रेन्द्र भविष्यामि च पावनः ॥ २ ॥
व्यास उवाच
शृणु राजन्प्रवक्ष्यामि देव्याश्चरितमुत्तमम् ।
इतिहासं पुराणञ्च कथयामि सुविस्तरम् ॥ ३ ॥
कोसलेषु नृपश्रेष्ठः सूर्यवंशसमुद्भवः ।
पुष्यपुत्रो महातेजा ध्रुवसन्धिरिति स्मृतः ॥ ४ ॥
धर्मात्मा सत्यसन्धश्च वर्णाश्रमहिते रतः ।
अयोध्यायां समृद्धायां राज्यं चक्रे शुचिव्रतः ॥ ५ ॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चान्ये तथा द्विजाः ।
स्वां स्वां वृत्तिं समास्थाय तद्राज्ये धर्मतोऽभवन् ॥ ६ ॥

न चौराः पिशुना धूर्तास्तस्य राज्ये च कुत्रचित् ।
दम्भाः कृतघ्ना मूर्खाश्च वसन्ति किल मानवाः ॥ ७ ॥
एवं वै वर्तमानस्य नृपस्य कुरुसत्तम ।
द्वे पत्न्यौ रूपसम्पन्ने ह्यासतुः कामभोगदे ॥ ८ ॥
मनोरमा धर्मपत्नी सुरूपाऽतिविचक्षणा ।
लीलावती द्वितीया च साऽपि रूपगुणान्विता ॥ ९ ॥
विजहार सपत्नीभ्यां गृहेषूपवनेषु च ।
क्रीडागिरौ दीर्घिकासु सौधेषु विविधेषु च ॥ १० ॥
मनोरमा शुभे काले सुषुवे पुत्रमुत्तमम् ।
सुदर्शनाभिधं पुत्रं राजलक्षणसंयुतम् ॥ ११ ॥
लीलावत्यपि तत्पत्नी मासेनैकेन भामिनी ।
सुषुवे सुन्दरं पुत्रं शुभे पक्षे दिने तथा ॥ १२ ॥
चकार नृपतिस्तत्र जातकर्मादिकं द्वयोः ।
ददौ दानानि विप्रेभ्यः पुत्रजन्मप्रमोदितः ॥ १३ ॥

प्रीतिं तयोः समां राजा चकार सुतयोर्नृप ।
नृपश्चकार सौहार्देष्वन्तरं न कदाचन ॥ १४ ॥

चूडाकर्म तयोश्चक्रे विधिना नृपसत्तमः ।
यथाविभवमेवासौ प्रीतियुक्तः परन्तपः ॥ १५ ॥
कृतचूडौ सुतौ कामं जह्रतुर्नृपतेर्मनः ।
क्रीडमानावुभौ कान्तौ लोकानामनुरञ्जकौ ॥ १६ ॥
तयोः सुदर्शनो ज्येष्ठो लीलावत्याः सुतः शुभः ।
शत्रुजित्संज्ञकः कामं चाटुवाक्यो बभूव ह ॥ १७ ॥
नृपतेः प्रीतिजनको मञ्जुवाक्चारुदर्शनः ।
प्रजानां वल्लभः सोऽभूत्तथा मन्त्रिजनस्य वै ॥ १८ ॥
तथा तस्मिन्नृपः प्रीतिञ्चकार गुणयोगतः ।
मन्दभाग्यान्मन्दभावो न तथा वै सुदर्शने ॥ १९ ॥
एवं गच्छति काले तु ध्रुवसन्धिर्नृपोत्तमः ।
जगाम वनमध्येऽसौ मृगयाभिरतः सदा ॥ २० ॥

निघ्नन्मृगान् रुरून्कम्बून्सूकरान्गवयाञ्छशान् ।
महिषाञ्छरभान्खड्गांश्चिक्रीड नृपतिर्वने ॥ २१ ॥
क्रीडमाने नृपे तत्र वने घोरेऽतिदारुणे ।
उदतिष्ठन्निकुञ्जात्तु सिंहः परमकोपनः ॥ २२ ॥
राज्ञा शिलीमुखेनादौ विद्धः क्रोधवशं गतः ।
दृष्ट्वाग्रे नृपतिं सिंहो ननाद मेघनिःस्वनः ॥ २३ ॥
कृत्वा चोर्ध्वं स लाङ्गूलं प्रसारितबृहत्सटः ।
हन्तुं नृपतिमाकाशादुत्पपातातिकोपनः ॥ २४ ॥
नृपतिस्तरसा वीक्ष्य दधारासिं करे तदा ।
वामे चर्म समादाय स्थितः सिंह इवापरः ॥ २५ ॥
सेवकास्तस्य ये सर्वे तेऽपि बाणान्पृथक्पृथक् ।
अमुञ्चन्कुपिताः कामं सिंहोपरि रुषान्विताः ॥ २६ ॥
हाहाकारो महानासीत्सम्प्रहारश्च दारुणः ।
उत्पपात ततः सिंहो नृपस्योपरि दारुणः ॥ २७ ॥

तं पतन्तं समालोक्य खड्गेनाभ्यहनन्नृपः ।
सोऽपि क्रूरैर्नखाग्रैश्च तत्रागत्य विदारितः ॥ २८ ॥
स नखैराहतो राजा पपात च ममार वै ।
चुक्रुशुः सैनिकास्ते तु निर्जघ्नुर्विशिखैस्तदा ॥ २९ ॥
मृतः सिंहोऽपि तत्रैव भूपतिश्च तथा मृतः ।
सैनिकैर्मन्त्रिमुख्याश्च तत्रागत्य निवेदिताः ॥ ३० ॥
परलोकगतं भूपं श्रुत्वा ते मन्त्रिसत्तमाः ।
संस्कारं कारयामासुर्गत्वा तत्र वनान्तिके ॥ ३१ ॥
परलोकक्रियां सर्वां वसिष्ठो विधिपूर्वकम् ।
कारयामास तत्रैव परलोकसुखावहम् ॥ ३२ ॥
प्रजाः प्रकृतयश्चैव वसिष्ठश्च महामुनिः ।

सुदर्शनं नृपं कर्तुं मन्त्रं चक्रुः परस्परम् ॥ ३३ ॥
धर्मपत्नीसुतः शान्तः पुरुषश्च सुलक्षणः ।
अयं नृपासनार्हश्च ह्यब्रुवन्मन्त्रिसत्तमाः ॥ ३४ ॥

वसिष्ठोऽपि तथैवाह योग्योऽयं नृपतेः सुतः ।
बालोऽपि धर्मवान् राजा नृपासनमिहार्हति ॥ ३५ ॥
कृते मन्त्रे मन्त्रिवृद्धैर्युधाजिन्नाम पार्थिवः ।
तत्राजगाम तरसा श्रुत्वा तूज्जयिनीपतिः ॥ ३६ ॥
मृतं जामातरं श्रुत्वा लीलावत्याः पिता तदा ।
तत्राजगाम त्वरितो दौहित्रप्रियकाम्यया ॥ ३७ ॥
वीरसेनस्तथाऽऽयातः सुदर्शनहितेच्छया ।
कलिङ्गाधिपतिश्चैव मनोरमापिता नृपः ॥ ३८ ॥
उभौ तौ सैन्यसंयुक्तौ नृपौ साध्वससंस्थितौ ।
चक्रतुर्मन्त्रिमुख्यैस्तैर्मन्त्रं राज्यस्य कारणात् ॥ ३९ ॥
युधाजित्तु तदाऽपृच्छज्ज्येष्ठः कः सुततोर्द्वयोः ।
राज्यं प्राप्नोति ज्येष्ठो वै न कनीयान्कदाचन ॥ ४० ॥
वीरसेनोऽपि तत्राह धर्मपत्नीसुतः किल ।
राज्यार्हः स यथा राजन् शास्त्रज्ञेभ्यो मया श्रुतम् ॥ ४१ ॥

युधाजित्पुनराहेदं ज्येष्ठोऽयं च यथा गुणैः ।
राजलक्षणसंयुक्तो न तथायं सुदर्शनः ॥ ४२ ॥
विवादोऽत्र सुसम्पन्नो नृपयोस्तत्र लुब्धयोः ।
कः सन्देहमपाकर्तुं क्षमः स्यादतिसङ्कटे ॥ ४३ ॥
युधाजिन्मन्त्रिणः प्राह यूयं स्वार्थपराः किल ।
सुदर्शनं नृपं कृत्वा धनं भोक्तुं किलेच्छथ ॥ ४४ ॥
युष्माकं तु विचारोऽयं मया ज्ञातस्तथेङ्गितैः ।
शत्रुजित्सबलस्तस्मात्सम्मतो वो नृपासने ॥ ४५ ॥
मयि जीवति कः कुर्यात्कनीयांसं नृपं किल ।
त्यक्त्वा ज्येष्ठं गुणार्हञ्च सेनया च समन्वितम् ॥ ४६ ॥
नूनं युद्धं करिष्यामि तस्मिन्खड्गस्य मेदिनी ।
धारया च द्विधा भूयाद्युष्माकं तत्र का कथा ॥ ४७ ॥
वीरसेनस्तु तच्छ्रुत्वा युधाजितमभाषत ।
बालौ द्वौ सदृशप्रज्ञौ को भेदोऽत्र विचक्षण ॥ ४८ ॥

एवं विवदमानौ तौ संस्थितौ नृपती तदा ।
प्रजाश्च ऋषयश्चैव बभूवुर्व्यग्रमानसाः ॥ ४९ ॥
समाजग्मुश्च सामन्ताः ससैन्याः क्लेशतत्पराः ।
विग्रहञ्चाभिकाङ्क्षन्तः परस्परमतन्द्रिताः ॥ ५० ॥
निषादा ह्याययुस्तत्र शृङ्गवेरपुराश्रयाः ।
राजद्रव्यमपाहर्तुं मृतं श्रुत्वा महीपतिम् ॥ ५१ ॥

पुत्रौ च बालकौ श्रुत्वा विग्रहं च परस्परम् ।
चौरास्तत्र समाजग्मुर्देशदेशान्तरादपि ॥ ५२ ॥
सम्मर्दस्तत्र सञ्जातः कलहे समुपस्थिते ।
युधाजिद्वीरसेनश्च युद्धकामौ बभूवतुः ॥ ५३ ॥

Roman transliteration

janamejaya uvāca
śruto vai hariṇā klṛpto yajño vistarato dvija |
mahimānaṃ tathāmbāyā vada vistarato mama || 1 ||
śrutvā devyāś□caritraṃ vai kurve makhamanuttamam |
prasādāttava viprendra bhaviṣyāmi ca pāvanaḥ || 2 ||
vyāsa uvāca
śṛṇu rājanpravakṣyāmi devyāś□caritamuttamam |
itihāsaṃ purāṇañca kathayāmi suvistaram || 3 ||
kosaleṣu nṛpaśreṣṭhaḥ sūryavaṃśasamud□bhavaḥ |
puṣyaputro mahātejā dhruvasandhiriti smṛtaḥ || 4 ||
dharmātmā satyasandhaś□ca varṇāśramahite rataḥ |
ayodhyāyāṃ samṛddhāyāṃ rājyaṃ cakre śucivrataḥ || 5 ||
brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāś□cānye tathā dvijāḥ |
svāṃ svāṃ vṛttiṃ samāsthāya tad□rājye dharmato'bhavan || 6 ||

na caurāḥ piśunā dhūrtāstasya rājye ca kutracit |
dambhāḥ kṛtaghnā mūrkhāś□ca vasanti kila mānavāḥ || 7 ||
evaṃ vai vartamānasya nṛpasya kurusattama |
dve pat□nyau rūpasampanne hyāsatuḥ kāmabhogade || 8 ||
manoramā dharmapat□nī surūpā'tivicakṣaṇā |
līlāvatī dvitīyā ca sā'pi rūpaguṇānvitā || 9 ||
vijahāra sapat□nībhyāṃ gṛheṣūpavaneṣu ca |
krīḍāgirau dīrghikāsu saudheṣu vividheṣu ca || 10 ||
manoramā śubhe kāle suṣuve putramuttamam |
sudarśanābhidhaṃ putraṃ rājalakṣaṇasaṃyutam || 11 ||
līlāvatyapi tatpat□nī māsenaikena bhāminī |
suṣuve sundaraṃ putraṃ śubhe pakṣe dine tathā || 12 ||
cakāra nṛpatistatra jātakarmādikaṃ dvayoḥ |
dadau dānāni viprebhyaḥ putrajanmapramoditaḥ || 13 ||

prītiṃ tayoḥ samāṃ rājā cakāra sutayornṛpa |
nṛpaś□cakāra sauhārdeṣvantaraṃ na kadācana || 14 ||
cūḍākarma tayoś□cakre vidhinā nṛpasattamaḥ |
yathāvibhavamevāsau prītiyuktaḥ parantapaḥ || 15 ||
kṛtacūḍau sutau kāmaṃ jahraturnṛpatermanaḥ |
krīḍamānāvubhau kāntau lokānāmanurañjakau || 16 ||
tayoḥ sudarśano jyeṣṭho līlāvatyāḥ sutaḥ śubhaḥ |
śatrujitsaṃjñakaḥ kāmaṃ cāṭuvākyo babhūva ha || 17 ||
nṛpateḥ prītijanako mañjuvākcārudarśanaḥ |
prajānāṃ vallabhaḥ so'bhūttathā mantrijanasya vai || 18 ||
tathā tasminnṛpaḥ prītiñcakāra guṇayogataḥ |
mandabhāgyānmandabhāvo na tathā vai sudarśane || 19 ||
evaṃ gacchati kāle tu dhruvasandhirnṛpottamaḥ |

jagāma vanamadhye'sau mṛgayābhirataḥ sadā || 20 ||

nighnanmṛgān rurūnkambūnsūkarāngavayāñchaśān |
mahiṣāñcharabhānkhaḍ□gāṃś□cikrīḍa nṛpatirvane || 21 ||
krīḍamāne nṛpe tatra vane ghore'tidāruṇe |
udatiṣṭhannikuñjāttu siṃhaḥ paramakopanaḥ || 22 ||
rājñā śilīmukhenādau viddhaḥ krodhavaśaṃ gataḥ |
dṛṣṭvāgre nṛpatiṃ siṃho nanāda meghaniḥsvanaḥ || 23 ||
kṛtvā cordhvaṃ sa lāṅgūlaṃ prasāritabṛhatsaṭaḥ |
hantuṃ nṛpatimākāśādutpapātātikopanaḥ || 24 ||
nṛpatistarasā vīkṣya dadhārāsiṃ kare tadā |
vāme carma samādāya sthitaḥ siṃha ivāparaḥ || 25 ||
sevakāstasya ye sarve te'pi bāṇānpṛthak□pṛthak |
amuñcankupitāḥ kāmaṃ siṃhopari ruṣānvitāḥ || 26 ||
hāhākāro mahānāsītsamprahāraś□ca dāruṇaḥ |
utpapāta tataḥ siṃho nṛpasyopari dāruṇaḥ || 27 ||

taṃ patantaṃ samālokya khaḍ□genābhyahanannṛpaḥ |
so'pi krūrairnakhāgraiś□ca tatrāgatya vidāritaḥ || 28 ||
sa nakhairāhato rājā papāta ca mamāra vai |
cukruśuḥ sainikāste tu nirjaghnurviśikhaistadā || 29 ||
mṛtaḥ siṃho'pi tatraiva bhūpatiś□ca tathā mṛtaḥ |
sainikairmantrimukhyāśca tatrāgatya niveditāḥ || 30 ||
paralokagataṃ bhūpaṃ śrutvā te mantrisattamāḥ |
saṃskāraṃ kārayāmāsurgatvā tatra vanāntike || 31 ||
paralokakriyāṃ sarvāṃ vasiṣṭho vidhipūrvakam |
kārayāmāsa tatraiva paralokasukhāvaham || 32 ||
prajāḥ prakṛtayaś□caiva vasiṣṭhaś□ca mahāmuniḥ |
sudarśanaṃ nṛpaṃ kartuṃ mantraṃ cakruḥ parasparam || 33 ||
dharmapat□nīsutaḥ śāntaḥ puruṣaś□ca sulakṣaṇaḥ |
ayaṃ nṛpāsanārhaś□ca hyabruvanmantrisattamāḥ || 34 ||

vasiṣṭho'pi tathaivāha yogyo'yaṃ nṛpateḥ sutaḥ |
bālo'pi dharmavān rājā nṛpāsanamihārhati || 35 ||
kṛte mantre mantrivṛddhairyudhājinnāma pārthivaḥ |
tatrājagāma tarasā śrutvā tūjjayinīpatiḥ || 36 ||
mṛtaṃ jāmātaraṃ śrutvā līlāvatyāḥ pitā tadā |
tatrājagāma tvarito dauhitrapriyakāmyayā || 37 ||
vīrasenastathā''yātaḥ sudarśanahitecchayā |
kaliṅgādhipatiś□caiva manoramāpitā nṛpaḥ || 38 ||
ubhau tau sainyasaṃyuktau nṛpau sādhvasasaṃsthitau |
cakraturmantrimukhyaistairmantraṃ rājyasya kāraṇāt || 39 ||
yudhājittu tadā'pṛcchajjyeṣṭhaḥ kaḥ sutatordvayoḥ |
rājyaṃ prāpnoti jyeṣṭho vai na kanīyānkadācana || 40 ||
vīraseno'pi tatrāha dharmapat□nīsutaḥ kila |
rājyārhaḥ sa yathā rājan śāstrajñebhyo mayā śrutam || 41 ||

yudhājitpunarāhedaṃ jyeṣṭho'yaṃ ca yathā guṇaiḥ |
rājalakṣaṇasaṃyukto na tathāyaṃ sudarśanaḥ || 42 ||
vivādo'tra susampanno nṛpayostatra lubdhayoḥ |
kaḥ sandehamapākartuṃ kṣamaḥ syādatisaṅkaṭe || 43 ||
yudhājinmantriṇaḥ prāha yūyaṃ svārthaparāḥ kila |

sudarśanaṃ nṛpaṃ kṛtvā dhanaṃ bhoktuṃ kilecchatha || 44 ||
yuṣmākaṃ tu vicāro'yaṃ mayā jñātastatheṅ□gitaiḥ |
śatrujitsabalastasmātsammato vo nṛpāsane || 45 ||
mayi jīvati kaḥ kuryātkanīyāṃsaṃ nṛpaṃ kila |
tyaktvā jyeṣṭhaṃ guṇārhañca senayā ca samanvitam || 46 ||
nūnaṃ yuddhaṃ kariṣyāmi tasminkhaḍ□gasya medinī |
dhārayā ca dvidhā bhūyādyuṣmākaṃ tatra kā kathā || 47 ||
vīrasenastu tacchrutvā yudhājitamabhāṣata |
bālau dvau sadṛśaprajñau ko bhedo'tra vicakṣaṇa || 48 ||

evaṃ vivadamānau tau saṃsthitau nṛpatī tadā |
prajāś□ca ṛṣayaś□caiva babhūvurvyagramānasāḥ || 49 ||
samājagmuś□ca sāmantāḥ sasainyāḥ kleśatatparāḥ |
vigrahañcābhikāṅkṣantaḥ parasparamatandritāḥ || 50 ||
niṣādā hyāyayustatra śṛṅgaverapurāśrayāḥ |
rājadravyamapāhartuṃ mṛtaṃ śrutvā mahīpatim || 51 ||
putrau ca bālakau śrutvā vigrahaṃ ca parasparam |
caurāstatra samājagmurdeśadeśāntarādapi || 52 ||
sammardastatra sañjātaḥ kalahe samupasthite |
yudhājidvīrasenaś□ca yuddhakāmau babhūvatuḥ || 53 ||

English translation

1-2. Janamejaya spoke O Dvija! I have heard in detail the Devi Yajha, performed by S'ri Visnu. Now describe Her Glory and glorious deeds. After hearing these, the Devi's glorious deeds, I will also perform that, the best of all sacrifices. Thereby I will no doubt be pure through your favour.

3. Vyasa said O king! Hear, I am describing to you the history of the most auspicious mighty deeds of the Devi, according to the Puranas.

4-5. In days of yore, there reigned in the country of Kosala, the king Dhruvasandhi of the Solar Dynasty. He was the son of Puspa and celebrated on account of his great prowess. He was truthful, religious, engaged in doing good to his subjects, obeying the laws of the four castes and As'ramas. He being pure, performed his regal duties in the flourishing city of Ayodhya.

6. The Brahmanas, Ksattriyas, Vais'yas, and S'udras and other good persons all lived religiously under his rule, each abiding by his own profession.

7. No thieves, cheats, cunning persons, vain and arrogant persons, treacherous and illiterate men were allowed to remain in his kingdom.

8. O host of Kurus! Thus ruling virtuously, the king had two wives, both of them young, fair and beautiful and well able to give delights and enjoyments to the king.

9. The first and lovely wife was Manorama, and the second was Lilavati. Both of them were exceedingly handsome, intelligent and qualified.

10. The king enjoyed much with them in palaces, gardens, romantic hills, lakes, and various beautiful mansions.

11. In the auspicious moment, Manorama gave birth to a beautiful child, endowed with all royal qualifications. The child was named, in due course, Sudars'ana.

12. Next within one month, his second wife the fair Lilavati in the auspicious fortnight and in the auspicious day, gave birth to an excellent child.

13. The King then performed the Jata-Karma (ceremonies on the birth of a child) and being very glad, made lots of presents, wealth, etc., to the Brahmanas.

14. The King shewed affection equally to the two children; never he made any distinction between them.

15. The king, the tormenter of the foes, was very glad and performed duly the chuda karana ceremony according to his position and

wealth.

16. The sight of these two sons delighted very much the people. Now seeing these Kritachudas, and playing, the king was merged in the ocean of pleasure.

17-18. Sudars'ana was the eldest; but Satrujit, the second beautiful son by Lilavati was of sweet and persuasive speech. His beautiful figure and sweet words gave very much delight to the king, and for these qualities, the child Satrujit turned out also a favourite of the people and ministers.

19. The king could not show so much affection to the unfortunate Sudars'ana as he showed to Satrujit.

20-21. Thus some days having passed, one day the king Dhruvasandhi went out on an hunting expedition to the forest. He killed in the forest many deer, Ruru (a kind of deer), elephants, boar, hare, buffaloes, rhinoceros, camels and amused himself very much with this hunting affair.

22-23. While he was hunting thus, a lion got very much enraged, and, from a bush, suddenly jumped and came upon the king. That king of the beasts was already struck with arrows; now seeing the king in front, he loudly roared.

24-25. He angrily lifted his long tail high up in the air and, puffing up his manes, jumped up high in the air to attack and to take the life of the king. Seeing this, instantly the king took sword in his right hand

and shield in his left and stationed himself like another lion before him.

26. The king's followers, one and all, angrily shot arrows on the lion.

27. Then a loud uproar ensued; and all began to hurl arrows as best as they could. But, after all, that dangerous lion fell upon the king.

28-29. Seeing thus, the king struck him with his sword, but the lion also tore asunder the king, with his sharp nails. The king thus struck by the lion, fell on the spot and died. The soldiers cried aloud and killed the lion with arrows.

30. Thus both the king and lion lay dead on the spot; and the soldiers turned back to the palace and gave all the informations to the royal ministers.

31. When the munis heard the demise of the king, they went to the forest, performed the burning of the dead body of the king.

32. The Maharsi Vas'istha performed duly on the same spot, all the funeral ceremonies, thus ensuring the king the safe journey to the next world.

33. All the subjects and the citizens and the Muni Vas'istha counselled each other to install Sudars'ana on the throne as the king.

34-35. The minister-in-chief as well as the other members proposed that as Sudars'ana is the son of the legal wife, calm and quiet, beautiful and endowed with all the royal qualifications, he is fit for the throne. Maharsi Vas'istha said, the royal son, though not attained to proper age is still religious; therefore he is really fit be installed as king on the royal throne.

36. When the wise aged ministers thus decided, Yudhajit, the king of Ujjain, on hearing the decision hastened to the spot.

37. He was the father of Lilavati; on hearing the demise of his son- in-law he came there, so that his daughter's son might get the kingdom.

38. Next, Virasena, the king of the country of Kalinga and the father of Manorama, came there also with the object that his daughter's son Sudars'ana be the Emperor.

39. The two kings, accompanied respectively by their own army and soldiers, began to counsel with the aged ministers, each trying so that his daughter's son may get the throne.

40. Yudhajit made the question "Who is the eldest of the two sons? Is it always the case that the eldest will inherit the kingdom? Will not the youngest ever be able to acquire it?"

41. Virasena said O king! He who is the son of the legal wife inherits the kingdom; this I have heard from the learned who are proficient in the knowledge of the S'astras.

42. Hearing Virasena, Yudhajit repeated "Sudars'ana is not so qualified with royal qualifications and other matters as this son of the late king, Satrujit. How can then Sudars'ana inherit the throne?"

43. O King! Then quarrels ensued amongst the two kings. Now, at this critical juncture, who is able to solve their doubts?

44. Yudhajit then addressed the ministers "You all are prompted by selfish ends; you want to acquire a good deal of money by making Sudars'ana the king.

45-46. I have come to know by your gestures and postures that your decision is to the above affect. After all, as Satrujit possesses many more qualifications than Sudars'ana, he has more claims to the throne; and therefore he is fit to occupy the throne and no other. Morever, let me see as long as I live who can set aside the claims of a qualified prince, in possession of an army, and put forward the claims of a prince who has no qualifications it all.

47. I am ready to fight and I will tear the earth into two pieces by my sword. What more have you to say on this?"

48. Hearing this, Virasena addressed Yudhajit "I see the two boy's intelligence the same. You are intelligent; kindly mention where is the difference?"

49. O king! The two kings quarrelling with each other, remained there; the subjects and the Risis, seeing this, were very anxious.

50. Hundreds of tributary princes wanting that the two kings might be involved into quarrels with each other, came to the spot, with their soldiers, though they had to undergo great hardships in doing so.

51. Many aborigines, from the inhabitants of Sringaverpur, hearing the demise of the late king, also appeared on the scene with the sole object to plunder.

52. The two princes are minors; and hearing their parties at war with each other, many robbers from various adjoining countries came also there.

53. Thus when the war broke out between the two kings, the great confusion and tumult across within the kingdoms; on the other hand, Yudhajit and Virasena both became ready to fight.

Thus ends the Fourteenth Chapter on the narration of the glories of the Devi and the death of the Kosala king Dhruva Sandhi in the 3rd Adhayaya of S'ri Mad Devi Bhagavatam.

Sanskrit source · English chapter witness

Third Skandha · Chapter 15

On The Battle Between Yudhajit

Chapter 47 of 318 · 61 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
संयुगे च सति तत्र भूपयोराहवाय समुपात्तशस्त्रयोः ।
क्रोधलोभवशयोः समं ततः सम्बभूव तुमुलस्तु विमर्दः ॥ १ ॥
संस्थितः स समरे धृतचापः पार्थिवः पृथुलबाहुयुधाजित् ।
संयुतः स्वबलवाहनादिकैराहवाय कृतनिश्चयो नृपः ॥ २ ॥
वीरसेन इह सैन्यसंयुतः क्षात्रधर्ममनुसृत्य सङ्गरे ।
पुत्रिकात्मजहिताय पार्थिवः संस्थितः सुरपतेः समतेजाः ॥ ३ ॥
स बाणवृष्टिं विससर्ज पार्थिवो
युधाजितं वीक्ष्य रणे स्थितञ्च ।
गिरिं तडित्वानिव तोयवृष्टिभिः
क्रोधान्वितः सत्यपराक्रमोऽसौ ॥ ४ ॥
तं वीरसेनो विशिखैः शिलाशितैः
समावृणोद्दाशुगमैरजिह्मगैः ।
चिच्छेद बाणैश्च शिलीमुखानसौ

तेनैव मुक्तानतिवेगपातिनः ॥ ५ ॥
गजरथतुरगाणां सम्बभूवातियुद्धं
सुरनरमुनिसङ्घैर्वीक्षितञ्चातिघोरम् ।
विततविहगवृन्दैरावृतं व्योम सद्यः
पिशितमशितुकामैः कामगृध्रादिभिश्च ॥ ६ ॥
तत्राद्भुता क्षतजसिन्धुरुवाह घोरा
वृन्देभ्य एव गजवीरतुरङ्गमाणाम् ।
त्रासावहा नयनमार्गगता नराणां
पापात्मनां रविजमार्गभवेव कामम् ॥ ७ ॥
कीर्णानि भिन्नपुलिने नरमस्तकानि
केशावृतानि च विभान्ति यथैव सिन्धौ ।
तुम्बीफलानि विहितानि विहर्तुकामै-
र्बालैर्यथा रविसुताप्रभवैश्च नूनम् ॥ ८ ॥
वीरं मृतं भुवि गतं पतितं रथाद्वै

गृध्रः पलार्थमुपरि भ्रमतीति मन्ये ।
जीवोऽप्यसौ निजशरीरमवेक्ष्य कान्तं

काङ्क्षत्यहोऽतिविवशोऽपि पुनः प्रवेष्टुम् ॥ ९ ॥
आजौ हतोऽपि नृवरः सुविमानरूढः
स्वाङ्के स्थितां सुरवधूं प्रवदत्यभीष्टम् ।
पश्याधुना मम शरीरमिदं पृथिव्यां
बाणाहतं निपतितं करभोरु कान्तम् ॥ १० ॥
एको हतस्तु रिपुणैव गतोऽन्तरिक्षं
देवाङ्गनां समधिगम्य युतो विमाने ।
तावत्प्रिया हुतवहे सुसमर्प्य देहं
जग्राह कान्तमबला सबला स्वकीया ॥ ११ ॥
युद्धे मृतौ च सुभटौ दिवि सङ्गतौ ता-
वन्योन्यशस्त्रनिहतौ सह सम्प्रयातौ ।
तत्रैव जघ्नतुरलं परमाहितास्त्रा-

वेकाप्सरोऽर्थविहतौ कलहाकुलौ च ॥ १२ ॥
कश्चिद्युवा समधिगम्य सुराङ्गनां वै
रूपाधिकां गुणवतीं किल भक्तियुक्तः ।
स्वीयान् गुणान्प्रविततान्प्रवदंस्तदाऽसौ
तां प्रेमदामनुचकार च योगयुक्तः ॥ १३ ॥
भौमं रजोऽतिविततं दिवि संस्थितञ्च
रात्रिं चकार तरणिञ्च समावृणोद्यत् ।
मग्नं तदेव रुधिराम्बुनिधावकस्मात्
प्रादुर्बभूव रविरप्यतिकान्तियुक्तः ॥ १४ ॥
कश्चिद्गतस्तु गगनं किल देवकन्यां
सम्प्राप्य चारुवदनां किल भक्तियुक्ताम् ।
नाङ्गीचकार चतुरो व्रतनाशभीतो
यास्यत्ययं मम वृथा ह्यनुकूलशब्दः ॥ १५ ॥
सङ्ग्रामे संवृते तत्र युधाजित्पृथिवीपतिः ।

जघान वीरसेनं तं बाणैस्तीव्रैः सुदारुणैः ॥ १६ ॥
निहतः स पपातोर्व्यां छिन्नमूर्धा महीपतिः ।
प्रभग्नं तद्बलं सर्वं निर्गतं च चतुर्दिशम् ॥ १७ ॥
मनोरमा हतं श्रुत्वा पितरं रणमूर्धनि ।
भयत्रस्ताथ सञ्जाता पितुर्वैरमनुस्मरन् ॥ १८ ॥
हनिष्यति युधाजिद्वै पुत्रं मम दुराशयः ।
राज्यलोभेन पापात्मा सेति चिन्तापराभवत् ॥ १९ ॥
किं करोमि क्व गच्छामि पिता मे निहतो रणे ।
भर्ता चापि मृतोऽचैव पुत्रोऽयं मम बालकः ॥ २० ॥
लोभोऽतीव च पापिष्ठस्तेन को न वशीकृतः ।
किं न कुर्यात्तदाविष्टः पापं पार्थिवसत्तमः ॥ २१ ॥

पितरं मातरं भ्रातॄन्गुरून्स्वजनबान्धवान् ।
हन्ति लोभसमाविष्टो जनो नात्र विचारणा ॥ २२ ॥
अभक्ष्यभक्षणं लोभादगम्यागमनं तथा ।

करोति किल तृष्णार्तो धर्मत्यागं तथा पुनः ॥ २३ ॥
न सहायोऽस्ति मे कश्चिन्नगरेऽत्र महाबलः ।
यदाधारे स्थिता चाहं पालयामि सुतं शुभम् ॥ २४ ॥
हते पुत्रे नृपेणाद्य किं करिष्याम्यहं पुनः ।
न मे त्राताऽस्ति भुवने येन वै सुस्थिता ह्यहम् ॥ २५ ॥
सापि वैरयुता कामं सपत्नी सर्वदा भवेत् ।
लीलावती न मे पुत्रे भविष्यति दयावती ॥ २६ ॥
युधाजिति समायाते न मे निःसरणं भवेत् ।
ज्ञात्वा बालं सुतं सोऽद्य कारागारं नयिष्यति ॥ २७ ॥
श्रूयते हि पुरेन्द्रेण मातुर्गर्भगतः शिशुः ।
कृन्तितः सप्तधा पश्चात्कृतास्ते सप्त सप्तधा ॥ २८ ॥
प्रविश्य चोदरं मातुः करे कृत्वाल्पकं पविम् ।
एकोनपञ्चाशदपि तेऽभवन्मरुतो दिवि ॥ २९ ॥
सपत्न्यै गरलं दत्तं सपत्न्या नृपभार्यया ।

गर्भनाशार्थमुद्दिश्य पुरैतद्वै मया श्रुतम् ॥ ३० ॥
जातस्तु बालकः पश्चाद्देहे विषयुतः किल ।
तेनासौ सगरो नाम विख्यातो भुवि मण्डले ॥ ३१ ॥
जीवमानोऽथ भर्ता वै कैकेय्या नृपभार्यया ।
रामः प्रव्राजितो ज्येष्ठो मृतो दशरथो नृपः ॥ ३२ ॥
मन्त्रिणस्त्ववशाः कामं ये मे पुत्रं सुदर्शनम् ।
राजानं कर्तुकामा वै युधाजिद्वशगाश्च ते ॥ ३३ ॥
न मे भ्राता तथा शूरो यो मां बन्धात्प्रमोचयेत् ।
महत्कष्टञ्च सम्प्राप्तं मया वै दैवयोगतः ॥ ३४ ॥
उद्यमः सर्वथा कार्यः सिद्धिर्दैवाद्धि जायते ।
उपायं पुत्ररक्षार्थं करोम्यद्य त्वरान्विता ॥ ३५ ॥
इति सञ्चिन्त्य सा बाला विदल्लं चातिमानिनम् ।
निपुणं सर्वकार्येषु चिन्त्यं मन्त्रिवरोत्तमम् ॥ ३६ ॥
समाहुय तमेकान्ते प्रोवाच बहुदुःखिता ।

गृहीत्वा बालकं हस्ते रुदती दीनमानसा ॥ ३७ ॥
पिता मे निहतः संख्ये पुत्रोऽयं बालकस्तथा ।
युधाजिद्बलवान् राजा किं विधेयं वदस्व मे ॥ ३८ ॥
तामुवाच विदल्लोऽसौ नात्र स्थातव्यमेव च ।
गमिष्यामो वने कामं वाराणस्याः पुनः किल ॥ ३९ ॥
तत्र मे मातुलः श्रीमान्वर्तते बलवत्तरः ।

सुबाहुरिति विख्यातो रक्षिता स भविष्यति ॥ ४० ॥
युधाजिद्दर्शनोत्कण्ठमनसा नगराद्बहिः ।
निर्गत्य रथमारुह्य गन्तव्यं नात्र संशयः ॥ ४१ ॥
इत्युक्ता तेन सा राज्ञी गत्वा लीलावतीं प्रति ।
उवाच पितरं द्रष्टुं गच्छाम्यद्य सुलोचने ॥ ४२ ॥
इत्युक्त्वा रथमारुह्य सैरन्ध्रीसंयुता तदा ।
विदल्लेन च संयुक्ता निःसृता नगराद्बहिः ॥ ४३ ॥
त्रस्ता ह्यार्तातिकृपणा पितुः शोकसमाकुला ।

दृष्ट्वा युधाजितं भूपं पितरं गतजीवितम् ॥ ४४ ॥
संस्कार्य च त्वरायुक्ता वेपमाना भयाकुला ।
दिनद्वयेन सम्प्राप्ता राज्ञी भागीरथीतटम् ॥ ४५ ॥
निषादैर्लुण्ठिता तत्र गृहीतं सकलं वसु ।
रथञ्चापि गृहीत्वा ते निर्गता दस्यवः शठाः ॥ ४६ ॥
रुदती सुतमादाय चारुवस्त्रा मनोरमा ।
निर्ययौ जाह्नवीतीरे सैरन्ध्रीकरलम्बिता ॥ ४७ ॥
आरुह्य च भयाच्छीघ्रमुडुपं सा भयाकुला ।
तीर्त्वा भागीरथीं पुण्यां ययौ त्रिकूटपर्वतम् ॥ ४८ ॥
भारद्वाजाश्रमं प्राप्ता त्वरया च भयाकुला ।
संवीक्ष्य तापसांस्तत्र सञ्जाता निर्भया तदा ॥ ४९ ॥
मुनिना सा ततः पृष्टा काऽसि कस्य परिग्रहः ।
कष्टेनात्र कथं प्राप्ता सत्यं ब्रूहि शुचिस्मिते ॥ ५० ॥
देवी वा मानुषी वासि बालपुत्रा वने कथम् ।

राज्यभ्रष्टेव वामोरु भासि त्वं कमलेक्षणे ॥ ५१ ॥
एवं सा मुनिना पृष्टा नोवाच वरवर्णिनी ।
रुदती दुःखसन्तप्ता विदल्लं च समादिशत् ॥ ५२ ॥
विदल्लस्तमुवाचेदं ध्रुवसन्धिर्नृपोत्तमः ।
तस्य भार्या धर्मपत्नी नाम्ना चेयं मनोरमा ॥ ५३ ॥
सिंहेन निहतो राजा सूर्यवंशी महाबलः ।
पुत्रोऽयं नृपतेस्तस्य नाम्ना चैव सुदर्शनः ॥ ५४ ॥
अस्याः पितातिधर्मात्मा दौहित्रार्थं मृतो रणे ।
युधाजिद्भयसन्त्रस्ता सम्प्राप्ता विजने वने ॥ ५५ ॥
त्वामेव शरणं प्राप्ता बालपुत्रा नृपात्मजा ।
त्राता भव महाभाग त्वमस्या मुनिसत्तम ॥ ५६ ॥
आर्तस्य रक्षणे पुण्यं यज्ञाधिकमुदाहृतम् ।
भयतस्तस्य दीनस्य विशेषफलदं स्मृतम् ॥ ५७ ॥
ऋषिरुवाच

निर्भया वस कल्याणि पुत्रं पालय सुव्रते ।
न ते भयं विशालाक्षि कर्तव्यं शत्रुसम्भवम् ॥ ५८ ॥
पालयस्व सुतं कान्तं राजा तेऽयं भविष्यति ।
नात्र दुःखं तथा शोकः कदाचित्सम्भविष्यति ॥ ५९ ॥
व्यास उवाच
इत्युक्ता मुनिना राज्ञी स्वस्था सा सम्बभूव ह ।
उटजे मुनिना दत्ते वीतशोका तदावसत् ॥ ६० ॥
सैरन्ध्रीसहिता तत्र विदल्लेन च संयुता ।
सुदर्शनं पालयाना न्यवसत्सा मनोरमा ॥ ६१ ॥

Roman transliteration

vyāsa uvāca
saṃyuge ca sati tatra bhūpayorāhavāya samupāttaśastrayoḥ |
krodhalobhavaśayoḥ samaṃ tataḥ sambabhūva tumulastu vimardaḥ || 1 ||
saṃsthitaḥ sa samare dhṛtacāpaḥ pārthivaḥ pṛthulabāhuyudhājit |
saṃyutaḥ svabalavāhanādikairāhavāya kṛtaniś□cayo nṛpaḥ || 2 ||
vīrasena iha sainyasaṃyutaḥ kṣātradharmamanusṛtya saṅgare |
putrikātmajahitāya pārthivaḥ saṃsthitaḥ surapateḥ samatejāḥ || 3 ||
sa bāṇavṛṣṭiṃ visasarja pārthivo
yudhājitaṃ vīkṣya raṇe sthitañca |
giriṃ taḍitvāniva toyavṛṣṭibhiḥ
krodhānvitaḥ satyaparākramo'sau || 4 ||
taṃ vīraseno viśikhaiḥ śilāśitaiḥ
samāvṛṇodāśugamairajihmagaiḥ |
ciccheda bāṇaiś□ca śilīmukhānasau

tenaiva muktānativegapātinaḥ || 5 ||
gajarathaturagāṇāṃ sambabhūvātiyuddhaṃ
suranaramunisaṅghairvīkṣitañcātighoram |
vitatavihagavṛndairāvṛtaṃ vyoma sadyaḥ
piśitamaśitukāmaiḥ kāmagṛdhrādibhiś□ca || 6 ||
tatrād□bhutā kṣatajasindhuruvāha ghorā
vṛndebhya eva gajavīraturaṅgamāṇām |
trāsāvahā nayanamārgagatā narāṇāṃ
pāpātmanāṃ ravijamārgabhaveva kāmam || 7 ||
kīrṇāni bhinnapuline naramastakāni
keśāvṛtāni ca vibhānti yathaiva sindhau |
tumbīphalāni vihitāni vihartukāmai-
rbālairyathā ravisutāprabhavaiś□ca nūnam || 8 ||
vīraṃ mṛtaṃ bhuvi gataṃ patitaṃ rathādvai

gṛdhraḥ palārthamupari bhramatīti manye |
jīvo'pyasau nijaśarīramavekṣya kāntaṃ
kāṅkṣatyaho'tivivaśo'pi punaḥ praveṣṭum || 9 ||
ājau hato'pi nṛvaraḥ suvimānarūḍhaḥ
svāṅke sthitāṃ suravadhūṃ pravadatyabhīṣṭam |
paśyādhunā mama śarīramidaṃ pṛthivyāṃ
bāṇāhataṃ nipatitaṃ karabhoru kāntam || 10 ||

eko hatastu ripuṇaiva gato'ntarikṣaṃ
devāṅganāṃ samadhigamya yuto vimāne |
tāvatpriyā hutavahe susamarpya dehaṃ
jagrāha kāntamabalā sabalā svakīyā || 11 ||
yuddhe mṛtau ca subhaṭau divi saṅgatau tā-
vanyonyaśastranihatau saha samprayātau |
tatraiva jaghnaturalaṃ paramāhitāstrā-

vekāpsaro'rthavihatau kalahākulau ca || 12 ||
kaś□cidyuvā samadhigamya surāṅganāṃ vai
rūpādhikāṃ guṇavatīṃ kila bhaktiyuktaḥ |
svīyān guṇānpravitatānpravadaṃstadā'sau
tāṃ premadāmanucakāra ca yogayuktaḥ || 13 ||
bhau□maṃ rajo'tivitataṃ divi saṃsthitañca
rātriṃ cakāra taraṇiñca samāvṛṇodyat |
magnaṃ tadeva rudhirāmbunidhāvakasmāt
prādurbabhūva ravirapyatikāntiyuktaḥ || 14 ||
kaś□cid□gatastu gaganaṃ kila devakanyāṃ
samprāpya cāruvadanāṃ kila bhaktiyuktām |
nāṅgīcakāra caturo vratanāśabhīto
yāsyatyayaṃ mama vṛthā hyanukūlaśabdaḥ || 15 ||
saṅgrāme saṃvṛte tatra yudhājitpṛthivīpatiḥ |

jaghāna vīrasenaṃ taṃ bāṇaistīvraiḥ sudāruṇaiḥ || 16 ||
nihataḥ sa papātorvyāṃ chinnamūrdhā mahīpatiḥ |
prabhagnaṃ tad□balaṃ sarvaṃ nirgataṃ ca caturdiśam || 17 ||
manoramā hataṃ śrutvā pitaraṃ raṇamūrdhani |
bhayatrastātha sañjātā piturvairamanusmaran || 18 ||
haniṣyati yudhājidvai putraṃ mama durāśayaḥ |
rājyalobhena pāpātmā seti cintāparābhavat || 19 ||
kiṃ karomi kva gacchāmi pitā me nihato raṇe |
bhartā cāpi mṛto'dyaiva putro'yaṃ mama bālakaḥ || 20 ||
lobho'tīva ca pāpiṣṭhastena ko na vaśīkṛtaḥ |
kiṃ na kuryāttadāviṣṭaḥ pāpaṃ pārthivasattamaḥ || 21 ||
pitaraṃ mātaraṃ bhrātṝngurūnsvajanabāndhavān |
hanti lobhasamāviṣṭo jano nātra vicāraṇā || 22 ||
abhakṣyabhakṣaṇaṃ lobhādagamyāgamanaṃ tathā |

karoti kila tṛṣṇārto dharmatyāgaṃ tathā punaḥ || 23 ||
na sahāyo'sti me kaś□cinnagare'tra mahābalaḥ |
yadādhāre sthitā cāhaṃ pālayāmi sutaṃ śubham || 24 ||
hate putre nṛpeṇādya kiṃ kariṣyāmyahaṃ punaḥ |
na me trātā'sti bhuvane yena vai susthitā hyaham || 25 ||
sāpi vairayutā kāmaṃ sapat□nī sarvadā bhavet |
līlāvatī na me putre bhaviṣyati dayāvatī || 26 ||
yudhājiti samāyāte na me niḥsaraṇaṃ bhavet |
jñātvā bālaṃ sutaṃ so'dya kārāgāraṃ nayiṣyati || 27 ||
śrūyate hi purendreṇa māturgarbhagataḥ śiśuḥ |
kṛntitaḥ saptadhā paś□cātkṛtāste sapta saptadhā || 28 ||
praviśya codaraṃ mātuḥ kare kṛtvālpakaṃ pavim |
ekonapañcāśadapi te'bhavanmaruto divi || 29 ||
sapat□nyai garalaṃ dattaṃ sapat□nyā nṛpabhāryayā |

garbhanāśārthamuddiśya puraitadvai mayā śrutam || 30 ||
jātastu bālakaḥ paś□cāddehe viṣayutaḥ kila |
tenāsau sagaro nāma vikhyāto bhuvi maṇḍale || 31 ||
jīvamāno'tha bhartā vai kaikeyyā nṛpabhāryayā |
rāmaḥ pravrājito jyeṣṭho mṛto daśaratho nṛpaḥ || 32 ||
mantriṇastvavaśāḥ kāmaṃ ye me putraṃ sudarśanam |
rājānaṃ kartukāmā vai yudhājidvaśagāś□ca te || 33 ||
na me bhrātā tathā śūro yo māṃ bandhātpramocayet |
mahatkaṣṭañca samprāptaṃ mayā vai daivayogataḥ || 34 ||
udyamaḥ sarvathā kāryaḥ siddhirdaivāddhi jāyate |
upāyaṃ putrarakṣārthaṃ karomyadya tvarānvitā || 35 ||
iti sañcintya sā bālā vidallaṃ cātimāninam |
nipuṇaṃ sarvakāryeṣu cintyaṃ mantrivarottamam || 36 ||
samāhūya tamekānte provāca bahuduḥkhitā |

gṛhītvā bālakaṃ haste rudatī dīnamānasā || 37 ||
pitā me nihataḥ saṃkhye putro'yaṃ bālakastathā |
yudhājid□balavān rājā kiṃ vidheyaṃ vadasva me || 38 ||
tāmuvāca vidallo'sau nātra sthātavyameva ca |
gamiṣyāmo vane kāmaṃ vārāṇasyāḥ punaḥ kila || 39 ||
tatra me mātulaḥ śrīmānvartate balavattaraḥ |
subāhuriti vikhyāto rakṣitā sa bhaviṣyati || 40 ||
yudhājiddarśanotkaṇṭhamanasā nagarād□bahiḥ |
nirgatya rathamāruhya gantavyaṃ nātra saṃśayaḥ || 41 ||
ityuktā tena sā rājñī gatvā līlāvatīṃ prati |
uvāca pitaraṃ draṣṭuṃ gacchāmyadya sulocane || 42 ||
ityuktvā rathamāruhya sairandhrīsaṃyutā tadā |
vidallena ca saṃyuktā niḥsṛtā nagarād□bahiḥ || 43 ||
trastā hyārtātikṛpaṇā pituḥ śokasamākulā |

dṛṣṭvā yudhājitaṃ bhūpaṃ pitaraṃ gatajīvitam || 44 ||
saṃskārya ca tvarāyuktā vepamānā bhayākulā |
dinadvayena samprāptā rājñī bhāgīrathītaṭam || 45 ||
niṣādailuṇṭhitā tatra gṛhītaṃ sakalaṃ vasu |
rathañcāpi gṛhītvā te nirgatā dasyavaḥ śaṭhāḥ || 46 ||
rudatī sutamādāya cāruvastrā manoramā |
niryayau jāhnavītīre sairandhrīkaralambitā || 47 ||
āruhya ca bhayācchīghramuḍupaṃ sā bhayākulā |
tīrtvā bhāgīrathīṃ puṇyāṃ yayau trikūṭaparvatam || 48 ||
bhāradvājāśramaṃ prāptā tvarayā ca bhayākulā |
saṃvīkṣya tāpasāṃstatra sañjātā nirbhayā tadā || 49 ||
muninā sā tataḥ pṛṣṭā kā'si kasya parigrahaḥ |
kaṣṭenātra kathaṃ prāptā satyaṃ brūhi śucismite || 50 ||
devī vā mānuṣī vāsi bālaputrā vane katham |

rājyabhraṣṭeva vāmoru bhāsi tvaṃ kamalekṣaṇe || 51 ||
evaṃ sā muninā pṛṣṭā novāca varavarṇinī |
rudatī duḥkhasantaptā vidallaṃ ca samādiśat || 52 ||
vidallastamuvācedaṃ dhruvasandhirnṛpottamaḥ |
tasya bhāryā dharmapat□nī nāmnā ceyaṃ manoramā || 53 ||
siṃhena nihato rājā sūryavaṃśī mahābalaḥ |
putro'yaṃ nṛpatestasya nāmnā caiva sudarśanaḥ || 54 ||
asyāḥ pitātidharmātmā dauhitrārthaṃ mṛto raṇe |

yudhājid□bhayasantrastā samprāptā vijane vane || 55 ||
tvāmeva śaraṇaṃ prāptā bālaputrā nṛpātmajā |
trātā bhava mahābhāga tvamasyā munisattama || 56 ||
ārtasya rakṣaṇe puṇyaṃ yajñādhikamudāhṛtam |
bhayatastasya dīnasya viśeṣaphaladaṃ smṛtam || 57 ||
ṛṣiruvāca

nirbhayā vasa kalyāṇi putraṃ pālaya suvrate |
na te bhayaṃ viśālākṣi kartavyaṃ śatrusambhavam || 58 ||
pālayasva sutaṃ kāntaṃ rājā te'yaṃ bhaviṣyati |
nātra duḥkhaṃ tathā śokaḥ kadācitsambhaviṣyati || 59 ||
vyāsa uvāca
ityuktā muninā rājñī svasthā sā sambabhūva ha |
uṭaje muninā datte vītaśokā tadāvasat || 60 ||
sairandhrīsahitā tatra vidallena ca saṃyutā |
sudarśanaṃ pālayānā nyavasatsā manoramā || 61 ||

English translation

1. Vyasa said O king! When the war was declared, the two kings, excited by greed and anger, took up arms; and a dreadful encounter ensued.

2. On one side the king Yudhajit of long arms, surrounded by his own army, with bows and arrows came ready to fight.

3. On the other hand, the fiery Virasena, the second God of the Devas appeared in the battle, following a true Ksattriya custom, on behalf his daughter's son.

4. Then that truthful king Virasena, seeing Yudhajit in battle, became very angry and hurled arrows on him, as a cloud rains on the mountain tops.

5. On being covered, as it were, by the sharp and swift arrows, sharpened on a stone slab hurled at him by Virasena, Yudhajit, too, quickly, shot arrows at Virasena and cut off all his arrows.

6. O King! A dreadful fight then ensued between the cavalries, the warriors on the elephants; and the Devas, men, and Munis began to witness this terrible battle with wonder and astonishment. Birds, vultures and crows, desirous to eat the flesh of the dead soldiers, flew in the air.

7. Blood of elephants, horses and warriors, the bodies that lay dead, flowed in torrents awfully like rivers in that deadly battle ground. The torrent of blood excited fear amongst those who came to see it, as the river Vaitarani on the way to hell (the Lord of Death) is very fearful to the sinners.

8. The human skulls were driven ashore by the current and they look like so many hollow shells of gourds scattered there for the play of the boys on the banks of the Jumna.

9. When any warrior lay dead on the field, the vultures began to fly about in the air for devouring his flesh. It seemed then that the soul of the warrior beholding his beautiful body tried to reenter into his body, though he thought that it had become very inaccessible to him

10. Some warriors on being slain in the battle instantly arose in a celestial car to the heavens and was seen addressing the celestial nymph, who came already within his embrace, thus "O one of beautiful thighs. Behold! how my beautiful body is lying on the earth below!"

11. Another warrrior thus slain got up in the heavens on a celestial car, came in possession of a celestial nymph and when he was sitting with her in the car, his former wife in the earth made herself a sati and burnt herself up in the funeral pyre, thus got a celestial body, came up to the heavens; and that chaste virtuous woman drew away perforce her own husband away from that celestial nymph.

12. Two warriors, went up, slew each other and lay down dead at the same time. They went up in the heavens at the same time and there

began quarrel with each other and fight with their weapons for one and the same celestial nymph.

13. Some hero got in the heavens a nymph more lovely and beautiful than himself and he thus became very much attached and devoted her. He began to describe his own heroic qualities and also to copy dotedly the qualities of his lover so that she might remain faithfully attached to him.

14. The dust, arising from the dreadful encounter of the soldiers in battle field, rose up in the air and covered the sun. It appeared night. After a while that dust became absorbed in the blood below, and the sun appeared very red, reflected with the colour of the blood.

15. Some Brahmachari fought in the battle and was slain. He went up to the heavens; instantly a lovely eyed Devakanya, a celestial nymph desired to select him as bridegroom with great devotion. But that clever man did not accept the offer, thinking that his vow of Brahmacharya would be thus broken.

16-17. O King! Thus when the battle was deadly, the king Yudhajit shot a sharp, dreadful arrow at Virasena and severed his head from body. Virasena lay dead on the battle field and his army was routed. The soldiers fled away from the battle.

18-19. Hearing that her father was slain in the battle, Manorama became very terrified and anxious. She then began to think that the vicious wicked king Yudhajit will surely slay her son, for kingdom's sake and to satisfy his enmity with her father.

20. What shall I do now? My father is slain in the battle. My husband is no more. My child is a minor to-day. Where shall I go?

21. Greed is very sinful; who is there that cannot be bought over by love of gold? and what vicious act can there be, that cannot be done when actuated by covetousness?

22. A greedy man does not hesitate to kill his father, mother, spiritual guide, friends and others. There is no doubt in this.

23. It is the inordinate love of worldly things that makes a man eat what is held unclean in society, that makes a man approach a woman who is unapproachable, and it is greed that makes a man discard his own religion and become an apostate.

24. In this city I find none so powerful as I can remain there under his shelter and be able to rear up my child.

25. What can I do if the king Yudhajit slay my son? There is none in this world who can save me, and, counting on whose shelter, I can stay here without any anxiety.

26. And this my co-rival wife Lilavati will always practise enmity with me. She will never shew mercy on my son.

27. When Yudhajit will arrive in this city, I will never be able to go out of it and he will to-day put my son in the prison on the pretext that he is a minor.

28-29. I heard that, in days of yore, Indra entered into the womb of his pregnant step mother with a small thunderbolt in his hand and divided the foetus into seven parts with that weapon, again each of these seven into seven parts again, thus the forty nine Maruts were born in the Heavens.

30-31. I heard also that in ancient times one queen gave poison to destroy the foetus in the womb of her rival wife. When the child came out of the womb, he was celebrated by the name of Sagara (with poison) in this earth.

32. The husband was alive, and still his queen Kaikeyi banished the eldest son of his king, S'ri Ramchandra to the forest; and the king Das'aratha sacrificed his life for that very reason.

33. The ministers no doubt wanted before to install my son as the king; but now they are not independent; they have now yielded themselves to the king Yudhajit.

34. There is no brother of mine powerful enough to release me from my bondage; I see I have fallen into a great difficulty by the combination of unforeseen circumstances.

35. Though the success depends on Fate, still one should make an earnest effort. If one does not make any effort, fate also remains

asleep. I will therefore soon make out a plan to save my son.

36-38. O King! Thinking thus, that woman Manorama called in private the best and very respectable minister Vidalla, who was intelligent and expert in everything, and holding the hands of her son and weeping, said humbly in a depressed spirit "O Minister! My father is slain in the battle field, this my son is a minor, and Yudhajit is a powerful king; consider all these and tell me what I should do now?"

39-40. The venerable minister Vidalla then said to the queen Manorama "It is never advisable for us to stay here. Soon we will go into the forests of Benares. There I have got my powerful uncle Subahu. He is prosperous and has got a strong army. He will protect

us.

41. "I will make the pretext that I am become very anxious for the king and therefore I am going out to see the king Yudhajit and will go out of the city in my chariot. There is no doubt in this."

42-43. Hearing, thus, the Vidalla's words, the queen Manorama went to Lilavati and said "O faireyed! To-day I am going to see the father Yudhajit." Thus saying, she went out of the city in a chariot, accompanied by her son, attendants and Vidalla.

44-45. Grieved at the loss of her father, fearful, distressed, and fatigued, Manorama saw Yudhajit and performed the cremation of her father Virasena; and, trembling with fear, got to the banks of the Ganges after two days' swift journey.

46-48. There the robbers, the Nisadas plundered all their riches and took the chariot and went away. Manorama had only her clothings, that she wore, left to her. She began to weep, and, holding the hands of her attendant, went to the Ganges shore, and being afraid crossed the river on a raft and went to the Chitrakuta mountain.

49. That terrified Devi went to the hermitage of Bharadvaja as early as possible. There she saw the ascetics and was relieved of her fear.

50. Bharadvaja asked, “O lotus eyed! Who are you and whose wife are you? Why have you taken so much trouble to come here? Answer all these truly.”

51. “O beautiful one! are you a Devi or a human being? your son is a very minor. Why have you come in this dense forest? It seems, as if you are deprived of your kingdom.”

52. Thus asked by the best of the Munis, the beautiful Manorama became very much afflicted with grief and began to weep; she could not speak anything herself and ordered Vidalla to inform the Muni all what had happened.

53-54. Vidalla then said There was a king of Kosala, named Dhruvasandhi. She is the legal wife of that king. Her name is Manorama. That powerful king of the Solar Dynasty was killed by a lion in a forest. This boy Sudars’ana is his son.

55. The father of this Manorama was very religious. He died fighting for the cause of his daughter's son. Now the present queen has become much afraid and has therefore come to this wild forest.

56. The son of this woman is now a minor; he is now taking your refuge. O best of the Munis! Protect them.

57. To give protection to any distressed person is to acquire merits higher than performing a sacrifice. Therefore to protect one who is very much afflicted with fear and who is helpless will have still higher merits.

58. Bharadvaja said “O beautiful one! Remain in this hermitage without any fear; rear up your son here. O auspicious one! There is no cause of fear here from your enemies.

59. Better nourish and support your child. Your son will surely be a king and if you remain in this hermitage, no sorrow or grief will overtake you.”

60. Vyasa said When the great Muni Bharadvaja said thus, the queen Manorama became peaceful. The Muni gave them a cottage to live in and there they dwelt without any sorrow.

61. Thus Manorama dwelt obediently with her maid servant, liked by all. Vidalla also remained there and Manorama began to nourish her child.

Here ends the Fifteenth chapter on the Devi Mahatmya and the battle between Yudhajit and Virasena and the going away of Manorama to the forest in the 3rd Adhyaya of S’ri Mad Devi Bhagavatam by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 16

On The Glory Of The Dev!

Chapter 48 of 318 · 60 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
युधाजित्त्वथ सङ्ग्रामाद्गत्वाऽयोध्यां महाबलः ।
मनोरमां च पप्रच्छ सुदर्शनजिघांसया ॥ १ ॥
सेवकान् प्रेषयामास क्व गतेति मुहुर्वदन् ।
शुभे दिनेऽथ दौहित्रं स्थापयामास चासने ॥ २ ॥
मन्त्रिभिश्च वसिष्ठेन मन्त्रैराथर्वणैः शुभैः ।
अभिषिक्तश्च सम्पूर्णैः कलशैर्जलपूरितैः ॥ ३ ॥
भेरीशङ्खनिनादैश्च तूर्याणां चाथ निःस्वनैः ।
उत्सवस्तु नगर्यां वै सम्बभूव कुरूद्वह ॥ ४ ॥
विप्राणां वेदपाठैश्च बन्दिनां स्तुतिभिस्तथा ।
अयोध्या मुदितेवासीज्जयशब्दैः सुमङ्गलैः ॥ ५ ॥
हृष्टपुष्टजनाकीर्णा स्तुतिवादित्रनिःस्वना ।
नवे तस्मिन्महीपाले पूर्बभौ नूतनेव सा ॥ ६ ॥
केचित्साधुजना ये वै चक्रुः शोकं गृहे स्थिताः ।

सुदर्शनं विचिन्त्याद्य क्व गतोऽसौ नृपात्मजः ॥ ७ ॥
मनोरमातिसाध्वी सा क्व गता सुतसंयुता ।
पिताऽस्या निहतः संख्ये राज्यलोभेन वैरिणा ॥ ८ ॥
इत्येवं चिन्त्यमानास्ते साधवः समबुद्धयः ।
अतिष्ठन्दुःखितास्तत्र शत्रुजिद्वशवर्तिनः ॥ ९ ॥
युधाजिदपि दौहित्रं स्थापयित्वा विधानतः ।
राज्यञ्च मन्त्रिसात्कृत्वा चलितः स्वां पुरीं प्रति ॥ १० ॥
श्रुत्वा सुदर्शनं तत्र मुनीनामाश्रमे स्थितम् ।
हन्तुकामो जगामाशु चित्रकूटं स पर्वतम् ॥ ११ ॥
निषादाधिपतिं शूरं पुरस्कृत्य बलाभिधम् ।
दुर्दर्शाख्यमगादाशु शृङ्गवेरपुराधिपम् ॥ १२ ॥
श्रुत्वा मनोरमा तत्र बभूवातिसुदुःखिता ।
आगच्छन्तं बालपुत्रा भयार्ता सैन्यसंयुतम् ॥ १३ ॥
तमुवाचातिशोकार्ता मुनिं साश्रुविलोचना ।

किं करोमि क्व गच्छामि युधाजित्समुपस्थितः ॥ १४ ॥
पिता मे निहतोऽनेन दौहित्रो भूपतिः कृतः ।

सुतं मे हन्तुकामोऽत्र समायाति बलान्वितः ॥ १५ ॥
पुरा श्रुतं मया स्वामिन्पाण्डवा वै वने स्थिताः ।
मुनीनामाश्रमे पुण्ये पाञ्चाल्या सहितास्तदा ॥ १६ ॥
गतास्ते मृगयां पार्था भ्रातरः पञ्च एव ते ।
द्रौपदी संस्थिता तत्र मुनीनामाश्रमे शुभे ॥ १७ ॥
धौम्योऽत्रिर्गालवः पैलो जावालिर्गौतमो भृगुः ।
च्यवनश्चात्रिगोत्रश्च कण्वश्चैव जतुः क्रतुः ॥ १८ ॥
वीतिहोत्रः सुमन्तुश्च यज्ञदत्तोऽथ वत्सलः ।
राशासनः कहोडश्च यवक्रीर्यज्ञकृत्क्रतुः ॥ १९ ॥
एते चान्ये च मुनयो भारद्वाजादयः शुभाः ।
वेदपाठयुताः सर्वे संस्थिताश्चाश्रमे स्थिताः ॥ २० ॥
दासीभिः सहिता तत्र याज्ञसेनी स्थिता मुने ।

आश्रमे चारुसर्वाङ्गी निर्भया मुनिसंवृते ॥ २१ ॥
पार्था मृगानुगास्तावत्प्रयाताश्च वनाद्वनम् ।
धनुर्बाणधरा वीराः पञ्च वै शत्रुतापनाः ॥ २२ ॥
तावत्सिन्धुपतिः श्रीमान्मार्गस्थो बलसंयुतः ।
आगतश्चाश्रमाभ्याशे श्रुत्वा तु निगमन्ध्वनिम् ॥ २३ ॥
श्रुत्वा वेदध्वनिं राजा मुनीनां भावितात्मनाम् ।
उत्ततार रथात्तूर्णं दर्शनाकाङ्क्षया नृपः ॥ २४ ॥
यदा निरगमत्तत्र भृत्यद्वयसमन्वितः ।
वेदपाठयुतान्वीक्ष्य मुनीनुद्यमसंस्थितः ॥ २५ ॥
कृताञ्जलिपुटः स्वामिन्संस्थितोऽथ जयद्रथः ।
आश्रमे मुनिभिर्जुष्टे भूपतिः संविवेश ह ॥ २६ ॥
तत्रोपविष्टं राजानं द्रष्टुकामाः स्त्रियस्तदा ।
आययुर्मुनिभार्याश्च कोऽयमित्यब्रुवन्नृपम् ॥ २७ ॥
तासां मध्ये वरारोहा याज्ञसेनी समागता ।

जयद्रथेन दृष्टा सा रूपेण श्रीरिवापरा ॥ २८ ॥
तां विलोक्यासितापाङ्गीं देवकन्यामिवापराम् ।
पप्रच्छ नृपतिर्धौम्यं केयं श्यामा वरानना ॥ २९ ॥
भार्या कस्य सुता कस्य नाम्ना का वरवर्णिनी ।
रूपलावण्यसंयुक्ता शचीव वसुधाङ्गता ॥ ३० ॥
बर्बूलवनमध्यस्था लवङ्गलतिका यथा ।
राक्षसीवृन्दगा नूनं रम्भेवाभाति भामिनी ॥ ३१ ॥
सत्यं वद महाभाग कस्येयं वल्लभाबला ।
राजपत्नीव चाभाति नैषा मुनिवधूर्द्विज ॥ ३२ ॥
धौम्य उवाच
पाण्डवानां प्रिया भार्या द्रौपदी शुभलक्षणा ।

पाञ्चाली सिन्धुराजेन्द्र वसत्यत्र वराश्रमे ॥ ३३ ॥
जयद्रथ उवाच
क्व गताः पाण्डवाः पञ्च शूराः सम्प्रति विश्रुताः ।

वसन्त्यत्र वने वीरा वीतशोका महाबलाः ॥ ३४ ॥
धौम्य उवाच
मृगयार्थं गताः पञ्च पाण्डवा रथसंस्थिताः ।
आगमिष्यन्ति मध्यान्हे मृगानादाय पार्थिवाः ॥ ३५ ॥
तच्छ्रुत्वा वचनं तस्य उदतिष्ठदसौ नृपः ।
द्रौपदीसन्निधौ गत्वा प्रगम्येदमुवाच ह ॥ ३६ ॥
कुशलं ते वरारोहे क्व गताः पतयश्च ते ।
एकादश गतान्यद्य वर्षाणि च वने किल ॥ ३७ ॥
द्रौपदी तु तदोवाच स्वस्ति तेऽस्तु नृपात्मज ।
विश्रमस्वाश्रमाभ्याशे क्षणादायान्ति पाण्डवाः ॥ ३८ ॥
एवं ब्रुवन्त्यां तस्यां तु लोभाविष्टः स भूपतिः ।
जहार द्रौपदीं वीरोऽनादृत्य मुनिसत्तमान् ॥ ३९ ॥
कस्यचिन्नैव विश्वासः कर्तव्यः सर्वथा बुधैः ।
कुर्वन्दुःखमवाप्नोति दृष्टान्तस्त्वत्र वै बलिः ॥ ४० ॥

वैरोचनसुतः श्रीमान्धर्मिष्ठः सत्यसङ्गरः ।
यज्ञकर्ता च दाता च शरण्यः साधुसंमतः ॥ ४१ ॥
नाधर्मे निरतः क्वापि प्रल्हादस्य च पौत्रकः ।
एकोनशतयज्ञान्वै स चकार सदक्षिणान् ॥ ४२ ॥
सत्त्वमूर्त्तिः सदा विष्णुः सेव्यः स योगिनामपि ।
निर्विकारोऽपि भगवान्देवकार्यार्थसिद्धये ॥ ४३ ॥
कश्यपाच्च समुद्भूतो विष्णुः कपटवामनः ।
राज्यं छलेन हृतवान्महीं चैव ससागराम् ॥ ४४ ॥
सोऽभवत्सत्यवाग्राजा बलिर्वैरोचनिस्तदा ।
कपटं कृतवान्विष्णुरिन्द्रार्थे तु मया श्रुतम् ॥ ४५ ॥
अन्यः किं न करोत्येवं कृतं वै सत्त्वमूर्तिना ।
वामनं रूपमास्थाय यज्ञपातं चिकीर्षता ॥ ४६ ॥
न च विश्वसितव्यं वै कदाचित्केनचित्तथा ।
लोभश्चेतसि चेत्स्वामिन्कीदृक्पापकृतं भयम् ॥ ४७ ॥

लोभाहताः प्रकुर्वन्ति पापानि प्राणिनः किल ।
परलोकाद्भयं नास्ति कस्यचित्कर्हिचिन्मुने ॥ ४८ ॥
मनसा कर्मणा वाचा परस्वादानहेतुतः ।
प्रपतन्ति नराः सम्यग्लोभोपहतचेतसः ॥ ४९ ॥
देवानाराध्य सततं वाञ्छन्ति च धनं नराः ।
न देवास्तत्करे कृत्वा समर्था दातुमञ्जसा ॥ ५० ॥

अन्यस्यानीयते वित्तं प्रयच्छन्ति मनीषितम् ।
वाणिज्येनाथ दानेन चौर्येणापि बलेन वा ॥ ५१ ॥
विक्रयार्थं गृहीत्वा च धान्यवस्त्रादिकं बहु ।
देवानर्चयते वैश्यो महर्द्धिर्मे भवेदिति ॥ ५२ ॥
नात्र किं परवित्तेच्छा वाणिज्येन परन्तप ।
ग्रहणकाले तु सम्प्राप्ते महर्घञ्चापि काङ्क्षति ॥ ५३ ॥
एवं हि प्राणिनः सर्वे परस्वादानतत्पराः ।
वर्तन्ते सततं ब्रह्मन् विश्वासः कीदृशः पुनः ॥ ५४ ॥

वृथा तीर्थं वृथा दानं वृथाऽध्ययनमेव च ।
लोभमोहावृतानां वै कृतं तदकृतं भवेत् ॥ ५५ ॥
तस्मादेनं महाभाग विसर्जय गृहं प्रति ।
सपुत्राऽहं वसिष्यामि जानकीवद्द्विजोत्तम ॥ ५६ ॥
इत्युक्तोऽसौ मुनिस्तावद्गत्वा युधाजितं नृपम् ।
उवाच वचनं राज्ञे भारद्वाजः प्रतापवान् ॥ ५७ ॥
गच्छ राजन् यथाकामं स्वपुरं नृपसत्तम ।
नेयं मनोरमाभ्येति बालपुत्रा सुदुःखिता ॥ ५८ ॥
युधाजिदुवाच
मुने मुञ्च हठं सौम्य विसर्जय मनोरमाम् ।
न च यास्याम्यहं मुक्त्वा नेष्याम्यद्य बलात्पुनः ॥ ५९ ॥
ऋषिरुवाच
नयस्व यदि शक्तिस्ते बलेनाद्य ममाश्रमात् ।
विश्वामित्रो यथा धेनुं वसिष्ठस्य मुनेः पुरा ॥ ६० ॥

Roman transliteration

vyāsa uvāca
yudhājittvatha saṅgrāmād□gatvā'yodhyāṃ mahābalaḥ |
manoramāṃ ca papraccha sudarśanajighāṃsayā || 1 ||
sevakān preṣayāmāsa kva gateti muhurvadan |
śubhe dine'tha dauhitraṃ sthāpayāmāsa cāsane || 2 ||
mantribhiś□ca vasiṣṭhena mantrairātharvaṇaiḥ śubhaiḥ |
abhiṣiktaś□ca sampūrṇaiḥ kalaśairjalapūritaiḥ || 3 ||
bherīśaṅkhaninādaiś□ca tūryāṇāṃ cātha niḥsvanaiḥ |
utsavastu nagaryā vai sambabhūva kurūdvaha || 4 ||
viprāṇāṃ vedapāṭhaiś□ca bandināṃ stutibhistathā |
ayodhyā muditevāsījjayaśabdaiḥ sumaṅgalaiḥ || 5 ||
hṛṣṭapuṣṭajanākīrṇā stutivāditraniḥsvanā |
nave tasminmahīpāle pūrbabhau nūtaneva sā || 6 ||
kecitsādhujanā ye vai cakruḥ śokaṃ gṛhe sthitāḥ |

sudarśanaṃ vicintyādya kva gato'sau nṛpātmajaḥ || 7 ||
manoramātisādhvī sā kva gatā sutasaṃyutā |
pitā'syā nihataḥ saṃkhye rājyalobhena vairiṇā || 8 ||

ityevaṃ cintyamānāste sādhavaḥ samabuddhayaḥ |
atiṣṭhanduḥkhitāstatra śatrujidvaśavartinaḥ || 9 ||
yudhājidapi dauhitraṃ sthāpayitvā vidhānataḥ |
rājyañca mantrisātkṛtvā calitaḥ svāṃ purīṃ prati || 10 ||
śrutvā sudarśanaṃ tatra munīnāmāśrame sthitam |
hantukāmo jagāmāśu citrakūṭaṃ sa parvatam || 11 ||
niṣādādhipatiṃ śūraṃ puraskṛtya balābhidham |
durdarśākhyamagādāśu śṛṅgaverapurādhipam || 12 ||
śrutvā manoramā tatra babhūvātisuduḥkhitā |
āgacchantaṃ bālaputrā bhayārtā sainyasaṃyutam || 13 ||
tamuvācātiśokārtā muniṃ sāśruvilocanā |

kiṃ karomi kva gacchāmi yudhājitsamupasthitaḥ || 14 ||
pitā me nihato'nena dauhitro bhūpatiḥ kṛtaḥ |
sutaṃ me hantukāmo'tra samāyāti balānvitaḥ || 15 ||
purā śrutaṃ mayā svāminpāṇḍavā vai vane sthitāḥ |
munīnāmāśrame puṇye pāñcālyā sahitāstadā || 16 ||
gatāste mṛgayāṃ pārthā bhrātaraḥ pañca eva te |
draupadī saṃsthitā tatra munīnāmāśrame śubhe || 17 ||
dhau□myo'trirgālavaḥ pailo jāvālirgautamo bhṛguḥ |
cyavanaś□cātrigotraś□ca kaṇvaś□caiva jatuḥ kratuḥ || 18 ||
vītihotraḥ sumantuś□ca yajñadatto'tha vatsalaḥ |
rāśāsanaḥ kahoḍaś□ca yavakrīryajñakṛtkratuḥ || 19 ||
ete cānye ca munayo bhāradvājādayaḥ śubhāḥ |
vedapāṭhayutāḥ sarve saṃsthitāś□cāśrame sthitāḥ || 20 ||
dāsībhiḥ sahitā tatra yājñasenī sthitā mune |

āśrame cārusarvāṅ□gī nirbhayā munisaṃvṛte || 21 ||
pārthā mṛgānugāstāvatprayātāś□ca vanādvanam |
dhanurbāṇadharā vīrāḥ pañca vai śatrutāpanāḥ || 22 ||
tāvatsindhupatiḥ śrīmānmārgastho balasaṃyutaḥ |
āgataś□cāśramābhyāśe śrutvā tu nigamandhvanim || 23 ||
śrutvā vedadhvaniṃ rājā munīnāṃ bhāvitātmanām |
uttatāra rathāttūrṇaṃ darśanākāṅkṣayā nṛpaḥ || 24 ||
yadā niragamattatra bhṛtyadvayasamanvitaḥ |
vedapāṭhayutānvīkṣya munīnudyamasaṃsthitaḥ || 25 ||
kṛtāñjalipuṭaḥ svāminsaṃsthito'tha jayadrathaḥ |
āśrame munibhirjuṣṭe bhūpatiḥ saṃviveśa ha || 26 ||
tatropaviṣṭaṃ rājānaṃ draṣṭukāmāḥ striyastadā |
āyayurmunibhāryāś□ca ko'yamityabruvannṛpam || 27 ||
tāsāṃ madhye varārohā yājñasenī samāgatā |

jayadrathena dṛṣṭā sā rūpeṇa śrīrivāparā || 28 ||
tāṃ vilokyāsitāpāṅgīṃ devakanyāmivāparām |
papraccha nṛpatirdhaumyaṃ keyaṃ śyāmā varānanā || 29 ||
bhāryā kasya sutā kasya nāmnā kā varavarṇinī |
rūpalāvaṇyasaṃyuktā śacīva vasudhāṅgatā || 30 ||
barbūlavanamadhyasthā lavaṅgalatikā yathā |
rākṣasīvṛndagā nūnaṃ rambhevābhāti bhāminī || 31 ||
satyaṃ vada mahābhāga kasyeyaṃ vallabhābalā |
rājapat□nīva cābhāti naiṣā munivadhūrdvija || 32 ||
dhau□mya uvāca

pāṇḍavānāṃ priyā bhāryā draupadī śubhalakṣaṇā |
pāñcālī sindhurājendra vasatyatra varāśrame || 33 ||
jayadratha uvāca
kva gatāḥ pāṇḍavāḥ pañca śūrāḥ samprati viśrutāḥ |

vasantyatra vane vīrā vītaśokā mahābalāḥ || 34 ||
dhau□mya uvāca
mṛgayārthaṃ gatāḥ pañca pāṇḍavā rathasaṃsthitāḥ |
āgamiṣyanti madhyānhe mṛgānādāya pārthivāḥ || 35 ||
tacchrutvā vacanaṃ tasya udatiṣṭhadasau nṛpaḥ |
draupadīsannidhau gatvā pragamyedamuvāca ha || 36 ||
kuśalaṃ te varārohe kva gatāḥ patayaś□ca te |
ekādaśa gatānyadya varṣāṇi ca vane kila || 37 ||
draupadī tu tadovāca svasti te'stu nṛpātmaja |
viśramasvāśramābhyāśe kṣaṇādāyānti pāṇḍavāḥ || 38 ||
evaṃ bruvantyāṃ tasyāṃ tu lobhāviṣṭaḥ sa bhūpatiḥ |
jahāra draupadīṃ vīro'nādṛtya munisattamān || 39 ||
kasyacinnaiva viśvāsaḥ kartavyaḥ sarvathā budhaiḥ |
kurvanduḥkhamavāpnoti dṛṣṭāntastvatra vai baliḥ || 40 ||

vairocanasutaḥ śrīmāndharmiṣṭhaḥ satyasaṅgaraḥ |
yajñakartā ca dātā ca śaraṇyaḥ sādhusaṃmataḥ || 41 ||
nādharme nirataḥ kvāpi pralhādasya ca pautrakaḥ |
ekonaśatayajñānvai sa cakāra sadakṣiṇān || 42 ||
sattvamūrttiḥ sadā viṣṇuḥ sevyaḥ sa yogināmapi |
nirvikāro'pi bhagavāndevakāryārthasiddhaye || 43 ||
kaśyapācca samud□bhūto viṣṇuḥ kapaṭavāmanaḥ |
rājyaṃ chalena hṛtavānmahīṃ caiva sasāgarām || 44 ||
so'bhavatsatyavāg□rājā balirvairocanistadā |
kapaṭaṃ kṛtavānviṣṇurindrārthe tu mayā śrutam || 45 ||
anyaḥ kiṃ na karotyevaṃ kṛtaṃ vai sattvamūrtinā |
vāmanaṃ rūpamāsthāya yajñapātaṃ cikīrṣatā || 46 ||
na ca viś□vasitavyaṃ vai kadācitkenacittathā |
lobhaś□cetasi cetsvāminkīdṛkpāpakṛtaṃ bhayam || 47 ||

lobhāhatāḥ prakurvanti pāpāni prāṇinaḥ kila |
paralokād□bhayaṃ nāsti kasyacitkarhicinmune || 48 ||
manasā karmaṇā vācā parasvādānahetutaḥ |
prapatanti narāḥ samyaglobhopahatacetasaḥ || 49 ||
devānārādhya satataṃ vāñchanti ca dhanaṃ narāḥ |
na devāstatkare kṛtvā samarthā dātumañjasā || 50 ||
anyasyānīyate vittaṃ prayacchanti manīṣitam |
vāṇijyenātha dānena cauryeṇāpi balena vā || 51 ||
vikrayārthaṃ gṛhītvā ca dhānyavastrādikaṃ bahu |
devānarcayate vaiśyo maharddhirme bhavediti || 52 ||
nātra kiṃ paravittecchā vāṇijyena parantapa |
grahaṇakāle tu samprāpte maharghañcāpi kāṅkṣati || 53 ||
evaṃ hi prāṇinaḥ sarve parasvādānatatparāḥ |
vartante satataṃ brahman viś□vāsaḥ kīdṛśaḥ punaḥ || 54 ||

vṛthā tīrthaṃ vṛthā dānaṃ vṛthā'dhyayanameva ca |
lobhamohāvṛtānāṃ vai kṛtaṃ tadakṛtaṃ bhavet || 55 ||

tasmādenaṃ mahābhāga visarjaya gṛhaṃ prati |
saputrā'haṃ vasiṣyāmi jānakīvad□dvijottama || 56 ||
ityukto'sau munistāvad□gatvā yudhājitaṃ nṛpam |
uvāca vacanaṃ rājñe bhāradvājaḥ pratāpavān || 57 ||
gaccha rājan yathākāmaṃ svapuraṃ nṛpasattama |
neyaṃ manoramābhyeti bālaputrā suduḥkhitā || 58 ||
yudhājiduvāca
mune muñca haṭhaṃ sau□mya visarjaya manoramām |
na ca yāsyāmyahaṃ muktvā neṣyāmyadya balātpunaḥ || 59 ||
ṛṣiruvāca
nayasva yadi śaktiste balenādya mamāśramāt |
viś□vāmitro yathā dhenuṃ vasiṣṭhasya muneḥ purā || 60 ||

English translation

1. Vyasa said After gaining the victory in the battle, the king Yudhajit returned to the city of Ayodhya with his huge army and asked where are Sudars'ana and Manorama? He wanted to kill Sudars'ana.

2. He repeatedly exclaimed "Where are they gone?" and sent his servant on their search. Then, on an auspicious day, he installed his daughter's son on the throne.

3. Maharsi Vas'istha was engaged as the priest; he and the other ministers began to chant the auspicious hymns of the Atharvaveda and with the jars, filled with water, and consecrated by these hymns, installed S'atrujit on the throne.

4. O best of the Kurus! Conch shells resounded; drums, bheris and turiyas, resounded; and great festivals and rejoicings took place in the city.

5. The reciting of the Vedic mantrams by the Brahmans, the chanting of hymns by the bards and the auspicious acclamation of Victory to the new king resounded the whole city of Ayodhya with joy.

6. When the new king S'atrujit ascended on the throne, the subjects were filled with joy; everywhere hymns were sung; drums were resound. At this Ayodhya looked as fresh as ever.

7-8. O King! Though there were thus great rejoicings and festivals, yet some good persons were found that remembered Sudars'ana and gave vent to this feeling of sorrow, thus "Alas! Where has that prince gone? Where has that chaste queen Manorama gone with her son? Oh! The enemies have killed his father for greed of kingdom."

9. The saints with their views impartial, thus rendered uneasy, sorry, began to pass away their time there subject to S'atrujit.

10. After installing duly his daughter's son on the throne and after having made over the charge of the kingdom to the wise councillors, Yudhajit turned towards his own city.

11-12. Afterwards Yudhajit heard that Sudars'ana was staying in the hermitage with the Munis. He started at once for Chitrakuta and went quickly to Durdars'a, the chief of the city of Sringavera, being accompanied by Bala, the chief of the NTsadas.

13-15. Hearing that Yudhajit was coming there with his army, Manorama began to think that his son was a minor and became very sorrowful, distressed and terrified. Then she with tears in her eyes addressed the Muni thus "Yudhajit is coming here; what shall I do and whither shall I go? He has

slain my father, and has installed his daughter's son on the throne. Still he is not satisfied and he is now coming with his army here to kill my minor child."

16-21. O Lord! In days of yore, I heard that the Pandavas, when they went to the forest, lived in the holy hermitage of the Munis with Draupadi. One day the five brethren went a hunting, and the beautiful Draupadi stayed without any fear with other maid servants

in the hermitage where there was the chanting of the Vedas by Dhaumya, Attri, Galava, Paila, Javali, Gautama, Bhrigu, Chyavana, Kanva of the Atrigotra, Jatu, Kratu, Vitihotra, Sumantu, Yajhadatt, Vatsala, Ras'asana, Kahoda, Yavakri, Yajhakrit, Kratu and other holy high souled Risis like Bharadvaja and others.

22-23. While the five great heroes Arjuna and others, the destroyers of their enemies, were roaming in the forests, Jayadratha, the king of Sindhu came with his army to the hermitage, hearing the reciting of the Vedic hymns.

24. Hearing thus, that king quickly descended from the chariot so that he might have a sight of these holy maharsis.

25-27. Accompanied by two attendants only, he approached to the Munis and, finding them engaged in the study of the Vedas, waited there with folded hands for an opportunity. O Lord! When the king Jayadratha on entering the hermitage took his seat, the wives of the Munis came there to see the king and began to enquire "Who is this person?"

28. With the wives of the Munis came there also the beautiful Draupadi. Jayadratha looked upon Draupadi as if she were the second goddess Laksmi.

29-30. Looking at that lovely royal daughter who looked like the Deva girls Jayadratha asked the Maharsi Dhaumya, "Who is this beautiful lotus eyed lady? Whose wife is she and who is her father? What is her name? Oh! From her beautiful appearance it seems that the goddess S'achi has come down on earth."

31. This fair woman is shining like the celestial nymph Rambha surrounded by the Raksasis or like the beautiful creeper Lavangalatika encircled by thorny trees.

32. O good ones! Tell truly whose beloved is she? O Brahmins! It seems that she is the wife of some king, not the wife of a Muni.

33. Dhaumya said "O king of Sindhu! She is the daughter of Panchala; her name is Draupadi; she is the wife of the Pandavas; they are residing in this forest, having got rid of their fears."

34. Jayadratha said "Where have those powerful Pandavas of great prowess gone now? Are they dwelling in this forest, free from fears?"

35. Dhaumya said "The five Pandavas have gone out on hunting, ascended on a chariot. They will return at noon with their game."

36-37. Hearing the Muni's words Jayadratha got up, and going near to Draupadi, bowed down to her and said "O Fair One! Is there everything well with you? Where have your husbands gone? To-day it is eleven years that you are residing in the forest."

38. Draupadi then said "O prince! Let all be well with you, wait here for a short while; the Pandavas are coming quickly."

39. While Draupadi thus spoke, that powerful king, being overpowered with greed and avarice, stole her away, disregarding all the Munis present there.

40-42. O Lord! The wise should never trust any body; if on any body he places his trust, he will surely conne to grief. For example, see the case of the king Bali. Bali, the son of Virochana, and the grandson of Prahlada, was prosperous, devoted to his religion, true to his promise, performer of sacrifices, generous, always giving protection to and liked by the saints and a great warrior. His mind never turned to any irreligious subject and he performed ninety nine Yajhas with full Daksinas (remunerations).

43-44. But the Bhagavan Visnu, who is all full of Sattvic purity and who is never affected with passions and changeless, who is always worshipped by the Yogis, He, in the form of a dwarf in his Vamana incarnation as the son of Kas'yapa Risi, to serve the Devas, stole away his whole seagirt earth and kingdom deceitfully on hypocritical pretext.

45. O Lord! I heard that the son of Virochana was a generous large hearted king. He truly resolved to give what was wanted; but Visnu behaved with him deceitfully to serve the cause of Indra.

46. When the pure, Sattvik Visnu could assume this dwarf incarnation to bring about the hindrance to Bali’s Yajha, what wonder is that other ordinary mortals would practise things like that?

47. Therefore never trust on any body in any way. Lord! Where there are greed and avarice, reigning in one’s heart, what fear can he have

to perpetrate any evil deed?

48-49. O Muni! It is through avarice that nnen commit sinful deeds; they do not care what good or bad will happen to them in the next world. Thoroughly overpowered by greed, they take away in mind, word and deed other’s things; and thus they become fallen.

50-51. Lo! Human beings always worship the Gods for wealth; but the Devas do not give them wealth instantly; they give them these things through others by making them carry on trade, make gifts, or shew their strength or by making them steal.

52. The Vais’yas worship the Gods simply because they think they will be highly prosperous and therefore they sell many things as grains, cloth and the like.

53. O Controlled one! Is there not the desire to take away the other’s property in this act of merchandise? Certainly there is. Besides the merchants, when they find that when people are in urgent need of buying articles from them, expect that the price of those articles might run higher.

54. O Muni! Thus every one is anxious to take away other’s properties. How, then, can we trust them?

55. Those who are clouded by greed and delusion, their going to places of pilgrimages, their making charities, their reciting the Vedas, all are rendered useless. Though they go to the holy places, etc., still

these things bear no fruits to them, as if they have not done these things at all.

56. Therefore O Enlightened one! You make Yudhajit go back to his own place. Then I will be able to remain here, like Sita, with my son.

57-58. On Manorama's thus speaking to the Muni, the fiery Maharsi went to Yudhajit and said “O King! You better go back to your own place or anywhere else you like. The son of Manorama is a

minor; that queen is very much grieved; she cannot come to you now."

59. Yudhajit said "O peaceful ones! Kindly cease showing this impudence and give me Manorama. I will never go away leaving her. If you do not give her easily, I will take her away by force."

60. The Risis said "O King! If there be any strength in you, you can take away Manorama by force; but the result will be similar to that when the King Visvamitra wanted to take away the heavenly cow by force from the hermitage of Vas'istha."

Thus ends the Sixteenth Chapter on the glory of the Devi and the going of the King Yudhajit to the hermitage of Bharadvaja, to kill Sudars'ana, in the the 3rd Adhyaya of S'ri Mad Devi Bhagavatam by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 17

On The Story Of Vis'vamitra

Chapter 49 of 318 · 62 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
इत्याकर्ण्य वचस्तस्य मुनेस्तत्रावनीपतिः ।
मन्त्रिवृद्धं समाहुय पप्रच्छ तमतन्द्रितः ॥ १ ॥
किं कर्तव्यं सुबुद्धेऽत्र मयाऽद्य वद सुव्रत ।
बलान्नयामि तां कामं सपुत्राञ्च सुभाषिणीम् ॥ २ ॥
रिपुरल्पोऽपि नोपेक्ष्यः सर्वथा शुभमिच्छता ।
राजयक्ष्मेव संवृद्धो मृत्यवे परिकल्पयेत् ॥ ३ ॥
नात्र सैन्यं न योद्धास्ति यो मामत्र निवारयेत् ।
गृहीत्वा हन्मि तं तत्र दौहित्रस्य रिपुं किल ॥ ४ ॥
निष्कण्टकं भवेद्राज्यं यताम्यद्य बलादहम् ।
हते सुदर्शने नूनं निर्भयोऽसौ भवेदिति ॥ ५ ॥
प्रधान उवाच
साहसं न हि कर्तव्यं श्रुतं राजन् मुनेर्वचः ।
विश्वामित्रस्य दृष्टान्तः कथितस्तेन मारिष ॥ ६ ॥

पुरा गाधिसुतः श्रीमान्विश्वामित्रोऽतिविश्रुतः ।
विचरन्स नृपश्रेष्ठो वसिष्ठाश्रममभ्यगात् ॥ ७ ॥
नमस्कृत्य च तं राजा विश्वामित्रः प्रतापवान् ।
उपविष्टो नृपश्रेष्ठो मुनिना दत्तविष्टरः ॥ ८ ॥
निमन्त्रितो वसिष्ठेन भोजनाय महात्मना ।
ससैन्यश्च स्थितो राजा गाधिपुत्रो महायशाः ॥ ९ ॥
नन्दिन्याऽऽसादितं सर्वं भक्ष्यभोज्यादिकं च यत् ।
भुक्त्वा राजा ससैन्यश्च वाञ्छितं तत्र भोजनम् ॥ १० ॥
प्रतापं तञ्च नन्दिन्याः परिज्ञाय स पार्थिवः ।
ययाचे नन्दिनीं राजा वसिष्ठं मुनिसत्तमम् ॥ ११ ॥
विश्वामित्र उवाच
मुने धेनुसहस्रं ते घटोध्नीनां ददाम्यहम् ।
नन्दिनीं देहि मे धेनुं प्रार्थयामि परन्तप ॥ १२ ॥
वसिष्ठ उवाच

होमधेनुरियं राजन्न ददामि कथञ्चन ।
सहस्रञ्चापि धेनूनां तवेदं तव तिष्ठतु ॥ १३ ॥

विश्वामित्र उवाच
अयुतं वाथ लक्ष्यं वा ददामि मनसेप्सितम् ।
देहि मे नन्दिनीं साधो ग्रहीष्यामि बलादथ ॥ १४ ॥
वसिष्ठ उवाच
कामं गृहाण नृपते बलादद्य यथारुचि ।
नाहं ददामि ते राजन्स्वेच्छया नन्दिनीं गृहात् ॥ १५ ॥
तच्छ्रुत्वा नृपतिर्भृत्यानादिदेश महाबलान् ।
नयध्वं नन्दिनीं धेनुं बलदर्पसुसंस्थिताः ॥ १६ ॥
ते भृत्या जगृहुस्तां तु हठादाक्रम्य यन्त्रिताम् ।
वेपमाना मुनिं प्राह सुरभिः साश्रुलोचना ॥ १७ ॥
मुने त्यजसि मां कस्मात्कर्षयन्ति सुयन्त्रिताम् ।
मुनिस्तां प्रत्युवाचेदं त्यजे नाहं सुदुग्धदे ॥ १८ ॥

बलान्नयति राजाऽसौ पूजितोऽद्य मया शुभे ।
किं करोमि न चेच्छामि त्यक्तुं त्वां मनसा किल ॥ १९ ॥
इत्युक्ता मुनिना धेनुः क्रोधयुक्ता बभूव ह ।
हम्भारवं चकाराशु क्रूरशब्दं सुदारुणम् ॥ २० ॥
उद्गतास्तत्र देहात्तु दैत्या घोरतरास्तदा ।
सायुधास्तिष्ठ तिष्ठेति ब्रुवन्तः कवचावृताः ॥ २१ ॥
सैन्यं सर्वं हतं तैस्तु नन्दिनी प्रतिमोचिता ।
एकाकी निर्गतो राजा विश्वामित्रोऽतिदुःखितः ॥ २२ ॥
हन्त पापोऽतिदीनात्मा निन्दन् क्षात्रबलं महत् ।
ब्राह्मं बलं दुराराध्यं मत्वा तपसि संस्थितः ॥ २३ ॥
तप्त्वा बहुनि वर्षाणि तपो घोरं महावने ।
ऋषित्वं प्राप गाधेयस्त्यक्त्वा क्षात्रं विधिं पुनः ॥ २४ ॥
तस्मात्त्वमपि राजेन्द्र मा कृथा वैरमद्भुतम् ।
कुलनाशकरं नूनं तापसैः सह संयुगम् ॥ २५ ॥

मुनिवर्यं व्रजाद्य त्वं समाश्वास्य तपोनिधिम् ।
सुदर्शनोऽपि राजेन्द्र तिष्ठत्वत्र यथासुखम् ॥ २६ ॥
बालोऽयं निर्धनः किं ते करिष्यति नृपाहितम् ।
वृथा ते वैरभावोऽयमनाथे दुर्बले शिशौ ॥ २७ ॥
दया सर्वत्र कर्तव्या दैवाधीनमिदं जगत् ।
ईर्ष्यया किं नृपश्रेष्ठ यद्भाव्यं तद्भविष्यति ॥ २८ ॥
वज्रं तृणायते राजन् दैवयोगान्न संशयः ।
तृणं वज्रायते क्वापि समये दैवयोगतः ॥ २९ ॥
शशको हन्ति शार्दूलं मशको वै तथा गजम् ।
साहसं मुञ्च मेधाविन् कुरु मे वचनं हितम् ॥ ३० ॥
व्यास उवाच

तच्छ्रुत्वा वचनं तस्य युधाजिन्नृपसत्तमः ।
प्रणम्य तं मुनिं मूर्ध्ना जगाम स्वपुरं नृपः ॥ ३१ ॥
मनोरमाऽपि स्वस्थाऽभूदाश्रमे तत्र संस्थिता ।

पालयामास पुत्रं तं सुदर्शनमृतव्रतम् ॥ ३२ ॥
दिने दिने कुमारोऽसौ जगामोपचयं ततः ।
मुनिबालगतः क्रीडन्निर्भयः सर्वतः शुभः ॥ ३३ ॥
एकस्मिन्समये तत्र विदल्लं समुपागतम् ।
क्लीबेति मुनिपुत्रस्तमामन्त्रयत्तदन्तिके ॥ ३४ ॥
सुदर्शनस्तु तच्छ्रुत्वा दधारैकाक्षरं स्फुटम् ।
अनुस्वारयुतं तच्च प्रोवाचापि पुनः पुनः ॥ ३५ ॥
बीजं वै कामराजाख्यं गृहीतं मनसा तदा ।
जजाप बालकोऽत्यर्थं धृत्वा चेतसि सादरम् ॥ ३६ ॥
भावियोगान्महाराज कामराजाख्यमद्भुतम् ।
स्वभावेनैव तेनेत्थं गृहीतं बालकेन वै ॥ ३७ ॥
तदाऽसौ पञ्चमे वर्षे प्राप्य मन्त्रमनुत्तमम् ।
ऋषिच्छन्दोविहीनञ्च ध्यानन्यासविवर्जितम् ॥ ३८ ॥
प्रजपन्मनसा नित्यं क्रीडत्यपि स्वपित्यपि ।

विसस्मार न तं मन्त्रं ज्ञात्वा सारमिति स्वयम् ॥ ३९ ॥
वर्षे चैकादशे प्राप्ते कुमारोऽसौ नृपात्मजः ।
मुनिना चोपनीतोऽथ वेदमध्यापितस्तथा ॥ ४० ॥
धनुर्वेदं तथा साङ्गं नीतिशास्त्रं विधानतः ।
अभ्यस्ताः सकला विद्यास्तेन मन्त्रबलादिना ॥ ४१ ॥
कदाचित्सोऽपि प्रत्यक्षं देवीरूपं ददर्श ह ।
रक्ताम्बरं रक्तवर्णं रक्तसर्वाङ्गभूषणम् ॥ ४२ ॥
गरुडे वाहने संस्थां वैष्णवीं शक्तिमद्भुताम् ।
दृष्ट्वा प्रसन्नवदनः स बभूव नृपात्मजः ॥ ४३ ॥
वने तस्मिंस्थितः सोऽथ सर्वविद्यार्थतत्त्ववित् ।
मातरं सेवमानस्तु विजहार नदीतटे ॥ ४४ ॥
शरासनञ्च सम्प्राप्तं विशिखाश्च शिलाशिताः ।
तूणीरकवचं तस्मै दत्तं चाम्बिकया वने ॥ ४५ ॥
एतस्मिन्समये पुत्री काशिराजस्य सुप्रिया ।

नाम्ना शशिकला दिव्या सर्वलक्षणसंयुता ॥ ४६ ॥
शुश्राव नृपपुत्रं तं वनस्थञ्च सुदर्शनम् ।
सर्वलक्षणसम्पन्नं शूरं काममिवापरम् ॥ ४७ ॥
बन्दीजनमुखाच्छ्रुत्वा राजपुत्रं सुसङ्गतम् ।
चकमे मनसा तं वै वरं वरयितुं धिया ॥ ४८ ॥
स्वप्ने तस्याः समागम्य जगदम्बा निशान्तरे ।

उवाच वचनं चेदं समाश्वास्य सुसंस्थिता ॥ ४९ ॥
वरं वरय सुश्रोणि मम भक्तः सुदर्शनः ।
सर्वकामप्रदस्तेऽस्तु वचनान्मम भामिनि ॥ ५० ॥
एवं शशिकला दृष्टा स्वप्ने रूपं मनोहरम् ।
अम्बाया वचनं स्मृत्वा जहर्ष भृशभामिनी ॥ ५१ ॥
उत्थिता सा मुदा युक्ता पृष्टा मात्रा पुनः पुनः ।
प्रमोदे कारणं बाला नोवाचातित्रपान्विता ॥ ५२ ॥
जहास मुदमापन्ना स्मृत्वा स्वप्नं मुहुर्मुहुः ।

सखीं प्राह तदान्यां वै स्वप्नवृत्तं सविस्तरम् ॥ ५३ ॥
कदाचित्सा विहारार्थमवापोपवनं शुभम् ।
सखीयुक्ता विशालाक्षी चम्पकैरुपशोभितम् ॥ ५४ ॥
पुष्पाणि चिन्वती बाला चम्पकाधःस्थिताबला ।
अपश्यद्ब्राह्मणं मार्गे आगच्छन्तं त्वरान्वितम् ॥ ५५ ॥
तं प्रणम्य द्विजं श्यामा बभाषे मधुरं वचः ।
कुतो देशान्महाभाग कृतमागमनं त्वया ॥ ५६ ॥
द्विज उवाच
भारद्वाजाश्रमाद्बाले नूनमागमनं मम ।
जातं वै कार्ययोगेन किं पृच्छसि वदस्व मे ॥ ५७ ॥
शशिकलोवाच
तत्राश्रमे महाभाग वर्णनीयं किमस्ति वै ।
लोकातिगं विशेषेण प्रेक्षणीयतमं किल ॥ ५८ ॥
ब्राह्मण उवाच

ध्रुवसन्धिसुतः श्रीमानास्ते सुदर्शनो नृपः ।
यथार्थनामा सुश्रोणि वर्तते पुरुषोत्तमः ॥ ५९ ॥
तस्य लोचनमत्यन्तं निष्फलं प्रतिभाति मे ।
येन दृष्टो न वामोरु कुमारस्तु सुदर्शनः ॥ ६० ॥
एकत्र निहिता धात्रा गुणाः सर्वे सिसृक्षुणा ।
गुणानामाकरं द्रष्टुं मन्ये तेनैव कौतुकात् ॥ ६१ ॥
तव योग्यः कुमारोऽसौ भर्ता भवितुमर्हति ।
योगोऽयं विहितोऽप्यासीन्मणिकाञ्चनयोरिव ॥ ६२ ॥

Roman transliteration

vyāsa uvāca
ityākarṇya vacastasya munestatrāvanīpatiḥ |
mantrivṛddhaṃ samāhūya papraccha tamatandritaḥ || 1 ||
kiṃ kartavyaṃ subuddhe'tra mayā'dya vada suvrata |
balānnayāmi tāṃ kāmaṃ saputrāñca subhāṣiṇīm || 2 ||
ripuralpo'pi nopekṣyaḥ sarvathā śubhamicchatā |
rājayakṣmeva saṃvṛddho mṛtyave parikalpayet || 3 ||

nātra sainyaṃ na yoddhāsti yo māmatra nivārayet |
gṛhītvā hanmi taṃ tatra dauhitrasya ripuṃ kila || 4 ||
niṣkaṇṭakaṃ bhavedrājyaṃ yatāmyadya balādaham |
hate sudarśane nūnaṃ nirbhayo'sau bhavediti || 5 ||
pradhāna uvāca
sāhasaṃ na hi kartavyaṃ śrutaṃ rājan munervacaḥ |
viś□vāmitrasya dṛṣṭāntaḥ kathitastena māriṣa || 6 ||

purā gādhisutaḥ śrīmānviś□vāmitro'tiviśrutaḥ |
vicaransa nṛpaśreṣṭho vasiṣṭhāśramamabhyagāt || 7 ||
namaskṛtya ca taṃ rājā viś□vāmitraḥ pratāpavān |
upaviṣṭo nṛpaśreṣṭho muninā dattaviṣṭaraḥ || 8 ||
nimantrito vasiṣṭhena bhojanāya mahātmanā |
sasainyaś□ca sthito rājā gādhiputro mahāyaśāḥ || 9 ||
nandinyā''sāditaṃ sarvaṃ bhakṣyabhojyādikaṃ ca yat |
bhuktvā rājā sasainyaś□ca vāñchitaṃ tatra bhojanam || 10 ||
pratāpaṃ tañca nandinyāḥ parijñāya sa pārthivaḥ |
yayāce nandinīṃ rājā vasiṣṭhaṃ munisattamam || 11 ||
viś□vāmitra uvāca
mune dhenusahasraṃ te ghaṭodhnīnāṃ dadāmyaham |
nandinīṃ dehi me dhenuṃ prārthayāmi parantapa || 12 ||
vasiṣṭha uvāca

homadhenuriyaṃ rājanna dadāmi kathañcana |
sahasrañcāpi dhenūnāṃ tavedaṃ tava tiṣṭhatu || 13 ||
viś□vāmitra uvāca
ayutaṃ vātha lakṣyaṃ vā dadāmi manasepsitam |
ddehi me nandinīṃ sādho grahīṣyāmi balādatha || 14 ||
vasiṣṭha uvāca
kāmaṃ gṛhāṇa nṛpate balādadya yathāruci |
nāhaṃ dadāmi te rājansvecchayā nandinīṃ gṛhāt || 15 ||
tacchrutvā nṛpatirbhṛtyānādideśa mahābalān |
nayadhvaṃ nandinīṃ dhenuṃ baladarpasusaṃsthitāḥ || 16 ||
te bhṛtyā jagṛhustāṃ tu haṭhādākramya yantritām |
vepamānā muniṃ prāha surabhiḥ sāśrulocanā || 17 ||
mune tyajasi māṃ kasmātkarṣayanti suyantritām |
munistāṃ pratyuvācedaṃ tyaje nāhaṃ sudugdhade || 18 ||

balānnayati rājā'sau pūjito'dya mayā śubhe |
kiṃ karomi na cecchāmi tyaktuṃ tvāṃ manasā kila || 19 ||
ityuktā muninā dhenuḥ krodhayuktā babhūva ha |
hambhāravaṃ cakārāśu krūraśabdaṃ sudāruṇam || 20 ||
ud□gatāstatra dehāttu daityā ghoratarāstadā |
sāyudhāstiṣṭha tiṣṭheti bruvantaḥ kavacāvṛtāḥ || 21 ||
sainyaṃ sarvaṃ hataṃ taistu nandinī pratimocitā |
ekākī nirgato rājā viś□vāmitro'tiduḥkhitaḥ || 22 ||
hanta pāpo'tidīnātmā nindan kṣātrabalaṃ mahat |
brāhmaṃ balaṃ durārādhyaṃ matvā tapasi saṃsthitaḥ || 23 ||
taptvā bahūni varṣāṇi tapo ghoraṃ mahāvane |
ṛṣitvaṃ prāpa gādheyastyaktvā kṣātraṃ vidhiṃ punaḥ || 24 ||
tasmāttvamapi rājendra mā kṛthā vairamad□bhutam |
kulanāśakaraṃ nūnaṃ tāpasaiḥ saha saṃyugam || 25 ||

munivaryaṃ vrajādya tvaṃ samāś□vāsya taponidhim |
sudarśano'pi rājendra tiṣṭhatvatra yathāsukham || 26 ||
bālo'yaṃ nirdhanaḥ kiṃ te kariṣyati nṛpāhitam |
vṛthā te vairabhāvo'yamanāthe durbale śiśau || 27 ||
dayā sarvatra kartavyā daivādhīnamidaṃ jagat |
īrṣyayā kiṃ nṛpaśreṣṭha yad□bhāvyaṃ tad□bhaviṣyati || 28 ||
vajraṃ tṛṇāyate rājan daivayogānna saṃśayaḥ |
tṛṇaṃ vajrāyate kvāpi samaye daivayogataḥ || 29 ||
śaśako hanti śārdūlaṃ maśako vai tathā gajam |
sāhasaṃ muñca medhāvin kuru me vacanaṃ hitam || 30 ||
vyāsa uvāca
tacchrutvā vacanaṃ tasya yudhājinnṛpasattamaḥ |
praṇamya taṃ muniṃ mūrghnā jagāma svapuraṃ nṛpaḥ || 31 ||
manoramā'pi svasthā'bhūdāśrame tatra saṃsthitā |

pālayāmāsa putraṃ taṃ sudarśanamṛtavratam || 32 ||
dine dine kumāro'sau jagāmopacayaṃ tataḥ |
munibālagataḥ krīḍannirbhayaḥ sarvataḥ śubhaḥ || 33 ||
ekasminsamaye tatra vidallaṃ samupāgatam |
klībeti muniputrastamāmantrayattadantike || 34 ||
sudarśanastu tacchrutvā dadhāraikākṣaraṃ sphuṭam |
anusvārayutaṃ tacca provācāpi punaḥ punaḥ || 35 ||
bījaṃ vai kāmarājākhyaṃ gṛhītaṃ manasā tadā |
jajāpa bālako'tyarthaṃ dhṛtvā cetasi sādaram || 36 ||
bhāviyogānmahārāja kāmarājākhyamad□bhutam |
svabhāvenaiva tenetthaṃ gṛhītaṃ bālakena vai || 37 ||
tadā'sau pañcame varṣe prāpya mantramanuttamam |
ṛṣicchandovihīnañca dhyānanyāsavivarjitam || 38 ||
prajapanmanasā nityaṃ krīḍatyapi svapityapi |

visasmāra na taṃ mantraṃ jñātvā sāramiti svayam || 39 ||
varṣe caikādaśe prāpte kumāro'sau nṛpātmajaḥ |
muninā copanīto'tha vedamadhyāpitastathā || 40 ||
dhanurvedaṃ tathā sāṅgaṃ nītiśāstraṃ vidhānataḥ |
abhyastāḥ sakalā vidyāstena mantrabalādinā || 41 ||
kadācitso'pi pratyakṣaṃ devīrūpaṃ dadarśa ha |
raktāmbaraṃ raktavarṇaṃ raktasarvāṅgabhūṣaṇam || 42 ||
garuḍe vāhane saṃsthāṃ vaiṣṇavīṃ śaktimad□bhutām |
dṛṣṭvā prasannavadanaḥ sa babhūva nṛpātmajaḥ || 43 ||
vane tasmiṃsthitaḥ so'tha sarvavidyārthatattvavit |
mātaraṃ sevamānastu vijahāra nadītaṭe || 44 ||
śarāsanañca samprāptaṃ viśikhāś□ca śilāśitāḥ |
tūṇīrakavacaṃ tasmai dattaṃ cāmbikayā vane || 45 ||
etasminsamaye putrī kāśirājasya supriyā |

nāmnā śaśikalā divyā sarvalakṣaṇasaṃyutā || 46 ||
śuśrāva nṛpaputraṃ taṃ vanasthañca sudarśanam |
sarvalakṣaṇasampannaṃ śūraṃ kāmamivāparam || 47 ||
bandījanamukhācchrutvā rājaputraṃ susaṅgatam |
cakame manasā taṃ vai varaṃ varayituṃ dhiyā || 48 ||
svapne tasyāḥ samāgamya jagadambā niśāntare |
uvāca vacanaṃ cedaṃ samāś□vāsya susaṃsthitā || 49 ||
varaṃ varaya suśroṇi mama bhaktaḥ sudarśanaḥ |

sarvakāmapradaste'stu vacanānmama bhāmini || 50 ||
evaṃ śaśikalā dṛṣṭā svapne rūpaṃ manoharam |
ambāyā vacanaṃ smṛtvā jaharṣa bhṛśabhāminī || 51 ||
utthitā sā mudā yuktā pṛṣṭā mātrā punaḥ punaḥ |
pramode kāraṇaṃ bālā novācātitrapānvitā || 52 ||
jahāsa mudamāpannā smṛtvā svapnaṃ muhurmuhuḥ |

sakhīṃ prāha tadānyāṃ vai svapnavṛttaṃ savistaram || 53 ||
kadācitsā vihārārthamavāpopavanaṃ śubham |
sakhīyuktā viśālākṣī campakairupaśobhitam || 54 ||
puṣpāṇi cinvatī bālā campakādhaḥsthitābalā |
apaśyad□brāhmaṇaṃ mārge āgacchantaṃ tvarānvitam || 55 ||
taṃ praṇamya dvijaṃ śyāmā babhāṣe madhuraṃ vacaḥ |
kuto deśānmahābhāga kṛtamāgamanaṃ tvayā || 56 ||
dvija uvāca
bhāradvājāśramād□bāle nūnamāgamanaṃ mama |
jātaṃ vai kāryayogena kiṃ pṛcchasi vadasva me || 57 ||
śaśikalovāca
tatrāśrame mahābhāga varṇanīyaṃ kimasti vai |
lokātigaṃ viśeṣeṇa prekṣaṇīyatamaṃ kila || 58 ||
brāhmaṇa uvāca

dhruvasandhisutaḥ śrīmānāste sudarśano nṛpaḥ |
yathārthanāmā suśroṇi vartate puruṣottamaḥ || 59 ||
tasya locanamatyantaṃ niṣphalaṃ pratibhāti me |
yena dṛṣṭo na vāmoru kumārastu sudarśanaḥ || 60 ||
ekatra nihitā dhātrā guṇāḥ sarve sisṛkṣuṇā |
guṇānāmākaraṃ draṣṭuṃ manye tenaiva kautukāt || 61 ||
tava yogyaḥ kumāro'sau bhartā bhavitumarhati |
yogo'yaṃ vihito'pyāsīnmaṇikāñcanayoriva || 62 ||

English translation

1-3. Vyasa said O King! Hearing thus the words of the Maharsi Bharadvaja and seeing that he made a firm resolve, the King Yudhajit called his prime minister quickly and asked, “O intelligent one! What am I to do now? I want to carry away by force this boy with his mother sweet Manorama; no one desirous of one’s welfare won’t trifle away his enemy, be he even a very weak one; if he does so, that enemy will get stronger day by day, as the disease consumption becomes stronger; and will ultimately become the cause of death.

4. There is no warrior, nor any soldiers here of the other party; no one will be able to resist me; I can take away, as I like, the enemy of my daughter’s son and can kill him.

5. I will try to-day to carry him away by force, and Sudars’ana being killed, my daughter’s son will reign fearlessly without an enemy; there in no doubt in this.”

6. The prime minister said No such hazardous courage need be shewn now; you have heard the Maharshi's words; he quoted you the example of Vis’vamitra.

7. O King! In days of yore, Vis’vamitra, the son of the King Gadhi, was a celebrated monarch; one day while roaming, he accidentally reached the hermitage of Vas’istha.

8. The powerful king VisVamitra bowed down before the Muni, and the Muni gave him a seat. The king took his seat there.

9. Then the high souled Vas'istha invited the king to a dinner. VisVamitra, the king, went there with his whole army.

10-12. There was a cow, named Nandini, of Vas'istha. The Muni prepared all sorts of eatables from her milk and entertained them all. The king with his whole army was very much pleased; and, coming to know of the divine power of the cow, asked Vas'istha to give his cow Nandini over to him and said “The udder of your cow Nandini is like a big jar. I will give you thousand cows like that; I pray you to let me have your cow Nandini.”

13. Vas'istha said “O King! This is my sacrificial cow; I cannot give you this cow in any way, let your thousand cows be yours.”

14. Vis'vamitra said “O Saint! I will give you cows lakhs or tens and hundreds of lakhs or any number you like. Please give me your cow; in case you be unwilling, I will carry her away perforce.”

15. Vas'istha said “O King! As you like, better take it perforce; I will never be able to give you my cow Nandini from my house.”

16. O King! Hearing thus the Vas'istha's words, Vis'vamitra, the King, ordered at once his powerful followers to carry the cow Nandini away by fastening a cord round her neck per sheer force.

17-19. The followers, obeying the order at once bound the cow with ropes and began to carry her away by force. At this Nandini, trennbling and with tears in her eyes, began to say to the Muni “O One! whose wealth consists only in asceticism! Are you going to leave me? Otherwise why these fellows are binding me with a cord and dragging me away?” At this the Muni replied “O Nandini! I have never parted with you; I perform all my sacrifices through your milk. O auspicious one! I honoured this king, my guests, with eatables prepared from your food and for that reason he is carrying you away from me by sheer force. What can I do? O Nandini! I have not the least desire to part with you.”

20. Hearing these words from the Muni, the cow became very angry and bellowed loudly and terribly.

21. At once came out from her body, on that very spot, the terrible demons wearing coats of armour, and holding various weapons; and they uttered aloud, “Wait; you will soon meet with vengeance.”

22. They then destroyed all the forces of the king. And the king alone was left and he went away alone, much dejected and sorrowful.

23. Oh! That wicked king then cursed with great humility the Ksattriya S’akti; and thinking the Brahmanic power would be attained with great exertion, began to practise asceticism and penance.

24. Performing penance and tapasya, very hard indeed, in the great forest, VisVamitra, the son of Gadhi, succeeded at last in becoming a Risi and then he renounced his Ksattriya Dharma.

25. Therefore, O King! Dost Thou never quarrel with these ascetics and be involved in wars resulting in great enmity and causing the extinction of the race.

26. Better dost thou appease the Muni and now go back to your own kingdom. Let Sudars'ana remain here at his pleasure.

27. O King! This minor boy has no wealth; what harm can he do to you? It is useless to show your enmity towards an orphan, a weak minor boy.

28. This world is under the control of Destiny; therefore one should shew mercy to all. O king! What use is there to shew one's jealousy? What is inevitable will surely come to pass.

29. O king! The thunderbolt comes sometimes like a blade of grass; a blade of grass acts sometimes like a thunderbolt.

30. O king! You are very intelligent; consider that by, combinations of circumstances, a hair can kill a powerful tiger and a gnat can kill an elephant. Therefore dost thou forsake this rashness and hear my beneficent advice.

31. Vyasa said O king! The best of kings, Yudhajit hearing the prime minister's advice bowed down humbly at the feet of the Muni and returned to his own city.

32. Manorama, too, became free from anxiety, and, remaining peaceful in the hermitage, began to nourish and support her child, engaged in vows.

33. The lovely son of the king began to grow daily like the phases of the waxing moon and sport fearlessly with the boys of the Munis, altogether, wherever they liked, a sight very auspicious.

34. One day the minister Vidalla came there and the sons of the Munis seeing him began, in the presence of Sudars'ana, to address him "Klib," "Klib."

35. Sudars'ana, too, hearing them pronounce "Klib," "Klib" took up the one letter, "Kli" and uttered this only repeatedly, which is, in fact the prince of the root mantras of Kama, with anusvara omitted.

36. Then the son of the king took that mantram and silently repeated this in his mind.

37. O King! Thus that boy Sudars'ana was initiated in this root mantra of Kama (desire) spontaneously, out of his original Samskara (innate tendency) owing to the unavoidable destiny of Fate.

38-39. The son of the king, when he was five years old, got this most excellent mantra, though without its Risi (seer), meditation, without its chhanda (metre) and without Nyasa (assignment of the various parts of the body to different deities, accompanied with prayers and corresponding gesticulations), and considered this as the

quintessence of all, therefore meditated this always in his mind spontaneously and never forgot it.

40-41. When the king's son grew eleven years old, the Muni performed his Upanayana (sacred thread) ceremony and made him begin the study of the Vedas. The son, with that mantra power, soon mastered all the studies about archery, all the moral and political sciences in conformity with proper rules, within a very short time.

42-43. One day Sudars'ana got a vision of the form of the Supreme Goddess, of a red colour, wearing red apparel and decorated with red ornaments, mounting on Garuda and with Her wonderful Vaisnavi powers and Her face, fully opened like the budding of a lotus flower.

44. Thus, expert in many branches of learning, Sudars'ana served his Mother in that forest and began to wander on the banks of the Ganges.

45. One day the Mother of the Universe gave the bows, sharpened arrows, quiver and a mail coat of armour to that boy in that forest.

46-47. O King! At this time the extraordinary beautiful and lovely princess S'as'ikala, endowed with all auspicious qualities, the daughter of the king of Kashi, came to hear that a beautiful prince named Sudars'ana, a second Kandarpa, full of heroism and endowed with all auspicious qualities is dwelling in a forest.

48. The princess, hearing this from a soothsayer, mentally loved and desired him and wanted finally to accept him as her legal husband.

49-50. Thus, on one occasion, at the end of a night (night-fall), the Goddess appeared in her dreams before her and consoled her and said "O fair one! ask a boon from me; Sudars'ana is my devotee; he will fulfill, at my word, all your desires."

51. Thus seeing the beautiful figure of the Goddess in her dreams and hearing Her sweet words, the honoured S'as'ikala was drowned in the ocean of bliss.

52. When the princess awoke, her face beaming with gladness, her mother perceived her joy and inferred that her daughter must have been internally very glad, and asked her repeatedly, but S'as'ikala was too much abashed and did not give vent to the cause of her satisfaction.

53. The princess, remembering her dreams, began to laugh repeatedly on account of her excessive joy. At last she spoke out in detail all about her dreams to one of her lady friends, or companions.

54. On one occasion, that large eyed S'as'ikala went out for enjoyment to a nice garden beautified with champaka flowers, attended by her companion.

55. While the King's daughter seated under a champaka tree, was collecting flowers, she saw a Brahmin, coming towards her in great haste.

56. After bowing down before him, that beautiful princess, endowed with all auspicious qualifications, addressed him in sweet words "O blessed one! whence are you coming?"

57. The Brahmana said "O girl! I am coming on an errand from the hermitage of Bharadvaja Muni. Please mention what you are going to ask me?"

58. S'as'ikala replied "O Noble one! What beautiful thing is therein that hermitage that is extraordinary and worth describing."

59. The Brahmana said "O fair one! There is staying the most lovely Sudars'ana, the son of the King Dhruvasandhi. He is the loveliest of all men.

60. O fair one! He who has not seen him, I think, has his eyes given to him in vain.

61. O auspicious one! It appears as if the Creator, with a view to see how it looks, has invested him with all the qualities.

62. O beautiful one! what shall I say more to you, suffice to say that, that prince is fit to become your husband. I think that the Creator has, no doubt, settled already the union between you two, as a happy union of two congenial things (gold in union with Jewel)."

Thus ends the seventeenth chapter on the story of VisVannitra and on the getting of the root mantra of Kama by the son of the King in S'ri Mad Devi Bhagavatam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 18

The Svayambara Of S’as’ikala

Chapter 50 of 318 · 55 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
श्रुत्वा तद्वचनं श्यामा प्रेमयुक्ता बभूव ह ।
प्रतस्थे ब्राह्मणस्तस्मात्स्थानादुक्त्वा समाहितः ॥ १ ॥
सा तु पूर्वानुरागाद्वै मग्ना प्रेम्णाऽतिचञ्चला ।
कामबाणहतेवास गते तस्मिन्द्विजोत्तमे ॥ २ ॥
अथ कामार्दिता प्राह सखीं छन्दोऽनुवर्तिनीम् ।
विकारश्च समुत्पन्नो देहे यच्छ्रवणादनु ॥ ३ ॥
अज्ञातरसविज्ञानं कुमारं कुलसम्भवम् ।
दुनोति मदनः पापः किं करोमि क्व यामि च ॥ ४ ॥
स्वप्नेषु वा मया दृष्टः पञ्चबाण इवापरः ।
तपते मे मनोऽत्यर्थं विरहाकुलितं मृदु ॥ ५ ॥
चन्दनं देहलग्नं मे विषवद्भाति भामिनि ।
स्रगियं सर्पवच्चैव चन्द्रपादाश्च वह्निवत् ॥ ६ ॥
न च हर्म्ये वने शं मे दीर्घिकायां न पर्वते ।

न दिवा न निशायां वा न सुखं सुखसाधनैः ॥ ७ ॥
न शय्या न च ताम्बूलं न गीतं न च वादनम् ।
प्रीणयन्ति मनो मेऽद्य न तृप्ते मम लोचने ॥ ८ ॥
प्रयाम्यद्य वने तत्र यत्रासौ वर्तते शठः ।
भीतास्मि कुललज्जायाः परतन्त्रा पितुस्तथा ॥ ९ ॥
स्वयंवरं पिता मेऽद्य न करोति करोमि किम् ।
दास्यामि राजपुत्राय कामं सुदर्शनाय वै ॥ १० ॥
सन्त्यन्ये पृथिवीपालाः शतशः सम्भृतर्द्धयः ।
रमणीया न मे तेऽद्य राज्यहीनोऽप्यसौ मतः ॥ ११ ॥
व्यास उवाच
एकाकी निर्धनश्चैव बलहीनः सुदर्शनः ।
वनवासी फलाहारस्तस्याश्चित्ते सुसंस्थिता ॥ १२ ॥
वाग्बीजस्य जपात्सिद्धिस्तस्या एषाप्युपस्थिता ।
सोपि ध्यानपरोऽत्यन्तं जजाप मन्त्रमुत्तमम् ॥ १३ ॥

स्वप्ने पश्यत्यसौ देवीं विष्णुमायामखण्डिताम् ।
विश्वमातरमव्यक्तां सर्वसम्पत्कराम्बिकाम् ॥ १४ ॥

शृङ्गवेरपुराध्यक्षो निषादः समुपेत्य तम् ।
ददौ रथवरं तस्मै सर्वोपस्करसंयुतम् ॥ १५ ॥
चतुर्भिस्तुरगैर्युक्तं पताकावरमण्डितम् ।
जैत्रं राजसुतं ज्ञात्वा ददौ चोपायनं तदा ॥ १६ ॥
सोऽपि जग्राह तं प्रीत्या मित्रत्वेन सुसंस्थितम् ।
वन्यैर्मूलफलैः सम्यगर्चयामास शम्बरम् ॥ १७ ॥
कृतातिथ्ये गते तस्मिन्निषादाधिपतौ तदा ।
मुनयः प्रीतियुक्तास्ते तमूचुस्तापसा मिथः ॥ १८ ॥
राजपुत्र ध्रुवं राज्यं प्राप्स्यसि त्वं च सर्वथा ।
स्वल्पैरहोभिरव्यग्रः प्रतापान्नात्र संशयः ॥ १९ ॥
प्रसन्ना तेऽम्बिका देवी वरदा विश्वमोहिनी ।
सहायस्तु सुसम्पन्नो न चिन्तां कुरु सुव्रत ॥ २० ॥

मनोरमां तथोचुस्ते मुनयः संशितव्रताः ।
पुत्रस्तेऽद्य धराधीशो भविष्यति शुचिस्मिते ॥ २१ ॥
सा तानुवाच तन्वङ्गी वचनं वोऽस्तु सत्फलम् ।
दासोऽयं भवतां विप्राः किं चित्रं सदुपासनात् ॥ २२ ॥
न सैन्यं सचिवाः कोशो न सहायश्च कश्चन ।
केन योगेन पुत्रो मे राज्यं प्राप्तुमिहार्हति ॥ २३ ॥
आशीर्वादैश्च वो नूनं पुत्रोऽयं मे महीपतिः ।
भविष्यति न सन्देहो भवन्तो मन्त्रवित्तमाः ॥ २४ ॥
व्यास उवाच
रथारूढः स मेधावी यत्र याति सुदर्शनः ।
अक्षौहिणीसमावृत्त इवाभाति स तेजसा ॥ २५ ॥
प्रतापो मन्त्रबीजस्य नान्यः कश्चन भूपते ।
एवं वै जपतस्तस्य प्रीतियुक्तस्य सर्वथा ॥ २६ ॥
सम्प्राप्य सद्गुरोर्बीजं कामराजाख्यमद्भुतम् ।

जपेद्यस्तु शुचिः शान्तः सर्वान्कामानवाप्नुयात् ॥ २७ ॥
न तदस्ति पृथिव्यां वा दिवि वापि सुदुर्लभम् ।
प्रसन्नायाः शिवायाश्च यदप्राप्यं नृपोत्तम ॥ २८ ॥
ते मन्दास्तेऽतिदुर्भाग्या रोगैस्ते समभिद्रुताः ।
येषां चित्ते न विश्वासो भवेदम्बार्चनादिषु ॥ २९ ॥
या माता सर्वदेवानां युगादौ परिकीर्तिता ।
आदिमातेति विख्याता नाम्ना तेन कुरूद्वह ॥ ३० ॥
बुद्धिः कीर्तिर्धृतिर्लक्ष्मीः शक्तिः श्रद्धा मतिः स्मृतिः ।
सर्वेषां प्राणिनां सा वै प्रत्यक्षं वै विभासते ॥ ३१ ॥
न जानन्ति नरा ये वै मोहिता मायया किल ।
न भजन्ति कुतर्कज्ञा देवीं विश्वेश्वरीं शिवाम् ॥ ३२ ॥

ब्रह्मा विष्णुस्तथा शम्भुर्वासवो वरुणो यमः ।
वायुरग्निः कुबेरश्च त्वष्टा पूषाश्विनौ भगः ॥ ३३ ॥
आदित्या वसवो रुद्रा विश्वेदेवा मरुद्गणाः ।

सर्वे ध्यायन्ति तां देवीं सृष्टिस्थित्यन्तकारिणीम् ॥ ३४ ॥
को न सेवेत विद्वान्वै तां शक्तिं परमात्मिकाम् ।
सुदर्शनेन सा ज्ञाता देवी सर्वार्थदा शिवा ॥ ३५ ॥
ब्रह्मैव साऽतिदुष्प्राप्या विद्याविद्यास्वरूपिणी ।
योगगम्या परा शक्तिर्मुमुक्षूणां च वल्लभा ॥ ३६ ॥
परमात्मस्वरूपं को वेत्तुमर्हति तां विना ।
या सृष्टिं त्रिविधां कृत्वा दर्शयत्यखिलात्मने ॥ ३७ ॥
सुदर्शनस्तु तां देवीं मनसा परिचिन्तयन् ।
राज्यलाभात्परं प्राप्य सुखं वै कानने स्थितः ॥ ३८ ॥
सापि चन्द्रकलात्यर्थं कामबाणप्रपीडिता ।
नानोपचारैरनिशं दधार दुःखितं वपुः ॥ ३९ ॥
तावत्तस्याः पिता ज्ञात्वा कन्यां पुत्रवरार्थिनीम् ।
सुबाहुः कारयामास स्वयंवरमतन्द्रितः ॥ ४० ॥
स्वयंवरस्तु त्रिविधो विद्वद्भिः परिकीर्तितः ।

राज्ञां विवाहयोग्यौ वै नान्येषां कथितः किल ॥ ४१ ॥
इच्छास्वयंवरश्चैको द्वितीयश्च पणाभिधः ।
यथा रामेण भग्नं वै त्र्यम्बकस्य शरासनम् ॥ ४२ ॥
तृतीयः शौर्यशुल्कश्च शूराणां परिकीर्तितः ।
इच्छास्वयंवरं तत्र चकार नृपसत्तमः ॥ ४३ ॥
शिल्पिभिः कारिता मञ्चाः शुभैरास्तरणैर्युताः ।
ततश्च विविधाकाराः सुक्लृप्ताः सभ्यमण्डपाः ॥ ४४ ॥
एवं कृतेऽतिसम्भारे विवाहार्थं सुविस्तरे ।
सखीं शशिकला प्राह दुःखिता चारुलोचना ॥ ४५ ॥
इदं मे मातरं ब्रूहि त्वमेकान्ते वचो मम ।
मया वृतः पतिश्चित्ते ध्रुवसन्धिसुतः शुभः ॥ ४६ ॥
नान्यं वरं वरिष्यामि तमृते वै सुदर्शनम् ।
स मे भर्ता नृपसुतो भगवत्या प्रतिष्ठितः ॥ ४७ ॥
व्यास उवाच

इत्युक्ता सा सखी गत्वा मातरं प्राह सत्वरा ।
वैदर्भीं विजने वाक्यं मधुरं मञ्जुभाषिणी ॥ ४८ ॥
पुत्री ते दुःखिता प्राह साध्वी त्वां मन्मुखेन यत् ।
शृणु त्वं कुरु कल्याणि तद्धितं त्वरिताऽधुना ॥ ४९ ॥
भारद्वाजाश्रमे पुण्ये ध्रुवसन्धिसुतोऽस्ति यः ।
स मे भर्ता वृतश्चित्ते नान्यं भूपं वृणोम्यहम् ॥ ५० ॥

व्यास उवाच
राज्ञी तद्वचनं श्रुत्वा स्वपतौ गृहमागते ।
निवेदयामास तदा पुत्रीवाक्यं यथातथम् ॥ ५१ ॥
तच्छ्रुत्वा वचनं राजा विस्मितः प्रहसन्मुहुः ।
भार्यामुवाच वैदर्भीं सुबाहुस्तु ऋतं वचः ॥ ५२ ॥
सुभ्रु जानासि बालोऽसौ राज्यान्निष्कासितो वने ।
एकाकी सह मात्रा वै वसते निर्जने वने ॥ ५३ ॥
तत्कृते निहतो राजा वीरसेनो युधाजिता ।

स कथं निर्धनो भर्ता योग्यः स्याच्चारुलोचने ॥ ५४ ॥
ब्रूहि पुत्रीं ततो वाक्यं कदाचिदपि विप्रियम् ।
आगमिष्यन्ति राजानः स्थितिमन्तः स्वयंवरे ॥ ५५ ॥

Roman transliteration

vyāsa uvāca
śrutvā tadvacanaṃ śyāmā premayuktā babhūva ha |
pratasthe brāhmaṇastasmātsthānāduktvā samāhitaḥ || 1 ||
sā tu pūrvānurāgādvai magnā premṇā'ticañcalā |
kāmabāṇahatevāsa gate tasmindvijottame || 2 ||
atha kāmārditā prāha sakhīṃ chando'nuvartinīm |
vikāraś□ca samutpanno dehe yacchravaṇādanu || 3 ||
ajñātarasavijñānaṃ kumāraṃ kulasambhavam |
dunoti madanaḥ pāpaḥ kiṃ karomi kva yāmi ca || 4 ||
svapneṣu vā mayā dṛṣṭaḥ pañcabāṇa ivāparaḥ |
tapate me mano'tyarthaṃ virahākulitaṃ mṛdu || 5 ||
candanaṃ dehalagnaṃ me viṣavad□bhāti bhāmini |
sragiyaṃ sarpavaccaiva candrapādāś□ca vahnivat || 6 ||
na ca harmye vane śaṃ me dīrghikāyāṃ na parvate |

na divā na niśāyāṃ vā na sukhaṃ sukhasādhanaiḥ || 7 ||
na śayyā na ca tāmbūlaṃ na gītaṃ na ca vādanam |
prīṇayanti mano me'dya na tṛpte mama locane || 8 ||
prayāmyadya vane tatra yatrāsau vartate śaṭhaḥ |
bhītāsmi kulalajjāyāḥ paratantrā pitustathā || 9 ||
svayaṃvaraṃ pitā me'dya na karoti karomi kim |
dāsyāmi rājaputrāya kāmaṃ sudarśanāya vai || 10 ||
santyanye pṛthivīpālāḥ śataśaḥ sambhṛtarddhayaḥ |
ramaṇīyā na me te'dya rājyahīno'pyasau mataḥ || 11 ||
vyāsa uvāca
ekākī nirdhanaś□caiva balahīnaḥ sudarśanaḥ |
vanavāsī phalāhārastasyāś□citte susaṃsthitā || 12 ||
vāgbījasya japātsiddhistasyā eṣāpyupasthitā |
sopi dhyānaparo'tyantaṃ jajāpa mantramuttamam || 13 ||

svapne paśyatyasau devīṃ viṣṇumāyāmakhaṇḍitām |
viś□vamātaramavyaktāṃ sarvasampatkarāmbikām || 14 ||
śṛṅgaverapurādhyakṣo niṣādaḥ samupetya tam |

dadau rathavaraṃ tasmai sarvopaskarasaṃyutam || 15 ||
caturbhisturagairyuktaṃ patākāvaramaṇḍitam |
jaitraṃ rājasutaṃ jñātvā dadau copāyanaṃ tadā || 16 ||
so'pi jagrāha taṃ prītyā mitratvena susaṃsthitam |
vanyairmūlaphalaiḥ samyagarcayāmāsa śambaram || 17 ||
kṛtātithye gate tasminniṣādādhipatau tadā |
munayaḥ prītiyuktāste tamūcustāpasā mithaḥ || 18 ||
rājaputra dhruvaṃ rājyaṃ prāpsyasi tvaṃ ca sarvathā |
svalpairahobhiravyagraḥ pratāpānnātra saṃśayaḥ || 19 ||
prasannā te'mbikā devī varadā viś□vamohinī |
sahāyastu susampanno na cintāṃ kuru suvrata || 20 ||

manoramāṃ tathocuste munayaḥ saṃśitavratāḥ |
putraste'dya dharādhīśo bhaviṣyati śucismite || 21 ||
sā tānuvāca tanvaṅgī vacanaṃ vo'stu satphalam |
dāso'yaṃ bhavatāṃ viprāḥ kiṃ citraṃ sadupāsanāt || 22 ||
na sainyaṃ sacivāḥ kośo na sahāyaś□ca kaś□cana |
kena yogena putro me rājyaṃ prāptumihārhati || 23 ||
āśīrvādaiś□ca vo nūnaṃ putro'yaṃ me mahīpatiḥ |
bhaviṣyati na sandeho bhavanto mantravittamāḥ || 24 ||
vyāsa uvāca
rathārūḍhaḥ sa medhāvī yatra yāti sudarśanaḥ |
akṣauhiṇīsamāvṛtta ivābhāti sa tejasā || 25 ||
pratāpo mantrabījasya nānyaḥ kaś□cana bhūpate |
evaṃ vai japatastasya prītiyuktasya sarvathā || 26 ||
samprāpya sad□gurorbījaṃ kāmarājākhyamad□bhutam |

japedyastu śuciḥ śāntaḥ sarvānkāmānavāpnuyāt || 27 ||
na tadasti pṛthivyāṃ vā divi vāpi sudurlabham |
prasannāyāḥ śivāyāś□ca yadaprāpyaṃ nṛpottama || 28 ||
te mandāste'tidurbhāgyā rogaiste samabhidrutāḥ |
yeṣāṃ citte na viś□vāso bhavedambārcanādiṣu || 29 ||
yā mātā sarvadevānāṃ yugādau parikīrtitā |
ādimāteti vikhyātā nāmnā tena kurūdvaha || 30 ||
buddhiḥ kīrtirdhṛtirlakṣmīḥ śaktiḥ śraddhā matiḥ smṛtiḥ |
sarveṣāṃ prāṇināṃ sā vai pratyakṣaṃ vai vibhāsate || 31 ||
na jānanti narā ye vai mohitā māyayā kila |
na bhajanti kutarkajñā devīṃ viś□veś□varīṃ śivām || 32 ||
brahmā viṣṇustathā śambhurvāsavo varuṇo yamaḥ |
vāyuragniḥ kuberaśca tvaṣṭā pūṣāśvinau bhagaḥ || 33 ||
ādityā vasavo rudrā viś□vedevā marud□gaṇāḥ |

sarve dhyāyanti tāṃ devīṃ sṛṣṭisthityantakāriṇīm || 34 ||
ko na seveta vidvānvai tāṃ śaktiṃ paramātmikām |
sudarśanena sā jñātā devī sarvārthadā śivā || 35 ||
brahmaiva sā'tiduṣprāpyā vidyāvidyāsvarūpiṇī |
yogagamyā parā śaktirmumukṣūṇāṃ ca vallabhā || 36 ||
paramātmasvarūpaṃ ko vettumarhati tāṃ vinā |
yā sṛṣṭiṃ trividhāṃ kṛtvā darśayatyakhilātmane || 37 ||
sudarśanastu tāṃ devīṃ manasā paricintayan |
rājyalābhātparaṃ prāpya sukhaṃ vai kānane sthitaḥ || 38 ||
sāpi candrakalātyarthaṃ kāmabāṇaprapīḍitā |

nānopacārairaniśaṃ dadhāra duḥkhitaṃ vapuḥ || 39 ||
tāvattasyāḥ pitā jñātvā kanyāṃ putravarārthinīm |
subāhuḥ kārayāmāsa svayaṃvaramatandritaḥ || 40 ||
svayaṃvarastu trividho vidvad□bhiḥ parikīrtitaḥ |

rājñāṃ vivāhayogyau vai nānyeṣāṃ kathitaḥ kila || 41 ||
icchāsvayaṃvaraś□caiko dvitīyaś□ca paṇābhidhaḥ |
yathā rāmeṇa bhagnaṃ vai tryambakasya śarāsanam || 42 ||
tṛtīyaḥ śauryaśulkaś□ca śūrāṇāṃ parikīrtitaḥ |
icchāsvayaṃvaraṃ tatra cakāra nṛpasattamaḥ || 43 ||
śilpibhiḥ kāritā mañcāḥ śubhairāstaraṇairyutāḥ |
tataśca vividhākārāḥ suklṛptāḥ sabhyamaṇḍapāḥ || 44 ||
evaṃ kṛte'tisambhāre vivāhārthaṃ suvistare |
sakhīṃ śaśikalā prāha duḥkhitā cārulocanā || 45 ||
idaṃ me mātaraṃ brūhi tvamekānte vaco mama |
mayā vṛtaḥ patiścitte dhruvasandhisutaḥ śubhaḥ || 46 ||
nānyaṃ varaṃ variṣyāmi tamṛte vai sudarśanam |
sa me bhartā nṛpasuto bhagavatyā pratiṣṭhitaḥ || 47 ||
vyāsa uvāca

ityuktā sā sakhī gatvā mātaraṃ prāha satvarā |
vaidarbhīṃ vijane vākyaṃ madhuraṃ mañjubhāṣiṇī || 48 ||
putrī te duḥkhitā prāha sādhvī tvāṃ manmukhena yat |
śṛṇu tvaṃ kuru kalyāṇi taddhitaṃ tvaritā'dhunā || 49 ||
bhāradvājāśrame puṇye dhruvasandhisuto'sti yaḥ |
sa me bhartā vṛtaś□citte nānyaṃ bhūpaṃ vṛṇomyaham || 50 ||
vyāsa uvāca
rājñī tadvacanaṃ śrutvā svapatau gṛhamāgate |
nivedayāmāsa tadā putrīvākyaṃ yathātatham || 51 ||
tacchrutvā vacanaṃ rājā vismitaḥ prahasanmuhuḥ |
bhāryāmuvāca vaidarbhīṃ subāhustu ṛtaṃ vacaḥ || 52 ||
subhru jānāsi bālo'sau rājyānniṣkāsito vane |
ekākī saha mātrā vai vasate nirjane vane || 53 ||
tatkṛte nihato rājā vīraseno yudhājitā |

sa kathaṃ nirdhano bhartā yogyaḥ syāccārulocane || 54 ||
brūhi putrīṃ tato vākyaṃ kadācidapi vipriyam |
āgamiṣyanti rājānaḥ sthitimantaḥ svayaṃvare || 55 ||

English translation

1. Vyasa said The King's lovely daughter was very glad on hearing the words of the Brahmana, and drowned herself in ecstacy of love. The Brahmin also departed, thinking of the whole affair.

2. The daughter was already attached to the prince, and now she became the more merged in love for him and became very anxious. Now, on the departure of the Brahmin, she felt herself struck by the arrows of love.

3-4. Then S’as’ikala, oppressed by love, addressed her dear companion, who followed her inclinations thus “O my companion!

I have not as yet had any knowledge of the king's son; still the signs of love have sprung up in my body and mind, from the moment that I heard about him from the Brahmin. The love is giving me much trouble; tell, my companion what am I to do now? and whither shall I go?

5. O dear companion! I saw him like a second God of Love in my dreams; and, since then, my innocent mind is being troubled with his being away from me.

6. O fair one! The sandal paste on my body appears to me like a poison, this garland is like a serpent and the moon's rays seem like a fire.

7. O companion! My mind gets not rest anywhere, in palaces, gardens, in lakes, in hills, at any time, during the day or night; all the enjoyable things have assumed now contrary aspects and are paining me.

8. The bedding, betel leaves, music, singing, and dancing, all now fail to give me satisfaction and peace.

9. O companion! I would have gone to-day where is residing that deceiver; but I fear for my father as well for the honour of my family.

10. My father is not yet declaring the svayamvara for my marriage. What shall I do? Had he given me in marriage to that Sudars'an, I would have allowed him embrace me and satisfy his passions to¬day!

11.0 friend! look at the strange ideas of the Creator! There are hundreds of kings today who are influential and I do not consider them beautiful; and that King's son is exiled from his kingdom and yet he has stolen away my heart."

12. Vyasa said Thus that King's son, Sudars'ana, though helpless, and living in a forest on roots and fruits, deprived of wealth, power, and army, began to reign in the heart of that princess.

13-14. S'as'ikala, too, began to recite slowly the root mantra of Sarasvati and therefore her love towards this prince held out signs of success.

Once engaged in meditation on that excellent root mantra on Kama, and, while repeatedly reciting it mentally, he got in a dream the vision of that Ever Full, the World Mother Ambika, that cannot be expressed in words, the VaisnavT S'akti and capable to bestow all wealth and property.

15-16. At this time the King of Nisadas, the lord of S'rimgaverpur came to the hermitage and presented an excellent chariot together with all other necessary things. This chariot was drawn by four horses, decorated with nice flags and was endowed with the prospect of getting victory everywhere; thinking it thus a befitting present to be given to the King, he gave it to Sudars'ana.

17. Sudars'ana, too, accepted the offer of a friend and worshipped him well in return, with roots and fruits of the forest.

18-19. The lord of the Nisadas, thus worshipped as a guest, went away. The Munis and ascetics then began to address Sudars'ana, with fondness "O son of the king! Don't be anxious and restless; within a very short time, you will get your kingdom, no doubt, by your own good luck and prowess.

20. O one attached to one's vows! The Goddess that enchants the whole universe, the Giver of boons, S'ri Ambika, has been pleased with you; assistance is also rendered well to you; therefore do not trouble yourself with contrary thoughts any more."

21. The Munis, who have taken vows, addressed Manorama also “Your son will soon become the lord of the world; you need not care any more.”

22. Then the lean and thin Manorama, hearing the Muni's words said “O Brahmanas! Let your asiss (words of benedictions) be justified with success. What wonder that a kingdom be obtained by the good will of the Sadhus!

23. There is no force, no minister, no help, no property; how, under what combinations, can then my son get kingship?

24. You are the best of the knowers of mantrams; due to the influence of your good will, my son will surely be a king; there is no doubt in this.”

25. Vyasa said Wherever that intelligent Sudars'ana used to go on his chariot, there he seemed by his own prowess, as if he were surrounded by a whole army consisting of 109, 350 foot, 65,610 horse, 21,870 chariots and 21,870 elephants.

26. This is the influence of the seed mantra; it is not an ordinary acquisition. It is because Sudars’ana, with gladness and one- pointedness of his mind, meditated on his seed mantra, that he acquired the above powers; there is no doubt in this.

27. Becoming pure and peaceful, whoever gets this wonderul seed mantra from a true spiritual guide and meditates on it incessantly, is destined certainly to attain all desires.

28. O best of kings! There is no such thing either in the heavens above or in the worlds below, that a man won’t get, when the Supreme Goddess becomes pleased.

29. Those are certainly very unfortunate and of dull intellect, who cannot place their faith on the worship of this Goddess and consequently suffer incessantly all sorts of troubles.

30. O best of the Kurus! At the beginning of the creation, this Amba Devi was the Mother of all the Gods, and is therefore known as the First Mother.

31. She is practically seen in this world in the shape of Buddhi (iutellgence), Kirti (fame), Dhriti (fortitude), Laksmi (Goddess of wealth), S’akti (the Force), S’raddha (Faith), Mati (Intellect), Smriti (memory), etc.

32. It is only the deluded souls that do not realise the nature of the Devi; it is only those, whose hearts are destroyed by the glare of false argument, that do not worship this All-auspicious Goddess of the Universe.

33-34. O king! Brahma, Visnu, S’ambhu, Indra, Varuna, Yama, Vayu, Agni, Kuvera, Vis'vakarma, Pusa, Bhaga, the two Asvins, Adityas, Vasus, Rudras, VisVedevas, Maruts, all worship the Supreme Deity of Creation, Preservation and Dissolution.

35. Who is there amongst tho wise that does not serve this Highest Energy? The real nature of that Auspicious Goddess, the Bestower all desires, Sudars’ana came to know very well.

36. She is the Real Essence, Brahma, very rarely realised; She is the Higher Vidya and the Lower Vidya (Avidya) and She is the vital energy, the Mukhya Prana, of the best of the Yogis, who are desirous of liberation.

37. O king! What individual is there that is able to realise the nature of Pramatma (the Highest Universal Self) without having recourse to Her, Who is manifesting this universal consciousness, by

bringing into existence these Satvik, Rajasik, and Tamasik creations.

38. Sudars'ana, though he dwelt in the forest, realised a greater happiness than that in obtaining the sovereignty of a kingdom, by constantly meditating on that Goddess.

39. S’as’ikala, too, being too much oppressed with the arrows of love, any how remained with her soul in her body, having had to be always cared for her health in various ways by her attendants.

40. Then the king Subahu, on coming to know that her daughter is desirous of getting her husband, made arrangements for her Svayambara (a marriage in which the girl chooses her husband from among a number of suitors assembled together) without any delay.

41-44. The Svayambara of the royal family, the Pundits say, is of three kinds 1st Ichchha Svayambara (optional); 2nd Panya

Svayamvara by fulfilling a promise, e.g. Ramachandra broke in two the bow of S’iva and married Sita; 3rd the Svayambara, preferring one who will prove the strongest hero by one’s own prowess. Of these three kinds of Svayambaras, the king Subahu preferred Ichcha Svayamvara (according to the bride's free choice).

Accordingly the king employed many artisans, had platforms covered with beautiful carpets and big halls decorated beautifully in various ways.

45-47. Thus the assembly hall for Svayambara built and decorated and all the necessary articles and equipments brought thither, the fair eyed S’as’ikala, told her companions with sorrow “Better go to my mother and say her privately that I have already selected mentally my husband the beautiful Sudars'ana, the son of the king Dhruvasandhi in my mind; I won't marry any other prince than him; the Goddess Bhagavati has settled him for my husband.”

48-50. Vyasa said, the companion of S’as’ikala hearing thus, went quickly to her mother Vaidarbhi and addressed her sweetly in private “O chaste one! Your daughter, with a sorrowful heart, has sent me to you to say the following; Please hear and do at your earliest convenience, what is good and beneficial.” She said “There is staying in the hermitage of Bharadvaja, the son of the king Dhruvasandhi; I have mentally selected him as my husband; I won't select any other prince.”

51. Vyasa said The queen, hearing her words, told to her husband, when he returned to the palace, all her daughter's words as she had heard them.

52-53. Hearing this, the king Subahu was astonished and then laughed frequently and then began to say to his wife, the daughter of the king of Vidarbha the following true words “O fair one! That king’s son Sudars’ana is a minor, he has been exiled to the forest; now he is helpless and is residing with his mother in a dense forest.

54. For his sake, the king Virasena was slain in battle by the king Yudhajit. O fair eyed! how can that helpless exiled poor boy become her husband.

55. Do say therefore to S’as’ikala that, in the assembly hall for her Svayamvara, many kings commanding honour and respect would be present. She would then choose whomever she likes. She need not repeat such words any more.”

Thus ends the Eighteenth Chapter of the 3rd Skandha about the Svayambara of S’as’ikala, the daughter of the king Kasiraja in the Maha Puranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 19

On The Going To The Svayamvara

Chapter 51 of 318 · 62 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
भर्त्रा साऽभिहिता बालां पुत्रीं कृत्वाङ्कसंस्थिताम् ।
उवाच वचनं श्लक्ष्णं समाश्वास्य शुचिस्मिताम् ॥ १ ॥
किं वृथा सुदति त्वं हि विप्रियं मम भाषसे ।
पिता ते दुःखमाप्नोति वाक्येनानेन सुव्रते ॥ २ ॥
सुदर्शनोऽतिदुर्भाग्यो राज्यभ्रष्टो निराश्रयः ।
बलकोशविहीनश्च परित्यक्तस्तु बान्धवैः ॥ ३ ॥
मात्रा सह वनं प्राप्तः फलमूलाशनः कृशः ।
न ते योग्यो वरोऽयं वै वनवासी च दुर्भगः ॥ ४ ॥
राजपुत्राः कृतप्रज्ञा रूपवन्तः सुसम्मताः ।
तवार्हाः पुत्रि सन्त्यन्ये राजचिह्नैरलङ्कृताः ॥ ५ ॥
भ्राताऽस्य वर्तते कान्तः स राज्यं कोसलेषु वै ।
करोति रूपसम्पन्नः सर्वलक्षणसंयुतः ॥ ६ ॥
अन्यच्च कारणं सुभ्रु शृणु यच्च यथा श्रुतम् ।

युधाजित्सततं तस्य वधकामोऽस्ति भूमिपः ॥ ७ ॥
दौहित्रः स्थापितस्तेन राज्ये कृत्वाऽतिसङ्गरम् ।
वीरसेनं नृपं हत्वा सम्मन्त्र्य सचिवैः सह ॥ ८ ॥
भारद्वाजाश्रमं प्राप्तं हन्तुकामः सुदर्शनम् ।
मुनिना वारितः पश्चाज्जगाम निजमन्दिरम् ॥ ९ ॥
शशिकलोवाच
मातर्ममेप्सितः कामं वनस्थोऽपि नृपात्मजः ।
शर्यातिवचनेनैव सुकन्या च पतिव्रता ॥ १० ॥
च्यवनञ्च यथा प्राप्य पतिशुश्रूषणे रता ।
भर्तृशुश्रूषणं स्त्रीणां स्वर्गदं मोक्षदं तथा ॥ ११ ॥
अकैतवकृतं नूनं सुखदं भवति स्त्रियाः ।
भगवत्या समादिष्टं स्वप्ने वरमनुत्तमम् ॥ १२ ॥
तमृतेऽहं कथं चान्यं संश्रयामि नृपात्मजम् ।
मच्चित्तभित्तौ लिखितो भगवत्या सुदर्शनः ॥ १३ ॥

तं विहाय प्रियं कान्तं करिष्येऽहं न चापरम् ।
व्यास उवाच

प्रत्यादिष्टाऽथ वैदर्भी तया बहुनिदर्शनैः ॥ १४ ॥
भर्तारं सर्वमाचष्ट पुत्र्योक्तं वचनं भृशम् ।
विवाहस्य दिनादर्वागाप्तं श्रुतसमन्वितम् ॥ १५ ॥
द्विजं शशिकला तत्र प्रेषयामास सत्वरम् ।
यथा न वेद मे तातस्तथा गच्छ सुदर्शनम् ॥ १६ ॥
भारद्वाजाश्रमे ब्रूहि मद्वाक्यात्तरसा विभो ।
पित्रा मे सम्भृतः कामं मदर्थेन स्वयंवरः ॥ १७ ॥
आगमिष्यन्ति राजानो बलयुक्ता ह्यनेकशः ।
मया त्वं वै वृतश्चित्ते सर्वथा प्रीतिपूर्वकम् ॥ १८ ॥
भगवत्या समादिष्टः स्वप्ने मम सुरोपम ।
विषमद्मि हुताशे वा प्रपतामि प्रदीपिते ॥ १९ ॥
वरये त्वदृते नान्यं पितृभ्यां प्रेरिताऽपि वा ।

मनसा कर्मणा वाचा संवृतस्त्वं मया वरः ॥ २० ॥
भगवत्याः प्रसादेन शर्मावाभ्यां भविष्यति ।
आगन्तव्यं त्वयात्रैव दैवं कृत्वा परं बलम् ॥ २१ ॥
यदधीनं जगत्सर्वं वर्तते सचराचरम् ।
भगवत्या यदादिष्टं न तन्मिथ्या भविष्यति ॥ २२ ॥
यद्वशे देवताः सर्वा वर्तन्ते शङ्करादयः ।
वक्तव्योऽसौ त्वया ब्रह्मन्नेकान्ते वै नृपात्मजः ॥ २३ ॥
यथा भवति मे कार्यं तत्कर्तव्यं त्वयानघ ।
इत्युक्त्वा दक्षिणां दत्त्वा मुनिर्व्यापारितस्तया ॥ २४ ॥
गत्वा सर्वं निवेद्याशु तत्र प्रत्यागतो द्विजः ।
सुदर्शनस्तु तज्ज्ञात्वा निश्चयं गमने तदा ॥ २५ ॥
चकार मुनिना तेन प्रेरितः परमादरात् ।
व्यास उवाच
गमनायोद्यतं पुत्रं तमुवाच मनोरमा ॥ २६ ॥

वेपमानाऽतिदुःखार्ता जातत्रासाऽश्रुलोचना ।
कुत्र गच्छसि पुत्राद्य समाजे भूभृतां किल ॥ २७ ॥
एकाकी कृतवैरश्च किं विचिन्त्य स्वयंवरे ।
युधाजिद्धन्तुकामस्त्वां समेष्यति महीपतिः ॥ २८ ॥
न तेऽन्योऽस्ति सहायश्च तस्मान्मा व्रज पुत्रक ।
एकपुत्रातिदीनास्मि तवाधारा निराश्रया ॥ २९ ॥
नार्हसि त्वं महाभाग निराशां कर्तुमद्य माम् ।
पिता ते निहतो येन सोऽपि तत्रागतो नृपः ॥ ३० ॥
एकाकिनं गतं तत्र युधाजित्त्वां हनिष्यति ।
सुदर्शन उवाच
भवितव्यं भवत्येव नात्र कार्या विचारणा ॥ ३१ ॥

आदेशाच्च जगन्मातुर्गच्छाम्यद्य स्वयंवरे ।
मा शोकं कुरु कल्याणि क्षत्रियाऽसि वरानने ॥ ३२ ॥
न बिभेमि प्रसादेन भगवत्या निरन्तरम् ।

व्यास उवाच
इत्युक्त्वा रथमारुह्य गन्तुकामं सुदर्शनम् ॥ ३३ ॥
दृष्ट्वा मनोरमा पुत्रमाशीर्भिश्चान्वमोदयत् ।
अग्रतस्तेऽम्बिका पातु पार्वती पातु पृष्ठतः ॥ ३४ ॥
पार्वती पार्श्वयोः पातु शिवा सर्वत्र साम्प्रतम् ।
वाराही विषमे मार्गे दुर्गा दुर्गेषु कर्हिचित् ।
कालिका कलहे घोरे पातु त्वां परमेश्वरी ॥ ३५ ॥
मण्डपे तत्र मातङ्गी तथा सौम्या स्वयंवरे ।
भवानी भूपमध्ये तु पातु त्वां भवमोचनी ॥ ३६ ॥
गिरिजा गिरिदुर्गेषु चामुण्डा चत्वरेषु च ।
कामगा काननेष्वेवं रक्षतु त्वां सनातनी ॥ ३७ ॥
विवादे वैष्णवी शक्तिरवतात्त्वां रघूद्वह ।
भैरवी चरणे सौम्य शत्रूणां वै समागमे ॥ ३८ ॥
सर्वदा सर्वदेशेषु पातु त्वां भुवनेश्वरी ।

महामाया जगद्धात्री सच्चिदानन्दरूपिणी ॥ ३९ ॥
व्यास उवाच
इत्युक्त्वा तं तदा माता वेपमाना भयाकुला ।
उवाचाहं त्वया सार्धमागमिष्यामि सर्वथा ॥ ४० ॥
निमिषार्धं विना त्वां वै नाहं स्थातुमिहोत्सहे ।
सहैव नय मां वत्स यत्र ते गमने मतिः ॥ ४१ ॥
इत्युक्त्वा निःसृता माता धात्रेयीसंयुता तदा ।
विप्रैर्दत्ताशिषः सर्वे निर्ययुर्हर्षसंयुताः ॥ ४२ ॥
वाराणस्यां ततः प्राप्तो रथेनैकेन राघवः ।
ज्ञातः सुबाहुना तत्र पूजितश्चार्हणादिभिः ॥ ४३ ॥
निवेशार्थं गृहं दत्तमन्नपानादिकं तथा ।
सेवकं समनुज्ञाप्य परिचर्यार्थमेव च ॥ ४४ ॥
मिलितास्त्वथ राजानो नानादेशाधिपाः किल ।
युधाजिदपि सम्प्राप्तो दौहित्रेण समन्वितः ॥ ४५ ॥

करूषाधिपतिश्चैव तथा मद्रेश्वरो नृपः ।
सिन्धुराजस्तथा वीरो योद्धा माहिष्मतीपतिः ॥ ४६ ॥
पाञ्चालः पर्वतीयश्च कामरूपोऽतिवीर्यवान् ।
कार्णाटश्चोलदेशीयो वैदर्भश्च महाबलः ॥ ४७ ॥
अक्षौहिणी त्रिषष्टिश्च मिलिता संख्यया तदा ।
वेष्टिता नगरी सा तु सैन्यैः सर्वत्र संस्थितैः ॥ ४८ ॥

एते चान्ये च बहवः स्वयंवरदिदृक्षया ।
मिलितास्तत्र राजानो वरवारणसंयुताः ॥ ४९ ॥
अन्योन्यं नृपपुत्रास्त इत्यूचुर्मिलितास्तदा ।
सुदर्शनो नृपसुतो ह्यागतोऽस्ति निराकुलः ॥ ५० ॥
एकाकी रथमारुह्य मात्रा सह महामतिः ।
विवाहार्थमिहायातः काकुत्स्थः किं नु साम्प्रतम् ॥ ५१ ॥
एतान् राजसुतांस्त्यक्त्वा ससैन्यान्सायुधानथ ।
किमेनं राजपुत्री सा वरिष्यति महाभुजम् ॥ ५२ ॥

युधाजिदथ राजेशस्तानुवाच महीपतीन् ।
अहमेनं हनिष्यामि कन्यार्थे नात्र संशयः ॥ ५३ ॥
केरलाधिपतिः प्राह तं तदा नीतिसत्तमः ।
नात्र युद्धं प्रकर्तव्यं राजन्निच्छास्वयंवरे ॥ ५४ ॥
बलेन हरणं नास्ति नात्र शुल्कस्वयंवरः ।
कन्येच्छयाऽत्र वरणं विवादः कीदृशस्त्विह ॥ ५५ ॥
अन्यायेन त्वया पूर्वमसौ राज्यात्प्रवासितः ।
दौहित्रायार्पितं राज्यं बलवन्नृपसत्तम ॥ ५६ ॥
काकुत्स्थोऽयं महाभाग कोसलाधिपतेः सुतः ।
कथमेनं राजपुत्रं हनिष्यसि निरागसम् ॥ ५७ ॥
लप्स्यसे तत्फलं नूनमनयस्य नृपोत्तम ।
शास्तास्ति कश्चिदायुष्मञ्जगतोऽस्य जगत्पतिः ॥ ५८ ॥
धर्मो जयति नाधर्मः सत्यं जयति नानृतम् ।
मानयं कुरु राजेन्द्र त्यज पापमतिं किल ॥ ५९ ॥

दौहित्रस्तव सम्प्राप्तः सोऽपि रूपसमन्वितः ।
राज्ययुक्तस्तथा श्रीमान्कथं तं न वरिष्यति ॥ ६० ॥
अन्ये राजसुताः कामं वर्तन्ते बलवत्तराः ।
कन्यास्वयंवरे कन्या स्वीकरिष्यति साम्प्रतम् ॥ ६१ ॥
वृते तथा विवादः कः प्रवदन्तु महीभुजः ।
परस्परं विरोधोऽत्र न कर्तव्यो विजानता ॥ ६२ ॥

Roman transliteration

vyāsa uvāca
bhartrā sā'bhihitā bālāṃ putrīṃ kṛtvāṅkasaṃsthitām |
uvāca vacanaṃ ślakṣṇaṃ samāś□vāsya śucismitām || 1 ||
kiṃ vṛthā sudati tvaṃ hi vipriyaṃ mama bhāṣase |
pitā te duḥkhamāpnoti vākyenānena suvrate || 2 ||
sudarśano'tidurbhāgyo rājyabhraṣṭo nirāśrayaḥ |
balakośavihīnaś□ca parityaktastu bāndhavaiḥ || 3 ||
mātrā saha vanaṃ prāptaḥ phalamūlāśanaḥ kṛśaḥ |
na te yogyo varo'yaṃ vai vanavāsī ca durbhagaḥ || 4 ||

rājaputrāḥ kṛtaprajñā rūpavantaḥ susammatāḥ |
tavārhāḥ putri santyanye rājacihnairalaṅkṛtāḥ || 5 ||
bhrātā'sya vartate kāntaḥ sa rājyaṃ kosaleṣu vai |
karoti rūpasampannaḥ sarvalakṣaṇasaṃyutaḥ || 6 ||
anyacca kāraṇaṃ subhru śṛṇu yacca yathā śrutam |

yudhājitsatataṃ tasya vadhakāmo'sti bhūmipaḥ || 7 ||
dauhitraḥ sthāpitastena rājye kṛtvā'tisaṅgaram |
vīrasenaṃ nṛpaṃ hatvā sammantrya sacivaiḥ saha || 8 ||
bhāradvājāśramaṃ prāptaṃ hantukāmaḥ sudarśanam |
muninā vāritaḥ paś□cājjagāma nijamandiram || 9 ||
śaśikalovāca
mātarmamepsitaḥ kāmaṃ vanastho'pi nṛpātmajaḥ |
śaryātivacanenaiva sukanyā ca pativratā || 10 ||
cyavanañca yathā prāpya patiśuśrūṣaṇe ratā |
bhartṛśuśrūṣaṇaṃ strīṇāṃ svargadaṃ mokṣadaṃ tathā || 11 ||
akaitavakṛtaṃ nūnaṃ sukhadaṃ bhavati striyāḥ |
bhagavatyā samādiṣṭaṃ svapne varamanuttamam || 12 ||
tamṛte'haṃ kathaṃ cānyaṃ saṃśrayāmi nṛpātmajam |
maccittabhittau likhito bhagavatyā sudarśanaḥ || 13 ||

taṃ vihāya priyaṃ kāntaṃ kariṣye'haṃ na cāparam |
vyāsa uvāca
pratyādiṣṭā'tha vaidarbhī tayā bahunidarśanaiḥ || 14 ||
bhartāraṃ sarvamācaṣṭa putryoktaṃ vacanaṃ bhṛśam |
vivāhasya dinādarvāgāptaṃ śrutasamanvitam || 15 ||
dvijaṃ śaśikalā tatra preṣayāmāsa satvaram |
yathā na veda me tātastathā gaccha sudarśanam || 16 ||
bhāradvājāśrame brūhi madvākyāttarasā vibho |
pitrā me sambhṛtaḥ kāmaṃ madarthena svayaṃvaraḥ || 17 ||
āgamiṣyanti rājāno balayuktā hyanekaśaḥ |
mayā tvaṃ vai vṛtaś□citte sarvathā prītipūrvakam || 18 ||
bhagavatyā samādiṣṭaḥ svapne mama suropama |
viṣamadmi hutāśe vā prapatāmi pradīpite || 19 ||
varaye tvadṛte nānyaṃ pitṛbhyāṃ preritā'pi vā |

manasā karmaṇā vācā saṃvṛtastvaṃ mayā varaḥ || 20 ||
bhagavatyāḥ prasādena śarmāvābhyāṃ bhaviṣyati |
āgantavyaṃ tvayātraiva daivaṃ kṛtvā paraṃ balam || 21 ||
yadadhīnaṃ jagatsarvaṃ vartate sacarācaram |
bhagavatyā yadādiṣṭaṃ na tanmithyā bhaviṣyati || 22 ||
yadvaśe devatāḥ sarvā vartante śaṅkarādayaḥ |
vaktavyo'sau tvayā brahmannekānte vai nṛpātmajaḥ || 23 ||
yathā bhavati me kāryaṃ tatkartavyaṃ tvayānagha |
ityuktvā dakṣiṇāṃ dattvā munirvyāpāritastayā || 24 ||
gatvā sarvaṃ nivedyāśu tatra pratyāgato dvijaḥ |
sudarśanastu tajjñātvā niś□cayaṃ gamane tadā || 25 ||
cakāra muninā tena preritaḥ paramādarāt |
vyāsa uvāca
gamanāyodyataṃ putraṃ tamuvāca manoramā || 26 ||

*vepamānā'tiduḥkhārtā jātatrāsā'śrulocanā |
kutra gacchasi putrādya samāje bhūbhṛtāṃ kila || 27 ||
ekākī kṛtavairaś□ca kiṃ vicintya svayaṃvare |
yudhājiddhantukāmastvāṃ sameṣyati mahīpatiḥ || 28 ||
na te'nyo'sti sahāyaś□ca tasmānmā vraja putraka |
ekaputrātidīnāsmi tavādhārā nirāśrayā || 29 ||
nārhasi tvaṃ mahābhāga nirāśāṃ kartuṃmadya mām |
pitā te nihato yena so'pi tatrāgato nṛpaḥ || 30 ||
ekākinaṃ gataṃ tatra yudhājittvāṃ haniṣyati |
sudarśana uvāca
bhavitavyaṃ bhavatyeva nātra kāryā vicāraṇā || 31 ||
ādeśācca jaganmāturgacchāmyadya svayaṃvare |
mā śokaṃ kuru kalyāṇi kṣatriyā'si varānane || 32 ||
na bibhemi prasādena bhagavatyā nirantaram |*

*vyāsa uvāca
ityuktvā rathamāruhya gantukāmaṃ sudarśanam || 33 ||
dṛṣṭvā manoramā putramāśīrbhiś□cānvamodayat |
agrataste'mbikā pātu pārvatī pātu pṛṣṭhataḥ || 34 ||
pārvatī pārś□vayoḥ pātu śivā sarvatra sāmpratam |
vārāhī viṣame mārge durgā durgeṣu karhicit |
kālikā kalahe ghore pātu tvāṃ parameś□varī || 35 ||
maṇḍape tatra mātaṅgī tathā sau□myā svayaṃvare |
bhavānī bhūpamadhye tu pātu tvāṃ bhavamocanī || 36 ||
girijā giridurgeṣu cāmuṇḍā catvareṣu ca |
kāmagā kānaneṣvevaṃ rakṣatu tvāṃ sanātanī || 37 ||
vivāde vaiṣṇavī śaktiravatāttvāṃ raghūdvaha |
bhairavī caraṇe sau□mya śatrūṇāṃ vai samāgame || 38 ||
sarvadā sarvadeśeṣu pātu tvāṃ bhuvaneś□varī |*

*mahāmāyā jagaddhātrī saccidānandarūpiṇī || 39 ||
vyāsa uvāca
ityuktvā taṃ tadā mātā vepamānā bhayākulā |
uvācāhaṃ tvayā sārdhamāgamiṣyāmi sarvathā || 40 ||
nimiṣārdhaṃ vinā tvāṃ vai nāhaṃ sthātumihotsahe |
sahaiva naya māṃ vatsa yatra te gamane matiḥ || 41 ||
ityuktvā niḥsṛtā mātā dhātreyīsaṃyutā tadā |
viprairdattāśiṣaḥ sarve niryayurharṣasaṃyutāḥ || 42 ||
vārāṇasyāṃ tataḥ prāpto rathenaikena rāghavaḥ |
jñātaḥ subāhunā tatra pūjitaś□cārhaṇādibhiḥ || 43 ||
niveśārthaṃ gṛhaṃ dattamannapānādikaṃ tathā |
sevakaṃ samanujñāpya paricaryārthameva ca || 44 ||
militāstvatha rājāno nānādeśādhipāḥ kila |
yudhājidapi samprāpto dauhitreṇa samanvitaḥ || 45 ||*

*karūṣādhipatiś□caiva tathā madreś□varo nṛpaḥ |
sindhurājastathā vīro yoddhā māhiṣmatīpatiḥ || 46 ||
pāñcālaḥ parvatīyaś□ca kāmarūpo'tivīryavān |
kārṇāṭaś□coladeśīyo vaidarbhaś□ca mahābalaḥ || 47 ||
akṣauhiṇī triṣaṣṭiś□ca militā saṃkhyayā tadā |
veṣṭitā nagarī sā tu sainyaiḥ sarvatra saṃsthitaiḥ || 48 ||
ete cānye ca bahavaḥ svayaṃvaradidṛkṣayā |
militāstatra rājāno varavāraṇasaṃyutāḥ || 49 ||*

anyonyaṃ nṛpaputrāsta ityūcurmilitāstadā |
sudarśano nṛpasuto hyāgato'sti nirākulaḥ || 50 ||
ekākī rathamāruhya mātrā saha mahāmatiḥ |
vivāhārthamihāyātaḥ kākutsthaḥ kiṃ nu sāmpratam || 51 ||
etān rājasutāṃstyaktvā sasainyānsāyudhānatha |
kimenaṃ rājaputrī sā variṣyati mahābhujam || 52 ||

yudhājidatha rājeśastānuvāca mahīpatīn |
ahamenaṃ haniṣyāmi kanyārthe nātra saṃśayaḥ || 53 ||
keralādhipatiḥ prāha taṃ tadā nītisattamaḥ |
nātra yuddhaṃ prakartavyaṃ rājannicchāsvayaṃvare || 54 ||
balena haraṇaṃ nāsti nātra śulkasvayaṃvaraḥ |
kanyecchayā'tra varaṇaṃ vivādaḥ kīdṛśastviha || 55 ||
anyāyena tvayā pūrvamasau rājyātpravāsitaḥ |
dauhitrāyārpitaṃ rājyaṃ balavannṛpasattama || 56 ||
kākutstho'yaṃ mahābhāga kosalādhipateḥ sutaḥ |
kathamenaṃ rājaputraṃ haniṣyasi nirāgasam || 57 ||
lapsyase tatphalaṃ nūnamanayasya nṛpottama |
śāstāsti kaś□cidāyuṣmañjagato'sya jagatpatiḥ || 58 ||
dharmo jayati nādharmaḥ satyaṃ jayati nānṛtam |
mānayaṃ kuru rājendra tyaja pāpamatiṃ kila || 59 ||

dauhitrastava samprāptaḥ so'pi rūpasamanvitaḥ |
rājyayuktastathā śrīmānkathaṃ taṃ na variṣyati || 60 ||
anye rājasutāḥ kāmaṃ vartante balavattarāḥ |
kanyāsvayaṃvare kanyā svīkariṣyati sāmpratam || 61 ||
vṛte tathā vivādaḥ kaḥ pravadantu mahībhujaḥ |
parasparaṃ virodho'tra na kartavyo vijānatā || 62 ||

English translation

1-2. Vyasa said After the king Subahu had spoken thus, the Queen nnade her daughter S'as'ikala, who had always sweet smiles on her lips sit on her lap and after consoling her with sweet words, began to say “O fair eyed! You always practise vows and other religious performances; why are you, then, speaking these unpleasant words? The King has heard all what you wanted to say and has been very sorry.

3-5. That Sudars'ana is very unfortunate, deprived of his kingdom, helpless, void of wealth and army, abandoned by his friends, exiled with his mother in the forest, subsisting on roots and fruits, lean and thin. Thus he is not worthy of becoming the husband of yours. There are many learned, beautiful, approved of all, qualified with all royal marks, princes fit to become your husband. They all will come in this Svayamvara.

6. There is one brother of this Sudars'ana, who is endowed with all kingly qualifications, beautiful, and qualified in various other ways. He is the king of the Kosala country.

7. There is another point worth consideration; please hear it. The King Yudhajit is trying his best to kill Sudars'ana on a befitting opportunity.

8. He already counselled with his ministers and killed in a desperate fight the king Virasena and installed his daughter’s son on the

throne.

9. Even he came up so far as the hermitage of Bharadvaja to kill Sudars'ana; afterwards he was prevented by the Munis from doing so then he returned home."

10-11. S'as'ikala replied "Mother! That prince, though staying in the forest, is approved of by me; under the advice S'aryati, the chaste Sukanya married Chyavana Muni and served her husband all along; so I will marry this king's son and will always be engaged in serving him. The women are able to attain heaven and emancipation, if they serve their husbands; therefore if we be sincere in serving our husbands, we will no doubt be happy.

12. I have seen in my dream that the Goddess Bhagavati has ordained him to be my husband; how can I now accept any other body as my husband than him?

13. The Devi Bhuvanes'vari has pictured his frame firmly in my heart; I will never be able to leave my dearest beautiful husband and to contract marriage with any other person."

14. Vyasa said Thus the mother, the daughter of the King of Videha, found many signs and at last desisted. She then reported to the King all the words of S'as'ikala.

15-16. When S'as'ikala, on the day before the marriage day, became very anxious and, sent in a great hurry, one trustworthy Brahmin, versed in the Vedas to the hermitage of Bharadvaja with this

message "O Brahman, go in such a way to Sudars'ana, as my father be not able to know about it and tell Sudars'ana all my words.

17-18. My father has called in for my marriage a Svayambara ceremony; many powerful kings will attend with their armies; O Deva! The Goddess Bhagavati has ordered me in dream and accordingly I, with full gladness of my heart, have become yours already in my heart.

19. Rather I will take poison or I will jump in a blazing fire, than I can obey my father's and mother's words and marry another.

20. By my mind, word, and deed, I have selected you my husband; and pleasure and happiness is sure to attend on us by the blessings of the Bhagavati.

21. Please depend unto Her, at Whose command this whole universe, moving and unmoving is resting, unto that Great Destiny and come to this place without fail.

22. What the Goddess, whose commands S'ankara all the other Devas obey, has ordered, can never turn out false.

23. O Brahmin! You the foremost amongst the virtuous; do therefore call on that King's son in privacy and speak out all there to him. What shall I say more to you. Do all that my object may be fullfilled."

24. Thus saying, she gave the Brahmin his Daksina and sent him to Sudars'ana. He went there and reported all the matter duly to him and quickly returned back.

25. On coming to know all this, Sudars'ana determined to start; and the Maharsi Bharadvaja, with gladness, sent him.

26. Vyasa said Seeing her son ready to start, the mother Manorama became very sorry and, trembling and shedding tears, thus spoke to her son.

27-28. “Sudars’ana! Where are you going now? How do you dare to go there in the Svayamvara alone, where are present kings and all your terrible enemies. O Son! You are as yet a boy. The King Yudhajit will certainly go there with the object of killing you; there will then is no other body to help you. So you should never go to that place.

29. You are my only son; I am very poor and helpless; I have no other to lean upon than you; therefore you ought not to throw me in despair at this moment.

30. See Sudars’ana! The King Yudhajit who had slain my father, that uncontrollable king will come there; if you go there alone, he will certainly kill you.”

31. Sudars'ana replied “Mother! What is inevitable will certainly come to pass; there is no need to discuss further on the subject. I will go at

the command of the World Mother to that assembly hall Svayamvara.

32. O Auspicious one! Do not give vent to sorrow; I do fear none by the grace of the Bhagavati.”

33. Vyasa said Thus saying, Sudars’ana mounted on his chariot and was ready to start. Seeing this Manorama began to bless him and so cheer him.

34-37. O Son! Let Ambika Devi protect your front; Padmalochana protect your back; Parvati, your two sides; S’iva Devi, all around you; Varahi, in dreadful paths; Durga, in royal forts, Kalika, in terrible fights; ParamesVari, in the platform hall; Matamgi, in the Svayamvara hall; Bhavani, the Avertress of world, amidst the kings; Girija, in mountain passes; Chamunda, in the sacrificial ground, and let the eternal Kamaga, protect you in the forests.

38. O Descendant of Raghu family! Let the Vaisnavi force protect you in quarrels; let BhairavT protect you in battles and amongst your enemies.

39. O Son! Let the Maha Maya Jagaddhatri BhuvanesVari protect you everywhere and at all times.

40. Vyasa said Then Manorama, speaking thus to him, trembled with fear and again said “O Sudars’ana, I will also accompany you; there will not be otherwise.

41. I will never be able to remain anywhere without you and even for the twinkling of an eye. O Son, carrry me thither where you are desiring to go.”

42. Thus saying, his mother with her attendants was ready to start. The Brahmanas pronounced their blessings. All then went out.

43. Sudars’an, the descendant of the Raghu family, mounted then alone on his chariot and reached Benares. There the King Subahu, hearing that he had come, welcomed him and worshipped him with various presents.

44. He gave him, the house for his residence, and made arrangements for his food and drink and other necessary requirements and gave order to his servants to wait on the prince.

45. Then, from various quarters, the kings assembled together; and Yudhajit, too, came there accompanied by his daughter’s son, S’atrujit.

46-48. The King of Karusa, the King of Madra, the King of Sindhu, the King of Mahismati, the valiant warriors, the King of Panchala, the kings of the mountainous tract, the King of Karnat, the powerful King of Kamarupa, the King of Chola, and the very powerful King of Vidarbhas with 180 Aksauhini

soldiers all arrived and assembled there. Benares was then crowded all over with soldiers and soldiers.

49. Many other kings came there on their beautiful elephants to witness the Svayamvara ceremony.

50. Then the princes began to talk amongst them “The King’s son Sudars’ana, too, had come there and is staying unconfused and calm.

51. Is it that the high minded Sudars’ana, born of the Kakutstha family, had come there on a chariot, helpless, to marry?

52. Can it be that the princess will overlook these Kings with soldiers and weapons, and select the long armed Sudars’ana?”

53. Then the King Yudhajit addressed all the other kings “I will slay Sudars’ana for the sake of the daughter; there is no doubt in this.”

54-55. Hearing Yudhajit's words, the king of Keral, the foremost of those who know morals, began to say “O king! In this Ichchha svayamvara, it is not proper to fight. Here there will be no marriage for the prowess; there is no arrangement fixed to steal away the bride elect by force; here the bride will select of her own free choice; what cause can then there crop up here for quarrels?

56. Before, you had driven him out of his kingdom; and though you are the superior king, you have taken his kingdom by force and installed your daughter’s son on the throne.

57. O King! This Sudars’an is born of the Kakutstha family and the son of the King of Kosala. Why would you kill this innocent boy?

58. O Long lived! Better be sure that there is some God of this Universe; He is governing all; and if you commit anything wrongful know that you will get the fruit of that due to you; there is no doubt it this.

59. O King! There is victory everywhere of the Truth and Dharma, always you find Adharma and Falsehood defeated. Therefore dost thou forsake your evil and mean intentions and pacify your vile mind.

60. Your daughter's son is also present here; he is beautiful and prosperous and is reigning a kingdom. Why will not that bride elect him as bridegroom?

61-62. Consider again that there are many other powerful princes and kings in this Svayamvara; the princess may select them also. Therefore let all the kings assembled here say that if the selection of the bridegroom be performed in that way, what cause of a quarrel can there crop up? Knowing all these, you ought not to quarrel here.”

Thus ends the Nineteenth Chapter on the going to the Svayamvara assembly of Sudars’ana and the other kings in the Maha Puranam S’ri Mad Devi Bhagavatam of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 20

On The Svayamvara Hall And The

Chapter 52 of 318 · 71 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
इतिवादिनि भूपाले केरलाधिपतौ तदा ।
प्रत्युवाच महाभाग युधाजिदपि पार्थिवः ॥ १ ॥
नीतिरेषा महीपाल यद्ब्रवीति भवानिह ।
समाजे पार्थिवानां वै सत्यवाग्विजितेन्द्रियः ॥ २ ॥
योग्येषु वर्तमानेषु कन्यारत्नं कुलोद्वह ।
अयोग्योऽर्हति भूपाल न्यायोऽयं तव रोचते ॥ ३ ॥
भागं सिंहस्य गोमायुर्भोक्तुमर्हति वा कथम् ।
तथा सुदर्शनोऽयं वै कन्यारत्नं किमर्हति ॥ ४ ॥
बलं वेदो हि विप्राणां भूभुजां चापजं बलम् ।
किमन्याय्यं महाराज ब्रवीम्यहमिहाधुना ॥ ५ ॥
बलं शुल्कं यथा राज्ञां विवाहे परिकीर्तितम् ।
बलवानेव गृह्णातु नाबलस्तु कदाचन ॥ ६ ॥
तस्मात्कन्यापणं कृत्वा नीतिरत्र विधीयताम् ।

अन्यथा कलहः कामं भविष्यति महीभुजाम् ॥ ७ ॥
एवं विवादे संवृत्ते राज्ञां तत्र परस्परम् ।
आहुतस्तु सभामध्ये सुबाहुर्नृपसत्तमः ॥ ८ ॥
समाहुय नृपाः सर्वे तमूचुस्तत्त्वदर्शिनः ।
राजन्नीतिस्त्वया कार्या विवाहेऽत्र समाहिता ॥ ९ ॥
किं ते चिकीर्षितं राजंस्तद्वदस्व समाहितः ।
पुत्र्याः प्रदानं कस्मै ते रोचते नृप चेतसि ॥ १० ॥
सुबाहुरुवाच
पुत्र्या मे मनसा कामं वृतः किल सुदर्शनः ।
मया निवारितोऽत्यर्थं न सा प्रत्येति मे वचः ॥ ११ ॥
किं करोमि सुताया मे न वशे वर्तते मनः ।
सुदर्शनस्तथैकाकी सम्प्राप्तोऽस्ति निराकुलः ॥ १२ ॥
व्यास उवाच
सम्पन्ना भूभुजः सर्वे समाहुय सुदर्शनम् ।

ऊचुः समागतं शान्तमेकाकिनमतन्द्रिताः ॥ १३ ॥
राजपुत्र महाभाग केनाहुतोऽसि सुव्रत ।

एकाकी यः समायातः समाजे भूभृतामिह ॥ १४ ॥
न वै सैन्यं न सचिवा न कोशो न बृहद्बलम् ।
किमर्थञ्च समायातस्तत्त्वं ब्रूहि महामते ॥ १५ ॥
युद्धकामा नृपतयो वर्तन्तेऽत्र समागमे ।
कन्यार्थं सैन्यसम्पन्नाः किं त्वं कर्तुमिहेच्छसि ॥ १६ ॥
भ्राता ते सुबलः शूरः सम्प्राप्तोऽस्ति जिघृक्षया ।
युधाजिच्च महाबाहुः साहाय्यं कर्तुमागतः ॥ १७ ॥
गच्छ वा तिष्ठ राजेन्द्र याथातथ्यमुदाहृतम् ।
त्वयि सैन्यविहीने च यथेष्टं कुरु सुव्रत ॥ १८ ॥
सुदर्शन उवाच
न बलं न सहायो मे न कोशो दुर्गसंश्रयः ।
न मित्राणि न सौहार्दी न नृपा रक्षका मम ॥ १९ ॥

अत्र स्वयंवरं श्रुत्वा द्रष्टुकाम इहागतः ।
स्वप्ने देव्या प्रेरितोऽस्मि भगवत्या न संशयः ॥ २० ॥
नान्यच्चिकीर्षितं मेऽद्य मामाह जगदीश्वरी ।
तया यद्विहितं तच्च भविताऽद्य न संशयः ॥ २१ ॥
न शत्रुरस्ति संसारे कोऽप्यत्र जगतीश्वराः ।
सर्वत्र पश्यतो मेऽद्य भवानीं जगदम्बिकाम् ॥ २२ ॥
यः करिष्यति शत्रुत्वं मया सह नृपात्मजाः ।
शास्ता तस्य महाविद्या नाहं जानामि शत्रुताम् ॥ २३ ॥
यद्भावि तद्धै भविता नान्यथा नृपसत्तमाः ।
का चिन्ता ह्यत्र कर्तव्या दैवाधीनोऽस्मि सर्वथा ॥ २४ ॥
देवभूतमनुष्येषु सर्वभूतेषु सर्वदा ।
सर्वेषां तत्कृता भक्तिर्नान्यथा नृपसत्तमाः ॥ २५ ॥
सा यं चिकीर्षते भूपं तं करोति नृपाधिपाः ।
निर्धनं वा नरं कामं का चिन्ता वै तदा मम ॥ २६ ॥

तामृते परमां शक्तिं ब्रह्मविष्णुहरादयः ।
न शक्ताः स्पन्दितुं देवाः का चिन्ता मे तदा नृपाः ॥ २७ ॥
अशक्तो वा सशक्तो वा यादृशस्तादृशस्त्वहम् ।
तदाज्ञया नृपाद्यैव सम्प्राप्तोऽस्मि स्वयंवरे ॥ २८ ॥
सा यदिच्छति तत्कुर्यान्मम किं चिन्तनेन वै ।
नात्र शंका प्रकर्तव्या सत्यमेतद्ब्रवीम्यहम् ॥ २९ ॥
जये पराजये लज्जा न मेऽत्राण्वपि पार्थिवाः ।
भगवत्यास्तु लज्जास्ति तदधीनोऽस्मि सर्वथा ॥ ३० ॥
व्यास उवाच
इति तस्य तदाकर्ण्य वचनं राजसत्तमाः ।
ऊचुः परस्परं प्रेक्ष्य निश्चयज्ञा नराधिपाः ॥ ३१ ॥

सत्यमुक्तं त्वया साधो न मिथ्या कर्हिचिद्भवेत् ।
तथाप्युज्जयनीनाथस्त्वां हन्तुं परिकाङ्क्षति ॥ ३२ ॥
त्वत्कृते न दयादिष्टा त्वां ब्रवीमो महामते ।

यद्युक्तं तत्त्वया कार्यं विचार्य मनसाऽनघ ॥ ३३ ॥
सुदर्शन उवाच
सत्यमुक्तं भवद्भिश्च कृपावद्भिः सुहृज्जनैः ।
किं ब्रवीमि पुनर्वाक्यमुक्त्वा नृपतिसत्तमाः ॥ ३४ ॥
न मृत्युः केनचिद्भाव्यः कस्यचिद्वा कदाचन ।
दैवाधीनमिदं सर्वं जगत्स्थावरजङ्गमम् ॥ ३५ ॥
स्ववशोऽयं न जीवोऽस्ति स्वकर्मवशगः सदा ।
तत्कर्म त्रिविधं प्रोक्तं विद्वद्भिस्तत्त्वदर्शिभिः ॥ ३६ ॥
सञ्चितं वर्तमानञ्च प्रारब्धञ्च तृतीयकम् ।
कालकर्मस्वभावैश्च ततं सर्वमिदं जगत् ॥ ३७ ॥
न देवो मानुषं हन्तुं शक्तः कालागमं विना ।
हतं निमित्तमात्रेण हन्ति कालः सनातनः ॥ ३८ ॥
यथा पिता मे निहतः सिंहेनामित्रकर्षणः ।
तथा मातामहोऽप्येवं युद्धे युधाजिता हतः ॥ ३९ ॥

यत्नकोटिं प्रकुर्वाणो हन्यते दैवयोगतः ।
जीवेद्वर्षसहस्राणि रक्षणेन विना नरः ॥ ४० ॥
नाहं बिभेमि धर्मिष्ठाः कदाचिच्च युधाजितः ।
दैवमेव परं मत्वा सुस्थितोऽस्मि सदा नृपाः ॥ ४१ ॥
स्मरणं सततं नित्यं भगवत्याः करोम्यहम् ।
विश्वस्य जननी देवी कल्याणं सा करिष्यति ॥ ४२ ॥
पूर्वार्जितं हि भोक्तव्यं शुभं वाप्यशुभं तथा ।
स्वकृतस्य च भोगेन कीदृक्शोको विजानताम् ॥ ४३ ॥
स्वकर्मफलयोगेन प्राप्य दुःखमचेतनः ।
निमित्तकारणे वैरं करोत्यल्पमतिः किल ॥ ४४ ॥
न तथाऽहं विजानामि वैरं शोकं भयं तथा ।
निःशङ्कमिह सम्प्राप्तः समाजे भूभृतामिह ॥ ४५ ॥
एकाकी द्रष्टुकामोऽहं स्वयंवरमनुत्तमम् ।
भविष्यति च यद्भाव्यं प्राप्तोऽस्मि चण्डिकाज्ञया ॥ ४६ ॥

भगवत्याः प्रमाणं मे नान्यं जानामि संयतः ।
तत्कृतञ्च सुखं दुःखं भविष्यति च नान्यथा ॥ ४७ ॥
युधाजित्सुखमाप्नोतु न मे वैरं नृपोत्तमाः ।
यः करिष्यति मे वैरं स प्राप्स्यति फलं तथा ॥ ४८ ॥
व्यास उवाच
इत्युक्तास्ते तथा तेन सन्तुष्टा भूभुजः स्थिताः ।

सोऽपि स्वमाश्रमं प्राप्य सुस्थितः सम्बभूव ह ॥ ४९ ॥
अपरेऽह्नि शुभे काले नृपाः सम्मन्त्रिताः किल ।
सुबाहुना नृपेणाथ रुचिरे वै स्वमण्डपे ॥ ५० ॥
दिव्यास्तरणयुक्तेषु मञ्चेषु रचितेषु च ।
उपविष्टाश्च राजानः शुभालङ्करणैर्युताः ॥ ५१ ॥
दिव्यवेषधराः कामं विमानेष्वमरा इव ।
दीप्यमानाः स्थितास्तत्र स्वयंवरदिदृक्षया ॥ ५२ ॥
इति चिन्तापराः सर्वे कदा साप्यागमिष्यति ।

भाग्यवन्तं नृपश्रेष्ठं श्रुतपुण्यं वरिष्यति ॥ ५३ ॥
यदा सुदर्शनं दैवात्स्रजा सम्भूषयेदिह ।
विवादो वै नृपाणां च भविता नात्र संशयः ॥ ५४ ॥
इत्येवं चिन्त्यमानास्ते भूपा मञ्चेषु संस्थिताः ।
वादित्रघोषः सुमहानुत्थितो नृपमण्डपे ॥ ५५ ॥
अथ काशीपतिः प्राह सुतां स्नातां स्वलङ्कृताम् ।
मधूकमालासंयुक्तां क्षौमवासोविभूषिताम् ॥ ५६ ॥
विवाहोपस्करैर्युक्तां दिव्यां सिन्धुसुतोपमाम् ।
चिन्तापरां सुवसनां स्मितपूर्वमिदं वचः ॥ ५७ ॥
उत्तिष्ठ पुत्रि सुनसे करे धृत्वा शुभां स्रजम् ।
व्रज मण्डपमध्येऽद्य समाजं पश्य भूभुजाम् ॥ ५८ ॥
गुणवान् रूपसम्पन्नः कुलीनश्च नृपोत्तमः ।
तव चित्ते वसेद्यस्तु तं वृणुष्व सुमध्यमे ॥ ५९ ॥
देशदेशाधिपाः सर्वे मञ्चेषु रचितेषु च ।

संविष्टाः पश्य तन्वङ्गि वरयस्व यथारुचि ॥ ६० ॥
व्यास उवाच
तं तथा भाषमाणं वै पितरं मितभाषिणी ।
उवाच वचनं बाला ललितं धर्मसंयुतम् ॥ ६१ ॥
शशिकलोवाच
नाहं दृष्टिपथे राज्ञां गमिष्यामि पितः किल ।
कामुकानां नरेशानां गच्छन्त्यन्याश्च योषितः ॥ ६२ ॥
धर्मशास्त्रे श्रुतं तात मयेदं वचनं किल ।
एक एव वरो नार्या निरीक्ष्यः स्यान्न चापरः ॥ ६३ ॥
सतीत्वं निर्गतं तस्या या प्रयाति बहुनथ ।
सङ्कल्पयन्ति ते सर्वे दृष्ट्वा मे भवतात्त्विति ॥ ६४ ॥
स्वयंवरे स्रजं धृत्वा यदागच्छति मण्डपे ।
सामान्या सा तदा जाता कुलटेवापरा वधूः ॥ ६५ ॥
वारस्त्री विपणे गत्वा यथा वीक्ष्य नरांस्थितान् ।

गुणागुणपरिज्ञानं करोति निजमानसे ॥ ६६ ॥
नैकभावा यथा वेश्या वृथा पश्यति कामुकम् ।
तथाऽहं मण्डपे गत्वा कुर्वे वारस्त्रिया कृतम् ॥ ६७ ॥
वृद्धैरेतैः कृतं धर्मं न करिष्यामि साम्प्रतम् ।
पत्नीव्रतं तथा कामं चरिष्येऽहं धृतव्रता ॥ ६८ ॥
सामान्या प्रथमं गत्वा कृत्वा सङ्कल्पितं बहु ।
वृणोति चैकं तद्वद्वै वृणोमि कथमद्य वै ॥ ६९ ॥
सुदर्शनो मया पूर्वं वृतः सर्वात्मना पितः ।
तमृते नान्यथा कर्तुमिच्छामि नृपसत्तम ॥ ७० ॥
विवाहविधिना देहि कन्यादानं शुभे दिने ।
सुदर्शनाय नृपते यदीच्छसि शुभं मम ॥ ७१ ॥

Roman transliteration

vyāsa uvāca
itivādini bhūpāle keralādhipatau tadā |
pratyuvāca mahābhāga yudhājidapi pārthivaḥ || 1 ||
nītireṣā mahīpāla yad□bravīti bhavāniha |
samāje pārthivānāṃ vai satyavāgvijitendriyaḥ || 2 ||
yogyeṣu vartamāneṣu kanyārat□naṃ kulodvaha |
ayogyo'rhati bhūpāla nyāyo'yaṃ tava rocate || 3 ||
bhāgaṃ siṃhasya gomāyurbhoktumarhati vā katham |
tathā sudarśano'yaṃ vai kanyārat□naṃ kimarhati || 4 ||
balaṃ vedo hi viprāṇāṃ bhūbhujāṃ cāpajaṃ balam |
kimanyāyyaṃ mahārāja bravīmyahamihādhunā || 5 ||
balaṃ śulkaṃ yathā rājñāṃ vivāhe parikīrtitam |
balavāneva gṛhṇātu nābalastu kadācana || 6 ||
tasmātkanyāpaṇaṃ kṛtvā nītiratra vidhīyatām |

anyathā kalahaḥ kāmaṃ bhaviṣyati mahībhujām || 7 ||
evaṃ vivāde saṃvṛtte rājñāṃ tatra parasparam |
āhūtastu sabhāmadhye subāhurnṛpasattamaḥ || 8 ||
samāhūya nṛpāḥ sarve tamūcustattvadarśinaḥ |
rājannītistvayā kāryā vivāhe'tra samāhitā || 9 ||
kiṃ te cikīrṣitaṃ rājaṃstadvadasva samāhitaḥ |
putryāḥ pradānaṃ kasmai te rocate nṛpa cetasi || 10 ||
subāhuruvāca
putryā me manasā kāmaṃ vṛtaḥ kila sudarśanaḥ |
mayā nivārito'tyarthaṃ na sā pratyeti me vacaḥ || 11 ||
kiṃ karomi sutāyā me na vaśe vartate manaḥ |
sudarśanastathaikākī samprāpto'sti nirākulaḥ || 12 ||
vyāsa uvāca
sampannā bhūbhujaḥ sarve samāhūya sudarśanam |

ūcuḥ samāgataṃ śāntamekākinamatandritāḥ || 13 ||
rājaputra mahābhāga kenāhūto'si suvrata |
ekākī yaḥ samāyātaḥ samāje bhūbhṛtāmiha || 14 ||
na vai sainyaṃ na sacivā na kośo na bṛhad□balam |
kimarthañca samāyātastattvaṃ brūhi mahāmate || 15 ||

yuddhakāmā nṛpatayo vartante'tra samāgame |
kanyārthaṃ sainyasampannāḥ kiṃ tvaṃ kartumihecchasi || 16 ||
bhrātā te subalaḥ śūraḥ samprāpto'sti jighṛkṣayā |
yudhājicca mahābāhuḥ sāhāyyaṃ kartumāgataḥ || 17 ||
gaccha vā tiṣṭha rājendra yāthātathyamudāhṛtam |
tvayi sainyavihīne ca yatheṣṭaṃ kuru suvrata || 18 ||
sudarśana uvāca
na balaṃ na sahāyo me na kośo durgasaṃśrayaḥ |
na mitrāṇi na sauhārdī na nṛpā rakṣakā mama || 19 ||

atra svayaṃvaraṃ śrutvā draṣṭukāma ihāgataḥ |
svapne devyā prerito'smi bhagavatyā na saṃśayaḥ || 20 ||
nānyaccikīrṣitaṃ me'dya māmāha jagadīś□varī |
tayā yadvihitaṃ tacca bhavitā'dya na saṃśayaḥ || 21 ||
na śatrurasti saṃsāre ko'pyatra jagatīś□varāḥ |
sarvatra paśyato me'dya bhavānīṃ jagadambikām || 22 ||
yaḥ kariṣyati śatrutvaṃ mayā saha nṛpātmajāḥ |
śāstā tasya mahāvidyā nāhaṃ jānāmi śatrutām || 23 ||
yad□bhāvi tadvai bhavitā nānyathā nṛpasattamāḥ |
kā cintā hyatra kartavyā daivādhīno'smi sarvathā || 24 ||
devabhūtamanuṣyeṣu sarvabhūteṣu sarvadā |
sarveṣāṃ tatkṛtā bhaktirnānyathā nṛpasattamāḥ || 25 ||
sā yaṃ cikīrṣate bhūpaṃ taṃ karoti nṛpādhipāḥ |
nirdhanaṃ vā naraṃ kāmaṃ kā cintā vai tadā mama || 26 ||

tāmṛte paramāṃ śaktiṃ brahmaviṣṇuharādayaḥ |
na śaktāḥ spandituṃ devāḥ kā cintā me tadā nṛpāḥ || 27 ||
aśakto vā saśakto vā yādṛśastādṛśastvaham |
tadājñayā nṛpādyaiva samprāpto'smi svayaṃvare || 28 ||
sā yadicchati tatkuryānmama kiṃ cintanena vai |
nātra śaṃkā prakartavyā satyametad□bravīmyaham || 29 ||
jaye parājaye lajjā na me'trāṇvapi pārthivāḥ |
bhagavatyāstu lajjāsti tadadhīno'smi sarvathā || 30 ||
vyāsa uvāca
iti tasya tadākarṇya vacanaṃ rājasattamāḥ |
ūcuḥ parasparaṃ prekṣya niś□cayajñā narādhipāḥ || 31 ||
satyamuktaṃ tvayā sādho na mithyā karhicid□bhavet |
tathāpyujjayanīnāthastvāṃ hantuṃ parikāṅkṣati || 32 ||
tvatkṛte na dayādiṣṭā tvāṃ bravīmo mahāmate |

yadyuktaṃ tattvayā kāryaṃ vicārya manasā'nagha || 33 ||
sudarśana uvāca
satyamuktaṃ bhavad□bhiś□ca kṛpāvad□bhiḥ suhṛjjanaiḥ |
kiṃ bravīmi punarvākyamuktvā nṛpatisattamāḥ || 34 ||
na mṛtyuḥ kenacid□bhāvyaḥ kasyacidvā kadācana |
daivādhīnamidaṃ sarvaṃ jagatsthāvarajaṅgamam || 35 ||
svavaśo'yaṃ na jīvo□'sti svakarmavaśagaḥ sadā |
tatkarma trividhaṃ proktaṃ vidvad□bhistattvadarśibhiḥ || 36 ||
sañcitaṃ vartamānañca prārabdhañca tṛtīyakam |
kālakarmasvabhāvaiś□ca tataṃ sarvamidaṃ jagat || 37 ||
na devo mānuṣaṃ hantuṃ śaktaḥ kālāgamaṃ vinā |
hataṃ nimittamātreṇa hanti kālaḥ sanātanaḥ || 38 ||

yathā pitā me nihataḥ siṃhenāmitrakarṣaṇaḥ |
tathā mātāmaho'pyevaṃ yuddhe yudhājitā hataḥ || 39 ||

yat□nakoṭiṃ prakurvāṇo hanyate daivayogataḥ |
jīvedvarṣasahasrāṇi rakṣaṇena vinā naraḥ || 40 ||
nāhaṃ bibhemi dharmiṣṭhāḥ kadācicca yudhājitaḥ |
daivameva paraṃ matvā susthito'smi sadā nṛpāḥ || 41 ||
smaraṇaṃ satataṃ nityaṃ bhagavatyāḥ karomyaham |
viś□vasya jananī devī kalyāṇaṃ sā kariṣyati || 42 ||
pūrvārjitaṃ hi bhoktavyaṃ śubhaṃ vāpyaśubhaṃ tathā |
svakṛtasya ca bhogena kīdṛkśoko vijānatām || 43 ||
svakarmaphalayogena prāpya duḥkhamacetanaḥ |
nimittakāraṇe vairaṃ karotyalpamatiḥ kila || 44 ||
na tathā'haṃ vijānāmi vairaṃ śokaṃ bhayaṃ tathā |
niḥśaṅkamiha samprāptaḥ samāje bhūbhṛtāmiha || 45 ||
ekākī draṣṭukāmo'haṃ svayaṃvaramanuttamam |
bhaviṣyati ca yad□bhāvyaṃ prāpto'smi caṇḍikājñayā || 46 ||

bhagavatyāḥ pramāṇaṃ me nānyaṃ jānāmi saṃyataḥ |
tatkṛtañca sukhaṃ duḥkhaṃ bhaviṣyati ca nānyathā || 47 ||
yudhājitsukhamāpnotu na me vairaṃ nṛpottamāḥ |
yaḥ kariṣyati me vairaṃ sa prāpsyati phalaṃ tathā || 48 ||
vyāsa uvāca
ityuktāste tathā tena santuṣṭā bhūbhujaḥ sthitāḥ |
so'pi svamāśramaṃ prāpya susthitaḥ sambabhūva ha || 49 ||
apare'hni śubhe kāle nṛpāḥ sammantritāḥ kila |
subāhunā nṛpeṇātha rucire vai svamaṇḍape || 50 ||
divyāstaraṇayukteṣu mañceṣu raciteṣu ca |
upaviṣṭāś□ca rājānaḥ śubhālaṅkaraṇairyutāḥ || 51 ||
divyaveṣadharāḥ kāmaṃ vimāneṣvamarā iva |
dīpyamānāḥ sthitāstatra svayaṃvaradidṛkṣayā || 52 ||
iti cintāparāḥ sarve kadā sāpyāgamiṣyati |

bhāgyavantaṃ nṛpaśreṣṭhaṃ śrutapuṇyaṃ variṣyati || 53 ||
yadā sudarśanaṃ daivātsrajā sambhūṣayediha |
vivādo vai nṛpāṇāṃ ca bhavitā nātra saṃśayaḥ || 54 ||
ityevaṃ cintyamānāste bhūpā mañceṣu saṃsthitāḥ |
vāditraghoṣaḥ sumahānutthito nṛpamaṇḍape || 55 ||
atha kāśīpatiḥ prāha sutāṃ snātāṃ svalaṅkṛtām |
madhūkamālāsaṃyuktāṃ kṣaumavāsovibhūṣitām || 56 ||
vivāhopaskarairyuktāṃ divyāṃ sindhusutopamām |
cintāparāṃ suvasanāṃ smitapūrvamidaṃ vacaḥ || 57 ||
uttiṣṭha putri sunase kare dhṛtvā śubhāṃ srajam |
vraja maṇḍapamadhye'dya samājaṃ paśya bhūbhujām || 58 ||
guṇavān rūpasampannaḥ kulīnaś□ca nṛpottamaḥ |
tava citte vasedyastu taṃ vṛṇuṣva sumadhyame || 59 ||
deśadeśādhipāḥ sarve mañceṣu raciteṣu ca |

saṃviṣṭāḥ paśya tanvaṅ□gi varayasva yathāruci || 60 ||
vyāsa uvāca
taṃ tathā bhāṣamāṇaṃ vai pitaraṃ mitabhāṣiṇī |
uvāca vacanaṃ bālā lalitaṃ dharmasaṃyutam || 61 ||

śaśikalovāca
nāhaṃ dṛṣṭipathe rājñāṃ gamiṣyāmi pitaḥ kila |
kāmukānāṃ nareśānāṃ gacchantyanyāśca yoṣitaḥ || 62 ||
dharmaśāstre śrutaṃ tāta mayedaṃ vacanaṃ kila |
eka eva varo nāryā nirīkṣyaḥ syānna cāparaḥ || 63 ||
satītvaṃ nirgataṃ tasyā yā prayāti bahūnatha |
saṅkalpayanti te sarve dṛṣṭvā me bhavatāttviti || 64 ||
svayaṃvare srajaṃ dhṛtvā yadāgacchati maṇḍape |
sāmānyā sā tadā jātā kulaṭevāparā vadhūḥ || 65 ||
vārastrī vipaṇe gatvā yathā vīkṣya narāṃsthitān |

guṇāguṇaparijñānaṃ karoti nijamānase || 66 ||
naikabhāvā yathā veśyā vṛthā paśyati kāmukam |
tathā'haṃ maṇḍape gatvā kurve vārastriyā kṛtam || 67 ||
vṛddhairetaiḥ kṛtaṃ dharmaṃ na kariṣyāmi sāmpratam |
pat□nīvrataṃ tathā kāmaṃ cariṣye'haṃ dhṛtavratā || 68 ||
sāmānyā prathamaṃ gatvā kṛtvā saṅkalpitaṃ bahu |
vṛṇoti caikaṃ tadvadvai vṛṇomi kathamadya vai || 69 ||
sudarśano mayā pūrvaṃ vṛtaḥ sarvātmanā pitaḥ |
tamṛte nānyathā kartumicchāmi nṛpasattama || 70 ||
vivāhavidhinā dehi kanyādānaṃ śubhe dine |
sudarśanāya nṛpate yadīcchasi śubhaṃ mama || 71 ||

English translation

1. Vyasa said O Noble minded one! The king Yudhajit replied to the address of the king of Keral, thus

2-3. O King! You are truthful and have restrained your passions. What you have told just now in this assembly of kings is all correct and approved by morality. O best of the kings! You are born of a high family; you better say how can this take place that when so many fit persons are present here to become the bridegroom, can an unworthy person take away the offer?

4. As a jackal never becomes fit to enjoy what are the dues of a lion, so this Sudars'ana is also unfit to acquire this bride elect.

5. The Brahmanas have the Vedas as their strength; the Ksattriya kings take bows and arrows to be their source of strength; this is ordained everywhere. Therefore O King! What wrong have I done in my statement. Kindly explain.

6-7. The power of the kings is the befitting money given to the parents of a bride; according to this, the strongest man is to acquire the bride, a jewel. The Ksattriyas that are weak can never acquire that. Make this the rule in this marriage. This earth is fit to be enjoyed by the heroes only and not by the cowards and intriguing persons. Otherwise quarrels are sure to ensue amongst the kings.

8. The dispute thus arose in that Svayamvara hall; and the king Subahu was called in.

9. The kings that could see the reality of things then addressed the king Subahu. "O king! You are requested to establish a golden rule in this marriage ceremony.

10. What is your object in calling this Svayamvara. Better give it out after a mature consideration. Please be explicit whom have you intended to give over your daughter in this marriage?"

11-12. Subahu said "My daughter has mentally selected Sudars'ana; I prevented her repeatedly from doing this; but she did not accept my word. What shall I do now? The mind of my daughter now is not at her will. Sudars'ana, too, though uninvited, has come here singly and is residing calmly, without any signs of disturbance in his mind."

13-14. Vyasa said Then the chief kings all invited Sudars'ana there; Sudars'ana, too, came there quietly, and the princes, seeing his quiet nature, asked him, "O one, engaged in practising vows! Who has invited you here? Why have you come here singly, in this assembly of kings?

15. You have no force, no ministers, no help, no wealth, and no army. O intelligent! Then explain why have you come here alone?

16. In this assembly of kings you see that the powerful monarchs are ready to fight with each other for the sake of this princess. What do

you intend to do under those circumstances?

17. Your brother, too, is come here to have the princess; he has got his army and is also marked with his strength and valor. The powerful Yudhajit has come here also to help him.

18. O observer of good vows! Seeing you without any army, we have narrated to you all the facts. Now think and do accordingly. If you please, remain here or go anywhere else."

19-20. Sudars'ana replied "True, I have no army, no help, no wealth, no forts, no friends or no kings to protect me. Hearing that Svayamvara will be held here, I have come here to witness it. But there is one particularity here; it is this The Devi Bhagavati has ordered me in my dream to come here. Under Her command I have come here; there is no doubt in this.

21. I have got no other object in view; I have obeyed what the Bhagavati BhuvanesVari has ordered me to do. Today will happen, no doubt, what She has ordained.

22-23. O kings! I am seeing everywhere the Supreme Goddess Bhagavati Bhavani. Therefore there is no enemy of mine in this world; but he who will turn out an enemy of mine, will be duly punished by the Maha Vidya Maha Maya. I do not know what is enmity?

24. O kings! What is inevitable will surely come to pass. There will be nothing otherwise. I am always depending on Fate, Destiny. What is

the use, then, in thinking what will be the result?

25. Everywhere in the Devas, in the spirits, in men, in all the beings, the Devi's power is existent; it cannot be otherwise.

26. O kings! Whenever She wishes. She makes kings, masters of wealth or devoid of wealth. What is, then, the use of bothering my head in this?

27. When even the Gods Brahma, Visnu, and Mahes'a without Her presence, become powerless enough to move their hands or feet, then why shall I be anxious for the result?

28. O kings! Whether I am unable or able or an ordinary person, you have nothing to consider; I have come here in this assembly hall under the command of the Supreme Bhagavati.

29-30. What She has willed. She will do that. I am not to care for that. O high minded ones! You need not be afraid at all in this. I have told you all truth. Victory or defeat, I feel no shame in either of

them. For I am always under the control of Bhagavati; therefore if there be any shame here, it is all Hers."

31-33. Vyasa said Hearing thus his words, and seeing that his mind is firmly devoted to Bhagavati, the kings saw each other and said thus "O Sudars'ana! What you have said is quite true; it is never otherwise; still Yudhajit, the king of Ujjain is intent on killing you. O intelligent! O sinless! we have all come to know that there is

no trace of evil in you. We were all overcome with pity for you; hence we have informed you; now think and do the needful?"

34. Sudars'ana said, "You are all kind and large hearted; what you all have said is quite true. What shall I tell you, being a minor as yet!

35. O kings! No one can cause the death of another. All this world, moving and unmoving, is under the control of Fate.

36-38. No soul is independent; every one is under the effects of one's own Karma. The Pundits that have realised the Truth, say that Karma is of three kinds. Accumulated, Present, and Prarabdha? This whole world is due to Kala (Time), Karma (action) and Svabhava (Nature); unless the proper time comes, even the Devas cannot kill men. The men are killed on account of some cause, immediate; but the Great Time is the real Destroyer.

39. My father, though a destroyer of many others, was himself killed by a lion and my mother's father was slain by Yudhajit in the battle.

40. The Jivas, though caring hard to preserve their lives, are killed by Fate in spite of all their cares; and they live thousand years though there is none to protect them.

41. O religious kings! I do not fear a bit from Yudhajit. I consider Fate as the Supreme and I therefore remain always undisturbed, calm and quiet.

42. Daily and constantly I remember Bhagavati, Who is the Mother of all this Universe. She will look after my welfare.

43. Behold! One will have certainly to bear the burden of one's past Karma, whether it be good or it be bad; one's own actions must bear their fruits. Then why shall he be sorry, who has come to know this?

44. The less intelligent deluded persons, on getting pain from their own actions, turn out enemies on very trifling matters.

45. I do not grieve nor do I fear on account of such enemies. I am staying here in this assembly of kings, cool-minded.

46. Under the order of Chandika, I have come here to see this Svayamvara; whatever is inevitable will surely come to pass.

47. The words of the Bhagavati are the best proof; I do not know any other. My mind is entirely given up to Her. There will be nothing otherwise than what She has ordained; whether it is good or whether it is bad.

48. O kings! Let Yudhajit remain in peace. I have no enmity with him. He, who will deal inimically with me, will certainly reap his reward. There is not the least doubt in this."

49. Vyasa said O king! When Sudars'ana addressed them thus, all the kings became very glad and they all remained there for the

Svayamvara. Sudars'ana, too, went to his camp and remained also calm and quiet.

50. Next day the king Subahu invited all the kings present in his city to their respective seats in the Svayamvara hall.

51. The princes and kings, decorated with best ornaments, came and took their seats on their respective platforms, covered with valuable carpets of best workmanship.

52. The kings then looked like the celestial Devas, wearing divine ornaments and apparels, blazing with the lustrous light of gems, and remained to see the Svayamvara affair.

53. Every one there had this foremost thought in his mind when will the princess, the bride elect, would come there; and who will be the man so fortunate as to be blessed with garlands offered by her (as a token of selection of the bridegroom)!

54. If, accidentally, she offers the garland to Sudars'ana in this Svayamvara assembly, then will ensue, no doubt, desperate struggles amongst the kings.

55. While they were thus meditating, sounds of drums were loudly sounded.

56-58. Then Subahu, the king of Benares, went to her daughter and found that S'as'ikala had just taken her bath and put on her silken

clothes, and adorned herself with various ornaments and sweet garlands. Thus, dressed in complete marriage dress, she began to shine like another Goddess Laksmi, the Goddess of wealth. The king, on seeing his daughter dressed in silken cloth, afflicted with anxious thoughts, just smiled and said, "Child! Rise and take the beautiful garlands by your hands and go to the the Svayamvara hall and just look at the assembly of kings.

59. O lean bodied one! Whoever, well-qualified, beautiful, and of noble birth, amongst the kings is reigning in your mind, better select him.

60. O graceful! The kings from various quarters are adorning their respective seats; better go and see and select whomever you like."

61. Vyasa said When Subahu had spoken thus, S'as'ikala, who generally talked little, replied with sweet sonorous words, impregnated with religious truth.

62. "Father! I won't go before the kings who are inspired by lust; women like me never go there; it is those that are dissolute that attend those places.

63. Father! I have heard from the religious texts that women should cast their glances on their husbands only and not on any other.

64. The woman that goes to many persons is mentally claimed by all; each of them contemplates strongly "Let this woman be mine." Thus her chastity is destroyed.

65-66. Desirous of selecting her husband, when the woman holding in her hands, the garland for her would-be-husband, goes to the Svayamvara hall, then she turns out like an ordinary unchaste woman. As a prostitute going to a public shop looks on many persons and judges of their merits and demerits according to her own power of judgment, the maid that goes in the Svayamvara hall does

exactly the same.

67. How can I behave myself in the hall of the assembly of kings like a prostitute, who does not attach her feelings firmly on a single individual but glances constantly at many lustful persons.

68. Though this system of Svayamvara is approved by the elderly persons, I am not going to follow that now. I will take the vow of a chaste woman and act up to that doctrine as perfectly.

69. I will never be able to act like an ordinary woman going in the Svayamvara hall, mentally determining many and finally selecting one.

70. Father! From the very beginning I have given myself up to Sudars'ana in mind, word and deed. I have not the least inclination to leave him and select another in his stead.

71. O King! If you want to have my welfare, then give your daughter on an auspicious day and in an auspicious lagna to Sudars'ana, according to the prescribed rites."

Thus ends the 20th Chapter on the Svayamvara hall and the kings' conversation there in S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 21

On The King Of Benares Fulfilling

Chapter 53 of 318 · 60 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
सुबाहुरपि तच्छ्रुत्वा युक्तमुक्तं तया तदा ।
चिन्ताविष्टो बभूवाशु किं कर्तव्यमतः परम् ॥ १ ॥
सङ्गताः पृथिवीपालाः ससैन्याः सपरिग्रहाः ।
उपविष्टाश्च मञ्चेषु योद्धुकामा महाबलाः ॥ २ ॥
यदि ब्रवीमि तान्सर्वान्सुता नायाति साम्प्रतम् ।
तथापि कोपसंयुक्ता हन्युर्मा दुष्टबुद्धयः ॥ ३ ॥
न मे सैन्यबलं तादृङ्न दुर्गबलमद्भुतम् ।
येनाहं नृपतीन्सर्वान् प्रत्यादेष्टुमिहोत्सहे ॥ ४ ॥
सुदर्शनस्तथैकाकी ह्यसहायोऽधनः शिशुः ।
किं कर्तव्यं निमग्नोऽहं सर्वथा दुःखसागरे ॥ ५ ॥
इति चिन्तापरो राजा जगाम नृपसन्निधौ ।
प्रणम्य तानुवाचाथ प्रश्रयावनतो नृपः ॥ ६ ॥
किं कर्तव्यं नृपाः कामं नैति मे मण्डपे सुता ।

बहुशः प्रेर्यमाणाऽपि सा मात्राऽपि मयाऽपि च ॥ ७ ॥
मूर्ध्ना पतामि पादेषु राज्ञां दासोऽस्मि साम्प्रतम् ।
पूजादिकं गृहीत्वाऽद्य व्रजन्तु सदनानि वः ॥ ८ ॥
ददामि बहुरत्नानि वस्त्राणि च गजान् रथान् ।
गृहीत्वाऽद्य कृपां कृत्वा व्रजन्तु भवनान्युत ॥ ९ ॥
न वशे मे सुता बाला म्रियते यदि खेदिता ।
तदा मे स्यान्महद्दुःखं तेन चिन्तातुरोऽस्म्यहम् ॥ १० ॥
भवन्तः करुणावन्तो महाभाग्या महौजसः ।
किं मे तया दुहित्रा तु मन्दया दुर्विनीतया ॥ ११ ॥
अनुग्राह्योऽस्मि वः कामं दासोऽहमिति सर्वथा ।
सुता सुतेव मन्तव्या भवद्भिः सर्वथा मम ॥ १२ ॥
व्यास उवाच
श्रुत्वा सुबाहुवचनं नोचुः केचन भूमिपाः ।
युधाजित्क्रोधताम्राक्षस्तमुवाच रुषान्वितः ॥ १३ ॥

राजन्मूर्खोऽसि किं ब्रूषे कृत्वा कार्यं सुनिन्दितम् ।
स्वयंवरः कथं मोहाद्रचितः संशये सति ॥ १४ ॥

मिलिता भूभुजः सर्वे त्वयाहुताः स्वयंवरे ।
कथमद्य नृपा गन्तुं योग्यास्ते स्वगृहान्प्रति ॥ १५ ॥
अवमान्य नृपान्सर्वांस्त्वं किं सुदर्शनाय वै ।
दातुमिच्छसि पुत्रीञ्च किमनार्यमतः परम् ॥ १६ ॥
विचार्य पुरुषेणादौ कार्यं वै शुभमिच्छता ।
आरब्धव्यं त्वया तत्तु कृतं राजन्नजानता ॥ १७ ॥
एतान्विहाय नृपतीन्बलवाहनसंयुतान् ।
वरं सुदर्शनं कर्तुं कथमिच्छसि साम्प्रतम् ॥ १८ ॥
अहं त्वां हन्मि पापिष्ठं तथा पश्चात्सुदर्शनम् ।
दौहित्रायाद्य ते कन्यां दास्यामीति विनिश्चयः ॥ १९ ॥
मयि तिष्ठति कोऽन्योस्ति यः कन्यां हर्तुमिच्छति ।
सुदर्शनः कियानद्य निर्धनो निर्बलः शिशुः ॥ २० ॥

भारद्वाजाश्रमे पूर्वं मुक्तो मुनिकृते मया ।
नाद्याहं मोचयिष्यामि सर्वथा जीवितं शिशोः ॥ २१ ॥
तस्माद्विचार्य सम्यक्त्वं पुत्र्या च भार्यया सह ।
दौहित्राय प्रियां कन्यां देहि मे सुभ्रुवं किल ॥ २२ ॥
सम्बन्धी भव दत्त्वा त्वं पुत्रीमेतां मनोरमाम् ।
उच्चाश्रयः प्रकर्तव्यः सर्वदा शुभमिच्छता ॥ २३ ॥
सुदर्शनाय दत्त्वा त्वं पुत्रीं प्राणप्रियां शुभाम् ।
एकाकिनेऽप्यराज्याय किं सुखं प्राप्तुमिच्छसि ॥ २४ ॥
(कुलं वित्तं बलं रूपं राज्यं दुर्गं सुहज्जनम् ।
दृष्ट्वा कन्या प्रदातव्या नान्यथा सुखमृच्छति) ॥
परिचिन्तय धर्मं त्वं राजनीतिञ्च शाश्वतीम् ।
कुरु कार्यं यथायोग्यं मा कृथा मतिमन्यथा ॥ २५ ॥
सुहृदसि ममात्यर्थं हितं ते प्रब्रवीम्यहम् ।
समानय सुतां राजन् मण्डपे तां सखीवृताम् ॥ २६ ॥

सुदर्शनमृते चेयं वरिष्यति यदाऽप्यसौ ।
विग्रहो मे तदा न स्याद्विवाहोऽस्तु तवेप्सितः ॥ २७ ॥
अन्ये नृपतयः सर्वे कुलीनाः सबलाः समाः ।
विरोधः कीदृशस्त्वेनं वृणोद्यदि नृपोत्तम ॥ २८ ॥
अन्यथाऽहं हरिष्येऽद्य बलात्कन्यामिमां शुभाम् ।
मा विरोधं सुदुःसाध्यं गच्छ पार्थिवसत्तम ॥ २९ ॥
व्यास उवाच
युधाजिता समादिष्टः सुबाहुः शोकसंयुतः ।
निःश्वसन्भवनं गत्वा भार्यां प्राह शुचावृतः ॥ ३० ॥
पुत्रीं ब्रूहि सुधर्मज्ञे कलहे समुपस्थिते ।
किं कर्त्तव्यं मया शक्यं त्वद्वशोऽस्मि सुलोचने ॥ ३१ ॥

व्यास उवाच
सा श्रुत्वा पतिवाक्यं तु गत्वा प्राह सुतान्तिकम् ।
वत्से राजातिदुःखार्तः पिता तेऽद्यापि वर्तते ॥ ३२ ॥

त्वदर्थे विग्रहः कामं समुत्पन्नोऽद्य भूभृताम् ।
अन्यं वरय सुश्रोणि सुदर्शनमृते नृपम् ॥ ३३ ॥
यदि सुदर्शनं वत्से हठात्त्वं वै वरिष्यसि ।
युधाजित्त्वां च मां चैव हनिष्यति बलान्वितः ॥ ३४ ॥
सुदर्शनं च राजाऽसौ बलमत्तः प्रतापवान् ।
द्वितीयस्ते पतिः पश्चाद्भविता कलहे सति ॥ ३५ ॥
तस्मात्सुदर्शनं त्यक्त्वा वरयान्यं नृपोत्तमम् ।
सुखमिच्छसि चेन्मह्यं तुभ्यं वा मृगलोचने ।
इति मात्रा बोधितां तां पश्चाद्राजाप्यबोधयत् ॥ ३६ ॥
उभयोर्वचनं श्रुत्वा निर्भयोवाच कन्यका
कन्योवाच
सत्यमुक्तं नृपश्रेष्ठ जानासि च व्रतं मम ॥ ३७ ॥
नान्यं वृणोमि भूपाल सुदर्शनमृते क्वचित् ।
बिभेषि यदि राजेन्द्र नृपेभ्यः किल कातरः ॥ ३८ ॥

सुदर्शनाय दत्त्वा मां विसर्जय पुराद्बहिः ।
स मां रथे सामारोप्य निर्गमिष्यति ते पुरात् ॥ ३९ ॥
भवितव्यं तु पश्चाद्वै भविष्यति न चान्यथा ।
नात्र चिन्ता त्वया कार्या भवितव्ये नृपोत्तम ॥ ४० ॥
यद्भावि तद्भवत्येव सर्वथात्र न संशयः ।
राजोवाच
न पुत्रि साहसं कार्यं मतिमद्भिः कदाचन ॥ ४१ ॥
बहुभिर्न विरोद्धव्यमिति वेदविदो विदुः ।
विस्रक्ष्यामि कथं कन्यां दत्त्वा राजसुताय च ॥ ४२ ॥
राजानो वरसंयुक्ताः किं न कुर्युरसाम्प्रतम् ।
यदि ते रोचते वत्से पणं संविदधाम्यहम् ॥ ४३ ॥
जनकेन यथा पूर्वं कृतः सीतास्वयंवरे ।
शैवं धनुर्यथा तेन धृतं कृत्वा पणं तथा ॥ ४४ ॥
तथाहमपि तन्वङ्गि करोम्यद्य दुरासदम् ।

विवादो येन राज्ञां वै कृते सति शमं व्रजेत् ॥ ४५ ॥
पालयिष्यति यः कामं स ते भर्ता भविष्यति ।
सुदर्शनस्तथाऽन्यो वा यः कश्चिद्बलवत्तरः ॥ ४६ ॥
पालयित्वा पणं त्वां वै वरयिष्यति सर्वथा ।
एवं कृते नृपाणां तु विवादः शमितो भवेत् ॥ ४७ ॥
सुखेनाहं विवाहं ते करिष्यामि ततः परम् ।

कन्योवाच
सन्देहे नैव मज्जामि मूर्खकृत्यमिदं यतः ॥ ४८ ॥
मया सुदर्शनः पूर्वं धृतश्चेतसि नान्यथा ।
कारणं पुण्यपापानां मन एव महीपते ॥ ४९ ॥
मनसा विधृतं त्यक्त्वा कथमन्यं वृणे पितः ।
कृते पणे महाराज सर्वेषां वशगा ह्यहम् ॥ ५० ॥
एकः पालयिता द्वौ वा बहवो वा भवन्ति चेत् ।
किं कर्तव्यं तदा तात विवादे समुपस्थिते ॥ ५१ ॥

संशयाधिष्ठिते कार्ये मतिं नाहं करोम्यतः ।
मा चिन्तां कुरु राजेन्द्र देहि सुदर्शनाय माम् ॥ ५२ ॥
विवाहं विधिना कृत्वा शं विधास्यति चण्डिका ।
यन्नामकीर्तनादेव दुःखौघो विलयं व्रजेत् ॥ ५३ ॥
तां स्मृत्वा परमां शक्तिं कुरु कार्यमतन्द्रितः ।
गत्वा वद नृपेभ्यस्त्वं कृताञ्जलिपुटोऽद्य वै ॥ ५४ ॥
आगन्तव्यञ्च श्वः सर्वैरिह भूपैः स्वयंवरे ।
इत्युक्त्वा त्वं विसृज्याशु सर्वं नृपतिमण्डलम् ॥ ५५ ॥
विवाहं कुरु रात्रौ मे वेदोक्तविधिना नृप ।
पारिबर्हं यथायोग्यं दत्त्वा तस्मै विसर्जय ॥ ५६ ॥
गमिष्यति गृहीत्वा मां ध्रुवसन्धिसुतः किल ।
कदाचित्ते नृपाः क्रुद्धाः सङ्ग्रामं कर्तुमुद्यताः ॥ ५७ ॥
भविष्यति तदा देवी साहाय्यं नः करिष्यति ।
सोऽपि राजसुतस्तैस्तु सङ्ग्रामं संविधास्यति ॥ ५८ ॥

दैवान्मृधे मृते तस्मिन्मरिष्याम्यहमप्युत ।
स्वस्ति तेस्तु गृहे तिष्ठ दत्त्वा मां सहसैन्यकः ॥ ५९ ॥
एकैवाहं गमिष्यामि तेन सार्धं रिरंसया ।
व्यास उवाच
इति तस्या वचः श्रुत्वा राजाऽसौ कृतनिश्चयः ।
मतिं चक्रे तथा कर्तुं विश्वासं प्रतिपद्य च ॥ ६० ॥

Roman transliteration

vyāsa uvāca
subāhurapi tacchrutvā yuktamuktaṃ tayā tadā |
cintāviṣṭo babhūvāśu kiṃ kartavyamataḥ param || 1 ||
saṅgatāḥ pṛthivīpālāḥ sasainyāḥ saparigrahāḥ |
upaviṣṭāś□ca mañceṣu yoddhukāmā mahābalāḥ || 2 ||
yadi bravīmi tānsarvānsutā nāyāti sāmpratam |
tathāpi kopasaṃyuktā hanyurmā duṣṭabuddhayaḥ || 3 ||
na me sainyabalaṃ tādṛṅna durgabalamad□bhutam |
yenāhaṃ nṛpatīnsarvān pratyādeṣṭumihotsahe || 4 ||

*sudarśanastathaikākī hyasahāyo'dhanaḥ śiśuḥ |
kiṃ kartavyaṃ nimagno'haṃ sarvathā duḥkhasāgare || 5 ||
iti cintāparo rājā jagāma nṛpasannidhau |
praṇamya tānuvācātha praśrayāvanato nṛpaḥ || 6 ||
kiṃ kartavyaṃ nṛpāḥ kāmaṃ naiti me maṇḍape sutā |*

*bahuśaḥ preryamāṇā'pi sā mātrā'pi mayā'pi ca || 7 ||
mūrghnā patāmi pādeṣu rājñāṃ dāso'smi sāmpratam |
pūjādikaṃ gṛhītvā'dya vrajantu sadanāni vaḥ || 8 ||
dadāmi bahurat□nāni vastrāṇi ca gajān rathān |
gṛhītvā'dya kṛpāṃ kṛtvā vrajantu bhavanānyuta || 9 ||
na vaśe me sutā bālā mriyate yadi kheditā |
tadā me syānmahad□duḥkhaṃ tena cintāturo'smyaham || 10 ||
bhavantaḥ karuṇāvanto mahābhāgyā mahaujasaḥ |
kiṃ me tayā duhitrā tu mandayā durvinītayā || 11 ||
anugrāhyo'smi vaḥ kāmaṃ dāso'hamiti sarvathā |
sutā suteva mantavyā bhavad□bhiḥ sarvathā mama || 12 ||
vyāsa uvāca
śrutvā subāhuvacanaṃ nocuḥ kecana bhūmipāḥ |
yudhājitkrodhatāmrākṣastamuvāca ruṣānvitaḥ || 13 ||*

*rājanmūrkho'si kiṃ brūṣe kṛtvā kārya suninditam |
svayaṃvaraḥ kathaṃ mohād□racitaḥ saṃśaye sati || 14 ||
militā bhūbhujaḥ sarve tvayāhūtāḥ svayaṃvare |
kathamadya nṛpā gantuṃ yogyāste svagṛhānprati || 15 ||
avamānya nṛpānsarvāṃstvaṃ kiṃ sudarśanāya vai |
dātumicchasi putrīñca kimanāryamataḥ param || 16 ||
vicārya puruṣeṇādau kāryaṃ vai śubhamicchatā |
ārabdhavyaṃ tvayā tattu kṛtaṃ rājannajānatā || 17 ||
etānvihāya nṛpatīnbalavāhanasaṃyutān |
varaṃ sudarśanaṃ kartuṃ kathamicchasi sāmpratam || 18 ||
ahaṃ tvāṃ hanmi pāpiṣṭhaṃ tathā paś□cātsudarśanam |
dauhitrāyādya te kanyāṃ dāsyāmīti viniś□cayaḥ || 19 ||
mayi tiṣṭhati ko'nyosti yaḥ kanyāṃ hartumicchati |
sudarśanaḥ kiyānadya nirdhano nirbalaḥ śiśuḥ || 20 ||*

*bhāradvājāśrame pūrvaṃ mukto munikṛte mayā |
nādyāhaṃ mocayiṣyāmi sarvathā jīvitaṃ śiśoḥ || 21 ||
tasmādvicārya samyaktvaṃ putryā ca bhāryayā saha |
dauhitrāya priyāṃ kanyāṃ dehi me subhruvaṃ kila || 22 ||
sambandhī bhava dattvā tvaṃ putrīmetāṃ manoramām |
uccāśrayaḥ prakartavyaḥ sarvadā śubhamicchatā || 23 ||
sudarśanāya dattvā tvaṃ putrīṃ prāṇapriyāṃ śubhām |
ekākine'pyarājyāya kiṃ sukhaṃ prāptumicchasi || 24 ||
(kulaṃ vittaṃ balaṃ rūpaṃ rājyaṃ durgaṃ suhṛjjanam |
dṛṣṭvā kanyā pradātavyā nānyathā sukhamṛcchati) ||
paricintaya dharmaṃ tvaṃ rājanītiñca śāś□vatīm |
kuru kāryaṃ yathāyogyaṃ mā kṛthā matimanyathā || 25 ||
suhṛdasi mamātyarthaṃ hitaṃ te prabravīmyaham |
samānaya sutāṃ rājan maṇḍape tāṃ sakhīvṛtām || 26 ||*

*sudarśanamṛte ceyaṃ variṣyati yadā'pyasau |
vigraho me tadā na syādvivāho'stu tavepsitaḥ || 27 ||
anye nṛpatayaḥ sarve kulīnāḥ sabalāḥ samāḥ |
virodhaḥ kīdṛśastvenaṃ vṛṇodyadi nṛpottama || 28 ||
anyathā'haṃ hariṣye'dya balātkanyāmimāṃ śubhām |
mā virodhaṃ suduḥsādhyaṃ gaccha pārthivasattama || 29 ||
vyāsa uvāca
yudhājitā samādiṣṭaḥ subāhuḥ śokasaṃyutaḥ |
niḥś□vasanbhavanaṃ gatvā bhāryāṃ prāha śucāvṛtaḥ || 30 ||
putrīṃ brūhi sudharmajñe kalahe samupasthite |
kiṃ karttavyaṃ mayā śakyaṃ tvadvaśo'smi sulocane || 31 ||
vyāsa uvāca
sā śrutvā pativākyaṃ tu gatvā prāha sutāntikam |
vatse rājātiduḥkhārtaḥ pitā te'dyāpi vartate || 32 ||*

*tvadarthe vigrahaḥ kāmaṃ samutpanno'dya bhūbhṛtām |
anyaṃ varaya suśroṇi sudarśanamṛte nṛpam || 33 ||
yadi sudarśanaṃ vatse haṭhāttvaṃ vai variṣyasi |
yudhājittvāṃ ca māṃ caiva haniṣyati balānvitaḥ || 34 ||
sudarśanaṃ ca rājā'sau balamattaḥ pratāpavān |
dvitīyaste patiḥ paś□cād□bhavitā kalahe sati || 35 ||
tasmātsudarśanaṃ tyaktvā varayānyaṃ nṛpottamam |
sukhamicchasi cenmahyaṃ tubhyaṃ vā mṛgalocane |
iti mātrā bodhitāṃ tāṃ paś□cād□rājāpyabodhayat || 36 ||
ubhayorvacanaṃ śrutvā nirbhayovāca kanyakā
kanyovāca
satyamuktaṃ nṛpaśreṣṭha jānāsi ca vrataṃ mama || 37 ||
nānyaṃ vṛṇomi bhūpāla sudarśanamṛte kvacit |
bibheṣi yadi rājendra nṛpebhyaḥ kila kātaraḥ || 38 ||*

*sudarśanāya dattvā māṃ visarjaya purād□bahiḥ |
sa māṃ rathe sāmāropya nirgamiṣyati te purāt || 39 ||
bhavitavyaṃ tu paś□cādvai bhaviṣyati na cānyathā |
nātra cintā tvayā kāryā bhavitavye nṛpottama || 40 ||
yad□bhāvi tad□bhavatyeva sarvathātra na saṃśayaḥ |
rājovāca
na putri sāhasaṃ kāryaṃ matimad□bhiḥ kadācana || 41 ||
bahubhirna viroddhavyamiti vedavido viduḥ |
visrakṣyāmi kathaṃ kanyāṃ dattvā rājasutāya ca || 42 ||
rājāno varasaṃyuktāḥ kiṃ na kuryurasāmpratam |
yadi te rocate vatse paṇaṃ saṃvidadhāmyaham || 43 ||
janakena yathā pūrvaṃ kṛtaḥ sītāsvayaṃvare |
śaivaṃ dhanuryathā tena dhṛtaṃ kṛtvā paṇaṃ tathā || 44 ||
tathāhamapi tanvaṅ□gi karomyadya durāsadam |*

*vivādo yena rājñāṃ vai kṛte sati śamaṃ vrajet || 45 ||
pālayiṣyati yaḥ kāmaṃ sa te bhartā bhaviṣyati |
sudarśanastathā'nyo vā yaḥ kaścid□balavattaraḥ || 46 ||
pālayitvā paṇaṃ tvāṃ vai varayiṣyati sarvathā |
evaṃ kṛte nṛpāṇāṃ tu vivādaḥ śamito bhavet || 47 ||
sukhenāhaṃ vivāhaṃ te kariṣyāmi tataḥ param |
kanyovāca
sandehe naiva majjāmi mūrkhakṛtyamidaṃ yataḥ || 48 ||*

mayā sudarśanaḥ pūrvaṃ dhṛtaścetasi nānyathā |
kāraṇaṃ puṇyapāpānāṃ mana eva mahīpate || 49 ||
manasā vidhṛtaṃ tyaktvā kathamanyaṃ vṛṇe pitaḥ |
kṛte paṇe mahārāja sarveṣāṃ vaśagā hyaham || 50 ||
ekaḥ pālayitā dvau vā bahavo vā bhavanti cet |
kiṃ kartavyaṃ tadā tāta vivāde samupasthite || 51 ||

saṃśayādhiṣṭhite kārye matiṃ nāhaṃ karomyataḥ |
mā cintāṃ kuru rājendra dehi sudarśanāya mām || 52 ||
vivāhaṃ vidhinā kṛtvā śaṃ vidhāsyati caṇḍikā |
yannāmakīrtanādeva duḥkhaugho vilayaṃ vrajet || 53 ||
tāṃ smṛtvā paramāṃ śaktiṃ kuru kāryamatandritaḥ |
gatvā vada nṛpebhyastvaṃ kṛtāñjalipuṭo'dya vai || 54 ||
āgantavyañca śvaḥ sarvairiha bhūpaiḥ svayaṃvare |
ityuktvā tvaṃ visṛjyāśu sarvaṃ nṛpatimaṇḍalam || 55 ||
vivāhaṃ kuru rātrau me vedoktavidhinā nṛpa |
pāribarhaṃ yathāyogyaṃ dattvā tasmai visarjaya || 56 ||
gamiṣyati gṛhītvā māṃ dhruvasandhisutaḥ kila |
kadācitte nṛpāḥ kruddhāḥ saṅgrāmaṃ karttumudyatāḥ || 57 ||
bhaviṣyati tadā devī sāhāyyaṃ naḥ kariṣyati |
so'pi rājasutastaistu saṅgrāmaṃ saṃvidhāsyati || 58 ||

daivānmṛdhe mṛte tasminmariṣyāmyahamapyuta |
svasti testu gṛhe tiṣṭha dattvā māṃ sahasainyakaḥ || 59 ||
ekaivāhaṃ gamiṣyāmi tena sārdhaṃ riraṃsayā |
vyāsa uvāca
iti tasyā vacaḥ śrutvā rājā'sau kṛtaniścayaḥ |
matiṃ cakre tathā kartuṃ viśvāsaṃ pratipadya ca || 60 ||

English translation

1. Vyasa said On hearing the sound words of his daughter S’as’ikala, pregnant with reason, Subahu the king of Benares, became very anxious and began to think what he would now, so short a space of time in this momentous occasion, thus

2-3. “The powerful kings, all, have come here on intention that they would fight and therefore they are all attended with their armies and followers respectively; and they are now sitting on their respective daises in the Svayamvara hall. If I go now and tell them that my daughter S’as’ikala is not willing to come of her own accord in the hall, the evil minded kings will certainly kill me out of their wrath.

4. I have not so much strength, whether in my army or in forts, as to be able to decline these kings and drive them away from my kingdom.

5. Sudars’ana, too is, alone, helpless, wealthless, and a mere boy. What shall I do now? Alas! I am now plunged in deep sorrow.”

6. Thinking thus, with head bowed down by humility, the king went to the kings, and said thus

7. “O Kings! The girl, though requested repeatedly by me and her mother, is not willing to come to this hall. What can I do now?

8-9. I am your servant and, bowing my head at the feet of you all, pray to you, to accept my worship and return to your own cities respectively. I am ready to give a sufficient quantity of gems and jewels, clothes, elephants, chariots. Kindly accept these and go back to your own homes.

10. My daughter is as yet a girl; if I chastise her, she may commit suicide; and I will be exceedingly sorry; therefore I am very much distressed with this thought.

11. You all are fortunate, energetic, and of a merciful disposition; what will it serve you to accept the daughter of mine, who is disobedient and unfortunate?

12. I am your obedient servant; shew your mercy on me and it is your duty to consider my daughter as your own daughter."

13. Vyasa said Hearing Subahu's words, the kings did not utter a single word; but Yudhajit, with his eyes reddened out of wrath, began to address the king of Benares in an angry tone

14. "O King! You are a veteran fool; what do you say now after committing a most blameable act? Had you any doubt as to your proceedings, why have you, out of sheer delusion, called this meeting hall of Svayamvara, without thinking the matter before-hand.

15. You have invited the kings and princes in this marriage ceremony Svayamvara; and they all have assembled here; how can they now go back to their homes?

16. Are you going now to insult these? and will you give your daughter in marriage to Sudars'ana? Nothing can be more ignoble than this?

17. The welfare-seeking person ought to judge before-hand and then to act. But you have started your work without any previous judgment and decision. You will have to reap its fruit; there is no doubt this.

18. Why are you now thinking of giving your daughter to this helpless, wealthless Sudars'ana in the presence of kings that are powerful and that command a great militia.

19. O thou most sinful! Today I will certainly kill you; next I will kill Sudars'ana and then give your daughter to my daughter's son; know that this is my firm resolve.

20. Who is there, when I am standing, in this assembly that can aspire to carry away the bridegroom elect by force or theft? Nothing to speak of Sudars'ana who is powerless, wealthless and a mere boy!

21. I spared his life before in the hermitage of Bharadvaja at the Muni's request; but today I will not spare the boy under any circumstances whatsoever.

22. Therefore, please go and consult with your wife and daughter and give your dear beautiful daughter to my daughter's son.

23. Be engaged in a marriage tie with me by giving your exquisitely beautiful daughter to my daughter's son. You can very well judge that it is always proper and advisable that a great man shall come under the protection of another great man.

24. What happiness can you expect from this Sudars'ana, who is helpless and banished from his kingdom, that you are going to give him your dear and auspicious daughter!

25. Family, wealth, army, appearance, kingdoms, forts and true friends and other helping persons; these a man should consider when he is going to give away his daughter in marriage to anybody; else

there is no surety of happiness. Think over the royal custom and the never failing Dharma and do what is proper. Never it is advisable to do any act, abandoning the path of Dharma and morals.

26. You are my intimate friend; therefore I am telling you these good words. O king! Better bring your daughter, surrounded by her attendant maids, in this hall of Svayamvara.

27. Let this daughter select any man other than Sudars’ana; I have got no cause of quarrel; and the marriage will then be celebrated according to your will.

28-29. O best of kings! The other kings are all of high descent; and they have armies and are all in positions befitting your connection! If

the daughter chooses any one annongst them, then no quarrels would arise. But if the daughter chooses Sudars’ana, then certainly I will carry her by force. Therefore, O king! act in such a way that no quarrels occur in future.”

30-31. Vyasa said Thus addressed by Yudhajit, the king of Benares was very sorrowful, and, after a heavy sigh, went to his palace and told with a grieved heart to his wife, thus “O fair eyed one! Now I am completely under your control; you better explain to S’as’ikala that a dreadful quarrel is now to occur; what am I to do now?”

32-33. Vyasa said Hearing her husband's words, the queen went to her daughter and spoke thus “O child! Quarrels have now ensued amongst the kings for your sake; your father has become very sorrowful; therefore, O fair one! Choose any other man your husband than Sudars’ana.

34-35. O Child! If you do not judge and rashly choose Sudars’ana, then the powerful king Yudhajit, possessing a large army, will no doubt kill you, me and Sudars’ana. It might be, if quarrels ensue, you might be married to another husband; therefore better think now and act.

36. O dear eyed! It is now your incumbent duty to choose another king for your husband, if you want your and my welfare and happiness. Leave Sudars’ana.”

37. The mother thus advised her daughter; the king, too, afterwards explained and tried to convince her. The girl spoke fearlessly.

38. “O king! What you have said is all true; but you know my firm resolve already. I won't ever select any other king than Sudars’ana.

39-40. O king! If you are afraid and be in agony, then do this thing: better give me in marriage to Sudars’ana and then drive us away from your city. He will put me in his chariot and go away out of your city. After that what is inevitable will surely come to pass. There cannot be anything otherwise.

41. O king! You need not fear anything about what is kept in the womb of future by Destiny. What is inevitable will happen; there is no doubt in this.”

42. The king said “O child! The intelligent persons never show too much rashness and insolence. The learned people, versed in the Vedas, say it is never advisable to quarrel with many persons.

43. How can I give my daughter in marriage to one and then banish them both? The kings have turned out enemies. There is no heinous crime, that they cannot commit now.

44. O child! If it be your opinion, I can pledge something as a pawn for your marriage, as the king Janaka pledged in days of yore for her daughter Sita.

45-47. I will also put forward a pawn very difficult to be carried out, as Janaka originally made an offer of the hands of Sita to

whomsoever, who would break the S'iva's strong bow. Thus the quarrels amongst the kings might be diminished; for he who will be able to fulfill the promise, will be able to accept you. Then, be he Sudars'ana or any other king, whoever will be strong to fulfill the promise will take you as his wife.

48. Thus the quarrels will cease and I will also be able to perform your marriage ceremony in peace and happiness."

49. The daughter said "Father! On hearing from you, I am merged in an ocean of doubt, for it seems to me what you are saying is the act of a fool; already, I have chosen in my mind Sudars'ana for my husband; now it cannot be otherwise.

50. O king! The mind is the source of virtue and vice. When I have mentally selected, how can I now forego him and choose another?

51-52. O king! If you keep any pledge, then I will be subject to any and everybody; if one, two, or more fulfill the same pledge, I will be then subject to any or all of them. Father! in that case quarrels may arise. What shall I do then? I cannot give my vote on this doubtful point.

53. O king! You need not fear anything. Better give me in marriage to Sudars'ana according to the prescribed rules; then, in that case, the Goddess Chandika will certainly protect us.

54. O king! Taking Whose Name destroys a whole host of sins, take Her Name and think the Almighty and perform carefully our marriage

ceremony.

55. Better go to the king's assembly today, and, with folded hands, tell them come tomorrow to the hall of Svayamvara.

56-57. Thus bidding goodbye to the kings, perform in the right spirit, according to the prescribed rites, our marriage ceremony. Next, after giving fit dowries and other articles after the marriage, better tell the prince Sudars'ana to depart. The son of Dhruvasandhi will take me away with him.

58. If, at this, the kings get angry and be ready to quarrel with you, then in that case, the Goddess Bhagavati will no doubt help us.

59. Sudars'ana then will fight against those kings; and if he loses his life perchance in the battle, then I will also follow him and die.

60. O king! Let all good come unto you! Better give me in marriage to Sudars'ana and remain here with your army. I will go alone with him, the object of my love."

61. Vyasa said Hearing these words from her daughter, the king Subahu trusted her, and firmly resolved to act according to that, and to celebrate the marriage of S'as'ikala.

Thus ends the 21st chapter on the king of Benares fulfilling the advice of his daughter in S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 22

On Sudars'ana's Marriage

Chapter 54 of 318 · 48 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
श्रुत्वा सुतावाक्यमनिन्दितात्मा
नृपांश्च गत्वा नृपतिर्जगाद ।
व्रजन्तु कामं शिविराणि भूपाः
श्वो वा विवाहं किल संविधास्ये ॥ १ ॥
भक्ष्याणि पेयानि मयाऽर्पितानि
गृह्णन्तु सर्वे मयि सुप्रसन्नाः ।
श्वो भावि कार्यं किल मण्डपेऽत्र
समेत्य सर्वैरिह संविधेयम् ॥ २ ॥
नायाति पुत्री किल मण्डपेऽद्य
करोमि किं भूपतयोऽत्र कामम् ।
प्रातः समाश्वास्य सुतां नयिष्ये
गच्छन्तु तस्माच्छिविराणि भूपाः ॥ ३ ॥
न विग्रहो बुद्धिमतां निजाश्रिते

कृपा विधेया सततं ह्यपत्ये ।
विधाय तां प्रातरिहानयिष्ये
सुतां तु गच्छन्तु नृपा यथेष्टम् ॥ ४ ॥
इच्छापणं वा परिचिन्त्य चित्ते
प्रातः करिष्याम्यथ संविवाहम् ।
सर्वैः समेत्यात्र नृपैः समेतैः
स्वयंवरः सर्वमतेन कार्यः ॥ ५ ॥
श्रुत्वा नृपास्तेऽवितथं विदित्वा
वचो ययुः स्वानि निकेतनानि ।
विधाय पार्श्वे नगरस्य रक्षां
चक्रुः क्रिया मध्यदिनोदिताश्च ॥ ६ ॥
सुबाहुरप्यार्यजनैः समेत-
श्चकार कार्याणि विवाहकाले ।
पुत्रीं समाहुय गृहे सुगुप्ते

पुरोहितैर्वेदविदां वरिष्ठैः ॥ ७ ॥
स्नानादिकं कर्म वरस्य कृत्वा

विवाहभूषाकरणं तथैव ।
आनाय्य वेदीरचिते गृहे वै
तस्यार्हणां भूमिपतिश्चकार ॥ ८ ॥
सविष्टरं चाचमनीयमर्घ्यं
वस्त्रद्वयं गामथ कुण्डले द्वे ।
समर्प्य तस्मै विधिवन्नरेन्द्र
ऐच्छत्सुतादानमहीनसत्त्वः ॥ ९ ॥
सोऽप्यग्रहीत्सर्वमदीनचेताः
शशाम चिन्ताऽथ मनोरमायाः ।
कन्यां सुकेशीं निधिकन्यकासमां
मेने तदाऽऽत्मानमनुत्तमञ्च ॥ १० ॥
सुपूजितं भूषणवस्त्रदानै-

र्वरोत्तमं तं सचिवास्तदानीम् ।
निन्युश्च ते कौतुकमण्डपान्त-
र्मुदान्विता वीतभयाश्च सर्वे ॥ ११ ॥
समाप्तभूषां विधिवद्विधिज्ञाः
स्त्रियश्च तां राजसुतां सुयाने ।
आरोप्य निन्युर्वरसन्निधानण्
चतुष्कयुक्ते किल मण्डपे वै ॥ १२ ॥
अग्निं समाधाय पुरोहितः स
हुत्वा यथावच्च तदन्तराले ।
आह्वाययत्तौ कृतकौतुकौ तु
वधूवरौ प्रेमयुतौ निकामम् ॥ १३ ॥
लाजाविसर्गं विधिवद्विधाय
कृत्वा हुताशस्य प्रदक्षिणाञ्च ।
तौ चक्रतुस्तत्र यथोचित्तं तत्

सर्वं विधानं कुलगोत्रजातम् ॥ १४ ॥
शतद्वयं चाश्वयुजां रथानां
सुभूषितं चापि शरौघसंयुतम् ।
ददौ नृपेन्द्रस्तु सुदर्शनाय
सुपूजितं पारिबर्हं विवाहे ॥ १५ ॥
मदोत्कटान्हेमविभूषितांश्च
गजान्गिरेः शृङ्गसमानदेहान् ।
शतं सपादं नृपसूनवेऽसौ
ददावथ प्रेमयुतो नृपेन्द्रः ॥ १६ ॥
दासीशतं काञ्चनभूषितं च
करेणुकानां च शतं सुचारु ।

समर्पयामास वराय राजा
विवाहकाले मुदितोऽनुवेलम् ॥ १७ ॥
अदात्पुनर्दासंसहस्रमेकं

सर्वायुधैः सम्भृतभूषितञ्च ।
रत्नानि वासांसि यथोचितानि
दिव्यानि चित्राणि तथाविकानि ॥ १८ ॥
ददौ पुनर्वासगृहाणि तस्मै
रम्याणि दीर्घाणि विचित्रितानि ।
सिन्धूद्भवानां तुरगोत्तमाना-
मदात्सहस्रद्वितयं सुरम्यम् ॥ १९ ॥
क्रमेलकानाञ्च शतत्रयं वै
प्रत्यादिशद्भारभृतां सुचारु ।
शतद्वयं वै शकटोत्तमानां
तस्मै ददौ धान्यरसैः प्रपूरितम् ॥ २० ॥
मनोरमां राजसुतां प्रणम्य
जगाद वाक्यं विहिताञ्जलिः पुरः ।
दासोऽस्मि ते राजसुते वरिष्ठे

तद्ब्रूहि यत्स्यात्तु मनोगतं ते ॥ २१ ॥
तं चारुवाक्यं निजगाद सापि
स्वस्त्यस्तु ते भूप कुलस्य वृद्धिः ।
सम्मानिताऽहं मम सूनवे त्वया
दत्ता यतो रत्नवरा स्वकन्या ॥ २२ ॥
न बन्दिपुत्री नृप मागधी वा
स्तौमीह किं त्वां स्वजनं महत्तरम् ।
सुमेरुतुल्यस्तु कृतः सुतोऽद्य मे
सम्बन्धिना भूपतिनोत्तमेन ॥ २३ ॥
अहोऽतिचित्रं नृपतेश्चरित्रं
परं पवित्रं तव किं वदामि ।
यद्भ्रष्टराज्याय सुताय मेऽद्य
दत्ता त्वया पूज्यसुता वरिष्ठा ॥ २४ ॥
वनाधिवासाय किलाधनाय

पित्रा विहीनाय विसैन्यकाय ।
सर्वानिमान्भूमिपतीन्विहाय
फलाशनायार्थविवर्जिताय ॥ २५ ॥
समानवित्तेऽथ कुले बले च
ददाति पुत्रीं नृपतिश्च भूयः ।
न कोऽपि मे भूपसुतेऽर्थहीने

गुणान्वितां रूपवतीञ्च दद्यात् ॥ २६ ॥
वैरं तु सर्वैः सह संविधाय
नृपैर्वरिष्ठैर्बलसंयुतैश्च ।
सुदर्शनायाथ सुताऽर्पिता मे
किं वर्णये धैर्यमिदं त्वदीयम् ॥ २७ ॥
निशम्य वाक्यानि नृपः प्रहृष्टः
कृताञ्जलिर्वाक्यमुवाच भूयः ।
गृहाण राज्यं मम सुप्रसिद्धं

भवामि सेनापतिरद्य चाहम् ॥ २८ ॥
नोचेत्तदर्धं प्रतिगृह्य चात्र
सुतान्वितो राज्यफलानि भुङ्क्ष्व ।
विहाय वाराणसिकानिवासं
वने पुरे वासमतो न मेऽस्ति ॥ २९ ॥
नृपास्तु सन्त्येव रुषान्विता वै
गत्वा करिष्ये प्रथमं तु सान्त्वनम् ।
ततः परं द्वावपरावुपायौ
नोचेत्ततो युद्धमहं करिष्ये ॥ ३० ॥
जयाजयो दैववशो तथापि
धर्मे जयो नैव कृतेऽप्यधर्मे ।
तेषां किलाधर्मवतां नृपाणां
कथं भविष्यत्यनुचिन्तितं वै ॥ ३१ ॥
आकर्ण्य तद्भाषितमर्थवच्च

जगाद वाक्यं हितकारकं तम् ।
मनोरमा मानमवाप्य तस्मात्
सर्वात्मना मोदयुता प्रसन्ना ॥ ३२ ॥
राजञ्छिवं तेऽस्तु कुरुष्व राज्यं
त्यक्त्वा भयं त्वं स्वसुतैः समेतः ।
सुतोऽपि मे नूनमवाप्य राज्यं
साकेतपुर्यां प्रचरिष्यतीह ॥ ३३ ॥
विसर्जयास्मान्निजसद्म गन्तुं
शिवं भवानी तव संविधास्यति ।
न काऽपि चिन्ता मम भूप वर्तते
सञ्चिन्तयन्त्या परमाम्बिकां वै ॥ ३४ ॥
दोषा गता विविधवाक्यपदै रसालै-
रन्योन्यभाषणपदैरमृतोपमैश्च ।
प्रातर्नृपाः समधिगम्य कृतं विवाहं

रोषान्विता नगरबाह्यगतास्तथोचुः ॥ ३५ ॥
अद्यैव तं नृपकलङ्कधरञ्च हत्वा
बालं तथैव किल तं न विवाहयोग्यम् ।
गृह्णीम तां शशिकलां नृपतेश्च लक्ष्मीं
लज्जामवाप्य निजसद्म कथं व्रजेम ॥ ३६ ॥
शृण्वन्तु तूर्यनिनदान्किल वाद्यमाना-
ञ्छङ्खस्वनानभिभवन्ति मृदङ्गशब्दाः ।
गीतध्वनिं च विविधं निगमस्वनञ्च
मन्यामहे नृपतिनाऽत्र कृतो विवाहः ॥ ३७ ॥
अस्मान्प्रतार्य वचनैर्विधिवच्चकार
वैवाहिकेन विधिना करपीडनं वै ।
कर्तव्यमद्य किमहो प्रविचिन्तयन्तु
भूपाः परस्परमतिं च समर्थयन्तु ॥ ३८ ॥
एवं वदत्सु नृपतिष्वथ कन्याकायाः

कृत्वा विवाहविधिमप्रतिमप्रभावः ।
भूपान्निमन्त्रयितुमाशु जगाम राजा
काशीपतिः स्वसुहृदैः प्रथितप्रभावैः ॥ ३९ ॥
आगच्छन्तं च तं दृष्ट्वा नृपाः काशीपतिं तदा ।
नोचुः किञ्चिदपि क्रोधान्मौनमाधाय संस्थिताः ॥ ४० ॥
स गत्वा प्रणिपत्याह कृताञ्जलिरभाषत ।
आगन्तव्यं नृपैः सर्वैर्भोजनार्थं गृहे मम ॥ ४१ ॥
कन्ययाऽसौ वृतो भूपः किं करोमि हिताहितम् ।
भवद्भिस्तु शुभः कार्यो महान्तो हि दयालवः ॥ ४२ ॥
तन्निशम्य वचस्तस्य नृपाः क्रोधपरिप्लुताः ।
प्रत्यूचुर्भुक्तमस्माभिः स्वगृहं नृपते व्रज ॥ ४३ ॥
कुरु कार्याण्यशेषाणि यथेष्टं सुकृतं कृतम् ।
नृपाः सर्वे प्रयान्त्वद्य स्वानि स्वानि गृहाणि वै ॥ ४४ ॥
सुबाहुरपि तच्छ्रुत्वा जगाम शङ्कितो गृहम् ।

किं करिष्यन्ति संविग्नाः क्रोधयुक्ता नृपोत्तमाः ॥ ४५ ॥
गते तस्मिन्महीपालाश्चक्रुश्च समयं पुनः ।
रुद्ध्वा मार्गं ग्रहीष्यामः कन्यां हत्वा सुदर्शनम् ॥ ४६ ॥
केचनोचुः किमस्माकं हन्त तेन नृपेण वै ।
दृष्ट्वा तु कौतुकं सर्वं गमिष्यामो यथागतम् ॥ ४७ ॥
इत्युक्त्वा ते नृपाः सर्वे मार्गमाक्रम्य संस्थिताः ।
चकारोत्तरकार्याणि सुबाहुः स्वगृहं गतः ॥ ४८ ॥

Roman transliteration

vyāsa uvāca
śrutvā sutāvākyamaninditātmā
nṛpāṃśca gatvā nṛpatirjagāda |
vrajantu kāmaṃ śivirāṇi bhūpāḥ
ś□vo vā vivāhaṃ kila saṃvidhāsye || 1 ||
bhakṣyāṇi peyāni mayā'rpitāni
gṛhṇantu sarve mayi suprasannāḥ |
ś□vo bhāvi kāryaṃ kila maṇḍape'tra
sametya sarvairiha saṃvidheyam || 2 ||
nāyāti putrī kila maṇḍape'dya
karomi kiṃ bhūpatayo'tra kāmam |
prātaḥ samāśvāsya sutāṃ nayiṣye
gacchantu tasmācchivirāṇi bhūpāḥ || 3 ||
na vigraho buddhimatāṃ nijāśrite

kṛpā vidheyā satataṃ hyapatye |
vidhāya tāṃ prātārihānayiṣye
sutāṃ tu gacchantu nṛpā yatheṣṭam || 4 ||
icchāpaṇaṃ vā paricintya citte
prātaḥ kariṣyāmyatha saṃvivāham |
sarvaiḥ sametyātra nṛpaiḥ sametaiḥ
svayaṃvaraḥ sarvamatena kāryaḥ || 5 ||
śrutvā nṛpāste'vitathaṃ viditvā
vaco yayuḥ svāni niketanāni |
vidhāya pārśve nagarasya rakṣāṃ
cakruḥ kriyā madhyadinoditāśca || 6 ||
subāhurapyāryajanaiḥ sameta-
ścakāra kāryāṇi vivāhakāle |
putrīṃ samāhūya gṛhe sugupte

purohitairvedavidāṃ variṣṭhaiḥ || 7 ||
snānādikaṃ karma varasya kṛtvā
vivāhabhūṣākaraṇaṃ tathaiva |
ānāyya vedīracite gṛhe vai
tasyārhaṇāṃ bhūmipatiścakāra || 8 ||
saviṣṭaraṃ cācamanīyamarghyaṃ
vastradvayaṃ gāmatha kuṇḍale dve |
samarpya tasmai vidhivannarendra
aicchatsutādānamahīnasattvaḥ || 9 ||
so'pyagrahītsarvamadīnacetāḥ
śaśāma cintā'tha manoramāyāḥ |
kanyāṃ sukeśīṃ nidhikanyakāsamāṃ
mene tadā''tmānamanuttamañca || 10 ||
supūjitaṃ bhūṣaṇavastradānai-

rvarottamaṃ taṃ sacivāstadānīm |
ninyuśca te kautukamaṇḍapānta-
rmudānvitā vītabhayāśca sarve || 11 ||
samāptabhūṣāṃ vidhivadvidhijñāḥ
striyaśca tāṃ rājasutāṃ suyāne |
āropya ninyurvarasannidhānaṇ
catuṣkayukte kila maṇḍape vai || 12 ||
agniṃ samādhāya purohitaḥ sa

hutvā yathāvacca tadantarāle |
āhvāyayattau kṛtakautukau tu
vadhūvarau premayutau nikāmam || 13 ||
lājāvisargaṃ vidhivadvidhāya
kṛtvā hutāśasya pradakṣiṇāñca |
tau cakratustatra yathocittaṃ tat

sarvaṃ vidhānaṃ kulagotrajātam || 14 ||
śatadvayaṃ cāścayujāṃ rathānāṃ
subhūṣitaṃ cāpi śaraughasaṃyutam |
dadau nṛpendrastu sudarśanāya
supūjitaṃ pāribarhaṃ vivāhe || 15 ||
madotkaṭānhemavibhūṣitāṃśca
gajāngireḥ śṛṅgasamānadehān |
śataṃ sapādaṃ nṛpasūnave'sau
dadāvatha premayuto nṛpendraḥ || 16 ||
dāsīśataṃ kāñcanabhūṣitaṃ ca
kareṇukānāṃ ca śataṃ sucāru |
samarpayāmāsa varāya rājā
vivāhakāle mudito'nuvelam || 17 ||
adātpunardāsasahasramekaṃ

sarvāyudhaiḥ sambhṛtabhūṣitañca |
rat□nāni vāsāṃsi yathocitāni
divyāni citrāṇi tathāvikāni || 18 ||
dadau punarvāsagṛhāṇi tasmai
ramyāṇi dīrghāṇi vicitritāni |
sindhūd□bhavānāṃ turagottamānā-
madātsahasradvitayaṃ suramyam || 19 ||
kramelakānāñca śatatrayaṃ vai
pratyādiśad□bhārabhṛtāṃ sucāru |
śatadvayaṃ vai śakaṭottamānāṃ
tasmai dadau dhānyarasaiḥ prapūritam || 20 ||
manoramāṃ rājasutāṃ praṇamya
jagāda vākyaṃ vihitāñjaliḥ puraḥ |
dāso'smi te rājasute variṣṭhe

tad□brūhi yatsyāttu manogataṃ te || 21 ||
taṃ cāruvākyaṃ nijagāda sāpi
svastyastu te bhūpa kulasya vṛddhiḥ |
sammānitā'haṃ mama sūnave tvayā
dattā yato rat□navarā svakanyā || 22 ||
na bandiputrī nṛpa māgadhī vā
stau□mīha kiṃ tvāṃ svajanaṃ mahattaram |
sumerutulyastu kṛtaḥ suto'dya me
sambandhinā bhūpatinottamena || 23 ||
aho'ticitraṃ nṛpateścaritraṃ
paraṃ pavitraṃ tava kiṃ vadāmi |
yad□bhraṣṭarājyāya sutāya me'dya
dattā tvayā pūjyasutā variṣṭhā || 24 ||
vanādhivāsāya kilādhanāya

pitrā vihīnāya visainyakāya |
sarvānimānbhūmipatīnvihāya
phalāśanāyārthavivarjitāya || 25 ||
samānavitte'tha kule bale ca
dadāti putrīṃ nṛpatiśca bhūyaḥ |
na ko'pi me bhūpasute'rthahīne
guṇānvitāṃ rūpavatīñca dadyāt || 26 ||
vairaṃ tu sarvaiḥ saha saṃvidhāya
nṛpairvariṣṭhairbalasaṃyutaiśca |
sudarśanāyātha sutā'rpitā me
kiṃ varṇaye dhairyamidaṃ tvadīyam || 27 ||
niśamya vākyāni nṛpaḥ prahṛṣṭaḥ
kṛtāñjalirvākyamuvāca bhūyaḥ |
gṛhāṇa rājyaṃ mama suprasiddhaṃ

bhavāmi senāpatiradya cāham || 28 ||
nocettadardhaṃ pratigṛhya cātra
sutānvito rājyaphalāni bhuṅkṣva |
vihāya vārāṇasikānivāsaṃ
vane pure vāsamato na me'sti || 29 ||
nṛpāstu santyeva ruṣānvitā vai
gatvā kariṣye prathamaṃ tu sāntvanam |
tataḥ paraṃ dvāvaparāvupāyau
nocettato yuddhamahaṃ kariṣye || 30 ||
jayājayo daivavaśo tathāpi
dharme jayo naiva kṛte'pyadharme |
teṣāṃ kilādharmavatāṃ nṛpāṇāṃ
kathaṃ bhaviṣyatyanucintitaṃ vai || 31 ||
ākarṇya tad□bhāṣitamarthavacca

jagāda vākyaṃ hitakārakaṃ tam |
manoramā mānamavāpya tasmāt
sarvātmanā modayutā prasannā || 32 ||
rājañchivaṃ te'stu kuruṣva rājyaṃ
tyaktvā bhayaṃ tvaṃ svasutaiḥ sametaḥ |
suto'pi me nūnamavāpya rājyaṃ
sāketapuryāṃ pracariṣyatīha || 33 ||
visarjayāsmānnijasadma gantuṃ
śivaṃ bhavānī tava saṃvidhāsyati |
na kā'pi cintā mama bhūpa vartate
sañcintayantyā paramāmbikāṃ vai || 34 ||
doṣā gatā vividhavākyapadai rasālai-
ranyonyabhāṣaṇapadairamṛtopamaiśca |
prātarnṛpāḥ samadhigamya kṛtaṃ vivāhaṃ

roṣānvitā nagarabāhyagatāstathocuḥ || 35 ||
adyaiva taṃ nṛpakalaṅkadharañca hatvā
bālaṃ tathaiva kila taṃ na vivāhayogyam |
gṛhṇīma tāṃ śaśikalāṃ nṛpateśca lakṣmīṃ
lajjāmavāpya nijasadma kathaṃ vrajema || 36 ||
śṛṇvantu tūryaninadānkila vādyamānā-
ñchaṅkhasvanānabhibhavanti mṛdaṅgaśabdāḥ |
gītadhvaniṃ ca vividhaṃ nigamasvanañca

manyāmahe nṛpatinā□'tra kṛto vivāhaḥ || 37 ||
asmānpratārya vacanairvidhivaccakāra
vaivāhikena vidhinā karapīḍanaṃ vai |
kartavyamadya kimaho pravicintayantu
bhūpāḥ parasparamatiṃ ca samarthayantu || 38 ||
evaṃ vadatsu nṛpatiṣvatha kanyākāyāḥ

kṛtvā vivāhavidhimapratimaprabhāvaḥ |
bhūpānnimantrayitumāśu jagāma rājā
kāśīpatiḥ svasuhṛdaiḥ prathitaprabhāvaiḥ || 39 ||
āgacchantaṃ ca taṃ dṛṣṭvā nṛpāḥ kāśīpatiṃ tadā |
nocuḥ kiñcidapi krodhānmaunamādhāya saṃsthitāḥ || 40 ||
sa gatvā praṇipatyāha kṛtāñjalirabhāṣata |
āgantavyaṃ nṛpaiḥ sarvairbhojanārthaṃ gṛhe mama || 41 ||
kanyayā'sau vṛto bhūpaḥ kiṃ karomi hitāhitam |
bhavad□bhistu śubhaḥ kāryo mahānto hi dayālavaḥ || 42 ||
tanniśamya vacastasya nṛpāḥ krodhapariplutāḥ |
pratyūcurbhuktamasmābhiḥ svagṛhaṃ nṛpate vraja || 43 ||
kuru kāryāṇyaśeṣāṇi yatheṣṭaṃ sukṛtaṃ kṛtam |
nṛpāḥ sarve prayāntvadya svāni svāni gṛhāṇi vai || 44 ||
subāhurapi tacchrutvā jagāma śaṅ□kito gṛham |

kiṃ kariṣyanti saṃvignāḥ krodhayuktā nṛpottamāḥ || 45 ||
gate tasminmahīpālāścakruśca samayaṃ punaḥ |
rud□dhvā mārgaṃ grahīṣyāmaḥ kanyāṃ hatvā sudarśanam || 46 ||
kecanocuḥ kimasmākaṃ hanta tena nṛpeṇa vai |
dṛṣṭvā tu kautukaṃ sarvaṃ gamiṣyāmo yathāgatam || 47 ||
ityuktvā te nṛpāḥ sarve mārgamākramya saṃsthitāḥ |
cakārottarakāryāṇi subāhuḥ svagṛhaṃ gataḥ || 48 ||

English translation

1. Vyasa said O King! Then, on hearing his daughter's words, that high souled king of Benares, Subahu, came to the spot where the kings were staying and said "O kings! Now you can go to your own camps; tomorrow I will perform my daughter's marriage ceremony.

2. Let you all be pleased with me and graciously accept the food and drink, given by me. Tomorrow let you all come here and perform my daughter's marriage ceremony.

3. O Kings! My daughter is not coming today to this hall of Svayamvara; what can I do now; I will console her and bring her here tomorrow. Therefore do you all go now to your own camps respectively.

4. Intelligent persons should not quarrel with the members of their own family. But they should always shew kindness towards their own sons and daughters who are under their protection. However, I will make my daughter understand and bring her tomorrow morning. You may all go now to your places as you desire.

5. Tomorrow morning we will settle about the pledge, whether by choice or by fulfilling a promise, that requires strength, and have the marriage celebrated; or better you all together would decide what mode of Svayamvara is to be adopted."

6. The kings heard Subahu and trusted him. Then seeing that the city is well guarded on all sides, they went to their own camps and performed their mid-day duties.

7-8. The king Subahu on this side began to perform all the duties regarding the marriage of his daughter, after duly consulting with all the chief members of the family. At the appointed time of marriage he brought his daughter in a well concealed and guarded chamber, had the bathing ceremony of the bridegroom elect performed by the priests, versed in the Vedas, and had him well dressed and did other requisite things. Then he brought the bridegroom in the house, made him seat on a Vedi (platform) and duly worshipped him.

9. Then the large-hearted king gave to the bridegroom seat, Achamaniya (water for rinsing the mouth and such articles of food as require rinsing one's mouth after eating them), Arghya (articles for worshipping deservedly, padyam, e.g., water for washing the feet with an offer of green grass, rice, etc., made in worshipping a God or a Brahman), the two silken cloths and sheet, cows, and two ear-rings and then wanted to give Sudars'ana his daughter.

10. The high minded Sudars'ana accepted all the offerings given by the king. Seeing this, Manorama was relieved of her anxiety. Manorama began to think that beautiful and well adorned daughter as if the daughter of Kuvera (the God of wealth); and thanked herself and thought as if all her duties were over.

11. Then the royal ministers carried gladly and fearlessly the beautiful Sudars'ana, worshipped with ornaments and clothings, in a good nice carriage to the centre of the amusement court.

12. On the other hand, the elderly female members, who knew all about the prescribed rules, performed the dressing of the princess in a befitting manner and placing her in a beautiful conveyance took her before the bridegroom elect, in the marriage hall, where there was the platform regularly built.

13-14. The Sacred Fire was then lit, the royal priest began to perform the Homa ceremony duly; when the amusement ceremony of the bridegroom and bride united in love was duly performed, the priest called them there. After this the bridegroom and bride performed duly the Laja Homa ceremony and circumambulated the Sacred Fire. Thus all the ceremonies, befitting the gotra and family, were all fully performed according to the prescribed rules.

15-17. Then the king Subahu, excited by feelings of love, in the marriage time, gave to the prince Sudars'ana the following presents: well adorned two hundred chariots, with horses and the arrow cases filled with arrows, one hundred and twenty five elephants, dressed with golden ornaments, looking like so many mountains, one hundred beautiful female elephants and one hundred maid servants, all dressed in golden ornaments.

18-20. The king gave the bridegroom also one thousand servants well adorned, bearing the complete set of all sorts of weapons, many gems and jewels, clothings, nice variegated woolen clothes, beautiful capacious rooms to live in, and two thousand excellent horses born in the Sindhu country, three hundred good camels able to carry sufficient loads, and two hundred carriages, filled with grains, etc.

21. Then the king bowed to the king's daughter Manorama and with clasped hands, said "O royal daughter! I am now become your

servant; now kindly say what is your desire?"

22. Hearing these beautiful words of the king, Manorama said "O king! all good to you and let your family increase in sons and grandsons. You have increased my honour by giving in marriage your daughter (jewel) to my son. I have no other desire than to see your welfare constant and the increase in your family, posterity and prosperity.

23. O king! Your are the chief amongst the kings. Your have made my son great and strong like the Sumeru mountain by giving him your daughter in marriage. You are high and my related. I am not the daughter of a panegyrist or a bard; how can I then praise you for this noble act of yours.

24-25. O king! Your character is wonderful and pure. What more shall I say to you than this that you all, in the face of many other kings, have given your daughter to my son in marriage, who is banished from his kingdom, is deprived of his father and is living in the forest, penniless, armyless, subsisting himself on roots and fruits only.

26. In these cases the kings as a rule make relations with those only, who are their equals in rank and position, of noble families of equal grade, having forces and wealth equal to each other. No other king would have offered his beautiful well-qualified daughter in marriage to my prince who is without any wealth.

27. O king! On your this act, all the other kings, holding great influence and possessing armies, have turned out your enemies. I,

being a woman am unable to describe the amount of patience in you."

28. The king Subahu of Benares, hearing the sweet words of Manorama was highly pleased and, with folded hands, began to say, "O Devi, you better take my this celebrated kingdom; I will become the commander of your forces and will try my best to guard this city.

29. Or you can take half of my kingdom and remain here with your son. It is not my desire that you leave this Benares and go and live in the forest.

30-31. The kings have become very offended; I will first try to appease them; if they be not satisfied, I will adopt the means of "gift" or sowing dissensions amongst them; and even, if, in that, I fail, I will ultimately take to war. O Devi! Victory or defeat is under the hands of the Destiny; still victory comes to those who are in the right path and defeat to those who are in the wrong path. How then can the victor arise to those sinful kings?"

32. Hearing the king's words, pregnant with meaning, Manorama felt herself highly respected; and, with a cheerful heart, said the following good words.

33. "O king! let all good come on you! you better discard all fear and reign with your sons here; my son Sudars'ana, too, will become the king of Ayodhya by the Grace of S'ri Bhagavati Bhuvanes'vari, the Supreme Cause of the innumerable worlds, and will roam in this world; there is no doubt in this.

34. May Bhagavati Bhavani bring all good unto you; now kindly permit us to depart to our homes, O king! I always contemplate the Highest Goddess Ambika; and I have no time to indulge in other thoughts."

35. Thus, on various subjects, Manorama and the king Subahu began to talk with each other, causing satisfaction to both like nectar, when the morning broke out.

36. The kings, knowing early in the morning, that the princess had been given away in marriage, became very much enraged and went out of the city and began to discuss with one another.

"We will kill today the king Subahu, the disgrace amongst the kings as well that boy Sudars'ana, totally unfit to marry the princess, and take away the kingdom and the princess S'as'ikala. How can we return to our homes, with this severe disgrace, stamped on our heads.

37. Hear, O kings! the sound of the drums, mridangas, other instruments; the sounds of the conchshells have even been overpowered. Hark! The various musical sounds and the chanting of the Vedas. It is then certain that the King Subahu has finished the marriage ceremony of his daughter S'as'ikala with Sudars'ana.

38. Oh! This king has deceived us with his words and performed the marriage ceremony, according to ordinary religious rules.

39. Now O kings! decide unanimously what to do and come to a definite conclusion."

When the kings were thus discussing, the king of Benares, of indomitable prowess, the king Subahu, after finishing his daughter's marriage, came there with his famous friends to invite them.

40. Seeing the King of Benares present, all the other kings did not utter a single word, but they remained silent, beaming with anger.

41. Subahu then approached to the kings, bowed down, and, with folded hands, said "Be kind enough to come to my house for dinner.

42. O kings! My daughter S'as'ikala after all has selected Sudars'ana; I could not help in this. You are all kind and noble; therefore you all be peaceful and let the matter drop."

43. The kings hearing him were filled with rage and said, "We have all taken food; our desires have been fulfilled; you better now go back to your own home.

44-45. Your behaviour with us is all right and proper; now do your other duties and let the kings go back to their homes." Hearing these words of the kings, the king of Benares was very much terrified and returned home, thinking that the kings were all filled with rage and might do serious harm to him. Thus he began to pass away his time in dire anxiety.

46. Then the king Subahu disappeared; the kings united made this resolve that they would block the passage of Sudars'ana, kill him, and take the girl away.

47. Some of these kings rather said "What is the use in killing the king's son. We will all go willingly to see the fun."

48. Thus the kings went and remained blocking the path of Sudars'ana; and the king Subahu, on returning home, began to make arrangements for the departure of the bridegroom and the bride.

Thus ends the 22nd Chapter on Sudars'ana's marriage in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 23

On The Killing Of The Enemy Of

Chapter 55 of 318 · 55 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
तस्मै गौरवभोज्यानि विधाय विधिवत्तदा ।
वासराणि च षड्राजा भोजयामास भक्तितः ॥ १ ॥
एवं विवाहकार्याणि कृत्वा सर्वाणि पार्थिवः ।
पारिबर्हं प्रदत्वाऽथ मन्त्रयन्सचिवैः सह ॥ २ ॥
दूतैस्तु कथितं श्रुत्वा मार्गसंरोधनं कृतम् ।
बभूव विमना राजा सुबाहुरमितद्युतिः ॥ ३ ॥
सुदर्शनस्तदोवाच श्वशुरं संशितव्रतः ।
अस्मान्विसर्जयाशु त्वं गमिष्यामो ह्यशङ्किताः ॥ ४ ॥
भारद्वाजाश्रमं पुण्यं गत्वा तत्र समाहिताः ।
निवासाय विचारो वै कर्तव्यः सर्वथा नृप ॥ ५ ॥
नृपेभ्यश्च न कर्तव्यं भयं किञ्चित्त्वयाऽनघ ।
जगन्माता भवानी मे साहाय्यं वै करिष्यति ॥ ६ ॥
व्यास उवाच

तस्येति मतमाज्ञाय जामातुर्नृपसत्तमः ।
विससर्ज धनं दत्वा प्रतस्थे सोऽपि सत्वरः ॥ ७ ॥
बलेन महताऽऽविष्टो ययावनु नृपोत्तमः ।
सुदर्शनो वृतस्तत्र चचाल पथि निर्भयः ॥ ८ ॥
रथैः परिवृतः शूरः सदारो रथसंस्थितः ।
गच्छन्ददर्श सैन्यानि नृपाणां रघुनन्दनः ॥ ९ ॥
सुबाहुरपि तान्वीक्ष्य चिन्ताविष्टो बभूव ह ।
विधिवत्स शिवां चित्ते जगाम शरणं मुदा ॥ १० ॥
जजापैकाक्षरं मन्त्रं कामराजमनुत्तमम् ।
निर्भयो वीतशोकश्च पत्न्या सह नवोढया ॥ ११ ॥
ततः सर्वे महीपालाः कृत्वा कोलाहलं तदा ।
उत्थिताः सैन्यसंयुक्ता हन्तुकामास्तु कन्यकाम् ॥ १२ ॥
काशिराजस्तु तान्दृष्ट्वा हन्तुकामो बभूव ह ।
निवारितस्तदाऽत्यर्थं राघवेण जिगीषता ॥ १३ ॥

तत्रापि नेदुः शंखाश्च भेर्यश्चानकदुन्दुभिः ।
सुबाहोश्च नृपाणाञ्च परस्परजिघांसताम् ॥ १४ ॥

शत्रुजित्तु सुसंवृत्तः स्थितस्तत्र जिघांसया ।
युधाजित्तत्सहायार्थं सन्नद्धः प्रबभूव ह ॥ १५ ॥
केचिच्च प्रेक्षकास्तस्य सहानीकैः स्थितास्तदा ।
युधाजिदग्रतो गत्वा सुदर्शनमुपस्थितः ॥ १६ ॥
शत्रुजित्तेन सहितो हन्तुं भ्रातरमानुजः ।
परस्परं ते बाणौघैस्ततक्षुः क्रोधमूर्छिताः ॥ १७ ॥
सम्मर्दः सुमहांस्तत्र सम्प्रवृत्तः सुमार्गणैः ।
काशीपतिस्तदा तूर्णं सैन्येन बहुना वृतः ॥ १८ ॥
साहाय्यार्थं जगामाशु जामातरमनिन्दितम् ।
एवं प्रवृत्ते सङ्ग्रामे दारुणे लोमहर्षणे ॥ १९ ॥
प्रादुर्बभूव सहसा देवी सिंहोपरि स्थिता ।
नानायुधधरा रम्या वराभूषणभूषिता ॥ २० ॥

दिव्याम्बरपरीधाना मन्दारस्रक्सुसंयुता ।
तां दृष्ट्वा तेऽथ भूपाला विस्मयं परमं गताः ॥ २१ ॥
केयं सिंहसमारूढा कुतो वेति समुत्थिता ।
सुदर्शनस्तु तां वीक्ष्य सुबाहुमिति चाब्रवीत् ॥ २२ ॥
पश्य राजन्महादेवीमागतां दिव्यदर्शनाम् ।
अनुग्रहाय मे नूनं प्रादुर्भूता दयान्विता ॥ २३ ॥
निर्भयोऽहं महाराज जातोऽस्मि निर्भयादपि ।
सुदर्शनः सुबाहुश्च तामालोक्य वराननाम् ॥ २४ ॥
प्रणामं चक्रतुस्तस्या मुदितौ दर्शनेन च ।
ननाद च तदा सिंहो गजास्त्रस्ताश्चकम्पिरे ॥ २५ ॥
ववुर्वाता महाघोरा दिशश्चासन्सुदारुणाः ।
सुदर्शनस्तदा प्राह निजं सेनापतिं प्रति ॥ २६ ॥
मार्गे व्रज त्वं तरसा भूपाला यत्र संस्थिताः ।
किं करिष्यन्ति राजानः कुपिता दुष्टचेतसः ॥ २७ ॥

शरणार्थञ्च सम्प्राप्ता देवी भगवती हि नः ।
निरातङ्कैश्च गन्तव्यं मार्गेऽस्मिन्भूपसङ्कुले ॥ २८ ॥
स्मृता मया महादेवी रक्षणार्थमुपागता ।
तच्छ्रुत्वा वचनं सेनापतिस्तेन पथाऽव्रजत् ॥ २९ ॥
युधाजित्तु सुसङ्क्रुद्धस्तानुवाच महीपतीन् ।
किं स्थिता भयसन्त्रस्ता निघ्नन्तु कन्यकान्वितम् ॥ ३० ॥
अवमन्य च नः सर्वान्बलहीनो बलाधिकान् ।
कन्यां गृहीत्वा संयाति निर्भयस्तरसा शिशुः ॥ ३१ ॥
किं भीताः कामिनीं वीक्ष्य सिंहोपरि सुसंस्थिताम् ।
नोपेक्ष्यो हि महाभागा हन्तव्योऽत्र समाहितैः ॥ ३२ ॥
हत्वैनं सङ्ग्रहीष्यामः कन्यां चारुविभूषणाम् ।

नायं केसरिणादत्तां छेत्तुमर्हति जम्बुकः ॥ ३३ ॥
इत्युक्त्वा सैन्यसंयुक्तः शत्रुजित्सहितस्तदा ।
योद्धुकामः सुसम्प्राप्तो युधाजित्क्रोधसंवृतः ॥ ३४ ॥

मुमोच विशिखांस्तूर्णं समपुंखाञ्छिलाशितान् ।
धनुराकृष्य कर्णान्तं कर्मारपरिमार्जितान् ॥ ३५ ॥
हन्तुकामः सुदुर्मेधाः सुदर्शनमथोपरि ।
सुदर्शनस्तु तान्बाणैश्चिच्छेदापततः क्षणात् ॥ ३६ ॥
एवं युद्धे प्रवृत्तेऽथ चुकोप चण्डिका भृशम् ।
दुर्गादेवी मुमोचाथ बाणान् युधाजितं प्रति ॥ ३७ ॥
नानारूपा तदा जाता नानाशस्त्रधरा शिवा ।
सम्प्राप्ता तुमुलं तत्र चकार जगदम्बिका ॥ ३८ ॥
शत्रुजिन्निहतस्तत्र युधाजिदपि पार्थिवः ।
पतितौ तौ रथाभ्यां तु जयशब्दस्तदाऽभवत् ॥ ३९ ॥
विस्मयं परमं प्राप्ता भूपाः सर्वे विलोक्य ताम् ।
निधनं मातुलस्यापि भागिनेयस्य संयुगे ॥ ४० ॥
सुबाहुरपि तद्दृष्ट्वा निधनं संयुगे तयोः ।
तुष्टाव परमप्रीतो दुर्गां दुर्गार्तिनाशिनीम् ॥ ४१ ॥

सुबाहुरुवाच
नमो देव्यै जगद्धात्र्यै शिवायै सततं नमः ।
दुर्गायै भगवत्यै ते कामदायै नमो नमः ॥ ४२ ॥
नमः शिवायै शान्त्यै ते विद्यायै मोक्षदे नमः ।
विश्वव्याप्त्यै जगन्मातर्जगद्धात्र्यै नमः शिवे ॥ ४३ ॥
नाहं गतिं तव धिया परिचिन्तयन् वै
जानामि देवि सगुणः किल निर्गुणायाः ।
किं स्तौमि विश्वजननीं प्रकटप्रभावां
भक्तार्तिनाशनपरां परमाञ्च शक्तिम् ॥ ४४ ॥
वाग्देवता त्वमसि सर्वगतैव बुद्धि-
र्विद्या मतिश्च गतिरप्यसि सर्वजन्तोः ।
त्वां स्तौमि किं त्वमसि सर्वमनोनियन्त्री
किं स्तूयते हि सततं खलु चात्मरूपम् ॥ ४५ ॥
ब्रह्मा हरश्च हरिरप्यनिशं स्तुवन्तो

नान्तं गताः सुरवराः किल ते गुणानाम् ।
क्वाहं विभेदमतिरम्ब गुणैर्वृतो वै
वक्तुं क्षमस्तव चरित्रमहोऽप्रसिद्धः ॥ ४६ ॥
सत्सङ्गतिः कथमहो न करोति कामं
प्रासङ्गिकापि विहिता खलु चित्तशुद्धिः ।
जामातुरस्य विहितेन समागमेन

प्राप्तं मयाऽद्भुतमिदं तव दर्शनं वै ॥ ४७ ॥
ब्रह्माऽपि वाञ्छति सदैव हरो हरिश्च
सेन्द्राः सुराश्च मुनयो विदितार्थतत्त्वाः ।
यद्दर्शनं जननि तेऽद्य मया दुरापं
प्राप्तं विना दमशमादिसमाधिभिश्च ॥ ४८ ॥
क्वाहं सुमन्दमतिराशु तवावलोकं
क्वेदं भवानि भवभेषजमद्वितीयम् ।
ज्ञाताऽसि देवि सततं किल भावयुक्ता

भक्तानुकम्पनपरामरवर्गपूज्या ॥ ४९ ॥
किं वर्णयामि तव देवि चरित्रमेतद्
यद्रक्षितोऽस्ति विषमेऽत्र सुदर्शनोऽयम् ।
शत्रू हतौ सुबलिनौ तरसा त्वयाद्य
भक्तानुकम्पि चरितं परमं पवित्रम् ॥ ५० ॥
नाश्चर्यमेतदिति देवि विचारितेऽर्थे
त्वं पासि सर्वमखिलं स्थिरजङ्गमं वै ।
त्रातस्त्वया च विनिहत्य रिपुर्दयातः
संरक्षितोऽयमधुना ध्रुवसन्धिसूनुः ॥ ५१ ॥
भक्तस्य सेवनपरस्य स्वयशोऽतिदीप्तं
कर्तुं भवानि रचितं चरितं त्वयैतत् ।
नोचेत्कथं सुपरिगृह्य सुतां मदीयां
युद्धे भवेत्कुशलवाननवद्यशीलः ॥ ५२ ॥
शक्ताऽसि जन्ममरणादिभयान्विहन्तुं

किं चित्रमत्र किल भक्तजनस्य कामम् ।
त्वं गीयसे जननि भक्तजनैरपारा
त्वं पापपुण्यरहिता सगुणाऽगुणा च ॥ ५३ ॥
त्वद्दर्शनादहमहो सुकृती कृतार्थो
जातोऽस्मि देवि भुवनेश्वरि धन्यजन्मा ।
बीजं न ते न भजनं किल वेद्मि मात-
र्ज्ञातस्तवाद्य महिमा प्रकटप्रभावः ॥ ५४ ॥
व्यास उवाच
एवं स्तुता तदा देवी प्रसन्नवदना शिवा ।
उवाच च नृपं देवी वरं वरय सुव्रत ॥ ५५ ॥

Roman transliteration

vyāsa uvāca
tasmai gauravabhojyāni vidhāya vidhivattadā |
vāsarāṇi ca ṣaḍrājā bhojayāmāsa bhaktitaḥ || 1 ||
evaṃ vivāhakāryāṇi kṛtvā sarvāṇi pārthivaḥ |

pāribarhaṃ pradatvā'tha mantrayansacivaiḥ saha || 2 ||
dūtaistu kathitaṃ śrutvā mārgasaṃrodhanaṃ kṛtam |
babhūva vimanā rājā subāhuramitadyutiḥ || 3 ||
sudarśanastadovāca śvaśuraṃ saṃśitavrataḥ |
asmānvisarjayāśu tvaṃ gamiṣyāmo hyaśaṅ□kitāḥ || 4 ||
bhāradvājāśramaṃ puṇyaṃ gatvā tatra samāhitāḥ |
nivāsāya vicāro vai kartavyaḥ sarvathā nṛpa || 5 ||
nṛpebhyaśca na kartavyaṃ bhayaṃ kiñcittvayā'nagha |
jaganmātā bhavānī me sāhāyyaṃ vai kariṣyati || 6 ||
vyāsa uvāca

tasyeti matamājñāya jāmāturnupasattamaḥ |
visasarja dhanaṃ datvā pratasthe so'pi satvaraḥ || 7 ||
balena mahatā''viṣṭo yayāvanu nṛpottamaḥ |
sudarśano vṛtastatra cacāla pathi nirbhayaḥ || 8 ||
rathaiḥ parivṛtaḥ śūraḥ sadāro rathasaṃsthitaḥ |
gacchandadarśa sainyāni nṛpāṇāṃ raghunandanaḥ || 9 ||
subāhurapi tānvīkṣya cintāviṣṭo babhūva ha |
vidhivatsa śivāṃ citte jagāma śaraṇaṃ mudā || 10 ||
jajāpaikākṣaraṃ mantraṃ kāmarājamanuttamam |
nirbhayo vītaśokaśca pat□nyā saha navoḍhayā || 11 ||
tataḥ sarve mahīpālāḥ kṛtvā kolāhalaṃ tadā |
utthitāḥ sainyasaṃyuktā hantukāmāstu kanyakām || 12 ||
kāśirājastu tāndṛṣṭvā hantukāmo babhūva ha |
nivāritastadā'tyarthaṃ rāghaveṇa jigīṣatā || 13 ||

tatrāpi neduḥ śaṃkhāśca bheryaścānakadundubhiḥ |
subāhośca nṛpāṇāñca parasparajighāṃsatām || 14 ||
śatrujittu susaṃvṛttaḥ sthitastatra jighāṃsayā |
yudhājittatsahāyārthaṃ sannaddhaḥ prababhūva ha || 15 ||
kecicca prekṣakāstasya sahānīkaiḥ sthitāstadā |
yudhājidagrato gatvā sudarśanamupasthitaḥ || 16 ||
śatrujittena sahito hantuṃ bhrātaramānujaḥ |
parasparaṃ te bāṇaughaistatakṣuḥ krodhamūrchitāḥ || 17 ||
sammardaḥ sumahāṃstatra sampravṛttaḥ sumārgaṇaiḥ |
kāśīpatistadā tūrṇaṃ sainyena bahunā vṛtaḥ || 18 ||
sāhāyyārthaṃ jagāmāśu jāmātaramaninditam |
evaṃ pravṛtte saṅgrāme dāruṇe lomaharṣaṇe || 19 ||
prādurbabhūva sahasā devī siṃhopari sthitā |
nānāyudhadharā ramyā varābhūṣaṇabhūṣitā || 20 ||

divyāmbaraparīdhānā mandārasraksusaṃyutā |
tāṃ dṛṣṭvā te'tha bhūpālā vismayaṃ paramaṃ gatāḥ || 21 ||
keyaṃ siṃhasamārūḍhā kuto veti samutthitā |
sudarśanastu tāṃ vīkṣya subāhumiti cābravīt || 22 ||
paśya rājanmahādevīmāgatāṃ divyadarśanām |
anugrahāya me nūnaṃ prādurbhūtā dayānvitā || 23 ||
nirbhayo'haṃ mahārāja jāto'smi nirbhayādapi |
sudarśanaḥ subāhuśca tāmālokya varānanām || 24 ||
praṇāmaṃ cakratustasyā muditau darśanena ca |
nanāda ca tadā siṃho gajāstrastāścakampire || 25 ||
vavurvātā mahāghorā diśaścāsansudāruṇāḥ |

sudarśanastadā prāha nijaṃ senāpatiṃ prati || 26 ||
mārge vraja tvaṃ tarasā bhūpālā yatra saṃsthitāḥ |
kiṃ kariṣyanti rājānaḥ kupitā duṣṭacetasaḥ || 27 ||

śaraṇārthañca samprāptā devī bhagavatī hi naḥ |
nirātaṅkaiśca gantavyaṃ mārge'sminbhūpasaṅkule || 28 ||
smṛtā mayā mahādevī rakṣaṇārthamupāgatā |
tacchrutvā vacanaṃ senāpatistena pathā'vrajat || 29 ||
yudhājittu susaṅkruddhastānuvāca mahīpatīn |
kiṃ sthitā bhayasantrastā nighnantu kanyakānvitam || 30 ||
avamanya ca naḥ sarvānbalahīno balādhikān |
kanyāṃ gṛhītvā saṃyāti nirbhayastarasā śiśuḥ || 31 ||
kiṃ bhītāḥ kāminīṃ vīkṣya siṃhopari susaṃsthitām |
nopekṣyo hi mahābhāgā hantavyo'tra samāhitaiḥ || 32 ||
hatvainaṃ saṅgrahīṣyāmaḥ kanyāṃ cāruvibhūṣaṇām |
nāyaṃ kesariṇādattāṃ chettumarhati jambukaḥ || 33 ||
ityuktvā sainyasaṃyuktaḥ śatrujitsahitastadā |
yoddhukāmaḥ susamprāpto yudhājitkrodhasaṃvṛtaḥ || 34 ||

mumoca viśikhāṃstūrṇaṃ samapuṃkhāñchilāśitān |
dhanurākṛṣya karṇāntaṃ karmāraparimārjitān || 35 ||
hantukāmaḥ sudurmedhāḥ sudarśanamathopari |
sudarśanastu tānbāṇaiścicchedāpatataḥ kṣaṇāt || 36 ||
evaṃ yuddhe pravṛtte'tha cukopa caṇḍikā bhṛśam |
durgādevī mumocātha bāṇān yudhājitaṃ prati || 37 ||
nānārūpā tadā jātā nānāśasradharā śivā |
samprāptā tumulaṃ tatra cakāra jagadambikā || 38 ||
śatrujinnihatastatra yudhājidapi pārthivaḥ |
patitau tau rathābhyāṃ tu jayaśabdastadā'bhavat || 39 ||
vismayaṃ paramaṃ prāptā bhūpāḥ sarve vilokya tām |
nidhanaṃ mātulasyāpi bhāgineyasya saṃyuge || 40 ||
subāhurapi tad□dṛṣṭvā nidhanaṃ saṃyuge tayoḥ |
tuṣṭāva paramaprīto durgāṃ durgārtināśinīm || 41 ||

subāhuruvāca
namau devyai jagaddhātryai śivāyai satataṃ namaḥ |
durgāyai bhagavatyai te kāmadāyai namo namaḥ || 42 ||
namaḥ śivāyai śāntyai te vidyāyai mokṣade namaḥ |
viśvavyāptyai jaganmātarjagaddhātryai namaḥ śive || 43 ||
nāhaṃ gatiṃ tava dhiyā paricintayan vai
jānāmi devi saguṇaḥ kila nirguṇāyāḥ |
kiṃ stau□mi viśvajananīṃ prakaṭaprabhāvāṃ
bhaktārtināśanaparāṃ paramāñca śaktim || 44 ||
vāgdevatā tvamasi sarvagataiva buddhi-
rvidyā matiśca gatirapyasi sarvajantoḥ |
tvāṃ stau□mi kiṃ tvamasi sarvamanoniyantrī
kiṃ stūyate hi satataṃ khalu cātmarūpam || 45 ||
brahmā haraśca harirapyaniśaṃ stuvanto

nāntaṃ gatāḥ suravarāḥ kila te guṇānām |
kvāhaṃ vibhedamatiramba guṇairvṛto vai
vaktuṃ kṣamastava caritramaho'prasiddhaḥ || 46 ||

satsaṅgatiḥ kathamaho na karoti kāmaṃ
prāsaṅ□gikāpi vihitā khalu cittaśuddhiḥ |
jāmāturasya vihitena samāgamena
prāptaṃ mayā'd□bhutamidaṃ tava darśanaṃ vai || 47 ||
brahmā'pi vāñchati sadaiva haro hariśca
sendrāḥ surāśca munayo viditārthatattvāḥ |
yaddarśanaṃ janani te'dya mayā durāpaṃ
prāptaṃ vinā damaśamādisamādhibhiśca || 48 ||
kvāhaṃ sumandamatirāśu tavāvalokaṃ
kvedaṃ bhavāni bhavabheṣajamadvitīyam |
jñātā'si devi satataṃ kila bhāvayuktā

bhaktānukampanaparāmaravargapūjyā || 49 ||
kiṃ varṇayāmi tava devi caritrametad□
yad□rakṣito'sti viṣame'tra sudarśano'yam |
śatrū hatau subalinau tarasā tvayādya
bhaktānukampi caritaṃ paramaṃ pavitram || 50 ||
nāścaryametaditi devi vicārite'rthe
tvaṃ pāsi sarvamakhilaṃ sthirajaṅgamaṃ vai |
trātastvayā ca vinihatya ripurdayātaḥ
saṃrakṣito'yamadhunā dhruvasandhisūnuḥ || 51 ||
bhaktasya sevanaparasya svayaśo'tidīptaṃ
kartuṃ bhavāni racitaṃ caritaṃ tvayaitat |
nocetkathaṃ suparigṛhya sutāṃ madīyāṃ
yuddhe bhavetkuśalavānanavadyaśīlaḥ || 52 ||
śaktā'si janmamaraṇādibhayānvihantuṃ

kiṃ citramatra kila bhaktajanasya kāmam |
tvaṃ gīyase janani bhaktajanairapārā
tvaṃ pāpapuṇyarahitā saguṇā'guṇā ca || 53 ||
tvaddarśanādahamaho sukṛtī kṛtārtho
jāto'smi devi bhuvaneśvari dhanyajanmā |
bījaṃ na te na bhajanaṃ kila vedmi māta-
rjñātastavādya mahimā prakaṭaprabhāvaḥ || 54 ||
vyāsa uvāca
evaṃ stutā tadā devī prasannavadanā śivā |
uvāca ca nṛpaṃ devī varaṃ varaya suvrata || 55 ||

English translation

1. Vyasa said After paying due respects to his new son-in-law, the king Subahu cheerfully entertained him for six days with variety of good dishes.

2. Thus finishing off the marriage ceremony, the king after consulting with his ministers, presented the bridegroom and the bride various jewels and ornaments and other things given naturally on marriage occasions.

3. Then the king of Benares, of brilliant splendour, heard from his messengers that the kings had obstructed the way back of Sudars'ana and became very absent minded.

4. Then Sudars'ana, of firm resolve, told his father-in-law "O king! better now give us order that we may depart. We will go without any fear.

5. O king! First we will halt at the holy hermitage of Bharadvaja Muni; and next we will, after due considerations, settle where we would go.

6. O pure one! You need not fear a bit from these kings; the Mother of the Universe, the Bhagavati Bhavani will surely protect us."

7. Vyasa said O king Janamejaya! Hearing thus his son-in-law's orders, the king Subahu gave hinn a vast amount of wealth and bade good-bye to him. Sudars'ana, too, quickly departed.

8. The king Subahu followed him with a long train of soldiers. Thus Sudars'ana went on, in his journey, fearless.

9. The great hero Sudars'ana, the descendant of Raghu, with his new consort in the chariot and followed by many other chariots, saw the soldiers of the several kings.

10. The king Subahu, seeing them, became anxious. But Sudars'ana, gladly took refuge, with his whole heart, of the all- auspicious Goddess S'ankari.

11. Sudars'ana began to recite silently the excellent one word seed mantra of the King of Desires (Kamaraja) and, out of its power, he and his wife remained in the chariot without any fear and sorrow.

12. Then all the kings came there with their soldiers to fight with Sudars'ana and to carry away by force the bride. Thus a loud uproar arose.

13. The king of Benares seeing them wanted to kill them. But Sudars'ana, the descent of Raghu, desirous of victory, repeatedly asked him not do so.

14. Loud arose, then, the uproar, caused by the sounds of conchshells, bherri, and war drums of the kings on one side and Subahu on the other, each of the two parties determining to extirpate the other.

15. S'atrujit prepared himself for the war to destroy his enemy. Yudhajit came there for his help, well equipped with army, etc.

16-17. Some warrior kings remained there as witnesses with their soldiers. Then Yudhajit went in front of Sudars'ana. His younger brother S'atrujit, too, attended Yudhajit to kill his brother in the battle field. Then the warriors, overpowered with anger, shot each other with arrows.

18. A great encounter then ensued in the battle field with sharp arrows. The king of Benares hurriedly advanced there, with a great body of army, to relieve his son-in-law.

19. Thus when the dreadful war began to grow more and more horrible, the Goddess Bhagavati suddenly appeared there, mounted on Her lion.

20-21. The beauty of Her body was exceedingly lovely; She was adorned with various excellent ornaments and She held various weapons. She wore divine clothings and the beautiful Mandara garland suspended from Her neck up to Her knees. The kings were greatly astonished to see Her. They began to argue "Who in this Lady, mounted on a lion? Whence has She so suddenly come?"

22-23. Beholding Her, Sudars'ana told the king of Benares "O king! Behold! The Divine Maha Devi has come here to favour us. She is very merciful. Now I am completely fearless."

24. Sudars'ana and Subahu were highly delighted to see the Beautiful Goddess and bowed down to Her feet with great devotion.

25. Then the lion, the vehicle of the Goddess, roared, making tremendous noise. Hearing the roaring of the lion, all the elephants trembled. At that time, the winds began to blow violently and the four quarters assumed an awful appearance.

26-27. Then Sudars'ana told his general to carry soon his forces where the kings were staying, blocking his way. "What could the vicious kings do now, though they had become very angry? The Goddess Bhagavati had come there to save us.

28. Now you all go safely and calmly through the midst of the kings. See! At my remembering Her, She has come here mercifully to save

us.

29-30. The general, on hearing these words, became ready to march by that route. Then Yudhajit, very much infuriated with anger, said to all the kings "Why are you all so much fear stricken? Kill this Sudars'ana, stealing away this girl.

31. This lad, weak and without any support, will carry away by force and fearlessly the girl, spiting all the kings; and won't you be able to do anything? This is very strange!

32. Are you afraid to see this one lady on a lion? O high minded kings! Never trifle away this boy; kill him with all attention.

33. Killing him, we will then take away this girl. The jackal can never snatch away the lady under the grasp of a lion."

34. Thus saying, the king Yudhajit, filled with anger, came to the battle field with S'atrujit and all his forces.

35-36. That wicked king, drew his bow string well nigh to his ear and shot arrows after arrows, sharpened under stone and by blacksmith at Sudars'ana, with the object of killing him. Sudars'ana cut off all those arrows quickly with his own quick going arrows.

37. Thus when the fight grew intense, the Goddess Chandika became very mach enraged and shot arrows at Yudhajit.

38. Assuming diverse forms, the Goddess Durga, holding various weapons the auspicious Mother of the Universe, began to fight terribly in the battle field.

39. S'atrujit and the king Yudhajit were killed in that terrible battle. Both of them fell dead from their chariots; and a shout of victory arose from the side of Sudars'an.

40. The uncle and cousin of the king Subahu were on the side of Yudhajit and were killed. The kings were very much astonished to see them thus lying dead.

41. The king Subahu, seeing them dead in the battlefield became very glad and began to praise and sing hymns in honour of Durga Devi the Destroyer of all difficulties.

42-43. I bow to the auspicious Goddess Jagaddhatri, again and again; I bow to the Bhagavati Durga the bestower of all desires; I always bow down to Her Who is auspicious, peace giving, and the Higher Vidya. O Mother! O Giver of salvation! O Auspicious One! You are pervading the whole Universe, O World Mother! and Upholder of the Universe! I bow down to Thee.

44. O World-mother! O Devi! you are devoid of Prakritic qualities; you are full of qualities; beyond mind and speech; one cannot think out your prowess, etc., by one's mind. Mother! you are the Highest Force; ever willing to destroy the miseries of your devoted persons. Your influence is manifest everywhere; what eulogy can I sing of Thee.

45. O Devi! You are the Goddess of Vak (speech) of all beings; you are the all pervading intelligence, mind, effort, and movements; you are the controller of the minds of all; therefore how can I praise You? O Goddess; You are the Self of all; how can I sing eulogies to You, who are beyond speech and mind, and to the Universal Self.

46. Brahma, Hah and Hara and other higher Devas have not been able to find the limits of your qualities, though they are incessantly

chanting your praises; O Goddess! I am the small of the smallest, I am without qualification, and bound by Prakritic qualities; I am ignorant as regards Jiva and Brahma. O Mother! I will never be able to describe Your characteristics that are unfathomable.

47. O Mother! why not good companionships effect the fulfilment of one's desires. The purification of my heart has been effected incidentally. O Mother! my son-in-law is wholly devoted to you; accidentally there has arisen the connection between him and me and it is on account of his connection that I have been able to see You.

48. O Mother! Today I have got without any restraint and control of passions, and samadhi, the rare vision of You, who is wanted to be seen even by Brahma, Hah and Hara, Indra and the other Devas and by the Munis, who have attained their realisation. Therefore who is there in this Triloki, that is so fortunate as I am.

49. O Bhavani! Where am I, void of intelligence and where is the rare vision of You, Who is the only medicine of this disease of the ocean of world? Still, O Mother! Who is worshipped by the Devas, I have got Your vision. Now I have come to know that You always show mercy to Your Bhaktas, who are in their Bhavas (mental images of your Self).

50. O Goddess! You have saved Sudars'an in this great war crisis and You have slain these two powerful enemies. How can I describe your prowess in this matter? This I have understood that Your Holy Character ever shows mercy on Your devotees.

51. O Goddess! Again this is not a matter to be wondered at, if one considers; for You are protecting this whole universe, moving and unmoving; and accordingly You have now protected, out of Your mercy, your Bhakta Sudars'ana, the son of Dhruvasandhi, by killing his enemy.

52. O Bhavani! It is not merely for the protection of your Bhaktas, engaged in Your service, that You shew this favour but also to extol the meritorious deeds of your Bhaktas that You do such things; otherwise how is it that this Bhakta saintlike Sudars'ana, by marrying my daughter, has got victory in this battle field?

53. O Mother! You are fully capable to destroy the fear of birth and death. What wonder is there that you fulfill the desires of your Bhaktas? The Bhaktas extol You by characterising You as Saguna (full of

qualities), Nirguna (devoid of any quality) and Apara, beyond all merits and demerits.

54. O Goddess! O Bhuvanes'vari! I am fortunate that I have been able to see You, and thus all my duties have become crowned with success. O Mother! I have no practices in the shape of Your meditation, etc. nor do I know any seed mantras of Yours; today I have fully seen Your glory manifested.

55. Vyasa said Thus extolled by the king Subahu, the Goddess Bhagavati, the Bestower of the Absolute Freedom, was pleased and said "O thou, practiser of good vows! Ask boon from Me."

Thus ends the twenty third chapter on the killing of the enemy of Sudars'ana in the great war, in S'rimad Devi Bhagavatam of 18,000

verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 24

On The Installation Of Durga Dev!

Chapter 56 of 318 · 50 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
तस्यास्तद्वचनं श्रुत्वा भवान्याः स नृपोत्तमः ।
प्रोवाच वचनं तत्र सुबाहुर्भक्तिसंयुतः ॥ १ ॥
सुबाहुरुवाच
एकतो देवलोकस्य राज्यं भूमण्डलस्य च ।
एकतो दर्शनं ते वै न च तुल्यं कदाचन ॥ २ ॥
दर्शनात्सदृशं किञ्चित्त्रिषु लोकेषु नास्ति मे ।
कं वरं देवि याचेऽहं कृतार्थोऽस्मि धरातले ॥ ३ ॥
एतदिच्छाम्यहं मातर्याचितुं वाञ्छितं वरम् ।
तव भक्तिः सदा मेऽस्तु निश्चला ह्यनपायिनी ॥ ४ ॥
नगरेऽत्र त्वया मातः स्थातव्यं मम सर्वदा ।
दुर्गादेवीति नाम्ना वै त्वं शक्तिरिह संस्थिता ॥ ५ ॥
रक्षा त्वया च कर्तव्या सर्वदा नगरस्य ह ।
यथा सुदर्शनस्त्रातो रिपुसंघादनामयः ॥ ६ ॥

तथाऽत्र रक्षा कर्तव्या वाराणस्यास्त्वयाम्बिके ।
यावत्पुरी भवेद्भूमौ सुप्रतिष्ठा सुसंस्थिता ॥ ७ ॥
तावत्त्वयाऽत्र स्थातव्यं दुर्गे देवि कृपानिधे ।
वरोऽयं मम ते देयः किमन्यत्प्रार्थयाम्यहम् ॥ ८ ॥
विविधान्सकलान्कामान्देहि मे विद्विषो जहि ।
अभद्राणां विनाशञ्च कुरु लोकस्य सर्वदा ॥ ९ ॥
व्यास उवाच
इति सम्प्रार्थिता देवी दुर्गा दुर्गार्तिनाशिनी ।
तमुवाच नृपं तत्र स्तुत्वा वै संस्थितं पुरः ॥ १० ॥
दुर्गोवाच
राजन्सदा निवासो मे मुक्तिपुर्यां भविष्यति ।
रक्षार्थं सर्वलोकानां यावत्तिष्ठति मेदिनी ॥ ११ ॥
अथो सुदर्शनस्तत्र समागत्य मुदान्वितः ।
प्रणम्य परया भक्त्या तुष्टाव जगदम्बिकाम् ॥ १२ ॥

अहो कृपा ये कथयाम्यहं किं
त्रातस्त्वया यत्किल भक्तिहीनः ।

भक्तानुकम्पी सकलो जनोऽस्ति
विमुक्तभक्तेरवनं व्रतं ते ॥ १३ ॥
त्वं देवि सर्वं सृजसि प्रपञ्चं
श्रुतं मया पालयसि स्वसृष्टम् ।
त्वमत्सि संहारपरे च काले
न तेऽत्र चित्रं मम रक्षणं वै ॥ १४ ॥
करोमि किं ते वद देवि कार्यं
क्व वा व्रजामीत्यनुमोदयाशु ।
कार्ये विमूढोऽस्मि तवाज्ञयाऽहं
गच्छामि तिष्ठे विहरामि मातः ॥ १५ ॥
व्यास उवाच
तं तथा भाषमाणं तु देवी प्राह दयान्विता ।

गच्छायोध्यां महाभाग कुरु राज्यं कुलोचितम् ॥ १६ ॥
स्मरणीया सदाऽहं ते पूजनीया प्रयत्नतः ।
शं विधास्याम्यहं नित्यं राज्यं ते नृपसत्तम ॥ १७ ॥
अष्टम्याञ्च चतुर्दश्यां नवम्याञ्च विशेषतः ।
मम पूजा प्रकर्तव्या बलिदानविधानतः ॥ १८ ॥
अर्चा मदीया नगरे स्थापनीया त्वयाऽनघ ।
पूजनीया प्रयत्नेन त्रिकालं भक्तिपूर्वकम् ॥ १९ ॥
शरत्काले महापूजा कर्तव्या मम सर्वदा ।
नवरात्रविधानेन भक्तिभावयुतेन च ॥ २० ॥
चैत्रेऽश्विने तथाऽऽषाढे माघे कार्यो महोत्सवः ।
नवरात्रे महाराज पूजा कार्या विशेषतः ॥ २१ ॥
कृष्णपक्षे चतुर्दश्यां मम भक्तिसमन्वितैः ।
कर्तव्या नृपशार्दूल तथाऽष्टम्यां सदा बुधैः ॥ २२ ॥
व्यास उवाच

इत्युक्त्वान्तर्हिता देवी दुर्गा दुर्गार्तिनाशिनी ।
नता सुदर्शनेनाथ स्तुता च बहुविस्तरम् ॥ २३ ॥
अन्तर्हितां तु तां दृष्ट्वा राजानः सर्व एव ते ।
प्रणेमुस्तं समागम्य यथा शक्रं सुरास्तथा ॥ २४ ॥
सुबाहुरपि तं नत्वा स्थितश्चाग्रे मुदान्वितः ।
ऊचुः सर्वे महीपाला अयोध्याधिपतिं तदा ॥ २५ ॥
त्वमस्माकं प्रभुः शास्ता सेवकास्ते वयं सदा ।
कुरु राज्यमयोध्यायां पालयास्मान्नृपोत्तम ॥ २६ ॥
त्वत्प्रसादान्महाराज दृष्टा विश्वेश्वरी शिवा ।
आदिशक्तिर्भवानी सा चतुर्वर्गफलप्रदा ॥ २७ ॥
धन्यस्त्वं कृतकृत्योऽसि बहुपुण्यो धरातले ।

यस्माच्च त्वत्कृते देवी प्रादुर्भूता सनातनी ॥ २८ ॥
न जानीमो वयं सर्वे प्रभावं नृपसत्तम ।
चण्डिकायास्तमोयुक्ता मायया मोहिताः सदा ॥ २९ ॥

धनदारसुतानां च चिन्तनेऽभिरताः सदा ।
मग्ना महार्वणे घोरे कामक्रोधझषाकुले ॥ ३० ॥
पृच्छामस्त्वां महाभाग सर्वज्ञोऽसि महामते ।
केयं शक्तिः कुतो जाता किं प्रभावा वदस्व तत् ॥ ३१ ॥
भव त्वं नौश्च संसारे साधवोऽति दयापराः ।
तस्मान्नो वद काकुत्स्थ देवीमाहात्म्यमुत्तमम् ॥ ३२ ॥
यत्प्रभावा च सा देवी यत्स्वरुपा यदुद्भवा ।
सत्सर्वं श्रोतुमिच्छामस्त्वं ब्रूहि नृवरोत्तम ॥ ३३ ॥
व्यास उवाच
इति पृष्टस्तदा तैस्तु ध्रुवसन्धिसुतो नृपः ।
विचिन्त्य मनसा देवीं तानुवाच मुदान्वितः ॥ ३४ ॥
सुदर्शन उवाच
किं ब्रवीमि महीपालास्तस्याश्चरितमुत्तमम् ।
ब्रह्मादयो न जानन्ति सेशाः सुरगणास्तथा ॥ ३५ ॥

सर्वस्याद्या महालक्ष्मीर्वरेण्या शक्तिरुत्तमा ।
सात्त्विकीयं महीपाला जगत्पालनतत्परा ॥ ३६ ॥
सृजते या रजोरूपा सत्त्वरूपा च पालने ।
संहारे च तमोरूपा त्रिगुणा सा सदा मता ॥ ३७ ॥
निर्गुणा परमा शक्तिः सर्वकामफलप्रदा ।
सर्वेषां कारणं सा हि ब्रह्मादीनां नृपोत्तमाः ॥ ३८ ॥
निर्गुणा सर्वथा ज्ञातुमशक्या योगिभिर्नृपाः ।
सगुणा सुखसेव्या सा चिन्तनीया सदा बुधैः ॥ ३९ ॥
राजान ऊचुः
बाल एव वनं प्राप्तस्त्वं तु नूनं भयातुरः ।
कथं ज्ञाता त्वया देवी परमा शक्तिरुत्तमा ॥ ४० ॥
उपासिता कथं चैव पूजिता च कथं नृप ।
या प्रसन्ना तु साहाय्यं चकार त्वरयान्विता ॥ ४१ ॥
सुदर्शन उवाच

बालभावान्मया प्राप्तं बीजं तस्याः सुसम्मतम् ।
स्मरामि प्रजपन्नित्यं कामबीजाभिधं नृपाः ॥ ४२ ॥
ऋषिभिः कथ्यमाना सा मया ज्ञाताम्बिका शिवा ।
स्मरामि तां दिवारात्रं भक्त्या परमया पराम् ॥ ४३ ॥
व्यास उवाच
तन्निशम्य वचस्तस्य राजानो भक्तितत्पराः ।

तां मत्वा परमां शक्तिं निर्ययुः स्वगृहान्प्रति ॥ ४४ ॥
सुबाहुरगमत्काश्यां तमापृच्छय सुदर्शनम् ।
सुदर्शनोऽपि धर्मात्मा निर्जगाम सुकोसलान् ॥ ४५ ॥
मन्त्रिणस्तु नृपं श्रुत्वा हतं शत्रुजितं मृधे ।
जितं सुदर्शनञ्चैव बभूवुः प्रेमसंयुताः ॥ ४६ ॥
आगच्छन्तं नृपं श्रुत्वा तं साकेतनिवासिनः ।
उपायनान्युपादाय प्रययुः सम्मुखे जनाः ॥ ४७ ॥
तथा प्रकृतयः सर्वे नानोपायनपाणयः ।

ध्रुवसन्धिसुतं दत्त्वा मुदिताः प्रययुः प्रजाः ॥ ४८ ॥
स्त्रियोपसंयुतः सोऽथ प्राप्यायोध्यां सुदर्शनः ।
सम्मान्य सर्वलोकांश्च ययौ राजा निवेशनम् ॥ ४९ ॥
वन्दिभिः स्तूयमानस्तु वन्द्यमानश्च मन्त्रिभिः ।
कन्याभिः कीर्यमाणश्च लाजैः सुमनसैस्तथा ॥ ५० ॥

Roman transliteration

vyāsa uvāca
tasyāstadvacanaṃ śrutvā bhavānyāḥ sa nṛpottamaḥ |
provāca vacanaṃ tatra subāhurbhaktisaṃyutaḥ || 1 ||
subāhuruvāca
ekato devalokasya rājyaṃ bhūmaṇḍalasya ca |
ekato darśanaṃ te vai na ca tulyaṃ kadācana || 2 ||
darśanātsadṛśaṃ kiñcittriṣu lokeṣu nāsti me |
kaṃ varaṃ devi yāce'haṃ kṛtārtho'smi dharātale || 3 ||
etadicchāmyahaṃ mātaryācituṃ vāñchitaṃ varam |
tava bhaktiḥ sadā me'stu niścalā hyanapāyinī || 4 ||
nagare'tra tvayā mātaḥ sthātavyaṃ mama sarvadā |
durgādevīti nāmnā vai tvaṃ śaktiriha saṃsthitā || 5 ||
rakṣā tvayā ca kartavyā sarvadā nagarasya ha |
yathā sudarśanastrāto ripusaṃghādanāmayaḥ || 6 ||

tathā'tra rakṣā kartavyā vārāṇasyāstvayāmbike |
yāvatpurī bhaved□bhūmau supratiṣṭhā susaṃsthitā || 7 ||
tāvattvayā'tra sthātavyaṃ durge devi kṛpānidhe |
varo'yaṃ mama te deyaḥ kimanyatprārthayāmyaham || 8 ||
vividhānsakalānkāmāndehi me vidviṣo jahi |
abhadrāṇāṃ vināśañca kuru lokasya sarvadā || 9 ||
vyāsa uvāca
iti samprārthitā devī durgā durgārtināśinī |
tamuvāca nṛpaṃ tatra stutvā vai saṃsthitaṃ puraḥ || 10 ||
durgovāca
rājansadā nivāso me muktipuryāṃ bhaviṣyati |
rakṣārthaṃ sarvalokānāṃ yāvattiṣṭhati medinī || 11 ||
atho sudarśanastatra samāgatya mudānvitaḥ |
praṇamya parayā bhaktyā tuṣṭāva jagadambikām || 12 ||

aho kṛpā ye kathayāmyahaṃ kiṃ
trātastvayā yatkila bhaktihīnaḥ |
bhaktānukampī sakalo jano'sti
vimuktabhakteravanaṃ vrataṃ te || 13 ||
tvaṃ devi sarvaṃ sṛjasi prapañcaṃ
śrutaṃ mayā pālayasi svasṛṣṭam |
tvamatsi saṃhārapare ca kāle
na te'tra citraṃ mama rakṣaṇaṃ vai || 14 ||
karomi kiṃ te vada devi kāryaṃ
kva vā vrajāmītyanumodayāśu |
kārye vimūḍho'smi tavājñayā'haṃ
gacchāmi tiṣṭhe viharāmi mātaḥ || 15 ||
vyāsa uvāca
taṃ tathā bhāṣamāṇaṃ tu devī prāha dayānvitā |

gacchāyodhyāṃ mahābhāga kuru rājyaṃ kulocitam || 16 ||
smaraṇīyā sadā'haṃ te pūjanīyā prayat□nataḥ |
śaṃ vidhāsyāmyahaṃ nityaṃ rājyaṃ te nṛpasattama || 17 ||
aṣṭamyāñca caturdaśyāṃ navamyāñca viśeṣataḥ |
mama pūjā prakartavyā balidānavidhānataḥ || 18 ||
arcā madīyā nagare sthāpanīyā tvayā'nagha |
pūjanīyā prayat□nena trikālaṃ bhaktipūrvakam || 19 ||
śaratkāle mahāpūjā kartavyā mama sarvadā |
navarātravidhānena bhaktibhāvayutena ca || 20 ||
caitre'śvine tathā''ṣāḍhe māghe kāryo mahotsavaḥ |
navarātre mahārāja pūjā kāryā viśeṣataḥ || 21 ||
kṛṣṇapakṣe caturdaśyāṃ mama bhaktisamanvitaiḥ |
kartavyā nṛpaśārdūla tathā'ṣṭamyāṃ sadā budhaiḥ || 22 ||
vyāsa uvāca

ityuktvāntarhitā devī durgā durgārtināśinī |
natā sudarśanenātha stutā ca bahuvistaram || 23 ||
antarhitāṃ tu tāṃ dṛṣṭvā rājānaḥ sarva eva te |
praṇemustaṃ samāgamya yathā śakraṃ surāstathā || 24 ||
subāhurapi taṃ natvā sthitaścāgre mudānvitaḥ |
ūcuḥ sarve mahīpālā ayodhyādhipatiṃ tadā || 25 ||
tvamasmākaṃ prabhuḥ śāstā sevakāste vayaṃ sadā |
kuru rājyamayodhyāyāṃ pālayāsmānnṛpottama || 26 ||
tvatprasādānmahārāja dṛṣṭā viśveśvarī śivā |
ādiśaktirbhavānī sā caturvargaphalapradā || 27 ||
dhanyastvaṃ kṛtakṛtyo'si bahupuṇyo dharātale |
yasmācca tvatkṛte devī prādurbhūtā sanātanī || 28 ||
na jānīmo vayaṃ sarve prabhāvaṃ nṛpasattama |
caṇḍikāyāstamoyuktā māyayā mohitāḥ sadā || 29 ||

dhanadārasutānāṃ ca cintane'bhiratāḥ sadā |
magnā mahārvaṇe ghore kāmakrodhajhaṣākule || 30 ||
pṛcchāmastvāṃ mahābhāga sarvajño'si mahāmate |
keyaṃ śaktiḥ kuto jātā kiṃ prabhāvā vadasva tat || 31 ||
bhava tvaṃ nauśca saṃsāre sādhavo'ti dayāparāḥ |
tasmānno vada kākutstha devīmāhātmyamuttamam || 32 ||
yatprabhāvā ca sā devī yatsvarupā yadud□bhavā |
satsarvaṃ śrotumicchāmastvaṃ brūhi nṛvarottama || 33 ||

vyāsa uvāca
iti pṛṣṭastadā taistu dhruvasandhisuto nṛpaḥ |
vicintya manasā devīṃ tānuvāca mudānvitaḥ || 34 ||
sudarśana uvāca
kiṃ bravīmi mahīpālāstasyāścaritamuttamam |
brahmādayo na jānanti seśāḥ suragaṇāstathā || 35 ||

sarvasyādyā mahālakṣmīrvareṇyā śaktiruttamā |
sāttvikīyaṃ mahīpālā jagatpālanatatparā || 36 ||
sṛjate yā rajorūpā sattvarūpā ca pālane |
saṃhāre ca tamorūpā triguṇā sā sadā matā || 37 ||
nirguṇā paramā śaktiḥ sarvakāmaphalapradā |
sarveṣāṃ kāraṇaṃ sā hi brahmādīnāṃ nṛpottamāḥ || 38 ||
nirguṇā sarvathā jñātumaśakyā yogibhirnṛpāḥ |
saguṇā sukhasevyā sā cintanīyā sadā budhaiḥ || 39 ||
rājāna ūcuḥ
bāla eva vanaṃ prāptastvaṃ tu nūnaṃ bhayāturaḥ |
kathaṃ jñātā tvayā devī paramā śaktiruttamā || 40 ||
upāsitā kathaṃ caiva pūjitā ca kathaṃ nṛpa |
yā prasannā tu sāhāyyaṃ cakāra tvarayānvitā || 41 ||
sudarśana uvāca

bālabhāvānmayā prāptaṃ bījaṃ tasyāḥ susammatam |
smarāmi prajapannityaṃ kāmabījābhidhaṃ nṛpāḥ || 42 ||
ṛṣibhiḥ kathyamānā sā mayā jñātāmbikā śivā |
smarāmi tāṃ divārātraṃ bhaktyā paramayā parām || 43 ||
vyāsa uvāca
tanniśamya vacastasya rājāno bhaktitatparāḥ |
tāṃ matvā paramāṃ śaktiṃ niryayuḥ svagṛhānprati || 44 ||
subāhuragamatkāśyāṃ tamāpṛcchya sudarśanam |
sudarśano'pi dharmātmā nirjjagāma sukosalān || 45 ||
mantriṇastu nṛpaṃ śrutvā hataṃ śatrujitaṃ mṛdhe |
jitaṃ sudarśanañcaiva babhūvuḥ premasaṃyutāḥ || 46 ||
āgacchantaṃ nṛpaṃ śrutvā taṃ sāketanivāsinaḥ |
upāyanānyupādāya prayayuḥ sammukhe janāḥ || 47 ||
tathā prakṛtayaḥ sarve nānopāyanapāṇayaḥ |

dhruvasandhisutaṃ dattvā muditāḥ prayayuḥ prajāḥ || 48 ||
striyopasaṃyutaḥ so'tha prāpyāyodhyāṃ sudarśanaḥ |
sammānya sarvalokāṃśca yayau rājā niveśanam || 49 ||
vandibhiḥ stūyamānastu vandyamānaśca mantribhiḥ |
kanyābhiḥ kīryamāṇaśca lājaiḥ sumanasaistathā || 50 ||

English translation

1. Vyasa said Hearing the Devi's words, the king Subahu began to say with great devotion thus

2-3. O Devi! If there be made a comparison between the kingdom of the Devas and the world on the one hand and the vision of Thine on the other hand, then it must be acknowledged that the kingdom of the Devas and the earth cannot stand in comparison before Thee. O Devi! There cannot be anything, in this Triloki, that is more exalted than Thy vision; therefore, O Mother! What other boon

may I ask from Thee. I am very thankful and blessed; all my desires are fulfilled, when I have seen Thee.

4-5. O Auspicious Mother! I ask from You this boon, my desire that my devotion may remain constant, fixed, and unflinching towards You. O Mother! You would remain always in this city of mine being celebrated under the name of S’ri Durga Devi, Your S’akti. This is my desire.

6-9. O Devi! As you have cleared off all the obstacles of Sudars’ana and saved him from this danger, so remain here in this city of Benares and protect it, so long as this city stands on the face of the earth and make it firm and well established and renowned. O Durga,

I pray that you may grant me these boons. O Devi! Grant me also various other desires of mine and destroy my enemies and extirpate all the irreligious and wicked people in this city. O Goddess of mercy! What more can I ask from you?

10-11. Vyasa said Thus praising and praying, the king Subahu stood, with folded hands, before the Devi Durga, the remover of all calamities, when She addressed thus O king! I will remain no doubt, in this city of Benares, the place of salvation, as long as it stands on the face of the earth and protect all the people here.

12. Then came there Sudars’ana, heartily gladdened; and he bowed to Her and began to praise Her with intense joy and devotion.

13. O Mother of this Universe! Everyone in this world shows mercy to those that are devoted to him; but, O Mother! I see, in Your case. You take it as if Your bounden duty, to save those, that are void of any devotion towards You; for You have saved my life, though I am devoid of any devotion towards you. Therefore how can I describe the boundless ocean of mercy that reigns in You!

14. O Goddess! I have heard that You have created all this Universe, with its elements, and You are preserving this Your own creations and again You will destroy it in due time. Therefore O Mother! What wonder is there that you have saved me!

15. O Goddess! Now order me early what work of Yours shall I do now? Where shall I go? O Mother! Now I am unable to make out my duty; therefore kindly order me whether I will remain here or go anywhere else or remain anywhere, I like, at my leisure?

16. Vyasa said On Sudars’ana thus petitioning before the Devi, She said with much kindness “O good soul! Go to Ayodhya and govern the country befitting your family.

17. O king! Constantly remember Me and worship Me with great care. I will always look after the welfare of your kingdom.

18. Especially in the eighth, fourteenth, and in the ninth day of the lunar half month, worship Me according to the prescribed rites and rules and offer me victims (sacrifices).

19. O sinless one! Establish my image in this city and worship it three times, morning, mid-day and evening carefully and with devotion.

20. It is noteworthy that My Great Puja in autumn for the nine nights (Navaratra) ought to be done with the greatest devotion.

21-22. O king! In the month of Chaitra, Magh, As'vin, and Asadha, My grand festival should be done on the four Navaratris respectively; and especially on the fourteenth and on the eighth day of the

black half, all persons ought to worship Me with their minds full of devotion towards Me.”

23. Vyasa said After the Devi, the Goddess Durga, the Destroyer of all dangers, had finished Her sayings, Sudars’ana bowed down to Her and praised Her much. The Devi, giving him the above mentioned advices, disappeared.

24. Seeing Her disappear, all the kings went to Sudars’ana and bowed to him, as the Devas go to their lord, the Indra.

25. The king of Benares, Subahu, too, gladly bowed down and stood before him. Then all the kings began to address Sudars’an, the king of Ayodhya.

26. “O king! You are our lord and governor; we are always your servants; protect us as the king of Ayodhya.

27. O king! It is through your grace only that we have seen the Supreme Force, the Goddess of this Universe, the most Auspicious, the Eternal Bhavani, the Giver of the fourfold desires.

28. O king! It is for your sake that the Eternal, Highest Prakriti Devi appeared; therefore you are very fortunate, auspicious, and most blessed in this world. Your have finished, as it were, all that you had to do.

29. O king! We all are deluded by the Maya of that Mahamaya Chandika Devi; therefore none of us is able to know Her prowess.

30. We are always engaged in thinking of wealth, sons and wives; there we are merged in this awful ocean of delusion, infested with crocodiles, etc., in the shape of lust, anger, greed, etc.

31. O Blessed one! You are highly enlightened and you know everything; hence we ask you What is this Force; whence has She sprung? How is Her prowess? Kindly describe all these to us.

32. O Descendant of Kakud! The saints are always nnerciful; kindly therefore relate to us the glory of the Excellent Goddess, that serves the purpose of a boat in crossing this ocean of world (transmigration).

33. O king! I am intensely desirous to hear the prowess and nature of the Devi.”

Note Kakud is an epithet of Puranjaya, son of S'asada, a king of the solar dynasty, and a descendant of Ikshvaku. The Mythology relates that when in their war with the demons, the gods were often worsted; they, headed by Indra went to the powerful king Puranjaya and requested him to be their friend in battle. The latter consented to do so, provided Indra carried him on his shoulders. Indra accordingly assumed the form of a bull and Puranjaya seated on its hump, completely vanquished the demons. Puranjaya is therefore Kakutstha ‘standing on a hump.’

34. Vyasa said When the kings had thus asked, the son of Dhruvasandhi, the king Sudaras'ana became very glad and, meditating on the Goddess, began to say thus

35. “O kings! Indra and the other Devas, even Brahma, Visnu, and Mahes’a are unable to fathom the most exalted deeds of that Goddess; how, then, can I describe to you the great glory of the Mahamaya.

36-38. O kings! The Bhagavati Bhavani is present, as it were, being divided into four parts. She who is the first and foremost, the excellent Sattvic Energy, worshipped by all, is always engaged in the

preservation of this world. That part which is engaged in creating this world, is called the Rajasik Energy; and that part which is engaged in destroying the world is called the Tamasik Energy, and that part which is the cause of all, Brahma, etc., that Highest S'akti, the Bestower of all desires, is called the fourth S'akti, the Nirguna S'akti.

39. O kings! Those who are not Yogis, will never be able to grasp the Nirguna S'akti. The Saguna Force can be easily served. All those middle Adhikaris (fit persons) and learned men always meditate and worship the Saguna Aspect of Her."

40-41. The kings said "O king! You got afraid and went in your very early age to the forest; how is it, then, that you have been able to know the excellent Goddess Mahamaya. How did you worship and pray to Her? That She, becoming so glad, has favoured you and so helped you?"

42-43. Sudars'an said "O kings! Early in my childhood, I got the excellent root-mantra of desires, Kamavija; daily I meditated and silently uttered that mantram. After that I came to realise through the Risis That Eternal Auspicious Mother; and since that time, day and night, I always used to remember that Highest Deity; with the greatest devotion."

44. Vyasa said Hearing the words of Sudars'ana, the kings came to know that the Goddess which they saw was the Highest Force and filled with the greatest devotion towards Her, returned to their own homes.

45. The king of Benares, Subahu, returned to his own city after bidding good-bye to Sudars'ana. The virtuous Sudars'ana, too, went towards his Kosala kingdom.

46. The ministers were very glad to hear the death of S'atrujit and to see the victory of Sudars'ana.

47-48. The inhabitants and armies of Sakata (Ayodhya) hearing that Sudars'ana is coming and knowing him to be the son of the king Dhruvasandhi, became highly delighted and approached to him with various offerings.

49-50. Sudars'ana, with his new consort, arrived at Ayodhya with his heart highly gladdened, and shewed his due regard and respect towards all his subjects. Then the ministers came and sainted him; the women threw at him offerings of Laja (fried rice) and flowers; the bards began to praise loudly. Thus, honoured by various auspicious ceremonies, the king entered into his palace.

Here ends the 24th chapter on the installation of Durga Devi in the city of Benares and the return to Ayodhya of Sudars'ana in the Maha Puranam S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 25

On The Installation Of The Dev! In

Chapter 57 of 318 · 46 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
गत्वाऽयोध्यां नृपश्रेष्ठो गृहं राज्ञः सुहृद्वृतः ।
शत्रुजिन्मातरं प्राह प्रणम्य शोकसङ्कुलाम् ॥ १ ॥
मातर्न ते मया पुत्रः सङ्ग्रामे निहतः किल ।
न पिता ते युधाजिच्च शपे ते चरणौ तथा ॥ २ ॥
दुर्गया तौ हतौ संख्ये नापराधो ममात्र वै ।
अवश्यम्भाविभावेषु प्रतीकारो न विद्यते ॥ ३ ॥
न शोकोऽत्र त्वया कार्यो मृतपुत्रस्य मानिनि ।
स्वकर्मवशगो जीवो भुङ्क्ते भोगान्सुखासुखान् ॥ ४ ॥
दासोऽस्मि तव भो मातर्यथा मम मनोरमा ।
तथा त्वमपि धर्मज्ञे न भेदोऽस्ति मनागपि ॥ ५ ॥
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ।
तस्मान्न शोचितव्यं ते सुखे दुःखे कदाचन ॥ ६ ॥
दुःखे दुःखाधिकान्पश्येत्सुखे पश्येत्सुखाधिकम् ।

आत्मानं शोकहर्षाभ्यां शत्रुभ्यामिव नार्पयेत् ॥ ७ ॥
दैवाधीनमिदं सर्वं नात्माधीनं कदाचन ।
न शोकेन तदाऽऽत्मानं शोषयेन्मतिमान्नरः ॥ ८ ॥
यथा दारुमयी योषा नटादीनां प्रचेष्टते ।
तथा स्वकर्मवशगो देही सर्वत्र वर्तते ॥ ९ ॥
अहं वनगतो मातर्नाभवं दुःखमानसः ।
चिन्तयन्स्वकृतं कर्म भोक्तव्यमिति वेद्मि च ॥ १० ॥
मृतो मातामहोऽत्रैव विधुरा जननी मम ।
भयातुरा गृहीत्वा मां निर्ययौ गहनं वनम् ॥ ११ ॥
लुण्ठिता तस्करैर्मार्गे वस्त्रहीना तथा कृता ।
पाथेयञ्च हतं सर्वं बालपुत्रा निराश्रया ॥ १२ ॥
माता गृहीत्वा मां प्राप्ता भारद्वाजाश्रमं प्रति ।
विदल्लोऽयं समायातस्तथा धात्रेयिकाऽबला ॥ १३ ॥
मुनिभिर्मुनिपत्नीभिर्दयायुक्तैः समन्ततः ।

पोषिताः फलनीवारैर्वयं तत्र स्थितास्त्रयः ॥ १४ ॥
दुःखं नमे तदा ह्यासीत्सुखं नाद्य धनागमे ।

न वैरं न च मात्सर्यं मम चित्ते तु कर्हिचित् ॥ १५ ॥
नीवारभक्षणं श्रेष्ठं राजभोगात्परन्तपे ।
तदाशी नरकं याति न नीवाराशनः क्वचित् ॥ १६ ॥
धर्मस्याचरणं कार्यं पुरुषेण विजानता ।
सञ्जित्येन्द्रियवर्गं वै यथा न नरकं व्रजेत् ॥ १७ ॥
मानुष्यं दुर्लभं मातः खण्डेऽस्मिन्भारते शुभे ।
आहारादि सुखं नूनं भवेत्सर्वासु योनिषु ॥ १८ ॥
प्राप्य तं मानुषं देहं कर्तव्यं धर्मसाधनम् ।
स्वर्गमोक्षप्रदं नृणां दुर्लभं चान्ययोनिषु ॥ १९ ॥
व्यास उवाच
इत्युक्ता सा तदा तेन लीलावत्यतिलज्जिता ।
पुत्रशोकं परित्यज्य तमाहाश्रुविलोचना ॥ २० ॥

सापराधाऽस्मि पुत्राहं कृता पित्रा युधाजिता ।
हत्या मातामहं तेऽत्र हृतं राज्यं तु येन वै ॥ २१ ॥
न तं वारयितुं शक्ता तदाऽहं न सुतं मम ।
यत्कृतं कर्म तेनैव नापराधोऽस्ति मे सुत ॥ २२ ॥
तौ मृतौ स्वकृतेनैव कारणं त्वं तयोर्न च ।
नाहं शोचामि तं पुत्रं सदा शोचामि तत्कृतम् ॥ २३ ॥
पुत्र त्वमसि कल्याण भगिनी मे मनोरमा ।
न क्रोधो न च शोको मे त्वयि पुत्र मनागपि ॥ २४ ॥
कुरु राज्यं महाभाग प्रजाः पालय सुव्रत ।
भगवत्याः प्रसादेन प्राप्तमेतदकण्टकम् ॥ २५ ॥
तदाकर्ण्य वचो मातुर्नत्वा तां नृपनन्दनः ।
जगाम भवनं रम्यं यत्र पूर्वं मनोरमा ॥ २६ ॥
न्यवसत्तत्र गत्वा तु सर्वानाहुय मन्त्रिणः ।
दैवज्ञानथ पप्रच्छ मुहुर्तं दिवसं शुभम् ॥ २७ ॥

सिंहासनं तथा हैमं कारयित्वा मनोहरम् ।
सिंहासने स्थितां देवीं पूजयिष्ये सदाऽप्यहम् ॥ २८ ॥
स्थापयित्वाऽऽसने देवीं धर्मार्थकाममोक्षदाम् ।
राज्यं पश्चात्करिष्यामि यथा रामादिभिः कृतम् ॥ २९ ॥
पूजनीया सदा देवी सर्वैर्नागरिकैर्जनैः ।
माननीया शिवा शक्तिः सर्वकामार्थसिद्धिदा ॥ ३० ॥
इत्युक्ता मन्त्रिणस्ते तु चक्रुर्वै राजशासनम् ।
प्रासादं कारयामासुः शिल्पिभिः सुमनोरमम् ॥ ३१ ॥
प्रतिमां कारयित्वाऽथ मुहुर्तेऽथ शुभे दिने ।
द्विजानाहुय वेदज्ञान्स्थापयामास भूपतिः ॥ ३२ ॥
हवनं विधिवत्कृत्वा पूजयित्वाऽथ देवताम् ।

प्रासादे मतिमान् देव्याः स्थापयामास भूमिपः ॥ ३३ ॥
उत्सवस्तत्र संवृत्तो वादित्राणाञ्च निःस्वनैः ।
ब्राह्मणानां वेदघोषैर्गानैस्तु विविधैर्नृप ॥ ३४ ॥

व्यास उवाच
प्रतिष्ठाप्य शिवां देवीं विधिवद्वेदवादिभिः ।
पूजां नानाविधां राजा चकारातिविधानतः ॥ ३५ ॥
कृत्वा पूजाविधिं राजा राज्यं प्राप्य स्वपैतृकम् ।
विख्यातश्चाम्बिका देवी कोसलेषु बभूव ह ॥ ३६ ॥
राज्यं प्राप्य नृपः सर्वं सामन्तकनृपानथ ।
वशे चक्रेऽतिधर्मिष्ठान्सद्धर्मविजयी नृपः ॥ ३७ ॥
यथा रामः स्वराज्येऽभूद्दिलीपस्य रघुर्यथा ।
प्रजानां वै सुखं तद्वन्मर्यादाऽपि तथाऽभवत् ॥ ३८ ॥
धर्मो वर्णाश्रमाणां च चतुष्पादभवत्तथा ।
नाधर्मे रमते चित्तं केषामपि महीतले ॥ ३९ ॥
ग्रामे ग्रामे च प्रासादांश्चक्रुः सर्वे जनाधिपाः ।
देव्याः पूजा तदा प्रीत्या कोसलेषु प्रवर्तिता ॥ ४० ॥
सुबाहुरपि काश्यां तु दुर्गायाः प्रतिमां शुभाम् ।

कारयित्वा च प्रासादं स्थापयामास भक्तितः ॥ ४१ ॥
तत्र तस्या जनाः सर्वे प्रेमभक्तिपरायणाः ।
पूजां चक्रुर्विधानेन यथा विश्वेश्वरस्य ह ॥ ४२ ॥
विख्याता सा बभूवाथ दुर्गादेवी धरातले ।
देशे देशे महाराज तस्या भक्तिर्व्यवर्धत ॥ ४३ ॥
सर्वत्र भारते लोके सर्ववर्णेषु सर्वथा ।
भजनीया भवानी तु सर्वेषामभवत्तदा ॥ ४४ ॥
शक्तिभक्तिरताः सर्वे मानिनश्चाभवन्नृप ।
आगमोक्तैरथ स्तोत्रैर्जपध्यानपरायणाः ॥ ४५ ॥
नवरात्रेषु सर्वेषु चक्रुः सर्वे विधानतः ।
अर्चनं हवनं यागं देव्या भक्तिपरा जनाः ॥ ४६ ॥

Roman transliteration

vyāsa uvāca
gatvā'yodhyāṃ nṛpaśreṣṭho gṛhaṃ rājñaḥ suhṛd□vṛtaḥ |
śatrujinmātaraṃ prāha praṇamya śokasaṅkulām || 1 ||
mātarna te mayā putraḥ saṅgrāme nihataḥ kila |
na pitā te yudhājicca śape te caraṇau tathā || 2 ||
durgayā tau hatau saṃkhye nāparādho mamātra vai |
avaśyambhāvibhāveṣu pratīkāro na vidyate || 3 ||
na śoko'tra tvayā kāryo mṛtaputrasya mānini |
svakarmavaśago jīvo bhuṅkte bhogānsukhāsukhān || 4 ||

dāso'smi tava bho mātaryathā mama manoramā |
tathā tvamapi dharmajñe na bhedo'sti manāgapi || 5 ||
avaśyameva bhoktavyaṃ kṛtaṃ karma śubhāśubham |
tasmānna śocitavyaṃ te sukhe duḥkhe kadācana || 6 ||
duḥkhe duḥkhādhikānpaśyetsukhe paśyetsukhādhikam |

ātmānaṃ śokaharṣābhyāṃ śatrubhyāmiva nārpayet || 7 ||
daivādhīnamidaṃ sarvaṃ nātmādhīnaṃ kadācana |
na śokena tadā''tmānaṃ śoṣayenmatimānnaraḥ || 8 ||
yathā dārumayī yoṣā naṭādīnāṃ praceṣṭate |
tathā svakarmavaśago dehī sarvatra vartate || 9 ||
ahaṃ vanagato mātarnābhavaṃ duḥkhamānasaḥ |
cintayansvakṛtaṃ karma bhoktavyamiti vedmi ca || 10 ||
mṛto mātāmaho'traiva vidhurā jananī mama |
bhayāturā gṛhītvā māṃ niryayau gahanaṃ vanam || 11 ||
luṇṭhitā taskarairmārge vastrahīnā tathā kṛtā |
pātheyañca hṛtaṃ sarvaṃ bālaputrā nirāśrayā || 12 ||
mātā gṛhītvā māṃ prāptā bhāradvājāśramaṃ prati |
vidallo'yaṃ samāyātastathā dhātreyikā'balā || 13 ||
munibhirmunipat□nībhirdayāyuktaiḥ samantataḥ |

poṣitāḥ phalanīvārairvayaṃ tatra sthitāstrayaḥ || 14 ||
duḥkhaṃ name tadā hyāsītsukhaṃ nādya dhanāgame |
na vairaṃ na ca mātsaryaṃ mama citte tu karhicit || 15 ||
nīvārabhakṣaṇaṃ śreṣṭhaṃ rājabhogātparantape |
tadāśī narakaṃ yāti na nīvārāśanaḥ kvacit || 16 ||
dharmasyācaraṇaṃ kāryaṃ puruṣeṇa vijānatā |
sañjityendriyavargaṃ vai yathā na narakaṃ vrajet || 17 ||
mānuṣyaṃ durlabhaṃ mātaḥ khaṇḍe'sminbhārate śubhe |
āhārādi sukhaṃ nūnaṃ bhavetsarvāsu yoniṣu || 18 ||
prāpya taṃ mānuṣaṃ dehaṃ kartavyaṃ dharmasādhanam |
svargamokṣapradaṃ nṝṇāṃ durlabhaṃ cānyayoniṣu || 19 ||
vyāsa uvāca
ityuktā sā tadā tena līlāvatyatilajjitā |
putraśokaṃ parityajya tamāhāśruvilocanā || 20 ||

sāparādhā'smi putrāhaṃ kṛtā pitrā yudhājitā |
hatyā mātāmahaṃ te'tra hṛtaṃ rājyaṃ tu yena vai || 21 ||
na taṃ vārayituṃ śaktā tadā'haṃ na sutaṃ mama |
yatkṛtaṃ karma tenaiva nāparādho'sti me suta || 22 ||
tau mṛtau svakṛtenaiva kāraṇaṃ tvaṃ tayorna ca |
nāhaṃ śocāmi taṃ putraṃ sadā śocāmi tatkṛtam || 23 ||
putra tvamasi kalyāṇa bhaginī me manoramā |
na krodho na ca śoko me tvayi putra manāgapi || 24 ||
kuru rājyaṃ mahābhāga prajāḥ pālaya suvrata |
bhagavatyāḥ prasādena prāptametadakaṇṭakam || 25 ||
tadākarṇya vaco māturnatvā tāṃ nṛpanandanaḥ |
jagāma bhavanaṃ ramyaṃ yatra pūrvaṃ manoramā || 26 ||
nyavasattatra gatvā tu sarvānāhūya mantriṇaḥ |
daivajñānatha papraccha muhūrtaṃ divasaṃ śubham || 27 ||

siṃhāsanaṃ tathā haimaṃ kārayitvā manoharam |
siṃhāsane sthitāṃ devīṃ pūjayiṣye sadā'pyaham || 28 ||
sthāpayitvā''sane devīṃ dharmārthakāmamokṣadām |
rājyaṃ paścātkariṣyāmi yathā rāmādibhiḥ kṛtam || 29 ||
pūjanīyā sadā devī sarvairnāgarikairjanaiḥ |
mānanīyā śivā śaktiḥ sarvakāmārthasiddhidā || 30 ||
ityuktā mantriṇaste tu cakrurvai rājaśāsanam |
prāsādaṃ kārayāmāsuḥ śilpibhiḥ sumanoramam || 31 ||
pratimāṃ kārayitvā'tha muhūrte'tha śubhe dine |
dvijānāhūya vedajñānsthāpayāmāsa bhūpatiḥ || 32 ||
havanaṃ vidhivatkṛtvā pūjayitvā'tha devatām |
prāsāde matimān devyāḥ sthāpayāmāsa bhūmipaḥ || 33 ||
utsavastatra saṃvṛtto vāditrāṇāñca niḥsvanaiḥ |
brāhmaṇānāṃ vedaghoṣairgānaistu vidhidhairnṛpa || 34 ||

vyāsa uvāca
pratiṣṭhāpya śivāṃ devīṃ vidhivadvedavādibhiḥ |
pūjāṃ nānāvidhāṃ rājā cakārātividhānataḥ || 35 ||
kṛtvā pūjāvidhiṃ rājā rājyaṃ prāpya svapaitṛkam |
vikhyātaścāmbikā devī kosaleṣu babhūva ha || 36 ||
rājyaṃ prāpya nṛpaḥ sarvaṃ sāmantakanṛpānatha |
vaśe cakre'tidharmiṣṭhānsaddharmavijayī nṛpaḥ || 37 ||
yathā rāmaḥ svarājye'bhūd□dilīpasya raghuryathā |
prajānāṃ vai sukhaṃ tadvanmaryādā'pi tathā'bhavat || 38 ||
dharmo varṇāśramāṇāṃ ca catuṣpādabhavattathā |
nādharme ramate cittaṃ keṣāmapi mahītale || 39 ||
grāme grāme ca prāsādāṃścakruḥ sarve janādhipāḥ |
devyāḥ pūjā tadā prītyā kosaleṣu pravartitā || 40 ||
subāhurapi kāśyāṃ tu durgāyāḥ pratimāṃ śubhām |

kārayitvā ca prāsādaṃ sthāpayāmāsa bhaktitaḥ || 41 ||
tatra tasyā janāḥ sarve premabhaktiparāyaṇāḥ |
pūjāṃ cakrurvidhānena yathā viśveśvarasya ha || 42 ||
vikhyātā sā babhūvātha durgādevī dharātale |
deśe deśe mahārāja tasyā bhaktirvyavardhata || 43 ||
sarvatra bhārate loke sarvavarṇeṣu sarvathā |
bhajanīyā bhavānī tu sarveṣāmabhavattadā || 44 ||
śaktibhaktiratāḥ sarve māninaścābhavannṛpa |
āgamoktairatha stotrairjapadhyānaparāyaṇāḥ || 45 ||
navarātreṣu sarveṣu cakruḥ sarve vidhānataḥ |
arcanaṃ havanaṃ yāgaṃ devyā bhaktiparā janāḥ || 46 ||

English translation

1-4. Vyasa said The king Sudars'ana, surrounded by his friends, on conning to the palace at Ayodhya, bowed down to Lilavati, the mother of S'atrujit, and said "O mother! I swear by touching your feet, that I have not killed in battle your son S'atrujit nor your father Yudhajit; it is the Devi Durga that has killed them; I am not to be blamed a bit in this. O mother! You need not be sensitive in this; there is no remedy for what will inevitably come to pass; therefore you do not be sorry for the death of your son; you must know that the JTvas enjoy pleasure and pain as the results of their own Karmas.

5. O mother! I am your servant; you are entitled to the same respect and worship as Manorama, my own mother; there is no difference whatsoever between her and you.

6. O mother! One must bear the effects of one's Karma, good or bad; therefore when pleasure or pain arises, you should not be glad or otherwise.

7. When pain arises, more pain is said to be conceived and when pleasure arises, more pleasure is seen. But the learned say that man ought not to subject himself to excessive pleasure or pain.

8. O mother! This whole world is under Fate, Destiny; nothing of it is yours. Therefore the intelligent persons ought not to grieve their hearts at any time with sorrow.

9. As the wooden dolls dance in a stage as danced by the actor, so the individual souls here work as the results of their past Karmas; there is no doubt in this.

10. O mother! I know that the effect of one's own Karma, must have to be borne; it is, on that account, that I never felt sorrow in my exile in the forest.

11. You are quite aware that my mother's father was killed here, and my mother, becoming very much afraid and sorrowful, took me and escaped to the forest.

12-13. The robbers robbed us of everything save our clothes on our bodies; I was then very young; my mother was without any shelter; she carried me with this minister Vidalla and my helpless nurse to the hermitage of Bharadvaja.

14. There the kind hermit and his wife and the other wives of the hermits protected our lives in that forest, with the roots and fruits, that can be obtained there in that forest. Thus our time passed.

15. Mother! I had felt no pain then; nor do I feel any pleasure at present, when wealth is flowing unto me. What more to say, I have no feeling of jealousy or envy whatsoever in my mind.

16. O mother! Rather it is better, in my eyes, to subsist on roots and fruits than to enjoy kingdoms; for the kings go to hell; but the ascetics living on roots and fruits never meet with that result.

17. The wise should undoubtedly practice Dharma and control their passions and thus save themselves from being led into hells.

18-19. O mother! The human birth in this auspicious Bharatvarsa is seldom obtained. The enjoyments in eating and drinking are possible in every womb, but it is highly incumbent on us when we have got the privilege of this human birth, to earn Dharma, leading to the Heavens and salvation which can be very rarely attained in being born in other wombs."

20-21. Vyasa said When Sudars'ana had told thus, Lilavati became very abashed; she cast aside the sorrow for the death of her son, told him with tears in her eyes:-- "O my son Sudars'ana! I am very much guilty on account of my father Yudhajit killing your mother's father and taking hold of the sovereignty of this kingdom.

22. I could not then hinder my father and son; whatever unlawful evil and cruel deeds were then committed, all were done by my father Yudhajit. Therefore, my child, I am not to be made guilty in any way in these doings.

23. Both my father and son were killed out of the wickedness of their own actions; how can you account for those wicked things? Child! I am not expressing sorrow at the death of my son; I have been pained by his doings.

24-25. O noble souled one; You are my son; Manorama is my sister; Child! I am not at all offended with you nor am I the least sorry for

your obtaining the kingdom; Child! you are very fortunate; therefore you have obtained, by the grace of Bhagavati, this kingdom without any enemies; now rule your subjects according to the prescribed rules of Dharma."

26-28. Vyasa said O king! The king Sudars'ana heard LTIavati and bowed down at her feet. Then he went to the beautiful palace where Manorama had previously gone and began to live there. Inviting the ministers and the astrologers, he asked them what was the auspicious day and the auspicious moment, that he can establish Durga Devi on a beautiful golden throne and he would worship Her.

29. "O ministers! First I will install on the throne the Devi, the Awarder of the four main objects of human pursuits (viz. virtue, wealth, enjoyment and final beatitude) and then I will govern my kingdom like the kings S'ri Rama Chandra and others.

30. All the people of this city of Ayodhya ought also to worship this Auspicious S'akti, the Highest Energy, the Giver of all desires and Siddhis, and that is respected and adored by all."

31. The ministers, on hearing his words, had a beautiful palace built by the engineers, artists and workmen and proclaimed in the city the king's proclamation.

32. Then the king Sudars'ana had an image of the Devi nicely built and got that installed with the help of the Pundits, versed in the Vedas, on an auspicious day and at an auspicious moment.

33. The intelligent king performed the worship and Homa ceremony, according to the prescribed rules, and thus finally settled the ceremony of invocation of the Deity into the new image and established it as an idol in the temple.

34. O Janamejaya! There the soundings of the various drums and other musical instruments, the chanting of the Veda mantrams by the Brahmanas, and sweet music were heard; and various sorts of festivities and rejoicings were celebrated.

35. Vyasa said Thus completing the installation ceremony of the Durga Devi by the Brahmanas, versed in the Vedas, the king Sudars'ana duly worshipped the image in various ways, etc.

36. Thus gaining his father's kingdom and worshipping the Devi, he and the Devi became celebrated throughout the kingdom.

37. The religious largehearted Sudars'ana, on gaining his kingdom, brought all the other feudatory princes under his control by the sheer force of his religious character.

38. The subjects became happy and got honor in the reign of Sudars'ana, as they got before in the reigns of Dilip, Raghu and Ramachandra.

39. The virtue of all the citizens under Varnas'rama shone complete with all its four padas; and there remained none in the world irreligious.

40. In villages after villages, the chief townsmen began to build temples, worship the Goddess there with all their jolliness. Thus everywhere in the Kosala kingdom spread the Devi worship.

41. On the other hand, the king Subahu established the Idol in Benares, had temples built and worshipped there the Devi.

42. The inhabitants of Kas'T became then filled with devotion and intense love towards the Devi and duly worshipped Her, as they used to do to S'iva in the temple of VisVanatha.

43. Thus the Durga Devi became very widely celebrated in this world. O king! Thus in different countries, the devotion began to increase towards the Goddess.

44. The Devi Bhagavati Bhavani became in every way an object to be worshipped and adored by all people and everywhere in Bharatavarsa.

45. The people began to recite slowly, meditate, and chant hymns as advocated by the Agamas constantly and became deeply attached to the S'akti worship and began to be looked upon with the highest honour by others.

46. O king! From that time all the people used to worship, perform Homa ceremony and sacrifice duly in honour of the Devi in every

Navaratri (for the first nine days of the bright half in the months of AsVin and Chaitra).

Here ends the 25th Chapter on the installation of the Devi in Ayodhya and Benares in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 26

On The Narration Of What Are To

Chapter 58 of 318 · 62 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
नवरात्रे तु सम्प्राप्ते किं कर्तव्यं द्विजोत्तम ।
विधानं विधिवद्ब्रूहि शरत्काले विशेषतः ॥ १ ॥
किं फलं खलु कस्तत्र विधिः कार्यो महामते ।
एतद्विस्तरतो ब्रूहि कृपया द्विजसत्तम ॥ २ ॥
व्यास उवाच
शृणु राजन्प्रवक्ष्यामि नवरात्रव्रतं शुभम् ।
शरत्काले विशेषेण कर्तव्यं विधिपूर्वकम् ॥ ३ ॥
वसन्ते च प्रकर्तव्यं तथैव प्रेमपूर्वकम् ।
द्वावृतू यमदंष्ट्राख्यौ नूनं सर्वजनेषु वै ॥ ४ ॥
शरद्वसन्तनामानौ दुर्गमौ प्राणिनामिह ।
तस्माद्यत्नादिदं कार्यं सर्वत्र शुभमिच्छता ॥ ५ ॥
द्वावेव सुमहाघोरावृतू रोगकरौ नृणाम् ।
वसन्तशरदावेव सर्वनाशकरावुभौ ॥ ६ ॥

तस्मात्तत्र प्रकर्तव्यं चण्डिकापूजनं बुधैः ।
चैत्राश्विने शुभे मासे भक्तिपूर्वं नराधिप ॥ ७ ॥
अमावास्यां च सम्प्राप्य सम्भारं कल्पयेच्छुभम् ।
हविष्यं चाशनं कार्यमेकभुक्तं तु तद्दिने ॥ ८ ॥
मण्डपस्तु प्रकर्तव्यः समे देशे शुभे स्थले ।
हस्तषोडशमानेन स्तम्भध्वजसमन्वितः ॥ ९ ॥
गौरमृद्गोमयाभ्यां च लेपनं कारयेत्ततः ।
तन्मध्ये वेदिका शुभ्रा कर्तव्या च समा स्थिरा ॥ १० ॥
चतुर्हस्ता च हस्तोच्छ्रा पीठार्थं स्थानमुत्तमम् ।
तोरणानि विचित्राणि वितानञ्च प्रकल्पयेत् ॥ ११ ॥
रात्रौ द्विजानथामन्त्र्य देवीतत्त्वविशारदान् ।
आचारनिरतान्दान्तान्वेदवेदाङ्गपारगान् ॥ १२ ॥
प्रतिपद्दिवसे कार्यं प्रातःस्नानं विधानतः ।
नद्यां नदे तडागे वा वाप्यां कूपे गृहेऽथवा ॥ १३ ॥

प्रातर्नित्यं पुरः कृत्वा द्विजानां वरणं ततः ।
अर्घ्यपाद्यादिकं सर्वं कर्तव्यं मधुपूर्वकम् ॥ १४ ॥

वस्त्रालङ्करणादीनि देयानि च स्वशक्तितः ।
वित्तशाठ्यं न कर्तव्यं विभवे सति कर्हिचित् ॥ १५ ॥
विप्रैः सन्तोषितैः कार्यं सम्पूर्णं सर्वथा भवेत् ।
नव पञ्च त्रयश्चैको देव्याः पाठे द्विजाः स्मृताः ॥ १६ ॥
वरयेद्ब्राह्मणं शान्तं पारायणकृते तदा ।
स्वस्तिवाचनकं कार्यं वेदमन्त्रविधानतः ॥ १७ ॥
वेद्यां सिंहासनं स्थाप्य क्षौमवस्त्रसमन्वितम् ।
तत्र स्थाप्याऽम्बिका देवी चतुर्हस्तायुधान्विता ॥ १८ ॥
रत्नभूषणसंयुक्ता मुक्ताहारविराजिता ।
दिव्याम्बरधरा सौम्या सर्वलक्षणसंयुता ॥ १९ ॥
शंखचक्रगदापद्मधरा सिंहे स्थिता शिवा ।
अष्टादशभुजा वाऽपि प्रतिष्ठाप्या सनातनी ॥ २० ॥

अर्चाभावे तथा यन्त्रं नवार्णमन्त्रसंयुतम् ।
स्थापयेत्पीठपूजार्थं कलशं तत्र पार्श्वतः ॥ २१ ॥
पञ्चपल्लवसंयुक्तं वेदमन्त्रैः सुसंस्कृतम् ।
सुतीर्थजलसम्पूर्णं हेमरत्नैः समन्वितम् ॥ २२ ॥
पार्श्वे पूजार्थसम्भारान्परिकल्प्य समन्ततः ।
गीतवादित्रनिर्घोषान्कारयेन्मङ्गलाय वै ॥ २३ ॥
तिथौ हस्तान्वितायां च नन्दायां पूजनं वरम् ।
प्रथमे दिवसे राजन् विधिवत्कामदं नृणाम् ॥ २४ ॥
नियमं प्रथमं कृत्वा पश्चात्पूजां समाचरेत् ।
उपवासेन नक्तेन चैकभुक्तेन वा पुनः ॥ २५ ॥
करिष्यामि व्रतं मातर्नवरात्रमनुत्तमम् ।
साहाय्यं कुरु मे देवि जगदम्ब ममाखिलम् ॥ २६ ॥
यथाशक्ति प्रकर्तव्यो नियमो व्रतहेतवे ।
पश्चात्पूजा प्रकर्तव्या विधिवन्मन्त्रपूर्वकम् ॥ २७ ॥

चन्दनागुरुकर्पूरैः कुसुमैश्च सुगन्धिभिः ।
मन्दारकरजाशोकचम्पकैः करवीरकैः ॥ २८ ॥
मालतीब्रह्मकापुष्पैस्तथा बिल्वदलैः शुभैः ।
पूजयेज्जगतां धात्रीं धूपैर्दीपैर्विधानतः ॥ २९ ॥
फलैर्नानाविधैरर्घ्यं प्रदातव्यं च तत्र वै ।
नारिकेलैर्मातुलुङ्गैर्दाडिमीकदलीफलैः ॥ ३० ॥
नारङ्गैः पनसैश्चैव तथा पूर्णफलैः शुभैः ।
अन्नदानं प्रकर्तव्यं भक्तिपूर्वं नराधिप ॥ ३१ ॥
मांसाशनं ये कुर्वन्ति तैः कार्यं पशुहिंसनम् ।
महिषाजवराहाणां बलिदानं विशिष्यते ॥ ३२ ॥
देव्यग्रे निहता यान्ति पशवः स्वर्गमव्ययम् ।

न हिंसा पशुजा तत्र निघ्नतां तत्कृतेऽनघ ॥ ३३ ॥
अहिंसा याज्ञिकी प्रोक्ता सर्वशास्त्रविनिर्णये ।
देवतार्थे विसृष्टानां पशूनां स्वर्गतिर्ध्रुवा ॥ ३४ ॥

होमार्थं चैव कर्तव्यं कुण्डं चैव त्रिकोणकम् ।
स्थण्डिलं वा प्रकर्तव्यं त्रिकोणं मानतः शुभम् ॥ ३५ ॥
त्रिकालं पूजनं नित्यं नानाद्रव्यैर्मनोहरैः ।
गीतवादित्रनृत्यैश्च कर्तव्यश्च महोत्सवः ॥ ३६ ॥
नित्यं भूमौ च शयनं कुमारीणां च पूजनम् ।
वस्त्रालङ्करणैर्दिव्यैर्भोजनैश्च सुधामयैः ॥ ३७ ॥
एकैकां पूजयेन्नित्यमेकवृद्ध्या तथा पुनः ।
द्विगुणं त्रिगुणं वाऽपि प्रत्येकं नवकं च वा ॥ ३८ ॥
विभवस्यानुसारेण कर्तव्यं पूजनं किल ।
वित्तशाठ्यं न कर्तव्यं राजञ्छक्तिमखे सदा ॥ ३९ ॥
एकवर्षा न कर्तव्या कन्या पूजाविधौ नृप ।
परमज्ञा तु भोगानां गन्धादीनां च बालिका ॥ ४० ॥
कुमारिका तु सा प्रोक्ता द्विवर्षा या भवेदिह ।
त्रिमूर्तिश्च त्रिवर्षा च कल्याणी चतुरब्दिका ॥ ४१ ॥

रोहिणी पञ्चवर्षा च षड्वर्षा कालिका स्मृता ।
चण्डिका सप्तवर्षा स्यादष्टवर्षा च शाम्भवी ॥ ४२ ॥
नववर्षा भवेद्दुर्गा सुभद्रा दशवार्षिकी ।
अत ऊर्ध्वं न कर्तव्या सर्वकार्यविगर्हिता ॥ ४३ ॥
एभिश्च नामभिः पूजा कर्तव्या विधिसंयुता ।
तासां फलानि वक्ष्यामि नवानां पूजने सदा ॥ ४४ ॥
कुमारी पूजिता कुर्याद्दुःखदारिद्र्यनाशनम् ।
शत्रुक्षयं धनायुष्यं बलवृद्धिं करोति वै ॥ ४५ ॥
त्रिमूर्तिपूजनादायुस्त्रिवर्गस्य फलं भवेत् ।
धनधान्यागमश्चैव पुत्रपौत्रादिवृद्धयः ॥ ४६ ॥
विद्यार्थी विजयार्थी च राज्यार्थी यश्च पार्थिवः ।
सुखार्थी पूजयेन्नित्यं कल्याणीं सर्वकामदाम् ॥ ४७ ॥
कालिकां शत्रुनाशार्थं पूजयेद्भक्तिपूर्वकम् ।
ऐश्वर्यधनकामश्च चण्डिकां परिपूजयेत् ॥ ४८ ॥

पूजयेच्छाम्भवीं नित्यं नृपसंमोहनाय च ।
दुःखदारिद्र्यनाशाय सङ्ग्रामे विजयाय च ॥ ४९ ॥
क्रूरशत्रुविनाशार्थं तथोग्रकर्मसाधने ।
दुर्गाञ्च पूजयेद्भक्त्या परलोकसुखाय च ॥ ५० ॥
वाञ्छितार्थस्य सिद्ध्यर्थं सुभद्रां पूजयेत्सदा ।
रोहिणीं रोगनाशाय पूजयेद्विधिवन्नरः ॥ ५१ ॥

श्रीरस्त्विति च मन्त्रेण पूजयेद्भक्तितत्परः ।
श्रीयुक्तमन्त्रैरथवा बीजमन्त्रैरथापि वा ॥ ५२ ॥
कुमारस्य च तत्त्वानि या सृजत्यपि लीलया ।
कादीनपि च देवांस्तां कुमारीं पूजयाम्यहम् ॥ ५३ ॥
सत्त्वादिभिस्त्रिमूर्तिर्या तैर्हि नानास्वरूपिणी ।
त्रिकालव्यापिनी शक्तिस्त्रिमूर्तिं पूजयाम्यहम् ॥ ५४ ॥
कल्याणकारिणी नित्यं भक्तानां पूजिताऽनिशम् ।
पूजयामि च तां भक्त्या कल्याणीं सर्वकामदाम् ॥ ५५ ॥

रोहयन्ती च बीजानि प्राग्जन्मसञ्चितानि वै ।
या देवी सर्वभूतानां रोहिणीं पूजयाम्यहम् ॥ ५६ ॥
काली कालयते सर्वं ब्रह्माण्डं सचराचरम् ।
कल्पान्तसमये या तां कालिकां पूजयाम्यहम् ॥ ५७ ॥
तां चण्डपापहरणीं चण्डिकां पूजयाम्यहम् ॥ ५८ ॥
अकारणात्समुत्पत्तिर्यन्मयैः परिकीर्तिता ।
यस्यास्तां सुखदां देवीं शाम्भवीं पूजयाम्यहम् ॥ ५९ ॥
दुर्गात्त्रायति भक्तं या सदा दुर्गार्तिनाशिनी ।
दुर्ज्ञेया सर्वदेवानां तां दुर्गां पूजयाम्यहम् ॥ ६० ॥
सुभद्राणि च भक्तानां कुरुते पूजिता सदा ।
अभद्रनाशिनीं देवीं सुभद्रां पूजयाम्यहम् ॥ ६१ ॥
एभिर्मन्त्रैः पूजनीयाः कन्यकाः सर्वदा बुधैः ।
वस्त्रालङ्करणैर्माल्यैर्गन्धैरुच्चावचैरपि ॥ ६२ ॥

Roman transliteration

janamejaya uvāca
navarātre tu samprāpte kiṃ kartavyaṃ dvijottama |
vidhānaṃ vidhivad□brūhi śaratkāle viśeṣataḥ || 1 ||
kiṃ phalaṃ khalu kastatra vidhiḥ kāryo mahāmate |
etadvistarato brūhi kṛpayā dvijasattama || 2 ||
vyāsa uvāca
śṛṇu rājanpravakṣyāmi navarātravrataṃ śubham |
śaratkāle viśeṣeṇa kartavyaṃ vidhipūrvakam || 3 ||
vasante ca prakartavyaṃ tathaiva premapūrvakam |
dvāvṛtū yamadaṃṣṭrākhyau nūnaṃ sarvajaneṣu vai || 4 ||
śaradvasantanāmānau durgamau prāṇināmiha |
tasmādyat□nādidaṃ kāryaṃ sarvatra śubhamicchatā || 5 ||
dvāveva sumahāghorāvṛtū rogakarau nṛṇām |
vasantaśaradāveva sarvanāśakarāvubhau || 6 ||

tasmāttatra prakartavyaṃ caṇḍikāpūjanaṃ budhaiḥ |
caitrāśvine śubhe māse bhaktipūrvaṃ narādhipa || 7 ||
amāvāsyāṃ ca samprāpya sambhāraṃ kalpayecchubham |
haviṣyaṃ cāśanaṃ kāryamekabhuktaṃ tu taddine || 8 ||

maṇḍapastu prakartavyaḥ same deśe śubhe sthale |
hastaṣoḍaśamānena stambhadhvajasamanvitaḥ || 9 ||
gauramṛd□gomayābhyāṃ ca lepanaṃ kārayettataḥ |
tanmadhye vedikā śubhrā kartavyā ca samā sthirā || 10 ||
caturhastā ca hastocchrā pīṭhārthaṃ sthānamuttamam |
toraṇāni vicitrāṇi vitānañca prakalpayet || 11 ||
rātrau dvijānathāmantrya devītattvaviśāradān |
ācāraniratāndāntānvedavedāṅgapāragān || 12 ||
pratipaddivase kāryaṃ prātaḥsnānaṃ vidhānataḥ |
nadyāṃ nade taḍāge vā vāpyāṃ kūpe gṛhe'thavā || 13 ||

prātarnityaṃ puraḥ kṛtvā dvijānāṃ varaṇaṃ tataḥ |
arghyapādyādikaṃ sarvaṃ kartavyaṃ madhupūrvakam || 14 ||
vastrālaṅkaraṇādīni deyāni ca svaśaktitaḥ |
vittaśāṭhyaṃ na kartavyaṃ vibhave sati karhicit || 15 ||
vipraiḥ santoṣitaiḥ kāryaṃ sampūrṇaṃ sarvathā bhavet |
nava pañca trayaścaiko devyāḥ pāṭhe dvijāḥ smṛtāḥ || 16 ||
varayed□brāhmaṇaṃ śāntaṃ pārāyaṇakṛte tadā |
svastivācanakaṃ kāryaṃ vedamantravidhānataḥ || 17 ||
vedyāṃ siṃhāsanaṃ sthāpya kṣau□mavastrasamanvitam |
tatra sthāpyā'mbikā devī caturhastāyudhānvitā || 18 ||
rat□nabhūṣaṇasaṃyuktā muktāhāravirājitā |
divyāmbaradharā sau□myā sarvalakṣaṇasaṃyutā || 19 ||
śaṃkhacakragadāpadmadharā siṃhe sthitā śivā |
aṣṭādaśabhujā vā'pi pratiṣṭhāpyā sanātanī || 20 ||

arcābhāve tathā yantraṃ navārṇamantrasaṃyutam |
sthāpayetpīṭhapūjārthaṃ kalaśaṃ tatra pārśvataḥ || 21 ||
pañcapallavasaṃyuktaṃ vedamantraiḥ susaṃskṛtam |
sutīrthajalasampūrṇaṃ hemarat□naiḥ samanvitam || 22 ||
pārśve pūjārthasambhārānparikalpya samantataḥ |
gītavāditranirghoṣānkārayenmaṅgalāya vai || 23 ||
tithau hastānvitāyāṃ ca nandāyāṃ pūjanaṃ varam |
prathame divase rājan vidhivatkāmadaṃ nṛṇām || 24 ||
niyamaṃ prathamaṃ kṛtvā paścātpūjāṃ samācaret |
upavāsena naktena caikabhuktena vā punaḥ || 25 ||
kariṣyāmi vrataṃ mātarnavarātramanuttamam |
sāhāyyaṃ kuru me devi jagadamba mamākhilam || 26 ||
yathāśakti prakartavyo niyamo vratahetave |
paścātpūjā prakartavyā vidhivanmantrapūrvakam || 27 ||

candanāgurukarpūraiḥ kusumaiśca sugandhibhiḥ |
mandārakarajāśokacampakaiḥ karavīrakaiḥ || 28 ||
mālatībrahmakāpuṣpaistathā bilvadalaiḥ śubhaiḥ |
pūjayejjagatāṃ dhātrīṃ dhūpairdīpairvidhānataḥ || 29 ||
phalairnānāvidhairarghyaṃ pradātavyaṃ ca tatra vai |
nārikelairmātuluṅgairdāḍimīkadalīphalaiḥ || 30 ||
nāraṅgaiḥ panasaiścaiva tathā pūrṇaphalaiḥ śubhaiḥ |
annadānaṃ prakartavyaṃ bhaktipūrvaṃ narādhipa || 31 ||
māṃsāśanaṃ ye kurvanti taiḥ kāryaṃ paśuhiṃsanam |
mahiṣājavarāhāṇāṃ balidānaṃ viśiṣyate || 32 ||
devyagre nihatā yānti paśavaḥ svargamavyayam |

na hiṃsā paśujā tatra nighnatāṃ tatkṛte'nagha || 33 ||
ahiṃsā yājñikī proktā sarvaśāstravinirṇaye |
devatārthe visṛṣṭānāṃ paśūnāṃ svargatirdhruvā || 34 ||

homārthaṃ caiva kartavyaṃ kuṇḍaṃ caiva trikoṇakam |
sthaṇḍilaṃ vā prakartavyaṃ trikoṇaṃ mānataḥ śubham || 35 ||
trikālaṃ pūjanaṃ nityaṃ nānādravyairmanoharaiḥ |
gītavāditranṛtyaiśca kartavyaśca mahotsavaḥ || 36 ||
nityaṃ bhūmau ca śayanaṃ kumārīṇāṃ ca pūjanam |
vastrālaṅkaraṇairdivyairbhojanaiśca sudhāmayaiḥ || 37 ||
ekaikāṃ pūjayennityamekavṛddhyā tathā punaḥ |
dviguṇaṃ triguṇaṃ vā'pi pratyekaṃ navakaṃ ca vā || 38 ||
vibhavasyānusāreṇa kartavyaṃ pūjanaṃ kila |
vittaśāṭhyaṃ na kartavyaṃ rājañchaktimakhe sadā || 39 ||
ekavarṣā na kartavyā kanyā pūjāvidhau nṛpa |
paramajñā tu bhogānāṃ gandhādīnāṃ ca bālikā || 40 ||
kumārikā tu sā proktā dvivarṣā yā bhavediha |
trimūrtiśca trivarṣā ca kalyāṇī caturabdikā || 41 ||

rohiṇī pañcavarṣā ca ṣaḍ□varṣā kālikā smṛtā |
caṇḍikā saptavarṣā syādaṣṭavarṣā ca śāmbhavī || 42 ||
navavarṣā bhaved□durgā subhadrā daśavārṣikī |
ata ūrdhvaṃ na kartavyā sarvakāryavigarhitā || 43 ||
ebhiśca nāmabhiḥ pūjā kartavyā vidhisaṃyutā |
tāsāṃ phalāni vakṣyāmi navānāṃ pūjane sadā || 44 ||
kumārī pūjitā kuryād□duḥkhadāridrayanāśanam |
śatrukṣayaṃ dhanāyuṣyaṃ balavṛddhiṃ karoti vai || 45 ||
trimūrtipūjanādāyustrivargasya phalaṃ bhavet |
dhanadhānyāgamaścaiva putrapautrādivṛddhayaḥ || 46 ||
vidyārthī vijayārthī ca rājyārthī yaśca pārthivaḥ |
sukhārthī pūjayennityaṃ kalyāṇīṃ sarvakāmadām || 47 ||
kālikāṃ śatrunāśārthaṃ pūjayed□bhaktipūrvakam |
aiśvaryadhanakāmaśca caṇḍikāṃ paripūjayet || 48 ||

pūjayecchāmbhavīṃ nityaṃ nṛpasaṃmohanāya ca |
duḥkhadāridryanāśāya saṅgrāme vijayāya ca || 49 ||
krūraśatruvināśārthaṃ tathograkarmasādhane |
durgāñca pūjayed□bhaktyā paralokasukhāya ca || 50 ||
vāñchitārthasya siddhyarthaṃ subhadrāṃ pūjayetsadā |
rohiṇīṃ roganāśāya pūjayedvidhivannaraḥ || 51 ||
śrīrastviti ca mantreṇa pūjayed□bhaktitatparaḥ |
śrīyuktamantrairathavā bījamantrairathāpi vā || 52 ||
kumārasya ca tattvāni yā sṛjatyapi līlayā |
kādīnapi ca devāṃstāṃ kumārīṃ pūjayāmyaham || 53 ||
sattvādibhistrimūrtiryā tairhi nānāsvarūpiṇī |
trikālavyāpinī śaktistrimūrtiṃ pūjayāmyaham || 54 ||
kalyāṇakāriṇī nityaṃ bhaktānāṃ pūjitā'niśam |
pūjayāmi ca tāṃ bhaktyā kalyāṇīṃ sarvakāmadām || 55 ||

rohayantī ca bījāni prāgjanmasañcitāni vai |
yā devī sarvabhūtānāṃ rohiṇīṃ pūjayāmyaham || 56 ||
kālī kālayate sarvaṃ brahmāṇḍaṃ sacarācaram |

kalpāntasamaye yā tāṃ kālikāṃ pūjayāmyaham || 57 ||
tāṃ caṇḍapāpaharaṇīṃ caṇḍikāṃ pūjayāmyaham || 58 ||
akāraṇātsamutpattiryanmayaiḥ parikīrtitā |
yasyāstāṃ sukhadāṃ devīṃ śāmbhavīṃ pūjayāmyaham || 59 ||
durgāttrāyati bhaktaṃ yā sadā durgātināśinī |
durjñeyā sarvadevānāṃ tāṃ durgāṃ pūjayāmyaham || 60 ||
subhadrāṇi ca bhaktānāṃ kurute pūjitā sadā |
abhadranāśinīṃ devīṃ subhadrāṃ pūjayāmyaham || 61 ||
ebhirmantraiḥ pūjanīyāḥ kanyakāḥ sarvadā budhaiḥ |
vastrālaṅkaraṇairmālyairgandhairuccāvacairapi || 62 ||

English translation

1. Janamejaya said "O Best of the Brahmins! What are men to do in the time of Navaratra? Especially in the Navaratra ceremony during the autumnal season how is the ceremony to be performed? Kindly relate all this with the prescribed rules and regulations.

2. O intelligent one! What are the fruits therein of the Navaratra ceremony? and what are the rules to be observed? Kindly describe all these to me."

3-5. Vyasa said O king! Hear about the vow of auspicious Navaratra. This has to be performed with loving devotion in the vernal season; but its special season is autumn. The two seasons, autumn and spring, are famous as the teeth of Yama, the God of Death; and these are the two seasons, very hard for the persons to cross over. Therefore every goodfaring man should everywhere perform this vow very carefully.

6-8. O king! The people are very much afflicted with various terrible diseases in these two seasons autumn and spring and many lose their lives during these portions of the year. Therefore the wise should unquestionably worship with great devotion the Chandika Devi in these auspicious months of Chaitra and AsVin.

9-11. On the day previous to the commencement of the vow, when the Amavasya tithi commences, one should collect the materials that will be required in the worship and should eat only once in that tithi

what is called Habisyanna (sacred food, boiled rice with ghee) and should on that day prepare an open shade in a temporary building, twenty four (24) feet in dimensions, on a level piece of ground, that is considered holy; it is to be equipped with a post and a flag. Next, this is to be heaped over with yellow earth and cow dung. Then a raised platform called the Vedi, six feet wide and one and a half foot high, level and hard, is to be erected, and provided with an excellent space thereon for the seat of the Devi. Provisions are to be made also for ornamented gate ways and an awning over the top.

12-17. One should invite then, those Brahmins, that observe fully the customs and usages, who are self restrained and versed in the Vedas and Vedangas, especially those who are skilled in the ceremony of worshipping the Devi.

Next, in the Pratipad tithi (the first day of the bright half), one should take one's morning ablutions in a river, or in a lake, tank or a well or in one's own residence, according to rules, and one should perform one's every day practices of Sandhya Bandanam. Afterwards he should appoint the Brahmins and give them water for washing their feet and Arghya (offerings of grass, rice, etc.,) and

Madhuparka (an oblation of honey and milk, etc.) and give then, as his means permit, clothings and ornaments to them. If he happens to be rich, he should never show his miserliness here in making these gifts; for if the Brahmins be satisfied, they will try their best to make the ceremony a complete success. O king! The Chandi paths (the reading of the book called Chandi) and Bhagavata paths (the reading of some portions of the book named Bhagavat) are done on this occasion, for the satisfaction of the Goddess; and either nine Brahmins or five or three or at least one Brahmin should be appointed for the purpose. Moreover one other Brahmin, of a restrained and calm nature, is to be appointed, who would observe the fasting on the day previous (parayana). All these being done, the able man is to perform the

ceremony preparatory to the solemn Devi worship, (in which the priest utters the Vedic mantra Svasti-vachana, Svasti na Indro vriddhas'ravah, etc.). Om Hrim S'rim Dum Durgayai namah is the nine lettered Durga mantra.

18-20. O king! When the ceremony has been thus commenced, one should place on the Vedi (a raised platform; an altar), the throne fitted with double silken clothes; and, on that throne, he should place the image of the Devi. The Devi, the Eternal World-Mother, is to be four-armed or eighteen armed, (4 or 18) fully provided with all the weapons, ornamented with garlands of pearls and jewels, decorated with various ornaments of gems and precious stones, wearing excellent heavenly clothings, all the parts of the image being artistically finished and endowed with all the auspicious signs, mounted on a lion, and holding conch shell, wheel, club, and lotus in Her hands.

Note The Devi, here, is represented with four (4) or eighteen (18) hands.

21-22. In the absence of the image, one should place an earthen water-pot, on that throne, thoroughly purified by the Vedic Mantras, filled with gold and jewels, and filled fully with the water, brought from a sacred river or a sacred place of pilgrimage and with five young shoots of plants, the extremities of branches bearing new leaves immersed in water. Beside the water-pot on the throne, there should be a symbol (Diagram or Yantra) with the nine lettered Mantram (Om Hrim S'rim Chandikayai namah) in it for the purpose of worship.

23. One should place on one's side all the materials of worship in their due places, and then have the music and other sounding drums

played, for the good fortune and prosperity of the fannily.

Note Look for the mantras in the book Mantramaho Dadhi.

24. O king! If the first day be the Nanda tithi (i.e., the first day of the bright half with the asterism Hasta in the ascendant), then that is the best time for worshipping duly the Holy Goddess. There is no doubt that special fortunate results would arise on this.

25. On the previous night, one should observe fasting, or on the previous day one should take only one meal of Habisyanna (boiled rice and ghee) and on the next day one should make a Sankalpa (an avowal of the purpose to perform a rite) and then begin worship.

26. One should pray before the Goddess thus, "O Mother, Mother of the World! I will perform this excellent Navaratra vow; be pleased to help me in every respect."

27. One is to observe, as far as possible, all the rules enjoined in this vow and then utter the mantras and do the worship according to the prescribe rules.

28-31. First of all, one should worship duly the Goddess Jagaddhatri, presenting Her Chandan (sandal paste), Aguru (a fragrant wood, the aloe wood). Camphor, the flowers Mandara (one of the five trees of the celestial regions), Karaja a kind of fragrant flower)! As'oka, Champaka, Karavir, Malati, and Brahmi and various lovely sweet scented flowers and good Bel leaves, Dhupa (incense, a fragrant gum burnt before idols) and lamps. Next one should present the

fruits cocoanut, Matulinga, the pomegranate, bananas, oranges, the jack fruits, Bel and various other delicious fruit and then, offering Her arghya, present boiled rice and other food with a heart, full of devotion.

32. Those who eat meat, they can sacrifice animals in this worship of the Devi; and, for this purpose, goat and wild boars are the best.

33-34. O sinless one! The goats, etc., offered as a sacrifice before the Devi attain to unending heavens. Therefore persons offering the sacrifices of goats do not incur any sin. O king! The goats, etc., and other beast offered as a sacrifice before the Devas undoubtedly go to the heavenly regions; therefore, in all the S'astras, it has been decided that this killing of animals in a sacrifice is considered as non¬ killing.

35. Now, for doing the Homa ceremony one should prepare, according to one's requirements, a triangular pit from one to ten hands in dimension and a triangular level piece of ground covered with sand.

36. Daily, thrice, one should worship the Devi with various lovely articles and finally make a great festivity with dancing, singing and music.

37. Everyday he should sleep on the ground and worship the virgins (young girl from the age of two to the age of ten) with nectar like sweetmeats and beautiful clothings aud ornaments.

38. Everyday one virgin or increased by one, two, or three every day or nine virgins in all the days respectively are to be worshipped.

39. O king! One should perform worshipping this Kumari (virgin) Puja for the satisfaction of the Devi, as his means allow; never one is to shew miserliness in this.

40. O king! Hear the rules of the virgin worship that I am going to tell you. The virgin, aged one year, is not to be worshipped; for they are quite ignorant as to smell and tasting various delicious things.

41-43. The virgin aged two years is named the Kumari; aged three years is named the Trimurti four years, is called the Kalyani; five years, Rohini; six years, Kalika; seventh year, Chandika; eighth year, S'ambhavT; ninth year, Durga; and a virgin, aged ten years, is called Subhadra. Virgins aged more than ten years are not allowed in all ceremonies.

44. One should worship these virgins, taking their names and observing all the rules. I am now mentioning the different results that arise from the worship of these nine classes of virgins.

45. The worship of Kumari leads to the extinction of miseries and poverty, to the extirpation of one's enemies and the increment of riches, longevity and power.

46. The Trimurti Puja yields longevity, and the acquisition of the three things, Dharma, wealth, and desires, the coming in of riches, sons and grandsons.

47. Those who want learning, victory, kingdonn and happiness, they should worship the Kalyani, the fructitier of all desires.

48-49. Men should worship Rohini duly for the cure of diseases. For the destruction of enemies, the worship of the Kalika with devotion is the best. For prosperity and riches, Chandika is to be worshipped with devotion. O king! For the enchanting and overpowering of one's enemies, for the removal of miseries and poverty, and for victory in battles, S'ambhavi worship is the best.

50-51. For the destruction of awfully terrible enemies and for happiness in the next world, the worship of Durga is the safest and best. People worship Subhadra when they want their desires to be fulfilled.

52. People should, with great devotion, worship the Kumaris (virgins) with the mantrams "S'rirastu" or other mantrams, beginning with "S'ri" or with the seed mantrams.

53. The Goddess who can create without any difficulty all the sacred tattvas of the Kumar Kartikeya and who effects, as if in sport, the creation of all the Devas Brahma and others; I am worshiping the same Kumari Devi.

54. She who is appearing under the three forms as differentiated by the three gunas Sattva, Rajas, and Tamas, and who is appearing in multiple forms, owing to the differentiations of the three gunas again

into various minor differences, I am worshipping Her the Trimurti Devi.

55. She who being worshipped always fares us with auspicious things, I am worshipping Her, with devotion, the Kumari Kalyani, the awarder of all desires.

56. I am worshipping the Rohini Devi with a heart, full of devotion who is germinating all the karmas in seed forms, that have accumulated owing to past deeds.

57. She who, at the end of a Kalpa gathers unto Her in the form of Kali all this Universe, moving and unmoving, I worship that Kalika Devi with devotion.

58. She, who is furious and wrathful and hence is called Chandika and who killed the two Demons Chanda and Munda I bow down to Her humbly with devotion, to that Chandika Devi, who destroys the terrible sins.

59. I worship that S'ambhavT Devi, the giver of all pleasures and happiness, whose form is the Veda Brahma, and whose origin is without any cause, and whe is so recited in the Vedas.

60. She who saves from danger her devotees and who always delivers from various difficulties and troubles, whom all the Devas are incapable to know, I worship with devotion that Durga Devi the destroyer of all calamities.

61. I, with my mind devoted, offer my salutations to that Subhadra Devi, Who procures all auspiciousness to Her devotees and removes all inauspicious incidents.

62. Thus, in the mantrams, above described, people should always worship the virgin girls, giving them clothings, ornaments, garlands, scents, and various other articles.

Here ends the 26th Chapter on the narration of what are to be done in the Navaratri in the Maha Puranam in S'ri Mad Devi Bhagavatam of 18000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 27

On The Virgins Fit To Be

Chapter 59 of 318 · 57 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
हीनाङ्गीं वर्जयेत्कन्यां कुष्ठयुक्तां व्रणाङ्किताम् ।
गन्धस्फुरितहीनाङ्गीं विशालकुलसम्भवाम् ॥ १ ॥
जात्यन्धां केकरां काणां कुरूपां बहुरोमशाम् ।
सन्त्यजेद्रोगिणीं कन्यां रक्तपुष्पादिनाङ्किताम् ॥ २ ॥
क्षामां गर्भसमुद्भूतां गोलकां कन्यकोद्भवाम् ।
वर्जनीयाः सदा चैताः सर्वपूजादिकर्मसु ॥ ३ ॥
अरोगिणीं सुरूपाङ्गीं सुन्दरीं व्रणवर्जिताम् ।
एकवंशसमुद्भूतां कन्यां सम्यक्प्रपूजयेत् ॥ ४ ॥
ब्राह्मणी सर्वकार्येषु जयार्थे नृपवंशजा ।
लाभार्थे वैश्यवंशोत्था मता वा शूद्रवंशजा ॥ ५ ॥
ब्राह्मणैर्ब्रह्मजाः पूज्या राजन्यैर्ब्रह्मवंशजाः ।
वैश्यैस्त्रिवर्गजाः पूज्याश्चतस्रः पादसम्भवैः ॥ ६ ॥
कारुभिश्चैव वंशोत्था यथायोग्यं प्रपूजयेत् ।

नवरात्रविधानेन भक्तिपूर्वं सदैव हि ॥ ७ ॥
अशक्तो नियतं पूजां कर्तुञ्चेन्नवरात्रके ।
अष्टम्यां च विशेषेण कर्तव्यं पूजनं सदा ॥ ८ ॥
पुराऽष्टम्यां भद्रकाली दक्षयज्ञविनाशिनी ।
प्रादुर्भूता महाघोरा योगिनी कोटिभिः सह ॥ ९ ॥
अतोऽष्टम्यां विशेषेण कर्तव्यं पूजनं सदा ।
नानाविधोपहारैश्च गन्धमाल्यानुलेपनैः ॥ १० ॥
पायसैरामिषैर्होमैर्ब्राह्मणानां च भोजनैः ।
फलपुष्पोपहारैश्च तोषयेज्जगदम्बिकाम् ॥ ११ ॥
उपवासे ह्यशक्तानां नवरात्रव्रते पुनः ।
उपोषणत्रयं प्रोक्तं यथोक्तफलदं नृप ॥ १२ ॥
सप्तम्यां च तथाऽष्टम्यां नवम्यां भक्तिभावतः ।
त्रिरात्रकरणात्सर्वं फलं भवति पूजनात् ॥ १३ ॥
पूजाभिश्चैव होमैश्च कुमारिपूजनैस्तथा ।

सम्पूर्णं तद्व्रतं प्रोक्तं विप्राणां चैव भोजनैः ॥ १४ ॥
व्रतानि यानि चान्यानि दानानि विविधानि च ।

नवरात्रव्रतस्यास्य नैव तुल्यानि भूतले ॥ १५ ॥
धनधान्यप्रदं नित्यं सुखसन्तानवृद्धिदम् ।
आयुरारोग्यदं चैव स्वर्गदं मोक्षदं तथा ॥ १६ ॥
विद्यार्थी वा धनार्थी वा पुत्रार्थी वा भवेन्नरः ।
तेनेदं विधिवत्कार्यं व्रतं सौभाग्यदं शिवम् ॥ १७ ॥
विद्यार्थी सर्वविद्यां वै प्राप्नोति व्रतसाधनात् ।
राजभ्रष्टो नृपो राज्यं समवाप्नोति सर्वदा ॥ १८ ॥
पूर्वजन्मनि यैर्नूनं न कृतं व्रतमुत्तमम् ।
ते व्याधिनो दरिद्राश्च भवन्ति पुत्रवर्जिताः ॥ १९ ॥
वन्ध्या च या भवेन्नारी विधवा धनवर्जिता ।
अनुमा तत्र कर्तव्या नेयं कृतवती व्रतम् ॥ २० ॥
नवरात्रव्रतं प्रोक्तं न कृतं येन भूतले ।

स कथं विभवं प्राप्य मोदते च तथा दिवि ॥ २१ ॥
रक्तचन्दनसंमिश्रैः कोमलैर्बिल्वपत्रकैः ।
भवानी पूजिता येन स भवेन्नृपतिः क्षितौ ॥ २२ ॥
नाराधिता येन शिवा सनातनी
दुःखार्तिहा सिद्धिकरी जगद्धरा ।
दुःखावृतः शत्रुयुतश्च भूतले
नूनं दरिद्रो भवतीह मानवः ॥ २३ ॥
यां विष्णुरिन्द्रो हरपद्मजौ तथा
वह्निः कुबेरो वरुणो दिवाकरः ।
ध्यायन्ति सर्वार्थसमाप्तिनन्दिता-
स्तां किं मनुष्या न भजन्ति चण्डिकाम् ॥ २४ ॥
स्वाहा स्वधा नाम मनुप्रभावै-
स्तृप्यन्ति देवाः पितरस्तथैव ।
यज्ञेषु सर्वेषु मुदा हरन्ति

यन्नाम युग्मश्रुतिभिर्मुनीन्द्राः ॥ २५ ॥
यस्येच्छया सृजति विश्वमिदं प्रजेशो
नानावतारकलनं कुरुते हरिश्च ।
नूनं करोति जगतः किल भस्म शम्भु-
स्तां शर्मदां न भजते नु कथं मनुष्यः ॥ २६ ॥
नैकोऽस्ति सर्वभुवनेषु तया विहीनो
देवो नरोऽथ विहगः किल पन्नगो वा ।
गन्धर्वराक्षसपिशाचनगेषु नूनं
यः स्पन्दितुं भवति शक्तियुतो यथेच्छम् ॥ २७ ॥
तां न सेवेत कश्चण्डीं सर्वकामार्थदां शिवाम् ।
व्रतं तस्या न कः कुर्याद्वाञ्छन्नर्थचतुष्टयम् ॥ २८ ॥

महापातकसंयुक्तो नवरात्रव्रतं चरेत् ।
मुच्यते सर्वपापेभ्यो नात्र कार्या विचारणा ॥ २९ ॥
पुरा कश्चिद्वणिग्दीनो धनहीनः सुदुःखितः ।

कुटुम्बी चाभवत्कश्चित् कोसले नृपसत्तम ॥ ३० ॥
अपत्यानि बहुन्यस्याभवन्क्षुत्पीडितानि च ।
भक्ष्यं किञ्चित्तु सायाह्ने प्रापुस्तस्य च बालकाः ॥ ३१ ॥
भुङ्क्ते स्म कार्यकर्ताऽसौ परस्याथ बुभुक्षितः ।
कुटुम्बभरणं तत्र चकारातिनिराकुलः ॥ ३२ ॥
सदा धर्मरतः शान्तः सदाचारश्च सत्यवाक् ।
अक्रोधनश्च धृतिमान्निर्मदश्चानसूयकः ॥ ३३ ॥
सम्पूज्य देवता नित्यं पितॄनप्यतिथींस्तथा ।
भुञ्जाने पोष्यवर्गेऽथ कृतवान्भोजनं वणिक् ॥ ३४ ॥
एवं गच्छति काले वै सुशिलो नामतो गुणैः ।
दारिद्र्यार्तो द्विजं शान्तं पप्रच्छातिबुभुक्षितः ॥ ३५ ॥
सुशील उवाच
भो भूदेव कृपां कृत्वा वदस्वाद्य महामते ।
कथं दारिद्र्यनाशः स्यादिति मे निश्चयेन वै ॥ ३६ ॥

धनैषणा मे नैवास्ति धनी स्यामिति मानद ।
कुटुम्बभरणार्थं वै पृच्छामि त्वां द्विजोत्तम ॥ ३७ ॥
पुत्री सुतस्तु मे बालो भक्षार्थी रोदते भृशम् ।
तावन्मात्रं गृहे नान्नं मुष्टिमेकां ददाम्यहम् ॥ ३८ ॥
विसर्जितो यतो गेहाद्गतो बालो रुदन्मया ।
अतो मे दह्यतेऽत्यर्थं किं करोमि धनं विना ॥ ३९ ॥
विवाहोऽस्ति सुताया मे नास्ति वित्तं करोमि किम् ।
दशवर्षाधिकायास्तु दानकालोऽपि यात्यलम् ॥ ४० ॥
तेन शोचामि विप्रेन्द्र सर्वज्ञोऽसि दयानिधे ।
तपो दानं व्रतं किञ्चिद्ब्रूहि मन्त्रजपं तथा ॥ ४१ ॥
येनाहं पोष्यवर्गस्य करोमि द्विज पोषणम् ।
तावन्मे स्याद्धनप्राप्तिर्नाधिकं प्रार्थये किल ॥ ४२ ॥
त्वत्प्रसादात्कुटुम्बं मे सुखितं प्रभवेदिह ।
तत्कुरुष्व महाभाग ज्ञानेन परिचिन्त्य च ॥ ४३ ॥

व्यास उवाच
इति पृष्टस्तथा तेन ब्राह्मणः संशितव्रतः ।
उवाच परमप्रीतस्तं वैश्यं नृपसत्तम ॥ ४४ ॥
वैश्यवर्य कुरुष्वाद्य नवरात्रव्रतं शुभम् ।
पूजनं भगवत्याश्च हवनं भोजनं तथा ॥ ४५ ॥
वेदपारायणं शक्तिजपहोमादिकं तथा ।

कुरुष्वाद्य यथाशक्ति तव कार्यं भविष्यति ॥ ४६ ॥
एतस्मादपरं किञ्चिद्व्रतं नास्ति धरातले ।
नवरात्राभिधं वैश्य पावनं सुखदं तथा ॥ ४७ ॥
ज्ञानदं मोक्षदं चैव सुखसन्तानवर्धनम् ।
शत्रुनाशकरं कामं नवरात्रव्रतं सदा ॥ ४८ ॥
राज्यभ्रष्टेन रामेण सीताविरहितेन च ।
किष्किन्धायां व्रतं चैतत्कृतं दुःखातुरेण वै ॥ ४९ ॥
प्रतप्तेनापि रामेण सीताविरहवह्निना ।

विधिवत्पूजिता देवी नवरात्रव्रतेन वै ॥ ५० ॥
तेन प्राप्ताऽथ वैदेही कृत्वा सेतुं महार्णवे ।
हत्वा मन्दोदरीनाथं कुम्भकर्णं महाबलम् ॥ ५१ ॥
मेघनादं सुतं हत्वा कृत्वा भूपं बिभीषणम् ।
पश्चादयोध्यामागत्य प्राप्तं राज्यमकण्टकम् ॥ ५२ ॥
नवरात्रव्रतस्यास्य प्रभावेण विशांवर ।
सुखं भूमितले प्राप्तं रामेणामिततेजसा ॥ ५३ ॥
व्यास उवाच
इति विप्रवचः श्रुत्वा स वैश्यस्तं द्विजं गुरुम् ।
कृत्वा जग्राह सन्मन्त्रं मायाबीजाभिधं नृप ॥ ५४ ॥
जजाप परया भक्त्या नवरात्रमतन्द्रितः ।
नानाविधोपहारैश्च पूजयामास सादरम् ॥ ५५ ॥
नवसंवत्सरं चैव मायाबीजपरायणः ।
नवमे वत्सरान्ते तु महाष्टम्यां महेश्वरी ॥ ५६ ॥

अर्धरात्रे तु सञ्जाते प्रत्यक्षं दर्शनं ददौ ।
नानावरप्रदानैश्च कृतकृत्यञ्चकार तम् ॥ ५७ ॥

Roman transliteration

vyāsa uvāca
hīnāṅgīṃ varjayetkanyāṃ kuṣṭhayuktāṃ vraṇāṅ□kitām |
gandhasphuritahīnāṅgīṃ viśālakulasambhavām || 1 ||
jātyandhāṃ kekarāṃ kāṇāṃ kurūpāṃ bahuromaśām |
santyajed□rogiṇīṃ kanyāṃ raktapuṣpādināṅ□kitām || 2 ||
kṣāmāṃ garbhasamud□bhūtāṃ golakāṃ kanyakod□bhavām |
varjanīyāḥ sadā caitāḥ sarvapūjādikarmasu || 3 ||
arogiṇīṃ surūpāṅgīṃ sundarīṃ vraṇavarjitām |
ekavaṃśasamud□bhūtāṃ kanyāṃ samyakprapūjayet || 4 ||
brāhmaṇī sarvakāryeṣu jayārthe nṛpavaṃśajā |
lābhārthe vaiśyavaṃśotthā matā vā śūdravaṃśajā || 5 ||
brāhmaṇairbrahmajāḥ pūjyā rājanyairbrahmavaṃśajāḥ |
vaiśyaistrivargajāḥ pūjyāścatasraḥ pādasambhavaiḥ || 6 ||
kārubhiścaiva vaṃśotthā yathāyogyaṃ prapūjayet |

navarātravidhānena bhaktipūrvaṃ sadaiva hi || 7 ||
aśakto niyataṃ pūjāṃ kartuñcennavarātrake |
aṣṭamyāṃ ca viśeṣeṇa kartavyaṃ pūjanaṃ sadā || 8 ||
purā'ṣṭamyāṃ bhadrakālī dakṣayajñavināśinī |
prādurbhūtā mahāghorā yoginī koṭibhiḥ saha || 9 ||
ato'ṣṭamyāṃ viśeṣeṇa kartavyaṃ pūjanaṃ sadā |
nānāvidhopahāraiśca gandhamālyānulepanaiḥ || 10 ||
pāyasairāmiṣairhomairbrāhmaṇānāṃ ca bhojanaiḥ |
phalapuṣpopahāraiśca toṣayejjagadambikām || 11 ||
upavāse hyaśaktānāṃ navarātravrate punaḥ |
upoṣaṇatrayaṃ proktaṃ yathoktaphaladaṃ nṛpa || 12 ||
saptamyāṃ ca tathā'ṣṭamyāṃ navamyāṃ bhaktibhāvataḥ |
trirātrakaraṇātsarvaṃ phalaṃ bhavati pūjanāt || 13 ||
pūjābhiścaiva homaiśca kumāripūjanaistathā |

sampūrṇaṃ tad□vrataṃ proktaṃ viprāṇāṃ caiva bhojanaiḥ || 14 ||
vratāni yāni cānyāni dānāni vividhāni ca |
navarātravratasyāsya naiva tulyāni bhūtale || 15 ||
dhanadhānyapradaṃ nityaṃ sukhasantānavṛddhidam |
āyurārogyadaṃ caiva svargadaṃ mokṣadaṃ tathā || 16 ||
vidyārthī vā dhanārthī vā putrārthī vā bhavennaraḥ |
tenedaṃ vidhivatkāryaṃ vrataṃ saubhāgyadaṃ śivam || 17 ||
vidyārthī sarvavidyāṃ vai prāpnoti vratasādhanāt |
rājabhraṣṭo nṛpo rājyaṃ samavāpnoti sarvadā || 18 ||
pūrvajanmani yairnūnaṃ na kṛtaṃ vratamuttamam |
te vyādhino daridrāśca bhavanti putravarjitāḥ || 19 ||
vandhyā ca yā bhavennārī vidhavā dhanavarjitā |
anumā tatra kartavyā neyaṃ kṛtavatī vratam || 20 ||
navarātravrataṃ proktaṃ na kṛtaṃ yena bhūtale |

sa kathaṃ vibhavaṃ prāpya modate ca tathā divi || 21 ||
raktacandanasaṃmiśraiḥ komalairbilvapatrakaiḥ |
bhavānī pūjitā yena sa bhavennṛpatiḥ kṣitau || 22 ||
nārādhitā yena śivā sanātanī
duḥkhārtihā siddhikarī jagadvarā |
duḥkhāvṛtaḥ śatruyutaśca bhūtale
nūnaṃ daridro bhavatīha mānavaḥ || 23 ||
yāṃ viṣṇurindro harapadmajau tathā
vahniḥ kubero varuṇo divākaraḥ |
dhyāyanti sarvārthasamāptinanditā-
stāṃ kiṃ manuṣyā na bhajanti caṇḍikām || 24 ||
svāhā svadhā nāma manuprabhāvai-
stṛpyanti devāḥ pitarastathaiva |
yajñeṣu sarveṣu mudā haranti

yannāma yugmaśrutibhirmunīndrāḥ || 25 ||
yasyecchayā sṛjati viśvamidaṃ prajeśo
nānāvatārakalanaṃ kurute hariśca |
nūnaṃ karoti jagataḥ kila bhasma śambhu-
stāṃ śarmadāṃ na bhajate nu kathaṃ manuṣyaḥ || 26 ||
naiko'sti sarvabhuvaneṣu tayā vihīno
devo naro'tha vihagaḥ kila pannago vā |
gandharvarākṣasapiśācanageṣu nūnaṃ

yaḥ spanditum bhavati śaktiyuto yatheccham || 27 ||
tāṃ na seveta kaścaṇḍīṃ sarvakāmārthadāṃ śivām |
vrataṃ tasyā na kaḥ kuryādvāñchannarthacatuṣṭayam || 28 ||
mahāpātakasaṃyukto navarātravrataṃ caret |
mucyate sarvapāpebhyo nātra kāryā vicāraṇā || 29 ||
purā kaścidvaṇigdīno dhanahīnaḥ suduḥkhitaḥ |

kuṭumbī cābhavatkaścit kosale nṛpasattama || 30 ||
apatyāni bahūnyasyābhavankṣutpīḍitāni ca |
bhakṣyaṃ kiñcittu sāyāhne prāpustasya ca bālakāḥ || 31 ||
bhuṅkte sma kāryakartā'sau parasyātha bubhukṣitaḥ |
kuṭumbabharaṇaṃ tatra cakārātinirākulaḥ || 32 ||
sadā dharmarataḥ śāntaḥ sadācāraśca satyavāk |
akrodhanaśca dhṛtimānnirmadaścānasūyakaḥ || 33 ||
sampūjya devatā nityaṃ pitṝnapyatithīṃstathā |
bhuñjāne poṣyavarge'tha kṛtavānbhojanaṃ vaṇik || 34 ||
evaṃ gacchati kāle vai suśilo nāmato guṇaiḥ |
dāridryārto dvijaṃ śāntaṃ papracchātibubhukṣitaḥ || 35 ||
suśīla uvāca
bho bhūdeva kṛpāṃ kṛtvā vadasvādya mahāmate |
kathaṃ dāridryanāśaḥ syāditi me niścayena vai || 36 ||

dhanaiṣaṇā me naivāsti dhanī syāmiti mānada |
kuṭumbabharaṇārthaṃ vai pṛcchāmi tvāṃ dvijottama || 37 ||
putrī sutastu me bālo bhakṣārthī rodate bhṛśam |
tāvanmātraṃ gṛhe nānnaṃ muṣṭimekāṃ dadāmyaham || 38 ||
visarjito yato gehād□gato bālo rudanmayā |
ato me dahyate'tyarthaṃ kiṃ karomi dhanaṃ vinā || 39 ||
vivāho'sti sutāyā me nāsti vittaṃ karomi kim |
daśavarṣādhikāyāstu dānakālo'pi yātyalam || 40 ||
tena śocāmi viprendra sarvajño'si dayānidhe |
tapo dānaṃ vrataṃ kiñcid□brūhi mantrajapaṃ tathā || 41 ||
yenāhaṃ poṣyavargasya karomi dvija poṣaṇam |
tāvanme syāddhanaprāptirnādhikaṃ prārthaye kila || 42 ||
tvatprasādātkuṭumbaṃ me sukhitaṃ prabhavediha |
tatkuruṣva mahābhāga jñānena paricintya ca || 43 ||

vyāsa uvāca
iti pṛṣṭastathā tena brāhmaṇaḥ saṃśitavrataḥ |
uvāca paramaprītastaṃ vaiśyaṃ nṛpasattama || 44 ||
vaiśyavarya kuruṣvādya navarātravrataṃ śubham |
pūjanaṃ bhagavatyāśca havanaṃ bhojanaṃ tathā || 45 ||
vedapārāyaṇaṃ śaktijapahomādikaṃ tathā |
kuruṣvādya yathāśakti tava kāryaṃ bhaviṣyati || 46 ||
etasmādaparaṃ kiñcid□vrataṃ nāsti dharātale |
navarātrābhidhaṃ vaiśya pāvanaṃ sukhadaṃ tathā || 47 ||
jñānadaṃ mokṣadaṃ caiva sukhasantānavardhanam |
śatrunāśakaraṃ kāmaṃ navarātravrataṃ sadā || 48 ||
rājyabhraṣṭena rāmeṇa sītāvirahitena ca |
kiṣkindhāyāṃ vrataṃ caitatkṛtaṃ duḥkhātureṇa vai || 49 ||
prataptenāpi rāmeṇa sītāvirahavahninā |

vidhivatpūjitā devī navarātravratena vai || 50 ||
tena prāptā'tha vaidehī kṛtvā setuṃ mahārṇave |
hatvā mandodarīnāthaṃ kumbhakarṇaṃ mahābalam || 51 ||
meghanādaṃ sutaṃ hatvā kṛtvā bhūpaṃ bibhīṣaṇam |
paścādayodhyāmāgatya prāptaṃ rājyamakaṇṭakam || 52 ||
navarātravratasyāsya prabhāveṇa viśāṃvara |
sukhaṃ bhūmitale prāptaṃ rāmeṇāmitatejasā || 53 ||
vyāsa uvāca
iti vipravacaḥ śrutvā sa vaiśyastaṃ dvijaṃ gurum |
kṛtvā jagrāha sanmantraṃ māyābījābhidhaṃ nṛpa || 54 ||
jajāpa parayā bhaktyā navarātramatandritaḥ |
nānāvidhopahāraiśca pūjayāmāsa sādaram || 55 ||
navasaṃvatsaraṃ caiva māyābījaparāyaṇaḥ |
navame vatsarānte tu mahāṣṭamyāṃ maheśvarī || 56 ||

ardharātre tu sañjāte pratyakṣaṃ darśanaṃ dadau |
nānāvarapradānaiśca kṛtakṛtyañcakāra tam || 57 ||

English translation

1. Vyasa said O king! Those Kumaris, who are defective in limbs, who are lepers, who are filled with sores and ulcers over their bodies, whose bodies emit offensive smell or whose bodies are polluted, or those who are of a bad family are never to be accepted for worship in the Navaratra ceremony festival.

2-3. Those who are born blind, who are squint-eyed, who are blind of one eye, of disgraceful appearance, whose bodies are overgrown with hairs, or who are diseased or who are in their menstruation or in any other signs, indicating thus their passionate youthful tendencies, or those who are very lean and thin, or born of widows, or of women unmarried are always to be avoided in this Puja.

4. O king! It is only the healthy, graceful, beautiful, without any ulcers, and who are not bastards, those virgins are to be selected for the Kumari Puja.

5. In all the cases, the Kumaris, born of the Brahmin families, can be taken; when victory is desired, the Kumaris of the Kshattriya families are preferred; when profit is wanted, the Vais'ya Kumaris and, when general welfare is wanted, the S'udra Kumaris are to be taken.

6-7. O king! In the Navaratri Puja, the Brahmins should select for worship the Brahmin Kumaris; Kshattriyas, Brahmin or Kshattriya; the Vais'ya worshippers can select for worship Brahmin, Kshattriya, or Vais'ya Kumaris. And the S'udra worshippers can select, for

worship, any of the four classes. But artists and artisans should select for worship the Kumaris from their own families and tribes respectively.

8. If persons become unable to worship on all the days, then it is advised that they should perform the special worship on the eighth day (Astami tithi).

9-10. In ancient times, on the eighth day, Bhadra Kali Goddess, the destroyer of the sacrifice, started by Daksa, appeared on that day in hideous forms, surrounded by hundreds and lakhs of Yoginis (one of a class of sixty goddesses or female attendants on Kali). Therefore one should worship in particular on the eighth day with scents, garlands, and pastes and various offerings.

11. On this day, Payasa (a food prepared of rice, milk and sugar), and fresh fish are to be specially offered to the Deity. The Homa ceremonies, feasting of the Brahmans, and the worship of the Mother Goddess are done with various offerings, the fruits and flowers, and in good quantities.

12. O king! Those who are unable to observe the fasting in this Navaratra Puja, will reap the same fruits, if they observe fasting for the three days only the Saptami, the Astami, and the Navami tithis.

13. On the seventh, eighth, and ninth days, in these three tithis (lunar days) if one worships with devotion, one will acquire all the merits.

14. When the Devi's worship, Homa, Kumari worship and the feasting of the Brahmanas, all these are done, know that the Navaratri Puja is completed.

15. O Janamejaya! No worship or vow or charitable gifts extant in this world, can be compared, as regards their meritorious effects, with this Navaratra Puja.

16. On observing this Navaratram Vrata, one gets riches, crops, sons and grandsons, prosperity and happiness, longevity, health and heaven and even the final beatitude.

17. Those who are desirous of learning, riches, or sons will get them all if they perform this most auspicious Navaratra ceremony, able to confer fortunes on the devotees.

18. On the performance of this sacrifice, those who want learning get all the learning; and he, who is deprived of his kingdom will get back all his kingdoms.

19. Those who did not, in their previous births, perform this meritorious vow, they become diseased, poor and devoid of sons in their present births.

20. Those women that are barren, or widows or devoid of sons, infer that they never, in their previous births, performed this sacrifice.

21. Those who have not performed the Navaratra ceremony, how can they acquire riches in this world and acquire happiness and peace in the next?

22. He who has worshipped the Goddess Bhagavati Bhavani Devi with young leaves of the Bel tree, besmeared with red sandal paste, it is he that will undoubtedly become the king in this world.

23. That man who has failed to worship the Goddess of the whole universe. Who fructifies all the pursuits of human life. Who destroys all the troubles, pains and miseries. Who is all suspicious Bhagavati Bhavani, that fellow is sure to pass his days in this world, wretched, impoverished, and surrounded by his enemies on all sides.

24. When Hah, Hara, Brahma, Indra, Fire, Varuna, Kuvera, and the Sun when all these possessing all the wealth and powers and filled with the highest felicities, when they meditate constantly the Goddess of the universe. Who is All Existence Intelligence, and Bliss, then what to speak of the human beings! How is it that persons do not worship that Chandika Devi, the One that leads all human pursuits to success!

25-26. Why should not the people worship the Goddess Bhavani, the bestower of all happiness, whose other names are Svaha and Svadha, the mantrams under whose intrinsic energies the Devas and the Pitris always get satisfied, and which are recited by all the Munis when they chant in every sacrifice the Vedic mantrams?

Under Whose Will power Brahma the Creator, creates all this Universe? Under Whose energy, the Visnu Janaradan, the Deva of the Devas, incarnates in this earth in various forms and preserves

this world, and under Whose power, S'ankara destroys this whole Universe?

27. No body, in this whole universe, can have his existence without having recourse to that Prakriti Devi, the S'akti incarnate; be he a Devi, a human being or a bird, or a serpent, Gandharva, Rakhsasa, Pis'acha, a mountain or a tree, he cannot move even of his own accord, without the help of this Force.

28. Therefore, why should not anybody worship that Chandika Devi, the Awarder of all desires and wealth? And how is it, that a man desiring one of the 4 objects of human pursuits, Dharma, wealth, desires, and the final beatitude, observes not the vow regarding that Deity.

29. So much so, that even a man who has committed a heinous offence, five such are enumerated, viz. (1) killing a Brahman, (2) drinking liquor, (3) stealing gold, (4) adultery with the wife of a spiritual guide (5) associating with any such person, if he performs the Navaratra vow, he will be absolved entirely from all such sins; there is no doubt in this.

30. O king! Once on a time there lived in the country of Kosala, a trader, poor and miserable, having under him many relations and dependants in his family, whose provisions he had to provide.

31. He had many sons and daughters; when they were very hungry and distressed, then they used to get a little food and that in the evening, only once in twenty-four hours.

32. That trader, too, worked under another, the whole day; and when it was evening, he used also to take his meals. Thus, being very much anxious and distressed, he maintained somehow or other his family members (that are to be maintained).

33-34. This trader was of a quiet temper, of a good conduct, truthful, always ready to act religiously, devoid of anger, steady and contented, void of vanity and jealousy; daily he used to worship the Devas, Pitris, and the guests and used to take his meals after all his family members had taken their meals.

35-36. Thus many days passed away when that good trader, named Sus'ila, being very much perplexed with poverty and hunger, asked a quiet tempered Brahmin "O Bhudeva! (deva incarnate on the earth) kindly tell me positively how this state of poverty can be got rid off!

37. O holy minded! Kindly advise me such as preserves my honour; I do not want wealth, nor do I like to be a rich man; O Brahmin! I want just enough to meet with the expenses, incurred in maintaining my family; please advise so that I may be able to earn this much only.

38. I have many sons; I have not got any food, sufficient enough to give them even a handful of rice.

39. Alas! My youngest son was crying today for food; I have driven him out of the house by chastising him. O Brahmin! What am I do? I have got no wealth; my heart is burning with grief and sorrow; my baby has gone out of the house, weeping and hungry.

40. My daughter has come to a marriageable age; I have no money. Her age has exceeded ten years; the marriageable age limit has been exceeded. Alas! What am I to do?

41-42. O Brahmin! I am expressing my sorrow for all that. You are merciful, and all-knowing; tell me any means, be it asceticism, gifts, vow, or the reciting of any mantrams by which I can maintain my family; I want wealth just sufficient for that purpose and nothing more.

43. O high minded one! Kindly devise and tell me some means by which my family members become happy in this world.”

44-46. Vyasa said The Brahmin that used to practice vows when thus asked by the trader told him gladly “O trader! Do now the Navaratri vow, the most auspicious, and worship the Bhagavati, perform Homa, and feast the Brahmins. Have the Vedas and Puranas recited and recite then slowly the S’akti mantram and try, as much as you can, to do other concomitant ceremonies; and your desires will thus be undoubtedly fulfilled.

47. There is no other vow superior to this in this world; this vow is very holy and will bring unto you happiness.

48. This vow leads to wisdom and liberation; destroys enemies and increases posterity and prosperity.

49. In former days, S’ri Rama Chandra suffered very much owing to his being deprived of his kingdom; and, then on account of his wife being stolen away. Subsequently he performed this Navaratra vow in Kiskindhya, his heart being heavily laden with grief.

50. Though troubled very much, on account of the bereavement of Sita, still Rama Chandra observed the Vow of Navaratra and worshipped the Goddess according to the prescribed rules and rites.

51-52. As a fruit of this worship he was able to bridge the great ocean and kill the giant Kumbha Kama, Meghanada, the Ravana’s son, and Ravana, the king of Lanka; and subsequently he was able to recover his Sita. He installed Vibhisana on the throne of Lanka (Ceylon) and at last returned to Ayodhya and reigned there without any enemies.

53. O best of the Vais’yas! Rama Chandra, of incomparable prowess, was able to obtain happiness in this world on account of the influence of this Navaratra ceremony.

54-55. Vyasa said O king! That Vais’ya, hearing thus the Brahmin’s words, made him his Guru, was initiated by him in the seed mantra of Maya and ceaselessly, without any laziness, recited slowly the mantram for nine nights and worshipped the Devi, with great caution and with various offerings. Thus for nine consecutive years he devoted himself to the Japam (reciting slowly) of the seed mantra of Maya till, at last, when the ninth year was completed, the Great Goddess appeared distinctly before his eyes on the night of the great Astami tithi (the eighth day of the bright half) and gave him various boons and delivered the Vais’ya from poverty and bestowed on him wealth and his other desired things.

Here ends the 27th Chapter on the virgins fit to be worshipped and the Glory of the Devi in the Maha Puranam S’rimad Devi Bhagavatam by Maharsi Veda Vyasa in the Third Adhyaya.

Sanskrit source · English chapter witness

Third Skandha · Chapter 28

On The Incidents Connected With

Chapter 60 of 318 · 69 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
कथं रामेण तच्चीर्णं व्रतं देव्याः सुखप्रदम् ।
राज्यभ्रष्टः कथं सोऽथ कथं सीता हृता पुनः ॥ १ ॥
व्यास उवाच
राजा दशरथः श्रीमानयोध्याधिपतिः पुरा ।
सूर्यवंशधरश्चासीद्देवब्राह्मणपूजकः ॥ २ ॥
चत्वारो जज्ञिरे तस्य पुत्रा लोकेषु विश्रुताः ।
रामलक्ष्मणशत्रुघ्ना भरतश्चेति नामतः ॥ ३ ॥
राज्ञः प्रियकराः सर्वे सदृशा गुणरूपतः ।
कौसल्यायाः सुतो रामः कैकेय्या भरतः स्मृतः ॥ ४ ॥
सुमित्रातनयौ जातौ यमलौ द्वौ मनोहरौ ।
ते जाता वै किशोराश्च धनुर्बाणधराः किल ॥ ५ ॥
सूनवः कृतसंस्कारा भूपतेः सुखवर्धकाः ।
कौशिकेन तदाऽऽगत्य प्रार्थितो रघुनन्दनः ॥ ६ ॥

राघवं मखरक्षार्थं सूनुं षोडशवार्षिकम् ।
तस्मै सोऽयं ददौ रामं कौशिकाय सलक्ष्मणम् ॥ ७ ॥
तौ समेत्य मुनिं मार्गे जग्मतुश्चारुदर्शनौ ।
ताटका निहता मार्गे राक्षसी घोरदर्शना ॥ ८ ॥
रामेणैकेन बाणेन मुनीनां दुःखदा सदा ।
यज्ञरक्षा कृता तत्र सुबाहुर्निहतः शठः ॥ ९ ॥
मारीचोऽथ मृतप्रायो निक्षिप्तो बाणवेगतः ।
एवं कृत्वा महत्कर्म यज्ञस्य परिरक्षणम् ॥ १० ॥
गतास्ते मिथिलां सर्वे रामलक्ष्मणकौशिकाः ।
अहल्या मोचिता शापान्निष्पापा सा कृताऽबला ॥ ११ ॥
विदेहनगरे तौ तु जग्मतुर्मुनिना सह ।
बभञ्ज शिवचापञ्च जनकेन पणीकृतम् ॥ १२ ॥
उपयेमे ततः सीतां जानकीञ्च रमांशजाम् ।
लक्ष्मणाय ददौ राजा पुत्रीमेकां तथोर्मिलाम् ॥ १३ ॥

कुशध्वजसुते कन्ये प्रापतुर्भ्रातरावुभौ ।
तथा भरतशत्रुघ्नौ सुशिलौ शुभलक्षणौ ॥ १४ ॥

एवं दारक्रियास्तेषां भ्रातृणां चाभवन्नृप ।
चतुर्णां मिथिलायां तु यथाविधि विधानतः ॥ १५ ॥
राज्ययोग्यं सुतं दृष्ट्वा राजा दशरथस्तदा ।
राघवाय धुरं दातुं मनश्चक्रे निजाय वै ॥ १६ ॥
सम्भारं विहितं दृष्ट्वा कैकेयी पूर्वकल्पितौ ।
वरौ सम्प्रार्थयामास भर्तारं वशवर्तिनम् ॥ १७ ॥
राज्यं सुताय चैकेन भरताय महात्मने ।
रामाय वनवासञ्च चतुर्दशसमास्तथा ॥ १८ ॥
रामस्तु वचनात्तस्याः सीतालक्ष्मणसंयुतः ।
जगाम दण्डकारण्यं राक्षसैरुपसेवितम् ॥ १९ ॥
राजा दशरथः पुत्रविरहेण प्रपीडितः ।
जहौ प्राणानमेयात्मा पूर्वशापमनुस्मरन् ॥ २० ॥

भरतः पितरं दृष्ट्वा मृतं मातृकृतेन वै ।
राज्यमृद्धं न जग्राह भ्रातुः प्रियचिकीर्षया ॥ २१ ॥
पञ्चवट्यां वसन् रामो रावणावरजां वने ।
शूर्पणखां विरूपां वै चकारातिस्मरातुराम् ॥ २२ ॥
खरादयस्तु तां दृष्ट्वा छिन्ननासां निशाचराः ।
चक्रुः सङ्ग्राममतुलं रामेणामिततेजसा ॥ २३ ॥
स जघान खरादींश्च दैत्यानतिबलान्वितान् ।
मुनीनां हितमन्विच्छन् रामः सत्यपराक्रमः ॥ २४ ॥
गत्वा शूर्पणखा लङ्कां खरदूषणघातनम् ।
दूषिता कथयामास रावणाय च राघवात् ॥ २५ ॥
सोऽपि श्रुत्वा विनाशं तं जातः क्रोधवशः खलः ।
जगाम रथमारुह्य मारीचस्याश्रमं तदा ॥ २६ ॥
कृत्वा हेममृगं नेतुं प्रेषयामास रावणः ।
सीताप्रलोभनार्थाय मायाविनमसम्भवम् ॥ २७ ॥

सोऽथ हेममृगो भूत्वा सीतादृष्टिपथं गतः ।
मायावी चातिचित्राङ्गश्चरन्प्रबलमन्तिके ॥ २८ ॥
तं दृष्ट्वा जानकी प्राह राघवं दैवनोदिता ।
चर्मानयस्व कान्तेति स्वाधीनपतिका यथा ॥ २९ ॥
अविचार्याथ रामोऽपि तत्र संस्थाप्य लक्ष्मणम् ।
सशरं धनुरादाय ययौ मृगपदानुगः ॥ ३० ॥
सारङ्गोऽपि हरिं दृष्ट्वा मायाकोटिविशारदः ।
दृश्यादृश्यो बभूवाथ जगाम च वनान्तरम् ॥ ३१ ॥
मत्वा हस्तगतं रामः क्रोधाकृष्टधनुः पुनः ।
जघान चातितीक्ष्णेन शरेण कृत्रिमं मृगम् ॥ ३२ ॥
स हतोऽतिबलात्तेन चुक्रोश भृशदुःखितः ।

हा लक्ष्मण हतोऽस्मीति मायावी नश्वरः खलः ॥ ३३ ॥
स शब्दस्तुमुलस्तावज्जानक्या संश्रुतस्तदा ।
राघवस्येति सा मत्वा दीना देवरमब्रवीत् ॥ ३४ ॥

गच्छ लक्ष्मण तूर्णं त्वं हतोऽसौ रघुनन्दनः ।
त्वामाह्वयति सौमित्रे साहाय्यं कुरु सत्वरम् ॥ ३५ ॥
तत्राह लक्ष्मणः सीतामम्ब रामवधादपि ।
नाहं गच्छेऽद्य मुक्त्वा त्वामसहायामिहाश्रमे ॥ ३६ ॥
आज्ञा मे राघवस्यात्र तिष्ठेति जनकात्मजे ।
तदतिक्रमभीतोऽहं न त्यजामि तवान्तिकम् ॥ ३७ ॥
दूरं वै राघवं दृष्ट्वा वने मायाविना किल ।
त्यक्त्वा त्वां नाधिगच्छामि पदमेकं शुचिस्मिते ॥ ३८ ॥
कुरु धैर्यं न मन्येऽद्य रामं हन्तुं क्षमं क्षितौ ।
नाहं त्यक्त्वा गमिष्यामि विलंघ्य रामभाषितम् ॥ ।३९ ॥
व्यास उवाच
रुदती सुदती प्राह ते तदा विधिनोदिता ।
अक्रूरा वचनं क्रूरं लक्ष्मणं शुभलक्षणम् ॥ ४० ॥
अहं जानामि सौमित्रे सानुरागं च मां प्रति ।

प्रेरितं भरतेनैव मदर्थमिह सङ्गतम् ॥ ४१ ॥
नाहं तथाविधा नारी स्वैरिणी कुहकाधम ।
मृते रामे पतिं त्वां न कर्तुमिच्छामि कामतः ॥ ४२ ॥
नागमिष्यति चेद्रामो जीवितं सन्त्यजाम्यहम् ।
विना तेन न जीवामि विधुरा दुःखिता भृशम् ॥ ४३ ॥
गच्छ वा तिष्ठ सौमित्रे न जानेऽहं तवेप्सितम् ।
क्व गतं तेऽद्य सौहार्दं ज्येष्ठे धर्मरते किल ॥ ४४ ॥
तच्छ्रुत्वा वचनं तस्या लक्ष्मणो दीनमानसः ।
प्रोवाच रुद्धकण्ठस्तु तां तदा जनकात्मजाम् ॥ ४५ ॥
किमात्थ क्षितिजे वाक्यं मयि क्रूरतरं किल ।
किं वदस्यत्यनिष्टं ते भावि जाने धिया ह्यहम् ॥ ४६ ॥
इत्युक्त्वा निर्ययौ वीरस्तां त्यक्त्वा प्ररुदन्भृशम् ।
अग्रजस्य ययौ पश्यञ्छोकार्तः पृथिवीपते ॥ ४७ ॥
गतेऽथ लक्ष्मणे तत्र रावणः कपटाकृतिः ।

भिक्षुवेषं ततः कृत्वा प्रविवेश तदाश्रमे ॥ ४८ ॥
जानकी तं यतिं मत्वा दत्त्वार्घ्यं वन्यमादरात् ।
भैक्ष्यं समर्पयामास रावणाय दुरात्मने ॥ ४९ ॥
तां पप्रच्छ स दुष्टात्मा नम्रपूर्वं मृदुस्वरम् ।
काऽसि पद्मपलाशाक्षि वने चैकाकिनी प्रिये ॥ ५० ॥
पिता कस्तेऽथ वामोरु भ्राता कः कः पतिस्तव ।

मूढेवैकाकिनी चात्र स्थिताऽसि वरवर्णिनि ॥ ५१ ॥
निर्जने विपिने किं त्वं सौधार्हा त्वमसि प्रिये ।
उटजे मुनिपत्नीवद्देवकन्यासमप्रभा ॥ ५२ ॥
व्यास उवाच
इति तद्वचनं श्रुत्वा प्रत्युवाच विदेहजा ।
दिव्यं दिष्ट्या यतिं ज्ञात्वा मन्दोदर्याः पतिं तदा ॥ ५३ ॥
राजा दशरथः श्रीमांश्चत्वारस्तस्य वै सुताः ।
तेषां ज्येष्ठः पतिर्मेऽस्ति रामनामेति विश्रुतः ॥ ५४ ॥

विवासितोऽथ कैकेय्या कृते भूपतिना वरे ।
चतुर्दश समा रामो वसतेऽत्र सलक्ष्मणः ॥ ५५ ॥
जनकस्य सुता चाहं सीतानाम्नीति विश्रुता ।
भङ्क्त्वा शैवं धनुः कामं रामेणाहं विवाहिता ॥ ५६ ॥
रामबाहुबलेनात्र वसामो निर्भया वने ।
काञ्चनं मृगमालोक्य हन्तुं मे निर्गतः पतिः ॥ ५७ ॥
लक्ष्मणोऽपि पुनः श्रुत्वा रवं भ्रातुर्गतोऽधुना ।
तयोर्बाहुबलादत्र निर्भयाऽहं वसामि वै ॥ ५८ ॥
मयेदं कथितं सर्वं वृत्तान्तं वनवासके ।
तेऽत्रागत्यार्हणां ते वै करिष्यन्ति यथाविधि ॥ ५९ ॥
यतिर्विष्णुस्वरूपोऽसि तस्मात्त्वं पूजितो मया ।
आश्रमो विपिने घोरे कृतोऽस्ति रक्षसां कुले ॥ ६० ॥
तस्मात्त्वां परिपृच्छामि सत्यं ब्रूहि ममाग्रतः ।
कोऽसि त्रिदण्डिरूपेण विपिने त्वं समागतः ॥ ६१ ॥

रावण उवाच
लङ्केशोऽहं मरालाक्षि श्रीमान्मन्दोदरीपतिः ।
त्वत्कृते तु कृतं रूपं मयेत्थं शोभनाकृते ॥ ६२ ॥
आगतोऽहं वरारोहे भगिन्या प्रेरितोऽत्र वै ।
जनस्थाने हतौ श्रुत्वा भ्रातरौ खरदूषणौ ॥ ६३ ॥
अङ्गीकुरु नृपं मां त्वं त्यक्त्वा तं मानुषं पतिम् ।
हतराज्यं गतश्रीकं निर्बलं वनवासिनम् ॥ ६४ ॥
पट्टराज्ञी भव त्वं मे मन्दोदर्युपरि स्फुटम् ।
दासोऽस्मि तव तन्वङ्गि स्वामिनी भव भामिनि ॥ ६५ ॥
जेताऽहं लोकपालानां पतामि तव पादयोः ।
करं गृहाण मेऽद्य त्वं सनाथं कुरु जानकि ॥ ६६ ॥
पिता ते याचितः पूर्वं मया वै त्वत्कृतेऽबले ।
जनको मामुवाचेत्थं पणबन्धो मया कृतः ॥ ६७ ॥
रुद्रचापभयान्नाहं सम्प्राप्तस्तु स्वयंवरे ।

मनो मे संस्थितं तावन्निमग्नं विरहातुरम् ॥ ६८ ॥
वनेऽत्र संस्थितां श्रुत्वा पूर्वानुरागमोहितः ।
आगतोऽस्म्यसितापाङ्गि सफलं कुरु मे श्रमम् ॥ ६९ ॥

Roman transliteration

janamejaya uvāca
kathaṃ rāmeṇa taccīrṇaṃ vrataṃ devyāḥ sukhapradam |
rājyabhraṣṭaḥ kathaṃ so'tha kathaṃ sītā hṛtā punaḥ || 1 ||
vyāsa uvāca
rājā daśarathaḥ śrīmānayodhyādhipatiḥ purā |
sūryavaṃśadharaścāsīddevabrāhmaṇapūjakaḥ || 2 ||
catvāro jajñire tasya putrā lokeṣu viśrutāḥ |
rāmalakṣmaṇaśatrughnā bharataśceti nāmataḥ || 3 ||
rājñaḥ priyakarāḥ sarve sadṛśā guṇarūpataḥ |
kausalyāyāḥ suto rāmaḥ kaikeyyā bharataḥ smṛtaḥ || 4 ||
sumitrātanayau jātau yamalau dvau manoharau |
te jātā vai kiśorāśca dhanurbāṇadharāḥ kila || 5 ||
sūnavaḥ kṛtasaṃskārā bhūpateḥ sukhavardhakāḥ |
kauśikena tadā''gatya prārthito raghunandanaḥ || 6 ||

rāghavaṃ makharakṣārthaṃ sūnuṃ ṣoḍaśavārṣikam |
tasmai so'yaṃ dadau rāmaṃ kauśikāya salakṣmaṇam || 7 ||
tau sametya muniṃ mārge jagmatuścārudarśanau |
tāṭakā nihatā mārge rākṣasī ghoradarśanā || 8 ||
rāmeṇaikena bāṇena munīnāṃ duḥkhadā sadā |
yajñarakṣā kṛtā tatra subāhurnihataḥ śaṭhaḥ || 9 ||
mārīco'tha mṛtaprāyo nikṣipto bāṇavegataḥ |
evaṃ kṛtvā mahatkarma yajñasya parirakṣaṇam || 10 ||
gatāste mithilāṃ sarve rāmalakṣmaṇakauśikāḥ |
ahalyā mocitā śāpānniṣpāpā sā kṛtā'balā || 11 ||
videhanagare tau tu jagmaturmuninā saha |
babhañja śivacāpañca janakena paṇīkṛtam || 12 ||
upayeme tataḥ sītāṃ jānakīñca ramāṃśajām |
lakṣmaṇāya dadau rājā putrīmekāṃ tathormilām || 13 ||

kuśadhvajasute kanye prāpaturbhrātarāvubhau |
tathā bharataśatrughnau suśilau śubhalakṣaṇau || 14 ||
evaṃ dārakriyāsteṣāṃ bhrātṝṇāṃ cābhavannṛpa |
caturṇāṃ mithilāyāṃ tu yathāvidhi vidhānataḥ || 15 ||
rājyayogyaṃ sutaṃ dṛṣṭvā rājā daśarathastadā |
rāghavāya dhuraṃ dātuṃ manaścakre nijāya vai || 16 ||
sambhāraṃ vihitaṃ dṛṣṭvā kaikeyī pūrvakalpitau |
varau samprārthayāmāsa bhartāraṃ vaśavartinam || 17 ||
rājyaṃ sutāya caikena bharatāya mahātmane |
rāmāya vanavāsañca caturdaśasamāstathā || 18 ||
rāmastu vacanāttasyāḥ sītālakṣmaṇasaṃyutaḥ |
jagāma daṇḍakāraṇyaṃ rākṣasairupasevitam || 19 ||
rājā daśarathaḥ putraviraheṇa prapīḍitaḥ |
jahau prāṇānameyātmā pūrvaśāpamanusmaran || 20 ||

bharataḥ pitaraṃ dṛṣṭvā mṛtaṃ mātṛkṛtena vai |
rājyamṛddhaṃ na jagrāha bhrātuḥ priyacikīrṣayā || 21 ||
pañcavaṭyāṃ vasan rāmo rāvaṇāvarajāṃ vane |
śūrpaṇakhāṃ virūpāṃ vai cakārātismarāturām || 22 ||
kharādayastu tāṃ dṛṣṭvā chinnanāsāṃ niśācarāḥ |
cakruḥ saṅgrāmamatulaṃ rāmeṇāmitatejasā || 23 ||
sa jaghāna kharādīṃśca daityānatibalānvitān |
munīnāṃ hitamanvicchan rāmaḥ satyaparākramaḥ || 24 ||
gatvā śūrpaṇakhā laṅkāṃ kharadūṣaṇaghātanam |
dūṣitā kathayāmāsa rāvaṇāya ca rāghavāt || 25 ||
so'pi śrutvā vināśaṃ taṃ jātaḥ krodhavaśaḥ khalaḥ |
jagāma rathamāruhya mārīcasyāśramaṃ tadā || 26 ||
kṛtvā hemamṛgaṃ netuṃ preṣayāmāsa rāvaṇaḥ |
sītāpralobhanārthāya māyāvinamasambhavam || 27 ||

so'tha hemamṛgo bhūtvā sītādṛṣṭipathaṃ gataḥ |
māyāvī cāticitrāṅgaścaranprabalamantike || 28 ||
taṃ dṛṣṭvā jānakī prāha rāghavaṃ daivanoditā |
carmānayasva kānteti svādhīnapatikā yathā || 29 ||
avicāryātha rāmo'pi tatra saṃsthāpya lakṣmaṇam |
saśaraṃ dhanurādāya yayau mṛgapadānugaḥ || 30 ||
sāraṅgo'pi hariṃ dṛṣṭvā māyākoṭiviśāradaḥ |
dṛśyādṛśyo babhūvātha jagāma ca vanāntaram || 31 ||
matvā hastagataṃ rāmaḥ krodhākṛṣṭadhanuḥ punaḥ |
jaghāna cātitīkṣṇena śareṇa kṛtrimaṃ mṛgam || 32 ||
sa hato'tibalāttena cukrośa bhṛśaduḥkhitaḥ |
hā lakṣmaṇa hato'smīti māyāvī naśvaraḥ khalaḥ || 33 ||
sa śabdastumulastāvajjānakyā saṃśrutastadā |
rāghavasyeti sā matvā dīnā devaramabravīt || 34 ||

gaccha lakṣmaṇa tūrṇaṃ tvaṃ hato'sau raghunandanaḥ |
tvāmāhvayati sau□mitre sāhāyyaṃ kuru satvaram || 35 ||
tatrāha lakṣmaṇaḥ sītāmamba rāmavadhādapi |
nāhaṃ gacche'dya muktvā tvāmasahāyāmihāśrame || 36 ||
ājñā me rāghavasyātra tiṣṭheti janakātmaje |
tadatikramabhīto'haṃ na tyajāmi tavāntikam || 37 ||
dūraṃ vai rāghavaṃ dṛṣṭvā vane māyāvinā kila |
tyaktvā tvāṃ nādhigacchāmi padamekaṃ śucismite || 38 ||
kṛru dhairyaṃ na manye'dya rāmaṃ hantuṃ kṣamaṃ kṣiptau |
nāhaṃ tyaktvā gamiṣyāmi vilaṃghya rāmabhāṣitam || |39 ||
vyāsa uvāca
rudatī sudatī prāha te tadā vidhinoditā |
akrūrā vacanaṃ krūraṃ lakṣmaṇaṃ śubhalakṣaṇam || 40 ||
ahaṃ jānāmi sau□mitre sānurāgaṃ ca māṃ prati |

preritaṃ bharatenaiva madarthamiha saṅgatam || 41 ||
nāhaṃ tathāvidhā nārī svairiṇī kuhakādhama |
mṛte rāme patiṃ tvāṃ na kartumicchāmi kāmataḥ || 42 ||
nāgamiṣyati cedrāmo jīvitaṃ santyajāmyaham |
vinā tena na jīvāmi vidhurā duḥkhitā bhṛśam || 43 ||
gaccha vā tiṣṭha sau□mitre na jāne'haṃ tavepsitam |
kva gataṃ te'dya sauhārdaṃ jyeṣṭhe dharmarate kila || 44 ||
tacchrutvā vacanaṃ tasyā lakṣmaṇo dīnamānasaḥ |

provāca ruddhakaṇṭhastu tāṃ tadā janakātmajām || 45 ||
kimāttha kṣitije vākyaṃ mayi krūrataraṃ kila |
kiṃ vadasyatyaniṣṭaṃ te bhāvi jāne dhiyā hyaham || 46 ||
ityuktvā niryayau vīrastāṃ tyaktvā prarudanbhṛśam |
agrajasya yayau paśyañchokārtaḥ pṛthivīpate || 47 ||
gate'tha lakṣmaṇe tatra rāvaṇaḥ kapaṭākṛtiḥ |

bhikṣuveṣaṃ tataḥ kṛtvā praviveśa tadāśrame || 48 ||
jānakī taṃ yatiṃ matvā dattvārghyaṃ vanyamādarāt |
bhaikṣyaṃ samarpayāmāsa rāvaṇāya durātmane || 49 ||
tāṃ papraccha sa duṣṭātmā namrapūrvaṃ mṛdusvaram |
kā'si padmapalāśākṣi vane caikākinī priye || 50 ||
pitā kaste'tha vāmoru bhrātā kaḥ kaḥ patistava |
mūḍhevaikākinī cātra sthitā'si varavarṇini || 51 ||
nirjane vipine kiṃ tvaṃ saudhārhā tvamasi priye |
uṭaje munipat□nīvaddevakanyāsamaprabhā || 52 ||
vyāsa uvāca
iti tadvacanaṃ śrutvā pratyuvāca videhajā |
divyaṃ diṣṭyā yatiṃ jñātvā mandodaryāḥ patiṃ tadā || 53 ||
rājā daśarathaḥ śrīmāṃścatvārastasya vai sutāḥ |
teṣāṃ jyeṣṭhaḥ patirme'sti rāmanāmeti viśrutaḥ || 54 ||

vivāsito'tha kaikeyyā kṛte bhūpatinā vare |
caturdaśa samā rāmo vasate'tra salakṣmaṇaḥ || 55 ||
janakasya sutā cāhaṃ sītānāmnīti viśrutā |
bhaṅktvā śaivaṃ dhanuḥ kāmaṃ rāmeṇāhaṃ vivāhitā || 56 ||
rāmabāhubalenātra vasāmo nirbhayā vane |
kāñcanaṃ mṛgamālokya hantuṃ me nirgataḥ patiḥ || 57 ||
lakṣmaṇo'pi punaḥ śrutvā ravaṃ bhrāturgato'dhunā |
tayorbāhubalādatra nirbhayā'haṃ vasāmi vai || 58 ||
mayedaṃ kathitaṃ sarvaṃ vṛttāntaṃ vanavāsake |
te'trāgatyārhaṇāṃ te vai kariṣyanti yathāvidhi || 59 ||
yatirviṣṇusvarūpo'si tasmāttvaṃ pūjito mayā |
āśramo vipine ghore kṛto'sti rakṣasāṃ kule || 60 ||
tasmāttvāṃ paripṛcchāmi satyaṃ brūhi mamāgrataḥ |
ko'si tridaṇḍirūpeṇa vipine tvaṃ samāgataḥ || 61 ||

rāvaṇa uvāca
laṅkeśo'haṃ marālākṣi śrīmānmandodarīpatiḥ |
tvatkṛte tu kṛtaṃ rūpaṃ mayetthaṃ śobhanākṛte || 62 ||
āgato'haṃ varārohe bhaginyā prerito'tra vai |
janasthāne hatau śrutvā bhrātarau kharadūṣaṇau || 63 ||
aṅgīkuru nṛpaṃ māṃ tvaṃ tyaktvā taṃ mānuṣaṃ patim |
hṛtarājyaṃ gataśrīkaṃ nirbalaṃ vanavāsinam || 64 ||
paṭṭarājñī bhava tvaṃ me mandodaryupari sphuṭam |
dāso'smi tava tanvaṅ□gi svāminī bhava bhāmini || 65 ||
jetā'haṃ lokapālānāṃ patāmi tava pādayoḥ |
karaṃ gṛhāṇa me'dya tvaṃ sanāthaṃ kuru jānaki || 66 ||
pitā te yācitaḥ pūrvaṃ mayā vai tvatkṛte'bale |
janako māmuvācetthaṃ paṇabandho mayā kṛtaḥ || 67 ||
rudracāpabhayānnāhaṃ samprāptastu svayaṃvare |

mano me saṃsthitaṃ tāvannimagnaṃ virahāturam || 68 ||
vane'tra saṃsthitāṃ śrutvā pūrvānurāgamohitaḥ |
āgato'smyasitāpāṅ□gi saphalaṃ kuru me śramam || 69 ||

English translation

1. Janamejaya said O Muni! How did Ramchandra celebrate the Devi's Puja, that leads to happiness? Who was He! And how was stolen away His Sita? How was He deprived of His kingdom? Please satisfy me by narrating all these incidents to me.

2. Vyasa said O king! There lived, in days of yore, in the city of Ayodhya, a prosperous king of the solar dynasty named Das'aratha. He always worshipped the Devas and Brahmanas.

3-5. He had four celebrated sons Rama, Laksmana, Bharata and Satrughna. These four sons were equally learned and beautiful and they always did actions agreeable to the king. Of these, Ramachandra was the son of the Queen Kaus'alya, Bharata was the son of Kaikeyi, and the good looking Laksmana and Satrughna were the twin sons of Sumitra. While young, they learned the art of archery and began to play with bows and arrows in their hands.

6-7. Thus educated and purified, the four sons began to give delight more and more to the king; one day the Maharsi Vis'vamitra came to Ayodhya and aked from the king Das'aratha the help of his son Ramachandra for the protection of his sacrificial ceremonies. The king could not cancel the Vis'vamitra's request and sent with him Rama, accompanied by Laksmana.

8-11. The lovely Rama and Laksmana accompanied the Muni on his way back. There lived a terrible looking Rakhsasi, named Tadaka, in

a forest on their way, who used to give great troubles to the ascetics; and Rama killed her with only one arrow. Next he killed Subahu and shot arrows at another night-wanderer Maricha and made him senseless, almost dead and threw him at a great distance and thus saved VisVamitra from all the obstacles troubling him in his sacrificial ceremonies. Thus fulfilling the great work, protecting the sacrificial ceremonies, Rama, Laksmana and the Muni Cowsick, the three, started for the kingdom of Mithila. On his way, Rama Chandra rescued Ahalya from the curse that she was suffering from.

12-13. At last the two brothers, accompanied by the Muni, reached the city Videhanagar. Just at this time the king Janaka of Ayodhya made a vow to give in marriage Sita to anybody who will be able to break the bow of S'iva; Rama broke that bow into two and married Sita, born of Laksmi's parts. The king Janaka gave in, marriage, to Laksmana his own-daughter Urmila.

14. The good and auspicious Bharata and Satrughna married respectively Mandavi and S'rutakirti, the two daughters of Kus'adhvaja.

15. O king! Thus, in the great city of Mithila, the four brothers performed their marriage ceremonies, according to the prescribed rules and rites.

16. The king Das'aratha, then seeing Rama well qualified to take charge of the kingdom, proposed to install him on the throne of Ayodhya.

17. The queen Kaikeyi, seeing that various articles were being collected for the installation of Rama, asked for the two boons, promised before, from her husband Das'aratha, who was completely under her control.

18. The first request was her own son, Bharata's becoming the king of Ayodhya; and the second request was the banishing of Rama to the forest for fourteen years.

19. Thus Ramachandra went accompanied by Sita and Laksmana to the Dandaka forest, frequented by the Raksasas.

20. The high souled king Das'aratha felt very much due to bereavement of his son, remembered the curse given to him by Andhaka Muni and left his mortal coil.

21. Bharata, seeing that his father died solely on, account of his mother, refrained from becoming the king of Ayodhya, the prosperous city and wanted the welfare of his brother Rama.

22. Ramachandra went to the forest Pahchavati. One day the youngest sister of Ravana, named Surpanakha became very passionate and came to Rama; whereon Ramachandra disfigured her by cutting off her nose and ears.

23. Seeing her nose thus cut away, the Raksasas Khara, Dusana, and others fought very hard against the powerful Ramachandra.

24. The truly powerful Rama killed Khara, Dusana and all other powerful Raksasas, for the welfare of the Munis.

25. Then Surpanakha went to Lanka and informed Ravana of her nose having been cut and of the death of Khara, Dusana and others.

26. The wicked and malignant Ravana, hearing of their death, became filled with anger and, mounting on a chariot, quickly went to the forest of Maricha.

27. Ravana expressed his desire to take away Sita; so ordered that magician Maricha to assume the form of a golden deer and go to Rama and entice him away.

28. The magician Maricha assumed the form of a golden deer and reached the sight of Janaki. Then that variously spotted deer began to move about near the Sita Devi.

29. Looking at the beautiful golden splendour of the body of that golden deer, Sita Devi, prompted as it were by the great Fate, spoke to Ramachandra like other independent women "O Lord! Bring me the skin of the deer."

30. Rama too, not judging at all, as if it was the work of Destiny, asked Laksamana to remain there and protect Sita, took hold of his bows and arrows and went after the deer.

31. Infinitely skilled in magic, the deer seeing Hah in the shape of Rama sometimes came and sometimes came not within his sight and travelled from one forest to another.

32. When Rama saw that He had come very far away from His place, He became angry and drew his bow and shot sharp arrows at that deer, the transformed Maricha.

33. The deceitful conjuror Raksasa, being thus shot very violently and pained intensely, cried out "O brother Laksmana! I am killed" and breathed his last.

34-35. This loud awful cry reached Janaki's ears. She took that voice for Rama's voice and told to Laksmana in a grieved tone "Laksmana, go quickly. I fear Rama is killed; hear the voice 'O Laksmana! come quickly and deliver me' is calling you to go there."

36. Laksmana then replied "Mother! You are alone in this forest; therefore I cannot leave you thus even if Ramchandra be killed.

37. O daughter of Janaka! Rama has ordered me to remain here. Now if I leave you and go elsewhere, then I will be charged with having disobeyed his order. Fearing that, I am unable to leave this place.

38. It seems to me, moreover, that some magician has carried Rama away from here; I am therefore unable to move a step from here and leave you alone.

39. Hold patience; let me consider; I find no such man as can kill Rama; I am unable to leave you by any means alone here and to go away, disobeying Rama's orders."

40. Vyasa said O king! Then the young wife of Rama, having handsome teeth, began to cry aloud, fearfully, as if made to do so by Destiny, and uttered the cruel words to the pure Laksmana.

41. "O son of Sumitra! I know why you are so much attached towards me? I know very well that you have been sent here by Bharata to accompany us simply to obtain me.

42. O vile Ksattriya, skilled in magic! I am not that sort of woman acting to my wanton will; never I will accept you of my will as my husband in case S'ri Ramchandra be dead.

43. In case S'ri Rama does not return, I will certainly commit suicide; without him I would be very much grieved and afflicted with sorrows; and I would not be able to hold on my life.

44. O Saumitri! Whether you remain here or do not remain, I won't request anything more to you; for I am quite unaware of your mind; but this much I like to say to you, where has your intimacy towards your religious elder brother now gone?"

45-46. Hearing thus the Sita Devi's words, Laksmana became exceedingly sorry; and, being suffocated with heaving sighs on

account of the internal pain told Sita "O! One born from without any womb! Why are you uttering so cruel and malignant words; I clearly see when you are speaking such unworthy words, that some great evil is sure to befall on you very soon."

47. O king! Thus saying, the spirited Laksmana left Sita and went out weeping very much, and, being very much afflicted with grief, traced the footsteps of his elder and went on in search of him.

48. When Laksmana thus departed, Ravana entered into the hermitage in the guise of a deceitful beggar (Bhiksu wearing a red garb).

49. Janaki took that villain Ravana to be a Yogi and respectfully gave him offerings of worship and forest fruits.

50-52. That villain asked Sita humbly, in a gentle tone, "O beautiful! Your eyes are beautiful like Palasa lotus leaves; therefore it seems that you are not an ordinary woman; how is it that you are here thus alone in a wild forest? O fair one! Who is your father? who is your brother and who is your husband? Being such a beautiful one, how is it that you are in this forest here like an ordinary woman, dumbfounded? O good looking one! You are worthy to live in a palace filled with nectar; why are you living, in this hovel, in this wild forest like an ordinary Muni's wife, when your beauty is shining in lustrous beams like a Deva girl?"

53-55. Vyasa said The daughter of Janaki, hearing the words of Ravana, the husband of Mandodari, unfortunately took him to be a good Yogi and replied in the following way "Perhaps you have

heard that a prosperous king Das'aratha is reigning in the Ayodhya city. He has four sons; the eldest of these, S'ri Ram Chandra, is my husband. The king offered two boons to Kaikeyi; due to which Ram Chandra has been exiled in this forest and is with his brother Laksmana.

56. I am the daughter of the King Janaka; my name is Sita; Ram Chandra has broken the bow of S'iva and has married me.

57. Resting under his prowess of arms, I am resting here fearlessly in this wild forest; seeing a golden deer, he has gone out to kill that for me.

58. Laksmana, too, hearing his voice has gone just now. O Yogi! I am living here depending on the strength of these two brothers.

59. Thus I have told you all about our living in this forest; shortly they will come and worship you duly.

60-61. The man who has controlled his passions and has become a Yati is like Visnu incarnate; therefore I have worshipped you. O Yogi! Our As'ram is in the midst of this terrible forest, surrounded by Rakhsasas. Therefore I am asking you how is it that you have been able to come here in this dress of Tridandi (a Sannyasi Yogi); please speak in the name of Truth before me."

62. Ravana said "O askance looking one! I am the king of Lanka, the husband of Mandodari. O beautiful one! it is for you that I have put on this dress of Yati.

63. O beautiful! My two brothers Khara and Dusana have been killed in this forest; and being urged by my sister I have come here.

64-65. Now leave your this man-husband, residing in the forest as a pauper, devoid of fortune and wealth; and worship me as a husband. O fair one! I am Ravana, the king of kings; you now become my lord.

66. O daughter of Janaka! I am the lord of the Regents of the quarters; and yet I bow my head down to your lotus feet; better accept me and fulfil my desires today.

67-68. Formerly I asked of you from your father, the king Janaka; but he then said, that he had laid a pledge, 'Whoever will break the S'iva's bow will marry my daughter.' The Bhagvan Rudra is my Guru; hence I feared to break his bow, and therefore I was not present in your Svayamvara. But from that time my mind is always thinking of you and is in a state of bereavement for you.

69. O beautiful one! Hearing now that you are residing in this forest, I, impelled by my previous fascination for you, have now come hither; and you better now crown my labour with success."

Thus ends the 28th Chapter on the incidents connected with the Navaratri and the description of Ramayanam in S'ri Mad Devi Bhagavatam of 18000 verses, by Maharsi Veda Vyasa in the 3rd Adhyaya.

Note: The story about the origin of Sita Devi runs thus Ravana, the king of Ceylon (Lanka) practised very severe austerities and got extraordinary powers. He brought the three worlds under his subjection, levied taxes from all. The Devas and all the other inhabitants of the several worlds paid their taxes, as imposed by Ravana. Ravana sent messengers to the Risis and the Munis, the ascetics, dwelling in forests and asked them to pay their taxes. The Risis replied that they had no property. But Ravana insisted. The Risis gave, then, blood, cutting their thighs, in a jar that was carried to Lanka. Ravana kept that jar under the custody of his queen Mandodari, and instructed her that the jar

contained poison and that she should not eat that. Mandodari, however, ate a portion of that, out of curiosity, and became pregnant and gave birth to a daughter. Fearing Ravana, she floated the jar with the daughter, in the ocean, which, floating through oceans and rivers, came and touched the lands of the King Janaka. The peasants while tilling, found that and took the girl to the king, who reared her as his daughter. Thus Sita, born out of the blood of the Brahmanas, took away subsequently the kingdom, life, and all of Ravana.

Another version is this As before, the messengers advised the Munis to give something; otherwise Ravana would insist and put them to various troubles. So the Munis cut their thighs and gave blood as their tax, saying that that blood in the jar would cause ruin and desolation to the country where it will be kept. Ravana, hearing this, ordered the jar to be carried to the kingdom of the king Janaka, thus causing ruin to him. The jar was brought and placed in the fields of Janaka.

Now it happened that there was a very severe drought; rains were absolutely wanting; and a dire famine was imminent. The Brahmin Pundits informed the king that if the king and his wife ploughed themselves the fields, rains would fall. So the king with his

wife did that, the king holding the plough and the queen holding the hand of the king. The fore end of the plough accidentally hit upon that jar, out of which came out Sita Devi with two women Riddhi and Siddhi, waving chowries on her two sides. The two ladies disappeared and Sita Devi looked like a girl. The king Janaka reared her, as if his daughter. Sita Devi used to lift daily with her left hand the bow of S'iva, kept in the king's house, and daily worshipped that, and thus cleansed the place. Seeing this, the king Janaka pledged the vow that, whoever would break the S'iva's bow, would marry Sita.

Sanskrit source · English chapter witness

Third Skandha · Chapter 29

On The Stealing Of SIta And The

Chapter 61 of 318 · 55 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
तदाकर्ण्य वचो दुष्टं जानकी भयविह्वला ।
वेपमाना स्थिरं कृत्वा मनो वाचमुवाच ह ॥ १ ॥
पौलस्त्य किमसद्वाक्यं त्वमात्थ स्मरमोहितः ।
नाहं वै स्वैरिणी किन्तु जनकस्य कुलोद्भवा ॥ २ ॥
गच्छ लङ्कां दशास्य त्वं राम त्वां वै हनिष्यति ।
मत्कृते मरणं तत्र भविष्यति न संशयः ॥ ३ ॥
इत्युक्त्वा पर्णशालायां गता सा वह्निसन्निधौ ।
गच्छ गच्छेति वदती रावणं लोकरावणम् ॥ ४ ॥
सोऽथ कृत्वा निजं रूपं जगामोटजमन्तिकम् ।
बलाज्जग्राह तां बालां रुदती भयविह्वलाम् ॥ ५ ॥
रामरामेति क्रन्दन्ती लक्ष्मणेति मुहुर्मुहुः ।
गृहीत्वा निर्गतः पापो रथमारोप्य सत्वरः ॥ ६ ॥
गच्छन्नरुणपुत्रेण मार्गे रुद्धो जटायुषा ।

सङ्ग्रामोऽभून्महारौद्रस्तयोस्तत्र वनान्तरे ॥ ७ ॥
हत्वा तं तां गृहीत्वा च गतोऽसौ राक्षसाधिपः ।
लङ्कायां क्रन्दती तात कुररीव दुरात्मनः ॥ ८ ॥
अशोकवनिकायां सा स्थापिता राक्षसीयुता ।
स्ववृत्तान्नैव चलिता सामदानादिभिः किल ॥ ९ ॥
रामोऽपि तं मृगं हत्वा जगामादाय निर्वृतः ।
आयान्तं लक्ष्मणं वीक्ष्य किं कृतं तेऽनुजासमम् ॥ १० ॥
एकाकिनीं प्रियां हित्वा किमर्थं त्वमिहागतः ।
श्रुत्वा स्वनं तु पापस्य राघवस्त्वब्रवीदिदम् ॥ ११ ॥
सौमित्रिस्त्वब्रवीद्वाक्यं सीतावाग्बाणपीडितः ।
प्रभोऽत्राहं समायातः कालयोगान्न संशयः ॥ १२ ॥
तदा तौ पर्णशालायां गत्वा वीक्ष्यातिदुःखितौ ।
जानक्यन्वेषणे यत्नमुभौ कर्तुं समुद्यतौ ॥ १३ ॥
मार्गमाणौ तु सम्प्राप्तौ यत्रासौ पतितः खगः ।

जटायुः प्राणशेषस्तु पतितः पृथिवीतले ॥ १४ ॥
तेनोक्तं रावणेनाद्य हताऽसौ जनकात्मजा ।

मया निरुद्धः पापात्मा पातितोऽहं मृधे पुनः ॥ १५ ॥
इत्युक्त्वाऽसौ गतप्राणः संस्कृतो राघवेण वै ।
कृत्वौर्ध्वदैहिकं रामलक्ष्मणौ निर्गतौ ततः ॥ १६ ॥
कबन्धं घातयित्वासौ शापाच्चामोचयत्प्रभुः ।
वचनात्तस्य हरिणा सख्यं चक्रेऽथ राघवः ॥ १७ ॥
हत्वा च वालिनं वीरं किष्किन्धाराज्यमुत्तमम् ।
सुग्रीवाय ददौ रामः कृतसख्याय कार्यतः ॥ १८ ॥
तत्रैव वार्षिकान्मासांस्तस्थौ लक्ष्मणसंयुतः ।
चिन्तयञ्जानकीं चित्ते दशाननहृतां प्रियाम् ॥ १९ ॥
लक्ष्मणं प्राह रामस्तु सीताविरहपीडितः ।
सौमित्रे कैकयसुता जाता पूर्णमनोरथा ॥ २० ॥
न प्राप्ता जानकी नूनं नाहं जीवामि तां विना ।

नागमिष्याम्ययोध्यायामृते जनकनन्दिनीम् ॥ २१ ॥
गतं राज्यं वने वासो मृतस्तातो हृता प्रिया ।
पीडयन्मां स दुष्टात्मा दैवोऽग्रे किं करिष्यति ॥ २२ ॥
दुर्ज्ञेयं भवितव्यं हि प्राणिनां भरतानुज ।
आवयोः का गतिस्तात भविष्यति सुदुःखदा ॥ २३ ॥
प्राप्य जन्म मनोर्वंशे राजपुत्रावुभौ किल ।
वनेऽतिदुःखभोक्तारौ जातौ पूर्वकृतेन च ॥ २४ ॥
त्यक्त्वा त्वमपि भोगांस्तु मया सह विनिर्गतः ।
दैवयोगाच्च सौमित्रे भुंक्ष्व दुःखं दुरत्ययम् ॥ २५ ॥
न कोऽप्यस्मत्कुले पूर्वं मत्समो दुःखभाङ्नरः ।
अकिञ्चनोऽक्षमः क्लिष्टो न भूतो न भविष्यति ॥ २६ ॥
किं करोम्यद्य सौमित्रे मग्नोऽस्मि दुःखसागरे ।
न चास्ति तरणोपायो ह्यसहायस्य मे किल ॥ २७ ॥
न वित्तं न बलं वीर त्वमेकः सहचारकः ।

कोपं कस्मिन्करोम्यद्य भोगेस्मिन्स्वकृतेऽनुज ॥ २८ ॥
गतं हस्तगतं राज्यं क्षणादिन्द्रासनोपमम् ।
वने वासस्तु सम्प्राप्तः को वेद विधिनिर्मितम् ॥ २९ ॥
बालभावाच्च वैदेही चलिता चावयोः सह ।
नीता दैवेन दुष्टेन श्यामा दुःखतरां दशाम् ॥ ३० ॥
लङ्केशस्य गृहे श्यामा कथं दुःखं भविष्यति ।
पतिव्रता सुशीला च मयि प्रीतियुता भृशम् ॥ ३१ ॥
न च लक्ष्मण वैदेही सा तस्य वशगा भवेत् ।
स्वैरिणीव वरारोहा कथं स्याज्जनकात्मजा ॥ ३२ ॥
त्यजेत्प्राणान्नियन्तृत्वे मैथिली भरतानुज ।
न रावणस्य वशगा भवेदिति सुनिश्चितम् ॥ ३३ ॥

मृता चेज्जानकी वीर प्राणांस्त्यक्ष्याम्यसंशयम्।
मृता चेदसितापाङ्गी किं मे देहेन लक्ष्मण ॥ ३४ ॥
एवं विलपमानं तं रामं कमललोचनम्।

लक्ष्मणः प्राह धर्मात्मा सान्त्वयन्नृतया गिरा ॥ ३५ ॥
धैर्यं कुरु महाबाहो त्यक्त्वा कातरतामिह।
आनयिष्यामि वैदेहीं हत्वा तं राक्षसाधमम् ॥ ३६ ॥
आपदि सम्पदि तुल्या धैर्याद्भवन्ति ते धीराः।
अल्पधियस्तु निमग्नाः कष्टे भवन्ति विभवेऽपि ॥ ३७ ॥
संयोगो विप्रयोगश्च दैवाधीनावुभावपि।
शोकस्तु कीदृशस्तत्र देहेनात्मनि च क्वचित् ॥ ३८ ॥
राज्याद्यथा वने वासो वैदेह्या हरणं यथा।
तथा काले समीचीने संयोगोऽपि भविष्यति ॥ ३९ ॥
प्राप्तव्यं सुखदुःखानां भोगान्निर्वर्तनं क्वचित्।
नान्यथा जानकीजाने तस्माच्छोकं त्यजाधुना ॥ ४० ॥
वानराः सन्ति भूयांसो गमिष्यन्ति चतुर्दिशम्।
शुद्धिं जनकनन्दिन्या आनयिष्यन्ति ते किल ॥ ४१ ॥
ज्ञात्वा मार्गस्थितिं तत्र गत्वा कृत्वा पराक्रमम्।

हत्वा तं पापकर्माणमानयिष्यामि मैथिलीम् ॥ ४२ ॥
ससैन्यं भरतं वाऽपि समाहुय सहानुजम्।
हनिष्यामो वयं शत्रुं किं शोचसि वृथाग्रज ॥ ४३ ॥
रघुणैकरथेनैव जिताः सर्वा दिशः पुरा।
तद्वंशजः कथं शोकं कर्तुमर्हसि राघव ॥ ४४ ॥
एकोऽहं सकलाञ्जेतुं समर्थोऽस्मि सुरासुरान्।
किं पुनः ससहायो वै रावणं कुलपांसनम् ॥ ४५ ॥
जनकं वा समानीय साहाय्ये रघुनन्दन।
हनिष्यामि दुराचारं रावणं सुरकण्टकम् ॥ ४६ ॥
सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम्।
चक्रनेमिरिवैकं यन्न भवेद्रघुनन्दन ॥ ४७ ॥
मनोऽतिकातरं यस्य सुखदुःखसमुद्भवे।
स शोकसागरे मग्नो न सुखी स्यात्कदाचन ॥ ४८ ॥
इन्द्रेण व्यसनं प्राप्तं पुरा वै रघुनन्दन।

नहुषः स्थापितो देवैः सर्वैर्मघवतः पदे ॥ ४९ ॥
स्थितः पङ्कजमध्ये च बहुवर्षगणानपि।
अज्ञातवासं मघवा भीतस्त्यक्त्वा निजं पदम् ॥ ५० ॥
पुनः प्राप्तं निजस्थानं काले विपरिवर्तिते।
नहुषः पतितो भूमौ शापादजगराकृतिः ॥ ५१ ॥
इन्द्राणीं कामयानस्तु ब्राह्मणानवमन्य च।

अगस्तिकोपात्सञ्जातः सर्पदेहो महीपतिः ॥ ५२ ॥
तस्माच्छोको न कर्तव्यो व्यसने सति राघव ।
उद्यमे चित्तमास्थाय स्थातव्यं वै विपश्चिता ॥ ५३ ॥
सर्वज्ञोऽसि महाभाग समर्थोऽसि जगत्पते ।
किं प्राकृत इवात्यर्थं कुरुषे शोकमात्मनि ॥ ५४ ॥
व्यास उवाच
इति लक्ष्मणवाक्येन बोधितो रघुनन्दनः ।
त्यक्त्वा शोकं तथात्यर्थं बभूव विगतज्वरः ॥ ५५ ॥

Roman transliteration

vyāsa uvāca
tadākarṇya vaco duṣṭaṃ jānakī bhayavihvalā |
vepamānā sthiraṃ kṛtvā mano vācamuvāca ha || 1 ||
paulastya kimasadvākyaṃ tvamāttha smaramohitaḥ |
nāhaṃ vai svairiṇī kintu janakasya kulod□bhavā || 2 ||
gaccha laṅkāṃ daśāsya tvaṃ rāma tvāṃ vai haniṣyati |
matkṛte maraṇaṃ tatra bhaviṣyati na saṃśayaḥ || 3 ||
ityuktvā parṇaśālāyāṃ gatā sā vahnisannidhau |
gaccha gaccheti vadatī rāvaṇaṃ lokarāvaṇam || 4 ||
so'tha kṛtvā nijaṃ rūpaṃ jagāmoṭajamantikam |
balājjagrāha tāṃ bālāṃ rudatī bhayavihvalām || 5 ||
rāmarāmeti krandantī lakṣmaṇeti muhurmuhuḥ |
gṛhītvā nirgataḥ pāpo rathamāropya satvaraḥ || 6 ||
gacchannaruṇaputreṇa mārge ruddho jaṭāyuṣā |

saṅgrāmo'bhūnmahāraudrastayostatra vanāntare || 7 ||
hatvā taṃ tāṃ gṛhītvā ca gato'sau rākṣasādhipaḥ |
laṅkāyāṃ krandatī tāta kurarīva durātmanaḥ || 8 ||
aśokavanikāyāṃ sā sthāpitā rākṣasīyutā |
svavṛttānnaiva calitā sāmadānādibhiḥ kila || 9 ||
rāmo'pi taṃ mṛgaṃ hatvā jagāmādāya nirvṛtaḥ |
āyāntaṃ lakṣmaṇaṃ vīkṣya kiṃ kṛtaṃ te'nujāsamam || 10 ||
ekākinīṃ priyāṃ hitvā kimarthaṃ tvamihāgataḥ |
śrutvā svanaṃ tu pāpasya rāghavastvabravīdidam || 11 ||
sau□mitristvabravīdvākyaṃ sītāvāgbāṇapīḍitaḥ |
prabho'trāhaṃ samāyātaḥ kālayogānna saṃśayaḥ || 12 ||
tadā tau parṇaśālāyāṃ gatvā vīkṣyātiduḥkhitau |
jānakyanveṣaṇe yat□namubhau kartuṃ samudyatau || 13 ||
mārgamāṇau tu samprāptau yatrāsau patitaḥ khagaḥ |

jaṭāyuḥ prāṇaśeṣastu patitaḥ pṛthivītale || 14 ||
tenoktaṃ rāvaṇenādya hṛtā□□'sau janakātmajā |
mayā niruddhaḥ pāpātmā pātito'haṃ mṛdhe punaḥ || 15 ||
ityuktvā'sau gataprāṇaḥ saṃskṛto rāghaveṇa vai |
kṛtvaurghvadaihikaṃ rāmalakṣmaṇau nirgatau tataḥ || 16 ||
kabandhaṃ ghātayitvāsau śāpāccāmocayatprabhuḥ |
vacanāttasya hariṇā sakhyaṃ cakre'tha rāghavaḥ || 17 ||

hatvā ca vālinaṃ vīraṃ kiṣkindhārājyamuttamam |
sugrīvāya dadau rāmaḥ kṛtasakhyāya kāryataḥ || 18 ||
tatraiva vārṣikānmāsāṃstasthau lakṣmaṇasaṃyutaḥ |
cintayañjānakīṃ citte daśānanahṛtāṃ priyām || 19 ||
lakṣmaṇaṃ prāha rāmastu sītāvirahapīḍitaḥ |
sau□mitre kaikayasutā jātā pūrṇamanorathā || 20 ||
na prāptā jānakī nūnaṃ nāhaṃ jīvāmi tāṃ vinā |

nāgamiṣyāmyayodhyāyāmṛte janakanandinīm || 21 ||
gataṃ rājyaṃ vane vāso mṛtastāto hṛtā priyā |
pīḍayanmāṃ sa duṣṭātmā daivo□'gre kiṃ kariṣyati || 22 ||
durjñeyaṃ bhavitavyaṃ hi prāṇināṃ bharatānuja |
āvayoḥ kā gatistāta bhaviṣyati suduḥkhadā || 23 ||
prāpya janma manorvaṃśe rājaputrāvubhau kila |
vane'tiduḥkhabhoktārau jātau pūrvakṛtena ca || 24 ||
tyaktvā tvamapi bhogāṃstu mayā saha vinirgataḥ |
daivayogācca sau□mitre bhuṃkṣva duḥkhaṃ duratyayam || 25 ||
na ko'pyasmatkule pūrvaṃ matsamo duḥkhabhāṅnaraḥ |
akiñcano'kṣamaḥ kliṣṭo na bhūto na bhaviṣyati || 26 ||
kiṃ karomyadya sau□mitre magno'smi duḥkhasāgare |
na cāsti taraṇopāyo hyasahāyasya me kila || 27 ||
na vittaṃ na balaṃ vīra tvamekaḥ sahacārakaḥ |

kopaṃ kasminkaromyadya bhogesminsvakṛte'nuja || 28 ||
gataṃ hastagataṃ rājyaṃ kṣaṇādindrāsanopamam |
vane vāsastu samprāptaḥ ko veda vidhinirmitam || 29 ||
bālabhāvācca vaidehī calitā cāvayoḥ saha |
nītā daivena duṣṭena śyāmā duḥkhatarāṃ daśām || 30 ||
laṅkeśasya gṛhe śyāmā kathaṃ duḥkhaṃ bhaviṣyati |
pativratā suśīlā ca mayi prītiyutā bhṛśam || 31 ||
na ca lakṣmaṇa vaidehī sā tasya vaśagā bhavet |
svairiṇīva varārohā kathaṃ syājjanakātmajā || 32 ||
tyajetprāṇānniyantṛtve maithilī bharatānuja |
na rāvaṇasya vaśagā bhavediti suniścitam || 33 ||
mṛtā cejjānakī vīra prāṇāṃstyakṣyāmyasaṃśayam |
mṛtā cedasitāpāṅgīṃ kiṃ me dehena lakṣmaṇa || 34 ||
evaṃ vilapamānaṃ taṃ rāmaṃ kamalalocanam |

lakṣmaṇaḥ prāha dharmātmā sāntvayannṛtayā girā || 35 ||
dhairyaṃ kuru mahābāho tyaktvā kātaratāmiha |
ānayiṣyāmi vaidehīṃ hatvā taṃ rākṣasādhamam || 36 ||
āpadi sampadi tulyā dhairyād□bhavanti te dhīrāḥ |
alpadhiyastu nimagnāḥ kaṣṭe bhavanti vibhave'pi || 37 ||
saṃyogo viprayogaśca daivādhīnāvubhāvapi |
śokastu kīdṛśastatra dehenātmani ca kvacit || 38 ||
rājyādyathā vane vāso vaidehyā haraṇaṃ yathā |
tathā kāle samīcīne saṃyogo'pi bhaviṣyati || 39 ||
prāptavyaṃ sukhaduḥkhānāṃ bhogānnirvartanaṃ kvacit |
nānyathā jānakījāne tasmācchokaṃ tyajādhunā || 40 ||
vānarāḥ santi bhūyāṃso gamiṣyanti caturdiśam |
śuddhiṃ janakanandinyā ānayiṣyanti te kila || 41 ||
jñātvā mārgasthitiṃ tatra gatvā kṛtvā parākramam |

hatvā taṃ pāpakarmāṇamānayiṣyāmi maithilīm || 42 ||
sasainyaṃ bharataṃ vā'pi samāhūya sahānujam |
haniṣyāmo vayaṃ śatruṃ kiṃ śocasi vṛthāgraja || 43 ||
raghuṇaikarathenaiva jitāḥ sarvā diśaḥ purā |
tadvaṃśajaḥ kathaṃ śokaṃ kartumarhasi rāghava || 44 ||
eko'haṃ sakalāñjetuṃ samartho'smi surāsurān |
kiṃ punaḥ sasahāyo vai rāvaṇaṃ kulapāṃsanam || 45 ||
janakaṃ vā samānīya sāhāyye raghunandana |
haniṣyāmi durācāraṃ rāvaṇaṃ surakaṇṭakam || 46 ||
sukhasyānantaraṃ duḥkhaṃ duḥkhasyānantaraṃ sukham |
cakranemirivaikaṃ yanna bhaved□raghunandana || 47 ||
mano'tikātaraṃ yasya sukhaduḥkhasamud□bhave |
sa śokasāgare magno na sukhī syātkadācana || 48 ||
indreṇa vyasanaṃ prāptaṃ purā vai raghunandana |

nahuṣaḥ sthāpito devaiḥ sarvairmaghavataḥ pade || 49 ||
sthitaḥ paṅkajamadhye ca bahuvarṣagaṇānapi |
ajñātavāsaṃ maghavā bhītastyaktvā nijaṃ padam || 50 ||
punaḥ prāptaṃ nijasthānaṃ kāle viparivartite |
nahuṣaḥ patito bhūmau śāpādajagarākṛtiḥ || 51 ||
indrāṇīṃ kāmayānastu brāhmaṇānavamanya ca |
agastikopātsañjātaḥ sarpadeho mahīpatiḥ || 52 ||
tasmācchoko na kartavyo vyasane sati rāghava |
udyame cittamāsthāya sthātavyaṃ vai vipaścitā || 53 ||
sarvajño'si mahābhāga samartho'si jagatpate |
kiṃ prākṛta ivātyarthaṃ kuruṣe śokamātmani || 54 ||
vyāsa uvāca
iti lakṣmaṇavākyena bodhito raghunandanaḥ |
tyaktvā śokaṃ tathātyarthaṃ babhūva vigatajvaraḥ || 55 ||

English translation

1-2. Vyasa said Hearing these vicious words, Janaki became very much confounded with fear and began to tremble; somehow collecting herself she began to say “O descendant of the family of Pulastya! Why are you, prompted by lust, uttering these sinful words? I am born of the family of Janaka; therefore I cannot act wantonly according to my own inclination.

3. O ten faced one! Better you go to Lanka quickly; else Ramchandra will take away your life; you will no doubt incur death for my sake.”

4-5. Thus saying, Sita Devi went towards the Sacred fire called Garhapatya, placed in the house, with words “go away” “go away” in her mouth. He, whose wickedness has caused all the Lokas cry out “save” “save”, the same Havana, of perverted intellect, then assumed his real form, went towards the hut and caught hold of Sita Devi who was crying, bewildered with fear.

6. Sita cried “Rama” “Rama” “Laksmana”, and the sinful Havana caught hold of her and quickly mounting her on the chariot, fast got away.

7-9. On the way Jatayu, the son of Aruna, met Havana; and a terrible fight then ensued between the two, when the evil minded Havana, the king of the Demons, killed Jatayu. Havana carried Sita to Lanka. Then Sita cried like a forlorn deer and Havana kept her in the As’oka

forest (Jaffna), surrounded and guarded by the Raksasis. The king of Lanka tempted Sita with comforting words, and the kingdoms, etc., but she never swerved from her own pure and stainless chastity.

10-12. On the other side, Ramachandra after killing the deer and taking it was coming back calmly, when he saw Laksmana going to him and said “O Laksmana! What a great blunder you have committed! Hearing the voice of that villain conjurer, how is it that you have left my dear Sita alone and come here!” Laksmana said “O Lord! Being pierced sharply by Sita Devi’s words (coming like sharpened arrows) and being driven away by her, under the guidance of the Inevitable Destiny as it were, I have come here; there is no doubt in this.”

13. They, then, both hurriedly went to their hut, made of leaves; and there not finding Sita, they were very much afflicted with sorrows and went in quest of Janaki.

14. Rama and Laksmana in their search for Sita, came at last to the spot where Jatayu, the king of birds, was lying on the surface of the earth, with his life ultimately on the point of parting away from his body.

15-16. Jatayu said Ravana, the king of Lanka, carried away today stealthily Sita Devi; I resisted that villain who then fought with me on that account and threw me down on this spot by weapons. Thus saying, the king of birds died; whereupon Ramchandra performed the burning of his dead body as well his funeral ceremonies. Then both of them went out of that place.

17. Then the Lord Ramachandra killed Kabandha and freed him from his curse; and, through his advice, he made friendship with Sugriva, the king of the monkeys, and was thus bound under a tie.

18. Next Rama killed the hero Bali as a duty and gave the excellent kingdom of Kiskindhya to his new friend Sugriva according to his promise.

19. Then, he began to ceaselessly think of the stealing away of Sita by Ravana and passed away the four months of the rainy season there with his brother Laksmana.

20. Rama, being very much shaken on account of the bereavement of Sita, began to address Laksmana thus “O Saumitre! The desires of the daughter of the king of Kekaya are now fulfilled.

21. Janaki will no more be obtained; without Janaki I will not go back to Ayodhya; without Janaki I won’t be able to live any longer.

22. Kingdom lost, dwelling in forests happened, father left his body, at last the dear wife is lost; the cruel hands of Destiny are tormenting me now thus; what more it will inflict, how can I say now?

23. O Brother Laksmana! What is to happen is very hard to be known beforehand by men; I cannot say, what is written on my fate after this, painful or otherwise.

24. See! Both of us, the descendants of Manu, though born in a royal family, are exiled in forests due to our past deeds.

25. O Laksmana! It is by Fate, too, that you, abandoning the pleasures of the royal surroundings, have come out with me; and you, too, are now suffering heaps of dire troubles with me.

26. No one in our family suffered so much as we are suffering; why we talk of our family! No human being was ever born or will ever take his birth that suffered or will suffer like me so many troubles, will be like me incapacitated and a penniless pauper.

27. O Saumitre! I am drowned in the ocean of pains and troubles; What am I to do now? I have no means to cross this ocean; I am quite helpless, no doubt.

28. No money, nor armies, O hero! you are my one and only one companion; O brother! On whom shall I be angry when I am suffering on account of my own deeds?

29. Alas! The kingdom that could have been compared in prosperity to the Indra Sabha, was almost obtained by me when, in an instant, I lost it and am now in exile in forest. Laksman! Who can ascertain what is in the womb of Destiny?

30. Oh! That soft bodied Sita, with her child like nature came out with us in this forest; but the inexorable Fate has now drowned her, that perfectly beautiful woman, into an ocean of sorrows, difficult to be crossed?

31. That fair daughter of Janaka is extremely devoted to me; she is pure and holy. How will she be able to suffer troubles in the house of the king of Lanka!

32. O Laksmana! Sita Devi will never come under the control of Havana; how can that excellent chaste woman act like an ordinary public woman?

33. O Laksmana! Rest assured that in case Havana exercises, out of his lordly position, any violence on Sita, she will rather put an end to her life than come under his control.

34. O Laksmana! And when Janaki sacrifices her life, I will assuredly do the same; for, of what use, then is this body to me when that fair Sita has gone away with her life?”

35. While the lotus eyed Ramchandra was thus weeping and expressing his regrets and sorrows, the religious Laksmana consoled him with the following sweet, truthful, words

36. “O Hero of the heroes! Kindly cast aside this weakness and have patience; I will soon kill that villain demon Havana and get you back your Sita Devi.

37. The wise steady persons remain on account of their fortitude, unshaken in their hearts whether in joy or in sorrow; whereas men, of little intellect, indulge in sorrows when they are happy.

38. Conning in union and going out in disunion, both are under the hands of Destiny; What, then, there is the need for expressing sorrows for this body, which is not soul.

39. As we have been banished from our kingdom into this forest, as there has happened this bereavement of Sita, so, in proper time, we will again get back Sita Devi.

40. O Darling of Janaki! There must come a time when sorrows will be converted into happiness and vice versa; there will be nothing otherwise. So avoid this sorrow now and have firmness.

41. There are multitudes of monkeys, who are our helping hands; they will go to all the four quarters and bring back to us the news of the daughter of Janaka; there is no doubt in this.

42. O Lord! Knowing the way to Lanka, we will go there and kill by our prowess the villainous Ravana and bring back Sita Devi.

43. Or we will call Bharata with Satrughna and with all the armies we all united will kill our enemy; why, then, are you thus expressing sorrows in vain.

44. O Lord! our ancestor Raghu, the hero of heroes, the monarch; won his victories over the ten quarters; and you belong to that family and are now plunged in grief!

45. Alone, I can defeat all the Devas and the Demons; and if I get help, is there any doubt, then, in my killing, that Ravana, the disgrace of the family of Raksasas.

46. O Powerful One! We may call to, our aid the king of Janaka and root out that wicked source of enemy to the Devas.

47-48. O Descendant of Raghu! Like the rim of a wheel, happiness and pain come alternately; it is not that happiness, or pain comes and remains for ever. He whose mind is very much overwhelmed, with pain or happiness, is the man who is always plunged in an ocean of misery; and he can never expect to become happy.

49. Seel In days of yore, Indra once got addicted into vicious habits. The Devas united put in place of Indra, the king Nahusa.

50. Then Indra, terrified, relinquished his post and passed very many years into an unknown and unnoticed state within the lotus.

51. Again, when time changed, he got his own post back; and the king Nahusa fell down on this earth and became transformed into a boa constrictor (a big serpent), through the curse of a Risi.

52. The king Nahusa wanted the wife of Indra and insulted a Brahmin; therefore, he was, under the curse of Maharsi Agasti, transformed into a snake on the earth.

53. Therefore, O Raghava! One ought not to plunge in grief, when a danger comes; rather one should be quite energetic in times of danger and remain firm; thus, the sages do.

54. O Lord of the world! You are high minded, omniscient and omnipotent; why are you now overwhelmed with grief, like an ordinary mortal."

55. Vyasa said Oh king! Thus consoled by Laksmana, Rama discarded all his heavy sorrows and began to remain with his heart firm and at rest.

Thus ends the 29th chapter on the stealing of Sita and the sorrows of Rama in the 3rd Skandha of S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Third Skandha · Chapter 30

On The Narration Of The

Chapter 62 of 318 · 63 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
एवं तौ संविदं कृत्वा यावत्तूष्णीं बभूवतुः ।
आजगाम तदाऽऽकाशान्नारदो भगवानृषिः ॥ १ ॥
रणयन्महतीं वीणां स्वरग्रामविभूषिताम् ।
गायन्बृहद्रथं साम तदा तमुपतस्थिवान् ॥ २ ॥
दृष्ट्वा तं राम उत्थाय ददावथ वृषं शुभम् ।
आसनं चार्घ्यपाद्यञ्च कृतवानमितद्युतिः ॥ ३ ॥
पूजां परमिकां कृत्वा कृताञ्जलिरुपस्थितः ।
उपविष्टः समीपे तु कृताज्ञो मुनिना हरिः ॥ ४ ॥
उपविष्टं तदा रामं सानुजं दुःखमानसम् ।
पप्रच्छ नारदः प्रीत्या कुशलं मुनिसत्तमः ॥ ५ ॥
कथं राघव शोकार्तो यथा वै प्राकृतो नरः ।
हृतां सीतां च जानामि रावणेन दुरात्मना ॥ ६ ॥
सुरसद्मगतश्चाहं श्रुतवाञ्जनकात्मजाम् ।

पौलस्त्येन हृतां मोहान्मरणं स्वमजानता ॥ ७ ॥
तव जन्म च काकुत्स्थ पौलस्त्यनिधनाय वै ।
मैथिलीहरणं जातमेतदर्थं नराधिप ॥ ८ ॥
पूर्वजन्मनि वैदेही मुनिपुत्री तपस्विनी ।
रावणेन वने दृष्टा तपस्यन्ती शुचिस्मिता ॥ ९ ॥
प्रार्थिता रावणेनासौ भव भार्येति राघव ।
तिरस्कृतस्तयाऽसौ वै जग्राह कबरं बलात् ॥ १० ॥
शशाप तत्क्षणं राम रावणं तापसी भृशम् ।
कुपिता त्यक्तुमिच्छन्ती देहं संस्पर्शदूषितम् ॥ ११ ॥
दुरात्मंस्तव नाशार्थं भविष्यामि धरातले ।
अयोनिजा वरा नारी त्यक्त्वा देहं जहावपि ॥ १२ ॥
सेयं रमांशसम्भूता गृहीता तेन रक्षसा ।
विनाशार्थं कुलस्यैव व्याली स्रगिव सम्भ्रमात् ॥ १३ ॥
तव जन्म च काकुत्स्थ तस्य नाशाय चामरैः ।

प्रार्थितस्य हरेरंशादजवंशेऽप्यजन्मनः ॥ १४ ॥
कुरु धैर्यं महाबाहो तत्र सा वर्ततेऽवशा ।

सती धर्मरता सीता त्वां ध्यायन्ती दिवानिशम् ॥ १५ ॥
कामधेनुपयः पात्रे कृत्वा मघवता स्वयम् ।
पानार्थं प्रेषितं तस्याः पीतं चैवामृतं यथा ॥ १६ ॥
सुरभीदुग्धपानात्सा क्षुत्तुड्दुःखविवर्जिता ।
जाता कमलपत्राक्षी वर्तते वीक्षिता मया ॥ १७ ॥
उपायं कथयाम्यद्य तस्य नाशाय राघव ।
व्रतं कुरुष्व श्रद्धावानाश्विने मासि साम्प्रतम् ॥ १८ ॥
नवरात्रोपवासञ्च भगवत्याः प्रपूजनम् ।
सर्वसिद्धिकरं राम जपहोमविधानतः ॥ १९ ॥
मेध्यैश्च पशुभिर्देव्या बलिं दत्त्वा विशंसितैः ।
दशांशं हवनं कृत्वा सशक्तस्त्वं भविष्यसि ॥ २० ॥
विष्णुना चरितं पूर्वं महादेवेन ब्रह्मणा ।

तथा मघवता चीर्णं स्वर्गमध्यस्थितेन वै ॥ २१ ॥
सुखिना राम कर्तव्यं नवरात्रव्रतं शुभम् ।
विशेषेण च कर्तव्यं पुंसा कष्टगतेन वै ॥ २२ ॥
विश्वामित्रेण काकुत्स्थ कृतमेतन्न संशयः ।
भृगुणाऽथ वसिष्ठेन कश्यपेन तथैव च ॥ २३ ॥
गुरुणा हृतदारेण कृतमेतन्महाव्रतम् ।
तस्मात्त्वं कुरु राजेन्द्र रावणस्य वधाय च ॥ २४ ॥
इन्द्रेण वृत्रनाशाय कृतं व्रतमनुत्तमम् ।
त्रिपुरस्य विनाशाय शिवेनापि पुरा कृतम् ॥ २५ ॥
हरिणा मधुनाशाय कृतं मेरौ महामते ।
विधिवत्कुरु काकुत्स्थ व्रतमेतदतन्द्रितः ॥ २६ ॥
श्रीराम उवाच
का देवी किं प्रभावा सा कुतो जाता किमाह्वया ।
व्रतं किं विधिवद्ब्रूहि सर्वज्ञोऽसि दयानिधे ॥ २७ ॥

नारद उवाच
शृणु राम सदा नित्या शक्तिराद्या सनातनी ।
सर्वकामप्रदा देवी पूजिता दुःखनाशिनी ॥ २८ ॥
कारणं सर्वजन्तूनां ब्रह्मादीनां रघूद्वह ।
तस्याः शक्तिं विना कोऽपि स्पन्दितुं न क्षमो भवेत् ॥ २९ ॥
विष्णोः पालनशक्तिः सा कर्तृशक्तिः पितुर्मम ।
रुद्रस्य नाशशक्तिः सा त्वन्याशक्तिः परा शिवा ॥ ३० ॥
यच्च किञ्चित्क्वचिद्वस्तु सदसद्भुवनत्रये ।
तस्य सर्वस्य या शक्तिस्तदुत्पत्तिः कुतो भवेत् ॥ ३१ ॥
न ब्रह्मा न यदा विष्णुर्न रुद्रो न दिवाकरः ।
न चेन्द्राद्याः सुराः सर्वे न धरा न धराधराः ॥ ३२ ॥

तदा सा प्रकृतिः पूर्णा पुरुषेण परेण वै ।
संयुता विहरत्येव युगादौ निर्गुणा शिवा ॥ ३३ ॥
सा भूत्वा सगुणा पश्चात्करोति भुवनत्रयम् ।

पूर्वं संसृज्य ब्रह्मादीन्दत्त्वा शक्तीश्च सर्वशः ॥ ३४ ॥
तां ज्ञात्वा मुच्यते जन्तुर्जन्मसंसारबन्धनात् ।
सा विद्या परमा ज्ञेया वेदाद्या वेदकारिणी ॥ ३५ ॥
असंख्यातानि नामानि तस्या ब्रह्मादिभिः किल ।
गुणकर्मविधानैस्तु कल्पितानि च किं ब्रुवे ॥ ३६ ॥
अकारादिक्षकारान्तैः स्वरैर्वर्णैस्तु योजितैः ।
असंख्येयानि नामानि भवन्ति रघुनन्दन ॥ ३७ ॥
राम उवाच
विधिं मे ब्रूहि विप्रर्षे व्रतस्यास्य समासतः ।
करोम्यद्यैव श्रद्धावाञ्छ्रीदेव्याः पूजनं तथा ॥ ३८ ॥
नारद उवाच
पीठं कृत्वा समे स्थाने संस्थाप्य जगदम्बिकाम् ।
उपवासान्नवैव त्वं कुरु राम विधानतः ॥ ३९ ॥
आचार्योऽहं भविष्यामि कर्मण्यस्मिन्महीपते ।

देवकार्यविधानार्थमुत्साहं प्रकरोम्यहम् ॥ ४० ॥
व्यास उवाच
तच्छ्रुत्वा वचनं सत्यं मत्वा रामः प्रतापवान् ।
कारयित्वा शुभं पीठं स्थापयित्वाम्बिकां शिवाम् ॥ ४१ ॥
विधिवत्पूजनं तस्याश्चकार व्रतवान् हरिः ।
सम्प्राप्ते चाश्विने मासि तस्मिन्गिरिवरे तदा ॥ ४२ ॥
उपवासपरो रामः कृतवान्व्रतमुत्तमम् ।
होमञ्च विधिवत्तत्र बलिदानञ्च पूजनम् ॥ ४३ ॥
भ्रातरौ चक्रतुः प्रेम्णा व्रतं नारदसम्मतम् ।
अष्टम्यां मध्यरात्रे तु देवी भगवती हि सा ॥ ४४ ॥
सिंहारूढा ददौ तत्र दर्शनं प्रतिपूजिता ।
गिरिशृङ्गे स्थितोवाच राघवं सानुजं गिरा ॥ ४५ ॥
मेघगम्भीरया चेदं भक्तिभावेन तोषिता ।
देव्युवाच

राम राम महाबाहो तुष्टाऽस्म्यद्य व्रतेन ते ॥ ४६ ॥
प्रार्थयस्व वरं कामं यत्ते मनसि वर्तते ।
नारायणांशसम्भूतस्त्वं वंशे मानवेऽनघे ॥ ४७ ॥
रावणस्य वधायैव प्रार्थितस्त्वमरैरसि ।
पुरा मत्स्यतनुं कृत्वा हत्वा घोरञ्च राक्षसम् ॥ ४८ ॥
त्वया वै रक्षिता वेदाः सुराणां हितमिच्छता ।

भूत्वा कच्छपरूपस्तु धृतवान्मन्दरं गिरिम् ॥ ४९ ॥
अकूपारं प्रमन्थानं कृत्वा देवानपोषयः ।
कोलरूपं परं कृत्वा दशनाग्रेण मेदिनीम् ॥ ५० ॥
धृतवानसि यद्राम हिरण्याक्षं जघान च ।
नारसिंहीं तनुं कृत्वा हिरण्यकशिपुं पुरा ॥ ५१ ॥
प्रह्लादं राम रक्षित्वा हतवानसि राघव ।
वामनं वपुरास्थाय पुरा छलितवान्बलिम् ॥ ५२ ॥
भूत्वेन्द्रस्यानुजः कामं देवकार्यप्रसाधकः ।

जमदग्निसुतस्त्वं मे विष्णोरंशेन सङ्गतः ॥ ५३ ॥
कृत्वान्तं क्षत्रियाणां तु दानं भूमेरदाद्द्विजे ।
तथेदानीं तु काकुत्स्थ जातो दशरथात्मज ॥ ५४ ॥
प्रार्थितस्तु सुरैः सर्वै रावणेनातिपीडितैः ।
कपयस्ते सहाया वै देवांशा बलवत्तराः ॥ ५५ ॥
भविष्यन्ति नरव्याघ्र मच्छक्तिसंयुता ह्यमी ।
शेषांशोऽप्यनुजस्तेऽयं रावणात्मजनाशकः ॥ ५६ ॥
भविष्यति न सन्देहः कर्तव्योऽत्र त्वयाऽनघ ।
वसन्ते सेवनं कार्यं त्वया तत्रातिश्रद्धया ॥ ५७ ॥
हत्वाऽथ रावणं पापं कुरु राज्यं यथासुखम् ।
एकादश सहस्राणि वर्षाणि पृथिवीतले ॥ ५८ ॥
कृत्वा राज्यं रघुश्रेष्ठ गन्ताऽसि त्रिदिवं पुनः ।
व्यास उवाच
इत्युक्त्वान्तर्दधे देवी रामस्तु प्रीतमानसः ॥ ५९ ॥

समाप्य तद्व्रतं चक्रे प्रयाणं दशमीदिने ।
विजयापूजनं कृत्वा दत्त्वा दानान्यनेकशः ॥ ६० ॥
कपिपतिबलयुक्तः सानुजः श्रीपतिश्च
प्रकटपरमशक्त्या प्रेरितः पूर्णकामः ।
उदधितटगतोऽसौ सेतुबन्धं विधाया-
प्यहनदमरशत्रुं रावणं गीतकीर्तिः ॥ ६१ ॥
यः शृणोति नरो भक्त्या देव्याश्चरितमुत्तमम् ।
स भुक्त्वा विपुलान्भोगान्प्राप्नोति परमं पदम् ॥ ६२ ॥
सन्त्यन्यानि पुराणानि विस्तराणि बहुनि च ।
श्रीमद्भागवतस्यास्य न तुल्यानीति मे मतिः ॥ ६३ ॥

Roman transliteration

vyāsa uvāca
evaṃ tau saṃvidaṃ kṛtvā yāvattūṣṇīṃ babhūvatuḥ |
ājagāma tadā''kāśānnārado bhagavānṛṣiḥ || 1 ||
raṇayanmahatīṃ vīṇāṃ svaragrāmavibhūṣitām |

gāyanbṛhadrathaṃ sāma tadā tamupatasthivān || 2 ||
dṛṣṭvā taṃ rāma utthāya dadāvatha vṛṣaṃ śubham |
āsanaṃ cārghyapādyañca kṛtavānamitadyutiḥ || 3 ||
pūjāṃ paramikāṃ kṛtvā kṛtāñjalirupasthitaḥ |
upaviṣṭaḥ samīpe tu kṛtājño muninā hariḥ || 4 ||
upaviṣṭaṃ tadā rāmaṃ sānujaṃ duḥkhamānasam |
papraccha nāradaḥ prītyā kuśalaṃ munisattamaḥ || 5 ||
kathaṃ rāghava śokārto yathā vai prākṛto naraḥ |
hṛtāṃ sītāṃ ca jānāmi rāvaṇena durātmanā || 6 ||
surasadmagataścāhaṃ śrutavāñjanakātmajām |

paulastyena hṛtāṃ mohānmaraṇaṃ svamajānatā || 7 ||
tava janma ca kākutstha paulastyanidhanāya vai |
maithilīharaṇaṃ jātametadarthaṃ narādhipa || 8 ||
pūrvajanmani vaidehī muniputrī tapasvinī |
rāvaṇena vane dṛṣṭā tapasyantī śucismitā || 9 ||
prārthitā rāvaṇenāsau bhava bhāryeti rāghava |
tiraskṛtastayā'sau vai jagrāha kabaraṃ balāt || 10 ||
śaśāpa tatkṣaṇaṃ rāma rāvaṇaṃ tāpasī bhṛśam |
kupitā tyaktumicchantī dehaṃ saṃsparśadūṣitam || 11 ||
durātmaṃstava nāśārthaṃ bhaviṣyāmi dharātale |
ayonijā varā nārī tyaktvā dehaṃ jahāvapi || 12 ||
seyaṃ ramāṃśasambhūtā gṛhītā tena rakṣasā |
vināśārthaṃ kulasyaiva vyālī sragiva sambhramāt || 13 ||
tava janma ca kākutstha tasya nāśāya cāmaraiḥ |

prārthitasya hareraṃśādajavaṃśe'pyajanmanaḥ || 14 ||
kuru dhairyaṃ mahābāho tatra sā vartate'vaśā |
satī dharmaratā sītā tvāṃ dhyāyantī divāniśam || 15 ||
kāmadhenupayaḥ pātre kṛtvā maghavatā svayam |
pānārthaṃ preṣitaṃ tasyāḥ pītaṃ caivāmṛtaṃ yathā || 16 ||
surabhīdugdhapānātsā kṣuttuḍ□duḥkhavivarjitā |
jātā kamalapatrākṣī vartate vīkṣitā mayā || 17 ||
upāyaṃ kathayāmyadya tasya nāśāya rāghava |
vrataṃ kuruṣva śraddhāvānāśvine māsi sāmpratam || 18 ||
navarātropavāsañca bhagavatyāḥ prapūjanam |
sarvasiddhikaraṃ rāma japahomavidhānataḥ || 19 ||
meghyaiśca paśubhirdevyā baliṃ dattvā viśaṃsitaiḥ |
daśāṃśaṃ havanaṃ kṛtvā saśaktastvaṃ bhaviṣyasi || 20 ||
viṣṇunā caritaṃ pūrvaṃ mahādevena brahmaṇā |

tathā maghavatā cīrṇaṃ svargamadhyasthitena vai || 21 ||
sukhinā rāma kartavyaṃ navarātravrataṃ śubham |
viśeṣeṇa ca kartavyaṃ puṃsā kaṣṭagatena vai || 22 ||
viśvāmitreṇa kākutstha kṛtametanna saṃśayaḥ |
bhṛguṇā'tha vasiṣṭhena kaśyapena tathaiva ca || 23 ||
guruṇā hṛtadāreṇa kṛtametanmahāvratam |
tasmāttvaṃ kuru rājendra rāvaṇasya vadhāya ca || 24 ||
indreṇa vṛtranāśāya kṛtaṃ vratamanuttamam |
tripurasya vināśāya śivenāpi purā kṛtam || 25 ||
hariṇā madhunāśāya kṛtaṃ merau mahāmate |
vidhivatkuru kākutstha vratametadatandritaḥ || 26 ||

śrīrāma uvāca
kā devī kiṃ prabhāvā sā kuto jātā kimāhvayā |
vrataṃ kiṃ vidhivad□brūhi sarvajño'si dayānidhe || 27 ||

nārada uvāca
śṛṇu rāma sadā nityā śaktirādyā sanātanī |
sarvakāmapradā devī pūjitā duḥkhanāśinī || 28 ||
kāraṇaṃ sarvajantūnāṃ brahmādīnāṃ raghūdvaha |
tasyāḥ śaktiṃ vinā ko'pi spandituṃ na kṣamo bhavet || 29 ||
viṣṇoḥ pālanaśaktiḥ sā kartṛśaktiḥ piturmama |
rudrasya nāśaśaktiḥ sā tvanyāśaktiḥ parā śivā || 30 ||
yacca kiñcitkvacidvastu sadasad□bhuvanatraye |
tasya sarvasya yā śaktistadutpattiḥ kuto bhavet || 31 ||
na brahmā na yadā viṣṇurna rudro na divākaraḥ |
na cendrādyāḥ surāḥ sarve na dharā na dharādharāḥ || 32 ||
tadā sā prakṛtiḥ pūrṇā puruṣeṇa pareṇa vai |
saṃyutā viharatyeva yugādau nirguṇā śivā || 33 ||
sā bhūtvā saguṇā paścātkaroti bhuvanatrayam |

pūrvaṃ saṃsṛjya brahmādīndattvā śaktīśca sarvaśaḥ || 34 ||
tāṃ jñātvā mucyate janturjanmasaṃsārabandhanāt |
sā vidyā paramā jñeyā vedādyā vedakāriṇī || 35 ||
asaṃkhyātāni nāmāni tasyā brahmādibhiḥ kila |
guṇakarmavidhānaistu kalpitāni ca kiṃ bruve || 36 ||
akārādikṣakārāntaiḥ svarairvarṇaistu yojitaiḥ |
asaṃkhyeyāni nāmāni bhavanti raghunandana || 37 ||
rāma uvāca
vidhiṃ me brūhi viprarṣe vratasyāsya samāsataḥ |
karomyadyaiva śraddhāvāñchrīdevyāḥ pūjanaṃ tathā || 38 ||
nārada uvāca
pīṭhaṃ kṛtvā same sthāne saṃsthāpya jagadambikām |
upavāsānnavaiva tvaṃ kuru rāma vidhānataḥ || 39 ||
ācāryo'haṃ bhaviṣyāmi karmaṇyasminmahīpate |

devakāryavidhānārthamutsāhaṃ prakaromyaham || 40 ||
vyāsa uvāca
tacchrutvā vacanaṃ satyaṃ matvā rāmaḥ pratāpavān |
kārayitvā śubhaṃ pīṭhaṃ sthāpayitvāmbikāṃ śivām || 41 ||
vidhivatpūjanaṃ tasyāścakāra vratavān hariḥ |
samprāpte cāśvine māsi tasmingirivare tadā || 42 ||
upavāsaparo rāmaḥ kṛtavānvratamuttamam |
homañca vidhivattatra balidānañca pūjanam || 43 ||
bhrātarau cakratuḥ premṇā vrataṃ nāradasammatam |
aṣṭamyāṃ madhyarātre tu devī bhagavatī hi sā || 44 ||
siṃhārūḍhā dadau tatra darśanaṃ pratipūjitā |
giriśṛṅge sthitovāca rāghavaṃ sānujaṃ girā || 45 ||
meghagambhīrayā cedaṃ bhaktibhāvena toṣitā |
devyuvāca

rāma rāma mahābāho tuṣṭā'smyadma vratena te || 46 ||
prārthayasva varaṃ kāmaṃ yatte manasi vartate |
nārāyaṇāṃśasambhūtastvaṃ vaṃśe mānave'naghe || 47 ||

rāvaṇasya vadhāyaiva prārthitastvamamarairasi |
purā matsyatanuṃ kṛtvā hatvā ghorañca rākṣasam || 48 ||
tvayā vai rakṣitā vedāḥ surāṇāṃ hitamicchatā |
bhūtvā kacchaparūpastu dhṛtavānmandaraṃ girim || 49 ||
akūpāraṃ pramanthānaṃ kṛtvā devānapoṣayaḥ |
kolarūpaṃ paraṃ kṛtvā daśanāgreṇa medinīm || 50 ||
dhṛtavānasi yad□rāma hiraṇyākṣaṃ jaghāna ca |
nārasiṃhīṃ tanuṃ kṛtvā hiraṇyakaśipuṃ purā || 51 ||
prahlādaṃ rāma rakṣitvā hatavānasi rāghava |
vāmanaṃ vapurāsthāya purā chalitavānbalim || 52 ||
bhūtvendrasyānujaḥ kāmaṃ devakāryaprasādhakaḥ |

jamadagnisutastvaṃ me viṣṇoraṃśena saṅgataḥ || 53 ||
kṛtvāntaṃ kṣatriyāṇāṃ tu dānaṃ bhūmeradād□dvije |
tathedānīṃ tu kākutstha jāto daśarathātmaja || 54 ||
prārthitastu suraiḥ sarvai rāvaṇenātipīḍitaiḥ |
kapayaste sahāyā vai devāṃśā balavattarāḥ || 55 ||
bhaviṣyanti naravyāghra macchaktisaṃyutā hyamī |
śeṣāṃśo'pyanujaste'yaṃ rāvaṇātmajanāśakaḥ || 56 ||
bhaviṣyati na sandehaḥ kartavyo'tra tvayā'nagha |
vasante sevanaṃ kāryaṃ tvayā tatrātiśraddhayā || 57 ||
hatvā'tha rāvaṇaṃ pāpaṃ kuru rājyaṃ yathāsukham |
ekādaśa sahasrāṇi varṣāṇi pṛthivītale || 58 ||
kṛtvā rājyaṃ raghuśreṣṭha gantā'si tridivaṃ punaḥ |
vyāsa uvāca
ityuktvāntardadhe devī rāmastu prītamānasaḥ || 59 ||

samāpya tad□vrataṃ cakre prayāṇaṃ daśamīdine |
vijayāpūjanaṃ kṛtvā dattvā dānānyanekaśaḥ || 60 ||
kapipatibalayuktaḥ sānujaḥ śrīpatiśca
prakaṭaparamaśaktyā preritaḥ pūrṇakāmaḥ |
udadhitaṭagato'sau setubandhaṃ vidhāyā-
pyahanadamaraśatruṃ rāvaṇaṃ gītakīrtiḥ || 61 ||
yaḥ śṛṇoti naro bhaktyā devyāścaritamuttamam |
sa bhuktvā vipulānbhogānprāpnoti paramaṃ padam || 62 ||
santyanyāni purāṇāni vistarāṇi bahūni ca |
śrīmad□bhāgavatasyāsya na tulyānīti me matiḥ || 63 ||

English translation

1-2. Vyasa said O king! Rama and Laksmana, discussing thus, remained silent; when the Risi Narada appeared there from the sky above, singing the Rathantara Sama Veda hymns in tune and musical gamut with his renowned lute.

3-4. Ramachandra, of indomitable prowess, on beholding him rose up from his seat and gave him quickly an excellent seat and offerings of water for washing his feet. Then he worshipped the Muni and stood with folded hands. When the Muni ordered him, he took his seat close by Narada.

5-8. On Ramachandra taking his seat there with Laksmana with a grievous heart, Narada asked him in a sweet tone “O Descendant of Raghu! Why are you being afflicted with sorrows like an ordinary mortal? I know that the evil minded Ravana has stolen Sita Devi. I heard while in the heavens that

Ravana, the descendant of Pulastya, stole away Janaki, out of fascination, could not know that would be the cause of his death. O Descendant in the family of Kakutstha! It is for the killing of Ravana that your birth has taken place; and for that purpose Janaki has been stolen now.

Note The real Janaki was not stolen; Her shadow form was stolen.

9-12. O Raghava! The Devi Janaki, in her previous birth, was the daughter of a Muni and practised asceticism. While engaged in her austerities, in her holy hermitage, Ravana came and looking at her, prayed that beautiful woman to become his wife. Hearing this, she gave a good reproach to Ravana, when he perforce caught hold of her hairs. That ascetic woman got very angry, and, considering her body polluted by the devil's contact, resolved to put an end to her life and cursed Ravana, thus "O Villain! I will be born on the surface of the earth, not from any womb but simply for your destruction and ruin." Thus saying, she parted with her life.

13. O Tormentor of the foes! Ravana, the king of the Raksasas, mistook a garland for the extremely poisonous serpent and has stolen away Sita Devi, the part incarnation of Laksmi, in order to root out his race.

14. O Kakutstha! When the Devas prayed for the destruction of that wicked insolent Ravana, difficult to be subdued, you are born on this earth, in the family of Aja, as a part incarnate of Hah, beyond birth, old age and death.

15. O mighty-armed! Have patience; Sita Devi is meditating you, day and night.

16-17. Indra himself, the king of the Devas, sends the nectar and the Heavenly Cow's Milk in a pot to Her daily; and She subsists on that, alone.

O Lord! On drinking the Heavenly Cow's Milk, the lotus eyed Sita Devi is living without any hunger or thirst! I use to see Her daily.

18. O Descendant of Raghu! I am now telling how that Ravana can be killed. Perform, in this very month of AsVin, the vow with devotion.

19. Fasting for nine nights, the worship of the Bhagavati, and repeating the Mantram silently and performing the Homa ceremony, observing all the rules, will certainly fulfill one's all the desires.

20. O the best in the race of Raghu! You should offer the sacrifice before the Goddess of a sacred and unblameable animal, perform Japam and Homa ceremony equivalent to one-tenth of Japam. If you do all this, you will certainly be able to release Sita.

21. In days of yore, Visnu, S'iva and Brahma and the Devas in the Heavens all performed this worship of the Goddess.

22. Therefore, O Raghava! Every person desiring happiness, specially those that have fallen under great difficulties, ought to do this auspicious ceremony, without the least hesitation.

23-24. O Kakutstha! Vis'vamitra, Bhrigu, Vas'istha and Kas'yapa all of them did this worship before. When some stole away the wife of Brihaspati, the Guru of the Devas, he, too, by the force of this worship, got his wife back. Therefore O king! dost thou also celebrate the Puja for the destruction of Ravana.

25-26. O high minded one! This vow was practised before by Indra for the destruction of Vritra, by S'iva for killing the demon Tripura, by Narayana for the killing of the demons Madhu and Kaitava; so

you should also firmly resolve to perform duly this vow with your whole heart."

27. Rama replied "O Ocean of Knowledge! Who is that Devi? What is Her influence; whence has She sprung? What is Her Name? And how is that vow to be duly observed? Kindly describe all these to me in detail."

28. Narada answered "Listen, O Raghava! That Goddess is Eternal and Ever Constant Primordial Force. If you worship Her, all your difficulties will be removed and all your desires will be fulfilled.

29. She is the source of Brahma, Visnu and others and of all these living beings. Without Her force, no body would be able even to move their limbs.

30. That Supreme Auspicious Goddess is the preserving energy of Visnu, is the creative power of Brahma, and is the destroying force of S'iva.

31. Whatever there exists in this infinite Universe, whether Temporal or Eternal, She is the Underlying Force of all; how, then, can She have an origin!

32-33. Her origin is not Brahma, Visnu, Mahes'a, Sun, Indra, or the other Devas, not this Earth nor this Upholder of the Earth; She is

devoid of any qualities, the Giver of Salvation of all, the Full Prakriti. In the time of the final dissolution of this Universe, She lives with the Supreme Purusa.

34. She is also Saguna, full of qualities, and is the Creatrix of Brahma, Visnu and Mahes'a, and has empowered them, in every way, to create the three Lokas.

35. She is the Supreme Knowledge, existing before the Vedas, and the Originator of the Vedas. The individual souls, knowing Her Nature, become able to free themselves from the bondages of the world.

36. She is known by endless names. The Brahma, and the other Devas might choose to call Her according to their actions and qualities. I am unable to describe those names.

37. O descendant in the race of Raghu! Her endless names are formed by the various combinations of the various vowels and consonants from the letter 'A' to the letter 'Ksa.'"

38. Rama said "O best of the Munis! Describe briefly all the rules and regulations as to how that vow and worship are to be performed. With my heart, full of devotion and faith, I will worship the Goddess today."

39. Narada said "O Raghava! On a level plot of ground, prepare an altar. Place the Goddess there and fast for nine days.

40. O king! I will be your priest and I will, with great energy, carry out this yajha to fullfil the work of the Gods."

41-42. Vyasa said Then the powerful Bhagavan Hah, hearing all fronn the Muni, believed them to be true; and, on the approach of the month of AsVin, prepared the altar on the top of a hill and placed the Auspicious Goddess, the World Mother and, observing all the rules, performed the vow and worshipped the Goddess.

43. Fasting for nine days, Rama celebrated the vow and duly offered sacrifices, performed the worship and Homa ceremonies.

44-46. When, on the grand night of the Eighth lunar day, the two brothers completed the vow as told by Narada, the Supreme Bhagavati was pleased with the worship and appeared before them, mounted on a lion, and remaining there on the mountain top, addressed Rama and Laksmana, in a sweet grave tone, like the rumbling of a rain cloud, thus "Rama, I am satisfied with your worship; ask from me what you desire.

47. Rama! You are sent by the gods for the destruction of Ravana and are born as a part incarnate of Narayana, in the pure and stainless family of Manu.

48. It is You that, in ancient times, incarnated as a fish for serving the purpose of the Devas and preserved the Vedas by killing the terrible Raksasas for the welfare of the Universe.

49. It is You that incarnated as a tortoise and held aloft the Mandara mountain, churned the ocean and nourished the Devas.

50-51. O Rama! It is You that incarnated, in days of yore, as a boar and held aloft on your teeth this earth. It is You that assumed the form of a Man-Lion and preserved Prahlada, by tearing asunder the body of Hiranya Kas'ipu, by Your sharp nails.

52. O Descent of Raghu! It is You that assumed, in ancient times, the form of a dwarf and served the purpose of the Devas, by deceitfully cheating Bali, the younger of Indra.

53. O son of Kaus'alya! You incarnated as the son of Jamadagni in the Brahmin family, extirpated the line of Ksattriya kings and gave over this whole earth to Bhagavan Kas'yapa Risi.

54. So You are now born as the son of Das'aratha, in the stainless race of Kakutstha, at the request of the Devas, harassed by Ravana.

55-56. These powerful monkeys, born as Deva incarnates, all endowed with great power by Me, will help you. Your younger Laksmana is the incarnate of S'esa serpent; this indomitable man will kill undoubtedly Indragit, the son of Ravana.

57. You will kill Ravana; then you would worship Me, with great devotion, in the vernal season and then enjoy your kingdom according to your liking.

58. O best of the Raghus! For full eleven thousand years you will reign on this earth; and after that reenter your heavenly abode."

59. Vyasa said O king! Thus saying, the Devi disappeared. Rama Chandra became very glad and, completing that most auspicious ceremony, performed the Bejoya Puja on the tenth day and gave lots of presents to Narada and made him go towards the ocean.

60-61. O king! Thus stimulated by the Supreme Energy, the Highest Goddess brought front to front, Ramachandra, the husband of Kamala, went to the shores of the ocean, accompanied by Laksmana and the monkeys. Then he erected the bridge across the ocean and killed Ravana, the enemy of the gods. His unparalleled fame spread everywhere throughout the three Lokas.

62. He who hears with devotion this excellent account of the Devi, will get the greatest happiness in this world, and, in the end, will get the final beatitude. There is no doubt in this.

63. O king! There are extant many other Puranas, but none is equal to this S'ri Mad Devi Bhagavatam. Know, this is my firm belief.

Here ends the thirtieth chapter on the narration of the Navaratra ceremony by Narada and the performance of that by Rama Chandra in the 3rd Adhyaya in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa. Here ends the Third Book.

The Third Skandha completed.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 1

On The Questions Put By Janamejaya

Chapter 63 of 318 · 48 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
वासवेय मुनिश्रेष्ठ सर्वज्ञाननिधेऽनघ ।
प्रष्टुमिच्छाम्यहं स्वामिन्नस्माकं कुलवर्धन ॥ १ ॥
शूरसेनसुतः श्रीमान्वसुदेवः प्रतापवान् ।
श्रुतं मया हरिर्यस्य पुत्रभावमवाप्तवान् ॥ २ ॥
देवानामपि पूज्योऽभून्नाम्ना चानकदुन्दुभिः ।
कारागारे कथं बद्धः कंसस्य धर्मतत्परः ॥ ३ ॥
देवक्या भार्यया सार्धं किमागः कृतवानसौ ।
देवक्या बालषट्कस्य विनाशश्च कृतः पुनः ॥ ४ ॥
तेन कंसेन कस्माद्वै ययातिकुलजेन च ।
कारागारे कथं जन्म वासुदेवस्य वै हरेः ॥ ५ ॥
गोकुले च कथं नीतो भगवान्सात्वतां पतिः ।
गतो जन्मान्तरं कस्मात्पितरौ निगडे स्थितौ ॥ ६ ॥
देवकीवसुदेवौ च कृष्णस्यामिततेजसः ।

कथं न मोचितौ वृद्धौ पितरौ हरिणामुना ॥ ७ ॥
जगत्कर्तुं समर्थेन स्थितेन जनकोदरे ।
प्राक्तनं किं तयोः कर्म दुर्विज्ञेयं महात्मभिः ॥ ८ ॥
जन्म वै वासुदेवस्य यत्रासीत्परमात्मनः ।
के ते पुत्राश्च का बाला या कंसेन विपोथिता ॥ ९ ॥
शिलायां निर्गता व्योम्नि जाता त्वष्टभुजा पुनः ।
गार्हस्थ्यञ्च हरेर्ब्रूहि बहुभार्यस्य चानघ ॥ १० ॥
कार्याणि तत्र तान्येव देहत्यागं च तस्य वै ।
किंवदन्त्या श्रुतं यत्तन्मनो मोहयतीव मे ॥ ११ ॥
चरितं वासुदेवस्य त्वमाख्याहि यथातथम् ।
नरनारायणौ देवौ पुराणावृषिसत्तमौ ॥ १२ ॥
धर्मपुत्रौ महात्मानौ तपश्चेरतुरुत्तमम् ।
यौ मुनी बहुवर्षाणि पुण्ये बदरिकाश्रमे ॥ १३ ॥
निराहारौ जितात्मानौ निःस्पृहौ जितषड्गुणौ ।

विष्णोरंशौ जगत्स्थेम्ने तपश्चेरतुरुत्तमम् ॥ १४ ॥
तयोरंशावतारौ हि जिष्णुकृष्णौ महाबलौ ।

प्रसिद्धौ मुनिभिः प्रोक्तौ सर्वज्ञैर्नारदादिभिः ॥ १५ ॥
विद्यमानशरीरौ तौ कथं देहान्तरं गतौ ।
नरनारायणौ देवौ पुनः कृष्णार्जुनौ कथम् ॥ १६ ॥
यौ चक्रतुस्तपश्चोग्रं मुक्त्यर्थं मुनिसत्तमौ ।
तौ कथं प्रापतुर्देहौ प्राप्तयोगौ महातपौ ॥ १७ ॥
शूद्रः स्वधर्मनिष्ठस्तु देहान्ते क्षत्रियस्तु सः ।
शुभाचारो मृतो यो वै स शूद्रो ब्राह्मणो भवेत् ॥ १८ ॥
ब्राह्मणो निःस्पृहः शान्तो भवरोगाद्विमुच्यते ।
विपरीतमिदं भाति नरनारायणौ च तौ ॥ १९ ॥
तपसा शोषितात्मानौ क्षत्रियौ तौ बभूवतुः ।
केन तौ कर्मणा शान्तौ जातौ शापेन वा पुनः ॥ २० ॥
ब्राह्मणौ क्षत्रियौ जातौ कारणं तन्मुने वद ।

यादवानां विनाशश्च ब्रह्मशापादिति श्रुतः ॥ २१ ॥
कृष्णस्यापि हि गान्धार्याः शापेनैव कुलक्षयः ।
प्रद्युम्नहरणं चैव शम्बरेण कथं कृतम् ॥ २२ ॥
वर्तमाने वासुदेवे देवदेवे जनार्दने ।
पुत्रस्य सूतिकागेहाद्धरणं चातिदुर्घटम् ॥ २३ ॥
द्वारकादुर्गमध्याद्वै हरिवेश्माद्दुरत्ययात् ।
न ज्ञातं वासुदेवेन तत्कथं दिव्यचक्षुषा ॥ २४ ॥
सन्देहोऽयं महान्ब्रह्मन्निसन्देहं कुरु प्रभो ।
यत्पत्न्यो वासुदेवस्य दस्युभिर्लुण्ठिता हताः ॥ २५ ॥
स्वर्गते देवदेवे तु तत्कथं मुनिसत्तम ।
संशयो जायते ब्रह्मंश्चित्तान्दोलनकारकः ॥ २६ ॥
विष्णोरंशः समुद्भूतः शौरिर्भूभारहारकृत् ।
स कथं मथुराराज्यं भयात्त्यक्त्वा जनार्दनः ॥ २७ ॥
द्वारवत्यां गतः साधो ससैन्यः ससुहृद्गणः ।

अवतारो हरेः प्रोक्तो भूभारहरणाय वै ॥ २८ ॥
पापात्मनां विनाशाय धर्मसंस्थापनाय च ।
तत्कथं वासुदेवेन चौरास्ते न निपातिताः ॥ २९ ॥
यैर्हृता वासुदेवस्य पत्न्यः संलुण्ठिताश्च ताः ।
स्तेनास्ते किं न विज्ञाताः सर्वज्ञेन सता पुनः ॥ ३० ॥
भीष्मद्रोणवधः कामं भूभारहरणे मतः ।
अर्चिताश्च महात्मानः पाण्डवा धर्मतत्पराः ॥ ३१ ॥
कृष्णभक्ताः सदाचारा युधिष्ठिरपुरोगमाः ।
ते कृत्वा राजसूयञ्च यज्ञराजं विधानतः ॥ ३२ ॥
दक्षिणा विविधा दत्त्वा ब्राह्मणेभ्योऽतिभावतः ।
पाण्डुपुत्रास्तु देवांशा वासुदेवाश्रिता मुने ॥ ३३ ॥

घोरं दुःखं कथं प्राप्ताः क्व गतं सुकृतञ्च तत् ।
किं तत्पापं महारौद्रं येन ते पीडिताः सदा ॥ ३४ ॥
द्रौपदी च महाभागा वेदीमध्यात्समुत्थिता ।

रमांशजा च साध्वी च कृष्णभक्तियुता तथा ॥ ३५ ॥
सा कथं दुःखमतुलं प्राप घोरं पुनः पुनः ।
दुःशासनेन सा केशे गृहीता पीडिता भृशम् ॥ ३६ ॥
रजस्वला सभायां तु नीता भीतैकवाससा ।
विराटनगरे दासी जाता मत्स्यस्य सा पुनः ॥ ३७ ॥
धर्षिता कीचकेनाथ रुदती कुररी यथा ।
हता जयद्रथेनाथ क्रन्दमानातिदुःखिता ॥ ३८ ॥
मोचिता पाण्डवैः पश्चाद्बलवद्भिर्महात्मभिः ।
पूर्वजन्मकृतं पापं किं तद्येन च पीडिताः ॥ ३९ ॥
दुःखान्यनेकान्याप्तास्ते कथयाद्य महामते ।
राजसूयं क्रतुवरं कृत्वा ते मम पूर्वजाः ॥ ४० ॥
दुःखं महत्तरं प्राप्ताः पूर्वजन्मकृतेन वै ।
देवांशानां कथं तेषां संशयोऽयं महान्हि मे ॥ ४१ ॥
सदाचारैस्तु कौन्तेयैर्भीष्मद्रोणादयो हताः ।

छलेन धनलाभार्थं जानानैर्नश्वरं जगत् ॥ ४२ ॥
प्रेरिता वासुदेवेन पापे घोरे महात्मना ।
कुलं क्षयितवन्तस्ते हरिणा परमात्मना ॥ ४३ ॥
वरं भिक्षाटनं साधोर्नीवारैर्जीवनं वरम् ।
योधान्न हत्वा लोभेन शिल्पेन जीवनं वरम् ॥ ४४ ॥
विच्छिन्नस्तु त्वया वंशो रक्षितो मुनिसत्तम ।
समुत्पाद्य सुतानाशु गोलकाच्छत्रुनाशनान् ॥ ४५ ॥
सोऽल्पेनैव तु कालेन विराटतनयासुतः ।
तापसस्य गले सर्पं न्यस्तवान्कथमद्भुतम् ॥ ४६ ॥
नकोऽपि ब्राह्मणं द्वेष्टि क्षत्रियस्य कुलोद्भवः ।
तापसं मौनसंयुक्तं पित्रा किं तत्कृतं मुने ॥ ४७ ॥
एतैरन्यैश्च सन्देहैर्विकलं मे मनोऽधुना ।
स्थिरं कुरु पितः साधो सर्वज्ञोऽसि दयानिधे ॥ ४८ ॥

Roman transliteration

janamejaya uvāca
vāsaveya muniśreṣṭha sarvajñānanidhe'nagha |
praṣṭumicchāmyahaṃ svāminnasmākaṃ kulavardhana || 1 ||
śūrasenasutaḥ śrīmānvasudevaḥ pratāpavān |
śrutaṃ mayā hariryasya putrabhāvamavāptavān || 2 ||
devānāmapi pūjyo'bhūnnāmnā cānakadundubhiḥ |
kārāgāre kathaṃ baddhaḥ kaṃsasya dharmatatparaḥ || 3 ||

*devakyā bhāryayā sārdhaṃ kimāgaḥ kṛtavānasau |
devakyā bālaṣaṭkasya vināśaśca kṛtaḥ punaḥ || 4 ||
tena kaṃsena kasmādvai yayātikulajena ca |
kārāgāre kathaṃ janma vāsudevasya vai hareḥ || 5 ||
gokule ca kathaṃ nīto bhagavānsātvatāṃ patiḥ |
gato janmāntaraṃ kasmātpitarau nigaḍe sthitau || 6 ||
devakīvasudevau ca kṛṣṇasyāmitatejasaḥ |*

*kathaṃ na mocitau vṛddhau pitarau hariṇāmunā || 7 ||
jagatkartuṃ samarthena sthitena janakodare |
prāktanaṃ kiṃ tayoḥ karma durvijñeyaṃ mahātmabhiḥ || 8 ||
janma vai vāsudevasya yatrāsītparamātmanaḥ |
ke te putrāśca kā bālā yā kaṃsena vipothitā || 9 ||
śilāyāṃ nirgatā vyomni jātā tvaṣṭabhujā punaḥ |
gārhasthyañca harerbrūhi bahubhāryasya cānagha || 10 ||
kāryāṇi tatra tānyeva dehatyāgaṃ ca tasya vai |
kiṃvadantyā śrutaṃ yattanmano mohayatīva me || 11 ||
caritaṃ vāsudevasya tvamākhyāhi yathātatham |
naranārāyaṇau devau purāṇāvṛṣisattamau || 12 ||
dharmaputrau mahātmānau tapaścerAturuttamam |
yau munī bahuvarṣāṇi puṇye badarikāśrame || 13 ||
nirāhārau jitātmānau niḥspṛhau jitaṣaḍguṇau |*

*viṣṇoraṃśau jagatsthemne tapaścerAturuttamam || 14 ||
tayoraṃśāvatārau hi jiṣṇukṛṣṇau mahābalau |
prasiddhau munibhiḥ proktau sarvajñairnāradādibhiḥ || 15 ||
vidyamānaśarīrau tau kathaṃ dehāntaraṃ gatau |
naranārāyaṇau devau punaḥ kṛṣṇārjunau katham || 16 ||
yau cakratustapaścograṃ muktyarthaṃ munisattamau |
tau kathaṃ prāpaturdehau prāptayogau mahātapau || 17 ||
śūdraḥ svadharmaniṣṭhastu dehānte kṣatriyastu saḥ |
śubhācāro mṛto yo vai sa śūdro brāhmaṇo bhavet || 18 ||
brāhmaṇo niḥspṛhaḥ śānto bhavarogādvimucyate |
viparītamidaṃ bhāti naranārāyaṇau ca tau || 19 ||
tapasā śoṣitātmānau kṣatriyau tau babhūvatuḥ |
kena tau karmaṇā śāntau jātau śāpena vā punaḥ || 20 ||
brāhmaṇau kṣatriyau jātau kāraṇaṃ tanmune vada |*

*yādavānāṃ vināśaśca brahmaśāpāditi śrutaḥ || 21 ||
kṛṣṇasyāpi hi gāndhāryāḥ śāpenaiva kulakṣayaḥ |
pradyumnaharaṇaṃ caiva śambareṇa kathaṃ kṛtam || 22 ||
vartamāne vāsudeve devadeve janārdane |
putrasya sūtikāgehāddharaṇaṃ cātidurghaṭam || 23 ||
dvārakādurgamadhyādvai hariveśmādduratyayāt |
na jñātaṃ vāsudevena tatkathaṃ divyacakṣuṣā || 24 ||
sandeho'yaṃ mahānbrahmannisandehaṃ kuru prabho |
yatpat□nyo vāsudevasya dasyubhirluṇṭhitā hṛtāḥ || 25 ||
svargate devadeve tu tatkathaṃ munisattama |
saṃśayo jāyate brahmaṃścittāndolanakārakaḥ || 26 ||
viṣṇoraṃśaḥ samud□bhūtaḥ śaurirbhūbhārahārakṛt |
sa kathaṃ mathurārājyaṃ bhayāttyaktvā janārdanaḥ || 27 ||
dvāravatyāṃ gataḥ sādho sasainyaḥ sasuhṛd□gaṇaḥ |*

avatāro hareḥ prokto bhūbhāraharaṇāya vai || 28 ||
pāpātmanāṃ vināśāya dharmasaṃsthāpanāya ca |
tatkathaṃ vāsudevena caurāste na nipātitāḥ || 29 ||
yairhṛtā vāsudevasya pat□nyaḥ saṃluṇṭhitāśca tāḥ |
stenāste kiṃ na vijñātāḥ sarvajñena satā punaḥ || 30 ||
bhīṣmadroṇavadhaḥ kāmaṃ bhūbhāraharaṇe mataḥ |
arcitāśca mahātmānaḥ pāṇḍavā dharmatatparāḥ || 31 ||
kṛṣṇabhaktāḥ sadācārā yudhiṣṭhirapurogamāḥ |
te kṛtvā rājasūyañca yajñarājaṃ vidhānataḥ || 32 ||
dakṣiṇā vividhā dattvā brāhmaṇebhyo'tibhāvataḥ |
pāṇḍuputrāstu devāṃśā vāsudevāśritā mune || 33 ||
ghoraṃ duḥkhaṃ kathaṃ prāptāḥ kva gataṃ sukṛtañca tat |
kiṃ tatpāpaṃ mahāraudraṃ yena te pīḍitāḥ sadā || 34 ||
draupadī ca mahābhāgā vedīmadhyātsamutthitā |

ramāṃśajā ca sādhvī ca kṛṣṇabhaktiyutā tathā || 35 ||
sā kathaṃ duḥkhamatulaṃ prāpa ghoraṃ punaḥ punaḥ |
duḥśāsanena sā keśe gṛhītā pīḍitā bhṛśam || 36 ||
rajasvalā sabhāyāṃ tu nītā bhītaikavāsasā |
virāṭanagare dāsī jātā matsyasya sā punaḥ || 37 ||
dharṣitā kīcakenātha rudatī kurarī yathā |
hṛtā jayadrathenātha krandamānātiduḥkhitā || 38 ||
mocitā pāṇḍavaiḥ paścād□balavad□bhirmahātmabhiḥ |
pūrvajanmakṛtaṃ pāpaṃ kiṃ tadyena ca pīḍitāḥ || 39 ||
duḥkhānyanekānyāptāste kathayādya mahāmate |
rājasūyaṃ kratuvaraṃ kṛtvā te mama pūrvajāḥ || 40 ||
duḥkhaṃ mahattaraṃ prāptāḥ pūrvajanmakṛtena vai |
devāṃśānāṃ kathaṃ teṣāṃ saṃśayo'yaṃ mahānhi me || 41 ||
sadācāraistu kaunteyairbhīṣmadroṇādayo hatāḥ |

chalena dhanalābhārthaṃ jānānairnaśvaraṃ jagat || 42 ||
preritā vāsudevena pāpe ghore mahātmanā |
kulaṃ kṣayitavantaste hariṇā paramātmanā || 43 ||
varaṃ bhikṣāṭanaṃ sādhornīvārairjīvanaṃ varam |
yodhānna hatvā lobhena śilpena jīvanaṃ varam || 44 ||
vicchinnastu tvayā vaṃśo rakṣito munisattama |
samutpādya sutānāśu golakācchatrunāśanān || 45 ||
so'lpenaiva tu kālena virāṭatanayāsutaḥ |
tāpasasya gale sarpaṃ nyastavānkathamad□bhutam || 46 ||
nako'pi brāhmaṇaṃ dveṣṭi kṣatriyasya kulod□bhavaḥ |
tāpasaṃ maunasaṃyuktaṃ pitrā kiṃ tatkṛtaṃ mune || 47 ||
etairanyaiśca sandehairvikalaṃ me mano'dhunā |
sthiraṃ kuru pitaḥ sādho sarvajño'si dayānidhe || 48 ||

English translation

1. Janamejaya said O Vasaveya! the Chief amongst the Munis, the Ocean of all knowledge, O the Sinless One! the Lord and Well Wisher of our families, I come to you with a mind to ask you certain questions.

2-3. I heard of yore, but I do not know why was that illustrious son of Surasena, that powerful Anakadundubhi (1), the pious and illustrious Vasudeva, the father of S'ri Krisna, the incarnation of

the God Hari Himself, and who was worshipped even by the Gods, thrown into prison by Kamsa?

Note (1) Anakadundubhi is the epithet of Vasudeva, father of S'ri Krisna, since at Vasudeva's birth, drums called Anakas and Dundubhis were resounded in the sky.

4-5. What faults had he and his wife Devaki committed? Why that Kamsa the descendant of Yayati, killed the six infant sons of Devaki? And for what reason did the God S'ri Hari incarnate Himself as the son of Vasudeva in the prison house of Kamsa?

6-11. How was that Lord of the Universe, S'ri Bhagavan, and the Ruler of the Yadava clan, taken to Gokula? Why was He, born of a Ksattriya family, generally recognised as of the Gopala (cow-herd) clan? Why were His father Vasudeva and mother Devaki thrown into prison? And why did not S'ri Krisna, of indomitable prowess, and capable to create and preserve the worlds, could release instantly.

father and mother from their imprisoned state? I cannot conceive that the so-called Fate could have any influence on such high souled persons, the father and mother of the Supreme Being, S'ri Krisna; who were those sons of Vasudeva that were killed by Kamsa? And who was that girl child who when struck by Kamsa on a slab of stone instantly rose up above the sky, assuming the form of Astabhuja, the eight armed Goddess? O Sinless One! Kindly explain unto me how did S'ri Hah manage to perform the house-holder's duties, when he had married the several wives? and what were those glorious deeds that he did in His this incarnation and how did he finally pass away from his mortal physical coil? My mind sinks into an ocean of confusion, when I hear of the several things done by S'ri Hah; some times I find the deeds, not capable of being done by any other than the Supreme Being Himself and sometimes I hear of deeds that can be done by an ordinary man. And, therefore I cannot decide whether Vasudeva was the Incarnation of God or an ordinary being. Be pleased to remove these doubts from my mind and describe the life of Vasudeva in its true light.

12-14. In days of yore, the two sons of Dharma were the two best amongst the Risis, and were the Devas Nara and Narayana. They were very high souled persons and they performed severe austerities for long extending years. They were born as part incarnations of Visnu; and, for the good of the world, did they, in the Vadarika'srama, perform penances, controlling their six passions, and free from desires.

15. The all-knowing sages Narada and others say that the well known Arjuna and S'ri Krisna of indomitable prowess were the two part incarnations of those two ancient Munis Nara and Narayana.

16. How came those two Devas Nara and Narayana to be born in the two bodies of Krisna and Arjuna, though they did not relinquish their previous bodies!

17. And also when those two Munis had attained liberation, their goal in their Yogas, by performing severe penances, how could they again be born in other bodies!

18-19. If any S'udra dies performing his own religion, he takes up a Vais'ya body in his next incarnation; if any Vais'ya died so, he takes up a Ksattriya body and a Ksattriya when adhering to his own rites and ceremonies, dying takes up a Brahman body in his next incarnation. And if a Brahmin be free from desires and resorts to the path of peace, when he dies, he becomes free from incarnations and is saved from this disease of getting into the world.

20-21. Now the reverse seems to take place in the case of Nara and Narayana. In spite of withering up their bodies by hard penances, they took up Ksattriya bodies. Under what influence of Karma, did they take up up birth when they were Yogis? Or might they, the Brahmins, become Ksattriyas owing

to some curse? Whatever it may be, kindly remove my doubts, explaining to me their causes.

22. It is heard that the Yadava clan suffered destruction through the curse of a Brahman and in spite of S'ri Krisna being the incarnation of the Supreme Being, his family died of the effect of curse from Gandhari.

23. How was it that Pradyumna was stolen away by S'ambara, the lord of the Asuras; and for what purpose when Vasudeva, the Deva

of the Devas was present, how was it that his son was stolen away from the lying-in room? This seems impossible.

24. Why did not Vasudeva see, with His inner vision, the stealing away of his son from the impregnable walls of His fortress-like mansion in Dwarka? (And could thus have prevented this!)

25-39. O Muni! After Vasudeva had gone to Heaven, his wives were plundered by the dacoits on the way. I am very much in doubt on this point. Also I cannot understand why did this event take place just after His translation to Heaven? Again how was S'ri Krisna, who was Visnu's Full incarnation, born into this world to take off the vicious load of this earth, and to destroy the evil-doers, terrified and He fled through the fear of Jarasandha, evacuated His kingdom of Mathura and went with His armies and friends to Dwarka? Vasudeva came here to destroy the evil miscreants and to conserve the religion; how then did He not, as He was all knowing, previously kill those dacoits, who afterward stole and plundered His wives? Was it, that He, being Omniscient did not know those dacoits? He protected the Pandavas, no doubt, who were high souled, righteous and virtuous; but I cannot understand how did He consider the high souled virtuous persons like Bhisma, Drona and others as loads of earth and slay them. The devotees of S'ri Krisna, observing good customs, conducts and practices, Yudhisthira and his brothers performed the Rajasuya sacrifice, according to rules, giving various offerings to the Brahmins and depended entirely on Vasudeva; still, O Muni! they suffered terrible hardships; whither were their virtuous deeds by this time? what horrible sins did they commit that they had to suffer pains and troubles in the assembly. The highly merited Draupadi arose from the midst of sacrificial fire and is born of the part of Laksmi, pure and devoted to S'ri Krisna. How did such a glorious woman meet with incomparable terrible pains often and often; how could she be caught hold of by her hair on her head by Duh'sasan; and carried to

the royal assembly, when she was in her menses and extremely terrified and harassed? How did she come to be a slave of Matsya Raj in his kingdom Virat, and though actually crying aloud like a female osprey (eagle) she was highly insulted by Kichaka! Alas! how could Draupadi be stolen away by Jayadratha, though latterly released by the Pandavas? What evil deeds did the Pandavas commit in their previous births, that they had to befall under so many telling difficulties?

40. O high minded Muni! My ancestors performed the Rajasuya sacrifice and still they fell under so many serious difficulties. Kindly explain the causes of these to me.

41-42. If it be urged, that they suffered so many serious calamities, due to their actions in their former lives, that seems impossible. Because they are born of the Devas; thus arises my doubt; be pleased to explain to me.

Again how the Pandavas, the sons of Kunti, of good conduct, and knowing the illusory nature of the world, why did they, out of pretence kill Bhisma, Drona and others?

43. This appears a riddle to me that these Pandavas were led to the extermination of their race, being inspired by Hah Vasudeva, to this horrible act.

44. Rather to live on begging alms and to live on rice, growing wild or without cultivation, or to live as an artisan or artist than to kill the valiant warriors unlawfully in a battle, simply out of voluptuous greed.

45. O Best of the Munis! You have preserved this extirpated race by producing the Goloka sons (i. e. sons born by other persons of women after their husbands are dead) of indomitable prowess.

46. And why did my honoured father, born of Uttara in this respected family, encircle a snake round the neck of a Brahmin ascetic?

No body, born of a Ksattriya family, shews signs of hatred and jealousy towards a Brahmin. Is it that my father shewed such feeling to that ascetic, who took the vow of silence!

O Best of the Munis -- These things and lots of others are troubling my mind with many grave doubts. O merciful saint! You know every thing; be kind enough to quell this the disturbed state of my mind.

Thus ends the First Adhyaya in the Fourth Book of S'ri Mad Devi Bhagavata Purana of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 2

On The Supremacy Of The Effects Of

Chapter 64 of 318 · 60 detected Sanskrit verse markers

Sanskrit

सूत उवाच
एवं पृष्टः पुराणज्ञो व्यासः सत्यवतीसुतः ।
परीक्षितसुतं शान्तं ततो वै जनमेजयम् ॥ १ ॥
उवाच संशयच्छेत्तृ वाक्यं वाक्यविशारदः ।
व्यास उवाच
राजन् किमेतद्वक्तव्यं कर्मणां गहना गतिः ॥ २ ॥
दुर्ज्ञेया किल देवानां मानवानां च का कथा ।
यदा समुत्थितं चैतद्ब्रह्माण्डं त्रिगुणात्मकम् ॥ ३ ॥
कर्मणैव समुत्पत्तिः सर्वेषां नात्र संशयः ।
अनादिनिधना जीवाः कर्मबीजसमुद्भवाः ॥ ४ ॥
नानायोनिषु जायन्ते म्रियन्ते च पुनः पुनः ।
कर्मणा रहितो देहसंयोगो न कदाचन ॥ ५ ॥
शुभाशुभैस्तथा मिश्रैः कर्मभिर्वेष्टितं त्विदम् ।
त्रिविधानि हि तान्याहुर्बुधास्तत्त्वविदश्च ये ॥ ६ ॥

सञ्चितानि भविष्यन्ति प्रारब्धानि तथा पुनः ।
वर्तमानानि देहेऽस्मिंस्त्रैविध्यं कर्मणां किल ॥ ७ ॥
ब्रह्मादीनां च सर्वेषां तद्वशत्वं नराधिप ।
सुखं दुःखं जरामृत्युहर्षशोकादयस्तथा ॥ ८ ॥
कामक्रोधौ च लोभश्च सर्वे देहगता गुणाः ।
दैवाधीनाश्च सर्वेषां प्रभवन्ति नराधिप ॥ ९ ॥
रागद्वेषादयो भावाः स्वर्गेऽपि प्रभवन्ति हि ।
देवानां मानवानाञ्च तिरश्चां च तथा पुनः ॥ १० ॥
विकाराः सर्व एवैते देहेन सह सङ्गताः ।
पूर्ववैरानुयोगेन स्नेहयोगेन वै पुनः ॥ ११ ॥
उत्पत्तिः सर्वजन्तूनां विना कर्म न विद्यते ।
कर्मणा भ्रमते सूर्यः शशाङ्कः क्षयरोगवान् ॥ १२ ॥
कपाली च तथा रुद्रः कर्मणैव न संशयः ।
अनादिनिधनं चैतत्कारणं कर्म विद्यते ॥ १३ ॥

तेनेह शाश्वतं सर्वं जगत्स्थावरजङ्गमम् ।
नित्यानित्यविचारेऽत्र निमग्ना मुनयः सदा ॥ १४ ॥

न जानन्ति किमेतद्वै नित्यं वानित्यमेव च ।
मायायां विद्यमानायां जगन्नित्यं प्रतीयते ॥ १५ ॥
कार्याभावः कथं वाच्यः कारणे सति सर्वथा ।
माया नित्या कारणञ्च सर्वेषां सर्वदा किल ॥ १६ ॥
कर्मबीजं ततोऽनित्यं चिन्तनीयं सदा बुधैः ।
भ्रमत्येव जगत्सर्वं राजन्कर्मनियन्त्रितम् ॥ १७ ॥
नानायोनिषु राजेन्द्र नानाधर्ममयेषु च ।
इच्छया च भवेज्जन्म विष्णोरमिततेजसः ॥ १८ ॥
युगे युगेष्वनेकासु नीचयोनिषु तत्कथम् ।
त्यक्त्वा वैकुण्ठसंवासं सुखभोगाननेकशः ॥ १९ ॥
विण्मूत्रमन्दिरे वासं संत्रस्तः कोऽभिवाञ्छति ।
पुष्पावचयलीलां च जलकेलिं सुखासनम् ॥ २० ॥

त्यक्त्वा गर्भगृहे वासं कोऽभिवाच्छति बुद्धिमान् ।
तूलिकां मृदुसंयुक्तां दिव्यां शय्यां विनिर्मिताम् ॥ २१ ॥
त्यक्त्वाधोमुखवासं च कोऽभिवाञ्छति पण्डितः ।
गीतं नृत्यञ्च वाद्यञ्च नानाभावसमन्वितम् ॥ २२ ॥
मुक्त्वा को नरके वासं मनसापि विचिन्तयेत् ।
सिन्धुजाद्भुतभावानां रसं त्यक्त्वा सुदुस्त्वजम् ॥ २३ ॥
विण्मूत्ररसपानञ्ज क इच्छेन्मतिमान्नरः ।
गर्भवासात्परो नास्ति नरको भुवनत्रये ॥ २४ ॥
तद्भीताश्च प्रकुर्वन्ति मुनयो दुस्तरं तपः ।
हित्वा भोगञ्च राज्यञ्च वने यान्ति मनस्विनः ॥ २५ ॥
यद्भीतास्तु विमूढात्मा कस्तं सेवितुमिच्छति ।
गर्भे तुदन्ति कृमयो जठराग्निस्तपत्यधः ॥ २६ ॥
वपासंवेष्टनं कूरं किं सुखं तत्र भूपते ।
वरं कारागृहे वासो बन्धनं निगडैर्वरम् ॥ २७ ॥

अल्पमात्रं क्षणं नैव गर्भवासः क्वचिच्छुभः ।
गर्भवासे महद्दुःखं दशमासनिवासनम् ॥ २८ ॥
तथा निःसरणे दुःखं योनियन्त्रेऽतिदारुणे ।
बालभावे तदा दुःखं मूकाज्ञभावसंयुतम् ॥ २९ ॥
क्षुतृष्णावेदनाशक्तः परतन्त्रोऽतिकातरः ।
क्षुधिते रुदिते बाले माता चिन्तातुरा तदा ॥ ३० ॥
भेषजं पातुमिच्छन्ती ज्ञात्वा व्याधिव्यथां दृढाम् ।
नानाविधानि दुःखानि बालभावे भवन्ति वै ॥ ३१ ॥
किं सुखं विबुधा दृष्ट्वा जन्म वाञ्छन्ति चेच्छया ।
संग्राममममरैः सार्धं सुखं त्यक्त्वा निरन्तरम् ॥ ३२ ॥
कर्तुमिच्छेच्च को मूढः श्रमदं सुखनाशनम् ।

सर्वथैव नृपश्रेष्ठ सर्वे ब्रह्मादयः सुराः ॥ ३३ ॥
कृतकर्मविपाकेन प्राप्नुवन्ति सुखासुखे ।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ।

देहवद्भिर्नृभिर्देवैस्तिर्यग्भिश्च नृपोत्तम ॥ ३४ ॥
तपसा दानयज्ञैश्च मानवश्चेन्द्रतां व्रजेत् ।
क्षीणे पुण्येऽथ शक्रोऽपि पतत्येव न संशयः ॥ ३५ ॥
रामावतारयोगेन देवा वानरतां गताः ।
तथा कृष्णसहायार्थं देवा यादवतां गताः ॥ ३६ ॥
एवं युगे युगे विष्णुरवताराननेकशः ।
करोति धर्मरक्षार्थं ब्रह्मणा प्रेरितो भृशम् ॥ ३७ ॥
पुनः पुनर्हरेरेवं नानायोनिषु पार्थिव ।
अवतारा भवन्त्यन्ये रथचक्रवदद्भुताः ॥ ३८ ॥
दैत्यानां हननं कर्म कर्तव्यं हरिणा स्वयम् ।
अंशांशेन पृथिव्यां वै कृत्वा जन्म महात्मना ॥ ३९ ॥
तदहं संप्रवक्ष्यामि कृष्णजन्मकथां शुभाम् ।
स एव भगवान्विष्णुरवतीर्णो यदोः कुले ॥ ४० ॥
कश्यपस्य मुनेरंशो वसुदेवः प्रतापवान् ।

गोवृत्तिरभवद्राजन् पूर्वशापानुभावतः ॥ ४१ ॥
कश्यपस्य च द्वे पत्न्यौ शापादत्र महीपते ।
अदितिः सुरसा चैवमासतुः पृथिवीपते ॥ ४२ ॥
देवकी रोहिणी चोभे भगिन्यौ भरतर्षभ ।
वरुणेन महाञ्छापो दत्तः कोपादिति श्रुतम् ॥ ४३ ॥
राजोवाच
किं कृतं कश्यपेनागो येन शप्तो महानृषिः ।
सभार्यः स कथं जातस्तद्वदस्व महामते ॥ ४४ ॥
कथञ्च भगवान्विष्णुस्तत्र जातोऽस्ति गोकुले ।
वासी वैकुण्ठनिलये रमापतिरखण्डितः ॥ ४५ ॥
निदेशात्कस्य भगवान्वर्तते प्रभुरव्ययः ।
नारायणः सुरश्रेष्ठो युगादिः सर्वधारकः ॥ ४६ ॥
स कथं सदनं त्यक्त्वा कर्मवानिव मानुषे ।
करोति जननं कस्मादत्र मे संशयो महान् ॥ ४७ ॥

प्राप्य मानुषदेहं तु करोति च विडम्बनम् ।
भावान्नानाविधांस्तत्र मानुषे दुष्टजन्मनि ॥ ४८ ॥
कामः क्रोधोऽमर्षशोकौ वैरं प्रीतिश्च कर्हिचित् ।
सुखं दुःखं भयं नृणां दैन्यमार्जवमेव च ॥ ४९ ॥
दुष्कृतं सुकृतं चैव वचनं हननं तथा ।
पोषणं चलनं तापो विमर्शश्च विकत्थनम् ॥ ५० ॥

लोभो दम्भस्तथा मोहः कपटः शोचनं तथा ।
एते चान्ये तथा भावा मानुष्ये सम्भवन्ति हि ॥ ५१ ॥
स कथं भगवान्विष्णुस्त्वक्त्या सुखमनश्वरम् ।
करोति मानुषं जन्म भावैस्तैस्तैरभिद्रुतम् ॥ ५२ ॥
किं सुखं मानुषं प्राप्य भुवि जन्म मुनीश्वर ।
किं निमित्तं हरिः साक्षाद्गर्भवासं करोति वै ॥ ५३ ॥
गर्भदुःखं जन्मदुःखं बालभावे तथा पुनः ।
यौवने कामजं दुःखं गार्हस्त्येऽतिमहत्तरम् ॥ ५४ ॥

दुःखान्येतान्यवाप्नोति मानुषे द्विजसत्तम ।
कथं स भगवान्विष्णुरवतारान्पुनः पुनः ॥ ५५ ॥
प्राप्य रामावतारं हि हरिणा ब्रह्मयोनिना ।
दुःखं महत्तरं प्राप्तं वनवासेऽतिदारुणे ॥ ५६ ॥
सीताविरहजं दुःखं संग्रामश्च पुनः पुनः ।
कान्तात्यागोऽप्यनेनैवमनुभूतो महात्मना ॥ ५७ ॥
तथा कृष्णावतारेऽपि जन्म रक्षागृहे पुनः ।
गोकुले गमनं चैव गवां चारणमित्युत ॥ ५८ ॥
कंसस्य हननं कष्टाद्द्वारकागमनं पुनः ।
नानासंसारदुःखानि भुक्तवान्भगवान् कथम् ॥ ५९ ॥
स्वेच्छया कः प्रतीक्षेत मुक्तो दुःखानि ज्ञानवान् ।
संशयं छिन्धि सर्वज्ञ मम चित्तप्रशान्तये ॥ ६० ॥

Roman transliteration

sūta uvāca
evaṃ pṛṣṭaḥ purāṇajño vyāsaḥ satyavatīsutaḥ |
parīkṣitasutaṃ śāntaṃ tato vai janamejayam || 1 ||
uvāca saṃśayacchettṛ vākyaṃ vākyaviśāradaḥ |
vyāsa uvāca
rājan kimetadvaktavyaṃ karmaṇāṃ gahanā gatiḥ || 2 ||
durjñeyā kila devānāṃ mānavānāṃ ca kā kathā |
yadā samutthitaṃ caitadbrahmāṇḍaṃ triguṇātmakam || 3 ||
karmaṇaiva samutpattiḥ sarveṣāṃ nātra saṃśayaḥ |
anādinidhanā jīvāḥ karmabījasamud□bhavāḥ || 4 ||
nānāyoniṣu jāyante mriyante ca punaḥ punaḥ |
karmaṇā rahito dehasaṃyogo na kadācana || 5 ||
śubhāśubhaistathā miśraiḥ karmabhirveṣṭitaṃ tvidam |
trividhāni hi tānyāhurbudhāstattvavidaśca ye || 6 ||

sañcitāni bhaviṣyanti prārabdhāni tathā punaḥ |
vartamānāni dehe'smiṃstraividhyaṃ karmaṇāṃ kila || 7 ||
brahmādīnāṃ ca sarveṣāṃ tadvaśatvaṃ narādhipa |
sukhaṃ duḥkhaṃ jarāmṛtyuharṣaśokādayastathā || 8 ||
kāmakrodhau ca lobhaśca sarve dehagatā guṇāḥ |
daivādhīnāśca sarveṣāṃ prabhavanti narādhipa || 9 ||

rāgadveṣādayo bhāvāḥ svarge'pi prabhavanti hi |
devānāṃ mānavānāñca tiraścāṃ ca tathā punaḥ || 10 ||
vikārāḥ sarva evaite dehena saha saṅgatāḥ |
pūrvavairānuyogena snehayogena vai punaḥ || 11 ||
utpattiḥ sarvajantūnāṃ vinā karma na vidyate |
karmaṇā bhramate sūryaḥ śaśāṅkaḥ kṣayarogavān || 12 ||
kapālī ca tathā rudraḥ karmaṇaiva na saṃśayaḥ |
anādinidhanaṃ caitatkāraṇaṃ karma vidyate || 13 ||

teneha śāśvataṃ sarvaṃ jagatsthāvarajaṅgamam |
nityānityavicāre'tra nimagnā munayaḥ sadā || 14 ||
na jānanti kimetadvai nityaṃ vānityameva ca |
māyāyāṃ vidyamānāyāṃ jagannityaṃ pratīyate || 15 ||
kāryābhāvaḥ kathaṃ vācyaḥ kāraṇe sati sarvathā |
māyā nityā kāraṇañca sarveṣāṃ sarvadā kila || 16 ||
karmabījaṃ tato'nityaṃ cintanīyaṃ sadā budhaiḥ |
bhramatyeva jagatsarvaṃ rājankarmaniyantritam || 17 ||
nānāyoniṣu rājendra nānādharmamayeṣu ca |
icchayā ca bhaveñcanma viṣṇoramitatejasaḥ || 18 ||
yuge yugeṣvanekāsu nīcayoniṣu tatkatham |
tyaktvā vaikuṇṭhasaṃvāsaṃ sukhabhogānanekaśaḥ || 19 ||
viṇmūtramandire vāsaṃ saṃtrastaḥ ko'bhivāñchati |
puṣpāvacayalīlāṃ ca jalakeliṃ sukhāsanam || 20 ||

tyaktvā garbhagṛhe vāsaṃ ko'bhivācchati buddhimān |
tūlikāṃ mṛdusaṃyuktāṃ divyāṃ śayyāṃ vinirmitām || 21 ||
tyaktvādhomukhavāsaṃ ca ko'bhivāñchati paṇḍitaḥ |
gītaṃ nṛtyañca vādyañca nānābhāvasamanvitam || 22 ||
muktvā ko narake vāsaṃ manasāpi vicintayet |
sindhujād□bhutabhāvānāṃ rasaṃ tyaktvā sudustvajam || 23 ||
viṇmūtrarasapānañja ka icchenmatimānnaraḥ |
garbhavāsātparo nāsti narako bhuvanatraye || 24 ||
tad□bhītāśca prakurvanti munayo dustaraṃ tapaḥ |
hitvā bhogañca rājyañca vane yānti manasvinaḥ || 25 ||
yad□bhītāstu vimūḍhātmā kastaṃ sevitumicchati |
garbhe tudanti kṛmayo jaṭharāgnistapatyadhaḥ || 26 ||
vapāsaṃveṣṭanaṃ kūraṃ kiṃ sukhaṃ tatra bhūpate |
varaṃ kārāgṛhe vāso bandhanaṃ nigaḍairvaram || 27 ||

alpamātraṃ kṣaṇaṃ naiva garbhavāsaḥ kvacicchubhaḥ |
garbhavāse mahadduḥkhaṃ daśamāsanivāsanam || 28 ||
tathā niḥsaraṇe duḥkhaṃ yoniyantre'tidāruṇe |
bālabhāve tadā duḥkhaṃ mūkājñabhāvasaṃyutam || 29 ||
kṣutṛṣṇāvedanāśaktaḥ paratantro'tikātaraḥ |
kṣudhite rudite bāle mātā cintāturā tadā || 30 ||
bheṣajaṃ pātumicchantī jñātvā vyādhivyathāṃ dṛḍhām |
nānāvidhāni duḥkhāni bālabhāve bhavanti vai || 31 ||
kiṃ sukhaṃ vibudhā dṛṣṭvā janma vāñchanti cecchayā |
saṃgrāmamamamaraiḥ sārdhaṃ sukhaṃ tyaktvā nirantaram || 32 ||
kartumicchecca ko mūḍhaḥ śramadaṃ sukhanāśanam |
sarvathaiva nṛpaśreṣṭha sarve brahmādayaḥ surāḥ || 33 ||
kṛtakarmavipākena prāpnuvanti sukhāsukhe |

avaśyameva bhoktavyaṃ kṛtaṃ karma śubhāśubham |

dehavad□bhirnṛbhirdevaistiryagbhiśca nṛpottama || 34 ||
tapasā dānayajñaiśca mānavaścendratāṃ vrajet |
kṣīṇe puṇye'tha śakro'pi patatyeva na saṃśayaḥ || 35 ||
rāmāvatārayogena devā vānaratāṃ gatāḥ |
tathā kṛṣṇasahāyārthaṃ devā yādavatāṃ gatāḥ || 36 ||
evaṃ yuge yuge viṣṇuravatārānanekaśaḥ |
karoti dharmarakṣārthaṃ brahmaṇā prerito bhṛśam || 37 ||
punaḥ punarharerevaṃ nānāyoniṣu pārthiva |
avatārā bhavantyanye rathacakravadad□bhutāḥ || 38 ||
daityānāṃ hananaṃ karma kartavyaṃ hariṇā svayam |
aṃśāṃśena pṛthivyāṃ vai kṛtvā janma mahātmanā || 39 ||
tadahaṃ sampravakṣyāmi kṛṣṇajanmakathāṃ śubhām |
sa eva bhagavānviṣṇuravatīrṇo yadoḥ kule || 40 ||
kaśyapasya muneraṃśo vasudevaḥ pratāpavān |

govṛttirabhavadrājan pūrvaśāpānubhāvataḥ || 41 ||
kaśyapasya ca dve pat□nyau śāpādatra mahīpate |
aditiḥ surasā caivamāsatuḥ pṛthivīpate || 42 ||
devakī rohiṇī cobhe bhaginyau bharatarṣabha |
varuṇena mahāñchāpo dattaḥ kopāditi śrutam || 43 ||
rājovāca
kiṃ kṛtaṃ kaśyapenāgo yena śapto mahānṛṣiḥ |
sabhāryaḥ sa kathaṃ jātastadvadasva mahāmate || 44 ||
kathañca bhagavānviṣṇustatra jāto'sti gokule |
vāsī vaikuṇṭhanilaye ramāpatirakhaṇḍitaḥ || 45 ||
nideśātkasya bhagavānvartate prabhuravyayaḥ |
nārāyaṇaḥ suraśreṣṭho yugādiḥ sarvadhārakaḥ || 46 ||
sa kathaṃ sadanaṃ tyaktvā karmavāniva mānuṣe |
karoti jananaṃ kasmādatra me saṃśayo mahān || 47 ||

prāpya mānuṣadehaṃ tu karoti ca viḍambanam |
bhāvānnānāvidhāṃstatra mānuṣe duṣṭajanmani || 48 ||
kāmaḥ krodho'marṣaśokau vairaṃ prītiśca karhicit |
sukhaṃ duḥkhaṃ bhayaṃ nṝṇāṃ dainyamārjavameva ca || 49 ||
duṣkṛtaṃ sukṛtaṃ caiva vacanaṃ hananaṃ tathā |
poṣaṇaṃ calanaṃ tāpo vimarśaśca vikatthanam || 50 ||
lobho dambhastathā mohaḥ kapaṭaḥ śocanaṃ tathā |
ete cānye tathā bhāvā mānuṣye sambhavanti hi || 51 ||
sa kathaṃ bhagavānviṣṇustvaktyā sukhamanaśvaram |
karoti mānuṣaṃ janma bhāvaistaistairabhidrutam || 52 ||
kiṃ sukhaṃ mānuṣaṃ prāpya bhuvi janma munīśvara |
kiṃ nimittaṃ hariḥ sākṣād□garbhavāsaṃ karoti vai || 53 ||
garbhaduḥkhaṃ janmaduḥkhaṃ bālabhāve tathā punaḥ |
yauvane kāmajaṃ duḥkhaṃ gārhastye'timahattaram || 54 ||

duḥkhānyetānyavāpnoti mānuṣe dvijasattama |
kathaṃ sa bhagavānviṣṇuravatārānpunaḥ punaḥ || 55 ||
prāpya rāmāvatāraṃ hi hariṇā brahmayoninā |
duḥkhaṃ mahattaraṃ prāptaṃ vanavāse'tidāruṇe || 56 ||
sītāvirahajaṃ duḥkhaṃ saṃgrāmaśca punaḥ punaḥ |

kāntātyāgo'pyanenaivamanubhūto mahātmanā || 57 ||
tathā kṛṣṇāvatāre'pi janma rakṣāgṛhe punaḥ |
gokule gamanaṃ caiva gavāṃ cāraṇamityuta || 58 ||
kaṃsasya hananaṃ kaṣṭād□ dvārakāgamanaṃ punaḥ |
nānāsaṃsāraduḥkhāni bhuktavānbhagavān katham || 59 ||
svecchayā kaḥ pratīkṣeta mukto duḥkhāni jñānavān |
saṃśayaṃ chindhi sarvajña mama cittapraśāntaye || 60 ||

English translation

1. Suta said The learned Vyasa, the son of Satyavati, and the knower of the Puranas, when thus asked by Janamejaya, the son of Pariksit, whose heart had become calm, replied in the following words, capable to remove all his doubts. Vyasa said

2. O king! You would better know, that in this Universe the course of Karma is not easily comprehensible; even the Devas are not capable to comprehend the wonderful effects of actions; what to speak of men!

3. When this Universe composed of the three Gunas arose, it was through Karma, that everything had its origin.

4-5. It was the seed of Karma whence the Jivas (the individual embodied souls) arose with neither any beginning nor any end. Those Jivas go often and often incarnating in numberless varieties of wombs and then go to dissolution. When this Karma ceases, the Jivas then are never to have any more connection with any other body.

6. The Karmas done by Jivas are of three kinds auspicious, inauspicious and mixed (partly auspicious and partly inauspicious); of which the auspicious is the Sattvik Karma, the inauspicious is the Tamasik Karma and the mixed, is the Rajasic Karma. Thus have been said by the Sages.

7. These three again are subdivided into three. They are Sanchita (accumulated), Bhavisya (impending in future) and Prarabdha (commenced). All these Karmas are in dwelling always with the body.

8-9. O king! Everybody, even Brahma, Visnu and Mahes'a all under the influence of this Karma! And they experience pleasure, pain, old age, disease and death, joy and sorrow, lust, anger, greed and other bodily qualities, out of the effects of this Karma, which we call ordinarily Fate.

10-11. Therefore love, hatred and other bodily qualities all predominate equally in all bodies. Anger, jealousy, hatred, and other similar qualities arise in the Devas, men, and birds owing to some sort of dislikes on previous occasions; and love, compassion, pity, etc., arise out of some sort of likings, existing already.

12-13. O king! No individual can arise without some sort of action or other. It is through Karma that the Sun traverses in the sky; it is through Karma that the Moon was attacked with consumption disease; and it is through Karma that the Rudra holds the disc of skull bone. This Karma, therefore, has no beginning nor end (till Moksa); now that this Karma is the sole cause in the production of this Universe.

14-16. For this reason, this whole Universe, moveable and immoveable, is real; but Munis are deeply absorbed in meditation to ascertain about its reality or unreality. They cannot definitely know it for

certain whether this world is real or unreal; for where Maya is prevalent, the universe is there. Where there is the cause fully

existing in all respects, there is no effect, how can we say? The Maya is eternal and always acts as the Prime Cause of all.

17. Therefore, O king! the sages declare that the seed of Karma is eternal. This whole universe changes incessantly, being controlled by this karma.

18. O king of kings! They say, it is through the will of Visnu, of unbounded energy and splendour, that all this universe enters, again and again, into all sorts of wombs, whether good or evil.

19. Now, if the birth of Visnu, of infinite prowess, takes place according to His will, then why is it that He travels through many impious births? Why is it that Bhagavan Visnu goes, in different Yugas, to take His births in low, vile origins?

Where is that self dependent man, who, leaving his abode Vaikuntha and all sorts of pleasures and happiness, desires to live in this mortal temple, filled with urine, faeces and other filthy matters.

20. No intelligent man will leave comfortable resting places and amorous sports and gathering flowers for the sake of dwelling in this uterus in the womb?

21. Who likes to live with his face downwards in the womb, when he can enjoy fine heavenly soft downs, puffed up with cotton or silk.

22. Who will abandon singing, dancing and music, where all sorts of love feelings are being manifested, and think of coming down to this veritable Hell?

23. Who will abandon the wonderful ambrosial nectar and prosperity given by Laksmi, that cannot be easily renounced, and then like to taste this urine and faeces.

24. There is no hell more aggravating in the three worlds than this existence in the wombs. The Munis, afraid of these, perform difficult asceticisms in this wondrous world.

25. Wise, intelligent persons renounce their kingdoms and enjoyments and resort to forests. Who is there so stupid as to enter willingly in the various wombs?

26. Worms and insects torment the Jivas in the womb; the digestive fire of the stomach heats it from below, whereas it is always fearfully tied down on all sides by the flesh, enclosing its fat or marrow. O King; Not a trace of happiness is visible there.

27. It is far better to live in a prison house, fettered by hard iron chains. Whereas it is not desirable to live for a moment in the womb.

28. It is very hard and painful to be in the womb for ten months. To come out of the hard and terrible womb is extremely troublesome.

29. Jivas get trouble in their childhood; they cannot speak, and they do not know what to say, when they are hungry or thirsty; they depend entirely on others and they are grieved.

30. When the child becomes hungry and cries, the mother becomes anxious. When the child is afflicted with diseases and cries, the mother then knows and administers medicines.

31. Thus many troubles arise in childhood. Sages do not therefore find any happiness and do not desire, of their own accord, to come here.

32. O king, no sane man, would forego incessant heavenly pleasures and prefer before the Devas to this toilsome and painful state of being born in the womb.

33. O king of kings! All the Devas, Brahma and others have to enjoy full the effects of their Karmas done, whether they are pleasant or painful.

34. O best of kings! The fruits of karma must have to be experienced, whether auspicious or inauspicious, be he a Deva, or human being or an animal; any one who has embodied himself in fine or gross bodies!

35. Human beings, by dint of their practise of penance, religious austerities alms givings and sacrifices, rise to Indrahood. Indra, in his turn, when the effects of his good actions cease, comes down to inferior births! there is no doubt of it.

36. In the Rama Incarnation, the Devas had to incarnate themselves a Monkeys; and in the Krisna incarnation, the Devas had to incarnate themselves as human beings. Cow-herds (Gopas) and Yadavas.

37. Thus being urged on by Brahma, Visnu Bhagavan incarnates Himself many times, yugas after yugas, to preserve the religion.

38. O king of mortals! Thus, like a carwheel, Bhagavan Hah incarnated Himself in various wombs successively in a wonderful manner.

39. The destruction the of Daityas was done by Hari in His many secondary incarnations.

40. Now I will narrate to you the auspicious facts of the birth of Krisna, Who incarnated Himself in the family of Yadu (Yadu Kula).

41. O king! The illustrious Vasudeva, born of the part of the Muni Kas'yapa, had to take his birth again as a human being due to his previous curse and had to maintain his livelihood by tending cows.

42. O best of kings! And the two wives Kas'yapa, Aditi and Surasa had to take their births as the two sisters, Devaki and Rohini, on account of the curses cast on them. O Descendant of Bharata! We have thus heard that they were greatly cursed at one time by Varuna, the water deity, who got very much angry. The king said.

43-47. What fault was committed by Kas'yapa that he had to take his birth along with his wife as cowherds. And why was it that the Everlasting uninterrupted Atman Visnu Narayana had to take his birth in Gokula. He whose abode is Vaikuntha, who is the Lord of Rama! who is Bhagavan and the Supreme amongst the gods, who is the upholder of the universe and the yugas! Under Whose order can such a being abandon his abode and take his birth in the world like an ordinary mortal? There is this grave doubt, then, of mine on this point.

48-51. Obtaining this depraved human coil, one is always perplexed with various thoughts, sometimes with lust, anger, jealousy, intoleration, sorrow, enmity sometimes with pleasurable feelings, happiness, fear, sufferings, penury, sometimes with straight¬ forwardness, good or bad deeds, faithfulness, treachery, unsteadiness, supporting others; sometimes with remorse, hesitation, bragging, greed, vain boasting, delusion, or hypocrisy and sometimes with remorse; these different feelings exist in men.

52. How then can Visnu Bhagavan abandon His eternal pleasures and have recourse to this human birth, full of many perplexing thoughts.

53. O best of Munis! What peculiar happiness is there in the pleasures of human births, that S'ri Bhagavan Hah has to undertake the burden of dwelling thus in the human wombs?

54-55. O Munmdra! The sufferings that are experienced, while in the womb, the pain during the time of delivery, the misfortunes in the early childhood, the troubles of passionate lust in youth, the greater

sorrows and difficulties in the householder's life, all these are existent there; how then Bhagavan Visnu incarnate Himself often in these various human births.

56-57. What an amount of enormous difficulties had Brahma-born Hah to undertake in His Rama incarnation! That high souled One had to suffer for his exile in forest, for the stealing away of his wife Sita, for the frequent wars, for the final separation from his wife Sita.

58-59. Likewise in the Krisna Avatara, the birth in a prison, the departure to Gokul, tending cows, the killing of Kamsa, departure to Dwarka with great difficulty and all sorts of household difficulties were there. Why had He to suffer all these?

60. Who amongst the wise and the emancipated, of his own accord condescends to take on his shoulders so many hard sufferings? This is the grave doubt in my mind; be graciously pleased to remove my this grave doubt and make my mind tranquil.

Here ends the Second Chapter in the Fourth Book of S'ri Mad Devi Bhagavatam of the Maha Puranam of 18000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 3

On The Former Curse Of Vasudeva

Chapter 65 of 318 · 56 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
कारणानि बहुन्यत्राप्यवतारे हरेः किल ।
सर्वेषां चैव देवानामंशावतरणेष्वपि ॥ १ ॥
वसुदेवावतारस्य कारणं शृणु तत्त्वतः ।
देवक्याश्चैव रोहिण्या अवतारस्य कारणम् ॥ २ ॥
एकदा कश्यपः श्रीमान्यज्ञार्थं धेनुमाहरत् ।
याचितोऽयं बहुविधं न ददौ धेनुमुत्तमाम् ॥ ३ ॥
वरुणस्तु ततो गत्वा ब्रह्माणं जगतः प्रभुम् ।
प्रणम्योवाच दीनात्मा स्वदुःखं विनयान्वितः ॥ ४ ॥
किं करोमि महाभाग मत्तोऽसौ न ददाति गाम्इरावतीर्वरुण धेनवो वां मधुमद्वां सिन्धवो मित्र दुह्रे। - ऋ. [https://sa.wikisource.org/s/13zr ५.६९.२] ।
शापो मया विसृष्टोऽस्मै गोपालो भव मानुषे ॥ ५ ॥
भार्ये द्वे अपि तत्रैव भवेतां चातिदुःखिते ।
यतो वत्सा रुदन्त्यत्र मातृहीनाः सुदुःखिताः ॥ ६ ॥
मृतवत्सादितिस्तस्माद्भविष्यति धरातले ।

कारागारनिवासा च तेनापि बहुदुःखिता ॥ ७ ॥
व्यास उवाच
तच्छ्रुत्वा वचनं तस्य यादोनाथस्य पद्मभूः ।
समाहुय मुनिं तत्र तमुवाच प्रजापतिः ॥ ८ ॥
कस्मात्त्वया महाभाग लोकपालस्य धेनवः ।
हताः पुनर्न दत्ताश्च किमन्यायं करोषि च ॥ ९ ॥
जानन् न्यायं महाभाग परवित्तापहारणम् ।
कृतवान्कथमन्यायं सर्वज्ञोऽसि महामते ॥ १० ॥
अहो लोभस्य महिमा महतोऽपि न मुञ्चति ।
लोभं नरकदं नूनं पापाकरमसम्मतम् ॥ ११ ॥
कश्यपोऽपि न तं त्यक्तुं समर्थः किं करोम्यहम् ।
सर्वदैवाधिकस्तस्माल्लोभो वै कलितो मया ॥ १२ ॥
धन्यास्ते मुनयः शान्ता जितो यैर्लोभ एव च ।
वैखानसैः शमपरैः प्रतिग्रहपराङ्मुखैः ॥ १३ ॥

संसारे बलवाञ्छत्रुर्लोभोऽमेध्योऽवरः सदा।
कश्यपोऽपि दुराचारः कृतस्नेहो दुरात्मना॥ १४॥
ब्रह्मापि तं शशापाथ कश्यपं मुनिसत्तमम्।
मर्यादारक्षणार्थं हि पौत्रं परमवल्लभम्॥ १५॥
अंशेन त्वं पृथिव्यां वै प्राप्य जन्म यदोः कुले।
भार्याभ्यां संयुतस्तत्र गोपालत्वं करिष्यसि॥ १६॥
व्यास उवाच
एवं शप्तः कश्यपोऽसौ वरुणेन च ब्रह्मणा।
अंशावतरणार्थाय भूभारहरणाय च॥ १७॥
तथा दित्यादितिः शप्ता शोकसन्तप्तया भृशम्।
जाता जाता विनश्येरंस्तव पुत्रास्तु सप्त वै॥ १८॥
जनमेजय उवाच
कस्माद्दित्या च भगिनी शप्तेन्द्रजननी मुने।
कारणं वद शापे च शोकस्तु मुनिसत्तम॥ १९॥

सूत उवाच
पारीक्षितेन पृष्टस्तु व्यासः सत्यवतीसुतः।
राजानं प्रत्युवाचेदं कारणं सुसमाहितः॥ २०॥
व्यास उवाच
राजन् दक्षसुते द्वे तु दितिश्चादितिरुत्तमे।
कश्यपस्य प्रिये भार्ये बभूवतुरुरुक्रमे॥ २१॥
अदित्यां मघवा पुत्रो यदाभूदतिवीर्यवान्।
तदा तु तादृशं पुत्रं चकमे दितिरोजसा॥ २२॥
पतिमाहासितापाङ्गी पुत्रं मे देहि मानद।
इन्द्रख्यबलं वीरं धर्मिष्ठं वीर्यवत्तमम्॥ २३॥
तामुवाच मुनिः कान्ते स्वस्था भव मयोदिते।
व्रतान्ते भविता तुभ्यं शतक्रतुसमः सुतः॥ २४॥
सा तथेति प्रतिश्रुत्य चकार व्रतमुत्तमम्।
निषिक्तं मुनिना गर्भं बिभ्राणा सुमनोहरम्॥ २५॥

भूमौ चकार शयनं पयोव्रतपरायणा।
पवित्रा धारणायुक्ता बभूव वरवर्णिनी॥ २६॥
एवं जातः सुसंपूर्णो यदा गर्भोऽतिवीर्यवान्।
शुभ्रांशुमतिदीप्ताङ्गीं दितिं दृष्ट्वा तु दुःखिता॥ २७॥
मघवत्सदृशः पुत्रो भविष्यति महाबलः।
दित्यास्तदा मम सुतस्तेजोहीनो भवेत्किल॥ २८॥
इति चिन्तापरा पुत्रमिन्द्रं चोवाच मानिनी।
शत्रुस्तेऽद्य समुत्पन्नो दितिगर्भेऽतिवीर्यवान्॥ २९॥
उपायं कुरु नाशाय शत्रोरद्य विचिन्त्य च।
उत्पत्तिरेव हन्तव्या दित्या गर्भस्य शोभन॥ ३०॥

वीक्ष्य तामसितापाङ्गीं सपत्नीभावमास्थिताम् ।
दुनोति हृदये चिन्ता सुखमर्मविनाशिनी ॥ ३१ ॥
राजयक्ष्मेव संवृद्धो नष्टो नैव भवेद्रिपुः ।
तस्मादङ्कुरितं हन्याद्बुद्धिमानहितं किल ॥ ३२ ॥

लोहशङ्कुरिव क्षिप्तो गर्भो वै हृदये मम ।
येन केनाप्युपायेन पातयाद्य शतक्रतो ॥ ३३ ॥
सामदानबलेनापि हिंसनीयस्त्वया सुतः ।
दित्या गर्भो महाभाग मम चेदिच्छसि प्रियम् ॥ ३४ ॥
व्यास उवाच
श्रुत्वा मातृवचः शक्रो विचिन्त्य मनसा ततः ।
जगामापरमातुः स समीपममराधिपः ॥ ३५ ॥
ववन्दे विनयात्पादौ दित्याः पापमतिर्नृप ।
प्रोवाच विनयेनासौ मधुरं विषगर्भितम् ॥ ३६ ॥
इन्द्र उवाच
मातस्त्वं व्रतयुक्तासि क्षीणदेहातिदुर्बला ।
सेवार्थमिह सम्प्राप्तः किं कर्तव्यं वदस्व मे ॥ ३७ ॥
पादसंवाहनं तेऽहं करिष्यामि पतिव्रते ।
गुरुशुश्रूषणात्पुण्यं लभते गतिमक्षयाम् ॥ ३८ ॥

न मे किमपि भेदोऽस्ति तथादित्या शपे किल ।
इत्युक्त्वा चरणौ स्पृष्टा संवाहनपरोऽभवत् ॥ ३९ ॥
संवाहनसुखं प्राप्य निद्रामाप सुलोचना ।
श्रान्ता व्रतकृशा सुप्ता विश्वस्ता परमा सती ॥ ४० ॥
तां निद्रावशमापन्नां विलोक्य प्राविशत्तनुम् ।
रूपं कृत्वातिसूक्ष्मञ्च शस्त्रपाणिः समाहितः ॥ ४१ ॥
उदरं प्रविवेशाशु तस्या योगबलेन वै ।
गर्भं चकर्त वज्रेण सप्तधा पविनायकः ॥ ४२ ॥
रुरोद च तदा बालो वज्रेणाभिहतस्तथा ।
मा रुदेति शनैर्वाक्यमुवाच मघवानमुम् ॥ ४३ ॥
शकलानि पुनः सप्त सप्तधा कर्तितानि च ।
तदा चैकोनपञ्चाशन्मरुतश्चाभवन्नृप ॥ ४४ ॥
तदा प्रबुद्धा सुदती ज्ञात्वा गर्भं तथाकृतम् ।
इन्द्रेण छलरूपेण चुकोप भृशदुःखिता ॥ ४५ ॥

भगिनीकृतं तु सा बुद्ध्वा शशाप कुपिता तदा ।
अदितिं मघवन्तञ्च सत्यव्रतपरायणा ॥ ४६ ॥
यथा मे कर्तितो गर्भस्तव पुत्रेण छद्मना ।
तथा तन्नाशमायातु राज्यं त्रिभुवनस्य तु ॥ ४७ ॥
यथा गुप्तेन पापेन मम गर्भो निपातितः ।

अदित्या पापचारिण्या यथा मे घातितः सुतः ॥ ४८ ॥
तस्याः पुत्रास्तु नश्यन्तु जाता जाताः पुनः पुनः ।
कारागारे वसत्वेषा पुत्रशोकातुरा भृशम् ॥ ४९ ॥
अन्यजन्मनि चाप्येव मृतापत्या भविष्यति ।
व्यास उवाच
इत्युत्सृष्टं तदा श्रुत्वा शापं मरीचिनन्दनः ॥ ५० ॥
उवाच प्रणयोपेतो वचनं शमयन्निव ।
मा कोपं कुरु कल्याणि पुत्रास्ते बलवत्तराः ॥ ५१ ॥
भविष्यन्ति सुराः सर्वे मरुतो मघवत्सखाः ।

शापोऽयं तव वामोरु त्वष्टाविंशेऽथ द्वापरे ॥ ५२ ॥
अंशेन मानुषं जन्म प्राप्य भोक्ष्यति भामिनी ।
वरुणेनापि दत्तोऽस्ति शापः सन्तापितेन च ॥ ५३ ॥
उभयोः शापयोगेन मानुषीयं भविष्यति ।
व्यास उवाच
पतिनाश्वासिता देवी सन्तुष्टा साभवत्तदा ॥ ५४ ॥
नोवाच विप्रियं किञ्चित्ततः सा वरवर्णिनी ।
इति ते कथितं राजन् पूर्वशापस्य कारणम् ॥ ५५ ॥
अदितिर्देवकी जाता स्वांशेन नृपसत्तम ॥ ५६ ॥

Roman transliteration

vyāsa uvāca
kāraṇāni bahūnyatrāpyavatāre hareḥ kila |
sarveṣāṃ caiva devānāmaṃśāvataraṇeṣvapi || 1 ||
vasudevāvatārasya kāraṇaṃ śṛṇu tattvataḥ |
devakyāścaiva rohiṇyā avatārasya kāraṇam || 2 ||
ekadā kaśyapaḥ śrīmānyajñārthaṃ dhenumāharat |
yācito'yaṃ bahuvidhaṃ na dadau dhenumuttamām || 3 ||
varuṇastu tato gatvā brahmāṇaṃ jagataḥ prabhum |
praṇamyovāca dīnātmā svaduḥkhaṃ vinayānvitaḥ || 4 ||
kiṃ karomi mahābhāga matto'sau na dadāti gāmirāvatīrvaruṇa dhenavo vāṃ madhumadvāṃ sindhavo mitra duhre| - ṛ. [https://sa.wikisource.org/s/13zr 5.69.2] |
śāpo mayā visṛṣṭo'smai gopālo bhava mānuṣe || 5 ||
bhārye dve api tatraiva bhavetāṃ cātiduḥkhite |
yato vatsā rudantyatra mātṛhīnāḥ suduḥkhitāḥ || 6 ||
mṛtavatsāditistasmād□bhaviṣyati dharātale |

kārāgāranivāsā ca tenāpi bahuduḥkhitā || 7 ||
vyāsa uvāca
tacchrutvā vacanaṃ tasya yādonāthasya padmabhūḥ |
samāhūya muniṃ tatra tamuvāca prajāpatiḥ || 8 ||
kasmāttvayā mahābhāga lokapālasya dhenavaḥ |
hṛtāḥ punarna dattāśca kimanyāyaṃ karoṣi ca || 9 ||
jānan nyāyaṃ mahābhāga paravittāpahāraṇam |

kṛtavānkathamanyāyaṃ sarvajño'si mahāmate || 10 ||
aho lobhasya mahimā mahato'pi na muñcati |
lobhaṃ narakadaṃ nūnaṃ pāpākaramasammatam || 11 ||
kaśyapo'pi na taṃ tyaktuṃ samarthaḥ kiṃ karomyaham |
sarvadaivādhikastasmāllobho vai kalito mayā || 12 ||
dhanyāste munayaḥ śāntā jito yairlobha eva ca |
vaikhānasaiḥ śamaparaiḥ pratigrahaparāṅmukhaiḥ || 13 ||

saṃsāre balavāñchatrurlobho'medhyo'varaḥ sadā |
kaśyapo'pi durācāraḥ kṛtasneho durātmanā || 14 ||
brahmāpi taṃ śaśāpātha kaśyapaṃ munisattamam |
maryādārakṣaṇārthaṃ hi pautraṃ paramavallabham || 15 ||
aṃśena tvaṃ pṛthivyāṃ vai prāpya janma yadoḥ kule |
bhāryābhyāṃ saṃyutastatra gopālatvaṃ kariṣyasi || 16 ||
vyāsa uvāca
evaṃ śaptaḥ kaśyapo'sau varuṇena ca brahmaṇā |
aṃśāvataraṇārthāya bhūbhāraharaṇāya ca || 17 ||
tathā dityāditiḥ śaptā śokasantaptayā bhṛśam |
jātā jātā vinaśyeraṃstava putrāstu sapta vai || 18 ||
janamejaya uvāca
kasmādadityā ca bhaginī śaptendrajananī mune |
kāraṇaṃ vada śāpe ca śokastu munisattama || 19 ||

sūta uvāca
pārīkṣitena pṛṣṭastu vyāsaḥ satyavatīsutaḥ |
rājānaṃ pratyuvācedaṃ kāraṇaṃ susamāhitaḥ || 20 ||
vyāsa uvāca
rājan dakṣasute dve tu ditiścāditiruttame |
kaśyapasya priye bhārye babhūvatururukrame || 21 ||
adityāṃ maghavā putro yadābhūdativīryavān |
tadā tu tādṛśaṃ putraṃ cakame ditirojasā || 22 ||
patimāhāsitāpāṅgī putraṃ me dehi mānada |
indrakhyabalaṃ vīraṃ dharmiṣṭhaṃ vīryavattamam || 23 ||
tāmuvāca muniḥ kānte svasthā bhava mayodite |
vratānte bhavitā tubhyaṃ śatakratusamaḥ sutaḥ || 24 ||
sā tatheti pratiśrutya cakāra vratamuttamam |
niṣiktaṃ muninā garbhaṃ bibhrāṇā sumanoharam || 25 ||

bhūmau cakāra śayanaṃ payovrataparāyaṇā |
pavitrā dhāraṇāyuktā babhūva varavarṇinī || 26 ||
evaṃ jātaḥ susaṃpūrṇo yadā garbho'tivīryavān |
śubhrāṃśumatidīptāṅgīṃ ditiṃ dṛṣṭvā tu duḥkhitā || 27 ||
maghavatsadṛśaḥ putro bhaviṣyati mahābalaḥ |
dityāstadā mama sutastejohīno bhavetkila || 28 ||
iti cintāparā putramindraṃ covāca māninī |
śatruste'dya samutpanno ditigarbhe'tivīryavān || 29 ||
upāyaṃ kuru nāśāya śatroradya vicintya ca |
utpattireva hantavyā dityā garbhasya śobhana || 30 ||
vīkṣya tāmasitāpāṅgīṃ sapat□nībhāvamāsthitām |
dunoti hṛdaye cintā sukhamarmavināśinī || 31 ||
rājayakṣmeva saṃvṛddho naṣṭo naiva bhaved□ripuḥ |
tasmādaṅkuritaṃ hanyād□buddhimānahitaṃ kila || 32 ||

lohaśaṅkuriva kṣipto garbho vai hṛdaye mama |
yena kenāpyupāyena pātayādya śatakrato || 33 ||
sāmadānabalenāpi hiṃsanīyastvayā sutaḥ |
dityā garbho mahābhāga mama cedicchasi priyam || 34 ||
vyāsa uvāca
śrutvā mātṛvacaḥ śakro vicintya manasā tataḥ |
jagāmāparamātuḥ sa samīpamamarādhipaḥ || 35 ||
vavande vinayātpādau dityāḥ pāpamatirnṛpa |
provāca vinayenāsau madhuraṃ viṣagarbhitam || 36 ||
indra uvāca
mātastvaṃ vratayuktāsi kṣīṇadehātidurbalā |
sevārthamiha samprāptaḥ kiṃ kartavyaṃ vadasva me || 37 ||
pādasaṃvāhanaṃ te'haṃ kariṣyāmi pativrate |
guruśuśrūṣaṇātpuṇyaṃ labhate gatimakṣayām || 38 ||

na me kimapi bhedo'sti tathādityā śape kila |
ityuktvā caraṇau spṛṣṭā saṃvāhanaparo'bhavat || 39 ||
saṃvāhanasukhaṃ prāpya nidrāmāpa sulocanā |
śrāntā vratakṛśā suptā viśvastā paramā satī || 40 ||
tāṃ nidrāvaśamāpannāṃ vilokya prāviśattanum |
rūpaṃ kṛtvātisūkṣmañca śastrapāṇiḥ samāhitaḥ || 41 ||
udaraṃ praviveśāśu tasyā yogabalena vai |
garbhaṃ cakarta vajreṇa saptadhā pavināyakaḥ || 42 ||
ruroda ca tadā bālo vajreṇābhihatastathā |
mā rudeti śanairvākyamuvāca maghavānamum || 43 ||
śakalāni punaḥ sapta saptadhā kartitāni ca |
tadā caikonapañcāśanmarutaścābhavannṛpa || 44 ||
tadā prabuddhā sudatī jñātvā garbhaṃ tathākṛtam |
indreṇa chalarūpeṇa cukopa bhṛśaduḥkhitā || 45 ||

bhaginīkṛtaṃ tu sā buddhvā śaśāpa kupitā tadā |
aditiṃ maghavantañca satyavrataparāyaṇā || 46 ||
yathā me kartito garbhastava putreṇa chadmanā |
tathā tannāśamāyātu rājyaṃ tribhuvanasya tu || 47 ||
yathā guptena pāpena mama garbho nipātitaḥ |
adityā pāpacāriṇyā yathā me ghātitaḥ sutaḥ || 48 ||
tasyāḥ putrāstu naśyantu jātā jātāḥ punaḥ punaḥ |
kārāgāre vasatveṣā putraśokāturā bhṛśam || 49 ||
anyajanmani cāpyeva mṛtāpatyā bhaviṣyati |
vyāsa uvāca
ityutsṛṣṭaṃ tadā śrutvā śāpaṃ marīcinandanaḥ || 50 ||
uvāca praṇayopeto vacanaṃ śamayanniva |
mā kopaṃ kuru kalyāṇi putrāste balavattarāḥ || 51 ||
bhaviṣyanti surāḥ sarve maruto maghavatsakhāḥ |

śāpo'yaṃ tava vāmoru tvaṣṭāviṃśe'tha dvāpare || 52 ||
aṃśena mānuṣaṃ janma prāpya bhokṣyati bhāminī |
varuṇenāpi datto'sti śāpaḥ santāpitena ca || 53 ||
ubhayoḥ śāpayogena mānuṣīyaṃ bhaviṣyati |
vyāsa uvāca
patināśvāsitā devī santuṣṭā sābhavattadā || 54 ||
novāca vipriyaṃ kiñcittataḥ sā varavarṇinī |
iti te kathitaṃ rājan pūrvaśāpasya kāraṇam || 55 ||

aditirdevakī jātā svāṃśena nṛpasattama || 56 ||

English translation

1. Vyasa said O king; The incarnation of Hah and the incarnation of the Amsa Avataras of all the other Devas are accountable to many causes. The chief cause being Karma; the minor causes being many.

2. Hear, now, the cause of the incarnations of Vasudeva (Krisna's father), Devaki and Rohini in detail.

3. Once, on an occasion, S'riman Kas'yapa stole away the Kamadhenu (the heavenly Cow, yielding all desires) of the Deva Varuna for his sacrificial purpose; and though he was entreated by Varuna often and often to return the cow, Kas'yapa did not return to him that, the best of all the cows.

4. Varuna became very sorry; he went to Brahma, the Lord of the creation and told him humbly all that had happened and about his sorrows.

5-6. "O Glorious One! Maharsi Kas'yapa is now almost infatuated with his sacrifice; and though I have tried all my means, he is not returning me my cow. I could not hear the pitiful cries and wailings of the calves or bereavement from their mother; and I cursed Kas'yapa saying 'You would go down and take birth in the human world as a cow-herd; and your two wives also are to go there as human mortals, suffering under the greatest difficulties and dangers."'

7. O Brahmana! On seeing the distressed condition of the calves I cursed Aditi a second time that she would be put to prison, her children would be still born, and she would suffer lots of troubles.

8. O Janamejaya! Hearing this, the Lotus-born Brahma called Kas'yapa before him and asked.

9. O Fortunate One! Why have you stolen away all the cows of the Varuna Deva, the Guardian of a quarter of the world? And why have you committed an offence in not returning the cows to Him?

10. Bhagavan! You are intelligent, you know everything fully; knowing that it is a sin to steal other's property, why have you committed the unlawful act of stealing away the cows.

11. Oh! What is the wonderful influence of covetousness! Even those that are great are not free from the clutches of greed. Covetousness is the source of all sins, is unapproved by the Sages and leads to hell.

12. Lo! Maharsi Kas'yapa is not able to leave this vicious habit even now; what shall I do? I will hence count greed as more powerful than even Fate, the Ruler of all destinies.

13. Blessed are those saints that have devoted themselves wholly to the attainment of peace, who are tranquil-hearted, lead a hermit life and don't ask themselves of any thing from any body. Verily those are blessed.

14. This covetousness is a powerful enemy; it is always unholy and odious. See! Its influence has overpowered the Maharsi Kas'yapa and has tied him down to an ordinary affection and has urged him to commit a sinful act.

15-16. Then the Prajapati Brahma, to preserve and keep the prestige in the name of Justice and Religion, cursed his own very dear grandson Kas'yapa, the best of the Munis, and said Go to the earth

in your Ams'a, and take your birth in the Yadu clan, be united with your wives and work as a Cowherd.

17. Vyasa said O king! Thus was cursed the Maharsi Kas'yapa by Brahma and Varuna to come down to the earth as Amsa Vatara to relieve the earth of her burden.

18. Diti, too, becoming grieved much with sorrows, cursed Aditi that seven of her sons would be killed consecutively after their births.

19. Janamejaya said O best of Munis! Why was it that Diti so cruelly cursed his sister Aditi, the mother of Indra? Kindly explain to me the cause of this and oblige. I am sorry to hear of this curse.

20. Suta said Thus asked by the son of Pariksit, Vyasa, the son of Satyabati, himself replied to the king about their causes in the following words

21. Vyasa said Daksa Prajapati had two daughters, Diti and Aditi; these two, of high rank, were married to Kas'yapa; and they were his favourites.

22. Aditi gave birth to the very powerful Indra, the king of the Devas. Diti, too, asked for a son of the same strength, prowess, and splendour as those of Indra.

23. Diti, of beautiful dark blue eyes, entreated to her husband and said, “Give me a son, O giver of due respects to every body! who shall be a hero as strong as Indra, religious and of indomitable energy.”

24. The Muni said to herO Dear! Be peaceful; I advise you to take a vow, practise a rite, and when the period of your practice will be over, you will get a son like Indra.

25. Diti promised to act according to his word and took an oath; and when she practised the vow, Maharsi Kas'yapa impregnated the seed in her womb. Diti also bore the seed in her womb according to the usual rite.

26. The excellent fair complexioned Diti remained sacred, observed all the rules and, deeply intent on her vow, subsisted only on milk and slept or the ground.

27-28. Thus when the foetus was fully developed, Diti began to look white and full of splendour. On seeing her thus, Aditi became anxious and thought if there be born of Diti a son like the powerful

Indra, then my son will no doubt be deprived of his brilliancy and splendour.

29. The proud Aditi, thinking thus, said to Indra O Son! There, in the womb of Diti, is your powerful enemy.

30. O Beautiful One! Even now think out how you can kill your enemy. Before the child is born of the womb, try to destroy it.

31. Since the time I have looked, on my co-wife Diti, of beautiful eyes and proud, this is the one and only thought that troubles the peace in the innermost of my hearts.

32. The enemy, if he firmly gets hold like a fully developed consumption, cannot be killed; therefore the intelligent persons should destroy the enemies, when they are in their buds.

33. O S’atakratu! My heart is being pierced wholly by an iron spoke when I see the womb of Diti; kill it by any means you can!

34. O High minded One! If you like my welfare, then destroy the foetus, in the womb of Diti, by any of the existent means, Sama, Dana or strength and thus remove the cause of grief in my heart.

35. Vyasa said On hearing his mother, Indra, the King of the Immortals, thought over all the means and went then to his step¬ mother Diti.

36. That evil minded Indra bowed down at the foot of Diti with humility and addressed her with words, sweet but full of poison.

37. O mother! You have become very weak, lean and thin in the practise your vow. I have come to serve you; order me now what I can do for you.

38. O chaste one to your husband! I want to shampoo your feet. To serve one's Guru means to earn righteousness and immortality.

39. O mother! I swear, on oath, I don't make any difference between you and my mother Aditi. Saying thus, he touched her feet and began to shampoo her legs.

40. The beautiful eyed Diti, tired of the vow, lean and thin, thus being shampooed and having full faith in Indra's words, fell to deep sleep.

41-42. Seeing her asleep, Indra, with thunderbolt in his hand, took subtle form and by the influence of his yogic power, entered carefully into her womb quickly and cut asunder the foetus in the womb into seven parts.

43-44. The child in the womb, struck by the thunder bolt, cried out. Indra spoke to the child gently “Do not cry,” and in the mean while cut each of the seven parts into seven parts again. Thus, O king! The forty-nine Maruts were born.

45. When the good natured Diti awoke, she came to know that Indra has treacherously cut the foetus in her womb and became very sorry and angry.

46-47. Knowing that all these treacherous acts are really done under the advice of her sister, the truthful Diti; who was under the vow, cursed Aditi, and Indra, saying that as her son Indra has treacherously cut the foetus in her womb, Indra's kingdom over the three worlds would be destroyed.

48-49. And as the sinful Aditi has secretly caused the destruction of my son, her sons, too, would also die after their birth consecutively and she would dwell in the prison house in much trouble and anxiety and would also bear still born sons in her next birth.

50. Vyasa said O king! Maharsi Kas'yapa, the son of Marichi, hearing the curse, allayed her anger with loving words.

51. O Blessed One! Do not be angry. Your sons would all become very powerful and would be called Maruts. They would be companions and friends to Indra.

52. O Dear! Your curse won't be fruitless; in the 28th Manvantara, at the end of the Dvapara Yuga, your curse will bear fruit. Then Aditi, sinful for her jealousy and anger, will go down on earth to take the human birth through her Amsa (part) and suffer according to your curse.

53. Varuna, too, had become very grieved and cursed her. And, due to both these curses, this Aditi will be born as a woman.

54. O King! The fair complexioned Diti, thus consoled by her husband, became glad and did not utter any more unpleasant words.

55. O king! Thus I have narrated to you the cause of the previous curse. O best of kings! Thus Aditi was born as Devaki out of her Ams'a.

Here ends the third Chapter of the Fourth Book of the Maha Puranam S'ri Mad Devi Bhagavatam, of 18,000 verses on the former curse of Vasudeva and Devaki by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 4

On Adharma

Chapter 66 of 318 · 53 detected Sanskrit verse markers

Sanskrit

राजोवाच
विस्मितोऽस्मि महाभाग श्रुत्वाख्यानं महामते ।
संसारोऽयं पापरूपः कथं मुच्येत बन्धनात् ॥ १ ॥
कश्यपस्यापि दायादस्त्रिलोकीविभवे सति ।
कृतवानीदृशं कर्म को न कुर्याज्जुगुप्सितम् ॥ २ ॥
गर्भे प्रविश्य बालस्य हननं दारुणं किल ।
सेवामिषेण मातुश्च कृत्वा शपथमद्भुतम् ॥ ३ ॥
शास्ता धर्मस्य गोप्ता च त्रिलोक्याः पतिरप्युत ।
कृतवानीदृशं कर्म को न कुर्यादसाम्प्रतम् ॥ ४ ॥
पितामहा मे संग्रामे कुरुक्षेत्रेऽतिदारुणम् ।
कृतवन्तस्तथाश्चर्यं दुष्टं कर्म जगद्गुरो ॥ ५ ॥
भीष्मोद्रोणः कृपः कर्णो धर्मांशोऽपि युधिष्ठिरः ।
सर्वे विरुद्धधर्मेण वासुदेवेन नोदिताः ॥ ६ ॥
असारतां विजानन्तः संसारस्य सुमेधसः ।

देवांशाश्च कथं चक्रुर्निन्दितं धर्मतत्पराः ॥ ७ ॥
कास्था धर्मस्य विप्रेन्द्र प्रमाणं किं विनिश्चितम् ।
चलचित्तोऽस्मि सञ्जातः श्रुत्वा चैतत्कथानकम् ॥ ८ ॥
आप्तवाक्यं प्रमाणं चेदाप्तः कः परदेहवान् ।
पुरुषो विषयासक्तो रागी भवति सर्वथा ॥ ९ ॥
रागो द्वेषो भवेन्नूनमर्थनाशादसंशयम् ।
द्वेषादसत्यवचनं वक्तव्यं स्वार्थसिद्धये ॥ १० ॥
जरासन्धविघातार्थं हरिणा सत्त्वमूर्तिना ।
छलेन रचितं रूपं ब्राह्मणस्य विजानता ॥ ११ ॥
तदाप्तः कः प्रमाणं किं सत्त्वमूर्तिरपीदृशः ।
अर्जुनोऽपि तथैवात्र कार्ये यज्ञविनिर्मिते ॥ १२ ॥
कीदृशोऽयं कृतो यज्ञः किमर्थं शमवर्जितः ।
परलोकपदार्थं वा यशसे वान्यथा किल ॥ १३ ॥
धर्मस्य प्रथमः पादः सत्यमेतच्छ्रुतेर्वचः ।

द्वितीयस्तु तथा शौचं दया पादस्तृतीयकः ॥ १४ ॥
दानं पादश्चतुर्थश्च पुराणज्ञा वदन्ति वै ।

तैर्विहीनः कथं धर्मस्तिष्ठेदिह सुसम्मतः ॥ १५ ॥
धर्महीनं कृतं कर्म कथं तत्फलदं भवेत् ।
धर्मे स्थिरा मतिः क्वापि न कस्यापि प्रतीयते ॥ १६ ॥
छलार्थञ्च यदा विष्णुर्वामनोऽभूज्जगत्प्रभुः ।
येन वामनरूपेण वञ्चितोऽसौ बलिर्नृपः ॥ १७ ॥
विहर्ता शतयज्ञस्य वेदाज्ञापरिपालकः ।
धर्मिष्ठो दानशीलश्च सत्यवादी जितेन्द्रियः ॥ १८ ॥
स्थानात्प्रभ्रंशितोऽकस्माद्विष्णुना प्रभविष्णुना ।
जितं केन तयोः कृष्ण बलिना वामनेन वा ॥ १९ ॥
छलकर्मविदा चायं सन्देहोऽत्र महान्मम ।
वञ्चयित्वा वञ्चितेन सत्यं वद द्विजोत्तम ॥ २० ॥
पुराणकर्ता त्वमसि धर्मज्ञश्च महामतिः ।

व्यास उवाच
जितं वै बलिना राजन् दत्ता येन च मेदिनी ॥ २१ ॥
त्रिविक्रमोऽपि नाम्ना यः प्रथितो वामनोऽभवत् ।
छलनार्थमिदं राजन्वामनत्वं नराधिप ॥ २२ ॥
सम्प्राप्तं हरिणा भूयो द्वारपालत्वमेव च ।
सत्यादन्यतरन्नास्ति मूलं धर्मस्य पार्थिव ॥ २३ ॥
दुःसाध्यं देहिनां राजन्सत्यं सर्वात्मना किल ।
माया बलवती भूप त्रिगुणा बहुरूपिणी ॥ २४ ॥
ययेदं निर्मितं विश्वं गुणैः शबलितं त्रिभिः ।
तस्माच्छलवता सत्यं कुतोऽविद्धं भवेन्नृप ॥ २५ ॥
मिश्रेण जनिता चैव स्थितिरेषा सनातनी ।
वैखानसाश्च मुनयो निःसङ्गा निष्प्रतिग्रहाः ॥ २६ ॥
सत्ययुक्ता भवन्त्यत्र वीतरागा गतस्पृहाः ।
दृष्टान्तदर्शनार्थाय निर्मितास्ते च तादृशाः ॥ २७ ॥

अन्यत्सर्वं शबलितं गुणैरेभिस्त्रिभिर्नृप ।
नैकं वाक्यं पुराणेषु वेदेषु नृपसत्तम ॥ २८ ॥
धर्मशास्त्रेषु चाङ्गेषु सगुणै रचितेष्विह ।
सगुणः सगुणं कुर्यान्निर्गुणो न करोति वै ॥ २९ ॥
गुणास्ते मिश्रिताः सर्वे न पृथग्भावसङ्गताः ।
निर्व्यलीके स्थिरे धर्मे मतिः कस्यापि न स्थिरा ॥ ३० ॥
भवोद्भवे महाराज मायया मोहितस्य वै ।
इन्द्रियाणि प्रमाथीनि तदासक्तं मनस्तथा ॥ ३१ ॥
करोति विविधान्भावान्गुणैस्तैः प्रेरितो भृशम् ।
ब्रह्मादिस्तम्बपर्यन्ताः प्राणिनः स्थिरजङ्गमाः ॥ ३२ ॥
सर्वे मायावशा राजन् सानुक्रीडति तैरिह ।

सर्वान्वै मोहयत्येषा विकुर्वत्यनिशं जगत् ॥ ३३ ॥
असत्यो जायते राजन्कार्यवान्प्रथमं नरः ।
इन्द्रियार्थांश्चिन्तयानो न प्राप्नोति यदा नरः ॥ ३४ ॥

तदर्थं छलमादत्ते छलात्पापे प्रवर्तते ।
कामः क्रोधश्च लोभश्च वैरिणो बलवत्तराः ॥ ३५ ॥
कृताकृतं न जानन्ति प्राणिनस्तद्वशं गताः ।
विभवे सत्यहङ्कारः प्रबलः प्रभवत्यपि ॥ ३६ ॥
अहङ्काराद्भवेन्मोहो मोहान्मरणमेव च ।
सङ्कल्पा बहवस्तत्र विकल्पाः प्रभवन्ति च ॥ ३७ ॥
ईर्ष्यासूया तथा द्वेषः प्रादुर्भवति चेतसि ।
आशा तृष्णा तथा दैन्यं दम्भोऽधर्ममतिस्तथा ॥ ३८ ॥
प्राणिनां प्रभवन्त्येते भावा मोहसमुद्भवाः ।
यज्ञदानानि तीर्थानि व्रतानि नियमास्तथा ॥ ३९ ॥
अहङ्काराभिभूतस्तु करोति पुरुषोऽन्वहम् ।
अहंभावकृतं सर्वं प्रभवेद्वै न शौचवत् ॥ ४० ॥
रागलोभात्कृतं कर्म सर्वाङ्गं शुद्धिवर्जितम् ।
प्रथमं द्रव्यशुद्धिश्च द्रष्टव्या विबुधैः किल ॥ ४१ ॥

अद्रोहेणार्जितं द्रव्यं प्रशस्तं धर्मकर्मणि ।
द्रोहार्जितेन द्रव्येण यत्करोति शुभं नरः ॥ ४२ ॥
विपरीतं भवेत्तत्तु फलकाले नृपोत्तम ।
मनोऽतिनिर्मलं यस्य स सम्यक्फलभाग्भवेत् ॥ ४३ ॥
तस्मिन्विकारयुक्ते तु न यथार्थफलं लभेत् ।
कर्तारः कर्मणां सर्वे आचार्यऋत्विजादयः ॥ ४४ ॥
स्युस्ते विशुद्धमनसस्तदा पूर्णं भवेत्फलम् ।
देशकालक्रियाद्रव्यकर्तृणां शुद्धता यदि ॥ ४५ ॥
मन्त्राणां च तदा पूर्णं कर्मणां फलमश्नुते ।
शत्रूणां नाशमुद्दिश्य स्ववृद्धिं परमां तथा ॥ ४६ ॥
करोति सुकृतं तद्वद्विपरीतं भवेत्किल ।
स्वार्थासक्तः पुमान्नित्यं न जानाति शुभाशुभम् ॥ ४७ ॥
दैवाधीनः सदा कुर्यात्पापमेव न सत्कृतम् ।
प्राजापत्याः सुराः सर्वे ह्यसुराश्च तदुद्भवाः ॥ ४८ ॥

सर्वे ते स्वार्थनिरताः परस्परविरोधिनः ।
सत्त्वोद्भवाः सुराः सर्वेऽप्युक्ता वेदेषु मानुषाः ॥ ४९ ॥
रजोद्भवास्तामसास्तु तिर्यंचः परिकीर्तिताः ।
सत्त्वोद्भवानां तैर्वैरं परस्परमनारतम् ॥ ५० ॥
तिरश्चामत्र किं चित्रं जातिवैरसमुद्भवे ।
सदा द्रोहपरा देवास्तपोविघ्नकरास्तथा ॥ ५१ ॥

असन्तुष्टा द्वेषपराः परस्परविरोधिनः ।
अहङ्कारसमुद्भूतः संसारोऽयं यतो नृप ॥ ५२ ॥
रागद्वेषविहीनस्तु स कथं जायते नृप ॥ ५३ ॥

Roman transliteration

rājovāca
vismito'smi mahābhāga śrutvākhyānaṃ mahāmate |
saṃsāro'yaṃ pāparūpaḥ kathaṃ mucyeta bandhanāt || 1 ||
kaśyapasyāpi dāyādastrilokīvibhave sati |
kṛtavānīdṛśaṃ karma ko na kuryāñcugupsitam || 2 ||
garbhe praviśya bālasya hananaṃ dāruṇaṃ kila |
sevāmiṣeṇa mātuśca kṛtvā śapathamad□bhutam || 3 ||
śāstā dharmasya goptā ca trilokyāḥ patirapyuta |
kṛtavānīdṛśaṃ karma ko na kuryādasāmpratam || 4 ||
pitāmahā me saṃgrāme kurukṣetre'tidāruṇam |
kṛtavantastathāścaryaṃ duṣṭaṃ karma jagad□guro || 5 ||
bhīṣmodroṇaḥ kṛpaḥ karṇo dharmāśo'pi yudhiṣṭhiraḥ |
sarve viruddhadharmeṇa vāsudevena noditāḥ || 6 ||
asāratāṃ vijānantaḥ saṃsārasya sumedhasaḥ |

devāṃśāśca kathaṃ cakurninditaṃ dharmatatparāḥ || 7 ||
kāsthā dharmasya viprendra pramāṇaṃ kiṃ viniścitam |
calacitto'smi sañjātaḥ śrutvā caitatkathānakam || 8 ||
āptavākyaṃ pramāṇaṃ cedāptaḥ kaḥ paradehavān |
puruṣo viṣayāsakto rāgī bhavati sarvathā || 9 ||
rāgo dveṣo bhavennūnamarthanāśādasaṃśayam |
dveṣādasatyavacanaṃ vaktavyaṃ svārthasiddhaye || 10 ||
jarāsandhavighātārthaṃ hariṇā sattvamūrtinā |
chalena racitaṃ rūpaṃ brāhmaṇasya vijānatā || 11 ||
tadāptaḥ kaḥ pramāṇaṃ kiṃ sattvamūrtirapīdṛśaḥ |
arjuno'pi tathaivātra kārye yajñavinirmite || 12 ||
kīdṛśo'yaṃ kṛto yajñaḥ kimarthaṃ śamavarjitaḥ |
paralokapadārthaṃ vā yaśase vānyathā kila || 13 ||
dharmasya prathamaḥ pādaḥ satyametacchrutervacaḥ |

dvitīyastu tathā śaucaṃ dayā pādastṛtīyakaḥ || 14 ||
dānaṃ pādaścaturthaśca purāṇajñā vadanti vai |
tairvihīnaḥ kathaṃ dharmastiṣṭhediha susammataḥ || 15 ||
dharmahīnaṃ kṛtaṃ karma kathaṃ tatphaladaṃ bhavet |
dharme sthirā matiḥ kvāpi na kasyāpi pratīyate || 16 ||
chalārthañca yadā viṣṇurvāmano'bhūñcagatprabhuḥ |
yena vāmanarūpeṇa vañcito'sau balirnṛpaḥ || 17 ||
vihartā śatayajñasya vedājñāparipālakaḥ |
dharmiṣṭho dānaśīlaśca satyavādī jitendriyaḥ || 18 ||
sthānātprabhraṃśito'kasmādviṣṇunā prabhaviṣṇunā |
jitaṃ kena tayoḥ kṛṣṇa balinā vāmanena vā || 19 ||
chalakarmavidā cāyaṃ sandeho'tra mahānmama |
vañcayitvā vañcitena satyaṃ vada dvijottama || 20 ||
purāṇakartā tvamasi dharmajñaśca mahāmatiḥ |

vyāsa uvāca
jitaṃ vai balinā rājan dattā yena ca medinī || 21 ||
trivikramo'pi nāmnā yaḥ prathito vāmano'bhavat |
chalanārthamidaṃ rājanvāmanatvaṃ narādhipa || 22 ||
samprāptaṃ hariṇā bhūyo dvārapālatvameva ca |
satyādanyatarannāsti mūlaṃ dharmasya pārthiva || 23 ||
duḥsādhyaṃ dehināṃ rājansatyaṃ sarvātmanā kila |
māyā balavatī bhūpa triguṇā bahurūpiṇī || 24 ||
yayedaṃ nirmitaṃ viśvaṃ guṇaiḥ śabalitaṃ tribhiḥ |
tasmācchalavatā satyaṃ kuto'viddhaṃ bhavennṛpa || 25 ||
miśreṇa janitā caiva sthitireṣā sanātanī |
vaikhānasāśca munayo niḥsaṅgā niṣpratigrahāḥ || 26 ||
satyayuktā bhavantyatra vītarāgā gataspṛhāḥ |
dṛṣṭāntadarśanārthāya nirmitāste ca tādṛśāḥ || 27 ||

anyatsarvaṃ śabalitaṃ guṇairebhistribhirnṛpa |
naikaṃ vākyaṃ purāṇeṣu vedeṣu nṛpasattama || 28 ||
dharmaśāstreṣu cāṅgeṣu saguṇai raciteṣviha |
saguṇaḥ saguṇaṃ kuryānnirguṇo na karoti vai || 29 ||
guṇāste miśritāḥ sarve na pṛthagbhāvasaṅgatāḥ |
nirvyalīke sthire dharme matiḥ kasyāpi na sthirā || 30 ||
bhavod□bhave mahārāja māyayā mohitasya vai |
indriyāṇi pramāthīni tadāsaktaṃ manastathā || 31 ||
karoti vividhānbhāvānguṇaistaiḥ prerito bhṛśam |
brahmādistambaparyantāḥ prāṇinaḥ sthirajaṅgamāḥ || 32 ||
sarve māyāvaśā rājan sānukrīḍati tairiha |
sarvānvai mohayatyeṣā vikurvatyaniśaṃ jagat || 33 ||
asatyo jāyate rājankāryavānprathamaṃ naraḥ |
indriyārthāṃścintayāno na prāpnoti yadā naraḥ || 34 ||

tadarthaṃ chalamādatte chalātpāpe pravartate |
kāmaḥ krodhaśca lobhaśca vairiṇo balavattarāḥ || 35 ||
kṛtākṛtaṃ na jānanti prāṇinastadvaśaṃ gatāḥ |
vibhave satyahaṅkāraḥ prabalaḥ prabhavatyapi || 36 ||
ahaṅkārād□bhavenmoho mohānmaraṇameva ca |
saṅkalpā bahavastatra vikalpāḥ prabhavanti ca || 37 ||
īrṣyāsūyā tathā dveṣaḥ prādurbhavati cetasi |
āśā tṛṣṇā tathā dainyaṃ dambho'dharmamatistathā || 38 ||
prāṇināṃ prabhavantyete bhāvā mohasamud□bhavāḥ |
yajñadānāni tīrthāni vratāni niyamāstathā || 39 ||
ahaṅkārābhibhūtastu karoti puruṣo'nvaham |
ahaṃbhāvakṛtaṃ sarvaṃ prabhavedvai na śaucavat || 40 ||
rāgalobhātkṛtaṃ karma sarvāṅgaṃ śuddhivarjitam |
prathamaṃ dravyaśuddhiśca draṣṭavyā vibudhaiḥ kila || 41 ||

adroheṇārjitaṃ dravyaṃ praśastaṃ dharmakarmaṇi |
drohārjitena dravyeṇa yatkaroti śubhaṃ naraḥ || 42 ||
viparītaṃ bhavettattu phalakāle nṛpottama |
mano'tinirmalaṃ yasya sa samyakphalabhāgbhavet || 43 ||
tasminvikārayukte tu na yathārthaphalaṃ labhet |
kartāraḥ karmaṇāṃ sarve ācāryaṛtvijādayaḥ || 44 ||
syuste viśuddhamanasastadā pūrṇaṃ bhavetphalam |
deśakālakriyādravyakartṝṇāṃ śuddhatā yadi || 45 ||

mantrāṇāṃ ca tadā pūrṇaṃ karmaṇāṃ phalamaśnute |
śatrūṇāṃ nāśamuddiśya svavṛddhiṃ paramāṃ tathā || 46 ||
karoti sukṛtaṃ tadvadviparītaṃ bhavetkila |
svārthāsaktaḥ pumānnityaṃ na jānāti śubhāśubham || 47 ||
daivādhīnaḥ sadā kuryātpāpameva na satkṛtam |
prājāpatyāḥ surāḥ sarve hyasurāśca tadud□bhavāḥ || 48 ||

sarve te svārthaniratāḥ parasparavirodhinaḥ |
sattvod□bhavāḥ surāḥ sarve'pyuktā vedeṣu mānuṣāḥ || 49 ||
rajod□bhavāstāmasāstu tiryaṃcaḥ parikīrtitāḥ |
sattvod□bhavānāṃ tairvairaṃ parasparamanāratam || 50 ||
tiraścāmatra kiṃ citraṃ jātivairasamud□bhave |
sadā drohaparā devāstapovighnakarāstathā || 51 ||
asantuṣṭā dveṣaparāḥ parasparavirodhinaḥ |
ahaṅkārasamud□bhūtaḥ saṃsāro'yaṃ yato nṛpa || 52 ||
rāgadveṣavihīnastu sa kathaṃ jāyate nṛpa || 53 ||

English translation

1. The King spoke O highly honoured and intelligent one! I have heard the anecdote just related to me by you. I am very much bewildered. This Samsara (world) is vice incarnate. I wonder how the JTvas, entangled in its meshes, can again be freed!

2. When the son of Kas'yapa, whose kingdom is the three worlds, can commit such an heinous act, what wonder, then, that any other ordinary person would do more blameable things!

3. On the pretence of serving and on a solemn oath, when a man, can enter into his step-mother's womb and take away the life of the son, what more heinous and dreadful can take place than this!

4. When the preserver and controller of religion, the ruler of the three worlds can do such acts, you cannot expect that any other person would desert from committing heinous, contemptible acts.

5. O World Teacher! Indeed my grandfather did unjustifiable horrible mean acts in the battle field of Kuruksettra. It is really wonderful!

6-7. Bhisma, Drona, Kripa, Kama, even Yudhisthira, who is the part incarnate of Dharma all these were urged by Vasudeva into this contrary religious act. These personages are all born of Devamsas, devoted to religion, and intelligent. These know the transitory nature of this world; how can these commit such mean blameable things!

8. O Glory of the Brahmins! What faith or regard can we have for a religion, when such high souled persons commit such irreligious acts! Indeed, there is doubt whether religion exists at all or not! O Best of the Munis! My heart is agitated very much on hearing these incidents.

9. If it be said that the word of the Aptas (seers) is a sufficient guarantee for the entity of religion, it may then be questioned where there is such an Apta, holding such a pure religious body? All those persons who are attached to worldliness are bent on all worldly objects with their whole head and heart; these, therefore, cannot be Aptas.

10. When self interest is obstructed, jealousy and anger arise; and to secure one's self interest, out of jealousy, arise untruthful words.

11. Even the pure, excellent, virtuous S’ri Krisna, with full consciousness, had to assume under pretence a Brahmin form for killing Jarasandha.

12. Just as the holy S'ri Hari assumed a false appearance to kill Jarasandha, similarly Arjuna, too, did a false sacrifice to accomplish his ends. Where is, then, one who can claim to be an Apta? And what proof is there of the existence of such an Apta?

13. What sort of sacrifice was this? Did it lead to heaven in the next world or did it lead to glory or did it serve the cause of any good will? Why was it deprived of that peace and rest? (It was performed with a view to kill S'isupala and others).

14-15. The Pundits, of yore, declare that truth is the first Pada, cleanliness, the second; compassion, the third; and charity is the fourth Pada (foot) of Dharma (Religion). Thus, devoid of these, how can Religion stand with due regards from all?

16. How can an act bear good fruits, which has no trace of virtue in it? It seems no one had any trace of faith and steadiness in one's religion. (The Pandavas did sacrifice out of arrogance; how can they be Aptas?)

17-20. Visnu, the Lord of the Universe, assumed His Dwarf (Vamana) Incarnation with the express object to cheat Vali, the king of the Daityas. Now, O Muni! The king Bali, performed one hundred sacrifices; he was the protector of the Vedas, virtuous, charitable, truthful and self controlled; why was such a man dislodged from his position by Visnu, the Powerful. Who was victorious in this affair? Was he the Vali, who was cheated? Or was it Vamana Deva, the expert in making nice pretence? Who was the better of the two? I have got grave doubts on this point. O the best of the twiceborn! You are the composer of the Puranas, virtuous, and liberal hearted. Speak what is true (and thus tranquil my heart).

21-23. Vyasa said O king! The victory was certainly Bali's, in as much as he fulfilled his promise and gave over his kingdom of earth to Visnu. And in as much as Visnu in his 5th or dwarf Incarnation deceived Bali, he had to become a dwarf (i. e. a small mean person indicated even by the shortness of his body). O king! There is nothing superior in religion to truth. See! S’ri Hah even had to become, for his falsehood, a gate keeper of Vali. O king! It is hardly possible for a human being to observe in every way the injunctions of truth.

24. Powerful, indeed, is Maya, composed of the three qualities and of various forms. By Her is created this Universe, made manifold by the admixture of the three qualities (Sattwa, Rajas and Tamas).

25. How can you expect therefore, truth to be observed wholly, without the least violation, by a deceiver. This world is made up of the mixture of Rajas; O king! Know this as the every day routine of things in nature.

26-27. It is only the Munis and Hermits that can observe pure truth; and that is why they are without any attachment; they do not accept any thing from any other body; they are desireless; and they all have no rough wear and tear of the world. They exist as perfect examples; their case is quite separate. All the others are caught under the meshes of the three Mayic Gunas.

28. O Best of kings! The Dharma S’astras, Puranas and the Angas the Vedas are full of diverse opinions on any one point under consideration for their composers were under the influence of the different Gunas.

29. The Saguna persons (i. e. persons under Maya) do Saguna works (works composed of qualities) and the Nirguna persons (i. e persons above Maya) do not do any Saguna work. And when the Gunas are mixed with one another, they cannot remain pure (i. e. they exhibit qualities of those Gunas with which they are mixed).

30. O king! One is influenced by Maya no sooner one takes one's birth in this world; so that no body can remain steady in this pure, steady maxim of truth, untainted by any falsehood or deceit.

31. The sense organs, Indriyas, confound the Buddhi (reason) and make one follow the path of enjoying sensual things. Mind is attached to senses and follows diverse ways, urged on furiously by the three Gunas.

32. O king! All the beings, Brahma down to the moving and non¬ moving things, fall under the delusion of Maya; She plays with them.

33. This Maya is always imposing on all; and She is incessantly making formations and transformations in this Universe; O king of kings! The man under the influence of action takes recourse to this untruth (i.e., actions arise first from this untruth) from the very moment of his birth.

34. Persons when they do not get their desired objects after they have pondered how to secure the sensual objects, take recourse to pretext, and, from that pretext do many sinful acts.

35. Lust, anger, and avarice; these three are very powerful enemies. The Jivas under their influence cannot distinguish the right from the wrong.

36. When wealth, might and rank come to a person, he gets deep- rooted Ahamkara, and becomes very egoistic; from Ahamkara, delusion comes and, from delusion, insensibility and death ensue.

37-38. Here men argue mentally many plans; and thence jealousy, intolerance and enmity spring in the heart; next arise, out of delusion, hope, thirst, misery, low-spiritedness, arrogance and irreligiousness.

39. It is through Ahamkara that people are led to perform sacrifices, charities, visit places of pilgrimages, practise vows and rules for religious rites and ceremonies.

40. Hence these sacrificial acts, etc., proceeding from Ahamkara, are unable to remove the clouds of impurity from the mind, as observance of purity and cleanliness does. Especially when any action is done through greed or undue affection, as its motive, it cannot be pure in every respect.

41. Therefore, at the commencement of any sacrifice, the wise persons look at the purity of sacrificial things; (Dravya Suddhi); those articles that are collected without injuring others, are the best in religious acts.

42. O best of Kings! If the things, acquired by injuring others, be utilised in any auspicious act, they yield contrary results at the time of fruition.

43. It is he only, whose mind is very pure and undefiled, who gets the results wholly auspicious from any sacrificial act. Minds defiled do not acquire their proper desired objects.

44-45. When the preceptor and the priests ordained are sincere and pure; moreover, when the place, moment, act, sacrificial things, the mantras, and the sacrificer are all holy, then and there only, the full results accrue in their entirety to the sacrificer.

46. If the sacrifice be intended for the destruction of one's enemy or for a personal motive and one's gain, it converts auspicious results into those that are inauspicious and lead to ruin in the end.

47. Selfish persons are unable to ascertain, which actions are auspicious and which are not; they depend on the circumstances what they call Daiva, and the people do acts sinful instead of virtuous.

48-49. The Devas and demons all are created by Brahma, the Prajapati, the Creator; they all are selfish; hence they are at war and war with each other. The Devas are born from the Sattva Guna; the human beings are sprung from the Rajas and the birds are sprung from the Tamas.

50. O King! When the Devas, born of the Sattva Guna are always engaged in inimical actions, what wonder, then, is there, that the lower ones would be at war with one another!

51-52. O King! When the Devas are always discontented, filled with jealousy and envy, at war amongst each other, and obstructors of the ascetics and the austere persons, then know that this Universe has sprung from Ahamkara (egoism). How can you expect them to be free from feelings of anger, jealousy; etc.!

Here ends the Fourth Chapter of the Fourth Book, the Maha Puranam S’ri Mad Devi Bhagavatam of 18,000 verses on Adharma by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 5

On The Dialogues Of Nara Narayana

Chapter 67 of 318 · 51 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
अथ किं बहुनोक्तेन संसारेऽस्मिन्नृपोत्तम ।
धर्मात्माद्रोहबुद्धिस्तु कश्चिद्भवति कर्हिचित् ॥ १ ॥
रागद्वेषावृतं विश्वं सर्वं स्थावरजङ्गमम् ।
आद्ये युगेऽपि राजेन्द्र किमद्य कलिदूषिते ॥ २ ॥
देवाः सेर्ष्याश्च सद्रोहाश्छलकर्मरताः सदा ।
मानुषाणां तिरश्चां च का वार्ता नृप गण्यते ॥ ३ ॥
द्रोहपरे द्रोहपरो भवेदिति समानता ।
अद्रोहिणि तथा शान्ते विद्वेषः खलता स्मृता ॥ ४ ॥
यः कश्चित्तापसः शान्तो जपध्यानपरायणः ।
भवेत्तस्य जपे विघ्नकर्ता वै मघवा परम् ॥ ५ ॥
सतां सत्ययुगं साक्षात्सर्वदैवासतां कलिः ।
मध्यमो मध्यमानां तु क्रियायोगौ युगे स्मृतौ ॥ ६ ॥
कश्चित्कदाचिद्भवति सत्यधर्मानुवर्तकः ।

अन्यथान्ययुगानां वै सर्वे धर्मपरायणाः ॥ ७ ॥
वासना कारणं राजन् सर्वत्र धर्मसंस्थितौ ।
तस्यां वै मलिनायां तु धर्मोऽपि मलिनो भवेत् ॥ ८ ॥
मलिना वासना सत्यं विनाशायेति सर्वथा ।
ब्रह्मणो हृदयाञ्चातः पुत्रो धर्म इति स्मृतः ॥ ९ ॥
ब्राह्मणः सत्यसम्पन्तो वेदधर्मरतः सदा ।
दक्षस्य दुहितारो हि वृता दश महात्मना ॥ १० ॥
विवाहविधिना सम्यङ्मुनिना गृहधर्मिणा ।
तास्वजीजनयत्पुत्रान्धर्मः सत्यवतां वरः ॥ ११ ॥
हरिं कृष्णं नरं चैव तथा नारायणं नृप ।
योगाभ्यासरतो नित्यं हरिः कृष्णो बभूव ह ॥ १२ ॥
नरनारायणौ चैव चेरतुस्तप उत्तमम् ।
प्रालेयाद्रिं समागत्य तीर्थे बदरिकाश्रमे ॥ १३ ॥
तपस्विषु धुरीणौ तौ पुराणौ मुनिसत्तमौ ।

गृणन्तौ तत्परं ब्रह्म गङ्गाया विपुले तटे ॥ १४ ॥
हरेरंशौ स्थितौ तत्र नरनारायणावृषी ।

पूर्णं वर्षसहस्रं तु चक्राते तप उत्तमम् ॥ १५ ॥
तापितं च जगत्सर्वं तपसा सचराचरम् ।
नरनारायणाभ्यां च शक्रः क्षोभं तदा ययौ ॥ १६ ॥
चिन्ताविष्टः सहस्राक्षो मनसा समकल्पयत् ।
किं कर्तव्यं धर्मपुत्रौ तापसौ ध्यानसंयुतौ ॥ १७ ॥
सिद्धार्थौ सुभृशं श्रेष्ठमासनं मे ग्रहीष्यतः ।
विघ्नः कथं प्रकर्तव्यस्तपो येन भवेन्न हि ॥ १८ ॥
उत्पाद्य कामं क्रोधञ्च लोभं वाप्यतिदारुणम् ।
इत्युद्दिश्य सहस्राक्षः समारुह्य गजोत्तमम् ॥ १९ ॥
विघ्नकामस्तु तरसा जगाम गन्धमादनम् ।
गत्वा तत्राश्रमे पुण्ये तावपश्यच्छतक्रतुः ॥ २० ॥
तपसा दीप्तदेहौ तु भास्कराविव चोदितौ ।

ब्रह्मविष्णू किमेतौ वै प्रकटौ वा विभावसू ॥ २१ ॥
धर्मपुत्रावृषी एतौ तपसा किं करिष्यतः ।
इति सञ्चिन्त्य तौ दृष्ट्वा तदोवाच शचीपतिः ॥ २२ ॥
किं वा कार्यं महाभागौ ब्रूतं धर्मसुतौ किल ।
ददामि वां वरं श्रेष्ठं दातुं यातोऽस्म्यहमृषी ॥ २३ ॥
अदेयमपि दास्यामि तुष्टोऽस्मि तपसा किल ।
व्यास उवाच
एवं पुनः पुनः शक्रस्तावुवाच पुरः स्थितः ॥ २४ ॥
नोचतुस्तावृषी ध्यानसंस्थितौ दृढचेतसौ ।
ततो वै मोहिनीं मायां चकार भयदां वृषः ॥ २५ ॥
वृकान्सिंहांश्च व्याघ्रांश्च समुत्पाद्याबिभीषयत् ।
वर्षं वातं तथा वह्निं समुत्पाद्य पुनः पुनः ॥ २६ ॥
भीषयामास तौ शक्रो मायां कृत्वा विमोहिनीम् ।
भयतोऽपि वशं नीतौ न तौ धर्मसुतौ मुनी ॥ २७ ॥

नरनारायणौ दृष्ट्वा शक्रः स्वभवनं गतः ।
वरदाने प्रलुब्धौ न न भीतौ वह्निवायुतः ॥ २८ ॥
व्याघ्रसिंहादिभिः कान्तौ चलितौ नाश्रमात्स्वकात् ।
न तयोर्ध्यानभङ्गं वै कर्तुं कोऽपि क्षमोऽभवत् ॥ २९ ॥
इन्द्रोऽपि सदनं गत्वा चिन्तयामास दुःखितः ।
चलितौ भयलोभाभ्यां नेमौ मुनिवरोत्तमौ ॥ ३० ॥
चिन्तयन्तौ महाविद्यामादिशक्तिं सनातनीम् ।
ईश्वरीं सर्वलोकानां परां प्रकृतिमद्भुताम् ॥ ३१ ॥
ध्यायतां कः क्षमो लोके बहुमायाविदप्युत ।
यन्मूलाः सकला माया देवासुरकृताः किल ॥ ३२ ॥
ते कथं बाधितुं शक्ता ध्यायन्ति गतकल्मषाः ।

वाग्बीजं कामबीजञ्च मायाबीजं तथैव च ॥ ३३ ॥
चित्ते यस्य भवेत्तं तु बाधितुं कोऽपि न क्षमः ।
मायया मोहितः शक्रो भूयस्तस्य प्रतिक्रियाम् ॥ ३४ ॥

कर्तुं कामवसन्तौ तु समाहुयाब्रवीद्वचः ।
मनोभव वसन्तेन रत्या युक्तो व्रजाधुना ॥ ३५ ॥
अप्सरोभिः समायुक्तस्तरसा गन्धमादनम् ।
नरनारायणौ तत्र पुराणावृषिसत्तमौ ॥ ३६ ॥
कुरुतस्तप एकान्ते स्थितौ बदरिकाश्रमे ।
गत्वा तत्र समीपे तु तयोर्मन्मथ मार्गणैः ॥ ३७ ॥
चित्तं कामातुरं कार्यं कुरु कार्यं ममाधुना ।
मोहयित्वोच्चाटयित्वा विशिखैस्ताडयाशु च ॥ ३८ ॥
वशीकुरु महाभाग मुनी धर्मसुतावपि ।
को ह्यस्मिन् सर्वसंसारे देवो दैत्योऽथ मानवः ॥ ३९ ॥
यस्ते बाणवशं प्राप्तो न याति भृशताडितः ।
ब्रह्माहं गिरिजानाथश्चन्द्रो वह्निर्विमोहितः ॥ ४० ॥
गणना कानयोः काम त्वद्बाणानां पराक्रमे ।
वाराङ्गनागणोऽयं ते सहायार्थं मयेरितः ॥ ४१ ॥

आगमिष्यति तत्रैव रम्भादीनां मनोरमः ।
एका तिलोत्तमा रम्भा कार्यं साधयितुं क्षमा ॥ ४२ ॥
त्वमेवैकः क्षमः कामं मिलितैः कस्तु संशयः ।
कुरु कार्यं महाभाग ददामि तव वाञ्छितम् ॥ ४३ ॥
प्रलोभितौ मयात्यर्थं वरदानैस्तपस्विनौ ।
स्थानान्न चलितौ शान्तौ वृथायं मे गतः श्रमः ॥ ४४ ॥
तथा वै मायया कृत्वा भीषितौ तापसौ भृशम् ।
तथापि नोत्थितौ स्थानाद्देहरक्षापरौ न तौ ॥ ४५ ॥
व्यास उवाच
इति तस्य वचः श्रुत्वा शक्रं प्राह मनोभवः ।
वासवाद्य करिष्यामि कार्यं ते मनसेप्सितम् ॥ ४६ ॥
यदि विष्णुं महेशं वा ब्रह्माणं वा दिवाकरम् ।
ध्यायन्तौ तौ तदास्माकं भवितारौ वशौ मुनी ॥ ४७ ॥
देवीभक्तं वशीकर्तुं नाहं शक्तः कथञ्चन ।

कामराज महाबीजं चिन्तयन्तं मनस्यलम् ॥ ४८ ॥
तां देवीं चेन्महाशक्तिं संश्रितौ भक्तिभावतः ।
न तदा मम बाणानां गोचरौ तापसौ किल ॥ ४९ ॥
इन्द्र उवाच
गच्छ त्वं च महाभाग सर्वैस्तत्र समुद्यतैः ।
कार्यं ममातिदुःसाध्यं कर्ता हितमनुत्तमम् ॥ ५० ॥

व्यास उवाच
इति तेन समादिष्टा ययुः सर्वे समुद्यताः ।
यत्र तौ धर्मपुत्रौ द्वौ तेपाते दुष्करं तपः ॥ ५१ ॥

Roman transliteration

vyāsa uvāca
atha kiṃ bahunoktena saṃsāre'sminnṛpottama |
dharmātmādrohabuddhistu kaścid□bhavati karhicit || 1 ||
rāgadveṣāvṛtaṃ viśvaṃ sarvaṃ sthāvarajaṅgamam |
ādye yuge'pi rājendra kimadya kalidūṣite || 2 ||
devāḥ serṣyāśca sadrohāśchalakarmaratāḥ sadā |
mānuṣāṇāṃ tiraścāṃ ca kā vārtā nṛpa gaṇyate || 3 ||
drohapare drohaparo bhavediti samānatā |
adrohiṇi tathā śānte vidveṣaḥ khalatā smṛtā || 4 ||
yaḥ kaścittāpasaḥ śānto japadhyānaparāyaṇaḥ |
bhavettasya jape vighnakartā vai maghavā param || 5 ||
satāṃ satyayugaṃ sākṣātsarvadaivāsatāṃ kaliḥ |
madhyamo madhyamānāṃ tu kriyāyogau yuge smṛtau || 6 ||
kaścitkadācid□bhavati satyadharmānuvartakaḥ |

anyathānyayugānāṃ vai sarve dharmaparāyaṇāḥ || 7 ||
vāsanā kāraṇaṃ rājan sarvatra dharmasaṃsthitau |
tasyāṃ vai malināyāṃ tu dharmo'pi malino bhavet || 8 ||
malinā vāsanā satyaṃ vināśāyeti sarvathā |
brahmaṇo hṛdayāñcātaḥ putro dharma iti smṛtaḥ || 9 ||
brāhmaṇaḥ satyasampanto vedadharmarataḥ sadā |
dakṣasya duhitāro hi vṛtā daśa mahātmanā || 10 ||
vivāhavidhinā samyaṅ□muninā gṛhadharmiṇā |
tāsvajījanayatputrāndharmaḥ satyavatāṃ varaḥ || 11 ||
hariṃ kṛṣṇaṃ naraṃ caiva tathā nārāyaṇaṃ nṛpa |
yogābhyāsarato nityaṃ hariḥ kṛṣṇo babhūva ha || 12 ||
naranārāyaṇau caiva ceratustapa uttamam |
prāleyādriṃ samāgatya tīrthe badarikāśrame || 13 ||
tapasviṣu dhurīṇau tau purāṇau munisattamau |

gṛṇantau tatparaṃ brahma gaṅgāyā vipule taṭe || 14 ||
hareraṃśau sthitau tatra naranārāyaṇāvṛṣī |
pūrṇaṃ varṣasahasraṃ tu cakrāte tapa uttamam || 15 ||
tāpitaṃ ca jagatsarvaṃ tapasā sacarācaram |
naranārāyaṇābhyāṃ ca śakraḥ kṣobhaṃ tadā yayau || 16 ||
cintāviṣṭaḥ sahasrākṣo manasā samakalpayat |
kiṃ kartavyaṃ dharmaputrau tāpasau dhyānasaṃyutau || 17 ||
siddhārthāṃ subhṛśaṃ śreṣṭhamāsanaṃ me grahīṣyataḥ |
vighnaḥ kathaṃ prakartavyastapo yena bhavenna hi || 18 ||
utpādya kāmaṃ krodhañca lobhaṃ vāpyatidāruṇam |
ityuddiśya sahasrākṣaḥ samāruhya gajottamam || 19 ||
vighnakāmastu tarasā jagāma gandhamādanam |
gatvā tatrāśrame puṇye tāvapaśyacchatakratuḥ || 20 ||
tapasā dīptadehau tu bhāskarāviva coditau |

brahmaviṣṇū kimetau vai prakaṭau vā vibhāvasū || 21 ||
dharmaputrāvṛṣī etau tapasā kiṃ kariṣyataḥ |
iti sañcintya tau dṛṣṭvā tadovāca śacīpatiḥ || 22 ||
kiṃ vā kāryaṃ mahābhāgau brūtaṃ dharmasutau kila |
dadāmi vāṃ varaṃ śreṣṭhaṃ dātuṃ yāto'smyahamṛṣī || 23 ||
adeyamapi dāsyāmi tuṣṭo'smi tapasā kila |
vyāsa uvāca
evaṃ punaḥ punaḥ śakrastāvuvāca puraḥ sthitaḥ || 24 ||
nocatustāvṛṣī dhyānasaṃsthitau dṛḍhacetasau |
tato vai mohinīṃ māyāṃ cakāra bhayadāṃ vṛṣaḥ || 25 ||
vṛkānsiṃhāṃśca vyāghrāṃśca samutpādyābibhīṣayat |
varṣaṃ vātaṃ tathā vahniṃ samutpādya punaḥ punaḥ || 26 ||
bhīṣayāmāsa tau śakro māyāṃ kṛtvā vimohinīm |
bhayato'pi vaśaṃ nītau na tau dharmasutau munī || 27 ||

naranārāyaṇau dṛṣṭvā śakraḥ svabhavanaṃ gataḥ |
varadāne pralubdhau na na bhītau vahnivāyutaḥ || 28 ||
vyāghrasiṃhādibhiḥ kāntau calitau nāśramātsvakāt |
na tayordhyānabhaṅgaṃ vai kartuṃ ko'pi kṣamo'bhavat || 29 ||
indro'pi sadanaṃ gatvā cintayāmāsa duḥkhitaḥ |
calitau bhayalobhābhyāṃ nemau munivarottamau || 30 ||
cintayantau mahāvidyāmādiśaktiṃ sanātanīm |
īśvarīṃ sarvalokānāṃ parāṃ prakṛtimad□bhutām || 31 ||
dhyāyatāṃ kaḥ kṣamo loke bahumāyāvidapyuta |
yanmūlāḥ sakalā māyā devāsurakṛtāḥ kila || 32 ||
te kathaṃ bādhituṃ śaktā dhyāyanti gatakalmaṣāḥ |
vāgbījaṃ kāmabījañca māyābījaṃ tathaiva ca || 33 ||
citte yasya bhavettaṃ tu bādhituṃ ko'pi na kṣamaḥ |
māyayā mohitaḥ śakro bhūyastasya pratikriyām || 34 ||

kartuṃ kāmavasantau tu samāhūyābravīdvacaḥ |
manobhava vasantena ratyā yukto vrajādhunā || 35 ||
apsarobhiḥ samāyuktastarasā gandhamādanam |
naranārāyaṇau tatra purāṇāvṛṣisattamau || 36 ||
kurutastapa ekānte sthitau badarikāśrame |
gatvā tatra samīpe tu tayormanmatha mārgaṇaiḥ || 37 ||
cittaṃ kāmāturaṃ kāryaṃ kuru kāryaṃ mamādhunā |
mohayitvoccāṭayitvā viśikhaistāḍayāśu ca || 38 ||
vaśīkuru mahābhāga munī dharmasutāvapi |
ko hyasmin sarvasaṃsāre devo daityo'tha mānavaḥ || 39 ||
yaste bāṇavaśaṃ prāpto na yāti bhṛśatāḍitaḥ |
brahmāhaṃ girijānāthaścandro vahnirvimohitaḥ || 40 ||
gaṇanā kānayoḥ kāma tvad□bāṇānāṃ parākrame |
vārāṅganāgaṇo'yaṃ te sahāyārthaṃ mayeritaḥ || 41 ||

āgamiṣyati tatraiva rambhādīnāṃ manoramaḥ |
ekā tilottamā rambhā kāryaṃ sādhayituṃ kṣamā || 42 ||
tvamevaikaḥ kṣamaḥ kāmaṃ militaiḥ kastu saṃśayaḥ |
kuru kāryaṃ mahābhāga dadāmi tava vācchitam || 43 ||
pralobhitau mayātyarthaṃ varadānaistapasvinau |
sthānānna calitau śāntau vṛthāyaṃ me gataḥ śramaḥ || 44 ||
tathā vai māyayā kṛtvā bhīṣitau tāpasau bhṛśam |
tathāpi notthitau sthānāddeharakṣāparau na tau || 45 ||

vyāsa uvāca
iti tasya vacaḥ śrutvā śakraṃ prāha manobhavaḥ |
vāsavādya kariṣyāmi kāryaṃ te manasepsitam || 46 ||
yadi viṣṇuṃ maheśaṃ vā brahmāṇaṃ vā divākaram |
dhyāyantau tau tadāsmākaṃ bhavitārau vaśau munī || 47 ||
devībhaktaṃ vaśīkartuṃ nāhaṃ śaktaḥ kathañcana |

kāmarāja mahābījaṃ cintayantaṃ manasyalam || 48 ||
tāṃ devīṃ cenmahāśaktiṃ saṃśritau bhaktibhāvataḥ |
na tadā mama bāṇānāṃ gocarau tāpasau kila || 49 ||
indra uvāca
gaccha tvaṃ ca mahābhāga sarvaistatra samudyataiḥ |
kāryaṃ mamātiduḥsādhyaṃ kartā hitamanuttamam || 50 ||
vyāsa uvāca
iti tena samādiṣṭā yayuḥ sarve samudyatāḥ |
yatra tau dharmaputrau dvau tepāte duṣkaraṃ tapaḥ || 51 ||

English translation

1. Vyasa said O best of kings! There is no need of dwelling at length on this point; suffice to say, that in this world, are found persons very rare that are religious, and free from egoism, jealousy, anger, etc.

2. O king of kings! Even in the Satya Yuga, the Golden age, this world, moving and unmoving, was covered with feelings of jealousy and anger. What to say in this Kali Yuga (Dark Age)! (There is no wonder that this world would be full of these vicious things.)

3. O best of kings! When the Devas are deceitful, jealous, and filled with feelings of anger, what is to be said with human beings and other lower creations!

4. O Lord of the Earth! It is natural, that injury be inflicted on those persons that commit injury; but when peaceful persons, void of any enmity, are injured, that is certainly an act wicked and mischievous.

5. Whenever, any devout ascetic, calm and quiet, is engaged in prayer and meditation, and silent muttering of one's mantrams, the king of the Immortals throws hindrance in his asceticism. (This is certainly a mischievous act.)

6. (Holy, unholy and mixed persons exist in all the yugas). To those that are holy, all the yugas are the Satya yuga; to the unholy ones

always it is the Kali yuga (Dark age); and to the mixed ones, always it is Treta and Dvapara.

7. You will very seldom find a few persons, following really the True Religion; otherwise, you would have found all the persons in the different yugas religious, appropriate to those yugas.

8. O king! In all cases where the conservation of religions and religious affairs are concerned, know that the original wish and desire is the cause. If this desire be impure and sullied, religion becomes also sullied for, verily, this impurity in one's desire is one's cause of ruin in every respect. (Therefore the impure desires are never to be cherished and indulged.)

9. A son, named Dharma, was born of the heart of Brahma; he was devoted to Brahmajnana (the knowledge of Brahma), truthful, and always engaged in rites and ceremonies and in accordance with the Vedic religion.

10. This high souled Muni Dharma was a householder and married duly, according to the proper procedure, to the ten daughters of Daksa Prajapati.

11. This Dharma, the foremost amongst the followers of truth, impregnated them and had four sons, named respectively Hah, Krisna, Nara, and Narayana.

12. Hah and Krisna, amongst the four, used to remain always in the practising of the yoga.

13. Nara and Narayana came over to the Himalayan mountains and, in the hermitage of Badarika, commenced the difficult religious asceticism and penance.

14. The foremost of the ascetics, those two ancient Munis, began to recite that highest mantra of Para Brahma, the Gayatri, on the wide spacious bank of the Ganges.

15. The two Risis named Nara and Narayana, born of Hari's Ams'a, practised excellent tapasya for full one thousand years.

16. The whole Universe, moving and unmoving, became hot through the Fire of their Tapas. Indra became also perplexed.

17-18. The thousand-eyed Indra became anxious, thought and within himself thus What is to be done now? These two sons of Dharma are practising Tapas and are in meditation. If they succeed, they can occupy my excellent seat in Heaven; how can I break their Tapasya and what steps shall I take to hinder them.

19-20. Lust, anger, and insurmountable avarice Indra brought into existence and, intent on hindering their tapasya, mounted on the elephant Airavata, went quickly to the hill Gandhamadan, and approaching the holy hermitage, saw the two ancient Risis.

21. Their bodies were incandescent by Tapasya, as if they were the two rising Suns. Were they Brahma, Visnu manifested there or were

they the two shining sources of light? These two Risis were the sons of Dharma. What would they do with their Tapasya?

22-23. Thinking thus, the lord of S'achi seeing them addressed thus O highly fortunate ones! O two Risis the sons of Dharma! Please tell me what are your objects? I have come here to give thee excellent boons; I am very pleased with your Tapasya; therefore ask boons from me; and even if they be not worth giving, I will give them to you.

24-25. Vyasa said The Risis were deeply immersed in meditation and seemed very firm and resolute; they, therefore, did not reply anything, though Indra, standing before them, repeatedly urged them to ask boons from him. Seeing this, the king of the Immortals began to terrify them with his supernatural enchanting fearful mayic powers.

26. He created lions, tigers, wolves and other murderous animals and began to terrify the two Risis with them; Indra also produced rains, hurricanes and fires very frequently so that they might yield.

27. In spite of Indra's attempt to terrify them by his wonderful Maya, the two Munis, Nara Narayana, the two sons of Dharma, could not be brought under his control. And Indra returned to his own

place.

28-31. And he became very sorry and thought thus:-- These two Munis could not be tempted away with boons, nor did they fly away from their place of worship, though terrified with fire, wind, wolves, tigers and lions. No one, I think, would be able to break their meditation. When fear and temptations have not distracted their meditation, they are certainly meditating on the Eternal Maha Vidya

S'n Bhuvanes'wan, the Prime Force of Nature, the Source of all Mayas, and the Goddess the Creatrix of all the worlds, the wonderful highest Prakriti; what other expert in emitting Maya there can be? Who can break their meditation!

32. Indeed! how can this whole host of Mayas that are created by Gods and Asuras overpower those purged of all their sins, who are meditating their Creator, the Supreme Maya, that Illusion by which one considers the unreal Universe as really existent and as distinct from the Supreme Spirit, whence the Gods and Asuras have derived all their supernatural powers.

33. He in whose heart reign the seed mantras of Vak, Kama and Maya, called Vagvijam, Kamavijam, Mayavijam, no one is able to stand against and overpower him.

34-35. O king! Indra, enchanted by Maya, did not desist from tempting the two Risis, but he went on thinking other means by which their asceticism could be baffled and asked Kama and Vasanta (the god of Lust and the season spring) to come before him and addressed them, thus O Kama! You now be united with your wife Rati and Vasanta (the God of spring) and go to the hill Gandhamadan, accompanied by all the Apsaras (celestial damsels) and with all the Rasas (love sentiments).

NOTE The Gandhamadan is the mountain like unsurpassable intoxicating happiness of the senses.

36-37. There you will find the two ancient excellent Risis Nara and Narayana practising asceticism in solitude, in the hermitage of

Badarika. O Manamatha! You better go before them, and with the influence of your arrows, do now my work and make their hearts extremely lustful.

38. O Fortunate One! Charm over them by means of your arrows, make them leave their asceticism by magical spells.

39. Who is there in this world of Devas, Daityas, human beings, that, being whipped by your arrows, do not come under your control?

40. When Brahma, I, Mahadeva, Moon and Fire are all fascinated by your arrows, then is there any doubt that these two Risis would not be fascinated by them!

41. I am sending these public women as your assistants. Rambha and other beautiful celestial nymphs would all follow you.

42. You alone, or Rambha or Tilottama alone can do this work. Will there be any doubt if you all unite in this?

43. O Good One! Do this work for me; I will confer on you your desired objects.

44. O Manmatha! I tempted them with boons but these two ascetics, of controlled minds, could not be displaced from their seats. My efforts were rendered useless.

45. I frightened them very much with all the Mayic powers; yet they could not be dislocated from their deep thoughts. It seems that they are quite heedless in the preservation of their bodies.

46. Vyasa said Kamadeva, on hearing the king of the Devas, addressed him thus O Indra! Today I will fulfill all your desires.

47. But there is one word. If these two ascetics be meditating Visnu, S'iva or Brahma or the Sun, then I will be able to bring them under my control.

48. And if they be meditating on the Great Seed Mantra, the root of all Maya, and the great Kamavijam, the king of the Kama, I will never be able to subdue such a devotee of the Highest Devi.

49. If these two ascetics have devotedly taken refuge of the Great Power Maha Devi, then they will not come under the sight of my arrows.

50. Indra said O Blessed One! Go now with your assistants, ready to do your work. No body but you, I find, that can fulfill my this beneficial, though very difficult work.

Vyasa said Thus ordered by Indra, they all departed to where the Dharma's sons Nara, and Narayana were performing their hard Tapasyas.

Here ends the Fifth Chapter in the Fourth Book of S'ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 6

On The Origin Of Urvas'I

Chapter 68 of 318 · 59 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
प्रथमं तत्र सम्प्राप्तो वसन्तः पर्वतोत्तमे ।
पुष्पिताः पादपाः सर्वे द्विरेफालिविराजिताः ॥ १ ॥
आम्राश्च बकुला रम्यास्तिलकाः किंशुकाः शुभा ।
सालास्तालास्तमालाश्च मधूकाः पुष्पिता बभुः ॥ २ ॥
बभूवुः कोकिलालापा वृक्षाग्रेषु मनोहराः ।
वल्ल्योऽपि पुष्पिताः सर्वा आलिलिङ्गुर्नगोत्तमान् ॥ ३ ॥
प्राणिनः स्वासु भार्यासु प्रेमयुक्ताः स्मरातुराः ।
बभूवुश्चातिमत्ताश्च क्रीडासक्ताः परस्परम् ॥ ४ ॥
ववुर्मन्दाः सुगन्धाश्च सुस्पर्शा दक्षिणानिलाः ।
इन्द्रियाणि प्रमाथीनि मुनीनामपि चाभवन् ॥ ५ ॥
रतियुक्तस्ततः कामः पूरयन्पञ्चमार्गणान् ।
चकार त्वरितस्तत्र वासं बदरिकाश्रमे ॥ ६ ॥
रम्भा तिलोत्तमाद्याश्च गत्वा तत्र वराश्रमे ।

गानं चकुः सुगीतज्ञाः स्वरतानसमन्वितम् ॥ ७ ॥
तच्छुत्वा मधुरोद्गीतं कोकिलानाञ्च कूजितम् ।
भ्रमरालिविरावञ्च प्रबुद्धौ तौ मुनीश्वरौ ॥ ८ ॥
ऋतुराजमकाले तु दृष्ट्वा तौ पुष्पितं वनम् ।
जातौ चिन्तापरौ तत्र नरनारायणावृषी ॥ ९ ॥
किमद्य शिशिरापायः संभृतः समयं विना ।
प्राणिनो विह्वलाः सर्वे लक्ष्यन्तेऽतिस्मरातुराः ॥ १० ॥
कालधर्मविपर्यासः कथमद्य दुरासदः ।
नरं नारायणः प्राह विस्मयोत्फुल्ललोचनः ॥ ११ ॥
नारायण उवाच
पश्य भ्रातरिमे वृक्षाः पुष्पिताः प्रतिभान्ति वै ।
कोकिलालापसङ्घुष्टा भ्रमरालिविराजिताः ॥ १२ ॥
शिशिरं भीममातङ्गं दारयन्स्वखरैर्नखैः ।
वसन्तकेसरी प्राप्तः पलाशकुसुमैर्मुने ॥ १३ ॥

रक्ताशोककरा तन्वी देवर्षे किंशुकाङ्घ्रिका ।
नीलाशोककचा श्यामा विकासिकमलानना ॥ १४ ॥

नीलेन्दीवरनेत्रा सा बिल्ववृक्षफलस्तनी ।
प्रोस्फुल्लकुन्दरदना मञ्जरीकर्णशोभिता ॥ १५ ॥
बन्धुजीवाधरा शुभ्रा सिन्धुवारनखोद्भवा ।
पुंस्कोकिलस्वरा पुण्या कदम्बवसना शुभा ॥ १६ ॥
बर्हिवृन्दकलापा च सारसस्वननूपुरा ।
वासन्ती बद्धरशना मत्तहंसगतिस्तथा ॥ १७ ॥
पुत्रजीवांशुकन्यस्तरोमराजिविराजिता ।
वसन्तलक्ष्मीः सम्प्राप्ता ब्रह्मन् बदरिकाश्रमे ॥ १८ ॥
अकाले किमियं प्राप्ता विस्मयोऽयं ममाधुना ।
तपोविघ्नकरा नूनं देवर्षे परिचिन्तय ॥ १९ ॥
श्रूयते सुरनारीणां गानं ध्यानविनाशनम् ।
आवयोस्तपिभङ्गाय कृतं मघवता किल ॥ २० ॥

ऋतुराडन्यथाकाले प्रीतिं सञ्जनयेत्कथम् ।
विघ्नोऽयं विहितो भाति भीतेनासुरशत्रुणा ॥ २१ ॥
वाताः सुगन्धाः शीताश्च समायान्ति मनोहराः ।
नान्यत्कारणमस्तीह शतक्रतुकृतिं विना ॥ २२ ॥
इति ब्रुवति विप्राग्र्ये देवे नारायणे विभौ ।
सर्वे दृष्टिपथं प्राप्ता मन्मथप्रमुखास्तदा ॥ २३ ॥
ददर्श भगवान्सर्वान्नरो नारायणस्तथा ।
विस्मयाविष्टमनसौ बभूवतुरुभावपि ॥ २४ ॥
मन्मथं मेनकां चैव रम्भां चैव तिलोत्तमाम् ।
पुष्पगन्धां सुकेशीं च महाश्वेतां मनोरमाम् ॥ २५ ॥
प्रमद्वरां धृताचीञ्च गीतज्ञां चारुहासिनीम् ।
चन्द्रप्रभां च सोमां च कोकिलालापमण्डिताम् ॥ २६ ॥
विद्युन्मालाम्बुजाक्ष्यौ च तथा काञ्चनमालिनीम्।
एताश्चान्या वरारोहा दृष्टास्ताभ्यां तदान्तिके ॥ २७ ॥

तासां द्व्यष्टसहस्राणि पञ्चाशदधिकानि च ।
वीक्ष्य तौ विस्मितौ जातौ कामसैन्यं सुविस्तरम् ॥ २८ ॥
प्रणम्याग्रे स्थिताः सर्वा देववाराङ्गनास्तदा ।
दिव्याभरणभूषाढ्या दिव्यमालोपशोभिताः ॥ २९ ॥
जगुश्छलेन ताः सर्वाः पृथिव्यामतिदुर्लभम् ।
तत्तथावस्थितं दिव्यं मन्मथादिविवर्धनम् ॥ ३० ॥
शुश्राव भगवान्विष्णुर्नरो नारायणस्तदा ।
श्रुत्वा प्रोवाच तास्तत्र प्रीत्या नारायणो मुनिः ॥ ३१ ॥
आस्यतां सुखमत्रैव करोम्यातिथ्यमद्भुतम् ।
भवत्योऽतिथिधर्मेण प्राप्ताःस्वर्गात्सुमध्यमाः ॥ ३२ ॥
व्यास उवाच

साभिमानस्तु सञ्जातस्तदा नारायणो मुनिः ।
इन्द्रेण प्रेषिता नूनं तथा विघ्नचिकीर्षया ॥ ३३ ॥
वराक्यः का इमाः सर्वाः सृजाम्यद्य नवाः किल ।

एताभ्यो दिव्यरूपाश्च दर्शयामि तपोबलम् ॥ ३४ ॥
इति सञ्चिन्त्य मनसा करेणोरुं प्रताड्य वै ।
तरसोत्पादयामास नारीं सर्वाङ्गसुन्दरीम् ॥ ३५ ॥
नारायणोरुसम्भूता ह्युर्वशीति ततः शुभा ।
ददृशुस्ताः स्थितास्तत्र विस्मयं परमं ययुः ॥ ३६ ॥
तासां च परिचर्यार्थं तावतीश्चातिसुन्दरीः ।
प्रादुश्चकार तरसा तदा मुनिरसम्भ्रमः ॥ ३७ ॥
गायन्त्यश्च हसन्त्यश्च नानोपायनपाणयः ।
प्रणेमुस्ता मुनी सर्वाः स्थिताः कृत्वाञ्जलिं पुरः ॥ ३८ ॥
तां वीक्ष्य विभ्रमकरीं तपसो विभूतिं ॥
देवाङ्गना हि मुमुहुः प्रविमोहयन्त्यः ।
ऊचुश्च तौ प्रमुदिताननपद्मशोभा
रोमोद्गमोल्लसितचारुनिजाङ्गवल्ल्यः ॥ ३९ ॥
कुर्युः कथं स्तुतिमहो तपसो महत्त्वं

धैर्यं तथैव भवतामभिवीक्ष्य बालाः ।
अस्मत्कटाक्षविषदिग्धशरेण दग्धः
को वा न तत्र भवतां मनसो व्यथा न ॥ ४० ॥
ज्ञातौ युवां नरहरेः परमांशभूतौ
देवौ मुनी शमदमादिनिधी सदैव ।
सेवानिमित्तमिह नो गमनं न कामं
कार्यं हरेः शतमखस्य विधातुमेव ॥ ४१ ॥
भाग्येन केन युवयोः किल दर्शनं नः
सम्पादितं न विदितं खलु सञ्चितं तत् ।
चित्तं क्षमं निजजने विहितं युवाभ्या-
मस्मद्विधे किल कृतागसि तापमुक्तम् ॥ ४२ ॥
कुर्वन्ति नैव विबुधास्तपसो व्ययं वै
शापेन तुच्छफलदेन महानुभावाः ।
व्यास उवाच

इत्थं निशम्य वचनं सुरकामिनीनां
तावूचतुर्मुनिवरौ विनयानतानाम्॥ ४३ ॥
प्रीतौ प्रसन्नवदनौ जितकामलोभौ
धर्मात्मजौ निजतपोरुचिशोभिताङ्गौ ।
नरनारायणावूचतुः
ब्रुवन्तु वाञ्छितान् कामान्ददावस्तुष्टमानसौ ॥ ४४ ॥

यान्तु स्वर्गं गहीत्वेमामुर्वशीं चारुलोचनाम् ।
उपायनमियं बाला गच्छत्वद्य मनोहरा ॥ ४५ ॥
दत्तावाभ्यां मघवतः प्रीणनायोरुसम्भवा ।
स्वस्त्यस्तु सर्वदेवेभ्यो यथेष्टं प्रव्रजन्तु च ॥ ४६ ॥
(न कस्यापि तपोविघ्नं प्रकर्तव्यमतः परम् ।) ॥
देव्य ऊचुः
क्व गच्छामो महाभाग प्राप्तास्ते पादपङ्कजम् ।
नारायण सुरश्रेष्ठ भक्त्या परमया मुदा ॥ ४७ ॥

वाञ्छितं चेद्वरं नाथ ददासि मधुसूदन ।
तुष्टः कमलपत्राक्ष ब्रवीमो मनसेप्सितम् ॥ ४८ ॥
पतिस्त्वं भव देवेश वरमेनं परन्तप ।
भवामः प्रीतियुक्तास्त्वां सेवितुं जगदीश्वर ॥ ४९ ॥
त्वया चोत्पादिता नार्यः सन्त्यन्याश्चारुलोचनाः ।
उर्वश्याद्यास्तथा यान्तु स्वर्गं वै भवदाज्ञया ॥ ५० ॥
स्त्रीणां षोडशसाहस्रं तिष्ठत्वत्र शतार्धकम् ।
सेवां तेऽत्र करिष्यामो युवयोस्तापसोत्तमौ ॥ ५१ ॥
वाञ्छितं देहि देवेश सत्यवाग्भव माधव ।
आशाभङ्गो हि नारीणां हिंसनं परिकीर्तितम् ॥ ५२ ॥
कामार्तानाञ्च मुनिभिर्धर्मज्ञैस्तत्त्वदर्शिभिः ।
भाग्ययोगादिह प्राप्ताः स्वर्गात्प्रेमपरिप्लुताः ॥ ५३ ॥
त्यक्तुं नार्हसि देवेश समर्थोऽसि जगत्पते ।
नारायण उवाच

पूर्णं वर्षसहस्रं तु तपस्तप्तं मयात्र वै ॥ ५४ ॥
जितेन्द्रियेण चार्वङ्ग्यः कथं भङ्गं करोम्यतः ।
नेच्छा कामे सुखे काचित्सुखधर्मविनाशके ॥ ५५ ॥
पशूनामपि साधर्म्ये रमेत मतिमान्कथम् ।
अप्सरस ऊचुः
शब्दादीनां च पञ्चानां मध्ये स्पर्शसुखं वरम् ॥ ५६ ॥
आनन्दरसमूलं वै नान्यदस्ति सुखं किल ।
अतोऽस्माकं महाराज वचनं कुरु सर्वथा ॥ ५७ ॥
निर्भरं सुखमासाद्य चरस्व गन्धमादने ।
यदि वाञ्छसि नाकत्वं नाधिको गन्धमादनात् ॥ ५८ ॥
रमस्वात्र शुभे स्थाने प्राप्य सर्वाः सुराङ्गनाः ॥ ५९ ॥

Roman transliteration

vyāsa uvāca
prathamaṃ tatra samprāpto vasantaḥ parvatottame |
puṣpitāḥ pādapāḥ sarve dvirephālivirājitāḥ || 1 ||

*āmrāśca bakulā ramyāstilakāḥ kiṃśukāḥ śubhā |
sālāstālāstamālāśca madhūkāḥ puṣpitā babhuḥ || 2 ||
babhūvuḥ kokilālāpā vṛkṣāgreṣu manoharāḥ |
vallyo'pi puṣpitāḥ sarvā āliliṅgurnagottamān || 3 ||
prāṇinaḥ svāsu bhāryāsu premayuktāḥ smarāturāḥ |
babhūvuścātimattāśca krīḍāsaktāḥ parasparam || 4 ||
vavurmandāḥ sugandhāśca susparśā dakṣiṇānilāḥ |
indriyāṇi pramāthīni munīnāmapi cābhavan || 5 ||
ratiyuktastataḥ kāmaḥ pūrayanpañcamārgaṇān |
cakāra tvaritastatra vāsaṃ badarikāśrame || 6 ||
rambhā tilottamādyāśca gatvā tatra varāśrame |*

*gānaṃ cakuḥ sugītajñāḥ svaratānasamanvitam || 7 ||
tacchrutvā madhurod□gītaṃ kokilānāñca kūjitam |
bhramarālivirāvañca prabuddhau tau munīśvarau || 8 ||
ṛturājamakāle tu dṛṣṭvā tau puṣpitaṃ vanam |
jātau cintāparau tatra naranārāyaṇāvṛṣī || 9 ||
kimadya śiśirāpāyaḥ saṃbhṛtaḥ samayaṃ vinā |
prāṇino vihvalāḥ sarve lakṣyante'tismarāturāḥ || 10 ||
kāladharmaviparyāsaḥ kathamadya durāsadaḥ |
naraṃ nārāyaṇaḥ prāha vismayotkullalocanaḥ || 11 ||
nārāyaṇa uvāca
paśya bhrātarime vṛkṣāḥ puṣpitāḥ pratibhānti vai |
kokilālāpasaṅghuṣṭā bhramarālivirājitāḥ || 12 ||
śiśiraṃ bhīmamātaṅgaṃ dārayansvakharairnakhaiḥ |
vasantakesarī prāptaḥ palāśakusumairmune || 13 ||*

*raktāśokakarā tanvī devarṣe kiṃśukāṅ□ghrikā |
nīlāśokakacā śyāmā vikāsikamalānanā || 14 ||
nīlendīvaranetrā sā bilvavṛkṣaphalastanī |
prosphullakundaradanā mañjarīkarṇaśobhitā || 15 ||
bandhujīvādharā śubhrā sindhuvāranakhod□bhavā |
puṃskokilasvarā puṇyā kadambavasanā śubhā || 16 ||
barhivṛndakalāpā ca sārasasvananūpurā |
vāsantī baddharaśanā mattahaṃsagatistathā || 17 ||
putrajīvāṃśukanyastaromarājivirājitā |
vasantalakṣmīḥ samprāptā brahman badarikāśrame || 18 ||
akāle kimiyaṃ prāptā vismayo'yaṃ mamādhunā |
tapovighnakarā nūnaṃ devarṣe paricintaya || 19 ||
śrūyate suranārīṇāṃ gānaṃ dhyānavināśanam |
āvayostapibhaṅgāya kṛtaṃ maghavatā kila || 20 ||*

*ṛturāḍanyathākāle prītiṃ sañjanayetkatham |
vighno'yaṃ vihito bhāti bhītenāsuraśatruṇā || 21 ||
vātāḥ sugandhāḥ śītāśca samāyānti manoharāḥ |
nānyatkāraṇamastīha śatakratukṛtiṃ vinā || 22 ||
iti bruvati viprāgrye deve nārāyaṇe vibhau |
sarve dṛṣṭipathaṃ prāptā manmathapramukhāstadā || 23 ||
dadarśa bhagavānsarvānnaro nārāyaṇastathā |
vismayāviṣṭamanasau babhūvaturubhāvapi || 24 ||
manmathaṃ menakāṃ caiva rambhāṃ caiva tilottamām |
puṣpagandhāṃ sukeśīṃ ca mahāśvetāṃ manoramām || 25 ||*

pramadvarāṃ dhṛtācīñca gītajñāṃ cāruhāsinīm |
candraprabhāṃ ca somāṃ ca kokilālāpamaṇḍitām || 26 ||
vidyunmālāmbujākṣyau ca tathā kāñcanamālinīm|
etāścānyā varārohā dṛṣṭāstābhyāṃ tadāntike || 27 ||

tāsāṃ dvyaṣṭasahasrāṇi pañcāśadadhikāni ca |
vīkṣya tau vismitau jātau kāmasainyaṃ suvistaram || 28 ||
praṇamyāgre sthitāḥ sarvā devavārāṅganāstadā |
divyābharaṇabhūṣāḍhyā divyamālopaśobhitāḥ || 29 ||
jaguśchalena tāḥ sarvāḥ pṛthivyāmatidurlabham |
tattathāvasthitaṃ divyaṃ manmathādivivardhanam || 30 ||
śuśrāva bhagavānviṣṇurnaro nārāyaṇastadā |
śrutvā provāca tāstatra prītyā nārāyaṇo muniḥ || 31 ||
āsyatāṃ sukhamatraiva karomyātithyamad□bhutam |
bhavatyo'tithidharmeṇa prāptāḥsvargātsumadhyamāḥ || 32 ||
vyāsa uvāca
sābhimānastu sañcātastadā nārāyaṇo muniḥ |
indreṇa preṣitā nūnaṃ tathā vighnacikīrṣayā || 33 ||
varākyaḥ kā imāḥ sarvāḥ sṛjāmyadya navāḥ kila |

etābhyo divyarūpāśca darśayāmi tapobalam || 34 ||
iti sañcintya manasā kareṇoruṃ pratāḍya vai |
tarasotpādayāmāsa nārīṃ sarvāṅgasundarīm || 35 ||
nārāyaṇorusambhūtā hyurvaśīti tataḥ śubhā |
dadṛśustāḥ sthitāstatra vismayaṃ paramaṃ yayuḥ || 36 ||
tāsāṃ ca paricaryārthaṃ tāvatīścātisundarīḥ |
prāduścakāra tarasā tadā munirasambhramaḥ || 37 ||
gāyantyaśca hasantyaśca nānopāyanapāṇayaḥ |
praṇemustā munī sarvāḥ sthitāḥ kṛtvāñjaliṃ puraḥ || 38 ||
tāṃ vīkṣya vibhramakarīṃ tapaso vibhūtiṃ ||
devāṅganā hi mumuhuḥ pravimohayantyaḥ |
ūcuśca tau pramuditānanapadyaśobhā
romod□gamollasitacārunijāṅgavallyaḥ || 39 ||
kuryuḥ kathaṃ stutimaho tapaso mahattvaṃ

dhairyaṃ tathaiva bhavatāmabhivīkṣya bālāḥ |
asmatkaṭākṣaviṣadigdhaśareṇa dagdhaḥ
ko vā na tatra bhavatāṃ manaso vyathā na || 40 ||
jñātau yuvāṃ narahareḥ paramāṃśabhūtau
devau munī śamadamādinidhī sadaiva |
sevānimittamiha no gamanaṃ na kāmaṃ
kāryaṃ hareḥ śatamakhasya vidhātumeva || 41 ||
bhāgyena kena yuvayoḥ kila darśanaṃ naḥ
sampāditaṃ na viditaṃ khalu sañcitaṃ tat |
cittaṃ kṣamaṃ nijajane vihitaṃ yuvābhyā-
masmadvidhe kila kṛtāgasi tāpamuktam || 42 ||
kurvanti naiva vibudhāstapaso vyayaṃ vai
śāpena tucchaphaladena mahānubhāvāḥ |
vyāsa uvāca

itthaṃ niśamya vacanaṃ surakāminīnāṃ
tāvūcaturmunivarau vinayānatānām|| 43 ||

prītau prasannavadanau jitakāmalobhau
dharmātmajau nijataporuciśobhitāṅgau |
naranārāyaṇāvūcatuḥ
bruvantu vāñchitān kāmāndadāvastuṣṭamānasau || 44 ||
yāntu svargaṃ gahītvemāmurvaśīṃ cārulocanām |
upāyanamiyaṃ bālā gacchatvadya manoharā || 45 ||
dattāvābhyāṃ maghavataḥ prīṇanāyorusambhavā |
svastyastu sarvadevebhyo yatheṣṭaṃ pravrajantu ca || 46 ||
(na kasyāpi tapovighnaṃ prakartavyamataḥ param |) ||
devya ūcuḥ
kva gacchāmo mahābhāga prāptāste pādapaṅkajam |
nārāyaṇa suraśreṣṭha bhaktyā paramayā mudā || 47 ||

vāñchitaṃ cedvaraṃ nātha dadāsi madhusūdana |
tuṣṭaḥ kamalapatrākṣa bravīmo manasepsitam || 48 ||
patistvaṃ bhava deveśa varamenaṃ parantapa |
bhavāmaḥ prītiyuktāstvāṃ sevituṃ jagadīśvara || 49 ||
tvayā cotpāditā nāryaḥ santyanyāścārulocanāḥ |
urvaśyādyāstathā yāntu svargaṃ vai bhavadājñayā || 50 ||
strīṇāṃ ṣoḍaśasāhasraṃ tiṣṭhatvatra śatārdhakam |
sevāṃ te'tra kariṣyāmo yuvayostāpasottamau || 51 ||
vāñchitaṃ dehi deveśa satyavāgbhava mādhava |
āśābhaṅgo hi nārīṇāṃ hiṃsanaṃ parikīrtitam || 52 ||
kāmārtānāñca munibhirdharmajñaistattvadarśibhiḥ |
bhāgyayogādiha prāptāḥ svargātpremapariplutāḥ || 53 ||
tyaktuṃ nārhasi deveśa samartho'si jagatpate |
nārāyaṇa uvāca

pūrṇaṃ varṣasahasraṃ tu tapastaptaṃ mayātra vai || 54 ||
jitendriyeṇa cārvaṅgyaḥ kathaṃ bhaṅgaṃ karomyataḥ |
necchā kāme sukhe kācitsukhadharmavināśake || 55 ||
paśūnāmapi sādharmye rameta matimānkatham |
apsarasa ūcuḥ
śabdādīnāṃ ca pañcānāṃ madhye sparśasukhaṃ varam || 56 ||
ānandarasamūlaṃ vai nānyadasti sukhaṃ kila |
ato'smākaṃ mahārāja vacanaṃ kuru sarvathā || 57 ||
nirbharaṃ sukhamāsādya carasva gandhamādane |
yadi vāñchasi nākatvaṃ nādhiko gandhamādanāt || 58 ||
ramasvātra śubhe sthāne prāpya sarvāḥ surāṅganāḥ || 59 ||

English translation

1. Vyasa said O king! First there appeared on the mountain, the king of the seasons, Vasanta, the Spring. All the trees flowered and became very beautiful; and the bees began to hum round all sides.

2. Mangoes, Bokul trees, the beautiful Tilaka trees, the good Kimsukas, Sal, Tal, Tamal and Madhuka trees assumed unequalled beauties, ornamented with their flowers.

3. Cuckoos began to coo coo (warble) beautifully on the tops of trees; the creepers flowered and began to embrace the trees.

4. The creatures became enamoured with love and began to look on their paramours with amorous eyes and began to hold pleasant sexual intercourses.

5. The southern breeze blew gently, full of pleasant odours and agreeable to touch. The sensual organs became very powerful and could no longer be brought under their control by the Munis.

6. Then Kama, united with Rati, hurriedly entered into the Hermitage of Badarika with the five arrows in his hands.

7. Rambha, Tilottama, and other prominent Apsaras all went to that beautiful hermitage and began to sing in perfect tune with gamuts, key notes and respective pauses.

8. The two Maharsis awoke on hearing the sweet music, the warbling of the cuckoos and the nice hummings of the bees.

9. Nara Narayana became anxious to see the untimely bursting of the Vasanta (vernal season) and the flowering of the trees.

10. How can the spring season come now at such an untimely season. I see, all the creatures are become extremely amorous with each other and infatuated with passionate lust.

11. It is very unusual that untimely things should happen. How has this come to pass? Struck with wonder, Narayana began to speak to Nara with eyes wide apart.

12. Narayana said O Brother! See these trees look very elegant with flowers on them; the cuckoos are sounding sweet notes on all sides; the bees are humming on all sides.

13. The spring, the lion of the seasons, has burst asunder the fierce elephant, the winter season, by its sharp nails, as testified by the budding of Palasa flowers.

14-18. O Brahman! See how beautiful and excellent has become this hermitage with the presence of the Goddess Spring Laksmi? O DevarsT! The Raktas'oka flower is the palm of her hand; Kims'uka flower, her excellent feet; Nilasoka flowers, her black hairs on her head, the full-blown lotuses, her eyes; the bel fruits, her breast; the

jolly Kunda flowers, her teeth; Manjari, her beautiful ears; red Bandhu flowers, her lips; Sindhubara, her wonderful nails; the peacocks, her ornaments; the sounds of Sarasa birds, the jingling of her feet ornaments; the wreaths of flowers, her waist ornaments; the mad gooses, her gait; Kadamba flower's filaments, her hairs on her body; O best of ascetics! With all these, the Vasanta Laksmi has assumed a wonderful nice appearance.

19. Why has this occurred untimely? Think over it; O Devarsi! I am struck with wonder; surely this is obstructive of our penances.

20. Hear! There the Apsaras are singing sweetly the song, tending to destroy our Tapasyas; it seems, these are the means, no doubt, adopted by Indra to pollute our Tapasya.

21. Why is this spring season now generating our pleasures? It is clear that that Indra, the enemy of the Asuras, is become afraid of our Tapasya and is creating these obstructions to disturb our asceticisms.

22. Lo! The cool, odorous, and pleasant breezes are blowing; no other cause can be traced than the wicked deed of Indra.

23. When the best of the Brahmins, the Deva Narayana was addressing thus, the whole host of Cupid became visible before their sight.

24. And the two Risis were very much surprised on seeing them.

25-27. They saw near to them the Cupid with his attendants Menaka, Rambha, Tilottama, Puspagandha, Sukes'i, MahasVeta, Manorama, Pramodvara, Ghritachi, Charuhasini, the expert in music, Chandra Prabha, the cuckoo voiced Soma, the lotus eyed Vidyunmala, Kanchana malini, and others.

28. Eight thousand and five hundred Apsaras and long multitudes of the hosts of Cupid, the Munis saw and were surprised.

29. Then those prostitutes of the Devas, dressed with their heavenly ornaments and the heavenly flowers, appeared before the Munis and bowed down their heads on the ground.

30. The Apsaras began their enchanting songs, exciting much passion and rarely heard or seen in this world.

31-32. The two Munis Bhagavan Visnu-like Nara Narayana were pleased with their music and addressed them thus O thin waisted good looking Apsaras! You have come here as guests, I see, from your Heavenly world. Stay here in peace and all comfort; we will gladly serve you as your hosts.

33-34. Vyasa said O king! The two Munis, thinking that Indra has sent these Apsaras to obstruct their Tapasya, were filled with egoism and determined to create, out of their strength of Tapasya a new Apsara, who would be very much more beautiful and possessing far more heavenly graces than the present ones, who are ordinary looking and clumsy in their behaviours.

35. And the Munis, by clapping or striking their thighs, instantly created a woman, exquisitely beautiful in all respects.

36. This good looking woman was named Urvas'i, since she was produced from the thighs. And all the other Apsaras present there were very much thunderstruck on seeing that Urvas'i.

37. Then the Muni Narayana easily created as many women as there were Apsaras to serve them.

38. The just produced Apsaras brought with them all sorts of offering in their hands, and, singing and smiling, came before the Munis and with clasped hands bowed down before them.

39. The heavenly damsels sent by Indra, though enchanting to others were themselves now bewildered on beholding Urvas'i, beautiful in all respects and produced out of the Tapasya of the Munis; and their hairs over the bodies stood on their ends. Then they tried to make their faces as beautiful as they could and began to address the Munis thus

40. O Munis! We are ignorant girls; how can we praise you and the greatness of your Tapasya and at your steadiness. Oh! There is no one in this Universe, that is not burnt with the passion by the arrows of our sharp eyesight? But there is no trace of mental disturbance and defilement in you; Oh! Wonderful is your greatness, indeed!

41. We are convinced that both of you are the Amsas of Visnu and that your treasures are your incessant peace and control of mind. We have come here not to serve you but to hinder you in your penances, that we may fulfill the desires of Indra.

42. By what good luck of ours we have got a sight of thee, we do not know; we do not know also what merits we did? We have committed great offence to you; still you have not cursed us. You have considered us as those of your own family and have pardoned us. Therefore our minds are free from sorrow and anxiety. Much praise be to your forgiveness! Wise saints do not squander away their occult powers, derived from austerities, in trivial ways like cursing others.

43. Vyasa said Very pleased were those two Dharma's sons, the two Maharsis, self controlled and desireless, to hear these words of those godly behaved heavenly damsels; they then spoke to the damsels, blazing with the fire of their Tapas.

44-45. Nara and Narayana said O Damsels! We are pleased with you; better ask from us your desired boons; we will instantly grant them to you. You better take with you to your Heaven this beautiful eyed Urvas'i, born of our thighs as a present to your Deva Raja, the Indra.

46. Now peace be to all the Devas; you better go to your own places; do not, in future, disturb the Tapasya of others.

47. The damsels said Where will we go now? We have reached your lotus feet through our devotion, and our joy knows no bounds;

O Narayana the Supreme amongst the Gods!

48. O Lord! O Madhusudana! O Lotus-eyed! If Thou art pleased with us and dost want to give us our desired boons, we disclose to you our wished for object.

49. O Lord of the Devas! Thou art the Lord of the world; so beest Thou the Lord of us. O Destroyer of the foes! We will gladly put ourselves at the service of your feet.

50. Let those sixteen hundred and fifty beautiful-eyed damsels including Urvas'i, that are your creation and that are now existing here, let them go unto Heaven by your command.

51. And we, the sixteen hundred and fifty damsels that have come before, may be allowed to remain here at your service.

52. O Madhava! You are the Lord of the Devas; be true to your word and give us our desires. Those seers, the Munis, who know what is Dharma, declare that it is sin, equivalent to murder, to destroy the hopes of those women that are struck with passion.

53. We are very fortunate to come here from Heaven and we are filled with extreme love for you, O Deves'a! You are the Lord of the world; you can do all things; therefore do not leave us.

54. Narayana said O thin bodied damsels! I am practising at this place the tapasya for full one thousand years, controlling my

passions; how can I now break it by engaging myself to enjoy sensual things.

55. I have no inclination to indulge in sexual pleasures, tending to destroy the Highest Bliss as well as the Highest Dharma. What intelligent person will like to indulge like a beast in sensual pleasures.

56-57. The Apsaras said Of the five senses; sound, etc., the pleasures attained through the sensation of touch are excellent, and are reckoned as the source of Bliss; no other pleasures stand equal to it. Therefore do then fulfill our words, and enjoy incessantly this highest bliss and roam freely in this Gandhamadan mountain.

58. If you like to go to Heaven, be pleased to know that there is no Superior Heaven to Gandhamadan (the mountain like intoxicating happiness of the senses). Dost thou enjoy the highest bliss, the pleasant sexual intercourse with us, the heavenly damsels in this very beautiful and lovely place.

Thus ends the Sixth Chapter in the Fourth Book of S'rimad Devi Bhagavatam, the Maha Puranam of 18,000 verses by Maharsi Veda Vyasa on the origin of Urvas'i.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 7

On Ahamkara

Chapter 69 of 318 · 55 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
इत्याकर्ण्य वचस्तासां धर्मपुत्रः प्रतापवान् ।
विमर्शमकरोच्चित्ते किं कर्तव्यं मयाधुना ॥ १ ॥
हास्योऽहं मुनिवृन्देषु भविष्याम्यद्य सङ्गमात् ।
अहंकारादिदं प्राप्तं दुःखं नात्र विचारणा ।
मूलं धर्मविनाशस्य प्रथमं यदहङ्कृतिः ॥ २ ॥
मूलं संसारवृक्षस्य यतः प्रोक्तो महात्मभिः ।
दृष्ट्वा मौनं समाधाय न स्थितोऽहं समागतम् ॥ ३ ॥
वाराङ्गनागणं जुष्टं तेनासं दुःखभाजनम् ।
उत्पादितास्तथा नार्यो मया धर्मव्ययेन वै ॥ ४ ॥
तास्तु मां बाधितुं वृत्ताः कामार्ताः प्रमदोत्तमाः ।
ऊर्णनाभिरिवाद्याहं जालेन स्वकृतेन वै ॥ ५ ॥
बद्धोऽस्मि सुदृढेनात्र किं कर्तव्यमतः परम् ।
यदि चिन्तां समुत्सृज्य सन्त्यजाम्यबला इमाः ॥ ६ ॥

शप्त्वा भ्रष्टा व्रजिष्यन्ति सर्वा भग्नमनोरथाः ।
मुक्तोऽहं सञ्चरिष्यामि विजने परमं तपः ॥ ७ ॥
तस्मात्क्रोधं समुत्पाद्य त्यक्ष्यामि सुन्दरीगणम् ।
व्यास उवाच
इति सञ्चिन्त्य मनसा मुनिर्नारायणस्तदा ॥ ८ ॥
विमर्शमकरोच्चित्ते सुखोत्पादनसाधने ।
द्वितीयोऽयं महाशत्रुः क्रोधः सन्तापकारकः ॥ ९ ॥
कामादप्यधिको लोके लोभादपि च दारुणः ।
क्रोधाभिभूतः कुरुते हिंसां प्राणविघातिनीम् ॥ १० ॥
दुःखदां सर्वभूतानां नरकारामदीर्घिकाम् ।
यथाग्निर्घर्षणाज्जातः पादपं प्रदहेत्तथा ॥ ११ ॥
देहोत्पन्नस्तथा क्रोधो देहं दहति दारुणः ।
व्यास उवाच
इति सञ्चिन्त्यमानं तं भ्रातरं दीनमानसम् ॥ १२ ॥

उवाच वचनं तथ्यं नरो धर्मसुतोऽनुजः ।
नर उवाच

नारायण महाभाग कोपं यच्छ महामते ॥ १३ ॥
शान्तं भावं समाश्रित्य नाशयाहङ्कृतिं पराम् ।
पुराहङ्कारदोषेण तपो नष्टं किलावयोः ॥ १४ ॥
संग्रामश्चाभवत्ताभ्यां भावाभ्यामसुरेण ह ।
दिव्यवर्षसहस्रं तु प्रह्लादेन महाद्भुतम् ॥ १५ ॥
दुःखं बहुतरं प्राप्तं तत्रावाभ्यां सुरोत्तम ।
तस्मात्क्रोधं परित्यज्य शान्तो भव मुनीश्वर ॥ १६ ॥
(शान्तत्वं तपसो मूलं मुनिभिः परिकीर्तितम् ।) ॥
व्यास उवाच
इति तस्य वचः श्रुत्वा शान्तोऽभूद्धर्मनन्दनः ।
जनमेजय उवाच
संशयोऽयं मुनिश्रेष्ठ प्रह्लादेन महात्मना ॥ १७ ॥

विष्णुभक्तेन शान्तेन कथं युद्धं कृतं पुरा ।
कृतवन्तौ कथं युद्धं नरनारायणावृषी ॥ १८ ॥
तापसौ धर्मपुत्रौ द्वौ सुशान्तमानसावुभौ ।
समागमः कथं जातस्तयोर्दैत्यसुतस्य च ॥ १९ ॥
संग्रामस्तु कथं ताभ्यां कृतस्तेन महात्मना ।
प्रह्लादोऽप्यतिधर्मात्मा ज्ञानवान्विष्णुतत्परः ॥ २० ॥
नरनारायणौ तद्वत्तापसौ सत्त्वसंस्थितौ ।
तेन ताभ्यां समुद्भूतं वैरं यदि परस्परम् ॥ २१ ॥
तदा तपसि धर्मे च श्रम एव हि केवलम् ।
क्व जपः क्व तपश्चर्या पुरा सत्ययुगेऽपि च ॥ २२ ॥
तादृशैर्न जितं चित्तं क्रोधाहङ्कारसंवृतम् ।
न क्रोधो न च मात्सर्यमहङ्कारांकुरं विना ॥ २३ ॥
अहङ्कारात्समुत्पन्नाः कामक्रोधादयः किल ।
वर्षकोटिसहस्रं तु तपः कृत्वातिदारुणम् ॥ २४ ॥

अहङ्कारांकुरे जाते व्यर्थं भवति सर्वथा ।
यथा सूर्योदये जाते तमोरूपं न तिष्ठति ॥ २५ ॥
अहङ्कारांकुरस्याग्रे तथा पुण्यं न तिष्ठति ।
प्रह्लादोऽपि महाभाग हरिणा समयुध्यत ॥ २६ ॥
तदा व्यर्थं कृतं सर्वं सुकृतं किल भूतले ।
नरनारायणौ शान्तौ विहाय परमं तपः ॥ २७ ॥
कृतवन्तौ यदा युद्धं क्व शमः सुकृतं पुनः ।
ईदृग्भ्यां सत्त्वयुक्ताभ्यामजेया यद्यहङ्कृतिः ॥ २८ ॥
मादृशानाञ्ज का वार्ता मुनेऽहङ्कारसंक्षये ।
अहङ्कारपरित्यक्तो न कोऽप्यस्ति जगत्त्रये ॥ २९ ॥
न भूतो भविता नैव यस्त्यक्तस्तेन सर्वथा ।

मुच्यते लोहनिगडैर्बद्धः काष्ठमयैस्तथा ॥ ३० ॥
अहङ्कारनिबद्धस्तु न कदाचिद्विमुच्यते ।
अहङ्कारावृतं सर्वं जगत्स्थावरजङ्गमम् ॥ ३१ ॥

भ्रमत्येव हि संसारे विष्ठामूत्रप्रदूषिते ।
ब्रह्मज्ञानं कुतस्तावत्संसारे मोहसंवृते ॥ ३२ ॥
मतं मीमांसकानां वै सम्मतं भाति सुव्रत ।
महान्तोऽपि सदा युक्ताः कामक्रोधादिभिर्मुने ॥ ३३ ॥
मादृशानां कलावस्मिन्का कथा मुनिसत्तम ।
व्यास उवाच
कार्यं वै कारणाद्भिन्नं कथं भवति भारत ॥ ३४ ॥
कटकं कुण्डलञ्चैव सुवर्णसदृशं भवेत् ।
अहङ्कारोद्भवं सर्वं ब्रह्माण्डं सचराचरम् ॥ ३५ ॥
पटस्तन्तुवशः प्रोक्तस्तद्वियुक्तः कथं भवेत् ।
मायागुणैस्त्रिभिः सर्वं रचितं स्थिरजङ्गमम् ॥ ३६ ॥
सतृणस्तम्बपर्यन्तं का तत्र परिदेवना ।
ब्रह्मा विष्णुस्तथा रुद्रस्ते चाहङ्कारमोहिताः ॥ ३७ ॥
भ्रमन्त्यस्मिन्महागाधे संसारे नृपसत्तम ।

वसिष्ठनारदाद्याश्च मुनयो ज्ञानिनः परम् ॥ ३८ ॥
तेऽभिभूताः संसरन्ति संसारेऽस्मिन्पुनः पुनः ।
न कोऽप्यस्ति नृपश्रेष्ठ त्रिषु लोकेषु देहभृत् ॥ ३९ ॥
एभिर्मायागुणैर्मुक्तः शान्त आत्मसुखे स्थितः ।
कामक्रोधौ तथा लोभो मोहोऽहङ्कारसम्भवः ॥ ४० ॥
न मुञ्चन्ति नरं सर्वं देहवन्तं नृपोत्तम ।
अधीत्य वेदशास्त्राणि पुराणानि विचिन्त्य च ॥ ४१ ॥
कृत्वा तीर्थाटनं दानं ध्यानञ्चैव सुरार्चनम् ।
करोति विषयासक्तः सर्वं कर्म च चौरवत् ॥ ४२ ॥
विचारयति नो पूर्वं काममोहमदान्वितः ।
कृते युगेऽपि त्रेतायां द्वापरे कुरुनन्दन ॥ ४३ ॥
विद्धोऽत्रास्ति च धर्मोऽपि का कथाद्य कलौ पुनः ।
स्पर्धा सदैव सद्रोहा लोभामर्षौ च सर्वदा ॥ ४४ ॥
एवंविधोऽस्ति संसारो नात्र कार्या विचारणा ।

साधवो विरला लोके भवन्ति गतमत्सराः ॥ ४५ ॥
जितक्रोधा जितामर्षा दृष्टान्तार्थं व्यवस्थिताः ।
राजोवाच
ते धन्याः कृतपुण्यास्ते मदमोहविवर्जिताः ॥ ४६ ॥
जितेन्द्रियाः सदाचारा जितं तैर्भुवनत्रयम् ।
दुनोमि पातकं स्मृत्वा पितुर्मम महात्मनः ॥ ४७ ॥

कृतस्तपस्विनः कण्ठे मृतसर्पो ह्यघं विना ।
अतस्तस्य मुनिश्रेष्ठ भविता किं ममाग्रतः ॥ ४८ ॥
न जाने बुद्धिसम्मोहात्किं वा कार्यं भविष्यति ।
मधु पश्यति मूढात्मा प्रपातं नैव पश्यति ॥ ४९ ॥
करोति निन्दितं कर्म नरकान्न बिभेति च ।
कथं युद्धं पुरा वृत्तं विस्तरात्तद्वदस्व मे ॥ ५० ॥
प्रह्लादेन यथा चोग्रं नरनारायणस्य वै ।
प्रह्लादस्तु कथं यातः पातालात्तद्वदस्व मे ॥ ५१ ॥

सारस्वते महातीर्थे पुण्ये बदरिकाश्रमे ।
नरनारायणौ शान्तौ तापसौ मुनिसत्तमौ ॥ ५२ ॥
कृतवन्तौ तथा युद्धं हेतुना केन मानद ।
वैरं भवति वित्तार्थं दारार्थं वा परस्परम् ॥ ५३ ॥
एषणारहितौ कस्माच्चक्रतुः प्रधनं महत् ।
प्रह्लादोऽपि च धर्मात्मा ज्ञात्वा देवौ सनातनौ ॥ ५४ ॥
कृतवान्स कथं युद्धं नरनारायणौ मुनी ।
एतद्विस्तरतो ब्रह्मञ्छ्रोतुमिच्छामि कारणम् ॥ ५५ ॥

Roman transliteration

vyāsa uvāca
ityākarṇya vacastāsāṃ dharmaputraḥ pratāpavān |
vimarśamakaroccitte kiṃ kartavyaṃ mayādhunā || 1 ||
hāsyo'haṃ munivṛndeṣu bhaviṣyāmyadya saṅgamāt |
ahaṃkārādidaṃ prāptaṃ duḥkhaṃ nātra vicāraṇā |
mūlaṃ dharmavināśasya prathamaṃ yadahaṅkṛtiḥ || 2 ||
mūlaṃ saṃsāravṛkṣasya yataḥ prokto mahātmabhiḥ |
dṛṣṭvā maunaṃ samādhāya na sthito'haṃ samāgatam || 3 ||
vārāṅganāgaṇaṃ juṣṭaṃ tenāsaṃ duḥkhabhājanam |
utpāditāstathā nāryo mayā dharmavyayena vai || 4 ||
tāstu māṃ bādhituṃ vṛttāḥ kāmārtāḥ pramadottamāḥ |
ūrṇanābhirivādyāhaṃ jālena svakṛtena vai || 5 ||
baddho'smi sudṛḍhenātra kiṃ kartavyamataḥ param |
yadi cintāṃ samutsṛjya santyajāmyabalā imāḥ || 6 ||

śaptvā bhraṣṭā vrajiṣyanti sarvā bhagnamanorathāḥ |
mukto'haṃ sañcariṣyāmi vijane paramaṃ tapaḥ || 7 ||
tasmātkrodhaṃ samutpādya tyakṣyāmi sundarīgaṇam |
vyāsa uvāca
iti sañcintya manasā munirnārāyaṇastadā || 8 ||
vimarśamakaroccitte sukhotpādanasādhane |
dvitīyo'yaṃ mahāśatruḥ krodhaḥ santāpakārakaḥ || 9 ||
kāmādapyadhiko loke lobhādapi ca dāruṇaḥ |
krodhābhibhūtaḥ kurute hiṃsāṃ prāṇavighātinīm || 10 ||
duḥkhadāṃ sarvabhūtānāṃ narakārāmadīrghikām |
yathāgnirgharṣaṇājjātaḥ pādapaṃ pradahettathā || 11 ||

dehotpannastathā krodho dehaṃ dahati dāruṇaḥ |
vyāsa uvāca
iti sañcintyamānaṃ taṃ bhrātaraṃ dīnamānasam || 12 ||

uvāca vacanaṃ tathyaṃ naro dharmasuto'nujaḥ |
nara uvāca
nārāyaṇa mahābhāga kopaṃ yaccha mahāmate || 13 ||
śāntaṃ bhāvaṃ samāśritya nāśayāhaṅkṛtiṃ parām |
purāhaṅkāradoṣeṇa tapo naṣṭaṃ kilāvayoḥ || 14 ||
saṃgrāmaścābhavattābhyāṃ bhāvābhyāmasureṇa ha |
divyavarṣasahasraṃ tu prahlādena mahād□bhutam || 15 ||
duḥkhaṃ bahutaraṃ prāptaṃ tatrāvābhyāṃ surottama |
tasmātkrodhaṃ parityajya śānto bhava munīśvara || 16 ||
(śāntatvaṃ tapaso mūlaṃ munibhiḥ parikīrtitam |) ||
vyāsa uvāca
iti tasya vacaḥ śrutvā śānto'bhūddharmanandanaḥ |
janamejaya uvāca
saṃśayo'yaṃ muniśreṣṭha prahlādena mahātmanā || 17 ||

viṣṇubhaktena śāntena kathaṃ yuddhaṃ kṛtaṃ purā |
kṛtavantau kathaṃ yuddhaṃ naranārāyaṇāvṛṣī || 18 ||
tāpasau dharmaputrau dvau suśāntamānasāvubhau |
samāgamaḥ kathaṃ jātastayordaityasutasya ca || 19 ||
saṃgrāmastu kathaṃ tābhyāṃ kṛtastena mahātmanā |
prahlādo'pyatidharmātmā jñānavānviṣṇutatparaḥ || 20 ||
naranārāyaṇau tadvattāpasau sattvasaṃsthitau |
tena tābhyāṃ samud□bhūtaṃ vairaṃ yadi parasparam || 21 ||
tadā tapasi dharme ca śrama eva hi kevalam |
kva japaḥ kva tapaścaryā purā satyayuge'pi ca || 22 ||
tādṛśairna jitaṃ cittaṃ krodhāhaṅkārasaṃvṛtam |
na krodho na ca mātsaryamahaṅkārāṃkuraṃ vinā || 23 ||
ahaṅkārātsamutpannāḥ kāmakrodhādayaḥ kila |
varṣakoṭisahasraṃ tu tapaḥ kṛtvātidāruṇam || 24 ||

ahaṅkārāṃkure jāte vyarthaṃ bhavati sarvathā |
yathā sūryodaye jāte tamorūpaṃ na tiṣṭhati || 25 ||
ahaṅkārāṃkurasyāgre tathā puṇyaṃ na tiṣṭhati |
prahlādo'pi mahābhāga hariṇā samayudhyata || 26 ||
tadā vyarthaṃ kṛtaṃ sarvaṃ sukṛtaṃ kila bhūtale |
naranārāyaṇau śāntau vihāya paramaṃ tapaḥ || 27 ||
kṛtavantau yadā yuddhaṃ kva śamaḥ sukṛtaṃ punaḥ |
īdṛgbhyāṃ sattvayuktābhyāmajeyā yadyahaṅkṛtiḥ || 28 ||
mādṛśānāñja kā vārtā mune'haṅkārasaṃkṣaye |
ahaṅkāraparityakto na ko'pyasti jagattraye || 29 ||
na bhūto bhavitā naiva yastyaktastena sarvathā |
mucyate lohanigaḍairbaddhaḥ kāṣṭhamayaistathā || 30 ||
ahaṅkāranibaddhastu na kadācidvimucyate |
ahaṅkārāvṛtaṃ sarvaṃ jagatsthāvarajaṅgamam || 31 ||

bhramatyeva hi saṃsāre viṣṭhāmūtrapradūṣite |
brahmajñānaṃ kutastāvatsaṃsāre mohasaṃvṛte || 32 ||
mataṃ mīmāṃsakānāṃ vai sammataṃ bhāti suvrata |

mahānto'pi sadā yuktāḥ kāmakrodhādibhirmune || 33 ||
mādṛśānāṃ kalāvasminkā kathā munisattama |
vyāsa uvāca
kāryaṃ vai kāraṇād□bhinnaṃ kathaṃ bhavati bhārata || 34 ||
kaṭakaṃ kuṇḍalañcaiva suvarṇasadṛśaṃ bhavet |
ahaṅkārod□bhavaṃ sarvaṃ brahmāṇḍaṃ sacarācaram || 35 ||
paṭastantuvaśaḥ proktastadviyuktaḥ kathaṃ bhavet |
māyāguṇaistribhiḥ sarvaṃ racitaṃ sthirajaṅgamam || 36 ||
satṛṇastambaparyantaṃ kā tatra paridevanā |
brahmā viṣṇustathā rudraste cāhaṅkāramohitāḥ || 37 ||
bhramantyasminmahāgādhe saṃsāre nṛpasattama |

vasiṣṭhanāradādyāśca munayo jñāninaḥ param || 38 ||
te'bhibhūtāḥ saṃsaranti saṃsāre'sminpunaḥ punaḥ |
na ko'pyasti nṛpaśreṣṭha triṣu lokeṣu dehabhṛt || 39 ||
ebhirmāyāguṇairmuktaḥ śānta ātmasukhe sthitaḥ |
kāmakrodhau tathā lobho moho'haṅkārasambhavaḥ || 40 ||
na muñcanti naraṃ sarvaṃ dehavantaṃ nṛpottama |
adhītya vedaśāstrāṇi purāṇāni vicintya ca || 41 ||
kṛtvā tīrthāṭanaṃ dānaṃ dhyānañcaiva surārcanam |
karoti viṣayāsaktaḥ sarvaṃ karma ca cauravat || 42 ||
vicārayati no pūrvaṃ kāmamohamadānvitaḥ |
kṛte yuge'pi tretāyāṃ dvāpare kurunandana || 43 ||
viddho'trāsti ca dharmo'pi kā kathādya kalau punaḥ |
spardhā sadaiva sadrohā lobhāmarṣau ca sarvadā || 44 ||
evaṃvidho'sti saṃsāro nātra kāryā vicāraṇā |

sādhavo viralā loke bhavanti gatamatsarāḥ || 45 ||
jitakrodhā jitāmarṣā dṛṣṭāntārthaṃ vyavasthitāḥ |
rājovāca
te dhanyāḥ kṛtapuṇyāste madamohavivarjitāḥ || 46 ||
jitendriyāḥ sadācārā jitaṃ tairbhuvanatrayam |
dunomi pātakaṃ smṛtvā piturmama mahātmanaḥ || 47 ||
kṛtastapasvinaḥ kaṇṭhe mṛtasarpo hyaghaṃ vinā |
atastasya muniśreṣṭha bhavitā kiṃ mamāgrataḥ || 48 ||
na jāne buddhisammohātkiṃ vā kāryaṃ bhaviṣyati |
madhu paśyati mūḍhātmā prapātaṃ naiva paśyati || 49 ||
karoti ninditaṃ karma narakānna bibheti ca |
kathaṃ yuddhaṃ purā vṛttaṃ vistarāttadvadasva me || 50 ||
prahlādena yathā cograṃ naranārāyaṇasya vai |
prahlādastu kathaṃ yātaḥ pātālāttadvadasva me || 51 ||

sārasvate mahātīrthe puṇye badarikāśrame |
naranārāyaṇau śāntau tāpasau munisattamau || 52 ||
kṛtavantau tathā yuddhaṃ hetunā kena mānada |
vairaṃ bhavati vittārthaṃ dārārthaṃ vā parasparam || 53 ||
eṣaṇārahitau kasmāccakratuḥ pradhanaṃ mahat |
prahlādo'pi ca dharmātmā jñātvā devau sanātanau || 54 ||
kṛtavānsa kathaṃ yuddhaṃ naranārāyaṇau munī |
etadvistarato brahmañchrotumicchāmi kāraṇam || 55 ||

English translation

1. Vyasa said O king! The Dharma's son, of excellent prowess, hearing thus, the words of these damsels, thought within himself, thus what shall I do under the above circumstances.

2. If I indulge now in sexual pleasures, I will be an object of laughter amongst the Munis. This present trouble has, no doubt, arisen from my Ahamkara (egoism). This Ahamkara is the first and foremost in ruining one's Dharma.

3-5. The wise sages have declared this Ahamkara as the root of this tree of world. I did not observe the vow of silence on seeing those damsels come here; I have held much conversations with them; therefore I have got into this troublesome anxiety and sorrow. I have created these damsels at the expense of my Dharma and Tapasya. The beautiful and lovely damsels sent by Indra are now full of lust; and are bent on ruining my tapasaya. Now if through Ahamkara I had not created the damsels, I would not have fallen into this difficulty. Now I am caught firmly in the meshes of my own creation like a spider; what am I to do next!

6-7. If I abandon these damsels, thinking that there is no necessity to reconsider the matter, then these would be broken hearted; and they would go away cursing me?

Yet I would be free from this present danger at least and then be able to practise excellent tapasya in a lonely place. Therefore, now, I will get angry and tell these damsels go away from me.

8. Vyasa said O King! The Muni Narayana thought that he would become thus happy; but, at the next moment, he discussed in his mind thus

9. The second great enemy is anger; it is greater than causing hurt to others; and it is greater than lust and avarice.

10. Out of anger people commit murder; this murder is the source of hell and is giving pains to all.

11. As trees, rubbing against each other, generate fire; and are themselves burnt up in this fire, so fire arising from this body ultimately burns this body to death.

12. Vyasa said The younger brother Nara on seeing his elder brother anxious and low-spirited, spoke out what is right, as follows

13. O Narayana! You are very intelligent and very good; therefore reliquish this feeling of anger and betake to quietude and peace, and kill the dreadful anger.

14. Do you not remember that it is through this Ahamkara and anger that our tapasya was destroyed on a previous occasion; and we had to fight severely with Prahlada, the Lord of the Asuras for one full divine thousand years.

15-16. O Lord of the Devas! We were put to much difficulties then; therefore O Lord of the Munis! Get rid of this anger; be quiet! The sages declare the peace is the root cause and the only object of Tapasya.

17.Vyasa said On hearing these words of his younger brother Nara, the Dharma's son Narayana took to peace.

18. Janamejaya said O Lord of the Munis! The high souled Prahlada was a devotee of Visnu and of a peace loving heart: how it was that, in the ancient days, the battle took place between him and these

Risis; how could the Risis fight? There is this great doubt in my mind.

19-20. These two Dharma's sons were ascetics and peace loving; how the fight could come to pass between these and the Daityasuras? How did these two Risis fight with the high souled Prahlada?

21-22. Prahlada was very religious, full of knowledge and very much devoted to Visnu. Nara Narayana were Sattvik and ascetics; therefore if there had occurred enmity between those, it appears that the religion and asceticism, Tapasya and Dharma were matters in name only; and the labour was spent in vain in the golden age even. What was the value of asceticism and meditation and muttering silently the mantras! No one can make out.

23. Oh! Persons like them could not conquer their hearts full of anger and egoism! Anger and jealousy cannot spring unless there be at the bottom a feeling of egoism (Ahamkara).

24. All the passions, lust, greed, anger, etc., come out of Ahamkara (egoism), there is no doubt of it; one hundred lakh years of severe asceticism are rendered quite useless by the cropping up afterwards of a bit of Ahamkara.

25. As darkness is dispelled entirely on sunrise, so no trace of religious merit can exist on the rising of a bit of Ahamkara.

26. When Prahlada could fight with S'ri Bhagavan Hah, then. Oh! all his merits in this world are rendered of no use whatsoever.

27. Where is the religious merit and where is peace when the quiet souled persons Nara Narayana, the two Risis began to fight, without paying any heed to their highest end, the Tapasya?

28. When Ahamkara became invincible by the two Risis, then what can be expected from the weak trivial persons like us in the matter of subjugating this Ahamkara?

29. Who can be free from Ahamkara in these three worlds, when the high souled persons like the above were not free from it? I am now quite confident that, in this Universe, no body was ever before free from Ahamkara nor will there be any such in the distant future.

30. One can be free if bound by an iron or a wooden chain; but when one is pierced by Ahamkara, one can never become free from it.

31. This whole Universe, moving and unmoving, is rolling in this Samsara (migration and transmigration) polluted by urine and faeces, being covered by Ahamkara.

32. Where is, then the Brahma Jhana? O Good One in vows! The Karma theory, according to the Mimamsakas, seems reasonable and true.

33. O Muni! What can you expect from the weak-minded persons like me in this Kali yuga, when the great persons are always overpowered with lust, anger, etc.

34-35. Vyasa said O Descendant of Bharata! How can the effect be different from its cause? Gold and golden ear-rings though different in form owing to upadhis, are both similar to their original cause, the metal gold.

Thread is the cause of cloth; therefore as cloth cannot be different from its thread, so this whole universe, moving and unmoving, is sprung from Ahamkara; then how can it be free from Ahamkara?

36. All this, moving and unmoving, including a blade of grass, are fashioned out of the three qualities of Maya; so if it be formed of those qualities, what repentance can come to those who are wise and know every phenomenon as unreal?

37. O Best of kings! Brahma, Visnu or Mahes'a, even these are all rolling in this vast ocean of Samsara, being bewildered and fascinated by Ahamkara.

38. The great sages like Vas'istha, Narada and the other Munis are frequently taking their births in this Samsara.

39. In this Triloki, there is not even one embodied soul, who is entirely free from this Maya and has become quiet and immersed in the high bliss of the Supreme Self.

40. O Best of kings! Lust, anger, avarice, and fascination, all, arise from Ahamkara. These do not leave any embodied person.

41-42. Studying all the Vedas and Puranas, going to all the sacred places pilgrimages, making charities, thinking on Paramatman and worshipping the gods, doing all these, the people still get attached to sensual objects and act like a thief.

43. O Son of Kuru! In the three yugas, the Satya, Treta, Dwapara, Dharma had been pierced and wounded very much; what to say of Dharma in this Kali Yuga!

44. You will find quarrels, avarice, anger raging always in this Kali yuga. Therefore there is no wonder that you will not find any one thinking and doing what is worth thinking, and doing what is not worth doing?

45. Free from envy, anger, and jealousy, such persons are rare now- a-days in this Kali yuga. Some peaceful persons exist here and there to keep up the ideal.

46. The king said O Muni! They are blessed and holy who are free from this fascination of Maya, self controlled, who have conquered their passions, and who follow good conduct. They have risen above the Triloki.

47. O Best of Munis! My high minded father put a dead serpent round the neck of an ascetic without any fault; I am very sorry to think of his act.

48. Therefore, O Muni! Kindly suggest any means by which I can now redress that act. O Bhagavan! I do not know what will be the result of this act, committed out of the bewildering of intellect.

49. Fools in search of honey see only honey before them but not the falls, whence they might tumble down and die. So the stupid men do disgraceful acts and do not get afraid of the tortures of hell.

50. Kindly describe, in detail, how the fight incurred between Prahlada and Narayana in ancient times.

51. How was it that Prahlada went out of Patala (the nether regions) and went to the great holy place, the hermitage of Badarikas'rama in the Sarasvata country, the great place for pilgrimage.

52. O Muni! What was it that led the best of the Munis, the two ascetics to fight with Prahlada?

53. The enmity springs where there is wealth, wife, or land. The two Maharsis were desireless, had nothing of these; how, then, without any cause, they fought such a battle!

54. Prahlada was also very religious and knew that those two Risis were the Devas; knowing this, why did he fight with them?

55. So describe in detail the cause of all these.

Here ends the Seventh Chapter in the 4th Book of S'rimad Devi Bhagavatam of 18,000 verses on Ahamkara by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 8

On Going To The TIrthas

Chapter 70 of 318 · 48 detected Sanskrit verse markers

Sanskrit

सूत उवाच
इति पृष्टस्तदा विप्रो राज्ञा पारीक्षितेन वै ।
उवाच विस्तरात्सर्वं व्यासः सत्यवतीसुतः ॥ १ ॥
जनमेजयोऽपि धर्मात्मा निर्वेदं परमं गतः ।
चित्तं दुश्चरितं मत्वा वैराटीतनयस्य वै ॥ २ ॥
तस्यैवोद्धरणार्थाय चकार सततं मनः ।
विप्रावमानपापेन यमलोकं गतस्य वै ॥ ३ ॥
पुन्नामनरकाद्यस्मात्त्रायते पितरं स्वकम् ।
पुत्रेति नाम सार्थं स्यात्तेन तस्य मुनीश्वराः ॥ ४ ॥
सर्पदष्टं नृपं श्रुत्वा हर्म्योपरि मृतं तथा ।
विप्रशापादौत्तरेयं स्नानदानविवर्जितम् ॥ ५ ॥
पितुर्गतिं निशम्यासौ निर्वेदं गतवान्नृपः ।
पारीक्षितो महाभागः सन्तप्तो भयविह्वलः ॥ ६ ॥
पप्रच्छाथ मुनिं व्यासं गृहागतमनिन्दितः ।

नरनारायणस्येमां कथां परमविस्मृताम् ॥ ७ ॥
व्यास उवाच
स यदा निहतो रौद्रो हिरण्यकशिपुर्नृप ।
अभिषिक्तस्तदा राज्ये प्रह्लादो नाम तत्सुतः ॥ ८ ॥
तस्मिञ्छासति दैत्येन्द्रे देवब्राह्मणपूजके ।
मखैर्भूमौ नृपतयो यजन्तः श्रद्धयान्विताः ॥ ९ ॥
ब्राह्मणाश्च तपोधर्मतीर्थयात्राश्च कुर्वते ।
वैश्याश्च स्वस्ववृत्तिस्थाः शूद्राः शुश्रूषणे रताः ॥ १० ॥
नृसिंहेन च पाताले स्थापितः सोऽथ दैत्यराट् ।
राज्यं चकार तत्रैव प्रजापालनतत्परः ॥ ११ ॥
कदाचिद्भृगुपुत्रोऽथ च्यवनाख्यो महातपाः ।
जगाम नर्मदां स्नातुं तीर्थं वै व्याहृतीश्वरम् ॥ १२ ॥
रेवां महानदीं दृष्ट्वा ततस्तस्यामवातरत् ।
उत्तरन्तं प्रजग्राह नागो विषभयङ्करः ॥ १३ ॥

गृहीतो भयभीतस्तु पाताले मुनिसत्तमः ।
सस्मार मनसा विष्णुं देवदेवं जनार्दनम् ॥ १४ ॥

संस्मृते पुण्डरीकाक्षे निर्विषोऽभून्महोरगः ।
न प्राप च्यवनो दुःखं नीयमानो रसातलम् ॥ १५ ॥
द्विजिह्वेन मुनिस्त्यक्तो निर्विण्णेनातिशङ्किना ।
मां शपेत मुनिः कुद्धस्तापसोऽयं महानिति ॥ १६ ॥
चचार नागकन्याभिः पूजितो मुनिसत्तमः ।
विवेशाप्यथ नागानां दानवानां महत्पुरम् ॥ १७ ॥
कदाचिद्भृगुपुत्रं तं विचरन्तं पुरोत्तमे ।
ददर्श दैत्यराजोऽसौ प्रह्लादो धर्मवत्सलः ॥ १८ ॥
दृष्ट्वा तं पूजयामास मुनिं दैत्यपतिस्तदा ।
पप्रच्छ कारणं किं ते पातालागमने वद ॥ १९ ॥
प्रेषितोऽसि किमिन्द्रेण सत्यं ब्रूहि द्विजोत्तम ।
दैत्यविद्वेषयुक्तेन मम राज्यदिदृक्षया ॥ २० ॥

च्यवन उवाच
किं मे मघवता राजन् यदहं प्रेषितः पुनः ।
दूतकार्यं प्रकुर्वाणः प्राप्तवान्नगरे तव ॥ २१ ॥
विद्धि मां भृगुपुत्रं तं स्वनेत्रं धर्मतत्परम् ।
मा शङ्कां कुरु दैत्येन्द्र वासवप्रेषितस्य वै ॥ २२ ॥
स्नानार्थं नर्मदां प्राप्तः पुण्यतीर्थे नृपोत्तम ।
नद्यामेवावतीर्णोऽहं गृहीतश्च महाहिना ॥ २३ ॥
जातोऽसौ निर्विषः सर्पो विष्णोः संस्मरणादिव ।
मुक्तोऽहं तेन नागेन प्रभावात्स्मरणस्य वै ॥ २४ ॥
अत्रागतेन राजेन्द्र मयाप्तं तव दर्शनम् ।
विष्णुभक्तोऽसि दैत्येन्द्र तद्भक्तं मां विचिन्तय ॥ २५ ॥
व्यास उवाच
तन्निशम्य वचः श्लक्ष्णं हिरण्यकशिपोः सुतः ।
पप्रच्छ परया प्रीत्या तीर्थानि विविधानि च ॥ २६ ॥

प्रह्लाद उवाच
पृथिव्यां कानि तीर्थानि पुण्यानि मुनिसत्तम ।
पाताले च तथाकाशे तानि नो वद विस्तरात् ॥ २७ ॥
च्यवन उवाच
मनोवाक्कायशुद्धानां राजंस्तीर्थं पदे पदे ।
तथा मलिनचित्तानां गङ्गापि कीकटाधिका ॥ २८ ॥
प्रथमं चेन्मनः शुद्धं जातं पापविवर्जितम् ।
तदा तीर्थानि सर्वाणि पावनानि भवन्ति वै ॥ २९ ॥
गङ्गातीरे हि सर्वत्र वसन्ति नगराणि च ।
व्रजाश्चैवाकरा ग्रामाः सर्वे खेटास्तथापरे ॥ ३० ॥
निषादानां निवासाश्च कैवर्तानां तथापरे ।

हुणबङ्गखसानां च म्लेच्छानां दैत्यसत्तम ॥ ३१ ॥
पिबन्ति सर्वदा गाङ्गं जलं ब्रह्मोपमं सदा ।
स्नानं कुर्वन्ति दैत्येन्द्र त्रिकालं स्वेच्छया जनाः ॥ ३२ ॥

तत्रैकोऽपि विशुद्धात्मा न भवत्येव मारिष ।
किं फलं तर्हि तीर्थस्य विषयोपहतात्मसु ॥ ३३ ॥
कारणं मन एवात्र नान्यद्राजन्विचिन्तय ।
मनःशुद्धिं प्रकर्तव्या सततं शुद्धिमिच्छता ॥ ३४ ॥
तीर्थवासी महापापी भवेत्तत्रात्मवञ्चनात् ।
तत्रैवाचरितं पापमानन्त्याय प्रकल्पते ॥ ३५ ॥
यथेन्द्रवारुणं पक्वं मिष्टं नैवोपजायते ।
भावदुष्टस्तथा तीर्थे कोटिस्नातो न शुध्यति ॥ ३६ ॥
प्रथमं मनसः शुद्धिः कर्तव्या शुभमिच्छता ।
शुद्धे मनसि द्रव्यस्य शुद्धिर्भवति नान्यथा ॥ ३७ ॥
तथैवाचारशुद्धिः स्यात्ततस्तीर्थं प्रसिध्यति ।
अन्यथा तु कृतं सर्वं व्यर्थं भवति तत्क्षणात् ॥ ३८ ॥
(हीनवर्णस्य संसर्गं तीर्थे गत्वा सदा त्यजेत् ।) ॥
भूतानुकम्पनं चैव कर्तव्यं कर्मणा धिया ।

यदि पृच्छसि राजेन्द्र तीर्थं वक्ष्याम्यनुत्तमम् ॥ ३९ ॥
प्रथमं नैमिषं पुण्यं चक्रतीर्थं च पुष्करम् ।
अन्येषां चैव तीर्थानां संख्या नास्ति महीतले ॥ ४० ॥
पावनानि च स्थानानि बहुनि नृपसत्तम ।
व्यास उवाच
तच्छुत्वा वचनं राजा नैमिषं गन्तुमुद्यतः ॥ ४१ ॥
नोदयामास दैत्यान्वै हर्षनिर्भरमानसः ।
प्रह्लाद उवाच
उत्तिष्ठन्तु महाभागा गमिष्यामोऽद्य नैमिषम् ॥ ४२ ॥
द्रक्ष्यामः पुण्डरीकाक्षं पीतवाससमच्युतम् ।
व्यास उवाच
इत्युक्ता विष्णुभक्तेन सर्वे ते दानवास्तदा ॥ ४३ ॥
तेनैव सह पातालान्निर्ययुः परया मुदा ।
ते समेत्य च दैतेया दानवाश्च महाबलाः ॥ ४४ ॥

नैमिषारण्यमासाद्य स्नानं चक्रुर्मुदान्विताः ।
प्रह्लादस्तत्र तीर्थेषु चरन्दैत्यैः समन्वितः ॥ ४५ ॥
सरस्वतीं महापुण्यां ददर्श विमलोदकाम् ।
तीर्थे तत्र नृपश्रेष्ठ प्रह्लादस्य महात्मनः ॥ ४६ ॥
मनः प्रसन्नं सञ्जातं स्नात्वा सारस्वते जले ।
विधिवत्तत्र दैत्येन्द्रः स्नानदानादिकं शुभे ॥ ४७ ॥

चकारातिप्रसन्नात्मा तीर्थे परमपावने ॥ ४८ ॥

Roman transliteration

sūta uvāca
iti pṛṣṭastadā vipro rājñā pārīkṣitena vai |
uvāca vistarātsarvaṃ vyāsaḥ satyavatīsutaḥ || 1 ||
janamejayo'pi dharmātmā nirvedaṃ paramaṃ gataḥ |
cittaṃ duścaritaṃ matvā vairāṭītanayasya vai || 2 ||
tasyaivoddharaṇārthāya cakāra satataṃ manaḥ |
viprāvamānapāpena yamalokaṃ gatasya vai || 3 ||
punnāmanarakādyasmāttrāyate pitaraṃ svakam |
putreti nāma sārthaṃ syāttena tasya munīśvarāḥ || 4 ||
sarpadaṣṭaṃ nṛpaṃ śrutvā harmyopari mṛtaṃ tathā |
vipraśāpādauttareyaṃ snānadānavivarjitam || 5 ||
piturgatiṃ niśamyāsau nirvedaṃ gatavānnṛpaḥ |
pārīkṣito mahābhāgaḥ santapto bhayavihvalaḥ || 6 ||
papracchātha muniṃ vyāsaṃ gṛhāgatamaninditaḥ |

naranārāyaṇasyemāṃ kathāṃ paramavismṛtām || 7 ||
vyāsa uvāca
sa yadā nihato raudro hiraṇyakaśipurnṛpa |
abhiṣiktastadā rājye prahlādo nāma tatsutaḥ || 8 ||
tasmiñchāsati daityendre devabrāhmaṇapūjake |
makhairbhūmau nṛpatayo yajantaḥ śraddhayānvitāḥ || 9 ||
brāhmaṇāśca tapodharmatīrthayātrāśca kurvate |
vaiśyāśca svasvavṛttisthāḥ śūdrāḥ śuśrūṣaṇe ratāḥ || 10 ||
nṛsiṃhena ca pātāle sthāpitaḥ so'tha daityarāṭ |
rājyaṃ cakāra tatraiva prajāpālanatatparaḥ || 11 ||
kadācid☐ bhṛguputro'tha cyavanākhyo mahātapāḥ |
jagāma narmadāṃ snātuṃ tīrthaṃ vai vyāhṛtīśvaram || 12 ||
revāṃ mahānadīṃ dṛṣṭvā tatastasyāmavātarat |
uttarantaṃ prajagrāha nāgo viṣabhayaṅkaraḥ || 13 ||

gṛhīto bhayabhītastu pātāle munisattamaḥ |
sasmāra manasā viṣṇuṃ devadevaṃ janārdanam || 14 ||
saṃsmṛte puṇḍarīkākṣe nirviṣo'bhūnmahoragaḥ |
na prāpa cyavano duḥkhaṃ nīyamāno rasātalam || 15 ||
dvijihvena munistyakto nirviṇṇenātiśaṅ☐kinā |
māṃ śapeta muniḥ kuddhastāpaso'yaṃ mahāniti || 16 ||
cacāra nāgakanyābhiḥ pūjito munisattamaḥ |
viveśāpyatha nāgānāṃ dānavānāṃ mahatpuram || 17 ||
kadācid☐bhṛguputraṃ taṃ vicarantaṃ purottame |
dadarśa daityarājo'sau prahlādo dharmavatsalaḥ || 18 ||
dṛṣṭvā taṃ pūjayāmāsa muniṃ daityapatistadā |
papraccha kāraṇaṃ kiṃ te pātālāgamane vada || 19 ||
preṣito'si kimindreṇa satyaṃ brūhi dvijottama |
daityavidveṣayuktena mama rājyadidṛkṣayā || 20 ||

cyavana uvāca
kiṃ me maghavatā rājan yadahaṃ preṣitaḥ punaḥ |

dūtakāryaṃ prakurvāṇaḥ prāptavānnagare tava || 21 ||
viddhi māṃ bhṛguputraṃ taṃ svanetraṃ dharmatatparam |
mā śaṅkāṃ kuru daityendra vāsavapreṣitasya vai || 22 ||
snānārthaṃ narmadāṃ prāptaḥ puṇyatīrthe nṛpottama |
nadyāmevāvatīrṇo'haṃ gṛhītaśca mahāhinā || 23 ||
jāto'sau nirviṣaḥ sarpo viṣṇoḥ saṃsmaraṇādiva |
mukto'haṃ tena nāgena prabhāvātsmaraṇasya vai || 24 ||
atrāgatena rājendra mayāptaṃ tava darśanam |
viṣṇubhakto'si daityendra tad□bhaktaṃ māṃ vicintaya || 25 ||
vyāsa uvāca
tanniśamya vacaḥ ślakṣṇaṃ hiraṇyakaśipoḥ sutaḥ |
papraccha parayā prītyā tīrthāni vividhāni ca || 26 ||

prahlāda uvāca
pṛthivyāṃ kāni tīrthāni puṇyāni munisattama |
pātāle ca tathākāśe tāni no vada vistarāt || 27 ||
cyavana uvāca
manovākkāyaśuddhānāṃ rājaṃstīrthaṃ pade pade |
tathā malinacittānāṃ gaṅgāpi kīkaṭādhikā || 28 ||
prathamaṃ cenmanaḥ śuddhaṃ jātaṃ pāpavivarjitam |
tadā tīrthāni sarvāṇi pāvanāni bhavanti vai || 29 ||
gaṅgātīre hi sarvatra vasanti nagarāṇi ca |
vrajāścaivākarā grāmāḥ sarve kheṭāstathāpare || 30 ||
niṣādānāṃ nivāsāśca kaivartānāṃ tathāpare |
hūṇabaṅgakhasānāṃ ca mlecchānāṃ daityasattama || 31 ||
pibanti sarvadā gāṅgaṃ jalaṃ brahmopamaṃ sadā |
snānaṃ kurvanti daityendra trikālaṃ svecchayā janāḥ || 32 ||

tatraiko'pi viśuddhātmā na bhavatyeva māriṣa |
kiṃ phalaṃ tarhi tīrthasya viṣayopahatātmasu || 33 ||
kāraṇaṃ mana evātra nānyad□rājanvicintaya |
manaḥśuddhiṃ prakartavyā satataṃ śuddhimicchatā || 34 ||
tīrthavāsī mahāpāpī bhavettatrātmavañcanāt |
tatraivācaritaṃ pāpamānantyāya prakalpate || 35 ||
yathendravāruṇaṃ pakvaṃ miṣṭaṃ naivopajāyate |
bhāvaduṣṭastathā tīrthe koṭistāto na śudhyati || 36 ||
prathamaṃ manasaḥ śuddhiḥ kartavyā śubhamicchatā |
śuddhe manasi dravyasya śuddhirbhavati nānyathā || 37 ||
tathaivācāraśuddhiḥ syāttatastīrthaṃ prasidhyati |
anyathā tu kṛtaṃ sarvaṃ vyarthaṃ bhavati tatkṣaṇāt || 38 ||
(hīnavarṇasya saṃsargaṃ tīrthe gatvā sadā tyajet |) ||
bhūtānukampanaṃ caiva kartavyaṃ karmaṇā dhiyā |

yadi pṛcchasi rājendra tīrthaṃ vakṣyāmyanuttamam || 39 ||
prathamaṃ naimiṣaṃ puṇyaṃ cakratīrthaṃ ca puṣkaram |
anyeṣāṃ caiva tīrthānāṃ saṃkhyā nāsti mahītale || 40 ||
pāvanāni ca sthānāni bahūni nṛpasattama |
vyāsa uvāca
tacchrutvā vacanaṃ rājā naimiṣaṃ gantumudyataḥ || 41 ||
nodayāmāsa daityānvai harṣanirbharamānasaḥ |
prahlāda uvāca
uttiṣṭhantu mahābhāgā gamiṣyāmo'dya naimiṣam || 42 ||

drakṣyāmaḥ puṇḍarīkākṣaṃ pītavāsasamacyutam |
vyāsa uvāca
ityuktā viṣṇubhaktena sarve te dānavāstadā || 43 ||
tenaiva saha pātālānniryayuḥ parayā mudā |
te sametya ca daiteyā dānavāśca mahābalāḥ || 44 ||

naimiṣāraṇyamāsādya snānaṃ cakrurmudānvitāḥ |
prahlādastatra tīrtheṣu carandaityaiḥ samanvitaḥ || 45 ||
sarasvatīṃ mahāpuṇyāṃ dadarśa vimalodakām |
tīrthe tatra nṛpaśreṣṭha prahlādasya mahātmanaḥ || 46 ||
manaḥ prasannaṃ sañjātaṃ snātvā sārasvate jale |
vidhivattatra daityendraḥ snānadānādikaṃ śubhe || 47 ||
cakārātiprasannātmā tīrthe paramapāvane || 48 ||

English translation

1. Suta said Thus asked by the son of Panksit, the king Janamejaya, the best of the Brahmanas, the son of Satyavati, Vyasa spoke, in detail, the following

2. The virtuous Janamejaya became very much sorry and despondent when he heard in detail the improper acts of his own father Pariksit, the son of Uttara.

3. Owing to insulting the Brahmin boy, his father had to go to hell; and he was constantly thinking how to release his father.

4. The son is called “Puttra” for he releases his father from the hell, named “Put”. He is the true son that can do so.

5-6. The fortunate son of Pariksit became very much tormented and bewildered with fear when he heard what was the fate of his father, who died bitten by a serpent on the top of a palace, due to the curse of a Brahmin, void of any bathing, charities, and the purificatory acts.

7. When Vyasa returned home, Janamejaya asked him, the whole course of events of Nara Narayana.

8. Vyasa said O King! When the terrible Hiranya Kas'ipoo was slain, his son Prahlada was installed on his throne.

9. During the government of Prahlada, the chief of the Daityas, the worshipper of the Brahmanas and Devas, the kings on earth began with faith to do many sacrifices for the satisfaction of the Devas.

10. The Brahmanas were engaged in their Tapasya, Dharma, and in frequenting the places of pilgrimages; the Vais'yas, in their trade; and the S'udras, in serving the other three classes.

11. The incarnation of Hah, the Nri Simha (Man-Lion) made Prahlada, the king of the Daityas in the Patala (Nether regions); and Prahlada, engaged there, spent his time in the preservation and welfare of his subjects.

12. Once, on a time, the great ascetics Chyavana Muni, the son of Bhrigu went on his way to bathing in the river Narmada, at the place of pilgrimage, called VyarhitisVara.

13. There he saw the great river Reva and, while he was descending in the river, a dreadful snake caught hold of him and carried him to the Patala. The Muni was greatly terrified and began to think of the Deva of the Devas, Janardana Visnu.

14-15. On remembering the lotus eyed Visnu, the serpent lost his poison, and Chyavana Muni did not find any trouble, though carried to the Patala.

16. Then the serpent, coming to know of the power of the Muni, left him for fear that the Muni might curse him; the snake afterwards repented very much.

17. Chyavana, the best of the Munis, worshipped by the daughters of the serpents, roamed there and entered once into a beautiful palace of the Nagas and the Danavas.

18. While he was walking, he was seen by the religious king of the Daityas, the Prahlada.

19. The lord of the Daityas on seeing him worshipped him and enquired of him the cause of his coming there.

20. Are you sent here by Indra? Speak truly, O best of the Brahmanas. Is it to pry into my kingdom out of the enmity between the Devas and the Daityas?

21. Chyavana said What have I to do with Indra? That I might be sent by him, as his spy, messenger, to your city!

22. O Chief of the Daityas! Know me as Chyavana, the son of Bhrigu, prompt in religious duties and whose eye is illumined by knowledge. Do not fear that I am sent here by Indra.

23. When I went to bathe in a place of pilgrimage, in the holy Narmada, and dropped into the river, a poisonous snake caught hold of me (and carried me here).

24. I took the name of Visnu; and the serpent, hearing the Visnu's name, became void of poison, and left me here as you see.

25. O king! Coming here, I see you. You are a devotee of Visnu; know me, too, a devotee of the same Visnu.

26. Vyasa said O king! Prahlada, the son of Hiranya Kas'ipu, on hearing his sweet words, gladly asked him about the various places of pilgrimages.

27. Prahlada said O Best of Munis! Kindly describe to me, in detail, which are the places of pilgrimages on the earth, Patala, and in the Heavens, that verily lead to holiness.

28. Chyavana said O King! He whose body, words, and mind have grown pure, to him, his every footstep is a place of pilgrimage; he, whose heart is impure and defiled, to him the holy Ganges even is a thing more hated and worse than the Kikata country (the name of Behar).

29. Every holy place will impart holiness to him whose mind is first pure and deprived of sin.

30-31. O Best of the Daityas! On the banks of the Ganges, are situated good many cities, towns, villages, places to assemble, mines, small villages, the living places of the aborigines, the chandalas, and kaivartas, the Hunas, Bangas, the Khasas and the other MIechchas.

32. The inhabitants of the above places drink at their will the holy Ganges water, equivalent to Brahma, and bathe therein and do other works.

33. O King! There not even a single soul becomes pure. What use is a holy place to him, whose heart becomes attached to the sensual objects and who can therefore be called the lost souls.

34. Know, O king! the mind as the principal factor in any religious act or in any holy place. He who wants purity, let him first make his own mind pure.

35. The residents in any holy place deceive others and thus incur great sins. The sins committed in a place of pilgrimage can never be removed; they become unending and inexhaustible.

36. As the fruit, Indravaruna, is never sweet though fully ripe, so whose heart is defiled, he can never be pure though he bathes hundreds and thousands of times in the Tirtha water.

37. He who wants welfare of his own and others, he should first make his mind pure; when his mind becomes pure, then, the purity of material things and the purity of conduct can have any effect; then and then only resorting to places of pilgrimages becomes efficacious.

38-39. Always avoid company with the lowest class of persons in the holy places; it is far better to shew one's good will and compassion to all the souls (jivas) by one's intellect and by one's acts. You have asked me about the holy places of pilgrimages; I will now tell you those that are the best.

40. O king! The holy Naimis'aranya is the first, next Chakratirtha; next Puskaratirtha; there are many others besides these that cannot be counted. O Best of kings! There are lots of other holy places in this world.

41-42. Vyasa said O king! Prahlada, the king of the Daityas, on hearing the Muni's words, became ready to go Naimis'ranya and, with very much gladness, exclaimed to his followers, the Daityas O Good Ones! Get up; today we will go to Naimis'aranya and we will see the lotus eyed, yellow robed S’ri Achyutam, the Visnu.

43. Vyasa said O King! When thus addressed by Prahlada, the Demons were exceedingly glad; and they all marched out of Patala.

44. The Daityas, and Demons all united went to Naimis'aranyam and filled with much pleasure, they all bathed on reaching that holy place.

45. There, accompanied by the Daityas, Prahlada roamed about the sacred places and saw the holy Sarasvati river and Her pure clean water.

46. The highsouled Prahlada bathed in the Sarasvati river and his mind was satisfied.

47. The king of the Daityas was very much pleased and he perform ablutions and charities according to due rites in that most auspicious sacred place of pilgrimage.

Here ends the Eighth Chapter in the Fourth Book of S’ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses by MaharsT Veda Vyasa on going to the Tirthas.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 9

On The Fight Between The Risis And

Chapter 71 of 318 · 56 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
कुर्वंस्तीर्थविधिं तत्र हिरण्यकशिपोः सुतः ।
न्यग्रोधं सुमहच्छायमपश्यत्पुरतस्तदा ॥ १ ॥
ददर्श बाणानपरान्नानाजातीयकांस्तदा ।
गृध्रपक्षयुतांस्तीव्राच्छिलाधौतान्महोज्वलान् ॥ २ ॥
चिन्तयामास मनसा कस्येमे विशिखास्त्विह ।
ऋषीणामाश्रमे पुण्ये तीर्थे परमपावने ॥ ३ ॥
एवं चिन्तयतानेन कृष्णाजिनधरौ मुनी ।
समुन्नतजटाभारौ दृष्टौ धर्मसुतौ तदा ॥ ४ ॥
तयोरग्रे धृते शुभ्रे धनुषी लक्षणान्विते ।
शार्ङ्गमाजगवञ्चैव तथाक्षय्यौ महेषुधी ॥ ५ ॥
ध्यानस्थौ तौ महाभागौ नरनारायणावृषी ।
दृष्ट्वा धर्मसुतौ तत्र दैत्यानामधिपस्तदा ॥ ६ ॥
क्रोधरक्तेक्षणस्तौ तु प्रोवाचासुरपालकः ।

किं भवद्भ्यां समारब्धो दम्भो धर्मविनाशनः ॥ ७ ॥
न श्रुतं नैव दृष्टं हि संसारेऽस्मिन्कदापि हि ।
तपसश्चरणं तीव्रं तथा चापस्य धारणम् ॥ ८ ॥
विरोधोऽयं युगे चाद्ये कथं युक्तं कलिप्रियम् ।
ब्राह्मणस्य तपो युक्तं तत्र किं चापधारणम् ॥ ९ ॥
क्व जटाधारणं देहे क्वेषुधी च विडम्बनौ ।
धर्मस्याचरणं युक्तं युवयोर्दिव्यभावयोः ॥ १० ॥
व्यास उवाच
इति तस्य वचः श्रुत्वा नरः प्रोवाच भारत ।
का ते चिन्तात्र दैत्येन्द्र वृथा तपसि चावयोः ॥ ११ ॥
सामर्थ्ये सति यत्कुर्यात्तत्संपद्येत तस्य हि ।
आवां कार्यद्वये मन्द समर्थौ लोकविश्रुतौ ॥ १२ ॥
युद्धे तपसि सामर्थ्यं त्वं पुनः किं करिष्यसि ।
गच्छ मार्गे यथाकामं कस्मादत्र विकत्थसे ॥ १३ ॥

ब्रह्मतेजो दुराराध्यं न त्वं वेद विमोहितः ।
विप्रचर्चा न कर्तव्या प्राणिभिः सुखमीप्सुभिः ॥ १४ ॥

प्रह्लाद उवाच
तापसौ मन्दबुद्धी स्थो मृषा वां गर्वमोहितौ ।
मयि तिष्ठति दैत्येन्द्रे धर्मसेतुप्रवर्तके ॥ १५ ॥
न युक्तमेतत्तीर्थेऽस्मिन्नधर्माचरणं पुनः ।
का शक्तिस्तव युद्धेऽस्ति दर्शयाद्य तपोधन ॥ १६ ॥
व्यास उवाच
तदाकर्ण्य वचस्तस्य नरस्तं प्रत्युवाच ह ।
युद्धस्वाद्य मया सार्धं यदि ते मतिरीदृशी ॥ १७ ॥
अद्य ते स्फोटयिष्यामि मूर्धानमसुराधम ।
(युद्धे श्रद्धा न ते पश्चाद्भविष्यति कदाचन ।) ॥
व्यास उवाच
तन्निशम्य वचस्तस्य दैत्येन्द्रः कुपितस्तदा ॥ १८ ॥

प्रह्लादो बलवानत्र प्रतिज्ञामारुरोह सः ।
येन केनाप्युपायेन जेष्यामि तावुभावपि ॥ १९ ॥
नरनारायणौ दान्तावृषी तपिसमन्वितौ ।
व्यास उवाच
इत्युक्त्वा वचनं दैत्यः प्रतिगृह्य शरासनम् ॥ २० ॥
आकृष्य तरसा चापं ज्याशब्दञ्च चकार ह ।
नरोऽपि धनुरादाय शरांस्तीव्राञ्छिलाशितान् ॥ २१ ॥
मुमोच बहुशः कोधात्प्रह्लादोपरि पार्थिव ॥ २२ ॥
तान्दैत्यराजस्तपनीयपुङ्खै-
श्चिच्छेद बाणैस्तरसा समेत्य ।
समीक्ष्य छिन्नांश्च नरः स्वसृष्टा-
नन्यान्मुमोचाशु रुषान्वितो वै ॥ २३ ॥
दैत्याथिपस्तानपि तीव्रवेगै-
श्छित्त्वा जघानोरसि तं मुनीन्द्रम् ।

नरोऽपि तं पञ्चभिराशुगैश्च
कुद्धोऽहनद्दैत्यपतिं बाहुदेशे ॥ २४ ॥
सेन्द्राः सुरास्तत्र तयोर्हि युद्धं
द्रष्टुं विमानैर्गगनस्थिताश्च ।
नरस्य वीर्यं युधि संस्थितस्य
ते तुष्टुवुर्दैत्यपतेश्च भूयः ॥ २५ ॥
ववर्ष दैत्याधिप आत्तचापः
शिलीमुखानम्बुधरो यथापः ।
आदाय शार्ङ्गं धनुरप्रमेयं
मुमोच बाणाञ्छितहेमपुङ्खान् ॥ २६ ॥
बभूव युद्धं तुमुलं तयोस्तु

जयैषिणोः पार्थिव देवदैत्ययोः ।
ववर्षुराकाशपथे स्थितास्ते
पुष्पाणि दिव्यानि प्रहृष्टचित्ताः ॥ २७ ॥

चुकोप दैत्याधिपतिर्हरौ स
मुमोच बाणानतितीव्रवेगान् ।
चिच्छेद तान्धर्मसुतः सुतीक्ष्णै-
र्धनुर्विमुक्तैर्विशिखैस्तदाऽऽशु ॥ २८ ॥
ततो नारायणं बाणैः प्रह्लादश्चातिकर्षितैः ।
ववर्ष सुस्थितं वीरं धर्मपुत्रं सनातनम् ।
नारायणोऽपि तं वेगान्मुक्तैर्बाणैः शिलाशितैः ॥ २९ ॥
तुतोदातीव पुरतो दैत्यानामधिपं स्थितम् ।
सन्निपातोऽम्बरे तत्र दिदृक्षूणां बभूव ह ॥ ३० ॥
देवानां दानवानाञ्च कुर्वतां जयघोषणम् ।
उभयोः शरवर्षेण छादिते गगने तदा ॥ ३१ ॥
दिवापि रात्रिसदृशं बभूव तिमिरं महत् ।
ऊचुः परस्परं देवा दैत्याश्चातीव विस्मिताः ॥ ३२ ॥
अदृष्टपूर्वं युद्धं वै वर्ततेऽद्य सुदारुणम् ।

देवर्षयोऽथ गन्धर्वा यक्षकिन्नरपन्नगाः ॥ ३३ ॥
विद्याधराश्चारणाश्च विस्मयं परमं ययुः ।
नारदः पर्वतश्चैव प्रेक्षणार्थं स्थितौ मुनी ॥ ३४ ॥
नारदः पर्वतं प्राह नेदृशं चाभवत्पुरा ।
तारकासुरयुद्धञ्च तथा वृत्रासुरस्य च ॥ ३५ ॥
मधुकैटभयोर्युद्धं हरिणा चेदृशं कृतम् ।
प्रह्लादः प्रबलः शूरो यस्मान्नारायणेन च ॥ ३६ ॥
करोति सदृशं युद्धं सिद्धेनाद्भुतकर्मणा ।
व्यास उवाच
दिने दिने तथा रात्रौ कृत्वा कृत्वा पुनः पुनः ॥ ३७ ॥
चक्रतुः परमं युद्धं तौ तदा दैत्यतापसौ ।
नारायणस्तु चिच्छेद प्रह्लादस्य शरासनम् ॥ ३८ ॥
तरसैकेन बाणेन स चान्यद्धनुराददे ।
नारायणस्तु तरसा मुक्त्वान्यञ्च शिलीमुखम् ॥ ३९ ॥

तदैव मध्यतश्चापं चिच्छेद लघुहस्तकः ।
छिन्नं छिन्नं पुनर्दैत्यो धनुरन्यत्समाददे ॥ ४० ॥
नारायणस्तु चिच्छेद विशिखैराशु कोपितः ।
छिन्ने धनुषि दैत्येन्द्रः परिघं तु समाददे ॥ ४१ ॥
जघान धर्मजं तूर्णं बाह्वोर्मध्येऽतिकोपनः ।
तमायान्तं स बलवान्मार्गणैर्नवभिर्मुनिः ॥ ४२ ॥

चिच्छेद परिघं घोरं दशभिस्तमताडयत् ।
गदामादाय दैत्येन्द्रः सर्वायसमयीं दृढाम् ॥ ४३ ॥
जानुदेशे जघानाशु देवं नारायणं रुषा ।
गदया चापि गिरिवत्संस्थितः स्थिरमानसः ॥ ४४ ॥
धर्मपुत्रोऽतिबलवान्मुमोचाशु शिलीमुखान् ।
गदां चिच्छेद भगवांस्तदा दैत्यपतेर्दृढाम् ॥ ४५ ॥
विस्मयं परमं जग्मुः प्रेक्षका गगने स्थिताः ।
स तु शक्तिं समादाय प्रह्लादः परवीरहा ॥ ४६ ॥

चिक्षेप तरसा क्रुद्धो बलान्नारायणोरसि ।
तामापतन्तीं संवीक्ष्य बाणेनैकेन लीलया ॥ ४७ ॥
सप्तधा कृतवानाशु सप्तभिस्तं जघान ह ।
दिव्यवर्षशतं चैव तद्युद्धं परमं तयोः ॥ ४८ ॥
जातं विस्मयदं राजन् सर्वेषां तत्र चाश्रमे ।
तदाऽऽजगाम तरसा पीतवासाश्चतुर्भुजः ॥ ४९ ॥
प्रह्लादस्याश्रमं तत्र जगाम च गदाधरः ।
चतुर्भुजो रमाकान्तो रथाङ्गदरपद्मभृत् ॥ ५० ॥
दृष्ट्वा तमागतं तत्र हिरण्यकशिपोः सुतः ।
प्रणम्य परया भक्त्या प्राञ्जलिः प्रत्युवाच ह ॥ ५१ ॥
प्रह्लाद उवाच
देवदेव जगनाथ भक्तवत्सल माधव ।
कथं न जितवानाजावहमेतौ तपस्विनौ ।
संग्रामस्तु मया देव कृतः पूर्णं शतं समाः ॥ ५२ ॥

सुराणां न जितौ कस्मादिति मे विस्मयो महान् ।
विष्णुरुवाच
सिद्धाविमौ मदंशौ च विस्मयः कोऽत्र मारिष ॥ ५३ ॥
तापसौ न जितात्मानौ नरनारायणौ जितौ ।
गच्छ त्वं वितलं राजन् कुरु भक्तिं ममाचलाम् ॥ ५४ ॥
नाभ्यां कुरु विरोधं त्वं तापसाभ्यां महामते ।
व्यास उवाच
इत्याज्ञप्तो दैत्यराजो निर्ययावसुरैः सह ॥ ५५ ॥
नरनारायणौ भूयस्तपोयुक्तौ बभूवतुः ॥ ५६ ॥

Roman transliteration

vyāsa uvāca
kurvaṃstīrthavidhiṃ tatra hiraṇyakaśipoḥ sutaḥ |
nyagrodhaṃ sumahacchāyamapaśyatpuratastadā || 1 ||
dadarśa bāṇānaparānnānājātīyakāṃstadā |
gṛdhrapakṣayutāṃstīvrācchilādhautānmahojvalān || 2 ||

cintayāmāsa manasā kasyeme viśikhāstviha |
ṛṣīṇāmāśrame puṇye tīrthe paramapāvane || 3 ||
evaṃ cintayatānena kṛṣṇājinadharau munī |
samunnatajaṭābhārau dṛṣṭau dharmasutau tadā || 4 ||
tayoragre dhṛte śubhre dhanuṣī lakṣaṇānvite |
śārṅgamājagavañcaiva tathākṣayyau maheṣudhī || 5 ||
dhyānasthau tau mahābhāgau naranārāyaṇāvṛṣī |
dṛṣṭvā dharmasutau tatra daityānāmadhipastadā || 6 ||
krodharaktekṣaṇastau tu provācāsurapālakaḥ |

kiṃ bhavad□bhyāṃ samārabdho dambho dharmavināśanaḥ || 7 ||
na śrutaṃ naiva dṛṣṭaṃ hi saṃsāre'sminkadāpi hi |
tapasaścaraṇaṃ tīvraṃ tathā cāpasya dhāraṇam || 8 ||
virodho'yaṃ yuge cādye kathaṃ yuktaṃ kalipriyam |
brāhmaṇasya tapo yuktaṃ tatra kiṃ cāpadhāraṇam || 9 ||
kva jaṭādhāraṇaṃ dehe kveṣudhī ca viḍambanau |
dharmasyācaraṇaṃ yuktaṃ yuvayordivyabhāvayoḥ || 10 ||
vyāsa uvāca
iti tasya vacaḥ śrutvā naraḥ provāca bhārata |
kā te cintātra daityendra vṛthā tapasi cāvayoḥ || 11 ||
sāmarthye sati yatkuryāttatsampadyeta tasya hi |
āvāṃ kāryadvaye manda samarthau lokaviśrutau || 12 ||
yuddhe tapasi sāmarthyaṃ tvaṃ punaḥ kiṃ kariṣyasi |
gaccha mārge yathākāmaṃ kasmādatra vikatthase || 13 ||

brahmatejo durārādhyaṃ na tvaṃ veda vimohitaḥ |
vipracarcā na kartavyā prāṇibhiḥ sukhamīpsubhiḥ || 14 ||
prahlāda uvāca
tāpasau mandabuddhī stho mṛṣā vāṃ garvamohitau |
mayi tiṣṭhati daityendre dharmasetupravartake || 15 ||
na yuktametattīrthe'sminnadharmācaraṇaṃ punaḥ |
kā śaktistava yuddhe'sti darśayādya tapodhana || 16 ||
vyāsa uvāca
tadākarṇya vacastasya narastaṃ pratyuvāca ha |
yuddhasvādya mayā sārdhaṃ yadi te matirīdṛśī || 17 ||
adya te sphoṭayiṣyāmi mūrdhānamasurādhama |
(yuddhe śraddhā na te paścād□bhaviṣyati kadācana |) ||
vyāsa uvāca
tanniśamya vacastasya daityendraḥ kupitastadā || 18 ||

prahlādo balavānatra pratijñāmāruroha saḥ |
yena kenāpyupāyena jeṣyāmi tāvubhāvapi || 19 ||
naranārāyaṇau dāntāvṛṣī tapisamanvitau |
vyāsa uvāca
ityuktvā vacanaṃ daityaḥ pratigṛhya śarāsanam || 20 ||
ākṛṣya tarasā cāpaṃ jyāśabdañca cakāra ha |
naro'pi dhanurādāya śarāṃstīvrāñchilāśitān || 21 ||
mumoca bahuśaḥ kodhātprahlādopari pārthiva || 22 ||
tāndaityarājastapanīyapuṅkhai-
ściccheda bāṇaistarasā sametya |
samīkṣya chinnāṃśca naraḥ svasṛṣṭā-
nanyānmumocāśu ruṣānvito vai || 23 ||

daityāthipastānapi tīvravegai-
śchittvā jaghānorasi taṃ munīndram |

naro'pi taṃ pañcabhirāśugaiśca
kuddho'hanaddaityapatiṃ bāhudeśe || 24 ||
sendrāḥ surāstatra tayorhi yuddhaṃ
draṣṭuṃ vimānairgaganasthitāśca |
narasya vīryaṃ yudhi saṃsthitasya
te tuṣṭuvurdaityapateśca bhūyaḥ || 25 ||
vavarṣa daityādhipa āttacāpaḥ
śilīmukhānambudharo yathāpaḥ |
ādāya śārṅga dhanuraprameyaṃ
mumoca bāṇāñchitahemapuṅkhān || 26 ||
babhūva yuddhaṃ tumulaṃ tayostu
jayaiṣiṇoḥ pārthiva devadaityayoḥ |
vavarṣurākāśapathe sthitāste
puṣpāṇi divyāni prahṛṣṭacittāḥ || 27 ||

cukopa daityādhipatirharau sa
mumoca bāṇānatitīvravegān |
ciccheda tāndharmasutaḥ sutīkṣṇai-
rdhanurvimuktairviśikhaistadā''śu || 28 ||
tato nārāyaṇaṃ bāṇaiḥ prahlādaścātikarṣitaiḥ |
vavarṣa susthitaṃ vīraṃ dharmaputraṃ sanātanam |
nārāyaṇo'pi taṃ vegānmuktairbāṇaiḥ śilāśitaiḥ || 29 ||
tutodātīva purato daityānāmadhipaṃ sthitam |
sannipāto'mbare tatra didṛkṣūṇāṃ babhūva ha || 30 ||
devānāṃ dānavānāñca kurvatāṃ jayaghoṣaṇam |
ubhayoḥ śaravarṣeṇa chādite gagane tadā || 31 ||
divāpi rātrisadṛśaṃ babhūva timiraṃ mahat |
ūcuḥ parasparaṃ devā daityāścātīva vismitāḥ || 32 ||
adṛṣṭapūrvaṃ yuddhaṃ vai vartate'dya sudāruṇam |

devarṣayo'tha gandharvā yakṣakinnarapannagāḥ || 33 ||
vidyādharāścāraṇāśca vismayaṃ paramaṃ yayuḥ |
nāradaḥ parvataścaiva prekṣaṇārthaṃ sthitau munī || 34 ||
nāradaḥ parvataṃ prāha nedṛśaṃ cābhavatpurā |
tārakāsurayuddhañca tathā vṛtrāsurasya ca || 35 ||
madhukaiṭabhayoryuddhaṃ hariṇā cedṛśaṃ kṛtam |
prahlādaḥ prabalaḥ śūro yasmānnārāyaṇena ca || 36 ||
karoti sadṛśaṃ yuddhaṃ siddhenād□bhutakarmaṇā |
vyāsa uvāca
dine dine tathā rātrau kṛtvā kṛtvā punaḥ punaḥ || 37 ||
cakratuḥ paramaṃ yuddhaṃ tau tadā daityatāpasau |
nārāyaṇastu ciccheda prahlādasya śarāsanam || 38 ||
tarasaikena bāṇena sa cānyaddhanurādade |
nārāyaṇastu tarasā muktvānyañca śilīmukham || 39 ||

tadaiva madhyataścāpaṃ ciccheda laghuhastakaḥ |
chinnaṃ chinnaṃ punardaityo dhanuranyatsamādade || 40 ||
nārāyaṇastu ciccheda viśikhairāśu kopitaḥ |
chinne dhanuṣi daityendraḥ parighaṃ tu samādade || 41 ||

jaghāna dharmajaṃ tūrṇaṃ bāhvormadhye'tikopanaḥ |
tamāyāntaṃ sa balavānmārgaṇairnavabhirmuniḥ || 42 ||
ciccheda parighaṃ ghoraṃ daśabhistamatāḍayat |
gadāmādāya daityendraḥ sarvāyasamayīṃ dṛḍhām || 43 ||
jānudeśe jaghānāśu devaṃ nārāyaṇaṃ ruṣā |
gadayā cāpi girivatsaṃsthitaḥ sthiramānasaḥ || 44 ||
dharmaputro'tibalavānmumocāśu śilīmukhān |
gadāṃ ciccheda bhagavāṃstadā daityapaterdṛḍhām || 45 ||
vismayaṃ paramaṃ jagmuḥ prekṣakā gagane sthitāḥ |
sa tu śaktiṃ samādāya prahlādaḥ paravīrahā || 46 ||

cikṣepa tarasā kruddho balānnārāyaṇorasi |
tāmāpatantīṃ saṃvīkṣya bāṇenaikena līlayā || 47 ||
saptadhā kṛtavānāśu saptabhistaṃ jaghāna ha |
divyavarṣaśataṃ caiva tadyuddhaṃ paramaṃ tayoḥ || 48 ||
jātaṃ vismayadaṃ rājan sarveṣāṃ tatra cāśrame |
tadā''jagāma tarasā pītavāsāścaturbhujaḥ || 49 ||
prahlādasyāśramaṃ tatra jagāma ca gadādharaḥ |
caturbhujo ramākānto rathāṅgadarapadmabhṛt || 50 ||
dṛṣṭvā tamāgataṃ tatra hiraṇyakaśipoḥ sutaḥ |
praṇamya parayā bhaktyā prāñjaliḥ pratyuvāca ha || 51 ||
prahlāda uvāca
devadeva jaganātha bhaktavatsala mādhava |
kathaṃ na jitavānājāvahametau tapasvinau |
saṃgrāmastu mayā deva kṛtaḥ pūrṇaṃ śataṃ samāḥ || 52 ||

surāṇāṃ na jitau kasmāditi me vismayo mahān |
viṣṇuruvāca
siddhāvimau madaṃśau ca vismayaḥ ko'tra māriṣa || 53 ||
tāpasau na jitātmānau naranārāyaṇau jitau |
gaccha tvaṃ vitalaṃ rājan kuru bhaktiṃ mamācalām || 54 ||
nābhyāṃ kuru virodhaṃ tvaṃ tāpasābhyāṃ mahāmate |
vyāsa uvāca
ityājñapto daityarājo niryayāvasuraiḥ saha || 55 ||
naranārāyaṇau bhūyastapoyuktau babhūvatuḥ || 56 ||

English translation

1. Vyasa said After performing duly his religious rites there, the son of Hiranya Kas'ipu saw before him an unbrageous peepul tree.

2-3. There he saw along with the feathers of vultures, the terrible, sharpened under a stone, various glittering arrows, arrayed in due order; and he was surprised to think who could have kept such arrows, well guarded in this very holy hermitage of the Risis.

4-5. While Prahlada was thus meditating in his mind, he saw before him, wearing the skin of a black antelope, the two sons of Dharma, the two Munis Nara Narayana, loaded on their heads with high clots of hairs. Before them were placed the two white bows named S'arngam and Ajagavam, (Pinaka) the bows of Visnu and S'iva respectively, bearing their qualified marks, as well as their two inexhaustible big quivers.

6-10. The Lord of the Daityas, then, saw those two blessed ones, the two Risis Nara Narayana, the two sons of Dharma, deeply absorbed in meditation. Seeing this, he became very much enraged, his eyes became red, and he began to address them thus O two Ascetics! Has vain arrogance possessed your mind to destroy religion? It is never seen nor even heard, that the practice of severe asceticism and the holding of the bows and arrows, were carried into effect simultaneously by one man in any of the Four Ages. These two are contradictory things. That may be worthy in the Kali Yuga? This asceticism is fit for the Brahmanas; why, then are the bows and arrows held by you? There is an irreconcilable difference between

the holding of clotted hairs on the head and the holding in the hand of the bows and arrows. Therefore, do you practise religious rites, with feelings befitting your divine positions!

11. Vyasa said O Descendant of Bharata! On hearing thus the Prahlada's words, the Nara Risi said O Lord of the Daityas! What matters it to you? Why do you, for nothing, trouble yourself with our tapasya.

12. An able man can accomplish any thing. It is widely known in the three worlds, that we are able to accomplish these two things contemporaneously. O thou of weak understanding!

13. In the battle field as well as in asceticism, we can shew our prowess. What have you got to do with us in these matters? The road before you is unobstructed, you can go wherever you like; why do you brag of your own merits?

14. You are very dull and stupid; what can you understand of a Brahmanic glory that is very rare and attained with great difficulty? Those that want happiness need not meddle with the Brahmanas.

15-16. Prahlada said Blunt headed and vain braggarts are you! When I am present in this Tirtha, I who am the upholder of Dharma, I won't allow you to practise any irreligious things here! O Ascetics! Better show me your skill in fight to-day.

17-18. Vyasa said O king! The Risi Nara on hearing his words replied Give us battle if you are so desirous. O wretched amongst

the Asuras! In to-day's battle, I will knock your head down, and then you shall never in future desire to fight with any body.

19-20. Vyasa said On hearing these words, the chief of the Daityas was very much angry and promised to conquer these two self controlled Risi ascetics, Nara Narayana by any means whatsoever.

21-22. Vyasa said Thus saying, the Daitya took up his bow and quickly stretched it with arrow and the bow string made a terrible noise. Then Nara, too, too up with anger his bows and began to shoot arrows at Prahlada lots of sharpened arrows and weapons.

23. The lord of the Daityas quickly selected the arrows, glittering like gold, and with them tore asunder the arrows thrown by Nara. Nara, seeing his arrows, cut asunder, became infuriated with anger and began to hurl as quickly lots of other arrows.

24. Prahlada then cut asunder with arrows, of quick velocity, the Nara's weapons and struck violently on the breast of Nara. Nara, too, with anger pierced the arms of Prahlada with five quick arrows.

25. Indra and the other Devas came on their respective aeroplanes to see their fight and began to give cheers sometimes to Nara and sometime to Prahlada from above the skies.

26. The Lord of the Daityas taking up his bow, began out of furious anger to hurl various weapons on Nara as incessantly as clouds give

rain over the mountain peaks. The Nara Muni now became very much exhausted and weary, being struck with Prahlada's arrows.

27. Narayana then seeing Nara exhausted, became very much amazed and bolding his unequalled S'arnga bow, began to quit arrows, shining with with golden lustre.

28. O Lord of the earth! Then Narayana and Prahlada both were desirous to win the victory, and a terrible fight ensued. The Devas gladly poured forth flowers on their heads from the skies.

29. The king of the Daityas got very much enraged and began to hurl arrows with tremendous quickness. Narayana, the son of Dharma, immediately cut asunder those weapons with his very sharp arrow.

30-32. Narayana too, threw arrows sharpened under stones with high velocity and very much troubled the lord of the Daityas, who now became very much restless.

33-34. The sky was covered over with arrows and arrows from both the parties and the day looked like the night. Then the Devas and the Daityas were very much astonished and told each other, "We never saw before a terrible fight like this."

35. Then the Devarsis, Gandarbhas, Yaksas, Kinnaras, Pannagas, Vidyadharas and Charanas were all very much confounded.

36-37. The two Risis Narada and Parvata came also to witness their fight; the Devarsi Narada told the Parvata Risi he never saw before such a dreadful fight. There were awful battles with Tarakasura and Vritrasura and also the battle between Hari and Madhukaitava; but they were all inferior and cannot stand in comparison.

38. It seemed that Prahlada was very powerful; otherwise how could an equal fight last so long a time with such an accomplished person, perfect with all the supernatural powers and of such heroic deeds as Narayana.

39-42. Vyasa said O king! Day and night the Daityas and the ascetic Narayana went on fighting terribly with each other. Then Narayana cut off, with the arrow, the bow of Prahlada; Prahlada soon took another bow; the expert handed Narayana quickly broke into two that bow. Thus though Prahlada's arrows were repeatedly cut asunder still he began to take up fresh bows and Narayana began to cut them repeatedly.

43-44. Thus, then, when all the bows of Prahlada were destroyed, the Daitya Raja took up Parigha (iron club), became enraged and threw it on Narayana's arm. The powerful Bhagavan Narayana, seeing the dreadful iron club, cut it asunder with nine arrows and pierced Prahlada with ten arrows.

45-47. Then Prahlada, enraged, threw the iron gada on Narayana's thighs. The exceedingly powerful Dharma's son was not at all agitated and stood firm like a rock and taking up arrows quickly cut asunder the iron gada of the Daitya. Then the visitors were much startled.

48-49. Then Prahlada, intent on killing his enemy, became very much angry and threw the S'akti darts, spears and missiles instantly on Narayana's thighs with great velocity. Narayana with one arrow cut that easily into seven parts and with seven arrows pierced Prahlada.

50. Thus for one thousand Deva years the terrible fight lasted between Prahlada and Narayana in that hermitage; and the whole universe was struck with surprise.

51-52. Then Gadadhara with yellow robes and four hands quickly came there and called Prahlada. The son of Hiranya Kas'ipoo, Prahlada, seeing the Lord of Laksmi, four armed, Narayana with lotus and disc in His hands come there, bowed low, and, with folded hands, began to speak to him with great devotion.

53-54. O Deva of the Devas! You are the Lord of the universe and devoted to your devotees. O Madhava! I have fought for full one hundred Deva years; still I have not not been able to defeat these ascetics. I do not know why. I am surprised at it.

55-56. Visnu said O Forgiving One! These two Risis Nara Narayana are, the perfect ascetics, self controlled and born of my Amsas. Therefore you have not been able to defeat them. What wonder is there! O king! Better go now to your Patala and keep your steadfast devotion on me. O Intelligent one! Do not quarrel any more with these two ascetics.

57. Vyasa said O king! The Daitya king Prahlada then advised by Visnu went out of that place with his Asura followers; and the two

Nara Narayanas began again to practise their Tapasyas.

Here ends the Ninth Chapter of the Fourth Book of S’ri Mad Devi Bhagavatam, the Maha Puranam; of 18,000 verses, on the fight between the Risis and Prahlada by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 10

On The Curse On Visnu By Bhrigu

Chapter 72 of 318 · 50 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
सन्देहोऽयं महानत्र पाराशर्य कथानके ।
नरनारायणौ शान्तौ वैष्णवांशौ तपोधनौ ॥ १ ॥
तीर्थाश्रयौ सत्त्वयुक्तौ वन्याशनपरौ सदा ।
धर्मपुत्रौ महात्मानौ तापसौ सत्यसंस्थितौ ॥ २ ॥
कथं रागसमायुक्तौ जातौ युद्धे परस्परम् ।
संग्रामं चक्रतुः कस्मात्त्यक्त्वा तपिमनुत्तमाम् ॥ ३ ॥
प्रह्लादेन समं पूर्णं दिव्यवर्षशतं किल ।
हित्वा शान्तिसुखं युद्धं कृतवन्तौ कथं मुनी ॥ ४ ॥
कथं तौ चक्रतुर्युद्धं प्रह्लादेन समं मुनी ।
कथयस्व महाभाग कारणं विग्रहस्य वै ॥ ५ ॥
(कामिनी कनकं कार्यं कारणं विग्रहस्य वै) ॥
युद्धबुद्धिः कथं जाता तयोश्च तद्विरक्तयोः ।
तथाविधं तपस्तप्तं ताभ्याञ्च केन हेतुना ॥ ६ ॥

मोहार्थं सुखभोगार्थं स्वर्गार्थं वा परन्तप ।
कृतमत्युत्कटं ताभ्यां तपः सर्वफलप्रदम् ॥ ७ ॥
मुनिभ्यां शान्तचित्ताभ्यां प्राप्तं किं फलमद्भुतम् ।
तपसा पीडितो देहः संग्रामेण पुनः पुनः ॥ ८ ॥
दिव्यवर्षशतं पूर्णं श्रमेण परिपीडितौ ।
न राज्यार्थे धने वापि न दारेषु गृहेषु च ॥ ९ ॥
किमर्थं तु कृतं युद्धं ताभ्यां तेन महात्मना ।
निरीहः पुरुषः कस्मात्प्रकुर्याद्युद्धमीदृशम् ॥ १० ॥
दुःखदं सर्वथा देहे जानन्धर्मं सनातनम् ।
सुबुद्धिः सुखदानीह कर्माणि कुरुते सदा ॥ ११ ॥
न दुःखदानि धर्मज्ञ स्थितिरेषा सनातनी ।
धर्मपुत्रौ हरेरंशौ सर्वज्ञौ सर्वभूषितौ ॥ १२ ॥
कृतवन्तौ कथं युद्धं दुःखं धर्मविनाशकम् ।
त्यक्त्वा तपः समाधीतं सुखारामं महत्फलम् ॥ १३ ॥

संयुगं दारुणं कृष्ण नैव मूर्खोऽपि वाञ्छति ।
श्रुतो मया ययातिस्तु च्युतः स्वर्गान्महीपतिः ॥ १४ ॥

अहङ्कारभवात्पापात्पातितः पृथिवीतले ।
यज्ञकृद्दानकर्ता च धार्मिकः पृथिवीपतिः ॥ १५ ॥
शब्दोच्चारणमात्रेण पातितो वज्रपाणिना ।
अहङ्कारमृते युद्धं न भवत्येव निश्चयः ॥ १६ ॥
किं फलं तस्य युद्धस्य मुनेः पुण्यविनाशनम् ।
व्यास उवाच
राजन् संसारमूलं हि त्रिविधः परिकीर्तितः ॥ १७ ॥
अहङ्कारस्तु सर्वज्ञैर्मुनिभिर्धर्मनिश्चये ।
स कथं मुनिना त्यक्तुं योग्यो देहभृता किल ॥ १८ ॥
कारणेन विना कार्यं न भवत्येव निश्चयः ।
तपो दानं तथा यज्ञाः सात्त्विकात्प्रभवन्ति ते ॥ १९ ॥
राजसाद्वा महाभाग तामसात्कलहस्तथा ।

क्रिया स्वल्पापि राजेन्द्र नाहङ्कारं विना क्वचित् ॥ २० ॥
शुभा वाप्यशुभा वापि प्रभवत्यपि निश्चयः ।
अहङ्काराद्बन्धकारी नान्योऽस्ति जगतीतले ॥ २१ ॥
येनेदं रचितं विश्वं कथं तद्रहितं भवेत् ।
ब्रह्मा रुद्रस्तथा विष्णुरहङ्कारयुतास्त्वमी ॥ २२ ॥
अन्येषां चैव का वार्ता मुनीनां वसुधाधिप ।
अहङ्कारावृतं विश्वं भ्रमतीदं चराचरम् ॥ २३ ॥
पुनर्जन्म पुनर्मृत्युः सर्वं कर्मवशानुगम् ।
देवतिर्यङ्मनुष्याणां संसारेऽस्मिन्महीपते ॥ २४ ॥
रथाङ्गवदसर्वार्थं भ्रमणं सर्वदा स्मृतम् ।
विष्णोरप्यवताराणां संख्यां जानाति कः पुमान् ॥ २५ ॥
विततेऽस्मिंस्तु संसारे उत्तमाधमयोनिषु ।
नारायणो हरिः साक्षान्मात्स्यं वपुरुपाश्रितः ॥ २६ ॥
कामठं सौकरं चैव नारसिंहञ्च वामनम् ।

युगे युगे जगन्नाथो वासुदेवो जनार्दनः ॥ २७ ॥
अवतारानसंख्यातान्करोति विधियन्त्रितः ।
वैवस्वते महाराज सप्तमे भगवान्हरिः ॥ २८ ॥
मन्वन्तरेऽवतारान्वै चक्रे ताञ्छृणु तत्त्वतः ।
भृगुशापान्महाराज विष्णुर्देववरः प्रभुः ॥ २९ ॥
अवताराननेकांस्तु कृतवानखिलेश्वरः ।
राजोवाच
सन्देहोऽयं महाभाग हृदये मम जायते ॥ ३० ॥
भृगुणा भगवान्विष्णुः कथं शप्तः पितामह ।
हरिणा च मुनेस्तस्य विप्रियं किं कृतं मुने ॥ ३१ ॥
यद्रोषाद्भृगुणा शप्तो विष्णुर्देवनमस्कृतः ।

व्यास उवाच
शृणु राजन्प्रवक्ष्यामि भृगोः शापस्य कारणम् ॥ ३२ ॥
पुरा कश्यपदायादो हिरण्यकशिपुर्नृपः ।

यदा तदा सुरैः सार्धं कृतं संख्यं परस्परम् ॥ ३३ ॥
कृते संख्ये जगत्सर्वं व्याकुलं समजायत ।
हते तस्मिन्नृपे राजा प्रह्लादः समजायत ॥ ३४ ॥
देवान्स पीडयामास प्रह्लादः शत्रुकर्षणः ।
संग्रामो ह्यभवद्घोरः शक्रप्रह्लादयोस्तदा ॥ ३५ ॥
पूर्णं वर्षशतं राजँल्लोकविस्मयकारकम् ।
देवैर्युद्धं कृतं चोग्रं प्रह्लादस्तु पराजितः ॥ ३६ ॥
निर्वेदं परमं प्राप्तो ज्ञात्वा धर्मं सनातनम् ।
विरोचनसुतं राज्ये प्रतिष्ठाप्य बलिं नृप ॥ ३७ ॥
जगाम स तपस्तप्तुं पर्वते गन्धमादने ।
प्राप्य राज्यं बलिः श्रीमान्सुरैर्वैरं चकार ह ॥ ३८ ॥
यतः परस्परं युद्धं जातं परमदारुणम् ।
ततः सुरैर्जिता दैत्या इन्द्रेणामिततेजसा ॥ ३९ ॥
विष्णुना च सहायेन राज्यभ्रष्टाः कृता नृप ।

ततः पराजिता दैत्याः काव्यस्य शरणं गताः ॥ ४० ॥
किं त्वं न कुरुषे ब्रह्मन् साहाय्यं नः प्रतापवान् ।
स्थातुं न शक्नुमो ह्यत्र प्रविशामो रसातलम् ॥ ४१ ॥
यदि त्वं न सहायोऽसि त्रातुं मन्त्रविदुत्तम ।
व्यास उवाच
इत्युक्तः सोऽब्रवीद्दैत्यान्काव्यः कारुणिको मुनिः ॥ ४२ ॥
मा भैष्ट धारयिष्यामि तेजसा स्वेन भोऽसुराः ।
मन्त्रैस्तथौषधीभिश्च साहाय्यं वः सदैव हि ॥ ४३ ॥
करिष्यामि कृतोत्साहा भवन्तु विगतज्वराः ।
व्यास उवाच
ततस्ते निर्भया जाता दैत्याः काव्यस्य संश्रयात् ॥ ४४ ॥
देवैः श्रुतस्तु वृत्तान्तः सर्वैश्चारमुखात्किल ।
तत्र संमन्त्र्य ते देवाः शक्रेण च परस्परम् ॥ ४५ ॥
मन्त्रं चक्रुः सुसंविग्नाः काव्यमन्त्रप्रभावतः ।

योद्धुं गच्छामहे तूर्णं यावन्न च्यावयन्ति वै ॥ ४६ ॥
प्रसह्य हत्वा शिष्टांस्तु पातालं प्रापयामहे ।
दैत्याञ्जग्मुस्ततो देवाः संरुष्टाः शस्त्रपाणयः ॥ ४७ ॥
जग्मुस्तान्विष्णुसहिता दानवान् हरिणोदिताः ।
वध्यमानास्तु ते दैत्याः सन्त्रस्ता भयपीडिताः ॥ ४८ ॥
काव्यस्य शरणं जग्मू रक्ष रक्षेति चाब्रुवन् ।

ताञ्छुक्रः पीडितान्दृष्ट्वा देवैर्दैत्यान्महाबलान् ॥ ४९ ॥
मा भैष्टेति वचः प्राह मन्त्रौषधिबलाद्विभुः ।
दृष्ट्वा काव्यं सुराः सर्वे त्यक्त्वा तान्प्रययुः किल ॥ ५० ॥

Roman transliteration

janamejaya uvāca
sandeho'yaṃ mahānatra pārāśarya kathānake |
naranārāyaṇau śāntau vaiṣṇavāṃśau tapodhanau || 1 ||
tīrthāśrayau sattvayuktau vanyāśanaparau sadā |
dharmaputrau mahātmānau tāpasau satyasaṃsthitau || 2 ||
kathaṃ rāgasamāyuktau jātau yuddhe parasparam |
saṃgrāmaṃ cakratuḥ kasmāttyaktvā tapimanuttamām || 3 ||
prahlādena samaṃ pūrṇaṃ divyavarṣaśataṃ kila |
hitvā śāntisukhaṃ yuddhaṃ kṛtavantau kathaṃ munī || 4 ||
kathaṃ tau cakraturyuddhaṃ prahlādena samaṃ munī |
kathayasva mahābhāga kāraṇaṃ vigrahasya vai || 5 ||
(kāminī kanakaṃ kāryaṃ kāraṇaṃ vigrahasya vai) ||
yuddhabuddhiḥ kathaṃ jātā tayośca tadviraktayoḥ |
tathāvidhaṃ tapastaptaṃ tābhyāñca kena hetunā || 6 ||

mohārthaṃ sukhabhogārthaṃ svargārthaṃ vā parantapa |
kṛtamatyutkaṭaṃ tābhyāṃ tapaḥ sarvaphalapradam || 7 ||
munibhyāṃ śāntacittābhyāṃ prāptaṃ kiṃ phalamad□bhutam |
tapasā pīḍito dehaḥ saṃgrāmeṇa punaḥ punaḥ || 8 ||
divyavarṣaśataṃ pūrṇaṃ śrameṇa paripīḍitau |
na rājyārthe dhane vāpi na dāreṣu gṛheṣu ca || 9 ||
kimarthaṃ tu kṛtaṃ yuddhaṃ tābhyāṃ tena mahātmanā |
nirīhaḥ puruṣaḥ kasmātprakuryādyuddhamīdṛśam || 10 ||
duḥkhadaṃ sarvathā dehe jānandharmaṃ sanātanam |
subuddhiḥ sukhadānīha karmāṇi kurute sadā || 11 ||
na duḥkhadāni dharmajña sthitireṣā sanātanī |
dharmaputrau hareraṃśau sarvajñau sarvabhūṣitau || 12 ||
kṛtavantau kathaṃ yuddhaṃ duḥkhaṃ dharmavināśakam |
tyaktvā tapaḥ samādhītaṃ sukhārāmaṃ mahatphalam || 13 ||

saṃyugaṃ dāruṇaṃ kṛṣṇa naiva mūrkho'pi vāñchati |
śruto mayā yayātistu cyutaḥ svargānmahīpatiḥ || 14 ||
ahaṅkārabhavātpāpātpātitaḥ pṛthivītale |
yajñakṛddānakartā ca dhārmikaḥ pṛthivīpatiḥ || 15 ||
śabdoccāraṇamātreṇa pātito vajrapāṇinā |
ahaṅkāramṛte yuddhaṃ na bhavatyeva niścayaḥ || 16 ||
kiṃ phalaṃ tasya yuddhasya muneḥ puṇyavināśanam |
vyāsa uvāca
rājan saṃsāramūlaṃ hi trividhaḥ parikīrtitaḥ || 17 ||
ahaṅkārastu sarvajñairmunibhirdharmaniścaye |
sa kathaṃ muninā tyaktuṃ yogyo dehabhṛtā kila || 18 ||
kāraṇena vinā kāryaṃ na bhavatyeva niścayaḥ |
tapo dānaṃ tathā yajñāḥ sāttvikātprabhavanti te || 19 ||
rājasādvā mahābhāga tāmasātkalahastathā |

*kriyā svalpāpi rājendra nāhaṅkāraṃ vinā kvacit || 20 ||
śubhā vāpyaśubhā vāpi prabhavatyapi niścayaḥ |
ahaṅkārād□ bandhakārī nānyo'sti jagatītale || 21 ||
yenedaṃ racitaṃ viśvaṃ kathaṃ tadrahitaṃ bhavet |
brahmā rudrastathā viṣṇurahaṅkārayutāstvamī || 22 ||
anyeṣāṃ caiva kā vārtā munīnāṃ vasudhādhipa |
ahaṅkārāvṛtaṃ viśvaṃ bhramatīdaṃ carācaram || 23 ||
punarjanma punarmṛtyuḥ sarvaṃ karmavaśānugam |
devatiryaṅ□manuṣyāṇāṃ saṃsāre'sminmahīpate || 24 ||
rathāṅgavadasarvārthaṃ bhramaṇaṃ sarvadā smṛtam |
viṣṇorapyavatārāṇāṃ saṃkhyāṃ jānāti kaḥ pumān || 25 ||
vitate'smiṃstu saṃsāre uttamādhamayoniṣu |
nārāyaṇo hariḥ sākṣānmātsyaṃ vapurupāśritaḥ || 26 ||
kāmaṭhaṃ saukaraṃ caiva nārasiṃhañca vāmanam |*

*yuge yuge jagannātho vāsudevo janārdanaḥ || 27 ||
avatārānasaṃkhyātānkaroti vidhiyantritaḥ |
vaivasvate mahārāja saptame bhagavānhariḥ || 28 ||
manvantare'vatārānvai cakre tāñchruṇu tattvataḥ |
bhṛguśāpānmahārāja viṣṇurdevavaraḥ prabhuḥ || 29 ||
avatārānanekāṃstu kṛtavānakhileśvaraḥ |
rājovāca
sandeho'yaṃ mahābhāga hṛdaye mama jāyate || 30 ||
bhṛguṇā bhagavānviṣṇuḥ kathaṃ śaptaḥ pitāmaha |
hariṇā ca munestasya vipriyaṃ kiṃ kṛtaṃ mune || 31 ||
yadroṣād□ bhṛguṇā śapto viṣṇurdevanamaskṛtaḥ |
vyāsa uvāca
śṛṇu rājanpravakṣyāmi bhṛgoḥ śāpasya kāraṇam || 32 ||
purā kaśyapadāyādo hiraṇyakaśipurnṛpaḥ |*

*yadā tadā suraiḥ sārdhaṃ kṛtaṃ saṃkhyaṃ parasparam || 33 ||
kṛte saṃkhye jagatsarvaṃ vyākulaṃ samajāyata |
hate tasminnṛpe rājā prahlādaḥ samajāyata || 34 ||
devānsa pīḍayāmāsa prahlādaḥ śatrukarṣaṇaḥ |
saṃgrāmo hyabhavad□ ghoraḥ śakraprahlādayostadā || 35 ||
pūrṇaṃ varṣaśataṃ rāja~llokavismayakārakam |
devairyuddhaṃ kṛtaṃ cograṃ prahrādastu parājitaḥ || 36 ||
nirvedaṃ paramaṃ prāpto jñātvā dharmaṃ sanātanam |
virocanasutaṃ rājye pratiṣṭhāpya baliṃ nṛpa || 37 ||
jagāma sa tapastaptuṃ parvate gandhamādane |
prāpya rājyaṃ baliḥ śrīmānsurairvairaṃ cakāra ha || 38 ||
yataḥ parasparaṃ yuddhaṃ jātaṃ paramadāruṇam |
tataḥ surairjitā daityā indreṇāmitatejasā || 39 ||
viṣṇunā ca sahāyena rājyabhraṣṭāḥ kṛtā nṛpa |*

*tataḥ parājitā daityāḥ kāvyasya śaraṇaṃ gatāḥ || 40 ||
kiṃ tvaṃ na kuruṣe brahman sāhāyyaṃ naḥ pratāpavān |
sthātuṃ na śaknumo hyatra praviśāmo rasātalam || 41 ||
yadi tvaṃ na sahāyo'si trātuṃ mantraviduttama |
vyāsa uvāca
ityuktaḥ so'bravīddaityānkāvyaḥ kāruṇiko muniḥ || 42 ||
mā bhaiṣṭa dhārayiṣyāmi tejasā svena bho'surāḥ |
mantraistathauṣadhībhiśca sāhāyyaṃ vaḥ sadaiva hi || 43 ||*

kariṣyāmi kṛtotsāhā bhavantu vigatajvarāḥ |
vyāsa uvāca
tataste nirbhayā jātā daityāḥ kāvyasya saṃśrayāt || 44 ||
devaiḥ śrutastu vṛttāntaḥ sarvaiścāramukhātkila |
tatra saṃmantrya te devāḥ śakreṇa ca parasparam || 45 ||
mantraṃ cakruḥ susaṃvignāḥ kāvyamantraprabhāvataḥ |

yoddhuṃ gacchāmahe tūrṇaṃ yāvanna cyāvayanti vai || 46 ||
prasahya hatvā śiṣṭāṃstu pātālaṃ prāpayāmahe |
daityāñjagmustato devāḥ saṃruṣṭāḥ śastrapāṇayaḥ || 47 ||
jagmustānviṣṇusahitā dānavān hariṇoditāḥ |
vadhyamānāstu te daityāḥ santrastā bhayapīḍitāḥ || 48 ||
kāvyasya śaraṇaṃ jagmū rakṣa rakṣeti cābruvan |
tāñchukraḥ pīḍitāndṛṣṭvā devairdaityānmahābalān || 49 ||
mā bhaiṣṭeti vacaḥ prāha mantrauṣadhibalādvibhuḥ |
dṛṣṭvā kāvyaṃ surāḥ sarve tyaktvā tānprayayuḥ kila || 50 ||

English translation

1-4. Janamejaya said O Son of Paras'ara! There has arisen a great doubt in my mind on hearing just now your words. These Nara Narayana are the two sons of Dharma; they are ascetics, calm and quiet, the Ams'as of Visnu; they reside in a holy place of pilgrimage! They are filled with the Sattvic qualities, subsisting always on roots and fruits of the forest, the highsouled hermits and truthful. How were they addicted to such warfare? Why had they left their invaluable asceticism? And with what object were they fighting for full one thousand Deva years with Prahlada.

5. What was the end, O Muni, of their fight with Prahlada? Kindly explain to me in detail the cause of this warfare.

6. Women, wealth or any other worldly object can be the cause of any quarrel or fight amongst any persons; but, in this case, the two ascetics had none of these; how then this idea of fight sprung within their minds.

7-8. And why did they practise such severe austerities? Was it that they had to overpower others, or enjoy pleasures themselves or to reach Heaven that they practised tapasya? What fruits did they eventually obtain from such penances?

9. They became very lean and thin through their asceticism; still how could they fight full one thousand Deva years without getting fatigued.

10. They were not entangled in this fight for kingdom, or wealth or for women or for any other worldly object; then why did they fight with the high souled Prahlada?

11. Having no attachment for any worldly object nor any desire to gain any thing therefrom, why did they engage themselves so thoroughly, in such pains giving battle?

12. Intelligent persons always do works leading to bliss; they never do painful works; this is the long standing rule of the world.

13. The two sons of Dharma were the Ams'as of Hah, all knowing and adorned with all qualities; why did they fight, subversive of religion?

14. O Maharsi! Even the dull and stupid persons in the world won't go to these deadly battles leaving asceticism and samadhi, leading to the purification of all desires.

15. I have heard that Yayati, the Lord of the earth was dropped from Heaven to this world, owing to his Ahamkara, though he was a virtuous king devoted to charities and sacrifices.

16-17. No sooner Yayati, said the king did As'vamedha sacrifice, etc., with Ahamkara, egoism, he was dropped by Indra with thunderbolt in his hands. So one can see that, without Ahamkara no fight can occur. The ascetics had no bodily strength; therefore if they had to fight, it is through the waste of their Tapasya that they could do so.

18. Vyasa said O king! The all knowing sages that have realised the truth or Dharnna declare the threefold Ahamkara arising out the Sattvic, Rajasic and Tamasic qualities respectively to be the causes of this world.

19. How, then, can these two Munis being embodied forego their Ahamkaras? Without any cause, no actions follow; this is quite certain.

20. Tapas, charities, sacrifices all originate from the Sattvic qualities. And quarrels arise from the Rajasic or Tamasic qualities.

21. All arise from Ahamkara, whether good or bad; this is quite certain.

22. There is no other thing that enchains a soul than this Ahamkara.

It is out of Ahamkara that this Universe is created: how can it be then free from it?

23. O King! Brahma, Visnu, Mahes'ha, even these are with Ahamkaras. Then how can you expect other ordinary Munis to be free from it?

24. Encased with Ahamkara, this Universe is rolling. Births and death occur repectively through this Karma.

25. O Lord of the earth. The Devas, birds and men are revolving in this world like the wheel of a chariot.

26. In this wide world who can count how many Avataras Visnu had to take in all sorts of wombs, good or low.

27. Ordained by the Lord of the Universe, Narayana Himself had to take the Fish, Tortoise, Boar, Man Lion and the Dwarf incarnations.

28. Vasudeva Janardana the Lord, had to undertake countless Avataras births in this world.

29. In the Vaivasvata manvantara, the Avataras of Bhagavan Hari are being mentioned to you. Hear!

30. The all pervading Lord of the world, the God of the Gods, had to take several incarnations in this world, owing to the curses inflicted by Bhrigu.

31. The king said There has now again arisen another fresh doubt, why was Visnu cursed by Bhrigu Muni?

32. O Muni! What injury did Hari commit to that Muni, and whereof the Muni Bhrigu cursed him.

33-34. Vyasa said Hear, O king! the cause of the curse; I will narrate to you. In days of yore, the king Hiranyakasipu, the son of Kasyapa often quarrelled with the Devas; owing to this incessant warfare, the whole universe was much alarmed and perplexed.

35. And when Hiranyakasipu was slain by the Man-Lion incarnation, Prahlada, the tormentor of the foes, continued his enmity towards the Devas and began to annoy them.

36. Thus one hundred years dreadful battle occurred between the Devas and Prahlada, to the astonishment of all.

37-38. O king! The Devas fought very hard and were victorious. Prahlada was defeated and was sorely grieved. Hearing that the Eternal Religion is the best, he handed his kingdom over to his son Bali and went to the Gandhamadan hill to practise tapasya.

39-40. The prosperous Bali, too, on gaining his kingdom, began to quarrel with the Devas and the war thus went on. Ultimately the powerful Indra and the Devas defeated the Asuras.

41-42. O king! Indra, of unequalled prowess, with the aid of Visnu, deprived the Daityas of their kingdom. The defeated Daityas took refuge of their family spiritual guide S'ukracharya and addressed him thus, O Brahmana! You are endowed with your fiery strength of Tapasya and you are now powerful; why are you not lending your helping hands to your Daitya followers. O foremost of the councillors. If you do not help us and save us, we will not be able to stay in this earth and will soon have to go down to Patala.

43-44. Vyasa said Thus addressed by the Daityas, the very kind hearted S'ukracharya said, O Daityas! Do not be afraid; I will protect you by my fire of strength and vigour; and help you with sound counsels and medicines. Be brave and energetic and cast aside your mental agony and sorrow.

45-47. Vyasa said O king! The Daityas became fearless under the patronage of S'ukracharya. The Devas had their spies and knew all about these. They held councils with Indra and settled that before the Daityas had time to dislodge us from our Heaven with the mantra of S'ukracharya, we will speedily go and attack them. Thus attacked all on a sudden, they will all be slain by us and we will drive them down to the Patala.

48. Thus forming their resolves, with fully equipped arms and weapons, they went out of rage to fight with the Daityas and orderd by Indra and aided by Visnu, they began to kill the Demons.

49. When the Devas were thus slaying the Demons, they got very much terrified and exclaimed “O Lord! Protect us! Protect us!” and took the refuge of Sukra.

50. S'ukracharya, seeing the Daityas very much perplexed and distracted, at once cried aloud out of the influence of his Mantra “No fear, no fear,” Then the Devas on seeing S'ukracharya left the Daityas and fled away to their own places.

Here ends the Tenth Chapter of the Fourth Book of the Maha Puranann, S'ri Mad Devi Bhagavatam, of 18000 verses by MaharsT Veda Vyasa on the curse on Visnu by Bhrigu.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 11

On S'ukra's Going To Mahadeva To

Chapter 73 of 318 · 57 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
तथा गतेषु देवेषु काव्यस्तान्प्रत्युवाच ह ।
ब्रह्मणा पूर्वमुक्तं यच्छ्रुणुध्वं दानवोत्तमाः ॥ १ ॥
विष्णुर्दैत्यवधे युक्तो हनिष्यति जनार्दनः ।
वाराहरूपं संस्थाय हिरण्याक्षो यथा हतः ॥ २ ॥
यथा नृसिंहरूपेण हिरण्यकशिपुर्हतः ।
तथा सर्वान्कृतोत्साहो हनिष्यति न चान्यथा ॥ ३ ॥
न मे मन्त्रबलं सम्यक्प्रतिभाति यथा हरिम् ।
जेतुं यूयं समर्थाः स्थ मया त्राताः सुरानथ ॥ ४ ॥
तस्मात्कालं प्रतीक्षध्वं कियन्तं दानवोत्तमाः ।
अहमद्य महादेवं मन्त्रार्थं प्रव्रजामि वै ॥ ५ ॥
प्राप्य मन्त्रान्महादेवादागमिष्यामि साम्प्रतम् ।
युष्मभ्यं तान्प्रदास्यामि यथार्थं दानवोत्तमाः ॥ ६ ॥
दैत्या ऊचुः

पराजिताः कथं स्थातुं पृथिव्यां मुनिसत्तम ।
शक्ता भवामोऽप्यबलास्तावत्कालं प्रतीक्षितुम् ॥ ७ ॥
निहता बलिनः सर्वे केचिच्छिष्टाश्च दानवाः ।
नाद्य युक्ताश्च संग्रामे स्थातुमेवं सुखावहाः ॥ ८ ॥
शुक्र उवाच
यावदहं मन्त्रविद्यामानयिष्यामि शङ्करात् ।
तावद्भवद्भिः स्थातव्यं तपोयुक्तैः शमान्वितैः ॥ ९ ॥
सामदानादयः प्रोक्ता विद्वद्भिः समयोचिताः ।
देशं कालं बलं वीरैर्ज्ञात्वा शक्तिं बलं बुधैः ॥ १० ॥
सेवाथ समये कार्या शत्रूणां शुभकाम्यया ।
स्वशक्त्युपचये काले हन्तव्यास्ते मनीषिभिः ॥ ११ ॥
तदद्य विनयं कृत्वा सामपूर्वं छलेन वै ।
तिष्ठध्वं स्वनिकेतेषु मदागमनकाङ्क्षया ॥ १२ ॥
प्राप्य मन्त्रान्महादेवादागमिष्यामि दानवाः ।

युध्यामहे पुनर्देवान्मान्त्रमास्थाय वै बलम् ॥ १३ ॥
इत्युक्त्वाथ भृगुस्तेभ्यो जगाम कृतनिश्चयः ।

महादेवं महाराज मन्त्रार्थं मुनिसत्तमः ॥ १४ ॥
दानवाः प्रेषयामासुः प्रह्लादं सुरसन्निधौ ।
सत्यवादिनमव्यग्रं सुराणां प्रत्ययप्रदम् ॥ १५ ॥
प्रह्लादस्तु सुरान्प्राह प्रश्रयावनतो नृपः ।
असुरैः सहितस्तत्र वचनं नम्रतायुतम् ॥ १६ ॥
न्यस्तशस्त्रा वयं सर्वे निःसन्नाहास्तथैव च ।
देवास्तपश्चरिष्यामः संवृता वल्कलैर्युताः ॥ १७ ॥
प्रह्लादस्य वचः श्रुत्वा सत्याभिव्याहृतं तु तत् ।
ततो देवा न्यवर्तन्त विज्वरा मुदिताश्च ते ॥ १८ ॥
न्यस्तशस्त्रेषु दैत्येषु विनिवृत्तास्तदा सुराः ।
विश्रब्धाः स्वगृहान्गत्वा क्रीडासक्ताः सुसंस्थिताः ॥ १९ ॥
दैत्या दम्भं समालम्ब्य तापसास्तपिसंयुताः ।

कश्यपस्याश्रमे वासं चक्रुः काव्यागमेच्छया ॥ २० ॥
काव्यो गत्वाथ कैलासं महादेवं प्रणम्य च ।
उवाच विभुना पृष्टः किं ते कार्यमिति प्रभुः ॥ २१ ॥
मन्त्रानिच्छाम्यहं देव ये न सन्ति बृहस्पतौ ।
पराजयाय देवानामसुराणां जयाय च ॥ २२ ॥
व्यास उवाच
तच्छ्रुत्वा वचनं तस्य सर्वज्ञः शङ्करः शिवः ।
चिन्तयामास मनसा किं कर्तव्यमतः परम् ॥ २३ ॥
सुरेषु द्रोहबुद्ध्यासौ मन्त्रार्थमिह साम्प्रतम् ।
प्राप्तः काव्यो गुरुस्तेषां दैत्यानां विजयाय च ॥ २४ ॥
रक्षणीया मया देवा इति सञ्चिन्त्य शङ्करः ।
दुष्करं व्रतमत्युग्रं तमुवाच महेश्वरः ॥ २५ ॥
पूर्णं वर्षसहस्रं तु कणधूममवाक्छिराः ।
यदि पास्यसि भद्रं ते ततो मन्त्रानवाप्स्यसि ॥ २६ ॥

इत्युक्तोऽसौ प्रणम्येशं बाढमित्यब्रवीद्वचः ।
व्रतं चराम्यहं देव त्वयाज्ञप्तः सुरेश्वर ॥ २७ ॥
व्यास उवाच
इत्युक्त्वा शङ्करं काव्यश्चकार व्रतमुत्तमम् ।
धूमपानरतः शान्तो मन्त्रार्थं कृतनिश्चयः ॥ २८ ॥
ततो देवाः परिज्ञाय काव्यं व्रतरतं तदा ।
दैत्यान्दम्भरतांश्चैव बभूवुर्मन्त्रतत्पराः ॥ २९ ॥
विचार्य मनसा सर्वे संग्रामायोद्यता नृप ।
ययुर्धृतायुधास्तत्र यत्र ते दानवोत्तमाः ॥ ३० ॥
तानागतान्समीक्ष्याथ सायुधान्दंशितांस्तथा ।
आसंस्ते भयसंविग्ना दैत्या देवान्समन्ततः ॥ ३१ ॥

उत्पेतुः सहसा ते वै सन्नद्धान्भयकर्शिताः ।
अब्रुवन्वचनं तथ्यं ते देवान्वलदर्पितान् ॥ ३२ ॥
न्यस्तशस्त्रे भयवति आचार्ये व्रतमास्थिते ।

दत्त्वाभयं पुरा देवाः सम्प्राप्ता नो जिघांसया ॥ ३३ ॥
सत्यं वः क्व गतं देवा धर्मश्च श्रुतिनोदितः ।
न्यस्तशस्त्रा न हन्तव्या भीताश्च शरणं गताः ॥ ३४ ॥
देवा ऊचुः
भवद्भिः प्रेषितः काव्यो मन्त्रार्थं कुहकेन च ।
तपो ज्ञातं हि युष्माकं तेन युध्याम एव हि ॥ ३५ ॥
सज्जा भवन्तु युद्धाय संरब्धाः शस्त्रपाणयः ।
शत्रुश्छिद्रेण हन्तव्य एष धर्मः सनातनः ॥ ३६ ॥
व्यास उवाच
तच्छ्रुत्वा वचनं दैत्या विचार्य च परस्परम् ।
पलायनपराः सर्वे निर्गता भयविह्वलाः ॥ ३७ ॥
शरणं दानवा जग्मुर्भीतास्ते काव्यमातरम् ।
दृष्ट्वाताननतिसन्तप्तानभयं च ददावथ ॥ ३८ ॥
काव्यमातोवाच

न भेतव्यं न भेतव्यं भयं त्यजत दानवाः ।
मत्सन्निधौ वर्तमानान्न भीर्भवितुमर्हति ॥ ३९ ॥
तच्छ्रुत्वा वचनं दैत्याः स्थितास्तत्र गतव्यथाः ।
निरायुधा ह्यसंभ्रान्तास्तत्राश्रमवरेऽसुराः ॥ ४० ॥
देवास्तान्विद्रुतान्वीक्ष्य दानवास्ते पदानुगाः ।
अभिजग्मुः प्रसह्यैतानविचार्य बलाबलम् ॥ ४१ ॥
तत्रागताः सुराः सर्वे हन्तुं दैत्यान्समुद्यताः ।
वारिताः काव्यमात्रापि जघ्नुस्तानाश्रमस्थितान् ॥ ४२ ॥
हन्यमानान्सुरैर्दृष्ट्वा काव्यमातातिवेपिता ।
उवाच सर्वान्सनिद्रांस्तपसा वै करोम्यहम् ॥ ४३ ॥
इत्युक्त्वा प्रेरिता निद्रा तानागत्य पपात च ।
सेन्द्रा निद्रावशं याता देवा मूकवदास्थिताः ॥ ४४ ॥
इन्द्रं निद्राजितं दृष्ट्वा दीनं विष्णुरभाषत ।
मां त्वं प्रविश भद्रं ते नये त्वां च सुरोत्तम ॥ ४५ ॥

एवमुक्तस्ततो विष्णुं प्रविवेश पुरन्दरः ।
निर्भयो गतनिद्रश्च बभूव हरिरक्षितः ॥ ४६ ॥
रक्षितं हरिणा दृष्ट्वा शक्रं तत्र गतव्यथम् ।
काव्यमाता ततः क्रुद्धा वचनं चेदमब्रवीत् ॥ ४७ ॥
मघवंस्त्वां भक्षयामि सविष्णुं वै तपोबलात् ।
पश्यतां सर्वदेवानामीदृशं मे तपोबलम् ॥ ४८ ॥

व्यास उवाच
इत्युक्तौ तु तया देवौ विष्ण्विन्द्रौ योगविद्यया ।
अभिभूतौ महात्मानौ स्तब्धौ तौ सम्बभूवतुः ॥ ४९ ॥
विस्मितास्तु तदा देवा दृष्ट्वा तावतिबाधितौ ।
चक्रुः किलकिलाशब्दं ततस्ते दीनमानसाः ॥ ५० ॥
क्रोशमानान्सुरान्दृष्ट्वा विष्णुं प्राह शचीपतिः ।
विशेषेणाभिभूतोऽस्मि त्वत्तोऽहं मधुसूदन ॥ ५१ ॥
जह्येनां तरसा विष्णो यावन्नौ न दहेत्प्रभो ।

तपसा दर्पितां दुष्टां मा विचारय माधव ॥ ५२ ॥
इत्युक्तो भगवान्विष्णुः शक्रेण प्रथितेन च ।
चक्रं सस्मार तरसा घृणां त्यक्त्वाथ माधवः ॥ ५३ ॥
स्मृतमात्रं तु सम्प्राप्तं चक्रं विष्णुवशानुगम् ।
दधार च करे क्रुद्धो वधार्थं शक्रनोदितः ॥ ५४ ॥
गृहीत्वा तत्करे चक्रं शिरश्चिच्छेद रंहसा ।
हतां दृष्ट्वा तु तां शक्रो मुदितश्चाभवत्तदा ॥ ५५ ॥
देवाश्चातीव सन्तुष्टा हरिं जय जयेति च ।
तुष्टुवुर्मुदिताः सर्वे सञ्जाता विगतज्वराः ॥ ५६ ॥
इन्द्रविष्णू तु सञ्जातौ तत्क्षणाद्धृदयव्यथौ ।
स्त्रीवधाच्छंकमानौ तु भृगोः शापं दुरत्ययम् ॥ ५७ ॥

Roman transliteration

vyāsa uvāca
tathā gateṣu deveṣu kāvyastānpratyuvāca ha |
brahmaṇā pūrvamuktaṃ yacchruṇudhvaṃ dānavottamāḥ || 1 ||
viṣṇurdaityavadhe yukto haniṣyati janārdanaḥ |
vārāharūpaṃ saṃsthāya hiraṇyākṣo yathā hataḥ || 2 ||
yathā nṛsiṃharūpeṇa hiraṇyakaśipurhataḥ |
tathā sarvānkṛtotsāho haniṣyati na cānyathā || 3 ||
na me mantrabalaṃ samyakpratibhāti yathā harim |
jetuṃ yūyaṃ samarthāḥ stha mayā trātāḥ surānatha || 4 ||
tasmātkālaṃ pratīkṣadhvaṃ kiyantaṃ dānavottamāḥ |
ahamadya mahādevaṃ mantrārthaṃ pravrajāmi vai || 5 ||
prāpya mantrānmahādevādāgamiṣyāmi sāmpratam |
yuṣmabhyaṃ tānpradāsyāmi yathārthaṃ dānavottamāḥ || 6 ||
daityā ūcuḥ

parājitāḥ kathaṃ sthātuṃ pṛthivyāṃ munisattama |
śaktā bhavāmo'pyabalāstāvatkālaṃ pratīkṣitum || 7 ||
nihatā balinaḥ sarve kecicchiṣṭāśca dānavāḥ |
nādya yuktāśca saṃgrāme sthātumevaṃ sukhāvahāḥ || 8 ||
śukra uvāca
yāvadahaṃ mantravidyāmānayiṣyāmi śaṅkarāt |
tāvad□bhavad□bhiḥ sthātavyaṃ tapoyuktaiḥ śamānvitaiḥ || 9 ||

sāmadānādayaḥ proktā vidvad□bhiḥ samayocitāḥ |
deśaṃ kālaṃ balaṃ vīrairjñātvā śaktiṃ balaṃ budhaiḥ || 10 ||
sevātha samaye kāryā śatrūṇāṃ śubhakāmyayā |
svaśaktyupacaye kāle hantavyāste manīṣibhiḥ || 11 ||
tadadya vinayaṃ kṛtvā sāmapūrvaṃ chalena vai |
tiṣṭhadhvaṃ svaniketeṣu madāgamanakāṅkṣayā || 12 ||
prāpya mantrānmahādevādāgamiṣyāmi dānavāḥ |

yudhyāmahe punardevānmāntramāsthāya vai balam || 13 ||
ityuktvātha bhṛgustebhyo jagāma kṛtaniścayaḥ |
mahādevaṃ mahārāja mantrārthaṃ munisattamaḥ || 14 ||
dānavāḥ preṣayāmāsuḥ prahlādaṃ surasannidhau |
satyavādinamavyagraṃ surāṇāṃ pratyayapradam || 15 ||
prahlādastu surānprāha praśrayāvanato nṛpaḥ |
asuraiḥ sahitastatra vacanaṃ namratāyutam || 16 ||
nyastaśastrā vayaṃ sarve niḥsannāhāstathaiva ca |
devāstapaścariṣyāmaḥ saṃvṛtā valkalairyutāḥ || 17 ||
prahlādasya vacaḥ śrutvā satyābhivyāhṛtaṃ tu tat |
tato devā nyavartanta vijvarā muditāśca te || 18 ||
nyastaśastreṣu daityeṣu vinivṛttāstadā surāḥ |
viśrabdhāḥ svagṛhāngatvā krīḍāsaktāḥ susaṃsthitāḥ || 19 ||
daityā dambhaṃ samālambya tāpasāstapisaṃyutāḥ |

kaśyapasyāśrame vāsaṃ cakruḥ kāvyāgamecchayā || 20 ||
kāvyo gatvātha kailāsaṃ mahādevaṃ praṇamya ca |
uvāca vibhunā pṛṣṭaḥ kiṃ te kāryamiti prabhuḥ || 21 ||
mantrānicchāmyahaṃ deva ye na santi bṛhaspatau |
parājayāya devānāmasurāṇāṃ jayāya ca || 22 ||
vyāsa uvāca
tacchrutvā vacanaṃ tasya sarvajñaḥ śaṅkaraḥ śivaḥ |
cintayāmāsa manasā kiṃ kartavyamataḥ param || 23 ||
sureṣu drohabuddhyāsau mantrārthamiha sāmpratam |
prāptaḥ kāvyo gurusteṣāṃ daityānāṃ vijayāya ca || 24 ||
rakṣaṇīyā mayā devā iti sañcintya śaṅkaraḥ |
duṣkaraṃ vratamatyugraṃ tamuvāca maheśvaraḥ || 25 ||
pūrṇaṃ varṣasahasraṃ tu kaṇadhūmamavākchirāḥ |
yadi pāsyasi bhadraṃ te tato mantrānavāpsyasi || 26 ||

ityukto'sau praṇamyeśaṃ bāḍhamityabravīdvacaḥ |
vrataṃ carāmyahaṃ deva tvayājñaptaḥ sureśvara || 27 ||
vyāsa uvāca
ityuktvā śaṅkaraṃ kāvyaścakāra vratamuttamam |
dhūmapānarataḥ śānto mantrārthaṃ kṛtaniścayaḥ || 28 ||
tato devāḥ parijñāya kāvyaṃ vratarataṃ tadā |
daityāndambharatāṃścaiva babhūvurmantratatparāḥ || 29 ||
vicārya manasā sarve saṃgrāmāyodyatā nṛpa |
yayurdhṛtāyudhāstatra yatra te dānavottamāḥ || 30 ||
tānāgatānsamīkṣyātha sāyudhāndaṃśitāṃstathā |
āsaṃste bhayasaṃvignā daityā devānsamantataḥ || 31 ||
utpetuḥ sahasā te vai sannaddhānbhayakarśitāḥ |
abruvanvacanaṃ tathyaṃ te devānvaladarpitān || 32 ||
nyastaśastre bhayavati ācārye vratamāsthite |

dattvābhayaṃ purā devāḥ samprāptā no jighāṃsayā || 33 ||
satyaṃ vaḥ kva gataṃ devā dharmaśca śrutinoditaḥ |
nyastaśastrā na hantavyā bhītāśca śaraṇaṃ gatāḥ || 34 ||
devā ūcuḥ
bhavad□bhiḥ preṣitaḥ kāvyo mantrārthaṃ kuhakena ca |
tapo jñātaṃ hi yuṣmākaṃ tena yudhyāma eva hi || 35 ||
sajjā bhavantu yuddhāya saṃrabdhāḥ śastrapāṇayaḥ |
śatruśchidreṇa hantavya eṣa dharmaḥ sanātanaḥ || 36 ||
vyāsa uvāca
tacchrutvā vacanaṃ daityā vicārya ca parasparam |
palāyanaparāḥ sarve nirgatā bhayavihvalāḥ || 37 ||
śaraṇaṃ dānavā jagmurbhītāste kāvyamātaram |
dṛṣṭvā tānatisantaptānabhayaṃ ca dadāvatha || 38 ||
kāvyamātovāca

na bhetavyaṃ na bhetavyaṃ bhayaṃ tyajata dānavāḥ |
matsannidhau vartamānānna bhīrbhavitumarhati || 39 ||
tacchrutvā vacanaṃ daityāḥ sthitāstatra gatavyathāḥ |
nirāyudhā hyasaṃbhrāntāstatrāśramavare'surāḥ || 40 ||
devāstānvidrutānvīkṣya dānavāste padānugāḥ |
abhijagmuḥ prasahyaitānavicārya balābalam || 41 ||
tatrāgatāḥ surāḥ sarve hantuṃ daityānsamudyatāḥ |
vāritāḥ kāvyamātrāpi jaghnustānāśramasthitān || 42 ||
hanyamānānsurairdṛṣṭvā kāvyamātātivepitā |
uvāca sarvānsanidrāṃstapasā vai karomyaham || 43 ||
ityuktvā preritā nidrā tānāgatya papāta ca |
sendrā nidrāvaśaṃ yātā devā mūkavadāsthitāḥ || 44 ||
indraṃ nidrājitaṃ dṛṣṭvā dīnaṃ viṣṇurabhāṣata |
māṃ tvaṃ praviśa bhadraṃ te naye tvāṃ ca surottama || 45 ||

evamuktastato viṣṇuṃ praviveśa purandaraḥ |
nirbhayo gatanidraśca babhūva harirakṣitaḥ || 46 ||
rakṣitaṃ hariṇā dṛṣṭvā śakraṃ tatra gatavyatham |
kāvyamātā tataḥ kruddhā vacanaṃ cedamabravīt || 47 ||
maghavaṃstvāṃ bhakṣayāmi saviṣṇuṃ vai tapobalāt |
paśyatāṃ sarvadevānāmīdṛśaṃ me tapobalam || 48 ||
vyāsa uvāca
ityuktau tu tayā devau viṣṇvindrau yogavidyayā |
abhibhūtau mahātmānau stabdhau tau sambabhūvatuḥ || 49 ||
vismitāstu tadā devā dṛṣṭvā tāvatibādhitau |
cakruḥ kilakilāśabdaṃ tataste dīnamānasāḥ || 50 ||
krośamānānsurāndṛṣṭvā viṣṇuṃ prāha śacīpatiḥ |
viśeṣeṇābhibhūto'smi tvatto'haṃ madhusūdana || 51 ||
jahyenāṃ tarasā viṣṇo yāvannau na dahetprabho |

tapasā darpitāṃ duṣṭāṃ mā vicāraya mādhava || 52 ||
ityukto bhagavānviṣṇuḥ śakreṇa prathitena ca |
cakraṃ sasmāra tarasā ghṛṇāṃ tyaktvātha mādhavaḥ || 53 ||
smṛtamātraṃ tu samprāptaṃ cakraṃ viṣṇuvaśānugam |
dadhāra ca kare kruddho vadhārthaṃ śakranoditaḥ || 54 ||
gṛhītvā tatkare cakraṃ śiraściccheda raṃhasā |
hatāṃ dṛṣṭvā tu tāṃ śakro muditaścābhavattadā || 55 ||
devāścātīva santuṣṭā hariṃ jaya jayeti ca |

tuṣṭuvurmuditāḥ sarve sañjātā vigatajvarāḥ || 56 ||
indraviṣṇū tu sañjātau tatkṣaṇāddhṛdayavyathau |
strīvadhācchaṃkamānau tu bhṛgoḥ śāpaṃ duratyayam || 57 ||

English translation

1. Vyasa said When the Devas retired from the battlefield, S'ukracharya addressed the Demons thus O best of the Demons! Please hear, what had been told to me by Brahma in days of yore.

2-3. Janardan Visnu is coming here to slay all the Demons, He killed before Hiranyaksa, the king of the Asuras, in His Boar incarnation.

He killed Hiranyakasipu by assuming His Man-Lion appearance; now too, he will kill all the Daityas, no doubt, with great enthusiasm.

4-5. Now my mantra force will not be of any avail before S'ri Hari. And without my help you will not be able to conquer the Devas. Therefore, O Demons, wait for some time for me; I will start today to the presence of S'iva Mahadeva to obtain from him the Mantra S'akti.

6. I will return, as early as possible, getting the Mantra from S'ri Mahadeva; and with the help of the power of those great Mantras I will be able to protect you thoroughly.

7. The Daityas said O best of the Munis! We are now defeated and our forces are well nigh exhausted; how will we be able to stay on this earth and expect your return for so long a time?

8. Those who were of great strength amongst us, they all are slain; now we are left very few in number. In this crisis it is not advisable

and auspicious for us to remain here in this battlefield.

9. S'ukracharya said Better you all stay here until I return, getting the requisite Mantra; remain peaceful and engaged in asceticism.

10. The heroes apply one or other of the following four measures conciliation, alliance, gifts and bribery, partitions and sowing dissensions and punishment or open attack according to the conditions of time, place strength and circumstances.

11. Intelligent and well wishing persons do serve their enemies even in time of distress; but no sooner they find that their strength and army have increased, than they try at once to kill all their enemies.

12. Now, therefore, pretend your meekness and allegiance and adopt peace and remain in your own place until my arrival.

13. O Demons! I will come back with the Mantra from Mahadeva. I will fight again with the Devas, by that veritable mantra power.

14. O king! Thus firmly making up his mind to have the Mantra, S'ukracharya went to Mahadeva.

15. The Danavas sent Prahlada to the Devas for conciliation. The Devas regarded Prahlada truthful and they all trusted on him.

16. Prahlada with Asuras addressed thus the Devas with gentleness and humility.

17. O Immortals! We all have abandoned our weapons and armour. Now we desire to wear barks of trees and practise asceticism.

18. The Devas took Prahlada's words to be true and deserted from further fight; were freed of anxiety and felt all delighted.

19. On the Daitya's leaving their weapons, the Gods desisted from battle, went to their respective places and freely gave themselves up to pleasure and amusements.

20. The Daityas controlled themselves and practised asceticism in the Kas'yapa's hermitage, expecting the return of S'ukracharya.

21. S'ukracharya went to Kailasa and made respectful obeisance to the God Mahadeva. Mahadeva enquired of the cause of his coming.

22. S'ukracharya said 1 ask for Mantras, O Deva! from you that are not possessed by Brihaspati, for the defeat of the Devas, and the victory of the Asuras.

23. Vyasa said On hearing his words, the all-knowing S'ankara S'iva began to think what He would do in this matter.

24. Certainly, this is with the revengeful object of attacking the Devas, for their defeat and for the victory of the Asuras that this Muni has come.

25. The Devas ought to be protected by me; thus thinking, S'ankara MahesVara advised him an entirely difficult tapasya to practise.

26. Full one thousand years he would practise tapasya with feet upwards and head downwards, he will have to inhale the smoke of burnt husk. Then he will get the Mantra and his desires will be fulfilled.

27. That would be done; thus saying to S'ankara, S'ukracharya practised that excellent vow, peaceful and inhaling the smoke of husk to get that Mantra.

28-29. The Devas came to know that S'ukracharya is practising his vow and the Daityas have become arrogant. They then counselled.

30. And came to the conclusion, took up weapons and arms and went to the Daityas, ready to fight.

31. The Daityas, seeing the Devas dressed in armour and holding weapons and coming from all sides, became very much afraid and anxious.

32. The Daityas, seeing this all on a sudden, were attacked with fear and began to address the Devas, proud with their army, in words, full

of good meanings and morals.

33. O Devas! We have abandoned our arms; we are now armless; our spiritual guide is in his tapasya, you gave us words of fearlessness; why then you have come now dressed in full armour and with armies to kill us.

34. O Devas! Where is your truth. And where is your religion acccording to S'ruti? It is stated in S'ruti never to kill the weaponless, the fear stricken, and the refugees.

35. The Devas said You sent your good S'ukracharya, out of pretence to acquire the Mantras; your asceticism is veiled under a deceitful object. Therefore we will fight with you certainly.

36. Be ready now and dress yourself with your arms and ammunitions, "Lo! Whenever you get any loop hole in your enemies, catch hold of it and kill your enemy." This is the eternal religion.

37. Vyasa said On thus hearing the reply from the Devas, the Daityas after consideration quitted that place and fled away with terror.

38. And they took refuge under the S'ukracharya's mother. She saw the Daityas very much fearstricken and at once guaranteed to them protection from fear.

39. The mother of Kavya S'ukracharya said Don't fear; don't fear; cast away fear. O Danavas! In my presence, no fear can overtake you.

40. The Asuras on hearing her words were free from anxiety and pain and remained in that hermitage, in no way now bewildered or agitated, though they had no arms.

41-42. Here the Devas, seeing the Daityas flying away, pursued them and entering the hermitage were ready to kill the Daityas, not taking into account what strength they gained there. The mother of S'ukra warned the Devas not to kill; but, inspite of her hindrance, they began to slay the Daityas.

43. Seeing the Daityas thus attacked, the mother was furiously irritated and told them she would make all of them overpowered by sleep by her tapas strength, clarified intellectual force.

Note:-ls it by the asphyxiating gas? Or, by poisonous vapours or liquids?

44. So saying she sent the Goddess of sleep who at once overpowered the Gods and made them all lie down on the grounds senseless. Indra with the other Devas lay there dumb, and miserable.

45. On seeing Indra thus stupefied by sleep, the Bhagavan Visnu told Indra to enter into His body. He would then carry him to another place and he will be better.

46-47. Indra entered into the Visnu's body; and, under His protection, he became free from sleep and fear. On seeing Indra thus sheltered by Visnu and fearless, the mother of Kavya spoke.

48. O Indra! I will devour you with Visnu today by my Tapas force. All the Devas will presently see all this and my extraordinary power.

N.B.: Is it by making the earth go down, causing a fissure, thus engulfing the whole army? Or by blowing them up? Or by showering jets of poisonous gas or hot water or vapour from all sides.

49. Vyasa said O king! No sooner the mother spoke thus, than both Indra and Visnu were both stupefied under her magical spell, superior thought power, and a thorough learning of the art of warfare.

50. The Devas, seeing them very much overpowered and bewildered, were greatly struck with wonder; they became desperate and began to cry aloud.

51. Indra, on hearing the Devas cry aloud, told Visnu, O Madhusudana! I am more bewildered in particular than yourself.

52. O Madhava! No need of any further consideration. Before this wretch, inflated with pride by her tapasya, burns us, better cause her death as early as possible.

53. When thus requested by Indra who was very much perplexed, Bhagavan Visnu quickly remembered his Sudars'ana disc, casting aside the thought that it is hateful to kill a woman.

54-55. The disc, the ever obedient weapon of Visnu appeared instantly at his remembrance; and Visnu, becoming angry as prompted by Indra held the disc in His hand, and, hurling it off on the S'ukra's mother, severed off her head quickly. The god Indra became very glad at this.

56. The Devas became free from sorrow, got very much pleased and heartily exclaimed victory to Hari and worshipped Him and began to chant His praises.

57. Indra and Visnu then became free from all troubles; but they began to fear that Bhrigu (S'ukra's father) would curse them terribly and without fail.

Here ends the Eleventh Chapter in the Fourth Book of S'ri mad Devi Bhagavatam, the Maha Puranam of 18,000 verses by Maharsi Veda Vyasa, on S'ukra's going to Mahadeva to get the Mantra.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 12

On Bhrigu's Curse And The

Chapter 74 of 318 · 59 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
तं दृष्ट्वा तु वधं घोरं चुक्रोध भगवान्भृगुः ।
वेपमानोऽतिदुःखार्तः प्रोवाच मधुसूदनम् ॥ १ ॥
भृगुरुवाच
अकृत्यं ते कृतं विष्णो जानन्पापं महामते ।
वधोऽयं विप्रजाताया मनसा कर्तुमक्षमः ॥ २ ॥
आख्यातस्त्वं सत्त्वगुणः स्मृतो ब्रह्मा च राजसः ।
तथासौ तामसः शम्भुर्विपरीतं कथं स्मृतम् ॥ ३ ॥
तामसस्त्वं कथं जातः कृतं कर्मातिनिन्दितम् ।
अवध्या स्त्री त्वया विष्णो हता कस्मान्निरागसा ॥ ४ ॥
शपामि त्वां दुराचारं किमन्यत्प्रकरोमि ते ।
विधुरोऽहं कृतः पाप त्वयाहं शक्रकारणात् ॥ ५ ॥
न शपेऽहं तथा शक्रं शपे त्वां मधुसूदन ।
सदा छलपरोऽसि त्वं कीटयोनिर्दुराशयः ॥ ६ ॥

ये च त्वां सात्त्विकं प्राहुस्ते मूर्खा मुनयः किल ।
तामसस्त्वं दुराचारः प्रत्यक्षं मे जनार्दन ॥ ७ ॥
अवतारा मृत्युलोके सन्तु मच्छापसम्भवाः ।
प्रायो गर्भभवं दुःखं भुंक्ष्व पापाज्जनार्दन ॥ ८ ॥
व्यास उवाच
ततस्तेनाथ शापेन नष्टे धर्मे पुनः पुनः ।
लोकस्य च हितार्थाय जायते मानुषेष्विह ॥ ९ ॥
राजोवाच
भृगुभार्या हता तत्र चक्रेणामिततेजसा ।
गार्हस्थ्यञ्च पुनस्तस्य कथं जातं महात्मनः ॥ १० ॥
व्यास उवाच
इति शप्त्वा हरिं रोषात्तदादाय शिरस्त्वरन् ।
काये संयोज्य तरसा भृगुः प्रोवाच कार्यवित् ॥ ११ ॥
अद्य त्वां विष्णुना देवि हतां सञ्जीवयाम्यहम् ।

यदि कृत्स्नो मया धर्मो ज्ञायते चरितोऽपि वा ॥ १२ ॥
तेन सत्येन जीवेत यदि सत्यं ब्रवीम्यहम् ।

पश्यन्तु देवताः सर्वा मम तेजोबलं महत् ॥ १३ ॥
अद्भिस्त्वां प्रोक्ष्य शीताभिर्जीवयामि तपोबलात् ।
सत्यं शौचं तथा वेदा यदि मे तपसो बलम् ॥ १४ ॥
व्यास उवाच
अद्भिः सम्प्रोक्षिता देवी सद्यः सञ्जीविता तदा ।
उत्थिता परमप्रीता भृगोर्भार्या शुचिस्मिता ॥ १५ ॥
ततस्तां सर्वभूतानि दृष्ट्वा सुप्तोत्थितामिव ।
साधु साध्विति तं तां तु तुष्टुवुः सर्वतो दिशम् ॥ १६ ॥
एवं सञ्चीविता तेन भृगुणा वरवर्णिनी ।
विस्मयं परमं जग्मुर्देवाः सेन्द्रा विलोक्य तत् ॥ १७ ॥
इन्द्रः सुरानथोवाच मुनिना जीविता सती ।
काव्यस्तप्त्वा तपो घोरं किं करिष्यति मन्त्रवित् ॥ १८ ॥

व्यास उवाच
गता निद्रा सुरेन्द्रस्य देहेऽक्षेममभून्नृप ।
स्मृत्वा काव्यस्य वृत्तान्तं मन्त्रार्थमतिदारुणम् ॥ १९ ॥
विमृश्य मनसा शक्रो जयन्तीं स्वसुतां तदा ।
उवाच कन्यां चार्वङ्गीं स्मितपूर्वमिदं वचः ॥ २० ॥
गच्छ पुत्रि मया दत्ता काव्याय त्वं तपस्विने ।
समाराधय तन्वङ्गि मत्कृते तं वशं कुरु ॥ २१ ॥
उपचारैर्मुनिं तैस्तैः समाराध्य मनःप्रियैः ।
भयं मे तरसा गत्वा हर तत्र वराश्रमे ॥ २२ ।
सा पितुर्वचनं श्रुत्वा तत्रागच्छन्मनोरमा ।
तमपश्यद्विशालाक्षी पिबन्तं धूममाश्रमे ॥ २३ ॥
तस्य देहं समालोक्य स्मृत्वा वाक्यं पितुस्तदा ।
कदलीदलमादाय वीजयामास तं मुनिम् ॥ २४ ॥
निर्मलं शीतलं वारि समानीय सुवासितम् ।

पानाय कल्पयामास भक्त्या परमया लघु ॥ २५ ॥
छायां वस्त्रातपत्रेण भास्करे मध्यगे सति ।
रचयामास तन्वङ्गी स्वयं धर्मे स्थिता सती ॥ २६ ॥
फलान्यानीय दिव्यानि पक्वानि मधुराणि च ।
मुमोचाग्रे मुनेस्तस्य भक्षार्थं विहितानि च ॥ २७ ॥
कुशाः प्रादेशमात्रा हि हरिताः शुकसन्निभाः ।
दधारागेऽथ पुष्पाणि नित्यकर्मसमृद्धये ॥ २८ ॥
निद्रार्थं कल्पयामास संस्तरं पल्लवान्वितम् ।
तस्मिन्मुनौ चादरस्था चकार व्यजनं शनैः ॥ २९ ॥
हावभावादिकं किञ्चिद्विकारजननं च तत् ।
न चकार जयन्ती सा शापभीता मुनेस्तदा ॥ ३० ॥

स्तुतिं चकार तन्वङ्गी गीर्भिस्तस्य महात्मनः ।
सुभाषिण्यनुकूलाभिः प्रीतिकर्त्रीभिरप्युत ॥ ३१ ॥
प्रबुद्धे जलमादाय दधाराचमनाय च ।

मनोऽनुकूलं सततं कुर्वन्ती व्यचरत्तदा ॥ ३२ ॥
इन्द्रोऽपि सेवकांस्तत्र प्रेषयामास चातुरः ।
प्रवृत्तिं ज्ञातुकामो वै मुनेस्तस्य जितात्मनः ॥ ३३ ॥
एवं बहुनि वर्षाणि परिचर्यापराभवत् ।
निर्विकारा जितक्रोधा ब्रह्मचर्यपरा सती ॥ ३४ ॥
पूर्णे वर्षसहस्रे तु परितुष्टो महेश्वरः ।
वरेण छन्दयामास काव्यं प्रीतमना हरः ॥ ३५ ॥
ईश्वर उवाच
यच्च किञ्चिदपि ब्रह्मन्विद्यते भृगुनन्दन ।
प्रतिपश्यसि यत्सर्वं यच्च वाच्यं न कस्यचित् ॥ ३६ ॥
सर्वाभिभावकत्वेन भविष्यसि न संशयः ।
अवध्यः सर्वभूतानां प्रजेशश्च द्विजोत्तमः ॥ ३७ ॥
व्यास उवाच
एवं दत्त्वा वराञ्छम्भुस्तत्रैवान्तरधीयत ।

काव्यस्तामथ संवीक्ष्य जयन्तीं वाक्यमब्रवीत् ॥ ३८ ॥
कासि कस्यासि सुश्रोणि ब्रूहि किं ते चिकीर्षितम् ।
किमर्थमिह सम्प्राप्ता कार्यं वद वरोरु मे ॥ ३९ ॥
किं वाञ्छसि करोम्यद्य दुष्करं चेत्सुलोचने ।
प्रीतोऽस्मि त्वत्कृतेनाद्य वरं वरय सुव्रते ॥ ४० ॥
ततः सा तु मुनिं प्राह जयन्ती मुदितानना ।
चिकीर्षितं मे भगवंस्तपसा ज्ञातुमर्हसि ॥ ४१ ॥
शुक्र उवाच
ज्ञातं मया तथापि त्वं ब्रूहि यन्मनसेप्सितम् ।
करोमि सर्वथा भद्रं प्रीतोऽस्मि परिचर्यया ॥ ४२ ॥
जयन्त्युवाच
शक्रस्याहं सुता ब्रह्मन् पित्रा तुभ्यं समर्पिता ।
जयन्ती नामतश्चाहं जयन्तावरजा मुने ॥ ४३ ॥
सकामास्मि त्वयि विभो वाञ्छितं कुरु मेऽधुना ।

रंस्ये त्वया महाभाग धर्मतः प्रीतिपूर्वकम् ॥ ४४ ॥
शुक्र उवाच
मया सह त्वं सुश्रोणि दशवर्षाणि भामिनि ।
सर्वैर्भूतैरदृश्या च रमस्वेह यदृच्छया ॥ ४५ ॥
व्यास उवाच
एवमुक्त्वा गृहं गत्वा जयन्त्याः पाणिमुद्वहन् ।

तया सहावसद्देव्या दशवर्षाणि भार्गवः ॥ ४६ ॥
अदृश्यः सर्वभूतानां मायया संवृतः प्रभुः ।
दैत्यास्तमागतं श्रुत्वा कृतार्थं मन्त्रसंयुतम् ॥ ४७ ॥
अभिजग्मुर्गृहे तस्य मुदितास्ते दिदृक्षवः ।
नापश्यन् रममाणं ते जयन्त्या सह संयुतम् ॥ ४८ ॥
तदा विमनसः सर्वे जाता भग्नोद्यमाश्च ते ।
चिन्तापरातिदीनाश्च वीक्षमाणाः पुनः पुनः ॥ ४९ ॥
अदृष्ट्वा तं तु संवृत्तं प्रतिजग्मुर्यथागतम् ।

स्वगृहान्दैत्यवर्यास्ते चिन्ताविष्टा भयातुराः ॥ ५० ॥
रममाणं तथा ज्ञात्वा शक्रः प्रोवाच तं गुरुम् ।
बृहस्पतिं महाभाग किं कर्तव्यमितः परम् ॥ ५१ ॥
गच्छाद्य दानवान्ब्रह्मन्मायया त्वं प्रलोभय ।
अस्माकं कुरु कार्यं त्वं बुद्ध्या सञ्चिन्त्य मानद ॥ ५२ ॥
तच्छ्रुत्वा वचनं काव्यं रममाणं सुसंवृतम् ।
ज्ञात्वा तद्रूपमास्थाय दैत्यान्मति ययौ गुरुः ॥ ५३ ॥
गत्वा तत्रातिभक्त्यासौ दानवान्समुपाह्वयत् ।
आगतास्तेऽसुराः सर्वे ददृशुः काव्यमग्रतः ॥ ५४ ॥
प्रणम्य संस्थिताः सर्वे काव्यं मत्वातिमोहिताः ।
न विदुस्ते गुरोर्मायां काव्यरूपविभाविनीम् ॥ ५५ ॥
तानुवाच गुरुः काव्यरूपः प्रच्छन्नमायया ।
स्वागतं मम याज्यानां प्राप्तोऽहं वो हिताय वै ॥ ५६ ॥
अहं वो बोधयिष्यामि विद्यां प्राप्ताममायया ।

तपसा तोषितः शम्भुर्युष्मत्कल्याणहेतवे ॥ ५७ ॥
तच्छ्रुत्वा प्रीतमनसो जातास्ते दानवोत्तमाः ।
कृतकार्यं गुरुं मत्वा जहृषुस्ते विमोहिताः ॥ ५८ ॥
प्रणेमुस्ते मुदा युक्ता निरातङ्का गतव्यथाः ।
देवेभ्यश्च भयं त्यक्त्वा तस्थुः सर्वे निरामयाः ॥ ५९ ॥

Roman transliteration

vyāsa uvāca
taṃ dṛṣṭvā tu vadhaṃ ghoraṃ cukrodha bhagavānbhṛguḥ |
vepamāno'tiduḥkhārtaḥ provāca madhusūdanam || 1 ||
bhṛguruvāca
akṛtyaṃ te kṛtaṃ viṣṇo jānanpāpaṃ mahāmate |
vadho'yaṃ viprajātāyā manasā kartumakṣamaḥ || 2 ||
ākhyātastvaṃ sattvaguṇaḥ smṛto brahmā ca rājasaḥ |
tathāsau tāmasaḥ śambhurviparītaṃ kathaṃ smṛtam || 3 ||
tāmasastvaṃ kathaṃ jātaḥ kṛtaṃ karmātininditam |
avadhyā strī tvayā viṣṇo hatā kasmānnirāgasā || 4 ||

śapāmi tvāṃ durācāraṃ kimanyatprakaromi te |
vidhuro'haṃ kṛtaḥ pāpa tvayāhaṃ śakrakāraṇāt || 5 ||
na śape'haṃ tathā śakraṃ śape tvāṃ madhusūdana |
sadā chalaparo'si tvaṃ kīṭayonirdurāśayaḥ || 6 ||

ye ca tvāṃ sāttvikaṃ prāhuste mūrkhā munayaḥ kila |
tāmasastvaṃ durācāraḥ pratyakṣaṃ me janārdana || 7 ||
avatārā mṛtyuloke santu macchāpasambhavāḥ |
prāyo garbhabhavaṃ duḥkhaṃ bhuṃkṣva pāpājjanārdana || 8 ||
vyāsa uvāca
tatastenātha śāpena naṣṭe dharme punaḥ punaḥ |
lokasya ca hitārthāya jāyate mānuṣeṣviha || 9 ||
rājovāca
bhūgubhāryā hatā tatra cakreṇāmitatejasā |
gārhasthyañca punastasya kathaṃ jātaṃ mahātmanaḥ || 10 ||
vyāsa uvāca
iti śaptvā hariṃ roṣāttadādāya śirastvaran |
kāye saṃyojya tarasā bhṛguḥ provāca kāryavit || 11 ||
adya tvāṃ viṣṇunā devi hatāṃ sañjīvayāmyaham |

yadi kṛtsno mayā dharmo jñāyate carito'pi vā || 12 ||
tena satyena jīveta yadi satyaṃ bravīmyaham |
paśyantu devatāḥ sarvā mama tejobalaṃ mahat || 13 ||
ad□bhistvāṃ prokṣya śītābhirjīvayāmi tapobalāt |
satyaṃ śaucaṃ tathā vedā yadi me tapaso balam || 14 ||
vyāsa uvāca
ad□bhiḥ samprokṣitā devī sadyaḥ sañjīvitā tadā |
utthitā paramaprītā bhṛgorbhāryā śucismitā || 15 ||
tatastāṃ sarvabhūtāni dṛṣṭvā suptotthitāmiva |
sādhu sādhviti taṃ tāṃ tu tuṣṭuvuḥ sarvato diśam || 16 ||
evaṃ sañcīvitā tena bhṛguṇā varavarṇinī |
vismayaṃ paramaṃ jagmurdevāḥ sendrā vilokya tat || 17 ||
indraḥ surānathovāca muninā jīvitā satī |
kāvyastaptvā tapo ghoraṃ kiṃ kariṣyati mantravit || 18 ||

vyāsa uvāca
gatā nidrā surendrasya dehe'kṣemamabhūnnṛpa |
smṛtvā kāvyasya vṛttāntaṃ mantrārthamatidāruṇam || 19 ||
vimṛśya manasā śakro jayantīṃ svasutāṃ tadā |
uvāca kanyāṃ cārvaṅgīṃ smitapūrvamidaṃ vacaḥ || 20 ||
gaccha putri mayā dattā kāvyāya tvaṃ tapasvine |
samārādhaya tanvaṅ□gi matkṛte taṃ vaśaṃ kuru || 21 ||
upacārairmuniṃ taistaiḥ samārādhya manaḥpriyaiḥ |
bhayaṃ me tarasā gatvā hara tatra varāśrame || 22 |
sā piturvacanaṃ śrutvā tatrāgacchanmanoramā |
tamapaśyadviśālākṣī pibantaṃ dhūmamāśrame || 23 ||
tasya dehaṃ samālokya smṛtvā vākyaṃ pitustadā |
kadalīdalamādāya vījayāmāsa taṃ munim || 24 ||
nirmalaṃ śītalaṃ vāri samānīya suvāsitam |

pānāya kalpayāmāsa bhaktyā paramayā laghu || 25 ||
chāyāṃ vastrātapatreṇa bhāskare madhyage sati |

racayāmāsa tanvaṅgī svayaṃ dharme sthitā satī || 26 ||
phalānyānīya divyāni pakvāni madhurāṇi ca |
mumocāgre munestasya bhakṣārthaṃ vihitāni ca || 27 ||
kuśāḥ prādeśamātrā hi haritāḥ śukasannibhāḥ |
dadhārāgre'tha puṣpāṇi nityakarmasamṛddhaye || 28 ||
nidrārthaṃ kalpayāmāsa saṃstaraṃ pallavānvitam |
tasminmunau cādarasthā cakāra vyajanaṃ śanaiḥ || 29 ||
hāvabhāvādikaṃ kiñcidvikārajananaṃ ca tat |
na cakāra jayantī sā śāpabhītā munestadā || 30 ||
stutiṃ cakāra tanvaṅgī gīrbhistasya mahātmanaḥ |
subhāṣiṇyanukūlābhiḥ prītikartrībhirapyuta || 31 ||
prabuddhe jalamādāya dadhārācamanāya ca |

mano'nukūlaṃ satataṃ kurvantī vyacarattadā || 32 ||
indro'pi sevakāṃstatra preṣayāmāsa cāturaḥ |
pravṛttiṃ jñātukāmo vai munestasya jitātmanaḥ || 33 ||
evaṃ bahūni varṣāṇi paricaryāparābhavat |
nirvikārā jitakrodhā brahmacaryaparā satī || 34 ||
pūrṇe varṣasahasre tu parituṣṭo maheśvaraḥ |
vareṇa chandayāmāsa kāvyaṃ prītamanā haraḥ || 35 ||
īśvara uvāca
yacca kiñcidapi brahmanvidyate bhṛgunandana |
pratipaśyasi yatsarvaṃ yacca vācyaṃ na kasyacit || 36 ||
sarvābhibhāvakatvena bhaviṣyasi na saṃśayaḥ |
avadhyaḥ sarvabhūtānāṃ prajeśaśca dvijottamaḥ || 37 ||
vyāsa uvāca
evaṃ dattvā varāñchambhustatraivāntaradhīyata |

kāvyastāmatha saṃvīkṣya jayantīṃ vākyamabravīt || 38 ||
kāsi kasyāsi suśroṇi brūhi kiṃ te cikīrṣitam |
kimarthamiha samprāptā kāryaṃ vada varoru me || 39 ||
kiṃ vāñchasi karomyadya duṣkaraṃ cetsulocane |
prīto'smi tvatkṛtenādya varaṃ varaya suvrate || 40 ||
tataḥ sā tu muniṃ prāha jayantī muditānanā |
cikīrṣitaṃ me bhagavaṃstapasā jñātumarhasi || 41 ||
śukra uvāca
jñātaṃ mayā tathāpi tvaṃ brūhi yanmanasepsitam |
karomi sarvathā bhadraṃ prīto'smi paricaryayā || 42 ||
jayantyuvāca
śakrasyāhaṃ sutā brahman pitrā tubhyaṃ samarpitā |
jayantī nāmataścāhaṃ jayantāvarajā mune || 43 ||
sakāmāsmi tvayi vibho vāñchitaṃ kuru me'dhunā |

raṃsye tvayā mahābhāga dharmataḥ prītipūrvakam || 44 ||
śukra uvāca
mayā saha tvaṃ suśroṇi daśavarṣāṇi bhāmini |
sarvairbhūtairadṛśyā ca ramasveha yadṛcchayā || 45 ||
vyāsa uvāca
evamuktvā gṛhaṃ gatvā jayantyāḥ pāṇimudvahan |
tayā sahāvasaddevyā daśavarṣāṇi bhārgavaḥ || 46 ||
adṛśyaḥ sarvabhūtānāṃ māyayā saṃvṛtaḥ prabhuḥ |
daityāstamāgataṃ śrutvā kṛtārthaṃ mantrasaṃyutam || 47 ||

abhijagmurgṛhe tasya muditāste didṛkṣavaḥ |
nāpaśyan ramamāṇaṃ te jayantyā saha saṃyutam || 48 ||
tadā vimanasaḥ sarve jātā bhagnodyamāśca te |
cintāparātidīnāśca vīkṣamāṇāḥ punaḥ punaḥ || 49 ||
adṛṣṭvā taṃ tu saṃvṛttaṃ pratijagmuryathāgatam |

svagṛhāndaityavaryāste cintāviṣṭā bhayāturāḥ || 50 ||
ramamāṇaṃ tathā jñātvā śakraḥ provāca taṃ gurum |
bṛhaspatiṃ mahābhāga kiṃ kartavyamitaḥ param || 51 ||
gacchādya dānavānbrahmanmāyayā tvaṃ pralobhaya |
asmākaṃ kuru kāryaṃ tvaṃ buddhyā sañcintya mānada || 52 ||
tacchrutvā vacanaṃ kāvyaṃ ramamāṇaṃ susaṃvṛtam |
jñātvā tad□rūpamāsthāya daityānmati yayau guruḥ || 53 ||
gatvā tatrātibhaktyāsau dānavānsamupāhvayat |
āgatāste'surāḥ sarve dadṛśuḥ kāvyamagrataḥ || 54 ||
praṇamya saṃsthitāḥ sarve kāvyaṃ matvātimohitāḥ |
na viduste gurormāyāṃ kāvyarūpavibhāvinīm || 55 ||
tānuvāca guruḥ kāvyarūpaḥ pracchannamāyayā |
svāgataṃ mama yājyānāṃ prāpto'haṃ vo hitāya vai || 56 ||
ahaṃ vo bodhayiṣyāmi vidyāṃ prāptāmamāyayā |

tapasā toṣitaḥ śambhuryuṣmatkalyāṇahetave || 57 ||
tacchrutvā prītamanaso jātāste dānavottamāḥ |
kṛtakāryaṃ guruṃ matvā jahṛṣuste vimohitāḥ || 58 ||
praṇemuste mudā yuktā nirātaṅkā gatavyathāḥ |
devebhyaśca bhayaṃ tyaktvā tasthuḥ sarve nirāmayāḥ || 59 ||

English translation

1. Vyasa said O king! On seeing Visnu killing his wife, and thus committing a dreadful atrocious act, the Bhagavan Bhrigu was very sorry and began to tremble with anger and addressed Madhusudana thus.

2. Bhrigu said O Visnu! You have done an extremely sinful act. O intelligent one! Knowing it, you have done so; what a great wonder! Nobody dreams of the murder of this Brahman’s daughter; and you have committed it in deed, black and white.

3. O Deva! The Maharsis declare you to be Sattvic, engaged in preservation; Brahma to be Rajasic (creator) and S’ambhu S’iva to be Tamasic (destroyer). Why then is the contrary thing visible in this case?

4. Why have you become Tamasic? Why have you done this heinous crime? O Visnu! The females are never to be killed; this is a known fact; then why have you killed this woman without any fault.

5-6. You have done a very execrable act. What shall I do to you? It is mete that I would curse you. O Great Sinner! You have pained me very much and made me very weary. I will not curse Indra. You always assume a deceitful appearance and behave like a black cruel serpent; your mind is all full of wickedness; I will curse you.

7. O Janardana. Those Munis who call you Sattvic are fools; I have seen today that your ways are exceptionally vicious and Tamasic.

8. O Visnu! I curse you now to take frequent births, suffer very frequently in different wombs, in the earth and thus suffer the pains of remaining in the wombs.

9. O king! Therefore whenever religion subsides in the world, Bhagavan Visnu incarnates frequently in this human world, due to the curse of Bhrigu.

10. The king said O best of the Munis! Did that Mahatma Bhrigu again marry and lead a householder's life when his wife was thus killed by the lustrous disc Sudars'ana.

11. Vyasa said O king! The sacrificer Bhrigu angrily cursed Hah and next took that severed head and quickly placed it over the body as before and said

12-14. O Devi! Visnu has slain you today; I will make you regain your life just now. If I am acquainted with all the Dharmas and if I have practised these in my life and if I have spoken truth always, then dost thou regain your life by my religious merit. Let all the Devas witness my power and strength. If I know the True, if I have studied all the Vedas and if I have realised the Knowledge of the Vedas, then I, sprinkling your body with this cold water, charged with my mantras, will revive you.

15. Vyasa said O king! Sprinkled by the water by Bhrigu, his wife regained her life and rose up at once and felt herself glad and smiled.

16. All the persons and living creatures seeing her stand, as if awoken from her sleep, at once exclaimed from all sides "well done, well done!" thanked Bhrigu and his wife very much and highly praised them.

17. Thus seeing the fair complexioned wife regain her life through Bhrigu, Indra and all the Devas were very much struck with wonder.

NOTE Thought power and inhalation of some medicines might have revived her.

18. Indra then adressed the Devas Now the mother of S'ukra has regained her life through Bhrigu; but when S'ukracharya will receive the mantra after his severe tapasya, we do not know what terrible harm; he would do to us!

19. Vyasa said O king! Though the deep sleep that overtook Indra had now left him, yet he became very unhappy, remembering the severe asceticism of S'ukra's tapasya and his receiving mantras.

20. Thinking over deeply in his mind, Indra called his daughter Jayanti and spoke to her with affection.

21-22. Go! Daughter! I have given thee over to the ascetic Kavya. Do this service for me, go to Kavya and help him in his asceticism and bring him under your control. By whatever acts the Muni be pleased, dost thou do at once and please him in every way and thus remove my fear.

23. The large-eyed beautiful Jayanti, hearing her father's words, went to the hermitage and there saw the Risi inhaling or drinking the smoke.

24. On seeing the body of the ascetic, and remembering her father's words she brought the leaves of the plantain trees and began to fan him.

25. The intelligent Jayanti with no excitement used to bring the pure, clear, cool, and well scented water and place it, with great devotion, before the sage for his drinking.

NOTE: Here Indra bribed by giving away his daughter.

26. When the sun was over his head, she used to prepare some protection, with her clothes, from the sun and thus made the shade for him. Thus, in various ways, did she begin to serve the Muni, herself remaining steady in her religion.

27. She brought sweet and ripe fruits proper according to the S'astras and used to place them before him for his repast.

28. In the performance of his daily duties, she used to collect the Kus'a grass of the span of thumb and fore finger, and flowers, white and yellow and placed them before him.

29. For the Muni's bedding to lie down and sleep, she used to gather soft, green leaves and with them she used to keep his bed ready; and when the Muni laid himself down, she used to fan him gently.

30. Never did she exhibit for fear of curse, any gesture or posture calculated to disturb his mind.

31. The sweet-tongued, thin lady used to praise S'ukracharya in pleasing and favourable terms.

32. When the Muni awoke, she placed water before him to wash his face and hands. Thus serving the Muni, did she stay in the hermitage.

33. The fear stricken Indra used to send messengers to fathom the mind of that self controlled Muni.

34. Thus did Jayanti serve for good many years the Muni, being void of anger and observing duly her celibacy.

35. In this way one thousand years passed duly, the God Mahadeva was very pleased and addressed S'ukracharya that He had come to give him boons that he desire.

36-37. The God Mahadeva said Whatever there exists in this universe, whatever you see with your eyes and whatever cannot be described in words, you will be the lord of all these and the conqueror of all. There is no doubt in this. You cannot be killed by any creature; you will be the ruler of all beings and will be reckoned as the best of the Brahmanas.

38-39. Vyasa said The God Mahadeva disappeared then and there, after granting him the boons. Then S'ukracharya saw Jayanti and said to herO lady of beautiful hips! Who and whose daughter art thou? What is the desire in your mind? What for you have come here? O one of beautiful thighs! what is your duty?

40. O beautiful eyed! I am very pleased with all that you have done for me. What do you want? O one of good vows! Ask boons from me; I will grant them even if they be difficult.

41. On hearing this, Jayanti's face became bright with joy; she said:- - whatever I desire, you know that already by force of your Tapasya.

42. The Kavya said Your mental desires I know; still mention them yourself particularly; I will do good to you in any way you like; I am pleased with your services.

43-44. Jayanti said O Brahmin! I am the daughter of Indra and I am the younger of my brother Jayanta. Father has given me over to you; I now like to live with you. Kindly fulfil my desires now. O

blessed one! You better take me and enjoy me according to Dharma. This is my desire.

45. S'ukracharya said O thou of large and handsome hips! Better enjoy with me for ten years, according to your liking, without being visible to anybody.

46-48. Vyasa said Thus saying, S'ukracharya went to his home and, according to religious observances, married Jayanti and lived with her for ten years under the shade of Maya and unobserved by anybody. On the other hand, the Daityas, hearing that S'ukracharya returned home successful getting his desired Mantra, were very glad and went to his house to pay their respects to him. But S'ukra was then living with Jayanti; hence the Asuras could not see him.

49. Then they got very much dejected, sorry and were drooped in spirits; they searched for him again and again.

50. Not being able to see S'ukra under the shade of Maya, the Daityas were very sorry and got afraid and then returned to their own residences.

51. On the other hand, the Devas, knowing that S'ukra was holding intercourses with Jayanti, Indra, the God of Devas, spoke to the Deva Guru Brihaspati. O Guru! Advise us what to do under the present circumstances and relieve us from the impending difficulties.

52. O Brahmana. Better go today to the Danavas and do that by which our honour may be maintained. You better put the Danavas

under some charm by your magical spell and think and do good to us.

53. On hearing Indra's words and knowing that S'ukra is now enjoying with Jayanti, Brihaspati went to the Danavas, putting on the appearance of S'ukracharya.

54. Going to the Demons, he called on them very politely and sweetly. The Asuras said that S'ukracharya had come in presence of them.

55. The Demons were very glad and bowed down before S'ukracharya and could not make out that he was the false S'ukracharya, under the mayic charm of Brihaspati.

56. Then the false S'ukracharya asked the welfare of the Daityas and said 1 went so long for your good; I performed severe tapasya and satisfied the God S'ambhu and acquired from him the Mantra, the sacred knowledge, and that I will frankly explain to you.

57. On hearing this, the Demons were very pleased and, knowing that the Guru had been successful, were filled with joy.

58. They saluted him with joy and began to live quietly and freely and without pains, having got rid of fear from the Devas.

Here ends the twelfth Chapter in the Fourth Book of S'ri Mad Devi Bhagavatam, the Mahapuranam of 18,000 verses by Maharsi Veda

Vyasa on Bhrigu's curse and the dialogue between S'ukracharya and the Daityas.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 13

On Cheating The Daityas

Chapter 75 of 318 · 62 detected Sanskrit verse markers

Sanskrit

राजोवाच
किं कृतं गुरुणा पश्चाद्भृगुरूपेण वर्तता ।
छलेनैव हि दैत्यानां पौरोहित्येन धीमता ॥ १ ॥
गुरुः सुराणामनिशं सर्वविद्यानिधिस्तथा ।
सुतोऽङ्गिरस एवासौ स कथं छलकृन्मुनिः ॥ २ ॥
धर्मशास्त्रेषु सर्वेषु सत्यं धर्मस्य कारणम् ।
कथितं मुनिभिर्येन परमात्मापि लभ्यते ॥ ३ ॥
वाचस्पतिस्तथा मिथ्यावक्ता चेद्वानवान्प्रति ।
कः सत्यवक्ता संसारे भविष्यति गृहाश्रमी ॥ ४ ॥
आहारादधिकं भोज्यं ज्रह्माण्डविभवेऽपि न ।
तदर्थं मुनयो मिथ्या प्रवर्तन्ते कथं मुने ॥ ५ ॥
शब्दप्रमाणमुच्छेदं शिष्टाभावे गतं न किम् ।
छलकर्मप्रवृत्ते वाविगीतत्वं गुरौ कथम् ॥ ६ ॥
देवाः सत्त्वसमुद्भूता राजसा मानवाः स्मृताः ।

तिर्यञ्चस्तामसाः प्रोक्ता उत्पत्तौ मुनिभिः किल ॥ ७ ॥
अमराणां गुरुः साक्षान्मिथ्यावादी स्वयं यदि ।
तदा कः सत्यवक्ता स्याद्राजसस्तामसः पुनः ॥ ८ ॥
क्व स्थितिस्तस्य धर्मस्य सन्देहोऽयं ममात्मनः ।
का गतिः सर्वजन्तूनां मिथ्याभूते जगत्त्रये ॥ ९ ॥
हरिर्ब्रह्मा शचीकान्तस्तथान्ये सुरसत्तमाः ।
सर्वे छलविधौ दक्षा मनुष्याणाञ्च का कथा ॥ १० ॥
कामक्रोधाभिसन्तप्ता लोभोपहतचेतसः ।
छले दक्षाः सुराः सर्वे मुनयश्च तपोधनाः ॥ ११ ॥
वसिष्ठो वामदेवश्च विश्वामित्रो गुरुस्तथा ।
एते पापरताः कात्र गतिर्धर्मस्य मानद ॥ १२ ॥
इन्द्रोऽग्निश्चन्द्रमा वेधाः परदाराभिलम्पटाः ।
आर्यत्वं भुवनेष्वेषु स्थितं कुत्र मुने वद ॥ १३ ॥
वचनं कस्य मन्तव्यमुपदेशधियानघ ।

सर्वे लोभाभिभूतास्ते देवाश्च मुनयस्तदा ॥ १४ ॥
व्यास उवाच

किं विष्णुः किं शिवो ब्रह्मा मघवा किं बृहस्पतिः ।
देहवान् प्रभवत्येव विकारैः संयुतस्तदा ॥ १५ ॥
रागी विष्णुः शिवो रागी ब्रह्मापि रागसंयुतः ।
(रागवान्किमकृत्यं वै न करोति नराधिप) ॥
रागवानपि चातुर्याद्विदेह इव लक्ष्यते ॥ १६ ॥
सम्प्राप्ते संकटे सोऽपि गुणैः सम्बाध्यते किल ।
कारणाद्रहितं कार्यं कथं भवितुमर्हति ॥ १७ ॥
ब्रह्मादीनां च सर्वेषां गुणा एव हि कारणम् ।
पञ्चविंशत्समुद्भूता देहास्तेषां न चान्यथा ॥ १८ ॥
काले मरणधर्मास्ते सन्देहः कोऽत्र ते नृप ।
परोपदेशे विस्पष्टं शिष्टाः सर्वे भवन्ति च ॥ १९ ॥
विप्लुतिर्ह्यविशेषेण स्वकार्ये समुपस्थिते ।

कामः क्रोधस्तथा लोभद्रोहाहङ्कारमत्सराः ॥ २० ॥
देहवान्कः परित्यक्तुमीशो भवति तान्पुनः ।
संसारोऽयं महाराज सदैवैवंविधः स्मृतः ॥ २१ ॥
नान्यथा प्रभवत्येव शुभाशुभमयः किल ।
कदाचिद्भगवान्विष्णुस्तपश्चरति दारुणम् ॥ २२ ॥
कदाचिद्विविधान्यज्ञान्वितनोति सुराधिपः ।
कदाचित्तु रमारङ्गरञ्जितः परमेश्वरः ॥ २३ ॥
रमते किल वैकुण्ठे तद्वशस्तरुणो विभुः ।
कदाचिद्दानवैः सार्धं युद्धं परमदारुणम् ॥ २४ ॥
करोति करुणासिन्धुस्तद्बाणापीडितो भृशम् ।
कदाचिज्जयमाप्नोति दैवात्सोऽपि पराजयम् ॥ २५ ॥
सुखदुःखाभिभूतोऽसौ भवत्येव न संशयः ।
शेषे शेते कदाचिद्वै योगनिद्रासमावृतः ॥ २६ ॥
काले जागर्ति विश्वात्मा स्वभावप्रतिबोधितः ।

शर्वो ब्रह्मा हरिश्चेति इन्द्राद्या ये सुरास्तथा ॥ २७ ॥
मुनयश्च विनिर्माणैः स्वायुषो विचरन्ति हि ।
निशावसाने सञ्जाते जगत्स्थावरजङ्गमम् ॥ २८ ॥
म्रियते नात्र सन्देहो नृप किञ्चित्कदापि च ।
स्वायुषोऽन्ते पद्मजाद्याः क्षयमृच्छन्ति पार्थिव ॥ २९ ॥
प्रभवन्ति पुनर्विष्णुहरशक्रादयः सुराः ।
तस्मात्कामादिकान्भावान्देहवान्प्रतिपद्यते ॥ ३० ॥
नात्र ते विस्मयः कार्यः कदाचिदपि पार्थिव ।
संसारोऽयं तु सन्दिग्धः कामक्रोधादिभिर्नृप ॥ ३१ ॥
दुर्लभस्तद्विनिर्मुक्तः पुरुषः परमार्थवित् ।
यो बिभेतीह संसारे स दारान्न करोत्यपि ॥ ३२ ॥

विमुक्तः सर्वसङ्गेभ्यो विचरत्यविशङ्कितः ।
तस्माद्बृहस्पतेर्भार्या शशिना लम्भिता पुनः ॥ ३३ ॥
गुरूणा लम्भिता भार्या तथा भ्रातुर्यवीयसः ।

एवं संसारचक्रेऽस्मिन् रागलोभादिभिर्वृतः ॥ ३४ ॥
गार्हस्थ्यञ्च समास्थाय कथं मुक्तो भवेन्नरः ।
तस्मात्सर्वप्रयत्नेन हित्वा संसारसारताम् ॥ ३५ ॥
आराधयेन्महेशानीं सच्चिदानन्दरूपिणीम् ।
तन्मायागुणतश्छन्नं जगदेतच्चराचरम् ॥ ३६ ॥
भ्रमत्युन्मत्तवत्सर्वं मदिरामत्तवन्नृप ।
तस्या आराधनेनैव गुणान्सर्वान्विमृद्य च ॥ ३७ ॥
मुक्तिं भजेत मतिमान्नान्यः पन्थास्त्वितः परः ।
आराधिता महेशानी न यावत्कुरुते कृपाम् ॥ ३८ ॥
तावद्भवेत्सुखं कस्मात्कोऽन्योऽस्ति दयया युतः ।
करुणासागरामेतां भजेत्तस्मादमायया ॥ ३९ ॥
यस्यास्तु भजनेनैव जीवन्मुक्तत्वमश्नुते ।
मानुष्यं दुर्लभं प्राप्य सेविता न महेश्वरी ॥ ४० ॥
निःश्रेणिकाग्रात्पतिता अध इत्येव विद्महे ।

अहङ्कारावृतं विश्वं गुणत्रयसमन्वितम् ॥ ४१ ॥
असत्येनापि सम्बद्धं मुच्यते कथमन्यथा ।
हित्वा सर्वं ततः सर्वैः संसेव्या भुवनेश्वरी ॥ ४२ ॥
राजोवाच
किं कृतं गुरूणा तत्र काव्यरूपधरेण च ।
कदा शुक्रः समायातस्तन्मे ब्रूहि पितामह ॥ ४३ ॥
व्यास उवाच
शृणु राजन् प्रवक्ष्यामि यत्कृतं गुरुणा तदा ।
कृत्वा काव्यस्वरूपञ्च प्रच्छन्नेन महात्मना ॥ ४४ ॥
गुरुणा बोधिता दैत्या मत्वा काव्यं स्वकं गुरुम् ।
विश्वासं परमं कृत्वा बभूवुस्तन्मयास्तदा ॥ ४५ ॥
विद्यार्थं शरणं प्राप्ता भृगुं मत्वातिमोहिताः ।
गुरुणा विप्रलब्धास्ते लोभात्को वा न मुह्यति ॥ ४६ ॥
दशवर्षात्मके काले सम्पूर्णसमये तदा ।

जयन्त्या सह क्रीडित्वा काव्यो याज्यानचिन्तयत् ॥ ४७ ॥
आशया मम मार्गं ते पश्यन्तः संस्थिताः किल ।
गत्वा तान्वै प्रपश्येऽहं याज्यानतिभयातुरान् ॥ ४८ ॥
मा देवेभ्यो भयं तेषां मद्भक्तानां भवेदिति ।
सञ्चिन्त्य बुद्धिमास्थाय जयन्तीं प्रत्युवाच ह ॥ ४९ ॥
देवानेवोपसंयान्ति पुत्रा मे चारुलोचने ।

समयस्तेऽद्य सम्पूर्णो जातोऽयं दशवार्षिकः ॥ ५० ॥
तस्माद्गच्छाम्यहं देवि द्रष्टुं याज्यान्सुमध्यमे ।
पुनरेवागमिष्यामि तवान्तिकमनुद्रुतः ॥ ५१ ॥
तथेति तमुवाचाथ जयन्ती धर्मवित्तमा ।
यथेष्टं गच्छ धर्मज्ञ न ते धर्मं विलोपये ॥ ५२ ॥
तच्छ्रुत्वा वचनं काव्यो जगाम त्वरितस्ततः ।
अपश्यद्दानवानां च पार्श्वे वाचस्पतिं तदा ॥ ५३ ॥
छद्मरूपधरं सौम्यं बोधयन्तं छलेन तान् ।

जैनं धर्मं कृतं स्वेन यज्ञनिन्दापरं तथा ॥ ५४ ॥
भो देवरिपवः सत्यं ब्रवीमि भवतां हितम् ।
अहिंसा परमो धर्मोऽहन्तव्या ह्याततायिनः ॥ ५५ ॥
द्विजैर्भोगरतैर्वेदे दर्शितं हिंसनं पशोः ।
जिह्वास्वादपरैः काममहिंसैव परा मता ॥ ५६ ॥
एवंविधानि वाक्यानि वेदशास्त्रपराणि च ।
ब्रुवाणं गुरुमाकर्ण्य विस्मितोऽसौ भृगोः सुतः ॥ ५७ ॥
चिन्तयामास मनसा मम द्वेष्यो गुरुः किल ।
वञ्चिताः किल धूर्तेन याज्या मे नात्र संशयः ॥ ५८ ॥
धिग्लोभं पापबीजं वै नरकद्वारमूर्जितम् ।
गुरुरप्यनृतं ब्रूते प्रेरितो येन पाप्मना ॥ ५९ ॥
प्रमाणं वचनं यस्य सोऽपि पाखण्डधारकः ।
गुरुः सुराणां सर्वेषां धर्मशास्त्रप्रवर्तकः ॥ ६० ॥
किं किं न लभते लोभान्मलिनीकृतमानसः ।

अन्योऽपि गुरुरप्येवं जातः पाखण्डपण्डितः ॥ ६१ ॥
शैलूषचेष्टितं सर्वं परिगृह्य द्विजोत्तमः ।
वञ्जयत्यतिसम्मूढान्दैत्यान्याज्यान्ममाप्यसौ ॥ ६२ ॥

Roman transliteration

rājovāca
kiṃ kṛtaṃ guruṇā paścād□bhṛgurūpeṇa vartatā |
chalenaiva hi daityānāṃ paurohityena dhīmatā || 1 ||
guruḥ surāṇāmaniśaṃ sarvavidyānidhistathā |
suto'ṅ□girasa evāsau sa kathaṃ chalakṛnmuniḥ || 2 ||
dharmaśāstreṣu sarveṣu satyaṃ dharmasya kāraṇam |
kathitaṃ munibhiryena paramātmāpi labhyate || 3 ||
vācaspatistathā mithyāvaktā ceddānavānprati |
kaḥ satyavaktā saṃsāre bhaviṣyati gṛhāśramī || 4 ||
āhārādadhikaṃ bhojyaṃ jrahmāṇḍavibhave'pi na |
tadarthaṃ munayo mithyā pravartante kathaṃ mune || 5 ||
śabdapramāṇamucchedaṃ śiṣṭābhāve gataṃ na kim |
chalakarmapravṛtte vāvigītatvaṃ gurau katham || 6 ||

devāḥ sattvasamud□bhūtā rājasā mānavāḥ smṛtāḥ |

tiryañcastāmasāḥ proktā utpattau munibhiḥ kila || 7 ||
amarāṇāṃ guruḥ sākṣānmithyāvādī svayaṃ yadi |
tadā kaḥ satyavaktā syād□rājasastāmasaḥ punaḥ || 8 ||
kva sthitistasya dharmasya sandeho'yaṃ mamātmanaḥ |
kā gatiḥ sarvajantūnāṃ mithyābhūte jagattraye || 9 ||
harirbrahmā śacīkāntastathānye surasattamāḥ |
sarve chalavidhau dakṣā manuṣyāṇāñca kā kathā || 10 ||
kāmakrodhābhisantaptā lobhopahatacetasaḥ |
chale dakṣāḥ surāḥ sarve munayaśca tapodhanāḥ || 11 ||
vasiṣṭho vāmadevaśca viśvāmitro gurustathā |
ete pāparatāḥ kātra gatirdharmasya mānada || 12 ||
indro'gniścandramā vedhāḥ paradārābhilampaṭāḥ |
āryatvaṃ bhuvaneṣveṣu sthitaṃ kutra mune vada || 13 ||
vacanaṃ kasya mantavyamupadeśadhiyānagha |

sarve lobhābhibhūtāste devāśca munayastadā || 14 ||
vyāsa uvāca
kiṃ viṣṇuḥ kiṃ śivo brahmā maghavā kiṃ bṛhaspatiḥ |
dehavān prabhavatyeva vikāraiḥ saṃyutastadā || 15 ||
rāgī viṣṇuḥ śivo rāgī brahmāpi rāgasaṃyutaḥ |
(rāgavānkimakṛtyaṃ vai na karoti narādhipa) ||
rāgavānapi cāturyādvideha iva lakṣyate || 16 ||
samprāpte saṃkaṭe so'pi guṇaiḥ sambādhyate kila |
kāraṇād□rahitaṃ kāryaṃ kathaṃ bhavitumarhati || 17 ||
brahmādīnāṃ ca sarveṣāṃ guṇā eva hi kāraṇam |
pañcaviṃśatsamud□bhūtā dehāsteṣāṃ na cānyathā || 18 ||
kāle maraṇadharmāste sandehaḥ ko'tra te nṛpa |
paropadeśe vispaṣṭaṃ śiṣṭāḥ sarve bhavanti ca || 19 ||
viplutirhyaviśeṣeṇa svakārye samupasthite |

kāmaḥ krodhastathā lobhadrohāhaṅkāramatsarāḥ || 20 ||
dehavānkaḥ parityaktumīśo bhavati tānpunaḥ |
saṃsāro'yaṃ mahārāja sadaivaivaṃvidhaḥ smṛtaḥ || 21 ||
nānyathā prabhavatyeva śubhāśubhamayaḥ kila |
kadācid□bhagavānviṣṇustapaścarati dāruṇam || 22 ||
kadācidvividhānyajñānvitanoti surādhipaḥ |
kadācittu ramāraṅgarañjitaḥ parameśvaraḥ || 23 ||
ramate kila vaikuṇṭhe tadvaśastaruṇo vibhuḥ |
kadāciddānavaiḥ sārdhaṃ yuddhaṃ paramadāruṇam || 24 ||
karoti karuṇāsindhustad□bāṇāpīḍito bhṛśam |
kadācijjayamāpnoti daivātso'pi parājayam || 25 ||
sukhaduḥkhābhibhūto'sau bhavatyeva na saṃśayaḥ |
śeṣe śete kadācidvai yoganidrāsamāvṛtaḥ || 26 ||
kāle jāgarti viśvātmā svabhāvapratibodhitaḥ |

śarvo brahmā hariśceti indrādyā ye surāstathā || 27 ||
munayaśca vinirmāṇaiḥ svāyuṣo vicaranti hi |
niśāvasāne sañjāte jagatsthāvarajaṅgamam || 28 ||
mriyate nātra sandeho nṛpa kiñcitkadāpi ca |
svāyuṣo'nte padyajādyāḥ kṣayamṛcchanti pārthiva || 29 ||

prabhavanti punarviṣṇuharaśakrādayaḥ surāḥ |
tasmātkāmādikānbhāvāndehavānpratipadyate || 30 ||
nātra te vismayaḥ kāryaḥ kadācidapi pārthiva |
saṃsāro'yaṃ tu sandigdhaḥ kāmakrodhādibhirnṛpa || 31 ||
durlabhastadvinirmuktaḥ puruṣaḥ paramārthavit |
yo bibhetīha saṃsāre sa dārānna karotyapi || 32 ||
vimuktaḥ sarvasaṅgebhyo vicaratyaviśaṅ□kitaḥ |
tasmād□bṛhaspaterbhāryā śaśinā lambhitā punaḥ || 33 ||
gurūṇā lambhitā bhāryā tathā bhrāturyavīyasaḥ |

evaṃ saṃsāracakre'smin rāgalobhādibhirvṛtaḥ || 34 ||
gārhasthyañca samāsthāya kathaṃ mukto bhavennaraḥ |
tasmātsarvaprayat□nena hitvā saṃsārasāratām || 35 ||
ārādhayenmaheśānīṃ saccidānandarūpiṇīm |
tanmāyāguṇataśchannaṃ jagadetaccarācaram || 36 ||
bhramatyunmattavatsarvaṃ madirāmattavannṛpa |
tasyā ārādhanenaiva guṇānsarvānvimṛdya ca || 37 ||
muktiṃ bhajeta matimānnānyaḥ panthāstvitaḥ paraḥ |
ārādhitā maheśānī na yāvatkurute kṛpām || 38 ||
tāvad□bhavetsukhaṃ kasmātko'nyo'sti dayayā yutaḥ |
karuṇāsāgarāmetāṃ bhajettasmādamāyayā || 39 ||
yasyāstu bhajanenaiva jīvanmuktatvamaśnute |
mānuṣyaṃ durlabhaṃ prāpya sevitā na maheśvarī || 40 ||
niḥśreṇikāgrātpatitā adha ityeva vidmahe |

ahaṅkārāvṛtaṃ viśvaṃ guṇatrayasamanvitam || 41 ||
asatyenāpi sambaddhaṃ mucyate kathamanyathā |
hitvā sarvaṃ tataḥ sarveḥ saṃsevyā bhuvaneśvarī || 42 ||
rājovāca
kiṃ kṛtaṃ gurūṇā tatra kāvyarūpadhareṇa ca |
kadā śukraḥ samāyātastanme brūhi pitāmaha || 43 ||
vyāsa uvāca
śṛṇu rājan pravakṣyāmi yatkṛtaṃ guruṇā tadā |
kṛtvā kāvyasvarūpañca pracchannena mahātmanā || 44 ||
guruṇā bodhitā daityā matvā kāvyaṃ svakaṃ gurum |
viśvāsaṃ paramaṃ kṛtvā babhūvustanmayāstadā || 45 ||
vidyārthaṃ śaraṇaṃ prāptā bhṛguṃ matvātimohitāḥ |
guruṇā vipralabdhāste lobhātko vā na muhyati || 46 ||
daśavarṣātmake kāle sampūrṇasamaye tadā |

jayantyā saha krīḍitvā kāvyo yājyānacintayat || 47 ||
āśayā mama mārgaṃ te paśyantaḥ saṃsthitāḥ kila |
gatvā tānvai prapaśye'haṃ yājyānatibhayāturān || 48 ||
mā devebhyo bhayaṃ teṣāṃ mad□bhaktānāṃ bhavediti |
sañcintya buddhimāsthāya jayantīṃ pratyuvāca ha || 49 ||
devānevopasaṃyānti putrā me cārulocane |
samayaste'dya sampūrṇo jāto'yaṃ daśavārṣikaḥ || 50 ||
tasmād□ gacchāmyahaṃ devi draṣṭuṃ yājyānsumadhyame |
punarevāgamiṣyāmi tavāntikamanudrutaḥ || 51 ||
tatheti tamuvācātha jayantī dharmavittamā |
yatheṣṭaṃ gaccha dharmajña na te dharmaṃ vilopaye || 52 ||
tacchrutvā vacanaṃ kāvyo jagāma tvaritastataḥ |

apaśyaddānavānāṃ ca pārśve vācaspatiṃ tadā || 53 ||
chadmarūpadharaṃ saumyaṃ bodhayantaṃ chalena tān |

jainaṃ dharmaṃ kṛtaṃ svena yajñanindāparaṃ tathā || 54 ||
bho devaripavaḥ satyaṃ bravīmi bhavatāṃ hitam |
ahiṃsā paramo dharmo'hantavyā hyātatāyinaḥ || 55 ||
dvijairbhogaratairvede darśitaṃ hiṃsanaṃ paśoḥ |
jihvāsvādaparaiḥ kāmamahiṃsaiva parā matā || 56 ||
evaṃvidhāni vākyāni vedaśāstraparāṇi ca |
bruvāṇaṃ gurumākarṇya vismito'sau bhṛgoḥ sutaḥ || 57 ||
cintayāmāsa manasā mama dveṣyo guruḥ kila |
vañcitāḥ kila dhūrtena yājyā me nātra saṃśayaḥ || 58 ||
dhiglobhaṃ pāpabījaṃ vai narakadvāramūrjitam |
gururapyanṛtaṃ brūte prerito yena pāpmanā || 59 ||
pramāṇaṃ vacanaṃ yasya so'pi pākhaṇḍadhārakaḥ |
guruḥ surāṇāṃ sarveṣāṃ dharmaśāstrapravartakaḥ || 60 ||
kiṃ kiṃ na labhate lobhānmalinīkṛtamānasaḥ |

anyo'pi gururapyevaṃ jātaḥ pākhaṇḍapaṇḍitaḥ || 61 ||
śailūṣaceṣṭitaṃ sarvaṃ parigṛhya dvijottamaḥ |
vañjayatyatisammūḍhāndaityānyājyānmamāpyasau || 62 ||

English translation

1. The king said What did the intelligent Brihaspati do after he had assumed falsely the appearance of S'ukracharya, and lived there as the spiritual guide of the Demons.

2. O Muni! Brihaspati is the Guru of the Devas; he also devotes his time in studying the Vedas; and is the ocean of all knowledge; he is the son of the Maharsi Angira and he is himself a Muni. Endorsed with all these good qualifications, how could he deceive the Demons

3-4. In all the religious S'astras, Truth is declared to be the essence of Dharma; and the Supreme Self is attained through Truth, so the wise sages say. How can we expect an ordinary householder to be true when such a man as Brihaspati takes recourse to falsehood with the Demons.

5. If one acquires, as one's wealth, the whole Universe, still one does not require anything more than what is required in feeding one's belly; how is it that Brihaspati could speak falsehood merely for the sake of his belly?

6. O Muni! The words sung by the ancient virtuous and respectable sages were true and had their corresponding objects denoted by those words; now they employed the term S'ista meaning that there were virtuous, respectable persons as denoted by them. When Brihaspati can even commit such condemnable deceitful acts and speak falsehood, we can expect no virtuous respectable persons in the world. Where then do you find the S'ista persons, denoted by the

word S'ista, sung by the ancient sages? The word S'ista is now meaningless!

7. The Devas are sprung from the Sattvic qualities, men from Rajasic qualities and birds, etc. from the Tamasic qualities.

8. When the Guru of the Immortals, the incarnate of Sattvic qualities, can become a liar, how can one expect those who are Rajasic or Tamasic to follow rigorously the truth?

9. Oh! This Triloki is all pierced with falsehood! Where is the Religion! And what will be the ultimate goal of all these creatures!

10. When Bhagavan Hari, Brahma, Indra and the best of the Devas when all can betake to pretext, fraud and trickery and show cleverness in them; what to speak of men!

11-12. O Giver of honour! When all the Devas, Vas'istha, Vamadeva, VisVamitra, Brihaspati and other ascetic Munis get themselves overpowered by lust and anger, when their intelligence gets destroyed by covetousness and avarice, when they are addicted to vices and are expert in fraud, pre-text and trickery, then what fate, alas! can you expect of Dharma and what help is there of any religious persons!

13. Alas! Indra, Agni, Moon, and Brahma when these get overpowered by the strong influence of lust, are in illicit love with others' wives, where is the goodness and virtuous behaviour in this Triloki?

14. O Sinless One! To whom, then, can we look upon as our spiritual guide and our advice and law givers when all the Devas and Munis are corrupt with avarice?

15. Vyasa said O king! Be he Indra, Brihaspati, Brahma, Visnu or Mahes'a, whoever is embodied or will put on bodies, he will have to be in touch with the previously mentioned Ahamkara, and covetousness and other vices due to name and form.

16. O king! Brahma, Visnu and Mahes'a are all attached to sensual objects; and what improper and sinful actions there can be that cannot be committed by persons devoted to sensual objects!

17. It is through cleverness and fraud that any one devoted to sensual objects can easily make oneself as cleverly free from Maya; but when difficulty comes, then his trickery gets discovered and the respective qualities hidden in him are brought to bear their respective results. Know, then, the three qualities to be conjointly the cause of all these actions; as without any cause, no action gets visible.

18. These discrepancies in the case of Brahma and others are caused by the three qualities; their bodies are all created from Pradhan Mahat and the other 25 Tattvas (essences).

19-20. O king! Brahma and others are subject to death; then how can you doubt on other things? In advising others, everybody gives, as it were, good and virtuous advices; but the burden falls upon their

own heads; they fall off from their advices and act according to their hidden natures; then they yield to lust, anger, envy, egoism and fascination.

21. No one who is embodied can get rid of passions, born of the 3 qualities. O king! Thus the Triloki goes, is the saying of the Maharsis.

22-29. This Triloki, auspicious, inauspicious, mixed, never gets any serious change; its nature remains always uniform. See Bhagavan Visnu sometimes practises severe asceticism; Indra, the lord of the Devas sometimes follows the practices of religious sacrifices. Again you find Visnu Bhagavan, full of youth, fond of the Leela, enjoying the company of Rama in Vaikuntha; sometimes He is the ocean of mercy, is fighting dreadful battles with the Demons and being severely afflicted with their clusters of arrows; sometimes he gains victories, sometimes he gets defeat through the irony of Fate; thus he gets undoubtedly pleasures and pains. O king! some time Narayana draws all the worlds into his belly and takes his yogic sleep on the thousand headed serpent S'es'a and again he gets himself awakened by Prakriti. O king! Brahma, Visnu, Mahes'a, Indra, the Devas, and Munis all of them, live up to the limit of their ordained time and when the time of Pralaya, the Universal dissolution, ends,

this whole Universe, moving and nonmoving, again comes into existence as before; there is no doubt in this. O king, at the expiry of the ordained time, Brahma and all others will die, no doubt.

30-31. Again, in due course, Brahma, Visnu, and Mahes'a and the other Devas come out and assume bodies and get all the passions, lust, etc., as ordained. O King! You need not be astonished; this Triloki always goes on accompanied by lust, anger, etc.

32-34. Persons free from lust, anger and other passions are very rare in this world. He who is afraid of this world does not marry, and thus being free from the attachments to any worldly object, becomes free and roams fearless. The Moon stole away the wife of Brihaspati and Brihaspati himself stole away the wife of his younger brother. Thus in this wheel of Samsara, all the creatures are ever passioned with attachment, avarice, etc.

35. The householder can never expect to obtain freedom. Therefore those who want to be free, should carefully relinquish the idea of the stability of the world and worship the Eternal Mother Full and Sat, Chit and Anandam.

36. This world, moving and unmoving, O Mahes'ani, rolls in madness, overpowered by Her Maya.

37. Intelligent persons worshipping Her, trample down the three qualities and become free. O king! No other Path exists for Freedom

38-39. Until one gets the Grace from the Mahes'ani, one never gets happiness. True mercy is not found anywhere else but from Her. Then one should worship the All merciful, being of pure heart. For Her worship leads to freedom, even in this body-hood.

40. He who getting a human frame fails to worship Mahes'ani, gets down from the highest rung of the ladder. This is my opinion.

41-42. This Universe, composed of the three qualities, is encompassed with Ahamkara and fastened to untruth; therefore

freedom can never be expected without the worship of That Potent Goddess, O Muni! O king! Renounce every worldly object and serve the Goddess BhuvanesVari; this is the highest duty of all.

43. The king said What did, then, the Devaguru do in the disguise of S'ukracharya? And when did the real S'ukracharya come there? O respected Muni! Speak on these points.

44. Vyasa said Please hear what the disguised Brihaspati in the shape of S'ukracharya did afterwards.

45. The demons were made to understand clearly by Brihaspati; and then they took him for S'ukracharya and placed implicit faith on him and began to think of him and him alone.

46. The Daityas, enchanted and deceived by the magic of Brihaspati, took now his refuge for acquiring the knowledge from him, since they mistook him for S'ukracharya. Who is there that is not enchanted by the idea of gaining something?

47. On the other hand, when the term of ten years was over, S'ukracharya, the real Guru of the Daityas, ceased enjoying Jayanti and began to remember his disciples, the Daityas.

48. He now began to think that "My disciples, the Daityas, are expecting every instant my return; and I would now go and see them, bewildered with fear.

49-51. They are my devotees and I ought to do such that they might not be afraid of the Devas." And then he exclaimed to Jayanti, "O beautiful one! Let my sons take the shelter of the Gods; your term of ten years is today over; I now go therefore, to see my disciples; soon I will again come to you."

52. "Be it so", replied Jayanti, the best of those who know religion, "you can go where you like; I am not to destroy your Dharma."

53-54. Hearing these words, S'ukracharya went hurriedly to the Demons and saw the Devaguru Brihaspati sitting before them in the guise of S'ukracharya. He was explaining to them the Jaina doctrines, compiled by himself and finding fault with the act of envy, taking revenge and killing and cursing the sacrifices, etc.

55. He was telling them "O Enemies of Gods! Truly, I am telling you words that will, no doubt, prove good to you. Non-killing is the highest virtue; even the enemies ought never to be killed.

56. It is the Brahmanas, addicted to enjoyments and pleasures of the senses, who want to satisfy their tastes and pleasures that are found in the Veda's injunctions to kill animals; but there is no virtue higher than non-killing animals."

57-58. O king! S'ukracharya was perfectly astonished to hear Brihaspati, the Guru of the Devas, speaking against the Vedas and began to think that Brihaspati is certainly my enemy. My disciples have been duped by this cheat; there is no doubt in this.

59. Fie to Avarice! It is the seed of sin; very strong and the veritable gate to hell; Brihaspati, even, the Guru of the Devas, is speaking lies, bound under the influence of this heinous avarice!

60. Oh! What wonder is this that the Guru of the Devas, who is the promulgator of all the religious S'astras and whose word is accepted as the final decision, is now expounding the doctrines of atheists.

61. When Brihaspati can become the expounder of atheistic doctrines, impelled by covetousness what to speak of those whose minds are not pure and whose intelligence is not sharp?

62. This Deva Guru, though a Brahmin, is acting today like a rogue, wanting to take away all and is deceiving my disciples the Daityas, who have been confounded by his magic.

Here ends the Thirteenth Chapter in the Fourth Book of S'ri Mad Devi Bhagavatam, the Mahapuranam of 18,000 verses on cheating the Daityas by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 14

On The Daityas Getting Back Their

Chapter 76 of 318 · 54 detected Sanskrit verse markers

Sanskrit

व्यास उवाच ।।
इति संचिंत्य मनसा तानुवाच हसन्निव ।।
वंचिता मत्स्वरूपेण दैत्याः किं गुरुणा किल ।।१।।
अहं काव्यो गुरुश्चाऽयं देवकार्यप्रसादकः ।।
अनेन वंचिता यूयं मद्याज्या नात्र संशयः ।। २ ।।
मा श्रद्धध्वं वचोऽस्याऽऽर्या दाभिकोऽयं मदा कृतिः ।।
अनुगच्छत मां याज्यास्त्यजतैनं बृहस्पतिम् ।। ३ ।।
इत्याकर्ण्य वचस्तस्य दृष्ट्वा तौ सदृशौ पुनः ।।
विस्मयं परमं जग्मुः काव्योऽयमिति निश्चिताः ।। ४ ।।
स तान्वीक्ष्य सुसंभ्रातान्गुरुर्वाक्यमुवाच ह ।।
गुरुर्वो वंचयत्येव मद्रूपोऽयं बृहस्पतिः ।। ५ ।।
प्राप्तो वंचयितुं युष्मान्देवकार्यार्थसिद्धये ।।
मा विश्वासं वचस्यस्य कुरुध्वं दैत्यसत्तमाः ।। ६ ।।
प्राप्ता विद्या मया शंभोर्युष्मानध्याप यामि ताम् ।।

देवेभ्यो विजयं नूनं करिष्यामि न संशयः ।। ७ ।।
इति श्रुत्वा गुरोर्वाक्यं काव्यं रूपधरस्य ते ।।
निश्वासं परमं जग्मुः काव्योऽयमिति निश्चयात्।। ८ ।।
काव्येन बहुधा तत्र बोधिताः किल दानवाः ।।
बुबुधुर्न गुरोर्मायामोहिताः काल पर्ययात् ।। ९ ।।
एवं ते निश्चयं कृत्वा ततो भार्गवमब्रुवन् ।।
अयं गुरुर्नो धर्मात्मा बुद्धिदश्च हिते रतः ।। 4.14.१० ।।
दशवर्षाणि सततमयं नः शास्ति भार्गवः ।।
गच्छ त्वं कुहको भासि नाऽस्माकं गुरुरप्युत ।। ११ ।।
इत्युक्त्वा भार्गवं मूढा निर्भर्त्स्य च पुनः पुनः ।।
जगृहुस्तं गुरुं प्रीत्या प्रणिपत्या ऽभिवाद्य च ।।१२ ।।
काव्यस्तु तन्मयान्दृष्ट्वा चुकोपाऽथ शशाप च ।।
दैत्यान्विबोधि तान्मत्वा गुरुणा चातिवंचितान् ।। १३ ।।
यस्मान्मया बोधिता वै गृह्णीयुर्न च मे वचः।।

तस्मात्प्रनष्टसंज्ञा वै पराभवमवाप्स्यथ ।। १४ ।।
मदवज्ञाफलं कामं स्वल्पे काले ह्यवाप्स्यथ।।

तदाऽस्य कपटं सर्वं परिज्ञातं भविष्यति।।१५।।
व्यास उवाच ।।
इत्युक्त्वाऽसौ जगामाऽशु भार्गवः क्रोधसंयुतः ।।
बृहस्पतिर्मुदं प्राप्य तस्थौ तत्र समाहितः ।। १६ ।।
ततः शप्तान्गुरु र्ज्ञात्वा दैत्यांस्तान्भार्गवेण हि ।।
जगाम तरसा त्यक्त्वा स्वरूपं स्वं विधाय च ।। १७ ।।
गत्वोवाच तदा शक्रं कृतं कार्यं मया ध्रुवम् ।।
शप्ताः शुक्रेण ते दैत्या मया त्यक्ताः पुनः पुनः ।।१८।।
निराधारा कृता नूनं यतध्वं सुरसत्तमाः ।।
संग्रामार्थं महाभाग शापदग्धा मया कृताः ।। १९ ।।
इति श्रुत्वा गुरोर्वाक्यं मघवा मुदमाप्तवान् ।।
जहृषुश्च सुराः सर्वे प्रतिपूज्य बृहस्पतिम् ।। 4.14.२० ।।

संग्रामाय मतिं चक्रुः संविचार्य मिथः पुनः ।।
निर्ययुर्मिलिता सर्वे दानवाऽभिमुखाः सुराः ।। २१ ।।
सुरान्समुद्यतान्ज्ञात्वा कृतोद्योगान्महाबलान् ।।
अंतर्हितं गुरुं चैव बभूवुश्चिंतयाऽन्विताः ।। २२ ।।
परस्परमथोचुस्ते मोहितास्तस्य मायया ।।
संप्रसाद्यो महात्मा च यातोऽसौ रुष्टमानसः ।।२३।।
वंचयित्वा गतः पापो गुरुः कपटपंडितः ।।
भ्रातृस्त्रीलंभनः प्रायो मलिनोंऽतर्बहिः शुचिः ।। २४ ।।
किं कुर्मः क्व च गच्छामः कथं काव्यं प्रकोपितम् ।।
कूर्वीमहि सहायार्थं प्रसन्नं हृष्टमानसम् ।। २५ ।।
इति संचिंत्य ते सर्वे मिलिता भयकंपिताः ।।
प्रह्लादं पुरतः कृत्वा जग्मुस्ते भार्गवं पुनः ।। २६ ।।
प्रणेमुश्चरणौ तस्य मुनेर्मौनभृतस्तदा ।।
भार्गवस्तानुवाचाथ रोषसंरक्तलोचनः ।। २७ ।।

मया प्रबोधिता यूयं मोहिता गुरुमायया ।।
न गृहीतं वचो योग्यं तदा याज्या हितं शुचि ।।२८।।
तदाऽवगणितश्चाहं भवद्भिस्तद्वशं गतैः ।।
प्राप्तं नूनं मदोन्मत्तैर्ममाऽवमानजं फलम् ।। २९ ।।
तत्र गच्छत सद्भ्रष्टा यत्रासौ कपटाकृतिः ।।
वंचकः सुरकार्यार्थी नाहं तद्वद्धि वंचकः ।। 4.14.३० ।।
व्यास उवाच ।।
एवं ब्रुवतं शुक्रं तु वाक्यं संदिग्धया गिरा ।।
प्रह्लादस्तं तदोवाच गृहीत्वा चरणौ ततः ।। ३१ ।।
प्रह्लाद उवाच ।।
भार्गवाऽद्य समायातान्याज्यानस्मांस्तथाऽऽतुरान् ।।

त्यक्तुं नार्हसि सर्वज्ञ त्वद्धितांस्तनयान्हि नः ।। ३२ ।।
गते त्वयि तु मंत्रार्थं शैलूषेण दुरात्मना ।।
त्वद्वेषमधुराऽऽलापैर्वयं तेन प्रवंचिताः ।। ३३ ।।

अज्ञानकृतदोषेण नैव कुप्यति शांतिमान् ।।
सर्वज्ञस्त्वं विजानासि चित्तं नः प्रवणं त्वयि ।। ३४ ।।
ज्ञात्वा नस्तपसा भावं त्यज कोपं महामते ।।
ब्रुवंति मुनयः सर्वे क्षणकोपाहि साधवः ।। ३५ ।।
जलं स्वभावत शीतं वह्न्यातप समाग मात् ।।
भवत्युष्णं वियोगाच्च शीतत्वमनुगच्छति ।। ३६ ।।
क्रोधश्चांडालरूपो वै त्यक्तव्यः सर्वथा बुधैः ।।
तस्माद्रोषं परित्यज्य प्रसादं कुरु सुव्रत ।। ३७ ।।
यदि न त्यजसि क्रोधं त्यजस्यस्मान्सुदुःखितान् ।।
त्वया त्यक्ता महाभाग गमिष्यामो रसातलम् ।। ३८ ।।
व्यास उवाच ।।
प्रह्लादस्य वचः श्रुत्वा भार्गवो ज्ञानचक्षुषा ।।
विलोक्य सुमना भूत्वा तानुवाच हसन्निव ।। ३९ ।।
न भेतव्यं न गंतव्यं दानवा वा रसातलम् ।।

रक्षयिष्यामि वो याज्यान्मंत्रैरवितथैः किल ।। 4.14.४० ।।
हितं सत्यं ब्रवीम्यद्य शृणुध्वं तत्तु निश्चयम् ।।
वचनं मम धर्मज्ञाः श्रुतं यद्ब्रह्मणः पुरा ।। ४१ ।।
अवश्यंभाविनो भावाः प्रभवंति शुभाऽशुभाः ।।
देवं न चाऽन्यथा कर्तुं क्षमः कोऽपि धरातले ।। ४२ ।।
अद्य मंदबला यूयं कालयोगादसंशयम् ।।
देवैर्जिताः सकृच्चाऽपि पातालं प्रतिपत्स्यथ ।। ४३ ।।
प्राप्तः पर्यायकालो वै इति ब्रह्माऽभ्यभाषत ।।
भुक्तं राज्यं भवद्भिश्च पूर्णं सर्वं समृद्धिमत् ।। ४४ ।।
युगानि दश पूर्णानि देवानाक्रम्य मूर्धनि ।।
दैवयोगाच्च युस्माभिर्भुक्तं त्रैलोक्यमूर्जितम् ।। ४५ ।।
सावर्णिके मनौ राज्यं पुनस्तत्तु भविष्यति ।।
पौत्रस्त्रैलोक्य विजयी राज्यं प्राप्स्यति ते बलिः ।। ४६ ।।
यदा वामनरूपेण हतं देवेन विष्णुना ।।

तदैव च भवत्पौत्रः प्रोक्तो देवेन जिष्णुना ।।४७।।
हतं येन बले राज्यं देववांछार्थ सिद्धये ।।
त्वमिंद्रो भविता चाग्रे स्थिते सावर्णिके मनौ ।।४८।।
भार्गव उवाच ।।
इत्युक्तो हरिणा पौत्रस्तव प्रह्लाद सांप्रतम् ।।
अदृश्यः सर्वभूतानां गुप्तश्चरति भीतवत् ।। ४९ ।।

एकदा वासवेनासौ बलिर्गर्दभरूपभाक् ।।
शून्ये गृहे स्थितः कामं भयभीतः शतक्रतो ।। 4.14.५० ।।
पृष्टश्च बहुधा तेन वासवेन बलिस्तदा ।।
किमर्थं गार्दभं रूपं कृतवान्दैत्यपुंगव ।। ५१ ।।
भोक्ता त्वं सर्वलोकस्य दैत्यानां च प्रशासिता ।।
न लज्जा खररूपेण तव राक्षससत्तम ।। "
तस्य तद्वचनं श्रुत्वा दैत्यराजो बलिस्तदा ।। ५२ ।।
प्रोवाच वचनं शक्रं कोऽत्र शोकः शतक्रतो ।।

यथा विष्णुर्महातेजा मत्स्यकच्छपतां गतः ।।५३।।
तथाऽहं खररूपेण संस्थितः कालयोगतः ।।
यथा त्वं कमले लीनः संस्थितो ब्रह्महत्यया ।। ५४ ।।
पीडितश्च तथा ह्यद्य स्थितोऽहं खररूपधृक् ।।
दैवाधीनस्य किं दुःखं किं सुखं पाकशासन ।। ५५ ।।
कालः करोति वै नूनं यदिच्छति यथा तथा ।।
भार्गव उवाच ।।
इति तौ बलिदेवेशौ कृत्वा संविदमुत्तमाम् ।। ५६ ।।
प्रबोधं प्रापतुः कामं यथास्थानं च जग्मतुः ।।
इत्येतत्ते समाख्याता मया दैवबलिष्ठता ।।५७।।
दैवाधीनं जगत्सर्वं सदेवासुरमानुषम् ।।५८।।
इति श्रीदेवीभागवते महापुराणे चतुर्थस्कंधे चतुर्दशोऽध्यायः ।। १४ ।।

Roman transliteration

vyāsa uvāca ||
iti saṃciṃtya manasā tānuvāca hasanniva ||
vaṃcitā matsvarūpeṇa daityāḥ kiṃ guruṇā kila ||1||
ahaṃ kāvyo guruścā'yaṃ devakāryaprasādakaḥ ||
anena vaṃcitā yūyaṃ madyājyā nātra saṃśayaḥ || 2 ||
mā śraddhadhvaṃ vaco'syā''ryā dābhiko'yaṃ madā kṛtiḥ ||
anugacchata māṃ yājyāstyajatainaṃ bṛhaspatim || 3 ||
ityākarṇya vacastasya dṛṣṭvā tau sadṛśau punaḥ ||
vismayaṃ paramaṃ jagmuḥ kāvyo'yamiti niścitāḥ || 4 ||
sa tānvīkṣya susaṃbhrātāngururvākyamuvāca ha ||
gururvo vaṃcayatyeva madrūpo'yaṃ bṛhaspatiḥ || 5 ||
prāpto vaṃcayituṃ yuṣmāndevakāryārthasiddhaye ||
mā viśvāsaṃ vacasyasya kurudhvaṃ daityasattamāḥ || 6 ||
prāptā vidyā mayā śaṃbhoryuṣmānadhyāpa yāmi tām ||

devebhyo vijayaṃ nūnaṃ kariṣyāmi na saṃśayaḥ || 7 ||
iti śrutvā gurorvākyaṃ kāvyaṃ rūpadharasya te ||
niśvāsaṃ paramaṃ jagmuḥ kāvyo'yamiti niścayāt|| 8 ||
kāvyena bahudhā tatra bodhitāḥ kila dānavāḥ ||
bubudhurna gurormāyāmohitāḥ kāla paryayāt || 9 ||
evaṃ te niścayaṃ kṛtvā tato bhārgavamabruvan ||

ayaṃ gururno dharmātmā buddhidaśca hite rataḥ || 4.14.10 ||
daśavarṣāṇi satatamayaṃ naḥ śāsti bhārgavaḥ ||
gaccha tvaṃ kuhako bhāsi nā'smākaṃ gururapyuta || 11 ||
ityuktvā bhārgavaṃ mūḍhā nirbhartsya ca punaḥ punaḥ ||
jagṛhustaṃ guruṃ prītyā praṇipatyā 'bhivādya ca ||12 ||
kāvyastu tanmayāndṛṣṭvā cukopā'tha śaśāpa ca ||
daityānvibodhi tānmatvā guruṇā cātivaṃcitān || 13 ||
yasmānmayā bodhitā vai gṛhṇīyurna ca me vacaḥ||

tasmātpranaṣṭasaṃjñā vai parābhavamavāpsyatha || 14 ||
madavajñāphalaṃ kāmaṃ svalpe kāle hyavāpsyatha||
tadā'sya kapaṭaṃ sarvaṃ parijñātaṃ bhaviṣyati||15||
vyāsa uvāca ||
ityuktvā'sau jagāmā'śu bhārgavaḥ krodhasaṃyutaḥ ||
bṛhaspatirmudaṃ prāpya tasthau tatra samāhitaḥ || 16 ||
tataḥ śaptānguru rjñātvā daityāṃstānbhārgaveṇa hi ||
jagāma tarasā tyaktvā svarūpaṃ svaṃ vidhāya ca || 17 ||
gatvovāca tadā śakraṃ kṛtaṃ kāryaṃ mayā dhuvam ||
śaptāḥ śukreṇa te daityā mayā tyaktāḥ punaḥ punaḥ ||18||
nirādhārā kṛtā nūnaṃ yatadhvaṃ surasattamāḥ ||
saṃgrāmārthaṃ mahābhāga śāpadagdhā mayā kṛtāḥ || 19 ||
iti śrutvā gurorvākyaṃ maghavā mudamāptavān ||
jahṛṣuśca surāḥ sarve pratipūjya bṛhaspatim || 4.14.20 ||

saṃgrāmāya matiṃ cakruḥ saṃvicārya mithaḥ punaḥ ||
niryayurmilitā sarve dānavā'bhimukhāḥ surāḥ || 21 ||
surānsamudyatānjñātvā kṛtodyogānmahābalān ||
aṃtarhitaṃ guruṃ caiva babhūvuściṃtayā'nvitāḥ || 22 ||
parasparamathocuste mohitāstasya māyayā ||
saṃprasādyo mahātmā ca yāto'sau ruṣṭamānasaḥ ||23||
vaṃcayitvā gataḥ pāpo guruḥ kapaṭapaṃḍitaḥ ||
bhrātṛstrīlaṃbhanaḥ prāyo malinoṃ'tarbahiḥ śuciḥ || 24 ||
kiṃ kurmaḥ kva ca gacchāmaḥ kathaṃ kāvyaṃ prakopitam ||
kūrvīmahi sahāyārthaṃ prasannaṃ hṛṣṭamānasam || 25 ||
iti saṃciṃtya te sarve militā bhayakaṃpitāḥ ||
prahlādaṃ purataḥ kṛtvā jagmuste bhārgavaṃ punaḥ || 26 ||
praṇemuścaraṇau tasya munermaunabhṛtastadā ||
bhārgavastānuvācātha roṣasaṃraktalocanaḥ || 27 ||

mayā prabodhitā yūyaṃ mohitā gurumāyayā ||
na gṛhītaṃ vaco yogyaṃ tadā yājyā hitaṃ śuci ||28||
tadā'vagaṇitaścāhaṃ bhavadbhistadvaśaṃ gataiḥ ||
prāptaṃ nūnaṃ madonmattairmamā'vamānajaṃ phalam || 29 ||
tatra gacchata sadbhraṣṭā yatrāsau kapaṭākṛtiḥ ||
vaṃcakaḥ surakāryārthī nāhaṃ tadvaddhi vaṃcakaḥ || 4.14.30 ||
vyāsa uvāca ||
evaṃ bruvataṃ śukraṃ tu vākyaṃ saṃdigdhayā girā ||
prahlādastaṃ tadovāca gṛhītvā caraṇau tataḥ || 31 ||
prahlāda uvāca ||
bhārgavā'dya samāyātānyājyānasmāṃstathā''turān ||
tyaktuṃ nārhasi sarvajña tvaddhitāṃstanayānhi naḥ || 32 ||
gate tvayi tu maṃtrārthaṃ śailūṣeṇa durātmanā ||

tvadveṣamadhurā''lāpairvayaṃ tena pravaṃcitāḥ || 33 ||

ajñānakṛtadoṣeṇa naiva kupyati śāṃtimān ||
sarvajñastvaṃ vijānāsi cittaṃ naḥ pravaṇaṃ tvayi || 34 ||
jñātvā nastapasā bhāvaṃ tyaja kopaṃ mahāmate ||
bruvaṃti munayaḥ sarve kṣaṇakopāhi sādhavaḥ || 35 ||
jalaṃ svabhāvata śītaṃ vahnyātapa samāga māt ||
bhavatyuṣṇaṃ viyogācca śītatvamanugacchati || 36 ||
krodhaścāṃḍālarūpo vai tyaktavyaḥ sarvathā budhaiḥ ||
tasmādroṣaṃ parityajya prasādaṃ kuru suvrata || 37 ||
yadi na tyajasi krodhaṃ tyajasyasmānsuduḥkhitān ||
tvayā tyaktā mahābhāga gamiṣyāmo rasātalam || 38 ||
vyāsa uvāca ||
prahlādasya vacaḥ śrutvā bhārgavo jñānacakṣuṣā ||
vilokya sumanā bhūtvā tānuvāca hasanniva || 39 ||
na bhetavyaṃ na gaṃtavyaṃ dānavā vā rasātalam ||

rakṣayiṣyāmi vo yājyānmaṃtrairavitathaiḥ kila || 4.14.40 ||
hitaṃ satyaṃ bravīmyadya śṛṇudhvaṃ tattu niścayam ||
vacanaṃ mama dharmajñāḥ śrutaṃ yadbrahmaṇaḥ purā || 41 ||
avaśyaṃbhāvino bhāvāḥ prabhavaṃti śubhā'śubhāḥ ||
devaṃ na cā'nyathā kartuṃ kṣamaḥ ko'pi dharātale || 42 ||
adya maṃdabalā yūyaṃ kālayogādasaṃśayam ||
devairjitāḥ sakṛccā'pi pātālaṃ pratipatsyatha || 43 ||
prāptaḥ paryāyakālo vai iti brahmā'bhyabhāṣata ||
bhuktaṃ rājyaṃ bhavadbhiśca pūrṇaṃ sarvaṃ samṛddhimat || 44 ||
yugāni daśa pūrṇāni devānākramya mūrdhani ||
daivayogācca yusmābhirbhuktaṃ trailokyamūrjitam || 45 ||
sāvarṇike manau rājyaṃ punastattu bhaviṣyati ||
pautrastrailokya vijayī rājyaṃ prāpsyati te baliḥ || 46 ||
yadā vāmanarūpeṇa hṛtaṃ devena viṣṇunā ||

tadaiva ca bhavatpautraḥ prokto devena jiṣṇunā ||47||
hṛtaṃ yena bale rājyaṃ devavāṃchārtha siddhaye ||
tvamiṃdro bhavitā cāgre sthite sāvarṇike manau ||48||
bhārgava uvāca ||
ityukto hariṇā pautrastava prahlāda sāmpratam ||
adṛśyaḥ sarvabhūtānāṃ guptaścarati bhītavat || 49 ||
ekadā vāsavenāsau balirgardabharūpabhāk ||
śūnye gṛhe sthitaḥ kāmaṃ bhayabhītaḥ śatakrato || 4.14.50 ||
pṛṣṭaśca bahudhā tena vāsavena balistadā ||
kimarthaṃ gārdabhaṃ rūpaṃ kṛtavāndaityapuṃgava || 51 ||
bhoktā tvaṃ sarvalokasya daityānāṃ ca praśāsitā ||
na lajjā khararūpeṇa tava rākṣasasattama || "
tasya tadvacanaṃ śrutvā daityarājo balistadā || 52 ||
provāca vacanaṃ śakraṃ ko'tra śokaḥ śatakrato ||

yathā viṣṇurmahātejā matsyakacchapatāṃ gataḥ ||53||
tathā'haṃ khararūpeṇa saṃsthitaḥ kālayogataḥ ||
yathā tvaṃ kamale līnaḥ saṃsthito brahmahatyayā || 54 ||
pīḍitaśca tathā hyadya sthito'haṃ khararūpadhṛk ||
daivādhīnasya kiṃ duḥkhaṃ kiṃ sukhaṃ pākaśāsana || 55 ||

kālaḥ karoti vai nūnaṃ yadicchati yathā tathā ||
bhārgava uvāca ||
iti tau balideveśau kṛtvā saṃvidamuttamām || 56 ||
prabodhaṃ prāpatuḥ kāmaṃ yathāsthānaṃ ca jagmatuḥ ||
ityetatte samākhyātā mayā daivabaliṣṭhatā ||57||
daivādhīnaṃ jagatsarvaṃ sadevāsuramānuṣam ||58||
iti śrīdevībhāgavate mahāpurāṇe caturthaskaṃdhe caturdaśo'dhyāyaḥ || 14 ||

English translation

1. Vyasa said Thus arguing in his mind, S'ukracharya smilingly said to the Daityas O Daityas! what for have you all been cheated by Brihaspati, the Guru of the Devas, in my guise.

2. I am S'ukracharya; you are my disciples; this man is Brihaspati, wanting to serve the Gods. He has cheated you, there is no doubt in this.

3. This vain villainous person has assumed my form; do not put the least faith in his words. O Daityas! You are my disciples, follow unto me; leave this Brihaspati, vain and arrogant.

4. The Daityas, on hearing his words were struck with wonder at the resemblance of the two personages and came to the conclusion that "the person just come is the real S'ukracharya."

5. Then Brihaspati, the false S'ukracharya explained to the Daityas in plain and enchanting words that "the second man just come is the Deva Guru Brihaspati; he has come here in my guise. His object is to cheat you.

6. He has come here to cheat you and serve the purpose of the Devas; do not believe in his words.

7. What knowledge I have acquired from the God S'ambhu, I am teaching it to you; I will make you, no doubt, victorious in the battle with the Devas."

8. Thus the Daityas, hearing the words of the false S'ukracharya, thought the false one to be real and placed implicit reliance in his words.

9. The real S'ukracharya, then explained them as much as he could; but the Daityas, owing to the magic of the false S'ukracharya and to the wonderful effect of time, did not hear his words.

10. The Daityas thus convinced said to the real S'ukracharya, "this man before us is our Guru for our welfare and enlightenment, he is the foremost religious S'ukracharya; for ten years continuously he is giving us advices. You are not our Guru; you appear fictitious and false; you better leave this place and go away."

11. The dull brained Daityas repeatedly told to S'ukracharya the reproachful words and bowed down to the false S'ukracharya, and, saluting, him, gladly welcomed him as their Guru.

12-14. The real S'ukracharya, seeing the Daityas exceedingly attached to Brihaspati, the Guru of the Devas, and deceived by his words, cursed them out of anger and said:-"As you have not taken my words though I have explained everything to you, you would lose your knowledge and get defeat.

15. As you have shown disrespect towards me, you will get the fruits of it at an early date and will then understand the deceitful behaviours of that Deva Guru."

16. Vyasa said Thus saying S'ukracharya hurriedly went away, infuriated with anger. Brihaspati was glad and remained there with his mind calm.

17-19. Brihaspati then knowing the Daityas cursed by S'ukracharya, assumed his real appearance, left that place, and hurriedly returned to Indra. He began to say "I have undoubtedly succeeded in my undertaking; the Daityas have been cursed and left by me too. They are now helpless; so, O Good Suras! I have made them cursed, you would better now try to fight with them."

20-21. Indra heard their Guru and became very glad; all the other Devas were glad and worshipped him. They held another cabinet, secret council, how to fight with the Daityas; and, then, all uniting together marched out in battle against the Asuras.

22. Seeing that the powerful Devas are marching towards them ready to fight and knowing their false Guru had fled, the Daityas became very anxious.

23. They told each otherAlas! We were enchanted by the Devaguru; the highsouled S'ukracharya angrily left us; now it is our incumbent duty to satisfy him.

24. That vicious, dirty inside and pure outside, hypocrite Pundit Deva Guru, who used to go to his brother's wife, has really cheated and has quitted us.

25. What are we to do now? where to go? How to satiate now the anger of S'ukra so that he might be glad and help us.

26. Thus pondering over they all unitedly, shuddering with fear, again went to S'ukracharya, keeping Prahlada in front of them.

27. They all bowed down at the feet of their Guru; S'ukra remained silent; then, bursting with anger and with eyes red, told them.

28. You were all warned by me that you were being cheated by the Maya of Brihaspati; you did not take my word, as worth hearing, though unselfish, pure and leading to your welfare.

29. Rather you were influenced by him and infatuated with vanity, you insulted me; now you will have to bear undoubtedly the effects of that Karma.

30. You are now vitiated from the path of your welfare; go now where that disguised cheat resides for the welfare of the Gods; know me not to be a cheat like him.

31. Vyasa said O king! When S'ukra finished saying his uncertain words, Prahlada clasped his feet and began to say thus

32. Prahlada said O our Guru Bhargava! Today we have come to you in a very distressed condition! O Omniscient! we are your disciples; we are your good sons; you ought not to quit us.

33. On your departure to get the Mantra, that hypocrite, vicious Brihaspati getting the opportunity, assumed your false appearance and cheated us.

34. Peaceful persons do not take any offence committed with ignorance; you know everything; you know very well that our hearts are devoted to thee and to thee alone. There is no need of telling anything further to you.

35. O Highly Intelligent One! By your Tapas, you know our inner minds and relinquish your anger. The sages say that the anger of the saints is not lasting.

36. O Muni! Water is naturally cool; when in contact with fire it gets hot; but, when the heat is removed, it gets cold shortly after.

37. O observer of good vows! Anger is like chandala; sages therefore quit it. Our prayer to you is that you leave your anger and be pleased with us.

38. If you do not quit your anger and if you make us overpowered with grief and sorrow, O blessed one! We, being abandoned by you, will go down to the Patala.

39. Vyasa said Bhargava heard Prahlada's words and, with his intuitioned eye, came to see the proper state of affairs and was pleased and lovingly said.

40. You will not have to fear nor to enter into the Patala. You are my Yajamanas; I will certainly protect you all by my never failing Mantra power.

41. O knower of religion! What Brahma of yore told me, I am now telling you accordingly. Hear my truthful words, leading to your welfare.

42. Whatever is inevitable, doomed to pass, must come to pass, be it auspicious or inauspicious. No one is able in this world to go against the current of Fate.

43. Under the influence of Time you are now deprived of strength, therefore you will have to suffer defeat at the hands of the Devas and you will have to go once to the Patala.

44-45. Brahma said When your time to enjoy the sovereignty of the Triloki had come, you enjoyed the kingdoms of the Triloki with all its wealth and power. You attacked the Devas and, helped by Time, had been able to trample them under your feet and held your sovereignty for full ten yugas and enjoyed the pleasures without any hitch.

46. You will regain this kingdom in the Savarnik manvantara. Then Bali will come in your family as the grandson of Prahlada and will conquer the Triloki and will get name and fame throughout his kingdom.

47-48. When the Lord of Vaikuntha had incarnated as Vamana and stolen away the kingdom of Vali, then the Janardan Visnu told Bali, the king of the Demons that "I have taken away your kingdom by pretext to serve the purpose of the Gods; you will become Indra, no doubt, in the coming Savarnika manvantara."

49. Bhargava said According to the sayings of S'ri Bhagavan Hari, your grandson Bali is now invisible to all creatures and is now passing away his time, very much terror stricken.

50-51. Being afraid of Indra, he is now staying in a lonely house as an ass. One day Indra on seeing him enquired of him, in various ways, the cause of his assuming that ass-body.

52. O Lord of the Daityas! You have always enjoyed pleasures of all the world; you are the ruler of the Daityas; you ruled over all the worlds; do you not feel shame now in thus assuming this ass body. The Lord of the Daityas, hearing him, spoke thus.

53-54. O Indra, there is nothing to be sorry in these matters. When the most powerful Visnu can assume fish and tortoise incarnations, then what wonder is there that I by virtue of the force of Time, am now staying as an ass? When you had murdered a Brahman, you, too had hid yourself in the Manasa lake in the lotuses; similarly today distressed, I am staying here in this ass body.

55. O Indra! What sorrow or happiness can be to a person who is under the control of Fate. To him everything is alike; for whatever the Time wishes, It can act accordingly.

56. Bhargava said to Prahlada! Both persons Bali and Indra got enlightenment at the mutual conversations; and they went away to their places at their own will.

57. O Lord of the Asuras! I have narrated to you this story indicating how powerful is the Time. Know that the Devas and Daityas and all the human beings and this whole universe is under that Great Fate.

Here ends the Fourteenth Chapter in the Fourth Book of S'ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses on the Daityas getting back their S'ukracharya, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 15

On The Truce Between The Daityas

Chapter 77 of 318 · 72 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
इति तस्य वचः श्रुत्वा भार्गवस्य महात्मनः ।
प्रह्लादस्तु सुसंहृष्टो बभूव नृपनन्दनः ॥ १ ॥
ज्ञात्वा दैवं बलिष्ठञ्च प्रह्लादस्तानुवाच ह ।
कृतेऽपि युद्धे न जयो भविष्यति कदाचन ॥ २ ॥
तदा ते जयिनः प्रोचुर्दानवा मदगर्विताः ।
संग्रामस्तु प्रकर्तव्यो दैवं किं न विदामहे ॥ ३ ॥
निरुद्यमानां दैवं हि प्रधानमसुराधिप ।
केन दृष्टं क्व वा दृष्टं कीदृशं केन निर्मितम् ॥ ४ ॥
तस्माद्युद्धं करिष्यामो बलमास्थाय साम्प्रतम् ।
भवाग्रे दैत्यवर्य त्वं सर्वज्ञोऽसि महामते ॥ ५ ॥
इत्युक्तस्तैस्तदा राजन् प्रह्लादः प्रबलारिहा ।
सेनानीश्च तदा भूत्वा देवान्युद्धे समाह्वयत् ॥ ६ ॥
तेऽपि तत्रासुरान्दृष्ट्वा संग्रामे समुपस्थितान् ।

सर्वे सम्भृतसम्भारा देवास्तान्समयोधयन् ॥ ७ ॥
संग्रामस्तु तदा घोरः शक्रप्रह्लादयोरभूत् ।
पूर्णं वर्षशतं तत्र मुनीनां विस्मयावहः ॥ ८ ॥
वर्तमाने महायुद्धे शुक्रेण प्रतिपालिताः ।
जयमापुस्तदा दैत्याः प्रह्लादप्रमुखा नृप ॥ ९ ॥
तदैवेन्द्रो गुरोर्वाक्यात्सर्वदुःखविनाशिनीम् ।
सस्मार मनसा देवीं मुक्तिदां परमां शिवाम् ॥ १० ॥
इन्द्र उवाच
जय देवि महामाये शूलधारिणि चाम्बिके ।
शङ्खचक्रगदापद्मखड्गहस्तेऽभयप्रदे ॥ ११ ॥
नमस्ते भुवनेशानि शक्तिदर्शननायिके ।
दशतत्त्वात्मिके मातर्महाबिन्दुस्वरूपिणि ॥ १२ ॥
महाकुण्डलिनीरूपे सच्चिदानन्दरूपिणि ।
प्राणाग्निहोत्रविद्ये ते नमो दीपशिखात्मिके ॥ १३ ॥

पञ्चकोशान्तरगते पुच्छब्रह्मस्वरूपिणि ।
आनन्दकलिके मातः सर्वोपनिषदर्चिते ॥ १४ ॥

मातः प्रसीद सुमुखी भव हीनसत्त्वां-
स्त्रायस्व नो जननि दैत्यपराजितान् वै ।
त्वं देवि नः शरणदा भुवने प्रमाणा
शक्तासि दुःखशमनेऽखिलवीर्ययुक्ते ॥ १५ ॥
ध्यायन्ति येऽपि सुखिनो नितरां भवन्ति
दुःखान्विताविगतशोकभयास्तथान्ये ।
मोक्षार्थिनो विगतमानविमुक्तसङ्गाः
संसारवारिधिजलं प्रतरन्ति सन्तः ॥ १६ ॥
त्वं देवि विश्वजननि प्रथितप्रभावा
संरक्षणार्थमुदितार्तिहरप्रतापा ।
संहर्तुमेतदखिलं किल कालरूपा
को वेत्ति तेऽम्ब चरितं ननु मन्दबुद्धिः ॥ १७ ॥

ब्रह्मा हरश्च हरिदश्वरथो हरिश्च
इन्द्रो यमोऽथ वरुणोऽग्निसमीरणौ च ।
ज्ञातुं क्षमा न मुनयोऽपि महानुभावा
यस्याः प्रभावमतुलं निगमागमाश्च ॥ १८ ॥
धन्यास्त एव तव भक्तिपरा महान्तः
संसारदुःखरहिताः सुखसिन्धुमग्नाः ।
ये भक्तिभावरहिता न कदापि दुःखा- ॥
म्भोधिं जनिक्षयतरङ्गमुमे तरन्ति ॥ १९ ॥
ये वीज्यमानाः सितचामरैश्च
क्रीडन्ति धन्याः शिबिकाधिरूढाः ।
तैः पूजिता त्वं किल पूर्वदेहे
नानोपहारैरिति चिन्तयामि ॥ २० ॥
ये पूज्यमाना वरवारणस्था
विलासिनीवृन्दविलासयुक्ताः ।

सामन्तकैश्चोपनतैर्व्रजन्ति
मन्ये हि तैस्त्वं किल पूजितासि ॥ २१ ॥
व्यास उवाच
एवं स्तुता मघवता देवी विश्वेश्वरी तदा ।
प्रादुर्बभूव तरसा सिंहारूढा चतुर्भुजा ॥ २२ ॥
शङ्खचक्रगदापद्मान्बिभ्रती चारुलोचना ।
रक्ताम्बरधरा देवी दिव्यमाल्यविभूषणा ॥ २३ ॥
तानुवाच सुरान्देवी प्रसन्नवदना गिरा ।
भयं त्यजन्तु भो देवाः शं विधास्ये किलाधुना ॥ २४ ॥
इत्युक्त्वा सा तदा देवी सिंहारूढातिसुन्दरी ।
जगाम तरसा तत्र यत्र दैत्या मदान्विताः ॥ २५ ॥

प्रह्लादप्रमुखाः सर्वे दृष्ट्वा देवीं पुरःस्थिताम् ।
ऊचुः परस्परं भीताः किं कर्तव्यमितस्तदा ॥ २६ ॥
देवं नारायणं चात्र सम्प्राप्ता चण्डिका किल ।

महिषान्तकरी नूनं चण्डमुण्डविनाशिनी ॥ २७ ॥
निहनिष्यति नः सर्वानम्बिका नात्र संशयः ।
वक्रदृष्ट्या यया पूर्वं निहतौ मधुकैटभौ ॥ २८ ॥
एवं चिन्तातुरान्वीक्ष्य प्रह्लादस्तानुवाच ह ।
योद्धव्यं नाथ गन्तव्यं पलाय्य दानवोत्तमाः ॥ २९ ॥
नमुचिस्तानुवाचाथ पलायनपरानिह ।
हनिष्यति जगन्माता रुषिता किल हेतिभिः ॥ ३० ॥
तथा कुरु महाभाग यथा दुःखं न जायते ।
व्रजामोऽद्यैव पातालं तां स्तुत्वा तदनुज्ञया ॥ ३१ ॥
प्रह्लाद उवाच
स्तौमि देवीं महामायां सृष्टिस्थित्यन्तकारिणीम् ।
सर्वेषां जननीं शक्तिं भक्तानामभयङ्करीम् ॥ ३२ ॥
व्यास उवाच
इत्युक्त्या विष्णुभक्तस्तु प्रह्लादः परमार्थवित् ।

तुष्टाव जगतां धात्रीं कृताञ्जलिपुटस्तदा ॥ ३३ ॥
मालासर्पवदाभाति यस्यां सर्वं चराचरम् ।
सर्वाधिष्ठानरूपायै तस्यै ह्रींमूर्तये नमः ॥ ३४ ॥
त्वत्तः सर्वमिदं विश्वं स्थावरं जङ्गमं तथा ।
अन्ये निमित्तमात्रास्ते कर्तारस्तव निर्मिताः ॥ ३५ ॥
नमो देवि महामाये सर्वेषां जननी स्मृता ।
को भेदस्तव देवेषु दैत्येषु स्वकृतेषु च ॥ ३६ ॥
मातुः पुत्रेषु को भेदोऽप्यशुभेषु शुभेषु च ।
तथैव देवेष्वस्मासु न कर्तव्यस्त्वयाधुना ॥ ३७ ॥
यादृशास्तादृशा मातः सुतास्ते दानवाः किल ।
यतस्त्वं विश्वजननी पुराणेषु प्रकीर्तिता ॥ ३८ ॥
तेऽपि स्वार्थपरा नूनं यथैव वयमप्युत ।
नान्तरं दैत्यसुरयोर्भेदोऽयं मोहसम्भवः ॥ ३९ ॥
धनदारादिभोगेषु वयं सक्ता दिवानिशम् ।

तथैव देवा देवेशि को भेदोऽसुरदेवयोः ॥ ४० ॥
तेऽपि कश्यपदायादा वयं तत्सम्भवाः किल ।
कुतो विरोधसम्भूतिर्जाता मातस्तवाधुना ॥ ४१ ॥
न तथा विहितं मातस्त्वयि सर्वसमुद्भवे ।
साम्यतैव त्वया स्थाप्या देवेष्वस्मासु चैव हि ॥ ४२ ॥
गुणव्यतिकरात्सर्वे समुत्पन्नाः सुरासुराः ।

गुणान्विता भवेयुस्ते कथं देहभृतोऽमराः ॥ ४३ ॥
कामः क्रोधश्च लोभश्च सर्वदेहेषु संस्थिताः ।
वर्तन्ते सर्वदा तस्मात् कोऽविरोधी भवेज्जनः ॥ ४४ ॥
त्वया मिथो विरोधोऽयं कल्पितः किल कौतुकात् ।
मन्यामहे विभेदेन नूनं युद्धदिदृक्षया ॥ ४५ ॥
अन्यथा खलु भ्रातृणां विरोधः कीदृशोऽनघे ।
त्वं चेन्नेच्छसि चामुण्डे वीक्षितुं कलहं किल ॥ ४६ ॥
जानामि धर्मं धर्मज्ञे वेद्मि चाहं शतक्रतुम् ।

तथापि कलहोऽस्माकं भोगार्थं देवि सर्वदा ॥ ४७ ॥
एकः कोऽपि न शास्तास्ति संसारे त्वां विनाम्बिके ।
स्पृहावतस्तु कः कर्तुं क्षमते वचनं बुधः ॥ ४८ ॥
देवासुरैरयं सिन्धुर्मथितः समये क्वचित् ।
विष्णुना विहितो भेदः सुधारत्नच्छलेन वै ॥ ४९ ॥
त्वयासौ कल्पितः शौरिः पालकत्वे जगद्गुरुः ।
तेन लक्ष्मीः स्वयं लोभाद्गृहीतामरसुन्दरी ॥ ५० ॥
ऐरावतस्तथेन्द्रेण पारिजातोऽथ कामधुक् ।
उच्चैःश्रवाः सुरैः सर्वं गृहीतं वैष्णवेच्छया ॥ ५१ ॥
अनयं तादृशं कृत्वा जाता देवास्तु साधवः ।
(अन्यायिनः सुरा नूनं पश्य त्वं धर्मलक्षणम् ।) ॥
संस्थापिताः सुरा नूनं विष्णुना बहुमानिना ॥ ५२ ॥
नूनं दैत्याः पराभूवन्पश्य त्वं धर्मलक्षणम् ।
क्व धर्मः कीदृशो धर्मः क्व कार्यं क्व च साधुता ॥ ५३ ॥

कथयामि च कस्याग्रे सिद्धं मैमांसिकं मतम् ।
तार्किका युक्तिवादज्ञा विधिज्ञा वेदवादकाः ॥ ५४ ॥
उक्ताः सकर्तृकं विश्वं विवदन्ते जडात्मकाः ।
कर्ता भवति चेदस्मिन्संसारे वितते किल ॥ ५५ ॥
विरोधः कीदृशस्तत्र चैककर्मणि वै मिथः ।
वेदे नैकमतिः कस्माच्छास्त्रेष्वपि तथा पुनः ॥ ५६ ॥
नैकवाक्यं वचस्तेषामपि वेदविदां पुनः ।
यतः स्वार्थपरं सर्वं जगत्स्थावरजङ्गमम् ॥ ५७ ॥
निःस्पृहः कोऽपि संसारे न भवेन्न भविष्यति ।
शशिनाथ गुरोर्भार्या हृता ज्ञात्वा बलादपि ॥ ५८ ॥
गौतमस्य तथेन्द्रेण जानता धर्मनिश्चयम् ।
गुरुणानुजभार्या च भुक्ता गर्भवती बलात् ॥ ५९ ॥
शप्तो गर्भगतो बालः कृतश्चान्धस्तथा पुनः ।
विष्णुना च शिरश्छिन्नं राहोश्चक्रेण वै बलात् ॥ ६० ॥

अपराधं विना कामं तदा सत्त्ववताम्बिके ।
पौत्रो धर्मवतां शूरः सत्यव्रतपरायणः ॥ ६१ ॥
यज्वा दानपतिः शान्तः सर्वज्ञः सर्वपूजकः ।
कृत्वाथ वामनं रूपं हरिणा छलवेदिना ॥ ६२ ॥
वञ्चितोऽसौ बलिः सर्वं हृतं राज्यं पुरा किल ।
तथापि देवान्धर्मस्थान्प्रवदन्ति मनीषिणः ॥ ६३ ॥
वदन्ति चाटुवादांश्च धर्मवादाज्जयं गताः ।
एवं ज्ञात्वा जगन्मातर्यथेच्छसि तथा कुरु ॥ ६४ ॥
शरणा दानवाः सर्वे जहि वा रक्ष वा पुनः ।
श्रीदेव्युवाच
सर्वे गच्छत पातालं तत्र वासं यथेप्सितम् ॥ ६५ ॥
कुरुध्वं दानवाः सर्वे निर्भया गतमन्यवः ।
कालः प्रतीक्ष्यो युष्माभिः कारणं स शुभेऽशुभे ॥ ६६ ॥
सुनिर्वेदपराणां हि सुखं सर्वत्र सर्वदा ।

त्रैलोक्यस्य च राज्येऽपि न सुखं लोभचेतसाम् ॥ ६७ ॥
कृतेऽपि न सुखं पूर्णं सस्पृहाणां फलैरपि ।
तस्मात्त्यक्त्वा महीमेतां प्रयान्त्वद्य महीतलम् ॥ ६८ ॥
ममाज्ञां पुरतः कृत्वा सर्वे विगतकल्मषाः ।
व्यास उवाच
तच्छ्रुत्वा वचनं देव्यास्तथेत्युक्त्वा रसातलम् ॥ ६९ ॥
प्रणम्य दानवाः सर्वे गताः शक्त्याभिरक्षिताः ।
अन्तर्दधे ततो देवी देवाः स्वभुवनं गताः ॥ ७० ॥
त्यक्त्वा वैरं स्थिताः सर्वे ते तदा देवदानवाः ।
एतदाख्यानमखिलं यः शृणोति वदत्यथ ॥ ७१ ॥
सर्वदुःखविनिर्मुक्तः प्रयाति पदमुत्तमम् ॥ ७२ ॥

Roman transliteration

vyāsa uvāca
iti tasya vacaḥ śrutvā bhārgavasya mahātmanaḥ |
prahlādastu susaṃhṛṣṭo babhūva nṛpanandanaḥ || 1 ||
jñātvā daivaṃ baliṣṭhañca prahlādastānuvāca ha |
kṛte'pi yuddhe na jayo bhaviṣyati kadācana || 2 ||
tadā te jayinaḥ procurdānavā madagarvitāḥ |
saṃgrāmastu prakartavyo daivaṃ kiṃ na vidāmahe || 3 ||
nirudyamānāṃ daivaṃ hi pradhānamasurādhipa |
kena dṛṣṭaṃ kva vā dṛṣṭaṃ kīdṛśaṃ kena nirmitam || 4 ||
tasmādyuddhaṃ kariṣyāmo balamāsthāya sāmpratam |
bhavāgre daityavarya tvaṃ sarvajño'si mahāmate || 5 ||
ityuktastaistadā rājan prahlādaḥ prabalārihā |
senānīśca tadā bhūtvā devānyuddhe samāhvayat || 6 ||
te'pi tatrāsurāndṛṣṭvā saṃgrāme samupasthitān |

sarve sambhṛtasambhārā devāstānsamayodhayan || 7 ||
saṃgrāmastu tadā ghoraḥ śakraprahlādayorabhūt |
pūrṇaṃ varṣaśataṃ tatra munīnāṃ vismayāvahaḥ || 8 ||
vartamāne mahāyuddhe śukreṇa pratipālitāḥ |
jayamāpustadā daityāḥ prahlādapramukhā nṛpa || 9 ||
tadaivendro gurorvākyātsarvaduḥkhavināśinīm |
sasmāra manasā devīṃ muktidāṃ paramāṃ śivām || 10 ||
indra uvāca
jaya devi mahāmāye śūladhāriṇi cāmbike |
śaṅkhacakragadāpadmakhaḍgahaste'bhayaprade || 11 ||
namaste bhuvaneśāni śaktidarśananāyike |
daśatattvātmike mātarmahābindusvarūpiṇi || 12 ||
mahākuṇḍalinīrūpe saccidānandarūpiṇi |
prāṇāgnihotravidye te namo dīpaśikhātmike || 13 ||

pañcakośāntaragate pucchabrahmasvarūpiṇi |
ānandakalike mātaḥ sarvopaniṣadarcite || 14 ||
mātaḥ prasīda sumukhī bhava hīnasattvāṃ-
strāyasva no janani daityaparājitān vai |
tvaṃ devi naḥ śaraṇadā bhuvane pramāṇā
śaktāsi duḥkhaśamane'khilavīryayukte || 15 ||
dhyāyanti ye'pi sukhino nitarāṃ bhavanti
duḥkhānvitāvigataśokabhayāstathānye |
mokṣārthino vigatamānavimuktasaṅgāḥ
saṃsāravāridhijalaṃ prataranti santaḥ || 16 ||
tvaṃ devi viśvajanani prathitaprabhāvā
saṃrakṣaṇārthamuditārtiharapratāpā |
saṃhartumetadakhilaṃ kila kālarūpā
ko vetti te'mba caritaṃ nanu mandabuddhiḥ || 17 ||

brahmā haraśca haridaśvaratho hariśca
indro yamo'tha varuṇo'gnisamīraṇau ca |
jñātuṃ kṣamā na munayo'pi mahānubhāvā
yasyāḥ prabhāvamatulaṃ nigamāgamāśca || 18 ||
dhanyāsta eva tava bhaktiparā mahāntaḥ
saṃsāraduḥkharahitāḥ sukhasindhumagnāḥ |
ye bhaktibhāvarahitā na kadāpi duḥkhā- ||
mbhodhiṃ janikṣayataraṅgamume taranti || 19 ||
ye vījyamānāḥ sitacāmaraiśca
krīḍanti dhanyāḥ śibikādhirūḍhāḥ |
taiḥ pūjitā tvaṃ kila pūrvadehe
nānopahārairiti cintayāmi || 20 ||
ye pūjyamānā varavāraṇasthā
vilāsinīvṛndavilāsayuktāḥ |

sāmantakaiścopanatairvrajanti
manye hi taistvaṃ kila pūjitāsi || 21 ||
vyāsa uvāca
evaṃ stutā maghavatā devī viśveśvarī tadā |
prādurbabhūva tarasā siṃhārūḍhā caturbhujā || 22 ||
śaṅkhacakragadāpadmānbibhratī cārulocanā |
raktāmbaradharā devī divyamālyavibhūṣaṇā || 23 ||
tānuvāca surāndevī prasannavadanā girā |

bhayaṃ tyajantu bho devāḥ śaṃ vidhāsye kilādhunā || 24 ||
ityuktvā sā tadā devī siṃhārūḍhātisundarī |
jagāma tarasā tatra yatra daityā madānvitāḥ || 25 ||
prahlādapramukhāḥ sarve dṛṣṭvā devīṃ puraḥsthitām |
ūcuḥ parasparaṃ bhītāḥ kiṃ kartavyamitastadā || 26 ||
devaṃ nārāyaṇaṃ cātra samprāptā caṇḍikā kila |

mahiṣāntakarī nūnaṃ caṇḍamuṇḍavināśinī || 27 ||
nihaniṣyati naḥ sarvānambikā nātra saṃśayaḥ |
vakradṛṣṭyā yayā pūrvaṃ nihatau madhukaiṭabhau || 28 ||
evaṃ cintāturānvīkṣya prahlādastānuvāca ha |
yoddhavyaṃ nātha gantavyaṃ palāyya dānavottamāḥ || 29 ||
namucistānuvācātha palāyanaparāniha |
haniṣyati jaganmātā ruṣitā kila hetibhiḥ || 30 ||
tathā kuru mahābhāga yathā duḥkhaṃ na jāyate |
vrajāmo'dyaiva pātālaṃ tāṃ stutvā tadanujñayā || 31 ||
prahlāda uvāca
staumi devīṃ mahāmāyāṃ sṛṣṭisthityantakāriṇīm |
sarveṣāṃ jananīṃ śaktiṃ bhaktānāmabhayaṅkarīm || 32 ||
vyāsa uvāca
ityuktyā viṣṇubhaktastu prahlādaḥ paramārthavit |

tuṣṭāva jagatāṃ dhātrīṃ kṛtāñjalipuṭastadā || 33 ||
mālāsarpavadābhāti yasyāṃ sarvaṃ carācaram |
sarvādhiṣṭhānarūpāyai tasyai hrīṃmūrtaye namaḥ || 34 ||
tvattaḥ sarvamidaṃ viśvaṃ sthāvaraṃ jaṅgamaṃ tathā |
anye nimittamātrāste kartārastava nirmitāḥ || 35 ||
namo devi mahāmāye sarveṣāṃ jananī smṛtā |
ko bhedastava deveṣu daityeṣu svakṛteṣu ca || 36 ||
mātuḥ putreṣu ko bhedo'pyaśubheṣu śubheṣu ca |
tathaiva deveṣvasmāsu na kartavyastvayādhunā || 37 ||
yādṛśāstādṛśā mātaḥ sutāste dānavāḥ kila |
yatastvaṃ viśvajananī purāṇeṣu prakīrtitā || 38 ||
te'pi svārthaparā nūnaṃ yathaiva vayamapyuta |
nāntaraṃ daityasurayorbhedo'yaṃ mohasambhavaḥ || 39 ||
dhanadārādibhogeṣu vayaṃ saktā divāniśam |

tathaiva devā deveśi ko bhedo'suradevayoḥ || 40 ||
te'pi kaśyapadāyādā vayaṃ tatsambhavāḥ kila |
kuto virodhasambhūtirjātā mātastavādhunā || 41 ||
na tathā vihitaṃ mātastvayi sarvasamud□bhave |
sāmyataiva tvayā sthāpyā deveṣvasmāsu caiva hi || 42 ||
guṇavyatikarātsarve samutpannāḥ surāsurāḥ |
guṇānvitā bhaveyuste kathaṃ dehabhṛto'marāḥ || 43 ||
kāmaḥ krodhaśca lobhaśca sarvadeheṣu saṃsthitāḥ |
vartante sarvadā tasmāt ko'virodhī bhaveñcanaḥ || 44 ||
tvayā mitho virodho'yaṃ kalpitaḥ kila kautukāt |
manyāmahe vibhedena nūnaṃ yuddhadidṛkṣayā || 45 ||
anyathā khalu bhrātṝṇāṃ virodhaḥ kīdṛśo'naghe |
tvaṃ cennecchasi cāmuṇḍe vīkṣituṃ kalahaṃ kila || 46 ||
jānāmi dharmaṃ dharmajñe vedmi cāhaṃ śatakratum |

*tathāpi kalaho'smākaṃ bhogārthaṃ devi sarvadā || 47 ||
ekaḥ ko'pi na śāstāsti saṃsāre tvāṃ vināmbike |
spṛhāvatastu kaḥ kartuṃ kṣamate vacanaṃ budhaḥ || 48 ||
devāsurairayaṃ sindhurmathitaḥ samaye kvacit |
viṣṇunā vihito bhedaḥ sudhārat□nacchalena vai || 49 ||
tvayāsau kalpitaḥ śauriḥ pālakatve jagad□guruḥ |
tena lakṣmīḥ svayaṃ lobhād□ gṛhītāmarasundarī || 50 ||
airāvatastathendreṇa pārijāto'tha kāmadhuk |
uccaiḥśravāḥ suraiḥ sarvaṃ gṛhītaṃ vaiṣṇavecchayā || 51 ||
anayaṃ tādṛśaṃ kṛtvā jātā devāstu sādhavaḥ |
(anyāyinaḥ surā nūnaṃ paśya tvaṃ dharmalakṣaṇam |) ||
saṃsthāpitāḥ surā nūnaṃ viṣṇunā bahumāninā || 52 ||
nūnaṃ daityāḥ parābhūvanpaśya tvaṃ dharmalakṣaṇam |
kva dharmaḥ kīdṛśo dharmaḥ kva kāryaṃ kva ca sādhutā || 53 ||*

*kathayāmi ca kasyāgre siddhaṃ maimāṃsikaṃ matam |
tārkikā yuktivādajñā vidhijñā vedavādakāḥ || 54 ||
uktāḥ sakartṛkaṃ viśvaṃ vivadante jaḍātmakāḥ |
kartā bhavati cedasminsaṃsāre vitate kila || 55 ||
virodhaḥ kīdṛśastatra caikakarmaṇi vai mithaḥ |
vede naikamatiḥ kasmācchāstreṣvapi tathā punaḥ || 56 ||
naikavākyaṃ vacasteṣāmapi vedavidāṃ punaḥ |
yataḥ svārthaparaṃ sarvaṃ jagatsthāvarajaṅgamam || 57 ||
niḥspṛhaḥ ko'pi saṃsāre na bhavenna bhaviṣyati |
śaśinātha gurorbhāryā hṛtā jñātvā balādapi || 58 ||
gautamasya tathendreṇa jānatā dharmaniścayam |
guruṇānujabhāryā ca bhuktā garbhavatī balāt || 59 ||
śapto garbhagato bālaḥ kṛtaścāndhastathā punaḥ |
viṣṇunā ca śiraśchinnaṃ rāhościakreṇa vai balāt || 60 ||*

*aparādhaṃ vinā kāmaṃ tadā sattvavatāmbike |
pautro dharmavatāṃ śūraḥ satyavrataparāyaṇaḥ || 61 ||
yajvā dānapatiḥ śāntaḥ sarvajñaḥ sarvapūjakaḥ |
kṛtvātha vāmanaṃ rūpaṃ hariṇā chalavedinā || 62 ||
vañcito'sau baliḥ sarvaṃ hṛtaṃ rājyaṃ purā kila |
tathāpi devāndharmasthānpravadanti manīṣiṇaḥ || 63 ||
vadanti cāṭuvādāṃśca dharmavādājjayaṃ gatāḥ |
evaṃ jñātvā jaganmātaryathecchasi tathā kuru || 64 ||
śaraṇā dānavāḥ sarve jahi vā rakṣa vā punaḥ |
śrīdevyuvāca
sarve gacchata pātālaṃ tatra vāsaṃ yathepsitam || 65 ||
kurudhvaṃ dānavāḥ sarve nirbhayā gatamanyavaḥ |
kālaḥ pratīkṣyo yuṣmābhiḥ kāraṇaṃ sa śubhe'śubhe || 66 ||
sunirvedaparāṇāṃ hi sukhaṃ sarvatra sarvadā |*

*trailokyasya ca rājye'pi na sukhaṃ lobhacetasām || 67 ||
kṛte'pi na sukhaṃ pūrṇaṃ saspṛhāṇāṃ phalairapi |
tasmāttyaktvā mahīmetāṃ prayāntvadya mahītalam || 68 ||
mamājñāṃ purataḥ kṛtvā sarve vigatakalmaṣāḥ |
vyāsa uvāca
tacchrutvā vacanaṃ devyāstathetyuktvā rasātalam || 69 ||
praṇamya dānavāḥ sarve gatāḥ śaktyābhirakṣitāḥ |
antardadhe tato devī devāḥ svabhuvanaṃ gatāḥ || 70 ||*

tyaktvā vairaṃ sthitāḥ sarve te tadā devadānavāḥ |
etadākhyānamakhilaṃ yaḥ śṛṇoti vadatyatha || 71 ||
sarvaduḥkhavinirmuktaḥ prayāti padamuttamam || 72 ||

English translation

1. Vyasa said O king Janamejaya! Prahlada was glad to hear the above words of the high souled Bhargava.

2. Knowing Fate to be the strongest, he addressed the Daityas Never, in this battle will victory be ours.

3-5. Then the victorious Dennons, infatuated with pride, told Prahlada What is Fate? We do not recognise it. We ought to fight. O Lord of us Fate reigns over those that are idle, not energetic. Has Fate any shape? Who has created it? Has anybody seen Fate? However let us gather strength and fight. You are very intelligent and all knowing; It is proper that you should take our lead in the fight.

6. O king! When the Daityas spoke thus, Prahlada, the great Destroyer of enemies, became the general and challenged the Devas to fight.

7. On seeing the Asuras in the battle field, the Devas, dressed with arms and weapons, began to fight with them.

8. For full one hundred years the dreadful battle was fought between Indra and Prahlada; on seeing this, the Munis were astonished.

9. O king! In this fearful battle, the Daityas with their general Prahlada, the followers of S'ukracharya, got the victory.

10. Then Indra, advised by their Guru Brihaspati, began to remember the Goddess of the Universe, the Most High, the Giver of welfare, the Destroyer of all sorrows and calamities, and the Bestower of freedom, worship Her, and sing hymns to Her with great devotion.

11-12. Indra said Victory be to the name of the Goddess Mahamaya, the Eternal Mother, the Holder of the trident! Holder of conchshell, disc, club, and lotus, the Giver of “no fear.” Salutation to Thee, the Goddess of the Universe; Thou art the Supreme Heroine in everything that relates to force, that is described in the S’akti Dars’ana S’astras. Thou art the Ten Tattvas, Thou art the Mother, Thou art the Mahavidya (the Supreme Knowledge).

13. There are many Tattvas; here the ten tattvas are according to the S’akti Dars’ana. There are many Dharma S’astras. Here S’akti S’astra is meant.

The Tattvas are those ultimate substances into which these gross manifestations resolve. The tattvas are Mahavindu, Nada S’akti, Mis'ra Vindu, etc.

O World Mother! Thou art the Maha Kundalini (the great Serpent Fire); thou art the Everlasting Existence, Intelligence and Bliss; Thou art the Deity of the vital Fire (Prana); Thou art the Deity of the Agnihotra (maintenance of the Sacred Fire and an oblation to It);

Thou art the Holy Flame, burning always in the ethereal space in the Heart; Salutation to Thee!

14. Thou dwellest within the five Sheaths (the Annamaya, the Pranamaya, the Manomaya, the Vijhanamaya and the Anandamaya sheaths are the five sheaths here referred to). Thou art the Indweller of the Ananda maya kosa, Thou art of the nature of Puchchha Brahma, the end of Brahma. Thou art the Deity of all, the Ananda (bliss) unblown, O Mother! Thou art the Deity of all the Upanisadas.

15. O Mother! Be pleased unto us; we have become powerless; protect us, O Mother! we are defeated by the Daityas; O Goddess! Thou art endowed with all the powers. Thou art our Sole Refuge in this Universe, in times of distress, and Thou art the Only One, strong and capable to remove all our dangers.

16. O Goddess! Those who incessantly meditate on Thee are really happy and those that do not meditate Thee, their fear, and sorrows are never removed; those that want ultimate freedom from bondage and who meditate on Thee always; those pure souls, being free from Ahamkara, and free from attachment go, no doubt, beyond this ocean of world.

17. O World Mother! Thy prowess is ever manifested whenever protection is demanded; You always come forward and relieve the distressed; You are the great destroyer! Thou art the Time Incarnate of all these worlds; O Mother! We are fools; how can we appreciate your qualities.

18. Brahma, Visnu, Mahes'a, I myself, Sun, Yama, Varuna, Fire, Air, the high minded munis, Agama, Nigama, the Tantras and the Vedas, are quite unable to realise Your unequalled prowess; Salutation to Thy Feet.

19. Those are blessed that are devoted to Thee; They are the great souls; they always dive in the Ocean of Bliss, being always free from the fangs of this Samsara. Those that are not Your devotees, cannot cross this Ocean of Samsara, where the Birth and Death are the billows.

20. O Goddess! Those that are always fanned by the white chamaras and those that travel always in cars, they in their previous births worshipped Thee with various things; therefore they have acquired the effects of their meritorious deeds; this is my opinion.

21. Those that are always worshipped amongst the human beings, those that go on nice elephants, those that are surrounded by pleasures and enjoy the lovely companions of beautiful coquettish women, those that go surrounded by soldiers, O Goddess! I consider they worshipped Thee in their previous births, and they are now enjoying fruits of their past deeds.

22-23. Vyasa said Thus praised by Indra, the Goddess of the Universe with four arms hurriedly appeared there mounted on a lion Conchshell, disc, club, and lotuses were held by the beautiful eyed Goddess in Her four hands respectively, wearing a red apparel and ornamented with divine garlands.

24. The Goddess being pleased addressed the Devas with sweet words, "Cast off your fear. O Devas! I will see presently all about your welfare."

25. Addressing the Devas thus, the Divine Mother nnounted on a lion, went hurriedly to the place where the demons were waiting, infatuated with pride.

26. All the Daityas with their general Prahlada saw the Goddess before them and were terrified and began to address each other "What are we to do now?"

27-28. This Chandika Goddess has come here to protect the Devas. She destroyed Mahisasura and Chanda Munda; it was She that killed, in days of yore, Madhukaitava with evil look.

29-30. Seeing the demons thus full of sorrowful thoughts, Prahlada addressed the Daityas “It is better not to fight but let us fly away all together.” Then the Daitya Namuchi told the Daityas ready to fly away “If you fly away, this World Mother will instantly kill you all with weapons in Her hands.

31. Do that by which we can protect us. Let us worship the Goddess of the Universe, and, getting Her permission, we will go this very day to the Patala.”

32. Prahlada said “I will worship the Goddess Mahamaya, the Creatrix, Preservrix and Destructrix of the Universe, the World Mother, and the Assurer of safety to Her devotees.”

33. Vyasa said Thus saying, the knower of the highest knowledge, Prahlada, the devotee of Visnu, began to sing hymns with folded hands in praise of the Goddess, the Upholdress of the Universe.

34. I bow down to Thee, the incarnate of the mantra “Hrim” the Refuge of all, and within Whom this whole Universe, moving and unmoving, is appearing untruly as a snake is mistaken for a garland of flowers.

35. O Goddess! All these Universes, moving and unmoving, have sprung from Thee; Brahma, Visnu and others are Creators, Preservers in name only; Thou hast created them all.

36. O Mahamaya! You are the Divine Mother of all! When You have created the Asuras and the Suras, how can you then see any difference between the Devas and the Daityas?

37. As a Mother makes no distinction between her good sons and bad sons, so You are not to make any difference between us and the Devas; this is our prayer to you.

38. O Goddess! You have been sung in all the Puranas as the World Mother; therefore, O Mother! We are your sons just as the Devas are.

39. O Mother! As they have got their interests, so we too have got our interests; therefore there is no difference between he Daityas

and the Devas. Therefore if anyone nnakes any difference, it is due to the subtle error.

40. O Goddess! As we are attached to wealth, wives, and other pleasures of the senses, so the gods are; O Goddess! How then can any difference exist between them and us.

41. O Mother! They are the sons of Maharsi Kas’yapa; we also are his sons; Therefore you cannot have partiality for them before us.

42. O World Mother! In You no such difference is visible anywhere. Therefore do You here preserve equality amongst us both.

43. The Suras and Asuras all have sprung from the permutations and combinations of the 3 qualities! Then how the Devas being embodied can possess more qualities than us.

44. Every embodied soul possesses always cupidity, anger, covetousness; how then can one expect to remain without any quarrels with others.

45. We think that it is all sport with You to see our opinions different, rather contradictory, and it is You who got us involved in quarrels with each other and it is Your pleasure to witness how we fight against each other.

46. Sinless one! O Chamunde! Were You not so fond to see our fight, how then, we being brothers are at war against each other.

Certainly it is Your Divine Sport.

47. O Goddess! I know what is religion, I know who is Indra. It is the very idea to enjoy these sensual pleasures that is the only cause of our incessant quarrels.

48. O Mother! You are the Sole Ruler of this Samsara; no sensible man can carry out the words of a man who yearns for something, (i.e., O Mother, You are the only one that is desireless; so we can obey your words).

49. O Mother! Once the Devas and the Asuras conjointly churned the ocean. At that time Visnu, on the plea of distributing the jewel, and the ambrosial nectar, incurred quarrels amongst them.

50. O Mother! You have made him the Preserver and Controller of the Universe and the Spiritual Guide of the world. And it was He who took away the Goddess Laksmi, the beautiful lady amongst the Deva women.

51. Indra, the Lord of the Gods, took the elephant named Airavat, the flower Parijat, the Heavenly Cow yielding all desires, and the horse Uchchais'rava. Thus, through the desires and devices of Visnu, they got the excellent things.

52. O! What a wonder is this that the Devas were considered holy persons, after they had committed such unholy acts; no doubt the Devas had done a very heinous crime. O Goddess! You can judge Yourself what is the just and unjust thing in this case.

53. What is Religion? And where is Religion? And what are the acts done by a religious man? What is uprightness, justice, and purity? You better examine which party has observed virtue? Who has shown uprightness, justice and parity? To whom victory and defeat are due? You are the only one capable to judge all these things.

54-55. Alas! Whom to tell all the conclusions arrived at in the Mimamsakas. If any one considers, one will find the world is the field of dissensions and quarrels; the argumentators look to the logical reasoning only; followers of the Vedas look to the rules and regulations only; these so called men of gross ideas they acknowledge that this world is created and preserved by the One only, and yet they quarrel amongst each other.

56-57. If there be One and only One Lord of this wide infinite Samsara, then why would there be differences and quarrels amongst each other? Why is there not seen any agreement in opinion and why do the S'astras differ and why are there so many differences in the opinions held by the knowers of the Vedas.

58. O Goddess! This whole Universe, moving and unmoving is selfish; hence arise so many differences between several opinions. There was no one unselfish in this world and there would be no unselfish persons born hereafter.

59-64. Look! The Moon stole away perforce knowingly the wife of Brihaspati; Indra, knowing what is religion stole away the wife of Gautama; Brihaspati enjoyed forcibly the wife of his younger; and also he outraged his elder brother's wife in her pregnant state and cursed the boy in the womb and made him blind. What more to say

than Visnu, all full of Sattvic qualities, severed perforce the head of Rahu. O Mother! Look to the case of my grandson Bali who used to pay due respects to all, who was the foremost amongst the virtuous, observer of rigorous truth, performer of sacrifices, liberal, peaceful, all-knowing. The pretender Hah, taking the form of a dwarf in his Vamana incarnation, deceived Bali and took away all his kingdoms.

Alas! Still the intelligent good persons reckon the Deva Visnu as the preserver of Religion. What a wonder! Those who are flatterers become victorious in this world; and defeat come to those that speak of Dharma.

65. O Goddess! You are the Mother of all the worlds; do whatever You like. But You should know that the Demons are all under Your protection; kill or save them as You like.

66. The Devi said O Demons! Leave you all the anger arising from this warfare and go without any fear to Patala and live there at your ease and happiness.

67. Better now wait on Time; whether you will get auspicious or inauspicious fruits for your deeds. Know whoever is desireless and unattached, to him happiness is always and everywhere.

68. Whose mind is avaricious. He does not get peace and happiness, even if he acquires the Triloki. Even, in the golden age, avaricious persons did not get happiness, though they acquired the fruits of their actions.

69. Therefore you get yourselves freed of your sins and obey My order and leave the earth and go down to the Patala.

70. Vyasa said On hearing the Devi's words, the Demons obeyed and bowing at Her feet and preserved by Her, went to Patala.

71. Then the Devi disappeared; and the Devas went away to their own homes. Thus the Devas and the Daityas, abandoning their feelings of enmity towards each other, lived in peace.

O King! He who hears this fact, gets himself freed from all sorts of calamities and reaches the Highest Peace.

Here ends the Fifteenth Chapter in the Fourth Book of S'ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses, on the truce between the Daityas and Devas and on their departures with peace, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 16

On The Birth Of The Several

Chapter 78 of 318 · 28 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
भृगुशापान्मुनिश्रेष्ठ हरेरद्भुतकर्मणः ।
अवताराः कथं जाताः कस्मिन्मन्वन्तरे विभो ॥ १ ॥
विस्तराद्वद धर्मज्ञ अवतारकथा हरेः ।
पापनाशकरीं ब्रह्मञ्छ्रुतां सर्वसुखावहाम् ॥ २ ॥
व्यास उवाच
शृणु राजन् प्रवक्ष्यामि अवतारान् हरेर्यथा ।
यस्मिन्मन्वन्तरे जाता युगे यस्मिन्नराधिप ॥ ३ ॥
येन रूपेण यत्कार्यं कृतं नारायणेन वै ।
तत्सर्वं नृप वक्ष्यामि संक्षेपेण तवाधुना ॥ ४ ॥
धर्मस्यैवावतारोऽभूच्चाक्षुषे मनुसम्भवे ।
नरनारायणौ धर्मपुत्रौ ख्यातौ महीतले ॥ ५ ॥
अथ वैवस्वताख्येऽस्मिन्द्वितीये तु युगे पुनः ।
दत्तात्रेयावतारोऽत्रेः पुत्रत्वमगमद्धरिः ॥ ६ ॥

ब्रह्मा विष्णुस्तथा रुद्रस्त्रयोऽमी देवसत्तमाः ।
पुत्रत्वमगमन्देवास्तस्यात्रेर्भार्यया वृताः ॥ ७ ॥
अनसूयात्रिपत्नी च सतीनामुत्तमा सती ।
यया सम्प्रार्थिता देवाः पुत्रत्वमगमंस्त्रयः ॥ ८ ॥
ब्रह्माभूत्सोमरूपस्तु दत्तात्रेयो हरिः स्वयम् ।
दुर्वासा रुद्ररूपोऽसौ पुत्रत्वं ते प्रपेदिरे ॥ ९ ॥
नृसिंहस्यावतारस्तु देवकार्यार्थसिद्धये ।
चतुर्थे तु युगे जातो द्विधारूपो मनोहरः ॥ १० ॥
हिरण्यकशिपोः सम्यग्वधाय भगवान् हरिः ।
चक्रे रूपं नारसिंहं देवानां विस्मयप्रदम् ॥ ११ ॥
बलेर्नियमनार्थाय श्रेष्ठे त्रेतायुगे तथा ।
चकार रूपं भगवान् वामनं कश्यपान्मुनेः ॥ १२ ॥
छलयित्वा मखे भूपं राज्यं तस्य जहार ह ।
पाताले स्थापयामास बलिं वामनरूपधृक् ॥ १३ ॥

युगे चैकोनविंशेऽथ त्रेताख्ये भगवान् हरिः ।
जमदग्निसुतो जातो रामो नाम महाबलः ॥ १४ ॥

क्षत्रियान्तकरः श्रीमान्सत्यवादी जितेन्द्रियः ।
दत्तवान्मेदिनीं कृत्स्नां कश्यपाय महात्मने ॥ १५ ॥
यो वै परशुरामाख्यो हरेरद्भुतकर्मणः ।
अवतारस्तु राजेन्द्र कथितः पापनाशनः ॥ १६ ॥
त्रेतायुगे रघोर्वंशे रामो दशरथात्मजः ।
नरनारायणांशौ द्वौ जातौ भुवि महाबलौ ॥ १७ ॥
अष्टाविंशे युगे शस्तौ द्वापरेऽर्जुनशौरिणौ ।
धराभारावतारार्थं जातौ कृष्णार्जुनौ भुवि ॥ १८ ॥
कृतवन्तौ महायुद्धं कुरुक्षेत्रेऽतिदारुणम् ।
एवं युगे युगे राजन्नवतारा हरेः किल ॥ १९ ॥
भवन्ति बहवः कामं प्रकृतेरनुरूपतः ।
प्रकृतेरखिलं सर्वं वशमेतज्जगत्त्रयम् ॥ २० ॥

यथेच्छति तथैवेयं भ्रामयत्यनिशं जगत् ।
पुरुषस्य प्रियार्थं सा रचयत्यखिलं जगत् ॥ २१ ॥
सृष्ट्वा पुरा हि भगवाञ्जगदेतच्चराचरम् ।
सर्वादिः सर्वगश्चासौ दुर्ज्ञेयः परमोऽव्ययः ॥ २२ ॥
निरालम्बो निराकारो निःस्पृहश्च परात्परः ।
उपाधितस्त्रिधा भाति यस्याः सा प्रकृतिः परा ॥ २३ ॥
उत्पत्तिकालयोगात्सा भिन्ना भाति शिवा तदा ।
सा विश्वं कुरुते कामं सा पालयति कामदा ॥ २४ ॥
कल्पान्ते संहरत्येव त्रिरूपा विश्वमोहिनी ।
तया युक्तोऽसृज द्ब्रह्मा विष्णुः पाति तयान्वितः ॥ २५ ॥
रुद्रः संहरते कामं तया सम्मिलितः शिवः ।
सा चैवोत्पाद्य काकुत्स्थं पुरा वै नृपसत्तमम् ॥ २६ ॥
कुत्रचित्स्थापयामास दानवानां जयाय च ।
एवमस्मिंश्च संसारे सुखदुःखान्विताः किल ॥ २७ ॥

भवन्ति प्राणिनः सर्वे विधितन्त्रनियन्त्रिताः ॥ २८ ॥

Roman transliteration

janamejaya uvāca
bhṛguśāpānmuniśreṣṭha harerad□bhutakarmaṇaḥ |
avatārāḥ kathaṃ jātāḥ kasminmanvantare vibho || 1 ||
vistarādvada dharmajña avatārakathā hareḥ |
pāpanāśakarīṃ brahmañchrutāṃ sarvasukhāvahām || 2 ||
vyāsa uvāca
śṛṇu rājan pravakṣyāmi avatārān hareryathā |
yasminmanvantare jātā yuge yasminnarādhipa || 3 ||
yena rūpeṇa yatkāryaṃ kṛtaṃ nārāyaṇena vai |
tatsarvaṃ nṛpa vakṣyāmi saṃkṣepeṇa tavādhunā || 4 ||

dharmasyaivāvatāro'bhūccākṣuṣe manusambhave |
naranārāyaṇau dharmaputrau khyātau mahītale || 5 ||
atha vaivasvatākhye'smindvitīye tu yuge punaḥ |
dattātreyāvatāro'treḥ putratvamagamaddhariḥ || 6 ||

brahmā viṣṇustathā rudrastrayo'mī devasattamāḥ |
putratvamagamandevāstasyātrerbhāryayā vṛtāḥ || 7 ||
anasūyātripat□nī ca satīnāmuttamā satī |
yayā samprārthitā devāḥ putratvamagamaṃstrayaḥ || 8 ||
brahmābhūtsomarūpastu dattātreyo hariḥ svayam |
durvāsā rudrarūpo'sau putratvaṃ te prapedire || 9 ||
nṛsiṃhasyāvatārastu devakāryārthasiddhaye |
caturthe tu yuge jāto dvidhārūpo manoharaḥ || 10 ||
hiraṇyakaśipoḥ samyagvadhāya bhagavān hariḥ |
cakre rūpaṃ nārasiṃhaṃ devānāṃ vismayapradam || 11 ||
balerniyamanārthāya śreṣṭhe tretāyuge tathā |
cakāra rūpaṃ bhagavān vāmanaṃ kaśyapānmuneḥ || 12 ||
chalayitvā makhe bhūpaṃ rājyaṃ tasya jahāra ha |
pātāle sthāpayāmāsa baliṃ vāmanarūpadhṛk || 13 ||

yuge caikonaviṃśe'tha tretākhye bhagavān hariḥ |
jamadagnisuto jāto rāmo nāma mahābalaḥ || 14 ||
kṣatriyāntakaraḥ śrīmānsatyavādī jitendriyaḥ |
dattavānmedinīṃ kṛtsnāṃ kaśyapāya mahātmane || 15 ||
yo vai paraśurāmākhyo harerad□bhutakarmaṇaḥ |
avatārastu rājendra kathitaḥ pāpanāśanaḥ || 16 ||
tretāyuge raghorvaṃśe rāmo daśarathātmajaḥ |
naranārāyaṇāṃśau dvau jātau bhuvi mahābalau || 17 ||
aṣṭāviṃśe yuge śastau dvāpare'rjunaśauriṇau |
dharābhārāvatārārthaṃ jātau kṛṣṇārjunau bhuvi || 18 ||
kṛtavantau mahāyuddhaṃ kurukṣetre'tidāruṇam |
evaṃ yuge yuge rājannavatārā hareḥ kila || 19 ||
bhavanti bahavaḥ kāmaṃ prakṛteranurūpataḥ |
prakṛterakhilaṃ sarvaṃ vaśametajjagattrayam || 20 ||

yathecchati tathaiveyaṃ bhrāmayatyaniśaṃ jagat |
puruṣasya priyārthaṃ sā racayatyakhilaṃ jagat || 21 ||
sṛṣṭvā purā hi bhagavāñjagadetaccarācaram |
sarvādiḥ sarvagaścāsau durjñeyaḥ paramo'vyayaḥ || 22 ||
nirālambo nirākāro niḥspṛhaśca parātparaḥ |
upādhitastridhā bhāti yasyāḥ sā prakṛtiḥ parā || 23 ||
utpattikālayogātsā bhinnā bhāti śivā tadā |
sā viśvaṃ kurute kāmaṃ sā pālayati kāmadā || 24 ||
kalpānte saṃharatyeva trirūpā viśvamohinī |
tayā yukto'sṛja d□brahmā viṣṇuḥ pāti tayānvitaḥ || 25 ||
rudraḥ saṃharate kāmaṃ tayā sammilitaḥ śivaḥ |
sā caivotpādya kākutsthaṃ purā vai nṛpasattamam || 26 ||
kutracitsthāpayāmāsa dānavānāṃ jayāya ca |
evamasmiṃśca saṃsāre sukhaduḥkhānvitāḥ kila || 27 ||

bhavanti prāṇinaḥ sarve vidhitantraniyantritāḥ || 28 ||

English translation

1-2. Janamejaya spoke O best of Munis! How did Visnu, of wonderful deeds, get his incarnation owing to the curse, cast on Him by Bhrigu? what were His different incarnations in different Manvantaras respectively? O Thou, well versed in religion! O Brahmana! Kindly narrate those sin-destroying deeds of Hah in His several incarnations, that are the source of happiness, peace and welfare to all humanity.

3. Vyasa said O king! Hear, I am narrating to you the incarnations of S'ri Bhagavan Hah which He had in the several Manvantaras and in the several Yugas respectively.

4. I will tell you now, in brief, what forms He took and what deeds He did in the various incarnations.

5. In the Chaksusa Manvantara, the Bhagavan Hah took the incarnation of Dharma; and the two sons of Dharma, Nara Narayana, were widely celebrated in this world.

6. Then, in the present Vaivasvata Manvantara, under the reign of Vaivasvata Manu in the second Yuga, Bhagavan Hari incarnated as Dattatreya, in the shape of the son of Atri Risi.

7. Anasuya the wife of Atri, was desirous to have, as her sons, the three Devas Brahma, Visnu and Rudra; and in fulfilment of her

desires, the Devas took their births in her womb.

8. Anasuya, was foremost amongst the chaste and virtuous women and on her praying, Brahma, Visnu and Rudra the Trinity at once agreed to become her sons.

9. Brahma was born as Soma, Hari was born as Dattatreya and Rudra was born as Durvasa.

10. In the fourth Yuga, the Bhagavan assumed the beautiful double form in one, the upper part resembling a lion and the lower part a human being to accomplish the noble purpose of the Devas.

11. It was to kill Hiranyakas'ipu that the Bhagavan Hari assumed this appearance, wonderful even to the Devas.

12. In the Treta Yuga, the superior and the best of all the Yugas, the Bhagavan incarnated as Vamana (the Dwarf), the son of Maharsi Kas'yapa, to curb the power of Bali.

13. The Dwarf Hari took away by pretext, the kingdom of Bali, while he was performing a sacrifice and sent him down into the Patala (the lower regions).

14. Afterwards, in the nineteenth Yuga, known as the Treta Yuga, S'ri Bhagavan Hari incarnated as Paras'urama, very powerful and the son of Jamadagni Risi.

15. He was very beautiful and graceful in his body, truthful and the conqueror of his senses. He extirpated the Ksattriya race and gave the whole world over to the high minded Risi Kas'yapa-

16. O king! He is the Paras'urama, the sin-destroyer, the incarnation of Hah, and the doer of wonderful deeds.

17-20. After that the Bhagavan Hari incarnated as Rama, the son of Das'aratha. Next in the twenty-eighth Dvapara Yuga, He incarnated as the very powerful Arjuna and S'ri Krisna, the Ams'as of Nara Narayana. To remove the load of the earth, these two were born; and they fought deadly battles in the battlefield of Kuruksettra. O king! Thus the several incarnations of Hari arose,

according to the requirements of Prakriti. O King! These three worlds are under the control of Prakriti.

21. Whatever the Prakriti wishes at any time. She can fashion the world in that way. And She does this incessantly in accordance with the Word Divine, the Highest S'akti, to please the Purusa, without any cessation.

22-23. In days of yore, the most ancient Bhagavan, the Highest, above all the qualities of Maya, formless, all pervading, difficult to be conceived, without any decay, self-supporting, without any want, created these worlds, moving and unmoving and He manifested Himself as the Trinity, Brahma, Visnu, Mahes'a in the shape of the three qualities Sattva, Rajas and Tamas, and which is called the Highest Prakriti.

24. This all auspicious Prakriti shines differently according to the differences in time and circumstances. This threefold Prakriti, the Great Enchantress of the world is creating, preserving the worlds and is destroying them at the end of the Kalpas.

25. O King! Whenever there takes place the union with this Prakriti, Brahma creates, Visnu preserves, and the all-auspicious God S'ankara destroys the worlds.

26. It was She That gave birth to Kakutstha, the best of the kings; and to conquer the Danavas, She placed him at a certain place.

27. O king! Thus all men controlled by the Great Law in this world, enjoy sometimes the pleasures, enjoy sometimes pains and thus exist in the world.

Here ends the Sixteenth Chapter in the Fourth Book of S'ri Mad Devi Bhagavatam, the Mahapuranam of 18,000 verses, by Maharsi Veda Vyasa, on the Birth of the several Avataras of Visnu and their deeds.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 17

On The Questions Asked By

Chapter 79 of 318 · 55 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
वाराङ्गनास्त्वयाख्याता नरनारायणाश्रमे ।
एकं नारायणं शान्तं कामयाना स्मरातुराः ॥ १ ॥
शप्तुकामस्तदा जातो मुनिर्नारायणश्च ताः ।
निवारितो नरेणाथ भ्रात्रा धर्मविदा नृप ॥ २ ॥
किं कृतं मुनिना तेन व्यसने समुपस्थिते ।
ताभिः संकल्पितेनाथ कामार्थाभिर्भृशं मुने ॥ ३ ॥
शक्रेणोत्पादिताभिश्च बहुप्रार्थनया पुनः ।
याचितेन विवाहार्थं किं कृतं तेन जिष्णुना ॥ ४ ॥
इत्येतच्छ्रोतुमिच्छामि चरितं तस्य मोक्षदम् ।
नारायणस्य मे ब्रूहि विस्तरेण पितामह ॥ ५ ॥
व्यास उवाच
शृणु राजन्प्रवक्ष्यामि यथा तस्य महात्मनः ।
धर्मपुत्रस्य धर्मज्ञ विस्तरेण वदामि ते ॥ ६ ॥

शप्तुकामस्तु संदृष्टो नरेणाथ यदा हरिः ।
वारितोऽसौ समाश्वास्य मुनिर्नारायणस्तदा ॥ ७ ॥
शान्तकोपस्तदोवाच तास्तपस्वी महामुनिः ।
स्मितपूर्वमिदं वाक्यं मधुरं धर्मनन्दनः ॥ ८ ॥
अस्मिञ्जन्मनि चार्वंग्यः कृतसंकल्पवानहम् ।
आवाभ्याञ्च न कर्तव्यः सर्वथा दारसंग्रहः ॥ ९ ॥
तस्माद्गच्छन्तु त्रिदिवं कृपां कृत्वा ममोपरि ।
धर्मज्ञा न प्रकुर्वन्ति व्रतभङ्गं परस्य वै ॥ १० ॥
शृङ्गारेऽस्मिन् रसे नूनं स्थायीभावो रतिः स्मृतः ।
कथं करोमि सम्बन्धं तदभावे सुलोचनाः ॥ ११ ॥
कारणेन विना कार्यं न भवेदिति निश्चयः ।
कविभिः कथितं शास्त्रे स्थायीभावो रसः किल ॥ १२ ॥
धन्यः सुचारुसर्वाङ्गः सभाग्योऽहं धरातले ।
प्रीतिपात्रं यतो जातो भवतीनामकृत्रिमम् ॥ १३ ॥

भवतीभिः कृपां कृत्वा रक्षणीयं व्रतं मम ।
भविष्यामि महाभागाः पतिरप्यन्यजन्मनि ॥ १४ ॥

अष्टाविंशे विशालाक्ष्यो द्वापरेऽस्मिन्धरातले ।
देवानां कार्यसिद्ध्यर्थं प्रभविष्यामि सर्वथा ॥ १५ ॥
तदा भवत्यो मद्दाराः प्राप्य जन्म पृथक्पृथक् ।
भूपतीनां सुता भूत्वा पत्नीभावं गमिष्यथ ॥ १६ ॥
इत्याश्वास्य हरिस्तास्तु प्रतिश्रुत्य परिग्रहम् ।
व्यसर्जयत्स भगवाञ्जग्मुश्च विगतज्वराः ॥ १७ ॥
एवं विसर्जितास्तेन गताः स्वर्गं तदाङ्गनाः ।
शक्राय कथयामासुः कारणं सकलं पुनः ॥ १८ ॥
आश्रुत्य मघवांस्ताभ्यो वृत्तान्तं तस्य विस्तरात् ।
तुष्टाव तं महात्मानं नारीर्दृष्ट्वा तथोर्वशीः ॥ १९ ॥
इन्द्र उवाच
अहो धैर्यं मुनेः कामं तथैव च तपोबलम् ।

येनोर्वश्यः स्वतपसा तादृग्रूपाः प्रकल्पिताः ॥ २० ॥
इति स्तुत्वा प्रसन्नात्मा बभूव सुरराट् ततः ।
नारायणोऽपि धर्मात्मा तपस्यभिरतोऽभवत् ॥ २१ ॥
इत्येतत्सर्वमाख्यातं मुनेर्वृत्तान्तमद्भुतम् ।
नारायणस्य सकलं नरस्य च महामुनेः ॥ २२ ॥
तौ हि कृष्णार्जुनौ वीरौ भूभारहरणाय च ।
जातौ तौ भरतश्रेष्ठ भृगोः शापवशादिह ॥ २३ ॥
राजोवाच
कृष्णावतारचरितं विस्तरेण वदस्व मे ।
सन्देहो मम चित्तेऽस्ति तं निवारय मानद ॥ २४ ॥
ययोः पुत्रत्वमापन्नौ हर्यनन्तौ महाबलौ ।
देवकीवसुदेवौ तौ दुःखभाजौ कथं मुने ॥ २५ ॥
कंसेन निगडे बद्धौ पीडितौ बहुवत्सरान् ।
ययोः पुत्रो हरिः साक्षात्तपसा तोषितोऽभवत् ॥ २६ ॥

जातोऽसौ मथुरायां तु गोकुले स कथं गतः ।
कंसं हत्वा द्वारवत्यां निवासं कृतवान्कथम् ॥ २७ ॥
पित्रादिसेवितं देशं समृद्धं पावनं किल ।
त्यक्त्वा देशान्तरेऽनार्ये गतवान्स कथं हरिः ॥ २८ ॥
कुलञ्च द्विजशापेन कथमुत्सादितं हरेः ।
भारावतारणं कृत्वा वासुदेवः सनातनः ॥ २९ ॥
देहं मुमोच तरसा जगाम च दिवं हरिः ।
पापिष्ठानाञ्च भारेण व्याकुलाभूच्च मेदिनी ॥ ३० ॥
ते हता वासुदेवेन पार्थेनामितकर्मणा ।
लुण्ठिता यैर्हरेः पत्न्यस्ते कथं न निपातिताः ॥ ३१ ॥
भीष्मो द्रोणस्तथा कर्णो बाह्लिकोऽप्यथ पार्थिवः ।

वैराटोऽथ विकर्णश्च धृष्टद्युम्नश्च पार्थिवः ॥ ३२ ॥
सोमदत्तादयः सर्वे निहताः समरे नृपाः ।
तेषामुत्तारितो भारश्चौराणां न हतः कथम् ॥ ३३ ॥

कृष्णपत्न्यः कथं दुःखं प्राप्ताः प्रान्ते पतिव्रताः ।
सन्देहोऽयं मुनिश्रेष्ठ चित्ते मे परिवर्तते ॥ ३४ ॥
वसुदेवस्तु धर्मात्मा पुत्रदुःखेन तापितः ।
त्यक्तवान्स कथं प्राणानपमृत्युं जगाम ह ॥ ३५ ॥
पाण्डवा धर्मसंयुक्ताः कृष्णे च निरताः सदा ।
ते कथं दुःखभोक्तारो ह्यभवन्मुनिसत्तम ॥ ३६ ॥
द्रौपदी च महाभागा कथं दुःखस्य भागिनी ।
वेदीमध्याच्च सञ्जाता लक्ष्म्यंशसम्भवा किल ॥ ३७ ॥
सभायां सा समानीता रजोदोषसमन्विता ।
बाला दुःशासनेनाथ केशग्रहणकर्शिता ॥ ३८ ॥
पीडिता सिन्धुराज्ञाथ वनमध्यगता सती ।
तथैव कीचकेनापि पीडिता रुदती भृशम् ॥ ३९ ॥
पुत्राः पञ्चैव तस्यास्तु निहता द्रौणिना गृहे ।
सुभद्रायाः सुतो युद्धे बाल एव निपातितः ॥ ४० ॥

तथा च देवकीपुत्रा षट् कंसेन निषूदिताः ।
समर्थेनापि हरिणा दैवं न कृतमन्यथा । ४१ ॥
यादवानां तथा शापः प्रभासे निधनं पुनः ।
कुलक्षयस्तथा तीव्रस्तत्पत्नीनाञ्च लुण्ठनम् ॥ ४२ ॥
विष्णुना चेश्वरेणापि साक्षान्नारायणेन च ।
उग्रसेनस्य सेवा वै दासवत्सततं कृता ॥ ४३ ॥
सन्देहोऽयं महाभाग तत्र नारायणे मुनौ ।
सर्वजन्तुसमानत्वं व्यवहारे निरन्तरम् ॥ ४४ ॥
हर्षशोकादयो भावाः सर्वेषां सदृशाः कथम् ।
ईश्वरस्य हरेर्जाता कथमप्यन्यथा गतिः ॥ ४५ ॥
तस्माद्विस्तरतो ब्रूहि कृष्णस्य चरितं महत् ।
अलौकिकेन हरिणा कृतं कर्म महीतले ॥ ४६ ॥
हता आयुःक्षये दैत्याः क्लेशेन महता पुनः ।
क्वैश्वर्यशक्तिः प्रथिता हरिणा मुनिसत्तम ॥ ४७ ॥

रुक्मिणीहरणे नूनं गृहीत्वाथ पलायनम् ।
कृतं हि वासुदेवेन चौरवच्चरितं तदा ॥ ४८ ॥
मथुरामण्डलं त्यक्त्वा समृद्धं कुलसम्मतम् ।
जरासन्धभयात्तेन द्वारकागमनं कृतम् ॥ ४९ ॥
तदा केनापि न ज्ञातो भगवान्हरिरीश्वरः ।
किञ्चित्प्रब्रूहि मे ब्रह्मन् कारणं व्रजगोपनम् ॥ ५० ॥

एते चान्ये च बहवः सन्देहा वासवीसुत ।
नाशयाद्य महाभाग सर्वज्ञोऽसि द्विजोत्तम ॥ ५१ ॥
गोप्यस्तथैकः सन्देहो हृदयान्न निवर्तते ।
पाञ्चाल्याः पञ्चभर्तृत्वं लोके किं न जुगुप्सितम् ॥ ५२ ॥
सदाचारं प्रमाणं हि प्रवदन्ति मनीषिणः ।
पशुधर्मः कथं तैस्तु समर्थैरपि संश्रितः ॥ ५३ ॥
भीष्मेणापि कृतं किं वा देवरूपेण भूतले ।
गोलकौ तौ समुत्पाद्य यत्तु वंशस्य रक्षणम् ॥ ५४ ॥

धिग्धर्मनिर्णयः कामं मुनिभिः परिदर्शितः ।
येन केनाप्युपायेन पुत्रोत्पादनलक्षणः ॥ ५५ ॥

Roman transliteration

janamejaya uvāca
vārāṅganāstvayākhyātā naranārāyaṇāśrame |
ekaṃ nārāyaṇaṃ śāntaṃ kāmayānā smarāturāḥ || 1 ||
śaptukāmastadā jāto munirnārāyaṇaśca tāḥ |
nivārito nareṇātha bhrātrā dharmavidā nṛpa || 2 ||
kiṃ kṛtaṃ muninā tena vyasane samupasthite |
tābhiḥ saṃkalpitenātha kāmārthābhirbhṛśaṃ mune || 3 ||
śakreṇotpāditābhiśca bahuprārthanayā punaḥ |
yācitena vivāhārthaṃ kiṃ kṛtaṃ tena jiṣṇunā || 4 ||
ityetacchrotumicchāmi caritaṃ tasya mokṣadam |
nārāyaṇasya me brūhi vistareṇa pitāmaha || 5 ||
vyāsa uvāca
śṛṇu rājanpravakṣyāmi yathā tasya mahātmanaḥ |
dharmaputrasya dharmajña vistareṇa vadāmi te || 6 ||

śaptukāmastu saṃdṛṣṭo nareṇātha yadā hariḥ |
vārito'sau samāśvāsya munirnārāyaṇastadā || 7 ||
śāntakopastadovāca tāstapasvī mahāmuniḥ |
smitapūrvamidaṃ vākyaṃ madhuraṃ dharmanandanaḥ || 8 ||
asmiñjanmani cārvaṃgyaḥ kṛtasaṃkalpavānaham |
āvābhyāñca na kartavyaḥ sarvathā dārasaṃgrahaḥ || 9 ||
tasmād□ gacchantu tridivaṃ kṛpāṃ kṛtvā mamopari |
dharmajñā na prakurvanti vratabhaṅgaṃ parasya vai || 10 ||
śṛṅgāre'smin rase nūnaṃ sthāyībhāvo ratiḥ smṛtaḥ |
kathaṃ karomi sambandhaṃ tadabhāve sulocanāḥ || 11 ||
kāraṇena vinā kāryaṃ na bhavediti niścayaḥ |
kavibhiḥ kathitaṃ śāstre sthāyībhāvo rasaḥ kila || 12 ||
dhanyaḥ sucārusarvāṅgaḥ sabhāgyo'haṃ dharātale |
prītipātraṃ yato jāto bhavatīnāmakṛtrimam || 13 ||

bhavatībhiḥ kṛpāṃ kṛtvā rakṣaṇīyaṃ vrataṃ mama |
bhaviṣyāmi mahābhāgāḥ patirapyanyajanmani || 14 ||
aṣṭāviṃśe viśālākṣyo dvāpare'smindharātale |
devānāṃ kāryasiddhyarthaṃ prabhaviṣyāmi sarvathā || 15 ||

*tadā bhavatyo maddārāḥ prāpya janma pṛthakpṛthak |
bhūpatīnāṃ sutā bhūtvā palībhāvaṃ gamiṣyatha || 16 ||
ityāśvāsya haristāstu pratiśrutya parigraham |
vyasarjayatsa bhagavāñjagmuśca vigatajvarāḥ || 17 ||
evaṃ visarjitāstena gatāḥ svargaṃ tadāṅganāḥ |
śakrāya kathayāmāsuḥ kāraṇaṃ sakalaṃ punaḥ || 18 ||
āśrutya maghavāṃstābhyo vṛttāntaṃ tasya vistarāt |
tuṣṭāva taṃ mahātmānaṃ nārīrdṛṣṭvā tathorvaśīḥ || 19 ||
indra uvāca
aho dhairyaṃ muneḥ kāmaṃ tathaiva ca tapobalam |*

*yenorvaśyaḥ svatapasā tādṛg□rūpāḥ prakalpitāḥ || 20 ||
iti stutvā prasannātmā babhūva surarāṭ tataḥ |
nārāyaṇo'pi dharmātmā tapasyabhirato'bhavat || 21 ||
ityetatsarvamākhyātaṃ munervṛttāntamad□bhutam |
nārāyaṇasya sakalaṃ narasya ca mahāmuneḥ || 22 ||
tau hi kṛṣṇārjunau vīrau bhūbhāraharaṇāya ca |
jātau tau bharataśreṣṭha bhṛgoḥ śāpavaśādiha || 23 ||
rājovāca
kṛṣṇāvatāracaritaṃ vistareṇa vadasva me |
sandeho mama citte'sti taṃ nivāraya mānada || 24 ||
yayoḥ putratvamāpannau haryanantau mahābalau |
devakīvasudevau tau duḥkhabhājau kathaṃ mune || 25 ||
kaṃsena nigaḍe baddhau pīḍitau bahuvatsarān |
yayoḥ putro hariḥ sākṣāttapasā toṣito'bhavat || 26 ||*

*jāto'sau mathurāyāṃ tu gokule sa kathaṃ gataḥ |
kaṃsaṃ hatvā dvāravatyāṃ nivāsaṃ kṛtavānkatham || 27 ||
pitrādisevitaṃ deśaṃ samṛddhaṃ pāvanaṃ kila |
tyaktvā deśāntare'nārye gatavānsa kathaṃ hariḥ || 28 ||
kulañca dvijaśāpena kathamutsāditaṃ hareḥ |
bhārāvatāraṇaṃ kṛtvā vāsudevaḥ sanātanaḥ || 29 ||
dehaṃ mumoca tarasā jagāma ca divaṃ hariḥ |
pāpiṣṭhānāñca bhāreṇa vyākulābhūcca medinī || 30 ||
te hatā vāsudevena pārthenāmitakarmaṇā |
luṇṭhitā yairhareḥ pat□nyaste kathaṃ na nipātitāḥ || 31 ||
bhīṣmo droṇastathā karṇo bāhliko'pyatha pārthivaḥ |
vairāṭo'tha vikarṇaśca dhṛṣṭadyumnaśca pārthivaḥ || 32 ||
somadattādayaḥ sarve nihatāḥ samare nṛpāḥ |
teṣāmuttārito bhāraścaurāṇāṃ na hṛtaḥ katham || 33 ||*

*kṛṣṇapat□nyaḥ kathaṃ duḥkhaṃ prāptāḥ prānte pativratāḥ |
sandeho'yaṃ muniśreṣṭha citte me parivartate || 34 ||
vasudevastu dharmātmā putraduḥkhena tāpitaḥ |
tyaktavānsa kathaṃ prāṇānapamṛtyuṃ jagāma ha || 35 ||
pāṇḍavā dharmasaṃyuktāḥ kṛṣṇe ca niratāḥ sadā |
te kathaṃ duḥkhabhoktāro hyabhavanmunisattama || 36 ||
draupadī ca mahābhāgā kathaṃ duḥkhasya bhāginī |
vedīmadhyācca sañjātā lakṣmyaṃśasambhavā kila || 37 ||
sabhāyāṃ sā samānītā rajodoṣasamanvitā |
bālā duḥśāsanenātha keśagrahaṇakarśitā || 38 ||
pīḍitā sindhurājñātha vanamadhyagatā satī |*

tathaiva kīcakenāpi pīḍitā rudatī bhṛśam || 39 ||
putrāḥ pañcaiva tasyāstu nihatā drauṇinā gṛhe |
subhadrāyāḥ suto yuddhe bāla eva nipātitaḥ || 40 ||

tathā ca devakīputrā ṣaṭ kaṃsena niṣūditāḥ |
samarthenāpi hariṇā daivaṃ na kṛtamanyathā | 41 ||
yādavānāṃ tathā śāpaḥ prabhāse nidhanaṃ punaḥ |
kulakṣayastathā tīvrastatpat□nīnāñca luṇṭhanam || 42 ||
viṣṇunā ceśvareṇāpi sākṣānnārāyaṇena ca |
ugrasenasya sevā vai dāsavatsatataṃ kṛtā || 43 ||
sandeho'yaṃ mahābhāga tatra nārāyaṇe munau |
sarvajantusamānatvaṃ vyavahāre nirantaram || 44 ||
harṣaśokādayo bhāvāḥ sarveṣāṃ sadṛśāḥ katham |
īśvarasya harerjātā kathamapyanyathā gatiḥ || 45 ||
tasmādvistarato brūhi kṛṣṇasya caritaṃ mahat |
alaukikena hariṇā kṛtaṃ karma mahītale || 46 ||
hatā āyuḥkṣaye daityāḥ kleśena mahatā punaḥ |
kvaiśvaryaśaktiḥ prathitā hariṇā munisattama || 47 ||

rukmiṇīharaṇe nūnaṃ gṛhītvātha palāyanam |
kṛtaṃ hi vāsudevena cauravaccaritaṃ tadā || 48 ||
mathurāmaṇḍalaṃ tyaktvā samṛddhaṃ kulasammatam |
jarāsandhabhayāttena dvārakāgamanaṃ kṛtam || 49 ||
tadā kenāpi na jñāto bhagavānharirīśvaraḥ |
kiñcitprabrūhi me brahman kāraṇaṃ vrajagopanam || 50 ||
ete cānye ca bahavaḥ sandehā vāsavīsuta |
nāśayādya mahābhāga sarvajño'si dvijottama || 51 ||
gopyastathaikaḥ sandeho hṛdayānna nivartate |
pāñcālyāḥ pañcabhartṛtvaṃ loke kiṃ na jugupsitam || 52 ||
sadācāraṃ pramāṇaṃ hi pravadanti manīṣiṇaḥ |
paśudharmaḥ kathaṃ taistu samarthairapi saṃśritaḥ || 53 ||
bhīṣmeṇāpi kṛtaṃ kiṃ vā devarūpeṇa bhūtale |
golakau tau samutpādya yattu vaṃśasya rakṣaṇam || 54 ||

dhigdharmanirṇayaḥ kāmaṃ munibhiḥ paridarśitaḥ |
yena kenāpyupāyena putrotpādanalakṣaṇaḥ || 55 ||

English translation

1. Janamejaya said O Muni! You told before that the heavenly prostitutes sent by Indra in the hermitage of Nara Narayana became lustful and desired to live with Narayana only, whose heart was calm and quiet.

2. At that moment when Narayana was about to curse them, his brother Nara desisted him from taking that step.

3-4. Now I ask you what did that triumphant Narayana Muni do, in the critical juncture, when he was repeatedly asked by those prostitutes, sent by Indra, to satisfy their lust?

5. O Grand Sire! I am very eager to know the deeds of Narayana, leading to one’s freedom. Kindly describe in detail and fulfill my wishes.

6. Vyasa said Hear, O king! I am describing to you in detail, what that high souled son of Dharma did.

7. When Narayana Hah was ready to curse them, the Risi Nara, seeing this, consoled him and desisted him.

8. Then the great sage, the ascetic son of Dharma, Narayana, leaving aside his anger, began to address them in sweet words with

countenance smiling.

9-10. O Fair women! We have determined to practise asceticism in this life; it does not therefore behove us to accept any wife; therefore shew your kindness unto us and go back to your Heaven. You would better think that those who know what is religion, they never desire to break the vow of another.

11.0 beautiful eyed ones! In the sexual pleasure, it is the delightful feeling of passionate joy that is requisite; and we are wanting in those feelings; then how can we effect that union?

12. No action can come out of no cause; this is all clear. The poets say that the sexual power and pleasure, is the feeling, the mental attitude that corresponds; and that is the only thing, that lasts. And we have no desire for that.

13. However my limbs are all very graceful, I am very fortunate and blessed in this world, otherwise how can I be the object of your sincere love towards me.

14. You all are very fortunate; therefore do now show this mercy unto me "do not break my vow." I pray now that, in a subsequent birth, I may become your husband.

15-16. O large eyed fair women! In the twenty-eighth Dvapara Yuga, I will certainly incarnate on earth to effect the purpose of the Devas; then you all also would respectively incarnate as the daughters of kings and would also become my wives.

17. Narayana thus consented to marry them in some other next birth; and consoling them, made them go back to their Heavens. They also abandoned their mental disquietude and, on reaching back to Heavens, they explained everything to Indra.

18-19. Indra heard (from these heavenly women) what the two two Risis did and saw before him Urvas'i and other women created by Narayana from his thighs, etc., and began to extol the merits of the high souled Narayana.

20. Indra said O! How wonderful is the patience of the Muni?

What is the wonderful influence of his Tapas! Oh! He has created, by the sheer force of his Tapas, Urvas'i and these fair women, unrivalled for their beauties, from his thighs.

21. The Lord of the Devas thus extolled his merits and became freed from his anxieties. The virtuous Narayana, too, devoted himself to the practice of his Tapasya.

23. O king! Thus I have described to you, in detail, all the wonderful accounts regarding Nara Narayana.

O Superior in the descendants of Bharata! These two Nara and Narayana afterwards incarnated themselves, due to Bhrigu's curse as the two great heroes Arjuna and Krisna, to relieve the burden of the earth.

24. The king said O respect giving Muni! Now describe in detail the life of the Avatar Krisna and dispel my mental doubt.

25-26. O best of the Munis! Why were Vasudeva and Devaki, who were chosen by the very powerful Hah and Ananta as their parents, doomed to so many miseries and afflictions. Why had these parents to remain for good many years in the prison of Kamsa, who pleased directly by their Tapasya that Bhagavan Janardana.

27. Why did Krisna taking his birth at Mathura, go to Gokula? Also what was his object to go to Dvarka, situated in the ocean, when he killed the enemy Kamsa?

28. Also why did his father, mother and relatives, leave their old holy places of residences and go abroad to live in a wretched old country?

29-31. Why was the Yadu race destroyed by the curse from a Brahmana! How did S'ri Krisna Vasudeva leave finally His body after He had relieved the burden of the earth and was about to enter into His Heaven? The evildoers of the earth were slain by Krisna and Arjuna, of unequalled prowess; but how was it, that those who plundered the wives of S'ri Hah, were not at all punished by Him?

32-33. The great personages Bhisma, Drona, Kama, the king Valhika, Virata, Vikarna, Dhristadyumna, the king Somadatta were destroyed for relieving the burden of the earth; and the plunderers were acquitted! Kindly explain the cause of this.

34. How was it that those chaste and virtuous wives of S'ri Krisna go into troubles at the latter end of their lives? There has arisen a doubt in my mind on this point.

35. Why did the virtuous Vasudeva leave his mortal coil owing to the death of his sons and why did he die an unusual death?

36. O best of Munis! The Pandavas were devoted to Krisna and they were religious; they had to suffer so many troubles!

37. Why was Draupadi so very unfortunate and she had to suffer so much miseries, and pains, who was born of Laksmi from amidst the sacrificial place and from the altar.

38-39. Why did Duhs'asan drag Her by Her hairs while She was in Her menstruation period, in the hall of audience and why was it that Sindhu Raj Jayadratha, the king of Sindhu, gave Her exceedingly mental troubles?

40. Why was it that Her five sons residing in Her house were killed by AsVaththama? What was the cause that the son of Subhadra had to die in the battlefield?

41. Why did the king Kamsa kill the six sons of Devaki; and why was it that S'ri Hah who was capable of averting the Fate did not at all prevent that?

42. What a wonder is this that in the matters of Brahmana's curse toward the Jadavas, their being killed in the Prabhasa, the total extermination the Jadu race and the plundering of His wives, why did He allow Fate to do these great momentous things?

43. If He was the all-powerful God and He Himself Narayana, that why did He incessantly act like a slave towards Ugrasena.

N.B. - Ugrasena was the king of Mathura and father of Kamsa. He was deposed by his son; but Krisna after having slain Kamsa restored him to the throne.

44-45. All these bring doubt in our minds regarding Narayana Muni that His deeds are always like those of ordinary persons; why did his pleasures and pains resemble those of ordinary human beings? Were he God, why his actions were not Godly? (i.e., superhuman)

46. Therefore dost Thou describe in detail all the Divine Leelas (playful sports) done by Hah of superhuman powers in this world.

47. O Best of Munis! When one's longevity expires, one dies; then I cannot understand what glory was manifested by Hah in killing the Daityas? For Fate Killed them; not Hah.

48. Was not the doing of Hari like a thief when he stole away the Lady Rukmini and fled quickly to his own place.

49. What did it mean when he fled to Dvarka city, and quitted his own highly prosperous town Mathura simply out of the fear of Jarasandha?

50. Did not anybody at that time recognise that he was S'ri Bhagavan Hah? O Respected One! Were he Bhagavan, why did He hide himself in Vraja? Please explain the cause to me.

51. O Muni! These and many other doubts always exist in my mind; you are the best of the Dvijas and blessed; I pray, dost thou remove these doubts.

52-53. O best of Munis! Another doubt exists and is not dispelled and that is secret. Was not the taking of the five husbands by Panchali for herself shameful and despised by the society? The good manners and doings are always considered by the learned as the proofs of virtue. Why did those Pandavas, then, capable in every respect, do this thing like brutes?

54. And what did Bhisma do living like a Deva in this world? May I ask, was his act of producing two sons by a widow and thus preserving his line of ancestors worthy of his name?

55. The religious sanction advocated by the Munis "Procreate sons in any way whatsoever" is simply shameful. Fie to this religious sanction.

Here ends the 17th Chapter in the 4th Book of S'ri mad Devi Bhagavatam of 18000 verses by Maharsi Veda Vyasa on the

questions asked by Janamejaya.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 18

On The Dev! Earth's Going To The

Chapter 80 of 318 · 60 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
शृणु राजन्प्रवक्ष्यामि कृष्णस्य चरितं महत् ।
अवतारकारणं चैव देव्याश्चरितमद्भुतम् ॥ १ ॥
धरैकदा भराक्रान्ता रुदती चातिकर्शिता ।
गोरूपधारिणी दीना भीतागच्छत्त्रिविष्टपम् ॥ २ ॥
पृष्टा शक्रेण किं तेऽद्य वर्तते भयमित्यथ ।
केन वै पीडितासि त्वं किं ते दुःखं वसुन्धरे ॥ ३ ॥
तच्छ्रुत्वेला तदोवाच शृणु देवेश मेऽखिलम् ।
दुःखं पृच्छसि यत्त्वं मे भाराक्रान्तोऽस्मि मानद ॥ ४ ॥
जरासन्धो महापापी मागधेषु पतिर्मम ।
शिशुपालस्तथा चैद्यः काशिराजः प्रतापवान् ॥ ५ ॥
रुक्मी च बलवान्कंसो नरकश्च महाबलः ।
शाल्वः सौभपतिः क्रूरः केशी धेनुकवत्सकौ ॥ ६ ॥
सर्वे धर्मविहीनाश्च परस्परविरोधिनः ।

पापाचारा मदोन्मत्ताः कालरूपाश्च पार्थिवाः ॥ ७ ॥
तैरहं पीडिता शक्र भाराक्रान्ताक्षमा विभो ।
किं करोमि क्व गच्छामि चिन्ता मे महती स्थिता ॥ ८ ॥
पीडिताहं वराहेण विष्णुना प्रभविष्णुना ।
शक्र जानीहि हरिणा दुःखाद्दुःखतरं गता ॥ ९ ॥
यतोऽहं दुष्टदैत्येन कश्यपस्यात्मजेन वै ।
हताहं हिरण्याक्षेण मग्ना तस्मिन्महार्णवे ॥ १० ॥
तदा सूकररूपेण विष्णुना निहतोऽप्यसौ ।
उद्धृताहं वराहेण स्थापिता हि स्थिरा कृता ॥ ११ ॥
नोचेद्रसातले स्वस्था स्थिता स्यां सुखशायिनी ।
न शक्तास्म्यद्य देवेश भारं वोढुं दुरात्मनाम् ॥ १२ ॥
अग्रे दुष्टः समायाति ह्यष्टाविंशस्तथा कलिः ।
तदाहं पीडिता शक्र गन्तास्म्याशु रसातलम् ॥ १३ ॥
तस्मात्त्वं देवदेवेश दुःखरूपार्णवस्य च ।

पारदो भव भारं मे हर पादौ नमामि ते ॥ १४ ॥
इंद्र उवाच

इले किं ते करोम्यद्य ब्रह्माणं शरणं व्रज ।
अहं तत्रागमिष्यामि स ते दुःखं हरिष्यति ॥ १५ ॥
तच्छ्रुत्वा त्वरिता पृथ्वी ब्रह्मलोकं गता तदा ।
शक्रोऽपि पृष्ठतः प्राप्तः सर्वदेवपुरःसरः ॥ १६ ॥
सुरभीमागतां तत्र दृष्ट्वोवाच प्रजापतिः ।
महीं ज्ञात्वा महाराज ध्यानेन समुपस्थिताम् ॥ १७ ॥
कस्माद्रुदसि कल्याणि किं ते दुःखं वदाधुना ।
पीडितासि च केन त्वं पापाचारेण भूर्वद ॥ १८ ॥
धरोवाच
कलिरायाति दुष्टोऽयं बिभेमि तद्भयादहम् ।
पापाचाराः प्रजास्तत्र भविष्यन्ति जगत्पते ॥ १९ ॥
राजानश्च दुराचाराः परस्परविरोधिनः ।

चौरकर्मरताः सर्वे राक्षसाः पूर्णवैरिणः ॥ २० ॥
तान्हत्वा नृपतीन्भारं हर मेऽद्य पितामह ।
पीडितास्मि महाराज सैन्यभारेण भूभृताम् ॥ २१ ॥
ब्रह्मोवाच
नाहं शक्तस्तथा देवि भारावतरणे तव ।
गच्छावः सदनं विष्णोर्देवदेवस्य चक्रिणः ॥ २२ ॥
स ते भारापनोदं वै करिष्यति जनार्दनः ।
पूर्वं मयापि ते कार्यं चिन्तितं सुविचार्य च ॥ २३ ॥
तत्र गच्छ सुरश्रेष्ठ यत्र देवो जनार्दनः ।
व्यास उवाच
इत्युक्त्वा वेदकर्तासौ पुरस्कृत्य सुरांश्च गाम् ॥ २४ ॥
जगाम विष्णुसदनं हंसारूढश्चतुर्मुखः ।
तुष्टाव वेदवाक्यैश्च भक्तिप्रवणमानसः ॥ २५ ॥
ब्रह्मोवाच

सहस्रशीर्षास्त्वमसि सहस्राक्षः सहस्रपात् ।
त्वं वेदपुरुषः पूर्वं देवदेवः सनातनः ॥ २६ ॥
भूतपूर्वं भविष्यच्च वर्तमानं च यद्विभो ।
अमरत्वं त्वया दत्तमस्माकं च रमापते ॥ २७ ॥
एतावान्महिमा तेऽस्ति को न वेत्ति जगत्त्रये ।
त्वं कर्ताप्यविता हन्ता त्वं सर्वगतिरीश्वरः ॥ २८ ॥
व्यास उवाच
इतीडितः प्रभुर्विष्णुः प्रसन्नो गरुडध्वजः ।
दर्शनञ्च ददौ तेभ्यो ब्रह्मादिभ्योऽमलाशयः ॥ २९ ॥
पप्रच्छ स्वागतं देवान्प्रसन्नवदनो हरिः ।
ततस्त्वागमने तेषां कारणञ्च सविस्तरम् ॥ ३० ॥

तमुवाचाब्जजो नत्वा धराद्दुःखञ्च संस्मरन् ।
भारावतरणं विष्णो कर्तव्यं ते जनार्दन ॥ ३१ ॥
भुवि धृत्वावतारं त्वं द्वापरान्ते समागते ।

हत्वा दुष्टान्नृपानुर्व्या हर भारं दयानिधे ॥ ३२ ॥
विष्णुरुवाच
नाहं स्वतन्त्र एवात्र न ब्रह्मा न शिवस्तथा ।
नेन्द्रोऽग्निर्न यमस्त्वष्टा न सूर्यो वरुणस्तथा ॥ ३३ ॥
योगमायावशे सर्वमिदं स्थावरजङ्गमम् ।
ब्रह्मादिस्तम्बपर्यन्तं ग्रथितं गुणसूत्रतः ॥ ३४ ॥
यथा सा स्वेच्छया पूर्वं कर्तुमिच्छति सुव्रत ।
तथा करोति सुहिता वयं सर्वेऽपि तद्वशाः ॥ ३५ ॥
यद्यहं स्यां स्वतन्त्रो वै चिन्तयन्तु धिया किल ।
कुतोऽभवं मत्स्यवपुः कच्छपो वा महार्णवे ॥ ३६ ॥
तिर्यग्योनिषु को भोगः का कीर्तिः किं सुखं पुनः ।
किं पुण्यं किं फलं तत्र क्षुद्रयोनिगतस्य मे ॥ ३७ ॥
कोलो वाथ नृसिंहो वा वामनो वाभवं कुतः ।
जमदग्निसुतः कस्मात्सम्भवेयं पितामह ॥ ३८ ॥

नृशंसं वा कथं कर्म कृतवानस्मि भूतले ।
क्षतजैस्तु ह्रदान्सर्वान्पूरयेयं कथं पुनः ॥ ३९ ॥
तत्कथं जमदग्नेश्च पुत्रो भूत्वा द्विजोत्तमः ।
क्षत्रियान्हतवानाजौ निर्दयो गर्भगानपि ॥ ४० ॥
रामो भूत्वाथ देवेन्द्र प्राविशद्दण्डकं वनम् ।
पदातिश्चीरवासाश्च जटावल्कलवान्पुनः ॥ ४१ ॥
असहायो ह्यपाथेयो भीषणे निर्जने वने ।
कुर्वन्नाखेटकं तत्र व्यचरं विगतत्रपः ॥ ४२ ॥
न ज्ञातवान्मृगं हैमं मायया पिहितस्तदा ।
उटजे जानकीं त्यक्त्वा निर्गतस्तत्पदानुगः ॥ ४३ ॥
लक्ष्मणोऽपि च तां त्यक्त्वा निर्गतो मत्पदानुगः ।
वारितोऽपि मयात्यर्थं मोहितः प्राकृतैर्गुणैः ॥ ४४ ॥
भिक्षुरूपं ततः कृत्वा रावणः कपटाकृतिः ।
जहार तरसा रक्षो जानकीं शोककर्शिताम् ॥ ४५ ॥

दुःखार्तेन मया तत्र रुदितञ्च वने वने ।
सुग्रीवेण च मित्रत्वं कृतं कार्यवशान्मया ॥ ४६ ॥
अन्यायेन हतो वाली शापाच्चैव निवारितः ।
सहायान्वानरान् कृत्वा लङ्कायां चलितः पुनः ॥ ४७ ॥
बद्धोऽहं नागपाशैश्च लक्ष्मणश्च ममानुजः ।
विसंज्ञौ पतितौ दृष्ट्वा वानरा विस्मयं गताः ॥ ४८ ॥

गरुडेन तदाऽऽगत्य मोचितौ भ्रातरौ किल ।
चिन्ता मे महती जाता दैवं किं वा करिष्यति ॥ ४९ ॥
हृतं राज्यं वने वासो मृतस्तातः प्रिया हृता ।
युद्धं कष्टं ददात्येवमग्रे किं वा करिष्यति ॥ ५० ॥
प्रथमं तु महद्दुःखमराज्यस्य वनाश्रयम् ।
राजपुत्र्यान्वितस्यैव धनहीनस्य मे सुराः ॥ ५१ ॥
वराटिकापि पित्रा मे न दत्ता वननिर्गमे ।
पदातिरसहायोऽहं धनहीनश्च निर्गतः ॥ ५२ ॥

चतुर्दशैव वर्षाणि नीतानि च तदा मया ।
क्षात्रं धर्मं परित्यज्य व्याधवृत्त्या महावने ॥ ५३ ॥
दैवाद्युद्धे जयः प्राप्तो निहतोऽसौ महासुरः ।
आनीता च पुनः सीता प्राप्तायोध्या मया तथा ॥ ५४ ॥
वर्षाणि कतिचित्तत्र सुखं संसारसम्भवम् ।
प्राप्तं राज्यञ्च सम्पूर्णं कोसलानधितिष्ठता ॥ ५५ ॥
पुरैवं वर्तमानेन प्राप्तराज्येन वै तदा ।
लोकापवादभीतेन त्यक्ता सीता वने मया ॥ ५६ ॥
कान्ताविरहजं दुःखं पुनः प्राप्तं दुरासदम् ।
पातालं सा गता पश्चाद्धरां भित्त्वा धरात्मजा ॥ ५७ ॥
एवं रामावतारेऽपि दुःखं प्राप्तं निरन्तरम् ।
परतन्त्रेण मे नूनं स्वतन्त्रः को भवेत्तदा ॥ ५८ ॥
पश्चात्कालवशात्प्राप्तः स्वर्गो मे भ्रातृभिः सह ।
परतन्त्रस्य का वार्ता वक्तव्या विबुधेन वै ॥ ५९ ॥

परतन्त्रोऽस्म्यहं नूनं पद्मयोने निशामय ।
तथा त्वमपि रुद्रश्च सर्वे चान्ये सुरोत्तमाः ॥ ६० ॥

Roman transliteration

vyāsa uvāca
śṛṇu rājanpravakṣyāmi kṛṣṇasya caritaṃ mahat |
avatārakāraṇaṃ caiva devyāścaritamad□bhutam || 1 ||
dharaikadā bharākrāntā rudatī cātikarśitā |
gorūpadhāriṇī dīnā bhītāgacchattriviṣṭapam || 2 ||
pṛṣṭā śakreṇa kiṃ te'dya vartate bhayamityatha |
kena vai pīḍitāsi tvaṃ kiṃ te duḥkhaṃ vasundhare || 3 ||
tacchrutvelā tadovāca śṛṇu deveśa me'khilam |
duḥkhaṃ pṛcchasi yattvaṃ me bhārākrānto'smi mānada || 4 ||
jarāsandho mahāpāpī māgadheṣu patirmama |
śiśupālastathā caidyaḥ kāśirājaḥ pratāpavān || 5 ||
rukmī ca balavānkaṃso narakaśca mahābalaḥ |
śālvaḥ saubhapatiḥ krūraḥ keśī dhenukavatsakau || 6 ||
sarve dharmavihīnāśca parasparavirodhinaḥ |

pāpācārā madonmattāḥ kālarūpāśca pārthivāḥ || 7 ||
tairahaṃ pīḍitā śakra bhārākrāntākṣamā vibho |
kiṃ karomi kva gacchāmi cintā me mahatī sthitā || 8 ||
pīḍitāhaṃ varāheṇa viṣṇunā prabhaviṣṇunā |
śakra jānīhi hariṇā duḥkhādduḥkhataraṃ gatā || 9 ||
yato'haṃ duṣṭadaityena kaśyapasyātmajena vai |
hṛtāhaṃ hiraṇyākṣeṇa magnā tasminmahārṇave || 10 ||
tadā sūkararūpeṇa viṣṇunā nihato'pyasau |
uddhṛtāhaṃ varāheṇa sthāpitā hi sthirā kṛtā || 11 ||
noced□rasātale svasthā sthitā syāṃ sukhaśāyinī |
na śaktāsmyadya deveśa bhāraṃ voḍhuṃ durātmanām || 12 ||
agre duṣṭaḥ samāyāti hyaṣṭāviṃśastathā kaliḥ |
tadāhaṃ pīḍitā śakra gantāsmyāśu rasātalam || 13 ||
tasmāttvaṃ devadeveśa duḥkharūpārṇavasya ca |

pārado bhava bhāraṃ me hara pādau namāmi te || 14 ||
iṃdra uvāca
ile kiṃ te karomyadya brahmāṇaṃ śaraṇaṃ vraja |
ahaṃ tatrāgamiṣyāmi sa te duḥkhaṃ hariṣyati || 15 ||
tacchrutvā tvaritā pṛthvī brahmalokaṃ gatā tadā |
śakro'pi pṛṣṭhataḥ prāptaḥ sarvadevapuraḥsaraḥ || 16 ||
surabhīmāgatāṃ tatra dṛṣṭvovāca prajāpatiḥ |
mahīṃ jñātvā mahārāja dhyānena samupasthitām || 17 ||
kasmād□rudasi kalyāṇi kiṃ te duḥkhaṃ vadādhunā |
pīḍitāsi ca kena tvaṃ pāpācāreṇa bhūrvada || 18 ||
dharovāca
kalirāyāti duṣṭo'yaṃ bibhemi tad□bhayādaham |
pāpācārāḥ prajāstatra bhaviṣyanti jagatpate || 19 ||
rājānaśca durācārāḥ parasparavirodhinaḥ |

caurakarmaratāḥ sarve rākṣasāḥ pūrṇavairiṇaḥ || 20 ||
tānhatvā nṛpatīnbhāraṃ hara me'dya pitāmaha |
pīḍitāsmi mahārāja sainyabhāreṇa bhūbhṛtām || 21 ||
brahyovāca
nāhaṃ śaktastathā devi bhārāvataraṇe tava |
gacchāvaḥ sadanaṃ viṣṇordevadevasya cakriṇaḥ || 22 ||
sa te bhārāpanodaṃ vai kariṣyati janārdanaḥ |
pūrvaṃ mayāpi te kāryaṃ cintitaṃ suvicārya ca || 23 ||
tatra gaccha suraśreṣṭha yatra devo janārdanaḥ |
vyāsa uvāca
ityuktvā vedakartāsau puraskṛtya surāṃśca gām || 24 ||
jagāma viṣṇusadanaṃ haṃsārūḍhaścaturmukhaḥ |
tuṣṭāva vedavākyaiśca bhaktipravaṇamānasaḥ || 25 ||
brahmovāca

sahasraśīrṣāstvamasi sahasrākṣaḥ sahasrapāt |
tvaṃ vedapuruṣaḥ pūrvaṃ devadevaḥ sanātanaḥ || 26 ||
bhūtapūrvaṃ bhaviṣyacca vartamānaṃ ca yadvibho |
amaratvaṃ tvayā dattamasmākaṃ ca ramāpate || 27 ||
etāvānmahimā te'sti ko na vetti jagattraye |
tvaṃ kartāpyavitā hantā tvaṃ sarvagatirīśvaraḥ || 28 ||
vyāsa uvāca
itīḍitaḥ prabhurviṣṇuḥ prasanno garuḍadhvajaḥ |

darśanañca dadau tebhyo brahmādibhyo'malāśayaḥ || 29 ||
papraccha svāgataṃ devānprasannavadano hariḥ |
tatastvāgamane teṣāṃ kāraṇañca savistaram || 30 ||
tamuvācābjajo natvā dharāduḥkhañca saṃsmaran |
bhārāvataraṇaṃ viṣṇo kartavyaṃ te janārdana || 31 ||
bhuvi dhṛtvāvatāraṃ tvaṃ dvāparānte samāgate |

hatvā duṣṭānnṛpānurvyā hara bhāraṃ dayānidhe || 32 ||
viṣṇuruvāca
nāhaṃ svatantra evātra na brahmā na śivastathā |
nendro'gnirna yamastvaṣṭā na sūryo varuṇastathā || 33 ||
yogamāyāvaśe sarvamidaṃ sthāvarajaṅgamam |
brahmādistambaparyantaṃ grathitaṃ guṇasūtrataḥ || 34 ||
yathā sā svecchayā pūrvaṃ kartumicchati suvrata |
tathā karoti suhitā vayaṃ sarve'pi tadvaśāḥ || 35 ||
yadyahaṃ syāṃ svatantro vai cintayantu dhiyā kila |
kuto'bhavaṃ matsyavapuḥ kacchapo vā mahārṇave || 36 ||
tiryagyoniṣu ko bhogaḥ kā kīrtiḥ kiṃ sukhaṃ punaḥ |
kiṃ puṇyaṃ kiṃ phalaṃ tatra kṣudrayonigatasya me || 37 ||
kolo vātha nṛsiṃho vā vāmano vābhavaṃ kutaḥ |
jamadagnisutaḥ kasmātsambhaveyaṃ pitāmaha || 38 ||

nṛśaṃsaṃ vā kathaṃ karma kṛtavānasmi bhūtale |
kṣatajaistu hradānsarvānpūrayeyaṃ kathaṃ punaḥ || 39 ||
tatkathaṃ jamadagneśca putro bhūtvā dvijottamaḥ |
kṣatriyānhatavānājau nirdayo garbhagānapi || 40 ||
rāmo bhūtvātha devendra prāviśaddaṇḍakaṃ vanam |
padātiścīravāsāśca jaṭāvalkalavānpunaḥ || 41 ||
asahāyo hyapātheyo bhīṣaṇe nirjane vane |
kurvannākheṭakaṃ tatra vyacaraṃ vigatatrapaḥ || 42 ||
na jñātavānmṛgaṃ haimaṃ māyayā pihitastadā |
uṭaje jānakīṃ tyaktvā nirgatastatpadānugaḥ || 43 ||
lakṣmaṇo'pi ca tāṃ tyaktvā nirgato matpadānugaḥ |
vārito'pi mayātyarthaṃ mohitaḥ prākṛtairguṇaiḥ || 44 ||
bhikṣurūpaṃ tataḥ kṛtvā rāvaṇaḥ kapaṭākṛtiḥ |
jahāra tarasā rakṣo jānakīṃ śokakarśitām || 45 ||

duḥkhārtena mayā tatra ruditañca vane vane |
sugrīveṇa ca mitratvaṃ kṛtaṃ kāryavaśānmayā || 46 ||
anyāyena hato vālī śāpāccaiva nivāritaḥ |
sahāyānvānarān kṛtvā laṅkāyāṃ calitaḥ punaḥ || 47 ||
baddho'haṃ nāgapāśaiśca lakṣmaṇaśca mamānujaḥ |
visaṃjñau patitau dṛṣṭvā vānarā vismayaṃ gatāḥ || 48 ||
garuḍena tadā''gatya mocitau bhrātarau kila |
cintā me mahatī jātā daivaṃ kiṃ vā kariṣyati || 49 ||
hṛtaṃ rājyaṃ vane vāso mṛtastātaḥ priyā hṛtā |
yuddhaṃ kaṣṭaṃ dadātyevamagre kiṃ vā kariṣyati || 50 ||
prathamaṃ tu mahadduḥkhamarājyasya vanāśrayam |
rājaputryānvitasyaiva dhanahīnasya me surāḥ || 51 ||
varāṭikāpi pitrā me na dattā vananirgame |
padātirasahāyo'haṃ dhanahīnaśca nirgataḥ || 52 ||

caturdaśaiva varṣāṇi nītāni ca tadā mayā |
kṣātraṃ dharmaṃ parityajya vyādhavṛttyā mahāvane || 53 ||
daivādyuddhe jayaḥ prāpto nihato'sau mahāsuraḥ |
ānītā ca punaḥ sītā prāptāyodhyā mayā tathā || 54 ||
varṣāṇi katicittatra sukhaṃ saṃsārasambhavam |
prāptaṃ rājyañca sampūrṇaṃ kosalānadhitiṣṭhatā || 55 ||
puraivaṃ vartamānena prāptarājyena vai tadā |
lokāpavādabhītena tyaktā sītā vane mayā || 56 ||
kāntāvirahajaṃ duḥkhaṃ punaḥ prāptaṃ durāsadam |
pātālaṃ sā gatā paścāddharāṃ bhittvā dharātmajā || 57 ||
evaṃ rāmāvatāre'pi duḥkhaṃ prāptaṃ nirantaram |
paratantreṇa me nūnaṃ svatantraḥ ko bhavettadā || 58 ||
paścātkālavaśātprāptaḥ svargo me bhrātṛbhiḥ saha |
paratantrasya kā vārtā vaktavyā vibudhena vai || 59 ||

paratantro'tmyahaṃ nūnaṃ padmayone niśāmaya |
tathā tvamapi rudraśca sarve cānye surottamāḥ || 60 ||

English translation

1. Vyasa said O king! Hear in detail the complete life and the deeds in the incarnation of S'ri Krisna and also the various wonderful achievements by the Goddess of this universe.

2. Once on a time, the Earth was very much overburdened by the load of wicked kings and She was therefore very much afraid.

3. She then assumed the appearance of a cow and went to the Devaloka crying and very much dejected.

Indra, the lord of the Devas, asked her, O Vasundhare! What is the cause of your fear now? Who has troubled you? What afflictions are you merged in? Please tell me all these.

4. On hearing Indra's words, the Earth exclaimed O Respect giver! When You have asked me, I am explaining to you the cause of all my afflictions and sorrows; at present I am overburdened with too much load.

5-8. Now is reigning in the earth Jarasandha, the king of Magadha, a very very vicious person. Thus the other S'is'upal, the lord of the Chedis, the uncontrollable Kas'iraj, Rukmi, the powerful Kamsa, the strong Naraka, the Sauvapati S'alva, the wicked Kes'i, Dhenuka, and Batsaka all these are now in royal positions. O Lord of the Devas! These kings are all devoid of the least trace of virtue, quarrelsome

against each other, infatuated with vanity, and addicted to vicious deeds. These have become kings as if they were personified Yamas, the Lords of Death, and are constantly troubling me. I am now unable to carry their loads; where shall I go now? This great thought is constantly ailing me.

9-11.0 Vasava! What to tell! The Bhagavan in His Boar Incarnation is the cause of all these my afflictions; O Indra! These present troubles I am fallen into only through Him; for when the cruel Daitya Hiranyaksa; the son of Ka'syapa stole me away and drowned me in the great ocean, then it was Visnu in his Boar incarnation that killed him and rescued me from the ocean and then kept me in this my stable position.

12. Had he not then lifted me up, I would have rested safe in the depths of Rasatala; O Lord of the Devas! Now I am quite unable to bear the load of these vicious persons.

13. O Surendra! The vicious twenty eight Kali is coming quickly in front. Thinking of His influence, it seems to me that I will be very troubled then and will have to go down to Rasatala.

14. Therefore, O Lord of the Devas! I am bowing down before Your feet, kindly relieve me of my burden and save me from these endless troubles.

15. Indra said O Earth! I cannot do anything for you. You better go and take refuge of Brahma. I am also going to Him. He will remove all your troubles.

16. Hearing Indra's words the Earth hurriedly went to the realm of Brahma and Indra and all the other Devas followed Her; and all reached the Brahmaloka.

17-18. O King! The Grand Father Brahma saw the Earth coming to him and through the power of meditation, found out the cause of Her coming and said O Auspicious One! why are You crying? What troubles You have now? What wicked person has given You troubles.

19. The Earth said O Lord of the Earth! The vicious Kali is coming before; under Its influence the subjects will be horribly vicious; therefore I am very much afraid of this Kali.

20. In the beginning of this Kali Yuga, the ancient enemies, the Asuras have now incarnated on this earth as kings. They will be extremely wicked, quarreling against each other, and will be clever in stealing others' things. There is no doubt in these.

21. O Grand Father! Now kill these vicious kings and relieve my burden. O Lord! I am very much troubled by the armies of these kings.

22. Brahma said O Goddess! I, too, am unable like Indra to remove your load. Let us go to that Visnu, the Holder of the disc.

23. That Janardana will remove your burden. I thought of this well before and settled what to do.

24-25. Vyasa said Thus saying, the four faced Brahma, the Author of the Vedas, rode on His Hamsa Vehicle taking in front the Goddess Earth; and the Devas went to Visnu and began to praise Visnu Janardana, the Deva of the Devas, with the words of the Vedas with full devotion.

26. Brahma said Thou hast thousand heads, thousand faces, thousand feet. Thou art the Purusa of the Vedas, Thou art the Deva of the Devas, and Thou art Eternal.

27. O Omnipresent! Thou art the Past, Present, and Future! O Lord of Laksmi! Thou hast awarded immortality unto us.

28. Thou art the Creator of universe, the Preserver and the Destroyer; Thou art the One and the Only goal and thou art the God. Everybody knows that all these glories belong to Thee.

29. Vyasa said O king! When Brahma praised thus, Visnu whose sign was Garuda, was highly pleased and appeared before Brahma and the other Devas.

30. The Bhagavan asked them about their welfare and enquired in detail into the cause of their arrival there.

31. Brahma them bowed down to Him and, remembering the cause of the sorrows of the Goddess Earth, said O Lord! Thou art now to relieve the burden of the Earth.

32. O Thou, Ocean of mercy! When the end of the Dvapara yuga will come Thou art to incarnate in the world and kill the wicked kings and thus to relieve the burden of the Earth.

33-34. Visnu said I am not independent in these matters; why I? Brahma Mahes'a, Indra, Agni, Yama, Visvakarma, the Sun and Varuna and other Devas, nobody is independent. This whole universe, moving and unmoving is existing under the control of the Yoga Maya; and from Brahma up to the clot of grass, all are strung into the thread of Her Three qualities.

35. O One of good vows! Whatever that Yoga Maya, the Supreme Goddess, Who is All will. Whose mouth is inward. Who does good at all times, what She wills She does that at any time. You should all know that we are entirely under Her control.

36-41. You better think that were I independent, what for would I have stayed in the great ocean, incarnating in the Fish and Tortoise Bodies! O Brahmin! What name or pleasure is there in enjoyment in the body of lower animals! What holy merit or any other reward may I expect from being born in the wombs of lower animals? What is the reason that I assume the body of a Boar? or of a Man-Lion? or of a Dwarf? Why was I born as the son of Jamadagni. Especially why did I, being born of that highsouled Brahman Jamadagni, and being the best of the Brahmins, do the most atrocious act like that of a heartless brute and fill up the lakes with their blood. Alas! I killed the Ksatriyas mercilessly; to say nothing more than that I killed the sons

that were then in the wombs. Were I independent, what for I would have done these horrible and cruel deeds! O Lord of the Devas! See again. In my Rama incarnation I roamed on foot, helpless and without any provision, in the fearful Dandaka forest unfrequented by anybody, wearing clotted hair, bark, rags, like a man who feels no shame, and behaved like a hunter and killed many animals.

42-44. Being under the delusion of Maya, I could not make out the real nature of the golden deer; consequently leaving Janaki in the thatched cottage, I went out pursuing the deer. Though repeatedly warned by me not to leave the place, Laksmana was moved by the qualities of Prakriti, forsook her and went out on my search.

45. Then the hypocrite Ravana, the king of the Raksasas, under the garb of a beggar; stole away by force the daughter of Janaka, who had become very lean on account of sorrows.

46. I was very much distressed owing to the separation from my dear wife and roamed about weeping sorely in forest and formed friendship with Sugriva, under the influence of the circumstances.

47. It was an act of gross injustice on my part to kill Bali, the king of the monkeys. I freed him from his curse; afterwards, aided by the monkeys, I had to go to Lanka.

48. When my younger Laksmana and myself were both enchained under the chain of the serpents, Nagapas'a, and were senseless, the monkeys all were astonished.

49. Then Garuda came and freed us the two brothers, from those Nagapas'as! I considered then what adverse inauspicious circumstances Fate sometimes ordains on our lot.

50. I lost my kingdom, lived in the forest, my father died, Janaki was stolen and I had to suffer extreme troubles in very deadly battles; I could not know what worse fate still awaited for us?

51. O Suras! What more calamity can you expect to befall any person than that I was from the very first deprived of my kingdoms and wealth, and had to go to the forest with the princess Sita dwelling in and taking shelter in a dense forest!

52. At the time of my going to the forest my father did not give a single penny; penniless and helpless I had to get out of Ayodhya on foot.

53. I was compelled to leave my Ksattriya Dharma and take up the avocation of a hunter and thus to spend fourteen years in forest.

54. After that, under the benign influence of Fate, I was able to kill that Asura Ravana and got the victory in the battle and was able to bring back dear Sita to Ayodhya.

55. There I succeeded in becoming the ruler of the kingdom Kos'ala with its subjects and got the full kingdom and enjoyed for a few years the pleasures of the world.

56-57. The stealing away of Sita took place at the first outset; next I got my kingdom; then the subjects began to circulate the bad name regarding Janaki; and I being afraid of that, deported her into exile in the forest. At that time I had to suffer again extreme pain and agony due to the separation from my wife. Then the daughter of the Goddess Earth penetrated into the Earth and got down to the Patala.

58. O Devas! When I had to depend on Fate and to suffer so many troubles incessantly, where else can you dare to say that an independent man exists.

59. Afterwards under the influence of Time, I had to go to Heaven with my brothers. Let all this point to what it may, the intelligent learned people can say what an amount of mishaps takes place to one who is dependent!

60. O One born from the Lotus! You hear my word; I am in every way dependent; why I? Rudra, You and all those Suras are fully dependent.

Here ends the Eighteenth Chapter of the Fourth Book of the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa on the Devi Earth's going to the Heavens.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 19

On Chanting The Hymns To The

Chapter 81 of 318 · 46 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
इत्युक्त्वा भगवान्विष्णुः पुनराह प्रजापतिम् ।
यन्मायामोहितः सर्वस्तत्त्वं जानाति नो जनः ॥ १ ॥
वयं मायावृताः कामं न स्मरामो जगद्गुरुम् ।
परमं पुरुषं शान्तं सच्चिदानन्दमव्ययम् ॥ २ ॥
अहं विष्णुरहं ब्रह्मा शिवोऽहमिति मोहिताः ।
न जानीमो वयं धातः परं वस्तु सनातनम् ॥ ३ ॥
यन्मायामोहितश्चाहं सदा वर्ते परात्मनः ।
परवान्दारुपाञ्चाली मायिकस्य यथा वशे ॥ ४ ॥
भवतापि तथा दृष्टा विभूतिस्तस्य चाद्भुता ।
कल्पादौ भवयुक्तेन मयापि च सुधार्णवे ॥ ५ ॥
मणिद्वीपेऽथ मन्दारविटपे रासमण्डले ।
समाजे तत्र सा दृष्टा श्रुता न वचसापि च ॥ ६ ॥
तस्मात्तां परमां शक्तिं स्मरन्त्वद्य सुराः शिवाम् ।

सर्वकामप्रदां मायामाद्यां शक्तिं परात्मनः ॥ ७ ॥
व्यास उवाच
इत्युक्ता हरिणा देवा ब्रह्माद्या भुवनेश्वरीम् ।
सस्मरुर्मनसा देवीं योगमायां सनातनीम् ॥ ८ ॥
स्मृतमात्रा तदा देवी प्रत्यक्षं दर्शनं ददौ ।
पाशाङ्कुशवराभीतिधरा देवी जपारुणा ।
दृष्ट्वा प्रमुदिता देवास्तुष्टुवुस्तां सुदर्शनाम् ॥ ९ ॥
देवा ऊचुः
ऊर्णनाभाद्यथा तन्तुर्विस्फुलिङ्गा विभावसोः ।
तथा जगद्यदेतस्या निर्गतं तां नता वयम् ॥ १० ॥
यन्मायाशक्तिसंकॢप्तं जगत्सर्वं चराचरम् ।
तां चितं भुवनाधीशां स्मरामः करुणार्णवाम् ॥ ११ ॥
यदज्ञानाद्भवोत्पत्तिर्यज्ज्ञानाद्भवनाशनम् ।
संविद्रूपां च तां देवीं स्मरामः सा प्रचोदयात् ॥ १२ ॥

महालक्ष्म्यै च विद्महे सर्वशक्त्यै च धीमहि ।
तन्नो देवी प्रचोदयात् ॥ १३ ॥

मातर्नताः स्म भुवनार्तिहरे प्रसीद
शन्तो विधेहि कुरु कार्यमिदं दयार्द्रे ।
भारं हरस्व विनिहत्य सुरारिवर्गं
मह्या महेश्वरि सतां कुरु शं भवानि ॥ १४ ॥
यद्यम्बुजाक्षि दयसे न सुरान्कदाचित्
किं ते क्षमा रणमुखेऽसिशरैः प्रहर्तुम् ।
एतत्त्वयैव गदितं ननु यक्षरूपं
धृत्वा तृणं दह हुताश पदाभिलाषैः ॥ १५ ॥
कंसः कुजोऽथ यवनेन्द्रसुतश्च केशी
बार्हद्रथो बकबकीखरशाल्वमुख्याः ।
येऽन्ये तथा नृपतयो भुवि सन्ति तांस्त्वं
हत्वा हरस्व जगतो भरमाशु मातः ॥ १६ ॥

ये विष्णुना न निहताः किल शङ्करेण
ये वा विगृह्य जलजाक्षि पुरन्दरेण ।
ते ते मुखं सुखकरं सुसमीक्षमाणाः ्
संख्ये शरैर्विनिहता निजलीलया ते ॥ १७ ॥
शक्तिं विना हरिहरप्रमुखाः सुराश्च ॥
नैवेश्वरा विचलितुं तव देवदेवि ।
किं धारणाविरहितः प्रभुरप्यनन्तो
धर्तुं धराञ्च रजनीशकलावतंसे ॥ १८ ॥
इन्द्र उवाच
वाचा विना विधिरलं भवतीह विश्वं
कर्तुं हरिः किमु रमारहितोऽथ पातुम् ।
संहर्तुमीश उमयोज्झित ईश्वरः किं
ते ताभिरेव सहिताः प्रभवः प्रजेशाः ॥ १९ ॥
विष्णुरुवाच

कर्तुं प्रभुर्न द्रुहिणो न कदाचनाहं
नापीश्वरस्तव कलारहितस्त्रिलोक्याः ।
कर्तुं प्रभुत्वमनघेऽत्र तथा विहर्तुं
त्वं वै समस्तविभवेश्वरि भासि नूनम् ॥ २० ॥
व्यास उवाच
एवं स्तुता तदा देवी तानाह विबुधेश्वरान् ।
किं तत्कार्यं वदन्त्वद्य करोमि विगतज्वराः ॥ २१ ॥
असाध्यमपि लोकेऽस्मिंस्तत्करोमि सुरेप्सितम् ।
शंसन्तु भवतां दुःखं धरायाश्च सुरोत्तमाः ॥ २२ ॥
देवा ऊचुः
वसुधेयं भराक्रान्ता सम्प्राप्ता विबुधान्प्रति ।

रुदती वेपमाना च पीडिता दुष्टभूभुजैः ॥ २३ ॥
भारापहरणं चास्याः कर्तव्यं भुवनेश्वरि ।
देवानामीप्सित कार्यमेतदेवाधुना शिवे ॥ २४ ॥

घातितस्तु पुरा मातस्त्वया महिषरूपभृत् ।
दानवोऽतिबलाक्रान्तस्तत्सहायाश्च कोटिशः ॥ २५ ॥
तथा शुम्भो निशुम्भश्च रक्तबीजस्तथापरः ।
चण्डमुण्डौ महावीर्यौ तथैव धूम्रलोचनः ॥ २६ ॥
दुर्मुखो दुःसहश्चैव करालश्चाति वीर्यवान् ।
अन्ये च बहवः क्रूरास्त्वयैव च निपातिताः ॥ २७ ॥
तथैव च सुरारींश्च जहि सर्वान्महीश्वरान् ।
(भारं हर धरायाश्च दुर्धरं दुष्टभूभुजाम् ।) ॥
व्यास उवाच
इत्युक्ता सा तदा देवी देवानाहाम्बिका शिवा ॥ २८ ॥
सम्प्रहस्यासितापाङ्गी मेघगम्भीरया गिरा ।
श्रीदेव्युवाच
मयेदं चिन्तितं पूर्वमंशावतरणं सुराः ॥ २९ ॥
भारावतरणं चैव यथा स्याद्दुष्टभूभुजाम् ।

मया सर्वे निहन्तव्या दैत्येशा ये महीभुजः ॥ ३० ॥
मागधाद्या महाभागाः स्वशक्त्या मन्दतेजसः ।
भवद्भिरपि स्वैरंशैरवतीर्य धरातले ॥ ३१ ॥
मच्छक्तियुक्तैः कर्तव्यं भारावतरणं सुराः ।
कश्यपो भार्यया सार्धं दिविजानां प्रजापतिः ॥ ३२ ॥
यादवानां कुले पूर्वं भविताऽऽनकदुन्दुभिः ।
तथैव भृगुशापाद्वै भगवान्विष्णुरव्ययः ॥ ३३ ॥
अंशेन भविता तत्र वसुदेवसुतो हरिः ।
तदाहं प्रभविष्यामि यशोदायां च गोकुले ॥ ३४ ॥
कार्यं सर्वं करिष्यामि सुराणां सुरसत्तमाः ।
कारागारे गतं विष्णुं प्रापयिष्यामि गोकुले ॥ ३५ ॥
शेषं च देवकीगर्भात्प्रापयिष्यामि रोहिणीम् ।
मच्छक्त्योपचितौ तौ च कर्तारौ दुष्टसंक्षयम् ॥ ३६ ॥
दुष्टानां भूभुजां कामं द्वापरान्ते सुनिश्चितम् ।

इन्द्रांशोऽप्यर्जुनः साक्षात्करिष्यति बलक्षयम् ॥ ३७ ॥
धर्मांशोऽपि महाराजो भविष्यति युधिष्ठिरः ।
वाय्वंशो भीमसेनश्चाश्विन्यंशौ च यमावपि ॥ ३८ ॥
वसोरंशोऽथ गाङ्गेयः करिष्यति बलक्षयम् ।
व्रजन्तु च भवन्तोऽद्य धरा भवतु सुस्थिरा ॥ ३९ ॥
भारावतरणं नूनं करिष्यामि सुरोत्तमाः ।

कृत्वा निमित्तमात्रांस्तान्स्वशक्त्याहं न संशयः ॥ ४० ॥
कुरुक्षेत्रे करिष्यामि क्षत्त्रियाणां च संक्षयम् ।
असूयेर्ष्या मतिस्तृष्णा ममताभिमता स्पृहा ॥ ४१ ॥
जिगीषा मदनो मोहो दोषैर्नक्ष्यन्ति यादवाः ।
ब्राह्मणस्य च शापेन वंशनाशो भविष्यति ॥ ४२ ॥
भगवानपि शापेन त्यक्ष्यत्येतत्कलेवरम् ।
भवन्तोऽपि निजाङ्गैश्च सहायाः शार्ङ्गधन्वनः ॥ ४३ ॥
प्रभवन्तु सनारीका मथुरायां च गोकुले ।

व्यास उवाच
इत्युक्त्वान्तर्दधे देवी योगमाया परात्मनः ॥ ४४ ॥
सधरा वै सुराः सर्वे जग्मुः स्वान्यालयानि च ।
धरापि सुस्थिरा जाता तस्या वाक्येन तोषिता ॥ ४५ ॥
ओषधीवीरुधोपेता बभूव जनमेजय ।
प्रजाश्च सुखिनो जाता द्विजाश्चापुर्महोदयम् ।
सन्तुष्टा मुनयः सर्वे बभूबुर्धर्मतत्पराः ॥ ४६ ॥

Roman transliteration

vyāsa uvāca
ityuktvā bhagavānviṣṇuḥ punarāha prajāpatim |
yanmāyāmohitaḥ sarvastattvaṃ jānāti no janaḥ || 1 ||
vayaṃ māyāvṛtāḥ kāmaṃ na smarāmo jagad□gurum |
paramaṃ puruṣaṃ śāntaṃ saccidānandamavyayam || 2 ||
ahaṃ viṣṇurahaṃ brahmā śivo'hamiti mohitāḥ |
na jānīmo vayaṃ dhātaḥ paraṃ vastu sanātanam || 3 ||
yanmāyāmohitaścāhaṃ sadā varte parātmanaḥ |
paravāndārupāñcālī māyikasya yathā vaśe || 4 ||
bhavatāpi tathā dṛṣṭā vibhūtistasya cād□bhutā |
kalpādau bhavayuktena mayāpi ca sudhārṇave || 5 ||
maṇidvīpe'tha mandāraviṭape rāsamaṇḍale |
samāje tatra sā dṛṣṭā śrutā na vacasāpi ca || 6 ||
tasmāttāṃ paramāṃ śaktiṃ smarantvadya surāḥ śivām |

sarvakāmapradāṃ māyāmādyāṃ śaktiṃ parātmanaḥ || 7 ||
vyāsa uvāca
ityuktā hariṇā devā brahmādyā bhuvaneśvarīm |
sasmarurmanasā devīṃ yogamāyāṃ sanātanīm || 8 ||
smṛtamātrā tadā devī pratyakṣaṃ darśanaṃ dadau |
pāśāṅkuśavarābhītidharā devī japāruṇā |
dṛṣṭvā pramuditā devāstuṣṭuvustāṃ sudarśanām || 9 ||
devā ūcuḥ
ūrṇanābhādyathā tanturvisphuliṅgā vibhāvasoḥ |
tathā jagadyadetasyā nirgataṃ tāṃ natā vayam || 10 ||
yanmāyāśaktisaṃkḷptaṃ jagatsarvaṃ carācaram |
tāṃ citaṃ bhuvanādhīśāṃ smarāmaḥ karuṇārṇavām || 11 ||

*yadajñānād□bhavotpattiryajjñānād□bhavanāśanam |
saṃvid□rūpāṃ ca tāṃ devīṃ smarāmaḥ sā pracodayāt || 12 ||*

*mahālakṣyai ca vidmahe sarvaśaktyai ca dhīmahi |
tanno devī pracodayāt || 13 ||
mātarnatāḥ sma bhuvanārtihare prasīda
śanto vidhehi kuru kāryamidaṃ dayārdre |
bhāraṃ harasva vinihatya surārivargaṃ
mahyā maheśvari satāṃ kuru śaṃ bhavāni || 14 ||
yadyambujākṣi dayase na surānkadācit
kiṃ te kṣamā raṇamukhe'siśaraiḥ prahartum |
etattvayaiva gaditaṃ nanu yakṣarūpaṃ
dhṛtvā tṛṇaṃ daha hutāśa padābhilāṣaiḥ || 15 ||
kaṃsaḥ kujo'tha yavanendrasutaśca keśī
bārhadratho bakabakīkharaśālvamukhyāḥ |
ye'nye tathā nṛpatayo bhuvi santi tāṃstvaṃ
hatvā harasva jagato bharamāśu mātaḥ || 16 ||*

*ye viṣṇunā na nihatāḥ kila śaṅkareṇa
ye vā vigṛhya jalajākṣi purandareṇa |
te te mukhaṃ sukhakaraṃ susamīkṣamāṇāḥ
saṃkhye śarairvinihatā nijalīlayā te || 17 ||
śaktiṃ vinā hariharapramukhāḥ surāśca ||
naiveśvarā vicalituṃ tava devadevi |
kiṃ dhāraṇāvirahitaḥ prabhurapyananto
dhartuṃ dharāñca rajanīśakalāvataṃse || 18 ||
indra uvāca
vācā vinā vidhiralaṃ bhavatīha viśvaṃ
kartuṃ hariḥ kimu ramārahito'tha pātum |
saṃhartumīśa umayojjhita īśvaraḥ kiṃ
te tābhireva sahitāḥ prabhavaḥ prajeśāḥ || 19 ||
viṣṇuruvāca*

*kartuṃ prabhurna druhiṇo na kadācanāhaṃ
nāpīśvarastava kalārahitastrilokyāḥ |
kartuṃ prabhutvamanaghe'tra tathā vihartuṃ
tvaṃ vai samastavibhaveśvari bhāsi nūnam || 20 ||
vyāsa uvāca
evaṃ stutā tadā devī tānāha vibudheśvarān |
kiṃ tatkāryaṃ vadantvadya karomi vigatajvarāḥ || 21 ||
asādhyamapi loke'smiṃstatkaromi surepsitam |
śaṃsantu bhavatāṃ duḥkhaṃ dharāyāśca surottamāḥ || 22 ||
devā ūcuḥ
vasudheyaṃ bharākrāntā samprāptā vibudhānprati |
rudatī vepamānā ca pīḍitā duṣṭabhūbhujaiḥ || 23 ||
bhārāpaharaṇaṃ cāsyāḥ kartavyaṃ bhuvaneśvari |
devānāmīṣmita kāryametadevādhunā śive || 24 ||*

*ghātitastu purā mātastvayā mahiṣarūpabhṛt |
dānavo'tibalākrāntastatsahāyāśca koṭiśaḥ || 25 ||
tathā śumbho niśumbhaśca raktabījastathāparaḥ |
caṇḍamuṇḍau mahāvīryau tathaiva dhūmralocanaḥ || 26 ||*

durmukho duḥsahaścaiva karālaścāti vīryavān |
anye ca bahavaḥ krūrāstvayaiva ca nipātitāḥ || 27 ||
tathaiva ca surārīṃśca jahi sarvānmahīśvarān |
(bhāraṃ hara dharāyāśca durdharaṃ duṣṭabhūbhujām |) ||
vyāsa uvāca
ityuktā sā tadā devī devānāhāmbikā śivā || 28 ||
samprahasyāsitāpāṅgī meghagambhīrayā girā |
śrīdevyuvāca
mayedaṃ cintitaṃ pūrvamaṃśāvataraṇaṃ surāḥ || 29 ||
bhārāvataraṇaṃ caiva yathā syād□duṣṭabhūbhujām |

mayā sarve nihantavyā daityeśā ye mahībhujaḥ || 30 ||
māgadhādyā mahābhāgāḥ svaśaktyā mandatejasaḥ |
bhavad□bhirapi svairaṃśairavatīrya dharātale || 31 ||
macchaktiyuktaiḥ kartavyaṃ bhārāvataraṇaṃ surāḥ |
kaśyapo bhāryayā sārdhaṃ divijānāṃ prajāpatiḥ || 32 ||
yādavānāṃ kule pūrvaṃ bhavitā''nakadundubhiḥ |
tathaiva bhṛguśāpādvai bhagavānviṣṇuravyayaḥ || 33 ||
aṃśena bhavitā tatra vasudevasuto hariḥ |
tadāhaṃ prabhaviṣyāmi yaśodāyāṃ ca gokule || 34 ||
kāryaṃ sarvaṃ kariṣyāmi surāṇāṃ surasattamāḥ |
kārāgāre gataṃ viṣṇuṃ prāpayiṣyāmi gokule || 35 ||
śeṣaṃ ca devakīgarbhātprāpayiṣyāmi rohiṇīm |
macchaktyopacitau tau ca kartārau duṣṭasaṃkṣayam || 36 ||
duṣṭānāṃ bhūbhujāṃ kāmaṃ dvāparānte suniścitam |

indrāṃśo'pyarjunaḥ sākṣātkariṣyati balakṣayam || 37 ||
dharmāṃśo'pi mahārājo bhaviṣyati yudhiṣṭhiraḥ |
vāyvaṃśo bhīmasenaścāśvinyaṃśau ca yamāvapi || 38 ||
vasoraṃśo'tha gāṅgeyaḥ kariṣyati balakṣayam |
vrajantu ca bhavanto'dya dharā bhavatu susthirā || 39 ||
bhārāvataraṇaṃ nūnaṃ kariṣyāmi surottamāḥ |
kṛtvā nimittamātrāṃstānsvaśaktyāhaṃ na saṃśayaḥ || 40 ||
kurukṣetre kariṣyāmi kṣattriyāṇāṃ ca saṃkṣayam |
asūyerṣyā matistṛṣṇā mamatābhimatā spṛhā || 41 ||
jigīṣā madano moho doṣairnakṣyanti yādavāḥ |
brāhmaṇasya ca śāpena vaṃśanāśo bhaviṣyati || 42 ||
bhagavānapi śāpena tyakṣyatyetatkalevaram |
bhavanto'pi nijāṅgaiśca sahāyāḥ śārṅgadhanvanaḥ || 43 ||
prabhavantu sanārīkā mathurāyāṃ ca gokule |

vyāsa uvāca
ityuktvāntardadhe devī yogamāyā parātmanaḥ || 44 ||
sadharā vai surāḥ sarve jagmuḥ svānyālayāni ca |
dharāpi susthirā jātā tasyā vākyena toṣitā || 45 ||
oṣadhīvīrudhopetā babhūva janamejaya |
prajāśca sukhino jātā dvijāścāpurmahodayam |
santuṣṭā munayaḥ sarve babhūburdharmatatparāḥ || 46 ||

English translation

1. Vyasa said The Bhagavan Visnu spoke again unto Prajapati Brahman! All these beings fascinated by Maya, cannot know the Real Essence, the Highest Truth.

2. We, too, are fascinated by that Maya; and hence we also, being blinded by that, do not at all remember That Highest Eternal Purusa, calm and quiet, the World Teacher, the Highest Self, of the nature of Pure Existence, Intelligence and Bliss.

3. O Brahma! I am Visnu, I am Brahma, I am Rudra, thus our l-ness ahamkara has blinded our eyesight; and we are made unable to recognise That Eternal Highest Self.

4. As the wooden dolls dance according to the will of the player, the magician, I also am similarly fascinated by the Maya and am thus incessantly rolling about like a dependent man.

5-6. O Brahma In the beginning of the Kalpa, MahesVara, You and I saw the wonderful unspeakable form and glory of that Highest Self at the time of Rasamandala in the Mani Dvipa where there was the Mandara Tree and the Devas assembled. Then I also saw that wonderful thing a second time in the Sudharnava ocean of nectar, and the most wonderful of it is this, that until we were able to See that Form, we did not hear anything of Her before!

7. Therefore, O Devas! Today do you all remember that Prime Force, the Highest Self, that all beneficent Force that yields all good and auspicious things; That Very Force will fulfill now all your desires.

8. Vyasa said O king! No sooner the Bhagavan Hari addressed thus, Brahma and the other Devas at once mentally began to meditate on that Eternal Yoga Maya, the Goddess of the Universe.

9. Being thus meditated, at once appeared before their eyesight the Devi, the Goddess of the Universe, whose colours were like the blood red Java flower, holding in two of Her hands noose, hook, or goad, while the third hand indicated favour and the fourth hand bade all discard every sort of fear.

10. As the web comes out of a spider and sparks come out of fire, so this whole Universe comes out of that Goddess. We all bow down before Her with our humble hearts, full of devotion.

11. We all salute to that Goddess of the Universe, BhuvanesVari, under Whose Mayic force this whole Universe, moving and unmoving, is created; Who is All-Intelligence and the Ocean of Mercy.

12. This world appears real to him who is unable to realise Her Real Essence; and the world drops off as unreal no sooner he realises Her Presence. We all meditate on that All Intelligent Goddess and we all pray to Her that She may grant unto us more strength to meditate Her and Her alone so.

13. We all want to know Maha Laksmi, we all meditate on the Omnipotent; May the Goddess grant unto us strength to meditate on Her so.

14. O Thou, the Remover of the world's afflictions! Best Thou pleased unto us; O Thou, kind hearted! Do this work for us and promote our good. O Thou, Lord of the Earth! Dost Thou relieve the burden of the earth by killing these Asuras and bring on our welfare.

15. O Thou, Lotus-Eyed! If Thou dost not show Thy mercy towards the gods, they will never be able to strike their enemies with their weapons in the battlefield. O Goddess! Thou didst verify the truth of this before, when Thou didst assume the appearance of a Yaksa and utter the following sentences "O Fire! You burn this blade of grass," etc. (in the Kena Talavakara Upanisada.)

16. O Mother! Kamsa, Bhauma, Kalayavana, Kes'i, Jarasandha, the son of Brihadratha, Vaka, Putana, Khara, S'alva and other vicious kings respectively are dwelling on the earth. Dost Thou better kill them and relieve the burden of the Earth.

17. O Lotus-Eyed! Thou hadst killed those Asuras without any effort that were not slain by Visnu or Mahes'vara and they ended their lives, while they were beholding Thy pleasing countenance.

18. O Goddess! Holding Moon on Her forehead! These Hah, Hara, Brahma and the other gods are unable to move a step without the help of Force; nothing to speak any further, the thousand headed King of Serpents is unable to hold this earth even for a moment, were he not provided with the S'akti of upholding this world.

19. Indra said O Bhagavati! Would Brahma be ever able to create this world without the aid of Sarasvati! Would Visnu, the Deva of the Devas, be ever able to preserve it without the aid of Laksmi or would MahesVara be ever able, to destroy this world without the help of His Lima; no, never! These Devas, the Trinity, are able to take their respective parts in the keeping up of the world simply because they are united with the forces, incarnate in Sarasvati, etc., who are again parts of Thee.

20. Visnu said O Vimale! Were we deprived of Thy Force, the Creator would never have been able to create the world, I would never have been able to preserve it and MahesVara would never have been able to destroy. Therefore O Devi! Thou alone art reigning as the Supreme Goddess amidst all the glories in the creation, preservation, and destruction of this Universe.

21-22. Vyasa said O king! Thus praised by the Gods, the Goddess then addressed them O Devas! Let all anxieties leave you all; I will do what the Devas have desired, even if it be very difficult to do in this world; now explain what is troubling the Goddess Earth.

23. The Devas replied The wicked kings are troubling very much this Earth. She cannot any longer bear their burden; therefore She came crying unto us.

24. O BhuvanesVari! Now it is Your duty to remove this load of earth. O Auspicious One! Know this, the desire of the gods.

25-28. O Mother! In days of yore, You have killed the most powerful Danava named Mahisa, attended by lakhs and lakhs of Danavas and Daityas; What to speak! You have slain S'umbha, Nis'umbha, Raktavija, the very powerful Chanda Munda, Dhumralochana, Durmukha, Duhsana, the strong Karala and many other cruel Danavas.

Now, similarly kill the wicked kings, the enemies of the Gods and save the Earth from their heavy loads.

29. Vyasa said Thus addressed by the Devas, the Most Auspicious One, the Devi, whose colour was black and who looked askance, said smiling in a tone, grave and deep, like that of the rumbling of a raincloud.

30. O Suras! I have already thought over how the burden of those wicked kings, the parts incarnate of Asuras, can be removed.

31. I will, by My own power, rob them of their powers, of that highly prosperous and affluent Jarasandha, the king of Magadha, and others, the parts incarnate of the wicked Asuras, that are now shining on the Earth.

32. O Devas! You would all better go down and incarnate yourselves as part incarnations, impregnated with My power, and help thus in the removal of the load of this earth.

33. The Deva Prajapati Maharsi Kas'yapa would first of all go with his his wife and incarnate as Anaka Dundubhi Vasudeva, in the race

of Yadu.

34. The Imperishable Bhagavan Visnu will also incarnate as part, owing to the curse of Bhrigu, as the son of Vasudeva.

35. O Devas! I will be born, then, in the womb of Yas'oda, in Gokula and will accomplish all the ends of the Gods.

36. I will send Visnu from the prison to the Gokula; also I will transfer Ananta Deva from the womb of Devaki to the womb of Rohini.

37. They two will grow, day by day, by My Force and at the end of the Dvapara Yuga, will no doubt kill the wicked kings.

38-39. Arjuna too, the part incarnate of Indra, will destroy the armies of those kings. Yudhisthira, the part incarnate of Dharma, Bhimsena, that of of Vayu, Nakula and Sahadeva the incarnate of the two Asvins, and Bhisma, the incarnate of Vasu as the son of the Ganga, will take their respective births and exhaust their armies.

40. O Devas! Now be calm and quiet and go. Let the Earth be also calm and quiet; be confident that I will certainly remove the load of this earth.

41. I will make the above mentioned Gods as my instruments merely and I will destroy, by My own force, the Ksatriyas in the battlefield of Kuruksettra.

42. Malice, jealousy, foul intention, desire, attachment, vanity, covetousness, desire for victory, lust, and fascination are the vices that will destroy the Yadavas.

43. The race of Yadu will end owing to the curse of a Brahmana. The Bhagavan also will leave His mortal coil due to a curse.

44. Now go and incarnate in your respective parts, with your wives, in Gokula and Mathura, and be helpers in the work of the Lord.

45-46. Vyasa said Saying thus, the Devi the Goddess of the Universe, the Maya Incarnate of the Highest Self disappeared. The Devas and the Earth went to their respective places. O king Janamejaya! the Goddess Earth was pleased with the Devi's words, and being quiet, remained surrounded with various medicinal plants and creepers.

47. Then the subjects felt peace and pleasure, the Brahmans also grew stronger in happiness and prosperity, and the Munis became glad and began to perform their religious acts with fresh zeal and alacrity.

Here ends the Nineteenth Chapter in the Fourth Book of S'ri Mad Devi Bhagavatam of 18,000 verses, the Maha Puranam, on chanting the hymns to the Devi by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 20

On DevakI's Marriage

Chapter 82 of 318 · 89 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
शृण भारत वक्ष्यामि भारावतरणं तथा ।
कुरुक्षेत्रे प्रभासे च क्षपितं योगमायया ॥ १ ॥
यदुवंशे समुत्पत्तिर्विष्णोरमिततेजसः ।
भृगुशापप्रतापेन महामायाबलेन च ॥ २ ॥
क्षितिभारसमुत्तारनिमित्तमिति मे मतिः ।
मायया विहितो योगो विष्णोर्जन्म धरातले ॥ ३ ॥
किं चित्रं नृप देवी सा ब्रह्मविष्णुसुरानपि ।
नर्तयत्यनिशं माया त्रिगुणानपरान्किमु ॥ ४ ॥
गर्भवासोद्भवं दुःखं विण्मूत्रस्नायुसंयुतम् ।
विष्णोरापादितं सम्यग्यया विगतलीलया ॥ ५ ॥
पुरा रामावतारेऽपि निर्जरा वानराः कृताः ।
विदितं ते यथा विष्णुर्दुःखपाशेन मोहितः ॥ ६ ॥
अहं ममेति पाशेन सुदृढेन नराधिप ।

योगिनो मुक्तसङ्गाश्च भुक्तिकामा मुमुक्षवः ॥ ७ ॥
तामेव समुपासन्ते देवीं विश्वेश्वरीं शिवाम् ।
यद्भक्तिलेशलेशांशलेशलेशलवांशकम् ॥ ८ ॥
लब्ध्वा मुक्तो भवेज्जन्तुस्तां न सेवेत को जनः ।
भुवनेशीत्येव वक्त्रे ददाति भुवनत्रयम् ॥ ९ ॥
मां पाहीत्यस्य वचसो देयाभावादृणान्विता ।
विद्याविद्येति तस्या द्वे रूपे जानीहि पार्थिव ॥ १० ॥
विद्यया मुच्यते जन्तुर्बध्यतेऽविद्यया पुनः ।
ब्रह्मा विष्णुश्च रुद्रश्च सर्वे तस्या वशानुगाः ॥ ११ ॥
अवताराः सर्व एव यन्त्रिता इव दामभिः ।
कदाचिच्च सुखं भुंक्ते वैकुण्ठे क्षीरसागरे ॥ १२ ॥
कदाचित्कुरुते युद्धं दानवैर्बलवत्तरैः ।
हरिः कदाचिद्यज्ञान्वै विततान्प्रकरोति च ॥ १३ ॥
कदाचिच्च तपस्तीव्रं तीर्थे चरति सुव्रत ।

कदाचिच्छयने शेते योगनिद्रामुपाश्रितः ॥ १४ ॥
न स्वतन्त्रः कदाचिच्च भगवान्मधुसूदनः ।

तथा ब्रह्मा तथा रुद्रस्तथेन्द्रो वरुणो यमः ॥ १५ ॥
कुबेरोऽग्नी रवीन्दू च तथान्ये सुरसत्तमाः ।
मुनयः सनकाद्याश्च वसिष्ठाद्यास्तथापरे ॥ १६ ॥
सर्वेऽम्बावशगा नित्यं पाञ्चालीव नरस्य च ।
नसि प्रोता यथा गावो विचरन्ति वशानुगाः ॥ १७ ॥
तथैव देवताः सर्वाः कालपाशनियन्त्रिताः ।
हर्षशोकादयो भावा निद्रातन्द्रालसादयः ॥ १८ ॥
सर्वेषां सर्वदा राजन्देहिनां देहसंश्रिताः ।
अमरा निर्जराः प्रोक्ता देवाश्च ग्रन्थकारकैः ॥ १९ ॥
अभिधानतश्चार्थतो न ते नूनं तादृशाः क्वचित् ।
उत्पत्तिस्थितिनाशाख्या भावा येषां निरन्तरम् ॥ २० ॥
अमरास्ते कथं वाच्या निर्जराश्च कथं पुनः ।

कथं दुःखाभिभूता वा जायन्ते विबुधोत्तमाः ॥ २१ ॥
कथं देवाश्च वक्तव्या व्यसने क्रीडनं कथम् ।
क्षणादुत्पत्तिनाशश्च दृश्यतेऽस्मिन्न संशयः ॥ २२ ॥
जलजानां च कीटानां मशकानां तथा पुनः ।
उपमा न कथं चैषामायुषोऽन्ते मराः स्मृताः ॥ २३ ॥
ततो वर्षायुषश्चापि शतवर्षायुषस्तथा ।
मनुष्या ह्यमरा देवास्तस्माद्ब्रह्मापरः स्मृतः ॥ २४ ॥
रुद्रस्तथा तथा विष्णुः क्रमशश्च भवन्ति हि ।
नश्यन्ति क्रमशश्चैव वर्धन्ति चोत्तरोत्तरम् ॥ २५ ॥
नूनं देहवतो नाशो मृतस्योत्पत्तिरेव च ।
चक्रवद्भ्रमणं राजन् सर्वेषां नात्र संशयः ॥ २६ ॥
मोहजालावृतो जन्तुर्मुच्यते न कदाचन ।
मायायां विद्यमानायां मोहजालं न नश्यति ॥ २७ ॥
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तथैव नाशः कल्पान्ते ब्रह्मादीनां यथाक्रमम् ॥ २८ ॥
निमित्तं यस्तु यन्नाशे स घातयति तं नृप ।
नान्यथा तद्भवेन्नूनं विधिना निर्मितं तु यत् ॥ २९ ॥
जन्ममृत्युजराव्याधिदुःखं वा सुखमेव वा ।
तत्तथैव भवेत्कामं नान्यथेह विनिर्णयः ॥ ३० ॥
सर्वेषां सुखदौ देवौ प्रत्यक्षौ शशिभास्करौ ।
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भास्करस्य सुतो मन्दः क्षयी चन्द्रः कलङ्कवान् ।
पश्य राजन् विधेः सूत्रं दुर्वारं महतामपि ॥ ३२ ॥
वेदकर्ता जगत्स्रष्टा बुद्धिदस्तु चतुर्मुखः ।
सोऽपि विक्लवतां प्राप्तो दृष्ट्वा पुत्रीं सरस्वतीम् ॥ ३३ ॥

शिवस्यापि मृता भार्या सती दग्ध्वा कलेवरम् ।
सोऽभवद्दुःखसन्तप्तः कामार्तश्च जनार्तिहा ॥ ३४ ॥
कामाग्निदग्धदेहस्तु कालिन्द्यां पतितः शिवः ।

सापि श्यामजला जाता तन्निदाघवशान्नृप ॥ ३५ ॥
कामार्तो रममाणस्तु नग्नः सोऽपि भृगोर्वनम् ।
गतः प्राप्तोऽथ भृगुणा शप्तः कामातुरो भृशम् ॥ ३६ ॥
पतत्वद्यैव ते लिङ्गं निर्लज्जेति भृशं किल ।
पपौ चामृतवापीञ्च दानवैर्निर्मितां मुदे ॥ ३७ ॥
इन्द्रोऽपि च वृषो भूत्वा वाहनत्वं गतः क्षितौ ।
आद्यस्य सर्वलोकस्य विष्णोरेव विवेकिनः ॥ ३८ ॥
सर्वज्ञत्वं गतं कुत्र प्रभुशक्तिः कुतो गता ।
यद्धेममृगविज्ञानं न ज्ञातं हरिणा किल ॥ ३९ ॥
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रामो विरहसन्तप्तो रुरोद भृशमातुरः ॥ ४० ॥
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भक्षिता वा हता केन रुदन्नुच्चतरं ततः ॥ ४१ ॥
लक्ष्मणाहं मरिष्यामि कान्ताविरहदुःखितः ।

त्वं चापि मम दुःखेन मरिष्यसि वनेऽनुज ॥ ४२ ॥
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शत्रुघ्नोऽप्यतिदुःखार्तः कथं जीवितुमर्हति ॥ ४३ ॥
सुमित्रा जीवितं जह्यात्पुत्रव्यसनकर्शिता ।
पूर्णकामाथ कैकेयी भवेत्पुत्रसमन्विता ॥ ४४ ॥
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एह्येहि मृगशावाक्षि मां जीवय कृशोदरि ॥ ४५ ॥
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समाश्वासय दीनं मां प्रियं जनकनन्दिनि ॥ ४६ ॥
एवं विलपता तेन रामेणामिततेजसा ।
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शरण्यः सर्वलोकानां रामः कमललोचनः ।
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यया विश्वमिदं सर्वं भ्रामितं भ्रमते किल ॥ ५१ ॥
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करोति विविधाश्चेष्टा दैवाधीनः सदैव हि ॥ ५२ ॥
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प्रभवं मानुषे लोके देवकार्यार्थसिद्धये ॥ ५३ ॥
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पश्यतां सर्वलोकानां नवोढां तां चकर्ष ह ॥ ७१ ॥
हन्यमानाञ्च तां दृष्ट्वा हाहाकारो महानभूत् ।
वसुदेवानुगा वीरा युद्धायोद्यतकार्मुकाः ॥ ७२ ॥
मुञ्च मुञ्चेति प्रोचुस्तं ते तदाद्भुतसाहसाः ।
कृपया मोचयामासुर्देवकीं देवमातरम् ॥ ७३ ॥
तद्युद्धमभवद्घोरं वीराणाञ्च परस्परम् ।
वसुदेवसहायानां कंसेन च महात्मना ॥ ७४ ॥
वर्तमाने तथा युद्धे दारुणे लोमहर्षणे ।
कंसं निवारयामासुर्वृद्धा ये यदुसत्तमाः ॥ ७५ ॥
पितृष्वसेयं ते वीर पूजनीया च बालिशा ।
न हन्तव्या त्वया वीर विवाहोत्सवसङ्गमे ॥ ७६ ॥
स्त्रीहत्या दुःसहा वीर कीर्तिघ्नी पापकृत्तमा ।

भूतभाषितमात्रेण न कर्तव्या विजानता ॥ ७७ ॥
अन्तर्हितेन केनापि शत्रुणा तव चास्य वा ।
उदितेति कुतो न स्याद्वागनर्थकरी विभो ॥ ७८ ॥
यशसस्ते विघाताय वसुदेवगृहस्य च ।
अरिणा रचिता वाणी गुणमायाविदा नृप ॥ ७९ ॥
बिभेषि वीरस्त्वं भूत्वा भूतभाषितभाषया ।
यशोमूलविघातार्थमुपायस्त्वरिणा कृतः ॥ ८० ॥
पितृष्वसा न हन्तव्या विवाहसमये पुनः ।
भवितव्यं महाराज भवेच्च कथमन्यथा ॥ ८१ ॥
एवं तैर्बोध्यमानोऽसौ निवृत्तो नाभवद्यदा ।
तदा तं वसुदेवोऽपि नीतिज्ञः प्रत्यभाषत ॥ ८२ ॥
कंस सत्यं ब्रवीम्यद्य सत्याधारं जगत्त्रयम् ।
दास्यामि देवकीपुत्रानुत्पन्नांस्तव सर्वशः ॥ ८३ ॥
जातं जातं सुतं तुभ्यं न दास्यामि यदि प्रभो ।

कुम्भीपाके तदा घोरे पतन्तु मम पूर्वजाः ॥ ८४ ॥
श्रुत्वाथ वचनं सत्यं पौरवा ये पुरःस्थिताः ।
ऊचुस्ते त्वरिताः कंसं साधु साधु पुनः पुनः ॥ ८५ ॥
न मिथ्या भाषते क्वापि वसुदेवो महामनाः ।
केशं मुञ्च महाभाग स्त्रीहत्या पातकं तथा ॥ ८६ ॥
व्यास उवाच
एवं प्रबोधितः कंसो यदुवृद्धैर्महात्मभिः ।
क्रोधं त्यक्त्वा स्थितस्तत्र सत्यवाक्यानुमोदितः ॥ ८७ ॥
ततो दुन्दुभयो नेदुर्वादित्राणि च सस्वनुः ।
जयशब्दस्तु सर्वेषामुत्पन्नस्तत्र संसदि ॥ ८८ ॥

प्रसाद्य कंसं प्रतिमोच्य देवकीं
महायशाः शूरसुतस्तदानीम् ।
जगाम गेहं स्वजनानुवृत्तो
नवोढया वीतभयस्तरस्वी ॥ ८९ ॥

Roman transliteration

vyāsa uvāca
śṛṇa bhārata vakṣyāmi bhārāvataraṇaṃ tathā |
kurukṣetre prabhāse ca kṣapitaṃ yogamāyayā || 1 ||
yaduvaṃśe samutpattirviṣṇoramitatejasaḥ |
bhṛguśāpapratāpena mahāmāyābalena ca || 2 ||
kṣitibhārasamuttāranimittamiti me matiḥ |
māyayā vihito yogo viṣṇorjanma dharātale || 3 ||
kiṃ citraṃ nṛpa devī sā brahmaviṣṇusurānapi |
nartayatyaniśaṃ māyā triguṇānaparānkimu || 4 ||
garbhavāsod□bhavaṃ duḥkhaṃ viṇmūtrasnāyusaṃyutam |
viṣṇorāpāditaṃ samyagyayā vigatalīlayā || 5 ||
purā rāmāvatāre'pi nirjarā vānarāḥ kṛtāḥ |
viditaṃ te yathā viṣṇurduḥkhapāśena mohitaḥ || 6 ||
ahaṃ mameti pāśena sudṛḍhena narādhipa |

yogino muktasaṅgāśca bhuktikāmā mumukṣavaḥ || 7 ||
tāmeva samupāsante devīṃ viśveśvarīṃ śivām |
yad□bhaktileśaleśāṃśaleśaleśalavāṃśakam || 8 ||
labdhvā mukto bhavejjantustāṃ na seveta ko janaḥ |
bhuvaneśītyeva vaktre dadāti bhuvanatrayam || 9 ||
māṃ pāhītyasya vacaso deyābhāvādṛṇānvitā |
vidyāvidyeti tasyā dve rūpe jānīhi pārthiva || 10 ||
vidyayā mucyate janturbadhyate'vidyayā punaḥ |
brahmā viṣṇuśca rudraśca sarve tasyā vaśānugāḥ || 11 ||
avatārāḥ sarva eva yantritā iva dāmabhiḥ |
kadācicca sukhaṃ bhuṃkte vaikuṇṭhe kṣīrasāgare || 12 ||
kadācitkurute yuddhaṃ dānavairbalavattaraiḥ |
hariḥ kadācidyajñānvai vitatānprakaroti ca || 13 ||
kadācicca tapastīvraṃ tīrthe carati suvrata |

kadācicchayane śete yoganidrāmupāśritaḥ || 14 ||
na svatantraḥ kadācicca bhagavānmadhusūdanaḥ |
tathā brahmā tathā rudrastathendro varuṇo yamaḥ || 15 ||
kubero'gnī ravīndū ca tathānye surasattamāḥ |
munayaḥ sanakādyāśca vasiṣṭhādyāstathāpare || 16 ||
sarve'mbāvaśagā nityaṃ pāñcālīva narasya ca |
nasi protā yathā gāvo vicaranti vaśānugāḥ || 17 ||
tathaiva devatāḥ sarvāḥ kālapāśaniyantritāḥ |
harṣaśokādayo bhāvā nidrātandrālasādayaḥ || 18 ||
sarveṣāṃ sarvadā rājandehināṃ dehasaṃśritāḥ |
amarā nirjarāḥ proktā devāśca granthakārakaiḥ || 19 ||
abhidhānataścārthato na te nūnaṃ tādṛśāḥ kvacit |
utpattisthitināśākhyā bhāvā yeṣāṃ nirantaram || 20 ||

amarāste kathaṃ vācyā nirjarāśca kathaṃ punaḥ |

kathaṃ duḥkhābhibhūtā vā jāyante vibudhottamāḥ || 21 ||
kathaṃ devāśca vaktavyā vyasane krīḍanaṃ katham |
kṣaṇādutpattināśaśca dṛśyate'sminna saṃśayaḥ || 22 ||
jalajānāṃ ca kīṭānāṃ maśakānāṃ tathā punaḥ |
upamā na kathaṃ caiṣāmāyuṣo'nte marāḥ smṛtāḥ || 23 ||
tato varṣāyuṣaścāpi śatavarṣāyuṣastathā |
manuṣyā hyamarā devāstasmād□ brahmāparaḥ smṛtaḥ || 24 ||
rudrastathā tathā viṣṇuḥ kramaśaśca bhavanti hi |
naśyanti kramaśaścaiva vardhanti cottarottaram || 25 ||
nūnaṃ dehavato nāśo mṛtasyotpattireva ca |
cakravad□ bhramaṇaṃ rājan sarveṣāṃ nātra saṃśayaḥ || 26 ||
mohajālāvṛto janturmucyate na kadācana |
māyāyāṃ vidyamānāyāṃ mohajālaṃ na naśyati || 27 ||
utpitsukāla utpattiḥ sarveṣāṃ nṛpa jāyate |

tathaiva nāśaḥ kalpānte brahmādīnāṃ yathākramam || 28 ||
nimittaṃ yastu yannāśe sa ghātayati taṃ nṛpa |
nānyathā tad□bhavennūnaṃ vidhinā nirmitaṃ tu yat || 29 ||
janmamṛtyujarāvyādhiduḥkhaṃ vā sukhameva vā |
tattathaiva bhavetkāmaṃ nānyatheha vinirṇayaḥ || 30 ||
sarveṣāṃ sukhadau devau pratyakṣau śaśibhāskarau |
na naśyati tayoḥ pīḍā kyacittadvairisambhavā || 31 ||
bhāskarasya suto mandaḥ kṣayī candraḥ kalaṅkavān |
paśya rājan vidheḥ sūtraṃ durvāraṃ mahatāmapi || 32 ||
vedakartā jagatsraṣṭā buddhidastu caturmukhaḥ |
so'pi viklavatāṃ prāpto dṛṣṭvā putrīṃ sarasvatīm || 33 ||
śivasyāpi mṛtā bhāryā satī dagdhvā kalevaram |
so'bhavadduḥkhasantaptaḥ kāmārtaśca janārtihā || 34 ||
kāmāgnidagdhadehastu kālindyāṃ patitaḥ śivaḥ |

sāpi śyāmajalā jātā tannidāghavaśānnṛpa || 35 ||
kāmārto ramamāṇastu nagnaḥ so'pi bhṛgorvanam |
gataḥ prāpto'tha bhṛguṇā śaptaḥ kāmāturo bhṛśam || 36 ||
patatvadyaiva te liṅgaṃ nirlajjeti bhṛśaṃ kila |
papau cāmṛtavāpīñca dānavairnirmitāṃ mude || 37 ||
indro'pi ca vṛṣo bhūtvā vāhanatvaṃ gataḥ kṣitau |
ādyasya sarvalokasya viṣṇoreva vivekinaḥ || 38 ||
sarvajñatvaṃ gataṃ kutra prabhuśaktiḥ kuto gatā |
yaddhemamṛgavijñānaṃ na jñātaṃ hariṇā kila || 39 ||
rājan māyābalaṃ paśya rāmo hi kāmamohitaḥ |
rāmo virahasantapto ruroda bhṛśamāturaḥ || 40 ||
yo'pṛcchatpādapānmūḍhaḥ kva gatā janakātmajā |
bhakṣitā vā hṛtā kena rudannuccataraṃ tataḥ || 41 ||
lakṣmaṇāhaṃ mariṣyāmi kāntāvirahaduḥkhitaḥ |

tvaṃ cāpi mama duḥkhena mariṣyasi vane'nuja || 42 ||
āvayormaraṇaṃ jñātvā mātā mama mariṣyati |
śatrughno'pyatiduḥkhārtaḥ kathaṃ jīvitumarhati || 43 ||
sumitrā jīvitaṃ jahyātputravyasanakarśitā |
pūrṇakāmātha kaikeyī bhavetputrasamanvitā || 44 ||

hā sīte kva gatāsi tvaṃ māṃ vihāya smarāturā |
ehyehi mṛgaśāvākṣi māṃ jīvaya kṛśodari || 45 ||
kiṃ karomi kva gacchāmi tvadadhīnañca jīvitam |
samāśvāsaya dīnaṃ māṃ priyaṃ janakanandini || 46 ||
evaṃ vilapatā tena rāmeṇāmitatejasā |
vane vane ca bhramatā nekṣitā janakātmajā || 47 ||
śaraṇyaḥ sarvalokānāṃ rāmaḥ kamalalocanaḥ |
śaraṇaṃ vānarāṇāṃ sa gato māyāvimohitaḥ || 48 ||
sahāyānvānarānkṛtvā babandha varuṇālayam |

jaghāna rāvaṇaṃ vīraṃ kumbhakarṇaṃ mahodaram || 49 ||
ānīya ca tataḥ sītāṃ rāmo divyamakārayat |
sarvajño'pi hṛtāṃ matvā rāvaṇena durātmanā || 50 ||
kiṃ bravīmi mahārāja yogamāyābalaṃ mahat |
yayā viśvamidaṃ sarvaṃ bhrāmitaṃ bhramate kila || 51 ||
evaṃ nānāvatāre'tra viṣṇuḥ śāpavaśaṃ gataḥ |
karoti vividhāśceṣṭā daivādhīnaḥ sadaiva hi || 52 ||
tavāhaṃ kathayiṣyāmi kṛṣṇasyāpi viceṣṭitam |
prabhavaṃ mānuṣe loke devakāryārthasiddhaye || 53 ||
kālindīpuline ramye hyāsīnmadhuvanaṃ purā |
lavaṇo madhuputrastu tatrāsīddānavo balī || 54 ||
dvijānāṃ duḥkhadaḥ pāpo varadānena garvitaḥ |
nihato'sau mahābhāga lakṣmaṇasyānujena vai || 55 ||
śatrughnenātha saṃgrāme taṃ nihatya madotkaṭam |

vāsitā mathurā nāma purī paramaśobhanā || 56 ||
sa tatra puṣkarākṣau dvau putrau śatruniṣūdanaḥ |
niveśya rājye matimānkāle prāpte divaṃ gataḥ || 57 ||
sūryavaṃśakṣaye tāṃ tu yādavāḥ pratipedire |
mathurāṃ muktidā rājan yayātitanayaḥ purā || 58 ||
śūrasenābhidhaḥ śūrastatrābhūnmedinīpatiḥ |
māthurāñchūrasenāṃśca bubhuje viṣayānnṛpa || 59 ||
tatrotpannaḥ kaśyapāṃśaḥ śāpācca varuṇasya vai |
vasudevo'tivikhyātaḥ śūrasenasutastadā || 60 ||
vaiśyavṛttirataḥ so'bhūnmṛte pitari mādhavaḥ |
ugraseno babhūvātha kaṃsastasyātmajo mahān || 61 ||
aditirdevakī jātā devakasya sutā tadā |
śāpādvai varuṇasyātha kaśyapānugatā kila || 62 ||
dattā sā vasudevāya devakena mahātmanā |

vivāhe racite tatra vāgabhūd□ gagane tadā || 63 ||
kaṃsa kaṃsa mahābhāga devakīgarbhasambhavaḥ |
aṣṭamastu sutaḥ śrīmāṃstava hantā bhaviṣyati || 64 ||
tacchrutvā vacanaṃ kaṃso vismito'bhūnmahābalaḥ |
devavācaṃ tu tāṃ matvā satyāṃ cintāmavāpa saḥ || 65 ||
kiṃ karomīti sañcintya vimarśamakarottadā |
nihatyaināṃ na me mṛtyurbhavedadyaiva satvaram || 66 ||
upāyo nānyathā cāsminkārye mṛtyubhayāvahe |
iyaṃ pitṛṣvasā pūjyā kathaṃ hanmītyacintayat || 67 ||
punarvicārayāmāsa maraṇaṃ me'styaho svasā |
pāpenāpi prakartavyā deharakṣā vipaścitā || 68 ||
prāyaścittena pāpasya śuddhirbhavati sarvadā |

prāṇarakṣā prakartavyā budhairapyenasā tathā || 69 ||
vicintya manasā kaṃsaḥ khaḍgamādāya satvaraḥ |

jagrāha tāṃ varārohāṃ keśeṣvākṛṣya pāpakṛt || 70 ||
kośātkhaḍgamupākṛṣya hantukāmo durāśayaḥ |
paśyatāṃ sarvalokānāṃ navoḍhāṃ tāṃ cakarṣa ha || 71 ||
hanyamānāñca tāṃ dṛṣṭvā hāhākāro mahānabhūt |
vasudevānugā vīrā yuddhāyodyatakārmukāḥ || 72 ||
muñca muñceti procustaṃ te tadād□bhutasāhasāḥ |
kṛpayā mocayāmāsurdevakīṃ devamātaram || 73 ||
tadyuddhamabhavad□ ghoraṃ vīrāṇāñca parasparam |
vasudevasahāyānāṃ kaṃsena ca mahātmanā || 74 ||
vartamāne tathā yuddhe dāruṇe lomaharṣaṇe |
kaṃsaṃ nivārayāmāsurvṛddhā ye yadusattamāḥ || 75 ||
pitṛṣvaseyaṃ te vīra pūjanīyā ca bāliśā |
na hantavyā tvayā vīra vivāhotsavasaṅgame || 76 ||
strīhatyā duḥsahā vīra kīrtighnī pāpakṛttamā |

bhūtabhāṣitamātreṇa na kartavyā vijānatā || 77 ||
antarhitena kenāpi śatruṇā tava cāsya vā |
uditeti kuto na syādvāganarthakarī vibho || 78 ||
yaśasaste vighātāya vasudevagṛhasya ca |
ariṇā racitā vāṇī guṇamāyāvidā nṛpa || 79 ||
bibheṣi vīrastvaṃ bhūtvā bhūtabhāṣitabhāṣayā |
yaśomūlavighātārthamupāyastvariṇā kṛtaḥ || 80 ||
pitṛṣvasā na hantavyā vivāhasamaye punaḥ |
bhavitavyaṃ mahārāja bhavecca kathamanyathā || 81 ||
evaṃ tairbodhyamāno'sau nivṛtto nābhavadyadā |
tadā taṃ vasudevo'pi nītijñaḥ pratyabhāṣata || 82 ||
kaṃsa satyaṃ bravīmyadya satyādhāraṃ jagattrayam |
dāsyāmi devakīputrānutpannāṃstava sarvaśaḥ || 83 ||
jātaṃ jātaṃ sutaṃ tubhyaṃ na dāsyāmi yadi prabho |

kumbhīpāke tadā ghore patantu mama pūrvajāḥ || 84 ||
śrutvātha vacanaṃ satyaṃ pauravā ye puraḥsthitāḥ |
ūcuste tvaritāḥ kaṃsaṃ sādhu sādhu punaḥ punaḥ || 85 ||
na mithyā bhāṣate kvāpi vasudevo mahāmanāḥ |
keśaṃ muñca mahābhāga strīhatyā pātakaṃ tathā || 86 ||
vyāsa uvāca
evaṃ prabodhitaḥ kaṃso yaduvṛddhairmahātmabhiḥ |
krodhaṃ tyaktvā sthitastatra satyavākyānumoditaḥ || 87 ||
tato dundubhayo nedurvāditrāṇi ca sasvanuḥ |
jayaśabdastu sarveṣāmutpannastatra saṃsadi || 88 ||
prasādya kaṃsaṃ pratimocya devakīṃ
mahāyaśāḥ śūrasutastadānīm |
jagāma gehaṃ svajanānuvṛtto
navoḍhayā vītabhayastarasvī || 89 ||

English translation

1-2. Vyasa said O Bharata! I now narrate to you about the relief of the burden of the Earth, the destruction by the Yoga Maya of the armies Kuruksettra and Prabhasa, the two sacred places, and about the birth, due to the curse of Bhrigu, of the Bhagavan Hah, of unparalleled prowess, under the influence of Mahamaya, in the race of Yadu. Now hear.

3. Visnu's taking birth in the world was effected under the circumstances caused by Yoga Maya, to relieve the burden of the Earth; this is my opinion.

N. B. Prabhasa is a well-known place of pilgrimage near Dvarka, in Gujerat.

4. O king! When the Goddess Mahamaya, the Incarnate of the three qualities can make Brahma, Visnu and the other Devas dance incessantly as their Internal Controller, then what wonder, that She would appear charming to the other Jivas and make them dance incessantly, as wooden dolls.

5. All the troubles incurred in remaining in the womb, amidst the urine, excreta and tissues. She had brought to bear finally on Visnu by Her ever famous Leela (Divine Sport).

6. In days of yore, in Rama incarnation. She, That Supreme Goddess made the Gods become monkeys and you know very well

already, what amount of trouble Bhagavan Visnu had to undergo by the hard iron chain of bondage, "This is mine, this is I," etc., imposed by Maya.

7. The Yogis who want final liberation and who have abandoned all their attachments and who want devotion, they worship the Supreme Goddess of the Universe, the Incarnate of Auspiciousness.

8. O king! Who will not serve Her? A trace of devotion towards Whom effects at once the salvation of the JTvas.

9. If any human being utters simply the name "BhuvanesVari" (the Goddess of Universe) She gives him the three worlds; and if any one cries and utters for help "Save me," then the Goddess of the Universe, being unable to find anything that She can repay him as a fit recompense for his utterance, becomes Herself indebted to that man.

10. O King! Know Vidya (knowledge) and Avidya (non-knowledge, spiritual ignorance, lower knowledge) Her two forms; Vidya gives liberation; Avidya causes bondage.

11. Brahma, Visnu, Rudra, all these and their Avataras are Her instruments and are under Her subjection, as if they are all fastened by a cord.

12-14. The Bhagavan Hari sometimes resides in Vaikuntha, sometimes resides in the sea of milk and enjoys pleasures, sometimes fights the powerful Danavas, sometimes performs

extensive sacrificial ceremonies sometimes performs severe asceticism and sometimes takes to deep sleep under the guidance of Yoga Maya. Thus He never becomes free and independent.

15-16. O King! And like Visnu, Brahma, Rudra, the other Gods Indra, Varuna, Yama, Kuvera, Agni, the Sun, Moon and other celestial gods, the Sanaka and other Munis, Vas'istha and other Risis, all are incessantly controlled by the Supreme Goddess, as if they are the dolls in the hands of a playing magician.

17. All the Devas are controlled by the noose of Time, just as oxen are brought under control by men, by strings passed within their noses.

18. O King! Pleasure, pain, sleep, lassitude, idleness, and other passions and feelings are always found inherent in every embodied being.

19-23. The Devas are written down by authors in their books as not subject to death or decay; this statement is merely nominal and not real; for whoever is always subject to birth, growth, decay and death how can we call him immortal or beyond old age and death? Why do the Devas get into sorrows, and troubles? How can they be called gods? How can one enjoy when one is involved in a trouble? In this world, it is seen mosquitoes and other insects born from water die after a very short time; so, like these, the Devas at the expiry of their ordained life-period, die too. Then why not the Devas be treated like those insects? Why not shall we term them, “Mortal”?

24-25. Some human beings live one year; some others live upto one hundred years, the Devas live longer than men; the life of the Prajapati Brahma exceeds those of the Devas; Rudra lives longer than Brahma; and Visnu lives longer than Rudra. All these are thus subject by turns to birth, growth, and decay.

26. Those who are born, they die; those that die are again born. Thus O King! In this world all the JTvas, no doubt, move round and round like a wheel.

27. The JTvas are deluded by the network of Moha (charms) and thus deluded. They can never gain final release. So long as Maya exists in them, their delusion is not destroyed.

28. O King! At the time of creation Brahma and all other things came into existence, in due order, and these will duly dissolve at the time of the Great Dissolution (the Pralaya)?

29. Whatever is the cause of destruction to anybody here, that destroys the body in question. According to the Will Power of the Supreme Goddess, whatever is created by Brahma, no none can undo that. Know this as perfectly certain.

30. Know this the predestined law that the birth, death, old age, diseases, pain or pleasure overtake all the JTvas according to the prescribed order of Nature; never these laws fail to operate in their actions.

31. See! The Devas that we see with our physical eyes, the Sun and Moon yield pleasure to all; still they suffer always troubles at the hands of their enemies (i.e., Rahu and Ketu, i.e., there always take place regularly solar and lunar eclipses, when they are in the ascending and descending modes.) This suffering is never removed.

32. The son of the Sun (Saturn) is always injurious to people; hence it is termed “Manda” (bad); the Moon was attacked with consumption and bears stain on his body (spots in the Moon disc). What to speak of ordinary men? The great men even are subject to the prescribed laws of Fate and Nature.

33. The Creator of the world, the four faced Brahma is the author of the Vedas and awarder of Intelligence. He, too, on seeing Sarasvati, his own daughter, was afflicted with passion.

34. When Sati, the wife of S’iva, left off Her mortal coil, Mahadeva, though He could remove the sorrows of all, was very much moved with passion and greatly afflicted.

35. Then, being burnt very much as it were by the fire of passion, he threw himself down into the water of the river Kalindi; and the water of that river became black-coloured, as if burnt by the burning fire of the sorrows of S’iva.

36-37. O King! When Mahadeva, being infatuated with Kama, went into the forest of Bhrigu and becoming naked, began to copulate, the ascetic Bhrigu, seeing him in that state, exclaimed "O You are very shameless" and cursed Him thus Let your penis drop off just now.

Mahadeva, then to satisfy his thirst for passion, began to drink the water of the lake Amrita Vapi, dug by the Danavas.

38-39. Indra, too, the Lord of the Devas, turned into a bull and carried Visnu on his back on the face of the earth. What to speak where the omniscience and omnipotence disappeared of Bhagavan Visnu, Who is the First of all created beings and possessed of reason, and discrimination? Oh! What a great wonder, that He could not know about the golden deer?

40-41. Judge, O King! for yourself, the great power of Maya, that even Rama Chandra was deluded by passion, and very much grieved for the separation from his dear wife Sita, and wept much for Her. Greatly deluded, he began to cry aloud and ask the trees "Where has gone My Sita, the daughter of Janaka? Is she devoured by the rapacious animals? or whether is she stolen by some mischievous person?

42-44. O Brother Laksmana! I am being consumed by the fire of separation from my beloved; I will commit suicide now; and you too will die due to the separation from me; our mother, too, would die when they will hear of our deaths; Satrughna, too, will be very much afflicted at our death and will not hold his life. The mother Sumitra, too, will destroy her life, being afflicted with her son's demise; and then Bharata's and his mother's desires will certainly be fulfilled.

45. O Sita! I am very much moved by your separation; where have you gone, leaving me here! O deer-eyed, O one of thin waist! come; give life unto me!

46. What shall I do? Where shall I go? My life is entirely dependent on you, O daughter of Janaka! I am your darling! Now I am very much depressed owing to your separation. Please come and speak to me words of hope and courage.

47. Though Rama, of unequalled prowess, roamed about weeping from forest to forest, yet he could not find out Sita.

48-49. He, who is the Refuge of all the worlds, the lotus-eyed Rama, got entangled into the delusion of Maya and had to take refuge Himself under the monkeys, and with their help, constructed the bridge across the ocean, crossed the ocean and was thus able to kill the valiant warriors Kumbhakarna and Havana.

50. Then Rama got back His Sita before him but suspecting, since she had been stolen by the vicious Havana, made her take an oath, though it is to, be remembered that Rama was all-knowing.

51. O King! The power of Yoga Maya is very great; what shall I speak of Her great power? This whole cosmos is always urged into activity by Her and thus goes rolling on and on incessantly.

52. Thus, in various incarnations, Bhagavan Visnu was always under the influence of previous curse and also under the control of Destiny and had to do various functions incessantly.

53. O King! Now I will speak to you about the birth of S'ri Krisna in the world for serving the purposes of gods, and will narrate His Leela.

54. In days of yore, on the delightful banks of the river Kalindi, there was a place, called Madhuban, where lived a powerful Daitya named Lavana, the son of Madhu.

55-56. That wicked Demon was exceedingly arrogant, on getting a boon, and he used to give an enormous amount of trouble to the Dvijas. Satrughna the younger of Laksman, killed that uncontrollable Daitya and built a very beautiful city there and named it Mathura.

57. The intelligent Satrughna, the destroyer of enemies, installed his two lotus-eyed sons in that kingdom and, when his end came, went to Heaven.

58. Afterwards on the decline of the Solar race, the Yadavas, born of the race of Yayati, occupied that Mathura city, giving salvation to all.

59. O King! There reigned in Mathura city one Yadava king, valiant warrior, named S'urasena; and he enjoyed all the pleasures Mathura.

60. Under the curse of Varuna, Vasudeva took his birth as the son of the renowned S'urasena, as the part incarnate of Kas'yapa.

61. He took up the profession of a Vais'ya and engaged himself in agriculture. And on the death of his father, the prosperous and wealthy Ugrasena became the King of Mathura. The powerful Kamsa was the son Ugrasena.

62. On the other hand, the King Devaka had a daughter born to hinn named Devaki, the part incarnate of Aditi. She under the curse of Varuna, followed Kas'yapa-

63. The high souled King Devaka performed the marriage ceremony of his daughter Devaki with Vasudeva.

64. When this marriage ceremony was over, a voice was heard from Heaven, saying O fortunate Kamsa! The eighth son of this Devaki will take away your life.

65. The powerful Kamsa, hearing that voice from Heaven, was surprised and took it to be true and became very anxious.

66-67. Kamsa began to argue in his mind. Once he thought "I would today destroy her; then my death won't take place; for I can't see any other way of escape from this difficulty," again he thought, "She is my sister, daughter of my paternal uncle and therefore fit to be worshipped; how can I kill her!"

68. Lastly, he came to the final conclusion, thus "She is the cause of my death, though she is my sister, fit to be worshipped; to kill her will not lead me to sin; for it is enjoined by the wise Do even a sin to avert one's own death."

69. The sins can be remedied always by penances. Therefore to save one's life, by committing even a sinful act, ought to be done by

the wise.

70-71. The vicious Kamsa thus arguing, holding the scabbard in his hand, drew from it the sword and dragged and caught hold of the newly married handsome woman by her hair to kill her before the presence of the public.

72. A cry of universal consternation and distress arose on all sides, seeing Kamsa thus ready to kill Devaki; then the warriors, under Vasudeva, at once raised their bows and arrows, ready to fight.

73. These wonderfully valorous warriors loudly exclaimed to Kamsa, “Leave Devaki at once” “Leave Devaki at once” and then they were finally able out of their mercy to release the Devamata Devaki, from the hold of the vicious Kamsa.

74. Deadly battles ensued then between the powerful Kamsa and those valorous warriors on Vasudeva’s side.

75-76. Seeing the exceedingly terrible battle, the old Yadavas asked Kamsa to desist from such a battle and advised him thus. This Devaki is your sister; you ought to pay her respects. Did you not consider even for a moment that she is as yet a girl. O Hero! You ought not to kill her at the time of this joyous marriage ceremony.

77. O Valiant Warrior! The murder of a woman is intolerable! Destroyer of fame, and most heinous crime! You should also consider that learned persons ought not to commit such dastardly

acts as the murdering of females, depending simply on a voice from heaven, a very ordinary thing!

78. It may be that some of your Vasudeva’s enemy has uttered that harmful word, hiding himself from your sight. No reason can be shewn contrary to this.

79. We are of opinion that to ruin your name and to destroy the house of Vasudeva, some magician, expert in black magic, your enemy has framed this voice from Heaven.

80. O king! You are a hero; why do you fear the words of a devil. We firmly believe, there is no doubt, that this is done by your malicious enemy to ruin your name.

81. O king! What is destined to take place, will take place; no one can stand against it otherwise. Therefore, at this marriage festivity, you ought never to kill this your respected sister.

82-83. O King Janamejaya! Though made to understand thus by the old wise Yadavas, the king Kamsa did not desist from his purpose; S’ri Vasudeva, versed in morals, told him “Kamsa! These three worlds are established on Truth. I say on Truth that I will hand over to you all my sons, born of the womb of Devaki, no sooner they are born.

84. And if I do not deliver to you all those sons, no sooner they are born then all my forefathers will fall down into the hell called Kumbihpaka.”

85-86. The descendants of Puru, that were present there, hearing his truthful words, praised him repeatedly and told Kamsa “Vasudeva is a high minded personage; he is surely not to tell a lie. Therefore,

O Thou, blessed one! Now leave Devaki and be free from committing the murder of woman.”

87. O king! Thus made to understand by the aged high minded Yadavas the king Kamsa accepted the truthful words of Vasudeva and abandoned his anger.

88. Then the Dunduvis and other sounding instruments were sounded; and their sounds filled the place; and all repeatedly uttered jai, jai.

89. Then the famous Vasudeva, the son of S’urasena, thus pleased the king Kamsa and freed Devaki; and, surrounded by his relatives, he went quickly without any fear to his own house, accompanied by Devaki.

Here ends the 20th chapter in the 4th Adhyaya of S'rimad Devi Bhagavatam, the Maha Puranam, of 18,000 verses, by Maharsi Veda Vyasa, on Devaki's marriage.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 21

On The Killing Of The Sons Of

Chapter 83 of 318 · 54 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
अथ काले तु सम्प्राप्ते देवकी देवरूपिणी ।
गर्भं दधार विधिवद्वसुदेवेन सङ्गता ॥ १ ॥
पूर्णेऽथ दशमे मासे सुषुवे सुतमुत्तमम् ।
रूपावयवसम्पन्नं देवकी प्रथमं यदा ॥ २ ॥
तदाऽऽह वसुदेवस्तां सत्यवाक्यानुमोदितः ।
भावित्वाच्च महाभागो देवकीं देवमातरम् ॥ ३ ॥
वरोरु समयं मे त्वं जानासि स्वसुतार्पणे ।
मोचिता त्वं महाभागे शपथेन मया तदा ॥ ४ ॥
इमं पुत्रं सुकेशान्ते दास्यामि भ्रातृसूनवे ।
(खले कंसे विनाशार्थं दैवे किं वा करिष्यसि ।) ॥
विचित्रकर्मणां पाको दुर्ज्ञेयो ह्यकृतात्मभिः ॥ ५ ॥
सर्वेषां किल जीवानां कालपाशानुवर्तिनाम् ।
भोक्तव्यं स्वकृतं कर्म शुभ वा यदि वाशुभम् ॥ ६ ॥

प्रारब्धं सर्वथैवात्र जीवस्य विधिनिर्मितम् ।
देवक्युवाच
स्वामिन् पूर्वं कृतं कर्म भोक्तव्यं सर्वथा नृभिः ॥ ७ ॥
तीर्थैस्तपोभिर्दानैर्वा किं न याति क्षयं हि तत् ।
लिखितो धर्मशास्त्रेषु प्रायश्चित्तविधिर्नृप ॥ ८ ॥
पूर्वार्जितानां पापानां विनाशाय महात्मभिः ।
ब्रह्महा हेमहारी च सुरापो गुरुतल्पगः ॥ ९ ॥
द्वादशाब्दव्रते चीर्णे शुद्धिं याति यतस्ततः ।
मन्वादिभिर्यथोद्दिष्टं प्रायश्चित्तं विधानतः ॥ १० ॥
तथा कृत्वा नरः पापान्मुच्यते वा न वानघ ।
विगीतवचनास्ते किं मुनयस्तत्त्वदर्शिनः ॥ ११ ॥
याज्ञवल्क्यादयः सर्वे धर्मशास्त्रप्रवर्तकाः ।
भवितव्यं भवत्येव यद्येवं निश्चयः प्रभो ॥ १२ ॥
आयुर्वेदः स मिथ्यैव मन्त्रवादास्तथाखिलाः ।

उद्यमस्तु वृथा सर्वमेवं चेद्दैवनिर्मितम् ॥ १३ ॥
भवितव्यं भवत्येव प्रवृत्तिस्तु निरर्थिका ।

अग्निष्टोमादिकं व्यर्थं नियतं स्वर्गसाधनम् ॥ १४ ॥
यदा तदा प्रमाणं हि वृथैव परिभाषितम् ।
वितथे तत्प्रमाणे तु धर्मोच्छेदः कुतो न हि ॥ १५ ॥
उद्यमे च कृते सिद्धिः प्रत्यक्षेणैव साध्यते ।
तस्मादत्र प्रकर्तव्यः प्रपञ्चश्चिंतकल्पितः ॥ १६ ॥
यथायं बालकः क्षेमं प्राप्नोति मम पुत्रकः ।
मिथ्या यदि प्रकर्तव्यं वचनं शुभमिच्छता ॥ १७ ॥
न तत्र दूषणं किञ्चित्पवदन्ति मनीषिणः ।
वसुदेव उवाच
निशामय महाभागे सत्यमेतद्ब्रवीमि ते ॥ १८ ॥
उद्यमः खलु कर्तव्यः फलं दैववशानुगम् ।
त्रिविधानीह कर्माणि संसारेऽत्र पुराविदः ॥ १९ ॥

प्रवदन्तीह जीवानां पुराणेष्वागमेषु च ।
सञ्चितानि च जीर्णानि प्रारब्धानि सुमध्यमे ॥ २० ॥
वर्तमानानि वामोरु विविधानीह देहिनाम् ।
शुभाशुभानि कर्माणि बीजभूतानि यानि च ॥ २१ ॥
बहुजन्मसमुत्थानि काले तिष्ठन्ति सर्वथा ।
पूर्वदेहं परित्यज्य जीवः कर्मवशानुगः ॥ २२ ॥
स्वर्गं वा नरकं वापि प्राप्नोति स्वकृतेन वै ।
दिव्यं देहञ्च सम्प्राप्य यातनादेहमर्थजम् ॥ २३ ॥
भुनक्ति विविधान् भोगान्स्वर्गे वा नरकेऽथवा ।
भोगान्ते च यदोत्पत्तेः समयस्तस्य जायते ॥ २४ ॥
लिङ्गदेहेन सहितं जायते जीवसंज्ञितम् ।
तदैव सञ्चितेभ्यश्च कर्मभ्यः कर्मभिः पुनः ॥ २५ ॥
योजयत्येव तं कालं कर्माणि प्राक्कृतानि च ।
देहेनानेन भाव्यानि शुभानि चाशुभानि च ॥ २६ ॥

प्रारब्धानि च जीवेन भोक्तव्यानि सुलोचने ।
प्रायश्चित्तेन नश्यन्ति वर्तमानानि भामिनि ॥ २७ ॥
सञ्चितानि तथैवाशु यथार्थं विहितेन च ।
प्रारब्धकर्मणां भोगात्संक्षयो नान्यथा भवेत् ॥ २८ ॥
तेनायं ते कुमारो वै देयः कंसाय सर्वथा ।
न मिथ्या वचनं मेऽस्ति लोकनिन्दाभिदूषितम् ॥ २९ ॥
अनित्येऽस्मिंस्तु संसारे धर्मसारे महात्मनाम् ।
दैवाधीनं हि सर्वेषां मरणं जननं तथा ॥ ३० ॥
तस्माच्छोको न कर्तव्यो देहिना हि निरर्थकः ।
सत्यं यस्य गतं कान्ते वृथा तस्यैव जीवितम् ॥ ३१ ॥
इहलोको गतो यस्मात्परलोकः कुतस्ततः ।

अतो देहि सुतं सुभ्रु कंसाय प्रददाम्यहम् ॥ ३२ ॥
सत्यसंस्तरणाद्देवि शुभमग्रे भविष्यति ।
कर्तव्यं सुकृतं पुम्भिः सुखे दुःखे सति प्रिये ॥ ३३ ॥

(सत्यसंरक्षणाद्देवि शुभमेव भविष्यति) ॥
व्यास उवाच
इत्युक्तवति कान्ते सा देवकी शोकसंयुता ।
ददौ पुत्रं प्रसूतं च वेपमाना मनस्विनी ॥ ३४ ॥
वसुदेवोऽपि धर्मात्मा आदाय स्वसुतं शिशुम् ।
जगाम कंससदनं मार्गे लोकैरभिष्टुतः ॥ ३५ ॥
लोका ऊचुः
पश्यन्तु वसुदेवं भो लोका एवं मनस्विनम् ।
स्ववाक्यमनुरुध्यैव बालमादाय यात्यसौ ॥ ३६ ॥
मृत्यवे दातुकामोऽद्य सत्यवागनसूयकः ।
सफलं जीवितं चास्य धर्मं पश्यन्तु चाद्भुतम् ॥ ३७ ॥
यः पुत्रं याति कंसाय दातुं कालात्मनेऽपि हि ।
व्यास उवाच
इति संस्तूयमानस्तु प्राप्तः कंसालयं नृप ॥ ३८ ॥

ददावस्मै कुमारं तं जातमात्रममानुषम् ।
कंसोऽपि विस्मयं प्राप्तो दृष्ट्वा धैर्यं महात्मनः ॥ ३९ ॥
गृहीत्वा बालकं प्राह स्मितपूर्वमिदं वचः ।
धन्यस्त्वं शूरपुत्राद्य ज्ञातः पुत्रसमर्पणात् ॥ ४० ॥
मम मृत्युर्न चायं वै गिरा प्रोक्तस्तु चाष्टमः ।
न हन्तव्यो मया कामं बालोऽयं यातु ते गहम् ॥ ४१ ॥
अष्टमस्तु प्रदातव्यस्त्वया पुत्रो महामते ।
इत्युक्त्वा वसुदेवाय ददावाशु खलः शिशुम् ॥ ४२ ॥
गच्छत्वयं गृहे बालः क्षेमं व्याहृतवान्नृपः ।
तमादाय तदा शौरिर्जगाम स्वगृहं मुदा ॥ ४३ ॥
कंसोऽपि सचिवानाह वृथा किं घातये शिशुम् ।
अष्टमाद्देवकीपुत्रान्मम मृत्युरुदाहृतः ॥ ४४ ॥
अतः किं प्रथमं बालं हत्वा पापं करोम्यहम् ।
साधुसाध्विति तेऽप्युक्त्वा संस्थिता मन्त्रिसत्तमाः ॥ ४५ ॥

विसर्जितास्तु कंसेन जग्मुस्ते स्वगृहान्प्रति ।
गतेषु तेषु सम्प्राप्तो नारदो मुनिसत्तमः ॥ ४६ ॥
अभ्युत्थानार्घ्यपाद्यादि चकारोग्रसुतस्तदा ।
पप्रच्छ कुशलं राजा तत्रागमनकारणम् ॥ ४७ ॥
नारदस्तं तदोवाच स्मितपूर्वमिदं वचः ।
कंस कंस महाभाग गतोऽहं हेमपर्वतम् ॥ ४८ ॥

तत्र ब्रह्मादयो देवा मन्त्रं चक्रुः समाहिताः ।
देवक्यां वसुदेवस्य भार्यायां सुरसत्तमः ॥ ४९ ॥
वधार्थं तव विष्णुश्च जन्म चात्र करिष्यति ।
तत्कथं न हतः पुत्रस्त्वया नीतिं विजानता ॥ ५० ॥
कंस उवाच
अष्टमं च हनिष्येऽहं मृत्युं मे देवभाषितम् ।
नारद उवाच
न जानासि नृपश्रेष्ठ राजनीतिं शुभाशुभा । ५१ ॥

मायाबलं च देवानां न त्वं वेत्सि वदामि किम् ।
रिपुरल्पोऽपि शूरेण नोपेक्ष्यः शुभमिच्छता ॥ ५२ ॥
सम्मेलनक्रियायां तु सर्वे ते ह्यष्टमाः स्मृताः ।
मूर्खस्त्वमरिसन्त्यागः कृतोऽयं जानता त्वया ॥ ५३ ॥
इत्युक्त्वाशु गतः श्रीमान्नारदो देवदर्शनः ।
गतेऽथ नारदे कंसः समाहुयाथ बालकम् ।
पाषाणे पोथयामास सुखं प्राप च मन्दधीः ॥ ५४ ॥

Roman transliteration

vyāsa uvāca
atha kāle tu samprāpte devakī devarūpiṇī |
garbhaṃ dadhāra vidhivadvasudevena saṅgatā || 1 ||
pūrṇe'tha daśame māse suṣuve sutamuttamam |
rūpāvayavasampannaṃ devakī prathamaṃ yadā || 2 ||
tadā''ha vasudevastāṃ satyavākyānumoditaḥ |
bhāvitvācca mahābhāgo devakīṃ devamātaram || 3 ||
varoru samayaṃ me tvaṃ jānāsi svasutārpaṇe |
mocitā tvaṃ mahābhāge śapathena mayā tadā || 4 ||
imaṃ putraṃ sukeśānte dāsyāmi bhrātṛsūnave |
(khale kaṃse vināśārthaṃ daive kiṃ vā kariṣyasi |) ||
vicitrakarmaṇāṃ pāko durjñeyo hyakṛtātmabhiḥ || 5 ||
sarveṣāṃ kila jīvānāṃ kālapāśānuvartinām |
bhoktavyaṃ svakṛtaṃ karma śubha vā yadi vāśubham || 6 ||

prārabdhaṃ sarvathaivātra jīvasya vidhinirmitam |
devakyuvāca
svāmin pūrvaṃ kṛtaṃ karma bhoktavyaṃ sarvathā nṛbhiḥ || 7 ||
tīrthaistapobhirdānairvā kiṃ na yāti kṣayaṃ hi tat |
likhito dharmaśāstreṣu prāyaścittavidhirnṛpa || 8 ||
pūrvārjitānāṃ pāpānāṃ vināśāya mahātmabhiḥ |
brahmahā hemahārī ca surāpo gurutalpagaḥ || 9 ||
dvādaśābdavrate cīrṇe śuddhiṃ yāti yatastataḥ |
manvādibhiryathoddiṣṭaṃ prāyaścittaṃ vidhānataḥ || 10 ||
tathā kṛtvā naraḥ pāpānmucyate vā na vānagha |
vigītavacanāste kiṃ munayastattvadarśinaḥ || 11 ||
yājñavalkyādayaḥ sarve dharmaśāstrapravartakāḥ |

bhavitavyaṃ bhavatyeva yadyevaṃ niścayaḥ prabho || 12 ||
āyurvedaḥ sa mithyaiva mantravādāstathākhilāḥ |

udyamastu vṛthā sarvamevaṃ ceddaivanirmitam || 13 ||
bhavitavyaṃ bhavatyeva pravṛttistu nirarthikā |
agniṣṭomādikaṃ vyarthaṃ niyataṃ svargasādhanam || 14 ||
yadā tadā pramāṇaṃ hi vṛthaiva paribhāṣitam |
vitathe tatpramāṇe tu dharmocchedaḥ kuto na hi || 15 ||
udyame ca kṛte siddhiḥ pratyakṣeṇaiva sādhyate |
tasmādatra prakartavyaḥ prapañcaścittakalpitaḥ || 16 ||
yathāyaṃ bālakaḥ kṣemaṃ prāpnoti mama putrakaḥ |
mithyā yadi prakartavyaṃ vacanaṃ śubhamicchatā || 17 ||
na tatra dūṣaṇaṃ kiñcitpavadanti manīṣiṇaḥ |
vasudeva uvāca
niśāmaya mahābhāge satyametad□ bravīmi te || 18 ||
udyamaḥ khalu kartavyaḥ phalaṃ daivavaśānugam |
trividhānīha karmāṇi saṃsāre'tra purāvidaḥ || 19 ||

pravadantīha jīvānāṃ purāṇeṣvāgameṣu ca |
sañcitāni ca jīrṇāni prārabdhāni sumadhyame || 20 ||
vartamānāni vāmoru vividhānīha dehinām |
śubhāśubhāni karmāṇi bījabhūtāni yāni ca || 21 ||
bahujanmasamutthāni kāle tiṣṭhanti sarvathā |
pūrvadehaṃ parityajya jīvaḥ karmavaśānugaḥ || 22 ||
svargaṃ vā narakaṃ vāpi prāpnoti svakṛtena vai |
divyaṃ dehañca samprāpya yātanādehamarthajam || 23 ||
bhunakti vividhān bhogānsvarge vā narake'thavā |
bhogānte ca yadotpatteḥ samayastasya jāyate || 24 ||
liṅgadehena sahitaṃ jāyate jīvasaṃjñitam |
tadaiva sañcitebhyaśca karmabhyaḥ karmabhiḥ punaḥ || 25 ||
yojayatyeva taṃ kālaṃ karmāṇi prākkṛtāni ca |
dehenānena bhāvyāni śubhāni cāśubhāni ca || 26 ||

prārabdhāni ca jīvena bhoktavyāni sulocane |
prāyaścittena naśyanti vartamānāni bhāmini || 27 ||
sañcitāni tathaivāśu yathārthaṃ vihitena ca |
prārabdhakarmaṇāṃ bhogātsaṃkṣayo nānyathā bhavet || 28 ||
tenāyaṃ te kumāro vai deyaḥ kaṃsāya sarvathā |
na mithyā vacanaṃ me'sti lokanindābhidūṣitam || 29 ||
anitye'smiṃstu saṃsāre dharmasāre mahātmanām |
daivādhīnaṃ hi sarveṣāṃ maraṇaṃ jananaṃ tathā || 30 ||
tasmācchoko na kartavyo dehinā hi nirarthakaḥ |
satyaṃ yasya gataṃ kānte vṛthā tasyaiva jīvitam || 31 ||
ihaloko gato yasmātparalokaḥ kutastataḥ |
ato dehi sutaṃ subhru kaṃsāya pradadāmyaham || 32 ||
satyasaṃstaraṇāddevi śubhamagre bhaviṣyati |
kartavyaṃ sukṛtaṃ pumbhiḥ sukhe duḥkhe sati priye || 33 ||

(satyasaṃrakṣaṇāddevi śubhameva bhaviṣyati) ||
vyāsa uvāca
ityuktavati kānte sā devakī śokasaṃyutā |
dadau putraṃ prasūtaṃ ca vepamānā manasvinī || 34 ||

vasudevo'pi dharmātmā ādāya svasutaṃ śiśum |
jagāma kaṃsasadanaṃ mārge lokairabhiṣṭutaḥ || 35 ||
lokā ūcuḥ
paśyantu vasudevaṃ bho lokā evaṃ manasvinam |
svavākyamanurudhyaiva bālamādāya yātyasau || 36 ||
mṛtyave dātukāmo'dya satyavāganasūyakaḥ |
saphalaṃ jīvitaṃ cāsya dharmaṃ paśyantu cād□bhutam || 37 ||
yaḥ putraṃ yāti kaṃsāya dātuṃ kālātmane'pi hi |
vyāsa uvāca
iti saṃstūyamānastu prāptaḥ kaṃsālayaṃ nṛpa || 38 ||

dadāvasmai kumāraṃ taṃ jātamātramamānuṣam |
kaṃso'pi vismayaṃ prāpto dṛṣṭvā dhairyaṃ mahātmanaḥ || 39 ||
gṛhītvā bālakaṃ prāha smitapūrvamidaṃ vacaḥ |
dhanyastvaṃ śūraputrādya jñātaḥ putrasamarpaṇāt || 40 ||
mama mṛtyurna cāyaṃ vai girā proktastu cāṣṭamaḥ |
na hantavyo mayā kāmaṃ bālo'yaṃ yātu te gaham || 41 ||
aṣṭamastu pradātavyastvayā putro mahāmate |
ityuktvā vasudevāya dadāvāśu khalaḥ śiśum || 42 ||
gacchatvayaṃ gṛhe bālaḥ kṣemaṃ vyāhṛtavānnṛpaḥ |
tamādāya tadā śaurirjagāma svagṛhaṃ mudā || 43 ||
kaṃso'pi sacivānāha vṛthā kiṃ ghātaye śiśum |
aṣṭamāddevakīputrānmama mṛtyurudāhṛtaḥ || 44 ||
ataḥ kiṃ prathamaṃ bālaṃ hatvā pāpaṃ karomyaham |
sādhusādhviti te'pyuktvā saṃsthitā mantrisattamāḥ || 45 ||

visarjitāstu kaṃsena jagmuste svagṛhānprati |
gateṣu teṣu samprāpto nārado munisattamaḥ || 46 ||
abhyutthānārghyapādyādi cakārograsutastadā |
papraccha kuśalaṃ rājā tatrāgamanakāraṇam || 47 ||
nāradastaṃ tadovāca smitapūrvamidaṃ vacaḥ |
kaṃsa kaṃsa mahābhāga gato'haṃ hemaparvatam || 48 ||
tatra brahmādayo devā mantraṃ cakruḥ samāhitāḥ |
devakyāṃ vasudevasya bhāryāyāṃ surasattamaḥ || 49 ||
vadhārthaṃ tava viṣṇuśca janma cātra kariṣyati |
tatkathaṃ na hataḥ putrastvayā nītiṃ vijānatā || 50 ||
kaṃsa uvāca
aṣṭamaṃ ca haniṣye'haṃ mṛtyuṃ me devabhāṣitam |
nārada uvāca
na jānāsi nṛpaśreṣṭha rājanītiṃ śubhāśubhā | 51 ||

māyābalaṃ ca devānāṃ na tvaṃ vetsi vadāmi kim |
ripuralpo'pi śūreṇa nopekṣyaḥ śubhamicchatā || 52 ||
sammelanakriyāyāṃ tu sarve te hyaṣṭamāḥ smṛtāḥ |
mūrkhastvamarisantyāgaḥ kṛto'yaṃ jānatā tvayā || 53 ||
ityuktvāśu gataḥ śrīmānnārado devadarśanaḥ |
gate'tha nārade kaṃsaḥ samāhūyātha bālakam |
pāṣāṇe pothayāmāsa sukhaṃ prāpa ca mandadhīḥ || 54 ||

English translation

1. Vyasa said O King! Thus, in due course, Devaki, the goddess incarnate, being united according to rules with Vasudeva, became pregnant.

2-4. When full ten months were over, a good-looking and beautiful child (male) was first born to Devaki. Then the good-natured Vasudeva remembered his promise, and also what is ordained by Heaven; and he spoke to Devaki, the part incarnate of Aditi "O fair- looking! You know that I saved your life at your marriage by swearing on oath to deliver all your fresh-born children to Kamsa. Now has come the time to hand over your child to Kamsa."

5. O good-haired woman! Now I will hand your this son to Kamsa. Know Kamsa is very cruel and wicked. I cannot say what step he will take, urged on by Fate, to kill your child. O Sweet One! We have no hands in the matter. The effects of Karma are exceedingly puzzling. Ordinary persons cannot know them.

6. All persons are subject to Time, the Destroyer, and enjoy the merits or demerits of their past deeds. The effects of past Karma are fashioned by the Creator; knowing this, allow me to take away your child.

7. Devaki said O Lord! Certainly men have to suffer fully the effects of their past Karmas. But can that not be upset by residing in

holy places, practising penances and asceticism or by making generous gifts?

8-9. The high minded Maharsis have fixed rules and penances for destroying the sins of past deeds; twelve years' vow to observe penances can purify one from sins, e.g., Brahminicide, stealing gold, drinking or stealing the wife of one's preceptor and many others.

10-11.0 Sinless one! Will not any one be freed from their sinful effects, if they observe practices and penances as are ordained by Manu or other Munis? If you don't accept penances to be sufficiently purificatory, do you mean to say, then, that what the Maharsis, seers, Yajhavalkya and other promulgators of religious doctrines have uttered, they did so, as an act of dire falsehood and villainy?

12. O My husband! "What is in the womb of Fate will surely come to pass," if this be taken as granted, then the whole Ayurveda (medicinal books) and Mantra vadas, the science and recitation of mantras or sacred formulae turn out utterly fruitless and false!

13-16. If all the actions are under the control of Fate, then no effect can come out of any effort; so all efforts are reduced to no effect. If what is ordained by Heaven is to come to pass then what is the use of taking recourse to any action and Agnistoma sacrifices, etc., that are declared to lead to Heavens. Judge! If Heaven or Fate you consider all-in-all, then the whole Vedas, the revelations from God's mouth turn out false; if the Vedas be false, then there is no reason why the whole Dharma will not be destroyed.

N.B. Fate is here denounced.

17. Now when it is seen that effects do come out whenever any exertion is made, then you ought to think out carefully and find out some means to avert danger. Therefore do you judge and find out a good way of preserving the life of this new born baby.

The learned people say that to tell a lie is not a sin, if you can thereby save a life, and have an honest motive for the welfare of all.

Note Here is a diplomatic statement!

18. Vasudeva said O blessed one! I now tell you what is truth and the matters connected with truth.

19-20. Effort, application and manifestation of energy are certainly the duties of man; but their effects are all under the Great Destiny or Fate.

The Pundits knowing the ancient lore say that there are three kinds of Karma mentioned in the Puranas and Agamas First, the Sanchita Karma (done in past births); the Prarabdha Karma, the Karma already done; and the Vartaman Karma (Karma in hand).

21. The Karma, auspicious and inauspicious, done in many previous lives and preserved in seed forms, remains always inherent in a human soul. Urged on by this Karma, the Jivas quitting their previous bodies, enjoy Heaven or Hell as effects of these, their own acts.

22-23. According to their good or bad works, the Jivas acquire the higher happy body and enjoy various pleasures in the Heavens, or they take up very painful vicious bodies and suffer various pains in hell.

24-25. At the expiry of the above period in Heaven or Hell, when there comes the time of his assuming another body, the Jiva becomes conscious of the subtle body (Linga Deha) and takes his birth again. When the Linga Deha comes into existence, the part of the Karma done in various previous births that are ripe and ready to yield their fruits, gets attached to the Jiva by God (or Destiny).

26. Therefore the collective effect of Karma done in previous births always exists in a Jiva's body. O Fair-eyed One! The effects of Prarabdha Karma, ripened and ready to yield their fruits must have to be experienced by a Jiva, whether happy or unhappy.

27. O beautiful young woman! Penances, performed according to rules, destroy the effect of Karmas that are in hand and are weak (i.e., not yet accumulated strongly as to remain in seed forms).

28. The Prarabdha Karma, those acts out of all the previous acts done in previous births that are fully mature and ready to yield their fruits, cannot be averted; their effects must have to be experienced and then they can die away; they cannot be expiated by penances or any other remedial measures. Therefore you must hand over unconditionally your new born babe unto the hands of Kamsa.

29-30. O Goddess! I have never done any blameable action, nor have I told any lie. Therefore do you fulfill your truth and hand over your baby. O Devaki! Dharma is the only thing permanent and real in this fleeting world. Even the births and deaths of high souled persons are subject to the great Destiny. Therefore the Jivas ought not to be sorry when there is no help for it.

31. O dear one! What shall I say to you! Know this much that his life is spent in vain who is lost to Truth. O beautiful one! Whose this life is destroyed, what can he expect in the life to come!

32. Therefore, O Goddess! Give me your baby and I will hand it over to Kamsa. If we can observe this truth, we will meet with ample rewards afterwards; there is no doubt in it.

33. Where there are pains and pleasures for the Jivas, there it is highly incumbent on us to do good and meritorious deeds. If we can act according to Truth, we will certainly get good fruits.

34. Vyasa said Thus addressed by Vasudeva, the husband of Devaki, who was very much grieved and intelligent, gave over the newly born baby, her whole body trembling, to the hands of Vasudeva.

35. The virtuous Vasudeva took that baby and went out to the Kamsa's palace. On the way, the people, seeing him thus, were very much astonished and began to praise him.

36-37. The people said "O people! See how Vasudeva is sensible to keep his words! He is taking his son to hand over to Kamsa. This truthful and highsouled man, free from malice, is going to give up his son to the hands of Kamsa who is the Death Personified. See his wonderful patience; this man's life is really high, noble and true."

38. Vyasa said O King! Vasudeva, thus praised, reached at last the Kamsa's palace and handed over his newly-born son to Kamsa.

39-41. The King Kamsa, too, was very much astonished to see this wonderful patience of Vasudeva. Then he held aloft the child and laughed and said "O son of S'urasena, you have been blessed today by giving me your son just now. But the voice from Heaven said that your eighth son will be the cause of my death; this your first son is not my cause of death. Therefore I will not kill this baby; you can take your baby back to your home.

O High-minded One! Let me have your eighth son brought here, when he will be born; I hope you will positively do it."

42. The cruel and wicked Kamsa returned the child and said "Let this child go back safely to his home."

43-44. When the king Kamsa said thus, Vasudeva, the son of S'urasena gladly took his child back and came home. Then the King Kamsa told his ministers that the Heavenly voice told that the eighth son would he the cause of his death; and so there was no necessity to kill that child. There was no need to incur sin by killing the first child.

45. The ministers, hearing the king Kamsa's those words, began to praise him very much and exclaimed repeatedly "Well done" "Well done." They went away to their respective homes, when ordered to do so by Kamsa.

46-49. Now Narada, the best of the Munis, arrived to Kamsa. The king Kamsa, the son of Ugrasena, stood up at once and offered him water to wash his mouth and with green grass and rice worshipped him devotedly and enquired of his welfare. He then asked the Muni about the cause of his untimely arrival there. The Maharsi Narada then smilingly and with sweet words repeatedly uttered "Kamsa," "Kamsa" and then said, O blessed one! I went perchance to Sumeru Mountain. There Brahma and other gods formed an assembly and were thus thinking out plans that Visnu, the Supreme God, would take His birth in the womb of Devaki, the wife of Vasudeva to kill Kamsa.

50. Now I ask you, you are very expert as a politician; then why have you not killed the son of Vasudeva? Kamsa said "I will kill the eighth son according to the Heavenly Voice."

51. Narada said O King! Now I understand that you do not understand anything of politics, leading to auspicious or inauspicious results; especially when you are quite ignorant of the Maya of the Devas, then what shall I say to you!

52-53. The truth is this The warriors, looking after their own welfare, never overlook the weakest of their foes. What have you understood when the Heavenly Voice uttered "the eighth son." It means the children counted from the first and then finished upto

eighth; it may mean first, second, third or upto eighth. Never forego your enemies; then why have you desisted in killing your enemy when you got that enemy in your possession. Nothing is shewn of

you in this act save dire foolishness, and ignorance.

54. Thus saying, the Maharsi Narada vanished quickly. Kamsa, of little understanding brought back the son of Vasudeva and killed him by dashing him against a stone and was relieved.

Note This human body is a microcosm; the universe is the macrocosm. God resides in the centre and controls the two. In this human body also live the Devas and the Danavas. The left half of the body, the Ida side, is the seat of the Devas. The right half, the Pingala side, is the seat of the Danavas. In this body war is always going on between the Devas and Danavas. Sometimes the Devas get victory; sometimes the Danavas win. God is in the centre, the heart and controls the two.

Here ends the 21st Chapter of S'ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses composed by Veda Vyasa, on the killing of the sons of Devaki.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 22

On The Part Incarnations Of The

Chapter 84 of 318 · 52 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
किं कृतं पातकं तेन बालकेन पितामह ।
यज्जातमात्रो निहतस्तथा तेन दुरात्मना ॥ १ ॥
नारदोऽपि मुनिश्रेष्ठो ज्ञानवान्धर्मतत्परः ।
कथमेवंविधं पापं कृतवान्ब्रह्मवित्तमः ॥ २ ॥
कर्ता कारयिता पापे तुल्यपापौ स्मृतौ बुधैः ।
स कथं प्रेरयामास मुनिः कंसं खलं तदा ॥ ३ ॥
संशयोऽयं महान्मेऽत्र ब्रूहि सर्वं सविस्तरम् ।
येन कर्मविपाकेन बालको निधनं गतः ॥ ४ ॥
व्यास उवाच
नारदः कौतुकप्रेक्षी सर्वदा कलहप्रियः ।
देवकार्यार्थमागत्य सर्वमेतच्चकार ह ॥ ५ ॥
न मिथ्याभाषणे बुद्धिर्मुनेस्तस्य कदाचन ।
सत्यवक्ता सुराणां स कर्तव्ये निरतः शुचिः ॥ ६ ॥

एवं षड् बालकास्तेन जाता जाता निपातिताः ।
षड् गर्भाः शापयोगेन सम्भूय मरणं गताः ॥ ७ ॥
शृणु राजन्प्रवक्ष्यामि तेषां शापस्य कारणम् ।
स्वायम्भुवेऽन्तरे पुत्रा मरीचेः षण्महाबलाः ॥ ८ ॥
ऊर्णायां चैव भार्यायामासन्धर्मविचक्षणाः ।
ब्रह्माणं जहसुर्वीक्ष्य सुतां यभितुमुद्यतम् ॥ ९ ॥
शशाप तांस्तदा ब्रह्मा दैत्ययोनिं विशन्त्वधः ।
कालनेमिसुता जातास्ते षड्गर्भा विशाम्पते ॥ १० ॥
अवतारे परे ते तु हिरण्यकशिपोः सुताः ।
जातास्ते ज्ञानसंयुक्ताः पूर्वशापभयान्नृप ॥ ११ ॥
तस्मिञ्जन्मनि शान्ताश्च तपश्चक्रुः समाहिताः ।
तेषां प्रीतोऽभवद्ब्रह्मा षड्गर्भाणां वरान्ददौ ॥ १२ ॥
ब्रह्मोवाच
शप्ता यूयं मया पूर्वं क्रोधयुक्तेन पुत्रकाः ।

तुष्टोऽस्मि वो महाभागा ब्रुवन्तु वाञ्छितं वरम् ॥ १३ ॥
व्यास उवाच

ते तु श्रुत्वा वचस्तस्य ब्रह्मणः प्रीतमानसाः ।
ब्रह्माणमब्रुवन्कामं सर्वे कार्यार्थतत्पराः ॥ १४ ॥
गर्भा ऊचुः
पितामहाद्य तुष्टोऽसि देहि नो वाञ्छितं वरम् ।
अवध्या दैवतैः सर्वैर्मानवैश्च महोरगैः ॥ १५ ॥
गन्धर्वसिद्धपतिभिर्वधो माभूत्पितामह ।
व्यास उवाच
तानुवाच ततो ब्रह्मा सर्वमेतद्भविष्यति ॥ १६ ॥
गच्छन्तु वो महाभागाः सत्यमेव न संशयः ।
दत्त्वा वरं गतो ब्रह्मा मुदितास्ते तदाभवन् ॥ १७ ॥
हिरण्यकशिपुः क्रुद्धस्तानुवाच कुरूद्वह ।
यस्माद्विहाय मां पुत्रास्तोषितो वै पितामहः ॥ १८ ॥

वरेण प्रार्थितोऽत्यर्थं बलवन्तो यतोऽभवन् ।
युष्माभिर्हापितः स्नेहस्ततो युष्मांस्त्यजाम्यहम् ॥ १९ ॥
यूयं व्रजन्तु पाताले षड्गर्भा विश्रुता भुवि ।
पाताले निद्रयाविष्टास्तिष्ठन्तु बहुवत्सरान् ॥ २० ॥
ततस्तु देवकीगर्भे वर्षे वर्षे पुनः पुनः ।
पिता वः कालनेमिस्तु तत्र कंसो भविष्यति ॥ २१ ॥
स एव जातमात्रान्वो वधिष्यति सुदारुणः ।
व्यास उवाच
एवं शप्तांस्तदा तेन गर्भे जातान्पुनः पुनः ॥ २२ ॥
जघान देवकीपुत्रान्षड्गर्भाञ्छापनोदितः ।
शेषांशः सप्तमस्तत्र देवकीगर्भसंस्थितः ॥ २३ ॥
विस्रंसितश्च गर्भोऽसौ योगेन योगमायया ।
नीतश्च रोहिणीगर्भे कृत्वा संकर्षणं बलात् ॥ २४ ॥
पतितः पञ्चमे मासि लोकख्यातिं गतस्तदा ।

कंसोऽपि ज्ञातवांस्तत्र देवकीगर्भपातनम् ॥ २५ ॥
मुदं प्राप स दुष्टात्मा श्रुत्वा वार्तां सुखावहाम् ।
अष्टमे देवकीगर्भे भगवान्सात्वतां पतिः ॥ २६ ॥
उवास देवकार्यार्थं भारावतरणाय च ।
राजोवाच
वसुदेवः कश्यपांशः शेषांशश्च तदाभवत् ॥ २७ ॥
हरेरंशस्तथा प्रोक्तो भवता मुनिसत्तम ।
अन्ये च येंऽशा देवानां तत्र जातास्तु तान्वद ॥ २८ ॥
व्यास उवाच
सुराणामसुराणां च ये येंऽशा भुवि विश्रुताः ॥ २९ ॥
तानहं सम्प्रवक्ष्यामि संक्षेपेण शृणुष्व तान् ।

वसुदेवः कश्यपांशो देवकी च तथादितिः ॥ ३० ॥
बलदेवस्त्वनन्तांशो वर्तमानेषु तेषु च ।
योऽसौ धर्मसुतः श्रीमान्नारायण इति श्रुतः ॥ ३१ ॥

तस्यांशो वासुदेवस्तु विद्यमाने मुनौ तदा ।
नरस्तस्यानुजो यस्तु तस्यांशोऽर्जुन एव च ॥ ३२ ॥
युधिष्ठिरस्तु धर्मांशो वाय्वंशो भीम इत्युत ।
अश्विन्यंशौ ततः प्रोक्तौ माद्रीपुत्रौ महाबलौ ॥ ३३ ॥
सूर्यांशः कर्ण आख्यातो धर्मांशो विदुरः स्मृतः ।
द्रोणो बृहस्पतेरंशस्तत्सतस्तु शिवांशजः ॥ ३४ ॥
समुद्रः शन्तनुः प्रोक्तो गङ्गा भार्या मता बुधैः ।
देवकस्तु समाख्यातो गन्धर्वपतिरागमे ॥ ३५ ॥
वसुर्भीष्मो विराटस्तु मरुद्गण इति स्मृतः ।
अरिष्टस्य सुतो हंसो धृतराष्ट्रः प्रकीर्तितः ॥ ३६ ॥
मरुद्गणः कृपः प्रोक्तः कृतवर्मा तथापरः ।
दुर्योधनः कलेरंशः शकुनिं विद्धि द्वापरम् ॥ ३७ ॥
सोमपुत्रः सुवर्चाख्यः सोमप्ररुरुदाहृतः ।
पावकांशो धृष्टद्युम्नः शिखण्डी राक्षसस्तथा ॥ ३८ ॥

सनत्कुमारस्यांशस्तु प्रद्युम्नः परिकीर्तितः ।
द्रुपदो वरुणस्यांशो द्रौपदी च रमांशजा ॥ ३९ ॥
द्रौपदीतनयाः पञ्च विश्वेदेवांशजाः स्मृताः ।
कुन्तिः सिद्धिर्धृतिर्माद्री मतिर्गान्धारराजजा ॥ ४० ॥
कृष्णपत्न्यस्तथा सर्वा देववाराङ्गनाः स्मृताः ।
राजानश्च तथा सर्वे असुराः शक्रनोदिताः ॥ ४१ ॥
हिरण्यकशिपोरंशः शिशुपाल उदाहृतः ।
विप्रचित्तिर्जरासन्धः शल्यः प्रह्लाद इत्यपि ॥ ४२ ॥
कालनेमिस्तथा कंसः केशी हयशिरास्तथा ।
अरिष्टो बलिपुत्रस्तु ककुद्मी गोकुले हतः ॥ ४३ ॥
अनुह्लादो धृष्टकेतुर्भगदत्तोऽथ बाष्कलः ।
लम्बः प्रलम्बः सञ्जातः खरोऽसौ धेनुकोऽभवत् ॥ ४४ ॥
वाराहश्च किशोरश्च दैत्यौ परमदारुणौ ।
मल्लौ तावेव सञ्जातौ ख्यातौ चाणूरमुष्टिकौ ॥ ४५ ॥

दितिपुत्रस्तथारिष्टो गजः कुवलयाभिधः ।
बलिपुत्री बकी ख्याता बकस्तदनुजः स्मृतः ॥ ४६ ॥
यमो रुद्रस्तथा कामः क्रोधश्चैव चतुर्थकः ।
तेषामंशैस्तु सञ्जातो द्रोणपुत्रो महाबलः ॥ ४७ ॥
अंशावतरणे पूर्वं दैतेया राक्षसास्तथा ।
जाताः सर्वे सुरांशास्ते क्षितिभारावतारणे ॥ ४८ ॥

एतेषां कथितं राजन्नंशावतरणं नृप ।
सुराणां चासुराणां च पुराणेषु प्रकीर्तितम् ॥ ४९ ॥
यदा ब्रह्मादयो देवाः प्रार्थनार्थं हरिं गताः ।
हरिणा च तदा दत्तौ केशौ खलु सितासितौ ॥ ५० ॥
श्यामवर्णस्ततः कृष्णः श्वेतः सङ्कर्षणस्तथा ।
भारावतारणार्थं तौ जातौ देवांशसम्भवौ ॥ ५१ ॥
अंशावतरणं चैतच्छृणोति भक्तिभावतः ।
सर्वपापविनिर्मुक्तो मोदते स्वजनैर्वृतः ॥ ५२ ॥

Roman transliteration

janamejaya uvāca
kiṃ kṛtaṃ pātakaṃ tena bālakena pitāmaha |
yajjātamātro nihatastathā tena durātmanā || 1 ||
nārado'pi muniśreṣṭho jñānavāndharmatatparaḥ |
kathamevaṃvidhaṃ pāpaṃ kṛtavānbrahmavittamaḥ || 2 ||
kartā kārayitā pāpe tulyapāpau smṛtau budhaiḥ |
sa kathaṃ prerayāmāsa muniḥ kaṃsaṃ khalaṃ tadā || 3 ||
saṃśayo'yaṃ mahānme'tra brūhi sarvaṃ savistaram |
yena karmavipākena bālako nidhanaṃ gataḥ || 4 ||
vyāsa uvāca
nāradaḥ kautukaprekṣī sarvadā kalahapriyaḥ |
devakāryārthamāgatya sarvametaccakāra ha || 5 ||
na mithyābhāṣaṇe buddhirmunestasya kadācana |
satyavaktā surāṇāṃ sa kartavye nirataḥ śuciḥ || 6 ||

evaṃ ṣaḍ bālakāstena jātā jātā nipātitāḥ |
ṣaḍ garbhāḥ śāpayogena sambhūya maraṇaṃ gatāḥ || 7 ||
śṛṇu rājanpravakṣyāmi teṣāṃ śāpasya kāraṇam |
svāyambhuve'ntare putrā marīceḥ ṣaṇmahābalāḥ || 8 ||
ūrṇāyāṃ caiva bhāryāyāmāsandharmavicakṣaṇāḥ |
brahmāṇaṃ jahasurvīkṣya sutāṃ yabhitumudyatam || 9 ||
śaśāpa tāṃstadā brahmā daityayoniṃ viśantvadhaḥ |
kālanemisutā jātāste ṣaḍgarbhā viśāmpate || 10 ||
avatāre pare te tu hiraṇyakaśipoḥ sutāḥ |
jātāste jñānasaṃyuktāḥ pūrvaśāpabhayānnṛpa || 11 ||
tasmiñjanmani śāntāśca tapaścakruḥ samāhitāḥ |
teṣāṃ prīto'bhavad□ brahmā ṣaḍgarbhāṇāṃ varāndadau || 12 ||
brahmovāca
śaptā yūyaṃ mayā pūrvaṃ krodhayuktena putrakāḥ |

tuṣṭo'smi vo mahābhāgā bruvantu vāñchitaṃ varam || 13 ||
vyāsa uvāca
te tu śrutvā vacastasya brahmaṇaḥ prītamānasāḥ |
brahmāṇamabruvankāmaṃ sarve kāryārthatatparāḥ || 14 ||
garbhā ūcuḥ
pitāmahādya tuṣṭo'si dehi no vāñchitaṃ varam |
avadhyā daivataiḥ sarvairmānavaiśca mahoragaiḥ || 15 ||

gandharvasiddhapatibhirvadho mābhūtpitāmaha |
vyāsa uvāca
tānuvāca tato brahmā sarvametad□bhaviṣyati || 16 ||
gacchantu vo mahābhāgāḥ satyameva na saṃśayaḥ |
dattvā varaṃ gato brahmā muditāste tadābhavan || 17 ||
hiraṇyakaśipuḥ kruddhastānuvāca kurūdvaha |
yasmādvihāya māṃ putrāstoṣito vai pitāmahaḥ || 18 ||

vareṇa prārthito'tyarthaṃ balavanto yato'bhavan |
yuṣmābhirhāpitaḥ snehastato yuṣmāṃstyajāmyaham || 19 ||
yūyaṃ vrajantu pātāle ṣaḍgarbhā viśrutā bhuvi |
pātāle nidrayāviṣṭāstiṣṭhantu bahuvatsarān || 20 ||
tatastu devakīgarbhe varṣe varṣe punaḥ punaḥ |
pitā vaḥ kālanemistu tatra kaṃso bhaviṣyati || 21 ||
sa eva jātamātrānvo vadhiṣyati sudāruṇaḥ |
vyāsa uvāca
evaṃ śaptāṃstadā tena garbhe jātānpunaḥ punaḥ || 22 ||
jaghāna devakīputrānṣaḍgarbhāñchāpanoditaḥ |
śeṣāṃśaḥ saptamastatra devakīgarbhasaṃsthitaḥ || 23 ||
visraṃsitaśca garbho'sau yogena yogamāyayā |
nītaśca rohiṇīgarbhe kṛtvā saṃkarṣaṇaṃ balāt || 24 ||
patitaḥ pañcame māsi lokakhyātiṃ gatastadā |

kaṃso'pi jñātavāṃstatra devakīgarbhapātanam || 25 ||
mudaṃ prāpa sa duṣṭātmā śrutvā vārtāṃ sukhāvahām |
aṣṭame devakīgarbhe bhagavānsātvatāṃ patiḥ || 26 ||
uvāsa devakāryārthaṃ bhārāvataraṇāya ca |
rājovāca
vasudevaḥ kaśyapāṃśaḥ śeṣāṃśaśca tadābhavat || 27 ||
hareraṃśastathā prokto bhavatā munisattama |
anye ca yeṃ'śā devānāṃ tatra jātāstu tānvada || 28 ||
vyāsa uvāca
surāṇāmasurāṇāṃ ca ye yeṃ'śā bhuvi viśrutāḥ || 29 ||
tānahaṃ sampravakṣyāmi saṃkṣepeṇa śṛṇuṣva tān |
vasudevaḥ kaśyapāṃśo devakī ca tathāditiḥ || 30 ||
baladevastvanantāṃśo vartamāneṣu teṣu ca |
yo'sau dharmasutaḥ śrīmānnārāyaṇa iti śrutaḥ || 31 ||

tasyāṃśo vāsudevastu vidyamāne munau tadā |
narastasyānujo yastu tasyāṃśo'rjuna eva ca || 32 ||
yudhiṣṭhirastu dharmāṃśo vāyvaṃśo bhīma ityuta |
aśvinyaṃśau tataḥ proktau mādrīputrau mahābalau || 33 ||
sūryāṃśaḥ karṇa ākhyāto dharmāśo viduraḥ smṛtaḥ |
droṇo bṛhaspateraṃśastatsatastu śivāṃśajaḥ || 34 ||
samudraḥ śantanuḥ prokto gaṅgā bhāryā matā budhaiḥ |
devakastu samākhyāto gandharvapatirāgame || 35 ||
vasurbhīṣmo virāṭastu marud□gaṇa iti smṛtaḥ |
ariṣṭasya suto haṃso dhṛtarāṣṭraḥ prakīrtitaḥ || 36 ||
marud□gaṇaḥ kṛpaḥ proktaḥ kṛtavarmā tathāparaḥ |
duryodhanaḥ kaleraṃśaḥ śakuniṃ viddhi dvāparam || 37 ||
somaputraḥ suvarcākhyaḥ somaprarurudāhṛtaḥ |
pāvakāṃśo dhṛṣṭadyumnaḥ śikhaṇḍī rākṣasastathā || 38 ||

sanatkumārasyāṃśastu pradyumnaḥ parikīrtitaḥ |
drupado varuṇasyāṃśo draupadī ca ramāṃśajā || 39 ||
draupadītanayāḥ pañca viśvedevāṃśajāḥ smṛtāḥ |
kuntiḥ siddhirdhṛtirmādrī matirgāndhārarājajā || 40 ||
kṛṣṇapat□nyastathā sarvā devavārāṅganāḥ smṛtāḥ |
rājānaśca tathā sarve asurāḥ śakranoditāḥ || 41 ||
hiraṇyakaśiporaṃśaḥ śiśupāla udāhṛtaḥ |
vipracittirjarāsandhaḥ śalyaḥ prahlāda ityapi || 42 ||
kālanemistathā kaṃsaḥ keśī hayaśirāstathā |
ariṣṭo baliputrastu kakudmī gokule hataḥ || 43 ||
anuhlādo dhṛṣṭaketurbhagadatto'tha bāṣkalaḥ |
lambaḥ pralambaḥ sañjātaḥ kharo'sau dhenuko'bhavat || 44 ||
vārāhaśca kiśoraśca daityau paramadāruṇau |
mallau tāveva sañjātau khyātau cāṇūramuṣṭikau || 45 ||

ditiputrastathāriṣṭo gajaḥ kuvalayābhidhaḥ |
baliputrī bakī khyātā bakastadanujaḥ smṛtaḥ || 46 ||
yamo rudrastathā kāmaḥ krodhaścaiva caturthakaḥ |
teṣāmaṃśaistu sañjāto droṇaputro mahābalaḥ || 47 ||
aṃśāvataraṇe pūrvaṃ daiteyā rākṣasāstathā |
jātāḥ sarve surāṃśāste kṣitibhārāvatāraṇe || 48 ||
eteṣāṃ kathitaṃ rājannaṃśāvataraṇaṃ nṛpa |
surāṇāṃ cāsurāṇāṃ ca purāṇeṣu prakīrtitam || 49 ||
yadā brahmādayo devāḥ prārthanārthaṃ hariṃ gatāḥ |
hariṇā ca tadā dattau keśau khalu sitāsitau || 50 ||
śyāmavarṇastataḥ kṛṣṇaḥ śvetaḥ saṅkarṣaṇastathā |
bhārāvatāraṇārthaṃ tau jātau devāṃśasambhavau || 51 ||
aṃśāvataraṇaṃ caitacchṛṇoti bhaktibhāvataḥ |
sarvapāpavinirmukto modate svajanairvṛtaḥ || 52 ||

English translation

1. Janamejaya asked O grandfather! What bad act did that child commit, that no sooner he was born than he was killed by Kamsa?

2. Especially, Maharsi Narada is the the best amongst the Munis and foremost amongst the Brahma-vids (Knowers of Brahma), always doing virtuous acts, and learned; why did he become the agent in this very sinful act?

3. Pundits declare that the doers and stimulators of any evil deed both are equally responsible; then how is it that Narada, being the best of the Munis, instigated the wicked Kamsa to do this evil act!

4. I am very much in doubt on this point. Kindly describe, in detail, the act that the child did as the result of which be had to meet with this fate of being killed.

5. Vyasa said The Devarsi Narada is always fond of seeing quarrels brought about amongst parties; he always likes thus to see the fun. Here specially to serve the gods’ purpose he went to Kamsa and incited him to such an act.

6. Really he never intends to speak a lie; he is always truth speaking; pure hearted, and always ready to serve the gods.

7. Thus the six sons were born to Devaki; and Kamsa, too, killed those six sons consecutively as they were born. These six sons named Sadgarbha, were killed just after their births, owing to their having been previously cursed.

8. O King! Hear why they were cursed before. In the reign of Svayambhuva Manu, were born to Urna; the wife of Maharsi Marichi, the six powerful sons, all of a virtuous disposition.

9-11. Once, on an occasion, the Prajapati Brahma, on seeing his daughter, became passionate, and was ready to hold sexual intercourse with her. At this, those six sons laughed at him. Brahma cursed them saying "You all go quickly and take your birth in the wombs of the asuras." Therefore those six sons became the sons of Kalanemi in their first birth. At their second birth, they became the sons of Hiranyakas'ipu. This second time they had the fear of curse in their minds and therefore were born endowed with knowledge.

12. In this birth they became peaceful and, collecting all their energies, they began to practise austerities. Brahma was pleased at this and asked the Sadgarbha to take boons.

13. Brahma said O my sons! I was very angry to you before and cursed you; now I am very much pleased with you; ask boons from me that you all desire.

14-15. Vyasa said Hearing Brahma's words, they were very glad and becoming very anxious to secure their objects of desire, said O our grand sire! Today thou art pleased unto us; now favour us with our desired boons. That we may be invulnerable to all the Devas,

human beings, the big serpents the Gandarbhas, and the Lord of Siddhas, (semi-divine beings supposed to be of great purity and holiness and said to be particularly characterised by eight supernatural faculties called Siddhis).

16. Vyasa said Brahma told them "What you have asked, you would certainly get; O blessed ones! better go now; my words will be found to be literally true. No doubt in this."

17-19. Granting them boons, Brahma went away; they then became very glad. O best of Kurus! Hiranyakas'ipu began to think "My sons now have pleased the Grandsire Brahma and are now regardless of me" and got very angry and said You all are become very proud on account of receiving boons; and since you have ceased your good feelings towards me I also henceforth cut off my connection with you. Now better go to Patala; you will be known in this world as Sadgarbha.

20-21. At present you would be always involved in deep sleep and remain in Patala for many years; and when you will be born one after another in the womb of Devaki, then your father Kalanemi of previous birth will be born as Kamsa; and he would be cruel hearted and surely kill you all, no sooner you be born.

22. Vyasa said Thus because they were cursed, they took their births repeatedly and Kamsa, too, being urged on by the same curse, killed those sons of Devaki, the Sadgarbha, no sooner they were born.

23-24. In the seventh wonnb of Devaki, Ananta made his appearance. The foetus in the womb was attracted by Yoga maya and placed in the womb of Rohini. But there was the rumour that there was miscarriage in the womb of Devaki in the fifth month; and this became known to the public.

25. Kamsa came to know that there had been miscarriage. That wicked soul became exceedingly glad to hear this gladdening news.

26. And at about this time the Bhagavan, the Protector of the devotee appeared in the eighth womb of Devaki to serve the purpose of the gods and to relieve the load of the Earth.

27-28. The King said:-- O best of Munis! "You have described the part incarnations of (1) Kas'yapa as Vasudeva and (2) of Bhagavan Hari to relieve the burden of the Goddess Earth as prayed by Her; and (3) of Ananta Deva; but you have not described the part incarnations of the other Devas. How the other Devas incarnated as their parts on this earth, kindly describe them now."

29. Vyasa said The part incarnations of Suras and Asuras on this earth, and their names I am now saying to you in brief; hear.

30-32. Vasudeva was the part incarnation of Kas'yapa, Devaki was of Aditi, Baladeva, of Ananta; Vasudeva S'ri Krisna, of S'riman Narayana; the son of Dharma existing even at that time in his physical body; Arjuna, of Nara, the younger brother of Narayana.

33. Yuidhisthira was part incarnate of Dharma, Bhimasena, of Vayu, the powerful twins of Madri, Nakul and Sahadeva, of AsVini- kumaras?

34. The valiant hero Kama, born of Kunti, was part incarnate of the Sun, and the high minded Vidura, the knower of the Supreme Essence, was incarnate of Yama, the king Dharmaraj. Drona, the Acharya of the Kurus and the Pandavas was the part incarnate of Brihaspati; and his son AsVatthama was part incarnate of Rudra Deva.

35. S'antanu was the part incarnate of the Ocean; his wife, of the river Ganges in human farm. It is stated in the Puranas that the king Devaka was part incarnate of the Lord of Gandarvas.

36-41. The Grand-father of the Kauravas, the foremost of the heroes, Bhisma Deva was the incarnate of Vasu; Virata, the Lord of Matsya was the part incarnate of Maruts; Dhritarastra, of the Daitya Hamsa, the son of Arista Nemi; Kripa and Krita Varma, of Maruts; Duryodhana, of Kali and S'akuni, of Dvapara; Suvarchakhya Somapraru, of the son of the Moon; Dhristadyumna was part incarnate of Fire and S'ikhandi of Raksasa; Pradyumna was part incarnate of Sanatkumara; the king Drupada was part incarnate of Varuna; Draupadi, of Laksmi; Draupadi's five sons, of Visve-devas; Kunti was incarnate of Siddhi; Madri, of Dhriti; Gandhari, of Mati; the wives of S'ri Krisna were the heavenly public women; thus all the Devas came as their part incarnations, urged on by Indra.

42-43. Amongst the Asuras, S'is'upala was the incarnate of Hiranyakas'ipu; Jarasandha, of Biprachitti, S'alya, of Prahlada; Kamsa, of Kalanemi and Kes'i, of Haya S'ira. The Asura named

Arista of the form of a cow that was killed by Krisna was the son of Bali.

44. Dhristaketu was part incarnate of Anuhradha, Bhagadatta, of Vaskala; Pralamba, of Lamba; Dhenuka, of Khara.

45. Chanura and Mus'tika, the two athletes, were part incarnates of Varaha, and Kis'ora, the two dreadful Daityas.

46-47. Kubalaya, the elephant of Kamsa, was part incarnate of Arista, the sun of Diti. Vaki was the daughter of Bali, Vaka was her younger.

The powerful son of Drona, AsVatthama, though known as the part incarnate of Rudra, was really born of the four parts of Yama, Rudra, Cupidity and Anger.

48-49. The Daityas and Raksasas that were born to relieve the heavy burden of the Earth were all incarnates of Asuras. O king! I have thus narrated to you in order the incarnations of the Suras and Asuras, as they are stated duly in the Puranas.

50-51. When Brahma and the other Devas went to Visnu and prayed to Him then Hah gave to Brahma one hair of a black colour and one hair of a white colour. The Bhagavan S'ri Krisna was born of that black hair and S'ankarsana Baladeva was born of the white hair. They were both the incarnations of Visnu.

Note here the black is the younger and the stronger; and they also represent the polarities. The Jivas are points of those hairs.

52. He who hears with devotion the story of these part incarnations becomes freed of all sins and passes away his time merrily, surrounded by his circle of friends; there is no doubt in this.

Thus ends the 22nd chapter in 4th book of S'rimad Devi Bhagavatam the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa on the part incarnations of the several Devas.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 23

On The Birth Of S'rI Krisna

Chapter 85 of 318 · 53 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
हतेषु षट्सु पुत्रेषु देवक्या औग्रसेनिना ।
सप्तमे पतिते गर्भे वचनान्नारदस्य च ॥ १ ॥
अष्टमस्य च गर्भस्य रक्षणार्थमतन्द्रितः ।
प्रयत्नमकरोद्राजा मरणं स्वं विचिन्तयन् ॥ २ ॥
समये देवकीगर्भे प्रवेशमकरोद्धरिः ।
अंशेन वसुदेवे तु समागत्य यथाक्रमम् ॥ ३ ॥
तदेयं योगमाया च यशोदायां यथेच्छया ।
प्रवेशमकरोद्देवी देवकार्यार्थसिद्धये ॥ ४ ॥
रोहिण्यास्तनयो रामो गोकुले समजायत ।
यतः कंसभयोद्विग्ना संस्थिता सा च कामिनी ॥ ५ ॥
कारागारे ततः कंसो देवकीं देवसंस्तुताम् ।
स्थापयामास रक्षार्थं सेवकान्समकल्पयत् ॥ ६ ॥
वसुदेवस्तु कामिन्याः प्रेमतन्तुनियन्त्रितः ।

पुत्रोत्पत्तिं च सञ्चिन्त्य प्रविष्टः सह भार्यया ॥ ७ ॥
देवकीगर्भगो विष्णुर्देवकार्यार्थसिद्धये ।
संस्तुतोऽमरसङ्घैश्च व्यवर्धत यथाक्रमम् ॥ ८ ॥
सञ्जाते दशमे तत्र मासेऽथ श्रावणे शुभे ।
प्राजापत्यर्क्षसंयुक्ते कृष्णपक्षेऽष्टमीदिने ॥ ९ ॥
कंसस्तु दानवान्सर्वानुवाच भयविह्वलः ।
रक्षणीया भवद्भिश्च देवकी गर्भमन्दिरे ॥ १० ॥
अष्टमो देवकीगर्भः शत्रुर्मे प्रभविष्यति ।
रक्षणीयः प्रयत्नेन मृत्युरूपः स बालकः ॥ ११ ॥
हत्वैनं बालकं दैत्याः सुखं स्वप्स्यामि मन्दिरे ।
निवृत्तिवर्जिते दुःखे नाशिते चाष्टमे सुते ॥ १२ ॥
खड्गप्रासधराः सर्वे तिष्ठन्तु धृतकार्मुकाः ।
निद्रातन्द्राविहीनाश्च सर्वत्र निहितेक्षणाः ॥ १३ ॥
व्यास उवाच

इत्यादिश्यासुरगणान् कृशोऽतिभयविह्वलः ।
मन्दिरं स्वं जगामाशु न लेभे दानवः सुखम् ॥ १४ ॥

निशीथे देवकी तत्र वसुदेवमुवाच ह ।
किं करोमि महाराज प्रसवावसरो मम ॥ १५ ॥
बहवो रक्षपालाश्च तिष्ठन्त्यत्र भयानकाः ।
नन्दपत्न्या मया सार्धं कृतोऽस्ति समयः पुरा ॥ १६ ॥
प्रेषितव्यस्त्वया पुत्रो मन्दिरे मम मानिनि ।
पालयिष्याम्यहं तत्र तवातिमनसा किल ॥ १७ ॥
अपत्यं ते प्रदास्यामि कंसस्य प्रत्ययाय वै ।
किं कर्तव्यं प्रभो चात्र विषमे समुपस्थिते ॥ १८ ॥
व्यत्ययः सन्ततेः शौरे कथं कर्तुं क्षमो भवेः ।
दूरे तिष्ठस्व कान्ताद्य लज्जा मेऽतिदुरत्यया ॥ १९ ॥
परावृत्य मुखं स्वामिन्नन्यथा किं करोम्यहम् ।
इत्युक्त्वा तं महाभागं देवकी देवसम्मतम् ॥ २० ॥

बालकं सुषुवे तत्र निशीथे परमाद्भुतम् ।
तं दृष्ट्वा विस्मयं प्राप देवकी बालकं शुभम् ॥ २१ ॥
पतिं प्राह महाभागा हर्षोत्फुल्लकलेवरा ।
पश्य पुत्रमुखं कान्त दुर्लभं हि तव प्रभो ॥ २२ ॥
अद्यैनं कालरूपोऽसौ घातयिष्यति भ्रातृजः ।
वसुदेवस्तथेत्युक्त्वा तमादाय करे सुतम् ॥ २३ ॥
अपश्यच्चाननं तस्य सुतस्याद्भुतकर्मणः ।
वीक्ष्य पुत्रमुखं शौरिश्चिन्ताविष्टो बभूव ह ॥ २४ ॥
किं करोमि कथं न स्याद्दुःखमस्य कृते मम ।
एवं चिन्तातुरे तस्मिन्वागुवाचाशरीरिणी ॥ २५ ॥
वसुदेवं समाभाष्य गगने विशदाक्षरा ।
वसुदेव गृहीत्वैनं गोकुलं नय सत्वरः ॥ २६ ॥
रक्षपालास्तथा सर्वे मया निद्राविमोहिताः ।
विवृतानि कृतान्यष्ट कपाटानि च शृङ्खलाः ॥ २७ ॥

मुक्त्वैनं नन्दगेहे त्वं योगमायां समानय ।
श्रुत्वैवं वसुदेवस्तु तस्मिन्कारागृहे गतः ॥ २८ ॥
विवृतं द्वारमालोक्य बभूव तरसा नृप ।
तमादाय ययावाशु द्वारपालैरलक्षितः ॥ २९ ॥
कालिन्दीतटमासाद्य पूरं दृष्ट्वा सुनिश्चितम् ।
तदैव कटिदघ्नी सा बभूवाशु सरिद्वरा ॥ ३० ॥
योगमायाप्रभावेण ततारानकदुन्दुभिः ।
गत्वा तु गोकुलं शौरिर्निशीथे निर्जने पथि ॥ ३१ ॥
नन्दद्वारे स्थितः पश्यन्विभूतिं पशुसंज्ञिताम् ।
तदैव तत्र सञ्जाता यशोदा गर्भसम्भवा ॥ ३२ ॥
योगमायांशजा देवी त्रिगुणा दिव्यरूपिणी ।

जातां तां बालिकां दिव्यां गृहीत्वा करपङ्कजे ॥ ३३ ॥
तत्रागत्य ददौ देवी सैरन्ध्रीरूपधारिणी ।
वसुदेवः सुतं दत्त्वा सैरन्ध्रीकरपङ्कजे ॥ ३४ ॥

तामादाय ययौ शीघ्रं बालिकां मुदिताशयः ।
कारागारे ततो गत्वा देवक्याः शयने सुताम् ॥ ३५ ॥
निःक्षिप्य संस्थितः पार्श्वे चिन्ताविष्टो भयातुरः ।
रुरोद सुस्वरं कन्या तदैवागतसंज्ञका ॥ ३६ ॥
उत्तस्थुः सेवका राज्ञः श्रुत्वा तद्रुदितं निशि ।
तमूचुर्भूपतिं गत्वा त्वरितास्तेऽतिविह्वलाः ॥ ३७ ॥
देवक्याश्च सुतो जातः शीघ्रमेहि महामते ।
तदाकर्ण्य वचस्तेषां शीघ्रं भोजपतिर्ययौ ॥ ३८ ॥
प्रावृतं द्वारमालोक्य वसुदेवमथाह्वयत् ।
कंस उवाच
सुतमानय देवक्या वसुदेव महामते ॥ ३९ ॥
मृत्युर्मे चाष्टमो गर्भस्तन्निहन्मि रिपुं हरिम् ।
व्यास उवाच
श्रुत्वा कंसवचः शौरिर्भयत्रस्तविलोचनः ॥ ४० ॥

तामादाय सुतां पाणौ ददौ चाशु रुदन्निव ।
दृष्ट्वाथ दारिकां राजा विस्मयं परमं गतः ॥ ४१ ॥
देववाणी वृथा जाता नारदस्य च भाषितम् ।
वसुदेवः कथं कुर्यादनृतं सङ्कटे स्थितः ॥ ४२ ॥
रक्षपालाश्च मे सर्वे सावधाना न संशयः ।
कुतोऽत्र कन्यका कामं क्व गतः स सुतः किल ॥ ४३ ॥
सन्देहोऽत्र न कर्तव्यः कालस्य विषमा गतिः ।
इति सञ्चिन्त्य तां बालां गृहीत्वा पादयोः खलः ॥ ४४ ॥
पोथयामास पाषाणे निर्घृणः कुलपांसनः ।
सा करान्निःसृता बाला ययावाकाशमण्डलम् ॥ ४५ ॥
दिव्यरूपा तदा भूत्वा तमुवाच मृदुस्वना ।
किं मया हतया पाप जातस्ते बलवान् रिपुः ॥ ४६ ॥
हनिष्यति दुराराध्यः सर्वथा त्वां नराधमम् ।
इत्युक्त्वा सा गता कन्या गगनं कामगा शिवा ॥ ४७ ॥

कंसस्तु विस्मयाविष्टो गतो निजगृहं तदा ।
आनाय्य दानवान्सर्वानिदं वचनमब्रवीत् ॥ ४८ ॥
बकधेनुकवत्सादीन्क्रोधाविष्टो भयातुरः ।
गच्छन्तु दानवाः सर्वे मम कार्यार्थसिद्धये ॥ ४९ ॥
जातमात्राश्च हन्तव्या बालका यत्र कुत्रचित् ।
पूतनैषा व्रजत्वद्य बालघ्नी नन्दगोकुलम् ॥ ५० ॥

जातमात्रान्विनिघ्नन्ती शिशूंस्तत्र ममाज्ञया ।
धेनुको वत्सकः केशी प्रलम्बो बक एव च ॥ ५१ ॥
सर्वे तिष्ठन्तु तत्रैव मम कार्यचिकीर्षया ।
इत्याज्ञाप्यासुरान्कंसो ययौ निजगृहं खलः ॥ ५२ ॥
चिन्ताविष्टोऽतिदीनात्मा चिन्तयित्वैव तं पुनः ॥ ५३ ॥

Roman transliteration

vyāsa uvāca
hateṣu ṣaṭsu putreṣu devakyā augraseninā |
saptame patite garbhe vacanānnāradasya ca || 1 ||
aṣṭamasya ca garbhasya rakṣaṇārthamatandritaḥ |
prayat□namakarodrājā maraṇaṃ svaṃ vicintayan || 2 ||
samaye devakīgarbhe praveśamakaroddhariḥ |
aṃśena vasudeve tu samāgatya yathākramam || 3 ||
tadeyaṃ yogamāyā ca yaśodāyāṃ yathecchayā |
praveśamakaroddevī devakāryārthasiddhaye || 4 ||
rohiṇyāstanayo rāmo gokule samajāyata |
yataḥ kaṃsabhayodvignā saṃsthitā sā ca kāminī || 5 ||
kārāgāre tataḥ kaṃso devakīṃ devasaṃstutām |
sthāpayāmāsa rakṣārthaṃ sevakānsamakalpayat || 6 ||
vasudevastu kāminyāḥ prematantuniyantritaḥ |

putrotpattiṃ ca sañcintya praviṣṭaḥ saha bhāryayā || 7 ||
devakīgarbhago viṣṇurdevakāryārthasiddhaye |
saṃstuto'marasaṅghaiśca vyavardhata yathākramam || 8 ||
sañjāte daśame tatra māse'tha śrāvaṇe śubhe |
prājāpatyarkṣasaṃyukte kṛṣṇapakṣe'ṣṭamīdine || 9 ||
kaṃsastu dānavānsarvānuvāca bhayavihvalaḥ |
rakṣaṇīyā bhavad□bhiśca devakī garbhamandire || 10 ||
aṣṭamo devakīgarbhaḥ śatrurme prabhaviṣyati |
rakṣaṇīyaḥ prayatnena mṛtyurūpaḥ sa bālakaḥ || 11 ||
hatvainaṃ bālakaṃ daityāḥ sukhaṃ svapsyāmi mandire |
nivṛttivarjite duḥkhe nāśite cāṣṭame sute || 12 ||
khaḍgaprāsadharāḥ sarve tiṣṭhantu dhṛtakārmukāḥ |
nidrātandrāvihīnāśca sarvatra nihitekṣaṇāḥ || 13 ||
vyāsa uvāca

ityādiśyāsuragaṇān kṛśo'tibhayavihvalaḥ |
mandiraṃ svaṃ jagāmāśu na lebhe dānavaḥ sukham || 14 ||
niśīthe devakī tatra vasudevamuvāca ha |
kiṃ karomi mahārāja prasavāvasaro mama || 15 ||
bahavo rakṣapālāśca tiṣṭhantyatra bhayānakāḥ |
nandapat□nyā mayā sārdhaṃ kṛto'sti samayaḥ purā || 16 ||
preṣitavyastvayā putro mandire mama mānini |
pālayiṣyāmyahaṃ tatra tavātimanasā kila || 17 ||
apatyaṃ te pradāsyāmi kaṃsasya pratyayāya vai |
kiṃ kartavyaṃ prabho cātra viṣame samupasthite || 18 ||
vyatyayaḥ santateḥ śaure kathaṃ kartuṃ kṣamo bhaveḥ |

dūre tiṣṭhasva kāntādya lajjā me'tiduratyayā || 19 ||
parāvṛtya mukhaṃ svāminnanyathā kiṃ karomyaham |
ityuktvā taṃ mahābhāgaṃ devakī devasammatam || 20 ||

bālakaṃ suṣuve tatra niśīthe paramād□bhutam |
taṃ dṛṣṭvā vismayaṃ prāpa devakī bālakaṃ śubham || 21 ||
patiṃ prāha mahābhāgā harṣotkullakalevarā |
paśya putramukhaṃ kānta durlabhaṃ hi tava prabho || 22 ||
adyainaṃ kālarūpo'sau ghātayiṣyati bhrātṛjaḥ |
vasudevastathetyuktvā tamādāya kare sutam || 23 ||
apaśyaccānanaṃ tasya sutasyād□bhutakarmaṇaḥ |
vīkṣya putramukhaṃ śauriścintāviṣṭo babhūva ha || 24 ||
kiṃ karomi kathaṃ na syādduḥkhamasya kṛte mama |
evaṃ cintāture tasminvāguvācāśarīriṇī || 25 ||
vasudevaṃ samābhāṣya gagane viśadākṣarā |
vasudeva gṛhītvainaṃ gokulaṃ naya satvaraḥ || 26 ||
rakṣapālāstathā sarve mayā nidrāvimohitāḥ |
vivṛtāni kṛtānyaṣṭa kapāṭāni ca śṛṅkhalāḥ || 27 ||

muktvainaṃ nandagehe tvaṃ yogamāyāṃ samānaya |
śrutvaivaṃ vasudevastu tasminkārāgṛhe gataḥ || 28 ||
vivṛtaṃ dvāramālokya babhūva tarasā nṛpa |
tamādāya yayāvāśu dvārapālairalakṣitaḥ || 29 ||
kālindītaṭamāsādya pūraṃ dṛṣṭvā suniścitam |
tadaiva kaṭidaghnī sā babhūvāśu saridvarā || 30 ||
yogamāyāprabhāveṇa tatārānakadundubhiḥ |
gatvā tu gokulaṃ śaurirniśīthe nirjane pathi || 31 ||
nandadvāre sthitaḥ paśyanvibhūtiṃ paśusaṃjñitām |
tadaiva tatra sañjātā yaśodā garbhasambhavā || 32 ||
yogamāyāṃśajā devī triguṇā divyarūpiṇī |
jātāṃ tāṃ bālikāṃ divyāṃ gṛhītvā karapaṅkaje || 33 ||
tatrāgatya dadau devī sairandhrīrūpadhāriṇī |
vasudevaḥ sutaṃ dattvā sairandhrīkarapaṅkaje || 34 ||

tāmādāya yayau śīghraṃ bālikāṃ muditāśayaḥ |
kārāgāre tato gatvā devakyāḥ śayane sutām || 35 ||
niḥkṣipya saṃsthitaḥ pārśve cintāviṣṭo bhayāturaḥ |
ruroda susvaraṃ kanyā tadaivāgatasaṃjñakāḥ || 36 ||
uttasthuḥ sevakā rājñaḥ śrutvā tad□ruditaṃ niśi |
tamūcurbhūpatiṃ gatvā tvaritāste'tivihvalāḥ || 37 ||
devakyāśca suto jātaḥ śīghramehi mahāmate |
tadākarṇya vacasteṣāṃ śīghraṃ bhojapatiryayau || 38 ||
prāvṛtaṃ dvāramālokya vasudevamathāhvayat |
kaṃsa uvāca
sutamānaya devakyā vasudeva mahāmate || 39 ||
mṛtyurme cāṣṭamo garbhastannihanmi ripuṃ harim |
vyāsa uvāca
śrutvā kaṃsavacaḥ śaurirbhayatrastavilocanaḥ || 40 ||

tāmādāya sutāṃ pāṇau dadau cāśu rudanniva |
dṛṣṭvātha dārikāṃ rājā vismayaṃ paramaṃ gataḥ || 41 ||
devavāṇī vṛthā jātā nāradasya ca bhāṣitam |

vasudevaḥ kathaṃ kuryādanṛtaṃ saṅkaṭe sthitaḥ || 42 ||
rakṣapālāśca me sarve sāvadhānā na saṃśayaḥ |
kuto'tra kanyakā kāmaṃ kva gataḥ sa sutaḥ kila || 43 ||
sandeho'tra na kartavyaḥ kālasya viṣamā gatiḥ |
iti sañcintya tāṃ bālāṃ gṛhītvā pādayoḥ khalaḥ || 44 ||
pothayāmāsa pāṣāṇe nirghṛṇaḥ kulapāṃsanaḥ |
sā karānniḥsṛtā bālā yayāvākāśamaṇḍalam || 45 ||
divyarūpā tadā bhūtvā tamuvāca mṛdusvanā |
kiṃ mayā hatayā pāpa jātaste balavān ripuḥ || 46 ||
haniṣyati durārādhyaḥ sarvathā tvāṃ narādhamam |
ityuktvā sā gatā kanyā gaganaṃ kāmagā śivā || 47 ||

kaṃsastu vismayāviṣṭo gato nijagṛhaṃ tadā |
ānāyya dānavānsarvānidaṃ vacanamabravīt || 48 ||
bakadhenukavatsādīnkrodhāviṣṭo bhayāturaḥ |
gacchantu dānavāḥ sarve mama kāryārthasiddhaye || 49 ||
jātamātrāśca hantavyā bālakā yatra kutracit |
pūtanaiṣā vrajatvadya bālaghnī nandagokulam || 50 ||
jātamātrānvinighnantī śiśūṃstatra mamājñayā |
dhenuko vatsakaḥ keśī pralambo baka eva ca || 51 ||
sarve tiṣṭhantu tatraiva mama kāryacikīrṣayā |
ityājñāpyāsurānkaṃso yayau nijagṛhaṃ khalaḥ || 52 ||
cintāviṣṭo'tidīnātmā cintayitvaiva taṃ punaḥ || 53 ||

English translation

1-2. Vyasa said The six sons of Devaki being thus killed by Kannsa and the seventh womb being miscarried, Kamsa began, when Devaki was pregnant for the eighth time, to think of the cause of his own death as advised by Narada and watched carefully, day and night, so that this time there would be born a son and there be no miscarriage.

3. On the other hand the Bhagavan Hari came down and rested on the body of Vasudeva as part incarnate and then entered into the womb of Devaki, in due order.

4. That very time the Goddess Yogamaya, of Her own accord, enters into the womb of Yasoda in order to help the workings of the gods.

5. Rohini, the wife of Vasudeva was anxiously dwelling at that time through the fear of Kamsa in the Nanda Gokula; Balarama, the part incarnate of Ananta, took his birth there as Her son.

6. Kamsa then imprisoned Devaki, who was being worshipped by gods, and engaged servants to take care of her.

7. Vasudeva, too, entered into the prison with his wife Devaki, thinking of his issue and also being attracted by his attachment towards his wife.

8. Visnu, here, the Deva of the Devas, to accomplish the purpose of the gods began to grow regularly in the womb of Devaki, being incessantly adored and praised by the gods.

9-10. When the tenth month was complete, on the eighth day of the dark fortnight, under the star Rohini, Kamsa became much bewildered with fear and called on his Danava followers and said “You must all carefully protect Devaki in the prison.

11-12. The son born from this eighth womb of Devaki will turn out my dire enemy; therefore do you all very carefully protect that child, my death incarnate (so that the child may not be transferred anywhere else). O Daityas! I will be able to sleep without any anxiety then, when I will be successful. Kill this eighth son of Devaki who has become the source of my constant worries and endless troubles.

13. Equipped with swords, shafts and bow and darts do you all incessantly watch with eyes open on all sides, leaving off your sleep and drowsiness."

14. Vyasa said Thus ordering the Demons, the king Kamsa who had become worn out with this anxiety and was bewildered with fear, went quickly to his own palace room; but he could not find any trace of happiness.

15-18. On the other hand, Devaki, at dead of night, in that prison, told Vasudeva "O king! My birth pain has come; I see here many guards, terrific, who are watching and protecting us; what shall I do now? Yasoda, the wife of Nanda, promised me before this. O respected one! Your heart is almost burnt up with the fire of grief;

therefore do you send to my house your son; I will protect it with utmost care; and especially to incur Kamsa's faith and belief, I will give you another son. O Lord! This is now a very hard moment; what are we to do now?

19. And again how are you to exchange the two sons? However let what may come, come to pass; now the moment of child birth has come; I am possessed by a feeling of shame not liable to be overcome. You better turn away your face; there is no other remedy here."

20. Thus saying to that blessed Vasudeva, worshipped by the gods, Devaki, at dead of night, delivered a wonderful child.

21. The blessed Devaki looking on that exceedingly beautiful child, was struck with wonder and told her husband, her whole body being filled with joy.

22. O Lord! Look at the face of your new born child, a very rare thing to see such a face as this. Alas! The son of my paternal uncle, Kamsa, will kill my this new born child.

23. "Kamsa will do so." Saying this, Vasudeva took up that child in his arms and began to look amorously at the face of that child of wonderful deeds.

24. Thus looking, Vasudeva thought "What can I do now so as to relieve me from my sorrows owing to the future destruction of this child."

25-27. While Vasudeva was thus anxiously pondering over, the Heaven Voice clearly said thus "O Vasudeva! Quickly go to Gokula with the child. The keepers and guards I have made dead asleep by My Maya. The eight very strong doors are now lying wide open. You better free yourself from your chains and take this child, keep it in the house of Nanda and bring Yoga Maya from there and come back here."

28-29. Thus hearing the Heavenly Voice, he cast his glance at the doors and found them all wide open. O King! Very quickly then he took the child and stepped out of the prison, quite unnoticed by the guards and watchmen. Going to the banks of the Jumna he found there the daughter of Kalindi, flowing with great force and became anxious.

30-31. But the river Jumna instantaneously turned out to be easily fordable just knee deep; then Vasudeva, guided by Yoga Maya, crossed the Jumna and betaking to an unfrequented road arrived at Gokul at dead of night. There, at the doorway of the house of Nanda, he began to see the cows, buffaloes, the wealth and property of Nanda.

32. At that very moment, there was born of Yos'oda, the Maha Devi, the part of the Divine Yoga Maya, the Incarnate of the three qualities.

33. Then the Mahadevi Yoga Maya, assuming the appearance of a female artisan, taking that divine female child in her arms came there and handed her over to Vasudeva.

34. Vasudeva, too, delivered his child over to the lotus like hands of the Devi and, taking the female child instead, quickly returned with his heart full of joy.

35. He went unto the prison and kept that female child in the bed of Devaki and remained aside, fearful and anxious.

36-37. But that child, the moment she was lulled to sleep, began to cry in a sonorous voice; the royal guards at once woke up on that cry, and being bewildered with fear, hurriedly went to their king and said "O King! Come quickly. Devaki has brought forth a child."

38-39. The King of the Bhojas, hearing their words, went there quickly and saw the doors open, called on Vasudeva "O blessed one! Let me have the eighth son of Devaki, my death incarnate; I will at once kill that enemy of mine, born as part incarnate of Hah."

40. Vyasa said O King! Hearing Kamsa's words, Vasudeva handed over to him the female child crying and very much bewildered with fear.

41. At the sight of the female child, the king was very much astonished and began to think that the Heavenly Voice and the Seer Narada's words turned out false.

42. How can Vasudeva be able to bring about, in this dreadful place, the unnatural act of turning male into a female. Especially my guards are carefully watching the place. There is no doubt in this.

43. How has this female child come here? Where has that eighth born child gone? I ought not to doubt in this matter. For the ways of Time are mysterious!

44-46. Thinking thus, the cruel King Kamsa caught hold of that female child by her legs and, raising her high up in the air, was going to strike her against a stone, when the female child slipped out of his hands and flying into the air assumed a divine appearance and gently spoke to Kamsa, thus "What will you get by killing me?

Your powerful enemy is already born on the earth. O vilest of men! Disgrace to your family! He, the Excellent Human being Who is very difficult to be worshiped will certainly kill you."

47-49. Saying thus, the auspicious female child, able to go anywhere according to her will, disappeared. Kamsa astonished returned to his own home and, becoming impatient with fear and anger, called all the Danavas Baka, Dhenuka, Vatsa and others, and addressed them thus "O Danavas. Go all of you to serve my purpose. Kill anywhere the child whom you see just born.

50. Let Putana, expert in killing children go today to Nanda's Gokula. My order is this Any child recently born they must kill.

51. Dhenuka, Vatsaka, Kes'i, Pralamba, and Vaka, etc., all should remain in Gokula to carry out my order."

52. The cruel king Kamsa, thus ordering the Demons, went away to his own palace, and, thinking on this matter over and over again

became, very much afflicted with fear and his mind got immensely depressed.

Thus ends the 23rd Chapter in the 4th Skandha of S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa, on the birth of S'ri Krisna.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 24

On The Stealing Away Of

Chapter 86 of 318 · 62 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
प्रातर्नन्दगृहे जातः पुत्रजन्ममहोत्सवः।
किंवदन्त्यथ कंसेन श्रुता चारमुखादपि ॥ १ ॥
जानाति वसुदेवस्य दारास्तत्र वसन्ति हि।
पशवो दासवर्गश्च सर्वे ते नन्दगोकुले ॥ २ ॥
तेन शङ्कासमाविष्टो गोकुलं प्रति भारत।
नारदेनापि तत्सर्वं कथितं कारणं पुरा ॥ ३ ॥
गोकुले ये च नन्दाद्यास्तत्पत्न्यश्च सुरांशजाः।
देवकीवसुदेवाद्याः सर्वे ते शत्रवः किल ॥ ४ ॥
इति नारदवाक्येन बोधितोऽसौ कुलाधमः।
जातः कोपमना राजन् कंसः परमपापकृत् ॥ ५ ॥
पूतना निहता तत्र कृष्णेनामिततेजसा।
बको वत्सासुरश्चापि धेनुकश्च महाबलः ॥ ६ ॥
प्रलम्बो निहतस्तेन तथा गोवर्धनो धृतः।

श्रुत्वैतत्कर्म कंसस्तु मेने मरणमात्मनः ॥ ७ ॥
तथा विनिहतः केशी ज्ञात्वा कंसोऽतिदुर्मनाः।
धनुर्यागमिषेणाशु तावानेतुं प्रचक्रमे ॥ ८ ॥
अक्रूरं प्रेषयामास क्रूरः पापमतिस्तदा।
आनेतुं रामकृष्णौ च वधायामितविक्रमौ ॥ ९ ॥
रथमारोप्य गोपालौ गोकुलाद्गान्दिनीसुतः।
आगतो मथुरायां तु कंसादेशे स्थितः किल ॥ १० ॥
तावागत्य तदा तत्र धनुर्भङ्गञ्च चक्रतुः।
हत्वाथ रजकं कामं गजं चाणूरमुष्टिकम् ॥ ११ ॥
शलं च तोशलं चैव निजघान हरिस्तदा।
जघान कंसं देवेशः केशेष्वाकृष्य लीलया ॥ १२ ॥
पितरौ मोचयित्वाथ गतदुःखौ चकार ह।
उग्रसेनाय राज्यं तद्ददावरिनिषूदनः ॥ १३ ॥
वसुदेवस्तयोस्तत्र मौञ्जीबन्धनपूर्वकम्।

कारयामास विधिवद्व्रतबन्धं महामनाः ॥ १४ ॥
उपनीतौ तदा तौ तु गतौ सान्दीपनालयम्।

विद्याः सर्वाः समभ्यस्य मथुरामागतौ पुनः ॥ १५ ॥
जातौ द्वादशवर्षीयौ कृतविद्यौ महाबलौ ।
मथुरायां स्थितौ वीरौ सुतावानकदुन्दुभेः ॥ १६ ॥
मागधस्तु जरासन्धो जामातृवधदुःखितः ।
कृत्वा सैन्यसमाजं स मथुरामागतः पुरीम् ॥ १७ ॥
स सप्तदशवारं तु कृष्णेन कृतबुद्धिना ।
जितः संग्राममासाद्य मधुपुर्यां निवासिना ॥ १८ ॥
पश्चाच्च प्रेरितस्तेन स कालयवनाभिधः ।
सर्वम्लेच्छाधिपः शूरो यादवानां भयङ्करः ॥ १९ ॥
श्रुत्वा यवनमायान्तं कृष्णः सर्वान् यदूत्तमान् ।
आनाय्य च तथा राममुवाच मधुसूदनः ॥ २० ॥
भयं नोऽत्र समुत्पन्नं जरासन्धान्महाबलात् ।

किं कर्तव्यं महाभाग यवनः समुपैति वै ॥ २१ ॥
प्राणत्राणं प्रकर्तव्यं त्यक्त्वा गेहं बलं धनम् ।
सुखेन स्थीयते यत्र स देशः खलु पैतृकः ॥ २२ ॥
सदोद्वेगकरः कामं किं कर्तव्यः कुलोचितः ।
शैलसागरसान्निध्ये स्थातव्यं सुखमिच्छता ॥ २३ ॥
यत्र वैरिभयं न स्यात्स्थातव्यं तत्र पण्डितैः ।
शेषशय्यां समाश्रित्य हरिः स्वपिति सागरे ॥ २४ ॥
तथैव च भयाद्भीतः कैलासे त्रिपुरार्दनः ।
तस्मान्नात्रैव स्थातव्यमस्माभिः शत्रुतापितैः ॥ २५ ॥
द्वारवत्यां गमिष्यामः सहिताः सर्व एव वै ।
कथिता गरुडेनाद्य रम्या द्वारवती पुरी ॥ २६ ॥
रैवताचलसानिध्ये सिन्धुकूले मनोहरा ।
व्यास उवाच
तच्छ्रुत्वा वचनं तथ्यं सर्वे यादवपुङ्गवाः ॥ २७ ॥

गमनाय मतिं चक्रुः सकुटुम्बाः सवाहनाः ।
शकटानि तथोष्ट्राश्च वाम्यश्च महिषास्तथा ॥ २८ ॥
धनपूर्णानि कृत्वा ते निर्ययुर्नगराद्बहिः ।
रामकृष्णौ पुरस्कृत्य सर्वे ते सपरिच्छदाः ॥ २९ ॥
अग्रे कृत्वा प्रजाः सर्वाश्चेलुः सर्वे यदूत्तमाः ।
कतिचिद्दिवसैः प्रापुः पुरीं द्वारवतीं किल ॥ ३० ॥
शिल्पिभिः कारयामास जीर्णोद्धारं हि माधवः ।
संस्थाप्य यादवांस्तत्र तावेतौ बलकेशवौ ॥ ३१ ॥
तरसा मथुरामेत्य संस्थितौ निर्जनां पुरीम् ।
तदा तत्रैव सम्प्राप्तो बलवान् यवनाधिपः ॥ ३२ ॥
ज्ञात्वैनमागतं कृष्णो निर्ययौ नगराद्बहिः ।

पदातिरग्रे तस्याभूद्यवनस्य जनार्दनः ॥ ३३ ॥
पीताम्बरधरः श्रीमान्प्राहसन्मधुसूदनः ।
तं दृष्ट्वा पुरतो यान्तं कृष्णं कमललोचनम् ॥ ३४ ॥

यवनोऽपि पदातिः सन्पृष्ठतोऽनुगतः खलः ।
प्रसुप्तो यत्र राजर्षिर्मुचुकुन्दो महाबलः ॥ ३५ ॥
प्रययौ भगवांस्तत्र सकालयवनो हरिः ।
तत्रैवान्तर्दधे विष्णुर्मुचुकुन्दं समीक्ष्य च ॥ ३६ ॥
तत्रैव यवनः प्राप्तः सुप्तभूतमपश्यत ।
मत्वा तं वासुदेवं स पादेनाताडयन्नृपम् ॥ ३७ ॥
प्रबुद्धः क्रोधरक्ताक्षस्तं ददाह महाबलः ।
तं दग्ध्वा मुचुकुन्दोऽथ ददर्श कमलेक्षणम् ॥ ३८ ॥
वासुदेवं सुदेवेशं प्रणम्य प्रस्थितो वनम् ।
जगाम द्वारकां कृष्णो बलदेवसमन्वितः ॥ ३९ ॥
उग्रसेनं नृपं कृत्वा विजहार यथारुचि ।
अहरद्रुक्मिणी कामं शिशुपालस्वयंवरात् ॥ ४० ॥
राक्षसेन विवाहेन चक्रे दारविधिं हरिः ।
ततो जाम्बवतीं सत्यां मित्रविन्दाञ्च भामिनीम् ॥ ४१ ॥

कालिन्दीं लक्षणां भद्रां तथा नाग्नजितीं शुभाम् ।
पृथक्पृथक्समानीयाप्युपयेमे जनार्दनः ॥ ४२ ॥
अष्टावेव महीपाल पत्न्यः परमशोभनाः ।
प्रासूत रुक्मिणी पुत्रं प्रद्युम्नं चारुदर्शनम् ॥ ४३ ॥
जातकर्मादिकं तस्य चकार मधुसूदनः ।
हतोऽसौ सूतिकागेहाच्छम्बरेण बलीयसा ॥ ४४ ॥
नीतश्च स्वपुरीं बालो मायावत्यै समर्पितः ।
वासुदेवो हृतं दृष्ट्वा पुत्रं शोकसमन्वितः ॥ ४५ ॥
जगाम शरणं देवीं भक्तियुक्तेन चेतसा ।
वृत्रासुरादयो दैत्या लीलयैव यया हताः ॥ ४६ ॥
ततोऽसौ योगमायायाश्चकार परमां स्मृतिम् ।
वचोभिः परमोदारैरक्षरैः स्तवनैः शुभैः ॥ ४७ ॥
श्रीकृष्ण उवाच
मातर्मयातितपसा परितोषिता त्वं

प्राग्जन्मनि प्रसुमनादिभिरर्चितासि ।
धर्मात्मजेन बदरीवनखण्डमध्ये
किं विस्मृतो जननि ते त्वयि भक्तिभावः ॥ ४८ ॥
सूतीगृहादपहृतः किमु बालको मे
केनापि दुष्टमनसाप्यथ कौतुकाद्वा ।
मानापहारकरणाय ममाद्य नूनं

लज्जा तवाम्ब खलु भक्तजनस्य युक्ता ॥ ४९ ॥
दुर्गो महानतितरां नगरी सुगुप्ता
तत्रापि मेऽस्ति सदनं किल मध्यभागे ।
अन्तःपुरे च पिहितं ननु सूतिगेहं
बालो हृतः खलु तथापि ममैव दोषात् ॥ ५० ॥
नाहं गतः परपुरं न च यादवाश्च
रक्षावतीव नगरी किल वीरवर्यैः ।
माया तवैव जननि प्रकटप्रभावा

मे बालकः परिहृतः कुहकेन केन ॥ ५१ ॥
नो वेद्म्यहं जननि ते चरितं सुगुप्तं
को वेद मन्दमतिरल्पविदेव देही ।
क्वासौ गतो मम भटैर्न च वीक्षितो वा
हर्ताम्बिके जवनिका तव कल्पितेयम् ॥ ५२ ॥
चित्रं न तेऽत्र पुरतो मम मातृगर्भो
नीतस्त्वयार्धसमये किल माययासौ ।
यं रोहिणी हलधरं सुषुवे प्रसिद्धं
दूरे स्थिता पतिपरा मिथुनं विनापि ॥ ५३ ॥
सृष्टिं करोषि जगतामनुपालनं च
नाशं तथैव पुनरप्यनिशं गुणैस्त्वम् ।
को वेद तेऽम्ब चरितं दुरितान्तकारि
प्रायेण सर्वमखिलं विहितं त्वयैतत् ॥ ५४ ॥
उत्पाद्य पुत्रजननप्रभवं प्रमोदं

दत्त्वा पुनर्विरहजं किल दुःखभारम् ।
त्वं क्रीडसे सुललितैः खलु तैर्विहारै-
र्नो चेत्कथं मम सुताप्तिरतिर्वृथा स्यात् ॥ ५५ ॥
मातास्य रोदिति भृशं कुररीव बाला
दुःखं तनोति मम सन्निधिगा सदैव ।
कष्टं न वेत्सि ललितेऽप्रमितप्रभावे
मातस्त्वमेव शरणं भवपीडितानाम् ॥ ५६ ॥
सीमा सुखस्य सुतजन्म तदीयनाशो
दुःखस्य देवि भवने विबुधा वदन्ति ।
तत्किं करोमि जननि प्रथमे प्रनष्टे
पुत्रे ममाद्य हृदयं स्फुटतीव मातः ॥ ५७ ॥
यज्ञं करोमि तव तुष्टिकरं व्रतं वा
दैवं च पूजनमथाखिलदुःखहा त्वम् ।
मातः सुतोऽत्र यदि जीवति दर्शयाशु

त्वं वै क्षमा सकलशोकविनाशनाय ॥ ५८ ॥
व्यास उवाच
एवं स्तुता तदा देवी कृष्णेनाक्लिष्टकर्मणा ।
प्रत्यक्षदर्शना भूत्वा तमुवाच जगद्गुरुम् ॥ ५९ ॥
श्रीदेव्युवाच
शोकं मा कुरु देवेश शापोऽयं ते पुरातनः ।
तस्य योगेन पुत्रस्ते शम्बरेण हतो बलात् ॥ ६० ॥
अतस्ते षोडशे वर्षे हत्वा तं शम्बरं बलात् ।
आगमिष्यति पुत्रस्ते मत्प्रसादान्न संशयः ॥ ६१ ॥
व्यास उवाच
इत्युक्त्वान्तर्दधे देवी चण्डिका चण्डविक्रमा ।
भगवानपि पुत्रस्य शोकं त्यक्त्वाभवत्सुखी ॥ ६२ ॥

Roman transliteration

vyāsa uvāca
prātarnandagṛhe jātaḥ putrajanmamahotsavaḥ |
kiṃvadantyatha kaṃsena śrutā cāramukhādapi || 1 ||
jānāti vasudevasya dārāstatra vasanti hi |
paśavo dāsavargaśca sarve te nandagokule || 2 ||
tena śaṅkāsamāviṣṭo gokulaṃ prati bhārata |
nāradenāpi tatsarvaṃ kathitaṃ kāraṇaṃ purā || 3 ||
gokule ye ca nandādyāstatpat□nyaśca surāṃśajāḥ |
devakīvasudevādyāḥ sarve te śatravaḥ kila || 4 ||
iti nāradavākyena bodhito'sau kulādhamaḥ |
jātaḥ kopamanā rājan kaṃsaḥ paramapāpakṛt || 5 ||
pūtanā nihatā tatra kṛṣṇenāmitatejasā |
bako vatsāsuraścāpi dhenukaśca mahābalaḥ || 6 ||
pralambo nihatastena tathā govardhano dhṛtaḥ |

śrutvaitatkarma kaṃsastu mene maraṇamātmanaḥ || 7 ||
tathā vinihataḥ keśī jñātvā kaṃso'tidurmanāḥ |
dhanuryāgamiṣeṇāśu tāvānetuṃ pracakrame || 8 ||
akrūraṃ preṣayāmāsa krūraḥ pāpamatistadā |
ānetuṃ rāmakṛṣṇau ca vadhāyāmitavikramau || 9 ||
rathamāropya gopālau gokulād□ gāndinīsutaḥ |
āgato mathurāyāṃ tu kaṃsādeśe sthitaḥ kila || 10 ||
tāvāgatya tadā tatra dhanurbhaṅgañca cakratuḥ |
hatvātha rajakaṃ kāmaṃ gajaṃ cāṇūramuṣṭikam || 11 ||
śalaṃ ca tośalaṃ caiva nijaghāna haristadā |
jaghāna kaṃsaṃ deveśaḥ keśeṣvākṛṣya līlayā || 12 ||
pitarau mocayitvātha gataduḥkhau cakāra ha |
ugrasenāya rājyaṃ taddadāvariniṣūdanaḥ || 13 ||
vasudevastayostatra mauñjībandhanapūrvakam |

kārayāmāsa vidhivad□ vratabandhaṃ mahāmanāḥ || 14 ||
upanītau tadā tau tu gatau sāndīpanālayam |
vidyāḥ sarvāḥ samabhyasya mathurāmāgatau punaḥ || 15 ||

jātau dvādaśavarṣīyau kṛtavidyau mahābalau |
mathurāyāṃ sthitau vīrau sutāvānakadundubheḥ || 16 ||
māgadhastu jarāsandho jāmātṛvadhaduḥkhitaḥ |
kṛtvā sainyasamājaṃ sa mathurāmāgataḥ purīm || 17 ||
sa saptadaśavāraṃ tu kṛṣṇena kṛtabuddhinā |
jitaḥ saṃgrāmamāsādya madhupuryāṃ nivāsinā || 18 ||
paścācca preritastena sa kālayavanābhidhaḥ |
sarvamlecchādhipaḥ śūro yādavānāṃ bhayaṅkaraḥ || 19 ||
śrutvā yavanamāyāntaṃ kṛṣṇaḥ sarvān yadūttamān |
ānāyya ca tathā rāmamuvāca madhusūdanaḥ || 20 ||
bhayaṃ no'tra samutpannaṃ jarāsandhānmahābalāt |

kiṃ kartavyaṃ mahābhāga yavanaḥ samupaiti vai || 21 ||
prāṇatrāṇaṃ prakartavyaṃ tyaktvā gehaṃ balaṃ dhanam |
sukhena sthīyate yatra sa deśaḥ khalu paitṛkaḥ || 22 ||
sadodvegakaraḥ kāmaṃ kiṃ kartavyaḥ kulocitaḥ |
śailasāgarasānnidhye sthātavyaṃ sukhamicchatā || 23 ||
yatra vairibhayaṃ na syātsthātavyaṃ tatra paṇḍitaiḥ |
śeṣaśayyāṃ samāśritya hariḥ svapiti sāgare || 24 ||
tathaiva ca bhayād□bhītaḥ kailāse tripurārdanaḥ |
tasmānnātraiva sthātavyamasmābhiḥ śatrutāpitaiḥ || 25 ||
dvāravatyāṃ gamiṣyāmaḥ sahitāḥ sarva eva vai |
kathitā garuḍenādya ramyā dvāravatī purī || 26 ||
raivatācalasānidhye sindhukūle manoharā |
vyāsa uvāca
tacchrutvā vacanaṃ tathyaṃ sarve yādavapuṅgavāḥ || 27 ||

gamanāya matiṃ cakruḥ sakuṭumbāḥ savāhanāḥ |
śakaṭāni tathoṣṭrāśca vāmyaśca mahiṣāstathā || 28 ||
dhanapūrṇāni kṛtvā te niryayurnagarād□bahiḥ |
rāmakṛṣṇau puraskṛtya sarve te saparicchadāḥ || 29 ||
agre kṛtvā prajāḥ sarvāśceluḥ sarve yadūttamāḥ |
katiciddivasaiḥ prāpuḥ purīṃ dvāravatīṃ kila || 30 ||
śilpibhiḥ kārayāmāsa jīrṇoddhāraṃ hi mādhavaḥ |
saṃsthāpya yādavāṃstatra tāvetau balakeśavau || 31 ||
tarasā mathurāmetya saṃsthitau nirjanāṃ purīm |
tadā tatraiva samprāpto balavān yavanādhipaḥ || 32 ||
jñātvainamāgataṃ kṛṣṇo niryayau nagarād□bahiḥ |
padātiragre tasyābhūdyavanasya janārdanaḥ || 33 ||
pītāmbaradharaḥ śrīmānprāhasanmadhusūdanaḥ |
taṃ dṛṣṭvā purato yāntaṃ kṛṣṇaṃ kamalalocanam || 34 ||

yavano'pi padātiḥ sanpṛṣṭhato'nugataḥ khalaḥ |
prasupto yatra rājarṣirmucukundo mahābalaḥ || 35 ||
prayayau bhagavāṃstatra sakālayavano hariḥ |
tatraivāntardadhe viṣṇurmucukundaṃ samīkṣya ca || 36 ||
tatraiva yavanaḥ prāptaḥ suptabhūtamapaśyata |
matvā taṃ vāsudevaṃ sa pādenātāḍayannṛpam || 37 ||
prabuddhaḥ krodharaktākṣastaṃ dadāha mahābalaḥ |
taṃ dagdhvā mucukundo'tha dadarśa kamalekṣaṇam || 38 ||
vāsudevaṃ sudeveśaṃ praṇamya prasthito vanam |
jagāma dvārakāṃ kṛṣṇo baladevasamanvitaḥ || 39 ||

ugrasenaṃ nṛpaṃ kṛtvā vijahāra yathāruci |
aharad□rukmiṇī kāmaṃ śiśupālasvayaṃvarāt || 40 ||
rākṣasena vivāhena cakre dāravidhiṃ hariḥ |
tato jāmbavatīṃ satyāṃ mitravindāñca bhāminīm || 41 ||

kālindīṃ lakṣaṇāṃ bhadrāṃ tathā nāgnajitīṃ śubhām |
pṛthakpṛthaksamānīyāpyupayeme janārdanaḥ || 42 ||
aṣṭāveva mahīpāla pat□nyaḥ paramaśobhanāḥ |
prāsūta rukmiṇī putraṃ pradyumnaṃ cārudarśanam || 43 ||
jātakarmādikaṃ tasya cakāra madhusūdanaḥ |
hṛto'sau sūtikāgehācchambareṇa balīyasā || 44 ||
nītaśca svapurīṃ bālo māyāvatyai samarpitaḥ |
vāsudevo hṛtaṃ dṛṣṭvā putraṃ śokasamanvitaḥ || 45 ||
jagāma śaraṇaṃ devīṃ bhaktiyuktena cetasā |
vṛtrāsurādayo daityā līlayaiva yayā hatāḥ || 46 ||
tato'sau yogamāyāyāścakāra paramāṃ smṛtim |
vacobhiḥ paramodārairakṣaraiḥ stavanaiḥ śubhaiḥ || 47 ||
śrīkṛṣṇa uvāca
mātarmayātitapasā paritoṣitā tvaṃ

prāgjanmani prasumanādibhirarcitāsi |
dharmātmajena badarīvanakhaṇḍamadhye
kiṃ vismṛto janani te tvayi bhaktibhāvaḥ || 48 ||
sūtīgṛhādapahṛtaḥ kimu bālako me
kenāpi duṣṭamanasāpyatha kautukādvā |
mānāpahārakaraṇāya mamādya nūnaṃ
lajjā tavāmba khalu bhaktajanasya yuktā || 49 ||
durgo mahānatitarāṃ nagarī suguptā
tatrāpi me'sti sadanaṃ kila madhyabhāge |
antaḥpure ca pihitaṃ nanu sūtigehaṃ
bālo hṛtaḥ khalu tathāpi mamaiva doṣāt || 50 ||
nāhaṃ gataḥ parapuraṃ na ca yādavāśca
rakṣāvatīva nagarī kila vīravaryaiḥ |
māyā tavaiva janani prakaṭaprabhāvā

me bālakaḥ parihṛtaḥ kuhakena kena || 51 ||
no vedmyahaṃ janani te caritaṃ suguptaṃ
ko veda mandamatiralpavideva dehī |
kvāsau gato mama bhaṭairna ca vīkṣito vā
hartāmbike javanikā tava kalpiteyam || 52 ||
citraṃ na te'tra purato mama mātṛgarbho
nītastvayārdhasamaye kila māyayāsau |
yaṃ rohiṇī haladharaṃ suṣuve prasiddhaṃ
dūre sthitā patiparā mithunaṃ vināpi || 53 ||
sṛṣṭiṃ karoṣi jagatāmanupālanaṃ ca
nāśaṃ tathaiva punarapyaniśaṃ guṇaistvam |
ko veda te'mba caritaṃ duritāntakāri
prāyeṇa sarvamakhilaṃ vihitaṃ tvayaitat || 54 ||
utpādya putrajananaprabhavaṃ pramodaṃ

dattvā punarvirahajaṃ kila duḥkhabhāram |
tvaṃ krīḍase sulalitaiḥ khalu tairvihārai-

rno cetkathaṃ mama sutāptiratirvṛthā syāt || 55 ||
mātāsya roditi bhṛśaṃ kurarīva bālā
duḥkhaṃ tanoti mama sannidhigā sadaiva |
kaṣṭaṃ na vetsi lalite'pramitaprabhāve
mātastvameva śaraṇaṃ bhavapīḍitānām || 56 ||
sīmā sukhasya sutajanma tadīyanāśo
duḥkhasya devi bhavane vibudhā vadanti |
tatkiṃ karomi janani prathame pranaṣṭe
putre mamādya hṛdayaṃ sphuṭatīva mātaḥ || 57 ||
yajñaṃ karomi tava tuṣṭikaraṃ vrataṃ vā
daivaṃ ca pūjanamathākhiladuḥkhahā tvam |
mātaḥ suto'tra yadi jīvati darśayāśu

tvaṃ vai kṣamā sakalaśokavināśanāya || 58 ||
vyāsa uvāca
evaṃ stutā tadā devī kṛṣṇenākliṣṭakarmaṇā |
pratyakṣadarśanā bhūtvā tamuvāca jagad□gurum || 59 ||
śrīdevyuvāca
śokaṃ mā kuru deveśa śāpo'yaṃ te purātanaḥ |
tasya yogena putraste śambareṇa hṛto balāt || 60 ||
ataste ṣoḍaśe varṣe hatvā taṃ śambaraṃ balāt |
āgamiṣyati putraste matprasādānna saṃśayaḥ || 61 ||
vyāsa uvāca
ityuktvāntardadhe devī caṇḍikā caṇḍavikramā |
bhagavānapi putrasya śokaṃ tyaktvābhavatsukhī || 62 ||

English translation

1-2. Vyasa said On the other hand, there, at the house of Nanda, early in the next morning, commenced the grand birth day festivity. Kamsa came to know, afterwards, by his spies as will as by general rumour, that at Gokula, in the house of Nanda, a very joyous festival on a grand scale was being performed; he also knew before that the other wives of Vasudeva, his animals and his servants were all staying at Nanda’s residence in Gokula.

3-4. O Bharata! Thus all these gave reasons to Kamsa to suspect the place Gokula. Especially Narada told him before that the residents, the cowherds at Gokula, Nanda and others, their wives, Devaki and Vasudeva were all Devas incarnates; and consequently they were his enemies.

5-7. Thus being brought to more confidence by Narada’s words, that vicious Kamsa, the disgrace to his family, was very angry and sent there his demons Putana, Baka, Vatsa, the great Asura, the powerful Dhenuka, Pralamba. They were all killed by Krisna, of unsurpassable prowess. S’ri Krisna held aloft also the hillock Gobardhana (to protect the cow herds and cows, etc.) Hearing all these, Kamsa became certain also of his own death.

8. Lastly when the evil minded Kamsa heard that the Daitya Kes’i was also slain, then he made arrangements for a sacrifice, known as Dhanuryajha; and under this pretext wanted to bring over there at Mathura the two brothers Krisna and Balarama.

9. The evil minded Kamsa to effect the death of those two, Rama and Krisna, of unsurpassable prowess, sent Akrura to Gokula to bring them over to Mathura.

10. Akrura, the son of Gandini, under the orders of Kamsa, went to Gokula and brought the two boys on a chariot to Mathura.

11-12. On arriving at Mathura, Rama and Krisna first broke the bow; killed Rajaka, the elephant Kubalaya, Chanur, Mustika, S'ala, Tos'ala and other athletes and warriors. Last of all, Hari, the Lord of the Devas, holding Kamsa by his hair, killed him with utmost ease.

13. The enemy-destroyer Krisna removed the sorrows of his father and mother and released them from their prisons and gave over the kingdom of Mathura to Ugrasena (the father of Kamsa).

14-15. The high minded Vasudeva, then, with the triple girdle made of Munja grass, performed the Upanayana ceremonies (wearing the sacred thread round the body) of Rama and Krisna and made them accept the vow of Brahmacharya. They then departed to the hermitage of the holy Muni S'andipana to acquire knowledge. Learning all the vidyas (knowledges) there, they returned quickly to Mathura.

16. The two sons of Anakadundubhi stayed there and on attaining their twelfth year, became proficient in all the branches of learning and became very powerful.

17. That time Jarasandha, being grieved at the killing of his son-in- law Kamsa, collected a strong and numerous army and marched to Mathura.

18. Seventeen times Jarasandha, the king of Magadha, attacked Mathura and seventeen times he was defeated by the ingenuity of that highly intelligent S'ri Krisna, who was of firm resolve and was then residing in Mathura.

19. Lastly, Jarasandha sent the Kalayavana (Black Yavana) to invade Mathura. These Yavanas were brave and the lords of all MIechchas (untouchables) and extremely terrific to the Yadavas.

Note: Kalayavana - A king of Yavanas and enemy of Krisna and an invincible foe of the Yadavas. Krisna finding it impossible to vanquish him in the field of battle, cunningly decoyed him to the cave where Muchukunda was sleeping who burnt him down.

Yavana means a Greek, an Ionian; then any foreigner, or barbarian (the word is applied at present to a Mahomedan or a European also).

20-21. Hearing that Kala Yavana was coming to attack the Yadavas, Krisna the destroyer of Madhu, called all the Yadavas and Baladeva and addressed them thus "O blessed ones! Now a cause of great terror has appeared amongst us; Kala Yavana is being sent by our powerful enemy Jarasandha to attack Mathura. Now what to do? It is better to save one's life by leaving aside all our homes, wealth and army.

22. You should all know that is the place of our fathers and forefathers where we can safely and happily dwell; where there is a constant source of anxiety and uneasiness that, though the place of our fathers and forefathers, ought to be avoided; never ought anyone to dwell there.

23. If you want to dwell at ease and comfort, you ought to dwell in that country or place which is adjacent to a sea or a mountain; where there is no fear from an enemy, the sages will always remain there.

24. See! The Bhagavan Hah, being afraid, as it were, of his enemy has taken refuge on the body of the thousand headed S'esa serpent as his sleeping place and is sleeping at ease and comfort on the ocean. It seems likely that the enemy of Tripura, the great S'iva is also dwelling on the Kailas'a mountain.

25. We, too, are being constantly worried by our enemies here; therefore we ought not to live here any longer. We should all go to Dwarka city with our friends, relatives and wealth.

26. Garuda, the king of the birds, has given us the detailed information of the city Dwarka. That beautiful city is situated on the sea shore in the vicinity of the Raivataka mountain.”

27. Vyasa said The Yadava chiefs, hearing S’ri Krisna’s utterances fraught with their welfare, were ready to depart to that place Dwarka, attended by their friends, relatives, and appurtenances.

28. They then collected their camels, mares, and buffaloes and filled their conveyances with wealth, gems and precious stones and marched out of their place.

29. Rama and Krisna went in front; the Yadavas and other subjects then marched in groups (several parties).

30. Marching some days, they all reached Dvaravati. Then the portions of the city that were dilapidated or destroyed, S’ri Krisna had them repaired by engineers, artisans and craftsmen.

31. Placing the Yadavas there, Kes’ava and Baladeva quickly returned to Mathura and began to stay in that desolated city.

32. The extremely powerful king of the Yavanas arrived then at Mathura. Krisna knowing that the Yavana chief had come there, went out of the city.

33. The Bhagavan Madhusudana, the destroyer of the boastings of Asuras and other people, dressed in yellow robes, appeared on foot before the Kalayavan with smile on his lips.

34. Seeing the lotus-eyed Krisna before him, the treacherous Lord of the Yavanas, pursued him on foot to catch hold of him.

35. Where the powerful Rajarsi Muchukunda was sleeping soundly, the Bhagavan Hari led Kalayavana there.

36. There S’ri Krisna, saw Muchukunda and vanished away at once; the king of the Yavanas on arriving there found the Rajarsi (the royal sage) there in deep sleep.

37. The wicked Yavana mistaking Muchukunda for S’ri Krisna, gave him a good kick. The powerful king Muchukunda got up and was very angry; his eyes became red and reduced that vicious Yavana instantly into ashes.

38. When Muchukunda burnt the Yavana, he saw the lotus-eyed Krisna; he bowed down to that Supreme Deva, Vasudeva, and went to forest.

39. S’ri Krisna then went back to the city Dwarka with Rama and made Ugrasena there the king and began to enjoy at his will.

40. At the marriage ceremony of S’is’upala, at the palace of the king of Vidarbha, Janardan Visnu carried away by force Rukmini, the bride elect from the Svayambara assembly (where the husband is self elected by the bride herself) and afterwards married her according to the rule called Rakhsasa Vidhi (one of the eight forms of marriage in Hindu Law in which a girl is forcibly seized and carried away after the defeat or destruction of her relatives in battle).

41-42. Afterwards He brought also Jambavati, Satyabhama, Mitravinda, Kalindi, Laksmana, Bhadra, and auspicious Nagnajiti (the daughter of the king Nagnajit) on various occasions and married

them. O Lord of the earth! These eight women were the best and most beautiful of S'ri Krisna's wives.

43. Rukmini first gave birth to the beautiful child Pradyumna and S'ri Krisna performed the religious ceremony at the birth of his child.

44. Then the powerful Danava named S'amvara stole away the little baby from the lying-in-chamber and carried him to his own city and made him over under the charge of Mayavati.

45. Coming to know that His son had been stolen away, S'ri Krisna became very much overpowered with sorrow and took the shelter of the Supreme Goddess, the Devi, with a heart full of devotion.

46-47. S'ri Krisna then began, to chant, in sweet auspicious tone, hymns in alphabets, conveying the highest meanings, in adoration of the Yoga Maya, Who slew Vritrasura and other Daityas with ease and alacrity.

48. O Mother! I, in my former birth as the son of Dharma, appeased You by my ascetic practices in the hermitage of Badari and worshipped You with various offerings; O Mother! Have you now forgotten all my devotion to You?

49. O Mother! Has any evil minded enemy stolen away my son from the lying-in chamber? Or have You Yourself done this to make a fun and see the amusement? It seems that some one of my enemies has done so to insult me; however. You, O Mother! ought not to put your devotee under this shameful condition.

50. O Mother! This Dwaraka city is well guarded; a very strong fort is built in its middle and my place is in the midst of that again; and the lying in-chamber is again in the middle; I therefore must say that it is due to my bad luck that the child is stolen away!

51. O Mother! I did not go to the house of my enemy; the Yadavas also did not go there; this city is guarded by valiant soldiers; then how is it, under what charm, the baby has been stolen? O Mother! Now I come to know that it is due to Your Maya; such things are common due to Your Maya in the three worlds.

52. O Mother! When I am ignorant of your deepest mysteries, how can there exist anyone among the little minded Jivas that can know your doings? My watchmen could not see anything, where my child was taken away and who has stolen it. O Mother! I come to the conclusion that it is hidden behind the screen of Your Maya.

53. O Mother! It is not strange with You; to the chaste woman, Rohini Devi, though situated at a great distance and not connected with any male persons. You, in the fifth month, moved away the son to my knowledge from the womb of my mother; and thus Baladeva was born to Rohini. This is now known to all.

54. Mother! You are incessantly creating, preserving, and destroying this whole universe by the mixture of the three qualities. Who can know Your sin-destroying doings? Mother! There is no need of dwelling at length. Suffice it to say that You, no doubt, are doing all that are being done in this whole universe.

55. You first create the joy at the birth of a child; again You load us with heavy burdens of sorrows due to the separation from that child; thus you are always sporting; otherwise how my joy at the birth of my child would thus be rendered quite useless?

56. The mother of that child is always weeping like an ewe, straying from a flock; she is giving vent to her sorrows always to me; O Kind- hearted! Being thus endowed with illimitable prowess and understanding, do You not know my troubles! O Mother! You are the only source of consolation to one, suffering from the sorrows of this world. There is no doubt in this.

57. O Goddess! The wise seers say that the birth of a child in any house is the highest bliss there, and the death of a child is the greatest sorrow that can befall to any house. Therefore, O Mother! What shall I do in this? What shall I say more than that my heart is going to burst, due to the disappearance of my child.

58. O Mother! I will perform all the necessary sacrifices, take up vows, perform all sorts of worship to the entire satisfaction of the Great Fate (Ordainer of things); You be pleased to remove my sorrow. O Mother! If my son be alive, kindly shew him once to me. Mother! There is no other than You Who is fully capable to destroy this my pain and sorrow, raging in my heart.

59. Vyasa said He who brings into practice, things that are considered impracticable for the Devas and removes the load of the Goddess Earth with ease and alacrity, the same Saviour of world, S'ri Krisna thus chanted hymns in adoration of the Great Goddess. The Devi then became visible to him and said.

60. O Lord of the Devas! Do not any longer be sorrowful and miserable; there had been a curse on you before; and, for that reason, the Daitya S'ambara has stolen away your son by his demonic magic.

61. Therefore, when your son will grow sixteen years old, then he will, by My Grace, kill the Daitya perforce and will return to you. There is no doubt in this.

62. O king! Thus saying these words full of hope and confidence, the Great Goddess Chandika, of formidable prowess, disappeared. Krisna too, quitted his sorrows, due to the bereavement of his child, and began to spend his time in happiness and peace.

Here ends the Twenty-fourth Chapter of the Fourth Book of S'ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses by Maharsi Veda Vyasa on the stealing away of Pradyumna.

Sanskrit source · English chapter witness

Fourth Skandha · Chapter 25

On The DevI's Highest Supremacy

Chapter 87 of 318 · 83 detected Sanskrit verse markers

Sanskrit

राजोवाच
सन्देहो मे मुनिश्रेष्ठ जायते वचनात्तव ।
वैष्णवांशे भगवति दुःखोत्पत्तिं विलोक्य च ॥ १ ॥
नारायणांशसम्भूतो वासुदेवः प्रतापवान् ।
कथं स सूतिकागाराद्धृतो बालो हरेरपि ॥ २ ॥
सुगुप्तनगरे रम्ये गुप्तेऽथ सूतिकागृहे ।
प्रविश्य तेन दैत्येन गृहीतोऽसौ कथं शिशुः ॥ ३ ॥
न ज्ञातो वासुदेवेन चित्रमेतन्ममाद्भुतम् ।
जायते महदाश्चर्यं चित्ते सत्यवतीसुत ॥ ४ ॥
ब्रूहि तत्कारणं ब्रह्मन्न ज्ञातं केशवेन यत् ।
हरणं तत्रसंस्थेन शिशोर्वा सूतिकागृहात् ॥ ५ ॥
व्यास उवाच
माया बलवती राजन्नराणां बुद्धिमोहिनी ।
शाम्भवी विश्रुता लोके को वा मोहं न गच्छति ॥ ६ ॥

मानुषं जन्म सम्प्राप्य गुणाः सर्वेऽपि मानुषाः ।
भवन्ति देहजा कामं न देवा नासुरास्तदा ॥ ७ ॥
क्षुत्तृण्निद्रा भयं तन्द्रा व्यामोहः शोकसंशयः ।
हर्षश्चैवाभिमानश्च जरामरणमेव च ॥ ८ ॥
अज्ञानं ग्लानिरप्रीतिरीर्ष्यासूया मदः श्रमः ।
एते देहभवा भावाः प्रभवन्ति नराधिप ॥ ९ ॥
यथा हेममृगं रामो न बुबोध पुरोगतम् ।
जानक्या हरणञ्चैव जटायुमरणं तथा ॥ १० ॥
अभिषेकदिने रामो वनवासं न वेद च ।
तथा न ज्ञातवान् रामः स्वशोकान्मरणं पितुः ॥ ११ ॥
अज्ञवद्विचचारासौ पश्यमानो वने वने ।
जानकीं न विवेदाथ रावणेन हृतां बलात् ॥ १२ ॥
सहायान् वानरान्कृत्वा हत्वा शक्रसुतं बलात् ।
सागरे सेतुबन्धञ्च कृत्वोत्तीर्य सरित्पतिम् ॥ १३ ॥

प्रेषयामास सर्वासु दिक्षु तान्कपिकुञ्जरान् ।
संग्रामं कृतवान्घोरं दुःखं प्राप रणाजिरे ॥ १४ ॥

बन्धनं नागपाशेन प्राप रामो महाबलः ।
गरुडान्मोक्षणं पश्चादन्वभूद्रघुनन्दनः ॥ १५ ॥
अहनद्रावणं संख्ये कुम्भकर्णं महाबलम् ।
मेघनादं निकुम्भञ्च कुपितो रघुनन्दनः ॥ १६ ॥
अदूष्यत्वञ्च जानक्या न विवेद जनार्दनः ।
दिव्यञ्च कारयामास ज्वलितेऽग्नौ प्रवेशनम् ॥ १७ ॥
लोकापवादाच्च परं ततस्तत्याज तां प्रियाम् ।
अदूष्यां दूषितां मत्वा सीतां दशरथात्मजः ॥ १८ ॥
न ज्ञातौ स्वसुतौ तेन रामेण च कुशीलवौ ।
मुनिना कथितौ तौ तु तस्य पुत्रौ महाबलौ ॥ १९ ॥
पातालगमनं चैव जानक्या ज्ञातवान्न च ।
राघवः कोपसंयुक्तो भ्रातरं हन्तुमुद्यतः ॥ २० ॥

कालस्यागमनञ्चैव न विवेद खरान्तकः ।
मानुषं देहमाश्रित्य चक्रे मानुषचेष्टितम् ॥ २१ ॥
तथैव मानुषान्भावान्नात्र कार्या विचारणा ।
पूर्वं कंसभयात्प्राप्तो गोकुले यदुनन्दनः ॥ २२ ॥
जरासन्धभयात्पश्चाद्द्वारवत्यां गतो हरिः ।
अधर्मं कृतवान्कृष्णो रुक्मिण्या हरणञ्च यत् ॥ २३ ॥
शिशुपालवृतायाश्च जानन्धर्मं सनातनम् ।
शुशोच बालकं कृष्णः शम्बरेण हृतं बलात् ॥ २४ ॥
मुमोद जानन्पुत्रं तं हर्षशोकयुतस्ततः ।
सत्यभामाज्ञया यत्तु युयुधे स्वर्गतः किल ॥ २५ ॥
इन्द्रेण पादपार्थं तु स्त्रीजितत्वं प्रकाशयन् ।
जहार कल्पवृक्षं यः पराभूय शतक्रतुम् ॥ २६ ॥
मानिनीमानरक्षार्थं हरिश्चित्रधरः प्रभुः ।
बद्ध्वा वृक्षे हरिं सत्या नारदाय ददौ पतिम् ॥ २७ ॥

दत्त्वाथ कानकं कृष्णं मोचयामास भामिनी ।
दृष्ट्वा पुत्रान्पुरुगुणान्प्रद्युम्नप्रमुखानथ ॥ २८ ॥
कृष्णं जाम्बवती दीना ययाचे सन्ततिं शुभाम् ।
स ययौ पर्वतं कृष्णस्तपस्याकृतनिश्चयः ॥ २९ ॥
उपमन्युर्मुनिर्यत्र शिवभक्तः परन्तपः ।
उपमन्युं गुरु कृत्वा दीक्षां पाशुपतो हरिः ॥ ३० ॥
जग्राह पुत्रकामस्तु मुण्डी दण्डी बभूव ह ।
उग्रं तत्र तपस्तेपे मासमेकं फलाशनः ॥ ३१ ॥
जजाप शिवमन्त्रं तु शिवध्यानपरो हरिः ।
द्वितीये तु जलाहारस्तिष्ठन्नेकपदा हरिः ॥ ३२ ॥
तृतीये वायुभक्षस्तु पादाङ्गुष्ठाग्रसंस्थितः ।

षष्ठे तु भगवान् रुद्रः प्रसन्नो भक्तिभावतः ॥ ३३ ॥
दर्शनञ्च ददौ तत्र सोमः सोमकलाधरः ।
आजगाम वृषारूढः सुरैरिन्द्रादिभिर्वृतः ॥ ३४ ॥

ब्रह्मविष्णुयुतः साक्षाद्यक्षगन्धर्वसेवितः ।
सम्बोधयन्वासुदेवं शङ्करस्तमुवाच ह ॥ ३५ ॥
तुष्टोऽस्मि कृष्ण तपसा तवोग्रेण महामते ।
ददामि वाञ्छितान्कामान्ब्रूहि यादवनन्दन ॥ ३६ ॥
मयि दृष्टे कामपूरे कामशेषो न सम्भवेत् ।
व्यास उवाच
तं दृष्ट्वा शङ्करं तुष्टं भगवान्देवकीसुतः ॥ ३७ ॥
पपात पादयोस्तस्य दण्डवत्प्रेमसंयुतः ।
स्तुतिं चकार देवेशो मेघगम्भीरया गिरा ॥ ३८ ॥
स्थितस्तु पुरतः शम्भोर्वासुदेवः सनातनः ।
श्रीकृष्ण उवाच
देवदेव जगन्ताथ सर्वभूतार्तिनाशन ॥ ३९ ॥
विश्वयोने सुरारिघ्न नमस्त्रैलोक्यकारक ।
नीलकण्ठ नमस्तुभ्यं शूलिने ते नमो नमः ॥ ४० ॥

शैलजावल्लभायाश्च यज्ञघ्नाय नमोऽस्तु ते ।
धन्योऽहं कृतकृत्योऽहं दर्शनात्तव सुव्रत ॥ ४१ ॥
जन्म मे सफलं जातं नत्वा ते पादपङ्कजम् ।
बद्धोऽहं स्त्रीमयैः पाशैः संसारेऽस्मिञ्जगद्गुरो ॥ ४२ ॥
शरणं तेऽद्य सम्प्राप्तो रक्षणार्थं त्रिलोचन ।
सम्प्राप्य मानुषं जन्म खिन्नोऽहं दुःखनाशन ॥ ४३ ॥
त्राहि मां शरणं प्राप्तं भवभीतं भवाधुना ।
गर्भवासे महद्दुःखं प्राप्तं मदनदाहक ॥ ४४ ॥
जन्मतः कंसभयजमनुभूतं च गोकुले ।
जातोऽहं नन्दगोपालो बल्लवाज्ञाकरस्तथा ॥ ४५ ॥
गोरजःकीर्णकेशस्तु भ्रमन्वृन्दावने घने ।
म्लेच्छराजभयत्रस्तो गतो द्वारवतीं पुनः ॥ ४६ ॥
त्यक्त्वा पित्र्यं शुभं देशं माधुरं दुर्लभं विभो ।
ययातिशापबद्धेन तस्मै दत्तं भयाद्विभो ॥ ४७ ॥

राज्यं सुपुष्टमपि च धर्मरक्षापरेण च ।
उग्रसेनस्य दासत्वं कृतं वै सर्वदा मया ॥ ४८ ॥
राजासौ यादवानां वै कृतो नः पूर्वजैः किल ।
गार्हस्थ्यं दुःखदं शम्भो स्त्रीवश्यं धर्मखण्डनम् ॥ ४९ ॥
पारतन्त्र्यं सदा बन्धमोक्षवार्तात्र दुर्लभा ।
रुक्मिण्यास्तनयान्दृष्ट्वा भार्या जाम्बवती मम ॥ ५० ॥

प्रेरयामास पुत्रार्थं तपसे मदनान्तक ।
सकामेन मया तप्तं तपः पुत्रार्थमद्य वै ॥ ५१ ॥
लज्जा भवति देवेश प्रार्थनायां जगद्गुरो ।
कस्त्वामाराध्य देवेशं मुक्तिदं भक्तवत्सलम् ॥ ५२ ॥
प्रसन्नं याचते मूढः फलं तुच्छं विनाशि यत् ।
सोऽयं मायाविमूढात्मा याचे पुत्रसुखं विभो ॥ ५३ ॥
कामिन्या प्रेरितः शम्भो मुक्तिदं त्वां जगत्पते ।
जानामि दुःखदं शम्भो संसारं दुःखसाधनम् ॥ ५४ ॥

अनित्यं नाशधर्माणं तथापि विरतिर्न मे ।
शापान्नारायणांशोऽहं जातोऽस्मि क्षितिमण्डले ॥ ५५ ॥
भोक्तुं बहुतरं दुःखं मायापाशेन यन्त्रितः ।
व्यास उवाच
इत्युक्तवन्तं गोविन्दं प्रत्युवाच महेश्वरः ॥ ५६ ॥
बहवस्ते भविष्यन्ति पुत्राः शत्रुनिषूदन ।
स्त्रीणां षोडशसाहस्रं भविष्यति शतार्धकम् ॥ ५७ ॥
तासु पुत्रा दश दश भविष्यन्ति महाबलाः ।
इत्युक्त्वोपररामाशु शङ्करः प्रियदर्शनः ॥ ५८ ॥
उवाच गिरिजा देवी प्रणतं मधुसूदनम् ।
कृष्ण कृष्ण महाबाहो संसारेऽस्मिन्नराधिप ॥ ५९ ॥
गृहस्थप्रवरो लोके भविष्यति भवानिह ।
ततो वर्षशतान्ते तु द्विजशापाज्जनार्दन ॥ ६० ॥
गान्धार्याश्च तथा शापाद्भविता ते कुलक्षयः ।

परस्परं निहत्याजौ पुत्रास्ते शापमोहिताः ॥ ६१ ॥
गमिष्यन्ति क्षयं सर्वे यादवाश्च तथापरे ।
सानुजस्त्वं तथा देहं त्यक्त्वा यास्यसि वै दिवम् ॥ ६२ ॥
शोकस्तत्र न कर्तव्यो भवितव्यं प्रति प्रभो ।
अवश्यम्भाविभावानां प्रतीकारो न विद्यते ॥ ६३ ॥
तत्र शोको न कर्तव्यो नूनं मम मतं सदा ।
अष्टावक्रस्य शापेन भार्यास्ते मधुसूदन ॥ ६४ ॥
चौरेभ्यो ग्रहणं कृष्ण गमिष्यन्ति मृते त्वयि ।
व्यास उवाच
इत्युक्त्वान्तर्दधे शम्भुः सोमः ससुरमण्डलः ॥ ६५ ॥
उपमन्युं प्रणम्याथ कृष्णोऽपि द्वारकां ययौ ।
यस्माद्ब्रह्मादयो राजन् सन्ति यद्यप्यधीश्वराः ॥ ६६ ॥
तथापि मायाकल्लोलयोगसंक्षुभितान्तराः ।
तदधीनाः स्थिताः सर्वे काष्ठपुत्तलिकोपमाः ॥ ६७ ॥

यथा यथा पूर्वभवं कर्म तेषां तथा तथा ।
प्रेरयत्यनिशं माया परब्रह्मस्वरूपिणी ॥ ६८ ॥
न वैषम्यं न नैर्घृण्यं भगवत्यां कदाचन ।
केवलं जीवमोक्षार्थं यतते भुवनेश्वरी ॥ ६९ ॥
यदि सा नैव सृज्येत जगदेतच्चराचरम् ।
तदा मायां विना भूतं जडं स्यादेव नित्यशः ॥ ७० ॥
तस्मात्कारुण्यमाश्रित्य जगज्जीवादिकं च यत् ।
करोति सततं देवी प्रेरयत्यनिशं च तत् ॥ ७१ ॥
तस्माद्ब्रह्मादिमोहेऽस्मिन्कर्तव्यः संशयो न हि ।
मायान्तःपातिनः सर्वे मायाधीनाः सुरासुराः ॥ ७२ ॥
स्वतन्त्रा सैव देवेशी स्वेच्छाचारविहारिणी ।
तस्मात्सर्वात्मना राजन् सेवनीया महेश्वरी ॥ ७३ ॥
नातः परतरं किञ्चिदधिकं भुवनत्रये ।
एतद्धि जन्मसाफल्यं पराशक्तेः पदस्मृतिः ॥ ७४ ॥

माभूत्तत्र कुले जन्म यत्र देवी न दैवतम् ।
अहं देवी न चान्योऽस्मि ब्रह्मैवाहं न शोकभाक् ॥ ७५ ॥
इत्यभेदेन तां नित्यां चिन्तयेज्जगदम्बिकाम् ।
ज्ञात्वा गुरुमुखादेनां वेदान्तश्रवणादिभिः ॥ ७६ ॥
नित्यमेकाग्रमनसा भावयेदात्मरूपिणीम् ।
मुक्तो भवति तेनाशु नान्यथा कर्मकोटिभिः ॥ ७७ ॥
श्वेताश्वतरादयः सर्वे ऋषयो निर्मलाशयाः ।
आत्मरूपां हृदा ज्ञात्वा विमुक्ता भवबन्धनात् ॥ ७८ ॥
ब्रह्मविष्ण्वादयस्तद्वद्गौरीलक्ष्म्यादयस्तथा ।
तामेव समुपासन्ते सच्चिदानन्दरूपिणीम् ॥ ७९ ॥
इति ते कथितं राजन् यद्यत्पुष्टं त्वयानघ ।
प्रपञ्चतापत्रस्तेन किं भूयः श्रोतुमिच्छसि ॥ ८० ॥
एतत्ते कथितं राजन्मयाख्यानमनुत्तमम् ।
सर्वपापहरं पुण्यं पुराणं परमाद्भुतम् ॥ ८१ ॥

य इदं शृणुयान्नित्यं पुराणं वेदसम्मितम् ।
सर्वपापविनिर्मुक्तो देवीलोके महीयते ॥ ८२ ॥
सूत उवाच
एतन्मया श्रुतं व्यासात्कथ्यमानं सविस्तरम् ।
पुराणं पञ्चमं नूनं श्रीमद्भागवताभिधम् ॥ ८३ ॥

Roman transliteration

rājovāca
sandeho me muniśreṣṭha jāyate vacanāttava |
vaiṣṇavāṃśe bhagavati duḥkhotpattiṃ vilokya ca || 1 ||
nārāyaṇāṃśasambhūto vāsudevaḥ pratāpavān |

kathaṃ sa sūtikāgārāddhṛto bālo harerapi || 2 ||
suguptanagare ramye gupte'tha sūtikāgṛhe |
praviśya tena daityena gṛhīto'sau kathaṃ śiśuḥ || 3 ||
na jñāto vāsudevena citrametanmamād□bhutam |
jāyate mahadāścaryaṃ citte satyavatīsuta || 4 ||
brūhi tatkāraṇaṃ brahmanna jñātaṃ keśavena yat |
haraṇaṃ tatrasaṃsthena śiśorvā sūtikāgṛhāt || 5 ||
vyāsa uvāca
māyā balavatī rājannarāṇāṃ buddhimohinī |
śāmbhavī viśrutā loke ko vā mohaṃ na gacchati || 6 ||

mānuṣaṃ janma samprāpya guṇāḥ sarve'pi mānuṣāḥ |
bhavanti dehajā kāmaṃ na devā nāsurāstadā || 7 ||
kṣuttṛṇnidrā bhayaṃ tandrā vyāmohaḥ śokasaṃśayaḥ |
harṣaścaivābhimānaśca jarāmaraṇameva ca || 8 ||
ajñānaṃ glānirapr̄ītirīrṣyāsūyā madaḥ śramaḥ |
ete dehabhavā bhāvāḥ prabhavanti narādhipa || 9 ||
yathā hemamṛgaṃ rāmo na bubodha purogatam |
jānakyā haraṇañcaiva jaṭāyumaraṇaṃ tathā || 10 ||
abhiṣekadine rāmo vanavāsaṃ na veda ca |
tathā na jñātavān rāmaḥ svaśokānmaraṇaṃ pituḥ || 11 ||
ajñavadvicacārāsau paśyamāno vane vane |
jānakīṃ na vivedātha rāvaṇena hṛtāṃ balāt || 12 ||
sahāyān vānarānkṛtvā hatvā śakrasutaṃ balāt |
sāgare setubandhañca kṛtvottīrya saritpatim || 13 ||

preṣayāmāsa sarvāsu dikṣu tānkapikuñjarān |
saṃgrāmaṃ kṛtavānghoraṃ duḥkhaṃ prāpa raṇājire || 14 ||
bandhanaṃ nāgapāśena prāpa rāmo mahābalaḥ |
garuḍānmokṣaṇaṃ paścādanvabhūd□raghunandanaḥ || 15 ||
ahanad□rāvaṇaṃ saṃkhye kumbhakarṇaṃ mahābalam |
meghanādaṃ nikumbhañca kupito raghunandanaḥ || 16 ||
adūṣyatvañca jānakyā na viveda janārdanaḥ |
divyañca kārayāmāsa jvalite'gnau praveśanam || 17 ||
lokāpavādācca paraṃ tatastatyāja tāṃ priyām |
adūṣyāṃ dūṣitāṃ matvā sītāṃ daśarathātmajaḥ || 18 ||
na jñātau svasutau tena rāmeṇa ca kuśīlavau |
muninā kathitau tau tu tasya putrau mahābalau || 19 ||
pātālagamanaṃ caiva jānakyā jñātavānna ca |
rāghavaḥ kopasaṃyukto bhrātaraṃ hantumudyataḥ || 20 ||

kālasyāgamanañcaiva na viveda kharāntakaḥ |
mānuṣaṃ dehamāśritya cakre mānuṣaceṣṭitam || 21 ||
tathaiva mānuṣānbhāvānnātra kāryā vicāraṇā |
pūrvaṃ kaṃsabhayātprāpto gokule yadunandanaḥ || 22 ||
jarāsandhabhayātpaścād□ dvāravatyāṃ gato hariḥ |
adharmaṃ kṛtavānkṛṣṇo rukmiṇyā haraṇañca yat || 23 ||
śiśupālavṛtāyāśca jānandharmaṃ sanātanam |
śuśoca bālakaṃ kṛṣṇaḥ śambareṇa hṛtaṃ balāt || 24 ||
mumoda jānanputraṃ taṃ harṣaśokayutastataḥ |
satyabhāmājñayā yattu yuyudhe svargataḥ kila || 25 ||
indreṇa pādapārthaṃ tu strījitatvaṃ prakāśayan |

jahāra kalpavṛkṣaṃ yaḥ parābhūya śatakratum || 26 ||
māninīmānarakṣārthaṃ hariścitradharaḥ prabhuḥ |
baddhvā vṛkṣe hariṃ satyā nāradāya dadau patim || 27 ||

dattvātha kānakaṃ kṛṣṇaṃ mocayāmāsa bhāminī |
dṛṣṭvā putrānpuruguṇānpradyumnapramukhānatha || 28 ||
kṛṣṇaṃ jāmbavatī dīnā yayāce santatiṃ śubhām |
sa yayau parvataṃ kṛṣṇastapasyākṛtaniścayaḥ || 29 ||
upamanyurmuniryatra śivabhaktaḥ parantapaḥ |
upamanyuṃ guru kṛtvā dīkṣāṃ pāśupato hariḥ || 30 ||
jagrāha putrakāmastu muṇḍī daṇḍī babhūva ha |
ugraṃ tatra tapastepe māsamekaṃ phalāśanaḥ || 31 ||
jajāpa śivamantraṃ tu śivadhyānaparo hariḥ |
dvitīye tu jalāhārastiṣṭhannekapadā hariḥ || 32 ||
tṛtīye vāyubhakṣastu pādāṅguṣṭhāgrasaṃsthitaḥ |
ṣaṣṭhe tu bhagavān rudraḥ prasanno bhaktibhāvataḥ || 33 ||
darśanañca dadau tatra somaḥ somakalādharaḥ |
ājagāma vṛṣārūḍhaḥ surairindrādibhirvṛtaḥ || 34 ||

brahmaviṣṇuyutaḥ sākṣādyakṣagandharvasevitaḥ |
sambodhayanvāsudevaṃ śaṅkarastamuvāca ha || 35 ||
tuṣṭo'smi kṛṣṇa tapasā tavogreṇa mahāmate |
dadāmi vācchitānkāmānbrūhi yādavanandana || 36 ||
mayi dṛṣṭe kāmapūre kāmaśeṣo na sambhavet |
vyāsa uvāca
taṃ dṛṣṭvā śaṅkaraṃ tuṣṭaṃ bhagavāndevakīsutaḥ || 37 ||
papāta pādayostasya daṇḍavatpremasaṃyutaḥ |
stutiṃ cakāra deveśo meghagambhīrayā girā || 38 ||
sthitastu purataḥ śambhorvāsudevaḥ sanātanaḥ |
śrīkṛṣṇa uvāca
devadeva jagantātha sarvabhūtārtināśana || 39 ||
viśvayone surārighna namastrailokyakāraka |
nīlakaṇṭha namastubhyaṃ śūline te namo namaḥ || 40 ||

śailajāvallabhāyāśca yajñaghnāya namo'stu te |
dhanyo'haṃ kṛtakṛtyo'haṃ darśanāttava suvrata || 41 ||
janma me saphalaṃ jātaṃ natvā te pādapaṅkajam |
baddho'haṃ strīmayaiḥ pāśaiḥ saṃsāre'smiñjagad□guro || 42 ||
śaraṇaṃ te'dya samprāpto rakṣaṇārthaṃ trilocana |
samprāpya mānuṣaṃ janma khinno'haṃ duḥkhanāśana || 43 ||
trāhi māṃ śaraṇaṃ prāptaṃ bhavabhītaṃ bhavādhunā |
garbhavāse mahadduḥkhaṃ prāptaṃ madanadāhaka || 44 ||
janmataḥ kaṃsabhayajamanubhūtaṃ ca gokule |
jāto'haṃ nandagopālo ballavājñākarastathā || 45 ||
gorajaḥkīrṇakeśastu bhramanvṛndāvane ghane |
mlecharājabhayatrasto gato dvāravatīṃ punaḥ || 46 ||
tyaktvā pitryaṃ śubhaṃ deśaṃ mādhuraṃ durlabhaṃ vibho |
yayātiśāpabaddhena tasmai dattaṃ bhayādvibho || 47 ||

rājyaṃ supuṣṭamapi ca dharmarakṣāpareṇa ca |
ugrasenasya dāsatvaṃ kṛtaṃ vai sarvadā mayā || 48 ||
rājāsau yādavānāṃ vai kṛto naḥ pūrvajaiḥ kila |

gārhasthyaṃ duḥkhadaṃ śambho strīvaśyaṃ dharmakhaṇḍanam || 49 ||
pāratantryaṃ sadā bandhamokṣavārtātra durlabhā |
rukyiṇyāstanayāndṛṣṭvā bhāryā jāmbavatī mama || 50 ||
prerayāmāsa putrārthaṃ tapase madanāntaka |
sakāmena mayā taptaṃ tapaḥ putrārthamadya vai || 51 ||
lajjā bhavati deveśa prārthanāyāṃ jagad□guro |
kastvāmārādhya deveśaṃ muktidaṃ bhaktavatsalam || 52 ||
prasannaṃ yācate mūḍhaḥ phalaṃ tucchaṃ vināśi yat |
so'yaṃ māyāvimūḍhātmā yāce putrasukhaṃ vibho || 53 ||
kāminyā preritaḥ śambho muktidaṃ tvāṃ jagatpate |
jānāmi duḥkhadaṃ śambho saṃsāraṃ duḥkhasādhanam || 54 ||

anityaṃ nāśadharmāṇaṃ tathāpi viratirna me |
śāpānnārāyaṇāṃśo'haṃ jāto'smi kṣitimaṇḍale || 55 ||
bhoktuṃ bahutaraṃ duḥkhaṃ māyāpāśena yantritaḥ |
vyāsa uvāca
ityuktavantaṃ govindaṃ pratyuvāca maheśvaraḥ || 56 ||
bahavaste bhaviṣyanti putrāḥ śatruniṣūdana |
strīṇāṃ ṣoḍaśasāhasraṃ bhaviṣyati śatārdhakam || 57 ||
tāsu putrā daśa daśa bhaviṣyanti mahābalāḥ |
ityuktvopararāmāśu śaṅkaraḥ priyadarśanaḥ || 58 ||
uvāca girijā devī praṇataṃ madhusūdanam |
kṛṣṇa kṛṣṇa mahābāho saṃsāre'sminnarādhipa || 59 ||
gṛhasthapravaro loke bhaviṣyati bhavāniha |
tato varṣaśatānte tu dvijaśāpājjanārdana || 60 ||
gāndhāryāśca tathā śāpād□bhavitā te kulakṣayaḥ |

parasparaṃ nihatyājau putrāste śāpamohitāḥ || 61 ||
gamiṣyanti kṣayaṃ sarve yādavāśca tathāpare |
sānujastvaṃ tathā dehaṃ tyaktvā yāsyasi vai divam || 62 ||
śokastatra na kartavyo bhavitavyaṃ prati prabho |
avaśyambhāvibhāvānāṃ pratīkāro na vidyate || 63 ||
tatra śoko na kartavyo nūnaṃ mama mataṃ sadā |
aṣṭāvakrasya śāpena bhāryāste madhusūdana || 64 ||
caurebhyo grahaṇaṃ kṛṣṇa gamiṣyanti mṛte tvayi |
vyāsa uvāca
ityuktvāntardadhe śambhuḥ somaḥ sasuramaṇḍalaḥ || 65 ||
upamanyuṃ praṇamyātha kṛṣṇo'pi dvārakāṃ yayau |
yasmād□ brahmādayo rājan santi yadyapyadhīśvarāḥ || 66 ||
tathāpi māyākallolayogasaṃkṣubhitāntarāḥ |
tadadhīnāḥ sthitāḥ sarve kāṣṭhaputtalikopamāḥ || 67 ||

yathā yathā pūrvabhavaṃ karma teṣāṃ tathā tathā |
prerayatyaniśaṃ māyā parabrahmasvarūpiṇī || 68 ||
na vaiṣamyaṃ na nairghṛṇyaṃ bhagavatyāṃ kadācana |
kevalaṃ jīvamokṣārthaṃ yatate bhuvaneśvarī || 69 ||
yadi sā naiva sṛjyeta jagadetaccarācaram |
tadā māyāṃ vinā bhūtaṃ jaḍaṃ syādeva nityaśaḥ || 70 ||
tasmātkāruṇyamāśritya jagajjīvādikaṃ ca yat |
karoti satataṃ devī prerayatyaniśaṃ ca tat || 71 ||
tasmād□ brahmādimohe'sminkartavyaḥ saṃśayo na hi |
māyāntaḥpātinaḥ sarve māyādhīnāḥ surāsurāḥ || 72 ||

svatantrā saiva deveśī svecchācāravihāriṇī |
tasmātsarvātmanā rājan sevanīyā maheśvarī || 73 ||
nātaḥ parataraṃ kiñcidadhikaṃ bhuvanatraye |
etaddhi janmasāphalyaṃ parāśakteḥ padasmṛtiḥ || 74 ||

mābhūttatra kule janma yatra devī na daivatam |
ahaṃ devī na cānyo'smi brahmaivāhaṃ na śokabhāk || 75 ||
ityabhedena tāṃ nityāṃ cintayejjagadambikām |
jñātvā gurumukhādenāṃ vedāntaśravaṇādibhiḥ || 76 ||
nityamekāgramanasā bhāvayedātmarūpiṇīm |
mukto bhavati tenāśu nānyathā karmakoṭibhiḥ || 77 ||
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ya idaṃ śṛṇuyānnityaṃ purāṇaṃ vedasammitam |
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sūta uvāca
etanmayā śrutaṃ vyāsātkathyamānaṃ savistaram |
purāṇaṃ pañcamaṃ nūnaṃ śrīmad□bhāgavatābhidham || 83 ||

English translation

1. The King said O Best of Munis! Hearing these sorrows of S’ri Krisna, the part incarnate of Visnu Bhagavan, I am in doubt on your utterances.

2. Behold! Bhagavan Vasudeva is the part incarnate of Narayana; how could the Asura S’ambara steal away His son from the lying-in- chamber!

3. The beautiful Dvaraka city is specially well-guarded; the lying-in- chamber is again within the centre of that; under these circumstances, how was it that the Daitya could enter there and steal away the child!

4. O Son of Satyavati! How was it that Vasudeva could not know that! This appears very strange to me!

5. O Brahmana! Please explain to me why was that child stolen away from the lying-in-chamber, though S’ri Krisna was staying there at the city; and how was it that he was not able to know this beforehand!

6. Vyasa said O King! The Maya called S’ambhavi (Parvati's) is the cause; it fascinates and deludes the minds of human beings. Thus it is known to us. Who is there in this world that is not deluded by this Maya?

7. The Jivas, no sooner they are born as human beings, are immediately overcome with human qualities; the Deva or Asura qualities or their natures do not then visibly exist.

8-9. O King! Hunger, thirst, sleep, fear, lassitude, delusion, sorrow, doubt, pleasure, egoism, old age, disease, death, non-knowledge, knowledge, displeasure, envy, jealousy, pride and weariness; all these human qualities are seen to exist in human embodiments.

10-11. Behold! The night wanderer Raksasa Maricha assumed, by his Maya, the form of a golden deer and came before S'ri Ramchandra; and Ramchandra was not the least aware of it. Then the stealing away of Sita, the death of Jatayu, Rama's going to the forest on the very day of his installation to the throne of Ayodhya; the death of his father due to his bereavement, all these S'ri Ramchandra did not know a bit beforehand.

12. When Ravana stole away Janaki and carried her by force Rama did not know this before or after that event had happened. He wandered from forest to forest in search of Her, like a quite ignorant man.

13. Afterwards He killed Bali, the son of Indra and with the help of the monkeys, erected a bridge across the ocean, and, crossing it, went to Lanka.

14. He sent the chief monkeys to all the quarters in search of Sita and had to undergo all the troubles of deadly battles in the great battlefield.

15. The most powerful Raghunandana was tied down by Nagapas'a (snakes) and was afterwards freed from it by Garuda.

16. Then, being furiously enraged, the great Raghava slew Kumbhakarna, Nikumbha, Megha Nada and Ravana.

17. The Janardan Ramchandra was not aware of the innocence of Sita; and therefore He made her take an oath about the purity of Her character and even made Her undergo an ordeal of fire.

18. Afterwards Ramachandra, the son of Das'aratha, had to banish his dear blameless Sita on the mere ground of bad name, imputed to her by some ignorant person and that he would be thus blamed by the public.

19. He did not know that Kus'i and Lava were His two sons, born in the forest. Afterwards when the Muni Valmiki told him. He came to know of them.

20. Behold also Ramachandra could not know about the departure of Sita to Patala; getting angry once He was about to kill his brother Laksmana even.

21. Rama, the slayer of the Raks'asa Khara did not know that Kala Purusa was coming to him. He, incarnating in the human body, did acts all becoming to a man. Similarly S'ri Krisna, the descendant of

Yadu, taking human birth did acts all like a man. What more discussion can there be in this?

22. Lo! From the very outset He fled, out of fear of Kamsa, to Gokula; afterwards he fled out of fear of Jarasandha to the Dwarka city.

23. Knowing all the rites and ceremonies of the Sanatan Dharma (the Eternal Religion) He stole away Rukmini who was chosen as bride elect by S'is'upala. This act was very unreligious of Him.

24. S'ambara Daitya stole away his newly born child and Krisna lamented for this. Afterwards on coming to know of the real state of things from the Goddess Bhagavati, He was very glad. Therefore it can be easily seen from all these circumstances that He had to yield to pleasures and to undergo

remorse like ordinary human beings.

25. Again, under the orders of his wife Satyabhama, He had to go to Heaven to bring the Parijata tree and He had to fight with Indra. This shows clearly that He was under the subjection of His wife.

26. In that battle Hari with disc in hand defeated Indra; the Lord of the Devas, took away the Kalpa tree and retained the prestige of His respected wife (whom He had offended).

27. Again Satyabhama tied down Hari against a tree and presented Him as a gift to Narada; afterwards she, the passionate woman, freed Krisna on paying an equivalent of gold coins.

28-29. On seeing Rukmini's many sons, Pradyumna and others, all qualified with diverse qualifications. His wife Jambavati prayed to S'ri Krisna with humility, so that she may have also many beautiful sons. For her sake, Krisna firmly resolved to practise tapasya and went to the place where the great devotee of S'iva, Upamanyu, was staying.

30. Hah desiring to have sons engaged Upamanyu as His spiritual guide and obtained from him the Mantram called Pas'upata Mantra and became a Dundee (holder of a staff) and shaved His head.

31-32. In the first month He subsisted on fruits only and meditated on S'iva and repeated silently the S'iva mantra. Thus He practised very severe austerities. In the second month He subsisted on water only and stood on only one leg. In the third month he lived on air only and stood on the end of His great toe.

33-36. Thus time passed away. In the sixth month the God Rudra, holding Moon on His forehead, was pleased with His asceticism and devotion and appeared before Him on that spot. The God Maha Deva came on a bull; He was attended by Brahma and Visnu, Indra and the other Devas, Yakshas and Gandarbhas and addressed thus "O high minded Krisna of Yadu's descent; I am pleased with Your severe asceticism; now ask Your desired boon; I will grant it just now. I fulfil all the desires of all my devotees; what desire, then, there can be that is not fulfilled, when I am seen by the devotees!"

37-38. Vyasa said The son of Devaki was very glad to see the God S'amkara and fell prostrate at His feet. Then that eternal supreme God of the Devas began to recite hymns in praise of Him in a tone as deep as the rumbling of a cloud.

39. Krisna said O Deva of the Devas! O Lord of the world! You alone destroy the misfortunes and sorrows of all the beings. O Destroyer of Asuras! You are the Cause and Creator of this universe. I salute Thee.

40. O One having a blue throat! I bow down to Thee! O Holder of trident! I again and again salute Thee! O Lord of Parvati! You destroyed Daksa's sacrifice. I salute Thee.

41. I am blessed by Thy sight and think myself as having discharged all my duties and satisfied. O Virtuous One! My human birth is crowned with success by saluting Thy feet.

42. O Lord of everything! O three-eyed! I am tied down to this world by my attachment towards my wives; now I take refuge unto Thee to free me from these bonds.

43. O Destroyer of sorrows! I am very much troubled on attaining this human birth; O Bhava! I am afraid of this world; and hence I take refuge unto Thee; now save me.

44-45. O Destroyer of cupidity! I experienced a good deal of troubles in the womb; next out of fear to Kamsa I had to go to Gokula where I suffered much pains; there I had to obey the orders of

cow-herds; there I had to attend as Nanda's cow-herd, the pasturing of his cows and was constantly suffocated with the awful dust thrown up by the cows; I had to wander constantly in the wild forests of Brindaban.

46. O Omnipresent One! I had to leave my dear ancestral place, the city of Mathura, a rare place to be found anywhere else, out of the great fear of Kala Yavana, the king of the MIechchas and had to go to Dwaraka city.

47-48. O Lord! In order to preserve the cause of religion, I had to hand over the best prosperous kingdom to Ugrasena, due to the curse of Yayati. My elders made him the king of the Yadavas; following their examples, I gave him the kingdom and am now serving him always like his servant.

49. O S'ambhu! The householder's life is exceedingly troublesome; it makes one subject to one's wife and go against his religion. There we are always dependent on others; and no word is heard or dreamt even, how to free oneself from those bondages of the world. Oh! What an irony of Fate.

50. O Destroyer of cupid! My wife Jambavati, on seeing the sons of my wife Rukmini has urged me to practise this Tapasya so that she might get excellent sons born to her also.

51. O Lord of the Devas! O Lord of the world! I am engaged in this asceticism with the desire to get sons; O Deva! I feel shame in asking you for the sons!

52. You are the lover of your devotees; You give eternal freedom;

You are the Lord of all the Devas. By worshipping and satisfying You, who is so fool as to ask for this trivial and transient thing!

53. O Omnipresent One! O S'ambhu! O Lord of the world! Knowing You as the giver of salvation, I, still deluded by Maya, ask from You, being requested by my wife, this happiness that sons be born to me of my wife.

54-55. O S'amkara! This world and its concerns are the abode of all sorrows; it is the cause that brings in all sorts of pains and troubles, and it is transient and will go to destruction. I know all these; still my mind does not desist from it.

56. Vyasa said O great and powerful king! The God of Gods, Maha Deva, thus praised and adored by Govinda, the Destroyer of enemies, replied You will get many sons.

57. You will get sixteen thousand one hundred wives and no doubt you will get ten sons of each of them. These sons will be very powerful and valorous.

58-60. The good-looking S'amkara saying these words remained silent; then S'ri Krisna bowed down at the feet of Girija, the wife of S'amkara. Then the Goddess Parvati addressed repeatedly to Vasudeva and said O mighty armed! O Krisna! O best of human beings! You will be the typical exemplary householder; (all people will try to follow you). When one hundred years will pass away, your race will be extinct, due to the curse of the Brahmana and Gandhari.

61. Your sons and the other Yadavas will lose their senses on drinking liquor; they will kill each other in the battle field and thus will be extirpated.

Note: Here Visnis and Andhkas are meant.

62. Then you and your elder brother Balabhadra (Balarama) will give up your bodies and will ascend to the Heavens; O Mighty Person! Do not grieve in matters that cannot be avoided.

63. You should know that there can be no remedy to what will inevitably come to pass; therefore no one is to grieve for them; this is all along my view.

64. O Madhusudana! After Your death, due to the curse of Astavakra Muni, your wives will be forcibly stolen away by indomitable robbers. There is no doubt in this.

65. Vyasa said When Devi Parvati thus spoke, S'ambhu, with the other gods disappeared; Krisna too, bowed down to Upamanyu and went back to the city Dvarka.

66-67. Therefore, O King! Though Brahma and the other Devas are heard to be the lords of the world, still they are all being tossed hither an thither by the waves of the ocean of Maya. They are all like wooden dolls subject to Maya.

68. As their previous karmas, so their several manifestations in the field of action, by the Great Maya, the incarnate of Para Brahma.

69. She has no differences nor any want of mercy; That Goddess of the universe is always leading the Jivas towards the Eternal Freedom (freedom from Maya).

70. Had She not created this world, moving and unmoving and if She had not remained there as the Controller of the Jivas in the shape of unshakeable consciousness the Kutasthya Chaitanya, this whole world would have become devoid of any consciousness, like an insentient substance and would have dissolved in the TamasT Maya (sheer darkness). There is no doubt in this.

71. Therefore that Goddess of the Universe has, through Her mercy, created all these worlds and Jivas, and resting incarnate in each JTva, is directing each and every of them according to his karmic merits and demerits.

72. Therefore it is a matter not to be doubted that Brahma and the other gods are all under this Maya; the Suras and Asuras are subject to Her.

73. Therefore, O king! Know this as certain that the Great Goddess moves and enjoys freely according to Her will; She is not dependent on anybody. Therefore it is the duty of everyone to serve and worship, with whole head and heart, that Devi.

74. In these three worlds there is nothing higher or more excellent than Her. Therefore this birth cannot be crowned with success in any other way than remembering that Highest Force, the Para S'akti and Her place.

lb-11. One should always think, without any difference, that Eternal World Mother, thus “Let me not be born in that family which has not that Supreme Goddess for its presiding Deity; I am that Goddess Bhagavati and no other; I am Brahma, untouched by sorrows.” One should hear first from the mouth of one's Spiritual Guide; next by hearing Vedanta and other religious scriptures, one should first form an idea of that Bhagavati; and then if one daily meditates on That Goddess, the Highest Self incarnate with one minded devotion, one will get, within a short period, the Eternal Freedom; else there is not the least chance, even if one performs lots of innumerable good works of becoming free.

78. S'vetas'vatara and other pure hearted Risis obtained this freedom from the bondages of Maya by meditating, in their hearts, this Highest Self and nothing else.

79. Brahma, Visnu and the other Devas, Gauri, Laksmi and other goddesses, all worship This Supreme Goddess, of Sachchidananda Para Brahmani.

80. O pure-hearted king! I answered all that you asked me, terrified with the fears of this world; what more do you want to hear?

81-82. O king! I have described this wonderful Purana narrative, destructive of sins, productive of virtue. He who daily listens to this Bhagavatam equal alike to Veda, becomes freed from all sorts of sins and goes to the region of the Highest Goddess and passes his time in the midst of the Highest Glory. There is no doubt in this.

83. Suta said "O Risis! This Sri Mad Bhagavatam, called otherwise the Fifth Puranam was recited, in detail, in days of yore by Vyasa. Whatsoever I heard from him, I have now told exactly the same to you."

Here ends the 25th Chapter in the Fourth Skandha of Sri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses, by Maharsi Veda Vyasa on the Devi's Highest Supremacy.

Note The best mantra is the whole hearted devotion to one's Guru, and devotion and surrender of one's Self to the Supreme Mother, doing works without attachment to the fruits thereof. This will lead to dispassion and Renunciation. To one who is faithful in this, all the other mantras will be duly revealed and all his desires will be found to be true and fulfilled.

Here ends as well as the Fourth Skandha.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 1

On The Superiority Of Rudra Over

Chapter 88 of 318 · 54 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः
भवता कथितं सूत महदाख्यानमुत्तमम् ।
कृष्णस्य चरितं दिव्यं सर्वपातकनाशनम् ॥ १ ॥
सन्देहोऽत्र महाभाग वासुदेवकथानके ।
जायते नः प्रोच्यमाने विस्तरेण महामते ॥ २ ॥
वने गत्वा तपस्तप्तं वासुदेवेन दुष्करम् ।
विष्णोरंशावतारेण शिवस्याराधनं कृतम् ॥ ३ ॥
वरप्रदानं देव्या च पार्वत्या यत्कृतं पुनः ।
जगन्मातुश्च पूर्णायाः श्रीदेव्या अंशभूतया ॥ ४ ॥
ईश्वरेणापि कृष्णेन कुतस्तौ सम्प्रपूजितौ ।
न्यूनता वा किमस्त्वस्य तदेवं संशयो मम ॥ ५ ॥
सूत उवाच
शृणुध्वं कारणं तत्र मया व्यासश्रुतञ्च यत् ।
प्रब्रवीमि महाभागाः कथां कृष्णगुणान्विताम् ॥ ६ ॥

वृत्तान्तं व्यासतः श्रुत्वा वैराटीसुतजस्तदा ।
पुनः पप्रच्छ मेधावी सन्देहं परमं गतः ॥ ७ ॥
जनमेजय उवाच
सम्यक्सत्यवतीसूनो श्रुतं परमकारणम् ।
तथापि मनसो वृत्तिः संशयं न विमुञ्चति ॥ ८ ॥
कृष्णेनाराधितः शम्भुस्तपस्तप्त्वातिदारुणम् ।
विस्मयोऽयं महाभाग देवदेवेन विष्णुना ॥ ९ ॥
यः सर्वात्मापि सर्वेशः सर्वसिद्धिप्रदः प्रभुः ।
स कथं कृतवान्घोरं तपः प्राकृतवद्धरिः ॥ १० ॥
जगत्कर्तुं क्षमः कृष्णस्तथा पालयितुं क्षमः ।
संहर्तुमपि कस्मात्स दारुणं तप आचरत् ॥ ११ ॥
व्यास उवाच
सत्यमुक्तं त्वया राजन् वासुदेवो जनार्दनः ।
क्षमः सर्वेषु कार्येषु देवानां दैत्यसूदनः ॥ १२ ॥

तथापि मानुषं देहमाश्रितः परमेश्वरः ।
कृतवान्मानुषान्भावान्वर्णाश्रमसमाश्रितान् ॥ १३ ॥

वृद्धानां पूजनं चैव गुरुपादाभिवन्दनम् ।
ब्राह्मणानां तथा सेवा देवताराधनं तथा ॥ १४ ॥
शोके शोकाभियोगश्च हर्षे हर्षसमुन्नतिः ।
दैन्यं नानापवादाश्च स्त्रीषु कामोपसेवनम् ॥ १५ ॥
कामः क्रोधस्तथा लोभः काले काले भवन्ति हि ।
तथा गुणमये देहे निर्गुणत्वं कथं भवेत् ॥ १६ ॥
सौबलीशापजाद्दोषात्तथा ब्राह्मणशापजात् ।
निधनं यादवानां तु कृष्णदेहस्य मोचनम् ॥ १७ ॥
हरणं लुण्ठनं तद्वत्तत्पत्नीनां नराधिप ।
अर्जुनस्यास्त्रमोक्षे च क्लीबत्वं तस्करेषु च ॥ १८ ॥
अज्ञत्वं हरणे गेहात्तत्प्रद्युम्नानिरुद्धयोः ।
एवं मानुषदेहेऽस्मिन्मानुषं खलु चेष्टितम् ॥ १९ ॥

विष्णोरंशावतारेऽस्मिन्नारायणमुनेस्तथा ।
अंशजे वासुदेवेऽत्र किं चित्रं शिवसेवने ॥ २० ॥
स हि सर्वेश्वरो देवो विष्णोरपि च कारणम् ।
सुषुप्तस्थाननाथः स विष्णुना च प्रपूजितः ॥ २१ ॥
तदंशभूताः कृष्णाद्यास्तैः कथं न स पूज्यते ।
अकारो भगवान्ब्रह्माप्युकारः स्याद्धरिः स्वयम् ॥ २२ ॥
मकारो भगवान् रुद्रोऽप्यर्धमात्रा महेश्वरी ।
उत्तरोत्तरभावेनाप्युत्तमत्वं स्मृतं बुधैः ॥ २३ ॥
अतः सर्वेषु शास्त्रेषु देवी सर्वोत्तमा स्मृता ।
अर्धमात्रास्थिता नित्या यानुच्चार्या विशेषतः ॥ २४ ॥
विष्णोरप्यधिको रुद्रो विष्णुस्तु ब्रह्मणोऽधिकः ।
तस्मान्न संशयः कार्यः कृष्णेन शिवपूजने ॥ २५ ॥
इच्छया ब्रह्मणो वक्त्राद्वरदानार्थमुद्बभौ ।
मूलरुद्रस्यांशभूतो रुद्रनामा द्वितीयकः ॥ २६ ॥

सोऽपि पूज्योऽस्ति सर्वेषां मूलरुद्रस्य का कथा ।
देवीतत्त्वस्य सान्निध्यादुत्तमत्वं स्मृतं शिवे ॥ २७ ॥
अवतारा हरेरेवं प्रभवन्ति युगे युगे ।
योगमायाप्रभावेण नात्र कार्या विचारणा ॥ २८ ॥
या नेत्रपक्ष्मपरिसञ्चलनेन सम्य-
ग्विश्वं सृजत्यवति हन्ति निगूढभावा ।
सैषा करोति सततं द्रुहिणाच्युतेशान्
नानावतारकलने परिभूयमानान् ॥ २९ ॥
सूतीगृहाद्व्रजनमप्यनया नियुक्तं
संगोपितश्च भवने पशुपालराज्ञः ।
सम्प्रापितश्च मधुरां विनियोजितश्च

श्रीद्वारकाप्रणयने ननु भीतचित्तः ॥ ३० ॥
निर्माय षोडशसहस्रशतार्धकास्ता
नार्योऽष्टसम्मततराः स्वकलासमुत्थाः ।

तासां विलासवशगं तु विधाय कामं
दासीकृतो हि भगवाननयाप्यनन्तः ॥ ३१ ॥
एकापि बन्धनविधौ युवती समर्था
पुंसो यथा सुदृढलोहमयं तु दाम ।
किं नाम षोडशसहस्रशतार्धकाश्च
तं स्वीकृतं शुकमिवातिनिबन्धयन्ति ॥ ३२ ॥
सात्राजितीवशगतेन मुदान्वितेन
प्राप्तं सुरेन्द्रभवनं हरिणा तदानीम् ।
कृत्वा मृधं मघवता विहतस्तरूणा-
मीशः प्रियासदनभूषणतां य आप ॥ ३३ ॥
यो भीमजां हि हतवाञ्छिशुपालकादी-
ञ्जित्वा विधिं निखिलधर्मकृतो विधित्सुः ।
जग्राह तां निजबलेन च धर्मपत्नीं
कोऽसौ विधिः परकलत्रहतौ विजातः ॥ ३४ ॥

अहङ्कारवशः प्राणी करोति च शुभाशुभम् ।
विमूढो मोहजालेन तत्कृतेनातिपातिना ॥ ३५ ॥
अहङ्काराद्धि सञ्जातमिदं स्थावरजङ्गमम् ।
मूलाद्धरिहरादीनामुग्रात्प्रकृतिसम्भवात् ॥ ३६ ॥
अहङ्कारपरित्यक्तो यदा भवति पद्मजः ।
तदा विमुक्तो भवति नोचेत्संसारकर्मकृत् ॥ ३७ ॥
तन्मुक्तस्तु विमुक्तो हि बद्धस्तद्वशतां गतः ।
न नारी न धनं गेहं न पुत्रा न सहोदराः ॥ ३८ ॥
बन्धनं प्राणिनां राजन्नहङ्कारस्तु बन्धकः ।
अहं कर्ता मया चेदं कृतं कार्यं बलीयसा ॥ ३९ ॥
करिष्यामि करोम्येवं स्वयं बध्नाति प्राणभृत् ।
कारणेन विना कार्यं न सम्भवति कर्हिचित् ॥ ४० ॥
यथा न दृश्यते जातो मृत्पिण्डेन विना घटः ।
विष्णुः पालयिता विश्वस्याहङ्कारसमन्वितः ॥ ४१ ॥

अन्यथा सर्वदा चिन्ताम्बुधौ मग्नः कथं भवेत् ।
अहङ्कारविमुक्तस्तु यदा भवति मानवः ॥ ४२ ॥
अवतारप्रवाहेषु कथं मज्जेच्छुभाशयः ।
मोहमूलमहङ्कारः संसारस्तत्समुद्भवः ॥ ४३ ॥
अहङ्कारविहीनानां न मोहो न च संसृतिः ।
त्रिविधः पुरुषः प्रोक्तः सात्त्विको राजसस्तथा ॥ ४४ ॥

तामसस्तु महाराज ब्रह्मविष्णुशिवादिषु ।
त्रिविधस्त्रिषु राजेन्द्र काजेशादिषु सर्वदा ॥ ४५ ॥
अहङ्कारः सदा प्रोक्तो मुनिभिस्तत्त्वदर्शिभिः ।
अहङ्कारेण तेनैव बद्धा एते न संशयः ॥ ४६ ॥
मायाविमोहिता मन्दाः प्रवदन्ति मनीषिणः ।
करोति स्वेच्छया विष्णुरवतारानन्नेकशः ॥ ४७ ॥
मन्दोऽपि दुःखगहने गर्भवासेऽतिसङ्कटे ।
न करोति मतिं विद्वान्कथं कुर्यात्स चक्रभृत् ॥ ४८ ॥

कौसल्यादेवकीगर्भे विष्ठामलसमाकुले ।
स्वेच्छया प्रवदन्त्यद्धा गतो हि मधुसूदनः ॥ ४९ ॥
वैकुण्ठसदनं त्यक्त्वा गर्भवासे सुखं नु किम् ।
चिन्ताकोटिसमुत्थाने दुःखदे विषसम्मिते ॥ ५० ॥
तपस्तप्त्वा क्रतून्कृत्वा दत्त्वा दानान्यनेकशः ।
न वाञ्छन्ति यतो लोका गर्भवासं सुदुःखदम् ॥ ५१ ॥
स कथं भगवान्विष्णुः स्ववशश्चेज्जनार्दनः ।
गर्भवासरुचिर्भूयाद्भवेत्स्ववशता यदि ॥ ५२ ॥
जानीहि त्वं महाराज योगमायावशे जगत् ।
ब्रह्मादिस्तम्बपर्यन्तं देवमानुषतिर्यगम् ॥ ५३ ॥
मायातन्त्रीनिबद्धा ये ब्रह्मविष्णुहरादयः ।
भ्रमन्ति बन्धमायान्ति लीलया चोर्णनाभवत् ॥ ५४ ॥

Roman transliteration

ṛṣaya ūcuḥ
bhavatā kathitaṃ sūta mahadākhyānamuttamam |
kṛṣṇasya caritaṃ divyaṃ sarvapātakanāśanam || 1 ||
sandeho'tra mahābhāga vāsudevakathānake |
jāyate naḥ procyamāne vistareṇa mahāmate || 2 ||
vane gatvā tapastaptaṃ vāsudevena duṣkaram |
viṣṇoraṃśāvatāreṇa śivasyārādhanaṃ kṛtam || 3 ||
varapradānaṃ devyā ca pārvatyā yatkṛtaṃ punaḥ |
jaganmātuśca pūrṇāyāḥ śrīdevyā aṃśabhūtayā || 4 ||
īśvareṇāpi kṛṣṇena kutastau samprapūjitau |
nyūnatā vā kimastvasya tadevaṃ saṃśayo mama || 5 ||
sūta uvāca
śṛṇudhvaṃ kāraṇaṃ tatra mayā vyāsaśrutañca yat |
prabravīmi mahābhāgāḥ kathāṃ kṛṣṇaguṇānvitām || 6 ||

vṛttāntaṃ vyāsataḥ śrutvā vairāṭīsutajastadā |
punaḥ papraccha medhāvī sandehaṃ paramaṃ gataḥ || 7 ||
janamejaya uvāca
samyaksatyavatīsūno śrutaṃ paramakāraṇam |
tathāpi manaso vṛttiḥ saṃśayaṃ na vimuñcati || 8 ||
kṛṣṇenārādhitaḥ śambhustapastaptvātidāruṇam |

*vismayo'yaṃ mahābhāga devadevena viṣṇunā || 9 ||
yaḥ sarvātmāpi sarveśaḥ sarvasiddhipradaḥ prabhuḥ |
sa kathaṃ kṛtavānghoraṃ tapaḥ prākṛtavaddhariḥ || 10 ||
jagatkartuṃ kṣamaḥ kṛṣṇastathā pālayituṃ kṣamaḥ |
saṃhartumapi kasmātsa dāruṇaṃ tapa ācarat || 11 ||
vyāsa uvāca
satyamuktaṃ tvayā rājan vāsudevo janārdanaḥ |
kṣamaḥ sarveṣu kāryeṣu devānāṃ daityasūdanaḥ || 12 ||*

*tathāpi mānuṣaṃ dehamāśritaḥ parameśvaraḥ |
kṛtavānmānuṣānbhāvānvarṇāśramasamāśritān || 13 ||
vṛddhānāṃ pūjanaṃ caiva gurupādābhivandanam |
brāhmaṇānāṃ tathā sevā devatārādhanaṃ tathā || 14 ||
śoke śokābhiyogaśca harṣe harṣasamunnatiḥ |
dainyaṃ nānāpavādāśca strīṣu kāmopasevanam || 15 ||
kāmaḥ krodhastathā lobhaḥ kāle kāle bhavanti hi |
tathā guṇamaye dehe nirguṇatvaṃ kathaṃ bhavet || 16 ||
saubalīśāpajāddoṣāttathā brāhmaṇaśāpajāt |
nidhanaṃ yādavānāṃ tu kṛṣṇadehasya mocanam || 17 ||
haraṇaṃ luṇṭhanaṃ tadvattatpat□nīnāṃ narādhipa |
arjunasyāstramokṣe ca klībatvaṃ taskareṣu ca || 18 ||
ajñatvaṃ haraṇe gehāttatpradyumnāniruddhayoḥ |
evaṃ mānuṣadehe'sminmānuṣaṃ khalu ceṣṭitam || 19 ||*

*viṣṇoraṃśāvatāre'sminnārāyaṇamunestathā |
aṃśaje vāsudeve'tra kiṃ citraṃ śivasevane || 20 ||
sa hi sarveśvaro devo viṣṇorapi ca kāraṇam |
suṣuptasthānanāthaḥ sa viṣṇunā ca prapūjitaḥ || 21 ||
tadaṃśabhūtāḥ kṛṣṇādyāstaiḥ kathaṃ na sa pūjyate |
akāro bhagavānbrahmāpyukāraḥ syāddhariḥ svayam || 22 ||
makāro bhagavān rudro'pyardhamātrā maheśvarī |
uttarottarabhāvenāpyuttamatvaṃ smṛtaṃ budhaiḥ || 23 ||
ataḥ sarveṣu śāstreṣu devī sarvottamā smṛtā |
ardhamātrāsthitā nityā yānuccāryā viśeṣataḥ || 24 ||
viṣṇorapyathiko rudro viṣṇustu brahmaṇo'dhikaḥ |
tasmānna saṃśayaḥ kāryaḥ kṛṣṇena śivapūjane || 25 ||
icchayā brahmaṇo vaktrādvaradānārthamud□babhau |
mūlarudrasyāṃśabhūto rudranāmā dvitīyakaḥ || 26 ||*

*so'pi pūjyo'sti sarveṣāṃ mūlarudrasya kā kathā |
devītattvasya sānnidhyāduttamatvaṃ smṛtaṃ śive || 27 ||
avatārā harerevaṃ prabhavanti yuge yuge |
yogamāyāprabhāveṇa nātra kāryā vicāraṇā || 28 ||
yā netrapakṣmaparisañcalanena samya-
g□viśvaṃ sṛjatyavati hanti nigūḍhabhāvā |
saiṣā karoti satataṃ druhiṇācyuteśān
nānāvatārakalane paribhūyamānān || 29 ||
sūtīgṛhād□vrajanamapyanayā niyuktaṃ
saṃgopitaśca bhavane paśupālarājñaḥ |
samprāpitaśca madhurāṃ viniyojitaśca
śrīdvārakāpraṇayane nanu bhītacittaḥ || 30 ||
nirmāya ṣoḍaśasahasraśatārdhakāstā*

nāryo'ṣṭasammatatarāḥ svakalāsamutthāḥ |

tāsāṃ vilāsavaśagaṃ tu vidhāya kāmaṃ
dāsīkṛto hi bhagavānanayāpyanantaḥ || 31 ||
ekāpi bandhanavidhau yuvatī samarthā
puṃso yathā sudṛḍhalohamayaṃ tu dāma |
kiṃ nāma ṣoḍaśasahasraśatārdhakāśca
taṃ svīkṛtaṃ śukamivātinibandhayanti || 32 ||
sātrājitīvaśagatena mudānvitena
prāptaṃ surendrabhavanaṃ hariṇā tadānīm |
kṛtvā mṛdhaṃ maghavatā vihṛtastarūṇā-
mīśaḥ priyāsadanabhūṣaṇatāṃ ya āpa || 33 ||
yo bhīmajāṃ hi hṛtavāñchiśupālakādī-
ñjitvā vidhiṃ nikhiladharmakṛto vidhitsuḥ |
jagrāha tāṃ nijabalena ca dharmapat□nīṃ
ko'sau vidhiḥ parakalatrahṛtau vijātaḥ || 34 ||

ahaṅkāravaśaḥ prāṇī karoti ca śubhāśubham |
vimūḍho mohajālena tatkṛtenātipātinā || 35 ||
ahaṅkārāddhi sañjātamidaṃ sthāvarajaṅgamam |
mūlāddhariharādīnāmugrātprakṛtisambhavāt || 36 ||
ahaṅkāraparityakto yadā bhavati padmajaḥ |
tadā vimukto bhavati nocetsaṃsārakarmakṛt || 37 ||
tanmuktastu vimukto hi baddhastadvaśatāṃ gataḥ |
na nārī na dhanaṃ gehaṃ na putrā na sahodarāḥ || 38 ||
bandhanaṃ prāṇināṃ rājannahaṅkārastu bandhakaḥ |
ahaṃ kartā mayā cedaṃ kṛtaṃ kāryaṃ balīyasā || 39 ||
kariṣyāmi karomyevaṃ svayaṃ badhnāti prāṇabhṛt |
kāraṇena vinā kāryaṃ na sambhavati karhicit || 40 ||
yathā na dṛśyate jāto mṛtpiṇḍena vinā ghaṭaḥ |
viṣṇuḥ pālayitā viśvasyāhaṅkārasamanvitaḥ || 41 ||

anyathā sarvadā cintāmbudhau magnaḥ kathaṃ bhavet |
ahaṅkāravimuktastu yadā bhavati mānavaḥ || 42 ||
avatārapravāheṣu kathaṃ majjecchubhāśayaḥ |
mohamūlamahaṅkāraḥ saṃsārastatsamud□bhavaḥ || 43 ||
ahaṅkāravihīnānāṃ na moho na ca saṃsṛtiḥ |
trividhaḥ puruṣaḥ proktaḥ sāttviko rājasastathā || 44 ||
tāmasastu mahārāja brahmaviṣṇuśivādiṣu |
trividhastriṣu rājendra kājeśādiṣu sarvadā || 45 ||
ahaṅkāraḥ sadā prokto munibhistattvadarśibhiḥ |
ahaṅkāreṇa tenaiva baddhā ete na saṃśayaḥ || 46 ||
māyāvimohitā mandāḥ pravadanti manīṣiṇaḥ |
karoti svecchayā viṣṇuravatārānanekaśaḥ || 47 ||
mando'pi duḥkhagahane garbhavāse'tisaṅkaṭe |
na karoti matiṃ vidvānkathaṃ kuryātsa cakrabhṛt || 48 ||

kausalyādevakīgarbhe viṣṭhāmalasamākule |
svecchayā pravadantyaddhā gato hi madhusūdanaḥ || 49 ||
vaikuṇṭhasadanaṃ tyaktvā garbhavāse sukhaṃ nu kim |
cintākoṭisamutthāne duḥkhade viṣasammite || 50 ||
tapastaptvā kratūnkṛtvā dattvā dānānyanekaśaḥ |

na vāñchanti yato lokā garbhavāsaṃ suduḥkhadam || 51 ||
sa kathaṃ bhagavānviṣṇuḥ svavaśaścejjanārdanaḥ |
garbhavāsarucirbhūyād□bhavetsvavaśatā yadi || 52 ||
jānīhi tvaṃ mahārāja yogamāyāvaśe jagat |
brahmādistambaparyantaṃ devamānuṣatiryagam || 53 ||
māyātantrīnibaddhā ye brahmaviṣṇuharādayaḥ |
bhramanti bandhamāyānti līlayā corṇanābhavat || 54 ||

English translation

1-5. The Risis said "The great legendary story, the life of S'ri Krisna, supremely divine, destructive of all sins, has been narrated by you, O Suta! But, O Blessed One! You, though highly intelligent, have dwelt on it not at a great length; hence many doubts are cropping up in our minds. A very difficult tapasya was performed by Vasudeva the part incarnate of Visnu, who had to go to forest to worship S'iva. Next, it has been known that the Devi Parvati, the part incarnate of the Great Mother, the Mother of the universe, the Supreme, and Perfect offered boons to S'ri Krisna. How did it then come to pass that S'ri Krisna, being himself the God, had to worship Parvati and Mahadeva? Is it that S'ri Krisna was inferior to Mahadeva and Parvati? This is our doubt."

6-7. Suta spoke "Hear then, the reasons, O noble Risis! that I heard from Vyasa; I will now sing before you those meritorious deeds S'ri Krisna." The son of Pariksit, the intelligent Janamejaya had also the same doubts that you now have, when he heard the story before from Vyasa; and he asked the same questions that you now ask."

8-11. Janamejaya said "O son of Bhagavati! I have heard from you much about the Supreme Goddess, the Highest Cause; still the doubts are not leaving me. O Fortunate One! Krisna the Deva of the Devas, the Visnu incarnate, worshipped Sambhu and had to perform dire penances; this is my great wonder! He is the soul of all the JTvas, the One Ruler and Lord of this world and He is able to confer all the Siddhis; how is it, then, that the Lord Hah had to perform very difficult asceticism like an ordinary mortal. He who is able to create

this universe, moving and non-moving, He who is able to preserve and destroy it, why did He practise such a terrible penance."

12-54. Vyasa said "True it has been said by you that Vasudeva the Janardana, is the destroyer of the Daityas and He is able to create and preserve the Devas and do all other acts for them. But the Great Lord assumed a human body; therefore he had to perform his duties like a man and observe the Varna and As'rama Dharmas pertaining to human beings. Respecting the elderly persons, worshipping the spiritual teachers, doing service to the Brahmanas, adoring and propitiating the Devas, feeling sorrow at times of sorrow, feeling pleasure at times of happiness, feeling dejection or expressing censure or scandal, or having sexual intercourse with women, in other words, to feel lust, anger, greediness and other passions when their proper time arises. All these are natural to all human beings; how can, then, S'ri Krisna though intrinsically of pure qualities, become Nirguna (devoid of human qualities) when he assumed a human body which is Saguna, i.e., with qualities. O Ruler of men! The extinction of the Yadava race by the curse of Gandhari, the daughter of Subala, and the curse of a Brahmin, Krisna's leaving his human coil, the stealing away of his wives, the robbing of their wealth on the way by the dacoits of the Avira tribe, Arjuna's becoming powerless to hurl any weapons on those dacoits, Krisna's not knowing anything about the stealing away of Pradyumna and Aniruddha from his Dvarka palace, these all correspond verily to exertions and

failings appropriate to human bodies. Again the Risi Narayana is the part incarnate of Visnu, and Vasudeva is the part incarnate of the Risi Narayana; hence what wonder is there, if Vasudeva be seen to adore and propitiate S'iva? S'iva is the God of gods; and He is the Lord of all the causal bodies that exist; in the state of Susupti (deep sleep). In this respect, S'iva is the creator of Visnu and Visnu worships Him in this light. Rama, Krisna and others are all part incarnations of Visnu; so there is no wonder if they worship S'iva. The letter A is Bhagvan Brahma; the letter "U" is

Bhagvan Hari; the letter "M" is Bhagvan Rudra and the half letter m is MahesVari, the Supreme Mother of the universe. The sages, therefore, consider Visnu superior to Brahma; they again consider Rudra superior to Visnu and MahesVari (Turiya State) again superior to Rudra. The speciality of the half letter is that it can never be uttered; it is the symbol of the Eternal Devi. In all the S'astras, therefore, the superiority of the Devi is established. Visnu is superior to Brahma; Rudra is superior to Visnu. Therefore no doubt can arise in Krisna's worshipping S'iva. It is through the will of S'iva that a second Rudra originated from the forehead of Brahma to offer boons to him (i. e., to Brahma). This second Rudra is venerable and entitled to all worship; what to speak of the First Rudra? O King! It is through the proximity of the Devi that the importance and superiority of S'iva is thus established. Thus the incarnations of Hari arise in yugas after yugas through the intervention of the Yoga Maya; so there is no need to discuss on this point. Why to Achyuta alone, to Brahma and S'iva also She gives troubles for getting involved into incarnations. She the Yoga Maya who is indirectly, with the twinklings of Her eyes, creating, preserving and destroying this universe. It is the Yoga Maya that caused Krisna to be transferred from his lying-in chamber to the village Vraja and then protected him in the house of the cowherd Nanda; afterwards took him to Mathura for the destruction of Kamsa, whence he was led again out of Jarasandha's fear to the city Dvarka. It is She that created from Her Ownself the eight Naikas (the leading mistresses) and also sixteen thousand and fifty women for the pleasure and enjoyment of Krisna Bhagwan, the incarnation of Ananta (Visnu Bhagavan); thus Krisna Bhagavan was made completely subservient to them just like a perfect slave. When a young woman, though she is alone, can bind a man down by the network of Maya, like strong iron chain, what wonder is there that the sixteen thousand and fifty women would make Krisna play in their hands like a S'uka bird and make him an instrument to serve any purpose that they liked. S'ri Krisna got himself so much under the control of Satyabhama that He went gladly under her commands to Indra's heavens to get the Parijata flowers. There he had to fight with Indra and subsequently stole away the Parijata tree and gave it to

Satyabhama as a very valuable ornament to be kept in her room. Behold! The same Krisna, by His own prowess, defeated S'is'upala and others for the preservation of religion and then stole away Rukmini, the daughter of Bhima and afterwards married her as his legal wife; where is the rule, then observed that it is a sin to take away another's wife? Thus all embodied beings get themselves subdued by Ahamkara and do acts, good or bad, confounded and deluded by the network of Moha that always drags one down below. From the Mula Prakrit! are born Brahma, Visnu, and Hara and from the Tamasic Ahamkara of Prakrit! is created this whole cosmos, moving and non-moving. The lotus-born Brahma becomes free when he is free from Ahamkara; otherwise He becomes engaged in this world affairs. When freed from this Ahamkara, all the Jivas become free; and their houses, wealth, wives, sons and brothers are quite powerless to tie them down; but when bound by Ahamkara, the Jivas come under their control. O king! This Ahamkara is the cause bondage to all the beings; "I am the doer, this work is done by my power; or this I will do myself" thinking thus, the embodied beings fall themselves under this bondage. An earthen pot cannot be made without earth; no effects can be visible without a cause; consequently Visnu is preserving this universe, because of this Ahamkara (imposed on him by Prakrit!). The human beings are always drowned in their cares and anxieties simply because they are bound by this Ahamkara; when they become free from this

Ahamkara, their cares and anxieties at once vanish. Moha (delusion) comes out of Ahamkara; world and the enjoyments thereof come out of Moha; otherwise how can it be accounted for, that Hari and others, the mine of all good and auspiciousness, take their several incarnations in various wombs? Neither Moha nor this world comes to those that are bereft of Ahamkara. Men are of three kinds, Sattvic, Rajasic, and Tamasic; O king! Brahma, Visnu and S'iva are sprung respectively from the Rajasic, Sattvic, and Tamasic Ahamkaras. In these three, the three Ahamkaras are always to be found, so the Munis, that have realised the Real Essence, declare. They are all bound by this Ahamkara; there is no doubt in this. The Pundits of dull intellect, and deluded by Maya declare that Visnu takes various

incarnations out of his own free will; for when it is seen that men of even inferior intellects do not entertain any desire to enter into the wombs, painful and terrible; how will Visnu, then, the Holder of the discus, like to come into this womb! The slayer of Madhu, the Vaisnavas say, entered all at once into the wombs of Kaus'alya and Devaki, full of faeces and other dirty things, of His own free will. But you must think out what happiness can Madhusudana, quitting his Vaikuntha Heavens, attain in this womb, full of so many troubles, and where arise, like poisons, hundreds of cares and thoughts to torment an individual! Especially when it is seen that human beings perform asceticism, sacrifice Yajhas and do various charities, that they would avoid thus entering in wombs, which is very painful and terrible. How can Bhagavan Visnu be called independent? If so. He would never have yielded to enter into various wombs. Therefore, O king! Know this that this whole universe is under the control of Yoga Maya; the Devas, men, birds, what more everything from Brahma down to a blade of grass are all under the control of Yoga Maya. Brahma, Visnu and Hara all are bound by the rope of Her Maya. So they roam easily by Her Maya from womb to womb like a spider.

Here ends the First Chapter of the Fifth Book on the superiority of Rudra over Visnu in the Maha Puranam of S'rimad Devi Bhagavatam by Maharsi Veda Vyasa, consisting of eighteen thousand verses.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 2

On The Birth Of Danava Mahisa

Chapter 89 of 318 · 50 detected Sanskrit verse markers

Sanskrit

राजोवाच
योगेश्वर्याः प्रभावोऽयं कथितश्चातिविस्तरात् ।
ब्रूहि तच्चरितं स्वामिञ्छ्रोतुं कौतूहलं मम ॥ १ ॥
महादेवीप्रभावं वै श्रोतुं को नाभिवाञ्छति ।
यो जानाति जगत्सर्वं तदुत्पन्नं चराचरम् ॥ २ ॥
व्यास उवाच
शृणु राजन् प्रवक्ष्यामि विस्तरेण महामते ।
श्रद्दधानाय शान्ताय न ब्रूयात्स तु मन्दधीः ॥ ३ ॥
पुरा युद्धमभूद्घोरं देवदानवसेनयोः ।
पृथिव्यां पृथिवीपाल महिषाख्ये महीपतौ ॥ ४ ॥
महिषो नाम राजेन्द्र चकार तप उत्तमम् ।
गत्वा हेमगिरौ चोग्रं देवविस्मयकारकम् ॥ ५ ॥
वर्षाणामयुतं पूर्णं चिन्तयन्हृदि देवताम् ।
तस्य तुष्टो महाराज ब्रह्मा लोकपितामहः ॥ ६ ॥

तत्रागत्याब्रवीद्वाक्यं हंसारूढश्चतुर्मुखः ।
वरं वरय धर्मात्मन्ददामि तव वाञ्छितम् ॥ ७ ॥
महिष उवाच
अमरत्वं देवदेव वाञ्छामि द्रुहिण प्रभो ।
यथा मृत्यु भयं न स्यात्तथा कुरु पितामह ॥ ८ ॥
ब्रह्मोवाच
उत्पन्नस्य ध्रुवं मृत्युर्ध्रुवं जन्म मृतस्य च ।
सर्वथा मरणोत्पत्ती सर्वेषां प्राणिनां किल ॥ ९ ॥
नाशः कालेन सर्वेषां प्राणिनां दैत्यपुङ्गव ।
महामहीधराणां च समुद्राणां च सर्वथा ॥ १० ॥
एकं स्थानं परित्यज्य मरणस्य महीपते ।
प्रब्रूहि तं वरं साधो यस्ते मनसि वर्तते ॥ ११ ॥
महिष उवाच
न देवान्मानुषाद्दैत्यान्मरणं मे पितामह ।

पुरुषान्न च मे मृत्युर्योषा मां का हनिष्यति ॥ १२ ॥
तस्मान्मे मरणं नूनं कामिन्याः कुरु पद्मज ।

अबला हन्त मां हन्तुं कथं शक्ता भविष्यति ॥ १३ ॥
ब्रह्मोवाच
यदा कदापि दैत्येन्द्र नार्यास्ते मरणं ध्रुवम् ।
न नरेभ्यो महाभाग मृतिस्ते महिषासुर ॥ १४ ॥
व्यास उवाच
एवं दत्त्वा वरं तस्मै ययौ ब्रह्मा निजालयम् ।
सोऽपि दैत्यवरः प्राप निजं स्थानं मुदान्वितः ॥ १५ ॥
राजोवाच
महिषः कस्य पुत्रोऽसौ कथं जातो महाबली ।
कथं च माहिषं रूपं प्राप्तं तेन महात्मना ॥ १६ ॥
व्यास उवाच
दनोः पुत्रौ महाराज विख्यातौ क्षितिमण्डले ।

रम्भश्चैव करम्भश्च द्वावास्तां दानवोत्तमौ ॥ १७ ॥
तावपुत्रौ महाराज पुत्रार्थं तेपतुस्तपः ।
बहुन्वर्षगणान्कामं पुण्ये पञ्चनदे जले ॥ १८ ॥
करम्भस्तु जले मग्नश्चकार परमं तपः ।
वृक्षं रसालवटं प्राप्य रम्भोऽग्निमसेवत ॥ १९ ॥
पञ्चाग्निसाधनासक्तः स रम्भस्तु यदाभवत् ।
ज्ञात्वा शचीपतिर्दुःखमुद्ययौ दानवौ प्रति ॥ २० ॥
गत्वा पञ्चनदे तत्र ग्राहरूपं चकार ह ।
वासवस्तु करम्भं तं तदा जग्राह पादयोः ॥ २१ ॥
निजघान च तं दुष्टं करम्भं वृत्रसूदनः ।
भ्रातरं निहतं श्रुत्वा रम्भः कोपं परं गतः ॥ २२ ॥
स्वशीर्षं पावके होतुमैच्छच्छित्त्वा करेण ह ।
केशपाशे गहीत्वाशु वामेन क्रोधसंयुतः ॥ २३ ॥
दक्षिणेन करेणोग्रं गृहीत्वा खड्गमुत्तमम् ।

छिनत्ति शीर्षं तत्तावद्वह्निना प्रतिबोधितः ॥ २४ ॥
उक्तश्च दैत्य मूर्खोऽसि स्वशीर्षं छेत्तुमिच्छसि ।
आत्महत्यातिदुःसाध्या कथं त्वं कर्तुमुद्यतः ॥ २५ ॥
वरं वरय भद्रं ते यस्ते मनसि वर्तते ।
मा म्रियस्व मृतेनाद्य किं ते कार्यं भविष्यति ॥ २६ ॥
व्यास उवाच
तच्छ्रुत्वा वचनं रम्भः पावकस्य सुभाषितम् ।
ततोऽब्रवीद्वचो रम्भस्त्यक्त्वा केशकलापकम् ॥ २७ ॥
यदि तुष्टोऽसि देवेश देहि मे वाञ्छितं वरम् ।
त्रैलोक्यविजयी पुत्रः स्यान्नः परबलार्दनः ॥ २८ ॥
अजेयः सर्वथा स स्याद्देवदानवमानवैः ।

कामरूपी महावीर्यः सर्वलोकाभिवन्दितः ॥ २९ ॥
पावकस्तं तथेत्याह भविष्यति तवेप्सितम् ।
पुत्रस्तव महाभाग मरणाद्विरमाधुना ॥ ३० ॥

यस्यां चित्तं तु रम्भ त्वं प्रमदायां करिष्यसि ।
तस्यां पुत्रो महाभाग भविष्यति बलाधिकः ॥ ३१ ॥
व्यास उवाच
इत्युक्तो वह्निना रम्भो वचनं चित्तरञ्जनम् ।
श्रुत्वा प्रणम्य प्रययौ वह्निं तं दानवोत्तमः ॥ ३२ ॥
यक्षैः परिवृतं स्थानं रमणीयं श्रियान्वितम् ।
दृष्ट्वा चक्रे तदा भावं महिष्यां दानवोत्तमः ॥ ३३ ॥
मत्तायां रूपपूर्णायां विहायान्याञ्च योषितम् ।
सा समागाच्च तरसा कामयन्ती मुदान्विता ॥ ३४ ॥
रम्भोऽपि गमनं चक्रे भवितव्यप्रणोदितः ।
सा तु गर्भवती जाता महिषी तस्य वीर्यतः ॥ ३५ ॥
तां गृहीत्वाथ पातालं प्रविवेश मनोहरम् ।
महिषेभ्यश्च तां रक्षन्प्रियामनुमतां किल ॥ ३६ ॥
कदाचिन्महिषश्चान्यः कामार्तस्तामुपाद्रवत् ।

स्वयमागत्य तं हन्तुं दानवः समुपाद्रवत् ॥ ३७ ॥
स्वरक्षार्थं समागत्य महिषं समताडयत् ।
सोऽपि तं निजघानाशु शृङ्गाभ्यां काममोहितः ॥ ३८ ॥
ताडितस्तेन तीक्ष्णाभ्यां शृङ्गाभ्यां हृदये भृशम् ।
भूमौ पपात तरसा ममार च विमूर्च्छितः ॥ ३९ ॥
मृते भर्तरि सा दीना भयार्ता विद्रुता भृशम् ।
सा वेगात्तं वटं प्राप्य यक्षाणां शरणं गता ॥ ४० ॥
पृष्ठतस्तु गतस्तत्र महिषः कामपीडितः ।
कामयानस्तु तां कामी बलवीर्यमदोद्धतः ॥ ४१ ॥
रुदती सा भृशं दीना दृष्टा यक्षैर्भयातुरा ।
धावमानं च तं वीक्ष्य यक्षास्त्रातुं समाययुः ॥ ४२ ॥
युद्धं समभवद्घोरं यक्षाणां च हयारिणा ।
शरेण ताडितस्तूर्णं पपात धरणीतले ॥ ४३ ॥
मृतं रम्भं समानीय यक्षास्ते परमं प्रियम् ।

चितायां रोपयामासुस्तस्य देहस्य शुद्धये ॥ ४४ ॥
महिषी सा पतिं दृष्ट्वा चितायां रोपितं तदा ।
प्रवेष्टुं सा मतिं चक्रे पतिना सह पावकम् ॥ ४५ ॥
वार्यमाणापि यक्षैः सा प्रविवेश हुताशनम् ।
ज्वालामालाकुलं साध्वी पतिमादाय वल्लभम् ॥ ४६ ॥
महिषस्तु चितामध्यात्समुत्तस्थौ महाबलः ।

रम्भोऽप्यन्यद्वपुः कृत्वा निःसृतः पुत्रवत्सलः ॥ ४७ ॥
रक्तबीजोऽप्यसौ जातो महिषोऽपि महाबलः ।
अभिषिक्तस्तु राज्येऽसौ हयारिरसुरोत्तमैः ॥ ४८ ॥
एवं स महिषो जातो रक्तबीजश्च वीर्यवान् ।
अवध्यस्तु सुरैर्दैत्यैर्मानवैश्च नृपोत्तम ॥ ४९ ॥
इत्येतत्कथितं राजन् जन्म तस्य महात्मनः ।
वरप्रदानञ्च तथा प्रोक्तं सर्वं सविस्तरम् ॥ ५० ॥

Roman transliteration

rājovāca
yogeśvaryāḥ prabhāvo'yaṃ kathitaścātivistarāt |
brūhi taccaritaṃ svāmiñchrotuṃ kautūhalaṃ mama || 1 ||
mahādevīprabhāvaṃ vai śrotuṃ ko nābhivāñchati |
yo jānāti jagatsarvaṃ tadutpannaṃ carācaram || 2 ||
vyāsa uvāca
śṛṇu rājan pravakṣyāmi vistareṇa mahāmate |
śraddadhānāya śāntāya na brūyātsa tu mandadhīḥ || 3 ||
purā yuddhamabhūd□ ghoraṃ devadānavasenayoḥ |
pṛthivyāṃ pṛthivīpāla mahiṣākhye mahīpatau || 4 ||
mahiṣo nāma rājendra cakāra tapa uttamam |
gatvā hemagirau cograṃ devavismayakārakam || 5 ||
varṣāṇāmayutaṃ pūrṇaṃ cintayanhṛdi devatām |
tasya tuṣṭo mahārāja brahmā lokapitāmahaḥ || 6 ||

tatrāgatyābravīdvākyaṃ haṃsārūḍhaścaturmukhaḥ |
varaṃ varaya dharmātmandadāmi tava vācchitam || 7 ||
mahiṣa uvāca
amaratvaṃ devadeva vāñchāmi druhiṇa prabho |
yathā mṛtyu bhayaṃ na syāttathā kuru pitāmaha || 8 ||
brahmovāca
utpannasya dhruvaṃ mṛtyurdhruvaṃ janma mṛtasya ca |
sarvathā maraṇotpattī sarveṣāṃ prāṇināṃ kila || 9 ||
nāśaḥ kālena sarveṣāṃ prāṇināṃ daityapuṅgava |
mahāmahīdharāṇāṃ ca samudrāṇāṃ ca sarvathā || 10 ||
ekaṃ sthānaṃ parityajya maraṇasya mahīpate |
prabrūhi taṃ varaṃ sādho yaste manasi vartate || 11 ||
mahiṣa uvāca
na devānmānuṣāddaityānmaraṇaṃ me pitāmaha |

puruṣānna ca me mṛtyuryoṣā māṃ kā haniṣyati || 12 ||
tasmānme maraṇaṃ nūnaṃ kāminyāḥ kuru padmaja |
abalā hanta māṃ hantuṃ kathaṃ śaktā bhaviṣyati || 13 ||
brahmovāca
yadā kadāpi daityendra nāryāste maraṇaṃ dhuvam |
na narebhyo mahābhāga mṛtiste mahiṣāsura || 14 ||
vyāsa uvāca
evaṃ dattvā varaṃ tasmai yayau brahmā nijālayam |
so'pi daityavaraḥ prāpa nijaṃ sthānaṃ mudānvitaḥ || 15 ||

rājovāca
mahiṣaḥ kasya putro'sau kathaṃ jāto mahābalī |
kathaṃ ca māhiṣaṃ rūpaṃ prāptaṃ tena mahātmanā || 16 ||
vyāsa uvāca
danoḥ putrau mahārāja vikhyātau kṣitimaṇḍale |

rambhaścaiva karambhaśca dvāvāstāṃ dānavottamau || 17 ||
tāvaputrau mahārāja putrārthaṃ tepatustapaḥ |
bahūnvarṣagaṇānkāmaṃ puṇye pañcanade jale || 18 ||
karambhastu jale magnaścakāra paramaṃ tapaḥ |
vṛkṣaṃ rasālavaṭaṃ prāpya rambho'gnimasevata || 19 ||
pañcāgnisādhanāsaktaḥ sa rambhastu yadābhavat |
jñātvā śacīpatirduḥkhamudyayau dānavau prati || 20 ||
gatvā pañcanade tatra grāharūpaṃ cakāra ha |
vāsavastu karambhaṃ taṃ tadā jagrāha pādayoḥ || 21 ||
nijaghāna ca taṃ duṣṭaṃ karambhaṃ vṛtrasūdanaḥ |
bhrātaraṃ nihataṃ śrutvā rambhaḥ kopaṃ paraṃ gataḥ || 22 ||
svaśīrṣaṃ pāvake hotumaicchacchittvā kareṇa ha |
keśapāśe gahītvāśu vāmena krodhasaṃyutaḥ || 23 ||
dakṣiṇena kareṇograṃ gṛhītvā khaḍgamuttamam |

chinatti śīrṣaṃ tattāvadvahninā pratibodhitaḥ || 24 ||
uktaśca daitya mūrkho'si svaśīrṣaṃ chettumicchasi |
ātmahatyātiduḥsādhyā kathaṃ tvaṃ kartumudyataḥ || 25 ||
varaṃ varaya bhadraṃ te yaste manasi vartate |
mā mriyasva mṛtenādya kiṃ te kāryaṃ bhaviṣyati || 26 ||
vyāsa uvāca
tacchutvā vacanaṃ rambhaḥ pāvakasya subhāṣitam |
tato'bravīdvaco rambhastyaktvā keśakalāpakam || 27 ||
yadi tuṣṭo'si deveśa dehi me vāñchitaṃ varam |
trailokyavijayī putraḥ syānnaḥ parabalārdanaḥ || 28 ||
ajeyaḥ sarvathā sa syāddevadānavamānavaiḥ |
kāmarūpī mahāvīryaḥ sarvalokābhivanditaḥ || 29 ||
pāvakastaṃ tathetyāha bhaviṣyati tavepsitam |
putrastava mahābhāga maraṇādviramādhunā || 30 ||

yasyāṃ cittaṃ tu rambha tvaṃ pramadāyāṃ kariṣyasi |
tasyāṃ putro mahābhāga bhaviṣyati balādhikaḥ || 31 ||
vyāsa uvāca
ityukto vahninā rambho vacanaṃ cittarañjanam |
śrutvā praṇamya prayayau vahniṃ taṃ dānavottamaḥ || 32 ||
yakṣaiḥ parivṛtaṃ sthānaṃ ramaṇīyaṃ śriyānvitam |
dṛṣṭvā cakre tadā bhāvaṃ mahiṣyāṃ dānavottamaḥ || 33 ||
mattāyāṃ rūpapūrṇāyāṃ vihāyānyāñca yoṣitam |
sā samāgācca tarasā kāmayantī mudānvitā || 34 ||
rambho'pi gamanaṃ cakre bhavitavyapraṇoditaḥ |
sā tu garbhavatī jātā mahiṣī tasya vīryataḥ || 35 ||
tāṃ gṛhītvātha pātālaṃ praviveśa manoharam |
mahiṣebhyaśca tāṃ rakṣanpriyāmanumatāṃ kila || 36 ||
kadācinmahiṣaścānyaḥ kāmārtastāmupādravat |

svayamāgatya taṃ hantuṃ dānavaḥ samupādravat || 37 ||
svarakṣārthaṃ samāgatya mahiṣaṃ samatāḍayat |
so'pi taṃ nijaghānāśu śṛṅgābhyāṃ kāmamohitaḥ || 38 ||
tāḍitastena tīkṣṇābhyāṃ śṛṅgābhyāṃ hṛdaye bhṛśam |
bhūmau papāta tarasā mamāra ca vimūrcchitaḥ || 39 ||
mṛte bhartari sā dīnā bhayārtā vidrutā bhṛśam |
sā vegāttaṃ vaṭaṃ prāpya yakṣāṇāṃ śaraṇaṃ gatā || 40 ||
pṛṣṭhatastu gatastatra mahiṣaḥ kāmapīḍitaḥ |
kāmayānastu tāṃ kāmī balavīryamadoddhataḥ || 41 ||
rudatī sā bhṛśaṃ dīnā dṛṣṭā yakṣairbhayāturā |
dhāvamānaṃ ca taṃ vīkṣya yakṣāstrātuṃ samāyayuḥ || 42 ||
yuddhaṃ samabhavad□ ghoraṃ yakṣāṇāṃ ca hayāriṇā |
śareṇa tāḍitastūrṇaṃ papāta dharaṇītale || 43 ||
mṛtaṃ rambhaṃ samānīya yakṣāste paramaṃ priyam |

citāyāṃ ropayāmāsustasya dehasya śuddhaye || 44 ||
mahiṣī sā patiṃ dṛṣṭvā citāyāṃ ropitaṃ tadā |
praveṣṭuṃ sā matiṃ cakre patinā saha pāvakam || 45 ||
vāryamāṇāpi yakṣaiḥ sā praviveśa hutāśanam |
jvālāmālākulaṃ sādhvī patimādāya vallabham || 46 ||
mahiṣastu citāmadhyātsamuttasthau mahābalaḥ |
rambho'pyanyadvapuḥ kṛtvā niḥsṛtaḥ putravatsalaḥ || 47 ||
raktabījo'pyasau jāto mahiṣo'pi mahābalaḥ |
abhiṣiktastu rājye'sau hayārirasurottamaiḥ || 48 ||
evaṃ sa mahiṣo jāto raktabījaśca vīryavān |
avadhyastu surairdaityairmānavaiśca nṛpottama || 49 ||
ityetatkathitaṃ rājan janma tasya mahātmanaḥ |
varapradānañca tathā proktaṃ sarvaṃ savistaram || 50 ||

English translation

1-2. The king said "Lord! You have described fully the glory of the Maha Maya YogesVari; now describe Her Life and Character; I am very eager to hear them. This whole universe, moving and nonmoving, has been created by Mahes'vari; who is there that desires not to hear Her Glory!"

3-7. Vyasa spoke O king! You are very intelligent; I will describe in detail all this to you; whoever does not describe Her Glory to the peaceful and faithful, is certainly low-minded? In days of yore, a terrible battle ensued between the Devas and Danava forces on this earth when Mahisasura was the Ruler of this world. O king! Mahisasura went to the mountain of Sumeru and performed a very severe and excellent tapasya, wonderful even to the gods. O king! Meditating on his Ista Devata (the deity for his worship) in his heart, elapsed full ten thousand years, when Brahma the Grandfather of all the Lokas, was pleased with him. The fourfaced Brahma, arrived there on his vehicle the swan, asked Mahisasura "O One of virtuous soul! Ask from me what is your desired object; I will grant thee boon."

8. Mahisa said "O Lord, Lotus-eyed! I want to become immortal! therefore O Thou, the Grandfather of the Devas! Dost thou do for me so that I have no fear of death."

9-11. Brahma said "O Mahisa! Birth must be followed by death, and death must be followed by birth; this is the eternal law of nature. Then know this as certain that when one is born, one must die; and when one dies, one will be born. O Lord of the Danavas! What more to say than this, that high

mountains, vast oceans, and all the beings will die when time will come. O Ruler of the earth! You are virtuous;

therefore ask any other boon than this immortality; I will grant that to you.”

12-13. Mahisa said “O Grand Sire! Grant, then, that no Deva, Danava, nor human being of the male sex can cause my death. There is none among women who can cause my death. Therefore, O Lotus-eyed! Let woman be the cause of my death; how can women slay me! The are too weak to kill me!”

14. Brahma said “O Lord of the Danavas! Your death will certainly occur, at any time, through a woman; O Highly Fortunate One! No man will be able to cause your death.”

15. Vyasa said Thus granting him the boon, Brahma went to his own abode; the lord of the Danavas, too, returned to his place, very glad.

16. The king said “O Bhagavan! Whose son was this powerful Mahisasura; how his birth took place? and why, too, did he get a body of a buffalo?”

17-26. Vyasa said O king! Rambha and Karambha were the two sons of Danu; these two Danavas were far famed in this world for their pre-eminence. O king! They had no issues; hence, desirous of issues, they went to the sacred banks of the Indus (Pahcha Nada) and there performed severe asceticism for long years. Karambha got himself submerged in water and thus began his severe tapasya; while the other, Rambha, had recourse to a juicy peepul tree (haunted by Yakshinis) and there began to worship Fire. Rambha remained, engaged in worshipping the Five Fires; knowing this.

Indra, the Lord of S'achi, was pained and hurried thither, being very anxious. Going to Pahcha Nada, Indra assumed the form of a crocodile and caught hold of the legs of the wicked Karambha and killed him. Hearing of the death of his brother, Rambha got very much enraged and wishing to offer his own head as an oblation to the Fire, he wanted to cut off his own head; he, being infuriated, held the hairs of his head by his left hand, and, catching hold of a good axe, by his right hand, was on the point of cutting it, when the Fire gave him knowledge, desisted him from this act and spoke thus You are stupid; why have you desired to cut off your own head; killing one's ownself is a great sin; and there is no means of deliverance from this sin. Why are you then ready to execute it? Do not seek your death now; what end will that serve you? Rather ask boons from me; thus you will get your welfare.

27-31. Vyasa said O king! Hearing thus the sweet words of Fire, Rambha quitted the hold of his hairs and said O Lord of the Devas! If thou art pleased, grant my desired boon that a son be born unto me, who will destroy the forces of my enemy and who will conquer the three worlds. And that son be invincible in every way by the Devas, Danavas and men, very powerful, assuming forms at will, and respected by all. The Fire said O highly Fortunate! You will get your son, as you desire; therefore desist now from your attempting suicide. O highly fortunate Rambha! With any female of whichever species, you will co-habit, you will get a son, more powerful than you; there is no doubt in this.

32-50. Vyasa said O king! Hearing thus the sweet words of the Fire as desired, Rambha, the chief of the Danavas, went, surrounded by Yaksas, to a beautiful place, adorned with picturesque sceneries; when one lovely she-buffalo, who was very maddened with passion, fell to the sight of Rambha. And he desired to have sexual intercourse with her, in preference to other women.

The she-buffallo, too, gladly yielded to his purpose and Rambha had sexual intercourse with her, impelled as it were by the destiny. The she-buffalo became pregnant with his semen virile. The Danava, too, carried the she-buffalo, his dear wife, to Patala (the lower regions) for her protection.

On one occasion, another buffalo got excited and wanted to fall upon the she-buffalo. The Danava was also ready to kill him. The Danava came hurriedly and struck the buffalo for the safety of his wife; whereon the excited buffalo attacked him with his horns. The buffalo struck him so violently with his sharp horns that Rambha fell down senseless all on a sudden and finally died. Seeing her husband dead, the she-buffalo quickly fled away in distress and, with terror, she quickly went to the peepul tree and took refuge under the Yaksas. But that buffalo, excited very much and maddened with vigour, ran in pursuit of her, desiring intercourse with her. On seeing the miserable plight of the weeping she-buffalo, distressed with fear, and seeing the buffalo in pursuit of her, the Yaksas assembled to protect her. A terrible fight ensued between the buffalo and the Yaksas, when the buffalo, shot with arrows by them, fell down and died. Rambha was very much liked by the Yaksas; so they cremated his dead body for its purification. The she-buffalo, seeing her husband laid in the funeral pyre, expressed her desire to enter also into that fire. The Yaksas resisted; but that chaste wife quickly entered into the burning fire along with her husband. When the she- buffalo died, the powerful Mahisa rose from his mother's womb from the midst of the funeral pyre; Rambha, too, emerged from the fire in another form out of his affection towards his son. Rambha was known as Raktavija after he had changed his form. His son was thus born as a very powerful Danava and became famous by the name of Mahisa. The chief Danavas installed Mahisa on the throne. O king! The very powerful Raktavija and the Danava Mahisa, thus took their births and became invincible of the Devas, Danavas and human beings. O king! I have now described to you the birth of the highsouled Danava Mahisa and his getting the boon, all in detail.

Here ends the Second Chapter of the Fifth Book on the birth of Mahisa Danava in the Devi Bhagavatam, the Mahapuranam composed of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 3

On The Daitya Armies Getting Ready

Chapter 90 of 318 · 52 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
एवं स महिषो नाम दानवो वरदर्पितः ।
प्राप्य राज्यं जगत्सर्वं वशे चक्रे महाबलः ॥ १ ॥
पृथिवीं पालयामास सागरान्तां भुजार्जिताम् ।
एकच्छत्रां निरातङ्कां वैरिवर्गविवर्जिताम् ॥ २ ॥
सेनानीश्चिक्षुरस्तस्य महावीर्यो मदोत्कटः ।
धनाध्यक्षस्तथा ताम्रः सेनायुतसमावृतः ॥ ३ ॥
असिलोमा तथोदर्को बिडालाख्यश्च बाष्कलः ।
त्रिनेत्रोऽथ तथा कालबन्धको बलदर्पितः ॥ ४ ॥
एते सैन्ययुताः सर्वे दानवा मेदिनीं तदा ।
आवृत्य संस्थिताः काममृद्धां सागरमेखलाम् ॥ ५ ॥
करदाश्च कृताः सर्वे भूमिपालाः पुरातनाः ।
निहता ये बलोदग्राः क्षात्रधर्मव्यवस्थिताः ॥ ६ ॥
ब्राह्मणा वशगा जाता यज्ञभागसमर्पकाः ।

महिषस्य महाराज निखिले क्षितिमण्डले ॥ ७ ॥
एकातपत्रं तद्राज्यं कृत्वा स महिषासुरः ।
स्वर्गं जेतुं मनश्चक्रे वरदानेन गर्वितः ॥ ८ ॥
प्रणिधिं प्रेषयामास हयारिस्तु शचीपतिम् ।
स सन्देशहरं शीघ्रमाहुयोवाच दैत्यराट् ॥ ९ ॥
गच्छ वीर महाबाहो दूतत्वं कुरु मेऽनघ ।
ब्रूहि शक्रं दिवं गत्वा निःशङ्कः सुरसन्निधौ ॥ १० ॥
मुञ्च स्वर्गं सहस्राक्ष यथेष्टं गच्छ मा चिरम् ।
सेवां वा कुरु देवेश महिषस्य महात्मनः ॥ ११ ॥
स त्वां संरक्षयेन्नूनं राजा शरणमागतम् ।
तस्मात्त्वं शरणं याहि महिषस्य शचीपते ॥ १२ ॥
नोचेद्वज्रं गहाणाशु युद्धाय बलसूदन ।
पूर्वैर्जितोऽसि चास्माकं जानामि तव पौरुषम् ॥ १३ ॥
अहल्याजार विज्ञातं बलं ते सुरसङ्घप ।

युध्यस्व व्रज वा कामं यत्र ते रमते मनः ॥ १४ ॥
व्यास उवाच

तच्छुत्वा वचनं तस्य शक्रः क्रोधसमन्वितः ।
उवाच तं नृपश्रेष्ठ स्मितपूर्वं वचस्तदा ॥ १५ ॥
न जानेऽहं सुमन्दात्मन् यतस्त्वं मददर्पितः ।
चिकित्सां संकरिष्यामि रोगस्यास्य प्रभोस्तव ॥ १६ ॥
अतः परं करिष्यामि मूलस्यास्य निमूलनम् ।
गच्छ दूत तथा ब्रूहि तस्याग्रे मम भाषितम् ॥ १७ ॥
शिष्टैर्दूता न हन्तव्यास्तस्मात्त्वां विसृजाम्यहम् ।
युद्धेच्छा चेत्समागच्छ त्वरितो महिषीसुत ॥ १८ ॥
हयारे त्वद्बलं ज्ञातं तृणादस्त्वं जडाकृतिः ।
शृङ्गयोस्ते करिष्यामि सुदृढं च शरासनम् ॥ १९ ॥
दर्पः शृङ्गबलात्तेऽस्ति विदितं कारणं मया ।
विषाणे ते परिच्छिद्य संहरिष्यामि तद्बलम् ॥ २० ॥

यद्बलेनातिपूर्णस्त्वं जातोऽसि बलदर्पितः ।
कुशलस्त्वं तदाघाते न युद्धे महिषाधम ॥ २१ ॥
व्यास उवाच
इत्युक्तोऽसौ सुरेन्द्रेण स दूतस्त्वरितो गतः ।
जगाम महिषं मत्तं प्रणम्य प्रत्युवाच ह ॥ २२ ॥
दूत उवाच
राजन्देवाधिपः कामं न त्वां विगणयत्यसौ ।
मन्यते स्वबलं पूर्णं देवसैन्यसमावृतः ॥ २३ ॥
यदुक्तं तेन मूर्खेण कथमन्यद्ब्रवीम्यहम् ।
प्रियं सत्यं च वक्तव्यं भृत्येन पुरतः प्रभोः ॥ २४ ॥
प्रियं सत्यं च वक्तव्यं प्रभोरग्रे शुभेच्छुना ।
इति नीतिर्महाराज जागर्ति शुभकारिणी ॥ २५ ॥
केवलं चेत्प्रियं ब्रूयान्न ते कार्यं भविष्यति ।
परुषं च न वक्तव्यं कदाचिच्छुभमिच्छता ॥ २६

यथा रिपुमुखाद्वाचः प्रसरन्ति विषोपमाः ।
तथा भृत्यमुखान्नाथ निःसरन्ति कथं गिरः ॥ २७ ॥
यादृशानीह वाक्यानि तेनोक्तानि महीपते ।
तादृशानि न मे जिह्वा वक्तुमर्हति कर्हिचित् ॥ २८ ॥
व्यास उवाच
तच्छुत्वा वचनं तस्य हेतुगर्भं तृणाशनः ।
भृशं कोपपरीतात्मा बभूव महिषासुरः ॥ २९ ॥
समाहुयाब्रवीद्दैत्यान्क्रोधसंरक्तलोचनः ।
लाङ्गूलं पृष्ठदेशे च कृत्वा मूत्रं परित्यजन् ॥ ३० ॥
भो भो दैत्याः सुरेन्द्रोऽसौ युद्धकामोऽस्ति सर्वथा ।
बलोद्योगं कुरुध्वं वै जेतव्योऽसौ सुराधमः ॥ ३१ ॥

मदग्रे को भवेच्छूरः कोटिशश्चेत्तथाविधाः ।
न बिभेम्येकतः कामं हनिष्याम्यद्य सर्वथा ॥ ३२ ॥
शरः शान्तेष्वसौ नूनं तपस्विषु बलाधिकः ।

बलकर्ता हि कुहको लम्पटः परदारहृत् ॥ ३३ ॥
अप्सरोबलसम्मत्तस्तपोविघ्नकरः खलः ।
छिद्रप्रहरणः पापो नित्यं विश्वासघातकः ॥ ३४ ॥
नमुचिर्निहतो येन कृत्वा सन्धिं दुरात्मना ।
शपथान्विविधानादौ कृत्वा भीतेन छद्मना ॥ ३५ ॥
विष्णुस्तु कपटाचार्यः कुहकः शपथाकरः ।
नानारूपधरः कामं बलकृद्दम्भपण्डितः ॥ ३६ ॥
कृत्वा कोलाकृतिं येन हिरण्याक्षो निपातितः ।
हिरण्यकशिपुर्येन नृसिंहेन च घातितः ॥ ३७ ॥
नाहं तद्वशगो नूनं भवेयं दनुनन्दनाः ।
विश्वासं नैव गच्छामि देवानां कुत्र कर्हिचित् ॥ ३८ ॥
किं करिष्यति मे विष्णुरिन्द्रो वा बलवत्तरः ।
रुद्रो वापि न मे शक्तः प्रतिकर्तुं रणाङ्गणे ॥ ३९ ॥
त्रिविष्टपं ग्रहीष्यामि जित्वेन्द्रं वरुणं यमम् ।

धनदं पावकं चैव चन्द्रसूर्यौ विजित्य च ॥ ४० ॥
यज्ञभागभुजः सर्वे भविष्यामोऽद्य सोमपाः ।
जित्वा देवसमूहञ्च विहरिष्यामि दानवैः ॥ ४१ ॥
न मे भयं सुरेभ्यश्च वरदानेन दानवाः ।
मरणं न नरेभ्यश्च नारी किं मे करिष्यति ॥ ४२ ॥
पातालपर्वतेभ्यश्च समाहुय वरान्वरान् ।
दानवान्मम सैन्येशान्कुर्वन्तु त्वरिताश्चराः ॥ ४३ ॥
एकोऽहं सर्वदेवेशान्विजेतुं दानवाः क्षमः ।
शोभार्थं वः समाहुय नयामि सुरसङ्गमे ॥ ४४ ॥
शृङ्गाभ्यां च खुराभ्यां च हनिष्येऽहं सुरान्किल ।
न मे भयं सुरेभ्यश्च वरदानप्रभावतः ॥ ४५ ॥
अवध्योऽहं सुरगणैरसुरैर्मानवैस्तथा ।
तस्मात्सज्जा भवन्त्वद्य देवलोकजयाय वै ॥ ४६ ॥
जित्वा सुरालयं दैत्या विहरिष्यामि नन्दने ।

मन्दारकुसुमापीडा देवयोषित्समन्विताः ॥ ४७ ॥
कामधेनुपयोत्सिक्ताः सुधापानप्रमोदिताः ।
देवगन्धर्वगीतादिनृत्यलास्यसमन्विताः ॥ ४८ ॥
उर्वशी मेनका रम्भा घृताची च तिलोत्तमा ।
प्रमद्वरा महासेना मिश्रकेशी मदोत्कटा ॥ ४९ ॥
विप्रचित्तिप्रभृतयो नृत्यगीतविशारदाः ।

रञ्जयिष्यन्ति वः सर्वान्नानासवनिषेवणैः ॥ ५० ॥
सर्वे सज्जा भवन्त्वद्य रोचतां गमनं दिवि ।
संग्रामार्थं सुरैः सार्धं कृत्वा मङ्गलमुत्तमम् ॥ ५१ ॥
रक्षणार्थं च सर्वेषां भार्गवं मुनिसत्तमम् ।
समाहुय च संपूज्य स्थाप्य यज्ञे गुरुं परम् ॥ ५२ ॥
व्यास उवाच
इति सन्दिश्य दैत्येन्द्रान्महिषः पापधीस्तदा ।
जगाम त्वरितो राजन्भवनं स्वं मुदान्वितः ॥ ५३ ॥

Roman transliteration

vyāsa uvāca
evaṃ sa mahiṣo nāma dānavo varadarpitaḥ |
prāpya rājyaṃ jagatsarvaṃ vaśe cakre mahābalaḥ || 1 ||
pṛthivīṃ pālayāmāsa sāgarāntāṃ bhujārjitām |
ekacchatrāṃ nirātaṅkāṃ vairivargavivarjitām || 2 ||
senānīścikṣurastasya mahāvīryo madotkaṭaḥ |
dhanādhyakṣastathā tāmraḥ senāyutasamāvṛtaḥ || 3 ||
asilomā tathodarko biḍālākhyaśca bāṣkalaḥ |
trinetro'tha tathā kālabandhako baladarpitaḥ || 4 ||
ete sainyayutāḥ sarve dānavā medinīṃ tadā |
āvṛtya saṃsthitāḥ kāmamṛddhāṃ sāgaramekhalām || 5 ||
karadāśca kṛtāḥ sarve bhūmipālāḥ purātanāḥ |
nihatā ye balodagrāḥ kṣātradharmavyavasthitāḥ || 6 ||
brāhmaṇā vaśagā jātā yajñabhāgasamarpakāḥ |

mahiṣasya mahārāja nikhile kṣitimaṇḍale || 7 ||
ekātapatraṃ tad□rājyaṃ kṛtvā sa mahiṣāsuraḥ |
svargaṃ jetuṃ manaścakre varadānena garvitaḥ || 8 ||
praṇidhiṃ preṣayāmāsa hayāristu śacīpatim |
sa sandeśaharaṃ śīghramāhūyovāca daityarāṭ || 9 ||
gaccha vīra mahābāho dūtatvaṃ kuru me'nagha |
brūhi śakraṃ divaṃ gatvā niḥśaṅkaḥ surasannidhau || 10 ||
muñca svargaṃ sahasrākṣa yatheṣṭaṃ gaccha mā ciram |
sevāṃ vā kuru deveśa mahiṣasya mahātmanaḥ || 11 ||
sa tvāṃ saṃrakṣayennūnaṃ rājā śaraṇamāgatam |
tasmāttvaṃ śaraṇaṃ yāhi mahiṣasya śacīpate || 12 ||
nocedvajraṃ gahāṇāśu yuddhāya balasūdana |
pūrvairjito'si cāsmākaṃ jānāmi tava pauruṣam || 13 ||
ahalyājāra vijñātaṃ balaṃ te surasaṅghapa |

yudhyasva vraja vā kāmaṃ yatra te ramate manaḥ || 14 ||
vyāsa uvāca
tacchutvā vacanaṃ tasya śakraḥ krodhasamanvitaḥ |
uvāca taṃ nṛpaśreṣṭha smitapūrvaṃ vacastadā || 15 ||
na jāne'haṃ sumandātman yatastvaṃ madadarpitaḥ |
cikitsāṃ saṃkariṣyāmi rogasyāsya prabhostava || 16 ||
ataḥ paraṃ kariṣyāmi mūlasyāsya nimūlanam |

gaccha dūta tathā brūhi tasyāgre mama bhāṣitam || 17 ||
śiṣṭairdūtā na hantavyāstasmāttvāṃ visṛjāmyaham |
yuddhecchā cetsamāgaccha tvarito mahiṣīsuta || 18 ||
hayāre tvad□balaṃ jñātaṃ tṛṇādastvaṃ jaḍākṛtiḥ |
śṛṅgayoste kariṣyāmi sudṛḍhaṃ ca śarāsanam || 19 ||
darpaḥ śṛṅgabalātte'sti viditaṃ kāraṇaṃ mayā |
viṣāṇe te paricchidya saṃhariṣyāmi tad□ balam || 20 ||

yad□ balenātipūrṇastvaṃ jāto'si baladarpitaḥ |
kuśalastvaṃ tadāghāte na yuddhe mahiṣādhama || 21 ||
vyāsa uvāca
ityukto'sau surendreṇa sa dūtastvarito gataḥ |
jagāma mahiṣaṃ mattaṃ praṇamya pratyuvāca ha || 22 ||
dūta uvāca
rājandevādhipaḥ kāmaṃ na tvāṃ vigaṇayatyasau |
manyate svabalaṃ pūrṇaṃ devasainyasamāvṛtaḥ || 23 ||
yaduktaṃ tena mūrkheṇa kathamanyad□ bravīmyaham |
priyaṃ satyaṃ ca vaktavyaṃ bhṛtyena purataḥ prabhoḥ || 24 ||
priyaṃ satyaṃ ca vaktavyaṃ prabhoragre śubhecchunā |
iti nītirmahārāja jāgarti śubhakāriṇī || 25 ||
kevalaṃ cetpriyaṃ brūyānna te kāryaṃ bhaviṣyati |
paruṣaṃ ca na vaktavyaṃ kadācicchubhamicchatā || 26

yathā ripumukhādvācaḥ prasaranti viṣopamāḥ |
tathā bhṛtyamukhānnātha niḥsaranti kathaṃ giraḥ || 27 ||
yādṛśānīha vākyāni tenoktāni mahīpate |
tādṛśāni na me jihvā vaktumarhati karhicit || 28 ||
vyāsa uvāca
tacchrutvā vacanaṃ tasya hetugarbhaṃ tṛṇāśanaḥ |
bhṛśaṃ kopaparītātmā babhūva mahiṣāsuraḥ || 29 ||
samāhūyābravīddaityānkrodhasaṃraktalocanaḥ |
lāṅgūlaṃ pṛṣṭhadeśe ca kṛtvā mūtraṃ parityajan || 30 ||
bho bho daityāḥ surendro'sau yuddhakāmo'sti sarvathā |
balodyogaṃ kurudhvaṃ vai jetavyo'sau surādhamaḥ || 31 ||
madagre ko bhavecchūraḥ koṭiśaścettathāvidhāḥ |
na bibhemyekataḥ kāmaṃ haniṣyāmyadya sarvathā || 32 ||
śaraḥ śānteṣvasau nūnaṃ tapasviṣu balādhikaḥ |

balakartā hi kuhako lampaṭaḥ paradārahṛt || 33 ||
apsarobalasammattastapovighnakaraḥ khalaḥ |
chidraprahararaṇaḥ pāpo nityaṃ viśvāsaghātakaḥ || 34 ||
namucirnihato yena kṛtvā sandhiṃ durātmanā |
śapathānvividhānādau kṛtvā bhītena chadmanā || 35 ||
viṣṇustu kapaṭācāryaḥ kuhakaḥ śapathākaraḥ |
nānārūpadharaḥ kāmaṃ balakṛddambhapaṇḍitaḥ || 36 ||
kṛtvā kolākṛtiṃ yena hiraṇyākṣo nipātitaḥ |
hiraṇyakaśipuryena nṛsiṃhena ca ghātitaḥ || 37 ||
nāhaṃ tadvaśago nūnaṃ bhaveyaṃ danunandanāḥ |
viśvāsaṃ naiva gacchāmi devānāṃ kutra karhicit || 38 ||
kiṃ kariṣyati me viṣṇurindro vā balavattaraḥ |
rudro vāpi na me śaktaḥ pratikartuṃ raṇāṅgaṇe || 39 ||
triviṣṭapaṃ grahīṣyāmi jitvendraṃ varuṇaṃ yamam |

dhanadaṃ pāvakaṃ caiva candrasūryau vijitya ca || 40 ||
yajñabhāgabhujaḥ sarve bhaviṣyāmo'dya somapāḥ |
jitvā devasamūhañca vihariṣyāmi dānavaiḥ || 41 ||
na me bhayaṃ surebhyaśca varadānena dānavāḥ |
maraṇaṃ na narebhyaśca nārī kiṃ me kariṣyati || 42 ||
pātālaparvatebhyaśca samāhūya varānvarān |
dānavānmama sainyeśānkurvantu tvaritāścarāḥ || 43 ||
eko'haṃ sarvadeveśānvijetuṃ dānavāḥ kṣamaḥ |
śobhārthaṃ vaḥ samāhūya nayāmi surasaṅgame || 44 ||
śṛṅgābhyāṃ ca khurābhyāṃ ca haniṣye'haṃ surānkila |
na me bhayaṃ surebhyaśca varadānaprabhāvataḥ || 45 ||
avadhyo'haṃ suragaṇairasurairmānavaistathā |
tasmātsajjā bhavantvadya devalokajayāya vai || 46 ||
jitvā surālayaṃ daityā vihariṣyāmi nandane |

mandārakusumāpīḍā devayoṣitsamanvitāḥ || 47 ||
kāmadhenupayotsiktāḥ sudhāpānapramoditāḥ |
devagandharvagītādinṛtyalāsyasamanvitāḥ || 48 ||
urvaśī menakā rambhā ghṛtācī ca tilottamā |
pramadvarā mahāsenā miśrakeśī madotkaṭā || 49 ||
vipracittiprabhṛtayo nṛtyagītaviśāradāḥ |
rañjayiṣyanti vaḥ sarvānnānāsavaniṣevaṇaiḥ || 50 ||
sarve sajjā bhavantvadya rocatāṃ gamanaṃ divi |
saṃgrāmārthaṃ suraiḥ sārdhaṃ kṛtvā maṅgalamuttamam || 51 ||
rakṣaṇārthaṃ ca sarveṣāṃ bhārgavaṃ munisattamam |
samāhūya ca saṃpūjya sthāpya yajñe guruṃ param || 52 ||
vyāsa uvāca
iti sandiśya daityendrānmahiṣaḥ pāpadhīstadā |
jagāma tvarito rājanbhavanaṃ svaṃ mudānvitaḥ || 53 ||

English translation

1-14. Vyasa said The very powerful Asura Mahisa, puffed up with vanity on his getting the boon, obtained sovereignty and brought the whole world under his control! He, being the paramount power, began to protect the sea-girt earth acquired by the power of his own arms, over which he had the sole sovereignty, there being no other rival king nor any cause of the slightest fear. His Commander-in- Chief was then the very powerful Chiksura, maddened with pride; and Tamra was in charge of the Royal Treasury, guarded by many soldiers. There were, then, many generals Asiloma, Vidala, Udarka, Vaskala, Trinetra, Kala, Bandhaka and others, very proud, and each in charge of his own corps respectively and occupying this sea-girt earth. O king! The powerful kings that reigned before were made subservient and tributary; and those, that fought valiantly befitting the Ksattriya line, were slain by Mahisa. The Brahmanas over the earth became subservient to Mahisa and gave their Yajha offerings to him. When that Mahisasura got the sole sovereign sway of this world, he, proud of his boons, desired to conquer the Heavens. Then Mahisa, the Lord of the Daityas, desirous to send an envoy to Indra, the Lord of S'achi, instantly called for the messenger and spoke to him thus:- - Go, O hero! O valiant one! to Heaven. Act as my messenger and tell Indra fearlessly thus “O thousand-eyed one! Quit the Heavens; go anywhere you like, or offer your service to the high-souled Mahisa! He is the lord; and if you take refuge unto him, he will certainly protect you. Therefore, O Lord of S'achi, better seek the protection of Mahisa. If, O Balasudana! Not willing, wield your Vajra at once; we know your powers; you were, in days of yore, conquered by our ancestors. O chief of the

Suras! You are the paramour of Ahalya; your strength is well known, give battle or go anywhere you like.”

15-21. Vyasa said Hearing the messenger's words, Indra became very indignant and laughed and said I did not know, O you stupid, that you were maddened with vanity; I will shortly give medicines for your master's disease. Now I will extirpate him by the roots; wise persons do not slay messengers; I therefore let you go. Better go and tell him what I say “Son of a buffalo! If you are willing to fight, better come and do not delay. O Enemy of horse! (Buffaloes and horses are always at war with each other) Your strength is well known to me; you are a grass eater and your appearance is stupid, idiotic; out of your horns I will make a good bow. You depend on your horns for your strength; that I well know. You are clever in striking with your horns; you don't know anything about warfare; therefore I will out off your both the weapons and render you powerless. You are very much puffed up with vanity due to that.”

22. Vyasa said Indra having spoken thus, the messenger quickly returned to his haughty master Mahisa and saluting, spoke

23-28. The messenger said Indra counts you not even a fig, as he is surrounded by his Deva forces and considers himself quite sufficient. It ought one's servant to speak true and pleasant before one's master; how can I utter the words before my master, that are spoken by that brute Indra. Whereas the well known maxim reigns in my mind withal that I am your well-wishing servant and I ought to speak truth before you, my master, and that truth is to be pleasant to hear also. If pleasant words I speak only, then I fail in my duty; at the same time, harsh words ought not to be spoken by me, your sincere well-wisher. My Lord! The cruel poison-like words that come from the mouth of an enemy, how can I, a servant of yours, utter those harsh sayings! O Lord of the Earth! I will never be able to utter those rude sayings that Indra has spoken.

29-53. Vyasa said Hearing the messenger's words full of meaning the grass-eater Mahisa Danava got very angry and, waggling his tail behind his back, passed urine; then his eyes reddened with anger, he called the Danavas before him and said:-0 Danavas! The Lord of the Devas is firmly resolved on battle; therefore collect your forces; we will have to conquer that devil, the chief of the Suras.

Who can stand for him a my rival here! If hundreds and thousands of warriors like Indra come I do not fear any of them at all; O Danavas, we will thoroughly put a end to him. His heroism is before those only that are peaceful and quiet before the ascetics that have become lean and thin by the penances; he is licentious and can only seduce other's wives by craftiness and arts. He is a thorough rogue and hypocrite, vicious and faultfinding; otherwise why does he put obstacles before others, depending for his strength only on the beauties of the Apsaras or heavenly prostitutes. He is treacherous to his very core; therefore he, being afraid at the very outset, took oaths, and entered into agreement with the high-souled Namuchi; afterwards, when his time turned favourable, that villain broke his treaty and treacherously killed him. Again the powerful Visnu is a thorough master of treachery and hypocrisy, the mine in taking oaths and can only show his vanity and is expert in that. He can assume many forms at will by his Magic power. For these very reasons Visnu had to take the form of a boar and kill Hiranyaksa; and again he had to take up a man-lion form to kill Hiranya Kas'Tpu. O Danavas! Never shall I surrender myself to Visnu, for I never place my trust in the words or deeds of Visnu and his Devas. What can Indra or Visnu do against me, when the most powerful Rudra is not able to fight against me in the battle-field! I will instantly defeat Indra, Varuna, Yama, Kuvera, Fire, Sun and Moon and get possession of their Heavens. On our conquering the Devas, we all shall get our share of Yajhas and we along with other Danavas drink the Soma juice and enjoy ourselves in Heaven. O Danavas! I have got the boon; what do I now care for the Devas. My death is

not from men too. What can a woman do to me? O my emissaries! Call without any delay the chief Danavas from the nether regions and the mountains and make them my generals? O Danavas! I can alone conquer all the Devas; only to

make the war arrangements look nice, that I am taking you to defeat them. There is no fear of mine from the Devas, consequent on the boon conferred on me. I will kill them by my hoofs and horns. I am not to be killed by Suras, Asuras, as men; therefore get yourselves ready to conquer the Devas. O Danavas! After conquering the Heavens we will be garlanded with Parijata wreaths and we will enjoy the Deva women in the Nandana Garden. We will drink the milk of the heavenly milching cow (the cow that yields all desires) and, intoxicated with the heavenly drinks, we will hear and see the music and singing the dancing of the Gandarbhas there. You will all be served there with various bottles of wine by Urvasi, Menaka, Rambha, Ghritachi, Tillottama, Pramadvara Mahasena, Mira Kesi, Madotkata, Viprachitti and others. Then be all ready at once for this auspicious occasion to march to Heavens and fight there with the Suras. And be pleased to call that pure-souled Muni S'ukracharya, the son of Bhrigu and the Guru of the Daityas and worship him and tell him to perform sacrificial ceremonies for the safety and victory of the Danavas. O king! Thus, ordering the chief Danavas, the wicked Mahisa went to his abode, with gladness.

Here ends the Third Chapter of the Fifth Book on the Daitya armies getting ready in S'ri Mad Devi Bhagavatam, the Mahapuranam by Maharsi Vedavyasa of 18,000 verses.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 4

On The War Counsels Given By

Chapter 91 of 318 · 50 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
गते दूते सुरेन्द्रोऽपि समाहुय सुरानथ ।
यमवायुधनाध्यक्षवरुणानिदमूचिवान् ॥ १ ॥
महिषो नाम दैत्येन्द्रो रम्भपुत्रो महाबलः ।
वरदर्पमदोन्मत्तो मायाशतविचक्षणः ॥ २ ॥
तस्य दूतोऽद्य सम्प्राप्तः प्रेषितस्तेन भोः सुराः ।
स्वर्गकामेन लुब्धेन मामुवाचेदृशं वचः ॥ ३ ॥
त्यज देवालयं शक्र यथेच्छं व्रज वासव ।
सेवां वा कुरु दैत्यस्य महिषस्य महात्मनः ॥ ४ ॥
दयावान्दानवेन्द्रोऽसौ स ते वृत्तिं विधास्यति ।
नतेषु भृत्यभूतेषु न कुप्यति कदाचन ॥ ५ ॥
नोचेद्युद्धाय देवेश सेनोद्योगं कुरु स्वयम् ।
गते मयि स दैत्येन्द्रस्त्वरितः समुपेष्यति ॥ ६ ॥
इत्युक्त्वा स गतो दूतो दानवस्य दुरात्मनः ।

किं कर्तव्यमतः कार्यं चिन्तयध्वं सुरोत्तमाः ॥ ७ ॥
दुर्बलोऽपि न चोपेक्ष्यः शत्रुर्बलवता सुराः ।
विशेषेण सदोद्योगी बलवान्बलदर्पितः ॥ ८ ॥
उद्यमः किल कर्तव्यो यथाबुद्धि यथाबलम् ।
दैवाधीनो भवेन्नूनं जयो वाथ पराजयः ॥ ९ ॥
सन्धियोगो न चात्रास्ति खले सन्धिर्निरर्थकः ।
सर्वथा साधुभिः कार्यं विचार्य च पुनः पुनः ॥ १० ॥
यानमप्यधुना नैव कर्तव्यं सहसा पुनः ।
प्रेक्षकाः प्रेषणीयाश्च शीघ्रगाः सुप्रवेशकाः ॥ ११ ॥
इङ्गितज्ञाश्च निःसङ्गा निःस्पृहाः सत्यवादिनः ।
सेनाभियोगं प्रस्थानं बलसंख्यां यथार्थतः ॥ १२ ॥
वीराणां च परिज्ञानं कृत्वायान्तु त्वरान्विताः ।
ज्ञात्वा दैत्यपतेस्तस्य सैन्यस्य च बलाबलम् ॥ १३ ॥
करिष्यामि ततस्तूर्णं यानं वा दुर्गसंग्रहम् ।

विचार्य खलु कर्तव्यं कार्यं बुद्धिमता सदा ।
सहसा विहितं कार्यं दुःखदं सर्वथा भवेत् ॥ १४ ॥

तस्माद्विमृश्य कर्तव्यं सुखदं सर्वथा बुधैः ।
नात्र भेदविधिर्न्याय्यो दानवेषु च सर्वथा ॥ १५ ॥
एकचित्तेषु कार्येऽस्मिंस्तस्माच्चारा व्रजन्तु वै ।
ज्ञात्वा बलाबलं तेषां पश्चान्नीतिर्विचार्य च ॥ १६ ॥
विधेया विधिवत्तज्ज्ञैस्तेषु कार्यपरेषु च ।
अन्यथा विहितं कार्यं विपरीतफलप्रदम् ॥ १७ ॥
सर्वथा तद्भवेन्नूनमज्ञातमौषधं यथा ।
व्यास उवाच
इति सञ्चिन्त्य तैः सर्वैः प्रणिधिं कार्यवेदिनम् ॥ १८ ॥
प्रेषयामास देवेन्द्रः परिज्ञानाय पार्थिव ।
दूतस्तु त्वरितो गत्वा समागम्य सुराधिपम् ॥ १९ ॥
निवेदयामास तदा सर्वसैन्यबलाबलम् ।

ज्ञात्वा तद्बलमुद्योगं तुराषाडतिविस्मितः ॥ २० ॥
देवानचोदयत्तूर्णं समाहुय पुरोहितम् ।
मन्त्रं मन्त्रविदां श्रेष्ठं चकार त्रिदशेश्वरः ॥ २१ ॥
उवाचाङ्गिरसश्रेष्ठं समासीनं वरासने ।
इन्द्र उवाच
भो भो देवगुरो विद्वन्किं कर्तव्यं वदस्व नः ॥ २२ ॥
सर्वज्ञोऽसि समुत्पन्ने कार्ये त्वं गतिरद्य नः ।
दानवो महिषो नाम महावीर्यो मदान्वितः ॥ २३ ॥
योद्धुकामः समायाति बहुभिर्दानवैर्वृतः ।
तत्र प्रतिक्रिया कार्या त्वया मन्त्रविदाधुना ॥ २४ ॥
तेषां शुक्रस्तथा त्वं मे विघ्नहर्ता सुसंयतः ।
व्यास उवाच
तच्छुत्वा वचनं प्राह तुरासाहं बृहस्पतिः ॥ २५ ॥
विचिन्त्य मनसा कामं कार्यसाधनतत्परः ।

गुरुरुवाच
स्वस्थो भव सुरेन्द्र त्वं धैर्यमालम्ब्य मारिष ॥ २६ ॥
व्यसने च समुत्पन्ने न त्याज्यं धैर्यमाशु वै ।
जयाजयौ सुराध्यक्ष दैवाधीनौ सदैव हि ॥ २७ ॥
स्थातव्यं धैर्यमालम्ब्य तस्माद्बुद्धिमता सदा ।
भवितव्यं भवत्येव जानन्नेव शतक्रतो ॥ २८ ॥
उद्यमः सर्वथा कार्यो यथापौरुषमात्मनः ।
मुनयोऽपि हि मुक्त्यर्थमुद्यमैकरताः सदा ॥ २९ ॥
दैवाधीनं च जानन्तो योगध्यानपरायणाः ।
तस्मात्सदैव कर्तव्यो व्यवहारोदितोद्यमः ॥ ३० ॥
सुखं भवतु वा मा वा दैवे का परिदेवना ।

विना पुरुषकारेण कदाचित्सिद्धिमाप्नुयात् ॥ ३१ ॥
अन्धवत्पङ्गुवत्कामं न तथा मुदमावहेत् ।
कृते पुरुषकारेऽपि यदि सिद्धिर्न जायते ॥ ३२ ॥

न तत्र दूषणं तस्य दैवाधीने शरीरिणि ।
कार्यसिद्धिर्न सैन्येऽस्ति न मन्त्रे न च मन्त्रणे ॥ ३३ ॥
न रथे नायुधे नूनं दैवाधीना सुराधिप ।
बलवान्क्लेशमाप्नोति निर्बलः सुखमश्नुते ॥ ३४ ॥
बुद्धिमान्क्षुधितः शेते निर्बुद्धिर्भोगवान्भवेत् ।
कातरो जयमाप्नोति शूरो याति पराजयम् ॥ ३५ ॥
दैवाधीने तु संसारे कामं का परिदेवना ।
उद्यमे योजयेन्नूनं भवितव्यं सुराधिप ॥ ३६ ॥
दुःखदे सुखदे वापि तत्र तौ न विचिन्तयेत् ।
दुःखे दुःखाधिकान्पश्येत्सुखे पश्येत्सुखाधिकम् ॥ ३७ ॥
आत्मानं हर्षशोकाभ्यां शत्रुभ्यामिव नार्पयेत् ।
धैर्यमेवावगन्तव्यं हर्षशोकोद्भवे बुधैः ॥ ३८ ॥
अधैर्याद्यादृशं दुःखं न तु धैर्येऽस्ति तादृशम् ।
दुर्लभं सहनत्वं वै समये सुखदुःखयोः ॥ ३९ ॥

हर्षशोकोद्भवो यत्र न भवेद्बुद्धिनिश्चयात् ।
किं दुःखं कस्य वा दुःखं निर्गुणोऽहं सदाव्ययः ॥ ४० ॥
चतुर्विंशातिरिक्तोऽस्मि किं मे दुःखं सुखं च किम् ।
प्राणस्य क्षुत्पिपासे द्वे मनसः शोकमूर्छने ॥ ४१ ॥
जरामृत्यू शरीरस्य षडूर्मिरहितः शिवः ।
शोकमोहौ शरीरस्य गणौ किं मेऽत्र चिन्तने ॥ ४२ ॥
शरीरं नाहमथवा तत्सम्बन्धी न चाप्यहम् ।
सप्तैकषोडशादिभ्यो विभिन्नोऽहं सदा सुखी ॥ ४३ ॥
प्रकृतिर्विकृतिर्नाहं किं मे दुःखं सदा पुनः ।
इति मत्वा सुरेश त्वं मनसा भव निर्ममः ॥ ४४ ॥
उपायः प्रथमोऽयं ते दुःखनाशे शतक्रतो ।
ममता परमं दुःखं निर्ममत्वं परं सुखम् ॥ ४५ ॥
सन्तोषादपरं नास्ति सुखस्थानं शचीपते ।
अथवा यदि न ज्ञानं ममत्वनाशने किल ॥ ४६ ॥

ततो विवेकः कर्तव्यो भवितव्ये सुराधिप ।
प्रारब्धकर्मणां नाशो नाभोगाल्लक्ष्यते किल ॥ ४७ ॥
यद्भावि तद्भवत्येव का चिन्ता सुखदुःखयोः ।
सुरैः सर्वैः सहायैर्वा बुद्ध्या वा तव सत्तम ॥ ४८ ॥
सुखं क्षयाय पुण्यस्य दुःखं पापस्य मारिष ।
तस्मात्सुखक्षये हर्षः कर्तव्यः सर्वथा बुधैः ॥ ४९ ॥

अथवा मन्त्रयित्वाद्य कुरु यत्नं यथाविधि ।
कृते यत्ने महाराज भवितव्यं भविष्यति ॥ ५० ॥

Roman transliteration

vyāsa uvāca
gate dūte surendro'pi samāhūya surānatha |
yamavāyudhanādhyakṣavaruṇānidamūcivān || 1 ||
mahiṣo nāma daityendro rambhaputro mahābalaḥ |
varadarpamadonmatto māyāśatavicakṣaṇaḥ || 2 ||
tasya dūto'dya samprāptaḥ preṣitastena bhoḥ surāḥ |
svargakāmena lubdhena māmuvācedṛśaṃ vacaḥ || 3 ||
tyaja devālayaṃ śakra yathecchaṃ vraja vāsava |
sevāṃ vā kuru daityasya mahiṣasya mahātmanaḥ || 4 ||
dayāvāndānavendro'sau sa te vṛttiṃ vidhāsyati |
nateṣu bhṛtyabhūteṣu na kupyati kadācana || 5 ||
nocedyuddhāya deveśa senodyogaṃ kuru svayam |
gate mayi sa daityendrastvaritaḥ samupeṣyati || 6 ||
ityuktvā sa gato dūto dānavasya durātmanaḥ |

kiṃ kartavyamataḥ kāryaṃ cintayadhvaṃ surottamāḥ || 7 ||
durbalo'pi na copekṣyaḥ śatrurbalavatā surāḥ |
viśeṣeṇa sadodyogī balavānbaladarpitaḥ || 8 ||
udyamaḥ kila kartavyo yathābuddhi yathābalam |
daivādhīno bhavennūnaṃ jayo vātha parājayaḥ || 9 ||
sandhiyogo na cātrāsti khale sandhirnirarthakaḥ |
sarvathā sādhubhiḥ kāryaṃ vicārya ca punaḥ punaḥ || 10 ||
yānamapyadhunā naiva kartavyaṃ sahasā punaḥ |
prekṣakāḥ preṣaṇīyāśca śīghragāḥ supraveśakāḥ || 11 ||
iṅ□gitajñāśca niḥsaṅgā niḥspṛhāḥ satyavādinaḥ |
senābhiyogaṃ prasthānaṃ balasaṃkhyāṃ yathārthataḥ || 12 ||
vīrāṇāṃ ca parijñānaṃ kṛtvāyāntu tvarānvitāḥ |
jñātvā daityapatestasya sainyasya ca balābalam || 13 ||
kariṣyāmi tatastūrṇaṃ yānaṃ vā durgasaṃgraham |

vicārya khalu kartavyaṃ kāryaṃ buddhimatā sadā |
sahasā vihitaṃ kāryaṃ duḥkhadaṃ sarvathā bhavet || 14 ||
tasmādvimṛśya kartavyaṃ sukhadaṃ sarvathā budhaiḥ |
nātra bhedavidhirnyāyyo dānaveṣu ca sarvathā || 15 ||
ekacitteṣu kārye'smiṃstasmāccārā vrajantu vai |
jñātvā balābalaṃ teṣāṃ paścānnītirvicārya ca || 16 ||
vidheyā vidhivattajjñaisteṣu kāryapareṣu ca |
anyathā vihitaṃ kāryaṃ viparītaphalapradam || 17 ||
sarvathā tad□bhavennūnamajñātamauṣadhaṃ yathā |
vyāsa uvāca
iti sañcintya taiḥ sarvaiḥ praṇidhiṃ kāryavedinam || 18 ||
preṣayāmāsa devendraḥ parijñānāya pārthiva |
dūtastu tvarito gatvā samāgamya surādhipam || 19 ||
nivedayāmāsa tadā sarvasainyabalābalam |

*jñātvā tad□balamudyogaṃ turāṣāḍativismitaḥ || 20 ||
devānacodayattūrṇaṃ samāhūya purohitam |
mantraṃ mantravidāṃ śreṣṭhaṃ cakāra tridaśeśvaraḥ || 21 ||
uvācāṅ□girasaśreṣṭhaṃ samāsīnaṃ varāsane |
indra uvāca
bho bho devaguro vidvankiṃ kartavyaṃ vadasva naḥ || 22 ||
sarvajño'si samutpanne kārye tvaṃ gatiradya naḥ |
dānavo mahiṣo nāma mahāvīryo madānvitaḥ || 23 ||
yoddhukāmaḥ samāyāti bahubhirdānavairvṛtaḥ |
tatra pratikriyā kāryā tvayā mantravidādhunā || 24 ||
teṣāṃ śukrastathā tvaṃ me vighnahartā susaṃyataḥ |
vyāsa uvāca
tacchrutvā vacanaṃ prāha turāsāhaṃ bṛhaspatiḥ || 25 ||
vicintya manasā kāmaṃ kāryasādhanatatparaḥ |*

*gururuvāca
svastho bhava surendra tvaṃ dhairyamālambya māriṣa || 26 ||
vyasane ca samutpanne na tyājyaṃ dhairyamāśu vai |
jayājayau surādhyakṣa daivādhīnau sadaiva hi || 27 ||
sthātavyaṃ dhairyamālambya tasmād□ buddhimatā sadā |
bhavitavyaṃ bhavatyeva jānanneva śatakrato || 28 ||
udyamaḥ sarvathā kāryo yathāpauruṣamātmanaḥ |
munayo'pi hi muktyarthamudyamaikaratāḥ sadā || 29 ||
daivādhīnaṃ ca jānanto yogadhyānaparāyaṇāḥ |
tasmātsadaiva kartavyo vyavahāroditodyamaḥ || 30 ||
sukhaṃ bhavatu vā mā vā daive kā paridevanā |
vinā puruṣakāreṇa kadācitsiddhimāpnuyāt || 31 ||
andhavatpaṅguvatkāmaṃ na tathā mudamāvahet |
kṛte puruṣakāre'pi yadi siddhirna jāyate || 32 ||*

*na tatra dūṣaṇaṃ tasya daivādhīne śarīriṇi |
kāryasiddhirna sainye'sti na mantre na ca mantraṇe || 33 ||
na rathe nāyudhe nūnaṃ daivādhīnā surādhipa |
balavāñkleśamāpnoti nirbalaḥ sukhamaśnute || 34 ||
buddhimānkṣudhitaḥ śete nirbuddhirbhogavānbhavet |
kātaro jayamāpnoti śūro yāti parājayam || 35 ||
daivādhīne tu saṃsāre kāmaṃ kā paridevanā |
udyame yojayennūnaṃ bhavitavyaṃ surādhipa || 36 ||
duḥkhade sukhade vāpi tatra tau na vicintayet |
duḥkhe duḥkhādhikānpaśyetsukhe paśyetsukhādhikam || 37 ||
ātmānaṃ harṣaśokābhyāṃ śatrubhyāmiva nārpayet |
dhairyamevāvagantavyaṃ harṣaśokod□bhave budhaiḥ || 38 ||
adhairyādyādṛśaṃ duḥkhaṃ na tu dhairye'sti tādṛśam |
durlabhaṃ sahanatvaṃ vai samaye sukhaduḥkhayoḥ || 39 ||*

*harṣaśokod□bhavo yatra na bhaved□ buddhiniścayāt |
kiṃ duḥkhaṃ kasya vā duḥkhaṃ nirguṇo'haṃ sadāvyayaḥ || 40 ||
caturviṃśātirikto'smi kiṃ me duḥkhaṃ sukhaṃ ca kim |
prāṇasya kṣutpipāse dve manasaḥ śokamūrchane || 41 ||
jarāmṛtyū śarīrasya ṣaḍūrmirahitaḥ śivaḥ |
śokamohau śarīrasya gaṇau kiṃ me'tra cintane || 42 ||
śarīraṃ nāhamathavā tatsambandhī na cāpyaham |
saptaikaṣoḍaśādibhyo vibhinno'haṃ sadā sukhī || 43 ||*

prakṛtirvikṛtirnāhaṃ kiṃ me duḥkhaṃ sadā punaḥ |
iti matvā sureśa tvaṃ manasā bhava nirmamaḥ || 44 ||
upāyaḥ prathamo'yaṃ te duḥkhanāśe śatakrato |
mamatā paramaṃ duḥkhaṃ nirmamatvaṃ paraṃ sukham || 45 ||
santoṣādaparaṃ nāsti sukhasthānaṃ śacīpate |
athavā yadi na jñānaṃ mamatvanāśane kila || 46 ||

tato vivekaḥ kartavyo bhavitavye surādhipa |
prārabdhakarmaṇāṃ nāśo nābhogāllakṣyate kila || 47 ||
yad□bhāvi tad□bhavatyeva kā cintā sukhaduḥkhayoḥ |
suraiḥ sarvaiḥ sahāyairvā buddhyā vā tava sattama || 48 ||
sukhaṃ kṣayāya puṇyasya duḥkhaṃ pāpasya māriṣa |
tasmātsukhakṣaye harṣaḥ kartavyaḥ sarvathā budhaiḥ || 49 ||
athavā mantrayitvādya kuru yat□naṃ yathāvidhi |
kṛte yat□ne mahārāja bhavitavyaṃ bhaviṣyati || 50 ||

English translation

1-17. Vyasa said O King! The messenger of the Danavas having departed, Indra, the lord of the Devas, Yama, Vayu, Varuna, and Kuvera and other Devas, called an assembly and addressed thus O Devas! the most powerful Mahisa, the son of Rambha, is now the king of the Danavas; he is particularly expert in hundreds of Mayas (magic) and has become haughty on the strength of his boon. O Devas! Mahisa has sent his messenger; he wants to take possession of the heaven; he came down to me and spoke thus "O Indra! Quit your this heaven and go any where you like, or be ready to pay your homage to the highsouled Mahisasura, the Lord of the Danavas. The Danava Chief never becomes angry with his opponent who becomes submissive like a servant; if you surrender and serve him, he will, out of mercy, grant an allowance to you. O Lord of the Devas! If this does not like you, then collect your forces and be ready for fight; no sooner I return, the Lord of the Danavas will come here at once ready to give battle to you." Thus saying, the messenger of that wicked Danava departed. Now what are we to do? O Devas! Think on that. O Devas! Even a weak enemy is not to be overlooked by a powerful opponent, especially when the enemy is powerful by his own powers and is ever energetic, never is he to be overlooked. It is always incumbent on us to make our efforts, as best as we can, both by our body and mind as far as lies in our power; the result, victory or defeat depends entirely on Fate. It is useless to make treaty with a deceitful and dishonest person; we therefore never should make treaty with this person; you are all honest; that Danava is dishonest; therefore ponder and ponder deeply and ponder again; do you that which is proper. It is not advisable to go out at once for fight when we are unaware of our enemy's strength; let us therefore send spies truthful, honest, motiveless, quick, to ascertain their strength, those who can easily enter amongst our enemies and yet who have no relation, nor any interest with them.

The arrangements of their forces, their movements, their numbers, they will ascertain correctly who are their generals, what is their number and what is their strength, they will thoroughly examine and return here quickly. First, we will ascertain the strength of the forces of our opposite party and then we will decide at once whether we will start for battle or seek protection within forts. Wise persons always consider before they act; any act done rashly leads in all respects to many troubles, and anything done after mature prejudgments leads to happiness; so the wise do. The Danavas are all one in their heart and mind; therefore it is not advisable, in any way to apply the principle of Bheda (sowing principles of discord). Let our spies go there, ascertain their strength, return and inform us; we will then judge what principle is proper and apply to the expert Danavas. Any act done contrary to

policy and expediency will undoubtedly produce effects contrary in every way just like a medicine which we have not tried already.

18-22. Vyasa said O King! Thus counselling with the Devas; Indra sent expert spies to ascertain the true state of affairs. The spies, too, went into the abode of the Daityas, with no delay and made their searches thoroughly into every nook and corner and returned and told Indra all the strength of the Danava forces. Indra was very much startled to know, then, of their arrangements. He immediately bade all the Devas be ready for battle and called for his High priest Brihaspati, expert in giving advices and began to consult with him how to carry on the warfare with that indomitable enemy, the Lord of the Asuras. On Bhihaspati, the best and famous of the Angira family, taking his excellent seat.

23-25. Indra thus said “O Guru of the Devas! O Learned! Please say what are we to do now in this critical juncture? You are omniscient; to-day you are our guide. The Demon Mahisa has become very powerful, very haughty; surrounded by Danavas he is

now conning to fight with us. You are expert in nnantras; find out the remedy for us. S'ukracharya is the remover of all obstacles on their side; and that you are our safe guard is well known to us.”

26. Vyasa said Hearing these words of Indra, Brihaspati, who is always ready to effect the Deva's purposes, thought intently on the subject, said very shortly thus

27-51. Brihaspati spoke O Lord of the Devas! O Venerable One! Be peaceful; have patience; when a difficulty comes, one should not, all on a sudden, lose one's patience. O Chief of the Immortals! Victory or defeat is completely under the control of destiny: therefore intelligent ones should always be patient. O S'atakratu! What will unavoidably be done must come to pass; knowing this as certain, one would always be an enthusiast and exert one's powers. Everything is guided by Fate. Knowing this, the Munis devote themselves at all times solely filled with energy in their meditation and Yoga practices for their final liberation. Therefore, to show one's energy, according to the rules of the daily practices, ought to be indispensably done; and one should not repel or feel pleasure on failure or success; for that is under Fate. Success sometimes comes without the exercise of one's own powers, as seen in cases of the lame and the blind; and that is not the reason why one should be very glad. The embodied beings are all under Daiva (Fate); therefore even if success be not attained, though one's own powers are exercised thoroughly, no one is to blame for that. O Lord of the Suras! What to say of forces. Mantras, or advices, what of chariots or weapons, nothing to lead to success; It is Daiva, and only Daiva that makes one successful. This whole universe is under Daiva; it is, therefore, that we see powerful persons suffering pains, and weak ones getting happiness; the intelligent ones sleeping without any food and fools enjoying merrily; distressed persons getting victory and powerful ones suffering defeats; what cares, then ought one to

entertain in this. O Lord of the Suras! Whatever is inevitable to come to pass, be it success or failure, one will lead one's energies to that end; therefore one needs to consider beforehand whether one's energies will be successful or not. In times of distress, one sees distress too much and in times of pleasure, one seeks pleasure too much; one's self, therefore one should not surrender to one's enemies, pleasure and pain. Pain and suffering is not felt so much in patience as is felt when impatient; therefore one must practise patience when pain or pleasure comes. Indeed it is very difficult to bear oneself up in distress or happiness; therefore wise persons try not to let these feelings crop up at all from the very beginning. “I am always full, undiminishable, I am beyond these Prakritic qualities. Who is there to suffer? What is suffering?” Thus one ought to think at that moment. I am beyond the twenty-four Tattvas; what pleasure or pain can, then, arise to me? Hunger and thirst are the Dharma of Prana; pain and insensibility is the Dharma of mind, age and death belong to this

physical body. I am free from these six diseases; I am S'iva. Grief and delusion are the qualities of this body what then do I care for them? "I" am not the qualities of the body nor "I" am the soul pertaining to that. I am beyond the seven transfigurations, changes, e. g., Mahat, etc., I am beyond this Prakriti, Nature, and beyond the sixteen changes wrought out by Prakriti; I am therefore eternally happy, I am beyond Prakriti and its transformation, then why am I to suffer pain always? O Lord of the Suras! Think on these and be without any passion. O S'atakratu! This attachment is the root of all miseries and non-attachment is the source of all happiness; non¬ attachment therefore, is the chief means of the extirpation of all your troubles. Lord of S'achi! Nothing can be happier than contentment.

In case you find it difficult to practise dispassion, apply, then, discrimination and think of Fate, that what comes inevitably to pass. O Lord of the Suras! Actions already done cannot die out without their effects being enjoyed. O Best of the Suras! Let all your intelligence be brought to action, let all the Devas lend their helping hands to you; what is inevitable must come to pass; what then can you care for your happiness or pain? O King! Happiness is felt for the expiation of good deeds and pain is felt for the expiation of bad

deeds; therefore wise persons get thoroughly delighted when their punya ends. O King! Judge and hold a council to-day; then try your best. But what is unavoidable will come to pass, even if you try your best.

Here ends the Fourth Chapter of the Fifth Book on the counsels given by Indra in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 5

On The Defeat Of The Danava Forces

Chapter 92 of 318 · 57 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
इति श्रुत्वा सहस्राक्षः पुनराह बृहस्पतिम् ।
युद्धोद्योगं करिष्यामि हयारेर्नाशनाय वै ॥ १ ॥
नोद्यमेन विना राज्यं न सुखं न च वै यशः ।
निरुद्यमं न शंसन्ति कातरा न च सोद्यमाः ॥ २ ॥
यतीनां भूषणं ज्ञानं सन्तोषो हि द्विजन्मनाम् ।
उद्यमः शत्रुहननं भूषणं भूतिमिच्छताम् ॥ ३ ॥
उद्यमेन हतस्त्वाष्ट्रो नमुचिर्बल एव च ।
तथैनं निहनिष्यामि महिषं मुनिसत्तम ॥ ४ ॥
बलं देवगुरुस्त्वं मे वज्रमायुधमुत्तमम् ।
सहायस्तु हरिर्नूनं तथोमापतिरव्ययः ॥ ५ ॥
रक्षोघ्नान्पठ मे साधो करोम्यद्य समुद्यमम् ।
स्वसैन्याभिनिवेशञ्च महिषं प्रति मानद ॥ ६ ॥
व्यास उवाच

इत्युक्तो देवराजेन वाचस्पतिरुवाच ह ।
सुरेन्द्रं युद्धसंरक्तं स्मितपूर्वं वचस्तदा ॥ ७ ॥
बृहस्पतिरुवाच
प्रेरयामि न चाहं त्वां न च निर्वारयाम्यहम् ।
सन्दिग्धेऽत्र जये कामं युध्यतश्च पराजये ॥ ८ ॥
न तेऽत्र दूषणं किञ्चिद्भवितव्ये शचीपते ।
सुखं वा यदि वा दुःखं विहितं च भविष्यति ॥ ९ ॥
न मया तत्परिज्ञातं भावि दुःखं सुखं तथा ।
यद्भार्याहरणे प्राप्तं पुरा वासव वेत्सि हि ॥ १० ॥
शशिना मे हता भार्या मित्रेणामित्रकर्शन ।
स्वाश्रमस्थेन सम्प्राप्तं दुःखं सर्वसुखापहम् ॥ ११ ॥
बुद्धिमान्सर्वलोकेषु विदितोऽहं सुराधिप ।
क्व मे गता तदा वुद्धिर्यदा भार्या हता बलात् ॥ १२ ॥
तस्मादुपायः कर्तव्यो बुद्धिमद्भिः सदा नरैः ।

कार्यसिद्धिः सदा नूनं दैवाधीना सुराधिप ॥ १३ ॥
व्यास उवाच

तच्छ्रुत्वा वचनं सत्यं गुरोः सार्थं शचीपतिः ।
ब्रह्माणं शरणं गत्वा नत्वा वचनमब्रवीत् ॥ १४ ॥
पितामह सुराध्यक्ष दैत्यो महिषसंज्ञकः ।
ग्रहीतुकामः स्वर्गं मे बलोद्योगं करोत्यलम् ॥ १५ ॥
अन्ये च दानवाः सर्वे तत्सैन्यं समुपस्थिताः ।
योद्धुकामा महावीर्याः सर्वे युद्धविशारदाः ॥ १६ ॥
तेनाहं भीतभीतोऽस्मि त्वत्सकाशमिहागतः ।
सर्वज्ञोऽसि महाप्राज्ञ साहाय्यं कर्तुमर्हसि ॥ १७ ॥
ब्रह्मोवाच
गच्छामः सर्व एवाद्य कैलासं त्वरिता वयम् ।
शङ्करं पुरतः कृत्वा विष्णुं च बलिनां वरम् ॥ १८ ॥
ततो युद्धं प्रकर्तव्यं सर्वैः सुरगणैः सह ।

मिलित्वा मन्त्रमाधाय देशं कालं विचिन्त्य च ॥ १९ ॥
बलाबलमविज्ञाय विवेकमपहाय च ।
साहसं तु प्रकुर्वाणो नरः पतनमृच्छति ॥ २० ॥
व्यास उवाच
तन्निशम्य सहस्राक्षः कैलासं निर्जगाम ह ।
ब्रह्माणं पुरतः कृत्वा लोकपालसमन्वितः ॥ २१ ॥
तुष्टाव शङ्करं गत्वा वेदमन्त्रैर्महेश्वरम् ।
प्रसन्नं पुरतः कृत्वा ययौ विष्णुपुरं प्रति ॥ २२ ॥
स्तुत्वा तं देवदेवेशं कार्यं प्रोवाच चात्मनः ।
महिषात्तद्भयं चोग्रं वरदानमदोद्धतात् ॥ २३ ॥
तदाकर्ण्य भयं तस्य विष्णुर्देवानुवाच ह ।
करिष्यामो वयं युद्धं हनिष्यामस्तु दुर्जयम् ॥ २४ ॥
व्यास उवाच
इति ते निश्चयं कृत्वा ब्रह्मविष्णुहरीश्वराः ।

स्वानि स्वानि समारुह्य वाहनानि ययुः सुराः ॥ २५ ॥
ब्रह्मा हंससमारूढो विष्णुर्गरुडवाहनः ।
शङ्करो वृषभारूढो वृत्रहा गजसंस्थितः ॥ २६ ॥
मयूरवाहनः स्कन्दो यमो महिषवाहनः ।
कृत्वा सैन्यसमायोगं यावत्ते निर्ययुः सुराः ॥ २७ ॥
तावद्दैत्यबलं प्राप्तं दृप्तं महिषपालितम् ।
तत्राभूत्तुमुलं युद्धं देवदानवसैन्ययोः ॥ २८ ॥
बाणैः खड्गैस्तथा प्रासैर्मुसलैश्च परश्वधैः ।
गदाभिः पट्टिशैः शूलैश्चक्रैश्च शक्तितोमरैः ॥ २९ ॥
मुद्गरैर्भिन्दिपालैश्च हलैश्चैवातिदारुणैः ।
अन्यैश्च विविधैरस्त्रैर्निजघ्नुस्ते परस्परम् ॥ ३० ॥

सेनानीश्चिक्षुरस्तस्य गजारूढो महाबलः ।
मघवन्तं पञ्चभिस्तैः सायकैः समताडयत् ॥ ३१ ॥
तुराषाडपि तांश्छित्त्वा बाणैर्बाणांस्त्वरान्वितः ।

हृदये चार्धचन्द्रेण ताडयामास तं कृती ॥ ३२ ॥
बाणाहतस्तु सेनानीः प्राप मूर्च्छां गजोपरि ।
करिणं वज्रघातेन स जघान करे ततः ॥ ३३ ॥
तद्वज्राभिहतो नागो भग्नः सैन्यं जगाम ह ।
दृष्ट्वा तं दैत्यराट् क्रुद्धो बिडालाख्यमथाब्रवीत् ॥ ३४ ॥
गच्छ वीर महाबाहो जहीन्द्रं मदगर्वितम् ।
वरुणादीन्परान्देवान्हत्वाऽऽगच्छ ममान्तिकम् ॥ ३५ ॥
व्यास उवाच
तच्छ्रुत्वा वचनं तस्य बिडालाख्यो महाबलः ।
आरुह्य वारणं मत्तं जगाम त्रिदशाधिपम् ॥ ३६ ॥
वासवस्तं समायान्तं दृष्ट्वा क्रोधसमन्वितः ।
जघान विशिखैस्तीक्ष्णैराशीविषसमप्रभैः ॥ ३७ ॥
स तु छित्त्वा शरांस्तूर्णं स्वशरैश्चापनिःसृतैः ।
पञ्चाशद्भिर्जघानाशु वासवञ्च शिलीमुखैः ॥ ३८ ॥

तथेन्द्रोऽपि च तान्बाणांश्छित्त्वा कोपसमन्वितः ।
जघान विशिखैस्तीक्ष्णैराशीविषसमप्रभैः ॥ ३९ ॥
स तु छित्त्वा शरांस्तूर्णं स्वशरैश्चापनिःसृतैः ।
गदया ताडयामास गजं तस्य करोपरि ॥ ४० ॥
स्वकरे निहतो नागश्चकारार्तस्वरं मुहुः ।
परिवृत्य जघानाशु दैत्यसैन्यं भयातुरम् ॥ ४१ ॥
दानवस्तु गजं वीक्ष्य परावृत्य गतं रणात् ।
समाविश्य रथे रम्ये जगामाशु सुरान् रणे ॥ ४२ ॥
तुराषाडपि तं वीक्ष्य रथस्थं पुनरागतम् ।
अहनद्विशिखैस्तीक्ष्णैराशीविषसमप्रभैः ॥ ४३ ॥
सोऽपि क्रुद्धश्चकारोग्रां बाणवृष्टिं महाबलः ।
बभूव तुमुलं युद्धं तयोस्तत्र जयैषिणोः ॥ ४४ ॥
इन्द्रस्तु बलिनं दृष्ट्वा कोपेनाकुलितेन्द्रियः ।
जयन्तमग्रतः कृत्वा युयुधे तेन संयुतः ॥ ४५ ॥

जयन्तस्तु शितैर्बाणैस्तं जघान स्तनान्तरे ।
पञ्चभिः प्रबलाकृष्टैरसुरं मदगर्वितम् ॥ ४६ ॥
स बाणाभिहतस्तावन्निपपात रथोपरि ।
अतिवाह्य रथं सूतो निर्जगाम रणाजिरात् ॥ ४७ ॥
तस्मिन्विनिर्गते दैत्ये बिडालाख्येऽथ मूर्च्छिते ।
जयशब्दो महानासीद्दुन्दुभीनां च निःस्वनः ॥ ४८ ॥

सुराः प्रमुदिताः सर्वे तुष्टुवुस्तं शचीपतिम् ।
जगुर्गन्धर्वपतयो ननृतुश्चाप्सरोगणाः ॥ ४९ ॥
चुकोप महिषः श्रुत्वा जयशब्दं सुरैः कृतम् ।
प्रेषयामास तत्रैव ताम्रं परमदापहम् ॥ ५० ॥
ताम्रस्तु बहुभिः सार्धं समागम्य रणाजिरे ।
शरवृष्टिं चकाराशु तडित्वानिव सागरे ॥ ५१ ॥
वरुणः पाशमुद्यम्य जगाम त्वरितस्तदा ।
यमश्च महिषारूढो दण्डमादाय निर्ययौ ॥ ५२ ॥

तत्र युद्धमभूद्घोरं देवदानवयोर्मिथः ।
बाणैः खड्गैश्च मुसलैः शक्तिभिश्च परश्वधैः ॥ ५३ ॥
दण्डेन निहतस्ताम्रो यमहस्तोद्यतेन च ।
न चचाल महाबाहुः संग्रामाङ्गणतस्तदा ॥ ५४ ॥
चापमाकृष्य वेगेन मुक्त्वा तीव्राञ्छिलीमुखान्।
इन्द्रादीनहनत्तूर्णं ताम्रस्तस्मिन् रणाजिरे ॥ ५५ ॥
तेऽपि देवाः शरैर्दिव्यैर्निशितैश्च शिलाशितैः ।
निजघ्नुर्दानवान्क्रुद्धास्तिष्ठ तिष्ठेति चुकुशुः ॥ ५६ ॥
निहतस्तैः सुरैर्दैत्यो मूर्च्छामाप रणाङ्गणे ।
हाहाकारो महानासीद्दैत्यसैन्ये भयातुरे ॥ ५७ ॥

Roman transliteration

vyāsa uvāca
iti śrutvā sahasrākṣaḥ punarāha bṛhaspatim |
yuddhodyogaṃ kariṣyāmi hayārernāśanāya vai || 1 ||
nodyamena vinā rājyaṃ na sukhaṃ na ca vai yaśaḥ |
nirudyamaṃ na śaṃsanti kātarā na ca sodyamāḥ || 2 ||
yatīnāṃ bhūṣaṇaṃ jñānaṃ santoṣo hi dvijanmanām |
udyamaḥ śatruhananaṃ bhūṣaṇaṃ bhūtimicchatām || 3 ||
udyamena hatastvāṣṭro namucirbala eva ca |
tathainaṃ nihaniṣyāmi mahiṣaṃ munisattama || 4 ||
balaṃ devagurustvaṃ me vajramāyudhamuttamam |
sahāyastu harirnūnaṃ tathomāpatiravyayaḥ || 5 ||
rakṣoghnānpaṭha me sādho karomyadya samudyamam |
svasainyābhiniveśañca mahiṣaṃ prati mānada || 6 ||
vyāsa uvāca

ityukto devarājena vācaspatiruvāca ha |
surendraṃ yuddhasaṃraktaṃ smitapūrvaṃ vacastadā || 7 ||
bṛhaspatiruvāca
prerayāmi na cāhaṃ tvāṃ na ca nirvārayāmyaham |
sandigdhe'tra jaye kāmaṃ yudhyataśca parājaye || 8 ||
na te'tra dūṣaṇaṃ kiñcid□bhavitavye śacīpate |
sukhaṃ vā yadi vā duḥkhaṃ vihitaṃ ca bhaviṣyati || 9 ||
na mayā tatparijñātaṃ bhāvi duḥkhaṃ sukhaṃ tathā |

yad□bhāryāharaṇe prāptaṃ purā vāsava vetsi hi || 10 ||
śaśinā me hṛtā bhāryā mitreṇāmitrakarśana |
svāśramasthena samprāptaṃ duḥkhaṃ sarvasukhāpaham || 11 ||
buddhimānsarvalokeṣu vidito'haṃ surādhipa |
kva me gatā tadā vuddhiryadā bhāryā hṛtā balāt || 12 ||
tasmādupāyaḥ kartavyo buddhimad□bhiḥ sadā naraiḥ |

kāryasiddhiḥ sadā nūnaṃ daivādhīnā surādhipa || 13 ||
vyāsa uvāca
tacchrutvā vacanaṃ satyaṃ guroḥ sārthaṃ śacīpatiḥ |
brahmāṇaṃ śaraṇaṃ gatvā natvā vacanamabravīt || 14 ||
pitāmaha surādhyakṣa daityo mahiṣasaṃjñakaḥ |
grahītukāmaḥ svargaṃ me balodyogaṃ karotyalam || 15 ||
anye ca dānavāḥ sarve tatsainyaṃ samupasthitāḥ |
yoddhukāmā mahāvīryāḥ sarve yuddhaviśāradāḥ || 16 ||
tenāhaṃ bhītabhīto'smi tvatsakāśamihāgataḥ |
sarvajño'si mahāprājña sāhāyyaṃ kartumarhasi || 17 ||
brahmovāca
gacchāmaḥ sarva evādya kailāsaṃ tvaritā vayam |
śaṅkaraṃ purataḥ kṛtvā viṣṇuṃ ca balināṃ varam || 18 ||
tato yuddhaṃ prakartavyaṃ sarvaiḥ suragaṇaiḥ saha |

militvā mantramādhāya deśaṃ kālaṃ vicintya ca || 19 ||
balābalamavijñāya vivekamapahāya ca |
sāhasaṃ tu prakurvāṇo naraḥ patanamṛcchati || 20 ||
vyāsa uvāca
tanniśamya sahasrākṣaḥ kailāsaṃ nirjagāma ha |
brahmāṇaṃ purataḥ kṛtvā lokapālasamanvitaḥ || 21 ||
tuṣṭāva śaṅkaraṃ gatvā vedamantrairmaheśvaram |
prasannaṃ purataḥ kṛtvā yayau viṣṇupuraṃ prati || 22 ||
stutvā taṃ devadeveśaṃ kāryaṃ provāca cātmanaḥ |
mahiṣāttad□bhayaṃ cograṃ varadānamadoddhatāt || 23 ||
tadākarṇya bhayaṃ tasya viṣṇurdevānuvāca ha |
kariṣyāmo vayaṃ yuddhaṃ haniṣyāmastu durjayam || 24 ||
vyāsa uvāca
iti te niścayaṃ kṛtvā brahmaviṣṇuharīśvarāḥ |

svāni svāni samāruhya vāhanāni yayuḥ surāḥ || 25 ||
brahmā haṃsasamārūḍho viṣṇargaruḍavāhanaḥ |
śaṅkaro vṛṣabhārūḍho vṛtrahā gajasaṃsthitaḥ || 26 ||
mayūravāhanaḥ skando yamo mahiṣavāhanaḥ |
kṛtvā sainyasamāyogaṃ yāvatte niryayuḥ surāḥ || 27 ||
tāvaddaityabalaṃ prāptaṃ dṛptaṃ mahiṣapālitam |
tatrābhūttumulaṃ yuddhaṃ devadānavasainyayoḥ || 28 ||
bāṇaiḥ khaḍgaistathā prāsairmusalaiśca paraśvadhaiḥ |
gadābhiḥ paṭṭiśaiḥ śūlaiścakraiśca śaktitomaraiḥ || 29 ||
mud□garairbhindipālaiśca halaiścaivātidāruṇaiḥ |
anyaiśca vividhairastrairnijaghnuste parasparam || 30 ||
senānīścikṣurastasya gajārūḍho mahābalaḥ |
maghavantaṃ pañcabhistaiḥ sāyakaiḥ samatāḍayat || 31 ||
turāṣāḍapi tāṃśchittvā bāṇairbāṇāṃstvarānvitaḥ |

hṛdaye cārdhacandreṇa tāḍayāmāsa taṃ kṛtī || 32 ||
bāṇāhatastu senānīḥ prāpa mūrcchāṃ gajopari |
kariṇaṃ vajraghātena sa jaghāna kare tataḥ || 33 ||
tadvajrābhihato nāgo bhagnaḥ sainyaṃ jagāma ha |
dṛṣṭvā taṃ daityarāṭ kuddho biḍālākhyamathābravīt || 34 ||
gaccha vīra mahābāho jahīndraṃ madagarvitam |
varuṇādīnparāndevānhatvā''gaccha mamāntikam || 35 ||
vyāsa uvāca
tacchrutvā vacanaṃ tasya biḍālākhyo mahābalaḥ |
āruhya vāraṇaṃ mattaṃ jagāma tridaśādhipam || 36 ||
vāsavastaṃ samāyāntaṃ dṛṣṭvā krodhasamanvitaḥ |
jaghāna viśikhaistīkṣaurāśīviṣasamaprabhaiḥ || 37 ||
sa tu chittvā śarāṃstūrṇaṃ svaśaraiścāpaniḥsṛtaiḥ |
pañcāśad□bhirjaghānāśu vāsavañca śilīmukhaiḥ || 38 ||

tathendro'pi ca tānbāṇāṃśchittvā kopasamanvitaḥ |
jaghāna viśikhaistīkṣṇairāśīviṣasamaprabhaiḥ || 39 ||
sa tu chittvā śarāṃstūrṇaṃ svaśaraiścāpaniḥsṛtaiḥ |
gadayā tāḍayāmāsa gajaṃ tasya karopari || 40 ||
svakare nihato nāgaścakārārtasvaraṃ muhuḥ |
parivṛtya jaghānāśu daityasainyaṃ bhayāturam || 41 ||
dānavastu gajaṃ vīkṣya parāvṛtya gataṃ raṇāt |
samāviśya rathe ramye jagāmāśu surān raṇe || 42 ||
turāṣāḍapi taṃ vīkṣya rathasthaṃ punarāgatam |
ahanadviśikhaistīkṣṇairāśīviṣasamaprabhaiḥ || 43 ||
so'pi kruddhaścakārogrāṃ bāṇavṛṣṭiṃ mahābalaḥ |
babhūva tumulaṃ yuddhaṃ tayostatra jayaiṣiṇoḥ || 44 ||
indrastu balinaṃ dṛṣṭvā kopenākulitendriyaḥ |
jayantamagrataḥ kṛtvā yuyudhe tena saṃyutaḥ || 45 ||

jayantastu śitairbāṇaistaṃ jaghāna stanāntare |
pañcabhiḥ prabalākṛṣṭairasuraṃ madagarvitam || 46 ||
sa bāṇābhihatastāvannipapāta rathopari |
ativāhya rathaṃ sūto nirjagāma raṇājirāt || 47 ||
tasminvinirgate daitye biḍālākhye'tha mūrcchite |
jayaśabdo mahānāsīdundubhīnāṃ ca niḥsvanaḥ || 48 ||
surāḥ pramuditāḥ sarve tuṣṭuvustaṃ śacīpatim |
jagurgandharvapatayo nanṛtuścāpsarogaṇāḥ || 49 ||
cukopa mahiṣaḥ śrutvā jayaśabdaṃ suraiḥ kṛtam |
preṣayāmāsa tatraiva tāmraṃ paramadāpaham || 50 ||
tāmrastu bahubhiḥ sārdhaṃ samāgamya raṇājire |
śaravṛṣṭiṃ cakārāśu taḍitvāniva sāgare || 51 ||
varuṇaḥ pāśamudyamya jagāma tvaritastadā |
yamaśca mahiṣārūḍho daṇḍamādāya niryayau || 52 ||

tatra yuddhamabhūd□ ghoraṃ devadānavayormithaḥ |
bāṇaiḥ khaḍgaiśca musalaiḥ śaktibhiśca paraśvadhaiḥ || 53 ||
daṇḍena nihatastāmro yamahastodyatena ca |
na cacāla mahābāhuḥ saṃgrāmāṅgaṇatastadā || 54 ||
cāpamākṛṣya vegena muktvā tīvrāñchilīmukhān|
indrādīnahanattūrṇaṃ tāmrastasmin raṇājire || 55 ||
te'pi devāḥ śarairdivyairniśitaiśca śilāśitaiḥ |
nijaghnurdānavānkruddhāstiṣṭha tiṣṭheti cukuśuḥ || 56 ||

nihatastaiḥ surairdaityo mūrcchāmāpa raṇāṅgaṇe |
hāhākāro mahānāsīddaityasainye bhayāture || 57 ||

English translation

1-6. Vyasa said The thousand eyed Indra, hearing this, again asked to Brihaspati that he would make preparations for war against Mahisasura. Without effort kingdoms are not attained; no - nor happiness, nor fame, nor anything; those who are weak, they extol effortlessness; but the powerful never praise that. Knowledge is the ornament of the ascetics and contentment is the ornament of the Brahmanas; but those who desire lordship over powers, effort and prowess to destroy one's enemies are their excellent ornaments. O Muni! I will kill this Mahisasura by my heroism as I had, of old, destroyed Vritra, Namuchi and Balasura. You are the Deva Guru; therefore you and my thunderbolt are my strength. The immortal Hah and Hara also will help me in this. O Guru! Preserver of my honour and prestige! Now recite the mantras calculated to remove all the obstacles towards my victory. I, too, am making preparations and raising up my own forces to wage up war against that Danava Mahisa.

7-13. Vyasa said On hearing Indra's words, Brihaspati smiled and said “O Lord of the Devas! I see you are bent on fight. I will neither stimulate you to fight nor shall I make you desist from the purpose. The issue is doubtful. There may be defeat or there may be victory.

O Lord of S'achi! You are not to blame at all in this matter; what is written in the Book of Fate will come to pass, be it victory or defeat. I am not aware of the future in this respect. O Child! You know already what an amount of suffering I had to endure in times gone by when my wife had been stolen. O Destroyer of the enemies! My wife had been stolen by Moon who turned out my enemy; living in my stage of an householder I was put to all sort of miseries, deprived of all my happiness. O Lord of the Suras! I am renowned in all the worlds as a man of much wisdom and intelligence. Where then was my

intelligence, when Moon carried away, perforce, nny wife. O Lord of the Suras! To my mind, the success or failure depends entirely on destiny; yet intelligent ones should always resort to efforts and be energetic.

14-17. Vyasa said O King! On hearing the words of Brihaspati, pregnant with truth, Indra went with him to Brahma, took his refuge and saluting him said O Grand Sire! The Danava is collecting a big army, and wants to conquer and take possession of the Heavens. All the other Danavas have enrolled themselves in the list of his army; they are eager to fight and they are all very powerful and skilled in arts of warfare. I am therefore very afraid and have come to you. You know everything; please help me in this matter.

18-20. Brahma said We all will go today to the Mount Kailas’a and take S'ankara with us and go to Visnu. There all the Devas, assembled, will hold a council and consider the time and place, when it will be settled whether it is proper or not to fight. For one who dares to do any act without considering one's strength and without any judgment, certainly courts his own downfall.

21-35. Vyasa said O King! Hearing this, Indra with the other Lokapalas and Devas, headed by Brahma, went to Kailas'a. Then they came to S'ankara and sang vedic hymns to him. Mahes'vara became very much pleased and they taking Him went to Vaikuntha, the abode of Visnu. Indra saluted Visnu and sang hymns to him, and told him about his errand thus “Mahisa has become very haughty

on account of the favour bestowed on him and therefore we are very afraid (and therefore ask your help to relieve us from this danger).” Visnu, then, hearing the cause of fear, told them “We all will fight and kill that Demon.” Vyasa said:-o king! Thus settling the question, Brahma, Visnu, and Hah and Indra and the other Devas

riding on their own Vahanas (means of conveyance) respectively dispersed. While Brahma on his vehicle Swan, Visnu on his Garuda, S'ankara on his Bull, Indra on his elephant Airavata, Kartika on his peacock, and Yama, the god of death on his Vahana, the Buffalo, were on the point of going with the other Deva forces, the army of the Danava Mahisa met them on their way, all fully equipped with arms and weapons. A dreadful fight then ensued between the Devas and the Danavas.

Arrows, axes, Prasas, Musalas (clubs), Paras'us (pick axes), Gadas (clubs), Pattis'as, S'ulas (tridents), chakras (discus) S'akti (weapons), Tomaras, Mudgaras, Bhindipalas, Langalas, and various other deadly weapons appeared on the scenes with which they fought against one another. The Commander-in-Chief of Mahisa, the very powerful Chiksura, shot five sharp arrows at Indra. The ever-ready and light-handed Indra too, with his arrows cut off all of them and struck at his heart heavily with his Ardhachandra (half moon) arrow. The Commander-in-Chief, struck by this arrow fell senseless on the back of his elephant. Indra, then struck the trunk of the elephant with his Vajra (thunderbolt); the elephant then severely struck with the Vajra fled away into the Danava's forces. The Lord of the Danavas seeing this, got very angry and addressed the general Vidala “O Hero! You are very powerful; go then and kill first that haughty Indra; then kill Varuna and other Devas and come back to me.”

36-57. Vyasa said:-- The very powerful Asura Vidala, on receiving the order came up at once to Indra, mounted on a very furious elephant. Seeing him coming, Vasava shot at him angrily with very terrible and most powerful arrows that looked like deadly snakes. But the Demon, too, out off those arrows at once with his excellent arrows and quickly shot at Vasava fifty arrows, sharpened on stones. Indra cut off all those and, being infuriated, shot again sharp deadly serpent-like arrows at him, and cutting off again all his enemies'

arrows by arrows discharged from his bow, struck the elephant's trunk with his Gada (club). The elephant, being thus struck on his head, cried aloud in a distressed tone and being afraid turned back, thus killing the Danava forces as he fled away. The general Vidala, seeing the elephant fleeing away from the battle-field, mounted on a beautiful chariot and instantly appeared before the Devas to fight with them. Seeing the Danava coming again on a chariot, Indra shot at him sharp arrows after arrows like venomous snakes. The powerful Danava, too, infuriated hurled at him terrible arrows; then a sharp conflict ensued between Vasava and the Danava. Finding the Danava powerful, Vasava's senses were confounded with anger; he then took his son Jayanta before him and began to fight. Jayanta stretched his bow tight and shot at the breast of the Danava swelled with pride, five sharp arrows with his full strength. Thus shot at by the network of arrows, the Danava fell unconscious on the chariot; the charioteer then fled away with his chariot from the battle-field. Thus on the Danava Vidala becoming unconscious and being taken away from the field, the Dunduvis (drums) of the Devas were resounded and great acclamations of “Victory to the Devas” were heard. The Devas were very glad and sounded hymns before Indra; the Gandarbhas began to sing and the Apsaras began to dance. O king! Hearing the loud acclamations of victory to the Devas, Mahisa became very angry and ordered the Danava Tamra, the destroyer of enemy's pride, to go to the battle-field. Tamra appeared in the battle, and, coming face to face with many Deva warriors, hurled on them showers of arrows. Varuna appeared with his Pas'a weapon and Yama, mounted on his buffalo, appeared with his Danda (staff). A terrible fight then ensued between the Devas and Danavas and the weapons, arrows, axes,

Musalas, S'aktis and Paras'us glittered in the fields. Yama raising his Danda with his hands struck at Tamra; but the powerful Tamra, though severely struck, was not at all moved and remained firm in his place in the field. On the other hand Tamra, violently drawing his bow, hurled a mass of sharp arrows at Indra and the other Devas. The Devas got angry and shot at the Danava multitudes of divine arrows sharpened on stone, and frequently called aloud “Wait, wait.” The Danava Tamra thus shot at by the

arrows of the Devas, fell unconscious in the battle-field; the Danava forces got afraid and a cry of universal consternation and distress arose.

Here ends the Fifth Chapter of the Fifth Skandha on the defeat of the Danava forces of Mahisa in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 6

On The Deva Danava Fight

Chapter 93 of 318 · 55 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
ताम्रेऽथ मूर्च्छिते दैत्ये महिषः क्रोधसंयुतः ।
समुद्यम्य गदां गुर्वीं देवानुपजगाम ह ॥ १ ॥
तिष्ठन्त्वद्य सुराः सर्वे हन्म्यहं गदया किल ।
सर्वे बलिभुजः कामं बलहीनाः सदैव हि ॥ २ ॥
इत्युक्त्वासौ गजारूढं सम्प्राप्य मदगर्वितः ।
जघान गदया तूर्णं बाहुमूले महाभुजः ॥ ३ ॥
सोऽपि वज्रेण घोरेण चिच्छेदाशु गदाञ्च ताम् ।
प्रहर्तुकामस्त्वरितो जगाम महिषं प्रति ॥ ४ ॥
हयारिरपि कोपेन खड्गमादाय सुप्रभम् ।
ययाविन्द्रं महावीर्यं प्रहरिष्यन्निवान्तिकम् ॥ ५ ॥
बभूव च तयोर्युद्धं सर्वलोकभयावहम् ।
आयुधैर्विविधैस्तत्र मुनिविस्मयकारकम् ॥ ६ ॥
चकाराशु तदा दैत्यो मायां मोहकरीं किल ।

शाम्बरीं सर्वलोकघ्नीं मुनीनामपि मोहिनीम् ॥ ७ ॥
कोटिशो महिषास्तत्र तद्रूपास्तत्पराक्रमाः ।
ददृशुः सायुधाः सर्वे निघ्नन्तो देववाहिनीम् ॥ ८ ॥
मघवा विस्मितस्तत्र दृष्ट्वा तां दैत्यनिर्मिताम् ।
बभूवातिभयोद्विग्नो मायां मोहकरीं किल ॥ ९ ॥
वरुणोऽपि सुसन्त्रस्तस्तथैव धननायकः ।
यमो हुताशनः सूर्यः शीतरश्मिर्भयातुरः ॥ १० ॥
पलायनपरा सर्वे बभूवुर्मोहिताः सुराः ।
ब्रह्मविष्णमहेशानां स्मरणं चक्रुरुद्यताः ॥ ११ ॥
तत्राजग्मुश्च काजेशाः स्मृतमात्राः सुरोत्तमाः ।
हंसताक्ष्र्यवृषारूढास्त्रातुकामा वरायुधाः ॥ १२ ॥
शौरिस्तां मोहिनीं दृष्ट्वा सुदर्शनमथोज्ज्वलम् ।
मुमोच तत्तेजसैव माया सा विलयं गता ॥ १३ ॥
वीक्ष्य तान्महिषस्तत्र सृष्टिस्थित्यन्तकारिणः ।

योद्धुकामः समादाय परिघं समुपाद्रवत् ॥ १४ ॥
महिषाख्यो महावीरः सेनानीश्चिक्षुरस्तथा ।

उग्रास्यश्चोग्रवीर्यश्च दुद्रुवुर्युद्धकामुकाः ॥ १५ ॥
असिलोमात्रिनेत्रश्च बाष्कलोऽन्धक एव च ।
एते चान्ये च बहवो युद्धकामा विनिर्ययुः ॥ १६ ॥
सन्नद्धा धृतचापास्ते रथारूढा मदोद्धताः ।
परिवव्रुः सुरान्सर्वान्वृका इव सुवत्सकान् ॥ १७ ॥
बाणवृष्टिं ततश्चक्रुर्दानवा मदगर्विताः ।
सुराश्चापि तथा चक्रुः परस्परजिघांसवः ॥ १८ ॥
अन्धको हरिमासाद्य पञ्चबाणाञ्छिलाशितान् ।
मुमोच विषसन्दिग्धान्कर्णाकृष्टान्महाबलान् ॥ १९ ॥
वासुदेवोऽप्यसंप्राप्तान्विशिखानाशुगैस्तदा ।
चिच्छेद तान्पुनः पञ्च मुमोच रिपुनाशनः ॥ २० ॥
तयोः परस्परं युद्धं बभूव हरिदैत्ययोः ।

बाणासिचक्रमुसलैर्गदाशक्तिपरश्वधैः ॥ २१ ॥
महेशान्धकयोर्युद्धं तुमुलं लोमहर्षणम् ।
पञ्चाशद्दिनपर्यन्तं बभूव च परस्परम् ॥ २२ ॥
इन्द्रबाष्कलयोस्तद्वन्महिषासुररुद्रयोः ।
यमत्रिनेत्रयोस्तद्वन्महाहनुधनेशयोः ॥ २३ ॥
असिलोमवरुणयोर्युद्धं परमदारुणम् ।
गरुडं गदया दैत्यो जघान हरिवाहनम् ॥ २४ ॥
स गदापातखिन्नाङ्गो निःश्वसन्नवतिष्ठत ।
शौरिस्तं दक्षिणेनाशु हस्तेन परिसान्त्वयन् ॥ २५ ॥
स्थिरं चकार देवेशो वैनतेयं महाबलम् ।
समाकृष्य धनुः शार्ङ्गं मुमोच विशिखान्बहुन् ॥ २६ ॥
अन्धकोपरि कोपेन हन्तुकामो जनार्दनः ।
दानवोऽपि च तान्वाणांश्चिच्छेद स्वशरैः शितैः ॥ २७ ॥
पञ्चाशद्भिर्हरिं कोपाज्जघान च शिलाशितैः ।

वासुदेवोऽपि तांस्तूर्णं वञ्चयित्वा शरोत्तमान् ॥ २८ ॥
चक्रं मुमोच वेगेन सहस्रारं सुदर्शनम् ।
त्यक्तं सुदर्शनं दूरात्स्वचक्रेण न्यवारयत् ॥ २९ ॥
ननाद च महाराज देवान्सम्मोहयन्निव ।
दृष्ट्वा तु विफलं जातं चक्रं देवस्य शार्ङ्गिणः ॥ ३० ॥
जग्मुः शोकं सुराः सर्वे जहर्षुर्दानवास्तथा ।
वासुदेवोऽपि तरसा दृष्ट्वा देवाञ्छुचावृतान् ॥ ३१ ॥
गदां कौमोदकीं धृत्वा दानवं समुपाद्रवत् ।
तं जघानातिवेगेन मूर्ध्नि मायाविनं हरिः ॥ ३२ ॥
स गदाभिहतो भूमौ निपपातातिमूर्च्छितः ।
तं तथा पतितं वीक्ष्य हयारिरतिकोपनः ॥ ३३ ॥

आजगाम रमानाथं त्रासयन्नतिगर्जितैः ।
वासुदेवोऽपि तं दृष्ट्वा समायान्तं क्रुधान्वितम् ॥ ३४ ॥
चापज्यानिनदं चोग्रं चकार नन्दयन्सुरान् ।

शरवृष्टिं चकाराशु भगवान्महिषोपरि ॥ ३५ ॥
सोऽपि चिच्छेद बाणौघैस्ताञ्छरान्गगनेरितान् ।
तयोर्युद्धमभूद्राजन् परस्परभयावहम् ॥ ३६ ॥
गदया ताडयामास केशवो मस्तकोपरि ।
स गदाभिहतो मूर्ध्नि पपातोर्व्यां सुमूर्च्छितः ॥ ३७ ॥
हाहाकारो महानासीत्सैन्ये तस्य सुदारुणः ।
स विहाय व्यथां दैत्यो मुहुर्तादुत्थितः पुनः ॥ ३८ ॥
गृहीत्वा परिघं शीर्षे जघान मधुसूदनम् ।
परिघेणाहतस्तेन मूर्च्छामाप जनार्दनः ॥ ३९ ॥
मूर्च्छितं तमुवाहाशु जगाम गरुडो रणात् ।
परावृत्ते जगन्नाथे देवा इन्द्रपुरोगमाः ॥ ४० ॥
भयं प्रापुः सुदुःखार्ताश्चुक्रुशुश्च रणाजिरे ।
क्रन्दमानान्सुरान्वीक्ष्य शङ्करः शूलभृत्तदा ॥ ४१ ॥
महिषं तरसाभ्येत्य प्राहरद्रोषसंयुतः ।

सोऽपि शक्तिं मुमोचाथ शङ्करस्योरसि स्फुटम् ॥ ४२ ॥
जगर्ज स च दुष्टात्मा वञ्चयित्वा त्रिशूलकम् ।
शङ्करोऽपि तदा पीडां न प्रापोरसि ताडितः ॥ ४३ ॥
तं जघान त्रिशूलेन कोपादरुणलोचनः ।
संलग्नं शङ्करं दृष्ट्वा महिषेण दुरात्मना ॥ ४४ ॥
आजगाम हरिस्तावत्त्यक्त्वा मूर्च्छां प्रहारजाम् ।
महिषस्तु तदा वीक्ष्य सम्प्राप्तौ हरिशङ्करौ ॥ ४५ ॥
युद्धकामौ महावीर्यौ चक्रशूलधरौ वरौ ।
कोपयुक्तो बभूवासौ दृष्ट्वा तौ समुपागतौ ॥ ४६ ॥
जगाम सम्मुखस्तावत्संग्रामार्थं महाभुजः ।
माहिषं वपुरास्थाय धुन्वन्पुच्छं समुत्कटम् ॥ ४७ ॥
चकार भैरवं नादं त्रासयन्नमरानपि ।
धुन्वञ्छृङ्गे महाकायो दारुणो जलदो यथा ॥ ४८ ॥
शृङ्गाभ्यां पर्वताञ्छृङ्गांश्चिक्षेप भृशमुत्कटान् ।

दृष्ट्वा तौ तु महावीर्यौ दानवं देवसत्तमौ ॥ ४९ ॥
चक्रतुर्बाणवृष्टिं च दानवोपरि दारुणाम् ।
कुर्वाणौ बाणवृष्टिं तौ दृष्ट्वा हरिहरौ हरिः ॥ ५० ॥
चिक्षेप गिरिशृङ्गं तु पुच्छेनावृत्य दारुणम् ।
आपतन्तं गिरिं वीक्ष्य भगवान्सात्वतां पतिः ॥ ५१ ॥
विशिखैः शतधा चक्रे चक्रेणाशु जघान तम् ।

हरिचक्राहतः संख्ये मूर्च्छामाप स दैत्यराट् ॥ ५२ ॥
उत्तस्थौ च क्षणान्नूनं मानुषं वपुरास्थितः ।
गदापाणिर्महाघोरो दानवः पर्वतोपमः ॥ ५३ ॥
मेघनादं ननादोच्चैर्भीषयन्नमरानपि ।
तच्छ्रुत्वा भगवान्विष्णुः पाञ्चजन्यं समुज्ज्वलम् ॥ ५४ ॥
पूरयामास तरसा शब्दं कर्तुं खरस्वरम् ।
तेन शब्देन शङ्खस्य भयत्रस्ताश्च दानवाः ।
बभूवुर्मुदिता देवा ऋषयश्च तपोधनाः ॥ ५५ ॥

Roman transliteration

vyāsa uvāca
tāmre'tha mūrcchite daitye mahiṣaḥ krodhasaṃyutaḥ |
samudyamya gadāṃ gurvīṃ devānupajagāma ha || 1 ||
tiṣṭhantvadya surāḥ sarve hanmyahaṃ gadayā kila |
sarve balibhujaḥ kāmaṃ balahīnāḥ sadaiva hi || 2 ||
ityuktvāsau gajārūḍhaṃ samprāpya madagarvitaḥ |
jaghāna gadayā tūrṇaṃ bāhumūle mahābhujaḥ || 3 ||
so'pi vajreṇa ghoreṇa cicchedāśu gadāñca tām |
prahartukāmastvarito jagāma mahiṣaṃ prati || 4 ||
hayārirapi kopena khaḍgamādāya suprabham |
yayāvindraṃ mahāvīryaṃ prahariṣyannivāntikam || 5 ||
babhūva ca tayoryuddhaṃ sarvalokabhayāvaham |
āyudhairvividhaistatra munivismayakārakam || 6 ||
cakārāśu tadā daityo māyāṃ mohakarīṃ kila |

śāmbarīṃ sarvalokaghnīṃ munīnāmapi mohinīm || 7 ||
koṭiśo mahiṣāstatra tad□rūpāstatparākramāḥ |
dadṛśuḥ sāyudhāḥ sarve nighnanto devavāhinīm || 8 ||
maghavā vismitastatra dṛṣṭvā tāṃ daityanirmitām |
babhūvātibhayodvigno māyāṃ mohakarīṃ kila || 9 ||
varuṇo'pi susantrastastathaiva dhananāyakaḥ |
yamo hutāśanaḥ sūryaḥ śītaraśmirbhayāturaḥ || 10 ||
palāyanaparā sarve babhūvurmohitāḥ surāḥ |
brahmaviṣṇamaheśānāṃ smaraṇaṃ cakrurudyatāḥ || 11 ||
tatrājagmuśca kājeśāḥ smṛtamātrāḥ surottamāḥ |
haṃsatārkṣyavṛṣārūḍhāstrātukāmā varāyudhāḥ || 12 ||
śauristāṃ mohinīṃ dṛṣṭvā sudarśanamathojjvalam |
mumoca tattejasaiva māyā sā vilayaṃ gatā || 13 ||
vīkṣya tānmahiṣastatra sṛṣṭisthityantakāriṇaḥ |

yoddhukāmaḥ samādāya parighaṃ samupādravat || 14 ||
mahiṣākhyo mahāvīraḥ senānīścikṣurastathā |
ugrāsyaścogravīryaśca dudruvuryuddhakāmukāḥ || 15 ||
asilomātrinetraśca bāṣkalo'ndhaka eva ca |
ete cānye ca bahavo yuddhakāmā viniryayuḥ || 16 ||
sannaddhā dhṛtacāpāste rathārūḍhā madoddhatāḥ |
parivavruḥ surānsarvānvṛkā iva suvatsakān || 17 ||

bāṇavṛṣṭiṃ tataścakrurdānavā madagarvitāḥ |
surāścāpi tathā cakruḥ parasparajighāṃsavaḥ || 18 ||
andhako harimāsādya pañcabāṇāñchilāśitān |
mumoca viṣasandigdhānkarṇākṛṣṭānmahābalān || 19 ||
vāsudevo'pyasaṃprāptānviśikhānāśugaistadā |
ciccheda tānpunaḥ pañca mumoca ripunāśanaḥ || 20 ||
tayoḥ parasparaṃ yuddhaṃ babhūva haridaityayoḥ |

bāṇāsicakramusalairgadāśaktiparaśvadhaiḥ || 21 ||
maheśāndhakayoryuddhaṃ tumulaṃ lomaharṣaṇam |
pañcāśaddinaparyantaṃ babhūva ca parasparam || 22 ||
indrabāṣkalayostadvanmahiṣāsurarudrayoḥ |
yamatrinetrayostadvanmahāhanudhaneśayoḥ || 23 ||
asilomavaruṇayoryuddhaṃ paramadāruṇam |
garuḍaṃ gadayā daityo jaghāna harivāhanam || 24 ||
sa gadāpātakhinnāṅgo niḥśvasannavatiṣṭhata |
śauristaṃ dakṣiṇenāśu hastena parisāntvayan || 25 ||
sthiraṃ cakāra deveśo vainateyaṃ mahābalam |
samākṛṣya dhanuḥ śārṅgaṃ mumoca viśikhānbahūn || 26 ||
andhakopari kopena hantukāmo janārdanaḥ |
dānavo'pi ca tānvāṇāṃściccheda svaśaraiḥ śitaiḥ || 27 ||
pañcāśad□bhirhariṃ kopājjaghāna ca śilāśitaiḥ |

vāsudevo'pi tāṃstūrṇaṃ vañcayitvā śarottamān || 28 ||
cakraṃ mumoca vegena sahasrāraṃ sudarśanam |
tyaktaṃ sudarśanaṃ dūrātsvacakreṇa nyavārayat || 29 ||
nanāda ca mahārāja devānsammohayanniva |
dṛṣṭvā tu viphalaṃ jātaṃ cakraṃ devasya śārṅ□giṇaḥ || 30 ||
jagmuḥ śokaṃ surāḥ sarve jaharṣurdānavāstathā |
vāsudevo'pi tarasā dṛṣṭvā devāñchucāvṛtān || 31 ||
gadāṃ kaumodakīṃ dhṛtvā dānavaṃ samupādravat |
taṃ jaghānātivegena mūrdhni māyāvinaṃ hariḥ || 32 ||
sa gadābhihato bhūmau nipapātātimūrcchitaḥ |
taṃ tathā patitaṃ vīkṣya hayāriratikopanaḥ || 33 ||
ājagāma ramānāthaṃ trāsayannatigarjitaiḥ |
vāsudevo'pi taṃ dṛṣṭvā samāyāntaṃ krudhānvitam || 34 ||
cāpajyāninadaṃ cograṃ cakāra nandayansurān |

śaravṛṣṭiṃ cakārāśu bhagavānmahiṣopari || 35 ||
so'pi ciccheda bāṇaughaistāñcharāngaganeritān |
tayoryuddhamabhūdrājan parasparabhayāvaham || 36 ||
gadayā tāḍayāmāsa keśavo mastakopari |
sa gadābhihato mūrdhni papātorvyāṃ sumūrcchitaḥ || 37 ||
hāhākāro mahānāsītsainye tasya sudāruṇaḥ |
sa vihāya vyathāṃ daityo muhūrtādutthitaḥ punaḥ || 38 ||
gṛhītvā parighaṃ śīrṣe jaghāna madhusūdanam |
parigheṇāhatastena mūrcchāmāpa janārdanaḥ || 39 ||
mūrcchitaṃ tamuvāhāśu jagāma garuḍo raṇāt |
parāvṛtte jagannāthe devā indrapurogamāḥ || 40 ||
bhayaṃ prāpuḥ suduḥkhārtāścukruśuśca raṇājire |
krandamānānsurānvīkṣya śaṅkaraḥ śūlabhṛttadā || 41 ||
mahiṣaṃ tarasābhyetya prāharad□roṣasaṃyutaḥ |

so'pi śaktiṃ mumocātha śaṅkarasyorasi sphuṭam || 42 ||
jagarja sa ca duṣṭātmā vañcayitvā triśūlakam |
śaṅkaro'pi tadā pīḍāṃ na prāporasi tāḍitaḥ || 43 ||
taṃ jaghāna triśūlena kopādaruṇalocanaḥ |
saṃlagnaṃ śaṅkaraṃ dṛṣṭvā mahiṣeṇa durātmanā || 44 ||
ājagāma haristāvattyaktvā mūrcchāṃ prahārajām |
mahiṣastu tadā vīkṣya samprāptau hariśaṅkarau || 45 ||
yuddhakāmau mahāvīryo cakraśūladharau varau |
kopayukto babhūvāsau dṛṣṭvā tau samupāgatau || 46 ||
jagāma sammukhastāvatsaṃgrāmārthaṃ mahābhujaḥ |
māhiṣaṃ vapurāsthāya dhunvanpucchaṃ samutkaṭam || 47 ||
cakāra bhairavaṃ nādaṃ trāsayannamarānapi |
dhunvañchṛṅge mahākāyo dāruṇo jalado yathā || 48 ||
śṛṅgābhyāṃ parvatājchṛṅgāṃścikṣepa bhṛśamutkaṭān |

dṛṣṭvā tau tu mahāvīryau dānavaṃ devasattamau || 49 ||
cakraturbāṇavṛṣṭiṃ ca dānavopari dāruṇām |
kurvāṇau bāṇavṛṣṭiṃ tau dṛṣṭvā hariharau hariḥ || 50 ||
cikṣepa giriśṛṅgaṃ tu pucchenāvṛtya dāruṇam |
āpatantaṃ giriṃ vīkṣya bhagavānsātvatāṃ patiḥ || 51 ||
viśikhaiḥ śatadhā cakre cakreṇāśu jaghāna tam |
haricakrāhataḥ saṃkhye mūrcchāmāpa sa daityarāṭ || 52 ||
uttasthau ca kṣaṇānnūnaṃ mānuṣaṃ vapurāsthitaḥ |
gadāpāṇirmahāghoro dānavaḥ parvatopamaḥ || 53 ||
meghanādaṃ nanādoccairbhīṣayannamarānapi |
tacchrutvā bhagavānviṣṇuḥ pāñcajanyaṃ samujjvalam || 54 ||
pūrayāmāsa tarasā śabdaṃ kartuṃ kharasvaram |
tena śabdena śaṅkhasya bhayatrastāśca dānavāḥ |
babhūvurmuditā devā ṛṣayaśca tapodhanāḥ || 55 ||

English translation

1-8. Vyasa said O King! On the Daitya Tannra becoming unconscious Mahisa became very angry and, raising his Gada (club), came up before the Devas and said “Devas! O Ye powerless like crows; wait; with one stroke of Gada, I will kill you.” Thus saying, the powerful Mahisa swelled with pride, seeing Indra before him mounted on his elephant instantly struck him on his arms. Indra, again lost no time, and struck violently with his thunderbolt and cut the Danava's Gada into pieces, and came up very close, wanting to strike at him. Mahisa, too, becoming very angry took up his lustrous sword and came to Indra to attack him with this weapon. A fight then occurred between the two, terrible to all the Lokas and wonderful to the Munis, where various weapons were showered from both the sides. The Demon Mahisa spread then his S'amvari Maya, destructive to all the worlds and fascinating to the Munis.

Hundreds and hundreds of powerful buffalo-like appearances resembling Mahisa became, then, visible on the battle-field; they all began to kill the Deva forces with weapons in their hands.

9-14. Seeing this magic of the Danava, Indra became thunderstruck and very much confounded with terror. Varuna, Kuvera, the Lord of wealth, Yama, Fire, Moon, Sun, and other Devas all fled with terror. Indra then, being surrounded by the network of magic, began to call Brahma, Visnu and Mahes'a in his mind. At the instant when they were called in mind, Brahma, Visnu and Mahes’a riding on respective conveyances Swan, Garuda, and Bull, came up there with best weapons in their

hands for Indra's protection. Visnu seeing the play of that fascinating magic hurled his bright discus, Sudars'an; and caused the magic to vanish at once. Seeing the three, the Creator, the Preserver, and the Destroyer, the Danava Mahisa came

up there with his Parigha (a club tipped with iron) weapon, desirous to fight with them.

15-16. Then the general Chiksura, Ugrasya, Ugravirya, Asiloma, Trinetra, Vaskala, Andhaka and other warriors came up to fight.

17-23. Those Proud Danavas, clad in armour and mounted on chariots with bows in their hands besieged the Devas, like a tiger attacking an heifer. Then those Danavas swelled with pride began to shower on arrows after arrows; the Devas, too, began to do the same, desiring to extirpate them.The General Andhaka, coming up to Hah, drew his bow with great force up to his ear and shot at him five sharp arrows tipped with poison. Vasudeva, the Destroyer of the enemies, cut off those arrows no sooner they came up before him; and He shot at the Danavas five arrows. Then Hari and the Danava struck each other with various weapons and arrows, swords, discus, Musala, clubs, S’akti, and Paras'u. Here, on the other hand, the fight lasted for fifty days between Mahes'a versus Andhaka; and it was a very close conflict, causing horripilation. Thus severe fights ensued between Vaskala and Indra, Mahisa and Rudra, Trinetra and Yama, Maha Hanu and Kuvera, Asiloma and Varuna.

24-39. The Danava Mahisa struck Garuda, the conveyance of Hari, with his club; Garuda, being very much distressed with the blow, sat down, gasping. Visnu then comforted the powerful Garuda, the son of Vinata and made him calm and quiet. Wanting to kill Andhaka, Janardana became infuriated, and, drawing his bow made of horn, call S'arnga, shot at him arrows after arrows. The Danava cut off all those arrows to pieces with his own mass of arrows. Then, becoming very angry, he shot fifty sharp arrows at Hari. Vasudeva quickly made all those arrows useless and hurled Sudars'ana Chakra with thousand spokes on the Danava with great violence. Andhaka

thwarted this with his own discus and shouted aloud with such a great force that all the Devas became confused and confounded. Visnu's Chakra being baffled, the Devas became distressed with grief and the Danavas got elated. Seeing the Devas thus grieved, Visnu held aloft his Kaumodaki Gada (club) and came hurriedly before the Danava. Hari struck then with his Gada on the Danava's head whereon he fell senseless on the ground. The hot-tempered Mahisa, seeing Andhaka senseless, bellowed aloud and, terrifying Hari, came up there. Seeing him there, Vasudeva made such a thundering noise with his bow string that the Devas became highly glad. Then the Bhagavan shot showers of arrows on Mahisa; and Mahisa, too, cut those arrows while they were seen in the air. O king! Then a very close fight ensued between the two, Kes'ava struck on the head of the Danava with his club. Thus struck, he fell in a swoon on the ground and a general cry of distress arose amongst the Danavas. In a moment the Danava got up again, free from trouble; he then struck again on Visnu's head with his Parigha (a club mounted with iron, a mace). Struck by that mace, Janardan lay senseless; Garuda, seeing him thus unconscious, immediately took him away from the battle field.

40-55. When Visnu thus fled, Indra and the Devas were much distressed with fear and began to cry aloud. Hearing the Devas cry, S'ankara became wrathful and, quickly coming before Mahisa, struck him with his trident (S'ula). The wicked Mahisa made his weapon ineffectual and bellowed aloud and struck on the breast of S'ankara with his S’akti (a kind of missile). Thus wounded in his breast S'ankara did not feel any pain; rather, with his eyes red with anger. He struck him again with Trisula. Seeing S'ankara engaged with Mahisa, Hari becoming conscious came again on the battle-field. Seeing the two powerful Deva-chiefs, Hari and Hara, in the battle¬ field Mahisa became very much angry: he then assumed a buffalo body and wagging his tail to and fro came in front of them with a

desire to fight. That terrible Mahisa of a huge body shook his horns

and bellowed so deep like a thunder cloud that even the Devas got frightened. He began to hurl the huge mountain peaks with his two horns. The two powerful Devas Hari and Hara, began to shoot at the Danava deadly arrows after arrows. Seeing these two gods shower arrows upon him, Mahisa began to hurl mountains on them by his tail. Visnu cut off those mountains into hundred pieces by his arrow; and struck at him instantly with his Chakra. Struck thus by Chakra, the Lord of the Danavas fainted, but he instantly rose up with a human body. The mountain-like terrible Danava with a club in his hand frightened the Devas and uttered grave sounds like those of rumbling rain clouds. Hearing that, the Bhagavan Visnu sounded a more terrible sound with his Pahchajanya S'ankha (conchshell). Hearing the sound of that conchshell, the Danavas were struck with terror and the ascetic Risis and Devas became exalted with joy.

Here ends the Sixth Chapter of the Fifth Skandha on the Deva Danava fight in S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 versus by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 7

On The Going Of The Devas To

Chapter 94 of 318 · 59 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
असुरान्महिषो दृष्ट्वा विषण्णमनसस्तदा ।
त्यक्त्वा तन्माहिषं रूपं बभूव मृगराडसौ ॥ १ ॥
कृत्वा नादं महाघोरं विस्तार्य च महासटाम् ।
पपात सुरसेनायां त्रासयन्नखदर्शनैः ॥ २ ॥
गरुडञ्च नखाघातैः कृत्वा रुधिरविप्लुतम् ।
जघान च भुजे विष्णुं नखाघातेन केसरी ॥ ३ ॥
वासुदेवोऽपि तं दृष्ट्वा चक्रमुद्यम्य वेगवान् ।
हन्तुकामो हरिः काममवापाशु क्रुधान्वितः ॥ ४ ॥
यावद्धयरिपुं वेगाच्चक्रेणाभिजघान तम् ।
तावत्सोऽतिबलः शृङ्गी शृङ्गाभ्यां न्यहनद्धरिम् ॥ ५ ॥
वासुदेवो विषाणाभ्यां ताडितोरसि विह्वलः ।
पलायनपरो वेगाज्जगाम भुवनं निजम् ॥ ६ ॥
गतं दृष्ट्वा हरिं कामं शङ्करोऽपि भयान्वितः ।

अवध्यं तं परं मत्वा ययौ कैलासपर्वतम् ॥ ७ ॥
ब्रह्मापि च निजं धाम त्वरितः प्रययौ भयात् ।
मघवा वज्रमालम्ब्य तस्थावाजौ महाबलः ॥ ८ ॥
वरुणः शक्तिमालम्ब्य धैर्यमालम्ब्य संस्थितः ।
यमोऽपि दण्डमादाय यत्तः समरतत्परः ॥ ९ ॥
ततो यक्षाधिपः कामं बभूव रणतत्परः ।
पावकः शक्तिमादाय तत्राभूद्युद्धमानसः ॥ १० ॥
नक्षत्राधिपतिः सूर्यः समवेतौ स्थितावुभौ ।
वीक्ष्य तं दानवश्रेष्ठं युद्धाय कृतनिश्चयौ ॥ ११ ॥
एतस्मिन्नन्तरे क्रुद्धं दैत्यसैन्यं समभ्यगात् ।
विसृजन्बाणजालानि क्रूराहिसदृशानि च ॥ १२ ॥
कृत्वा हि माहिषं रूपं भूपतिः संस्थितस्तदा ।
देवदानवयोधानां निनादस्तुमुलोऽभवत् ॥ १३ ॥
ज्याघातश्च तलाघातो मेघनादसमोऽभवत् ।

संग्रामे सुमहाघोरे देवदानवसेनयोः ॥ १४ ॥
शृङ्गाभ्यां पार्वताञ्छृङ्गांश्चिक्षेप च महाबलः ।

जघान सुरसङ्घांश्च दानवो मदगर्वितः ॥ १५ ॥
खुराघातैस्तथा देवान्पुच्छस्य भ्रमणेन च ।
स जघान रुषाविष्टो महिषः परमाद्भुतः ॥ १६ ॥
ततो देवाः सगन्धर्वा भयमाजग्मुरुद्यताः ।
मघवा महिषं दृष्ट्वा पलायनपरोऽभवत् ॥ १७ ॥
सङ्गरं सम्परित्यज्य गते शक्रे शचीपतौ ।
यमो धनाधिपः पाशी जग्मुः सर्वे भयातुराः ॥ १८ ॥
महिषोऽपि जयं मत्वा जगाम स्वगृहं ततः ।
ऐरावतं गजं प्राप्य त्यक्तमिन्द्रेण गच्छता ॥ १९ ॥
तथोच्चैःश्रवसं भानोः कामधेनुं पयस्विनीम् ।
स्वसैन्यसंवृतस्तूर्णं स्वर्गं गन्तुं मनो दधे ॥ २० ॥
तरसा देवसदनं गत्वा स महिषासुरः ।

जग्राह सुरराज्यं वै त्यक्तं देवैर्भयातुरैः ॥ २१ ॥
इन्द्रासने तथा रम्ये दानवः समुपाविशत् ।
दानवान्स्थापयामास देवानां स्थानकेषु सः ॥ २२ ॥
एवं वर्षशतं पूर्णं कृत्वा युद्धं सुदारुणम् ।
अवापैन्द्रपदं कामं दानवो मदगर्वितः ॥ २३ ॥
निर्जरा निर्गता नाकात्तेन सर्वेऽतिपीडिताः ।
एवं बहुनि वर्षाणि बभ्रमुर्गिरिगह्वरे ॥ २४ ॥
श्रान्ताः सर्वे तदा राजन् ब्रह्माणं शरणं ययुः ।
प्रजापतिं जगन्नाथं रजोरूपं चतुर्मुखम् ॥ २५ ॥
पद्मासनं वेदगर्भं सेवितं मुनिभिः स्वजैः ।
मरीचिप्रमुखैः शान्तैर्वेदवेदाङ्गपारगैः ॥ २६ ॥
किन्नरैः सिद्धगन्धर्वैश्चारणोरगपन्नगैः ।
तुष्टुवुर्भयभीतास्ते देवदेवं जगद्गुरुम् ॥ २७ ॥
देवा ऊचुः

धातः किमेतदखिलार्तिहराम्बुजन्म
जन्माभिवीक्ष्य न दयां कुरुषे सुरान् यत् ।
सम्पीडितान् रणजितानसुराधिपेन
स्थानच्युतान् गिरिगुहाकृतसन्निवासान् ॥ २८ ॥
पुत्रान्पिता किमपराधशतैः समेता-
न्सन्त्यज्य लोभरहितः कुरुतेऽतिदुःस्थान् ।
यस्त्वं सुरांस्तव पदाम्बुजभक्तियुक्ता-
न्दैत्यार्दितांश्च कृपणान् यदुपेक्षसेऽद्य ॥ २९ ॥
अमरभुवनराज्यं तेन भुक्तं नितान्तं
मखहविरपि योग्यं ब्राह्मणैराददाति ।
सुरतरुवरपुष्पं सेवतेऽसौ दुरात्मा

जलनिधिनिधिभूतां गामसौ सेवते ताम् ॥ ३० ॥
किं वा गृणीमः सुरकार्यमद्भुतं
जानासि देवेश सुरारिचेष्टितम् ।

ज्ञानेन सर्वं त्वमशेषकार्यवि-
त्तस्मात्प्रभो ते प्रणताः स्म पादयोः ॥ ३१ ॥
यत्रापि कुत्रापि गतान्सुरानसौ
नानाचरित्रः खलु पापमानसः ।
पीडां करोत्येव स दुष्टचेष्टित-
स्त्रातासि देवेश विधेहि शं विभो ॥ ३२ ॥
नो चेद्वयं दावमहाग्निपीडिताः
कं शान्तिकर्तारमनन्ततेजसम् ।
यामः प्रजेशं शरणं सुरेष्टं
धातारमाद्यं परिमुच्य कं शिवम् ॥ ३३ ॥
व्यास उवाच
इति स्तुत्वा सुराः सर्वे प्रणेमुस्तं प्रजापतिम् ।
बद्धाञ्जलिपुटाः सर्वे विषण्णवदना भृशम् ॥ ३४ ॥
तांस्तथा पीडितान्दृष्ट्वा तदा लोकपितामहः ।

उवाच श्लक्ष्णया वाचा सुखं सञ्जनयन्निव ॥ ३५ ॥
ब्रह्मोवाच
किं करोमि सुराः कामं दानवो वरदर्पितः ।
स्त्रीवध्योऽसौ न पुंवध्यो विधेयं तत्र किं पुनः ॥ ३६ ॥
व्रजामोऽद्य सुराः सर्वे कैलासं पर्वतोत्तमम् ।
शङ्करं पुरतः कृत्वा सर्वकार्यविशारदम् ॥ ३७ ॥
ततो व्रजाम वैकुण्ठं यत्र देवो जनार्दनः ।
मिलित्वा देवकार्यञ्च विमृशामो विशेषतः ॥ ३८ ॥
इत्युक्त्वा हंसमारुह्य ब्रह्मा कार्यसमुच्चये ।
देवांश्च पृष्ठतः कृत्वा कैलासाभिमुखो ययौ ॥ ३९ ॥
तावच्छिवोऽपि तरसा ज्ञात्वा ध्यानेन पद्मजम् ।
आगच्छन्तं सुरैः सार्धं निर्गतः स्वगृहाद्बहिः ॥ ४० ॥
दृष्ट्वा परस्परं तौ तु कृताभिवादनौ भृशम् ।
प्रणतौ च सुरैः सर्वैः सन्तुष्टौ सम्बभूवतुः ॥ ४१ ॥

आसनानि पृथग्दत्त्वा देवेभ्यो गिरिजापतिः ।
उपविष्टेषु तेष्वेव निषसादासने स्वके ॥ ४२ ॥
कृत्वा तु कुशलप्रश्नं ब्रह्माणं वृषभध्वजः ।
पप्रच्छ कारणं देवान्कैलासागमने विभुः ॥ ४३ ॥
शिव उवाच
किमत्रागमनं ब्रह्मन् कृतं देवैः सवासवैः ।

भवता च महाभाग ब्रूहि तत्कारणं किल ॥ ४४ ॥
ब्रह्मोवाच
महिषेण सुरेशान पीडिताः स्वर्निवासिनः ।
भ्रमन्ति गिरिदुर्गेषु भयत्रस्ताः सवासवाः ॥ ४५ ॥
यज्ञभुग्महिषो जातस्तथान्ये सुरशत्रवः ।
पीडिता लोकपालाश्च त्वामद्य शरणं गताः ॥ ४६ ॥
मया ते भवनं शम्भो प्रापिताः कार्यगौरवात् ।
यद्युक्तं तद्विधत्स्वाद्य सुरकार्यं सुरेश्वर ॥ ४७ ॥

त्वयि भारोऽस्ति सर्वेषां देवानां भूतभावन ।
व्यास उवाच
इति तद्वचनं श्रुत्वा शङ्करः प्रहसन्निव ॥ ४८ ॥
वचनं श्लक्ष्णया वाचा प्रोवाच पद्मजं प्रति ।
शिव उवाच
भवतैव कृतं कार्यं वरदानात्पुरा विभो ॥ ४९ ॥
अनर्थदञ्च देवानां किं कर्तव्यमतः परम् ।
ईदृशो बलवाञ्छूरः सर्वदेवभयप्रदः ॥ ५० ॥
का समर्था वरा नारी तं हन्तुं मददर्पितम् ।
न मे भार्या न ते भार्या संग्रामं गन्तुमर्हति ॥ ५१ ॥
गत्वैव ते महाभागे युयुधाते कथं पुनः ।
इन्द्राणी च महाभागा न युद्धकुशलास्ति हि ॥ ५२ ॥
कान्या हन्तुं समर्थास्ति तं पापं मददर्पितम् ।
ममेदं मतमद्यैव गत्वा देवं जनार्दनम् ॥ ५३ ॥

स्तुत्वा तं देवकार्याय प्रेरयामः सुसत्वरम् ।
सोऽतिबुद्धिमतां श्रेष्ठो विष्णुः सर्वार्थसाधने ॥ ५४ ॥
मिलित्वा वासुदेवं वै कर्तव्यं कार्यचिन्तनम् ।
प्रपञ्चेन च बुद्ध्या स संविधास्यति साधनम् ॥ ५५ ॥
व्यास उवाच
इति रुद्रवचः श्रुत्वा ब्रह्माद्याः सुरसत्तमाः ।
उत्थितास्ते तथेत्युक्त्वा शिवेन सह सत्वराः ॥ ५६ ॥
स्वकीयैर्वाहनैः सर्वे ययुर्विष्णुपुरं प्रति ।
मुदिताः शकुनान्दृष्ट्वा कार्यसिद्धिकराञ्छुभान्॥ ५७ ॥
ववुर्वाताः शुभाः शान्ताः सुगन्धाः शुभशंसिनः ।
पक्षिणश्च शिवा वाचस्तत्रोचुः पथि सर्वशः ॥ ५८ ॥
निर्मलं चाभवद्व्योम दिशश्च विमलास्तथा ।
गमने तत्र देवानां सर्वं शुभमिवाभवत् ॥ ५९ ॥

Roman transliteration

vyāsa uvāca
asurānmahiṣo dṛṣṭvā viṣaṇṇamanasastadā |
tyaktvā tanmāhiṣaṃ rūpaṃ babhūva mṛgarāḍasau || 1 ||
kṛtvā nādaṃ mahāghoraṃ vistārya ca mahāsaṭām |
papāta surasenāyāṃ trāsayannakhadarśanaiḥ || 2 ||
garuḍañca nakhāghātaiḥ kṛtvā rudhiraviplutam |
jaghāna ca bhuje viṣṇuṃ nakhāghātena kesarī || 3 ||
vāsudevo'pi taṃ dṛṣṭvā cakramudyamya vegavān |
hantukāmo hariḥ kāmamavāpāśu krudhānvitaḥ || 4 ||
yāvaddhayaripuṃ vegāccakreṇābhijaghāna tam |
tāvatso'tibalaḥ śṛṅgī śṛṅgābhyāṃ nyahanaddharim || 5 ||
vāsudevo viṣāṇābhyāṃ tāḍitorasi vihvalaḥ |
palāyanaparo vegājjagāma bhuvanaṃ nijam || 6 ||
gataṃ dṛṣṭvā hariṃ kāmaṃ śaṅkaro'pi bhayānvitaḥ |

avadhyaṃ taṃ paraṃ matvā yayau kailāsaparvatam || 7 ||
brahmāpi ca nijaṃ dhāma tvaritaḥ prayayau bhayāt |
maghavā vajramālambya tasthāvājau mahābalaḥ || 8 ||
varuṇaḥ śaktimālambya dhairyamālambya saṃsthitaḥ |
yamo'pi daṇḍamādāya yattaḥ samaratatparaḥ || 9 ||
tato yakṣādhipaḥ kāmaṃ babhūva raṇatatparaḥ |
pāvakaḥ śaktimādāya tatrābhūdyuddhamānasaḥ || 10 ||
nakṣatrādhipatiḥ sūryaḥ samavetau sthitāvubhau |
vīkṣya taṃ dānavaśreṣṭhaṃ yuddhāya kṛtaniścayau || 11 ||
etasminnantare kruddhaṃ daityasainyaṃ samabhyagāt |
visṛjanbāṇajālāni krūrāhisadṛśāni ca || 12 ||
kṛtvā hi māhiṣaṃ rūpaṃ bhūpatiḥ saṃsthitastadā |
devadānavayodhānāṃ ninādastumulo'bhavat || 13 ||
jyāghātaśca talāghāto meghanādasamo'bhavat |

saṃgrāme sumahāghore devadānavasenayoḥ || 14 ||
śṛṅgābhyāṃ pārvatāñchṛṅgāṃściкṣepa ca mahābalaḥ |
jaghāna surasaṅghāṃśca dānavo madagarvitaḥ || 15 ||
khurāghātaistathā devānpucchasya bhramaṇena ca |
sa jaghāna ruṣāviṣṭo mahiṣaḥ paramād□bhutaḥ || 16 ||
tato devāḥ sagandharvā bhayamājagmurudyatāḥ |
maghavā mahiṣaṃ dṛṣṭvā palāyanaparo'bhavat || 17 ||
saṅgaraṃ samparityajya gate śakre śacīpatau |
yamo dhanādhipaḥ pāśī jagmuḥ sarve bhayāturāḥ || 18 ||
mahiṣo'pi jayaṃ matvā jagāma svagṛhaṃ tataḥ |
airāvataṃ gajaṃ prāpya tyaktamindreṇa gacchatā || 19 ||
tathoccaiḥśravasaṃ bhānoḥ kāmadhenuṃ payasvinīm |
svasainyasaṃvṛtastūrṇaṃ svargaṃ gantuṃ mano dadhe || 20 ||
tarasā devasadanaṃ gatvā sa mahiṣāsuraḥ |

jagrāha surarājyaṃ vai tyaktaṃ devairbhayāturaiḥ || 21 ||
indrāsane tathā ramye dānavaḥ samupāviśat |
dānavānsthāpayāmāsa devānāṃ sthānakeṣu saḥ || 22 ||
evaṃ varṣaśataṃ pūrṇaṃ kṛtvā yuddhaṃ sudāruṇam |
avāpaindrapadaṃ kāmaṃ dānavo madagarvitaḥ || 23 ||
nirjarā nirgatā nākāttena sarve'tipīḍitāḥ |
evaṃ bahūni varṣāṇi babhramurgirigahvare || 24 ||
śrāntāḥ sarve tadā rājan brahmāṇaṃ śaraṇaṃ yayuḥ |

prajāpatiṃ jagannāthaṃ rajorūpaṃ caturmukham || 25 ||
padmāsanaṃ vedagarbhaṃ sevitaṃ munibhiḥ svajaiḥ |
marīcipramukhaiḥ śāntairvedavedāṅgapāragaiḥ || 26 ||
kinnaraiḥ siddhagandharvaiścāraṇoragapannagaiḥ |
tuṣṭuvurbhayabhītāste devadevaṃ jagad□gurum || 27 ||
devā ūcuḥ

dhātaḥ kimetadakhilārtiharāmbujanma
janmābhivīkṣya na dayāṃ kuruṣe surān yat |
sampīḍitān raṇajitānasurādhipena
sthānacyutān giriguhākṛtasannivāsān || 28 ||
putrānpitā kimaparādhaśataiḥ sametā-
nsantyajya lobharahitaḥ kurute'tiduḥsthān |
yastvaṃ surāṃstava padāmbujabhaktiyuktā-
ndaityārditāṃśca kṛpaṇān yadupekṣase'dya || 29 ||
amarabhuvanarājyaṃ tena bhuktaṃ nitāntaṃ
makhahavirapi yogyaṃ brāhmaṇairādadāti |
surataruvarapuṣpaṃ sevate'sau durātmā
jalanidhinidhibhūtāṃ gāmasau sevate tām || 30 ||
kiṃ vā gṛṇīmaḥ surakāryamad□bhutaṃ
jānāsi deveśa surāriceṣṭitam |

jñānena sarvaṃ tvamaśeṣakāryavi-
ttasmātprabho te praṇatāḥ sma pādayoḥ || 31 ||
yatrāpi kutrāpi gatānsurānasau
nānācaritraḥ khalu pāpamānasaḥ |
pīḍāṃ karotyeva sa duṣṭaceṣṭita-
strātāsi deveśa vidhehi śaṃ vibho || 32 ||
no cedvayaṃ dāvamahāgnipīḍitāḥ
kaṃ śāntikartāramanantatejasam |
yāmaḥ prajeśaṃ śaraṇaṃ sureṣṭaṃ
dhātāramādyaṃ parimucya kaṃ śivam || 33 ||
vyāsa uvāca
iti stutvā surāḥ sarve praṇemustaṃ prajāpatim |
baddhāñjalipuṭāḥ sarve viṣaṇṇavadanā bhṛśam || 34 ||
tāṃstathā pīḍitāndṛṣṭvā tadā lokapitāmahaḥ |

uvāca ślakṣṇayā vācā sukhaṃ sañjanayanniva || 35 ||
brahmovāca
kiṃ karomi surāḥ kāmaṃ dānavo varadarpitaḥ |
strīvadhyo'sau na puṃvadhyo vidheyaṃ tatra kiṃ punaḥ || 36 ||
vrajāmo'dya surāḥ sarve kailāsaṃ parvatottamam |
śaṅkaraṃ purataḥ kṛtvā sarvakāryaviśāradam || 37 ||
tato vrajāma vaikuṇṭhaṃ yatra devo janārdanaḥ |
militvā devakāryañca vimṛśāmo viśeṣataḥ || 38 ||
ityuktvā haṃsamāruhya brahmā kāryasamuccaye |
devāṃśca pṛṣṭhataḥ kṛtvā kailāsābhimukho yayau || 39 ||
tāvacchivo'pi tarasā jñātvā dhyānena padmajam |
āgacchantaṃ suraiḥ sārdhaṃ nirgataḥ svagṛhād□bahiḥ || 40 ||
dṛṣṭvā parasparaṃ tau tu kṛtābhivādanau bhṛśam |
praṇatau ca suraiḥ sarvaiḥ santuṣṭau sambabhūvatuḥ || 41 ||

āsanāni pṛthagdattvā devebhyo girijāpatiḥ |
upaviṣṭeṣu teṣveva niṣasādāsane svake || 42 ||
kṛtvā tu kuśalapraśnaṃ brahmāṇaṃ vṛṣabhadhvajaḥ |
papraccha kāraṇaṃ devānkailāsāgamane vibhuḥ || 43 ||
śiva uvāca
kimatrāgamanaṃ brahman kṛtaṃ devaiḥ savāsavaiḥ |
bhavatā ca mahābhāga brūhi tatkāraṇaṃ kila || 44 ||
brahmovāca
mahiṣeṇa sureśāna pīḍitāḥ svarnivāsinaḥ |
bhramanti giridurgeṣu bhayatrastāḥ savāsavāḥ || 45 ||
yajñabhugmahiṣo jātastathānye suraśatravaḥ |
pīḍitā lokapālāśca tvāmadya śaraṇaṃ gatāḥ || 46 ||
mayā te bhavanaṃ śambho prāpitāḥ kāryagauravāt |
yadyuktaṃ tadvidhatsvādya surakāryaṃ sureśvara || 47 ||

tvayi bhāro'sti sarveṣāṃ devānāṃ bhūtabhāvana |
vyāsa uvāca
iti tadvacanaṃ śrutvā śaṅkaraḥ prahasanniva || 48 ||
vacanaṃ ślakṣṇayā vācā provāca padmajaṃ prati |
śiva uvāca
bhavataiva kṛtaṃ kāryaṃ varadānātpurā vibho || 49 ||
anarthadañca devānāṃ kiṃ kartavyamataḥ param |
īdṛśo balavāñchūraḥ sarvadevabhayapradaḥ || 50 ||
kā samarthā varā nārī taṃ hantuṃ madadarpitam |
na me bhāryā na te bhāryā saṃgrāmaṃ gantumarhati || 51 ||
gatvaiva te mahābhāge yuyudhāte kathaṃ punaḥ |
indrāṇī ca mahābhāgā na yuddhakuśalāsti hi || 52 ||
kānyā hantuṃ samarthāsti taṃ pāpaṃ madadarpitam |
mamedaṃ matamadyaiva gatvā devaṃ janārdanam || 53 ||

stutvā taṃ devakāryāya prerayāmaḥ susatvaram |
so'tibuddhimatāṃ śreṣṭho viṣṇuḥ sarvārthasādhane || 54 ||
militvā vāsudevaṃ vai kartavyaṃ kāryacintanam |
prapañcena ca buddhyā sa saṃvidhāsyati sādhanam || 55 ||
vyāsa uvāca
iti rudravacaḥ śrutvā brahmādyāḥ surasattamāḥ |
utthitāste tathetyuktvā śivena saha satvarāḥ || 56 ||
svakīyairvāhanaiḥ sarve yayuviṣṇapuraṃ prati |
muditāḥ śakunāndṛṣṭvā kāryasiddhikarāñchubhān|| 57 ||
vavurvātāḥ śubhāḥ śāntāḥ sugandhāḥ śubhaśaṃsinaḥ |
pakṣiṇaśca śivā vācastatrocuḥ pathi sarvaśaḥ || 58 ||
nirmalaṃ cābhavadvyoma diśaśca vimalāstathā |
gamane tatra devānāṃ sarvaṃ śubhamivābhavat || 59 ||

English translation

1-3. Vyasa said O King! Mahisa seeing the Danavas afflicted with grief, quitted his buffalo appearance, assumed a lion form and spreading this long manes began to roar aloud and fell amidst the Deva forces; then the Devas were terrified on seeing his sharp nails. That lion-form Mahisa first attacked so severely the Garuda with his nails, that his whole body was besmeared with blood; then he attacked Visnu's arms with his nails.

4-11. Seeing the Danava, Vasudeva Hah raised his discus in anger and attacked him with great force to kill him. Just when Hari struck the Danava violently with his Chakra, the powerful Danava quitted immediately his lion-form, assumed the buffalo form and struck Hari with his two horns. Vasudeva, thus pierced in his breast with the horns, became confounded and fled away as best as he could till he reached his own abode, Vaikuntha. Seeing Hari thus fleeing away, S'ankara, too, thought him invulnerable and fled to his Kailas'a mountain with fear. Brahma, too, fled to his own abode with terror; but the powerful Vasava took patience and remained steady in the battle. Varuna taking his S'akti waited patiently for battle. Yama, too, with his staff remained there ready to fight. Kuvera, the Lord of the Yaksas, remained very busy in close fighting with the Danavas; Fire, taking S’akti, also waited. The Sun and Moon, the Lord of the stars, both remained in firm resolve to fight with Mahisa, the lord of the Danavas.

12-22. O King! In the meanwhile, the Danava forces got angry and attacked them on all sides, shooting at the enemies a mass of dangerous serpent-like arrows. The Lord of the Danavas, Mahisa, too, assuming the buffalo appearance, reigned supreme in the middle. At this moment fierce sounds of the warriors on both the sides were heard. During the sharp contest of the Devas and Danavas, the sounds from the bowstrings and the clappings of the hands were heard like the roarings of thunder. The powerful Danava, then, swelled with pride, began to hurl the mountain tops with his horns, thus killing the Deva forces. Some by hoofs and some by the lashing of the tail, that angry Mahisa, very wonderful to behold, sent to the region of Death. Then the Devas and Gandarbhas became very much frightened; so much so, that Indra fled away at once on the sight of Mahisa. Indra thus retreating from the field, Yama, Kuvera, and Varuna all quitted the battle-ground with fear. Indra fled away quitting his Airavata elephant and Uchchais'rava horse; so Mahisa got the possession of the elephant and the horse, as well the heavenly cow of the Sun. So the Danavas considered themselves pre-eminently victorious and returned to their abodes. Next they wanted to go, as early as possible, to the Heavens, with all their forces. In no time Mahisa went to the abode of Indra, deserted by all the terror-stricken Devas and got the possession thereof. Then taking his seat on the beautiful throne of Indra, he made the other Danavas occupy the several seats of the other Devas.

23-27. Thus fighting full one hundred years, the Danava Mahisa, puffed up with pride, acquired the seat of Indra, his desired object.

He banished the Devas from the Heavens; the Devas, thus tormented began to wander in the caves of hills and dales for a period of good many years. O King! The Devas, at last, were quite tired and took the four-faced Brahma, the Creator's refuge. At that instant, the Lord of the world, the Rajas incarnate, the Originator of the Vedas, was seated on His lotus seat; surrounding Him were standing his mortal sons Marichi, etc., with their passions subdued, mind calm and beyond the sphere of the Vedas and Vedangas; there were there also Siddhas, Gandarbhas, Kinnaras, Charanas, Uragas, and Pannagas. The terrified Devas then began to praise and chant hymns to Brahma, the Lord of the world.

28-33. The Devas said “O Creator! O Lotus-born! O Thou, the Remover of the pains and afflictions of all this world! How is it that you are not moved with pity towards the Devas, seeing that we are defeated by the lord of the Danavas and have been banished from our abode; what more shall we say, our troubles are now indescribable, as we are living in the caves of hills and dales. O Creator! A son may be a hundred times guilty of offence; is it, then, that the father, devoid of any feeling of covetousness, deserts his sons and gives them trouble! We are oppressed by the Danavas, we who are wholly devoted to your lotus-feet, why are you today showing signs of indifference towards us! That

wicked Danava is thoroughly enjoying to-day the Heavens of the Devas, is forcibly taking their share of the oblations of clarified butter in the Yajhas (sacrifices) from the Brahmanas; is enjoying the Parijata tree and also the heavenly milching cow, the jewel of the ocean. What more shall we describe to you the strange doings of the Asuras; O Lord of the Devas! You are perfectly aware of all that they strive and execute; for, by your knowledge, you know everything of this world; therefore, O Lord! We lie prostrate at your feet. That vicious Danava, of wicked character and full of mischievous actions, gives us troubles in various ways wherever we go; O Lord of the Devas! Thou art our only Protector; therefore, O Lord! Do what is good to us. Thou art the Awarder of the desires of the Devas. Thou art the First Creator of the world, and Preserver; therefore if Thou dost not do us our good, to whom else shall we take refuge, when we are so severely oppressed as if we are burnt in a forest conflagration! Who else is more lustrous, more beneficent and more peace-giving Governor?

34-35. Vyasa said O king! All the Devas, praising Him thus, bowed down to the Lord of creation with folded hands and saluted

him, with their faces very heavy, overladen with deep sorrow. The Grand Sire of all the Lokas, seeing the plight of the Devas, consoled them with sweet words and made them happy.

36-43. O Suras! What shall I do? The Danava has become exceedingly haughty on account of his getting boons; he can be killed by females only; He is invulnerable by any male. What remedy is there now? Therefore, O Suras! Let us all go to Kailasa, the best of all the mountains; thence we will take S'ankara, the expert in doing the works of Gods, and go to Vaikuntha, where Visnu, the Deva of the Devas resides. There we all will unite and hold a counsel and decide what is best to do, to serve the purpose of the gods.

Thus making out the programme, Brahma riding on his Hamsa went to Kailasa, accompanied by all the Devas. At the same time S'iva came to know out of his introspection about the coming of Brahma and the other Devas and soon came out of his dwelling abode.

When they met each other, they saluted each other and felt very glad. The Devas then bowed down to them. Seats were given to the Devas; and when they sat respectively on their Asanas, the Lord of Parvati also took his own seat. S'iva asked the welfare of Brahma and the Devas and asked the reasons of their coming to Kailasa.

44. O Brahma! What has caused you to come here along with Indra and the other Devas? O highly fortunate one! Please mention it.

45-47. Brahma said O Deva of the Devas! The Danava Mahisa is oppressing all the Devas in the Heavens; they therefore terrified are wandering hither and thither in the caves and hills with Indra. Mahisa and the other Danavas are now accepting their share of Yajhas; the Lokopalas, being oppressed, have come to-day and are now taking shelter of Thee. O S'ambhu! Considering the situation serious, I have taken them with me here; therefore, O Deva, do that which is

reasonable and by which the purpose of the Devas can be carried out. O Bhuta Bhavana! (The creator of the world) The whole charge and responsibility of all the Devas devolves on Thee.

48. Vyasa said O King! Hearing thus, S'ankara smiled a little and spoke charming words to the Lotus-born in the following manner

49-55. O Bibhu! It is You that gave before this boon to Mahisa; and therefore it is you that have wrought this mischief. The Danava has become so strong a hero that he has caused terror to all the Devas even. Now where can we get such a noble woman who becomes able to kill that Danava, elated

with pride. My wife nor your wife ought to go to battle; even if they, the good ladies go, how will they be able to fight? The fortunate wife of Indra, too, is not expert in the art of warfare; where else there is another lady who can kill this demon, blinded with pride. I, therefore, propose this; let us all go today to Visnu and, praising him with hymns, engage him quickly to this cause of the gods. Visnu is foremost amongst the intelligent; therefore it is highly advisable to execute all actions after duly consulting with him. He, by dint of his high intelligence, will find out means and effect our purpose.

Vyasa said O King! Brahma and the other Devas heard Rudra and approved heartily and saying, “Be it so” instantly rose up. At the time, seeing all the auspicious signs concerning the success of the gods, they all became glad; and, riding on their respective vehicles, drove towards the abode of Visnu. Favourable fragrant winds, pleasant to touch, began to blow gently, birds began to chant hymns of praise and signs of success were seen all along their way. The sky was clear and the quarters became free; in short, everything showed favourable all along their way.

Here ends the Seventh Chapter on the going of the Devas to Kailasa in the Fifth Skandha of S'ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 8

On The Description Of The Origin

Chapter 95 of 318 · 76 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
तरसा तेऽथ सम्प्राप्य वैकुण्ठं विष्णुवल्लभम् ।
ददृशुः सर्वशोभाढ्यं दिव्यसद्मविराजितम् ॥ १ ॥
सरोवापीसरिद्भिश्च संयुतं सुखदं शुभम् ।
हंससारसचक्राह्वैः कूजद्भिश्च विराजितम् ॥ २ ॥
चम्पकाशोककह्लारमन्दारबकुलावृतैः ।
मल्लिकातिलकाम्रातयुतैः कुरबकादिभिः ॥ ३ ॥
कोकिलारावसन्नादैः शिखण्डैर्नृत्यरञ्जितैः ।
भ्रमरारावरम्यैश्च दिव्यैरुपवनैर्युतम्॥ ४ ॥
सुनन्दनन्दनाद्यैश्च पार्षदैर्भक्तितत्परैः ।
संस्तुवद्भिर्युतं भक्तैरनन्यभववृत्तिभिः ॥ ५ ॥
प्रासादै रत्नखचितैः काञ्चनैश्चित्रमण्डितैः ।
अभ्रंलिहैर्विराजद्भिः संयुतं शुभसद्मकैः ॥ ६ ॥
गायद्भिर्देवगन्धर्वैर्नृत्यद्भिरप्सरोगणैः ।

रञ्जितं किन्नरैः शश्वद्रक्तकण्ठेर्मनोहरैः ॥ ७ ॥
मुनिभिश्च तथा शान्तैर्वेदपाठकृतादरैः ।
स्तुवद्भिः श्रुतिसूक्तैश्च मण्डितं सदनं हरेः ॥ ८ ॥
ते च विष्णुगृहं प्राप्य द्वारपालौ शुभाकृती ।
वीक्ष्योचुर्जयविजयौ हेमयष्टिधरौ स्थितौ ॥ ९ ॥
गत्वैकोऽप्युभयोर्मध्ये निवेदयतु सङ्गतान् ।
द्वारस्थान् ब्रह्मरुद्रादीन्विष्णुदर्शनलालसान् ॥ १० ॥
व्यास उवाच
विजयस्तद्वचः श्रुत्वा गत्वाथ विष्णुसन्निधौ ।
सर्वान्समागतान्देवान्प्रणम्योवाच सत्वरः ॥ ११ ॥
विजय उवाच
देवदेव महाराज रमाकान्त सुरारिहन् ।
समागताः सुराः सर्वे द्वारि तिष्ठन्ति वै विभो ॥ १२ ॥
ब्रह्मा रुद्रस्तथेन्द्रश्च वरुणः पावको यमः ।

स्तुवन्ति वेदवाक्यैस्त्वाममरा दर्शनार्थिनः ॥ १३ ॥
व्यास उवाच

तच्छ्रुत्वा वचनं विष्णुर्विजयस्य रमापतिः ।
निर्जगाम गृहात्तूर्णं सुरान्समधिकोत्सवः ॥ १४ ॥
गत्वा वीक्ष्य हरिर्देवान्द्वारस्थाञ्छ्रमकर्शितान् ।
प्रीतिप्रवणया दृष्ट्या प्रीणयामास दुःखितान् ॥ १५ ॥
प्रणेमुस्ते सुराः सर्वे देवदेवं जनार्दनम् ।
तुष्टुवुश्च सुरारिघ्नं वाग्भिर्वेदविनिश्चितम् ॥ १६ ॥
देवा ऊचुः
देवदेव जगन्नाथ सृष्टिस्थित्यन्तकारक ।
दयासिन्धो महाराज त्राहि नः शरणागतान् ॥ १७ ॥
विष्णुरुवाच
विशन्तु निर्जराः सर्वे कुशलं कथयन्तु वः ।
आसनेषु किमर्थं वै मिलिताः समुपागताः ॥ १८ ॥

चिन्तातुराः कथं जाता विषण्णा दीनमानसाः ।
ब्रह्मरुद्रेण सहिताः कार्यं प्रब्रूत सत्वरम् ॥ १९ ॥
देवा ऊचुः
महिषेण महाराज पीडिताः पापकर्मणा ।
असाध्येनातिदुष्टेन वरदृप्तेन पापिना ॥ २० ॥
यज्ञभागानसौ भुंक्ते ब्राह्मणैः प्रतिपादितान् ।
अमरा गिरिदुर्गेषु भ्रमन्ति च भयातुराः ॥ २१ ॥
वरदानेन धातुः स दुर्जयो मधुसूदन ।
तस्मात्त्वां शरणं प्राप्ता ज्ञात्वा तत्कार्यगौरवम् ॥ २२ ॥
समर्थोऽसि समुद्धर्तुं दैत्यमायाविशारद ।
कुरु कृष्ण वधोपायं तस्य दानवमर्दन ॥ २३ ॥
धात्रा तस्मै वरो दत्तो ह्यवध्योऽसि नरैः किल ।
का स्त्री त्वेवंविधा बाला या हन्यात्तं शठं रणे ॥ २४ ॥
उमा मा वा शची विद्या का समर्थास्य घातने ।

महिषस्यातिदुष्टस्य वरदानबलादपि ॥ २५ ॥
विचिन्त्य बुद्ध्या यत्सर्वं मरणस्यास्य कारणम् ।
कुरु कार्यं च देवानां भक्तवत्सल भूधर ॥ २६ ॥
व्यास उवाच
श्रुत्वा तद्वचनं विष्णुस्तानुवाच हसन्निव ।
युद्धं कृतं पुरास्माभिस्तथापि न मृतो ह्यसौ ॥ २७ ॥
अद्य सर्वसुराणां वै तेजोभी रूपसम्पदा ।
उत्पन्ना चेद्वरारोहा सा हन्यात्तं रणे बलात् ॥ २८ ॥
हयारिं वरदृप्तञ्च मायाशतविशारदम् ।
हन्तुं योग्या भवेन्नारी शक्त्यंशैर्निर्मिता हि नः ॥ २९ ॥
प्रार्थयन्तु च तेजोंऽशान्स्त्रियोऽस्माकं तथा पुनः ।

उत्पन्नैस्तैश्च तेजोंऽशैस्तेजोराशिर्भवेद्यथा ॥ ३० ॥
आयुधानि वयं दद्मः सर्वे रुद्रपुरोगमाः ।
तस्यै सर्वाणि दिव्यानि त्रिशूलादीनि यानि च ॥ ३१ ॥

सर्वायुधधरा नारी सर्वतेजःसमन्विता ।
हनिष्यति दुरात्मानं तं पापं मदगर्वितम् ॥ ३२ ॥
व्यास उवाच
इत्युक्तवति देवेशे ब्रह्मणो वदनात्ततः ।
स्वयमेवोद्बभौ तेजोराशिश्चातीव दुःसहः ॥ ३३ ॥
रक्तवर्णं शुभाकारं पद्मरागमणिप्रभम् ।
किञ्चिच्छीतं तथा चोष्णं मरीचिजालमण्डितम् ॥ ३४ ॥
निःसृतं हरिणा दृष्टं हरेण च महात्मना ।
विस्मितौ तौ महाराज बभूवतुरुरुक्रमौ ॥ ३५ ॥
शङ्करस्य शरीरात्तु निःसृतं महदद्भुतम् ।
रौप्यवर्णमभूत्तीव्रं दुर्दर्शं दारुणं महत् ॥ ३६ ॥
भयङ्करञ्च दैत्यानां देवानां विस्मयप्रदम् ।
घोररूपं गिरिप्रख्यं तमोगुणमिवापरम् ॥ ३७ ॥
ततो विष्णुशरीरात्तु तेजोराशिमिवापरम् ।

नीलं सत्त्वगुणोपेतं प्रादुरास महाद्युति ॥ ३८ ॥
ततश्चेन्द्रशरीरात्तु चित्ररूपं दुरासदम् ।
आविरासीत्सुसंवृत्तं तेजः सर्वगुणात्मकम् ॥ ३९ ॥
कुबेरयमवह्नीनां शरीरेभ्यः समन्ततः ।
निश्चक्राम महत्तेजो वरुणस्य तथैव च ॥ ४० ॥
अन्येषां चैव देवानां शरीरेभ्योऽतिभास्वरम् ।
निर्गतं तन्महातेजोराशिरासीन्महोज्ज्वलः ॥ ४१ ॥
तं दृष्ट्वा विस्मिताः सर्वे देवा विष्णुपुरोगमाः ।
तेजोराशिं महादिव्यं हिमाचलमिवापरम् ॥ ४२ ॥
पश्यतां तत्र देवानां तेजःपुञ्जसमुद्भवा ।
बभूवातिवरा नारी सुन्दरी विस्मयप्रदा ॥ ४३ ॥
त्रिगुणा सा महालक्ष्मीः सर्वदेवशरीरजा ।
अष्टादशभुजा रम्या त्रिवर्णा विश्वमोहिनी ॥ ४४ ॥
श्वेतानना कृष्णनेत्रा संरक्ताधरपल्लवा ।

ताम्रपाणितला कान्ता दिव्यभूषणभूषिता ॥ ४५ ॥
अष्टादशभुजा देवी सहस्रभुजमण्डिता ।
सम्भूतासुरनाशाय तेजोराशिसमुद्भवा ॥ ४६ ॥
जनमेजय उवाच
कृष्ण देव महाभाग सर्वज्ञ मुनिसत्तम ।
विस्तरं ब्रूहि तस्यास्त्वं शरीरस्य समुद्भवम् ॥ ४७ ॥

एकीभूतं च सर्वेषां तेजः किं वा पृथक् स्थितम् ।
अङ्गानि चैव तस्यास्तु सर्वतेजोमयानि वा ॥ ४८ ॥
भिन्नभागविभागेन जातान्यङ्गानि यानि तु ।
मुखनासाक्षिभेदेन सर्वत्रैकभवानि च ॥ ४९ ॥
ब्रूहि तद्विस्तरं व्यास शरीराङ्गसमुद्भवम् ।
बभूव यस्य देवस्य तेजसोऽङ्गं यदद्भुतम् ॥ ५० ॥
आयुधाभरणादीनि दत्तानि यैर्यथा यथा ।
तत्सर्वं श्रोतुकामोऽस्मि त्वन्मुखाम्बुजनिर्गतम् ॥ ५१ ॥

न हि तृप्याम्यहं ब्रह्मन् सुधामयरसं पिबन् ।
चरितञ्च महालक्ष्यास्त्वन्मुखाम्भोजनिःसृतम् ॥ ५२ ॥
सूत उवाच
इति तस्य वचः श्रुत्वा राज्ञः सत्यवतीसुतः ।
उवाच मधुरं वाक्यं प्रीणयन्निव भूपतिम् ॥ ५३ ॥
व्यास उवाच
शृणु राजन्महाभाग विस्तरेण ब्रवीमि ते ।
यथामति कुरुश्रेष्ठ तस्या देहसमुद्भवम् ॥ ५४ ॥
न ब्रह्मा न हरिः साक्षान्न रुद्रो न च वासवः ।
याथातथ्येन तद्रूपं वक्तुमीशः कदाचन ॥ ५५ ॥
कथं जानाम्यहं देव्या यद्रूपं यादृशं यतः ।
वाचारम्भणमात्रं तदुत्पन्नेति ब्रवीमि यत् ॥ ५६ ॥
सा नित्या सर्वदैवास्ते देवकार्यार्थसिद्धये ।
नानारूपा त्वेकरूपा जायते कार्यगौरवात् ॥ ५७ ॥

यथा नटो रङ्गगतो नानारूपो भवत्यसौ ।
एकरूपस्वभावोऽपि लोकरञ्जनहेतवे ॥ ५८ ॥
तथैषा देवकार्यार्थमरूपापि स्वलीलया ।
करोति बहुरूपाणि निर्गुणा सगुणानि च ॥ ५९ ॥
कार्यकर्मानुसारेण नामानि प्रभवन्ति हि ।
धात्वर्थगुणयुक्तानि गौणानि सुबहुन्यपि ॥ ६० ॥
तद्वै बुद्ध्यनुसारेण प्रब्रवीमि नराधिप ।
यथा तेजःसमुद्भूतं रूपं तस्या मनोहरम् ॥ ६१ ॥
शङ्करस्य च यत्तेजस्तेन तन्मुखपङ्कजम् ।
श्वेतवर्णं शुभाकारमजायत महत्तरम् ॥ ६२ ॥
केशास्तस्यास्तथा स्निग्धा याम्येन तेजसाभवन् ।
वक्राग्राश्चातिदीर्घा वै मेघवर्णा मनोहराः ॥ ६३ ॥
नयनत्रितयं तस्या जज्ञे पावकतेजसा ।
कृष्णं रक्तं तथा श्वेतं वर्णत्रयविभूषितम् ॥ ६४ ॥

वक्रे स्निग्धे कृष्णवर्णे सन्ध्ययोस्तेजसा भ्रुवौ ।
जाते देव्याः सुतेजस्के कामस्य धनुषीव ते ॥ ६५ ॥
वायोश्च तेजसा शस्तौ श्रवणौ सम्बभूवतुः ।
नातिदीर्घो नातिह्रस्वौ दोलाविव मनोभुवः ॥ ६६ ॥
तिलपुष्पसमाकारा नासिका सुमनोहरा ।
सञ्जाता स्निग्धवर्णा वै धनदस्य च तेजसा ॥ ६७ ॥
दन्ताः शिखरिणः श्लक्ष्णाः कुन्दाग्रसदृशाः समाः ।
सञ्जाताः सुप्रभा राजन् प्राजापत्येन तेजसा ॥ ६८ ॥
अधरश्चातिरक्तोऽस्याः सञ्जातोऽरुणतेजसा ।
उत्तरोष्ठस्तथा रम्यः कार्तिकेयस्य तेजसा ॥ ६९ ॥
अष्टादशभुजाकारा बाहवो विष्णुतेजसा ।
वसूनां तेजसाङ्गुल्यो रक्तवर्णास्तथाभवन् ॥ ७० ॥
सौम्येन तेजसा जातं स्तनयोर्युग्ममुत्तमम् ।
ऐन्द्रेणास्यास्तथा मध्यं जातं त्रिवलिसंयुतम् ॥ ७१ ॥

जङ्घोरू वरुणस्याथ तेजसा सम्बभूवतुः ।
नितम्बः स तु सञ्जातो विपुलस्तेजसा भुवः ॥ ७२ ॥
एवं नारी शुभाकारा सुरूपा सुस्वरा भृशम् ।
समुत्पन्ना तथा राजंस्तेजोराशिसमुद्भवा ॥ ७३ ॥
तां दृष्ट्वा सुष्ठुसर्वाङ्गीं सुदतीं चारुलोचनाम् ।
मुदं प्रापुः सुराः सर्वे महिषेण प्रपीडिताः ॥ ७४ ॥
विष्णुस्त्वाह सुरान्सर्वान्भूषणान्यायुधानि च ।
प्रयच्छन्तु शुभान्यस्यै देवाः सर्वाणि साम्प्रतम् ॥ ७५ ॥
स्वायुधेभ्यः समुत्पाद्य तेजोयुक्तानि सत्वराः ।
समर्पयन्तु सर्वेऽद्य देव्यै नानायुधानि वै ॥ ७६ ॥

Roman transliteration

vyāsa uvāca
tarasā te'tha samprāpya vaikuṇṭhaṃ viṣṇuvallabham |
dadṛśuḥ sarvaśobhāḍhyaṃ divyasadmavirājitam || 1 ||
sarovāpīsarid□bhiśca saṃyutaṃ sukhadaṃ śubham |
haṃsasārasacakrāhvaiḥ kūjad□bhiśca virājitam || 2 ||
campakāśokakahlāramandārabakulāvṛtaiḥ |
mallikātilakāmrātayutaiḥ kurabakādibhiḥ || 3 ||
kokilārāvasannādaiḥ śikhaṇḍairnṛtyarañjitaiḥ |
bhramarārāvaramyaiśca divyairupavanairyutam|| 4 ||
sunandanandanādyaiśca pārṣadairbhaktitatparaiḥ |
saṃstuvad□bhiryutaṃ bhaktairananyabhavavṛttibhiḥ || 5 ||
prāsādai rat□nakhacitaiḥ kāñcanaiścitramaṇḍitaiḥ |
abhraṃlihairvirājad□bhiḥ saṃyutaṃ śubhasadmakaiḥ || 6 ||
gāyad□bhirdevagandharvairnṛtyad□bhirapsarogaṇaiḥ |

rañjitaṃ kinnaraiḥ śaśvad□raktakaṇṭhermanoharaiḥ || 7 ||
munibhiśca tathā śāntairvedapāṭhakṛtādaraiḥ |

stuvad□bhiḥ śrutisūktaiśca maṇḍitaṃ sadanaṃ hareḥ || 8 ||
te ca viṣṇugṛhaṃ prāpya dvārapālau śubhākṛtī |
vīkṣyocurjayavijayau hemayaṣṭidharau sthitau || 9 ||
gatvaiko'pyubhayormadhye nivedayatu saṅgatān |
dvārasthān brahmarudrādīnviṣṇudarśanalālasān || 10 ||
vyāsa uvāca
vijayastadvacaḥ śrutvā gatvātha viṣṇusannidhau |
sarvānsamāgatāndevānpraṇamyovāca satvaraḥ || 11 ||
vijaya uvāca
devadeva mahārāja ramākānta surārihan |
samāgatāḥ surāḥ sarve dvāri tiṣṭhanti vai vibho || 12 ||
brahmā rudrastathendraśca varuṇaḥ pāvako yamaḥ |

stuvanti vedavākyaistvāmamarā darśanārthinaḥ || 13 ||
vyāsa uvāca
tacchrutvā vacanaṃ viṣṇarvijayasya ramāpatiḥ |
nirjagāma gṛhāttūrṇaṃ surānsamadhikotsavaḥ || 14 ||
gatvā vīkṣya harirdevāndvārasthāñchramakarśitān |
prītipravaṇayā dṛṣṭyā prīṇayāmāsa duḥkhitān || 15 ||
praṇemuste surāḥ sarve devadevaṃ janārdanam |
tuṣṭuvuśca surārighnaṃ vāgbhirvedaviniścitam || 16 ||
devā ūcuḥ
devadeva jagannātha sṛṣṭisthityantakāraka |
dayāsindho mahārāja trāhi naḥ śaraṇāgatān || 17 ||
viṣṇuruvāca
viśantu nirjarāḥ sarve kuśalaṃ kathayantu vaḥ |
āsaneṣu kimarthaṃ vai militāḥ samupāgatāḥ || 18 ||

cintāturāḥ kathaṃ jātā viṣaṇṇā dīnamānasāḥ |
brahmarudreṇa sahitāḥ kāryaṃ prabrūta satvaram || 19 ||
devā ūcuḥ
mahiṣeṇa mahārāja pīḍitāḥ pāpakarmaṇā |
asādhyenātiduṣṭena varadṛptena pāpinā || 20 ||
yajñabhāgānasau bhuṃkte brāhmaṇaiḥ pratipāditān |
amarā giridurgeṣu bhramanti ca bhayāturāḥ || 21 ||
varadānena dhātuḥ sa durjayo madhusūdana |
tasmāttvāṃ śaraṇaṃ prāptā jñātvā tatkāryagauravam || 22 ||
samartho'si samuddhartuṃ daityamāyāviśārada |
kuru kṛṣṇa vadhopāyaṃ tasya dānavamardana || 23 ||
dhātrā tasmai varo datto hyavadhyo'si naraiḥ kila |
kā strī tvevaṃvidhā bālā yā hanyāttaṃ śaṭhaṃ raṇe || 24 ||
umā mā vā śacī vidyā kā samarthāsya ghātane |

mahiṣasyātiduṣṭasya varadānabalādapi || 25 ||
vicintya buddhyā yatsarvaṃ maraṇasyāsya kāraṇam |
kuru kāryaṃ ca devānāṃ bhaktavatsala bhūdhara || 26 ||
vyāsa uvāca
śrutvā tadvacanaṃ viṣṇustānuvāca hasanniva |
yuddhaṃ kṛtaṃ purāsmābhistathāpi na mṛto hyasau || 27 ||
adya sarvasurāṇāṃ vai tejobhī rūpasampadā |
utpannā cedvarārohā sā hanyāttaṃ raṇe balāt || 28 ||
hayāriṃ varadṛptañca māyāśataviśāradam |

hantuṃ yogyā bhavennārī śaktyaṃśairnirmitā hi naḥ || 29 ||
prārthayantu ca tejoṃ'śānstriyo'smākaṃ tathā punaḥ |
utpannaistaiśca tejoṃ'śaistejorāśirbhavedyathā || 30 ||
āyudhāni vayaṃ dadmaḥ sarve rudrapurogamāḥ |
tasyai sarvāṇi divyāni triśūlādīni yāni ca || 31 ||

sarvāyudhadharā nārī sarvatejaḥsamanvitā |
haniṣyati durātmānaṃ taṃ pāpaṃ madagarvitam || 32 ||
vyāsa uvāca
ityuktavati deveśe brahmaṇo vadanāttataḥ |
svayamevod□babhau tejorāśiścātīva duḥsahaḥ || 33 ||
raktavarṇaṃ śubhākāraṃ padmarāgamaṇiprabham |
kiñcicchītaṃ tathā coṣṇaṃ marīcijālamaṇḍitam || 34 ||
niḥsṛtaṃ hariṇā dṛṣṭaṃ hareṇa ca mahātmanā |
vismitau tau mahārāja babhūvaturūrukramau || 35 ||
śaṅkarasya śarīrāttu niḥsṛtaṃ mahadad□bhutam |
raupyavarṇamabhūttīvraṃ durdarśaṃ dāruṇaṃ mahat || 36 ||
bhayaṅkarañca daityānāṃ devānāṃ vismayapradam |
ghorarūpaṃ giriprakhyaṃ tamoguṇamivāparam || 37 ||
tato viṣṇuśarīrāttu tejorāśimivāparam |

nīlaṃ sattvaguṇopetaṃ prādurāsa mahādyuti || 38 ||
tataścendraśarīrāttu citrarūpaṃ durāsadam |
āvirāsītsusaṃvṛttaṃ tejaḥ sarvaguṇātmakam || 39 ||
kuberayamavahnīnāṃ śarīrebhyaḥ samantataḥ |
niścakrāma mahattejo varuṇasya tathaiva ca || 40 ||
anyeṣāṃ caiva devānāṃ śarīrebhyo'tibhāsvaram |
nirgataṃ tanmahātejorāśirāsīnmahojjvalaḥ || 41 ||
taṃ dṛṣṭvā vismitāḥ sarve devā viṣṇupurogamāḥ |
tejorāśiṃ mahādivyaṃ himācalamivāparam || 42 ||
paśyatāṃ tatra devānāṃ tejaḥpuñjasamud□bhavā |
babhūvātivarā nārī sundarī vismayapradā || 43 ||
triguṇā sā mahālakṣmīḥ sarvadevaśarīrajā |
aṣṭādaśabhujā ramyā trivarṇā viśvamohinī || 44 ||
śvetānanā kṛṣṇanetrā saṃraktādharapallavā |

tāmrapāṇitalā kāntā divyabhūṣaṇabhūṣitā || 45 ||
aṣṭādaśabhujā devī sahasrabhujamaṇḍitā |
sambhūtāsuranāśāya tejorāśisamud□bhavā || 46 ||
janamejaya uvāca
kṛṣṇa deva mahābhāga sarvajña munisattama |
vistaraṃ brūhi tasyāstvaṃ śarīrasya samud□bhavam || 47 ||
ekībhūtaṃ ca sarveṣāṃ tejaḥ kiṃ vā pṛthak sthitam |
aṅgāni caiva tasyāstu sarvatejomayāni vā || 48 ||
bhinnabhāgavibhāgena jātānyaṅgāni yāni tu |
mukhanāsākṣibhedena sarvatraikabhavāni ca || 49 ||
brūhi tadvistaraṃ vyāsa śarīrāṅgasamud□bhavam |
babhūva yasya devasya tejaso'ṅgaṃ yadad□bhutam || 50 ||
āyudhābharaṇādīni dattāni yairyathā yathā |
tatsarvaṃ śrotukāmo'smi tvanmukhāmbujanirgatam || 51 ||

na hi tṛpyāmyahaṃ brahman sudhāmayarasaṃ piban |
caritañca mahālakṣyāstvanmukhāmbhojaniḥsṛtam || 52 ||
sūta uvāca
iti tasya vacaḥ śrutvā rājñaḥ satyavatīsutaḥ |
uvāca madhuraṃ vākyaṃ prīṇayanniva bhūpatim || 53 ||
vyāsa uvāca
śṛṇu rājanmahābhāga vistareṇa bravīmi te |
yathāmati kuruśreṣṭha tasyā dehasamud□bhavam || 54 ||
na brahmā na hariḥ sākṣānna rudro na ca vāsavaḥ |
yāthātathyena tad□rūpaṃ vaktumīśaḥ kadācana || 55 ||
kathaṃ jānāmyahaṃ devyā yad□rūpaṃ yādṛśaṃ yataḥ |
vācārambhaṇamātraṃ tadutpanneti bravīmi yat || 56 ||
sā nityā sarvadaivāste devakāryārthasiddhaye |
nānārūpā tvekarūpā jāyate kāryagauravāt || 57 ||

yathā naṭo raṅgagato nānārūpo bhavatyasau |
ekarūpasvabhāvo'pi lokarañjanahetave || 58 ||
tathaiṣā devakāryārthamarūpāpi svalīlayā |
karoti bahurūpāṇi nirguṇā saguṇāni ca || 59 ||
kāryakarmānusāreṇa nāmāni prabhavanti hi |
dhātvarthaguṇayuktāni gauṇāni subahūnyapi || 60 ||
tadvai buddhyanusāreṇa prabravīmi narādhipa |
yathā tejaḥsamud□bhūtaṃ rūpaṃ tasyā manoharam || 61 ||
śaṅkarasya ca yattejastena tanmukhapaṅkajam |
śvetavarṇaṃ śubhākāramajāyata mahattaram || 62 ||
keśāstasyāstathā snigdhā yāmyena tejasābhavan |
vakrāgrāścātidīrghā vai meghavarṇā manoharāḥ || 63 ||
nayanatritayaṃ tasyā jajñe pāvakatejasā |
kṛṣṇaṃ raktaṃ tathā śvetaṃ varṇatrayavibhūṣitam || 64 ||

vakre snigdhe kṛṣṇavarṇe sandhyayostejasā bhruvau |
jāte devyāḥ sutejaske kāmasya dhanuṣīva te || 65 ||
vāyośca tejasā śastau śravaṇau sambabhūvatuḥ |
nātidīrgho nātihrasvau dolāviva manobhuvaḥ || 66 ||
tilapuṣpasamākārā nāsikā sumanoharā |
sañjātā snigdhavarṇā vai dhanadasya ca tejasā || 67 ||
dantāḥ śikhariṇaḥ ślakṣṇāḥ kundāgrasadṛśāḥ samāḥ |
sañjātāḥ suprabhā rājan prājāpatyena tejasā || 68 ||
adharaścātirakto'syāḥ sañjāto'ruṇatejasā |
uttaroṣṭhastathā ramyaḥ kārtikeyasya tejasā || 69 ||
aṣṭādaśabhujākārā bāhavo viṣṇutejasā |
vasūnāṃ tejasāṅgulyo raktavarṇāstathābhavan || 70 ||
saumyena tejasā jātaṃ stanayoryugmamuttamam |
aindreṇāsyāstathā madhyaṃ jātaṃ trivalisaṃyutam || 71 ||

jaṅghorū varuṇasyātha tejasā sambabhūvatuḥ |
nitambaḥ sa tu sañjāto vipulastejasā bhuvaḥ || 72 ||
evaṃ nārī śubhākārā surūpā susvarā bhṛśam |
samutpannā tathā rājaṃstejorāśisamud□bhavā || 73 ||
tāṃ dṛṣṭvā suṣṭhusarvāṅgīṃ sudatīṃ cārulocanām |
mudaṃ prāpuḥ surāḥ sarve mahiṣeṇa prapīḍitāḥ || 74 ||
viṣṇustvāha surānsarvānbhūṣaṇānyāyudhāni ca |
prayacchantu śubhānyasyai devāḥ sarvāṇi sāmpratam || 75 ||

svāyudhebhyaḥ samutpādya tejoyuktāni satvarāḥ |
samarpayantu sarve'dya devyai nānāyudhāni vai || 76 ||

English translation

1-4. Vyasa said Soon the Devas reached Vaikuntha, protected by Visnu; they at once began to look at the exquisite indescribable beauty of the place. At intervals they saw nice lovely divine houses, shining and appearing very splendid; pools and lakes were seen in front of them beautified with Kalhara lotus flowers. They began to see, at other places, rivers flowing; swans, cranes, Chakravakas and other aquatic birds were swimming there easily and warbling lovely sounds. At other places again, beautiful gardens came to their sight adorned exquisitely by Champaka, As'oka Mandara, Bakula, Amrataka, Tilaka, Kuruvaka and Mallika and various other flower trees, the cuckoos were seen there cooing melodiously, bees humming gently and peacocks dancing beautifully.

5-6. In the centre was situated the golden palace of Hari, towering to heavens, the rooms and quadrangles were all charming; at places, they were bedecked with gems and jewels and adorned with various paintings. There was the Divine Seat in the centre, composed wholly of gems and jewels; and Visnu was occupying this place. There were Visnu's Parisadas or attendants, Sunanda, Nandana, and others; they were so much devoted to their master that their hearts never become attached to any other thing; so they were devotedly singing His praises and chanting His hymns with undivided attention.

7-10. There were dancing the Apsaras (celestial nymphs) and the Devas, Gandarbhas, and Kinnaras were singing in melodious tunes. Those who love the chanting of the Vedas, such calm-tempered Munis were reciting the Vedic Suktas and thus highly extolled Him. The two lovely gate-keepers Jaya and Vijaya were waiting at the

entrance gate with golden sticks in their hands; the Devas conning nigh the city of Visnu caught sight of them and said “Any of you may go and inform Visnu that Brahma, Rudra, and the whole host of gods are waiting at His door to see Him.”

11. Vyasa said O king! Hearing their words, Vijaya went away at once to Visnu; and, saluting Him, informed Him of the arrival of the Devas.

12-13. Vijaya said O Lord! Thou destroyest the enemies of the gods; hence Thou art the most worshipped of them. O Lord of Rama! The whole hosts of gods have come and are waiting at Thy door, O Bibhu!

Brahma, Rudra, Indra, Varuna, Fire and Yama and other gods, anxious to see Thee, are all praising Thee by proper hymns.

14-32. Vyasa said Hearing Vijaya's words, Visnu, the Lord of Rama became very anxious and soon went out of his room to see the Devas. Hari came up to them and seeing the Devas waiting at the doors very morose and tired, cheered them up by casting a favourable glance full affection and love. The gods bowed down and praised hymns to Jagannatha the Deva of the Devas, the enemy of the Daityas and revealed in the Vedas. O Deva of the Devas! Thou art the Creator, Preserver and the Destroyer of the worlds; Thou art the ocean of mercy and the sole refuge of this Universe; O Lord! We have come to Thee as our Great Refuge; therefore dost Thou save us from the present difficulty. Thus praised by the gods, Visnu said:- - O Immortals! Take your respective seats and speak how are you all? Why have you all in a body come here? Why are you so much depressed and worn out with cares?

Why do you look so melancholy? Say soon for what purpose you with Brahma and Rudra have come here. The Devas said “O Lord! The Asura Mahisa is

very cruel and wicked; always addicted to vicious acts; now that most sinful Danava has become very much puffed up with pride and is tormenting us always. What more shall we say than this, he is appropriating to himself the share of the Yajhas performed by the Brahmins; we are therefore, terror-stricken and are wandering in mountains and fastnesses. O Destroyer of Madhu! He has become unconquerable due to his being granted the boon; considering, therefore, the gravity of our situation we have taken refuge unto Thee. O Krisna! Thou art acquainted with all the tricks and Maya of the Daityas; therefore Thou art capable to kill them. Therefore Thou alone art able to deliver us from the present difficulty; be pleased, therefore; to Devise means for that purpose. The Creator Brahma has granted him this boon that the demon could not killed by any man; therefore we are asking you where can we get a female who will be able to kill that hypocrite in battle. Mahisa has turned out very wicked on the strength of that boon; say, therefore, who amongst Lima, Laksmi, S'achi, or Vidya or any other woman will be able to kill him. Therefore, O Gracious One to faithful worshippers and attendants! Thou art the Preserver of this world; now Devise specially the cause of his death and carry out the purpose of the gods.” Vyasa said O king! Visnu on hearing their words, spoke smiling “We fought before; but this Asura could not at that time be killed. Hence if some beautiful female Deity be now created out of the collective energy and form of the S'aktis of each of the Devas, then that Lady would be able easily to destroy that Demon by sheer force. The Lady Deity then sprung from the collective energy of ours, would at once be able to destroy that Mahisa, elated on his getting the power, though he is skilled in hundreds of Mayas (magics). Therefore ask ye now all, with your wives respectively, boons from that portion which resides in you all in the form of Fiery Energy, that the collected energy thus manifested may assume the form of a Lady. We will then offer unto Her, all the Divine weapons, the trident, etc., that belong to us. That Deity, then, full of energy and with all the weapons in Her hands would kill that wicked Demon, vicious and swelled with vanity.”

33-46. Vyasa said On Visnu, the Lord of the Devas, saying thus, came out spontaneously, at once, of the face of Brahma, the brilliant fiery energy, very difficult to conceive. That energy looked red like gems and pearls, hot, at the same time, a little cool, having a beautiful form, and encircled by a halo of light. O King! The high- souled Hari and Hara, of mighty valor, were astonished to see this Fire, emitted from Brahma. Next came out of the body of S'ankara, His fiery spirit, quite in abundance and very wonderful to behold; it was silvery white, terrible, unbearable, and incapable of being seen even with difficulty. It extended like a mountain and looked horrible as if the incarnation of the Tamo Guna like another Tamo Guna (S'iva is the incarnation of Tamo Guna that destroys everything). It was very surprising to the Devas and very fearful to the Daityas.

Next a dazzling light of blue colour emanated from the body of Visnu. The light that came out of the body of Indra was hardly bearable, of a beautiful variegated colour, and comprised in itself the three qualities. Thus masses of lights came out respectively from Kuvera, Yama, Fire and Varuna. The other Devas, too, gave their shares of fiery lights, very lustrous and splendid. Then these all united into a great Mass of Fire and Light. Like another Himalayan mountain shone full their lustrous Divine light; Visnu and the other Devas were all extremely surprised to see this. While the Devas were thus looking steadfastly on that Fire, an exquisitely handsome Lady was born out of it, causing excitement and wonder to all. This Lady was Maha Laksmi; composed of the three qualities of the three colours, beautiful, and fascinating to the universe. Her face was white, eyes were black, her lips were red and the palms of her hands were copper-red. She was adorned with divine ornaments. The Goddess was now manifest with eighteen hands, though She had a thousand hands (in Her

unmanifested state). Now She became manifest out of the mass of fire, for the destruction of the Asuras.

47-52. Janamejaya said O Best of the Munis! O Krisna! You are highly fortunate and you are all-knowing. Kindly describe, in detail the birth of Her body. O Deva! Please say whether the energies of all the gods united into one or remained separate? Whether Her body and Her limbs were all luminous. Was it that Her face, nose, eyes, etc., and all other parts of Her body were created out of the different fires respectively or whether was it that those limbs were fashioned when the different fires blended into one huge mass? Describe, in detail, the origin of the body and the several limbs thereof; also inform me the limbs that were produced out of the corresponding Deva's fiery part; as well tell me the several ornaments and several weapons given by the several Devas respectively. I am very desirous to hear all these from your lotus-like mouth. O Brahman! Hearing from your lotus-like mouth the life and doings of Maha Laksmi, the sweet juice as they are, I am as yet not satiated (and am desirous to hear more).

53. Suta said Veda Vyasa, the son of Satyavati, hearing his words addressed him in the following sweet words

54. "O Best of Kuras! Very fortunate you are. I will describe in detail, to the best of my understanding, the origin of Her body.

55. Even Brahma, Visnu, Mahes'a and Indra are never competent enough to describe Her form properly.

56. As I already told you that She sprung at the instant the word was spoken, how then can I ascertain the form or likeness of the Devi.

57. She is constant, She is always existent; though She is one, yet She assumes different forms for the fulfilment of the Deva's ends, whenever their positions become serious.

58-59. Though the actor is one, yet for the entertainment of the spectators, he assumes different forms in the stage, so the Nirguna Devi, though formless, assumes in Her pastime, many different forms of Sattvic, Rajasic or Tamasic qualities, to fulfill the Deva's purposes.

60. There are various names given to Her, according as the works done by Her vary immensely in their natures, just as the meanings of one root vary, some being principal and some secondary, according to the meanings and objects they convey.

61. O King! I will now describe to you as far as my knowledge goes, the Excellent Form that came out of that mass of Celestial Light.

62. Her grand beautiful white lotus-like face was created out of the fiery energy of S'ankara.

63. Her glossy black beautiful hairs of the head, overhanging to the knees, were formed out of the light of Yama; these all came to a fine pointed end.

64. Her three eyes came out of the energy of Fire; the pupils of those eyes were of a black colour; the middle parts were of a white colour and the ends were red.

65. The two eyebrows of the Devi were black and came out of the spirit of Sandhya (twilights); they were nicely curved and were looking spirited, like the bow of the Cupid and they were shedding, as it were, cooling rays.

66. From the light of Vayu (air). Her two ears were created; they were not very long, nor very short, beautiful like the swinging seat (rocking chair) of the God of Love.

67. Her nose was fashioned out of the fire of Kuvera, the Lord of wealth; it looked like the til flower, glassy and exquisitely charming.

68. O King! Her pointed rows of glossy and brilliant teeth, looking like gems, came out of the energy of Daksa; they looked like the Kunda flowers.

69. Her lower lip was deep red and it came out of the fire of Aruna (the charioteer of the Sun); Her beautiful upper lip came out of the energy of Kartika.

70. Her eighteen hands came out of the Tejas of Visnu and Her red fingers came out of the Tejas of the Vasus.

71. Her breasts came out of the energy of Soma and Her middle (navel) with three folds was created out of the spirit of Indra.

72. Her thighs and legs were from Varuna and Her spacious loins came out from Earth.

73-74. O King! Thus from the various Tejas, contributed by the Devas, that Heavenly Lady came out. Her body and the several parts thereof were beautiful; Her form was incomparably graceful and the voice was exquisitely sonorous and lovely. The Devas, oppressed by Mahisasura, became overpowered with joy seeing this well decorated Devi, having beautiful eyes and teeth, and charming in all respects."

75. Visnu then addressed all the Devas to give all their auspicious ornaments and weapons. He said "O Devas! Better give, all you the various arms and weapons, endowed with strength, created out of your own weapons and give them all today to the Devi."

Here ends the Eighth Chapter of the Fifth Skandha on the description of the origin and the form of the Devi in S'rimad Devi Bhagavatam, the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 9

On The Worship By The Gods To The

Chapter 96 of 318 · 68 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
देवा विष्णुवचः श्रुत्वा सर्वे प्रमुदितास्तदा ।
ददुश्च भूषणान्याशु वस्त्राणि स्वायुधानि च ॥ १ ॥
क्षीरोदश्चाम्बरे दिव्ये रक्ते सूक्ष्मे तथाजरे ।
निर्मलञ्च तथा हारं प्रीतस्तस्मै सुमण्डितम् ॥ २ ॥
ददौ चूडामणिं दिव्यं सूर्यकोटिसमप्रभम् ।
कुण्डले च तथा शुभ्रे कटकानि भुजेषु वै ॥ ३ ॥
केयूरान्कङ्कणान्दिव्यान्नानारत्नविराजितान् ।
ददौ तस्यै विश्वकर्मा प्रसन्नेन्द्रियमानसः ॥ ४ ॥
नूपुरौ सुस्वरौ कान्तौ निर्मलौ रत्नभूषितौ ।
ददौ सूर्यप्रतीकाशौ त्वष्टा तस्यै सुपादयोः ॥ ५ ॥
तथा ग्रैवेयकं रम्यं ददौ तस्यै महार्णवः ।
अङ्गुलीयकरत्नानि तेजोवन्ति च सर्वशः ॥ ६ ॥
अम्लानपङ्कजां मालां गन्धाढ्यां भ्रमरानुगाम् ।

तथैव वैजयन्तीञ्च वरुणः सम्प्रयच्छत ॥ ७ ॥
हिमवानथ सन्तुष्टो रत्नानि विविधानि च ।
ददौ च वाहनं सिंहं कनकाभं मनोहरम् ॥ ८ ॥
भूषणैर्भूषिता दिव्यैः सा रराज वरा शुभा ।
सिंहारूढा वरारोहा सर्वलक्षणसंयुता ॥ ९ ॥
विष्णुश्चक्रात्समुत्पाद्य ददावस्यै रथाङ्गकम् ।
सहस्रारं सुदीप्तञ्च देवारिशिरसां हरम् ॥ १० ॥
स्वत्रिशूलात्समुत्पाद्य शङ्करः शूलमुत्तमम् ।
ददौ देव्यै सुरारीणां कृन्तनं भयनाशनम् ॥ ११ ॥
वरुणश्च प्रसन्नात्मा ददौ शङ्खं समुज्ज्वलम् ।
घोषवन्तं स्वशङ्खात्तु समुत्पाद्य सुमङ्गलम् ॥ १२ ॥
हुताशनस्तथा शक्तिं शतघ्नीं सुमनोजवाम् ।
प्रायच्छत्तु प्रसन्नात्मा तस्यै दैत्यविनाशिनीम् ॥ १३ ॥
इषुधिं बाणपूर्णञ्च चापं चाद्भुतदर्शनम् ।

मारुतो दत्तवांस्तस्यै दुराकर्षं खरस्वरम् ॥ १४ ॥
स्ववज्राद्वज्रमुत्पाद्य ददाविन्द्रोऽतिदारुणम् ।

घण्टामैरावतात्तूर्णं सुशब्दां चातिसुन्दराम् ॥ १५ ॥
ददौ दण्डं यमः कामं कालदण्डसमुद्भवम् ।
येनान्तं सर्वभूतानामकरोत्काल आगते ॥ १६ ॥
ब्रह्मा कमण्डलुं दिव्यं गङ्गावारिप्रपूरितम् ।
ददावस्यै मुदा युक्तो वरुणः पाशमेव च ॥ १७ ॥
कालः खड्गं तथा चर्म प्रायच्छत्तु नराधिप ।
परशुं विश्वकर्मा च तीक्ष्णमस्यै ददावथ ॥ १८ ॥
धनदस्तु सुरापूर्णं पानपात्रं सुवर्णजम् ।
पङ्कजं वरुणश्चादाद्देव्यै दिव्यं मनोहरम् ॥ १९ ॥
गदां कौमोदकीं त्वष्टा घण्टाशतनिनादिनीम् ।
अदात्तस्यै प्रसन्नात्मा सुरशत्रुविनाशिनीम् ॥ २० ॥
अस्त्राण्यनेकरूपाणि तथाभेद्यञ्च दंशनम् ।

ददौ त्वष्टा जगन्मात्रे निजरश्मीन्दिवाकरः ॥ २१ ॥
सायुधां भूषणैर्युक्तां दृष्ट्वा ते विस्मयं गताः ।
तुष्टुवुस्तां सुरा देवीं त्रैलोक्यमोहिनीं शिवाम् ॥ २२ ॥
देवा ऊचुः
नमः शिवायै कल्याण्यै शान्त्यै पुष्ट्यै नमो नमः ।
भगवत्यै नमो देव्यै रुद्राण्यै सततं नमः ॥ २३ ॥
कालरात्र्यै तथाम्बायै इन्द्राण्यै ते नमो नमः ।
सिद्ध्यै बुद्ध्यै तथा वृद्ध्यै वैष्णव्यै ते नमो नमः ॥ २४ ॥
पृथिव्यां या स्थिता पृथ्व्या न ज्ञाता पृथिवीञ्च या ।
अन्तःस्थिता यमयति वन्दे तामीश्वरीं पराम् ॥ २५ ॥
मायायां या स्थिता ज्ञाता मायया न च तामजाम् ।
अन्तःस्थिता प्रेरयति प्रेरयित्रीं नुमः शिवाम् ॥ २६ ॥
कल्याणं कुरु भो मातस्त्राहि नः शत्रुतापितान् ।
जहि पापं हयारिं त्वं तेजसा स्वेन मोहितम् ॥ २७ ॥

खलं मायाविनं घोरं स्त्रीवध्यं वरदर्पितम् ।
दुःखदं सर्वदेवानां नानारूपधरं शतम् ॥ २८ ॥
त्वमेका सर्वदेवानां शरणं भक्तवत्सले ।
पीडितान्दानवेनाद्य त्राहि देवि नमोऽस्तु ते ॥ २९ ॥
व्यास उवाच
एवं स्तुता तदा देवी सुरैः सर्वसुखप्रदा ।
तानुवाच महादेवी स्मितपूर्वं शुभं वचः ॥ ३० ॥
देव्युवाच
भयं त्यजन्तु गीर्वाणा महिषान्मन्दचेतसः ।
हनिष्यामि रणेऽद्यैव वरदृप्तं विमोहितम् ॥ ३१ ॥
व्यास उवाच

इत्युक्त्वा सा सुरान्देवी जहासातीव सुस्वरम् ।
चित्रमेतच्च संसारे भ्रममोहयुतं जगत् ॥ ३२ ॥
ब्रह्मविष्णुमहेशाद्याः सेन्द्राश्चान्ये सुरास्तथा ।

कम्पयुक्ता भयत्रस्ता वर्तन्ते महिषात्किल ॥ ३३ ॥
अहो दैवबलं घोरं दुर्जयं सुरसत्तमाः ।
कालः कर्तास्ति दुःखानां सुखानां प्रभुरीश्वरः ॥ ३४ ॥
सृष्टिपालनसंहारे समर्था अपि ते यदा ।
मुह्यन्ति क्लेशसन्तप्ता महिषेण प्रपीडिताः ॥ ३५ ॥
इति कृत्वा स्मितं देवी साट्टहासं चकार ह ।
उच्चैः शब्दं महाघोरं दानवानां भयप्रदम् ॥ ३६ ॥
चकम्पे वसुधा तत्र श्रुत्वा तच्छब्दमद्भुतम् ।
चेलुश्च पर्वताः सर्वे चुक्षोभाब्धिश्च वीर्यवान् ॥ ३७ ॥
मेरुश्चचाल शब्देन दिशः सर्वाः प्रपूरिताः ।
भयं जग्मुस्तदा श्रुत्वा दानवास्तत्स्वनं महत् ॥ ३८ ॥
जय पाहीति देवास्तामूचुः परमहर्षिताः ।
महिषोऽपि स्वनं श्रुत्वा चुकोप मदगर्वितः ॥ ३९ ॥
किमेतदिति तान्दैत्यान्पप्रच्छ स्वनशङ्कितः ।

गच्छन्तु त्वरिता दूता ज्ञातुं शब्दसमुद्भवम् ॥ ४० ॥
कृतः केनायमत्युग्रः शब्दः कर्णव्यथाकरः ।
देवो वा दानवो वापि यो भवेत्स्वनकारकः ॥ ४१ ॥
गृहीत्वा तं दुरात्मानं मत्समीपं नयन्त्विह ।
हनिष्यामि दुराचारं गर्जन्तं स्मयदुर्मदम् ॥ ४२ ॥
क्षीणायुष्यं मन्दमतिं नयामि यमसादनम् ।
पराजिताः सुराः कामं न गर्जन्ति भयातुराः ॥ ४३ ॥
नासुरा मम वश्यास्ते कस्येदं मूढचेष्टितम् ।
त्वरिता मामुपायान्तु ज्ञात्वा शब्दस्य कारणम् ॥ ४४ ॥
अहं गत्वा हनिष्यामि तं पापं वितथश्रमम् ।
व्यास उवाच
इत्युक्तास्तेन ते दूता देवीं सर्वाङ्गसुन्दरीम् ॥ ४५ ॥
अष्टादशभुजां दिव्यां सर्वाभरणभूषिताम् ।
सर्वलक्षणसम्पन्नां वरायुधधरां शुभाम् ॥ ४६ ॥

दधतीं चषकं हस्ते पिबन्तीं च मुहुर्मधु ।
संवीक्ष्य भयभीतास्ते जग्मुस्त्रस्ताः सुशङ्किताः ॥ ४७ ॥
सकाशे महिषस्याशु तमूचुः स्वनकारणम् ।
दूता ऊचुः
देवी दैत्येश्वर प्रौढा दृश्यते काचिदङ्गना ॥ ४८ ॥
सर्वाङ्गभूषणा नारी सर्वरत्नोपशोभिता ।

न मानुषी नासुरी सा दिव्यरूपा मनोहरा ॥ ४९ ॥
सिंहारूढायुधधरा चाष्टादशकरा वरा ।
सा नादं कुरुते नारी लक्ष्यते मदगर्विता ॥ ५० ॥
सुरापानरता कामं जानीमो न सभर्तृका ।
अन्तरिक्षस्थिता देवास्तां स्तुवन्ति मुदान्विताः ॥ ५१ ॥
जयेति पाहि नश्चेति जहि शत्रुमिति प्रभो ।
न जाने का वरारोहा कस्य वा सा परिग्रहः ॥ ५२ ॥
किमर्थमागता चात्र किं चिकीर्षति सुन्दरी ।

द्रष्टुं नैव समर्थाः स्मस्तत्तेजःपरिधर्षिताः ॥ ५३ ॥
शृङ्गारवीरहासाढ्या रौद्राद्भुतरसान्विता ।
दृष्ट्वैवैवंविधां नारीमसम्भाष्य समागताः ॥ ५४ ॥
वयं त्वदाज्ञया राजन् किं कर्तव्यमतःपरम् ।
महिष उवाच
गच्छ वीर मयादिष्टो मन्त्रिश्रेष्ठ बलान्वितः ॥ ५५ ॥
सामादिभिरुपायैस्त्वं समानय शुभाननाम् ।
नायाति यदि सा नारी त्रिभिः सामादिभिस्त्विह ॥ ५६ ॥
अहत्वा तां वरारोहां त्वमानय ममान्तिकम् ।
करोमि पट्टमहिषीं तां मरालभ्रुवं मुदा ॥ ५७ ॥
प्रीतियुक्ता समायाति यदि सा मृगलोचना ।
रसभङ्गो यथा न स्यात्तथा कुरु ममेप्सितम् ॥ ५८ ॥
श्रवणान्मोहितोऽस्म्यद्य तस्या रूपस्य सम्पदा ।
व्यास उवाच

महिषस्य वचः श्रुत्वा पेशलं मन्त्रिसत्तमः ॥ ५९ ॥
जगाम तरसा कामं गजाश्वरथसंयुतः ।
गत्वा दूरतरं स्थित्वा तामुवाच मनस्विनीम् ॥ ६० ॥
विनयावनतः श्लक्ष्णं मन्त्री मधुरया गिरा ।
प्रधान उवाच
कासि त्वं मधुरालापे किमत्रागमनं कृतम् ॥ ६१ ॥
पृच्छति त्वां महाभागे मन्मुखेन मम प्रभुः ।
स जेता सर्वदेवानामवध्यस्तु नरैः किल ॥ ६२ ॥
ब्रह्मणो वरदानेन गर्वितश्चारुलोचने ।
दैत्येश्वरोऽसौ बलवान्कामरूपधरः सदा ॥ ६३ ॥
श्रुत्वा त्वां समुपायातां चारुवेषां मनोहराम् ।
द्रष्टुमिच्छति राजा मे महिषो नाम पार्थिवः ॥ ६४ ॥
मानुषं रूपमादाय त्वत्समीपं समेष्यति ।
यथा रुच्येत चार्वङ्गि तथा मन्यामहे वयम् ॥ ६५ ॥

तर्ह्येहि मृगशावाक्षि समीपं तस्य धीमतः ।
नो चेदिहानयाम्येनं राजानं भक्तितत्परम् ॥ ६६ ॥
तथा करोमि देवेशि यथा ते मनसेप्सितम् ।
वशगोऽसौ तवात्यर्थं रूपसंश्रवणात्तव ॥ ६७ ॥
करभोरु वदाशु त्वं संविधेयं मया तथा ॥ ६८ ॥

Roman transliteration

vyāsa uvāca
devā viṣṇuvacaḥ śrutvā sarve pramuditāstadā |
daduśca bhūṣaṇānyāśu vastrāṇi svāyudhāni ca || 1 ||
kṣīrodaścāmbare divye rakte sūkṣme tathājare |
nirmalañca tathā hāraṃ prītastasmai sumaṇḍitam || 2 ||
dadau cūḍāmaṇiṃ divyaṃ sūryakoṭisamaprabham |
kuṇḍale ca tathā śubhre kaṭakāni bhujeṣu vai || 3 ||
keyūrānkaṅkaṇāndivyānnānārat□navirājitān |
dadau tasyai viśvakarmā prasannendriyamānasaḥ || 4 ||
nūpurau susvarau kāntau nirmalau rat□nabhūṣitau |
dadau sūryapratīkāśau tvaṣṭā tasyai supādayoḥ || 5 ||
tathā graiveyakaṃ ramyaṃ dadau tasyai mahārṇavaḥ |
aṅgulīyakarat□nāni tejovanti ca sarvaśaḥ || 6 ||
amlānapaṅkajāṃ mālāṃ gandhāḍhyāṃ bhramarānugām |

tathaiva vaijayantīñca varuṇaḥ samprayacchata || 7 ||
himavānatha santuṣṭo rat□nāni vividhāni ca |
dadau ca vāhanaṃ siṃhaṃ kanakābhaṃ manoharam || 8 ||
bhūṣaṇairbhūṣitā divyaiḥ sā rarāja varā śubhā |
siṃhārūḍhā varārohā sarvalakṣaṇasaṃyutā || 9 ||
viṣṇuścakrātsamutpādya dadāvasyai rathāṅgakam |
sahasrāraṃ sudīptañca devāriśirasāṃ haram || 10 ||
svatriśūlātsamutpādya śaṅkaraḥ śūlamuttamam |
dadau devyai surārīṇāṃ kṛntanaṃ bhayanāśanam || 11 ||
varuṇaśca prasannātmā dadau śaṅkhaṃ samujvalam |
ghoṣavantaṃ svaśaṅkhāttu samutpādya sumaṅgalam || 12 ||
hutāśanastathā śaktiṃ śataghnīṃ sumanojavām |
prāyacchattu prasannātmā tasyai daityavināśinīm || 13 ||
iṣudhiṃ bāṇapūrṇañca cāpaṃ cād□bhutadarśanam |

māruto dattavāṃstasyai durākarṣaṃ kharasvaram || 14 ||
svavajrādvajramutpādya dadāvindro'tidāruṇam |
ghaṇṭāmairāvatāttūrṇaṃ suśabdāṃ cātisundarām || 15 ||
dadau daṇḍaṃ yamaḥ kāmaṃ kāladaṇḍasamud□bhavam |
yenāntaṃ sarvabhūtānāmakarotkāla āgate || 16 ||
brahmā kamaṇḍaluṃ divyaṃ gaṅgāvāriprapūritam |
dadāvasyai mudā yukto varuṇaḥ pāśameva ca || 17 ||
kālaḥ khaḍgaṃ tathā carma prāyacchattu narādhipa |
paraśuṃ viśvakarmā ca tīkṣṇamasyai dadāvatha || 18 ||
dhanadastu surāpūrṇaṃ pānapātraṃ suvarṇajam |
paṅkajaṃ varuṇaścādāddevyai divyaṃ manoharam || 19 ||
gadāṃ kaumodakīṃ tvaṣṭā ghaṇṭāśataninādinīm |
adāttasyai prasannātmā suraśatruvināśinīm || 20 ||

astrāṇyanekarūpāṇi tathābhedyañca daṃśanam |

dadau tvaṣṭā jaganmātre nijaraśmīndivākaraḥ || 21 ||
sāyudhāṃ bhūṣaṇairyuktāṃ dṛṣṭvā te vismayaṃ gatāḥ |
tuṣṭuvustāṃ surā devīṃ trailokyamohinīṃ śivām || 22 ||
devā ūcuḥ
namaḥ śivāyai kalyāṇyai śāntyai puṣṭyai namo namaḥ |
bhagavatyai namo devyai rudrāṇyai satataṃ namaḥ || 23 ||
kālarātryai tathāmbāyai indrāṇyai te namo namaḥ |
siddhyai buddhyai tathā vṛddhyai vaiṣṇavyai te namo namaḥ || 24 ||
pṛthivyāṃ yā sthitā pṛthvyā na jñātā pṛthivīñca yā |
antaḥsthitā yamayati vande tāmīśvarīṃ parām || 25 ||
māyāyāṃ yā sthitā jñātā māyayā na ca tāmajām |
antaḥsthitā prerayati prerayitrīṃ numaḥ śivām || 26 ||
kalyāṇaṃ kuru bho mātastrāhi naḥ śatrutāpitān |
jahi pāpaṃ hayāriṃ tvaṃ tejasā svena mohitam || 27 ||

khalaṃ māyāvinaṃ ghoraṃ strīvadhyaṃ varadarpitam |
duḥkhadaṃ sarvadevānāṃ nānārūpadharaṃ śatam || 28 ||
tvamekā sarvadevānāṃ śaraṇaṃ bhaktavatsale |
pīḍitāndānavenādya trāhi devi namo'stu te || 29 ||
vyāsa uvāca
evaṃ stutā tadā devī suraiḥ sarvasukhapradā |
tānuvāca mahādevī smitapūrvaṃ śubhaṃ vacaḥ || 30 ||
devyuvāca
bhayaṃ tyajantu gīrvāṇā mahiṣānmandacetasaḥ |
haniṣyāmi raṇe'dyaiva varadṛptaṃ vimohitam || 31 ||
vyāsa uvāca
ityuktvā sā surāndevī jahāsātīva susvaram |
citrametacca saṃsāre bhramamohayutaṃ jagat || 32 ||
brahmaviṣṇumaheśādyāḥ sendrāścānye surāstathā |

kampayuktā bhayatrastā vartante mahiṣātkila || 33 ||
aho daivabalaṃ ghoraṃ durjayaṃ surasattamāḥ |
kālaḥ kartāsti duḥkhānāṃ sukhānāṃ prabhurīśvaraḥ || 34 ||
sṛṣṭipālanasaṃhāre samarthā api te yadā |
muhyanti kleśasantaptā mahiṣeṇa prapīḍitāḥ || 35 ||
iti kṛtvā smitaṃ devī sāṭṭahāsaṃ cakāra ha |
uccaiḥ śabdaṃ mahāghoraṃ dānavānāṃ bhayapradam || 36 ||
cakampe vasudhā tatra śrutvā tacchabdamad□bhutam |
celuśca parvatāḥ sarve cukṣobhābdhiśca vīryavān || 37 ||
meruścacāla śabdena diśaḥ sarvāḥ prapūritāḥ |
bhayaṃ jagmustadā śrutvā dānavāstatsvanaṃ mahat || 38 ||
jaya pāhīti devāstāmūcuḥ paramaharṣitāḥ |
mahiṣo'pi svanaṃ śrutvā cukopa madagarvitaḥ || 39 ||
kimetaditi tāndaityānpapraccha svanaśaṅ□kitaḥ |

gacchantu tvaritā dūtā jñātuṃ śabdasamud□bhavam || 40 ||
kṛtaḥ kenāyamatyugraḥ śabdaḥ karṇavyathākaraḥ |
devo vā dānavo vāpi yo bhavetsvanakārakaḥ || 41 ||
gṛhītvā taṃ durātmānaṃ matsamīpaṃ nayantviha |
haniṣyāmi durācāraṃ garjantaṃ smayadurmadam || 42 ||

kṣīṇāyuṣyaṃ mandamatiṃ nayāmi yamasādanam |
parājitāḥ surāḥ kāmaṃ na garjanti bhayāturāḥ || 43 ||
nāsurā mama vaśyāste kasyedaṃ mūḍhaceṣṭitam |
tvaritā māmupāyāntu jñātvā śabdasya kāraṇam || 44 ||
ahaṃ gatvā haniṣyāmi taṃ pāpaṃ vitathaśramam |
vyāsa uvāca
ityuktāstena te dūtā devīṃ sarvāṅgasundarīm || 45 ||
aṣṭādaśabhujāṃ divyāṃ sarvābharaṇabhūṣitām |
sarvalakṣaṇasampannāṃ varāyudhadharāṃ śubhām || 46 ||

dadhatīṃ caṣakaṃ haste pibantīṃ ca muhurmadhu |
saṃvīkṣya bhayabhītāste jagmustrastāḥ suśaṅ□kitāḥ || 47 ||
sakāśe mahiṣasyāśu tamūcuḥ svanakāraṇam |
dūtā ūcuḥ
devī daityeśvara prauḍhā dṛśyate kācidaṅganā || 48 ||
sarvāṅgabhūṣaṇā nārī sarvarat□nopaśobhitā |
na mānuṣī nāsurī sā divyarūpā manoharā || 49 ||
siṃhārūḍhāyudhadharā cāṣṭādaśakarā varā |
sā nādaṃ kurute nārī lakṣyate madagarvitā || 50 ||
surāpānaratā kāmaṃ jānīmo na sabhartṛkā |
antarikṣasthitā devāstāṃ stuvanti mudānvitāḥ || 51 ||
jayeti pāhi naśceti jahi śatrumiti prabho |
na jāne kā varārohā kasya vā sā parigrahaḥ || 52 ||
kimarthamāgatā cātra kiṃ cikīrṣati sundarī |

draṣṭuṃ naiva samarthāḥ smastattejaḥparidharṣitāḥ || 53 ||
śṛṅgāravīrahāsāḍhyā raudrād□bhutarasānvitā |
dṛṣṭvaivaivaṃvidhāṃ nārīmasambhāṣya samāgatāḥ || 54 ||
vayaṃ tvadājñayā rājan kiṃ kartavyamataḥparam |
mahiṣa uvāca
gaccha vīra mayādiṣṭo mantriśreṣṭha balānvitaḥ || 55 ||
sāmādibhirupāyaistvaṃ samānaya śubhānanām |
nāyāti yadi sā nārī tribhiḥ sāmādibhistviha || 56 ||
ahatvā tāṃ varārohāṃ tvamānaya mamāntikam |
karomi paṭṭamahiṣīṃ tāṃ marālabhruvaṃ mudā || 57 ||
prītiyuktā samāyāti yadi sā mṛgalocanā |
rasabhaṅgo yathā na syāttathā kuru mamepsitam || 58 ||
śravaṇānmohito'smyadya tasyā rūpasya sampadā |
vyāsa uvāca

mahiṣasya vacaḥ śrutvā peśalaṃ mantrisattamaḥ || 59 ||
jagāma tarasā kāmaṃ gajāśvarathasaṃyutaḥ |
gatvā dūrataraṃ sthitvā tāmuvāca manasvinīm || 60 ||
vinayāvanataḥ ślakṣṇaṃ mantrī madhurayā girā |
pradhāna uvāca
kāsi tvaṃ madhurālāpe kimatrāgamanaṃ kṛtam || 61 ||
pṛcchati tvāṃ mahābhāge manmukhena mama prabhuḥ |
sa jetā sarvadevānāmavadhyastu naraiḥ kila || 62 ||
brahmaṇo varadānena garvitaścārulocane |
daityeśvaro'sau balavānkāmarūpadharaḥ sadā || 63 ||
śrutvā tvāṃ samupāyātāṃ cāruveṣāṃ manoharām |
draṣṭumicchati rājā me mahiṣo nāma pārthivaḥ || 64 ||

mānuṣaṃ rūpamādāya tvatsamīpaṃ sameṣyati |
yathā rucyeta cārvaṅ□gi tathā manyāmahe vayam || 65 ||

tarhyehi mṛgaśāvākṣi samīpaṃ tasya dhīmataḥ |
no cedihānayāmyenaṃ rājānaṃ bhaktitatparam || 66 ||
tathā karomi deveśi yathā te manasepsitam |
vaśago'sau tavātyarthaṃ rūpasaṃśravaṇāttava || 67 ||
karabhoru vadāśu tvaṃ saṃvidheyaṃ mayā tathā || 68 ||

English translation

1-22. Vyasa said On hearing Visnu's words, the Devas became very glad and presented immediately their own weapons, ornaments and clothings. The Ksiroda (Milk) Ocean presented to Her gladly, the well fitted necklace, clear as crystal, and a pair of divine cloths, of a red colour, never becoming old and very fine. Vis'vakarma was very much gratified in his heart and presented a divine jewel to be worn in Her diadem or crest blazing like hundreds of suns; white earrings; bracelets for Her wrist, bracelets for Her upper arm, and other bracelets decked with various gems and jewels and anklets brilliant like gems, of a clear Sun-like lustre, decked with jewels, and tinkling nicely. The architect of the gods, the ocean of intellect, Vis'vakarma gave Her as offerings beautiful ornaments also for the neck, all very beautiful, as well as for the fingers decked with gems and jewels, all shining splendidly. Varuna gave for Her head garland of lotuses, never fading away, of such a sweet fragrance as bees constantly hover round them and the Vaijayanti garland for Her breast. The mountain Himalya gladly offered Her various gems and a beautiful lion, of a golden colour for Her conveyance. Then that beautiful Lady, having all the auspicious signs, wishing welfare to all, and decorated with the divine ornaments began to look grand and splendid, mounted on Her conveyance, the Lion. Visnu then created another thousand spoked discus (Chakram) from His own Chakra, capable to take off the head of any Asura, and offered it to Her. S'ankara created another excellent Tris'ula from his own Trident, terrible and demon-killing, and offered it to the Devi. Varuna created another bright conch from his own conch and offered it gladly to the Devi.

Fire offered Her a weapon named S'ataghni which kills violently the demons, as if that is another god of death. Maruta (wind), the chief of the gods, offered Her a wonderful bow and arrow case filled with arrows. The bow can be drawn with great difficulty and emits a very harsh sound. Indra created another dreadful thunderbolt from his

own thunderbolt and gave it at once to the Devi; as well the beautiful sonorous bell that used to hang from the elephant Airavata. Yama, the God of Death, created another beautiful staff from his own sceptre which takes away when time comes, the life of all beings. Brahma gladly gave Her a divine Kamandalu, filled with the Ganges water; and Varuna offered Her a weapon called Pas'a. O King! Time gave Her an axe and a shield and VisVakarma gave Her a sharp Paras'u. Kuvera, the Lord of wealth, gave her a golden drinking cup, filled with wine; and Varuna offered Her a divine beautiful lotus. VisVakarma became very glad and gave Her the Kaumodaki gada, capable to kill the enemy of the gods and whence hundreds of bells are hanging, an impenetrable armour and various other weapons. The Sun gave to the Divine Mother his own rays. The Devas, seeing Her adorned with ornaments and weapons, began to praise and chant hymns to that most Auspicious Goddess, the Great Enchantress of the three worlds.

23-29. The Deva said “Salutation to S'iva, Salutation to the Most Auspicious; Thou art peace and nourishment; we salute again and again to Thee. Salutation to Thee, the Bhagavati Devi; Thou art the

Goddess Rudrani (the terrible), we always salute again and again to Thee. Thou art the Kalaratri (the night of destruction at the end of the world); Thou art the Indrani. Thou art the Mother, we salute again and again to Thee; Thou art the success. Thou art the intelligence. Thou art the growth. Thou art the Vaisnavi; salutation again and again to Thee. Thou art within the earth; yet the earth does know know Thee. Thou art again the inmost of the earth and controllest the things within this earth; we offer our salutations to that Supreme Cause, the Highest Goddess. Thou art within this Maya (the unborn) yet the Maya does not know Thee. Thou residest again within the innermost of the Maya and directest that Unborn One, the Maya, we salute again and again to that Supreme Cause, the Great Directress, the S'iva (the most auspicious). O Mother! Do what is good to us; we are oppressed by our enemy, dost then protect us; by Thy own

power dost Thou overpower and kill that Mahisa. That demon is vulnerable by woman only, he is deceitful, cunning, dreadful, and swollen with pride on his having got the blessing; he assumes many forms and torments the Devas. O One, devoted to the Bhaktas! Thou art the only refuge of all the gods; O Thou art the supreme goddess, we are very much harassed and oppressed by the Danava; therefore dost Thou now protect us; we bow down to Thee."

30. Vyasa said When the Devas had praised thus, the Highest Goddess, the Giver of all happiness, then smilingly said in the following auspicious terms

31. "O Devas! Today in the battle ground I will overpower that wicked Mahisa, of cruel disposition and take away his life."

32-40. Vyasa said Speaking thus in a melodious voice, the Supreme One smiled and again said "This world is all full of error and delusion. Really, it is very wonderful that Brahma, Visnu, Indra and other gods are all shuddering out of fear from Mahisa Danava. The power of Destiny is exceedingly great and terrible; its influence cannot be overcome even by the best of the Devas. O king! The Time is the Lord of happiness and pain; Time is, therefore, the God. The wonder is this that even those who can create, preserve and destroy this world, they are being overpowered and tormented by Mahisa. The Devi, thinking thus, smiled; then laughed and laughed very hoarsely; it seemed that a roar of laughter then arose. And the Danavas were struck with terror at that very dreadful sound. The earth trembled at that extraordinary sound; the mountains began to move and the vast oceans that remained calm began to be agitated with billows. The uproar filled all the quarters and the mountain Meru trembled. Then the Danavas, hearing the tumultuous uproar, were all filled with tremendous fear. The Devas became very glad and said

thus "O Devi! Let victory be Yours; save us." The intoxicated Mahisa, too, hearing those words, became very angry. Mahisa, struck with terror at those words, asked the Daityas "O Messengers! Go and ascertain how has originated this sound.

41-48. Who has made this harsh sound? Bring that devil who has made this hoarse noise, be he a Deva, Danava, or anyone else unto me and I will kill that roaring villain, who, it seems, has been puffed with egoism and vanity. The Devas are not making this noise, for they are vanquished and terror-stricken; The Asuras are not doing so, for they are my subjects; then, who is the stupid fellow that has done so? Surely he is of very little understanding; his days are numbered; and I will carry him to the home of Death. Go you, ascertain the cause of sound and come back to me; then I will go there and destroy that wretch who made this noise to no purpose." Vyasa said No sooner the messengers heard these words of Mahisa, than they at once went to the Devi and saw that Her body and the several parts thereof were all very beautiful; She had eighteen hands. She was decorated completely with various ornaments all over Her body, all the auspicious signs were being seen in Her

body and that She was holding excellent divine weapons. That auspicious Goddess beautiful, was holding in Her hands, the cup and drinking wine again and again. Beholding Her this form, they were afraid and fled at once to the Mahisa and informed him the cause of that sound.

49-54. The Daityas said "O Lord! We have seen one grown up woman; whose whereabouts we are quite ignorant. The Devi is decorated with jewels and ornaments all over Her body; She is not human nor Asuri but Her form is extraordinary and beautiful. That noble Lady is mounted on a lion, holding weapons on all Her eighteen hands and is roaring loudly; She is drinking wine; so it seems that She is puffed up with liquor. It is quite certain that She

has no husband. The Devas are gladly chanting praises from the celestial space that Let Victory be to Her side and that She save the Devas, O Lord! We don't know at all who is that handsome woman? or whose wife is she; why has she come there? and what is Her motive? Sentiments of love, heroism, laughter, terror and wonder are all fully shining in Her; therefore we are very much overpowered by the halo emitted from Her; and we could not even see Her well.

Note Rasas means sentiments. The rasas are usually eight. Sringara, Hasya, Karuna, Raudra, Vira, Bhayanakah, Bibhatsadbhu tasangau, Chetyastau, Natyan, Rasah smritah but sometimes Santarasah, is added thus making the total number nine; sometimes a tenth, Vatsalyarasa is also added.

55. O King! In compliance with your order, we have come back to you no sooner we had seen the Lady, without even addressing Her in any way. Now order us what we are to do."

56-58. Mahisa said "O Best of ministers! O Hero! Under my command, go there with all the forces and use the means, conciliation, etc., and bring that woman, having a beautiful face (like the Moon), to me. If that Lady do not come even when the three policies, Sama (conciliation), Dana (making gifts), and Bheda (sowing dissensions in an enemy's party and thus winning him over to one's side, one of the four Upayas or means of success against an enemy) are adopted by you, then apply the last resort Danda, (or war) in such a way that Her life be not destroyed and bring that beautiful woman to me. I will gladly make Her, of black curling hairs, my queen-consort. In case that deer-eyed one comes gladly, then do my desires without causing any unpleasant feeling; (a cessation of sentiment). I am enchanted on hearing about Her beauties and wealth."

59-67. Vyasa said The prime minister, on hearing the words of Mahisa, took with him elephants, horses, and chariots and hurriedly went to the desired place. On coming near to the Devi, the minister began to address Her in sweet words from a sufficient distance in a very humble and courteous way. O Sweet speaking! Who art Thou? What has caused Thee to come here? O Highly fortunate! My master has asked through me these questions. My master cannot be killed by all the Devas and men; he has conquered all the Lokas (worlds).

O Beautiful-eyed! On account of getting his boon from Brahma, the Lord of the Daityas has become very powerful and consequently being very proud, assumes different forms at will. He, our King-Emperor Mahisa, the lord of the earth, hearing about Thy beauty and dress, has expressed a desire to see Thee. O Beautiful one!

Whether he will appear before Thee in a human form? He will do whatever Thou likest. O Deer-eyed One! Be pleased now to go to that intelligent King. In case Thou dost not go, we will bring the King, Thy devotee, to Thee. O Lord of the Devas! Our King has heard of Thy beauty and grandeur and has become very much submissive to Thee. We will therefore do exactly what Thou desirest. Therefore, Thou having thighs thick and round like those of a young of an elephant! Be pleased to express what Thou likest and we will do quickly as Thou desirest.

Here ends the Ninth Chapter of the Fifth Book on the worship offered by the gods to the Devi and the weapons offered by them in the Maha Puranam, S'ri Mad Devi Bhagavatam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 10

On The Messenger's News To

Chapter 97 of 318 · 66 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
इति तस्य वचः श्रुत्वा प्रहस्य प्रमदोत्तमा ।
तमुवाच महाराज मेघगम्भीरया गिरा ॥ १ ॥
देव्युवाच
मन्त्रिवर्य सुराणां वै जननीं विद्धि मां किल ।
महालक्ष्मीमिति ख्यातां सर्वदैत्यनिषूदिनीम् ॥ २ ॥
प्रार्थिताहं सुरैः सर्वैर्महिषस्य वधाय च ।
पीडितैर्दानवेन्द्रेण यज्ञभागबहिष्कृतैः ॥ ३ ॥
तस्मादिहागतास्म्यद्य तद्वधार्थं कृतोद्यमा ।
एकाकिनी न सैन्येन संयुता मन्त्रिसत्तम ॥ ४ ॥
यत्त्वयाहं सामपूर्वं कृत्वा स्वागतमादरात् ।
उक्ता मधुरया वाचा तेन तुष्टास्मि तेऽनघ ॥ ५ ॥
नोचेद्धन्मि दृशा त्वां वै कालाग्निसमया किल ।
कस्य प्रीतिकरं न स्यान्माधुर्यवचनं खलु ॥ ६ ॥

गच्छ तं महिषं पापं वद मद्वचनादिदम् ।
गच्छ पातालमधुना जीवितेच्छा यदस्ति ते ॥ ७ ॥
नोचेत्कृतागसं दुष्टं हनिष्यामि रणाङ्गणे ।
मद्बाणक्षुण्णदेहस्त्वं गन्तासि यमसादनम् ॥ ८ ॥
दयालुत्वं ममेदं त्वं विदित्वा गच्छ सत्वरम् ।
हते त्वयि सुरा मूढ स्वर्गं प्राप्स्यन्ति सत्वरम् ॥ ९ ॥
तस्माद्गच्छस्व त्यक्त्वैको मेदिनीञ्च ससागराम् ।
पातालं तरसा मन्द यावद्बाणा न मेऽपतन् ॥ १० ॥
युद्धेच्छा चेन्मनसि ते तर्ह्येहि त्वरितोऽसुर ।
वीरैर्महाबलैः सर्वैर्नयामि यमसादनम् ॥ ११ ॥
युगे युगे महामूढ हतास्त्वत्सदृशाः किल ।
असंख्यातास्तथा त्वां वै हनिष्यामि रणाङ्गणे ॥ १२ ॥
साफल्यं कुरु शस्त्राणां धारणे तु श्रमोऽन्यथा ।
तद्युध्यस्व मया सार्धं समरे स्मरपीडितः ॥ १३ ॥

मा गर्वं कुरु दुष्टात्मन् यन्मेऽस्ति ब्रह्मणो वरः ।
स्त्रीवध्यत्वे त्वया मूढ पीडिताः सुरसत्तमाः ॥ १४ ॥

कर्तव्यं वचनं धातुस्तेनाहं त्वामुपागता ।
स्त्रीरूपमतुलं कृत्वा सत्यं हन्तुं कृतागसम् ॥ १५ ॥
यथेच्छं गच्छ वा मूढ पातालं पन्नगावृतम् ।
हित्वा भूसुरसद्माद्य जीवितेच्छा यदस्ति ते ॥ १६ ॥
व्यास उवाच
इत्युक्तः स ततो देव्या मन्त्रिश्रेष्ठो बलान्वितः ।
प्रत्युवाच निशम्यासौ वचनं हेतुगर्भितम् ॥ १७ ॥
देवि स्त्रीसदृशं वाक्यं ब्रूषे त्वं मदगर्विता ।
क्वासौ क्व त्वं कथं युद्धमसम्भाव्यमिदं किल ॥ १८ ॥
एकाकिनी पुनर्बाला प्रारब्धयौवना मृदुः ।
महिषोऽसौ महाकायो दुर्विभाव्यं हि सङ्गतम् ॥ १९ ॥
सैन्यं बहुविधं तस्य हस्त्यश्वरथसंकुलम् ।

पदातिगणसंविद्धं नानायुधविराजितम् ॥ २० ॥
कः श्रमः करिराजस्य मालतीपुष्पमर्दने ।
मारणे तव वामोरु महिषस्य तथा रणे ॥ २१ ॥
यदि त्वां परुषं वाक्यं ब्रवीमि स्वल्पमप्यहम् ।
शृङ्गारे तद्विरुद्धं हि रसभङ्गाद्बिभेम्यहम् ॥ २२ ॥
राजास्माकं सुररिपुर्वर्तते त्वयि भक्तिमान् ।
साममेव मया वाच्यं दानयुक्तं तथा वचः ॥ २३ ॥
नोचेद्धन्म्यहमद्यैव बाणेन त्वां मृषावदाम् ।
मिथ्याभिमानचतुरां रूपयौवनगर्विताम् ॥ २४ ॥
स्वामी मे मोहितः श्रुत्वा रूपं ते भुवनातिगम् ।
तत्प्रियार्थं प्रियं कामं वक्तव्यं त्वयि यन्मया ॥ २५ ॥
राज्यं तव धनं सर्वं दासस्ते महिषः किल ।
कुरु भावं विशालाक्षि त्यक्त्वा रोषं मृतिप्रदम् ॥ २६ ॥
पतामि पादयोस्तेऽहं भक्तिभावेन भामिनि ।

पट्टराज्ञी महाराज्ञो भव शीघ्रं शुचिस्मिते ॥ २७ ॥
त्रैलोक्यविभवं सर्वं प्राप्स्यसि त्वमनाविलम् ।
सुखं संसारजं सर्वं महिषस्य परिग्रहात् ॥ २८ ॥
देव्युवाच
शृणु साचिव वक्ष्यामि वाक्यानां सारमुत्तमम् ।
शास्त्रदृष्टेन मार्गेण चातुर्यमनुचिन्त्य च ॥ २९ ॥
महिषस्य प्रधानस्त्वं मया ज्ञातं धिया किल ।
पशुबुद्धिस्वभावोऽसि वचनात्तव साम्प्रतम् ॥ ३० ॥
मन्त्रिणस्त्वादृशा यस्य स कथं बुद्धिमान्भवेत् ।
उभयोः सदृशो योगः कृतोऽयं विधिना किल ॥ ३१ ॥
यदुक्तं स्त्रीस्वभावासि तद्विचारस्य मूढ किम् ।

पुमान्नाहं तत्स्वभावाभवंस्त्रीवेषधारिणी ॥ ३२ ॥
याचितं मरणं पूर्वं स्त्रिया त्वत्प्रभुणा यथा ।
तस्मान्मन्येऽतिमूर्खोऽसौ न वीररसवित्तमः ॥ ३३ ॥

कामिन्या मरणं क्लीबरतिदं शूरदुःखदम् ।
प्रार्थितं प्रभुणा तेन महिषेणात्मबुद्धिना ॥ ३४ ॥
तस्मात्स्त्रीरूपमाधाय कार्यं कर्तुमुपागता ।
कथं बिभेमि त्वद्वाक्यैर्धर्मशास्त्रविरोधकैः ॥ ३५ ॥
विपरीतं यदा दैवं तृणं वज्रसमं भवेत् ।
विधिश्चेत्सुमुखः कामं कुलिशं तूलवत्तदा ॥ ३६ ॥
किं सैन्यैरायुधैः किं वा प्रपञ्चैर्दुर्गसेवनैः ।
मरणं साम्प्रतं यस्य तस्य सैन्यैस्तु किं फलम् ॥ ३७ ॥
यदायं देहसम्बन्धो जीवस्य कालयोगतः ।
तदैव लिखितं सर्वं सुखं दुःखं तथा मृतिः ॥ ३८ ॥
यस्य येन प्रकारेण मरणं दैवनिर्मितम् ।
तस्य तेनैव जायेत नान्यथेति विनिश्चयः ॥ ३९ ॥
ब्रह्मादीनां यथा काले नाशोत्पत्ती विनिर्मिते ।
तथैव भवतः कामं किमन्येषां विचार्यते ॥ ४० ॥

ये मृत्युधर्मिणस्तेषां वरदानेन दर्पिताः ।
मरिष्यामो न मन्यन्ते ते मूढा मन्दचेतसः ॥ ४१ ॥
तस्माद्गच्छ नृपं ब्रूहि वचनं मम सत्वरम् ।
यदाज्ञापयते भूपस्तत्कर्तव्यं त्वया किल ॥ ४२ ॥
मघवा स्वर्गमाप्नोतु देवाः सन्तु हविर्भुजः ।
यूयं प्रयात पातालं यदि जीवितुमिच्छथ ॥ ४३ ॥
अन्यथा चेन्मतिर्मन्द महिषस्य दुरात्मनः ।
तद्युध्यस्व मया सार्धं मरणाय कृतादरः ॥ ४४ ॥
मन्यसे सङ्गरे भग्ना देवा विष्णुपुरोगमाः ।
दैवं हि कारणं तत्र वरदानं प्रजापतेः ॥ ४५ ॥
व्यास उवाच
इति देव्या वचः श्रुत्वा चिन्तयामास दानवः ।
किं कर्तव्यं मया युद्धं गन्तव्यं वा नृपं प्रति ॥ ४६ ॥
विवाहार्थमिहाज्ञप्तो राज्ञा कामातुरेण वै ।

तत्कथं विरसं कृत्वा गच्छेयं नृपसन्निधौ ॥ ४७ ॥
इयं बुद्धिः समीचीना यद्व्रजामि कलिं विना ।
यथागतं तथा शीघ्रं राज्ञे संवेदयाम्यहम् ॥ ४८ ॥
स प्रमाणं पुनः कार्ये राजा मतिमतां वरः ।
करिष्यति विचार्यैव सचिवैर्निपुणैः सह ॥ ४९ ॥
सहसा न मया युद्धं कर्तव्यमनया सह ।

जये पराजये वापि भूपतेरप्रियं भवेत् ॥ ५० ॥
यदि मां सुन्दरी हन्यादहं वा हन्मि तां पुनः ।
येन केनाप्युपायेन स कुप्येत्पार्थिवः किल ॥ ५१ ॥
तस्मात्तत्रैव गत्वाहं बोधयिष्यामि तं नृपम् ।
यथाद्याभिहितं देव्या यथारुचि करोतु सः ॥ ५२ ॥
व्यास उवाच
इति सञ्चिन्त्य मेधावी जगाम नृपसन्निधौ ।
प्रणम्य तमुवाचेदं कृताञ्जलिरमात्यकः ॥ ५३ ॥

मन्त्र्युवाच
राजन् देवी वरारोहा सिंहस्योपरि संस्थिता ।
अष्टादशभुजा रम्या वरायुधधरा परा ॥ ५४ ॥
सा मयोक्ता महाराज महिषं भज भामिनि ।
महिषी भव राज्ञस्त्वं त्रैलोक्याधिपतेः प्रिया ॥ ५५ ॥
पट्टराज्ञी त्वमेवास्य भविता नात्र संशयः ।
स तवाज्ञाकरो जातो वशवर्ती भविष्यति ॥ ५६ ॥
त्रैलोक्यविभवं भुक्त्वा चिरकालं वरानने ।
महिषं पतिमासाद्य योषितां सुभगा भव ॥ ५७ ॥
इति मद्वचनं श्रुत्वा सा स्मयावेशमोहिता ।
मामुवाच विशालाक्षी स्मितपूर्वमिदं वचः ॥ ५८ ॥
महिषीगर्भसम्भूतं पशूनामधमं किल ।
बलिं दास्याम्यहं देव्यै सुराणां हितकाम्यया ॥ ५९ ॥
का मूढा कामिनी लोके महिषं वै पतिं भजेत् ।

मादृशी मन्दबुद्धे किं पशुभावं भजेदिह ॥ ६० ॥
महिषी महिषं नाथं सशृङ्गा शृङ्गसंयुतम् ।
कुरुते क्रन्दमाना वै नाहं तत्सदृशी शठा ॥ ६१ ॥
करिष्येऽहं मृधे युद्धं हनिष्ये त्वां सुराप्रियम् ।
गच्छ वा दुष्ट पातालं जीवितेच्छा यदस्ति ते ॥ ६२ ॥
परुषं तु तया वाक्यमित्युक्तं नृप मत्तया ।
तच्छ्रुत्वाहं समायातः प्रविचिन्त्य पुनः पुनः ॥ ६३ ॥
रसभङ्गं विचिन्त्यैव न युद्धं तु मया कृतम् ।
आज्ञां विना तवात्यन्तं कथं कुर्यां वृथोद्यमम् ॥ ६४ ॥
सातीव च बलोन्मत्ता वर्तते भूप भामिनी ।
भवितव्यं न जानामि किं वा भावि भविष्यति ॥ ६५ ॥
कार्येऽस्मिंस्त्वं प्रमाणं नो मन्त्रोऽतीव दुरासदः ।
युद्धं पलायनं श्रेयो न जानेऽहं विनिश्चयम् ॥ ६६ ॥

Roman transliteration

vyāsa uvāca
iti tasya vacaḥ śrutvā prahasya pramadottamā |
tamuvāca mahārāja meghagambhīrayā girā || 1 ||
devyuvāca
mantrivarya surāṇāṃ vai jananīṃ viddhi māṃ kila |
mahālakṣmīmiti khyātāṃ sarvadaityaniṣūdinīm || 2 ||
prārthitāhaṃ suraiḥ sarvairmahiṣasya vadhāya ca |
pīḍitairdānavendreṇa yajñabhāgabahiṣkṛtaiḥ || 3 ||
tasmādihāgatāsmyadya tadvadhārthaṃ kṛtodyamā |
ekākinī na sainyena saṃyutā mantrisattama || 4 ||
yattvayāhaṃ sāmapūrvaṃ kṛtvā svāgatamādarāt |
uktā madhurayā vācā tena tuṣṭāsmi te'nagha || 5 ||
noceddhanmi dṛśā tvāṃ vai kālāgnisamayā kila |
kasya prītikaraṃ na syānmādhuryavacanaṃ khalu || 6 ||

gaccha taṃ mahiṣaṃ pāpaṃ vada madvacanādidam |
gaccha pātālamadhunā jīvitecchā yadasti te || 7 ||
nocetkṛtāgasaṃ duṣṭaṃ haniṣyāmi raṇāṅgaṇe |
mad□bāṇakṣuṇṇadehastvaṃ gantāsi yamasādanam || 8 ||
dayālutvaṃ mamedaṃ tvaṃ viditvā gaccha satvaram |
hate tvayi surā mūḍha svargaṃ prāpsyanti satvaram || 9 ||
tasmād□ gacchasva tyaktvaiko medinīñca sasāgarām |
pātālaṃ tarasā manda yāvad□ bāṇā na me'patan || 10 ||
yuddhecchā cenmanasi te tarhyehi tvarito'sura |
vīrairmahābalaiḥ sarvairnayāmi yamasādanam || 11 ||
yuge yuge mahāmūḍha hatāstvatsadṛśāḥ kila |
asaṃkhyātāstathā tvāṃ vai haniṣyāmi raṇāṅgaṇe || 12 ||
sāphalyaṃ kuru śastrāṇāṃ dhāraṇe tu śramo'nyathā |
tadyudhyasva mayā sārdhaṃ samare smarapīḍitaḥ || 13 ||

mā garvaṃ kuru duṣṭātman yanme'sti brahmaṇo varaḥ |
strīvadhyatve tvayā mūḍha pīḍitāḥ surasattamāḥ || 14 ||
kartavyaṃ vacanaṃ dhātustenāhaṃ tvāmupāgatā |
strīrūpamatulaṃ kṛtvā satyaṃ hantuṃ kṛtāgasam || 15 ||
yathecchaṃ gaccha vā mūḍha pātālaṃ pannagāvṛtam |
hitvā bhūsurasadmādya jīvitecchā yadasti te || 16 ||
vyāsa uvāca
ityuktaḥ sa tato devyā mantriśreṣṭho balānvitaḥ |
pratyuvāca niśamyāsau vacanaṃ hetugarbhitam || 17 ||
devi strīsadṛśaṃ vākyaṃ brūṣe tvaṃ madagarvitā |
kvāsau kva tvaṃ kathaṃ yuddhamasambhāvyamidaṃ kila || 18 ||
ekākinī punarbālā prārabdhayauvanā mṛduḥ |
mahiṣo'sau mahākāyo durvibhāvyaṃ hi saṅgatam || 19 ||
sainyaṃ bahuvidhaṃ tasya hastyaśvarathasaṃkulam |

padātigaṇasaṃviddhaṃ nānāyudhavirājitam || 20 ||
kaḥ śramaḥ karirājasya mālatīpuṣpamardane |
māraṇe tava vāmoru mahiṣasya tathā raṇe || 21 ||
yadi tvāṃ paruṣaṃ vākyaṃ bravīmi svalpamapyaham |
śṛṅgāre tadviruddhaṃ hi rasabhaṅgād□bibhemyaham || 22 ||
rājāsmākaṃ suraripurvartate tvayi bhaktimān |
sāmameva mayā vācyaṃ dānayuktaṃ tathā vacaḥ || 23 ||
noceddhanmyahamadyaiva bāṇena tvāṃ mṛṣāvadām |

mithyābhimānacaturāṃ rūpayauvanagarvitām || 24 ||
svāmī me mohitaḥ śrutvā rūpaṃ te bhuvanātigam |
tatpriyārthaṃ priyaṃ kāmaṃ vaktavyaṃ tvayi yanmayā || 25 ||
rājyaṃ tava dhanaṃ sarvaṃ dāsaste mahiṣaḥ kila |
kuru bhāvaṃ viśālākṣi tyaktvā roṣaṃ mṛtipradam || 26 ||
patāmi pādayoste'haṃ bhaktibhāvena bhāmini |

paṭṭarājñī mahārājño bhava śīghraṃ śucismite || 27 ||
trailokyavibhavaṃ sarvaṃ prāpsyasi tvamanāvilam |
sukhaṃ saṃsārajaṃ sarvaṃ mahiṣasya parigrahāt || 28 ||
devyuvāca
śṛṇu sāciva vakṣyāmi vākyānāṃ sāramuttamam |
śāstradṛṣṭena mārgeṇa cāturyamanucintya ca || 29 ||
mahiṣasya pradhānastvaṃ mayā jñātaṃ dhiyā kila |
paśubuddhisvabhāvo'si vacanāttava sāmpratam || 30 ||
mantriṇastvādṛśā yasya sa kathaṃ buddhimānbhavet |
ubhayoḥ sadṛśo yogaḥ kṛto'yaṃ vidhinā kila || 31 ||
yaduktaṃ strīsvabhāvāsi tadvicārasya mūḍha kim |
pumānnāhaṃ tatsvabhāvābhavaṃstrīveṣadhāriṇī || 32 ||
yācitaṃ maraṇaṃ pūrvaṃ striyā tvatprabhuṇā yathā |
tasmānmanye'timūrkho'sau na vīrarasavittamaḥ || 33 ||

kāminyā maraṇaṃ klībaratidaṃ śūraduḥkhadam |
prārthitaṃ prabhuṇā tena mahiṣeṇātmabuddhinā || 34 ||
tasmātstrīrūpamādhāya kāryaṃ kartumupāgatā |
kathaṃ bibhemi tvadvākyairdharmaśāstravirodhakaiḥ || 35 ||
viparītaṃ yadā daivaṃ tṛṇaṃ vajrasamaṃ bhavet |
vidhiścetsumukhaḥ kāmaṃ kuliśaṃ tūlavattadā || 36 ||
kiṃ sainyairāyudhaiḥ kiṃ vā prapañcairdurgasevanaiḥ |
maraṇaṃ sāmprataṃ yasya tasya sainyaistu kiṃ phalam || 37 ||
yadāyaṃ dehasambandho jīvasya kālayogataḥ |
tadaiva likhitaṃ sarvaṃ sukhaṃ duḥkhaṃ tathā mṛtiḥ || 38 ||
yasya yena prakāreṇa maraṇaṃ daivanirmitam |
tasya tenaiva jāyeta nānyatheti viniścayaḥ || 39 ||
brahmādīnāṃ yathā kāle nāśotpattī vinirmite |
tathaiva bhavataḥ kāmaṃ kimanyeṣāṃ vicāryate || 40 ||

ye mṛtyudharmiṇasteṣāṃ varadānena darpitāḥ |
mariṣyāmo na manyante te mūḍhā mandacetasaḥ || 41 ||
tasmād□ gaccha nṛpaṃ brūhi vacanaṃ mama satvaram |
yadājñāpayate bhūpastatkartavyaṃ tvayā kila || 42 ||
maghavā svargamāpnotu devāḥ santu havirbhujaḥ |
yūyaṃ prayāta pātālaṃ yadi jīvitumicchatha || 43 ||
anyathā cenmatirmanda mahiṣasya durātmanaḥ |
tadyudhyasva mayā sārdhaṃ maraṇāya kṛtādaraḥ || 44 ||
manyase saṅgare bhagnā devā viṣṇupurogamāḥ |
daivaṃ hi kāraṇaṃ tatra varadānaṃ prajāpateḥ || 45 ||
vyāsa uvāca
iti devyā vacaḥ śrutvā cintayāmāsa dānavaḥ |
kiṃ kartavyaṃ mayā yuddhaṃ gantavyaṃ vā nṛpaṃ prati || 46 ||
vivāhārthamihājñapto rājñā kāmātureṇa vai |

tatkathaṃ virasaṃ kṛtvā gaccheyaṃ nṛpasannidhau || 47 ||
iyaṃ buddhiḥ samīcīnā yad□ vrajāmi kaliṃ vinā |
yathāgataṃ tathā śīghraṃ rājñe saṃvedayāmyaham || 48 ||
sa pramāṇaṃ punaḥ kārye rājā matimatāṃ varaḥ |
kariṣyati vicāryaiva sacivairnipuṇaiḥ saha || 49 ||
sahasā na mayā yuddhaṃ kartavyamanayā saha |
jaye parājaye vāpi bhūpaterapriyaṃ bhavet || 50 ||
yadi māṃ sundarī hanyādahaṃ vā hanmi tāṃ punaḥ |
yena kenāpyupāyena sa kupyetpārthivaḥ kila || 51 ||
tasmāttatraiva gatvāhaṃ bodhayiṣyāmi taṃ nṛpam |
yathādyābhihitaṃ devyā yathāruci karotu saḥ || 52 ||
vyāsa uvāca
iti sañcintya medhāvī jagāma nṛpasannidhau |
praṇamya tamuvācedaṃ kṛtāñjaliramātyakaḥ || 53 ||

mantryuvāca
rājan devī varārohā siṃhasyopari saṃsthitā |
aṣṭādaśabhujā ramyā varāyudhadharā parā || 54 ||
sā mayoktā mahārāja mahiṣaṃ bhaja bhāmini |
mahiṣī bhava rājñastvaṃ trailokyādhipateḥ priyā || 55 ||
paṭṭarājñī tvamevāsya bhavitā nātra saṃśayaḥ |
sa tavājñākaro jāto vaśavartī bhaviṣyati || 56 ||
trailokyavibhavaṃ bhuktvā cirakālaṃ varānane |
mahiṣaṃ patimāsādya yoṣitāṃ subhagā bhava || 57 ||
iti madvacanaṃ śrutvā sā smayāveśamohitā |
māmuvāca viśālākṣī smitapūrvamidaṃ vacaḥ || 58 ||
mahiṣīgarbhasambhūtaṃ paśūnāmadhamaṃ kila |
baliṃ dāsyāmyahaṃ devyai surāṇāṃ hitakāmyayā || 59 ||
kā mūḍhā kāminī loke mahiṣaṃ vai patiṃ bhajet |

mādṛśī mandabuddhe kiṃ paśubhāvaṃ bhajediha || 60 ||
mahiṣī mahiṣaṃ nāthaṃ saśṛṅgā śṛṅgasaṃyutam |
kurute krandamānā vai nāhaṃ tatsadṛśī śaṭhā || 61 ||
kariṣye'haṃ mṛdhe yuddhaṃ haniṣye tvāṃ surāpriyam |
gaccha vā duṣṭa pātālaṃ jīvitecchā yadasti te || 62 ||
paruṣaṃ tu tayā vākyamityuktaṃ nṛpa mattayā |
tacchrutvāhaṃ samāyātaḥ pravicintya punaḥ punaḥ || 63 ||
rasabhaṅgaṃ vicintyaiva na yuddhaṃ tu mayā kṛtam |
ājñāṃ vinā tavātyantaṃ kathaṃ kuryāṃ vṛthodyamam || 64 ||
sātīva ca balonmattā vartate bhūpa bhāminī |
bhavitavyaṃ na jānāmi kiṃ vā bhāvi bhaviṣyati || 65 ||
kārye'smiṃstvaṃ pramāṇaṃ no mantro'tīva durāsadaḥ |
yuddhaṃ palāyanaṃ śreyo na jāne'haṃ viniścayam || 66 ||

English translation

1-16. Vyasa said The Maha Maya, that Excellent Lady, hearing thus the words of the prime minister of Mahisa, laughed and spoke with a voice, deep like that of a cloud, thus O Minister-in-chief! Know Me as the Mother of the gods; my name is Maha Laksmi. It is I that destroy all the Daityas. I am requested by all the Devas to kill Danava Mahisa; they have been oppressed and deprived of their share of Yajha offerings. Therefore I have come here today alone, without any army to take away his life. O Good One! I am pleased with your sweet words of welcome, in showing me marks of respect.

Had you not behaved thus, I would have certainly burnt you to ashes by my fiery sight, which is the universal conflagration at the break up of the world. O Minister! Who is there that gets not pleased with sweet words! Go you to Mahisa and speak to him the following words of mine “O Villain! Go down to Patala (the nether regions) at once if you have any desire to live. Otherwise, I will slay you, the wicked one, in the battle-field; you will have to go to the house of Death, pierced by my mass of arrows. O Stupid One! Know that this is merely kindness shown unto you, that I have told you to go soon to Patala and that the Devas get possession of their Heaven, with no delay. O One of weak intellect! Therefore dost Thou leave possession of this sea-girt earth and go alone without any delay to Patala, before my arrows are shot at you. O Asura! Or if you desire to fight, then come at once with your powerful warriors; I will destroy all of them. O One of dull intellect! I will kill you in battle, just as I killed before in yugas after yugas countless Asuras like you. O Passionate creature! Better shew that your efforts in holding weapons have been crowned with success by your being engaged in battle against Me; otherwise they will all be useless. O Stupid! You thought that you would be vulnerable alone to women hence you oppressed the Devas entitled to worship; O wicked one! No longer show your pride on the strength of your getting the boon from

Brahma, that you would be vulnerable only to the females. Thinking it advisable to observe the words of the Creator, I have assumed this incomparable Eternal Female appearance and I have come here to slay you, O wicked one! O stupid one! If you have any desire for your life, then quit this Heaven and go to Patala, infested with snakes, or anywhere else you like.”

17-28. Vyasa said Hearing these words of the Devi, that minister, surrounded by forces, replied in reasonable words thus “O Devi! You are speaking in words befitting a woman and puffed up with pride. You are a woman; the lord of the Daityas is a hero; how can a battle be engaged between you two. It seems to me impossible. Your body is delicate, a girl in full youth; especially you are alone and Mahisa is of huge body and powerful; so the fight comes next to impossibility. He has elephants, horses, chariots, infantry, etc., and countless soldiers all armed with weapons. Therefore, O Beautiful One! He will find no difficulty in killing you in battle as an elephant finds no difficulty in treading over the Malati flowers. Rather, if I utter anything harsh to you, that would go against the sentiment of love, with you; therefore I cannot speak rudely to you out of my fear not to interrupt the above feeling. True, that our king is an enemy of the gods; but be has become extremely devoted to you. Therefore it is wise to speak words full of conciliation or generosity. Were it otherwise, I would have shot arrows at you and would have killed you in as much as you have thus boasted in vain and spoken so dire a falsehood, resting merely on the strength of your youthful pride and cleverness. My master has become fascinated on hearing your extraordinary beauty hardly to be seen in this world; it therefore behoves me to speak sweet words to you for the sake of pleasing my master. O Large-eyed! This kingdom and the wealth thereof are all yours; in fact, Mahisa will be your obedient servant; therefore, better forsake your anger, leading to your death; and cultivate friendship with him. O Sweet Smiling One! I am falling at your feet; you better go to him and become at once queen-consort. O

Handsome Woman! No sooner you become the queen of Mahisa than you will get at once all the pure wealth of the three worlds and the unbounding happiness of this world.”

29-45. The Devi said “Minister! I now speak what is pregnant with goodness and wisdom to you, according to the rules of the S'astras, keeping in view also the cleverness that you have shown in using your words. Now I come to understand from your talk, that you are the chief secretary of Mahisa; and therefore your nature and intelligence are like those of a beast. And how can he be intelligent, whose ministership is occupied by a man of your nature! Nature has ordained connection

between two persons of like nature. O Stupid One! Did you think a little beforehand the meaning of your words when you told me of my feminine nature? Though I am not apparently a man, yet my nature is that of the Highest Purusa (Man);

I shew myself simply in a feminine form. Your master asked before from Brahma that he would prefer death, if possible, at the hands of a woman; therefore, I consider him quite illiterate and ignorant of the sentiment, worthy of a hero. Because to die at the hands of a woman is very painful to one who is a hero; and this is gladly welcome to one who is a hermaphrodite. Now see that your master Mahisa has shown his intelligence, when he courted his death from the hands of a woman. For that very reason, I have come here in the shape of a woman to effect my purpose; why shall I fear, then, to hear your words, contradictory to those of the S'astras. When Fate goes against any one, a grass comes like a thunderbolt; and when fate goes in favour of anyone, a thunderbolt becomes as soft as a bundle of cotton. What does it avail even when one possesses an extensive army or various weapons in abundance, taking shelter in a wide extending fort? What will his soldiers do to him, whose death has come close at hand? Whenever, in due time, the connection of the JTva (the human soul) with this body is brought about, then his pleasures, pains and death are written. Know this as certain, very certain, that death will come to him in the manner as written by the

hands of Fate; it will never be otherwise. As the birth and death of Brahma and other gods are ordained, your death has been similarly ordained; no, there is no need of taking the example further than this. Those who are tied up by the hands of death are surely fools and of extremely blunt intellect, if they think simply on the strength of their getting some boons “that they would never die.” Therefore go quickly to your king and speak to him what I have said; you will then surely obey what he commands you to do. If he wants his life, he, with his retinue, would at once go down to Patala; let Indra and the other Devas get possession of the Heavens and their share of Yajhas. If he holds a contrary opinion, let him be eager to go to the house of Death and come and fight with Me. If he thinks that Visnu and the other Devas have fled from the battle-fields, he has nothing to boast of; for he has not shewn his manliness at all even then; for his victory is solely due to his having got the boon from Brahma.”

46-52. Vyasa said Hearing these words of the Devi, the Danava began to think whether I ought to fight or to go to Mahisa? The King has become very enamoured and has sent me hither to negotiate for marriage; how then will I be able to go to him if I make this affair unpleasant and interrupted in the middle in its course of harmony. Now it is wise for me to go to the King without fighting; let me then go as early as possible in this way and inform him about this whole affair. The King is exceptionally intelligent and experienced; he will consult with his other experienced ministers and do what is best. Therefore I ought not to fight here rashly; for victory or defeat would alike be distasteful to my monarch. Whether this Lady kills me, or I kill this Lady, the king will be angry in either case. I will therefore go now to the king and tell him what the Devi has said; he will do whatever he likes.

53-66. Vyasa said Thus that intelligent son of the minister argued and went to the king. Then, bowing down before him, he began to

say thus O King! That excellent woman, fascinating to the world, the beautiful Devi is sitting on a lion with weapons in all her eighteen hands. O King! I told her “O Beautiful Lady! Be attached to Mahisasura; you will become, then, the queen-consort of the king, the lord of the three worlds. You will certainly then be his queen- consort; he will pass his life, ever obedient to you like an obedient servant. O Beautiful One! If you choose to make Mahisa your husband, you will become fortunate amongst women and will enjoy ever all the wealth of the three worlds.” Hearing my these words, that large-eyed woman, puffed up with egoism, laughed a little and said thus “Your king is born of a

buffalo and is the worst of brutes; I will sacrifice him before the Devi for the benefit of the gods. Is there any woman in this world so stupid as to select Mahisa as her husband?

O You stupid! Can a woman like me ever indulge in bestial sentiments! A female buffalo has got horns; she, being excited with passion, may select your Mahisa with horns as her husband and come to him bellowing. I am not stupid nor like her so as to make him my husband. O Villain! I will fight and destroy the enemies of the gods in the battle-field. Or if he desires to live, let him flee to Patala. O King! Hearing those rough words uttered by Her in a moment of madness, I have come to you, thinking also how to redress this wrong. O King! Only I feared not to interrupt in your love sentiment; and therefore I did not fight with Her; especially, without Your command, how can I engage myself in useless excitement? O Lord of the Earth! That handsome woman rests maddened on Her own strength; I do not know what is in the womb of future or whatever is destined to happen, will surely come to pass. You are the sole master in this matter; I will do whatever you order me. The matter is very difficult to be reflected upon; whether it is better to fight or it is better to fly away, I cannot say definitely."

Here ends the Tenth Chapter of the Fifth Skandha on the messenger's news to Mahisa, in S'ri Mad Devi Bhagavatam the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 11

On The Appearing Of The Danava

Chapter 98 of 318 · 67 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
इति तस्य वचः श्रुत्वा महिषो मदविह्वलः ।
मन्त्रिवृद्धान् समाहुय राजा वचनमब्रवीत् ॥ १ ॥
राजोवाच
मन्त्रिणः किं च कर्तव्यं विश्रब्धं ब्रूत मा चिरम् ।
आगता देवविहिता मायेयं शाम्बरीव किम् ॥ २ ॥
कार्येऽस्मिन्निपुणा यूयमुपायेषु विचक्षणाः ।
सामादिषु च कर्तव्यः कोऽत्र मह्यं ब्रुवन्तु च ॥ ३ ॥
मन्त्रिण ऊचुः
सत्यं सदैव वक्तव्यं प्रियञ्च नृपसत्तम ।
कार्यं हितकरं नूनं विचार्य विबुधैः किल ॥ ४ ॥
सत्यं च हितकृद्राजन्प्रियं चाहितकृद्भवेत् ।
यथौषधं नृणां लोके ह्यप्रियं रोगनाशनम् ॥ ५ ॥
सत्यस्य श्रोता मन्ता च दुर्लभः पृथिवीपते ।

वक्तापि दुर्लभः कामं बहवश्चाटुभाषकाः ॥ ६ ॥
कथं ब्रूमोऽत्र नृपते विचारे गहने त्विह ।
शुभं वाप्यशुभं वापि को वेत्ति भुवनत्रये ॥ ७ ॥
राजोवाच
स्वस्वमत्यनुसारेण ब्रुवन्त्वद्य पृथक्पृथक् ।
येषां हि यादृशो भावस्तच्छ्रुत्वा चिन्तयाम्यहम् ॥ ८ ॥
बहुनां मतमाज्ञाय विचार्य च पुनः पुनः ।
यच्छ्रेयस्तद्धि कर्तव्यं कार्यं कार्यविचक्षणैः ॥ ९ ॥
व्यास उवाच
तस्यैवं वचनं श्रुत्वा विरूपाक्षो महाबलः ।
उवाच तरसा वाक्यं रञ्जयन्पृथिवीपतिम् ॥ १० ॥
विरूपाक्ष उवाच
राजन्नारी वराकीयं सा ब्रूते मदगर्विता ।
विभीषिकामात्रमिदं ज्ञातव्यं वचनं त्वया ॥ ११ ॥

को बिभेति स्त्रियो वाक्यैर्दुरुक्तै रणदुर्मदैः ।
अनृतं साहसं चेति जानन्नारीविचेष्टितम् ॥ १२ ॥

जित्वा त्रिभुवनं राजन्नद्य कान्ताभयेन वै ।
दीनत्वेऽप्ययशो नूनं वीरस्य भुवने भवेत् ॥ १३ ॥
तस्माद्याम्यहमेकाकी युद्धाय चण्डिकां प्रति ।
हनिष्ये तां महाराज निर्भयो भव साम्प्रतम् ॥ १४ ॥
सेनावृतोऽहं गत्वा तां शस्त्रास्त्रैर्विविधैः किल ।
निषूदयामि दुर्मर्षां चण्डिकां चण्डविक्रमाम् ॥ १५ ॥
बद्ध्वा सर्पमयैः पाशैरानयिष्ये तवान्तिकम् ।
वशगा तु सदा ते स्यात्पश्य राजन् बलं मम ॥ १६ ॥
व्यास उवाच
विरूपाक्षवचः श्रुत्वा दुर्धरो वाक्यमब्रवीत् ।
सत्यमुक्तं वचो राजन् विरूपाक्षेण धीमता ॥ १७ ॥
ममापि वचनं श्लक्ष्णं श्रोतव्यं धीमता त्वया ।

कामातुरैषा सुदती लक्ष्यतेऽप्यनुमानतः ॥ १८ ॥
भवत्येवंविधा कामं नायिका रूपगर्विता ।
भीषयित्वा वरारोहा त्वां वशे कर्तुमिच्छति ॥ १९ ॥
हावोऽयं मानिनीनां वै तं वेत्ति रसवित्तमः ।
वक्रोक्तिरेषा कामिन्याः प्रियं प्रति परायणम् ॥ २० ॥
वेत्ति कोऽपि नरः कामं कामशास्त्रविचक्षणः ।
यदुक्तं नाम बाणैस्त्वा वधिष्ये रणमूर्धनि ॥ २१ ॥
हेतुगर्भमिदं वाक्यं ज्ञातव्यं हेतुवित्तमैः ।
बाणास्तु मानिनीनां वै कटाक्षा एव विश्रुताः ॥ २२ ॥
पुष्पाञ्जलिमयाश्चान्ये व्यंग्यानि वचनानि च ।
का शक्तिरन्यबाणानां प्रेरणे त्वयि पार्थिव ॥ २३ ॥
तादृशीनां न सा शक्तिर्ब्रह्मविष्णुहरादिषु ।
ययोक्तं नेत्रबाणैस्त्वां हनिष्ये मन्द पार्थिवम् ॥ २४ ॥
विपरीतं परिज्ञातं तेनारसविदा किल ।

पातयिष्यामि शय्यायां रणमय्यां पतिं तव ॥ २५ ॥
विपरीतरतिकीडाभाषणं ज्ञेयमेव तत् ।
करिष्ये विगतप्राणं यदुक्तं वचनं तया ॥ २६ ॥
वीर्यं प्राणा इति प्रोक्तं तद्विहीनं न चान्यथा ।
व्यंग्याधिक्येन वाक्येन वरयत्युत्तमा नृप ॥ २७ ॥
तद्वै विचारतो ज्ञेयं रसग्रन्थविचक्षणैः ।
इति ज्ञात्वा महाराज कर्तव्यं रससंयुतम् ॥ २८ ॥
सामदानद्वयं तस्या नान्योपायोऽस्ति भूपते ।
रुष्टा वा गर्विता वापि वशगा मानिनी भवेत् ॥ २९ ॥
तादृशैर्मधुरैर्वाक्यैरानयिष्ये तवान्तिकम् ।
किं बहुक्तेन मे राजन् कर्तव्या वशवर्तिनी ॥ ३० ॥

गत्वा मयाधुनैवेयं किङ्करीव सदैव ते ।
व्यास उवाव
इत्थं निशम्य तद्वाक्यं ताम्रस्तत्त्वविचक्षणः ॥ ३१ ॥

उवाच वचनं राजन्निशामय मयोदितम् ।
हेतुमद्धर्मसहितं रसयुक्तं नयान्वितम् ॥ ३२ ॥
नैषा कामातुरा बाला नानुरक्ता विचक्षणा ।
व्यंग्यानि नैव वाक्यानि तयोक्तानि तु मानद ॥ ३३ ॥
चित्रमत्र महाबाहो यदेका वरवर्णिनी ।
निरालम्बा समायाति चित्ररूपा मनोहरा ॥ ३४ ॥
अष्टादशभुजा नारी न श्रुता न च वीक्षिता ।
केनापि त्रिषु लोकेषु पराक्रमवती शुभा ॥ ३५ ॥
आयुधान्यपि तावन्ति धृतानि बलवन्ति च ।
विपरीतमिदं मन्ये सर्वं कालकृतं नृप ॥ ३६ ॥
स्वप्नानि दुर्निमित्तानि मया दृष्टानि वै निशि ।
तेन जानाम्यहं नूनं वैशसं समुपागतम् ॥ ३७ ॥
कृष्णाम्बरधरा नारी रुदती च गृहाङ्गणे ।
दृष्टा स्वप्नेऽप्युषःकाले चिन्तितव्यस्तदत्ययः ॥ ३८ ॥

विकृताः पक्षिणो रात्रौ रोरुवन्ति गृहे गृहे ।
उत्पाता विविधा राजन् प्रभवन्ति गृहे गृहे ॥ ३९ ॥
तेन जानाम्यहं नूनं कारणं किञ्चिदेव हि ।
यत्त्वां प्रार्थयते बाला युद्धाय कृतनिश्चया ॥ ४० ॥
नैषास्ति मानुषी नो वा गान्धर्वी न तथासुरी ।
देवैः कृतेयं ज्ञातव्या माया मोहकरी विभो ॥ ४१ ॥
कातरत्वं न कर्तव्यं ममैतन्मतमित्यलम् ।
कर्तव्यं सर्वथा युद्धं यद्भाव्यं तद्भविष्यति ॥ ४२ ॥
को वेद दैवकर्तव्यं शुभं वाप्यशुभं तथा ।
अवलम्ब्य धिया धैर्यं स्थातव्यं वै विचक्षणैः ॥ ४३ ॥
जीवितं मरणं पुंसां दैवाधीनं नराधिप ।
कोऽपि नैवान्यथा कर्तुं समर्थो भुवनत्रये ॥ ४४ ॥
महिष उवाच
गच्छ ताम्र महाभाग युद्धाय कृतनिश्चयः ।

तामानय वरारोहां जित्वा धर्मेण मानिनीम् ॥ ४५ ॥
न भवेद्वशगा नारी संग्रामे यदि सा तव ।
हन्तव्या नान्यथा कामं माननीया प्रयत्नतः ॥ ४६ ॥
वीरस्त्वमसि सर्वज्ञ कामशास्त्रविशारदः ।
येन केनाप्युपायेन जेतव्या वरवर्णिनी ॥ ४७ ॥
त्वरन्वीर महाबाहो सैन्येन महता वृतः ।

तत्र गत्वा त्वया ज्ञेया विचार्य च पुनः पुनः ॥ ४८ ॥
किमर्थमागता चेयं ज्ञातव्यं तद्धि कारणम् ।
कामाद्वा वैरभावाच्च माया कस्येयमित्युत ॥ ४९ ॥
आदौ तन्निश्चयं कृत्वा ज्ञातव्यं तच्चिकीर्षितम् ।
पश्चाद्युद्धं प्रकर्तव्यं यथायोग्यं यथाबलम् ॥ ५० ॥
कातरत्वं न कर्तव्यं निर्दयत्वं तथा न च ।
यादृशं हि मनस्तस्याः कर्तव्यं तादृशं त्वया ॥ ५१ ॥
व्यास उवाच

इति तद्भाषितं श्रुत्वा ताम्रः कालवशं गतः ।
निर्गतः सैन्यसंयुक्तः प्रणम्य महिषं नृपम् ॥ ५२ ॥
गच्छन्मार्गे दुरात्मासौ शकुनान्वीक्ष्य दारुणान् ।
विस्मयञ्च भयं प्राप यममार्गप्रदर्शकान् ॥ ५३ ॥
सगत्वा तां समालोक्य देवीं सिंहोपरिस्थिताम् ।
स्तूयमानां सुरैः सर्वैः सर्वायुधविभूषिताम् ॥ ५४ ॥
तामुवाच विनीतः सन् वाक्यं मधुरया गिरा ।
सामभावं समाश्रित्य विनयावनतः स्थितः ॥ ५५ ॥
देवि दैत्येश्वरः शृङ्गी त्वद्रूपगुणमोहितः ।
स्पृहां करोति महिषस्त्वत्पाणिग्रहणाय च ॥ ५६ ॥
भावं कुरु विशालाक्षि तस्मिन्नमरदुर्जये ।
पतिं तं प्राप्य मृद्वङ्गि नन्दने विहराद्भुते ॥ ५७ ॥
सर्वाङ्गसुन्दरं देहं प्राप्य सर्वसुखास्पदम् ।
सुखं सर्वात्मना ग्राह्यं दुःखं हेयमिति स्थितिः ॥ ५८ ॥

करभोरु किमर्थं ते गृहीतान्यायुधान्यलम् ।
पुष्पकन्दुकयोग्यास्ते कराः कमलकोमलाः ॥ ५९ ॥
भ्रूचापे विद्यमानेऽपि धनुषा किं प्रयोजनम् ।
कटाक्षा विशिखाः सन्ति किं बाणैर्निष्प्रयोजनैः ॥ ६० ॥
संसारे दुःखदं युद्धं न कर्तव्यं विजानता ।
लोभासक्ताः प्रकुर्वन्ति संग्रामञ्च परस्परम् ॥ ६१ ॥
पुष्पैरपि न योद्धव्यं किं पुनर्निशितैः शरैः ।
भेदनं निजगात्राणां कस्य तज्जायते मुदे ॥ ६२ ॥
तस्मात्त्वमपि तन्वङ्गि प्रसादं कर्तुमर्हसि ।
भर्तारं भज मे नाथं देवदानवपूजितम् ॥ ६३ ॥
स तेऽत्र वाञ्छितं सर्वं करिष्यति मनोरथम् ।
त्वं पट्टमहिषी राज्ञः सर्वथा नात्र संशयः ॥ ६४ ॥
वचनं कुरु मे देवि प्राप्स्यसे सुखमुत्तमम् ।
संग्रामे जयसन्देहः कष्टं प्राप्य न संशयः ॥ ६५ ॥

जानासि राजनीतिं त्वं यथावद्वरवर्णिनि ।
भुंक्ष्व राज्यसुखं पूर्णं वर्षाणामयुतायुतम् ॥ ६६ ॥
पुत्रस्ते भविता कान्तः सोऽपि राजा भविष्यति ।
यौवने क्रीडयित्वान्ते वार्धक्ये सुखमाप्स्यसि ॥ ६७ ॥

Roman transliteration

vyāsa uvāca
iti tasya vacaḥ śrutvā mahiṣo madavihvalaḥ |
mantrivṛddhān samāhūya rājā vacanamabravīt || 1 ||
rājovāca
mantriṇaḥ kiṃ ca kartavyaṃ viśrabdhaṃ brūta mā ciram |
āgatā devavihitā māyeyaṃ śāmbarīva kim || 2 ||
kārye'sminnipuṇā yūyamupāyeṣu vicakṣaṇāḥ |
sāmādiṣu ca kartavyaḥ ko'tra mahyaṃ bruvantu ca || 3 ||
mantriṇa ūcuḥ
satyaṃ sadaiva vaktavyaṃ priyañca nṛpasattama |
kāryaṃ hitakaraṃ nūnaṃ vicārya vibudhaiḥ kila || 4 ||
satyaṃ ca hitakṛd□rājanpriyaṃ cāhitakṛd□bhavet |
yathauṣadhaṃ nṛṇāṃ loke hyapriyaṃ roganāśanam || 5 ||
satyasya śrotā mantā ca durlabhaḥ pṛthivīpate |

vaktāpi durlabhaḥ kāmaṃ bahavaścāṭubhāṣakāḥ || 6 ||
kathaṃ brūmo'tra nṛpate vicāre gahane tviha |
śubhaṃ vāpyaśubhaṃ vāpi ko vetti bhuvanatraye || 7 ||
rājovāca
svasvamatyanusāreṇa bruvantvadya pṛthakpṛthak |
yeṣāṃ hi yādṛśo bhāvastacchrutvā cintayāmyaham || 8 ||
bahūnāṃ matamājñāya vicārya ca punaḥ punaḥ |
yacchreyastaddhi kartavyaṃ kāryaṃ kāryavicakṣaṇaiḥ || 9 ||
vyāsa uvāca
tasyaivaṃ vacanaṃ śrutvā virūpākṣo mahābalaḥ |
uvāca tarasā vākyaṃ rañjayanpṛthivīpatim || 10 ||
virūpākṣa uvāca
rājannārī varākīyaṃ sā brūte madagarvitā |
vibhīṣikāmātramidaṃ jñātavyaṃ vacanaṃ tvayā || 11 ||

ko bibheti striyo vākyairduruktai raṇadurmadaiḥ |
anṛtaṃ sāhasaṃ ceti jānannārīviceṣṭitam || 12 ||
jitvā tribhuvanaṃ rājannadya kāntābhayena vai |
dīnatve'pyayaśo nūnaṃ vīrasya bhuvane bhavet || 13 ||
tasmādyāmyahamekākī yuddhāya caṇḍikāṃ prati |
haniṣye tāṃ mahārāja nirbhayo bhava sāmpratam || 14 ||
senāvṛto'haṃ gatvā tāṃ śastrāstrairvividhaiḥ kila |
niṣūdayāmi durmarṣāṃ caṇḍikāṃ caṇḍavikramām || 15 ||
baddhvā sarpamayaiḥ pāśairānayiṣye tavāntikam |
vaśagā tu sadā te syātpaśya rājan balaṃ mama || 16 ||
vyāsa uvāca
virūpākṣavacaḥ śrutvā durdharo vākyamabravīt |
satyamuktaṃ vaco rājan virūpākṣeṇa dhīmatā || 17 ||
mamāpi vacanaṃ ślakṣṇaṃ śrotavyaṃ dhīmatā tvayā |

kāmāturaiṣā sudatī lakṣyate'pyanumānataḥ || 18 ||
bhavatyevaṃvidhā kāmaṃ nāyikā rūpagarvitā |
bhīṣayitvā varārohā tvāṃ vaśe kartumicchati || 19 ||
hāvo'yaṃ māninīnāṃ vai taṃ vetti rasavittamaḥ |
vakroktireṣā kāminyāḥ priyaṃ prati parāyaṇam || 20 ||
vetti ko'pi naraḥ kāmaṃ kāmaśāstravicakṣaṇaḥ |
yaduktaṃ nāma bāṇaistvā vadhiṣye raṇamūrdhani || 21 ||
hetugarbhamidaṃ vākyaṃ jñātavyaṃ hetuvittamaiḥ |
bāṇāstu māninīnāṃ vai kaṭākṣā eva viśrutāḥ || 22 ||
puṣpāñjalimayāścānye vyaṃgyāni vacanāni ca |
kā śaktiranyabāṇānāṃ preraṇe tvayi pārthiva || 23 ||
tādṛśīnāṃ na sā śaktirbrahmaviṣṇuharādiṣu |
yayoktaṃ netrabāṇaistvāṃ haniṣye manda pārthivam || 24 ||
viparītaṃ parijñātaṃ tenārasavidā kila |

pātayiṣyāmi śayyāyāṃ raṇamayyāṃ patiṃ tava || 25 ||
viparītaratikīḍābhāṣaṇaṃ jñeyameva tat |
kariṣye vigataprāṇaṃ yaduktaṃ vacanaṃ tayā || 26 ||
vīryaṃ prāṇā iti proktaṃ tadvihīnaṃ na cānyathā |
vyaṃgyādhikyena vākyena varayatyuttamā nṛpa || 27 ||
tadvai vicārato jñeyaṃ rasagranthavicakṣaṇaiḥ |
iti jñātvā mahārāja kartavyaṃ rasasaṃyutam || 28 ||
sāmadānadvayaṃ tasyā nānyopāyo'sti bhūpate |
ruṣṭā vā garvitā vāpi vaśagā māninī bhavet || 29 ||
tādṛśairmadhurairvākyairānayiṣye tavāntikam |
kiṃ bahūktena me rājan kartavyā vaśavartinī || 30 ||
gatvā mayādhunaiveyaṃ kiṅkarīva sadaiva te |
vyāsa uvāva
itthaṃ niśamya tadvākyaṃ tāmrastattvavicakṣaṇaḥ || 31 ||

uvāca vacanaṃ rājanniśāmaya mayoditam |
hetumaddharmasahitaṃ rasayuktaṃ nayānvitam || 32 ||
naiṣā kāmāturā bālā nānuraktā vicakṣaṇā |
vyaṃgyāni naiva vākyāni tayoktāni tu mānada || 33 ||
citramatra mahābāho yadekā varavarṇinī |
nirālambā samāyāti citrarūpā manoharā || 34 ||
aṣṭādaśabhujā nārī na śrutā na ca vīkṣitā |
kenāpi triṣu lokeṣu parākramavatī śubhā || 35 ||
āyudhānyapi tāvanti dhṛtāni balavanti ca |
viparītamidaṃ manye sarvaṃ kālakṛtaṃ nṛpa || 36 ||
svapnāni durnimittāni mayā dṛṣṭāni vai niśi |
tena jānāmyahaṃ nūnaṃ vaiśasaṃ samupāgatam || 37 ||
kṛṣṇāmbaradharā nārī rudatī ca gṛhāṅgaṇe |
dṛṣṭā svapne'pyuṣaḥkāle cintitavyastadatyayaḥ || 38 ||

vikṛtāḥ pakṣiṇo rātrau roruvanti gṛhe gṛhe |
utpātā vividhā rājan prabhavanti gṛhe gṛhe || 39 ||
tena jānāmyahaṃ nūnaṃ kāraṇaṃ kiñcideva hi |
yattvāṃ prārthayate bālā yuddhāya kṛtaniścayā || 40 ||
naiṣāsti mānuṣī no vā gāndharvī na tathāsurī |
devaiḥ kṛteyaṃ jñātavyā māyā mohakarī vibho || 41 ||
kātaratvaṃ na kartavyaṃ mamaitanmatamityalam |
kartavyaṃ sarvathā yuddhaṃ yad□bhāvyaṃ tad□bhaviṣyati || 42 ||

ko veda daivakartavyaṃ śubhaṃ vāpyaśubhaṃ tathā |
avalambya dhiyā dhairyaṃ sthātavyaṃ vai vicakṣaṇaiḥ || 43 ||
jīvitaṃ maraṇaṃ puṃsāṃ daivādhīnaṃ narādhipa |
ko'pi naivānyathā kartuṃ samartho bhuvanatraye || 44 ||
mahiṣa uvāca
gaccha tāmra mahābhāga yuddhāya kṛtaniścayaḥ |

tāmānaya varārohāṃ jitvā dharmeṇa māninīm || 45 ||
na bhavedvaśagā nārī saṃgrāme yadi sā tava |
hantavyā nānyathā kāmaṃ mānanīyā prayat□nataḥ || 46 ||
vīrastvamasi sarvajña kāmaśāstraviśāradaḥ |
yena kenāpyupāyena jetavyā varavarṇinī || 47 ||
tvaranvīra mahābāho sainyena mahatā vṛtaḥ |
tatra gatvā tvayā jñeyā vicārya ca punaḥ punaḥ || 48 ||
kimarthamāgatā ceyaṃ jñātavyaṃ taddhi kāraṇam |
kāmādvā vairabhāvācca māyā kasyeyamityuta || 49 ||
ādau tanniścayaṃ kṛtvā jñātavyaṃ taccikīrṣitam |
paścādyuddhaṃ prakartavyaṃ yathāyogyaṃ yathābalam || 50 ||
kātaratvaṃ na kartavyaṃ nirdayatvaṃ tathā na ca |
yādṛśaṃ hi manastasyāḥ kartavyaṃ tādṛśaṃ tvayā || 51 ||
vyāsa uvāca

iti tad□bhāṣitaṃ śrutvā tāmraḥ kālavaśaṃ gataḥ |
nirgataḥ sainyasaṃyuktaḥ praṇamya mahiṣaṃ nṛpam || 52 ||
gacchanmārge durātmāsau śakunānvīkṣya dāruṇān |
vismayañca bhayaṃ prāpa yamamārgapradarśakān || 53 ||
sagatvā tāṃ samālokya devīṃ siṃhoparisthitām |
stūyamānāṃ suraiḥ sarvaiḥ sarvāyudhavibhūṣitām || 54 ||
tāmuvāca vinītaḥ san vākyaṃ madhurayā girā |
sāmabhāvaṃ samāśritya vinayāvanataḥ sthitaḥ || 55 ||
devi daityeśvaraḥ śṛṅgī tvad□rūpaguṇamohitaḥ |
spṛhāṃ karoti mahiṣastvatpāṇigrahaṇāya ca || 56 ||
bhāvaṃ kuru viśālākṣi tasminnamaradurjaye |
patiṃ taṃ prāpya mṛdvaṅ□gi nandane viharād□bhute || 57 ||
sarvāṅgasundaraṃ dehaṃ prāpya sarvasukhāspadam |
sukhaṃ sarvātmanā grāhyaṃ duḥkhaṃ heyamiti sthitiḥ || 58 ||

karabhoru kimarthaṃ te gṛhītānyāyudhānyalam |
puṣpakandukayogyāste karāḥ kamalakomalāḥ || 59 ||
bhrūcāpe vidyamāne'pi dhanuṣā kiṃ prayojanam |
kaṭākṣā viśikhāḥ santi kiṃ bāṇairniṣprayojanaiḥ || 60 ||
saṃsāre duḥkhadaṃ yuddhaṃ na kartavyaṃ vijānatā |
lobhāsaktāḥ prakurvanti saṃgrāmañca parasparam || 61 ||
puṣpairapi na yoddhavyaṃ kiṃ punarniśitaiḥ śaraiḥ |
bhedanaṃ nijagātrāṇāṃ kasya tajjāyate mude || 62 ||
tasmāttvamapi tanvaṅ□gi prasādaṃ kartumarhasi |
bhartāraṃ bhaja me nāthaṃ devadānavapūjitam || 63 ||
sa te'tra vāñchitaṃ sarvaṃ kariṣyati manoratham |
tvaṃ paṭṭamahiṣī rājñaḥ sarvathā nātra saṃśayaḥ || 64 ||
vacanaṃ kuru me devi prāpsyase sukhamuttamam |
saṃgrāme jayasandehaḥ kaṣṭaṃ prāpya na saṃśayaḥ || 65 ||

jānāsi rājanītiṃ tvaṃ yathāvadvaravarṇini |
bhuṃkṣva rājyasukhaṃ pūrṇaṃ varṣāṇāmayutāyutam || 66 ||
putraste bhavitā kāntaḥ so'pi rājā bhaviṣyati |
yauvane krīḍayitvānte vārdhakye sukhamāpsyasi || 67 ||

English translation

1-3. Vyasa said The King Mahisasura, maddened with pride, heard the messenger's words and called the aged and experienced ministers and said thus O Ministers! What am I to do now? Better judge you all well, and speak out definitely to me. Is it that this Devi has been created by the Devas like the Maya of Sambarasura and thus has appeared before us? You are all dexterous and know where to apply the four means of success, viz., conciliation, gift or bribery, sowing dissensions, and war; and therefore you would better tell me which one of the above four, I am to adopt now.

4-7. The ministers said O King! One should always speak true and at the same time pleasant; the wise ones should then select only those which are beneficial and apply them. O King! As a medicine, though bitter, cures diseases, so true words, though appearing unpleasant, lead to beneficial results. Those that are simply pleasant, are generally injurious as to their effects. O Lord of the Earth! The bearers and approvers of truth both are very rare; truth speakers also are very difficult to be seen; laudatory sycophancy is found in a great measure in this world. O King! Nobody in the three worlds knows what will be good or what will lead to inauspicious results? How can we then definitely pronounce our judgment in this difficult matter?

8-9. The King said Let each of you say separately, according to his own intellect, what is his opinion; I will hear them all and consider for myself. Clever persons should hear the opinions of several

persons, then judge for himself what is the best and then adopt that as what is to be done.

10. Vyasa said Hearing his words, the powerful Virupaksa came out foremost of all and began to say pleasant words to the King.

11-16. O King! Please take for certain, what has been spoken by that ordinary woman, swelled with vanity, as words simply to scare you. The efforts and courage of a woman are known to all; who will be afraid therefore, to hear abusive language from a woman, praising her ownself in matters of warfare? O King! You have conquered the three worlds by your own heroic valour; now if you acknowledge your inferiority, out of fear to a woman, you would be subject to very much disgrace in this world. Therefore, O King! I will go alone to fight with Chandika and I will kill Her. You can stay here now without any fear.

O King! See my prowess now; I am just now going with my army and I will kill that violent Chandika, maddened with pride, or I will tie Her down by a coil of snakes and bring Her before you; then that Lady, seeing Herself helpless, will become quite submissive to you; there is no doubt in this.

17-30. Vyasa said Hearing these words of Virupaksa, Durdhara said O King! Virupaksa is very intelligent; what he has said just now is all reasonable and true. O King! You are intelligent; hear my words full of truth also. As far as I think, I consider that woman with beautiful teeth as passionate. For that woman of broad hips has expressed a desire to bring you under control by making you fearful; the mistresses, proud of their beauty generally use such words when they become passionate. When they behave in this way, people call these amorous gestures. These crooked words of mistresses are the chief causes in attracting dear persons unto them. Those who are skilled in the art of love affair, some of them can know these things

thoroughly well. O King! That woman has said, “I will pierce and kill you by arrows, face to face, in the battlefield.” The sense of this is different. The wise persons that are clever and experienced in the art of finding out the cause, declare that the above sentence is pregnant with deep and esoteric meaning. You can easily see that the handsome women have no other arrows with them; their side-glances are their arrows. And their words carry their hidden meanings, and, expressing their desires, are their flowers. O King! Brahma, Visnu and Mahes’a even have no powers to shoot arrows at you; how can, then, that helpless woman, who appears so passionate, dart real arrows at you? O King! That lady said “O Stupid! I will kill your King by my arrow-like eye-sight.” But the messenger was wanting in that power to appreciate; so he, no doubt, understood her words in their contrary sense. The saying of that lady, “I will lay your lord in the death-bed in the battle-field” is to be taken in the light of inverted sexual intercourse, where woman is above the man. Her utterance, “I will take away the vitality (life) of your lord” is also significant. The semen virile is known as the vitality (life). Therefore the above expression means that she will make you devoid of your virility. There can be no other meaning. O King! Those women that are excellent shew by too much of their covert expressions (innuendos) that they select and like very much their beloved. The experts only in these amorous affairs will be able to appreciate these things. Knowing thus, dealings ought to be made with Her so that the harmony in amorous sentiments be not broken.

O King! Sama (conciliation) and Dana (gifts) are the two means to be adopted; there is no other way. By these two, that Lady, whether she be proud or angry, is sure to have brought under control; I will go now and bring Her before you by such sweet words. O King! What is the use of my talking too much? I will make Her submissive to you like a slave girl.

31-44. Vyasa said Hearing those words of Durdhara, the Danava Tamra, who was very experienced in finding out the real nature, said

“I am telling you what is sanctioned by virtue and is at the same time full of sweet amorous feelings, pregnant with deep meanings. Kindly hear; O Giver of honour! This intelligent woman is not at all passionate nor devoted to you; nor has that woman used any covert expressions to you. O Great Hero! This is strange indeed that a Lady, beautiful, handsome, and of strange features, at the same time alone and helpless, has come here to fight. A good-looking woman, powerful, and having eighteen hands is never heard of, nor ever seen by me in these three worlds. She is holding in each of Her hands powerful weapons. O king! All these seem to be the contrary actions of Time. O King! I saw ominous dreams during the night; and I conclude, therefore, that great dangers are over our heads. Early in the morning twilight, I saw in my dream that a woman, wearing a black raiment, was weeping in the inner courtyard; that some inauspicious events are forthcoming can be easily judged from the above. O King! The birds were screaming hoarsely in every house and various calamitous events were seen in various houses; at this time that woman, firmly resolved, was challenging you to fight; it, therefore seems to me that there is something very serious in this matter. O Lord! This woman is neither human, nor a GandharvT, nor the wife of any Asura. Only to cause delusion to us, she, this wondrous Maya has been created by the gods. O King! In no case, weakness is to be resorted; it is wise by all means to fight as best as possible; what is inevitable will come to pass; this is my opinion. No one is able to unriddle the doings of the Devas, whether they would be auspicious or inauspicious. Therefore intelligent ones should weigh pros and cons carefully and remain patient and steady. O King! Life or death is at the hands of Destiny; Nobody, therefore, can do it otherwise.”

45-51. Hearing this, Mahisasura said “O Highly fortunate Tamra! Better, then, stand for fight, fully resolved and go to that Lady, beautiful, and conquer Her according to rules of justice and bring Her before me. In case She does not come under your control in fight, kill

Her; but if She comes round, then show Her honour; do not kill Her. O All-knowing! You are a great hero and at the same thoroughly conversant with Kama S'astra (science of love); therefore conquer that Fair One by any means you can. O valiant Tamra, of mighty prowess! Go then with a mighty force and ponder over again and again and find out Her intention. Is She prompted by passion or by real inimical feeling or by any other motive? Try to find out whose Maya is this? Know all these beforehand; then find out the remedy; next fight with Her according to your strength and prowess. Weakness should not be shown nor merciless behaviour is to be resorted; you should behave with Her according to the bent of Her mind."

52. Vyasa said O king! Thus hearing the King's words, Tamra coming as if under the sway of Death, saluted the king Mahisa and marched away with his army.

53-66. That wicked Danava, who, on his way, began to see all the fearful inauspicious signs, indicative of Death, became surprised and was caught with fear. When he arrived at the spot, he saw the Devi standing on a lion, while She was decorated with all the weapons and instruments, and all the Devas were chanting hymns to Her. Tamra, then bowed down before Her with humility and modesty and addressed Her with sweet words, according to the rules of the policy of conciliation. "O Devi! Mahisa, the lord of the Daityas, has become enchanted on hearing Your beauty and qualifications and has become desirous to marry You. O Beautiful One! You would better be graciously pleased with that conqueror of the Immortals, the Mahisasura; O Thou of delicate limbs! Make him your husband and enjoy all the exquisite pleasures of the Nandana garden as best as you can. The end and aim of attaining this human form, beautiful in every respect and the abode of all bliss, is to enjoy, in every way, all

the pleasures of human existence and to avoid the sources of all troubles. This is the rule.

"O Thou of beautiful thighs like those of the young of an elephant! Your soft and delicate lotus-like hands are fit to play only with nice balls of flowers; why then are You holding in Your hands all the weapons and arrows? What is the use of holding ordinary arrows, when those two eye-brows like bows, are existing with You? What need have you to take ordinary arrows when you are graced with those piercing eye sights, your arrows. The war is exceedingly painful in this world; those who know thus ought never to fight. It is only those human beings that are prompted by greed that fight with each other. What to speak of those sharpened arrows, one ought not to fight with flowers even; O Devi! You can well say who is it that feels pleasure, when one's own body is pierced? Therefore, O Delicate One! Gladly you can worship Mahisa, the lord of the world and the object of worship of the Devas and Danavas. Then he will satisfy all your desires. What more to say, you will no doubt be his queen-consort. O Devi! If one tries one's best, it is doubtful whether one would be crowned with success; therefore keep my this request; you will surely get all the best pleasures. O Beautiful! You are well acquainted with all the politics; therefore you better enjoy thoroughly the pleasures of the kingdom for full many years. And if you marry Mahisa you will have beautiful sons and those sons again will be kings; and enjoying the pleasures of your full grown womanhood, you will no doubt, be happy in your old age."

Here ends the Eleventh Chapter of the Fifth Book on the appearing of the Danava Tamra before the Devi in S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 12

On The Holding Of Counsel By

Chapter 99 of 318 · 65 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
तन्निशम्य वचस्तस्य ताम्रस्य जगदम्बिका ।
मेघगम्भीरया वाचा हसन्ती तमुवाच ह ॥ १ ॥
देव्युवाच
गच्छ ताम्र पतिं ब्रूहि मुमूर्षुं मन्दचेतसम् ।
महिषं चातिकामार्तं मूढं ज्ञानविवर्जितम् ॥ २ ॥
यथा ते महिषी माता प्रौढा यवसभक्षिणी ।
नाहं तथा शृङ्गवती लम्बपुच्छा महोदरी ॥ ३ ॥
न कामयेऽहं देवेशं नैव विष्णुं न शङ्करम् ।
धनदं वरुणं नैव ब्रह्माणं न च पावकम् ॥ ४ ॥
एतान्देवगणान्हित्वा पशुं केन गुणेन वै ।
वृणोम्यहं वृथा लोके गर्हणा मे भवेदिति ॥ ५ ॥
नाहं पतिंवरा नारी वर्तते मे पतिः प्रभुः ।
सर्वकर्ता सर्वसाक्षी ह्यकर्ता निःस्पृहः स्थिरः ॥ ६ ॥

निर्गुणो निर्ममोऽनन्तो निरालम्बो निराश्रयः ।
सर्वज्ञः सर्वगः साक्षी पूर्णः पूर्णाशयः शिवः ॥ ७ ॥
सर्वावासक्षमः शान्तः सर्वदृक्सर्वभावनः ।
तं त्यक्त्वा महिषं मन्दं कथं सेवितुमुत्सहे ॥ ८ ॥
प्रबुध्य युध्यतां कामं करोमि यमवाहनम् ।
अथवा मनुजानां वै करिष्ये जलवाहकम् ॥ ९ ॥
जीवितेच्छास्ति चेत्पाप गच्छ पातालमाशु वै ।
समस्तैर्दानवैर्युक्तस्त्वन्यथा हन्मि सङ्गरे ॥ १० ॥
कामं सदृशयोर्योगः संसारे सुखदो भवेत् ।
अन्यथा दुःखदो भूयादज्ञानाद्यदि कल्पितः ॥ ११ ॥
मूर्खस्त्वमसि यद्ब्रूषे पतिं मे भज भामिनि ।
क्वाहं क्व महिषः शृङ्गी सम्बन्धः कीदृशो द्वयोः ॥ १२ ॥
गच्छ युध्यस्व वा कामं हनिष्येऽहं सबान्धवम् ।
यज्ञभागं देवलोकं नोचेत्त्यक्त्वा सुखी भव ॥ १३ ॥

व्यास उवाच
इत्युक्त्वा सा तदा देवी जगर्ज भृशमद्भुतम् ।

कल्पान्तसदृशं नादं चक्रे दैत्यभयावहम् ॥ १४ ॥
चकम्पे वसुधा चेलुस्तेन शब्देन भूधराः ।
गर्भाश्च दैत्यपत्नीनां सस्रंसुर्गर्जितस्वनात् ॥ १५ ॥
ताम्रः श्रुत्वा च तं शब्दं भयत्रस्तमनास्तदा ।
पलायनं ततः कृत्वा जगाम महिषान्तिकम् ॥ १६ ॥
नगरे तस्य ये दैत्यास्तेऽपि चिन्तामवाप्नुवन् ।
बधिरीकृतकर्णाश्च पलायनपरा नृप ॥ १७ ॥
तदा क्रोधेन सिंहोऽपि ननाद भृशमुत्सटः ।
तेन नादेन दैतेया भयं जग्मुरपि स्फुटम् ॥ १८ ॥
ताम्रं समागतं दृष्ट्वा हयारिरपि मोहितः ।
चिन्तयामास सचिवैः किं कर्तव्यमतः परम् ॥ १९ ॥
दुर्गग्रहो वा कर्तव्यो युद्धं निर्गत्य वा पुनः ।

पलायने कृते श्रेयो भवेद्वा दानवोत्तमाः ॥ २० ॥
बुद्धिमन्तो दुराधर्षाः सर्वशास्त्रविशारदाः ।
मन्त्रः खलु प्रकर्तव्यः सुगुप्तः कार्यसिद्धये ॥ २१ ॥
मन्त्रमूलं स्मृतं राज्यं यदि स स्यात्सुरक्षितः ।
मन्त्रिभिश्च सदाचारैर्विधेयः सर्वथा बुधैः ॥ २२ ॥
मन्त्रभेदे विनाशः स्याद्राज्यस्य भूपतेस्तथा ।
तस्माद्भेदभयाद्गुप्तः कर्तव्यो भूतिमिच्छता ॥ २३ ॥
तदत्र मन्त्रिभिर्वाच्यं वचनं हेतुमद्धितम् ।
कालदेशानुसारेण विचिन्त्य नीतिनिर्णयम् ॥ २४ ॥
या योषात्र समायाता प्रबला देवनिर्मिता ।
एकाकिनी निरालम्बा कारणं तद्विचिन्त्यताम् ॥ २५ ॥
युद्धं प्रार्थयते बाला किमाश्चर्यमतः परम् ।
श्रेयोऽत्र विपरीतं वा को वेत्ति भुवनत्रये ॥ २६ ॥
न बहुनां जयोऽप्यस्ति नैकस्य च पराजयः ।

दैवाधीनौ सदा ज्ञेयौ युद्धे जयपराजयौ ॥ २७ ॥
उपायवादिनः प्राहुर्दैवं किं केन वीक्षितम् ।
अदृष्टमिति यन्नाम प्रवदन्ति मनीषिणः ॥ २८ ॥
तत्सत्त्वेऽपि प्रमाणं किं कातराशावलम्बनम् ।
न समर्थजनानां हि दैवं कुत्रापि लक्ष्यते ॥ २९ ॥
उद्यमो दैवमेतौ हि शूरकातरयोर्मतम् ।
विचिन्त्याद्य धिया सर्वं कर्तव्यं कार्यमादरात् ॥ ३० ॥
व्यास उवाच
इति राज्ञो वचः श्रुत्वा हेतुगर्भं महायशाः ।
बिडालाख्यो महाराजमित्युवाच कृताञ्जलिः ॥ ३१ ॥
राजन्नेषा विशालाक्षी ज्ञातव्या यत्नतः पुनः ।

किमर्थमिह सम्प्राप्ता कुतः कस्य परिग्रहः ॥ ३२ ॥
मरणं ते परिज्ञाय स्त्रिया सर्वात्मना सुरैः ।
प्रेषिता पद्मपत्राक्षी समुत्पाद्य स्वतेजसा ॥ ३३ ॥

तेऽपि छन्नाः स्थिताः खेऽत्र सर्वे युद्धदिदृक्षवः ।
समयेऽस्याः सहायास्ते भविष्यन्ति युयुत्सवः ॥ ३४ ॥
पुरतः कामिनीं कृत्वा ते वै विष्णुपुरोगमाः ।
वधिष्यन्ति च नः सर्वान्सा त्वां युद्धे हनिष्यति ॥ ३५ ॥
एतच्चिकीर्षितं तेषां मया ज्ञातं नराधिप ।
भवितव्यस्य न ज्ञानं वर्तते मम सर्वथा ॥ ३६ ॥
योद्धव्यं न त्वयाद्येति नाहं वक्तुं क्षमः प्रभो ।
प्रमाणं त्वं महाराज कार्येऽत्र देवनिर्मिते ॥ ३७ ॥
तदर्थेऽस्माभिरनिशं मर्तव्यं कार्यगौरवात् ।
विहर्तव्यं त्वया सार्धमेष धर्मोऽनुजीविनाम् ॥ ३८ ॥
विचारोऽत्र महानस्ति यदेका कामिनी नृप ।
युद्धं प्रार्थयतेऽस्माभिः ससैन्यैर्बलदर्पितैः ॥ ३९ ॥
दुर्मुख उवाच
राजन् युद्धे जयो नोऽद्य भविता वेद्म्यहं किल ।

पलायनं न कर्तव्यं यशोहानिकरं नृणाम् ॥ ४० ॥
इन्द्रादीनां संयुगेऽपि न कृतं यज्जुगुप्सितम् ।
एकाकिनीं स्त्रियं प्राप्य को हि कुर्यात्पलायनम् ॥ ४१ ॥
तस्माद्युद्धं प्रकर्तव्यं मरणं वा रणे जयः ।
यद्भावि तद्भवत्येव कात्र चिन्ता विपश्यतः ॥ ४२ ॥
मरणेऽत्र यशःप्राप्तिर्जीवने च तथा सुखम् ।
उभयं मनसा कृत्वा कर्तव्यं युद्धमद्य वै ॥ ४३ ॥
पलायने यशोहानिर्मरणं चायुषः क्षये ।
तस्माच्छोको न कर्तव्यो जीविते मरणे वृथा ॥ ४४ ॥
व्यास उवाच
दुर्मुखस्य वचः श्रुत्वा बाष्कलो वाक्यमब्रवीत् ।
प्रणतः प्राञ्जलिर्भूत्वा राजानं वाक्यकोविदः ॥ ४५ ॥
बाष्कल उवाच
राजंश्चिन्ता न कर्तव्या कार्येऽस्मिन्कातरप्रिये ।

अहमेको हनिष्यामि चण्डीं चञ्चललोचनाम् ॥ ४६ ॥
उत्साहस्तु प्रकर्तव्यः स्थायीभावो रसस्य च ।
भयानको भवेद्वैरी वीरस्य नृपसत्तम ॥ ४७ ॥
तस्मात्त्यक्त्वा भयं भूप करिष्ये युद्धमद्भुतम् ।
नयिष्यामि नरेन्द्राहं चण्डिकां यमसादनम् ॥ ४८ ॥
न बिभेमि यमादिन्द्रात्कुबेराद्वरुणादपि ।

वायोर्वह्नेस्तथा विष्णोः शङ्कराच्छशिनो रवेः ॥ ४९ ॥
एकाकिनी तथा नारी किं पुनर्मदगर्विता ।
अहं तां निहनिष्यामि विशिखैश्च शिलाशितैः ॥ ५० ॥
पश्य बाहुबलं मेऽद्य विहरस्व यथासुखम् ।
भवतात्र न गन्तव्यं संग्रामेऽप्यनया समम् ॥ ५१ ॥
व्यास उवाच
एवं ब्रुवति राजेन्द्रं बाष्कले मदगर्विते ।
प्रणम्य नृपतिं तत्र दुर्धरो वाक्यमब्रवीत् ॥ ५२ ॥

दुर्धर उवाच
महिषाहं विजेष्यामि देवीं देवविनिर्मिताम् ।
अष्टादशभुजां रम्यां कारणाच्च समागताम् ॥ ५३ ॥
राजन् भीषयितुं त्वां वै मायैषा निर्मिता सुरैः ।
विभीषिकेयं विज्ञाय त्यज मोहं मनोगतम् ॥ ५४ ॥
राजनीतिरियं राजन् मन्त्रिकृत्यं तथा शृणु ।
सात्त्विका राजसाः केचित्तामसाश्च तथापरे ॥ ५५ ॥
मन्त्रिणस्त्रिविधा लोके भवन्ति दानवाधिप ।
सात्त्विकाः प्रभुकार्याणि साधयन्ति स्वशक्तिभिः ॥ ५६ ॥
आत्मकृत्यं प्रकुर्वन्ति स्वामिकार्याविरोधतः ।
एकचित्ता धर्मपरा मन्त्रशास्त्रविशारदाः ॥ ५७ ॥
राजसा भिन्नचित्ताश्च स्वकार्यनिरताः सदा ।
कदाचित्स्वामिकार्यं ते प्रकुर्वन्ति यदृच्छया ॥ ५८ ॥
तामसा लोभनिरताः स्वकार्यनिरताः सदा ।

प्रभुकार्यं विनाश्यैव स्वकार्यं साधयन्ति ते ॥ ५९ ॥
समये ते विभिद्यन्ते परैस्तु परिवञ्चिताः ।
स्वच्छिद्रं शत्रुपक्षीयान्निर्दिशन्ति गृहस्थिताः ॥ ६० ॥
कार्यभेदकरा नित्यं कोशगुप्तासिवत्सदा ।
संग्रामेऽथ समुत्पन्ने भीषयन्ति प्रभुं सदा ॥ ६१ ॥
विश्वासस्तु न कर्तव्यस्तेषां राजन् कदाचन ।
विश्वासे कार्यहानिः स्यान्मन्त्रहानिः सदैव हि ॥ ६२ ॥
खलाः किं किं न कुर्वन्ति विश्वस्ता लोभतत्पराः ।
तामसाः पापनिरता बुद्धिहीनाः शठास्तथा ॥ ६३ ॥
तस्मात्कार्यं करिष्यामि गत्वाहं रणमस्तके ।
चिन्ता त्वया न कर्तव्या सर्वथा नृपसत्तम ॥ ६४ ॥
गृहीत्वा तां दुराचारामागमिष्यामि सत्वरः ।
पश्य मेऽद्य बलं धैर्यं प्रभुकार्यं स्वशक्तितः ॥ ६५ ॥

Roman transliteration

vyāsa uvāca
tanniśamya vacastasya tāmrasya jagadambikā |
meghagambhīrayā vācā hasantī tamuvāca ha || 1 ||
devyuvāca
gaccha tāmra patiṃ brūhi mumūrṣuṃ mandacetasam |
mahiṣaṃ cātikāmārtaṃ mūḍhaṃ jñānavivarjitam || 2 ||
yathā te mahiṣī mātā prauḍhā yavasabhakṣiṇī |
nāhaṃ tathā śṛṅgavatī lambapucchā mahodarī || 3 ||
na kāmaye'haṃ deveśaṃ naiva viṣṇuṃ na śaṅkaram |
dhanadaṃ varuṇaṃ naiva brahmāṇaṃ na ca pāvakam || 4 ||
etāndevagaṇānhitvā paśuṃ kena guṇena vai |
vṛṇomyahaṃ vṛthā loke garhaṇā me bhavediti || 5 ||
nāhaṃ patiṃvarā nārī vartate me patiḥ prabhuḥ |
sarvakartā sarvasākṣī hyakartā niḥspṛhaḥ sthiraḥ || 6 ||

nirguṇo nirmamo'nanto nirālambo nirāśrayaḥ |
sarvajñaḥ sarvagaḥ sākṣī pūrṇaḥ pūrṇāśayaḥ śivaḥ || 7 ||
sarvāvāsakṣamaḥ śāntaḥ sarvadṛksarvabhāvanaḥ |
taṃ tyaktvā mahiṣaṃ mandaṃ kathaṃ sevitumutsahe || 8 ||
prabudhya yudhyatāṃ kāmaṃ karomi yamavāhanam |
athavā manujānāṃ vai kariṣye jalavāhakam || 9 ||
jīvitecchāsti cetpāpa gaccha pātālamāśu vai |
samastairdānavairyuktastvanyathā hanmi saṅgare || 10 ||
kāmaṃ sadṛśayoryogaḥ saṃsāre sukhado bhavet |
anyathā duḥkhado bhūyādajñānādyadi kalpitaḥ || 11 ||
mūrkhastvamasi yad□ brūṣe patiṃ me bhaja bhāmini |
kvāhaṃ kva mahiṣaḥ śṛṅgī sambandhaḥ kīdṛśo dvayoḥ || 12 ||
gaccha yudhyasva vā kāmaṃ haniṣye'haṃ sabāndhavam |
yajñabhāgaṃ devalokaṃ nocettyaktvā sukhī bhava || 13 ||

vyāsa uvāca
ityuktvā sā tadā devī jagarja bhṛśamad□bhutam |
kalpāntasadṛśaṃ nādaṃ cakre daityabhayāvaham || 14 ||
cakampe vasudhā celustena śabdena bhūdharāḥ |
garbhāśca daityapat□nīnāṃ sasraṃsurgarjitasvanāt || 15 ||
tāmraḥ śrutvā ca taṃ śabdaṃ bhayatrastamanāstadā |
palāyanaṃ tataḥ kṛtvā jagāma mahiṣāntikam || 16 ||
nagare tasya ye daityāste'pi cintāmavāpnuvan |
badhirīkṛtakarṇāśca palāyanaparā nṛpa || 17 ||
tadā krodhena siṃho'pi nanāda bhṛśamutsaṭaḥ |
tena nādena daiteyā bhayaṃ jagmurapi sphuṭam || 18 ||
tāmraṃ samāgataṃ dṛṣṭvā hayārirapi mohitaḥ |
cintayāmāsa sacivaiḥ kiṃ kartavyamataḥ param || 19 ||
durgagraho vā kartavyo yuddhaṃ nirgatya vā punaḥ |

palāyane kṛte śreyo bhavedvā dānavottamāḥ || 20 ||
buddhimanto durādharṣāḥ sarvaśāstraviśāradāḥ |
mantraḥ khalu prakartavyaḥ suguptaḥ kāryasiddhaye || 21 ||
mantramūlaṃ smṛtaṃ rājyaṃ yadi sa syātsurakṣitaḥ |
mantribhiśca sadācārairvidheyaḥ sarvathā budhaiḥ || 22 ||
mantrabhede vināśaḥ syād□rājyasya bhūpatestathā |
tasmād□bhedabhayād□ guptaḥ kartavyo bhūtimicchatā || 23 ||
tadatra mantribhirvācyaṃ vacanaṃ hetumaddhitam |

kāladeśānusāreṇa vicintya nītinirṇayam || 24 ||
yā yoṣātra samāyātā prabalā devanirmitā |
ekākinī nirālambā kāraṇaṃ tadvicintyatām || 25 ||
yuddhaṃ prārthayate bālā kimāścaryamataḥ param |
śreyo'tra viparītaṃ vā ko vetti bhuvanatraye || 26 ||
na bahūnāṃ jayo'pyasti naikasya ca parājayaḥ |

daivādhīnau sadā jñeyau yuddhe jayaparājayau || 27 ||
upāyavādinaḥ prāhurdaivaṃ kiṃ kena vīkṣitam |
adṛṣṭamiti yannāma pravadanti manīṣiṇaḥ || 28 ||
tatsattve'pi pramāṇaṃ kiṃ kātarāśāvalambanam |
na samarthajanānāṃ hi daivaṃ kutrāpi lakṣyate || 29 ||
udyamo daivametau hi śūrakātarayormatam |
vicintyādya dhiyā sarvaṃ kartavyaṃ kāryamādarāt || 30 ||
vyāsa uvāca
iti rājño vacaḥ śrutvā hetugarbhaṃ mahāyaśāḥ |
biḍālākhyo mahārājamityuvāca kṛtāñjaliḥ || 31 ||
rājanneṣā viśālākṣī jñātavyā yat□nataḥ punaḥ |
kimarthamiha samprāptā kutaḥ kasya parigrahaḥ || 32 ||
maraṇaṃ te parijñāya striyā sarvātmanā suraiḥ |
preṣitā padmapatrākṣī samutpādya svatejasā || 33 ||

te'pi channāḥ sthitāḥ khe'tra sarve yuddhadidṛkṣavaḥ |
samaye'syāḥ sahāyāste bhaviṣyanti yuyutsavaḥ || 34 ||
purataḥ kāminīṃ kṛtvā te vai viṣṇupurogamāḥ |
vadhiṣyanti ca naḥ sarvānsā tvāṃ yuddhe haniṣyati || 35 ||
etaccikīrṣitaṃ teṣāṃ mayā jñātaṃ narādhipa |
bhavitavyasya na jñānaṃ vartate mama sarvathā || 36 ||
yoddhavyaṃ na tvayādyeti nāhaṃ vaktuṃ kṣamaḥ prabho |
pramāṇaṃ tvaṃ mahārāja kārye'tra devanirmite || 37 ||
tadarthe'smābhiraniśaṃ martavyaṃ kāryagauravāt |
vihartavyaṃ tvayā sārdhameṣa dharmo'nujīvinām || 38 ||
vicāro'tra mahānasti yadekā kāminī nṛpa |
yuddhaṃ prārthayate'smābhiḥ sasainyairbaladarpitaiḥ || 39 ||
durmukha uvāca
rājan yuddhe jayo no'dya bhavitā vedmyahaṃ kila |

palāyanaṃ na kartavyaṃ yaśohānikaraṃ nṛṇām || 40 ||
indrādīnāṃ saṃyuge'pi na kṛtaṃ yajjugupsitam |
ekākinīṃ striyaṃ prāpya ko hi kuryātpalāyanam || 41 ||
tasmādyuddhaṃ prakartavyaṃ maraṇaṃ vā raṇe jayaḥ |
yad□bhāvi tad□bhavatyeva kātra cintā vipaśyataḥ || 42 ||
maraṇe'tra yaśaḥprāptirjīvane ca tathā sukham |
ubhayaṃ manasā kṛtvā kartavyaṃ yuddhamadya vai || 43 ||
palāyane yaśohānirmaraṇaṃ cāyuṣaḥ kṣaye |
tasmācchoko na kartavyo jīvite maraṇe vṛthā || 44 ||
vyāsa uvāca
durmukhasya vacaḥ śrutvā bāṣkalo vākyamabravīt |
praṇataḥ prāñjalirbhūtvā rājānaṃ vākyakovidaḥ || 45 ||
bāṣkala uvāca
rājaṃścintā na kartavyā kārye'sminkātarapriye |

ahameko haniṣyāmi caṇḍīṃ cañcalalocanām || 46 ||
utsāhastu prakartavyaḥ sthāyībhāvo rasasya ca |
bhayānako bhavedvairī vīrasya nṛpasattama || 47 ||
tasmāttyaktvā bhayaṃ bhūpa kariṣye yuddhamad□bhutam |
nayiṣyāmi narendrāhaṃ caṇḍikāṃ yamasādanam || 48 ||
na bibhemi yamādindrātkuberādvaruṇādapi |
vāyorvahnestathā viṣṇoḥ śaṅkarācchaśino raveḥ || 49 ||
ekākinī tathā nārī kiṃ punarmadagarvitā |
ahaṃ tāṃ nihaniṣyāmi viśikhaiśca śilāśitaiḥ || 50 ||
paśya bāhubalaṃ me'dya viharasva yathāsukham |
bhavatātra na gantavyaṃ saṃgrāme'pyanayā samam || 51 ||
vyāsa uvāca
evaṃ bruvati rājendraṃ bāṣkale madagarvite |
praṇamya nṛpatiṃ tatra durdharo vākyamabravīt || 52 ||

durdhara uvāca
mahiṣāhaṃ vijeṣyāmi devīṃ devavinirmitām |
aṣṭādaśabhujāṃ ramyāṃ kāraṇācca samāgatām || 53 ||
rājan bhīṣayituṃ tvāṃ vai māyaiṣā nirmitā suraiḥ |
vibhīṣikeyaṃ vijñāya tyaja mohaṃ manogatam || 54 ||
rājanītiriyaṃ rājan mantrikṛtyaṃ tathā śṛṇu |
sāttvikā rājasāḥ kecittāmasāśca tathāpare || 55 ||
mantriṇastrividhā loke bhavanti dānavādhipa |
sāttvikāḥ prabhukāryāṇi sādhayanti svaśaktibhiḥ || 56 ||
ātmakṛtyaṃ prakurvanti svāmikāryāvirodhataḥ |
ekacittā dharmaparā mantraśāstraviśāradāḥ || 57 ||
rājasā bhinnacittāśca svakāryaniratāḥ sadā |
kadācitsvāmikāryaṃ te prakurvanti yadṛcchayā || 58 ||
tāmasā lobhaniratāḥ svakāryaniratāḥ sadā |

prabhukāryaṃ vināśyaiva svakāryaṃ sādhayanti te || 59 ||
samaye te vibhidyante paraistu parivañcitāḥ |
svacchidraṃ śatrupakṣīyānnirdiśanti gṛhasthitāḥ || 60 ||
kāryabhedakarā nityaṃ kośaguptāsivatsadā |
saṃgrāme'tha samutpanne bhīṣayanti prabhuṃ sadā || 61 ||
viśvāsastu na kartavyasteṣāṃ rājan kadācana |
viśvāse kāryahāniḥ syānmantrahāniḥ sadaiva hi || 62 ||
khalāḥ kiṃ kiṃ na kurvanti viśvastā lobhatatparāḥ |
tāmasāḥ pāpaniratā buddhihīnāḥ śaṭhāstathā || 63 ||
tasmātkāryaṃ kariṣyāmi gatvāhaṃ raṇamastake |
cintā tvayā na kartavyā sarvathā nṛpasattama || 64 ||
gṛhītvā tāṃ durācārāmāgamiṣyāmi satvaraḥ |
paśya me'dya balaṃ dhairyaṃ prabhukāryaṃ svaśaktitaḥ || 65 ||

English translation

1. Vyasa said The World-Mother, hearing Tamra’s words, spoke laughing a little and with a deep voice like that of a rumbling thunder cloud.

2-13. The Devi spoke “O Tamra! Go and say to your Lord Mahisa who, it seems, is stupid, whose end is nigh, who has become very passionate, and who is void of knowledge what is proper and what is improper. I am not like your grown up mother, the she-buffalo, having horns, eating grass, with a

long tail and a big-belly. I do not like to have Visnu, the god S'ankara, Brahma, Kuvera, Varuna, or Fire. How then can I select a beast? If I do so, I will be an object of much censure amongst the several worlds. I am not desirous of any more husband; my Husband is existing; though He is the Lord of all. Witness of All, yet He is not the Actor; He is without any desires and He is calm and tranquil. He, the S'iva, is devoid of any Prakritic qualities, without any attachment, the Great Infinite, without anyone to rely on, without any refuge, omniscient, omnipresent, the Great Witness, the Full, and the seat of the Full, the Auspicious. He is the abode of all, capable to do all, the peaceful, capable to create everything and He is seeing everywhere. How can I then leave Him and try to serve the dull, stupid Mahisa? Let him come and fight with this understanding that he will be defeated and be made the conveyance of Yama, the God of Death or the carrier of water of the human beings. And if that impious heretic desire to live, let him fly at once to Patala with all his demon comrades; else I will slay him in battle. See! The combination of similar substances leads to happiness; and if out of ignorance, the connection takes place between things entirely different in their natures, it becomes at once the source of all pains and troubles. You are a thorough illiterate when you ask me to worship your lord; do you not see me endowed

with exquisite beauty? and what is your Mahisa? A buffalo with horns; how can then creation become possible between us? Better fly away or fight if you like; I will kill you and your friends, and if you leave the region of Heavens and the share of Yajha, then you will become happy."

14-30. Vyasa said O King! Thus saying, the Devi howled and roared so loudly that it appeared strange and it caused a great terror to the Danavas who took it as the great dissolution of the universe at the end of a Kalpa. The earth and the mountains trembled; the wives of the Danavas, had miscarriages at that terrific noise. Tamra hearing that sound was terrified; his mind became unsteady and he at once fled to Mahisa. O King! The Danavas present in the city became deaf; thy fled and became very anxious and were absorbed in the thought whence and how that sound came. The lion, too, enraged and, raising up its manes, roared so loud that the Daityas became very much terrified. Mahisa, too, became confounded to see Tamra returning; he then held a council with his ministers what ought to be done next? Mahisasura said "O best of the Danavas! Shall we now take our shelter within the forts? Or shall we go out and fight? Or will it be favourable to us if we fly away? You all are intelligent and versed in all the S'astras and unconquerable by your foes; therefore ought you all to consult over the the matter in utmost privacy for our success at the present moment. The root of Kingdom lies in the council in the secret place (cabinet) and Statesmanship; if this counsel be kept well preserved in secrecy, then that Kingdom is also kept entire; therefore it is highly incumbent that the plan be kept in strictest confidence amongst the good and virtuous ministers. If the plan be out, then destruction comes both to the King and his Kingdom; hence the plan must be kept secret by those wanting glory, lest it be taken advantage of and rendered ineffective by other persons. O Ministers! Now declare, taking due consideration of time and place, after duly discussing and ascertaining what is the best course to adopt, what would be beneficial and full of reason and

intelligence. First find out the cause why this powerful woman, created by the Devas has come here alone and helpless? That woman is challenging us to fight. What more wonder can there be than this? Who can say in the three worlds what the result will be, whether it will be good or otherwise? Victory comes not to many persons nor defeat comes to a single individual; therefore victory or defeat lies at the hands of the Luck and Destiny. Those who plead for place, policy, statesmanship, they say what is Fate? Is there anyone who has seen Fate? (Adrista) No one has seen His appearance. It may be argued that there may exist such a thing as Fate; to which it might be replied, what proofs are there for such an existence? Thus the weak persons alone hold it out as their only hope; nowhere are seen energetic persons who can fulfil their ends by their own efforts, by those who enrol themselves under

Fate. Therefore “effort,” “energy” are the words of the heroes and “Fate” is the word of the cowards. You should all consider today these subjects fully and intelligently and then decide what are we to do?”

31-39. Vyasa said Thus hearing the King, the famous Vidalaksa with folded hands spoke thus O King! First it should be definitely ascertained whose wife is she, this woman possessing large eyes? Whence and for what purpose has she come here; next what ought to be done should be decided. It seems to me that the Devas, knowing that your death will ensue from the hands of a woman, have created very carefully this lotus-eyed woman out of their own essences. And they are lying in wait, unknown to anybody in the celestial space with a desire to see the battle but really to fight with you. In due time, they will undoubtedly help this woman. When the war will ensue, Visnu and the other Devas will put this woman in front and slay us all. Whereas this Devi will slay you. This is their earnest desire. O King! I have come to know this beforehand; but what will be the actual result I cannot say. I cannot say also whether it is advisable for You to fight now; therefore it would be better if you consider yourself well on this matter of the gods and do accordingly.

Our duty, the duty of your servants lies in this That we should sacrifice at any moment our lives for the preservation of your prestige and to enjoy with you whenever you are enjoying. But, O King! It is extremely advisable to ponder over this very carefully when we see that this woman, though alone, is challenging us to fight who are armed with powerful soldiers.

40-44. Durmukha said O King! I know for certain, that we will not get victory in this battle; still we ought not to show our backs; for that would lead us to sheer disgrace. Even in our encounter with Indra and other Devas, we did nothing hateful and blameable; then how can any of us fly away when we come face to face with a helpless woman? Therefore fight we must; that is certain; let whatever happen. What is inevitable, must come to pass. Thus considered, what need we care for the result? If we die in the battle, we will get name and fame; if we be victorious, we will get happiness. Thus thinking both the cases, we must fight today. Death is inevitable when our longevity expires; our prestige will suffer if we fly away; therefore we ought not to spend uselessly our time in thus expressing our vain regret for life or for death.

45-51. Vyasa said O King! Hearing thus the Durmukha’s words, Vaskala, the eloquent speaker, thus spoke to the king, with clasped hands and his head bowed down. O King! You need not think thus in agony with this unpleasant affair; alone I will kill that Chandika, of unsteady eyes. O Best of kings! To be always prompt and energetic indicates that one is steady in one’s heroic valour; to consider one’s enemy as dreadful is contrary to above; so we ought now to take recourse to heroic valour. O King! Therefore I will discard fear altogether and fight out valiantly; I will no doubt, send Chandika in the battlefield to the abode of Death. I fear not Yama, nor Indra, nor Kuvera, nor Vayu nor Agni, nor Visnu, nor S’ankara, nor Moon nor Sun; I do not fear any of them; what fear can I, then, entertain of that

vain arrogant woman, who has got none to support her. I will kill Her with these arrows, sharpened on stones. You can see today the prowess of my arms and enjoy peace; you will not have to go to battle anymore to fight with Her.

52-65. Vyasa said O King! Vaskala having said thus to the lord Mahisa in a haughty spirit, Durdhara bowed down and said thus O Lord of the earth! Let the purpose be whatsoever, with which the beautiful Devi with eighteen hands, the creation of the gods, may come hither, I will vanquish Her. O King! I think, it is simply to terrify you, as the Suras have thus created this Maya woman; therefore, do you forsake your delusion by knowing this merely as a scare. O King! Such is the statesmanship;

now hear about the workings of the ministers. Ministers in this world are of three kinds (1) Sattvik; (2) Rajasik and (3) Tamasik. Those ministers in whom the Sattva quality is predominant, they perform their Master's duties according to their own strength. The Sattvik Mantris (ministers) are well versed in their Mantra S'astras (the policies and statesmanship), virtuous and one- pointed in their thoughts, they never do any injury to their king and they fulfil their own purposes. The Rajasik Mantris are of different sorts; they are always after their own interests; at times, whenever they like, they do the State duties. The Tamasik Mantris always look of their own interests out of their greedy nature; they serve their ends even by ruining the regal interests. It is the Tamasik Mantris that are influenced by the bribes from the enemies, become separated at their hearts from their own masters and give out the secrets to the enemies, while staying in their homes. They always advise alienation policy like the sword ensheathed in a scabbard; and when the time of war comes, they always frighten their masters. Therefore, O King! Never put your trust on ministers; if you do so, they will always hinder you in your actions and counsels; what harm cannot be done by those ministers that are treacherous, greedy, deceitful and void of any intelligence and always addicted to vicious acts, when they are trusted! Therefore, O King! I will go myself to the battle and serve

your purpose; you need not be at all anxious in this matter. I will soon bring before you that vicious woman; I will do your actions by my own strength and powers. Let you be calm; and look at my strength, fortitude and valour.

Here ends the Twelfth Chapter of the Fifth Book on the holding of counsel by Mahisasura in S'ri Mad Devi Bhagavatam the Maha Puranam, of 18,000 Slokas by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 13

On The Killing Of Vaskala And

Chapter 100 of 318 · 50 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
इत्युक्त्वा तौ महाबाहु दैत्यौ बाष्कलदुर्मुखौ ।
जग्मतुर्मददिग्धाङ्गौ सर्वशस्त्रास्त्रकोविदौ ॥ १ ॥
तौ गत्वा समरे देवीमूचतुर्वचनं तदा ।
दानवौ च मदोन्मत्तौ मेघगम्भीरया गिरा ॥ २ ॥
देवि देवा जिता येन महिषेण महात्मना ।
वरय त्वं वरारोहे सर्वदैत्याधिपं नृपम् ॥ ३ ॥
स कृत्वा मानुषं रूपं सर्वलक्षणसंयुतम् ।
भूषितं भूषणैर्दिव्यैस्त्वामेष्यति रहः किल ॥ ४ ॥
त्रैलोक्यविभवं कामं त्वमेष्यसि शुचिस्मिते ।
महिषे परमं भावं कुरु कान्ते मनोगतम् ॥ ५ ॥
कृत्वा पतिं महावीरं संसारसुखमद्भुतम् ।
त्वं प्राप्स्यसि पिकालापे योषितां खलु वाञ्छितम् ॥ ६ ॥
देव्युवाच

जाल्म त्वं किं विजानासि नारीयं काममोहिता ।
मन्दबुद्धिबलात्यर्थं भजेयं महिषं शठम् ॥ ७ ॥
कुलशीलगुणैस्तुल्यं तं भजन्ति कुलस्त्रियः ।
अधिकं रूपचातुर्यबुद्धिशीलक्षमादिभिः ॥ ८ ॥
का नु कामातुरा नारी भजेच्च पशुरूपिणम् ।
पशूनामधमं नूनं महिषं देवरूपिणी ॥ ९ ॥
गच्छतं महिषं तूर्णं भूपं बाष्कलदुर्मुखौ ।
वदतं मद्वचो दैत्यं गजतुल्यं विषाणिनम् ॥ १० ॥
पातालं गच्छ वाभ्येत्य संग्रामं कुरु वा मया ।
रणे जाते सहस्राक्षो निर्भयः स्यादिति ध्रुवम् ॥ ११ ॥
हत्वाहं त्वां गमिष्यामि नान्यथा गमनं मम ।
इत्थं ज्ञात्वा सुदुर्बुद्धे यथेच्छसि तथा कुरु ॥ १२ ॥
मामनिर्जित्य भूभागे न स्थानं ते कदाचन ।
भविष्यति चतुष्पाद दिवि वा गिरिकन्दरे ॥ १३ ॥

व्यास उवाच
इत्युक्तौ तौ तया दैत्यौ कोपाकुलितलोचनौ ।

धनुर्बाणधरौ वीरौ युद्धकामौ बभूवतुः ॥ १४ ॥
कृत्वा सुविपुलं नादं देवी सा निर्भया स्थिता ।
उभौ च चक्रतुस्तीव्रां बाणवृष्टिं कुरूद्वह ॥ १५ ॥
भगवत्यपि बाणौघान्मुमोच दानवौ प्रति ।
कृत्वातिमधुरं नादं देवकार्यार्थसिद्धये ॥ १६ ॥
तयोस्तु बाष्कलस्तूर्णं सम्मुखोऽभूद्रणाङ्गणे ।
दुर्मुखः प्रेक्षकस्तत्र देवीमभिमुखः स्थितः ॥ १७ ॥
तयोर्युद्धमभूद्घोरं देवीबाष्कलयोस्तदा ।
बाणासिपरिघाघातैर्भयदं मन्दचेतसाम् ॥ १८ ॥
ततः क्रुद्धा जगन्माता दृष्ट्वा तं युद्धदुर्मदम् ।
जघान पञ्चभिर्बाणैः कर्णाकृष्टैः शिलाशितैः ॥ १९ ॥
दानवोऽपि शरान्देव्याश्चिच्छेद निशितैः शरैः ।

सप्तभिस्ताडयामास देवीं सिंहोपरिस्थिताम् ॥ २० ॥
सापि तं दशभिस्तीक्ष्णैः सुपीतैः सायकैः खलम् ।
जघान तच्छरांश्छित्त्वा जहास च मुहुर्मुहुः ॥ २१ ॥
अर्धचन्द्रेण बाणेन चिच्छेद च शरासनम् ।
बाष्कलोऽपि गदां गृह्य देवीं हन्तुमुपाययौ ॥ २२ ॥
आगच्छन्तं गदापाणिं दानवं मदगर्वितम् ।
चण्डिका स्वगदापातैः पातयामास भूतले ॥ २३ ॥
बाष्कलः पतितो भूमौ मुहुर्तादुत्थितः पुनः ।
चिक्षेप च गदां सोऽपि चण्डिकां चण्डविक्रमः ॥ २४ ॥
तमागच्छन्तमालोक्य देवी शूलेन वक्षसि ।
जघान बाष्कलं क्रुद्धा पपात च ममार सः ॥ २५ ॥
पतिते बाष्कले सैन्यं भग्नं तस्य दुरात्मनः ।
जयेति च मुदा देवाश्चुक्रुशुर्गगने स्थिताः ॥ २६ ॥
तस्मिंश्च निहते दैत्ये दुर्मुखोऽतिबलान्वितः ।

आजगाम रणे देवीं क्रोधसंरक्तलोचनः ॥ २७ ॥
तिष्ठ तिष्ठाबले सोऽपि भाषमाणः पुनः पुनः ।
धनुर्बाणधरः श्रीमान्रथस्थः कवचावृतः ॥ २८ ॥
तमागच्छन्तमालोक्य देवी शङ्खमवादयत् ।
कोपयन्ती दानवं तं ज्याघोषञ्च चकार ह ॥ २९ ॥
सोऽपि बाणान्मुमोचाशु तीक्ष्णानाशीविषोपमान् ।
स्वबाणैस्तान्महामाया चिच्छेद च ननाद च ॥ ३० ॥
तयोः परस्परं युद्धं बभूव तुमुलं नृप ।
बाणशक्तिगदाघातैर्मुसलैस्तोमरैस्तथा ॥ ३१ ॥
रणभूमौ तदा जाता रुधिरौघवहा नदी ।
पतितानि तदा तीरे शिरांसि प्रबभुस्तदा ॥ ३२ ॥

यथा सन्तरणार्थाय यमकिङ्करनायकैः ।
तुम्बीफलानि नीतानि नवशिक्षापरैर्मुदा ॥ ३३ ॥
रणभूमिस्तदा घोरा बभूवातीव दुर्गमा ।

शरीरैः पतितैर्भूमौ खाद्यमानैर्वृकादिभिः ॥ ३४ ॥
गोमायुसारमेयाश्च काकाः कङ्का अयोमुखाः ।
गृध्रा श्येनाश्च खादन्ति शरीराणि दुरात्मनाम् ॥ ३५ ॥
ववौ वायुश्च दुर्गन्धो मृतानां देहसङ्गतः ।
अभूत्किलकिलाशब्दः खगानां पलभक्षिणाम् ॥ ३६ ॥
तदा चुकोप दुष्टात्मा दुर्मुखः कालमोहितः ।
देवीमुवाच गर्वेण कृत्वा चोर्ध्वकरं शुभम् ॥ ३७ ॥
गच्छ चण्डि हनिष्यामि त्वामद्यैव सुबालिशे ।
दैत्यं वा भज वामोरु महिषं मदगर्वितम् ॥ ३८ ॥
देव्युवाच
आसन्नमरणः कामं प्रलपस्यद्य मोहितः ।
अद्यैव त्वां हनिष्यामि यथायं बाष्कलो हतः ॥ ३९ ॥
गच्छ वा तिष्ठ वा मन्द मरणं यदि रोचते ।
हत्वा त्वां वै वधिष्यामि बालिशं महिषीसुतम् ॥ ४० ॥

तच्छ्रुत्वा वचनं तस्या दुर्मुखो मर्तुमुद्यतः ।
मुमोच बाणवृष्टिं तु चण्डिकां प्रति दारुणाम् ॥ ४१ ॥
सापि तां तरसा छित्त्वा बाणवृष्टिं शितैः शरैः ।
जघान दानवं क्रुद्धा वृत्रं वज्रधरो यथा ॥ ४२ ॥
तयोः परस्परं युद्धं सञ्जातं चातिकर्कशम् ।
भयदं कातराणाञ्च शूराणां बलवर्धनम् ॥ ४३ ॥
देवी चिच्छेद तरसा धनुस्तस्य करे स्थितम् ।
तथैव पञ्चभिर्बाणैर्बभञ्ज रथमुत्तमम् ॥ ४४ ॥
रथे भग्ने महाबाहुः पदातिर्दुर्मुखस्तदा ।
गदां गृहीत्वा दुर्धर्षां जगाम चण्डिकां प्रति ॥ ४५ ॥
चकार स गदाघातं सिंहमौलौ महाबलः ।
न चचाल हरिः स्थानात्ताडितोऽपि महाबलः ॥ ४६ ॥
अम्बिका तं समालोक्य गदापाणिं पुरःस्थितम् ।
खड्गेन शितधारेण शिरश्चिच्छेद मौलिमत् ॥ ४७ ॥

छिन्ने च मस्तके भूमौ पपात दुर्मुखो मृतः ।
जयशब्दं तदा चक्रुर्मुदिता निर्जरा भृशम् ॥ ४८ ॥
तुष्टुवुस्तां तदा देवीं दुर्मुखे निहतेऽमराः ।
पुष्पवृष्टिं तथा चक्रुर्जयशब्दं नभःस्थिताः ॥ ४९ ॥
ऋषयः सिद्धगन्धर्वाः सविद्याधरकिन्नराः ।
जहृषुस्तं हतं दृष्ट्वा दानवं रणमस्तके ॥ ५० ॥

Roman transliteration

vyāsa uvāca
ityuktvā tau mahābāhū daityau bāṣkaladurmukhau |
jagmaturmadadigdhāṅgau sarvaśastrāstrakovidau || 1 ||
tau gatvā samare devīmūcaturvacanaṃ tadā |
dānavau ca madonmattau meghagambhīrayā girā || 2 ||
devi devā jitā yena mahiṣeṇa mahātmanā |
varaya tvaṃ varārohe sarvadaityādhipaṃ nṛpam || 3 ||
sa kṛtvā mānuṣaṃ rūpaṃ sarvalakṣaṇasaṃyutam |
bhūṣitaṃ bhūṣaṇairdivyaistvāmeṣyati rahaḥ kila || 4 ||
trailokyavibhavaṃ kāmaṃ tvameṣyasi śucismite |
mahiṣe paramaṃ bhāvaṃ kuru kānte manogatam || 5 ||
kṛtvā patiṃ mahāvīraṃ saṃsārasukhamad□bhutam |
tvaṃ prāpsyasi pikālāpe yoṣitāṃ khalu vāñchitam || 6 ||
devyuvāca

jālma tvaṃ kiṃ vijānāsi nārīyaṃ kāmamohitā |
mandabuddhibalātyarthaṃ bhajeyaṃ mahiṣaṃ śaṭham || 7 ||
kulaśīlaguṇaistulyaṃ taṃ bhajanti kulastriyaḥ |
adhikaṃ rūpacāturyabuddhiśīlakṣamādibhiḥ || 8 ||
kā nu kāmāturā nārī bhajecca paśurūpiṇam |
paśūnāmadhamaṃ nūnaṃ mahiṣaṃ devarūpiṇī || 9 ||
gacchataṃ mahiṣaṃ tūrṇaṃ bhūpaṃ bāṣkaladurmukhau |
vadataṃ madvaco daityaṃ gajatulyaṃ viṣāṇinam || 10 ||
pātālaṃ gaccha vābhyetya saṃgrāmaṃ kuru vā mayā |
raṇe jāte sahasrākṣo nirbhayaḥ syāditi dhuvam || 11 ||
hatvāhaṃ tvāṃ gamiṣyāmi nānyathā gamanaṃ mama |
itthaṃ jñātvā sudurbuddhe yathecchasi tathā kuru || 12 ||
māmanirjitya bhūbhāge na sthānaṃ te kadācana |
bhaviṣyati catuṣpāda divi vā girikandare || 13 ||

vyāsa uvāca
ityuktau tau tayā daityau kopākulitalocanau |
dhanurbāṇadharau vīrau yuddhakāmau babhūvatuḥ || 14 ||
kṛtvā suvipulaṃ nādaṃ devī sā nirbhayā sthitā |
ubhau ca cakratustīvrā bāṇavṛṣṭiṃ kurūdvaha || 15 ||
bhagavatyapi bāṇaughānmumoca dānavau prati |
kṛtvātimadhuraṃ nādaṃ devakāryārthasiddhaye || 16 ||
tayostu bāṣkalastūrṇaṃ sammukho'bhūd□ raṇāṅgaṇe |
durmukhaḥ prekṣakastatra devīmabhimukhaḥ sthitaḥ || 17 ||
tayoryuddhamabhūd□ ghoraṃ devībāṣkalayostadā |
bāṇāsiparighāghātairbhayadaṃ mandacetasām || 18 ||
tataḥ kruddhā jaganmātā dṛṣṭvā taṃ yuddhadurmadam |
jaghāna pañcabhirbāṇaiḥ karṇākṛṣṭaiḥ śilāśitaiḥ || 19 ||
dānavo'pi śarāndevyāściccheda niśitaiḥ śaraiḥ |

saptabhistāḍayāmāsa devīṃ siṃhoparisthitām || 20 ||
sāpi taṃ daśabhistīkṣṇaiḥ supītaiḥ sāyakaiḥ khalam |
jaghāna taccharāṃśchittvā jahāsa ca muhurmuhuḥ || 21 ||
ardhacandreṇa bāṇena ciccheda ca śarāsanam |
bāṣkalo'pi gadāṃ gṛhya devīṃ hantumupāyayau || 22 ||
āgacchantaṃ gadāpāṇiṃ dānavaṃ madagarvitam |

caṇḍikā svagadāpātaiḥ pātayāmāsa bhūtale || 23 ||
bāṣkalaḥ patito bhūmau muhūrtādutthitaḥ punaḥ |
cikṣepa ca gadāṃ so'pi caṇḍikāṃ caṇḍavikramaḥ || 24 ||
tamāgacchantamālokya devī śūlena vakṣasi |
jaghāna bāṣkalaṃ kruddhā papāta ca mamāra saḥ || 25 ||
patite bāṣkale sainyaṃ bhagnaṃ tasya durātmanaḥ |
jayeti ca mudā devāścukruśurgagane sthitāḥ || 26 ||
tasmiṃśca nihate daitye durmukho'tibalānvitaḥ |

ājagāma raṇe devīṃ krodhasaṃraktalocanaḥ || 27 ||
tiṣṭha tiṣṭhābale so'pi bhāṣamāṇaḥ punaḥ punaḥ |
dhanurbāṇadharaḥ śrīmān□rathasthaḥ kavacāvṛtaḥ || 28 ||
tamāgacchantamālokya devī śaṅkhamavādayat |
kopayantī dānavaṃ taṃ jyāghoṣañca cakāra ha || 29 ||
so'pi bāṇānmumocāśu tīkṣṇānāśīviṣopamān |
svabāṇaistānmahāmāyā ciccheda ca nanāda ca || 30 ||
tayoḥ parasparaṃ yuddhaṃ babhūva tumulaṃ nṛpa |
bāṇaśaktigadāghātairmusalaistomaraistathā || 31 ||
raṇabhūmau tadā jātā rudhiraughavahā nadī |
patitāni tadā tīre śirāṃsi prababhustadā || 32 ||
yathā santaraṇārthāya yamakiṅkaranāyakaiḥ |
tumbīphalāni nītāni navaśikṣāparairmudā || 33 ||
raṇabhūmistadā ghorā babhūvātīva durgamā |

śarīraiḥ patitairbhūmau khādyamānairvṛkādibhiḥ || 34 ||
gomāyusārameyāśca kākāḥ kaṅkā ayomukhāḥ |
gṛdhrā śyenāśca khādanti śarīrāṇi durātmanām || 35 ||
vavau vāyuśca durgandho mṛtānāṃ dehasaṅgataḥ |
abhūtkilakilāśabdaḥ khagānāṃ palabhakṣiṇām || 36 ||
tadā cukopa duṣṭātmā durmukhaḥ kālamohitaḥ |
devīmuvāca garveṇa kṛtvā cordhvakaraṃ śubham || 37 ||
gaccha caṇḍi haniṣyāmi tvāmadyaiva subāliśe |
daityaṃ vā bhaja vāmoru mahiṣaṃ madagarvitam || 38 ||
devyuvāca
āsannamaraṇaḥ kāmaṃ pralapasyadya mohitaḥ |
adyaiva tvāṃ haniṣyāmi yathāyaṃ bāṣkalo hataḥ || 39 ||
gaccha vā tiṣṭha vā manda maraṇaṃ yadi rocate |
hatvā tvāṃ vai vadhiṣyāmi bāliśaṃ mahiṣīsutam || 40 ||

tacchrutvā vacanaṃ tasyā durmukho martumudyataḥ |
mumoca bāṇavṛṣṭiṃ tu caṇḍikāṃ prati dāruṇām || 41 ||
sāpi tāṃ tarasā chittvā bāṇavṛṣṭiṃ śitaiḥ śaraiḥ |
jaghāna dānavaṃ kṛddhā vṛtraṃ vajradharo yathā || 42 ||
tayoḥ parasparaṃ yuddhaṃ sañjātaṃ cātikarkaśam |
bhayadaṃ kātarāṇāñca śūrāṇāṃ balavardhanam || 43 ||
devī ciccheda tarasā dhanustasya kare sthitam |
tathaiva pañcabhirbāṇairbabhañja rathamuttamam || 44 ||
rathe bhagne mahābāhuḥ padātirdurmukhastadā |
gadāṃ gahītvā durdharṣāṃ jagāma caṇḍikāṃ prati || 45 ||
cakāra sa gadāghātaṃ siṃhamaulau mahābalaḥ |
na cacāla hariḥ sthānāttāḍito'pi mahābalaḥ || 46 ||
ambikā taṃ samālokya gadāpāṇiṃ puraḥsthitam |

khaḍgena śitadhāreṇa śiraściccheda maulimat || 47 ||

chinne ca mastake bhūmau papāta durmukho mṛtaḥ |
jayaśabdaṃ tadā cakrurmuditā nirjarā bhṛśam || 48 ||
tuṣṭuvustāṃ tadā devīṃ durmukhe nihate'marāḥ |
puṣpavṛṣṭiṃ tathā cakrurjayaśabdaṃ nabhaḥsthitāḥ || 49 ||
ṛṣayaḥ siddhagandharvāḥ savidyādharakinnarāḥ |
jahṛṣustaṃ hataṃ dṛṣṭvā dānavaṃ raṇamastake || 50 ||

English translation

1-6. Vyasa said O King! The two powerful Danavas Vaskala and Durmukha, well-versed in arts of warfare, went out for battle, maddened with their prowess. The two Danavas, elated with vanity, went to the battle-field and began to address the Devi in voice deep as the rumbling of a cloud. O Beautiful Devi! You better choose and worship the Lord of the Daityas, that high-souled Mahisasura who has conquered all the Devas. He will come before you in privacy in a human shape, with all auspicious signs and adorned with beautiful ornaments. O Sweet smiling One! better place your highest feelings of love on the lovely Mahisa as your husband, and you will get all the pleasures of the three worlds as you desire. O Sweet speaking! In short, if you select him as your husband, you will be the mistress of those incomparable worldly happinesses that women always aspire.

7-13. Hearing thus the words of Vaskala and Durmukha, the Devi said "O Stupid! Do you think Me as deluded by passion? Do I not possess strength and intelligence that I will worship that hypocrite Mahisa as husband? See! The ladies of a high family select those persons that are equal in rank as far as family and distinctions, qualifications and propriety of conduct are concerned or those who are superior in beauty, cleverness, intelligence and other qualifications. Then how can a Devi, becoming passionate, worship the worst of all beasts, the beast Mahisa? O two Asuras! Go you immediately to your King Mahisa resembling in his body like an elephant and having a pair of horns and tell him. Go either to Patala (the nether regions) or come and fight with Me; the Lord of the Devas will no doubt be happy if the war ensues. O Stupid! My advent here cannot go in vain; I will easily slay you and then depart; knowing this do as you like. O Beast! Without conquering Me, you

would get no shelter either in the heavens, or in this earth, or in the caves of mountains?"

14-25. Vyasa said Hearing thus, the two powerful Daityas, with eyes reddened with anger, firmly resolved to fight and took bows and arrows in their hands. O Descent of Kuru! The Devi then made a terrible noise and fearlessly stood there. The two Danavas then began to shoot dreadful arrows at Her. For the victory of the Devas, the Devi also begin to hurl arrows after arrows on the two Danavas, emitting a sweet sound. Vaskala first came forward with no delay; and Durmukha stood aloof there simply as a witness. The terrible fight then ensued between the Devi and Vaskala; arrows, swords and weapons were seen shining in the air and raised terror to those that were dull in intellect. Then the Mother of the Universe seeing Vaskala growing turbulent shot at him five arrows sharpened on stone. The Danava, too, cut off the arrows of the Devi and hurled seven arrows at Her, seated on a lion. The Devi cut off the Danava's arrows and shot at that hypocrite, sharpened arrows and began to laugh frequently. She again cut off his arrows with Ardhachandra arrow; Vaskala then pursued the Devi with a club in his hands to slay Her. Seeing the arrogant Danava with club in his hands, Chandika Devi struck him down on the ground with Her own club. The very powerful Vaskala fell down on the ground but rose up within a very short time and hurled again on the Devi his club. Seeing him again attacking Her, the Devi got angry and pierced him with Her trident; Vaskala fell

down, thus pierced, and died.

26-38. Vaskala falling thus dead on the field, the soldiers of the wicked demon routed; whereas the Devas became glad and repeatedly shouted aloud, “Victory to the Devi.” On this Daitya being slain, Durmukha came forward on the battle-field, filled with anger and accompanied by a stronger army. Mounted on a chariot, shielded all over his body with a coat of armour, Durmukha came

before the Devi, shouting all along, “Wait, wait, O You weak woman!” and with bows and arrows in his hands. The Devi blew Her conchshell and made sounds by stretching Her bow in order to make the Danava infuriated with anger. The Asura then began to shoot sharp arrows after arrows like poisonous snakes. The Mahamaya, by Her own arrows, cut off those of Her enemy and began to shout loudly. The fight then raged furiously, when both parties began to use arrows, S’aktis, clubs, Musalas, and Tomaras. Blood began to flow in the battle-field in torrents like rivers and on the banks of that river of blood, were seen the severed heads of the dead bodies which looked like so many hollow shells of gourds, as if kept there by the attendant of the god of Death, for their swimming purposes. The battle-field, then, became very dreadful and impassable; at some places dead bodies are lying; wolves are feeding on their flesh; at other places are seen jackals, dogs, herons, crows, vultures, eagles, and other voracious birds and beasts and iron-tipped arrows, eating the dead bodies of those wicked demons. Air began to emit an offensive smell, because of its contact with these corpses; and there were heard the heart-rending sounds of various carnivorous birds and animals. Then the wicked Durmukha began, as if inspired by the god of Death, to address the Devi angrily and arrogantly with his right hand raised up before Her. “Your brain has become perverted; fly away just now or I will send you unto death, or you better accept the proud Mahisa, the lord of the Daityas, as your husband.”

39-50. The Devi said:-- “O Villain! I see your death at hand this very day; therefore you are deluded and therefore raving like a mad man. I will kill you today like Vaskala. O Stupid! Better fly away; or if you prefer death, then wait; I will slay you first; then the dull Mahisa, the son of a she-buffalo.” Hearing thus, Durmukha, as if prompted by Death, hurled dreadful arrows on the Devi. Instantly the Devi, too, cut off all his arrows and, infuriated with anger, pierced the Danava by sharpened arrows as Indra had pierced Vritrasura before. The fight then turned out very dreadful. O King! Weak persons become

very afraid and strong ones become very excited. Instantly the Devi cut off the Asura’s bow and broke his chariot by five arrows. On seeing his chariot broken, the powerful Durmukha attacked on foot the Devi with his club, very hard to overcome. He knocked at the head of the lion with that club with great force; but the powerful lion did not become unsteady, though so very hard hit. Seeing the demon thus standing before Her, the goddess Ambika cut down his head by her sharpened axe. On his head being thus severed, Durmukha fell down dead on the field. The band of Immortals, then, loudly shouted, “Victory to the Devi.” When Durmukha was slain, the Immortals from the celestial space began to chant praises and hymns to the Devi, showered down flowers on Her head and gave shouts of “Victory to the Devi.” The Risis, Siddhas, Gandarbhas, Vidyadharas, and Kinnaras all became very glad to see the Demon dead on the field.

Here ends the Thirteenth Chapter of the Fifth Book on the killing of Vaskala and Durmukha in S’ri Mad Devi Bhagavatam, the Mahapuranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 14

On The Killing Of Tamra And

Chapter 101 of 318 · 56 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
दुर्मुखं निहतं श्रुत्वा महिषः क्रोधमूर्च्छितः ।
उवाच दानवान्सर्वान्किं जातमिति चासकृत् ॥ १ ॥
निहतौ दानवौ शूरौ रणे दुर्मुखबाष्कलौ ।
तन्व्या तत्परमाश्चर्यं पश्यन्तु दैवचेष्टितम् ॥ २ ॥
कालो हि बलवान्कर्ता सततं सुखदुःखयोः ।
नराणां परतन्त्राणां पुण्यपापानुयोगतः ॥ ३ ॥
निहतौ दानवश्रेष्ठौ किं कर्तव्यमतः परम् ।
ब्रुवन्तु मिलिताः सर्वे यद्युक्तं कार्यसङ्कटे ॥ ४ ॥
व्यास उवाच
एवं ब्रुवति राजेन्द्र महिषेऽतिबलान्विते ।
चिक्षुराख्यस्तु सेनानीस्तमुवाच महारथः ॥ ५ ॥
राजन्नहं हनिष्यामि का चिन्ता स्त्रीविहिंसने ।
इत्युक्त्वा स्वबलैर्युक्तः प्रययौ रथसंयुतः ॥ ६ ॥

द्वितीयं पार्ष्णिरक्षं तु कृत्वा ताम्रं महाबलम् ।
महता सैन्यघोषेण पूरयन्गगनं दिशः ॥ ७ ॥
तमागच्छन्तमालोक्य देवी भगवती शिवा ।
चकार शङ्खज्याघोषं घण्टानादं महाद्भुतम् ॥ ८ ॥
तत्रसुस्तेन शब्देन ते च सर्वे सुरारयः ।
किमेतदिति भाषन्तो दुद्रुवुर्भयकम्पिताः ॥ ९ ॥
चिक्षुराख्यस्तु तान्दृष्ट्वा पलायनपरायणान् ।
उवाचातीव संक्रुद्धः किं भयं वः समागतम् ॥ १० ॥
अद्यैवाहं हनिष्यामि बाणैर्बालां मदोन्नताम् ।
तिष्ठन्त्वत्र भयं त्यक्त्वा दैत्याः समरमूर्धनि ॥ ११ ॥
इत्युक्त्वा दानवश्रेष्ठश्चापपाणिर्बलान्वितः ।
आगत्य सङ्गरे देवीमित्युवाच गतव्यथः ॥ १२ ॥
किं गर्जसि विशालाक्षि भीषयन्तीतरान्नरान् ।
नाहं बिभेमि तन्वङ्गि श्रुत्वा तेऽद्य विचेष्टितम् ॥ १३ ॥

स्त्रीवधे दूषणं ज्ञात्वा तथैवाकीर्तिसम्भवम् ।
उपेक्षां कुरुते चित्तं मदीयं वामलोचने ॥ १४ ॥

स्त्रीणां युद्धं कटाक्षैश्च तथा हावैश्च सुन्दरि ।
न शस्त्रैर्विहितं क्वापि त्वादृशीनां कदाचन ॥ १५ ॥
पुष्पैरपि न योद्धव्यं किं पुनर्निशितैः शरैः ।
भवादृशीनां देहेषु दुनोति मालतीदलम् ॥ १६ ॥
धिग्जन्म मानुषे लोके क्षात्रधर्मानुजीविनाम् ।
लालितोऽयं प्रियो देहः कृन्तनीयः शितैः शरैः ॥ १७ ॥
तैलाभ्यङ्गैः पुष्पवातैस्तथा मिष्टान्नभोजनैः ।
पोषितोऽयं प्रियो देहो घातनीयः परेषुभिः ॥ १८ ॥
देहं छित्त्वासिधाराभिर्धनभृज्जायते नरः ।
धिग्धनं दुःखदं पूर्वं पश्चात्किं सुखदं भवेत् ॥ १९ ॥
त्वमप्यज्ञैव वामोरु युद्धमाकाङ्क्षसे यतः ।
सुखं सम्भोगजं त्यक्त्वा कं गुणं वेत्सि सङ्गरे ॥ २० ॥

खड्गपातं गदाघातं भेदनञ्ज शिलीमुखैः ।
मरणान्ते तु संस्कारो गोमायुमुखकर्षणम् ॥ २१ ॥
तस्यैव कविभिर्धूर्तैः कृतं चातीव शंसनम् ।
रणे मृतानां स्वःप्राप्तिरर्थवादोऽस्ति केवलः ॥ २२ ॥
तस्माद्गच्छ वरारोहे यत्र ते रमते मनः ।
भज वा भूपतिं नाथं हयारिं सुरमर्दनम् ॥ २३ ॥
व्यास उवाच
एवं ब्रुवाणं तं दैत्यं प्रोवाच जगदम्बिका ।
किं मृषा भाषसे मूढ बुद्धिमानिव पण्डितः ॥ २४ ॥
नीतिशास्त्रं न जानासि विद्यां चान्वीक्षिकीं तथा ।
न सेवितास्त्वया वृद्धा न धर्मे मतिरस्ति ते ॥ २५ ॥
मूर्खसेवापरो यस्मात्तस्मात्त्वं मूर्ख एव हि ।
राजधर्मं न जानासि किं ब्रवीषि ममाग्रतः ॥ २६ ॥
संग्रामे महिषं हत्वा कृत्वा रुधिरकर्दमम् ।

यशःस्तम्भं स्थिरं कृत्वा गमिष्यामि यथासुखम् ॥ २७ ॥
देवानां दुःखदातारं दानवं मदगर्वितम् ।
हनिष्येऽहं दुराचारं युद्धं कुरु स्थिरो भव ॥ २८ ॥
जीवितेच्छास्ति चेन्मूढ महिषस्य तथा तव ।
तदा गच्छन्तु पातालं दानवाः सर्व एव ते ॥ २९ ॥
मुमूर्षा यदि वश्चिते युद्धं कुर्वन्तु सत्वराः ।
सर्वानेव वधिष्यामि निश्चयोऽयं ममाधुना ॥ ३० ॥
व्यास उवाच
तच्छ्रुत्वा वचनं तस्या दानवो बलदर्पितः ।
मुमोच बाणवृष्टिं तां घनवृष्टिमिवापराम् ॥ ३१ ॥
चिच्छेद तस्य सा बाणान्स्वबाणैर्निशितैस्तदा ।

जघान तं तथा घोरैराशीविषसमैः शरैः ॥ ३२ ॥
युद्धं परस्परं तत्र बभूव विस्मयप्रदम् ।
गदया घातयामास तं रथाज्जगदम्बिका ॥ ३३ ॥

मूर्च्छां प्राप स दुष्टात्मा गदयाभिहतो भृशम् ।
मुहुर्तद्वयमात्रं तु रथोपस्थ इवाचलः ॥ ३४ ॥
तं तथा मूर्च्छितं दृष्ट्वा ताम्रः परबलार्दनः ।
आजगाम रणे योद्धुं चण्डिकां प्रति चापलात् ॥ ३५ ॥
आगच्छन्तं तु तं वीक्ष्य हसन्ती प्राह चण्डिका ।
एह्येहि दानवश्रेष्ठ यमलोकं नयाम्यहम् ॥ ३६ ॥
किं भवद्भिः समायातैरबलैश्च गतायुषैः ।
महिषः किं गृहे मूढः करोति जीवनोद्यमम् ॥ ३७ ॥
किं भवद्भिर्हतैर्मन्दैर्ममापि विफलः श्रमः ।
अहते महिषे पापे सुरशत्रौ दुरात्मनि ॥ ३८ ॥
तस्माद्यूयं गृहं गत्वा महिषं प्रेषयन्त्विह ।
पश्येन्मां सोऽपि मन्दात्मा यादृशीं तादृशीं स्थिताम् ॥ ३९ ॥
ताम्रस्तद्वचनं श्रुत्वा बाणवृष्टिं चकार ह ।
चण्डिकां प्रति कोपेन कर्णाकृष्टशरासनः ॥ ४० ॥

भगवत्यपि ताम्राक्षी समाकृष्य शरासनम् ।
बाणान्मुमोच तरसा हन्तुकामा सुराहितम् ॥ ४१ ॥
चिक्षुराख्योऽपिबलवान्मूर्च्छां त्यक्त्वोत्थितः पुनः ।
गृहीत्वा सशरं चापं तस्थौ तत्सम्मुखः क्षणात् ॥ ४२ ॥
चिक्षुराख्यश्च ताम्रश्च द्वावप्यतिबलोत्कटौ ।
युयुधाते महावीरौ सह देव्या रणाङ्गणे ॥ ४३ ॥
कुपिता च महामाया ववर्ष शरसन्ततिम् ।
चकार दानवान् सर्वान् बाणक्षततनुच्छदान् ॥ ४४ ॥
असुराः क्रोधसम्मूढा बभूवुः शरताडिताः ।
चिक्षिपुः शरजालानि देवीं प्रति रुषान्विताः ॥ ४५ ॥
बभुस्ते राक्षसास्तत्र किंशुका इव पुष्पिणः ।
शिलीमुखक्षताः सर्वे वसन्ते च वने रणे ॥ ४६ ॥
बभूव तुमुलं युद्धं ताम्रेण सह संयुगे ।
विस्मयं परमं जग्मुर्देवा ये प्रेक्षकाः स्थिताः ॥ ४७ ॥

ताम्रो मुसलमादाय लोहजं दारुणं दृढम् ।
जघान मस्तके सिंहं जहास च ननर्द च ॥ ४८ ॥
नर्दमानं तदा तं तु दृष्ट्वा देवी रुषान्विता ।
खड्गेन शितधारेण शिरश्चिच्छेद सत्वरा ॥ ४९ ॥
छिन्ने शिरसि ताम्रस्तु विशीर्षो मुसली बली ।
बभ्राम क्षणमात्रं तु पपात रणमस्तके ॥ ५० ॥

पतितं ताम्रमालोक्य चिक्षुराख्यो महाबलः ।
खड्गमादाय तरसा दुद्राव चण्डिकां प्रति ॥ ५१ ॥
भगवत्यपि तं दृष्ट्वा खड्गपाणिमुपागतम् ।
दानवं पञ्चभिर्बाणैर्जघान तरसा रणे ॥ ५२ ॥
एकेन पातितं खड्गं द्वितीयेन तु तत्करः ।
कण्ठाच्च मस्तकं तस्य कृन्तितं चापरैः शरैः ॥ ५३ ॥
एवं तौ निहतौ क्रूरौ राक्षसौ रणदुर्मदौ ।
भग्नं सैन्यं तयोस्तूर्णं दिक्षु सन्त्रस्तमानसम् ॥ ५४ ॥

देवाश्च मुदिताः सर्वे दृष्ट्वा तौ निहतौ रणे ।
पुष्पवृष्टिं मुदा चक्रुर्जयशब्दं नभःस्थिताः ॥ ५५ ॥
ऋषयो देवगन्धर्वा वेतालाः सिद्धचारणाः ।
ऊचुस्ते जय देवीति चाम्बिकेति पुनः पुनः ॥ ५६ ॥

Roman transliteration

vyāsa uvāca
durmukhaṃ nihataṃ śrutvā mahiṣaḥ krodhamūrcchitaḥ |
uvāca dānavānsarvānkiṃ jātamiti cāsakṛt || 1 ||
nihatau dānavau śūrau raṇe durmukhabāṣkalau |
tanvyā tatparamāścaryaṃ paśyantu daivaceṣṭitam || 2 ||
kālo hi balavānkartā satataṃ sukhaduḥkhayoḥ |
narāṇāṃ paratantrāṇāṃ puṇyapāpānuyogataḥ || 3 ||
nihatau dānavaśreṣṭhau kiṃ kartavyamataḥ param |
bruvantu militāḥ sarve yadyuktaṃ kāryasaṅkaṭe || 4 ||
vyāsa uvāca
evaṃ bruvati rājendra mahiṣe'tibalānvite |
cikṣurākhyastu senānīstamuvāca mahārathaḥ || 5 ||
rājannahaṃ haniṣyāmi kā cintā strīvihiṃsane |
ityuktvā svabalairyuktaḥ prayayau rathasaṃyutaḥ || 6 ||

dvitīyaṃ pārṣṇirakṣaṃ tu kṛtvā tāmraṃ mahābalam |
mahatā sainyaghoṣeṇa pūrayangaganaṃ diśaḥ || 7 ||
tamāgacchantamālokya devī bhagavatī śivā |
cakāra śaṅkhajyāghoṣaṃ ghaṇṭānādaṃ mahād□bhutam || 8 ||
tatrasustena śabdena te ca sarve surārayaḥ |
kimetaditi bhāṣanto dudruvurbhayakampitāḥ || 9 ||
cikṣurākhyastu tāndṛṣṭvā palāyanaparāyaṇān |
uvācātīva saṃkuddhaḥ kiṃ bhayaṃ vaḥ samāgatam || 10 ||
adyaivāhaṃ haniṣyāmi bāṇairbālāṃ madonnatām |
tiṣṭhantvatra bhayaṃ tyaktvā daityāḥ samaramūrdhani || 11 ||
ityuktvā dānavaśreṣṭhaścāpapāṇirbalānvitaḥ |
āgatya saṅgare devīmityuvāca gatavyathaḥ || 12 ||
kiṃ garjasi viśālākṣi bhīṣayantītarānnarān |
nāhaṃ bibhemi tanvaṅ□gi śrutvā te'dya viceṣṭitam || 13 ||

strīvadhe dūṣaṇaṃ jñātvā tathaivākīrtisambhavam |
upekṣāṃ kurute cittaṃ madīyaṃ vāmalocane || 14 ||
strīṇāṃ yuddhaṃ kaṭākṣaiśca tathā hāvaiśca sundari |
na śastrairvihitaṃ kvāpi tvādṛśīnāṃ kadācana || 15 ||
puṣpairapi na yoddhavyaṃ kiṃ punarniśitaiḥ śaraiḥ |
bhavādṛśīnāṃ deheṣu dunoti mālatīdalam || 16 ||
dhigjanma mānuṣe loke kṣātradharmānujīvinām |
lālito'yaṃ priyo dehaḥ kṛntanīyaḥ śitaiḥ śaraiḥ || 17 ||
tailābhyaṅgaiḥ puṣpavātaistathā miṣṭānnabhojanaiḥ |
poṣito'yaṃ priyo deho ghātanīyaḥ pareṣubhiḥ || 18 ||
dehaṃ chittvāsidhārābhirdhanabhṛjjāyate naraḥ |
dhigdhanaṃ duḥkhadaṃ pūrvaṃ paścātkiṃ sukhadaṃ bhavet || 19 ||
tvamapyajñaiva vāmoru yuddhamākāṅkṣase yataḥ |
sukhaṃ sambhogajaṃ tyaktvā kaṃ guṇaṃ vetsi saṅgare || 20 ||

khaḍgapātaṃ gadāghātaṃ bhedanañja śilīmukhaiḥ |
maraṇānte tu saṃskāro gomāyumukhakarṣaṇam || 21 ||
tasyaiva kavibhirdhūrtaiḥ kṛtaṃ cātīva śaṃsanam |
raṇe mṛtānāṃ svaḥprāptirarthavādo'sti kevalaḥ || 22 ||
tasmād□ gaccha varārohe yatra te ramate manaḥ |
bhaja vā bhūpatiṃ nāthaṃ hayāriṃ suramardanam || 23 ||
vyāsa uvāca
evaṃ bruvāṇaṃ taṃ daityaṃ provāca jagadambikā |
kiṃ mṛṣā bhāṣase mūḍha buddhimāniva paṇḍitaḥ || 24 ||
nītiśāstraṃ na jānāsi vidyāṃ cānvīkṣikīṃ tathā |
na sevitāstvayā vṛddhā na dharme matirasti te || 25 ||
mūrkhasevāparo yasmāttasmāttvaṃ mūrkha eva hi |
rājadharmaṃ na jānāsi kiṃ bravīṣi mamāgrataḥ || 26 ||
saṃgrāme mahiṣaṃ hatvā kṛtvā rudhirakardamam |

yaśaḥstambhaṃ sthiraṃ kṛtvā gamiṣyāmi yathāsukham || 27 ||
devānāṃ duḥkhadātāraṃ dānavaṃ madagarvitam |
haniṣye'haṃ durācāraṃ yuddhaṃ kuru sthiro bhava || 28 ||
jīvitecchāsti cenmūḍha mahiṣasya tathā tava |
tadā gacchantu pātālaṃ dānavāḥ sarva eva te || 29 ||
mumūrṣā yadi vaścitte yuddhaṃ kurvantu satvarāḥ |
sarvāneva vadhiṣyāmi niścayo'yaṃ mamādhunā || 30 ||
vyāsa uvāca
tacchrutvā vacanaṃ tasyā dānavo baladarpitaḥ |
mumoca bāṇavṛṣṭiṃ tāṃ ghanavṛṣṭimivāparām || 31 ||
ciccheda tasya sā bāṇānsvabāṇairniśitaistadā |
jaghāna taṃ tathā ghorairāśīviṣasamaiḥ śaraiḥ || 32 ||
yuddhaṃ parasparaṃ tatra babhūva vismayapradam |
gadayā ghātayāmāsa taṃ rathājjagadambikā || 33 ||

mūrcchāṃ prāpa sa duṣṭātmā gadayābhihato bhṛśam |
muhūrtadvayamātraṃ tu rathopastha ivācalaḥ || 34 ||
taṃ tathā mūrcchitaṃ dṛṣṭvā tāmraḥ parabalārdanaḥ |
ājagāma raṇe yoddhuṃ caṇḍikāṃ prati cāpalāt || 35 ||
āgacchantaṃ tu taṃ vīkṣya hasantī prāha caṇḍikā |
ehyehi dānavaśreṣṭha yamalokaṃ nayāmyaham || 36 ||
kiṃ bhavad□bhiḥ samāyātairabalaiśca gatāyuṣaiḥ |
mahiṣaḥ kiṃ gṛhe mūḍhaḥ karoti jīvanodyamam || 37 ||

kiṃ bhavad□bhirhatairmandairmamāpi viphalaḥ śramaḥ |
ahate mahiṣe pāpe suraśatrau durātmani || 38 ||
tasmādyūyaṃ gṛhaṃ gatvā mahiṣaṃ preṣayantviha |
paśyenmāṃ so'pi mandātmā yādṛśīṃ tādṛśīṃ sthitām || 39 ||
tāmrastadvacanaṃ śrutvā bāṇavṛṣṭiṃ cakāra ha |
caṇḍikāṃ prati kopena karṇākṛṣṭaśarāsanaḥ || 40 ||

bhagavatyapi tāmrākṣī samākṛṣya śarāsanam |
bāṇānmumoca tarasā hantukāmā surāhitam || 41 ||
cikṣurākhyo'pibalavānmūrcchāṃ tyaktvotthitaḥ punaḥ |
gṛhītvā saśaraṃ cāpaṃ tasthau tatsammukhaḥ kṣaṇāt || 42 ||
cikṣurākhyaśca tāmraśca dvāvapyatibalotkaṭau |
yuyudhāte mahāvīrau saha devyā raṇāṅgaṇe || 43 ||
kupitā ca mahāmāyā vavarṣa śarasantatim |
cakāra dānavān sarvān bāṇakṣatatanucchadān || 44 ||
asurāḥ krodhasammūḍhā babhūvuḥ śaratāḍitāḥ |
cikṣipuḥ śarajālāni devīṃ prati ruṣānvitāḥ || 45 ||
babhuste rākṣasāstatra kiṃśukā iva puṣpiṇaḥ |
śilīmukhakṣatāḥ sarve vasante ca vane raṇe || 46 ||
babhūva tumulaṃ yuddhaṃ tāmreṇa saha saṃyuge |
vismayaṃ paramaṃ jagmurdevā ye prekṣakāḥ sthitāḥ || 47 ||

tāmro musalamādāya lohajaṃ dāruṇaṃ dṛḍham |
jaghāna mastake siṃhaṃ jahāsa ca nanarda ca || 48 ||
nardamānaṃ tadā taṃ tu dṛṣṭvā devī ruṣānvitā |
khaḍgena śitadhāreṇa śiraściccheda satvarā || 49 ||
chinne śirasi tāmrastu viśīrṣo musalī balī |
babhrāma kṣaṇamātraṃ tu papāta raṇamastake || 50 ||
patitaṃ tāmramālokya cikṣurākhyo mahābalaḥ |
khaḍgamādāya tarasā dudrāva caṇḍikāṃ prati || 51 ||
bhagavatyapi taṃ dṛṣṭvā khaḍgapāṇimupāgatam |
dānavaṃ pañcabhirbāṇairjaghāna tarasā raṇe || 52 ||
ekena pātitaṃ khaḍgaṃ dvitīyena tu tatkaraḥ |
kaṇṭhācca mastakaṃ tasya kṛntitaṃ cāparaiḥ śaraiḥ || 53 ||
evaṃ tau nihatau kūrau rākṣasau raṇadurmadau |
bhagnaṃ sainyaṃ tayostūrṇaṃ dikṣu santrastamānasam || 54 ||

devāśca muditāḥ sarve dṛṣṭvā tau nihatau raṇe |
puṣpavṛṣṭiṃ mudā cakrurjayaśabdaṃ nabhaḥsthitāḥ || 55 ||
ṛṣayo devagandharvā vetālāḥ siddhacāraṇāḥ |
ūcuste jaya devīti cāmbiketi punaḥ punaḥ || 56 ||

English translation

1-4. Vyasa said Hearing the death news of Durmukha, Mahisasura became blind with anger and began to utter repeatedly to the Danavas, “O! What is this? What is this? Alas! That delicate woman has slain in battle the two heroes Durmukha and Vaskala! Lo! Now look at the wonderful workings of the Daiva (Fate). It is the acts virtuous, or otherwise that make men dependent; and the powerful Time awards pleasure or pain accordingly. The two powerful Demons are killed; what are we to do hereafter? You all judge and say what is reasonable at this critical juncture.”

5-23. Vyasa said When the powerful Mahisa said thus, his general Chiksura, the great warrior spoke as follows “O King! Why are you so anxious as to take away the life of a delicate woman? I will kill Her;” thus saying he departed for battle, mounted on his chariot and accompanied by his own army. The powerful Tamra accompanied him as his attendant; the sky and all the quarters became filled with the clamour of their vast army. The auspicious Devi Bhagavati saw them before Her and She made an extraordinary wonderful sound with Her conchshell, with Her bow string and with Her great bell. The Asuras heard that and trembled and fled, speaking amongst each other, “What is this?” The Chiksuraksa seeing them turning their backs, told them very angrily, “O Danavas! What fear has now overcome you? I will slay today this vain woman in the battle with arrows; so you should quit your fear and remain steady in battle.” Thus saying, the Danava Chieftain Chiksura came fearlessly before the Devi with bows and arrows in his hands and, accompanied by his army, angrily spoke thus “O Thou of large and broad eyes! Why are you roaring to terrify the weak persons! O the Soft limbed One! I have heard all about your deeds but I am not a bit afraid of You. O One of beautiful eyes! It is a matter of disgrace, rather sin, to

kill a woman; knowing this my heart wants to pass over this act (does not like to do it, if my purpose be served without it).

O Beautiful One! The women fight with their side glances and amorous gestures; but I have never heard a woman like you coming to fight with arms and weapons. Even the delicate flowers, Malati, etc., cause pain on the bodies of beautiful women like you; so it is not advisable to fight against you with flowers even; what to speak of sharpened arrows! Fie on those who spend their lives according to the Ksatriya Dharma! Oh! Who can praise that Dharma which allows this dear body of ours to be pierced by sharpened arrows? This dear body is nourished by sweet food, by being smeared with oil, and by smelling the scents of beautiful flowers. Ought, then, one to destroy it by arrows from an enemy? Men get their bodies pierced by arrows and then become rich. Now is it possible for the riches to give pleasure afterwards when they caused such pains in the beginning? Even if this be so, fie on those riches! O Beautiful One! It seems you are not intelligent; why have you desired to fight instead of to enjoy sexual pleasures. O beautiful! What merits have you found in the battle that you have chosen this. Where you see the action of the axes and spears, striking each other with clubs, and hurling of sharpened arrows and weapons and where, when death comes, jackals come and feed upon the dead bodies, what merits have you been able to trace out in these things! It is only those cunning poets that praise these; they say that those who die in battle go to heaven! O Beautiful! Those sayings are, no doubt, mere flatteries. Therefore, O Excellent One! Go away anywhere else you like; or accept this king Mahisa, the tormentor of the Devas, as your husband.”

24-30. Vyasa said O King! The Danava Chiksura speaking thus, the Divine Mother addressed him thus O Stupid! Why are you speaking false words, having no significance, like a literary man giving out mere words only? You do not know anything of politics.

ethics, metaphysics; you serve the illiterate and stupid; therefore, you are also a first class illiterate; you do not know what are the royal duties; then what are you speaking before me? I will kill that Mahisasura in battle make the soil muddy with his blood, thus establish firmly My pillar of Fame and then go happily to My abode. Surely will I slay that vain vicious demon, the tormentor of the Devas. Better fight steadily. O Stupid! Better go to Patala with all the Danavas, if you and Mahisa desire to live any longer. And if you like to go unto death, then be ready and fight without any delay; I will slay you all; this is My firm resolve.

31-39. Vyasa said O King! Hearing the Devi’s words, the Danava, proud of his own strength, began to hurl instantly on Her showers of arrows, as if another shower of rain burst upon Her. The Devi cut off

those arrows into pieces by Her sharp arrows and shot at him dreadful arrows like poisonous snakes. Then their fight became astounding to the public; the Divine Mother, then, struck him with Her club so much that he fell down from his chariot. That vicious demon, thus struck by the club, remained senseless near to his chariot for two muhurtas, fixed like a mountain. Tamra, the tormentor of the foes, seeing him thus, could not remain steady and came forward to fight with Chandika. The Devi seeing him laughed and said, “O Danava! Come, Come, I will instantly send you unto death. Or, what is the use of your coming? You are so weak that you can be called lifeless. What is that stupid Mahisa doing now? Is he thinking out the way to save his life? You all are too weak; no use in killing you, all my labours will go in vain, if that wicked Mahisa, the enemy of the gods, be not slain. Therefore, do you go to your home and send here your king Mahisa. I am staying here in that form in which that wicked one likes very much to see Me.”

40-56. Hearing Her words, Tamra became very angry and drawing his bow up to his ear, began to hurl arrows after arrows on Chandika

Devi. The Bhagavati, too, had her eyes reddened with anger and drawing Her bow began to shoot arrows quickly at the demon, wishing to kill, as early as possible, the enemy of the gods. In the meanwhile, Chiksura regained his senses, and taking up again his bow in an instant, came before the Devi. Then Chiksura and Tamra, the two valiant warriors, began to fight dreadfully with the Devi.

Maha Maya then, became very angry and began to hurl arrows after arrows so incessantly that all the armours of all the Danavas became pierced and were cut down to pieces. The Asuras, thus pierced by arrows, became infuriated with anger and hurled angrily a network of arrows upon the Devi. The Danavas, thus struck with sharp arrows and filled with cuts and wounds looked like the red Kims’uka flowers in the spring. The fight then grew so severe between Tamra and Bhagavati that the seers, the Devas, were all struck with wonder. Tamra struck on the head of the lion with his dreadful hard Musala (club), made of iron, and laughed and shouted aloud. Seeing him thus vociferating, the Devi became angry and cut off his head by her sharp axes in no time. The head being thus severed from the body, Tamra, though headless, for a moment turned round his Musala and then fell down on the ground. The powerful Chiksura, seeing Tamra thus falling down, instantly took up his axe and ran after Chandika. Seeing Chiksura with axe in his hand, the Bhagavati quickly shot at him five arrows. With one arrow, his axe was cut down, with the second arrow his hands were cut and with the remaining ones his head was severed from his body. Thus when the two cruel warriors were slain, their soldiers soon fled away in terror in all directions.

The Devas were exceedingly glad at their downfall and showered gladly flowers from the sky and uttered shouts of Victory to the Devi. The Risis, Gandarbhas, the Vetalas, the Siddhas and Charanas were all very glad and began to utter repeated, “O Goddess! Victory, victory be Yours.”

Here ends the Fourteenth Chapter of the Fifth Skandha on the killing of Tamra and Chiksura in S’ri Mad Devi Bhagavatam, the Maha

Puranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 15

On The Slaying Of Vidalaksa And

Chapter 102 of 318 · 57 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
तौ तया निहतौ श्रुत्वा महिषो विस्मयान्वितः ।
प्रेषयामास दैतेयांस्तद्वधार्थं महाबलान् ॥ १ ॥
असिलोमबिडालाख्यप्रमुखान् युद्धदुर्मदान् ।
सैन्येन महता युक्तान्सायुधान्सपरिच्छदान् ॥ २ ॥
ते तत्र ददृशुर्देवीं सिंहस्योपरि संस्थिताम् ।
अष्टादशभुजां दिव्यां खड्गखेटकधारिणीम् ॥ ३ ॥
असिलोमाग्रतो गत्वा तामुवाच हसन्निव ।
विनयावनतः शान्तो देवीं दैत्यवधोद्यताम् ॥ ४ ॥
असिलोमोवाच
देवि ब्रूहि वचः सत्यं किमर्थमिह सुन्दरि ।
आगतासि किमर्थं वा हंसि दैत्यान्निरागसः ॥ ५ ॥
कारणं कथयाद्य त्वं त्वया सन्धिं करोम्यहम् ।
काञ्चनं मणिरत्नानि भाजनानि वराणि च ॥ ६ ॥

यानीच्छसि वरारोहे गहीत्वा गच्छ मा चिरम् ।
किमर्थं युद्धकामासि दुःखसन्तापवर्धनम् ॥ ७ ॥
कथयन्ति महात्मानो युद्धं सर्वसुखापहम् ।
कोमलेऽतीव ते देहे पुष्पघातासहे भृशम् ॥ ८ ॥
किमर्थं शस्त्रसम्पातान्सहसीति विसिस्मिये ।
चातुर्यस्य फलं शान्तिः सततं सुखसेवनम् ॥ ९ ॥
तत्किमर्थं दुःखहेतुं संग्रामं कर्तुमिच्छसि ।
संसारेऽत्र सुखं ग्राह्यं दुःखं हेयमिति स्थितिः ॥ १० ॥
तत्सुखं द्विविधं प्रोक्तं नित्यानित्यप्रभेदतः ।
आत्मज्ञानं सुखं नित्यमनित्यं भोगजं स्मृतम् ॥ ११ ॥
नाशात्मकं तु तत्त्याज्यं वेदशास्त्रार्थचिन्तकैः ।
सौगतानां मतं चेत्त्वं स्वीकरोषि वरानने ॥ १२ ॥
तथापि यौवनं प्राप्य भुंक्ष्व भोगाननुत्तमान् ।
परलोकस्य सन्देहो यदि तेऽस्ति कृशोदरि ॥ १३ ॥

स्वर्गभोगपरा नित्यं भव भामिनि भूतले ।
अनित्यं यौवनं देहे ज्ञात्वेति सुकृतं चरेत् ॥ १४ ॥

परोपतापनं कार्यं वर्जनीयं सदा बुधैः ।
अविरोधेन कर्तव्यं धर्मार्थकामसेवनम् ॥ १५ ॥
तस्मात्त्वमपि कल्याणि मतिं धर्मे सदा कुरु ।
अपराधं विना दैत्यान्कस्मान्मारयसेऽम्बिके ॥ १६ ॥
दयाधर्मोऽस्य देहोऽस्ति सत्ये प्राणाः प्रकीर्तिताः ।
तस्माद्दया तथा सत्यं रक्षणीयं सदा बुधैः ॥ १७ ॥
कारणं वद सुश्रोणि दानवानां वधे तव ।
देव्युवाच
त्वया पृष्टं महाबाहो किमर्थमिह चागता ॥ १८ ॥
तदहं सम्प्रवक्ष्यामि हनने च प्रयोजनम् ।
विचरामि सदा दैत्य सर्वलोकेषु सर्वदा ॥ १९ ॥
न्यायान्यायौ च भूतानां पश्यन्ती साक्षिरूपिणी ।

न मे कदापि भोगेच्छा न लोभो न च वैरिता ॥ २० ॥
धर्मार्थं विचराम्यत्र संसारे साधुरक्षणम् ।
व्रतमेतत्तु नियतं पालयामि निजं सदा ॥ २१ ॥
साधूनां रक्षणं कार्यं हन्तव्या येऽप्यसाधवः ।
वेदसंरक्षणं कार्यमवतारैरनेकशः ॥ २२ ॥
युगे युगे तानेवाहमवतारान्बिभर्मि च ।
महिषस्तु दुराचारो देवान्वै हन्तुमुद्यतः ॥ २३ ॥
ज्ञात्वाहं तद्वधार्थं भोः प्राप्तास्मि राक्षसाधुना ।
तं हनिष्ये दुराचारं सुरशत्रुं महाबलम् ॥ २४ ॥
गच्छ वा तिष्ठ कामं त्वं सत्यमेतदुदाहृतम् ।
ब्रूहि वा तं दुरात्मानं राजानं महिषीसुतम् ॥ २५ ॥
किमन्यान् प्रेषयस्यत्र स्वयं युद्धं कुरुष्व ह ।
सन्धिञ्चेत्कर्तुमिच्छास्ति राज्ञस्तव मया सह ॥ २६ ॥
सर्वे गच्छन्तु पातालं वैरं त्यक्त्वा यथासुखम् ।

देवद्रव्यं तु यत्किञ्चिद्धृतं जित्वा रणे सुरान् ।
तद्दत्त्वा यान्तु पातालं प्रह्लादो यत्र तिष्ठति ॥ २७ ॥
व्यास उवाच
तच्छ्रुत्वा वचनं देव्या असिलोमा पुरःस्थितः ।
बिडालाख्यं महावीरं पप्रच्छ प्रीतिपूर्वकम् ॥ २८ ॥
असिलोमोवाच
श्रुतं तेऽद्य बिडालाख्य भवान्या कथितं च यत् ।
एवं गते किं कर्तव्यो विग्रहः सन्धिरेव वा ॥ २९ ॥
बिडालाख्य उवाच
न सन्धिकामोऽस्ति नृपोऽभिमानी
युद्धे च मृत्युं नियतं हि जानन् ।

दृष्ट्वा हतान् प्रेरयते तथास्मा-
न्दैव हि कोऽतिक्रमितुं समर्थः ॥ ३० ॥
(दुःसाध्य एवास्त्विह सेवकानां

धर्मः सदा मानविवर्जितानाम् ।
आज्ञापराणां वशवर्तिकानां
पाञ्चालिकानामिव सूत्रभेदात् ॥)
गत्वा कथं तस्य पुरस्त्वया च
मयापि वक्तव्यमिदं कठोरम् ।
गच्छन्तु पातालमितश्च सर्वे
दत्त्वाथ रत्नानि धनं सुराणाम् ॥ ३१ ॥
(प्रियं हि वक्तव्यमसत्यमेव
न च प्रियं स्याद्धितकृत्तु भाषितम् ।
सत्यं प्रियं नो भवतीह कामं
मौनं ततो बुद्धिमतां प्रतिष्ठितम् ॥)
न फल्गुवाक्यैः प्रतिबोधनीयो
राजा तु वीरैरिति नीतिशास्त्रम् ॥ ३२ ॥
न नूनं तत्र गन्तव्यं हितं वा वक्तुमादरात् ।

प्रष्टुं वापि गते राजा कोपयुक्तो भविष्यति ॥ ३३ ॥
इति सञ्चिन्त्य कर्तव्यं युद्धं प्राणस्य संशये ।
स्वामिकार्यं परं मत्वा मरणं तृणवत्तथा ॥ ३४ ॥
व्यास उवाच
इति सञ्चिन्त्य तौ वीरौ संस्थितौ युद्धतत्परौ ।
धनुर्बाणधरौ तत्र सन्नद्धौ रथसङ्गतौ ॥ ३५ ॥
प्रथमं तु बिडालाख्यः सप्तबाणान्मुमोच ह ।
असिलोमा स्थितो दूरे प्रेक्षकः परमास्त्रवित् ॥ ३६ ॥
चिच्छेद तांस्तथाप्राप्तानम्बिका स्वशरैः शरान् ।
बिडालाख्यं त्रिभिर्बाणैर्जघान च शिलाशितैः ॥ ३७ ॥
प्राप्य बाणव्यथां दैत्यः पपात समराङ्गणे ।
मूर्च्छितोऽथ ममाराशु दानवो दैवयोगतः ॥ ३८ ॥
बिडालाख्यं हतं दृष्ट्वा रणे शक्तिशरोत्करैः ।
असिलोमा धनुष्पाणिः संस्थितो युद्धतत्परः ॥ ३९ ॥

ऊर्ध्वं सव्यं करं कृत्वा तामुवाच मितं वचः ।
देवि जानामि मरणं दानवानां दुरात्मनाम् ॥ ४० ॥
तथापि युद्धं कर्तव्यं पराधीनेन वै मया ।
महिषो मन्दबुद्धिश्च न जानाति प्रियाप्रिये ॥ ४१ ॥
तदग्रे नैव वक्तव्यं हितं चैवाप्रियं मया ।
मर्तव्यं वीरधर्मेण शुभं वाप्यशुभं भवेत् ॥ ४२ ॥

दैवमेव परं मन्ये धिपौरुषमनर्थकम् ।
पतन्ति दानवास्तूर्णं तव बाणहता भुवि ॥ ४३ ॥
इत्युक्त्वा शरवृष्टिं स चकार दानवोत्तमः ।
देवी चिच्छेद तान्बाणैरप्राप्तांस्तु निजान्तिके ॥ ४४ ॥
अन्यैर्विव्याध तं तूर्णमसिलोमानमाशुगैः ।
वीक्षितामरसङ्घैश्च कोपपूर्णानना तदा ॥ ४५ ॥
शुशुभे दानवः कामं बाणैर्विद्धतनुः किल ।
स्रवद्रुधिरधारः स प्रफुल्लः किंशुको यथा ॥ ४६ ॥

असिलोमा गदां गुर्वीं लौहीमुद्यम्य वेगतः ।
दुद्राव चण्डिकां कोपात्सिंहं मूर्ध्नि जघान ह ॥ ४७ ॥
सिंहोऽपि नखराघातैस्तं ददार भुजान्तरे ।
अगणय्य गदाघातं कृतं तेन बलीयसा ॥ ४८ ॥
उत्पत्य तरसा दैत्यो गदापाणिः सुदारुणः ।
सिंहमूर्ध्नि समारुह्य जघान गदयाम्बिकाम् ॥ ४९ ॥
कृतं तेन प्रहारं तु वञ्चयित्वा विशांपते ।
खड्गेन शितधारेण शिरश्चिच्छेद कण्ठतः ॥ ५० ॥
छिन्ने शिरसि दैत्येन्द्रः पपात तरसा क्षितौ ।
हाहाकारो महानासीत्सैन्ये तस्य दुरात्मनः ॥ ५१ ॥
जय देवीति देवास्ता तुष्टुवुर्जगदम्बिकाम् ।
देवदुन्दुभयो नेदुर्जगुश्च नृप किन्नराः ॥ ५२ ॥
निहतौ दानवौ वीक्ष्य पतितौ च रणाङ्गणे ।
निहताः सैनिकाः सर्वे तत्र केसरिणा बलात् ॥ ५३ ॥

भक्षिताश्च तथा केचिन्निःशेषं तद्रणं कृतम् ।
भग्नाः केचिद्गता मन्दा महिषं प्रति दुःखिताः ॥ ५४ ॥
चुक्रुशू रुरुदुश्चैव त्राहि त्राहीति भाषणैः ।
असिलोमबिडालाख्यौ निहतौ नृपसत्तम ॥ ५५ ॥
अन्ये ये सैनिका राजन् सिंहेन भक्षिताश्च ते ।
एवं ब्रुवन्तो राजानं तदा चक्रुश्च वैशसम् ॥ ५६ ॥
तच्छ्रुत्वा वचनं तेषां महिषो दुर्मनास्तदा ।
बभूव चिन्ताकुलितो विमना दुःखसंयुतः ॥ ५७ ॥

Roman transliteration

vyāsa uvāca
tau tayā nihatau śrutvā mahiṣo vismayānvitaḥ |
preṣayāmāsa daiteyāṃstadvadhārthaṃ mahābalān || 1 ||
asilomabiḍālākhyapramukhān yuddhadurmadān |
sainyena mahatā yuktānsāyudhānsaparicchadān || 2 ||
te tatra dadṛśurdevīṃ siṃhasyopari saṃsthitām |
aṣṭādaśabhujāṃ divyāṃ khaḍgakheṭakadhāriṇīm || 3 ||

asilomāgrato gatvā tāmuvāca hasanniva |
vinayāvanataḥ śānto devīṃ daityavadhodyatām || 4 ||
asilomovāca
devi brūhi vacaḥ satyaṃ kimarthamiha sundari |
āgatāsi kimarthaṃ vā haṃsi daityānnirāgasaḥ || 5 ||
kāraṇaṃ kathayādya tvaṃ tvayā sandhiṃ karomyaham |
kāñcanaṃ maṇirat□nāni bhājanāni varāṇi ca || 6 ||

yānīcchasi varārohe gahītvā gaccha mā ciram |
kimarthaṃ yuddhakāmāsi duḥkhasantāpavardhanam || 7 ||
kathayanti mahātmāno yuddhaṃ sarvasukhāpaham |
komale'tīva te dehe puṣpaghātāsahe bhṛśam || 8 ||
kimarthaṃ śastrasampātānsahasīti visismiye |
cāturyasya phalaṃ śāntiḥ satataṃ sukhasevanam || 9 ||
tatkimarthaṃ duḥkhahetuṃ saṃgrāmaṃ kartumicchasi |
saṃsāre'tra sukhaṃ grāhyaṃ duḥkhaṃ heyamiti sthitiḥ || 10 ||
tatsukhaṃ dvividhaṃ proktaṃ nityānityaprabhedataḥ |
ātmajñānaṃ sukhaṃ nityamanityaṃ bhogajaṃ smṛtam || 11 ||
nāśātmakaṃ tu tattyājyaṃ vedaśāstrārthacintakaiḥ |
saugatānāṃ mataṃ cettvaṃ svīkaroṣi varānane || 12 ||
tathāpi yauvanaṃ prāpya bhuṃkṣva bhogānanuttamān |
paralokasya sandeho yadi te'sti kṛśodari || 13 ||

svargabhogaparā nityaṃ bhava bhāmini bhūtale |
anityaṃ yauvanaṃ dehe jñātveti sukṛtaṃ caret || 14 ||
paropatāpanaṃ kāryaṃ varjanīyaṃ sadā budhaiḥ |
avirodhena kartavyaṃ dharmārthakāmasevanam || 15 ||
tasmāttvamapi kalyāṇi matiṃ dharme sadā kuru |
aparādhaṃ vinā daityānkasmānmārayase'mbike || 16 ||
dayādharmo'sya deho'sti satye prāṇāḥ prakīrtitāḥ |
tasmāddayā tathā satyaṃ rakṣaṇīyaṃ sadā budhaiḥ || 17 ||
kāraṇaṃ vada suśroṇi dānavānāṃ vadhe tava |
devyuvāca
tvayā pṛṣṭaṃ mahābāho kimarthamiha cāgatā || 18 ||
tadahaṃ sampravakṣyāmi hanane ca prayojanam |
vicarāmi sadā daitya sarvalokeṣu sarvadā || 19 ||
nyāyānyāyau ca bhūtānāṃ paśyantī sākṣirūpiṇī |

na me kadāpi bhogecchā na lobho na ca vairitā || 20 ||
dharmārthaṃ vicarāmyatra saṃsāre sādhurakṣaṇam |
vratametattu niyataṃ pālayāmi nijaṃ sadā || 21 ||
sādhūnāṃ rakṣaṇaṃ kāryaṃ hantavyā ye'pyasādhavaḥ |
vedasaṃrakṣaṇaṃ kāryamavatārairanekaśaḥ || 22 ||
yuge yuge tānevāhamavatārānbibharmi ca |
mahiṣastu durācāro devānvai hantumudyataḥ || 23 ||
jñātvāhaṃ tadvadhārthaṃ bhoḥ prāptāsmi rākṣasādhunā |
taṃ haniṣye durācāraṃ suraśatruṃ mahābalam || 24 ||
gaccha vā tiṣṭha kāmaṃ tvaṃ satyametadudāhṛtam |
brūhi vā taṃ durātmānaṃ rājānaṃ mahiṣīsutam || 25 ||
kimanyān preṣayasyatra svayaṃ yuddhaṃ kuruṣva ha |
sandhiñcetkartumicchāsti rājñastava mayā saha || 26 ||
sarve gacchantu pātālaṃ vairaṃ tyaktvā yathāsukham |

devadravyaṃ tu yatkiñciddhṛtaṃ jitvā raṇe surān |
taddattvā yāntu pātālaṃ prahlādo yatra tiṣṭhati || 27 ||
vyāsa uvāca
tacchutvā vacanaṃ devyā asilomā puraḥsthitaḥ |
biḍālākhyaṃ mahāvīraṃ papraccha prītipūrvakam || 28 ||
asilomovāca
śrutaṃ te'dya biḍālākhya bhavānyā kathitaṃ ca yat |
evaṃ gate kiṃ kartavyo vigrahaḥ sandhireva vā || 29 ||
biḍālākhya uvāca
na sandhikāmo'sti nṛpo'bhimānī
yuddhe ca mṛtyuṃ niyataṃ hi jānan |
dṛṣṭvā hatān prerayate tathāsmā-
ndaiva hi ko'tikramituṃ samarthaḥ || 30 ||
(duḥsādhya evāstviha sevakānāṃ

dharmaḥ sadā mānavivarjitānām |
ājñāparāṇāṃ vaśavartikānāṃ
pāñcālikānāmiva sūtrabhedāt ||)
gatvā kathaṃ tasya purastvayā ca
mayāpi vaktavyamidaṃ kaṭhoram |
gacchantu pātālamitaśca sarve
dattvātha rat□nāni dhanaṃ surāṇām || 31 ||
(priyaṃ hi vaktavyamasatyameva
na ca priyaṃ syāddhitakṛttu bhāṣitam |
satyaṃ priyaṃ no bhavatīha kāmaṃ
maunaṃ tato buddhimatāṃ pratiṣṭhitam ||)
na phalguvākyaiḥ pratibodhanīyo
rājā tu vīrairiti nītiśāstram || 32 ||
na nūnaṃ tatra gantavyaṃ hitaṃ vā vaktumādarāt |

praṣṭuṃ vāpi gate rājā kopayukto bhaviṣyati || 33 ||
iti sañcintya kartavyaṃ yuddhaṃ prāṇasya saṃśaye |
svāmikāryaṃ paraṃ matvā maraṇaṃ tṛṇavattathā || 34 ||
vyāsa uvāca
iti sañcintya tau vīrau saṃsthitau yuddhatatparau |
dhanurbāṇadharau tatra sannaddhau rathasaṅgatau || 35 ||
prathamaṃ tu biḍālākhyaḥ saptabāṇānmumoca ha |
asilomā sthito dūre prekṣakaḥ paramāstravit || 36 ||
ciccheda tāṃstathāprāptānambikā svaśaraiḥ śarān |
biḍālākhyaṃ tribhirbāṇairjaghāna ca śilāśitaiḥ || 37 ||
prāpya bāṇavyathāṃ daityaḥ papāta samarāṅgaṇe |
mūrcchito'tha mamārāśu dānavo daivayogataḥ || 38 ||
biḍālākhyaṃ hataṃ dṛṣṭvā raṇe śaktiśarotkaraiḥ |
asilomā dhanuṣpāṇiḥ saṃsthito yuddhatatparaḥ || 39 ||

ūrdhvaṃ savyaṃ karaṃ kṛtvā tāmuvāca mitaṃ vacaḥ |
devi jānāmi maraṇaṃ dānavānāṃ durātmanām || 40 ||
tathāpi yuddhaṃ kartavyaṃ parādhīnena vai mayā |
mahiṣo mandabuddhiśca na jānāti priyāpriye || 41 ||
tadagre naiva vaktavyaṃ hitaṃ caivāpriyaṃ mayā |
martavyaṃ vīradharmeṇa śubhaṃ vāpyaśubhaṃ bhavet || 42 ||
daivameva paraṃ manye dhipauruṣamanarthakam |
patanti dānavāstūrṇaṃ tava bāṇahatā bhuvi || 43 ||

ityuktvā śaravṛṣṭiṃ sa cakāra dānavottamaḥ |
devī ciccheda tānbāṇairaprāptāṃstu nijāntike || 44 ||
anyairvivyādha taṃ tūrṇamasilomānamāśugaiḥ |
vīkṣitāmarasaṅghaiśca kopapūrṇānanā tadā || 45 ||
śuśubhe dānavaḥ kāmaṃ bāṇairviddhatanuḥ kila |
sravad□rudhiradhāraḥ sa praphullaḥ kiṃśuko yathā || 46 ||

asilomā gadāṃ gurvīṃ lauhīmudyamya vegataḥ |
dudrāva caṇḍikāṃ kopātsiṃhaṃ mūrdhni jaghāna ha || 47 ||
siṃho'pi nakharāghātaistaṃ dadāra bhujāntare |
agaṇayya gadāghātaṃ kṛtaṃ tena balīyasā || 48 ||
utpatya tarasā daityo gadāpāṇiḥ sudāruṇaḥ |
siṃhamūrdhni samāruhya jaghāna gadayāmbikām || 49 ||
kṛtaṃ tena prahāraṃ tu vañcayitvā viśāṃpate |
khaḍgena śitadhāreṇa śiraściccheda kaṇṭhataḥ || 50 ||
chinne śirasi daityendraḥ papāta tarasā kṣitau |
hāhākāro mahānāsītsainye tasya durātmanaḥ || 51 ||
jaya devīti devāstā tuṣṭuvurjagadambikām |
devadundubhayo nedurjaguśca nṛpa kinnarāḥ || 52 ||
nihatau dānavau vīkṣya patitau ca raṇāṅgaṇe |
nihatāḥ sainikāḥ sarve tatra kesariṇā balāt || 53 ||

bhakṣitāśca tathā kecinniḥśeṣaṃ tad□raṇaṃ kṛtam |
bhagnāḥ kecid□ gatā mandā mahiṣaṃ prati duḥkhitāḥ || 54 ||
cukruśū ruruduścaiva trāhi trāhīti bhāṣaṇaiḥ |
asilomabiḍālākhyau nihatau nṛpasattama || 55 ||
anye ye sainikā rājan siṃhena bhakṣitāśca te |
evaṃ bruvanto rājānaṃ tadā cakruśca vaiśasam || 56 ||
tacchrutvā vacanaṃ teṣāṃ mahiṣo durmanāstadā |
babhūva cintākulito vimanā duḥkhasaṃyutaḥ || 57 ||

English translation

1-3. Vyasa said O King! Hearing the two Demons slain by the Devi, Mahisasura became very much amazed and sent the powerful Asiloma and Vidalaksa and the other Danavas to the battle to kill the Devi. The Danavas, all very skilled in the art of warfare, marched on for battle, fully equipped with weapons and clad in armour, and we attended by a vast army. They arrived there and saw the Divine Mother with eighteen hands taking Her stand on a lion, with axes and shield in Her hands.

4-5. The calm-tempered Asiloma appeared before the Devi ready to kill the Daityas, saluted Her and smilingly said O Devi! Why have You come here? and what for You are killing these faultless Daityas? O Beautiful One! Tell all these to me truly. We will make treaty with you.

6-17. Take gold, jewels, pearls and any other excellent things the you like and retire from the field as early as passible. Why do you like this warfare tending to increase misery; the wise persons say that it leads to the destruction of all happiness. Your body is very delicate; it cannot bear the stroke of flowers even; then why are you suffering the stroke of weapons on your bodies; I am very much puzzled to think these things. See! The cleverness is judged when peace is the result thereof; for it leads always to happiness. Then why are you liking to fight which will lead only to pain and suffering. Happiness is only to be had and pain is to be avoided; this is the rule. O Devi! That happiness is again of two kinds Permanent and transitory. The pleasure that comes out of the knowledge of Atmajhan is

permanent and that which is derived from enjoyments is

transitory; these who know truly the Veda S'astra, they avoid this transitory pleasure of enjoyments. If you follow the opinion of the Mimamsakas and do not believe in the existence of future births, even then you ought not to fight; when you have got this youthful age, you ought to enjoy the excellent pleasures in this world. O One of lean stomach! And if you doubt in the existence of the other worlds after death, even then you ought to desert from fighting and perform, in this life, such actions as will lead you to the attainment of Heavens. This fully developed womanhood is transient; knowing this do virtuous actions always; the wise ones always avoid tormenting others; thus one ought to perform things not contradictory to Dharma, Artha and Kama. Therefore, O Auspicious One! Do You also things virtuous always. O Mother! Why are you killing these Daityas without any cause? There is, again, the feeling of mercy; the lives again of all are dependent on Truth. Therefore the sages always preserve piety, mercy and Truth. O Beautiful One! Then what is the use in Your killing these Demons? Please say explicitly on this point.

18-27. The Devi said O Powerful one! Hear why I have come here and why I am killing the Daityas? I answer your question on the above points. O Demon! I, though merely a spectator, always go about all over the worlds, seeing the justices and injustices done by the several souls there. Never I possess any desire of enjoyment, nor have I greed for anything, nor have I enmity with any creature. Only to preserve the virtue and religion and to keep up the righteous, I roam over the worlds. This is My vow and I always adhere to it. To preserve the good and to put down the evil doers is My duty. Many Avataras are to take their incarnations, cycles after cycles, to preserve the Vedas; therefore I incarnate Myself in yugas after yugas. Now the wicked Mahisa is ready to destroy the Devas; seeing this, I have come here to kill him. I tell you verily that I will slay that vicious powerful Mahisasura, the enemy of the gods. Knowing this, you remain or depart, as you desire. Or you can go to Mahisa, that

impious son of a she-buffalo, and say what is the use in sending other Asuras to the battle; he can come himself and fight. If your king likes to make a treaty, then let him avoid his enmity with the Devas and go down to the Patala. Let him return to the Devas whatever he has taken perforce from them and go to the Patala, where Prahlada is residing.

28-29. Vyasa said O King! Hearing thus the Devi's words, Asiloma asked gladly, before the Devi, the powerful Asura Vidalaksa Well, Vidalaksa! You have heard just now all what the Devi has said; now are we to observe treaty or declare war. What are we to do under the circumstances?

30-34. Vidalaksa said Our king knows full well that his death will certainly take place in the battle; knowing this, he is not willing to make peace, out of his egoism and vanity. He is seeing before him daily the deaths of the Danavas and still he has sent us to battle. Who can overcome the destiny? The duty of a servant is a very difficult one; he will have to be always submissive and obedient, without caring the least for his own self-respect; just as the dancing dolls are completely under the hands of the actors and their movements vary according to the pulling of the wires employed in making them dance. How can we then go to our master and say such hard words as he would give away to the Devas all the gems and jewels and go down to Patala with other Danavas. One considers it one's duty to speak pleasant words though untrue; true words cannot be beneficial; true and at the same time beneficial words are very rare in this world; at such critical cases, one ought to remain silent. Especially heroes ought never to excite their kings by useless words; this is the essence of politics. We should never go and advise our king with eagerness what is best or to ask advice from him about such things; the king would then certainly be very angry. Therefore we ought to do our duties to the king, even if our

lives be at stake. To consider our lives as nothing and to fight for our king are what is best for us.

35-57. Vyasa said O King! Thus thinking, the two heroes then wore their coats of armour, mounted on their chariots and, with bows and arrows in their hands, became ready for fight. First Vidalaksa shot seven arrows; the great warrior Asiloma stood aloof at a distance as a mere witness. The Divine Mother cut off those arrows to pieces with Her arrows, no sooner they reached Her, and then shot at Vidalaksa three arrows sharpened on stone.

The demon Vidalaksa fell senseiss by these arrows on the battle¬ field and after a short while died, as if ordained by Fate. Seeing Vidalaksa thus dead, Asiloma took up his bows and arrows and came up, for fight. The hero, then, raising his left hand, said briefly, thus “O Devi! I know that death is inevitable to the Danavas; still I am ready to fight; for I am dependent and Mahisa is of very dull intellect; he cannot make any distinction between what is really good and what is merely pleasant. I will never speak before him unpleasant words, though beneficial. Rather I will sacrifice my life in the battle-field than advise him anything, be that auspicious or inauspicious. The Danavas are being killed no sooner they are shot at by your arrows; seeing this I consider Fate superior to all.

Prowess does not lead to any success; Fie on one’s prowess! Thus saying, the Demon began to shower arrows after arrows on the Devi; the Devi, too, cut them to pieces with Her own arrows before they came to Her; and, becoming angry, soon pierced him with arrows. The Devas witnessed this sight from above. The body of the Demon was then covered with cuts and wounds; blood began to flow from them; the Demon consequently began to shine like the jovial Kimsuka tree. Asiloma then lifted aloft his heavy iron club and ran after Chandika and hurt the lion on his head with anger. Not caring at all this severe stroke of the club inflicted by that powerful Demon, the lion tore asunder his arms with his claws. Then that dreadful Demon

leapt with club in his hand and got up the shoulder of the lion and hit the Devi very hard. O King!

The Devi, then, baffled the hit and cut off the Demon’s head with Her sharp axe. The head being thus severed, the Demon was thrown on the ground with great force; seeing this, a general cry of distress arose among his soldiers. The Devas shouted aloud “Victory to the Devi” and chanted hymns to Her. The drums of the Devas resounded and the Gandarbhas began to dance in great joy. Seeing the two Demons thus lying dead on the battlefield, the lion killed some of the remaining forces by his sheer strength and ate up others, and made the battlefield void of any persons. Some fled away in great distress to Mahisasura. The fugitives began to cry aloud, “Save us, save us” and said, “O King! Asiloma and Vidalaksa are both slain; and those soldiers that remained were eaten up by the lion.” Thus they told and plunged the King in an ocean of dire distress. Hearing their words, Mahisa became absent minded through pain and grief and began to think over the matter with great anxiety.

Here ends the Fifteenth Chapter of the Fifth Book on the slaying of Vidalaksa and Asiloma in S’rimad Devi Bhagavatam, the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 16

On The Conversation Between The

Chapter 103 of 318 · 65 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
तेषां तद्वचनं श्रुत्वा क्रोधयुक्तो नराधिपः ।
दारुकं प्राह तरसा रथमानय मेऽद्भुतम् ॥ १ ॥
सहस्रखरसंयुक्तं पताकाध्वजभूषितम् ।
आयुधैः संयुतं शुभ्रं सुचक्रं चारुकूबरम् ॥ २ ॥
सूतोऽपि रथमानीय तमुवाच त्वरान्वितः ।
राजन् रथोऽयमानीतो द्वारि तिष्ठति भूषितः ॥ ३ ॥
सर्वायुधसमायुक्तो वरास्तरणसंयुतः ।
आनीतं तं रथं ज्ञात्वा दानवेन्द्रो महाबलः ॥ ४ ॥
मानुषं देहमास्थाय संग्रामे गन्तुमुद्यतः ।
विचार्य मनसा चेति देवी मां प्रेक्ष्य दुर्मुखम् ॥ ५ ॥
शृङ्गिणं महिषं नूनं विमना सा भविष्यति ।
नारीणां च प्रियं रूपं तथा चातुर्यमित्यपि ॥ ६ ॥
तस्माद्रूपं च चातुर्यं कृत्वा यास्यामि तां प्रति ।

यथा मां वीक्ष्य सा बाला प्रेमयुक्ता भविष्यति ॥ ७ ॥
ममापि च तदैव स्यात्सुखं नान्यस्वरूपतः ।
इति सञ्चिन्त्य मनसा दानवेन्द्रो महाबलः ॥ ८ ॥
त्यक्त्वा तन्माहिषं रूपं बभूव पुरुषः शुभः ।
सर्वायुधधरः श्रीमांश्चारुभूषणभूषितः ॥ ९ ॥
दिव्याम्बरधरः कान्तः पुष्पबाण इवापरः ।
रथोपविष्टः केयूरस्रग्वी बाणधनुर्धरः ॥ १० ॥
सेनापरिवृतो देवीं जगाम मदगर्वितः ।
मनोज्ञं रूपमास्थाय मानिनीनां मनोहरम् ॥ ११ ॥
तमागतं समालोक्य दैत्यानामधिपं तदा ।
बहुभिः संवृतं वीरैर्देवी शङ्खमवादयत् ॥ १२ ॥
स शङ्खनिनदं श्रुत्वा जनविस्मयकारकम् ।
समीपमेत्य देव्यास्तु तामुवाच हसन्निव ॥ १३ ॥
देवि संसारचक्रेऽस्मिन्वर्तमानो जनः किल ।

नरो वाथ तथा नारी सुखं वाञ्छति सर्वथा ॥ १४ ॥
सुखं संयोगजं नृणां नासंयोगे भवेदिह ।

संयोगो बहुधा भिन्नस्तान्ब्रवीमि शृणुष्व ह ॥ १५ ॥
भेदान्सुप्रीतिहेतूत्थान्स्वभावोत्थाननेकशः ।
तत्र प्रीतिभवानादौ कथयामि यथामति ॥ १६ ॥
मातापित्रोस्तु पुत्रेण संयोगस्तूत्तमः स्मृतः ।
भ्रातुर्भ्रात्रा तथा योगः कारणान्मध्यमो मतः ॥ १७ ॥
उत्तमस्य सुखस्यैव दातृत्वादुत्तमः स्मृतः ।
तस्मादल्पसुखस्यैव प्रदातृत्वाच्च मध्यमः ॥ १८ ॥
नाविकानां तु संयोगः स्मृतः स्वाभाविको बुधैः ।
विविधावृतचित्तानां प्रसङ्गपरिवर्तिनाम् ॥ १९ ॥
अत्यल्पसुखदातृत्वात्कनिष्ठोऽयं स्मृतो बुधैः ।
अत्युत्तमस्तु संयोगः संसारे सुखदः सदा ॥ २० ॥
नारीपुरुषयोः कान्ते समानवयसो सदा ।

संयोगो यः समाख्यातः स एवात्युत्तमः स्मृतः ॥ २१ ॥
अत्युत्तमसुखस्यैव दातृत्वात्स तथाविधः ।
चातुर्यरूपवेषाद्यैः कुलशीलगुणैस्तथा ॥ २२ ॥
परस्परसमुत्कर्षः कथ्यते हि परस्परम् ।
तं चेत्करोषि संयोगं वीरेण च मया सह ॥ २३ ॥
अत्युत्तमसुखस्यैव प्राप्तिः स्यात्ते न संशयः ।
नानाविधानि रूपाणि करोमि स्वेच्छया प्रिये ॥ २४ ॥
इन्द्रादयः सुराः सर्वे संग्रामे विजिता मया ।
रत्नानि यानि दिव्यानि भवनेऽस्मिन्ममाधुना ॥ २५ ॥
भुंक्ष्व त्वं तानि सर्वाणि यथेष्टं देहि वा यथा ।
पट्टराज्ञी भवाद्य त्वं दासोऽस्मि तव सुन्दरि ॥ २६ ॥
वैरं त्यजेऽहं देवैस्तु तव वाक्यान्न संशयः ।
यथा त्वं सुखमाप्नोषि तथाहं करवाणि वै ॥ २७ ॥
आज्ञापय विशालाक्षि तथाहं प्रकरोम्यथ ।

चित्तं मे तव रूपेण मोहितं चारुभाषिणि ॥ २८ ॥
आतुरोऽस्मि वरारोहे प्राप्तस्ते शरणं किल ।
प्रपन्नं पाहि रम्भोरु कामबाणैः प्रपीडितम् ॥ २९ ॥
धर्माणामुत्तमो धर्मः शरणागतरक्षणम् ।
त्वदीयोऽस्म्यसितापाङ्गि सेवकोऽहं कृशोदरि ॥ ३० ॥
मरणान्तं वचः सत्यं नान्यथा प्रकरोम्यहम् ।
पादौ नतोऽस्मि तन्वङ्गि त्यक्त्वा नानायुधानि ते ॥ ३१ ॥
दयां कुरु विशालाक्षि तप्तोऽस्मि काममार्गणैः ।
जन्मप्रभृति चार्वङ्गि दैन्यं नाचरितं मया ॥ ३२ ॥
ब्रह्मादीनीश्वरान्प्राप्य त्वयि तद्विदधाम्यहम् ।
चरितं मम जानन्ति रणे ब्रह्मादयः सुराः ॥ ३३ ॥

सोऽप्यहं तव दासोऽस्मि मन्मुखं पश्य भामिनि ।
व्यास उवाच
इति ब्रुवाणं तं दैत्यं देवी भगवती हि सा ॥ ३४ ॥

प्रहस्य सस्मितं वाक्यमुवाच वरवर्णिनी ।
देव्युवाच
नाहं पुरुषमिच्छामि परमं पुरुषं विना ॥ ३५ ॥
तस्य चेच्छास्म्यहं दैत्य सृजामि सकलं जगत् ।
स मां पश्यति विश्वात्मा तस्याहं प्रकृतिः शिवा ॥ ३६ ॥
तत्सान्निध्यवशादेव चैतन्यं मयि शाश्वतम् ।
जडाहं तस्य संयोगात्प्रभवामि सचेतना ॥ ३७ ॥
अयस्कान्तस्य सान्निध्यादयसश्चेतना यथा ।
न ग्राम्यसुखवाञ्छा मे कदाचिदपि जायते ॥ ३८ ॥
मूर्खस्त्वमसि मन्दात्मन् यत्स्त्रीसङ्गं चिकीर्षसि ।
नरस्य बन्धनार्थाय शृङ्खला स्त्री प्रकीर्तिता ॥ ३९ ॥
लोहबद्धोऽपि मुच्येत स्त्रीबद्धो नैव मुच्यते ।
किमिच्छसि च मन्दात्मन् मूत्रागारस्य सेवनम् ॥ ४० ॥
शमं कुरु सुखाय त्वं शमात्सुखमवाप्स्यसि ।

नारीसङ्गे महद्दुःखं जानन्किं त्वं विमुह्यसि ॥ ४१ ॥
त्यज वैरं सुरैः सार्धं यथेष्टं विचरावनौ ।
पातालं गच्छ वा कामं जीवितेच्छा यदस्ति ते ॥ ४२ ॥
अथवा कुरु संग्रामं बलवत्यस्मि साम्प्रतम् ।
प्रेषिताहं सुरैः सर्वैस्तव नाशाय दानव ॥ ४३ ॥
सत्यं ब्रवीमि येनाद्य त्वया वचनसौहृदम् ।
दर्शितं तेन तुष्टास्मि जीवन्गच्छ यथासुखम् ॥ ४४ ॥
सतां सप्तपदी मैत्री तेन मुञ्चामि जीवितम् ।
मरणेच्छास्ति चेद्युद्धं कुरु वीर यथासुखम् ॥ ४५ ॥
हनिष्यामि महाबाहो त्वामहं नात्र संशयः ।
व्यास उवाच
इति तस्या वचः श्रुत्वा दानवः काममोहितः ॥ ४६ ॥
उवाच श्लक्ष्णया वाचा मधुरं वचनं ततः ।
बिभेम्यहं वरारोहे त्वां प्रहर्तुं वरानने ॥ ४७ ॥

कोमलां चारुसर्वाङ्गीं नारीं नरविमोहिनीम् ।
जित्वा हरिहरादींश्च लोकपालांश्च सर्वशः ॥ ४८ ॥
किं त्वया सह युद्धं मे युक्तं कमललोचने ।
रोचते यदि चार्वङ्गि विवाहं कुरु मां भज ॥ ४९ ॥
नोचेद्गच्छ यथेष्टं ते देशं यस्मात्समागता ।
नाहं त्वां प्रहरिष्यामि यतो मैत्री कृता त्वया ॥ ५० ॥

हितमुक्तं शुभं वाक्यं तस्माद्गच्छ यथासुखम् ।
का शोभा मे भवेदन्ते हत्वा त्वां चारुलोचनाम् ॥ ५१ ॥
स्त्रीहत्या बालहत्या च ब्रह्महत्या दुरत्यया ।
गृहीत्वा त्वां गृहं नूनं गच्छाम्यद्य वरानने ॥ ५२ ॥
तथापि मे फलं न स्याद्बलाद्भोगसुखं कुतः ।
प्रब्रवीमि सुकेशि त्वां विनयावनतो यतः ॥ ५३ ॥
पुरुषस्य सुखं न स्यादृते कान्तामुखाम्बुजात् ।
तत्तथैव हि नारीणां न स्याच्च पुरुषं विना ॥ ५४ ॥

संयोगे सुखसम्भूतिर्वियोगे दुःखसम्भवः ।
कान्तासि रूपसम्पन्ना सर्वाभरणभूषिता ॥ ५५ ॥
चातुर्यं त्वयि किं नास्ति यतो मां न भजस्यहो ।
तवोपदिष्टं केनेदं भोगानां परिवर्जनम् ॥ ५६ ॥
वञ्चितासि प्रियालापे वैरिणा केनचित्त्विह ।
मुञ्चाग्रहमिमं कान्ते कुरु कार्यं सुशोभनम् ॥ ५७ ॥
सुखं तव ममापि स्याद्विवाहे विहिते किल ।
विष्णुर्लक्ष्या सहाभाति सावित्र्या च सहात्मभूः ॥ ५८ ॥
रुद्रो भाति च पार्वत्या शच्या शतमखस्तथा ।
का नारी पतिहीना च सुखं प्राप्नोति शाश्वतम् ॥ ५९ ॥
येन त्वमसितापाङ्गि न करोषि पतिं शुभम् ।
कामः क्वाद्य गतः कान्ते यस्त्वां बाणैः सुकोमलैः ॥ ६० ॥
मादनैः पञ्चभिः कामं न ताडयति मन्दधीः ।
मन्येऽहमिव कामोऽपि दयावांस्त्वयि सुन्दरि ॥ ६१ ॥

अबलेति च मन्वानो न प्रेरयति मार्गणान् ।
मनोभवस्य वैरं वा किमप्यस्ति मया सह ॥ ६२ ॥
तेन च त्वय्यरालाक्षि न मुञ्चति शिलीमुखान् ।
अथवा मेऽहितैर्देवैर्वारितोऽसौ झषध्वजः ॥ ६३ ॥
सुखविध्वंसिभिस्तेन त्वयि न प्रहरत्यपि ।
त्यक्त्वा मां मृगशावाक्षि पश्चात्तापं करिष्यसि ॥ ६४ ॥
मन्दोदरीव तन्वङ्गि परित्यज्य शुभं नृपम् ।
अनुकूलं पतिं पश्चात्सा चकार शठं पतिम् ।
कामार्ता च यदा जाता मोहेन व्याकुलान्तरा ॥ ६५ ॥

Roman transliteration

vyāsa uvāca
teṣāṃ tadvacanaṃ śrutvā krodhayukto narādhipaḥ |
dārukaṃ prāha tarasā rathamānaya me'd□bhutam || 1 ||
sahasrakharasaṃyuktaṃ patākādhvajabhūṣitam |
āyudhaiḥ saṃyutaṃ śubhraṃ sucakraṃ cārukūbaram || 2 ||

sūto'pi rathamānīya tamuvāca tvarānvitaḥ |
rājan ratho'yamānīto dvāri tiṣṭhati bhūṣitaḥ || 3 ||
sarvāyudhasamāyukto varāstaraṇasaṃyutaḥ |
ānītaṃ taṃ rathaṃ jñātvā dānavendro mahābalaḥ || 4 ||
mānuṣaṃ dehamāsthāya saṃgrāme gantumudyataḥ |
vicārya manasā ceti devī māṃ prekṣya durmukham || 5 ||
śṛṅ□giṇaṃ mahiṣaṃ nūnaṃ vimanā sā bhaviṣyati |
nārīṇāṃ ca priyaṃ rūpaṃ tathā cāturyamityapi || 6 ||
tasmād□rūpaṃ ca cāturyaṃ kṛtvā yāsyāmi tāṃ prati |

yathā māṃ vīkṣya sā bālā premayuktā bhaviṣyati || 7 ||
mamāpi ca tadaiva syātsukhaṃ nānyasvarūpataḥ |
iti sañcintya manasā dānavendro mahābalaḥ || 8 ||
tyaktvā tanmāhiṣaṃ rūpaṃ babhūva puruṣaḥ śubhaḥ |
sarvāyudhadharaḥ śrīmāṃścārubhūṣaṇabhūṣitaḥ || 9 ||
divyāmbaradharaḥ kāntaḥ puṣpabāṇa ivāparaḥ |
rathopaviṣṭaḥ keyūrasragvī bāṇadhanurdharaḥ || 10 ||
senāparivṛto devīṃ jagāma madagarvitaḥ |
manojñaṃ rūpamāsthāya māninīnāṃ manoharam || 11 ||
tamāgataṃ samālokya daityānāmadhipaṃ tadā |
bahubhiḥ saṃvṛtaṃ vīrairdevī śaṅkhamavādayat || 12 ||
sa śaṅkhaninadaṃ śrutvā janavismayakārakam |
samīpametya devyāstu tāmuvāca hasanniva || 13 ||
devi saṃsāracakre'sminvartamāno janaḥ kila |

naro vātha tathā nārī sukhaṃ vāñchati sarvathā || 14 ||
sukhaṃ saṃyogajaṃ nṝṇāṃ nāsaṃyoge bhavediha |
saṃyogo bahudhā bhinnastānbravīmi śṛṇuṣva ha || 15 ||
bhedānsuprītihetūtthānsvabhāvotthānanekaśaḥ |
tatra prītibhavānādau kathayāmi yathāmati || 16 ||
mātāpitrostu putreṇa saṃyogastūttamaḥ smṛtaḥ |
bhrāturbhrātrā tathā yogaḥ kāraṇānmadhyamo mataḥ || 17 ||
uttamasya sukhasyaiva dātṛtvāduttamaḥ smṛtaḥ |
tasmādalpasukhasyaiva pradātṛtvācca madhyamaḥ || 18 ||
nāvikānāṃ tu saṃyogaḥ smṛtaḥ svābhāviko budhaiḥ |
vividhāvṛtacittānāṃ prasaṅgaparivartinām || 19 ||
atyalpasukhadātṛtvātkaniṣṭho'yaṃ smṛto budhaiḥ |
atyuttamastu saṃyogaḥ saṃsāre sukhadaḥ sadā || 20 ||
nārīpuruṣayoḥ kānte samānavayaso sadā |

saṃyogo yaḥ samākhyātaḥ sa evātyuttamaḥ smṛtaḥ || 21 ||
atyuttamasukhasyaiva dātṛtvātsa tathāvidhaḥ |
cāturyarūpaveṣādyaiḥ kulaśīlaguṇaistathā || 22 ||
parasparasamutkarṣaḥ kathyate hi parasparam |
taṃ cetkaroṣi saṃyogaṃ vīreṇa ca mayā saha || 23 ||
atyuttamasukhasyaiva prāptiḥ syātte na saṃśayaḥ |
nānāvidhāni rūpāṇi karomi svecchayā priye || 24 ||
indrādayaḥ surāḥ sarve saṃgrāme vijitā mayā |
rat□nāni yāni divyāni bhavane'sminmamādhunā || 25 ||
bhuṃkṣva tvaṃ tāni sarvāṇi yatheṣṭaṃ dehi vā yathā |
paṭṭarājñī bhavādya tvaṃ dāso'smi tava sundari || 26 ||
vairaṃ tyaje'haṃ devaistu tava vākyānna saṃśayaḥ |

yathā tvaṃ sukhamāpnoṣi tathāhaṃ karavāṇi vai || 27 ||
ājñāpaya viśālākṣi tathāhaṃ prakaromyatha |

cittaṃ me tava rūpeṇa mohitaṃ cārubhāṣiṇi || 28 ||
āturo'smi varārohe prāptaste śaraṇaṃ kila |
prapannaṃ pāhi rambhoru kāmabāṇaiḥ prapīḍitam || 29 ||
dharmāṇāmuttamo dharmaḥ śaraṇāgatarakṣaṇam |
tvadīyo'smyasitāpāṅ□gi sevako'haṃ kṛśodari || 30 ||
maraṇāntaṃ vacaḥ satyaṃ nānyathā prakaromyaham |
pādau nato'smi tanvaṅ□gi tyaktvā nānāyudhāni te || 31 ||
dayāṃ kuru viśālākṣi tapto'smi kāmamārgaṇaiḥ |
janmaprabhṛti cārvaṅ□gi dainyaṃ nācaritaṃ mayā || 32 ||
brahmādīnīśvarānprāpya tvayi tadvidadhāmyaham |
caritaṃ mama jānanti raṇe brahmādayaḥ surāḥ || 33 ||
so'pyahaṃ tava dāso'smi manmukhaṃ paśya bhāmini |
vyāsa uvāca
iti bruvāṇaṃ taṃ daityaṃ devī bhagavatī hi sā || 34 ||

prahasya sasmitaṃ vākyamuvāca varavarṇinī |
devyuvāca
nāhaṃ puruṣamicchāmi paramaṃ puruṣaṃ vinā || 35 ||
tasya cecchāsmyahaṃ daitya sṛjāmi sakalaṃ jagat |
sa māṃ paśyati viśvātmā tasyāhaṃ prakṛtiḥ śivā || 36 ||
tatsānnidhyavaśādeva caitanyaṃ mayi śāśvatam |
jaḍāhaṃ tasya saṃyogātprabhavāmi sacetanā || 37 ||
ayaskāntasya sānnidhyādayasaścetanā yathā |
na grāmyasukhavāñchā me kadācidapi jāyate || 38 ||
mūrkhastvamasi mandātman yatstrīsaṅgaṃ cikīrṣasi |
narasya bandhanārthāya śṛṅkhalā strī prakīrtitā || 39 ||
lohabaddho'pi mucyeta strībaddho naiva mucyate |
kimicchasi ca mandātman mūtrāgārasya sevanam || 40 ||
śamaṃ kuru sukhāya tvaṃ śamātsukhamavāpsyasi |

nārīsaṅge mahadduḥkhaṃ jānankiṃ tvaṃ vimuhyasi || 41 ||
tyaja vairaṃ suraiḥ sārdhaṃ yatheṣṭaṃ vicarāvanau |
pātālaṃ gaccha vā kāmaṃ jīvitecchā yadasti te || 42 ||
athavā kuru saṃgrāmaṃ balavatyasmi sāmpratam |
preṣitāhaṃ suraiḥ sarvaistava nāśāya dānava || 43 ||
satyaṃ bravīmi yenādya tvayā vacanasauhṛdam |
darśitaṃ tena tuṣṭāsmi jīvangaccha yathāsukham || 44 ||
satāṃ saptapadī maitrī tena muñcāmi jīvitam |
maraṇecchāsti cedyuddhaṃ kuru vīra yathāsukham || 45 ||
haniṣyāmi mahābāho tvāmahaṃ nātra saṃśayaḥ |
vyāsa uvāca
iti tasyā vacaḥ śrutvā dānavaḥ kāmamohitaḥ || 46 ||
uvāca ślakṣṇayā vācā madhuraṃ vacanaṃ tataḥ |
bibhemyahaṃ varārohe tvāṃ prahartuṃ varānane || 47 ||

komalāṃ cārusarvāṅgīṃ nārīṃ naravimohinīm |
jitvā hariharādīṃśca lokapālāṃśca sarvaśaḥ || 48 ||
kiṃ tvayā saha yuddhaṃ me yuktaṃ kamalalocane |
rocate yadi cārvaṅ□gi vivāhaṃ kuru māṃ bhaja || 49 ||

noced□ gaccha yatheṣṭaṃ te deśaṃ yasmātsamāgatā |
nāhaṃ tvāṃ prahariṣyāmi yato maitrī kṛtā tvayā || 50 ||
hitamuktaṃ śubhaṃ vākyaṃ tasmād□ gaccha yathāsukham |
kā śobhā me bhavedante hatvā tvāṃ cārulocanām || 51 ||
strīhatyā bālahatyā ca brahmahatyā duratyayā |
gṛhītvā tvāṃ gṛhaṃ nūnaṃ gacchāmyadya varānane || 52 ||
tathāpi me phalaṃ na syād□balād□bhogasukhaṃ kutaḥ |
prabravīmi sukeśi tvāṃ vinayāvanato yataḥ || 53 ||
puruṣasya sukhaṃ na syādṛte kāntāmukhāmbujāt |
tattathaiva hi nārīṇāṃ na syācca puruṣaṃ vinā || 54 ||

saṃyoge sukhasambhūtirviyoge duḥkhasambhavaḥ |
kāntāsi rūpasampannā sarvābharaṇabhūṣitā || 55 ||
cāturyaṃ tvayi kiṃ nāsti yato māṃ na bhajasyaho |
tavopadiṣṭaṃ kenedaṃ bhogānāṃ parivarjanam || 56 ||
vañcitāsi priyālāpe vairiṇā kenacittviha |
muñcāgrahamimaṃ kānte kuru kāryaṃ suśobhanam || 57 ||
sukhaṃ tava mamāpi syādvivāhe vihite kila |
viṣṇurlakṣyā sahābhāti sāvitryā ca sahātmabhūḥ || 58 ||
rudro bhāti ca pārvatyā śacyā śatamakhastathā |
kā nārī patihīnā ca sukhaṃ prāpnoti śāśvatam || 59 ||
yena tvamasitāpāṅ□gi na karoṣi patiṃ śubham |
kāmaḥ kvādya gataḥ kānte yastvāṃ bāṇaiḥ sukomalaiḥ || 60 ||
mādanaiḥ pañcabhiḥ kāmaṃ na tāḍayati mandadhīḥ |
manye'hamiva kāmo'pi dayāvāṃstvayi sundari || 61 ||

abaleti ca manvāno na prerayati mārgaṇān |
manobhavasya vairaṃ vā kimapyasti mayā saha || 62 ||
tena ca tvayyarālākṣi na muñcati śilīmukhān |
athavā me'hitairdevairvārito'sau jhaṣadhvajaḥ || 63 ||
sukhavidhvaṃsibhistena tvayi na praharatyapi |
tyaktvā māṃ mṛgaśāvākṣi paścāttāpaṃ kariṣyasi || 64 ||
mandodarīva tanvaṅ□gi parityajya śubhaṃ nṛpam |
anukūlaṃ patiṃ paścātsā cakāra śaṭhaṃ patim |
kāmārtā ca yadā jātā mohena vyākulāntarā || 65 ||

English translation

1-7. Vyasa said O King! Hearing those words, the King Mahisa in anger addressed the charioteer Daruka “Bring over my chariot quickly. That chariot is drawn by one thousand excellent horses, is bedecked with banners, flags, and ensigns, is furnished with various arms and weapons, and is endowed with good wheels of a white colour, and beautiful poles in which the yoke is fixed.” The charioteer brought the chariot instantly and duly informed the king, “O King! I have got the chariot ready at your door, your beautiful chariot, bedecked with beautiful carpets and various arms and weapons.” Hearing that the chariot had been brought, Mahisa thought, the Devi might not care him, seeing him ugly faced with a pair of horns and therefore decided to assume a human shape and then go to the battle. The beauty and cleverness are the delights of women; therefore I will go before Her, with a beautiful body and with all the cleverness and dexterities. For I will never be delighted with anything but that woman looking at me with fondness and becoming passionately attached to me.

8-33. Thus thinking, the powerful King of the Demons quitted the buffalo appearance and assumed a beautiful human shape. He put on beautiful ornaments, armplates, etc., and wore divine cloths and had garlands on his neck and thus shone like a second Kandarpa, the god of Love. Taking, then, all the arrows and weapons, he mounted on the chariot, and attended by his army, went to the Devi, elated with power and vanity. The Devi blew Her conchshell when She saw Mahisasura, the lord of the Danavas, come before Her with a handsome appearance, tending to captivate the minds of mistresses and surrounded by many powerful and valiant warriors. The King of the Demons heard the blow of the conchshell, wondrous to all, came up before the Devi and smilingly spoke to Her thus O

Devi! Whatever person there exists in this world, this wheel of Samsara (the eternal round of births and deaths), be he or she a man or a woman, everyone always hankers after pleasure or happiness. And that pleasure is derived in this world by the combination of persons with each other; never is it seen where this combination is absent. Again this combination is of various kinds; I will mention them; Hear. Union is of various kinds according as it arises out of affection or out of natural consequences. Of these, I will now speak of unions coming out of affection, as far as my understanding goes. The union that comes between father, mother and their sons arises out of affection; it is therefore good. The union between brother and brother is middling, for mutual interests of give and take are there between the two. In fact, that union is considered as excellent which leads to happiness of the best sort and that union which leads to lesser happiness is known as mediocre. The union amongst the sailors, coming from distant lands, is known as natural. They come on various errands concerning their varied interests. This combination, because it offers the least amount of happiness, is considered as worst. The best union leads in this world to best happiness. O Beloved! The constant union of men and women of the same age is considered as par excellence; for it gives happiness of the very best sort. Both the parties, men and women, are elevated when they want to excel each other in their family connections, qualities, beauty; cleverness, dress, humility and propriety of conduct. Therefore, O Dear! If you establish with me that conjugal relation, you will get, no doubt, all the excellent happiness. Specially I will assume different forms at my mere will. All the Divine jewels and precious things that I have acquired after defeating Indra and the other Devas in battle, and others are lying in my palace; you can enjoy all of them as my queen consort or you can make a charity of them as you like. O Beautiful One! I am your servant; consequently, at your word, I will no doubt quit my enmity with the Devas. In short, I will do anything that leads to your pleasure and happiness. O Sweet speaking One! O Large-eyed One! My heart is enchanted very much with your beauty; I will do, therefore, as you order me. O One having a broad hip! I am very much distressed; I now take refuge unto You.

O One having beautiful thighs! I am very much struck with the arrows of Cupid, and I am very much discomforted; therefore, save me. To protect one who has come under one's refuge is the best of all virtues. O One of a somewhat whitish body! O One having a slender waist! I will spend the remaining portion of my life in serving you as your obedient servant. Never will I act contrary to your orders to the risk even of my life. Take this as literally true and do accordingly. I now throw aside all my weapons before Your feet; O Large eyed! I am very much distressed by the arrows of Cupid; dost Thou therefore show Thy mercy on me. O Beautiful One! Never I showed my weakness to Brahma and the other Devas; but today I acknowledge that before You. I have defeated Brahma and others; they are fully acquainted with my prowess in the battlefield. But, O Honoured Woman! Though I am so powerful, I now acknowledge myself as your servant. Better look at me and grant your mercy.

34. Vyasa said O King! Mahisa, the lord of the Daityas, having said so, that beautiful Bhagavati laughed loudly and spoke smiling

35-45. The Devi said I do not desire any other body than the Supreme One! O Demon! I am His Will-power; I therefore create all these worlds. I am His S'iva (auspicious) Prakriti (Nature); That Universal Soul is seeing Me. It is owing to His proximity that I am appearing as the Eternal Consciousness, manifesting Itself as this Cosmos. As irons move owing to the proximity of magnets, I, too, though inert, owing to His proximity, work consciously. I do not desire to enjoy the ordinary pleasures; you are very dull and stupid; there is no doubt in this, when you desire sexual union. For women are considered as chains to hold men in bondage. Men bound up by iron chains can obtain freedom at any time, but when they are fastened by women, they can never obtain freedom. O Stupid! You now want to serve the source of urine, etc. Take refuge under Peace; peace will lead you to happiness. Great pain arises from connection with

women; you know this; then why are you deluded? Better avoid your enmity with the Devas and roam over the world anywhere you like. Or, if you desire to live, go to Patala; or fight with Me. Know this for certain that I am stronger than you. O Danava! The Devas collected have sent Me here; I tell you this very truly; I am satisfied with you by your words of friendship; therefore dost thou fly away while you are living. See! When words are uttered seven times amongst each other, friendship is established between saints. That has been done so amongst us; so there is friendship now between you and me; I won't take away your life. O hero! If you desire to die, fight gladly; O powerful one! I will, no doubt, kill you.

46-65. Vyasa said O King! Hearing the Bhagavati's words, the Danava, deluded by passion, began to speak in beautiful sweet words O Beautiful One! Your body and the several parts thereof are very delicate and beautiful. A mere sight of such a lady makes one enchanted. Therefore, O Beautiful faced one! I fear very much to strike against your body. O Lotus-eyed One! I have subjugated Hah, Hara, the Lokapalas and the several other Devatas; I therefore ask whether it is proper for me to fight with you! O Fair one! If you like, you marry and worship me, or you can return to your desired place whence you have come. You have declared friendship with me; I therefore do not like to strike any weapons on you. I have now spoken for your good and welfare. You can gladly go away. O beautiful one! You are a fair woman with beautiful eyes; what fame shall I earn by killing you! O One of slender waist! Murdering a woman, a child, and a Brahmin certainly makes the murderer liable to suffer the consequences thereof. I will certainly carry you today to my place without killing you. If I use force to you, I will not get happiness; for, in such cases, the application of force leads to no happiness. O One having good hairs! I salute before you and speak that a man cannot be happy without the lotus face of a woman; similarly a woman cannot be happy without a man's lotus face. Where comes off the good combination between these two, then the

highest pitch of happiness is conceived and pain arises on the disjunction thereof. True that you are well decked with ornaments all over your body but you seem wanting in cleverness; for you are not worshipping me. Who has advised you to renounce enjoyments? O Sweet speaking One! If this be true; then surely he is your enemy; he has deceived you. O Dear! Leave your this stubbornness and marry me; both of us shall then be happy. Visnu shines well with Kamala, Brahma looks splendid with Savitri, Rudra is well associated with Parvati and Indra with S'achi, so I will shine well with you; there is no doubt in this. No woman can ever be happy without any good husband. And why are you not then, acknowledging me your husband even when you have got him. O Beloved! Where is now that Cupid of dull intellect? Why is he not troubling you with his maddening delicate five arrows? O Fair one! I think that Madana (the god of Love) out of his pity to you, seeing that you are very weak is not striking his arrows on you as he has done to me. O One looking askance! Or it may be that I have got some enmity with that Cupid; else why is he not shooting arrows at you? Or my enemies the Devas have advised the God of Love not to dart his arrows on you.

O One of slender body! As Mandodari had to marry afterwards, when she became passionate, a hypocrite, and so she had to repent thinking that she had not married before a beautiful auspicious king, so I think, O One, having eyes like the young of a deer! You, too, will have to repent like her if you decline to marry me now.

Here ends the Sixteenth Chapter of the Fifth Book on the conversation between the Devi and Mahisasura in S'ri Mad Devi Bhagavatam, the Mahapuranam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 17

On MANDODARi's Accounts

Chapter 104 of 318 · 55 detected Sanskrit verse markers

Sanskrit

व्यास उवाच ।।
इति श्रुत्वा वचस्तस्य देवी पप्रच्छ दानवम् ।।
का सा मंदोदरी नारी कोऽसौ त्यक्तो नृपस्तया ।। १ ।।
शठः को वा नृपः पश्चात्तन्मे ब्रूहि कथानकम् ।।
विस्तरेण यथा प्राप्तं दुःखं वनितया पुनः ।। २ ।।
महिष उवाच ।।
सिंहलो नाम देशो ऽस्ति विख्यातः पृथिवीतले ।।
घनपादपसंयुक्तो धनधान्यसमृद्धिमान् ।। ३ ।।
चंद्रसेनाऽभिधस्तत्र राजा धर्मपरायणः ।।
न्यायदंडधरः शांतः प्रजापालनतत्परः ।। ४ ।।
सत्यवादी मृदुः शूरस्तितिक्षुर्नीतिसागरः ।।
शास्त्रवित्सर्वधर्मज्ञो धनुर्वेदेऽतिनिष्ठितः ।। ५ ।।
तस्य भार्या वरारोहा सुन्दरी सुभगा शुभा ।।
सदाचाराऽतिसुमुखीं पतिभक्तिपरायणा ।। ६ ।।

नाम्ना गुणवती कांता सर्वलक्षणसंयुता ।।
सुषुवे प्रथमे गर्भे पुत्रीं सा चातिसुन्दरीम् ।। ७ ।।
पिता चातीव संतुष्टः पुत्रीं प्राप्य मनोरमाम् ।।
मन्दोदरीति नामास्याः पिता चक्रे मुदान्वितः ।। ८ ।।
इंदोः कलेव चात्यर्थं ववृधे सा दिनेदिने ।।
दशवर्षा यदा जाता कन्या चातिमनोहरा ।। ९ ।।
वरार्थं नृपतिश्चिन्तामवाप च दिनेदिने ।।
मद्रदेशाधिपः शूरः सुधन्वा नाम पार्थिवः ।। 5.17.१० ।।
तस्य पुत्रोऽतिमेधावी कंबुग्रीवोऽतिविश्रुतः ।।
ब्राह्मणैः कथितो राज्ञे स युक्तोऽस्या वरः शुभः ।। ११ ।।
सर्वलक्षणसंपन्नः सर्वविद्यार्थपारगः ।।
राज्ञा पृष्टा तदा राज्ञा नाम्ना गुणवती प्रिया ।। १२ ।।
कंबुग्रीवाय कन्यां स्वां दास्यामि वरवर्णिनीम् ।।
सा तु पत्युर्वचः श्रुत्वा पुत्रीं पप्रच्छ सादरम् ।। १३ ।।

विवाहं ते पिता कर्तुं कंबुग्रीवेण वांछति ।।
तच्छुत्वा मातरं प्राह वाक्यं मन्दोदरी तदा ।। १४ ।।

नाहं पतिं करिष्यामि नेच्छा मेऽस्ति परिग्रहे ।।
कौमारं व्रतमास्थाय कालं नेष्यामि सर्वथा ।। १५ ।।
स्वातंत्र्येण चरिष्यामि तपस्तीव्रं सदैव हि ।।
पारतंत्र्य परंदुःखं मातः संसारसागरे ।। १५ ।।
स्वातंत्र्या न्मोक्षमित्याहुः पण्डिताः शास्त्रकोविदा ।।
तस्मान्मुक्ता भविष्यामि पत्या मे न प्रयोजनम् ।। १७ ।।
विवाहे वर्तमाने तु पावकस्य च सन्निधौ ।।
वक्तव्यं वचनं सम्यक्त्वदधीनाऽस्मि सर्वदा ।। १८ ।।
श्वश्रूदेवरवर्गाणां दासीत्वं श्वशुरालये ।।
पतिचिंतानुवर्तित्वं दुःखादुः खतरं स्मृतम् ।। १९ ।।
कदाचित्पतिरन्यां वा कामिनीं च भजेद्यदि ।।
तदा महत्तरं दुःखं सपत्नीसंभवं भवेत् ।। 5.17.२० ।।

तदेर्ष्या जायते पत्यौ क्लेशश्चापि भवेदथ ।।
संसारे क्व सुखं मातर्नारीणां च विशेषतः ।। २१ ।।
स्वभावात्परतन्त्राणां संसारे स्वप्नधर्मिणि ।।
श्रुतं मया पुरा मातरुत्तानचरणात्मजः ।। २२ ।।
उत्तमः सर्वधर्मज्ञो ध्रुवादवरजो नृपः ।।
पत्नीं धर्मपरां साध्वीं पतिभक्तिपरायणाम् ।। २३ ।।
अपराधं विना कांतां त्यक्तवान्विपिने प्रियाम् ।।
एवंविधानि दुःखानि विद्यमाने तु भर्तरि ।। २४ ।।
कालयोगान्मृते तस्मिन्नारी स्याद् दुःखभाजनम्।।
वैधव्यं परमं दुःखं शोक संतापकारकम् ।। २५ ।।
परोषि(पि?)तपतित्वेऽपि दुःखं स्यादधिकं गृहे ।।
मदनाग्निविदग्धायाः किं सुख पति संगजम् ।। २६ ।।
तस्मात्पतिर्न कर्तव्यः सर्वथेति मतिर्मम ।।
एवं प्रोक्ता तदा माता पतिं प्राह नृपात्मजा ।। २७ ।।

न च वांछति भर्तारं कौमारव्रतधारिणी ।।
व्रतजाप्यपरा नित्यं संसाराद्विमुखी सदा ।। २८ ।।
न कांक्षति पतिं कर्तुं बहुदोषविचक्षणा ।।
भार्याया भाषितं श्रुत्वा तथैव संस्थितो नृपः ।। २९ ।।
विवाहो न कृतः पुत्र्या ज्ञात्वा भाववि वर्जिताम् ।।
वर्तमाना गृहेष्वेवं पित्रा मात्रा च रक्षिता ।। 5.17.३० ।।
यौवनस्यांकुरा जाता नारीणां काम दीपकाः ।।
तथाऽपि सा वयस्याभिः प्रेरिताऽपि पुनः पुनः ।। ३१ ।।
चकमे न पतिं कर्तुं ज्ञानार्थपद भाषिणी ।।
एकदोद्यानदेशे सा विहर्तुं बहुपादपे ।। ३२ ।।
जगाम सुमुखी प्रेम्णा सैरंध्रीगणसेविता ।।

रेमे कृशोदरी तत्रापश्यत्कुसुमिता लताः ।। ३३ ।।
पुष्पाणि चिन्वती रम्या वयस्याभिः समावृता ।।
कोसलाधिपतिस्तत्र मार्गे दैववशात्तदा ।। ३४ ।।

आजगाम महावीरो वीरसेनोऽतिविश्रुतः ।।
एकाकी रथमारूढः कतिचित्सेवकैर्वृतः ।। ३५ ।।
सैन्यं च पृष्ठतस्तस्य समायाति शनैः शनैः ।।
दृष्टस्तस्या वयस्या तु दूरतः पार्थिवस्तदा ।। ३६ ।।
मंदोदर्यै तथा प्रोक्तं समायाति नरः पथि ।।
रथारूढो महाबाहु रूपवान्मदनोऽपरः ।। ३७ ।।
मन्येऽहं नृपतिः कश्चित्प्राप्तो भाग्यवशादिह ।।
एवं ब्रुवत्यां तत्रासौ कोशलेन्द्रः समागतः ।। ३८ ।।
दृष्ट्वा तामसितापांगीं विस्मयं प्राप भूपतिः ।।
उत्तीर्य स रथात्तूर्णं पप्रच्छ परिचारिकाम् ।। ३९ ।।
केयं बाला विशालाक्षी कस्य पुत्री वदाशु मे ।।
एवं पृष्टा तु सैरंध्री तमुवाच शुचिस्मिता ।। 5.17.४० ।।
प्रथमं ब्रूहि मे वीर पृच्छामि त्वां सुलोचनम् ।।
कोऽसि त्वं किमिहायातः किं कार्यं वद सांप्रतम् ।। ४१ ।।

इति पृष्टस्तु सैरंध्र्या तामु वाच महीपतिः ।।
कोसलो नाम देशोऽस्ति पृथिव्यां परमाद्भुतः ।। ४२ ।।
तस्य पालयिता चाहं वीरसेनाभिधः प्रिये ।।
वाहिनी पृष्ठतः कामं समायाति चतुर्विधा ।। ४३ ।।
मार्गभ्रमादिह प्राप्तं विद्धि मां कोसलाधिपम् ।।
सैरंध्र्युवाच ।।
चन्द्रसेनसुता राजन्नाम्ना मन्दोदरी किल ।। ४४ ।।
उद्याने रंतुकामेयं प्राप्ता कमल लोचना ।।
श्रुत्वा तद्भाषितं राजा प्रत्युवाच प्रसाधिकाम् ।। ४५ ।।
सैरंध्रि चतुराऽसि त्वं राजपुत्रीं प्रबोधय ।।
ककुत्स्थवंशजश्चाहं राजाऽस्मि चारुलोचने ।।४६।।
गांधर्वेण विवाहेन पतिं मां कुरु कामिनि ।।
न मे भार्याऽस्ति सुश्रोणि वयसोऽद्भुतयौवनाम् ।। ४७ ।।
वांछामि रूपसंपन्नां सुकुलां कामिनीं किल ।।

अथवा ते पिता मह्यं विधिना दातुमर्हति ।। ४८ ।।
अनुकूल पतिश्चाहं भविष्यामि न संशयः ।।
महिष उवाच ।।
इत्याऽऽकर्ण्य वचस्तस्य सैरंध्री प्राह तां तदा ।। ४९ ।।
प्रहस्य मधुरं वाक्यं कामशास्त्रविशारदा ।।
मन्दोदरि नृपः प्राप्तः सूर्यवंशसमुद्भवः ।। 5.17.५० ।।

रूपवान्बलवान्कांतो वयसा त्वत्समः पुनः ।।
प्रीतिमान्नृपतिर्जातस्त्वयि सुन्दरि सर्वथा ।। ५१ ।।
पिताऽपि ते विशालाक्षि परितप्यति सर्वथा ।।
विवाहकालं ते ज्ञात्वा त्वां च वैराग्यसंयुताम् ।। ५२ ।।
इत्याहाऽस्मान्स नृपतिर्विनिःश्वस्य पुनः पुनः ।।
पुत्रीं प्रबोधयत्वेतां सैरंध्र्यः सेवने रताः ।। ५८ ।।
वक्तुं शक्ता वयं न त्वां हठधर्मरतां पुनः ।।
भर्तुः शुश्रूषणं स्त्रीणां परो धर्मोऽब्रवीन्मनुः ।। ५४ ।।

भर्तारं सेवमाना वै नारी स्वर्गमवाप्नुयात् ।।
तस्मात्कुरु विशालाक्षि विवाहं विधिपूर्वकम् ।। ५५ ।।
मन्दोदर्युवाच ।।
नाऽहं पतिं करिष्यामि चरिष्ये तपमद्भुतम् ।।
निवारय नृपं बाले किं मां पश्यति निस्त्रपः ।। ।। ५६ ।।
सैरंध्र्युवाच ।।
दुर्जयो देवि कामोऽसौ कालोऽसौ दुरतिक्रमः ।।
तस्मान्मे वचनं पथ्यं कर्तुमर्हसि सुंदरि ।। ५७ ।।
अन्यथा व्यसनं नूनमा पतेदिति निश्चयः ।।
इति तस्या वचः श्रुत्वा कन्यो वाचाथ तां सखीम् ।। ५८ ।।
यद्यद्भवेत्तद्भवतु दैवयोगादसंशयम् ।।
न विवाहं करिष्येऽहं सर्वथा परिचारिके ।। ५९ ।।
महिष उवाच ।।
इति तस्यास्तु निर्बंधं ज्ञात्वा प्राह नृपं पुनः ।।

गच्छ राजन्यथा कामं नेयमिच्छति सत्पतिम् ।। 5.17.६० ।।
नृपस्तु तद्वचः श्रुत्वा निर्गतः सह सेनया ।।
कोशलान्विमना भूत्वा कामिनीं प्रति निःस्पृहः ।। ६१ ।।

Roman transliteration

vyāsa uvāca ||
iti śrutvā vacastasya devī papraccha dānavam ||
kā sā maṃdodarī nārī ko'sau tyakto nṛpastayā || 1 ||
śaṭhaḥ ko vā nṛpaḥ paścāttanme brūhi kathānakam ||
vistareṇa yathā prāptaṃ duḥkhaṃ vanitayā punaḥ || 2 ||
mahiṣa uvāca ||
siṃhalo nāma deśo 'sti vikhyātaḥ pṛthivītale ||
ghanapādapasaṃyukto dhanadhānyasamṛddhimān || 3 ||
caṃdrasenā'bhidhastatra rājā dharmaparāyaṇaḥ ||
nyāyadaṃḍadharaḥ śāṃtaḥ prajāpālanatatparaḥ || 4 ||
satyavādī mṛduḥ śūrastitikṣurnītisāgaraḥ ||
śāstravitsarvadharmajño dhanurvede'tiniṣṭhitaḥ || 5 ||
tasya bhāryā varārohā sundarī subhagā śubhā ||

sadācārā'tisumukhīṃ patibhaktiparāyaṇā || 6 ||

nāmnā guṇavatī kāṃtā sarvalakṣaṇasaṃyutā ||
suṣuve prathame garbhe putrīṃ sā cātisundarīm || 7 ||
pitā cātīva saṃtuṣṭaḥ putrīṃ prāpya manoramām ||
mandodarīti nāmāsyāḥ pitā cakre mudānvitaḥ || 8 ||
iṃdoḥ kaleva cātyarthaṃ vavṛdhe sā dinedine ||
daśavarṣā yadā jātā kanyā cātimanoharā || 9 ||
varārthaṃ nṛpatiścintāmavāpa ca dinedine ||
madradeśādhipaḥ śūraḥ sudhanvā nāma pārthivaḥ || 5.17.10 ||
tasya putro'timedhāvī kaṃbugrīvo'tiviśrutaḥ ||
brāhmaṇaiḥ kathito rājñe sa yukto'syā varaḥ śubhaḥ || 11 ||
sarvalakṣaṇasaṃpannaḥ sarvavidyārthapāragaḥ ||
rājñā pṛṣṭā tadā rājñā nāmnā guṇavatī priyā || 12 ||
kaṃbugrīvāya kanyāṃ svāṃ dāsyāmi varavarṇinīm ||
sā tu patyurvacaḥ śrutvā putrīṃ papraccha sādaram || 13 ||

vivāhaṃ te pitā kartuṃ kaṃbugrīveṇa vāṃchati ||
tacchrutvā mātaraṃ prāha vākyaṃ mandodarī tadā || 14 ||
nāhaṃ patiṃ kariṣyāmi necchā me'sti parigrahe ||
kaumāraṃ vratamāsthāya kālaṃ neṣyāmi sarvathā || 15 ||
svātaṃtryeṇa cariṣyāmi tapastīvraṃ sadaiva hi ||
pārataṃtrya paraṃduḥkhaṃ mātaḥ saṃsārasāgare || 15 ||
svātaṃtryā nmokṣamityāhuḥ paṇḍitāḥ śāstrakovidā ||
tasmānmuktā bhaviṣyāmi patyā me na prayojanam || 17 ||
vivāhe vartamāne tu pāvakasya ca sannidhau ||
vaktavyaṃ vacanaṃ samyaktvadadhīnā'smi sarvadā || 18 ||
śvaśrūdevaravargāṇāṃ dāsītvaṃ śvaśurālaye ||
paticiṃttānuvartitvaṃ duḥkhāduḥ khataraṃ smṛtam || 19 ||
kadācitpatiranyāṃ vā kāminīṃ ca bhajedyadi ||
tadā mahattaraṃ duḥkhaṃ sapatnīsaṃbhavaṃ bhavet || 5.17.20 ||

taderṣyā jāyate patyau kleśaścāpi bhavedatha ||
saṃsāre kva sukhaṃ mātarnārīṇāṃ ca viśeṣataḥ || 21 ||
svabhāvātparatantrāṇāṃ saṃsāre svapnadharmiṇi ||
śrutaṃ mayā purā mātaruttānacaraṇātmajaḥ || 22 ||
uttamaḥ sarvadharmajño dhuvādavarajo nṛpaḥ ||
patnīṃ dharmaparāṃ sādhvīṃ patibhaktiparāyaṇām || 23 ||
aparādhaṃ vinā kāṃtāṃ tyaktavānvipine priyām ||
evaṃvidhāni duḥkhāni vidyamāne tu bhartari || 24 ||
kālayogānmṛte tasminnārī syād duḥkhabhājanam||
vaidhavyaṃ paramaṃ duḥkhaṃ śoka saṃtāpakārakam || 25 ||
paroṣi(pi?)tapatitve'pi duḥkhaṃ syādadhikaṃ gṛhe ||
madanāgnividagdhāyāḥ kiṃ sukha pati saṃgajam || 26 ||
tasmātpatirna kartavyaḥ sarvatheti matirmama ||
evaṃ proktā tadā mātā patiṃ prāha nṛpātmajā || 27 ||

na ca vāṃchati bhartāraṃ kaumāravratadhāriṇī ||
vratajāpyaparā nityaṃ saṃsārādvimukhī sadā || 28 ||
na kāṃkṣati patiṃ kartuṃ bahudoṣavicakṣaṇā ||
bhāryāyā bhāṣitaṃ śrutvā tathaiva saṃsthito nṛpaḥ || 29 ||
vivāho na kṛtaḥ putryā jñātvā bhāvavi varjitām ||

vartamānā gṛheṣvevaṃ pitrā mātrā ca rakṣitā || 5.17.30 ||
yauvanasyāṃkurā jātā nārīṇāṃ kāma dīpakāḥ ||
tathā'pi sā vayasyābhiḥ preritā'pi punaḥ punaḥ || 31 ||
cakame na patiṃ kartuṃ jñānārthapada bhāṣiṇī ||
ekadodyānadeśe sā vihartuṃ bahupādape || 32 ||
jagāma sumukhī premṇā sairaṃdhrīgaṇasevitā ||
reme kṛśodarī tatrāpaśyatkusumitā latāḥ || 33 ||
puṣpāṇi cinvatī ramyā vayasyābhiḥ samāvṛtā ||
kosalādhipatistatra mārge daivavaśāttadā || 34 ||

ājagāma mahāvīro vīraseno'tiviśrutaḥ ||
ekākī rathamārūḍhaḥ katicitsevakairvṛtaḥ || 35 ||
sainyaṃ ca pṛṣṭhatastasya samāyāti śanaiḥ śanaiḥ ||
dṛṣṭastasyā vayasyā tu dūrataḥ pārthivastadā || 36 ||
maṃdodaryai tathā proktaṃ samāyāti naraḥ pathi ||
rathārūḍho mahābāhū rūpavānmadano'paraḥ || 37 ||
manye'haṃ nṛpatiḥ kaścitprāpto bhāgyavaśādiha ||
evaṃ bruvatyāṃ tatrāsau kośalendraḥ samāgataḥ || 38 ||
dṛṣṭvā tāmasitāpāṃgīṃ vismayaṃ prāpa bhūpatiḥ ||
uttīrya sa rathāttūrṇaṃ papraccha paricārikām || 39 ||
keyaṃ bālā viśālākṣī kasya putrī vadāśu me ||
evaṃ pṛṣṭā tu sairaṃdhrī tamuvāca śucismitā || 5.17.40 ||
prathamaṃ brūhi me vīra pṛcchāmi tvāṃ sulocanam ||
ko'si tvaṃ kimihāyātaḥ kiṃ kāryaṃ vada sāṃpratam || 41 ||

iti pṛṣṭastu sairaṃdhryā tāmu vāca mahīpatiḥ ||
kosalo nāma deśo'sti pṛthivyāṃ paramādbhutaḥ || 42 ||
tasya pālayitā cāhaṃ vīrasenābhidhaḥ priye ||
vāhinī pṛṣṭhataḥ kāmaṃ samāyāti caturvidhā || 43 ||
mārgabhramādiha prāptaṃ viddhi māṃ kosalādhipam ||
sairaṃdhryuvāca ||
candrasenasutā rājannāmnā mandodarī kila || 44 ||
udyāne raṃtukāmeyaṃ prāptā kamala locanā ||
śrutvā tadbhāṣitaṃ rājā pratyuvāca prasādhikām || 45 ||
sairaṃdhri caturā'si tvaṃ rājaputrīṃ prabodhaya ||
kakutsthavaṃśajaścāhaṃ rājā'smi cārulocane ||46||
gāṃdharveṇa vivāhena patiṃ māṃ kuru kāmini ||
na me bhāryā'sti suśroṇi vayaso'dbhutayauvanām || 47 ||
vāṃchāmi rūpasaṃpannāṃ sukulāṃ kāminīṃ kila ||

athavā te pitā mahyaṃ vidhinā dātumarhati || 48 ||
anukūla patiścāhaṃ bhaviṣyāmi na saṃśayaḥ ||
mahiṣa uvāca ||
ityā''karṇya vacastasya sairaṃdhrī prāha tāṃ tadā || 49 ||
prahasya madhuraṃ vākyaṃ kāmaśāstraviśāradā ||
mandodari nṛpaḥ prāptaḥ sūryavaṃśasamudbhavaḥ || 5.17.50 ||
rūpavānbalavānkāṃto vayasā tvatsamaḥ punaḥ ||
prītimānnṛpatirjātastvayi sundari sarvathā || 51 ||
pitā'pi te viśālākṣi paritapyati sarvathā ||
vivāhakālaṃ te jñātvā tvāṃ ca vairāgyasaṃyutām || 52 ||
ityāhā'smānsa nṛpatirviniḥśvasya punaḥ punaḥ ||
putrīṃ prabodhayatvetāṃ sairaṃdhryaḥ sevane ratāḥ || 58 ||

vaktuṃ śaktā vayaṃ na tvāṃ haṭhadharmaratāṃ punaḥ ||
bhartuḥ śuśrūṣaṇaṃ strīṇāṃ paro dhamoṃ'bravīnmanuḥ || 54 ||

bhartāraṃ sevamānā vai nārī svargamavāpnuyāt ||
tasmātkuru viśālākṣi vivāhaṃ vidhipūrvakam || 55 ||
mandodaryuvāca ||
nā'haṃ patiṃ kariṣyāmi cariṣye tapamadbhutam ||
nivāraya nṛpaṃ bāle kiṃ māṃ paśyati nistrapaḥ || || 56 ||
sairaṃdhryuvāca ||
durjayo devi kāmo'sau kālo'sau duratikramaḥ ||
tasmānme vacanaṃ pathyaṃ kartumarhasi suṃdari || 57 ||
anyathā vyasanaṃ nūnamā patediti niścayaḥ ||
iti tasyā vacaḥ śrutvā kanyo vācātha tāṃ sakhīm || 58 ||
yadyadbhavettadbhavatu daivayogādasaṃśayam ||
na vivāhaṃ kariṣye'haṃ sarvathā paricārike || 59 ||
mahiṣa uvāca ||
iti tasyāstu nirbaṃdhaṃ jñātvā prāha nṛpaṃ punaḥ ||

gaccha rājanyathā kāmaṃ neyamicchati satpatim || 5.17.60 ||
nṛpastu tadvacaḥ śrutvā nirgataḥ saha senayā ||
kośalānvimanā bhūtvā kāminīṃ prati niḥspṛhaḥ || 61 ||

English translation

1-2. Vyasa said O King! Hearing thus, the Devi asked the Danava, “Who is that Mandodari? Who is that king who was not first taken by her? And who is that king whom she married afterwards? And how did she repent afterwards? Describe all these in detail to me.”

3-26. Thus asked by the Devi, Mahisa began to say “O Devi! There is a place, named Simhala, noted in this earth and decorated with various trees and prosperous with wealth and grains. A virtuous king, named Chandrasena, used to reign there; he was calm, peaceful, truthful, heroic, charitable, steady, forbearing, well versed in polities, ethics and morals vast as a wide ocean, learned in S’astras, knowing all forms of religions and much skilled in archery. He was mindful in governing his subjects and he used to punish according to the laws of Justice. The king had a beautiful well- qualified wife, very handsome and broad-hipped. She was very much devoted to her husband and always engaged in religious acts and of good conduct. This wife, endowed with all auspicious signs, gave birth to a beautiful daughter in her first delivery. The King Chandrasena, the father, was very pleased to have this beautiful daughter and gladly called her by the name of Mandodari. This daughter began to grow daily like the phases of the Moon. When she grew ten years old, she became very handsome. The King now became anxious to have a suitable bridegroom and used to think of it everyday. The Brahmins then told the king that there was a prince named Kambugriva, the intelligent son of the powerful king Sudhanva of Madra; this prince was endowed, with all kingly qualifications and versed in all knowledge and was therefore a fit match for your daughter. The king then asked his dear qualified wife that he would like to marry his daughter to Kambugriva. The queen, hearing this, asked her daughter Mandodari that her father was desiring to marry her to Kambugriva, the son of the king of Madra.

Hearing her mother’s words, Mandodari spoke thus “O Mother! I have got no desire to marry; I will not accept any husband; I will take the vow of leading a chaste virgin life and thus pass the rest of my life. O Mother! There is nothing more miserable in this ocean of world than dependence; I therefore

prefer to lead incessantly a life of severe asceticism. The Pundits versed in the S'astras say that taking up the vow of separateness and independence leads to salvation; I will thus be liberated; I have no need for a husband. At the time of marriage ceremony, one has to say before the consecrated Fire that one will remain always a dependent to one's husband in every way; besides in a father-in-law's house, one has to pass one's time as a slave, as it were, to one's mother-in-law and to husband's (younger) brothers; again one will have to think oneself as happy when one's husband is happy and as unhappy when one's husband is unhappy; this is the worst of all miseries. Again if the husband marries again another woman, then this misery of having a co-wife is extreme. O Mother! Jealousy arises then towards even one's own husband and therefore suffering is endless. Therefore what happiness can there be in this dream-like worlds; especially with women who are made dependent by Nature? O Mother! I heard that in days of yore the religious son of Uttanapada, Uttama was younger than Dhruva; and yet he became King. And the King Uttanapada banished his dear wife, solely devoted to her husband, without any cause, to the forest. Therefore women have to suffer such diverse pains while their husbands are living; and if by chance the husband dies, then women get interminable pains; the widowhood becomes the only source of grief and sorrow. Again if the husband be in foreign lands, women become subjected to the fire of Cupid, and then the house becomes an object of more agony. Thus whether the husband lives or dies, there is no happiness at any time. Thus, according to my opinion, I ought never to accept any husband."

27-31. The Mother then told her husband all about what the daughter had said. Mandodari would accept the vow of a life-long virgin; she

had no desire to marry. She had brought forward many faults in a worldly life and thus would perform vows and Japams and pass her time alone.

She did not yearn after a husband. The King, hearing thus, came to know, that his daughter had no intention to marry and so began to pass his time without giving away his daughter in marriage. Thus the daughter lived in family protected by her father and mother; by that time signs of puberty were seen in the body of the daughter. Her comrades requested her repeatedly to select a bridegroom; but she spoke many words of wisdom and did not show any inclination for marriage.

32-44. Once, on an occasion, that beautiful faced woman went out with her female attendants on a pleasure trip to a garden, beautified with various trees. There the slender bodied one began to play and enjoy with her comrades in picking up various flowers and beautiful flowering creepers. Just at that time, the famous King of Kosala, the powerful Virasena came there accidentally. Alone he was on his chariot, attended by a few soldiers; his large army and retinue were coming slowly behind him at some distance. Her comrades, then, looking at that King from a distance, told Mandodari, "O friend! Seel Somebody, strong and beautiful, like a second God of Love is coming towards us, mounted on a chariot. I think some King he will be and we are very lucky that he has come here." While thus talking, the King arrived there. The King, looking on that blue coloured woman with beautiful eyes became surprised and getting down from the chariot, asked the maidservant, "O Gentle one! Who is this woman with large eyes! Who is her father? Tell me this without any delay." The attendant smiling, told him thus O Beautiful-eyed One! Pray speak first who are you? What for have you come here? What do you want to do here? The female attendant thus asking him, the King replied There is a very beautiful country named Kosala, in

this earth; I am the King of that place; my name is Virasena. My fourfold army is coming at my will at my back. I have lost my way and have come here. Know me as the King of the country Kosala.

45-49. The female attendant said “O King! This lotus-eyed one is the daughter of the King Chandrasena; her name is Mandodari. She has come here in this garden for sporting.” Hearing thus the attendant’s words, the King replied “O Sairandhri! You appear to be smart; therefore make the King’s daughter understand my following words clearly! O Sweet-eyed one! I am the King descended from the Kakutstha line; O fair woman! Marry me according to the rules of Gandarbha marriage.”

Note:-- Gandharva marriage: one of the eight forms of marriage; this form of marriage proceeds entirely from love or the mutual inclination of a youth and maiden without ceremonies and without consulting relatives.

“O broad hipped One! I have no other wife; you are a beautiful woman, of a good family and of a marriageable age; I therefore like to marry you? Or your father may marry you to me according to rules and ceremonies; if so, I will no doubt be your husband as you desire.”

50-55. Mahisa said O Devi! The female attendant, expert in the science of love, hearing the King’s words, spoke to the daughter smilingly and in sweet words. “O Mandodari! A very good-looking beautiful King of the solar dynasty has come here; he is very pretty, powerful, and of your age; O Beautiful! The King is entirely devoted to you and loves you very much. O Large-eyed One! Your time of marriage has come and yet you have not married; rather you are

against it. Your father is, therefore, always very sorry and remorseful. See! How many a time your father sighed and told us, ‘O attendants! Always serve my daughter and awaken her to this.’ But you are engaged in penances and austerities, in Hatha Dharma; therefore we cannot request you on this matter. The Munis have said To serve the husband is the highest virtue of a woman. O Large-eyed! Women get Heaven if they serve their husband; therefore you better marry according to rules and ceremonies.”

56. Mandodari said I am not going to marry; better that I should perform an extraordinary tapasya (asceticism); O Girls! You go and ask the King desist in his request; why is he shamelessly looking at me.

57-59. The female attendant then said, “O Devi! Passion is very hard to conquer; time is also surmountable with difficulty; so know my advice as the medicinal diet and keep my request. And if you do not keep it, surely danger will befall you.” Hearing this, Mandodari replied, “O attendant! I know whatever is ordained by Fate will inevitably come to pass; for the present, I am not going to marry at all.”

60-61. Mahisa said The female attendant, knowing this her obstinate view, told the King “O King! This woman likes not a good husband; you would better go wherever you like.” The King heard and did not want to marry that woman any more; and, being sad and broken-hearted, went back with his army to Kosala.

Here ends the Seventeenth Chapter of the Fifth Skandha on Mandodari’s accounts in the Mahapuranam, S’ri Mad Devi Bhagavatam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 18

On The Killing Of The Danava

Chapter 105 of 318 · 63 detected Sanskrit verse markers

Sanskrit

महिष उवाच ।।
तस्यास्तु भगिनी कन्या नाम्ना चेंदुमती शुभा ।।
विवाह योग्या संजाता सुरू पाऽवरजा यदा ।। १ ।।
तस्या विवाहः संवृत्तः सूजाताश्च स्वयंवरः ।।
राजानो बहुदेशीयाः संगतास्तत्र मंडपे ।। २ ।।
तया वृतो नृपः कश्चिद्बलवान्रूपसंयुतः ।।
कुलशीलसमायुक्तः सर्वलक्षणसंयुतः ।। ३ ।।
तदा कामातुरा जाता विटं वीक्ष्य नृपं तु सा ।।
चकमे दैवयोगात्तु शठं चातुर्यभूषितम् ।। ४ ।।
पितरं प्राह तन्वंगी विवाहं कुरु मे पितः ।।
इच्छा मेऽद्य समुद्भूता दृष्ट्वा भद्राधिपं त्विह ।।५।।
चंद्रसेनोऽपि तच्छुत्वा पुत्र्या यद्भाषितं रहः ।।
प्रहसन्नेव मनसा तत्कार्ये तत्परोऽभवत् ।।६।।
तमाहुय नृप गेहे विवाहविधिना ददौ ।।

कन्यां मंदोदरीं तस्मै पारिबर्हं तथा बहु ।। ७ ।।
चारुदेष्णोऽपि तां प्राप्य सुन्दरीं मुदितोऽभवत् ।।
जगाम स्वगृहं तुष्टो राजाऽपि सहितः स्त्रिया ।। ८ ।।
रेमे नृपतिशार्दूलः कामिन्या बहुवासरान् ।।
कदाचिद्दासपत्न्या स रममाणो रहः किल ।। ९ ।।
सैरंध्र्या कथितं तस्यै तया दृष्टः पतिस्तथा ।।
उपलंभं ददौ तस्मै स्मितपूर्वं रुषाऽन्विता ।। 5.18.१० ।।
कदाचिदपि सामान्यां रहो रूपवतीं नृपः ।।
क्रीडयंल्लालयन्दृष्टः खेदं प्राप तदैव सा ।। ११ ।।
न ज्ञातोऽयं शठः पूर्वं यदा दृष्टः स्वयंवरे ।।
किं कृतं तु मया मोहाद्वंचिताऽहं नृपेण ह ।। १२ ।।
किं करोम्यद्य संताप निर्लज्जे निर्घृणे शठे ।।
का प्रीतिरीदृशे पत्यौ धिगद्य मम जीवितम् ।। १३ ।।
अद्यप्रभृति संसारे सुखं त्यक्तं मया खलु ।।

पतिसंभोगजं सर्वं संतोषोऽद्य मया कृतः ।। १४ ।।
अकर्तव्यं कृतं कार्यं तज्जातं दुःखदं मम ।।

देहत्यागः क्रियते चेद्धत्याऽतीव दुरत्यया ।। १५ ।।
पितृगेहं व्रजाम्याशु तत्राऽपि न सुखं भवेत् ।।
हास्ययोग्या सखीनां तु भवेयं नात्र संशयः ।। १६ ।।
तस्मादत्रैव संवासो वैराग्ययुतया मया ।।
कर्तव्यः कालयोगेन त्यक्त्वा कामसुखं पुनः ।।१७।।
महिष उवाच ।।
इति संचिंत्य सा नारी दुःखशोक परायणा ।।
स्थिता पतिगृहं त्यक्त्वा सुखं संसारजं ततः ।। १८ ।।
तस्मात्त्वमपि कल्याणि मामनादृत्य भूपतिम् ।।
अन्यं कापुरुषं मंदं कामार्ता संश्रयिष्यसि ।। १९ ।।
वचनं कुरु मे तथ्यं नारीणां परमं हितम् ।।
अकृत्वा परमं शोकं लप्स्यसे नात्र संशयः ।। 5.18.२० ।।

देव्युवाच ।।
मदात्मन्गच्छ पातालं युद्धं वा कुरु सांप्रतम् ।।
हत्वा त्वामसुरान्सर्वान्यमिष्यामि यथासुखम् ।। २१ ।।
यदा यदा हि साधूनां दुःखं भवति दानव ।।
तदा तेषां च रक्षार्थं देहं संधारया म्यहम् ।। २२ ।।
अरूपायाश्च मे रूपमजन्मायाश्च जन्म च ।।
सुराणां रक्षणार्थाय विद्धि दैत्य विनिश्चितम् ।। २३ ।।
सत्यं ब्रवीमि जानीहि प्रार्थिताहं सुरै किल ।।
त्वद्बधार्थं हयारे त्वां हत्वा स्थास्यामि निश्चला ।। २४ ।।
तस्माद्युध्यस्व वा गच्छ पातालमसुरालयम् ।।
सवर्था त्वां हनिष्यामि सत्यमेतद्ब्रवीम्यहम ।। २५ ।।
व्यास उवाच ।।
इत्युक्तः स तया देव्या धनुरादाय दानवः ।।
युद्धकामः स्थितस्तत्र संग्रामांगणभूमिषु ।। २६ ।।

मुमोच तरसा बाणान्कर्णाऽऽकृष्टाञ्छिलाशितान् ।।
देवी चिच्छेद तान्बाणैः क्रोधान्मुक्तै रयोमुखैः ।।२७।।
तयोः परस्परं युद्धं संबभूव भयप्रदम् ।।
देवानां दानवानां च परस्परजयैषिणाम् ।। २८ ।।
मध्ये दुर्धर आगत्य मुमोच शिलीमुखान् ।।
देवीं प्रति विषासक्तान्कोपयन्नतिदारुणान् ।। २९ ।।
ततो भगवती क्रुद्धा तं जघान शितैः शरैः ।।
दुर्धरस्तु पपातोर्व्यां गतासुगिरिशृंगवत् ।। 5.18.३० ।।
तं तया निहतं दृष्ट्वा त्रिनेत्रः परमास्त्रवित् ।।
आगत्य सप्तभिर्बाणैर्जघान पर मेश्वरिम् ।। ३१ ।।
अनागतांस्तु चिच्छेद देवी तान्विशिखैः शरान् ।।

त्रिशूलेन त्रिनेत्रं तु जघान जगदंबिका ।। ३२ ।।
अन्धकस्त्वाज गामाशु हतं दृष्ट्वा त्रिलोचनम् ।।
गदया लोहमय्याऽऽशु सिंहं विव्याध मस्तके ।। ३३ ।।

सिंहस्तु नखघातेन तं हत्वा बलवत्तरम् ।।
चखाद तरसा मांसमंधकस्य रुषाऽन्वितः ।। ३४ ।।
तान्रणे निहतान्वीक्ष्य दानवो विस्मयं गतः ।।
चिक्षेप तरसा बाणानतितीक्ष्णाञ्छि लाशितान् ।। ३५ ।।
द्विधा चक्रे शरान्देवी तानप्राप्ताञ्छिलीमुखैः ।।
गदया ताडयामास दैत्यं वक्षसि चांबिका ।। ३६ ।।
स गदाभिहतो मूर्छामवापामरबाधकः ।।
विषह्य पीडां पापात्मा पुनरागत्य सत्वरः ।। ३७ ।।
जघान गदया सिंहं मूर्ध्नि क्रोधसमन्वितः ।।
सिंहोऽपि नखघातेन तं ददार महासुरम् ।। ३८ ।।
विहाय पौरुषं रूपं सोऽपि सिंहो बभूव ह ।।
नखैर्विदारयामास देवीसिंहं मदोत्कटम् ।।३९।।
तं च केसरिणं वीक्ष्य देवी क्रुद्धा ह्ययोमुखैः ।।
शरैरवाकिरत्तीक्ष्णैः शरैराशीविषैरिव ।। 5.18.४० ।।

त्यक्त्वा स हरिरूपं तु गजो भूत्वा मदस्रवः ।।
शैल शृंगं करे कृत्वा चिक्षेप चंडिकां प्रति ।।४१।।
आगच्छंतं गिरेः शृंगं देवी बाणैः शिलाशितैः ।।
चकार तिलशः खण्डाञ्जहास जगदंबिका ।। ४२ ।।
उत्पत्य च तदा सिंहस्तस्य मूर्ध्नि व्यवस्थितः ।।
नखैर्विदारयामास महिषं गजरूपिणम् ।।४३।।
विहाय गजरूपं च बभूवाष्टापदी तथा ।।
हंतुकामो हरिकोपाद्दारुणो बलवत्तरः ।। ४४ ।।
तं वीक्ष्य शरभं देवी खड्गेन सा रुषाऽन्विता ।।
उत्तमांगे जघानाशु सोऽपि तां प्राहरत्तदा ।। ४५ ।।
तयोः परस्परं युद्धं बभूवाति भयप्रदम् ।।
माहिषं रूपमास्थाय शृंगाभ्यां प्राहरत्तदा ।। ४६ ।।
पुच्छप्रभ्रमणेनाशु शृंगघातैर्महासुरः ।।
ताडयामास तन्वंगी घोररूपो भयानकः ।। ४७ ।।

पुच्छेन पर्वताञ्छृंगे गृहीत्वा भ्रामयन्बलात् ।।
प्रेषयामास पापात्मा प्रहसन्परया मुदा ।। ४८ ।।
तामुवाच बलोन्मत्तस्तिष्ठ देवि रणांगणे ।।
अद्याहं त्वां हनिष्यामि रूप यौवनभूषिताम् ।। ४९ ।।
मूर्खाऽसि मदमत्ताऽद्य यन्मया सह संगरम् ।।
करोषि मोहिताऽतीव मृषा बलवती खरा ।। 5.18.५० ।।

हत्वा त्वां निहनिष्यामि देवान्कपटपं डितान् ।।
ये नारीं पुरतः कृत्वा जेतुमिच्छंति मां शठाः ।। ५१ ।।
देव्युवाच ।।
मा गर्वं कुरु मंदात्मंस्तिष्ठ तिष्ठ रणांगणे ।।
करिष्यामि निरातंकान्हत्वा त्वां सुरसत्तमान् ।। ५२ ।।
पीत्वाऽद्य माधवीमिष्टां शातयामि रणेऽधम ।।
देवानां दुःखदं पापं मुनीनां भय कारकम् ।। ५३ ।।
व्यास उवाच ।।

इत्युक्त्वा चषकं हैमं गृहीत्वा सुरया युतम् ।।
पपौ पुनः पुनः क्रोधाद्धंतुकामा महासुरम् ।। ५४ ।।
पीत्वा द्राक्षासवं मिष्टं शलूमादाय सत्वरा ।।
दुद्राव दानवं देवी हर्षयन्देवतागणान् ।। ५५ ।।
देवास्तां तुष्टुवुः प्रेम्णा चक्रुः कुसुम वर्षणम् ।।
जयजीवेति ते प्रोचुर्दुंदुभीनां च निःस्वनैः ।। ५६ ।।
ऋषयः सिद्धगंधर्वाः पिशाचोरगचारणाः ।।
किन्नराः प्रेक्ष्य संग्रामं मुदिता गगने स्थिताः ।। ५७ ।।
सोऽपि नानाविधान्देहान्कृत्वा कृत्वा पुनः पुनः ।।
मायामयाञ्जघानाजौ देवी कपटपंडितः ।। ९८ ।।
चंडिकाऽपि च तं पापं त्रिशूलेन बलादधृदि ।।
ताडयामास तीक्ष्णेन क्रोधादरुणलोचना ।। ५९ ।।
ताडितोऽसौ पपातोर्व्यां मूर्छामाप मुहुर्तकम् ।।
पुनरुत्थाय चामुंडां पद्भ्यां वेगादताडयत् ।।5.18.६०।।

विनिहत्य पदाघातैर्जहास च मुहुर्मुहुः।।
रुराव दारुणं शब्दं देवानां भयकारकम् ।। ६१ ।।
ततो देवी सहस्रारं सुनाभं चक्रमुत्तमम् ।।
करे कृत्वा जगादोच्चैः संस्थितं महिषासुरम् ।। ६२ ।।
पश्य चक्रं मदांधाद्य तव कंठनिकृंतनम् ।।
क्षणमात्रं स्थिरो भूत्वा यमलोकं व्रजाधुना ।। ६३ ।।
इत्युक्त्वा दारुणं चक्रं मुमोच जगदंबिका ।।
शिरश्छिन्नं रथांगेन दानवस्य तदा रणे ।। ६४ ।।
सुस्राव रुधिरं चोष्णं कंठनालाद्गिरेर्यथा ।।
गैरिकाद्यरुणं प्रौढं प्रवाहमिव नैर्झरम् ।। ६५ ।।
कबंधस्तस्य दैत्यस्य भ्रमन्वै पतितः क्षितौ ।।
जयशब्दश्च देवानां बभूव सुखवर्धनः ।।६६।।
सिंहस्त्वतिबलास्तत्र पलायनपरानथ ।।
दानवान्भक्षयामास क्षुधार्तं इव संगरे ।।६७ ।।

मृते च महिषे क्रूरे दानवा भयपीडिताः ।।
मृतशेषाश्च ये केचित्पातालं ते ययुर्नृप ।। ६८ ।।
आनन्दं परमं जग्मुर्देवास्तस्मिन्निपातिते ।।
मुनयो मानवाश्चैव ये चान्ये साधवः क्षितौ ।। ६९ ।।
चंडिकाऽपि रणं त्यक्त्वा शुभे देशेऽथ संस्थिता ।।
देवास्तत्राऽऽययुः शीघ्रं स्तोतुकामाः सुखप्रदाम् ।। 5.18.७० ।।

Roman transliteration

mahiṣa uvāca ||
tasyāstu bhaginī kanyā nāmnā ceṃdumatī śubhā ||
vivāha yogyā saṃjātā surū pā'varajā yadā || 1 ||
tasyā vivāhaḥ saṃvṛttaḥ sūjātāśca svayaṃvaraḥ ||
rājāno bahudeśīyāḥ saṃgatāstatra maṃḍape || 2 ||
tayā vṛto nṛpaḥ kaścidbalavānrūpasaṃyutaḥ ||
kulaśīlasamāyuktaḥ sarvalakṣaṇasaṃyutaḥ || 3 ||
tadā kāmāturā jātā viṭaṃ vīkṣya nṛpaṃ tu sā ||
cakame daivayogāttu śaṭhaṃ cāturyabhūṣitam || 4 ||
pitaraṃ prāha tanvaṃgī vivāhaṃ kuru me pitaḥ ||
icchā me'dya samudbhūtā dṛṣṭvā bhadrādhipaṃ tviha ||5||
caṃdraseno'pi tacchutvā putryā yadbhāṣitaṃ rahaḥ ||
prahasanneva manasā tatkārye tatparo'bhavat ||6||
tamāhūya nṛpa gehe vivāhavidhinā dadau ||

kanyāṃ maṃdodarīṃ tasmai pāribarhaṃ tathā bahu || 7 ||
cārudeṣṇo'pi tāṃ prāpya sundarīṃ mudito'bhavat ||
jagāma svagṛhaṃ tuṣṭo rājā'pi sahitaḥ striyā || 8 ||
reme nṛpatiśārdūlaḥ kāminyā bahuvāsarān ||
kadāciddāsapatnyā sa ramamāṇo rahaḥ kila || 9 ||
sairaṃdhryā kathitaṃ tasyai tayā dṛṣṭaḥ patistathā ||
upalaṃbhaṃ dadau tasmai smitapūrvaṃ ruṣā'nvitā || 5.18.10 ||
kadācidapi sāmānyāṃ raho rūpavatīṃ nṛpaḥ ||
krīḍayaṃllālayandṛṣṭaḥ khedaṃ prāpa tadaiva sā || 11 ||
na jñāto'yaṃ śaṭhaḥ pūrvaṃ yadā dṛṣṭaḥ svayaṃvare ||
kiṃ kṛtaṃ tu mayā mohādvaṃcitā'haṃ nṛpeṇa ha || 12 ||
kiṃ karomyadya saṃtāpa nirlajje nirghṛṇe śaṭhe ||
kā prītirīdṛśe patyau dhigadya mama jīvitam || 13 ||
adyaprabhṛti saṃsāre sukhaṃ tyaktaṃ mayā khalu ||

patisaṃbhogajaṃ sarvaṃ saṃtoṣo'dya mayā kṛtaḥ || 14 ||
akartavyaṃ kṛtaṃ kāryaṃ tajjātaṃ duḥkhadaṃ mama ||
dehatyāgaḥ kriyate ceddhatyā'tīva duratyayā || 15 ||
pitṛgehaṃ vrajāmyāśu tatrā'pi na sukhaṃ bhavet ||
hāsyayogyā sakhīnāṃ tu bhaveyaṃ nātra saṃśayaḥ || 16 ||
tasmādatraiva saṃvāso vairāgyayutayā mayā ||
kartavyaḥ kālayogena tyaktvā kāmasukhaṃ punaḥ ||17||
mahiṣa uvāca ||
iti saṃciṃtya sā nārī duḥkhaśoka parāyaṇā ||
sthitā patigṛhaṃ tyaktvā sukhaṃ saṃsārajaṃ tataḥ || 18 ||
tasmāttvamapi kalyāṇi māmanādṛtya bhūpatim ||

anyaṃ kāpuruṣaṃ maṃdaṃ kāmārtā saṃśrayiṣyasi || 19 ||
vacanaṃ kuru me tathyaṃ nārīṇāṃ paramaṃ hitam ||
akṛtvā paramaṃ śokaṃ lapsyase nātra saṃśayaḥ || 5.18.20 ||

devyuvāca ||
madātmangaccha pātālaṃ yuddhaṃ vā kuru sāṃpratam ||
hatvā tvāmasurānsarvānyamiṣyāmi yathāsukham || 21 ||
yadā yadā hi sādhūnāṃ duḥkhaṃ bhavati dānava ||
tadā teṣāṃ ca rakṣārthaṃ dehaṃ saṃdhārayā myaham || 22 ||
arūpāyāśca me rūpamajanmāyāśca janma ca ||
surāṇāṃ rakṣaṇārthāya viddhi daitya viniścitam || 23 ||
satyaṃ bravīmi jānīhi prārthitāhaṃ surai kila ||
tvadvadhārthaṃ hayāre tvāṃ hatvā sthāsyāmi niścalā || 24 ||
tasmādyudhyasva vā gaccha pātālamasurālayam ||
savarthā tvāṃ haniṣyāmi satyametadbravīmyahama || 25 ||
vyāsa uvāca ||
ityuktaḥ sa tayā devyā dhanurādāya dānavaḥ ||
yuddhakāmaḥ sthitastatra saṃgrāmāṃgaṇabhūmiṣu || 26 ||

mumoca tarasā bāṇānkarṇā''kṛṣṭāñchilāśitān ||
devī ciccheda tānbāṇaiḥ krodhānmuktai rayomukhaiḥ ||27||
tayoḥ parasparaṃ yuddhaṃ saṃbabhūva bhayapradam ||
devānāṃ dānavānāṃ ca parasparajayaiṣiṇām || 28 ||
madhye durdhara āgatya mumoca śilīmukhān ||
devīṃ prati viṣāsaktānkopayannatidāruṇān || 29 ||
tato bhagavatī kruddhā taṃ jaghāna śitaiḥ śaraiḥ ||
durdharastu papātorvyāṃ gatāsugiriśṛṃgavat || 5.18.30 ||
taṃ tayā nihataṃ dṛṣṭvā trinetraḥ paramāstravit ||
āgatya saptabhirbāṇairjaghāna para meśvarim || 31 ||
anāgatāṃstu ciccheda devī tānviśikhaiḥ śarān ||
triśūlena trinetraṃ tu jaghāna jagadaṃbikā || 32 ||
andhakastvāja gāmāśu hataṃ dṛṣṭvā trilocanam ||
gadayā lohamayyā''śu siṃhaṃ vivyādha mastake || 33 ||

siṃhastu nakhaghātena taṃ hatvā balavattaram ||
cakhāda tarasā māṃsamaṃdhakasya ruṣā'nvitaḥ || 34 ||
tānraṇe nihatānvīkṣya dānavo vismayaṃ gataḥ ||
cikṣepa tarasā bāṇānatitīkṣṇāñchi lāśitān || 35 ||
dvidhā cakre śarāndevī tānaprāptāñchilīmukhaiḥ ||
gadayā tāḍayāmāsa daityaṃ vakṣasi cāṃbikā || 36 ||
sa gadābhihato mūrchāmavāpāmarabādhakaḥ ||
viṣahya pīḍāṃ pāpātmā punarāgatya satvaraḥ || 37 ||
jaghāna gadayā siṃhaṃ mūrdhni krodhasamanvitaḥ ||
siṃho'pi nakhaghātena taṃ dadāra mahāsuram || 38 ||
vihāya pauruṣaṃ rūpaṃ so'pi siṃho babhūva ha ||
nakhairvidārayāmāsa devīsiṃhaṃ madotkaṭam ||39||
taṃ ca kesariṇaṃ vīkṣya devī kruddhā hyayomukhaiḥ ||
śarairavākirattīkṣṇaiḥ śarairāśīviṣairiva || 5.18.40 ||

tyaktvā sa harirūpaṃ tu gajo bhūtvā madasravaḥ ||
śaila śṛṃgaṃ kare kṛtvā cikṣepa caṃḍikāṃ prati ||41||
āgacchaṃtaṃ gireḥ śṛṃgaṃ devī bāṇaiḥ śilāśitaiḥ ||

cakāra tilaśaḥ khaṇḍāñjahāsa jagadaṃbikā || 42 ||
utpatya ca tadā siṃhastasya mūrdhni vyavasthitaḥ ||
nakhairvidārayāmāsa mahiṣaṃ gajarūpiṇam ||43||
vihāya gajarūpaṃ ca babhūvāṣṭāpadī tathā ||
haṃtukāmo harikopāddāruṇo balavattaraḥ || 44 ||
taṃ vīkṣya śarabhaṃ devī khaḍgena sā ruṣā'nvitā ||
uttamāṃge jaghānāśu so'pi tāṃ prāharattadā || 45 ||
tayoḥ parasparaṃ yuddhaṃ babhūvāti bhayapradam ||
māhiṣaṃ rūpamāsthāya śṛṃgābhyāṃ prāharattadā || 46 ||
pucchaprabhramaṇenāśu śṛṃgaghātairmahāsuraḥ ||
tāḍayāmāsa tanvaṃgī ghorarūpo bhayānakaḥ || 47 ||

pucchena parvatāñchṛṃge gṛhītvā bhrāmayanbalāt ||
preṣayāmāsa pāpātmā prahasanparayā mudā || 48 ||
tāmuvāca balonmattastiṣṭha devi raṇāṃgaṇe ||
adyāhaṃ tvāṃ haniṣyāmi rūpa yauvanabhūṣitām || 49 ||
mūrkhā'si madamattā'dya yanmayā saha saṃgaram ||
karoṣi mohitā'tīva mṛṣā balavatī kharā || 5.18.50 ||
hatvā tvāṃ nihaniṣyāmi devānkapaṭapaṃ ḍitān ||
ye nārīṃ purataḥ kṛtvā jetumicchaṃti māṃ śaṭhāḥ || 51 ||
devyuvāca ||
mā garvaṃ kuru maṃdātmaṃstiṣṭha tiṣṭha raṇāṃgaṇe ||
kariṣyāmi nirātaṃkānhatvā tvāṃ surasattamān || 52 ||
pītvā'dya mādhavīmiṣṭāṃ śātayāmi raṇe'dhama ||
devānāṃ duḥkhadaṃ pāpaṃ munīnāṃ bhaya kārakam || 53 ||
vyāsa uvāca ||

ityuktvā caṣakaṃ haimaṃ gṛhītvā surayā yutam ||
papau punaḥ punaḥ krodhāddhaṃtukāmā mahāsuram || 54 ||
pītvā drākṣāsavaṃ miṣṭaṃ śalūmādāya satvarā ||
dudrāva dānavaṃ devī harṣayandevatāgaṇān || 55 ||
devāstāṃ tuṣṭuvuḥ premṇā cakruḥ kusuma varṣaṇam ||
jayajīveti te procurduṃdubhīnāṃ ca niḥsvanaiḥ || 56 ||
ṛṣayaḥ siddhagaṃdharvāḥ piśācoragacāraṇāḥ ||
kinnarāḥ prekṣya saṃgrāmaṃ muditā gagane sthitāḥ || 57 ||
so'pi nānāvidhāndehānkṛtvā kṛtvā punaḥ punaḥ ||
māyāmayāñjaghānājau devī kapaṭapaṃḍitaḥ || 98 ||
caṃḍikā'pi ca taṃ pāpaṃ triśūlena balādadhṛdi ||
tāḍayāmāsa tīkṣṇena krodhādaruṇalocanā || 59 ||
tāḍito'sau papātorvyāṃ mūrchāṃmāpa muhūrtakam ||
punarutthāya cāmuṃḍāṃ padbhyāṃ vegādatāḍayat ||5.18.60||

vinihatya padāghātairjahāsa ca muhurmuhuḥ||
rurāva dāruṇaṃ śabdaṃ devānāṃ bhayakārakam || 61 ||
tato devī sahasrāraṃ sunābhaṃ cakramuttamam ||
kare kṛtvā jagādoccaiḥ saṃsthitaṃ mahiṣāsuram || 62 ||
paśya cakraṃ madāṃdhādya tava kaṃṭhanikṛṃtanam ||
kṣaṇamātraṃ sthiro bhūtvā yamalokaṃ vrajādhunā || 63 ||
ityuktvā dāruṇaṃ cakraṃ mumoca jagadaṃbikā ||
śiraśchinnaṃ rathāṃgena dānavasya tadā raṇe || 64 ||
susrāva rudhiraṃ coṣṇaṃ kaṃṭhanālādgireryathā ||
gairikādyaruṇaṃ prauḍhaṃ pravāhamiva nairjharam || 65 ||

kabaṃdhastasya daityasya bhramanvai patitaḥ kṣitau ||
jayaśabdaśca devānāṃ babhūva sukhavardhanaḥ ||66||
siṃhastvatibalāstatra palāyanaparānatha ||
dānavānbhakṣayāmāsa kṣudhārtaṃ iva saṃgare ||67 ||

mṛte ca mahiṣe krūre dānavā bhayapīḍitāḥ ||
mṛtaśeṣāśca ye kecitpātālaṃ te yayurnṛpa || 68 ||
ānandaṃ paramaṃ jagmurdevāstasminnipātite ||
munayo mānavāścaiva ye cānye sādhavaḥ kṣitau || 69 ||
caṃḍikā'pi raṇaṃ tyaktvā śubhe deśe'tha saṃsthitā ||
devāstatrā''yayuḥ śīghraṃ stotukāmāḥ sukhapradām || 5.18.70 ||

English translation

1-4. Mahisa said O Devi! Mandodan had a sister Indumati; unmarried and endowed with all auspicious signs. She grew up in time to a marriageable age. The Svayambara assembly (a marriage in which the girl chooses her husband from among a number of visitors assembled together) was then called for the marriage of the maiden Indumati. The Kings from various parts came there and the maiden Indumati selected from among them a beautiful strong king, of noble lineage and endowed with all auspicious signs. At that time, by the undescribeable power of Destiny, Mandodari seeing the deceitful, cunning, and hypocrite King of Madra, became passionate and desired to marry him.

5-17. That slender woman Mandodari then addressed her father thus "O Father! Seeing the King of Madra in this assembly, I am desirous to marry him; so perform also my marriage ceremony now." When the king heard this request from her own daughter privately, he became very glad and began with promptness, to make preparations for the marriage. He invited the King of Madra to his own palace and gave him in marriage his own daughter Mandodari, according to due rites and ceremonies with an abundance of dowry and wealth. The King of Madra Charudesna became very glad to marry the beautiful Mandodari and went back with her to his own abode. The King Charudesna then enjoyed her for good many days; when one day a maid-servant found the king in sexual intercourse with another maid-servant in a lonely place and divulged this to Mandodari; she finding the king in that state became angry and rebuked him with a slight smiling countenance. Again, on another occasion, Mandodari saw the king willingly engaged in amusements and sports with an ordinary beautiful woman and became very sorry and thought thus When I saw him in the Svayamvara, I could not

recognise him as a cheat; I am deceived by this King; Oh! What a wrong act have I done through delusion. This King is a rogue and he is totally shameless and has no dislike for contemptible things; it is now too late to repent for him. How can I have any affection for this husband; fie on my living now! I forsake from this very day all the pleasures with my husband and all other worldly pleasures, and I take recourse now to contentment alone. I have committed a very wrong act that I ought never to have done; therefore it causes intense pain to me now. If I now commit suicide, then that sin will never forsake me, and I must have to enjoy the consequences thereof. And if I return to my father's house, I will not be happy there, for my companions seeing me thus will, no doubt, ridicule me. Therefore, it is now advisable for me to avoid all the sensuous pleasures, become dispassionate and remain here patiently and abide by the strange combinations of Time.

18-20. Mahisa said Thus that women lamented and remorsed and began to remain there, very much sorrowful and distressed, renouncing thoroughly all the pleasures of the world. O Auspicious One! I am the king, yet you are showing your dislike for me; know, eventually, you, too, will be passionate and entertain afterwards an illiterate coward. Keep my word even now, it will be of great benefit and it will serve as a medicinal diet to you as to all women. In case you do not follow my advice, you will have to meet with extreme pain and misery, certainly.

21-25. Hearing the words of Mahisasura, the Devi said O you fool! Go to the lower worlds or stand up for fight; I will send you and the other Danavas unto death and then go away at my pleasure. O Demon! I take up form to preserve the righteous, whenever they suffer pain in this earth. O Lord of the Daityas! Formless, birthless I am; yet, at times, I take up form and be born to save the Devas. Know this firmly. O wicked Mahisa! The Devas prayed to Me for your

destruction. Therefore I will not rest until I kill you. I speak all these truly to you. Therefore fight or go to Patala, the abode of the Asuras; I speak truly to you again that I will destroy you wholly.

26-51. Vyasa said O King! Hearing thus the Devi's words, the Danava took up his bow and came to the battle, fully stretching the string of his bow up to his ears, and began to shoot sharpened arrows with great force at the Devi. The Devi, too, hurled with anger, arrows tipped with iron and cut off the Asura's arrows to pieces. The fight between them rose to such a terrible pitch that it caused terror to both the Devas and the Danavas, trying hard to be victorious over each other. In the midst of the terrible encounter, the demon Durdhara came up to fight and made the Devi angry and shot arrows, all terribly poisonous and sharpened on stones, at Her. The Bhagavati, then, got very angry and hit him hard with sharp arrows. Durdhara, struck thus, fell down dead on the battlefield like a mountain top. The demon Trinetra, well skilled in the uses of arrows and weapons, seeing him killed, came up to fight and shot at the Great Goddess with seven arrows. Before these arrows came on Her, She cut them to pieces with Her sharp arrows and by Her trident killed Trinetra. Trinetra thus killed, Andhaka quickly came in the battlefield and struck violently on the head of the lion with his iron club. The lion killed that powerful Andhaka by striking the demon with his nails and, out of anger, began to eat his flesh. Mahisasura became greatly astonished at the death of these Asuras and began to shoot pointed arrows, sharpened on stone, at Her. The Devi Ambika cut his arrows into two before they came on Her and struck the Demon on his breast by Her club. That vile Mahisasura, the tormentor of the Devas, fell in a swoon under the stoke of the club but patiently bore it and, at the next moment, came again and struck the lion on his head by his club. The lion, too, by his nails rent that great Asura to pieces. Mahisasura, then, quitting the man-form took up the lion-form and by his claws cut the Devi's lion and wounded him very much by his nails. On Mahisasura taking up this lion-form.

the Devi became very angry and began to shoot arrows after arrows at him all very terrible, sharp and like poisonous snakes. Then the Asura quitting the lion form assumed the appearance of a male elephant, oozing out juice from his temples and began to hurl the mountain tops by his trunk. Seeing the mountain peaks thus hurled on Her, She cut them off to pieces by Her sharp arrows and began to laugh. The Devi's lion on the other hand, sprang on the head of the elephant Mahisa and by his claws rent him to pieces. To kill the Devi's lion, then, Mahisa quitted his elephant-form and assumed the appearance of a Sarabha, more powerful and terrible than lion. The Devi seeing that Sarabha became angry and struck on the head of that Sarabha with Her axe; the Sarabha, too, attacked the Devi.

Their fight became horrible; Mahisasura, then, assumed the appearance of a buffalo and struck the Bhagavati by his horns. That horrible Asura, of hideous appearance, swinging his tail, began to attack the thin bodied Devi. That violent Asura caught hold of the mountain peaks by his tail and, whirling

them round and round, hurled them on the Devi. That vicious soul, then, maddened with his strength, laughed incessantly and addressed thus “O Devi! Be steady in the battlefield. I will send you today unto death, and your youth and beauty too. You are an illiterate fellow as you have come maddened to fight with me. Really you are deluded in your pretensions that you are very strong; this idea of yours is absolutely false. I will kill you first and the hypocrite Devas after who want to vanquish me by standing up a woman in their front.”

52-53. The Devi said “O Villain! Do not boast; keep yourself firm in the fight. Today I will kill you and make the Devas discard their fear. O Wretch! You are a Sinner; you torment the Devas and terrify the Munis. Let me have my drink of sweet decoction of grapes. And then I will slay you undoubtedly.”

54-70. Vyasa said O King! Saying thus, the Devi, wrathful and eager to kill Mahisasura, took up the golden cup filled with wine and drank again and again. When the Devi finished Her drink of the sweet grape juice. She pursued him with trident in Her hands, to the great joy of gladdening all the Devas. The Devas began to rain showers of flowers on the Devi and praised Her and shouted victories to Her with Dundubhi (a Divine drum) Jai, Jiva; victory, live. The Risis, Siddhas, Gandarbhas, Pis’achas, Uragas, and Kinnaras witnessed the battle from the celestial space and became very much delighted. On the other hand, Mahisasura, the hypocrite Pundit, began to assume various magic forms and struck the Devi repeatedly. The Devi Chandika, then, infuriated and with eyes reddened, pierced violently the breast of that vicious Mahisa with Her sharp trident. The Demon, then, struck by this trident, fell senseless on the ground; but got up in the next moment and kicked the Devi forcibly. That Great Asura, thus kicking the Devi, laughed repeatedly and bellowed so loudly that the Devas were all terrified with that noise. Then the Devi held aloft the brilliant discus of good axle and of thousand spokes and loudly spoke to the Asura in frontO Stupid! Look! This Chakra will sever your throat today; wait a moment, I am sending you instantly unto death. Saying this, the Divine Mother hurled the Chakra. Instantly that weapon severed the Danava’s head from his body. The hot streams of blood gushed out from his neck as the violent streams of water get out from mountains, coloured red with red sandstones. The headless body of that Asura moved, to and fro, for a moment and then dropped on the ground. The loud acclamations of “Victory” were sounded to the great joy of the Devas. The very powerful lion began to devour the soldiers that were flying away, as if he was very hungry. O King! The wicked Mahisasura thus slain, the Demons that remained alive were terrified and fled away, very much frightened, to Patala. The Devas, Risis, human beings and the other saints on this earth were all extremely glad at the death of this wicked Demon. The Bhagavati Chandika quitted the battlefield and waited in a holy place. Then the Devas came there with a desire to praise and chant hymns to the Devi, the Bestower of their happiness.

Here ends the Eighteenth Chapter of the Fifth Book on the killing of the Danava Mahisasura in S’ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 19

On The Prayer And Hymns To The

Chapter 106 of 318 · 43 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
अथ प्रमुदिताः सर्वे देवा इन्द्रपुरोगमाः ।
महिषं निहतं दृष्ट्वा तुष्टुवुर्जगदम्बिकाम् ॥ १ ॥
देवा ऊचुः
ब्रह्मा सृजत्यवति विष्णुरिदं महेशः
शक्त्या तवैव हरते ननु चान्तकाले ॥
ईशा न तेऽपि च भवन्ति तया विहीना-
स्तस्मात्त्वमेव जगतः स्थितिनाशकर्त्री ॥ २ ॥
कीर्तिर्मतिः स्मृतिगती करुणा दया त्वं
श्रद्धा धृतिश्च वसुधा कमलाजपा च ।
पुष्टिः कलाथ विजया गिरिजा जया त्वं
तुष्टिः प्रमा त्वमसि बुद्धिरुमा रमा च ॥ ३ ॥
विद्या क्षमा जगति कान्तिरपीह मेधा
सर्वं त्वमेव विदिता भुवनत्रयेऽस्मिन् ।

आभिर्विना तव तु शक्तिभिराशु कर्तुं
को वा क्षमः सकललोकनिवासभूमे ॥ ४ ॥
त्वं धारणा ननु न चेदसि कूर्मनागौ
धर्तुं क्षमौ कथमिलामपि तौ भवेताम् ।
पृथ्वी न चेत्त्वमसि वा गगने कथं स्था-
स्यत्येतदम्ब निखिलं बहुभारयुक्तम् ॥ ५ ॥
ये वा स्तुवन्ति मनुजा अमरान्विमूढा
मायागुणैस्तव चतुर्मुखविष्णुरुद्रान् ।
शुभ्रांशुवह्नियमवायुगणेशमुख्यान्
किं त्वामृते जननि ते प्रभवन्ति कार्ये ॥ ६ ॥
ये जुह्वति प्रविततेऽल्पधियोऽम्ब यज्ञे
वह्नौ सुरान्समधिकृत्य हविः समृद्धम् ।
स्वाहा न चेत्त्वमसि ते कथमापुरद्धा
त्वामेव किं न हि यजन्ति ततो हि मूढाः ॥ ७ ॥

भोगप्रदासि भवतीह चराचराणां
स्वांशैर्ददासि खलु जीवनमेव नित्यम् ।

स्वीयान्सुराञ्जननि पोषयसीह यद्व-
त्तद्वत्परानपि च पालयसीति हेतोः ॥ ८ ॥
मातः स्वयंविरचितान्विपिने विनोदा-
द्वन्ध्यान्पलाशरहितांश्च कटूंश्च वृक्षान् ।
नोच्छेदयन्ति पुरुषा निपुणाः कथञ्चि-
त्तस्मात्त्वमप्यतितरां परिपासि दैत्यान् ॥ ९ ॥
यत्त्वं तु हंसि रणमूर्ध्नि शरैरराती-
न्देवाङ्गनासुरतकेलिमतीन्विदित्वा ।
देहान्तरेऽपि करुणारसमाददाना
तत्ते चरित्रमिदमीप्सितपूरणाय ॥ १० ॥
चित्रं त्वमी यदसुभी रहिता न सन्ति
त्वच्चिन्तितेन दनुजाः प्रथितप्रभावाः ।

येषां कृते जननि देहनिबन्धनं ते
क्रीडारसस्तव न चान्यतरोऽत्र हेतुः ॥ ११ ॥
प्राप्ते कलावहह दुष्टतरे च काले
न त्वां भजन्ति मनुजा ननु वञ्चितास्ते ।
धूर्तैः पुराणचतुरैर्हरिशङ्कराणां
सेवापराश्च विहितास्तव निर्मितानाम् ॥ १२ ॥
ज्ञात्वा सुरांस्तव वशानसुरार्दितांश्च
ये वै भजन्ति भुवि भावयुता विभग्नान् ।
धृत्वा करे सुविमलं खलु दीपकं ते
कूपे पतन्ति मनुजा विजलेऽतिघोरे ॥ १३ ॥
विद्या त्वमेव सुखदासुखदाप्यविद्या
मातस्त्वमेव जननार्तिहरा नराणाम् ।
मोक्षार्थिभिस्तु कलिता किल मन्दधीभि-
र्नाराधिता जननि भोगपरैस्तथाज्ञैः ॥ १४ ॥

ब्रह्मा हरश्च हरिरप्यनिशं शरण्यं
पादाम्बुजं तव भजन्ति सुरास्तथान्ये ।
तद्वै न येऽल्पमतयो मनसा भजन्ति
भ्रान्ताः पतन्ति सततं भवसागरे ते ॥ १५ ॥
चण्डि त्वदङ्घ्रिजलजोत्थरजःप्रसादै-
र्ब्रह्मा करोति सकलं भुवनं भवादौ ।
शौरिश्च पाति खलु संहरते हरस्तु
त्वां सेवते न मनुजस्त्विह दुर्भगोऽसौ ॥ १६ ॥
वाग्देवता त्वमसि देवि सुरासुराणां
वक्तुं न तेऽमरवराः प्रभवन्ति शक्ताः ।
त्वं चेन्मुखे वससि नैव यदैव तेषां

यस्माद्भवन्ति मनुजा न हि तद्विहीनाः ॥ १७ ॥
शप्तो हरिस्तु भृगुणा कुपितेन कामं
मीनो बभूव कमठः खलु सूकरस्तु ।

पश्चान्नृसिंह इति यश्छलकृद्धरायां
तान्सेवतां जननि मृत्युभयं न किं स्यात् ॥ १८ ॥
शम्भोः पपात भुवि लिङ्गमिदं प्रसिद्धं
शापेन तेन च भृगोर्विपिने गतस्य ।
तं ये नरा भुवि भजन्ति कपालिनं तु
तेषां सुखं कथमिहापि परत्र मातः ॥ १९ ॥
योऽभूद्गजाननगणाधिपतिर्महेशा-
त्तं ये भजन्ति मनुजा वितथप्रपन्नाः ।
जानन्ति ते न सकलार्थफलप्रदात्रीं
त्वां देवि विश्वजननीं सुखसेवनीयाम् ॥ २० ॥
चित्रं त्वयारिजनतापि दयार्द्रभावा-
द्धत्वा रणे शितशरैर्गमिता द्युलोकम् ।
नोचेत्स्वकर्मनिचिते निरये नितान्तं
दुःखातिदुःखगतिमापदमापतेत्सा ॥ २१ ॥

ब्रह्मा हरश्च हरिरप्युत गर्वभावा-
ज्जानन्ति तेऽपि विबुधा न तव प्रभावम् ।
केऽन्ये भवन्ति मनुजा विदितुं समर्थाः
सम्मोहितास्तव गुणैरमितप्रभावैः ॥ २२ ॥
क्लिश्यन्ति तेऽपि मुनयस्तव दुर्विभाव्यं
पादाम्बुजं न हि भजन्ति विमूढचित्ताः ।
सूर्याग्निसेवनपराः परमार्थतत्त्वं
ज्ञातं न तैः श्रुतिशतैरपि वेदसारम् ॥ २३ ॥
मन्ये गुणास्तव भुवि प्रथितप्रभावाः
कुर्वन्ति ये हि विमुखान्ननु भक्तिभावात् ।
लोकान्स्वबुद्धिरचितैर्विविधागमैश्च
विष्णवीशभास्करगणेशपरान्विधाय ॥ २४ ॥
कुर्वन्ति ये तव पदाद्विमुखान्नराग्र्या-
न्स्वोक्तागमैर्हरिहरार्चनभक्तियोगैः ।

तेषां न कुप्यसि दयां कुरुषेऽम्बिके त्वं
तान्मोहमन्त्रनिपुणान्प्रथयस्यलं च ॥ २५ ॥
तुर्ये युगे भवति चातिबलं गुणस्य
तुर्यस्य तेन मथितान्यसदागमानि ।
त्वां गोपयन्ति निपुणाः कवयः कलौ वै
त्वत्कल्पितान्सुरगणानपि संस्तुवन्ति ॥ २६ ॥

ध्यायन्ति मुक्तिफलदां भुवि योगसिद्धां
विद्यां पराञ्च मुनयोऽतिविशुद्धसत्त्वाः ।
ते नाप्नुवन्ति जननीजठरे तु दुःखं
धन्यास्त एव मनुजास्त्वयि ये विलीनाः ॥ २७ ॥
चिच्छक्तिरस्ति परमात्मनि येन सोऽपि
व्यक्तो जगत्सु विदितो भवकृत्यकर्ता ।
कोऽन्यस्त्वया विरहितः प्रभवत्यमुष्मिन्
कर्तुं विहर्तुमपि सञ्चलितुं स्वशक्त्या ॥ २८ ॥

तत्त्वानि चिद्विरहितानि जगद्विधातुं
किं वा क्षमाणि जगदम्ब यतो जडानि ।
किं चेन्द्रियाणि गुणकर्मयुतानि सन्ति
देवि त्वया विरहितानि फलं प्रदातुम् ॥ २९ ॥
देवा मखेष्वपि हुतं मुनिभिः स्वभागं
गृह्णीयुरम्ब विधिवत्प्रतिपादितं किम् ।
स्वाहा न चेत्त्वमसि तत्र निमित्तभूता
तस्मात्त्वमेव ननु पालयसीव विश्वम् ॥ ३० ॥
सर्वं त्वयेदमखिलं विहितं भवादौ
त्वं पासि वै हरिहरप्रमुखान्दिगीशान् ।
कालेऽत्सि विश्वमपि ते चरितं भवाद्यं
जानन्ति नैव मनुजाः क्व नु मन्दभाग्याः ॥ ३१ ॥
हत्वासुरं महिषरूपधरं महोग्रं
मातस्त्वया सुरगणः किल रक्षितोऽयम् ।

कां ते स्तुतिं जननि मन्दधियो विदामो
वेदा गतिं तव यथार्थतया न जग्मुः ॥ ३२ ॥
कार्यं कृतं जगति नो यदसौ दुरात्मा
वैरी हतो भुवनकण्टकदुर्विभाव्यः ।
कीर्तिः कृता ननु जगत्सु कृपा विधेया-
प्यस्मांश्च पाहि जननि प्रथितप्रभावे ॥ ३३ ॥
व्यास उवाच
एवं स्तुता सुरैर्देवी तानुवाच मृदुस्वरा ।
अन्यत्कार्यं च दुःसाध्यं ब्रुवन्तु सुरसत्तमाः ॥ ३४ ॥
यदा यदा हि देवानां कार्यं स्यादतिदुर्घटम् ।
स्मर्तव्याहं तदा शीघ्रं नाशयिष्यामि चापदम् ॥ ३५ ॥
देवा ऊचुः
सर्वं कृतं त्वया देवि कार्यं नः खलु साम्प्रतम् ।
यदयं निहतः शत्रुरस्माकं महिषासुरः ॥ ३६ ॥

स्मरिष्यामो यथा तेऽम्ब सदैव पदपङ्कजम् ।
तथा कुरु जगन्मातर्भक्तिं त्वय्यप्यचञ्चलाम् ॥ ३७ ॥
अपराधसहस्राणि मातैव सहते सदा ।
इति ज्ञात्वा जगद्योनिं न भजन्ते कुतो जनाः ॥ ३८ ॥
द्वौ सुपर्णौ तु देहेऽस्मिंस्तयोः सख्यं निरन्तरम् ।
नान्यः सखा तृतीयोऽस्ति योऽपराधं सहेत हि ॥ ३९ ॥
तस्माज्जीवः सखायं त्वां हित्वा किं नु करिष्यति ।
पापात्मा मन्दभाग्योऽसौ सुरमानुषयोनिषु ॥ ४० ॥
प्राप्य देहं सुदुष्प्रापं न स्मरेत्त्वां नराधमः ।
मनसा कर्मणा वाचा ब्रूमः सत्यं पुनः पुनः ॥ ४१ ॥
सुखे वाप्यथवा दुःखे त्वं नः शरणमद्भुतम् ।
पाहि नः सततं देवि सर्वैस्तव वरायुधैः ॥ ४२ ॥
अन्यथा शरणं नास्ति त्वत्पादाम्बुजरेणुतः ।
व्यास उवाच

एवं स्तुता सुरैर्देवी तत्रैवान्तरधीयत ।
विस्मयं परमं जग्मुर्देवास्तां वीक्ष्य निर्गताम् ॥ ४३ ॥

Roman transliteration

vyāsa uvāca
atha pramuditāḥ sarve devā indrapurogamāḥ |
mahiṣaṃ nihataṃ dṛṣṭvā tuṣṭuvurjagadambikām || 1 ||
devā ūcuḥ
brahmā sṛjatyavati viṣṇuridaṃ maheśaḥ
śaktyā tavaiva harate nanu cāntakāle ||
īśā na te'pi ca bhavanti tayā vihīnā-
stasmāttvameva jagataḥ sthitināśakartrī || 2 ||
kīrtirmatiḥ smṛtigatī karuṇā dayā tvaṃ
śraddhā dhṛtiśca vasudhā kamalājapā ca |
puṣṭiḥ kalātha vijayā girijā jayā tvaṃ
tuṣṭiḥ pramā tvamasi buddhirumā ramā ca || 3 ||
vidyā kṣamā jagati kāntirapīha medhā
sarvaṃ tvameva viditā bhuvanatraye'smin |

ābhirvinā tava tu śaktibhirāśu kartuṃ
ko vā kṣamaḥ sakalalokanivāsabhūme || 4 ||
tvaṃ dhāraṇā nanu na cedasi kūrmanāgau
dhartuṃ kṣamau kathamilāmapi tau bhavetām |
pṛthvī na cettvamasi vā gagane kathaṃ sthā-
syatyetadamba nikhilaṃ bahubhārayuktam || 5 ||
ye vā stuvanti manujā amarānvimūḍhā
māyāguṇaistava caturmukhaviṣṇurudrān |
śubhrāṃśuvahniyamavāyugaṇeśamukhyān
kiṃ tvāmṛte janani te prabhavanti kārye || 6 ||
ye juhvati pravitate'lpadhiyo'mba yajñe
vahnau surānsamadhikṛtya haviḥ samṛddham |

svāhā na cettvamasi te kathamāpuraddhā
tvāmeva kiṃ na hi yajanti tato hi mūḍhāḥ || 7 ||

bhogapradāsi bhavatīha carācarāṇāṃ
svāṃśairdadāsi khalu jīvanameva nityam |
svīyānsurāñjanani poṣayasīha yadva-
ttadvatparānapi ca pālayasīti hetoḥ || 8 ||
mātaḥ svayaṃviracitānvipine vinodā-
dvandhyānpalāśarahitāṃśca kaṭūṃśca vṛkṣān |
nocchedayanti puruṣā nipuṇāḥ kathañci-
ttasmāttvamapyatitarāṃ paripāsi daityān || 9 ||
yattvaṃ tu haṃsi raṇamūrdhni śarairarātī-
ndevāṅganāsuratakelimatīnviditvā |
dehāntare'pi karuṇārasamādadānā
tatte caritramidamīpsitapūraṇāya || 10 ||
citraṃ tvamī yadasubhī rahitā na santi
tvaccintitena danujāḥ prathitaprabhāvāḥ |

yeṣāṃ kṛte janani dehanibandhanaṃ te
krīḍārasastava na cānyataro'tra hetuḥ || 11 ||
prāpte kalāvahaha duṣṭatare ca kāle
na tvāṃ bhajanti manujā nanu vañcitāste |
dhūrtaiḥ purāṇacaturairhariśaṅkarāṇāṃ
sevāparāśca vihitāstava nirmitānām || 12 ||
jñātvā surāṃstava vaśānasurārditāṃśca
ye vai bhajanti bhuvi bhāvayutā vibhagnān |
dhṛtvā kare suvimalaṃ khalu dīpakaṃ te
kūpe patanti manujā vijale'tighore || 13 ||
vidyā tvameva sukhadāsukhadāpyavidyā
mātastvameva jananārtiharā narāṇām |
mokṣārthibhistu kalitā kila mandadhībhi-
rnārādhitā janani bhogaparaistathājñaiḥ || 14 ||

brahmā haraśca harirapyaniśaṃ śaraṇyaṃ
pādāmbujaṃ tava bhajanti surāstathānye |
tadvai na ye'lpamatayo manasā bhajanti
bhrāntāḥ patanti satataṃ bhavasāgare te || 15 ||
caṇḍi tvadaṅ□ghrijalajottharajaḥprasādai-
rbrahmā karoti sakalaṃ bhuvanaṃ bhavādau |
śauriśca pāti khalu saṃharate harastu
tvāṃ sevate na manujastviha durbhago'sau || 16 ||
vāgdevatā tvamasi devi surāsurāṇāṃ
vaktuṃ na te'maravarāḥ prabhavanti śaktāḥ |
tvaṃ cenmukhe vasasi naiva yadaiva teṣāṃ
yasmād□bhavanti manujā na hi tadvihīnāḥ || 17 ||
śapto haristu bhṛguṇā kupitena kāmaṃ
mīno babhūva kamaṭhaḥ khalu sūkarastu |

paścānnṛsiṃha iti yaśchalakṛddharāyāṃ
tānsevatāṃ janani mṛtyubhayaṃ na kiṃ syāt || 18 ||
śambhoḥ papāta bhuvi liṅgamidaṃ prasiddhaṃ
śāpena tena ca bhṛgorvipine gatasya |

taṃ ye narā bhuvi bhajanti kapālinaṃ tu
teṣāṃ sukhaṃ kathamihāpi paratra mātaḥ || 19 ||
yo'bhūd□ gajānanagaṇādhipatirmaheśā-
ttaṃ ye bhajanti manujā vitathaprapannāḥ |
jānanti te na sakalārthaphalapradātrīṃ
tvāṃ devi viśvajananīṃ sukhasevanīyām || 20 ||
citraṃ tvayārijanatāpi dayārdrabhāvā-
ddhatvā raṇe śitaśarairgamitā dyulokam |
nocetsvakarmanicite niraye nitāntaṃ
duḥkhātiduḥkhagatimāpadamāpatetsā || 21 ||

brahmā haraśca harirapyuta garvabhāvā-
jjānanti te'pi vibudhā na tava prabhāvam |
ke'nye bhavanti manujā vidituṃ samarthāḥ
sammohitāstava guṇairamitaprabhāvaiḥ || 22 ||
kliśyanti te'pi munayastava durvibhāvyaṃ
pādāmbujaṃ na hi bhajanti vimūḍhacittāḥ |
sūryāgnisevanaparāḥ paramārthatattvaṃ
jñātaṃ na taiḥ śrutiśatairapi vedasāram || 23 ||
manye guṇāstava bhuvi prathitaprabhāvāḥ
kurvanti ye hi vimukhānnanu bhaktibhāvāt |
lokānsvabuddhiracitairvividhāgamaiśca
viṣṇvīśabhāskaragaṇeśaparānvidhāya || 24 ||
kurvanti ye tava padādvimukhānnarāgryā-
nsvoktāgamairhariharārcanabhaktiyogaiḥ |

teṣāṃ na kupyasi dayāṃ kuruṣe'mbike tvaṃ
tānmohamantranipuṇānprathayasyalaṃ ca || 25 ||
turye yuge bhavati cātibalaṃ guṇasya
turyasya tena mathitānyasadāgamāni |
tvāṃ gopayanti nipuṇāḥ kavayaḥ kalau vai
tvatkalpitānsuragaṇānapi saṃstuvanti || 26 ||
dhyāyanti muktiphaladāṃ bhuvi yogasiddhāṃ
vidyāṃ parāñca munayo'tiviśuddhasattvāḥ |
te nāpnuvanti jananījaṭhare tu duḥkhaṃ
dhanyāsta eva manujāstvayi ye vilīnāḥ || 27 ||
cicchaktirasti paramātmani yena so'pi
vyakto jagatsu vidito bhavakṛtyakartā |
ko'nyastvayā virahitaḥ prabhavatyamuṣmin
kartuṃ vihartumapi sañcalituṃ svaśaktyā || 28 ||

tattvāni cidvirahitāni jagadvidhātuṃ
kiṃ vā kṣamāṇi jagadamba yato jaḍāni |
kiṃ cendriyāṇi guṇakarmayutāni santi
devi tvayā virahitāni phalaṃ pradātum || 29 ||
devā makheṣvapi hutaṃ munibhiḥ svabhāgaṃ
gṛhṇīyuramba vidhivatpratipāditaṃ kim |
svāhā na cettvamasi tatra nimittabhūtā
tasmāttvameva nanu pālayasīva viśvam || 30 ||
sarvaṃ tvayedamakhilaṃ vihitaṃ bhavādau
tvaṃ pāsi vai hariharapramukhāndigīśān |
kāle'tsi viśvamapi te caritaṃ bhavādyaṃ

jānanti naiva manujāḥ kva nu mandabhāgyāḥ || 31 ||
hatvāsuraṃ mahiṣarūpadharaṃ mahograṃ
mātastvayā suragaṇaḥ kila rakṣito'yam |

kāṃ te stutiṃ janani mandadhiyo vidāmo
vedā gatiṃ tava yathārthatayā na jagmuḥ || 32 ||
kāryaṃ kṛtaṃ jagati no yadasau durātmā
vairī hato bhuvanakaṇṭakadurvibhāvyaḥ |
kīrtiḥ kṛtā nanu jagatsu kṛpā vidheyā-
pyasmāṃśca pāhi janani prathitaprabhāve || 33 ||
vyāsa uvāca
evaṃ stutā surairdevī tānuvāca mṛdusvarā |
anyatkāryaṃ ca duḥsādhyaṃ bruvantu surasattamāḥ || 34 ||
yadā yadā hi devānāṃ kāryaṃ syādatidurghaṭam |
smartavyāhaṃ tadā śīghraṃ nāśayiṣyāmi cāpadam || 35 ||
devā ūcuḥ
sarvaṃ kṛtaṃ tvayā devi kāryaṃ naḥ khalu sāmpratam |
yadayaṃ nihataḥ śatrurasmākaṃ mahiṣāsuraḥ || 36 ||

smariṣyāmo yathā te'mba sadaiva padapaṅkajam |
tathā kuru jaganmātarbhaktiṃ tvayyapyacañcalām || 37 ||
aparādhasahasrāṇi mātaiva sahate sadā |
iti jñātvā jagadyoniṃ na bhajante kuto janāḥ || 38 ||
dvau suparṇo tu dehe'smiṃstayoḥ sakhyaṃ nirantaram |
nānyaḥ sakhā tṛtīyo'sti yo'parādhaṃ saheta hi || 39 ||
tasmājjīvaḥ sakhāyaṃ tvāṃ hitvā kiṃ nu kariṣyati |
pāpātmā mandabhāgyo'sau suramānuṣayoniṣu || 40 ||
prāpya dehaṃ suduṣprāpaṃ na smarettvāṃ narādhamaḥ |
manasā karmaṇā vācā brūmaḥ satyaṃ punaḥ punaḥ || 41 ||
sukhe vāpyathavā duḥkhe tvaṃ naḥ śaraṇamad□bhutam |
pāhi naḥ satataṃ devi sarvaistava varāyudhaiḥ || 42 ||
anyathā śaraṇaṃ nāsti tvatpādāmbujareṇutaḥ |
vyāsa uvāca

evaṃ stutā surairdevī tatraivāntaradhīyata |
vismayaṃ paramaṃ jagmurdevāstāṃ vīkṣya nirgatām || 43 ||

English translation

1. Vyasa said O King! Then Indra and all the Devas became very glad to see the great Mahisasura slain; they all began to praise and chant hymns to the World-Mother.

2-33. The Devas said It is by thy Power that Brahma becomes able to create this world, Visnu, to preserve, and MahesVara to destroy during the Pralaya time (the Great Dissolution) of this universe. But when they are bereft of Thy Power, they are quite unable to do such. Therefore, O Devi! Thou art undoubtedly the Prime Cause in the preservation and destruction of this whole Universe. O Devi; Thou art, in this world. Fame, idea and ideal, memory; Thou art the goal, mercy, compassion, faith, constancy, earth; Thou art Kamala, the Mantra Ajapa, respiration and perspiration, nourishment, Jaya, Vijaya (the destroyer of obstacles; a name of Durga); Thou art contentment, correct notion, measure, intellect, Rama (Laksmi), (wealth), knowledge, forgiveness, beauty, intelligence; Thou art the S’akti (power) of Rudra, Thou art Girija and the Energy of God Uma and all other forces in this

universe; this is known to everyone in the three worlds. Without any or all of these forces, no one is able to perform any action. Thou art the Supreme Cause of all this world. Therefore everything rests on Thee. If Thou wert not the upholding Power, how could Kurma (in the Tortoise Incarnation) and Ananta have upheld this world? O Mother! Wert Thou not this Earth, could all these world-load of things have rested on the sky? O Mother! Those human beings that worship Brahma, Visnu, Rudra, Moon, Fire, Yama, the God of Death, Vayu, Ganes'a, and the other Devas, they are certainly deluded by Thy Maya. Could all those Devas do any action or any favour without Thy Energy? O Mother! Those that offer in any Sacrifice, a profuse quantity of ghee (clarified butter) as oblations to the several Devas, they are certainly

conceived to be of very narrow views; Wert Thou not the Svaha, could it have been possible for those Devas to get the offered oblations at that very instant? Certainly, therefore, they are fools and ignorant persons. There is no doubt in this. O Mother! Thou givest the several objects of nourishment and enjoyment to all the beings in this universe by Thy parts (the several transformations of these material things); it is Thou that nourishest the Devas, Thy devotees, as well as the others (the Danavas, according to their Karma). O Mother! As the owner of any garden plants, with pleasure, the beautiful trees in his garden for his delight and, finding some of them not to bear any fruits or leaves or of a bitter taste, does not cut them off by their roots, so, O Devi! Thou hast brought into existence these Daityas out of their inferior Karmas and Thou art supporting them. Knowing that the Daityas like to enjoy the celestial nymphs. Thou hast, out of compassion, killed them by their arrows in the battlefield, to afford them facilities in their re-birth in Heavens and thus to enjoy the Deva women which they could not have got in any other possible way. Therefore this Thy dealings with them are to fulfil their intentions and not to kill them. O Mother! It is a great wonder that to kill these Asuras Thou hadst to assume this Divine Body; Thou couldst have done so by Thy mere will. It seems that this act of Thine is but a mere Pastime. There is no other cause for this. O Devi! Those human beings that do not worship Thee in this dreadful age of Kali, they are certainly deceived by the cunning Purana makers who have deluded them to worship Hari and Hara, who are Thy creations. Oh! What an amount of evil has befallen to those poor souls! O Devi! Those men know that the Devas, tormented by the Asuras, are Thy devotees, and yet they worship them; certainly such fellows, holding the lighted torches in their hands, plunge deep into the darkest waterless wells. O Mother! Thou art the Vidya (Blissful Intelligence) and Thou grantest pleasure and liberation; Thou art the Avidya, (Great Delusion) and thus Thou causest bondage and pain in this world. O Mother! Thou only destroyest the affliction of the human beings; those that want liberation worship Thee, and those that are ignorant and attached to worldly enjoyments do not worship Thee. What more can be said than this, that Brahma, Visnu, Mahesa

and the other Devas incessantly worship Thy adorable lotus-feet; but those men that are of dull intellect and are mistaken, they do not meditate Thy feet and, therefore, they come again and again into this ocean of world. O Chandika! It is through the grace of the dust of Thy lotus-feet that Brahma, Visnu, and MahesVara are creating, preserving and destroying this universe. Therefore, O Goddess! Those men that do not serve Thee, are certainly very unfortunate. O Mother of the Universe! Thou art the Goddess of speech of the Suras and the Asuras; thus if Thou didst not dwell in their mouths, they would not have been able to utter a single word; therefore, O Goddess! How can men speak, when they are thus deprived of Thee! O Mother! It is due to the curse of Bhrigu Muni that Hah takes several incarnations as Fish, Tortoise, Boar, Man-Lion, and deceitful Dwarf Incarnations; all these show clearly the dependence of Hah,

*N.B. - The Devas and the Daityas are the opposite polarities of the same creation.

How, then, can they avoid the fear of death when they serve these dependent incarnations! O Mother! It is well known that the male generative organ of S'ambhu, the Mahadeva fell unto the ground, owing to the curse of Bhrigu Muni, when he went to the hermitage of the Risis. How can, then, happiness come in this world or in the next, to those who worship such a S'ambhu who wears human skulls on His body! O Devi! Those that worship Ganes'a, born of the above qualified Maha Deva are awfully mistaken; they are especially quite ignorant of Thee, the Goddess of the Universe, that can be easily worshipped and that can give the fourfold aims of human existence. O Devi! It is out of Thy kindness that Thou hast slain with Thy arrows the enemies and thus hast translated them into Heavens; otherwise they would have certainly gone down to Hell owing to their own Karmic effects. Brahma, Hari, Hara and the other Devas cannot realise Thy greatness; how can, then, ordinary men know Thee,

when they are deluded by immeasureably strong Sattva, Rajas and Tannas qualities. O Mother! Those who do not worship Thy lotus-feet as very hard to be brought within this mind and therefore worship this visible Sun and Fire, they cannot grasp the Essence of the Vedas, demonstrated by hundreds of passages of S'ruti; they are deluded and simply suffer pains. O Mother! I think that the influences of Thy Sattva, Rajas and Tamas qualities are widely known in this world; those qualities as taught in various deluding schools of Tantras by various persons, stimulate people to the worship of Visnu, MahesVara, Sun and Ganes'a and thus detract them from worshipping Thee. O Mother! Those that detract thus the Brahmanas from worshiping Thy lotus-feet and advise them through the Agamas, to worship Hari, Hara and others. Thou dost not get angry with them, rather Thou dost shew Thy kindness to them and make them widely celebrated as possessing the occult powers of enchanting, bringing others under their control, or attracting towards them various other persons. In the Satya Yuga, Sattva Guna was more powerful and therefore the untrue S'astras could not rear their heads; but in this Kali Age, owing to the Sattva Guna being not so powerful, the lower qualities have got preponderance; so these so- called clever Pundits instead of worshipping Thee, worship Hari,

Hara and the other Devas, the products of their fancy and hide Thee. O Mother! Thou art the Brahma Vidya, the knowledge of the Supreme Consciousness, Thou givest liberation to Thy devotees when they succeed in their Yogas. Therefore the pure Sattvik Muni meditate on Thee and Thee alone. Those that get themselves diluted in Thee, they are very blessed; what more to speak of them in their praise, they will no longer have to suffer any pains in their mother's wombs! O Mother! Thou art inherent as Chit S'akti (the power of consciousness) in the Supreme Spirit and therefore He is become manifest specially as this Great Cosmos and becomes known as the Creator, Preserver, and Destroyer of this world, fashioned out of five elements. O Devi! What male can by his own power work out this Jagat Prapancha, enjoy it and move in this, without the aid of Thy power. O Bhagavati! This universe has been created by Thee; Thou art, therefore, its Mother. The twenty-four Essences or Tattvas are

inert; how can they without Thy Chits'akti, create this universe? O Devi! Never can these senses and organs, endowed with Guna and Karma, do any work or bestow any fruits without Thy energy.

O Mother! Wert thou not Svaha, the instrumental cause in the sacrifice, how could the Devas have got their shares of the ghee offered in the Yajhas by the Munis! Therefore, O Devi! Thou art, no doubt, preserving this universe. O Bhagavati! It is Thou that hast created this world in the beginning; it is Thou that art preserving the gods Hah, Hara and others; it is Thou that art destroying this universe. Therefore, O Brahman! The Devas cannot know Thy deeds; how can, then, the men who are of dull intellect, know Thee. O Mother! Thou hast now saved the Devas by killing this terrible Mahisasura. O Mother! All the Vedas have not been able to know exactly all Thy movements; how can

we, of dull intellect, praise Thee! O Mother! Thou has served our cause by killing our enemy, the wicked Danava, the inconceivable source of pain to all the world by this act of Thine, Thy fame has spread far and wide in this universe; therefore, O Thou of renowned prowess! Thou art the Mother of this world; save us, and maintain us by Thy mercy.

34-35. Vyasa said O King! The Devas having praised the Devi thus, the Devi addressed them gently "O Devas! Say if you have any other difficult thing for Me to do; remember Me whenever any difficult crisis occurs to you; I will destroy that evil."

36-42. The Devas said "O Devi! All our purposes have been served when Thou hast killed lately our enemy Mahisasura. Now dost Thou do for us so that we can always recollect Thy lotus feet, and our Bhakti be firm and steadfast towards Thee. It is only the Mother the bears the thousand offences of the son; we, therefore, cannot say why men, knowing this, do not worship the Mother of the

Universe. There are two birds always dwelling in this body, Jivatma (human soul) and the Paramatma (the Supreme Soul). They are so very intimate friends toward each other that they never separate. But there is no other third friend that can bear the faults of these two. Therefore the embodied soul that forsakes Thee, his friend, can never attain any welfare; what more to say on this! That vicious soul is very unlucky amidst the Devas and men, no doubt. He who on attaining this excellent human body, attained with much difficulty, does not remember Thee frequently by words and deeds, is certainly the vilest of men. O Devi! Whether in times of distress or happiness. Thou art our Saviour; therefore dost Thou protect us with Thy best weapons. O Devi! There is no other means of our security than the Grace of the dust of Thy Feet."

43. Vyasa said O King! The Devas having prayed to the Devi thus, the Devi vanished then and there. The Devas, seeing the disappearance of the Devi, were sufficiently struck with surprise.

Here ends the Nineteenth Chapter of the Fifth Book on the prayer and hymns to the Devi in S'ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 20

On The Peace Of The World

Chapter 107 of 318 · 50 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच -
अथाद्भुतं वीक्ष्य मुने प्रभावं
देव्या जगच्छान्तिकरं परञ्च ।
न तृप्तिरस्ति द्विजवर्य शृण्वतः
कथामृतं ते मुखपद्मजातम् ॥ १ ॥
अन्तर्हितायां च तदा भवान्या
चक्रुश्च किं देवपुरोगमास्ते ।
देव्याश्चरित्र परमं पवित्रं
दुरापमेवाल्पपुण्यैर्नराणाम् ॥ २ ॥
कस्तृप्तिमाप्नोति कथामृतेन
भिन्नोऽल्पभाग्यात्पटुकर्णरन्ध्रः ।
पीतेन येनामरतां प्रयाति
धिक्तान्नरान् ये न पिबन्ति सादरम् ॥ ३ ॥
लीलाचरित्रं जगदम्बिकाया

रक्षान्वितं देवमहामुनीनाम् ।
संसारवार्धेस्तरणं नराणां
कथं कृतज्ञा हि परित्यजेयुः ॥ ४ ॥
मुक्ताश्च ये चैव मुमुक्षवश्च
संसारिणो रोगयुताश्च केचित् ।
तेषां सदा श्रोत्रपुटैश्च पेयं
सर्वार्थदं वेदविदो वदन्ति ॥ ५ ॥
तथा विशेषेण मुने नृपाणां
धर्मार्थकामेषु सदा रतानाम् ।
मुक्ताश्च यस्मात्खलु तत्पिबन्ति
कथं न पेयं रहितैश्च तेभ्यः ॥ ६ ॥
यैः पूजिता पूर्वभवे भवानी
सत्कुन्दपुष्पैरथ चम्पकैश्च ।
बैल्वैर्दलैस्ते भुवि भोगयुक्ता

नृपा भवन्तीत्यनुमेयमेवम् ॥ ७ ॥
ये भक्तिहीना समवाप्य देहं

तं मानुषं भारतभूमिभागे ।
यैर्नार्चिता ते धनधान्यहीना
रोगान्विताः सन्ततिवर्जिताश्च ॥ ८ ॥
भ्रमन्ति नित्यं किल दासभूता
आज्ञाकराः केवलभारवाहाः ।
दिवानिशं स्वार्थपराः कदापि
नैवाप्नुवन्त्यौदरपूर्तिमात्रम् ॥ ९ ॥
अन्धाश्च मूका बधिराश्च खञ्जाः
कुष्ठान्विता ये भुवि दुःखभाजः ।
तत्रानुमानं कविभिर्विधेयं
नाराधिता तैः सततं भवानी ॥ १० ॥
ये राजभोगान्वितऋद्धिपूर्णाः

संसेव्यमाना बहुभिर्मनुष्यैः ।
दृश्यन्ति ये वा विभवैः समेता-
स्तैः पूजिताम्बेत्यनुमेयमेव ॥ ११ ॥
तस्मात्सत्यवतीसूनो देव्याश्चरितमुत्तमम् ।
कथयस्व कृपां कृत्वा दयावानसि साम्प्रतम् ॥ १२ ॥
हत्वा तं महिषं पापं स्तुता सम्पूजिता सुरैः ।
क्व गता सा महालक्ष्मीः सर्वतेजःसमुद्भवा ॥ १३ ॥
कथितं ते महाभाग गतान्तर्धानमाशु सा ।
स्वर्गे वा मृत्युलोके वा संस्थिता भुवनेश्वरी ॥ १४ ॥
लयं गता वा तत्रैव वैकुण्ठे वा समाश्रिता ।
अथवा हेमशैले सा तत्त्वतो मे वदाधुना ॥ १५ ॥
व्यास उवाच
पूर्वं मया ते कथितं मणिद्वीपं मनोहरम् ।
क्रीडास्थानं सदा देव्या वल्लभं परमं स्मृतम् ॥ १६ ॥

यत्र ब्रह्मा हरिः स्थाणुः स्त्रीभावं ते प्रपेदिरे ।
पुरुषत्वं पुनः प्राप्य स्वानि कार्याणि चक्रिरे ॥ १७ ॥
यः सुधासिन्धुमध्येऽस्ति द्वीपः परमशोभनः ।
नानारूपैः सदा तत्र विहारं कुरुतेऽम्बिका ॥ १८ ॥
स्तुता सम्पूजिता देवैः सा तत्रैव गता शिवा ।
यत्र संक्रीडते नित्यं मायाशक्तिः सनातनी ॥ १९ ॥
देवास्तां निर्गतां वीक्ष्य देवीं सर्वेश्वरीं तथा ।
रविवंशोद्भवं चक्रुर्भूमिपालं महाबलम् ॥ २० ॥
अयोध्याधिपतिं वीरं शत्रुघ्नं नाम पार्थिवम् ।
सर्वलक्षणसम्पन्नं महिषस्यासने शुभे ॥ २१ ॥
दत्त्वा राज्यं तदा तस्मै देवा इन्द्रपुरोगमाः ।

स्वकीयैर्वाहनैः सर्वे जग्मुः स्वान्यालयानि ते ॥ २२ ॥
गतेषु तेषु देवेषु पृथिव्यां पृथिवीपते ।
धर्मराज्यं बभूवाथ प्रजाश्च सुखितास्तथा ॥ २३ ॥

पर्जन्यः कालवर्षी च धरा धान्यगुणावृता ।
पादपाः फलपुष्पाढ्या बभूवुः सुखदाः सदा ॥ २४ ॥
गावश्च क्षीरसम्पना घटोध्न्यः कामदा नृणाम् ।
नद्यः सुमार्गगाः स्वच्छाः शीतोदाः खगसंयुताः ॥ २५ ॥
ब्राह्मणा वेदतत्त्वाश्च यज्ञकर्मरतास्तथा ।
क्षत्रिया धर्मसंयुक्ता दानाध्ययनतत्पराः ॥ २६ ॥
शस्त्रविद्यारता नित्यं प्रजारक्षणतत्पराः ।
न्यायदण्डधराः सर्वे राजानः शमसंयुताः ॥ २७ ॥
अविरोधस्तु भूतानां सर्वेषां सम्बभूव ह ।
आकरा धनदा नृणां व्रजा गोयूथसंयुताः ॥ २८ ॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च नृपसत्तम ।
देवीभक्तिपराः सर्वे सम्बभूवुर्धरातले ॥ २९ ॥
सर्वत्र यज्ञयूपाश्च मण्डपाश्च मनोहराः ।
मखैः पूर्णा धराश्चासन् ब्राह्मणैः क्षत्रियैः कृतैः ॥ ३० ॥

पतिव्रतधरा नार्यः सुशीलाः सत्यसंयुताः ।
पितृभक्तिपराः पुत्रा आसन्धर्मपरायणाः ॥ ३१ ॥
न पाखण्डं न वाधर्मः कुत्रापि पृथिवीतले ।
वेदवादा शास्त्रवादा नान्ये वादास्तथाभवन् ॥ ३२ ॥
कलहो नैव केषाञ्चिन्न दैन्यं नाशुभा मतिः ।
सर्वत्र सुखिनो लोकाः काले च मरणं तथा ॥ ३३ ॥
सुहृदां न वियोगश्च नापदश्च कदाचन ।
नानावृष्टिर्न दुर्भिक्षं न मारी दुःखदा नृणाम् ॥ ३४ ॥
न रोगो न च मात्सर्यं न विरोधः परस्परम् ।
सर्वत्र सुखसम्पन्ना नरा नार्यः सुखान्विताः ॥ ३५ ॥
क्रीडन्ति मानवाः सर्वे स्वर्गे देवगणा इव ।
न चौरा न च पाखण्डा वञ्चका दम्भकास्तथा ॥ ३६ ॥
पिशुना लम्पटाः स्तब्धा न बभूवुस्तदा नृप ।
न वेदद्वेषिणः पापा मानवाः पृथिवीपते ॥ ३७ ॥

सर्वधर्मरता नित्यं द्विजसेवापरायणाः ।
त्रिधात्वात्सृष्टिधर्मस्य त्रिविधा ब्राह्मणास्ततः ॥ ३८ ॥
सात्त्विका राजसाश्चैव तामसाश्च तथापरे ।
सर्वे वेदविदो दक्षाः सात्त्विकाः सत्त्ववृत्तयः ॥ ३९ ॥
प्रतिग्रहविहीनाश्च दयादमपरायणाः ।
यज्ञास्ते सात्त्विकैरन्नैः कुर्वाणा धर्मतत्पराः ॥ ४० ॥

पुरोडाशविधानैश्च पशुभिर्न कदाचन ।
दानमध्ययनञ्चैव यजनं तु तृतीयकम् ॥ ४१ ॥
त्रिकर्मरसिकास्ते वै सात्त्विका ब्राह्मणा नृप ।
राजसा वेदविद्वांसः क्षत्रियाणां पुरोहिताः ॥ ४२ ॥
षट्कर्मनिरता सर्वे विधिवन्मांसभक्षकाः ।
यजनं याजनं दानं तथैव च प्रतिग्रहः ॥ ४३ ॥
अध्ययनं तु वेदानां तथैवाध्यापनं तु षट् ।
तामसाः क्रोधसंयुक्ता रागद्वेषपराः पुनः ॥ ४४ ॥

राज्ञां कर्मकरा नित्यं किञ्चिदध्ययने रताः ।
महिषे निहते सर्वे सुखिनो वेदतत्पराः ॥ ४५ ॥
बभूवुर्व्रतनिष्णाता दानधर्मपरास्तथा ।
क्षत्रियाः पालने युक्ता वैश्या वणिजवृत्तयः ॥ ४६ ॥
कृषिवाणिज्यगोरक्षाकुसीदवृत्तयः परे ।
एवं प्रमुदितो लोको महिषे विनिपातिते ॥ ४७ ॥
अनुद्वेगः प्रजानां वै सम्बभूव धनागमः ।
बहुक्षीरा शुभा गावो नद्यश्चैव बहुदकाः ॥ ४८ ॥
वृक्षा बहुफलाश्चासन्मानवा रोगवर्जिताः ।
नाधयो नेतयः क्वापि प्रजानां दुःखदायकाः ॥ ४९ ॥
न निधनमुपयान्ति प्राणिनस्तेऽप्यकाले
सकलविभवयुक्ता रोगहीनाः सदैव ।
निगमविहितधर्मे तत्पराश्चण्डिकाया-
श्चरणसरसिजानां सेवने दत्तचित्ताः ॥ ५० ॥

Roman transliteration

janamejaya uvāca -
athād□bhutaṃ vīkṣya mune prabhāvaṃ
devyā jagacchāntikaraṃ parañca |
na tṛptirasti dvijavarya śṛṇvataḥ
kathāmṛtaṃ te mukhapadmajātam || 1 ||
antarhitāyāṃ ca tadā bhavānyā
cakruśca kiṃ devapurogamāste |
devyāścaritra paramaṃ pavitraṃ
durāpamevālpapuṇyairnarāṇām || 2 ||
kastṛptimāpnoti kathāmṛtena
bhinno'lpabhāgyātpaṭukarṇarandhraḥ |
pītena yenāmaratāṃ prayāti
dhiktānnarān ye na pibanti sādaram || 3 ||
līlācaritraṃ jagadambikāyā

rakṣānvitaṃ devamahāmunīnām |
saṃsāravārdhestaraṇaṃ narāṇāṃ
kathaṃ kṛtajñā hi parityajeyuḥ || 4 ||

muktāśca ye caiva mumukṣavaśca
saṃsāriṇo rogayutāśca kecit |
teṣāṃ sadā śrotrapuṭaiśca peyaṃ
sarvārthadaṃ vedavido vadanti || 5 ||
tathā viśeṣeṇa mune nṛpāṇāṃ
dharmārthakāmeṣu sadā ratānām |
muktāśca yasmātkhalu tatpibanti
kathaṃ na peyaṃ rahitaiśca tebhyaḥ || 6 ||
yaiḥ pūjitā pūrvabhave bhavānī
satkundapuṣpairatha campakaiśca |
bailvairdalaiste bhuvi bhogayuktā

nṛpā bhavantītyanumeyamevam || 7 ||
ye bhaktihīnā samavāpya dehaṃ
taṃ mānuṣaṃ bhāratabhūmibhāge |
yairnārcitā te dhanadhānyahīnā
rogānvitāḥ santativarjitāśca || 8 ||
bhramanti nityaṃ kila dāsabhūtā
ājñākarāḥ kevalabhāravāhāḥ |
divāniśaṃ svārthaparāḥ kadāpi
naivāpnuvantyaudarapūrtimātram || 9 ||
andhāśca mūkā badhirāśca khañjāḥ
kuṣṭhānvitā ye bhuvi duḥkhabhājaḥ |
tatrānumānaṃ kavibhirvidheyaṃ
nārādhitā taiḥ satataṃ bhavānī || 10 ||
ye rājabhogānvitaṛddhipūrṇāḥ

saṃsevyamānā bahubhirmanuṣyaiḥ |
dṛśyanti ye vā vibhavaiḥ sametā-
staiḥ pūjitāmbetyanumeyameva || 11 ||
tasmātsatyavatīsūno devyāścaritamuttamam |
kathayasva kṛpāṃ kṛtvā dayāvānasi sāmpratam || 12 ||
hatvā taṃ mahiṣaṃ pāpaṃ stutā sampūjitā suraiḥ |
kva gatā sā mahālakṣmīḥ sarvatejaḥsamud□bhavā || 13 ||
kathitaṃ te mahābhāga gatāntardhānamāśu sā |
svarge vā mṛtyuloke vā saṃsthitā bhuvaneśvarī || 14 ||
layaṃ gatā vā tatraiva vaikuṇṭhe vā samāśritā |
athavā hemaśaile sā tattvato me vadādhunā || 15 ||
vyāsa uvāca
pūrvaṃ mayā te kathitaṃ maṇidvīpaṃ manoharam |
krīḍāsthānaṃ sadā devyā vallabhaṃ paramaṃ smṛtam || 16 ||

yatra brahmā hariḥ sthāṇuḥ strībhāvaṃ te prapedire |
puruṣatvaṃ punaḥ prāpya svāni kāryāṇi cakrire || 17 ||
yaḥ sudhāsindhumadhye'sti dvīpaḥ paramaśobhanaḥ |
nānārūpaiḥ sadā tatra vihāraṃ kurute'mbikā || 18 ||
stutā sampūjitā devaiḥ sā tatraiva gatā śivā |
yatra saṃkrīḍate nityaṃ māyāśaktiḥ sanātanī || 19 ||
devāstāṃ nirgatāṃ vīkṣya devīṃ sarveśvarīṃ tathā |
ravivaṃśod□bhavaṃ cakrurbhūmipālaṃ mahābalam || 20 ||
ayodhyādhipatiṃ vīraṃ śatrughnaṃ nāma pārthivam |
sarvalakṣaṇasampannaṃ mahiṣasyāsane śubhe || 21 ||

dattvā rājyaṃ tadā tasmai devā indrapurogamāḥ |
svakīyairvāhanaiḥ sarve jagmuḥ svānyālayāni te || 22 ||
gateṣu teṣu deveṣu pṛthivyāṃ pṛthivīpate |
dharmarājyaṃ babhūvātha prajāśca sukhitāstathā || 23 ||

parjanyaḥ kālavarṣī ca dharā dhānyaguṇāvṛtā |
pādapāḥ phalapuṣpāḍhyā babhūvuḥ sukhadāḥ sadā || 24 ||
gāvaśca kṣīrasampanā ghaṭodhnyaḥ kāmadā nṛṇām |
nadyaḥ sumārgagāḥ svacchāḥ śītodāḥ khagasaṃyutāḥ || 25 ||
brāhmaṇā vedatattvāśca yajñakarmaratāstathā |
kṣatriyā dharmasaṃyuktā dānādhyayanatatparāḥ || 26 ||
śastravidyāratā nityaṃ prajārakṣaṇatatparāḥ |
nyāyadaṇḍadharāḥ sarve rājānaḥ śamasaṃyutāḥ || 27 ||
avirodhastu bhūtānāṃ sarveṣāṃ sambabhūva ha |
ākarā dhanadā nṛṇāṃ vrajā goyūthasaṃyutāḥ || 28 ||
brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāśca nṛpasattama |
devībhaktiparāḥ sarve sambabhūvurdharātale || 29 ||
sarvatra yajñayūpāśca maṇḍapāśca manoharāḥ |
makhaiḥ pūrṇā dharāścāsan brāhmaṇaiḥ kṣatriyaiḥ kṛtaiḥ || 30 ||

pativratadharā nāryaḥ suśīlāḥ satyasaṃyutāḥ |
pitṛbhaktiparāḥ putrā āsandharmaparāyaṇāḥ || 31 ||
na pākhaṇḍaṃ na vādharmaḥ kutrāpi pṛthivītale |
vedavādā śāstravādā nānye vādāstathābhavan || 32 ||
kalaho naiva keṣāñcinna dainyaṃ nāśubhā matiḥ |
sarvatra sukhino lokāḥ kāle ca maraṇaṃ tathā || 33 ||
suhṛdāṃ na viyogaśca nāpadaśca kadācana |
nānāvṛṣṭirna durbhikṣaṃ na mārī duḥkhadā nṛṇām || 34 ||
na rogo na ca mātsaryaṃ na virodhaḥ parasparam |
sarvatra sukhasampannā narā nāryaḥ sukhānvitāḥ || 35 ||
krīḍanti mānavāḥ sarve svarge devagaṇā iva |
na caurā na ca pākhaṇḍā vañcakā dambhakāstathā || 36 ||
piśunā lampaṭāḥ stabdhā na babhūvustadā nṛpa |
na vedadveṣiṇaḥ pāpā mānavāḥ pṛthivīpate || 37 ||

sarvadharmaratā nityaṃ dvijasevāparāyaṇāḥ |
tridhātvātsṛṣṭidharmasya trividhā brāhmaṇāstataḥ || 38 ||
sāttvikā rājasāścaiva tāmasāśca tathāpare |
sarve vedavido dakṣāḥ sāttvikāḥ sattvavṛttayaḥ || 39 ||
pratigrahavihīnāśca dayādamaparāyaṇāḥ |
yajñāste sāttvikairannaiḥ kurvāṇā dharmatatparāḥ || 40 ||
puroḍāśavidhānaiśca paśubhirna kadācana |
dānamadhyayanañcaiva yajanaṃ tu tṛtīyakam || 41 ||
trikarmarasikāste vai sāttvikā brāhmaṇā nṛpa |
rājasā vedavidvāṃsaḥ kṣatriyāṇāṃ purohitāḥ || 42 ||
ṣaṭkarmaniratā sarve vidhivanmāṃsabhakṣakāḥ |
yajanaṃ yājanaṃ dānaṃ tathaiva ca pratigrahaḥ || 43 ||
adhyayanaṃ tu vedānāṃ tathaivādhyāpanaṃ tu ṣaṭ |
tāmasāḥ krodhasaṃyuktā rāgadveṣaparāḥ punaḥ || 44 ||

rājñāṃ karmakarā nityaṃ kiñcidadhyayane ratāḥ |
mahiṣe nihate sarve sukhino vedatatparāḥ || 45 ||

babhūvurvrataniṣṇātā dānadharmaparāstathā |
kṣatriyāḥ pālane yuktā vaiśyā vaṇijavṛttayaḥ || 46 ||
kṛṣivāṇijyagorakṣākusīdavṛttayaḥ pare |
evaṃ pramudito loko mahiṣe vinipātite || 47 ||
anudvegaḥ prajānāṃ vai sambabhūva dhanāgamaḥ |
bahukṣīrā śubhā gāvo nadyaścaiva bahūdakāḥ || 48 ||
vṛkṣā bahuphalāścāsanmānavā rogavarjitāḥ |
nādhayo netayaḥ kvāpi prajānāṃ duḥkhadāyakāḥ || 49 ||
na nidhanamupayānti prāṇinaste'pyakāle
sakalavibhavayuktā rogahīnāḥ sadaiva |
nigamavihitadharme tatparāścaṇḍikāyā-
ścaraṇasarasijānāṃ sevane dattacittāḥ || 50 ||

English translation

1-11. Janamejaya said O best of Risis! I have now seen the wonderful excellent deeds of the Devi for the enhancement of peace in this world. Though I have heard from thy lotus face these nectar¬ like words, still I am not satisfied. O best of Munis! What did the chief Devas do when the Goddess disappeared, kindly say to me. O Bhagavan! I think those Jivas cannot fully comprehend these excellent sacred deeds of the Devi, that are less fortunate and have done not many meritorious deeds in this world. O Muni! What to speak of the less fortunate souls, even the Mahatmas who are well versed in hearing such things, can hardly be satiated on hearing the Devi's deeds. O! Fie to those, that do not hear of these things, the essence of essences, on hearing which men become Immortals. The Mother's Lila is to preserve the Devas as well as the great Munis and to serve as a boat for the human beings to cross this ocean of world. How can, then, the grateful souls forsake Her? The Pundits versed in the Vedas declare, that the Devi's life is able to fulfil all the desires. Therefore the liberated souls that want liberation, the worldly souls, the diseased all ought to drink incessantly the nectar-like nectar of Devi's doings. Especially the kings that are engaged in Dharma, in earning wealth and in enjoyments, ought to hear Her life. O Muni! When the liberated souls drink the nectar-like doings of the Devi, what doubt can there be with the ordinary human beings, to listen with rapt devotion those wondrous things! O Best of Munis! It is those that worshipped the Goddess Bhavani in their previous births with beautiful Kunda flowers, Champaka flowers and Bel leaves, they have, it is inferred, in their present births become possessed of rich enjoyments. And those devoid of any devotion, that obtained this human body in the land of Bharata and did not worship the Mother Goddess, they are, in the present births, without grains and riches, diseased, and void of any issues. Wander they always as servants, carrying out orders, and bearing on the burden loads; day and night, they seek for their own selfish ends, yet they cannot get their belly

full meals. The blind, deaf and dumb; lame and lepers suffer pain and misery in this earth; seeing them, it should be inferred that they never worshipped the Goddess Bhavani. And those that are wealthy, prosperous, attended by numerous attendants and are always enjoying, like kings, it is to be inferred that they certainly worshipped the lotus feet of the Mother Goddess in their past lives.

12-15. Therefore O Son of Satyavati! As you are kind-hearted, kindly narrate before me the excellent deeds of the Devi. O best of Munis! Where did the Goddess, Maha Laksmi, created out of the energies of all the gods, depart after She had slain the Mahisasura and had been worshipped and praised by the Devas? O highly Fortunate one! You told me that She vanished from the sight of the Devas; now I like to know where is She staying now, whether in the Heavens or in the Land of Mortals? Did She

melt away then and there or did She descend to Vaikuntha or did She go to the mountain Sumeru? O Muni! Narrate all these duly before me.

16-50. Vyasa said O King! I told you before about the beautiful Mani Dvipa; that island is the place of sport to the Devi and very dear to Her. In that place Brahma, Visnu, Mahadeva were transformed into females; they afterwards became males and were engaged in their respective duties. That place is grand and splendid and is in the centre of the ocean of Nectar; the Devi Ambika assumes various forms there as She likes; and She sports there. To that Mani Dvipa the auspicious Devi departed after She had been praised by the Gods, to that place where sports always the eternal Bhagavati BhuvanesVari, the incarnate of Para Brahma. When the Highest Goddess vanished, the Devas installed, on the throne of Mahisasura, the powerful King S'atrughna, endowed with all auspicious qualities, the Lord of Ajodhya and descended from the Solar line. After making him thus the King, Indra and the other Devas went to their respective abodes on their own conveyances. O King!

The Devas having gone to their places, the subjects were governed on this earth according to Dharma; and they passed their times in ease and comfort. It used to rain, then, timely and the earth was covered with plenty of grains and wealth; the trees were all filled with fruits and leaves and gave enjoyment to people. The cows with their udders full like earthen pots gave such a profuse quantity of milk that men began to milk them whenever they liked. The rivers' waters were all clear and cooling; and they flowed full in regular channels; the birds grouped round them. The Brahmanas, versed in the Vedas, were engaged in performing sacrifices; the Ksattriyas observed their virtues and were engaged in doing charities and in their education; the kings held their rods of justice and were engaged in governing their subjects; though the several kings were busy with various arms and weapons, they all became fond of peace. Thus no wars nor quarrels were seen amongst the subjects; and the mines yielded plenty of wealth to the people. O best of Kings! There were the Brahmans, Ksattriyas, Vais'yas and S'udras who became the devotees of the Goddess. The Brahmanas and Ksattriyas used, then, to perform so many sacrifices that, at every nook and corner in this globe, the sacrificial altars and the sacrificial posts became visible. The female sex became gentle and of good behaviour, truthful and chaste towards their husbands respectively. Atheism and unrighteous acts vanished entirely from the face of the earth; the people left all dry discussions; they argued only about the S'astras that did not go in contra-distinction to the Vedas. Nobody liked to quarrel with each other; poverty, and evil inclinations were checked; the people everywhere lived in happiness. Untimely death was not there; so the people had no bereavements with their friends; no distress was seen. Famine, want of rains, and deadly plagues were out of sight. The people had no illness even; and jealousies and quarrels vanished. O King! all men and women began to sport merrily everywhere like the Gods in Heaven. Theft, atheism, deceit, vanity, hypocrisy, lustfulness, stupidity, and the anti-Vedic feelings were not to be seen. O Lord of the Earth! All the men were then extremely devoted to their Dharma and engaged in serving the Brahmanas. The Brahmins were also, according to the three-fold

plan of the creation, Sattvik, Rajasik and Tamasik. The Sattvik Brahmins were all versed in the Vedas, clever and truthful; they were kind, they controlled their passions and they did not accept any presents from others. Filled with their ideas of Dharma, they used to perform their Purodasa and other such sacrifices with Sattvik rice, etc., but never, never did they immolate any animals.* O King! The Sattvik Brahmanas gave charities, studied the Vedas and offered sacrifices for themselves. These were their three ordained actions. They were busy in these. O King! The Rajasik Brahmanas were versed in the Vedas and acted as priests to the Ksattriyas

*N.B. - Where the victim is fastened during the time of immolation, and ate flesh as sanctioned by recognised rules. They were busy with their six duties. They offered sacrifices on their own behalf, assisted others in sacrifices, took gifts, made charities, studied and taught others the Vedas. The Tamasik Brahmanas were angry, attached to worldly objects, and jealous. They studied very little of the Vedas and spent most of their time in serving the kings. O King! Mahisasura was killed, all the Brahmanas were glad and began to practise Dharma according to the Vedas, observed vows and made charities. The Ksattriyas began to govern the subjects, the Vaisya carried on their trading business and the other tribes went on with their agriculture, preservation of the cows, and lending money on interest. Thus all men became vary glad on the death of Mahisa. Devoid of cares and anxieties, the subjects got much wealth! The cows were endowed with suspicious signs and gave plenty of milk and the rivers flowed full of waters. The trees looked splendid with abundance of fruits; men were without diseases: in short, people had no mental agony and too much or too little of rains were not there; S'alavas, mice, birds, and seditions we not extant. O King! The beings died not prematurely; rather enjoyed incessantly, their full health and possessed lots of riches; especially beings, engaged in the Vedic Dharma, served the lotus feet of Chandika and thus spent their lives.

Here ends the Twentieth Chapter of the Fifth Book on the peace of the world in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 21

On The Conquest Of The Heavens

Chapter 108 of 318 · 61 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
शृणु राजन् प्रवक्ष्यामि देव्याश्चरितमुत्तमम् ।
सुखदं सर्वजन्तूनां सर्वपापप्रणाशनम् ॥ १ ॥
यथा शुम्भो निशुम्भश्च भ्रातरौ बलवत्तरौ ।
बभूवतुर्महावीरौ अवध्यौ पुरुषैः किल ॥ २ ॥
बहुसेनावृतौ शूरौ देवानां दुःखदौ सदा
दुराचारौ मदोत्सिक्तौ बहुदानवसंयुतौ ॥ ३ ॥
हताविम्बिकया तौ तु संग्रामेऽतीव दारुणे ।
देवानाञ्ज हितार्थाय सर्वैः परिचरैः सह ॥ ४ ॥
चण्डमुण्डौ महाबाहु रक्तबीजोऽतिदारुणः ।
धूम्रलोचननामा च निहतास्ते रणाङ्गणे ॥ ५ ॥
तान्निहत्य सुराणां सा जहार भयमुत्तमम् ।
स्तुता सम्पूजिता देवैर्गिरौ हेमाचले शुभे ॥ ६ ॥
राजोवाच

कावेतावसुरावादौ कथं तौ बलिनां वरौ ।
केन संस्थापितौ चेह स्त्रीवध्यत्वं कुतो गतौ ॥ ७ ॥
तपसा वरदानेन कस्य जातौ महाबलौ ।
कथञ्च निहतौ सर्वं कथयस्व सविस्तरम् ॥ ८ ॥
व्यास उवाच
शृणु राजन्कथां दिव्यां सर्वपापप्रणाशिनीम् ।
देव्याश्चरितसंयुक्तां सर्वार्थफलदां शुभाम् ॥ ९ ॥
पुरा शुम्भनिशुम्भौ द्वावसुरौ भूमिमण्डले ।
पातालतश्च सम्प्राप्तौ भ्रातरौ शुभदर्शनौ ॥ १० ॥
तौ प्राप्तयौवनौ चैव चेरतुस्तप उत्तमम् ।
अन्नोदकं परित्यज्य पुष्करे लोकपावने ॥ ११ ॥
वर्षाणामयुतं यावद्योगविद्यापरायणौ ।
एकत्रैवासनं कृत्वा तेपाते परमं तपः ॥ १२ ॥
तयोस्तुष्टोऽभवद्ब्रह्मा सर्वलोकपितामहः ।

तत्रागतश्च भगवानारुह्य वरटापतिम् ॥ १३ ॥
तावुभौ च जगत्स्रष्टा दृष्ट्वा ध्यानपरौ स्थितौ ।

उत्तिष्ठत महाभागौ तुष्टोऽहं तपसा किल ॥ १४ ॥
वाञ्छितं वां वरं कामं ददामि ब्रुवतामिह ।
कामदोऽहं समायातो दृष्ट्वा वां तपसो बलम् ॥ १५ ॥
व्यास उवाच
इति श्रुत्वा वचस्तस्य प्रबुद्धौ तौ समाहितौ ।
प्रदक्षिणक्रियां कृत्वा प्रणामं चक्रतुस्तदा ॥ १६ ॥
दण्डवत्प्रणिपातञ्च कृत्वा तौ दुर्बलाकृती ।
ऊचतुर्मधुरां वाचं दीनौ गद्गदया गिरा ॥ १७ ॥
देवदेव दयासिन्धो भक्तानामभयप्रद ।
अमरत्वञ्च नौ ब्रह्मन्देहि तुष्टोऽसि चेद्विभो ॥ १८ ॥
मरणादपरं किञ्चिद्भयं नास्ति धरातले ।
तस्माद्भयाच्च सन्त्रस्तौ युष्माकं शरणं गतौ ॥ १९ ॥

त्राहि त्वं देवदेवेश जगत्कर्तः क्षमानिधे ।
परिस्फोटय विश्वात्मन् सद्यो मरणजं भयम् ॥ २० ॥
ब्रह्मोवाच
किमिदं प्रार्थनीयं वो विपरीतं तु सर्वथा ।
अदेयं सर्वथा सर्वैः सर्वेभ्यो भुवनत्रये ॥ २१ ॥
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
मर्यादा विहिता लोके पूर्वं विश्वकृता किल ॥ २२ ॥
मर्तव्यं सर्वथा सर्वैः प्राणिभिर्नात्र संशयः ।
अन्यं प्रार्थयतं कामं ददामि यच्च वाञ्छितम् ॥ २३ ॥
व्यास उवाच
तदाकर्ण्य वचस्तस्य सुविमृश्य च दानवौ ।
ऊचतुः प्रणिपत्याथ ब्रह्माणं पुरतः स्थितम् ॥ २४ ॥
पुरुषैरमराद्यैश्च मानवैर्मृगपक्षिभिः ।
अवध्यत्वं कृपासिन्धो देहि नौ वाञ्छितं वरम् ॥ २५ ॥

नारी बलवती कास्ति या नौ नाशं करिष्यति ।
न बिभीवः स्त्रियः कामं त्रैलोक्ये सचराचरे ॥ २६ ॥
अवध्यौ भ्रातरौ स्यातां नरेभ्यः पङ्कजोद्भव ।
भयं न स्त्रीजनेभ्यश्च स्वभावादबला हि सा ॥ २७ ॥
व्यास उवाच
इति श्रुत्वा तयोर्वाक्यं प्रददौ वाञ्छितं वरम् ।
ब्रह्मा प्रसन्नमनसा जगामाथ स्वमालयम् ॥ २८ ॥
गतेऽथ भवने तस्मिन्दानवौ स्वगृहं गतौ ।
भृगुं पुरोहितं कृत्वा चक्रतुः पूजनं तदा ॥ २९ ॥
शुभे दिने सुनक्षत्रे जातरूपमयं शुभम् ।
कृत्वा सिंहासनं दिव्यं राज्यार्थं प्रददौ मुनिः ॥ ३० ॥

शुम्भाय ज्येष्ठभूताय ददौ राज्यासनं शुभम् ।
सेवनार्थं तदैवाशु सम्प्राप्ता दानवोत्तमाः ॥ ३१ ॥
चण्डमुण्डौ महावीरौ भ्रातरौ बलदर्पितौ ।

सम्प्राप्तौ सैन्यसंयुक्तौ रथवाजिगजान्वितौ ॥ ३२ ॥
धूम्रलोचननामा च तद्रूपश्चण्डविक्रमः ।
शुम्भञ्च भूपतिं श्रुत्वा तदागाद्बलसंयुतः ॥ ३३ ॥
रक्तबीजस्तथा शूरो वरदानबलाधिकः ।
अक्षौहिणीभ्यां संयुक्तस्तत्रैवागत्य सङ्गतः ॥ ३४ ॥
तस्यैकं कारणं राजन् संग्रामे युध्यतः सदा ।
देहाद्रुधिरसम्पातस्तस्य शस्त्राहतस्य च ॥ ३५ ॥
जायते च यदा भूमावुत्पद्यन्ते ह्यनेकशः ।
तादृशाः पुरुषाः क्रूरा बहवः शस्त्रपाणयः ॥ ३६ ॥
सम्भवन्ति तदाकारास्तद्रूपास्तत्पराक्रमाः ।
युद्धं पुनस्ते कुर्वन्ति पुरुषा रक्तसम्भवाः ॥ ३७ ॥
अतः सोऽपि महावीर्यः संग्रामेऽतीव दुर्जयः ।
अवध्यः सर्वभूतानां रक्तबीजो महासुरः ॥ ३८ ॥
अन्ये च बहवः शूराश्चतुरङ्गसमन्विताः ।

शुम्भञ्च नृपतिं मत्वा बभूवुस्तस्य सेवकाः ॥ ३९ ॥
असंख्याता तदा जाता सेना शुम्भनिशुम्भयोः ।
पृथिव्याः सकलं राज्यं गृहीतं बलवत्तया ॥ ४० ॥
सेनायोगं तदा कृत्वा निशुम्भः परवीरहा ।
जगाम तरसा स्वर्गे शचीपतिजयाय च ॥ ४१ ॥
चकारासौ महायुद्धं लोकपालैः समन्ततः ।
वृत्रहा वज्रपातेन ताडयामास वक्षसि ॥ ४२ ॥
स वज्राभिहतो भूमौ पपात दानवानुजः ।
भग्नं बलं तदा तस्य निशुम्भस्य महात्मनः ॥ ४३ ॥
भ्रातरं मूर्च्छितं श्रुत्वा शुम्भः परबलार्दनः ।
तत्रागत्य सुरान्सर्वांस्ताडयामास सायकैः ॥ ४४ ॥
कृतं युद्धं महत्तेन शुम्भेनाक्लिष्टकर्मणा ।
निर्जितास्तु सुराः सर्वे सेन्द्राः पालाश्च सर्वशः ॥ ४५ ॥
ऐन्द्रं पदं तदा तेन गृहीतं बलवत्तया ।

कल्पपादपसंयुक्तं कामधेनुसमन्वितम् ॥ ४६ ॥
त्रैलोक्यं यज्ञभागाश्च हृतास्तेन महात्मना ।
नन्दनं च वनं प्राप्य मुदितोऽभून्महासुरः ॥ ४७ ॥
सुधायाश्चैव पानेन सुखमाप महासुरः ।
कुबेरं स च निर्जित्य तस्य राज्यं चकार ह ॥ ४८ ॥
अधिकारं तथा भानोः शशिनश्च चकार ह ।

यमञ्चैव विनिर्जित्य जग्राह तत्पदं तथा ॥ ४९ ॥
वरुणस्य तथा राज्यं चकार वह्निकर्म च ।
वायोः कार्यं निशुम्भश्च चकार स्वबलान्वितः ॥ ५० ॥
ततो देवा विनिर्धूता हृतराज्या हृतश्रियः ।
सन्त्यज्य नन्दनं सर्वे निर्ययुर्गिरिगह्वरे ॥ ५१ ॥
हृताधिकारास्ते सर्वे बभ्रमुर्विजने वने ।
निरालम्बा निराधारा निस्तेजस्का निरायुधाः ॥ ५२ ॥
विचेरुरमराः सर्वे पर्वतानां गुहासु च ।

उद्यानेषु च शून्येषु नदीनां गह्वरेषु च ॥ ५३ ॥
न प्रापुस्ते सुखं वापि स्थानभ्रष्टा विचेतसः ।
लोकपाला महाराज दैवाधीनं सुखं किल ॥ ५४ ॥
बलवन्तो महाभागा बहुज्ञा धनसंयुताः ।
काले दुःखं तथा दैन्यमाप्नुवन्ति नराधिप ॥ ५५ ॥
चित्रमेतन्महाराज कालस्यैव विचेष्टितम् ।
यः करोति नरं तावद्राजानं भिक्षुकं ततः ॥ ५६ ॥
दातारं याचकं चैव बलवन्तं तथाबलम् ।
पण्डितं विकलं कामं शूरं चातीव कातरम् ॥ ५७ ॥
मखानाञ्च शतं कृत्वा प्राप्येन्द्रासनमुत्तमम् ।
पुनर्दुःखं परं प्राप्तं कालस्य गतिरीदृशी ॥ ५८ ॥
कालः करोति धर्मिष्ठं पुरुषं ज्ञानसंयुतम् ।
तमेवातीव पापिष्ठं ज्ञानलेशविवर्जितम् ॥ ५९ ॥
न विस्मयोऽत्र कर्तव्यः सर्वथा कालचेष्टिते ।

ब्रह्मविष्णुहरादीनामपीदृक्कष्टचेष्टितम् ॥ ६० ॥
विष्णुर्जननमाप्नोति सूकरादिषु योनिषु ।
हरः कपाली सञ्जातः कालेनैव बलीयसा ॥ ६१ ॥

Roman transliteration

vyāsa uvāca
śṛṇu rājan pravakṣyāmi devyāścaritamuttamam |
sukhadaṃ sarvajantūnāṃ sarvapāpapraṇāśanam || 1 ||
yathā śumbho niśumbhaśca bhrātarau balavattarau |
babhūvaturmahāvīrau avadhyau puruṣaiḥ kila || 2 ||
bahusenāvṛtau śūrau devānāṃ duḥkhadau sadā
durācārau madotsiktau bahudānavasaṃyutau || 3 ||
hatāvambikayā tau tu saṃgrāme'tīva dāruṇe |
devānāñja hitārthāya sarvaiḥ paricaraiḥ saha || 4 ||
caṇḍamuṇḍau mahābāhū raktabījo'tidāruṇaḥ |
dhūmralocananāmā ca nihatāste raṇāṅgaṇe || 5 ||
tānnihatya surāṇāṃ sā jahāra bhayamuttamam |
stutā sampūjitā devairgirau hemācale śubhe || 6 ||

rājovāca

kāvetāvasurāvādau kathaṃ tau balināṃ varau |
kena saṃsthāpitau ceha strīvadhyatvaṃ kuto gatau || 7 ||
tapasā varadānena kasya jātau mahābalau |
kathañca nihatau sarvaṃ kathayasva savistaram || 8 ||
vyāsa uvāca
śṛṇu rājankathāṃ divyāṃ sarvapāpapraṇāśinīm |
devyāścaritasaṃyuktāṃ sarvārthaphaladāṃ śubhām || 9 ||
purā śumbhaniśumbhau dvāvasurau bhūmimaṇḍale |
pātālataśca samprāptau bhrātarau śubhadarśanau || 10 ||
tau prāptayauvanau caiva ceratustapa uttamam |
annodakaṃ parityajya puṣkare lokapāvane || 11 ||
varṣāṇāmayutaṃ yāvadyogavidyāparāyaṇau |
ekatraivāsanaṃ kṛtvā tepāte paramaṃ tapaḥ || 12 ||
tayostuṣṭo'bhavad□ brahmā sarvalokapitāmahaḥ |

tatrāgataśca bhagavānāruhya varaṭāpatim || 13 ||
tāvubhau ca jagatsraṣṭā dṛṣṭvā dhyānaparau sthitau |
uttiṣṭhata mahābhāgau tuṣṭo'haṃ tapasā kila || 14 ||
vāñchitaṃ vāṃ varaṃ kāmaṃ dadāmi bruvatāmiha |
kāmado'haṃ samāyāto dṛṣṭvā vāṃ tapaso balam || 15 ||
vyāsa uvāca
iti śrutvā vacastasya prabuddhau tau samāhitau |
pradakṣiṇakriyāṃ kṛtvā praṇāmaṃ cakratustadā || 16 ||
daṇḍavatpraṇipātañca kṛtvā tau durbalākṛtī |
ūcaturmadhurāṃ vācaṃ dīnau gad□gadayā girā || 17 ||
devadeva dayāsindho bhaktānāmabhayaprada |
amaratvañca nau brahmandehi tuṣṭo'si cedvibho || 18 ||
maraṇādaparaṃ kiñcid□bhayaṃ nāsti dharātale |
tasmād□bhayācca santrastau yuṣmākaṃ śaraṇaṃ gatau || 19 ||

trāhi tvaṃ devadeveśa jagatkartaḥ kṣamānidhe |
parisphoṭaya viśvātman sadyo maraṇajaṃ bhayam || 20 ||
brahmovāca
kimidaṃ prārthanīyaṃ vo viparītaṃ tu sarvathā |
adeyaṃ sarvathā sarvaiḥ sarvebhyo bhuvanatraye || 21 ||
jātasya hi dhruvo mṛtyurdhruvaṃ janma mṛtasya ca |
maryādā vihitā loke pūrvaṃ viśvakṛtā kila || 22 ||
martavyaṃ sarvathā sarvaiḥ prāṇibhirnātra saṃśayaḥ |
anyaṃ prārthayataṃ kāmaṃ dadāmi yacca vāñchitam || 23 ||
vyāsa uvāca
tadākarṇya vacastasya suvimṛśya ca dānavau |
ūcatuḥ praṇipatyātha brahmāṇaṃ purataḥ sthitam || 24 ||
puruṣairamarādyaiśca mānavairmṛgapakṣibhiḥ |
avadhyatvaṃ kṛpāsindho dehi nau vāñchitaṃ varam || 25 ||

nārī balavatī kāsti yā nau nāśaṃ kariṣyati |
na bibhīvaḥ striyaḥ kāmaṃ trailokye sacarācare || 26 ||
avadhyau bhrātarau syātāṃ narebhyaḥ paṅkajod□bhava |
bhayaṃ na strījanebhyaśca svabhāvādabalā hi sā || 27 ||
vyāsa uvāca

iti śrutvā tayorvākyaṃ pradadau vāñchitaṃ varam |
brahmā prasannamanasā jagāmātha svamālayam || 28 ||
gate'tha bhavane tasmindānavau svagṛhaṃ gatau |
bhṛguṃ purohitaṃ kṛtvā cakratuḥ pūjanaṃ tadā || 29 ||
śubhe dine sunakṣatre jātarūpamayaṃ śubham |
kṛtvā siṃhāsanaṃ divyaṃ rājyārthaṃ pradadau muniḥ || 30 ||
śumbhāya jyeṣṭhabhūtāya dadau rājyāsanaṃ śubham |
sevanārthaṃ tadaivāśu samprāptā dānavottamāḥ || 31 ||
caṇḍamuṇḍau mahāvīrau bhrātarau baladarpitau |

samprāptau sainyasaṃyuktau rathavājigajānvitau || 32 ||
dhūmralocananāmā ca tad□rūpaścaṇḍavikramaḥ |
śumbhañca bhūpatiṃ śrutvā tadāgād□balasaṃyutaḥ || 33 ||
raktabījastathā śūro varadānabalādhikaḥ |
akṣauhiṇībhyāṃ saṃyuktastatraivāgatya saṅgataḥ || 34 ||
tasyaikaṃ kāraṇaṃ rājan saṃgrāme yudhyataḥ sadā |
dehādrudhirasampātastasya śastrāhatasya ca || 35 ||
jāyate ca yadā bhūmāvutpadyante hyanekaśaḥ |
tādṛśāḥ puruṣāḥ krūrā bahavaḥ śastrapāṇayaḥ || 36 ||
sambhavanti tadākārāstad□rūpāstatparākramāḥ |
yuddhaṃ punaste kurvanti puruṣā raktasambhavāḥ || 37 ||
ataḥ so'pi mahāvīryaḥ saṃgrāme'tīva durjayaḥ |
avadhyaḥ sarvabhūtānāṃ raktabījo mahāsuraḥ || 38 ||
anye ca bahavaḥ śūrāścaturaṅgasamanvitāḥ |

śumbhañca nṛpatiṃ matvā babhūvustasya sevakāḥ || 39 ||
asaṃkhyātā tadā jātā senā śumbhaniśumbhayoḥ |
pṛthivyāḥ sakalaṃ rājyaṃ gṛhītaṃ balavattayā || 40 ||
senāyogaṃ tadā kṛtvā niśumbhaḥ paravīrahā |
jagāma tarasā svarge śacīpatijayāya ca || 41 ||
cakārāsau mahāyuddhaṃ lokapālaiḥ samantataḥ |
vṛtrahā vajrapātena tāḍayāmāsa vakṣasi || 42 ||
sa vajrābhihato bhūmau papāta dānavānujaḥ |
bhagnaṃ balaṃ tadā tasya niśumbhasya mahātmanaḥ || 43 ||
bhrātaraṃ mūrcchitaṃ śrutvā śumbhaḥ parabalārdanaḥ |
tatrāgatya surānmarvāṃstāḍayāmāsa sāyakaiḥ || 44 ||
kṛtaṃ yuddhaṃ mahattena śumbhenākliṣṭakarmaṇā |
nirjitāstu surāḥ sarve sendrāḥ pālāśca sarvaśaḥ || 45 ||
aindraṃ padaṃ tadā tena gṛhītaṃ balavattayā |

kalpapādapasaṃyuktaṃ kāmadhenusamanvitam || 46 ||
trailokyaṃ yajñabhāgāśca hṛtāstena mahātmanā |
nandanaṃ ca vanaṃ prāpya mudito'bhūnmahāsuraḥ || 47 ||
sudhāyāścaiva pānena sukhamāpa mahāsuraḥ |
kuberaṃ sa ca nirjitya tasya rājyaṃ cakāra ha || 48 ||
adhikāraṃ tathā bhānoḥ śaśinaśca cakāra ha |
yamañcaiva vinirjitya jagrāha tatpadaṃ tathā || 49 ||
varuṇasya tathā rājyaṃ cakāra vahnikarma ca |
vāyoḥ kāryaṃ niśumbhaśca cakāra svabalānvitaḥ || 50 ||
tato devā vinirdhūtā hṛtarājyā hṛtaśriyaḥ |
santyajya nandanaṃ sarve niryayurgirigahvare || 51 ||
hṛtādhikārāste sarve babhramurvijane vane |

nirālambā nirādhārā nistejaskā nirāyudhāḥ || 52 ||
viceruramarāḥ sarve parvatānāṃ guhāsu ca |

udyāneṣu ca śūnyeṣu nadīnāṃ gahvareṣu ca || 53 ||
na prāpuste sukhaṃ vāpi sthānabhraṣṭā vicetasaḥ |
lokapālā mahārāja daivādhīnaṃ sukhaṃ kila || 54 ||
balavanto mahābhāgā bahujñā dhanasaṃyutāḥ |
kāle duḥkhaṃ tathā dainyamāpnuvanti narādhipa || 55 ||
citrametanmahārāja kālasyaiva viceṣṭitam |
yaḥ karoti naraṃ tāvad□rājānaṃ bhikṣukaṃ tataḥ || 56 ||
dātāraṃ yācakaṃ caiva balavantaṃ tathābalam |
paṇḍitaṃ vikalaṃ kāmaṃ śūraṃ cātīva kātaram || 57 ||
makhānāñca śataṃ kṛtvā prāpyendrāsanamuttamam |
punarduḥkhaṃ paraṃ prāptaṃ kālasya gatirīdṛśī || 58 ||
kālaḥ karoti dharmiṣṭhaṃ puruṣaṃ jñānasaṃyutam |
tamevātīva pāpiṣṭhaṃ jñānaleśavivarjitam || 59 ||
na vismayo'tra kartavyaḥ sarvathā kālaceṣṭite |

brahmaviṣṇuharādīnāmapīdṛkkaṣṭaceṣṭitam || 60 ||
viṣṇurjananamāpnoti sūkarādiṣu yoniṣu |
haraḥ kapālī sañjātaḥ kālenaiva balīyasā || 61 ||

English translation

1-6. Vyasa said O King! I am describing to you that excellent pure life and doings of the Devi that destroy all the sins of all the beings and make them happy. In days of yore, there were two very powerful demons S'umbha and Nis'umbha; they were two brothers, strong heroes and invulnerable by the male persons. Those two wicked Asuras were surrounded with numerable Danavas; they tormented always the Devas. Then the Goddess Ambika, for the good of the Devas, killed S'umbha and Nis'umbha with all their attendants in a very dreadful battle. In the battlefield the Devi killed their main assistants Chanda Munda and the exceedingly terrible Rakta Vija and Dhumralochana. When the Devi destroyed those Danavas, the Devas became fearless; the Devas then went to the beautiful Sumeru mountain and praised Her and chanted hymns to Her.

7-8. Hearing about the names of S'umbha and Nis'umbha, Janamejaya asked O best of Munis! Who were those two Asuras? How came they to be most powerful? Who put them here? Why were they vulnerable to women only? Under whose tapasya and under whose boon did they become so strong? And why did that great Devi kill them? Describe all these to me in detail.

9-20. Vyasa said O King, I am describing to you that beautiful anecdote where the Devi's holy deeds are involved. Hear. This incident full of all that is good, destroys the hearer's all sins and grants them all their desired ends. In days of yore, S'umbha and Nis'umbha, the two fair and good looking brothers came out of Patala to this earth. These two Asuras, when they grew to their manhood, performed severe asceticism in Puskara, the holy place of

pilgrimage, the most purifying place in this world and they refused to eat rice and water. They became so very skilled in their Yoga practices that they passed away in their one posture and seat one Ajuta (10,000) years. Thus they performed very difficult Tapasya. Then the God Brahma, the Grandsire of all, became pleased with their asceticism and appeared before them, riding on His vehicle, the Swan. The Creator, seeing them thus deeply merged in meditation, asked them to get up

from that state and told them thus “I have become pleased with your asceticism. I fulfil the desires of all the Lokas; I have now come to you, pleased to see you so very strong in your ascetic practices; better ask your desired boons from me; I will grant them to you.” Vyasa said O King! Hearing thus the Grandsire’s wards, S’umbha and Nis’umbha got up from their meditation; concentrating their attention towards Him, circumambulated Him and bowed down to Him with their hearts full of reverence. The two Asuras were very weak, lean and thin by their hard tapasya and they looked very humble. They fell down before Him like a piece of wood and began to speak in a sweet voice, choked by intense feelings. O Brahman! O Deva of the Devas! O Thou, the Ocean of Mercy! O Destroyer of fear of the devotees! O Lord! If Thou art pleased then dost Thou grant us immortality. There is nothing in this world more fearful than death; we two have taken refuge unto Thee, being afraid of this death. O Thou, Ocean of mercy! O Creator of the world! O Lord of the Devas! O Universal Soul! Protect us from this fear due to the terrible Death.

21-23. Brahma said Is this the boon that you ask? This is in every way, against the Law of Nature; for no one, in these three Lokas, can grant this boon to anybody. When one becomes born, one must die; and when one dies, one must be born again. This Law is ordained in this world by the Supreme Creator of this Universe, from time immemorial. Therefore all the beings must die; there is no doubt in this. Better ask any other boon that you desire; I will grant that to you.

24-27. Vyasa said O King! Hearing thus the words of Brahma, the two Danavas pondered over the matter and bowed down to the Prajapati, the Lord of the Creation and said O Merciful One! Grant us then so that we shall be invulnerable to any of the male of the Immortal Devas down to human beings and birds and deers; this is the boon that we ask. Where exists the woman so powerful as to kill us? We never fear any woman in all the three Lokas. O Lotus-born! We, the two brothers, want not to be killed by any male; the females are naturally weak therefore we need not fear them.

28-58. Vyasa said O King! Hearing their words, the Grandsire Brahma gladly granted them their desired boon and returned to His own abode. On Brahma going away, the two Danavas, too, returned to their own places. They then appointed the Muni Bhrigu as their priest and began to worship him. Bhrigu, the best of the Munis, then, on an auspicious day and when the star was benign, got a beautiful golden throne built and gave it to the king. S’umbha, being the eldest, was then installed on the auspicious throne as the king; the other brave and excellent demons began to assemble there quickly for serving him. The two great warriors Chanda and Munda, proud on account of their great strength came there with their large armies, chariots, horses, and elephants. Similarly the valiant warriors Dhumralochana, hearing that S’umbha had become their King, came there with his own army. There came up also at that time the great warrior Rakta Vija, more powerful on account of his getting a boon, attended by his army of two Aksauhini soldiers. O King! Hear why this Rakta Vija became so very unconquerable; whenever this Asura was wounded by any weapon, if one drop of blood fell on the ground, at once would be created so many innumerable Asuras, resembling his wicked nature and with similar weapons in their hands. The Asuras born of this blood would have similar appearances and would be similar in strength and ready to fight at once when they were born. That great warrior, the great Demon Rakta Vija was

unconquerable in battle for this very reason and no being could now kill him. The other Asuras, when they heard that S’umbha had become their king, came up there with their armies consisting of four divisions of elephants, chariots, cavalry and infantry and began to serve him. The army of S’umbha and Nis’umbha thus became countless; and they forcibly conquered and got possession of all the kingdoms that existed then on the surface of the earth. Then Nis’umbha, the destroyer of enemies, collected his army and marched up to the Heavens without any delay to conquer Indra, the Lord of

S'achi. He fought very hard with all the Lokapalas on all sides when Indra struck him on his breast with His thunderbolt. Nis'umbha fell unconscious on the ground with that blow when his soldiers, defeated in the battle, fled away on all sides. S'umbha, the destroyer of the enemies' forces, hearing the unconscious state of the younger brother, came up at once on the field and shot at the Devas with multitudes of arrows. The untiring S'umbha fought so violently that Indra and the other Devas and Lokapalas were defeated. S'umbha then took away, perforce, the position of Indra and he occupied the Celestial Tree and Heavenly milching cow that yielded all desires and other excellent things over which Indra used to reign. In fact, that high-souled Asura got the dominion of the three Lokas and took away all those that were offered at the sacrifices. He became highly glad on getting the Nandana Garden and was extremely delighted when he drank the celestial nectar. He then defeated in battle Kuvera, the god of wealth and occupied his kingdom. He defeated the Moon, Sun, and Yama, the God of Death and occupied their positions. Surrounded by his army, Nis'umbha dispossessed Varuna, Fire, and Air of their kingdoms and began to reign in their stead. Thus deprived of their kingdoms, prosperity and wealth, the Devas left the Nandana Garden and fled, out of terror, to the caves of hills and mountains. Thus deprived of all their rights, the Devas without any weapons, without any lustre, without any home, and without anywhere to go, began to wander in lonely forests. O King! All the Immortals began to knock about in lonely gardens, mountain caves and rivers; and nowhere they found happiness; for happiness depends entirely unto the hands of Fate. O Lord of men!

Even those fortunate souls, who are powerful, and wealthy and wise, meet at times with distress and poverty. O King! How marvellous are the ways and manners of Time! It makes kings and donors beggars; it renders the powerful, weak; literates, illiterates; and it makes great warriors into terrible cowards. O King! Vasava performed one hundred horse-sacrifices and got the excellent Indra's position; but again be fell into extreme difficulties; thus runs the wheel of Time.

59. It is Time that bestows the gem of knowledge to a person and it is Time again that deprives that very same man of his wisdom and makes him a great sinner.

60-61. The Bhagavan Visnu takes incarnations, under the control of Time, in several lower wombs as boar, etc., and Maha Deva carries on His body the human skulls, that are not even fit to be touched. When Brahma, Visnu, Mahes'a and others suffer such painful things, then one need not wonder at the workings of the Great inscrutable Time.

Here ends the Twenty-first Chapter of the Fifth Book on the conquest of the Heavens by S'umbha and Nis'umbha in S'ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 22

On The Eulogising Of The Dev! By

Chapter 109 of 318 · 57 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
पराजिताः सुराः सर्वे राज्यं शुम्भः शशास ह ।
एवं वर्षसहस्रं तु जगाम नृपसत्तम ॥ १ ॥
भ्रष्टराज्यास्ततो देवाश्चिन्तामापुः सुदुस्तराम् ।
गुरुं दुःखातुरास्ते तु पप्रच्छुरिदमादृताः ॥ २ ॥
किं कर्तव्यं गुरो ब्रूहि सर्वज्ञस्त्वं महामुनिः ।
उपायोऽस्ति महाभाग दुःखस्य विनिवृत्तये ॥ ३ ॥
उपचारपरा नूनं वेदमन्त्राः सहस्रशः ।
वाञ्छितार्थकरा नूनं सूत्रैः संलक्षिताः किल ॥ ४ ॥
इष्टयो विविधाः प्रोक्ताः सर्वकामफलप्रदाः ।
ताः कुरुष्व मुने नूनं त्वं जानासि च तत्क्रियाः ॥ ५ ॥
विधिः शत्रुविनाशाय यथोद्दिष्टः सदागमे ।
तं कुरुष्वाद्य विधिवद्यथा नो दुःखसंक्षयः ॥ ६ ॥
भवेदांगिरसाद्यैव तथा त्वं कर्तुमर्हसि ।

दानवानां विनाशाय अभिचारं यथामति ॥ ७ ॥
बृहस्पतिरुवाच
सर्वे मन्त्राश्च वेदोक्ता दैवाधीनफलाश्च ते ।
न स्वतन्त्राः सुराधीश तथैकान्तफलप्रदाः ॥ ८ ॥
मन्त्राणां देवता यूयं ते तु दुःखैकभाजनम् ।
जाताः स्म कालयोगेन किं करोमि प्रसाधनम् ॥ ९ ॥
इन्द्राग्निवरुणादीनां यजनं यज्ञकर्मसु ।
ते यूयं विपदं प्राप्ताः करिष्यन्ति किमिष्टयः ॥ १० ॥
अवश्यम्भाविभावानां प्रतीकारो न विद्यते ।
उपायस्त्वथ कर्तव्य इति शिष्टानुशासनम् ॥ ११ ॥
दैवं हि बलवत्केचित्प्रवदन्ति मनीषिणः ।
उपायवादिनो दैवं प्रवदन्ति निरर्थकम् ॥ १२ ॥
दैवं चैवाप्युपायश्च द्वावेवाभिमतौ नृणाम् ।
केवलं दैवमाश्रित्य न स्थातव्यं कदाचन ॥ १३ ॥

उपायः सर्वथा कार्यो विचार्य स्वधिया पुनः ।
तस्माद्ब्रवीमि वः सर्वान्संविचार्य पुनः पुनः ॥ १४ ॥

पुरा भगवती तुष्टा जघान महिषासुरम् ।
युष्माभिस्तु स्तुता देवी वरदानं ददावथ ॥ १५ ॥
आपदं नाशयिष्यामि संस्मृता वा सदैव हि ।
यदा यदा वो देवेशा आपदो दैवसम्भवाः ॥ १६ ॥
प्रभवन्ति तदा कामं स्मर्तव्याहं सुरैः सदा ।
स्मृताहं नाशयिष्यामि युष्माकं परमापदः ॥ १७ ॥
तस्माद्धिमाचले गत्वा पर्वते सुमनोहरे ।
आराधनं चण्डिकायाः कुरुध्वं प्रेमपूर्वकम् ॥ १८ ॥
मायाबीजविधानज्ञास्तत्पुरश्चरणे रताः ।
जानाम्यहं योगबलात्प्रसन्ना सा भविष्यति ॥ १९ ॥
दुःखस्यान्तोऽद्य युष्माकं दृश्यते नात्र संशयः ।
तस्मिञ्छैले सदा देवी तिष्ठतीति मया श्रुतम् ॥ २० ॥

स्तुता सम्पूजिता सद्यो वाञ्छितार्थान् प्रदास्यति ।
निश्चयं परमं कृत्वा गच्छध्वं वै हिमालयम् ॥ २१ ॥
सुराः सर्वाणि कार्याणि सा वः कामं विधास्यति ।
व्यास उवाच
इति तस्य वचः श्रुत्वा देवास्ते प्रययुर्गिरिम् ॥ २२ ॥
हिमालयं महाराज देवीध्यानपरायणाः ।
मायाबीजं हृदा नित्यं जपन्तः सर्व एव हि ॥ २३ ॥
नमश्चक्रुर्महामायां भक्तानामभयप्रदाम् ।
तुष्टुवुः स्तोत्रमन्त्रैश्च भक्त्या परमया युताः ॥ २४ ॥
नमो देवि विश्वेश्वरि प्राणनाथे
सदानन्दरूपे सुरानन्ददे ते ।
नमो दानवान्तप्रदे मानवाना-
मनेकार्थदे भक्तिगम्यस्वरूपे ॥ २५ ॥
न ते नामसंख्यां न ते रूपमीदृ-

क्तथा कोऽपि वेदादिदेवस्वरूपे ।
त्वमेवासि सर्वेषु शक्तिस्वरूपा
प्रजासृष्टिसंहारकाले सदैव ॥ २६ ॥
स्मृतिस्त्वं धृतिस्त्वं त्वमेवासि बुद्धि-
र्जरा पुष्टितुष्टी धृतिः कान्तिशान्ती ।
सुविद्या सुलक्ष्मीर्गतिः कीर्तिमेधे
त्वमेवासि विश्वस्य बीजं पुराणम् ॥ २७ ॥
यदा यैः स्वरूपैः करोषीह कार्यं
सुराणां च तेभ्यो नमामोऽद्य शान्त्यै ।
क्षमा योगनिद्रा दया त्वं विवक्षा
स्थिता सर्वभूतेषु शस्तैः स्वरूपैः ॥ २८ ॥

कृतं कार्यमादौ त्वया यत्सुराणां
हतोऽसौ महारिर्मदान्धो हयारिः ।
दया ते सदा सर्वदेवेषु देवि

प्रसिद्धा पुराणेषु वेदेषु गीता ॥ २९ ॥
किमत्रास्ति चित्रं यदम्बा सुतं स्वं
मुदा पालयेत्पोषयेत्सम्यगेव ।
यतस्त्वं जनित्री सुराणां सहाया
कुरुष्वैकचित्तेन कार्यं समग्रम् ॥ ३० ॥
न वा ते गुणानामियत्तां स्वरूपं
वयं देवि जानीमहे विश्ववन्द्ये ।
कृपापात्रमित्येव मत्वा तथास्मा-
न्भयेभ्यः सदा पाहि पातुं समर्थे ॥ ३१ ॥
विना बाणपातैर्विना मुष्टिघातै-
र्विनाशूलखड्गैर्विना शक्तिदण्डैः ।
रिपून्हन्तुमेवासि शक्ता विनोदा-
त्तथापीह लोकोपकाराय लीला ॥ ३२ ॥
इदं शाश्वतं नैव जानन्ति मूढा

न कार्यं विना कारणं सम्भवेद्वा ।
वयं तर्कयामोऽनुमानं प्रमाणं
त्वमेवासि कर्तास्य विश्वस्य चेति ॥ ३३ ॥
अजः सृष्टिकर्ता मुकुन्दोऽवितायं
हरो नाशकृद्वै पुराणे प्रसिद्धः ।
न किं त्वत्प्रसूतास्त्रयस्ते युगादौ
त्वमेवासि सर्वस्य तेनैव माता ॥ ३४ ॥
त्रिभिस्त्वं पुराराधिता देवि दत्ता
त्वया शक्तिरुग्रा च तेभ्यः समग्रा ।
त्वया संयुतास्ते प्रकुर्वन्ति कामं
जगत्पालनोत्पत्तिसंहारमेव ॥ ३५ ॥
ते किं न मन्दमतयो यतयो विमूढा-
स्त्वां ये न विश्वजननीं समुपाश्रयन्ति ।
विद्यां परां सकलकामफलप्रदां तां

मुक्तिप्रदां विबुधवृन्दसुवन्दिताङ्घ्रिम् ॥ ३६ ॥
ये वैष्णवाः पाशपताश्च सौरा
दम्भास्त एव प्रतिभान्ति नूनम् ।
ध्यायन्ति न त्वां कमलाञ्च लज्जां
कान्तिं स्थितिं कीर्तिमथापि पुष्टिम् ॥ ३७ ॥
हरिहरादिभिरप्यथ सेविता

त्वमिह देववरैरसुरैस्तथा ।
भुवि भजन्ति न येऽल्पधियो नरा
जननि ते विधिना खलु वञ्चिताः ॥ ३८ ॥
जलधिजापदपङ्कजरञ्जनं
जतुरसेन करोति हरिः स्वयम् ।
त्रिनयनोऽपि धराधरजाङ्घ्रिपं-
कजपरागनिषेवणतत्परः ॥ ३९ ॥
किमपरस्य नरस्य कथानकै-

स्तव पदाब्जयुगं न भजन्ति के ।
विगतरागगृहाश्च दयां क्षमां
कृतधियो मुनयोऽपि भजन्ति ते ॥ ४० ॥
देवि त्वदङ्घ्रिभजने न जना रता ये
संसारकूपपतिताः पतिताः किलामी ।
ते कुष्ठगुल्मशिरआधियुता भवन्ति
दारिद्र्यदैन्यसहिता रहिताः सुखौघैः ॥ ४१ ॥
ये काष्ठभारवहने यवसावहारे
कार्ये भवन्ति निपुणा धनदारहीनाः ।
जानीमहेऽल्पमतिभिर्भवदङ्घ्रिसेवा
पूर्वे भवे जननि तैर्न कृता कदापि ॥ ४२ ॥
व्यास उवाच
एवं स्तुता सुरैः सर्वैरम्बिका करुणान्विता ।
प्रादुर्बभूव तरसा रूपयौवनसंयुता ॥ ४३ ॥

दिव्याम्बरधरा देवी दिव्यभूषणभूषिता ।
दिव्यमाल्यसमायुक्ता दिव्यचन्दनचर्चिता ॥ ४४ ॥
जगन्मोहनलावण्या सर्वलक्षणलक्षिता ।
अद्वितीयस्वरूपा सा देवानां दर्शनं गता ॥ ४५ ॥
जाह्नव्यां स्नातुकामा सा निर्गता गिरिगह्वरात् ।
दिव्यरूपधरा देवी विश्वमोहनमोहिनी ॥ ४६ ॥
देवान्स्तुतिपरानाह मेघगम्भीरया गिरा ।
प्रेमपूर्वं स्मितं कृत्वा कोकिलामञ्जुवादिनी ॥ ४७ ॥
देव्युवाच
भो भोः सुरवराः कात्र भवद्भिः स्तूयते भृशम् ।
किमर्थं ब्रूत वः कार्यं चिन्ताविष्टाः कुतः पुनः ॥ ४८ ॥
व्यास उवाच
तच्छ्रुत्वा भाषितं तस्या मोहिता रूपसम्पदा ।
प्रेमपूर्वं हृदुत्साहास्तामूचुः सुरसत्तमाः ॥ ४९ ॥

देवा ऊचुः
देवि स्तुमस्त्वां विश्वेशि प्रणताः स्म कृपार्णवे ।
पाहि नः सर्वदुःखेभ्यः संविग्नान्दैत्यतापितान् ॥ ५० ॥
पुरा त्वया महादेवि निहत्यासुरकण्टकम् ।
महिषं नो वरो दत्तः स्मर्तव्याहं सदापदि ॥ ५१ ॥
स्मरणाद्दैत्यजां पीडां नाशयिष्याम्यसंशयम् ।
तेन त्वं संस्मृता देवि नूनमस्माभिरित्यपि ॥ ५२ ॥
अद्य शुम्भनिशुम्भौ द्वावसुरौ घोरदर्शनौ ।
उत्पन्नौ विघ्नकर्तारावहन्यौ पुरुषैः किल ॥ ५३ ॥
रक्तबीजश्च बलवांश्चण्डमुण्डौ तथासुरौ ।
एतैरन्यैश्च देवानां हृतं राज्यं महाबलैः ॥ ५४ ॥
गतिरन्या न चास्माकं त्वमेवासि महाबले ।
कुरु कार्यं सुराणां वै दुःखितानां सुमध्यमे ॥ ५५ ॥
देवास्त्वदङ्घ्रिभजने निरताः सदैव

ते दानवैरतिबलैर्विपदं सुनीताः ।
तान्देवि दुःखरहितान् कुरु भक्तियुक्ता-
न्मातस्त्वमेव शरणं भव दुःखितानाम् ॥ ५६ ॥
सकलभुवनरक्षा देवि कार्या त्वयाद्य
स्वकृतमिति विदित्वा विश्वमेतद्युगादौ ।
जननि जगति पीडां दानवा दर्पयुक्ताः
स्वबलमदसमेतास्ते प्रकुर्वन्ति मातः ॥ ५७ ॥

Roman transliteration

vyāsa uvāca
parājitāḥ surāḥ sarve rājyaṃ śumbhaḥ śaśāsa ha |
evaṃ varṣasahasraṃ tu jagāma nṛpasattama || 1 ||
bhraṣṭarājyāstato devāścintāmāpuḥ sudustarām |
guruṃ duḥkhāturāste tu papracchuridamādṛtāḥ || 2 ||
kiṃ kartavyaṃ guro brūhi sarvajñastvaṃ mahāmuniḥ |
upāyo'sti mahābhāga duḥkhasya vinivṛttaye || 3 ||
upacāraparā nūnaṃ vedamantrāḥ sahasraśaḥ |
vācchitārthakarā nūnaṃ sūtraiḥ saṃlakṣitāḥ kila || 4 ||
iṣṭayo vividhāḥ proktāḥ sarvakāmaphalapradāḥ |
tāḥ kuruṣva mune nūnaṃ tvaṃ jānāsi ca tatkriyāḥ || 5 ||
vidhiḥ śatruvināśāya yathoddiṣṭaḥ sadāgame |
taṃ kuruṣvādya vidhivadyathā no duḥkhasaṃkṣayaḥ || 6 ||
bhavedāṃgirasādyaiva tathā tvaṃ kartumarhasi |

dānavānāṃ vināśāya abhicāraṃ yathāmati || 7 ||
bṛhaspatiruvāca
sarve mantrāśca vedoktā daivādhīnaphalāśca te |
na svatantrāḥ surādhīśa tathaikāntaphalapradāḥ || 8 ||
mantrāṇāṃ devatā yūyaṃ te tu duḥkhaikabhājanam |
jātāḥ sma kālayogena kiṃ karomi prasādhanam || 9 ||

indrāgnivaruṇādīnāṃ yajanaṃ yajñakarmasu |
te yūyaṃ vipadaṃ prāptāḥ kariṣyanti kimiṣṭayaḥ || 10 ||
avaśyambhāvibhāvānāṃ pratīkāro na vidyate |
upāyastvatha kartavya iti śiṣṭānuśāsanam || 11 ||
daivaṃ hi balavatkecitpravadanti manīṣiṇaḥ |
upāyavādino daivaṃ pravadanti nirarthakam || 12 ||
daivaṃ caivāpyupāyaśca dvāvevābhimatau nṛṇām |
kevalaṃ daivamāśritya na sthātavyaṃ kadācana || 13 ||

upāyaḥ sarvathā kāryo vicārya svadhiyā punaḥ |
tasmād□ bravīmi vaḥ sarvānsaṃvicārya punaḥ punaḥ || 14 ||
purā bhagavatī tuṣṭā jaghāna mahiṣāsuram |
yuṣmābhistu stutā devī varadānaṃ dadāvatha || 15 ||
āpadaṃ nāśayiṣyāmi saṃsmṛtā vā sadaiva hi |
yadā yadā vo deveśā āpado daivasambhavāḥ || 16 ||
prabhavanti tadā kāmaṃ smartavyāhaṃ suraiḥ sadā |
smṛtāhaṃ nāśayiṣyāmi yuṣmākaṃ paramāpadaḥ || 17 ||
tasmāddhimācale gatvā parvate sumanohare |
ārādhanaṃ caṇḍikāyāḥ kurudhvaṃ premapūrvakam || 18 ||
māyābījavidhānajñāstatpuraścaraṇe ratāḥ |
jānāmyahaṃ yogabalātprasannā sā bhaviṣyati || 19 ||
duḥkhasyānto'dya yuṣmākaṃ dṛśyate nātra saṃśayaḥ |
tasmiñchaile sadā devī tiṣṭhatīti mayā śrutam || 20 ||

stutā sampūjitā sadyo vāñchitārthān pradāsyati |
niścayaṃ paramaṃ kṛtvā gacchadhvaṃ vai himālayam || 21 ||
surāḥ sarvāṇi kāryāṇi sā vaḥ kāmaṃ vidhāsyati |
vyāsa uvāca
iti tasya vacaḥ śrutvā devāste prayayurgirim || 22 ||
himālayaṃ mahārāja devīdhyānaparāyaṇāḥ |
māyābījaṃ hṛdā nityaṃ japantaḥ sarva eva hi || 23 ||
namaścakrurmahāmāyāṃ bhaktānāmabhayapradām |
tuṣṭuvuḥ stotramantraiśca bhaktyā paramayā yutāḥ || 24 ||
namo devi viśveśvari prāṇanāthe
sadānandarūpe surānandade te |
namo dānavāntaprade mānavānā-
manekārthade bhaktigamyasvarūpe || 25 ||
na te nāmasaṃkhyāṃ na te rūpamīdṛ-

ktathā ko'pi vedādidevasvarūpe |
tvamevāsi sarveṣu śaktisvarūpā
prajāsṛṣṭisaṃhārakāle sadaiva || 26 ||
smṛtistvaṃ dhṛtistvaṃ tvamevāsi buddhi-
rjarā puṣṭituṣṭī dhṛtiḥ kāntiśāntī |
suvidyā sulakṣmīrgatiḥ kīrtimedhe
tvamevāsi viśvasya bījaṃ purāṇam || 27 ||
yadā yaiḥ svarūpaiḥ karoṣīha kāryaṃ
surāṇāṃ ca tebhyo namāmo'dya śāntyai |
kṣamā yoganidrā dayā tvaṃ vivakṣā
sthitā sarvabhūteṣu śastaiḥ svarūpaiḥ || 28 ||
kṛtaṃ kāryamādau tvayā yatsurāṇāṃ
hato'sau mahārirmadāndho hayāriḥ |

dayā te sadā sarvadeveṣu devi

prasiddhā purāṇeṣu vedeṣu gītā || 29 ||
kimatrāsti citraṃ yadambā sutaṃ svaṃ
mudā pālayetpoṣayetsamyageva |
yatastvaṃ janitrī surāṇāṃ sahāyā
kuruṣvaikacittena kāryaṃ samagram || 30 ||
na vā te guṇānāmiyattāṃ svarūpaṃ
vayaṃ devi jānīmahe viśvavandye |
kṛpāpātramityeva matvā tathāsmā-
nbhayebhyaḥ sadā pāhi pātuṃ samarthe || 31 ||
vinā bāṇapātairvinā muṣṭighātai-
rvināśūlakhaḍgairvinā śaktidaṇḍaiḥ |
ripūnhantumevāsi śaktā vinodā-
ttathāpīha lokopakārāya līlā || 32 ||
idaṃ śāśvataṃ naiva jānanti mūḍhā

na kāryaṃ vinā kāraṇaṃ sambhavedvā |
vayaṃ tarkayāmo'numānaṃ pramāṇaṃ
tvamevāsi kartāsya viśvasya ceti || 33 ||
ajaḥ sṛṣṭikartā mukundo'vitāyaṃ
haro nāśakṛdvai purāṇe prasiddhaḥ |
na kiṃ tvatprasūtāstrayaste yugādau
tvamevāsi sarvasya tenaiva mātā || 34 ||
tribhistvaṃ purārādhitā devi dattā
tvayā śaktirugrā ca tebhyaḥ samagrā |
tvayā saṃyutāste prakurvanti kāmaṃ
jagatpālanotpattisaṃhārameva || 35 ||
te kiṃ na mandamatayo yatayo vimūḍhā-
stvāṃ ye na viśvajananīṃ samupāśrayanti |
vidyāṃ parāṃ sakalakāmaphalapradāṃ tāṃ

muktipradāṃ vibudhavṛndasuvanditāṅ□ghrim || 36 ||
ye vaiṣṇavāḥ pāśapatāśca saurā
dambhāsta eva pratibhānti nūnam |
dhyāyanti na tvāṃ kamalāñca lajjāṃ
kāntiṃ sthitiṃ kīrtimathāpi puṣṭim || 37 ||
hariharādibhirapyatha sevitā
tvamiha devavarairasuraistathā |
bhuvi bhajanti na ye'lpadhiyo narā
janani te vidhinā khalu vañcitāḥ || 38 ||
jaladhijāpadapaṅkajarañjanaṃ
jaturasena karoti hariḥ svayam |
trinayano'pi dharādharajāṅ□ghripaṃ-
kajaparāganiṣevaṇatatparaḥ || 39 ||
kimaparasya narasya kathānakai-

stava padābjayugaṃ na bhajanti ke |
vigatarāgagṛhāśca dayāṃ kṣamāṃ
kṛtadhiyo munayo'pi bhajanti te || 40 ||
devi tvadaṅ□ghribhajane na janā ratā ye
saṃsārakūpapatitāḥ patitāḥ kilāmī |

te kuṣṭhagulmaśiraādhiyutā bhavanti
dāridryadainyasahitā rahitāḥ sukhaughaiḥ || 41 ||
ye kāṣṭhabhāravahane yavasāvahāre
kārye bhavanti nipuṇā dhanadārahīnāḥ |
jānīmahe'lpamatibhirbhavadaṅ□ghrisevā
pūrve bhave janani tairna kṛtā kadāpi || 42 ||
vyāsa uvāca
evaṃ stutā suraiḥ sarvairambikā karuṇānvitā |
prādurbabhūva tarasā rūpayauvanasaṃyutā || 43 ||

divyāmbaradharā devī divyabhūṣaṇabhūṣitā |
divyamālyasamāyuktā divyacandanacarcitā || 44 ||
jaganmohanalāvaṇyā sarvalakṣaṇalakṣitā |
advitīyasvarūpā sā devānāṃ darśanaṃ gatā || 45 ||
jāhnavyāṃ snātukāmā sā nirgatā girigahvarāt |
divyarūpadharā devī viśvamohanamohinī || 46 ||
devānstutiparānāha meghagambhīrayā girā |
premapūrvaṃ smitaṃ kṛtvā kokilāmañjuvādinī || 47 ||
devyuvāca
bho bhoḥ suravarāḥ kātra bhavad□bhiḥ stūyate bhṛśam |
kimarthaṃ brūta vaḥ kāryaṃ cintāviṣṭāḥ kutaḥ punaḥ || 48 ||
vyāsa uvāca
tacchrutvā bhāṣitaṃ tasyā mohitā rūpasampadā |
premapūrvaṃ hṛdutsāhāstāmūcuḥ surasattamāḥ || 49 ||

devā ūcuḥ
devi stumastvāṃ viśveśi praṇatāḥ sma kṛpārṇave |
pāhi naḥ sarvaduḥkhebhyaḥ saṃvignāndaityatāpitān || 50 ||
purā tvayā mahādevi nihatyāsurakaṇṭakam |
mahiṣaṃ no varo dattaḥ smartavyāhaṃ sadāpadi || 51 ||
smaraṇāddaityajāṃ pīḍāṃ nāśayiṣyāmyasaṃśayam |
tena tvaṃ saṃsmṛtā devi nūnamasmābhirityapi || 52 ||
adya śumbhaniśumbhau dvāvasurau ghoradarśanau |
utpannau vighnakartārāvahanyau puruṣaiḥ kila || 53 ||
raktabījaśca balavāṃścaṇḍamuṇḍau tathāsurau |
etairanyaiśca devānāṃ hṛtaṃ rājyaṃ mahābalaiḥ || 54 ||
gatiranyā na cāsmākaṃ tvamevāsi mahābale |
kuru kāryaṃ surāṇāṃ vai duḥkhitānāṃ sumadhyame || 55 ||
devāstvadaṅ□ghribhajane niratāḥ sadaiva

te dānavairatibalairvipadaṃ sunītāḥ |
tāndevi duḥkharahitān kuru bhaktiyuktā-
nmātastvameva śaraṇaṃ bhava duḥkhitānām || 56 ||
sakalabhuvanarakṣā devi kāryā tvayādya
svakṛtamiti viditvā viśvameta□dyugādau |
janani jagati pīḍāṃ dānavā darpayuktāḥ
svabalamadasametāste prakurvanti mātaḥ || 57 ||

English translation

1-7. Vyasa said O King! When the Devas were all defeated, S'umbha began to govern all their kingdoms; thus one thousand years passed away. The Devas, on the other hand, deprived of their kingdoms, were all drowned in an ocean of cares and anxieties; at last they began to feel very much and were greatly afflicted. They asked with reverence their own Guru Brihaspati, "O Guru! What are we to do now? O All knowing! You are the Great Muni; kindly say unto us if there be any means by which we can get rid of this our present crisis. There are thousands of Vedic Mantrams which yield the desired results, if they are worshipped with due rites and ceremonies and if all the rules be observed thereof. O best of Munis! Many Yajhas are mentioned in the Vedas that yield all the desired results; you know them all; so kindly perform those Yajhas. Do all those ceremonies duly that are ordained in the Vedas for the killing of enemies; O Descendant of Angirasa! You ought to perform as early as possible those sacrifices for magical purposes to destroy the Danavas so that all our miseries come to an end."

8-22. Brihaspati said "O Lord of the Suras! All the mantras mentioned in the Vedas yield the desired results, but subservient to the Great Destiny only; they do not give results of themselves but do so in obedience to to the laws ordained by Nature. You all are the presiding Deities of the Vedic Mantras; but, now, by the strange irony of Time, you are put to difficulties and troubles; what can I do now in this case? See! Indra, Agni, Varuna, and other gods are invoked in sacrifices; how, then, can sacrificial ceremonies do good when you are put to so great difficulties. Therefore there is no remedy to those which will take place unavoidably; but those who are wise declare that in such cases means are to be adopted. Some sages say that Fate is strong but those who advocate the cause of taking remedial

means say that Fate is powerless; remedies or manly exertions lead to all success. But, O King of the Devas! The embodied souls ought to resort to both Fate and Remedies; it is never advisable to depend solely on Fate. Therefore, it is advisable to think out again and again as far as one's own Intellect goes, the best remedies. O Devas! I have thought over again and again on this subject and say to you my opinion. Hear. In days of yore, the Bhagavati, being appeased, killed Mahisasura; and when you all praised and chanted hymns to Her, She gave you this boon that She will remove all your sorrows and troubles no sooner you remember Her, and She told that you all must remember Her whenever any difficulty would arise to you out of this Great Destiny. She would, then, free you all of your ocean of great difficulties. Therefore do you all now go to the highly sacred and exquisitely beautiful Himalayan mountains and worship the most worshipful Chandika Devi with your love and devotion. Know all the rules of the Seed mantra of Maya and be engaged in taking Her name accompanied with burnt offerings. I have come to know, by Yogic power, that She will be pleased with You. I see that today your difficulties will come to an end; there is not the least doubt in this. I have heard that the Devi resides always in the Himachal; if you worship and praise and chant hymns to Her, She will certainly grant you your desired boons. Therefore fully decide on this thing and go to the Himalayas. O Devas! She will fulfil all your desires and carry out all your intentions."

23-24. Vyasa said O King! Hearing thus his words, the Devas departed to the Himalayas and they became all merged in the devotional worship of the Supreme Goddess and began to meditate constantly in their hearts the Seed mantra of Maya (Hrim). They bowed down to the Goddess Maha Maya, the Discarder of all the fears of Her Bhaktas and began to chant hymns to Her with perfect devotion.

25-42. O Goddess! Salutation to Thee! O Thou, the Lord of the Universe! the Lord of our hearts! Thou art the Everlasting Bliss and the Giver of bliss to the Devas! Salutation to Thee! Thou art the Destroyer of the Danavas and Thou art the Giver of all desires of human beings. Thou canst be

approached with devotion. Salutation to Thee! O Thou, the Incarnate of all the Devas! Thy names are endless; Thy forms are endless; none can count them. Thou residest always as the Force Incarnate in all the actions, in the Creation, Preservation and Dissolution of Beings. O Goddess! Thou art the Memory, Constancy, Intelligence, Old Age. Thou art the nourishment, contentment; Thou upholdest all; Thou art the beauty, peace, good knowledge, prosperity and happiness. Thou art the Goal, fame, and intellect and Thou art the Eternal Seed unmanifested. We now bow down to those forms of Thine through which Thou dost serve the purpose of the Devas in this world as we are now in need of peace. Thou art forgiveness and mercy; Thou art the Yoga Nidra (a state between sleep and wakefulness); Thou art the kindness and Thou residest in all the beings in so many forms, great and grand, and so very celebrated; O Goddess! Thou hadst already served the cause of the gods in killing our great enemy Mahisasura, puffed up with vanity. Therefore Thy mercy is well known amongst the gods; what more. Thy mercy is known, since very ancient times and it is narrated in the Vedas. What wonder is there that a mother nourishes gladly her own sons and preserves them carefully! For Thou art the Mother of the Devas; Thou art the great source of help to them; therefore dost Thou fulfill all their desires with Thine whole heart. O Devi! We do not know the limit of Thy qualities nor of Thy forms; O Goddess! Thou art worshipped by the whole Universe. Thou art fully competent to save all from dangers; we are objects of Thy pity; dost Thou save us from our present troubles! Thou art capable to kill enemies without shooting any arrrows, without striking any blows, without hurling any trident, axes, S'aktis, clubs, or any other weapons; merely by Thy mere will Thou canst kill; still for sports and for the good of all beings Thou incarnatest and fightest for the sake of Lila. The ignorant persons know such things as birth, death, etc., that this world is not eternal; that no actions can be without any

cause; we, therefore, ascertain by reasoning and inference that Thou art the Supreme Cause of this whole Universe. Brahma is the Creator, Visnu is the Preserver, and Mahes'a is the Destroyer; so it is related in the Puranas. Thou again hast given birth to these three Gods in the respective cycles; therefore Thou art the Mother of all; there is no doubt in this. O Devi! In days of yore, these three Devas worshipped Thee; Thou Wert pleased and gavest them all the best powers. Being thus endowed with Thy powers, they have been able to create, preserve and destroy this Universe beautifully. Art they not foolish, though they be Yatis (persons of self-controlled nature), who do not worship the Universal Mother, the Consciousness Incarnate, the Giver of liberation, on Whose feet are worshipped by the Devas, and worshipping Whom, one gets the fruits of all one's desires? Certainly those Vaisnavas, Sauras (worshippers of the Sun) and Pas'upatas (worshippers of S'iva) are foolish braggarts who do not meditate Thee as the embodiment of Kamala (prosperity), modesty, beauty, continuancy. Fame, nourishment. O Mother! The Asuras, Hah, Hara and other great Devas worship Thee in this world; therefore those mortals are certainly deceived by their Creator that do not worship Thee on the surface of this earth. O Devi! Hari himself serves the lotus feet of Laksmi by colouring them (toes and other fingers of the feet) red with lac juice; Hara is very anxious to serve the lotus feet and take the dust thereof of Parvati; Laksmi and Parvati are but Thy part manifestations; therefore to serve them is, in other words to serve Thee. What to speak of other persons, even those who can discriminate between real and unreal and those who have left their worldly homes and have become dispassionate towards worldly objects, even those Munis worship forgiveness and mercy, that are but Thy parts; therefore who is there in this world that does not serve Thy lotus-feet! O Devi! Those human beings plunge into the dreadful wells of this Samsara, the round of birth and death, and are deprived of all pleasures, who do not serve Thy lotus feet. What more can be said than the fact that those fallen beings suffer terribly from poverty, humility, leprosy, headache, and the chronic enlargement of spleen. O Mother! Those persons are void of any wealth and wife; they are the carriers of loads of wood and collect

grass and leaves and show their skill in such acts; they are of little understanding and never they served in their previous births Thy lotus-feet. This we have come to know very well within our heart of hearts.

43-47. Vyasa said O King! When all the Devas thus eulogised, instantly the Devi Ambika, full of youth and beauty appeared there out of mercy. That extraordinary beautiful Bhagavati, endowed with all auspicious signs, and adorned with the Divine clothings, ornaments, and garlands and sandal paste, etc., appeared before the Devas. Before Whom, even the world enchanter Cupid bows down; with such beautiful. Divine appearance, the Devi emerged from the mountain cave in order to take Her ablutions in the Ganges. That Devi, sweet voiced like a cuckoo, gladly smiling began to say to the Devas, singing hymns to Her, in a voice deep like that of a rumbling cloud.

48. The Devi said O Best of Suras! Whom are you praising constantly in this place? What do you want! Why are you so anxious and seem to be so much care-worn? Do please tell all this to Me in detail.

49. Vyasa said O King! The Devas were first enchanted by Her beauty and softness; then, being encouraged by Her sweet words, began to speak with great joy.

50-57. O Devi! We pray toThee, O Lord of his Universe! We bow down to Thee. O Thou, the Ocean of mercy! Protect us from all the troubles; we are very much care-worn and tormented by the Daityas. O Great Goddess! In ancient times Thou didst kill Mahisasura, the

source of troubles to all and then told us to remember Thee whenever any difficulty would arise.

Then Thou wouldst undoubtedly remove all the troubles arising from the Daityas no sooner we remember Thee. O Devi! We have now remembered Thee for that very reason. At present the two dreadful Asuras, S'umbha and Nis'umbha have sprang up and are creating great disturbances; and they cannot be killed by any male beings. The powerful Raktavija and Chanda Munda and other Asuras united have dispossessed the Devas of their Heavens. Thou alone art our goal and refuge; without Thee there is none other to save us. Therefore, O Beautiful One!

Thou dost do this work for the Devas who are extremely troubled and distressed. O Powerful Devi! The Devas are always at the services of Thy lotus feet; still the very powerful Danavas are throwing them into dangers; O Mother! Thou art the Preserver of the distressed; therefore dost Thou preserve the Devas, devoted to Thee. O Mother! The Danavas, being very much emboldened by their powers, are creating many havocs on the surface of the Earth; now remembering that, in the beginning of the Yugas, Thou didst create all this Universe, Thou dost now ought to protect all this Universe.

Here ends the Twenty-second Chapter of the Fifth Book on the eulogising of the Devi by the Devas in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 23

On The Prowess Of Kaus^ik!

Chapter 110 of 318 · 66 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
एवं स्तुता तदा देवी दैवतैः शत्रुतापितैः ।
स्वशरीरात्परं रूपं प्रादुर्भूतं चकार ह ॥ १ ॥
पार्वत्यास्तु शरीराद्वै निःसृता चाम्बिका यदा ।
कौशिकीति समस्तेषु ततो लोकेषु पठ्यते ॥ २ ॥
निःसृतायां तु तस्यां सा पार्वती तनुव्यत्ययात् ।
कृष्णरूपाथ सञ्जाता कालिका सा प्रकीर्तिता ॥ ३ ॥
मषीवर्णा महाघोरा दैत्यानां भयवर्धिनी ।
कालरात्रीति सा प्रोक्ता सर्वकामफलप्रदा ॥ ४ ॥
अम्बिकायाः परं रूपं विरराज मनोहरम् ।
सर्वभूषणसंयुक्तं लावण्यगुणसंयुतम् ॥ ५ ॥
ततोऽम्बिका तदा देवानित्युवाच ह सस्मिता ।
तिष्ठन्तु निर्भया यूयं हनिष्यामि रिपूनिह ॥ ६ ॥
कार्यं वः सर्वथा कार्यं विहरिष्याम्यहं रणे ।

निशुम्भादीन्वधिष्यामि युष्माकं सुखहेतवे ॥ ७ ॥
इत्युक्त्वा सा तदा देवी सिंहारूढा मदोत्कटा ।
कालिकां पार्श्वतः कृत्वा जगाम नगरे रिपोः ॥ ८ ॥
सा गत्वोपवने तस्थावम्बिका कालिकान्विता ।
जगावथ कलं तत्र जगन्मोहनमोहनम् ॥ ९ ॥
श्रुत्वा तन्मधुरं गानं मोहमीयुः खगा मृगाः ।
मुदञ्च परमां प्रापुरमरा गगने स्थिताः ॥ १० ॥
तस्मिन्नवसरे तत्र दानवौ शुम्भसेवकौ ।
चण्डमुण्डाभिधौ घोरौ रममाणौ यदृच्छया ॥ ११ ॥
आगतौ ददृशाते तु तां तदा दिव्यरूपिणीम् ।
अम्बिकां गानसंयुक्तां कालिकां पुरतः स्थिताम् ॥ १२ ॥
दृष्ट्वा तां दिव्यरूपाञ्च दानवौ विस्मयान्वितौ ।
जग्मतुस्तरसा पार्श्वं शुम्भस्य नृपसत्तम ॥ १३ ॥
तौ गत्वा तं समासीनं दैत्यानामधिपं गृहे ।

ऊचतुर्मधुरां वाणीं प्रणम्य शिरसा नृपम् ॥ १४ ॥
राजन् हिमालयात्कामं कामिनी काममोहिनी ।

सम्प्राप्ता सिंहमारूढा सर्वलक्षणसंयुता ॥ १५ ॥
नेदृशी देवलोकेऽस्ति न गन्धर्वपुरे तथा ।
न दृष्टा न श्रुता क्वापि पृथिव्यां प्रमदोत्तमा ॥ १६ ॥
गानञ्च तादृशं राजन् करोति जनरञ्जनम् ।
मृगास्तिष्ठन्ति तत्पार्श्वे मधुरस्वरमोहिताः ॥ १७ ॥
ज्ञायतां कस्य पुत्रीयं किमर्थमिह चागता ।
गृह्यतां राजशार्दूल तव योग्यास्ति कामिनी ॥ १८ ॥
ज्ञात्वाऽऽनय गृहे भार्यां कुरु कल्याणलोचनाम् ।
निश्चितं नास्ति संसारे नारी त्वेवंविधा किल ॥ १९ ॥
देवानां सर्वरत्नानि गृहीतानि त्वया नृप ।
कस्मान्नेमां वरारोहां प्रगह्णासि नृपोत्तम ॥ २० ॥
इन्द्रस्यैरावतः श्रीमान्पारिजाततरुस्तथा ।

गृहीतोऽश्वः सप्तमुखस्त्वया नृप बलात्किल ॥ २१ ॥
विमानं वैधसं दिव्यं मरालध्वजसंयुतम् ।
त्वयात्तं रत्नभूतं तद्बलेन नृप चाद्भुतम् ॥ २२ ॥
कुबेरस्य निधिः पद्मस्त्वया राजन् समाहृतः ।
छत्रं जलपतेः शुभ्रं गृहीतं तत्त्वया बलात् ॥ २३ ॥
पाशश्चापि निशुम्भेन भ्रात्रा तव नृपोत्तम ।
गृहीतोऽस्ति हठात्कामं वरुणस्य जितस्य च ॥ २४ ॥
अम्लानपङ्कजां तुभ्यं मालां जलनिधिर्ददौ ।
भयात्तव महाराज रत्नानि विविधानि च ॥ २५ ॥
मृत्योः शक्तिर्यमस्यापि दण्डः परमदारुणः ।
त्वया जित्वा हृतः कामं किमन्यद्वर्ण्यते नृप ॥ २६ ॥
कामधेनुर्गृहीताद्य वर्तते सागरोद्भवा ।
मेनकाद्या वशे राजंस्तव तिष्ठन्ति चाप्सराः ॥ २७ ॥
एवं सर्वाणि रत्नानि त्वयात्तानि बलादपि ।

कस्मान्न गृह्यते कान्तारत्नमेषा वराङ्गना ॥ २८ ॥
सर्वाणि ते गृहस्थानि रत्नानि विशदान्यथ ।
अनया सम्भविष्यन्ति रत्नभूतानि भूपते ॥ २९ ॥
त्रिषु लोकेषु दैत्येन्द्र नेदृशी वर्तते प्रिया ।
तस्मात्तामानयाशु त्वं कुरु भार्यां मनोहराम् ॥ ३० ॥
व्यास उवाच
इति श्रुत्वा तयोर्वाक्यं मधुरं मधुराक्षरम् ।
प्रसन्नवदनः प्राह सुग्रीवं सनिधौ स्थितम् ॥ ३१ ॥
गच्छ सुग्रीव दूतत्वं कुरु कार्यं विचक्षण ।
वक्तव्यञ्च तथा तत्र यथाभ्येति कृशोदरी ॥ ३२ ॥
उपायौ द्वौ प्रयोक्तव्यौ कान्तासु सुविचक्षणैः ।

सामदाने इति प्राहुः शृङ्गाररसकोविदाः ॥ ३३ ॥
भेदे प्रयुज्यमानेऽपि रसाभासस्तु जायते ।
निग्रहे रसभङ्गः स्यात्तस्मात्तौ दूषितौ बुधैः ॥ ३४ ॥

सामदानमुखैर्वाक्यैः श्लक्ष्णैर्नर्मयुतैस्तथा ।
का न याति वशे दूत कामिनी कामपीडिता ॥ ३५ ॥
व्यास उवाच
सुग्रीवस्तु वचः श्रुत्वा शुम्भोक्तं सुप्रियं पटु ।
जगाम तरसा तत्र यत्रास्ते जगदम्बिका ॥ ३६ ॥
सोऽपश्यत्सुमुखीं कान्तां सिंहस्योपरिसंस्थिताम् ।
प्रणम्य मधुरं वाक्यमुवाच जगदम्बिकाम् ॥ ३७ ॥
दूत उवाच
वरोरु त्रिदशारातिः शुम्भः सर्वाङ्गसुन्दरः ।
त्रैलोक्याधिपतिः शूरः सर्वजिद्राजते नृपः ॥ ३८ ॥
तेनाहं प्रेषितः कामं त्वत्सकाशं महात्मना ।
त्वद्रूपश्रवणासक्तचित्तेनातिविदूयता ॥ ३९ ॥
वचनं तस्य तन्वङ्गि शृणु प्रेमपुरःसरम् ।
प्रणिपत्य यथा प्राह दैत्यानामधिपस्त्वयि ॥ ४० ॥

देवा मया जिताः सर्वे त्रैलोक्याधिपतिस्त्वहम् ।
यज्ञभागानहं कान्ते गह्णामीह स्थितः सदा ॥ ४१ ॥
हृतसारा कृता नूनं द्यौर्मया रत्नवर्जिता ।
यानि रत्नानि देवानां तानि चाहृतवानहम् ॥ ४२ ॥
भोक्ताहं सर्वरत्नानां त्रिषु लोकेषु भामिनि ।
वशानुगाः सुराः सर्वे मम दैत्याश्च मानवाः ॥ ४३ ॥
त्वद्गुणैः कर्णमागत्य प्रविश्य हृदयान्तरम् ।
त्वदधीनः कृतः कामं किङ्करोऽस्मि करोमि किम् ॥ ४४ ॥
त्वमाज्ञापय रम्भोरु तत्करोमि वशानुगः ।
दासोऽहं तव चार्वङ्गि रक्ष मां कामबाणतः ॥ ४५ ॥
भज मां त्वं मरालाक्षि तवाधीनं स्मराकुलम् ।
त्रैलोक्यस्वामिनी भूत्वा भुंक्ष्व भोगाननुत्तमान् ॥ ४६ ॥
तव चाज्ञाकरः कान्ते भवामि मरणावधि ।
अवध्योऽस्मि वरारोहे सदेवासुरमानुषैः ॥ ४७ ॥

सदा सौभाग्यसंयुक्ता भविष्यसि वरानने ।
यत्र ते रमते चित्तं तत्र क्रीडस्व सुन्दरि ॥ ४८ ॥
इति तस्य वचश्चित्ते विमृश्य मदमन्थरे ।
वक्तव्यं यद्भवेत्प्रेम्णा तद्ब्रूहि मधुरं वचः ॥ ४९ ॥
शुम्भाय चञ्चलापाङ्गि तद्ब्रवीम्यहमाशु वै ।
व्यास उवाच

तद्दूतवचनं श्रुत्वा स्मितं कृत्वा सुपेशलम् ॥ ५० ॥
तं प्राह मधुरां वाचं देवी देवार्थसाधिका ।
देव्युवाच
जानाम्यहं निशुम्भं च शुम्भं चातिबलं नृपम् ॥ ५१ ॥
जेतारं सर्वदेवानां हन्तारञ्चैव विद्विषाम् ।
राशिं सर्वगुणानाञ्च भोक्तारं सर्वसम्पदाम् ॥ ५२ ॥
दातारं चातिशूरं च सुन्दरं मन्मथाकृतिम् ।
द्वात्रिंशल्लक्षणैर्युक्तमवध्यं सुरमानुषैः ॥ ५३ ॥

ज्ञात्वा समागतास्स्म्यत्र द्रष्टुकामा महासुरम् ।
रत्नं कनकमायाति स्वशोभाधिकवृद्धये ॥ ५४ ॥
तत्राहं स्वपतिं द्रष्टुं दूरादेवागतास्मि वै ।
दृष्टा मया सुराः सर्वे मानवा भुवि मानदाः ॥ ५५ ॥
गन्धर्वा राक्षसाश्चान्ये ये चातिप्रियदर्शनाः ।
सर्वे शुम्भभयाद्भीता वेपमाना विचेतसः ॥ ५६ ॥
श्रुत्वा शुम्भगुणानत्र प्राप्तास्म्यद्य दिदृक्षया ।
गच्छ दूत महाभाग ब्रूहि शुम्भं महाबलम् ॥ ५७ ॥
निर्जने श्लक्ष्णया वाचा वचनं वचनान्मम ।
त्वां ज्ञात्वा बलिनां श्रेष्ठं सुन्दराणां च सुन्दरम् ॥ ५८ ॥
दातारं गुणिनं शूरं सर्वविद्याविशारदम् ।
जेतारं सर्वदेवानां दक्षं चोग्रं कुलोत्तरम् ॥ ५९ ॥
भोक्तारं सर्वरत्नानां स्वाधीनं स्वबलोन्नतम् ।
पतिकामास्म्यहं सत्यं तव योग्या नराधिप ॥ ६० ॥

स्वेच्छया नगरे तेऽत्र समायाता महामते ।
ममास्ति कारणं किञ्चिद्विवाहे राक्षसोत्तम ॥ ६१ ॥
बालभावाद्व्रतं किञ्चित्कृतं राजन्मया पुरा ।
क्रीडन्त्या च वयस्याभिः सहैकान्ते यदृच्छया ॥ ६२ ॥
स्वदेहबलदर्पेण सखीनां पुरतो रहः ।
मत्समानबलः शूरो रणे मां जेष्यति स्फुटम् ॥ ६३ ॥
तं वरिष्याम्यहं कामं ज्ञात्वा तस्य बलाबलम् ।
जहसुर्वचनं श्रुत्वा सख्यो विस्मितमानसाः ॥ ६४ ॥
किमेतया कृतं क्रूरं व्रतमद्भुतमाशु वै ।
तस्मात्त्वमपि राजेन्द्र ज्ञात्वा मे हीदृशं बलम् । ६५ ॥
जित्वा मां स्वबलेनात्र वाञ्छितं कुरु चात्मनः ।
त्वं वा तवानुजो भ्राता समेत्य समराङ्गणे ।
जित्वा मां समरेणात्र विवाहं कुरु सुन्दर ॥ ६६ ॥

Roman transliteration

vyāsa uvāca
evaṃ stutā tadā devī daivataiḥ śatrutāpitaiḥ |
svaśarīrātparaṃ rūpaṃ prādurbhūtaṃ cakāra ha || 1 ||
pārvatyāstu śarīrādvai niḥsṛtā cāmbikā yadā |
kauśikīti samasteṣu tato lokeṣu paṭhyate || 2 ||
niḥsṛtāyāṃ tu tasyāṃ sā pārvatī tanuvyatyayāt |
kṛṣṇarūpātha sañjātā kālikā sā prakīrtitā || 3 ||
maṣīvarṇā mahāghorā daityānāṃ bhayavardhinī |
kālarātrīti sā proktā sarvakāmaphalapradā || 4 ||
ambikāyāḥ paraṃ rūpaṃ virarāja manoharam |
sarvabhūṣaṇasaṃyuktaṃ lāvaṇyaguṇasaṃyutam || 5 ||
tato'mbikā tadā devānityuvāca ha sasmitā |
tiṣṭhantu nirbhayā yūyaṃ haniṣyāmi ripūniha || 6 ||
kāryaṃ vaḥ sarvathā kāryaṃ vihariṣyāmyahaṃ raṇe |

niśumbhādīnvadhiṣyāmi yuṣmākaṃ sukhahetave || 7 ||
ityuktvā sā tadā devī siṃhārūḍhā madotkaṭā |
kālikāṃ pārśvataḥ kṛtvā jagāma nagare ripoḥ || 8 ||
sā gatvopavane tasthāvambikā kālikānvitā |
jagāvatha kalaṃ tatra jaganmohanamohanam || 9 ||
śrutvā tanmadhuraṃ gānaṃ mohamīyuḥ khagā mṛgāḥ |
mudañca paramāṃ prāpuramarā gagane sthitāḥ || 10 ||
tasminnavasare tatra dānavau śumbhasevakau |
caṇḍamuṇḍābhidhau ghorau ramamāṇau yadṛcchayā || 11 ||
āgatau dadṛśāte tu tāṃ tadā divyarūpiṇīm |
ambikāṃ gānasaṃyuktāṃ kālikāṃ purataḥ sthitām || 12 ||
dṛṣṭvā tāṃ divyarūpāñca dānavau vismayānvitau |
jagmatustarasā pārśvaṃ śumbhasya nṛpasattama || 13 ||
tau gatvā taṃ samāsīnaṃ daityānāmadhipaṃ gṛhe |

ūcaturmadhurāṃ vāṇīṃ praṇamya śirasā nṛpam || 14 ||
rājan himālayātkāmaṃ kāminī kāmamohinī |
samprāptā siṃhamārūḍhā sarvalakṣaṇasaṃyutā || 15 ||
nedṛśī devaloke'sti na gandharvapure tathā |
na dṛṣṭā na śrutā kvāpi pṛthivyāṃ pramadottamā || 16 ||
gānañca tādṛśaṃ rājan karoti janarañjanam |
mṛgāstiṣṭhanti tatpārśve mathurasvaramohitāḥ || 17 ||
jñāyatāṃ kasya putrīyaṃ kimarthamiha cāgatā |
gṛhyatāṃ rājaśārdūla tava yogyāsti kāminī || 18 ||
jñātvā''naya gṛhe bhāryāṃ kuru kalyāṇalocanām |
niścitaṃ nāsti saṃsāre nārī tvevaṃvidhā kila || 19 ||
devānāṃ sarvarat□nāni gṛhītāni tvayā nṛpa |
kasmānnemāṃ varārohāṃ pragahṇāsi nṛpottama || 20 ||
indrasyairāvataḥ śrīmānpārijātatarustathā |

gṛhīto'śvaḥ saptamukhastvayā nṛpa balātkila || 21 ||
vimānaṃ vaidhasaṃ divyaṃ marāladhvajasaṃyutam |
tvayāttaṃ rat□nabhūtaṃ tad□balena nṛpa cād□bhutam || 22 ||
kuberasya nidhiḥ padmastvayā rājan samāhṛtaḥ |
chatraṃ jalapateḥ śubhraṃ gṛhītaṃ tattvayā balāt || 23 ||
pāśaścāpi niśumbhena bhrātrā tava nṛpottama |
gṛhīto'sti haṭhātkāmaṃ varuṇasya jitasya ca || 24 ||
amlānapaṅkajāṃ tubhyaṃ mālāṃ jalanidhirdadau |

bhayāttava mahārāja rat□nāni vividhāni ca || 25 ||
mṛtyoḥ śaktiryamasyāpi daṇḍaḥ paramadāruṇaḥ |
tvayā jitvā hṛtaḥ kāmaṃ kimanyadvarṇyate nṛpa || 26 ||
kāmadhenurgahītādya vartate sāgarod□bhavā |
menakādyā vaśe rājaṃstava tiṣṭhanti cāpsarāḥ || 27 ||
evaṃ sarvāṇi rat□nāni tvayāttāni balādapi |

kasmānna gṛhyate kāntārat□nameṣā varāṅganā || 28 ||
sarvāṇi te gṛhasthāni rat□nāni viśadānyatha |
anayā sambhaviṣyanti rat□nabhūtāni bhūpate || 29 ||
triṣu lokeṣu daityendra nedṛśī vartate priyā |
tasmāttāmānayāśu tvaṃ kuru bhāryāṃ manoharām || 30 ||
vyāsa uvāca
iti śrutvā tayorvākyaṃ madhuraṃ madhurākṣaram |
prasannavadanaḥ prāha sugrīvaṃ sanidhau sthitam || 31 ||
gaccha sugrīva dūtatvaṃ kuru kāryaṃ vicakṣaṇa |
vaktavyañca tathā tatra yathābhyeti kṛśodarī || 32 ||
upāyau dvau prayoktavyau kāntāsu suvicakṣaṇaiḥ |
sāmadāne iti prāhuḥ śṛṅgārarasakovidāḥ || 33 ||
bhede prayujyamāne'pi rasābhāsastu jāyate |
nigrahe rasabhaṅgaḥ syāttasmāttau dūṣitau budhaiḥ || 34 ||

sāmadānamukhairvākyaiḥ ślakṣṇairnarmayutaistathā |
kā na yāti vaśe dūta kāminī kāmapīḍitā || 35 ||
vyāsa uvāca
sugrīvastu vacaḥ śrutvā śumbhoktaṃ supriyaṃ paṭu |
jagāma tarasā tatra yatrāste jagadambikā || 36 ||
so'paśyatsumukhīṃ kāntāṃ siṃhasyoparisaṃsthitām |
praṇamya madhuraṃ vākyamuvāca jagadambikām || 37 ||
dūta uvāca
varoru tridaśārātiḥ śumbhaḥ sarvāṅgasundaraḥ |
trailokyādhipatiḥ śūraḥ sarvajid□rājate nṛpaḥ || 38 ||
tenāhaṃ preṣitaḥ kāmaṃ tvatsakāśaṃ mahātmanā |
tvad□rūpaśravaṇāsaktacittenātividūyatā || 39 ||
vacanaṃ tasya tanvaṅ□gi śṛṇu premapuraḥsaram |
praṇipatya yathā prāha daityānāmadhipastvayi || 40 ||

devā mayā jitāḥ sarve trailokyādhipatistvaham |
yajñabhāgānahaṃ kānte gahṇāmīha sthitaḥ sadā || 41 ||
hṛtasārā kṛtā nūnaṃ dyaurmayā rat□navarjitā |
yāni rat□nāni devānāṃ tāni cāhṛtavānaham || 42 ||
bhoktāhaṃ sarvarat□nānāṃ triṣu lokeṣu bhāmini |
vaśānugāḥ surāḥ sarve mama daityāśca mānavāḥ || 43 ||
tvad□guṇaiḥ karṇamāgatya praviśya hṛdayāntaram |
tvadadhīnaḥ kṛtaḥ kāmaṃ kiṅkaro'smi karomi kim || 44 ||
tvamājñāpaya rambhoru tatkaromi vaśānugaḥ |
dāso'haṃ tava cārvaṅ□gi rakṣa māṃ kāmabāṇataḥ || 45 ||
bhaja māṃ tvaṃ marālākṣi tavādhīnaṃ smarākulam |
trailokyasvāminī bhūtvā bhuṃkṣva bhogānanuttamān || 46 ||
tava cājñākaraḥ kānte bhavāmi maraṇāvadhi |
avadhyo'smi varārohe sadevāsuramānuṣaiḥ || 47 ||

sadā saubhāgyasaṃyuktā bhaviṣyasi varānane |
yatra te ramate cittaṃ tatra krīḍasva sundari || 48 ||
iti tasya vacaścitte vimṛśya madamanthare |
vaktavyaṃ yad□bhavetpremṇā tad□ brūhi madhuraṃ vacaḥ || 49 ||
śumbhāya cañcalāpāṅ□gi tad□bravīmyahamāśu vai |
vyāsa uvāca
taddūtavacanaṃ śrutvā smitaṃ kṛtvā supeśalam || 50 ||
taṃ prāha madhurāṃ vācaṃ devī devārthasādhikā |
devyuvāca
jānāmyahaṃ niśumbhaṃ ca śumbhaṃ cātibalaṃ nṛpam || 51 ||
jetāraṃ sarvadevānāṃ hantārañcaiva vidviṣām |
rāśiṃ sarvaguṇānāñca bhoktāraṃ sarvasampadām || 52 ||
dātāraṃ cātiśūraṃ ca sundaraṃ manmathākṛtim |
dvātriṃśallakṣaṇairyuktamavadhyaṃ suramānuṣaiḥ || 53 ||

jñātvā samāgatāssmyatra draṣṭukāmā mahāsuram |
rat□naṃ kanakamāyāti svaśobhādhikavṛddhaye || 54 ||
tatrāhaṃ svapatiṃ draṣṭuṃ dūrādevāgatāsmi vai |
dṛṣṭā mayā surāḥ sarve mānavā bhuvi mānadāḥ || 55 ||
gandharvā rākṣasāścānye ye cātipriyadarśanāḥ |
sarve śumbhabhayād□bhītā vepamānā vicetasaḥ || 56 ||
śrutvā śumbhaguṇānatra prāptāsmyadya didṛkṣayā |
gaccha dūta mahābhāga brūhi śumbhaṃ mahābalam || 57 ||
nirjane ślakṣṇayā vācā vacanaṃ vacanānmama |
tvāṃ jñātvā balināṃ śreṣṭhaṃ sundarāṇāṃ ca sundaram || 58 ||
dātāraṃ guṇinaṃ śūraṃ sarvavidyāviśāradam |
jetāraṃ sarvadevānāṃ dakṣaṃ cograṃ kulottaram || 59 ||
bhoktāraṃ sarvarat□nānāṃ svādhīnaṃ svabalonnatam |
patikāmāsmyahaṃ satyaṃ tava yogyā narādhipa || 60 ||

svecchayā nagare te'tra samāyātā mahāmate |
mamāsti kāraṇaṃ kiñcidvivāhe rākṣasottama || 61 ||
bālabhāvādvrataṃ kiñcitkṛtaṃ rājanmayā purā |
krīḍantyā ca vayasyābhiḥ sahaikānte yadṛcchayā || 62 ||
svadehabaladarpeṇa sakhīnāṃ purato rahaḥ |
matsamānabalaḥ śūro raṇe māṃ jeṣyati sphuṭam || 63 ||
taṃ variṣyāmyahaṃ kāmaṃ jñātvā tasya balābalam |
jahasurvacanaṃ śrutvā sakhyo vismitamānasāḥ || 64 ||
kimetayā kṛtaṃ krūraṃ vratamad□bhutamāśu vai |
tasmāttvamapi rājendra jñātvā me hīdṛśaṃ balam | 65 ||
jitvā māṃ svabalenātra vāñchitaṃ kuru cātmanaḥ |
tvaṃ vā tavānujo bhrātā sametya samarāṅgaṇe |
jitvā māṃ samareṇātra vivāhaṃ kuru sundara || 66 ||

English translation

1-7. Vyasa said O King! When the tormented Devas praised thus, the Devi created from Her body another supremely beautiful form. This created form, the Ambika Devi, became known in all the worlds as Kaus'iki, as She came out of the physical sheath of the Devi Parvati. When Kaus'iki was created out of the body of Parvati, the Parvati's body became transformed and turned out into a black colour and became known as Kalika. Her terrible black appearance, when beheld, increases the terror even of the Daityas. O King! This Devi is now become known in this world as Kalaratri, the night of

destruction, at the end of the world, identified with Durga, the Fulfiller of all the desires. The Ambika Devi, then, began to look splendid, decked with various ornaments; Her beautiful form began to look very lovely. The Devi Ambika then smiled a little and said, “Better be fearless; I will slay just now your enemies. It is My incumbent duty to carry out your purposes; I will therefore slay in battle Nis’umbha and others for the sake of your happiness.”

8-30. Thus saying, the Devi Bhagavati, elated with pride, mounted on lion and, taking Kalika with Her, entered into the city of S’umbha, the enemy of the gods. Ambika went to a garden adjoining the city accompanied by Kalika, and began to sing in such a sweet melodious tune that enchants even the God of Love, who fascinates the whole world. What more can be said than the fact that, hearing that sweet melodious song, the birds and beasts became enchanted; the Devas then began to feel much pleasure from the Sky. In the meanwhile Chanda, Munda the two dreadful Asuras, and attendants of S’umbha, came out accidentally there on their sportive excursions and saw the beautiful Ambika Devi singing and Kalika Devi sitting before Her. O best of Kings! No sooner Chanda, Munda saw the extraordinary beauty of the Goddess Bhagavati, than they went at once to S’umbha. On approaching towards the lord of the Daityas

sitting in his room, they bowed down and told thus in a sweet voice - "O King! Here has come from the Himalayas a woman accidentally, mounted on a lion; Her limbs are shining with all good signs so much so that even the God of love would be enchanted by Her sight. Nowhere, in the Devalokas, the Gandarbha Lokas or in this earth can be found such a beautiful lady; we never saw nor heard about such a lady before. O King! That lady is singing so beautifully and pleasingly to all that even the deer are standing motionless by Her side enchanted, as it were, by Her melodious voice. O King! That Lady is fit for you; therefore determine first whose daughter is this lady, what for she has come there and then marry Her. Know this as certain that such a beautiful lady is not to be found anywhere in this world. Therefore do you bring Her to your house and marry Her. O Lord of men! You have acquired all the gems and jewels of the Devas; why not, then, accept this Gem in the form of a lady? O King! You have taken by force the exquisitely beautiful Airavata elephant of Indra, the Parijata Tree, the seven faced horse Uchchais’rava, and many other jewels. You have acquired by your might the Prince of Jewels, the celestial car of the Creator Brahma, ensigned by the emblematic Swan. You have dispossessed Kuvera of his treasure of the value of a Padma (one thousand billion) and Varuna, the God of oceans, of his white umbrella. O King! When Varuna was defeated, your brother Nis’umbha took perforce his Pas’a weapon. O King! The Great Ocean gave you, out of terror, various jewels and honoured you by presenting a garland of lotuses which never fade away. What more can be said than the fact that you have conquered the Death and took away His force and that you have easily conquered Yama, the God of Death and have taken from Him His horrible staff. O King! You have brought that Heavenly cow which came out when the ocean was churned; that cow is still with you; what more to say than that Menaka and other Apsaras are under your control. Thus you have got by your strength all the jewels. Why, then, are you not taking this exquisitely beautiful lady, the Prince of Jewels, amongst women. O King! All the jewels in your house, will serve their real purpose, no doubt, then and then only when they will shine with this queen of jewels, this Lady. O Lord of the Daityas! There cannot be

seen in all the Trilokas such a Beautiful Lady as this that I have now described before you. Therefore bring this Beautiful Lady quickly and accept Her as your wife.

31-35. Vyasa said O King! Hearing thus the sweet words of Chanda and Munda, S’umbha spoke gladly to Sugriva who was close by “Go, Sugriva, do my messenger’s work; you are well skilled in these things. Speak so that the Beautiful Lady of thin waist may come over to me. Those who are well

versed in the science of amorous love declare that only two methods are to be adopted by the clever persons towards the female sex (1) conciliation and gentle words and (2) gifts and presents. For if the policy of division or sowing dissensions be applied, then hypocrisy is shewn and that means the improper manifestation of love sentiment; whereas if chastisement be applied then the love sentiment becomes interrupted. Therefore, the wise have condemned these as corrupt means. O Messenger! Where is that woman who does not come round excited with passion when good and sweet words are spoken to her in accordance with the S'ama and Dana methods?"

36-37. Vyasa said Sugriva, hearing the nice skilled words of S'umbha went hurriedly to the spot where existed the Mother of the Universe. He saw the Fair Lady mounted on a lion, saluted Her and spoke gently and sweetly as follows

38-49. The messenger said "O Beautiful One! S'umbha, the enemy of the Gods and the King of all, is beautiful in all respects, the ruler of the three Lokas, a great hero and conqueror of all. Hearing your beauty and loveliness, that high-souled monarch is so much attached to you and has become so very passionate that he has sent me to you to express his views. O One of delicate limbs! Please hear what that Lord of the Daityas has spoken to Thee, after duly saluting

Thee, words full of love and affection towards Thee O Beloved! I have defeated all the Devas and have thus become the Lord of the three worlds; specially I partake of all the offerings made in sacrificial acts and ceremonies, without moving away from my house. I have taken away all the gems, jewels and wealth that belonged to the Devas; consequently the abode of the Gods has become now worthless, on account of all its jewels being carried sway. O Fair One! I am now enjoying all the jewels that exist in the Trilokas; so much so that all the Devas, Asuras, and human beings are passing away their times, subservient to Me. But no sooner Thy qualifications reached my ears Thou hast penetrated into my heart and has made me completely subservient to Thee; O Fair One! What am I to do now? Whatever Thou commandest, I am ready to do that; verily I am now Thy servant; so Thou oughtest to save me from the darts of passion. O One having swan-like eyes! I am verily made your captive. Specially I am extremely agitated by the arrows of Cupid; therefore dost Thou serve me when Thou wilt be made the Lord of the three worlds and thus enjoy the incomparably excellent things. O Beloved! I will remain ever Thy obedient servant up to the last moment of death. O Excellent One! I cannot ever be killed by the Devas, Asuras and human beings. O Fair faced One! Thou wilt be always prosperous and fortunate. Thou wilt be able to sport anywhere Thou likest. O Devi! Please ponder over the above words of the Lord of the Daityas in Thy heart and speak out Thy views gladly and with the same sweetness in reply; O Brisk One! I will go immediately to S'umbha and inform him about Thy mind."

50. Vyasa said O King! The Devi, ready to serve the cause of the Gods, heard the messenger's gentle words and replied smiling and sweetly.

51-66. S'ri Devi spoke I know fully well S'umbha and Nis'umbha; the King S'umbha is very powerful, the conqueror of all the Devas,

and the destroyer of enemies. He is the repository of all good qualities, the enjoyer of all pleasures, very valorous, charitable and is beautiful, in fact a second Cupid. He is adorned with thirty-two auspicious signs; particularly he is a hero and cannot be killed by the Devas or human beings. O Messenger! Knowing this I have come here to have a look of that great warrior S'umbha. The jewel comes in contact with gold to increase its lustre; so I have come here from afar to see my husband. On seeing all the Devas, Gandharbhas, Raksasas and the eminent beautiful persons on the earth I have come to know that they are all terror stricken and almost unconscious and shudder at the name

of S’umbha. So, on hearing about his abilities, I have now come here to see him. O Messenger!

O Fortunate One! Better now go back to the great hero S’umbha and speak to him in private the following sweet words of Mine “That you are foremost amongst the powerful; beautiful of the beautifuls, skilled in all the branches of learning, well qualified, charitable, clever, born of a high noble family, energetic, and conqueror of the Devas; especially, by the sheer force of your arms, you are so much exalted and you now enjoy all the gems and jewels. Therefore, O King! Knowing your qualifications, I have come truly of my own accord to your city with the desire of getting for Me a husband. O High-souled One! I am fit for your consort. O Lord of the Daityas! There is a slight hitch in My marriage. It is this: In my early days while I was playing with My comrades, I promised before them privately partly out of childishness and partly out of vanity for bodily strength that I will certainly marry that hero who is powerful like Me and who will defeat Me in battle, thus testing his powers and weaknesses. My comrades laughed at my words and spoke with wonder, ‘Why has this girl made such an extraordinarily difficult promise?’ Therefore, O Monarch! Better marry Me and fulfil My desires after knowing My strength and defeating Me in a battle. O Beautiful One in all respects! Better come yourself or your younger Nis’umbha and perform the marriage ceremony after defeating Me in the battlefield.”

Here ends the Twenty-third Chapter in the Fifth Book on the prowess of Kaus’iki in S’ri Mad Devi Bhagavatam, the Mahapuranam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 24

On The Description And

Chapter 111 of 318 · 60 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
देव्यास्तद्वचनं श्रुत्वा स दूतः प्राह विस्मितः ।
किं ब्रूषे रुचिरापाङ्गि स्त्रीस्वभावाद्धि साहसात् ॥ १ ॥
इन्द्राद्या निर्जिता येन देवा दैत्यास्तथापरे ।
तं कथं समरे देवि जेतुमिच्छसि भामिनि ॥ २ ॥
त्रैलोक्ये तादृशो नास्ति यः शुम्भं समरे जयेत् ।
का त्वं कमलपत्राक्षि तस्याग्रे युधि साम्प्रतम् ॥ ३ ॥
अविचार्य न वक्तव्यं वचनं चापि सुन्दरि ।
बलं स्वपरयोर्ज्ञात्वा वक्तव्यं समयोचितम् ॥ ४ ॥
त्रैलोक्याधिपतिः शुम्भस्तव रूपेण मोहितः ।
त्वाञ्च प्रार्थयते राजा कुरु तस्येप्सितं प्रिये ॥ ५ ॥
त्यक्त्वा मूर्खस्वभावं त्वं सम्मान्य वचनं मम ।
भज शुम्भं निशुम्भं वा हितमेतद्ब्रवीमि ते ॥ ६ ॥
शृङ्गारः सर्वथा सर्वैः प्राणिभिः परया मुदा ।

सेवनीयो बुद्धिमद्भिर्नवानामुत्तमो यतः ॥ ७ ॥
नागमिष्यसि चेद्बाले संक्रुद्धः पृथिवीपतिः ।
अन्यानाज्ञाकरान्प्रेष्य बलान्नेष्यति साम्प्रतम् ॥ ८ ॥
केशेष्वाकृष्य ते नूनं दानवा बलदर्पिताः ।
त्वां नयिष्यन्ति वामोरु तरसा शुम्भसन्निधौ ॥ ९ ॥
स्वलज्जां रक्ष तन्वङ्गि साहसं सर्वथा त्यज ।
मानिता गच्छ तत्पार्श्वे मानपात्रं यतोऽसि वै ॥ १० ॥
क्व युद्धं निशितैर्बाणैः क्व सुखं रतिसङ्गजम् ।
सारासारं परिच्छेद्य कुरु मे वचनं पटु ॥ ११ ॥
भज शुम्भं निशुम्भं वा लब्धासि परमं सुखम् ।
देव्युवाच
सत्यं दूत महाभाग प्रवक्तुं निपुणो ह्यसि ॥ १२ ॥
निशुम्भशुम्भौ जानामि बलवन्ताविति ध्रुवम् ।
प्रतिज्ञा मे कृता बाल्यादन्यथा सा कथं भवेत् ॥ १३ ॥

तस्माद्ब्रूहि निशुम्भञ्च शुम्भं वा बलवत्तरम् ।
विना युद्धं न मे भर्ता भविता कोऽपि सौष्ठवात् ॥ १४ ॥

जित्वा मां तरसा कामं करं गृह्णातु साम्प्रतम् ।
युद्धेच्छया समायातां विद्धि मामबलां नृप ॥ १५ ॥
युद्धं देहि समर्थोऽसि वीरधर्मं समाचर ।
बिभेषि मम शूलाच्चेत्पातालं गच्छ मा चिरम् ॥ १६ ॥
त्रिदिवं च धरां त्यक्त्वा जीवितेच्छा यदस्ति ते ।
इति दूत वदाशु त्वं गत्वा स्वपतिमादरात् ॥ १७ ॥
स विचार्य यथायुक्तं करिष्यति महाबलः ।
संसारे दूतधर्मोऽयं यत्सत्यं भाषणं किल ॥ १८ ॥
शत्रौ पत्यौ च धर्मज्ञ तथा त्वं कुरु मा चिरम् ।
व्यास उवाच
अथ तद्वचनं श्रुत्वा नीतिमद्बलसंयुतम् ॥ १९ ॥
हेतुयुक्तं प्रगल्पञ्च विस्मितः प्रययौ तदा ।

गत्वा दैत्यपतिं दूतो विचार्य च पुनः पुनः ॥ २० ॥
प्रणम्य पादयोः प्रह्वः प्रत्युवाच नृपञ्ज तम् ।
राजनीतिकरं वाक्यं मृदुपूर्वं प्रियं वचः ॥ २१ ॥
दूत उवाच
सत्यं प्रियं च वक्तव्यं तेन चिन्तापरो ह्यहम् ।
सत्यं प्रियं च राजेन्द्र वचनं दुर्लभं किल ॥ २२ ॥
अप्रियं वदतां कामं राजा कुप्यति सर्वथा ।
साक्षात्कुतः समायाता कस्य वा किंबलाबला ॥ २३ ॥
न ज्ञानगोचरं किञ्चित्किं ब्रवीमि विचेष्टितम् ।
युद्धकामा मया दृष्टा गर्विता कटुभाषिणी ॥ २४ ॥
तया यत्कथितं सम्यक् तच्छृणुष्व महामते ।
मया बाल्यात्प्रतिज्ञेयं कृता पूर्वं विनोदतः ॥ २५ ॥
सखीनां पुरतः कामं विवाहं प्रति सर्वथा ।
यो मां युद्धे जयेदद्धा दर्पञ्च विधुनोति वै ॥ २६ ॥

तं वरिष्याम्यहं कामं पतिं समबलं किल ।
न मे प्रतिज्ञा मिथ्या सा कर्तव्या नृपसत्तम ॥ २७ ॥
तस्माद्युध्यस्व धर्मज्ञ जित्वा मां स्ववशं कुरु ।
तयेति व्याहृतं वाक्यं श्रुत्वाहं समुपागतः ॥ २८ ॥
यथेच्छसि महाराज तथा कुरु तव प्रियम् ।
सा युद्धार्थं कृतमतिः सायुधा सिंहगामिनी ॥ २९ ॥
निश्चला वर्तते भूप यद्योग्यं तद्विधीयताम् ।
व्यास उवाच
इत्याकर्ण्य वचस्तस्य सुग्रीवस्य नराधिपः ॥ ३० ॥
पप्रच्छ भ्रातरंशूरं समीपस्थं महाबलम् ।
शुम्भ उवाच

भ्रातः किमत्र कर्तव्यं ब्रूहि सत्यं महामते ॥ ३१ ॥
नार्येका योद्धुकामास्ति समाह्वयति साम्प्रतम् ।
अहं गच्छामि संग्रामे त्वं वा गच्छ बलान्वितः ॥ ३२ ॥

यद्रोचते निशुम्भात्र तत्कर्तव्यं मया किल ।
निशुम्भ उवाच
न मया न त्वया वीर गन्तव्यं रणमूर्धनि ॥ ३३ ॥
प्रेषयस्व महाराज त्वरितं धूम्रलोचनम् ।
स गत्वा तां रणे जित्वा गृहीत्वा चारुलोचनाम् ॥ ३४ ॥
आगमिष्यति शुम्भात्र विवाहः संविधीयताम् ।
व्यास उवाच
तन्निशम्य वचस्तस्य शुम्भो भ्रातुः कनीयसः ॥ ३५
कोपात्सम्प्रेषयामास पार्श्वस्थं धूम्रलोचनम् ।
शुम्भ उवाच
धूम्रलोचन गच्छाशु सैन्येन महताऽऽवृतः ॥ ३६ ॥
गृहीत्वाऽऽनय तां मुग्धां स्ववीर्यमदमोहिताम् ।
देवो वा दानवो वापि मनुष्यो वा महाबलः ॥ ३७ ॥
तत्पार्ष्णिग्राहतां प्राप्तो हन्तव्यस्तरसा त्वया ।

तत्पार्श्ववर्तिनीं कालीं हत्वा संगृह्य तां पुनः ॥ ३८ ॥
शीघ्रमत्र समागच्छ कृत्वा कार्यमनुत्तमम् ।
रक्षणीया त्वया साध्वी मुञ्चन्ती मृदुमार्गणान् ॥ ३९ ॥
यत्नेन महता वीर मृदुदेहा कृशोदरी ।
तत्सहायाश्च हन्तव्या ये रणे शस्त्रपाणयः ॥ ४० ॥
सर्वथा सा न हन्तव्या रक्षणीया प्रयत्नतः ।
व्यास उवाच
इत्यादिष्टस्तदा राज्ञा तरसा धूम्रलोचनः ॥ ४१ ॥
प्रणम्य शुम्भं सैन्येन भूतः शीघ्रं ययौ रणे ।
असाधूनां सहस्राणां षष्ट्या तेषां वृतस्तथा ॥ ४२ ॥
स ददर्श ततो देवीं रम्योपवनसंस्थिताम् ।
दृष्ट्वा तां मृगशावाक्षीं विनयेन समन्वितः ॥ ४३ ॥
उवाच वचनं श्लक्ष्णं हेतुमद्रसभूषितम् ।
शृणु देवि महाभागे शुम्भस्त्वद्विरहातुरः ॥ ४४ ॥

दूतं प्रेषितवान्पार्श्वे तव नीतिविशारदः ।
रसभङ्गभयोद्विग्नः सामपूर्वं त्वयि स्वयम् ॥ ४५ ॥
तेनागत्य वचः प्रोक्तं विपरीतं वरानने ।
वचसा तेन मे भर्ता चिन्ताविष्टमना नृपः ॥ ४६ ॥
बभूव रसमार्गज्ञे शुम्भः कामविमोहितः ।
दूतेन तेन न ज्ञातं हेतुगर्भं वचस्तव ॥ ४७ ॥

यो मां जयति संग्रामे यदुक्तं कठिनं वचः ।
न ज्ञातस्तेन संग्रामो द्विविधः खलु मानिनि ॥ ४८ ॥
रतिजोऽथोत्साहजश्च पात्रभेदे विवक्षितः ।
रतिजस्त्वयि वामोरु शत्रोरुत्साहजः स्मृतः ॥ ४९ ॥
सुखदः प्रथमः कान्ते दुःखदश्चारिजः स्मृतः ।
जानाम्यहं वरारोहे भवत्या मानसं किल ॥ ५० ॥
रतिसंग्रामभावस्ते हृदये परिवर्तते ।
इति तज्ज्ञं विदित्वा मां त्वत्सकाशं नराधिपः ॥ ५१ ॥

प्रेषयामास शुम्भोऽद्य बलेन महताऽऽवृतम् ।
चतुरासि महाभागे शृणु मे वचनं मृदु ॥ ५२ ॥
भज शुम्भं त्रिलोकेशं देवदर्पनिबर्हणम् ।
पट्टराज्ञी प्रिया भूत्वा भुंक्ष्व भोगाननुत्तमान् ॥ ५३ ॥
जेष्यति त्वां महाबाहुः शुम्भः कामबलार्थवित् ।
विचित्रान्कुरु हावांस्त्वं सोऽपि भावान्करिष्यति ॥ ५४ ॥
भविष्यति कालिकेयं तत्र वै नर्मसाक्षिणी ।
एवं सङ्गरयोगेन पतिर्मे परमार्थवित् ॥ ५५ ॥
जित्वा त्वां सुखशय्यायां परिश्रान्तां करिष्यति ।
रक्तदेहां नखाघातैर्दन्तैश्च खण्डिताधराम् ॥ ५६ ॥
स्वेदक्लिन्नां प्रभग्नां त्वां संविधास्यति भूपतिः ।
भविता मानसः कामो रतिसंग्रामजस्तव ॥ ५७ ॥
दर्शनाद्वश एवास्ते शुम्भः सर्वात्मना प्रिये ।
वचनं कुरु मे पथ्यं हितकृच्चापि पेशलम् ॥ ५८ ॥

भज शुम्भं गणाध्यक्षं माननीयातिमानिनी ।
मन्दभाग्याश्च ते नूनं ह्यस्त्रयुद्धप्रियाश्च ये ॥ ५९ ॥
न तदर्हासि कान्ते त्वं सदा सुरतवल्लभे ।
अशोकं कुरु राजानं पादाघातविकासितम् ॥ ६० ॥
बकुलं सीधुसेकेन तथा कुरबकं कुरु ॥ ६१ ॥

Roman transliteration

vyāsa uvāca
devyāstadvacanaṃ śrutvā sa dūtaḥ prāha vismitaḥ |
kiṃ brūṣe rucirāpāṅ□gi strīsvabhāvāddhi sāhasāt || 1 ||
indrādyā nirjitā yena devā daityāstathāpare |
taṃ kathaṃ samare devi jetumicchasi bhāmini || 2 ||
trailokye tādṛśo nāsti yaḥ śumbhaṃ samare jayet |
kā tvaṃ kamalapatrākṣi tasyāgre yudhi sāmpratam || 3 ||
avicārya na vaktavyaṃ vacanaṃ cāpi sundari |
balaṃ svaparayorjñātvā vaktavyaṃ samayocitam || 4 ||
trailokyādhipatiḥ śumbhastava rūpeṇa mohitaḥ |

tvāñca prārthayate rājā kuru tasyepsitaṃ priye || 5 ||
tyaktvā mūrkhasvabhāvaṃ tvaṃ sammānya vacanaṃ mama |
bhaja śumbhaṃ niśumbhaṃ vā hitametad□ bravīmi te || 6 ||
śṛṅgāraḥ sarvathā sarvaiḥ prāṇibhiḥ parayā mudā |

sevanīyo buddhimad□bhirnavānāmuttamo yataḥ || 7 ||
nāgamiṣyasi ced□ bāle saṃkruddhaḥ pṛthivīpatiḥ |
anyānājñākarānpreṣya balānneṣyati sāmpratam || 8 ||
keśeṣvākṛṣya te nūnaṃ dānavā baladarpitāḥ |
tvāṃ nayiṣyanti vāmoru tarasā śumbhasantidhau || 9 ||
svalajjāṃ rakṣa tanvaṅ□gi sāhasaṃ sarvathā tyaja |
mānitā gaccha tatpārśve mānapātraṃ yato'si vai || 10 ||
kva yuddhaṃ niśitairbāṇaiḥ kva sukhaṃ ratisaṅgajam |
sārāsāraṃ paricchedya kuru me vacanaṃ paṭu || 11 ||
bhaja śumbhaṃ niśumbhaṃ vā labdhāsi paramaṃ sukham |
devyuvāca
satyaṃ dūta mahābhāga pravaktuṃ nipuṇo hyasi || 12 ||
niśumbhaśumbhau jānāmi balavantāviti dhruvam |
pratijñā me kṛtā bālyādanyathā sā kathaṃ bhavet || 13 ||

tasmād□ brūhi niśumbhañca śumbhaṃ vā balavattaram |
vinā yuddhaṃ na me bhartā bhavitā ko'pi sauṣṭhavāt || 14 ||
jitvā māṃ tarasā kāmaṃ karaṃ gṛhṇātu sāmpratam |
yuddhecchayā samāyātāṃ viddhi māmabalāṃ nṛpa || 15 ||
yuddhaṃ dehi samartho'si vīradharmaṃ samācara |
bibheṣi mama śūlāccetpātālaṃ gaccha mā ciram || 16 ||
tridivaṃ ca dharāṃ tyaktvā jīvitecchā yadasti te |
iti dūta vadāśu tvaṃ gatvā svapatimādarāt || 17 ||
sa vicārya yathāyuktaṃ kariṣyati mahābalaḥ |
saṃsāre dūtadharmo'yaṃ yatsatyaṃ bhāṣaṇaṃ kila || 18 ||
śatrau patyau ca dharmajña tathā tvaṃ kuru mā ciram |
vyāsa uvāca
atha tadvacanaṃ śrutvā nītimad□balasaṃyutam || 19 ||
hetuyuktaṃ pragalpañca vismitaḥ prayayau tadā |

gatvā daityapatiṃ dūto vicārya ca punaḥ punaḥ || 20 ||
praṇamya pādayoḥ prahvaḥ pratyuvāca nṛpañja tam |
rājanītikaraṃ vākyaṃ mṛdupūrvaṃ priyaṃ vacaḥ || 21 ||
dūta uvāca
satyaṃ priyaṃ ca vaktavyaṃ tena cintāparo hyaham |
satyaṃ priyaṃ ca rājendra vacanaṃ durlabhaṃ kila || 22 ||
apriyaṃ vadatāṃ kāmaṃ rājā kupyati sarvathā |
sākṣātkutaḥ samāyātā kasya vā kiṃbalābalā || 23 ||
na jñānagocaraṃ kiñcitkiṃ bravīmi viceṣṭitam |
yuddhakāmā mayā dṛṣṭā garvitā kaṭubhāṣiṇī || 24 ||
tayā yatkathitaṃ samyak tacchṛṇuṣva mahāmate |
mayā bālyātpratijñeyaṃ kṛtā pūrvaṃ vinodataḥ || 25 ||
sakhīnāṃ purataḥ kāmaṃ vivāhaṃ prati sarvathā |
yo māṃ yuddhe jayedaddhā darpañca vidhunoti vai || 26 ||

taṃ variṣyāmyahaṃ kāmaṃ patiṃ samabalaṃ kila |
na me pratijñā mithyā sā kartavyā nṛpasattama || 27 ||

tasmādyudhyasva dharmajña jitvā māṃ svavaśaṃ kuru |
tayeti vyāhṛtaṃ vākyaṃ śrutvāhaṃ samupāgataḥ || 28 ||
yathecchasi mahārāja tathā kuru tava priyam |
sā yuddhārthaṃ kṛtamatiḥ sāyudhā siṃhagāminī || 29 ||
niścalā vartate bhūpa yadyogyaṃ tadvidhīyatām |
vyāsa uvāca
ityākarṇya vacastasya sugrīvasya narādhipaḥ || 30 ||
papraccha bhrātaraṃśūraṃ samīpasthaṃ mahābalam |
śumbha uvāca
bhrātaḥ kimatra kartavyaṃ brūhi satyaṃ mahāmate || 31 ||
nāryekā yoddhukāmāsti samāhvayati sāmpratam |
ahaṃ gacchāmi saṃgrāme tvaṃ vā gaccha balānvitaḥ || 32 ||

yad□rocate niśumbhātra tatkartavyaṃ mayā kila |
niśumbha uvāca
na mayā na tvayā vīra gantavyaṃ raṇamūrdhani || 33 ||
preṣayasva mahārāja tvaritaṃ dhūmralocanam |
sa gatvā tāṃ raṇe jitvā gṛhītvā cārulocanām || 34 ||
āgamiṣyati śumbhātra vivāhaḥ saṃvidhīyatām |
vyāsa uvāca
tanniśamya vacastasya śumbho bhrātuḥ kanīyasaḥ || 35
kopātsampreṣayāmāsa pārśvasthaṃ dhūmralocanam |
śumbha uvāca
dhūmralocana gacchāśu sainyena mahatā''vṛtaḥ || 36 ||
gṛhītvā''naya tāṃ mugdhāṃ svavīryamadamohitām |
devo vā dānavo vāpi manuṣyo vā mahābalaḥ || 37 ||
tatpārṣṇigrāhatāṃ prāpto hantavyastarasā tvayā |

tatpārśvavartinīṃ kālīṃ hatvā saṃgṛhya tāṃ punaḥ || 38 ||
śīghramatra samāgaccha kṛtvā kāryamanuttamam |
rakṣaṇīyā tvayā sādhvī muñcantī mṛdumārgaṇān || 39 ||
yat□nena mahatā vīra mṛdudehā kṛśodarī |
tatsahāyāśca hantavyā ye raṇe śastrapāṇayaḥ || 40 ||
sarvathā sā na hantavyā rakṣaṇīyā prayat□nataḥ |
vyāsa uvāca
ityādiṣṭastadā rājñā tarasā dhūmralocanaḥ || 41 ||
praṇamya śumbhaṃ sainyena bhūtaḥ śīghraṃ yayau raṇe |
asādhūnāṃ sahasrāṇāṃ ṣaṣṭyā teṣāṃ vṛtastathā || 42 ||
sa dadarśa tato devīṃ ramyopavanasaṃsthitām |
dṛṣṭvā tāṃ mṛgaśāvākṣīṃ vinayena samanvitaḥ || 43 ||
uvāca vacanaṃ ślakṣṇaṃ hetumad□rasabhūṣitam |
śṛṇu devi mahābhāge śumbhastvadvirahāturaḥ || 44 ||

dūtaṃ preṣitavānpārśve tava nītiviśāradaḥ |
rasabhaṅgabhayodvignaḥ sāmapūrvaṃ tvayi svayam || 45 ||
tenāgatya vacaḥ proktaṃ viparītaṃ varānane |
vacasā tena me bhartā cintāviṣṭamanā nṛpaḥ || 46 ||
babhūva rasamārgajñe śumbhaḥ kāmavimohitaḥ |
dūtena tena na jñātaṃ hetugarbhaṃ vacastava || 47 ||
yo māṃ jayati saṃgrāme yaduktaṃ kaṭhinaṃ vacaḥ |
na jñātastena saṃgrāmo dvividhaḥ khalu mānini || 48 ||
ratijo'thotsāhajaśca pātrabhede vivakṣitaḥ |

ratijastvayi vāmoru śatrorutsāhajaḥ smṛtaḥ || 49 ||
sukhadaḥ prathamaḥ kānte duḥkhadaścārijaḥ smṛtaḥ |
jānāmyahaṃ varārohe bhavatyā mānasaṃ kila || 50 ||
ratisaṃgrāmabhāvaste hṛdaye parivartate |
iti tajjñaṃ viditvā māṃ tvatsakāśaṃ narādhipaḥ || 51 ||

preṣayāmāsa śumbho'dya balena mahatā''vṛtam |
caturāsi mahābhāge śṛṇu me vacanaṃ mṛdu || 52 ||
bhaja śumbhaṃ trilokeśaṃ devadarpanibarhaṇam |
paṭṭarājñī priyā bhūtvā bhuṃkṣva bhogānanuttamān || 53 ||
jeṣyati tvāṃ mahābāhuḥ śumbhaḥ kāmabalārthavit |
vicitrānkuru hāvāṃstvaṃ so'pi bhāvānkariṣyati || 54 ||
bhaviṣyati kālikeyaṃ tatra vai narmasākṣiṇī |
evaṃ saṅgarayogena patirme paramārthavit || 55 ||
jitvā tvāṃ sukhaśayyāyāṃ pariśrāntāṃ kariṣyati |
raktadehāṃ nakhāghātairdantaiśca khaṇḍitādharām || 56 ||
svedaklinnāṃ prabhagnāṃ tvāṃ saṃvidhāsyati bhūpatiḥ |
bhavitā mānasaḥ kāmo ratisaṃgrāmajastava || 57 ||
darśanādvaśa evāste śumbhaḥ sarvātmanā priye |
vacanaṃ kuru me pathyaṃ hitakṛccāpi peśalam || 58 ||

bhaja śumbhaṃ gaṇādhyakṣaṃ mānanīyātimāninī |
mandabhāgyāśca te nūnaṃ hyastrayuddhapriyāśca ye || 59 ||
na tadarhāsi kānte tvaṃ sadā suratavallabhe |
aśokaṃ kuru rājānaṃ pādāghātavikāsitam || 60 ||
bakulaṃ sīdhusekena tathā kurabakaṃ kuru || 61 ||

English translation

1-12. Vyasa said O King! The messenger was thunderstruck with Devi's words and said "O Beautiful Lady! What art Thou speaking? It seems that Thou dost not think on this matter, owing to Thy feminine nature. O Devi! Thou art boasting in vain; how canst Thou expect to conquer S'umbha in a battle when he has conquered Indra and other Devas and many other Danavas? Lotus-eyed One! There is no hero in the three worlds that can conquer S'umbha in battle; Thou seemest to be a mere trifle before that King of Demons in a face-to-face fight. O Fair One! Nowhere ought to be said any words without being thought over; one must weigh one's own and other's might and then speak accordingly. The King S'umbha, the Lord of the three worlds, enchanted by Thy fascinating beauty, is desirous of Thee; therefore dost Thou fulfill his desires and become his beloved wife. Thou better now abandonest Thy illiterate nature and worhippest S'umbha or Nis'umbha; I am speaking for Thy good; so keep my words. The amorous love sentiment is the best of nine prevailing sentiments. Therefore every intelligent being ought to cherish with gladness this amorous feeling. And if Thou, O Weak girl! dost not go to S'umbha, then that Lord of the Earth will become very angry and will order his servants to take Thee perforce before him. O Fair One! Those proud Demons will carry Thee by holding Thy hair before S'umbha; there is no doubt in this. O thin bodied One! Better forego Thy boldness in every way and keep Thy self-respect. Thou art the object of respect and admiration and so should go before him. What difference is there between the fight which makes one's body liable to cuts and wounds by sharp arrows and pleasures that arise out of sexual intercourse! These are like the two opposite poles; therefore judge what is useless and what is useful and keep my good advice. Thou shalt be exceedingly happy if Thou servest S'umbha or Nis'umbha."

13-19. The Devi spoke "O Messenger! You are fortunate; you are well trained to speak out truth; I know full well that S'umbha and Nis'umbha are strong. Still out of My childish nature, the promise that I made before I cannot undo it. Therefore speak to the powerful S'umbha or Nis'umbha that none can be my husband simply from his beauty without defeating Me in battle no one can marry Me. So conquer Me soon and marry Me as you like. Though of a weaker sex, I have come here to fight; know this as certain. Therefore if you be capable, fight and do the duty of a warrior. And if you be terrified by seeing my trident or if you want your life, quit the Heavens and this earth and go down to Patala without any delay. O Messenger!

Go just now to your master and tell him sweetly these words. Then that powerful Lord of the Danavas will judge what ought to be done.

O Knower of Dharma! To speak out truth before an enemy, before one's own master is certainly the duty of a messenger in this world; therefore go quickly and tell him what are verily true."

20-21. Vyasa said O King! The messenger was quite surprised to hear the bold words, though full of reason and morals, of the Devi, puffed up by the vanity of Her strength and departed. Coming to the Lord of the Daityas, the messenger bowed down before his feet and told him sweet words, full of morals, in a very humble way after pondering over and over again what he would say.

22-29. The messenger said O King! Words, true and the same time sweet, ought to be spoken before one's master; but these are very rare in this world. On the other hand, if unpleasant words be spoken, the King gets very angry. So I am very anxious now. O King! Whether that lady is weak or strong, whence has She come, whose wife is She, I have not been able to ascertain all these. How then can I say about Her conduct? But, on seeing that harsh speaking woman, I have come to understand this much that She is

exceedingly haughty and has come to fight. O King! You are very intelligent; therefore judge what ought to be done after hearing only what that lady has told me to speak to you. That Lady said "In days of childhood, while I was playing, out of my childish nature, I promised before my comrades that I would marry that valiant warrior who would defeat me thoroughly in a battle and thus curb My pride. O best of kings! You are religious; so you ought to make My word turn out false. Bring Me under your control by defeating Me in a battle." O King! Hearing these words I have returned; now do whatever you like. That Lady is determined to fight and is waiting there, firmly mounted on a lion, and with various weapons in Her hands. Now judge and do what is best.

30. Vyasa said O King! Hearing thus the words of Sugriva, the king S'umbha asked his hero brother Nis'umbha who was close by.

31-32. O Brother! You are intelligent; speak out truly what ought to be done now? The lovely woman is challenging us to fight. Shall I go to fight or you would go with forces? I will do whatever you say.

33-34. Nis'umbha said O King! It is not proper that you or I would go to the battlefield. Better send Dhumralochana to the field quickly. Let that hero go there and defeat that beautiful Lady and bring Her here. You can then marry Her.

35. Vyasa said Hearing thus his younger brother's words, S'umbha filled with anger, instantly sent Dhumralochana who was close by to battle.

36-40. S'umbha said "O Dhumralochana! Take a vast army and go at once to the battlefield and bring that stupid Lady, vainly boasting of Her strength. If any Deva, Danava or any other powerful human being take Her side, kill him instantly. Slay Her companion the Goddess Kali and bring Her too. Do

all these responsible duties and return quickly. That Chaste Lady is to be protected by all means. The body of that thin Lady is very delicate; so shoot arrows at Her very carefully and see that they are not sharp. But kill those that will help Her with weapons in their hands. Try your best to protect Her, never to kill Her.

41-60. Vyasa said O King! No sooner ordered thus by the king, Dhumralochana bowed down to the king, and, accompanied by sixty thousand Danava forces, quickly went to the battlefield and saw there that the Lady was sitting in a beautiful garden. Seeing that deer-eyed Lady, Dhumralochana began to address Her with great humility and in sweet words full of reason and goodness. O Devi! O highly Fortunate One! Hear! S'umbha is very much distressed owing to Thy absence. Lest there be any break in the love sentiments, that King, a wise statesman, sent a messenger with instructions to speak Thee in sweet and suitable terms; but, O fair One! That messenger, on arriving before the King had told all the contrary words. O Knower of love sentiments! Hearing thus the messenger's words, my lord S'umbha, sick with love, has become immersed in cares and anxieties. That messenger had not been able to realise the true meaning of Thy words. O honourable Lady! The sentence uttered by Thee, "He who will conquer me in battle" is full of deep meanings; he was stupid; hence he could not realise the meaning of the word "battle" intended by Thee. O Beautiful One! "Battle" means two different things according to persons for whom it is intended; it is of two kinds One out of excitement and another out of sexual intercourse. With Thee, the sexual intercourse is intended; and with any other enemy, excitement in a real fight is meant. Out of these, the fight of sexual intercourse is full of sweetness and the fight with

enemies is painful. O Beautiful One! I know Thy intentions fully. In Thy heart reigns that fight of sexual intercourse. Knowing me as expert in these affairs, the king S'umbha has sent me today to Thee with a vast army. O highly Fortunate Lady! Thou art clever and shrewd; hear my gentle words; serve S'umbha, the lord of the three worlds, the destroyer of the Deva's pride. Thou wilt be the dearest queen-consort and enjoy the best pleasures. The powerful S'umbha knows the real meaning of the fight of sexual intercourse; so he will easily conquer Thee. When Thou wilt shew various amorous gestures, he will also show his feelings. And the Kalika Devi, your companion will remain with Thee as a helping mate in your vital pleasures. The lord of the Daityas, expert in the science of love, will certainly conquer Thee engaged in amorous fight and will lay Thee stretched on a soft bedding and will make Thee tired; he will make Thy body covered with blood by striking with nails and he will bite Thy lips to pieces; then Thou wilt perspire profusely and wilt cease fighting. Thus Thy mental desire for fight - sexual intercourse - will be satisfied. O Beloved! At Thy mere sight S'umbha will be completely subject to Thee. Therefore dost Thou keep my sweet and beneficial words. Thou art an honourable Lady; and Thou wilt be highly honoured by all if Thou marryest S'umbha. Those are certainly very unfortunate who like fighting with weapons. O Beloved! The sexual intercourse is always favourite to Thee; therefore it is not worthy of Thee to fight with weapons. Therefore dost Thou make the king free of sorrows by pouring on him Thy mouth nectar and by making his heart bud forth by Thy kicking, as Bakula and Kurubaka trees blossom forth when drenched with mouth nectar and Asoka tree gets blossomed by the kicking of women.

Here ends the Twenty-fourth Chapter of the Fifth Book on the description and Dhumralochana giving the news in S'ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 25

On The Killing Of Dhumralochana

Chapter 112 of 318 · 60 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
इत्युक्त्वा विररामासौ वचनं धूम्रलोचनः ।
प्रत्युवाच तदा काली प्रहस्य ललितं वचः ॥ १ ॥
विदूषकोऽसि जाल्म त्वं शैलूष इव भाषसे ।
वृथा मनोरथांश्चित्ते करोषि मधुरं वदन् ॥ २ ॥
बलवान्बलसंयुक्तः प्रेषितोऽसि दुरात्मना ।
कुरु युद्धं वृथा वादं मुञ्च मूढमतेऽधुना ॥ ३ ॥
हत्वा शुम्भं निशुम्भञ्च त्वदन्यान्वा बलाधिकान् ।
देवी क्रुद्धा शराघातैर्व्रजिष्यति निजालयम् ॥ ४ ॥
क्वासौ मन्दमतिः शुम्भः क्व वा विश्वविमोहिनी ।
अयुक्तः खलु संसारे विवाहविधिरेतयोः ॥ ५ ॥
सिंही किं त्वतिकामार्ता जम्बुकं कुरुते पतिम् ।
करिणी गर्दभं वापि गवयं सुरभिः किमु ॥ ६ ॥
गच्छ शुम्भं निशुम्भं च वद सत्यं वचो मम ।

कुरु युद्धं न चेद्याहि पातालं तरसाधुना ॥ ७ ॥
व्यास उवाच
कालिकायावचः श्रुत्वा स दैत्यो धूम्रलोचनः ।
तामुवाच महाभाग क्रोधसंरक्तलोचनः ॥ ८ ॥
दुर्दर्शे त्वां निहत्याजौ सिंहञ्च मदगर्वितम् ।
गृहीत्वैनां गमिष्यामि राजानं प्रत्यहं किल ॥ ९ ॥
रसभङ्गभयात्कालि बिभेमि त्विह साम्प्रतम् ।
नोचेत्त्वां निशितैर्बाणैर्हन्म्यद्य कलहप्रिये ॥ १० ॥
कालिकोवाच
किं विकत्थसि मन्दात्मन्नायं धर्मो धनुष्मताम् ।
स्वशक्त्या मुञ्च विशिखान्गन्तासि यमसंसदि ॥ ११ ॥
व्यास उवाच
तच्छ्रुत्वा वचनं दैत्यः संगृह्य कार्मुकं दृढम् ।
कालिकां तां शरासारैर्ववर्षातिशिलाशितैः ॥ १२ ॥

देवास्तु प्रेक्षकास्तत्र विमानवरसंस्थिताः ।
तां स्तुवन्तो जयेत्यूचुर्देवीं शक्रपुरोगमाः ॥ १३ ॥

तयोः परस्परं युद्धं प्रवृत्तं चातिदारुणम् ।
बाणखड्गगदाशक्तिमुसलादिभिरुत्कटम् ॥ १४ ॥
कालिका बाणपातैस्तु हत्वा पूर्वं खरानथ ।
बभञ्ज तद्रथं व्यूढं जहास च मुहुर्मुहुः ॥ १५ ॥
स चान्यं रथमारूढः कोपेन प्रज्वलन्निव ।
बाणवृष्टिं चकारोग्रां कालिकोपरि भारत ॥ १६ ॥
सापि चिच्छेद तरसा तस्य बाणानसङ्गतान् ।
मुमोचान्यानुग्रवेगान्दानवोपरि कालिका ॥ १७ ॥
तैर्बाणैर्निहतास्तस्य पार्ष्णिग्राहा सहस्रशः ।
बभञ्ज च रथं वेगात्सूतं हत्वा खरानपि ॥ १८ ॥
चिच्छेद तद्धनुः सद्यो बाणैरुरगसन्निभैः ।
मुदं चक्रे सुराणां सा शङ्खनादं तथाकरोत् ॥ १९ ॥

विरथः परिघं गृह्य सर्वलोहमयं दृढम् ।
आजगाम रथोपस्थं कुपितो धूम्रलोचनः ॥ २० ॥
वाचा निर्भर्त्सयन्कालीं करालः कालसन्निभः ।
अद्यैव त्वां हनिष्यामि कुरूपे पिङ्गलोचने ॥ २१ ॥
इत्युक्त्वा सहसाऽऽगत्य परिघं क्षिपते यदा ।
हुङ्कारेणैव तं भस्म चकार तरसाम्बिका ॥ २२ ॥
दृष्ट्वा भस्मीकृतं दैत्यं सैनिका भयविह्वलाः ।
चक्रुः पलायनं सद्यो हा तातेत्यब्रुवन्पथि ॥ २३ ॥
देवास्तं निहतं दृष्ट्वा दानवं धूम्रलोचनम् ।
मुमुचुः पुष्पवृष्टिं ते मुदिता गगने स्थिताः ॥ २४ ॥
रणभूमिस्तदा राजन् दारुणा समपद्यत ।
निहतैर्दानवैरश्वैः खरैश्च वारणैस्तथा ॥ २५ ॥
गृध्राः काका वटाः श्येना वरफा जम्बुकास्तथा ।
ननृतुश्चुक्रुशुः प्रेतान्पतितान् रणभूमिषु ॥ २६ ॥

अम्बिका तद्रणस्थानं त्यक्त्वा दूरं स्थलान्तरे ।
गत्वा चकार चाप्युग्रं शङ्खनादं भयप्रदम् ॥ २७ ॥
तं श्रुत्वा दरशब्दं तु शुम्भः सद्मनि संस्थितः ।
दृष्ट्वाथ दानवान्भग्नानागतान् रुधिरोक्षितान् ॥ २८ ॥
छिन्नपादकराक्षांश्च मञ्चकारोपितानपि ।
भग्नपृष्ठकटिग्रीवान्क्रन्दमानाननेकशः ॥ २९ ॥
वीक्ष्य शुम्भो निशुम्भश्च क्व गतो धूम्रलोचनः ।
कथं भग्नाः समायाता नानीता किं वरानना ॥ ३० ॥
सैन्यं कुत्र गतं मन्दाः कथयन्तु यथोचितम् ।
कस्यायं शङ्खनादोऽद्य श्रूयते भयवर्धनः ॥ ३१ ॥
गणा ऊचुः

बलञ्च पातितं सर्वं निहतो धूम्रलोचनः ।
कृतं कालिकया कर्म रणभूमावमानुषम् ॥ ३२ ॥
शङ्खनादोऽम्बिकायास्तु गगनं व्याप्य राजते ।

हर्षदः सुरसङ्घानां दानवानाञ्च शोककृत् ॥ ३३ ॥
यदा निपातिताः सर्वे तेन केसरिणा विभो ।
रथा भग्ना हयाश्चैव बाणपातैर्विनाशिताः ॥ ३४ ॥
गगनस्थाः सुराश्चक्रुः पुष्पवृष्टिं मुदान्विताः ।
दृष्ट्वा भग्नं बलं सर्वं पातितं धूम्रलोचनम् ॥ ३५ ॥
निश्चयस्तु कृतोऽस्माभिर्जयो नैव भवेदिति ।
विचारं कुरु राजेन्द्र मन्त्रिभिर्मन्त्रवित्तमैः ॥ ३६ ॥
विस्मयोऽयं महाराज यदेका जगदम्बिका ।
भवद्भिः सह युद्धाय संस्थिता सैन्यवर्जिता ॥ ३७ ॥
निर्भयैकाकिनी बाला सिंहारूढा मदोत्कटा ।
चित्रमेतन्महाराज भासतेऽद्भुतमञ्जसा ॥ ३८ ॥
सन्धिर्वा विग्रहो वाद्य स्थानं निर्याणमेव च ।
मन्त्रयित्वा महाराज कुरु कार्यं यथारुचि ॥ ३९ ॥
तत्सन्निधौ बलं नास्ति तथापि शत्रुतापन ।

पार्ष्णिग्राहा सुराः सर्वे भविष्यन्ति किलापदि ॥ ४० ॥
समये तत्समीपस्थौ ज्ञातौ च हरिशङ्करौ ।
लोकपालाः समीपेऽद्य वर्तन्ते गगने स्थिताः ॥ ४१ ॥
रक्षोगणाश्च गन्धर्वाः किन्नरा मानुषास्तथा ।
तत्सहायाश्च मन्तव्याः समये सुरतापन ॥ ४२ ॥
अस्माकं मतिमानेन ज्ञायते सर्वथेदृशम् ।
अम्बिकायाः सहायाशा तत्कार्याशा न काचन ॥ ४३ ॥
एका नाशयितुं शक्ता जगत्सर्वं चराचरम् ।
का कथा दानवानां तु सर्वेषामिति निश्चयः ॥ ४४ ॥
इति ज्ञात्वा महाभाग यथारुचि तथा कुरु ।
हितं सत्यं मितं वाक्यं वक्तव्यमनुयायिभिः ॥ ४५ ॥
व्यास उवाच
तच्छ्रुत्वा वचनं तेषां शुम्भः परबलार्दनः ।
कनीयांसं समानीय पप्रच्छ रहसि स्थितः ॥ ४६ ॥

भ्रातः कालिकयाद्यैव निहतो धूम्रलोचनः ।
बलञ्च शातितं सर्वं गणा भग्नाः समागताः ॥ ४७ ॥
अम्बिका शङ्खनादं वै करोति मदगर्विता ।
ज्ञानिनां चैव दुर्ज्ञेया गतिः कालस्य सर्वथा ॥ ४८ ॥
तृणं वज्रायते नूनं वज्रं चैव तृणायते ।
बलवान्बलहीनः स्याद्दैवस्य गतिरीदृशी ॥ ४९ ॥

पृच्छामि त्वां महाभाग किं कर्तव्यमितः परम् ।
अभोग्या चाम्बिका नूनं कारणादत्र चागता ॥ ५० ॥
युक्तं पलायनं वीर युद्धं वा वद सत्वरम् ।
लघुं ज्येष्ठं विजानामि त्वामहं कार्यसङ्कटे ॥ ५१ ॥
निशुम्भ उवाच
न वा पलायनं युक्तं न दुर्गग्रहणं तथा ।
युद्धमेव परं श्रेयः सर्वथैवानयानघ ॥ ५२ ॥
ससैन्योऽहं गमिष्यामि रणे तु प्रवराश्रितः ।

हत्वा तामागमिष्यामि तरसा त्वबलामिमाम् ॥ ५३ ॥
अथवा बलवद्दैवादन्यथा चेद्भविष्यति ।
मृते मयि त्वया कार्यं विमृश्य च पुनः पुनः ॥ ५४ ॥
इति तस्य वचः श्रुत्वा शुम्भः प्रोवाच चानुजम् ।
तिष्ठ त्वं चण्डमुण्डौ द्वौ गच्छेतां बलसंयुतौ ॥ ५५ ॥
शशकग्रहणायात्र न युक्तं गजमोचनम् ।
चण्डमुण्डौ महावीरौ तां हन्तुं सर्वथा क्षमौ ॥ ५६ ॥
इत्युक्त्वा भ्रातरं शुम्भः सम्भाष्य च महाबलौ ।
उवाच वचनं राजा चण्डमुण्डौ पुरःस्थितौ ॥ ५७ ॥
गच्छतं चण्डमुण्डौ द्वौ स्वसैन्यपरिवारितौ ।
हन्तुं तामबलां शीघ्रं निर्लज्जां मदगर्विताम् ॥ ५८ ॥
गृहीत्वाथ निहत्याजौ कालिकां पिङ्गलोचनाम् ।
आगम्यतां महाभागौ कृत्वा कार्यं महत्तरम् ॥ ५९ ॥
सा नायाति गृहीतापि गर्विता चाम्बिका यदि ।

तदा बाणैर्महातीक्ष्णैर्हन्तव्याहवमण्डिता ॥ ६० ॥

Roman transliteration

vyāsa uvāca
ityuktvā virarāmāsau vacanaṃ dhūmralocanaḥ |
pratyuvāca tadā kālī prahasya lalitaṃ vacaḥ || 1 ||
vidūṣako'si jālma tvaṃ śailūṣa iva bhāṣase |
vṛthā manorathāṃścitte karoṣi madhuraṃ vadan || 2 ||
balavānbalasaṃyuktaḥ preṣito'si durātmanā |
kuru yuddhaṃ vṛthā vādaṃ muñca mūḍhamate'dhunā || 3 ||
hatvā śumbhaṃ niśumbhañca tvadanyānvā balādhikān |
devī kruddhā śarāghātairvrajiṣyati nijālayam || 4 ||
kvāsau mandamatiḥ śumbhaḥ kva vā viśvavimohinī |
ayuktaḥ khalu saṃsāre vivāhavidhiretayoḥ || 5 ||
siṃhī kiṃ tvatikāmārtā jambukaṃ kurute patim |
kariṇī gardabhaṃ vāpi gavayaṃ surabhiḥ kimu || 6 ||
gaccha śumbhaṃ niśumbhaṃ ca vada satyaṃ vaco mama |

kuru yuddhaṃ na cedyāhi pātālaṃ tarasādhunā || 7 ||
vyāsa uvāca
kālikāyāvacaḥ śrutvā sa daityo dhūmralocanaḥ |
tāmuvāca mahābhāga krodhasaṃraktalocanaḥ || 8 ||
durdarśe tvāṃ nihatyājau siṃhañca madagarvitam |
gṛhītvaināṃ gamiṣyāmi rājānaṃ pratyahaṃ kila || 9 ||
rasabhaṅgabhayātkāli bibhemi tviha sāmpratam |
nocettvāṃ niśitairbāṇairhanmyadya kalahapriye || 10 ||
kālikovāca
kiṃ vikatthasi mandātmannāyaṃ dharmo dhanuṣmatām |
svaśaktyā muñca viśikhāngantāsi yamasaṃsadi || 11 ||
vyāsa uvāca
tacchrutvā vacanaṃ daityaḥ saṃgṛhya kārmukaṃ dṛḍham |
kālikāṃ tāṃ śarāsārairvavarṣātiśilāśitaiḥ || 12 ||

devāstu prekṣakāstatra vimānavarasaṃsthitāḥ |
tāṃ stuvanto jayetyūcurdevīṃ śakrapurogamāḥ || 13 ||
tayoḥ parasparaṃ yuddhaṃ pravṛttaṃ cātidāruṇam |
bāṇakhaḍgagadāśaktimusalādibhirutkaṭam || 14 ||
kālikā bāṇapātaistu hatvā pūrvaṃ kharānatha |
babhañja tad□rathaṃ vyūḍhaṃ jahāsa ca muhurmuhuḥ || 15 ||
sa cānyaṃ rathamārūḍhaḥ kopena prajvalanniva |
bāṇavṛṣṭiṃ cakārogrāṃ kālikopari bhārata || 16 ||
sāpi ciccheda tarasā tasya bāṇānasaṅgatān |
mumocānyānugravegāndānavopari kālikā || 17 ||
tairbāṇairnihatāstasya pārṣṇigrāhā sahasraśaḥ |
babhañja ca rathaṃ vegātsūtaṃ hatvā kharānapi || 18 ||
ciccheda taddhanuḥ sadyo bāṇairuragasannibhaiḥ |
mudaṃ cakre surāṇāṃ sā śaṅkhanādaṃ tathākarot || 19 ||

virathaḥ parighaṃ gṛhya sarvalohamayaṃ dṛḍham |
ājagāma rathopasthaṃ kupito dhūmralocanaḥ || 20 ||
vācā nirbhartsayankālīṃ karālaḥ kālasannibhaḥ |
adyaiva tvāṃ haniṣyāmi kurūpe piṅgalocane || 21 ||
ityuktvā sahasā''gatya parighaṃ kṣipate yadā |
huṅkāreṇaiva taṃ bhasma cakāra tarasāmbikā || 22 ||
dṛṣṭvā bhasmīkṛtaṃ daityaṃ sainikā bhayavihvalāḥ |
cakruḥ palāyanaṃ sadyo hā tātetyabruvanpathi || 23 ||
devāstaṃ nihataṃ dṛṣṭvā dānavaṃ dhūmralocanam |
mumucuḥ puṣpavṛṣṭiṃ te muditā gagane sthitāḥ || 24 ||
raṇabhūmistadā rājan dāruṇā samapadyata |
nihatairdānavairaśvaiḥ kharaiśca vāraṇaistathā || 25 ||
gṛdhrāḥ kākā vaṭāḥ śyenā varaphā jambukāstathā |
nanṛtuścukruśuḥ pretānpatitān raṇabhūmiṣu || 26 ||

ambikā tad□raṇasthānaṃ tyaktvā dūraṃ sthalāntare |
gatvā cakāra cāpyugraṃ śaṅkhanādaṃ bhayapradam || 27 ||
taṃ śrutvā daraśabdaṃ tu śumbhaḥ sadmani saṃsthitaḥ |
dṛṣṭvātha dānavānbhagnānāgatān rudhirokṣitān || 28 ||
chinnapādakarākṣāṃśca mañcakāropitānapi |
bhagnapṛṣṭhakaṭigrīvānkrandamānānanekaśaḥ || 29 ||
vīkṣya śumbho niśumbhaśca kva gato dhūmralocanaḥ |
kathaṃ bhagnāḥ samāyātā nānītā kiṃ varānanā || 30 ||

sainyaṃ kutra gataṃ mandāḥ kathayantu yathocitam |
kasyāyaṃ śaṅkhanādo'dya śrūyate bhayavardhanaḥ || 31 ||
gaṇā ūcuḥ
balañca pātitaṃ sarvaṃ nihato dhūmralocanaḥ |
kṛtaṃ kālikayā karma raṇabhūmāvamānuṣam || 32 ||
śaṅkhanādo'mbikāyāstu gaganaṃ vyāpya rājate |

harṣadaḥ surasaṅghānāṃ dānavānāñca śokakṛt || 33 ||
yadā nipātitāḥ sarve tena kesariṇā vibho |
rathā bhagnā hayāścaiva bāṇapātairvināśitāḥ || 34 ||
gaganasthāḥ surāścakruḥ puṣpavṛṣṭiṃ mudānvitāḥ |
dṛṣṭvā bhagnaṃ balaṃ sarvaṃ pātitaṃ dhūmralocanam || 35 ||
niścayastu kṛto'smābhirjayo naiva bhavediti |
vicāraṃ kuru rājendra mantribhirmantravittamaiḥ || 36 ||
vismayo'yaṃ mahārāja yadekā jagadambikā |
bhavad□bhiḥ saha yuddhāya saṃsthitā sainyavarjitā || 37 ||
nirbhayaikākinī bālā siṃhārūḍhā madotkaṭā |
citrametanmahārāja bhāsate'd□bhutamañjasā || 38 ||
sandhirvā vigraho vādya sthānaṃ niryāṇameva ca |
mantrayitvā mahārāja kuru kāryaṃ yathāruci || 39 ||
tatsannidhau balaṃ nāsti tathāpi śatrutāpana |

pārṣṇigrāhā surāḥ sarve bhaviṣyanti kilāpadi || 40 ||
samaye tatsamīpasthau jñātau ca hariśaṅkarau |
lokapālāḥ samīpe'dya vartante gagane sthitāḥ || 41 ||
rakṣogaṇāśca gandharvāḥ kinnarā mānuṣāstathā |
tatsahāyāśca mantavyāḥ samaye suratāpana || 42 ||
asmākaṃ matimānena jñāyate sarvathedṛśam |
ambikāyāḥ sahāyāśā tatkāryāśā na kācana || 43 ||
ekā nāśayituṃ śaktā jagatsarvaṃ carācaram |
kā kathā dānavānāṃ tu sarveṣāmiti niścayaḥ || 44 ||
iti jñātvā mahābhāga yathāruci tathā kuru |
hitaṃ satyaṃ mitaṃ vākyaṃ vaktavyamanuyāyibhiḥ || 45 ||
vyāsa uvāca
tacchrutvā vacanaṃ teṣāṃ śumbhaḥ parabalārdanaḥ |
kanīyāṃsaṃ samānīya papraccha rahasi sthitaḥ || 46 ||

bhrātaḥ kālikayādyaiva nihato dhūmralocanaḥ |
balañca śātitaṃ sarvaṃ gaṇā bhagnāḥ samāgatāḥ || 47 ||
ambikā śaṅkhanādaṃ vai karoti madagarvitā |
jñānināṃ caiva durjñeyā gatiḥ kālasya sarvathā || 48 ||
tṛṇaṃ vajrāyate nūnaṃ vajraṃ caiva tṛṇāyate |
balavānbalahīnaḥ syāddaivasya gatirīdṛśī || 49 ||
pṛcchāmi tvāṃ mahābhāga kiṃ kartavyamitaḥ param |
abhogyā cāmbikā nūnaṃ kāraṇādatra cāgatā || 50 ||
yuktaṃ palāyanaṃ vīra yuddhaṃ vā vada satvaram |
laghuṃ jyeṣṭhaṃ vijānāmi tvāmahaṃ kāryasaṅkaṭe || 51 ||
niśumbha uvāca
na vā palāyanaṃ yuktaṃ na durgagrahaṇaṃ tathā |
yuddhameva paraṃ śreyaḥ sarvathaivānayānagha || 52 ||
sasainyo'haṃ gamiṣyāmi raṇe tu pravarāśritaḥ |

hatvā tāmāgamiṣyāmi tarasā tvabalāmimām || 53 ||
athavā balavaddaivādanyathā ced□bhaviṣyati |
mṛte mayi tvayā kāryaṃ vimṛśya ca punaḥ punaḥ || 54 ||
iti tasya vacaḥ śrutvā śumbhaḥ provāca cānujam |
tiṣṭha tvaṃ caṇḍamuṇḍau dvau gacchetāṃ balasaṃyutau || 55 ||
śaśakagrahaṇāyātra na yuktaṃ gajamocanam |
caṇḍamuṇḍau mahāvīrau tāṃ hantuṃ sarvathā kṣamau || 56 ||
ityuktvā bhrātaraṃ śumbhaḥ sambhāṣya ca mahābalau |
uvāca vacanaṃ rājā caṇḍamuṇḍau puraḥsthitau || 57 ||
gacchataṃ caṇḍamuṇḍau dvau svasainyaparivāritau |
hantuṃ tāmabalāṃ śīghraṃ nirlajjāṃ madagarvitām || 58 ||
gṛhītvātha nihatyājau kālikāṃ piṅgalocanām |
āgamyatāṃ mahābhāgau kṛtvā kāryaṃ mahattaram || 59 ||
sā nāyāti gṛhītāpi garvitā cāmbikā yadi |

tadā bāṇairmahātīkṣṇairhantavyāhavamaṇḍitā || 60 ||

English translation

1-7. Vyasa said O Janamejaya! When Dhumralochana ceased speaking, the Devi Kalika made a wild laughter and began to speak sweetly thus O Stupid! Skilled in flattery, you know only how to use jugglery of words like an actor; do you think that your ends will be served if you speak only sweet words; this can never be. O Stupid! Fight now; there is no need of useless words. You are strong and have been sent by that wicked Demon with a great army. This Devi, out of wrath, will kill you, S'umbha, and Nis'umbha and other commanders by Her arrows and will then return to Her abode. Where is that stupid S'umbha? And where is this Devi, the Great Enchantress of the Universe!

Their marriage in this world is entirely out of question and can never take place. O Stupid! What do you think that a lioness becoming very passionate, would make an ordinary jackal her husband? or would a she-elephant prefer an ass? or would a heavenly Cow like a bison? Go to S'umbha and Nis'umbha and tell truly to them "Fight or go instantly to Patala."

8-10. Vyasa said O Fortunate One! The Demon Dhumralochana, hearing thus the Kalika's words, became very angry and spoke with reddened eyes "O Ugly One! I will slay Thee and this lion infatuated with pride in battle and take this Fair One to the king. O Kali! I have not been able to do this, simply it would break our amorous love sentiments. O Quarrelsome One! Otherwise I would have undoubtedly slain Thee just now with my sharpened arrows tipped with irons."

11. Hearing thus, Kalika said O Fool! Why do you boast vainly? this is not the religion of a hero with bows and arrows in their hands. Shoot your arrows with all your might; I will send you to the realm of Death.

12-31. Vyasa said O King! Hearing the Devi's words, Dhumralochana caught hold of his very strong bow and began to shoot arrows after arrows at Kalika. Indra and the other Devas came out to see the fight on their best cars in the celestial space and shouted "Victory to the Devi" and thus eulogised Her. Then a deadly fight ensued between them with arrows, axes, clubs, S'aktis, and Musalas and various other weapons. Kalika cut off at the very outset all the asses that carried the chariot by Her arrows and next broke his chariot and began to laugh repeatedly. O Bharata! Then Dhumralochana becoming angry mounted on another chariot and began to shoot deadly arrows at Kalika. Kalika Devi, too, out off those arrows into pieces before they reached Her and shot arrows after arrows on the Danava in quick succession. Thousands of his soldiers near to him were killed; the asses and the

charioteer were killed and the chariot was broken. She cut off his arrows by Her swift serpent-like arrows and blew Her conchshell. The Devas seeing this became very glad. Dhumralochana, seeing himself displaced from his chariot, took up with anger his very strong Parigha weapon and came near to the chariot of the Devi. Then the Danava, terrific like death, began to abuse the Devi and said "O Ugly tawny-eyed Kali! I will kill Thee just now." Thus saying, he suddenly went near to Her and when he was about to throw his Parigha weapon on Her, the Ambika Devi burnt him to ashes simply by Her loud shout (of defiance). Seeing Dhumralochana burnt to ashes, his soldiers became panic-stricken, and fled away immediately, crying aloud "O Father! O Father!" The Devas saw this and and gladly showered from high heaps of flowers on the Devi. O King! The battle ground then assumed a dreadful appearance; at some places the slain Danavas; at others, the horses; at other places elephants and at

some other places the asses lay scattered on the field. The herons, crows, vultures, the Pis'achas of the class Batabaraphas and jackals and other carnivorous animals, began to dance wildly and clamour hideously at the sight of the dead bodies, lying on the field. The Ambika Devi then quitting the field, went to a distant place and blew Her conchshell so furiously and terribly that S'umbha heard that terrific noise, while he was sitting in his own residence. At the next moment, he saw that the Danava forces had retreated, and they were coming there crying. Some of them were besmeared with blood all over the bodies; some had got their feet, some their arms, cut asunder, some were devoid of eyes, some had got their backs broken; some had their waists broken; some got their necks broken and some were going on bedsteads. Seeing them thus, S'umbha and Nis'umbha asked them "Where is Dhumralochana? Why have you all retreated? And why have you not brought that Lady? Where are the other forces? Who has blown this horrible conch-shell? O Fools! Inform me quickly and truly all these things."

32-33. The soldiers said "O King! Dhumralochana has been slain by Kalika; She has destroyed all the soldiers and has done extraordinary deeds." O King! Know the blowing of the conchshell that has caused terror in the hearts of the Danavas and has enhanced the joy of the Devas and is being resounded in the celestial space, is that done by the Ambika Devi. (Note: In the Markandeya Purana, Ambika killed Dhumra.)

34-45. O Lord! When the Devi broke the chariot of Dhumralochana by the multitude of Her arrows and killed the horses and at last slew Dhumralochana himself, when all the forces were slain by Her who appeared like a lion and when the rest of the army retreated, the Devas seeing all these were very much gladdened and showered flowers from the celestial sky. O King! We have come to a perfect conclusion that we will not get the victory; now consult with your

expert ministers and do what is needful. O King! The Supreme Goddess of the Universe is waiting there alone to fight with you without any help of any other forces; this is a great wonder to us. O King! Intoxicated with Her power, that Girl, fearless, is reigning there taking Her stand on the lion. All these seem wonderful to us. O King! Consult with your councillors and out of the four policies peace, fight, retreat or remaining neutral, accept what is best. O Tormentor of the foes! True! There are no forces with the Devi, but the whole host of the Devas will take up Her cause in crisis, there is no doubt. In due time, Hari and Hara both will come and assist Her; now the guardians of the several quarters, the Lokapalas are waiting by Her side in the celestial space. O Tormentor of the Gods! Know that the Gandarbhas, Kinnaras, and human beings all will come timely and help Her. O King! We guess all these. But that Lady does not want the assistance of anyone nor does She expect that any other body would do the work for Her. You must know this certainly, that She alone can destroy this whole Universe. What to speak of the Danavas only! O Highly Fortunate One! Knowing all these, do

as you like. It is the duty of the servants to speak beneficial and at the same time true words with moderation.

46-51. Vyasa said O King! S'umbha, the tormentor of others, hearing their words asked his younger brother in private "O Brother! This Kalika has slain today Dhumralochana with his forces; the few retreated and came over to me. Now the Ambika Devi, puffed up with pride is blowing Her conchshell. Brother! The ways of Time are knowable even to the wise. The grass becomes a thunderbolt and the thunderbolt becomes like a grass and powerless. Know thus the course of Destiny. O Fortunate One! Now I ask you, what are we to do now? Are we to entertain yet the desire of enjoying Ambika, or are we to fly away from here or are we to fight on? Say quickly. Though younger, in times of difficulty, I consider you as my elder."

52-54. Hearing thus the S'umbha's words, Nis'umbha said "O Sinless One! Flight or taking refuge in a fort is not reasonable. To fight with this Lady is the best course. I will take the best generals and soldiers with me and will slay that Lady and quickly return. And if Fate be strong and prove it otherwise, then, after my death, think out again and again and do what is best."

55-60. Hearing thus the younger brother's words, S'umbha said,

"You better wait; let Chanda and Munda go to the battle, surrounded with forces. To kill a hare it is not necessary to send an elephant. This is a very trifling matter; the two great warriors Chanda and Munda will be freely able to slay Her." Thus saying his younger brother, the King S'umbha addressed Chanda Munda, who were waiting before him, thus O Chanda! O Munda! Take your forces and go quickly to kill that shameless Lady, puffed up with pride. O Pair of Warriors! Kill that tawny-eyed Kalika in the battle and bring that Ambika Devi here quickly. Do this Great Service. And if that haughty Ambika be unwilling to come here, though taken as a captive, then kill that Durga, the ornament of the battle, too, by sharp arrows.

Here ends the Twenty-fifth Chapter of the Fifth Book on the killing of Dhumralochana in S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 26

On The Killing Of Chanda And

Chapter 113 of 318 · 64 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
इत्याज्ञप्तौ तदा वीरौ चण्डमुण्डौ महाबलौ ।
जग्मतुस्तरसैवाजौ सैन्येन महतान्वितौ ॥ १ ॥
दृष्ट्वा तत्र स्थितां देवीं देवानां हितकारिणीम् ।
ऊचतुस्तौ महावीर्यौ तदा सामान्वितं वचः ॥ २ ॥
बाले त्वं किं न जानासि शुम्भं सुरबलार्दनम् ।
निशुम्भञ्च महावीर्यं तुराषाड्विजयोद्धतम् ॥ ३ ॥
त्वमेकासि वरारोहे कालिकासिंहसंयुता ।
जेतुमिच्छसि दुर्बुद्धे शुम्भं सर्वबलान्वितम् ॥ ४ ॥
मतिदः कोऽपि ते नास्ति नारी वापि नरोऽपि वा ।
देवास्त्वां प्रेरयन्त्येव विनाशाय तवैव ते ॥ ५ ॥
विमृश्य कुरु तन्वङ्गि कार्यं स्वपरयोर्बलम् ।
अष्टादशभुजत्वात्त्वं गर्वञ्च कुरुषे मृषा ॥ ६ ॥
किं भुजैर्बहुभिर्व्यर्थैरायुधैः किं श्रमप्रदैः ।

शुम्भस्याग्रे सुराणां वै जेतुः समरशालिनः ॥ ७ ॥
ऐरावतकरच्छेत्तुर्दन्तिदारणकारिणः ।
जयिनः सुरसङ्घानां कार्यं कुरु मनोगतम् ॥ ८ ॥
वृथा गर्वायसे कान्ते कुरु मे वचनं प्रियम् ।
हितं तव विशालाक्षि सुखदं दुःखनाशनम् ॥ ९ ॥
दुःखदानि च कार्याणि त्याज्यानि दूरतो बुधैः ।
सुखदानि च सेव्यानि शास्त्रतत्त्वविशारदैः ॥ १० ॥
चतुरासि पिकालापे पश्य शुम्भबलं महत् ।
प्रत्यक्षं सुरसङ्घानां मर्दनेन महोदयम् ॥ ११ ॥
प्रत्यक्षञ्च परित्यज्य वृथैवानुमितिः किल ।
सन्देहसहिते कार्ये न विपश्चित्प्रवर्तते ॥ १२ ॥
शत्रुः सुराणां परमः शुम्भः समरदुर्जयः ।
तस्मात्त्वां प्रेरयन्त्यत्र देवा दैत्येशपीडिताः ॥ १३ ॥
तस्मात्तद्वचनैः स्निग्धैर्वञ्चितासि शुचिस्मिते ।

दुःखाय तव देवानां शिक्षा स्वार्थस्य साधिका ॥ १४ ॥
कार्यमित्रं परिक्षिप्य धर्ममित्रं समाश्रयेत् ।

देवाः स्वार्थपराः कामं त्वामहं सत्यमब्रुवम् ॥ १५ ॥
भज शुम्भं सुरेशानं जेतारं भुवनेश्वरम् ।
चतुरं सुन्दरं शूरं कामशास्त्रविशारदम् ॥ १६
ऐश्वर्यं सर्वलोकानां प्राप्स्यसे शुम्भशासनात् ।
निश्चयं परमं कृत्वा भर्तारं भज शोभनम् ॥ १७ ॥
व्यास उवाच
इति तस्य वचः श्रुत्वा चण्डस्य जगदम्बिका ।
मेघगम्भीरनिनदं जगर्ज पुनरब्रवीत् ॥ १८ ॥
गच्छ जाल्म मृषा किं त्वं भाषसे वञ्चकं वचः ।
त्यक्त्वा हरिहरादींश्च शुम्भं कस्माद्भजे पतिम् ॥ १९ ॥
न मे कश्चित्पतिः कार्यो न कार्यं पतिना सह ।
स्वामिनी सर्वभूतानामहमेव निशामय ॥ २० ॥

शुम्भा मे बहवो दृष्टा निशुम्भाश्च सहस्रशः ।
घातिताश्च मया पूर्वं शतशो दैत्यदानवाः ॥ २१ ॥
ममाग्रे देववृन्दानि विनष्टानि युगे युगे ।
नाशं यास्यन्ति दैत्यानां यूथानि पुनरद्य वै ॥ २२ ॥
काल एवागतोऽस्त्यत्र दैत्यसंहारकारकः ।
वृथा त्वं कुरुषे यत्नं रक्षणायात्मसन्ततेः ॥ २३ ॥
कुरु युद्धं वीरधर्मरक्षायै त्वं महामते ।
मरणं भावि दुस्त्याज्यं यशो रक्ष्यं महात्मभिः ॥ २४ ॥
किं ते कार्यं निशुम्भेन शुम्भेन च दुरात्मना ।
वीरधर्मं परं प्राप्य गच्छ स्वर्गं सुरालयम् ॥ २५ ॥
शुम्भो निशुम्भश्चैवान्ये ये चात्र तव बान्धवाः ।
सर्वे तवानुगाः पश्चादागमिष्यन्ति साम्प्रतम् ॥ २६ ॥
क्रमशः सर्वदैत्यानां करिष्याम्यद्य संक्षयम् ।
विषादं त्यज मन्दात्मन् कुरु युद्धं विशांपते ॥ २७ ॥

त्वामहं निहनिष्यामि भ्रातरं तव साम्प्रतम् ।
ततः शुम्भं निशुम्भं च रक्तबीजं मदोत्कटम् ॥ २८ ॥
अन्यांश्च दानवान्सर्वान्हत्वाहं समराङ्गणे ।
गमिष्यामि यथास्थानं तिष्ठ वा गच्छ वा द्रुतम् ॥ २९ ॥
गृहाणास्त्रं वृथापुष्ट कुरु युद्धं मयाधुना ।
किं जल्पसि मृषा वाक्यं सर्वथा कातरप्रियम् ॥ ३० ॥
व्यास उवाच
तयेत्थं प्रेरितौ दैत्यौ चण्डमुण्डौ क्रुधान्वितौ ।
ज्याशब्दं तरसा घोरं चक्रतुर्बलदर्पितौ ॥ ३१ ॥
सापि शङ्खस्वनं चक्रे पूरयन्ती दिशो दश ।
सिंहोऽपि कुपितस्तावन्नादं समकरोद्बली ॥ ३२ ॥

तेन नादेन शक्राद्या जहर्षुरमरास्तदा ।
मुनयो यक्षगन्धर्वाः सिद्धाः साध्याश्च किन्नराः ॥ ३३ ॥
युद्धं परस्परं तत्र जातं कातरभीतिदम् ।

चण्डिकाचण्डयोस्तीव्रं बाणखड्गगदादिभिः ॥ ३४ ॥
चण्डमुक्ताञ्छरान्देवी चिच्छेद निशितैः शरैः ।
मुमोच पुनरुग्रान्सा बाणांश्च पन्नगानिव ॥ ३५ ॥
गगनं छादितं तत्र संग्रामे विशिखैस्तदा ।
शलभैरिव मेघान्ते कर्षकाणां भयप्रदैः ॥ ३६ ॥
मुण्डोऽपि सैनिकैः सार्धं पपात तरसा रणे ।
मुमोच बाणवृष्टिं वै क्रुद्धः परमदारुणः ॥ ३७ ॥
बाणजालं महद्दृष्ट्वा क्रुद्धा तत्राम्बिका भृशम् ।
कोपेन वदनं तस्या बभूव घनसन्निभम् ॥ ३८ ॥
कदलीपुष्पनेत्रञ्च भृकुटीकुटिलं तदा ।
निष्क्रान्ता च तदा काली ललाटफलकाद्द्रुतम् ॥ ३९ ॥
व्याघ्रचर्माम्बरा क्रूरा गजचर्मोत्तरीयका ।
मुण्डमालाधरा घोरा शुष्कवापीसमोदरा ॥ ४० ॥
खड्गपाशधरातीव भीषणा भयदायिनी ।

खट्वाङ्गधारिणी रौद्रा कालरात्रिरिवापरा ॥ ४१ ॥
विस्तीर्णवदना जिह्वां चालयन्ती मुहुर्मुहुः ।
विस्तारजघना वेगाज्जघानासुरसैनिकान् ॥ ४२ ॥
करे कृत्वा महावीरांस्तरसा सा रुषान्विता ।
मुखे चिक्षेप दैतेयान्पिपेष दशनैः शनैः ॥ ४३ ॥
गजान्घण्टान्वितान्हस्ते गृहीत्वा निदधौ मुखे ।
सारोहान्भक्षयित्वाजौ साट्टहासं चकार ह ॥ ४४ ॥
तथैव तुरगानुष्ट्रांस्तथा सारथिभिः सह ।
निक्षिप्य वक्त्रे दशनैश्चर्वयत्यतिभैरवम् ॥ ४५ ॥
हन्यमानं बलं प्रेक्ष्य चण्डमुण्डौ महासुरौ ।
छादयामासतुर्देवीं बाणासारैरनन्तरैः ॥ ४६ ॥
चण्डश्चण्डकरच्छायं चक्रं चक्रधरायुधम् ।
चिक्षेप तरसा देवीं ननाद च मुहुर्मुहुः ॥ ४७ ॥
नदन्तं वीक्ष्य तं काली रथाङ्गञ्च रविप्रभम् ।

बाणेनैकेन चिच्छेद सुप्रभं तत्सुदर्शनम् ॥ ४८ ॥
तं जघान शरैस्तीक्ष्णैश्चण्डं चण्डी शिलाशितैः ।
मूर्च्छितोऽसौ पपातोर्व्यां देवीबाणार्दितो भृशम् ॥ ४९ ॥
पतितं भ्रातरं वीक्ष्य मुण्डो दुःखार्दितस्तदा ।
चकार शरवृष्टिञ्च कालिकोपरि कोपतः ॥ ५० ॥
चण्डिका मुण्डनिर्मुक्तां शरवृष्टिं सुदारुणाम् ।

ईषिकास्त्रैर्बलान्मुक्तैश्चकार तिलशः क्षणात् ॥ ५१ ॥
अर्धचन्द्रेण बाणेन ताडयामास तं पुनः ।
पतितोऽसौ महावीर्यो मेदिन्यां मदवर्जितः ॥ ५२ ॥
हाहाकारो महानासीद्दानवानां बले तदा ।
जहर्षुरमराः सर्वे गगनस्था गतव्यथाः ॥ ५३ ॥
विहाय मूर्च्छां चण्डस्तु संगृह्य महतीं गदाम् ।
तरसा ताडयामास कालिकां दक्षिणे भुजे ॥ ५४ ॥
वञ्चयित्वा गदाघातं तं बबन्ध महासुरम् ।

तरसा बाणपाशेन मन्त्रमुक्तेन कालिका ॥ ५५ ॥
उत्थितस्तु तदा मुण्डो बद्धं दृष्ट्वानुजं बलात् ।
आजगाम सुसन्नद्धः शक्तिं कृत्वा करे दृढाम् ॥ ५६ ॥
आगच्छन्तं तदा काली दानवं वीक्ष्य सत्वरम् ।
बबन्ध तरसा तं तु द्वितीयं भ्रातरं भृशम् ॥ ५७ ॥
गृहीत्वा तौ महावीर्यौ चण्डमुण्डौ शशाविव ।
कुर्वती विपुलं हासमाजगामाम्बिकां प्रति ॥ ५८ ॥
आगत्य तामथोवाच गृहाणेमौ पशू प्रिये ।
रणयज्ञार्थमानीतौ दानवौ रणदुर्जयौ ॥ ५९ ॥
तावानीतौ तदा वीक्ष्य चण्डिका तौ वृकाविव ।
अम्बिका कालिकां प्राह माधुरीसंयुतं वचः ॥ ६० ॥
वधं मा कुरु मा मुञ्च चतुरासि रणप्रिये ।
देवानां कार्यसंसिद्धिः कर्तव्या तरसा त्वया ॥ ६१ ॥
व्यास उवाच

इति तस्या वचः श्रुत्वा कालिका प्राह तां पुनः ।
युद्धयज्ञेऽतिविख्याते खड्गयूपे प्रतिष्ठिते ॥ ६२ ॥
आलम्भञ्च करिष्यामि यथा हिंसा न जायते ।
इत्युक्त्वा सा तदा देवी खड्गेन शिरसी तयोः ॥ ६३ ॥
चकर्त तरसा काली पपौ च रुधिरं मुदा ।
एवं दैत्यौ हतौ दृष्ट्वा मुदितोवाच चाम्बिका ॥ ६४ ॥
कृतं कार्यं सुराणां ते ददाम्यद्य वरं शुभम् ।
चण्डमुण्डौ हतौ यस्मात्तस्मात्ते नाम कालिके ।
चामुण्डेति सुविख्यातं भविष्यति धरातले ॥ ६५ ॥

Roman transliteration

vyāsa uvāca
ityājñaptau tadā vīrau caṇḍamuṇḍau mahābalau |
jagmatustarasaivājau sainyena mahatānvitau || 1 ||
dṛṣṭvā tatra sthitāṃ devīṃ devānāṃ hitakāriṇīm |
ūcatustau mahāvīryau tadā sāmānvitaṃ vacaḥ || 2 ||

bāle tvaṃ kiṃ na jānāsi śumbhaṃ surabalārdanam |
niśumbhañca mahāvīryaṃ turāṣāḍ□vijayoddhatam || 3 ||
tvamekāsi varārohe kālikāsiṃhasaṃyutā |
jetumicchasi durbuddhe śumbhaṃ sarvabalānvitam || 4 ||
matidaḥ ko'pi te nāsti nārī vāpi naro'pi vā |
devāstvāṃ prerayantyeva vināśāya tavaiva te || 5 ||
vimṛśya kuru tanvaṅ□gi kāryaṃ svaparayorbalam |
aṣṭādaśabhujatvāttvaṃ garvañca kuruṣe mṛṣā || 6 ||
kiṃ bhujairbahubhirvyarthairāyudhaiḥ kiṃ śramapradaiḥ |

śumbhasyāgre surāṇāṃ vai jetuḥ samaraśālinaḥ || 7 ||
airāvatakaracchetturdantidāraṇakāriṇaḥ |
jayinaḥ surasaṅghānāṃ kāryaṃ kuru manogatam || 8 ||
vṛthā garvāyase kānte kuru me vacanaṃ priyam |
hitaṃ tava viśālākṣi sukhadaṃ duḥkhanāśanam || 9 ||
duḥkhadāni ca kāryāṇi tyājyāni dūrato budhaiḥ |
sukhadāni ca sevyāni śāstratattvaviśāradaiḥ || 10 ||
caturāsi pikālāpe paśya śumbhabalaṃ mahat |
pratyakṣaṃ surasaṅghānāṃ mardanena mahodayam || 11 ||
pratyakṣañca parityajya vṛthaivānumitiḥ kila |
sandehasahite kārye na vipaścitpravartate || 12 ||
śatruḥ surāṇāṃ paramaḥ śumbhaḥ samaradurjayaḥ |
tasmāttvāṃ prerayantyatra devā daityeśapīḍitāḥ || 13 ||
tasmāttadvacanaiḥ snigdhairvañcitāsi śucismite |

duḥkhāya tava devānāṃ śikṣā svārthasya sādhikā || 14 ||
kāryamitraṃ parikṣipya dharmamitraṃ samāśrayet |
devāḥ svārthaparāḥ kāmaṃ tvāmahaṃ satyamabruvam || 15 ||
bhaja śumbhaṃ sureśānaṃ jetāraṃ bhuvaneśvaram |
caturaṃ sundaraṃ śūraṃ kāmaśāstraviśāradam || 16
aiśvaryaṃ sarvalokānāṃ prāpsyase śumbhaśāsanāt |
niścayaṃ paramaṃ kṛtvā bhartāraṃ bhaja śobhanam || 17 ||
vyāsa uvāca
iti tasya vacaḥ śrutvā caṇḍasya jagadambikā |
meghagambhīraninadaṃ jagarja punarabravīt || 18 ||
gaccha jālma mṛṣā kiṃ tvaṃ bhāṣase vañcakaṃ vacaḥ |
tyaktvā hariharādīṃśca śumbhaṃ kasmād□bhaje patim || 19 ||
na me kaścitpatiḥ kāryo na kāryaṃ patinā saha |
svāminī sarvabhūtānāmahameva niśāmaya || 20 ||

śumbhā me bahavo dṛṣṭā niśumbhāśca sahasraśaḥ |
ghātitāśca mayā pūrvaṃ śataśo daityadānavāḥ || 21 ||
mamāgre devavṛndāni vinaṣṭāni yuge yuge |
nāśaṃ yāsyanti daityānāṃ yūthāni punaradya vai || 22 ||
kāla evāgato'styatra daityasaṃhārakārakaḥ |
vṛthā tvaṃ kuruṣe yat□naṃ rakṣaṇāyātmasantateḥ || 23 ||
kuru yuddhaṃ vīradharmarakṣāyai tvaṃ mahāmate |
maraṇaṃ bhāvi dustyājyaṃ yaśo rakṣyaṃ mahātmabhiḥ || 24 ||
kiṃ te kāryaṃ niśumbhena śumbhena ca durātmanā |
vīradharmaṃ paraṃ prāpya gaccha svargaṃ surālayam || 25 ||
śumbho niśumbhaścaivānye ye cātra tava bāndhavāḥ |
sarve tavānugāḥ paścādāgamiṣyanti sāmpratam || 26 ||

kramaśaḥ sarvadaityānāṃ kariṣyāmyadya saṃkṣayam |
viṣādaṃ tyaja mandātman kuru yuddhaṃ viśāṃpate || 27 ||

tvāmahaṃ nihaniṣyāmi bhrātaraṃ tava sāmpratam |
tataḥ śumbhaṃ niśumbhaṃ ca raktabījaṃ madotkaṭam || 28 ||
anyāṃśca dānavānsarvānhatvāhaṃ samarāṅgaṇe |
gamiṣyāmi yathāsthānaṃ tiṣṭha vā gaccha vā drutam || 29 ||
gṛhāṇāstraṃ vṛthāpuṣṭa kuru yuddhaṃ mayādhunā |
kiṃ jalpasi mṛṣā vākyaṃ sarvathā kātarapriyam || 30 ||
vyāsa uvāca
tayetthaṃ preritau daityau caṇḍamuṇḍau krudhānvitau |
jyāśabdaṃ tarasā ghoraṃ cakraturbaladarpitau || 31 ||
sāpi śaṅkhasvanaṃ cakre pūrayantī diśo daśa |
siṃho'pi kupitastāvannādaṃ samakarod□balī || 32 ||
tena nādena śakrādyā jaharṣuramarāstadā |
munayo yakṣagandharvāḥ siddhāḥ sādhyāśca kinnarāḥ || 33 ||
yuddhaṃ parasparaṃ tatra jātaṃ kātarabhītidam |

caṇḍikācaṇḍayostīvraṃ bāṇakhaḍ□gagadādibhiḥ || 34 ||
caṇḍamuktāñcharāndevī ciccheda niśitaiḥ śaraiḥ |
mumoca punarugrānsā bāṇāṃśca pannagāniva || 35 ||
gaganaṃ chāditaṃ tatra saṃgrāme viśikhaistadā |
śalabhairiva meghānte karṣakāṇāṃ bhayapradaiḥ || 36 ||
muṇḍo'pi sainikaiḥ sārdhaṃ papāta tarasā raṇe |
mumoca bāṇavṛṣṭiṃ vai kruddhaḥ paramadāruṇaḥ || 37 ||
bāṇajālaṃ mahad□ dṛṣṭvā kuddhā tatrāmbikā bhṛśam |
kopena vadanaṃ tasyā babhūva ghanasannibham || 38 ||
kadalīpuṣpanetrañca bhṛkuṭīkuṭilaṃ tadā |
niṣkrāntā ca tadā kālī lalāṭaphalakāddrutam || 39 ||
vyāghracarmāmbarā krūrā gajacarmottarīyakā |
muṇḍamālādharā ghorā śuṣkavāpīsamodarā || 40 ||
khaḍgapāśadharātīva bhīṣaṇā bhayadāyinī |

khaṭvāṅgadhāriṇī raudrā kālarātririvāparā || 41 ||
vistīrṇavadanā jihvāṃ cālayantī muhurmuhuḥ |
vistārajaghanā vegājjaghānāsurasainikān || 42 ||
kare kṛtvā mahāvīrāṃstarasā sā ruṣānvitā |
mukhe cikṣepa daiteyānpipeṣa daśanaiḥ śanaiḥ || 43 ||
gajānghaṇṭānvitānhaste gṛhītvā nidadhau mukhe |
sārohānbhakṣayitvājau sāṭṭahāsaṃ cakāra ha || 44 ||
tathaiva turagānuṣṭrāṃstathā sārathibhiḥ saha |
nikṣipya vakttre daśanaiścarvayatyatibhairavam || 45 ||
hanyamānaṃ balaṃ prekṣya caṇḍamuṇḍau mahāsurau |
chādayāmāsaturdevīṃ bāṇāsārairanantaraiḥ || 46 ||
caṇḍaścaṇḍakaracchāyaṃ cakraṃ cakradharāyudham |
cikṣepa tarasā devīṃ nanāda ca muhurmuhuḥ || 47 ||
nadantaṃ vīkṣya taṃ kālī rathāṅgañca raviprabham |

bāṇenaikena ciccheda suprabhaṃ tatsudarśanam || 48 ||
taṃ jaghāna śaraistīkṣṇaiścaṇḍaṃ caṇḍī śilāśitaiḥ |
mūrcchito'sau papātorvyāṃ devībāṇārdito bhṛśam || 49 ||
patitaṃ bhrātaraṃ vīkṣya muṇḍo duḥkhārditastadā |

cakāra śaravṛṣṭiñca kālikopari kopataḥ || 50 ||
caṇḍikā muṇḍanirmuktāṃ śaravṛṣṭiṃ sudāruṇām |
īṣikāstrairbalānmuktaiścakāra tilaśaḥ kṣaṇāt || 51 ||
ardhacandreṇa bāṇena tāḍayāmāsa taṃ punaḥ |
patito'sau mahāvīryo medinyāṃ madavarjitaḥ || 52 ||
hāhākāro mahānāsīddānavānāṃ bale tadā |
jaharṣuramarāḥ sarve gaganasthā gatavyathāḥ || 53 ||
vihāya mūrcchāṃ caṇḍastu saṃgṛhya mahatīṃ gadām |
tarasā tāḍayāmāsa kālikāṃ dakṣiṇe bhuje || 54 ||
vañcayitvā gadāghātaṃ taṃ babandha mahāsuram |

tarasā bāṇapāśena mantramuktena kālikā || 55 ||
utthitastu tadā muṇḍo baddhaṃ dṛṣṭvānujaṃ balāt |
ājagāma susannaddhaḥ śaktiṃ kṛtvā kare dṛḍhām || 56 ||
āgacchantaṃ tadā kālī dānavaṃ vīkṣya satvaram |
babandha tarasā taṃ tu dvitīyaṃ bhrātaraṃ bhṛśam || 57 ||
gṛhītvā tau mahāvīryau caṇḍamuṇḍau śaśāviva |
kurvatī vipulaṃ hāsamājagāmāmbikāṃ prati || 58 ||
āgatya tāmathovāca gṛhāṇemau paśū priye |
raṇayajñārthamānītau dānavau raṇadurjayau || 59 ||
tāvānītau tadā vīkṣya caṇḍikā tau vṛkāviva |
ambikā kālikāṃ prāha mādhurīsaṃyutaṃ vacaḥ || 60 ||
vadhaṃ mā kuru mā muñca caturāsi raṇapriye |
devānāṃ kāryasaṃsiddhiḥ kartavyā tarasā tvayā || 61 ||
vyāsa uvāca

iti tasyā vacaḥ śrutvā kālikā prāha tāṃ punaḥ |
yuddhayajñe'tivikhyāte khaḍgayūpe pratiṣṭhite || 62 ||
ālambhañca kariṣyāmi yathā hiṃsā na jāyate |
ityuktvā sā tadā devī khaḍgena śirasī tayoḥ || 63 ||
cakarta tarasā kālī papau ca rudhiraṃ mudā |
evaṃ daityau hatau dṛṣṭvā muditovāca cāmbikā || 64 ||
kṛtaṃ kāryaṃ surāṇāṃ te dadāmyadya varaṃ śubham |
caṇḍamuṇḍau hatau yasmāttasmātte nāma kālike |
cāmuṇḍeti suvikhyātaṃ bhaviṣyati dharātale || 65 ||

English translation

1-17. Vyasa said O King! Thus ordered, the two strong warriors Chanda and Munda hurriedly went to the battle, accompanied by a vast army. There they saw the Devi, intent on doing good to the Gods. Then they began to address Her in conciliatory words. O Lady! Dost Thou not know that the extraordinarily strong S’umbha and Nis’umhha, the Lords of the Daityas have crushed down the Devas and vanquished Indra and have become intoxicated with their victory? O Fair One! Thou art alone! Only Kalika and Thy Lion are with Thee! It is Thy foolishness that Thou art desirous to conquer S’umbha, who is endowed with all power. I think there is no adviser to Thee, man nor woman; the Devas have sent Thee here simply for Thy destruction. Think, O Delicate One! over the powers of Thine as well as those of Thy enemy. Vainly dost Thou boast of Thy having eighteen hands. Before the great warrior S’umbha, the conqueror of the Devas, many hands and many weapons will be useless; they will prove mere burdens. So dost Thou fulfil what reigns in the heart of S’umbha, the destroyer of the legs and the uprooter of the teeth of Airavata elephant. Vain is Thy boast, O Beloved!

Follow my sweet words; they will do good to Thee, O Large-eyed One! They will destroy Thy pains and give Thee bliss. Those actions that lead to pain are to be avoided by the wise; and those that bring in happiness are to be served by the Pundits, versed in the S'astras. O Sweet speaking one! Thou art clever. Look at the great strength of S'umbha with Thy eyes. He has enhanced his glory by crushing down the Devas. And if Thou thinkest the gods superior, that is false, for the wise men do not rely on the mere guess, full of doubts; they believe what they actually see. S'umbha, hard to be conquered in battles, is the great enemy of the Gods; they have been crushed down by him, and have therefore sent Thee here. O Sweet smiling One! Thou hast been deceived by their sweet words; they, prompted by their selfish ends, have sent Thee here simply to give Thee trouble. The friends

that come with certain business and selfish ends are to be rejected. Friends out of religious motives are only to be sought for refuge. Verily I tell Thee that the gods are terribly selfish. Therefore dost Thou serve S'umbha, the conqueror of Indra and the lord of the three worlds; he is a hero, beautiful, lovely, cunning and thoroughly expert in the science of amorous love. Thou wilt get the prosperity of all the worlds by the mere command of S'umbha; therefore make a firm resolve and serve that splendid husband S'umbha.

18-30. Vyasa said O King! The Universal Mother, hearing the words of Chanda spoke with a voice deep as thunder. O Boor! Why do you use false deceitful words? Fly away just now. Why shall I make S'umbha my husband, disregarding Hah, Hara and the other Devas? O You, a veritable Fool! I have no necessity for My lord; I have got nothing to do with my lord. I Myself am the Lord of all the beings; and I preserve this whole Universe with all the lords and beings therein. Note this. In ancient times I saw thousands and thousands of S'umbha and Nis'umbha and I slew them all. I sent hundreds and hundreds of Daityas and Demons to the realm of Death. Before Me the hosts of Devas were destroyed in yugas after yugas. Today the Daityas again will go unto destruction. The Time has come to destroy the Daityas; why, then, are you struggling in vain with your followers for your lives? Fight now and keep the Dharma of the warriors; death is inevitable; thinking thus, the high- souled ones should keep their name, fame, and respect. What business have you to do with S'umbha and Nis'umbha? Follow the warrior's Dharma and go to Heavens, the abode of the gods. S'umbha, Nis'umbha and your other friends and followers, all will follow you and will come here no doubt. O Stupid One! I will put an end to all the Danavas today. Therefore cast aside your weakness and go on, fight. I will slay you and your brother just now; next I will kill the proud Rakta Vija, Nis'umbha and S'umbha and the other Danavas in the battle field and will then go to My desired place. Now remain here if you like or fly away quickly. You have been fed in vain

because you fear to fight. What use is there now in using sweet words like a weak and distressed man. Well! Take up your arms now and fight.

31-61. Vyasa said O King! Chanda and Munda, elated with pride got excited at the Devi's words, became angry and made a violent noise with their bow strings. The Devi, too, blew Her conchshell so loudly that the ten quarters of the sky reverberated; in the meanwhile, the powerful lion became very angry and roared loudly. Hearing that sound Indra and other Devas, the Munis, Yaksas, Siddhas, and Kinnaras became all very glad. A dreadful fight than ensued between Chandika and Chanda with arrows, axes and other weapons, causing terror to the weak. Then Chandika Devi became very wrathful and cut off to pieces all the arrows shot by Chanda and then hurled arrows serpent-like on him. Then the sky over the battle ground seemed to be overcast with arrows just as the clouds get covered over with locusts, dreadful to the cultivators. In the meanwhile Munda, exceedingly terrible, came up to the field, taking with him his army and becoming impatient with anger began to shoot arrows. Seeing that multitude of arrows, Ambika got very angry; out of Her frowny look. Her

eyebrows became crooked. Her face became black, and Her eyes turned red like Kadali flowers; at this time suddenly came out of Her forehead Kali. Wearing the tiger's skin, cruel, covering Her body with elephant's skin, wearing a garland of skulls, terrible, with a belly like a well dried up, mouth wide open, with a wide waist, lip hanging loosely, with axe, noose, S'iva's weapon, in Her hands. She looked very terrible like the Night of Dissolution. She began to lick frequently and forcibly dashed into the Danava army and began to destroy it. She angrily began to take the powerful Danavas by Her arms and pouring them into Her mouth crushed them with Her teeth. Taking the elephants with bells by Her own power in Her hands She put them all into Her mouth and swallowed them all with their riders and began to laugh hoarsely. Thus camels, horses and charioteers with chariots all She put into

Her mouth and began to chew them all grimly. O King! Seeing that the forces were being thus destroyed, the two great warriors Chanda and Munda began to shoot arrows after arrows without intermission and covered the Devi with them. Chanda hurled the Sudarsan-like disc, lustrous like the Sun, with great force against the Devi, and frequently shouted thundering cries. Seeing him roaring and the lustrous disc coming towards Her like another sun. She shot at him arrows sharpened on stones so that the warrior Chanda became overpowered by them and lay down senseless on the ground. The powerful Munda seeing his brother unconscious became very much distressed with grief; but he got angry and began to shoot arrows immediately on the Devi. Chandika Devi hurled the weapon named Isika and thus cut off to pieces all the dreadful arrows of Munda in a moment and shot Ardha Chandra (semi-circular) arrow at him. With this arrow the powerful Asura was deprived of his pride and made to lie down unconscious on the earth. Munda thus lying on the ground, a great uproar arose amidst the army of the Danavas; and the Devas became delighted in the sky. In the meanwhile Chanda became conscious and taking a very heavy club hurled it violently on the right hand of Kalika. Kalika rendered that blow useless and instantly tied down that Asura by Her Pasa weapon, purified by Mantras. Munda again rose up, and, seeing his brother in that fastened condition, came to the front well armoured and with an exceedingly strong weapon called S'akti. Seeing the Asura coming. She instantly fastened him down like his brother. Taking the powerful Chanda and Munda like hares and laughing wildly. Kali went to Ambika, and said "I have brought the two beasts very auspicious as offerings in this sacrificial war. Kindly accept these." Seeing the two Danavas brought, as if they were the two wolves, Ambika told her sweetly O Thou, fond of war! Thou art very wise; so dost not commit the act of envy nor dost leave them; think over the purport of my words and know that it is Thy duty to bring the Devi's work to a successful issue.

62-65. Vyasa said O King! Hearing thus the words of Ambika, Kalika spoke to Her again "In this war-sacrifice there is this axe which is like a sacrificial post; I will offer these two as victims to Thy sacrifice. Thus no act of envy will be committed (i.e., killing in a sacrifice is not considered as envy)." Thus saying, the Kalika Devi cut off their heads with great force and gladly drank their blood. Thus seeing the two Asuras killed, Ambika said gladly Thou hast done the service to the gods; so I will give Thee an excellent boon. O Kalika! As Thou hast killed Chanda and Munda, henceforth Thou wilt be renowned in this world as Chamunda.

Here ends the Twenty-sixth Chapter of the Fifth Book on the killing of Chanda and Munda in S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 27

On The Description Of The War Of

Chapter 114 of 318 · 63 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
हतौ तौ दानवौ दृष्ट्वा हतशेषाश्च सैनिकाः ।
पलायनं ततः कृत्वा जग्मुः सर्वे नृपं प्रति ॥ १ ॥
भिन्नाङ्गा विशिखैः केचित्केचिच्छिन्नकरास्तथा ।
रुधिरस्रावदेहाश्च रुदन्तोऽभिययुः पुरे ॥ २ ॥
गत्वा दैत्यपतिं सर्वे चक्रुर्बुम्बारवं मुहुः ।
रक्ष रक्ष महाराज भक्षयत्यद्य कालिका ॥ ३ ॥
तया हतौ महावीरौ चण्डमुण्डौ सुरार्दनौ ।
भक्षिताः सैनिकाः सर्वे वयं भग्ना भयातुराः ॥ ४ ॥
भीतिदञ्च रणस्थानं कृतं कालिकया प्रभो ।
पातितैर्गजवीराश्वैर्दासेरकपदातिभिः ॥ ५ ॥
शोणितौघवहा कुल्या कृता मांसातिकर्दमा ।
केशशैवलिनी भग्नरथचक्रविराजिता ॥ ६ ॥
छिन्नबाह्वादिमत्स्याढ्या शीर्षतुम्बीफलान्विता ।

भयदा कातराणां वै सुराणां मोदवर्धिनी ॥ ७ ॥
कुलं रक्ष महाराज पातालं गच्छ सत्वरम् ।
क्रुद्धा देवी क्षयं सद्यः करिष्यति न संशयः ॥ ८ ॥
सिंहोऽपि भक्षयत्याजौ दानवान्दनुजेश्वर ।
तथैव कालिका देवी हन्ति बाणैरनेकधा ॥ ९ ॥
तस्मात्त्वमपि राजेन्द्र मरणाय मृषा मतिम् ।
करोषि सहितो भ्रात्रा शुम्भेन कुपिताशयः ॥ १० ॥
किं करिष्यति नार्येषा क्रूरा कुलविनाशिनी ।
यस्या हेतोर्महाराज हन्तुमिच्छसि बान्धवान् ॥ ११ ॥
दैवाधीनौ महाराज लोके जयपराजयौ ।
अल्पार्थाय महद्दुःखं बुद्धिमान्न प्रकल्पयेत् ॥ १२ ॥
चित्रं पश्य विधेः कर्म यदधीनं जगत् प्रभो ।
निहता राक्षसाः सर्वे स्त्रिया पश्यैकयानया ॥ १३ ॥
जेता त्वं लोकपालानां सैन्ययुक्तो हि साम्प्रतम् ।

एका प्रार्थयते बाला युद्धायेति सुसम्भ्रमः ॥ १४ ॥
पुरा त्वया तपस्तप्तं पुष्करे देवतायने ।

वरदानाय सम्प्राप्तो ब्रह्मा लोकपितामहः ॥ १५ ॥
धात्रोक्तस्त्वं महाराज वरं वरय सुव्रत ।
तदा त्वयामरत्वं च प्रार्थितं ब्रह्मणः किल ॥ १६ ॥
देवदैत्यमनुष्येभ्यो न भवेन्मरणं मम ।
सर्पकिन्नरयक्षेभ्यः पुंल्लिङ्गवाचकादपि ॥ १७ ॥
तस्मात्त्वां हन्तुकामैषा प्राप्ता योषिद्वरा प्रभो ।
युद्धं मा कुरु राजेन्द्र विचार्यैवं धियाधुना ॥ १८ ॥
देवी ह्येषा महामाया प्रकृतिः परमा मता ।
कल्पान्तकाले राजेन्द्र सर्वसंहारकारिणी ॥ १९ ॥
उत्पादयित्री लोकानां देवानामीश्वरी शुभा ।
त्रिगुणा तामसी देवी सर्वशक्तिसमन्विता ॥ २० ॥
अजय्या चाक्षया नित्या सर्वज्ञा च सदोदिता ।

वेदमाता च गायत्री सन्ध्या सर्वसुरालया ॥ २१ ॥
निर्गुणा सगुणा सिद्धा सर्वसिद्धिप्रदाव्यया ।
आनन्दानन्ददा गौरी देवानामभयप्रदा ॥ २२ ॥
एवं ज्ञात्वा महाराज वैरभावं त्यजानया ।
शरणं व्रज राजेन्द्र देवी त्वां पालयिष्यति ॥ २३ ॥
आज्ञाकरो भवैतस्याः सञ्जीवय निजं कुलम् ।
हतशेषाश्च ये दैत्यास्ते भवन्तु चिरायुषः ॥ २४ ॥
व्यास उवाच
इति तेषां वचः श्रुत्वा शुम्भः सुरबलार्दनः ।
उवाच वचनं तथ्यं वीरवर्यगुणान्वितम् ॥ २५ ॥
शुम्भ उवाच
मौनं कुर्वन्तु भो मन्दा यूयं भग्ना रणाजिरात् ।
शीघ्रं गच्छत पातालं जीविताशा बलीयसी ॥ २६ ॥
दैवाधीनं जगत्सर्वं का चिन्तात्र जये मम ।

देवास्तथैव ब्रह्माद्या दैवाधीना वयं यथा ॥ २७ ॥
ब्रह्मा विष्णुश्च रुद्रोऽयं यमोऽग्निर्वरुणस्तथा ।
सूर्यश्चन्द्रस्तथा शक्रः सर्वे दैववशाः किल ॥ २८ ॥
का चिन्ता तर्हि मे मन्दा यद्भावि तद्भविष्यति ।
उद्यमस्तादृशो भूयाद्यादृशी भवितव्यता ॥ २९ ॥
सर्वथैव विचार्यैव न शोचन्ति बुधाः क्वचित् ।
स्वधर्मं न त्यजन्तीह ज्ञानिनो मरणाद्भयात् ॥ ३० ॥
सुखं दुःखं तथैवायुर्जीवितं मरणं नृणाम् ।
काले भवति सम्प्राप्ते सर्वथा दैवनिर्मितम् ॥ ३१ ॥
ब्रह्मा पतति काले स्वे विष्णुश्च पार्वतीपतिः ।
नाशं गच्छन्त्यायुषोऽन्ते सर्वे देवाः सवासवाः ॥ ३२ ॥

तथाहमपि कालस्य वशगः सर्वथाधुना ।
नाशं जयं वा गन्तास्मि स्वधर्मपरिपालनात् ॥ ३३ ॥
आहुतोऽप्यनया कामं युद्धायाबलया किल ।

कथं पलायनपरो जीवेयं शरदां शतम् ॥ ३४ ॥
करिष्याम्यद्य संग्रामं यद्भावि तद्भवत्विह ।
जयो वा मरणं वापि स्वीकरोमि यथा तथा ॥ ३५ ॥
दैवं मिथ्येति विद्वांसो वदन्त्युद्यमवादिनः ।
युक्तियुक्तं वचस्तेषां ये जानन्त्यभिभाषितम् ॥ ३६ ॥
उद्यमेन विना कामं न सिध्यन्ति मनोरथाः ।
कातरा एव जल्पन्ति यद्भाव्यं तद्भविष्यति ॥ ३७ ॥
अदृष्टं बलवन्मूढाः प्रवदन्ति न पण्डिताः ।
प्रमाणं तस्य सत्त्वे किमदृश्यं दृश्यते कथम् ॥ ३८ ॥
अदृष्टं क्वापि दृष्टं स्यादेषा मूर्खविभीषिका ।
अवलम्बं विनैवैषा दुःखे चित्तस्य धारणा ॥ ३९ ॥
चक्रीसमीपे संविष्टा संस्थिता पिष्टकारिणी ।
उद्यमेन विना पिष्टं न भवत्येव सर्वथा ॥ ४० ॥
उद्यमे च कृते कार्यं सिद्धिं यात्येव सर्वथा ।

कदाचित्तस्य न्यूनत्वे कार्यं नैव भवेदपि ॥ ४१ ॥
देशं कालञ्च विज्ञाय स्वबलं शत्रुजं बलम् ।
कृतं कार्यं भवत्येव बृहस्पतिवचो यथा ॥ ४२ ॥
व्यास उवाच
इति निश्चित्य दैत्येन्द्रो रक्तबीजं महासुरम् ।
प्रेषयामास संग्रामे सैन्येन महताऽऽवृतम् ॥ ४३ ॥
शुम्भ उवाच
रक्तबीज महाबाहो गच्छ त्वं समराङ्गणे ।
कुरु युद्धं महाभाग यथा ते बलमाहितम् ॥ ४४ ॥
रक्तबीज उवाच
महाराज न ते कार्या चिन्ता स्वल्पतरापि वा ।
अहमेनां हनिष्यामि करिष्यामि वशे तव ॥ ४५ ॥
पश्य मे युद्धचातुर्यं क्वेयं बाला सुरप्रिया ।
दासीं तेऽहं करिष्यामि जित्वेमां समरे बलात् ॥ ४६ ॥

व्यास उवाच
इत्याभाष्य कुरुश्रेष्ठ रक्तबीजो महासुरः ।
जगाम रथमारुह्य स्वसैन्यपरिवारितः ॥ ४७ ॥
हस्त्यश्वरथपादातवृन्दैश्च परिवेष्टितः ।
निर्जगाम रथारूढो देवीं शैलोपरिस्थिताम् ॥ ४८ ॥
तमागतं समालोक्य देवी शङ्खमवादयत् ।

भयदं सर्वदैत्यानां देवानां मोदवर्धनम् ॥ ४९ ॥
श्रुत्वा शङ्खस्वनं चोग्रं रक्तबीजोऽतिवेगवान् ।
गत्वा समीपे चामुण्डां बभाषे वचनं मृदु ॥ ५० ॥
रक्तबीज उवाच
बाले किं मां भीषयसि मत्वा त्वं कातरं किल ।
शङ्खनादेन तन्वङ्गि वेत्सि किं धूम्रलोचनम् ॥ ५१ ॥
रक्तबीजोऽस्मि नाम्नाहं त्वत्सकाशमिहागतः ।
युद्धेच्छा चेत्पिकालापे सज्जा भव भयं न मे ॥ ५२ ॥

पश्याद्य मे बलं कान्ते दृष्टा ये कातरास्त्वया ।
नाहं पङ्क्तिगतस्तेषां कुरु युद्धं यथेच्छसि ॥ ५३ ॥
वृद्धाश्च सेविताः पूर्वं नीतिशास्त्रं श्रुतं त्वया ।
पतितं चार्थविज्ञानं विद्वद्गोष्ठी कृताथ वा ॥ ५४ ॥
साहित्यतन्त्रविज्ञानं चेदस्ति तव सुन्दरि ।
शृणु मे वचनं पथ्यं तथ्यं प्रमितिबृंहितम् ॥ ५५ ॥
रसानाञ्च नवानां वै द्वावेव मुख्यतां गतौ ।
शृङ्गारकः शान्तिरसो विद्वज्जनसभासु च ॥ ५६ ॥
तयोः शृङ्गार एवादौ नृपभावे प्रतिष्ठितः ।
विष्णुर्लक्ष्म्या सहास्ते वै सावित्र्या चतुराननः ॥ ५७ ॥
शच्येन्द्रः शैलसुतया शङ्करः सह शेरते ।
वल्ल्या वृक्षो मृगो मृग्या कपोत्या च कपोतकः ॥ ५८ ॥
एवं सर्वे प्राणभृतः संयोगरसिका भृशम् ।
अप्राप्तभोगविभवा ये चान्ये कातरा नराः ॥ ५९ ॥

भवन्ति यतयस्ते वै मूढा दैवेन वञ्चिताः ।
असंसाररसज्ञास्ते वञ्चिता वञ्चनापरैः ॥ ६० ॥
मधुरालापनिपुणे रताः शान्तिरसे हि ते ।
क्व ज्ञानं क्व च वैराग्यं वर्तमाने मनोभवे ॥ ६१ ॥
लोभे क्रोधे च दुर्धर्षे मोहे मतिविनाशके ।
तस्मात्त्वमपि कल्याणि कुरु कान्तं मनोहरम् ॥ ६२ ॥
शुम्भं सुराणां जेतारं निशुम्भं वा महाबलम् ।
व्यास उवाच
इत्युक्त्वा रक्तबीजोऽसौ विरराम पुरःस्थितः ।
श्रुत्वा जहास चामुण्डा कालिका चाम्बिका तथा ॥ ६३ ॥

Roman transliteration

vyāsa uvāca
hatau tau dānavau dṛṣṭvā hataśeṣāśca sainikāḥ |
palāyanaṃ tataḥ kṛtvā jagmuḥ sarve nṛpaṃ prati || 1 ||
bhinnāṅgā viśikhaiḥ kecitkecicchinnakarāstathā |

rudhirasrāvadehāśca rudanto'bhiyayuḥ pure || 2 ||
gatvā daityapatiṃ sarve cakrurbumbāravaṃ muhuḥ |
rakṣa rakṣa mahārāja bhakṣayatyadya kālikā || 3 ||
tayā hatau mahāvīrau caṇḍamuṇḍau surārdanau |
bhakṣitāḥ sainikāḥ sarve vayaṃ bhagnā bhayāturāḥ || 4 ||
bhītidañca raṇasthānaṃ kṛtaṃ kālikayā prabho |
pātitairgajavīrāśvairdāserakapadātibhiḥ || 5 ||
śoṇitaughavahā kulyā kṛtā māṃsātikardamā |
keśaśaivalinī bhagnarathacakravirājitā || 6 ||
chinnabāhvādimatsyāḍhyā śīrṣatumbīphalānvitā |

bhayadā kātarāṇāṃ vai surāṇāṃ modavardhinī || 7 ||
kulaṃ rakṣa mahārāja pātālaṃ gaccha satvaram |
kruddhā devī kṣayaṃ sadyaḥ kariṣyati na saṃśayaḥ || 8 ||
siṃho'pi bhakṣayatyājau dānavāndanujeśvara |
tathaiva kālikā devī hanti bāṇairanekadhā || 9 ||
tasmāttvamapi rājendra maraṇāya mṛṣā matim |
karoṣi sahito bhrātrā śumbhena kupitāśayaḥ || 10 ||
kiṃ kariṣyati nāryeṣā krūrā kulavināśinī |
yasyā hetormahārāja hantumicchasi bāndhavān || 11 ||
daivādhīnau mahārāja loke jayaparājayau |
alpārthāya mahadduḥkhaṃ buddhimānna prakalpayet || 12 ||
citraṃ paśya vidheḥ karma yadadhīnaṃ jagat prabho |
nihatā rākṣasāḥ sarve striyā paśyaikayānayā || 13 ||
jetā tvaṃ lokapālānāṃ sainyayukto hi sāmpratam |

ekā prārthayate bālā yuddhāyeti susambhramaḥ || 14 ||
purā tvayā tapastaptaṃ puṣkare devatāyane |
varadānāya samprāpto brahmā lokapitāmahaḥ || 15 ||
dhātroktastvaṃ mahārāja varaṃ varaya suvrata |
tadā tvayāmaratvaṃ ca prārthitaṃ brahmaṇaḥ kila || 16 ||
devadaityamanuṣyebhyo na bhavenmaraṇaṃ mama |
sarpakinnarayakṣebhyaḥ puṃlliṅgavācakādapi || 17 ||
tasmāttvāṃ hantukāmaiṣā prāptā yoṣidvarā prabho |
yuddhaṃ mā kuru rājendra vicāryaivaṃ dhiyādhunā || 18 ||
devī hyeṣā mahāmāyā prakṛtiḥ paramā matā |
kalpāntakāle rājendra sarvasaṃhārakāriṇī || 19 ||
utpādayitrī lokānāṃ devānāmīśvarī śubhā |
triguṇā tāmasī devī sarvaśaktisamanvitā || 20 ||
ajayyā cākṣayā nityā sarvajñā ca sadoditā |

vedamātā ca gāyatrī sandhyā sarvasurālayā || 21 ||
nirguṇā saguṇā siddhā sarvasiddhipradāvyayā |
ānandānandadā gaurī devānāmabhayapradā || 22 ||
evaṃ jñātvā mahārāja vairabhāvaṃ tyajānayā |
śaraṇaṃ vraja rājendra devī tvāṃ pālayiṣyati || 23 ||
ājñākaro bhavaitasyāḥ sañjīvaya nijaṃ kulam |
hataśeṣāśca ye daityāste bhavantu cirāyuṣaḥ || 24 ||
vyāsa uvāca
iti teṣāṃ vacaḥ śrutvā śumbhaḥ surabalārdanaḥ |
uvāca vacanaṃ tathyaṃ vīravaryaguṇānvitam || 25 ||
śumbha uvāca

maunaṃ kurvantu bho mandā yūyaṃ bhagnā raṇājirāt |
śīghraṃ gacchata pātālaṃ jīvitāśā balīyasī || 26 ||
daivādhīnaṃ jagatsarvaṃ kā cintātra jaye mama |

devāstathaiva brahmādyā daivādhīnā vayaṃ yathā || 27 ||
brahmā viṣṇuśca rudro'yaṃ yamo'gnirvaruṇastathā |
sūryaścandrastathā śakraḥ sarve daivavaśāḥ kila || 28 ||
kā cintā tarhi me mandā yad□bhāvi tad□bhaviṣyati |
udyamastādṛśo bhūyādyādṛśī bhavitavyatā || 29 ||
sarvathaiva vicāryaiva na śocanti budhāḥ kvacit |
svadharmaṃ na tyajantīha jñānino maraṇād□bhayāt || 30 ||
sukhaṃ duḥkhaṃ tathaivāyurjīvitaṃ maraṇaṃ nṛṇām |
kāle bhavati samprāpte sarvathā daivanirmitam || 31 ||
brahmā patati kāle sve viṣṇuśca pārvatīpatiḥ |
nāśaṃ gacchantyāyuṣo'nte sarve devāḥ savāsavāḥ || 32 ||
tathāhamapi kālasya vaśagaḥ sarvathādhunā |
nāśaṃ jayaṃ vā gantāsmi svadharmaparipālanāt || 33 ||
āhūto'pyanayā kāmaṃ yuddhāyābalayā kila |

kathaṃ palāyanaparo jīveyaṃ śaradāṃ śatam || 34 ||
kariṣyāmyadya saṃgrāmaṃ yad□bhāvi tad□bhavatviha |
jayo vā maraṇaṃ vāpi svīkaromi yathā tathā || 35 ||
daivaṃ mithyeti vidvāṃso vadantyudyamavādinaḥ |
yuktiyuktaṃ vacasteṣāṃ ye jānantyabhibhāṣitam || 36 ||
udyamena vinā kāmaṃ na sidhyanti manorathāḥ |
kātarā eva jalpanti yad□bhāvyaṃ tad□bhaviṣyati || 37 ||
adṛṣṭaṃ balavanmūḍhāḥ pravadanti na paṇḍitāḥ |
pramāṇaṃ tasya sattve kimadṛśyaṃ dṛśyate katham || 38 ||
adṛṣṭaṃ ktvāpi dṛṣṭaṃ syādeṣā mūrkhavibhīṣikā |
avalambaṃ vinaivaiṣā duḥkhe cittasya dhāraṇā || 39 ||
cakrīsamīpe saṃviṣṭā saṃsthitā piṣṭakāriṇī |
udyamena vinā piṣṭaṃ na bhavatyeva sarvathā || 40 ||
udyame ca kṛte kāryaṃ siddhiṃ yātyeva sarvathā |

kadācittasya nyūnatve kāryaṃ naiva bhavedapi || 41 ||
deśaṃ kālañca vijñāya svabalaṃ śatrujaṃ balam |
kṛtaṃ kāryaṃ bhavatyeva bṛhaspativaco yathā || 42 ||
vyāsa uvāca
iti niścitya daityendro raktabījaṃ mahāsuram |
preṣayāmāsa saṃgrāme sainyena mahatā''vṛtam || 43 ||
śumbha uvāca
raktabīja mahābāho gaccha tvaṃ samarāṅgaṇe |
kuru yuddhaṃ mahābhāga yathā te balamāhitam || 44 ||
raktabīja uvāca
mahārāja na te kāryā cintā svalpatarāpi vā |
ahamenāṃ haniṣyāmi kariṣyāmi vaśe tava || 45 ||
paśya me yuddhacāturyaṃ kveyaṃ bālā surapriyā |
dāsīṃ te'haṃ kariṣyāmi jitvemāṃ samare balāt || 46 ||

vyāsa uvāca
ityābhāṣya kuruśreṣṭha raktabījo mahāsuraḥ |
jagāma rathamāruhya svasainyaparivāritaḥ || 47 ||

hastyaśvarathapādātavṛndaiśca pariveṣṭitaḥ |
nirjagāma rathārūḍho devīṃ śailoparisthitām || 48 ||
tamāgataṃ samālokya devī śaṅkhamavādayat |
bhayadaṃ sarvadaityānāṃ devānāṃ modavardhanam || 49 ||
śrutvā śaṅkhasvanaṃ cograṃ raktabījo'tivegavān |
gatvā samīpe cāmuṇḍāṃ babhāṣe vacanaṃ mṛdu || 50 ||
raktabīja uvāca
bāle kiṃ māṃ bhīṣayasi matvā tvaṃ kātaraṃ kila |
śaṅkhanādena tanvaṅ□gi vetsi kiṃ dhūmralocanam || 51 ||
raktabījo'smi nāmnāhaṃ tvatsakāśamihāgataḥ |
yuddhecchā cetpikālāpe sajjā bhava bhayaṃ na me || 52 ||

paśyādya me balaṃ kānte dṛṣṭā ye kātarāstvayā |
nāhaṃ paṅktigatasteṣāṃ kuru yuddhaṃ yathecchasi || 53 ||
vṛddhāśca sevitāḥ pūrvaṃ nītiśāstraṃ śrutaṃ tvayā |
patitaṃ cārthavijñānaṃ vidvad□goṣṭhī kṛtātha vā || 54 ||
sāhityatantravijñānaṃ cedasti tava sundari |
śṛṇu me vacanaṃ pathyaṃ tathyaṃ pramitibṛṃhitam || 55 ||
rasānāñca navānāṃ vai dvāveva mukhyatāṃ gatau |
śṛṅgārakaḥ śāntiraso vidvajjanasabhāsu ca || 56 ||
tayoḥ śṛṅgāra evādau nṛpabhāve pratiṣṭhitaḥ |
viṣṇurlakṣmyā sahāste vai sāvitryā caturānanaḥ || 57 ||
śacyendraḥ śailasutayā śaṅkaraḥ saha śerate |
vallyā vṛkṣo mṛgo mṛgyā kapotyā ca kapotakaḥ || 58 ||
evaṃ sarve prāṇabhṛtaḥ saṃyogarasikā bhṛśam |
aprāptabhogavibhavā ye cānye kātarā narāḥ || 59 ||

bhavanti yatayaste vai mūḍhā daivena vañcitāḥ |
asaṃsārarasajñāste vañcitā vañcanāparaiḥ || 60 ||
madhurālāpanipuṇai ratāḥ śāntirase hi te |
kva jñānaṃ kva ca vairāgyaṃ vartamāne manobhave || 61 ||
lobhe krodhe ca durdharṣe mohe mativināśake |
tasmāttvamapi kalyāṇi kuru kāntaṃ manoharam || 62 ||
śumbhaṃ surāṇāṃ jetāraṃ niśumbhaṃ vā mahābalam |
vyāsa uvāca
ityuktvā raktabījo'sau virarāma puraḥsthitaḥ |
śrutvā jahāsa cāmuṇḍā kālikā cāmbikā tathā || 63 ||

English translation

1-14. Vyasa said O King! Seeing the two Danavas killed in the battle, the remnant soldiers all fled away back to S'umbha. Some of them were cut and wounded in many places by arrows, some had their arms severed, some were bleeding; thus they entered crying into the sky. On reaching the lord of the Daityas, they began to make frequently the noise indicative of danger and exclaimed, “O King! Save us. Save us; Kalika is devouring everything today. The two great warriors Chanda and Munda, the tormentors of the Devas, were slain by Her; all the soldiers were devoured by Her; we have fled away panic-stricken. O Lord! Kalika has rendered the battlefield horrible by the dead bodies of elephants, horses, camels, warriors, and foot soldiers. A river of blood is flowing there of which the flesh of the soldiers is sufficient mud, their hairs are like aquatic plants, the broken chariot wheels are like whirlpools, the severed arms and feet are like fishes and their heads look like Tumbi fruits

(long gourds). O King! Save your line; go quickly to Patala. The Devi has become angry and will, no doubt, destroy our race. Even the lion is eating away the Danavas; and the Kalika Devi is killing innumerable Danavas by Her arrows. Therefore, O King! What intentions are you cherishing in your mind? Is it that you have desired to be merely slain with your younger brother Nis'umbha! And what good purpose will this cruel woman, destroying your race, serve, for Whose sake, you have desired to kill all your friends? O King! Victory or defeat in this world are under the Daiva. The wise never risk to meet with great difficulties for the gratification of an ordinary whim. O Lord!

Look at the wonderful deeds of that Great Creator! What more wonder can there be than this that a woman alone killed all the Danavas. O King! You have conquered by the help of your army all the Lokapalas (guardians of the quarters of the sky); but now that Lady, though alone and unsupported by anybody, is challenging you to fight.

15-24. O King! In ancient times, in the holy pilgrimage of Puskara, the sacred place of the Devas, you performed austerities when Brahma, the Grandsire of all the worlds, came to you to grant a boon. Then you asked the boon and wanted to become to be immortal. But when Brahma refused to grant it you wanted from him and were granted that you would not be killed by any male being, be he a Deva, Danava, a man, Naga, Kinnara, Yaksa, or any other person. O Lord! For that very reason we think now that this Lady has timely come to kill you. Think over it seriously and cease fighting. O King! This Devi is the great Maha-Maya, the Highest Prakriti; It is She that devours everything at the end of a Kalpa. This auspicious Devi is the Creatrix of all the worlds and the Devas. She is the embodiment of the three qualities, endowed with all the powers. She is Tamasi, i.e., is the Destructrix of the whole world. This Devi can never be conquered. Imperishable, Eternal, She is the Sandhya and the Refuge of the Devas. She is Gayatri, the Mother of the Vedas. She is All-knowing and always manifested. This Undecaying Lady is void of any Prakritic attributes, though She at times possesses attributes. She is Success Incarnate and bestows success to all; She is Bliss Herself and gives bliss to all. This Gauri bids all the Devas discard all their fears. She is S'uddha Sattva. Thus knowing, O King! Quit thy inimical feelings to Her; seek refuge unto Her; the Devi would then certainly protect you. Be obedient to Her and save your race. Then the remnant Danavas will be able to live for a very long time."

25. Vyasa said O King! Hearing thus, S'umbha, the conqueror of the Devas, told them truly in words becoming of a hero.

26-42. S'umbha said "O Fools! Hold your tongue.You have fled because your desire to live is very strong. So you better go to Patala without any delay. This world is under the control of Fate; so I need

not think about Victory. I am under this Fate just as Brahma and other Devas are under it. Brahma, Visnu, Rudra, Yama, Agni,

Varuna, Surya, Chandra, and Indra are all under the sway of this Destiny. O Fools! Whatever is inevitable will certainly come to pass. What need I think over it then? The effort also comes to be of such a nature as will lead to that ordained by Fate. Thus thinking, the wise never grieve; especially the wise ones never leave their own Dharma for fear of death. The happiness, pain, longevity, birth and death of all the embodied souls are all determined by Fate when their proper time arrives. Seel When the time is over, Brahma, Visnu and Mahadeva, the lord of Parvati die away; on the expiration of their terms of lives, Indra and other Devas go to destruction. Similarly I am also completely under the sway of time; so what doubt is there that I, too, will go to destruction when I have observed my own Dharma! This Lady is challenging me to fight of Her own will; how can I fly away and live hundreds of years. I will fight today. Let the result come whatever it may. I will gladly take the victory or defeat whatever the case may be. The learned approving of the cause of effort declare Fate as

fictitious; those who realise their sayings know that they are full of reason. Without exertion no end can be achieved; weak persons depend on the destiny. Foolish persons say that Fate is strong; but the wise do not say so. There is no proof whether Fate exists or not; in fact what is called Fate is invisible; how can it then be seen? Has anybody seen Fate? It is simply a scare for the illiterate; remedy only to console one's mind in times of distress. Simply proximity to a grindmill without any man's effort cannot grind a material. Therefore if exertion be made in proportion to the gravity of the work, success is sure to ensue; if exertion be made less in proportion, the work does not come to a successful issue. If time, place and one's enemies' forces be correctly taken into account and then if the proper attempts be made, success follows; thus Brihaspati has said."

43-44. Vyasa said O King! Thus making a firm resolve to send the powerful Raktabija to the battle with a vast army; S'umbha said "O Raktabija! You are a very powerful hero; therefore do you go to the battle. O Fortunate One! Fight as you are the strength of your forces."

45-46. Raktabija said "O King! You need not be a bit anxious for this work.Certainly I will either slay Her or I will bring Her under your control. Please see my skill in this warfare; that Lady, favourite of the gods, is worth nothing; I will just now conquer Her and make Her your slave."

47-50. Vyasa said O Best of Kurus! Thus saying, the powerful Raktabija mounted on his chariot and went to the battle accompanied by his forces. The battalion consisted of cavalry, infantry, chariots and elephants. Thus surrounded he departed from the city for that Devi, seated on a mountain top. Then the Devi, seeing him coming, blew Her conchshell; the Danavas were terrified at that sound and the joy of the Devas increased. Hearing that sound Raktabija came very hurriedly to Chamunda and began to speak to Her sweetly.

51-62. O Girl! Do you think me weak and thus want to terrify me with the sound of a conchshell? O Lean One! Have you taken me to be a Dhumralochana? O Sweet speaking one! My name is Raktabija; I have come here for Thy sake. If Thou desirest to fight, be prepared; I am not a bit afraid of that. O Dear! You saw those who were weak; I do not belong to that class. Therefore dost Thou fight as Thou likest and then Thou wilt be able to ascertain my strength. O Beautiful! If Thou didst serve the old persons before, if Thou hadst heard the science of politics and morals, if Thou hadst studied the political economy, joined the assemblage of the Pundits or if Thou hast been

well versed in literature and Tantras, then hear this my good counsel which will serve as a medicinal diet to Thee. Out of the nine sentiments, the S'ringara (Amorous love sentiments) and S'anti (Peace) are considered as the chief by the assemblage of the Pundits. Again out of these two, the love sentiment is the king. Drenched with this sentiment, Visnu lives with Kamala; Brahma, the four-faced, lives with Savitri; Indra with S'achi and S'ankara resides with his wife Lima. The tree stands with creepers surrounding it, the deer lives with his female deer, the pigeon lives with the female pigeon; thus all the beings are very attached to this sentiment of remaining in couples. Those who cannot enjoy owing to certain disease or illness, they are deprived by Fate of such enjoyments. Those who are ignorant of this love sentiment in couples, they are deprived of it by the sweet jugglery of words of the cheat and yet attached to the Peace sentiment. When delusion, the destroyer of Buddhi, the common sense, occurs, when the violent indomitable anger, greed, and lust arise, where, then, is the place for knowledge and dispassion? Therefore, O Auspicious One! Dost Thou marry the beautiful S'umbha or the powerful Nis'umbha.

63. Vyasa said O King! When Raktabija spoke all these words, standing before the Devi Kalika, Ambika and Chamunda began to laugh.

Here ends the Twenty-seventh Chapter of the Fifth Book on the description of the war of Raktabija in S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 28

On The Description Of The Fighting

Chapter 115 of 318 · 63 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
कृत्वा हास्यं ततो देवी तमुवाच विशांपते ।
मेघगम्भीरया वाचा युक्तियुक्तमिदं वचः ॥ १ ॥
पूर्वमेव मया प्रोक्तं मन्दात्मन् किं विकत्थसे ।
दूतस्याग्रे यथायोग्यं वचनं हितसंयुतम् ॥ २ ॥
सदृशो मम रूपेण बलेन विभवेन च ।
त्रिलोक्यां यदि कोऽपि स्यात्तं पतिं प्रवृणोम्यहम् ॥ ३ ॥
ब्रूहि शुम्भं निशुम्भञ्च प्रतिज्ञा मे पुरा कृता ।
तस्माद्युध्यस्व जित्वा मां विवाहं विधिवत्कुरु ॥ ४ ॥
त्वं वै तदाज्ञया प्राप्तस्तस्य कार्यार्थसिद्धये ।
संग्रामं कुरु पातालं गच्छ वा पतिना सह ॥ ५ ॥
व्यास उवाच
तच्छ्रुत्वा वचनं देव्याः स दैत्योऽमर्षपूरितः ।
मुमोच तरसा बाणान्सिंहस्योपरि दारुणान् ॥ ६ ॥

अम्बिका ताच्छरान्वीक्ष्य गगने पन्नगोपमान् ।
चिच्छेद सायकैस्तीक्ष्णैर्लघुहस्ततया क्षणात् ॥ ७ ॥
अन्यैर्जघान विशिखै रक्तबीजं महासुरम् ।
अम्बिकाचापनिर्मुक्तैः कर्णाकृष्टैः शिलाशितैः ॥ ८ ॥
देवीबाणहतः पापो मूर्च्छामाप रथोपरि ।
पतिते रक्तबीजे तु हाहाकारो महानभूत् ॥ ९ ॥
सैनिकाश्चुक्रुशुः सर्वे हताः स्म इति चाब्रुवन् ।
ततो बुम्बारवं श्रुत्वा शुम्भः परमदारुणम् ॥ १० ॥
उद्योगं सर्वसैन्यानां दैत्यानामादिदेश ह ।
शुम्भ उवाच
निर्यान्तु दानवाः सर्वे काम्बोजाः स्वबलैर्वृताः ॥ ११ ॥
अन्येऽप्यतिबलाः शूराः कालकेया विशेषतः ।
व्यास उवाच
इत्याज्ञप्तं बलं सर्वं शुम्भेन च चतुर्विधम् ॥ १२ ॥

निर्जगाम मदाऽऽविष्टं देवीसमरमण्डले ।
तमागतं समालोक्य चण्डिका दानवं बलम् ॥ १३ ॥

घण्टानादं चकाराशु भीषणं भयदं मुहुः ।
ज्यास्वनं शङ्खनादञ्च चकार जगदम्बिका ॥ १४ ॥
तेन नादेन सा जाता काली विस्तारितानना ।
श्रुत्वा तन्निनदं घोरं सिंहो देव्याश्च वाहनम् ॥ १५ ॥
जगर्ज सोऽपि बलवाञ्जनयन्भयमद्भुतम् ।
तन्निनादमुपश्रुत्य दानवाः क्रोधमूर्च्छिताः ॥ १६ ॥
सर्वे चिक्षिपुरस्त्राणि देवीं प्रति महाबलाः ।
तस्मिन्नेवायते युद्धे दारुणे लोमहर्षणे ॥ १७ ॥
ब्रह्मादीनाञ्च देवानां शक्तयश्चण्डिकां ययुः ।
यस्य देवस्य यद्रूपं यथा भूषणवाहनम् ॥ १८ ॥
तादृग्रूपास्तदा देव्यः प्रययुः समराङ्गणे ।
ब्रह्माणी वरटारूढा साक्षसूत्रकमण्डलुः ॥ १९ ॥

आगता ब्रह्मणः शक्तिर्ब्रह्माणीति प्रतिश्रुता ।
वैष्णवी गरुडारूढा शङ्खचक्रगदाधरा ॥ २० ॥
पद्महस्ता समायाता पीताम्बरविभूषिता ।
शाङ्करी तु वृषारूढा त्रिशूलवरधारिणी ॥ २१ ॥
अर्धचन्द्रधरा देवी तथाहिवलया शिवा ।
कौमारी शिखिसंरूढा शक्तिहस्ता वरानना ॥ २२ ॥
युद्धकामा समायाता कार्तिकेयस्वरूपिणी ।
इन्द्राणी सुष्ठुवदना सुश्वेतगजवाहना ॥ २३ ॥
वज्रहस्तातिरोषाढ्या संग्रामाभिमुखी ययौ ।
वाराही शूकराकारा प्रौढप्रेतासना मता ॥ २४ ॥
नारसिंही नृसिंहस्य बिभ्रती सदृशं वपुः ।
याम्या च महिषारूढा दण्डहस्ता भयप्रदा ॥ २५ ॥
समायाताथ संग्रामे यमरूपा शुचिस्मिता ।
तथैव वारुणी शक्तिः कौबेरी च मदोत्कटा ॥ २६ ॥

एवंविधास्तथाऽऽकारा ययुः स्वस्वबलैर्वृताः ।
आगतास्ताः समालोक्य देवी मुदमवाप च ॥ २७ ॥
स्वस्था मुमुदिरे देवा दैत्याश्च भयमाययुः ।
ताभिः परिवृतस्तत्र शङ्करो लोकशङ्करः ॥ २८ ॥
समागम्य च संग्रामे चण्डिकामित्युवाच ह ।
हन्यन्तामसुराः शीघ्रं देवानां कार्यसिद्धये ॥ २९ ॥
निशुम्भं चैव शुम्भं च ये चान्ये दानवाः स्थिताः ।
हत्वा दैत्यबलं सर्वं कृत्वा च निर्भयं जगत् ॥ ३० ॥
स्वानि स्वानि च धिष्ण्यानि समागच्छन्तु शक्तयः ।
देवा यज्ञभुजः सन्तु ब्राह्मणा यजने रताः ॥ ३१ ॥
प्राणिनः सन्तु सन्तुष्टाः सर्वे स्थावरजङ्गमाः ।

शमं यान्तु तथोत्पाता ईतयश्च तथा पुनः ॥ ३२ ॥
घनाः काले प्रवर्षन्तु कृषिर्बहुफला तथा ।
व्यास उवाच

एवं ब्रुवति देवेशे शङ्करे लोकशङ्करे ॥ ३३ ॥
चण्डिकाया शरीरात्तु निर्गता शक्तिरद्भुता ।
भीषणातिप्रचण्डा च शिवाशतनिनादिनी ॥ ३४ ॥
घोररूपाथ पञ्चास्यमित्युवाच स्मितानना ।
देवदेव व्रजाशु त्वं दैत्यानामधिपं प्रति ॥ ३५ ॥
दूतत्वं कुरु कामारे ब्रूहि शुम्भं स्मराकुलम् ।
निशुम्भञ्च मदोत्सिक्तं वचनान्मम शङ्कर ॥ ३६ ॥
मुक्त्वा त्रिविष्टपं यात यूयं पातालमाशु वै ।
देवाः स्वर्गे सुखं यान्तु तुराषाट् स्वासनं शभम् ॥ ३७ ॥
प्राप्नोतु त्रिदिवं स्थानं यज्ञभागांश्च देवताः ।
जीवितेच्छा च युष्माकं यदि स्यात्तु महत्तरा ॥ ३८ ॥
तर्हि गच्छत पातालं तरसा यत्र दानवाः ।
अथवा बलमास्थाय युद्धेच्छा मरणाय चेत् ॥ ३९ ॥
तदाऽऽगच्छन्तु तृप्यन्तु मच्छिवाः पिशितेन वः ।

व्यास उवाच
तच्छ्रुत्वा वचनं तस्याः शूलपाणिस्त्वरान्वितः ॥ ४० ॥
गत्वाऽऽह दैत्यराजानं शुम्भं सदसि संस्थितम् ।
शिव उवाच
राजन् दूतोऽहमम्बायास्त्रिपुरान्तकरो हरः ॥ ४१ ॥
त्वत्सकाशमिहायातो हितं कर्तुं तवाखिलम् ।
त्यक्त्वा स्वर्गं तथा भूमिं यूयं गच्छत सत्वरम् ॥ ४२ ॥
पातालं यत्र प्रह्लादो बलिश्च बलिनां वरः ।
अथवा मरणेच्छा चेत्तर्ह्यागच्छत सत्वरम् ॥ ४३ ॥
संग्रामे वो हनिष्यामि सर्वानेवाहमाशु वै ।
इत्युवाच महाराज्ञी युष्मत्कल्याणहेतवे ॥ ४४ ॥
व्यास उवाच
इति दैत्यवरान्देवीवाक्यं पीयूषसन्निभम् ।
हितकृच्छ्रावयित्वा स प्रत्यायातश्च शूलभृत् ॥ ४५ ॥

ययासौ प्रेरितः शंभुर्दूतत्वे दानवान्प्रति ।
शिवदूतीति विख्याता जाता त्रिभुवनेऽखिले ॥ ४६ ॥
तेऽपि श्रुत्वा वचो देव्याः शङ्करोक्तं तुदुष्करम् ।
युद्धाय निर्ययुः शीघ्रं दंशिताः शस्त्रपाणयः ॥ ४७ ॥
तरसा रणमागत्य चण्डिकां प्रति दानवाः ।
निर्जघ्नुश्च शरैस्तीक्ष्णैः कर्णाकृष्टैः शिलाशितैः ॥ ४८ ॥

कालिका शूलपातैस्तान् गदाशक्तिविदारितान् ।
कुर्वन्ती व्यचरत्तत्र भक्षयन्ती च दानवान् ॥ ४९ ॥
कमण्डलुजलाक्षेपगतप्राणान् महाबलान् ।
ब्रह्माणी चाकरोत्तत्र दानवान्समराङ्गणे ॥ ५० ॥
माहेश्वरी वृषारूढा त्रिशूलेनातिरंहसा ।
जघान दानवान्संख्ये पातयामास भूतले ॥ ५१ ॥
वैष्णवी चक्रपातेन गदापातेन दानवान् ।
गतप्राणांश्चकाराशु चोत्तमाङ्गविवर्जितान् ॥ ५२ ॥

ऐन्द्री वज्रप्रहारेण पातयामास भूतले ।
ऐरावतकराघातपीडितान्दैत्यपुङ्गवान् ॥ ५३ ॥
वाराही तुण्डघातेन दंष्ट्राग्रपातनेन च ।
जघान क्रोधसंयुक्ता शतशो दैत्यदानवान् ॥ ५४ ॥
नारसिंही नखैस्तीव्रैर्दारितान्दैत्यपुङ्गवान् ।
भक्षयन्ती चचाराजौ ननाद च मुहुर्मुहुः ॥ ५५ ॥
शिवदूती अट्टहासैः पातयामास भूतले ।
तांश्चखादाथ चामुण्डा कालिका च त्वरान्विता ॥ ५६ ॥
शिखिसंस्था च कौमारी कर्णाकृष्टैः शिलाशितैः ।
निजघान रणे शत्रून्देवानां च हिताय वै ॥ ५७ ॥
वारुणी पाशसम्बद्धान्दैत्यान्समरमस्तके ।
पातयामास तत्पृष्ठे मूर्च्छितान्गतचेतनान् ॥ ५८ ॥
एवं मातृगणेनाजावतिवीर्यपराक्रमम् ।
मर्दितं दानवं सैन्यं पलायनपरं ह्यभूत् ॥ ५९ ॥

बुम्बारवस्तु सुमहानभूत्तत्र बलार्णवे ।
पुष्पवृष्टिं तदा देवाश्चक्रुर्देव्या गणोपरि ॥ ६० ॥
तच्छ्रुत्वा निनदं घोरं जयशब्दं च दानवाः ।
रक्तबीजश्चुकोपाशु दृष्ट्वा दैत्यान्पलायितान् ॥ ६१ ॥
गर्जमानांस्तथा देवान्वीक्ष्य दैत्यो महाबलः ।
रक्तबीजस्तु तेजस्वी रणमभ्याययौ तदा ॥ ६२ ॥
सायुधो रथसंविष्टः कुर्वञ्ज्याशब्दमद्भुतम् ।
आजगाम तदा देवीं क्रोधरक्तेक्षणोद्यतः ॥ ६३ ॥

Roman transliteration

vyāsa uvāca
kṛtvā hāsyaṃ tato devī tamuvāca viśāṃpate |
meghagambhīrayā vācā yuktiyuktamidaṃ vacaḥ || 1 ||
pūrvameva mayā proktaṃ mandātman kiṃ vikatthase |
dūtasyāgre yathāyogyaṃ vacanaṃ hitasaṃyutam || 2 ||
sadṛśo mama rūpeṇa balena vibhavena ca |
trilokyāṃ yadi ko'pi syāttaṃ patiṃ pravṛṇomyaham || 3 ||

brūhi śumbhaṃ niśumbhañca pratijñā me purā kṛtā |
tasmādyudhyasva jitvā māṃ vivāhaṃ vidhivatkuru || 4 ||
tvaṃ vai tadājñayā prāptastasya kāryārthasiddhaye |
saṃgrāmaṃ kuru pātālaṃ gaccha vā patinā saha || 5 ||
vyāsa uvāca
tacchrutvā vacanaṃ devyāḥ sa daityo'marṣapūritaḥ |
mumoca tarasā bāṇānsiṃhasyopari dāruṇān || 6 ||

ambikā tāccharānvīkṣya gagane pannagopamān |
ciccheda sāyakaistīkṣṇairlaghuhastatayā kṣaṇāt || 7 ||
anyairjaghāna viśikhai raktabījaṃ mahāsuram |
ambikācāpanirmuktaiḥ karṇākṛṣṭaiḥ śilāśitaiḥ || 8 ||
devībāṇahataḥ pāpo mūrcchāmāpa rathopari |
patite raktabīje tu hāhākāro mahānabhūt || 9 ||
sainikāścukruśuḥ sarve hatāḥ sma iti cābruvan |
tato bumbāravaṃ śrutvā śumbhaḥ paramadāruṇam || 10 ||
udyogaṃ sarvasainyānāṃ daityānāmādideśa ha |
śumbha uvāca
niryāntu dānavāḥ sarve kāmbojāḥ svabalairvṛtāḥ || 11 ||
anye'pyatibalāḥ śūrāḥ kālakeyā viśeṣataḥ |
vyāsa uvāca
ityājñaptaṃ balaṃ sarvaṃ śumbhena ca caturvidham || 12 ||

nirjagāma madā''viṣṭaṃ devīsamaramaṇḍale |
tamāgataṃ samālokya caṇḍikā dānavaṃ balam || 13 ||
ghaṇṭānādaṃ cakārāśu bhīṣaṇaṃ bhayadaṃ muhuḥ |
jyāsvanaṃ śaṅkhanādañca cakāra jagadambikā || 14 ||
tena nādena sā jātā kālī vistāritānanā |
śrutvā tanninadaṃ ghoraṃ siṃho devyāśca vāhanam || 15 ||
jagarja so'pi balavāñjanayanbhayamad□bhutam |
tanninādamupaśrutya dānavāḥ krodhamūrcchitāḥ || 16 ||
sarve cikṣipurastrāṇi devīṃ prati mahābalāḥ |
tasminnevāyate yuddhe dāruṇe lomaharṣaṇe || 17 ||
brahmādīnāñca devānāṃ śaktayaścaṇḍikāṃ yayuḥ |
yasya devasya yad□rūpaṃ yathā bhūṣaṇavāhanam || 18 ||
tādṛg□rūpāstadā devyaḥ prayayuḥ samarāṅgaṇe |
brahmāṇī varaṭārūḍhā sākṣasūtrakamaṇḍaluḥ || 19 ||

āgatā brahmaṇaḥ śaktirbrahmāṇīti pratiśrutā |
vaiṣṇavī garuḍārūḍhā śaṅkhacakragadādharā || 20 ||
padmahastā samāyātā pītāmbaravibhūṣitā |
śāṅkarī tu vṛṣārūḍhā triśūlavaradhāriṇī || 21 ||
ardhacandradharā devī tathāhivalayā śivā |
kaumārī śikhisaṃrūḍhā śaktihastā varānanā || 22 ||
yuddhakāmā samāyātā kārtikeyasvarūpiṇī |
indrāṇī suṣṭhuvadanā suśvetagajavāhanā || 23 ||
vajrahastātiroṣāḍhyā saṃgrāmābhimukhī yayau |
vārāhī śūkarākārā prauḍhapretāsanā matā || 24 ||
nārasiṃhī nṛsiṃhasya bibhratī sadṛśaṃ vapuḥ |
yāmyā ca mahiṣārūḍhā daṇḍahastā bhayapradā || 25 ||
samāyātātha saṃgrāme yamarūpā śucismitā |
tathaiva vāruṇī śaktiḥ kauberī ca madotkaṭā || 26 ||

evaṃvidhāstathā''kārā yayuḥ svasvabalairvṛtāḥ |
āgatāstāḥ samālokya devī mudamavāpa ca || 27 ||
svasthā mumudire devā daityāśca bhayamāyayuḥ |
tābhiḥ parivṛtastatra śaṅkaro lokaśaṅkaraḥ || 28 ||
samāgamya ca saṃgrāme caṇḍikāmityuvāca ha |
hanyantāmasurāḥ śīghraṃ devānāṃ kāryasiddhaye || 29 ||
niśumbhaṃ caiva śumbhaṃ ca ye cānye dānavāḥ sthitāḥ |
hatvā daityabalaṃ sarvaṃ kṛtvā ca nirbhayaṃ jagat || 30 ||
svāni svāni ca dhiṣṇyāni samāgacchantu śaktayaḥ |
devā yajñabhujaḥ santu brāhmaṇā yajane ratāḥ || 31 ||
prāṇinaḥ santu santuṣṭāḥ sarve sthāvarajaṅgamāḥ |
śamaṃ yāntu tathotpātā ītayaśca tathā punaḥ || 32 ||
ghanāḥ kāle pravarṣantu kṛṣirbahuphalā tathā |
vyāsa uvāca

evaṃ bruvati deveśe śaṅkare lokaśaṅkare || 33 ||
caṇḍikāyā śarīrāttu nirgatā śaktirad□bhutā |
bhīṣaṇātipracaṇḍā ca śivāśataninādinī || 34 ||
ghorarūpātha pañcāsyamityuvāca smitānanā |
devadeva vrajāśu tvaṃ daityānāmadhipaṃ prati || 35 ||
dūtatvaṃ kuru kāmāre brūhi śumbhaṃ smarākulam |
niśumbhañca madotsiktaṃ vacanānmama śaṅkara || 36 ||
muktvā triviṣṭapaṃ yāta yūyaṃ pātālamāśu vai |
devāḥ svarge sukhaṃ yāntu turāṣāṭ svāsanaṃ śabham || 37 ||
prāpnotu tridivaṃ sthānaṃ yajñabhāgāṃśca devatāḥ |
jīvitecchā ca yuṣmākaṃ yadi syāttu mahattarā || 38 ||
tarhi gacchata pātālaṃ tarasā yatra dānavāḥ |
athavā balamāsthāya yuddhecchā maraṇāya cet || 39 ||
tadā''gacchantu tṛpyantu macchivāḥ piśitena vaḥ |

vyāsa uvāca
tacchrutvā vacanaṃ tasyāḥ śūlapāṇistvarānvitaḥ || 40 ||
gatvā''ha daityarājānaṃ śumbhaṃ sadasi saṃsthitam |
śiva uvāca
rājan dūto'hamambāyāstripurāntakaro haraḥ || 41 ||
tvatsakāśamihāyāto hitaṃ kartuṃ tavākhilam |
tyaktvā svargaṃ tathā bhūmiṃ yūyaṃ gacchata satvaram || 42 ||
pātālaṃ yatra prahlādo baliśca balināṃ varaḥ |
athavā maraṇecchā cettarhyāgacchata satvaram || 43 ||
saṃgrāme vo haniṣyāmi sarvānevāhamāśu vai |
ityuvāca mahārājñī yuṣmatkalyāṇahetave || 44 ||
vyāsa uvāca
iti daityavarāndevīvākyaṃ pīyūṣasannibham |
hitakṛcchrāvayitvā sa pratyāyātaśca śūlabhṛt || 45 ||

yayāsau preritaḥ śaṃbhurdūtatve dānavānprati |
śivadūtīti vikhyātā jātā tribhuvane'khile || 46 ||
te'pi śrutvā vaco devyāḥ śaṅkaroktaṃ tuduṣkaram |
yuddhāya niryayuḥ śīghraṃ daṃśitāḥ śastrapāṇayaḥ || 47 ||
tarasā raṇamāgatya caṇḍikāṃ prati dānavāḥ |
nirjaghnuśca śaraistīkṣṇaiḥ karṇākṛṣṭaiḥ śilāśitaiḥ || 48 ||
kālikā śūlapātaistān gadāśaktividāritān |
kurvantī vyacarattatra bhakṣayantī ca dānavān || 49 ||

kamaṇḍalujalākṣepagataprāṇān mahābalān |
brahmāṇī cākarottatra dānavānsamarāṅgaṇe || 50 ||
māheśvarī vṛṣārūḍhā triśūlenātiraṃhasā |
jaghāna dānavānsaṃkhye pātayāmāsa bhūtale || 51 ||
vaiṣṇavī cakrapātena gadāpātena dānavān |
gataprāṇāṃścakārāśu cottamāṅgavivarjitān || 52 ||

aindrī vajraprahāreṇa pātayāmāsa bhūtale |
airāvatakarāghātapīḍitāndaityapuṅgavān || 53 ||
vārāhī tuṇḍaghātena daṃṣṭrāgrapātanena ca |
jaghāna krodhasaṃyuktā śataśo daityadānavān || 54 ||
nārasiṃhī nakhaistīvrairdāritāndaityapuṅgavān |
bhakṣayantī cacārājau nanāda ca muhurmuhuḥ || 55 ||
śivadūtī aṭṭahāsaiḥ pātayāmāsa bhūtale |
tāṃścakhādātha cāmuṇḍā kālikā ca tvarānvitā || 56 ||
śikhisaṃsthā ca kaumārī karṇākṛṣṭaiḥ śilāśitaiḥ |
nijaghāna raṇe śatrūndevānāṃ ca hitāya vai || 57 ||
vāruṇī pāśasambaddhāndaityānsamaramastake |
pātayāmāsa tatpṛṣṭhe mūrcchitāngatacetanān || 58 ||
evaṃ mātṛgaṇenājāvativīryaparākramam |
marditaṃ dānavaṃ sainyaṃ palāyanaparaṃ hyabhūt || 59 ||

bumbāravastu sumahānabhūttatra balārṇave |
puṣpavṛṣṭiṃ tadā devāścakrurdevyā gaṇopari || 60 ||
tacchrutvā ninadaṃ ghoraṃ jayaśabdaṃ ca dānavāḥ |
raktabījaścukopāśu dṛṣṭvā daityānpalāyitān || 61 ||
garjamānāṃstathā devānvīkṣya daityo mahābalaḥ |
raktabījastu tejasvī raṇamabhyāyayau tadā || 62 ||
sāyudho rathasaṃviṣṭaḥ kurvañjyāśabdamad□bhutam |
ājagāma tadā devīṃ krodharaktekṣaṇodyataḥ || 63 ||

English translation

1-5. Vyasa said O King! The Devi, hearing thus, laughed and spoke the following reasonable words, in a voice deep as a rumbling cloud O Dull brained one! Already I told to that messenger before in reply to you; why then do you boast in vain? If there be any such in the three worlds who can stand equal to Me in appearance, strength, and prosperity, I will marry him. Go to S'umbha and Nis'umbha and inform them that thus I promised before; therefore let any of them conquer Me in battle and then marry Me according to the prescribed rules. You have come here to execute the order of S'umbha; so either stand up and fight or fly to Patala with your King.

6-11. Vyasa said O King! Hearing the Devi's words, the Danava was filled with anger and began to shoot dreadful arrows at once on the Lion. Ambika, then, ready-handed, seeing the multitude of arrows coming in the sky like serpents, cut them off in a moment to pieces by Her sharp arrows. The Devi, then, drawing Her bow, shot arrows sharpened on stone at the great Asura Raktabija. Then that wicked Demon, thus shot at by the arrows, fell unconscious on the chariot. When he lay thus senseless, a great uproar arose amidst his army and the soldiers began to cry aloud saying, "Alas! We all are killed." Then S'umbha, the king of the Asuras, hearing the sound of Boomba (a danger cry by hands and mouth) ordered all the Danavas to be ready for the battle.

12. Then S'umbha said:-- Let all Kambojas go to the battle with all their forces; let other powerful heroes, especially the Kalakeyas, too, who are very strong heroes, go up for the battle. (Note: Kamboja, name of a people and their country. They inhabited the Hindoo

Koosh mountain which separates the Giljit valley from Baikh and probably extended up to little Tibet and Ladak. The Kalakeyas may be the Afridis.)

13-33. Vyasa said O King! Thus ordered, all the fourfold army of S'umbha, viz., cavalry, infantry, elephants and chariots went out, intoxicated for war, to the battle ground where the Devi existed. The Devi Chandika, seeing the Danava forces coming near, made at once terrible sounds frequently. The Ambika Devi also made the sound with Her bowstring and blew Her conchshell. Kali, then, shouted aloud opening Her mouth widely. The powerful Lion, the Devi's Vahana, hearing the terrible sounds, roared so loudly that the Danavas were struck with strange terror. The powerful Danavas, then, hearing that sound became impatient with anger and shot arrows after arrows on the Devi. The wonderful horrible battle, then, ensued, causing horripilation and the S'aktis of Brahma and the other Devas began to come to Chandika Devi. The DevTs, the wives of the several Devas, then went, to the battlefield in their respective forms with ornaments and Vahanas as generally on such occasions. The S'akti (wife) of Brahma named Brahmani, mounting on the back of Her Swan came there with a string of beads and Kamandalu (an wooden waterpot used by ascetics). The VaisnavT with Her yellow robes came there mounted on Garuda (the sacred bird of Visnu, the carrier of Him) with conch, discus, club, and lotus in Her hands. The Devi S'ankari, the wife of S'iva, the Auspicious One, arrived on the back of Her Bull. The emblem of half-moon was on Her forehead while in Her hands She held snake, bracelet, and trident (Trisula) and the sign of fearlessness for Her devotees. The beautiful wife of Kartika, Kaumari Devi, looking like Kartika, came to fight there mounted on a peacock. The fairfaced Indrani, decked with ornaments on Her several limbs, came there to fight, with thunder¬ bolt in Her hand, mounted on the elephant Airavata. The Varahi Devi looking like a female boar, came also, seated on an elevated seat of departed souls (Preta). The Narasimhi, resembling Nrisimha (the

Man Lion Incarnation) came there. The wife of Yama, looking fearful like Yama arrived there on the battlefield smiling and with staff in Her hand and mounted on the back of a buffalo. Thus the wives of Kuvera, Varuna, and other Devas came there with proper forms, Vahanas, ornaments, accompanied by their forces and all excited. Seeing them all, the Devi Ambika became glad; the Devas, too, became peaceful and expressed their great joy; the Danavas were afraid at the sight of them. S'ankara, auspicious to all the beings, came there to the battlefield, surrounded by these goddesses and thus said to Chandika Slay quickly all these Asuras, S'umbha, Nis'umbha and all other Danavas to serve the cause of the Devas. Let all the goddesses destroy the Danava race and thus free the world from dangers; they may, then, return to their own abodes. Let the Devas get their shares of sacrifices, let the Brahmanas perform the sacrificial acts, and let all the creatures, moving or not moving, be happy. Let all calamities such as proceed from drought, excessive rain, rats, foreign invasion, locusts and birds, bats, etc., come to an end. Let the clouds bestow rains regularly and let the cultivation yield ample harvests. Note here that rats bring in plague.

34-40. Vyasa said O King! When S'ankara, the Lord of the gods and Auspicious to all, said thus, a wonderful female ensued out of the body of Chandika, very furious, horrible, with hundreds of jackals surrounding and yelling; then that S'akti, of dreadful appearance, said to the five-faced S'iva, smiling O Deva of the Devas! Go quickly to the lord of the Daityas; do the duty of a messenger for us, O Destroyer of lust! O S'ankara! Tell that haughty lustful S'umbha and Nis'umbha leave the Heavens and go to Patala. Let the Devas reign in the Heavens; Indra go to his own beautiful throne; let all the

Devas go to their appropriate places in Heaven and receive their sacrificial offerings duly. And if the Demons desire to live, let them go quickly to the city of Patala where other Danavas are dwelling. Else, if they like to die, let them go quickly to the battlefield and let their flesh be eaten up by Her jackals.

41. Vyasa said O King! Hearing Her words, S'ulapani went quickly to S'umbha, the lord of the Danavas, seated in the assennbly, and said thus

42-44. O King! I am Hara, the Destroyer of the Asura Tripura; now I have come to you for your good as a messenger of Ambika Devi. Quit the Heavens and Earth and go quickly to Patala where reside the powerful Bali and Prahlada, or if you like to court Death, come to fight; I will slay you all in a moment. O King! The Great Queen Ambika Devi has sent me with these instructions for your welfare and information.

45-63. Vyasa said Q King! Thus conveying the nectarlike, beneficial words of the Devi to the chief Daityas, S'iva, the Holder of the trident, returned to his own place. The S'akti that sent S'ambhu as a messenger to the Danavas is known in three worlds as S'iva Duti. The Daityas, thus hearing the rigorous words of the Devi, put on their coats of armour and taking their bows and arrows quickly went out to fight. They came with great force to the battlefield, stretched their bows to their ears and shot piercing arrows, sharpened on stone and tipped with iron, at the Chandika Devi. The Kalika Devi, too began to strike some with the trident, some with S'akti weapon, and some with clubs and rent them asunder and devoured them all, and began to roam in the field. Brahmani began to pour water from Her Kamandalu on the powerful Danavas in the battlefield and thus destroyed them. Mahes'vari, mounting on Her Bull gave violent blows by Her trident and thus lay them dead on the ground. Vaisnavi, with the blow of Her club, took away the lives of many Daityas and striking them with Her Discus out off the heads of several others. Indrani hurled Her thunderbolt on the chief Danavas, already struck by the feet of the elephant and lay them dead on the field. Narasimhi tore the strongest Danavas with the sharp nails and.

devouring them, walked to and fro and made dreadful sounds. S'iva Duti began to laugh hoarsely and laid the Danavas flat on the field, when they were at once devoured by Kalika and Chandika. Kaumari, seated on a peacock, by drawing the bowstring to Her ears hurled arrows sharpened on stone on the enemies and killed them to serve the cause of the gods. Varuni tied down the Danavas by Her Pasa weapons in a face to face fighting; thus they lay down senseless on the ground. O King! Thus the Matrikas, the goddesses, crushed the forces. Then the other powerful soldiers fled away terrified. The "Boomba" danger cry rose then loudly; on the other hand, the Devas began to shower flowers on the Devis. Hearing the distressful agonies of the Asuras and the shouts of victory of the Devas, Raktabija, the chief of the Danavas became very angry. Seeing specially the Danavas flying away and the Devas shouting, that powerful Demon came hurriedly to the battlefield with anger. Then with eyes reddened with anger, and with various weapons came before the Devi, Raktabija mounting on a chariot, and making sounds unusual with his bowstring.

Here ends the Twenty-eighth Chapter of the Fifth Book on the description of the fighting of the goddesses in S'ri Mad Devi Bhagavatam the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 29

On The Killing Of Raktabua

Chapter 116 of 318 · 60 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
वरदानमिदं तस्य दानवस्य शिवार्पितम् ।
अत्यद्भुततरं राजञ्छृणु तत्प्रब्रवीम्यहम् ॥ १ ॥
तस्य देहाद्रक्तबिन्दुर्यदा पतति भूतले ।
समुत्पतन्ति दैतेयास्तद्रूपास्तत्पराक्रमाः ॥ २ ॥
असंख्याता महावीर्या दानवा रक्तसम्भवाः ।
प्रभवन्त्विति रुद्रेण दत्तोऽस्त्यत्यद्भुतो वरः ॥ ३ ॥
स तेन वरदानेन दर्पितः क्रोधसंयुतः ।
अभ्यगात्तरसा संख्ये हन्तुं देवीं सकालिकाम् ॥ ४ ॥
स दृष्ट्वा वैष्णवीं शक्तिं गरुडोपरिसंस्थिताम् ।
शक्त्या जघान दैत्येन्द्रस्तां वै कमललोचनाम् ॥ ५ ॥
गदया वारयामास शक्तिः सा शक्तिसंयुता ।
अताडयच्च चक्रेण रक्तबीजं महासुरम् ॥ ६ ॥
रथाङ्गहतदेहात्तु बहु सुस्राव शोणितम् ।

वज्राहतगिरेः शृङ्गान्निर्झरा इव गैरिका ॥ ७ ॥
यत्र यत्र यदा भूमौ पतन्ति रक्तबिन्दवः ।
समुत्तस्थुस्तदाकाराः पुरुषाश्च सहस्रशः ॥ ८ ॥
ऐन्द्री तमसुरं घोरं वज्रेणाभिजघान च ।
रक्तबीजं क्रुधाऽऽविष्टा निःससार च शोणितम् ॥ ९ ॥
ततस्तत्क्षतजाज्जाता रक्तबीजा ह्यनेकशः ।
तद्वीर्याश्च तदाकारा सायुधा युद्धदुर्मदाः ॥ १० ॥
ब्रह्माणी ब्रह्मदण्डेन कुपिता ह्यहनद्भृशम् ।
माहेश्वरी त्रिशूलेन दारयामास दानवम् ॥ ११ ॥
नारसिंही नखाघातैस्तं विव्याध महासुरम् ।
अहनत्तुण्डघातेन क्रुद्धा तं राक्षसाधमम् ॥ १२ ॥
कौमारी च तथा शक्त्या वक्षस्येनमताडयत् ।
सोऽपि क्रुद्धः शरासारैर्बिभेद निशितैश्च ताः ॥ १३ ॥
गदाशक्तिप्रहारैस्तु मातृः सर्वाः पृथक्पृथक् ।

शक्तयस्तं शराघातैर्विव्यधुस्तत्प्रकोपिताः ॥ १४ ॥
तस्य शस्त्राणि चिच्छेद चण्डिका स्वशरैः शितैः ।

जघानान्यैश्च विशिखैस्तं देवी कुपिता भृशम् ॥ १५ ॥
तस्य देहाच्च सुस्राव रुधिरं बहुधा तु यत् ।
तस्मात्तत्सदृशाः शूराः प्रादुरासन्सहस्रशः ॥ १६ ॥
रक्तबीजैर्जगद्व्याप्तं रुधिरौघसमुद्भवैः ।
सन्नद्धैः सायुधैः कामं कुर्वद्भिर्युद्धमद्भुतम् ॥ १७ ॥
प्रहरन्तश्च तान्दृष्ट्वा रक्तबीजाननेकशः ।
भयभीताः सुरास्त्रेसुर्विषण्णाः शोककर्षिताः ॥ १८ ॥
कथमद्य क्षयं दैत्या गमिष्यन्ति सहस्रशः ।
महाकाया महावीर्या दानवा रक्तसम्भवाः ॥ १९ ॥
एकैव चण्डिकात्रास्ति तथा काली च मातरः ।
एताभिर्दानवाः सर्वे जेतव्याः कष्टमेव तत् ॥ २० ॥
निशुम्भो वाथ शुम्भो वा सहसा बलसंवृतः ।

आगमिष्यति संग्रामे ततोऽनर्थो महान्भवेत् ॥ २१ ॥
व्यास उवाच
एवं देवा भयोद्विग्नाश्चिन्तामापुर्महत्तराम् ।
यदा तदाम्बिका प्राह कालीं कमललोचनाम् ॥ २२ ॥
चामुण्डे कुरु विस्तीर्णं वदनं त्वरिता भृशम् ।
मच्छस्त्रपातसम्भूतं रुधिरं पिब सत्वरा ॥ २३ ॥
भक्षयन्ती चर रणे दानवानद्य कामतः ।
हनिष्यामि शरैस्तीक्ष्णैर्गदासिमुसलैस्तथा ॥ २४ ॥
तथा कुरु विशालाक्षि पानं तद्रुधिरस्य च ।
बिन्दुमात्रं यथा भूम्यां न पतेदपि साम्प्रतम् ॥ २५ ॥
भक्ष्यमाणास्तदा दैत्या न चोत्पत्स्यन्ति चापरे ।
एवमेषां क्षयो नूनं भविष्यति न चान्यथा ॥ २६ ॥
घातयिष्याम्यहं दैत्यं त्वं भक्षय च सत्वरा ।
पिबन्ती क्षतजं सर्वं यतमानारिसंक्षये ॥ २७ ॥

इत्थं दैत्यक्षयं कृत्वा दत्त्वा राज्यं सुरालयम् ।
इन्द्राय सुस्थिरं सर्वं गमिष्यामो यथासुखम् ॥ २८ ॥
व्यास उवाच
इत्युक्ताम्बिकया देवी चामुण्डा चण्डविक्रमा ।
पपौ च क्षतजं सर्वं रक्तबीजशरीरजम् ॥ २९ ॥
अम्बिका तं जघानाशु खड्गेन मुसलेन च ।
चखाद देहशकलांश्चामुण्डा तान्कृशोदरी ॥ ३० ॥
सोऽपि क्रुद्धो गदाघातैश्चामुण्डां समघातयत् ।
तथापि सा पपावाशु क्षतजं तमभक्षयत् ॥ ३१ ॥
येऽन्ये रुधिरजाः क्रूरा रक्तबीजा महाबलाः ।
तेऽपि निष्पातिताः सर्वे भक्षिता गतशोणिताः ॥ ३२ ॥

कृत्रिमा भक्षिताः सर्वे यस्तु स्वाभाविकोऽसुरः ।
सोऽपि प्रपातितो हत्वा खड्गेनातिविखण्डितः ॥ ३३ ॥
रक्तबीजे हते रौद्रे ये चान्ये दानवा रणे ।

पलायनं ततः कृत्वा गतास्ते भयकम्पिताः ॥ ३४ ॥
हाहेति विब्रुवन्तस्ते शुम्भं प्रोचुः सविह्वलाः ।
रुधिरारक्तदेहाश्च विगतास्त्रा विचेतसः ॥ ३५ ॥
राजन्नम्बिकया रक्तबीजोऽसौ विनिपातितः ।
चामुण्डा तस्य देहात्तु पपौ सर्वं च शोणितम् ॥ ३६ ॥
ये चान्ये दानवाः शूरा वाहनेनातिरंहसा ।
सिंहेन निहताः सर्वे काल्या च भक्षिताः परे ॥ ३७ ॥
वयं त्वां कथितुं राजन्नागता युद्धचेष्टितम् ।
चरितञ्च तथा देव्याः संग्रामे परमाद्भुतम् ॥ ३८ ॥
अजेयेयं महाराज सर्वथा दैत्यदानवैः ।
गन्धर्वासुरयक्षैश्च पन्नगोरगराक्षसैः ॥ ३९ ॥
अन्यास्तत्रागता देव्य इन्द्राणीप्रमुखा भृशम् ।
युध्यमाना महाराज वाहनैरायुधैर्युताः ॥ ४० ॥
ताभिः सर्वं हतं सैन्यं दानवानां वरायुधैः ।

रक्तबीजोऽपि राजेन्द्र तरसा विनिपातितः ॥ ४१ ॥
एकापि दुःसहा देवी किं पुनस्ताभिरन्विता ।
सिंहोऽपि हन्ति संग्रामे राक्षसानमितप्रभः ॥ ४२ ॥
अतो विचार्य सचिवैर्यद्युक्तं तद्विधीयताम् ।
न वैरमनया युक्तं सन्धिरेव सुखप्रदः ॥ ४३ ॥
आश्चर्यमेतदखिलं यन्नारी हन्ति राक्षसान् ।
रक्तबीजोऽपि निहतः पीतं तस्यापि शोणितम् ॥ ४४ ॥
अन्ये निपातिता दैत्याः संग्रामेऽम्बिकया नृप ।
चामुण्डया च मांसं वै भक्षितं सकलं रणे ॥ ४५ ॥
वरं पातालगमनं तस्याः सेवाथवा वरा ।
न तु युद्धं महाराज कार्यमम्बिकया सह ॥ ४६ ॥
न नारी प्राकृता ह्येषा देवकार्यार्थसाधिनी ।
मायेयं प्रबला देवी क्षपयन्तीयमुत्थिता ॥ ४७ ॥
व्यास उवाच

इति तेषां वचस्तथ्यं श्रुत्वा कालविमोहितः ।
मुमूर्षुः प्रत्युवाचेदं शुम्भः प्रस्फुरिताधरः ॥ ४८ ॥
शुम्भ उवाच
यूयं गच्छत पातालं शरणं वा भयातुराः ।
हनिष्याम्यहमद्यैव ताञ्च ताश्च समुद्यतः ॥ ४९ ॥
जित्वा सर्वान्सुरानाजौ कृत्वा राज्यं सुपुष्कलम् ।

कथं नारीभयोद्विग्नः पातालं प्रविशाम्यहम् ॥ ५० ॥
निहत्य पार्षदान्सर्वान् रक्तबीजमुखान् रणे ।
प्राणत्राणाय गच्छामि हित्वा किं विपुलं यशः ॥ ५१ ॥
मरणं त्वनिवार्यं वै प्राणिनां कालकल्पितम् ।
तद्भयं जन्मनोपात्तं त्यजेत्को दुर्लभं यशः ॥ ५२ ॥
निशुम्भाहं गमिष्यामि रथारूढो रणाजिरे ।
हत्वा तामागमिष्यामि नागमिष्यामि चान्यथा ॥ ५३ ॥
त्वं तु सेनायुतो वीर पार्ष्णिग्राहो भवस्व मे ।

तरसा तां शरैस्तीक्ष्णैर्नारीं नय यमालये ॥ ५४ ॥
निशुम्भ उवाच
अहमद्य हनिष्यामि गत्वा दुष्टाञ्च कालिकाम् ।
आगमिष्याम्यहं शीघ्रं गृहीत्वा तामथाम्बिकाम् ॥ ५५ ॥
मा चिन्तां कुरु राजेन्द्र वराकायास्तु कारणे ।
क्वैषा बाला क्व मे बाहुवीर्यं विश्ववशङ्करम् ॥ ५६ ॥
त्यक्त्वाऽऽर्तिं विपुलां भ्रातर्भुंक्ष भोगाननुत्तमान् ।
आनयिष्याम्यहं कामं मानिनीं मानसंयुताम् ॥ ५७ ॥
मयि तिष्ठति ते राजन्न युक्तं गमनं रणे ।
गत्वाहमानयिष्यामि तवार्थे वै जयश्रियम् ॥ ५८ ॥
व्यास उवाच
इत्युक्त्वा भ्रातरं ज्येष्ठं कनीयान्बलगर्वितः ।
रथमास्थाय विपुलं सन्नद्धः स्वबलावृतः ॥ ५९ ॥
जगाम तरसा तूर्णं सङ्गरे कृतमङ्गलः ।

संस्तुतो बन्दिसूतैश्च सायुधः सपरिष्करः ॥ ६० ॥

Roman transliteration

vyāsa uvāca
varadānamidaṃ tasya dānavasya śivārpitam |
atyad□bhutataraṃ rājañchruṇu tatprabravīmyaham || 1 ||
tasya dehād□raktabinduryadā patati bhūtale |
samutpatanti daiteyāstad□rūpāstatparākramāḥ || 2 ||
asaṃkhyātā mahāvīryā dānavā raktasambhavāḥ |
prabhavantviti rudreṇa datto'styatyad□bhuto varaḥ || 3 ||
sa tena varadānena darpitaḥ krodhasaṃyutaḥ |
abhyagāttarasā saṃkhye hantuṃ devīṃ sakālikām || 4 ||
sa dṛṣṭvā vaiṣṇavīṃ śaktiṃ garuḍoparisaṃsthitām |
śaktyā jaghāna daityendrastāṃ vai kamalalocanām || 5 ||
gadayā vārayāmāsa śaktiḥ sā śaktisaṃyutā |
atāḍayacca cakreṇa raktabījaṃ mahāsuram || 6 ||
rathāṅgahatadehāttu bahu susrāva śoṇitam |

vajrāhatagireḥ śṛṅgānnirjharā iva gairikā || 7 ||
yatra yatra yadā bhūmau patanti raktabindavaḥ |
samuttasthustadākārāḥ puruṣāśca sahasraśaḥ || 8 ||
aindrī tamasuraṃ ghoraṃ vajreṇābhijaghāna ca |
raktabījaṃ krudhā''viṣṭā niḥsasāra ca śoṇitam || 9 ||
tatastatkṣatajājjātā raktabījā hyanekaśaḥ |
tadvīryāśca tadākārā sāyudhā yuddhadurmadāḥ || 10 ||
brahmāṇī brahmadaṇḍena kupitā hyahanad bhṛśam |
māheśvarī triśūlena dārayāmāsa dānavam || 11 ||
nārasiṃhī nakhāghātaistaṃ vivyādha mahāsuram |
ahanattuṇḍaghātena kruddhā taṃ rākṣasādhamam || 12 ||
kaumārī ca tathā śaktyā vakṣasyenamatāḍayat |
so'pi kruddhaḥ śarāsārairbibheda niśitaiśca tāḥ || 13 ||
gadāśaktiprahāraistu mātṝḥ sarvāḥ pṛthakpṛthak |

śaktayastaṃ śarāghātairvivyadhustatprakopitāḥ || 14 ||
tasya śastrāṇi ciccheda caṇḍikā svaśaraiḥ śitaiḥ |
jaghānānyaiśca viśikhaistaṃ devī kupitā bhṛśam || 15 ||
tasya dehācca susrāva rudhiraṃ bahudhā tu yat |
tasmāttatsadṛśāḥ śūrāḥ prādurāsansahasraśaḥ || 16 ||
raktabījairjagadvyāptaṃ rudhiraughasamudbhavaiḥ |
sannaddhaiḥ sāyudhaiḥ kāmaṃ kurvadbhiryuddhamadbhutam || 17 ||
praharantaśca tāndṛṣṭvā raktabījānanekaśaḥ |
bhayabhītāḥ surāstresurviṣaṇṇāḥ śokakarṣitāḥ || 18 ||
kathamadya kṣayaṃ daityā gamiṣyanti sahasraśaḥ |
mahākāyā mahāvīryā dānavā raktasambhavāḥ || 19 ||
ekaiva caṇḍikātrāsti tathā kālī ca mātaraḥ |
etābhirdānavāḥ sarve jetavyāḥ kaṣṭameva tat || 20 ||
niśumbho vātha śumbho vā sahasā balasaṃvṛtaḥ |

āgamiṣyati saṃgrāme tato'nartho mahānbhavet || 21 ||
vyāsa uvāca
evaṃ devā bhayodvignāścintāmāpurmahattarām |
yadā tadāmbikā prāha kālīṃ kamalalocanām || 22 ||
cāmuṇḍe kuru vistīrṇaṃ vadanaṃ tvaritā bhṛśam |
macchastrapātasambhūtaṃ rudhiraṃ piba satvarā || 23 ||
bhakṣayantī cara raṇe dānavānadya kāmataḥ |
haniṣyāmi śaraistīkṣṇairgadāsimusalaistathā || 24 ||
tathā kuru viśālākṣi pānaṃ tadrudhirasya ca |
bindumātraṃ yathā bhūmyāṃ na patedapi sāmpratam || 25 ||
bhakṣyamāṇāstadā daityā na cotpatsyanti cāpare |
evameṣāṃ kṣayo nūnaṃ bhaviṣyati na cānyathā || 26 ||
ghātayiṣyāmyahaṃ daityaṃ tvaṃ bhakṣaya ca satvarā |
pibantī kṣatajaṃ sarvaṃ yatamānārisaṃkṣaye || 27 ||

itthaṃ daityakṣayaṃ kṛtvā dattvā rājyaṃ surālayam |
indrāya susthiraṃ sarvaṃ gamiṣyāmo yathāsukham || 28 ||
vyāsa uvāca
ityuktāmbikayā devī cāmuṇḍā caṇḍavikramā |
papau ca kṣatajaṃ sarvaṃ raktabījaśarīrajam || 29 ||
ambikā taṃ jaghānāśu khaḍgena musalena ca |
cakhāda dehaśakalāṃścāmuṇḍā tānkṛśodarī || 30 ||
so'pi kruddho gadāghātaiścāmuṇḍāṃ samaghātayat |

tathāpi sā papāvāśu kṣatajaṃ tamabhakṣayat || 31 ||
ye'nye rudhirajāḥ krūrā raktabījā mahābalāḥ |
te'pi niṣpātitāḥ sarve bhakṣitā gataśoṇitāḥ || 32 ||
kṛtrimā bhakṣitāḥ sarve yastu svābhāviko'suraḥ |
so'pi prapātito hatvā khaḍgenātivikhaṇḍitaḥ || 33 ||
raktabīje hate raudre ye cānye dānavā raṇe |

palāyanaṃ tataḥ kṛtvā gatāste bhayakampitāḥ || 34 ||
hāheti vibruvantaste śumbhaṃ procuḥ savihvalāḥ |
ruthirāraktadehāśca vigatāstrā vicetasaḥ || 35 ||
rājannambikayā raktabījo'sau vinipātitaḥ |
cāmuṇḍā tasya dehāttu papau sarvaṃ ca śoṇitam || 36 ||
ye cānye dānavāḥ śūrā vāhanenātiraṃhasā |
siṃhena nihatāḥ sarve kālyā ca bhakṣitāḥ pare || 37 ||
vayaṃ tvāṃ kathituṃ rājannāgatā yuddhaceṣṭitam |
caritañca tathā devyāḥ saṃgrāme paramād□bhutam || 38 ||
ajeyeyaṃ mahārāja sarvathā daityadānavaiḥ |
gandharvāsurayakṣaiśca pannagoragarākṣasaiḥ || 39 ||
anyāstatrāgatā devya indrāṇīpramukhā bhṛśam |
yudhyamānā mahārāja vāhanairāyudhairyutāḥ || 40 ||
tābhiḥ sarvaṃ hataṃ sainyaṃ dānavānāṃ varāyudhaiḥ |

raktabījo'pi rājendra tarasā vinipātitaḥ || 41 ||
ekāpi duḥsahā devī kiṃ punastābhiranvitā |
siṃho'pi hanti saṃgrāme rākṣasānamitaprabhaḥ || 42 ||
ato vicārya sacivairyadyuktaṃ tadvidhīyatām |
na vairamanayā yuktaṃ sandhireva sukhapradaḥ || 43 ||
āścaryametadakhilaṃ yannārī hanti rākṣasān |
raktabījo'pi nihataḥ pītaṃ tasyāpi śoṇitam || 44 ||
anye nipātitā daityāḥ saṃgrāme'mbikayā nṛpa |
cāmuṇḍayā ca māṃsaṃ vai bhakṣitaṃ sakalaṃ raṇe || 45 ||
varaṃ pātālagamanaṃ tasyāḥ sevāthavā varā |
na tu yuddhaṃ mahārāja kāryamambikayā saha || 46 ||
na nārī prākṛtā hyeṣā devakāryārthasādhinī |
māyeyaṃ prabalā devī kṣapayantīyamutthitā || 47 ||
vyāsa uvāca

iti teṣāṃ vacastathyaṃ śrutvā kālavimohitaḥ |
mumūrṣuḥ pratyuvācedaṃ śumbhaḥ prasphuritādharaḥ || 48 ||
śumbha uvāca
yūyaṃ gacchata pātālaṃ śaraṇaṃ vā bhayāturāḥ |
haniṣyāmyahamadyaiva tāñca tāśca samudyataḥ || 49 ||
jitvā sarvānsurānājau kṛtvā rājyaṃ supuṣkalam |
kathaṃ nārībhayodvignaḥ pātālaṃ praviśāmyaham || 50 ||
nihatya pārṣadānsarvān raktabījamukhān raṇe |
prāṇatrāṇāya gacchāmi hitvā kiṃ vipulaṃ yaśaḥ || 51 ||
maraṇaṃ tvanivāryaṃ vai prāṇināṃ kālakalpitam |
tad□bhayaṃ janmanopāttaṃ tyajetko durlabhaṃ yaśaḥ || 52 ||
niśumbhāhaṃ gamiṣyāmi rathārūḍho raṇājire |
hatvā tāmāgamiṣyāmi nāgamiṣyāmi cānyathā || 53 ||
tvaṃ tu senāyuto vīra pārṣṇigrāho bhavasva me |

tarasā tāṃ śaraistīkṣṇairnārīṃ naya yamālaye || 54 ||
niśumbha uvāca
ahamadya haniṣyāmi gatvā duṣṭāñca kālikām |
āgamiṣyāmyahaṃ śīghraṃ gṛhītvā tāmathāmbikām || 55 ||
mā cintāṃ kuru rājendra varākāyāstu kāraṇe |
kvaiṣā bālā kva me bāhuvīryaṃ viśvavaśaṅkaram || 56 ||
tyaktvā''rtiṃ vipulāṃ bhrātarbhuṃkṣa bhogānanuttamān |
ānayiṣyāmyahaṃ kāmaṃ māninīṃ mānasaṃyutām || 57 ||
mayi tiṣṭhati te rājanna yuktaṃ gamanaṃ raṇe |
gatvāhamānayiṣyāmi tavārthe vai jayaśriyam || 58 ||
vyāsa uvāca
ityuktvā bhrātaraṃ jyeṣṭhaṃ kanīyānbalagarvitaḥ |
rathamāsthāya vipulaṃ sannaddhaḥ svabalāvṛtaḥ || 59 ||
jagāma tarasā tūrṇaṃ saṅgare kṛtamaṅgalaḥ |

saṃstuto bandisūtaiśca sāyudhaḥ sapariṣkaraḥ || 60 ||

English translation

1-21. Vyasa said O King! Please hear attentively about the extraordinary boon that was given by Mahadeva, the God of gods, to the great warrior, Raktabija. Whenever a drop of blood from the body of that great warrior will drop on the surface of the earth, immediately will arise innumerable Danavas, equal in form and power to him; thus the Deva Rudra granted the Demon the wonderful boon. Thus elated with the boon, he entered into the battlefield with great force in order to kill Kalika with Ambika Devi. Seeing the Vaisnavi S'akti, lotus-eyed, seated on the bird Garuda, the Demon struck Her with a violent weapon (named S'akti). She then baffled the weapon by Her club and hurled Sudars'ana disc on the great Asura Raktabija. Thus struck by the disc, blood began to ooze out from his body as the red stream of soft red sandstone comes out of a mountain-top. Wherever on the surface of the earth drops of blood fell from his body, then and there sprang out thousands and thousands of demons like him. Indrani, the wife of Indra, became very angry and struck the terrible Raktabija with his thunderbolt. Streams of blood then began to ooze out from his body. No sooner the drops of blood fell from the Demon's body, than were instantaneously born from the blood many powerful Asuras, of similar forms, having similar weapons and hard to be conquered in battle. Brahmani then becoming enraged struck at him with the staff of Brahma with greater force. Mahes'vari rent the Danava asunder by striking him with Her trident. Nara Simhi pierced the Asura with Her nails; Varahi struck at him with Her teeth. Then the Danava becoming angry shot at them all with sharpened arrows and pierced them all. Thus when the Matrika DevTs were pierced by the club and other various weapons of that great Asura, they got very angry and pierced the Danavas in return with shots of arrows. Kaumari, too, struck at his breast with Her weapon, named S'akti. The Danavas then got angry and hurled on them multitude of arrows and began to pierce them. O King! The Chandika Devi, getting angry, cut off his weapons into pieces and shot violently at

him other arrows. O King! Thus struck by severe blows, when blood began to flow in profuse quantities from his body, thousands and thousands of Danavas resembling Raktabija sprang out instantly from it. So much so, that the heavens were all covered over with Raktabijas that sprang up from the blood. They all covered all over their bodies with coats of armour, began to fight terribly with weapons in their hands. Then the Devas, seeing that the innumerable Raktavijas were striking the Devi, became very much frightened and were distressed with sorrow. They began to talk with each other with sorrowful countenances that thousands and thousands of huge bodied warriors were springing from the blood. These were all very powerful; so how could they be destroyed! In this

battlefield there were now left only the Matrikas, Kalika, and Chandika. It would be certainly extremely difficult for them to conquer all these Danavas. And if at that moment, S'umbha and Nis'umbha were to join them with his army, certainly a great catastrophe would occur.

22-28. Vyasa said O King! When the Devas were thus extremely anxious, out of terror, Ambika Devi said to the lotus-eyed Kali "O Chamunda! Open out your mouth quickly, and no sooner I strike Raktabija with weapons, you would drink off the blood as fast as it runs out of his body. Instantly I will kill those Danavas sprung from the blood with sharpened arrows, clubs, swords and Musalas; and you would then be able to devour them all at your will, and, then, roam in this field as you like. O Large-eyed One! You would drink off all the jets of blood in such a way that not a drop of it escapes and falls on the ground. And then when they will all be devoured, no more Danavas would be able to spring. Thus they will surely be extirpated; otherwise they will never be destroyed. Let me begin to strike blows after blows on Raktabija and you better drink off quickly all the blood, being intent on destroying the forces. O Chamunde! Thus, the Danavas being all exterminated, we will hand over to the

Indra, the lord of the Devas, his Heavens without any enemy; and, thus, we can go peacefully and happily to our own places."

29-47. Vyasa said O King! The Chamunda Devi, of furious strength, hearing thus the Devi's words began to drink the jets of blood coming out of the body of Raktabija. The Devi Ambika began to cut the Demon's body into pieces and Chamunda, of thin belly, went on devouring them. Then Raktabija, becoming angry, struck Chamunda with his club. But though She was thus hurt severely.

She drank off the blood and then devoured all the limbs thereof. O King! Thus Kalika Devi drank off the blood of all other powerful wicked Danava Raktabijas that sprang out of the blood. Ambika thus destroyed them. Thus, all the Danavas, created out of the blood were devoured; then, there was left, lastly, the real Raktabija.

Ambika Devi then cut him asunder into pieces by Her axe and thus killed him. Thus, when the dreadful Raktabija was slain in the battle, the Danavas fled away trembling with fear. Without any weapons, covered all over their bodies with blood, and void of consciousness they uttered, dumb confounded "Alas! Alas! What has happened, what has happened." Thus crying, they told their King S'umbha thus "O King of Kings! Ambika Devi has killed Raktabija and Chamunda has drunk off all their blood. The carrier (Vahana) of Devi, the powerful ferocious Lion killed other powerful warriors and Kali devoured the remaining soldiers. O Lord of the Danavas! We have fled and come to you to give the news of the battle and to describe the wonderful doings of that Chandika Devi in the battlefield. O King! In our opinion, no one will be able to conquer that Lady, be he a Daitya, Danava, Gandarbha, Asura, Yaksa, Pannaga, Charana, Raksasa, or an Uraga. O King of Kings! The other Goddesses, Indrani and others, have come to the battle, on their own carriers respectively and are fighting with various weapons. O Lord of the Danavas! The Danava forces are all slain by them with the excellent weapons in their hands. Even Raktabija has been slain in no time. That Lion, of indomitable prowess, killed the Raksasas in

the battle; The Devi alone is hard to conquer; how much more would it be impossible to conquer Her, when She has been joined with other goddesses. So consult with the ministers and do what is reasonable. In our opinion it is better to make treaty with Her and quit your enmity. O King! Think over the fact that that Lady destroyed all the Danavas and at last drank off the blood of Raktabija and at last killed him. What on earth can be more wonderful than this? O King! The Devi Ambika killed all the other Daityas and Chamunda devoured their blood, flesh, and all. Considering all this, it is

now better for us to serve the Devi Ambika or fly away to Patala. No more fighting is desirable. She is not an ordinary woman; She is Maha Maya, there is not the least doubt in this. Only to serve the cause of the Gods, She has manifested Herself and is now destroying the Raksasas' race."

48. Vyasa said Hearing thus, S'umbha got confounded by Kala (Death), as his end was coming nigh, and said the following words, his lips quivering with anger.

49-54. You are struck with fear; so you all take the refuge of Chandika or fly down to Patala; but I will kill Her with all my exertion and effort. I conquered all the hosts of Devas and I have enjoyed their kingdom; shall I now, out of the fear of one Lady, fly and enter into the Patala. All my attendants, Raktabija and other heroes, are now slain in the battle and is it possible that I will now fly away out of the sake of preserving my life only. See! The death of all the beings is ordained by Kala and it is unavoidable. No sooner a being is born, he is liable to the fear of death. How can a man, then, out of fear of death, quit all his name and fame? O Nis'umbha! I will now go immediately to the battle, mounting on my chariot and will return after slaying Her in battle. And if I cannot kill Her, I will not then return any more. O Best of warriors! Better stand on my side with all your forces and kill that Lady in no time, with sharp arrows.

55-58. Nis'umbha said Today I will go to the battle and slaying that Kalika, will shortly return here with Ambika. O King! Do not think at all for that Lady; see my world-conquering strength and look at that weak woman; there is a vast difference. Cast aside your this great mental anxiety and trouble. Enjoy, O Brother, excellent things. I will bring that dignified Lady with all honours before you. O King! You ought not to go to the battle when I am alive. I will presently go to the fight and bring for you that Lady as a sign of our victory.

59-60. Vyasa said O King! Thus saying, the younger brother, proud of his own strength, went hurriedly to the battlefield, mounting on his big chariot. He was protected all over his body by his coat of armour and he was well provided with various weapons and all other accoutrements of war. The bards began to sing hymns to him and various other propitious ceremonies were being performed.

Here ends the Twenty-ninth Chapter of the Fifth Book on the killing of Raktabija in S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 30

On The Killing Of Nis'umbha

Chapter 117 of 318 · 63 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
निशुम्भो निश्चयं कृत्वा मरणाय जयाय वा ।
सोद्यमः सबलः शूरो रणे देवीमुपाययौ ॥ १ ॥
तमाजगाम शुम्भोऽपि स्वबलेन समावृतः ।
प्रेक्षकोऽभूद्रणे राजा संग्रामरसपण्डितः ॥ २ ॥
गगने संस्थिता देवास्तदाभ्रपटलावृताः ।
दिदृक्षवस्तु संग्रामे सेन्द्रा यक्षगणास्तथा ॥ ३ ॥
निशुम्भोऽथ रणे गत्वा धनुरादाय शार्ङ्गकम् ।
चकार शरवृष्टिं स भीषयञ्जगदम्बिकाम् ॥ ४ ॥
मुञ्चन्तं शरजालानि निशुम्भं चण्डिका रणे ।
वीक्ष्यादाय धनुः श्रेष्ठं जहास सुस्वरं मुहुः ॥ ५ ॥
उवाच कालिकां देवी पश्य मूर्खत्वमेतयोः ।
मरणायागतौ कालि मत्समीपमिहाधुना ॥ ६ ॥
दृष्ट्वा दैत्यवधं घोरं रक्तबीजात्ययं तथा ।

जयाशां कुरुतस्त्वेतौ मोहितौ मम मायया ॥ ७ ॥
आशा बलवती ह्येषा न जहाति नरं क्वचित् ।
भग्नं हतबलं नष्टं गतपक्षं विचेतनम् ॥ ८ ॥
आशापाशनिबद्धौ द्वौ युद्धाय समुपागतौ ।
निहन्तव्यौ मया कालि रणे शुम्भनिशुम्भकौ ॥ ९ ॥
आसन्नमरणावेतौ सम्प्राप्तौ दैवमोहितौ ।
पश्यतां सर्वदेवानां हनिष्याम्यहमद्य तौ ॥ १० ॥
व्यास उवाच
इत्युक्त्वा कालिकां चण्डी कर्णाकृष्टशरोत्करैः ।
छादयामास तरसा निशुम्भं पुरतः स्थितम् ॥ ११ ॥
दानवोऽपि शरांस्तस्याश्चिच्छेद निशितैः शरैः ।
तयोः परस्परं युद्धं बभूवातिभयानकम् ॥ १२ ॥
केसरी केशजालानि धुन्वानः सैन्यसागरम् ।
गाहयामास बलवान्सरसीं वारणो यथा ॥ १३ ॥

नखैर्दन्तप्रहारैस्तु दानवान्पुरतः स्थितान् ।
चखाद च विशीर्णाङ्गान् गजानिव मदोत्कटान् ॥ १४ ॥

एवं विमथ्यमाने तु सैन्ये केसरिणा तदा ।
अभ्यधावन्निशुम्भोऽथ विकृष्टवरकार्मुकः ॥ १५ ॥
अन्येऽपि क्रुद्धा दैत्येन्द्रा देवीं हन्तुमुपाययुः ।
सन्दष्टदन्तरसना रक्तनेत्रा ह्यनेकशः ॥ १६ ॥
तत्राजगाम तरसा शुम्भः सैन्यसमावृतः ।
निहत्य कालिकां कोपाद्ग्रहीतुं जगदम्बिकाम् ॥ १७ ॥
तत्रागत्य ददर्शाजावम्बिकाञ्च पुरःस्थिताम् ।
रौद्ररसयुतां कान्तां शृङ्गाररससंयुताम् ॥ १८ ॥
तां वीक्ष्य विपुलापाङ्गीं त्रैलोक्यवरसुन्दरीम् ।
सुरक्तनयनां रम्यां क्रोधरक्तेक्षणां तथा ॥ १९ ॥
विवाहेच्छां परित्यज्य जयाशां दूरतस्तथा ।
मरणे निश्चयं कृत्वा तस्थावाहितकार्मुकः ॥ २० ॥

तं तथा दानवं देवी स्मितपूर्वमिदं वचः ।
बभाषे शृण्वतां तेषां दैत्यानां रणमस्तके ॥ २१ ॥
गच्छध्वं पामरा यूयं पातालं वा जलार्णवम् ।
जीविताशां स्थिरां कृत्वा त्यक्त्वात्रैवायुधानि च ॥ २२ ॥
अथवा मच्छराघातहतप्राणा रणाजिरे ।
प्राप्य स्वर्गसुखं सर्वे क्रीडन्तु विगतज्वराः ॥ २३ ॥
कातरत्वं च शूरत्वं न भवत्येव सर्वथा ।
ददाम्यभयदानं वै यान्तु सर्वे यथासुखम् ॥ २४ ॥
व्यास उवाच
इत्याकर्ण्य वचस्तस्या निशुम्भो मदगर्वितः ।
निशितं खड्गमादाय चर्म चैवाष्टचन्द्रकम् ॥ २५ ॥
धावमानस्तु तरसासिना सिंहं मदोत्कटम् ।
जघानातिबलान्मूर्ध्नि भ्रामयञ्जगदम्बिकाम् ॥ २६ ॥
ततो देवी स्वगदया वञ्चयित्वासिपातनम् ।

ताडयामास तं बाहोर्मूले परशुना तदा ॥ २७ ॥
खड्गेन निहतः सोऽपि बाहुमूले महामदः ।
संस्तभ्य वेदनां भूयो जघान चण्डिकां तदा ॥ २८ ॥
सापि घण्टास्वनं घोरं चकार भयदं नृणाम् ।
पपौ पुनः पुनः पानं निशुम्भं हन्तुमिच्छती ॥ २९ ॥
एवं परस्परं युद्धं बभूवातिभयप्रदम् ।
देवानां दानवानाञ्च परस्परजयैषिणाम् ॥ ३० ॥
पलादाः पक्षिणः क्रूराः सारमेयाश्च जम्बुकाः ।
ननृतुश्चातिसन्तुष्टा गृध्राः कङ्काश्च वायसाः ॥ ३१ ॥
रणभूर्भाति भूयिष्ठपतितासुरवर्ष्मकैः ।
रुधिरस्रावसंयुक्तैर्गजाश्वदेहसंकुला ॥ ३२ ॥

पतितान्दानवान्दृष्ट्वा निशुम्भोऽतिरुषान्वितः ।
प्रययौ चण्डिकां तूर्णं गदामादाय दारुणाम् ॥ ३३ ॥
सिंहं जघान गदया मस्तके मदगर्वितः ।

प्रहृत्य च स्मितं कृत्वा पुनर्देवीमताडयत् ॥ ३४ ॥
सापि तं कुपितातीव निशुम्भं पुरतः स्थितम् ।
प्रहरन्तं समीक्ष्याथ देवी वचनमब्रवीत् ॥ ३५ ॥
देव्युवाच
तिष्ठ मन्दमते तावद्यावत्खड्गमिदं तव ।
ग्रीवायां प्रेरयाम्यस्माद्गन्तासि यमसादनम् ॥ ३६ ॥
व्यास उवाच
इत्युक्त्वा तरसा देवी कृपाणेन समाहिता ।
चिच्छेद मस्तकं तस्य निशुम्भस्याथ चण्डिका ॥ ३७ ॥
सच्छिन्नमस्तको देव्या कबन्धोऽतीव दारुणः ।
बभ्राम च गदापाणिस्त्रासयन्देवतागणान् ॥ ३८ ॥
देवी तस्य शितैर्बाणैश्चिच्छेद चरणौ करौ ।
पपातोर्व्यां ततः पापी गतासुः पर्वतोपमः ॥ ३९ ॥
तस्मिन्निपतिते दैत्ये निशुम्भे भीमविक्रमे ।

हाहाकारो महानासीत्तत्सैन्ये भयकम्पिते ॥ ४० ॥
त्यक्त्वाऽऽयुधानि सर्वाणि सैनिकाः क्षतजाप्लुताः ।
जग्मुर्बुम्बारवं सर्वे कुर्वाणा राजमन्दिरम् ॥ ४१ ॥
तानागतान्सुसम्प्रेक्ष्य शुम्भः शत्रुनिषूदनः ।
पप्रच्छ क्व निशुम्भोऽसौ कथं भग्नाः पलायिताः ॥ ४२
तच्छ्रुत्वा वचनं राज्ञस्ते प्रोचुः प्रणता भृशम् ।
राजंस्ते निहतो भ्राता शेते समरमूर्धनि ॥ ४३ ॥
तया निपातिताः शूरा ये च तेऽप्यनुजानुगाः ।
वयं त्वां कथितुं सर्वं वृत्तान्तं समुपागताः ॥ ४४ ॥
निशुम्भो निहतस्तत्र तया चण्डिकयाधुना ।
न हि युद्धस्य कालोऽद्य तव राजन् रणाङ्गणे ॥ ४५ ॥
देवकार्यं समुद्दिश्य कापीयं परमाङ्गना ।
हन्तुं दैत्यकुलं नूनं प्राप्तेति परिचिन्तय ॥ ४६ ॥
नैषा प्राकृतयोषैव देवी शक्तिरनुत्तमा ।

अचिन्त्यचरिता क्वापि दुर्ज्ञेया दैवतैरपि ॥ ४७ ॥
नानारूपधरातीव मायामूलविशारदा ।
विचित्रभूषणा देवी सर्वायुधधरा शुभा ॥ ४८ ॥
गहना गूढचरिता कालरात्रिरिवापरा ।
अपारपारगा पूर्णा सर्वलक्षणसंयुता ॥ ४९ ॥
अन्तरिक्षस्थिता देवास्तां स्तुवन्त्यकुतोभयाः ।

देवकार्यञ्च कुर्वाणां श्रीदेवीं परमाद्भुताम् ॥ ५० ॥
पलायनं परो धर्मः सर्वथा देहरक्षणम् ।
रक्षिते किल देहेस्मिन्कालेऽस्मत्सुखताङ्गते ॥ ५१ ॥
संग्रामे विजयो राजन् भविता ते न संशयः ।
कालः करोति बलिनं समये निर्बलं क्वचित् ॥ ५२ ॥
तं पुनः सबलं कृत्वा जयायोपदधाति हि ।
दातारं याचकं कालः करोति समये क्वचित् ॥ ५३ ॥
भिक्षुकं धनदातारं करोति समयान्तरे ।

विष्णुः कालवशे नूनं ब्रह्मा वा पार्वतीपतिः ॥ ५४ ॥
इन्द्राद्या निर्जराः सर्वे काल एव प्रभुः स्वयम् ।
तस्मात्कालं प्रतीक्षस्व विपरीतं तवाधुना ॥ ५५ ॥
सम्मुखो देवतानाञ्च दैत्यानां नाशहेतुकः ।
एकैव च गतिर्नास्ति कालस्य किल भूपते ॥ ५६ ॥
नानारूपधराप्यस्ति ज्ञातव्यं तस्य चेष्टितम् ।
कदाचित्सम्भवो नृणां कदाचित्प्रलयस्तथा ॥ ५७ ॥
उत्पत्तिहेतुः कालोऽन्यः क्षयहेतुस्तथापरः ।
प्रत्यक्षं ते महाराज देवाः सर्वे सवासवाः ॥ ५८ ॥
करदास्ते कृताः पूर्वं कालेन सम्मुखेन च ।
तेनैव विमुखेनाद्य बलिनोऽबलयासुराः ॥ ५९ ॥
निहता नितरां कालः करोति च शुभाशुभम् ।
नैवात्र कारणं काली नैव देवाः सनातनाः ॥ ६० ॥
यथा ते रोचते राजंस्तथा कुरु विमृश्य च ।

कालोऽयं नात्र हेतुस्ते दानवानां तथा पुनः ॥ ६१ ॥
त्वदग्रतो गतः शक्रो भग्नः संख्ये निरायुधः ।
तथा विष्णुस्तथा रुद्रो वरुणो धनदो यमः ॥ ६२ ॥
तथा त्वमपि राजेन्द्र वीक्ष्य कालवशं जगत् ।
पातालं गच्छ तरसा जीवन्भद्रमवाप्स्यसि ॥ ६३ ॥
मृते त्वयि महाराज शात्रवस्ते मुदान्विताः ।
मङ्गलानि प्रगायन्तो विचरिष्यन्ति सर्वतः ॥ ६४ ॥

Roman transliteration

vyāsa uvāca
niśumbho niścayaṃ kṛtvā maraṇāya jayāya vā |
sodyamaḥ sabalaḥ śūro raṇe devīmupāyayau || 1 ||
tamājagāma śumbho'pi svabalena samāvṛtaḥ |
prekṣako'bhūd□raṇe rājā saṃgrāmarasapaṇḍitaḥ || 2 ||
gagane saṃsthitā devāstadābhrapaṭalāvṛtāḥ |
didṛkṣavastu saṃgrāme sendrā yakṣagaṇāstathā || 3 ||
niśumbho'tha raṇe gatvā dhanurādāya śārṅgakam |

cakāra śaravṛṣṭiṃ sa bhīṣayañjagadambikām || 4 ||
muñcantaṃ śarajālāni niśumbhaṃ caṇḍikā raṇe |
vīkṣyādāya dhanuḥ śreṣṭhaṃ jahāsa susvaraṃ muhuḥ || 5 ||
uvāca kālikāṃ devī paśya mūrkhatvametayoḥ |
maraṇāyāgatau kāli matsamīpamihādhunā || 6 ||
dṛṣṭvā daityavadhaṃ ghoraṃ raktabījātyayaṃ tathā |

jayāśāṃ kurutastvetau mohitau mama māyayā || 7 ||
āśā balavatī hyeṣā na jahāti naraṃ kvacit |
bhagnaṃ hṛtabalaṃ naṣṭaṃ gatapakṣaṃ vicetanam || 8 ||
āśāpāśanibaddhau dvau yuddhāya samupāgatau |
nihantavyau mayā kāli raṇe śumbhaniśumbhakau || 9 ||
āsannamaraṇāvetau samprāptau daivamohitau |
paśyatāṃ sarvadevānāṃ haniṣyāmyahamadya tau || 10 ||
vyāsa uvāca
ityuktvā kālikāṃ caṇḍī karṇākṛṣṭaśarotkaraiḥ |
chādayāmāsa tarasā niśumbhaṃ purataḥ sthitam || 11 ||
dānavo'pi śarāṃstasyāściccheda niśitaiḥ śaraiḥ |
tayoḥ parasparaṃ yuddhaṃ babhūvātibhayānakam || 12 ||
kesarī keśajālāni dhunvānaḥ sainyasāgaram |
gāhayāmāsa balavānsarasīṃ vāraṇo yathā || 13 ||

nakhairdantaprahāraistu dānavānpurataḥ sthitān |
cakhāda ca viśīrṇāṅgān gajāniva madotkaṭān || 14 ||
evaṃ vimathyamāne tu sainye kesariṇā tadā |
abhyadhāvanniśumbho'tha vikṛṣṭavarakārmukaḥ || 15 ||
anye'pi kruddhā daityendrā devīṃ hantumupāyayuḥ |
sandaṣṭadantarasanā raktanetrā hyanekaśaḥ || 16 ||
tatrājagāma tarasā śumbhaḥ sainyasamāvṛtaḥ |
nihatya kālikāṃ kopād□grahītuṃ jagadambikām || 17 ||
tatrāgatya dadarśājāvambikāñca puraḥsthitām |
raudrarasayutāṃ kāntāṃ śṛṅgārarasasaṃyutām || 18 ||
tāṃ vīkṣya vipulāpāṅgīṃ trailokyavarasundarīm |
suraktanayanāṃ ramyāṃ krodharaktekṣaṇāṃ tathā || 19 ||
vivāhecchāṃ parityajya jayāśāṃ dūratastathā |
maraṇe niścayaṃ kṛtvā tasthāvāhitakārmukaḥ || 20 ||

taṃ tathā dānavaṃ devī smitapūrvamidaṃ vacaḥ |
babhāṣe śṛṇvatāṃ teṣāṃ daityānāṃ raṇamastake || 21 ||
gacchadhvaṃ pāmarā yūyaṃ pātālaṃ vā jalārṇavam |
jīvitāśāṃ sthirāṃ kṛtvā tyaktvātraivāyudhāni ca || 22 ||
athavā maccharāghātahataprāṇā raṇājire |
prāpya svargasukhaṃ sarve krīḍantu vigatajvarāḥ || 23 ||
kātaratvaṃ ca śūratvaṃ na bhavatyeva sarvathā |
dadāmyabhayadānaṃ vai yāntu sarve yathāsukham || 24 ||
vyāsa uvāca
ityākarṇya vacastasyā niśumbho madagarvitaḥ |
niśitaṃ khaḍgamādāya carma caivāṣṭacandrakam || 25 ||
dhāvamānastu tarasāsinā siṃhaṃ madotkaṭam |
jaghānātibalānmūrdhni bhrāmayañjagadambikām || 26 ||
tato devī svagadayā vañcayitvāsipātanam |

tāḍayāmāsa taṃ bāhormūle paraśunā tadā || 27 ||
khaḍgena nihataḥ so'pi bāhumūle mahāmadaḥ |
saṃstabhya vedanāṃ bhūyo jaghāna caṇḍikāṃ tadā || 28 ||
sāpi ghaṇṭāsvanaṃ ghoraṃ cakāra bhayadaṃ nṛṇām |
papau punaḥ punaḥ pānaṃ niśumbhaṃ hantumicchatī || 29 ||
evaṃ parasparaṃ yuddhaṃ babhūvātibhayapradam |
devānāṃ dānavānāñca parasparajayaiṣiṇām || 30 ||
palādāḥ pakṣiṇaḥ krūrāḥ sārameyāśca jambukāḥ |
nanṛtuścātisantuṣṭā gṛdhrāḥ kaṅkāśca vāyasāḥ || 31 ||
raṇabhūrbhāti bhūyiṣṭhapatitāsuravarṣmakaiḥ |
rudhirasrāvasaṃyuktairgajāśvadehasaṃkulā || 32 ||
patitāndānavāndṛṣṭvā niśumbho'tiruṣānvitaḥ |
prayayau caṇḍikāṃ tūrṇaṃ gadāmādāya dāruṇām || 33 ||
siṃhaṃ jaghāna gadayā mastake madagarvitaḥ |

prahṛtya ca smitaṃ kṛtvā punardevīmatāḍayat || 34 ||
sāpi taṃ kupitātīva niśumbhaṃ purataḥ sthitam |
praharantaṃ samīkṣyātha devī vacanamabravīt || 35 ||
devyuvāca
tiṣṭha mandamate tāvadyāvatkhaḍgamidaṃ tava |
grīvāyāṃ prerayāmyasmād□ gantāsi yamasādanam || 36 ||
vyāsa uvāca
ityuktvā tarasā devī kṛpāṇena samāhitā |
ciccheda mastakaṃ tasya niśumbhasyātha caṇḍikā || 37 ||
sacchinnamastako devyā kabandho'tīva dāruṇaḥ |
babhrāma ca gadāpāṇistrāsayandevatāgaṇān || 38 ||
devī tasya śitairbāṇaiściccheda caraṇau karau |
papātorvyāṃ tataḥ pāpī gatāsuḥ parvatopamaḥ || 39 ||
tasminnipatite daitye niśumbhe bhīmavikrame |

hāhākāro mahānāsīttatsainye bhayakampite || 40 ||
tyaktvā''yudhāni sarvāṇi sainikāḥ kṣatajāplutāḥ |
jagmurbumbāravaṃ sarve kurvāṇā rājamandiram || 41 ||
tānāgatānsusamprekṣya śumbhaḥ śatruniṣūdanaḥ |
papraccha kva niśumbho'sau kathaṃ bhagnāḥ palāyitāḥ || 42
tacchrutvā vacanaṃ rājñaste procuḥ praṇatā bhṛśam |
rājaṃste nihato bhrātā śete samaramūrdhani || 43 ||
tayā nipātitāḥ śūrā ye ca te'pyanujānugāḥ |
vayaṃ tvāṃ kathituṃ sarvaṃ vṛttāntaṃ samupāgatāḥ || 44 ||
niśumbho nihatastatra tayā caṇḍikayādhunā |
na hi yuddhasya kālo'dya tava rājan raṇāṅgaṇe || 45 ||
devakāryaṃ samuddiśya kāpīyaṃ paramāṅganā |
hantuṃ daityakulaṃ nūnaṃ prāpteti paricintaya || 46 ||
naiṣā prākṛtayoṣaiva devī śaktiranuttamā |

acintyacaritā kvāpi durjñeyā daivatairapi || 47 ||
nānārūpadharātīva māyāmūlaviśāradā |
vicitrabhūṣaṇā devī sarvāyudhadharā śubhā || 48 ||
gahanā gūḍhacaritā kālarātririvāparā |
apārapāragā pūrṇā sarvalakṣaṇasaṃyutā || 49 ||
antarikṣasthitā devāstāṃ stuvantyakutobhayāḥ |
devakāryañca kurvāṇāṃ śrīdevīṃ paramād□bhutām || 50 ||
palāyanaṃ paro dharmaḥ sarvathā deharakṣaṇam |

rakṣite kila dehesminkāle'smatsukhatāṅgate || 51 ||
saṃgrāme vijayo rājan bhavitā te na saṃśayaḥ |
kālaḥ karoti balinaṃ samaye nirbalaṃ kvacit || 52 ||
taṃ punaḥ sabalaṃ kṛtvā jayāyopadadhāti hi |
dātāraṃ yācakaṃ kālaḥ karoti samaye kvacit || 53 ||
bhikṣukaṃ dhanadātāraṃ karoti samayāntare |

viṣṇuḥ kālavaśe nūnaṃ brahmā vā pārvatīpatiḥ || 54 ||
indrādyā nirjarāḥ sarve kāla eva prabhuḥ svayam |
tasmātkālaṃ pratīkṣasva viparītaṃ tavādhunā || 55 ||
sammukho devatānāñca daityānāṃ nāśahetukaḥ |
ekaiva ca gatirnāsti kālasya kila bhūpate || 56 ||
nānārūpadharāpyasti jñātavyaṃ tasya ceṣṭitam |
kadācitsambhavo nṝṇāṃ kadācitpralayastathā || 57 ||
utpattihetuḥ kālo'nyaḥ kṣayahetustathāparaḥ |
pratyakṣaṃ te mahārāja devāḥ sarve savāsavāḥ || 58 ||
karadāste kṛtāḥ pūrvaṃ kālena sammukhena ca |
tenaiva vimukhenādya balino'balayāsurāḥ || 59 ||
nihatā nitarāṃ kālaḥ karoti ca śubhāśubham |
naivātra kāraṇaṃ kālī naiva devāḥ sanātanāḥ || 60 ||
yathā te rocate rājaṃstathā kuru vimṛśya ca |

kālo'yaṃ nātra hetuste dānavānāṃ tathā punaḥ || 61 ||
tvadagrato gataḥ śakro bhagnaḥ saṃkhye nirāyudhaḥ |
tathā viṣṇustathā rudro varuṇo dhanado yamaḥ || 62 ||
tathā tvamapi rājendra vīkṣya kālavaśaṃ jagat |
pātālaṃ gaccha tarasā jīvanbhadramavāpsyasi || 63 ||
mṛte tvayi mahārāja śatravaste mudānvitāḥ |
maṅgalāni pragāyanto vicariṣyanti sarvataḥ || 64 ||

English translation

1-10. Vyasa said O King! Thus making a firm resolve that there would be either victory or death, the great warrior Nis'umbha went to fight with the Devi, with great excitement and with all his forces. S'umbha, too the Lord of the Daityas, accompanied by his forces, went after Nis'umbha; S'umbha knew full well the rules of warfare; therefore he remained a witness there. Indra and the other Devas and Yaksas, all stationed themselves in the celestial space, eager to see that fight, covered with clouds. Nis'umbha came to the field, and, taking the strong bow made of horns, began to shoot arrows after arrows at the Divine Mother with the object of frightening Her. Seeing Nis'umbha with his excellent bow, shooting arrows, Chandika began to laugh frequently. With a soft slow voice She spoke to Kalika "O Kali! See their foolishness! They have come before me, courting death. They are so much deluded by My Maya, that they yet expect victory when they have already witnessed the death of Raktabija and many Danavas. Hope is so very strong that it never quits a man.

How wonderful is this that some of their armies are destroyed, some are wounded, some are rendered senseless, some made powerless, some have fled; seeing all these, yet, they have come to fight, as it were, fastened by the cord of hope of victory. O Kali! Today I will certainly slay Nis'umbha and S'umbha. Their death is nigh; deluded by the Daivi Maya, they have come to Me. Therefore, in the face of all the Devas, I will kill them today."

11-24. Vyasa said O King! Thus saying, and suddenly drawing Her bow, Chandi covered Nis'umbha, in front, all over with a multitude of arrows. Nis'umbha, too, cut off those arrows into pieces by his sharp arrows; thus the fight became more and more dreadful between them. At this time, the lion of Bhagavati, came down upon the forces, quivering his manes, like a powerful elephant going down into a lake. By his nails and teeth, he tore asunder the bodies of the

Danavas that fell before him and devoured them, as if they were infatuated elephants. That lion thus crushing down the soldiers, Nis'umbha came forward hurriedly, drawing his excellent bow. Hundreds of other generals of the Danavas came up there to kill the Devi, biting their lips and with their eyes reddened with anger. In the meantime S'umbha killed Kalika and came very hurriedly there with his forces to capture the Divine Mother. Coming to the battlefield S'umbha saw that the Divine Mother was standing before him; though She was looking very beautiful, fit for love sentiment, yet She was filled also with the sentiment of fiery wrath. At that time the large eyes of Bhagavati, the Beautiful in the three worlds, though naturally red, looked more red due to wrath. When S'umbha saw Her lovely features, the desire to marry Her and the hope of victory all vanished away from his mind; and he stood there with bow in his hand, firmly holding in his mind that he would die. Seeing the Danava in that state. She smiled and began to say, so that all the Danavas could hear. O Wretched Fools! If you all want to live, quit all your weapons here, go to the Patala or to the middle of the ocean. Or be slain in the battle by My arrows and go to heavens and enjoy there without any fear all the enjoyments and sports there. Weakness and heroism, both cannot be expected at one and the same time and at the same individual; therefore I am ordering you to dispel your fears. Now go wherever you find your ease and happiness.

25-35. Vyasa said O King! Hearing these words of the Devi, that haughty Nis'umbha ran forward, holding in his hand the sharpened axe and shield adorned with eight Chandras (embossed) and firstly struck with sword violently on the proud lion; then, whirling with great force that sword, hurled it upon the Divine Mother. The Devi, then, thwarted off the blow of the sword by Her club and struck at his arm by Paras'u. The warrior Nis'umbha, thus struck at his arm, patiently bore that hurt and struck at Chandika by his axe. The Devi then made such a terrible noise of bells that all the Daityas were struck with terror. Then She, desiring to kill Nis'umbha, began to drink

nectar frequently. O King! Thus the terrible fight went on between the Devas and Danavas both trying to defeat the other party. Then began to dance in the battlefield, the cruel voracious dogs, jackals, vultures, herons, crows and other birds, very much gladdened. The battlefield was drenched with blood and the dead carcasses of innumerable Danavas, elephants, and horses. Nis'umbha, then, seeing the Danavas dead on the field, became very angry and ran forward with his terrible club before the Devi. That proud Asura struck first at the head of the lion with that club and laughed again and again and struck the Devi with that same club. The Devi, too, got very angry seeing Nis'umbha before Her and striking at Her. She then spoke thus

36. O You Stupid! Wait till I sever your head from your body by this axe. Soon you will be sent unto death with your head severed off your body.

37-64. Vyasa said O King! Thus saying the Chandika Devi instantly cut off the head of Nis'umbha by Her axe with great caution.

The head thus severed from the body by the blow of the Devi, the headless Demon began to roam there with great force with club in his hand. The Devas then got very much frightened; The Devi, then, cut off the hands and feet of that headless Demon with sharpened arrows. That vicious wretch fell down lifeless, on the ground like a mountain. The powerful Daitya Nis'umbha being thus killed, a

great uproar arose amidst his panic stricken forces. The soldiers, covered all over their bodies with blood, left all their weapons in the field, began to make Boomba sound (a piteous cry with mouth and hands as sign of danger) and fled away to the King S'umbha. He, the tormentor of the foes, then asked them coming "Where is Nis'umbha now? Why have you fled away from the field?" Thus

hearing the King's words, they bowed down and said O King!

Your brother Nis'umbha is lying dead on the battlefield. O King! The Devi killed all the Danava warriors that attended your brother; only we are left and have come here to give you the information. O King! Nis'umbha has been killed by the weapons of the Devi. So we think you ought not to go to the battle. Know this as certain that the Lady, the Highest Cause of this Universe has come here to destroy the Danavas, the object being to serve the cause of the Gods. This Lady is not an ordinary woman; She is the Supreme Force; Her doings are inconceivable; what more can be said than the fact that the Devas never can know Her! This Devi can assume various forms; She is the origin of Maya; She is very clever; She is adorned with various ornaments and is holding various weapons in Her hands. Her doings are incomprehensible; She is like a Second Night of Dissolution (at the end of the world); She is Perfect, endowed with all auspicious signs, capable to go beyond the insurmountable. This wonderful Devi is serving the cause of the gods and the Devas from the sky are singing hymns to Her. O King! It is now your paramount duty to fly away and save your life; if you live, you may have the chance for gaining the victory when time will turn out favourable; there is no doubt in this. It is Time that makes a strong man weak; and it is that very Time that makes that weak man strong again and stimulates him for victory. Time makes a generous donor a beggar and it is Time that makes the same beggar again a generous donor. Brahma, Visnu, Mahes'a, Indra and other Devas are all under the sway of this Time; so Time is the Sovereign of all. Therefore, O King! Wait for this Time. Now Time is favourable to the Gods and inimical to you. Therefore Time is destroying now the Daityas. But the course of Time is not the same throughout. O King! The actions of Time are various no doubt. Time creates men and Time destroys them. The time of creation is different from the time of destruction, this is evident to you before your eyes. See! When Time was favourable to you, you subject Indra and all other Devas and made them pay taxes to you; and now Time is unfavourable to you; so an ordinary weak woman is killing the powerful Danavas; Time, therefore, is doing favourable things and also unfavourable things. The host of Devas or

the woman Kali is not the cause thereof. O King! The present Time is not favourable to you and the Daityas; knowing this, do as you like. Seel Indra, Visnu, Varuna, Yama and other prominent Devas all fled before in battle, quitting the weapons. So, knowing this world as subject to the control of Time, you can now fly away and go quickly to the Patala. For if you live, you will get in future all the pleasures; and if you be killed, your enemies will all be very glad and roam everywhere fearlessly, singing propitious songs.

Here ends the Thirtieth Chapter of the Fifth Book on the killing of Nis'umbha in S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 31

On The Death Of S'umbha

Chapter 118 of 318 · 64 detected Sanskrit verse markers

Sanskrit

अथैकत्रिंशोऽध्यायः
व्यास उवाच।
इति तेषां वचः श्रुत्वा शुम्भो दैत्यपतिस्तदा ।
उवाच सैनिकानाशु कोपाकुलितलोचनः ॥ १ ॥
शुम्भ उवाच।
जाल्माः किं ब्रूत दुर्वाच्यं कृत्वा जीवितुमुत्सहे ।
निहत्य सचिवान्भ्रातॄन्निर्लज्जो विचरामि किम् २ ॥
कालः कर्ता शुभानां वाऽशुभानां बलवत्तरः ।
का चिंता मम दुर्वारे तस्मिन्नीशेऽप्यरूपके ॥ ३ ॥
यद्भवति तद्भवतु यत्करोति करोतु तत् ।
न मे चिंताऽस्ति कुत्रापि मरणाज्जीवनात्तथा ॥४॥
स कालोऽप्यन्यथा कर्तुं भावितो नेशते क्वचित् ।
न वर्षति च पर्जन्यः श्रावणे मासि सर्वदा ॥५॥
कदाचिन्मार्गशीर्षे वा पौषे माघेऽथ फाल्गुने ।

अकाले वर्षतीवाशु तस्मान्मुख्यो न चास्त्ययम् ॥ ६ ॥
कालो निमित्तमात्रं तु दैवं हि बलवत्तरम् ।
दैवेन निर्मितं सर्वं नान्यथा भवतीत्यदः ॥७॥
दैवमेव परं मन्ये धिक्पोरुषमनर्थकम् ।
जेता यः सर्वदेवानां निशुम्भोऽप्यनया हतः ॥८॥
रक्तबीजो महाशूरः सोऽपि नाशं गतो यदा ।
तदाहं कीर्तिमुत्सृज्य जीविताशां करोमि किम् ॥ ९ ॥
प्राप्ते काले स्वयं ब्रह्मा परार्धद्वयसंमिते ।
निधनं याति तरसा जगत्कर्ता स्वयं प्रभुः ॥ १० ॥
चतुर्युगसहस्रं तु ब्रह्मणो दिवसे किल ।
पतंति भवनात्पंच नव चेंद्रास्तथा पुनः ॥ ११ ॥
तथैव त्रिगुणे विष्णुर्मरणायोपकल्पते ।
तथैव द्विगुणे काले शंकरः शांतिमेति च ॥ १२ ॥
का चिंता मरणे मूढा निश्चले दैवनिर्मिते ।

मही महीधराणां च नाशः सूर्यशशांकयोः ॥ १३ ॥
जातस्य हि ध्रुवं मृत्युर्ध्रुवं जन्म मृतस्य च ।

अध्रुवेऽस्मिञ्छरीरे तु रक्षणीयं यशः स्थिरम् १४ ॥
रथो मे कल्प्यतां शीघ्रं गमिष्यामि रणाजिरे ।
जयो वा मरणं वापि भवत्वद्यैव दैवतः ॥ १५ ॥
इत्युक्त्वा सैनिकाञ्छुंभो रथमास्थाय सत्वरः ।
प्रययावंबिका यत्र संस्थिता तु हिमाचले ॥१६॥
सैन्यं प्रचलितं तस्य संगे तत्र चतुर्विधम् ।
हस्त्यश्वरथपादातिसंयुतं सायुधं बहु ॥ १७ ॥
तत्र गत्वाऽचले शुम्भः संस्थितां जगदम्बिकाम् ।
त्रैलोक्यमोहिनी कांतामपश्यत्सिंहवाहिनीम् ॥ १८ ॥
सर्वाभरणभूषाढ्यां सर्वलक्षणसंयुताम् ।
स्तूयमानां सुरैः खस्थैर्गन्धर्वयक्षकिन्नरैः ॥१९॥
पुष्पैश्च पूज्यमानां च मंदारपादपोद्भवैः ।

कुर्वाणां शंखनिनदं घंटानादं मनोहरम् ॥२०॥
दृष्ट्वा तां मोहमगमच्छुंभः कामविमोहितः ।
पंचबाणाहतः कामं मनसा समचिंतयत् ॥२१॥
अहो रूपमिदं सम्यगहो चातुर्यमद्भुतम् ।
सुकुमाराऽतितन्वंगी सद्यः प्रकटयौवना ।
चित्रमेतदसौ बाला कामभावविवर्जिता ॥२३॥
कामकांतासमा रूपे सर्वलक्षणलक्षिता ।
अम्बिकेयं किमेतत्तु हंति सर्वान्महाबलान् ॥२४॥
उपायः कोऽत्र कर्तव्यो येन मे वशगा भवेत् ।
न मंत्रा वा मरालाक्षीसाधने सन्निधौ मम ॥२५॥
सर्वमंत्रमयी ह्येषा मोहिनी मदगर्विता।
सुन्दरीयं कथं मे स्याद्वशगा वरवर्णिनी ॥२६॥
पातालगमनं मेऽत्र न युक्तं समरांगणात् ।
सामदानविभेदैश्च नेयं साध्या महाबला ॥२७॥

किं कर्तव्यं क्व गंतव्यं विषमे समुपस्थिते ।
मरणं नोत्तमं चात्र स्त्रीकृतं तु यशोऽपहृत् ॥२८॥
मरणं ऋषिभिः प्रोक्तं संगरे मंगलास्पदम् ।
यत्तत्समानबलयोर्योधयोर्युध्यतोः किल ॥ २९ ॥
प्राप्तेयं दैवरचिता नारी नरशतोत्तमा ।
नाशायास्मत्कुलस्येह सर्वथाऽतिबलाऽबला ॥३०॥
वृथा किं सामवाक्यानि मया योज्यानि सांप्रतम् ।
हननायागता ह्येषा किं नु साम्ना प्रसीदति ॥ ३१ ॥
न दानैश्चालितुं योग्या नानाशस्त्रविभूषिता ।
भेदस्तु विफलः कामं सर्वदेववशानुगा ॥३२॥
तस्मात्तु मरणं श्रेयो न संग्रामे पलायनम् ।

जयो वा मरणं वाऽद्य भवत्वेव यथाविधि ॥ ३३ ॥
व्यास उवाच।
इति संचिंत्यमानः स शुम्भः सत्त्वाश्रितोऽभवत् ।

युद्धाय सुस्थिरो भूत्वा तामुवाच पुरः स्थिताम् ३४ ॥
देवि युध्यस्व कान्तेऽद्य वृथाऽयं ते परिश्रमः ।
मूर्खाऽसि किल नारीणां नायं धर्मः कदाचन ३५ ॥
नारीणां लोचने बाणा भ्रुवावेव शरासनम् ।
हावभावास्तु शस्त्राणि पुमाँल्लक्ष्यं विचक्षणः ॥ ३६ ॥
सन्नाहश्चांगरागोऽत्र रथश्चापि मनोरथः ।
मन्दप्रजल्पितं भेरीशब्दो नान्यः कदाचन ॥३७॥
अन्यास्त्रधारणं स्त्रीणां स्त्रीणां विडंबनमसंशयम् ।
लज्जैव भूषणं कांते न च धाष्ट्र्यं कदाचन ॥३८॥
युध्यमाना वरा नारी कर्कशेवाभिदृश्यते ।
स्तनौ संगोपनीयौ वा धनुषः कर्षणे कथम् ॥३९॥
क्व मन्दगमनं कुत्र गदामादाय धावनम् ।
बुद्धिदा कालिका तेऽत्र चामुंडा परनायिका ॥ ४० ॥
चंडिकामन्त्रमध्यस्था लालनेऽसुस्वरा शिवा ।

वाहनं मृगराडास्ते सर्वसत्त्वभयंकरः ॥ ४१॥
वीणानादं परित्यज्य घंटानादं करोषि यत् ।
रूपयौवनयोः सर्वं विरोधि वरवर्णिनि ॥ ४२॥
यदि ते संगरेच्छाऽस्ति कुरूपा भव भामिनि ।
लम्बोष्ठी कुनखी क्रूरा ध्वांक्षवर्णा विलोचना ॥ ४३ ॥
लम्बपादा कुदन्ती च मार्जारनयनाकृतिः ।
ईदृशं रूपमास्थाय तिष्ठ युद्धे स्थिरा भव ॥ ४४॥
कर्कशं वचनं ब्रूहि ततो युद्धं करोम्यहम् ।
ईदृशीं सुदतीं दृष्ट्वा न मे पाणिः प्रसीदति ॥ ४५ ॥
हन्तुं त्वां मृगशावाक्षि कामकांतोपमे मृधे ।
व्यास उवाच।
इति ब्रुवाणं कामार्तं वीक्ष्य तं जगदम्बिका ॥४६॥
स्मितपूर्वमिदं वाक्यमुवाच भरतोत्तम ।
देव्युवाच।

किं विषीदसि मन्दात्मन्कामबाणविमोहितः ॥ ४७॥
प्रेक्षिकाऽहं स्थिता मूढ कुरु कालिकया मृधम् ।
चामुण्डया वा कुर्वेते तव योग्ये रणांगणे ॥ ४८ ॥
प्रहरस्व यथाकामं नाहं त्वां योद्धुमुत्सहे ।
इत्युक्त्वा कालिकां प्राह देवी मधुरया गिरा ॥ ४९ ॥
जह्येनं कालिके क्रूरे कुरूपप्रियमाहवे ।

व्यास उवाच।
इत्युक्ता कालिका कालप्रेरिता कालरूपिणी ॥५०॥
गदां प्रगृह्य तरसा तस्थावाजौ कृतोद्यमा ।
तयोः परस्परं युद्धं बभूवातिभयानकम् ॥५१॥
पश्यतां सर्वदेवानां मुनीनां च महात्मनाम् ।
गदामुद्यम्य शुंभोऽथ जघान कालिकां रणे ॥ ५२ ॥
कालिका दैत्यराजानं गदया न्यहनद्भृशम्।
बभंजास्य रथं चंडी गदया कनकोज्ज्वलम् ॥ ५३ ॥

खरान्हत्वा जघानाशु दारुकं दारुणस्वना।
स पदातिर्गदां गुर्वी समादाय क्रुधान्वितः ॥ ५४ ॥
कालिकाभुजयोर्मध्ये प्रहसन्नहनत्तदा ।
वंचयित्वा गदाघातं खड्गमादाय सत्वरा ॥५५॥
चिच्छेदास्य भुजं सव्यं सायुधं चंदनार्चितम् ।
स छिन्नबाहुविरथो गदापाणि: परिप्लुतः ॥ ५६॥
अचिरेण समागत्य कालिकामहनत्तदा ।
काली च करवालेन भुजं तस्याथ दक्षिणम् ॥५७ ॥
चिच्छेद प्रहसंती सा सगदं किल सांगदम् ।
कर्तुं पादप्रहारं स कुपितः प्रययौ जवात् ॥ ५८ ॥
काली चिच्छेद चरणौ खड्गेनास्य त्वरान्विता ।
सच्छिन्नकरपादोऽपि तिष्ठ तिष्ठेति च ब्रुवन् ॥ ५९ ॥
धावमानो ययावाशु कालिकां भीषयन्निव ।
तमागच्छंतमालोक्य कालिका कमलोपमम् ॥ ६०॥

चकर्त मस्तकं कंठाद्रुधिरौघवहं भृशम् ।
छिन्नेऽसौ मस्तके भूमौ पपात गिरिसन्निभः ॥ ६१ ॥
प्राणा विनिर्ययुस्तस्य देहादुत्क्रम्य सत्वरम् ।
गतासुं पतितं दैत्यं दृष्ट्वा देवाः सवासवाः ॥६२॥
तुष्टुवुस्तां तदा देवीं चामुंडां कालिकां तथा ।
ववुर्वाता: शिवास्तत्र दिशश्च विमला भृशम् ॥ ६३॥
बभूवुश्चाग्नयो होमे प्रदक्षिणशिखाः शुभाः ।
हतशेषाश्च ये दैत्याः प्रणम्य जगदंबिकाम् ॥६४ ॥
त्यक्त्वाऽऽयुधानि ते सर्वे पातालं प्रययुर्नृप ।
एतत्ते सर्वमाख्यातं देव्याश्चरितमुत्तमम् ॥६५ ॥
शुम्भादीनां वधं चैव सुराणां रक्षणं तथा ।
एतदाख्यानकं सर्वं पठन्ति भुवि मानवाः ॥ ६६॥
शृण्वन्ति च सदा भक्त्या ते कृतार्था भवंति हि ।
अपुत्रो लभते पुत्रान्निर्धनश्च धनं बहु ॥ ६७ ॥

रोगी च मुच्यते रोगात्सर्वान्कामानवाप्नुयात् ।
शत्रुतो न भयं तस्य य इदं चरितं शुभम् ॥
शृणोति पठते नित्यं मुक्तिमाञ्जायते नरः ॥ ६८ ॥
इति श्रीदेवीभागवते महापुराणे पञ्चमस्कन्धे शुम्भवधो नाम एकत्रिंशोऽध्यायः ॥ ३१॥ .

Roman transliteration

athaikatriṃśo'dhyāyaḥ
vyāsa uvāca|
iti teṣāṃ vacaḥ śrutvā śumbho daityapatistadā |
uvāca sainikānāśu kopākulitalocanaḥ || 1 ||
śumbha uvāca|
jālmā: kiṃ brūta durvācyaṃ kṛtvā jīvitumutsahe |
nihatya sacivānbhrātṝnnirlajjo vicarāmi kim 2 ||
kālaḥ kartā śubhānāṃ vā'śubhānāṃ balavattaraḥ |
kā ciṃtā mama durvāre tasminnīśe'pyarūpake || 3 ||
yadbhavati tadbhavatu yatkaroti karotu tat |
na me ciṃtā'sti kutrāpi maraṇājjīvanāttathā ||4||
sa kālo'pyanyathā kartuṃ bhāvito neśate kvacit |
na varṣati ca parjanyaḥ śrāvaṇe māsi sarvadā ||5||
kadācinmārgaśīrṣe vā pauṣe māghe'tha phālgune |

akāle varṣatīvāśu tasmānmukhyo na cāstyayam || 6 ||
kālo nimittamātraṃ tu daivaṃ hi balavattaram |
daivena nirmitaṃ sarvaṃ nānyathā bhavatītyadaḥ ||7||
daivameva paraṃ manye dhikporuṣamanarthakam |
jetā yaḥ sarvadevānāṃ niśumbho'pyanayā hataḥ ||8||
raktabījo mahāśūraḥ so'pi nāśaṃ gato yadā |
tadāhaṃ kīrtimutsṛjya jīvitāśāṃ karomi kim || 9 ||
prāpte kāle svayaṃ brahmā parārdhadvayasaṃmite |
nidhanaṃ yāti tarasā jagatkartā svayaṃ prabhuḥ || 10 ||
caturyugasahasraṃ tu brahmaṇo divase kila |
pataṃti bhavanātpaṃca nava ceṃdrāstathā punaḥ || 11 ||
tathaiva triguṇe viṣṇurmaraṇāyopakalpate |
tathaiva dviguṇe kāle śaṃkaraḥ śāṃtimeti ca || 12 ||
kā ciṃtā maraṇe mūḍhā niśvale daivanirmite |

mahī mahīdharāṇāṃ ca nāśaḥ sūryaśaśāṃkayoḥ || 13 ||
jātasya hi dhruvaṃ mṛtyurdhruvaṃ janma mṛtasya ca |
adhruve'smiñcharīre tu rakṣaṇīyaṃ yaśaḥ sthiram 14 ||
ratho me kalpyatāṃ śīghraṃ gamiṣyāmi raṇājire |
jayo vā maraṇaṃ vāpi bhavatvadyaiva daivataḥ || 15 ||
ityuktvā sainikāñchuṃbho rathamāsthāya satvaraḥ |
prayayāvaṃbikā yatra saṃsthitā tu himācale ||16||
sainyaṃ pracalitaṃ tasya saṃge tatra caturvidham |
hastyaśvarathapādātisaṃyutaṃ sāyudhaṃ bahu || 17 ||
tatra gatvā'cale śumbhaḥ saṃsthitāṃ jagadambikām |
trailokyamohinī kāṃtāmapaśyatsiṃhavāhinīm || 18 ||
sarvābharaṇabhūṣāḍhyāṃ sarvalakṣaṇasaṃyutām |
stūyamānāṃ suraiḥ khasthairgandharvayakṣakinnaraiḥ ||19||
puṣpaiśca pūjyamānāṃ ca maṃdārapādapodbhavaiḥ |

kurvāṇāṃ śaṃkhaninadaṃ ghaṃṭānādaṃ manoharam ||20||
dṛṣṭvā tāṃ mohamagamacchuṃbhaḥ kāmavimohitaḥ |
paṃcabāṇāhataḥ kāmaṃ manasā samaciṃtayat ||21||
aho rūpamidaṃ samyagaho cāturyamadbhutam |
sukumārā'titanvaṃgī sadyaḥ prakaṭayauvanā |
citrametadasau bālā kāmabhāvavivarjitā ||23||
kāmakāṃtāsamā rūpe sarvalakṣaṇalakṣitā |
ambikeyaṃ kimetattu haṃti sarvānmahābalān ||24||
upāyaḥ ko'tra kartavyo yena me vaśagā bhavet |
na maṃtrā vā marālākṣīsādhane sannidhau mama ||25||
sarvamaṃtramayī hyeṣā mohinī madagarvitā|
sundarīyaṃ kathaṃ me syādvaśagā varavarṇinī ||26||
pātālagamanaṃ me'tra na yuktaṃ samarāṃgaṇāt |
sāmadānavibhedaiśca neyaṃ sādhyā mahābalā ||27||

kiṃ kartavyaṃ kva gaṃtavyaṃ viṣame samupasthite |
maraṇaṃ nottamaṃ cātra strīkṛtaṃ tu yaśo'pahṛt ||28||
maraṇaṃ ṛṣibhiḥ proktaṃ saṃgare maṃgalāspadam |
yattatsamānabalayoryodhayoryudhyatoḥ kila || 29 ||
prāpteyaṃ daivaracitā nārī naraśatottamā |
nāśāyāsmatkulasyeha sarvathā'tibalā'balā ||30||
vṛthā kiṃ sāmavākyāni mayā yojyāni sāṃpratam |
hananāyāgatā hyeṣā kiṃ nu sāmnā prasīdati || 31 ||
na dānaiścālituṃ yogyā nānāśastravibhūṣitā |
bhedastu viphalaḥ kāmaṃ sarvadevavaśānugā ||32||
tasmāttu maraṇaṃ śreyo na saṃgrāme palāyanam |
jayo vā maraṇaṃ vā'dya bhavatveva yathāvidhi || 33 ||
vyāsa uvāca|
iti saṃciṃtyamānaḥ sa śumbhaḥ sattvāśrito'bhavat |

yuddhāya susthiro bhūtvā tāmuvāca puraḥ sthitām 34 ||
devi yudhyasva kānte'dya vṛthā'yaṃ te pariśramaḥ |
mūrkhā'si kila nārīṇāṃ nāyaṃ dharmaḥ kadācana 35 ||
nārīṇāṃ locane bāṇā bhruvāveva śarāsanam |
hāvabhāvāstu śastrāṇi pumā~llakṣyaṃ vicakṣaṇaḥ || 36 ||
sannāhaścāṃgarāgo'tra rathaścāpi manorathaḥ |
mandaprajalpitaṃ bherīśabdo nānyaḥ kadācana ||37||
anyāstradhāraṇaṃ strīṇāṃ strīṇāṃ viḍaṃbanamasaṃśayam |
lajjaiva bhūṣaṇaṃ kāṃte na ca dhārṣṭyaṃ kadācana ||38||
yudhyamānā varā nārī karkaśevābhidṛśyate |
stanau saṃgopanīyau vā dhanuṣaḥ karṣaṇe katham ||39||
kva mandagamanaṃ kutra gadāmādāya dhāvanam |
buddhidā kālikā te'tra cāmuṃḍā paranāyikā || 40 ||
caṃḍikāmantramadhyasthā lālane'susvarā śivā |

vāhanaṃ mṛgarāḍāste sarvasattvabhayaṃkaraḥ || 41||
vīṇānādaṃ parityajya ghaṃṭānādaṃ karoṣi yat |
rūpayauvanayoḥ sarvaṃ virodhi varavarṇini || 42||
yadi te saṃgarecchā'sti kurūpā bhava bhāmini |
lamboṣṭhī kunakhī krūrā dhvāṃkṣavarṇā vilocanā || 43 ||
lambapādā kudantī ca mārjāranayanākṛtiḥ |
īdṛśaṃ rūpamāsthāya tiṣṭha yuddhe sthirā bhava || 44||
karkaśaṃ vacanaṃ brūhi tato yuddhaṃ karomyaham |

īdṛśīṃ sudatīṃ dṛṣṭvā na me pāṇiḥ prasīdati || 45 ||
hantuṃ tvāṃ mṛgaśāvākṣi kāmakāṃtopame mṛdhe |
vyāsa uvāca|
iti bruvāṇaṃ kāmārtaṃ vīkṣya taṃ jagadambikā ||46||
smitapūrvamidaṃ vākyamuvāca bharatottama |
devyuvāca|

kiṃ viṣīdasi mandātmankāmabāṇavimohitaḥ || 47||
prekṣikā'haṃ sthitā mūḍha kuru kālikayā mṛdham |
cāmuṇḍayā vā kurvete tava yogye raṇāṃgaṇe || 48 ||
praharasva yathākāmaṃ nāhaṃ tvāṃ yoddhumutsahe |
ityuktvā kālikāṃ prāha devī madhurayā girā || 49 ||
jahyenaṃ kālike krūre kurūpapriyamāhave |
vyāsa uvāca|
ityuktā kālikā kālapreritā kālarūpiṇī ||50||
gadāṃ pragṛhya tarasā tasthāvājau kṛtodyamā |
tayoḥ parasparaṃ yuddhaṃ babhūvātibhayānakam ||51||
paśyatāṃ sarvadevānāṃ munīnāṃ ca mahātmanām |
gadāmudyamya śuṃbho'tha jaghāna kālikāṃ raṇe || 52 ||
kālikā daityarājānaṃ gadayā nyahanadbhṛśam|
babhaṃjāsya rathaṃ caṃḍī gadayā kanakojjvalam || 53 ||

kharānhatvā jaghānāśu dārukaṃ dāruṇasvanā|
sa padātirgadāṃ gurvī samādāya krudhānvitaḥ || 54 ||
kālikābhujayormadhye prahasannahanattadā |
vaṃcayitvā gadāghātaṃ khaḍgamādāya satvarā ||55||
cicchedāsya bhujaṃ savyaṃ sāyudhaṃ caṃdanārcitam |
sa chinnabāhuviratho gadāpāṇi: pariplutaḥ || 56||
acireṇa samāgatya kālikāmahanattadā |
kālī ca karavālena bhujaṃ tasyātha dakṣiṇam ||57 ||
ciccheda prahasaṃtī sā sagadaṃ kila sāṃgadam |
kartuṃ pādaprahāraṃ sa kupitaḥ prayayau javāt || 58 ||
kālī ciccheda caraṇau khaḍgenāsya tvarānvitā |
sacchinnakarapādo'pi tiṣṭha tiṣṭheti ca bruvan || 59 ||
dhāvamāno yayāvāśu kālikāṃ bhīṣayanniva |
tamāgacchaṃtamālokya kālikā kamalopamam || 60||

cakarta mastakaṃ kaṃṭhādrudhiraughavahaṃ bhṛśam |
chinne'sau mastake bhūmau papāta girisannibhaḥ || 61 ||
prāṇā viniryayustasya dehādutkramya satvaram |
gatāsuṃ patitaṃ daityaṃ dṛṣṭvā devāḥ savāsavāḥ ||62||
tuṣṭuvustāṃ tadā devīṃ cāmuṃḍāṃ kālikāṃ tathā |
vavurvātā: śivāstatra diśaśca vimalā bhṛśam || 63||
babhūvuścāgnayo home pradakṣiṇaśikhāḥ śubhāḥ |
hataśeṣāśca ye daityāḥ praṇamya jagadaṃbikām ||64 ||
tyaktvā''yudhāni te sarve pātālaṃ prayayurnṛpa |
etatte sarvamākhyātaṃ devyāścaritamuttamam ||65 ||
śumbhādīnāṃ vadhaṃ caiva surāṇāṃ rakṣaṇaṃ tathā |
etadākhyānakaṃ sarvaṃ paṭhanti bhuvi mānavāḥ || 66||
śṛṇvanti ca sadā bhaktyā te kṛtārthā bhavaṃti hi |
aputro labhate putrānnirdhanaśca dhanaṃ bahu || 67 ||

rogī ca mucyate rogātsarvānkāmānavāpnuyāt |
śatruto na bhayaṃ tasya ya idaṃ caritaṃ śubham ||
śṛṇoti paṭhate nityaṃ muktimāñjāyate naraḥ || 68 ||
iti śrīdevībhāgavate mahāpurāṇe pañcamaskandhe śumbhavadho nāma ekatriṃśo'dhyāyaḥ || 31|| .

English translation

1. Vyasa said O King! S'umbha, the Lord of the Daityas, hearing the words of the soldiers, began to say, then, with eyes rolling with anger.

2-15. S'umbha said "O Fools! What are you saying all this? How can I do this unspeakably mean act and then hope to live? How shall I be able to roam in this world when I have become the cause the slaying of my brothers and ministers? Time is the more powerful cause of all that takes place, good or bad; so when this formless Time is the Supreme Ruler, what use is there in my brooding over the result? Let whatever come that is inevitable, let whatever be done that is destined to take place; death or life, I do not think of either. The more so when Time is never able, even when worshipped, to thwart off death or life when their proper moment arrives. See! The God of rain gives us rain in the rainy season; but, it is seen that sometimes it does not rain in the month of S'ravan (the rainy season); whereas it rains sometimes in the month Agrahayana, Pausa, Magha, or Phalguna (not the rainy season). Therefore it is evident that Time is not the chief factor. Fate is stronger than Time; Time is merely the instrumental cause. It is this Fate that has created all this universe; it cannot be rendered otherwise. I consider Fate Supreme; Fie on this one's own exertion! For, Lo! Nis'umbha, who had before conquered all the Devas, is slain today by an ordinary woman! Alas!

When Raktabija, too, had been slain, how can I desire to hold on to my life, foregoing all my name and fame! Even Brahma, who has created all this universe, will not sooner come to an end than his longevity expires. Four thousand Yugas constitute one day of Brahma; and in that one day fourteen Indras perished; so twice the

life of Brahma constitute the life of Visnu; similarly twice the life period of Visnu constitute the life period of Mahes'a; and when their longevities expire, they come to an end. This visible earth, mountains, sun and moon all will perish; so it has been specially ordained by the Destiny; therefore, O Fools! I do not care a bit for the death. When a being is born, he must die; and when anyone dies, he will be born again, there is no doubt in this. So one ought to preserve one's name and fame which is more permanent in this transitory body. Prepare my chariot; I will go today to the battlefield; let victory or defeat come what it may, as Fate has ordained. I will soon go to fight."

16-33. Thus saying, S'umbha mounted on the chariot quickly and went where the Devi Ambika was staying. Then the four-fold army, cavalry, infantry, chariots, horses and elephants and innumerable soldiers, followed him with weapons in their hands. Going there to the Himalaya mountain, he saw the Divine Mother sitting on Her Lion. She appeared so very lovely as to enchant the three worlds. Her body was decorated with various ornaments, all the auspicious gems were manifest; the Devas, Gandarbhas, Yaksas and Kinnaras in the heavens were all worshipping Her with hymns and Parijata flowers; and the Devi was making beautiful sounds with bells and conches, indicative of Her victory. Seeing Her S'umbha was very much enchanted with passionate love and struck with, the five arrows of cupid, thought thus How wonderful is Her lovely countenance! See! How wonderful and amazing is Her skilfulness! Delicacy and capability to endure the hardships of war, though quite contrary to each other, are both in Her. What a wonder is this! Her bodies are extremely delicate and limbs are lean and thin; besides She is lately blooming into womanhood; still She does not feel any passion; this is undoubtedly very wonderful! She is exquisitely beautiful that can be desired of in one's mind;

and though She is endowed with all the auspicious signs, yet She has no inclinations for all the pleasures and allurements of the world and is now slaying

the powerful Asuras; this is wonderful indeed! Now what steps are to be taken so that this Lady comes under my control? All the Mantrams also are not with me now to bring over this Swan-eyed Lady unto me. This proud lovely Lady is the incarnate of all Mantrams; how will She come under my control? This heroic Lady cannot be controlled by conciliatory words, allurements, dissensions; it is not advisable, too, to fly away from the battlefield and to go to Patala. What am I to do? Where shall I go in this critical moment? And if I die at the hands of this Lady, that death is not a glorious one; it will take away my fame. The death in a battlefield is conducive to one's well being, so the sages say, when both the parties are equally strong. The Devas have created this Lady stronger than even hundred strong men; She is a woman merely in name. This Lady is very powerful and has come here to destroy the Danavas; there is no doubt in this. What effect will conciliatory words now produce on Her; She has come to slay us; Will She be appeased with good words? Neither will allurements of precious things be of any avail, for She is decked with various arms and weapons; nor will it be of any use to sow dissensions between the Devas and Her. Further all the Devas are under Her control. Therefore it is far better to die than to fly; victory or death would come unto me today as Fate has ordained.

34-46. Vyasa said O King! Thus thinking in his mind, S'umbha became ready to shew his strength; and firmly resolved to fight, he said to the Devi before him Devi! Fight. But, O One of delicate limbs! Thy so much toil is in vain. Thou hast no sense at all; for Thou art doing contrary to the doings of woman-kind. The pair of eyes of women are their arrows; the eyebrows are their bows; their gestures and postures are their weapons and their hits are those persons who are skilled in amorous love sentiments. The dyes used in painting the bodies are their armours, their mental desires are their chariots, so sweet soft words and conversations are their trumpet sounds; women have no other things for their war preparations. Therefore, O

Beloved! Any other weapons are mere mockeries and ridiculous; their modesty is their ornament; impudence can never grace them. An exquisitely beautiful woman, if engaged in a fight will look harsh; especially when Thou wilt draw Thy bow, how wilt Thou be able to hide Thy breasts? When Thou wilt run with Thy club, where will Thy gentle treadings go? O Beautiful! Thy councillors are this Kalika and the stupid Chamunda. Chandika is Thy adviser; her voice is very hoarse; how can then she be able to nurse Thee? Again this Lion, the terror of all the beings, is Thy carrier. Therefore, O Dear! Leave aside all these and come over unto me. O Beautiful One! That Thou art ringing Thy bells and dost not sound. Thy lute goes quite against Thy beauty and youth. O Sensitive One! If Thou likest to fight, better assume an ugly appearance, let Thy nature be ferocious and cruel; let Thy colour be black like a crow; lips elongated, legs long, nails ugly, teeth horrible, and let Thy eyes be ugly or yellow like those of a cat. O Devi! Assume such an ugly appearance and stand firmly for the fight. O Deer-eyed One! Speak first harsh words unto me; then I will fight with Thee; my hand does not get up to strike Thee with handsome teeth, in the battlefield. Who art like a second Rati.

47. Vyasa said O Best of the descendants of Bharata! When S'umbha said thus, the Divine Mother, seeing him passionate, smiled and said

48-50. O Stupid One! Why are you so much distressed with passion? O Fool! If your hand does not come forward to strike weapons at Me, then fight with this ugly Kalika or Chamunda; they are your best compeers in the battlefield; they will fight with you; I will stand as a mere Witness. Thus saying, the Devi Bhagavati said to Kalika, in sweet words "O Kalika! Your nature is fierce; this S'umbha likes also the fierce; so kill him."

51-69. Vyasa said O King! That Kalika, the incarnate of Death, thus ordered, took up Her club immediately and became ready to fight, as if sent there direct by the God of Death. A dreadful fight then ensued between the two; and the highsouled Munis and the Devas were present there and witnessed the great event. S'umbha first struck at Kalika, raising his club. Kalika, then, struck S'umbha in return with her club violently. Instantly she made a dreadful sound, broke down his chariot, glittering like gold, into pieces, killed the horses of the chariot and slew the charioteer. Walking, then, on foot with a very heavy club in his hand, S'umbha struck with great anger on the breast of Kalika and began to laugh. Kalika, in the meanwhile, rendering his stroke useless, soon took up Her axe and cut off his left hand, pasted with sandal and decked with arms and weapons. His left hand thus out off, his whole body was drenched with torrents of blood; yet he came up with club in his hand and struck Kalika with it. Kalika, too, laughed and with Her scimitar cut off his right arm holding the club and ornamented with armlet. S'umbha became angry and came up violently to kick Her when Kalika quickly cut off his two legs. His arms and legs thus severed from his body, the Demon frightened Kalika and told Her, "Wait, wait." And soon he came up before Her. Seeing the Demon coming, Kalika severed his neck from his body like a lotus; blood began to gush out in continuous streams. O King! The head of S'umbha, thus severed from his body, fell on the ground like a mountain. Immediately the life left the body. Seeing the Danava fall down lifeless, Indra and the other hosts of Devas began to worship the Devi Bhagavati, Chamunda, and Kalika and chanted lovely hymns to them. The winds then began to blow pleasantly; all the quarters looked very clear and Fire in sacrificial altars, being circumambulated, became very propitious. On the other hand, those Daityas that remained alive quitted their arms and weapons, bowed down to the Divine Mother, and fled away one and all to the Patala. O King! I have now described in regular order to you how the Devi protected the Devas and destroyed S'umbha and other Asuras. Those human beings on the surface of the earth that read this anecdote from the beginning to the very end or hear it constantly, get all their desires fulfilled; there

is no doubt in this. O King! Verily he gets a son who has not got any son; he gets abundance of wealth who is without any wealth; the diseased become cured of their diseases; what more can be said than the fact that he who hears this glorious deed of the Devi in its entirety, gets all that he desires. O King! That man who reads daily this holy anecdote or hears it, has never to fear from his enemies; in addition be gets liberation after leaving his this body.

Here ends the Thirty-first Chapter of the Fifth Book on the death of S'umbha in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 32

On The King Suratha's Going To

Chapter 119 of 318 · 58 detected Sanskrit verse markers

Sanskrit

अथ द्वात्रिंशोऽध्यायः
जनमेजय उवाच।
महिमा वर्ण्यते सम्यक्चंडिकायास्त्वया मुने ।
केन चाराधिता पूर्वं चरित्रत्रययोगतः ॥ १ ॥
प्रसन्ना कस्य वरदा केन प्राप्तं फलं महत् ।
आराध्य कामदां देवीं कथयस्व कृपानिधे ॥२॥
उपासनाविधिं ब्रह्मस्तथा पूजाविधिं वद ।
विस्तरेण महाभाग होमस्य च विधिं पुनः ॥ ३ ॥
सूत उवाच।
इति भूपवचः श्रुत्वा प्रीतः सत्यवतीसुतः ।
प्रत्युवाच नृपं कृष्णो महामायाप्रपूजनम् ॥४॥
व्यास उवाच।
स्वारोचिषेऽन्तरे पूर्वं सुरथो नाम पार्थिवः ।
बभूव परमोदारः प्रजापालनतत्परः ॥५॥

सत्यवादी कर्मपरो ब्राह्मणानां च पूजकः ।
गुरुभक्तिरतो नित्यं स्वदारगमने रतः ॥६ ॥
दानशीलोऽविरोधी च धनुर्वेदैकपारगः ।
एवं पालयतो राज्यं म्लेच्छाः पर्वतवासिनः ॥७॥
बलाच्छत्रुत्वमापन्नाः सैन्यं कृत्वा चतुर्विधम् ।
हस्त्यश्वरथपादातिसहितास्ते मदोत्कटाः ॥८॥
कोलाविध्वंसिनः प्राप्ताः पृथ्वीग्रहणतत्पराः ।
सुरथः सैन्यमादाय संमुखः समपद्यत ॥ ९ ॥
युद्धं समभवद्घोरं तस्य तैरतिदारुणैः ।
म्लेच्छानां तु बलं स्वल्पं राज्ञस्तद्बलमद्भुतम् १० ॥
तथापि तैर्जितो युद्धे दैवाद्राजा पराजितः ।
भग्नश्च स्वपुरं प्राप्तः सुरक्षं दुर्गमंडितम् ॥११॥
चिंतयामास मेधावी राजा नीतिविचक्षणः ।
प्रधानान्विमना दृष्ट्वा शत्रुपक्षसमाश्रितान् ॥१२॥

स्थानं गृहीत्वा विपुलं परिखादुर्गमंडितम् ।
कालप्रतीक्षा कर्तव्या किं वा युद्धं वरं मतम् ॥ १३ ॥

मंत्रिणः शत्रुवशगा मंत्रयोग्या न ते किल ।
किं करोमीति मनसा भूपतिः समचिंतयत् ॥ १४ ॥
कदाचित्ते गृहीत्वा मां पापाचाराः पराश्रिताः ।
शत्रुभ्योऽथ प्रदास्यंति तदा किं वा भविष्यति ॥ १५ ॥
पापबुद्धिषु विश्वासो न कर्तव्यः कदाचन ।
किं ते वै प्रकुर्वन्ति ये लोभवशगा नराः ॥ १६ ॥
भ्रातरं पितरं मित्रं सुहृदं बांधवं तथा ।
गुरुं पूज्यं द्विजं द्वेष्टि लोभाविष्टः सदा नरः ॥१७॥
तस्मान्मया न कर्तव्यो विश्वासः सर्वथाऽधुना ।
मंत्रिवर्गेऽतिपापिष्ठे शत्रुपक्षसमाश्रिते ॥ १८ ॥
इति संचिंत्य मनसा राजा परमदुर्मनाः ।
एकाकी हयमारुह्य निर्जगाम पुरात्ततः ॥ १९ ॥

असहायोऽथ निर्गत्य गहनं वनमाश्रितः ।
चिन्तयामास मेधावी क्व गंतव्यं मया पुनः ॥२०॥
योजनत्रयमात्रे तु मुनेराश्रममुत्तमम् ।
ज्ञात्वा जगाम भूपालस्तापसस्य सुमेधसः ॥ २१ ।
बहुवृक्षसमायुक्तं नदी पुलिन संश्रितम् ।
निर्वैरश्वापदाकीर्णं कोकिलारावमंडितम् ॥२२॥
शिष्याध्ययनशब्दाढ्यं मृगयूथशतावृतम् ।
नीवारान्नसुपक्वाढ्यं सुपुष्पफलपादपम् ॥२३॥
होमधूमसुगंधेन प्रीतिदं प्राणिनां सदा ।
वेदध्वनिसमाक्रांतं स्वर्गादपि मनोहरम् ॥२४॥
दृष्ट्वा तमाश्रमं राजा बभूवासौ मुदान्वितः ।
भयं त्यक्त्वा मतिं चक्रे विश्रामाय द्विजाश्रमे २५ ॥
आसज्य पादपेऽश्वं तु जगाम विनयान्वितः ।
दृष्ट्वा तं मुनिमासीनं सालच्छायासु संश्रितम् ॥२६॥

मृगाजिनासनं शांतं तपसाऽतिकृशं ऋजुम् ।
अध्यापयंतं शिष्यांश्च वेदशास्त्रार्थदर्शिनम् ॥२७॥
रहितं क्रोधलोभाद्यैर्द्वंद्वातीतं विमत्सरम् ।
आत्मज्ञानरतं सत्यवादिनं शमसंयुतम् ॥२८॥
तं वीक्ष्य भूपतिर्भूमौ पपात दण्डवत्तदा ।
तदग्रे ऽश्रुजलापूर्णनयनः प्रेमसंयुतः ॥२९॥
उत्तिष्ठोत्तिष्ठ भद्रं ते तमुवाच तदा मुनिः ।
शिष्यो ददौ बृसीं तस्मै गुरुणा नोदितस्तदा ॥३०॥
उत्थाय नृपतिस्तस्यां समासीनस्तदाज्ञया ।
अर्घ्यपाद्यार्हणं चक्रे सुमेधा विधिपूर्वकम् ॥३१॥
पप्रच्छात्र कुतः प्राप्तः कस्त्वं चिंतापरः कथम् ।

कथयस्व यथाकामं संवृत्तं कारणं त्विह ॥३२॥
किमागमनकृत्यं ते ब्रूहि कार्यं मनोगतम् ।
करिष्ये वांछितं काममसाध्यमपि यत्तव ॥ ३३ ॥

राजोवाच।
सुरथो नाम राजाऽहं शत्रुभिश्च पराजितः ।
त्यक्त्वा राज्यं गृहं भार्यामहं ते शरणं गतः ॥ ३४ ॥
यदाज्ञापयसे ब्रह्मंस्तदहं भक्तितत्परः ।
करिष्यामि न मे त्राता त्वदन्यः पृथिवीतले ॥३५॥
शत्रुभ्यो मे भयं घोरं प्राप्तोऽस्म्यद्य तवांतिकम् ।
त्रायस्व मुनिशार्दूल शरणागतवत्सल ॥३६॥
ऋषिरुवाच।
निर्भयं वस राजेंद्र नात्र ते शत्रवः किल ।
आगमिष्यंति बलिनो निश्चयं तपसो बलात् ॥३७॥
नात्र हिंसा प्रकर्तव्या वनवृत्त्या नृपोत्तम ।
कर्तव्यं जीवनं शस्तैर्नीवारफलमूलकैः ॥३८॥
व्यास उवाच।
इति तस्य वचः श्रुत्वा निर्भयः स नृपस्तदा ।

उवासाश्रम एवासौ फलमूलाशनः शुचिः ॥ ३९ ॥
कदाचित्स नृपस्तत्र वृक्षच्छायां समाश्रितः ।
चिन्तयामास चिंतार्तो गृह एव गताशयः ॥ ४० ॥
राज्यं मे शत्रुभिः प्राप्तं म्लेच्छैः पापरतैः सदा ।
संपीडिताः स्युर्लोकास्तैर्दुराचारैर्गतत्रपैः ॥ ४१ ॥
गजाश्च तुरगाः सर्वे दुर्बला भक्ष्यवर्जिताः ।
जाताः स्युर्नात्र संदेहः शत्रुणा परिपीडिताः ॥ ४२॥
सेवका मम सर्वे ते शत्रूणां वशवर्तिनः ।
दुःखिता एव जाताः स्युः पालिता ये मया पुरा ॥
धनं मे सुदुराचारैरसद्व्ययपरैः परैः ।
द्यूतासवभुजिष्यादिस्थाने स्यात्प्रापितं किल ॥ ४४ ॥
कोशक्षयं करिष्यन्ति व्यसनैः पापबुद्धयः ।
न पात्रदाननिपुणा म्लेच्छास्ते मन्त्रिणोऽपि मे ४५ ॥
इति चिन्तापरो राजा वृक्षमूलस्थितो यदा ।

तदाजगाम वैश्यस्तु कश्चिदार्तिपरस्तथा ॥ ४६ ॥
नृपेण पुरतो दृष्टः पार्श्वे तत्रोपवेशितः ।
पप्रच्छ तं नृपः कोऽसि कुत एवागतो वनम् ॥४७॥
कोऽसि कस्माच्च दीनोऽसि हरितः शोकपीडितः ।
ब्रूहि सत्यं महाभाग मैत्री साप्तपदी मता ॥ ४८ ॥
व्यास उवाच।

तच्छ्रुत्वा वचनं राज्ञस्तमुवाच विशोत्तमः ।
उपविश्य स्थिरो भूत्वा मत्वा साधुसमागमम् ॥४९॥
वैश्य उवाच।
मित्राहं वैश्यजातीयः समाधिर्नाम विश्रुतः ।
धनवान्धर्मनिपुण: सत्यवागनसूयकः ॥ ५० ॥
पुत्रदारैर्निरस्तोऽहं धनलुब्धैरसाधुभिः ।
"कृपणेति मिषं कृत्वा त्यक्त्वा मायां सुदुस्त्यजाम्"
स्वजनेन च संत्यक्तः प्राप्तोऽस्मि वनमाशु वै ॥ ५१ ॥

कोऽसि त्वं भाग्यवान्भासि कथयस्व प्रियाधुना ।
राजोवाच।
सुरथो नाम राजाऽहं दस्युभिः पीडितोऽभवम् ॥५२॥
प्राप्तोऽस्मि गतराज्योऽत्र मंत्रिभिः परिवंचितः ।
दिष्ट्या त्वमत्र मित्रं मे मिलितोऽसि विशोत्तम ५३ ॥
सुखेन विहरिष्यावो वनेऽत्र शुभपादपे ।
शोकं त्यज महाबुद्धे स्वस्थो भव विशोत्तम ॥५४ ॥
"अत्रैव च यथाकामं सुखं तिष्ठ मया सह । "
वैश्य उवाच।
कुटुम्बं मे निरालंबं मया हीनं सुदुःखितम् ।
भविष्यति च चिन्तार्तं व्याधिशोकोपतापितम् ५५ ॥
भार्यादेहे सुखं नो वा पुत्रदेहे न वा सुखम् ।
इति चिन्तातुरं चेतो न मे शाम्यति भूमिप ॥ ५६ ॥
कदा द्रक्ष्ये सुतं भार्यां गृहं स्वजनमेव च ।

स्वस्थं न मन्मनो राजन्गृहचिन्ताकुलं भृशम् ॥५७॥
राजोवाच।
यैर्निरस्तोऽसि पुत्राद्यैरसद्वृत्तैः सुबालिशैः ।
तान्दृष्ट्वा किं सुखं तेऽद्य भविष्यति महामते ॥ ५८ ॥
हितकारी वरः शत्रुर्दुःखदाः सुहृदः कुतः ।
तस्मात्स्थिरं मनः कृत्वा विहरस्व मया सह ॥ ५९ ॥
वैश्य उवाच।
मनो मे न स्थिरं राजन्भवत्यद्य सुदुःखितम् ।
चिन्तयाऽत्र कुटुम्बस्य दुस्त्यजस्य दुरात्मभिः ॥ ६०॥
राजोवाच।
ममापि राज्यजं दुःखं दुनोति किल मानसम् ।
पृच्छावोऽद्य मुनिं शांतं शोकनाशनमौषधम् ॥ ६१ ॥
व्यास उवाच।
इति कृत्वा मतिं तौ तु राजा वैश्यश्च जग्मतुः ।

मुनिं तौ विनयोपेतौ प्रष्टुं शोकस्य कारणम् ॥ ६२॥
गत्वा तं प्रणिपत्याह राजा ऋषिमनुत्तमम् ।
आसीनं सम्यगासीनः शांतं शांतिमुपागतः ॥ ६३॥
इति श्रीदेवीभागवते महापुराणे पञ्चमस्कन्धे द्वात्रिंशोऽध्यायः ॥ ३२ ॥

Roman transliteration

atha dvātriṃśo'dhyāyaḥ
janamejaya uvāca|
mahimā varṇyate samyakcaṃḍikāyāstvayā mune |
kena cārādhitā pūrvaṃ caritratrayayogataḥ || 1 ||
prasannā kasya varadā kena prāptaṃ phalaṃ mahat |
ārādhya kāmadāṃ devīṃ kathayasva kṛpānidhe ||2||
upāsanāvidhiṃ brahmastathā pūjāvidhiṃ vada |
vistareṇa mahābhāga homasya ca vidhiṃ punaḥ || 3 ||
sūta uvāca|
iti bhūpavacaḥ śrutvā prītaḥ satyavatīsutaḥ |
pratyuvāca nṛpaṃ kṛṣṇo mahāmāyāprapūjanam ||4||
vyāsa uvāca|
svārociṣe'ntare pūrvaṃ suratho nāma pārthivaḥ |
babhūva paramodāraḥ prajāpālanatatparaḥ ||5||

satyavādī karmaparo brāhmaṇānāṃ ca pūjakaḥ |
gurubhaktirato nityaṃ svadāragamane rataḥ ||6 ||
dānaśīlosvirodhī ca dhanurvedaikapāragaḥ |
evaṃ pālayato rājyaṃ mlecchāḥ parvatavāsinaḥ ||7||
balācchatrutvamāpannāḥ sainyaṃ kṛtvā caturvidham |
hastyaśvarathapādātisahitāste madotkaṭāḥ ||8||
kolāvidhvaṃsinaḥ prāptāḥ pṛthvīgrahaṇatatparāḥ |
surathaḥ sainyamādāya saṃmukhaḥ samapadyata || 9 ||
yuddhaṃ samabhavadghoraṃ tasya tairatidāruṇaiḥ |
mlecchānāṃ tu balaṃ svalpaṃ rājñastadbalamadbhutam 10 ||
tathāpi tairjito yuddhe daivādrājā parājitaḥ |
bhagnaśca svapuraṃ prāptaḥ surakṣaṃ durgamaṃḍitam ||11||
ciṃtayāmāsa medhāvī rājā nītivicakṣaṇaḥ |
pradhānānvimanā dṛṣṭvā śatrupakṣasamāśritān ||12||

sthānaṃ gṛhītvā vipulaṃ parikhādurgamaṃḍitam |
kālapratīkṣā kartavyā kiṃ vā yuddhaṃ varaṃ matam || 13 ||
maṃtriṇaḥ śatruvaśagā maṃtrayogyā na te kila |
kiṃ karomīti manasā bhūpatiḥ samaciṃtayat || 14 ||
kadācitte gṛhītvā māṃ pāpācārāḥ parāśritāḥ |
śatrubhyo'tha pradāsyaṃti tadā kiṃ vā bhaviṣyati || 15 ||
pāpabuddhiṣu viśvāso na kartavyaḥ kadācana |
kiṃ te vai prakurvanti ye lobhavaśagā narāḥ || 16 ||
bhrātaraṃ pitaraṃ mitraṃ suhṛdaṃ bāṃdhavaṃ tathā |
guruṃ pūjyaṃ dvijaṃ dveṣṭi lobhāviṣṭaḥ sadā naraḥ ||17||
tasmānmayā na kartavyo viśvāsaḥ sarvathā'dhunā |
maṃtrivarge'tipāpiṣṭhe śatrupakṣasamāśrite || 18 ||
iti saṃciṃtya manasā rājā paramadurmanāḥ |
ekākī hayamāruhya nirjagāma purāttataḥ || 19 ||

asahāyo'tha nirgatya gahanaṃ vanamāśritaḥ |
cintayāmāsa medhāvī kva gaṃtavyaṃ mayā punaḥ ||20||
yojanatrayamātre tu munerāśramamuttamam |
jñātvā jagāma bhūpālastāpasasya sumedhasaḥ || 21 |
bahuvṛkṣasamāyuktaṃ nadī pulina saṃśritam |
nirvairaśvāpadākīrṇaṃ kokilārāvamaṃḍitam ||22||
śiṣyādhyayanaśabdāḍhyaṃ mṛgayūthaśatāvṛtam |
nīvārānnasupakvāḍhyaṃ supuṣpaphalapādapam ||23||
homadhūmasugaṃdhena prītidaṃ prāṇināṃ sadā |
vedadhvanisamākrāṃtaṃ svargādapi manoharam ||24||
dṛṣṭvā tamāśramaṃ rājā babhūvāsau mudānvitaḥ |
bhayaṃ tyaktvā matiṃ cakre viśrāmāya dvijāśrame 25 ||
āsajya pādape'śvaṃ tu jagāma vinayānvitaḥ |
dṛṣṭvā taṃ munimāsīnaṃ sālacchāyāsu saṃśritam ||26||

mṛgājināsanaṃ śāṃtaṃ tapasā'tikṛśaṃ ṛjum |
adhyāpayaṃtaṃ śiṣyāṃśca vedaśāstrārthadarśinam ||27||
rahitaṃ krodhalobhādyairdvaṃdvātītaṃ vimatsaram |
ātmajñānaratataṃ satyavādinaṃ śamasaṃyutam ||28||
taṃ vīkṣya bhūpatirbhūmau papāta daṇḍavattadā |
tadagre 'śrujalāpūrṇanayanaḥ premasaṃyutaḥ ||29||
uttiṣṭhottiṣṭha bhadraṃ te tamuvāca tadā muniḥ |
śiṣyo dadau bṛsīṃ tasmai guruṇā noditastadā ||30||
utthāya nṛpatistasyāṃ samāsīnastadājñayā |
arghyapādyārhaṇaṃ cakre sumedhā vidhipūrvakam ||31||
papracchātra kutaḥ prāptaḥ kastvaṃ ciṃtāparaḥ katham |
kathayasva yathākāmaṃ saṃvṛttaṃ kāraṇaṃ tviha ||32||
kimāgamanakṛtyaṃ te brūhi kāryaṃ manogatam |
kariṣye vāṃchitaṃ kāmamasādhyamapi yattava || 33 ||

rājovāca|
suratho nāma rājā'haṃ śatrubhiśca parājitaḥ |
tyaktvā rājyaṃ gṛhaṃ bhāryāmahaṃ te śaraṇaṃ gataḥ || 34 ||
yadājñāpayase brahmaṃstadahaṃ bhaktitatparaḥ |
kariṣyāmi na me trātā tvadanyaḥ pṛthivītale ||35||
śatrubhyo me bhayaṃ ghoraṃ prāpto'smyadya tavāṃtikam |
trāyasva muniśārdūla śaraṇāgatavatsala ||36||
ṛṣiruvāca|
nirbhayaṃ vasa rājeṃdra nātra te śatravaḥ kila |
āgamiṣyaṃti balino niścayaṃ tapaso balāt ||37||
nātra hiṃsā prakartavyā vanavṛttyā nṛpottama |
kartavyaṃ jīvanaṃ śastairnīvāraphalamūlakaiḥ ||38||
vyāsa uvāca|
iti tasya vacaḥ śrutvā nirbhayaḥ sa nṛpastadā |

uvāsāśrama evāsau phalamūlāśanaḥ śuciḥ || 39 ||
kadācitsa nṛpastatra vṛkṣacchāyāṃ samāśritaḥ |
cintayāmāsa ciṃtārto gṛha eva gatāśayaḥ || 40 ||
rājyaṃ me śatrubhiḥ prāptaṃ mlecchaiḥ pāparataiḥ sadā |
saṃpīḍitāḥ syurlokāstairdurācārairgatatrapaiḥ || 41 ||
gajāśca turagāḥ sarve durbalā bhakṣyavarjitāḥ |
jātāḥ syurnātra saṃdehaḥ śatruṇā paripīḍitāḥ || 42||
sevakā mama sarve te śatrūṇāṃ vaśavartinaḥ |

duḥkhitā eva jātāḥ syuḥ pālitā ye mayā purā ||
dhanaṃ me sudurācārairasadvyayaparaiḥ paraiḥ |
dyūtāsavabhujiṣyādisthāne syātprāpitaṃ kila || 44 ||
kośakṣayaṃ kariṣyanti vyasanaiḥ pāpabuddhayaḥ |
na pātradānanipuṇā mlecchāste mantriṇo'pi me 45 ||
iti cintāparo rājā vṛkṣamūlasthito yadā |

tadājagāma vaiśyastu kaścidārtiparastathā || 46 ||
nṛpeṇa purato dṛṣṭaḥ pārśve tatropaveśitaḥ |
papraccha taṃ nṛpaḥ ko'si kuta evāgato vanam ||47||
ko'si kasmācca dīno'si haritaḥ śokapīḍitaḥ |
brūhi satyaṃ mahābhāga maitrī sāptapadī matā || 48 ||
vyāsa uvāca|
tacchrutvā vacanaṃ rājñastamuvāca viśottamaḥ |
upaviśya sthiro bhūtvā matvā sādhusamāgamam ||49||
vaiśya uvāca|
mitrāhaṃ vaiśyajātīyaḥ samādhirnāma viśrutaḥ |
dhanavāndharmanipuṇa: satyavāganasūyakaḥ || 50 ||
putradārairnirasto'haṃ dhanalubdhairasādhubhiḥ |
“kṛpaṇeti miṣaṃ kṛtvā tyaktvā māyāṃ sudustyajām”
svajanena ca saṃtyaktaḥ prāpto'smi vanamāśu vai || 51 ||

ko'si tvaṃ bhāgyavānbhāsi kathayasva priyādhunā |
rājovāca|
suratho nāma rājā'haṃ dasyubhiḥ pīḍito'bhavam ||52||
prāpto'smi gatarājyo'tra maṃtribhiḥ parivaṃcitaḥ |
diṣṭyā tvamatra mitraṃ me milito'si viśottama 53 ||
sukhena vihariṣyāvo vane'tra śubhapādape |
śokaṃ tyaja mahābuddhe svastho bhava viśottama ||54 ||
"atraiva ca yathākāmaṃ sukhaṃ tiṣṭha mayā saha | "
vaiśya uvāca|
kuṭumbaṃ me nirālaṃbaṃ mayā hīnaṃ suduḥkhitam |
bhaviṣyati ca cintārtaṃ vyādhiśokopatāpitam 55 ||
bhāryādehe sukhaṃ no vā putradehe na vā sukham |
iti cintāturaṃ ceto na me śāmyati bhūmipa || 56 ||
kadā drakṣye sutaṃ bhāryāṃ gṛhaṃ svajanameva ca |

svasthaṃ na manmano rājangṛhacintākulaṃ bhṛśam ||57||
rājovāca|
yairnirasto'si putrādyairasadvṛttaiḥ subāliśaiḥ |
tāndṛṣṭvā kiṃ sukhaṃ te'dya bhaviṣyati mahāmate || 58 ||
hitakārī varaḥ śatrurduḥkhadāḥ suhṛdaḥ kutaḥ |
tasmātsthiraṃ manaḥ kṛtvā viharasva mayā saha || 59 ||
vaiśya uvāca|
mano me na sthiraṃ rājanbhavatyadya suduḥkhitam |
cintayā'tra kuṭumbasya dustyajasya durātmabhiḥ || 60||
rājovāca|
mamāpi rājyajaṃ duḥkhaṃ dunoti kila mānasam |
pṛcchāvo'dya muniṃ śāṃtaṃ śokanāśanamauṣadham || 61 ||
vyāsa uvāca|
iti kṛtvā matiṃ tau tu rājā vaiśyaśca jagmatuḥ |

muniṃ tau vinayopetau praṣṭuṃ śokasya kāraṇam || 62||
gatvā taṃ praṇipatyāha rājā ṛṣimanuttamam |
āsīnaṃ samyagāsīnaḥ śāṃtaṃ śāṃtimupāgataḥ || 63||
iti śrīdevībhāgavate mahāpurāṇe pañcamaskandhe dvātriṃśo'dhyāyaḥ || 32 ||

English translation

1-4. Janamejaya said O Best of Munis! The glory of Chandika has been fully described by you. By whom was She worshipped in the ancient times after the reading and hearing of Her three glorious deeds (the killing of Madhu Kaitava, etc.)? Who was it that derived the best effects by worshipping the Devi, the Bestower of all desires? When and with whom was She pleased and then offered boons? O Ocean of mercy! Kindly narrate fully all these things to me. O Brahmana! Describe to me also the rules how the meditation, worship and Homa of the Great Devi are conducted. Suta said "O Risis! Krisna Dvaipayana, the son of Satyavati, was very glad to hear these questions of Janamejaya and began to describe how the worship, etc., of the Maha Maya, the Devi Bhagavati are to be done."

5-21. Vyasa said O King! In days of yore in Svarochisa Manvantara there was a king, named Suratha, very liberal-minded and devoted to govern well his subjects. He was truthful, active and energetic, and devoted to his Guru; he always served the twice-born and he never used to hold any sexual intercourse except with his legal wife. He was generous, not liking to quarrel with anybody, and expert in the science of archery. While he was thus governing his kingdom, the MIechchas, the hill tribes, turned out his enemies. They destroyed the city of Kola, became very haughty and turbulent and desired to conquer the whole earth by their sheer force. Thus accompanied by the great four-fold army elephants, chariots, cavalry and infantry they came to conquer the dominion of the King Suratha. A dreadful fight then ensued between the King and the dreadful MIechchas. O King! The MIechcha forces were not at all numerous whereas the armies of the king were large; still the MIechchas were lucky to win the battle. The King, defeated, fled to his own city which

was a strongly fortified place. The good King, wise in statesmanship when he saw that his ministers had gone over to the enemies' party, became very anxious and thought whether it was advisable for him to wait for a better opportunity, remaining within his own extensive city, well guarded by a strong wall and ditch or it would be better to fight on. The King thought also that it would not at all be advisable to consult with his ministers who were, then, under the control of his enemies; what then would he do under the circumstances? Those vicious ministers could at any time deliver him to the hands of his enemies; what would then happen to him! Those men, that are avaricious, can do anything in this world; therefore it would never be advisable to trust them. The people under the sway of greed commit injury to their fathers, brothers, friends, acquaintances, their Gurus and the adored Brahmanas. When the ministers had joined with his enemies, they could well be classed with the vicious; no doubt in this. Never could they be trusted under the above circumstances. Thus pondering over the matter, the King became absent-minded, and, finding no remedy, went out of the city alone, mounted on a horse. The intelligent King, helpless, entered into a dense forest and thought where would he go now? Knowing, then, that there was, at a distance of three Yojanas from that place, a hermitage of the great ascetic the Sumedha Risi, the King went there. (N.B. A Yojana is a distance measuring four Krosas or eight or nine miles.)

22-33. O King! That hermitage was more beautiful than even the Heavens; it was on the bank of a river; various kinds of trees were there; it was frequented with wild animals having no enmity with each other; the whole place was echoed with the sounds of cuckoos. The students were studying and reverberating the atmosphere with their Vedic chants; hundreds of herds of deers were running

there; rice trees had grown there wildly at places and their harvests were collected at places; good flowery trees and others with delicious fruits were seen there; at places fragrant smells of oblations of ghee, etc., were coming; all these were delighting to any man who went or

stayed there. The King Suratha was very glad to see that As'rama; he became fearless and wanted to stay there in the hermitage of the Brahmin. Fastening his horse at the root of a tree, the King approached humbly to the Risi, and saw that the Muni was seated on a deer skin under the shade of dense Sal trees. He was peaceful, lean and thin by tapasya. His stature was straight; and he was teaching his disciples and explaining to them the meaning of the Veda S'astras.

He was void of anger, greed, etc., beyond all the dualities, without any jealousy, always devoted to the contemplation of his Self, truthful and full of peace. Seeing him the King was filled with tears and prostrated before him and fell like a stick before him. The Muni, seeing him thus asked him to get up and enquired about his welfare. A disciple then at the sign of the Guru, gave him a Kus'asan, to take his seat. The King got up and at his permission took his seat on that kus'asan; the the Muni worshipped the King duly by offering to him water to wash his feet, and Arghya (an offer of green grass, rice, etc). Then the Muni asked him, "Who are you? What for are you come here? Why are you so anxious? Tell frankly all these that are not yet known to me. What do you want? Speak out your mind. Even if that be impracticable, I will no doubt try my best to accomplish your desired ends."

34-36. The King said "O Muni! I am the King Suratha; defeated by my enemy, I have left my kingdom, palace, and wife and have come to your refuge. O Brahmana! I am ready to do whatever you order me; on this surface of the earth there is no one but you who can protect me. Now I am very much terrified by my enemy; therefore I have come to you. O Muni! You protect those who come to seek your refuge; I have now come here to seek your shelter; so save me from this danger."

37-38. The Maharsi said "O King! Stay here without any fear; none of your enemies would be able to enter this hermitage by my power of Tapasya, even if they be very powerful. O Best of Kings! You will not be allowed to kill any animals here; you will have to sustain yourself on this wild rice, roots and fruits, etc., as the rules of the forest living permit."

39-48. Vyasa said Thus hearing his words, the King began to live there, with all purity and without any fear, on roots and fruits. Once the King, while taking rest under the shade of a tree, while thinking of various things, thought of his own house thus "My enemies have, no doubt acquired my kingdom, but they are vicious and wicked, shameless MIechchas and always addicted to sinful deeds; certainly they are tormenting my subjects. My elephants and horses are not regularly getting their food and have all become powerless; certainly they are suffering very much from my enemies. All the servants that were nourished by me before are now all suffering from troubles, having been subjected by my enemies. The wicked enemies are certainly squandering away my hoarded wealth to bad immoral purposes, in gambling, drinking and in revelling with prostitutes. Those MIechchas and my ministers are always intent on vicious acts; they do not know who are the proper persons to be given charities; so they will no doubt exhaust away my coffers in doing sinful acts." While the King was thus meditating, seated at the root of a tree, there came one man of the Vais'ya caste looking very distressed. The King saw and instantly bade him take his seat beside him; then the King asked the Vais'ya >- "O Noble One! Of what caste are you? Whence are you coming to this forest? What is your name? What for you look so pale and distressed? What calamity has befallen to you? O Good One! Two persons become friends whenever they speak seven words amongst them; according to this rule I am your friend; tell me, therefore, truly all these things."

49. Vyasa said The Vais'ya, hearing these words from the King, took his seat and felt himself much relieved and thinking that he has met with a saint, began to speak thus

50-52. O my Friend! I belong to the Vais'ya caste; my name is Samadhi; I was rich, never I had any jealousy towards anybody; always I used to speak truth and was devoted to religious acts. My wife and sons are very greedy of money and are irreligious; so they cut off all their affections and connections with me, very difficult to cut though, and have driven me out of the house on the pretext that I am very miserly. Thus forsaken by my relatives, I have now come to this forest. You look to be a fortunate man; therefore kindly, O Dear One! give me now your introduction and oblige.

53-55. The King said I am the King Suratha; lately I had a defeat from the dacoits; moreover my ministers deceived me; consequently I am deprived of my kingdom and have now come here. O Best of Vais'yas! Fortunately you have come to me today as my friend. We two will repose here gladly in this beautiful forest covered with trees. O Intelligent One! Now quit your sorrow; be calm and quiet and rest with me, at your leisure, here happily.

56-58. The Vais'ya said O King! My friends and relatives must have been helpless, very sorrowful and they are distressed at my absence; they must have been troubled very much by diseases and misfortunes no doubt and have become very anxious. O King! I cannot remain quiet; my mind is being troubled with the thought how my wife and sons are spending their times now in pain or happiness? I am always thinking when I would see again my sons, wife, relatives, friends, acquaintances and my house? I cannot make me calm and quiet.

59-60. The King said O Intelligent One! What pleasure can you expect to see your wicked sons and treacherous relatives who have driven you out of your house? Even the enemies are far better, provided they do good to us; what sorts of friends are they who impose on us afflictions and sorrows. Do you, therefore, make your mind calm and quiet and remain here in greatest peace and happiness.

61. The Vais'ya said O King! Even those that are wicked and cruel cannot quit their relatives. Today my mind is greatly agitated with the thought of my relatives; I cannot remain quiet.

62. The King said My mind too, is incessantly troubled with the thought of my kingdom. Come; let both of us go to the Muni and ask him what is the medicine for the cure of these our mental agonies.

63-64. Vyasa said O King! Thus making their determinations, they went humbly to the Muni to ask him what were the causes of their sorrows? The King then went close to him and bowing down before him, took his seat and began to ask calmly and quietly the Muni who was sitting calm and serene.

Here ends the Thirty-second Chapter of the Fifth Book on the King Suratha's going to the forest in the Mahapuranam, S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 33

On The Description Of The

Chapter 120 of 318 · 66 detected Sanskrit verse markers

Sanskrit

अथ त्रयस्त्रिंशोऽध्यायः
राजोवाच।
मुने वैश्योऽयमधुना वने मे मित्रतां गतः ।
पुत्रदारैर्निरस्तोऽयं प्राप्तोऽत्र मम संगमम् ॥१॥
"कुटुम्बविरहेणासौ दुःखितोऽतीव दुर्मनाः ।
न शान्तिमुपयात्येष तथैव मम साम्प्रतम् ॥
गतराज्यस्य दुःखेन शोकार्तोऽस्मि महामते" ॥१॥
निष्कारणं च मे चिंता हृदयान्न निवर्तते ।
हया मे दुर्बलाः स्युः किं गजाः शत्रुवशं गताः ॥ २॥
भृत्यवर्गस्तथा दुःखी जातः स्यात्तु मया विना ।
कोशक्षयं करिष्यंति रिपवोऽतिबलात्क्षणात् ॥३॥
इत्येवं चिंतयानस्य च मे निद्रा तनौ सुखम् ।
जानामीदं जगन्मिथ्या स्वप्नवत्सर्वमेव हि ॥ ४॥
जानतोऽपि मनो भ्रांतं न स्थिरं भवति प्रभो ।

कोऽहं केऽश्वा गजाः केऽमी न ते मे च सहोदराः ॥
न पुत्रा न च मित्राणि येषां दुःखं दुनोति माम् ।
भ्रमोऽयमिति जानामि तथापि मम मानसः ॥ ६ ॥
मोहो नैवापसरति किं तत्कारणमद्भुतम् ।
स्वामिंस्त्वमसि सर्वज्ञः सर्वसंशयनाशकृत् ॥७॥
कारणं ब्रूहि मोहस्य ममास्य च दयानिधे ।
व्यास उवाच।
इति पृष्टस्तदा राज्ञा सुमेधा मुनिसत्तमः ॥८॥
तमुवाच परं ज्ञानं शोकमोहविनाशनम् ।
ऋषिरुवाच।
शृणु राजन्प्रवक्ष्यामि कारणं बन्धमोक्षयोः ॥ ९ ॥
महामायेति विख्याता सर्वेषां प्राणिनामिह ।
ब्रह्मा विष्णुस्तथेशानस्तुराषाड्वरुणोऽनिलः ॥ १० ॥
सर्वे देवा मनुष्याश्च गन्धर्वोरगराक्षसाः ।

वृक्षाश्च विविधा वल्ल्यः पशवो मृगपक्षिणः ॥ ११॥
मायाधीनाश्च ते सर्वे भाजनं बंधमोक्षयोः ।

तया सृष्टमिदं सर्वं जगत्स्थावरजंगमम् ॥१२॥
तद्वशे वर्तते नूनं मोहजालेन यंत्रितम् ।
त्वं कियान्मानुषेष्वेकः क्षत्रियो रजसाऽऽविलः ॥ १३ ॥
ज्ञानिनामपि चेतांसि मोहयत्यनिशं हि सा ।
ब्रह्मेशवासुदेवाद्या ज्ञाने सत्यपि शेषतः ॥१४॥
तेऽपि रागवशाल्लोके भ्रमति परिमोहिताः ।
पुरा सत्ययुगे राजन्विष्णुर्नारायणः स्वयम् ॥ १५ ॥
श्वेतद्वीपं समासाद्य चकार विपुलं तपः ।
वर्षाणामयुतं यावद् ब्रह्मविद्याप्रसक्तये ॥ १६॥
अनश्वरसुखायासी चिंतयानस्ततः परम् ।
एकस्मिन्निर्जने देशे ब्रह्माऽपि परमाद्भुते ॥ १७ ॥
स्थितस्तपसि राजेन्द्र मोहस्य विनिवृत्तये ।

कदाचिद्वासुदेवोऽसौ स्थलांतरमतिर्हरिः ॥१८॥
तस्माद्देशात्समुत्थाय जगामान्यद्दिदृक्षया ।
चतुर्मुखोऽपि राजेन्द्र तथैव निःसृतः स्थलात् ॥ १९॥
मिलितौ मार्गमध्ये तु चतुर्मुखचतुर्भुजौ ।
अन्योन्यं पृष्टवंतौ तौ कस्त्वं कस्त्वमिति स्म ह ॥ २० ॥
ब्रह्मा प्रोवाच तं देवं कर्ताऽहं जगतः किल ।
विष्णुस्तमाह भो मूर्ख जगत्कर्ताऽहमच्युतः ॥२१।
त्वं कियान्बलहीनोऽसि रजोगुणसमाश्रितः ।
सत्त्वाश्रितं हि मां विद्धि वासुदेवं सनातनम् ॥२२॥
मया त्वं रक्षितोऽचैव कृत्वा युद्धं सुदारुणम् ।
शरणं मे समायातो दानवाभ्यां प्रपीडितः ॥ २३ ॥
मया तौ निहतौ कामं दानवौ मधुकैटभौ ।
कथं गर्वायसे मंद मोहोऽयं त्यज सांप्रतम् ॥२४॥
न मत्तोऽप्यधिकः कश्चित्संसारेऽस्मिन्प्रसारिते ।

ऋषिरुवाच।
एवं प्रवदमानौ तौ ब्रह्मविष्णू परस्परम् ॥२५॥
स्फुरदोष्ठौ वेपमानौ लोहिताक्षौ बभूवतुः ।
प्रादुर्बभूव सहसा तयोर्विवदमानयोः ॥२६॥
मध्ये लिंगं सुधाश्वेतं विपुलं दीर्घमद्भुतम् ।
आकाशे तरसा तत्र वागुवाचाशरीरिणी ॥२७॥
तौ संबोध्य महाभागौ विवदन्तौ परस्परम् ।
ब्रह्मन्विष्णो विवादं मा कुरुतां वां परस्परम् ॥२८॥
लिंगस्यास्य परं पारमधस्तादुपरि ध्रुवम् ।
यो याति युवयोर्मध्ये स श्रेष्ठो वां सदैव हि ॥२९॥
एक: प्रयातु पातालमाकाशमपरोऽधुना ।

प्रमाणं मे वचः कार्यं त्यक्त्वा वादं निरर्थकम् ॥३०॥
मध्यस्थः सर्वदा कार्यो विवादेऽस्मिन्द्वयोरिह ।
ऋषिरुवाच।

तच्छ्रुत्वा वचनं दिव्यं सज्जीभूतौ कृतोद्यमौ ॥ ३१ ॥
जग्मतुर्मातुमग्रस्थं लिङ्गमद्भुतदर्शनम् ।
पातालमगमद्विष्णुर्ब्रह्माऽप्याकाशमेव च ॥३२॥
परिमातुं महालिङ्गं स्वमहत्त्वविवृद्धये ।
विष्णुर्गत्वा कियद्देशं श्रान्तः सर्वात्मना यतः ॥ ३३ ॥
न प्रापांतं स लिंगस्य परिवृत्य ययौ स्थलम् ।
ब्रह्माऽगच्छत्ततश्चोर्ध्वं पतितं केतकीदलम् ॥३४॥
शिवस्य मस्तकात्प्राप्य परावृत्तो मुदावृतः ।
आगत्य तरसा ब्रह्मा विष्णवे केतकीदलम ॥ ३५॥
दर्शयित्वा च वितथमुवाच मदमोहितः ।
लिङ्गस्य मस्तकादेतद्गृहीतं केतकीदलम् ॥३६॥
अभिज्ञानाय चानीतं तव चित्तप्रशान्तये ।
श्रुत्वा तद्ब्रह्मणो वाक्यं दृष्ट्वा च केतकीदलम् ॥३७॥
हरिस्तं प्रत्युवाचेदं साक्षी कः कथयाधुना ।

यथार्थवादी मेधावी सदाचारः शुचिः समः ॥३८॥
साक्षी भवति सर्वत्र विवादे समुपस्थिते ।
ब्रह्मोवाच।
दूरदेशात्समायाति साक्षी कः समयेऽधुना ॥३९॥
यत्सत्यं तद्वचः सेयं केतकी कथयिष्यति ।
इत्युक्त्वा प्रेरिता तत्र ब्रह्मणा केतकी स्फुटम् ॥४० ॥
वचनं प्राह तरसा शार्ङ्गिणं प्रत्यबोधयत् ।
शिवमूर्ध्नि स्थितां ब्रह्मा गृहीत्वा मां समागतः ॥ ४१ ॥
सन्देहोऽत्र न कर्तव्यस्त्वया विष्णो कदाचन ।
मम वाक्यं प्रमाणं हि ब्रह्मा पारङ्गतोऽस्य ह ॥ ४२ ॥
गृहीत्वा मां समायातः शिवभक्तैः समर्पिताम् ।
केतक्या वचनं श्रुत्वा हरिराह स्मयन्निव ॥४३॥
महादेवः प्रमाणं मे यद्यसौ वचनं वदेत् ।
ऋषिरुवाच।

तदाकर्ण्य हरेर्वाक्यं महादेवः सनातनः ॥ ४४ ॥
कुपितः केतकीं प्राह मिथ्यावादिनि मा वद ।
गच्छतो मध्यतः प्राप्ता पतिता मस्तकान्मम ॥ ४५ ॥
मिथ्याभिभाषिणी त्यक्ता मया त्वं सर्वदेव हि ।
ब्रह्मा लज्जापरो भूत्वा ननाम मधुसूदनम् ॥४६ ॥
शिवेन केतकी त्यक्ता तद्दिनात्कुसुमेषु वै ।

एवं मायाबलं विद्धि ज्ञानिनामपि मोहदम् ॥४७ ।
अन्येषां प्राणिनां राजन्का वार्ता विभ्रमं प्रति ।
देवानां कार्यसिद्ध्यर्थं सर्वदेव रमापतिः ॥ ४८ ॥
दैत्यान्वञ्चयते चाशु त्यक्त्वा पापभयं हरिः ।
अवतारकरो देवो नानायोनिषु माधवः ॥ ४९ ॥
त्यक्त्वाऽऽनन्दसुखं दैत्यैर्युद्धं चैवाकरोद्विभुः ।
नूनं मायाबलं चैतन्माधवेऽपि जगद्गुरौ ॥५० ॥
सर्वज्ञे देवकार्यांशे का वार्ताऽन्यस्य भूपते ।

ज्ञानिनामपि चेतांसि परमा प्रकृतिः किल ॥ ५१ ॥
बलादाकृष्य मोहाय प्रयच्छति महीपते ।
यया व्याप्तमिदं सर्वं भगवत्या चराचरम् ॥५२॥
मोहदा ज्ञानदा सैव बन्धमोक्षप्रदा सदा ।
राजोवाच।
भगवन्ब्रूहि मे तस्याः स्वरूपं बलमुत्तमम् ॥५३ ॥
उत्पत्तिकारणं चापि स्थानं परमकं च यत् ।
ऋषिरुवाच।
न चोत्पत्तिरनादित्वान्नृप तस्याः कदाचन ॥ ५४ ॥
नित्यैव सा परा देवी कारणानां च कारणम् ।
वर्तते सर्वभूतेषु शक्तिः सर्वात्मना नृप ॥ ५५ ॥
शववच्छक्तिहीनस्तु प्राणी भवति सर्वथा ।
चिच्छक्तिः सर्वभूतेषु रूपं तस्यास्तदेव हि ॥ ५६ ॥
आविर्भावतिरोभावौ देवानां कार्यसिद्धये ।

यदा स्तुवंति तां देवा मनुजाश्च विशांपते ॥५७॥
प्रादुर्भवति भूतानां दुःखनाशाय चाम्बिका ।
नानारूपधरा देवी नानाशक्तिसमन्विता ॥ ५८ ॥
आविर्भवति कार्यार्थं स्वेच्छया परमेश्वरी ।
दैवाधीना न सा देवी यथा सर्वे सुरा नृप ॥ ५९ ॥
न कालवशगा नित्यं पुरुषार्थप्रवर्तिनी ।
अकर्ता पुरुषो द्रष्टा दृश्यं सर्वमिदं जगत् ॥ ६० ॥
दृश्यस्य जननी सैव देवी सदसदात्मिका ।
पुरुषं रंजयत्येका कृत्वा ब्रह्माण्डनाटकम् ॥६१॥
रंजिते पुरुषे सर्वं संहरत्यतिरंहसा ।
तया निमित्तभूतास्ते ब्रह्मविष्णुमहेश्वराः ॥ ६२ ॥
कल्पिताः स्वस्वकार्येषु प्रेरिता लीलया त्वमी ।
स्वांशं तेषु समारोप्य कृतास्ते बलवत्तराः ॥ ६३॥
दत्ताश्च शक्तयस्तेभ्यो गीर्लक्ष्मीर्गिरिजा तथा ।

ते तां ध्यायंति देवेशाः पूजयंति परां मुदा ॥ ६४ ॥
ज्ञात्वा सर्वेश्वरीं शक्तिं सृष्टिस्थितिविनाशिनीम् ।
एतत्ते सर्वमाख्यातं देवीमाहात्म्यमुत्तमम् ॥
मम बुद्ध्यनुसारेण नान्तं जानामि भूपते ॥६५ ॥
इति श्रीदेवीभागवते महापुराणे पञ्चमस्कन्धे त्रयस्त्रिंशोऽध्यायः ॥ ३३॥

Roman transliteration

atha trayastriṃśo'dhyāyaḥ
rājovāca|
mune vaiśyo'yamadhunā vane me mitratāṃ gataḥ |
putradārairnirasto'yaṃ prāpto'tra mama saṃgamam ||1||
"kuṭumbaviraheṇāsau duḥkhito'tīva durmanāḥ |
na śāntimupayātyeṣa tathaiva mama sāmpratam ||
gatarājyasya duḥkhena śokārto'smi mahāmate" ||1||
niṣkāraṇaṃ ca me ciṃtā hṛdayānna nivartate |
hayā me durbalāḥ syuḥ kiṃ gajāḥ śatruvaśaṃ gatāḥ || 2||
bhṛtyavargastathā duḥkhī jātaḥ syāttu mayā vinā |
kośakṣayaṃ kariṣyaṃti ripavo'tibalātkṣaṇāt ||3||
ityevaṃ ciṃtayānasya ca me nidrā tanau sukham |
jānāmīdaṃ jaganmithyā svapnavatsarvameva hi || 4||
jānato'pi mano bhrāṃtaṃ na sthiraṃ bhavati prabho |

ko'haṃ ke'śvā gajāḥ ke'mī na te me ca sahodarāḥ ||
na putrā na ca mitrāṇi yeṣāṃ duḥkhaṃ dunoti mām |
bhramo'yamiti jānāmi tathāpi mama mānasaḥ || 6 ||
moho naivāpasarati kiṃ tatkāraṇamadbhutam |
svāmiṃstvamasi sarvajñaḥ sarvasaṃśayanāśakṛt ||7||
kāraṇaṃ brūhi mohasya mamāsya ca dayānidhe |
vyāsa uvāca|
iti pṛṣṭastadā rājñā sumedhā munisattamaḥ ||8||
tamuvāca paraṃ jñānaṃ śokamohavināśanam |
ṛṣiruvāca|
śṛṇu rājanpravakṣyāmi kāraṇaṃ bandhamokṣayoḥ || 9 ||
mahāmāyeti vikhyātā sarveṣāṃ prāṇināmiha |
brahmā viṣṇustatheśānasturāṣāḍvaruṇo'nilaḥ || 10 ||
sarve devā manuṣyāśca gandharvoragarākṣasāḥ |

vṛkṣāśca vividhā vallyaḥ paśavo mṛgapakṣiṇaḥ || 11||
māyādhīnāśca te sarve bhājanaṃ baṃdhamokṣayoḥ |
tayā sṛṣṭamidaṃ sarvaṃ jagatsthāvarajaṃgamam ||12||
tadvaśe vartate nūnaṃ mohajālena yaṃtritam |
tvaṃ kiyānmānuṣeṣvekaḥ kṣatriyo rajasā''vilaḥ || 13 ||
jñāninām api cetāṃsi mohayatyaniśaṃ hi sā |
brahmeśavāsudevādyā jñāne satyapi śeṣataḥ ||14||
te'pi rāgavaśālloke bhramati parimohitāḥ |
purā satyayuge rājanviṣṇurnārāyaṇaḥ svayam || 15 ||
śvetadvīpaṃ samāsādya cakāra vipulaṃ tapaḥ |
varṣāṇāmayutaṃ yāvad brahmavidyāprasaktaye || 16||
anaśvarasukhāyāsī ciṃtayānastataḥ param |
ekasminnirjane deśe brahmā'pi paramādbhute || 17 ||

sthitastapasi rājendra mohasya vinivṛttaye |

kadācidvāsudevo'sau sthalāṃtaramatirhariḥ ||18||
tasmāddeśātsamutthāya jagāmānyaddidṛkṣayā |
caturmukho'pi rājendra tathaiva niḥsṛtaḥ sthalāt || 19||
militau mārgamadhye tu caturmukhacaturbhujau |
anyonyaṃ pṛṣṭavaṃtau tau kastvaṃ kastvamiti sma ha || 20 ||
brahmā provāca taṃ devaṃ kartā'haṃ jagataḥ kila |
viṣṇustamāha bho mūrkha jagatkartā'hamacyutaḥ ||21|
tvaṃ kiyānbalahīno'si rajoguṇasamāśritaḥ |
sattvāśritaṃ hi māṃ viddhi vāsudevaṃ sanātanam ||22||
mayā tvaṃ rakṣito'dyaiva kṛtvā yuddhaṃ sudāruṇam |
śaraṇaṃ me samāyāto dānavābhyāṃ prapīḍitaḥ || 23 ||
mayā tau nihatau kāmaṃ dānavau madhukaiṭabhau |
kathaṃ garvāyase maṃda moho'yaṃ tyaja sāṃpratam ||24||
na matto'pyadhikaḥ kaścitsaṃsāre'sminprasārite |

ṛṣiruvāca|
evaṃ pravadamānau tau brahmaviṣṇū parasparam ||25||
sphuradoṣṭhau vepamānau lohitākṣau babhūvatuḥ |
prādurbabhūva sahasā tayorvivadamānayoḥ ||26||
madhye liṃgaṃ sudhāśvetaṃ vipulaṃ dīrghamadbhutam |
ākāśe tarasā tatra vāguvācāśarīriṇī ||27||
tau saṃbodhya mahābhāgau vivadantau parasparam |
brahmanviṣṇo vivādaṃ mā kurutāṃ vāṃ parasparam ||28||
liṃgasyāsya paraṃ pāramadhastādupari dhruvam |
yo yāti yuvayormadhye sa śreṣṭho vāṃ sadaiva hi ||29||
eka: prayātu pātālamākāśamaparo'dhunā |
pramāṇaṃ me vacaḥ kāryaṃ tyaktvā vādaṃ nirarthakam ||30||
madhyasthaḥ sarvadā kāryo vivāde'smindvayoriha |
ṛṣiruvāca|

tacchrutvā vacanaṃ divyaṃ sajjībhūtau kṛtodyamau || 31 ||
jagmaturmātumagrasthaṃ liṅgamadbhutadarśanam |
pātālamagamadviṣṇurbrahmā'pyākāśameva ca ||32||
parimātuṃ mahāliṅgaṃ svamahattvavivṛddhaye |
viṣṇurgatvā kiyaddeśaṃ śrāntaḥ sarvātmanā yataḥ || 33 ||
na prāpāṃtaṃ sa liṃgasya parivṛtya yayau sthalam |
brahmā'gacchattataścordhvaṃ patitaṃ ketakīdalam ||34||
śivasya mastakātprāpya parāvṛtto mudāvṛtaḥ |
āgatya tarasā brahmā viṣṇave ketakīdalama || 35||
darśayitvā ca vitathamuvāca madamohitaḥ |
liṅgasya mastakādetadgṛhītaṃ ketakīdalam ||36||
abhijñānāya cānītaṃ tava cittapraśāntaye |
śrutvā tadbrahmaṇo vākyaṃ dṛṣṭvā ca ketakīdalam ||37||
haristaṃ pratyuvācedaṃ sākṣī ka: kathayādhunā |

yathārthavādī medhāvī sadācāraḥ śuciḥ samaḥ ||38||
sākṣī bhavati sarvatra vivāde samupasthite |
brahmovāca|
dūradeśātsamāyāti sākṣī kaḥ samaye'dhunā ||39||
yatsatyaṃ tadvacaḥ seyaṃ ketakī kathayiṣyati |

ityuktvā preritā tatra brahmaṇā ketakī sphuṭam ||40 ||
vacanaṃ prāha tarasā śārṅgiṇaṃ pratyabodhayat |
śivamūrdhni sthitāṃ brahmā gṛhītvā māṃ samāgataḥ || 41 ||
sandeho'tra na kartavyastvayā viṣṇo kadācana |
mama vākyaṃ pramāṇaṃ hi brahmā pāraṅgato'sya ha || 42 ||
gṛhītvā māṃ samāyātaḥ śivabhaktaiḥ samarpitām |
ketakyā vacanaṃ śrutvā harirāha smayaniva ||43||
mahādevaḥ pramāṇaṃ me yadyasau vacanaṃ vadet |
ṛṣiruvāca|

tadākarṇya harervākyaṃ mahādeva: sanātanaḥ || 44 ||
kupitaḥ ketakīṃ prāha mithyāvādini mā vada |
gacchato madhyataḥ prāptā patitā mastakānmama || 45 ||
mithyābhibhāṣiṇī tyaktā mayā tvaṃ sarvadeva hi |
brahmā lajjāparo bhūtvā nanāma madhusūdanam ||46 ||
śivena ketakī tyaktā taddinātkusumeṣu vai |
evaṃ māyābalaṃ viddhi jñānināmapi mohadam ||47 |
anyeṣāṃ prāṇināṃ rājankā vārtā vibhramaṃ prati |
devānāṃ kāryasiddhyarthaṃ sarvadeva ramāpatiḥ || 48 ||
daityānvañcayate cāśu tyaktvā pāpabhayaṃ hariḥ |
avatārakaro devo nānāyoniṣu mādhavaḥ || 49 ||
tyaktvā''nandasukhaṃ daityairyuddhaṃ caivākarodvibhuḥ |
nūnaṃ māyābalaṃ caitanmādhave'pi jagadgurau ||50 ||
sarvajñe devakāryāṃśe kā vārtā'nyasya bhūpate |

jñānināmapi cetāṃsi paramā prakṛtiḥ kila || 51 ||
balādākṛṣya mohāya prayacchati mahīpate |
yayā vyāptamidaṃ sarvaṃ bhagavatyā carācaram ||52||
mohadā jñānadā saiva bandhamokṣapradā sadā |
rājovāca|
bhagavanbrūhi me tasyāḥ svarūpaṃ balamuttamam ||53 ||
utpattikāraṇaṃ cāpi sthānaṃ paramakaṃ ca yat |
ṛṣiruvāca|
na cotpattiranāditvānnṛpa tasyāḥ kadācana || 54 ||
nityaiva sā parā devī kāraṇānāṃ ca kāraṇam |
vartate sarvabhūteṣu śaktiḥ sarvātmanā nṛpa || 55 ||
śavavacchaktihīnastu prāṇī bhavati sarvathā |
cicchaktiḥ sarvabhūteṣu rūpaṃ tasyāstadeva hi || 56 ||
āvirbhāvatirobhāvau devānāṃ kāryasiddhaye |

yadā stuvaṃti tāṃ devā manujāśca viśāṃpate ||57||
prādurbhavati bhūtānāṃ duḥkhanāśāya cāmbikā |
nānārūpadharā devī nānāśaktisamanvitā || 58 ||
āvirbhavati kāryārthaṃ svecchayā parameśvarī |
daivādhīnā na sā devī yathā sarve surā nṛpa || 59 ||
na kālavaśagā nityaṃ puruṣārthapravartinī |
akartā puruṣo draṣṭā dṛśyaṃ sarvamidaṃ jagat || 60 ||
dṛśyasya jananī saiva devī sadasadātmikā |
puruṣaṃ raṃjayatyekā kṛtvā brahmāṇḍanāṭakam ||61||
raṃjite puruṣe sarvaṃ saṃharatyatiraṃhasā |
tayā nimittabhūtāste brahmaviṣṇumaheśvarāḥ || 62 ||
kalpitāḥ svasvakāryeṣu preritā līlayā tvamī |

svāṃśaṃ teṣu samāropya kṛtāste balavattarāḥ || 63||
dattāśva śaktayastebhyo gīrlakṣmīrgirijā tathā |

te tāṃ dhyāyaṃti deveśāḥ pūjayaṃti parāṃ mudā || 64 ||
jñātvā sarveśvarīṃ śaktiṃ sṛṣṭisthitivināśinīm |
etatte sarvamākhyātaṃ devīmāhātmyamuttamam ||
mama buddhyanusāreṇa nāntaṃ jānāmi bhūpate ||65 ||
iti śrīdevībhāgavate mahāpurāṇe pañcamaskandhe trayastriṃśo'dhyāyaḥ || 33||

English translation

1-8. The king Suratha said "O Muni! This Vais'ya is now become a friend of mine in this forest; he has been expelled from his home by his sons and wife and he has come lately here in this forest. He is now suffering very much from the bereavement of his family and has become very much troubled in his mind. He is not getting any peace whatsoever. I am also become like him and have become very distressed owing to my kingdom being robbed away. This thought, though really devoid of any substantial cause, is not leaving my heart now. Oh! My elephants and horses, now under my enemies, have become weak; My servants are suffering very much owing to my absence! My enemies will, within no time squander away forcibly all my hoarded riches. This thought is not giving me any happiness; nay, I cannot get any sleep owing to this care and anxiety. O Lord! I know that this world is false as a dream; yet my mind is so deluded that I cannot make me quiet. Who am I? What are those horses and elephants to me? They are not my brothers, sons, nor friends; yet I feel very much for them and am troubled with their troubles. O Muni!

I know these all are delusions; still I am not able to make my mind free from them. This is very wonderful indeed! What is the cause of all this? O Lord! Nothing is veiled from your sight, you are fully able to solve all these doubts. Therefore, O Ocean of mercy! Kindly explain to me and this Vais'ya the cause of all this delusion."

9. Vyasa said O King! When the King Suratha asked thus, the Muni in reply said to him the following words, full of wisdom, so that his delusion and sorrow might vanish.

10-25. The Muni said "O King! I ann telling you the cause of bondage as well the cause of release of all the beings in this Universe. She is known as Maha Maya. She is the Mula Prakriti, the state of equilibrium of the three Gunas, Sattva, Rajas and Tamas. Even Brahma, Visnu, MahesVara, Indra, Varuna, Vayu, and the other Devas, Gandarbhas, Nagas, Raksasas, men, deer, animals, birds, trees and various kinds of creepers all are under Maya; thus they are all bound; again they all get release when they are released by that Maya. By Her is created all this world, moving and not moving, all the beings are caught in Her net and all are under the control of Her. You are a Ksattriya; so Rajoguna preponderates in you and your heart is thus rendered impure. She, by Her Maya, deludes even the minds of those who are Jhanins or wise; you are but an ordinary man compared to them. Even Brahma, Visnu and Mahes'a, though possessed of vast wisdom, still roam, under the sway of Maya, in the three worlds completely deluded by their attachments to the sensual objects. O King! In the Satya Yuga, in ancient times Visnu Narayana himself performed a very hard tapasya in SVetadvipa. He passed away full ten thousand years in meditation, with the object of attaining the unbroken everlasting Bliss and becoming steadfastly attached to Brahma Vidya. O King! Brahma, too, became engaged in performing a tapasya, meditating the Primordial Force, Adya S'akti, in a very wonderful solitary place for the cessation of delusion. Once on a time Vasudeva Hah wanted to go to another place; he got up and started to see other places. Brahma, also, left his place and started for another

destination.

When they met each other in their way, each one asked the other, “Who are you?” The Prajapati answered “I am the Creator Brahma.” Hearing thus the Brahma’s words, Visnu said “O You Stupid! I am Achyuta Visnu; therefore I am the Creator of this world. You are inferior to Me as there is so much of Rajoguna in preponderance in you. Know Me as the eternal Vasudeva, preponderating in Sattva Guna. Do you not remember that I fought a dreadful battle for you and thus saved your life a short while ago, I slew the two Danavas Madhu and Kaitava when you were much distressed by them and took My refuge. How then do you boast now!

O Fool! Quit your this vain boasting now. In this wide world, there is none superior to Me.”

26-31. The Risi said Thus engaged in disputing with each other, their lips were quivering with anger and their eyes got red. When, Behold! there appeared suddenly between those two disputants, a nectar-like white phallic emblem (Lingam), wonderfully long and extensive. Then a voice, from without anybody, broke out in the Heavens and addressed Brahma and Visnu who were quarrelling thus! Whoever amongst you will be able to go to the other end of this Lingam whether beyond its top or below its bottom, he is certainly the superior of you two; let one of you therefore go down to Patala and let the other go up to the Heavens. Leave off your useless disputations and take my word as proof. It is always advisable to select an umpire to decide such a quarrel as this that has sprung up between you two.

32-39. The Risi said O King! Hearing thus the divine word, both of them became ready and began energetically to measure the length of the wonderful Lingam that stood in front of them. Visnu went down to Patala and Brahma went up to Akas’a to measure the Lingam and thus to ascertain their superiority. Going down some distance Visnu got tired and doing his best, when he could not find out the end of the Lingam, he returned and remained at the desired meeting place. On the other hand, Brahma was ascending to the skies when he got one Ketaki flower dropping from the head of the Lingam. He became over glad and returned also to the desired meeting place. Brahma became very much elated with vanity and when he returned, he at once showed that flower to Visnu and spoke thus the false words:-- “O Visnu! This Ketaki flower has been obtained from the head of the Lingam. I have brought this to you simply that you would recognise it and be convinced in your heart.” Hearing these words of Brahma, Visnu saw the Ketaki flower and said “O Brahma! Who is your

witness in this nnatter? He whose words are true, who is equal to all, who is intelligent, pure, and always of good conduct, he can be the witness in such matters of dispute.”

40-44. Brahma said “Who will come now as witness from that far off place? This Ketaki flower is the witness; this will give evidence.” Thus saying, Brahma requested Ketaki to give evidence; Ketaki soon replied thus to convince Visnu. O Visnu! I was on the head of Mahadeva; Brahma has brought me from there down to this place; you ought not therefore to have any doubt on this point. My word is the evidence; Brahma has gone to the other end of the Lingam. Some devotee of S’iva put me on His head and Brahma has got me down from there. Hearing thus the words of Ketaki, Visnu was very much astonished and said this “I cannot trust your word; if Maha Deva comes and speaks this Himself, then I can trust and take it as a proof.”

45-53. The Risi said O King! The eternal Maha Deva, hearing the words of Visnu, spoke thus to Ketaki with great anger, “O Liar! Do not utter such false words; You dropped down from My head and Brahma while ascending up, picked you up on the way. Now as you have told a lie, I will never take you; you are henceforth forsaken by Me.” Brahma was then very much put to shame; he bowed down to Visnu; Maha Deva, forsook the Ketaki flower from that date. O King! Such is the power of

Maya; when Brahma, Visnu and other wise persons are so self-deluded by Her, what need to speak of other ordinary mortals! See! Visnu, the Lord of Laksmi, is self-deluded and is always deceiving the Daityas for the welfare of the Devas, without any fear whatsoever of the sin that he is thereby incurring. Though He is the Lord of all yet He has to take several incarnations in several wombs, forsaking the pleasures of the Heavens and fighting with the Daityas. O King! Visnu is omniscient and He is the Lord of this world; specially He is the only One, Supreme in the creation of

the Gods. Now when Maya exercises such a powerful influence on Visnu, what wonder is there that the other ordinary beings would be deluded by Her? O King! That Highest Prakriti draws away violently the hearts of the wise and drags thenn down into the ocean of world. That Omnipresent Bhagavati is ever the cause of bondage of all when She casts Her net of delusion and She is again ever the cause of liberation when She imparts Her knowledge to them.

54. The King said O Brahman! What is the nature of Her? and what is the Supreme Force? What is the Cause of this creation? And where is Her highest place? Kindly narrate all these to me.

55-66. The Risi said O King! She is beginningless; therefore She had no origin at any time; that Highest Devi is Eternal and She is always the Cause of all Causes. (How then can any other be powerful like Her). O King! She resides in all the beings as the essential vital Force; deprived of that Force, every being is reduced to a dead carcass. She is pervading as the Universal Force of Consciousness in all the beings. The form of this S'akti (Force) is the form made up of consciousness itself, the Brahma. (For the force of Fire is Fire itself; it is not seen in any other form). Her appearances and disappearances at times are simply for serving the purposes of the Gods. O King! Whenever the Devas and men worship Her, Ambika makes Her appearance visible to destroy their pains and sufferings. She assumes various forms and possesses various powers. That Highest IsVari comes down of Her free will to serve Her some purpose or other. She is not like the Devas, under the control of Daiva or Fate; She is not under the influence of Time (as both Fate and Time are created by Her). She puts always every being to action according to his capacity. Purusa is not the Doer; He is simply the Witness. This whole Universe is the object seen. That Devi is the Mother of all this that is witnessed. She is the Manifested and She is the Unmanifested and She is the Effect also. She alone is

the Actress and manifests thus the world and thus gives the colouring to the Purusa. When the Purusa is coloured thus, She destroys quickly these worlds. It is said that Brahma, Visnu and Mahes'a are respectively the Creator, Preserver and Destroyer of the world; but this is merely a statement; really they are merely instruments in Her hands. Bhagavati has created them in reality for Her Pastime and stationed them in their respective posts. She has bestowed to them Her part manifestations, i.e., Sarasvati to Brahma, Laksmi to Visnu, and Girija to Mahes'a and has thus rendered them more powerful. They, the lords of the Devas, always meditate and worship Her as the Creatrix, Preservrix and Destructrix of this Universe. O King! I have thus described to you, as far as my intelligence and knowledge go, the holy greatness and the excellent glory of Her (in reality, I have not been able to come to the end of it).

“Aim Hrim Klim Chamundayai bichche” is the (9) nine lettered mantra.

Here ends the Thirty-third Chapter of the Fifth Book on the description of the greatness of the Devi in S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 34

On The Methods Of The Worship

Chapter 121 of 318 · 45 detected Sanskrit verse markers

Sanskrit

अथ चतुस्त्रिंशोऽध्यायः
राजोवाच।
भगवन्ब्रूहि मे सम्यक्तस्या आराधने विधिम् ।
पूजाविधिं च मन्त्रांश्च तथा होमविधिं वद ॥ १ ।
ऋषिरुवाच।
शृणु राजन्प्रवक्ष्यामि तस्याः पूजाविधिं शुभम् ।
कामदं मोक्षदं नृणां ज्ञानदं दुःखनाशनम् ॥२॥
आदौ स्नानविधिं कृत्वा शुचिः शुक्लांबरो नरः ।
आचम्य प्रयतः कृत्वा शुभमायतनं निजम् ॥३॥
ततोऽवलिप्तभूम्यां तु संस्थाप्यासनमुत्तमम् ।
तत्रोपविश्य विधिवत्त्रिराचम्य मुदान्वितः ॥ ४ ॥
पूजाद्रव्यं सुसंस्थाप्य यथाशक्त्यनुसारतः ।
प्राणायामं ततः कृत्वा भूतशुद्धिं विधाय च ॥५॥
कुर्यात्प्राणप्रतिष्ठां तु संभारं प्रोक्ष्य मंत्रतः ।

कालज्ञानं ततः कृत्वा न्यासं कुर्याद्यथाविधि ॥ ६ ॥
शुभे ताम्रमये पात्रे चंदनेन सितेन च ।
षट्कोणं विलिखेद्यंत्रं चाष्टकोणं ततो बहिः ॥७॥
नवाक्षरस्य मंत्रस्य बीजानि विलिखेत्ततः ।
कृत्वा यंत्रप्रतिष्ठां च वेदोक्तां संविधाय च ॥८॥
अर्चां वा धातवीं कुर्यात्पूजामंत्रैः शिवोदितैः ।
पूजनं पृथिवीपाल भगवत्याः प्रयत्नतः ॥ ९॥
कृत्वा वा विधिवत्पूजामागमोक्तां समाहितः ।
जपेन्नवाक्षरं मंत्रं सततं ध्यानपूर्वकम् ॥ १० ॥
होमं दशांशतः कुर्याद्दशांशेन च तर्पणम् ।
भोजनं ब्राह्मणानां च तद्दशांशेन कारयेत् ॥ ११ ॥
चरित्रत्रयपाठं च नित्यं कुर्याद्विसर्जयेत् ।
नवरात्रव्रतं चैव विधेयं विधिपूर्वकम् ॥ १२ ॥
आश्विने च तथा चैत्रे शुक्ले पक्षे नराधिप ।

नवरात्रो(त्रा)पवासो वै कर्तव्यः शुभमिच्छता ॥ १३ ॥
होमः सुविपुलः कार्यो जप्यमंत्रैः सुपायसैः ।

शर्कराघृतमिश्रैश्च मधुयुक्तैः सुसंस्कृतैः ॥१४॥
छागमांसेन वा कार्यो बिल्वपत्रैस्तथा शुभैः ।
हयारिकुसुमै रक्तैस्तिलैर्वा शर्करायुतैः ॥ १५ ॥
अष्टम्यां च चतुर्दश्यां नवम्यां च विशेषतः ।
कर्तव्यं पूजनं देव्या ब्राह्मणानां च भोजनम् ॥१६॥
निर्धनो धनमाप्नोति रोगी रोगात्प्रमुच्यते ।
अपुत्रो लभते पुत्राञ्छुभांश्च वशवर्तिनः ॥१७॥
राज्यभ्रष्टो नृपो राज्यं प्राप्नोति सार्वभौमिकम् ।
शत्रुभिः पीडितो हंति रिपुं मायाप्रसादतः ॥ १८ ॥
विद्यार्थी पूजनं यस्तु करोति नियतेंद्रियः ।
अनवद्यां शुभां विद्यां विंदते नात्र संशयः ॥ १९॥
ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वा भक्तिसंयुतः ।

पूजयेज्जगतां धात्रीं स सर्वसुखभाग्भवेत् ॥ २० ॥
नवरात्रव्रतं कुर्यान्नरनारीगणश्च यः ।
वांछितं फलमाप्नोति सर्वदा भक्तितत्परः ॥ २१ ॥
आश्विने शुक्लपक्षे तु नवरात्रव्रतं शुभम् ।
करोति भावसंयुक्तः सर्वान्कामानवाप्नुयात् ॥२२॥
विधिवन्मंडलं कृत्वा पूजास्थानं प्रकल्पयेत् ।
कलशं स्थापयेत्तत्र वेदमंत्रविधानतः ॥ २३ ॥
यंत्रं सुरुचिरं कृत्वा स्थापयेत्कलशोपरि ।
वापयित्वा यवांश्चारून्पार्श्वतः परिवर्तितान् ॥२४॥
कृत्वोपरि वितानं च पुष्पमालासमावृतम् ।
धूपदीपसुसंयुक्तं कर्तव्यं चण्डिकागृहम् ॥ २५ ॥
त्रिकालं तत्र कर्तव्या पूजा शक्त्यनुसारतः ।
वित्तशाठ्यं न कर्तव्यं चण्डिकायाश्च पूजने ॥२६॥
धूपैर्दीपैः सुनैवेद्यैः फलपुष्पैरनेकशः ।

गीतवाद्यैः स्तोत्रपाठैर्वेदपारायणैस्तथा ॥ २७ ॥
उत्सवस्तत्र कर्तव्यो नानावादित्रसंयुतैः ।
कन्यकानां पूजनं च विधेयं विधिपूर्वकम् ॥२८॥
चन्दनैर्भूषणैर्वस्त्रैर्भक्ष्यैश्च विविधैस्तथा ।
सुगन्धतैलमाल्यैश्च मनसो रुचिकारकैः ॥२९॥
एवं सम्पूजनं कृत्वा होमं मन्त्रविधानतः ।
अष्टम्यां वा नवम्यां वा कारयेद्विधिपूर्वकम् ॥३०॥
ब्राह्मणान्भोजयेत्पश्चात्पारणं दशमीदिने ।
कर्तव्यं शक्तितो दानं देयं भक्तिपरैर्नृपैः ॥ ३१॥
एवं यः कुरुते भक्त्या नवरात्रव्रतं नरः ।
नारी वा सधवा भक्त्या विधवा वा पतिव्रता ॥ ३२॥

इह लोके सुखं भोगान्प्राप्नोति मनसेप्सितान् ।
देहान्ते परमं स्थानं प्राप्नोति व्रततत्परः ॥ ३३ ॥
जन्मान्तरेऽम्बिकाभक्तिर्भवत्यव्यभिचारिणी।

जन्मोत्तमकुले प्राप्य सदाचारो भवेद्धि सः ॥ ३४॥
नवरात्रव्रतं प्रोक्तं व्रतानामुत्तमं व्रतम् ।
आराधनं शिवायास्तु सर्वसौख्यकरं परम् ॥३५॥
अनेन विधिना राजन्समाराधय चण्डिकाम् ।
जित्वा रिपूनस्खलितं राज्यं प्राप्स्यत्यनुत्तमम्॥३६॥
सुखं च परमं भूप देहेऽस्मिन्स्वगृहे पुनः ।
पुत्रदारान्समासाद्य लप्स्यसे नात्र संशयः ॥ ३७ ॥
वैश्योत्तम त्वमेवाद्य समाराधय कामदाम् ।
देवीं विश्वेश्वरीं मायां सृष्टिसंहारकारिणीम् ॥३८॥
स्वजनानां च मान्यस्त्वं भविष्यसि गृहे गतः ।
सुखं सांसारिकं प्राप्य यथाभिलषितं पुनः ॥३९॥
देवीलोके शुभे वासो भविता ते न संशयः ।
नाराधिता भगवती यैस्ते नरकभागिनः ॥ ४० ॥
इह लोकेऽतिदुःखार्ता नानारोगैः प्रपीडिताः ।

भवंति मानवा राजञ्छत्रुभिश्च पराजिताः ॥ ४१ ॥
निष्कलत्रा ह्यपुत्राश्च तृष्णार्ताः स्तब्धबुद्धयः ।
बिल्बीदलैः करवीरैः शतपत्रैश्च चम्पकैः ॥४२॥
अर्चिता जगतां धात्री यैस्तेऽतीव विलासिनः ।
भवंति कृतपुण्यास्ते शक्तिभक्तिपरायणाः ॥४३॥
धनविभवसुखाढ्या मानवा मानवंतः सकलगुणगणानां भाजनं भारतीशाः ।
निगमपठितमन्त्रैः पूजिता यैर्भवानी नृपतितिलकमुख्यास्ते भवंतीह लोके ॥ ४४॥
इति श्रीदेवीभागवते महापुराणे पञ्चमस्कन्धे चतुस्त्रिंशोऽध्यायः ॥ ३४॥

Roman transliteration

atha catustriṃśo'dhyāyaḥ
rājovāca|
bhagavanbrūhi me samyaktasyā ārādhane vidhim |
pūjāvidhiṃ ca mantrāṃśca tathā homavidhiṃ vada || 1 |
ṛṣiruvāca|
śṛṇu rājanpravakṣyāmi tasyāḥ pūjāvidhiṃ śubham |
kāmadaṃ mokṣadaṃ nṛṇāṃ jñānadaṃ duḥkhanāśanam ||2||
ādau snānavidhiṃ kṛtvā śuciḥ śuklāṃbaro naraḥ |
ācamya prayataḥ kṛtvā śubhamāyatanaṃ nijam ||3||
tato'valiptabhūmyāṃ tu saṃsthāpyāsanamuttamam |
tatropaviśya vidhivattrirācamya mudānvitaḥ || 4 ||
pūjādravyaṃ susaṃsthāpya yathāśaktyanusārataḥ |
prāṇāyāmaṃ tataḥ kṛtvā bhūtaśuddhiṃ vidhāya ca ||5||

kuryātprāṇapratiṣṭhāṃ tu saṃbhāraṃ prokṣya maṃtrataḥ |

kālajñānaṃ tataḥ kṛtvā nyāsaṃ kuryādyathāvidhi || 6 ||
śubhe tāmramaye pātre caṃdanena sitena ca |
ṣaṭkoṇaṃ vilikhedyaṃtraṃ cāṣṭakoṇaṃ tato bahiḥ ||7||
navākṣarasya maṃtrasya bījāni vilikhettataḥ |
kṛtvā yaṃtrapratiṣṭhāṃ ca vedoktāṃ saṃvidhāya ca ||8||
arcāṃ vā dhātavīṃ kuryātpūjāmaṃtraiḥ śivoditaiḥ |
pūjanaṃ pṛthivīpāla bhagavatyāḥ prayatnataḥ || 9||
kṛtvā vā vidhivatpūjāmāgamoktāṃ samāhitaḥ |
japennavākṣaraṃ maṃtraṃ satataṃ dhyānapūrvakam || 10 ||
homaṃ daśāṃśataḥ kuryāddaśāṃśena ca tarpaṇam |
bhojanaṃ brāhmaṇānāṃ ca taddaśāṃśena kārayet || 11 ||
caritratrayapāṭhaṃ ca nityaṃ kuryādvisarjayet |
navarātravrataṃ caiva vidheyaṃ vidhipūrvakam || 12 ||
āśvine ca tathā caitre śukle pakṣe narādhipa |

navarātro(trā)pavāso vai kartavyaḥ śubhamicchatā || 13 ||
homaḥ suvipula: kāryo japyamaṃtraiḥ supāyasaiḥ |
śarkarāghṛtamiśraiśca madhuyuktaiḥ susaṃskṛtaiḥ ||14||
chāgamāṃsena vā kāryoṃ bilvapatraistathā śubhaiḥ |
hayārikusumai raktaistilairvā śarkarāyutaiḥ || 15 ||
aṣṭamyāṃ ca caturdaśyāṃ navamyāṃ ca viśeṣataḥ |
kartavyaṃ pūjanaṃ devyā brāhmaṇānāṃ ca bhojanam ||16||
nirdhano dhanamāpnoti rogī rogātpramucyate |
aputro labhate putrāñchubhāṃśca vaśavartinaḥ ||17||
rājyabhraṣṭo nṛpo rājyaṃ prāpnoti sārvabhaumikam |
śatrubhiḥ pīḍito haṃti ripuṃ māyāprasādataḥ || 18 ||
vidyārthī pūjanaṃ yastu karoti niyateṃdriyaḥ |
anavadyāṃ śubhāṃ vidyāṃ viṃdate nātra saṃśayaḥ || 19||
brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdro vā bhaktisaṃyutaḥ |

pūjayejjagatāṃ dhātrīṃ sa sarvasukhabhāgbhavet || 20 ||
navarātravrataṃ kuryānnaranārīgaṇaśca yaḥ |
vāṃchitaṃ phalamāpnoti sarvadā bhaktitatparaḥ || 21 ||
āśvine śuklapakṣe tu navarātravrataṃ śubham |
karoti bhāvasaṃyuktaḥ sarvānkāmānavāpnuyāt ||22||
vidhivanmaṃḍalaṃ kṛtvā pūjāsthānaṃ prakalpayet |
kalaśaṃ sthāpayettatra vedamaṃtravidhānataḥ || 23 ||
yaṃtraṃ suruciraṃ kṛtvā sthāpayetkalaśopari |
vāpayitvā yavāṃścārūnpārśvataḥ parivartitān ||24||
kṛtvopari vitānaṃ ca puṣpamālāsamāvṛtam |
dhūpadīpasusaṃyuktaṃ kartavyaṃ caṇḍikāgṛham || 25 ||
trikālaṃ tatra kartavyā pūjā śaktyanusārataḥ |
vittaśāṭhyaṃ na kartavyaṃ caṇḍikāyāśca pūjane ||26||
dhūpairdīpaiḥ sunaivedyaiḥ phalapuṣpairanekaśaḥ |

gītavādyaiḥ stotrapāṭhairvedapārāyaṇaistathā || 27 ||
utsavastatra kartavyo nānāvāditrasaṃyutaiḥ |
kanyakānāṃ pūjanaṃ ca vidheyaṃ vidhipūrvakam ||28||
candanairbhūṣaṇairvastrairbhakṣyaiśca vividhaistathā |
sugandhatailamālyaiśca manaso rucikārakaiḥ ||29||

evaṃ sampūjanaṃ kṛtvā homaṃ mantravidhānataḥ |
aṣṭamyāṃ vā navamyāṃ vā kārayedvidhipūrvakam ||30||
brāhmaṇānbhojayetpaścātpāraṇaṃ daśamīdine |
kartavyaṃ śaktito dānaṃ deyaṃ bhaktiparairnṛpaiḥ || 31||
evaṃ yaḥ kurute bhaktyā navarātravrataṃ naraḥ |
nārī vā sadhavā bhaktyā vidhavā vā pativratā || 32||
iha loke sukhaṃ bhogānprāpnoti manasepsitān |
dehānte paramaṃ sthānaṃ prāpnoti vratatatparaḥ || 33 ||
janmāntare'mbikābhaktirbhavatyavyabhicāriṇī|

janmottamakule prāpya sadācāro bhaveddhi saḥ || 34||
navarātravrataṃ proktaṃ vratānāmuttamaṃ vratam |
ārādhanaṃ śivāyāstu sarvasaukhyakaraṃ param ||35||
anena vidhinā rājansamārādhaya caṇḍikām |
jitvā ripūnaskhalitaṃ rājyaṃ prāpsyatyanuttamam||36||
sukhaṃ ca paramaṃ bhūpa dehe'sminsvagṛhe punaḥ |
putradārānsamāsādya lapsyase nātra saṃśayaḥ || 37 ||
vaiśyottama tvamevādya samārādhaya kāmadām |
devīṃ viśveśvarīṃ māyāṃ sṛṣṭisaṃhārakāriṇīm ||38||
svajanānāṃ ca mānyastvaṃ bhaviṣyasi gṛhe gataḥ |
sukhaṃ sāṃsārikaṃ prāpya yathābhilaṣitaṃ punaḥ ||39||
devīloke śubhe vāso bhavitā te na saṃśayaḥ |
nārādhitā bhagavatī yaiste narakabhāginaḥ || 40 ||
iha loke'tiduḥkhārtā nānārogaiḥ prapīḍitāḥ |

bhavaṃti mānavā rājañchatrubhiśca parājitāḥ || 41 ||
niṣkalatrā hyaputrāśca tṛṣṇārtāḥ stabdhabuddhayaḥ |
bilbīdalaiḥ karavīraiḥ śatapatraiśca campakaiḥ ||42||
arcitā jagatāṃ dhātrī yaiste'tīva vilāsinaḥ |
bhavaṃti kṛtapuṇyāste śaktibhaktiparāyaṇāḥ ||43||
dhanavibhavasukhāḍhyā mānavā mānavaṃtaḥ sakalaguṇagaṇānāṃ bhājanaṃ bhāratīśāḥ |
nigamapaṭhitamantraiḥ pūjitā yairbhavānī nṛpatitilakamukhyāste bhavaṃtīha loke || 44||
iti śrīdevībhāgavate mahāpurāṇe pañcamaskandhe catustriṃśo'dhyāyaḥ || 34||

English translation

1. The King said O Bhagavan! Kindly narrate to me in detail now the methods how to serve and worship the Goddess and the Mantrams that are used on such occasions.

2-12. The Risi said O King! I am now describing the method how to worship the Goddess. Hear. This leads to the fulfilment of all desires, to the liberation from one’s bondage, to self-realisation and to the destruction of all miseries. The worshipper has to perform his bath; then putting on a white cloth, he will have to perform his Vaidik and Tantrik Sandhya; then he should, with his heart controlled, perform his Achamana ceremony and select a good auspicious site for his own Pooja purposes. Next he should plaster the site with cow- dung and spread his sacred carpet (Asana) whereon he is to take his seat with a cheerful mind and sip water for Achamana three times. Then he is to collect the articles for worship according to his best capacity and place them duly in their respective positions. He is to perform Pranayama (regulate his breath); and then follows the Bhuta-S’uddhi, the purification of the old and the formation of the celestial body and Jiva-S’uddhi by which the Sadhaka becomes the Devata-maya; he then proceeds to Matrika Nyasa (i.e., setting mentally in their several

places in the six Chakras and then externally by physical action the letters of the alphabet which form the different parts of the body of the Devata. He then places his hand on different parts of his body, uttering distinctly at the same time the appropriate Matrika for that part).

Bhuta-S'uddhi Dissolve earth into water, water into fire, fire into air, air into ether; ether into Ahamkara, Ahamkara into Mahat and

Mahat into Prakriti, the final Cause. This process is called Bhuta- S'uddhi.

He is to mention then the time, date, tithi, and month of the year and make his Sankalpa; then he will have to assign to the different parts of his body the Matrika Mantrams duly as well as his own Mantram; next he is to meditate in his own body the seat of the different Devatas and do the internal worship. He is to breathe life into the Deity outside to be worshipped as well as within himself to be meditated and worshipped; then he is to do the same with the articles for worship and purify them by sprinkling with water and Astra or Phat Mantram, thus removing all sources of obstacles that are likely to interfere with the act. Next, on an auspicious copper plate, he is to draw inside a six-angled (hexagonal) figure (two triangles crossing each other with their vertices one upward and the other below) with white sandal paste or with eight perfumed things and outside this figure, an octagonal figure of eight petals; outside this he is to draw the boundary lines that is called the Bhupura. On each of the eight petals he is to write each letter of the nine-lettered Vija (Seed) Mantram and the ninth letter in the central ovum. Next by the Mantram by which breath is infused or by the Vedic Mantram he will have to place the Yantra in the proper position and then worship the Adhara S'akti (the vital Force) in the central ovum and the holy seat with the Pitha Mantrams. He will have to invoke the Devi, uttering the Seed Mantram over a golden plate or figure and carefully worship Her by offering seats and other articles duly as enunciated in the Yamala Tantras, etc. Then he will have to perform the six-fold worship of the Ganas in the six angles and worship Indra, etc., and Vajra and others in the Bhupura (the boundary) and thus finish the Pooja of the Yantra. (For the Pooja see the Prapancha Sara.) Note:- - Bhupura is what is thought over outside front or in the beginning. Here the Gana Devatas are first thought over and worshipped. Worship outside, worship inside and See the Deity in and out, everywhere and be free is the motto of the worship. In the absence

of the Yantra, one will have to make a metalled image of Bhagavati and worship Her with the greatest caution with the Mantras as expounded by S'iva in the Tantrams (of Jamala and others). Note Yantra is that which restrains. This human body is the Yantra. And its imitation is placed outside in various shapes and figures. The Yantra is the mystical diagram used by the devotees for worship. Or one may use the Vaidik Mantrams in worshipping the Deity in accordance with the prescribed rules and with his mind controlled; then, merged in meditation, one is to mutter silently (perform the Japam of) the nine-lettered Mantram. (The Mantram is Krim Daksine Kalike Svaha). Japam (muttering or repeating silently the Mantram) is of two kinds Nitya (daily) and Pauras'charanik (repetition of the name of the deity accompanied with burnt offerings). In the Nitya Japam, Nitya Homas are performed and in the occasional Pauras'charanik Japam, one tenth of this is offerred; Abhiseka, too, is one-tenth of this Homa; Tarpanam is one-tenth of Abhiseka and the feeding of the Brahmanas is one-tenth of what is done in the Tarpanam. O King! Thus completing the Japam one is to read daily the Chandi (do the Chandipatha) where the three glorious deeds of the Devi are narrated; next he will have to allow the Deity invoked to depart to Her own place. The Navaratra Vrata (nine night vow) is next to be observed according to the proper rites and ceremonies. Hrim Mahisa Mardinyai Svaha is the Mantra.

13-31. In the bright fortnight of the month of Asvin or Chaitra, is to be observed the fasting of the Navaratra by those who desire for their own welfare. Homas are to be offered, many in number, and

Mantrams are to be recited, the same as in one's own Mantram, good Payasam with sugar, ghee, and honey mixed is to be offered in this ceremony. Goat meat, or holy leaves of the Bel tree, or red Karavir flowers or til (sesamum seed) mixed with honey can be used instead in the Homa ceremony. The special days for the worship of the Devi are the eighth, ninth, or fourteenth day (tithi) of the half month. The feeding of the Brahmins must be done on each

occasion. O King! Thus the poor become wealthy, the diseased get cured, and the persons that have no issue get obedient and well qualified sons. The King, expelled from his kingdom, gets back by the grace of Maha Maya, dominion over the whole earth and becomes able to destroy all those enemies of his, by whom he was before vanquished, when he worships the Devi. The persons, desirous of learning, get undoubtedly the learning honourable and auspicious, provided he worships the Devi with his senses restrained. Persons of all castes. Brahmins, Ksatriyas, Vais'yas or S'udras can become masters of all pleasures and happiness provided they worship with devotion the Devi, the Preserver of the World (the Jagaddhatri). A man or woman whoever performs the Navaratra vow always full of devotion, gets all the desired fruits. Whoever celebrates the holy Navaratra ceremony in the bright fortnight of the month of AsVin with his heart full of the thought of the Devi, gets all his desired fruits. O King! Now I am describing the rites and ceremonies; here a square raised platform or altar is to be made according to the prescribed rules; a water-jar is then to be placed on it with the Vedic mantrams and due rites and ceremonies. One will have to make a beautiful Yantra according to the previously laid rules and the water-jar is to be placed on it; then spread the beautiful Yava grains all around the jar. An awning or pandal is to be erected over the altar and the place of worship, and the site is to be decorated with flowers. Lights and Dhupas, incense and perfumes are then to be used in the hall of the Chandika Devi. O King! The Devi is to be worshipped thrice; morning, midday and evening; no miserliness is to be shown in spending wealth for this purpose. Light, dhup, good presents of rice and other edibles, flowers, and fruits of various kinds are to be offered in this worship of the Devi; the chanting of the hymns of the Vedas, songs, and music with the various instruments are to be done and a grand festivity is to be made. Moreover, note this carefully that virgins are to be worshipped duly with sandal, ornaments, clothings, various edibles, sweet scented oil, and beautiful garlands. (This worship of the virgins is one of the essentials.) Thus completing the worship of the Devi, Homa is to be done duly with Mantrams and other necessary articles on the eighth

or the ninth tithi. Lastly the Brahmins are to be fed duly; then the worshipper is to take his first meal after fasting (i.e., make paranam) on the tenth day; then presents and various articles are to be offered to the Brahmin, according to one's might and with devotion.

32-44. O King! Any man, or any chaste married woman or a chaste widow whoever performs thus the Navaratra Vrata gets in this world all the desired fruits and enjoys all sorts of enjoyments and gets unbounded happiness and after death goes to the highest place.

And if, owing to some cause or other, he has to take his birth again in this world, he would be born in an excellent family and would become endowed with good conduct and qualifications and get the unflinching devotion towards the Ambika Devi. O King! I have thus described to you the rules of the Navaratra ceremony; this vow is the best of all; highest and greatest pleasures and happinesses are obtained in worshipping thus the auspicious Maha Maya. O King! Better worship Chandika duly according to the prescribed rules; then you would be able, by Her grace, to conquer all your enemies and you will regain your excellent dominion, unshaken by any, and you will get again the highest pleasure and happiness when you will be reunited with your wife and sons in your own palace; there is no doubt in this. O Vais'ya! You, too, better worship the same Maha Maya, the Goddess of the Universe, worshipping Whom leads to the fructification of all desires. You will then be able to regain

all your worldly pleasures in your own home and be respected by your relatives and acquaintances and finally, after your death, you will go to the holy abode of the Devi. There is no doubt in this. Those that do not worship the Devi, go to Naraka or hell; moreover they suffer much from various diseases in this world. Those that do not worship the Devi are always defeated by their enemies, are void of wife and sons, become stupid and suffer pains from their unsatisfied desires. And those that worship the Preservrix of this world with the Bel leaves, Karavira flowers, S'atapatra and Champaka flowers, that blessed man, devoted to the Devi, gets filled with all sorts of

enjoyments. O King! What more can I say than this, that those who have worshipped the Devi Bhavani with the Mantrams approved by the Nigama S'astras, those very persons get honour in this world and are filled with all sorts of power and wealth. Verily, they stand foremost in the rank of best men, becoming the only repositories of all the best qualities in this world.

Here ends the Thirty-fourth Chapter of the Fifth Book on the methods of the worship of the Devi in S'ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Fifth Skandha · Chapter 35

On The Receiving Of The Boons By

Chapter 122 of 318 · 49 detected Sanskrit verse markers

Sanskrit

अथ पञ्चत्रिंशोऽध्यायः
महिष उवाच।
इति तस्य वचः श्रुत्वा दुःखितौ वैश्यपार्थिवौ ।
प्रणिपत्य मुनिं प्रीत्या प्रश्रयावनतौ भृशम् ॥१॥
हर्षेणोत्फुल्लनयनावूचतुर्वाक्यकोविदौ ।
कृताञ्जलिपुटौ शान्तौ भक्तिप्रवणचेतसौ ॥२॥
भगवन्पावितावद्य शान्तौ दीनौ शुचान्वितौ ।
तव सूक्तसरस्वत्या गङ्गयेव भगीरथः ॥ ३ ॥
साधवः सम्भवन्तीह परोपकृतितत्पराः ।
अकृत्रिमगुणारामाः सुखदाः सर्वदेहिनाम् ॥४॥
पूर्वपुण्यप्रसङ्गेन प्राप्तोऽयमाश्रयः शुभः ।
तवावाभ्यां महाभाग महादुःखविनाशकः ॥५॥
भवन्ति मानवा भूमौ बहवः स्वार्थतत्पराः ।
परार्थसाधने दक्षाः केचित्क्वापि भवादृशाः ॥ ६ ॥

दुःखितोऽहं मुनिश्रेष्ठ वैश्योऽयं चातिदुःखितः ।
उभौ संसारसंतप्तौ तवाश्रमपदे मुदा ॥७॥
दर्शनादेव हे विद्वन्गतं दुःखमिहावयोः ।
देहजं मानसं वाक्यश्रवणादेव साम्प्रतम् ॥८॥
धन्यावावां कृतकृत्यौ जातौ सूक्तिसुधारसात् ।
पावितौ भवता ब्रह्मन्कृपया करुणार्णव ॥ ९ ॥
गृहाणास्मत्करौ साधो नय पारं भवार्णवात् ।
मग्नौ श्रांताविति ज्ञात्वा मंत्रदानेन सांप्रतम् ॥ १० ॥
तपः कृत्वाऽतिविपुलं समाराध्य सुखप्रदाम् ।
संप्राप्य दर्शनं भूयो यास्यावो निजमंदिरम् ॥११।
वदनात्तव सम्प्राप्य देवीमन्त्रं नवाक्षरम् ।
स्मरणं च करिष्यावो निराहारौ धृतव्रतौ ॥ १२ ॥
व्यास उवाच।
इति सञ्चोदितस्ताभ्यां सुमेधा मुनिसत्तमः ।

ददौ मंत्रं शुभं ताभ्यां ध्यानबीजपुरःसरम् ॥१३।
तौ च प्राप्य मुनेर्मंत्रं सम्मन्त्र्य गुरुदैवतौ ।

जग्मतुर्वैश्यराजानौ नदीतीरमनुत्तमम् ॥१४॥
एकांते विजने स्थाने कृत्वासनपरिग्रहम् ।
उपविष्टौ स्थिरप्रज्ञौ तावतीव कृशोदरौ ॥ १५ ।
मन्त्रजाप्यरतौ शान्तौ चरित्रत्रयपाठकौ ।
निन्यतुर्मासमेकं तु तत्र ध्यानपरायणौ ॥ १६ ।
तयोर्मासव्रतेनैव जाता प्रीतिरनुत्तमा ।
पदाम्बुजे भवान्यास्तु स्थिरा बुद्धिस्तथाप्यलम् ॥ १७॥
कदाचित्पादयोर्गत्वा मुनेस्तस्य महात्मनः ।
कृतप्रणामावागत्य तस्थतुश्च कुशासने ॥ १८॥
नान्यकार्य परौ क्वापि बभूवतुः कदाचन ।
देवीध्यानपरौ नित्यं जपमन्त्ररतौ सदा ॥१९॥
एवं जाते तदा पूर्णे तत्र संवत्सरे नृप ।

बभूवतुः फलाहारं त्यक्त्वा पर्णाशनौ नृप ॥ २० ॥
वर्षमेकं तपस्तत्र चक्रतुर्वैश्यपार्थिवौ ।
शुष्कपर्णाशनौ दान्तौ जपध्यानपरायणौ ॥२१॥
पूर्णे वर्षद्वये जाते कदाचिद्दर्शनं च तौ ।
प्रापतुः स्वप्नमध्ये तु भगवत्या मनोहरम् ॥२२॥
रक्ताम्बरधरां देवीं चारुभूषणभूषिताम् ।
कदाचिन्नृपतिः स्वप्नेऽप्यपश्यज्जगदम्बिकाम् २३॥
वीक्ष्य स्वप्ने च तौ देवीं प्रीतियुक्तौ बभूवतुः ।
जलाहारैस्तृतीये तु स्थितौ संवत्सरे तु तौ ॥२४॥
एवं वर्षत्रयं कृत्वा ततस्तौ वैश्यपार्थिवौ ।
चक्रतुस्तौ तदा चिंतां चित्ते दर्शनलालसौ ॥२५॥
प्रत्यक्षदर्शनं देव्या न प्राप्तं शांतिदं नृणाम् ।
देहत्यागं करिष्यावो दुःखितौ भृशमातुरौ ॥ २६॥
इति संचिन्त्य मनसा राजा कुण्डं चकार ह ।

त्रिकोणं सुस्थिरं सौम्यं हस्तमात्रप्रमाणतः ॥ २७ ॥
संस्थाप्य पावकं राजा तथा वैश्योऽतिभक्तिमान् ।
गुहावासो निजं मांसं छित्त्वा छित्त्वा पुनःपुनः ॥२८॥
तथा वैश्योऽपि दीप्तेऽग्नौ स्वमांसं प्रापक्षिपत्तदा ।
रुधिरेण बलिं चास्यै ददतुस्तौ कृतोद्यमौ ॥२९॥
तदा भगवती दत्त्वा प्रत्यक्षं दर्शनं तयोः ।
प्राह प्रीतिभरोद्भ्रांतौ दृष्ट्वा तौ दुःखितौ भृशम् ॥
श्रीदेव्युवाच।
वरं वरय भो राजन् यत्ते मनसि वांछितम् ।
तुष्टाऽहं तपसा तेऽद्य भक्तोऽसि त्वं मतो मम ३१ ॥
वैश्यं प्राह तदा देवी प्रसन्नाऽहं महामते ।

किं तेऽभीष्टं ददाम्यद्य प्रार्थयाशु मनोगतम् ॥३२॥
व्यास उवाच।
तच्छ्रुत्वा वचनं राजा तामुवाच मुदान्वितः ।

देहि मेऽद्य निजं राज्यं हतशत्रुबलं बलात् ॥ ३३ ॥
तमुवाच तदा देवी गच्छ राजन्निजं गृहम् ।
शत्रवः क्षीणसत्त्वास्ते गमिष्यंति पराजिताः ॥ ३४ ॥
मंत्रिणस्तु समागत्य ते पतिष्यंति पादयोः ।
कुरु राज्यं महाभाग नगरे स्वं यथासुखम् ॥३५॥
कृत्वा राज्यं सुविपुलं वर्षाणामयुतं नृप ।
देहान्ते जन्म संप्राप्य सूर्याच्च भविता मनुः ३६ ॥
व्यास उवाच।
वैश्यस्तामप्युवाचेदं कृतांजलिपुटः शुचिः ।
न मे गृहेण कार्यं वै न पुत्रेण धनेन वा ॥ ३७ ॥
सर्वं बंधकरं मातः स्वप्नवन्नश्वरं स्फुटम् ।
ज्ञानं मे देहि विशदं मोक्षदं बंधनाशनम् ॥ ३८ ॥
असारेऽस्मिंश्च संसारे मूढा मज्जंति पामराः ।
पंडिताः संतरंतीह तस्मान्नेच्छन्ति संसृतिम् ३९ ॥

व्यास उवाच।
तदाकर्ण्य महामाया वैश्यं प्राह पुरःस्थितम् ।
वैश्यवर्य तव ज्ञानं भविष्यति न संशयः ॥ ४० ॥
इति दत्त्वा वरं ताभ्यां तत्रैवांतरधीयत ।
अदर्शनं गतायां तु राजा तं मुनिसत्तमम् ॥ ४१ ॥
प्रणम्य हयमारुह्य गमनाय मनो दधे ।
तदैव तस्य सचिवास्तत्रागत्य नृपं प्रजाः ॥ ४२॥
प्रणेमुर्विनयोपेतास्तमूचुः प्रांजलिस्थिताः ।
राजंस्ते शत्रवः सर्वे पापाच्च निहता रणे ॥४३॥
राज्यं निष्कंटकं भूप कुरुष्व पुरमास्थितः ।
तच्छ्रुत्वा वचनं राजा नत्वा तं मुनिसत्तमम् ४४ ॥
आपृच्छय निर्ययौ तत्र मंत्रिभिः परिवारितः ।
संप्राप्य च निजं राज्यं दारान्स्वजनबांधवान् ४५ ॥
बुभुजे पृथिवीं सर्वां ततः सागरमेखलाम् ।

वैश्योऽपि ज्ञानमासाद्य मुक्तसंगः समंततः ॥ ४६ ॥
कालातिवाहनं तत्र मुक्तबंधश्चकार ह।
तीर्थेषु विचरन्गायन्भगवत्या गुणानथ ॥ ४७॥
एतत्ते कथितं देव्याश्चरितं परमाद्भुतम् ।
आराधनफलप्राप्तिर्यथावद्भूपवैश्ययोः॥४८॥
दैत्यानां हननं प्रोक्तं प्रादुर्भावस्तथा शुभः ।

एवंप्रभावा सा देवी भक्तानामभयप्रदा ॥ ४९ ॥
यः शृणोति नरो नित्यमेतदाख्यानमुत्तमम् ।
संप्राप्नोति नरः सत्यं संसारसुखमद्भुतम् ॥५०॥
ज्ञानदं मोक्षदं चैव कीर्तिदं सुखदं तथा ।
पावनं श्रवणान्नूनमेतदाख्यानमद्भुतम् ॥ ५१ ॥
अखिलार्थप्रदं नृणां सर्वधर्मसमावृतम् ।
धर्मार्थकाममोक्षाणां कारणं परमं मतम् ॥५२॥
सूत उवाच।

जनमेजयेन राज्ञाऽसौ पृष्टः सत्यवतीसुतः ।
उवाच संहितां दिव्यां व्यासः सर्वार्थतत्त्ववित् ॥५३॥
चरितं चंडिकायास्तु शुम्भदैत्यवधाश्रितम् ।
कथयामास भगवान्कृष्णः कारुणिको मुनिः ॥
इति वः कथितः सारः पुराणानां मुनीश्वराः ॥ ५४ ॥
इति श्रीदेवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां पञ्चमस्कन्धे पञ्चत्रिंशोऽध्यायः ॥ ३५॥
व्योमांकाभ्रद्विसंख्यातः २०९० श्लोकैर्व्यासेन धीमता ।
देवीभागवतस्यास्य पञ्चमस्कन्ध ईरितः ॥५॥
समाप्तोऽयं पञ्चमः स्कन्धः

Roman transliteration

atha pañcatriṃśo'dhyāyaḥ
mahiṣa uvāca|
iti tasya vacaḥ śrutvā duḥkhitau vaiśyapārthivau |
praṇipatya muniṃ prītyā praśrayāvanatau bhṛśam ||1||
harṣeṇotphullanayanāvūcaturvākyakovidau |
kṛtāñjaliputau śāntau bhaktipravaṇacetasau ||2||
bhagavanpāvitāvadya śāntau dīnau śucānvitau |
tava sūktasarasvatyā gaṅgayeva bhagīrathaḥ || 3 ||
sādhavaḥ sambhavantīha paropakṛtitatparāḥ |
akṛtrimaguṇārāmāḥ sukhadāḥ sarvadehinām ||4||
pūrvapuṇyaprasaṅgena prāpto'yamāśrayaḥ śubhaḥ |
tavāvābhyāṃ mahābhāga mahāduḥkhavināśakaḥ ||5||
bhavanti mānavā bhūmau bahavaḥ svārthatatparāḥ |
parārthasādhane dakṣāḥ kecitkvāpi bhavādṛśāḥ || 6 ||

duḥkhito'haṃ muniśreṣtha vaiśyo'yaṃ cātiduḥkhitaḥ |
ubhau saṃsārasaṃtaptau tavāśramapade mudā ||7||
darśanādeva he vidvangataṃ duḥkhamihāvayoḥ |
dehajaṃ mānasaṃ vākyaśravaṇādeva sāmpratam ||8||
dhanyāvāvāṃ kṛtakṛtyau jātau sūktisudhārasāt |
pāvitau bhavatā brahmankṛpayā karuṇārṇava || 9 ||
gṛhāṇāsmatkarau sādho naya pāraṃ bhavārṇavāt |
magnau śrāṃtāviti jñātvā maṃtradānena sāmpratam || 10 ||
tapaḥ kṛtvā'tivipulaṃ samārādhya sukhapradām |
saṃprāpya darśanaṃ bhūyo yāsyāvo nijamaṃdiram ||11|

vadanāttava samprāpya devīmantraṃ navākṣaram |
smaraṇaṃ ca kariṣyāvo nirāhārau dhṛtavratau || 12 ||
vyāsa uvāca|
iti sañcoditastābhyāṃ sumedhā munisattamaḥ |

dadau maṃtraṃ śubhaṃ tābhyāṃ dhyānabījapuraḥsaram ||13|
tau ca prāpya munermaṃtraṃ sammantrya gurudaivatau |
jagmaturvaiśyarājānau nadītīramanuttamam ||14||
ekāṃte vijane sthāne kṛtvāsanaparigraham |
upaviṣṭau sthiraprajñau tāvatīva kṛśodarau || 15 |
mantrajāpyaratau śāntau caritratrayapāṭhakau |
ninyaturmāsamekaṃ tu tatra dhyānaparāyaṇau || 16 |
tayormāsavratenaiva jātā prītiranuttamā |
padāmbuje bhavānyāstu sthirā buddhistathāpyalam || 17||
kadācitpādayorgatvā munestasya mahātmanaḥ |
kṛtapraṇāmāvāgatya tasthatuśca kuśāsane || 18||
nānyakārya parau kvāpi babhūvatuḥ kadācana |
devīdhyānaparau nityaṃ japamantraratau sadā ||19||
evaṃ jāte tadā pūrṇe tatra saṃvatsare nṛpa |

babhūvatuḥ phalāhāraṃ tyaktvā parṇāśanau nṛpa || 20 ||
varṣamekaṃ tapastatra cakraturvaiśyapārthivau |
śuṣkaparṇāśanau dāntau japadhyānaparāyaṇau ||21||
pūrṇe varṣadvaye jāte kadāciddarśanaṃ ca tau |
prāpatuḥ svapnamadhye tu bhagavatyā manoharam ||22||
raktāmbaradharāṃ devīṃ cārubhūṣaṇabhūṣitām |
kadācinnṛpatiḥ svapne'pyapaśyajjagadambikām 23||
vīkṣya svapne ca tau devīṃ prītiyuktau babhūvatuḥ |
jalāhāraistṛtīye tu sthitau saṃvatsare tu tau ||24||
evaṃ varṣatrayaṃ kṛtvā tatastau vaiśyapārthivau |
cakratustau tadā ciṃtāṃ citte darśanalālasau ||25||
pratyakṣadarśanaṃ devyā na prāptaṃ śāṃtidaṃ nṛṇām |
dehatyāgaṃ kariṣyāvo duḥkhitau bhṛśamāturau || 26||
iti saṃcintya manasā rājā kuṇḍaṃ cakāra ha |

trikoṇaṃ susthiraṃ saumyaṃ hastamātrapramāṇataḥ || 27 ||
saṃsthāpya pāvakaṃ rājā tathā vaiśyo'tibhaktimān |
guhāvāso nijaṃ māṃsaṃ chittvā chittvā punaḥpunaḥ ||28||
tathā vaiśyo'pi dīpte'gnau svamāṃsaṃ prāpakṣipattadā |
rudhireṇa baliṃ cāsyai dadatustau kṛtodyamau ||29||
tadā bhagavatī dattvā pratyakṣaṃ darśanaṃ tayoḥ |
prāha prītibharodbhrāṃtau dṛṣṭvā tau duḥkhitau bhṛśam ||
śrīdevyuvāca|
varaṃ varaya bho rājan yatte manasi vāṃchitam |
tuṣṭā'haṃ tapasā te'dya bhakto'si tvaṃ mato mama 31 ||
vaiśyaṃ prāha tadā devī prasannā'haṃ mahāmate |
kiṃ te'bhīṣṭaṃ dadāmyadya prārthayāśu manogatam ||32||
vyāsa uvāca|
tacchrutvā vacanaṃ rājā tāmuvāca mudānvitaḥ |

dehi me'dya nijaṃ rājyaṃ hataśatrubalaṃ balāt || 33 ||
tamuvāca tadā devī gaccha rājannijaṃ gṛham |

śatravaḥ kṣīṇasattvāste gamiṣyaṃti parājitāḥ || 34 ||
maṃtriṇastu samāgatya te patiṣyaṃti pādayoḥ |
kuru rājyaṃ mahābhāga nagare svaṃ yathāsukham ||35||
kṛtvā rājyaṃ suvipulaṃ varṣāṇāmayutaṃ nṛpa |
dehānte janma saṃprāpya sūryācca bhavitā manuḥ 36 ||
vyāsa uvāca|
vaiśyastāmapyuvācedaṃ kṛtāṃjalipuṭa: śuciḥ |
na me gṛheṇa kāryaṃ vai na putreṇa dhanena vā || 37 ||
sarvaṃ baṃdhakaraṃ mātaḥ svapnavannaśvaraṃ sphuṭam |
jñānaṃ me dehi viśadaṃ mokṣadaṃ baṃdhanāśanam || 38 ||
asāre'smiṃśca saṃsāre mūḍhā majjaṃti pāmarāḥ |
paṃḍitā: saṃtaraṃtīha tasmānnecchanti saṃsṛtim 39 ||

vyāsa uvāca|
tadākarṇya mahāmāyā vaiśyaṃ prāha puraḥsthitam |
vaiśvavarya tava jñānaṃ bhaviṣyati na saṃśayaḥ || 40 ||
iti dattvā varaṃ tābhyāṃ tatraivāṃtaradhīyata |
adarśanaṃ gatāyāṃ tu rājā taṃ munisattamam || 41 ||
praṇamya hayamāruhya gamanāya mano dadhe |
tadaiva tasya sacivāstatrāgatya nṛpaṃ prajāḥ || 42||
praṇemurvinayopetāstamūcuḥ prāṃjalisthitāḥ |
rājaṃste śatravaḥ sarve pāpācca nihatā raṇe ||43||
rājyaṃ niṣkaṃṭakaṃ bhūpa kuruṣva puramāsthitaḥ |
tacchrutvā vacanaṃ rājā natvā taṃ munisattamam 44 ||
āpṛcchya niryayau tatra maṃtribhiḥ parivāritaḥ |
saṃprāpya ca nijaṃ rājyaṃ dārānsvajanabāṃdhavān 45 ||
bubhuje pṛthivīṃ sarvāṃ tataḥ sāgaramekhalām |

vaiśyo'pi jñānamāsādya muktasaṃgaḥ samaṃtataḥ || 46 ||
kālātivāhanaṃ tatra muktabaṃdhaścakāra ha|
tīrtheṣu vicarangāyanbhagavatyā guṇānatha || 47||
etatte kathitaṃ devyāścaritaṃ paramādbhutam |
ārādhanaphalaprāptiryathāvadbhūpavaiśyayoḥ||48||
daityānāṃ hananaṃ proktaṃ prādurbhāvastathā śubhaḥ |
evaṃprabhāvā sā devī bhaktānāmabhayapradā || 49 ||
yaḥ śṛṇoti naro nityametadākhyānamuttamam |
saṃprāpnoti naraḥ satyaṃ saṃsārasukhamadbhutam ||50||
jñānadaṃ mokṣadaṃ caiva kīrtidaṃ sukhadaṃ tathā |
pāvanaṃ śravaṇānnūnametadākhyānamadbhutam || 51 ||
akhilārthapradaṃ nṝṇāṃ sarvadharmasamāvṛtam |
dharmārthakāmamokṣāṇāṃ kāraṇaṃ paramaṃ matam ||52||
sūta uvāca|

janamejayena rājñā'sau pṛṣṭaḥ satyavatīsutaḥ |
uvāca saṃhitāṃ divyāṃ vyāsaḥ sarvārthatattvavit ||53||
caritaṃ caṃḍikāyāstu śumbhadaityavadhāśritam |
kathayāmāsa bhagavānkṛṣṇaḥ kāruṇiko muniḥ ||
iti vaḥ kathitaḥ sāraḥ purāṇānāṃ munīśvarāḥ || 54 ||
iti śrīdevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ pañcamaskandhe pañcatriṃśo'dhyāyaḥ || 35||
vyomāṃkābhradvisaṃkhyātaḥ 2090 ślokairvyāsena dhīmatā |
devībhāgavatasyāsya pañcamaskandha īritaḥ ||5||

samāpto'yaṃ pañcamaḥ skandhaḥ

English translation

1-12. Vyasa said O King! Hearing thus the Risi's words, the king Suratha and Vais'ya, who were very distressed in their minds, became very much comforted and bowed down to the Muni with great humility and modesty. Their eyes expressed their gladness and their hearts were filled with loving devotion. Both of them, then, clever in speaking and of calm and quiet temper, began to address him with their folded hands. O Bhagavan! We were passing our days in a very humble and distressed spot; we are today purified by your good words, just as the country was rendered pure by Bhagiratha when he brought down the river Ganges here. The saints, adorned with purely good qualities, are incessantly engaged in doing good to others and how the people can be made happy. O Intelligent One! Surely we have come to this auspicious As'rama owing to our past good deeds (in previous births) and all our miseries are therefore brought to their ends today. There are good many persons that roam in this world for their selfish ends; very few there exist like you who are always ready to do good to others. O Muni! True that I am very much distressed but this Vais'ya is more distressed than me. Both of us, very much afflicted by the miseries of the world, have come gladly to your As'rama and are relieved of our bodily sufferings by your sight; and now, hearing your words, we are relieved also of our mental pain and sufferings. O Brahmana! We are very much blessed and our objects have been gained by your nectar-like words; O Thou, the Ocean of mercy! You have purified us, out of your unbounded mercy. We are quite tired of this world; knowing this, do you lead us beyond this world by holding our hands and by initiating us with Mantrams. O Best of Munis! We will first of all practise a very hard Tapasya (asceticism) and worship Bhagavati, the Awarder of happiness; then, seeing Her, we will go to our respective abodes. Now we expect the nine-lettered Mantram of the Devi from your

mouth and practising the Navaratra varam we will fast and meditate on the Mantram.

[Note The nine-lettered Mantram is "Om Mahisamardinyai Svaha." Instead of Om, any of the following may be used Hrim, Klim, Aim, Strim, or Hum mentioned in Sarada Tilaka, Narayani Tantra, or in VisVasara Tantra (see page 125 of Tantra Sara).]

13-30. Vyasa said O King! When the king and Vais'ya prayed thus to the Muni Sumedha, the best of the Munis, gave them the auspicious Mantram with its seed (Vija) and as well what is to be meditated (Dhyan). On getting the Mantram (with Risi, Chhanda, seed S'akti, and Devata) duly, they welcomed the Muni and with his permission went to the holy bank of a river. Both of them were of delicate frames and both of them were fully determined; they went to a very solitary place and selected their place and took their seats there. There they spent one month in repeating silently the Mantram and in chanting the three glorious deeds of Chandi. In this short period of one month, they became very much attached to the lotus- feet of Bhavani and their minds were also much pacified. They attended to no other business; only they used to go to the Muni once a day and bowing down before him they returned to their own seats of Kus'a grass and gave themselves up to the meditation of the Devi and always repeated silently their Mantrams. O King! One year thus passed away; they then abstained from taking fruits and subsisted on the leaves of trees. Thus engaged in meditation and asceticism they passed away another year sustaining themselves with dry leaves only. O King! When the two years thus passed, they got in their dreams the beautiful vision of the Goddess Bhagavati. They were very much delighted to see in their dreams the Ambika Devi in red robes and decorated with various ornaments. They practised tapasya in the third year with water as their only food. Thus when they

found that, after practising the tapas for three years, they could

not see face to face the Devi they became very anxious to see the Devi and thought thus “When we have not been so fortunate as to see the Devi, Who art the Bestower of peace and happiness to the human beings, we will then leave our bodies, in deep distress and sorrow!” Thus thinking, the King prepared a beautiful triangular Kunda (pit), firm and of one hand measure. Lighting a fire in that pit, the King began to cut off slices of flesh from his own body and offered them as oblations to the fire. The Vais’ya, too, then did the same. O King! Both of them were very much excited and began to offer their blood as oblation to the Devi. The Devi Bhagavati, then, seeing them thus grieved, and that their hearts were over flown with devotion towards Her, appeared direct before them and said thus

31-32. O King! You are my favourite devotees; I am pleased with your Tapasya; now ask whatever you desire; I will grant you that boon. Then She spoke to the Vais’ya >- “O Highly Fortunate One! I am pleased; ask without any delay any boon; I will grant that just now.”

33-52. Vyasa said O King! Hearing thus the words of the Devi, the king Suratha was very much delighted and said thus “O Devi! Grant me this boon that I be able today to conquer my enemies with my own power and that I may regain my kingdom.” The Devi then spoke to him thus “O King! Go to your own abode; your enemies are now enfeebled and will certainly be defeated.

(Note The Devi has now withdrawn Her own power from the enemies with which they were filled before. This is the result of the real sacrifice to the Devi.)

O Fortunate One! Your ministers will all come and prostrate themselves before your feet and will be obedient to you; you can now go back to your city and govern your subjects happily. O King! Thus reign for Ajuta years (10,000 years) over your widely extended dominion; then, when you quit your body, you will again be born from Surya, and be known widely as Savarni Manu.” Vyasa said O King! The pure-natured Vais’ya said with folded hands “O Devi! I have nothing to do with house, sons, nor wealth. O Mother! The house, wealth and sons, all these are so many sources of bondage to this world and are very transitory like dreams. Therefore give me knowledge so that my ties to this world be cut asunder. Persons who are devoid of knowledge, those fools are merged in this ocean of world. The wise never prefer this Samsara; therefore they can cross this world. Vyasa said O King! Hearing this, the Mahamaya said to the Vais’ya, that stood in front of Her thus “O Vais’ya! No doubt you will acquire knowledge.” Thus granting boons to them, the Devi then and there disappeared. After the Devi had disappeared, the King bowed down to the Muni, mounted on his horse and expressed a desire to go back to his kingdom. Just at that time all his ministers and subjects came humbly before him, bowed down to him and standing before him with folded hands, said “O King! Your enemies all had acted very sinfully; hence they were all slain in battle; you be pleased now to remain in your city, free from any enemy and govern your subjects.” The King, hearing thus, bowed down to the Muni and with his permission, started towards his kingdom, surrounded by his ministers. On regaining his own kingdom, wife, relatives and kinsmen he began to enjoy the sea-girt earth. On the other hand, the Vais’ya became illumined with the Spiritual Knowledge and all his connections and attachments being completely severed, became free from all bondages. He became liberated in his lifetime and travelled always from one place of pilgrimage to another and passed away his time in singing the glorious deeds of the Devi. O King! Thus I have described to you the most wonderful character of the Devi, what fruits were obtained by the King and the Vais’ya on their worshipping Her, how the Daityas were killed by Her and about Her auspicious appearances on this

earth. Oh! Such is the glory of the Devi, leading to fearlessness amongst Her devotees. The mortal who hears constantly this excellent pure narrative of the Devi Bhagavati, gets truly all the best and

wonderful pleasures of this world. No doubt anybody who hears this wonderful incident, will obtain knowledge, liberation, fame, happiness and purity. The essence of all religions lies in this narration; therefore it leads, above all, to Dharma, Artha, Kama, and Moksa (religion, wealth, desire and liberation). It grants all desires to human beings.

53-54. Suta said O Risis! The Maharsi Vyasa, the son of Satyavati, versed in all the departments of knowledge, asked by the King Janamejaya, narrated to him this divine Samhita. The character of Chandika, the killing of the Daitya S'umbha, were thus narrated by the merciful Muni Veda Vyasa. O Munis! I, too, have described to you the main points of this Purana. Here ends the Fifth Book.

Here ends the Thirty-fifth Chapter of the Fifth Book on the receiving of the boons by the King Suratha and the Vais'ya Samadhi in the Devi Bhagavatam, the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa.

The Fifth Book Completed.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 1

On Tris'ira's Austerities

Chapter 123 of 318 · 60 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः
सूत सूत महाभाग मिष्टं ते वचनामृतम् ।
न तृप्ताः स्मो वयं पीत्वा द्वैपायनकृतं शुभम् ॥ १ ॥
पुनस्त्वां प्रष्टुमिच्छामः कथां पौराणिकीं शुभाम् ।
वेदेऽपि कथितां रम्यां प्रसिद्धां पापनाशिनीम् ॥ २ ॥
वृत्रासुर इति ख्यातो वीर्यवांस्त्वष्टुरात्मजः ।
स कथं निहतः संख्ये वासवेन महात्मना ॥ ३ ॥
त्वष्टा वै सुरपक्षीयस्तत्पुत्रो बलवत्तरः ।
शक्रेण घातितः कस्माद्ब्रह्मयोनिर्महाबलः ॥ ४ ॥
देवाः सत्त्वगुणोत्पना मानुषा राजसाः स्मृताः ।
तिर्यञ्चस्तामसाः प्रोक्ताः पुराणागमवादिभिः ॥ ५ ॥
विरोधोऽत्र महान् भाति नूनं शतमखेन ह ।
छलेन बलवान् वृत्रः शक्रेण विनिपातितः ॥ ६ ॥
विष्णुः प्रेरयिता तत्र स तु सत्त्वधरः परः ।

प्रविष्टः पविमध्ये स छद्मना भगवान् प्रभुः ॥ ७ ॥
सन्धिं विधाय स ह्येवं मन्त्रितोऽसौ महाबलः ।
हरिभ्यां सत्यमुत्सृज्य जलफेनेन शातितः ॥ ८ ॥
कृतमिन्द्रेण हरिणा किमेतत्सूत साहसम् ।
महान्तोऽपि च मोहेन वञ्चिताः पापबुद्धयः ॥ ९ ॥
अन्यायवर्तिनोऽत्यर्थं भवन्ति सुरसत्तमाः ।
सदाचारेण युक्तेन देवाः शिष्टत्वमागताः ॥ १० ॥
एवं विशिष्टधर्मेण शिष्टत्वं कीदृशं पुनः ।
हत्वा वृत्रं तु विश्वस्तं शक्रेण छद्मना पुनः ॥ ११ ॥
प्राप्तं पापफलं नो वा ब्रह्महत्यासमुद्भवम् ।
किं च त्वया पुरा प्रोक्तं वृत्रासुरवधः कृतः ॥ १२ ॥
श्रीदेव्या इति तच्चापि चित्तं मोहयतीह नः ।
सूत उवाच
शृण्वन्तु मुनयो वृत्तं वृत्रासुरवधाश्रयम् ॥ १३ ॥

यथेन्द्रेण च सम्प्राप्तं दुःखं हत्यासमुद्भवम् ।
एवमेव पुरा पृष्टो व्यासः सत्यवतीसुतः ॥ १४ ॥

पारीक्षितेन राज्ञापि स यदाह च तद्ब्रुवे ।
जनमेजय उवाच
कथं वृत्रासुरः पूर्वं हतो मघवता मुने ॥ १५ ॥
सहायं विष्णुमासाद्य छद्मना सात्त्विकेन ह ।
कथं च देव्या निहतो दैत्योऽसौ केन हेतुना ॥ १६ ॥
कथमेकवधो द्वाभ्यां कृतः स्यान्मुनिपुङ्गव ।
तदेतच्छ्रोतुमिच्छामि परं कौतूहलं हि मे ॥ १७ ॥
महतां चरितं शृण्वन् को विरज्येत मानवः ।
कथयाम्बावैभवं त्वं वृत्रासुरवधाश्रितम् ॥ १८ ॥
व्यास उवाच
धन्योऽसि राजंस्तव बुद्धिरीदृशी
जाता पुराणश्रवणेऽतिसादरा ।

पीत्वामृतं देववरास्तु सर्वथा
पाने वितृष्णाः प्रभवन्ति वै पुनः ॥ १९ ॥
दिने दिने तेऽधिकभक्तिभावः
कथासु राजन् महनीयकीर्तेः ।
श्रोता यदैकप्रवणः शृणोति
वक्ता तदा प्रीतमना ब्रवीति ॥ २० ॥
युद्धं पुरा वासववृत्रयोर्यद्
वेदे प्रसिद्धं च तथा पुराणे ।
दुःखं सुरेन्द्रेण तथैव लब्धं
हत्वा रिपुं त्वाष्ट्रमपापमेव ॥ २१ ॥
चित्रं किमत्र नृपते हरिवज्रभृद्भ्यां
यच्छद्मना विनिहतस्त्रिशिरोऽथ वृत्रः ।
मायाबलेन मुनयोऽपि विमोहितास्ते
चक्रुश्च निन्द्यमनिशं किल पापभीताः ॥ २२ ॥

विष्णुः सदैव कपटेन जघान दैत्यान्
सत्त्वात्ममूर्तिरपि मोहमवाप्य कामम् ।
कोऽन्योऽस्ति तां भगवतीं मनसापि जेतुं
शक्तः समस्तजनमोहकरीं भवानीम् ॥ २३ ॥
मत्स्यादियोनिषु सहस्रयुगेषु सद्यः
साक्षाद्भवत्यपि यया विनियोजितोऽत्र ।
नारायणो नरसखो भगवाननन्तः
कार्यं करोति विहिताविहितं कदाचित् ॥ २४ ॥
देहं धनं गृहमिदं स्वजना मदीयं
पुत्राः कलत्रमिति मोहमुपेत्य सर्वः ।
पुण्यं करोत्यथ च पापचयं करोति

मायागुणैरतिबलैर्विकलीकृतो यत् ॥ २५ ॥
न जातु मोहं क्षपितुं नरः क्षमः
कश्चिद्भवेद्भूप परावरार्थवित् ।

विमोहितस्तैस्त्रिभिरेव मूलतो
वशीकृतात्मा जगतीतले भृशम् ॥ २६ ॥
अथ तौ मायया विष्णुवासवौ मोहितौ भृशम् ।
जघ्नतुश्छद्मना वृत्रं स्वार्थसाधनतत्परौ ॥ २७ ॥
तदहं सम्प्रवक्ष्यामि वृत्तान्तमवनीपते ।
कारणं पूर्ववैरस्य वृत्रवासवयोर्मिथः ॥ २८ ॥
त्वष्टा प्रजापतिर्ह्यासीद्देवश्रेष्ठो महातपाः ।
देवानां कार्यकर्ता च निपुणो ब्राह्मणप्रियः ॥ २९ ॥
स पुत्रं वै त्रिशिरसमिन्द्रद्वेषात्किलासृजत् ।
विश्वरूपेति विख्यातं नाम्ना रूपेण मोहनम् ॥ ३० ॥
त्रिभिः स वदनैः श्रेष्ठैर्व्यरोचत मनोहरैः ।
त्रिभिर्भिन्नानि कार्याणि मुखैः समकरोन्मुनिः ॥ ३१ ॥
वेदानेकेन सोऽधीते सुरां चैकेन सोऽपिबत् ।
तृतीयेन दिशः सर्वा युगपच्च निरीक्षते ॥ ३२ ॥

त्रिशिरा भोगमुत्सृज्य तपश्चक्रे सुदुष्करम् ।
तपस्वी स मृदुर्दान्तो धर्ममेव समाश्रितः ॥ ३३ ॥
पञ्चाग्निसाधनं काले पादपाग्रे निवेशनम् ।
जलमध्ये निवासं च हेमन्ते शिशिरे तथा ॥ ३४ ॥
निराहारो जितात्मासौ त्यक्तसर्वपरिग्रहः ।
तपश्चचार मेधावी दुष्करं मन्दबुद्धिभिः ॥ ३५ ॥
तं च दृष्ट्वा तपस्यन्तं खेदमाप शचीपतिः ।
विषादमगमत्तत्र शक्रोऽयं मास्मभूदिति ॥ ३६ ॥
दृष्ट्वा तस्य तपो वीर्यं सत्यं चामिततेजसः ।
चिन्तां च महतीं प्राप ह्यनिशं पाकशासनः ॥ ३७ ॥
विवर्धमानस्त्रिशिरा मामयं शातयिष्यति ।
नोपेक्ष्यः सर्वथा शत्रुर्वर्धमानबलो बुधैः ॥ ३८ ॥
तस्मादुपायः कर्तव्यस्तपोनाशाय साम्प्रतम् ।
कामस्तु तपसां शत्रुः कामान्नश्यति वै तपः ॥ ३९ ॥

तथैवाद्य प्रकर्तव्यं भोगासक्तो भवेद्यथा ।
इति सञ्चिन्त्य मनसा बुद्धिमान्बलमर्दनः ॥ ४० ॥
आज्ञापयत्सोऽप्सरसस्त्वाष्ट्रपुत्रप्रलोभने ।
उर्वशीं मेनकां रम्भां घृताचीं च तिलोत्तमाम् ॥ ४१ ॥
समाहुयाब्रवीच्छक्रस्तास्तदा रूपगर्विताः ।
प्रियं कुरुध्वं मे सर्वाः कार्येऽद्य समुपस्थिते ॥ ४२ ॥

यत्तो मेऽद्य महाञ्छत्रुस्तपस्तपति दुर्जयः ।
कार्यं कुरुत गच्छध्वं प्रलोभयत माचिरम् ॥ ४३ ॥
शृङ्गारवेषैर्विविधैर्हावैर्देहसमुद्भवैः ।
प्रलोभयत भद्रं वः शमयध्वं ज्वरं मम ॥ ४४ ॥
अस्वस्थोऽहं महाभागास्तस्य ज्ञात्वा तपोबलम् ।
बलवानासनं मेऽद्य ग्रहीष्यत्यविलम्बितः ॥ ४५ ॥
भयं मे समुपायातं क्षिप्रं नाशयताबलाः ।
उपकुर्वन्तु सहिताः कार्येऽद्य समुपस्थिते ॥ ४६ ॥

तच्छ्रुत्वा वचनं नार्य ऊचुस्तं प्रणताः पुरः ।
मा भयं कुरु देवेश यतिष्यामः प्रलोभने ॥ ४७ ॥
यथा न स्याद्भयं तस्मात्तथा कार्यं महाद्युते ।
नृत्यगीतविहारैश्च मुनेस्तस्य प्रलोभने ॥ ४८ ॥
कटाक्षैरङ्गभेदैश्च मोहयित्वा मुनिं विभो ।
लोलुपं वशमस्माकं करिष्यामो नियन्त्रितम् ॥ ४९ ॥
व्यास उवाच
इत्याभाष्य हरिं नार्यो ययुस्त्रिशिरसोऽन्तिकम् ।
कुर्वन्त्यो विविधान्भावान्कामशास्त्रोचितानपि ॥ ५० ॥
गायन्त्यस्तालभेदैस्ता नृत्यन्त्यः पुरतो मुनेः ।
तं प्रलोभयितुं चक्रुर्नानाभावान्वराङ्गनाः ॥ ५१ ॥
नापश्यत्स तपोराशिरङ्गनानां विडम्बनम् ।
इन्द्रियाणि वशे कृत्वा मूकान्धबधिरः स्थितः ॥ ५२ ॥
दिनानि कतिचित्तस्थुर्नार्यस्तस्याश्रमे वरे ।

कुर्वन्त्यो गाननृत्यादिप्रपञ्चानतिमोहदान् ॥ ५३ ॥
न चचाल यदा कामं ध्यानाच्च त्रिशिरा मुनिः ।
परावृत्य तदा देव्यः पुनः शक्रमुपस्थिताः ॥ ५४ ॥
कृताञ्जलिपुटाः सर्वा देवराजमथाब्रुवन् ।
श्रान्ता दीना भयत्रस्ता विवर्णवदना भृशम् ॥ ५५ ॥
देवदेव महाराज यत्नश्च परमः कृतः ।
न स शक्यो दुराधर्षो धैर्याच्चालयितुं विभो ॥ ५६ ॥
उपायोऽन्यः प्रकर्तव्यः सर्वथा पाकशासन ।
नास्माकं बलमेतस्मिंस्तापसे विजितेन्द्रिये ॥ ५७ ॥
दिष्ट्या वयं न शप्ताः स्म यदनेन महात्मना ।
मुनिना वह्नितुल्येन तपसा द्योतितेन हि ॥ ५८ ॥
विसृज्याप्सरसः शक्रश्चिन्तयामास मन्दधीः ।
तस्यैव च वधोपायं पापबुद्धिरसाम्प्रतम् ॥ ५९ ॥
विसृज्य लोकलज्जां स तथा पापभयं भृशम् ।

चकार पापबुद्धिं तु तद्वधाय महीपते ॥ ६० ॥

Roman transliteration

ṛṣaya ūcuḥ
sūta sūta mahābhāga miṣṭaṃ te vacanāmṛtam |
na tṛptāḥ smo vayaṃ pītvā dvaipāyanakṛtaṃ śubham || 1 ||
punastvāṃ praṣṭumicchāmaḥ kathāṃ paurāṇikīṃ śubhām |
vede'pi kathitāṃ ramyāṃ prasiddhāṃ pāpanāśinīm || 2 ||
vṛtrāsura iti khyāto vīryavāṃstvaṣṭurātmajaḥ |
sa kathaṃ nihataḥ saṃkhye vāsavena mahātmanā || 3 ||
tvaṣṭā vai surapakṣīyastatputro balavattaraḥ |
śakreṇa ghātitaḥ kasmād□brahmayonirmahābalaḥ || 4 ||
devāḥ sattvaguṇotpanā mānuṣā rājasāḥ smṛtāḥ |
tiryañcastāmasāḥ proktāḥ purāṇāgamavādibhiḥ || 5 ||
virodho'tra mahān bhāti nūnaṃ śatamakhena ha |
chalena balavān vṛtraḥ śakreṇa vinipātitaḥ || 6 ||
viṣṇuḥ prerayitā tatra sa tu sattvadharaḥ paraḥ |

praviṣṭaḥ pavimadhye sa chadmanā bhagavān prabhuḥ || 7 ||
sandhiṃ vidhāya sa hyevaṃ mantrito'sau mahābalaḥ |
haribhyāṃ satyamutsṛjya jalaphenena śātitaḥ || 8 ||
kṛtamindreṇa hariṇā kimetatsūta sāhasam |
mahānto'pi ca mohena vañcitāḥ pāpabuddhayaḥ || 9 ||
anyāyavartino'tyarthaṃ bhavanti surasattamāḥ |
sadācāreṇa yuktena devāḥ śiṣṭatvamāgatāḥ || 10 ||
evaṃ viśiṣṭadharmeṇa śiṣṭatvaṃ kīdṛśaṃ punaḥ |
hatvā vṛtraṃ tu viśvastaṃ śakreṇa chadmanā punaḥ || 11 ||
prāptaṃ pāpaphalaṃ no vā brahmahatyāsamud□bhavam |
kiṃ ca tvayā purā proktaṃ vṛtrāsuravadhaḥ kṛtaḥ || 12 ||
śrīdevyā iti taccāpi cittaṃ mohayatīha naḥ |
sūta uvāca
śṛṇvantu munayo vṛttaṃ vṛtrāsuravadhāśrayam || 13 ||

yathendreṇa ca samprāptaṃ duḥkhaṃ hatyāsamud□bhavam |
evameva purā pṛṣṭo vyāsaḥ satyavatīsutaḥ || 14 ||
pārīkṣitena rājñāpi sa yadāha ca tad□bruve |
janamejaya uvāca
kathaṃ vṛtrāsuraḥ pūrvaṃ hato maghavatā mune || 15 ||
sahāyaṃ viṣṇumāsādya chadmanā sāttvikena ha |
kathaṃ ca devyā nihato daityo'sau kena hetunā || 16 ||
kathamekavadho dvābhyāṃ kṛtaḥ syānmunipuṅgava |
tadetacchrotumicchāmi paraṃ kautūhalaṃ hi me || 17 ||
mahatāṃ caritaṃ śṛṇvan ko virajyeta mānavaḥ |
kathayāmbāvaibhavaṃ tvaṃ vṛtrāsuravadhāśritam || 18 ||
vyāsa uvāca
dhanyo'si rājaṃstava buddhirīdṛśī
jātā purāṇaśravaṇe'tisādarā |

pītvāmṛtaṃ devavarāstu sarvathā
pāne vitṛṣṇāḥ prabhavanti vai punaḥ || 19 ||
dine dine te'dhikabhaktibhāvaḥ
kathāsu rājan mahanīyakīrteḥ |
śrotā yadaikapravaṇaḥ śṛṇoti
vaktā tadā prītamanā bravīti || 20 ||

yuddhaṃ purā vāsavavṛtrayoryad□
vede prasiddhaṃ ca tathā purāṇe |
duḥkhaṃ surendreṇa tathaiva labdhaṃ
hatvā ripuṃ tvāṣṭramapāpameva || 21 ||
citraṃ kimatra nṛpate harivajrabhṛd□bhyāṃ
yacchadmanā vinihatastriśiro'tha vṛtraḥ |
māyābalena munayo'pi vimohitāste
cakruśca nindyamaniśaṃ kila pāpabhītāḥ || 22 ||

viṣṇuḥ sadaiva kapaṭena jaghāna daityān
sattvātmamūrtirapi mohamavāpya kāmam |
ko'nyo'sti tāṃ bhagavatīṃ manasāpi jetuṃ
śaktaḥ samastajanamohakarīṃ bhavānīm || 23 ||
matsyādiyoniṣu sahasrayugeṣu sadyaḥ
sākṣād□bhavatyapi yayā viniyojito'tra |
nārāyaṇo narasakho bhagavānanantaḥ
kāryaṃ karoti vihitāvihitaṃ kadācit || 24 ||
dehaṃ dhanaṃ gṛhamidaṃ svajanā madīyaṃ
putrāḥ kalatramiti mohamupetya sarvaḥ |
puṇyaṃ karotyatha ca pāpacayaṃ karoti
māyāguṇairatibalairvikalīkṛto yat || 25 ||
na jātu mohaṃ kṣapituṃ naraḥ kṣamaḥ
kaścid□bhaved□bhūpa parāvarārthavit |

vimohitastaistribhireva mūlato
vaśīkṛtātmā jagatītale bhṛśam || 26 ||
atha tau māyayā viṣṇuvāsavau mohitau bhṛśam |
jaghnatuśchadmanā vṛtraṃ svārthasādhanatatparau || 27 ||
tadahaṃ sampravakṣyāmi vṛttāntamavanīpate |
kāraṇaṃ pūrvavairasya vṛtravāsavayormithaḥ || 28 ||
tvaṣṭā prajāpatirhyāsīddevaśreṣṭho mahātapāḥ |
devānāṃ kāryakartā ca nipuṇo brāhmaṇapriyaḥ || 29 ||
sa putraṃ vai triśirasamindradveṣātkilāsṛjat |
viśvarūpeti vikhyātaṃ nāmnā rūpeṇa mohanam || 30 ||
tribhiḥ sa vadanaiḥ śreṣṭhairvyarocata manoharaiḥ |
tribhirbhinnāni kāryāṇi mukhaiḥ samakaronmuniḥ || 31 ||
vedānekena so'dhīte surāṃ caikena so'pibat |
tṛtīyena diśaḥ sarvā yugapacca nirīkṣate || 32 ||

triśirā bhogamutsṛjya tapaścakre suduṣkaram |
tapasvī sa mṛdurdānto dharmameva samāśritaḥ || 33 ||
pañcāgnisādhanaṃ kāle pādapāgre niveśanam |
jalamadhye nivāsaṃ ca hemante śiśire tathā || 34 ||
nirāhāro jitātmāsau tyaktasarvaparigrahaḥ |
tapaścacāra medhāvī duṣkaraṃ mandabuddhibhiḥ || 35 ||
taṃ ca dṛṣṭvā tapasyantaṃ khedamāpa śacīpatiḥ |
viṣādamagamattatra śakro'yaṃ māsmabhūditi || 36 ||
dṛṣṭvā tasya tapo vīryaṃ satyaṃ cāmitatejasaḥ |
cintāṃ ca mahatīṃ prāpa hyaniśaṃ pākaśāsanaḥ || 37 ||
vivardhamānastriśirā māmayaṃ śātayiṣyati |
nopekṣyaḥ sarvathā śatrurvardhamānabalo budhaiḥ || 38 ||
tasmādupāyaḥ kartavyastaponāśāya sāmpratam |

kāmastu tapasāṃ śatruḥ kāmānnaśyati vai tapaḥ || 39 ||

tathaivādya prakartavyaṃ bhogāsakto bhavedyathā |
iti sañcintya manasā buddhimānbalamardanaḥ || 40 ||
ājñāpayatso'psarasastvāṣṭraputrapralobhane |
urvaśīṃ menakāṃ rambhāṃ ghṛtācīṃ ca tilottamām || 41 ||
samāhūyābravīcchakrastāstadā rūpagarvitāḥ |
priyaṃ kurudhvaṃ me sarvāḥ kārye'dya samupasthite || 42 ||
yatto me'dya mahāñchatrustapastapati durjayaḥ |
kāryaṃ kuruta gacchadhvaṃ pralobhayata māciram || 43 ||
śṛṅgāraveṣairvividhairhāvairdehasamud□bhavaiḥ |
pralobhayata bhadraṃ vaḥ śamayadhvaṃ jvaraṃ mama || 44 ||
asvastho'haṃ mahābhāgāstasya jñātvā tapobalam |
balavānāsanaṃ me'dya grahīṣyatyavilambitaḥ || 45 ||
bhayaṃ me samupāyātaṃ kṣipraṃ nāśayatābalāḥ |
upakurvantu sahitāḥ kārye'dya samupasthite || 46 ||

tacchrutvā vacanaṃ nārya ūcustaṃ praṇatāḥ puraḥ |
mā bhayaṃ kuru deveśa yatiṣyāmaḥ pralobhane || 47 ||
yathā na syād□bhayaṃ tasmāttathā kāryaṃ mahādyute |
nṛtyagītavihāraiśca munestasya pralobhane || 48 ||
kaṭākṣairaṅgabhedaiśca mohayitvā muniṃ vibho |
lolupaṃ vaśamasmākaṃ kariṣyāmo niyantritam || 49 ||
vyāsa uvāca
ityābhāṣya hariṃ nāryo yayustriśiraso'ntikam |
kurvantyo vividhānbhāvānkāmaśāstrocitānapi || 50 ||
gāyantyastālabhedaistā nṛtyantyaḥ purato muneḥ |
taṃ pralobhayituṃ cakrurnānābhāvānvarāṅganāḥ || 51 ||
nāpaśyatsa taporāśiraṅganānāṃ viḍambanam |
indriyāṇi vaśe kṛtvā mūkāndhabadhiraḥ sthitaḥ || 52 ||
dināni katicittasthurnāryastasyāśrame vare |

kurvantyo gānanṛtyādiprapañcānatimohadān || 53 ||
na cacāla yadā kāmaṃ dhyānācca triśirā muniḥ |
parāvṛtya tadā devyaḥ punaḥ śakramupasthitāḥ || 54 ||
kṛtāñjaliputāḥ sarvā devarājamathābruvan |
śrāntā dīnā bhayatrastā vivarṇavadanā bhṛśam || 55 ||
devadeva mahārāja yat□naśca paramaḥ kṛtaḥ |
na sa śakyo durādharṣo dhairyāccālayituṃ vibho || 56 ||
upāyo'nyaḥ prakartavyaḥ sarvathā pākaśāsana |
nāsmākaṃ balametasmiṃstāpase vijitendriye || 57 ||
diṣṭyā vayaṃ na śaptāḥ sma yadanena mahātmanā |
muninā vahnitulyena tapasā dyotitena hi || 58 ||
visṛjyāpsarasaḥ śakraścintayāmāsa mandadhīḥ |
tasyaiva ca vadhopāyaṃ pāpabuddhirasāmpratam || 59 ||
visṛjya lokalajjāṃ sa tathā pāpabhayaṃ bhṛśam |

cakāra pāpabuddhiṃ tu tadvadhāya mahīpate || 60 ||

English translation

1-12. The Risis (of the Naimisa forest) addressed Suta (fondly) O highly Fortunate One! Your nectar-like words are very sweet. We are not satiated with what you have described to us as the auspicious sayings of Dvaipayana Vyasa. O Suta! We desire to ask you again to narrate to us the auspicious sayings of this Purana, beautiful, famous, and sin-destroying and authorised by the holy Vedas. VisVakarma had a son, named Vritrasura, who was very well known, and very powerful. How was it that he had been slain by the high- souled Indra? VisVakarma was a powerful Brahmin and belonged to the gods' party; his son was stronger. How was it that he had been killed by Indra! The Devas are born of the Sattva qualities; men are born from the Rajasic qualities; and all the birds, etc., are born of the Tamasic qualities. This is the opinion of the Pundits, versed in the Puranas and Agamas. But in this act of slaying Vritrasura, a great contradiction arises; for the powerful Vritra was killed merely under a pretext by Indra, the performer of the hundred sacrifices, and endowed with Sattva qualities. And Indra was prompted to do so by Visnu, the head of those who possess Sattva qualities; while Visnu himself entered in disguise into the thunderbolt so that he could kill Vritra. The powerful Vritra entered into a treaty and kept himself peaceful when Indra and Visnu violated truth and treacherously killed him by Jalaphena (the watery foams). O Suta! The great wonder is this That Indra and Visnu turned out so bold as to forsake the truth. This, then, is therefore very clear that the high souled persons become deluded and act sinfully. The Heads of the Devas act very wrongly; they are reckoned as polite simply because they observe the mere outward forms of good conduct as approved by the S'astras. How can the mere observance of outward forms constitute politeness? Had Indra, who killed in disguise Vritra relying on his words, to suffer any punishment for the sin that he incurred in killing a Brahmana? It was told by you before that Vritra had been slain by the Devi Bhagavati; but the general belief is that Indra killed him.

Our minds are puzzled on this point. (So clear our doubts on this point.)

13-14. Suta said O Munis! Hear the incident of the killing of Vritrasura and the punishment that Indra had to suffer due to his sin of Brahmahatya (killing a Brahmin). This question was asked by the King Pariksit and replied by Vyasa, the son of Satyavati. I will tell you what Vyasa had told before.

15-18. Janamejaya asked O Best of Munis! How was it that in former days Indra, endowed with the Sattva qualities, killed Vritrasura, with the aid of Visnu? And how and why was it that he was killed again by the Goddess Bhagavati? O Lord of Munis! How could one body be killed by the two; our curiosity has been excited to hear the truth. What man is there that does not like to hear any more of the glorious deeds of the high-souled persons! Kindly narrate to us the slaying of Vritra by the Devi Bhagavati.

19-26. Vyasa said O King! You are blessed, since your taste to hear the events of Purana has grown so much; the Devas even get their thirst for drinking nectar; but when quenched, they do not like to drink any more. O King! Your name and fame are widely spread.

Your Bhakti (devotion) to the Puranas is growing more and more daily. A speaker gets very much delighted when his audience hears him with undivided attention. O Lord of the earth! The fight between Vritra and Vasava that occurred in days of yore is famous in the passages of the Vedas and the Puranas; as well as the suffering that Indra had to encounter as his punishment when he had killed the innocent son of Visvakarma. O King! The Munis, who fear sin very much, commit yet blameable acts under Maya; then what wonder is there that Visnu, and Indra would kill Tris'ira and Vritra merely under a plea. When Visnu, the incarnate of Sattva qualities, gets deluded

by Maya and kills deceitfully the Daityas always, then how can you expect any other man to conquer mentally even the Maha Maya Bhavani, Who deludes all the beings! O King! It is under the

compulsion of this Maya that the Bhagavan, the Infinite, the friend of Nara, Narayana, takes incarnations in thousands and thousands of Yugas in this Samsara as Fish, etc., and does deeds sometimes lawful and sometimes unlawful. The Devas and men, being confounded by his Maya, become upset and disordered and say "that this body, wealth, house, sons, wife and relatives are all mine" and being thus deluded sometimes do virtuous and sometimes sinful deeds. O King! There is not even one, on the surface of this earth, though he may be well versed in finding out cause and effect, the knowledge of the high and low, that can be free from this Great Delusion; he is from the very beginning tied up by the three Gunas of this Maya and that remains under Her control.

27-35. This explains that Visnu and Indra both were deluded by Maya and engaged in fulfilling their own selfish ends. They killed Vritras'ura under a pretext. O King! Hear! I am now describing to you the cause of enmity between Indra and Vritra. Vis'vakarma, the Prajapati, was great architect of the Gods, he was skilled, he was superior amongst the gods, a great ascetic and endeared by the Brahmins. He had enmity with Indra; and out of this enmity he created a son, very beautiful named him Tris'iraska Visvarupa. That son had three faces very beautiful and lovely. Visvarupa performed three different functions with his three different faces; with one, he used to study the Vedas, with the second he used to drink nectar (wine), and with the third he used to see simultaneously all the directions. Tris'ira renounced the pleasures of the world and began to practise a hard tapasya; he became a great ascetic, gentle, restrained in his passions and entirely devoted to his religion. He practised Panchagni-Sadhan in the summer season, tying his feet upwards on the branch of a tree with his head downwards; he remained in dew in the cold season, under water in the winter

season. Thus he abstained from food and conquered his self and, forsaking all the worldly connections, practised a very hard tapasya; very difficult, indeed, for those who are of dull intellects.

36-49. Indra became very sad and dispirited to see him practise such a Tapasya and thought of the means so that he might not acquire his Indraship. The Pakasas'ana Indra remained always very anxious see the energetic penance practised by that ascetic of unbounded glory and his steady attachment towards it. He thought thus "This Tris'ira is becoming stronger day by day by his penance, so he will kill me. The wise never look an enemy with indifference whose strength daily becomes greater and greater." It is now my urgent duty to invent means how to baffle his Tapasya and he at last settled that lust is the great enemy of asceticism; the practice of devout austerities is destroyed complete by lust; so I must try this very day how the Muni becomes attached to worldly lust and enjoyments. The intelligent Indra, thinking thus, called the Apsaras Urvas'i, Menaka, Rambha, Ghritachi, and Tilottama and others proud of their beauties so that they might seduce Tri'sira, the son of Vi'svakarma. O Apsaras! I have now got a very grave task to fulfil; all of you help me in this respect. A great enemy of mine, difficult to conquer, is practising penance with his self-controlled. Start at once and with your dress suited to various amorous gestures and try hard to seduce him. Be all well with you; seduce him and remove the fever of my heart. O Apsaras! What more shall I say, I am restless since I have heard of his strength performing such hard austerities.

O Weak Ones! That powerful ascetic may acquire my place and thus dispossess me; this fear has possessed me. Therefore destroy my fear as quickly as possible. This is the task now given to you; get united and do this good to me. The Apsaras, hearing him, bowed down and said "O Lord of the Devas! Do not be afraid! We will try our best to seduce him. O highly Lustrous One! For the enticing away of the Muni, we will do all the things, dancing, music and other amorous gestures and practices, that will discard your fear. O King of

the Gods! We will unsettle the mind of the Muni by our side glances and passionate gestures and postures, delude and tie him and then bring him under our control."

50-60. Vyasa said O King! Thus saying, the Apsaras went to Tris'ira and began to exhibit various amorous gestures and postures as stated in the Kama Sastra. They began to sing sometimes, sometimes to dance in tune with musical measures before the Muni. In short, they practised various amorous gestures to entice him away. But that ascetic, blazing with the fire of Tapas, did not notice even the Apsaras' various attempts; rather he kept all his senses under the control and remained like a deaf, dumb, and blind man. In that lovely hermitage of the Muni, the Apsaras sang and danced ravishingly and remained a few days there. But when they saw that the Muni Tris'ira did not swerve a bit from his meditative posture they returned tired, distressed to Indra and all, very fearful, began to address Indra with folded hands “O King! We tried our best and we could not in any way make the Muni unsteady, very hard to surmount. O Pakas'asana! Please invent other means; we could not make the self-controlled Muni move away an inch from his position; it is our good luck that that high-souled Muni, an incarnate of blazing fire have not cursed us!” Then dismissing the Apsaras, the evil- minded and dull Indra began to devise means, though totally unlawful, how to kill that good Muni. O King! That Indra abandoned all shame, and fear of sin and ultimately came to a highly blameable and sinful conclusion how to kill him.

Here ends the First Chapter of the Sixth Book on Tris'ira's austerities in S'ri Mad Devi Bhagavatam the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 2

On The Birth Of Vritrasura

Chapter 124 of 318 · 53 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
अथ स लोभमुपेत्य सुराधिपः
समधिगम्य गजासनसंस्थितः ।
त्रिशिरसं प्रति दुष्टमतिस्तदा
मुनिमपश्यदमेयपराक्रमम् ॥ १ ॥
तमभिवीक्ष्य दृढासनसंस्थितं
जितगिरं सुसमाधिवशं गतम् ।
रविविभावसुसन्निभमोजसा
सुरपतिः परमापदमभ्यगात् ॥ २ ॥
कथमसौ विनिहन्तुमहो मया
मुनिरपापमतिः किल सम्मतः ।
रिपुरयं सुसमिद्धतपोबलः
कथमुपेक्ष्य इहासनकामुकः ॥ ३ ॥
इति विचिन्त्य पविं परमायुधं

प्रति मुमोच मुनिं तपसि स्थितम् ।
शशिदिवाकरसन्निभमाशुगं
त्रिशिरसं सुरसङ्घपतिः स्वयम् ॥ ४ ॥
तदभिघातहतः स धरातले
किल पपात ममार च तापसः ।
शिखरिणः शिखरं कुलिशार्दितं
निपतितं भुवि चाद्भुतदर्शनम् ॥ ५ ॥
तं निहत्य मुदमाप सुरेश-
श्चुक्रुशुश्च मुनयस्तु संस्थिताः ।
हा हतेति भृशमार्तनिःस्वनाः
किं कृतं शतमखेन पापिना ॥ ६ ॥
विनापराधं तपसां निधिर्हतः
शचीपतिः पापमतिर्दुरात्मा ।
फलं किलायं तरसा कृतस्य

प्राप्नोतु पापी हननोद्भवस्य ॥ ७ ॥
तं निहत्य तरसा सुरराजो

निर्जगाम निजमन्दिरमाशु ।
स हतोऽपि विरराज महात्मा
जीवमान इव तेजसां निधिः ॥ ८ ॥
तं दृष्ट्वा पतितं भूमौ जीवन्तमिव वृत्रहा ।
चिन्तामापातिखिन्नाङ्गः किं वा जीवेदयं पुनः ॥ ९ ॥
विमृश्य मनसातीव तक्षाणं पुरतः स्थितम् ।
मघवा वीक्ष्य तं प्राह स्वकार्यसदृशं वचः ॥ १० ॥
तक्षंश्छिन्धि शिरांस्यस्य कुरुष्व वचनं मम ।
मा जीवतु महातेजा भाति जीवन्निव स्वयम् ॥ ११ ॥
इत्याकर्ण्य वचस्तस्य तक्षोवाच विगर्हयन् ।
तक्षोवाच
महास्कन्धो भृशं भाति परशुर्न तरिष्यति ॥ १२ ॥

ततो नाहं करिष्यामि कार्यमेतद्विगर्हितम् ।
त्वया वै निन्दितं कर्म कृतं सद्भिर्विगर्हितम् ॥ १३ ॥
अहं बिभेमि पापाद्वै मृतस्यैव च मारणे ।
मृतोऽयं मुनिरस्त्येव शिरसः कृन्तनेन किम् ॥ १४ ॥
भयं किं तेऽत्र सञ्जातं पाकशासन कथ्यताम् ।
इन्द्र उवाच
सजीव इव देहोऽयमाभाति विशदाकृतिः ॥ १५ ॥
तस्माद्बिभेमि मा जीवेन्मुनिः शत्रुरयं मम ।
तक्षोवाच
नात्र किं त्रपसे विद्वन् क्रूरेणानेन कर्मणा ॥ १६ ॥
ऋषिपुत्रमिमं हत्वा ब्रह्महत्याभयं न किम् ।
इन्द्र उवाच
प्रायश्चित्तं करिष्यामि पश्चात्पापक्षयाय वै ॥ १७ ॥
शत्रुस्तु सर्वथा वध्यश्छलेनापि महामते ।

तक्षोवाच
त्वं लोभाभिहतः पापं करोषि मघवन्निह ॥ १८ ॥
तं विनाहं कथं पापं करोमि वद मे विभो ।
इन्द्र उवाच
मखेषु खलु भागं ते करिष्यामि सदैव हि ॥ १९ ॥
शिरः पशोस्तु ते भागं यज्ञे दास्यन्ति मानवाः ।
शुल्केनानेन छिन्धि त्वं शिरांस्यस्य कुरु प्रियम् ॥ २० ॥
व्यास उवाच
एतच्छ्रुत्वा महेन्द्रस्य वचस्तक्षा मुदान्वितः ।
कुठारेण शिरांस्यस्य चकर्त सुदृढेन हि ॥ २१ ॥
छिन्नानि त्रीणि शीर्षाणि पतितानि यदा भुवि ।

तेभ्यस्तु पक्षिणः क्षिप्रं विनिष्पेतुः सहस्रशः ॥ २२ ॥
कलविङ्कास्तित्तिरयस्तथैव च कपिञ्जलाः ।
पृथक्पृथग्विनिष्पेतुर्मुखतस्तरसा तदा ॥ २३ ॥

येन वेदानधीते स्म सोमं च पिबते तथा ।
तस्माद्वक्त्रात्किलोत्पेतुः सद्य एव कपिञ्जलाः ॥ २४ ॥
येन सर्वा दिशः कामं पिबन्निव निरीक्षते ।
तस्मात्तु तित्तिरास्तत्र निःसृतास्तिग्मतेजसः ॥ २५ ॥
यत्सुरापं तु तद्वक्त्रं तस्मात्तु चटकाः किल ।
विनिष्पेतुस्त्रिशिरस एवं ते विहगा नृप ॥ २६ ॥
एवंविनिःसृतान्दृष्ट्वा तेभ्यः शक्रस्तदाण्डजान् ।
मुमोद मनसा राजन् जगाम त्रिदिवं पुनः ॥ २७ ॥
गते शक्रे तु तक्षापि स्वगृहं तरसा ययौ ।
यज्ञभागं परं लब्ध्वा मुदमाप महीपते ॥ २८ ॥
इन्द्रोऽथ स्वगृहं गत्वा हत्वा शत्रुं महाबलम् ।
मेने कृतार्थमात्मानं ब्रह्महत्यामचिन्तयन् ॥ २९ ॥
तं श्रुत्वा निहतं त्वष्टा पुत्रं परमधार्मिकम् ।
चुकोपातीव मनसा वचनं चेदमब्रवीत् ॥ ३० ॥

अनागसं मुनिं यस्मात्पुत्रं निहतवान्मम ।
तस्मादुत्पादयिष्यामि तद्वधार्थं सुतं पुनः ॥ ३१ ॥
सुराः पश्यन्तु मे वीर्यं तपसश्च बलं तथा ।
जानातु सर्वं पापात्मा स्वकृतस्य फलं महत् ॥ ३२ ॥
इत्युक्त्वाग्निं जुहावाथ मन्त्रैराथर्वणोदितैः ।
पुत्रस्योत्पादनार्थाय त्वष्टा क्रोधसमाकुलः ॥ ३३ ॥
कृते होमेऽष्टरात्रं तु सन्दीप्ताच्च विभावसोः ।
प्रादुर्बभूव तरसा पुरुषः पावकोपमः ॥ ३४ ॥
तं दृष्ट्वाग्रे सुतं त्वष्टा तेजोबलसमन्वितम् ।
वेगात्प्रकटितं वह्नेर्दीप्यमानमिवानलम् ॥ ३५ ॥
उवाच वचनं त्वष्टा सुतं वीक्ष्य पुरःस्थितम् ।
इन्द्रशत्रो विवर्धस्व प्रतापात्तपसो मम ॥ ३६ ॥
इत्युक्ते वचने त्वष्ट्रा क्रोधप्रज्वलितेन च ।
सोऽवर्धत दिवं स्तब्ध्वा वैश्वानरसमद्युतिः ॥ ३७ ॥

जातः स पर्वताकारः कालमृत्युसमः स्वराट् ।
किं करोमीति तं प्राह पितरं परमातुरम् ॥ ३८ ॥
कुरु मे नामकं नाथ कार्यं कथय सुव्रत ।
चिन्तातुरोऽसि कस्मात्त्वं ब्रूहि मे शोककारणम् ॥ ३९ ॥
नाशयाम्यद्य ते शोकमिति मे व्रतमाहितम् ।
तेन जातेन किं भूयः पिता भवति दुःखितः ॥ ४० ॥

पिबामि सागरं सद्यश्चूर्णयामि धराधरान् ।
उद्यन्तं वारयाम्यद्य तरणिं तिग्मतेजसम् ॥ ४१ ॥
हन्मीन्द्रं ससुरं सद्यो यमं वा देवतान्तरम् ।
क्षिपामि सागरे सर्वान्समुत्पाट्य च मेदिनीम् ॥ ४२ ॥
इत्याकर्ण्य वचस्तस्य त्वष्टा पुत्रस्य पेशलम् ।
प्रत्युवाचातिमुदितस्तं सुतं पर्वतोपमम् ॥ ४३ ॥
वृजिनात्त्रातुमधुना यस्माच्छक्तोऽसि पुत्रक ।
तस्माद्वृत्र इति ख्यातं तव नाम भविष्यति ॥ ४४ ॥

भ्राता तव महाभाग त्रिशिरा नाम तापसः ।
त्रीणि तस्य च शीर्षाणि ह्यभवन्वीर्यवन्ति च ॥ ४५ ॥
वेदवेदाङ्गतत्त्वज्ञः सर्वविद्याविशारदः ।
संस्थितस्तपसि प्रायस्त्रिलोकीविस्मयप्रदे ॥ ४६ ॥
शक्रेण तु हतः सोऽद्य वज्रघातेन साम्प्रतम् ।
विनापराधं सहसा छिन्नानि मस्तकानि च ॥ ४७ ॥
तस्मात्त्वं पुरुषव्याघ्र जहि शक्रं कृतागसम् ।
ब्रह्महत्यायुतं पापं निस्त्रपं दुर्मतिं शठम् ॥ ४८ ॥
इत्युक्त्वा च तदा त्वष्टा पुत्रशोकसमाकुलः ।
आयुधानि च दिव्यानि चकार विविधानि च ॥ ४९ ॥
ददावस्मै सहस्राक्षवधाय प्रबलानि च ।
खड्गशूलगदाशक्तितोमरप्रमुखानि वै ॥ ५० ॥
शार्ङ्गं धनुस्तथा बाणं परिघं पट्टिशं तथा ।
चक्रं दिव्यं सहस्रारं सुदर्शनसमप्रभम् ॥ ५१ ॥

तूणीरौ चाक्षयौ दिव्यौ कवचं चातिसुन्दरम् ।
रथं मेघप्रतीकाशं दृढं भारसहं जवम् ॥ ५२ ॥
युद्धोपकरणं सर्वं कृत्वा पुत्राय पार्थिव ।
दत्त्वासौ प्रेरयामास त्वष्टा क्रोधसमन्वितः ॥ ५३ ॥

Roman transliteration

vyāsa uvāca
atha sa lobhamupetya surādhipaḥ
samadhigamya gajāsanasaṃsthitaḥ |
triśirasaṃ prati duṣṭamatistadā
munimapaśyadameyaparākramam || 1 ||
tamabhivīkṣya dṛḍhāsanasaṃsthitaṃ
jitagiraṃ susamādhivaśaṃ gatam |
ravivibhāvasusannibhamojasā
surapatiḥ paramāpadamabhyagāt || 2 ||
kathamasau vinihantumaho mayā
munirapāpamatiḥ kila sammataḥ |
ripurayaṃ susamiddhatapobalaḥ

*kathamupekṣya ihāsanakāmukaḥ || 3 ||
iti vicintya paviṃ paramāyudhaṃ*

*prati mumoca muniṃ tapasi sthitam |
śaśidivākarasannibhamāśugaṃ
triśirasaṃ surasaṅghapatiḥ svayam || 4 ||
tadabhighātahataḥ sa dharātale
kila papāta mamāra ca tāpasaḥ |
śikhariṇaḥ śikharaṃ kuliśārditaṃ
nipatitaṃ bhuvi cād□bhutadarśanam || 5 ||
taṃ nihatya mudamāpa sureśa-
ścukruśuśca munayastu saṃsthitāḥ |
hā hateti bhṛśamārtaniḥsvanāḥ
kiṃ kṛtaṃ śatamakhena pāpinā || 6 ||
vināparādhaṃ tapasāṃ nidhirhataḥ
śacīpatiḥ pāpamatirdurātmā |
phalaṃ kilāyaṃ tarasā kṛtasya*

*prāpnotu pāpī hananod□bhavasya || 7 ||
taṃ nihatya tarasā surarājo
nirjagāma nijamandiramāśu |
sa hato'pi virarāja mahātmā
jīvamāna iva tejasāṃ nidhiḥ || 8 ||
taṃ dṛṣṭvā patitaṃ bhūmau jīvantamiva vṛtrahā |
cintāmāpātikhinnāṅgaḥ kiṃ vā jīvedayaṃ punaḥ || 9 ||
vimṛśya manasātīva takṣāṇaṃ purataḥ sthitam |
maghavā vīkṣya taṃ prāha svakāryasadṛśaṃ vacaḥ || 10 ||
takṣaṃśchindhi śirāṃsyasya kuruṣva vacanaṃ mama |
mā jīvatu mahātejā bhāti jīvanniva svayam || 11 ||
ityākarṇya vacastasya takṣovāca vigarhayan |
takṣovāca
mahāskandho bhṛśaṃ bhāti paraśurna tariṣyati || 12 ||*

*tato nāhaṃ kariṣyāmi kāryametadvigarhitam |
tvayā vai ninditaṃ karma kṛtaṃ sad□bhirvigarhitam || 13 ||
ahaṃ bibhemi pāpādvai mṛtasyaiva ca māraṇe |
mṛto'yaṃ munirastyeva śirasaḥ kṛntanena kim || 14 ||
bhayaṃ kiṃ te'tra sañjātaṃ pākaśāsana kathyatām |
indra uvāca
sajīva iva deho'yamābhāti viśadākṛtiḥ || 15 ||
tasmād□bibhemi mā jīvenmuniḥ śatrurayaṃ mama |
takṣovāca
nātra kiṃ trapase vidvan krūreṇānena karmaṇā || 16 ||
ṛṣiputramimaṃ hatvā brahmahatyābhayaṃ na kim |
indra uvāca
prāyaścittaṃ kariṣyāmi paścātpāpakṣayāya vai || 17 ||
śatrustu sarvathā vadhyaśchalenāpi mahāmate |*

*takṣovāca
tvaṃ lobhābhihataḥ pāpaṃ karoṣi maghavanniha || 18 ||
taṃ vināhaṃ kathaṃ pāpaṃ karomi vada me vibho |
indra uvāca*

makheṣu khalu bhāgaṃ te kariṣyāmi sadaiva hi || 19 ||
śiraḥ paśostu te bhāgaṃ yajñe dāsyanti mānavāḥ |
śulkenānena chindhi tvaṃ śirāṃsyasya kuru priyam || 20 ||
vyāsa uvāca
etacchrutvā mahendrasya vacastakṣā mudānvitaḥ |
kuṭhāreṇa śirāṃsyasya cakarta sudṛḍhena hi || 21 ||
chinnāni trīṇi śīrṣāṇi patitāni yadā bhuvi |
tebhyastu pakṣiṇaḥ kṣipraṃ viniṣpetuḥ sahasraśaḥ || 22 ||
kalaviṅkāstittirayastathaiva ca kapiñjalāḥ |
pṛthakpṛthagviniṣpeturmukhatastarasā tadā || 23 ||

yena vedānadhīte sma somaṃ ca pibate tathā |
tasmādvaktrātkilotpetuḥ sadya eva kapiñjalāḥ || 24 ||
yena sarvā diśaḥ kāmaṃ pibanniva nirīkṣate |
tasmāttu tittirāstatra niḥsṛtāstigmatejasaḥ || 25 ||
yatsurāpaṃ tu tadvaktraṃ tasmāttu caṭakāḥ kila |
viniṣpetustriśirasa evaṃ te vihagā nṛpa || 26 ||
evaṃviniḥsṛtāndṛṣṭvā tebhyaḥ śakrastadāṇḍajān |
mumoda manasā rājan jagāma tridivaṃ punaḥ || 27 ||
gate śakre tu takṣāpi svagṛhaṃ tarasā yayau |
yajñabhāgaṃ paraṃ labdhvā mudamāpa mahīpate || 28 ||
indro'tha svagṛhaṃ gatvā hatvā śatruṃ mahābalam |
mene kṛtārthamātmānaṃ brahmahatyāmacintayan || 29 ||
taṃ śrutvā nihataṃ tvaṣṭā putraṃ paramadhārmikam |
cukopātīva manasā vacanaṃ cedamabravīt || 30 ||

anāgasaṃ muniṃ yasmātputraṃ nihatavānmama |
tasmādutpādayiṣyāmi tadvadhārthaṃ sutaṃ punaḥ || 31 ||
surāḥ paśyantu me vīryaṃ tapasaśca balaṃ tathā |
jānātu sarvaṃ pāpātmā svakṛtasya phalaṃ mahat || 32 ||
ityuktvāgniṃ juhāvātha mantrairātharvaṇoditaiḥ |
putrasyotpādanārthāya tvaṣṭā krodhasamākulaḥ || 33 ||
kṛte home'ṣṭarātraṃ tu sandīptācca vibhāvasoḥ |
prādurbabhūva tarasā puruṣaḥ pāvakopamaḥ || 34 ||
taṃ dṛṣṭvāgre sutaṃ tvaṣṭā tejobalasamanvitam |
vegātprakaṭitaṃ vahnerdīpyamānamivānalam || 35 ||
uvāca vacanaṃ tvaṣṭā sutaṃ vīkṣya puraḥsthitam |
indraśatro vivardhasva pratāpāttapaso mama || 36 ||
ityukte vacane tvaṣṭrā krodhaprajvalitena ca |
so'vardhata divaṃ stabdhvā vaiśvānarasamadyutiḥ || 37 ||

jātaḥ sa parvatākāraḥ kālamṛtyusamaḥ svarāṭ |
kiṃ karomīti taṃ prāha pitaraṃ paramāturam || 38 ||
kuru me nāmakaṃ nātha kāryaṃ kathaya suvrata |
cintāturo'si kasmāttvaṃ brūhi me śokakāraṇam || 39 ||
nāśayāmyadya te śokamiti me vratamāhitam |
tena jātena kiṃ bhūyaḥ pitā bhavati duḥkhitaḥ || 40 ||
pibāmi sāgaraṃ sadyaścūrṇayāmi dharādharān |
udyantaṃ vārayāmyadya taraṇiṃ tigmatejasam || 41 ||
hanmīndraṃ sasuraṃ sadyo yamaṃ vā devatāntaram |
kṣipāmi sāgare sarvānsamutpāṭya ca medinīm || 42 ||
ityākarṇya vacastasya tvaṣṭā putrasya peśalam |

pratyuvācātimuditastaṃ sutaṃ parvatopamam || 43 ||
vṛjināttrātumadhunā yasmācchakto'si putraka |
tasmād□vṛtra iti khyātaṃ tava nāma bhaviṣyati || 44 ||

bhrātā tava mahābhāga triśirā nāma tāpasaḥ |
trīṇi tasya ca śīrṣāṇi hyabhavanvīryavanti ca || 45 ||
vedavedāṅgatattvajñaḥ sarvavidyāviśāradaḥ |
saṃsthitastapasi prāyastrilokīvismayaprade || 46 ||
śakreṇa tu hataḥ so'dya vajraghātena sāmpratam |
vināparādhaṃ sahasā chinnāni mastakāni ca || 47 ||
tasmāttvaṃ puruṣavyāghra jahi śakraṃ kṛtāgasam |
brahmahatyāyutaṃ pāpaṃ nistrapaṃ durmatiṃ śaṭham || 48 ||
ityuktvā ca tadā tvaṣṭā putraśokasamākulaḥ |
āyudhāni ca divyāni cakāra vividhāni ca || 49 ||
dadāvasmai sahasrākṣavadhāya prabalāni ca |
khaḍgaśūlagadāśaktitomarapramukhāni vai || 50 ||
śārṅga dhanustathā bāṇaṃ parighaṃ paṭṭiśaṃ tathā |
cakraṃ divyaṃ sahasrāraṃ sudarśanasamaprabham || 51 ||

tūṇīrau cākṣayau divyau kavacaṃ cātisundaram |
rathaṃ meghapratīkāśaṃ dṛḍhaṃ bhārasahaṃ javam || 52 ||
yuddhopakaraṇaṃ sarvaṃ kṛtvā putrāya pārthiva |
dattvāsau prerayāmāsa tvaṣṭā krodhasamanvitaḥ || 53 ||

English translation

1-11. Vyasa said The extremely covetous Indra, then, mounted on his Airavata elephant and determined to kill the Muni. He went to him and saw him immersed in deep Samadhi, firmly seated in his posture and with his speech controlled. At that time, a halo of light emanated from his body and he looked like a second Sun and a blazing fire. Indra became very sad and dejected when he saw that. Indra then thought within himself thus “Oh! Can I slay this Muni, free from any vicious inclinations, and endowed with the power of Tapas, blazing like a fire! This is quite against the Dharma. But, Alas! He wants to usurp my position; how can I, then, neglect such an enemy?” Thus cogitating, Indra hurled at the Muni his swift going, infallible thunderbolt, the Muni remaining engaged in his penance and shining like the Sun and Moon. The ascetic, struck thus, fell on the ground and died, like a mountain peak struck by thunder falling on the ground and presenting a wondrous sight. Indra became very glad when he killed the Muni; but the other Munis then cried aloud “Oh! We are killed! Alas! What a crime has Indra committed today! Oh! The vicious Indra has killed today this jewel amongst the Munis without any offence! Let, then, this sinner reap the fruits of his sinful act without any delay.” Indra, then, went back soon to his own abode; on the other hand, the high-souled Muni, though killed, looked as it were, living by the lustre of his own body. Indra, then, seeing him lying like a living man thought that the Muni might get alive and so became very sad. While he was thus arguing in his mind, he saw before him a wood cutter named Taksa and began to speak to him for his own selfish ends thus “O Artisan! Cut all the heads of this Muni and keep my word; this highly lustrous Muni is looking as it were alive; therefore, if you sever his heads, he cannot be alive.” Taksa then cursed him and spoke thus.

12-14. “O King of the Devas! The neck of this Muni is very big and therefore cannot be severed; my axe is not at all fit for this work. Specially I cannot do such a blameable act. You have done a very heinous crime, quite against the law of the good persons; I fear sin; I will not be able to cut the heads

of a dead man. This Muni is lying dead; what use is there in severing his head again? O Pakas'asana! The killer of the demon Paka! Why do you fear in this?”

15. Indra said “O Artisan! This Muni is my dire enemy. Life seems to be still lingering in his body; his body is still lustrous, I fear if the Muni be alive again!”

16. Taksa told “Do you not feel shame in doing this heinous crime, when you know everything? Do you not fear God for the crime of killing a Brahmin?”

17. Indra said I will make Prayas'chitta (penance) afterwards for the washing away of my sins; but my duty at present is to kill my enemy.

O Fortunate One! The wise men, clever in polity, say that enemies must be killed by any excuse whatsoever.

18. Taksa then replied “O Maghavan! You are doing this sinful deed out of your avarice; but, O Lord! I have no cause whatsoever; how then without any cause, can I engage myself in such a vicious act?”

19-20. Indra said “O Taksan! I will allot a share to you wherever there will be a sacrifice. The human beings will invariably offer to you the head of the animal killed at any sacrifice. Now cut his head according to this rule.”

21-42. Vyasa said O King! That Taksa became very glad when he heard thus from Indra and struck off the heads of the Muni with his very strong axe. O powerful King! When the three heads, thus severed, fell to the ground, thousands and thousands of birds came out of those heads in quick succession. The three groups of birds Kalavinkas, Tittiris and Kapinjalas came out very rapidly from the three heads in due succession. The Kapinjala birds came out of that mouth that used to chant the Vedas and used to drink Soma; the Tittiri birds came out of that mouth that used to see all the quarters as if it drank them; and the Kalavinka birds came out of that face that used to drink wine. Indra became very glad to see the birds thus coming out of his mouths and went back at once to his Heavens. O King! No sooner Indra went back, than Taksa came back to his own house and felt himself very pleased to receive his share of sacrificial things. On returning to his home, Indra thought that he had done his duty in slaying his powerful enemy. It did not pass in his mind that he had committed the Brahmahattya sin (i. e., that he had killed a Brahmin). When VisVakarma heard that his virtuous son had been killed, he became very angry (in his mind) and said that as Indra had killed his qualified son engaged in asceticism without any offence, he would create another son to kill Indra. Let the Devas see his strength and power of Tapasya and let Indra, too, reap the far-reaching effects of his own Karma. Thus saying, VisVakarma distressed with anger, offered oblations in the sacrificial Fire, reciting Mantram from the Atharvan Vedas, with the object of producing a son. When Homa was performed for eight nights consecutively, a man quickly came out of that burning fire, as if he was the Incarnate of Fire itself.

Seeing the lustrous son before him, come out of the fire and endowed with power and energy, VisVakarma said “O Indra's

enemy! Grow by my power of asceticism.” When VisVakarma spoke these words, burning with anger, that brilliant fiery son began to grow, towering high above the Heavens. Within a moment that man looked a second God of Death and appeared like a mountain and shone like the God Himself. Then he spoke to his own father VisVakarma, who was very distressed “O Father! Put my name.

Pray, what use can I be to you? Why do you look so aggrieved and anxious; please explain to me all the causes. I make a firm vow today that will remove the cause of your sorrow. Father! Of what avail

is that to his father when he is not able to remove his sorrows!” O Father! Shall I drink the ocean or crumble the mountains to dust or shall I obstruct the passage of the rising Sun or shall I kill Indra, Yama, or the other host of Devas or shall I root out the earth and throw it with all beings into the ocean?”

43-53. O King! Hearing thus the sweet words of his son, VisVakarma gladly told his mountain-like son “O my Son! You are capable to save me from troubles (Vrijina) hence you are named Vritra. O highly Fortunate One! Your brother, named Tris'ira, was a great ascetic; his three faces were all very strong. He was thoroughly conversant with the Vedas and the Vedangas and well versed in all the other knowledges. He remained always engaged in practising asceticism, surprising to the three worlds. Indra killed my qualified son with his thunderbolt; that wicked soul severed the three heads without any offence. Therefore, O Best of beings! Kill that vicious, shameless, deceitful, wicked Indra guilty of the sin of Brahmahattya.” O King! Thus saying, VisVakarma very much confounded with the breavement of his son, created various divine weapons. He prepared weapons specially suited to kill Indra, the best axes, tridents, clubs, S'aktis, Tomaras and bows made of horns and arrows, Parighas, Pattis'as, divine discus like the Sudars'an Chakra, divine inexhaustible arrow cases with arrows, nice Kavacha, very substantial air-like swift-going chariot looking like a cloud and capable to carry great loads; all these he created and gave over to

his son. O King! VisVakarma, the best of architects, excited by anger, made ready all the equipments necessary for war and gave them to his son Vritrasura and sent him to kill Indra.

Here ends the Second Chapter of the Sixth Book on the birth of Vritrasura in the Maha Puranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 3

On The Deva Defeat And On Vritra's

Chapter 125 of 318 · 60 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
कृतस्वस्त्ययनो वृत्रो ब्राह्मणैर्वेदपारगैः ।
निर्जगाम रथारूढो हन्तुं शक्रं महाबलः ॥ १ ॥
तदैव राक्षसाः क्रूराः पुरा देवपराजिताः ।
समाजग्मुश्च सेवार्थं वृत्रं ज्ञात्वा महाबलम् ॥ २ ॥
इन्द्रदूतास्तु तं दृष्ट्वा युद्धाय तु समागतम् ।
वेगादागत्य वृत्तान्तं शशंसुस्तस्य चेष्टितम् ॥ ३ ॥
दूता ऊचुः
स्वामिञ्छीघ्रमिहायाति वृत्रो नाम रिपुस्तव ।
बलवान्स्यन्दने रूढस्त्वष्ट्रा चोत्पादितः किल ॥ ४ ॥
अविचारेण नाशार्थं तव क्रोधान्वितेन वै ।
पुत्रघाताभितप्तेन दुःसहो राक्षसैर्युतः ॥ ५ ॥
यत्नं कुरु महाभाग शीघ्रमायाति साम्प्रतम् ।
मेरुमन्दरसंकाशो घोरशब्दोऽतिदारुणः ॥ ६ ॥

एतस्मिन्नन्तरे तत्र भीता देवगणा भृशम् ।
आगत्योचुः सुरपतिं शृण्वन्तं दूतभाषितम् ॥ ७ ॥
गणाः ऊचुः
मघवन् दुर्निमित्तानि भवन्ति त्रिदशालये ।
बहुनि भयशंसीनि पक्षिणां विरुतानि च ॥ ८ ॥
काकगृध्रास्तथा श्येनाः कङ्काद्या दारुणाः खगाः ।
रुदन्ति विकृतैः शब्दैरुत्कारैर्भवनोपरि ॥ ९ ॥
चीचीकूचीति निनदान् कुर्वन्ति विहगा भृशम् ।
वाहनानां च नेत्रेभ्यो जलधाराः पतन्त्यधः ॥ १० ॥
श्रूयतेऽतिमहाञ्छब्दो रुदतीनां निशासु च ।
राक्षसीनां महाभाग भवनोपरि दारुणः ॥ ११ ॥
प्रपतन्ति ध्वजास्तूर्णं विना वातेन मानद ।
प्रभवन्ति महोत्पाता दिवि भूम्यन्तरिक्षजाः ॥ १२ ॥
कृष्णाम्बरधरा नार्यो भ्रमन्ति च गृहे गृहे ।

यान्तु यान्तु गृहात्तूर्णं कुर्वन्त्यो विकृताननाः ॥ १३ ॥
रात्रौ स्वप्नेषु कान्तानां सुप्तानां निजमन्दिरे ।

केशाँल्लुनन्ति राक्षस्यो भीषयन्त्यो भृशातुराः ॥ १४ ॥
एवंविधानि देवेश भूकम्पोल्कादयस्तथा ।
गोमायवो रुदन्ति स्म निशायां भवनाङ्गणे ॥ १५ ॥
सरटानां च जालानि प्रभवन्ति गृहे गृहे ।
अङ्गप्रस्फुरणादीनि दुर्निमित्तानि सर्वशः ॥ १६ ॥
व्यास उवाच
इति तेषां वचः श्रुत्वा चिन्तामाप सुरेश्वरः ।
बृहस्पतिं समाहुय पप्रच्छ च मनोगतम् ॥ १७ ॥
इन्द्र उवाच
ब्रह्मन् किमुत घोराणि निमित्तानि भवन्ति वै ।
वाताश्च दारुणा वान्ति प्रपतन्त्युलकाः खतः ॥ १८ ॥
सर्वज्ञोऽसि महाभाग समर्थो विघ्ननाशने ।

बुद्धिमाञ्छास्त्रतत्त्वज्ञो देवतानां गुरुस्तथा ॥ १९ ॥
कुरु शान्तिं विधानज्ञ शत्रुक्षयविधायिनीम् ।
यथा मे न भवेद्दुःखं तथा कार्यं विधीयताम् ॥ २० ॥
बृहस्पतिरुवाच
किं करोमि सहस्राक्ष त्वयाद्य दुष्कृतं कृतम् ।
अनागसं मुनिं हत्वा किं फलं समुपार्जितम् ॥ २१ ॥
अत्युग्रं पुण्यपापानां फलं भवति सत्वरम् ।
विचार्य खलु कर्तव्यं कार्यं तद्भूतिमिच्छता ॥ २२ ॥
परोपतापनं कर्म न कर्तव्यं कदाचन ।
न सुखं विन्दते प्राणी परपीडापरायणः ॥ २३ ॥
मोहाल्लोभाद्ब्रह्महत्या कृता शक्र त्वयाधुना ।
तस्य पापस्य सहसा फलमेतदुपागतम् ॥ २४ ॥
अवध्यः सर्वदेवानां जातोऽसौ वृत्रसंज्ञकः ।
हन्तुं त्वां स समायाति दानवैर्बहुभिर्वृतः ॥ २५ ॥

आयुधानि च सर्वाणि वज्रतुल्यानि वासव ।
त्वष्ट्रा दत्तानि दिव्यानि गृहीत्वा समुपस्थितः ॥ २६ ॥
समागच्छति दुर्धर्षो रथारूढः प्रतापवान् ।
देवेन्द्र प्रलयं कुर्वन्नास्य मृत्युर्भविष्यति ॥ २७ ॥
कोलाहलस्तदा जातस्तथा ब्रुवति वाक्पतौ ।
गन्धर्वाः किन्नरा यक्षा मुनयश्च तपोधनाः ॥ २८ ॥
सदनानि विहायैवामराः सर्वे पलायिताः ।
तद्दृष्ट्वा महदाश्चर्यं शक्रश्चिन्तापरायणः ॥ २९ ॥
आज्ञापयामास तदा सेनोद्योगाय सेवकान् ।
आनयध्वं वसून् रुद्रानश्विनौ च दिवाकरान् ॥ ३० ॥
पूषणं च भगं वायुं कुबेरं वरुणं यमम् ।

विमानेषु समारुह्य सायुधाः सुरसत्तमाः ॥ ३१ ॥
समागच्छन्तु तरसा शत्रुरायाति साम्प्रतम् ।
इत्याज्ञाप्य सुरपतिः समारुह्य गजोत्तमम् ॥ ३२ ॥

बृहस्पतिं पुरोधाय निर्गतो निजमन्दिरात् ।
तथैव त्रिदशाः सर्वे स्वं स्वं वाहनमास्थिताः ॥ ३३ ॥
युद्धाय कृतसंकल्पा निर्ययुः शस्त्रपाणयः ।
वृत्रोऽथ दानवैर्युक्तः सम्प्राप्तो मानसोत्तरम् ॥ ३४ ॥
पर्वतं देवतावासं रम्यं पादपशोभितम् ।
इन्द्रोऽप्यागत्य संग्रामं चकार मानसोत्तरे ॥ ३५ ॥
पर्वते देवतायुक्तो वाचस्पतिपुरःसरः ।
तत्राभूद्दारुणं युद्धं वृत्रवासवयोस्तदा ॥ ३६ ॥
गदासिपरिघैः पाशैर्बाणैः शक्तिपरश्वधैः ।
मानुषेण प्रमाणेन संग्रामः शरदां शतम् ॥ ३७ ॥
बभूव भयदो नृणामृषीणां भावितात्मनाम् ।
वरुणः प्रथमं भग्नस्ततो वायुगणः किल ॥ ३८ ॥
यमो विभावसुः शक्रः सर्वे ते निर्गता रणात् ।
पलायनपरान् दृष्ट्वा देवानिन्द्रपुरोगमान् ॥ ३९ ॥

वृत्रोऽपि पितरं प्रागादाश्रमस्थं मुदान्वितम् ।
प्रणम्य प्राह त्वष्टारं पितः कार्यं मया कृतम् ॥ ४० ॥
देवा विनिर्जिताः सर्वे सेन्द्राः समरसंस्थिताः ।
विद्रुतास्ते गताः स्थानं यथा सिंहान्मृगा गजाः ॥ ४१ ॥
इन्द्रः पदातिरगमन्मयानीतो गजोत्तमः ।
ऐरावतोऽयं भगवन् गृहाण द्विरदोत्तमम् ॥ ४२ ॥
न हतास्ते मया यस्मादयुक्तं भीतमारणम् ।
आज्ञापय पुनस्तात किं करोमि तवेप्सितम् ॥ ४३ ॥
निर्जरा निर्गताः सर्वे भयभीता श्रमातुराः ।
इन्द्रोऽप्यैरावतं त्यक्त्वा भयभीतः पलायितः ॥ ४४ ॥
व्यास उवाच
इति पुत्रवचः श्रुत्वा त्वष्टा प्राह मुदान्वितः ।
पुत्रवानद्य जातोऽस्मि सफलं मम जीवितम् ॥ ४५ ॥
त्वयाहं पावितः पुत्र गतो मे मानसो ज्वरः ।

निश्चलं मे मनो जातं दृष्ट्वा वीर्यं तवाद्भुतम् ॥ ४६ ॥
शृणु वक्ष्याम्यहं पुत्र हितं तेऽद्य निशामय ।
तपः कुरु महाभाग सावधानः स्थिरासनः ॥ ४७ ॥
विश्वासो नैव कर्तव्यः केषाञ्चित्पाकशासनः ।
शत्रुस्ते छलकर्तास्ति नानाभेदविशारदः ॥ ४८ ॥
तपसा प्राप्यते लक्ष्मीस्तपसा राज्यमुत्तमम् ।

तपसा बलवृद्धिः स्यात्संग्रामे विजयस्तथा ॥ ४९ ॥
आराध्य द्रुहिणं देवं लब्ध्वा वरमनुत्तमम् ।
जहि शक्रं दुराचारं ब्रह्महत्यासमावृतम् ॥ ५० ॥
सावधानः स्थिरो भूत्वा दातारं भज शङ्करम् ।
वाञ्छितं स वरं दद्यात्सन्तुष्टश्चतुराननः ॥ ५१ ॥
तोषयित्वा विश्वयोनिं ब्रह्माणममितौजसम् ।
अविनाशित्वमासाद्य जहि शक्रं कृतागसम् ॥ ५२ ॥
वैरं मनसि मे पुत्र वर्तते सुतघातजम् ।

न शान्तिमनुगच्छामि न स्वपामि सुखेन ह ॥ ५३ ॥
तापसो मे हतः पुत्रो निरागाः पाप्मना यतः ।
न विन्दामि सुखं वृत्र त्वं मामुद्धर दुःखितम् ॥ ५४ ॥
व्यास उवाच
तदाकर्ण्य पितुर्वाक्यं वृत्रः क्रोधयुतस्तदा ।
आज्ञामादाय च पितुर्जगाम तपसे मुदा ॥ ५५ ॥
गन्धमादनमासाद्य पुण्यां देवधुनीं शुभाम् ।
स्नात्वा कुशासनं कृत्वा संस्थितश्च स्थिरासनः ॥ ५६ ॥
त्यक्त्वान्नं वारिपानं च योगाभ्यासपरायणः ।
ध्यायन्विश्वसृजं चित्ते सोपविष्टः स्थिरासने ॥ ५७ ॥
मघवा तं तपस्यन्तं ज्ञात्वा चिन्तातुरो ह्यभूत् ।
गन्धर्वान्प्रेषयामास विघ्नार्थं पाकशासनः ॥ ५८ ॥
यक्षांश्च पन्नगान्सर्पान्किन्नरानमितौजसः ।
विद्याधरानप्सरसो देवदूताननेकशः ॥ ५९ ॥

उपायास्तैः कृताः सम्यक् तपोविघ्नाय मायिभिः ।
न चचाल ततो ध्यानात्त्वाष्ट्रः परमतापसः ॥ ६० ॥

Roman transliteration

vyāsa uvāca
kṛtasvastyayano vṛtro brāhmaṇairvedapāragaiḥ |
nirjagāma rathārūḍho hantuṃ śakraṃ mahābalaḥ || 1 ||
tadaiva rākṣasāḥ krūrāḥ purā devaparājitāḥ |
samājagmuśca sevārthaṃ vṛtraṃ jñātvā mahābalam || 2 ||
indradūtāstu taṃ dṛṣṭvā yuddhāya tu samāgatam |
vegādāgatya vṛttāntaṃ śaśaṃsustasya ceṣṭitam || 3 ||
dūtā ūcuḥ
svāmiñchīghramihāyāti vṛtro nāma ripustava |
balavānsyandane rūḍhastvaṣṭrā cotpāditaḥ kila || 4 ||
avicāreṇa nāśārthaṃ tava krodhānvitena vai |
putraghātābhitaptena duḥsaho rākṣasairyutaḥ || 5 ||
yat□naṃ kuru mahābhāga śīghramāyāti sāmpratam |
merumandarasaṃkāśo ghoraśabdo'tidāruṇaḥ || 6 ||

etasminnantare tatra bhītā devagaṇā bhṛśam |
āgatyocuḥ surapatiṃ śṛṇvantaṃ dūtabhāṣitam || 7 ||
gaṇāḥ ūcuḥ
maghavan durnimittāni bhavanti tridaśālaye |
bahūni bhayaśaṃsīni pakṣiṇāṃ virutāni ca || 8 ||
kākagṛdhrāstathā śyenāḥ kaṅkādyā dāruṇāḥ khagāḥ |
rudanti vikṛtaiḥ śabdairutkārairbhavanopari || 9 ||
cīcīkūcīti ninadān kurvanti vihagā bhṛśam |
vāhanānāṃ ca netrebhyo jaladhārāḥ patantyadhaḥ || 10 ||
śrūyate'timahāñchabdo rudatīnāṃ niśāsu ca |
rākṣasīnāṃ mahābhāga bhavanopari dāruṇaḥ || 11 ||
prapatanti dhvajāstūrṇaṃ vinā vātena mānada |
prabhavanti mahotpātā divi bhūmyantarikṣajāḥ || 12 ||
kṛṣṇāmbaradharā nāryo bhramanti ca gṛhe gṛhe |

yāntu yāntu gṛhāttūrṇaṃ kurvantyo vikṛtānanāḥ || 13 ||
rātrau svapneṣu kāntānāṃ suptānāṃ nijamandire |
keśā~llunanti rākṣasyo bhīṣayantyo bhṛśāturāḥ || 14 ||
evaṃvidhāni deveśa bhūkampolkādayastathā |
gomāyavo rudanti sma niśāyāṃ bhavanāṅgaṇe || 15 ||
saraṭānāṃ ca jālāni prabhavanti gṛhe gṛhe |
aṅgaprasphuraṇādīni durnimittāni sarvaśaḥ || 16 ||
vyāsa uvāca
iti teṣāṃ vacaḥ śrutvā cintāmāpa sureśvaraḥ |
bṛhaspatiṃ samāhūya papraccha ca manogatam || 17 ||
indra uvāca
brahman kimuta ghorāṇi nimittāni bhavanti vai |
vātāśca dāruṇā vānti prapatantyulakāḥ khataḥ || 18 ||
sarvajño'si mahābhāga samartho vighnanāśane |

buddhimāñchāstratattvajño devatānāṃ gurustathā || 19 ||
kuru śāntiṃ vidhānajña śatrukṣayavidhāyinīm |
yathā me na bhaveddhuḥkhaṃ tathā kāryaṃ vidhīyatām || 20 ||
bṛhaspatiruvāca
kiṃ karomi sahasrākṣa tvayādya duṣkṛtaṃ kṛtam |
anāgasaṃ muniṃ hatvā kiṃ phalaṃ samupārjitam || 21 ||
atyugraṃ puṇyapāpānāṃ phalaṃ bhavati satvaram |
vicārya khalu kartavyaṃ kāryaṃ tad□bhūtimicchatā || 22 ||
paropatāpanaṃ karma na kartavyaṃ kadācana |
na sukhaṃ vindate prāṇī parapīḍāparāyaṇaḥ || 23 ||
mohāllobhād□brahmahatyā kṛtā śakra tvayādhunā |
tasya pāpasya sahasā phalametadupāgatam || 24 ||
avadhyaḥ sarvadevānāṃ jāto'sau vṛtrasaṃjñakaḥ |
hantuṃ tvāṃ sa samāyāti dānavairbahubhirvṛtaḥ || 25 ||

āyudhāni ca sarvāṇi vajratulyāni vāsava |
tvaṣṭrā dattāni divyāni gṛhītvā samupasthitaḥ || 26 ||
samāgacchati durdharṣo rathārūḍhaḥ pratāpavān |
devendra pralayaṃ kurvannāsya mṛtyurbhaviṣyati || 27 ||
kolāhalastadā jātastathā bruvati vākpatau |
gandharvāḥ kinnarā yakṣā munayaśca tapodhanāḥ || 28 ||
sadanāni vihāyaivāmarāḥ sarve palāyitāḥ |
tad□dṛṣṭvā mahadāścaryaṃ śakraścintāparāyaṇaḥ || 29 ||

ājñāpayāmāsa tadā senodyogāya sevakān |
ānayadhvaṃ vasūn rudrānaśvinau ca divākarān || 30 ||
pūṣaṇaṃ ca bhagaṃ vāyuṃ kuberaṃ varuṇaṃ yamam |
vimāneṣu samāruhya sāyudhāḥ surasattamāḥ || 31 ||
samāgacchantu tarasā śatrurāyāti sāmpratam |
ityājñāpya surapatiḥ samāruhya gajottamam || 32 ||

bṛhaspatiṃ purodhāya nirgato nijamandirāt |
tathaiva tridaśāḥ sarve svaṃ svaṃ vāhanamāsthitāḥ || 33 ||
yuddhāya kṛtasaṃkalpā niryayuḥ śastrapāṇayaḥ |
vṛtro'tha dānavairyuktaḥ samprāpto mānasottaram || 34 ||
parvataṃ devatāvāsaṃ ramyaṃ pādapaśobhitam |
indro'pyāgatya saṃgrāmaṃ cakāra mānasottare || 35 ||
parvate devatāyukto vācaspatipuraḥsaraḥ |
tatrābhūddāruṇaṃ yuddhaṃ vṛtravāsavayostadā || 36 ||
gadāsiparighaiḥ pāśairbāṇaiḥ śaktiparaśvadhaiḥ |
mānuṣeṇa pramāṇena saṃgrāmaḥ śaradāṃ śatam || 37 ||
babhūva bhayado nṝṇāmṛṣīṇāṃ bhāvitātmanām |
varuṇaḥ prathamaṃ bhagnastato vāyugaṇaḥ kila || 38 ||
yamo vibhāvasuḥ śakraḥ sarve te nirgatā raṇāt |
palāyanaparān dṛṣṭvā devānindrapurogamān || 39 ||

vṛtro'pi pitaraṃ prāgādāśramasthaṃ mudānvitam |
praṇamya prāha tvaṣṭāraṃ pitaḥ kāryaṃ mayā kṛtam || 40 ||
devā vinirjitāḥ sarve sendrāḥ samarasaṃsthitāḥ |
vidrutāste gatāḥ sthānaṃ yathā siṃhānmṛgā gajāḥ || 41 ||
indraḥ padātiragamanmayānīto gajottamaḥ |
airāvato'yaṃ bhagavan gṛhāṇa dviradottamam || 42 ||
na hatāste mayā yasmādayuktaṃ bhītamāraṇam |
ājñāpaya punastāta kiṃ karomi tavepsitam || 43 ||
nirjarā nirgatāḥ sarve bhayabhītā śramāturāḥ |
indro'pyairāvataṃ tyaktvā bhayabhītaḥ palāyitaḥ || 44 ||
vyāsa uvāca
iti putravacaḥ śrutvā tvaṣṭā prāha mudānvitaḥ |
putravānadya jāto'smi saphalaṃ mama jīvitam || 45 ||
tvayāhaṃ pāvitaḥ putra gato me mānaso jvaraḥ |

niścalaṃ me mano jātaṃ dṛṣṭvā vīryaṃ tavād□bhutam || 46 ||
śṛṇu vakṣyāmyahaṃ putra hitaṃ te'dya niśāmaya |
tapaḥ kuru mahābhāga sāvadhānaḥ sthirāsanaḥ || 47 ||
viśvāso naiva kartavyaḥ keṣāñcitpākaśāsanaḥ |
śatruste chalakartāsti nānābhedaviśāradaḥ || 48 ||
tapasā prāpyate lakṣmīstapasā rājyamuttamam |
tapasā balavṛddhiḥ syātsaṃgrāme vijayastathā || 49 ||
ārādhya druhiṇaṃ devaṃ labdhvā varamanuttamam |
jahi śakraṃ durācāraṃ brahmahatyāsamāvṛtam || 50 ||
sāvadhānaḥ sthiro bhūtvā dātāraṃ bhaja śaṅkaram |
vāñchitaṃ sa varaṃ dadyātsantuṣṭaścaturānanaḥ || 51 ||
toṣayitvā viśvayoniṃ brahmāṇamamitaujasam |
avināśitvamāsādya jahi śakraṃ kṛtāgasam || 52 ||
vairaṃ manasi me putra vartate sutaghātajam |

na śāntimanugacchāmi na svapāmi sukhena ha || 53 ||
tāpaso me hataḥ putro nirāgāḥ pāpmanā yataḥ |
na vindāmi sukhaṃ vṛtra tvaṃ māmuddhara duḥkhitam || 54 ||
vyāsa uvāca
tadākarṇya piturvākyaṃ vṛtraḥ krodhayutastadā |
ājñāmādāya ca piturjagāma tapase mudā || 55 ||
gandhamādanamāsādya puṇyāṃ devadhunīṃ śubhām |
snātvā kuśāsanaṃ kṛtvā saṃsthitaśca sthirāsanaḥ || 56 ||
tyaktvānnaṃ vāripānaṃ ca yogābhyāsaparāyaṇaḥ |
dhyāyanviśvasṛjaṃ citte sopaviṣṭaḥ sthirāsane || 57 ||
maghavā taṃ tapasyantaṃ jñātvā cintāturo hyabhūt |
gandharvānpreṣayāmāsa vighnārthaṃ pākaśāsanaḥ || 58 ||
yakṣāṃśca pannagānsarpānkinnarānamitaujasaḥ |
vidyādharānapsaraso devadūtānanekaśaḥ || 59 ||

upāyāstaiḥ kṛtāḥ samyak tapovighnāya māyibhiḥ |
na cacāla tato dhyānāttvāṣṭraḥ paramatāpasaḥ || 60 ||

English translation

1-3. Vyasa said O King! Having the Svastyayana ceremony (a performance of rite to secure welfare or avert calamity) performed by the Brahmanas versed in the Vedas, the powerful Vritra mounted on his chariot and started to kill Indra, the King of the Gods. The Danavas that were previously defeated by the Devas now knowing Vritrasura to be powerful, came up to him to serve his cause. The messengers of Indra, when they saw him ready for battle, hurriedly came to Indra and informed him all about his doings and other matters connected with it.

4-7. The messengers said O Lord! VisVakarma, having been very much grieved his son being slain, got very angry and by Abhichara process (an incantation with a design to injure or magic spells or charms used for a malevolent purpose) has created a son in order to kill you. That indomitable Vritrasura is now your powerful enemy; mounting on his chariot he is coming here to fight with you, surrounded by other Asuras. O highly Fortunate One! This enemy of yours is as high as the mountain Meru; he is now coming hurriedly to you, making a terrible noise; guard yourself carefully. O King! While Indra was hearing the messengers, the Devas came there panic- stricken and terrified and said:--

8-16. The Ganas said O Lord of the Suras! Ominous signs are being seen in the houses of the Gods; the birds are making sounds, very inauspicious and foreboding a great calamity. Crows, vultures, herons, falcons, and other ugly inauspicious birds are crying and making hoarse sounds on the tops of houses. Other birds are making incessantly harsh sounds like chichi koochy. The carriers of

the several Devas are weeping and shedding tears always. O highly Fortunate One! On the tops of houses are heard very loud and very dreadful sounds of the crying Raksasis at dead of night. O Giver of honour! The flags on the chariots are falling to the ground without any trace of wind. Thus ominous signs are being visible on earth and in the air. O King of the Devas! The ugly faced women, wearing black clothes, are roaming from house to house and always repeating “Leave the house, and go away at once.” The Deva women while sleeping in their own temples are seeing in their dreams that terrible Raksasis, coming to them are cutting away their hairs on their heads and are frightening them. O Indra of the Devas! The inauspicious signs like these and earthquakes and the falling of the meteors are taking place. The jackals come in the courtyard of houses at night and yell horrible

heartrending sounds. Lizards are moving always in the rooms and the several limbs of our bodies are shaking and thus making very inauspicious signs.

17. Vyasa said O King! Hearing their words, Indra became very anxious and called Brihaspati, the Deva Guru, and asked him

18-20. Indra spoke O Brahmana! Very inauspicious signs are being visible; dreadful winds are blowing and stars are falling from the skies what are all these? O Intelligent One! You are very wise and versed in the S'astras and the Guru of the Devas; you are omniscient and know very well how to remedy the evils. Therefore perform the rites by which enemies can be killed; do such as our miseries be all averted.

21-31. Brihaspati said “O Thousand-eyed! What shall I do? You have committed shortly a heinous crime; you killed that innocent Muni and so you have earned a very bad Karmic effect. Very violent sins and good deeds produce their effects very quickly. It is.

therefore, highly incumbent on those that desire for their own welfare, to take up any work with great discretion. It is never advisible to do any action that leads to the tormenting of others. Never do they find happiness who give pains to others. O Indra! You have committed Brahmahattya under the influence of greed and delusion; now suddenly has appeared the fruit of that act. O King of the Suras! This Vritra Asura is born invulnerable to all the Devas. That powerful indomitable Asura chief is now coming, mounted on a chariot, to kill you, surrounded by the other Danavas and taking with him the VisVakarma-made divine arms and weapons equal to thunderbolt. He is coming like a second Kala, as it were, to destroy the whole Universe. There is none in this Triloka, capable kill him; and his death will not also take place. While Brihaspati was thus speaking, a great tumultuous uproar rose at once. The Gandharbas, Kinnaras, Yaksas, Munis and other Immortals began to fly away from their quarters. Indra seeing the Devas flying away became very anxious and gave orders at once that all subservient to him must be ready at once for battle; they must go and call the Vasus, the Rudras, the twin AsVins, the Adityas, Pusa, Bhaga, Vayu, Kuvera, Varuna, Yama and the other Devas to come there at once. The enemy is well nigh; so let all the Devas come on their Vimanas quickly there.”

32-44. Thus ordering, Indra mounted on the Airavata elephant and taking the Sura Guru in front started from his own temple. The other Devas mounted on their respective carriers and, firmly resolved to fight, started with all their arms and weapons. On the other hand, Vritrasura surrounded by the Demons, came up to the beautiful mountain, adorned with trees, on the north side of the Manasarovara Lake. Indra, too, came there with Brihaspati in front and attended by all the other Devas to that mountain, north of the Manasa Lake and began to fight. A dreadful fight, then, ensued between Vritra and Indra with clubs, swords, Parighas, Pas'as, arrows, S'aktis, Parsus and other weapons. The terrible fight lasted for full one hundred

human years, terrifying to the self-controlled Risis and all the human beings. Varuna first turned his back; then Vayu, then Yama, the Sun and Moon and then Indra fled from the battle-field. Seeing Indra and the other Devas flying away, Vritrasura came to the hermitage and there bowed down to his father who looked very glad; and he said O Father! I have carried out your orders; Indra and all the other Devas are defeated in the battle; as elephants and deer fly away seeing a lion, so the Devas all fled away to their respective abodes. I have taken the Airavata, the best of elephants, away from Indra who fled away on foot. O Bhagavan! I have brought the elephant here. Kindly accept it. O Father! It is not advisable to kill a man who is terrified, therefore I did not kill them. Now kindly order anything else that I may fulfil your desires. All the Devas fled away from the battle¬ field, very much tired and terrified; and what more to say than this that Indra, too, fled, leaving his elephant on

the field.

45-54. Vyasa said O King! VisVakarma became very glad to hear his son's words and said “Today I can rightly say that I have got my son and that my life is successful. O son! To-day you have sanctified me; my cares and worries are abated; my mind is also calm to see your wonderful prowess. O Child! Now hear attentively what I say. O highly intelligent One! Now carefully sit in your steady posture (Sthirasan) and practise Tapasya. Never trust anybody;

Indra is now your enemy, ever ready to find your faults, and clever in sowing dissensions between you and your well-wishers. O Son! Tapasya is not an ordinary thing; Laksmi (prosperity) is obtained thereby; excellent kingdoms, increase of vigour, and victories in battles are obtained. Therefore worship Hiranyagarbha and get excellent boons from him; then kill this vicious Indra, guilty of the sin Brahmahattya. Worship the auspicious Creator calmly and carefully. The four-faced Brahma then will be pleased and grant you your desired boon. First please the Creator of indomitable prowess, from Whose womb has sprung all this Universe, and get, then, immortality from Him. Then kill that guilty Indra, my enemy. O Son! My feeling of

enmity due to the killing of my son reigns always in my mind; I cannot go to sleep peacefully nor do I get peace in any way. The vicious Indra killed my son; O Vritra! What more shall I say to you; I am merged in the ocean of sorrows; save me.”

55-60. Vyasa said O King! Thus hearing his father's words, Vritrasura became inflamed with anger and, getting his permission, set out gladly to practise Tapasya. He then went to the Gandhamadan mountain and performed his bath in the holy and auspicious river Manda Kini, and, preparing a Sthirasan, took his seat in the Kus'a grass, to practise the tapasya. He left off gradually taking his food, then subsisted on water only and remained engaged in Yoga; and, seated in Sthirasan meditated incessantly on Prajapati, the Creator of this Universe. Indra, on the other hand, knowing Vritrasura engaged in tapasya became very anxious and sent to him Gandharvas, Yaksas, Pannagas, Kinnaras, Vidyadharas, Apsaras and other Deva messengers, all of unbounded vigour to create obstacles in his austerities. These Gandharvas and other Deva Yonies, expert in exercising magical spells, tried many ways and means and various gestures and postures to create disturbances in his penance; but that great ascetic Vritra, the son of Vis'vakarma did not swerve a bit from his meditative state.

Here ends the Third Chapter of the Sixth Book on the defeat of the Deva army and on Vritra's tapasya in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 4

On The Defeat Of The Devas By

Chapter 126 of 318 · 62 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
निर्गतास्ते परावृत्तास्तपोविघ्नकराः सुराः ।
निराशाः कार्यसंसिद्धौ तं दृष्ट्वा दृढचेतसम् ॥ १ ॥
जाते वर्षशते पूर्णे ब्रह्मा लोकपितामहः ।
तत्राजगाम तरसा हंसारूढश्चतुर्मुखः ॥ २ ॥
आगत्य तमुवाचेदं त्वष्टपुत्र सुखी भव ।
त्यक्त्वा ध्यानं वरं ब्रूहि ददामि तव वाञ्छितम् ॥ ३ ॥
तपसा तेऽद्य तुष्टोऽस्मि त्वां दृष्ट्वा चातिकर्शितम् ।
वरं वरय भद्रं ते मनोऽभिलषितं तव ॥ ४ ॥
व्यास उवाच
वृत्रस्तदातिविशदां पुरतो निशम्य
वाचं सुधासमरसां जगदेककर्तुः ।
सन्त्यज्य योगकलनां सहसोदतिष्ठ-
त्सञ्जातहर्षनयनाश्रुकलाकलापः ॥ ५ ॥

पादौ प्रणम्य शिरसा प्रणयाद्विधातु-
र्बद्धाञ्जलिः पुरत एव समाससाद ।
प्रोवाच तं सुवरदं तपसा प्रसन्नं
प्रेम्णातिगद्गदगिरा विनयेन नम्रः ॥ ६ ॥
प्राप्तं मया सकलदेवपदं प्रभोऽद्य
यद्दर्शनं तव सुदुर्लभमाशु जातम् ।
वाञ्छास्ति नाथ मनसि प्रवणे दुरापा
तां प्रब्रवीमि कमलासन वेत्सि भावम् ॥ ७ ॥
मृत्युश्च मा भवतु मे किल लोहकाष्ठ-
शुष्कार्द्रवंशनिचयैरपरैश्च शस्त्रैः ।
वृद्धिं प्रयातु मम वीर्यमतीव युद्धे
यस्माद्भवामि सबलैरमरैरजेयः ॥ ८ ॥
व्यास उवाच
इत्थं सम्प्रार्थितो ब्रह्मा तमाह प्रहसन्निव ।

उत्तिष्ठ गच्छ भद्रं ते वाञ्छितं सफलं सदा ॥ ९ ॥
न शुष्केण न चार्द्रेण न पाषाणेन दारुणा ।

भविष्यति च ते मृत्युरिति सत्यं ब्रवीम्यहम् ॥ १० ॥
इति दत्त्वा वरं ब्रह्मा जगाम भुवनं परम् ।
वृत्रस्तु तं वरं लब्ध्वा मुदितः स्वगृहं ययौ ॥ ११ ॥
शशंस पितुरग्रे तद्वरदानं महामतिः ।
त्वष्टा तु मुदितः प्राप्तं पुत्रं प्राप्तवरं तदा ॥ १२ ॥
स्वस्ति तेऽस्तु महाभाग जहि शक्रं रिपुं मम ।
हत्वागच्छ त्रिशिरसो हन्तारं पापसंयुतम् ॥ १३ ॥
भव त्वं त्रिदशाधीशः सम्प्राप्य विजयं रणे ।
ममाधिं छिन्धि विपुलं पुत्रनाशसमुद्भवम् ॥ १४ ॥
जीवतो वाक्यकरणात्क्षयाहे भूरिभोजनात् ।
गयायां पिण्डदानाच्च त्रिभिः पुत्रस्य पुत्रता ॥ १५ ॥
तस्मात्पुत्र ममात्यर्थं दुःखं नाशितुमर्हसि ।

त्रिशिरा मम चित्तात्तु नापसर्पति कर्हिचित् ॥ १६ ॥
सुशीलः सत्यवादी च तापसो वेदवित्तमः ।
अपराधं विना तेन निहतः पापबुद्धिना ॥ १७ ॥
व्यास उवाच
इति तस्य वचः श्रुत्वा वृत्रः परमदुर्जयः ।
रथमारुह्य तरसा निर्जगाम पितुर्गृहात् ॥ १८ ॥
रणदुन्दुभिनिर्घोषं शङ्खनादं महाबलम् ।
कारयित्वा प्रयाणं स चकार मदगर्वितः ॥ १९ ॥
निर्ययौ नयसंयुक्तः सेवकानिति संवदन् ।
हत्वा शक्रं ग्रहीष्यामि सुरराज्यमकण्टकम् ॥ २० ॥
इत्युक्त्वा निर्जगामाशु स्वसैन्यपरिवारितः ।
महता सैन्यनादेन भीषयन्नमरावतीम् ॥ २१ ॥
तमागच्छन्तमाज्ञाय तुराषाडपि सत्वरः ।
सेनोद्योगं भयत्रस्तः कारयामास भारत ॥ २२ ॥

सर्वानाहुय तरसा लोकपालानरिन्दमः ।
युद्धार्थं प्रेरयन्सर्वान्व्यरोचत महाद्युतिः ॥ २३ ॥
गृध्रन्व्यूहं ततः कृत्वा संस्थितः पाकशासनः ।
तत्राजगाम वेगात्तु वृत्रः परबलार्दनः ॥ २४ ॥
देवदानवयोस्तावत्संग्रामस्तुमुलोऽभवत् ।
वृत्रवासवयोः संख्ये मनसा विजयैषिणोः ॥ २५ ॥
एवं परस्परं युद्धे सन्दीप्ते भयदे भृशम् ।
आकूतं देवताः प्रापुर्दैत्याश्च परमां मुदम् ॥ २६ ॥
तोमरैर्भिन्दिपालैश्च खड्गैः परशुपट्टिशैः ।
जघ्नुः परस्परं देवदैत्या स्वस्ववरायुधैः ॥ २७ ॥
एवं युद्धे वर्तमाने दारुणे लोमहर्षणे ।

शक्रं जग्राह सहसा वृत्रः क्रोधसमन्वितः ॥ २८ ॥
अपावृत्य मुखे क्षिप्त्वा स्थितो वृत्रः शतक्रतुम् ।
मुदितोऽभून्महाराज पूर्ववैरमनुस्मरन् ॥ २९ ॥

शक्रे ग्रस्तेऽथ वृत्रेण संभ्रान्ता निर्जरास्तदा ।
चुक्रुशः परमार्तास्ते हा शक्रेति मुहुर्मुहुः ॥ ३० ॥
अपावृतं मुखे शक्रं ज्ञात्वा सर्वे दिवौकसः ।
बृहस्पतिं प्रणम्योचुर्दीना व्यथितचेतसः ॥ ३१ ॥
किं कर्तव्यं द्विजश्रेष्ठ त्वमस्माकं गुरुः परः ।
शक्रो ग्रस्तस्तु वृत्रेण रक्षितो देवतान्तरैः ॥ ३२ ॥
विना शक्रेण किं कुर्मः सर्वे हीनपराक्रमाः ।
अभिचारं कुरु विभो सत्वरः शक्रमुक्तये ॥ ३३ ॥
बृहस्पतिरुवाच
किं कर्तव्यं सुराः क्षिप्तो मुखमध्येऽस्ति वासवः ।
वृत्रेणोत्सादितो जीवन्नस्ति कोष्ठान्तरे रिपोः ॥ ३४ ॥
व्यास उवाच
देवाश्चिन्तातुराः सर्वे तुरासाहं तथाकृतम् ।
दृष्ट्वा विमृश्य तरसा चक्रुर्यत्नं विमुक्तये ॥ ३५ ॥

असृजन्त महासत्त्वां जृम्भिकां रिपुनाशिनीम् ।
ततो विजृम्भमाणः स व्यावृतास्यो बभूव ह ॥ ३६ ॥
विजृम्भमाणस्य ततो वृत्रस्यास्यादवापतत् ।
स्वान्यङ्गान्यपि संक्षिप्य निष्क्रान्तो बलसूदनः ॥ ३७ ॥
ततः प्रभृति लोकेषु जृम्भिका प्राणिसंस्थिता ।
जहृषुश्च सुराः सर्वे शक्रं दृष्ट्वा विनिर्गतम् ॥ ३८ ॥
ततः प्रववृते युद्धं तयोर्लोकभयप्रदम् ।
वर्षाणामयुतं यावद्दारुणं लोमहर्षणम् ॥ ३९ ॥
एकतश्च सुराः सर्वे युद्धाय समुपस्थिताः ।
एकतो बलवांस्त्वाष्ट्रः संग्रामे समवर्तत ॥ ४० ॥
यदा व्यवर्धत रणे वृत्रो वरमदावृतः ।
पराजितस्तदा शक्रस्तेजसा तस्य धर्षितः ॥ ४१ ॥
विव्यथे मघवा युद्धे ततः प्राप्य पराजयम् ।
विषादमगमन्देवा दृष्ट्वा शक्रं पराजितम् ॥ ४२ ॥

जग्मुस्त्यक्त्वा रणं सर्वे देवा इन्द्रपुरोगमाः ।
गृहीतं देवसदनं वृत्रेणागत्य रंहसा ॥ ४३ ॥
देवोद्यानानिसर्वाणि भुङ्क्तेऽसौ दानवो बलात् ।
ऐरावतोऽपि दैत्येन गृहीतोऽसौ गजोत्तमः ॥ ४४ ॥
विमानानि च सर्वाणि गृहीतानि विशाम्पते ।
उच्चैःश्रवा हयवरो जातस्तस्य वशे तदा ॥ ४५ ॥

कामधेनुः पारिजातो गणश्चाप्सरसां तथा ।
गृहीतं रत्नमात्रं तु तेन त्वष्टृसुतेन ह ॥ ४६ ॥
स्थानभ्रष्टाः सुराः सर्वे गिरिदुर्गेषु संस्थिताः ।
दुःखमापुः परिभ्रष्टा यज्ञभागात्सुरालयात् ॥ ४७ ॥
वृत्रः सुरपदं प्राप्य बभूव मदगर्वितः ।
त्वष्टातीव सुखं प्राप्य मुमोद सुतसंयुतः ॥ ४८ ॥
अमन्त्रयन्हितं देवा मुनिभिः सह भारत ।
किं कर्तव्यमिति प्राप्ते विचिन्त्य भयमोहिताः ॥ ४९ ॥

जग्मुः कैलासमचलं सुराः शक्रसमन्विताः ।
महादेवं प्रणम्योचुः प्रह्वाः प्राञ्जलयो भृशम् ॥ ५० ॥
देवदेव महादेव कृपासिन्धो महेश्वर ।
रक्षास्मान्भयभीतांस्तु वृत्रेणातिपराजितान् ॥ ५१ ॥
गृहीतं देवसदनं तेन देव बलीयसा ।
किं कर्तव्यमतः शम्भो ब्रूहि सत्यं शिवाद्य नः ॥ ५२ ॥
किं कुर्मः क्व च गच्छामः स्थानभ्रष्टा महेश्वर ।
दुःखस्य नाधिगच्छामो विनाशोपायमीश्वर ॥ ५३ ॥
साहाय्यं कुरु भूतेश व्यथिताः स्म कृपानिधे ।
वृत्रं जहि मदोत्सिक्तं वरदानबलाद्विभो ॥ ५४ ॥
शिव उवाच
ब्रह्माणं पुरतः कृत्वा वयं सर्वे हरेः क्षयम् ।
गत्वा समेत्य तं विष्णुं चिन्तयामो वधोद्यमम् ॥ ५५ ॥
स शक्तश्च छलज्ञश्च बलवान्बुद्धिमत्तरः ।

शरण्यश्च दयाब्धिश्च वासुदेवो जनार्दनः ॥ ५६ ॥
विना तं देवदेवेशं नार्थसिद्धिर्भविष्यति ।
तस्मात्तत्र च गन्तव्यं सर्वकार्यार्थसिद्धये ॥ ५७ ॥
व्यास उवाच
इति सञ्चिन्त्य ते सर्वे ब्रह्मा शक्रः सशङ्करः ।
जग्मुर्विष्णोः क्षयं देवाः शरण्यं भक्तवत्सलम् ॥ ५८ ॥
गत्वा विष्णुपदं देवास्तुष्टुवुः परमेश्वरम् ।
हरिं पुरुषसूक्तेन वेदोक्तेन जगद्गुरुम् ॥ ५९ ॥
प्रत्यक्षोऽभूज्जगन्नाथस्तेषां स कमलापतिः ।
सम्मान्य च सुरान्सर्वानित्युवाच पुरःस्थितः ॥ ६० ॥
किमागताः स्म लोकेशा हरब्रह्मसमन्विताः ।
कारणं कथयध्वं वः सर्वेषां सुरसत्तमाः ॥ ६१ ॥
व्यास उवाच
इति श्रुत्वा हरेर्वाक्यं नोचुर्देवा रमापतिम् ।

चिन्ताविष्टाः स्थिताः प्रायः सर्वेप्राञ्जलयस्तथा ॥ ६२ ॥

Roman transliteration

vyāsa uvāca
nirgatāste parāvṛttāstapovighnakarāḥ surāḥ |
nirāśāḥ kāryasaṃsiddhyai taṃ dṛṣṭvā dṛḍhacetasam || 1 ||
jāte varṣaśate pūrṇe brahmā lokapitāmahaḥ |
tatrājagāma tarasā haṃsārūḍhaścaturmukhaḥ || 2 ||
āgatya tamuvācedaṃ tvaṣṭṭaputra sukhī bhava |
tyaktvā dhyānaṃ varaṃ brūhi dadāmi tava vāñchitam || 3 ||
tapasā te'dya tuṣṭo'smi tvāṃ dṛṣṭvā cātikarśitam |
varaṃ varaya bhadraṃ te mano'bhilaṣitaṃ tava || 4 ||
vyāsa uvāca
vṛtrastadātiviśadāṃ purato niśamya
vācaṃ sudhāsamarasāṃ jagadekakartuḥ |
santyajya yogakalanāṃ sahasodatiṣṭha-
tsañjātaharṣanayanāśrukalākalāpaḥ || 5 ||

pādau praṇamya śirasā praṇayādvidhātu-
rbaddhāñjaliḥ purata eva samāsasāda |
provāca taṃ suvaradaṃ tapasā prasannaṃ
premṇātigad□gadagirā vinayena namraḥ || 6 ||
prāptaṃ mayā sakaladevapadaṃ prabho'dya
yaddarśanaṃ tava sudurlabhamāśu jātam |
vāñchāsti nātha manasi pravaṇe durāpā
tāṃ prabravīmi kamalāsana vetsi bhāvam || 7 ||
mṛtyuśca mā bhavatu me kila lohakāṣṭha-
śuṣkārdravaṃśanicayairaparaiśca śastraiḥ |
vṛddhi prayātu mama vīryamatīva yuddhe
yasmād□bhavāmi sabalairamarairajeyaḥ || 8 ||
vyāsa uvāca
itthaṃ samprārthito brahmā tamāha prahasanniva |

uttiṣṭha gaccha bhadraṃ te vāñchitaṃ saphalaṃ sadā || 9 ||
na śuṣkeṇa na cārdreṇa na pāṣāṇena dāruṇā |
bhaviṣyati ca te mṛtyuriti satyaṃ bravīmyaham || 10 ||
iti dattvā varaṃ brahmā jagāma bhuvanaṃ param |
vṛtrastu taṃ varaṃ labdhā muditaḥ svagṛhaṃ yayau || 11 ||
śaśaṃsa pituragre tadvaradānaṃ mahāmatiḥ |
tvaṣṭā tu muditaḥ prāptaṃ putraṃ prāptavaraṃ tadā || 12 ||
svasti te'stu mahābhāga jahi śakraṃ ripuṃ mama |
hatvāgaccha triśiraso hantāraṃ pāpasaṃyutam || 13 ||
bhava tvaṃ tridaśādhīśaḥ samprāpya vijayaṃ raṇe |
mamādhiṃ chindhi vipulaṃ putranāśasamud□bhavam || 14 ||
jīvato vākyakaraṇātkṣayāhe bhūribhojanāt |
gayāyāṃ piṇḍadānācca tribhiḥ putrasya putratā || 15 ||
tasmātputra mamātyarthaṃ duḥkhaṃ nāśitumarhasi |

triśirā mama cittāttu nāpasarpati karhicit || 16 ||
suśīlaḥ satyavādī ca tāpaso vedavittamaḥ |
aparādhaṃ vinā tena nihataḥ pāpabuddhinā || 17 ||
vyāsa uvāca
iti tasya vacaḥ śrutvā vṛtraḥ paramadurjayaḥ |
rathamāruhya tarasā nirjagāma piturgṛhāt || 18 ||

raṇadundubhinirghoṣaṃ śaṅkhanādaṃ mahābalam |
kārayitvā prayāṇaṃ sa cakāra madagarvitaḥ || 19 ||
niryayau nayasaṃyuktaḥ sevakāniti saṃvadan |
hatvā śakraṃ grahīṣyāmi surarājyamakaṇṭakam || 20 ||
ityuktvā nirjagāmāśu svasainyaparivāritaḥ |
mahatā sainyanādena bhīṣayannamarāvatīm || 21 ||
tamāgacchantamājñāya turāṣāḍapi satvaraḥ |
senodyogaṃ bhayatrastaḥ kārayāmāsa bhārata || 22 ||

sarvānāhūya tarasā lokapālānarindamaḥ |
yuddhārthaṃ prerayansarvānvyarocata mahādyutiḥ || 23 ||
gṛdhranvyūhaṃ tataḥ kṛtvā saṃsthitaḥ pākaśāsanaḥ |
tatrājagāma vegāttu vṛtraḥ parabalārdanaḥ || 24 ||
devadānavayostāvatsaṃgrāmastumulo'bhavat |
vṛtravāsavayoḥ saṃkhye manasā vijayaiṣiṇoḥ || 25 ||
evaṃ parasparaṃ yuddhe sandīpte bhayade bhṛśam |
ākūtaṃ devatāḥ prāpurdaityāśca paramāṃ mudam || 26 ||
tomarairbhindipālaiśca khaḍgaiḥ paraśupaṭṭiśaiḥ |
jaghnuḥ parasparaṃ devadaityā svasvavarāyudhaiḥ || 27 ||
evaṃ yuddhe vartamāne dāruṇe lomaharṣaṇe |
śakraṃ jagrāha sahasā vṛtraḥ krodhasamanvitaḥ || 28 ||
apāvṛtya mukhe kṣiptvā sthito vṛtraḥ śatakratum |
mudito'bhūnmahārāja pūrvavairamanusmaran || 29 ||

śakre graste'tha vṛtreṇa saṃbhrāntā nirjarāstadā |
cukruśaḥ paramārtāste hā śakreti muhurmuhuḥ || 30 ||
apāvṛtaṃ mukhe śakraṃ jñātvā sarve divaukasaḥ |
bṛhaspatiṃ praṇamyocurdīnā vyathitacetasaḥ || 31 ||
kiṃ kartavyaṃ dvijaśreṣṭha tvamasmākaṃ guruḥ paraḥ |
śakro grastastu vṛtreṇa rakṣito devatāntaraiḥ || 32 ||
vinā śakreṇa kiṃ kurmaḥ sarve hīnaparākramāḥ |
abhicāraṃ kuru vibho satvaraḥ śakramuktaye || 33 ||
bṛhaspatiruvāca
kiṃ kartavyaṃ surāḥ kṣipto mukhamadhye'sti vāsavaḥ |
vṛtreṇotsādito jīvannasti koṣṭhāntare ripoḥ || 34 ||
vyāsa uvāca
devāścintāturāḥ sarve turāsāhaṃ tathākṛtam |
dṛṣṭvā vimṛśya tarasā cakruryat□naṃ vimuktaye || 35 ||

asṛjanta mahāsattvāṃ jṛmbhikāṃ ripunāśinīm |
tato vijṛmbhamāṇaḥ sa vyāvṛtāsyo babhūva ha || 36 ||
vijṛmbhamāṇasya tato vṛtrasyāsyādavāpatat |
svānyaṅgānyapi saṃkṣipya niṣkrānto balasūdanaḥ || 37 ||
tataḥ prabhṛti lokeṣu jṛmbhikā prāṇisaṃsthitā |
jahṛṣuśca surāḥ sarve śakraṃ dṛṣṭvā vinirgatam || 38 ||
tataḥ pravavṛte yuddhaṃ tayorlokabhayapradam |
varṣāṇāmayutaṃ yāvaddāruṇaṃ lomaharṣaṇam || 39 ||
ekataśca surāḥ sarve yuddhāya samupasthitāḥ |
ekato balavāṃstvāṣṭraḥ saṃgrāme samavartata || 40 ||
yadā vyavardhata raṇe vṛtro varamadāvṛtaḥ |
parājitastadā śakrastejasā tasya dharṣitaḥ || 41 ||
vivyathe maghavā yuddhe tataḥ prāpya parājayam |

viṣādamagamandevā dṛṣṭvā śakraṃ parājitam || 42 ||

jagmustyaktvā raṇaṃ sarve devā indrapurogamāḥ |
gṛhītaṃ devasadanaṃ vṛtreṇāgatya raṃhasā || 43 ||
devodyānānisarvāṇi bhuṅkte'sau dānavo balāt |
airāvato'pi daityena gṛhīto'sau gajottamaḥ || 44 ||
vimānāni ca sarvāṇi gṛhītāni viśāmpate |
uccaiḥśravā hayavaro jātastasya vaśe tadā || 45 ||
kāmadhenuḥ pārijāto gaṇaścāpsarasāṃ tathā |
gṛhītaṃ rat□namātraṃ tu tena tvaṣṭṭasutena ha || 46 ||
sthānabhraṣṭāḥ surāḥ sarve giridurgeṣu saṃsthitāḥ |
duḥkhamāpuḥ paribhraṣṭā yajñabhāgātsurālayāt || 47 ||
vṛtraḥ surapadaṃ prāpya babhūva madagarvitaḥ |
tvaṣṭātīva sukhaṃ prāpya mumoda sutasaṃyutaḥ || 48 ||
amantrayanhitaṃ devā munibhiḥ saha bhārata |
kiṃ kartavyamiti prāpte vicintya bhayamohitāḥ || 49 ||

jagmuḥ kailāsamacalaṃ surāḥ śakrasamanvitāḥ |
mahādevaṃ praṇamyocuḥ prahvāḥ prāñjalayo bhṛśam || 50 ||
devadeva mahādeva kṛpāsindho maheśvara |
rakṣāsmānbhayabhītāṃstu vṛtreṇātiparājitān || 51 ||
gṛhītaṃ devasadanaṃ tena deva balīyasā |
kiṃ kartavyamataḥ śambho brūhi satyaṃ śivādya naḥ || 52 ||
kiṃ kurmaḥ kva ca gacchāmaḥ sthānabhraṣṭā maheśvara |
duḥkhasya nādhigacchāmo vināśopāyamīśvara || 53 ||
sāhāyyaṃ kuru bhūteśa vyathitāḥ sma kṛpānidhe |
vṛtraṃ jahi madotsiktaṃ varadānabalādvibho || 54 ||
śiva uvāca
brahmāṇaṃ purataḥ kṛtvā vayaṃ sarve hareḥ kṣayam |
gatvā sametya taṃ viṣṇuṃ cintayāmo vadhodyamam || 55 ||
sa śaktaśca chalajñaśca balavānbuddhimattaraḥ |

śaraṇyaśca dayābdhiśca vāsudevo janārdanaḥ || 56 ||
vinā taṃ devadeveśaṃ nārthasiddhirbhaviṣyati |
tasmāttatra ca gantavyaṃ sarvakāryārthasiddhaye || 57 ||
vyāsa uvāca
iti sañcintya te sarve brahmā śakraḥ saśaṅkaraḥ |
jagmurviṣṇoḥ kṣayaṃ devāḥ śaraṇyaṃ bhaktavatsalam || 58 ||
gatvā viṣṇupadaṃ devāstuṣṭuvuḥ parameśvaram |
hariṃ puruṣasūktena vedoktena jagad□gurum || 59 ||
pratyakṣo'bhūjjagannāthasteṣāṃ sa kamalāpatiḥ |
sammānya ca surānsarvānityuvāca puraḥsthitaḥ || 60 ||
kimāgatāḥ sma lokeśā harabrahmasamanvitāḥ |
kāraṇaṃ kathayadhvaṃ vaḥ sarveṣāṃ surasattamāḥ || 61 ||
vyāsa uvāca
iti śrutvā harervākyaṃ nocurdevā ramāpatim |

cintāviṣṭāḥ sthitāḥ prāyaḥ sarveprāñjalayastathā || 62 ||

English translation

1-17. Vyasa said O King! The Suras that wanted to create hindrance in Vritra's tapasya, seeing him firmly resolved, became disappointed in the fulfilment of their objects and returned to their own abodes. Thus full one hundred years passed away. The four¬ faced Brahma, the Grandsire of the Lokas, came there mounted on his carrier the Swan, and said “O Vritra! Be happy; now quit your meditation and ask boon; I will grant you the boon that you choose.

O Child! Your body has become very lean and thin through your penance. I am now very pleased to see your this very hard tapasya. Welfare be to you. Now ask the boon that you desire.” Vyasa said O King! Hearing thus the clearly distinct nectar-like sweet words of the Creator Brahma, Vritra shed tears of joy and suddenly stood up. And going to him, bowed down gladly before His feet, and, with folded hands, spoke to Him, Who is desirous to grant him boons, in a tremulous voice. O Lord! Today I have been fortunate to see Thee who art generally seen with great difficulty; and I have acquired thus the posts of all the Devas; O Lotus-seated One! I have got an insatiable desire burning within me. Thou art omniscient. Thou knowest everything; still I am speaking out my mind. O Lord! Grant that my death does not occur with iron, wood, dry or wet substances or with bamboos or any other weapons and let my strength and valour be increased very much in the battle; for, then, I will be unconquerable by all the Devas with all their armies. Vyasa said O King! Thus prayed for, Brahma said to him smiling “O Child! get up; I grant that your desired boon will always be fulfilled; now go to your own place. Your death won't occur with dry or wet substances or with stones or wood. I say this truly unto you.” Thus granting the boon, Brahma went to His Brahmaloka. Vritra, too, became very glad on receiving his desired object, and returned to his own abode. The highly intelligent Vritra informed the father about the boon granted to him; Vis'vakarma became very glad to hear it. O highly fortunate

One! Let all bliss and good fortune come unto you; kill Indra, my greatest enemy. Go and kill the murderer of my son Tris'ira, the vicious Indra and return to me. Be victorious in the battle and become the Lord of all the Devas and remove my mental agony due to the killing of my son. A son becomes then really a son when he obeys the commands of his father and when he feeds plentifully good many people on the Sraddha day (after his father's death) and when he offers Pinda at Gaya. Therefore, O Son! Keep my words and try to remove my sorrows. Know this as certain that Tris'ira never vanishes from my mind. Tris'ira was very truthful, amiable and good-natured; he was an ascetic and foremost amongst the Vedic scholars. The wicked Indra killed my dear son without any offence.

18-33. Vyasa said O King! Hearing the father's words, that extremely indomitable Vritrasura mounted on his chariot and quickly got out of his father's house. The proud Asura, then, marched to the battle, accompanied with his vast army, to the sounding of the conch-shells and war drums. Vritra, versed in politics and morals, exhorted his soldiers before marching and said “To-day we will kill Indra and possess the kingdom of the Immortals, freed of all enemies.” O King! Thus, accompanied by his soldiers, and raising a tremendous war-cry terrifying to the Devas, the Asura set out for battle. O Bharata! The King of the Devas, knowing that the Asura is quite at hand, became overwhelmed with terror and ordered at once the soldiers to be ready for the battle and called quickly all the Lokapalas and sent them all for the battle. The highly lustrous Indra, the tormentor of the foes, arrayed his troops in order according to Gridhra Vyuha (the method in which the vultures arrange themselves while flying) and stayed there. On the other hand Vritra, the slayer of enemies, dashed unto that place with all swiftness. A dreadful fight then ensued between the Devas and Danavas; the two parties, desirous to get victory over the other, fought awfully hard. When the blaze of the battle fire shone to a very high pitch, the Devas dropped with sorrow while the Asuras became excited with joy. The Devas

and Danavas struck each other with Tomaras, Bhindipalas, axes, Paras'us, Pattis'as, and various other weapons. When the dreadful battle rose to a high pitch causing horripilation, Vritra became very angry and suddenly caught hold of Indra and denuding him of all clothes and armours swallowed him; he, then, remembering his former enmity, became very glad and stayed there. When Indra was thus devoured by Vritra, the Devas were overwhelmed with terror and cried out frequently, with great distress "O Indra! O Indra!" All the Devas became very dejected and grieved in their hearts to see Indra denuded of his armour and clothes in the belly of Vritra and bowed down to Brihaspati and said "O Indra of the Brahmans! You are our best Guru what are we to do now? Though the gods tried their best to save Indra still Vritra has devoured him. We are all powerless, what can we do without Indra? O Lord! Perform quickly magic spells (Abhichara process) which will lead to our Indra's liberation."

34. Brihaspati said "O Suras! The king of the gods is swallowed by Vritra, he has been quite disabled; but Indra is living in his bowels; attempt therefore must be made that he comes out while living."

35-54. Vyasa said O King! The Devas became very anxious to see Indra in that plight and took all the ways and means carefully how he might be freed. Then they created a state tending to cause yawning, very powerful and irresistible and calculated to destroy one's enemy. Vritrasura then yawned and his mouth got widely opened and extended. In the meanwhile Indra, the destroyer of one's enemies' strength, contracted all his limbs and came out of the expanded mouth of the Asura and fell down. Since that time, this state of yawning has become prevalent amongst the beings. The Devas were all glad to see Indra thus come out. When Indra thus got out, he fought again with Vritra for 10,000 years (Ajuta years). The

fight was very dreadful, causing horripilation. On one side all the Devas joined in the battle; on the other side, the pre-eminently powerful Vritra, the son of VisVakarma fought. When Vritrasura got more and more energy in the battle, Indra became gradually dwindled and was at last defeated. Indra became very much grieved when he found himself defeated; the Devas also were very dejected to see this. Indra and the other Devas quitted the battle-field and fled away. Vritrasura too, quickly arrived and occupied the Heavens. Vritra began to enjoy by force the Heavenly gardens and took the Airavata elephant. O King! The Asura, the son of Tvasta, took away all Vimanas (the self-moving chariots of gods), Uchchais'rava, the best of horses, the heavenly cow, the giver of desires, the Parijata tree, the Apsaras, and all other jewels of the Heavens. The Devas, on the other hand, deprived of their shares in sacrifices and driven away from their Heavens, suffered very much. Vritrasura became puffed up with vanity, when he got possession of the Heavens. VisVakarma, too, became very happy at that time and began to enjoy pleasures along with his son. O Bharata! The Devas, then, united with the Munis and they began to consult about their own welfare. When the Devas took Indra with them and went to Maha Deva in the Mount Kailas'a and bowed down to His feet very humbly and, with folded hands, spoke thus:-- O Deva of the Devas! O Maha Deva! Thou art the MahesVara and the unbounded Ocean of Mercy! We are defeated by Vritrasura and we are very much terrified. Save us, O S'ambhu! Thou dost good to all the beings; dost thou tell us, therefore, truly what are we to do now, when that powerful Danava has dispossessed us of our Heavens. O Mahes'a! Now dislodged, where are we to go? We are not finding any remedy by which our miseries can be destroyed. O Bhuta Bhavana! We are very much pained; help us; O merciful One! That Vritrasura has become intoxicated with vanity due to his being granted the boon. Therefore destroy him.

55-57. S'ankara said "O Devas! We will keep Brahma in the front and let all of us go to the residence of Hari and there consult with Him how to destroy this unruly Vritra. The Janardana Vasudeva is fully capable to do all actions. He is powerful, knower of pretexts, highly intelligent, ocean of mercy,

and fit to be asked by all for protection. Without Him, the Deva of the Devas, no success is possible in any action. Therefore all of us ought to go there for the success in our undertaking."

58-62. Vyasa said O King! Thus settling their plan of action, Indra and other Devas took S'ankara and Brahma with them and went to the abode of Hari, who protects all and is gracious to His devotees. They, then, began to chant Purusasukta hymns to Him and thus they praised the God Hari, the Guru of this Universe. The Janardan Hari, the Lord of Kamala, then, appeared before them and, after showing his respect, addressed them thus O Lord of the several Lokas! What have brought you all together with Brahma and S'ankara hither? O best of Suras! Please tell me the reason of your coming here. Vyasa said O King! Thus hearing Hari's words, the Devas could not reply anything; rather almost all of them remained with an anxious look with their hands folded, overwhelmed with cares.

Here ends the Fourth Chapter of the Sixth Book on the defeat of the Devas by Vritra in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 5

On Praising The Dev!

Chapter 127 of 318 · 59 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
तथा चिन्तातुरान्वीक्ष्य सर्वान्मर्वार्थतत्त्ववित् ।
प्राह प्रेमभरोद्भ्रान्तान्माधवो मेदिनीपते ॥ १ ॥
विष्णुरुवाच
किं मौनमाश्रिता यूयं ब्रुवन्तु कारणं सुराः ।
सदसद्वापि यच्छ्रुत्वा यतिष्ये तन्निवारणे ॥ २ ॥
देवा ऊचुः
किमज्ञातं तव विभो त्रिषु लोकेषु वर्तते ।
सर्वं वेद भवान्कार्यं किं पृच्छसि पुनः पुनः ॥ ३ ॥
त्वया पूर्वं बलिर्बद्धः शक्रो देवाधिपः कृतः ।
वामनं वपुरास्थाय क्रान्तं त्रिभुवनं पदैः ॥ ४ ॥
अमृतं त्वाहृतं विष्णो दैत्याश्च विनिपातिताः ।
त्वं प्रभुः सर्वदेवानां सर्वापद्विनिवारणे ॥ ५ ॥
विष्णुरुवाच

न भेतव्यं सुरवरा वेद्म्युपायं सुसम्मतम् ।
तद्वधाय प्रवक्ष्यामि येन सौख्यं भविष्यति ॥ ६ ॥
अवश्यं करणीयं मे भवतां हितमात्मना ।
बुद्ध्या बलेन चार्थेन येन केनच्छलेन वा ॥ ७ ॥
उपायाः खलु चत्वारः कथितास्तत्त्वदर्शिभिः ।
सामादयः सुहृत्स्वेव दुर्हृदेषु विशेषतः ॥ ८ ॥
ब्रह्मणास्य वरो दत्तस्तपसाऽऽराधितेन च ।
दुर्जयत्वं च सम्प्राप्तं वरदानप्रभावतः ॥ ९ ॥
अजेयः सर्वभूतानां त्वष्ट्रा समुपपादितः ।
ततो बलेन वृद्धिं स प्राप्तः परपुरञ्जयः ॥ १० ॥
दुःसाध्योऽसौ सुराः शत्रुर्विना सामप्रतारणम् ।
प्रलोभ्य वशमानेयो हन्तव्यस्तु ततः परम् ॥ ११ ॥
गच्छध्वं सर्वगन्धर्वा यत्रास्ति बलवत्तरः ।
साम तस्य प्रयुञ्जध्वं तत एनं विजेष्यथ ॥ १२ ॥

सङ्गम्य शपथात्कृत्वा विश्वास्य समयेन हि ।
मित्रत्वं च समाधाय हन्तव्यः प्रबलो रिपुः ॥ १३ ॥

अदृश्यः सम्प्रवेक्ष्यामि वज्रमस्य वरायुधम् ।
साहाय्यं च करिष्यामि शक्रस्याहं सुरोत्तमाः ॥ १४ ॥
समयं च प्रतीक्षध्वं सर्वथैवायुषः क्षये ।
मरणं विबुधास्तस्य नान्यथा सम्भविष्यति ॥ १५ ॥
गच्छध्वमृषिभिः सार्धं गन्धर्वाः कपटावृताः ।
इन्द्रेण सह मित्रत्वं कुरुध्वं वाक्यदानतः ॥ १६ ॥
यथा स याति विश्वासं तथा कार्यं प्रतारणम् ।
गुप्तोऽहं सम्प्रवेक्ष्यामि पविं सञ्छादितं दृढम् ॥ १७ ॥
विश्वस्तं मघवा शत्रुं हनिष्यति न चान्यथा ।
विश्वासस्य कृते पापं कृत्वा शक्रस्तु पृष्ठतः ॥ १८ ॥
मत्सहायोऽथ वज्रेण शातयिष्यति पापिनम् ।
न दोषोऽत्र शठे शत्रौ शाठ्यमेव प्रकुर्वतः ॥ १९ ॥

नान्यथा बलवान्वध्यः शूरधर्मेण जायते ।
वामनं रूपमाधाय मयायं वञ्चितो बलिः ॥ २० ॥
कृत्वा च मोहिनीवेषं दैत्याः सर्वेऽपिवञ्चिताः ।
भवन्तः सहिताः सर्वे देवीं भगवतीं शिवाम् ॥ २१ ॥
गच्छध्वं शरणं भावैः स्तोत्रमन्त्रैः सुरोत्तमाः ।
साहाय्यं सा योगमाया भवतां संविधास्यति ॥ २२ ॥
वन्दामहे सदा देवीं सात्त्विकीं प्रकृतिं पराम् ।
सिद्धिदां कामदां कामां दुरापामकृतात्मभिः ॥ २३ ॥
इन्द्रोऽपि तां समाराध्य हनिष्यति रिपुं रणे ।
मोहिनी सा महामाया मोहयिष्यति दानवम् ॥ २४ ॥
मोहितो मायया वृत्रः सुखसाध्यो भविष्यति ।
प्रसन्नायां पराम्बायां सर्वं साध्यं भविष्यति ॥ २५ ॥
नोचेन्मनोरथावाप्तिर्न कस्यापि भविष्यति ।
अन्तर्यामिस्वरूपा सा सर्वकारणकारणा ॥ २६ ॥

तस्मात्तां विश्वजननीं प्रकृतिं परमादृताः ।
भजध्वं सात्त्विकैर्भावैः शत्रुनाशाय सत्तमाः ॥ २७ ॥
पुरा मयापि संग्रामं कृत्वा परमदारुणम् ।
पञ्चवर्षसहस्राणि निहतौ मधुकैटभौ ॥ २८ ॥
स्तुता मया तदात्यर्थं प्रसन्ना प्रकृतिः परा ।
मोहितौ तौ तदा दैत्यौ छलेन च मया हतौ ॥ २९ ॥
विप्रलब्धौ महाबाहु दानवौ मदगर्वितौ ।
तथा कुरुध्वं प्रकृतेर्भजनं भावसंयुताः ॥ ३० ॥
सर्वथा कार्यसिद्धिं सा करिष्यति सुरोत्तमाः ।
एवं ते दत्तमतयो विष्णुना प्रभविष्णुना ॥ ३१ ॥
जग्मुस्ते मेरुशिखरं मन्दारद्रुममण्डितम् ।

एकान्ते संस्थिता देवाः कृत्वा ध्यानं जपं तपः ॥ ३२ ॥
तुष्टुवुर्जगतां धात्रीं सृष्टिसंहारकारिणीम् ।
भक्तकामदुघामम्बां संसारक्लेशनाशिनीम् ॥ ३३ ॥

देवा ऊचुः
देवि प्रसीद परिपाहि सुरान्प्रतप्तान्
वृत्रासुरेण समरे परिपीडितांश्च ।
दीनार्तिनाशनपरे परमार्थतत्त्वे
प्राप्तांस्त्वदङ्घ्रिकमलं शरणं सदैव ॥ ३४ ॥
त्वं सर्वविश्वजननी परिपालयास्मान्
पुत्रानिवातिपतितान् रिपुसङ्कटेऽस्मिन् ।
मातर्न तेऽस्त्यविदितं भुवनत्रयेऽपि
कस्मादुपेक्षसि सुरानसुरप्रतप्तान् ॥ ३५ ॥
त्रैलोक्यमेतदखिलं विहितं त्वयैव
ब्रह्मा हरिः पशुपतिस्तव वासनोत्थाः ।
कुर्वन्ति कार्यमखिलं स्ववशा न ते ते
भ्रूभङ्गचालनवशाद्विहरन्ति कामम् ॥ ३६ ॥
माता सुतान्परिभवात्परिपाति दीनान्

रीतिस्त्वयैव रचिता प्रकटापराधान् ।
कस्मान्न पालयसि देवि विनापराधा-
नस्मांस्त्वदङ्घ्रिशरणान्करुणारसाब्धे ॥ ३७ ॥
नूनं मदङ्घ्रिभजनाप्तपदाः किलैते
भक्तिं विहाय विभवे सुखभोगलुब्धाः ।
नेमे कटाक्षविषया इति चेन्न चैषा
रीतिः सुते जननकर्तरि चापि दृष्टा ॥ ३८ ॥
दोषो न नोऽत्र जननि प्रतिभाति चित्ते
यत्ते विहाय भजनं विभवे निमग्नाः ।
मोहस्त्वया विरचितः प्रभवत्यसौ न-
स्तस्मात्स्वभावकरुणे दयसे कथं न ॥ ३९ ॥
पूर्वं त्वया जननि दैत्यपतिर्बलिष्ठो
व्यापादितो महिषरूपधरः किलाजौ ।
अस्मत्कृते सकललोकभयावहोऽसौ

वृत्रं कथं न भयदं विधुनोषि मातः ॥ ४० ॥
शुम्भस्तथातिबलवाननुजो निशुम्भ-
स्तौ भ्रातरौ तदनुगा निहता हतौ च ।
वृत्रं तथा जहि खलं प्रबलं दयार्द्रे
मत्तं विमोहय तथा न भवेद्यथासौ ॥ ४१ ॥
त्वं पालयाद्य विबुधानसुरेण मातः

सन्तापितानतितरां भयविह्वलांश्च ।
नान्योऽस्ति कोऽपि भुवनेषु सुरार्तिहन्ता
यः क्लेशजालमखिलं निदहेत्स्वशक्त्या ॥ ४२ ॥
वृत्रे दया तव यदि प्रथिता तथापि
जह्येनमाशु जनदुःखकरं खलं च ।
पापात्समुद्धर भवानि शरैः पुनाना
नोचेत्प्रयास्यति तमो ननु दुष्टबुद्धिः ॥ ४३ ॥
ते प्रापिताः सुरवनं विबुधारयो ये

हत्वा रणेऽपि विशिखैः किल पाविताास्ते ।
त्राता न किं निरयपातभयाद्दयार्द्रे
यच्छत्रवोऽपि न हि किं विनिहंसि वृत्रम् ॥ ४४ ॥
जानीमहे रिपुरसौ तव सेवको न
प्रायेण पीडयति नः किल पापबुद्धिः ।
यस्तावकस्त्विह भवेदमरानसौ किं
त्वत्पादपङ्कजरतान्ननु पीडयेद्धा ॥ ४५ ॥
कुर्मः कथं जननि पूजनमद्य तेऽम्ब
पुष्पादिकं तव विनिर्मितमेव यस्मात् ।
मन्त्रा वयं च सकलं परशक्तिरूपं
तस्माद्भवानि चरणे प्रणताः स्म नूनम् ॥ ४६ ॥
धन्यास्त एव मनुजा हि भजन्ति भक्त्या
पादाम्बुजं तव भवाब्धिजलेषु पोतम् ।
यं योगिनोऽपि मनसा सततं स्मरन्ति

मोक्षार्थिनो विगतरागविकारमोहाः ॥ ४७ ॥
ये याज्ञिकाः सकलवेदविदोऽपि नूनं
त्वां संस्मरन्ति सततं किल होमकाले ।
स्वाहां तु तृप्तिजननीममरेश्वराणां
भूयः स्वधां पितृगणस्य च तृप्तिहेतुम् ॥ ४८ ॥
मेधासि कान्तिरसि शान्तिरपि प्रसिद्धा
बुद्धिस्त्वमेव विशदार्थकरी नराणाम् ।
सर्वं त्वमेव विभवं भुवनत्रयेऽस्मि-
न्कृत्वा ददासि भजतां कृपया सदैव ॥ ४९ ॥
व्यास उवाच
एवं स्तुता सुरैर्देवी प्रत्यक्षा साभवत्तदा ।
चारुरूपधरा तन्वी सर्वाभरणभूषिता ॥ ५० ॥
पाशांकुशवराभीतिलसद्बाहुचतुष्टया ।
रणत्किङ्किणिकाजालरसनाबद्धसत्कटिः ॥ ५१ ॥

कलकण्ठीरवा कान्ता क्वणत्कङ्कणनूपुरा ।
चन्द्रखण्डसमाबद्धरत्नमौलिविराजिता ॥ ५२ ॥
मन्दस्मितारविन्दास्या नेत्रत्रयविभूषिता ।
पारिजातप्रसूनाच्छनालवर्णसमप्रभा ॥ ५३ ॥
रक्ताम्बरपरीधाना रक्तचन्दनचर्चिता ।
प्रसादसुमुखी देवी करुणारससागरा ॥ ५४ ॥
सर्वशृङ्गारवेषाढ्या सर्वद्वैतारणिः परा ।
सर्वज्ञा सर्वकर्त्री च सर्वाधिष्ठानरूपिणी ॥ ५५ ॥
सर्ववेदान्तसंसिद्धा सच्चिदानन्दरूपिणी ।
प्रणेमुस्तां समालोक्य सुरा देवीं पुरःस्थिताम् ॥ ५६ ॥
तानाह प्रणतानम्बा किं वः कार्यं ब्रुवन्तु माम् ।
देवा ऊचुः
मोहयैनं रिपुं वृत्रं देवानामतिदुःखदम् ॥ ५७ ॥
यथा विश्वसते देवांस्तथा कुरु विमोहितम् ।

आयुधे च बलं देहि हतः स्याद्येन वा रिपुः ॥ ५८ ॥
व्यास उवाच
तथेत्युक्त्वा भगवती तत्रैवान्तरधीयत ।
स्वानि स्वानि निकेतानि जग्मुर्देवा मुदान्विताः ॥ ५९ ॥

Roman transliteration

vyāsa uvāca
tathā cintāturānvīkṣya sarvānmarvārthatattvavit |
prāha premabharod□bhrāntānmādhavo medinīpate || 1 ||
viṣṇuruvāca
kiṃ maunamāśritā yūyaṃ bruvantu kāraṇaṃ surāḥ |
sadasadvāpi yacchrutvā yatiṣye tannivāraṇe || 2 ||
devā ūcuḥ
kimajñātaṃ tava vibho triṣu lokeṣu vartate |
sarvaṃ veda bhavānkāryaṃ kiṃ pṛcchasi punaḥ punaḥ || 3 ||
tvayā pūrvaṃ balirbaddhaḥ śakro devādhipaḥ kṛtaḥ |
vāmanaṃ vapurāsthāya krāntaṃ tribhuvanaṃ padaiḥ || 4 ||
amṛtaṃ tvāhṛtaṃ viṣṇo daityāśca vinipātitāḥ |
tvaṃ prabhuḥ sarvadevānāṃ sarvāpadvinivāraṇe || 5 ||
viṣṇuruvāca

na bhetavyaṃ suravarā vedmyupāyaṃ susammatam |
tadvadhāya pravakṣyāmi yena saukhyaṃ bhaviṣyati || 6 ||
avaśyaṃ karaṇīyaṃ me bhavatāṃ hitamātmanā |
buddhyā balena cārthena yena kenacchalena vā || 7 ||
upāyāḥ khalu catvāraḥ kathitāstattvadarśibhiḥ |
sāmādayaḥ suhṛtsveva durhṛdeṣu viśeṣataḥ || 8 ||
brahmaṇāsya varo dattastapasā''rādhitena ca |
durjayatvaṃ ca samprāptaṃ varadānaprabhāvataḥ || 9 ||
ajeyaḥ sarvabhūtānāṃ tvaṣṭrā samupapāditaḥ |
tato balena vṛddhiṃ sa prāptaḥ parapurañjayaḥ || 10 ||

duḥsādhyo'sau surāḥ śatrurvinā sāmapratāraṇam |
pralobhya vaśamāneyo hantavyastu tataḥ param || 11 ||
gacchadhvaṃ sarvagandharvā yatrāsti balavattaraḥ |
sāma tasya prayuñjadhvaṃ tata enaṃ vijeṣyatha || 12 ||

saṅgamya śapathātkṛtvā viśvāsya samayena hi |
mitratvaṃ ca samādhāya hantavyaḥ prabalo ripuḥ || 13 ||
adṛśyaḥ sampravekṣyāmi vajramasya varāyudham |
sāhāyyaṃ ca kariṣyāmi śakrasyāhaṃ surottamāḥ || 14 ||
samayaṃ ca pratīkṣadhvaṃ sarvathaivāyuṣaḥ kṣaye |
maraṇaṃ vibudhāstasya nānyathā sambhaviṣyati || 15 ||
gacchadhvamṛṣibhiḥ sārdhaṃ gandharvāḥ kapaṭāvṛtāḥ |
indreṇa saha mitratvaṃ kurudhvaṃ vākyadānataḥ || 16 ||
yathā sa yāti viśvāsaṃ tathā kāryaṃ pratāraṇam |
gupto'haṃ sampravekṣyāmi paviṃ sañchāditaṃ dṛḍham || 17 ||
viśvastaṃ maghavā śatruṃ haniṣyati na cānyathā |
viśvāsasya kṛte pāpaṃ kṛtvā śakrastu pṛṣṭhataḥ || 18 ||
matsahāyo'tha vajreṇa śātayiṣyati pāpinam |
na doṣo'tra śaṭhe śatrau śāṭhyameva prakurvataḥ || 19 ||

nānyathā balavānvadhyaḥ śūradharmeṇa jāyate |
vāmanaṃ rūpamādhāya mayāyaṃ vañcito baliḥ || 20 ||
kṛtvā ca mohinīveṣaṃ daityāḥ sarve'pivañcitāḥ |
bhavantaḥ sahitāḥ sarve devīṃ bhagavatīṃ śivām || 21 ||
gacchadhvaṃ śaraṇaṃ bhāvaiḥ stotramantraiḥ surottamāḥ |
sāhāyyaṃ sā yogamāyā bhavatāṃ saṃvidhāsyati || 22 ||
vandāmahe sadā devīṃ sāttvikīṃ prakṛtiṃ parām |
siddhidāṃ kāmadāṃ kāmāṃ durāpāmakṛtātmabhiḥ || 23 ||
indro'pi tāṃ samārādhya haniṣyati ripuṃ raṇe |
mohinī sā mahāmāyā mohayiṣyati dānavam || 24 ||
mohito māyayā vṛtraḥ sukhasādhyo bhaviṣyati |
prasannāyāṃ parāmbāyāṃ sarvaṃ sādhyaṃ bhaviṣyati || 25 ||
nocenmanorathāvāptirna kasyāpi bhaviṣyati |
antaryāmisvarūpā sā sarvakāraṇakāraṇā || 26 ||

tasmāttāṃ viśvajananīṃ prakṛtiṃ paramādṛtāḥ |
bhajadhvaṃ sāttvikairbhāvaiḥ śatrunāśāya sattamāḥ || 27 ||
purā mayāpi saṃgrāmaṃ kṛtvā paramadāruṇam |
pañcavarṣasahasrāṇi nihatau madhukaiṭabhau || 28 ||
stutā mayā tadātyarthaṃ prasannā prakṛtiḥ parā |
mohitau tau tadā daityau chalena ca mayā hatau || 29 ||
vipralabdhau mahābāhū dānavau madagarvitau |
tathā kurudhvaṃ prakṛterbhajanaṃ bhāvasaṃyutāḥ || 30 ||
sarvathā kāryasiddhiṃ sā kariṣyati surottamāḥ |
evaṃ te dattamatayo viṣṇunā prabhaviṣṇunā || 31 ||
jagmuste meruśikharaṃ mandāradrumamaṇḍitam |
ekānte saṃsthitā devāḥ kṛtvā dhyānaṃ japaṃ tapaḥ || 32 ||
tuṣṭuvurjagatāṃ dhātrīṃ sṛṣṭisaṃhārakāriṇīm |
bhaktakāmadughāmambāṃ saṃsārakleśanāśinīm || 33 ||

devā ūcuḥ
devi prasīda paripāhi surānprataptān

vṛtrāsureṇa samare paripīḍitāṃśca |
dīnārtināśanapare paramārthatattve
prāptāṃstvadaṅ□ghrikamalaṃ śaraṇaṃ sadaiva || 34 ||
tvaṃ sarvaviśvajananī paripālayāsmān
putrānivātipatitān ripusaṅkaṭe'smin |
mātarna te'styaviditaṃ bhuvanatraye'pi
kasmādupekṣasi surānasurapratapt ān || 35 ||
trailokyametadakhilaṃ vihitaṃ tvayaiva
brahmā hariḥ paśupatistava vāsanotthāḥ |
kurvanti kāryamakhilaṃ svavaśā na te te
bhrūbhaṅgacālanavaśādviharanti kāmam || 36 ||
mātā sutānparibhavātparipāti dīnān

rītistvayaiva racitā prakaṭāparādhān |
kasmānna pālayasi devi vināparādhā-
nasmāṃstvadaṅ□ghriśaraṇānkaruṇārasābdhe || 37 ||
nūnaṃ madaṅ□ghribhajanāptapadāḥ kilaite
bhaktiṃ vihāya vibhave sukhabhogalubdhāḥ |
neme kaṭākṣaviṣayā iti cenna caiṣā
rītiḥ sute jananakartari cāpi dṛṣṭā || 38 ||
doṣo na no'tra janani pratibhāti citte
yatte vihāya bhajanaṃ vibhave nimagnāḥ |
mohastvayā viracitaḥ prabhavatyasau na-
stasmātsvabhāvakaruṇe dayase kathaṃ na || 39 ||
pūrvaṃ tvayā janani daityapatirbaliṣṭho
vyāpādito mahiṣarūpadharaḥ kilājau |
asmatkṛte sakalalokabhayāvaho'sau

vṛtraṃ kathaṃ na bhayadaṃ vidhunoṣi mātaḥ || 40 ||
śumbhastathātibalavānanujo niśumbha-
stau bhrātarau tadanugā nihatā hatau ca |
vṛtraṃ tathā jahi khalaṃ prabalaṃ dayārdre
mattaṃ vimohaya tathā na bhavedyathāsau || 41 ||
tvaṃ pālayādya vibudhānasureṇa mātaḥ
santāpitānatitarāṃ bhayavihvalāṃśca |
nānyo'sti ko'pi bhuvaneṣu surārtihantā
yaḥ kleśajālamakhilaṃ nidahetsvaśaktyā || 42 ||
vṛtre dayā tava yadi prathitā tathāpi
jahyenamāśu janaduḥkhakaraṃ khalaṃ ca |
pāpātsamuddhara bhavāni śaraiḥ punānā
nocetprayāsyati tamo nanu duṣṭabuddhiḥ || 43 ||
te prāpitāḥ suravanaṃ vibudhārayo ye

hatvā raṇe'pi viśikhaiḥ kila pāvitāste |
trātā na kiṃ nirayapātabhayāddayārdre
yacchatravo'pi na hi kiṃ vinihaṃsi vṛtram || 44 ||
jānīmahe ripurasau tava sevako na
prāyeṇa pīḍayati naḥ kila pāpabuddhiḥ |
yastāvakastviha bhavedamarānasau kiṃ
tvatpādapaṅkajaratānnanu pīḍayedvā || 45 ||
kurmaḥ kathaṃ janani pūjanamadya te'mba
puṣpādikaṃ tava vinirmitameva yasmāt |

mantrā vayaṃ ca sakalaṃ paraśaktirūpaṃ
tasmād□bhavāni caraṇe praṇatāḥ sma nūnam || 46 ||
dhanyāsta eva manujā hi bhajanti bhaktyā
pādāmbujaṃ tava bhavābdhijaleṣu potam |
yaṃ yogino'pi manasā satataṃ smaranti

mokṣārthino vigatarāgavikāramohāḥ || 47 ||
ye yājñikāḥ sakalavedavido'pi nūnaṃ
tvāṃ saṃsmaranti satataṃ kila homakāle |
svāhāṃ tu tṛptijananīmamareśvarāṇāṃ
bhūyaḥ svadhāṃ pitṛgaṇasya ca tṛptihetum || 48 ||
medhāsi kāntirasi śāntirapi prasiddhā
buddhistvameva viśadārthakarī narāṇām |
sarvaṃ tvameva vibhavaṃ bhuvanatraye'smi-
nkṛtvā dadāsi bhajatāṃ kṛpayā sadaiva || 49 ||
vyāsa uvāca
evaṃ stutā surairdevī pratyakṣā sābhavattadā |
cārurūpadharā tanvī sarvābharaṇabhūṣitā || 50 ||
pāśāṃkuśavarābhītilasad□bāhucatuṣṭayā |
raṇatkiṅ□kiṇikājālarasanābaddhasatkaṭiḥ || 51 ||

kalakaṇṭhīravā kāntā kvaṇatkaṅkaṇanūpurā |
candrakhaṇḍasamābaddharat□namaulivirājitā || 52 ||
mandasmitāravindāsyā netratrayavibhūṣitā |
pārijātaprasūnācchanālavarṇasamaprabhā || 53 ||
raktāmbaraparīdhānā raktacandanacarcitā |
prasādasumukhī devī karuṇārasasāgarā || 54 ||
sarvaśṛṅgāraveṣāḍhyā sarvadvaitāraṇiḥ parā |
sarvajñā sarvakartrī ca sarvādhiṣṭhānarūpiṇī || 55 ||
sarvavedāntasaṃsiddhā saccidānandarūpiṇī |
praṇemustāṃ samālokya surā devīṃ puraḥsthitām || 56 ||
tānāha praṇatānambā kiṃ vaḥ kāryaṃ bruvantu mām |
devā ūcuḥ
mohayainaṃ ripuṃ vṛtraṃ devānāmatiduḥkhadam || 57 ||
yathā viśvasate devāṃstathā kuru vimohitam |

āyudhe ca balaṃ dehi hataḥ syādyena vā ripuḥ || 58 ||
vyāsa uvāca
tathetyuktvā bhagavatī tatraivāntaradhīyata |
svāni svāni niketāni jagmurdevā mudānvitāḥ || 59 ||

English translation

1-5. Vyasa said O King! Narayana, the Lord of Laksmi, and Knower of the essences of all subjects, seeing the Devas extremely attached to him and anxious, spoke to them thus O Suras! Why have you kept silent? Tell me why you have all come, let it be good or bad, tell me; I will try to remove your miseries. The Devas said O Lord! Is there anything unknown to you in this Triloki; You know everything; why then art Thou asking us again and again? In ancient times You in your Dwarf incarnation overspread the three worlds by Your three feet and thus bound the King Vali in his own premises and gave over the sovereignty over the Devas to Indra. O All Pervading One! It is You who deluded the Daityas and procured nectar for the Devas, and it is You who sent them to the house of

Death.

Therefore, O Lord! You are the one and only one that is capable in warding off all the evils that befall on the Devas.

6-31. Thus hearing the Devas' words, Visnu said “O Suras! You need not fear; I know one remedy, approved by all, by which that Daitya might be killed so that you would be happy. I am now giving out to you. Your welfare, your benefit must be looked at by me whether by the exercise of my intelligence or by using my prowess, by wealth pretext or by any other means whatsoever. Four means, viz., conciliation, gifts, sowing discord, or punishment are mentioned by the wise statesmen to be applied to friends and specially to the enemies. Brahma was worshipped by Vritra with severe austerities and He granted boons and it is due to the influence of that favour that this Asura has become indomitable. The more so that Vis'vakarma created him from the sacrificial fire; it is through all these causes that the Demon Vritrasura, conqueror of the enemies' stronghold, has grown up so very powerful that he can hardly be conquered by any being. O Suras! First peace must be negotiated with him; then deceive him, otherwise the enemy will be very difficult

to conquer. First entice hinn and bring hinn under control; then kill hinn. Now take the Risis and Gandharbas with you and go where the powerful enemy Vritrasura is residing and make a treaty with him; thus he will be conquered. Swear on oath and accede to the terms he proposes and thus create faith in him; then cultivate friendship with him; lastly, when time will come, kill that powerful enemy. O Suras! I will also enter, unseen by anybody, into the excellent weapon of Indra, his thunderbolt and will help him in due time. Wait till the period of his longevity expires; otherwise his death will never take place. Now go to that Asura, with Gandharbas and Risis and cunningly cultivate friendship between him and Indra, by conciliatory words; when he begins thus to put his confidence, then deceive him.

I will enter hiddenly into the strong well covered thunderbolt. When Indra will come to know that the Demon has put complete faith in him, he will hurl his thunderbolt against him and thus the enemy will be killed and not otherwise. O Lord of the Devas! Do not consider for the present the act of treachery that you will commit: take my help and kill that wicked Demon with thunderbolt. To practise hypocrisy with an hypocrite is not considered a sin; specially no powerful enemy can be killed only by the well known rules applicable to warriors, without any deceit. I also deceived, before, Vali, with my dwarf body and again I deceived all the Demons by showing myself as a beautiful woman; therefore to practise deceit with a strong deceitful enemy is never considered a sin. Know this. O Devas! Now you all conjointly worship the Devi Bhagavati with Mantras and prayers and take Her shelter; the Yoga Maya, then, will help you.

We, too, worship that Devi, the Highest Prakriti, the Incarnate of pure Sattva Guna, Who grants success, bestows us all our desires. Who is Herself the object of desires, and Who is never realised by any except by those Yogis, self-controlled pure men. Indra, too, will certainly be able to kill his enemy in battle if he worships Her; for the Maha Maya, the Creatrix of Delusion, will, when worshipped, delude that Demon. Thus deluded by Her Maya, Vritrasura will easily be killed by him; there is no doubt in this, what more do you want than this that everything will be successfully accomplished when the Devi Ambika is propitiated and gets well pleased. She regulates the

hearts of all and is the Cause of all causes. Without Her worship no one's desires can be expected to be accomplished. Therefore, O Best of Suras! Worship the Universal Mother, the Prakrit! Devi with greatest devotion and with greatest purity for the destruction of your enemy. Seel In days of yore, I fought for five thousand years, dreadfully with the two Demons Madhu and Kaitabha and then killed

them. I worshipped, then, the Maha Maya, the Highest Prakrit!; She was thus pleased and deluded the two Asuras; thus the two powerful Asuras puffed up with vanity were deluded and thus I could kill those terrible Daityas under a pretext. Therefore, O Suras! You, too, worship that Highest Prakrit! with the greatest devotion; She will then surely fulfill your desires.

32-49. O King! When the intelligent Visnu enlightened thus the Devas, they went to the top of the Mount Sumeru, adorned with the Mandara trees, and, remaining at a secluded place, recited slowly Her Mantrams and thus engaged in asceticism and meditation, began to chant hymns and praise that Universal Mother, the Holder of the world, the Remover of all world ailings, and the Creatrix, Preservatrix and Destructrix of the world and the Bestower of all desires to Her devotees. The Devas said "O Devi! Be graciously pleased unto us! O Thou, the Destructrix of the afflictions of the distressed! We have taken refuge unto Thy lotus-feet. We have been defeated by Vritrasura in the battle, we are very much oppressed and afflicted. O Thou, the Highest Reality! O Thou, the Mother of the whole Universe! Protect us as a Mother protects her child; we are fallen into this difficulty arising from our enemies. O Mother! Nothing is hidden from Thy knowledge in the three worlds. Why art Thou taking no notice of us, that are being tormented by the Asuras! O Mother! Thou createst, preservest, and destroyest the three worlds; Brahma, Visnu and Mahes'a are created by Thy mere will and are doing all Thy works. Mother! They are not independent; by the contraction of Thy eye-brows, they are directed and enjoy all the pleasures. The Mother protects her sons afflicted with various

difficulties and dangers, even when they are found guilty of various offences. It is Thou that hast made this rule; then why, O Merciful! Art Thou not protecting us who are quite innocent and whom Thou dost know as having taken refuge unto Thy lotus-feet. O Devi! If Thou thinkest that we forget Thee, being too much attracted by the enjoyments that Thou hast been pleased to confer unto us and therefore we are proper not to be looked upon with Thy merciful eyes, we would say that this is quite true; but, O Mother! Nowhere is seen a feeling of a Mother to Her child; we are no doubt, objects of Thy mercy and favour always. Besides there is no fault of us in this matter, O Mother! that we do not worship Thee and become immersed in sensual enjoyments; for Thy creation, the Moha (delusion) is very powerful and deludes us. O Mother! Thou art naturally Merciful! Knowing these, why art Thou not showing mercy unto us. O Devi! Thou hadst killed before in battle, for our sake, the powerful Daitya Chief Mahis'asura, very terrible to all the beings. Then why art not Thou, O Mother! killing this dreadful Vritrasura? O Mother! Thou hadst killed the two brother Daityas, S'umbha and Nis'umbha, extraordinarily powerful, and the other Daityas that followed them; O Thou, the embodiment of mercy! Similarly destroy now this deceitful strong Vritrasura. O Mother! Delude this proud Asura so that he could not manifest, in the least, his power. We are very much troubled by the Asuras and overwhelmed with terror from them; Thou savest us; for there is no other in the three worlds that can by his own force remove the sorrows and sufferings of the Devas. O Mother! Though Thou hast shown favour towards Vritra, now dost kill him soon, whose nature is cruel and tormenting to others. O Bhavani! Better dost Thou save him from sin by Thy holy arrows. Otherwise that vicious Asura will surely enter into the hideous Hell. It is for his welfare that Thou oughtest to kill him. Those that had been before enemies of the Gods, Thou didst purify them by weapons in the battle-field and hadst sent them to the Nandana Garden in the Heavens. O Thou, the Mercy personified! Was it not that Thou didst not save them from hell? Then why art not Thou killing this Vritrasura! We know this for certain that the Asura is Thy enemy, not Thy servant; for that mischievous soul is giving us

trouble. O Mother! How can he be Thy servant and devotee who torments the Devas that are always engaged in worshipping Thy lotus feet. O Mother! How can we perform Thy worship? The flowers and other articles used in worship all are created by Thee; especially we and the Mantras, in fact,

everything is the manifestation of Thy power. Therefore, O Bhavani! We worship Thee by laying ourselves prostrate on Thy feet. Be'st Thou pleased. Those men are blessed that worship with devotion Thy lotus feet for crossing this ocean of world. O Devi! Those Yogins that want final liberation and forsake therefore all attachments, vikaras and delusions, even they attain success then only when they meditate Thy lotus feet. Those that are great Sacrificers and know best the essence of the Vedas, even they when they offer oblations to the sacrifice, utter "Svaha" that is cheering to the Devas and "Svadha" very consoling to the Pitris; thus they always think of Thee (for Svaha and Svadha are Thy names only). O Mother! Thou art the retentive power and memory. Thou art the beauty. Thou art the peace. Thou art the Buddhi (intellect) well known to clarify men's minds; and Thou art the prosperity and wealth of all these three worlds. O Devi! Those that worship Thee, Thou givest them, out of mercy, those wealth in some way or other.

50-57. Vyasa said O King! Thus worshipped by the Devas, the Devi Bhagavati appeared before them in a very beautiful form, thin, adorned with all ornaments. Her two hands holding a noose, and goad, and the other two hands making signs to discard all fear and ready to grant boons; Her loins very beautiful, girdled with a gold band with small bells pending and making sweet tinkling sounds; Her feet with anklets (ornaments) making sweet sonorous sounds with tiny tinkling bells. Her voice was exceedingly sweet and lovely. Her forehead was adorned with the crescent of the Moon and on Her head was glittering a diadem of jewels. Her lotus-face adorned with sweet soft smiles and with Her three beauteous lotus-eyes looking like Indibaras. Her body was of a red colour like the Parijata flowers and Her limbs were marked with red sandal-paste. She was dressed

in a red attire. The Devi looked well pleased, like an ocean of infinite mercy, wearing complete dress suited to happy interviews, the Creatrix of all this Cosmos, the Highest, the Knower of all, the Directrix of all, and the Great Upholder of all. She looked like an embodiment of the Truth of all Vedantas and the Incarnate of ever Existence, Intelligence, Bliss, the Maha Devi Bhagavati BhuvanesVari. The Devas all bowed down before Her standing in front of them. The Mother then spoke "What business have you got here? Speak to Me."

58-59. The Devas said "O Bhagavati! Vritrasura is tormenting much the Devas; Bewitch him. O Devi! Do such as he can trust the Devas; and impart then strength on our weapons such as he can be killed." Vyasa said "O King! That will be done." Saying thus, the Devi departed then and there. The Devas became very glad and returned respectively to their abodes.

Here ends the Fifth Chapter of the Sixth Book on the praising of the Devi by the Devas in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 6

On The Slaying Of Vritrasura

Chapter 128 of 318 · 68 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
एवं प्राप्तवरा देवा ऋषयश्च तपोधनाः ।
(जग्मुः सर्वे च सम्मन्त्र्य वृत्रस्याश्रममुत्तमम् ।)
ददृशुस्तत्र तं वृत्रं ज्वलन्तमिव तेजसा ॥ १ ॥
धक्ष्यन्तमिव लोकांस्त्रीन्ग्रसन्तमिव चामरान् ।
ऋषयोऽथ ततोऽभ्येत्य वृत्रमूचुः प्रियं वचः ॥ २ ॥
देवकार्यार्थसिद्ध्यर्थं सामयुक्तं रसात्मकम् ।
ऋषय ऊचुः
वृत्र वृत्र महाभाग सर्वलोकभयङ्कर ॥ ३ ॥
व्याप्तं त्वयैतत्सकलं ब्रह्माण्डमखिलं किल ।
शक्रेण तव वैरं यत्तु सौख्यविघातकम् ॥ ४ ॥
युवयोर्दुःखदं कामं चिन्तावृद्धिकरं परम् ।
न त्वं स्वपिषि सन्तुष्टो न चापि मघवा तथा ॥ ५ ॥
सुखं स्वपिति चिन्तार्तो द्वयोर्यद्वैरिजं भयम् ।

युवयोर्युध्यतोः कालो व्यतीतस्तु महानिह ॥ ६ ॥
पीड्यन्ते च प्रजाः सर्वाः सदेवासुरमानवाः ।
संसारेऽत्र सुखं ग्राह्यं दुःखं हेयमिति स्थितिः ॥ ७ ॥
न सुखं कृतवैरस्य भवतीति विनिर्णयः ।
संग्रामरसिकाः शूराः प्रशंसन्ति न पण्डिताः ॥ ८ ॥
युद्धं शृङ्गारचतुरा इन्द्रियार्थविघातकम् ।
पुष्पैरपि न योद्धव्यं किं पुनर्निशितैः शरैः ॥ ९ ॥
युद्धे विजयसन्देहो निश्चयं बाणताडनम् ।
दैवाधीनमिदं विश्वं तथा जयपराजयौ ॥ १० ॥
दैवाधीनाविति ज्ञात्वा न योद्धव्यं कदाचन ।
कालेऽथ भोजनं स्नानं शय्यायां शयनं तथा ॥ ११ ॥
परिचर्यापरा भार्या संसारे सुखसाधनम् ।
किं सुखं युध्यतः संख्ये बाणवृष्टिभयङ्करे ॥ १२ ॥
खड्गपातातिरौद्रे च तथारातिसुखप्रदे ।

संग्रामे मरणात्स्वर्गसुखप्राप्तिरिति स्फुटम् ॥ १३ ॥
प्रलोभनपरं वाक्यं नोदनार्थं निरर्थकम् ।

छित्त्वा देहं व्यथां प्राप्य शृगालकरटादिभिः ॥ १४ ॥
पश्चात्स्वर्गसुखावाप्तिं को वा वाञ्छति मन्दधीः ।
सख्यं भवतु ते वृत्र शक्रेण सह नित्यदा ॥ १५ ॥
अवाप्स्यसि सुखं त्वं च शक्रश्चापि निरन्तरम् ।
वयं च तापसाः सर्वे गन्धर्वाश्च निजाश्रमे ॥ १६ ॥
सुखवासं गमिष्यामः शान्ते वैरेऽधुनैव वाम् ।
संग्रामे युवयोर्धीर वर्तमाने दिवानिशम् ॥ १७ ॥
पीड्यन्ते मुनयः सर्वे गन्धर्वाः किन्नरा नराः ।
सर्वेषां शान्तिकामानां सख्यमिच्छामहे वयम् ॥ १८ ॥
मुनयस्त्वं च शक्रश्च प्राप्नुवन्तु सुखं किल ।
मध्यस्थाश्च वयं वृत्र युवयोः सख्यकारणे ॥ १९ ॥
शपथं कारयित्वात्र योजयामो मिथः प्रियम् ।

शक्रस्तु शपथान्कृत्वा यथोक्तांश्च तवाग्रतः ॥ २० ॥
चित्तं ते प्रीतिसंयुक्तं करिष्यति तु साम्प्रतम् ।
सत्याधारा धरा नूनं सत्येन च दिवाकरः ॥ २१ ॥
तपत्ययं यथाकालं वायुः सत्येन वात्यथ ।
उदन्वानपि मर्यादां सत्येनैव न मुञ्चति ॥ २२ ॥
तस्मात्सत्येन सख्यं वा भवत्वद्य यथासुखम् ।
एकत्र शयनं क्रीडा जलकेलिं सुखासनम् ॥ २३ ॥
युवाभ्यां सर्वथा कार्यं कर्तव्यं सख्यमेत्य च ।
व्यास उवाच
महर्षिवचनं श्रुत्वा तानुवाच महामतिः ॥ २४ ॥
अवश्यं भगवन्तो मे माननीयास्तपस्विनः ।
भवन्तो मुनयः क्वापि न मिथ्यावादिनो भृशम् ॥ २५ ॥
सदाचाराः सुशान्ताश्च न विदुश्छलकारणम् ।
कृतवैरे शठे स्तब्धे कामुके च गतत्विषि ॥ २६ ॥

निर्लज्जे नैव कर्तव्यं सख्यं मतिमता सदा ।
निर्लज्जोऽयं दुराचारो ब्रह्महा लम्पटः शठः ॥ २७ ॥
न विश्वासस्तु कर्तव्यः सर्वथैवेदृशे जने ।
भवन्तो निपुणाः सर्वे न द्रोहमतयः सदा ॥ २८ ॥
अनभिज्ञास्तु शान्तत्वाच्चित्तानामतिवादिनाम् ।
मुनय ऊचुः
जन्तुः कृतस्य भोक्ता वै शुभस्य त्वशुभस्य च ॥ २९ ॥
द्रोहं कृत्वा कुतः शान्तिमाप्नुयान्नष्टचेतनः ।
विश्वासघातकर्तारो नरकं यान्ति निश्चयम् ॥ ३० ॥
दुःखं च समवाप्नोति नूनं विश्वासघातकः ।
निष्कृतिर्ब्रह्महन्तॄणां सुरापानां च निष्कृतिः ॥ ३१ ॥

विश्वासघातिनां नैव मित्रद्रोहकृतामपि ।
समयं ब्रूहि सर्वज्ञ यथा ते चेतसि ध्रुवम् ॥ ३२ ॥
तेनैव समयेनाद्य सन्धिः स्यादुभयोः किल ।

वृत्र उवाच
न शुष्केण न चार्द्रेण नाश्मना न च दारुणा ॥ ३३ ॥
न वज्रेण महाभाग न दिवा निशि नैव च ।
वध्यो भवेयं विप्रेन्द्राः शक्रस्य सह दैवतैः ॥ ३४ ॥
एवं मे रोचते सन्धिः शक्रेण सह नान्यथा ।
व्यास उवाच
ऋषयस्तं तदा प्राहुर्बाढमित्येव चादृताः ॥ ३५ ॥
समयं श्रावयामासुस्तत्रानीय सुरेश्वरम् ।
इन्द्रोऽपि शपथांस्तत्र चकार विगतज्वरः ॥ ३६ ॥
साक्षिणं पावकं कृत्वा मुनीनां सन्निधौ किल ।
वृत्रस्तु वचनैस्तस्य विश्वासमगमत्तदा ॥ ३७ ॥
बभूव मित्रवच्छक्रे सहचर्यापरायणः ।
कदाचिन्नन्दने चोभौ कदाचिद्गन्धमादने ॥ ३८ ॥
कदाचिदुदधेस्तीरे मोदमानौ विचेरतुः ।

एवं कृते च सन्धाने वृत्रः प्रमुदितोऽभवत् ॥ ३९ ॥
शक्रोऽपि वधकामस्तु तदुपायानचिन्तयत् ।
रन्ध्रान्वेषी समुद्विग्नस्तदासीन्मघवा भृशम् ॥ ४० ॥
एवं चिन्तयतस्तस्य कालः समभिवर्तत ।
विश्वासं परमं प्राप वृत्रः शक्रेऽतिदारुणे ॥ ४१ ॥
एवं कतिचिदब्दानि गतानि समये कृते ।
वृत्रस्य मरणोपायान्मनसीन्द्रोऽप्यचिन्तयत् ॥ ४२ ॥
त्वष्टैकदा सुतं प्राह विश्वस्तं पाकशासने ।
पुत्र वृत्र महाभाग शृणु मे वचनं हितम् ॥ ४३ ॥
न विश्वासस्तु कर्तव्यः कृतवैरे कथञ्चन ।
मघवा कृतवैरस्ते सदासूयापरः परैः ॥ ४४ ॥
लोभान्मत्तो द्वेषरतः परदुःखोत्सवान्वितः ।
परदारलम्पटः स पापबुद्धिः प्रतारकः ॥ ४५ ॥
रन्ध्रान्वेषी द्रोहपरो मायावी मदगर्वितः ।

यः प्रविश्योदरे मातुर्गर्भच्छेदं चकार ह ॥ ४६ ॥
सप्तकृत्वः सप्तकृत्वः क्रन्दमानमनातुरः ।
तस्मात्पुत्र न कर्तव्यो विश्वासस्तु कथञ्चन ॥ ४७ ॥
कृतपापस्य का लज्जा पुनः पुत्र प्रकुर्वतः ।
व्यास उवाच
एवं प्रबोधितः पित्रा वचनैर्हेतुसंयुतैः ॥ ४८ ॥

न बुबोध तदा वृत्र आसन्नमरणः किल ।
स कदाचित्समुद्रान्ते तमपश्यन्महासुरम् ॥ ४९ ॥
सन्ध्याकाल उपावृत्ते मुहुर्तेऽतीव दारुणे ।
ततः सञ्चिन्त्य मघवा वरदानं महात्मनाम् ॥ ५० ॥
सन्ध्येयं वर्तते रौद्रा न रात्रिर्दिवसो न च ।
हन्तव्योऽयं मया चाद्य बलेनैव न संशयः ॥ ५१ ॥
एकाकी विजने चात्र सम्प्राप्तः समयोचितः ।
एवं विचार्य मनसा सस्मार हरिमव्ययम् ॥ ५२ ॥

तत्राजगाम भगवानदृश्यः पुरुषोत्तमः ।
वज्रमध्ये प्रविश्यासौ संस्थितो भगवान्हरिः ॥ ५३ ॥
इन्द्रो बुद्धिं चकाराशु तदा वृत्रवधं प्रति ।
इति सञ्चिन्त्य मनसा कथं हन्यां रिपुं रणे ॥ ५४ ॥
अजेयं सर्वथा सर्वदेवैश्च दानवैस्तथा ।
यदि वृत्रं न हन्म्यद्य वञ्चयित्वा महाबलम् ॥ ५५ ॥
न श्रेयो मम नूनं स्यात्सर्वथा रिपुरक्षणात् ।
अपां फेनं तदापश्यत्समुद्रे पर्वतोपमम् ॥ ५६ ॥
नायं शुष्को न चार्द्रोऽयं न च शस्त्रमिदं तथा ।
अपां फेनं तदा शक्रो जग्राह किल लीलया ॥ ५७ ॥
परां शक्तिं च सस्मार भक्त्या परमया युतः ।
स्मृतमात्रा तदा देवी स्वांशं फेने न्यधापयत् ॥ ५८ ॥
वज्रं तदावृतं तत्र चकार हरिसंयुतम् ।
फेनावृतं पविं तत्र शक्रश्चिक्षेप तं प्रति ॥ ५९ ॥

सहसा निपपाताशु वज्राहत इवाचलः ।
वासवस्तु प्रहृष्टात्मा बभूव निहते तदा ॥ ६० ॥
ऋषयश्च महेन्द्रं तमस्तुवन्विविधैः स्तवैः ।
हतशत्रुः प्रहृष्टात्मा वासवः सह दैवतैः ॥ ६१ ॥
देवीं सम्पूजयामास यत्प्रसादाद्धतो रिपुः ।
प्रसादयामास तदा स्तोत्रैर्नानाविधैरपि ॥ ६२ ॥
देवोद्याने पराशक्तेः प्रासादमकरोद्धरिः ।
पद्मरागमयीं मूर्तिं स्थापयामास वासवः ॥ ६३ ॥
त्रिकालं महतीं पूजां चक्रुः सर्वेऽपि निर्जराः ।
तदाप्रभृति देवानां श्रीदेवी कुलदैवतम् ॥ ६४ ॥
विष्णुं त्रिभुवनश्रेष्ठं पूजयामास वासवः ।
ततो हते महावीर्ये वृत्रे देवभयङ्करे ॥ ६५ ॥
प्रववौ च शिवो वायुर्जहृषुर्देवतास्तथा ।
हते तस्मिन्सगन्धर्वा यक्षराक्षसकिन्नराः ॥ ६६ ॥

इत्थं वृत्रः पराशक्तिप्रवेशयुतफेनतः ।
तया कृतविमोहाच्च शक्रेण सहसा हतः ॥ ६७ ॥
ततो वृत्रनिहन्त्रीति देवी लोकेषु गीयते ।
शक्रेण निहतत्वाच्च शक्रेण हत उच्यते ॥ ६८ ॥

Roman transliteration

vyāsa uvāca
evaṃ prāptavarā devā ṛṣayaśca tapodhanāḥ |
(jagmuḥ sarve ca sammantrya vṛtrasyāśramamuttamam |)
dadṛśustatra taṃ vṛtraṃ jvalantamiva tejasā || 1 ||
dhakṣyantamiva lokāṃstrīngrasantamiva cāmarān |
ṛṣayo'tha tato'bhyetya vṛtramūcuḥ priyaṃ vacaḥ || 2 ||
devakāryārthasiddhyarthaṃ sāmayuktaṃ rasātmakam |
ṛṣaya ūcuḥ
vṛtra vṛtra mahābhāga sarvalokabhayaṅkara || 3 ||
vyāptaṃ tvayaitatsakalaṃ brahmāṇḍamakhilaṃ kila |
śakreṇa tava vairaṃ yattattu saukhyavighātakam || 4 ||
yuvayorduḥkhadaṃ kāmaṃ cintāvṛddhikaraṃ param |
na tvaṃ svapiṣi santuṣṭo na cāpi maghavā tathā || 5 ||
sukhaṃ svapiti cintārto dvayoryadvairijaṃ bhayam |

yuvayoryudhyatoḥ kālo vyatītastu mahāniha || 6 ||
pīḍyante ca prajāḥ sarvāḥ sadevāsuramānavāḥ |
saṃsāre'tra sukhaṃ grāhyaṃ duḥkhaṃ heyamiti sthitiḥ || 7 ||
na sukhaṃ kṛtavairasya bhavatīti vinirṇayaḥ |
saṃgrāmarasikāḥ śūrāḥ praśaṃsanti na paṇḍitāḥ || 8 ||
yuddhaṃ śṛṅgāracaturā indriyārthavighātakam |
puṣpairapi na yoddhavyaṃ kiṃ punarniśitaiḥ śaraiḥ || 9 ||
yuddhe vijayasandeho niścayaṃ bāṇatāḍanam |
daivādhīnamidaṃ viśvaṃ tathā jayaparājayau || 10 ||
daivādhīnāviti jñātvā na yoddhavyaṃ kadācana |
kāle'tha bhojanaṃ snānaṃ śayyāyāṃ śayanaṃ tathā || 11 ||
paricaryāparā bhāryā saṃsāre sukhasādhanam |
kiṃ sukhaṃ yudhyataḥ saṃkhye bāṇavṛṣṭibhayaṅkare || 12 ||
khaḍgapātātiraudre ca tathārātisukhaprade |

saṃgrāme maraṇātsvargasukhaprāptiriti sphuṭam || 13 ||
pralobhanaparaṃ vākyaṃ nodanārthaṃ nirarthakam |
chittvā dehaṃ vyathāṃ prāpya śṛgālakaraṭādibhiḥ || 14 ||
paścātsvargasukhāvāptiṃ ko vā vāñchati mandadhīḥ |
sakhyaṃ bhavatu te vṛtra śakreṇa saha nityadā || 15 ||
avāpsyasi sukhaṃ tvaṃ ca śakraścāpi nirantaram |
vayaṃ ca tāpasāḥ sarve gandharvāśca nijāśrame || 16 ||
sukhavāsaṃ gamiṣyāmaḥ śānte vaire'dhunaiva vām |
saṃgrāme yuvayordhīra vartamāne divāniśam || 17 ||
pīḍyante munayaḥ sarve gandharvāḥ kinnarā narāḥ |
sarveṣāṃ śāntikāmānāṃ sakhyamicchāmahe vayam || 18 ||
munayastvaṃ ca śakraśca prāpnuvantu sukhaṃ kila |
madhyasthāśca vayaṃ vṛtra yuvayoḥ sakhyakāraṇe || 19 ||
śapathaṃ kārayitvātra yojayāmo mithaḥ priyam |

śakrastu śapathānkṛtvā yathoktāṃśca tavāgrataḥ || 20 ||
cittaṃ te prītisaṃyuktaṃ kariṣyati tu sāmpratam |
satyādhārā dharā nūnaṃ satyena ca divākaraḥ || 21 ||
tapatyayaṃ yathākālaṃ vāyuḥ satyena vātyatha |
udanvānapi maryādāṃ satyenaiva na muñcati || 22 ||
tasmātsatyena sakhyaṃ vā bhavatvadya yathāsukham |
ekatra śayanaṃ krīḍā jalakeliṃ sukhāsanam || 23 ||
yuvābhyāṃ sarvathā kāryaṃ kartavyaṃ sakhyametya ca |
vyāsa uvāca
maharṣivacanaṃ śrutvā tānuvāca mahāmatiḥ || 24 ||
avaśyaṃ bhagavanto me mānanīyāstapasvinaḥ |
bhavanto munayaḥ kvāpi na mithyāvādino bhṛśam || 25 ||
sadācārāḥ suśāntāśca na viduśchalakāraṇam |
kṛtavaire śaṭhe stabdhe kāmuke ca gatatviṣi || 26 ||

nirlajje naiva kartavyaṃ sakhyaṃ matimatā sadā |
nirlajjo'yaṃ durācāro brahmahā lampaṭaḥ śaṭhaḥ || 27 ||
na viśvāsastu kartavyaḥ sarvathaivedṛśe jane |
bhavanto nipuṇāḥ sarve na drohamatayaḥ sadā || 28 ||
anabhijñāstu śāntatvāccittānāmativādinām |
munaya ūcuḥ
jantuḥ kṛtasya bhoktā vai śubhasya tvaśubhasya ca || 29 ||
drohaṃ kṛtvā kutaḥ śāntimāpnuyānnaṣṭacetanaḥ |
viśvāsaghātakartāro narakaṃ yānti niścayam || 30 ||
duḥkhaṃ ca samavāpnoti nūnaṃ viśvāsaghātakaḥ |
niṣkṛtirbrahmahantṝṇāṃ surāpānāṃ ca niṣkṛtiḥ || 31 ||
viśvāsaghātināṃ naiva mitradrohakṛtāmapi |
samayaṃ brūhi sarvajña yathā te cetasi dhruvam || 32 ||
tenaiva samayenādya sandhiḥ syādubhayoḥ kila |

vṛtra uvāca
na śuṣkeṇa na cārdreṇa nāśmanā na ca dāruṇā || 33 ||
na vajreṇa mahābhāga na divā niśi naiva ca |
vadhyo bhaveyaṃ viprendrāḥ śakrasya saha daivataiḥ || 34 ||
evaṃ me rocate sandhiḥ śakreṇa saha nānyathā |
vyāsa uvāca
ṛṣayastaṃ tadā prāhurbāḍhamityeva cādṛtāḥ || 35 ||
samayaṃ śrāvayāmāsustatrānīya sureśvaram |
indro'pi śapathāṃstatra cakāra vigatajvaraḥ || 36 ||
sākṣiṇaṃ pāvakaṃ kṛtvā munīnāṃ sannidhau kila |
vṛtrastu vacanaistasya viśvāsamagamattadā || 37 ||
babhūva mitravacchakre sahacaryāparāyaṇaḥ |
kadācinnandane cobhau kadācid□gandhamādane || 38 ||
kadācidudadhestīre modamānau viceratuḥ |

evaṃ kṛte ca sandhāne vṛtraḥ pramudito'bhavat || 39 ||
śakro'pi vadhakāmastu tadupāyānacintayat |
randhrānveṣī samudvignastadāsīnmaghavā bhṛśam || 40 ||
evaṃ cintayatastasya kālaḥ samabhivartata |
viśvāsaṃ paramaṃ prāpa vṛtraḥ śakre'tidāruṇe || 41 ||
evaṃ katicidabdāni gatāni samaye kṛte |
vṛtrasya maraṇopāyānmanasīndro'pyacintayat || 42 ||
tvaṣṭaikadā sutaṃ prāha viśvastaṃ pākaśāsane |

putra vṛtra mahābhāga śṛṇu me vacanaṃ hitam || 43 ||
na viśvāsastu kartavyaḥ kṛtavaire kathañcana |
maghavā kṛtavairaste sadāsūyāparaḥ paraiḥ || 44 ||
lobhānmatto dveṣarataḥ paraduḥkhotsavānvitaḥ |
paradāralampaṭaḥ sa pāpabuddhiḥ pratārakaḥ || 45 ||
randhrānveṣī drohaparo māyāvī madagarvitaḥ |

yaḥ praviśyodare māturgarbhacchedaṃ cakāra ha || 46 ||
saptakṛtvaḥ saptakṛtvaḥ krandamānamanāturaḥ |
tasmātputra na kartavyo viśvāsastu kathañcana || 47 ||
kṛtapāpasya kā lajjā punaḥ putra prakurvataḥ |
vyāsa uvāca
evaṃ prabodhitaḥ pitrā vacanairhetusaṃyutaiḥ || 48 ||
na bubodha tadā vṛtra āsannamaraṇaḥ kila |
sa kadācitsamudrānte tamapaśyanmahāsuram || 49 ||
sandhyākāla upāvṛtte muhūrte'tīva dāruṇe |
tataḥ sañcintya maghavā varadānaṃ mahātmanām || 50 ||
sandhyeyaṃ vartate raudrā na rātrirdivaso na ca |
hantavyo'yaṃ mayā cādya balenaiva na saṃśayaḥ || 51 ||
ekākī vijane cātra samprāptaḥ samayocitaḥ |
evaṃ vicārya manasā sasmāra harimavyayam || 52 ||

tatrājagāma bhagavānadṛśyaḥ puruṣottamaḥ |
vajramadhye praviśyāsau saṃsthito bhagavānhariḥ || 53 ||
indro buddhiṃ cakārāśu tadā vṛtravadhaṃ prati |
iti sañcintya manasā kathaṃ hanyāṃ ripuṃ raṇe || 54 ||
ajeyaṃ sarvathā sarvadevaiśca dānavaistathā |
yadi vṛtraṃ na hanmyadya vañcayitvā mahābalam || 55 ||
na śreyo mama nūnaṃ syātsarvathā ripurakṣaṇāt |
apāṃ phenaṃ tadāpaśyatsamudre parvatopamam || 56 ||
nāyaṃ śuṣko na cārdro'yaṃ na ca śastramidaṃ tathā |
apāṃ phenaṃ tadā śakro jagrāha kila līlayā || 57 ||
parāṃ śaktiṃ ca sasmāra bhaktyā paramayā yutaḥ |
smṛtamātrā tadā devī svāṃśaṃ phene nyadhāpayat || 58 ||
vajraṃ tadāvṛtaṃ tatra cakāra harisaṃyutam |
phenāvṛtaṃ paviṃ tatra śakraścikṣepa taṃ prati || 59 ||

sahasā nipapātāśu vajrāhata ivācalaḥ |
vāsavastu prahṛṣṭātmā babhūva nihate tadā || 60 ||
ṛṣayaśca mahendraṃ tamastuvanvividhaiḥ stavaiḥ |
hataśatruḥ prahṛṣṭātmā vāsavaḥ saha daivataiḥ || 61 ||
devīṃ sampūjayāmāsa yatprasādāddhato ripuḥ |
prasādayāmāsa tadā stotrairnānāvidhairapi || 62 ||
devodyāne parāśakteḥ prāsādamakaroddhariḥ |
padmarāgamayīṃ mūrtiṃ sthāpayāmāsa vāsavaḥ || 63 ||
trikālaṃ mahatīṃ pūjāṃ cakruḥ sarve'pi nirjarāḥ |
tadāprabhṛti devānāṃ śrīdevī kuladaivatam || 64 ||
viṣṇuṃ tribhuvanaśreṣṭhaṃ pūjayāmāsa vāsavaḥ |
tato hate mahāvīrye vṛtre devabhayaṅkare || 65 ||
pravavau ca śivo vāyurjahṛṣurdevatāstathā |
hate tasminsagandharvā yakṣarākṣasakinnarāḥ || 66 ||

itthaṃ vṛtraḥ parāśaktipraveśayutaphenataḥ |
tayā kṛtavimohācca śakreṇa sahasā hataḥ || 67 ||
tato vṛtranihantrīti devī lokeṣu gīyate |
śakreṇa nihatatvācca śakreṇa hata ucyate || 68 ||

English translation

1-3. Vyasa said O King! Thus getting the boons from the Devi, the Devas and the Risis blazing with their asceticism, all united and consulted with each other; then they went to the excellent As'rama of Vritra. There they saw Vritra in a sitting posture and with his own Tejas (fiery spirit in him) as if ready to burn the three worlds and to devour all the Devas. The Risis, then, spoke to Vritra the sweet words full of sentiments for the serving of the Devas' ends, according to the principle of conciliation.

4-23. “O highly fortunate Vritra! Terrific to all the Lokas! Yo have now established your dominion in all the places over this whole Universe; but your enmity with Indra is the only cause to interrupt you in your happiness; there is no doubt in this. This enmity has increased much the anxiety of you both and therefore has grown very painful. Neither you nor Indra can go to sleep peacefully, there is always that fear hanging on you both, on account of that enmity. And, see! A long long while has passed away since the last battle was fought between you two; yet all the Devas, Asuras, men and other subjects, are feeling a sense of oppression and pain. In this world happiness is the only thing to be sought for and pain is to be avoided; this is the eternal state of things. Never does that man who practises enmity with another, get happiness; this has been ascertained by the wise. It is only those brave warriors, that found taste in warfare, that approve of battles; but the wise that are expert in amorous enjoyments do not like battle as destroying the sensual enjoyments; they do not like fighting with flowers even; what to say with sharpened arrows! In a battle, the victory is doubtful but the shooting of arrows is certain. This world is dependent on Fate (Daiva, i.e., dependent on the cosmic rulers or deities or Devas of the Universe), so is victory or defeat. So knowing this, one ought never to fight. Bathing in proper time, taking food and sleeping in fixed times and having a chaste serving wife, these are the means towards happiness in this world. While in warfares, shooting terrible arrows and striking with fierce axes take place; what happiness can there possibly exist? Rather the enemy finds pleasure there. There is a saying that death in battles leads one to Heaven, but this is merely an enticing statement, inciting one to war! Really it is fruitless. Supposing that happiness comes ultimately to those who pain their bodies by being shot with arrows and who allow their carcasses being devoured by the crows and jackals, then no man, even of dull understanding, will like this, what to speak of intelligent persons! Therefore, O Vritra! Let everlasting peace and friendship be established between you and Indra; both of you in that case will derive everlasting peace and happiness. Moreover if the enmity between you terminates from this instant, then we, the ascetics and Gandharbas will, no doubt, be able to remain in our own respective As'rams with great comfort. O Powerful Hero! Owing to incessant wars between you and Indra, the Munis, Gandharbas, Kinnaras and beings are day and night, suffering very much. For the happiness of all peace-loving persons, we, the Munis, the residents of the forest, earnestly desire that there be formed friendship between you two. We desire that you, Indra and all the Jivas get happiness. O Vritra! We stand as mediators in this treaty between you and Indra; we will make each party swear on oath and thus make it conducive to the happiness of both. Indra will now swear on oath before you on the terms that you will dictate and thus will make your heart cheerful. Know this verily that this earth stands on Truth, the sun rises for the sake of Truth, the winds blow all along for Truth and the boundless ocean never oversteps its limit for Truth. Therefore let your friendship, be established on Truth.

Thus tied together by bonds of friendship let you two sleep, play, make sports in water and sit together happily.”

24-28. Vyasa said:-- O King! Hearing the Maharsi's words, the highly intelligent Vritra began to say “Risis! You are possessed with knowledge and many other qualifications and you are ascetics;

you are therefore to be respected by me. You are the Munis and therefore you never speak anywhere falsehood; your conduct is good and you practise rite and ceremonies; you are calm; therefore you do not know the causes of pretexts. The intelligent should never cultivate friendship with a knave, licentious person who is void of understanding, an infamous, and a shameless person, specially if he be an enemy. This vicious Indra is shameless, deceitful, licentious, and the killer of a Brahmana; therefore no faith can ever be placed on such persons. You are saints and added with all good qualifications; therefore your minds never play in the mischievous thoughts of others; it is because your heart is calm and quiet that you cannot understand the minds of the deceitful and treacherous; therefore you ought never to stand as mediators between any two persons.”

29-32. The Munis said “O King! All the creatures certainly enjoy the fruits of their Karmas, whether good or bad; how then, can persons, of perverted intellect, obtain peace when they do mischief to others. The treacherous persons certainly go to hell and suffer miseries always. The slayers of Brahmanas and the drunkards may get liberation; but never the faithless and those who go against their friends get off free; these will have to suffer undoubtedly in the hells. Therefore, O Knower of all things! Give out clearly what is going on exactly in your mind and the exact terms that you want; and the treaty will be made between you and Indra exactly according to those terms.”

33-34. Vritra said “O highly fortunate Munis! I can enter into a treaty of peace with Indra only on the condition that Indra with all the other Devas will not kill me in day or in night with any dry or liquid substance or with wood, stone, or thunderbolt and on no other terms.”

35-68. Vyasa said O King! The Risis then gladly accepted his word and brought Indra there and recited to him the terms of the treaty of peace. Indra, then, swore, an oath, before the Munis with Fire as the Witness that he would comply with the terms of the treaty, and was thus freed from his heavy thoughts and felt that he had been rid of a fever. Vritra, then, relied on Indra's words; became his friend, and began live, play and enjoy with him. They felt pleasure by their union and began to roam sometimes in the Nandana Garden, sometimes in the Gandha Madana, sometimes on the shores of oceans, Vritra was very much delighted when they were thus united in friendship; but Indra watched him to find his faults; thus sometime passed. A few years passed away after the treaty had been concluded. And the straight-forward Vritra began to place very much confidence on Indra; but Indra meditated on the means how to kill him. One day Visvakarma, knowing that his son Vritrasura placed implicit confidence on Indra, called his son and said “O my son Vritra! Hear my good words. See, it is never advisable to trust anybody with whom there has arisen once the enmity. Indra is your greatest enemy; he always intends evil to you; therefore do not trust him any more. Indra is never to be trusted, who is always covetous, inimical, rejoicing at others sufferings, licentious and addicted to others' wives; vicious, deceitful, finding faults with others, always jealous, a juggler, and puffed up with vanity. O Child! What more shall I say than this fact that that villain, without fearing sin, easily entered into the womb of his mother and cut the crying child in the womb into seven pieces and then each seventh part again into seven parts, thus altogether into forty-nine parts. Therefore O my son! He is never to be trusted on any account. He who is always addicted to vicious deeds never feels shame in perpetrating again another crime.” Vyasa said:-- O King! Vritra's death time drew nigh; hence he could not take his father's words as auspicious, though he was warned by his father in words full of meaning. One day, in the evening time, at a very inauspicious dreadful moment, Indra

saw Vritra on the shore of an ocean and began to think of the boon granted by Brahma to the Asura thus “Now this is the terrible evening time; this cannot be called day nor can it be called night.

and this demon is also here alone in this solitary place; it is advisable therefore to effect his death by force, there is no doubt in this.” Thus arguing in his mind, Indra remembered the Undecaying Soul Hah. Bhagavan, the Best of Purusas came there, unseen by anybody, and entered into the thunderbolt; Indra quickly collected himself to kill Vritrasura; but he thought how he could slay this Demon, unconquerable in the battle; and if he did not slay his enemy then by deceit, then his enemy would continue to live, and it would be impossible for him to get his own welfare. While he was thus thinking, he saw the foam of the waters of the ocean as big as a mountain; thinking that foam not to be dry nor wet and considering that foam not to be any weapon, he easily took that foam and instantly remembered with a heartful devotion the Highest Force BhuvanesVari. On Her remembrance, the Bhagavati infused Her part into that foam and the thunderbolt, instilled with the force of Narayana, was covered, too, by that foam. Indra, then, hurled the thunderbolt covered with foam on Vritra; and the Demon, thus struck, instantly fell down like a mountain. When Vritrasura was thus killed, Indra became very glad; the Risis began to praise him with various hymns. Indra, then, with all the other Devas worshipped the Devi, through Whose Grace the enemy had been killed and they praised Her with various hymns. The image of the Bhagavati the Supreme S'akti was built of ruby and installed in the Nandana Garden. O King! Since then all the Devas used to worship the Devi thrice a day, morning, midday and evening and since then the S'ri Devi became the tutelary deity of the Gods. Indra worshipped then Visnu also, the Highest of the Gods. When the terrible powerful Vritrasura was killed, the auspicious wind began to blow gently; the Devas, Gandharbas, Rakhsasas, and Kinnaras began to roam about with great joy. Vritrasura was deluded by the Maya of Bhagavati, and Her force entered into the foam; hence Indra was capable to kill him suddenly and it is, for this reason, that the Devi, the Goddess of the world, is known in the three worlds as “Vritranihantri,” the slayer of Vritra. But at the first sight Indra killed him by means of the foam; hence the people say that Vritra was killed by Indra.

Here ends the Sixth Chapter of the Sixth Book on the slaying of Vritrasura in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 7

On Indra's Living Under Disguise In

Chapter 129 of 318 · 62 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
अथ तं पतितं दृष्ट्वा विष्णुर्विष्णुपुरीं ययौ ।
मनसा शङ्कमानस्तु तस्य हत्याकृतं भयम् ॥ १ ॥
इन्द्रोऽपि भयसंत्रस्तो ययाविन्द्रपुरीं ततः ।
मुनयो भयसंविग्ना ह्यभवन्निहते रिपौ ॥ २ ॥
किमस्माभिः कृतं पापं यदसौ वञ्चितः किल ।
मुनिशब्दो वृथा जातः सुरेशस्य च सङ्गमात् ॥ ३ ॥
अस्माकं वचनाद्वृत्रो विश्वासमगमत्किल ।
विश्वासघातिनः सङ्गाद्वयं विश्वासघातकाः ॥ ४ ॥
धिगियं ममता पापमूलमेवमनर्थकृत् ।
यदस्माभिश्छलं कृत्वा शपथैर्वञ्चितोऽसुरः ॥ ५ ॥
मन्त्रकृद्बुद्धिदाता च प्रेरकः पापकारिणाम् ।
पापभाक्स भवेन्नूनं पक्षकर्ता तथैव च ॥ ६ ॥
विष्णुनापि कृतं पापं यत्साहाय्यमवाप्तवान् ।

वज्रं प्रविश्य येनासौ पातितः सत्त्वमूर्तिना ॥ ७ ॥
नूनं स्वार्थपरः प्राणी न पापात्त्रासमश्नुते ।
हरिणा हरिसङ्गेन सर्वथा दुष्कृतं कृतम् ॥ ८ ॥
द्वावेव स्तः पदार्थानां द्वावेव निधनं गतौ ।
प्रथमश्च तुरीयश्च यौ त्रिलोक्यां तु दुर्लभौ ॥ ९ ॥
अर्थकामौ प्रशस्तौ द्वौ सर्वेषां सम्मतौ प्रियौ ।
धर्माधर्मेति वाग्वादो दम्भोऽयं महतामपि ॥ १० ॥
मुनयोऽपि मनस्तापमेवं कृत्वा पुनः पुनः ।
जग्मुः स्वानाश्रमानेव विमनस्का हतोद्यमाः ॥ ११ ॥
त्वष्टा तु निहतं श्रुत्वा पुत्रमिन्द्रेण भारत ।
रुरोद दुःखसन्तप्तो निर्वेदमगमत्पुनः ॥ १२ ॥
यत्रासौ पतितस्तत्र गत्वा वीक्ष्य तथागतम् ।
संस्कारं कारयामास विधिवत्पारलौकिकम् ॥ १३ ॥
स्नात्वास्य सलिलं दत्त्वा कृत्वा चैवौर्ध्वदैहिकम् ।

शशापेन्द्रं स शोकार्तः पापिष्ठं मित्रघातकम् ॥ १४ ॥
यथा मे निहतः पुत्रः प्रलोभ्य शपथैर्भृशम् ।

तथेन्द्रोऽपि महद्दुःखं प्राप्नोतु विधिनिर्मितम् ॥ १५ ॥
इति शप्त्वा सुरेशानं त्वष्टा तापसमन्वितः ।
मेरोः शिखरमास्थाय तपस्तेपे सुदुष्करम् ॥ १६ ॥
जनमेजय उवाच
हत्वा त्वाष्ट्रं सुरेशोऽथ कामवस्थामवाप्तवान् ।
सुखं वा दुःखमेवाग्रे तन्मे ब्रूहि पितामह ॥ १७ ॥
व्यास उवाच
किं पृच्छसि महाभाग सन्देहः कीदृशस्तव ।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ॥ १८ ॥
बलिष्ठैर्दुर्बलैर्वापि स्वल्पं वा बहु वा कृतम् ।
सर्वथैव हि भोक्तव्यं सदेवासुरमानुषैः ॥ १९ ॥
शक्रायेत्थं मतिर्दत्ता हरिणा वृत्रघातिने ।

प्रविष्टोऽथ पविं विष्णुः सहायः प्रत्यपद्यत ॥ २० ॥
न चापदि सहायोऽभूद्वासुदेवः कथञ्चन ।
समये स्वजनः सर्वः संसारेऽस्मिन्नराधिप ॥ २१ ॥
दैवे विमुखतां प्राप्ते न कोऽप्यस्ति सहायवान् ।
पिता माता तथा भार्या भ्राता वाथ सहोदरः ॥ २२ ॥
सेवको वापि मित्रं वा पुत्रश्चैव तथौरसः ।
प्रतिकूले गते दैवे न कोऽप्येति सहायताम् ॥ २३ ॥
भोक्ता पापस्य पुण्यस्य कर्ता भवति सर्वथा ।
वृत्रं हत्वा गताः सर्वे निस्तेजस्कः शचीपतिः ॥ २४ ॥
शेपुस्तं त्रिदशाः सर्वे ब्रह्महेत्यब्रुवञ्छनैः ।
को नाम शपथान्कृत्वा सत्यं दत्त्वा वचः पुनः ॥ २५ ॥
जिघांसति सुविश्वस्तं मुनिं मित्रत्वमागतम् ।
देवगोष्ठ्यां सुरोद्याने गन्धर्वाणां समागमे ॥ २६ ॥
सर्वत्रैव कथा तस्य विस्तारमगमत्किल ।

किं कृतं दुष्कृतं कर्म शक्रेणाद्य जिघांसता ॥ २७ ॥
वृत्रं छलेन विश्वस्तं मुनिभिश्च प्रतारितम् ।
वेदप्रमाणमुत्सृज्य स्वीकृतं सौगतं मतम् ॥ २८ ॥
यदयं निहतः शत्रुर्वञ्चयित्वातिसाहसात् ।
को नाम वचनं दत्त्वा विपरीतमथाचरेत् ॥ २९ ॥
विना शक्रं हरिं वापि यथायं विनिपातितः ।
एवंविधाः कथाश्चान्याः समाजेष्वभवन्भृशम् ॥ ३० ॥
शुश्रावेन्द्रोऽपि विविधाः स्वकीर्तेर्हानिकारकाः ।
यस्य कीर्तिर्हता लोके धिक्तस्यैव कुजीवितम् ॥ ३१ ॥
यं दृष्ट्वा पथि गच्छन्तं शत्रुः स्मेरमुखो भवेत् ।
इन्द्रद्युम्नोऽपि राजर्षिः पतितः कीर्तिसंक्षयात् ॥ ३२ ॥

स्वर्गादकृतपापोऽसौ पापकृत्किं न पात्यते ।
स्वल्पेऽपराधेऽपि नृपो ययातिः पतितः किल ॥ ३३ ॥
नृपः कर्कटतां प्राप्तो युगानष्टादशैव तु ।

भृगुपत्नीशिरश्छेदाद्भगवान्हरिरच्युतः ॥ ३४ ॥
ब्रह्मशापात्पशोर्योनौ सञ्जातो मकरादिषु ।
विष्णुश्च वामनो भूत्वा याचनार्थं बलेर्गृहे ॥ ३५ ॥
गतः किमपरं दुःखं प्राप्नोति दुष्कृती नरः ।
रामोऽपि वनवासेषु सीताविरहजं बहु ॥ ३६ ॥
दुःखं च प्राप्तवान्घोरं भृगुशापेन भारत ।
तथेन्द्रोऽपि ब्रह्महत्याकृतं प्राप्य महद्भयम् ॥ ३७ ॥
न स्वास्थ्यं प्राप गेहेऽसौ सर्वसिद्धिसमन्विते ।
पौलोमी तं सभाहीनं दृष्ट्वा प्रोवाच वासवम् ॥ ३८ ॥
निःश्वसन्तं भयत्रस्तं नष्टसंज्ञं विचेतसम् ।
किं प्रभोऽद्य भयार्तोऽसि मृतस्ते दारुणो रिपुः ॥ ३९ ॥
का चिन्ता वर्तते कान्त तव शत्रुनिषूदन ।
कस्माच्छोचसि लोकेश निःश्वसन्प्राकृतो यथा ॥ ४० ॥
नान्योऽस्ति बलवाञ्छत्रुर्येन चिन्तापरो भवान् ।

इन्द्र उवाच
नारातिर्बलवान्मेऽस्ति न शान्तिर्न सुखं तथा ॥ ४१ ॥
ब्रह्महत्याभयाद्राज्ञि बिभेमि सततं गृहे ।
न नन्दनं सुखकरं नामृतं न गृहं वनम् ॥ ४२ ॥
गन्धर्वाणां तथा गेयं नृत्यमप्सरसां पुनः ।
न त्वं सुखकरा नारी नाना च सुरयोषितः ॥ ४३ ॥
न तथा कामधेनुश्च देववृक्षः सुखप्रदः ।
किं करोमि क्व गच्छामि क्व शर्म मम जायते ॥ ४४ ॥
इति चिन्तापरः कान्ते न लभे सुखमात्मनि ।
व्यास उवाच
इत्युक्त्वा वचनं शक्रः प्रियां परमकातराम् ॥ ४५ ॥
निर्जगाम गृहान्मन्दो मानसं सर उत्तमम् ।
पद्मनाले प्रविष्टोऽसौ भयार्तः शोककर्षितः ॥ ४६ ॥
न प्राज्ञायत देवेन्द्रस्त्वभिभूतश्च कल्मषैः ।

प्रतिच्छन्नो वसत्यप्सु चेष्टमान इवोरगः ॥ ४७ ॥
असहायस्तुराषाडैच्चिन्तार्तो विकलेन्द्रियः ।
ततः प्रनष्टे देवेन्द्रे ब्रह्महत्याभयार्दिते ॥ ४८ ॥
सुराश्चिन्तातुराश्चासन्नुत्पाताश्चाभवन्नथ ।
ऋषयः सिद्धगन्धर्वा भयार्ताश्चाभवन्भृशम् ॥ ४९ ॥
अराजकं जगत्सर्वमभिभूतमुपद्रवैः ।

अवर्षणं तदा जातं पृथिवी क्षीणवैभवा ॥ ५० ॥
विच्छिन्नस्रोतसो नद्यः सरांस्यनुदकानि वै ।
एवं त्वराजके जाते देवता मुनयस्तथा ॥ ५१ ॥
विचार्य नहुषं चक्रुः शक्रं सर्वे दिवौकसः ।
सम्प्राप्य नहुषो राजा धर्मिष्ठोऽपि रजोबलात् ॥ ५२ ॥
बभूव विषयासक्तः पञ्चबाणशराहतः ।
अप्सरोभिर्वृतः क्रीडन्देवोद्यानेषु भारत ॥ ५३ ॥
शक्रपत्नीगुणाञ्छ्रुत्वा चकमे तां स पार्थिवः ।

ऋषीनाह किमिन्द्राणी नोपगच्छति मां किल ॥ ५४ ॥
भवद्भिश्चामरैः सर्वैः कृतोऽहं वासवस्त्विह ।
प्रेषयध्वं सुराः कामं सेवार्थं मम वै शचीम् ॥ ५५ ॥
प्रियं चेन्मम कर्तव्यं सर्वथा मुनयोऽमराः ।
अहमिन्द्रोऽद्य देवानां लोकानां च तथेश्वरः ॥ ५६ ॥
आगच्छतु शची मह्यं क्षिप्रमद्य निवेशनम् ।
इति तस्य वचः श्रुत्वा देवा देवर्षयस्तथा ॥ ५७ ॥
गत्वा चिन्तातुराः प्रोचुः पौलोमीं प्रणतास्ततः ।
इन्द्रपत्नि दुराचारो नहुषस्त्वामिहेच्छति ॥ ५८ ॥
कुपितोऽस्मानुवाचेदं प्रेषयध्वं शचीमिह ।
किं कुर्मस्तदधीनाः स्मो येनेन्द्रोऽयं कृतः किल ॥ ५९ ॥
तच्छ्रुत्वा दुर्मना देवी बृहस्पतिमुवाच ह ।
रक्ष मां नहुषाद्ब्रह्मंस्तवास्मि शरणं गता ॥ ६० ॥
बृहस्पतिरुवाच

न भेतव्यं त्वया देवि नहुषात्पापमोहितात् ।
न त्वां दास्याम्यहं वत्से त्यक्त्वा धर्मं सनातनम् ॥ ६१ ॥
शरणागतमार्तं च यो ददाति नराधमः ।
स एव नरकं याति यावदाभूतसंप्लवम् ।
स्वस्था भव पृथुश्रोणि न त्यक्ष्ये त्वां कदाचन ॥ ६२ ॥

Roman transliteration

vyāsa uvāca
atha taṃ patitaṃ dṛṣṭvā viṣṇurviṣṇupurīṃ yayau |
manasā śaṅkamānastu tasya hatyākṛtaṃ bhayam || 1 ||
indro'pi bhayasaṃtrasto yayāvindrapurīṃ tataḥ |
munayo bhayasaṃvignā hyabhavannihate ripau || 2 ||
kimasmābhiḥ kṛtaṃ pāpaṃ yadasau vañcitaḥ kila |
muniśabdo vṛthā jātaḥ sureśasya ca saṅgamāt || 3 ||
asmākaṃ vacanād□vṛtro viśvāsamagamatkila |
viśvāsaghātinaḥ saṅgādvayaṃ viśvāsaghātakāḥ || 4 ||
dhigiyaṃ mamatā pāpamūlamevamanarthakṛt |

yadasmābhiśchalaṃ kṛtvā śapathairvañcito'suraḥ || 5 ||
mantrakṛd□buddhidātā ca prerakaḥ pāpakāriṇām |
pāpabhāksa bhavennūnaṃ pakṣakartā tathaiva ca || 6 ||
viṣṇunāpi kṛtaṃ pāpaṃ yatsāhāyyamavāptavān |

vajraṃ praviśya yenāsau pātitaḥ sattvamūrtinā || 7 ||
nūnaṃ svārthaparaḥ prāṇī na pāpāt□trāsamaśnute |
hariṇā harisaṅgena sarvathā duṣkṛtaṃ kṛtam || 8 ||
dvāveva staḥ padārthānāṃ dvāveva nidhanaṃ gatau |
prathamaśca turīyaśca yau trilokyāṃ tu durlabhau || 9 ||
arthakāmau praśastau dvau sarveṣāṃ sammatau priyau |
dharmādharmeti vāgvādo dambho'yaṃ mahatāmapi || 10 ||
munayo'pi manastāpamevaṃ kṛtvā punaḥ punaḥ |
jagmuḥ svānāśramāneva vimanaskā hatodyamāḥ || 11 ||
tvaṣṭā tu nihataṃ śrutvā putramindreṇa bhārata |
ruroda duḥkhasantapto nirvedamagamatpunaḥ || 12 ||
yatrāsau patitastatra gatvā vīkṣya tathāgatam |
saṃskāraṃ kārayāmāsa vidhivatpāralaukikam || 13 ||
snātvāsya salilaṃ dattvā kṛtvā caivaurdhvadaihikam |

śaśāpendraṃ sa śokārtaḥ pāpiṣṭhaṃ mitraghātakam || 14 ||
yathā me nihataḥ putraḥ pralobhya śapathairbhṛśam |
tathendro'pi mahadduḥkhaṃ prāpnotu vidhinirmitam || 15 ||
iti śaptvā sureśānaṃ tvaṣṭā tāpasamanvitaḥ |
meroḥ śikharamāsthāya tapastepe suduṣkaram || 16 ||
janamejaya uvāca
hatvā tvāṣṭraṃ sureśo'tha kāmavasthāmavāptavān |
sukhaṃ vā duḥkhamevāgre tanme brūhi pitāmaha || 17 ||
vyāsa uvāca
kiṃ pṛcchasi mahābhāga sandehaḥ kīdṛśastava |
avaśyameva bhoktavyaṃ kṛtaṃ karma śubhāśubham || 18 ||
baliṣṭhairdurbalairvāpi svalpaṃ vā bahu vā kṛtam |
sarvathaiva hi bhoktavyaṃ sadevāsuramānuṣaiḥ || 19 ||
śakrāyetthaṃ matirdattā hariṇā vṛtraghātine |

praviṣṭo'tha paviṃ viṣṇuḥ sahāyaḥ pratyapadyata || 20 ||
na cāpadi sahāyo'bhūdvāsudevaḥ kathañcana |
samaye svajanaḥ sarvaḥ saṃsāre'sminnarādhipa || 21 ||
daive vimukhatāṃ prāpte na ko'pyasti sahāyavān |
pitā mātā tathā bhāryā bhrātā vātha sahodaraḥ || 22 ||
sevako vāpi mitraṃ vā putraścaiva tathaurasaḥ |
pratikūle gate daive na ko'pyeti sahāyatām || 23 ||
bhoktā pāpasya puṇyasya kartā bhavati sarvathā |
vṛtraṃ hatvā gatāḥ sarve nistejaskaḥ śacīpatiḥ || 24 ||
śepustaṃ tridaśāḥ sarve brahmahetyabruvañchanaiḥ |
ko nāma śapathānkṛtvā satyaṃ dattvā vacaḥ punaḥ || 25 ||
jighāṃsati suviśvastaṃ muniṃ mitratvamāgatam |
devagoṣṭhyāṃ surodyāne gandharvāṇāṃ samāgame || 26 ||
sarvatraiva kathā tasya vistāramagamatkila |

kiṃ kṛtaṃ duṣkṛtaṃ karma śakreṇādya jighāṃsatā || 27 ||
vṛtraṃ chalena viśvastaṃ munibhiśca pratāritam |

*vedapramāṇamutsṛjya svīkṛtaṃ saugataṃ matam || 28 ||
yadayaṃ nihataḥ śanurvañcayitvātisāhasāt |
ko nāma vacanaṃ dattvā viparītamathācaret || 29 ||
vinā śakraṃ hariṃ vāpi yathāyaṃ vinipātitaḥ |
evaṃvidhāḥ kathāścānyāḥ samājeṣvabhavanbhṛśam || 30 ||
śuśrāvendro'pi vividhāḥ svakīrterhānikārakāḥ |
yasya kīrtirhatā loke dhiktasyaiva kujīvitam || 31 ||
yaṃ dṛṣṭvā pathi gacchantaṃ śatruḥ smeramukho bhavet |
indradyumno'pi rājarṣiḥ patitaḥ kīrtisaṃkṣayāt || 32 ||
svargādakṛtapāpo'sau pāpakṛtkiṃ na pātyate |
svalpe'parādhe'pi nṛpo yayātiḥ patitaḥ kila || 33 ||
nṛpaḥ karkaṭatāṃ prāpto yugānaṣṭādaśaiva tu |*

*bhṛgupat□nīśiraśchedād□bhagavānhariracyutaḥ || 34 ||
brahmaśāpātpaśoryonau sañjāto makarādiṣu |
viṣṇuśca vāmano bhūtvā yācanārthaṃ balergṛhe || 35 ||
gataḥ kimaparaṃ duḥkhaṃ prāpnoti duṣkṛtī naraḥ |
rāmo'pi vanavāseṣu sītāvirahajaṃ bahu || 36 ||
duḥkhaṃ ca prāptavānghoraṃ bhṛguśāpena bhārata |
tathendro'pi brahmahatyākṛtaṃ prāpya mahad□bhayam || 37 ||
na svāsthyaṃ prāpa gehe'sau sarvasiddhisamanvite |
paulomī taṃ sabhāhīnaṃ dṛṣṭvā provāca vāsavam || 38 ||
niḥśvasantaṃ bhayatrastaṃ naṣṭasaṃjñaṃ vicetasam |
kiṃ prabho'dya bhayārto'si mṛtaste dāruṇo ripuḥ || 39 ||
kā cintā vartate kānta tava śatruniṣūdana |
kasmācchocasi lokeśa niḥśvasanprākṛto yathā || 40 ||
nānyo'sti balavāñchatruryena cintāparo bhavān |*

*indra uvāca
nārātirbalavānme'sti na śāntirna sukhaṃ tathā || 41 ||
brahmahatyābhayād□rājñi bibhemi satataṃ gṛhe |
na nandanaṃ sukhakaraṃ nāmṛtaṃ na gṛhaṃ vanam || 42 ||
gandharvāṇāṃ tathā geyaṃ nṛtyamapsarasāṃ punaḥ |
na tvaṃ sukhakarā nārī nānā ca surayoṣitaḥ || 43 ||
na tathā kāmadhenuśca devavṛkṣaḥ sukhapradaḥ |
kiṃ karomi kva gacchāmi kva śarma mama jāyate || 44 ||
iti cintāparaḥ kānte na labhe sukhamātmani |
vyāsa uvāca
ityuktvā vacanaṃ śakraḥ priyāṃ paramakātarām || 45 ||
nirjagāma gṛhānmando mānasaṃ sara uttamam |
padmanāle praviṣṭo'sau bhayārtaḥ śokakarṣitaḥ || 46 ||
na prājñāyata devendrastvabhibhūtaśca kalmaṣaiḥ |*

*praticchanno vasatyapsu ceṣṭamāna ivoragaḥ || 47 ||
asahāyasturāṣāḍaiccintārto vikalendriyaḥ |
tataḥ pranaṣṭe devendre brahmahatyābhayārdite || 48 ||
surāścintāturāścāsannutpātāścābhavannatha |
ṛṣayaḥ siddhagandharvā bhayārtāścābhavanbhṛśam || 49 ||
arājakaṃ jagatsarvamabhibhūtamupadravaiḥ |
avarṣaṇaṃ tadā jātaṃ pṛthivī kṣīṇavaibhavā || 50 ||
vicchinnasrotaso nadyaḥ sarāṃsyanudakāni vai |
evaṃ tvarājake jāte devatā munayastathā || 51 ||*

vicārya nahuṣaṃ cakruḥ śakraṃ sarve divaukasaḥ |
samprāpya nahuṣo rājā dharmiṣṭho'pi rajobalāt || 52 ||
babhūva viṣayāsaktaḥ pañcabāṇaśarāhataḥ |
apsarobhirvṛtaḥ krīḍandevodyāneṣu bhārata || 53 ||
śakrapat□nīguṇāñchrutvā cakame tāṃ sa pārthivaḥ |

ṛṣīnāha kimindrāṇī nopagacchati māṃ kila || 54 ||
bhavad□bhiścāmaraiḥ sarvaiḥ kṛto'haṃ vāsavastviha |
preṣayadhvaṃ surāḥ kāmaṃ sevārthaṃ mama vai śacīm || 55 ||
priyaṃ cenmama kartavyaṃ sarvathā munayo'marāḥ |
ahamindro'dya devānāṃ lokānāṃ ca tatheśvaraḥ || 56 ||
āgacchatu śacī mahyaṃ kṣipramadya niveśanam |
iti tasya vacaḥ śrutvā devā devarṣayastathā || 57 ||
gatvā cintāturāḥ procuḥ paulomīṃ praṇatāstataḥ |
indrapat□ni durācāro nahuṣastvāmihecchati || 58 ||
kupito'smānuvācedaṃ preṣayadhvaṃ śacīmiha |
kiṃ kurmastadadhīnāḥ smo yenendro'yaṃ kṛtaḥ kila || 59 ||
tacchrutvā durmanā devī bṛhaspatimuvāca ha |
rakṣa māṃ nahuṣād□brahmaṃstavāsmi śaraṇaṃ gatā || 60 ||
bṛhaspatiruvāca

na bhetavyaṃ tvayā devi nahuṣātpāpamohitāt |
na tvāṃ dāsyāmyahaṃ vatse tyaktvā dharmaṃ sanātanam || 61 ||
śaraṇāgatamārtaṃ ca yo dadāti narādhamaḥ |
sa eva narakaṃ yāti yāvadābhūtasaṃplavam |
svasthā bhava pṛthuśroṇi na tyakṣye tvāṃ kadācana || 62 ||

English translation

1-16. Vyasa said O King! Now seeing Vritra slain, Visnu, the Deva of the Devas, went to Vaikuntha; but, with this fear reigning supreme in his mind that it was He that virtually slew him. Indra, too, then became afraid of the sin committed by him and returned to his Heavens. The Munis, too, became very anxious and thought what great sin they have committed in cheating Vritrasura. It is the company of Indra that now made their name “Munis” as meaningless. The Munis thought thus “Oh! Vritra on our words trusted Indra and we have thus turned out today traitors in company with that traitor Indra. Attachment and affection is the cause of all mischief. Fie on that attachment! It is, as it were, tied by the cord of affection that we had sworn falsely on oath and thus deceived Vritra. Those that deliberately guide others to vicious acts or those that advise or incite others to do sinful acts or those that side with the sinners certainly partake of the fruits of the sin committed. Visnu, too, committed the sin, though he had Sattva Guna preponderance, when he entered into the thunderbolt and thus helped Indra in killing Vritra. It seems that henceforth the people, when selfish, won't hesitate to commit afterwards any sinful act when they will see that Bhagavan Visnu could have done, in concert with Indra, such a vicious thing. Of the four virtues Dharma, Artha, Kama, and Moksa, Dharma and Moksa are very rare in the three worlds. Artha (wealth) and Kama (desires) are everywhere recommended as excellent and therefore held very dear; Dharma is now merely in name and is the cause of the vanity of the Pundits (no one now really practises Dharma with devotion). Thus arguing, the Munis became very much afflicted in their minds and went back to their own hermitages respectively, broken-hearted and absent-minded. O Bharata!

Hearing of the death of his son by Indra, VisVakarma wept very much and he become disgusted very much with the affairs of the world. He went to the place where lay his son Vritra and became

pained very much to see him in that state; and he performed his cremation and other funeral obsequies according to the prescribed rules. He then bathed, performed his Tarpanam (peace-offering) and funeral ceremonies due to a person in the first year of his death. Then his heart became afflicted with sorrow and he cursed the vicious Indra saying that as Indra had killed his son, enticing him by falsely swearing on oath, so Indra, in his turn would suffer a heavier suffering, to be inflicted by Vidhi (the Great Creator of Universe). O King! Thus cursing Indra, VisVakarma, very much afflicted due to the loss of his son, went to the top of the Mountain Meru and began to practise a hard tapasya.

17. Janamejaya said “O Grandsire! First tell me what happiness or pain did Indra derive by killing Vritra, the son of Tvasta.”

18-40. Vyasa said O fortunate One! What are you asking? and what is the nature of your doubt? The fruit of one's Karma is certainly to be enjoyed, whether it be auspicious or inauspicious. Be he weak or strong. Be he a Deva, an Asura or a human being, everyone in fact, will have to suffer for one's Karma, good or bad, to its full extent, whether it be done a little or too much. See! It was Visnu that gave advice to Indra and entered into his thunderbolt and helped him when Indra was ready to kill Vritra; but when there had been Indra's difficult time, Visnu did not help Indra in any way. Therefore, O King! It is clear that when one's time is favourable, everybody turns out friends; but when Fate turns adverse, nobody is seen to come forward to help. When Fate is against anybody, one's father, mother, wife, or brother, servant, friend or one's own son becomes quite incapable to help anybody. The man, who does good or bad acts, suffers for his deeds. When Vritra was killed, everyone went back to their respective homes; but Indra, the Lord of S’achi, became very much deprived of his energy and brilliancy due to the sin of his killing a Brahmin; all the Devas, then, blamed him as a

Brahmaghataka (the killer of a Brahmin). They talked further that no other body would have been able to even indulge the idea of killing a Muni who was an intimate friend and who placed full confidence on him when Indra had sworn on oath that he would be a friend to Vritra. O King! Everywhere then there was this gossip in the assemblages of the gods, in their gardens, at the meetings of the Gandharbas that Indra had deceived Vritra who had relied on him, on the words of the Munis and then killed him by pretext, and so had done, indeed, a horrible crime. Indra had now forsaken the eternal proofs of the Vedas; and he had become a Bauddha; therefore he could have easily killed Vritra. No other body, save Visnu and Indra, could have acted contrary to their words, as clearly evidenced by the manner in which Vritra had been killed. These remarks, similar to those mentioned above, became everywhere current and Indra heard all of them, tending to his own disgrace. O King! Fie on that man's life that is blamed everywhere! Fie on that man whose fame has been marred amongst the people. Such a person becomes laughed at by his enemies, when seen by them on the way. The royal saint Indradyumna (Rajarsi) was made to get down, though sinless, from Heavens when his good deeds expired. Why, then, would not vicious persons be made to descend? The king Yayati had to get down from Heavens for his very little fault and had to pass eighteen Yugas in the form of a crab. What more can be said than the fact that even the Bhagavan Achyut Hah had to take several incarnations in the wombs of boar, crocodile, etc., out of the curse from a Brahmin, due to his cutting off the bead of the wife of Bhrigu. Though omnipresent, yet he had to take the appearance of a dwarf and had to beg from the King Vali's palace. What more troubles and miseries than this can be inflicted on those that had sinned viciously. O Ornament of Bharata! Ramchandra,

too, had to experience, due to the curse of Bhrigu, terrible miseries on the bereavement of Sita Devi. Similarly Indra, too, for his sin of killing a Brahmin, was so much terrified that he could not get his healthy condition though he remained in his own house, endowed with all sorts of prosperity and wealth. Seeing, then, Indra lustreless, knowledge-less, almost void of consciousness, and overwhelmed with fear, his wife S'achi, the

daughter of Puloma, spoke to him thus "O Lord! Your dreadful enemy has been killed; why are you, then, sighing so much, being afflicted with so much terror? O Lord! You have destroyed your enemy; then why are you so much anxious? why are you then so much remorseful and drawing such deep heavy sighs like an ordinary man? I am not seeing any other powerful enemy of yours; then, why do you look so anxious and bowed down with cares, as if you look quite unconscious."

41-44. Indra said "O Devi! True that I have no other powerful enemy, yet I do not find peace nor any happiness. I fear for the sin Brahmahattya in my house. O Devi! This Nandana Garden, the city of Kuvera, the lord of riches, this nectar forest, the sweet music of the Gandbarbas, the beautiful dance of the Apsaras, all these now do not give the least pleasure to me. What more can I say than this that the beautiful Lady like you, most beautiful amidst the three worlds, and other beautiful ladies, the Heavenly cow, the Mandara tree (one of the five trees of the celestial region), the Parijata tree (the flower tree), the Santana tree, the Kalpa tree (yielding all desires) and the Harichandan (saffron tree) and others cannot give pleasure to me. What to do, where to go, so that I get happiness, O Beloved! This thought makes me uneasy. And so I am not able to get happiness in my own thought."

45-60. Vyasa said Thus speaking to his most distressed wife, Indra got out of his house and went to the exceedingly beautiful lake, named Manasarovara. Indra there entered into the tubular stalk of the lotus, his body becoming very lean and thin out of the fear and sorrow. Nobody could recognise him as he was overpowered by his terrible sin. He then began to behave himself, as regards feeding and enjoying, like a snake; and he became ovewhelmed with thought, helpless, and his organs were out of order. He remained hidden in the water. When Indra, the king of the Devas, thus fled

away out of the fear of his Brahmahattya sin, the other Devas became very anxious; everywhere various evil signs manifested themselves. The Risis, Siddhas and Gandharbas were very much panic-stricken, as various disturbances and violent symptoms covered all over the world without any king. Grains began to grow very scanty, due to want of rains; the streams were almost dry and very little water was there in the tanks. In such a state of anarchism, all the inhabitants of the celestial regions, the Devas and Risis consulted and installed the king Nahusa in the place of Indra. O King! Nahusa, though virtuous, became, under the sway of Rajoguna, influenced by lust and thus he got very much addicted to worldly enjoyments. He began to amuse himself in the Garden of Paradise, surrounded by the Apsaras or celestial nymphs. One day he heard of the excellent qualifications of S'achi Devi, the wife of Indra, and desired to acquire her. Then he spoke to the Risis The Devas and you, united, have installed me in the office of Indra; but why does not the Indrani (the wife of Indra), come to me so long? If you want to do what I like, then quickly bring S'achi here before me for my gratification. I am now Indra and therefore the god of the Devas and all the worlds; therefore bring today quickly Indrani to my house. Hearing thus the words of the king Nahusa, the Devas and DevarsTs became anxious and went to S'achi, and, with their heads bowed down, spoke thus "O Wife of Indra! The wicked Nahusa is now desiring you; he became angry and told as to send you to him quickly; O Devi! We have made him Indra and are therefore under him; what shall we do now under these circumstances?" S'achi, the wife of Indra, hearing their words, became absent-minded and spoke to Brihaspati, thus "O Brahmana! I now take refuge unto you."

61-62. Brihaspati said "O Devi! Do not be afraid of Nahusa; he has been deluded by Moha. O Child! I won't forsake the eternal religion and thus I won't give you over to the hands of Nahusa. No doubt that wretch suffers the severest torments in Hell to the end of Pralaya (the Great Dissolution) who quits and hands over the

distressed person under one's refuge to another. O Good One! Be comfortable; I will never forsake you."

Here ends the Seventh Chapter of the Sixth Book on Indra's living under disguise in the Manas Lake in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 8

On S'ACHi's Praising The Dev!

Chapter 130 of 318 · 71 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
नहुषस्त्वथ तां श्रुत्वा गुरोस्तु शरणं गताम् ।
चुक्रोध स्मरबाणार्तस्तमाङ्गिरसमाशु वै ॥ १ ॥
देवानाहाङ्गिरासूनुर्हन्तव्योऽयं मया किल ।
इतीन्द्राणीं गृहे मूढो रक्षतीति मया श्रुतम् ॥ २ ॥
इति तं कुपितं दृष्ट्वा देवाः सर्षिपुरोगमाः ।
अब्रुवन्नहुषं घोरं सामपूर्वं वचस्तदा ॥ ३ ॥
क्रोधं संहर राजेन्द्र त्यज पापमतिं प्रभो ।
निन्दन्ति धर्मशास्त्रेषु परदाराभिमर्शनम् ॥ ४ ॥
शक्रपत्नी सदा साध्वी जीवमाने पतौ पुनः ।
कथमन्ये पतिं कुर्यात्सुभगातिपतिव्रता ॥ ५ ॥
त्रिलोकीशस्त्वमधुना शास्ता धर्मस्य वै विभो ।
त्वादृशोऽधर्ममातिष्ठेत्तदा नश्येत्प्रजा ध्रुवम् ॥ ६ ॥
सर्वथा प्रभुणा कार्यं शिष्टाचारस्य रक्षणम् ।

वारमुख्याश्च शतशो वर्तन्तेऽत्र शचीसमाः ॥ ७ ॥
रतिस्तु कारणं प्रोक्तं शृङ्गारस्य महात्मभिः ।
रसहानिर्बलात्कारे कृते सति तु जायते ॥ ८ ॥
उभयोः सदृशं प्रेम यदि पार्थिवसत्तम ।
तदा वै सुखसम्पत्तिरुभयोरुपजायते ॥ ९ ॥
तस्माद्भावमिमं मुञ्च परदाराभिमर्शने ।
सद्भावं कुरु देवेन्द्र पदं प्राप्तोऽस्यनुत्तमम् ॥ १० ॥
ऋद्धिक्षयस्तु पापेन पुण्येनातिविवर्धनम् ।
तस्मात्पापं परित्यज्य सन्मतिं कुरु पार्थिव ॥ ११ ॥
नहुष उवाच
गौतमस्य यदा भुक्ता दाराः शक्रेण देवताः ।
वाचस्पतेस्तु सोमेन क्व यूयं संस्थितास्तदा ॥ १२ ॥
परोपदेशे कुशला प्रभवन्ति नराः किल ।
कर्ता चैवोपदेष्टा च दुर्लभः पुरुषो भवेत् ॥ १३ ॥

मामागच्छतु सा देवी हितं स्याददद्भुतं हि वः ।
एतस्याः परमं देवाः सुखमेव भविष्यति ॥ १४ ॥

अन्यथा न हि तुष्येऽहं सत्यमेतद्ब्रवीमि वः ।
विनयाद्वा बलाद्वापि तामाशु प्रापयन्त्विह ॥ १५ ॥
इति तस्य वचः श्रुत्वा देवाश्च मुनयस्तथा ।
तमूचुश्चातिसन्त्रस्ता नहुषं मदनातुरम् ॥ १६ ॥
इन्द्राणीमानयिष्यामः सामपूर्वं तवान्तिकम् ।
इत्युक्त्वा ते तदा जग्मुर्बृहस्पतिनिकेतनम् ॥ १७ ॥
व्यास उवाच
ते गत्वाङ्गिरसः पुत्रं प्रोचुः प्राञ्जलयः सुराः ।
जानीमः शरणं प्राप्तामिन्द्राणीं तव वेश्मनि ॥ १८ ॥
सा देया नहुषायाद्य वासवोऽसौ कृतो यतः ।
वृणोत्वियं वरारोहा पतित्वे वरवर्णिनी ॥ १९ ॥
बृहस्पतिः सुरानाह तच्छ्रुत्वा दारुणं वचः ।

नाहं त्यक्ष्ये तु पौलोमीं सतीं च शरणागताम् ॥ २० ॥
देवा ऊचुः
उपायोऽन्यः प्रकर्तव्यो येन सोऽद्य प्रसीदति ।
अन्यथा कोपसंयुक्तो दुराराध्यो भविष्यति ॥ २१ ॥
गुरुरुवाच
तत्र गत्वा शची भूपं प्रलोभ्य वचसा भृशम् ।
करोतु समयं बाला पतिं ज्ञात्वा मृतं भजे ॥ २२ ॥
इन्द्रे जीवति मे कान्ते कथमन्यं करोम्यहम् ।
अन्वेषणार्थं गन्तव्यं मया तस्य महात्मनः ॥ २३ ॥
इति सा समयं कृत्वा वञ्चयित्वा च भूपतिम् ।
भर्तुरानयने यत्नं करोतु मम वाक्यतः ॥ २४ ॥
इति सञ्चिन्त्य मे सर्वे बृहस्पतिपुरोगमाः ।
नहुषं सहिता जग्मुरिन्द्रपत्न्या दिवौकसः ॥ २५ ॥
तानागतान्समीक्ष्याह तदा कृत्रिमवासवः ।

जहर्ष च मुदायुक्तस्तां वीक्ष्य मुदितोऽब्रवीत् ॥ २६ ॥
अद्यास्मि वासवः कान्ते भज मां चारुलोचने ।
पतित्वे सर्वलोकस्य पूज्योऽहं विहितः सुरैः ॥ २७ ॥
इत्युक्ता सा नृपं प्राह वेपमाना त्रपायुता ।
वरमिच्छाम्यहं राजंस्त्वत्तः प्राप्तं सुरेश्वर ॥ २८ ॥
किञ्चित्कालं प्रतीक्षस्व यावत्कुर्वे विनिर्णयम् ।
इन्द्रोऽस्तीति न वास्तीति सन्देहो मे हृदि स्थितः ॥ २९ ॥
ततस्त्वां समुपस्थास्ये कृत्वा निश्चयमात्मनि ।
तावत्क्षमस्व राजेन्द्र सत्यमेतद्ब्रवीमि ते ॥ ३० ॥
न हि विज्ञायते शक्रो नष्टः किं वा क्व वा गतः ।
एवमुक्तः स चेन्द्राण्या नहुषः प्रीतिमानभूत् ॥ ३१ ॥

व्यसर्जयत्स तां देवीं तथेत्युक्त्वा मुदान्वितः ।
सा विसृष्टा नृपेणाशु गत्वा प्राह सुरान्सती ॥ ३२ ॥
इन्द्रस्यागमने यत्नं कुरुताद्य कृतोद्यमाः ।

श्रुत्वा तद्वचनं देवा इन्द्राण्या रसवच्छुचि ॥ ३३ ॥
मन्त्रयामासुरेकाग्राः शक्रार्थं नृपसत्तम ।
ते गत्वा वैष्णवं धाम तुष्टुवुः परमेश्वरम् ॥ ३४ ॥
आदिदेवं जगन्नाथं शरणागतवत्सलम् ।
ऊचुश्चैनं समुद्विग्ना वाक्यं वाक्यविशारदाः ॥ ३५ ॥
देवदेव सुरपतिर्ब्रह्महत्याप्रपीडितः ।
अदृश्यः सर्वभूतानां क्वापि तिष्ठति वासवः ॥ ३६ ॥
त्वद्धिया निहते विप्रे ब्रह्महत्या कुतः प्रभो ।
त्वं गतिस्तस्य भगवन्नस्माकं च तथैव हि ॥ ३७ ॥
त्राहि नः परमापन्नान्मोक्षं तस्य विनिर्दिश ।
देवानां वचनं श्रुत्वा कातरं विष्णुरब्रवीत् ॥ ३८ ॥
यजतामश्वमेधेन शक्रपापनिवृत्तये ।
पुण्येन हयमेधेन पावितः पाकशासनः ॥ ३९ ॥
पुनरेष्यति देवानामिन्द्रत्वमकुतोभयः ।

हयमेधेन सन्तुष्टा देवी श्रीजगदम्बिका ॥ ४० ॥
ब्रह्महत्यादिपापानि नाशयिष्यत्यसंशयम् ।
यस्याः स्मरणमात्रेण पापजालं विनश्यति ॥ ४१ ॥
किं पुनर्वाजिमेधेन तत्प्रीत्यर्थं कृतेन च ।
इन्द्राणी कुरुतान्नित्यं भगवत्याः प्रपूजनम् ॥ ४२ ॥
आराधनं शिवायास्तु सुखकारि भविष्यति ।
नहुषोऽपि जगन्मातुर्मायया मोहितः किल ॥ ४३ ॥
विनाशं स्वकृतेनाशु गमिष्यत्येनसा सुराः ।
पावितश्चाश्वमेधेन तुराषाडपि वैभवम् ॥ ४४ ॥
प्राप्स्यत्यचिरकालेन स्वमासनमनुत्तमम् ।
ते तु श्रुत्वा शुभां वाणीं विष्णोरमिततेजसः ॥ ४५ ॥
जग्मुस्तं देशमनिशं यत्रास्ते पाकशासनः ।
तमाश्वास्य सुराः शक्रं बृहस्पतिपुरोगमाः ॥ ४६ ॥
कारयामासुरखिलं हयमेधं महाक्रतुम् ।

विभज्य ब्रह्महत्यां तु वृक्षेषु च नदीषु च ॥ ४७ ॥
पर्वतेषु पृथिव्यां च स्त्रीषु चैवाक्षिपद्विभुः ।
तां विसृज्य च भूतेषु विपापः पाकशासनः ॥ ४८ ॥
विज्वरः समभूद्भूयः कालाकाङ्क्षी स्थितो जले ।
अदृश्यः सर्वभूतानां पद्मनाले व्यतिष्ठत ॥ ४९ ॥
देवास्तु निर्गताः स्थाने कृत्वा कार्यं तदद्भुतम् ।

पौलोमी तु गुरुं प्राह दुःखिता विरहाकुला ॥ ५० ॥
कृतयज्ञोऽपि मे भर्ता किमदृश्यः पुरन्दरः ।
कथं द्रक्ष्ये प्रियं स्वामिंस्तमुपायं वदस्व मे ॥ ५१ ॥
बृहस्पतिरुवाच
त्वमाराधय पौलोमि देवीं भगवतीं शिवाम् ।
दर्शयिष्यति ते नाथं देवी विगतकल्मषम् ॥ ५२ ॥
आराधिता जगद्धात्री नहुषं वारयिष्यति ।
मोहयित्वा नृपं स्थानात्पातयिष्यति चाम्बिका ॥ ५३ ॥

इत्युक्ता सा तदा तेन पुलोमतनया नृप ।
जग्राह मन्त्रं विधिवद्गुरोर्देव्याः ससाधनम् ॥ ५४ ॥
विद्यां प्राप्य गुरोर्देवी देवीं श्रीभुवनेश्वरीम् ।
सम्यगाराधयामास बलिपुष्पार्चनैः शुभै ॥ ५५ ॥
त्यक्तान्यभोगसम्भारा तापसीवेषधारिणी ।
चकार पूजनं देव्याः प्रियदर्शनलालसा ॥ ५६ ॥
कालेन कियता तुष्टा प्रत्यक्षं दर्शनं ददौ ।
सौम्यरूपधरा देवी वरदा हंसवाहिनी ॥ ५७ ॥
सूर्यकोटिप्रतीकाशा चन्द्रकोटिसुशीतला ।
विद्युत्कोटिसमानाभा चतुर्वेदसमन्विता ॥ ५८ ॥
पाशांकुशाभयवरान्दधती निजबाहुभिः ।
आपादलम्बिनीं स्वच्छां मुक्तामालां च बिभ्रती ॥ ५९ ॥
प्रसन्तस्मेरवदना लोचनत्रयभूषिता ।
आब्रह्मकीटजननी करुणामृतसागरा ॥ ६० ॥

अनन्तकोटिब्रह्माण्डनायिका परमेश्वरी ।
सौम्यानन्तरसैर्युक्तस्तनद्वयविराजिता ॥ ६१ ॥
सर्वेश्वरी च सर्वज्ञा कूटस्थाक्षररूपिणी ।
तामुवाच प्रसन्ना सा शक्रपत्नीं कृतोद्यमाम् ॥ ६२ ॥
मेघगम्भीरशब्देन मुदमाददती भृशम् ।
देव्युवाच
वरं वरय सुश्रोणि वाञ्छितं शक्रवल्लभे ॥ ६३ ॥
ददाम्यद्य प्रसन्नास्मि पूजिता सुभृशं त्वया ।
वरदाहं समायाता दर्शनं सहजं न मे ॥ ६४ ॥
अनेककोटिजन्मोत्थपुण्यपुञ्जैर्हि लभ्यते ।
इत्युक्ता सा तदा देवी तामाह प्रणता पुरः ॥ ६५ ॥
शक्रपत्नी भगवतीं प्रसन्नां परमेश्वरीम् ।
वाञ्छामि दर्शनं मातः पत्युः परमदुर्लभम् ॥ ६६ ॥
नहुषाद्भयनाशं च स्वपदप्रापणं तथा ।

देव्युवाच
गच्छ त्वमनया दूत्या सार्धं श्रीमानसं सरः ॥ ६७ ॥
यत्र मे मूर्तिरचला विश्वकामाभिधा मता ।
तत्र पश्यसि शक्रं त्वं दुःखितं भयविह्वलम् ॥ ६८ ॥
मोहयिष्यामि राजानं कालेन कियता पुनः ।
स्वस्था भव विशालाक्षि करोमि तव चेप्सितम् ॥ ६९ ॥
भ्रंशयिष्यामि भूपालं मोहितं त्रिदशासनात् ।
व्यास उवाच
देवीदूती तां गृहीत्वा शक्रपत्नीं त्वरान्विता ॥ ७० ॥
प्रापयामास सान्निध्यं स्वपत्युः परमेश्वरीम् ।
सा दृष्ट्वा तं पतिं बाला सुरेशं गुप्तसंस्थितम् ।
मुदिताभूद्वरं वीक्ष्य बहुकालाभिवाञ्छितम् ॥ ७१ ॥

Roman transliteration

vyāsa uvāca
nahuṣastvatha tāṃ śrutvā gurostu śaraṇaṃ gatām |
cukrodha smarabāṇārtastamāṅ□girasamāśu vai || 1 ||
devānāhāṅ□girāsūnurhantavyo'yaṃ mayā kila |
itīndrāṇīṃ gṛhe mūḍho rakṣatīti mayā śrutam || 2 ||
iti taṃ kupitaṃ dṛṣṭvā devāḥ sarṣipurogamāḥ |
abruvannahuṣaṃ ghoraṃ sāmapūrvaṃ vacastadā || 3 ||
krodhaṃ saṃhara rājendra tyaja pāpamatiṃ prabho |
nindanti dharmaśāstreṣu paradārābhimarśanam || 4 ||
śakrapat□nī sadā sādhvī jīvamāne patau punaḥ |
kathamanye patiṃ kuryātsubhagātipativratā || 5 ||
trilokīśastvamadhunā śāstā dharmasya vai vibho |
tvādṛśo'dharmamātiṣṭhettadā naśyetprajā dhruvam || 6 ||
sarvathā prabhuṇā kāryaṃ śiṣṭācārasya rakṣaṇam |

vāramukhyāśca śataśo vartante'tra śacīsamāḥ || 7 ||
ratistu kāraṇaṃ proktaṃ śṛṅgārasya mahātmabhiḥ |
rasahānirbalātkāre kṛte sati tu jāyate || 8 ||
ubhayoḥ sadṛśaṃ prema yadi pārthivasattama |
tadā vai sukhasampattirubhayorupajāyate || 9 ||
tasmād□bhāvamimaṃ muñca paradārābhimarśane |
sad□bhāvaṃ kuru devendra padaṃ prāpto'syanuttamam || 10 ||
ṛddhikṣayastu pāpena puṇyenātivivardhanam |
tasmātpāpaṃ parityajya sanmatiṃ kuru pārthiva || 11 ||
nahuṣa uvāca
gautamasya yadā bhuktā dārāḥ śakreṇa devatāḥ |
vācaspatestu somena kva yūyaṃ saṃsthitāstadā || 12 ||
paropadeśe kuśalā prabhavanti narāḥ kila |
kartā caivopadeṣṭā ca durlabhaḥ puruṣo bhavet || 13 ||

māmāgacchatu sā devī hitaṃ syādad□bhutaṃ hi vaḥ |
etasyāḥ paramaṃ devāḥ sukhameva bhaviṣyati || 14 ||
anyathā na hi tuṣye'haṃ satyametad□bravīmi vaḥ |

vinayādvā balādvāpi tāmāśu prāpayantviha || 15 ||
iti tasya vacaḥ śrutvā devāśca munayastathā |
tamūcuścātisantrastā nahuṣaṃ madanāturam || 16 ||
indrāṇīmānayiṣyāmaḥ sāmapūrvaṃ tavāntikam |
ityuktvā te tadā jagmurbṛhaspatiniketanam || 17 ||
vyāsa uvāca
te gatvāṅ□girasaḥ putraṃ procuḥ prāñjalayaḥ surāḥ |
jānīmaḥ śaraṇaṃ prāptāmindrāṇīṃ tava veśmani || 18 ||
sā deyā nahuṣāyādya vāsavo'sau kṛto yataḥ |
vṛṇotviyaṃ varārohā patitve varavarṇinī || 19 ||
bṛhaspatiḥ surānāha tacchrutvā dāruṇaṃ vacaḥ |

nāhaṃ tyakṣye tu paulomīṃ satīṃ ca śaraṇāgatām || 20 ||
devā ūcuḥ
upāyo'nyaḥ prakartavyo yena so'dya prasīdati |
anyathā kopasaṃyukto durārādhyo bhaviṣyati || 21 ||
gururuvāca
tatra gatvā śacī bhūpaṃ pralobhya vacasā bhṛśam |
karotu samayaṃ bālā patiṃ jñātvā mṛtaṃ bhaje || 22 ||
indre jīvati me kānte kathamanyaṃ karomyaham |
anveṣaṇārthaṃ gantavyaṃ mayā tasya mahātmanaḥ || 23 ||
iti sā samayaṃ kṛtvā vañcayitvā ca bhūpatim |
bharturānayane yat□naṃ karotu mama vākyataḥ || 24 ||
iti sañcintya me sarve bṛhaspatipurogamāḥ |
nahuṣaṃ sahitā jagmurindrapat□nyā divaukasaḥ || 25 ||
tānāgatānmamīkṣyāha tadā kṛtrimavāsavaḥ |

jaharṣa ca mudāyuktastāṃ vīkṣya mudito'bravīt || 26 ||
adyāsmi vāsavaḥ kānte bhaja māṃ cārulocane |
patitve sarvalokasya pūjyo'haṃ vihitaḥ suraiḥ || 27 ||
ityuktā sā nṛpaṃ prāha vepamānā trapāyutā |
varamicchāmyahaṃ rājaṃstvattaḥ prāptaṃ sureśvara || 28 ||
kiñcitkālaṃ pratīkṣasva yāvatkurve vinirṇayam |
indro'stīti na vāstīti sandeho me hṛdi sthitaḥ || 29 ||
tatastvāṃ samupasthāsye kṛtvā niścayamātmani |
tāvatkṣamasva rājendra satyametad□bravīmi te || 30 ||
na hi vijñāyate śakro naṣṭaḥ kiṃ vā kva vā gataḥ |
evamuktaḥ sa cendrāṇyā nahuṣaḥ prītimānabhūt || 31 ||
vyasarjayatsa tāṃ devīṃ tathetyuktvā mudānvitaḥ |
sā visṛṣṭā nṛpeṇāśu gatvā prāha surānsatī || 32 ||
indrasyāgamane yat□naṃ kurutādya kṛtodyamāḥ |

śrutvā tadvacanaṃ devā indrāṇyā rasavacchuci || 33 ||
mantrayāmāsurekāgrāḥ śakrārthaṃ nṛpasattama |
te gatvā vaiṣṇavaṃ dhāma tuṣṭuvuḥ parameśvaram || 34 ||
ādidevaṃ jagannāthaṃ śaraṇāgatavatsalam |
ūcuścainaṃ samudvignā vākyaṃ vākyaviśāradāḥ || 35 ||
devadeva surapatirbrahmahatyāprapīḍitaḥ |
adṛśyaḥ sarvabhūtānāṃ kvāpi tiṣṭhati vāsavaḥ || 36 ||
tvaddhiyā nihate vipre brahmahatyā kutaḥ prabho |
tvaṃ gatistasya bhagavannasmākaṃ ca tathaiva hi || 37 ||
trāhi naḥ paramāpannānmokṣaṃ tasya vinirdiśa |

devānāṃ vacanaṃ śrutvā kātaraṃ viṣṇurabravīt || 38 ||
yajatāmaśvamedhena śakrapāpanivṛttaye |
puṇyena hayamedhena pāvitaḥ pākaśāsanaḥ || 39 ||
punareṣyati devānāmindratvamakutobhayaḥ |

hayamedhena santuṣṭā devī śrījagadambikā || 40 ||
brahmahatyādipāpāni nāśayiṣyatyasaṃśayam |
yasyāḥ smaraṇamātreṇa pāpajālaṃ vinaśyati || 41 ||
kiṃ punarvājimedhena tatprītyarthaṃ kṛtena ca |
indrāṇī kurutānnityaṃ bhagavatyāḥ prapūjanam || 42 ||
ārādhanaṃ śivāyāstu sukhakāri bhaviṣyati |
nahuṣo'pi jaganmāturmāyayā mohitaḥ kila || 43 ||
vināśaṃ svakṛtenāśu gamiṣyatyenasā surāḥ |
pāvitaścāśvamedhena turāṣāḍapi vaibhavam || 44 ||
prāpsyatyacirakālena svamāsanamanuttamam |
te tu śrutvā śubhāṃ vāṇīṃ viṣṇoramitatejasaḥ || 45 ||
jagmustaṃ deśamaniśaṃ yatrāste pākaśāsanaḥ |
tamāśvāsya surāḥ śakraṃ bṛhaspatipurogamāḥ || 46 ||
kārayāmāsurakhilaṃ hayamedhaṃ mahākratum |

vibhajya brahmahatyāṃ tu vṛkṣeṣu ca nadīṣu ca || 47 ||
parvateṣu pṛthivyāṃ ca strīṣu caivākṣipadvibhuḥ |
tāṃ visṛjya ca bhūteṣu vipāpaḥ pākaśāsanaḥ || 48 ||
vijvaraḥ samabhūd□bhūyaḥ kālākāṅkṣī sthito jale |
adṛśyaḥ sarvabhūtānāṃ padmanāle vyatiṣṭhata || 49 ||
devāstu nirgatāḥ sthāne kṛtvā kāryaṃ tadad□bhutam |
paulomī tu guruṃ prāha duḥkhitā virahākulā || 50 ||
kṛtayajño'pi me bhartā kimadṛśyaḥ purandaraḥ |
kathaṃ drakṣye priyaṃ svāmiṃstamupāyaṃ vadasva me || 51 ||
bṛhaspatiruvāca
tvamārādhaya paulomi devīṃ bhagavatīṃ śivām |
darśayiṣyati te nāthaṃ devī vigatakalmaṣam || 52 ||
ārādhitā jagaddhātrī nahuṣaṃ vārayiṣyati |
mohayitvā nṛpaṃ sthānātpātayiṣyati cāmbikā || 53 ||

ityuktā sā tadā tena pulomatanayā nṛpa |
jagrāha mantraṃ vidhivad□gurordevyāḥ sasādhanam || 54 ||
vidyāṃ prāpya gurordevī devīṃ śrībhuvaneśvarīm |
samyagārādhayāmāsa balipuṣpārcanaiḥ śubhai || 55 ||
tyaktānyabhogasambhārā tāpasīveṣadhāriṇī |
cakāra pūjanaṃ devyāḥ priyadarśanalālasā || 56 ||
kālena kiyatā tuṣṭā pratyakṣaṃ darśanaṃ dadau |
saumyarūpadharā devī varadā haṃsavāhinī || 57 ||
sūryakoṭipratīkāśā candrakoṭisuśītalā |
vidyutkoṭisamānābhā caturvedasamanvitā || 58 ||
pāśāṃkuśābhayavarāndadhatī nijabāhubhiḥ |
āpādalambinīṃ svacchāṃ muktāmālāṃ ca bibhratī || 59 ||
prasantasmeravadanā locanatrayabhūṣitā |
ābrahmakīṭajananī karuṇāmṛtasāgarā || 60 ||

anantakoṭibrahmāṇḍanāyikā parameśvarī |
saumyānantarasairyuktastanadvayavirājitā || 61 ||

sarveśvarī ca sarvajñā kūṭasthākṣararūpiṇī |
tāmuvāca prasannā sā śakrapat□nīṃ kṛtodyamām || 62 ||
meghagambhīraśabdena mudamādadatī bhṛśam |
devyuvāca
varaṃ varaya suśroṇi vāñchitaṃ śakravallabhe || 63 ||
dadāmyadya prasannāsmi pūjitā subhṛśaṃ tvayā |
varadāhaṃ samāyātā darśanaṃ sahajaṃ na me || 64 ||
anekakoṭijanmotthapuṇyapuñjairhi labhyate |
ityuktā sā tadā devī tāmāha praṇatā puraḥ || 65 ||
śakrapat□nī bhagavatīṃ prasannāṃ parameśvarīm |
vāñchāmi darśanaṃ mātaḥ patyuḥ paramadurlabham || 66 ||
nahuṣād□bhayanāśaṃ ca svapadaprāpaṇaṃ tathā |

devyuvāca
gaccha tvamanayā dūtyā sārdhaṃ śrīmānasaṃ saraḥ || 67 ||
yatra me mūrtiracalā viśvakāmābhidhā matā |
tatra paśyasi śakraṃ tvaṃ duḥkhitaṃ bhayavihvalam || 68 ||
mohayiṣyāmi rājānaṃ kālena kiyatā punaḥ |
svasthā bhava viśālākṣi karomi tava cepsitam || 69 ||
bhraṃśayiṣyāmi bhūpālaṃ mohitaṃ tridaśāsanāt |
vyāsa uvāca
devīdūtī tāṃ gṛhītvā śakrapat□nīṃ tvarānvitā || 70 ||
prāpayāmāsa sānnidhyaṃ svapatyuḥ parameśvarīm |
sā dṛṣṭvā taṃ patiṃ bālā sureśaṃ guptasaṃsthitam |
muditābhūdvaraṃ vīkṣya bahukālābhivāñchitam || 71 ||

English translation

1-11. Vyasa said O King! Hearing that the wife of Indra had taken refuge under Brihaspati, the King Nahusa became very angry towards Brihaspati and spoke to the Devas “ O Devas! I hear that the stupid son of Angirasa has given protection to Indra and has kept her in his house; I will therefore kill him quickly.” Seeing the terrible Nahusa thus angry, the Devas and Risis consoled him and said O King of kings! Do not be angry; quit this vicious motive yours. See, the Risis in all the Dharma S'astras, have declared the holding of illicit connection with other's wives as a very heinous crime and have blamed it very much. You can consider that the daughter of Puloma is always chaste, devoted to her husband and very good- natured. How can she, when her husband is alive, take another husband? O Lord! You are now the Lord of the three worlds and hence the Defender of Faith and Religion; and if a person like you act irreligiously, all the subjects will then go to annihilation. One who is a Lord should always observe the rules of good conduct. Besides there are many other celestial women in this Heaven as beautiful as S'achi; you can satisfy your thirst with them. Mutual love is recognised by the wise as the true originator of amorous dealings; ravishing a woman by force destroys all amorous sentiments. O King! And if the mutual love be similar and equal in all respects, then comes the true happiness; you have now got the post of Indra; therefore quit this idea of holding illicit connection with other's wives and indulge in other good thoughts. Demerits destroy prosperity and merits increase it. Therefore, O King! Leave all these bad thoughts and make your heart take a good turn and be happy.

12-15. Nahusa said “O Devas! Where were you all when Indra stole away the wife of Gautama and when the Moon stole away the wife of Brihaspati? It is easy to give advice to others but to act

according to that is very rare in this world. O Devas! Let the qualified

Devi come to me you will derive much benefit from it and the Devi, too, will get Her highest happiness; there is no doubt in this. I tell you truly that in no other way I will be satisfied; bring Indrani here quickly, whether by good words or by force.”

16-17. The Devas and Munis heard the words of the king Nahusa, smitten by the Cupid's arrows, got terrified and said “We will bring Indrani to you by gentle words.” Saying thus, they went to the house of Brihaspati.

18-21. Vyasa said O King! The Devas, going to the house of Brihaspati, spoke thus with folded hands O Guru! We know that Indrani has taken shelter in your house; we will have to hand her over today to the king Nahusa for we all united have made over the post of Indra to Nahusa. Let this beautiful Lady now choose and worship him. Hearing these awful words of the Devas, Brihaspati said to them “O Devas! This chaste woman, devoted to her husband, has now taken my shelter; therefore I can never part with her.” The Devas said “O Guru! Kindly advise then - if you do not part with S'achi Devi - how the king Nahusa be pleased; if he becomes angry, it will then be very difficult to please him.”

22-31. Brihaspati said “O Devas! Let S'achi now go to Nahusa, and tempt him with enticing words and make this condition that when her husband's death will be known to her, she will then accept Nahusa as her husband. How could she accept another husband when her husband was alive. Therefore let her now go in quest of her high-souled husband. Let S'achi thus make condition with him and, thus deceiving him, let her try her best to bring back her husband. O King! Then, after coming to this conclusion, Brihaspati and other Devas went with Indrani to the king Nahusa. Seeing them come, especially looking at Indrani the artificial king Nahusa became

very glad and said to Indrani “O Beloved! Today I am become the real Indra. O beautiful-eyed One! Worship me as your husband; see the Devas now have made me to be worshipped by all the gods.” When Nahusa spoke thus, the Devi S'achi became filled with great shame; she began to tremble and said to the king “O Lord of the Devas! I desire to ask a boon from you. Better wait till I ascertain whether Indra is dead or alive, there is this doubt in my heart whether he lives or whether he is dead. O King of kings! Let me, first of all, clear my doubts. Kindly excuse me and wait till then. I tell this truly that after I ascertain the fact, I will worship you. I do not know anything whether Indra is dead or whether he has gone any where else.” When S'achi Devi spoke thus, Nahusa became very glad and saying “let it be so” dismissed her.

32-47. Thus having received permission from the King to depart, S'achi hurriedly went to the Devas and spoke to them to try their best to bring Indra back as soon as possible. O King! Hearing these sweet and holy words of Indrani the Devas intently consulted with each other how they could get back Indra. They then went to Vaikuntha and began to praise with hymns the original Deva, the God Visnu, the Lord of the Universe, kind to those that seek His refuge. The Devas, skilled in speaking, spoke to Visnu with a very troubled heart“O Lord! Indra, the Lord of the Devas, is very much troubled with his sin Brahmahattya. Where is he staying now, invisible to all the beings? O Lord! He is now overcome with the sin Brahmahattya by killing Vritra, the best of the Brahmins. We ask your skilful and intelligent advice. O Lord! You are the sole refuge of him as well as of us. We are now involved in a great difficulty. Kindly show us the way how we, as well as Indra, can get out of this difficult crisis.” Hearing the pitiful words of the Devas, Visnu said Let Indra perform the As'vamedha sacrifice (Horse sacrifice) for the purification of his sins. By this Yajha, that can destroy all sins, Indra will be purified and he will regain his Indraship; there is no doubt in this. The more so because the Devi, the Universal Mother, will be

pleased with his Horse sacrifice and will destroy all his sins, Brahmahattya and others. Lo! Merely remembering Her destroys heaps of sins; and, if by this Horse sacrifice. She be pleased, what wonder is there that sins of a more grave nature would be destroyed! And let Indrani worship Bhagavati daily; happiness will undoubtedly be gained by worshipping that most Auspicious One! By this the King Nahusa will be particularly deluded by the World Mother and will then be quickly destroyed by the sin committed by himself. And Indra, purified by AsVamedha, will soon regain his position and all his wealth. O king! Thus hearing the sweet beneficial words of Visnu of indomitable prowess, the Devas went to the spot, where resided Indra. Brihaspati and the other Devas consoled the distressed Indra and made him celebrate duly in right order, the Horse sacrifice the greatest of all sacrifices. Indra then distributed his sin Brahmahattya amongst the trees, rivers, mountains, women, and the earth.

48-51. Thus casting aside his sin on all the above things, Indra became again free from his sin, and, getting rid of his fever and uneasiness, abided by the time and remained there invisible in the tubular stem of the lotus. Doing that wonderful act, the Devas started from there and reached their own abodes. The daughter of Puloma, suffering from her bereavements from Indra, spoke then to Brihaspati with great sorrow “O Lord! Why is my husband still invisible to me, when he has performed the AsVamedha sacrifice? Kindly show me the way how I can get a sight of him.”

52-62. Brihaspati said “O Devi! Worship the most Auspicious Bhagavati; surely She will make your husband sinless and you will see him. The Devi Ambika, the Upholdress of the Universe, will desist the King Nahusa from doing the wrongful act and it is She that will delude him by Her Maya and get his downfall from the Heavens. O King! When Brihaspati spoke thus, S'achi Devi got initiated by him in the Devi Mantram, capable to secure success in any undertaking.

Thus getting the Mantram from her Guru, She began to worship the Devi Bhuvane'svari duly with flowers, sacrificial victims and other necessary articles for worship. Thus Indrani, with a view to see her husband, performed the worship of the Devi; she quitted all the articles of enjoyment and luxury and assumed the garb of an ascetic; thus some time passed away, when the Devi was pleased and appeared before her on the back of a Swan, in Her peaceful form, ready to grant boons to Indrani. She looked, then, fiery like thousands of Moons; Her lovely beauty appeared in rays like thousands and thousands of fixed lightnings. The four Vedas personified began to praise Her in hymns from the four sides. Her two hands were adorned with a noose and a goad, and Her two other hands made signs to grant boons and to discard all fear. The Vaijayanti garland of clear crystal-like gems suspended from Her neck up to Her feet. Her face was adorned with smiles and signs as if she would grant favours. She had three eyes and was the ocean of mercy and the Mother of all the Jivas from a worm up to Brahma.

Her two heavy breasts were filled with unbounded ocean of nectar¬ like juice of Peace and Mukti. She was the Goddess of innumerable worlds, the Goddess of all and the Highest, endowed with all the knowledges and the Incarnate of the Undecaying and Immoveable Brahma. The Devi, then, began to address S'achi, the wife of Indra, in pleasant words and in voice deep like a rolling thunder.

63-69. The Devi said O Darling to Indra! Better now ask your desired boon. I am much pleased with your worship. O Beautiful One! I have come here to grant you boon. To see Me is not an easy task; by the collected merits, acquired in thousands and thousands of births one is able to See Me. Hearing the words of the Devi,

S'achi Devi, the wife of Indra, fell prostrate before Her feet and began to speak to the Highest Goddess, the Bhagavati, Who seemed graciously pleased “O Mother! I now desire from Thee, that I

may see my husband whom I attained after great difficulty, that I be freed from the fear arising out of King Nahusa and I want that

Indra be reinstated as Indra as he was before.” The Devi said “O Lady of the Devas! Better go with this My messenger (Duti) to Manasarovara; there is installed My fixed form, named VisVakama. You will see your Indra staying there very sorrowful and overwhelmed with terror. I will delude the King Nahusa within a very short period. O large-eyed One! Be calm and quiet; I will fulfil your desires; soon I will delude that king and deprive him of the seat of Indra.”

70-71. Vyasa said The wife of Indra accompanied the messenger of the Devi and quickly reached the presence of her husband Indra. She was very pleased to see her long-wished for husband, in the state disguise.

Here ends the Eighth Chapter of the Sixth Book on the praising of the Bhagavati by the wife of Indra and on getting the sight of Indra in the Mahapuranam, S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 9

On Indra's Getting The Fruits Of

Chapter 131 of 318 · 67 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
तां वीक्ष्य विपुलापाङ्गीं रहः शोकसमन्विताम् ।
आखण्डलः प्रियां भार्यां विस्मितश्चाब्रवीत्तदा ॥ १ ॥
कथमत्रागता कान्ते कथं ज्ञातस्त्वया ह्यहम् ।
दुर्ज्ञेयः सर्वभूतानां संस्थितोऽस्मि शुभानने ॥ २ ॥
शच्युवाच
देव देव्याः प्रसादेन ज्ञातोऽस्यद्य भवानिह ।
पुनस्तस्याः प्रसादेन प्राप्तास्मि त्वां दिवस्पते ॥ ३ ॥
नहुषो नाम राजर्षिः स्थापितो भवदासने ।
त्रिदशैर्मुनिभिश्चैव स मां बाधति नित्यशः ॥ ४ ॥
पतिं मां कुरु चार्वङ्गि: तुरासाहं सुराधिपम् ।
एवं वदति मां पाप्मा किं करोमि बलार्दन ॥ ५ ॥
इन्द्र उवाच
कालाकाङ्क्षी वरारोहे संस्थितोऽस्मि यदृच्छया ।

तथा त्वमपि कल्याणि सुस्थिरं स्वमनः कुरु ॥ ६ ॥
व्यास उवाच
इत्युक्ता तेन सा देवी पतिनातिप्रशंसिना ।
निःश्वसन्त्याह तं शक्रं वेपमानातिदुःखिता ॥ ७ ॥
कथं तिष्ठे महाभाग पापात्मा मां वशानुगाम् ।
करिष्यति मदोन्मत्तो वरदानेन गर्वितः ॥ ८ ॥
देवाश्च मुनयः सर्वे मामूचुस्तद्भयाकुलाः ।
तं भजस्व वरारोहे देवराजं स्मरातुरम् ॥ ९ ॥
बृहस्पतिस्तु शत्रुघ्न वाडवो बलवर्जितः ।
कथं मां रक्षितुं शक्तो भवेद्देवानुगः सदा ॥ १० ॥
तस्माच्चिन्तास्ति महती नार्यहं वशवर्तिनी ।
अनाथा किं करिष्यामि विपरीते विधौ विभो ॥ ११ ॥
नार्यस्म्यहं न कुलटा त्वच्चित्तातिपतिव्रता ।
नास्ति मे शरणं तत्र यो मां रक्षति दुःखिताम् ॥ १२ ॥

इन्द्र उवाच
उपायं प्रब्रवीम्यद्य तं कुरुष्व वरानने ।

शीलं ते दुःखिते काले परित्रातं भविष्यति ॥ १३ ॥
परेण रक्षिता नारी न भवेच्च पतिव्रता ।
उपायैः कोटिभिः कामभिन्नचित्तातिचञ्चला ॥ १४ ॥
शीलमेव हि नारीणां सदा रक्षति पापतः ।
तस्मात्त्वं शीलमास्थाय स्थिरा भव शुचिस्मिते ॥ १५ ॥
यदा त्वां नहुषो राजा बलादाकर्षयेत्खलः ।
तदा त्वं समयं कृत्वा गजं वञ्चय भूपतिम् ॥ १६ ॥
एकान्ते तत्समीपे त्वं गत्वा वद मदालसे ।
ऋषियानेन दिव्येन मामुपैहि जगत्पते ॥ १७ ॥
एवं तव वशे प्रीता भविष्यामीति मे ततम् ।
इति तं वद सुश्रोणि तदा तु परिमोहितः ॥ १८ ॥
कामान्धः स मुनीन् याने योजयिष्यति पार्थिवः ।

अवश्यं तापसो भूपं शापदग्धं करिष्यति ॥ १९ ॥
साहाय्यं जगदम्बा ते करिष्यति न संशयः ।
जगदम्बापदस्मर्तुः सङ्कटं न कदाचन ॥ २० ॥
यदि जायेत तच्चापि ज्ञेयं तत्स्वस्तये किल ।
तस्मात्सर्वप्रयत्नेन मणिद्वीपाधिवासिनीम् ॥ २१ ॥
भज त्वं भुवनेशानीं गुरुवाक्यानुसारतः ।
व्यास उवाच
इत्याख्याता शची तेन जगाम नहुषं प्रति ॥ २२ ॥
तथेत्युक्त्वातिविश्वस्ता भाविकार्ये कृतोद्यमा ।
नहुषस्तां समालोक्य मुदितो वाक्यमब्रवीत् ॥ २३ ॥
स्वागतं सत्यवचनैस्त्वदधीनोऽस्मि कामिनि ।
दासोऽहं तव सत्येन पालितं वचनं त्वया ॥ २४ ॥
यदागता समीपे मे तुष्टोऽस्मि मितभाषिणि ।
न च व्रीडा त्वया कार्या भक्तं मां भज सुस्मिते ॥ २५ ॥

कार्यं वद विशालाक्षि करिष्यामि तव प्रियम् ।
शच्युवाच
सर्वं कृतं त्वया कार्यं मम कृत्रिमवासव ॥ २६ ॥
मनोरथोऽस्ति मे देव शृणु चित्तेऽधुना विभो ।
वाञ्छितं कुरु कल्याण त्वद्वशाहमतः परम् ॥ २७ ॥
ब्रवीमि मानसोत्साहं त्वं तं कर्तुमिहार्हसि ।
नहुष उवाच
कार्यं त्वं ब्रूहि चन्द्रास्ये करोमि तव वाञ्छितम् ॥ २८ ॥
अलभ्यमपि दास्यामि तुभ्यं सुभ्रु वदस्व माम् ।
शच्युवाच
कथं ब्रवीमि राजेन्द्र प्रत्ययो नास्ति मे तव ॥ २९ ॥

शपथं कुरु राजेन्द्र यत्करोमि प्रियं तव ।
राजानः सत्यवचसो दुर्लभा एव भूतले ॥ ३० ॥
पश्चाद्ब्रवीम्यहं राजन् ज्ञात्वा सत्येन यन्त्रितम् ।

कृते चेद्वाञ्छिते भूप सदा ते वशवर्तिनी ॥ ३१ ॥
भविष्यामि तुराषाड् वै सत्यमेतद्वचो मम ।
नहुष उवाच
अवश्यमेव कर्तव्यं वचनं तव सुन्दरि ॥ ३२ ॥
शपामि सुकृतेनाहं यज्ञदानकृतेन वै ।
शच्युवाच
इन्द्रस्य हरयो वाहा गजश्चैव रथस्तथा ॥ ३३ ॥
गरुडो वासुदेवस्य यमस्य महिषस्तथा ।
वृषभः शङ्करस्यापि ब्रह्मणो वरटापतिः ॥ ३४ ॥
मयूरः कार्तिकेयस्य गजास्यस्य तु मूषकः ।
इच्छाम्यहमपूर्वं वै वाहनं ते सुराधिप ॥ ३५ ॥
यन्न विष्णोर्न रुद्रस्य नासुराणां न रक्षसाम् ।
वहन्तु त्वां महाराज मुनयः संशितव्रताः ॥ ३६ ॥
सर्वे शिबिकया राजन्नेतद्धि मम वाञ्छितम् ।

सर्वदेवाधिकं त्वां वै जानामि वसुधाधिप ॥ ३७ ॥
तेन ते तेजसो वृद्धिं वाञ्छाम्यहमतन्द्रिता ।
व्यास उवाच
तस्यास्तद्वचनं श्रुत्वा प्रहस्य ज्ञानदुर्बलः ॥ ३८ ॥
मोहितस्तु महादेव्या कृतमोहेन तत्क्षणम् ।
उवाच वचनं भूपः संस्तुवन्वासवप्रियाम् ॥ ३९ ॥
नहुष उवाच
सत्यमुक्तं त्वया तन्वि वाहनं रुचिरं मम ।
करिष्यामि सुकेशान्ते वचनं तव सर्वथा ॥ ४० ॥
न ह्यल्पवीर्यो भवति यो वाहान्कुरुते मुनीन् ।
अहमारुह्य यानेन त्वामेष्यामि शुचिस्मिते ॥ ४१ ॥
सप्तर्षयो मां वक्ष्यन्ति सर्वे देवर्षयस्तथा ।
समर्थं त्रिषु लोकेषु ज्ञात्वा मां तपसाधिकम् ॥ ४२ ॥
व्यास उवाच

इत्युक्त्वा तां सुसन्तुष्टो विससर्ज हरिप्रियाम् ।
मुनीनाहुय सर्वास्तानित्युवाच स्मरान्वितः ॥ ४३ ॥
नहुष उवाच
अहमिन्द्रोऽद्य भो विप्राः सर्वशक्तिसमन्वितः ।
कार्यमत्र प्रकुर्वन्तु भवन्तो विगतस्मयाः ॥ ४४ ॥
इन्द्रासनं मया प्राप्तं नेन्द्राणी मामुपैति च ।

आकारिता च मां सूते प्रेमपूर्वमिदं वचः ॥ ४५ ॥
मुनियानेन देवेन्द्र मामुपैहि सुराधिप ।
देवदेव महाराज मत्प्रियं कुरु मानद ॥ ४६ ॥
एतत्कार्यं मुनिश्रेष्ठा ममात्यन्तं दुरासदम् ।
भवद्भिस्तु प्रकर्तव्यं सर्वथैव दयालुभिः ॥ ४७ ॥
मनो दहति मे कामः शक्रपत्न्यां प्रवर्तितम् ।
भवन्तः शरणं मेऽद्य कुरुध्वं कार्यमद्भुतम् ॥ ४८ ॥
अगस्तिप्रमुखास्तस्य श्रुत्वा वाक्यमसत्करम् ।

अङ्गीचक्रुश्च भावित्वात्कृपया परमर्षयः ॥ ४९ ॥
अङ्गीकृतेऽथ तद्वाक्ये मुनिभिस्तत्त्वदर्शिभिः ।
मुदं प्राप नृपः कामं पौलोमीकृतमानसः ॥ ५० ॥
आरुह्य शिबिकां रम्यां संस्थितस्त्वरयान्वितः ।
वाहान्कृत्वा मुनीन्दिव्यान्सर्प सर्पेति चाब्रवीत् ॥ ५१ ॥
कामार्तः सोऽस्पृशन्मूढः पादेन मुनिमस्तकम् ।
अगस्तिं तापसश्रेष्ठं लोपामुद्रापतिं तदा ॥ ५२ ॥
वातापिभक्षकर्तारं समुद्रस्यापि शोषकम् ।
कशया ताडयामास पञ्चबाणशराहतः ॥ ५३ ॥
इन्द्राणीहृतचित्तोऽसौ सर्पेति प्रब्रुवन्मुनिम् ।
तं शशाप मुनिः क्रुद्धः कशाघातमनुस्मरन् ॥ ५४ ॥
सर्पो भव दुराचार वने घोरवपुर्महान् ।
बहुवर्षसहस्राणि यत्र क्लेशो महान्भवेत् ॥ ५५ ॥
विचरिष्यसि वीर्येण पुनः स्वर्गमवाप्स्यसि ।

दृष्ट्वा युधिष्ठिरं नाम तव मोक्षो भविष्यति ॥ ५६ ॥
प्रश्नानामुत्तरं श्रुत्वा धर्मपुत्रमुखात्ततः ।
व्यास उवाच
एवं शप्तः स राजर्षिः स्तुत्वा तं मुनिसत्तमम् ॥ ५७ ॥
स्वर्गात्पपात सहसा सर्परूपधरोऽभवत् ।
बृहस्पतिस्ततो गत्वा तरसा मानसं प्रति ॥ ५८ ॥
इन्द्राय सर्ववृत्तान्तं कथयामास विस्तरात् ।
तच्छ्रुत्वा मघवा राज्ञः स्वर्गात्प्रच्यवनादिकम् ॥ ५९ ॥
मुदितोऽभून्महाराज स्थितस्तत्रैव वासवः ।
देवाश्च मुनयो दृष्ट्वा नहुषं पतितं भुवि ॥ ६० ॥
जग्मुः सर्वेऽपि तत्रैव यत्रेन्द्रः सरसि स्थितः ।
तमाश्वास्य सुराः सर्वे मुनिभिः सहितास्तदा ॥ ६१ ॥
स्वर्गे समानयामासुर्मानपूर्वं शचीपतिम् ।
समागतं ततः शक्रं सर्वे ते मुनयः सुराः ॥ ६२ ॥

स्थापयित्वाऽऽसने पश्चाददभिषेकं दधुः शिवम् ।
इन्द्रोऽपि स्वासनं प्राप्य शच्या सह सुरालये ॥ ६३ ॥
चिक्रीड नन्दने रम्ये कानने प्रेमयुक्तया ।
व्यास उवाच
एवमिन्द्रेण सम्प्राप्तं दुःखं परमदारुणम् ॥ ६४ ॥
हत्वासुरं कामरूपं विश्वरूपं महामुनिम् ।
पुनर्देव्याः प्रसादेन स्वस्थानं प्राप्तवान्नृप ॥ ६५ ॥
एतत्ते सर्वमाख्यातं वृत्रासुरवधाश्रयम् ।
यत्पृष्टोऽहं त्वया राजन् कथानकमनुत्तमम् ॥ ६६ ॥
यादृशं कुरुते कर्म तादृशं फलमाप्नुयात् ।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ॥ ६७ ॥

Roman transliteration

vyāsa uvāca
tāṃ vīkṣya vipulāpāṅgīṃ rahaḥ śokasamanvitām |
ākhaṇḍalaḥ priyāṃ bhāryāṃ vismitaścābravīttadā || 1 ||
kathamatrāgatā kānte kathaṃ jñātastvayā hyaham |
durjñeyaḥ sarvabhūtānāṃ saṃsthito'smi śubhānane || 2 ||
śacyuvāca
deva devyāḥ prasādena jñāto'syadya bhavāniha |
punastasyāḥ prasādena prāptāsmi tvāṃ divaspate || 3 ||
nahuṣo nāma rājarṣiḥ sthāpito bhavadāsane |
tridaśairmunibhiścaiva sa māṃ bādhati nityaśaḥ || 4 ||
patiṃ māṃ kuru cārvaṅ□gi: turāsāhaṃ surādhipam |
evaṃ vadati māṃ pāpmā kiṃ karomi balārdana || 5 ||
indra uvāca
kālākāṅkṣī varārohe saṃsthito'smi yadṛcchayā |

tathā tvamapi kalyāṇi susthiraṃ svamanaḥ kuru || 6 ||
vyāsa uvāca
ityuktā tena sā devī patinātipraśaṃsinā |
niḥśvasantyāha taṃ śakraṃ vepamānātiduḥkhitā || 7 ||
kathaṃ tiṣṭhe mahābhāga pāpātmā māṃ vaśānugām |
kariṣyati madonmatto varadānena garvitaḥ || 8 ||
devāśca munayaḥ sarve māmūcustad□bhayākulāḥ |
taṃ bhajasva varārohe devarājaṃ smarāturam || 9 ||
bṛhaspatistu śatrughna vāḍavo balavarjitaḥ |
kathaṃ māṃ rakṣituṃ śakto bhaveddevānugaḥ sadā || 10 ||
tasmāccintāsti mahatī nāryahaṃ vaśavartinī |
anāthā kiṃ kariṣyāmi viparīte vidhau vibho || 11 ||
nāryasmyahaṃ na kulaṭā tvaccittātipativratā |
nāsti me śaraṇaṃ tatra yo māṃ rakṣati duḥkhitām || 12 ||

indra uvāca
upāyaṃ prabravīmyadya taṃ kuruṣva varānane |
śīlaṃ te duḥkhite kāle paritrātaṃ bhaviṣyati || 13 ||
pareṇa rakṣitā nārī na bhavecca pativratā |
upāyaiḥ koṭibhiḥ kāmabhinnacittāticañcalā || 14 ||

śīlameva hi nārīṇāṃ sadā rakṣati pāpataḥ |
tasmāttvaṃ śīlamāsthāya sthirā bhava śucismite || 15 ||
yadā tvāṃ nahuṣo rājā balādākarṣayetkhalaḥ |
tadā tvaṃ samayaṃ kṛtvā gajaṃ vañcaya bhūpatim || 16 ||
ekānte tatsamīpe tvaṃ gatvā vada madālase |
ṛṣiyānena divyena māmupaihi jagatpate || 17 ||
evaṃ tava vaśe prītā bhaviṣyāmīti me tatam |
iti taṃ vada suśroṇi tadā tu parimohitaḥ || 18 ||
kāmāndhaḥ sa munīn yāne yojayiṣyati pārthivaḥ |

avaśyaṃ tāpaso bhūpaṃ śāpadagdhaṃ kariṣyati || 19 ||
sāhāyyaṃ jagadambā te kariṣyati na saṃśayaḥ |
jagadambāpadasmartuḥ saṅkaṭaṃ na kadācana || 20 ||
yadi jāyeta taccāpi jñeyaṃ tatsvastaye kila |
tasmātsarvaprayat□nena maṇidvīpādhivāsinīm || 21 ||
bhaja tvaṃ bhuvaneśānīṃ guruvākyānusārataḥ |
vyāsa uvāca
ityākhyātā śacī tena jagāma nahuṣaṃ prati || 22 ||
tathetyuktvātiviśvastā bhāvikārye kṛtodyamā |
nahuṣastāṃ samālokya mudito vākyamabravīt || 23 ||
svāgataṃ satyavacanaistvadadhīno'smi kāmini |
dāso'haṃ tava satyena pālitaṃ vacanaṃ tvayā || 24 ||
yadāgatā samīpe me tuṣṭo'smi mitabhāṣiṇi |
na ca vrīḍā tvayā kāryā bhaktaṃ māṃ bhaja susmite || 25 ||

kāryaṃ vada viśālākṣi kariṣyāmi tava priyam |
śacyuvāca
sarvaṃ kṛtaṃ tvayā kāryaṃ mama kṛtrimavāsava || 26 ||
manoratho'sti me deva śṛṇu citte'dhunā vibho |
vāñchitaṃ kuru kalyāṇa tvadvaśāhamataḥ param || 27 ||
bravīmi mānasotsāhaṃ tvaṃ taṃ kartumihārhasi |
nahuṣa uvāca
kāryaṃ tvaṃ brūhi candrāsye karomi tava vāñchitam || 28 ||
alabhyamapi dāsyāmi tubhyaṃ subhru vadasva mām |
śacyuvāca
kathaṃ bravīmi rājendra pratyayo nāsti me tava || 29 ||
śapathaṃ kuru rājendra yatkaromi priyaṃ tava |
rājānaḥ satyavacaso durlabhā eva bhūtale || 30 ||
paścād□bravīmyahaṃ rājan jñātvā satyena yantritam |

kṛte cedvāñchite bhūpa sadā te vaśavartinī || 31 ||
bhaviṣyāmi turāṣāḍ vai satyametadvaco mama |
nahuṣa uvāca
avaśyameva kartavyaṃ vacanaṃ tava sundari || 32 ||
śapāmi sukṛtenāhaṃ yajñadānakṛtena vai |
śacyuvāca
indrasya harayo vāhā gajaścaiva rathastathā || 33 ||
garuḍo vāsudevasya yamasya mahiṣastathā |
vṛṣabhaḥ śaṅkarasyāpi brahmaṇo varaṭāpatiḥ || 34 ||
mayūraḥ kārtikeyasya gajāsyasya tu mūṣakaḥ |
icchāmyahamapūrvaṃ vai vāhanaṃ te surādhipa || 35 ||
yanna viṣṇorna rudrasya nāsurāṇāṃ na rakṣasām |

vahantu tvāṃ mahārāja munayaḥ saṃśitavratāḥ || 36 ||
sarve śibikayā rājannetaddhi mama vāñchitam |

sarvadevādhikaṃ tvāṃ vai jānāmi vasudhādhipa || 37 ||
tena te tejaso vṛddhiṃ vāñchāmyahamatandritā |
vyāsa uvāca
tasyāstadvacanaṃ śrutvā prahasya jñānadurbalaḥ || 38 ||
mohitastu mahādevyā kṛtamohena tatkṣaṇam |
uvāca vacanaṃ bhūpaḥ saṃstuvanvāsavapriyām || 39 ||
nahuṣa uvāca
satyamuktaṃ tvayā tanvi vāhanaṃ ruciraṃ mama |
kariṣyāmi sukeśānte vacanaṃ tava sarvathā || 40 ||
na hyalpavīryo bhavati yo vāhānkurute munīn |
ahamāruhya yānena tvāmeṣyāmi śucismite || 41 ||
saptarṣayo māṃ vakṣyanti sarve devarṣayastathā |
samarthaṃ triṣu lokeṣu jñātvā māṃ tapasādhikam || 42 ||
vyāsa uvāca

ityuktvā tāṃ susantuṣṭo visasarja haripriyām |
munīnāhūya sarvāstānityuvāca smarānvitaḥ || 43 ||
nahuṣa uvāca
ahamindro'dya bho viprāḥ sarvaśaktisamanvitaḥ |
kāryamatra prakurvantu bhavanto vigatasmayāḥ || 44 ||
indrāsanaṃ mayā prāptaṃ nendrāṇī māmupaiti ca |
ākāritā ca māṃ sūte premapūrvamidaṃ vacaḥ || 45 ||
muniyānena devendra māmupaihi surādhipa |
devadeva mahārāja matpriyaṃ kuru mānada || 46 ||
etatkāryaṃ muniśreṣṭhā mamātyantaṃ durāsadam |
bhavad□bhistu prakartavyaṃ sarvathaiva dayālubhiḥ || 47 ||
mano dahati me kāmaḥ śakrapat□nyāṃ pravartitam |
bhavantaḥ śaraṇaṃ me'dya kurudhvaṃ kāryamad□bhutam || 48 ||
agastipramukhāstasya śrutvā vākyamasatkaram |

aṅgīcakruśca bhāvitvātkṛpayā paramarṣayaḥ || 49 ||
aṅgīkṛte'tha tadvākye munibhistattvadarśibhiḥ |
mudaṃ prāpa nṛpaḥ kāmaṃ paulomīkṛtamānasaḥ || 50 ||
āruhya śibikāṃ ramyāṃ saṃsthitastvarayānvitaḥ |
vāhānkṛtvā munīndivyānsarpa sarpeti cābravīt || 51 ||
kāmārtaḥ so'spṛśanmūḍhaḥ pādena munimastakam |
agastiṃ tāpasaśreṣṭhaṃ lopāmudrāpatiṃ tadā || 52 ||
vātāpibhakṣakartāraṃ samudrasyāpi śoṣakam |
kaśayā tāḍayāmāsa pañcabāṇaśarāhataḥ || 53 ||
indrāṇīhṛtacitto'sau sarpeti prabruvanmunim |
taṃ śaśāpa muniḥ kruddhaḥ kaśāghātamanusmaran || 54 ||
sarpo bhava durācāra vane ghoravapurmahān |
bahuvarṣasahasrāṇi yatra kleśo mahānbhavet || 55 ||
vicariṣyasi vīryeṇa punaḥ svargamavāpsyasi |

dṛṣṭvā yudhiṣṭhiraṃ nāma tava mokṣo bhaviṣyati || 56 ||
praśnānāmuttaraṃ śrutvā dharmaputramukhāttataḥ |
vyāsa uvāca
evaṃ śaptaḥ sa rājarṣiḥ stutvā taṃ munisattamam || 57 ||

svargātpapāta sahasā sarparūpadharo'bhavat |
bṛhaspatistato gatvā tarasā mānasaṃ prati || 58 ||
indrāya sarvavṛttāntaṃ kathayāmāsa vistarāt |
tacchrutvā maghavā rājñaḥ svargātpracyavanādikam || 59 ||
mudito'bhūnmahārāja sthitastatraiva vāsavaḥ |
devāśca munayo dṛṣṭvā nahuṣaṃ patitaṃ bhuvi || 60 ||
jagmuḥ sarve'pi tatraiva yatrendraḥ sarasi sthitaḥ |
tamāśvāsya surāḥ sarve munibhiḥ sahitāstadā || 61 ||
svarge samānayāmāsurmānapūrvaṃ śacīpatim |
samāgataṃ tataḥ śakraṃ sarve te munayaḥ surāḥ || 62 ||

sthāpayitvā''sane paścādabhiṣekaṃ dadhuḥ śivam |
indro'pi svāsanaṃ prāpya śacyā saha surālaye || 63 ||
cikrīḍa nandane ramye kānane premayuktayā |
vyāsa uvāca
evamindreṇa samprāptaṃ duḥkhaṃ paramadāruṇam || 64 ||
hatvāsuraṃ kāmarūpaṃ viśvarūpaṃ mahāmunim |
punardevyāḥ prasādena svasthānaṃ prāptavānnṛpa || 65 ||
etatte sarvamākhyātaṃ vṛtrāsuravadhāśrayam |
yatpṛṣṭo'haṃ tvayā rājan kathānakamanuttamam || 66 ||
yādṛśaṃ kurute karma tādṛśaṃ phalamāpnuyāt |
avaśyameva bhoktavyaṃ kṛtaṃ karma śubhāśubham || 67 ||

English translation

1-2. Vyasa said Indra was quite surprised to see in this state of solitude his dear wife S'achi, large-eyed and overwheinned with much sorrow and spoke thus “O Beloved! I am remaining here alone this desolate place unnoticed by all the Jivas; O Auspicious faced One! How have you come to know this! And how is it that you have come here!”

3-5. S'achi said O Lord of the Devas! I have been able to know this place where you are staying by the grace of Bhagavati's Feet and I will get you back by Her grace. The Devas and Munis all united have installed the King Nahusa in your throne. That fellow says “O fair One! I am now made the King Indra; therefore you worship me as your husband.” And thus oppresses me always. O Destroyer of other's strength! That vicious one speaks to me thus; I am weak; What can I do to him?

6. Indra said “O Beautiful One! I am now here waiting for the proper opportunity; O auspicious One! You should also make your mind calm and remain there, and wait for the proper time.”

7-12. Vyasa said: - O King! After Indra had spoken thus, S'achi Devi became sorrowful, drew a deep sigh and, trembling, said “O Fortunate One! How can I stay there? That vicious man, puffed up with vanity and proud of his position will forcibly bring me under his control. The Devas and Munis say this to me out of his fearO Beautiful One! The Lord of the Devas is now very much distressed

with the arrows of the Cupid; therefore go and worship him. O Tormentor of foes! How can the Brahmin Brihaspati protect me, being himself powerless and under the control of the Devas. O Lord! This is now my grave anxiety; I am a weak woman, having none to protect me and therefore always under the guidance of a man. Fate is now against me; how can I keep myself religious? I am a chaste woman, devoted to my husband; I have got no shelter there; who will protect me when I fall into misery!

13-21. Indra said “O Beautiful One! I will now tell you one means which, if you adopt, will no doubt preserve your character in times of crisis. Women cannot preserve their chastity when they are protected by others by thousand and one means; for lust penetrates into their restless minds and carries them to impure ways. It is the good and pure character that preserves a woman from a vicious course; therefore O Smiling One! You adopt this good conduct and character and remain steady in your place. In case that deceitful wicked King Nahusa shows his violence upon you, then take time and secretly cheat him, O Madalase! Go to him when there will be no other body present and say:"“o Lord of the world! Please come to me on a conveyance carried by the Risis (great ascetics), I will then be very delighted and gladly yield myself to you; this is certainly my vow.” O Beautiful One! When you will say thus, that King, blinded by passion, will engage the Munis for the carriers of his conveyance. The ascetics, then, will be angry and curse him; the Munis will certainly burn him by the fire of their wrath; and the Divine Mother will no doubt help you. He who remembers the lotus-feet of the Ambika Devi never meets with any difficulties; and if there arises any difficulty, know certainly that it is for his immeasurable benefit. Therefore worship, with your whole heart, the Mother of the Universe, Who resides in the jewelled island (Mani Dvipa) according to the words of the Guru Brihaspati.

22-25. Vyasa said O King! Hearing thus the Indra's words, S'achi Devi said “Let it be so” and went to Nahusa, filled with confidence and inspiration to carry on the future work. Nahusa was very glad to see S'achi Devi and spoke thus “O Sweet-speaking One! Are you all right? I am now completely yours; you have fulfilled my word; therefore I say truly that I am your servant. O Gentle-speaking One! When you have come to me, know that I am very glad. O Smiling One! Do not feel any shame before me. I am now your devotee; worship me. O large eyed One! Speak out what is that dear thing that I can do for you? I will carry that out at once.”

26-27. S'achi said “O Lord Vasava! You have done all the works; now I have got one desire to ask from you, kindly fulfil this and then I will be yours. O One full of auspiciousness! Now fulfil my desire; I am speaking this to you.”

28. Nahusa said “O Thou, having a face sweet like the Moon! Speak out your desire; I will carry it out. O Beautiful One with nice eye-brows! Even if that be unattainable, I will give that to you.”

29-31. S'achi said “O King of Kings! I cannot trust you; Swear on oath that you will fulfill my desire. O King! A truthful King very rare on this earth; I will speak out my desire when I will be convinced that you are bound by truth. O King! When you will fulfil my desire, I will always remain under your control; this I speak truly to you.”

32. Nahusa said “O Beautiful One! On all the sacrifices and gifts that I have ever made, I swear, on all my merits, that I will certainly carry out your word.”

33-37. S'achi said “Indra has got for his vehicles the horse Uchchais'rava, the Airavata elephant and the chariot; Vasudeva has got vehicle Garuda; Yama has got his buffalo; S'ankara his Bull; Brahma his Swan; Kartika has got his peacock and Ganes'a has got his mouse. But now, O Lord of the Devas! I want to see your vehicle, never witnessed before: I want to see the Munis and the great ascetics, observing vows, to be your vehicle; this is not Visnu's, Rudra's nor of the Devas, and Raks'asas. O King! Let the Munis carry your conveyance, this is my ever burning desire. O King of this earth! I know you the highest of all Devas; let your glory and splendour increase ever and ever; this is the intense desire reigning in my heart.”

38-56. Vyasa said O King! Hearing S'achi's words, Nahusa, weak in intellect, laughed and beguiled by the Maya of Bhagavati began to praise her and said at once “O Beautiful One! Truly you have made a

nice suggestion of my vehicle. O One having luxuriant hairs!

I will soon carry out your words. O Sweet-smiling One! Whoever is effeminate and of weak virility, he is never able to engage the Munis as his carriers; no doubt, my unbounded strength will be rendered manifest when I come to you on a vehicle carried by the Munis. What wonder is there that the seven Risis (the seven stars of the constellation Great Bear) and all the Devarsis would carry me, knowing me as the most capable and superior in all the three worlds by virtue of my sheer asceticism?" Vyasa said O King! The King Nahusa became very pleased and dismissed S'achi Devi. He, then, with a heart flamed with passion, called the Munis and said: -"o Munis! I am now become Indra and endowed with all powers thereof; therefore you all do my work without being at all surprised. I have got the seat of Indra but Indrani is not coming to me. I called her to my presence and when I informed her of my desire. She had spoken to me with affection the following words:- O Indra of the Devas! O Giver of one's honour! Better come to me on a vehicle carried by the Munis and do thus the one thing for me that I like. O Maharsis! To

carry out this task is, indeed, difficult for me; therefore do you all unite and, out of mercy, do this for me in all its completeness. My heart is being always burnt, as I am very much attached to the wife of Indra; so I take refuge unto you to do this wonderful work for me." Though this request was very indecent and greatly humiliating yet the Munis agreed to it, out of pity, and also impelled, as it were, by the great Fate. When the Great Seers, the Munis consented to this proposal, the King, whose heart was very much attached to the daughter of Puloma, became very glad and getting on the beautiful vehicle carried by the Munis, told them, move on quickly (Sarpa, Sarpa). Then the King Nahusa, getting very much impassioned, touched with his feet the heads of the Munis, and, being as it were smitten by the arrows of cupid, began to whip frequently the Risi Agastya, the best of the ascetics, who devoured the Raksasa Vatapi, who was the husband of Lopamudra and who drank out the ocean, saying move on, move on (Sarpa, Sarpa another meaning of which is Snake). The Muni, then, became very angry, on being thus whipped, and cursed him saying "'O Wicked One! As you are whipping me, saying Sarpa, Sarpa, so go and remain in the dense forest as a huge snake. When many years will elapse and when you will crawl on your own limb and suffer intense troubles, after that you will again come to heaven. You will be free from the curse when you will see the King Yudhisthira and hear from him the answers to several questions."

57-67. Vyasa said O King! Thus cursed, the King Nahusa began to chant hymns to that best of the Munis, and, while praising, fell from the Heavens and instantly turned into a snake. Brihaspati, then, quickly went to the Manasarovara Lake and informed Indra everything in detail. Indra became very glad on hearing in detail of the downfall of the King Nahusa from Heaven and remained there gladly. When the Devas and Munis saw this downfall into the earth of Nahusa, they all went to the Lake Manasarovara where Indra was staying. They then all encouraged Indra and honoured him by

bringing hinn back to the Heavens. All the Devas and Risis installed Indra on the throne and then performed the Inauguration ceremony of the all auspicious Devi. On getting back his own throne. Indra, too, began to sport in the beautiful Nandana Garden with his dear consort S'achi, in the home of the Devas. Vyasa said O King!

Indra had to suffer such severe hardships on account of his slaying the Maharsi VisVarupa, the Lord of the Asuras. Subsequently through the grace of the Devi, he got back his own seat. O King! Thus I have narrated before you to my best, this excellent story of the killing of Vritrasura and thus have answered your question. O Ornament of the Kuru family! The fruits will be exactly according to the Karma done. The effects of the Karma done must be borne whether they be auspicious or inauspicious. (So Indra had to suffer for his Karma, the killing of a Brahmana.)

Here ends the Ninth Chapter of the Sixth Book on Indra's getting the fruits of his killing a Brahmana and on the downfall of the King Nahusa from the Heavens in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 10

On The Phase Of Karma

Chapter 132 of 318 · 41 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
कथितं चरितं ब्रह्मञ्छक्रस्याद्भुतकर्मणः ।
स्थानभ्रंशस्तथा दुःखप्राप्तिरुक्ता विशेषतः ॥ १ ॥
यत्र देवाधिदेव्याश्च महिमातीव वर्णितः ।
सन्देहोऽत्र ममाप्यस्ति यच्छक्रोऽपि महातपाः ॥ २ ॥
देवाधिपत्यमासाद्य दुःसहं दुःखमन्वभूत् ।
मखानां तु शतं कृत्वा प्राप्तं स्थानमनुत्तमम् ॥ ३ ॥
देवेशत्वं च सम्प्राप्य भ्रष्टः स्थानादसौ कथम् ।
एतत्सर्वं समाचक्ष्व कारणं करुणानिधे ॥ ४ ॥
सर्वज्ञोऽसि मुनिश्रेष्ठ पुराणानां प्रवर्तकः ।
नावाच्यं महतां किञ्चिच्छिष्ये च श्रद्धयान्विते ॥ ५ ॥
तस्मात्कुरु महाभाग मत्सन्देहापनोदनम् ।
सूत उवाच
इति पृष्टः स राज्ञा वै तदा सत्यवतीसुतः ॥ ६ ॥

तमाहातिप्रसन्नात्मा यथानुक्रममुत्तरम् ।
व्यास उवाच
निबोध नृपतिश्रेष्ठ कारणं परमाद्भुतम् ॥ ७ ॥
कर्मणस्तु त्रिधा प्रोक्ता गतिस्तत्त्वविदां वरैः ।
सञ्चितं वर्तमानं च प्रारब्धमिति भेदतः ॥ ८ ॥
अनेकजन्मसञ्जातं प्राक्तनं सञ्चितं स्मृतम् ।
सात्त्विकं राजसं कर्म तामसं त्रिविधं पुनः ॥ ९ ॥
शुभं वाप्यशुभं भूप सञ्चितं बहुकालिकम् ।
अवश्यमेव भोक्तव्यं सुकृतं दुष्कृतं तथा ॥ १० ॥
जन्मजन्मनि जीवानां सञ्चितानां च कर्मणाम् ।
निःशेषस्तु क्षयो नाभूत्कल्पकोटिशतैरपि ॥ ११ ॥
क्रियमाणं च यत्कर्म वर्तमानं तदुच्यते ।
देहं प्राप्य शुभं वापि ह्यशुभं वा समाचरेत् ॥ १२ ॥
सञ्चितानां पुनर्मध्यात्समाहृत्य कियान्किल ।

देहारम्भे च समये कालः प्रेरयतीव तत् ॥ १३ ॥
प्रारब्धं कर्म विज्ञेयं भोगात्तस्य क्षयः स्मृतः ।

प्राणिभिः खलु भोक्तव्यं प्रारब्धं नात्र संशयः ॥ १४ ॥
पुरा कृतानि राजेन्द्र ह्यशुभानि शुभानि च ।
अवश्यमेव कर्माणि भोक्तव्यानीति निश्चयः ॥ १५ ॥
देवैर्मनुष्यैरसुरैर्यक्षगन्धर्वकिन्नरैः ।
कर्मैव हि महाराज देहारम्भस्य कारणम् ॥ १६ ॥
कर्मक्षये जन्मनाशः प्राणिनां नात्र संशयः ।
ब्रह्मा विष्णुस्तथा रुद्र इन्द्राद्याश्च सुरास्तथा ॥ १७ ॥
दानवा यक्षगन्धर्वाः सर्वे कर्मवशा किल ।
अन्यथा देहसम्बन्धः कथं भवति भूपते ॥ १८ ॥
कारणं यस्तु भोगस्य देहिनः सुखदुःखयोः ।
तस्मादनेकजन्मोत्थसञ्चितानां च कर्मणाम् ॥ १९ ॥
मध्ये वेगः समायाति कस्यचित्कालपाकतः ।

तत्प्रारब्धवशात्पुण्यं करोति च यथा तथा ॥ २० ॥
पापं करोति मनुजस्तथा देवादयोऽपि च ।
तथा नारायणो राजन्नरश्च धर्मजावुभौ ॥ २१ ॥
जातौ कृष्णार्जुनौ काममंशौ नारायणस्य तौ ।
पुराणपीठिकेयं वै मुनिभिः परिकीर्तिता ॥ २२ ॥
देवांशः स तु विज्ञेयो यो भवेद्विभवाधिकः ।
नानृषिः कुरुते काव्यं नारुद्रो रुद्रमर्चते ॥ २३ ॥
नादेवांशो ददात्यन्नं नाविष्णुः पृथिवीपतिः ।
इन्द्रादग्नेर्यमाद्विष्णोर्धनदादिति भूपते ॥ २४ ॥
प्रभुत्वं च प्रभावं च कोपं चैव पराक्रमम् ।
आदाय क्रियते नूनं शरीरमिति निश्चयः ॥ २५ ॥
यः कश्चिद्बलवाँल्लोके भाग्यवानथ भोगवान् ।
विद्यावान्दानवान्वापि स देवांशः प्रपद्यते ॥ २६ ॥
तथैवैते मयाख्याता पाण्डवाः पृथिवीपते ।

देवांशो वासुदेवोऽपि नारायणसमद्युतिः ॥ २७ ॥
शरीरं प्राणिनां नूनं भाजनं सुखदुःखयोः ।
शरीरी प्राप्नुयात्कामं सुखं दुःखमनन्तरम् ॥ २८ ॥
देही नास्ति वशः कोऽपि दैवाधीनः सदैव हि ।
जननं मरणं दुःखं सुखं प्राप्नोति चावशः ॥ २९ ॥
पाण्डवास्ते वने जाताः प्राप्तास्तु स्वगृहं पुनः ।
स्वबाहुबलतः पश्चाद्राजसूयं क्रतूत्तमम् ॥ ३० ॥
वनवासं पुनः प्राप्ता बहुदुःखकरं परम् ।
अर्जुनेन तपस्तप्तं दुष्करं ह्यजितेन्द्रियैः ॥ ३१ ॥
सन्तुष्टैस्तु सुरैर्दत्तं वरदानं पुनः शुभम् ।
नरदेहकृतं पुण्यं क्व गतं वनवासजम् ॥ ३२ ॥

नरदेहे तपस्तप्तं चोग्रं बदरिकाश्रमे ।
नार्जुनस्य शरीरे तत्फलदं सम्बभूव ह ॥ ३३ ॥
प्राणिनां देहसम्बन्धे गहना कर्मणो गतिः ।

दुर्ज्ञेया सर्वथा देवैर्मानवानां तु का कथा ॥ ३४ ॥
वासुदेवोऽपि सञ्जातः कारागारेऽतिसङ्कटे ।
नीतोऽसौ वसुदेवेन नन्दगोपस्य गोकुलम् ॥ ३५ ॥
एकादशैव वर्षाणि संस्थितस्तत्र भारत ।
पुनः स मथुरां गत्वा जघानोग्रसुतं बलात् ॥ ३६ ॥
मोचयामास पितरौ बन्धनाद्भृशदुःखितौ ।
उग्रसेनं च राजानञ्चकार मधुरापुरे ॥ ३७ ॥
जगाम द्वारवत्यां स म्लेच्छराजभयात्पुनः ।
सर्वं भाविवशात्कृष्णः कृतवान्पौरुषं महत् ॥ ३८ ॥
कृत्वा कार्याण्यनेकानि द्वारवत्यां जनार्दनः ।
देहं त्यक्त्वा प्रभासे तु सकुटुम्बो दिवं गतः ॥ ३९ ॥
पुत्राः पौत्राश्च सुहृदो भ्रातरो जामयस्तथा ।
प्रभासे यादवाः सर्वे विप्रशापात्क्षयं गताः ॥ ४० ॥
एवं ते कथिता राजन् कर्मणो गहना गतिः ।

वासुदेवोऽपि व्याधस्य बाणेन निधनं गतः ॥ ४१ ॥

Roman transliteration

janamejaya uvāca
kathitaṃ caritaṃ brahmañchakrasyād□bhutakarmaṇaḥ |
sthānabhraṃśastathā duḥkhaprāptiruktā viśeṣataḥ || 1 ||
yatra devādhidevyāśca mahimātīva varṇitaḥ |
sandeho'tra mamāpyasti yacchakro'pi mahātapāḥ || 2 ||
devādhipatyamāsādya duḥsahaṃ duḥkhamanvabhūt |
makhānāṃ tu śataṃ kṛtvā prāptaṃ sthānamanuttamam || 3 ||
deveśatvaṃ ca samprāpya bhraṣṭaḥ sthānādasau katham |
etatsarvaṃ samācakṣva kāraṇaṃ karuṇānidhe || 4 ||
sarvajño'si muniśreṣṭha purāṇānāṃ pravartakaḥ |
nāvācyaṃ mahatāṃ kiñcicchiṣye ca śraddhayānvite || 5 ||
tasmātkuru mahābhāga matsandehāpanodanam |
sūta uvāca
iti pṛṣṭaḥ sa rājñā vai tadā satyavatīsutaḥ || 6 ||

tamāhātiprasannātmā yathānukramamuttaram |
vyāsa uvāca
nibodha nṛpatiśreṣṭha kāraṇaṃ paramād□bhutam || 7 ||
karmaṇastu tridhā proktā gatistattvavidāṃ varaiḥ |
sañcitaṃ vartamānaṃ ca prārabdhamiti bhedataḥ || 8 ||
anekajanmasañjātaṃ prāktanaṃ sañcitaṃ smṛtam |
sāttvikaṃ rājasaṃ karma tāmasaṃ trividhaṃ punaḥ || 9 ||
śubhaṃ vāpyaśubhaṃ bhūpa sañcitaṃ bahukālikam |

avaśyameva bhoktavyaṃ sukṛtaṃ duṣkṛtaṃ tathā || 10 ||
janmajanmani jīvānāṃ sañcitānāṃ ca karmaṇām |
niḥśeṣastu kṣayo nābhūtkalpakoṭiśatairapi || 11 ||
kriyamāṇaṃ ca yatkarma vartamānaṃ taducyate |
dehaṃ prāpya śubhaṃ vāpi hyaśubhaṃ vā samācaret || 12 ||
sañcitānāṃ punarmadhyātsamāhṛtya kiyānkila |

dehārambhe ca samaye kālaḥ prerayatīva tat || 13 ||
prārabdhaṃ karma vijñeyaṃ bhogāttasya kṣayaḥ smṛtaḥ |
prāṇibhiḥ khalu bhoktavyaṃ prārabdhaṃ nātra saṃśayaḥ || 14 ||
purā kṛtāni rājendra hyaśubhāni śubhāni ca |
avaśyameva karmāṇi bhoktavyānīti niścayaḥ || 15 ||
devairmanuṣyairasurairyakṣagandharvakinnaraiḥ |
karmaiva hi mahārāja dehārambhasya kāraṇam || 16 ||
karmakṣaye janmanāśaḥ prāṇināṃ nātra saṃśayaḥ |
brahmā viṣṇustathā rudra indrādyāśca surāstathā || 17 ||
dānavā yakṣagandharvāḥ sarve karmavaśā kila |
anyathā dehasambandhaḥ kathaṃ bhavati bhūpate || 18 ||
kāraṇaṃ yastu bhogasya dehinaḥ sukhaduḥkhayoḥ |
tasmādanekajanmotthasañcitānāṃ ca karmaṇām || 19 ||
madhye vegaḥ samāyāti kasyacitkālapākataḥ |

tatprārabdhavaśātpuṇyaṃ karoti ca yathā tathā || 20 ||
pāpaṃ karoti manujastathā devādayo'pi ca |
tathā nārāyaṇo rājannaraśca dharmajāvubhau || 21 ||
jātau kṛṣṇārjunau kāmamaṃśau nārāyaṇasya tau |
purāṇapīṭhikeyaṃ vai munibhiḥ parikīrtitā || 22 ||
devāṃśaḥ sa tu vijñeyo yo bhavedvibhavādhikaḥ |
nānṛṣiḥ kurute kāvyaṃ nārudro rudramarcate || 23 ||
nādevāṃśo dadātyannaṃ nāviṣṇuḥ pṛthivīpatiḥ |
indrādagneryamādviṣṇordhanadāditi bhūpate || 24 ||
prabhutvaṃ ca prabhāvaṃ ca kopaṃ caiva parākramam |
ādāya kriyate nūnaṃ śarīramiti niścayaḥ || 25 ||
yaḥ kaścid□balavā~lloke bhāgyavānatha bhogavān |
vidyāvāndānavānvāpi sa devāṃśaḥ prapaḍhyate || 26 ||
tathaivaite mayākhyātā pāṇḍavāḥ pṛthivīpate |

devāṃśo vāsudevo'pi nārāyaṇasamadyutiḥ || 27 ||
śarīraṃ prāṇināṃ nūnaṃ bhājanaṃ sukhaduḥkhayoḥ |
śarīrī prāpnuyātkāmaṃ sukhaṃ duḥkhamanantaram || 28 ||
dehī nāsti vaśaḥ ko'pi daivādhīnaḥ sadaiva hi |
jananaṃ maraṇaṃ duḥkhaṃ sukhaṃ prāpnoti cāvaśaḥ || 29 ||
pāṇḍavāste vane jātāḥ prāptāstu svagṛhaṃ punaḥ |
svabāhubalataḥ paścādrājasūyaṃ kratūttamam || 30 ||
vanavāsaṃ punaḥ prāptā bahuduḥkhakaraṃ param |
arjunena tapastaptaṃ duṣkaraṃ hyajitendriyaiḥ || 31 ||
santuṣṭaistu surairdattaṃ varadānaṃ punaḥ śubham |
naradehakṛtaṃ puṇyaṃ kva gataṃ vanavāsajam || 32 ||
naradehe tapastaptaṃ cograṃ badarikāśrame |
nārjunasya śarīre tatphaladaṃ sambabhūva ha || 33 ||
prāṇināṃ dehasambandhe gahanā karmaṇo gatiḥ |

durjñeyā sarvathā devairmānavānāṃ tu kā kathā || 34 ||
vāsudevo'pi sañjātaḥ kārāgāre'tisaṅkaṭe |
nīto'sau vasudevena nandagopasya gokulam || 35 ||
ekādaśaiva varṣāṇi saṃsthitastatra bhārata |
punaḥ sa mathurāṃ gatvā jaghānograsutaṃ balāt || 36 ||
mocayāmāsa pitarau bandhanād□bhṛśaduḥkhitau |
ugrasenaṃ ca rājānañcakāra madhurāpure || 37 ||
jagāma dvāravatyāṃ sa mleccharājabhayātpunaḥ |
sarvaṃ bhāvivaśātkṛṣṇaḥ kṛtavānpauruṣaṃ mahat || 38 ||
kṛtvā kāryāṇyanekāni dvāravatyāṃ janārdanaḥ |
dehaṃ tyaktvā prabhāse tu sakuṭumbo divaṃ gataḥ || 39 ||
putrāḥ pautrāśca suhṛdo bhrātaro jāmayastathā |
prabhāse yādavāḥ sarve vipraśāpātkṣayaṃ gatāḥ || 40 ||
evaṃ te kathitā rājan karmaṇo gahanā gatiḥ |

vāsudevo'pi vyādhasya bāṇena nidhanaṃ gataḥ || 41 ||

English translation

1-5. Janamejaya said “O Brahmana! You have described in detail the wonderful character of Indra, his displacement from his Heavens, and his suffering many hardships and at the same time, you have described very widely the greatness of the Highest Goddess of the world. But one doubt has arisen in my mind that Indra was very powerful and when he got the lordship over the Devas, which means in other words that no trouble would pain him, how was it that he had to feel pain and agony? He got the Lordship of the Devas and his highest position by performing one hundred Horse Sacrifices; how was it, then that he was again displaced from that position? O Ocean of mercy! Kindly explain to me the causes of all these. You know everything; you are the best of the Munis and the maker of the Puranas; I am your devoted disciple; therefore nothing there can be that cannot be mentioned to me. So, O highly fortunate One! Kindly remove my doubts.” Suta said Thus asked by Janamejaya, Vyasa the son of Satyavati gladly spoke, in due order, the following words

6-29. Vyasa said O King! Hear, then the causes that are certainly very wonderful. The seers say that Karma is of three kinds Sahchita (accumulated), Vartamana (present) and Prarabdha (commenced). Each of these is again subdivided into three, Sattvik, Rajasik, and Tamasik. The accumulated effects of Karmas done in many past lives is called Sahchita, O King! The effects of this Sanchita Karma, be it auspicious or inauspicious, be it for a long or for a short time, must have to be enjoyed by the beings whether they be good or bad. This Sahchita Karma done by the embodied beings in several previous births, can never be totally exhausted even in hundred Koti Kalpas without their being enjoyed. The Karma that is being done by a JTva and that has not as yet been completed, that is called Vartamana Karma. The Jivas do this Vartamana Karma,

auspicious or inauspicious, in their present embodiments. At the time of birth, a part of the Sahchita Karma, the soul takes up for fructification. This part of Sahchita Karma is called Prarabdha Karma. This exhausts only when its effects have been fully borne out by the embodied soul. The beings cannot but bear the effects of this Prarabdha Karma. O King! Know this for certain that the effects of merits or demerits done previously must be borne by anybody, be he a Deva, or a man, or an Asura, or a Yaksa or a Gandharba. The acts done previously go to form the new births of all beings. When the Karma gets exhausted, then no more birth takes place. There is no doubt in this. Brahma, Visnu, Rudra, Indra and the other Devas, the Danavas, Yaksas, Gandharbas, all are under the control of this Karma. O King! Were it not so, how could they get bodies that are the causes of the enjoyments of

pains and pleasures of all the beings. Therefore, O King! Out of the Sahchita Karmas done in many previous births, some Karmas get ripe in due time and they manifest themselves; those manifested Sahchita Karmas are called Prarabdha Karmas (those that are being enjoyed by an individual in the present birth). Impelled by this Prarabdha Karma, the Devas and the human beings, all do meritorious acts as well as sinful acts. Thus Indra out of his past meritorious acts attained his Indraship, and, out of his past sinful acts, committed the sin Brahmahattya and so he was dislodged from his Indraship. What doubt can exist here? O King! So Nara and Narayana, the sons of Dharma, had to take births out of their previous Karmas; again Arjuna and Krisna were born out of their Karmic effects as part incarnations of this Nara and Narayana. The Munis describe this Karma as the basis of the Puranas. Know that he is born of a Deva who is very wealthy and prosperous; he who is not born of the part of a Muni, never writes any spiritual treatise on Jhana or Knowledge; he who is not born of Rudra, never worships Rudra; who is not born of a Deva never distributes rice in charity; he who is not born of S'ri Visnu, never becomes the king and lord of the earth. O King! The embodied souls derive their bodies certainly from Indra, Agni, Yama, Visnu, and Kuvera. Indra presides over lordship, Agni presides over energy, Yama presides over anger, and Visnu presides over strength. He

who is powerful, fortunate, enjoying many enjoyments, learned, charitable, is said to be born of a Devams'a. O Lord of the earth! Similarly the Pandavas and Vasudeva who was as glorious as Narayana were born of Devams'as. O King! Know this as quite certain that the bodies of the Jivas are the receptacles of pains and pleasures; and the embodied souls (Jivas) experience alternately pleasure and pain. No Jiva is independent; he is always under the Great Fate. He experiences birth, death, pleasure and pain, not out of his self will, but compelled and guided, as it were, by the unseen Fate.

30-41. O King! How very strong is that Fate can easily be judged by the following. The Pandavas were born in forest; then they went their own homes. They performed the Great Rajasuya Sacrifice by virtue of their own strength. After this they had to suffer their exiles in forest a much greater and more terrible hardship indeed! Next Arjuna performed a very hard asceticism when the Devas, not self- controlled, became pleased and granted him an auspicious boon.

Still he could not extricate himself from the hands of the terrible hardship; nowhere could be found the fruits of the merits acquired in the past when he was afterwards remaining in exile in his human body in the forest! The severe tapasya that he did in the Vadarikasrama in his past incarnation as Nara, the son of Dharma, did not bear any fruit in his Arjuna birth. Mysterious and inexplicable are the ways and means of Karma with which the bodies of the several beings are concerned. How could men get an idea of it when the Devas themselves are at a loss to solve it. Bhagavan Vasudeva had to take birth in the prison, a very critical and dangerous place; he was then carried by Vasudeva to the milkman Nanda's abode at Gokula; he remained there eleven years and thence came back to Mathura where he killed by force Kamsa, the son of Ugrasena. Then he released his sorrowful father and mother from the bonds of prison and made Ugrasena, the King of Mathura. Afterwards he went to Dvarka city, out of the fear of Kala Yavana, the King of the

MIechchas; thus Janardana Krisna performed many great and heroic deeds, being impelled by Fate. Then he left his mortal coil at Prabhasa, a place of pilgrimage, along with his relatives and acquaintances and then ascended to his Vaikuntha abode. All the Yadavas, sons, grandsons, friends, brothers, sisters and ladies of the houses all died under the curse of a Brahmin. O King! I have thus described to you the inexplicable ways of Karma.

What more shall I say than the fact that Vasudeva was killed by the arrows of a hunter!

Here ends the Tenth Chapter of the Sixth Book on the phase of Karma in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 11

On The Ascertainment Of Dharma

Chapter 133 of 318 · 65 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
भारावतारणार्थाय कथितं जन्म कृष्णयोः ।
संशयोऽयं द्विजश्रेष्ठ हृदये मम तिष्ठति ॥ १ ॥
पृथिवी गोस्वरूपेण ब्रह्माणं शरणं गता ।
द्वापरान्तेऽतिदीनार्ता गुरुभारप्रपीडिता ॥ २ ॥
वेधसा प्रार्थितो विष्णुः कमलापतिरीश्वरः ।
भूभारोत्तारणार्थाय साधूनां रक्षणाय च ॥ ३ ॥
भगवन् भारते खण्डे देवैः सह जनार्दन ।
अवतारं गृहाणाशु वसुदेवगृहे विभो ॥ ४ ॥
एवं सम्प्रार्थितो धात्रा भगवान्देवकीसुतः ।
बभूव सह रामेण भूभारोत्तारणाय वै ॥ ५ ॥
कियानुत्तारितो भारो हत्वा दुष्टाननेकशः ।
ज्ञात्वा सर्वान्दुराचारान्पापबुद्धिनृपानिह ॥ ६ ॥
हतो भीष्मो हतो द्रोणो विराटो द्रुपदस्तथा ।

बाह्लीकः सोमदत्तश्च कर्णो वैकर्तनस्तथा ॥ ७ ॥
यैर्लुण्ठितं धनं सर्वं हताश्च हरियोषितः ।
कथं न नाशिता दुष्टा ये स्थिताः पृथिवीतले ॥ ८ ॥
आभीराश्च शका म्लेच्छा निषादाः कोटिशस्तथा ।
भारावतरणं किं तत्कृतं कृष्णेन धीमता ॥ ९ ॥
सन्देहोऽयं महाभाग न निवर्तति चित्ततः ।
कलावस्मिन्प्रजाः सर्वाः पश्यतः पापनिश्चयाः ॥ १० ॥
व्यास उवाच
राजन् यस्मिन्युगे यादृक्प्रजा भवति कालतः ।
नान्यथा तद्भवेन्नूनं युगधर्मोऽत्र कारणम् ॥ ११ ॥
ये धर्मरसिका जीवास्ते वै सत्ययुगेऽभवन् ।
धर्मार्थरसिका ये तु ते वै त्रेतायुगेऽभवन् ॥ १२ ॥
धर्मार्थकामरसिका द्वापरे चाभवन्युगे ।
अर्थकामपराः सर्वे कलावस्मिन्भवन्ति हि ॥ १३ ॥

युगधर्मस्तु राजेन्द्र न याति व्यत्ययं पुनः ।
कालः कर्तास्ति धर्मस्य ह्यधर्मस्य च वै पुनः ॥ १४ ॥

राजोवाच
ये तु सत्ययुगे जीवा भवन्ति धर्मतत्पराः ।
कुत्र तेऽद्य महाभाग तिष्ठन्ति पुण्यभागिनः ॥ १५ ॥
त्रेतायुगे द्वापरे वा ये दानव्रतकारकाः ।
वर्तन्ते मुनयः श्रेष्ठाः कुत्र ब्रूहि पितामह ॥ १६ ॥
कलावद्य दुराचारा येऽत्र सन्ति गतत्रपाः ।
आद्ये युगे क्व यास्यन्ति पापिष्ठा देवनिन्दकाः ॥ १७ ॥
एतत्सर्वं समाचक्ष्व विस्तरेण महामते ।
सर्वथा श्रोतुकामोऽस्मि यदेतद्धर्मनिर्णयम् ॥ १८ ॥
व्यास उवाच
ये वै कृतयुगे राजन् सम्भवन्तीह मानवाः ।
कृत्वा ते पुण्यकर्माणि देवलोकान्व्रजन्ति वै ॥ १९ ॥

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च नृपसत्तम ।
स्वधर्मनिरता यान्ति लोकान्कर्मजितान्किल ॥ २० ॥
सत्यं दया तथा दानं स्वदारगमनं तथा ।
अद्रोहः सर्वभूतेषु समता सर्वजन्तुषु ॥ २१ ॥
एतत्साधारणं धर्मं कृत्वा सत्ययुगे पुनः ।
स्वर्गं यान्तीतरे वर्णा धर्मतो रजकादयः ॥ २२ ॥
तथा त्रेतायुगे राजन् द्वापरेऽथ युगे तथा ।
कलावस्मिन्युगे पापा नरकं यान्ति मानवाः ॥ २३ ॥
तावत्तिष्ठन्ति ते तत्र यावत्स्याद्युगपर्ययः ।
पुनश्च मानुषे लोके भवन्ति भुवि मानवाः ॥ २४ ॥
यदा सत्ययुगस्यादिः कलेरन्तश्च पार्थिव ।
तदा स्वर्गात्पुण्यकृतो जायन्ते किल मानवाः ॥ २५ ॥
यदा कलियुगस्यादिर्द्वापरस्य क्षयस्तथा ।
नरकात्पापिनः सर्वे भवन्ति भुवि मानवाः ॥ २६ ॥

एवं कालसमाचारो नान्यथाभूत्कदाचन ।
तस्मात्कलिरसत्कर्ता तस्मिंस्तु तादृशी प्रजा ॥ २७ ॥
कदाचिद्दैवयोगात्तु प्राणिनां व्यत्ययो भवेत् ।
कलौ ये साधवः केचिद्द्वापरे सम्भवन्ति ते ॥ २८ ॥
तथा त्रेतायुगे केचित्केचित्सत्ययुगे तथा ।
दुष्टाः सत्ययुगे ये तु ते भवन्ति कलावपि ॥ २९ ॥
कृतकर्मप्रभावेण प्राप्नुवन्त्यसुखानि च ।
पुनश्च तादृशं कर्म कुर्वन्ति युगभावतः ॥ ३० ॥
जनमेजय उवाच
युगधर्मान्महाभाग ब्रूहि सर्वानशेषतः ।
यस्मिन्वै यादृशो धर्मो ज्ञातुमिच्छामि तं तथा ॥ ३१ ॥

व्यास उवाच
निबोध नृपशार्दूल दृष्टान्तं ते ब्रवीम्यहम् ।
साधूनामपि चेतांसि युगभावाद्भ्रमन्ति हि ॥ ३२ ॥

पितुर्यथा ते राजेन्द्र वुद्धिर्विप्रावहेलने ।
कृता वै कलिना राजन् धर्मज्ञस्य महात्मनः ॥ ३३ ॥
अन्यथा क्षत्रियो राजा ययातिकुलसम्भवः ।
तापसस्य गले सर्पं मृतं कस्मादयोजयत् ॥ ३४ ॥
सर्वं युगबलं राजन्वेदितव्यं विजानता ।
प्रयत्नेन हि कर्तव्यं धर्मकर्म विशेषतः ॥ ३५ ॥
नूनं सत्ययुगे राजन् ब्राह्मणा वेदपारगाः ।
पराशक्त्यर्चनरता देवीदर्शनलालसाः ॥ ३६ ॥
गायत्रीप्रणवासक्ता गायत्रीध्यानकारिणः ।
गायत्रीजपसंसक्ता मायाबीजैकजापिनः ॥ ३७ ॥
ग्रामे ग्रामे पराम्बायाः प्रासादकरणोत्सुकाः ।
स्वकर्मनिरताः सर्वे सत्यशौचदयान्विताः ॥ ३८ ॥
त्रय्युक्तकर्मनिरतास्तत्त्वज्ञानविशारदाः ।
अभवन्क्षत्रियास्तत्र प्रजाभरणतत्पराः ॥ ३९ ॥

वैश्यास्तु कृषिवाणिज्यगोसेवानिरतास्तथा ।
शूद्राः सेवापरास्तत्र पुण्ये सत्ययुगे नृप ॥ ४० ॥
पराम्बापूजनासक्ताः सर्वे वर्णाः परे युगे ।
तथा त्रेतायुगे किञ्चिन्न्यूना धर्मस्य संस्थितिः ॥ ४१ ॥
द्वापरे च विशेषेण न्यूना सत्ययुगस्थितिः ।
पूर्वं ये राक्षसा राजन् ते कलौ ब्राह्मणाः स्मृताः ॥ ४२ ॥
पाखण्डनिरताः प्रायो भवन्ति जनवञ्चकाः ।
असत्यवादिनः सर्वे वेदधर्मविवर्जिताः ॥ ४३ ॥
दाम्भिका लोकचतुरा मानिनो वेदवर्जिताः ।
शूद्रसेवापराः केचिन्नानाधर्मप्रवर्तकाः ॥ ४४ ॥
वेदनिन्दाकराः क्रूरा धर्मभ्रष्टातिवादुकाः ।
यथा यथा कलिर्वृद्धिं याति राजंस्तथा तथा ॥ ४५ ॥
धर्मस्य सत्यमूलस्य क्षयः सर्वात्मना भवेत् ।
तथैव क्षत्रिया वैश्याः शूद्राश्च धर्मवर्जिताः ॥ ४६ ॥

असत्यवादिनः पापास्तथा वर्णेतराः कलौ ।
शूद्रधर्मरता विप्राः प्रतिग्रहपरायणाः ॥ ४७ ॥
भविष्यन्ति कलौ राजन् युगे वृद्धिं गताः किल ।
कामचाराः स्त्रियः कामलोभमोहसमन्विताः ॥ ४८ ॥
पापा मिथ्याभिवादिन्यः सदा क्लेशरता नृप ।
स्वभर्तृवञ्चका नित्यं धर्मभाषणपण्डिताः ॥ ४९ ॥

भवन्त्येवंविधा नार्यः पापिष्ठाश्च कलौ युगे ।
आहारशुद्ध्या नृपते चित्तशुद्धिस्तु जायते ॥ ५० ॥
शुद्धे चित्ते प्रकाशः स्याद्धर्मस्य नृपसत्तम ।
वृत्तसङ्करदोषेण जायते धर्मसङ्करः ॥ ५१ ॥
धर्मस्य सङ्करे जाते नूनं स्याद्वर्णसङ्करः ।
एवं कलियुगे भूप सर्वधर्मविवर्जिते ॥ ५२ ॥
स्ववर्णधर्मवार्तैषा न कुत्राप्युपलभ्यते ।
महान्तोऽपि च धर्मज्ञा अधर्मं कुर्वते नृप ॥ ५३ ॥

कलिस्वभाव एवैष परिहार्यो न केनचित् ।
तस्मादत्र मनुष्याणां स्वभावात्पापकारिणाम् ॥ ५४ ॥
निष्कृतिर्न हि राजेन्द्र सामान्योपायतो भवेत् ।
जनमेजय उवाच
भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ॥ ५५ ॥
कलावधर्मबहुले नराणां का गतिर्भवेत् ।
यद्यस्ति तदुपायश्चेद्दयया तं वदस्व मे ॥ ५६ ॥
व्यास उवाच
एक एव महाराज तत्रोपायोऽस्ति नापरः ।
सर्वदोषनिरासार्थं ध्यायेद्देवीपदाम्बुजम् ॥ ५७ ॥
न सन्त्यघानि तावन्ति यावती शक्तिरस्ति हि ।
नास्ति देव्याः पापदाहे तस्माद्भीतिः कुतो नृप ॥ ५८ ॥
अवशेनापि यन्नाम लीलयोच्चारितं यदि ।
किं किं ददाति तज्ज्ञातुं समर्था न हरादयः ॥ ५९ ॥

प्रायश्चित्तं तु पापानां श्रीदेवीनामसंस्मृतिः ।
तस्मात्कलिभयाद्राजन् पुण्यक्षेत्रे वसेन्नरः ॥ ६० ॥
निरन्तरं पराम्बाया नामसंस्मरणं चरेत् ।
छित्त्वा भित्त्वा च भूतानि हत्वा सर्वमिदं जगत् ॥ ६१ ॥
देवीं नमति भक्त्या यो न स पापैर्विलिप्यते ।
रहस्यं सर्वशास्त्राणां मया राजन्नुदीरितम् ॥ ६२ ॥
विमृश्यैतदशेषेण भज देवीपदाम्बुजम् ।
अजपां नाम गायत्रीं जपन्ति निखिला जनाः ॥ ६३ ॥
महिमानं न जानन्ति मायाया वैभवं महत् ।
गायत्रीं ब्राह्मणाः सर्वे जपन्ति हृदयान्तरे ॥ ६४ ॥
महिमानं न जानन्ति मायाया वैभवं महत् ।
एतत्सर्वं समाख्यातं यत्पृष्टं तत्त्वया नृप ।
युगधर्मव्यवस्थायां किं भूयः श्रोतुमिच्छसि ॥ ६५ ॥

Roman transliteration

janamejaya uvāca
bhārāvatāraṇārthāya kathitaṃ janma kṛṣṇayoḥ |
saṃśayo'yaṃ dvijaśreṣṭha hṛdaye mama tiṣṭhati || 1 ||
pṛthivī gosvarūpeṇa brahmāṇaṃ śaraṇaṃ gatā |
dvāparānte'tidīnārtā gurubhāraprapīḍitā || 2 ||
vedhasā prārthito viṣṇuḥ kamalāpatirīśvaraḥ |
bhūbhārottāraṇārthāya sādhūnāṃ rakṣaṇāya ca || 3 ||
bhagavan bhārate khaṇḍe devaiḥ saha janārdana |
avatāraṃ gṛhāṇāśu vasudevagṛhe vibho || 4 ||
evaṃ samprārthito dhātrā bhagavāndevakīsutaḥ |
babhūva saha rāmeṇa bhūbhārottāraṇāya vai || 5 ||
kiyānuttārito bhāro hatvā duṣṭānanekaśaḥ |
jñātvā sarvāndurācārānpāpabuddhinṛpāniha || 6 ||
hato bhīṣmo hato droṇo virāṭo drupadastathā |

bāhlīkaḥ somadattaśca karṇo vaikartanastathā || 7 ||
yairluṇṭhitaṃ dhanaṃ sarvaṃ hṛtāśca hariyoṣitaḥ |
kathaṃ na nāśitā duṣṭā ye sthitāḥ pṛthivītale || 8 ||
ābhīrāśca śakā mlecchā niṣādāḥ koṭiśastathā |
bhārāvataraṇaṃ kiṃ tatkṛtaṃ kṛṣṇena dhīmatā || 9 ||
sandeho'yaṃ mahābhāga na nivartati cittataḥ |
kalāvasminmajāḥ sarvāḥ paśyataḥ pāpaniścayāḥ || 10 ||
vyāsa uvāca
rājan yasminyuge yādṛkprajā bhavati kālataḥ |
nānyathā tad□bhavennūnaṃ yugadharmo'tra kāraṇam || 11 ||
ye dharmarasikā jīvāste vai satyayuge'bhavan |
dharmārtharasikā ye tu te vai tretāyuge'bhavan || 12 ||
dharmārthakāmarasikā dvāpare cābhavanyuge |
arthakāmaparāḥ sarve kalāvasminbhavanti hi || 13 ||

yugadharmastu rājendra na yāti vyatyayaṃ punaḥ |
kālaḥ kartāsti dharmasya hyadharmasya ca vai punaḥ || 14 ||
rājovāca
ye tu satyayuge jīvā bhavanti dharmatatparāḥ |
kutra te'dya mahābhāga tiṣṭhanti puṇyabhāginaḥ || 15 ||
tretāyuge dvāpare vā ye dānavratakārakāḥ |
vartante munayaḥ śreṣṭhāḥ kutra brūhi pitāmaha || 16 ||
kalāvadya durācārā ye'tra santi gatatrapāḥ |
ādye yuge kva yāsyanti pāpiṣṭhā devanindakāḥ || 17 ||
etatsarvaṃ samācakṣva vistareṇa mahāmate |
sarvathā śrotukāmo'smi yadetaddharmanirṇayam || 18 ||
vyāsa uvāca
ye vai kṛtayuge rājan sambhavantīha mānavāḥ |
kṛtvā te puṇyakarmāṇi devalokānvrajanti vai || 19 ||

brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāśca nṛpasattama |
svadharmaniratā yānti lokānkarmajitānkila || 20 ||
satyaṃ dayā tathā dānaṃ svadāragamanaṃ tathā |
adrohaḥ sarvabhūteṣu samatā sarvajantuṣu || 21 ||
etatsādhāraṇaṃ dharmaṃ kṛtvā satyayuge punaḥ |
svargaṃ yāntītare varṇā dharmato rajakādayaḥ || 22 ||
tathā tretāyuge rājan dvāpare'tha yuge tathā |
kalāvasminyuge pāpā narakaṃ yānti mānavāḥ || 23 ||

tāvattiṣṭhanti te tatra yāvatsyādyugaparyayaḥ |
punaśca mānuṣe loke bhavanti bhuvi mānavāḥ || 24 ||
yadā satyayugasyādiḥ kalerantaśca pārthiva |
tadā svargātpuṇyakṛto jāyante kila mānavāḥ || 25 ||
yadā kaliyugasyādirdvāparasya kṣayastathā |
narakātpāpinaḥ sarve bhavanti bhuvi mānavāḥ || 26 ||

evaṃ kālasamācāro nānyathābhūtkadācana |
tasmātkalirasatkartā tasmiṃstu tādṛśī prajā || 27 ||
kadāciddaivayogāttu prāṇināṃ vyatyayo bhavet |
kalau ye sādhavaḥ kecid□dvāpare sambhavanti te || 28 ||
tathā tretāyuge kecitkecitsatyayuge tathā |
duṣṭāḥ satyayuge ye tu te bhavanti kalāvapi || 29 ||
kṛtakarmaprabhāveṇa prāpnuvantyasukhāni ca |
punaśca tādṛśaṃ karma kurvanti yugabhāvataḥ || 30 ||
janamejaya uvāca
yugadharmānmahābhāga brūhi sarvānaśeṣataḥ |
yasminvai yādṛśo dharmo jñātumicchāmi taṃ tathā || 31 ||
vyāsa uvāca
nibodha nṛpaśārdūla dṛṣṭāntaṃ te bravīmyaham |
sādhūnāmapi cetāṃsi yugabhāvād□bhramanti hi || 32 ||

pituryathā te rājendra vuddhirviprāvahelane |
kṛtā vai kalinā rājan dharmajñasya mahātmanaḥ || 33 ||
anyathā kṣatriyo rājā yayātikulasambhavaḥ |
tāpasasya gale sarpaṃ mṛtaṃ kasmādayojayat || 34 ||
sarvaṃ yugabalaṃ rājanveditavyaṃ vijānatā |
prayat□nena hi kartavyaṃ dharmakarma viśeṣataḥ || 35 ||
nūnaṃ satyayuge rājan brāhmaṇā vedapāragāḥ |
parāśaktyarcanaratā devīdarśanalālasāḥ || 36 ||
gāyatrīpraṇavāsaktā gāyatrīdhyānakāriṇaḥ |
gāyatrījapasaṃsaktā māyābījaikajāpinaḥ || 37 ||
grāme grāme parāmbāyāḥ prāsādakaraṇotsukāḥ |
svakarmaniratāḥ sarve satyaśaucadayānvitāḥ || 38 ||
trayyuktakarmaniratāstattvajñānaviśāradāḥ |
abhavankṣatriyāstatra prajābharaṇatatparāḥ || 39 ||

vaiśyāstu kṛṣivāṇijyagosevāniratāstathā |
śūdrāḥ sevāparāstatra puṇye satyayuge nṛpa || 40 ||
parāmbāpūjanāsaktāḥ sarve varṇāḥ pare yuge |
tathā tretāyuge kiñcinnyūnā dharmasya saṃsthitiḥ || 41 ||
dvāpare ca viśeṣeṇa nyūnā satyayugasthitiḥ |
pūrvaṃ ye rākṣasā rājan te kalau brāhmaṇāḥ smṛtāḥ || 42 ||
pākhaṇḍaniratāḥ prāyo bhavanti janavañcakāḥ |
asatyavādinaḥ sarve vedadharmavivarjitāḥ || 43 ||
dāmbhikā lokacaturā mānino vedavarjitāḥ |
śūdrasevāparāḥ kecinnānādharmapravartakāḥ || 44 ||
vedanindākarāḥ krūrā dharmabhraṣṭātivādukāḥ |
yathā yathā kalirvṛddhiṃ yāti rājaṃstathā tathā || 45 ||
dharmasya satyamūlasya kṣayaḥ sarvātmanā bhavet |
tathaiva kṣatriyā vaiśyāḥ śūdrāśca dharmavarjitāḥ || 46 ||

asatyavādinaḥ pāpāstathā varṇetarāḥ kalau |
śūdradharmaratā viprāḥ pratigrahaparāyaṇāḥ || 47 ||
bhaviṣyanti kalau rājan yuge vṛddhiṃ gatāḥ kila |
kāmacārāḥ striyaḥ kāmalobhamohasamanvitāḥ || 48 ||
pāpā mithyābhivādinyaḥ sadā kleśaratā nṛpa |
svabhartṛvañjakā nityaṃ dharmabhāṣaṇapaṇḍitāḥ || 49 ||
bhavantyevaṃvidhā nāryaḥ pāpiṣṭhāśca kalau yuge |
āhāraśuddhyā nṛpate cittaśuddhistu jāyate || 50 ||
śuddhe citte prakāśaḥ syāddharmasya nṛpasattama |
vṛttasaṅkaradoṣeṇa jāyate dharmasaṅkaraḥ || 51 ||
dharmasya saṅkare jāte nūnaṃ syādvarṇasaṅkaraḥ |
evaṃ kaliyuge bhūpa sarvadharmavivarjite || 52 ||
svavarṇadharmavārtaiṣā na kutrāpyupalabhyate |
mahānto'pi ca dharmajñā adharmaṃ kurvate nṛpa || 53 ||

kalisvabhāva evaiṣa parihāryo na kenacit |
tasmādatra manuṣyāṇāṃ svabhāvātpāpakāriṇām || 54 ||
niṣkṛtirna hi rājendra sāmānyopāyato bhavet |
janamejaya uvāca
bhagavansarvadharmajña sarvaśāstraviśārada || 55 ||
kalāvadharmabahule narāṇāṃ kā gatirbhavet |
yadyasti tadupāyaśceddayayā taṃ vadasva me || 56 ||
vyāsa uvāca
eka eva mahārāja tatropāyo'sti nāparaḥ |
sarvadoṣanirāsārthaṃ dhyāyeddevīpadāmbujam || 57 ||
na santyaghāni tāvanti yāvatī śaktirasti hi |
nāsti devyāḥ pāpadāhe tasmād□bhītiḥ kuto nṛpa || 58 ||
avaśenāpi yannāma līlayoccāritaṃ yadi |
kiṃ kiṃ dadāti tajjñātuṃ samarthā na harādayaḥ || 59 ||

prāyaścittaṃ tu pāpānāṃ śrīdevīnāmasaṃsmṛtiḥ |
tasmātkalibhayād□rājan puṇyakṣetre vasennaraḥ || 60 ||
nirantaraṃ parāmbāyā nāmasaṃsmaraṇaṃ caret |
chittvā bhittvā ca bhūtāni hatvā sarvamidaṃ jagat || 61 ||
devīṃ namati bhaktyā yo na sa pāpairvilipyate |
rahasyaṃ sarvaśāstrāṇāṃ mayā rājannudīritam || 62 ||
vimṛśyaitadaśeṣeṇa bhaja devīpadāmbujam |
ajapāṃ nāma gāyatrīṃ japanti nikhilā janāḥ || 63 ||
mahimānaṃ na jānanti māyāyā vaibhavaṃ mahat |
gāyatrīṃ brāhmaṇāḥ sarve japanti hṛdayāntare || 64 ||
mahimānaṃ na jānanti māyāyā vaibhavaṃ mahat |
etatsarvaṃ samākhyātaṃ yatpṛṣṭaṃ tattvayā nṛpa |
yugadharmavyavasthāyāṃ kiṃ bhūyaḥ śrotumicchasi || 65 ||

English translation

1-10. Janamejaya said "O King of the Brahmanas! You said that Rama and Krisna took their incarnations to relieve the burden of earth. One great doubt arises in my mind on this point. At the end of the Dvapara Yuga, the Earth, burdened and oppressed very much, assumed, in anguish, the form of a cow and took refuge under Brahma. Brahma, then, went with the Earth to Visnu, the Lord of Laksmi, and thus prayed, "O Bibhu! Let You, with all the other gods, incarnate soon on earth at the house of Vasudeva to relieve the Earth of Her load, as well as to protect the righteous." When Brahma

thus prayed, the Bhagavan Visnu incarnated as the son of Devaki, along with Balarama to lessen the burden of the Earth. And, in fact, he relieved, to a certain extent, the Earth by killing many vicious persons and many wicked and irreligious Kings. But, along with that, Bhisma, Drona, Virata, Drupada, Somadatta, and Kama, the son of the Sun were killed. But, See! that those who plundered afterwards His riches, and stole away the wives of Hari, those crores of Abhiras, S'akas, MIechchas, and Nisadas and other vicious people remained alive; and how could it, then, be said that the Earth was relieved when Krisna did not kill those people! O Fortunate One! When I see all the people in this Kali Yuga addicted to sinful acts, this great doubt is not going out of my mind (how the Earth had been relieved of Her load).

11-14. Vyasa said O King! As the Yuga changes, so the people changes in course of time. Nothing can alter its course, for this is caused by the Yuga Dharma (the Dharma peculiar to each Yuga). Therefore if all the subjects that are considered wicked and vicious according to the law of the Yuga Dharma, then this creation would be destroyed; hence Krisna killed only those Danavas and vicious Ksattriyas that were really the burden of Earth. O King! The persons that are devoted to religion take their births in the Satya Yuga; those

that are fond of religion and wealth they become manifest in the Treta Yuga; those that like Dharma (religion), Artha (wealth) and Kama (desires), they are born in the Dvapara Yuga, and those that dote on wealth and lust, they are seen in the Kali Yuga. O King! Know this as certain that these characteristics, peculiar to each Yuga, never vary; and know this too, that Time, the Lord of Dharma and Adharma, is always present.

15-18. The King said "O Intelligent One! Where are those pious persons now that were born as high-souled religious persons in the Satya Yuga; where are those Munis now who were devoted to charity in the Treta or Dvapara Yuga? Again where will go these shameless and merciless persons, that are being seen now in this Kali Yuga, these vicious creatures that revile their own Gurus? O Highly Intelligent One! I am very eager to know how these religious matters are brought to a decision and settlement; kindly describe to me in detail all these secret truths."

19-30. Vyasa said:-- O King! Persons, born in the Satya Yuga, that perform acts of merit, go to the Deva Loka. O King! The Brahmins, Ksattriyas, Vais'yas and S'udras, if they remain in their own spheres and if they be devoted to religious acts, go to their respective spheres, earned by their meritorious deeds. By virtue of truth, mercy, charity, going to one's own wives, not injuring animals, and having no jealousy and showing mercy equally towards all, by practising these universal forms of religion, even the lowest castes, e.g., washermen and others all go to the Paradise. So in the Treta and Dvapara Yugas men go to Heaven by virtue of their merits, earned in practising their own Dharma; but in this Kali Yuga persons addicted to vicious acts go to terrible hells and remain there till the end of the Kali Yuga when they will be again born in this earth. O King! When the Satya Yuga begins and the Kali Yuga ends, at this junction time, the virtuous highsouled persons descend from Heaven and are born

on this earth; and when the Kali begins and the Dvapara ends, the vicious souls come on the earth again from their hells. O King! Know this as the course of Time; it never becomes otherwise. See, then, that the Kali Yuga tends to do vicious things and the people, therefore, become vicious. At times, the birth of beings takes place otherwise than the laws of Yugas, out of the strange combinations of Fate (i.e., good persons are seen in the Kali and vicious persons are seen in the Satya). For this reason those that do meritorious acts in the Kali Yuga are born as men in the Dvapara; so the Dvapara good persons take their births as men in the Treta; and the Treta good persons are born as men in the Satya Yuga. Again those who are vicious in the Satya Yuga become

persons of the Kali Yuga. The JTvas suffer miseries on account of their own bad Karmas; they again suffer more miseries by doing over and over again those bad Karmas by virtue of the Yuga Dharma.

31. Janamejaya said "O Bhagavan! Describe particularly the details of the Yuga Dharma. I am now very desirous to hear which Dharma is for which Yuga?"

32-54. Vyasa said O King! I will now show to you by example the influence of the religion peculiar to each Yuga; hear it attentively. O King! The hearts even of saints are quite disturbed by the Yuga Dharma. See! Your father was a religious and high-souled monarch; still the wicked Kali defiled his mind and prompted him to do an act very insulting to a Brahmana. Otherwise why would he, being a renowned prince amongst the Ksattriyas and a descendant of Yayati, thus go and encircle a snake round the throat of an ascetic Brahmin? Therefore, O King! All actions are being influenced by the Yuga Dharma. The Pundits, also recognise this. If you try your best to perform any religious act, even then the Yuga Dharma would prevail, yet you would be able to perform to a certain extent, a part of your intention. O King! In the Satya Yuga, the Brahmins were versed in

the Vedas, always devoted to worship the Highest Force, with an ardent desire to see the Devi; they were devoted to Gayatri with Pranava, devoted to the meditation of Gayatri, always reciting silently Gayatri, and the Mayavija Mantram, the chief mantram. In every village, the Brahmins were very eager to erect temples of the Devi Maha Maya Ambika and were truthful, merciful and pure and devoted to their own respective works. The Ksattriyas, skilled in the science of the highest knowledge, were ever engaged in doing things ordained by the Vedas and were always intent in protecting well their subjects. The Vais'yas did their cultivation and trade and the S'udras always served the other three castes. Thus, in the Satya Yuga, all the Varnas (castes) were devoted to the worship of the Devi Ambika, the Highest S'akti; but in the Treta Yuga, the observance of the religion declined a little and in the Dvapara, it declined very much. O Ornament of Indra! Those who were Raksasas before, they become the Brahmins of the Kali Yuga; they are the flowers of atheists, deceptors of men, untruthful, without any Vedas, devoid of the Vedic practices, arrogant, cunning, egoistic, and capable only to serve the S'udras. Some of them try to find fault with the Sanatan Dharma and are the promulgators of various other creeds, wicked, fallen from their religion and given to much talking. O King! As Kali gets stronger, so the true religion declines and ultimately dies; and, in that proportion, the Ksattriyas, Vais'yas and S'udras are also devoid of their religion. When Kali will be in full swing, the Ksattriyas, Vais'yas and S'udras will all be untruthful, vicious; the Brahmins will act like S'udras and will accept other's gifts. O King! The women in the Kali Yuga would be very passionate, avaricious and ignorant. They would be very powerful and insolent, wilful, vicious and untruthful and so would be a source of pain to the society. They would think themselves vainly religious and learned and would be always ready to impart religious instructions and deceive their own husbands and be exceedingly vicious. O King! Our minds are purified by the food that we take; when our minds are pure, the Light of Dharma shines clearly. The customs and practices of Varna and As'rama Dharmas get intermixed with each other and so arises the fault of Dharma S'amkara (i.e., mixture of the several

parts of religion with each other). When the Dharma S'amkara creeps in, the Varna S'ankara is seen (i.e., purity in blood and other matters of birth are lost). Thus, in the Kali Yuga, all the Dharmas will gradually die out and ultimately nothing will be heard about one's own religion. O King! In this Yuga even the religious high-souled persons will be found to do irreligious acts! The nature of Kali is so; nobody will be able to quit it. O King! Thus, in this age, men naturally commit vicious things; with ordinary means, therefore, no one becomes able to extricate from the worst vicious habits.

55-56. Janamejaya said "O Bhagavan! You know all and you are versed in all the S'astras; what will be the fate of so many persons in this Kali Yuga? If there be any path, kindly describe it to me."

57-65. Vyasa said O King! There is only one path and none other which can save a man from the sin of this Kali; and that is this The Jivas must meditate on the lotus-feet of the Highest Devi for the purification of all their faults and sins. O King! There is so much strength in Her sin-destroying Name, that the amount of sin in this world falls much less in proportion to that. Where, then, is the cause of fear? Her Name, uttered at random, even in an unconscious state, bestows so much unspeakable results that even Hari, Hara and others have not the capacity to know that. O King! The mere remembrance of the name of S'ri Devi is an atonement for a multitude of sins; then it behoves that every man, afraid of the Kali Yuga, residing in a place of pilgrimage, ought to remember incessantly the Name of the Highest Deity. Even if anybody cuts, pierces, and kills all the beings in this whole world, he won't be touched with the sins, if he bows down, with devotion, before the Devi. O King! I have narrated to you all the secret truths of all the S'astras. Consider all these fully and always worship the lotus-feet of the Devi. All men are reciting silently the Japam called the Ajapa Gayatri; still they do not know the glory of it; such is the powerful

influence of Maya. All the Brahmanas are reciting in the depth of their hearts the Gayatri Mantram, yet they do not know the glory of it (otherwise they would have been liberated); such is the great influence of Maya. O King! I have described to you all that you asked me about the Yuga Dharmas; what more do you want to hear?

Here ends the Eleventh Chapter of the Sixth Book on the ascertainment of Dharma in the Maha Puranam, S'ri Mad Devi Bhagavatam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 12

On The Cause Of The War Between

Chapter 134 of 318 · 74 detected Sanskrit verse markers

Sanskrit

राजोवाच
तीर्थानि भुवि पुण्यानि ब्रूहि मे मुनिसत्तम ।
गम्यानि मानवैर्देवैः क्षेत्राणि सरितस्तथा ॥ १ ॥
फलं च यादृशं यत्र तीर्थेषु स्नानदानतः ।
विधिं तु तीर्थयात्रायां नियमांश्च विशेषतः ॥ २ ॥
व्यास उवाच
शृणु राजन् प्रवक्ष्यामि तीर्थानि विविधानि च ।
येषु तीर्थेषु देवीनां प्रशस्तान्यायनानि च ॥ ३ ॥
नदीनां जाह्नवी श्रेष्ठा यमुना च सरस्वती ।
नर्मदा गण्डकी सिन्धुर्गोमती तमसा तथा ॥ ४ ॥
कावेरी चन्द्रभागा च पुण्या वेत्रवती शुभा ।
चर्मण्वती च सरयूस्तापी साभ्रमती तथा ॥ ५ ॥
एताश्च कथिता राजन्नन्याश्च शतशः पुनः ।
तासां समुद्रगाः पुण्याः स्वल्पपुण्या ह्यनब्धिगाः ॥ ६ ॥

समुद्रगानां ताः पुण्याः सर्वदौघवहास्तु याः ।
मासद्वयं श्रावणादौ ताश्च सर्वा रजस्वलाः ॥ ७ ॥
भवन्ति वृष्टियोगेन ग्राम्यवारिवहास्तथा ।
पुष्करं च कुरुक्षेत्रं धर्मारण्यं सुपावनम् ॥ ८ ॥
प्रभासं च प्रयागं च नैमिषारण्यमेव च ।
विश्रुतं चार्बुदारण्यं शैलाश्च पावनास्तथा ॥ ९ ॥
श्रीशैलश्च सुमेरुश्च पर्वतो गन्धमादनः ।
सरांसि चैव पुण्यानि मानसं सर्वविश्रुतम् ॥ १० ॥
तथा बिन्दुसरः श्रेष्ठमच्छोदं नाम पावनम् ।
आश्रमास्तु तथा पुण्या मुनीनां भावितात्मनाम् ॥ ११ ॥
विश्रुतस्तु सदा पुण्यः ख्यातो बदरिकाश्रमः ।
नरनारायणौ यत्र तेपाते तौ मुनी तपः ॥ १२ ॥
वामनाश्रम आख्यातः शतयूपाश्रमस्तथा ।
येन यत्र तपस्तप्तं तस्य नाम्नातिविश्रुतः ॥ १३ ॥

एवं पुण्यानि स्थानानि ह्यसंख्यातानि भूतले ।
मुनिभिः परिगीतानि पावनानि महीपते ॥ १४ ॥

एषु स्थानेषु सर्वत्र देवीस्थानानि भूपते ।
दर्शनात्पापहारीणि वसन्ति नियमेन च ॥ १५ ॥
कथयिष्यामि तान्यग्रे प्रसङ्गेन च कानिचित् ।
तीर्थानि नृप दानानि व्रतानि च मखास्तथा ॥ १६ ॥
तपांसि पुण्यकर्माणि सापेक्षाणि महीपते ।
द्रव्यशुद्धिं क्रियाशुद्धिं मनःशुद्धिमपेक्ष्य च ॥ १७ ॥
पावनानि हि तीर्थानि तपांसि च व्रतानि च ।
कदाचिद्द्रव्यशुद्धिः स्यात्क्रियाशुद्धिः कदाचन ॥ १८ ॥
दुर्लभा मनसः शुद्धिः सर्वेषां सर्वदा नृप ।
मनस्तु चञ्चलं राजन्ननेकविषयाश्रितम् ॥ १९ ॥
कथं शुद्धं भवेद्राजन्नानाभावसमाश्रितम् ।
कामक्रोधौ तथा लोभो ह्यहङ्कारो मदस्तथा ॥ २० ॥

सर्वविघ्नकरा ह्येते तपस्तीर्थव्रतेषु च ।
अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ॥ २१ ॥
स्वधर्मपालनं राजन् सर्वतीर्थफलप्रदम् ।
नित्यकर्मपरित्यागान्मार्गे संसर्गदोषतः ॥ २२ ॥
व्यर्थं तीर्थाधिगमनं पापमेवावशिष्यते ।
क्षालयन्ति हि तीर्थानि सर्वथा देहजं मलम् ॥ २३ ॥
मानसं क्षालितुं तानि न समर्थानि वै नृप ।
शक्तानि यदि चेत्तानि गङ्गातीरनिवासिनः ॥ २४ ॥
मुनयो द्रोहसंयुक्ताः कथं स्युर्भावितेश्वराः ।
वसिष्ठसदृशाः प्रह्वा विश्वामित्रादयः किल ॥ २५ ॥
रागद्वेषरताः सर्वे कामक्रोधाकुलाः सदा ।
चित्तशुद्धिमयं तीर्थं गङ्गादिभ्योऽतिपावनम् ॥ २६ ॥
यदि स्याद्दैवयोगेन क्षालयत्यान्तरं मलम् ।
विशेषेण तु सत्सङ्गो ज्ञाननिष्ठस्य भूपते ॥ २७ ॥

न वेदा न च शास्त्राणि न व्रतानि तपांसि न ।
न मखा न च दानानि चित्तशुद्धेस्तु कारणम् ॥ २८ ॥
वसिष्ठो ब्रह्मणः पुत्रो वेदविद्याविशारदः ।
रागद्वेषान्वितः कामं गङ्गातीरसमाश्रितः ॥ २९ ॥
आडीबकं महायुद्धं विश्वामित्रवसिष्ठयोः ।
जातं निरर्थकं द्वेषाद्देवानां विस्मयप्रदम् ॥ ३० ॥
विश्वामित्रो बकस्तत्र जातः परमतापसः ।
शप्तः स तु वसिष्ठेन हरिश्चन्द्रस्य कारणात् ॥ ३१ ॥
कौशिकेन वसिष्ठोऽपि शस्त्वाडीदेहभाक्कृतः ।
शापादाडीबकौ जातौ तौ मुनी विशदप्रभौ ॥ ३२ ॥
निवासं प्रापतुस्तीरे सरसो मानसस्य च ।

चक्रतुर्दारुणं युद्धं नखचञ्चुप्रताडनैः ॥ ३३ ॥
वर्षाणामयुतं यावत्तावृषी रोषसंयुतौ ।
युयुधाते मदोन्मत्तौ सिंहाविव परस्परम् ॥ ३४ ॥

राजोवाच
कथं तौ मुनिशार्दूलौ तापसौ धर्मतत्परौ ।
परस्परं वैरपरौ सञ्जातौ केन हेतुना ॥ ३५ ॥
शापं परस्परं केन कारणेन महामती ।
दत्तवन्तौ मिथः क्लेशकारकौ दुःखदौ नृणाम् ॥ ३६ ॥
व्यास उवाच
हरिश्चन्द्रो नृपश्रेष्ठस्त्रिशंकुतनयः पुरा ।
बभूव रविवंशीयो रामचन्द्रस्य पूर्वजः ॥ ३७ ॥
अनपत्यः स राजर्षिर्वरुणाय महाक्रतुम् ।
प्रतिजज्ञे पुत्रकामो नरमेधं दुरासदम् ॥ ३८ ॥
वरुणस्तस्य सन्तुष्टो यज्ञस्य नियमे कृते ।
दधार गर्भं राज्ञस्तु भार्या परमसुन्दरी ॥ ३९ ॥
राजा बभूव सन्तुष्टो दृष्ट्वा भार्यां सदोहदाम् ।
चकार विधिवत्कर्म गर्भसंस्कारकारकम् ॥ ४० ॥

सुषुवे तनयं नारी सर्वलक्षणसंयुतम् ।
मुदं प्राप नृपस्तत्र पुत्रे जाते विशाम्पते ॥ ४१ ॥
कृतवाञ्जातकर्मादिसंस्कारविधिमुत्तमम् ।
ददौ हिरण्यं गा दोग्धीर्ब्राह्मणेभ्यो विशेषतः ॥ ४२ ॥
जन्मोत्सवेऽतिसंवृत्ते गेहे वै यादसाम्पतिः ।
आजगाम महाराज विप्रवेषधरस्तथा ॥ ४३ ॥
पूजितः पार्थिवेनाथ दत्त्वा विधिवदासनम् ।
कार्ये पृष्टेऽब्रवीद्वाक्यं वरुणोऽस्मीति भूपतिम् ॥ ४४ ॥
कुरु यज्ञं सुतं कृत्वा पशुं परमपावनम् ।
सत्यवाग्भव राजेन्द्र संकल्पस्तु त्वया कृतः ॥ ४५ ॥
तच्छ्रुत्वा वचनं राजा विह्वलोऽतिव्यथाकुलः ।
संस्तभ्याधिं नृपः प्राह वरुणं सत्कृताञ्जलिः ॥ ४६ ॥
स्वामिन्करोमि तं यज्ञं सर्वथा विधिपूर्वकम् ।
मया ते यत्प्रतिज्ञातं भवामि सत्यवागहम् ॥ ४७ ॥

पूर्णे मासे विशुध्येत धर्मपत्नी सुरोत्तम ।
विशुद्धायां तु भार्यायां कर्तव्यः स पशोर्मखः ॥ ४८ ॥
व्यास उवाच
इत्युक्ते वचने राज्ञा वरुणः स्वगृहं गतः ।
राजा बभूव सन्तुष्टः किञ्चिच्चिन्तातुरस्तथा ॥ ४९ ॥
पूर्णे मासि पुनः पाशी परीक्षार्थं नृपालये ।

आजगाम द्विजो भूत्वा सुवेषः सुष्ठुभाषकः ॥ ५० ॥
कृतार्हणं सुखासीनं भूपतिस्तं सुरोत्तमम् ।
उवाच विनयोपेतो हेतुगर्भं वचस्तदा ॥ ५१ ॥
असंस्कृतं सुतं स्वामिन्यूपे बध्नामि तं कथम् ।
संस्कृत्य क्षत्रियं कृत्वा यजेऽहं यज्ञमुत्तमम् ॥ ५२ ॥
दयसे यदि देव त्वं ज्ञात्वा दीनं स्वसेवकम् ।
असंस्कृतस्य बालस्य नाधिकारोऽस्ति कुत्रचित् ॥ ५३ ॥
वरुण उवाच

प्रतारयसि राजेन्द्र कृत्वा समयमग्रतः ।
दुस्त्यजस्तव जानामि सुतस्नेहो ह्यपुत्रिणः ॥ ५४ ॥
गृहं व्रजामि भूपाल वचनात्तव कोमलात् ।
कियत्कालं प्रतीक्ष्याहमागमिष्यामि ते गृहम् ॥ ५५ ॥
भवितव्यं त्वया तात तदा सत्यवचोऽन्वितम् ।
अन्यथा त्वयि मुञ्चामि कोपं शापसमन्वितम् ॥ ५६ ॥
राजोवाच
समावर्तनकर्मान्ते सर्वथा यादसांपते ।
कृत्वा पुत्रपशुं यज्ञे यजिष्ये विधिपूर्वकम् ॥ ५७ ॥
व्यास उवाच
तच्छ्रुत्वा वचनं राज्ञो वरुणः प्रीतमानसः ।
तथेत्युक्त्वा ययौ तूर्णं नृपस्तु सुस्थितोऽभवत् ॥ ५८ ॥
रोहिताख्य इति ख्यातः सुतस्तस्य विवृद्धिमान् ।
सञ्जातश्चतुरः सर्वविद्यानां च विशारदः ॥ ५९ ॥

यज्ञस्य कारणं तेन ज्ञातं सर्वं सविस्तरम् ।
भयभीतस्ततः सोऽपि मत्वा मरणमात्मनः ॥ ६० ॥
कृत्वा पलायनं वीरो गतोऽसौ गिरिगह्वरे ।
अगम्ये नृपतिस्थाने स्थितस्तत्र भयातुरः ॥ ६१ ॥
प्राप्ते कालेऽथ वरुणो यज्ञार्थी नृपतेर्गृहम् ।
गत्वा तमाह भूपालं कुरु यज्ञं विशांपते ॥ ६२ ॥
प्रम्लानवदनो राजा तमाह व्यथितेन्द्रियः ।
किं करोमि गतः क्वापि सुतो मे सुरसत्तम ॥ ६३ ॥
श्रुत्वा तद्वचनं राज्ञः कुपितो यादसांपतिः ।
शशाप तं नृपं कोपादसत्यवादिनं भृशम् ॥ ६४ ॥
जलोदराभिधो व्याधिर्देहे भवतु ते नृप ।
यतः प्रतारितश्चाहं कृत्वा कपटपण्डित ॥ ६५ ॥
इति शप्त्वा ययौ धाम स्वकं पाशधरस्तदा ।
राजा चिन्तातुरस्तस्थौ भवने व्याधिपीडितः ॥ ६६ ॥

यदातिव्याधितो राजा रोगेण शापजेन ह ।
तदा शुश्राव पुत्रोऽपि पितरं व्याधिपीडितम् ॥ ६७ ॥
पान्थिकः प्राह पुत्रं हि पिता ते भृशदुःखितः ।
जलोदरविकारेण शापजेन नृपात्मज ॥ ६८ ॥
विनष्टं जीवितं तेऽद्य वृथा जातस्य दुर्मते ।
यत्त्यक्त्वा पितरं दुःस्थं प्राप्तोऽसि गिरिगह्वरम् ॥ ६९ ॥
किमनेन शरीरेण प्राप्तं ते जन्मनः फलम् ।
देहदं दुःखितं कृत्वा स्थितोऽस्यत्र सुताधम ॥ ७० ॥
प्राणास्त्याज्याः पितुः कार्ये सत्पुत्रेणेति निश्चयः ।
त्वदर्थे दुःखितो राजा क्रन्दति व्याधिपीडितः ॥ ७१ ॥
व्यास उवाच
तदाकर्ण्य वचस्तथ्यं पान्थिकाद्धर्मसंयुतम् ।
यदा चक्रे मनो गन्तुं द्रष्टुं तातं व्यथातुरम् ॥ ७२ ॥
तदा विप्रवपुर्भूत्वा वासवस्तमुपागमत् ।

रहः प्राह हितं वाक्यं दयावानिव भारत ॥ ७३ ॥
मूर्खोऽसि राजपुत्र त्वं गमनाय मतिं वृथा ।
करोषि पितरं त्वद्य न जानासि व्यथायुतम् ॥ ७४ ॥

Roman transliteration

rājovāca
tīrthāni bhuvi puṇyāni brūhi me munisattama |
gamyāni mānavairdevaiḥ kṣetrāṇi saritastathā || 1 ||
phalaṃ ca yādṛśaṃ yatra tīrtheṣu snānadānataḥ |
vidhiṃ tu tīrthayātrāyāṃ niyamāṃśca viśeṣataḥ || 2 ||
vyāsa uvāca
śṛṇu rājan pravakṣyāmi tīrthāni vividhāni ca |
yeṣu tīrtheṣu devīnāṃ praśastānyāyanāni ca || 3 ||
nadīnāṃ jāhnavī śreṣṭhā yamunā ca sarasvatī |
narmadā gaṇḍakī sindhurgomatī tamasā tathā || 4 ||
kāverī candrabhāgā ca puṇyā vetravatī śubhā |
carmaṇvatī ca sarayūstāpī sābhramatī tathā || 5 ||
etāśca kathitā rājannanyāśca śataśaḥ punaḥ |
tāsāṃ samudragāḥ puṇyāḥ svalpapuṇyā hyanabdhigāḥ || 6 ||

samudragānāṃ tāḥ puṇyāḥ sarvadaughavahāstu yāḥ |
māsadvayaṃ śrāvaṇādau tāśca sarvā rajasvalāḥ || 7 ||
bhavanti vṛṣṭiyogena grāmyavārivahāstathā |
puṣkaraṃ ca kurukṣetraṃ dharmāraṇyaṃ supāvanam || 8 ||
prabhāsaṃ ca prayāgaṃ ca naimiṣāraṇyameva ca |
viśrutaṃ cārbudāraṇyaṃ śailāśca pāvanāstathā || 9 ||
śrīśailaśca sumeruśca parvato gandhamādanaḥ |
sarāṃsi caiva puṇyāni mānasaṃ sarvaviśrutam || 10 ||
tathā bindusaraḥ śreṣṭhamacchodaṃ nāma pāvanam |
āśramāstu tathā puṇyā munīnāṃ bhāvitātmanām || 11 ||
viśrutastu sadā puṇyaḥ khyāto badarikāśramaḥ |

naranārāyaṇau yatra tepāte tau munī tapaḥ || 12 ||
vāmanāśrama ākhyātaḥ śatayūpāśramastathā |
yena yatra tapastaptaṃ tasya nāmnātiviśrutaḥ || 13 ||

evaṃ puṇyāni sthānāni hyasaṃkhyātāni bhūtale |
munibhiḥ parigītāni pāvanāni mahīpate || 14 ||
eṣu sthāneṣu sarvatra devīsthānāni bhūpate |
darśanātpāpahārīṇi vasanti niyamena ca || 15 ||
kathayiṣyāmi tānyagre prasaṅgena ca kānicit |
tīrthāni nṛpa dānāni vratāni ca makhāstathā || 16 ||
tapāṃsi puṇyakarmāṇi sāpekṣāṇi mahīpate |
dravyaśuddhiṃ kriyāśuddhiṃ manaḥśuddhimapekṣya ca || 17 ||
pāvanāni hi tīrthāni tapāṃsi ca vratāni ca |
kadāciddravyaśuddhiḥ syātkriyāśuddhiḥ kadācana || 18 ||
durlabhā manasaḥ śuddhiḥ sarveṣāṃ sarvadā nṛpa |
manastu cañcalaṃ rājannanekaviṣayāśritam || 19 ||
kathaṃ śuddhaṃ bhaved□rājannānābhāvasamāśritam |
kāmakrodhau tathā lobho hyahaṅkāro madastathā || 20 ||

sarvavighnakarā hyete tapastīrthavrateṣu ca |
ahiṃsā satyamasteyaṃ śaucamindriyanigrahaḥ || 21 ||
svadharmapālanaṃ rājan sarvatīrthaphalapradam |
nityakarmaparityāgānmārge saṃsargadoṣataḥ || 22 ||
vyarthaṃ tīrthādhigamanaṃ pāpamevāvaśiṣyate |
kṣālayanti hi tīrthāni sarvathā dehajaṃ malam || 23 ||
mānasaṃ kṣālituṃ tāni na samarthāni vai nṛpa |
śaktāni yadi cettāni gaṅgātīranivāsinaḥ || 24 ||
munayo drohasaṃyuktāḥ kathaṃ syurbhāviteśvarāḥ |
vasiṣṭhasadṛśāḥ prahvā viśvāmitrādayaḥ kila || 25 ||
rāgadveṣaratāḥ sarve kāmakrodhākulāḥ sadā |
cittaśuddhimayaṃ tīrthaṃ gaṅgādibhyo'tipāvanam || 26 ||
yadi syāddaivayogena kṣālayatyāntaraṃ malam |
viśeṣeṇa tu satsaṅgo jñānaniṣṭhasya bhūpate || 27 ||

na vedā na ca śāstrāṇi na vratāni tapāṃsi na |
na makhā na ca dānāni cittaśuddhestu kāraṇam || 28 ||
vasiṣṭho brahmaṇaḥ putro vedavidyāviśāradaḥ |
rāgadveṣānvitaḥ kāmaṃ gaṅgātīrasamāśritaḥ || 29 ||
āḍībakaṃ mahāyuddhaṃ viśvāmitravasiṣṭhayoḥ |
jātaṃ nirarthakaṃ dveṣāddevānāṃ vismayapradam || 30 ||
viśvāmitro bakastatra jātaḥ paramatāpasaḥ |
śaptaḥ sa tu vasiṣṭhena hariścandrasya kāraṇāt || 31 ||
kauśikena vasiṣṭho'pi śastvāḍīdehabhākkṛtaḥ |
śāpādāḍībakau jātau tau munī viśadaprabhau || 32 ||
nivāsaṃ prāpatustīre saraso mānasasya ca |
cakraturdāruṇaṃ yuddhaṃ nakhacañcupratāḍanaiḥ || 33 ||
varṣāṇāmayutaṃ yāvattāvṛṣī roṣasaṃyutau |
yuyudhāte madonmattau siṃhāviva parasparam || 34 ||

rājovāca
kathaṃ tau muniśārdūlau tāpasau dharmatatparau |
parasparaṃ vairaparau sañjātau kena hetunā || 35 ||

śāpaṃ parasparaṃ kena kāraṇena mahāmatī |
dattavantau mithaḥ kleśakārakau duḥkhadau nṛṇām || 36 ||
vyāsa uvāca
hariścandro nṛpaśreṣṭhastriśaṃkutanayaḥ purā |
babhūva ravivaṃśīyo rāmacandrasya pūrvajaḥ || 37 ||
anapatyaḥ sa rājarṣirvaruṇāya mahākratum |
pratijajñe putrakāmo naramedhaṃ durāsadam || 38 ||
varuṇastasya santuṣṭo yajñasya niyame kṛte |
dadhāra garbhaṃ rājñastu bhāryā paramasundarī || 39 ||
rājā babhūva santuṣṭo dṛṣṭvā bhāryāṃ sadohadām |
cakāra vidhivatkarma garbhasaṃskārakārakam || 40 ||

suṣuve tanayaṃ nārī sarvalakṣaṇasaṃyutam |
mudaṃ prāpa nṛpastatra putre jāte viśāmpate || 41 ||
kṛtavāñjātakarmādisaṃskāravidhimuttamam |
dadau hiraṇyaṃ gā dogdhīrbrāhmaṇebhyo viśeṣataḥ || 42 ||
janmotsave'tisaṃvṛtte gehe vai yādasāmpatiḥ |
ājagāma mahārāja vipraveṣadharastathā || 43 ||
pūjitaḥ pārthivenātha dattvā vidhivadāsanam |
kārye pṛṣṭe'bravīdvākyaṃ varuṇo'smīti bhūpatim || 44 ||
kuru yajñaṃ sutaṃ kṛtvā paśuṃ paramapāvanam |
satyavāgbhava rājendra saṃkalpastu tvayā kṛtaḥ || 45 ||
tacchrutvā vacanaṃ rājā vihvalo'tivyathākulaḥ |
saṃstabhyādhiṃ nṛpaḥ prāha varuṇaṃ satkṛtāñjaliḥ || 46 ||
svāminkaromi taṃ yajñaṃ sarvathā vidhipūrvakam |
mayā te yatpratijñātaṃ bhavāmi satyavāgaham || 47 ||

pūrṇe māse viśudhyeta dharmapat□nī surottama |
viśuddhāyāṃ tu bhāryāyāṃ kartavyaḥ sa paśormakhaḥ || 48 ||
vyāsa uvāca
ityukte vacane rājñā varuṇaḥ svagṛhaṃ gataḥ |
rājā babhūva santuṣṭaḥ kiñciccintāturastathā || 49 ||
pūrṇe māsi punaḥ pāśī parīkṣārthaṃ nṛpālaye |
ājagāma dvijo bhūtvā suveṣaḥ suṣṭhubhāṣakaḥ || 50 ||
kṛtārhaṇaṃ sukhāsīnaṃ bhūpatistaṃ surottamam |
uvāca vinayopeto hetugarbhaṃ vacastadā || 51 ||
asaṃskṛtaṃ sutaṃ svāminyūpe badhnāmi taṃ katham |
saṃskatya kṣatriyaṃ kṛtvā yaje'haṃ yajñamuttamam || 52 ||
dayase yadi deva tvaṃ jñātvā dīnaṃ svasevakam |
asaṃskṛtasya bālasya nādhikāro'sti kutracit || 53 ||
varuṇa uvāca

pratārayasi rājendra kṛtvā samayamagrataḥ |
dustyajastava jānāmi sutasneho hyaputriṇaḥ || 54 ||
gṛhaṃ vrajāmi bhūpāla vacanāttava komalāt |
kiyatkālaṃ pratīkṣyāhamāgamiṣyāmi te gṛham || 55 ||
bhavitavyaṃ tvayā tāta tadā satyavaco'nvitam |
anyathā tvayi muñcāmi kopaṃ śāpasamanvitam || 56 ||
rājovāca
samāvartanakarmānte sarvathā yādasāṃpate |
kṛtvā putrapaśuṃ yajñe yajiṣye vidhipūrvakam || 57 ||
vyāsa uvāca

tacchrutvā vacanaṃ rājño varuṇaḥ prītamānasaḥ |
tathetyuktvā yayau tūrṇaṃ nṛpastu susthito'bhavat || 58 ||
rohitākhya iti khyātaḥ sutastasya vivṛddhimān |
sañjātaścaturaḥ sarvavidyānāṃ ca viśāradaḥ || 59 ||

yajñasya kāraṇaṃ tena jñātaṃ sarvaṃ savistaram |
bhayabhītastataḥ so'pi matvā maraṇamātmanaḥ || 60 ||
kṛtvā palāyanaṃ vīro gato'sau girigahvare |
agamye nṛpatisthāne sthitastatra bhayāturaḥ || 61 ||
prāpte kāle'tha varuṇo yajñārthī nṛpatergṛham |
gatvā tamāha bhūpālaṃ kuru yajñaṃ viśāmpate || 62 ||
pramlānavadano rājā tamāha vyathitendriyaḥ |
kiṃ karomi gataḥ kvāpi suto me surasattama || 63 ||
śrutvā tadvacanaṃ rājñaḥ kupito yādasāmpatiḥ |
śaśāpa taṃ nṛpaṃ kopādasatyavādinaṃ bhṛśam || 64 ||
jalodarābhidho vyādhirdehe bhavatu te nṛpa |
yataḥ pratāritaścāhaṃ kṛtvā kapaṭapaṇḍita || 65 ||
iti śaptvā yayau dhāma svakaṃ pāśadharastadā |
rājā cintāturastasthau bhavane vyādhipīḍitaḥ || 66 ||

yadātivyādhito rājā rogeṇa śāpajena ha |
tadā śuśrāva putro'pi pitaraṃ vyādhipīḍitam || 67 ||
pānthikaḥ prāha putraṃ hi pitā te bhṛśaduḥkhitaḥ |
jalodaravikāreṇa śāpajena nṛpātmaja || 68 ||
vinaṣṭaṃ jīvitaṃ te'dya vṛthā jātasya durmate |
yattyaktvā pitaraṃ duḥsthaṃ prāpto'si girigahvaram || 69 ||
kimanena śarīreṇa prāptaṃ te janmanaḥ phalam |
dehadaṃ duḥkhitaṃ kṛtvā sthito'syatra sutādhama || 70 ||
prāṇāstyājyāḥ pituḥ kārye satputreṇeti niścayaḥ |
tvadarthe duḥkhito rājā krandati vyādhipīḍitaḥ || 71 ||
vyāsa uvāca
tadākarṇya vacastathyaṃ pānthikāddharmasaṃyutam |
yadā cakre mano gantuṃ draṣṭuṃ tātaṃ vyathāturam || 72 ||
tadā vipravapurbhūtvā vāsavastamupāgamat |

rahaḥ prāha hitaṃ vākyaṃ dayāvāniva bhārata || 73 ||
mūrkho'si rājaputra tvaṃ gamanāya matiṃ vṛthā |
karoṣi pitaraṃ tvadya na jānāsi vyathāyutam || 74 ||

English translation

1-2. The King said “O Best of Munis! Tell me the names of the holy places of pilgrimage on the surface of this earth, the holy Ksetras and the holy rivers; what are the fruits acquired in bathing there and in making charitable gifts as well; also what are the rules of the journeys and acts there are to be conducted?”

3-34. Vyasa said Hear; I am describing to you various Tirthas or places of pilgrimage as well as those that are highly extolled as the best places favourite to the Devi. Amongst the rivers the following are reckoned as chief and holy The Ganges, Jumna, Sarasvati, Narmadda, Gandaki, Sindhu, Gomati, Tamasa, Cavery, Chandrahaga, Vetravati, Charmanvati, Saraju, Tapi, and Savramati. Besides these, there are hundreds of rivers on the surface of this earth; of them, those that fall into the ocean, they

are holier and those that have not reached the ocean are less holy. Of those rivers that fall into the ocean, those that always flow with great current, they are comparatively holier; but in the two months S'ravan and Bhadra (15th July - 15th September) all the rivers are considered as if they are during their menstruation periods; at this time also some rivers carry water of the rains just sufficient to supply the villagers with water. O King! The following are the famous places of pilgrimages calculated to bestow merits:- Puskara, Kuruksettra, the holy Dharmaranya, Pravasa, Prayaga, Naimisaranya, and Arbudaranya. O King! Of the mountains, the following are considered as sacred S'ris'aila, Sumeru, Gandhamadana; of the lakes, the following are very holy and very famous Manasarovara, Vindusarovara and Aksoda; these are the chief lakes. To those Munis that meditate on their Atman, all the hermitages are sacred; still the hermitage of Badri is always considered very sacred and the most celebrated; here Nara and Narayana, the two famous Munis,

practised their asceticism. The Vamanas'rama and S'atayupas'rama are also well known; thus every hermitage is named after the Muni that practised asceticism there. Thus innumerable holy places on the surface of the earth are mentioned by the Munis as tending to sanctify the hearts of the persons. At all these holy places, the Devi is worshipped in special sites consecrated to Her. All the sins are destroyed by their mere sight. The devotees of the Devi stay there, with rules obeyed. I will mention afterwards some of these places in the course of my narrations. O Best of kings! Going to these holy places, charity, vow, sacrifices, asceticism and good acts all depend on one another. The holy places of pilgrimages, asceticism, and observance of vows depend on the purity of the articles (Dravya S'uddhi), on the purity and one pointedness of actions (Kriya S'uddhi) and on the purity of the mind and heart (Chitta S'uddhi). Some may attain, at times, the Dravya S'uddhi and Kriya S'uddhi; but every one finds it very difficult and, indeed, rarely get the Chitta S'uddhi. O King! This mind always tries to seek shelter with various objects and is, therefore, always restless. How, then, can the purity of mind be effected, with ease, when it is occupied with all sorts of thoughts on various objects. Cupidity, anger, greed, pride, and egoism, these bring about all sorts of obstacles in the holy places of pilgrimages, in practising tapasya and in observing vows. O King! Non-injury, truthfulness, non-stealing, chastity and purity, controlling of senses, and observing one's own religion, all these bring about the fruits of the labour in visiting all tirthas. They bestow fruits that can be obtained by visiting all the tirthas. During one's pilgrimage, one forsakes one's Nitya Karma (daily duties) and one has to come in contact with various persons. Hence one's journey becomes fruitless; rather it becomes a source of sin. The waters of the sacred places can only wash the outside dirts and the impurities of the physical bodies; they can never wash the impurities of their inner minds. Were it the fact that the waters of the tirthas could purify their minds, why was it, then, that the Munis, residing on the banks of the Ganges, and devoted to God, ever indulged themselves with feelings of jealousy and enmity against each other. The humble Munis like Vas'istha, and the Risis like Vis'vamitra were always entangled in

love and hatred and they were ever impatient with anger. Therefore it is evident that the internal purification, the purification of heart, the bathing in the Ghan Ganga flowing within, no doubt removes more the dirt than the Ganges and other places of pilgrimages. O King! No doubt this fact must be admitted on all hands that one's impurity of mind is washed away if by the strange combination of Fate, one comes in intimate contact with a man possessed of the Divine Knowledge. O King! The Vedas or S'astras, vows or austerities, sacrifices or gifts none can purify the heart. See! Vas'istha, the son of Brahma, though versed in the Vedas and residing on the banks of the Ganges, was under the control of love, hatred and other infirmities. Out of the enmity of Vis'vamitra and Vas'istha, arose the great battle named Adi Baka, astonishing even to the Gods. In this, the ascetic Vis'vamitra was cursed by Vas'istha, on account of some curse in connection with the king Haris'chandra and had to take his birth as a crane (Baka). The Risi Vas'istha was cursed also by

Vis'vamitra and was born as a bird named S'arari. Thus the two powerful Risis were born as Adi Baka and lived on the banks of the Manasarovara and they fought for full ten thousand years (ajuta) terribly, out of anger, with their nails and beaks like two maddened lions.

35-36. The King asked "O Muni! Why were the two Maharsis, the two great ascetics and devoted to religion, involved in enmity with each other? Both of them were intelligent; how was it that they knowing the act of cursing to be a source of pain to men, cursed each other so painfully?"

37-48. Vyasa said:-- O King! In former times, there was born in the solar dynasty a king Haris'chandra, the son of Tris'anku; he was the best of the kings and reigned before Ramchandra. That King had no issue and therefore promised to Varuna, "O Lord of water and ocean! If I get a son born to me, I will perform a sacrifice, called Naramedha,

where I will sacrifice my son for your propitiation." Varuna was very pleased with the king when he made such a vow; and the exquisitely beautiful queen held the foetus in the womb. Seeing his wife in the family way, the king was very pleased and performed all the purificatory ceremonies pertaining to the foetus in the womb. O King! When the queen was delivered of a son endowed with all auspicious signs, the king Haris'chandra was very glad and performed duly all the data Karma (natal) ceremonies and distributed as charity big sums of gold and many cows giving good quantities of milk. When the festivities on the birth of the child were celebrated in the palace on a grand scale, Varuna, the Lord of Waters, assuming the form of a Brahmin, came up there. The King, too, honoured him duly with seat and worshipped him regularly and asked him about his purpose, when Varuna spoke to him "O King! I am Varuna, the Lord of Waters; you promised before that you would perform Naramedha sacrifice where you would sacrifice your son; now do those things and keep your words true." The King became very much confused and was very much pained at heart. He then checked his mental feelings of pain and spoke to the Deva Varuna, with folded hands "O Lord! I will do the sacrifice duly and fulfil the promise that I made before you and keep my word. But, O Best of the Devas! My legal wife will be pure from her Sutika-S'auchak after one month, when I will perform the Naramedha sacrifice."

49-53. Vyasa said O King! Hearing thus the words of the king Haris'chandra, Varuna returned to his own abode; the King also became glad, but he was somewhat anxious for fear of the destruction of the child. When one month was complete, the sweet¬ speaking Varuna, the holder of the noose, assuming the form of a very pure Brahmin, again came there to the palace of the king to examine him. The King worshipped him duly and gave him the seat to sit and spoke, with humility, the following reasonable words:-- "O Lord! My son is not yet purified; how can he be tied to the sacrificial post for being immolated? Therefore I will perform that sacrifice

when the boy becomes cleansed after a purificatory rite and becomes a Ksattriya. O Deva! If you know me as your humble servant, have mercy on me; I will then consider myself as blessed. See! The children, not passed through purificatory rites, are not entitled to any act; therefore wait for some time longer."

54-56. Varuna said "O King! You are deceiving me and putting off the time longer and longer; I now see that you were issueless before and now that you have got a son, you are bound up in an indissoluble tie of affection for a son. Whatever it be, I now go back to my home at your pitiful request; I will wait for some time longer and I will come again. O child! Let you then be true to your words; if it be otherwise, I will surely curse you and thus give vent to my angry feelings."

57. The King said O Lord of the Waters! After the completion of the Samavartan ceremony (a pupil's return home after finishing his holy study), I will duly sacrifice my son at the great Naramedha

sacrifice; there is no doubt.

58-71. Vyasa said Varuna was very pleased at the King's words and quickly went back saying "Let it be so." The king also became comforted. On the one hand, the king Haris'chandra's son became widely known by the name of Rohita; and as he got older, he became gradually versed in all the sciences and became very clever and intelligent. That boy then came to know by degrees the cause of the sacrifice in full detail; and knowing that his death is quite certain, became very afraid and quickly fled away from the King and went and stayed in caves of mountains with a fearful heart. Then, when the proper time came, Varuna came up there to the royal palace, desirous to have the sacrifice and spoke to the King thus "O King! Now the prescribed time has come; therefore perform the sacrifice

that you have resolved to celebrate." The King was very much pained to hear this and spoke with a very sad appearance "O Best of the Devas! What can I do now?

My son has fled away out of the fear of his life; I do not know his whereabouts." Varuna became very angry at these words and cursed him thus "O Liar! You are an hypocrite pundit; therefore you deceived me frequently. Let therefore the disease dropsy come and attack your body." Varuna, the Holder of the noose, cursing thus, went back to his own abode. The King was attacked with that disease, remained in his own residence, afflicted with cares and anxieties. Rohita, the son of the king Haris'chandra, heard about the severe illness of his father when he was very much tormented with that disease, as the curse of Varuna. One day a traveller told him "O son of the King! Your father is very ill with dropsy, due to the curse, and is very sorry. Certainly your brain has turned wrong; vain is your coming in this world; you have passed your life to no purpose, for you are staying still in this mountain cave, abandoning your sorrowful father. Certainly you are a bad disobedient son; what use is there in your keeping up this body? What purpose will be served by your birth? When you have got this body, you have abandoned that father and are staying in this solitary cave. Know this as certain that to sacrifice one's life is the duty of a good and obedient son; therefore what more shall I say now than this that your father the king Haris'chandra ailing from a severe illness is very sorry for you and is always weeping."

72-74. Vyasa said O King! Hearing from the passerby these good words, the prince Rohita wanted to go to his sorrowful father attacked with disease when Indra assuming a Brahmin form came up to him and began to speak to him when he was alone like one who was filled with mercy. O Son of a King! You are a fool; are you

not positively acquainted with the fact that your father is in trouble; why then do you intend in vain to go there?

Here ends the Twelfth Chapter on the cause of the war between Adi and Baka in the Sixth Book of the Mahapuranam of S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 13

On The Description Of The Battle

Chapter 135 of 318 · 54 detected Sanskrit verse markers

Sanskrit

इन्द्र उवाच
साहसं कृतवान् राजा पूर्वं यत्कथितो मखः ।
वरुणाय प्रतिज्ञातः पुत्रं कृत्वा पशुं प्रियम् ॥ १ ॥
गते त्वयि पिता पुत्रं बद्ध्वा यूपेऽघृणः पुनः ।
पशुं कृत्वा महाबुद्धे वधिष्यति व्यथातुरः ॥ २ ॥
इत्थं निषिद्धस्तत्पुत्रः शक्रेणामिततेजसा ।
स्थितस्तत्रैव मायेशीमायया मोहितो भृशम् ॥ ३ ॥
यदा पुनः पुनः श्रुत्वा पितरं रोगपीडितम् ।
गमनाय मतिं चक्रे तदेन्द्रः प्रत्यषेधयत् ॥ ४ ॥
हरिश्चन्द्रोऽतिदुःखार्तः पप्रच्छ गुरुमन्तिके ।
स्थितं वसिष्ठमेकान्ते सर्वज्ञं हिततत्परम् ॥ ५ ॥
राजोवाच
भगवन् किं करोम्यद्य कातरोऽस्मि व्यथाकुलः ।
त्राहि मां दुःखमनसं महाव्याधिभयातुरम् ॥ ६ ॥

वसिष्ठ उवाच
शृणु राजन्नुपायोऽस्ति रोगनाशं प्रति स्तुतः ।
त्रयोदशविधाः पुत्राः कथिता धर्मसंग्रहे ॥ ७ ॥
तस्मात्क्रीतं सुतं कृत्वा यजस्व मखमुत्तमम् ।
द्रव्यं दत्त्वा यथोद्दिष्टमानयस्व द्विजोत्तमम् ॥ ८ ॥
एवं कृते मखे भूप रोगनाशो भविष्यति ।
वरुणोऽपि प्रसन्नात्मा भविष्यति यथासुखम् ॥ ९ ॥
व्यास उवाच
इति तस्य वचः श्रुत्वा राजा प्रोवाच मन्त्रिणम् ।
अन्वेषय महाबुद्धे विषयेष्वतियत्नतः ॥ १० ॥
कदाचित्कोऽपि लोभार्थी ददाति स्वसुतं पिता ।
समानय धनं दत्त्वा यावत्प्रार्थयतेऽप्यसौ ॥ ११ ॥
सर्वथैव समानेयो यज्ञार्थे द्विजबालकः ।
न कार्या कृपणा बुद्धिस्त्वया मत्कार्यहेतवे ॥ १२ ॥

प्रार्थनीयस्त्वया पुत्रः कस्यचिद्द्विजवादिनः ।
द्रव्येण देहि यज्ञार्थं कर्तव्योऽसौ पशुः किल ॥ १३ ॥

इति सञ्चोदितस्तेन सचिवः कार्यहेतवे ।
अन्वेषयामास पुरे ग्रामे ग्रामे गृहे गृहे ॥ १४ ॥
एवमन्वेषतस्तस्य विषये कश्चिदातुरः ।
निर्धनस्त्रिसुतश्चासीदजीगर्तेति नामतः ॥ १५ ॥
तस्य पुत्रं शुनःशेपं मध्यमं मन्त्रिसत्तमः ।
आनयामास दत्त्वार्थं प्रार्थितं यद्धनं तदा ॥ १६ ॥
समानीय शुनःशेपं सचिवः कार्यतत्परः ।
राज्ञे निवेदयामास पशुयोग्यं द्विजात्मजम् ॥ १७ ॥
राजातिमुदितस्तेन विप्रानानीय सर्वतः ।
कारयामास सम्भारान्यज्ञार्थं वेदवित्तमान् ॥ १८ ॥
प्रारब्धे तु मखे तत्र विश्वामित्रो महामुनिः ।
बद्धं दृष्ट्वा शुनःशेपं निषिषेध नृपं तदा ॥ १९ ॥

राजन्मा साहसं कार्षीर्मुञ्चैनं द्विजबालकम् ।
प्रार्थयाम्यहमायुष्मन् सुखं तेऽद्य भविष्यति ॥ २० ॥
क्रन्दत्ययं शुनःशेपः करुणा मां दुनोत्यपि ।
दयावान्भव राजेन्द्र कुरु मे वचनं नृप ॥ २१ ॥
परदेहस्य रक्षायै स्वदेहं ये दयापराः ।
ददति क्षत्रियाः पूर्वं स्वर्गकामाः शुचिव्रताः ॥ २२ ॥
त्वं स्वदेहस्य रक्षार्थं हंसि द्विजसुतं बलात् ।
पापं मा कुरु राजेन्द्र दयावान् भव बालके ॥ २३ ॥
सर्वेषां सदृशी प्रीतिर्देहे वेत्सि स्वयं नृप ।
मुञ्चैनं बालकं तस्मात्प्रमाणं यदि मे वचः ॥ २४ ॥
व्यास वुवाच
अनादृत्य च तद्वाक्यं राजा दुःखातुरो भृशम् ।
न मुमोच मुनिस्तस्मै चूकोपातीव तापसः ॥ २५ ॥
उपदेशं ददौ तस्मै शुनःशेपाय कौशिकः ।

मन्त्रं पाशधरस्याथ दयावान्वेदवित्तमः ॥ २६ ॥
शुनःशेपोऽपि तं मन्त्रमसकृद्बधकर्शितः ।
स्तुतस्वरेण चुक्रोश संस्मरन्वरुणं भृशम् ॥ २७ ॥
स्तुवन्तं मुनिपुत्रं तं ज्ञात्वा वै यादसां पतिः ।
तत्रागत्य शुनःशेपं मुमोच करुणार्णवः ॥ २८ ॥
रोगहीनं नृपं कृत्वा वरुणः स्वगृहं ययौ ।
विश्वामित्रस्तु तं पुत्रं कृतवान्मोचितं मृतेः ॥ २९ ॥
न कृतं वचनं राज्ञा कौशिकस्य महात्मनः ।
रोषं दधार मनसा राजोपरि स गाधिजः ॥ ३० ॥
एकस्मिन्समये राजा हयारूढो वनं गतः ।
सूकरं हन्तुकामस्तु मध्याह्ने कौशिकीतटे ॥ ३१ ॥

वृद्धब्राह्मणवेषेण विश्वामित्रेण वञ्चितः ।
सर्वस्वं प्रार्थितं तस्य गृहीतं राज्यमद्भुतम् ॥ ३२ ॥
पीडितोऽसौ हरिश्चन्द्रो यजमानो यतो भृशम् ।

वसिष्ठः कौशिकं प्राह वने प्राप्तं यदृच्छया ॥ ३३ ॥
क्षत्रियाधम दुर्बुद्धे वृथा ब्राह्मणवेषभृत् ।
बकधर्म वृथा किं त्वं गर्वं वहसि दाम्भिक ॥ ३४ ॥
कस्मात्त्वया नृपश्रेष्ठो यजमानो ममाप्यसौ ।
अपराधं विना जाल्म गमितो दुःखमद्भुतम् ॥ ३५ ॥
बकध्यानपरो यस्मात्तस्मात्त्वं वै बको भव ।
इति शप्तो वसिष्ठेन कौशिकः प्राह तं पुनः ॥ ३६ ॥
त्वमप्याडिर्भवायुष्मन् बकोऽहं यावदेव हि ।
व्यास उवाच
एवं परस्परं दत्त्वा शापं तौ क्रोधपीडितौ ॥ ३७ ॥
अण्डजौ तरसा जातौ सरस्याडीबकौ मुनी ।
एकस्मिन्पादपे नीडं कृत्वासौ बकरूपभाक् ॥ ३८ ॥
विश्वामित्रः स्थितस्तत्र दिव्ये सरसि मानसे ।
अन्यस्मिन्पादपे कृत्वा वसिष्ठो नीडमुत्तमम् ॥ ३९ ॥

आडीरूपधरस्तस्थावन्योन्यं द्वेषतत्परौ ।
दिने दिने तौ संग्रामं चक्रतुः क्रोधसंयुतौ ॥ ४० ॥
दुःखदं सर्वलोकानां क्रन्दमानावुभौ भृशम् ।
चञ्चुपक्षप्रहारैस्तु नखाघातैः परस्परम् ॥ ४१ ॥
जघ्नतू रुधिरक्लिन्नौ पुष्पिताविव किंशुकौ ।
एवं बहुनि वर्षाणि पक्षिरूपधरौ मुनी ॥ ४२ ॥
स्थितौ तत्र महाराज शापपाशेन यन्त्रितौ ।
राजोवाच
कथं मुक्तौ मुनिश्रेष्ठौ शापाद्वसिष्ठकौशिकौ ॥ ४३ ॥
तन्ममाचक्ष्व विप्रर्षे परं कौतूहलं हि मे ।
व्यास उवाच
युध्यमानाब्वुभौ दृष्ट्वा ब्रह्मा लोकपितामहः ॥ ४४ ॥
तत्राजगामानिमिषैर्वृतः सर्वैर्दयापरैः ।
तावाश्वास्य जगत्कर्ता युद्धतो विनिवार्य च ॥ ४५ ॥

शापं संमोचयामास तयोः क्षिप्तं परस्परम् ।
ततो जग्मुः सुराः सर्वे स्वानि धिष्ण्यानि पद्मभूः ॥ ४६ ॥
सत्यलोकं जगामाशु हंसारूढः प्रतापवान् ।
विश्वामित्रोऽप्यगात्तूर्णं वसिष्ठः स्वाश्रमं गतः ॥ ४७ ॥
मिथः स्नेहं ततः कृत्वा प्रजापत्युपदेशतः ।
मैत्रावरुणिनाप्येवं कृतं युद्धमकारणम् ॥ ४८ ॥

कौशिकेन समं भूप दुःखदं च परस्परम् ।
को नाम मानवो लोके देवो वा दानवोऽपि वा ॥ ४९ ॥
अहङ्कारजयं कृत्वा सर्वदा सुखभाग्भवेत् ।
तस्माद्राजंश्चित्तशुद्धिर्महतामपि दुर्लभा ॥ ५० ॥
यत्नेन साधनीया सा तद्विहीनं निरर्थकम् ।
तीर्थं दानं तपः सत्यं यत्किञ्चिद्धर्मसाधनम् ॥ ५१ ॥
(श्रद्धात्र त्रिविधा प्रोक्ता सात्त्विकी राजसी तथा ।
तामसी सर्वदेहेषु देहिनां धर्मकर्मसु ॥

सात्त्विकी दुर्लभा लोके यथोक्तफलदा सदा ।
तदर्धफलदा प्रोक्ता राजसी विधिसंयुता ॥
तामसी त्वफला राजन्न तु कीर्तिकरी पुनः ।
कामक्रोधाभिभूतानां जनानां नृपसत्तम ॥)
वासनारहितं कृत्वा तच्चित्तं श्रवणादिना ।
तीर्थादिषु वसेन्नित्यं देवीपूजनतत्परः ॥ ५२ ॥
देवीनामानि वचसा गृह्णंस्तस्या गुणान्स्तुवन् ।
ध्यायंस्तस्याः पदाम्भोजं कलिदोषभयार्दितः ॥ ५३ ॥
एवं तु कुर्वतस्तस्य न कदाचित्कलेर्भयम् ।
अनायासेन संसारान्मुच्यते पातकी जनः ॥ ५४ ॥

Roman transliteration

indra uvāca
sāhasaṃ kṛtavān rājā pūrvaṃ yatkathito makhaḥ |
varuṇāya pratijñātaḥ putraṃ kṛtvā paśuṃ priyam || 1 ||
gate tvayi pitā putraṃ baddhvā yūpe'ghṛṇaḥ punaḥ |
paśuṃ kṛtvā mahābuddhe vadhiṣyati vyathāturaḥ || 2 ||
itthaṃ niṣiddhastatputraḥ śakreṇāmitatejasā |
sthitastatraiva māyeśīmāyayā mohito bhṛśam || 3 ||
yadā punaḥ punaḥ śrutvā pitaraṃ rogapīḍitam |
gamanāya matiṃ cakre tadendraḥ pratyaṣedhayat || 4 ||
hariścandro'tiduḥkhārtaḥ papraccha gurumantike |
sthitaṃ vasiṣṭhamekānte sarvajñaṃ hitatatparam || 5 ||
rājovāca
bhagavan ki karomyadya kātaro'smi vyathākulaḥ |
trāhi māṃ duḥkhamanasaṃ mahāvyādhibhayāturam || 6 ||

vasiṣṭha uvāca
śṛṇu rājannupāyo'sti roganāśaṃ prati stutaḥ |
trayodaśavidhāḥ putrāḥ kathitā dharmasaṃgrahe || 7 ||
tasmātkrītaṃ sutaṃ kṛtvā yajasva makhamuttamam |
dravyaṃ dattvā yathoddiṣṭamānayasva dvijottamam || 8 ||
evaṃ kṛte makhe bhūpa roganāśo bhaviṣyati |
varuṇo'pi prasannātmā bhaviṣyati yathāsukham || 9 ||
vyāsa uvāca

iti tasya vacaḥ śrutvā rājā provāca mantriṇam |
anveṣaya mahābuddhe viṣayeṣvatiyat□nataḥ || 10 ||
kadācitko'pi lobhārthī dadāti svasutaṃ pitā |
samānaya dhanaṃ dattvā yāvatprārthayate'pyasau || 11 ||
sarvathaiva samāneyo yajñārthe dvijabālakaḥ |
na kāryā kṛpaṇā buddhistvayā matkāryahetave || 12 ||

prārthanīyastvayā putraḥ kasyacid□dvijavādinaḥ |
dravyeṇa dehi yajñārthaṃ kartavyo'sau paśuḥ kila || 13 ||
iti sañcoditastena sacivaḥ kāryahetave |
anveṣayāmāsa pure grāme grāme gṛhe gṛhe || 14 ||
evamanveṣatastasya viṣaye kaścidāturaḥ |
nirdhanastrisutaścāsīdajīgarteti nāmataḥ || 15 ||
tasya putraṃ śunaḥśepaṃ madhyamaṃ mantrisattamaḥ |
ānayāmāsa dattvārthaṃ prārthitaṃ yaddhanaṃ tadā || 16 ||
samānīya śunaḥśepaṃ sacivaḥ kāryatatparaḥ |
rājñe nivedayāmāsa paśuyogyaṃ dvijātmajam || 17 ||
rājātimuditastena viprānānīya sarvataḥ |
kārayāmāsa sambhārānyajñārthaṃ vedavittamān || 18 ||
prārabdhe tu makhe tatra viśvāmitro mahāmuniḥ |
baddhaṃ dṛṣṭvā śunaḥśepaṃ niṣiṣedha nṛpaṃ tadā || 19 ||

rājanmā sāhasaṃ kārṣīrmuñcainaṃ dvijabālakam |
prārthayāmyahamāyuṣman sukhaṃ te'dya bhaviṣyati || 20 ||
krandatyayaṃ śunaḥśepaḥ karuṇā māṃ dunotyapi |
dayāvānbhava rājendra kuru me vacanaṃ nṛpa || 21 ||
paradehasya rakṣāyai svadehaṃ ye dayāparāḥ |
dadati kṣatriyāḥ pūrvaṃ svargakāmāḥ śucivratāḥ || 22 ||
tvaṃ svadehasya rakṣārthaṃ haṃsi dvijasutaṃ balāt |
pāpaṃ mā kuru rājendra dayāvān bhava bālake || 23 ||
sarveṣāṃ sadṛśī prītirdehe vetsi svayaṃ nṛpa |
muñcainaṃ bālakaṃ tasmātpramāṇaṃ yadi me vacaḥ || 24 ||
vyāsa ktvaca
anādṛtya ca tadvākyaṃ rājā duḥkhāturo bhṛśam |
na mumoca munistasmai cūkopātīva tāpasaḥ || 25 ||
upadeśaṃ dadau tasmai śunaḥśepāya kauśikaḥ |

mantraṃ pāśadharasyātha dayāvānvedavittamaḥ || 26 ||
śunaḥśepo'pi taṃ mantramasakṛdvadhakarśitaḥ |
stutasvareṇa cukrośa saṃsmaranvaruṇaṃ bhṛśam || 27 ||
stuvantaṃ muniputraṃ taṃ jñātvā vai yādasāṃ patiḥ |
tatrāgatya śunaḥśepaṃ mumoca karuṇārṇavaḥ || 28 ||
rogahīnaṃ nṛpaṃ kṛtvā varuṇaḥ svagṛhaṃ yayau |
viśvāmitrastu taṃ putraṃ kṛtavānmocitaṃ mṛteḥ || 29 ||
na kṛtaṃ vacanaṃ rājñā kauśikasya mahātmanaḥ |
roṣaṃ dadhāra manasā rājopari sa gādhijaḥ || 30 ||
ekasminsamaye rājā hayārūḍho vanaṃ gataḥ |
sūkaraṃ hantukāmastu madhyāhne kauśikītaṭe || 31 ||
vṛddhabrāhmaṇaveṣeṇa viśvāmitreṇa vañcitaḥ |
sarvasvaṃ prārthitaṃ tasya gṛhītaṃ rājyamad□□bhutam || 32 ||
pīḍito'sau hariścandro yajamāno yato bhṛśam |

vasiṣṭhaḥ kauśikaṃ prāha vane prāptaṃ yadṛcchayā || 33 ||
kṣatriyādhama durbuddhe vṛthā brāhmaṇaveṣabhṛt |
bakadharma vṛthā kiṃ tvaṃ garvaṃ vahasi dāmbhika || 34 ||
kasmāttvayā nṛpaśreṣṭho yajamāno mamāpyasau |
aparādhaṃ vinā jālma gamito duḥkhamad□bhutam || 35 ||
bakadhyānaparo yasmāttasmāttvaṃ vai bako bhava |
iti śapto vasiṣṭhena kauśikaḥ prāha taṃ punaḥ || 36 ||
tvamapyāḍirbhavāyuṣman bako'haṃ yāvadeva hi |
vyāsa uvāca
evaṃ parasparaṃ dattvā śāpaṃ tau krodhapīḍitau || 37 ||
aṇḍajau tarasā jātau sarasyāḍībakau munī |
ekasminpādape nīḍaṃ kṛtvāsau bakarūpabhāk || 38 ||
viśvāmitraḥ sthitastatra divye sarasi mānase |
anyasmitpādape kṛtvā vasiṣṭho nīḍamuttamam || 39 ||

āḍīrūpadharastasthāvanyonyaṃ dveṣatatparau |
dine dine tau saṃgrāmaṃ cakratuḥ krodhasaṃyutau || 40 ||
duḥkhadaṃ sarvalokānāṃ krandamānāvubhau bhṛśam |
cañcupakṣaprahāraistu nakhāghātaiḥ parasparam || 41 ||
jaghnatū rudhiraklinau puṣpitāviva kiṃśukau |
evaṃ bahūni varṣāṇi pakṣirūpadharau munī || 42 ||
sthitau tatra mahārāja śāpapāśena yantritau |
rājovāca
kathaṃ muktau muniśreṣṭhau śāpādvasiṣṭhakauśikau || 43 ||
tanmamācakṣva viprarṣe paraṃ kautūhalaṃ hi me |
vyāsa uvāca
yudhyamānābvubhau dṛṣṭvā brahmā lokapitāmahaḥ || 44 ||
tatrājagāmānimiṣairvṛtaḥ sarvairdayāparaiḥ |
tāvāśvāsya jagatkartā yuddhato vinivārya ca || 45 ||

śāpaṃ saṃmocayāmāsa tayoḥ kṣiptaṃ parasparam |
tato jagmuḥ surāḥ sarve svāni dhiṣṇyāni padmabhūḥ || 46 ||
satyalokaṃ jagāmāśu haṃsārūḍhaḥ pratāpavān |
viśvāmitro'pyagāttūrṇaṃ vasiṣṭhaḥ svāśramaṃ gataḥ || 47 ||
mithaḥ snehaṃ tataḥ kṛtvā prajāpatyupadeśataḥ |
maitrāvaruṇināpyevaṃ kṛtaṃ yuddhamakāraṇam || 48 ||
kauśikena samaṃ bhūpa duḥkhadaṃ ca parasparam |
ko nāma mānavo loke devo vā dānavo'pi vā || 49 ||
ahaṅkārajayaṃ kṛtvā sarvadā sukhabhāgbhavet |
tasmād□rājaṃścittaśuddhirmahatāmapi durlabhā || 50 ||
yat□nena sādhanīyā sā tadvihīnaṃ nirarthakam |
tīrthaṃ dānaṃ tapaḥ satyaṃ yatkiñciddharmasādhanam || 51 ||
(śraddhātra trividhā proktā sāttvikī rājasī tathā |
tāmasī sarvadeheṣu dehināṃ dharmakarmasu ||

sāttvikī durlabhā loke yathoktaphaladā sadā |
tadardhaphaladā proktā rājasī vidhisaṃyutā ||
tāmasī tvaphalā rājanna tu kīrtikarī punaḥ |
kāmakrodhābhibhūtānāṃ janānāṃ nṛpasattama ||)
vāsanārahitaṃ kṛtvā taccittaṃ śravaṇādinā |
tīrthādiṣu vasennityaṃ devīpūjanatatparaḥ || 52 ||
devīnāmāni vacasā gṛhṇaṃstasyā guṇānstuvan |
dhyāyaṃstasyāḥ padāmbhojaṃ kalidoṣabhayārditaḥ || 53 ||

evaṃ tu kurvatastasya na kadācitkalerbhayam |
anāyāsena saṃsārānmucyate pātakī janaḥ || 54 ||

English translation

1-6. Indra said “O Prince! The King Haris’chandra promised before to Varuna that he would celebrate for his propitiation the great Naramedha sacrifice when he would offer his own son as a victim to be immolated. O Prince! You are very intelligent; can’t you grasp this idea that your father has become merciless due to his suffering in this illness and no sooner you go there than he will make you the victim and tie you to the sacrificial post when you will be slaughtered.” The indomitable Indra thus prohibiting the son, he began to stay there deluded by the Maya of the great Maha Maya. O King! Thus whenever the prince heard of his father’s severe illness, he wanted to go to his father, Indra repeatedly used to go to him and prevent him from doing so. On the other hand, the King Haris’chandra became very much afflicted, and, seeing his family Guru all-knowing well-wisher Vas’istha close by, asked him, “O Bhagavan! what am I to do now? I am now very impatient with the agonies of this disease and am very weak; besides I am very much afraid of it. Kindly give me a good advice and save me.”

7-9. Vas’istha said “O King! There is a good remedy for the cure of your disease. It is stated in the S’astras that the sons are of thirteen kinds; Aurasa, Ksattraja, Datrima, Kritrima; etc. Therefore pay the reasonable price and buy one good Brahmin boy and perform your sacrifice with that boy. O King! Thus Varuna will be pleased and you will be cured of your disease.”

10-24. Vyasa said O King! Hearing thus the words of Vas’istha, the King Haris’chandra addressed to his minister“O Minister-in-

Chief! You are very sharp and intelligent, therefore you better try your best and seek in my kingdom a Brahmin boy. In case a poor Brahmin be willing, out of his love for money, to give over his son, then give him any amount he wants and bring his son. O Minister! By all means, bring a Brahmin boy for this sacrifice; in other words, do not be miserly or act lazily to perform my business. You should pray to any Brahmin thus Take this money and give your son, who will be sacrificed in a sacrificial ceremony as a victim.” Thus ordered, the minister sought for a Brahmin boy in towns after towns, villages after villages, and houses after houses. Till, at last, he came to know that in his kingdom there was a poor distressed Brahmin named Ajigarta, who had three sons. Then the minister gave to the Brahmin that he wanted and purchased his second son named S’unahs’epha and brought him before the King. And handed him over to the King, saying that this Brahmin boy is fit for the sacrificial victim. The King then gladly brought the best Brahmins versed in the Vedas for the performance of the sacrifice, and collected all the articles requisite for the purpose. When the sacrifice was commenced, the great Muni VisVamitra, seeing S’unahs’epha tied, prohibited the King and said - “O King! Do not be so bold as to sacrifice this boy; let this boy be free. O long-lived One! I am asking this thing from you today and if you obey it, certainly it will do good to you. O King! This boy S’unahs’epha is crying; his cries are paining my heart and I am feeling pity for him. Hear my word and free this boy out of mercy.

See! The purehearted Ksattriyas, in ancient days, used to sacrifice their own bodies and thus preserve others’ bodies, so that they might attain the Heavens. And now you are killing this Brahmin boy forcibly so that you may preserve your own body; judge how vicious is this your act! Be merciful to this boy. O King! Everyone likes his own body to the same extent; you are feeling this yourself;

therefore if you take my word, then quit this boy."

25-36. Vyasa said O King! The King Haris'chandra was ailing very much; hence be did not pay any heed to the Muni's words and did

not quit the boy. Thereupon the very fiery spirited VisVamitra became very angry with the King. Then VisVamitra, the son of Kus'ika, the foremost of the knowers of the Vedas, shewed mercy on S'unahs'epha and gave him the "Varuna Mantram." S'unahs'epha, very much afraid to lose his life, earnestly repeatedly remembered Varuna and uttered that mantram in pluta tone (lengthened or prolonged). Varuna, too, the ocean of mercy, knowing that the Brahmin boy was praising him with hymns came up to that spot and freed S'unahs'epha from his bondage and freed the King also from his disease and went back to his own abode. Thus the Maharsi Vis'vamitra became very glad to rescue the Muni's son from the jaws of death. The King Haris'chandra did not observe the words of Vis'vamitra; hence the son of Gadhi harboured within his heart anger towards the King. One day while the King Haris'chandra was riding in a forest and there, at midday, on the banks of the river Kaus'ik, when he desired to kill a boar, Vis'vamitra in the garb of an old Brahmin asked from him everything that he had, including his dominion and thus cunningly took away everything from the King. The Maharsi Vas'istha, seeing his Yajamana Haris'chandra suffering much, became wounded and felt pain in his mind. One day when he met casually with Vis'vamitra in a forest, he said "O wicked Ksattriya! A disgrace to your family! You have in vain put on the garb of a Brahmin; your religion is like a crane; you ate full of vanity; you boast for nothing. The best of kings, Haris'chandra is my client; be is faultless; still, O Fool! Why are you giving him so much trouble. As you are religious as a crane is religious, so take your birth as a crane." Vis'vamitra, thus cursed by Vas'istha, cursed Vas'istha in return, and said "O Vas'istha! As long as I will remain a crane, so long you also remain as S'arali or Adi bird."

37-42. Vyasa said O King! The two angry Munis thus cursed each other and the two were born as Crane and S'arali or Adi bird. The crane Vis'vamitra built its nest on the top of a tree on the Manasarovara lake and began to live there. Vas'istha, too, assumed

the form of an Adi bird, and built his nest on the top of another tree and lived there. Thus the two Risis spent their days in full enmity towards each other. These two birds used to shriek so terribly loud that they became a nuisance to all; they fought daily with each other. They used to strike each other with beaks and wings and nails and thus they were covered all over their bodies with cuts and wounds and they were smeared with blood. They began to look like Kims'uka trees. Thus the two Risis, in the shape of birds, in their states of bondage, due to each other's curse, passed many years there.

43. Janamejaya said "O Brahmana! Kindly tell me how Vas'istha and Kaus'ika, the two Risis, became free from their curses; I am very curious to hear this."

44-54. Vyasa said Brahma, the Grandsire of his subjects, came there with all the Devas, filled with mercy, on seeing those two Risis at war against each other. Brahma, the Lotus-seated, made them desist from such a fight, consoled them and freed both of them from each other's curses. Then the Devas went back to their own abodes and the illustrious lotus-seated Brahma went to the Satyaloka, seated on his Swan. Maharsi Vas'istha and Vis'vamitra became then friends and were tied with bonds of affection at the advice of Brahma; they went back to their own As'ramas. O King! Now see, that the Maharsi Vas'istha, the son of Mitra-Varuna, fought for nothing with Vis'vamitra, so painful to both the parties. Who, then, amongst the human beings, the Danavas or the Devas can conquer his Ahamkara (egoism) and be always happy? Therefore the Chitta- S'uddhi, the purity of the heart (that

purity which imparts to man the blessedness of God-vision) is very difficult even for the high-souled persons; with the greatest caution and utmost effort one has to practise for that. To those persons, that are void of this Chitta S'uddhi, it is all vain to go to places of pilgrimage, to make charities, to practise tapasya, to be truthful; in fact, anything, which is the

means to attain Dharma, becomes useless. O King! S'raddha (Faith) is of three kinds (1) Sattviki, (2) Rajasiki and (3) Tamasiki to all persons in all their religious matters. The Sattvik faith is the only one of the three that yields entire results; and it is very rare in this world. The Rajasik faith, done according to due rules, yields half the results thereof and the Tamasik faith is fruitless and inglorious; the Tamasik faith arises with those persons that are overwhelmed with lust, anger, greed, etc. Therefore, O King! Keep to the company of the good and hear the S'astras, Vedanta, etc., and free the heart of worldly desires and then concentrate it to the worship of the Devi and live in a sacred place of pilgrimage. Men afraid and troubled with the defects of the Kaliyuga, should always take the name of the Devi, sing praises, and meditate on Her lotus feet. Thus the JTvas will not have any fear of Kali and the fallen vicious persons will easily be able to cross this ocean of the world and be free. There is no doubt in this.

Here ends the Thirteenth Chapter of the Sixth Book on the description of the battle between Adi and Baka after the discourse on S'unahs'epha in S'ri Mad Devi Bhagavatam, the Mahapuranam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 14

On The Birth Of Vas'istha From

Chapter 136 of 318 · 69 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
मैत्रावरुणिरित्युक्तं नाम तस्य मुनेः कथम् ।
वसिष्ठस्य महाभाग ब्रह्मणस्तनुजस्य ह ॥ १ ॥
किमसौ कर्मतो नाम प्राप्तवान् गुणतस्तथा ।
ब्रूहि मे वदतांश्रेष्ठ कारणं तस्य नामजम् ॥ २ ॥
व्यास उवाच
निबोध नृपतिश्रेष्ठ वसिष्ठो ब्रह्मणः सुतः ।
निमिशापात्तनुं त्यक्त्वा पुनर्जातो महाद्युतिः ॥ ३ ॥
मित्रावरुणयोर्यस्मात्तस्मात्तन्नाम विश्रुतम् ।
मैत्रावरुणिरित्यस्मिँल्लोके सर्वत्र पार्थिव ॥ ४ ॥
राजोवाच
कस्माच्छप्तः स धर्मात्मा राज्ञा ब्रह्मात्मजो मुनिः ।
चित्रमेतन्मुनिं लग्नो राज्ञः शापोऽतिदारुणः ॥ ५ ॥
अनागसं मुनिं राजा किमसौ शप्तवान्मुने ।

कारणं वद धर्मज्ञ तस्य शापस्य मूलतः ॥ ६ ॥
व्यास उवाच
कारणं तु मया प्रोक्तं तव पूर्वं विनिश्चितम् ।
संसारोऽयं त्रिभिर्व्याप्तो राजन्मायागुणैः किल ॥ ७ ॥
धर्मं करोतु भूपालश्चरन्तु तापसास्तपः ।
सर्वेषां तु गुणैर्विद्धं नोज्ज्वलं तद्भवेदिह ॥ ८ ॥
कामक्रोधाभिभूताश्च राजानो मुनयस्तथा ।
लोभाहङ्कारसंयुक्ताश्चरन्ति दुश्चरं तपः ॥ ९ ॥
यजन्ति क्षत्रिया राजन् रजोगुणसमावृताः ।
ब्राह्मणास्तु तथा राजन् न कोऽपि सत्त्वसंयुतः ॥ १० ॥
ऋषिणासौ निमिः शप्तस्तेन शप्तो मुनिः पुनः ।
दुःखाद्दुःखतरं प्राप्तावुभावपि विधेर्बलात् ॥ ११ ॥
द्रव्यशुद्धिः क्रियाशुद्धिर्मनसः शुद्धिरुज्ज्वला ।
दुर्लभा प्राणिनां भूप संसारे त्रिगुणात्मके ॥ १२ ॥

पराशक्तिप्रभावोऽयं नोल्लंघ्यः केनचित्क्वचित् ।
यस्यानुगृहमिच्छेत्सा मोचयत्येव तं क्षणात् ॥ १३ ॥

महान्तोऽपि न मुच्यन्ते हरिब्रह्महरादयः ।
पामरा अपि मुच्यन्ते यथा सत्यव्रतादयः ॥ १४ ॥
तस्यास्तु हृदयं कोऽपि न वेत्ति भुवनत्रये ।
तथापि भक्तवश्येयं भवत्येव सुनिश्चितम् ॥ १५ ॥
तस्मात्तद्भक्तिरास्थेया दोषनिर्मूलनाय च ।
रागदम्भादियुक्ता चेत्सा भक्तिर्नाशिनी भवेत् ॥ १६ ॥
इक्ष्याकुकुलसम्भूतो निमिर्नाम नराधिपः ।
रूपवान् गुणसम्पन्नो धर्मज्ञो लोकरञ्जकः ॥ १७ ॥
सत्यवादी दानपरो याजको ज्ञानवाच्छुचिः ।
द्वादशस्तनयो धीमान्प्रजापालनतत्परः ॥ १८ ॥
पुरं निवेशयामास गौतमाश्रमसन्निधौ ।
जयन्तपुरसंज्ञं तु ब्राह्मणानां हिताय सः ॥ १९ ॥

बुद्धिस्तस्य समुत्पन्ना यजेयमिति राजसी ।
यज्ञेन बहुकालेन दक्षिणासंयुतेन च ॥ २० ॥
इस्वाकुं पितरं पृष्ट्वा यज्ञकार्याय पार्थिवः ।
कारयामास सम्भारं यथोद्दिष्टं महात्मभिः ॥ २१ ॥
भृगुमङ्गिरसं चैव वामदेवं च गौतमम् ।
वसिष्ठं च पुलस्त्यं च ऋचीकं पुलहं क्रतुम् ॥ २२ ॥
मुनीनामन्त्रयामास सर्वज्ञान्वेदपारगान् ।
यज्ञविद्याप्रवीणांश्च तापसान्वेदवित्तमान् ॥ २३ ॥
राजा सम्भृतसम्भारः सम्पूज्य गुरुमात्मनः ।
वसिष्ठं प्राह धर्मज्ञो विनयेन समन्वितः ॥ २४ ॥
यजेयं मुनिशार्दूल याजयस्व कृपानिधे ।
गुरुस्त्वं सर्ववेत्तासि कार्यं मे कुरु साम्प्रतम् ॥ २५ ॥
यज्ञोपकरणं सर्वं समानीतं सुसंस्कृतम् ।
पञ्चवर्षसहस्रं तु दीक्षां कर्तुं मतिश्च मे ॥ २६ ॥

यस्मिन्यज्ञे समाराध्या देवी श्रीजगदम्बिका ।
तत्प्रीत्यर्थमहं यज्ञं करोमि विधिपूर्वकम् ॥ २७ ॥
तच्छ्रुत्वासौ निमेर्वाक्यं वसिष्ठः प्राह भूपतिम् ।
इन्द्रेणाहं वृतः पूर्वं यज्ञार्थं नृपसत्तम ॥ २८ ॥
पराशक्तिमखं कर्तुमुद्युक्तः पाकशासनः ।
स दीक्षां गमितो देवः पञ्चवर्षशतात्मिकाम् ॥ २९ ॥
तस्मात्त्वमन्तरं तावत्प्रतिपालय पार्थिव ।
इन्द्रयज्ञे समाप्तेऽत्र कृत्वा कार्यं दिवस्पतेः ॥ ३० ॥
आगमिष्याम्यहं राजंस्तावत्त्वं प्रतिपालय ।
राजोवाच
मया निमन्त्रिताश्चान्ये मुनयो यज्ञकारणात् ॥ ३१ ॥

सम्भाराः सम्भृताः सर्वे पालयामि कथं गुरो ।
इक्ष्वाकूणां कुले ब्रह्मन्गुरुस्त्वं वेदवित्तमः ॥ ३२ ॥
कथं त्यक्त्वाद्य मे कार्यमुद्यतो गन्तुमाशु वै ।

न ते युक्तं द्विजश्रेष्ठ यदुत्सृज्य मखं मम ॥ ३३ ॥
गन्तासि धनलोभेन लोभाकुलितचेतनः ।
निवारितोऽपि राज्ञा स जगामेन्द्रमखं गुरुः ॥ ३४ ॥
राजापि विमना भूत्वा गौतमं प्रत्यपूजयत् ।
इयाज हिमवत्पार्श्वे सागरस्य समीपतः ॥ ३५ ॥
दक्षिणा बहुला दत्ता विप्रेभ्यो मखकर्मणि ।
निमिना पञ्चसाहस्री दीक्षा तत्र कृता नृप ॥ ३६ ॥
ऋत्विजः पूजिताः कामं धनैर्गोभिर्मुदा युताः ।
शक्रयज्ञसमाप्ते तु पञ्चवर्षशतात्मके ॥ ३७ ॥
आजगाम वसिष्ठस्तु राज्ञः सत्रदिदृक्षया ।
आगत्य संस्थितस्तत्र दर्शनार्थं नृपस्य च ॥ ३८ ॥
तदा राजा प्रसुप्तस्तु निद्रयापहतो ्भृशम् ।
नासौ प्रबोधितो भृत्यैर्नागतस्तु मुनिं नृपः ॥ ३९ ॥
वसिष्ठस्य ततो मन्युः प्रादुर्भूतोऽवमानतः ।

अदर्शनान्निमेस्तत्र चुकोप मुनिसत्तमः ॥ ४० ॥
शापं च दत्तवांस्तस्मै राज्ञे मन्युवशं गतः ।
यस्मात्त्वं मां गुरुं त्यक्त्वा कृत्वान्यं गुरुमात्मनः ॥ ४१ ॥
दीक्षितोऽसि बलान्मन्द मामवज्ञाय पार्थिव ।
वारितोऽपि मया तस्माद्विदेहस्त्वं भविष्यसि ॥ ४२ ॥
पतत्विदं शरीरं ते विदेहो भव भूपते ।
व्यास उवाच
इति तद्व्याहतं श्रुत्वा राज्ञस्तु परिचारकाः ॥ ४३ ॥
सद्यः प्रबोधयामासुर्मुनिमाहुः प्रकोपितम् ।
कुपितं तं समागत्य राजा विगतकल्मषः ॥ ४४ ॥
उवाच वचनं श्लक्ष्णं हेतुगर्भं च युक्तिमत् । .
मम दोषो न धर्मज्ञ गतस्त्वं तृष्णयाऽऽकुलः ॥ ४५ ॥
हित्वा मां यजमानं वै प्रार्थितोऽपि मया भृशम् ।
न लज्जसे द्विजश्रेष्ठ कृत्वा कर्म जुगुप्सितम् ॥ ४६ ॥

सन्तोषे ब्राह्मणश्रेष्ठ जानन्धर्मस्य निश्चयम् ।
पुत्रोऽसि ब्रह्मणः साक्षाद्वेदवेदाङ्गवित्तमः ॥ ४७ ॥
न वेत्सि विप्रधर्मस्य गतिं सूक्ष्मां दुरत्ययाम् ।
आत्मदोषं मयि ज्ञात्वा मृषा मां शस्तुमिच्छसि ॥ ४८ ॥
त्याज्यस्तु सुजनैः क्रोधश्चण्डालादधिको यतः ।
वृथा क्रोधपरीतेन मयि शापः प्रपातितः ॥ ४९ ॥

तवापि च पतत्वद्य देहोऽयं क्रोधसंयुतः ।
एवं शप्तो मुनी राज्ञा राजा च मुनिना तथा ॥ ५० ॥
परस्परं प्राप्य शापं दुःखितौ तौ बभूवतुः ।
वसिष्ठस्त्वतिचिन्तार्तो ब्रह्माणं शरणं गतः ॥ ५१ ॥
निवेदयामास तथा शापं भूपकृतं महत् ।
वसिष्ट उवाच
राज्ञा शप्तोऽस्मि देहोऽयं पतत्वद्य तवेति वै ॥ ५२ ॥
किं करोमि पितः प्राप्यं कष्टं कायप्रपातजम् ।

अन्यदेहसमुत्पत्तौ जनकं वद साम्प्रतम् ॥ ५३ ॥
तथा मे देहसंयोगः पूर्ववत्समपद्यताम् ।
यादृशं ज्ञानमेतस्मिन्देहे तत्रास्तु तत्पितः ॥ ५४ ॥
समर्थोऽसि महाराज प्रसादं कर्तुमर्हसि ।
वसिष्ठस्य वचः श्रुत्वा ब्रह्मा प्रोवाच तं सुतम् ॥ ५५ ॥
मित्रावरुणयोस्तेजस्त्वं प्रविश्य स्थिरो भव ।
तस्मादयोनिजः काले भविता त्वं न संशयः ॥ ५६ ॥
पुनर्देहं समासाद्य धर्मयुक्तो भविष्यसि ।
भूतात्मा वेदवित्कामं सर्वज्ञः सर्वपूजितः ॥ ५७ ॥
एवमुक्तस्तदा पित्रा प्रययौ वरुणालयम् ।
कृत्वा प्रदक्षिणं प्रीत्या प्रणम्य च पितामहम् ॥ ५८ ॥
विवेश स तयोर्देहे मित्रावरुणयोः किल ।
जीवांशेन वसिष्ठोऽथ त्यक्त्वा देहमनुत्तमम् ॥ ५९ ॥
कदाचित्तूर्वशी राजन्नागता वरुणालयम् ।

यदृच्छया वरारोहा सखीगणसमावृता ॥ ६० ॥
दृष्ट्वा तामप्सरां दिव्यां रूपयौवनसंयुताम् ।
जातौ कामातुरौ देवौ तदा तामूचतुर्नृप ॥ ६१ ॥
विवशौ चारुसर्वाङ्गीं देवकन्यां मनोरमाम् ।
आवां त्वमनवद्याङ्गि वरयस्व समाकुलौ ॥ ६२ ॥
विहरस्व यथाकामं स्थानेऽस्मिन्वरवर्णिनि ।
तथोक्ता सा ततो देवी ताभ्यां तत्र स्थितावशा ॥ ६३ ॥
कृत्वा भावं स्थिरं देवी मित्रावरुणयोर्गृहे ।
सा गृहीत्वा तयोर्भावं संस्थिता चारुदर्शना ॥ ६४ ॥
तयोस्तु पतितं वीर्यं कुम्भे दैवादनावृते ।
तस्माज्जातौ मुनी राजन्द्वावेवातिमनोहरौ ॥ ६५ ॥
अगस्तिः प्रथमस्तत्र वसिष्ठश्चापरस्तथा ।
मित्रावरुणयोर्वीर्यात्तापसावृषिसत्तमौ ॥ ६६ ॥
प्रथमस्तु वनं प्राप्तो बाल एव महातपाः ।

इक्ष्वाकुस्तु वसिष्ठं तं बालं वव्रे पुरोहितम् ॥ ६७ ॥
वंशस्यास्य सुखार्थं ते पालयामास पार्थिव ।
विशेषेण मुनिं ज्ञात्वा प्रीत्या युक्तो बभूव ह ॥ ६८ ॥
एतत्ते सर्वमाख्यातं वसिष्ठस्य च कारणम् ।
शापाद्देहान्तरप्राप्तिर्मित्रावरुणयोः कुले ॥ ६९ ॥

Roman transliteration

janamejaya uvāca
maitrāvaruṇirityuktaṃ nāma tasya muneḥ katham |
vasiṣṭhasya mahābhāga brahmaṇastanujasya ha || 1 ||
kimasau karmato nāma prāptavān guṇatastathā |
brūhi me vadatāṃśreṣṭha kāraṇaṃ tasya nāmajam || 2 ||
vyāsa uvāca
nibodha nṛpatiśreṣṭha vasiṣṭho brahmaṇaḥ sutaḥ |
nimiśāpāttanuṃ tyaktvā punarjāto mahādyutiḥ || 3 ||
mitrāvaruṇayoryasmāttasmāttannāma viśrutam |
maitrāvaruṇirityasmi~lloke sarvatra pārthiva || 4 ||
rājovāca
kasmācchaptaḥ sa dharmātmā rājñā brahmātmajo muniḥ |
citrametanmuniṃ lagno rājñaḥ śāpo'tidāruṇaḥ || 5 ||
anāgasaṃ muniṃ rājā kimasau śaptavānmune |

kāraṇaṃ vada dharmajña tasya śāpasya mūlataḥ || 6 ||
vyāsa uvāca
kāraṇaṃ tu mayā proktaṃ tava pūrvaṃ viniścitam |
saṃsāro'yaṃ tribhirvyāpto rājanmāyāguṇaiḥ kila || 7 ||
dharmaṃ karotu bhūpālaścarantu tāpasāstapaḥ |
sarveṣāṃ tu guṇairviddhaṃ nojjvalaṃ tad□bhavediha || 8 ||
kāmakrodhābhibhūtāśca rājāno munayastathā |
lobhāhaṅkārasaṃyuktāścaranti duścaraṃ tapaḥ || 9 ||
yajanti kṣatriyā rājan rajoguṇasamāvṛtāḥ |
brāhmaṇāstu tathā rājan na ko'pi sattvasaṃyutaḥ || 10 ||
ṛṣiṇāsau nimiḥ śaptastena śapto muniḥ punaḥ |
duḥkhādduḥkhataraṃ prāptāvubhāvapi vidherbalāt || 11 ||
dravyaśuddhiḥ kriyāśuddhirmanasaḥ śuddhirujjvalā |
durlabhā prāṇināṃ bhūpa saṃsāre triguṇātmake || 12 ||

parāśaktiprabhāvo'yaṃ nollaṃghyaḥ kenacitkvacit |
yasyānugṛhamicchetsā mocayatyeva taṃ kṣaṇāt || 13 ||
mahānto'pi na mucyante haribrahmaharādayaḥ |
pāmarā api mucyante yathā satyavratādayaḥ || 14 ||
tasyāstu hṛdayaṃ ko'pi na vetti bhuvanatraye |
tathāpi bhaktavaśyeyaṃ bhavatyeva suniścitam || 15 ||
tasmāttad□bhaktirāstheyā doṣanirbhūlanāya ca |
rāgadambhādiyuktā cetsā bhaktirnāśinī bhavet || 16 ||
ikṣyākukulasambhūto nimirnāma narādhipaḥ |
rūpavān guṇasampanno dharmajño lokarañjakaḥ || 17 ||
satyavādī dānaparo yājako jñānavācchuciḥ |
dvādaśastanayo dhīmānprajāpālanatatparaḥ || 18 ||
puraṃ niveśayāmāsa gautamāśramasannidhau |

jayantapurasaṃjñaṃ tu brāhmaṇānāṃ hitāya saḥ || 19 ||

buddhistasya samutpannā yajeyamiti rājasī |
yajñena bahukālena dakṣiṇāsaṃyutena ca || 20 ||
isvākuṃ pitaraṃ pṛṣṭvā yajñakāryāya pārthivaḥ |
kārayāmāsa sambhāraṃ yathoddiṣṭaṃ mahātmabhiḥ || 21 ||
bhṛgumaṅ□girasaṃ caiva vāmadevaṃ ca gautamam |
vasiṣṭhaṃ ca pulastyaṃ ca ṛcīkaṃ pulahaṃ kratum || 22 ||
munīnāmantrayāmāsa sarvajñānvedapāragān |
yajñavidyāpravīṇāṃśca tāpasānvedavittamān || 23 ||
rājā sambhṛtasambhāraḥ sampūjya gurumātmanaḥ |
vasiṣṭhaṃ prāha dharmajño vinayena samanvitaḥ || 24 ||
yajeyaṃ muniśārdūla yājayasva kṛpānidhe |
gurustvaṃ sarvavettāsi kāryaṃ me kuru sāmpratam || 25 ||
yajñopakaraṇaṃ sarvaṃ samānītaṃ susaṃskṛtam |
pañcavarṣasahasraṃ tu dīkṣāṃ kartuṃ matiśca me || 26 ||

yasminyajñe samārādhyā devī śrījagadambikā |
tatprītyarthamahaṃ yajñaṃ karomi vidhipūrvakam || 27 ||
tacchrutvāsau nimervākyaṃ vasiṣṭhaḥ prāha bhūpatim |
indreṇāhaṃ vṛtaḥ pūrvaṃ yajñārthaṃ nṛpasattama || 28 ||
parāśaktimakhaṃ kartumudyuktaḥ pākaśāsanaḥ |
sa dīkṣāṃ gamito devaḥ pañcavarṣaśatātmikām || 29 ||
tasmāttvamantaraṃ tāvatpratipālaya pārthiva |
indrayajñe samāpte'tra kṛtvā kāryaṃ divaspateḥ || 30 ||
āgamiṣyāmyahaṃ rājaṃstāvattvaṃ pratipālaya |
rājovāca
mayā nimantritāścānye munayo yajñakāraṇāt || 31 ||
sambhārāḥ sambhṛtāḥ sarve pālayāmi kathaṃ guro |
ikṣvākūṇāṃ kule brahmangurustvaṃ vedavittamaḥ || 32 ||
kathaṃ tyaktvādya me kāryamudyato gantumāśu vai |

na te yuktaṃ dvijaśreṣṭha yadutsṛjya makhaṃ mama || 33 ||
gantāsi dhanalobhena lobhākulitacetanaḥ |
nivārito'pi rājñā sa jagāmendramakhaṃ guruḥ || 34 ||
rājāpi vimanā bhūtvā gautamaṃ pratyapūjayat |
iyāja himavatpārśve sāgarasya samīpataḥ || 35 ||
dakṣiṇā bahulā dattā viprebhyo makhakarmaṇi |
niminā pañcasāhasrī dīkṣā tatra kṛtā nṛpa || 36 ||
ṛtvijaḥ pūjitāḥ kāmaṃ dhanairgobhirmudā yutāḥ |
śakrayajñasamāpte tu pañcavarṣaśatātmake || 37 ||
ājagāma vasiṣṭhastu rājñaḥ satradidṛkṣayā |
āgatya saṃsthitastatra darśanārthaṃ nṛpasya ca || 38 ||
tadā rājā prasuptastu nidrayāpahṛto bhṛśam |
nāsau prabodhito bhṛtyairnāgatastu muniṃ nṛpaḥ || 39 ||
vasiṣṭhasya tato manyuḥ prādurbhūto'vamānataḥ |

adarśanānnimestatra cukopa munisattamaḥ || 40 ||
śāpaṃ ca dattavāṃstasmai rājñe manyuvaśaṃ gataḥ |
yasmāttvaṃ māṃ guruṃ tyaktvā kṛtvānyaṃ gurumātmanaḥ || 41 ||
dīkṣito'si balānmanda māmavajñāya pārthiva |
vārito'pi mayā tasmādvidehastvaṃ bhaviṣyasi || 42 ||

patatvidaṃ śarīraṃ te videho bhava bhūpate |
vyāsa uvāca
iti tadvyāhṛtaṃ śrutvā rājñastu paricārakāḥ || 43 ||
sadyaḥ prabodhayāmāsurmunimāhuḥ prakopitam |
kupitaṃ taṃ samāgatya rājā vigatakalmaṣaḥ || 44 ||
uvāca vacanaṃ ślakṣṇaṃ hetugarbhaṃ ca yuktimat | .
mama doṣo na dharmajña gatastvaṃ tṛṣṇayā''kulaḥ || 45 ||
hitvā māṃ yajamānaṃ vai prārthito'pi mayā bhṛśam |
na lajjase dvijaśreṣṭha kṛtvā karma jugupsitam || 46 ||

santoṣe brāhmaṇaśreṣṭha jānandharmasya niścayam |
putro'si brahmaṇaḥ sākṣādvedavedāṅgavittamaḥ || 47 ||
na vetsi vipradharmasya gatiṃ sūkṣmāṃ duratyayām |
ātmadoṣaṃ mayi jñātvā mṛṣā māṃ śastumicchasi || 48 ||
tyājyastu sujanaiḥ krodhaścaṇḍālādadhiko yataḥ |
vṛthā krodhaparītena mayi śāpaḥ prapātitaḥ || 49 ||
tavāpi ca patatvadya deho'yaṃ krodhasaṃyutaḥ |
evaṃ śapto munī rājñā rājā ca muninā tathā || 50 ||
parasparaṃ prāpya śāpaṃ duḥkhitau tau babhūvatuḥ |
vasiṣṭhastvaticintārto brahmāṇaṃ śaraṇaṃ gataḥ || 51 ||
nivedayāmāsa tathā śāpaṃ bhūpakṛtaṃ mahat |
vasiṣṭa uvāca
rājñā śapto'smi deho'yaṃ patatvadya taveti vai || 52 ||
kiṃ karomi pitaḥ prāpyaṃ kaṣṭaṃ kāyaprapātajam |

anyadehasamutpattau janakaṃ vada sāmpratam || 53 ||
tathā me dehasaṃyogaḥ pūrvavatsamapadyatām |
yādṛśaṃ jñānametasmindehe tatrāstu tatpitaḥ || 54 ||
samartho'si mahārāja prasādaṃ kartumarhasi |
vasiṣṭhasya vacaḥ śrutvā brahmā provāca taṃ sutam || 55 ||
mitrāvaruṇayostejastvaṃ praviśya sthiro bhava |
tasmādayonijaḥ kāle bhavitā tvaṃ na saṃśayaḥ || 56 ||
punardehaṃ samāsādya dharmayukto bhaviṣyasi |
bhūtātmā vedavitkāmaṃ sarvajñaḥ sarvapūjitaḥ || 57 ||
evamuktastadā pitrā prayayau varuṇālayam |
kṛtvā pradakṣiṇaṃ prītyā praṇamya ca pitāmaham || 58 ||
viveśa sa tayordehe mitrāvaruṇayoḥ kila |
jīvāṃśena vasiṣṭho'tha tyaktvā dehamanuttamam || 59 ||
kadācittūrvaśī rājannāgatā varuṇālayam |

yadṛcchayā varārohā sakhīgaṇasamāvṛtā || 60 ||
dṛṣṭvā tāmapsarāṃ divyāṃ rūpayauvanasaṃyutām |
jātau kāmāturau devau tadā tāmūcaturnṛpa || 61 ||
vivaśau cārusarvāṅgīṃ devakanyāṃ manoramām |
āvāṃ tvamanavadyāṅ□gi varayasva samākulau || 62 ||
viharasva yathākāmaṃ sthāne'sminvaravarṇini |
tathoktā sā tato devī tābhyāṃ tatra sthitāvaśā || 63 ||
kṛtvā bhāvaṃ sthiraṃ devī mitrāvaruṇayorgṛhe |
sā gṛhītvā tayorbhāvaṃ saṃsthitā cārudarśanā || 64 ||
tayostu patitaṃ vīryaṃ kumbhe daivādanāvṛte |
tasmājjātau munī rājandvāvevātimanoharau || 65 ||
agastiḥ prathamastatra vasiṣṭhaścāparastathā |

mitrāvaruṇayorvīryāttāpasāvṛṣisattamau || 66 ||
prathamastu vanaṃ prāpto bāla eva mahātapāḥ |

ikṣvākustu vasiṣṭhaṃ taṃ bālaṃ vavre purohitam || 67 ||
vaṃśasyāsya sukhārthaṃ te pālayāmāsa pārthiva |
viśeṣeṇa muniṃ jñātvā prītyā yukto babhūva ha || 68 ||
etatte sarvamākhyātaṃ vasiṣṭhasya ca kāraṇam |
śāpāddehāntaraprāptirmitrāvaruṇayoḥ kule || 69 ||

English translation

1-2. Janamejaya said "O Bhagavan! Maharsi Vas'istha was the mind-born son of Brahma; how is it then that you have named him as Maitra-Varuni. Is it that he got this name by some action or by some Gunas? Kindly tell me the origin of this name, O Best of speakers!"

3-4. Vyasa said O King! It is quite true that the illustrious Vas'istha was the noble son of Brahma but he had to quit that body due to the curse of the King Nimi and he had to take a second body from Mitra Varuna; hence he is named in this world as Maitra-Varuni.

5-6. The King said "O Bhagavan! How was it that the religious Vas'istha, the best of the Munis, the son of Brahma was cursed by the King? Oh! The Munis have to suffer the dreadful curse of Ksattriya kings! This seems very wonderful to me. O Knower of Dharma! Why did that king curse the innocent Muni? I am very curious to hear the cause of this; kindly tell me the cause of the curse."

7-30. Vyasa said O King! I told you already in particular all the causes of these. This Samsara is pervaded by the three Gunas of Maya, Sattva, Raja and Tama. Whether the kings practise their Dharma or the ascetics practise their tapas, all their actions are interpenetrated with these Gunas; therefore they cannot shine so brightly. The Kings, Munis performed very severe penances and austerities under the influence of lust, anger, greed and Ahamkara. O King! All, whether they be the Ksattriyas or the Brahmanas, who perform their sacrifices overpowered with this Rajo Guna, really.

none of thenn performs these actions guided by Sattva Guna. The King Nimi was cursed by the Risi and the Risi was cursed again by the King Nimi; thus they met with greater calamities and painful sufferings, the fruits from the hands of the powerful Fate. O King! In this world of the three Gunas, it is very difficult for the beings to get the Dravya S'uddhi, Kriya S'uddhi, and the pure effulgent Chitta S'uddhi, O King! Know this as the influence wielded by the Highest S'akti, the Mother of this Universe. Nobody is able to overstep it; but he, whom She favours, can cross in a moment this world, bounded by the three Gunas. What more can be said than the fact that Hah, Hara, and Brahma and the other Gods cannot free themselves without Her grace. Moreover, the sinners like Satyavrata and others become free when Her Grace comes upon them. Nobody in these three worlds can know what reigns in Her mind; again, this is also a certain fact that She gets Herself bound by Her own will to Her devotees. Therefore it is extremely desirable that one should have recourse to Sattviki devotion for the complete removal of faults and sins. And as the devotion with attachment and vanity is always injurious to men, therefore it is highly beneficial to quit it; there is no doubt in this. O King! There was a king named Nimi, born of the family of Iksaku. He was beautiful, well qualified, virtuous, truthful, charitable, endearing to his people, a sacrificer, of pure conduct and manners, ready to govern his subjects, intelligent and endowed with knowledge. For the benefit of the Brahmanas, that high-souled king established a city named Jayantupur in close vicinity to the hermitage of Gautama. Thus some time passed when this Rajasik idea arose in his mind that "I will perform a sacrifice

extending for a good many years when I will give exhorbitant Daksinas (remunerations to the priests and Brahmins).” Getting permission from his own father Iksaku, he began to collect all the ingredients necessary for the sacrifice, as advised by the high-souled persons. He invited the all-knowing Munis and ascetics, versed in the Vedas and in conducting sacrifices, e.g., Bhrigu, Angira, Vamadeva, Gautama, Vas’istha, Pulastya, Richika, Pulaha, Kratu and others, all well-versed in the Vedas. Then that religious King Nimi, collecting all the materials necessary for sacrifice worshipped his own Guru

Vas’istha and then spoke to him (the Guru) with great humility. O Best of Munis! I will perform a sacrifice; kindly perform this my sacrificial act; you are my Guru and therefore you know everything; so do this sacrifice for me. All the articles for this purpose are brought and cleansed. O Guru! Know that for five thousand years I mean to be engaged in this sacrifice, this is my Sankalpa (will). I will worship the Goddess Ambika in this sacrifice and for Her satisfaction I am arranging for it according to the prescribed rules. Hearing the King Nimi’s words, Vas’istha said “O best of Kings! Indra, the King of the Devas, has already selected me for his sacrificial ceremony. Now Indra is ready to do the sacrifice for the propitiation of the Highest S’akti and I have initiated him for five hundred years. Therefore, O King! You will have to wait till I complete the Indra’s Yajha. After fully completing all his works, I will come here.

Therefore, O King! Wait till then.”

31-42. The King said “O Best of Munis! I have already invited other Munis for this sacrifice and have collected all the materials; how, then, can I wait for you? O Brahmana! You are the foremost of those versed in the Vedas and you are the family Guru of the noble Iksaku. How is it, then, avoiding my work you are ready to go elsewhere O Best of Brahmins! Under the uncontrollable greed of wealth you have lost all senses and you are ready to go away without doing my work. This does not behove you.” O King! Though thus tempted by the King Nimi, the Risi Vas’istha went to the Indra’s sacrifice. The King, too, became absent-minded and selected for the sacrifice the Risi Gautama. He then commenced his sacrificial ceremony close to the ocean by the side of the Himalayan range and gave profusely the Daksinas. The King Nimi was engaged in this sacrificial act for five thousand years. In this the Rittviks (priests) were worshipped with sufficient wealth and cows; they were extremely glad. Then, when the five hundred years extending sacrifice of Indra was completed, the Risi Vas’istha came to see the King Nimi’s sacrifice and waited there to see the King. The king was

then asleep; so the servants did not awake him from his sleep; and the King did not come to the Risi. Feeling insult at this, the Maharsi Vas’istha became infuriated with rage. Not seeing the King, he became very angry; and, subject to this, he cursed the King, When I am your lifelong Guru, especially when I prohibited you and you have forsaken me and selected another Guru and by your sheer force you are initiated, then be devoid of your body. Let your body fall off today.

43-50. Vyasa said The King’s attendants, hearing thus the curse given by Vas’istha to the King, instantly awoke him from his sleep and informed him that the Risi Vas’istha not seeing you, became very angry. The King Nimi, quite sinless, went then to the angry Vas’istha and humbly spoke to him the following reasonable words, pregnant with meaning. O Knower of Dharma! I am your Yajamana; though I repeatedly requested you to perform my sacrifice, yet you quitted me out of the covetousness and went somewhere else. I cannot be charged with any fault. You are the foremost of Brahmins; and knowing that contentment is the substance of your Dharma, you did not feel ashamed to do this blameable act. You are the son of Brahma; and, being versed in the Vedas and Vedangas, you are yet unaware of the subtle and very difficult nature of the Brahminic religion. Now you want to cast your own fault on my shoulders and you are trying in vain to curse me. Anger is more to be

blamed than Chandala! The wise men should overcome it by all means. When you, infuriated with rage, have been able to curse me for nothing, then I now curse you, "Let your this body, inflamed with anger, drop off." O King! Thus the King cursed the Muni and the Muni cursed the King; and both of them were, therefore, very sorry.

51-52. Vas'istha then became troubled with cares and took shelter with Brahma and informing him about the great curse given by the King Nimi said:-- Father! The King has cursed me saying, "Let your

body fall off today. Now the great trouble due to the falling off of the body has arisen. What am to do now?

53-69. O Father! Kindly tell me from whom shall I take my birth and take such means as I can get a body like what I have now. Also by Your unbounded power, do so that I can retain the knowledge in that body as I have at present; You are fully competent to do this." O King! Hearing thus the words of Vas'istha, Brahma spoke thus to his dear son Go and enter into the Tejas (essence) of Mitra Varuna and remain contented; then you will get, in due time, a body not born of any womb and you will be again religious, truthful, knower of the Vedas, all-knowing and worshipped by all; there is no doubt in this. When Brahma said this, the Maharsi Vas'istha bowed down to the Grand Sire, and circumambulating him, went to the abode of Varuna. Then he quitted his excellent body; and, with his subtle body, the part of his Jiva, entered into the body of Mitra Varuna. Then once on a time Urvas'i, exquisitely beautiful and lovely, surrounded by her comrades, went wilfully into the abode of Varuna. Mitra-Varuna, the two Devas became very passionate to see that Apsara (the celestial nymph) endowed with youth and beauty and being enchanted with the arrows of cupid, and, being senseless, addressed to the Deva Kanya Urvas'T, beautiful in all her parts, thus:-- "O Lovely One! Seeing you, we are very much troubled with the arrows of cupid; O Beautiful One! Select us and remain and enjoy here at your pleasure." When they said thus, Urvas'T became attached to them; and, under their control, began to stay in the house of Mitra Varuna. When Urvas'T began to remain there, strongly attached to them, the semen of Mitra Varuna dropped in an uncovered jar. And the two beautiful sons of the Risis were born out of that; Agasti was the first child and Vas'istha the second. Thus, out of the semen of Mitra Varuna, the two ascetics were born. The first Agasti turned out a great ascetic in his childhood and resorted to forest; Iksaku the best of Kings, selected Vas'istha as his family priest. O King! Iksaku, the best of Kings, nursed him for the welfare of his own line; the more

so, because to know that he was the Muni Vas'istha; and thus he was very pleased with him. Janamejaya! Thus I have described to you about the getting of another body by Vas'istha, due to the curse of Nimi, and have also described his re-birth in Mitra-Varuna's family.

Here ends the Fourteenth Chapter of the Sixth Book on the birth of Vas'istha from Mitra Varuna in S'ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 15

On The Nimi's Getting Of Another

Chapter 137 of 318 · 62 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
देहप्राप्तिर्वसिष्ठस्य कथिता भवता किल ।
निमिः कथं पुनर्देहं प्राप्तवानिति मे वद ॥ १ ॥
व्यास उवाच
वसिष्ठेन च सम्प्राप्तः पुनर्देहो नराधिप ।
निमिना न तथा प्राप्तो देहः शापादनन्तरम् ॥ २ ॥
यदा शप्तो वसिष्ठेन तदा ते ब्राह्मणाः क्रतौ
ऋत्विजो ये वृता राज्ञा ते सर्वे समचिन्तयन् ॥ ३ ॥
किं कर्तव्यमहोऽस्माभिः शापदग्धो महीपतिः ।
अस्मिन्यज्ञे त्वसम्पूर्णे दीक्षायुक्तश्च धार्मिकः ॥ ४ ॥
किं कर्तव्यं कार्यमेतद्विपरीतमभूत्किल ।
अवश्यम्भाविभावत्वादशक्ताः स्म निवारणे ॥ ५ ॥
मन्त्रैर्बहुविधैर्देहं तदा तस्य महात्मनः ।
रक्षितं धारयामासुः किञ्चिच्छ्वसनसंयुतम् ॥ ६ ॥

गन्धैर्माल्यैश्च विविधैः पूज्यमानं मुहुर्मुहुः ।
मन्त्रशक्त्या प्रतिष्टभ्य निर्विकारं सुपूजितम् ॥ ७ ॥
समाप्ते च क्रतौ तत्र देवाः सर्वे समागताः ।
ऋत्विग्भिस्तु स्तुताः सर्वे सुप्रीताश्चाभवन्नृप ॥ ८ ॥
विज्ञप्ता मुनिभिः स्तोत्रैर्निर्विण्णात्मानमब्रुवन् ।
प्रसन्नाः स्म महीपाल वरं वरय सुव्रत ॥ ९ ॥
यज्ञेनानेन राजर्षे वरं जन्म विधीयते ।
देवदेहं नृदेहं वा यत्ते मनसि वाञ्छितम् ॥ १० ॥
दृप्तः कामं पुरोधास्ते मृत्युलोके यथासुखम् ।
एवमुक्तो निमेरात्मा सन्तुष्टस्तानुवाच ह ॥ ११ ॥
न देहे मम वाञ्छास्ति सर्वदैव विनश्वरे ।
वासो मे सर्वसत्त्वानां दृष्टावस्तु सुरोत्तमाः ॥ १२ ॥
नेत्रेषु सर्वभूतानां वायुभूतश्चराम्यहम् ।
एवमुक्ताः सुरास्तत्र निमेरात्मानमब्रुवन् ॥ १३ ॥

प्रार्थय त्वं महाराज देवीं सर्वेश्वरीं शिवाम् ।
मखेनानेन सन्तुष्टा सा तेऽभीष्टं विधास्यति ॥ १४ ॥

स देवैरेवमुक्तस्तु प्रार्थयामास देवताम् ।
स्तोत्रैर्नानाविधैर्दिव्यैर्भक्त्या गद्गदया गिरा ॥ १५ ॥
प्रसन्ना सा तदा देवी प्रत्यक्षं दर्शनं ददौ ।
कोटिसूर्यप्रतीकाशं रूपं लावण्यदीपितम् । १६
दृष्ट्वा प्रमुदिताः सर्वे कृतकृत्याश्च चेतसि ।
प्रसन्नायां देवतायां राजा वव्रे वरं नृप ॥ १७ ॥
ज्ञानं तद्विमलं देहि येन मोक्षो भवेदपि ।
नेत्रेषु सर्वभूतानां निवासो मे भवेदिति ॥ १८ ॥
ततः प्रसन्ना देवेशी प्रोवाच जगदम्बिका ।
ज्ञानं ते विमलं भूयात्प्रारब्धस्यावशेषतः ॥ १९ ॥
नेत्रेषु सर्वभूतानां निवासोऽपि भविष्यति ।
निमिषं यान्ति चक्षूंषि त्वत्कृतेनैव देहिनाम् ॥ २० ॥

तव वासात्सनिमिषा मानवाः पशवस्तथा ।
पतङ्गाश्च भविष्यन्ति पुनश्चानिमिषाः सुराः ॥ २१ ॥
इति दत्त्वा वरं तस्मै तदा श्रीवरदेवता ।
आमन्त्र्य च मुनीन्सर्वांस्तत्रैवान्तर्हिताभवत् ॥ २२ ॥
अन्तर्हितायां देव्यां तु मुनयस्तत्र संस्थिताः ।
विचिन्त्य विधिवत्सर्वे निमेर्देहं समाहरन् ॥ २३ ॥
अरणिं तत्र संस्थाप्य ममन्थुर्मन्त्रवत्तदा ।
मन्त्रहोमैर्महात्मानः पुत्रहेतोर्निमेरथ ॥ २४ ॥
अरण्यां मथ्यमानायां पुत्रः प्रादुरभूत्तदा ।
सर्वलक्षणसम्पन्नः साक्षान्निमिरिवापरः ॥ २५ ॥
अरण्या मथनाज्जातस्तस्मान्मिथिरिति स्मृतः ।
येनायं जनकाज्जातस्तेनासौ जनकोऽभवत् ॥ २६ ॥
विदेहस्तु निमिर्जातो यस्मात्तस्मात्तदन्वये ।
समुद्भूतास्तु राजानो विदेहा इति कीर्तिताः ॥ २७ ॥

एवं निमिसुतो राजा प्रथितो जनकोऽभवत् ।
नगरी निर्मिता तेन गङ्गातीरे मनोहरा ॥ २८ ॥
मिथिलेति सुविख्याता गोपुराट्टालसंयुता ।
धनधान्यसमायुक्ता हट्टशालाविराजिता ॥ २९ ॥
वंशेऽस्मिन्येऽपि राजानस्ते सर्वे जनकास्तथा ।
विख्याता ज्ञानिनः सर्वे विदेहाः परिकीर्तिताः ॥ ३० ॥
एतत्ते कथितं राजन्निमेराख्यानमुत्तमम् ।
शापाद्यस्य विदेहत्वं विस्तराद्रुदितं मया ॥ ३१ ॥
राजोवाच
भगवन्भवता प्रोक्तं निमिशापस्य कारणम् ।
श्रुत्वा सन्देहमापन्नं मनो मेऽतीव चञ्चलम् ॥ ३२ ॥

वसिष्ठो ब्राह्मणः श्रेष्ठो राज्ञश्चैव पुरोहितः ।
पुत्रः पङ्कजयोनेस्तु राज्ञा शप्तः कथं मुनिः ॥ ३३ ॥
गुरुं च ब्राह्मणं ज्ञात्वा निमिना न कृता क्षमा ।

यज्ञकर्म शुभं कृत्वा कथं क्रोधमुपागतः ॥ ३४ ॥
ज्ञात्वा धर्मस्य विज्ञानं कथमिक्ष्वाकुसम्भवः ।
क्रोधस्य वशमापन्तः शप्तवान्ब्राह्मणं गुरुम् ॥ ३५ ॥
व्यास उवाच
क्षमातिदुर्लभा राजन्प्राणिभिरजितात्मभिः ।
क्षमावान्दुर्लभो लोके सुसमर्थो विशेषतः ॥ ३६ ॥
सर्वसङ्गपरित्यागी मुनिर्भवतु तापसः ।
निद्राक्षुधोर्विजेता च योगाभ्यासे सुनिष्ठितः ॥ ३७ ॥
कामः क्रोधस्तथा लोभो ह्यहङ्कारश्चतुर्थकः ।
दुर्ज्ञेया देहमध्यस्था रिपवस्तेन सर्वथा ॥ ३८ ॥
न भूतपूर्वः संसारे न चैव वर्ततेऽधुना ।
भविता न पुमान्कश्चिद्यो जयेत रिपूनिमान् ॥ ३९ ॥
न स्वर्गे न च भूलोके ब्रह्मलोके हरेः पदे ।
कैलासे नेदृशः कश्चिद्यो जयेत रिपूनिमान् ॥ ४० ॥

मुनयो ब्रह्मपुत्राश्च तथान्ये तापसोत्तमाः ।
तेऽपि गुणत्रयाविद्धाः किं पुनर्मानवा भुवि ॥ ४१ ॥
कपिलः सांख्यवेत्ता च योगाभ्यासरतः शुचिः ।
तेनापि दैवयोगाद्धि प्रदग्धाः सगरात्मजाः ॥ ४२ ॥
तस्माद्राजन्नहङ्कारात्सञ्जातं भुवनत्रयम् ।
कार्यकारणभावात्तु तद्वियुक्तं कथं भवेत् ॥ ४३ ॥
ब्रह्मा गुणत्रयाविष्टो विष्णुश्चैवाथ शङ्करः ।
प्रभवन्ति शरीरेषु तेषां भावाः पृथक्पृथक् ॥ ४४ ॥
मानवानां च का वार्ता सत्त्वैकान्तव्यवस्थितौ ।
गुणानां सङ्करो राजन्सर्वत्र समवस्थितः ॥ ४५ ॥
कदाचित्सत्त्ववृद्धिः स्यात्कदाचिद्रजसः किल ।
कदाचित्तमसो वृद्धिः समभावः कदाचन ॥ ४६ ॥
निर्गुणः परमात्मासौ निर्लेपः परमोऽव्ययः ।
अलक्ष्यः सर्वसत्त्वानामप्रमेयः सनातनः ॥ ४७ ॥

तथैव परमा शक्तिर्निर्गुणा ब्रह्मसंस्थिता ।
दुर्ज्ञेया चाल्पमतिभिः सर्वभूतव्यवस्थितिः ॥ ४८ ॥
परात्मनस्तथा शक्तेस्तयोरैक्यं सदैव हि ।
अभिन्नं तद्वपुर्ज्ञात्वा मुच्यते सर्वदोषतः ॥ ४९ ॥
तज्ज्ञानादेव मोक्षः स्यादिति वेदान्तडिण्डिमः ।
यो वेद स विमुक्तोऽस्मिन्संसारे त्रिगुणात्मके ॥ ५० ॥

ज्ञानं तु द्विविधं प्रोक्तं शाब्दिकं प्रथमं स्मृतम् ।
वेदशास्त्रार्थविज्ञानात्तद्भवेद्बुद्धियोगतः ॥ ५१ ॥
विकल्पास्तत्र बहवो भवन्ति मतिकल्पिताः ।
(कुतर्ककल्पिताः केचित्सतर्ककल्पिताः परे ।
वितर्कैर्विभ्रमोत्पत्तिर्विभ्रमाद्बुद्धिभ्रंशता ।
बुद्धिभ्रंशाज्ज्ञाननाशः प्राणिनां परिकीर्तितः ।)
अनुभवाख्यं द्वितीयं तु ज्ञानं तद्दुर्लभं नृप ॥ ५२ ॥
तत्तदा प्राप्यते तस्य वेत्तुः सङ्गो यदा भवेत् ।

शब्दज्ञानान्न कार्यस्य सिद्धिर्भवति भारत ॥ ५३ ॥
तस्मान्नानुभवज्ञानं सम्भवत्यतिमानुषम् ।
अन्तर्गतं तमश्छेत्तुं शाब्दबोधो हि न क्षमः ॥ ५४ ॥
यथा न नश्यति तमः कृतया दीपवार्तया ।
तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तये ॥ ५५ ॥
आयासायापरं कर्म विद्यान्या शिल्पनैपुणम् ।
शीलं परहितत्वं च कोपाभावः क्षमा धृतिः ॥ ५६ ॥
सन्तोषश्चेति विद्यायाः परिपाकोज्ज्वलं फलम् ।
विद्यया तपसा वापि योगाभ्यासेन भूपते ॥ ५७ ॥
विना कामादिशत्रूणां नैव नाशः कदाचन ।
(मनस्तु चञ्चलं रास्वभावादतिदुर्ग्रहम् ।
तद्वशः सर्वथा प्राणी त्रिविधो भुवनत्रये ।)
कामक्रोधादयो भावाश्चित्तजाः परिकीर्तिताः ॥ ५८ ॥
ते तदा न भवन्त्येव यदा वै निर्जितं मनः ।

तस्मात्तु निमिना राजन्न क्षमा विहिता मुनौ ॥ ५९ ॥
यथा ययातिना पूर्वं कृता शुक्रे कृतागसि ।
भृगुपुत्रेण शप्तोऽपि ययातिर्नृपसत्तमः ॥ ६० ॥
न शशाप मुनिं क्रोधाज्जरां राजा गृहीतवान् ।
कश्चित्सौम्यो भवेत्कश्चित्क्रूरो भवति पार्थिवः ॥ ६१ ॥
स्वभावभेदान्नृपते कस्य दोषोऽत्र कल्प्यते ।
हैहया भार्गवान्पूर्वं धनलोभात्पुरोहितान् ॥ ६२ ॥
ब्राह्मणान्मूलतः सर्वांश्चिच्छिदुः क्रोधमूर्च्छिताः ।
पातकं पृष्ठतः कृत्वा ब्रह्महत्यासमुद्भवम् ॥ ६३ ॥

Roman transliteration

janamejaya uvāca
dehaprāptirvasiṣṭhasya kathitā bhavatā kila |
nimiḥ kathaṃ punardehaṃ prāptavāniti me vada || 1 ||
vyāsa uvāca
vasiṣṭhena ca samprāptaḥ punardeho narādhipa |

niminā na tathā prāpto dehaḥ śāpādanantaram || 2 ||
yadā śapto vasiṣṭhena tadā te brāhmaṇāḥ kratau
ṛtvijo ye vṛtā rājñā te sarve samacintayan || 3 ||
kiṃ kartavyamaho'smābhiḥ śāpadagdho mahīpatiḥ |
asminyajñe tvasampūrṇe dīkṣāyuktaśca dhārmikaḥ || 4 ||
kiṃ kartavyaṃ kāryametadviparītamabhūtkila |
avaśyambhāvibhāvatvādaśaktāḥ sma nivāraṇe || 5 ||
mantrairbahuvidhairdehaṃ tadā tasya mahātmanaḥ |
rakṣitaṃ dhārayāmāsuḥ kiñcicchvasanasaṃyutam || 6 ||

gandhairmālyaiśca vividhaiḥ pūjyamānaṃ muhurmuhuḥ |
mantraśaktyā pratiṣṭabhya nirvikāraṃ supūjitam || 7 ||
samāpte ca kratau tatra devāḥ sarve samāgatāḥ |
ṛtvigbhistu stutāḥ sarve suprītāścābhavannṛpa || 8 ||
vijñaptā munibhiḥ stotrairnirviṇṇātmānamabruvan |
prasannāḥ sma mahīpāla varaṃ varaya suvrata || 9 ||
yajñenānena rājarṣe varaṃ janma vidhīyate |
devadehaṃ nṛdehaṃ vā yatte manasi vāñchitam || 10 ||
dṛptaḥ kāmaṃ purodhāste mṛtyuloke yathāsukham |
evamukto nimerātmā santuṣṭastānuvāca ha || 11 ||
na dehe mama vāñchāsti sarvadaiva vinaśvare |
vāso me sarvasattvānāṃ dṛṣṭāvastu surottamāḥ || 12 ||
netreṣu sarvabhūtānāṃ vāyubhūtaścarāmyaham |
evamuktāḥ surāstatra nimerātmānamabruvan || 13 ||

prārthaya tvaṃ mahārāja devīṃ sarveśvarīṃ śivām |
makhenānena santuṣṭā sā te'bhīṣṭaṃ vidhāsyati || 14 ||
sa devairevamuktastu prārthayāmāsa devatām |
stotrairnānāvidhairdivyairbhaktyā gad□gadayā girā || 15 ||
prasannā sā tadā devī pratyakṣaṃ darśanaṃ dadau |
koṭisūryapratīkāśaṃ rūpaṃ lāvaṇyadīpitam | 16
dṛṣṭvā pramuditāḥ sarve kṛtakṛtyāśca cetasi |
prasannāyāṃ devatāyāṃ rājā vavre varaṃ nṛpa || 17 ||
jñānaṃ tadvimalaṃ dehi yena mokṣo bhavedapi |
netreṣu sarvabhūtānāṃ nivāso me bhavediti || 18 ||
tataḥ prasannā deveśī provāca jagadambikā |
jñānaṃ te vimalaṃ bhūyātprārabdhasyāvaśeṣataḥ || 19 ||
netreṣu sarvabhūtānāṃ nivāso'pi bhaviṣyati |
nimiṣaṃ yānti cakṣūṃṣi tvatkṛtenaiva dehinām || 20 ||

tava vāsātsanimiṣā mānavāḥ paśavastathā |
pataṅgāśca bhaviṣyanti punaścānimiṣāḥ surāḥ || 21 ||
iti dattvā varaṃ tasmai tadā śrīvaradevatā |
āmantrya ca munīnsarvāṃstatraivāntarhitābhavat || 22 ||
antarhitāyāṃ devyāṃ tu munayastatra saṃsthitāḥ |
vicintya vithivatsarve nimerdehaṃ samāharan || 23 ||
araṇiṃ tatra saṃsthāpya mamandhurmantravattadā |
mantrahomairmahātmānaḥ putrahetornimeratha || 24 ||
araṇyāṃ mathyamānāyāṃ putraḥ prādurabhūttadā |
sarvalakṣaṇasampannaḥ sākṣānnimirivāparaḥ || 25 ||
araṇyā mathanājjātastasmānmithiriti smṛtaḥ |
yenāyaṃ janakājjātastenāsau janako'bhavat || 26 ||

videhastu nimirjāto yasmāttasmāttadanvaye |
samud□bhūtāstu rājāno videhā iti kīrtitāḥ || 27 ||

evaṃ nimisuto rājā prathito janako'bhavat |
nagarī nirmitā tena gaṅgātīre manoharā || 28 ||
mithileti suvikhyātā gopurāṭṭālasaṃyutā |
dhanadhānyasamāyuktā haṭṭaśālāvirājitā || 29 ||
vaṃśe'sminye'pi rājānaste sarve janakāstathā |
vikhyātā jñāninaḥ sarve videhāḥ parikīrtitāḥ || 30 ||
etatte kathitaṃ rājannimerākhyānamuttamam |
śāpādyasya videhatvaṃ vistarāduditaṃ mayā || 31 ||
rājovāca
bhagavanbhavatā proktaṃ nimiśāpasya kāraṇam |
śrutvā sandehamāpannaṃ mano me'tīva cañcalam || 32 ||
vasiṣṭho brāhmaṇaḥ śreṣṭho rājñaścaiva purohitaḥ |
putraḥ paṅkajayonestu rājñā śaptaḥ kathaṃ muniḥ || 33 ||
guruṃ ca brāhmaṇaṃ jñātvā niminā na kṛtā kṣamā |

yajñakarma śubhaṃ kṛtvā kathaṃ krodhamupāgataḥ || 34 ||
jñātvā dharmasya vijñānaṃ kathamikṣvākusambhavaḥ |
krodhasya vaśamāpantaḥ śaptavānbrāhmaṇaṃ gurum || 35 ||
vyāsa uvāca
kṣamātidurlabhā rājanprāṇibhirajitātmabhiḥ |
kṣamāvāndurlabho loke susamartho viśeṣataḥ || 36 ||
sarvasaṅgaparityāgī munirbhavatu tāpasaḥ |
nidrākṣudhorvijetā ca yogābhyāse suniṣṭhitaḥ || 37 ||
kāmaḥ krodhastathā lobho hyahaṅkāraścaturthakaḥ |
durjñeyā dehamadhyasthā ripavastena sarvathā || 38 ||
na bhūtapūrvaḥ saṃsāre na caiva vartate'dhunā |
bhavitā na pumānkaścidyo jayeta ripūnimān || 39 ||
na svarge na ca bhūloke brahmaloke hareḥ pade |
kailāse nedṛśaḥ kaścidyo jayeta ripūnimān || 40 ||

munayo brahmaputrāśca tathānye tāpasottamāḥ |
te'pi guṇatrayāviddhāḥ kiṃ punarmānavā bhuvi || 41 ||
kapilaḥ sāṃkhyavettā ca yogābhyāsarataḥ śuciḥ |
tenāpi daivayogāddhi pradagdhāḥ sagarātmajāḥ || 42 ||
tasmādrājannahaṅkārātsañjātaṃ bhuvanatrayam |
kāryakāraṇabhāvāttu tadviyuktaṃ kathaṃ bhavet || 43 ||
brahmā guṇatrayāviṣṭo viṣṇuścaivātha śaṅkaraḥ |
prabhavanti śarīreṣu teṣāṃ bhāvāḥ pṛthakpṛthak || 44 ||
mānavānāṃ ca kā vārtā sattvaikāntavyavasthitau |
guṇānāṃ saṅkaro rājansarvatra samavasthitaḥ || 45 ||
kadācitsattvavṛddhiḥ syātkadācid□rajasaḥ kila |
kadācittamaso vṛddhiḥ samabhāvaḥ kadācana || 46 ||
nirguṇaḥ paramātmāsau nirlepaḥ paramo'vyayaḥ |
alakṣyaḥ sarvasattvānāmaprameyaḥ sanātanaḥ || 47 ||

tathaiva paramā śaktirnirguṇā brahmasaṃsthitā |
durjñeyā cālpamatibhiḥ sarvabhūtavyavasthitiḥ || 48 ||
parātmanastathā śaktestayoraikyaṃ sadaiva hi |
abhinnaṃ tadvapurjñātvā mucyate sarvadoṣataḥ || 49 ||

tajjñānādeva mokṣaḥ syāditi vedāntaḍiṇḍimaḥ |
yo veda sa vimukto'sminsaṃsāre triguṇātmake || 50 ||
jñānaṃ tu dvividhaṃ proktaṃ śābdikaṃ prathamaṃ smṛtam |
vedaśāstrārthavijñānāttad□bhaved□buddhiyogataḥ || 51 ||
vikalpāstatra bahavo bhavanti matikalpitāḥ |
(kutarkakalpitāḥ kecitsatarkakalpitāḥ pare |
vitarkairvibhramotpattirvibhramād□buddhibhraṃśatā |
buddhibhraṃśājjñānanāśaḥ prāṇināṃ parikīrtitaḥ |)
anubhavākhyaṃ dvitīyaṃ tu jñānaṃ tad□durlabhaṃ nṛpa || 52 ||
tattadā prāpyate tasya vettuḥ saṅgo yadā bhavet |

śabdajñānānna kāryasya siddhirbhavati bhārata || 53 ||
tasmānnānubhavajñānaṃ sambhavatyatimānuṣam |
antargataṃ tamaśchettuṃ śābdabodho hi na kṣamaḥ || 54 ||
yathā na naśyati tamaḥ kṛtayā dīpavārtayā |
tatkarma yanna bandhāya sā vidyā yā vimuktaye || 55 ||
āyāsāyāparaṃ karma vidyānyā śilpanaipuṇam |
śīlaṃ parahitatvaṃ ca kopābhāvaḥ kṣamā dhṛtiḥ || 56 ||
santoṣaśceti vidyāyāḥ paripākojjvalaṃ phalam |
vidyayā tapasā vāpi yogābhyāsena bhūpate || 57 ||
vinā kāmādiśatrūṇāṃ naiva nāśaḥ kadācana |
(manastu cañcalaṃ rāsvabhāvādatidurgraham |
tadvaśaḥ sarvathā prāṇī trividho bhuvanatraye |)
kāmakrodhādayo bhāvāścittajāḥ parikīrtitāḥ || 58 ||
te tadā na bhavantyeva yadā vai nirjitaṃ manaḥ |

tasmāttu niminā rājanna kṣamā vihitā munau || 59 ||
yathā yayātinā pūrvaṃ kṛtā śukre kṛtāgasi |
bhṛguputreṇa śapto'pi yayātirnṛpasattamaḥ || 60 ||
na śaśāpa muniṃ krodhājjarāṃ rājā gṛhītavān |
kaścitsaumyo bhavetkaścitkrūro bhavati pārthivaḥ || 61 ||
svabhāvabhedānnṛpate kasya doṣo'tra kalpyate |
haihayā bhārgavānpūrvaṃ dhanalobhātpurohitān || 62 ||
brāhmaṇānmūlataḥ sarvāṃścicchiduḥ krodhamūrcchitāḥ |
pātakaṃ pṛṣṭhataḥ kṛtvā brahmahatyāsamud□bhavam || 63 ||

English translation

1. Janamejaya said “The getting back of another similar body by Vas’istha is certainly described by you. Now tell me how the King Nimi got another body.”

2-31. Vyasa said O King! The Risi Vas’istha only got back his body; but the King Nimi did not get back his body what had been cursed by Vas’istha. The priests engaged at the sacrifice by Nimi began to consider, when the Risi Vas’istha cursed him, in the following way Oh! What a wonderful thing is this? Before the sacrifice is complete, the King Nimi has been cursed; this is against what we had expected; What can we do? What is inevitable must come to pass; how can we thwart it? By various Mantrams, they kept alive the body of the King in which breathing was still going on a little; and they prevented the body from decaying by worshipping the body with various Mantra S’aktis and kept it in a stationary state. When the sacrificial ceremony was completed, the Risis began to praise the gods with hymns whereon the Devas became pleased and came to that spot. When the Munis informed the Devas fully of the condition of the King’s body, the Devas spoke to the sorrowful King thus “O

Performer of good vows! We are all pleased with your sacrifice; now ask boons from us. O King! You ought to get an excellent birth as the fruit of performing this sacrifice. So ask what body, the body of a Deva or of a man, you desire? Or you can ask, if you like, for another similar body, that your priest Brihaspati has got quitting his first body whereby he has become proud and is now staying in the Loka of Yama." O King! At these words the King Nimi was very glad and spoke to them thus O Devas! I have no aspiration for the body that is always liable to destruction; I therefore

want to reside on the top of the eyelids of all the beings. Therefore I ask this boon that I be able to move in the shape of Vayu (air) on the top of the eyes of all the beings. Thus said, the Devas spoke to the soul of Nimi "O King! Pray to the most auspicious Deity, the Devi, the Highest Goddess. She has been pleased with this sacrifice; therefore your prayer will certainly be granted." Hearing thus, the King began to pray with various hymns with intense devotion, in tremulous voice, the Devi. The Devi became pleased and appeared before him. Seeing Her shining like a crore of suns and looking exceedingly lovely and beautiful, all the persons there became very happy. They began to think themselves as very blessed and as having done all what they had to do. Knowing the Devi Bhagavati pleased, the King asked this boon from her"O Devi! Give me that knowledge, pure and simple, whereby final liberation is obtained. Also, I may be able to reside on the top of the eyes of all the beings." The Devi, the Lord of the Devas, the Mother of the World being highly pleased, said thus "O King! At the expiry of this your Prarabdha Karma, you will acquire pure knowledge and you will reside on the tops of the eyes in the shape of Vayu, and through your residing there the beings will twinkle, i.e., open and close their eyes. The men, beasts, and birds will twinkle due to your residing there; but the Immortals will always remain with a steadfast gaze; they will not twinkle." Thus granting him the boon, and addressing all the Munis the Bhagavati, the Highest Deity, disappeared. When the Devi disappeared from their sight, the Munis then thought much and they took the body of the King Nimi to burn it duly. For the sake of getting a son from Nimi, the high-souled Munis performed Homa ceremony (oblations to the fire) and placing the piece of wood Arani on his body began to utter Mantrams and burned his body. When the woods were thus burned, a son, endowed with all auspicious signs, looking like a second Nimi, was born to them. As this son was born due to the burning of the Aranis, the boy was named Mithi, and as it came out of the body of Janaka, the boy was named Janaka. O King! As the King Nimi lost his body, i.e., became Videha through the curse of Vas'istha, all his descendants were known as Videha. Thus the son of Nimi was well known as the King Janaka. He built a

beautiful city on the banks of the Ganges; the city became famous also by his name (Janakapuri). The King Janaka beautified this city with many forts, arcades, markets and many nice buildings and palaces; and his city was full of wealth and grains. O King! All the Kings of this line became famous by the name of Janaka and all were endowed with the Supreme knowledge and known as Videha. O King! I have now described to you the story of the King Nimi who got disembodiedness (Videhatva) out of the curse.

32-35. The King said "O Bhagavan! You have described the cause why the King Nimi was cursed; my mind has grown very doubtful and restless on hearing it. The Risi Vas'istha was the son of Brahma and the best of the Brahmins; especially he was the royal priest; how was it, then, that he was cursed by the King! Why did not the King Nimi forgive him as he was the Guru and a Brahmin? Why he became angry, when he performed such a great, auspicious sacrifice? He was born of the family of Iksaku and he knew well the truths of the religion; then how was it that he became subject to anger and cursed his own Guru Brahmin."

36-46. Vyasa said O King! It is very hard and rare for the persons not possessed of self-restraint to forgive; especially when one is fully capable, it is very rare to find one in the three worlds, who can forgive. He who has forsaken all attachments and has conquered hunger and sleep and is always engaged in the Yoga practices, even that ascetic Muni is not capable to conquer completely lust, anger and greed and Ahamkara, etc., the passions raging in the mortal coil. None existed before in this whole world who conquered his passions! None exists now and none will be born ever-after. Hardly will be seen any in this earth, or the Heavens, or the Loka of Brahma or in Vaikuntha, even in Kailasa, that has conquered completely his passions! What can be said in regard to the ordinary mortals of this earth when the sons of Brahma, the Maharsis, ascetics, Risis are all

pierced by the Sattva, Rajas, or Tamo Gunas. Behold! The Kapila was the Knower of S'ankhya and always engaged in his Yoga practices and he was a pure and holy soul; yet, by strange combinations of Fate, he became angry and burnt to ashes the sons of the King Sagara. O King! Out of Ahamkara, these three worlds are created; therefore this world and Ahamkara are related to each other as effect and cause; how then the Jivas that are born of this Samsara can extricate themselves from this Ahamkara? Brahma, Visnu and Mahes'a are also pierced by those three Gunas; different feelings are seen in their different bodies. Therefore it need hardly be said that the manifestation of the pure Sattva Guna alone is not to be seen in any of the human beings; for the three Gunas reside in a mixed way in all persons. Sometimes the Sattva preponderates; sometimes the Rajas and sometimes the Tamas preponderates. Sometimes they reside together, the three balancing one other.

47-63. O King! Only that Eternal Highest Purusa is undecaying and untainted and can hardly be measured or seen by all the beings. That Highest Soul, the Highest of the High, is Nirguna (void of the three Gunas); and She who resides in all the beings and is hardly knowable by the small intellectual persons, that Highest S'akti, the Incarnate of Brahma, is also Nirguna (void of attributes). Paramatma (the Highest Soul) and the Highest Force are also One; their Forms are not different. When such a knowledge arises, then the Jivas can be free from all sins and faults and blemishes. From that knowledge comes the liberation, this is sounded in the Vedanta S'astra like Dindima S'abda (thousands of small drums). He, who comes to know That, is freed from the endless cycle of birth and death composed of the three Gunas; there is no doubt in this.

O King! Knowledge is of two kinds The first is considered as coming from sound; this comes out of the knowledge of the meaning of the Vedas by the help of intellect. But this is full of fancies.

agreements and doubts some of which are bad and some are good. The beings are led into errors by these discussions; errors cause destruction of intellect; and when the intellect is gone, the knowledge also goes away with it. Whereas the second kind of knowledge comes from intention or feeling within the depths of heart and brain and it is called Aparoksa Jhana. This knowledge is very rare to the beings. When one comes in contact with a Sad-Guru (a good teacher), then one gets this Aparoksa Jhana. From the sound knowledge, no successful results can issue; and, therefore it cannot give Aparoksa Jhana. Hence great effort is to be made for getting this Aparoksa Jhana. O King! As darkness cannot be destroyed merely by talking of light, without lighting any lamp, so the knowledge of sound merely cannot destroy the darkness of the inside. That Karma (action) is called True Karma which does not lead to bondage, and that Knowledge is the True Knowledge which leads to liberation. Other actions are only meant for one's own selfish enjoyments and other knowledges are merely the skill in arts. Good behaviour, doing good to others, having no anger, forgiveness, patience, and contentment are the best brilliant fruits of True Knowledge. O King! Without knowledge, without asceticism, and without the Yoga practices, the lust and other passions can never be destroyed. The minds of the JTvas are naturally restless and without control; all the beings are completely under the

sway of their minds; thus they roam on the surface of the earth as good, middling and bad. Lust, anger, etc., orginate from this mind; and when mind is conquered, then those feelings can no more arise. O King! Therefore it was that Yayati forgave when S'ukracharya did wrong before. The King Nimi could not forgive Vas'istha in the same way. Yayati; the best of kings, though cursed by S'ukracharya, the son of Bhrigu, did not curse in return but he took upon himself the old age. O King! Some kings are naturally peaceful, whereas some other kings are wicked by their nature. Therefore, in this matter, whose fault is this, how can we ascertain? See! In ancient times the Haihayas, out of their greed of wealth, and being thus insensible destroyed completely, out of anger, the Brahmin priests of the family of Bhrigu. What more than this that those Ksattriyas did not consider the sin

Brahmahattya; rather out of their dire anger, they cut to pieces the sons of those Brahmanas, that were in embryos in their mother's wombs.

Here ends the Fifteenth Chapter in the Sixth Book on the Nimi's getting of another body and the beginning of the story of Haihayas, in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 16

On The Incidents Preliminary To

Chapter 138 of 318 · 55 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
कुले कस्य समुत्पन्नाः क्षत्रिया हैहयाश्च ते ।
ब्रह्महत्यामनादृत्य निजघ्नुर्भार्गवांश्च ये ॥ १ ॥
वैरस्य कारणं तेषां किं मे ब्रूहि पितामह ।
निमित्तेन विना क्रोधं कथं कुर्वन्ति सत्तमाः ॥ २ ॥
वैरं पुरोहितैः सार्धं कस्मात्तेषामजायत ।
नाल्पहेतोर्हि तद्वैरं क्षत्रियाणां भविष्यति ॥ ३ ॥
अन्यथा ब्राह्मणान् पूज्यान्कथं जघ्नुरनागसः ।
बाहुजा बलवन्तोऽपि पापभीताः कथं न ते ॥ ४ ॥
स्वल्पेऽपराधे को हन्याद्बाडवान्क्षत्रियर्षभः ।
सन्देहो मे मुनिश्रेष्ठ कारणं वक्तुमर्हसि ॥ ५ ॥
सूत उवाच
इति पृष्टस्तदा तेन राज्ञा सत्यवतीसुतः ।
उवाच परमप्रीतः कथां संस्मृत्य चेतसा ॥ ६ ॥

व्यास उवाच
शृणु पारिक्षिते वार्तां क्षत्रियाणां पुरातनीम् ।
आश्चर्यकारिणीं सम्यग्विदितां च पुरा मया ॥ ७ ॥
कार्तवीर्येति नाम्नाभूद्धैहयः पृथिवीपतिः ।
सहस्रबाहुर्बलवानर्जुनो धर्मतत्परः ॥ ८ ॥
दत्तात्रेयस्य शिष्योऽभूदवतारो हरेरिव ।
सिद्धः सर्वार्थदः शाक्तो भृगूणां याज्य एव सः ॥ ९ ॥
यज्वा परमधर्मिष्ठः सदा दानपरायणः ।
ददौ वित्तं भृगुभ्योऽसौ कृत्वा यज्ञाननेकशः ॥ १० ॥
धनिनस्ते द्विजा जाता भृगवो नृपदानतः ।
हयरत्नसमृद्ध्याढ्याः सञ्जाताः प्रथिता भुवि ॥ ११ ॥
स्वर्याते नृपशार्दूले कार्तवीर्यार्जुने पुनः ।
हैहया निर्धना जाताः कालेन महता नृप ॥ १२ ॥
धनकार्यं समुत्पन्नं हैहयानां कदाचन ।

याचिष्णवोऽभिजग्मुस्तान्भूगूंस्ते हैहया नृप ॥ १३ ॥
विनयं क्षत्रियाः कृत्वाप्ययाचन्त धनं बहु ।

न ददुस्तेऽतिलोभार्ता नास्ति नास्तीतिवादिनः ॥ १४ ॥
भूमौ च निदधुः केचिद्भृगवो धनमुत्तमम् ।
ददुः केचिद्द्विजातिभ्यो ज्ञात्वा क्षत्रियतो भयम् ॥ १५ ॥
कृत्वा स्थानान्तरे द्रव्यं ब्राह्मणा भयविह्वलाः ।
त्यक्त्वाऽऽश्रमान्ययुः सर्वे भृगवस्तृष्णयान्विताः ॥ १६ ॥
याज्यांश्च दुःखितान्दृष्ट्वा न ददुर्लोभमोहिताः ।
पलायित्वा गताः सर्वे गिरिदुर्गानुपाश्रिताः ॥ १७ ॥
ततस्ते हैहयास्तात दुःखिताः कार्यगौरवात् ।
भृगूणामाश्रमाञ्जग्मुर्द्रव्यार्थं क्षत्रियर्षभाः ॥ १८ ॥
भृगूंस्तु निर्गतान्वीक्ष्य शून्यांस्त्यक्त्या गृहानथ ।
चखनुर्भूतलं तत्र द्रव्यार्थं हैहया भृशम् ॥ १९ ॥
खनताधिगतं वित्तं केनचिद्भृगुवेश्मनि ।

ददृशुः क्षत्रियाः सर्वे तद्वित्तं श्रमकर्शिताः ॥ २० ॥
यत्र यत्र समुत्पन्नं भूरि द्रव्यं महीतलात् ।
तदा ते पार्श्वभागस्थब्राह्मणानां गृहाण्यपि ॥ २१ ॥
निर्भिद्य हैहया द्रव्यं ददृशुर्धनलिप्सया ।
ब्राह्मणाश्चुकुशः सर्वे भीताश्च शरणं गताः ॥ २२ ॥
अतिचिन्वत्सु विप्राणां भवनान्निःसृतं बहु ।
निजघ्नुस्ताञ्छरैः कोपाद्बाडवाञ्छरणागतान् ॥ २३ ॥
ययुस्ते गिरिदुर्गांश्च यत्र वै भृगवः स्थिताः ।
आगर्भादनुकृन्तन्तश्चेरुश्चैव महीमिमाम् ॥ २४ ॥
प्राप्तान्प्राप्तान्भृगून्सर्वान्निजघ्नुर्निशितैः शरैः ।
आबालवृद्धानपरानवमन्य च पातकम् ॥ २५ ॥
एवमुत्पाट्यमानेषु भार्गवेषु यतस्ततः ।
हन्युर्गर्भांश्च नारीणां गृहीत्वा हैहया भृशम् ॥ २६ ॥
रुरुदुस्ताः स्त्रियः कामं कुरर्य इव दुःखिताः ।

गर्भाश्च कृन्तिता यासां क्षत्रियैः पापनिश्चयैः ॥ २७ ॥
अन्येऽप्याहुश्च तान्दृप्तान्मुनयस्तीर्थवासिनः ।
मुञ्चन्तु क्षत्रियाः क्रोधं ब्राह्मणेषु भयावहम् ॥ २८ ॥
अयुक्तमेतदारब्धं भवद्भिः कर्म गर्हितम् ।
यद्गर्भान्भृगुपत्नीनां निहन्युः क्षत्रियर्षभाः ॥ २९ ॥
अत्युग्रपुण्यपापानामिहैव फलमाप्नुयात् ।
तस्माज्जुगुप्सितं कर्म त्यक्तव्यं भूतिमिच्छता ॥ ३० ॥
तानाहुर्हैहयाः क्रुद्धा मुनीनथ दयापरान् ।
भवन्तः साधवः सर्वे नार्थज्ञाः पापकर्मणाम् ॥ ३१ ॥
एभिर्हृतं धनं सर्वं पूर्वजानां महात्मनाम् ।
वञ्चयित्वा छलाभिज्ञैर्मार्गे पाटच्चरैरिव ॥ ३२ ॥

एते प्रतारका दम्भास्तादृशा बकवृत्तयः ।
उत्पन्ने च महाकार्ये प्रार्थिता विनयेन ते ॥ ३३ ॥
न ददुः प्रार्थितं विप्राः पादवृद्ध्यापि याचिताः ।

नास्तीतिवादिनः स्तब्धाः दुःखितान्वीक्ष्य याज्यकान् ॥ ३४ ॥
धनं प्राप्तं कार्तवीर्याद्रक्षितं केन हेतुना ।
न कृताः क्रतवः किं तैर्दानं चार्थिषु भूरिशः ॥ ३५ ॥
न सञ्चितव्यं विप्रैस्तु धनं चापि कदाचन ।
यष्टव्यं विधिवद्देयं भोक्तव्यं च यथासुखम् ॥ ३६ ॥
द्रव्ये चौरभयं प्रोक्तं तथा राजभयं द्विजाः ।
वह्नेर्भयं महाघोरं तथा धूर्तभयं महत् ॥ ३७ ॥
येन केनाप्युपायेन धनं त्यजति रक्षकम् ।
अथवासौ मृतो याति द्रव्यं त्यक्त्वा ह्यसद्गतिम् ॥ ३८ ॥
पादवृद्ध्या तथास्माभिः प्रार्थितं विनयान्वितैः ।
तथापि लोभसन्दिग्धैर्न दत्तं नः पुरोहितैः ॥ ३९ ॥
दानं भोगस्तथा नाशो धनस्य गतिरीदृशी ।
दानभोगौ कृतीनां च नाशः पापात्मनां किल ॥ ४० ॥
न दाता न च यो भोक्ता कृपणो गुप्तितत्परः ।

राज्ञासौ सर्वथा दण्ड्यो वञ्चको दुःखभाङ्नरः ॥ ४१ ॥
तस्माद्वयं गुरूनेतान्वञ्चकान्ब्राह्मणाधमान् ।
हन्तुं समुद्यताः सर्वे न क्रोधव्यं महात्मभिः ॥ ४२ ॥
व्यास उवाच
इत्युक्त्वा हेतुमद्वाक्यं तानाश्वास्य मुनीनथ ।
विचेरुश्च विचिन्वाना भृगुदाराननेकशः ॥ ४३ ॥
भयार्ता भृगुपत्न्यस्तु हिमवन्तं धराधरम् ।
प्रपेदिरे रुदन्त्यश्च वेपमानाः कृशा भृशम् ॥ ४४ ॥
एवं ते हैहयैर्विप्राः पीडिता धनकामुकैः ।
निहताश्च यथाकामं संरब्धैः पापकर्मभिः ॥ ४५ ॥
लोभ एव मनुष्याणां देहसंस्थो महारिपुः ।
सर्वदुःखाकरः प्रोक्तो दुःखदः प्राणनाशकः ॥ ४६ ॥
सर्वपापस्य मूलं हि सर्वदा तृष्णयान्वितः ।
विरोधकृत्त्रिवर्णानां सर्वार्तेः कारणं तथा ॥ ४७ ॥

लोभात्त्यजन्ति धर्मं वै कुलधर्मं तथैव हि ।
मातरं भ्रातरं हन्ति पितरं बान्धवं तथा ॥ ४८ ॥
गुरुं मित्रं तथा भार्यां पुत्रं च भगिनीं तथा ।
लोभाविष्टो न किं कुर्यादकृत्यं पापमोहितः ॥ ४९ ॥
क्रोधात्कामादहङ्काराल्लोभ एव महारिपुः ।
प्राणांस्त्यजति लोभेन किं पुनः स्यादनावृतम् ॥ ५० ॥

पूर्वजास्ते महाराज धर्मज्ञाः सत्पथे स्थिताः ।
पाण्डवाः कौरवाश्चैव लोभेन निधनं गताः ॥ ५१ ॥
यत्र भीष्मश्च द्रोणश्च कृपः कर्णश्च बाह्लिकः ।
भीमसेनो धर्मपुत्रस्तथैवार्जुनकेशवौ ॥ ५२ ॥
तथापि युद्धमत्युग्रं कृतं तैश्च परस्परम् ।
कुटुम्बकदनं भूरि कृतं लोभातुरैरिह ॥ ५३ ॥
हतो द्रोणो हतो भीष्मस्तथैव पाण्डवात्मजाः ।
भ्रातरः पितरः पुत्राः सर्वे वै निहता रणे ॥ ५४ ॥

तस्माल्लोभाभिभूतस्तु किं न कुर्यान्नरः किल ।
हैहयैर्निहताः सर्वे भृगवः पापबुद्धिभिः ॥ ५५ ॥

Roman transliteration

janamejaya uvāca
kule kasya samutpannāḥ kṣatriyā haihayāśca te |
brahmahatyāmanādṛtya nijaghnurbhārgavāṃśca ye || 1 ||
vairasya kāraṇaṃ teṣāṃ kiṃ me brūhi pitāmaha |
nimittena vinā krodhaṃ kathaṃ kurvanti sattamāḥ || 2 ||
vairaṃ purohitaiḥ sārdhaṃ kasmātteṣāmajāyata |
nālpahetorhi tadvairaṃ kṣatriyāṇāṃ bhaviṣyati || 3 ||
anyathā brāhmaṇān pūjyānkathaṃ jaghnuranāgasaḥ |
bāhujā balavanto'pi pāpabhītāḥ kathaṃ na te || 4 ||
svalpe'parādhe ko hanyādvāḍavānkṣatriyarṣabhaḥ |
sandeho me muniśreṣṭha kāraṇaṃ vaktumarhasi || 5 ||
sūta uvāca
iti pṛṣṭastadā tena rājñā satyavatīsutaḥ |
uvāca paramaprītaḥ kathāṃ saṃsmṛtya cetasā || 6 ||

vyāsa uvāca
śṛṇu pārikṣite vārtāṃ kṣatriyāṇāṃ purātanīm |
āścaryakāriṇīṃ samyagviditāṃ ca purā mayā || 7 ||
kārtavīryeti nāmnābhūddhaihayaḥ pṛthivīpatiḥ |
sahasrabāhurbalavānarjuno dharmatatparaḥ || 8 ||
dattātreyasya śiṣyo'bhūdavatāro harereva |
siddhaḥ sarvārthadaḥ śākto bhṛgūṇāṃ yājya eva saḥ || 9 ||
yajvā paramadharmiṣṭhaḥ sadā dānaparāyaṇaḥ |
dadau vittaṃ bhṛgubhyo'sau kṛtvā yajñānanekaśaḥ || 10 ||
dhaninaste dvijā jātā bhṛgavo nṛpadānataḥ |
hayarat□nasamṛddhyāḍhyāḥ sañjātāḥ prathitā bhuvi || 11 ||
svaryāte nṛpaśārdūle kārtavīryārjune punaḥ |
haihayā nirdhanā jātāḥ kālena mahatā nṛpa || 12 ||
dhanakāryaṃ samutpannaṃ haihayānāṃ kadācana |

yāciṣṇavo'bhijagmustānbhūgūṃste haihayā nṛpa || 13 ||
vinayaṃ kṣatriyāḥ kṛtvāpyayācanta dhanaṃ bahu |
na daduste'tilobhārtā nāsti nāstītivādinaḥ || 14 ||
bhūmau ca nidadhuḥ kecid□bhṛgavo dhanamuttamam |

daduḥ kecid□dvijātibhyo jñātvā kṣatriyato bhayam || 15 ||
kṛtvā sthānāntare dravyaṃ brāhmaṇā bhayavihvalāḥ |
tyaktvā''śramānyayuḥ sarve bhṛgavastṛṣṇayānvitāḥ || 16 ||
yājyāṃśca duḥkhitāndṛṣṭvā na dadurlobhamohitāḥ |
palāyitvā gatāḥ sarve giridurgānupāśritāḥ || 17 ||
tataste haihayāstāta duḥkhitāḥ kāryagauravāt |
bhṛgūṇāmāśramāñjagmurdravyārthaṃ kṣatriyarṣabhāḥ || 18 ||
bhṛgūṃstu nirgatānvīkṣya śūnyāṃstyaktyā gṛhānatha |
cakhanurbhūtalaṃ tatra dravyārthaṃ haihayā bhṛśam || 19 ||
khanatādhigataṃ vittaṃ kenacid□bhṛguveśmani |

dadṛśuḥ kṣatriyāḥ sarve tadvittaṃ śramakarśitāḥ || 20 ||
yatra yatra samutpannaṃ bhūri dravyaṃ mahītalāt |
tadā te pārśvabhāgasthabrāhmaṇānāṃ gṛhāṇyapi || 21 ||
nirbhidya haihayā dravyaṃ dadṛśurdhanalipsayā |
brāhmaṇāścukuśaḥ sarve bhītāśca śaraṇaṃ gatāḥ || 22 ||
aticinvatsu viprāṇāṃ bhavanānniḥsṛtaṃ bahu |
nijaghnustāñcharaiḥ kopādvāḍavāñcharaṇāgatān || 23 ||
yayuste giridurgāṃśca yatra vai bhṛgavaḥ sthitāḥ |
āgarbhādanukṛntantaśceruścaiva mahīmimām || 24 ||
prāptānprāptānbhṛgūnsarvānnijaghnurniśitaiḥ śaraiḥ |
ābālavṛddhānaparānavamanya ca pātakam || 25 ||
evamutpāṭyamāneṣu bhārgaveṣu yatastataḥ |
hanyurgarbhāṃśca nārīṇāṃ gṛhītvā haihayā bhṛśam || 26 ||
rurudustāḥ striyaḥ kāmaṃ kurarya iva duḥkhitāḥ |

garbhāśca kṛntitā yāsāṃ kṣatriyaiḥ pāpaniścayaiḥ || 27 ||
anye'pyāhuśca tāndṛptānmunayastīrthavāsinaḥ |
muñcantu kṣatriyāḥ krodhaṃ brāhmaṇeṣu bhayāvaham || 28 ||
ayuktametadārabdhaṃ bhavad□bhiḥ karma garhitam |
yad□garbhānbhṛgupat□nīnāṃ nihanyuḥ kṣatriyarṣabhāḥ || 29 ||
atyugrapuṇyapāpānāmihaiva phalamāpnuyāt |
tasmājjugupsitaṃ karma tyaktavyaṃ bhūtimicchatā || 30 ||
tānāhurhaihayāḥ kruddhā munīnatha dayāparān |
bhavantaḥ sādhavaḥ sarve nārthajñāḥ pāpakarmaṇām || 31 ||
ebhirhṛtaṃ dhanaṃ sarvaṃ pūrvajānāṃ mahātmanām |
vañcayitvā chalābhijñairmārge pāṭaccarairiva || 32 ||
ete pratārakā dambhāstādṛśā bakavṛttayaḥ |
utpanne ca mahākārye prārthitā vinayena te || 33 ||
na daduḥ prārthitaṃ viprāḥ pādavṛddhyāpi yācitāḥ |

nāstītivādinaḥ stabdhāḥ duḥkhitānvīkṣya yājyakān || 34 ||
dhanaṃ prāptaṃ kārtavīryād□rakṣitaṃ kena hetunā |
na kṛtāḥ kratavaḥ kiṃ tairdānaṃ cārthiṣu bhūriśaḥ || 35 ||
na sañcitavyaṃ vipraistu dhanaṃ cāpi kadācana |
yaṣṭavyaṃ vidhivaddeyaṃ bhoktavyaṃ ca yathāsukham || 36 ||
dravye caurabhayaṃ proktaṃ tathā rājabhayaṃ dvijāḥ |
vahnerbhayaṃ mahāghoraṃ tathā dhūrtabhayaṃ mahat || 37 ||
yena kenāpyupāyena dhanaṃ tyajati rakṣakam |
athavāsau mṛto yāti dravyaṃ tyaktvā hyasad□gatim || 38 ||
pādavṛddhyā tathāsmābhiḥ prārthitaṃ vinayānvitaiḥ |
tathāpi lobhasandigdhairna dattaṃ naḥ purohitaiḥ || 39 ||

dānaṃ bhogastathā nāśo dhanasya gatirīdṛśī |
dānabhogau kṛtīnāṃ ca nāśaḥ pāpātmanāṃ kila || 40 ||
na dātā na ca yo bhoktā kṛpaṇo guptitatparaḥ |

rājñāsau sarvathā daṇḍyo vañcako duḥkhabhāṅnaraḥ || 41 ||
tasmādvayaṃ gurūnetānvañcakānbrāhmaṇādhamān |
hantuṃ samudyatāḥ sarve na krodhavyaṃ mahātmabhiḥ || 42 ||
vyāsa uvāca
ityuktvā hetumadvākyaṃ tānāśvāsya munīnatha |
viceruśca vicinvānā bhṛgudārānanekaśaḥ || 43 ||
bhayārtā bhṛgupat□nyastu himavantaṃ dharādharam |
prapedire rudantyaśca vepamānāḥ kṛśā bhṛśam || 44 ||
evaṃ te haihayairviprāḥ pīḍitā dhanakāmukaiḥ |
nihatāśca yathākāmaṃ saṃrabdhaiḥ pāpakarmabhiḥ || 45 ||
lobha eva manuṣyāṇāṃ dehasaṃstho mahāripuḥ |
sarvaduḥkhākaraḥ prokto duḥkhadaḥ prāṇanāśakaḥ || 46 ||
sarvapāpasya mūlaṃ hi sarvadā tṛṣṇayānvitaḥ |
virodhakṛttrivarṇānāṃ sarvārteḥ kāraṇaṃ tathā || 47 ||

lobhāttyajanti dharmaṃ vai kuladharmaṃ tathaiva hi |
mātaraṃ bhrātaraṃ hanti pitaraṃ bāndhavaṃ tathā || 48 ||
guruṃ mitraṃ tathā bhāryāṃ putraṃ ca bhaginīṃ tathā |
lobhāviṣṭo na kiṃ kuryādakṛtyaṃ pāpamohitaḥ || 49 ||
krodhātkāmādahaṅkārāllobha eva mahāripuḥ |
prāṇāṃstyajati lobhena kiṃ punaḥ syādanāvṛtam || 50 ||
pūrvajāste mahārāja dharmajñāḥ satpathe sthitāḥ |
pāṇḍavāḥ kauravāścaiva lobhena nidhanaṃ gatāḥ || 51 ||
yatra bhīṣmaśca droṇaśca kṛpaḥ karṇaśca bāhlikaḥ |
bhīmaseno dharbhaputrastathaivārjunakeśavau || 52 ||
tathāpi yuddhamatyugraṃ kṛtaṃ taiśca parasparam |
kuṭumbakadanaṃ bhūri kṛtaṃ lobhāturairiha || 53 ||
hato droṇo hato bhīṣmastathaiva pāṇḍavātmajāḥ |
bhrātaraḥ pitaraḥ putrāḥ sarve vai nihatā raṇe || 54 ||

tasmāllobhābhibhūtastu kiṃ na kuryānnaraḥ kila |
haihayairnihatāḥ sarve bhṛgavaḥ pāpabuddhibhiḥ || 55 ||

English translation

1-5. Janamejaya said In whose family were born those Ksattriya Haihayas that killed in ancient times the Bhargavas, disregardless of the sin incurred in killing a Brahmin? O Grandsire! Never do the good persons become angry without a serious cause; therefore kindly state why they got angry. How was the enmity caused between them and the priests? As far as I can think, the cause is not so simple a one as led to this enmity between the Ksattriyas and the priests. Otherwise why then would they slay the offenseless Brahmins, fit to be worshipped; and how was it that the Ksattriyas, though they were so very powerful, did not fear to commit a sin. O Muni! Can any Ksattriya Chief kill a Brahmin, worthy of the highest respect, merely on a trifling cause! Describe to me, then, how this happened. A great doubt has thus arisen in my mind.

6. Suta said O Risis! Vyasa, the son of Satyavati, became very pleased when he was asked this question by Janamejaya, and, recollecting the whole course of events regarding the Haihayas, began

to narrate it.

7-22. Vyasa said O son of Pariksit! I will now narrate that wonderful story of old that I know fully; now hear this very attentively. In ancient times there was a King named Kartaviryarjuna of the family of Haihaya. He was of thousand hands, powerful, and always ready to observe religious duties. He was the incarnation of Hah, and the disciple of Maharsi Dattatreya and the worshipper of the Supreme Force (Adya S'akti). He was well known as a perfect adept in the Yoga practices and of a very charitable disposition. But this King was the client of the Brahmins of the Bhargava clan. He was

always devoted to performing sacrifices, exceedingly religious, and always engaged in making gifts. So many a time did he perform the great sacrifices and gave a profuse quantity of wealth to the Bhargavas. Due to the gifts and presents of Karta Virya, the Bhargava priests became possessed of many horses, and gems and jewels and so became wealthy and prosperous on the surface of this earth. O King! When Kartaviryarjuna, the best of Kings, left the mortal coil and got up to Heavens, his descendants became entirely void of any wealth by the indomitable influence of Time. Now, on a certain occasion, the Haihayas had to perform certain actions which necessitated a vast sum of money; they came to the Bhargavas and humbly prayed for a very large amount of wealth. But the Brahmins, out of their greed of money, replied they had no money and thus they did not give any money whatsoever. Rather the Bhargavas thought that the Haihayas would perforce take their wealth, and, fearing thus, some of them buried all their valuables underneath the ground; and others gave as charities to the Brahmanas. The greedy Bhargavas, bewildered with fear, thus transferred all their properties elsewhere, quitted their homes and fled away to mountains and other places. The greedy Brahmins did not give any wealth to their Yajamanas (their clients) though they saw them very much distressed; but they fled away out of fear to mountains and fastnesses where they found shelter. At last the Haihayas, the best of the Ksattriyas, became very sorry till, at last, for the sake of their good actions, they went to the Bhargavas' houses for the sake of money and found they had quitted their homes and fled away; their homes were all vacant. Then they began to dig underneath their houses for money and some got the money thus. Then the Ksattriyas began to labour hard and got hordes of money from underneath the ground. Next they raided upon other Brahmanas' houses and dug and excavated and searched for more money. The Brahmins were helpless and, crying, all took their refuge, out of fear, under the Bhargavas.

23-42. The Ksattriyas made an exhaustive search of the Brahmanas' houses and got lots of money. They then charged the Brahmanas as having had spoken falsehood and they became very angry, and killed the Brahmanas with arrows who took their refuge. O King! The Haihayas were so very angry at that time that they went wherever the Bhargavas took their shelter and cut asunder the foetus in the wombs of their Bhargavas' wives and thus they roamed all over on the surface of the earth. Wherever they saw any Bhargava, be he a minor, or a youth or a old man, at once they killed him with sharp arrows, disregarding the sin Brahmahattya. When the Bhargavas were thus all killed, then they caught hold of their wives that were pregnant and destroyed their wombs. When the vicious Ksattriyas thus destroyed the lives in their wombs, the helpless women began to cry like the awe-stricken ewe. Then the other Munis, the inhabitants of the sacred places of pilgrimages, seeing the Haihaya Ksattriyas inflamed with anger, said "O Ksattriyas! Quit your terrible anger towards the Brahmins. Being the best of the Ksattriyas, you are killing the foetus in the wombs of the pregnant Brahmana ladies! You are doing, no doubt, a very vicious and unjustifiable act! You should know that an act, very bad or very good, bears fruit in this life; therefore those that seek their welfare should entirely omit this exceedingly hateful and vicious act." Then the exceedingly angry Haihayas told the merciful ascetics You all are saints; therefore you do not know the real import of what are called vicious acts.

Those Bhargavas, thoroughly dexterous in cunning pursuits, deceived our largehearted forefathers and stole away all their gold and jewels, as thieves do with a passerby on a road. These Bhargavas are cheats, vain persons and their persuasions are like herons. A great act had to be done by us and we wanted money at 25 per cent interest with all the becoming humility; yet they did not give us the money; rather seeing on their face their clients distressed and sorrowful they spoke that they had no money, no money and then they remained silent. True, they got all their money from Kartavirya; but it may be questioned why they stored it? Why did not they perform sacrifices with that? Why did not they give sufficient money to the other priests (Yayakas) that did the sacrifices. Never

should any Brahmin hoard his money; he should give that in charity and enjoy at his pleasure. O Twice-born! In amassing wealth, there exist three fears Fear from the thieves and robbers, fear from the King, fear from dreadful fire accidents, and especially great terrible fear from the cheats. This is the nature of wealth; it leaves its preserver. See, moreover, when a hoarder of money dies, he certainly has to quit it. If a wealthy man, before dying, performs sacrifices and other good pious acts by his earned money, then he gets certainly good states in future; otherwise, he quits his wealth, to no purpose and earns a bad state in his future life; there is no doubt in this. We humbly wanted to pay a quarter interest and asked money for the performance of a great act; yet they, the greedy ones, were doubtful about our promise; and though our priests, they did not give us the money. O Maharsis! Gift, enjoyment and destruction, these are the three courses which any wealth has to pass through; those persons that have done good deeds, enjoy their wealth and give as charities and thus they make a good and real use of their money; and of those that are vicious, their wealth goes away in ruin and to no purpose. He who does not enjoy nor give in charities but is only clever in hoarding and who is a miser, the Kings punish him by all means, that man who cheats himself and who suffers only pains and miseries. For that reason, we are now ready to kill those Brahmins, the vilest of men, the cheats, though they are our Gurus. O Maharsis! You are great persons; therefore you do not be angry after you have come to know all these.

43-51. Vyasa said Thus consoling the Munis, with reasonable words, the Haihayas began to roam about, in search of the wives of the Bhargavas. The Bhargava wives were very much distressed with fear and became very lean and thin. They fled away to the Himalayan Mountain weeping, and crying, and trembling with fear. Thus the Bhargavas were being killed by those vicious greedy Haihayas, infuriated with anger, and as they liked. O King! This greed is the greatest enemy of a man, residing in his own body; this

greed is the root of all evils, of all sins. Life is in danger due to this covetousness. It is due to this greed that quarrels ensue amongst the several castes, the Brahmins, etc., and that the human beings are very much troubled with thirst after worldly enjoyments. This greed makes a man forsake all his religious rites and long existing customs and observances of his family; and it is due to this avarice of gold that men kill their fathers, mothers, brothers, friends. Gurus, sons, acquaintances, sisters, and sisters-in-law and others. Really when a man is bent on avarice, nothing heinous remains to him that cannot be done by him. This greed is a more powerful enemy than anger, lust and egoism. O King! Men abandon their lives for their greed; what more can be said than this? So one should be always alert on this. O King! Your forefathers, the Pandavas and Kauravas, were all religious and they followed the path of virtue and goodness. Yet they all were ruined simply for this greed. See! The dreadful fight and separation amongst the relatives took place where there were the high-souled persons like Bhisma, Drona, Kripacharya, Kama, Vahlika, Bhimasena, Yudhisthira, Arjuna, and Kes'ava, only through the avaricious feelings. In this battle Bhisma, Drona and the sons of Pandavas were all slain; the brothers and fathers were all slain in battle. Thus what improper acts and mischiefs can there be that cannot be committed when the human minds are overpowered by this

greed? O King! The vicious Haihayas slew the Bhargavas all through this avarice.

Here ends the Sixteenth Chapter in the Sixth Book on the incidents preliminary to the Haihaya and Bhargava affairs in the Mahapuranam S'ri Mad Devi Bhagavatam by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 17

On The Continuance Of The Family

Chapter 139 of 318 · 69 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
कथं ताश्च स्त्रियः सर्वा भृगूणां दुःखसागरात् ।
मुक्ता वंशः पुनस्तेषां ब्राह्मणानां स्थिरोऽभवत् ॥ १ ॥
हैहयैः किं कृतं कार्यं हत्वा तान्ब्राह्मणानपि ।
क्षत्रियैर्लोभसंयुक्तैः पापाचारैर्वदस्व तत् ॥ २ ॥
न तृप्तिरस्ति मे ब्रह्मन् पिबतस्ते कथामृतम् ।
पावनं सुखदं नृणां परलोके फलप्रदम् ॥ ३ ॥
व्यास उवाच
शृणु राजन्प्रवक्ष्यामि कथां पापप्रणाशिनीम् ।
यथा स्त्रियस्तु ता मुक्ता दुःखात्तस्माद्दुरत्ययात् ॥ ४ ॥
भृगुपत्न्यो यदा राजन् हिमवन्तं गिरिं गताः ।
भयत्रस्ता विभग्नाशा हैहयैः पीडिता भृशम् ॥ ५ ॥
गौरीं तत्र तु संस्थाप्य मृण्मयीं सरितस्तटे ।
उपोषणपराश्चक्रुर्निश्चयं मरणं प्रति ॥ ६ ॥

स्वप्ने गत्वा तदा देवी प्राह ताः प्रमदोत्तमाः ।
युष्मासु मध्ये कस्याश्चिद्भविता चोरुजः पुमान् ॥ ७ ॥
मदंशशक्तिसम्भिन्नः स वः कार्यं विधास्यति ।
इत्यादिश्य पराम्बा सा पश्चादन्तर्हिताभवत् ॥ ८ ॥
जागृतास्तु ततः सर्वा मुदमापुर्वराङ्गनाः ।
काचित्तासां भयोद्विग्ना कामिनी चतुरा भृशम् ॥ ९ ॥
दधार चोरुणैकेन गर्भं सा कुलवृद्धये ।
पलायनपरा दृष्टा क्षत्रियैर्ब्राह्मणी यदा ॥ १० ॥
विह्वला तेजसा युक्ता तदा ते दुद्रुवुर्भृशम् ।
गृह्यतां वध्यतां नारी सगर्भा याति सत्वरा ॥ ११ ॥
इति ब्रुवन्तः सम्प्राप्ताः कामिनीं खड्गपाणयः ।
सा भयार्ता तु तान्दृष्ट्वा रुरोद समुपागतान् ॥ १२ ॥
गर्भस्य रक्षणार्थं सा चुक्रोशातिभयातुरा ।
रुदतीं मातरं श्रुत्वा दीनां प्राणविवर्जिताम् ॥ १३ ॥

निराधारां क्रन्दमानां क्षत्रियैर्भृशतापिताम् ।
गृहीतामिव सिंहेन सगर्भां हरिणीं यथा ॥ १४ ॥

साश्रुनेत्रां वेपमानां सङ्क्रुध्य बालकस्तदा ।
भित्त्वोरुं निर्जगामाशु गर्भः सूर्य इवापरः ॥ १५ ॥
मुष्णन्दृष्टीः क्षत्रियाणां तेजसा बालकः शुभः ।
दर्शनाद्बालकस्याशु सर्वे जाता विलोचनाः ॥ १६ ॥
बभ्रमुर्गिरिदुर्गेषु जन्मान्धा इव क्षत्रियाः ।
चिन्तितं मनसा सर्वैः किमेतदिति साम्प्रतम् ॥ १७ ॥
सर्वे चक्षुर्विहीना यज्जाता स्म बालदर्शनात् ।
ब्राह्मण्यास्तु प्रभावोऽयं सतीव्रतबलं महत् ॥ १८ ॥
क्षणाद्बामोघसङ्कल्पाः किं करिष्यन्तिदुःखिताः ।
इति सञ्चिन्त्य मनसा नेत्रहीना निराश्रयाः ॥ १९ ॥
ब्राह्मणीं शरणं जग्मुर्हैहया गतचेतसः ।
प्रणेमुस्तां भयत्रस्तां कृताञ्जलिपुटाश्च ते ॥ २० ॥

ऊचुश्चैनां भयोद्विग्नां दृष्ट्यर्थं क्षत्रियर्षभाः ।
प्रसीद सुभगे मातः सेवकास्ते वयं किल ॥ २१ ॥
कृतापराधा रम्भोरु क्षत्रियाः पापबुद्धयः ।
दर्शनात्तव तन्वङ्गि जाताः सर्वे विलोचनाः ॥ २२ ॥
मुखं ते नैव पश्यामो जन्मान्धा इव भामिनि ।
अद्भुतं ते तपो वीर्यं किं कुर्मः पापकारिणः ॥ २३ ॥
शरणं ते प्रपन्नाः स्मो देहि चक्षूंषि मानदे ।
अन्धत्वं मरणादुग्रं कृपां कर्तुं त्वमर्हसि ॥ २४ ॥
पुनर्दृष्टिप्रदानेन सेवकान्क्षत्रियान्कुरु ।
उपरम्य च गच्छेम सहिताः पापकर्मणः ॥ २५ ॥
अतः परं न कर्तव्यमीदृशं कर्म कर्हिचित् ।
भार्गवाणां तु सर्वेषां सेवकाः स्मो वयं किल ॥ २६ ॥
अज्ञानाद्यत्कृतं पापं क्षन्तव्यं तत्त्वयाधुना ।
वैरं नातः परं क्वापि भृगुभिः क्षत्रियैः सह ॥ २७ ॥

कर्तव्यं शपथैः सम्यग्वर्तितव्यं तु हैहयैः ।
सपुत्रा भव सुश्रोणि प्रणताः स्मो वयं च ते ॥ २८ ॥
प्रसादं कुरु कल्याणि न द्विष्यामः कदाचन ।
व्यास उवाच
इति तेषां वचः श्रुत्वा ब्राह्मणी विस्मयान्विता ॥ २९ ॥
तानाह प्रणतान्दुःस्थानाश्वास्य गतलोचनान् ।
गृहीता न मया दृष्टिर्युष्माकं क्षत्रियाः किल ॥ ३० ॥
नाहं रुषान्विता सत्यं कारणं शृणुताद्य यत् ।
अयं च भार्गवो नूनमूरुजः कुपितोऽद्य वः ॥ ३१ ॥
चक्षूंषि तेन युष्माकं स्तम्भितानि रुषावता ।
स्वबन्धून्निहताञ्ज्ञात्वा गर्भस्थानपि क्षत्रियैः ॥ ३२ ॥

अनागसो धर्मपरांस्तापसान्धनकाम्यया ।
गर्भानपि यदा यूयं भृगूनघ्नंस्तु पुत्रकाः ॥ ३३ ॥
तदायमूरुणा गर्भो मया वर्षशतं धृतः ।

षडङ्गश्चाखिलो वेदो गृहीतोऽनेन चाञ्जसा ॥ ३४ ॥
गर्भस्थेनापि बालेन भृगुवंशविवृद्धये ।
सोऽपि पितृवधान्नूनं क्रोधेद्धो हन्तुमिच्छति ॥ ३५ ॥
भगवत्याः प्रसादेन जातोऽयं मम बालकः ।
तेजसा यस्य दिव्येन चक्षूंषि मुषितानि वः ॥ ३६ ॥
तस्मादौर्वं सुतं मेऽद्य याचध्वं विनयान्विताः ।
प्रणिपातेन तुष्टोऽसौ दृष्टिं वः प्रतिमोक्ष्यति ॥ ३७ ॥
व्यास उवाच
तच्छ्रुत्वा वचनं तस्या हैहयास्तुष्टुवुश्च तम् ।
प्रणेमुर्विनयोपेता ऊरुजं मुनिसत्तमम् ॥ ३८ ॥
स सन्तुष्टो बभूवाथ तानुवाच विचक्षुषः ।
गच्छध्वं स्वगृहान्भूपा ममाख्यानकृतं वचः ॥ ३९ ॥
अवश्यम्भाविभावास्ते भवन्ति देवनिर्मिताः ।
नात्र शोकस्तु कर्तव्यः पुरुषेण विजानता ॥ ४० ॥

पूर्ववदृषयः सर्वे प्राप्नुवन्तु यथासुखम् ।
व्रजन्तु विगतक्रोधा भवनानि यथासुखम् ॥ ४१ ॥
इति तेन समादिष्टा हैहयाः प्राप्तलोचनाः ।
और्वमामन्त्र्य जग्मुस्ते सदनानि यथारुचि ॥ ४२ ॥
ब्राह्मणी तं सुतं दिव्यं गृहीत्वा स्वाश्रमं गता ।
पालयामास भूपाल तेजस्विनमतन्द्रिता ॥ ४३ ॥
एवं ते कथितं राजन् भृगूणां तु विनाशनम् ।
लोभाविष्टैः क्षत्रियैश्च यत्कृतं पातकं किल ॥ ४४ ॥
जनमेजय उवाच
श्रुतं मया महत्कर्म क्षत्रियाणाञ्च दारुणम् ।
कारणं लोभ एवात्र दुःखदश्चोभयोस्तु सः ॥ ४५ ॥
किञ्चित्प्रष्टुमिहेच्छामि संशयं वासवीसुत ।
हैहयास्ते कथं नाम्ना ख्याता भुवि नृपात्मजाः ॥ ४६ ॥
यदोस्तु यादवाः कामं भरताद्भारतास्तथा ।

हैहयः कोऽपि राजाभूत्तेषां वंशे प्रतिष्ठितः ॥ ४७ ॥
तदहं श्रोतुमिच्छामि कारणं करुणानिधे ।
हैहयास्ते कथं जाताः क्षत्रियाः केन कर्मणा ॥ ४८ ॥
व्यास उवाच
हैहयानां समुत्पत्तिं शृणु भूप सविस्तराम् ।
पुरातनीं सुपुण्यां च कथां पापप्रणाशिनीम् ॥ ४९ ॥

कस्मिंश्चित्समये भूप सूर्यपुत्रः सुशोभनः ।
रेवन्तेति च विख्यातो रूपवानमितप्रभः ॥ ५० ॥
[http://puranastudy.freeoda.com/pur_index3/uchchaish.htm उच्चैःश्रव]समारुह्य हयरत्नं मनोहरम् ।
जगाम विष्णुसदनं वैकुण्ठं भास्करात्मजः ॥ ५१ ॥
भगवद्दर्शनाकांक्षी हयारूढो यदागतः ।
हयस्थस्तु तदा दृष्टो लक्ष्म्यासौ रविनन्दनः ॥ ५२ ॥
रमा वीक्ष्य हयं दिव्यं भ्रातरं सागरोद्भवम् ।
रूपेण विस्मिता तस्य तस्थौ स्तम्भितलोचना ॥ ५३ ॥

भगवानपि तं दृष्ट्वा हयारूढं मनोहरम् ।
आगच्छन्तं रमां विष्णुः पप्रच्छ प्रणयात्प्रभुः ॥ ५४ ॥
कोऽयमायाति चार्वङ्गि हयारूढ इवापरः ।
स्मरतेजस्तनुः कान्ते मोहयन्भुवनत्रयम् ॥ ५५ ॥
प्रेक्षमाणा तदा लक्ष्मीस्तच्चिता दैवयोगतः ।
नोवाच वचनं किञ्चित्पृष्टापि च पुनः पुनः ॥ ५६ ॥
व्यास उवाच
अश्वासक्तमतिं वीक्ष्य कामिनीमतिमोहिताम् ।
पश्यन्तीं परमप्रेम्णा चञ्चलाक्षीं च चञ्चलाम् ॥ ५७ ॥
तामाह भगवान्कुद्धः किं पश्यसि सुलोचने ।
मोहिता च हरिं दृष्ट्वा पृष्टा नैवाभिभाषसे ॥ ५८ ॥
सर्वत्र रमसे यस्माद्रमा तस्माद्भविष्यसि ।
चञ्चलत्वाच्चलेत्येवं सर्वथैव न संशयः ॥ ५९ ॥
प्राकृता च यथा नारी नूनं भवति चञ्चला ।

तथा त्वमपि कल्याणि स्थिरा नैव कदाचन ॥ ६० ॥
त्वं हयं मत्समीपस्था समीक्ष्य यदि मोहिता ।
वडवा भव वामोरु मर्त्यलोकेऽतिदारुणे ॥ ६१ ॥
इति शप्ता रमा देवी हरिणा दैवयोगतः ।
रुरोद वेपमाना सा भयभीतातिदुःखिता ॥ ६२ ॥
तमुवाच रमानाथ शङ्किता चारुहासिनी ।
प्रणम्य शिरसा देवं स्वपतिं विनयान्विता ॥ ६३ ॥
देवदेव जगन्नाथ करुणाकर केशव ।
स्वल्पेऽपराधे गोविन्द कस्माच्छापं ददासि मे ॥ ६४ ॥
न कदाचिन्मया दृष्टः क्रोधस्ते हीदृशः प्रभो ।
क्व गतस्ते मयि स्नेहः सहजो न तु नश्वरः ॥ ६५ ॥
वज्रपातस्तु शत्रौ वै कर्तव्यो न सुहृज्जने ।
सदाहं वरयोग्या ते शापयोग्या कथं कृता ॥ ६६ ॥
प्राणांस्त्यक्ष्यामि गोविन्द पश्यतोऽद्य तवाग्रतः ।

कथं जीवे त्वया हीना विरहानलतापिता ॥ ६७ ॥
प्रसादं कुरु देवेश शापादस्मात्सुदारुणात् ।
कदा मुक्ता समीपं ते प्राप्नोमि सुखदं विभौ ॥ ६८ ॥
हरिरुवाच
यदा ते भविता पुत्रः पृथिव्यां मत्समः प्रिये ।
तदा मां प्राप्य तन्वङ्गि सुखिता त्वं भविष्यसि ॥ ६९ ॥

Roman transliteration

janamejaya uvāca
kathaṃ tāśca striyaḥ sarvā bhṛgūṇāṃ duḥkhasāgarāt |
muktā vaṃśaḥ punasteṣāṃ brāhmaṇānāṃ sthiro'bhavat || 1 ||
haihayaiḥ kiṃ kṛtaṃ kāryaṃ hatvā tānbrāhmaṇānapi |
kṣatriyairlobhasaṃyuktaiḥ pāpācārairvadasva tat || 2 ||
na tṛptirasti me brahman pibataste kathāmṛtam |
pāvanaṃ sukhadaṃ nṝṇāṃ paraloke phalapradam || 3 ||
vyāsa uvāca
śṛṇu rājanpravakṣyāmi kathāṃ pāpapraṇāśinīm |
yathā striyastu tā muktā duḥkhāttasmādduratyayāt || 4 ||
bhṛgupat□nyo yadā rājan himavantaṃ giriṃ gatāḥ |
bhayatrastā vibhagnāśā haihayaiḥ pīḍitā bhṛśam || 5 ||
gaurīṃ tatra tu saṃsthāpya mṛṇmayīṃ saritastaṭe |
upoṣaṇaparāścakrurniścayaṃ maraṇaṃ prati || 6 ||

svapne gatvā tadā devī prāha tāḥ pramadottamāḥ |
yuṣmāsu madhye kasyāścid□bhavitā corujaḥ pumān || 7 ||
madaṃśaśaktisambhinnaḥ sa vaḥ kāryaṃ vidhāsyati |
ityādiśya parāmbā sā paścādantarhitābhavat || 8 ||
jāgṛtāstu tataḥ sarvā mudamāpurvarāṅganāḥ |
kācittāsāṃ bhayodvignā kāminī caturā bhṛśam || 9 ||
dadhāra coruṇaikena garbhaṃ sā kulavṛddhaye |
palāyanaparā dṛṣṭā kṣatriyairbrāhmaṇī yadā || 10 ||
vihvalā tejasā yuktā tadā te dudruvurbhṛśam |
gṛhyatāṃ vadhyatāṃ nārī sagarbhā yāti satvarā || 11 ||
iti bruvantaḥ samprāptāḥ kāminīṃ khaḍgapāṇayaḥ |
sā bhayārtā tu tāndṛṣṭvā ruroda samupāgatān || 12 ||
garbhasya rakṣaṇārthaṃ sā cukrośātibhayāturā |
rudatīṃ mātaraṃ śrutvā dīnāṃ prāṇavivarjitām || 13 ||

nirādhārāṃ krandamānāṃ kṣatriyairbhṛśatāpitām |
gṛhītāmiva siṃhena sagarbhāṃ hariṇīṃ yathā || 14 ||
sāśrunetrāṃ vepamānāṃ saṅkrudhya bālakastadā |
bhittvoruṃ nirjagāmāśu garbhaḥ sūrya ivāparaḥ || 15 ||
muṣṇandṛṣṭīḥ kṣatriyāṇāṃ tejasā bālakaḥ śubhaḥ |
darśanād□bālakasyāśu sarve jātā vilocanāḥ || 16 ||
babhramurgiridurgeṣu janmāndhā iva kṣatriyāḥ |
cintitaṃ manasā sarvaiḥ kimetaditi sāmpratam || 17 ||
sarve cakṣurvihīnā yajjātā sma bāladarśanāt |
brāhmaṇyāstu prabhāvo'yaṃ satīvratabalaṃ mahat || 18 ||
kṣaṇādvāmoghasaṅkalpāḥ kiṃ kariṣyantiduḥkhitāḥ |

iti sañcintya manasā netrahīnā nirāśrayāḥ || 19 ||
brāhmaṇīṃ śaraṇaṃ jagmurhaihayā gatacetasaḥ |
praṇemustāṃ bhayatrastāṃ kṛtāñjalipuṭāśca te || 20 ||

ūcuścaināṃ bhayodvignāṃ dṛṣṭyarthaṃ kṣatriyarṣabhāḥ |
prasīda subhage mātaḥ sevakāste vayaṃ kila || 21 ||
kṛtāparādhā rambhoru kṣatriyāḥ pāpabuddhayaḥ |
darśanāttava tanvaṅ□gi jātāḥ sarve vilocanāḥ || 22 ||
mukhaṃ te naiva paśyāmo janmāndhā iva bhāmini |
ad□bhutaṃ te tapo vīryaṃ kiṃ kurmaḥ pāpakāriṇaḥ || 23 ||
śaraṇaṃ te prapannāḥ smo dehi cakṣūṃṣi mānade |
andhatvaṃ maraṇādugraṃ kṛpāṃ kartuṃ tvamarhasi || 24 ||
punardṛṣṭipradānena sevakānkṣatriyānkuru |
uparamya ca gacchema sahitāḥ pāpakarmaṇaḥ || 25 ||
ataḥ paraṃ na kartavyamīdṛśaṃ karma karhicit |
bhārgavāṇāṃ tu sarveṣāṃ sevakāḥ smo vayaṃ kila || 26 ||
ajñānādyatkṛtaṃ pāpaṃ kṣantavyaṃ tattvayādhunā |
vairaṃ nātaḥ paraṃ kvāpi bhṛgubhiḥ kṣatriyaiḥ saha || 27 ||

kartavyaṃ śapathaiḥ samyagvartitavyaṃ tu haihayaiḥ |
saputrā bhava suśroṇi praṇatāḥ smo vayaṃ ca te || 28 ||
prasādaṃ kuru kalyāṇi na dviṣyāmaḥ kadācana |
vyāsa uvāca
iti teṣāṃ vacaḥ śrutvā brāhmaṇī vismayānvitā || 29 ||
tānāha praṇatānduḥsthānāśvāsya gatalocanān |
gṛhītā na mayā dṛṣṭiryuṣmākaṃ kṣatriyāḥ kila || 30 ||
nāhaṃ ruṣānvitā satyaṃ kāraṇaṃ śṛṇutādya yat |
ayaṃ ca bhārgavo nūnamūrujaḥ kupito'dya vaḥ || 31 ||
cakṣūṃṣi tena yuṣmākaṃ stambhitāni ruṣāvatā |
svabandhūnnihatāñjñātvā garbhasthānapi kṣatriyaiḥ || 32 ||
anāgaso dharmaparāṃstāpasāndhanakāmyayā |
garbhānapi yadā yūyaṃ bhṛgūnaghnaṃstu putrakāḥ || 33 ||
tadāyamūruṇā garbho mayā varṣaśataṃ dhṛtaḥ |

ṣaḍaṅgaścākhilo vedo gṛhīto'nena cāñjasā || 34 ||
garbhasthenāpi bālena bhṛguvaṃśavivṛddhaye |
so'pi pitṛvadhānnūnaṃ krotheddho hantumicchati || 35 ||
bhagavatyāḥ prasādena jāto'yaṃ mama bālakaḥ |
tejasā yasya divyena cakṣūṃṣi muṣitāni vaḥ || 36 ||
tasmādaurvaṃ sutaṃ me'dya yācadhvaṃ vinayānvitāḥ |
praṇipātena tuṣṭo'sau dṛṣṭiṃ vaḥ pratimokṣyati || 37 ||
vyāsa uvāca
tacchrutvā vacanaṃ tasyā haihayāstuṣṭuvuśca tam |
praṇemurvinayopetā ūrujaṃ munisattamam || 38 ||
sa santuṣṭo babhūvātha tānuvāca vicakṣuṣaḥ |
gacchadhvaṃ svagṛhānbhūpā mamākhyānakṛtaṃ vacaḥ || 39 ||
avaśyambhāvibhāvāste bhavanti devanirmitāḥ |
nātra śokastu kartavyaḥ puruṣeṇa vijānatā || 40 ||

pūrvavadṛṣayaḥ sarve prāpnuvantu yathāsukham |
vrajantu vigatakrodhā bhavanāni yathāsukham || 41 ||
iti tena samādiṣṭā haihayāḥ prāptalocanāḥ |

aurvamāmantrya jagmuste sadanāni yathāruci || 42 ||
brāhmaṇī taṃ sutaṃ divyaṃ gṛhītvā svāśramaṃ gatā |
pālayāmāsa bhūpāla tejasvinamatandritā || 43 ||
evaṃ te kathitaṃ rājan bhṛgūṇāṃ tu vināśanam |
lobhāviṣṭaiḥ kṣatriyaiśca yatkṛtaṃ pātakaṃ kila || 44 ||
janamejaya uvāca
śrutaṃ mayā mahatkarma kṣatriyāṇāñca dāruṇam |
kāraṇaṃ lobha evātra duḥkhadaścobhayostu saḥ || 45 ||
kiñcitpraṣṭumihecchāmi saṃśayaṃ vāsavīsuta |
haihayāste kathaṃ nāmnā khyātā bhuvi nṛpātmajāḥ || 46 ||
yadostu yādavāḥ kāmaṃ bharatād□bhāratāstathā |

haihayaḥ ko'pi rājābhūtteṣāṃ vaṃśe pratiṣṭhitaḥ || 47 ||
tadahaṃ śrotumicchāmi kāraṇaṃ karuṇānidhe |
haihayāste kathaṃ jātāḥ kṣatriyāḥ kena karmaṇā || 48 ||
vyāsa uvāca
haihayānāṃ samutpattiṃ śṛṇu bhūpa savistarām |
purātanīṃ supuṇyāṃ ca kathāṃ pāpapraṇāśinīm || 49 ||
kasmiṃścitsamaye bhūpa sūryaputraḥ suśobhanaḥ |
revanteti ca vikhyāto rūpavānamitaprabhaḥ || 50 ||
[http://puranastudy.freeoda.com/pur_index3/uchchaish.htm uccaiḥśrava]samāruhya hayarat□naṃ manoharam |
jagāma viṣṇusadanaṃ vaikuṇṭhaṃ bhāskarātmajaḥ || 51 ||
bhagavaddarśanākāṃkṣī hayārūḍho yadāgataḥ |
hayasthastu tadā dṛṣṭo lakṣmyāsau ravinandanaḥ || 52 ||
ramā vīkṣya hayaṃ divyaṃ bhrātaraṃ sāgarod□bhavam |
rūpeṇa vismitā tasya tasthau stambhitalocanā || 53 ||

bhagavānapi taṃ dṛṣṭvā hayārūḍhaṃ manoharam |
āgacchantaṃ ramāṃ viṣṇuḥ papraccha praṇayātprabhuḥ || 54 ||
ko'yamāyāti cārvaṅ□gi hayārūḍha ivāparaḥ |
smaratejastanuḥ kānte mohayanbhuvanatrayam || 55 ||
prekṣamāṇā tadā lakṣmīstaccittā daivayogataḥ |
novāca vacanaṃ kiñcitpṛṣṭāpi ca punaḥ punaḥ || 56 ||
vyāsa uvāca
aśvāsaktamatiṃ vīkṣya kāminīmatimohitām |
paśyantīṃ paramapremṇā cañcalākṣīṃ ca cañcalām || 57 ||
tāmāha bhagavānkuddhaḥ kiṃ paśyasi sulocane |
mohitā ca hariṃ dṛṣṭvā pṛṣṭā naivābhibhāṣase || 58 ||
sarvatra ramase yasmādramā tasmād□bhaviṣyasi |
cañcalatvāccaletyevaṃ sarvathaiva na saṃśayaḥ || 59 ||
prākṛtā ca yathā nārī nūnaṃ bhavati cañcalā |

tathā tvamapi kalyāṇi sthirā naiva kadācana || 60 ||
tvaṃ hayaṃ matsamīpasthā samīkṣya yadi mohitā |
vaḍavā bhava vāmoru martyaloke'tidāruṇe || 61 ||
iti śaptā ramā devī hariṇā daivayogataḥ |
ruroda vepamānā sā bhayabhītātiduḥkhitā || 62 ||
tamuvāca ramānātha śaṅ□kitā cāruhāsinī |
praṇamya śirasā devaṃ svapatiṃ vinayānvitā || 63 ||
devadeva jagannātha karuṇākara keśava |
svalpe'parādhe govinda kasmācchāpaṃ dadāsi me || 64 ||

na kadācinmayā dṛṣṭaḥ krodhaste hīdṛśaḥ prabho |
kva gataste mayi snehaḥ sahajo na tu naśvaraḥ || 65 ||
vajrapātastu śatrau vai kartavyo na suhṛjjane |
sadāhaṃ varayogyā te śāpayogyā kathaṃ kṛtā || 66 ||
prāṇāṃstyakṣyāmi govinda paśyato'dya tavāgrataḥ |

kathaṃ jīve tvayā hīnā virahānalatāpitā || 67 ||
prasādaṃ kuru deveśa śāpādasmātsudāruṇāt |
kadā muktā samīpaṃ te prāpnomi sukhadaṃ vibhau || 68 ||
hariruvāca
yadā te bhavitā putraḥ pṛthivyāṃ matsamaḥ priye |
tadā māṃ prāpya tanvaṅ□gi sukhitā tvaṃ bhaviṣyasi || 69 ||

English translation

1-3. Janamejaya said “Munis! How did the Bhargava wives cross this endless sea of troubles and how was the family of Bhrigu re¬ established on the surface of this earth? And what did the greedy Haihayas, the vilest of the Ksattriyas, do after they killed the Bhargavas? Describe all these in detail and satisfy my curiosity. O Thou, Ocean of austerities! I am not satisfied with the drink of your nectar like words, very holy and leading to happiness in this world and to good merits in the next.”

4-28. Vyasa said O King! I will now narrate to you the sin destroying virtuous story how the Bhargava wives crossed their great hardships and the ocean of troubles, very difficult to cross. The Bhargava wives, when they were very much harassed by the Haihayas, went to the Himalayas, overwhelmed with terror and disappointment. There on that mountain they erected an earthen image of S’ri Gauri Devi by the banks of the Ganges and worshipped Her and, firmly resolved to die, began to fast. The Devi Jagadambika appeared to those religious women in their dreams and said “A son will be born of My essence to one of you from one of her thighs; that son will redress all your wants.” Thus speaking, the Devi Bhagavati disappeared. Those women when they woke up were very glad; one of them that appeared very clever, becoming very much anxious out of the fear of the Ksattriyas; preserved the foetus in one of her thighs for the propagation of the family. Her body became luminous; she then fled, overwhelmed with terror. The Ksattriyas, seeing that Brahmani, came quickly upon her and said “See! This pregnant Bhargava wife is flying away hastily; seize her and take away her life.” Thus saying, all of them raised their axes, and pursued her. Then that woman seeing them coming, wept out of fear. She cried, out of terror, for the preservation of the child in her

womb; and the child seeing her mother helpless and distressed, trembling with fear and with tears in her eyes having no one to protect her and awfully oppressed by the Ksattriyas as if a pregnant deer has been attacked by a lion and is crying about, angrily burst out of the thigh of his mother, and quickly came out like a second Sun. That good looking boy took away the power of sight of those Ksattriyas by his brilliant lustrous light; no sooner the Haihayas saw that boy than they got blind. Like those that are born blind; they then began to roam in the caves of mountains and thought within themselves, what an evil turn of Fate had overtaken them! They thought thus “Oh! The mere sight of that boy has turned us blind; what a great wonder is this! Certainly this is due to the influence of the Brahmini wife; this is, no doubt, the great effect of her virtue of chastity. We have greatly oppressed the Bhargava women. They have become very sorry and distressed; now we cannot tell what more evils do these women, of true resolve, inflict on us!” Thus pondering, those Ksattriyas deprived of their eyes, helpless, and their minds bewildered, took refuge of those Brahmin ladies. The ladies, seeing them again come, were the more terrified; but those Ksattriyas bowed down before them with

folded hands for the restoration of their sights and said "O Mother! We are your servants. Be gracious unto us. O Auspicious Ones! We are vicious Ksattriyas; O Mothers! What an amount of offence we have committed to you. O Beautiful Ones! We have become blind, no sooner we have seen you. O Angry Ones! No more we can see your lotus-like faces, as if we are born blind; O Mother! The spirit of your asceticism is so very wonderful! We are sinners; therefore by no means we can get our sight; therefore we have taken refuge unto you all; better give us back our eyesight and preserve our honour. O Mother! Blindness is more dreadful than death; therefore do you show your mercy on us. Be pleased unto us and restore our eyesights and make us your slaves; no sooner we get back our sights, we will cease from these vicious acts and go to our homes. In future, we will never commit such heinous acts; from today we all become servants of the Bhargavas and we will serve them. Forgive all our sins that we committed unconsciously; we promise that, in

future, there will no more be any enmity between the Bhargavas and Ksattriyas. O good-looking Ones! You pass your days happily with your sons; we ever bow down before you. O Auspicious Ones! Be graciously pleased unto us; no more we will cherish any inimical feelings towards you."

29-44. Vyasa said O King! The Bhargava lady heard their words and was thunderstruck and seeing those Ksattriyas bowing down before her, blind and distressed, consoled them and said, "O Ksattriyas! I have not taken away your sights nor am I displeased in any way with you. Now hear what is the real cause. This child of Bhargava, born of my thigh, is exceedingly angry towards you and has therefore made your eyesight still and to no purpose. For the greed of wealth, you have slain the close relatives of this boy, those that were quite innocent and virtuous ascetics and you have slain their children that were in their mothers' wombs; this boy has come to know all those things. O children! When you were slaying the children of the Bhargavas in their mothers' wombs, I then bore within my thighs this child for one hundred years. This son of mine though as yet in the womb, has mastered all the Vedas within so very short a time for the propagation of the Bhargava clan. Now this Bhargava son is infuriated with anger for your slaying his father and is now ready to kill you all. My son! Whose divine effulgence has destroyed your eyesights, is born of grace of the Highest Goddess, the Bhagavati Bhuvanes'vari; therefore do not consider this boy as an ordinary being. Now bow down with humility before this my son Aurvya (born from the thighs); this son may be pleased by your bowing down and may restore you your eyesights.

Vyasa said:-- O King! Hearing thus the words of the Brahmin lady, the Haihayas began to praise the boy with hymns. With great humility, they bowed down to the best of the Munis, born of the thighs. The Risi Aurvya, then, became pleased and spoke thus to the

Haihayas who were deprived of their eyesights "Better go back to your own homes. O Kings! And read these following words derived from my this story. Whatever is inevitable and created by the hands of gods must come to pass. Knowing this, no one ought to be sorrowful on any such matters. Let you all regain your eyesights as before and forego your anger and go to your own homes respectively at your own will. Let the Risis, too, get peace and happiness as before." When the Maharsi Aurvya ordered thus, the Haihayas got back their eyesights and went at their leisure to their own homes; on the other hand the Brahmin lady went to her own hermitage, with her Divine-spirited child and began to nourish him. O King! Thus I have described to you the story of the killing of the Bhargavas and how the Ksattriyas, actuated by greed, did so very vicious acts.

45-48. Janamejaya said "O Ascetic! Hearing this exceedingly heart-rending act of the Ksattriyas, I come to know, that greed is the sole cause of it and both the parties had suffered so much, simply out of this insatiable greed. O King of Munis! I want to ask you one more question in regard to this point. How the sons of the Kings came to be known Haihayas in this world? Amongst the Ksattriyas, some

are called Yadavas for they ware descended from the family of Yadu; some were known as Bharata, for they were descended from Bharata. But was some king named Haihaya born before in their family or were they known as such on account of other actions? I desire to hear of it. Kindly describe this to me and oblige."

49-56. Vyasa said O King! I am describing in detail to you of the origin of the Haihayas. Hear. The sins are destroyed and the merits accrue on hearing this story. O King! Once on a time Revanta, the son of the Sun, very beautiful and of boundless lustre, was going to Visnu in Vaikuntha, mounted on the beautiful Uchchais'rava, the jewel of the horses. When he was going on horseback with a desire

to see the God Visnu, the Goddess Laksmi saw that child of the Sun. The Goddess Laksmi, born out of the churning of the ocean, on looking at the beautiful appearance of her brother Horse, also born out of the churning of the ocean, became very much astonished and steadily gazed on him. The Bhagavan Visnu, capable to show both favour and disfavour, saw the beautiful Revanta, of good figure, coming on horseback; and lovingly asked Laksmi "O Beautiful One! Who is coming here on horseback, as it were, enchanting to the three worlds!" At that time, the Goddess Laksmi was accidentally looking intently on the horse; so she did not reply, though repeatedly asked by the Bhagavan.

57-68. The Laksmi Devi, always restless, was very much intent on the horse and was enchanted and She was looking steadily with great affection on the horse. Seeing this, the Bhagavan became angry and said "O Beautiful-eyed One! What you are looking at so intently? Are you so much enchanted with the sight of the horse that you are not speaking to me a single word, though I am repeatedly asking you so often! You lovingly dwell on all the objects; hence your name is Rama; your mind is also very restless, therefore you would be known as Chanchala Devi (the restless Devi). O Auspicious One! You are restless like ordinary women; you can never stay steadily for a certain time at any one place. While sitting before Me, you are enchanted with the sight of a horse; then you be born as a mare in that world of men, full of dreadful troubles, on the surface of the earth. The Goddess Laksmi became very much affrightened at the sudden curse given by Hari, a matter as it were ordained by the Devas, and began to cry aloud, shuddering with pain and sorrows. Laksmi Devi, then of sweet smiles, frightened, bowed down with great humility to her own lord Narayana and said thus O Deva of the Devas! O Govinda! You are the Lord of this world and the Ocean of mercy. O Kes'ava! Why have you inflicted on me so dreadful a curse for such a minor fault of mine! O Lord! I never saw you before so very angry; Alas! Where has now gone that affection, so natural

and undying, that you showed towards me! O Lord! It is not proper to hurl a thunderbolt on one's own relations; but it is advisable to cast it on the enemies. I am always fit for receiving boons from you. Why have you made me now an object, fit for curse. O Govinda! I will quit this life in Your presence. I will never be able to live, separated from You. O Lord! Be graciously pleased and say when shall I be free from this dreadful curse and regain Your happy companion?

69. The Bhagavan said "O Devi! When you will get a son in the world like me, you will no doubt come again to be my companion."

Here ends the Seventeenth Chapter on the continuance of the family of Bhrigu in the Sixth Book in the Mahapuranam, S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 18

On The Origin Of The Haihaya

Chapter 140 of 318 · 62 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
इति शप्ता भगवता सिन्धुजा कोपयोगतः ।
कथं सा वडवा जाता रेवन्तेन च किं कृतम् ॥ १ ॥
कस्मिन्देशेऽब्धिजा देवी वडवारूपधारिणी ।
संस्थितैकाकिनी बाला परोषितपतिका यथा ॥ २ ॥
कालं कियन्तमायुष्मन् वियुक्ता पतिना रमा ।
संस्थिता विजनेऽरण्ये किं कृतं च तया पुनः ॥ ३ ॥
समागमं कदा प्राप्ता वासुदेवस्य सिन्धुजा ।
पुत्रः कथं तया प्राप्तो नारायणवियुक्तया ॥ ४ ॥
एतद्वृत्तान्तमार्येश कथयस्व सविस्तरम् ।
श्रोतुकामोऽस्मि विप्रेन्द्र कथाख्यानमनुत्तमम् ॥ ५ ॥
सूत उवाच
इति पृष्टस्तदा व्यासः परीक्षित्तनयेन वै ।
कथयामास भो विप्राः कथामेतां सुविस्तराम् ॥ ६ ॥

व्यास उवाच
शृणु राजन् प्रवक्ष्यामि कथां पौराणिकीं शुभाम् ।
पावनीं सुखदां कर्णे विशदाक्षरसंयुताम् ॥ ७ ॥
रेवन्तस्तु रमां दृष्ट्वा शप्ता देवेन कामिनीम् ।
भयार्तः प्रययौ दूरात्प्रणम्य जगतां पतिम् ॥ ८ ॥
पितुः सकाशं त्वरितो वीक्ष्य कोपं जगत्पतेः ।
निवेदयामास कथां भास्कराय स शापजाम् ॥ ९ ॥
दुःखिता सा रमा देवी प्रणम्य जगदीश्वरम् ।
आज्ञप्ता मानुषं लोकं प्राप्ता कमललोचना ॥ १० ॥
सूर्यपत्न्या तपस्तप्तं यत्र पूर्वं सुदारुणम् ।
तत्रैव सा ययावाशु वडवारूपधारिणी ॥ ११ ॥
कालिन्दीतमसासङ्गे सुपर्णाक्षस्य चोत्तरे ।
सर्वकामप्रदे स्थाने सुरम्यवनमण्डिते ॥ १२ ॥
तत्र स्थिता महादेवं शङ्करं वाञ्छितप्रदम् ।

दध्यौ चैकेन मनसा शूलिनं चन्द्रशेखरम् ॥ १३ ॥
पञ्चाननं दशभुजं गौरीदेहार्धधारिणम् ।

कर्पूरगौरदेहाभं नीलकण्ठं त्रिलोचनम् ॥ १४ ॥
व्याघ्राजिनधरं देवं गजचर्मोत्तरीयकम् ।
कपालमालाकलितं नागयज्ञोपवीतिनम् ॥ १५ ॥
सागरस्य सुता कृत्वा हयीरूपं मनोहरम् ।
तस्मिंस्तीर्थे रमादेवी चकार दुश्चरं तपः ॥ १६ ॥
ध्यायमाना परं देवं वैराग्यं समुपाश्रिता ।
दिव्यं वर्षसहस्रं तु गतं तत्र महीपते ॥ १७ ॥
ततस्तुष्टो महादेवो वृषारूढस्त्रिलोचनः ।
प्रत्यक्षोऽभून्महेशानः पार्वतीसहितः प्रभुः ॥ १८ ॥
तत्रैत्य सगणः शम्भुस्तामाह हरिवल्लभाम् ।
तपस्यन्तीं महाभागामश्विनीरूपधारिणीम् ॥ १९ ॥
किं तपस्यसि कल्याणि जगन्मातर्वदस्व मे ।

सर्वार्थदः पतिस्तेऽस्ति सर्वलोकविधायकः ॥ २० ॥
हरिं त्यक्त्वाद्य मां कस्मात्स्तौषि देवि जगत्पतिम् ।
वासुदेवं जगन्नाथं भुक्तिमुक्तिप्रदायकम् ॥ २१ ॥
वेदोक्तं वचनं कार्यं नारीणां देवता पतिः ।
नान्यस्मिन्सर्वथा भावः कर्तव्यः कर्हिचित्क्वचित् ॥ २२ ॥
पतिशुश्रूषणं स्त्रीणां धर्म एव सनातनः ।
यादृशस्तादृशः सेव्यः सर्वथा शुभकाम्यया ॥ २३ ॥
नारायणस्तु सर्वेषां सेव्यो योग्यः सदैव हि ।
तं त्यक्त्वा देवदेवेशं किं मां ध्यायसि सिन्धुजे ॥ २४ ॥
लक्ष्मीरुवाच
आशुतोष महेशान शप्ताहं पतिना शिव ।
मां समुद्धर देवेश शापादस्माद्दयानिधे ॥ २५ ॥
तदोक्तं हरिणा शम्भो शापानुग्रहकारणम् ।
विज्ञप्तेन मया कामं दयायुक्तेन विष्णुना ॥ २६ ॥

यदा ते भविता पुत्रस्तदा शापस्य मोक्षणम् ।
भविष्यति च वैकुण्ठवासस्ते कमलालये ॥ २७ ॥
इत्युक्ताहं तपस्तप्तुमागतास्मि तपोवने ।
आराधितो मया देव त्वं सर्वार्थप्रदायकः ॥ २८ ॥
पतिसङ्गं विना पुत्रं देवदेव लभे कथम् ।
स तु तिष्ठति वैकुण्ठे त्यक्त्वा वामामनागसम् ॥ २९ ॥
वरं मे देहि देवेश यदि तुष्टोऽसि शङ्कर ।
तव तस्य द्विधा भावो नास्ति नूनं कदाचन ॥ ३० ॥
मयैतद्गिरिजाकान्त ज्ञातं पत्युः पुरो हर ।
यस्त्वं योऽसौ पुनर्योऽसौ स त्वं नास्त्यत्र संशयः ॥ ३१ ॥
एकत्वं च मया ज्ञात्वा मया ते स्मरणं कृतम् ।

अन्यथा मम दोषस्त्वामाश्रयन्त्या भवेच्छिव ॥ ३२ ॥
शिव उवाच
कथं ज्ञातस्त्वया देवि मम तस्य च सुन्दरि ।

ऐक्यभावो हरेर्नूनं सत्यं मे वद सिन्धुजे ॥ ३३ ॥
एकत्वं च न जानन्ति देवाश्च मुनयस्तथा ।
ज्ञानिनो वेदतत्त्वज्ञाः कुतर्कोपहताः किल ॥ ३४ ॥
मद्भक्ता वासुदेवस्य निन्दका बहवस्तथा ।
विष्णभक्तास्तु बहवो मम निन्दापरायणाः ॥ ३५ ॥
भवन्ति कालभेदेन कलौ देवि विशेषतः ।
कथं ज्ञातस्त्वया भद्रे दुर्ज्ञेयो ह्यकृतात्मभिः ॥ ३६ ॥
सर्वथा त्वैक्यभावस्तु हरेर्मम च दुर्लभः ।
व्यास उवाच
इति सा शम्भुना पुष्टा तुष्टेन हरिवल्लभा ॥ ३७ ॥
वृत्तान्तं तस्य विज्ञातं प्रवक्तुमुपचक्रमे ।
शिवं प्रति रमा तत्र प्रसन्नवदना भृशम् ॥ ३८ ॥
लक्ष्मीरुवाच
एकदा देवदेवेश विष्णुर्ध्यानपरो रहः ।

दृष्टो मया तपः कुर्वन्पद्मासनगतो यदा ॥ ३९ ॥
तदाहं विस्मिता देवं तमपृच्छं पतिं किल ।
प्रबुद्धं सुप्रसन्नं च ज्ञात्वा विनयपूर्वकम् ॥ ४० ॥
देवदेव जगन्नाथ यदाहं निर्गतार्णवात् ।
मथ्यमानात्सुरैर्दैत्यैः सर्वैर्ब्रह्मादिभिः प्रभो ॥ ४१ ॥
वीक्षिताश्च मया सर्वे पतिकामनया तदा ।
वृतस्त्वं सर्वदेवेभ्यः श्रेष्ठोऽसीति विनिश्चयात् ॥ ४२ ॥
त्वं कं ध्यायसि सर्वेश संशयोऽयं महान्मम ।
प्रियोऽसि कैटभारे मे कथयस्व मनोगतम् ॥ ४३ ॥
विष्णुरुवाच
शृणु कान्ते प्रवक्ष्यामि यं ध्यायामि सुरोत्तमम् ।
आशुतोषं महेशानं गिरिजावल्लभं हृदि ॥ ४४ ॥
कदाचिद्देवदेवो मां ध्यायत्यमितविक्रमः ।
ध्यायाम्यहं च देवेशं शङ्करं त्रिपुरान्तकम् ॥ ४५ ॥

शिवस्याहं प्रियः प्राणः शङ्करस्तु तथा मम ।
उभयोरन्तरं नास्ति मिथः संसक्तचेतसोः ॥ ४६ ॥
नरकं यान्ति ते नूनं ये द्विषन्ति महेश्वरम् ।
भक्ता मम विशालाक्षि सत्यमेतद्ब्रवीम्यहम् ॥ ४७ ॥
इत्युक्तं देवदेवेन विष्णुना प्रभविष्णुना ।
एकान्ते किल पृष्टेन मया शैलसुताप्रिय ॥ ४८ ॥

तस्मात्त्वां वल्लभं विष्णोर्ज्ञात्वा ध्यातवती ह्यहम् ।
तथा कुरु महेशान यथा मे प्रियसङ्गमः ॥ ४९ ॥
व्यास उवाच
इति श्रियो वचः श्रुत्वा प्रत्युवाच महेश्वरः ।
तामाश्वास्य प्रियैर्वाक्यैर्यथार्थं वाक्यकोविदः ॥ ५० ॥
स्वस्था भव पृथुश्रोणि तुष्टोऽहं तपसा तव ।
समागमस्ते पतिना भविष्यति न संशयः ॥ ५१ ॥
अत्रैव हयरूपेण भगवाञ्जगदीश्वरः ।

आगमिष्यति ते कामं पूर्णं कर्तुं मयेरितः ॥ ५२ ॥
तथाहं प्रेरयिष्यामि तं देवं मधुसूदनम् ।
यथासौ हयरूपेण त्वामेष्यति मदातुरः ॥ ५३ ॥
पुत्रस्ते भविता सुभ्रु नारायणसमः क्षितौ ।
भविष्यति स भूपालः सर्वलोकनमस्कृतः ॥ ५४ ॥
सुतं प्राप्य महाभागे त्वं तेन पतिना सह ।
गन्तासि देवि वैकुण्ठं प्रिया तस्य भविष्यसि ॥ ५५ ॥
एकवीरेति नाम्नासौ ख्यातिं यास्यति ते सुतः ।
तस्मात्तु हैहयो वंशो भुवि विस्तारमेष्यति ॥ ५६ ॥
परं तु विस्मृतासि त्वं हृदिस्थां परमेश्वरीम् ।
मदान्धा मत्तचित्ता च तेन ते फलमीदृशम् ॥ ५७ ॥
अतस्तद्दोषशान्त्यर्थं हृदिस्थां परदेवताम् ।
शरणं याहि सर्वात्मभावेन जलधेः सुते ॥ ५८ ॥
अन्यथा तव चित्तं तु कथं गच्छेद्धयोत्तमे ।

व्यास उवाच
इति दत्त्वा वरं देव्यै भगवाञ्छैलजापतिः ॥ ५९ ॥
अन्तर्धानं गतः साक्षादुमया सहितः शिवः ।
सापि तत्रैव चार्वङ्गी संस्थिता कमलासना ॥ ६० ॥
ध्यायन्ती चरणाम्भोजं देव्याः परमशोभनम् ।
देवासुरशिरोरत्ननिघृष्टनखमण्डलम् ॥ ६१ ॥
प्रेमगद्गदया वाचा तुष्टाव च मुहुर्मुहुः ।
प्रतीक्षमाणा भर्तारं हयरूपधरं हरिम् ॥ ६२ ॥

Roman transliteration

janamejaya uvāca
iti śaptā bhagavatā sindhujā kopayogataḥ |
kathaṃ sā vaḍavā jātā revantena ca kiṃ kṛtam || 1 ||
kasmindeśe'bdhijā devī vaḍavārūpadhāriṇī |
saṃsthitaikākinī bālā paroṣitpatikā yathā || 2 ||
kālaṃ kiyantamāyuṣman viyuktā patinā ramā |
saṃsthitā vijane'raṇye kiṃ kṛtaṃ ca tayā punaḥ || 3 ||

samāgamaṃ kadā prāptā vāsudevasya sindhujā |
putraḥ kathaṃ tayā prāpto nārāyaṇaviyuktayā || 4 ||
etad□vṛttāntamāryeśa kathayasva savistaram |
śrotukāmo'smi viprendra kathākhyānamanuttamam || 5 ||
sūta uvāca
iti pṛṣṭastadā vyāsaḥ parīkṣittanayena vai |
kathayāmāsa bho viprāḥ kathāmetāṃ suvistarām || 6 ||

vyāsa uvāca
śṛṇu rājan pravakṣyāmi kathāṃ paurāṇikīṃ śubhām |
pāvanīṃ sukhadāṃ karṇe viśadākṣarasaṃyutām || 7 ||
revantastu ramāṃ dṛṣṭvā śaptā devena kāminīm |
bhayārtaḥ prayayau dūrātpraṇamya jagatāṃ patim || 8 ||
pituḥ sakāśaṃ tvarito vīkṣya kopaṃ jagatpateḥ |
nivedayāmāsa kathāṃ bhāskarāya sa śāpajām || 9 ||
duḥkhitā sā ramā devī praṇamya jagadīśvaram |
ājñaptā mānuṣaṃ lokaṃ prāptā kamalalocanā || 10 ||
sūryapat□nyā tapastaptaṃ yatra pūrvaṃ sudāruṇam |
tatraiva sā yayāvāśu vaḍavārūpadhāriṇī || 11 ||
kālindītamasāsaṅge suparṇākṣasya cottare |
sarvakāmaprade sthāne suramyavanamaṇḍite || 12 ||
tatra sthitā mahādevaṃ śaṅkaraṃ vāñchitapradam |

dadhyau caikena manasā śūlinaṃ candraśekharam || 13 ||
pañcānanaṃ daśabhujaṃ gaurīdehārdhadhāriṇam |
karpūragauradehābhaṃ nīlakaṇṭhaṃ trilocanam || 14 ||
vyāghrājinadharaṃ devaṃ gajacarmottarīyakam |
kapālamālākalitaṃ nāgayajñopavītinam || 15 ||
sāgarasya sutā kṛtvā hayīrūpaṃ manoharam |
tasmiṃstīrthe ramādevī cakāra duścaraṃ tapaḥ || 16 ||
dhyāyamānā paraṃ devaṃ vairāgyaṃ samupāśritā |
divyaṃ varṣasahasraṃ tu gataṃ tatra mahīpate || 17 ||
tatastuṣṭo mahādevo vṛṣārūḍhastrilocanaḥ |
pratyakṣo'bhūnmaheśānaḥ pārvatīsahitaḥ prabhuḥ || 18 ||
tatraitya sagaṇaḥ śambhustāmāha harivallabhām |
tapasyantīṃ mahābhāgāmaśvinīrūpadhāriṇīm || 19 ||
kiṃ tapasyasi kalyāṇi jaganmātarvadasva me |

sarvārthadaḥ patiste'sti sarvalokavidhāyakaḥ || 20 ||
hariṃ tyaktvādya māṃ kasmātstauṣi devi jagatpatim |
vāsudevaṃ jagannāthaṃ bhuktimuktipradāyakam || 21 ||
vedoktaṃ vacanaṃ kāryaṃ nārīṇāṃ devatā patiḥ |
nānyasminsarvathā bhāvaḥ kartavyaḥ karhicit□kvacit || 22 ||
patiśuśrūṣaṇaṃ strīṇāṃ dharma eva sanātanaḥ |
yādṛśastādṛśaḥ sevyaḥ sarvathā śubhakāmyayā || 23 ||
nārāyaṇastu sarveṣāṃ sevyo yogyaḥ sadaiva hi |
taṃ tyaktvā devadeveśaṃ kiṃ māṃ dhyāyasi sindhuje || 24 ||
lakṣmīruvāca
āśutoṣa maheśāna śaptāhaṃ patinā śiva |
māṃ samuddhara deveśa śāpādasmāddayānidhe || 25 ||
tadoktaṃ hariṇā śambho śāpānugrahakāraṇam |
vijñaptena mayā kāmaṃ dayāyuktena viṣṇunā || 26 ||

yadā te bhavitā putrastadā śāpasya mokṣaṇam |
bhaviṣyati ca vaikuṇṭhavāsaste kamalālaye || 27 ||
ityuktāhaṃ tapastaptumāgatāsmi tapovane |
ārādhito mayā deva tvaṃ sarvārthapradāyakaḥ || 28 ||
patisaṅgaṃ vinā putraṃ devadeva labhe katham |
sa tu tiṣṭhati vaikuṇṭhe tyaktvā vāmāmanāgasam || 29 ||
varaṃ me dehi deveśa yadi tuṣṭo'si śaṅkara |
tava tasya dvidhā bhāvo nāsti nūnaṃ kadācana || 30 ||
mayaitad□girijākānta jñātaṃ patyuḥ puro hara |
yastvaṃ yo'sau punaryo'sau sa tvaṃ nāstyatra saṃśayaḥ || 31 ||
ekatvaṃ ca mayā jñātvā mayā te smaraṇaṃ kṛtam |
anyathā mama doṣastvāmāśrayantyā bhavecchiva || 32 ||
śiva uvāca
kathaṃ jñātastvayā devi mama tasya ca sundari |

aikyabhāvo harernūnaṃ satyaṃ me vada sindhuje || 33 ||
ekatvaṃ ca na jānanti devāśca munayastathā |
jñānino vedatattvajñāḥ kutarkopahatāḥ kila || 34 ||
mad□bhaktā vāsudevasya nindakā bahavastathā |
viṣṇabhaktāstu bahavo mama nindāparāyaṇāḥ || 35 ||
bhavanti kālabhedena kalau devi viśeṣataḥ |
kathaṃ jñātastvayā bhadre durjñeyo hyakṛtātmabhiḥ || 36 ||
sarvathā tvaikyabhāvastu harermama ca durlabhaḥ |
vyāsa uvāca
iti sā śambhunā puṣṭā tuṣṭena harivallabhā || 37 ||
vṛttāntaṃ tasya vijñātaṃ pravaktumupacakrame |
śivaṃ prati ramā tatra prasannavadanā bhṛśam || 38 ||
lakṣmīruvāca
ekadā devadeveśa viṣṇurdhyānaparo rahaḥ |

dṛṣṭo mayā tapaḥ kurvanpadmāsanagato yadā || 39 ||
tadāhaṃ vismitā devaṃ tamapṛccham patiṃ kila |
prabuddhaṃ suprasannaṃ ca jñātvā vinayapūrvakam || 40 ||
devadeva jagannātha yadāhaṃ nirgatārṇavāt |
mathyamānātsurairdaityaiḥ sarvairbrahmādibhiḥ prabho || 41 ||
vīkṣitāśca mayā sarve patikāmanayā tadā |
vṛtastvaṃ sarvadevebhyaḥ śreṣṭho'sīti viniścayāt || 42 ||
tvaṃ kaṃ dhyāyasi sarveśa saṃśayo'yaṃ mahānmama |
priyo'si kaiṭabhāre me kathayasva manogatam || 43 ||
viṣṇuruvāca
śṛṇu kānte pravakṣyāmi yaṃ dhyāyāmi surottamam |
āśutoṣaṃ maheśānaṃ girijāvallabhaṃ hṛdi || 44 ||
kadāciddevadevo māṃ dhyāyatyamitavikramaḥ |
dhyāyāmyahaṃ ca deveśaṃ śaṅkaraṃ tripurāntakam || 45 ||

śivasyāhaṃ priyaḥ prāṇaḥ śaṅkarastu tathā mama |
ubhayorantaraṃ nāsti mithaḥ saṃsaktacetasoḥ || 46 ||
narakaṃ yānti te nūnaṃ ye dviṣanti maheśvaram |
bhaktā mama viśālākṣi satyametad□bravīmyaham || 47 ||
ityuktaṃ devadevena viṣṇunā prabhaviṣṇunā |
ekānte kila pṛṣṭena mayā śailasutāpriya || 48 ||
tasmāttvāṃ vallabhaṃ viṣṇorjñātvā dhyātavatī hyaham |
tathā kuru maheśāna yathā me priyasaṅgamaḥ || 49 ||

vyāsa uvāca
iti śriyo vacaḥ śrutvā pratyuvāca maheśvaraḥ |
tāmāśvāsya priyairvākyairyathārthaṃ vākyakovidaḥ || 50 ||
svasthā bhava pṛthuśroṇi tuṣṭo'haṃ tapasā tava |
samāgamaste patinā bhaviṣyati na saṃśayaḥ || 51 ||
atraiva hayarūpeṇa bhagavāñjagadīśvaraḥ |

āgamiṣyati te kāmaṃ pūrṇaṃ kartuṃ mayeritaḥ || 52 ||
tathāhaṃ prerayiṣyāmi taṃ devaṃ madhusūdanam |
yathāsau hayarūpeṇa tvāmeṣyati madāturaḥ || 53 ||
putraste bhavitā subhru nārāyaṇasamaḥ kṣitau |
bhaviṣyati sa bhūpālaḥ sarvalokanamaskṛtaḥ || 54 ||
sutaṃ prāpya mahābhāge tvaṃ tena patinā saha |
gantāsi devi vaikuṇṭhaṃ priyā tasya bhaviṣyasi || 55 ||
ekavīreti nāmnāsau khyātiṃ yāsyati te sutaḥ |
tasmāttu haihayo vaṃśo bhuvi vistārameṣyati || 56 ||
paraṃ tu vismṛtāsi tvaṃ hṛdisthāṃ parameśvarīm |
madāndhā mattacittā ca tena te phalamīdṛśam || 57 ||
atastaddoṣaśāntyarthaṃ hṛdisthāṃ paradevatām |
śaraṇaṃ yāhi sarvātmabhāvena jaladheḥ sute || 58 ||
anyathā tava cittaṃ tu kathaṃ gaccheddhayottame |

vyāsa uvāca
iti dattvā varaṃ devyai bhagavāñchailajāpatiḥ || 59 ||
antardhānaṃ gataḥ sākṣādumayā sahitaḥ śivaḥ |
sāpi tatraiva cārvaṅgī saṃsthitā kamalāsanā || 60 ||
dhyāyantī caraṇāmbhojaṃ devyāḥ paramaśobhanam |
devāsuraśirorat□nanighṛṣṭanakhamaṇḍalam || 61 ||
premagad□gadayā vācā tuṣṭāva ca muhurmuhuḥ |
pratīkṣamāṇā bhartāraṃ hayarūpadharaṃ harim || 62 ||

English translation

1-5. Janamejaya said How did the Goddess Laksmi, the daughter of the ocean, come to be born as a mare, when cursed by the Bhagavan in His moment of anger, and what did Revanta do at that time? In what country was the Devi born as a mare and how did She pass Her time alone like one whose husband had gone abroad. O Muni! How long and in what forest unfrequented by persons did she pass her time, thus deprived of the companion of her husband and what did she do at that time? When was she reconciled with her husband Vasudeva? and how did she get a son, when she lived in a state of separation from her husband. O best of Aryas! I am very curious to hear this excellent story. So describe this in full details to me.

6. Suta said O Risis! Thus questioned by Janamejaya, the Dvaipayan Muni began to recite the story in its full details.

7-24. Vyasa said:-0 King! I will now describe to you the pleasing story of the Puranas in a clear distinct language; hear. Revanta, the son of the Sun, became terrified to see Vasudeva, the Deva of the Devas cursing the Laksmi Devi and, after bowing down to Janardan, the Lord of the world, went off. Seeing the anger of Visnu, the Lord of the world, he went quickly to his father and informed him of the curse delivered by Narayana to the Goddess Laksmi. And the Laksmi Devi, the lotus-eyed, thus cursed, got the permission of Narayana and with a grieved heart bowed down to him and came down

to the world of mortals. She took the form of a mare and went to the spot where the wife of the Sun (named Chchaya) practised her asceticism in ancient times. The place was the confluence of the

river Kalindi and the Tamasa, and decorated with lovely forests and trees situated north of the mountain named Suparnaksa, yielding all desires. There she meditated with her whole heart the auspicious Mahadeva S'ankara, the Giver of all desires, thus That Mahadeva is holding the Tris'ula (the trident) on his arms; His forehead is adorned with beautiful cooling semi-Moon; He has five faces, each face having three eyes; His throat is coloured blue; He has ten arms; His body is white like camphor; He wears a tiger's skin; His upper garment is of elephant's skin; and snakes are his holy thread; He is holding the one-half of the body of Gauri and his neck is adorned with garlands of human skulls. The Goddess Laksmi, the daughter of the ocean, assuming the form of a mare, thus practised severe asceticism in that place of pilgrimage. O King! With a feeling of intense dispassion (Vairagyam) towards the worldly things. She spent the divine one thousand years in the meditation of Mahadeva, the God of the Gods. After that period, the Highest Lord Mahadeva, mounting on His bull, came there with His consort Parvati and appeared before the Laksmi Devi, perceptible by his eyes.

Appearing thus with His host of His own persons. He then spoke to Laksmi, dear to Hari, now practising ascetism in the form of a mare, "O Auspicious One! You are the Mother of this whole Universe and your Husband is the Creator of these worlds and is capable to give all desires. Why are You, then, practising asceticism, when He is present? What is the cause of this? O Devi! Why are You praising hymns to me, instead of to Vasudeva S'ri Hari, Who is capable to yield enjoyments and final liberation, and Who is the Preserver and the Lord of this world. O Devi! Work should be done according to the authority of the Vedas; it is stated in the Vedas that the husband is the lord of a woman; therefore it is never advisable to fix one's mind entirely on another person. The eternal Dharma of women is to serve their husbands; whether the husband be a saint or a sinner, the woman, desirous of her welfare, should serve her husband in every way. O Daughter of the Ocean! Your husband Narayana is fit to be served by all and He is capable to yield all desires. Why are you then worshipping Me, and leaving the Lord of the Goloka, the Deva of the Devas."

25-32. Laksmi said O Deva of the Devas! O Seat of Auspiciousness! I know that You are soon pleased with Your servant. My husband has cursed me. O Ocean of mercy! Kindly save me from this curse. O S'ambhu! When I informed my husband of my mental agonies, graciously and mercifully He then pointed out how I might be freed of this curse thus "O Kamale! When Your son will be born, then You will be freed of this curse and will, no doubt, come back and live in this Heaven of Vaikuntha." Thus spoken, I have come in this hermitage to make tapas and to worship Thee, knowing that Thou art the Bhagavan, the Lord of Bhavani, the Lord of all and the Giver of all desires. O Lord of the Devas! How can I get a son without the intercourse of My husband? Though I am guiltless, my husband has forsaken me and is living in Vaikuntha. O MahesVara! Thou art doing good to all persons; and if Thou art pleased with me, then grant me a boon. O Lord! I know full well that there is no distinction between Him and Thee. O Lord of Girija! This truth I have come to learn from my husband. O Hara! You are the same thing that He is and what is He is the same as You; there is not the least doubt in this. O Thou, full of auspiciousness! Recognising the Sameness without any distinction between Him and Thee, I am meditating on Thee. Had it been otherwise, then I would certainly have been guilty when I take Thy refuge and meditate on Thee.

33-36. S'ankara said "O Devi, the daughter of the Ocean! Tell truly before me how you have been able to realise the identity between Him and Me. The Devas, Munis and the Maharsis, versed in the Vedas, get their understandings baffled by wrong argumentations and never realise the identity

without any difference between us. Almost everywhere you will perceive that many of my devotees blame me. Specially in this Kali Yuga due to the influence of Time, this happens to a very great extent in many cases. O Auspicious One! Let that go! How have you come to know this matter, which is

difficult even for the liberal-minded persons to comprehend. Know that this perception of the identity between me and Hari is very rare."

37-38. Vyasa said O King! When Mahadeva asked thus with great pleasure, the Devi Kamala, the darling of Hari, gladly replied the essence of the matter to Mahadeva.

39-43. Laksmi said "O Deva of the Devas! One day Bhagavan Visnu, seated in the Padmasana posture, was immersed in deep meditation. I was very much astonished at this. When His meditation was over and when He was in a pleasant mood, I asked Him with great humility, O Deva of the Devas! I know that You are the Lord of the world and Master of this whole Universe; when Brahma and the other Devas were united and churned the great ocean, I came out of the waters and looked all around to know who is the superior one whom I can select as my husband and then, thinking You as the superior to all the Devas, I accepted You as my husband. Now whose meditation You are doing again? A great doubt has thus occurred in my mind. O Lord! You are my most Beloved; now disclose to me your innermost desire and thought."

44-49. Visnu said:-- "O Beloved! Hear now, whom I am meditating. I am meditating in the lotus of My heart that Mahadeva MahesVara, the Highest of all the Devas. Mahadeva, the Deva of the Devas, of indomitable prowess, sometimes meditates on Me and sometimes I meditate on the Lord of the Deva, S'ankara, the Destroyer of Tripura I am dear to S'iva as his life is dear to him and S'ankara is similarly dear to me. The hearts of us both are attached to each other in the most secret way possible; therefore there is not the least difference betwixt us both. O large-eyed One! Those men who being my devotees hate S'ankara, certainly go to hell. I speak this very truly unto you." O Mahes'vara! When I asked him this question when he

was all alone, that Deva of the Devas, the Highest Visnu thus said to me. Therefore I am meditating on You, knowing that You are His beloved. O Mahes'a! Now find out means by which I can mix with My husband.

50-59. Vyasa said O King! Mahadeva, skilled in speech, hearing thus the words of Laksmi, consoled Her with sweet words and said - "O Beautiful! Be peaceful; I am pleased with Your tapasya; soon You will come in contact with Your husband. There is not the least doubt in this. When I will send the Bhagavan, the Lord of the world. He will come before you in the shape of a horse, to satisfy your desires. I will send the Madhusudana, the Deva of the Devas, in such a manner, as he will come in the form of a horse, passionately attached to you. O One of good eye brows! Thus you will get a son equivalent to Narayana; and the son will be the King on this earth and will be undoubtedly worshipped by all. O fortunate One! After you get your son, you will go to Vaikuntha with Narayana and will reside there as His Beloved. Your son will be famed by the name of Ekavira; and from him will propagate the Haihaya dynasty on the earth. O Kamale! You were blind by prosperity, and, becoming passionate, you forgot the Devi ParamesVari, residing in your heart. Therefore you have experienced such a result. Therefore, to expiate that sin, take Her refuge by all means. O Devi! If your heart remained attached to the Highest Devi the blissful Bhagavati, your heart would never have got attached to the Uchchais'rava horse. Vyasa said O King! Thus granting boons to Laksmi Devi, He with his consort Lima vanished away in her presence.

60-62. Kamala Devi, lovely in all respects, whose toe nails are always rubbed by the gems on the coronets of the Devas, began to meditate on the lotus-feet of Ambika and in expectation of his

beloved Hah, in the shape of a horse, praised and chanted hymns

frequently to the Highest Goddess, in words choked with feelings of intense love.

Here ends the Eighteenth Chapter of the Sixth Book on the origin of the Haihaya Dynasty in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 19

On The Origin Of Haihayas From A

Chapter 141 of 318 · 55 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
तस्यै दत्त्वा वरं शम्भुः कैलासं त्वरितो ययौ।
रम्यं देवगणैर्जुष्टमप्सरोभिश्च मण्डितम्॥ १॥
तत्र गत्वा चित्ररूपं गणं कार्यविशारदम्।
प्रेषयामास वैकुण्ठे लक्ष्मीकार्यार्थसिद्धये॥ २॥
शिव उवाच
चित्ररूप हरिं गत्वा ब्रूहि त्वं वचनान्मम।
यथासौ दुःखितां पत्नीं विशोकां च करिष्यति॥ ३॥
इत्युक्तश्चित्ररूपोऽथ निर्जगाम त्वरान्वितः।
वैकुण्ठं परमं स्थानं वैष्णवैश्च गणैर्वृतम्॥ ४॥
नानाद्रुमगणाकीर्णं वापीशतविराजितम्।
संजुष्टं हंसकारण्डमयूरशुककोकिलैः॥ ५॥
उच्चप्रासादसंयुक्तं पताकाभिरलंकृतम्।
नृत्यगीतकलापूर्णं मन्दारद्रुमसंयुतम्॥ ६॥

बकुलाशोकतिलकचम्पकालिविमण्डितम्।
कूजितैर्विहगानां तु कर्णाह्लादकरैर्युतम्॥ ७॥
संवीक्ष्य भवनं विष्णोर्द्वास्थौ प्राह प्रणम्य च।
जयविजयनामानौ वेत्रपाणी स्थितावुभौ॥ ८॥
चित्ररूप उवाच
भो निवेदयत शीघ्रं हरये परमात्मने।
दूतं प्राप्यं हरस्यात्र प्रेरितं शूलपाणिना॥ ९॥
तच्छ्रुत्वा वचनं तस्य जयः परमबुद्धिमान्।
गत्वा हरिं प्रणम्याह कृताञ्जलिपुटः पुरः॥ १०॥
देवदेव रमाकान्त करुणाकर केशव।
द्वारि तिष्ठति दूतोऽत्र शङ्करस्य समागतः॥ ११॥
आज्ञापय प्रवेष्टव्यो न वेति गरुडध्वज।
चित्ररूपधरोऽप्यस्ति न जाने कार्यगौरवम्॥ १२॥
इत्याकर्ण्य हरिः प्राह जयं प्रज्ञातकारणः।

प्रवेशयात्र रुद्रस्य भृत्यं समयसंस्थितम्॥ १३॥
इत्याकर्ण्य जयस्तूर्णं गत्वा तं परमाद्भुतम्।

एहीत्याकारयामास जयः शङ्करसेवकम् ॥ १४ ॥
प्रवेशितो जयेनाथ चित्ररूपस्तथाकृतिः ।
प्रणम्य दण्डवद्विष्णुं कृताञ्जलिपुटः स्थितः ॥ १५ ॥
दृष्ट्वा तं विस्मयं प्राप भगवान् गरुडध्वजः ।
चित्ररूपधरं शम्भोः सेवकं विनयान्वितम् ॥ १६ ॥
पप्रच्छ तं स्मितं कृत्वा चित्ररूपं रमापतिः ।
कुशलं देवदेवस्य सकुटुम्बस्य चानघ ॥ १७ ॥
कस्मात्त्वं प्रेषितोऽस्यत्र ब्रूहिकार्यं हरस्य किम् ।
अथवा देवतानां च किञ्चित्कार्यं समुत्थितम् ॥ १८ ॥
दूत उवाच
किमज्ञातं तवास्तीह संसारे गरुडध्वज ।
वर्तमानं त्रिकालज्ञ यदहं प्रब्रवीमि वै ॥ १९ ॥

प्रेषितोऽस्मि भवेनात्र विज्ञस्तु त्वां जनार्दन ।
हरस्य वचनाद्वाक्यं प्रब्रवीमि त्वयि प्रभो ॥ २० ॥
तेनोक्तमेतद्देवेश भार्या ते कमलालया ।
तपस्तपति कालिन्दीतमसासङ्गमे विभो ॥ २१ ॥
हयीरूपधरा देवी सर्वार्थसिद्धिदायिनी ।
ध्यातुं योग्यामरगणैर्मानवैर्यक्षकिन्नरैः ॥ २२ ॥
विना तया नरः कोऽपिसुखभागी भवेन्न हि ।
तां त्यक्त्वा पुण्डरीकाक्ष प्राप्नोषि किं सुखं हरे ॥ २३ ॥
दुर्बलोऽपि स्त्रियं पाति निर्धनोऽपि जगत्पते ।
विनापराधं च विभो किं त्यक्ता जगदीश्वरी ॥ २४ ॥
दुःखं प्राप्नोति संसारे यस्य भार्या जगद्गुरो ।
धिक्तस्य जीवितं लोके निन्दितं त्वरिमण्डले ॥ २५ ॥
सकामा रिपवस्तेऽद्य दृष्ट्वा तां दुःखिता भृशम् ।
त्वां वियुक्तं च रमया हसिष्यन्ति दिवानिशम् ॥ २६ ॥

रमां रमय देवेश त्वदुत्सङ्गगतां कुरु ।
सर्वलक्षणसम्पन्नां सुशीलां च सुरूपिणीम् ॥ २७ ॥
सुखितो भव तां प्राप्य वल्लभां चारुहासिनीम् ।
कान्ताविरहजं दुःखं स्मराम्यहमनातुरः ॥ २८ ॥
मम भार्या मृता विष्णो दक्षयज्ञे सती यदा ।
तदाहं दुःसहं दुःखं भुक्तवानम्बुजेक्षण ॥ २९ ॥
संसारेऽस्मिन्नरः कोऽपि माभून्मत्सदृशोऽपरः ।
मनसाकरवं शोकं तस्या विरहपीडितः ॥ ३० ॥
कालेन महता प्राप्ता मया गिरिसुता पुनः ।
तपस्तप्त्वातिदुःसाध्यं या दग्धा तु रुषाध्वरे ॥ ३१ ॥
हरे किं सुखमापन्नं त्वया सन्त्यज्य कामिनीम् ।

एकाकी तिष्ठता कालं सहस्रवत्सरात्मकम् ॥ ३२ ॥
गत्वाश्वास्य महाभागां समानय निजालयम् ।
माभूत्कोऽपीह संसारे विमुक्तो रमया तया ॥ ३३ ॥

कृत्वा तुरगरूपं त्वं भज तां कमलालयाम् ।
उत्पाद्य पुत्रमायुष्मंस्तामानय शुचिस्मिताम् ॥ ३४ ॥
व्यास उवाच
हरिराकर्ण्य तद्वाक्यं चित्ररूपस्य भारत ।
तथेत्युक्त्वा तु तं दूतं प्रेषयामास शङ्करम् ॥ ३५ ॥
गते दूतेऽथ भगवान्वैकुण्ठात्कामसंयुतः ।
जगाम धृत्वा तत्राशु वाजिरूपं मनोहरम् ॥ ३६ ॥
यत्र सा वडवारूपं कृत्वा तपति सिन्धुजा ।
विष्णुस्तं देशमासाद्य तामपश्यद्धयीं स्थिताम् ॥ ३७ ॥
सापि तं वीक्ष्य गोविन्दं हयरूपधरं पतिम् ।
ज्ञात्वा वीक्ष्य स्थिता साध्वी विस्मिता साश्रुलोचना ॥ ३८ ॥
तयोस्तु सङ्गमस्तत्र प्रवृत्तो मन्मथार्तयोः ।
कालिन्दीतमसासङ्गे पावने लोकविश्रुते ॥ ३९ ॥
सगर्भा सा तदा जाता वडवा हरिवल्लभा ।

सुषुवे सुन्दरं बालं तत्रैव सुगुणोत्तरम् ॥ ४० ॥
तामाह भगवान्वाक्यं प्रहस्य समयाश्रितम् ।
त्यजाद्य वाडवं देहं पूर्वदेहा भवाधुना ॥ ४१ ॥
गमिष्यावः स्ववैकुण्ठमावां कृत्वा निजं वपुः ।
तिष्ठत्वत्र कुमारोऽयं त्वया जातः सुलोचने ॥ ४२ ॥
लक्ष्मीरुवाच
स्वदेहसम्भवं पुत्रं कथं हित्वा व्रजाम्यहम् ।
स्नेहः सुदुस्त्यजः कामं स्वात्मजस्य सुरर्षभ ॥ ४३ ॥
का गतिः स्यादमेयात्मन् बालस्यास्य नदीतटे ।
अनाथस्यासमर्थस्य विजनेऽल्पतनोरिह ॥ ४४ ॥
अनाश्रयं सुतं त्यक्त्वा कथं गन्तुं मनो मम ।
समर्थं सदयं स्वामिन् भवेदम्बुजलोचन ॥ ४५ ॥
दिव्यदेहौ ततो जातौ लक्ष्मीनारायणावुभौ ।
विमानवरसंविष्टौ स्तूयमानौ सुरैर्दिवि ॥ ४६ ॥

गन्तुकामं पतिं प्राह कमला कमलापतिम् ।
गृहाणेमं सुतं नाथ नाहं शक्तास्मि हापितुम् ॥ ४७ ॥
प्राणप्रियोऽस्ति मे पुत्रः कान्त्या त्वत्सदृशः प्रभो ।
गृहीत्वैनं गमिष्यावो वैकुण्ठं मधुसूदन ॥ ४८ ॥
हरिरुवाच
मा विषादं प्रिये कर्तुं त्वमर्हसि वरानने ।

तिष्ठत्वयं सुखेनात्र रक्षा मे विहिता त्विह ॥ ४९ ॥
कार्यं किमपि वामोरु वर्तते महदद्भुतम् ।
निबोध कथयाम्यद्य सुतस्यात्र विमोचने ॥ ५० ॥
तुर्वसुर्नाम विख्यातो ययातितनुजो भुवि ।
हरिवर्मेति पित्रास्य कृतं नाम सुविश्रुतम् ॥ ५१ ॥
स राजा पुत्रकामोऽद्य तपस्तपति पावने ।
तीर्थे वर्षशतं जातं तस्य वै कुर्वतस्तपः ॥ ५२ ॥
तस्यार्थे निर्मितः पुत्रो मयायं कमलालये ।

तत्र गत्वा नृपं सुभ्रु प्रेरयिष्यामि साम्प्रतम् ॥ ५३ ॥
तस्मै दास्याम्यहं पुत्रं पुत्रकामाय कामिनि ।
गृहीत्वा स्वगृहं राजा प्रापयिष्यति बालकम् ॥ ५४ ॥
व्यास उवाच
इत्याश्वास्य प्रियां पद्मां कृत्वा रक्षां च बालके ।
विमानवरमारुह्य प्रययौ प्रियया सह ॥ ५५ ॥

Roman transliteration

vyāsa uvāca
tasyai dattvā varaṃ śambhuḥ kailāsaṃ tvarito yayau |
ramyaṃ devagaṇairjuṣṭamapsarobhiśca maṇḍitam || 1 ||
tatra gatvā citrarūpaṃ gaṇaṃ kāryaviśāradam |
preṣayāmāsa vaikuṇṭhe lakṣmīkāryārthasiddhaye || 2 ||
śiva uvāca
citrarūpa hariṃ gatvā brūhi tvaṃ vacanānmama |
yathāsau duḥkhitāṃ pat□nīṃ viśokāṃ ca kariṣyati || 3 ||
ityuktaścitrarūpo'tha nirjagāma tvarānvitaḥ |
vaikuṇṭhaṃ paramaṃ sthānaṃ vaiṣṇavaiśca gaṇairvṛtam || 4 ||
nānādrumagaṇākīrṇaṃ vāpīśatavirājitam |
saṃjuṣṭaṃ haṃsakāraṇḍamayūraśukakokilaiḥ || 5 ||
uccaprāsādasaṃyuktaṃ patākābhiralaṃkṛtam |
nṛtyagītakalāpūrṇaṃ mandāradrumasaṃyutam || 6 ||

bakulāśokatilakacampakālivimaṇḍitam |
kūjitairvihagānāṃ tu karṇāhlādakarairyutam || 7 ||
saṃvīkṣya bhavanaṃ viṣṇordvāsthau prāha praṇamya ca |
jayavijayanāmānau vetrapāṇī sthitāvubhau || 8 ||
citrarūpa uvāca
bho nivedayata śīghraṃ haraye paramātmane |
dūtaṃ prāpyaṃ harasyātra preritaṃ śūlapāṇinā || 9 ||
tacchrutvā vacanaṃ tasya jayaḥ paramabuddhimān |
gatvā hariṃ praṇamyāha kṛtāñjalipuṭaḥ puraḥ || 10 ||
devadeva ramākānta karuṇākara keśava |
dvāri tiṣṭhati dūto'tra śaṅkarasya samāgataḥ || 11 ||
ājñāpaya praveṣṭavyo na veti garuḍadhvaja |
citrarūpadharo'pyasti na jāne kāryagauravam || 12 ||
ityākarṇya hariḥ prāha jayaṃ prajñātakāraṇaḥ |

praveśayātra rudrasya bhṛtyaṃ samayasaṃsthitam || 13 ||
ityākarṇya jayastūrṇaṃ gatvā taṃ paramād□bhutam |
ehītyākārayāmāsa jayaḥ śaṅkarasevakam || 14 ||
praveśito jayenātha citrarūpastathākṛtiḥ |
praṇamya daṇḍavadviṣṇuṃ kṛtāñjalipuṭaḥ sthitaḥ || 15 ||
dṛṣṭvā taṃ vismayaṃ prāpa bhagavān garuḍadhvajaḥ |
citrarūpadharaṃ śambhoḥ sevakaṃ vinayānvitam || 16 ||
papraccha taṃ smitaṃ kṛtvā citrarūpaṃ ramāpatiḥ |
kuśalaṃ devadevasya sakuṭumbasya cānagha || 17 ||
kasmāttvaṃ preṣito'syatra brūhikāryaṃ harasya kim |
athavā devatānāṃ ca kiñcitkāryaṃ samutthitam || 18 ||
dūta uvāca
kimajñātaṃ tavāstīha saṃsāre garuḍadhvaja |
vartamānaṃ trikālajña yadahaṃ prabravīmi vai || 19 ||

preṣito'smi bhavenātra vijñastu tvāṃ janārdana |
harasya vacanādvākyaṃ prabravīmi tvayi prabho || 20 ||
tenoktametaddeveśa bhāryā te kamalālayā |
tapastapati kālindītamasāsaṅgame vibho || 21 ||
hayīrūpadharā devī sarvārthasiddhidāyinī |
dhyātuṃ yogyāmaragaṇairmānavairyakṣakinnaraiḥ || 22 ||
vinā tayā naraḥ ko'pisukhabhāgī bhavenna hi |
tāṃ tyaktvā puṇḍarīkākṣa prāpnoṣi kiṃ sukhaṃ hare || 23 ||
durbalo'pi striyaṃ pāti nirdhano'pi jagatpate |
vināparādhaṃ ca vibho kiṃ tyaktā jagadīśvarī || 24 ||
duḥkhaṃ prāpnoti saṃsāre yasya bhāryā jagad□guro |
dhiktasya jīvitaṃ loke ninditaṃ tvarimaṇḍale || 25 ||
sakāmā ripavaste'dya dṛṣṭvā tāṃ duḥkhitā bhṛśam |
tvāṃ viyuktaṃ ca ramayā hasiṣyanti divāniśam || 26 ||

ramāṃ ramaya deveśa tvadutsaṅgagatāṃ kuru |
sarvalakṣaṇasampannāṃ suśīlāṃ ca surūpiṇīm || 27 ||
sukhito bhava tāṃ prāpya vallabhāṃ cāruhāsinīm |
kāntāvirahajaṃ duḥkhaṃ smarāmyahamanāturaḥ || 28 ||
mama bhāryā mṛtā viṣṇo dakṣayajñe satī yadā |
tadāhaṃ duḥsahaṃ duḥkhaṃ bhuktavānambujekṣaṇa || 29 ||
saṃsāre'sminnaraḥ ko'pi mābhūnmatsadṛśo'paraḥ |
manasākaravaṃ śokaṃ tasyā virahapīḍitaḥ || 30 ||
kālena mahatā prāptā mayā girisutā punaḥ |
tapastaptvātiduḥsādhyaṃ yā dagdhā tu ruṣādhvare || 31 ||
hare kiṃ sukhamāpannaṃ tvayā santyajya kāminīm |
ekākī tiṣṭhatā kālaṃ sahasravatsarātmakam || 32 ||
gatvāśvāsya mahābhāgāṃ samānaya nijālayam |
mābhūtko'pīha saṃsāre vimukto ramayā tayā || 33 ||

kṛtvā turagarūpaṃ tvaṃ bhaja tāṃ kamalālayām |
utpādya putramāyuṣmaṃstāmānaya śucismitām || 34 ||
vyāsa uvāca
harirākarṇya tadvākyaṃ citrarūpasya bhārata |
tathetyuktvā tu taṃ dūtaṃ preṣayāmāsa śaṅkaram || 35 ||
gate dūte'tha bhagavānvaikuṇṭhātkāmasaṃyutaḥ |
jagāma dhṛtvā tatrāśu vājirūpaṃ manoharam || 36 ||
yatra sā vaḍavārūpaṃ kṛtvā tapati sindhujā |

viṣṇustaṃ deśamāsādya tāmapaśyaddhayīṃ sthitām || 37 ||
sāpi taṃ vīkṣya govindaṃ hayarūpadharaṃ patim |
jñātvā vīkṣya sthitā sādhvī vismitā sāśrulocanā || 38 ||
tayostu saṅgamastatra pravṛtto manmathārtayoḥ |
kālindītamasāsaṅge pāvane lokaviśrute || 39 ||
sagarbhā sā tadā jātā vaḍavā harivallabhā |

suṣuve sundaraṃ bālaṃ tatraiva suguṇottaram || 40 ||
tāmāha bhagavānvākyaṃ prahasya samayāśritam |
tyajādya vāḍavaṃ dehaṃ pūrvadehā bhavādhunā || 41 ||
gamiṣyāvaḥ svavaikuṇṭhamāvāṃ kṛtvā nijaṃ vapuḥ |
tiṣṭhatvatra kumāro'yaṃ tvayā jātaḥ sulocane || 42 ||
lakṣmīruvāca
svadehasambhavaṃ putraṃ kathaṃ hitvā vrajāmyaham |
snehaḥ sudustyajaḥ kāmaṃ svātmajasya surarṣabha || 43 ||
kā gatiḥ syādameyātman bālasyāsya nadītaṭe |
anāthasyāsamarthasya vijane'lpatanoriha || 44 ||
anāśrayaṃ sutaṃ tyaktvā kathaṃ gantuṃ mano mama |
samarthaṃ sadayaṃ svāmin bhavedambujalocana || 45 ||
divyadehau tato jātau lakṣmīnārāyaṇāvubhau |
vimānavarasaṃviṣṭau stūyamānau surairdivi || 46 ||

gantukāmaṃ patiṃ prāha kamalā kamalāpatim |
gṛhāṇemaṃ sutaṃ nātha nāhaṃ śaktāsmi hāpitum || 47 ||
prāṇapriyo'sti me putraḥ kāntyā tvatsadṛśaḥ prabho |
gṛhītvainaṃ gamiṣyāvo vaikuṇṭhaṃ madhusūdana || 48 ||
hariruvāca
mā viṣādaṃ priye kartuṃ tvamarhasi varānane |
tiṣṭhatvayaṃ sukhenātra rakṣā me vihitā tviha || 49 ||
kāryaṃ kimapi vāmoru vartate mahadad□bhutam |
nibodha kathayāmyadya sutasyātra vimocane || 50 ||
turvasurnāma vikhyāto yayātitanujo bhuvi |
harivarmeti pitrāsya kṛtaṃ nāma suviśrutam || 51 ||
sa rājā putrakāmo'dya tapastapati pāvane |
tīrthe varṣaśataṃ jātaṃ tasya vai kurvatastapaḥ || 52 ||
tasyārthe nirmitaḥ putro mayāyaṃ kamalālaye |

tatra gatvā nṛpaṃ subhru prerayiṣyāmi sāmpratam || 53 ||
tasmai dāsyāmyahaṃ putraṃ putrakāmāya kāmini |
gṛhītvā svagṛhaṃ rājā prāpayiṣyati bālakam || 54 ||
vyāsa uvāca
ityāśvāsya priyāṃ padmāṃ kṛtvā rakṣāṃ ca bālake |
vimānavaramāruhya prayayau priyayā saha || 55 ||

English translation

1-3. Vyasa said O King! Thus granting the boon to the Goddess Laksmi, S’ambhu quickly returned to the lovely Kailas’a, adorned with Apsaras (celestial nymphs) and frequented and served by the Gods. He then despatched his expert attendant Chitrarupa to Vaikuntha to bring the purpose of Laksmi to a successful issue. He said to him thus “O Chitrarupa! Go to Hah and speak to him on my behalf that He would go and remove the sorrows of His distressed and bereaved wife and thus make Her

comfortable.”

4-9. Thus ordered, Chitrarupa started immediately and reached at once Vaikuntha, the highest place, covered all over by the Vaisnavas. The place was diversified with lots of various trees, with hundreds of lovely lakes, and echoed with sweet lovely sounds of swans, Karandavas, peacocks, parrots, cuckoos and various other birds and adorned with beautiful places, decked with flags and banners. It was filled with charming dancings, music and other artistic things. There were the lovely Bakula, As’oka, Tilaka, Champaka and other trees; and the beautiful tree Mandara looked beautiful and shed all around the sweet fragrance of its sweet flowers for a long distance. Thus seeing the lovely nice palace of Visnu and the two doorkeepers Jaya and Vijaya standing with canes in their hands, Chitraratha bowed down to them and said Well! You go quickly and inform the Supreme Soul Hah that a messenger has come under the orders of the Bhagavan S’ulapani and is now waiting at His doors.

10-18. Hearing his words, the intelligent Jaya went to Hah and, with folded hands, said “O Thou Ocean of Mercy! O Kes’ava! O Lord of

Rama! O Deva of the Devas! A messenger has come from the Lord of Bhavani and is waiting at the doors. I do not not know on what important business he has come. Please order whether I will bring him before You or not. On hearing the Jaya’s words, Hari, aware of the inner feelings, knew at once the cause and said O Jaya! Bring before me the messenger come from Rudra. Thus hearing, Jaya called the S’iva’s servant, of a graceful form, and brought him to the presence of Janardana. Chitrarupa, of variegated appearance, prostrated himself flat before Him in the form of a stick and stood up and remained with folded hands. The Bhagavan Narayana, Whose carrier is Garuda, saw that servant of S’iva, of variegated appearance and full of all humility, and became very much astonished. The Lord of Kamala then smiled and asked Chitrarupa - “O Pure One! Is it all well with Mahadeva, the Lord of the Devas and his other families and attendants? On what business has He sent you here? What does He want me to do? Or tell me if I have to do any other business of the gods.”

19-34. The messenger said “O Thou, the Knower of all that is within one’s heart! There is nothing in this world hidden from Your knowledge; when is that which I will say unknown to you! O Thou, the Knower of present, past and future! I am now saying to you what S’ambhu has told me to inform You. He has said O Lord! The Goddess Laksmi is Your dear consort. She, the daughter of the Ocean, and the Bestower of all success, though an object fit to be meditated by Yaksas, Kinnaras, Naras and Immortals, is now undergoing severe penance at the confluence of Kalindi (the Jumna, the daughter of Kalinda) and the Tamasa. What is there in the three worlds that can be happy without that Mother of the worlds and the Giver of all desires? O Lotus-eyed One! What pleasure do You feel in abandoning Her? O All-pervading One! Even he who has no riches or who is very weak maintains his wife; then why have You, being the Lord of the worlds, forsaken your wife, without any offence. Who is worshipped by the whole universe. O Lord of the world! What

advice shall I give to You? He whose wife suffers in the world, is blamed by his enemies. O Omnipresent One! Fie on his such a life!

O Lord of the worlds! Your enemies’ desires are satisfied when they see Her very miserable. They are laughing and mocking and saying O Devi, Kes’ava has now forsaken you; you can spend happily your time with us now. Therefore, O Lord of the Devas! Bring that Lady back unto your palace and place Her unto your lap. Who is of good demeanour, beautiful, par excellence and endowed with all auspicious signs. O Deva! Accept, please, your sweet-smiling wife and be happy. Though I am at

present not in bereavement of my dear wife, yet when I remember my former state of bereavement, I feel very much trouble. O Lotus-eyed One! When Sati Devi, my beloved Wife, quitted Her life, in Daksa's house, I felt unbearable pain, O Kes'ava! Let no other body in this world suffer such pain, I now remember only the suffering and mental agonies that I felt on Her bereavement; I do not give it out to others. After a long time, practising severe Tapasya (asceticism) I got Her back in the form of Girija, who felt herself burnt up as it were by the anger She felt on account of censure cast on Me in the Daksa's house and thus quitted Her life. O Murari! What happiness you have felt in forsaking your dear wife and in remaining thus alone for one thousand years. Console your fortunate young wife with good teeth and bring her back to your place. O Bhagavan! Lastly, the Lord Bhavani, the Originatrix of these worlds, told me to speak thus to you O Destroyer of Kamsa! Let nobody remain even, for a moment, without Laksmi, the Highest Goddess. O Long-lived One! You better assume the form of a horse and go and worship her. Then have a child of yours in the womb of your sweet-smiling wife and bring her back to your house."

35-42. Vyasa said O Ornament of Bharata's race! Hearing thus the words of Chitrarupa, Bhagavan Hari told that he would do what S'ankara had told him to do and thus sent the messenger back to S'ankara. The messenger departing, Hari assumed the form of a

beautiful horse and immediately left Vaikuntha with a passionate intent for the place where Laksmi was staying in the form of a mare and practising her austerities. Coming there, he saw that the Devi Bimala was staying in the form of a mare. The mare, too, seeing the horse form of her husband Govinda, recognised him and, chaste as she was, remained there with astonishment and tears in her eyes. Then those two copulated on the famous confluence. The wife of Hah, in the shape of a mare, became pregnant and, in due time, gave birth to a beautiful well qualified child. The Bhagavan then graciously smiled on her and spoke in words suited to the time, "O Dear! Now quit this mare form and assume your former appearance. O Lovely-eyed One! Let both of us assume our own forms and go to Vaikuntha; and let your child remain in this place."

43-48. Laksmi said "O Lord! How can I go leaving here this child, born of my womb. It is very difficult to quit the attachments for one's own child. Know this, O Lord! O High-souled One! This child is young and of small body; therefore it is quite incapable to protect itself. If I forsake it on the bank of this river, it will be an orphan, what will happen to it then? O Lotus-eyed One! My mind is now in full attachment towards it. How can I quit this helpless child and go?" When Laksmi and Narayana resumed their divine bodies and mounted on the excellent Vimanas, the Devas began to praise them with hymns. When Narayana expressed his desire to go, Kamala said "O Lord! You better take this child; I am unable to forsake it. O Lord! O Slayer of Madhu! This child is dearer to me than my life; see its body resembles exactly like you. Therefore we would take this child with us to Vaikuntha."

49-54. Hari spoke "O Dear! You need not be sorry; let this child remain here happily; I have arranged for its preservation and safety. O Beautiful One! There is a great act to do in this world. That will be executed by your child. For this reason I am leaving it here. I am now

describing to you the above story. The famous King Yayati had a son named Turvasu; his father kept his name as Hah Varma; he is known by this name. That king is now practising asceticism for getting a son for one hundred years in a place of pilgrimage. O Laksmi! I have begot this son for him. I will go there and send the King here. O Beautiful-faced One! I will give this son to that King, desirous of an issue. He will take this son and go back to his house."

55. Vyasa said O King! Thus consoling his beloved, whose abode is in the Lotus and placing the child there in that position. He mounted on an excellent car with Laksmi and went to Vaikuntha.

Here ends the Nineteenth Chapter in the Sixth Book on the origin of Haihayas from a mare in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 20

On The Son Born Of Mare By Hari

Chapter 142 of 318 · 54 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
संशयोऽयं महानत्र जातमात्रः शिशुस्तथा ।
मुक्तः केन गृहीतोऽसावेकाकी विजने वने ॥ १ ॥
का गतिस्तस्य बालस्य जाता सत्यवतीसुत ।
व्याघ्रसिंहादिभिर्हिंस्रैर्गृहीतो नातिबालकः ॥ २ ॥
व्यास उवाच
लक्ष्मीनारायणौ तस्मात्स्थानाच्च चलितौ यदा ।
तदैव तत्र चम्पाख्यः प्राप्तो विद्याधरः किल ॥ ३ ॥
विमानवरमारूढः कामिन्या सहितो नृप ।
मदनालसया कामं क्रीडमानो यदृच्छया ॥ ४ ॥
विलोक्य तं शिशुं भूमावेकाकिनमनुत्तमम् ।
देवपुत्रप्रतीकाशं रममाणं यथासुखम् ॥ ५ ॥
विमानात्तरसोत्तीर्य चम्पकस्तं शिशु जवात् ।
जग्राह च मुदं प्राप निधिं प्राप्य यथाधनः ॥ ६ ॥

गृहीत्वा चम्पकः प्रादाद्देव्यै तं मदनोपमम् ।
मदनालसायै तं बालं जातमात्रं मनोहरम् ॥ ७ ॥
सा गृहीत्वा शिशुं प्रेम्णा सरोमाञ्चा सविस्मया ।
मुखं चुचुम्ब बालस्य कृत्वा तु हृदये भृशम् ॥ ८ ॥
आलिङ्गितश्चुम्बितश्च तयासौ प्रीतिपूर्वकम् ।
उत्सङ्गे च कृतस्तन्व्या पुत्रभावेन भारत ॥ ९ ॥
कृत्वाङ्के तौ समारूढौ विमानं दम्पती मुदा ।
पतिं पप्रच्छ चार्वङ्गी प्रहस्य मदनालसा ॥ १० ॥
कस्यायं बालकः कान्त त्यक्तः केन च कानने ।
पुत्रोऽयं मम देवेन दत्तस्त्र्यम्बकपाणिना ॥ ११ ॥
चम्पक उवाच
प्रिये गत्वाद्य पृच्छेयं शक्रं सर्वज्ञमाशु वै ।
देवो वा दानवो वापि गन्धर्वो वा शिशुः किल ॥ १२ ॥
तेनाज्ञप्तः करिष्यामि पुत्रं प्राप्तं वनादमुम् ।

अपृष्ट्वा नैव कर्तव्यं कार्यं किञ्चिन्मया ध्रुवम् ॥ १३ ॥
इत्युक्त्वा तां गृहीत्वा तं विमानेनाथ चम्पकः ।

ययौ शक्रपुरं तूर्णं हर्षेणोत्फुल्ललोचनः ॥ १४ ॥
प्रणम्य पादयोः प्रीत्या चम्पकस्तु शचीपतिम् ।
निवेद्य बालकं प्राह कृताञ्जलिपुटः स्थितः ॥ १५ ॥
देवदेव मया लब्धस्तीर्थे परमपावने ।
कालिन्दीतमसासङ्गे बालकोऽयं स्मरप्रभः ॥ १६ ॥
कस्यायं बालकः कान्तः कथं त्यक्तः शचीपते ।
आज्ञा चेत्तव देवेश कुर्वेऽहं बालकं सुतम् ॥ १७ ॥
अतीव सुन्दरो बालः प्रियाया वल्लभः सुतः ।
कृत्रिमस्तु सुतः प्रोक्तो धर्मशास्त्रेषु सर्वथा ॥ १८ ॥
इन्द्र उवाच
पुत्रोऽयं वासुदेवस्य वाजिरूपधरस्य ह ।
हैहयोऽयं महाभाग लक्ष्म्यां जातः परन्तपः ॥ १९ ॥

उत्पादितो भगवता कार्यार्थं किल बालकः ।
दातुं नृपतये नूनं ययातितनयाय च ॥ २० ॥
हरिणा प्रेरितः सोऽद्य राजा परमधार्मिकः ।
आगमिष्यति पुत्रार्थं तीर्थे तस्मिन्मनोरमे ॥ २१ ॥
तावत्त्वं गच्छ तत्रैव गृहीत्वा बालकं शुभम् ।
यावन्न याति नृपतिर्ग्रहीतुं हरिणेरितः ॥ २२ ॥
गत्वा तत्र विमुञ्चैनं विलम्बं मा कृथा वर ।
अदृष्ट्वा बालकं राजा दुःखितश्च भविष्यति ॥ २३ ॥
तस्माच्चम्पक मुञ्चैनं राजा प्राप्नोतु पुत्रकम् ।
एकवीरेति नाम्नायं ख्यातः स्यात् पृथिवीतले ॥ २४ ॥
व्यास उवाच
इति तस्य वचः श्रुत्वा चम्पकस्त्वरयान्वितः ।
जगाम पुत्रमादाय स्थले तस्मिन्महीपते ॥ २५ ॥
मुमोच बालकं तत्र यत्र पूर्वं स्थितो ह्यभूत् ।

आरुह्य स्वविमानं तु ययौ स्वाश्रममण्डलम् ॥ २६ ॥
तदैव कमलाकान्तो लक्ष्म्या सह जगद्गुरुः ।
विमानवरमारूढो जगाम नृपतिं प्रति ॥ २७ ॥
दृष्टस्तदा तेन नृपेण विष्णुः
समुत्तरंस्तत्र विमानमुख्यात् ।
जहर्ष राजा हरिदर्शनेन
पपात भूमौ खलु दण्डवच्च ॥ २८ ॥
उत्तिष्ठ वत्सेति हरिः पतन्त-
माश्वासयद्भूमिगतं स्वभक्तम् ।
सोऽप्युत्सुको वासुदेवं पुरःस्थं
तुष्टाव भक्त्या मुखरीकृतोऽथ ॥ २९ ॥

देवाधिदेवाखिललोकनाथ
कृपानिधे लोकगुरो रमेश।
मन्दस्य मे ते किल दर्शनं य-

त्सुदुर्लभं योगिजनैरलभ्यम् ॥ ३० ॥
ये निःस्पृहास्ते विषयैरपेता-
स्तेषां त्वदीयं खलु दर्शनं स्यात्।
आशापरोऽहं भगवन्ननन्त
योग्यो न ते दर्शने देवदेव ॥ ३१ ॥
इति स्तुतस्तेन नृपेण विष्णु-
स्तमाह वाक्येन सुधामयेन।
वृणीष्व राजन् मनसेप्सितं ते
ददामि तुष्टस्तपसा तवेति ॥ ३२ ॥
ततो नृपस्तं प्रणिपत्य पादयोः
प्रोवाच विष्णुं पुरतः स्थितं च।
तपस्तु तप्तं हि मया सुतार्थे
पुत्रं ददस्वात्मसमं मुरारे ॥ ३३ ॥
श्रुत्वा नृपप्रार्थितमादिदेव-

स्तमाह राजानममोघवाक्यम्।
ययातिसूनो व्रज तत्र तीर्थे
कलिन्दकन्यातमसाप्रसङ्गे ॥ ३४ ॥
मयाद्य पुत्रस्तु यथेप्सितस्ते
तत्रैव मुक्तोऽस्त्यमितप्रभावः।
लक्ष्म्याः प्रसूतो मम वीर्यजश्च
कृतस्तवार्थेऽथ गृहाण राजन् ॥ ३५ ॥
श्रुत्वा हरेर्वाक्यमतीव मृष्टं
सन्तुष्टचित्तः प्रबभूव राजा।
हरिस्तु दत्त्वेति वरं जगाम
वैकुण्ठलोकं रमया युतश्च ॥ ३६ ॥
गते हरौ सोऽथ ययातिसूनु-
र्ययावनुद्धातरथेन राजा।
प्रेमान्वितस्तत्र सुतोऽस्ति यत्र

वचो निशम्येति जनार्दनस्य ॥ ३७ ॥
स तत्र गत्वातिमनोहरं तं
ददर्श बालं भुवि खेलमानम्।
मुखे निवेश्यैककरेण कृत्वा
श्लक्ष्णं पदाङ्गुष्ठमनन्यसत्त्वः ॥ ३८ ॥
तं वीक्ष्य पुत्रं मदनस्वरूपं

नारायणांशं कमलाप्रसूतम् ।
हरिप्रभावं हरिवर्मनामा
हर्षप्रफुल्लाननपङ्कजोऽभूत् ॥ ३९ ॥
गृह्णन् सुवेगात् करपङ्कजाभ्यां
बभूव प्रेमार्णवमग्नदेहः ।
मूर्धन्युपाघ्राय मुदान्वितोऽसौ
ननन्द राजा सुतमालिलिङ्ग ॥ ४० ॥
मुखं समीक्ष्यातिमनोहरं त-

मुवाच नेत्राम्बुनिरुद्धकण्ठः ।
दत्तोऽसि देवेन जनार्दनेन
मात्रा हि पुत्रावमदुःखभीतेः ॥ ४१ ॥
तप्तं मया पुत्र तपस्तवार्थे
सुदुष्करं वर्षशतं च पूर्णम् ।
तेनैव तुष्टेन रमाप्रियेण
दत्तोऽसि संसारसुखोदयाय ॥ ४२ ॥
माता रमा त्वां तनुजं मदर्थे
त्यक्त्वा गता सा हरिणा समेता ।
धन्या तु सा या प्रहसन्तमङ्के
कृत्वा सुतं त्वां मुदितानना स्यात् ॥ ४३ ॥
त्वमेव संसारसमुद्रनौका-
रूपः कृतः पुत्र लक्ष्मीधरेण ।
इत्येवमुक्त्वा नृपतिः सुतं तं

मुदा समादाय ययौ गृहाय ॥ ४४ ॥
पुरीसमीपे नृपमागतं त-
माकर्ण्य सर्वे सचिवास्तु राज्ञः ।
ययुः समीपं नृपतेश्च लोकाः
सोपायनास्ते सपुरोहिताश्च ॥ ४५ ॥
बन्दीजना गायनकाश्च सूताः
समाययुः सम्मुखमाशु राज्ञः ।
नृपः पुरं प्राप्य पुरः समागतं
जनं समाश्वास्य वाक्यैश्च दृष्ट्या ॥ ४६ ॥
सम्पूजितः पौरजनेन राजा
विवेश पुत्रेण युतो नगर्याम् ।
मार्गेषु लाजैः कुसुमैः समन्ता-
द्विकीर्यमाणो नृपतिर्जगाम ॥ ४७ ॥
गृहं समृद्धं सचिवैः समेतः

सुतं समादाय मुदा कराभ्याम् ।
राज्ये ददौ चाथ सुतं मनोज्ञं
सद्यःप्रसूतं च मनोभवाभम् ॥ ४८ ॥
राज्ञी गृहीत्वाभिनवं तनूजं
पप्रच्छ राजानमनिन्दिता सा ।
राजन् कुतश्चैव सुतः सुजन्मा
प्राप्तस्त्वया मन्मथतुल्यरूपः ॥ ४९ ॥
केनैष दत्तः कथयाशु कान्त
चेतो मदीयं प्रहतं सुतेन ।
नृपस्तदोवाच मुदान्वितोऽसौ
प्रिये रमेशेन सुतो हि मह्यम् ॥ ५० ॥
लोलाक्षि दत्तः कमलासमुत्थो
जनार्दनांशोऽयमहीनसत्त्वः ।
सा तं गृहीत्वा मुदमाप राज्ञी

राजा चकारोत्सवमद्भुतं च ॥ ५१ ॥
ददौ च दानं किल याचकेभ्यो
गीतानि वाद्यानि बहुनि नेदुः ।
कृत्वोत्सवं भूपतिरात्मजस्य
नामैकवीरेति चकार विश्रुतम् ॥ ५२ ॥
सुखं च सम्प्राप्य मुदान्वितोऽसौ
ननन्द देवाधिपतुल्यवीर्यः ।
पुत्रं हरे रूपगुणानुरूपं
सम्प्राप्य वंशस्य ऋणाच्च मुक्तः ॥ ५३ ॥
इति सकलसुराणामीश्वरेणार्पितं तं
सकलगुणगणाढ्यं पुत्रमासाद्य राजा ।
विविधसुखविनोदैर्भार्यया सेव्यमानो
व्यहरत निजगेहे शक्रतुल्यप्रतापः ॥ ५४ ॥

Roman transliteration

janamejaya uvāca
saṃśayo'yaṃ mahānatra jātamātraḥ śiśustathā |
muktaḥ kena gṛhīto'sāvekākī vijane vane || 1 ||
kā gatistasya bālasya jātā satyavatīsuta |
vyāghrasiṃhādibhirhiṃsrairgṛhīto nātibālakaḥ || 2 ||
vyāsa uvāca
lakṣmīnārāyaṇau tasmātsthānācca calitau yadā |
tadaiva tatra campākhyaḥ prāpto vidyādharaḥ kila || 3 ||
vimānavaramārūḍhaḥ kāminyā sahito nṛpa |
madanālasayā kāmaṃ krīḍamāno yadṛcchayā || 4 ||
vilokya taṃ śiśuṃ bhūmāvekākinamanuttamam |
devaputrapratīkāśaṃ ramamāṇaṃ yathāsukham || 5 ||

vimānāttarasottīrya campakastaṃ śiśu javāt |
jagrāha ca mudaṃ prāpa nidhiṃ prāpya yathādhanaḥ || 6 ||

gṛhītvā campakaḥ prādāddevyai taṃ madanopamam |
madanālasāyai taṃ bālaṃ jātamātraṃ manoharam || 7 ||
sā gṛhītvā śiśuṃ premṇā saromāñcā savismayā |
mukhaṃ cucumba bālasya kṛtvā tu hṛdaye bhṛśam || 8 ||
āliṅ□gitaścumbitaśca tayāsau prītipūrvakam |
utsaṅge ca kṛtastanvyā putrabhāvena bhārata || 9 ||
kṛtvāṅke tau samārūḍhau vimānaṃ dampatī mudā |
patiṃ papraccha cārvaṅgī prahasya madanālasā || 10 ||
kasyāyaṃ bālakaḥ kānta tyaktaḥ kena ca kānane |
putro'yaṃ mama devena dattastryambakapāṇinā || 11 ||
campaka uvāca
priye gatvādya pṛccheyaṃ śakraṃ sarvajñamāśu vai |
devo vā dānavo vāpi gandharvo vā śiśuḥ kila || 12 ||
tenājñaptaḥ kariṣyāmi putraṃ prāptaṃ vanādamum |

apṛṣṭvā naiva kartavyaṃ kāryaṃ kiñcinmayā dhruvam || 13 ||
ityuktvā tāṃ gṛhītvā taṃ vimānenātha campakaḥ |
yayau śakrapuraṃ tūrṇaṃ harṣeṇotphullalocanaḥ || 14 ||
praṇamya pādayoḥ prītyā campakastu śacīpatim |
nivedya bālakaṃ prāha kṛtāñjalipuṭaḥ sthitaḥ || 15 ||
devadeva mayā labdhastīrthe paramapāvane |
kālindītamasāsaṅge bālako'yaṃ smaraprabhaḥ || 16 ||
kasyāyaṃ bālakaḥ kāntaḥ kathaṃ tyaktaḥ śacīpate |
ājñā cettava deveśa kurve'haṃ bālakaṃ sutam || 17 ||
atīva sundaro bālaḥ priyāyā vallabhaḥ sutaḥ |
kṛtrimastu sutaḥ prokto dharmaśāstreṣu sarvathā || 18 ||
indra uvāca
putro'yaṃ vāsudevasya vājirūpadharasya ha |
haihayo'yaṃ mahābhāga lakṣmyāṃ jātaḥ parantapaḥ || 19 ||

utpādito bhagavatā kāryārthaṃ kila bālakaḥ |
dātuṃ nṛpataye nūnaṃ yayātitanayāya ca || 20 ||
hariṇā preritaḥ so'dya rājā paramadhārmikaḥ |
āgamiṣyati putrārthaṃ tīrthe tasminmanorame || 21 ||
tāvattvaṃ gaccha tatraiva gṛhītvā bālakaṃ śubham |
yāvanna yāti nṛpatirgrahītuṃ hariṇeritaḥ || 22 ||
gatvā tatra vimuñcainaṃ vilambaṃ mā kṛthā vara |
adṛṣṭvā bālakaṃ rājā duḥkhitaśca bhaviṣyati || 23 ||
tasmāccampaka muñcainaṃ rājā prāpnotu putrakam |
ekavīreti nāmnāyaṃ khyātaḥ syāt pṛthivītale || 24 ||
vyāsa uvāca
iti tasya vacaḥ śrutvā campakastvarayānvitaḥ |
jagāma putramādāya sthale tasminmahīpate || 25 ||
mumoca bālakaṃ tatra yatra pūrvaṃ sthito hyabhūt |

āruhya svavimānaṃ tu yayau svāśramamaṇḍalam || 26 ||
tadaiva kamalākānto lakṣmyā saha jagad□guruḥ |
vimānavaramārūḍho jagāma nṛpatiṃ prati || 27 ||
dṛṣṭastadā tena nṛpeṇa viṣṇuḥ

samuttaraṃstatra vimānamukhyāt |
jaharṣa rājā haridarśanena
papāta bhūmau khalu daṇḍavacca || 28 ||
uttiṣṭha vatseti hariḥ patanta-
māśvāsayad□bhūmigataṃ svabhaktam |
so'pyutsuko vāsudevaṃ puraḥsthaṃ
tuṣṭāva bhaktyā mukharīkṛto'tha || 29 ||
devādhidevākhilalokanātha
kṛpānidhe lokaguro rameśa |
mandasya me te kila darśanaṃ ya-

tsudurlabhaṃ yogijanairalabhyam || 30 ||
ye niḥspṛhāste viṣayairapetā-
steṣāṃ tvadīyaṃ khalu darśanaṃ syāt |
āśāparo'haṃ bhagavannananta
yogyo na te darśane devadeva || 31 ||
iti stutastena nṛpeṇa viṣṇu-
stamāha vākyena sudhāmayena |
vṛṇīṣva rājan manasepsitaṃ te
dadāmi tuṣṭastapasā taveti || 32 ||
tato nṛpastaṃ praṇipatya pādayoḥ
provāca viṣṇuṃ purataḥ sthitaṃ ca |
tapastu taptaṃ hi mayā sutārthe
putraṃ dadasvātmasamaṃ murāre || 33 ||
śrutvā nṛpaprārthitamādideva-

stamāha rājānamamoghavākyam |
yayātisūno vraja tatra tīrthe
kalindakanyātamasāprasaṅge || 34 ||
mayādya putrastu yathepsitaste
tatraiva mukto'styamitaprabhāvaḥ |
lakṣmyāḥ prasūto mama vīryajaśca
kṛtastavārthe'tha gṛhāṇa rājan || 35 ||
śrutvā harervākyamatīva mṛṣṭaṃ
santuṣṭacittaḥ prababhūva rājā |
haristu dattveti varaṃ jagāma
vaikuṇṭhalokaṃ ramayā yutaśca || 36 ||
gate harau so'tha yayātisūnu-
ryayāvanuddhātarathena rājā |
premānvitastatra suto'sti yatra

vaco niśamyeti janārdanasya || 37 ||
sa tatra gatvātimanoharaṃ taṃ
dadarśa bālaṃ bhuvi khelamānam |
mukhe niveśyaikakareṇa kṛtvā
ślakṣṇaṃ padāṅguṣṭhamananyasattvaḥ || 38 ||
taṃ vīkṣya putraṃ madanasvarūpaṃ
nārāyaṇāṃśaṃ kamalāprasūtam |
hariprabhāvaṃ harivarmanāmā
harṣapraphullānanapaṅkajo'bhūt || 39 ||
gṛhṇan suvegāt karapaṅkajābhyāṃ
babhūva premārṇavamagnadehaḥ |

mūrdhanyupāghrāya mudānvito'sau
nananda rājā sutamāliliṅga || 40 ||
mukhaṃ samīkṣyātimanoharaṃ ta-

muvāca netrāmbuniruddhakaṇṭhaḥ |
datto'si devena janārdanena
mātrā hi putrāvamaduḥkhabhīteḥ || 41 ||
taptaṃ mayā putra tapastavārthe
suduṣkaraṃ varṣaśataṃ ca pūrṇam |
tenaiva tuṣṭena ramāpriyeṇa
datto'si saṃsārasukhodayāya || 42 ||
mātā ramā tvāṃ tanujaṃ madarthe
tyaktvā gatā sā hariṇā sametā |
dhanyā tu sā yā prahasantamaṅke
kṛtvā sutaṃ tvāṃ muditānanā syāt || 43 ||
tvameva saṃsārasamudranaukā-
rūpaḥ kṛtaḥ putra lakṣmīdhareṇa |
ityevamuktvā nṛpatiḥ sutaṃ taṃ

mudā samādāya yayau gṛhāya || 44 ||
purīsamīpe nṛpamāgataṃ ta-
mākarṇya sarve sacivāstu rājñaḥ |
yayuḥ samīpaṃ nṛpateśca lokāḥ
sopāyanāste sapurohitāśca || 45 ||
bandījanā gāyanakāśca sūtāḥ
samāyayuḥ sammukhamāśu rājñaḥ |
nṛpaḥ puraṃ prāpya puraḥ samāgataṃ
janaṃ samāśvāsya vākyaiśca dṛṣṭyā || 46 ||
sampūjitaḥ paurajanena rājā
viveśa putreṇa yuto nagaryām |
mārgeṣu lājaiḥ kusumaiḥ samantā-
dvikīryamāṇo nṛpatirjagāma || 47 ||
gṛhaṃ samṛddhaṃ sacivaiḥ sametaḥ

sutaṃ samādāya mudā karābhyām |
rājye dadau cātha sutaṃ manojñaṃ
sadyaḥprasūtaṃ ca manobhavābham || 48 ||
rājñī gṛhītvābhinavaṃ tanūjaṃ
papraccha rājānamaninditā sā |
rājan kutaścaiva sutaḥ sujanmā
prāptastvayā manmathatulyarūpaḥ || 49 ||
kenaiṣa dattaḥ kathayāśu kānta
ceto madīyaṃ prahṛtaṃ sutena |
nṛpastadovāca mudānvito'sau
priye rameśena suto hi mahyam || 50 ||
lolākṣi dattaḥ kamalāsamuttho
janārdanāṃśo'yamahīnasattvaḥ |
sā taṃ gṛhītvā mudamāpa rājñī

rājā cakārotsavamad□bhutaṃ ca || 51 ||
dadau ca dānaṃ kila yācakebhyo
gītāni vādyāni bahūni neduḥ |

kṛtvotsavaṃ bhūpatirātmajasya
nāmaikavīreti cakāra viśrutam || 52 ||
sukhaṃ ca samprāpya mudānvito'sau
nananda devādhipatulyavīryaḥ |
putraṃ hare rūpaguṇānurūpaṃ
samprāpya vaṃśasya ṛṇācca muktaḥ || 53 ||
iti sakalasurāṇāmīśvareṇārpitaṃ taṃ
sakalaguṇagaṇāḍhyaṃ putramāsādya rājā |
vividhasukhavinodairbhāryayā sevyamāno
vyaharata nijagehe śakratulyapratāpaḥ || 54 ||

English translation

1-2. Janamejaya said "O Bhagavan! A great doubt has arisen in my mind on this subject. Who was it that took away that son, when both Laksmi and Narayana left it, in that forlorn state, in a forest without any person there to look after?"

3-11. Vyasa said O King! No sooner Laksmi and Narayana departed from that place, one Vidyadhara, named Champaka, mounting on a beautiful celestial car came there at his free will, sporting with a woman named Madanalasa. There they saw that one lovely child, exquisitely beautiful like a Deva's son, was playing alone as it liked. They then, quickly descended from their chariot and picked it up. Vidyadhara became very glad as a beggar becomes glad, when he gets a hoard of jewels. On taking that newly born beautiful child like a Cupid, Champaka gave it to the Devi Madanalasa. Madanalasa took it and became very much astonished; and her hairs stood at their ends. She clasped it to her bosom and kissed it frequently. O Bharata! Taking that child on her lap as if her own child, Madanalasa embraced it and kissed it and got the highest happiness. Then both of them took that child and mounted on the car. The lean Madanalasa then laughingly queried "O Lord!

Whose child is this? Who has left it in this forest? It seems to me Maha Deva, desirous to give me a son, has given it unto me."

12-18. Champaka said I will just now go and ask the all-knowing Indra whose child is this, whether it is of a Deva, Danava or Gandharva. If he orders, I will purify this child found thus in this forest by the Veda Mantrams and then accept it as my own. It is not advisable to do a thing suddenly without knowing all the details. Thus saying to his wife Madanalasa, Champaka went with a gladdened heart hurriedly to the city of Indra with that child in his

arms. Champaka gladly bowed down at the feet of Indra and gave him all the information he knew about the child and stood at one side with folded hands and spoke, "O Lord of the Devas! I have got this child, beautiful as Cupid, in the sacred place of pilgrimage at the confluence of the Jumna and the Tamasa. O Lord of S'achi! Whose child is this? and why did they forsake it there? If you kindly permit, I will take this child as my own son. This child is very beautiful and liked very much by my wife; it is also the rule laid down in the S'astras that one can accept any child as the Kritrima son. Therefore it is my earnest desire that I purify this child by the Veda Mantrams and take it legally as my own son."

19-24. Indra said O Highly Fortunate One! Bhagavan Vasudeva, assuming the form of a horse, has produced this child out of the womb of Kamala in the form of a mare. He intends to give over the child, capable to destroy enemies to Turvasu, the son of Yayati, and thus will get a great purpose achieved by the child. That King, very religious, will be sent by Hah today and he will come for the

child in that beautiful sacred place of pilgrimage. You better go back as early as possible and keep the child there as it was before till that king comes to that spot at the instance of the Devadeva Visnu. Do not waste a minute more. The King will be very sorry if he does not find the child there. Therefore O Champaka! Quit the attachment that you have for this child. You should know that this child will be famous in this earth as Ekavira (only one hero).

25-30. Vyasa said O King! Thus hearing the Indra's words, Champaka took the child and went back immediately to the spot whence he picked it up and keeping the child there as it laid, mounted on his car and went to his abode. At that instant, the husband of Laksmi, the Lord of the three worlds, went to the King, mounted on His car, beaming with effulgent rays. When the Bhagavan was descending from His aerial car, the King Turvasu was

very glad to see Him and bowed down and laid himself prostrate on the ground. The Bhagavan, then, comforted the King, his own devotee, and said, "Get up, my child! Do away with your mental distress." The King also eagerly and full of devotion, began to utter verses in praise of the Bhagavan. O Lord of Rama! You are the presiding Deity of the Devas; Lord of the whole worlds. Ocean of Mercy and Giver of advice to all men. O Lord! Your sight is very rare even to the Yogis; being myself of a very slow dull intellect; I have been fortunate enough to see you. O Lord! This shews Your mercy.

31-54. Vyasa said O Bhagavan! O Infinite One! Those who are free from any desires and free from any attachment to worldly things, they alone are entitled to see Thee. O Deva of the Devas! I am bound in thousand and one desires. I am quite unfit to see Thee. There is no doubt in this. When Turvasu, the best of the kings, praised thus, Bhagavan Visnu became pleased and began to speak in the following pleasant words "O King! I am pleased with your asceticism; now ask your desired boon; I will grant it immediately." The King bowed down again to the feet of Visnu and said "O Murari! For the sake of a son, I have practised this tapasya; grant me a son like my Self." Narayana, the First-born of the Devas, hearing this King's request spoke to him in infallible words "O son of Yayati! Go to the confluence of the Yamuna and Tamasa. For you I have kept there today a son as you like and of indomitable prowess. O King! That child is begotten by me in the womb of Laksmi." The King became very glad to hear the sweet pure words of the Bhagavan. Thus granting him the boon, Visnu went with Rama to Vaikuntha. The King Turvasu, the son of Yayati, hearing these words, became exceedingly gladdened in his heart and mounting on a chariot, whose speed cannot be checked, went to the spot where lay the child. The king, of extraordinary genius, went there and saw that the exceedingly beautiful child, catching hold of his toe by one of his soft hands was sucking it by his mouth and was playing on the ground. The child was born of Narayana out of the womb of Kamala.

Therefore it resembled like Him. On looking at that beautiful lovely child, the famous King Harivarma's face got cheered up with the intensest delight. The King took it up with both of his hands and got merged in the Ocean of Bliss and taking gladly the scent of its head embraced it happily. On looking at the beautiful lotus-face of the child, the King, choked with tears from his eyes and with feelings of joy said "O Child! Narayana has given me, the child jewel in you; so save me from the terrors of the hell named Put. O Child! For full one hundred years I have practised a very hard tapasya for the sake of you. Pleased with that, the Lord of Kamala has given you to me for the happiness of my worldly career. Your Mother Rama Devi has forsaken Her own child for the sake of me and has gone away with Hah. O Child! That Mother is blessed whose face beams with joy by seeing the smiles in your lotus-face. O Delighter of my heart! The Lord of Rama, the Deva of the Devas, has made you, as it were, to serve as a boat for me for crossing to the other side of this Ocean of World." Thus saying, the King took the child and gladly went home. Knowing that the King had come very close to his city, the King's Minister and the city people, the subjects came forward with

the priest and many other presents and offerings. The bards, singers and Sutas came in front of the King. The King as he entered into his city looked affectionately on his subjects and gladdened their spirits by enquiries of welfare. Then worshipped by the citizens, the King entered into the city with his child. As the King went along the royal road, the subjects showered on his head the flowers and fried rice. Then taking the child by his two arms, the King entered into his prosperous palace with his ministers.

The king next handed over the newly-born lovely child, as beautiful as Cupid, to the hands of his queen. The good queen took the child and asked the king "O King! Whence have you got this new born child as fascinating as the God of Love? Who has given this child to you? O Lord! Speak quickly. This child has stolen away my mind." The King gladly replied:-- "O Beloved! The Lord of Kamala, the

Ocean of Mercy has given me this child; O Quick-eyed One! This child is born of Narayana's part and out of the womb of Kamala. O Devi! This child has strength, energy, patience, gravity and all other good qualities." Then the queen took the child in her arms and got the unbounded bliss. Great festivities began to be performed in the palace of the King Turvasu. Charities were given to those that wanted; music and singing of various sorts were performed. In this ceremony for the sake of his child, the king Turvasu put the name of the child as "Ekavira." Getting thus the child equivalent in form and qualities to Hah, the powerful Indra-like king became happy and freed from his debt due to his family line, became very cheerful and glad. O King! The king, powerful like his enemies, began to enjoy in his own palace with his all-qualified child, that was given to him by Narayana, the Lord of all the Devas. He was always served by his dear wife and all sorts of pleasures and he felt himself enjoying as a King would do.

Here ends the Twentieth Chapter in the Sixth Book on the son born of mare by Hari, in the Mahapuranam in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 21

On The Installation Of EkavIra And

Chapter 143 of 318 · 61 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
जातकर्मादिसंस्कारांश्चकार नृपतिस्तदा ।
दिने दिने जगामाशु वृद्धिं बालः सुलालितः ॥ १ ॥
नृपः संसारजं प्राप्य सुखं पुत्रसमुद्भवम् ।
ऋणत्रयविमोक्षं च मेने तेन महात्मना ॥ २ ॥
षष्ठेऽन्नप्राशनं तस्य कृत्वा मासि यथाविधि ।
तृतीयेऽथ तथा वर्षे चूडाकरणमुत्तमम् ॥ ३ ॥
चकार ब्राह्मणान् द्रव्यैः सम्पूज्य विविधैर्धनैः ।
गोभिश्च विविधैर्दानैर्याचकानितरानपि ॥ ४ ॥
वर्षे चैकादशे तस्य मौञ्जीबन्धनकर्म वै ।
कारयित्वा धनुर्वेदमध्यापयत पार्थिवः ॥ ५ ॥
अधीतवेदं पुत्रं तं राजधर्मविशारदम् ।
दृष्ट्वा तस्याभिषेकाय मतिं चक्रे जनाधिपः ॥ ६ ॥
पुष्यार्कयोगसंयुक्ते दिवसे नृपसत्तमः ।

कारयामास सम्भारानभिषेकार्थमादरात् ॥ ७ ॥
द्विजानाहुय वेदज्ञान् सर्वशास्त्रविचक्षणान् ।
अभिषेकं चकारासौ विधिवत् स्वात्मजस्य ह ॥ ८ ॥
जलमानीय तीर्थेभ्यः सागरेभ्यश्च पार्थिवः ।
स्वयं चकार विधिवदभिषेकं शुभे दिने ॥ ९ ॥
धनं दत्त्वाथ विप्रेभ्यो राज्यं पुत्रे निवेश्य सः ।
जगाम वनमेवाशु स्वर्गकामः स भूपतिः ॥ १० ॥
एकवीरं नृपं कृत्वा सम्मान्य सचिवानथ ।
भार्यया सह भूपालः प्रविवेश वनं वशी ॥ ११ ॥
मैनाकशिखरे राजा कृत्वा तार्तीयमाश्रमम् ।
नित्यं पत्रफलाहारश्चिन्तयामास पार्वतीम् ॥ १२ ॥
एवं स नृपतिः कृत्वा दिष्टान्ते सह भार्यया ।
मृतोऽसौ वासवं लोकं गतः पुण्येन कर्मणा ॥ १३ ॥
इन्द्रलोकं पिता प्राप्त इति श्रुत्वाथ हैहयः ।

चकार वेदनिर्दिष्टं कर्म चैवौर्ध्वदैहिकम् ॥ १४ ॥
कृत्वोत्तराः क्रियाः सर्वाः पितुः पार्थिवनन्दनः ।

राज्यं चकार मेधावी पित्रा दत्तं सुसम्मतम् ॥ १५ ॥
एकवीरोऽथ धर्मज्ञः प्राप्य राज्यमनुत्तमम् ।
बुभुजे विविधान् भोगान्सचिवैश्च सुमानितः ॥ १६ ॥
एकस्मिन् दिवसे राजा मन्त्रिपुत्रैः समन्वितः ।
जगाम जाह्नवीतीरे हयारूढः प्रतापवान् ॥ १७ ॥
सम्पश्यन् पादपान् रम्यान् कोकिलालापसंयुतान् ।
पुष्पितान् फलसंयुक्तान् षट्पदालिविराजितान् ॥ १८ ॥
मुनीनामाश्रमान्दिव्यान् वेदध्वनिनिनादितान् ।
होमधूमावृताकाशान् मृगशावसमावृतान् ॥ १९ ॥
केदाराञ्छालिसम्पक्वान् गोपिकाभिः सुरक्षितान् ।
प्रफुल्लपङ्कजारामान्निकुञ्जांश्च मनोरमान् ॥ २० ॥
प्रेक्षमाणः प्रियालांस्तु चम्पकान् पनसद्रुमान् ।

बकुलांस्तिलकान्नीपान्मन्दारांश्च प्रफुल्लितान् ॥ २१ ॥
शालांस्तालांस्तमालांश्च जम्बूचूतकदम्बकान् ।
स गच्छञ्जाह्नवीतोये प्रफुल्लं शतपत्रकम् ॥ २२ ॥
पङ्कजं चातिगन्धाढ्यमपश्यदवनीपतिः ।
दक्षिणे जलजस्याथ पार्श्वे कमललोचनाम् ॥ २३ ॥
कनकाभां सुकेशीं च कम्बुग्रीवां कृशोदरीम् ।
बिम्बोष्ठी सुन्दरीं किञ्चित्समुद्यत्सुपयोधराम् ॥ २४ ॥
सुनासां चारुसर्वाङ्गीमपश्यत् कन्यकां नृपः ।
रुदतीं तां सखीं त्यक्त्वा विह्वलां दुःखपीडिताम् ॥ २५ ॥
साश्रुनेत्रां क्रन्दमानां विजने कुररीमिव ।
संवीक्ष्य राजा पप्रच्छ कन्यकां शोककारणम् ॥ २६ ॥
सुनसे ब्रूहि कासि त्वं कस्य पुत्री शुभानने ।
गन्धर्वी देवकन्याथ कथं रोदिषि सुन्दरि ॥ २७ ॥
कथमेकाकिनी बाले त्यक्ता केन पिकस्वरे ।

पतिस्ते क्व गतः कान्ते पिता वा ब्रूहि साम्प्रतम् ॥ २८ ॥
किं ते दुःखमरालभ्रु कथयाद्य ममान्तिके ।
करोमि दुःखनाशं ते सर्वथैव कृशोदरि ॥ २९ ॥
न राज्ये मम तन्वङ्गि पीडां कोऽपि करोत्यलम् ।
न भयं चौरजं कान्ते न राक्षसभयं तथा ॥ ३० ॥
मयि शासति भूपाले नोत्पाता दारुणा भुवि ।
भयं न व्याघ्रसिंहेभ्यो न भयं कस्यचिद्भवेत् ॥ ३१ ॥
वद वामोरु कस्मात्त्वं विलापं जाह्नवीतटे ।
करोषि त्राणहीनात्र किं ते दुःखं वदस्व मे ॥ ३२ ॥
हन्म्यहं दुःखमत्युग्रं प्राणिनां पृथिवीतले ।
दैवं च मानुषं कान्ते व्रतमेतन्ममाद्भुतम् ॥ ३३ ॥

विशाललोचने ब्रूहि करोमि तव चिन्तितम् ।
इत्युक्ते वचने राज्ञा श्रुत्वोवाच मृदुस्वना ॥ ३४ ॥
शृणु राजेन्द्र वक्ष्यामि मम शोकस्य कारणम् ।

विपत्तिरहितः प्राणी कथं रुदति भूपते ॥ ३५ ॥
प्रब्रवीमि महाबाहो यदर्थं रुदती त्वहम् ।
तव राज्यादन्यदेशे राजा परमधार्मिकः ॥ ३६ ॥
रैभ्यो नाम महाराजः सन्तानरहितो भृशम् ।
तस्य भार्या सुविख्याता रुक्मरेखेति नामतः ॥ ३७ ॥
सुरूपा चतुरा साध्वी सर्वलक्षणसंयुता ।
अपुत्रा दुःखिता कान्तमित्युवाच पुनः पुनः ॥ ३८ ॥
किं जीवितेन मे नाथ धिग्वृथा जीवितं मम ।
वन्ध्यायाः सुखहीनाया ह्यपुत्राया धरातले ॥ ३९ ॥
इत्येवं भार्यया भूपः प्रेरितो मखमुत्तमम् ।
चकार ब्राह्मणांस्तज्ज्ञानाहुय विधिवत्तदा ॥ ४० ॥
पुत्रकामो धनं भूरि ददावथ यथोदितम् ।
हुयमाने घृतेऽत्यर्थं पावकादतिसुप्रभात् ॥ ४१ ॥
आविर्बभूव चार्वङ्गी कन्यका शुभलक्षणा ।

बिम्बोष्ठी सुदती सुभ्रूः पूर्णचन्द्रनिभानना ॥ ४२ ॥
कनकाभा सुकेशान्ता रक्तपाणितला मृदुः ।
सुरक्तनयना तन्वी रक्तपादतला भृशम् ॥ ४३ ॥
हुताशनात्समुद्भूता होत्रा सा स्वीकृता तदा ।
होता प्रोवाच राजानं गृहीत्वा तां सुमध्यमाम् ॥ ४४ ॥
राजन् पुत्रीं गृहाणेमां सर्वलक्षणसंयुताम् ।
एकावलीव सम्भूता हुयमानाद्धुताशनात् ॥ ४५ ॥
नाम्ना चैकावली लोके ख्याता पुत्री भविष्यति ।
सुखितो भव भूपाल पुत्र्या पुत्रसमानया ॥ ४६ ॥
सन्तोषं कुरु राजेन्द्र दत्ता देवेन विष्णुना ।
होतुर्वाक्यं नृपः श्रुत्वा दृष्ट्वा तां कन्यकां शुभाम् ॥ ४७ ॥
जग्राह परमप्रीतो होत्रा दत्तां सुसम्मताम् ।
गृहीत्वा नृपतिस्तां तु ददौ पत्न्यै वराननाम् ॥ ४८ ॥
आभाष्य रुक्मरेखायै गृहाण सुभगे सुताम् ।

सा तां कमलपत्राक्षीं प्राप्य कन्यां मनोरमाम् ॥ ४९ ॥
जहर्ष मुदिता राज्ञी पुत्रं प्राप्य यथासुखम् ।
चकार मङ्गलं कर्म जातकर्मादिकं शुभम् ॥ ५० ॥
पुत्रजन्मसमुत्थं यत्तत्सर्वं विधिवत्ततः ।
समाप्य च मखं राजा द्विजेभ्यो दक्षिणां शुभाम् ॥ ५१ ॥
दत्त्वा विसृज्य विप्रेन्द्रान् मुदं प्राप महीपतिः ।

दिने दिनेऽसितापाङ्गी पुत्रवृद्ध्या भृशं बभौ ॥ ५२ ॥
मुदं च परमां प्राप नृपभार्या सुतान्विता ।
उत्सवस्तद्दिने तस्य प्रवृत्तः सुतजन्मजः ॥ ५३ ॥
पुत्री पुत्रसमात्यर्थं बभूव वल्लभा किल ।
राज्ञो मन्त्रिसुता चाहं सुबुद्धे मन्मथाकृते ॥ ५४ ॥
यशोवती च मे नाम समानं वय आवयोः ।
वयस्याहं कृता राज्ञा क्रीडनाय तया सह ॥ ५५ ॥
सदा सहचरी जाता प्रेमयुक्ता दिवानिशम् ।

एकावली गन्धवन्ति यत्र पद्मानि पश्यति ॥ ५६ ॥
तत्र सा रमते बाला नान्यत्र सुखमाप्नुयात् ।
सुदूरे जाह्नवीतीरे भवन्ति कमलान्यपि ॥ ५७ ॥
रममाणा तत्र याता मत्समेता सखीयुता ।
मया निवेदितं राजन् पुत्री ते कमलाकरान् ॥ ५८ ॥
प्रेक्षमाणातिदूरे सा प्रयाति निर्जने वने ।
निषेधिताथ पित्रासौ गृहे कृत्वा जलाशयान् ॥ ५९ ॥
कमलान् वापयित्वाथ पुष्पितान् भ्रमरावृतान् ।
तथापि निर्ययौ बाला कमलासक्तचेतना ॥ ६० ॥
तदा राज्ञा रक्षपालाः प्रेरिताः शस्त्रपाणयः ।
एवं रक्षायुता तन्वी मत्समेता सखीयुता ।
क्रीडार्थं जाह्नवीतोये नित्यमायाति याति च ॥ ६१ ॥

Roman transliteration

vyāsa uvāca
jātakarmādisaṃskārāṃścakāra nṛpatistadā |
dine dine jagāmāśu vṛddhiṃ bālaḥ sulālitaḥ || 1 ||
nṛpaḥ saṃsārajaṃ prāpya sukhaṃ putrasabhud□bhavam |
ṛṇatrayavimokṣaṃ ca mene tena mahātmanā || 2 ||
ṣaṣṭhe'nnaprāśanaṃ tasya kṛtvā māsi yathāvidhi |
tṛtīye'tha tathā varṣe cūḍākaraṇamuttamam || 3 ||
cakāra brāhmaṇān dravyaiḥ sampūjya vividhairdhanaiḥ |
gobhiśca vividhairdānairyācakānitarānapi || 4 ||
varṣe caikādaśe tasya mauñjībandhanakarma vai |
kārayitvā dhanurvedamadhyāpayata pārthivaḥ || 5 ||
adhītavedaṃ putraṃ taṃ rājadharmaviśāradam |
dṛṣṭvā tasyābhiṣekāya matiṃ cakre janādhipaḥ || 6 ||
puṣyārkayogasaṃyukte divase nṛpasattamaḥ |

kārayāmāsa sambhārānabhiṣekārthamādarāt || 7 ||
dvijānāhūya vedajñān sarvaśāstravicakṣaṇān |
abhiṣekaṃ cakārāsau vidhivat svātmajasya ha || 8 ||
jalamānīya tīrthebhyaḥ sāgarebhyaśca pārthivaḥ |
svayaṃ cakāra vithivadabhiṣekaṃ śubhe dine || 9 ||
dhanaṃ dattvātha viprebhyo rājyaṃ putre niveśya saḥ |

jagāma vanamevāśu svargakāmaḥ sa bhūpatiḥ || 10 ||
ekavīraṃ nṛpaṃ kṛtvā sammānya sacivānatha |
bhāryayā saha bhūpālaḥ praviveśa vanaṃ vaśī || 11 ||
mainākaśikhare rājā kṛtvā tārtīyamāśramam |
nityaṃ patraphalāhāraścintayāmāsa pārvatīm || 12 ||
evaṃ sa nṛpatiḥ kṛtvā diṣṭānte saha bhāryayā |
mṛto'sau vāsavaṃ lokaṃ gataḥ puṇyena karmaṇā || 13 ||
indralokaṃ pitā prāpta iti śrutvātha haihayaḥ |

cakāra vedanirdiṣṭaṃ karma caivaurdhvadaihikam || 14 ||
kṛtvottarāḥ kriyāḥ sarvāḥ pituḥ pārthivanandanaḥ |
rājyaṃ cakāra medhāvī pitrā dattaṃ susammatam || 15 ||
ekavīro'tha dharmajñaḥ prāpya rājyamanuttamam |
bubhuje vividhān bhogānsacivaiśca sumānitaḥ || 16 ||
ekasmin divase rājā mantriputraiḥ samanvitaḥ |
jagāma jāhnavītīre hayārūḍhaḥ pratāpavān || 17 ||
sampaśyan pādapān ramyān kokilālāpasaṃyutān |
puṣpitān phalasaṃyuktān ṣaṭpadālivirājitān || 18 ||
munīnāmāśramāndivyān vedadhvanininādītān |
homadhūmāvṛtākāśān mṛgaśāvasamāvṛtān || 19 ||
kedārāñchālisampakvān gopikābhiḥ surakṣitān |
praphullapaṅkajārāmānnikuñjāṃśca manoramān || 20 ||
prekṣamāṇaḥ priyālāṃstu campakān panasadrumān |

bakulāṃstilakānnīpānmandārāṃśca praphullitān || 21 ||
śālāṃstālāṃstamālāṃśca jambūcūtakadambakān |
sa gacchañjāhnavītoye praphullaṃ śatapatrakam || 22 ||
paṅkajaṃ cātigandhāḍhyamapaśyadavanīpatiḥ |
dakṣiṇe jalajasyātha pārśve kamalalocanām || 23 ||
kanakābhāṃ sukeśīṃ ca kambugrīvāṃ kṛśodarīm |
bimboṣṭhī sundarīṃ kiñcitsamudyatsupayodharām || 24 ||
sunāsāṃ cārusarvāṅgīmapaśyat kanyakāṃ nṛpaḥ |
rudatīṃ tāṃ sakhīṃ tyaktvā vihvalāṃ duḥkhapīḍitām || 25 ||
sāśrunetrāṃ krandamānāṃ vijane kurarīmiva |
saṃvīkṣya rājā papraccha kanyakāṃ śokakāraṇam || 26 ||
sunase brūhi kāsi tvaṃ kasya putrī śubhānane |
gandharvī devakanyātha kathaṃ rodiṣi sundari || 27 ||
kathamekākinī bāle tyaktā kena pikasvare |

patiste kva gataḥ kānte pitā vā brūhi sāmpratam || 28 ||
kiṃ te duḥkhamarālabhru kathayādya mamāntike |
karomi duḥkhanāśaṃ te sarvathaiva kṛśodari || 29 ||
na rājye mama tanvaṅ□gi pīḍāṃ ko'pi karotyalam |
na bhayaṃ caurajaṃ kānte na rākṣasabhayaṃ tathā || 30 ||
mayi śāsati bhūpāle notpātā dāruṇā bhuvi |
bhayaṃ na vyāghrasiṃhebhyo na bhayaṃ kasyacid□bhavet || 31 ||
vada vāmoru kasmāttvaṃ vilāpaṃ jāhnavītaṭe |
karoṣi trāṇahīnātra kiṃ te duḥkhaṃ vadasva me || 32 ||
hanmyahaṃ duḥkhamatyugraṃ prāṇināṃ pṛthivītale |
daivaṃ ca mānuṣaṃ kānte vratametanmamād□bhutam || 33 ||
viśālalocane brūhi karomi tava cintitam |
ityukte vacane rājñā śrutvovāca mṛdusvanā || 34 ||

śṛṇu rājendra vakṣyāmi mama śokasya kāraṇam |

vipattirahitaḥ prāṇī kathaṃ rudati bhūpate || 35 ||
prabravīmi mahābāho yadarthaṃ rudatī tvaham |
tava rājyādanyadeśe rājā paramadhārmikaḥ || 36 ||
raibhyo nāma mahārājaḥ santānarahito bhṛśam |
tasya bhāryā suvikhyātā rukmarekheti nāmataḥ || 37 ||
surūpā caturā sādhvī sarvalakṣaṇasaṃyutā |
aputrā duḥkhitā kāntamityuvāca punaḥ punaḥ || 38 ||
kiṃ jīvitena me nātha dhigvṛthā jīvitaṃ mama |
vandhyāyāḥ sukhahīnāyā hyaputrāyā dharātale || 39 ||
ityevaṃ bhāryayā bhūpaḥ prerito makhamuttamam |
cakāra brāhmaṇāṃstajjñānāhūya vidhivattadā || 40 ||
putrakāmo dhanaṃ bhūri dadāvatha yathoditam |
hūyamāne ghṛte'tyarthaṃ pāvakādatisuprabhāt || 41 ||
āvirbabhūva cārvaṅgī kanyakā śubhalakṣaṇā |

bimboṣṭhī sudatī subhrūḥ pūrṇacandranibhānanā || 42 ||
kanakābhā sukeśāntā raktapāṇitalā mṛduḥ |
suraktanayanā tanvī raktapādatalā bhṛśam || 43 ||
hutāśanātsamud□bhūtā hotrā sā svīkṛtā tadā |
hotā provāca rājānaṃ gṛhītvā tāṃ sumadhyamām || 44 ||
rājan putrīṃ gṛhāṇemāṃ sarvalakṣaṇasaṃyutām |
ekāvalīva sambhūtā hūyamānāddhutāśanāt || 45 ||
nāmnā caikāvalī loke khyātā putrī bhaviṣyati |
sukhito bhava bhūpāla putryā putrasamānayā || 46 ||
santoṣaṃ kuru rājendra dattā devena viṣṇunā |
hoturvākyaṃ nṛpaḥ śrutvā dṛṣṭvā tāṃ kanyakāṃ śubhām || 47 ||
jagrāha paramaprīto hotrā dattāṃ susammatām |
gṛhītvā nṛpatistāṃ tu dadau pat□nyai varānanām || 48 ||
ābhāṣya rukmarekhāyai gṛhāṇa subhage sutām |

sā tāṃ kamalapatrākṣīṃ prāpya kanyāṃ manoramām || 49 ||
jaharṣa muditā rājñī putraṃ prāpya yathāsukham |
cakāra maṅgalaṃ karma jātakarmādikaṃ śubham || 50 ||
putrajanmasamutthaṃ yattatsarvaṃ vidhivattataḥ |
samāpya ca makhaṃ rājā dvijebhyo dakṣiṇāṃ śubhām || 51 ||
dattvā visṛjya viprendrān mudaṃ prāpa mahīpatiḥ |
dine dine'sitāpāṅgī putravṛddhyā bhṛśaṃ babhau || 52 ||
mudaṃ ca paramāṃ prāpa nṛpabhāryā sutānvitā |
utsavastaddine tasya pravṛttaḥ sutajanmajaḥ || 53 ||
putrī putrasamātyarthaṃ babhūva vallabhā kila |
rājño mantrisutā cāhaṃ subuddhe manmathākṛte || 54 ||
yaśovatī ca me nāma samānaṃ vaya āvayoḥ |
vayasyāhaṃ kṛtā rājñā krīḍanāya tayā saha || 55 ||
sadā sahacarī jātā premayuktā divāniśam |

ekāvalī gandhavanti yatra padmāni paśyati || 56 ||
tatra sā ramate bālā nānyatra sukhamāpnuyāt |
sudūre jāhnavītīre bhavanti kamalānyapi || 57 ||
ramamāṇā tatra yātā matsametā sakhīyutā |
mayā niveditaṃ rājan putrī te kamalākarān || 58 ||

prekṣamāṇātidūre sā prayāti nirjane vane |
niṣedhitātha pitrāsau gṛhe kṛtvā jalāśayān || 59 ||
kamalān vāpayitvātha puṣpitān bhramarāvṛtān |
tathāpi niryayau bālā kamalāsaktacetanā || 60 ||
tadā rājñā rakṣapālāḥ preritāḥ śastrapāṇayaḥ |
evaṃ rakṣāyutā tanvī matsametā sakhīyutā |
krīḍārthaṃ jāhnavītoye nityamāyāti yāti ca || 61 ||

English translation

1-10. Vyasa said O King! In the meanwhile the King Turvasu performed the Jatakarma (a religious ceremony performed at the birth of a child) and other ceremonies of the child. The boy was nurtured duly and began to grow older day by day. The King began to enjoy his worldly life on getting this son and thought within himself that the boy had freed him from the three debts due to the Fathers, the Risis and the Devas. Next, in the sixth month, the King performed the Annaprasana ceremony (putting the boiled rice in the mouth of the child) and in the third year performed regularly his Chuda Karana (the ceremony of the first tonsure) ceremony. He distributed on those occasions various articles, wealth and cows to the Brahmanas and other articles to various other mendicants and made them glad. In the eleventh year, he performed the boy's holy thread (Upanayana) ceremony and tying the girdle made of a triple string of Munja grass and put the boy to learn archery. Next when the boy passed off proficiently in the study of the Vedas and in learning the kingly duties, the King desired to install him on the throne. The King Turvasu then collected with great care all the necessary articles for installation in an auspicious day, the combination of Pusya asterism and Arka Yoga. He called then the Brahmins, well versed in the Vedas and in the S'astras, and became ready, in accordance with due rites, to perform the installation ceremony of the prince. Waters were brought from various sacred places of pilgrimage and from the several oceans and on an auspicious day the King performed himself the installation of his son. When the ceremony was over the King gave away hoards of wealth to the Brahmins and giving the charge of his kingdom to his son, he went to the forest with a desire to ascend to the Heavens.

11-22. Thus placing Ekavira on the throne, the King Turvasu shewed respects to his ministers, and, controlling his senses went to the forest accompanied by his wife. On the top of the Mainaka mountain he took up the vow of Vanaprastha and sustaining his life on leaves and fruits began to meditate Parvati. Thus when his Prarabdha Karma ended, he left his mortal coil with his wife and went by virtue of his good deeds to the Indraloka. Hearing that the King had ascended to Heavens, his son Ekavira Haihaya performed his funeral ceremonies according to the rules laid down by the Vedas. The King's son, the intelligent Haihaya, performed, one after another, all the ceremonies due and began to govern the kingdom which was free from enemies. The virtuous King Ekavira remained duly obedient to his ministers after he got possession of his kingdom and began to enjoy all the best things. The powerful King one day went on horseback to the banks of the Ganges with the minister's son. Roaming about, he found there the boughs of trees had assumed a very graceful appearance, with loads of fruits, echoed with the sweet voice of the cuckoos and with the humming of the bees. Close by were the hermitages of the Munis, where the bucks were skipping about and at other places the Vedas were being chanted. The smoke was seen rising from the altars, where oblations were being offered and appeared to form like a black canopy in the Heavens. Full ripe grains were enhancing the beauty of the fields and the cowherdesses were merrily watching the fields. Places of recreations adorned with full blown lotuses and beautiful groves were attracting the attention of the visitors. The various trees, Piyala, Champaka, Panasa, Bakula, Tilaka, Kadamba and Mandara, and

others were adorned with fruits, stealing away the minds of the people. At other places, other trees Sal, Tamala, Jack, Mango, Kali Kadamba, etc., stood gracefully. Next when the King went to the Ganges water, he saw the gay beautiful full blown lotuses were spreading their fragrant scents all around.

23-31. On the right side of these lotuses, he saw a lotus-eyed girl. She was shining like the gold, her beautiful hairs were long and curling; her throat was like a Kambu, belly thin, lips like the Bimba fruits, several other limbs well built and graceful, breasts risen a little, nose beautiful and all her body was exquisitely lovely; that lady just blooming into youth was suffering bereavements from her comrades and was very distressed and seemed bewildered. She was crying like an ewe in a dense lonely forest. Seeing her, the King asked her what was the reason of her sorrows? O Cuckoo-voiced One! You are as yet a girl; who has left you alone in this state? O Sweet One! Tell me where is your husband now or where is your father? O One looking askance! What is your trouble; explain it to me. O thin-bellied One! I will, no doubt, remove all your sorrows and troubles. O fair- limbed One! In my dominion nobody ever gives trouble to any other body. O lovely One! There is no fear in my kingdom from thieves or Raksasas; or any fear from any serious dangerous calamities on this earth, fear from lions, tigers or any other dangers while my sway is predominant.

32-41. O One of beautiful thighs! Why are you crying on this lonely bank of the Ganges? Tell me what is your pain? O Pure One! I can remove the pains and miseries, even of a serious nature, of men, whether they come from the Deva or human sources; and this is my principal vow. O Large-eyed One! Speak what is your inmost desire;

I will carry it out instantaneously. When the king thus spoke, that beautiful woman spoke in gentle words:-- O King! Hear the cause of my sorrows. O King! Why will the people cry, to no purpose, unless calamities come before them? O Mighty-armed One! I now tell you why I am weeping. O King! There was a very religious King named Rabhya in another province that is not yours. At first he had no issue. He had a very beautiful wife named Rukmarekha. She was clever, chaste and endowed with all auspicious qualities. But issueless as she was, she remained very sorry and, in a remorseful tone, she spoke to her husband Raibbya O Lord! I am barren; I

have no sons; I am therefore a very unhappy creature. My life is in vain; what use is there in my living? When the queen thus spoke very distressedly, the king called the Brahmanas, versed in the Vedas, and began to perform an excellent sacrificial ceremony, in due accordance with the Vedic rules. With a desire to get a son, he made many presents in profuse quantities. When copious quantities of ghee were offered as oblations, there arose, from the fire, a girl beautiful in all respects and endowed with all auspicious signs.

42-53. Her teeth were very nice, eyebrows very lovely, face enchanting like a Full Moon, the lustre of the body lovely and of a golden colour; her hairs were fine and curling; her lips like the Bimba flowers; her hands and face were of a red colour; her eyes were red like lotus and her limbs were soft and gentle. When the girl arose from the fire, the priest (Hota) took that lean and thin lady of a nice waist by her arms and presented her to the King and said O King! Accept this daughter, endowed with all auspicious signs. When Homa was being performed, the daughter came up like the garland Ekavali; therefore this girl became famous in this world by the name EkavalT. O Ruler of the earth! Take this girl, resembling a son and be happy.

O King! Visnu, the Deva of the Devas, has given you this Jewel, this daughter; so be contented. Hearing thus the words of the priest, the King saw this good-looking girl and with gladdened heart took the beautiful daughter from his hands. Thus with that lovely daughter he went to his wife

Rukmarekha and said O Beautiful One! Take this daughter. The queen Rukmarekha felt the pleasure of having a son when she got in her arms that lotus eyed beautiful daughter. The King next performed the natal and other ceremonies of the daughter and did all other acts as if she had been a son to him duly in accordance with the rules. The King performed his own sacrificial ceremonies and gave away lots of Daksinas to the Brahmins and

dismissed them and became very glad. That beautiful girl was nursed and cared after like a son and she grew older day by day. The Queen Rukmarekha was very gladdened to get her. On that very day the birthday festival was performed as on the occasion of the birth of a son. And that daughter grew older, very affectionate and dear to all.

54-61. O Lovely One! You are a king and intelligent too; I will describe to you all the details; Hear. I am the daughter of the minister to that King. My name is Yas'ovati. That daughter and I look alike and of the same age. Therefore the king has made me her comrade.

I spend my time day and night always with her as her constant dear companion. Ekavali likes very much to remain and sport wherever she finds sweet-scented lotuses; at other places she does not find happiness. At the distant banks of the Ganges many lotuses grow; therefore Ekavali goes there with great pleasure to that place with me and her other fellow mates. One day I told the King that Ekavali used to go daily to a distant solitary forest to see the lotus-lake. Then the King addressed her not to go and he got a lake built within the compounds of his palace and planted many lotus seeds therein. Gradually the lotuses began to blossom and the bees came there to drink honey. Still she used to go outside in search of lotuses. Then the King sent armed guards to accompany her. Thus that thin-bodied daughter of the King used to go daily to the banks of the Ganges for play, guarded by armed soldiers, accompanied by myself and other companions. Again when the sporting was over, she used to return to the palace.

Here ends the Twenty-First Chapter on the Sixth Book on the installation of Ekavira and the birth of Ekavali in the Mahapuranam S'ri Mad Devi Bhagavatam by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 22

On The Narration To Haihaya The

Chapter 144 of 318 · 66 detected Sanskrit verse markers

Sanskrit

यशोवत्युवाच
प्रातरुत्थाय तन्वङ्गी चलिता च सखीयुता ।
चामरैर्वीज्यमाना सा रक्षिता बहुरक्षिभिः ॥ १ ॥
सायुधैश्चातिसन्नद्धैः सहिता वरवर्णिनी ।
क्रीडार्थमत्र राजेन्द्र सम्प्राप्ता नलिनीं शुभाम् ॥ २ ॥
अहमप्यनया सार्धं गङ्गातीरे समागता ।
अप्सरोभिः समेता च कमलैः क्रीडमानया ॥ ३ ॥
एकावली तथा चाहं जाते क्रीडापरे यदा ।
सहसैव तदायातो दानवो बलसंयुतः ॥ ४ ॥
कालकेतुरिति ख्यातो राक्षसैर्बहुभिर्युतः ।
परिघासिगदाचापबाणतोमरपाणिभिः ॥ ५ ॥
दृष्टा चैकावली तेन रूपयौवनशालिनी ।
द्वितीया कामपत्नीव क्रीडमाना सुपङ्कजैः ॥ ६ ॥
मयोक्तैकावली राजन् कोऽयं दैत्यः समागतः ।

गच्छावो रक्षपालानां मध्ये पङ्कजलोचने ॥ ७ ॥
विमृश्यैव सखी चाहं त्वरयैव गते भयात् ।
मध्ये वै सैनिकानां तु सायुधानां नृपात्मज ॥ ८ ॥
कालकेतुस्तु तां दृष्ट्वा मोहिनीं मदनातुरः ।
गदां गुर्वीं गृहीत्वा तु धावमानः समागतः ॥ ९ ॥
रक्षकान्दूरतः कृत्वा जग्राहाम्बुजलोचनाम् ।
त्रस्तां वेपथुसंयुक्तां क्रन्दमानां कृशोदरीम् ॥ १० ॥
त्यजैनां मां गृहाणेति मया चोक्तोऽपि दानवः ।
न मां जग्राह कामार्तस्तां गृहीत्वा विनिःसृतः ॥ ११ ॥
तिष्ठ तिष्ठेति भाषन्तो रक्षकास्तं महाबलम् ।
प्रतिषिध्य तु संग्रामं चक्रुर्विस्मयकारकम् ॥ १२ ॥
तस्यापि राक्षसाः क्रूराः सर्वतः शस्त्रपाणयः ।
युयुधू रक्षकैः सार्धं स्वामिकार्ये कृतोद्यमाः ॥ १३ ॥
संग्रामस्तु तदा जातः कालकेतोस्तथा रणे ।

निहत्य रक्षकान्सर्वान्गृहीत्वैनां महाबलः ॥ १४ ॥
युक्तो राक्षससैन्येन निर्जगाम पुरं प्रति ।

वीक्ष्य तां रुदतीं बालां गृहीता दानवेन तु ॥ १५ ॥
पृष्ठतोऽहं गता तत्र यत्र नीता सखी मम ।
विक्रोशन्ती यथा सा मां पश्येदिति पदानुगा ॥ १६ ॥
सापि मामागतां वीक्ष्य किञ्चित्स्वस्थाभवत्तदा ।
गताहं तत्समीपे तु तामाभाष्य पुनः पुनः ॥ १७ ॥
सा मां प्राप्यातिदुःखार्ता स्तम्भस्वेदसमाकुला ।
कण्ठे गृहीत्वा मां भूप रुरोद भृशदुःखिता ॥ १८ ॥
स मामाह कालकेतुः प्रीतिपूर्वमिदं वचः ।
समाश्वासय भीतां त्वं सखीं चञ्चललोचनाम् ॥ १९ ॥
प्राप्तं ममाद्य नगरं देवलोकसमं प्रिये ।
दासोऽस्मि तव रत्या हि कस्मात्क्रन्दसि कातरा ॥ २० ॥
कथयैनां सखीं तेऽद्य स्वस्था भव सुलोचने ।

इत्युक्त्वा मां सखीपार्श्वे समारोप्य रथोत्तमे ॥ २१ ॥
जगाम तरसा दुष्टः पुरे स्वस्य मनोहरे ।
सैन्येन महता युक्तः प्रफुल्लवदनाम्बुजः ॥ २२ ॥
एकावली तथा मां च संस्थाप्य धवले गृहे ।
राक्षसान् गृहरक्षार्थं कल्पयामास कोटिशः ॥ २३ ॥
द्वितीये दिवसे सोऽथ मामुवाच रहो नृप ।
प्रबोधय सखीं बालां शोचन्तीं विरहातुराम् ॥ २४ ॥
पत्नी मे भव सुश्रोणि सुखं भुङ्क्ष्व यथेप्सितम् ।
राज्यं त्वदीयं चन्द्रास्ये सेवकोऽहं सदा तव ॥ २५ ॥
पुनरुक्तं मया वाक्यं श्रुत्वा तद्भाषितं खरम् ।
नाहं क्षमाप्रियं वक्तुं त्वमेनां कथय प्रभो ॥ २६ ॥
इत्युक्ते वचने दुष्टो मदनक्षतमानसः ।
उवाच विनयादेनां सखीं क्षामोदरीं प्रियाम् ॥ २७ ॥
कृशोदरि त्वया मन्त्रो निक्षिप्तोऽस्ति ममोपरि ।

तेन मे हृदयं कान्ते हृतं ते वशतां गतम् ॥ २८ ॥
तेनाहं तव दासोऽद्य कृतोऽस्मीति विनिश्चयः ।
भज मां कामबाणेन पीडितं विवशं भृशम् ॥ २९ ॥
यौवनं याति रम्भोरु चञ्चलं दुर्लभं तदा ।
सफलं कुरु कल्याणि पतिं मां परिरभ्य च ॥ ३० ॥
एकावल्युवाच
पित्राहं कल्पिता पूर्वं दातुं राजसुताय वै ।
हैहयस्तु महाभाग स मया मनसा वृतः ॥ ३१ ॥
कथमन्यं भजे कान्तं त्यक्त्वा धर्मं सनातनम् ।
कन्याधर्मं विहायाद्य वेत्सि शास्त्रविनिश्चयम् ॥ ३२ ॥
यस्मै दद्यात्पिता कामं कन्या तं पतिमाप्नुयात् ।

परतन्त्रा सदा कन्या न स्वातन्त्र्यं कदाचन ॥ ३३ ॥
इत्युक्तोऽपि तया पापी विरराम न मोहितः ।
न मुमोच विशालाक्षीं मां च पार्श्वस्थितां तथा ॥ ३४ ॥

पातालविवरे तस्य पुरं परमसङ्कटे ।
राक्षसै रक्षितं दुर्गं मण्डितं परिखावृतम् ॥ ३५ ॥
तत्र तिष्ठति दुःखार्ता सखी मे प्राणवल्लभा ।
तेनाहं विरहेणात्र रारटीमि सुदुःखिता ॥ ३६ ॥
एकवीर उवाच
कथं त्वमत्र सम्प्राप्ता पुरात्तस्य दुरात्मनः ।
विस्मयो मे महानत्र तत्त्वं ब्रूहि वरानने ॥ ३७ ॥
त्वया च कथितं वाक्यं सन्दिग्धं भाति भामिनि ।
हैहयार्थे कल्पिता सा पित्रेति मम साम्प्रतम् ॥ ३८ ॥
हैहयो नाम राजाहं नान्योऽस्ति पृथिवीपतिः ।
मदर्थे कथिता सा किं सखी तव सुलोचना ॥ ३९ ॥
एतन्मे संशयं सुभ्रु छेत्तुमर्हसि भामिनि ।
अहं तामानयिष्यामि तं हत्वा राक्षसाधमम् ॥ ४० ॥
स्थानं दर्शय मे तस्य यदि जानासि सुव्रते ।

राज्ञे निवेदितं किं वा तत्पित्रे चातिदुःखिता ॥ ४१ ॥
यस्यैषा वल्लभा पुत्री न किं जानाति तां हृताम् ।
नोद्यमः किं कृतस्तेन ततो मोचनहेतवे ॥ ४२ ॥
बन्दीकृतां सुतां ज्ञात्वा कथं तिष्ठति सुस्थिरः ।
असमर्थो नृपः किं वा कारणं ब्रूहि सत्वरम् ॥ ४३ ॥
त्वया मेऽपहृतं चेतो गुणानुक्त्वा ह्यमानुषान् ।
सख्याः पङ्कजपत्राक्षि कृतः कामवशो भृशम् ॥ ४४ ॥
कदा पश्यामि तां कान्तां मोचयित्वातिसङ्कटात् ।
इति मे हृदयं चाद्य करोत्यतिमनोरथम् ॥ ४५ ॥
ब्रूहि मे गमनोपायं पुरे तस्यातिदुर्गमे ।
कथं त्वमागता तस्मात्सङ्कटादत्र तद्वद ॥ ४६ ॥
यशोवत्युवाच
बालभावान्मया मन्त्रो भगवत्या विशांपते ।
प्राप्तोऽस्ति ब्राह्मणात्सिद्धात्सबीजध्यानपूर्वकः ॥ ४७ ॥

तत्रावस्थितया राजन् मया चित्ते विचारितम् ।
आराधयामि सततं चण्डिकां चण्डविक्रमाम् ॥ ४८ ॥
सा देवी सेविता कामं बन्धमोक्षं करिष्यति ।
भक्तानुकम्पिनी शक्तिः समर्था सर्वसाधने ॥ ४९ ॥
या विश्वं सृजते शक्त्या पालयत्येव सा पुनः ।
कल्पान्ते संहरत्येव निराकारा निराश्रया ॥ ५० ॥

इति सञ्चिन्त्य मनसा देवीं विश्वेश्वरीं शिवाम् ।
ध्यात्वा रक्ताम्बरां सौम्यां सुरक्तनयनां हृदि ॥ ५१ ॥
संस्मृत्य मनसा रूपं मन्त्रजाप्यपराभवम् ।
उपासिता मया देवी मासमेकं समाधिना ॥ ५२ ॥
स्वप्ने मम समायाता भक्तिभावेन तोषिता ।
मामाहामृतया वाचा किं सुप्तासीति चण्डिका ॥ ५३ ॥
उत्तिष्ठ याहि तरसा गङ्गातीरं मनोहरम् ।
आगमिष्यति तत्रासौ हैहयो नृपपुङ्गवः ॥ ५४ ॥

एकवीरो महाबाहुः सर्वशत्रुविमर्दनः ।
दत्तात्रेयेण मन्मन्त्रो महाविद्याभिधः परः ॥ ५५ ॥
दत्तोऽस्मै सोऽपि सततं मामुपास्तेऽतिभक्तितः ।
मय्यासक्तमतिर्नित्यं मम पूजापरायणः ॥ ५६ ॥
मामेव सर्वभूतेषु ध्यायन्नास्ते च मत्परः ।
स ते दुःखविनाशं वै करिष्यति महामतिः ॥ ५७ ॥
मासुतो विहरंस्तत्र तव त्राता भविष्यति ।
हत्वा तं राक्षसं घोरं मोचयिष्यति मानिनीम् ॥ ५८ ॥
एकावलीमेकवीरः सर्वशास्त्रविशारदः ।
पश्चात्सैव पतिः कार्यस्त्वया राजसुतः शुभः ॥ ५९ ॥
इत्युक्त्वान्तर्दधे देवी प्रबुद्धाहं तदैव हि ।
कथितं स्वप्नवृत्तान्तं देव्याश्चाराधनं तथा ॥ ६० ॥
प्रसन्नवदना जाता श्रुत्वा सा कमलेक्षणा ।
विशेषेण च सन्तुष्टा मामुवाच शुचिस्मिता ॥ ६१ ॥

गच्छ तत्र त्वरायुक्ता कुरु कार्यं मम प्रिये ।
सत्यवाक्या भगवती सावां मोक्षं विधास्यति ॥ ६२ ॥
इत्याज्ञप्ता तया चाहं सख्या वै प्रेमयुक्तया ।
मत्वोपसरणं युक्तं तस्मात्स्थानात्तदा नृप ॥ ६३ ॥
चालिताहं ततः शीघ्रं महादेवीप्रसादतः ।
मार्गज्ञानं शीघ्रगतिर्मया प्राप्ता नृपात्मज ॥ ६४ ॥
इत्येतत्कथितं सर्वं कारणं मम दुःखजम् ।
कस्त्वं कस्य सुतश्चेति वद वीर यथा तथा ॥ ६५ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां षष्ठस्कन्धे
हैहयैकवीराय यशोवत्यैकावलीमोचनाय देवीस्वप्नवर्णनं नाम द्वाविंशोऽध्यायः ॥ २२ ॥

Roman transliteration

yaśovatyuvāca
prātarutthāya tanvaṅgī calitā ca sakhīyutā |
cāmarairvījyamānā sā rakṣitā bahurakṣibhiḥ || 1 ||
sāyudhaiścātisannaddhaiḥ sahitā varavarṇinī |

krīḍārthamatra rājendra samprāptā nalinīṃ śubhām || 2 ||
ahamapyanayā sārdhaṃ gaṅgātīre samāgatā |
apsarobhiḥ sametā ca kamalaiḥ krīḍamānayā || 3 ||
ekāvalī tathā cāhaṃ jāte krīḍāpare yadā |
sahasaiva tadāyāto dānavo balasaṃyutaḥ || 4 ||
kālaketuriti khyāto rākṣasairbahubhiryutaḥ |
parighāsigadācāpabāṇatomarapāṇibhiḥ || 5 ||
dṛṣṭā caikāvalī tena rūpayauvanaśālinī |
dvitīyā kāmapat□nīva krīḍamānā supaṅkajaiḥ || 6 ||
mayoktaikāvalī rājan ko'yaṃ daityaḥ samāgataḥ |

gacchāvo rakṣapālānāṃ madhye paṅkajalocane || 7 ||
vimṛśyaiva sakhī cāhaṃ tvarayaiva gate bhayāt |
madhye vai sainikānāṃ tu sāyudhānāṃ nṛpātmaja || 8 ||
kālaketustu tāṃ dṛṣṭvā mohinīṃ madanāturaḥ |
gadāṃ gurvī gṛhītvā tu dhāvamānaḥ samāgataḥ || 9 ||
rakṣakāndūrataḥ kṛtvā jagrāhāmbujalocanām |
trastāṃ vepathusaṃyuktāṃ krandamānāṃ kṛśodarīm || 10 ||
tyajaināṃ māṃ gṛhāṇeti mayā cokto'pi dānavaḥ |
na māṃ jagrāha kāmārtastāṃ gṛhītvā viniḥsṛtaḥ || 11 ||
tiṣṭha tiṣṭheti bhāṣanto rakṣakāstaṃ mahābalam |
pratiṣidhya tu saṃgrāmaṃ cakrurvismayakārakam || 12 ||
tasyāpi rākṣasāḥ krūrāḥ sarvataḥ śastrapāṇayaḥ |
yuyudhū rakṣakaiḥ sārdhaṃ svāmikārye kṛtodyamāḥ || 13 ||
saṃgrāmastu tadā jātaḥ kālaketostathā raṇe |

nihatya rakṣakānsarvāngṛhītvaināṃ mahābalaḥ || 14 ||
yukto rākṣasasainyena nirjagāma puraṃ prati |
vīkṣya tāṃ rudatīṃ bālāṃ gṛhītā dānavena tu || 15 ||
pṛṣṭhato'haṃ gatā tatra yatra nītā sakhī mama |
vikrośantī yathā sā māṃ paśyediti padānugā || 16 ||
sāpi māmāgatāṃ vīkṣya kiñcitsvasthābhavattadā |
gatāhaṃ tatsamīpe tu tāmābhāṣya punaḥ punaḥ || 17 ||
sā māṃ prāpyātiduḥkhārtā stambhasvedasamākulā |
kaṇṭhe gṛhītvā māṃ bhūpa ruroda bhṛśaduḥkhitā || 18 ||
sa māmāha kālaketuḥ prītipūrvamidaṃ vacaḥ |
samāśvāsaya bhītāṃ tvaṃ sakhīṃ cañcalalocanām || 19 ||
prāptaṃ mamādya nagaraṃ devalokasamaṃ priye |
dāso'smi tava ratyā hi kasmātkrandasi kātarā || 20 ||
kathayaināṃ sakhīṃ te'dya svasthā bhava sulocane |

ityuktvā māṃ sakhīpārśve samāropya rathottame || 21 ||
jagāma tarasā duṣṭaḥ pure svasya manohare |
sainyena mahatā yuktaḥ praphullavadanāmbujaḥ || 22 ||
ekāvalī tathā māṃ ca saṃsthāpya dhavale gṛhe |
rākṣasān gṛharakṣārthaṃ kalpayāmāsa koṭiśaḥ || 23 ||
dvitīye divase so'tha māmuvāca raho nṛpa |
prabodhaya sakhīṃ bālāṃ śocantīṃ virahāturām || 24 ||
pat□nī me bhava suśroṇi sukhaṃ bhuṅkṣava yathepsitam |
rājyaṃ tvadīyaṃ candrāsye sevako'haṃ sadā tava || 25 ||
punaruktaṃ mayā vākyaṃ śrutvā tad□bhāṣitaṃ kharam |
nāhaṃ kṣamāpriyaṃ vaktuṃ tvamenāṃ kathaya prabho || 26 ||

ityukte vacane duṣṭo madanakṣatamānasaḥ |
uvāca vinayādenāṃ sakhīṃ kṣāmodarīṃ priyām || 27 ||
kṛśodari tvayā mantro nikṣipto'sti mamopari |

tena me hṛdayaṃ kānte hṛtaṃ te vaśatāṃ gatam || 28 ||
tenāhaṃ tava dāso'dya kṛto'smīti viniścayaḥ |
bhaja māṃ kāmabāṇena pīḍitaṃ vivaśaṃ bhṛśam || 29 ||
yauvanaṃ yāti rambhoru cañcalaṃ durlabhaṃ tadā |
saphalaṃ kuru kalyāṇi patiṃ māṃ parirabhya ca || 30 ||
ekāvalyuvāca
pitrāhaṃ kalpitā pūrvaṃ dātuṃ rājasutāya vai |
haihayastu mahābhāga sa mayā manasā vṛtaḥ || 31 ||
kathamanyaṃ bhaje kāntaṃ tyaktvā dharmaṃ sanātanam |
kanyādharmaṃ vihāyādya vetsi śāstraviniścayam || 32 ||
yasmai dadyātpitā kāmaṃ kanyā taṃ patimāpnuyāt |
paratantrā sadā kanyā na svātantryaṃ kadācana || 33 ||
ityukto'pi tayā pāpī virarāma na mohitaḥ |
na mumoca viśālākṣīṃ māṃ ca pārśvasthitāṃ tathā || 34 ||

pātālavivare tasya puraṃ paramasaṅkaṭe |
rākṣasai rakṣitaṃ durgaṃ maṇḍitaṃ parikhāvṛtam || 35 ||
tatra tiṣṭhati duḥkhārtā sakhī me prāṇavallabhā |
tenāhaṃ viraheṇātra rāraṭīmi suduḥkhitā || 36 ||
ekavīra uvāca
kathaṃ tvamatra samprāptā purāttasya durātmanaḥ |
vismayo me mahānatra tattvaṃ brūhi varānane || 37 ||
tvayā ca kathitaṃ vākyaṃ sandigdhaṃ bhāti bhāmini |
haihayārthe kalpitā sā pitreti mama sāmpratam || 38 ||
haihayo nāma rājāhaṃ nānyo'sti pṛthivīpatiḥ |
madarthe kathitā sā kiṃ sakhī tava sulocanā || 39 ||
etanme saṃśayaṃ subhru chettumarhasi bhāmini |
ahaṃ tāmānayiṣyāmi taṃ hatvā rākṣasādhamam || 40 ||
sthānaṃ darśaya me tasya yadi jānāsi suvrate |

rājñe niveditaṃ kiṃ vā tatpitre cātiduḥkhitā || 41 ||
yasyaiṣā vallabhā putrī na kiṃ jānāti tāṃ hṛtām |
nodyamaḥ kiṃ kṛtastena tato mocanahetave || 42 ||
bandīkṛtāṃ sutāṃ jñātvā kathaṃ tiṣṭhati susthiraḥ |
asamartho nṛpaḥ kiṃ vā kāraṇaṃ brūhi satvaram || 43 ||
tvayā me'pahṛtaṃ ceto guṇānuktvā hyamānuṣān |
sakhyāḥ paṅkajapatrākṣi kṛtaḥ kāmavaśo bhṛśam || 44 ||
kadā paśyāmi tāṃ kāntāṃ mocayitvātisaṅkaṭāt |
iti me hṛdayaṃ cādya karotyatimanoratham || 45 ||
brūhi me gamanopāyaṃ pure tasyātidurgame |
kathaṃ tvamāgatā tasmātsaṅkaṭādatra tadvada || 46 ||
yaśovatyuvāca
bālabhāvānmayā mantro bhagavatyā viśāṃpate |
prāpto'sti brāhmaṇātsiddhātsabījadhyānapūrvakaḥ || 47 ||

tatrāvasthitayā rājan mayā citte vicāritam |
ārādhayāmi satataṃ caṇḍikāṃ caṇḍavikramām || 48 ||
sā devī sevitā kāmaṃ bandhamokṣaṃ kariṣyati |

bhaktānukampinī śaktiḥ samarthā sarvasādhane || 49 ||
yā viśvaṃ sṛjate śaktyā pālayatyeva sā punaḥ |
kalpānte saṃharatyeva nirākārā nirāśrayā || 50 ||
iti sañcintya manasā devīṃ viśveśvarīṃ śivām |
dhyātvā raktāmbarāṃ saumyāṃ suraktanayanāṃ hṛdi || 51 ||
saṃsmṛtya manasā rūpaṃ mantrajāpyaparābhavam |
upāsitā mayā devī māsamekaṃ samādhinā || 52 ||
svapne mama samāyātā bhaktibhāvena toṣitā |
māmāhāmṛtayā vācā kiṃ suptāsīti caṇḍikā || 53 ||
uttiṣṭha yāhi tarasā gaṅgātīraṃ manoharam |
āgamiṣyati tatrāsau haihayo nṛpapuṅgavaḥ || 54 ||

ekavīro mahābāhuḥ sarvaśatruvimardanaḥ |
dattātreyeṇa manmantro mahāvidyābhidhaḥ paraḥ || 55 ||
datto'smai so'pi satataṃ māmupāste'tibhaktitaḥ |
mayyāsaktamatirnityaṃ mama pūjāparāyaṇaḥ || 56 ||
māmeva sarvabhūteṣu dhyāyannāste ca matparaḥ |
sa te duḥkhavināśaṃ vai kariṣyati mahāmatiḥ || 57 ||
māsuto viharaṃstatra tava trātā bhaviṣyati |
hatvā taṃ rākṣasaṃ ghoraṃ mocayiṣyati māninīm || 58 ||
ekāvalīmekavīraḥ sarvaśāstraviśāradaḥ |
paścātsaiva patiḥ kāryastvayā rājasutaḥ śubhaḥ || 59 ||
ityuktvāntardadhe devī prabuddhāhaṃ tadaiva hi |
kathitaṃ svapnavṛttāntaṃ devyāścārādhanaṃ tathā || 60 ||
prasannavadanā jātā śrutvā sā kamalekṣaṇā |
viśeṣeṇa ca santuṣṭā māmuvāca śucismitā || 61 ||

gaccha tatra tvarāyuktā kuru kāryaṃ mama priye |
satyavākyā bhagavatī sāvāṃ mokṣaṃ vidhāsyati || 62 ||
ityājñaptā tayā cāhaṃ sakhyā vai premayuktayā |
matvopasaraṇaṃ yuktaṃ tasmātsthānāttadā nṛpa || 63 ||
cālitāhaṃ tataḥ śīghraṃ mahādevīprasādataḥ |
mārgajñānaṃ śīghragatirmayā prāptā nṛpātmaja || 64 ||
ityetatkathitaṃ sarvaṃ kāraṇaṃ mama duḥkhajam |
kastvaṃ kasya sutaśceti vada vīra yathā tathā || 65 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ ṣaṣṭhaskandhe haihayaikavīrāya yaśovatyaikāvalīmocanāya devīsvapnavarṇanaṃ nāma dvāviṃśo'dhyāyaḥ || 22 ||

English translation

1-10. Yas’ovati spoke O King! One day Ekavali got up early in the morning and went to the banks of the Ganges, accompanied by her companions; they began to fan her with a chowrie. The armed guards accompanied her. Slowly she went where there were the lotuses in order to sport with them. I, too, went with her playing with the lotuses to the banks of the Ganges and both of us began to play with lotuses with the Apsaras. When both of us were deeply engaged in the play, then one powerful Danava, named Kalaketu, came up there suddenly with many Raksasas armed with parighas, swords, clubs, bows, arrows and tomaras and many other weapons. Ekavali was playing with the best lotuses when Kalaketu saw her in that state, blooming with beauty and youth as if like Rati, the Goddess of Love. O King! I then spoke to Ekavali “Look! Who is this Daitya that has come here unexpectedly; O Lotus-eyed One! Let us go into the central part of our armed guards.” O King! My companion and

myself consulting thus, went out of fear immediately into the centre of the armed guards. Kalaketu was seized with the arrows of Cupid, and no sooner he looked at that beautiful young lady than he, with a very big club in his hand, hurriedly came to us, drove away the guards, and took away my lotus eyed companion, of thin waist. Then the young lady, helpless, began to tremble and cried aloud.

11-22. Seeing this, I spoke to the Danava Leave her and take me. The passionate Danava did not take me but he went away, taking my companion. The guards exclaimed “Wait, wait; don’t fly away with the girl; we are giving you a good lesson.” Thus saying, they made the powerful Danavas stop and both the parties engaged in a very terrible conflict, astounding to all. The followers of the Danavas, more cruel and all fully armed began at once to fight with great

enthusiasm for their Master’s cause. Kalaketu himself began to fight afterwards terribly and killed the guards. He, then, with his followers, carried away my companion towards his own city. I, too, followed my companion, when I saw her thus carried away by the Danava and crying out of fear. I also walked crying aloud by those tracks as would enable my Sakhi to see me. She, too, seeing me, became somewhat consoled. Crying out repeatedly I approached her. She was already very distressed and when she saw me, she clasped me closely around my neck, perspiring and stunned and, becoming more distressed, cried aloud. Kalaketu then showed his liking for me and told that my quick-eyed companion was very afraid and that I might comfort her. He told me thus “O Dear! My city is like the Deva’s abodes; you will soon be able to go there. From today I become your slave, bound by love. Do not cry thus distressedly; be comforted.” In these words he told me to comfort my dear companion. Thus speaking, that villain made both of us mount on the beautiful chariot and making us sit by his sides went gladly and quickly to his own beautiful palace, followed by his army.

23-30. That Demon placed both of us in a beautiful house white washed and mirror-like and kept hundreds and thousands of Raksasas to watch and protect us. On the second day he called me in private “Your companion is very much distressed on the bereavement from her father and mother and is lamenting; make her understand and console her.” He told me to speak the following words to my companion “O One of beautiful hips! Be my wife and enjoy as you like. O One with a face beautiful like the Moon! This kingdom is yours; ever I am your obedient slave.” Hearing his unbearable harsh words I said “O Lord! I will not be able to speak her these words, disagreeable to her. You better speak this yourself.” When I spoke thus, that wicked Danava struck by the arrows of Cupid began to speak gently to my dear companion of thin belly, thus “O Dear One! Today you have successfully cast on me the Vasikarana Mantra (one of the Tantrik processes by which a lover is

made to come under subjection); O Beloved! Therefore it is that my heart is stolen and so much brought under your subjection; this has converted me into a veritable slave of yours; then know this as certain that I am your slave; O Sweet One!

I am very much troubled by the Cupid’s arrows and I am semi¬ unconscious; therefore O Lean-bellied One! Worship me. O One of beautiful thighs! This youth is a very rare and transient thing; O Auspicious One! Now embrace me as your husband and make your youth a veritable success.”

31-36. Ekavali said “O Fortunate One! My father wanted to hand me over to a prince named Haihaya; I also mentally adopted him as my husband. You are certainly aware of the S’astras; how can I now abandon the eternal religion and the virtue of a woman and take up another husband. The girl must accept him to whom the father betrothes. The girl is under every circumstances dependent. Never do they get any independence.” Though Ekavali said thus, the vicious Daitya struck by Cupid’s arrows, did not desist and did not leave me and that larged-eyed companion. His city lies in Patala and is a

very dangerous place; always it is guarded by Raksasas and surrounded by a moat; inside is built a beautiful and strong fort. Now my dear companion, the queen of my heart, is staying there with a grievous heart and I am here wandering hither and thither very much troubled on account of her bereavements.

37-46. Ekavira said "O Beautiful-faced One! How have you been able to get away from the city of that wicked demon and how have you been able to come here? I am perfectly at my wit's end. Say quickly all these. O Proud One! I doubt your words; the father of your dear companion resolved to give his daughter to Haihaya in marriage; now I am that Haihaya. I am the King by that name, on this

earth; there is no other King by the name of Haihaya. Is it that your dear companion is meant for me? O Bhamini (passionate woman)! Remove my doubts; I will kill that villain Raksasa and bring just now your dear companion; there is no doubt in this. O One of good vows! Shew me that place, if it be known to you. Has anybody informed her father that She is suffering from so many troubles? Has her father come to know that her daughter has been stolen and carried away? And has he made any effort to rescue her from the hands of that villain Raksasa? Is it that the King is calm and quiet, knowing that his daughter has been kept in prison? Or is it that he is unable to free her from bondage? Say quickly all these things before me. O Lotus¬ eyed One! You have captivated my mind by describing the extraordinary qualities of your dear companion and have made me passionate too. Alas! When will it be that I will free my beautiful beloved from the greatest perilous situation and shall see her face and her eyes, beaming with joy. O Sweet-speaking One! Say, by what means I can go to that impassable city. How have you been able to come from there?"

47-63. Yas'ovati said O King! In my early age I got the Mantram of the Devi Bhagavati with its seed Mantram (mystic syllable involving in it the power connoted by the Devi) and how to meditate it. While I was in the Danava's place I thought out that at that juncture I would worship the powerful Chandika who gives instantaneously one's own desires. If I worship that S'akti, That fructifies all desires. That is all mercy to Her Bhaktas, certainly She will free my dear companion from this her bondage. Though She is really without form, yet She, without anybody's help, by Her own force. She is creating, preserving, and at the end of the Kalpa, destroying this Universe.

Oh! She is very wonderful indeed! Thus thinking I began to meditate that auspicious red-robed and red-eyed Devi, the Lady of the Universe, and recollected mentally Her form and repeated silently Her Vija Mantram. When I meditated thus for merely one month, Chandika Devi became, through my devotion, manifest to me in my

dreams and began to speak in sweet nectar-like words "You are now asleep; go quickly to the beautiful banks of the Ganges. The enemy destroyer, the powerful Ekavira, the greatest of all the kings, will come there. Dattatreya, the Great Lord of the Munis, has given him my Mantra named Mahavidya; the King also constantly worships me devotedly with that. His mind is constantly attached to Me and he constantly worships Me. What more to say than this fact that the king, extremely devoted to Me, meditates on Me as the internal controller of all beings. That intelligent son of Laksmi will come for sport to the banks of the Ganges and will remove all your sorrows. That king Ekavira, versed in all the S'astras will kill the Raksasas in a dreadful battle and will rescue EkavalT. So now you pay heed to my word." Lastly, She told me that my companion should marry that beautiful King, endowed with all auspicious qualifications. Thus saying. She disappeared and I instantly woke up. Then I informed my lotus-eyed dear Sakhi all the details of my dream as well my worshipping the Devi; hearing this, her lotus-face beamed with joy and gladness. That sweet-smiling EkavalT very gladly told me, "O dear Companion! Go at once for our success. That truth-speaking BhagavatT Ambika DevT will release us from our bondage." O King! When my dear companion

ordered me thus, I thought it proper, as also dictated to me in my dream, to go out and soon I did it. O King! Due to the grace of the Great DevT, I came to know the way and I also got the quick motion. Thus I have described to you the cause of my sorrow. O Hero! Who are you, whose son are you? Speak truly to me.

Here ends the Twenty-second Chapter in the Sixth Book on the narration to Haihaya the stealing away of EkavalT in S'rT Mad DevT Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 23

On The Battle Oe Haihaya And

Chapter 145 of 318 · 67 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
तस्यास्तु वचनं श्रुत्वा रमापुत्रः प्रतापवान् ।
प्रफुल्लवदनाम्भोजस्तामुवाच विशाम्पते ॥ १ ॥
राजोवाच
रम्भोरु यस्त्वया पृष्टो वृत्तान्तो विशदाक्षरः ।
हेहयोऽहं चैकवीरनाम्ना सिन्धुसुतासुतः ॥ २ ॥
मनो मे यत्त्वया नूनं परतन्त्रं कृतं किल ।
किं करोमि क्व गच्छामि विरहेणातिपीडितः ॥ ३ ॥
प्रथमं रूपमाख्यातं सर्वलोकातिगं त्वया ।
तेन मे विह्वलं जातं कामबाणहतं मनः ॥ ४ ॥
ततस्तस्या गुणाः प्रोक्तास्तैस्तु चित्तं हृतं पुनः ।
यत्त्वयोक्तं पुनर्वाक्यं तेन मे विस्मयोऽभवत् ॥ ५ ॥
एकावल्या वचः प्रोक्तं दानवाग्रे मया वृतः ।
हैहयस्तं विना नान्यं वृणोमीति विनिश्चयः ॥ ६ ॥

तेन वाक्येन तन्वङ्गि भृत्योऽहमधुना कृतः ।
त्वया तस्याः सुकेशान्ते ब्रूहि किं करवाणि वाम् ॥ ७ ॥
स्थानं तस्य न जानामि राक्षसस्य दुरात्मनः ।
गतिर्मे नास्ति गमने पुरे तस्मिन्सुलोचने ॥ ८ ॥
वद मां त्वं विशालाक्षि तत्र प्रापयितुं क्षमा ।
प्रापयाशु सखी ते सा यत्र तिष्ठति सुन्दरी ॥ ९ ॥
हत्वा तं राक्षसं क्रूरं मोचयिष्यामि साम्प्रतम् ।
विवशां शोकसन्तप्तां राजपुत्रीं तव प्रियाम् ॥ १० ॥
विमुक्तदुःखां कृत्वाऽऽशु प्रापयिष्यामि ते पुरम् ।
पित्रे चास्याः प्रदास्यामि कन्यामेकावलीमहम् ॥ ११ ॥
पश्चाद्विवाहं कर्तासौ राजा पुत्र्याः परन्तपः ।
एवं ते मनसः कामो मम चापि प्रियंवदे ॥ १२ ॥
भविष्यति स सम्पूर्णः साधनेन तवाधुना ।
दर्शयाशु पुरं तस्य पश्य मे त्वं पराक्रमम् ॥ १३ ॥

यथा हन्मि दुराचारं परदारापहारकम् ।
तथा कुरु प्रियं कर्तुं शक्तासि वरवर्णिनि ॥ १४ ॥

मार्गं दर्शय तस्याद्य पुरस्य दुर्गमस्य च ।
व्यास उवाच
तन्निशम्य प्रियं वाक्यं मुदिता च यशोवती ॥ १५ ॥
तमुवाच रमापुत्रं गमनोपायमादरात् ।
मन्त्रं गृहाण राजेन्द्र भगवत्यास्तु सिद्धिदम् ॥ १६ ॥
दर्शयिष्यामि तस्याद्य पुरं राक्षसपालितम् ।
सज्जो भव महाभाग गमनाय मया सह ॥ १७ ॥
सैन्येन महता युक्तस्तत्र युद्धं भविष्यति ।
कालकेतुर्महावीरो राक्षसैर्बलिभिर्वृतः ॥ १८ ॥
तस्मान्मन्त्रं गृहीत्वा त्वं व्रज तत्र मया सह ।
दर्शयिष्यामि ते मार्गं पुरस्यास्य दुरात्मनः ॥ १९ ॥
हत्वा तं पापकर्माणं मोचयाशु च मे सखीम् ।

श्रुत्वा तद्वचनं वीरो मन्त्रं जग्राह सत्वरः ॥ २० ॥
दत्तात्रेयाद्दैवयोगात्प्राप्ताज्ज्ञानिवराच्छुभात् ।
योगेश्वरीमहामन्त्रं त्रिलोकीतिलकाभिधम् ॥ २१ ॥
तेन सर्वज्ञता जाता सर्वान्तश्चारिता तथा ।
तया सह जगामाशु पुरं तस्य सुदुर्गमम् ॥ २२ ॥
रक्षितं राक्षसैघोरैः पातालमिव पन्नगैः ।
यशोवत्या च सैन्येन महता संयुतो नृपः ॥ २३ ॥
तमायान्तं समालोक्य दूतास्तस्य भयातुराः ।
क्रोशन्तोऽभिययुः पार्श्वं कालकेतोस्तरस्विनः ॥ २४ ॥
तमूचुः सहसा मत्वा राक्षसं काममोहितम् ।
एकावलीसमीपस्थं कुर्वन्तं विनयान्बहुन् ॥ २५ ॥
दूता ऊचुः
राजन् यशोवती नारी कामिन्याः सहचारिणी ।
आयाति सह सैन्येन राजपुत्रेण संयुता ॥ २६ ॥

जयन्तो वा महाराज कार्तिकेयोऽथवा नु किम् ।
आगच्छति बलोन्मत्तो वाहिनीसहितः किल ॥ २७ ॥
संयत्तो भव राजेन्द्र संग्रामः समुपस्थितः ।
देवपुत्रेण युध्यस्व त्यज वा कमलेक्षणाम् ॥ २८ ॥
इतो दूरेऽस्ति सैन्यं तद्योजनत्रयमात्रतः ।
सज्जो भव महीपाल दुन्दुभिं घोषयाशु वै ॥ २९ ॥
व्यास उवाच
तेषां तद्वचनं श्रुत्वा राक्षसः क्रोधमूर्च्छितः ।
राक्षसान्प्रेरयामास सायुधान्सबलान्वहुन् ॥ ३० ॥
गच्छध्वं राक्षसाः सर्वे सम्मुखाः शस्त्रपाणयः ।
तानाज्ञाप्य कालकेतुः पप्रच्छ प्रणयान्वितः ॥ ३१ ॥

एकावलीं समीपस्थां विवशां भृशदुःखिताम् ।
कोऽयमायाति तन्वङ्गि पिता ते वापरः पुमान् ॥ ३२ ॥
त्वदर्थे सैन्यसंयुक्तो ब्रूहि सत्यं कृशोदरि ।

पिता ते यदि सम्प्राप्तो नेतुं त्वां विरहातुरः ॥ ३३ ॥
ज्ञात्वा ते पितरं सम्यक् संग्रामं न करोम्यहम् ।
आनयित्वा गृहे पूजां रत्नैर्वस्त्रैर्हयैः शुभैः ॥ ३४ ॥
करोमि तस्य चातिथ्यं गृहे प्राप्तस्य सर्वथा ।
अन्यश्चेद्यदि सम्प्राप्तस्तं हन्मि निशितैः शरैः ॥ ३५ ॥
आनीतः किल कालेन मरणाय महात्मना ।
तस्माद्वद विशालाक्षि कोऽयमायाति मन्दधीः ॥ ३६ ॥
अज्ञात्वा मां दुराधर्षं कालरूपं महाबलम् ।
एकावल्युवाच
न जानेऽहं महाभाग कोऽयमायाति सत्वरः ॥ ३७ ॥
नमेऽस्ति विदितः कोऽपि स्थितायास्तव बन्धने ।
नायं पिता मे न भ्राता कोऽप्यन्योऽस्ति महाबलः ॥ ३८ ॥
किमर्थमिह चायाति नाहं वेद विनिश्चयम् ।
दैत्य उवाच

एवं वदन्त्यमी दूता वयस्या ते यशोवती ॥ ३९ ॥
समानीय च तं वीरमागतेति कृतोद्यमा ।
क्व गता सा सखी कान्ते विदग्धा कार्यनिश्चये ॥ ४० ॥
नान्यः कोऽपि ममारातिर्यो मे प्रतिबलो भवेत् ।
व्यास उवाच
एतस्मिन्नन्तरे दूतास्तत्रान्ये वै समागताः ॥ ४१ ॥
ते होचुस्त्वरिता भीताः कालकेतुं गृहे स्थितम् ।
किं स्वस्थोऽसि महाराज समीपे सैन्यमागतम् ॥ ४२ ॥
निर्गच्छ नगरात्तूर्णं सैन्येन महताऽऽवृतः ।
इति तेषां वचः श्रुत्वा कालकेतुर्महाबलः ॥ ४३ ॥
रथमारुह्य त्वरितो निर्ययौ स्वपुराद्बहिः ।
एकवीरोऽपि सहसा हयारूढः प्रतापवान् ॥ ४४ ॥
आगतस्तत्र कामिन्या विरहेण समाकुलः ।
युद्धं तयोरभूत्तत्र वृत्रवासवयोरिव ॥ ४५ ॥

शस्त्रास्त्रैर्बहुधा मुक्तैरादीपितदिगन्तरम् ।
वर्तमाने तदा युद्धे कातराणां भयावहे ॥ ४६ ॥
गदया ताडयामास दैत्यं सिन्धुसुतासुतः ।
स गतासुः पपातोर्व्यां वज्राहत इवाचलः ॥ ४७ ॥
पलायित्वा गताः सर्वे राक्षसा भयपीडिताः ।
यशोवती ततो गत्वा वेगादेकावलीं तदा ॥ ४८ ॥

उवाच मधुरां वाणीं विस्मिता मुदिता भृशम् ।
एह्यालि नृपपुत्रेण दानवोऽसौ निपातितः ॥ ४९ ॥
एकवीरेण धीरेण युद्धं कृत्वा सुदारुणम् ।
स्कन्धावारेऽप्यसौ राजा तिष्ठत्यद्य श्रमातुरः ॥ ५० ॥
दर्शनं काङ्क्षमाणस्ते श्रुतरूपगुणस्तव ।
पश्य तं कुटिलापाङ्गि मनोभवसमं नृपम् ॥ ५१ ॥
कथिता त्वं मया पूर्वं तस्याग्रे जाह्नवीतटे ।
पूर्णानुरागः सञ्जातस्तेनासौ विरहातुरः ॥ ५२ ॥

वाञ्छति त्वां चारुरूपां द्रष्टुं नृपतिनन्दनः ।
सा तस्या वचनं श्रुत्वा गमनाय मनो दधे ॥ ५३ ॥
लज्जमाना भृशं भीत्या कौमारं प्राप्तया तया ।
कथं तस्य मुखं द्रक्ष्ये कुमारी ह्यवशा भृशम् ॥ ५४ ॥
स मां गृह्णाति कामार्त इति चिन्ताकुला सती ।
यशोवत्या युता तत्र नरयानस्थिता ययौ ॥ ५५ ॥
स्कन्धावारेऽतिमलिना मलिनाम्बरधारिणी ।
तामागतां विशालाक्षीं दृष्ट्वा राजसुतोऽब्रवीत् ॥ ५६ ॥
दर्शनं देहि तन्वङ्गि तृषिते नयने मम ।
कामातुरं च तं वीक्ष्य तां च लज्जाभरावृताम् ॥ ५७ ॥
नीतिज्ञा शिष्टमार्गज्ञा तमुवाच यशोवती ।
राजपुत्र पिताप्यस्यास्त्वामेनां दातुमिच्छति ॥ ५८ ॥
एषापि त्वद्वशा नूनं भविता सङ्गमस्तव ।
कालं प्रतीक्ष्य राजेन्द्र नयैनां पितुरन्तिकम् ॥ ५९ ॥

स विवाहविधिं कृत्वा दास्यतीति विनिश्चयः ।
स तस्या वचनं तथ्यं मत्वा सैन्यसमन्वितः ॥ ६० ॥
समेतः कामिनीभ्यां तु ययौ तत्पितुराश्रमम् ।
राजपुत्रीं तथायातां श्रुत्वा प्रेमसमन्वितः ॥ ६१ ॥
प्रययौ सम्मुखस्तूर्णं सचिवैः परिवेष्टितः ।
बहुभिर्दिवसैर्दृष्टा पुत्री सा मलिनाम्बरा ॥ ६२ ॥
यशोवत्या तु वृत्तान्तः कथितो विस्तरात्पुनः ।
एकवीरं मिलित्वासौ गृहमानीय चादरात् ॥ ६३ ॥
पुण्येऽह्नि कारयामास विवाहं विधिपूर्वकम् ।
पारिबर्हं ततो दत्त्वा सम्पूज्य विधिवत्तदा ॥ ६४ ॥
पुत्रीं विसर्जयामास यशोवत्या समन्विताम् ।
एवं विवाहे संवृत्ते रमापुत्रो मुदान्वितः ॥ ६५ ॥
गृहं प्राप्य बहून्भोगाम्बुभुजे प्रियया समम् ।
बभूव तस्यां पुत्रस्तु कृतवीर्याभिधः किल ।

तत्सुतः कार्तवीर्यस्तु वंशोऽयं कथितो मया ॥ ६६ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां
षष्ठस्कन्धे एकवीरैकावल्योर्विवाहवर्णनं नाम त्रयोविंशोऽध्यायः ॥ २३ ॥

Roman transliteration

vyāsa uvāca
tasyāstu vacanaṃ śrutvā ramāputraḥ pratāpavān |
praphullavadanāmbhojastāmuvāca viśāmpate || 1 ||
rājovāca
rambhoru yastvayā pṛṣṭo vṛttānto viśadākṣaraḥ |
hehayo'haṃ caikavīranāmnā sindhusutāsutaḥ || 2 ||
mano me yattvayā nūnaṃ paratantraṃ kṛtaṃ kila |
kiṃ karomi kva gacchāmi viraheṇātipīḍitaḥ || 3 ||
prathamaṃ rūpamākhyātaṃ sarvalokātigaṃ tvayā |
tena me vihvalaṃ jātaṃ kāmabāṇahataṃ manaḥ || 4 ||
tatastasyā guṇāḥ proktāstaistu cittaṃ hṛtaṃ punaḥ |
yattvayoktaṃ punarvākyaṃ tena me vismayo'bhavat || 5 ||
ekāvalyā vacaḥ proktaṃ dānavāgre mayā vṛtaḥ |
haihayastaṃ vinā nānyaṃ vṛṇomīti viniścayaḥ || 6 ||

tena vākyena tanvaṅ□gi bhṛtyo'hamadhunā kṛtaḥ |
tvayā tasyāḥ sukeśānte brūhi kiṃ karavāṇi vām || 7 ||
sthānaṃ tasya na jānāmi rākṣasasya durātmanaḥ |
gatirme nāsti gamane pure tasminsulocane || 8 ||
vada māṃ tvaṃ viśālākṣi tatra prāpayituṃ kṣamā |
prāpayāśu sakhī te sā yatra tiṣṭhati sundarī || 9 ||
hatvā taṃ rākṣasaṃ krūraṃ mocayiṣyāmi sāmpratam |
vivaśāṃ śokasantaptāṃ rājaputrīṃ tava priyām || 10 ||
vimuktaduḥkhāṃ kṛtvā''śu prāpayiṣyāmi te puram |
pitre cāsyāḥ pradāsyāmi kanyāmekāvalīmaham || 11 ||
paścādvivāhaṃ kartāsau rājā putryāḥ parantapaḥ |
evaṃ te manasaḥ kāmo mama cāpi priyaṃvade || 12 ||
bhaviṣyati sa sampūrṇaḥ sādhanena tavādhunā |
darśayāśu puraṃ tasya paśya me tvaṃ parākramam || 13 ||

yathā hanmi durācāraṃ paradārāpahārakam |
tathā kuru priyaṃ kartuṃ śaktāsi varavarṇini || 14 ||
mārgaṃ darśaya tasyādya purasya durgamasya ca |
vyāsa uvāca
tanniśamya priyaṃ vākyaṃ muditā ca yaśovatī || 15 ||
tamuvāca ramāputraṃ gamanopāyamādarāt |
mantraṃ gṛhāṇa rājendra bhagavatyāstu siddhidam || 16 ||
darśayiṣyāmi tasyādya puraṃ rākṣasapālitam |
sajjo bhava mahābhāga gamanāya mayā saha || 17 ||
sainyena mahatā yuktastatra yuddhaṃ bhaviṣyati |
kālaketurmahāvīro rākṣasairbalibhirvṛtaḥ || 18 ||
tasmānmantraṃ gṛhītvā tvaṃ vraja tatra mayā saha |
darśayiṣyāmi te mārgaṃ purasyāsya durātmanaḥ || 19 ||
hatvā taṃ pāpakarmāṇaṃ mocayāśu ca me sakhīm |

śrutvā tadvacanaṃ vīro mantraṃ jagrāha satvaraḥ || 20 ||
dattātreyāddaivayogātprāptājjñānivarācchubhāt |
yogeśvarīmahāmantraṃ trilokītilakābhidham || 21 ||
tena sarvajñatā jātā sarvāntaścāritā tathā |
tayā saha jagāmāśu puraṃ tasya sudurgamam || 22 ||
rakṣitaṃ rākṣasaighoraiḥ pātālamiva pannagaiḥ |
yaśovatyā ca sainyena mahatā saṃyuto nṛpaḥ || 23 ||
tamāyāntaṃ samālokya dūtāstasya bhayāturāḥ |
krośanto'bhiyayuḥ pārśvaṃ kālaketostarasvinaḥ || 24 ||
tamūcuḥ sahasā matvā rākṣasaṃ kāmamohitam |
ekāvalīsamīpasthaṃ kurvantaṃ vinayānbahūn || 25 ||
dūtā ūcuḥ
rājan yaśovatī nārī kāminyāḥ sahacāriṇī |
āyāti saha sainyena rājaputreṇa saṃyutā || 26 ||

jayanto vā mahārāja kārtikeyo'thavā nu kim |
āgacchati balonmatto vāhinīsahitaḥ kila || 27 ||
saṃyatto bhava rājendra saṃgrāmaḥ samupasthitaḥ |
devaputreṇa yudhyasva tyaja vā kamalekṣaṇām || 28 ||
ito dūre'sti sainyaṃ tadyojanatrayamātrataḥ |
sajjo bhava mahīpāla dundubhiṃ ghoṣayāśu vai || 29 ||
vyāsa uvāca
teṣāṃ tadvacanaṃ śrutvā rākṣasaḥ krodhamūrcchitaḥ |
rākṣasānprerayāmāsa sāyudhānsabalānvahūn || 30 ||
gacchadhvaṃ rākṣasāḥ sarve sammukhāḥ śastrapāṇayaḥ |
tānājñāpya kālaketuḥ papraccha praṇayānvitaḥ || 31 ||
ekāvalīṃ samīpasthāṃ vivaśāṃ bhṛśaduḥkhitām |
ko'yamāyāti tanvaṅ□gi pitā te vāparaḥ pumān || 32 ||
tvadarthe sainyasaṃyukto brūhi satyaṃ kṛśodari |

pitā te yadi samprāpto netuṃ tvāṃ virahāturaḥ || 33 ||
jñātvā te pitaraṃ samyak saṃgrāmaṃ na karomyaham |
ānayitvā gṛhe pūjāṃ rat□nairvastrairhayaiḥ śubhaiḥ || 34 ||
karomi tasya cātithyaṃ gṛhe prāptasya sarvathā |
anyaścedyadi samprāptastaṃ hanmi niśitaiḥ śaraiḥ || 35 ||
ānītaḥ kila kālena maraṇāya mahātmanā |
tasmādvada viśālākṣi ko'yamāyāti mandadhīḥ || 36 ||
ajñātvā māṃ durādharṣaṃ kālarūpaṃ mahābalam |
ekāvalyuvāca
na jāne'haṃ mahābhāga ko'yamāyāti satvaraḥ || 37 ||
name'sti viditaḥ ko'pi sthitāyāstava bandhane |
nāyaṃ pitā me na bhrātā ko'pyanyo'sti mahābalaḥ || 38 ||
kimarthamiha cāyāti nāhaṃ veda viniścayam |
daitya uvāca

evaṃ vadantyamī dūtā vayasyā te yaśovatī || 39 ||
samānīya ca taṃ vīramāgateti kṛtodyamā |
kva gatā sā sakhī kānte vidagdhā kāryaniścaye || 40 ||
nānyaḥ ko'pi mamārātiryo me pratibalo bhavet |
vyāsa uvāca
etasminnantare dūtāstatrānye vai samāgatāḥ || 41 ||
te hocustvaritā bhītāḥ kālaketuṃ gṛhe sthitam |
kiṃ svastho'si mahārāja samīpe sainyamāgatam || 42 ||

nirgaccha nagarāttūrṇaṃ sainyena mahatā''vṛtaḥ |
iti teṣāṃ vacaḥ śrutvā kālaketurmahābalaḥ || 43 ||
rathamāruhya tvarito niryayau svapurād□bahiḥ |
ekavīro'pi sahasā hayārūḍhaḥ pratāpavān || 44 ||
āgatastatra kāminyā viraheṇa samākulaḥ |
yuddhaṃ tayorabhūttatra vṛtravāsavayoriva || 45 ||

śastrāstrairbahudhā muktairādīpitadigantaram |
vartamāne tadā yuddhe kātarāṇāṃ bhayāvahe || 46 ||
gadayā tāḍayāmāsa daityaṃ sindhusutāsutaḥ |
sa gatāsuḥ papātorvyāṃ vajrāhata ivācalaḥ || 47 ||
palāyitvā gatāḥ sarve rākṣasā bhayapīḍitāḥ |
yaśovatī tato gatvā vegādekāvalīṃ tadā || 48 ||
uvāca madhurāṃ vāṇīṃ vismitā muditā bhṛśam |
ehyāli nṛpaputreṇa dānavo'sau nipātitaḥ || 49 ||
ekavīreṇa dhīreṇa yuddhaṃ kṛtvā sudāruṇam |
skandhāvāre'pyasau rājā tiṣṭhatyadya śramāturaḥ || 50 ||
darśanaṃ kāṅkṣamāṇaste śrutarūpaguṇastava |
paśya taṃ kuṭilāpāṅ□gi manobhavasamaṃ nṛpam || 51 ||
kathitā tvaṃ mayā pūrvaṃ tasyāgre jāhnavītaṭe |
pūrṇānurāgaḥ sañjātastenāsau virahāturaḥ || 52 ||

vāñchati tvāṃ cārurūpāṃ draṣṭuṃ nṛpatinandanaḥ |
sā tasyā vacanaṃ śrutvā gamanāya mano dadhe || 53 ||
lajjamānā bhṛśaṃ bhītyā kaumāraṃ prāptayā tayā |
kathaṃ tasya mukhaṃ drakṣye kumārī hyavaśā bhṛśam || 54 ||
sa māṃ gṛhṇāti kāmārta iti cintākulā satī |
yaśovatyā yutā tatra narayānasthitā yayau || 55 ||
skandhāvāre'timalinā malināmbaradhāriṇī |
tāmāgatāṃ viśālākṣīṃ dṛṣṭvā rājasuto'bravīt || 56 ||
darśanaṃ dehi tanvaṅ□gi tṛṣite nayane mama |
kāmāturaṃ ca taṃ vīkṣya tāṃ ca lajjābharāvṛtām || 57 ||
nītijñā śiṣṭamārgajñā tamuvāca yaśovatī |
rājaputra pitāpyasyāstvāmenāṃ dātumicchati || 58 ||
eṣāpi tvadvaśā nūnaṃ bhavitā saṅgamastava |
kālaṃ pratīkṣya rājendra nayaināṃ piturantikam || 59 ||

sa vivāhavidhiṃ kṛtvā dāsyatīti viniścayaḥ |
sa tasyā vacanaṃ tathyaṃ matvā sainyasamanvitaḥ || 60 ||
sametaḥ kāminībhyāṃ tu yayau tatpiturāśramam |
rājaputrīṃ tathāyātāṃ śrutvā premasamanvitaḥ || 61 ||
prayayau sammukhastūrṇaṃ sacivaiḥ pariveṣṭitaḥ |
bahubhirdivasairdṛṣṭā putrī sā malināmbarā || 62 ||
yaśovatyā tu vṛttāntaḥ kathito vistarātpunaḥ |
ekavīraṃ militvāsau gṛhamānīya cādarāt || 63 ||
puṇye'hni kārayāmāsa vivāhaṃ vidhipūrvakam |
pāribarhaṃ tato dattvā sampūjya vidhivattadā || 64 ||
putrīṃ visarjayāmāsa yaśovatyā samanvitām |
evaṃ vivāhe saṃvṛtte ramāputro mudānvitaḥ || 65 ||
gṛhaṃ prāpya bahūnbhogāmbubhuje priyayā samam |
babhūva tasyāṃ putrastu kṛtavīryābhidhaḥ kila |

tatsutaḥ kārtavīryastu vaṃśo'yaṃ kathito mayā || 66 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ
ṣaṣṭhaskandhe ekavīraikāvalyorvivāhavarṇanaṃ nāma trayoviṃśo'dhyāyaḥ || 23 ||

English translation

1. Vyasa said O King! That powerful son of Laksmi, Haihaya, became very glad to hear these words of Yas'ovati and said

2-14. O One of beautiful thighs! Hear in reply to your query I am Haihaya, the son of Laksmi, and I am known in this world by the name of Ekavira. Now you have made my mind dependent. What am I to do now? where to go? Thus distressed with bereavement from your dear companion, my mind is struck with Cupid's arrows and is confounded with her extraordinary beauty that you just now described. Next you described her qualifications and my mind is ravished. Again when you described before me what she uttered in the presence of the Raksasa, I am struck with great wonder. Your dear companion Ekavali said before the vicious Danava Kalaketu, "I have already selected the King Haihaya. I will not select any other than him, this is my firm resolve." These words have converted me into her slave. O sweet-haired One! Say now what service can I do to you both? I am not acquainted with that wicked demon's palace; never I went to his city. O Fair-eyed One! Say how I can go there; for you are the only one that can lead me there. Therefore take me quickly to that place where your beautiful clear companion is staying. Your dear companion, the daughter of the King is very much afflicted with sorrow; soon I will free her, by destroying that cruel Raksasa. There is no doubt in this. O Auspicious One! I will rescue your dear companion and bring her to the city of yours and hand her over to the hands of her father. Then that King, the enemy destroyer, will perform the marriage ceremony of his daugther. I think this is the desire of your heart. O Sweet-speaking One! Know that that is also my desire. O Beautiful One! Now that desire will be fulfilled by your efforts. Show me quickly that place and see my prowess. O One with a face beautiful like the Moon! It seems that you will be able to do my

work. Soon do such as I can kill that wicked demon, who steals others' wives. Now show me the way to the impassable city of that Raksasa.

15-26. Vyasa said:-o King! Hearing the sweet words of the prince, Yas'ovati became very glad and gently began to speak out how he could go to the demon's city. O King! Take the success-giving Mantra of Bhagavati and I would then be able to show you today the city guarded by the Raksasas. O King! Better arrange to take your vast army with you; for you will have to fight no sooner you go there. Kalaketu is personally a great warrior surrounded by Raksasas of great power and strength. Therefore be initiated in the Mantram of S'ri Bhagavati and accompany me. So you will surely be successful.

I will show you the way to the city of that Demon. Slay that vicious and vilest of the Raksasas and rescue my dear companion. Hearing thus, Haihaya was duly initiated into the great Mantram of Yoges'vari, named Trilokitilaka Mantra (Hrim Gauri Rudradayite Yoge S'vari Hum Phat Svaha is the Yoges'vari Mantra), by Maharsi Dattatreya, accidentally come there (as if ordained by Fate), the chief of Jhanins (the Gnostics), that is conducive to the welfare of the beings. Thus by the influence of the Mantram the King got the power of knowing all things and going everywhere with unobstructed speed. Then the King Haihaya quickly went with Yas'ovati to the impassable city of the Raksasas, accompanied by a vast army. The city was surrounded by snakes and guarded by the terrible Raksasas like the city of Patala. The messengers of the Raksasa, seeing the King coming, were struck

with terror and crying aloud quickly went to Kalaketu. Kalaketu, struck with Cupid's arrows, was sitting beside Ekavali and was speaking many modest words when the messenger went there suddenly and said "O King! The attendant of this lady Yas'ovati is coming here with a prince and an army.

27-29. O King! We cannot tell exactly whether the prince is the son of Indra, named Jayanta or Kartikeya. After all, puffed up with the strength of his army, he is coming here. O King! The battle is imminent; now make your arrangements fully and carefully; fight with the son of a Deva or abandon this lotus-eyed Lady. O King! At a distance of three Yojanas from this place, be is staying with his army. Now equip yourself and quickly declare the war by blowing the war trumpets."

30-36. Vyasa said O King! Hearing the messenger's words, Kalaketu, the King of the Demons, became overwhelmed with anger and at once sent many powerful Raksasas, holding all sorts of weapons and spoke out to them "O Raksasas! With weapons in your hands, go before them quickly." Ordering them thus, Kalaketu asked in sweet words Ekavali who was in front and very distressed. O Thin-bellied One! Who is coming here? Is he your father or any other man coming with his army to release you. Speak this to me truly. If your father comes here to take you back, being very much distressed with your bereavement, I will never fight with him, if I come to know this truly; rather I will bring him to my house and worship him with the excellent horses, gems and jewels and clothings. Really I will show my full hospitality duly to him when he comes here. And if any other person comes, then I will take his life by the sharpened arrows; there is no doubt in this. Know this as certain whoever comes here for your rescue is brought by the hand of Death to me. Therefore, O Large-eyed One! Say who is this fool that is coming, not knowing me as the powerful and unconquerable Kala (Death).

37-38. Ekavali said "O Highly Fortunate One! I do not know who is this body coming to this side with a violent speed. O King! How can I know that when I am in this state of confinement in your house. This

man is not my father nor my brother. Some other powerful man is coming here. I do not know exactly what for he is coming."

39-40. The Demon said My messengers say that your comrade Yas'ovati has taken with her that warrior and is coming to this side with great energy. Where has your clever companion gone now? O Lotus-eyed! There is no enemy in the three worlds strong enough to fight against me.

41-66. Vyasa said O King! Just then other messengers hurriedly came there terrified and spoke to Kalaketu who had been staying in the house, thus "O King! The army has come quite close to the city and how are you staying in the house, calm and quiet? Better march out of the city with your vast army as early as possible." The powerful Kalaketu, then, hearing their words, mounted on the chariot and quickly went out of his city. The King Haihaya, on the other hand, suffering from the bereavements of his dear lady, suddenly came there mounted on horseback. The terrible fight ensued then and there between the two and each one struck the other with sharpened weapons and the quarters all around blazed with their glitterings and slashings. When the terrible fight was going on, Haihaya, the son of Laksmi, struck Kalaketu, the King of the Daityas with a very powerful club (Gada). Thus struck by the Gada, the Lord of the Daityas fell on the ground like a mountain, struck by lightning, and died. All the Raksasas fled away on all sides, struck with terror. Yas'ovati went then very hurriedly with a gladdened heart to EkavalT and began to speak to her in terms of surprise and in sweet words O Dear! O Dear! Come, Come; the great warrior, the prince Ekavira has killed the Lord of the Daityas in a dreadful battle. That King is now waiting, tired in the midst of his soldiers.

He has already heard from me about your beauty and qualities; and now he is expecting to see you. O One Looking askance! Now satisfy your eyes and mind by seeing that King who is like the Cupid. When I described to him

before on the banks of the Ganges your beauty and qualifications, he got enamoured of you and now he is suffering from bereavements and wants to see you. Thus, hearing, EkavalT determined to go to him and as she was yet unmarried, she became abashed and afraid. She thought how could she see the prince as she was unmarried. It might be that he being passionate would catch her by her arms. Thus, troubled with thought, that daughter of the King, with a sad look, and wearing poor clothes, EkavalT went with Yas'ovatT on a palanquin, carried on men's shoulders. Seeing that large-eyed daughter of the King coming there, the prince said "O Beautiful One! My two eyes are very thirsty to see you. Satisfy my eyes and mind by showing yourself to me." Seeing the prince passionate and the King's daughter very much abashed, Yas'ovatT, who knew the rules of modesty, thus spoke to the prince " O Prince! The father of my dear companion expressed a desire to betroth her to your hands. She is also obedient to you. Therefore your meeting will certainly take place. O King! Wait; take her to her father; and he will perform duly the marriage ceremony and betroth her to your hands. Know this to be quite certain." The King took her words to be quite just and true and taking those two ladies went with his army to the house of the father of EkavalT. EkavalT's father became very glad and cheerful to learn that his daughter was coming and, accompanied by his ministers, went hurriedly to her. After a long time the King saw his daughter in poor clothings and became highly pleased. Yas'ovatT then described in detail all what happened before the King. The King then with his minister brought with great love, courtesy and gentleness EkavTra to his house and on an auspicious day performed the marriage ceremony of him with EkavalT, in accordance with due ceremonies and rites. Then the King gave away many clothings, ornaments, jewels, and articles for fitting a house and many other things and worshipped duly and sent his daughter together with Yas'ovatT away with the King Haihaya. Thus the marriage ceremony was performed and the son of LaksmT gladly returned to his house and began to enjoy many pleasures with his wife. Then, in course of time, in the womb of EkavalT the King Haihaya got a son named KritavTrya. The son of this KritavTrya is

known as Kartavirya. O King! Thus I have narrated to you the origin of the Haihaya dynasty.

Here ends the Twenty-third Chapter in the Sixth Book on the battle of Haihaya and Kalaketu in the Maha Puranam S'ri Mad Devi Bhagavatam by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 24

On The Description Of Viksepa

Chapter 146 of 318 · 62 detected Sanskrit verse markers

Sanskrit

राजोवाच
भगवंस्त्वन्मुखाम्भोजाच्च्युतं दिव्यकथारसम् ।
न तृप्तिमधिगच्छामि पिबंस्तु सुधया समम् ॥ १ ॥
विचित्रमिदमाख्यानं कथितं भवता मम ।
हैहयानां समुत्पत्तिर्विस्तराद्विस्मयप्रदा ॥ २ ॥
परं कौतूहलं मेऽत्र यद्विष्णुः कमलापतिः ।
देवदेवो जगन्नाथः सृष्टिस्थित्यन्तकारकः ॥ ३ ॥
सोऽप्यश्वभावमापन्नो भगवान्हरिरच्युतः ।
परतन्त्रः कथं जातः स्वतन्त्रः पुरुषोत्तमः ॥ ४ ॥
एतन्मे संशयं ब्रह्मञ्छेत्तुमर्हसि साम्प्रतम् ।
सर्वज्ञस्त्वं मुनिश्रेष्ठ ब्रूहि वृत्तान्तमद्भुतम् ॥ ५ ॥
व्यास उवाच
शृणु राजन् प्रवक्ष्यामि सन्देहस्यास्य निर्णयम् ।
यथा श्रुतं मया पूर्वं नारदान्मुनिसत्तमात् ॥ ६ ॥

ब्रह्मणो मानसः पुत्रो नारदो नाम तापसः ।
सर्वज्ञः सर्वगः शान्तः सर्वलोकप्रियः कविः ॥ ७ ॥
स चैकदा मुनिश्रेष्ठो विचरन्पृथिवीमिमाम् ।
वादयन्महतीं वीणां स्वरतानसमन्विताम् ॥ ८ ॥
बृहद्रथन्तरादीनां साम्नां भेदाननेकशः ।
गायन्गायत्रममृतं सम्प्राप्तोऽथ ममाश्रमम् ॥ ९ ॥
शम्याप्रासं महातीर्थं सरस्वत्याः सुपावनम् ।
निवासं मुनिमुख्यानां शर्मदं ज्ञानदं तथा ॥ १० ॥
तमागतमहं प्रेक्ष्य ब्रह्मपुत्रं महाद्युतिम् ।
अभ्युत्थानादिकं सर्वं कृतवानर्चनादिकम् ॥ ११ ॥
अर्घ्यपाद्यविधिं कृत्वा तस्यासनस्थितस्य च ।
उपविष्टः समीपेऽहं मुनेरमिततेजसः ॥ १२ ॥
दृष्ट्वा विश्रमिणं शान्तं नारदं ज्ञानपारदम् ।
तमपृच्छमहं राजन् यत्पृष्टोऽहं त्वयाधुना ॥ १३ ॥

असारेऽस्मिंस्तु संसारे प्राणिनां किं सुखं मुने ।
न पश्यामि विनिश्चित्य कदाचित्कुत्रचित्क्वचित् ॥ १४ ॥

द्वीपे जातो जनन्याहं संत्यक्तस्तत्क्षणादपि ।
अनाश्रयो वने वृद्धिं प्राप्तः कर्मानुसारतः ॥ १५ ॥
तपस्तप्तं मया चोग्रं पर्वते बहुवार्षिकम् ।
पुत्रकामेन देवर्षे शङ्करः समुपासितः ॥ १६ ॥
ततो मया शुकः प्राप्तः पुत्रो ज्ञानवतां वरः ।
पाठितस्तु मया सम्यग्वेदानां सार आदितः ॥ १७ ॥
स त्यक्त्वा मां गतः क्वापि रुदन्तं विरहातुरम् ।
लोकाल्लोकान्तरं साधो वचनात्तव बोधितः ॥ १८ ॥
ततोऽहं पुत्रसन्तप्तस्त्यक्त्वा मेरुं महागिरिम् ।
मातरं मनसा कृत्वा सम्प्राप्तः कुरुजाङ्गलम् ॥ १९ ॥
पुत्रस्नेहादतितरां कृशाङ्गः शोकसंयुतः ।
जानन्मिथ्येति संसारं मायापाशनियन्त्रितः ॥ २० ॥

ततो राज्ञा वृतां ज्ञात्वा मातरं वासवीं शुभाम् ।
स्थितोऽत्रैवाश्रमं कृत्वा सरस्वत्यास्तटे शुभे ॥ २१ ॥
शन्तनुः स्वर्गतिं प्राप्तो विधुरा जननी स्थिता ।
पुत्रद्वययुता साध्वी भीष्मेण प्रतिपालिता ॥ २२ ॥
चित्राङ्गदः कृतो राजा गङ्गापुत्रेण धीमता ।
कालेन सोऽपि मे भ्राता मृतः कामसमद्युतिः ॥ २३ ॥
ततः सत्यवती माता निमग्ना शोकसागरे ।
चित्राङ्गदं मृतं पुत्रं रुरोद भृशमातुरा ॥ २४ ॥
सम्प्राप्तोऽहं महाभाग ज्ञात्वा तां दुःखितां सतीम् ।
आश्वासिता मयात्यर्थं भीष्मेण च महात्मना ॥ २५ ॥
विचित्रवीर्यस्त्वपरो वीर्यवान्पृथिवीपतिः ।
कृतो भीष्मेण भ्राता वै स्त्रीराज्यविमुखेन ह ॥ २६ ॥
काशिराजसुते रम्ये विजित्य पृथिवीपतीन् ।
भीष्मेणानीय स्वबलात्कन्यके द्वे समर्पिते ॥ २७ ॥

सत्यवत्यै शुभे काले विवाहः परिकल्पितः ।
भ्रातुर्विचित्रवीर्यस्य तदाहं सुखितोऽभवम् ॥ २८ ॥
पुनः सोऽपि मृतो भ्राता यक्ष्मणा पीडितो भृशम् ।
अनपत्यो युवा धन्वी माता मे दुःखिताभवत् ॥ २९ ॥
काशिराजसुते द्वे तु मृतं दृष्ट्वा पतिं तदा ।
पतिव्रताधर्मपरे भगिन्यौ सम्बभूवतुः ॥ ३० ॥
ते ऊचतुः सतीं श्वश्रूं रुदतीं भृशदुःखिताम् ।
पतिना सहगामिन्यौ भविष्यावो हुताशने ॥ ३१ ॥
पुत्रेण सह ते श्वश्रु स्वर्गे गत्वाथ नन्दने ।
सुखेन विहरिष्यावः पतिना सह संयुते ॥ ३२ ॥
निवारिते तदा मात्रा वध्वौ तस्मान्महोद्यमात् ।

स्नेहभावं समाश्रित्य भीष्मस्य वचनात्तदा ॥ ३३ ॥
गाङ्गेयेन च मात्रा मे सम्मन्त्र्य च परस्परम् ।
कृत्वौर्ध्वदैहिकं सर्वं संस्मृतोऽहं गजाह्वये ॥ ३४ ॥

स्मृतमात्रस्तु मात्रा वै ज्ञात्वा भावं मनोगतम् ।
तरसैवागतश्चाहं नगरं नागसाह्वयम् ॥ ३५ ॥
प्रणम्य मातरं मूर्ध्ना संस्थितोऽथ कृताञ्जलिः ।
तामब्रवं सुतप्ताङ्गीं पुत्रशोकेन कर्शिताम् ॥ ३६ ॥
मातस्त्वया किमाहुतो मनसाहं तपस्विनि ।
आज्ञापय महत्कार्ये दासोऽस्मि करवाणि किम् ॥ ३७ ॥
त्वं मे तीर्थं परं मातर्देवश्च प्रथितः परः ।
आगतश्चिन्तितश्चात्र ब्रूहि कृत्यं तव प्रियम् ॥ ३८ ॥
व्यास उवाच
इत्युक्त्वाहं स्थितस्तत्र मातुरग्रे यदा मुने ।
तदा सा मामुवाचेदं पश्यन्ती भीष्ममन्तिके ॥ ३९ ॥
पुत्र तेऽद्य मृतो भ्राता पीडितो राजयक्ष्मणा ।
तेनाहं दुःखिता जाता वंशच्छेदभयादिह ॥ ४० ॥
तस्मात्त्वमद्य मेधाविन् मयाहुतः समाधिना ।

गाङ्गेयस्य मतेनात्र पाराशर्यार्थसिद्धये ॥ ४१ ॥
कुलं स्थापय नष्टं त्वं शन्तनोर्नामकारणात् ।
रक्ष मां दुःखतः कृष्ण वंशच्छेदोद्भवाद्द्रुतम् ॥ ४२ ॥
काशिराजसुते भार्ये भ्रातुस्तव यवीयसः ।
साधोर्विचित्रवीर्यस्य रूपयौवनभूषिते ॥ ४३ ॥
ताभ्यां सङ्गम्य मेधाविन् पुत्रोत्पादनकं कुरु ।
रक्षस्व भारतं वंशं नात्र दोषोऽस्ति कर्हिचित् ॥ ४४ ॥
व्यास उवाच
इति मातुर्वचः श्रुत्वा जातश्चिन्तातुरो ह्यहम् ।
लज्जयाऽऽकुलचित्तस्तामब्रवं विनयानतः ॥ ४५ ॥
मातः पापाधिकं कर्म परदाराभिमर्शनम् ।
ज्ञात्वा धर्मपथं सम्यक्करोमि कथमादरात् ॥ ४६ ॥
तथा यवीयसो भ्रातुर्वधूः कन्या प्रकीर्तिता ।
व्यभिचारं कथं कुर्यामधीत्य निगमानहम् ॥ ४७ ॥

अन्यायेन न कर्तव्यं सर्वथा कुलरक्षणम् ।
न तरन्ति हि संसारात्पितरः पापकारिणः ॥ ४८ ॥
लोकानामुपदेष्टा यः पुराणानां प्रवर्तकः ।
स कथं कुत्सितं कर्म ज्ञात्वा कुर्यान्महाद्भुतम् ॥ ४९ ॥
पुनरुक्तो ह्यहं मात्रा रुदत्या भृशमन्तिके ।
पुत्रशोकातितप्ता या वंशरक्षणकाम्यया ॥ ५० ॥

पाराशर्य न ते दोषो वचनान्मम पुत्रक ।
गुरूणां वचनं तथ्यं सदोषमपि मानवैः ॥ ५१ ॥
कर्तव्यमविचार्यैव शिष्टाचारप्रमाणतः ।
वचनं कुरु मे पुत्र न ते दोषोऽस्ति मानद ॥ ५२ ॥
पुत्रस्य जननं कृत्वा सुखिनी कुरु मातरम् ।
विशेषेण तु सन्तप्तां मग्नां शोकार्णवे सुत ॥ ५३ ॥
इति तां ब्रुवतीं श्रुत्वा तदा सुरनदीसुतः ।
मामुवाच विशेषज्ञः सूक्ष्मधर्मस्य निर्णये ॥ ५४ ॥

द्वैपायन विचारोऽत्र न कर्तव्यस्त्वयानघ ।
मातुर्वचनमादाय विहरस्व यथासुखम् ॥ ५५ ॥
व्यास उवाच
इति तस्य वचः श्रुत्वा मातुश्च प्रार्थनं तथा ।
निःशङ्कोऽहं तदा जातः कार्ये तस्मिञ्जुगुप्सिते ॥ ५६ ॥
अम्बिकायां प्रवृत्तोऽहमृतुमत्यां मुदा निशि ।
मयि विमनसायां तु तापसे कुत्सिते भृशम् ॥ ५७ ॥
शप्ता मया सा सुश्रोणी प्रसङ्गे प्रथमे तदा ।
अन्धस्ते भविता पुत्रो यतो नेत्रे निमीलिते ॥ ५८ ॥
द्वितीयेऽह्नि मुनिश्रेष्ठ पृष्टो मात्रा रहः पुनः ।
भविष्यति सुतः पुत्र काशिराजसुतोदरे ॥ ५९ ॥
मयोक्ता जननी तत्र व्रीडानम्रमुखेन ह ।
विनेत्रो भविता पुत्रो मातः शापान्ममैव हि ॥ ६० ॥
तया निर्भर्त्सितस्तत्र कठोरवचसा मुने ।

कथं पुत्र त्वया शप्ता पुत्रस्तेऽन्धो भविष्यति ॥ ६१ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां षष्ठस्कन्धे
अम्बिकायां नियोगात्पुत्रोत्पादनाय गर्भधारणवर्णनं नाम चतुर्विंशोऽध्यायः ॥ २४ ॥

Roman transliteration

rājovāca
bhagavaṃstvanmukhāmbhojāccyutaṃ divyakathārasam |
na tṛptimadhigacchāmi pibaṃstu sudhayā samam || 1 ||
vicitramidamākhyānaṃ kathitaṃ bhavatā mama |
haihayānāṃ samutpattirvistarādvismayapradā || 2 ||
paraṃ kautūhalaṃ me'tra yadviṣṇuḥ kamalāpatiḥ |
devadevo jagannāthaḥ sṛṣṭisthityantakārakaḥ || 3 ||
so'pyaśvabhāvamāpanno bhagavānhariracyutaḥ |
paratantraḥ kathaṃ jātaḥ svatantraḥ puruṣottamaḥ || 4 ||
etanme saṃśayaṃ brahmañchettumarhasi sāmpratam |
sarvajñastvaṃ muniśreṣṭha brūhi vṛttāntamad□bhutam || 5 ||
vyāsa uvāca
śṛṇu rājan pravakṣyāmi sandehasyāsya nirṇayam |

yathā śrutaṃ mayā pūrvaṃ nāradānmunisattamāt || 6 ||

brahmaṇo mānasaḥ putro nārado nāma tāpasaḥ |
sarvajñaḥ sarvagaḥ śāntaḥ sarvalokapriyaḥ kaviḥ || 7 ||
sa caikadā muniśreṣṭho vicaranpṛthivīmimām |
vādayanmahatīṃ vīṇāṃ svaratānasamanvitām || 8 ||
bṛhad□rathantarādīnāṃ sāmnāṃ bhedānanekaśaḥ |
gāyangāyatramamṛtaṃ samprāpto'tha mamāśramam || 9 ||
śamyāprāsaṃ mahātīrthaṃ sarasvatyāḥ supāvanam |
nivāsaṃ munimukhyānāṃ śarmadaṃ jñānadaṃ tathā || 10 ||
tamāgatamahaṃ prekṣya brahmaputraṃ mahādyutim |
abhyutthānādikaṃ sarvaṃ kṛtavānarcanādikam || 11 ||
arghyapādyavidhiṃ kṛtvā tasyāsanasthitasya ca |
upaviṣṭaḥ samīpe'haṃ muneramitatejasaḥ || 12 ||
dṛṣṭvā viśramiṇaṃ śāntaṃ nāradaṃ jñānapāradam |
tamapṛcchamahaṃ rājan yatpṛṣṭo'haṃ tvayādhunā || 13 ||

asāre'smiṃstu saṃsāre prāṇināṃ kiṃ sukhaṃ mune |
na paśyāmi viniścitya kadācitkutracit□kvacit || 14 ||
dvīpe jāto jananyāhaṃ saṃtyaktastatkṣaṇādapi |
anāśrayo vane vṛddhiṃ prāptaḥ karmānusārataḥ || 15 ||
tapastaptaṃ mayā cograṃ parvate bahuvārṣikam |
putrakāmena devarṣe śaṅkaraḥ samupāsitaḥ || 16 ||
tato mayā śukaḥ prāptaḥ putro jñānavatāṃ varaḥ |
pāṭhitastu mayā samyagvedānāṃ sāra āditaḥ || 17 ||
sa tyaktvā māṃ gataḥ kvāpi rudantaṃ virahāturam |
lokāllokāntaraṃ sādho vacanāttava bodhitaḥ || 18 ||
tato'haṃ putrasantaptastyaktvā meruṃ mahāgirim |
mātaraṃ manasā kṛtvā samprāptaḥ kurujāṅgalam || 19 ||
putrasnehādatitarāṃ kṛśāṅgaḥ śokasaṃyutaḥ |
jānanmithyeti saṃsāraṃ māyāpāśaniyantritaḥ || 20 ||

tato rājñā vṛtāṃ jñātvā mātaraṃ vāsavīṃ śubhām |
sthito'traivāśramaṃ kṛtvā sarasvatyāstaṭe śubhe || 21 ||
śantanuḥ svargatiṃ prāpto vidhurā jananī sthitā |
putradvayayutā sādhvī bhīṣmeṇa pratipālitā || 22 ||
citrāṅgadaḥ kṛto rājā gaṅgāputreṇa dhīmatā |
kālena so'pi me bhrātā mṛtaḥ kāmasamadyutiḥ || 23 ||
tataḥ satyavatī mātā nimagnā śokasāgare |
citrāṅgadaṃ mṛtaṃ putraṃ ruroda bhṛśamāturā || 24 ||
samprāpto'haṃ mahābhāga jñātvā tāṃ duḥkhitāṃ satīm |
āśvāsitā mayātyarthaṃ bhīṣmeṇa ca mahātmanā || 25 ||
vicitravīryastvaparo vīryavānpṛthivīpatiḥ |
kṛto bhīṣmeṇa bhrātā vai strīrājyavimukhena ha || 26 ||
kāśirājasute ramye vijitya pṛthivīpatīn |
bhīṣmeṇānīya svabalātkanyake dve samarpite || 27 ||

satyavatyai śubhe kāle vivāhaḥ parikalpitaḥ |
bhrāturvicitravīryasya tadāhaṃ sukhito'bhavam || 28 ||
punaḥ so'pi mṛto bhrātā yakṣmaṇā pīḍito bhṛśam |
anapatyo yuvā dhanvī mātā me duḥkhitābhavat || 29 ||
kāśirājasute dve tu mṛtaṃ dṛṣṭvā patiṃ tadā |

pativratādharmapare bhaginyau sambabhūvatuḥ || 30 ||
te ūcatuḥ satīṃ śvaśrūṃ rudatīṃ bhṛśaduḥkhitām |
patinā sahagāminyau bhaviṣyāvo hutāśane || 31 ||
putreṇa saha te śvaśru svarge gatvātha nandane |
sukhena vihariṣyāvaḥ patinā saha saṃyute || 32 ||
nivārite tadā mātrā vadhvau tasmānmahodyamāt |
snehabhāvaṃ samāśritya bhīṣmasya vacanāttadā || 33 ||
gāṅgeyena ca mātrā me sammantrya ca parasparam |
kṛtvaurdhvadaihikaṃ sarvaṃ saṃsmṛto'haṃ gajāhvaye || 34 ||

smṛtamātrastu mātrā vai jñātvā bhāvaṃ manogatam |
tarasaivāgataścāhaṃ nagaraṃ nāgasāhvayam || 35 ||
praṇamya mātaraṃ mūrdhnā saṃsthito'tha kṛtāñjaliḥ |
tāmabravaṃ sutaptāṅgīṃ putraśokena karśitām || 36 ||
mātastvayā kimāhūto manasāhaṃ tapasvini |
ājñāpaya mahatkārye dāso'smi karavāṇi kim || 37 ||
tvaṃ me tīrthaṃ paraṃ mātardevaśca prathitaḥ paraḥ |
āgataścintitaścātra brūhi kṛtyaṃ tava priyam || 38 ||
vyāsa uvāca
ityuktvāhaṃ sthitastatra māturagre yadā mune |
tadā sā māmuvācedaṃ paśyantī bhīṣmamantike || 39 ||
putra te'dya mṛto bhrātā pīḍito rājayakṣmaṇā |
tenāhaṃ duḥkhitā jātā vaṃśacchedabhayādiha || 40 ||
tasmāttvamadya medhāvin mayāhūtaḥ samādhinā |

gāṅgeyasya matenātra pārāśaryārthasiddhaye || 41 ||
kulaṃ sthāpaya naṣṭaṃ tvaṃ śantanornāmakāraṇāt |
rakṣa māṃ duḥkhataḥ kṛṣṇa vaṃśacchedod□bhavād□drutam || 42 ||
kāśirājasute bhārye bhrātustava yavīyasaḥ |
sādhorvicitravīryasya rūpayauvanabhūṣite || 43 ||
tābhyāṃ saṅgamya medhāvin putrotpādanakaṃ kuru |
rakṣasva bhārataṃ vaṃśaṃ nātra doṣo'sti karhicit || 44 ||
vyāsa uvāca
iti māturvacaḥ śrutvā jātaścintāturo hyaham |
lajjayā''kulacittastāmabravaṃ vinayānataḥ || 45 ||
mātaḥ pāpādhikaṃ karma paradārābhimarśanam |
jñātvā dharmapathaṃ samyakkaromi kathamādarāt || 46 ||
tathā yavīyaso bhrāturvadhūḥ kanyā prakīrtitā |
vyabhicāraṃ kathaṃ kuryāmadhītya nigamānaham || 47 ||

anyāyena na kartavyaṃ sarvathā kularakṣaṇam |
na taranti hi saṃsārātpitaraḥ pāpakāriṇaḥ || 48 ||
lokānāmupadeṣṭā yaḥ purāṇānāṃ pravartakaḥ |
sa kathaṃ kutsitaṃ karma jñātvā kuryānmahād□bhutam || 49 ||
punarukto hyahaṃ mātrā rudatyā bhṛśamantike |
putraśokātitaptā yā vaṃśarakṣaṇakāmyayā || 50 ||
pārāśarya na te doṣo vacanānmama putraka |
gurūṇāṃ vacanaṃ tathyaṃ sadoṣamapi mānavaiḥ || 51 ||
kartavyamavicāryaiva śiṣṭācārapramāṇataḥ |
vacanaṃ kuru me putra na te doṣo'sti mānada || 52 ||
putrasya jananaṃ kṛtvā sukhinī kuru mātaram |
viśeṣeṇa tu santaptāṃ magnāṃ śokārṇave suta || 53 ||

iti tāṃ bruvatīṃ śrutvā tadā suranadīsutaḥ |
māmuvāca viśeṣajñaḥ sūkṣmadharmasya nirṇaye || 54 ||

dvaipāyana vicāro'tra na kartavyastvayānagha |
māturvacanamādāya viharasva yathāsukham || 55 ||
vyāsa uvāca
iti tasya vacaḥ śrutvā mātuśca prārthanaṃ tathā |
niḥśaṅko'haṃ tadā jātaḥ kārye tasmiñjugupsite || 56 ||
ambikāyāṃ pravṛtto'hamṛtumatyāṃ mudā niśi |
mayi vimanasāyāṃ tu tāpase kutsite bhṛśam || 57 ||
śaptā mayā sā suśroṇī prasaṅge prathame tadā |
andhaste bhavitā putro yato netre nimīlite || 58 ||
dvitīye'hni muniśreṣṭha pṛṣṭo mātrā rahaḥ punaḥ |
bhaviṣyati sutaḥ putra kāśirājasutodare || 59 ||
mayoktā jananī tatra vrīḍānamramukhena ha |
vinetro bhavitā putro mātaḥ śāpānmamaiva hi || 60 ||
tayā nirbhartsitastatra kaṭhoravacasā mune |

kathaṃ putra tvayā śaptā putraste'ndho bhaviṣyati || 61 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ ṣaṣṭhaskandhe
ambikāyāṃ niyogātputrotpādanāya garbhadhāraṇavarṇanaṃ nāma caturviṃśo'dhyāyaḥ || 24 ||

English translation

1-5. The King Janamejaya said “O Bhagavan! I am not satiated with the drink of the divine sweet nectar-like words coming out of your lotus mouth. You have described to me in detail the wonderful and variegated story of the origin of the Haihaya dynasty; but, O Muni! There has arisen in my mind a curiosity to know something more on this subject. See the Bhagavan Visnu, the Lord of Laksmi, the Deva of the Devas, the Ruler of this whole Universe and the Cause of the Creation, Preservation and Destruction; yet that Best of Purusas S’ri Bhagavan had to assume a horse form. He is undecaying and independent, how then He came to be dependent? Clear this doubt of mine. O Best of Munis! You are omniscient; therefore satisfy my curiosity by describing this wonderful event.”

6-16. Vyasa said O King! Hear what I heard of yore from Narada how this doubt was removed. The mind-born son of Brahma, Maharsi Narada got powers to go everywhere by virtue of his Tapas, could know everything, was of a calm and quiet nature, dear to all and he was a poet. On one occasion he went out on tour round the world, playing with his lute in time with Svar and Tan. One day he came to my As’rama, singing many things concerning Brihat Rathantara Sama Veda and the sweet nectar-like Gayatri, the Giver of Liberation. O King! There was a very sacred place of hermitage, beaming as it were with happiness and self-knowledge, named S’amyaprasa, on the banks of the river Sarasvati. There was situated my hermitage. Seeing the lustrous Narada the son of the Grand Sire Brahma, coming, I got up and offered him duly Padya (water to wash his feet) and Argha (offerings of worship), etc., and worshipped him. When that Muni of indomitable lustre took his seat on the Asana, I sat beside him. When I found Narada, the Giver of Knowledge, at rest and quiet, I duly asked him the very same

question that you have asked me just now. O Best of Munis! What happiness is there on the beings taking their birth in this world. I never found it in any place or in any concern, this I can say positively. Still why do the high minded persons do Karma, fascinated by the enchantments of the world. Look! I was born in an island. Just after my birth, my mother forsook me. Helpless, I grew in

the forest as my Karma allowed. Next I performed a very severe tapasya before Mahadeva, the Deva of the Devas, on the mountain with a desire to have a son.

17-38. As a fruit of that I got S'uka as my son, the foremost of the Gnostics, and taught him completely the essence of the Vedas from the beginning to the end. O Devarsi! When my son got wisdom from you, he left this world even when I became very distressed on his bereavement and wept aloud and he went away to the next world. Very much afflicted for the parting of my son, I abandoned the great Mountain Meru. I got very lean due to the absence of my dear son whom I loved very much; and becoming very distressed and knowing this whole world to be an illusion, I remembered my mother and went to the Kuru Jangala district, as if bound up and controlled by the snares of Maya. When I heard that the King S'antanu had married my mother, I built my hermitage on the holy banks of the Sarasvati and remained there. When the King S'antanu went to the next world, my chaste mother remained with two sons. At that time Bhisma looked after their sustenance and maintained them. The intelligent Ganga's son Bhisma Deva installed Chitrangada on the throne. A short while after this, Chitrangada, too, looking like a second Cupid and extremely lovely, went to the jaws of death. The mother Satyavati was drowned in the sorrows for his son Chitrangada and began to weep for him. O King! Knowing my mother in that sorrowful condition, I went to her. Bhisma and I then consoled her with hopeful words. Bhisma Deva was averse to marrying and then becoming a King; and, therefore, he installed again the younger brother, the powerful Vichitravirya on the throne. O King! Bhisma defeated by his

own prowess the kings and brought the two daughters of the King Kas'iraj and handed them over to Satyavati, so that she might give them over to Vichitravirya. Then, on an auspicious day, and in an auspicious Lagna (moment) when the marriage ceremony of my brother Vichitravirya was performed, I became glad. My brother, a good archer, was shortly afterwards attacked with consumption and thus he died without any issue. At this my mother became very sad and dejected. Seeing the husband dead, the two daughters of Kas'iraja became ready to preserve their religion of chastity and said to their mother-in-law, sorrowful and weeping We two shall accompany our husbands and become Sati (i.e., be burnt up with our husbands). O Devi! We will go to the Heavens with your son.

We, the two sisters united, will enjoy with him in the Nandana Garden. The mother was very much attached to them and with the permission of Bhisma Deva, very affectionately made them desist from this great attempt. When all the funeral obsequies of Vichitravirya were over, my mother consulted with Bhisma and remembered me in Hastinanagara. As soon as she remembered me, immediately I knew her mental feelings and hurriedly came to Hastinanagara and, with my head bowed, fell prostrate before her feet, and with folded hands addressed my mother who was very much inflamed with the fire of sorrow for the death of her son, thus:- - O Mother! Why have you called me here mentally? I see you are very much dejected; I am your servant; order me what I can do for you. O Mother! You are my greatest place of pilgrimage and you are my highest deity; I am very anxious since I have come here; say what you desire.

39-44. Vyasa said O Best of Munis! When I said thus and waited before her, then she looked at Bhisma standing close by and said "O Child! Your brother died of consumption; therefore I am very sorrowful, lest the family becomes extinct. O Intelligent One! For the continuance of the line, then, with the permission of the Ganga's son, I have called you here today by the Samadhi Yoga. O son of

Paras'ara! You re-establish the name of S'antanu that is going now to be well nigh extinct. O Vyasa Deva! Relieve me soon from this sorrow of mine, lest this line be extinct. There are the two daughters of Kas'iraja, honest and good and endowed with youth and beauty.

O Highly Intelligent One! Better you cohabit with them and save the family of Bharata by begetting sons. You will not be touched with any sin.”

45-55. Vyasa said O DevarsTI Hearing the mother’s words, I became very anxious and humbly told her with great shame:-- “O Mother! To touch another’s wife is a very sinful act; knowing well the path of Dharma, how can I willingly and intentionally violate that? So also, the Maharsis say That the wife of a younger brother is like a daughter. Studying all the Vedas, how can I do this blame-worthy and adulterous act? To preserve a line of family by illegal ways is never to be done; for then the fathers of the sinners can never cross this ocean of world. How can he, who is the spiritual preceptor of all, and the writer of all the Puranas, do this act knowingly which is awfully strange and very bad and nasty in its nature.” My mother was very much plunged into the sea of sorrows for the bereavement of her son; so to preserve the family. She came again to me, weeping and said “O son of Paras’ara! If you follow my word, you won’t incur any sin. O Child! If the reasonable words of the Gurus be even faulty, one should obey them according to the tradition of the S’istas. Therefore, O Child! Keep my word and preserve my honour; no sin will touch you. O Child! Think very well. Your mother is very sorry and is immersed in the ocean of afflictions; therefore it is your paramount duty to make her happy by begetting child for the continuance of the family.” Hearing my mother speaking to me thus, Bhisma, the Ganga’s son, the expert in finding out truth in fine points with regard to Dharma, said to me O Dvaipayana! You are wholly sinless; you ought not therefore to argue on this point; obey your mother as she says and be happy.

56-61. Vyasa said O King! Hearing his words and nny mother’s request, I decided to do this very hateful act with a fearless heart without any suspicion. When Ambika finished her ablutions after menstruation, I gladly cohabited with her in the night; but that young lady seeing my ugly ascetic form, was not attached to me; I then cursed that beautiful woman thus

As you closed your eyes at the first cohabitation with me, your son will be born blind. O Muni! On the second day my mother enquired me when I was alone O Dvaipayana! Will there be born a son of the daughter of Kas’iraj? I then bowed my head with shame, and told, “Mother! The son will be born blind, through my curse.” O Muni! The mother then rebuked me harshly, “O Child! Why did you curse that the son of Ambika would be born blind?”

Here ends the Twenty-fourth Chapter in the Sixth Book on the description of Viksepa S’akti in the discourse between Vyasa and Narada in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 25

On The Cause Of Moha Of Vyasa

Chapter 147 of 318 · 64 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
वासवी चकिता जाता श्रुत्वा मे वाक्यमीदृशम् ।
दाशेयी मामुवाचेदं पुत्रार्थे भृशमातुरा ॥ १ ॥
अम्बालिका वधूर्धन्या काशिराजसुता सुत ।
भार्या विचित्रवीर्यस्य विधवा शोकसंयुता ॥ २ ॥
सर्वलक्षणसम्पन्ना रूपयौवनशालिनी ।
तस्यां जनय सङ्गं त्वं कृत्वा पुत्रं सुसम्मतम् ॥ ३ ॥
नान्धो राजाधिकारी स्यात्तस्मात्पुत्र मनोहरम् ।
उत्पादय राजपुत्र्यां वचनान्मम मानद ॥ ४ ॥
इत्युक्तोऽहं तदा मात्रा स्थितस्तत्र गजाह्वये ।
यावदृतुमती जाता काशिराजसुता मुने ॥ ५ ॥
एकान्ते शयनागारे प्राप्ता सा मम सन्निधौ ।
लज्जमाना सुकेशान्ता स्वश्वश्रूवचनात्तदा ॥ ६ ॥
दृष्ट्वा मां जटिलं दान्तं तापसं रसवर्जितम् ।

सा स्वेदवदना जाता पाण्डुरा विमना भृशम् ॥ ७ ॥
कुपितोऽहं तदा दृष्ट्वा कामिनीं निशि सङ्गताम् ।
वेपमानां स्थितां पार्श्वे ह्यब्रवं तामहं रुषा ॥ ८ ॥
दृष्ट्वा मां यदि गर्वेण पाण्डुवर्णा समावृता ।
अतस्ते तनयः पाण्डुर्भविष्यति सुमध्यमे ॥ ९ ॥
इत्युक्त्वा निशि तत्रैव स्थितोऽम्बालिकया युतः ।
भुक्त्वा तां निशि निर्यातः स्थानमापृच्छय मातरम् ॥ १० ॥
ततस्ताभ्यां सुतौ काले प्रसूतावन्धपाण्डुरौ ।
धृतराष्ट्रश्च पाण्डुश्च प्रथितौ सम्बभूवतुः ॥ ११ ॥
माता मे विमना जाता तादृशौ वीक्ष्य तौ सुतौ ।
ततः संवत्सरस्यान्ते मामाहुय तदाब्रवीत् ॥ १२ ॥
द्वैपायन सुतौ जातौ राज्ययोग्यौ न तादृशौ ।
अन्यं मनोहरं पुत्रं समुत्पादय मे प्रियम् ॥ १३ ॥
तथेति सा मया प्रोक्ता मुदिता जननी तदा ।

अम्बिकां प्रार्थयामास सुतार्थे काल आगते ॥ १४ ॥
पुत्रि व्यासं समालिङ्ग्य पुत्रमुत्पादयाद्भुतम् ।

कुरुवंशस्य कर्तारं राज्ययोग्यं वरानने ॥ १५ ॥
वधूर्लज्जान्विता किञ्चिन्नोवाच वचनं तदा ।
गतोऽहं शयनागारे मातुस्तद्वचनान्निशि ॥ १६ ॥
दासी विचित्रवीर्यस्य रूपयौवनसंयुता ।
प्रेषिताम्बिकया त्वत्र विचित्राभरणाम्बरा ॥ १७ ॥
चन्दनारक्तदेहा सा पुष्पमालाविभूषिता ।
आयाता हावसंयुक्ता सुकेशी हंसगामिनी ॥ १८ ॥
पर्यङ्के मां समावेश्य संस्थिता प्रेमसंयुता ।
प्रसन्नोऽहं तदा तस्या विलासेनाभवं मुने ॥ १९ ॥
रात्रौ संक्रीडितं प्रेम्णा तया सह मया भृशम् ।
वरो दत्तः पुनस्तस्यै प्रसन्नेन तु नारद ॥ २० ॥
सुभगे भविता पुत्रः सर्वलक्षणसंयुतः ।

सुरूपः सर्वधर्मज्ञः सत्यवादी शमे रतः ॥ २१ ॥
स तदा विदुरो जातस्त्रयः पुत्रा मयाभवन् ।
माया वृद्धिं गता साधो परक्षेत्रोद्भवे मम ॥ २२ ॥
विस्मृतः शुकसम्बन्धी विरहः शोककारणम् ।
दृष्ट्वा त्रीन्स्वसुतान्कामं बलिनो वीर्यसम्मतान् ॥ २३ ॥
माया बलवती ब्रह्मन् दुस्त्यजा ह्यकृतात्मभिः ।
अरूपा च निरालम्बा ज्ञानिनामपि मोहिनी ॥ २४ ॥
मातरि स्नेहसम्बद्धं तथा पुत्रेषु संवृतम् ।
न मे चित्तं वने शान्तिमगान्मुनिवरोत्तम ॥ २५ ॥
दोलारूढं मनो जातं कदाचिद्धस्तिनापुरे ।
पुनः सरस्वतीतीरे न चैकत्र व्यवस्थितिः ॥ २६ ॥
कदाचिच्चिन्तयन् ज्ञानं मानसे प्रतिभाति वै ।
केऽमी पुत्राः क्व मोहोऽयं न श्राद्धार्हा मृतस्य मे ॥ २७ ॥
व्यभिचारोद्भवाः किं मे सुखदाः स्युः सुताः किल ।

माया बलवती मोहं वितनोति हि मानसे ॥ २८ ॥
जानन्मोहान्धकूपेऽस्मिन्पतितोऽहं मृषा मुने ।
इत्यकुर्वं रहस्तापं कदाचित्स्सुसमाहितः ॥ २९ ॥
राज्यं प्राप ततः पाण्डुर्बलवान्भीष्मसम्मतः ।
तदा मम मनो जातं प्रसन्नं सुतकारणात् ॥ ३० ॥
कुन्ती माद्री सुरूपे द्वे भार्ये तस्य बभूवतुः ।
शूरसेनसुता कुन्ती मद्रराजसुतापरा ॥ ३१ ॥
स शापं द्विजतः प्राप्य कामिनीद्वयसंयुतः ।
पाण्डुर्निर्वेदमापन्नस्त्यक्त्वा राज्यं वनं गतः ॥ ३२ ॥
तदा मामाविशच्छोकः श्रुत्वा पुत्रं वने स्थितम् ।
गतोऽहं तत्र यत्रासौ भार्याभ्यां सह संस्थितः ॥ ३३ ॥

तमाश्वास्य वने पाण्डुं पुनः प्राप्तो गजाह्वये ।
धृतराष्ट्रं समाभाष्य ह्यगमं ब्रह्मजातटे ॥ ३४ ॥
क्षेत्रजान्पञ्चपुत्रान्स समुत्पाद्य वनाश्रमे ।

धर्मतो वायुतः शक्रादश्विभ्यां पञ्च पाण्डवान् ॥ ३५ ॥
युधिष्ठिरो भीमसेनस्तथैवार्जुन इत्यपि ।
कुन्तीपुत्राः समाख्याता धर्मानिलसुरेशजाः ॥ ३६ ॥
नकुलः सहदेवश्च मद्रराजसुतासुतौ ।
कदाचित्तु रहो माद्रीं समालिङ्ग्य महीपतिः ॥ ३७ ॥
मृतः शापात्तु मुनिभिः संस्कृतो हुतभुङ्मुखे ।
माद्री तत्र सती भूत्वा प्रविष्टा पतिना सह ॥ ३८ ॥
स्थिता पुत्रयुता कुन्ती ज्वलिते जातवेदसि ।
मुनयः सुतसंयुक्तां शूरसेनसुतां तदा ॥ ३९ ॥
दुःखितां पतिहीनां तामानिन्युर्गजसाह्वये ।
समर्पिताथ भीष्माय विदुराय महात्मने ॥ ४० ॥
श्रुत्वाहं सुखदुःखाभ्यां पीडितस्तु परात्मभिः ।
भीष्मेण पालिताः पुत्राः पाण्डोरिति विचिन्त्य ते ॥ ४१ ॥
विदुरेण तथा प्रीत्या धृतराष्ट्रेण धीमता ।

दुर्योधनादयस्तस्य पुत्रा ये क्रूरमानसाः ॥ ४२ ॥
एकत्र स्थितिमापन्ना विरोधं चक्रुरद्भुतम् ।
द्रोणाचार्यस्तु सम्प्राप्तस्तत्र भीष्मेण मानितः ॥ ४३ ॥
अध्यापनाय पुत्राणां पुरे तस्मिन्निवासितः ।
कर्णः कुन्त्या परित्यक्तो जातमात्रः शिशुर्यदा ॥ ४४ ॥
सूतेन पालितो नद्यां प्रान्तश्चाधिरथेन ह ।
दुर्योधनप्रियश्चाभूत्कर्णः शूरतमस्तथा ॥ ४५ ॥
परस्परं विरोधोऽभूद्भीमदुर्योधनादिषु ।
धृतराष्ट्रस्तु सञ्चिन्त्य क्लेशं पुत्रेषु तेषु च ॥ ४६ ॥
निवासं कल्पयामास पाण्डवानां महात्मनाम् ।
विरोधशमनायैव नगरे वारणावते ॥ ४७ ॥
दुर्योधनेन तत्रैव द्रोहाज्जतुगृहाणि वै ।
कारितानि च दिव्यानि प्रेष्य मित्रं पुरोचनम् ॥ ४८ ॥
श्रुत्वा जतुगृहे दग्धान्पाण्डवान्पृथया युतान् ।

पौत्रभावान्मुनिश्रेष्ठ मग्नोऽहं व्यसनार्णवे ॥ ४९ ॥
शोकातुरो भृशं शून्ये वने पश्यन्नहर्निशम् ।
दृष्टा मयैकचक्रायां पाण्डवा दुःखकर्शिताः ॥ ५० ॥
ततस्तुष्टमनाश्चाहं जातः पार्थान्विलोक्य च ।
प्रेरितास्ते मया तूर्णं द्रुपदस्य पुरं प्रति ॥ ५१ ॥
ते गतास्तत्र दुःखार्ता विप्रवेषधराः कृशाः ।

मृगचर्मपरीधानाः सभायां संस्थितास्तदा ॥ ५२ ॥
कृत्वा पराक्रमं जिष्णुः स जित्वा द्रुपदात्मजाम् ।
चक्रुर्विवाहं मानिन्या पञ्चैव मातृवाक्यतः ॥ ५३ ॥
दृष्ट्वा विवाहं तेषां तु मुदितोऽहं भृशं तदा ।
ततो नागाह्वये प्राप्ताः पाञ्चालीसहिता मुने ॥ ५४ ॥
निवासं खाण्डवप्रस्थं धृतराष्ट्रेण कल्पितम् ।
पाण्डवानां द्विजश्रेष्ठ वसुदेवसुतेन वै ॥ ५५ ॥
तर्पितः पावकस्तत्र विष्णुना सह जिष्णुना ।

राजसूयः कृतो यज्ञस्तदाहं मुदितोऽभवम् ॥ ५६ ॥
दृष्ट्वाथ विभवं तेषां तथा मयकृतां सभाम् ।
दुर्योधनोऽतिसन्तप्तो दुरोदरमथाकरोत् ॥ ५७ ॥
दुर्द्यूतवेदी शकुनिरनक्षज्ञश्च धर्मजः ।
हृतं राज्यं धनं सर्वं याज्ञसेनी च क्लेशिता ॥ ५८ ॥
वने द्वादश वर्षाणि पाण्डवास्ते विवासिताः ।
पाञ्चालीसहितास्तेन दुःखं मे जनितं भृशम् ॥ ५९ ॥
एवं नारद संसारे सुखदुःखात्मके भृशम् ।
निमग्नोऽहं भ्रमेणैव जानन् धर्मं सनातनम् ॥ ६० ॥
कोऽहं कस्य सुतास्तेऽमी का माता किं सुखं पुनः ।
येन मे हृदयं मोहाद्भ्रमतीति दिवानिशम् ॥ ६१ ॥
किं करोमि क्व गच्छामि सन्तोषो नाधिगच्छति ।
दोलारूढं मनो मेऽत्र चञ्चलं न स्थिरं भवेत् ॥ ६२ ॥
सर्वज्ञोऽसि मुनिश्रेष्ठ सन्देहं मे निवर्तय ।

तथा कुरु यथाहं स्यां सुखितो विगतज्वरः ॥ ६३ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां
षष्ठस्कन्धे व्यासस्वकीयमोहवर्णनं नाम पञ्चविंशोऽध्यायः ॥ २५ ॥

Roman transliteration

vyāsa uvāca
vāsavī cakitā jātā śrutvā me vākyamīdṛśam |
dāśeyī māmuvācedaṃ putrārthe bhṛśamāturā || 1 ||
ambālikā vadhūrdhanyā kāśirājasutā suta |
bhāryā vicitravīryasya vidhavā śokasaṃyutā || 2 ||
sarvalakṣaṇasampannā rūpayauvanaśālinī |
tasyāṃ janaya saṅgaṃ tvaṃ kṛtvā putraṃ susammatam || 3 ||
nāndho rājādhikārī syāttasmātputra manoharam |
utpādaya rājaputryāṃ vacanānmama mānada || 4 ||
ityukto'haṃ tadā mātrā sthitastatra gajāhvaye |
yāvadṛtumatī jātā kāśirājasutā mune || 5 ||
ekānte śayanāgāre prāptā sā mama sannidhau |
lajjamānā sukeśāntā svaśvaśrūvacanāttadā || 6 ||

dṛṣṭvā māṃ jaṭilaṃ dāntaṃ tāpasaṃ rasavarjitam |

sā svedavadanā jātā pāṇḍurā vimanā bhṛśam || 7 ||
kupito'haṃ tadā dṛṣṭvā kāminīṃ niśi saṅgatām |
vepamānāṃ sthitāṃ pārśve hyabravaṃ tāmahaṃ ruṣā || 8 ||
dṛṣṭvā māṃ yadi garveṇa pāṇḍuvarṇā samāvṛtā |
ataste tanayaḥ pāṇḍurbhaviṣyati sumadhyame || 9 ||
ityuktvā niśi tatraiva sthito'mbālikayā yutaḥ |
bhuktvā tāṃ niśi niryātaḥ sthānamāpṛcchya mātaram || 10 ||
tatastābhyāṃ sutau kāle prasūtāvandhapāṇḍurau |
dhṛtarāṣṭraśca pāṇḍuśca prathitau sambabhūvatuḥ || 11 ||
mātā me vimanā jātā tādṛśau vīkṣya tau sutau |
tataḥ saṃvatsarasyānte māmāhūya tadābravīt || 12 ||
dvaipāyana sutau jātau rājyayogyau na tādṛśau |
anyaṃ manoharaṃ putraṃ samutpādaya me priyam || 13 ||
tatheti sā mayā proktā muditā jananī tadā |

ambikāṃ prārthayāmāsa sutārthe kāla āgate || 14 ||
putri vyāsaṃ samāliṅgya putramutpādayād□bhutam |
kuruvaṃśasya kartāraṃ rājyayogyaṃ varānane || 15 ||
vadhūrlajjānvitā kiñcinnovāca vacanaṃ tadā |
gato'haṃ śayanāgāre mātustadvacanānniśi || 16 ||
dāsī vicitravīryasya rūpayauvanasaṃyutā |
preṣitāmbikayā tvatra vicitrābharaṇāmbarā || 17 ||
candanāraktadehā sā puṣpamālāvibhūṣitā |
āyātā hāvasaṃyuktā sukeśī haṃsagāminī || 18 ||
paryaṅke māṃ samāveśya saṃsthitā premasaṃyutā |
prasanno'haṃ tadā tasyā vilāsenābhavaṃ mune || 19 ||
rātrau saṃkrīḍitaṃ premṇā tayā saha mayā bhṛśam |
varo dattaḥ punastasyai prasannena tu nārada || 20 ||
subhage bhavitā putraḥ sarvalakṣaṇasaṃyutaḥ |

surūpaḥ sarvadharmajñaḥ satyavādī śame rataḥ || 21 ||
sa tadā viduro jātastrayaḥ putrā mayābhavan |
māyā vṛddhiṃ gatā sādho parakṣetrod□bhave mama || 22 ||
vismṛtaḥ śukasambandhī virahaḥ śokakāraṇam |
dṛṣṭvā trīnsvasutānkāmaṃ balino vīryasammatān || 23 ||
māyā balavatī brahman dustyajā hyakṛtātmabhiḥ |
arūpā ca nirālambā jñāninām api mohinī || 24 ||
mātari snehasambaddhaṃ tathā putreṣu saṃvṛtam |
na me cittaṃ vane śāntimagānmunivarottama || 25 ||
dolārūḍhaṃ mano jātaṃ kadāciddhastināpure |
punaḥ sarasvatītīre na caikatra vyavasthitiḥ || 26 ||
kadāciccintayan jñānaṃ mānase pratibhāti vai |
ke'mī putrāḥ kva moho'yaṃ na śrāddhārhā mṛtasya me || 27 ||
vyabhicārod□bhavāḥ kiṃ me sukhadāḥ syuḥ sutāḥ kila |

māyā balavatī mohaṃ vitanoti hi mānase || 28 ||
jānanmohāndhakūpe'sminpatito'haṃ mṛṣā mune |
ityakurvaṃ rahastāpaṃ kadācitssusamāhitaḥ || 29 ||
rājyaṃ prāpa tataḥ pāṇḍurbalavānbhīṣmasammataḥ |
tadā mama mano jātaṃ prasannaṃ sutakāraṇāt || 30 ||

kuntī mādrī surūpe dve bhārye tasya babhūvatuḥ |
śūrasenasutā kuntī madrarājasutāparā || 31 ||
sa śāpaṃ dvijataḥ prāpya kāminīdvayasaṃyutaḥ |
pāṇḍurnirvedamāpannastyaktvā rājyaṃ vanaṃ gataḥ || 32 ||
tadā māmāviśacchokaḥ śrutvā putraṃ vane sthitam |
gato'haṃ tatra yatrāsau bhāryābhyāṃ saha saṃsthitaḥ || 33 ||
tamāśvāsya vane pāṇḍuṃ punaḥ prāpto gajāhvaye |
dhṛtarāṣṭraṃ samābhāṣya hyagamaṃ brahmajātaṭe || 34 ||
kṣetrajānpañcaputrānsa samutpādya vanāśrame |

dharmato vāyutaḥ śakrādaśvibhyāṃ pañca pāṇḍavān || 35 ||
yudhiṣṭhiro bhīmasenastathaivārjuna ityapi |
kuntīputrāḥ samākhyātā dharmānilasureśajāḥ || 36 ||
nakulaḥ sahadevaśca madrarājasutāsutau |
kadācittu raho mādrīṃ samāliṅgya mahīpatiḥ || 37 ||
mṛtaḥ śāpāttu munibhiḥ saṃskṛto hutabhuṅ□mukhe |
mādrī tatra satī bhūtvā praviṣṭā patinā saha || 38 ||
sthitā putrayutā kuntī jvalite jātavedasi |
munayaḥ sutasaṃyuktāṃ śūrasenasutāṃ tadā || 39 ||
duḥkhitāṃ patihīnāṃ tāmāninyurgajasāhvaye |
samarpitātha bhīṣmāya vidurāya mahātmane || 40 ||
śrutvāhaṃ sukhaduḥkhābhyāṃ pīḍitastu parātmabhiḥ |
bhīṣmeṇa pālitāḥ putrāḥ pāṇḍoriti vicintya te || 41 ||
vidureṇa tathā prītyā dhṛtarāṣṭreṇa dhīmatā |

duryodhanādayastasya putrā ye krūramānasāḥ || 42 ||
ekatra sthitimāpannā virodhaṃ cakurad□bhutam |
droṇācāryastu sammāptastatra bhīṣmeṇa mānitaḥ || 43 ||
adhyāpanāya putrāṇāṃ pure tasminnivāsitaḥ |
karṇaḥ kuntyā parityakto jātamātraḥ śiśuryadā || 44 ||
sūtena pālito nadyāṃ prāntaścādhirathena ha |
duryodhanapriyaścābhūtkarṇaḥ śūratamastathā || 45 ||
parasparaṃ virodho'bhūd□bhīmaduryodhanādiṣu |
dhṛtarāṣṭrastu sañcintya kleśaṃ putreṣu teṣu ca || 46 ||
nivāsaṃ kalpayāmāsa pāṇḍavānāṃ mahātmanām |
virodhaśamanāyaiva nagare vāraṇāvate || 47 ||
duryodhanena tatraiva drohājjatugṛhāṇi vai |
kāritāni ca divyāni preṣya mitraṃ purocanam || 48 ||
śrutvā jatugṛhe dagdhānpāṇḍavānpṛthayā yutān |

pautrabhāvānmuniśreṣṭha magno'haṃ vyasanārṇave || 49 ||
śokāturo bhṛśaṃ śūnye vane paśyannaharniśam |
dṛṣṭā mayaikacakrāyāṃ pāṇḍavā duḥkhakarśitāḥ || 50 ||
tatastuṣṭamanāścāhaṃ jātaḥ pārthānvilokya ca |
preritāste mayā tūrṇaṃ drupadasya puraṃ prati || 51 ||
te gatāstatra duḥkhārtā vipraveṣadharāḥ kṛśāḥ |
mṛgacarmaparīdhānāḥ sabhāyāṃ saṃsthitāstadā || 52 ||
kṛtvā parākramaṃ jiṣṇuḥ sa jitvā drupadātmajām |
cakrurvivāhaṃ māninyā pañcaiva mātṛvākyataḥ || 53 ||
dṛṣṭvā vivāhaṃ teṣāṃ tu mudito'haṃ bhṛśaṃ tadā |
tato nāgāhvaye prāptāḥ pāñcālīsahitā mune || 54 ||
nivāsaṃ khāṇḍavaprasthaṃ dhṛtarāṣṭreṇa kalpitam |

pāṇḍavānāṃ dvijaśreṣṭha vasudevasutena vai || 55 ||
tarpitaḥ pāvakastatra viṣṇunā saha jiṣṇunā |

rājasūyaḥ kṛto yajñastadāhaṃ mudito'bhavam || 56 ||
dṛṣṭvātha vibhavaṃ teṣāṃ tathā mayakṛtāṃ sabhām |
duryodhano'tisantapto durodaramathākarot || 57 ||
durdyūtavedī śakuniranakṣajñaśca dharmajaḥ |
hṛtaṃ rājyaṃ dhanaṃ sarvaṃ yājñasenī ca kleśitā || 58 ||
vane dvādaśa varṣāṇi pāṇḍavāste vivāsitāḥ |
pāñcālīsahitāstena duḥkhaṃ me janitaṃ bhṛśam || 59 ||
evaṃ nārada saṃsāre sukhaduḥkhātmake bhṛśam |
nimagno'haṃ bhrameṇaiva jānan dharmaṃ sanātanam || 60 ||
ko'haṃ kasya sutāste'mī kā mātā kiṃ sukhaṃ punaḥ |
yena me hṛdayaṃ mohād□bhramatīti divāniśam || 61 ||
kiṃ karomi kva gacchāmi santoṣo nādhigacchati |
dolārūḍhaṃ mano me'tra cañcalaṃ na sthiraṃ bhavet || 62 ||
sarvajño'si muniśreṣṭha sandehaṃ me nivartaya |

tathā kuru yathāhaṃ syāṃ sukhito vigatajvaraḥ || 63 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ
ṣaṣṭhaskandhe vyāsasvakīyamohavarṇanaṃ nāma pañcaviṃśo'dhyāyaḥ || 25 ||

English translation

1-10. Vyasa said OKing! The mother became astonished to hear me. Becoming very anxious for a son, she began to speak to me. O Child! The wife of your brother, the daughter Ambalika of Kas'iraj, is a widow; she is very sorrowful; she is endowed with all auspicious signs and endowed with all good qualities; better cohabit with that beautiful young wife and get a child according to the tradition of the S'istas. Persons born blind are not entitled to kingdoms. Therefore take my word and procreate a beautiful son and thus keep my honour. O Muni! Hearing the mother's words, I began to wait in Hastinapura till Ambalika, the daughter of Kas'iraj, finished her ablutions after menstruation. That King's daughter, of curling hairs, came to me alone at her mother-in-law's order, and became very much abashed. Seeing me an ascetic with matted hairs on my head and void of every love sentiment, perspiration came on her face; her body turned pale and her mind void of any love towards me. When I saw that lady trembling and pale beside me, I angrily spoke "O One of beautiful waist! When you have turned out pale, considering your own beauty, let your son be of a pale colour." Thus saying I spent there that night with Ambalika. After enjoying her I took farewell from my mother and went to my place.

11-21. In due course, the two daughters of the King gave birth to two sons respectively, one blind and the other pale. The son of Ambika was named Dhritarastra; and the son of Ambalika was named Pandu, as his colour was pandu (pale). Mother became absent- minded when she saw the two sons in those states. After one year she again called me and said "O Dvaipayana! These two persons are not so fit to become kings; therefore beget one more son beautiful and according to my liking." When I consented, she became very glad and, in due course, asked Ambika to embrace me

and give birth to a son, endowed with extraordinary qualities, and fit to preserve the line worthy of the Kuru dynasty. The bride did not then say anything on account of her bashfulness. But when I went in the night tinne according to my mother's order, to the sleeping room, Ambika sent to me a maid-servant of Vichitravirya, full of youth and beauty, and adorned with various ornaments and

clothings. That maid-servant of beautiful hairs and of a swan-like gait adorned with garlands and red sandal-paste, came to me with many enchanting gestures and making me take my seat on the cot, became herself merged in love sentiments. O Muni! I became pleased with her gestures and amorous sports and passed the night, full of love towards her and played and cohabited with her. At last I gladly gave her the boon, "O Fortunate One! Your child, begotten by me, will be endowed with all good qualities, will be of good form, will be conversant with all the essences of Dharma, calm and quiet and truthful."

22-34. In due course, a child named Vidura was born to her. Thus I had three sons; and in my mind grew up Maya and affection that these were my sons. When I saw again those three sons, heroic and full of manliness, the only cause of my sorrow due to the bereavement of my son S'uka vanished away from my mind. O Lord of Dvijas! Maya is very powerful and extremely hard to be abandoned by those who are not masters of their senses; She enchants even the wise, though She does not possess any form nor any substratum nor any support. I could not find any peace, even in the forest, as my mind was attached to my mother and children. O Muni! My mind then began to oscillate like a pendulum and I remained sometime in Hastinapura and sometime on the banks of the Sarasvati. I could not stay in a certain fixed place. By discrimination, the knowledge sometimes flashed in my mind Whose sons are these? The attachment is nothing but merely a delusion. On my death they would not be entitled to perform my S'raddha ceremony. These sons are begotten by ways and manners

not sanctioned by Dharnna; what happiness can they bring to me? O Muni! The powerful Maya has caused this delusion in me. What! Knowing this Samsara to be unreal, Alas! I have fallen into this well of the Darkness of delusion. Thus I repented when I thought over the matter deeply and when I was alone in a solitary place. When, subsequently, through the mediation of Bhisma, the powerful Pandu got the kingdom, I became pleased to see the prosperity of my son. O Muni! This is also the creation of Maya. The daughter of the King S'urasena, named Kunti, and the daughter of the King of Madra, named Madri became the two beautiful wives of Pandu. Pandu was cursed by a Brahmana that he would die if he cohabited with any woman; he therefore became dispassionate and quitting his kingdom, went to the forest with his two wives. Hearing Pandu gone to the forest I felt pain and went to my son who was staying with his wives and consoling him, came to Hastinapura, where I held a conversation with Dhritarastra and then came back to the banks of the river Sarasvati.

35-50. Pandu in his forest life, got five sons out of his wives by the Devas Dharma, Vayu, Indra, and the twin AsVins. Dharma, Vayu, and Indra begat respectively of Kunti the three sons Yudhisthira, Bhimasena and Arjuna; and the two AsVins begat of Madri the two sons Nakulu and Sahadeva. Once Madri, full of youth and beauty, was staying alone in a solitary place and Pandu seeing her embraced her and due to the curse, died. When the funeral pyre was ablaze, the chaste Madri entered into the fire and died a Sati. Kunti was prevented from doing so, as she was to nurse and look after her young children. The Munis then took the sorrowful Kunti, the daughter of S'urasena, bereft of her husband to Hastinapur and handed her over to the high-souled Bhisma and Vidura. When I came to hear this, my mind was greatly agitated to see the pain and pleasure that other people suffered. Bhisma, Vidura, and Dhritarastra began to nourish and support Yudhisthira and others as they considered them the sons of their dearest Pandu. The cruel and

wicked sons of Dhritarastra, Duryodhana and others united with each other and began to quarrel horribly with the sons of Pandu. Dronacharya came there accidentally and Bhisma treated him with great respect and requested him to stay in Hastinapura and educate the sons of Kuru. Kama was the the son of Kunti, when she was young and unmarried; and he was quitted by her no sooner he was born. The charioteer Suta (or carpenter) Adhiratha found him in a river and nourished him. Kama

was the foremost of the heroes and therefore the great favourite of Duryodhana. The enmity between Bhima and Duryodhana, etc., began to grow greater day by day. Dhritarastra, thinking the difficult situation of his children, fixed the residence of the sons of Pandu at the Varanavata city so that the quarrels might die away. Out of enmity, Duryodhana ordered his dear friend Purochana to build there a house of lac for the Pandavas. O Muni! When I heard that Kunti and her five sons were burnt in the lac-house, I became merged in the ocean of sorrows and thought that they were my grandsons. I was overwhelmed with sorrow and began to search after them in deep forests day and night till at last I found them in Ekachakra city, lean and thin and very much distressed with sorrow.

51-63. I became very glad to see them and sent them soon to the city of the King Drupada. Wearing the deer's skin, they went there dejected with sorrow in the Brahmin's dress and stayed in the royal court. The victorious Arjuna shewed prowess and pierced the mark (the eye of the fish) and obtained Krisna, the daughter of the King Drupada. By the order of the mother Kunti, the five brothers married her. O Muni! I became very glad to see that they were all married. The Pandavas, then, accompanied by PanchalT, soon went to Hastinapura. Dhritarastra then fixed Khandavaprastha as the residence of the Pandavas. Visnu, the son of Vasudeva, then performed the Yajha with the victorious Arjuna and satisfied the Great Fire. The Pandavas next performed the Rajasuya sacrifice and that made me very glad. Seeing the affluence and prosperity of the

Pandavas and the great assembly hall beautiful and exquisitely artistic, Duryodhana was burnt up, as it were, with malice and made arrangements for play in dice, very injurious in its consequences. S'akuni was expert in playing deceitfully and Yudhisthira the son of Dharma, was not expert in this play. So Duryodhana made S'akuni play for him and stole away all that Yudhisthira had and insulted, at last, in the royal assembly, the daughter of Drupada, Yajhaseni and gave her much trouble. The Pandavas then went with PanchalT in an exile in the forest for twelve years. And I was very much grieved to hear this O Muni! Though I know all about the Sanatan Dharma, yet I was deluded and merged in these worlds of pains and pleasures. Who am I? To whom do these sons belong? My mind roams day and night on the thought of all these. O Muni! What shall I do? And whither shall I go? I don't find happiness anywhere; my mind is, as it were, floating in a rocking machine and it is never being fixed. O Best of Munis! You are all-knowing; solve my doubts so that my mental fever may be quietened and I may be happy.

Here ends the Twenty-fifth Chapter on the cause of Moha of Vyasa Deva asked before Narada in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 26

On The Description By Narada Of

Chapter 148 of 318 · 58 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
इति मे वचनं श्रुत्वा नारदः परमार्थवित् ।
मामाह च स्मितं कृत्वा पृच्छन्तं मोहकारणम् ॥ १ ॥
नारद उवाच
पाराशर्य पुराणज्ञ किं पृच्छसि सुनिश्चयम् ।
संसारेऽस्मिन्विना मोहं कोऽपि नास्ति शरीरवान् ॥ २ ॥
ब्रह्माविष्णुस्तथा रुद्रः सनकः कपिलस्तथा ।
मायया वेष्टिताः सर्वे भ्रमन्ति भववर्त्मनि ॥ ३ ॥
ज्ञानिनं मां जनो वेत्ति भ्रान्तोऽहं सर्वलोकवत् ।
शृणु मे पूर्ववृत्तान्तं प्रब्रवीमि सुनिश्चितम् ॥ ४ ॥
दुःखं मया यथा पूर्वमनुभूतं महत्तरम् ।
स्वकृतेन च मोहेन भार्यार्थे वासवीसुत ॥ ५ ॥
एकदा पर्वतश्चाहं देवलोकान्महीतलम् ।
प्राप्तो विलोकनार्थाय भारतं खण्डमुत्तमम् ॥ ६ ॥

भ्रमन्तौ सहितावुर्व्यां पश्यन्तौ तीर्थमण्डलम् ।
पावनानि च स्थानानि मुनीनामाश्रमाञ्छुभान् ॥ ७ ॥
शपथं देवलोकात्तु कृत्वा पूर्वं परस्परम् ।
चलितौ समयं चेमं सम्मन्त्र्य निश्चयेन वै ॥ ८ ॥
चित्तवृत्तिस्तु वक्तव्या यादृशी यस्य जायते ।
शुभा वाप्यशुभा वापि न गोप्तव्या कदाचन ॥ ९ ॥
भोजनेच्छा धनेच्छापि रतीच्छा वा भवेदपि ।
यादृशी यस्य चित्ते तु कथनीया परस्परम् ॥ १० ॥
इत्यावां समयं कृत्वा स्वर्गाद्भूलोकमागतौ ।
एकचित्तौ मुनीभूतौ विचरन्तौ यथेच्छया ॥ ११ ॥
एवं भ्रमन्तौ लोकेऽस्मिन्ग्रीष्मान्ते समुपागते ।
सञ्जयस्य पुरं रम्यं सम्प्राप्तौ नृपते पुनः ॥ १२ ॥
तेन सम्पूजितौ भक्त्या राज्ञा सम्मानितौ भृशम् ।
स्थितौ तत्र गृहे तस्य चातुर्मास्यं महात्मनः ॥ १३ ॥

वार्षिकाश्चतुरो मासा दुर्गमाः पथि सर्वदा ।
तस्मादेकत्र विबुधैः स्थातव्यमिति निश्चयः ॥ १४ ॥

अष्टौ मासांस्तु प्रवसेत्सदा कार्यवशाद्द्विजः ।
वर्षाकाले न गन्तव्यं प्रवासे सुखमिच्छता ॥ १५ ॥
इति सञ्चिन्त्य मनसा सञ्जयस्य गृहे तदा ।
संस्थितौ मानितौ राज्ञा कृतातिथ्यौ महात्मना ॥ १६ ॥
दमयन्तीति विख्याता तस्य पुत्री महीपतेः ।
आज्ञप्ता परिचर्यार्थं सुदती सुन्दरी भृशम् ॥ १७ ॥
विवेकज्ञा विशालाक्षी राजपुत्री कृतोद्यमा ।
सेवनं सर्वकाले च व्यदधादुभयोरपि ॥ १८ ॥
स्नानार्थमुदकं काले भोजनं मृष्टमायतम् ।
मुखवासं तथा चान्यं यदिष्टं तद्ददाति सा ॥ १९ ॥
मनोऽभिलषितान्कामानुभयोरपि कन्यका ।
व्यजनासनशय्यादीन्वाञ्छितानप्यकल्पयत् ॥ २० ॥

एवं संसेव्यमानौ तु स्थितौ राज्ञो गृहे किल ।
वेदाध्ययनसंशीलावावां वेदव्रते रतौ ॥ २१ ॥
अहं वीणां करे कृत्वा साधयित्वा स्वरोत्तमम् ।
गायत्रं साम सुस्वादमगां कर्णरसायनम् ॥ २२ ॥
राजपुत्री तु तच्छ्रुत्वा सामगानं मनोहरम् ।
बभूव मयि रागाढ्या प्रीतियुक्ता विशारदा ॥ २३ ॥
दिने दिनेऽनुरागोऽस्या मयि वृद्धिं गतः परः ।
ममापि प्रीतियुक्तायां मनो जातं स्पृहापरम् ॥ २४ ॥
मम तस्य च सा कन्या भोजनादिषु कर्हिचित् ।
अकरोदन्तरं किञ्चित्सेवाभेदं रसान्विता ॥ २५ ॥
स्नानायोष्णजलं मह्यं पर्वताय च शीतलम् ।
दधि मह्यं तथा तक्रं पर्वतायाप्यकल्पयत् ॥ २६ ॥
शयनास्तरणं शुभ्रं मदर्थे पर्यकल्पयत् ।
प्रीत्या परमया यद्वत्पर्वताय न तादृशम् ॥ २७ ॥

विलोकयति मां प्रेम्णा सुन्दरी न च पर्वतम् ।
ततोऽस्यास्तादृशं दृष्ट्वा पर्वतः प्रेमकारणम् ॥ २८ ॥
मनसा चिन्तयामास किमेतदिति विस्मितः ।
पप्रच्छ मां रहः सम्यग्ब्रूहि नारद सर्वथा ॥ २९ ॥
राजपुत्री त्वयि प्रेम करोति मुदिता भृशम् ।
ददाति भक्ष्यभोज्यानि स्नेहयुक्ता समन्ततः ॥ ३० ॥
न तथा मयि भेदोऽत्र सन्देहं जनयत्यसौ ।
मन्यते त्वां पतिं कर्तुं सर्वथा सञ्जयात्मजा ॥ ३१ ॥
तवापि तादृशं भावं जानामि लक्षणैरहम् ।
नेत्रवक्त्रविकारैश्च ज्ञायते प्रीतिकारणम् ॥ ३२ ॥
सत्यं वद न ते मिथ्या वक्तव्यं वचनं मुने ।

स्वर्गतः समयं कृत्वा चलितौ संस्मराधुना ॥ ३३ ॥
नारद उवाच
पृष्टोऽहं पर्वतेनेदं कारणं तु हठाद्यदा ।

तदाहं ह्रीसमाक्रान्तः सञ्जातश्चाब्रुवं पुनः ॥ ३४ ॥
पर्वतैषा विशालाक्षी पतिं मां कर्तुमुद्यता ।
ममापि मानसो भावो वर्ततेऽस्यां विशेषतः ॥ ३५ ॥
तच्छ्रुत्वा वचनं सत्यं पर्वतः कोपसंयुतः ।
मामुवाच मुनिर्वाक्यं धिग्धिगिति पुनः पुनः ॥ ३६ ॥
प्रथमं शपथान्कृत्वा वञ्चितोऽहं त्वया यतः ।
भव वानरवक्त्रस्त्वं शापाच्च मम मित्रधुक् ॥ ३७ ॥
इति शप्तस्तु तेनाहं कुपितेन महात्मना ।
सहसा ह्यभवं क्रूरः शाखामृगमुखस्तदा ॥ ३८ ॥
मयापि न कृता तस्मिन्क्षमा तु भगिनीसुते ।
सोऽपि शप्तोऽतिकोपाद्वै मा स्वर्गे ते गतिः किल ॥ ३९ ॥
स्वल्पेऽपराधे यस्मान्मां शप्तवानसि पर्वत ।
तस्मात्तवापि मन्दात्मन् मृत्युलोके स्थितिः किल ॥ ४० ॥
पर्वतस्तु गतस्तस्मान्नगराद्विमना भृशम् ।

अहं वानरवक्त्रस्तु सञ्जातस्तत्क्षणादपि ॥ ४१ ॥
दृष्ट्वा मां वानरं क्रूरं राजपुत्री विलक्षणा ।
विमनातीव सञ्जाता वीणाश्रवणलालसा ॥ ४२ ॥
व्यास उवाच
ततः किमभवद्ब्रह्मन् कथं शापान्निवर्तितः ।
मानुषास्यः पुनर्जातो भवान्ब्रूहि यथाविधि ॥ ४३ ॥
पर्वतः क्व गतो भूयः सङ्गमो युवयोरभूत् ।
कदा कुत्र कथं सर्वं विस्तरेण वदस्व ह ॥ ४४ ॥
नारद उवाच
किं ब्रवीमि महाभाग मायायाश्चरितं महत् ।
दुःखितोऽहं भृशं तत्र पर्वते रुषिते गते ॥ ४५ ॥
पुनः सेवापरात्यर्थं राजपुत्री ममाभवत् ।
गतेऽथ पर्वते कामं स्थितस्तत्रैव सद्मनि ॥ ४६ ॥
अहं दुःखान्वितो दीनस्तथा वानरवन्मुखः ।

विशेषेण तु चिन्तार्तः किं मे स्यादिति चिन्तयन् ॥ ४७ ॥
सञ्जयोऽथ सुतां दृष्ट्वा किञ्चित्प्रकटयौवनाम् ।
विवाहार्थे राजसुतामपृच्छत्सचिवं तदा ॥ ४८ ॥
विवाहकालः सम्प्राप्तः सुताया मम साम्प्रतम् ।
योग्यं वरं मम ब्रूहि राजपुत्रं सुसम्मतम् ॥ ४९ ॥
रूपौदार्यगुणैर्युक्तं शूरं सुकुलसम्भवम् ।

विवाहं विधिवत्पुत्र्याः करोमि किल साम्प्रतम् ॥ ५० ॥
प्रधानस्त्वब्रवीद्राजन् राजपुत्रा ह्यनेकशः ।
वर्तन्ते भुवि पुत्र्यास्ते योग्याः सर्वगुणान्विताः ॥ ५१ ॥
यस्मिन् रुचिस्ते राजेन्द्र तमाहुय नृपात्मजम् ।
देहि कन्यां धनं भूरि हस्त्यश्वरथसंयुतम् ॥ ५२ ॥
नारद उवाच
पितुश्चिकीर्षितं ज्ञात्वा दमयन्ती तदा नृपम् ।
धात्र्या मुखेन वाक्यज्ञा तमुवाच रहः स्थितम् ॥ ५३ ॥

धात्र्युवाच
दमयन्ती महाराज पुत्री ते मामथाब्रवीत् ।
पितरं ब्रूहि धात्रेयि वचनान्मे सुखान्वितम् ॥ ५४ ॥
मया वृतोऽथ मेधावी नारदो महतीयुतः ।
नादमोहितया कामं नान्यः कोऽपि प्रियो मम ॥ ५५ ॥
कुरु मे वाञ्छितं तात विवाहं मुनिना सह ।
नान्यं वरिष्ये धर्मज्ञ नारदं तु पतिं विना ॥ ५६ ॥
मग्नाहं नादसिन्धौ वै नक्रहीने रसात्मके ।
अक्षारे सुखसम्पूर्णे तिमिङ्गिलविवर्जिते ॥ ५७ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां
षष्ठस्कन्धे दमयन्तीविवाहप्रस्ताववर्णनं नाम षड्विंशोऽध्यायः ॥ २६ ॥

Roman transliteration

vyāsa uvāca
iti me vacanaṃ śrutvā nāradaḥ paramārthavit |
māmāha ca smitaṃ kṛtvā pṛcchantaṃ mohakāraṇam || 1 ||
nārada uvāca
pārāśarya purāṇajña kiṃ pṛcchasi suniścayam |
saṃsāre'sminvinā mohaṃ ko'pi nāsti śarīravān || 2 ||
brahmāviṣṇustathā rudraḥ sanakaḥ kapilastathā |
māyayā veṣṭitāḥ sarve bhramanti bhavavartmani || 3 ||
jñāninaṃ māṃ jano vetti bhrānto'haṃ sarvalokavat |
śṛṇu me pūrvavṛttāntaṃ prabravīmi suniścitam || 4 ||
duḥkhaṃ mayā yathā pūrvamanubhūtaṃ mahattaram |
svakṛtena ca mohena bhāryārthe vāsavīsuta || 5 ||
ekadā parvataścāhaṃ devalokānmahītalam |
prāpto vilokanārthāya bhārataṃ khaṇḍamuttamam || 6 ||

bhramantau sahitāvurvyāṃ paśyantau tīrthamaṇḍalam |
pāvanāni ca sthānāni munīnāmāśramāñchubhān || 7 ||
śapathaṃ devalokāttu kṛtvā pūrvaṃ parasparam |
calitau samayaṃ cemaṃ sammantrya niścayena vai || 8 ||
cittavṛttistu vaktavyā yādṛśī yasya jāyate |
śubhā vāpyaśubhā vāpi na goptavyā kadācana || 9 ||
bhojanecchā dhanecchāpi ratīcchā vā bhavedapi |

yādṛśī yasya citte tu kathanīyā parasparam || 10 ||
ityāvāṃ samayaṃ kṛtvā svargād bhūlokamāgatau |
ekacittau munībhūtau vicarantau yathecchayā || 11 ||
evaṃ bhramantau loke'smingrīṣmānte samupāgate |
sañjayasya puraṃ ramyaṃ samprāptau nṛpate punaḥ || 12 ||
tena sampūjitau bhaktyā rājñā sammānitau bhṛśam |
sthitau tatra gṛhe tasya cāturmāsyaṃ mahātmanaḥ || 13 ||

vārṣikāścaturo māsā durgamāḥ pathi sarvadā |
tasmādekatra vibudhaiḥ sthātavyamiti niścayaḥ || 14 ||
aṣṭau māsāṃstu pravasetsadā kāryavaśād dvijaḥ |
varṣākāle na gantavyaṃ pravāse sukhamicchatā || 15 ||
iti sañcintya manasā sañjayasya gṛhe tadā |
saṃsthitau mānitau rājñā kṛtātithyau mahātmanā || 16 ||
damayantīti vikhyātā tasya putrī mahīpateḥ |
ājñaptā paricaryārthaṃ sudatī sundarī bhṛśam || 17 ||
vivekajñā viśālākṣī rājaputrī kṛtodyamā |
sevanaṃ sarvakāle ca vyadadhādubhayorapi || 18 ||
snānārthamudakaṃ kāle bhojanaṃ mṛṣṭamāyatam |
mukhavāsaṃ tathā cānyaṃ yadiṣṭaṃ taddadāti sā || 19 ||
mano'bhilaṣitānkāmānubhayorapi kanyakā |
vyajanāsanaśayyādīnvāñchitānapyakalpayat || 20 ||

evaṃ saṃsevyamānau tu sthitau rājño gṛhe kila |
vedādhyayanasaṃśīlāvāvāṃ vedavrate ratau || 21 ||
ahaṃ vīṇāṃ kare kṛtvā sādhayitvā svarottamam |
gāyatraṃ sāma susvādamagāṃ karṇarasāyanam || 22 ||
rājaputrī tu tacchrutvā sāmagānaṃ manoharam |
babhūva mayi rāgāḍhyā prītiyuktā viśāradā || 23 ||
dine dine'nurāgo'syā mayi vṛddhiṃ gataḥ paraḥ |
mamāpi prītiyuktāyāṃ mano jātaṃ spṛhāparam || 24 ||
mama tasya ca sā kanyā bhojanādiṣu karhicit |
akarodantaraṃ kiñcitsevābhedaṃ rasānvitā || 25 ||
snānāyoṣṇajalaṃ mahyaṃ parvatāya ca śītalam |
dadhi mahyaṃ tathā takraṃ parvatāyāpyakalpayat || 26 ||
śayanāstaraṇaṃ śubhraṃ madarthe paryakalpayat |
prītyā paramayā yadvatparvatāya na tādṛśam || 27 ||

vilokayati māṃ premṇā sundarī na ca parvatam |
tato'syāstādṛśaṃ dṛṣṭvā parvataḥ premakāraṇam || 28 ||
manasā cintayāmāsa kimetaditi vismitaḥ |
papraccha māṃ rahaḥ samyagbrūhi nārada sarvathā || 29 ||
rājaputrī tvayi prema karoti muditā bhṛśam |
dadāti bhakṣyabhojyāni snehayuktā samantataḥ || 30 ||
na tathā mayi bhedo'tra sandehaṃ janayatyasau |
manyate tvāṃ patiṃ kartuṃ sarvathā sañjayātmajā || 31 ||
tavāpi tādṛśaṃ bhāvaṃ jānāmi lakṣaṇairaham |
netravaktravikāraiśca jñāyate prītikāraṇam || 32 ||
satyaṃ vada na te mithyā vaktavyaṃ vacanaṃ mune |
svargataḥ samayaṃ kṛtvā calitau saṃsmarādhunā || 33 ||
nārada uvāca
pṛṣṭo'haṃ parvatenedaṃ kāraṇaṃ tu haṭhādyadā |

tadāhaṃ hrīsamākrāntaḥ sañjātaścābruvaṃ punaḥ || 34 ||
parvataiṣā viśālākṣī patiṃ māṃ kartumudyatā |
mamāpi mānaso bhāvo vartate'syāṃ viśeṣataḥ || 35 ||
tacchrutvā vacanaṃ satyaṃ parvataḥ kopasaṃyutaḥ |
māmuvāca munirvākyaṃ dhigdhigiti punaḥ punaḥ || 36 ||
prathamaṃ śapathānkṛtvā vañcito'haṃ tvayā yataḥ |
bhava vānaravaktrastvaṃ śāpācca mama mitradhuk || 37 ||
iti śaptastu tenāhaṃ kupitena mahātmanā |
sahasā hyabhavaṃ krūraḥ śākhāmṛgamukhastadā || 38 ||
mayāpi na kṛtā tasminkṣamā tu bhaginīsute |
so'pi śapto'tikopādvai mā svarge te gatiḥ kila || 39 ||
svalpe'parādhe yasmānmāṃ śaptavānasi parvata |
tasmāttavāpi mandātman mṛtyuloke sthitiḥ kila || 40 ||
parvatastu gatastasmānnagarādvimanā bhṛśam |

ahaṃ vānaravaktrastu sañjātastatkṣaṇādapi || 41 ||
dṛṣṭvā māṃ vānaraṃ krūraṃ rājaputrī vilakṣaṇā |
vimanātīva sañjātā vīṇāśravaṇalālasā || 42 ||
vyāsa uvāca
tataḥ kimabhavad□brahman kathaṃ śāpānnivartitaḥ |
mānuṣāsyaḥ punarjāto bhavānbrūhi yathāvidhi || 43 ||
parvataḥ kva gato bhūyaḥ saṅgamo yuvayorabhūt |
kadā kutra kathaṃ sarvaṃ vistareṇa vadasva ha || 44 ||
nārada uvāca
kiṃ bravīmi mahābhāga māyāyāścaritaṃ mahat |
duḥkhito'haṃ bhṛśaṃ tatra parvate ruṣite gate || 45 ||
punaḥ sevāparātyarthaṃ rājaputrī mamābhavat |
gate'tha parvate kāmaṃ sthitastatraiva sadmani || 46 ||
ahaṃ duḥkhānvito dīnastathā vānaravanmukhaḥ |

viśeṣeṇa tu cintārtaḥ kiṃ me syāditi cintayan || 47 ||
sañjayo'tha sutāṃ dṛṣṭvā kiñcitprakaṭayauvanām |
vivāhārthe rājasutāmapṛcchatsacivaṃ tadā || 48 ||
vivāhakālaḥ samprāptaḥ sutāyā mama sāmpratam |
yogyaṃ varaṃ mama brūhi rājaputraṃ susammatam || 49 ||
rūpaudāryaguṇairyuktaṃ śūraṃ sukulasambhavam |
vivāhaṃ vidhivatputryāḥ karomi kila sāmpratam || 50 ||
pradhānastvabravīd□rājan rājaputrā hyanekaśaḥ |
vartante bhuvi putryāste yogyāḥ sarvaguṇānvitāḥ || 51 ||
yasmin ruciste rājendra tamāhūya nṛpātmajam |
dehi kanyāṃ dhanaṃ bhūri hastyaśvarathasaṃyutam || 52 ||
nārada uvāca
pituścikīrṣitaṃ jñātvā damayantī tadā nṛpam |
dhātryā mukhena vākyajñā tamuvāca rahaḥ sthitam || 53 ||

dhātryuvāca
damayantī mahārāja putrī te māmathābravīt |
pitaraṃ brūhi dhātreyi vacanānme sukhānvitam || 54 ||
mayā vṛto'tha medhāvī nārado mahatīyutaḥ |
nādamohitayā kāmaṃ nānyaḥ ko'pi priyo mama || 55 ||
kuru me vāñchitaṃ tāta vivāhaṃ muninā saha |
nānyaṃ variṣye dharmajña nāradaṃ tu patiṃ vinā || 56 ||
magnāhaṃ nādasindhau vai nakrahīne rasātmake |

akṣāre sukhasampūrṇe timiṅ□gilavivarjite || 57 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ
ṣaṣṭhaskandhe damayantīvivāhaprastāvavarṇanaṃ nāma ṣaḍ□viṃśo'dhyāyaḥ || 26 ||

English translation

1-13. Vyasa said O King! When I asked him why this delusion overtook me, Maharsi Narada smiled and said "O son of Paras'ara! You are thoroughly acquainted with all the Puranas. Why then are you making this question about the cause of my Moha (delusion). No embodied soul can exist in this Samsara without this Moha. Brahma, Visnu, Rudra, and the other Devas, S'anaka, Kapila and the other Risis, all these are surrounded by Maya and are thus travelling in this path of Samsara. The people know me as a Jhanin; but I, too, am deluded like an ordinary man. I am now speaking to you as certain as anything my of previous history now. I was deluded by Maya; hear it attentively. O Son of VasavTI Great troubles and pains were felt by me before, due to this Moha, for my wife. One day Parvata and I, the two Devarsis, went out together from the Devaloka to see the excellent portion of the earth named Bharata and came to the Martyaloka or the land of the mortals. We then began to travel over various places and saw the places of pilgrimages and the holy places and the beautiful hermitages of the Munis. Before we went out from the Devaloka, we consulted with each other and entered into this agreement that we would not hide our feelings from each other, whether they be good or bad, while we would travel over the face of the earth. Whether it be our desire to get food, or wealth or women for enjoyment, whatever arises in the mind of any of us, we would express that freely amongst ourselves. Thus making an agreement, we went out in right earnest as Munis to travel over the face of this earth. Thus roaming all over the face of the earth, at the end of the summer season, when the rainy season commenced we came to the beautiful city of the King named S'anjaya. The King showed us great respect and worshipped us with devotion. Since then we remained for four months at his house.

14-33. During the four months of the rainy season, the roads are always almost impassable; it is, therefore, wise to stay at one place. For eight months, the Dvijas should always remain abroad on some work or other. Thinking all these, we two began to stay in the house of the King S'anjaya. That liberal minded King gladly and with respect kept us as his guests and tendered to us all our requirements. The King had a very beautiful daughter named Damayanti, with good teeth. The King ordered her to take care of us. That large-eyed princess, of great discrimination, was very energetic, day and night. She began to serve both of us. In due time she gave us water for our bath, excellent meat, food, towels for cleaning and rubbing our faces, in fact, everything what we desired. She kept ready for us whatever we desired, fans, seats, beds, whatever were necessary for us. Thus she began to serve. We were also engaged in the study of our Vedas and in those practises that were approved by the Vedas. O Dvaipayana! I used to sing, then, with lute in my hands, the sweet lovely Sama Gayatri songs in tunes and good Svaras. The princess herself appreciated the songs and when she heard these Sama songs ravishing to one's mind, she became attached to me and showed signs of affection. Day by day the attachment towards me grew stronger. Seeing her attached to me, my mind also became attached to her. Thus that princess indulged in amorous sentiments towards me and began to make slight distinctions between the food and other things offered to me and Parvata. I got warm water for my bath and Parvata used to get cold water; I got nice curds when food was served to me whereas Parvata got only whey. I got nice white bedding for myself to sleep on whereas Parvata had merely a dirty sheet to lie down. Thus the princess began to serve me with great love and devotion but not so she served Parvata. The fair lady began to look at me with eyes of love; not so

towards Parvata. Parvata was very much surprised to see all this and thought within himself, “What is this?” Parvata, then, asked me in private “O Narada! Speak out to me truly in detail. The princess shews with much gladness and affection her deep love towards you; she serves you with dainty dishes but she behaves not so with me. I therefore suspect when I see all these distinctions

made between you and me, that the daughter of the King S’anjaya wants with her heart and soul to make you her husband. And you also want to make her your wife. 1 have come to know this by signs and symptoms; for affection and love reigning inside can be made out by outward expressions of eyes and face. Whatever this be, O Muni! Now speak truly to me; do never tell a lie. When we went out from the Heavens, we made out that agreement; now remember that.”

34-42. Narada said Thus questioned suddenly by Parvata, I became very much abashed and said “O Parvata! This large-eyes princess is ready to marry me and I am also very much attracted towards her.” When Parvata heard all these, he became very much angry and uttered repeatedly, “Fie! O Narada! Fie! O Narada! First you swore on oath and then you deceived me afterwards. Therefore, O Deceiver of friends! I curse you and let your face become that of a monkey.” When the high-souled Parvata cursed thus, the face turned immediately into that of a monkey, elongated and distorted. I did not excuse him, though he was my sister’s son. I also got angry and cursed him, “Certainly, your journey to the Heavens will be stopped. You will not be able to go to Heaven. O Parvata! When you cursed me so heavily for so trivial a fault of mine, I see you are very mean. Whatever it be, you will have to remain on earth so long.” At this Parvata became very sad and went out of the city. My face became immediately like that of a monkey. The daughter of the King became very sorry to see my face thus distorted into that of a monkey. I did not see her glad as she was before; but her desire to hear my playing with my lute remained the same as before.

43-52. Vyasa said O Muni! What happened next? How did you get yourself rid of your curse and how did you get your man-like face? Whither did Parvata Risi go! When and how did you again re-unite with each other? Kindly describe all these to me in detail. Narada

said “O Highly Intelligent One! What shall I say about the nature of Maya? When Parvata went away angrily, the daughter of the King began to serve me with greater care than before. I remained there, though Parvata went away, and seeing my face monkey-like, I became very dejected and sorry and was specially troubled with the care and anxiety what would happen to me hereafter? The King S’anjaya saw that his daughter Damayanti was slipping into her youth and asked the prime minister about her marriage. He said “The time of marriage of my dear daughter has now come; I will now marry her in accordance with due rites and ceremonies. Now tell me particularly about a prince worthy of her, as we like, in beauty, qualifications, largeheartedness, calmness, patience and heroism and who is of a good family.” The minister said “O King! There are many princes on the face of this earth, worthy in all respects, of your daughter. Whomever you like, you can call on him and give him your daughter with elephants, horses, chariots, wealth, gems and jewels.”

53-57. Damayanti, knowing the intention of his father informed the King of her own desire by her nurse and attendant. The nurse went to the King and said “When my father will sit at his ease and comfort you would go and speak to him in private that I am enchanted with the enchanting Nada sound of the great lute played by the Maharsi Narada and have selected him as my bridegroom. No other person will be dear to me. O Father! Marry me with Narada and thus fulfil my desire; O Knower of Dharma! I won’t marry anybody but Narada. O Father! I am now merged in the Nada-ocean (sound ocean) of bliss, sweet and joyful, void of anything destructive of happiness, void of Nakra, alligators, and fishes, Timingala, etc. (injurious animals) and without any salty taste; my mind won’t be satisfied with any other thing.”

Here ends the Twenty sixth Chapter of the Sixth Book on the description by Narada of his own Moha in the Mahapuranam S'ri

Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 27

On The Marriage Of Narada And

Chapter 149 of 318 · 57 detected Sanskrit verse markers

Sanskrit

नारद उवाच
तत्पुत्र्या वचनं श्रुत्वा राजा धात्रीमुखात्ततः ।
भार्यां प्रोवाच कैकेयीं समीपस्थां सुलोचनाम् ॥ १ ॥
राजोवाच
यदुक्तं वचनं कान्ते धात्र्या ततु त्वया श्रुतम् ।
वृतोऽयं नारदः कामं मुनिर्वानरवक्त्रभाक् ॥ २ ॥
किमिदं चिन्तितं पुत्र्या बुद्धिहीनं विचेष्टितम् ।
कथमस्मै मया देया कन्या हरिमुखाय सा ॥ ३ ॥
क्वासौ भिक्षुः कुरूपः क्व दमयन्ती ममात्मजा ।
विपरीतमिदं कार्यं न विधेयं कदाचन ॥ ४ ॥
तामेकान्ते सुकेशान्ते निवारय हठात्सुताम् ।
युक्त्या मुनिरतां मुग्धां शास्त्रवृद्धानुसारया ॥ ५ ॥
इति भर्तृवचः श्रुत्वा जननी तामथाब्रवीत् ।
च ते रूपं मुनिः क्वासौ वानरास्योऽधनः पुनः ॥ ६ ॥

कथं मोहमवाप्तासि भिक्षुके चतुरा पुनः ।
लताकोमलदेहा त्वं भस्मरूक्षतनुस्त्वयम् ॥ ७ ॥
वार्ता वानरवक्त्रेण कथं युक्ता तवानघे ।
का प्रीतिः कुत्सिते पुंसि भविष्यति शुचिस्मिते ॥ ८ ॥
वरस्ते राजपुत्रोऽस्तु मा कुरु त्वं वृथा हठम् ।
पिता ते दुःखमाप्नोति श्रुत्वा धात्रीमुखाद्वचः ॥ ९ ॥
लग्नां बुबूलवृक्षेण कोमलां मालतीलताम् ।
दृष्ट्वा कस्य मनः खेदं चतुरस्य न गच्छति ॥ १० ॥
दासेरकाय ताम्बूलीदलानि कोमलानि कः ।
ददाति भक्षणार्थाय मूर्खोऽपि धरणीतले ॥ ११ ॥
वीक्ष्य त्वां करसंलग्नां नारदस्य समीपतः ।
विवाहे वर्तमाने तु कस्य चेतो न दह्यति ॥ १२ ॥
कुमुखेन समं वार्ता न रुचिं जनयत्यतः ।
आमृतेस्तु कथं कालः क्षपितव्यस्त्वयामुना ॥ १३ ॥

नारद उवाच
इति मातुर्वचः श्रुत्वा दमयन्ती भृशातुरा ।

मातरं प्राह तन्वङ्गी मयि सा कृतनिश्चया ॥ १४ ॥
किं मुखेन च रूपेण मूर्खस्य च धनेन किम् ।
किं राज्येनाविदग्धस्य रसमार्गाविदोऽस्य च ॥ १५ ॥
हरिण्योऽपि वने धन्या या नादेन विमोहिताः ।
मातः प्राणान्प्रयच्छन्ति धिङ्मूर्खान्मानुषान्भुवि ॥ १६ ॥
नारदो वेत्ति यां विद्यां मातः सप्तस्वरात्मिकाम् ।
तृतीयः कोऽपि नो वेद शिवादन्यः पुमान्किल ॥ १७ ॥
मूर्खेण सह संवासो मरणं तत्क्षणे क्षणे ।
रूपवान्धनवांस्त्याज्यो गुणहीनो नरः सदा ॥ १८ ॥
धिङ्मैत्रीं मूर्खभूपाले वृथा गर्वसमन्विते ।
गुणज्ञे भिक्षुके श्रेष्ठा वचनात्सुखदायिनी ॥ १९ ॥
स्वरज्ञो ग्रामवित्कामं मूर्च्छनाज्ञानभेदभाक् ।

दुर्लभः पुरुषश्चाष्टरसज्ञो दुर्बलोऽपि वै ॥ २० ॥
यथा नयति कैलासं गङ्गा चैव सरस्वती ।
तथा नयति कैलासं स्वरज्ञानविशारदः । २१ ॥
स्वरमानं तु यो वेद स देवो मानुषोऽपि सन् ।
सप्तभेदं न यो वेद स पशुः सुरराडपि ॥ २२ ॥
मूर्च्छनातानमार्गं तु श्रुत्वा मोदं न याति यः ।
स पशुः सर्वथा ज्ञेयो हरिणाः पशवो न हि ॥ २३ ॥
वरं विषधरः सर्पः श्रुत्वा नादं मनोहरम् ।
अश्रोत्रोऽपि मुदं याति धिक्सकर्णांश्च मानवान् ॥ २४ ॥
बालोऽपि सुस्वरं गेयं श्रुत्वा मुदितमानसः ।
जायते किन्तु ते वृद्धा न जानन्ति धिगस्तु तान् ॥ २५ ॥
पिता मे किं न जानाति नारदस्य गुणान् बत ।
द्वितीयः सामगो नास्ति त्रिषु लोकेषु तत्समः ॥ २६ ॥
तस्मादसौ मया नूनं वृतः पूर्वं समागमात् ।

पश्चाच्छापवशाज्जातो वानरास्यो गुणाकरः ॥ २७ ॥
किन्नरा न प्रियाः कस्य भवन्ति तुरगाननाः ।
गानविद्यासमायुक्ताः किं मुखेन वरेण ह ॥ २८ ॥
पितरं ब्रूहि मे मातर्वृतोऽयं मुनिसत्तमः ।
तस्मात्त्वमाग्रहं त्यक्त्वा देहि तस्मै च मां मुदा ॥ २९ ॥
नारद उवाच
इति पुत्र्या वचः श्रुत्वा राज्ञी राज्ञे न्यवेदयत् ।
आग्रहं सुन्दरी ज्ञात्वा सुताया नारदे मुनौ ॥ ३० ॥
विवाहं कुरु राजेन्द्र दमयन्त्याः शुभे दिने ।
मुनिना स च सर्वज्ञो वृतोऽसौ मनसानया ॥ ३१ ॥
नारद उवाच

इति सञ्चोदितो राज्ञ्या सञ्जयः पृथिवीपतिः ।
चकार विधिवत्सर्वं विधिं वैवाहिकं ततः ॥ ३२ ॥
एवं दारग्रहं कृत्वा वानरास्यः परन्तप ।

स्थितस्तत्रैव मनसा दह्यमानेन चान्वहम् ॥ ३३ ॥
यदाऽऽगच्छद्राजसुता सेवार्थं मम सन्निधौ ।
अभवं दुःखसन्तप्तस्तदाहं वानराननः ॥ ३४ ॥
दमयन्ती तु मां वीक्ष्य प्रफुल्लवदनाम्बुजा ।
शोकं वानरवक्त्रत्वान्न चकार कदाचन ॥ ३५ ॥
एवं गच्छति काले तु सहसा पर्वतो मुनिः ।
कुर्वंस्तीर्थान्यनेकानि द्रष्टुं मां समुपागतः ॥ ३६ ॥
मयातिमानितः प्रेम्णा पूजितश्च यथाविधि ।
आसीन आसने दिव्ये वीक्ष्य मां दुःखितो ह्यभूत् ॥ ३७ ॥
कृतदारं वानरास्यं दीनं चिन्तातुरं भृशम् ।
दयावान्मामुवाचेदं पर्वतो मातुलं कृशम् ॥ ३८ ॥
मया नारद कोपात्त्वं शप्तोऽसि मुनिसत्तम ।
निष्कृतिं तस्य शापस्य करोम्यद्य निशामय ॥ ३९ ॥
भव त्वं चारुवदनो मम पुण्येन नारद ।

दृष्ट्वा राजसुतां चित्ते कृपा जाता ममाधुना ॥ ४० ॥
नारद उवाच
मयापि प्रवणं चित्तं कृत्वा श्रुत्वास्य भाषितम् ।
अनुग्रहः कृतः सद्यस्तस्य शापस्य तत्क्षणात् ॥ ४१ ॥
भागिनेय तवाप्यस्तु गमनं सुरसद्मनि ।
शापस्यानुग्रहः कामं कृतोऽयं पर्वताधुना ॥ ४२ ॥
नारद उवाच
जातोऽहं चारुवदनो वचनात्तस्य पश्यतः ।
राजपुत्री तु सन्तुष्टा मातरं प्राह सत्वरम् ॥ ४३ ॥
मातस्ते सुमुखो जातो जामाता च महाद्युतिः ।
वचनात्पर्वतस्याद्य मुक्तशापो मुनेरभूत् ॥ ४४ ॥
तच्छ्रुत्वा वचनं राज्ञ्या कथितं तत्तु राजनि ।
ययौ द्रष्टुं मुनिं तत्र सञ्जयः प्रीतिमांस्तदा ॥ ४५ ॥
धनं समर्पितं राज्ञा सन्तुष्टेन तदा महत् ।

मह्यं च भागिनेयाय पारिबर्हं महात्मना ॥ ४६ ॥
एतत्ते सर्वमाख्यातं वर्तनं यत्पुरातनम् ।
मायाया बलमाहात्म्यं ह्यनुभूतं यथा मया ॥ ४७ ॥
संसारेऽस्मिन्महाभाग मायागुणकृतेऽनृते ।
तनुभृत्तु सुखी नास्ति न भूतो न भविष्यति ॥ ४८ ॥
कामक्रोधौ तथा लोभो मत्सरो ममता तथा ।

अहङ्कारो मदः केन जिताः सर्वे महाबलाः ॥ ४९ ॥
सत्त्वं रजस्तमश्चैव गुणास्त्रय इमे किल ।
कारणं प्राणिनां देहसम्भवे सर्वथा मुने ॥ ५० ॥
कस्मिंश्चित्समये व्यास वनेऽहं विष्णुना सह ।
गच्छन्हास्यविनोदेन स्त्रीभावं गमितः क्षणात् ॥ ५१ ॥
राजपत्नीत्वमापन्नो मायाबलविमोहितः ।
पुत्राः प्रसूता बहवो गेहे तस्य नृपस्य ह ॥ ५२ ॥
व्यास उवाच

संशयोऽयं महान्साधो श्रुत्वा ते वचनं किल ।
कथं नारीत्वमापन्नस्त्वं मुने ज्ञानवान्भृशम् ॥ ५३ ॥
कथं च पुरुषो जातो ब्रूहि सर्वमशेषतः ।
कथं पुत्रास्त्वया जाताः कस्य राज्ञो गृहेऽञ्जसा ॥ ५४ ॥
एतदाख्याहि चरितं मायाया महदद्भुतम् ।
मोहितं च यया सर्वमिदं स्थावरजङ्गमम् ॥ ५५ ॥
न तृप्तिमधिगच्छामि शृण्वंस्तव कथामृतम् ।
सर्वग्रन्थार्थतत्त्वं च सर्वसंशयनाशनम् ॥ ५६ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां षष्ठस्कन्धे
नारदस्य मायादमयन्त्या सह विवाहवर्णनं नाम सप्तविंशोऽध्यायः ॥ २७ ॥

Roman transliteration

nārada uvāca
tatputryā vacanaṃ śrutvā rājā dhātrīmukhāttataḥ |
bhāryāṃ provāca kaikeyīṃ samīpasthāṃ sulocanām || 1 ||
rājovāca
yaduktaṃ vacanaṃ kānte dhātryā tattu tvayā śrutam |
vṛto'yaṃ nāradaḥ kāmaṃ munirvānaravaktrabhāk || 2 ||
kimidaṃ cintitaṃ putryā buddhihīnaṃ viceṣṭitam |
kathamasmai mayā deyā kanyā harimukhāya sā || 3 ||
kvāsau bhikṣuḥ kurūpaḥ kva damayantī mamātmajā |
viparītamidaṃ kāryaṃ na vidheyaṃ kadācana || 4 ||
tāmekānte sukeśānte nivāraya haṭhātsutām |
yuktyā muniratāṃ mugdhāṃ śāstravṛddhānusārayā || 5 ||
iti bhartṛvacaḥ śrutvā jananī tāmathābravīt |
ca te rūpaṃ muniḥ kvāsau vānarāsyo'dhanaḥ punaḥ || 6 ||

kathaṃ mohamavāptāsi bhikṣuke caturā punaḥ |
latākomaladehā tvaṃ bhasmarūkṣatanustvayam || 7 ||
vārtā vānaravaktreṇa kathaṃ yuktā tavānaghe |
kā prītiḥ kutsite puṃsi bhaviṣyati śucismite || 8 ||
varaste rājaputro'stu mā kuru tvaṃ vṛthā haṭham |
pitā te duḥkhamāpnoti śrutvā dhātrīmukhādvacaḥ || 9 ||
lagnāṃ bubūlavṛkṣeṇa komalāṃ mālatīlatām |
dṛṣṭvā kasya manaḥ khedaṃ caturasya na gacchati || 10 ||

dāserakāya tāmbūlīdalāni komalāni kaḥ |
dadāti bhakṣaṇārthāya mūrkho'pi dharaṇītale || 11 ||
vīkṣya tvāṃ karasaṃlagnāṃ nāradasya samīpataḥ |
vivāhe vartamāne tu kasya ceto na dahyati || 12 ||
kumukhena samaṃ vārtā na ruciṃ janayatyataḥ |
āmṛtestu kathaṃ kālaḥ kṣapitavyastvayāmunā || 13 ||

nārada uvāca
iti māturvacaḥ śrutvā damayantī bhṛśāturā |
mātaraṃ prāha tanvaṅgī mayi sā kṛtaniścayā || 14 ||
kiṃ mukhena ca rūpeṇa mūrkhasya ca dhanena kim |
kiṃ rājyenāvidagdhasya rasamārgāvido'sya ca || 15 ||
hariṇyo'pi vane dhanyā yā nādena vimohitāḥ |
mātaḥ prāṇānprayacchanti dhiṅ□mūrkhānmānuṣānbhuvi || 16 ||
nārado vetti yāṃ vidyāṃ mātaḥ saptasvarātmikām |
tṛtīyaḥ ko'pi no veda śivādanyaḥ pumānkila || 17 ||
mūrkheṇa saha saṃvāso maraṇaṃ tatkṣaṇe kṣaṇe |
rūpavāndhanavāṃstyājyo guṇahīno naraḥ sadā || 18 ||
dhiṅ□maitrīṃ mūrkhabhūpāle vṛthā garvasamanvite |
guṇajñe bhikṣuke śreṣṭhā vacanātsukhadāyinī || 19 ||
svarajño grāmavitkāmaṃ mūrcchanājñānabhedabhāk |

durlabhaḥ puruṣaścāṣṭarasajño durbalo'pi vai || 20 ||
yathā nayati kailāsaṃ gaṅgā caiva sarasvatī |
tathā nayati kailāsaṃ svarajñānaviśāradaḥ | 21 ||
svaramānaṃ tu yo veda sa devo mānuṣo'pi san |
saptabhedaṃ na yo veda sa paśuḥ surarāḍapi || 22 ||
mūrcchanātānamārgaṃ tu śrutvā modaṃ na yāti yaḥ |
sa paśuḥ sarvathā jñeyo hariṇāḥ paśavo na hi || 23 ||
varaṃ viṣadharaḥ sarpaḥ śrutvā nādaṃ manoharam |
aśrotro'pi mudaṃ yāti dhiksakarṇāṃśca mānavān || 24 ||
bālo'pi susvaraṃ geyaṃ śrutvā muditamānasaḥ |
jāyate kintu te vṛddhā na jānanti dhigastu tān || 25 ||
pitā me kiṃ na jānāti nāradasya guṇān bata |
dvitīyaḥ sāmago nāsti triṣu lokeṣu tatsamaḥ || 26 ||
tasmādasau mayā nūnaṃ vṛtaḥ pūrvaṃ samāgamāt |

paścācchāpavaśājjāto vānarāsyo guṇākaraḥ || 27 ||
kinnarā na priyāḥ kasya bhavanti turagānanāḥ |
gānavidyāsamāyuktāḥ kiṃ mukhena vareṇa ha || 28 ||
pitaraṃ brūhi me mātarvṛto'yaṃ munisattamaḥ |
tasmāttvamāgrahaṃ tyaktvā dehi tasmai ca māṃ mudā || 29 ||
nārada uvāca
iti putryā vacaḥ śrutvā rājñī rājñe nyavedayat |
āgrahaṃ sundarī jñātvā sutāyā nārade munau || 30 ||
vivāhaṃ kuru rājendra damayantyāḥ śubhe dine |
muninā sa ca sarvajño vṛto'sau manasānayā || 31 ||
nārada uvāca
iti sañcodito rājñyā sañjayaḥ pṛthivīpatiḥ |
cakāra vithivatsarvaṃ vidhiṃ vaivāhikaṃ tataḥ || 32 ||
evaṃ dāragrahaṃ kṛtvā vānarāsyaḥ parantapa |

sthitastatraiva manasā dahyamānena cānvaham || 33 ||
yadā''gacchad□rājasutā sevārthaṃ mama sannidhau |
abhavaṃ duḥkhasantaptastadāhaṃ vānarānanaḥ || 34 ||
damayantī tu māṃ vīkṣya praphullavadanāmbujā |
śokaṃ vānaravaktratvānna cakāra kadācana || 35 ||
evaṃ gacchati kāle tu sahasā parvato muniḥ |
kurvaṃstīrthānyanekāni draṣṭuṃ māṃ samupāgataḥ || 36 ||
mayātimānitaḥ premṇā pūjitaśca yathāvidhi |
āsīna āsane divye vīkṣya māṃ duḥkhito hyabhūt || 37 ||
kṛtadāraṃ vānarāsyaṃ dīnaṃ cintāturaṃ bhṛśam |
dayāvānmāmuvācedaṃ parvato mātulaṃ kṛśam || 38 ||
mayā nārada kopāttvaṃ śapto'si munisattama |
niṣkṛtiṃ tasya śāpasya karomyadya niśāmaya || 39 ||
bhava tvaṃ cāruvadano mama puṇyena nārada |

dṛṣṭvā rājasutāṃ citte kṛpā jātā mamādhunā || 40 ||
nārada uvāca
mayāpi pravaṇaṃ cittaṃ kṛtvā śrutvāsya bhāṣitam |
anugrahaḥ kṛtaḥ sadyastasya śāpasya tatkṣaṇāt || 41 ||
bhāgineya tavāpyastu gamanaṃ surasadmani |
śāpasyānugrahaḥ kāmaṃ kṛto'yaṃ parvatādhunā || 42 ||
nārada uvāca
jāto'haṃ cāruvadano vacanāttasya paśyataḥ |
rājaputrī tu santuṣṭā mātaraṃ prāha satvaram || 43 ||
mātaste sumukho jāto jāmātā ca mahādyutiḥ |
vacanātparvatasyādya muktaśāpo munerabhūt || 44 ||
tacchrutvā vacanaṃ rājñyā kathitaṃ tattu rājani |
yayau draṣṭuṃ muniṃ tatra sañjayaḥ prītimāṃstadā || 45 ||
dhanaṃ samarpitaṃ rājñā santuṣṭena tadā mahat |

mahyaṃ ca bhāgineyāya pāribarhaṃ mahātmanā || 46 ||
etatte sarvamākhyātaṃ vartanaṃ yatpurātanam |
māyāyā balamāhātmyaṃ hyanubhūtaṃ yathā mayā || 47 ||
saṃsāre'sminmahābhāga māyāguṇakṛte'nṛte |
tanubhṛttu sukhī nāsti na bhūto na bhaviṣyati || 48 ||
kāmakrodhau tathā lobho matsaro mamatā tathā |
ahaṅkāro madaḥ kena jitāḥ sarve mahābalāḥ || 49 ||
sattvaṃ rajastamaścaiva guṇāstraya ime kila |
kāraṇaṃ prāṇināṃ dehasambhave sarvathā mune || 50 ||
kasmiṃścitsamaye vyāsa vane'haṃ viṣṇunā saha |
gacchanhāsyavinodena strībhāvaṃ gamitaḥ kṣaṇāt || 51 ||
rājapat□nītvamāpanno māyābalavimohitaḥ |
putrāḥ prasūtā bahavo gehe tasya nṛpasya ha || 52 ||
vyāsa uvāca

saṃśayo'yaṃ mahānsādho śrutvā te vacanaṃ kila |
kathaṃ nārītvamāpannastvaṃ mune jñānavānbhṛśam || 53 ||
kathaṃ ca puruṣo jāto brūhi sarvamaśeṣataḥ |
kathaṃ putrāstvayā jātāḥ kasya rājño gṛhe'□ñjasā || 54 ||
etadākhyāhi caritaṃ māyāyā mahadad□bhutam |
mohitaṃ ca yayā sarvamidaṃ sthāvarajaṅgamam || 55 ||
na tṛptimadhigacchāmi śṛṇvaṃstava kathāmṛtam |
sarvagranthārthatattvaṃ ca sarvasaṃśayanāśanam || 56 ||

iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ ṣaṣṭhaskandhe nāradasya māyādamayantyā saha vivāhavarṇanaṃ nāma saptaviṃśo'dhyāyaḥ || 27 ||

English translation

1-13. Narada said On hearing these words of her daughter from her nurse, the King addressed the queen Kaikeyi, of lovely eyes, standing close by, thus "Have you heard what the nurse has said? Damayanti has mentally chosen the monkey-faced Narada as her husband. What has she thought? Whatever it be, it is no doubt, an act of great foolishness. His face is monkey-like; how can I betroth my daughter to him? Where is an ugly beggar Narada? And where is my daughter Damayanti? The marriage between them is quite unjust; never it should take place. O Beautiful One of good hairs! Better call her before you in private and show her reasons approved of the S'astras and of the aged persons and make her desist from such a rash course." On hearing her husband's words, the mother of Damayanti called her in private and said "O Child! Where is your this beautiful face? And where is the monkey-like face of Narada? You are smart and quick; how have you been, then, deluded by such a Moha? O Child! You are the daughter of a king! Your body is gentle like a creeper. And Narada always besmears his body with ashes; so his body is very rough. O Spotless One! How will you change your words with him? Why do you shew your attachment to an ugly person? What pleasure do you feel thereby? You would be married to a beautiful prince; never follow this rash course; your father is very sorry to hear these from your nurse. O One of soft body! Judge this yourself, what intelligent man is there that is not sorry at the soft Malati creeper entwining a thorny tree? Even a stupid silly man would never feed a camel, that likes thorns, with soft betel-leaves. When your marriage time arrives, say yourself, who will not be sorry to see you going to Narada and embracing him by his arms! Nobody likes to speak with an ugly faced one; how will you be able to spend your time with him till your death!"

14-29. Narada said On hearing the mother's words, the gentle Damayanti, with her mind intently fixed on me, spoke to her mother, very much depressed in her spirits. "O Mother! What good face and beautiful form will avail, who is not in the path of love and who is quite ignorant of amorous feelings and sentiments! And what will the wealth and kingdoms of that unskilled illiterate person avail! The deer, that roam in the forest, getting enchanted by the Nada (sound) Rasa, give up their lives even to the singers. So they are fortunate. But fie to the persons who are illiterate and void of feelings of love! O Mother! Narada Risi is well conversant with the science of music with seven Svaras. No other man save Maha Deva knows this. Living with an illiterate person is courting death at every moment. One devoid of qualifications should be always avoided, by all means, though he be wealthy and of a beautiful form. Fie on the friendship with kings that are illiterate and puffed up with vain arrogance! A well-qualified man, be he even a beggar, is far better to be cultivated friendship with. Leaving other circumstances out of account, even to change words with such a well qualified man, makes one highly delighted. The man is very rare in this world, though he be weak, if he be well versed in the science of music and if he knows Svara, Grama, Murchchana and be skilled in eight sentiments of love. [Note Svara - Sadaja, Risabha, Gandhara, Madhyama, Panchama, Dhaivata and Nisada. Grama - the gradual increase and decrease in Svaras. Murchchana - the rising of sounds, an intonation; a duly regulated rise and fall of sound conducting the air and the harmony through the keys in a pleasing manner; changing the key or passing from one key to another; modulation; melody]. The man versed in the knowledge of Svara leads one to the Heaven of Kailas'a as the rivers Ganges and Sarasvati by their own merits lead one to Kailas'a. There is not the least doubt in this. He is a Deva in his human body who knows the Svara measure; and he who does not know the Svara and

its seven grades is a beast though he has a human form - he who finds no delight when he hears the tune regulated by Murchchana and the seven Svaras. Do not consider the

deer as beasts for they get enchanted when they hear the musical notes. The venomous snakes, though they have no ears, get delighted to hear the enchanting Svara Nada by their eyes. They even are to be praised; but fie on those human beings who have ears but who do not find any delight when they hear the Nada! The little children feel intense pleasure to hear the music, but fie, fie on those elders who are void of this musical sentiments! Does not my father know that Narada is ornamented with many qualifications? Who is there in the three worlds like him in singing the Sama songs! For this very reason, indeed! I have already selected him as my husband; afterwards, due to a curse, the Muni, the ocean of qualifications, got his face changed into that of a monkey. The Kinnaras, skilled in the science of music, have their faces horse-like; but are they not dear to all? What business have they to get good faces? They enchant the Devas even by their sweet ravishing songs. O Mother! Kindly tell my father that I have already chosen Narada as my husband. Therefore let him deliver me to his hands, without making any further requests in this matter."

30-40. Narada said On hearing the words of her daughter Damayanti, that unblameable pure queen knowing her attachment deep towards me, spoke to the King thus "O King! Now celebrate in an auspicious day and on an auspicious moment the auspicious marriage of Damayanti; the daughter has said that she has already selected Narada as her bridegroom and it cannot be other-wise." Thus prompted by the queen, the King S'anjaya performed the marriage ceremony of her daughter in accordance with due rites and customs and in an exceedingly becoming manner. O Risi! Thus I entered into the married life and remained there though my heart constantly burned with the thought of my monkey-face. Whenever the princess used to come to me for my service, I used to get tormented with the remembrance of my monkey-face; but her face beamed with gladness whenever she saw me; never she became sorry nor dejected, even for a moment, to see my face monkey-like.

Thus time passed on. One day the Muni Parvata suddenly came there, after making his sojourn to many places of pilgrimages. I showed him a great respect and gladly loved him and greeted him duly; he got himself seated in an excellent Asana and became very sorry to see me. I am his uncle and have entered into a married life; my face has become monkey-like. Therefore I am very much depressed in spirits and worried with the sad thought and has become lean and thin. Seeing this he was overwhelmed with pity. He then said "O Muni! The curse that I cast on you before out of my anger, I now withdraw. Hear. O Maharsi! Let your face be by my merits, again as good as it was before; I now feel pity for the daughter of the King."

41-52. Hearing thus, my heart also became gentle and instantly with a view to free him of my curse, I said "Let your journey to the Heavens be re-established. I now make this special favour on you as regards my curse on you before." O Dvaipayana! At his word, before our sight, my face became exceedingly handsome as it was before. The princess Damayanti became very glad and instantly she went to the mother and said "O Mother! At the word of Parvata, the great Muni, the curse of your son-in-law has been removed and his face has become handsome as before and the lustre of his body has also increased." The queen was very much filled with ecstasy and joy at Damayanti's words and went hurriedly and informed the King. The King S'anjaya gladly went at once to see the Muni. The great King became very glad and gave lots of wealth, gems and jewels to me and my nephew Parvata as a dowry. O Dvaipayana! Thus I have described to you my old story how I felt the strong influence of Maya. O Fortunate One! Owing to the illusory nature of the Gunas, like a magic, no embodied being in this world could have been happy before, or he is happy now or he will be happy hereafter. Lust, anger, greed, jealousy, attachment, egoism, and vanity, each one of these is very powerful;

nobody is able to conquer these. O Muni! The three Gunas Sattva, Rajas and Tamas are the entire causes of the coming

into this bodily existence of every being. O Dvaipayana! Once I was passing with Bhagavan Visnu, laughing and joking, making merriments through a forest, when suddenly I was transformed into a woman. Next I became the wife of a king enchanted by Maya, I remained in his house and gave birth to many children.

53-56. Vyasa said O Devarsi! A great doubt has now arisen in my mind at your word. O Muni! You are very wise; how then did you get womanhood; how again did you regain your manhood? Who was the king at whose house you stayed and how did you give birth to children; describe fully and satisfy my curiosity. Describe to me, now, the nature of Maya, extremely wonderful, by which this entire universe, moving and non-moving, all are enchanted. O Muni! Though I have heard your nectar-like words, capable to remove all the doubts, embodying the essence of all the S'astras, yet I am not fully satiated.

Here ends the Twenty-seventh Chapter of the Sixth Book on the marriage of Narada and his face getting transformed into that of a monkey in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 28

On Narada's Getting The Feminine

Chapter 150 of 318 · 55 detected Sanskrit verse markers

Sanskrit

नारद उवाच
निशामय मुनिश्रेष्ठ गदतो मम सत्कथाम् ।
मायाबलं सुदुर्ज्ञेयं मुनिभिर्योगवित्तमैः ॥ १ ॥
मायया मोहितं सर्वं जगत्स्थावरजङ्गमम् ।
ब्रह्मादिस्तम्बपर्यन्तमजया दुर्विभाव्यया ॥ २ ॥
कदाचित्सत्यलोकाद्वै श्वेतद्वीपे मनोहरे ।
गतोऽहं दर्शनाकाङ्क्षी हरेरद्भुतकर्मणः ॥ ३ ॥
वादयन्महतीं वीणां स्वरतानविभूषिताम् ।
गायत्रं गायमानस्तु साम सप्तस्वरान्वितम् ॥ ४ ॥
दृष्टो मया देवदेवश्चक्रपाणिर्गदाधरः ।
कौस्तुभोद्भासितोरस्को मेघश्यामश्चतुर्भुजः ॥ ५ ॥
पीताम्बरपरीधानो मुकुटाङ्गदराजितः ।
लक्ष्म्या सह विलासिन्या क्रीडमानो मुदा युतः ॥ ६ ॥
वीक्ष्य मां कमला देवी गतान्तर्धानमन्तिकात् ।

सर्वलक्षणसम्पन्ना सर्वभूषणभूषिता ॥ ७ ॥
नारीणां प्रवरा कान्ता रूपयौवनगर्विता ।
सुप्रिया वासुदेवस्य वरचामीकरप्रभा ॥ ८ ॥
अन्तर्गृहं गता दृष्ट्वा सिन्धुजां व्यञ्जनान्विताम् ।
मया पृष्टो देवदेवो वनमाली जगत्प्रभुः ॥ ९ ॥
भगवन्देवदेवेश पद्मनाभ सुरारिहन् ।
कथं च मा गता दृष्ट्वा मामागच्छन्तमन्तिकात् ॥ १० ॥
नाहं विटो न वा धूर्तः तापसोऽहं जगद्गुरो ।
जितेन्द्रियो जितक्रोधो जितमायो जनार्दन ॥ ११ ॥
नारद उवाच
निशम्य वचनं किञ्चिद्गर्वयुक्तं जनार्दनः ।
उवाच मां स्मितं कृत्वा वीणावन्मधुरां गिरम् ॥ १२ ॥
विष्णुरुवाच
नारदैवंविधा नीतिर्न स्थातव्यं कदाचन ।

पतिं विनान्यसानिध्ये कस्यचिद्योषया क्वचित् ॥ १३ ॥
माया सुदुर्जया विद्वन् योगिभिर्जितमारुतैः ।

सांख्यविद्भिर्निराहारैस्तापसैश्च जितेन्द्रियैः ॥ १४ ॥
देवैश्च मुनिशार्दूल यत्त्वयोक्तं वचोऽधुना ।
जितमायोऽस्मि गीतज्ञ नैवं वाच्यं कदाचन ॥ १५ ॥
नाहं शिवो न वा ब्रह्मा जेतुं तां प्रभवोऽप्यजाम् ।
मुनयः सनकाद्याश्च कस्त्वं केऽन्ये क्षमा जये ॥ १६ ॥
देवदेहं नृदेहं वा तिर्यग्देहमथापि वा ।
बिभृयाद्यः शरीरं च स कथं तां जयेदजाम् ॥ १७ ॥
त्रियुतस्तां कथं मायां जेतुं शक्तः पुमाम्भवेत् ।
वेदविद्योगविद्वापि सर्वज्ञो विजितेन्द्रियः ॥ १८ ॥
कालोऽपि तस्या रूपं हि रूपहीनः स्वरूपकृत् ।
तद्वशे वर्तते देही विद्वान्मूर्खोऽथ मध्यमः ॥ १९ ॥
कालः करोति धर्मज्ञं कदाचिद्विकलं पुनः ।

स्वभावात्कर्मतो वापि दुर्ज्ञेयं तस्य चेष्टितम् ॥ २० ॥
नारद उवाच
इत्युक्त्वा विरतो विष्णुरहं विस्मयमानसः ।
तमब्रवं जगन्नाथं वासुदेवं सनातनम् ॥ २१ ॥
रमापते कथंरूपा माया सा कीदृशी पुनः ।
कियद्बला क्व संस्थाना कस्याधारा वदस्व मे ॥ २२ ॥
द्रष्टुकामोऽस्मि तां मायां दर्शयाशु महीधर ।
ज्ञातुमिच्छामि तां सम्यक्प्रसादं कुरु मापते ॥ २३ ॥
विष्णुरुवाच
त्रिगुणा साखिलाधारा सर्वज्ञा सर्वसम्मता ।
अजेयानेकरूपा च सर्वं व्याप्य स्थिता जगत् ॥ २४ ॥
दिदृक्षा यदि ते चित्ते नारदारोहणं कुरु ।
गरुडे मत्समेतोऽद्य गच्छावोऽन्यत्र साम्प्रतम् ॥ २५ ॥
दर्शयिष्यामि ते मायां दुर्जयामजितात्मभिः ।

दृष्ट्वा तां ब्रह्मपुत्र त्वं विषादे मा मनः कृथाः ॥ २६ ॥
इत्युक्त्वा देवदेवो मां सस्मार विनतासुतम् ।
स्मृतमात्रस्तु गरुडस्तदागाद्धरिसन्निधौ ॥ २७ ॥
आगतं गरुडं वीक्ष्य आरुरोह जनार्दनः ।
समारोप्य च मां पृष्ठे गमनाय कृतादरः ॥ २८ ॥
चलितो विनतापुत्रो वैकुण्ठाद्वायुवेगवान् ।
प्रेरितो यत्र कृष्णेन गन्तुकामेन काननम् ॥ २९ ॥
महावनानि दिव्यानि सरांसि सरितस्तथा ।
पुरग्रामाकरादींश्च खेटखर्वटगोव्रजान् ॥ ३० ॥
मुनीनामाश्रमान् रम्यान् वापीश्च सुमनोहराः ।
पल्वलानि विशालानि ह्रदान् पङ्कजभूषितान् ॥ ३१ ॥

मृगाणां च वराहाणां वृन्दान्यप्यवलोक्य च ।
गतावावां कान्यकुब्जसमीपं गरुडासनौ ॥ ३२ ॥
तत्र रम्यं सरो दिव्यं दृष्टं पङ्कजमण्डितम् ।

हंसकारण्डवाकीर्णं चक्रवाकोपशोभितम् ॥ ३३ ॥
नानावर्णैः प्रफुल्लैश्च पङ्कजैरुपरञ्जितम् ।
शुचि मिष्टजलं भृङ्गयूथनादविराजितम् ॥ ३४ ॥
मामाह भगवान् वीक्ष्य तडागं परमाद्भुतम् ।
स्पर्धकं चोदधेः क्षीरं मिष्टं वारि विशेषतः ॥ ३५ ॥
श्रीभगवानुवाच
पश्य नारद गम्भीरं सरः सारसनादितम् ।
सर्वत्र पङ्कजैश्छन्नं स्वच्छनीरप्रपूरितम् ॥ ३६ ॥
अत्र स्नात्वा गमिष्यावः कान्यकुब्जं पुरोत्तमम् ।
इत्युक्त्वा गरुडाद्दाशु मामुत्तार्य व्यतारयत् ॥ ३७ ॥
विहस्य भगवांस्तत्र जग्राह मम तर्जनीम् ।
स्तुवन्सरोवरं भूयस्तीरे मामनयत्प्रभुः ॥ ३८ ॥
विश्रम्य तटभागे तु स्निग्धच्छाये मनोहरे ।
मामुवाच मुने स्नानं कुरु त्वं विमले जले ॥ ३९ ॥

पश्चादहं करिष्यामि तडागेऽस्मिन्सुपावने ।
साधूनामिव चेतांसि जलानि निर्मलानि च ॥ ४० ॥
सुरभीणि परागैस्तु पङ्कजानां विशेषतः ।
इत्युक्तोऽहं भगवता मुक्त्वा वीणां मृगाजिनम् ॥ ४१ ॥
स्नानाय कृतधीस्तीरे गतः प्रेमसमन्वितः ।
पादौप्रक्षाल्य हस्तौच शिखां बद्ध्वा कुशाग्रहम् ॥ ४२ ॥
कृत्वाऽऽचम्य शुचिस्तोये स्नातवानस्मि तज्जले ।
यदा तस्मिज्जले रम्ये स्नातोऽहं पश्यतो हरेः ॥ ४३ ॥
विहाय पौरुषं रूपं प्राप्तः स्त्रीत्वमनुत्तमम् ।
हरिर्गृहीत्वा वीणां मे तथा कृष्णाजिनं शुभम् ॥ ४४ ॥
आरुह्य गरुडं तूर्णं जगाम स्वगृहं क्षणात् ।
ततोऽहं स्त्रीत्वमापन्नश्चारुभूषणभूषितः ॥ ४५ ॥
तत्क्षणान्मनसो जाता पूर्वदेहस्य विस्मृतिः ।
विस्मृतोऽसौ जगन्नाथो महती विस्मृता पुनः ॥ ४६ ॥

सम्प्राप्य मोहिनीरूपं तडागान्निर्गतो बहिः ।
अपश्यं नलिनीजुष्टं सरस्तद्विमलोदकम् ॥ ४७ ॥
किमेतदिति मनसाकरवं विस्मयं मुहुः ।
एवं चिन्तयमानस्य नारीरूपधरस्य मे ॥ ४८ ॥
सहसा दृक्पथं प्राप्तस्तत्र तालध्वजो नृपः ।
गजाश्वरथवृन्दैश्च संवृतो रथसंस्थितः ॥ ४९ ॥

युवा भूषणसंवीतो देहवानिव मन्मथः ।
वीक्ष्य मां भूपतिस्तत्र दिव्यभूषणभूषिताम् ॥ ५० ॥
राकाचन्द्रमुखीं योषां विस्मयं परमं गतः ।
पप्रच्छ कासि कल्याणि कस्य पुत्री सुरस्य वा ॥ ५१ ॥
मानुषस्य च वा कान्ते गन्धर्वस्योरगस्य च ।
एकाकिनी कथं बाला रूपयौवनभूषिता ॥ ५२ ॥
विवाहिताथ कन्या वा सत्यं वद सुलोचने ।
किं पश्यसि सुकेशान्ते तडागेऽस्मिन्सुमध्यमे ॥ ५३ ॥

चिकीर्षितं पिकालापे ब्रूहि मन्मथमोहिनि ।
भुङ्क्ष्व भोगान्मरालाक्षि मया सह कृशोदरि ।
वाञ्छितान्मनसा नूनं कृत्वा मां पतिमुत्तमम् ॥ ५४ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां
षष्ठस्कन्धे नारदेन स्वस्त्रीत्वप्राप्तिवर्णनं नामाष्टाविंशोऽध्यायः ॥ २८ ॥

Roman transliteration

nārada uvāca
niśāmaya muniśreṣṭha gadato mama satkathām |
māyābalaṃ sudurjñeyaṃ munibhiryogavittamaiḥ || 1 ||
māyayā mohitaṃ sarvaṃ jagatsthāvarajaṅgamam |
brahmādistambaparyantamajayā durvibhāvyayā || 2 ||
kadācitsatyalokādvai śvetadvīpe manohare |
gato'haṃ darśanākāṅkṣī harerad□bhutakarmaṇaḥ || 3 ||
vādayanmahatīṃ vīṇāṃ svaratānavibhūṣitām |
gāyatraṃ gāyamānastu sāma saptasvarānvitam || 4 ||
dṛṣṭo mayā devadevaścakrapāṇirgadādharaḥ |
kaustubhod□bhāsitorasko meghaśyāmaścaturbhujaḥ || 5 ||
pītāmbaraparīdhāno mukuṭāṅgadarājitaḥ |
lakṣmyā saha vilāsinyā krīḍamāno mudā yutaḥ || 6 ||
vīkṣya māṃ kamalā devī gatāntardhānamantikāt |

sarvalakṣaṇasampannā sarvabhūṣaṇabhūṣitā || 7 ||
nārīṇāṃ pravarā kāntā rūpayauvanagarvitā |
supriyā vāsudevasya varacāmīkaraprabhā || 8 ||
antargṛhaṃ gatā dṛṣṭvā sindhujāṃ vyañjanānvitām |
mayā pṛṣṭo devadevo vanamālī jagatprabhuḥ || 9 ||
bhagavandevadeveśa padmanābha surārihan |
kathaṃ ca mā gatā dṛṣṭvā māmāgacchantamantikāt || 10 ||
nāhaṃ viṭo na vā dhūrtaḥ tāpaso'haṃ jagad□guro |
jitendriyo jitakrodho jitamāyo janārdana || 11 ||
nārada uvāca
niśamya vacanaṃ kiñcid□garvayuktaṃ janārdanaḥ |
uvāca māṃ smitaṃ kṛtvā vīṇāvanmadhurāṃ giram || 12 ||
viṣṇuruvāca
nāradaivaṃvidhā nītirna sthātavyaṃ kadācana |

patiṃ vinānyasānidhye kasyacidyoṣayā kvacit || 13 ||
māyā sudurjayā vidvan yogibhirjitamārutaiḥ |
sāṃkhyavid□bhirnirāhāraistāpasaiśca jitendriyaiḥ || 14 ||
devaiśca muniśārdūla yattvayoktaṃ vaco'dhunā |
jitamāyo'smi gītajña naivaṃ vācyaṃ kadācana || 15 ||
nāhaṃ śivo na vā brahmā jetuṃ tāṃ prabhavo'pyajām |
munayaḥ sanakādyāśca kastvaṃ ke'nye kṣamā jaye || 16 ||
devadehaṃ nṛdehaṃ vā tiryagdehamathāpi vā |
bibhṛyādyaḥ śarīraṃ ca sa kathaṃ tāṃ jayedajām || 17 ||
triyutastāṃ kathaṃ māyāṃ jetuṃ śaktaḥ pumāmbhavet |
vedavidyogavidvāpi sarvajño vijitendriyaḥ || 18 ||
kālo'pi tasyā rūpaṃ hi rūpahīnaḥ svarūpakṛt |
tadvaśe vartate dehī vidvānmūrkho'tha madhyamaḥ || 19 ||
kālaḥ karoti dharmajñaṃ kadācidvikalaṃ punaḥ |

svabhāvātkarmato vāpi durjñeyaṃ tasya ceṣṭitam || 20 ||
nārada uvāca
ityuktvā virato viṣṇurahaṃ vismayamānasaḥ |
tamabravaṃ jagannāthaṃ vāsudevaṃ sanātanam || 21 ||
ramāpate kathaṃrūpā māyā sā kīdṛśī punaḥ |
kiyad□balā kva saṃsthānā kasyādhārā vadasva me || 22 ||
draṣṭukāmo'smi tāṃ māyāṃ darśayāśu mahīdhara |
jñātumicchāmi tāṃ samyakprasādaṃ kuru māpate || 23 ||
viṣṇuruvāca
triguṇā sākhilādhārā sarvajñā sarvasammatā |
ajeyānekarūpā ca sarvaṃ vyāpya sthitā jagat || 24 ||
didṛkṣā yadi te citte nāradārohaṇaṃ kuru |
garuḍe matsameto'dya gacchāvo'nyatra sāmpratam || 25 ||
darśayiṣyāmi te māyāṃ durjayāmajitātmabhiḥ |

dṛṣṭvā tāṃ brahmaputra tvaṃ viṣāde mā manaḥ kṛthāḥ || 26 ||
ityuktvā devadevo māṃ sasmāra vinatāsutam |
smṛtamātrastu garuḍastadāgāddharisannidhau || 27 ||
āgataṃ garuḍaṃ vīkṣya āruroha janārdanaḥ |
samāropya ca māṃ pṛṣṭhe gamanāya kṛtādaraḥ || 28 ||
calito vinatāputro vaikuṇṭhādvāyuvegavān |
prerito yatra kṛṣṇena gantukāmena kānanam || 29 ||
mahāvanāni divyāni sarāṃsi saritastathā |
puragrāmākarādīṃśca kheṭakharvaṭagovrajān || 30 ||
munīnāmāśramān ramyān vāpīśca sumanoharāḥ |
palvalāni viśālāni hradān paṅkajabhūṣitān || 31 ||
mṛgāṇāṃ ca varāhāṇāṃ vṛndānyapyavalokya ca |
gatāvāvāṃ kānyakubjasamīpaṃ garuḍāsanau || 32 ||
tatra ramyaṃ saro divyaṃ dṛṣṭaṃ paṅkajamaṇḍitam |

haṃsakāraṇḍavākīrṇaṃ cakravākopaśobhitam || 33 ||
nānāvarṇaiḥ praphullaiśca paṅkajairuparañjitam |
śuci miṣṭajalaṃ bhṛṅgayūthanādavirājitam || 34 ||
māmāha bhagavān vīkṣya taḍāgaṃ paramād□bhutam |
spardhakaṃ codadheḥ kṣīraṃ miṣṭaṃ vāri viśeṣataḥ || 35 ||
śrībhagavānuvāca
paśya nārada gambhīraṃ saraḥ sārasanāditam |
sarvatra paṅkajaiśchannaṃ svacchanīraprapūritam || 36 ||

atra snātvā gamiṣyāvaḥ kānyakubjaṃ purottamam |
ityuktvā garuḍādāśu māmuttārya vyatārayat || 37 ||
vihasya bhagavāṃstatra jagrāha mama tarjanīm |
stuvansarovaraṃ bhūyastīre māmanayatprabhuḥ || 38 ||
viśramya taṭabhāge tu snigdhacchāye manohare |
māmuvāca mune snānaṃ kuru tvaṃ vimale jale || 39 ||

paścādahaṃ kariṣyāmi taḍāge'sminsupāvane |
sādhūnāmiva cetāṃsi jalāni nirmalāni ca || 40 ||
surabhīṇi parāgaistu paṅkajānāṃ viśeṣataḥ |
ityukto'haṃ bhagavatā muktvā vīṇāṃ mṛgājinam || 41 ||
snānāya kṛtadhīstīre gataḥ premasamanvitaḥ |
pādauprakṣālya hastauca śikhāṃ baddhvā kuśagraham || 42 ||
kṛtvā''camya śucistoye snātavānasmi tajjale |
yadā tasmijjale ramye snāto'haṃ paśyato hareḥ || 43 ||
vihāya pauruṣaṃ rūpaṃ prāptaḥ strītvamanuttamam |
harirgṛhītvā vīṇāṃ me tathā kṛṣṇājinaṃ śubham || 44 ||
āruhya garuḍaṃ tūrṇaṃ jagāma svagṛhaṃ kṣaṇāt |
tato'haṃ strītvamāpannaścārubhūṣaṇabhūṣitaḥ || 45 ||
tatkṣaṇānmanaso jātā pūrvadehasya vismṛtiḥ |
vismṛto'sau jagannātho mahatī vismṛtā punaḥ || 46 ||

samprāpya mohinīrūpaṃ taḍāgānnirgato bahiḥ |
apaśyaṃ nalinījuṣṭaṃ sarastadvimalodakam || 47 ||
kimetaditi manasākaravaṃ vismayaṃ muhuḥ |
evaṃ cintayamānasya nārīrūpadharasya me || 48 ||
sahasā dṛkpathaṃ prāptastatra tāladhvajo nṛpaḥ |
gajāśvarathavṛndaiśca saṃvṛto rathasaṃsthitaḥ || 49 ||
yuvā bhūṣaṇasaṃvīto dehavāniva manmathaḥ |
vīkṣya māṃ bhūpatistatra divyabhūṣaṇabhūṣitām || 50 ||
rākācandramukhīṃ yoṣāṃ vismayaṃ paramaṃ gataḥ |
papraccha kāsi kalyāṇi kasya putrī surasya vā || 51 ||
mānuṣasya ca vā kānte gandharvasyoragasya ca |
ekākinī kathaṃ bālā rūpayauvanabhūṣitā || 52 ||
vivāhitātha kanyā vā satyaṃ vada sulocane |
kiṃ paśyasi sukeśānte taḍāge'sminsumadhyame || 53 ||

cikīrṣitaṃ pikālāpe brūhi manmathamohini |
bhuṅkṣava bhogānmarālākṣi mayā saha kṛśodari |
vāñchitānmanasā nūnaṃ kṛtvā māṃ patimuttamam || 54 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ
ṣaṣṭhaskandhe nāradena svastrītvaprāptivarṇanaṃ nāmāṣṭāviṃśo'dhyāyaḥ || 28 ||

English translation

1-11. Narada said O Thou whose only wealth consists in asceticism! I am now describing to you all those good stories; hear attentively. O Muni! This Maya and Her Power are incomprehensible even by those who are the foremost amongst the Yogins. This whole Universe, moving and non-moving, from Brahma to the blade of grass, is enchanted by that Unborn and Incomprehensible Maya; therefore no one can escape from the hands of that Maya. One day I wanted to see Hari, of wonderful deeds, and went out with lute in my hand from Satyaloka, to the lovely SVeta Dvipa (the residence of

Visnu) singing the beautiful Sama hymns in tune with the seven Svaras. I saw there Gadadhara, the Deva of the Devas, with four arms holding disc in one of his hands. He resembled a newly-formed rain-cloud of S'yanna colour. He was illumined with the lustre of the Kaustubha jewel in his breast. He was wearing an yellow apparel.

His head was beautified with a lustrous crown. Thus the Bhagavan Narayana was playing in amorous movements with the daughter of the ocean, fully capable to give one delight and enjoyment. Seeing me, the lovely Devi Kamala, dear to Vasudeva, full of youth and beauty, decorated with ornaments, endowed with all auspicious signs, superior to all the women, went away at once (to another room) from the presence of Janardana. The breast of Laksmi Devi was becoming visible even through the cloth thrown over it; therefore she went hurriedly to the inner compartment. Seeing this I asked Janardana, the Deva of the Devas, the Lord of the worlds, and holding a garland of forest grown flowers thus:-- "O Bhagavan! O Slayer of Mura! O Padmanabha! Why has Kamala Devi, the Mother of all the Lokas, on seeing me coming here, gone out of Your presence. O Lord of the worlds! I am not a rogue nor a cheat; I have conquered my passions and am become an ascetic; I have conquered even Maya. Therefore O Deva! What is the cause of the departure of the Kamala Devi from here? Kindly explain this to me."

12-20. Narada said O Dvaipayana! Hearing my words, expressive of my pride, Janardana smiled and spoke to me in words sweet like the sound of a lute "O Narada! The rule in such cases is this The wife of any man whatsoever ought not to stay before any other male outsider than her husband. O Narada! It is very hard to conquer Maya; even those, who by Pranayama have conquered their Prana Vayu, their organs of senses and their food, even those Samkhya Yogins and the Devas are not able to conquer Maya. The words that you have just now uttered that you have conquered Maya are not fit to come out of your mouth; for by your knowledge of music, it seems that you are enchanted with the sounds of the music. Brahma, I, S'iva, and the other Munis, none of us has been able as yet to conquer that Unborn Maya; how, then, can it be possible that you or any other man can conquer that Maya! Any embodied being, be he a Deva, a human being, or a bird, no one is able to conquer that Maya Unborn. Whoever is endowed with the three Gunas, be he a knower of the Vedas, or a Yogin, or conqueror of his passions, or all knowing, is not able to conquer Maya. The Great Time (Kala) though formless, is one form of Maya and fashions this universe. All the JTvas are subservient to this Kala, be he a good literary person, or of a mediocre nature, or an illiterate brute. This Kala sometimes makes even a religious man that knows Dharma confounded and deluded; so you know the nature of Maya is very incomprehensible and Her ways mysterious." (Note: This Kala is of the fourth dimension, time and space.)

21-23. O Dvaipayana! Thus saying, Visnu stopped. I was greatly astonished and asked that Eternal Vasudeva, the Deva of the Devas, the Lord of the World, "O Lord of Rama! What is the form of Maya? How is She? What is the measure of Her strength? Where She resides? Whose substratum is She? Kindly tell these to me. O Preserver of the Universe! I am greatly desirous to see Maya; Shew

Her to me quickly. O Lord of Rama! I am very eager to know Maya. Be graciously pleased to describe tome the glory of Maya."

24-36. Visnu said Maya resides everywhere throughout this whole Universe; Her nature consists of the three Gunas; She is the substratum of all; She is omniscient, and acknowledged by all; invisible, and of diverse forms. O Narada! If you want to see Maya, then come quickly and mount with me on Garuda; we both will go elsewhere and I will shew you that Maya, invincible by those who have not conquered themselves. O Son of Brahma! Don't be depressed when you see Maya. Thus saying, Janardana Hah remembered Garuda and instantly he came to Hah. Janardana mounted on him and

gladly made me also get up on his back and took me with Him. In a moment Garuda, went, at his command, with the speed of wind to the forest where the Bhagavan desired to go. Mounting on Garuda we passed and saw on our way beautiful forests, nice lakes, rivers, towns, villages, huts of cultivators, towns close to the mountains, huts for cow-keepers in cowsheds, the beautiful hermitages of the Munis, lovely Jhils, tanks and lakes beautified with big lotuses, flocks of ewes, packs of wild boars, etc., till, at last, we came to a place close to Kanauj. I saw there a beautiful divine tank; nice lotuses blossomed there, spreading their sweet fragrance all around; the bees were making lovely humming noise and ravishing away the minds of men; various flowers, lilies, etc., were beautifying the place; Geese, Karandavas, and Chakravakas and other acquatic fowls were playing with their cackling noise, the water was very sweet like milk; the tank was defying, as it were the ocean. Seeing such a wonderful tank, the Bhagavan told me "O Narada! See, how beautiful is this deep tank with its clear waters, and adorned all over with lotuses! The sweet voiced flamingoes are roaming on the lake making lovely sounds!

37-54. We will bathe in this tank and then go to the city Kanauj. Thus saying, He made me descend quickly from Garuda and He himself also got down. Then the Bhagavan smilingly caught hold of my fore¬ finger and repeatedly praising the glory of the tank took me to its bank. We rested a while on the cool umbrageous beautiful bank when S'ri Bhagavan said "O Muni! Better bathe you first in this tank; next I will bathe in this very holy pool of water. O Narada! Look! Look! How clear crystal-like is the water of this pool like the heart of a saint; see how it smells also fragrantly in contact with the lotuses on it." When the Bhagavan spoke thus to me; I kept my lute and deer skin aside and gladly went to the edge of the tank. Washing then my hands and feet I tied my hair lock and, taking Kus'a grass, I performed my Achaman and, purifying myself, began to bathe myself in that tank. While I was bathing. Hah was looking at me; by the time I took a dip, I saw that I quitted my male form and got a beautiful female form. Hah took away, then, my deer skin and lute and mounting on Garuda went away in a moment to His own residence. Getting the female form and decorated with excellent ornaments, my memory of my previous male form vanished at once; I forgot all about my famous lute and forgot also Jagannatha, the Deva of the Devas. I then came out of the tank in that enchanting woman form, saw the pool of water filled with clear limpid water and adorned with lotuses. Seeing that, I began to think "What is this?" and I became very much astonished. While I was thus meditating in my woman form, a king, named Taladhvaja, came there, all on a sudden, on a chariot, accompanied by numerous elephants and horses. The King looked like a second Cupid; he was decorated with various ornaments on his various limbs; he was just entering into his youth and he looked very enchanting. The King saw me at once and looking at me decked with divine ornaments and my moon-like face, was greatly astonished and asked me "O Kalyani! Who are you? Are you the daughter of a man or of a Naga (serpent) or of a Gandharva or of a Deva? I see you are now in your youth; why are you alone here? O Lovely-eyed!

Has any fortunate person married you? Or are you still unmarried? Speak all these truly to me. O Fair-haired One! What are you looking at in this tank? O One enchanting, as it were, like the Cupid! What is your desire? Say, O Slanting-eyed! My mind is ravished to hear your cuckoo-like voice. O One of thin waist! Choose me as your husband and enjoy various excellent things as you like."

Here ends the Twenty-eighth Chapter of the Sixth Book on Narada's getting the feminine form in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 29

On The Narada's Getting Again His

Chapter 151 of 318 · 67 detected Sanskrit verse markers

Sanskrit

नारद उवाच
इत्युक्तोऽहं तदा तेन राज्ञा तालध्वजेन च ।
विमृश्य मनसात्यर्थं तमुवाच विशाम्पते ॥ १ ॥
राजन्नाहं विजानामि पुत्री कस्येति निश्चयम् ।
पितरौ क्व च मे केन स्थापिता च सरोवरे ॥ २ ॥
किं करोमि क्व गच्छामि कथं मे सुकृतं भवेत् ।
निराधारास्मि राजेन्द्र चिन्तयामि चिकीर्षितम् ॥ ३ ॥
दैवमेव परं राजन्नास्त्यत्र पौरुषं मम ।
धर्मज्ञोऽसि महीपाल यथेच्छसि तथा कुरु ॥ ४ ॥
तवाधीनास्म्यहं भूप न मे कोऽप्यस्ति पालकः ।
न पिता न च माता च न स्थानं न च बान्धवाः ॥ ५ ॥
इत्युक्तोऽसौ मया राजा बभूव मदनातुरः ।
मां निरीक्ष्य विशालाक्षीं सेवकानित्युवाच ह ॥ ६ ॥
नरयानमानयध्वं चतुर्वाह्यं मनोहरम् ।

आरोहणार्थमस्यास्तु कौशेयाम्बरवेष्टितम् ॥ ७ ॥
मृद्वास्तरणसंयुक्तं मुक्ताजालविभूषितम् ।
चतुरस्रं विशालं च सुवर्णरचितं शुभम् ॥ ८ ॥
तस्य तद्वचनं श्रुत्वा भृत्याः सत्वरगामिनः ।
आनिन्युः शिबिकां दिव्यां मदर्थे वस्त्रवेष्टिताम् ॥ ९ ॥
आरूढाऽहं तदा तस्यां तस्य प्रियचिकीर्षया ।
मुदितोऽसौ गृहे नीत्वा मां तदा पृथिवीपतिः ॥ १० ॥
विवाहविधिना राजा शुभे लग्ने शुभे दिने ।
उपयेमे च मां तत्र हुतभुक्सन्निधौ ततः ॥ ११ ॥
तस्याहं वल्लभा जाता प्राणेभ्योऽपि गरीयसी ।
सौभाग्यसुन्दरीत्येवं नाम तत्र कृतं मम ॥ १२ ॥
रममाणो मया सार्धं सुखमाप महीपतिः ।
नानाभोगविलासैश्च कामशास्त्रोदितैस्तथा ॥ १३ ॥
राजकार्याणि सन्त्यज्य क्रीडासक्तो दिवानिशम् ।

नासौ विवेद गच्छन्तं कालं कामकलारतः ॥ १४ ॥
उद्यानेषु च रम्येषु वापीषु च गृहेषु च ।

हर्म्येषु वरशैलेषु दीर्घिकासु वरासु च ॥ १५ ॥
वारुणीमदमत्तोऽसौ विहरन्कानने शुभे ।
विसृज्य सर्वकार्याणि मदधीनो बभूव ह ॥ १६ ॥
व्यासाहं तेन संसक्ता क्रीडारसवशीकृता ।
स्मृतवान्पूर्वदेहं न पुंभावं मुनिजन्म च ॥ १७ ॥
ममैवायं पतिर्योषाहं पत्नीषु प्रिया सती ।
पट्टराज्ञी विलासज्ञा सफलं जीवितं मम ॥ १८ ॥
इति चिन्तयती तस्मिन्प्रेमबद्धा दिवानिशम् ।
क्रीडासक्ता सुखे लुब्धा तं स्थिता वशवर्तिनी ॥ १९ ॥
विस्मृतं ब्रह्मविज्ञानं ब्रह्मज्ञानं च शाश्वतम् ।
धर्मशास्त्रपरिज्ञानं तदासक्तमना स्थिता ॥ २० ॥
एवं विहरतस्तत्र वर्षाणि द्वादशैव तु ।

गतानि क्षणवत्कामक्रीडासक्तस्य मे मुने ॥ २१ ॥
जाता गर्भवती चाहं मुदं प्राप नृपस्तदा ।
कारयामास विधिवद्गर्भसंस्कारकर्म च ॥ २२ ॥
अपृच्छद्दोहदं राजा प्रीणयन्मां पुनः पुनः ।
नाब्रवं लज्जमानाहं नृपं प्रीतमना भृशम् ॥ २३ ॥
सम्पूर्णे दशमे मासि पुत्रो जातस्ततो मम ।
शुभेऽह्नि ग्रहनक्षत्रलग्नताराबलान्विते ॥ २४ ॥
बभूव नृपतेर्गेहे पुत्रजन्ममहोत्सवः ।
राजा परमसन्तुष्टो बभूव सुतजन्मतः ॥ २५ ॥
सूतकान्ते सुतं वीक्ष्य राजा मुदमवाप ह ।
अहं भूमिपतेश्चासं प्रिया भार्या परन्तप ॥ २६ ॥
ततो वर्षद्वयान्ते वै पुनर्गर्भो मया धृतः ।
द्वितीयस्तु सुतो जातः सर्वलक्षणसंयुतः ॥ २७ ॥
सुधन्वेति सुतस्याथ नाम चक्रे नृपस्तदा ।

वीरवर्मेति ज्येष्ठस्य ब्राह्मणैः प्रेरितस्त्वयम् ॥ २८ ॥
एवं द्वादश पुत्राश्च प्रसूता भूपसम्मताः ।
मोहितोऽहं तदा तेषां प्रीत्या पालनलालने ॥ २९ ॥
पुनरष्ट सुताः काले काले जाताः स्वरूपिणः ।
गार्हस्थ्यं मे ततः पूर्णं सम्पन्नं सुखसाधनम् ॥ ३० ॥
तेषां दारक्रियाः काले कृता राज्ञा यथोचिताः ।
स्नुषाभिश्च तथा पुत्रैः परिवारो महानभूत् ॥ ३१ ॥
ततः पौत्रादिसम्भूतास्तेऽपि क्रीडारसान्विताः ।
आसन्नानारसोपेता मोहवृद्धिकरा भृशम् ॥ ३२ ॥
कदाचित्सुखमैश्वर्यं कदाचिद्दुःखमद्भुतम् ।
पुत्रेषु रोगजनितं देहसन्तापकारकम् ॥ ३३ ॥

परस्परं कदाचित्तु विरोधोऽभूत्सुदारुणः ।
पुत्राणां वा वधूनां च तेन सन्तापसम्भवः ॥ ३४ ॥
सुखदुःखात्मके घोरे मिथ्याचारकरे भृशम् ।

सङ्कल्पजनिते क्षुद्रे मग्नोऽहं मुनिसत्तम ॥ ३५ ॥
विस्मृतं पूर्वविज्ञानं शास्त्रज्ञानं तथा गतम् ।
योषाभावे विलीनोऽहं गृहकार्येषु सर्वथा ॥ ३६ ॥
अहङ्कारस्तु सञ्जातो भृशं मोहविवर्धकः ।
एते मे बलिनः पुत्राः स्नुषाः सुकुलसम्भवाः ॥ ३७ ॥
एते पुत्राः सुसन्नद्धाः क्रीडन्ति मम वेश्मसु ।
धन्याहं खलु नारीणां संसारेऽस्मिन्नहो भृशम् ॥ ३८ ॥
नारदोऽहं भगवता वञ्चितो मायया किल ।
न कदाचिन्मयाप्येवं चिन्तितं मनसा किल ॥ ३९ ॥
राजपत्नी शुभाचारा बहुपुत्रा पतिव्रता ।
धन्याहं किल संसारे कृष्णैवं मोहितस्त्वहम् ॥ ४० ॥
अथ कश्चिन्नृपः कामं दूरदेशाधिपो महान् ।
अरातिभावमापन्नः पतिना सह मानद ॥ ४१ ॥
कृत्वा सैन्यसमायोगं रथैश्च वारणैर्युतम् ।

आजगाम कान्यकुब्जे पुरे युद्धमचिन्तयत् ॥ ४२ ॥
वेष्टितं नगरं तेन राज्ञा सैन्ययुतेन च ।
मम पुत्राश्च पौत्राश्च निर्गता नगरात्तदा ॥ ४३ ॥
संग्रामस्तुमुलस्तत्र कृतस्तैस्तेन पुत्रकैः ।
हता रणे सुताः सर्वे वैरिणा कालयोगतः ॥ ४४ ॥
राजा भग्नस्तु संग्रामादागतः स्वगृहं पुनः ।
श्रुतं मया मृताः पुत्राः संग्रामे भृशदारुणे ॥ ४५ ॥
स हत्वा मे सुतान्पौत्रान्गतो राजा बलान्वितः ।
क्रन्दमाना ह्यहं तत्र गता समरमण्डले ॥ ४६ ॥
दृष्ट्वा तान्पतितान्पुत्रान्पौत्रांश्चदुःखपीडिता ।
विललापाहमायुष्मञ्छोकसागरसंप्लवे ॥ ४७ ॥
हा पुत्राः क्व गता मेऽद्य हा हतास्मि दुरात्मना ।
दैवेनातिबलिष्ठेन दुर्वारिणातिपापिना ॥ ४८ ॥
एतस्मिन्नन्तरे तत्र भगवान्मधुसूदनः ।

कृत्वा रूपं द्विजस्यागाद्वृद्धः परमशोभनः ॥ ४९ ॥
सुवासा वेदवित्कामं मत्समीपं समागतः ।
मामुवाचातिदीनां स क्रन्दमानां रणाजिरे ॥ ५० ॥
ब्राह्मण उवाच
किं विषीदसि तन्वङ्गि भ्रमोऽयं प्रकटीकृतः ।
मोहेन कोकिलालापे पतिपुत्रगृहात्मके ॥ ५१ ॥

का त्वं कस्याः सुताः केऽमी चिन्तयात्मगतिं पराम् ।
उत्तिष्ठ रोदनं त्यक्त्वा स्वस्था भव सुलोचने ॥ ५२ ॥
स्नानं च तिलदानं च पुत्राणां कुरु कामिनि ।
परलोकगतानां च मर्यादारक्षणाय वै ॥ ५३ ॥
कर्तव्यं सर्वथा तीर्थे स्नानं तु न गृहे क्वचित् ।
मृतानां किल बन्धूनां धर्मशास्त्रविनिर्णयः ॥ ५४ ॥
नारद उवाच
इत्युक्त्वा तेन विप्रेण वृद्धेन प्रतिबोधिता ।

उत्थिताहं नृपेणाथ युक्ता बन्धुभिरावृता ॥ ५५ ॥
अग्रतो द्विजरूपेण भगवान्भूतभावनः ।
चलिताहं ततस्तूर्णं तीर्थं परमपावनम् ॥ ५६ ॥
हरिर्मां कृपया तत्र पुंतीर्थे सरसि प्रभुः ।
नीत्वाह भगवान्विष्णुर्द्विजरूपी जनार्दनः ॥ ५७ ॥
स्नानं कुरु तडागेऽस्मिन्पावने गजगामिनि ।
त्यज शोकं क्रियाकालः पुत्राणां च निरर्थकम् ॥ ५८ ॥
कोटिशस्ते मृताः पुत्रा जन्मजन्मसमुद्भवाः ।
पितरः पतयश्चैव भ्रातरो जामयस्तथा ॥ ५९ ॥
केषां दुःखं त्वया कार्यं भ्रमेऽस्मिन्मानसोद्भवे ।
वितथे स्वप्नसदृशे तापदे देहिनामिह ॥ ६० ॥
नारद उवाच
इति तस्य वचः श्रुत्वा तीर्थे पुरुषसंज्ञके ।
प्रविष्टा स्नातुकामाहं प्रेरिता तत्र विष्णुना ॥ ६१ ॥

मज्जनादेव तीर्थेषु पुमाञ्जातः क्षणादपि ।
हरिर्वीणां करे कृत्वा स्थितस्तीरे स्वदेहवान् ॥ ६२ ॥
उन्मज्ज्य च मया तीरे दृष्टः कमललोचनः ।
प्रत्यभिज्ञा तदा जाता मम चित्ते द्विजोत्तम ॥ ६३ ॥
सञ्चिन्तितं मया तत्र नारदोऽहमिहागतः ।
हरिणा सह स्त्रीभावं प्राप्तो मायाविमोहितः ॥ ६४ ॥
इति चिन्तापरश्चाहं यदा जातस्तदा हरिः ।
मामाह नारदागच्छ किं करोषि जले स्थितः ॥ ६५ ॥
विस्मितोऽहं तदा स्मृत्वा स्त्रीभावं दारुणं भृशम् ।
पुनः पुरुषभावश्च सम्पन्नः केन हेतुना ॥ ६६ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां षष्ठस्कन्धे
नारदस्य पुनः स्वरूपप्राप्तिवर्णनं नामैकोनत्रिंशोऽध्यायः ॥ २९ ॥

Roman transliteration

nārada uvāca
ityukto'haṃ tadā tena rājñā tāladhvajena ca |
vimṛśya manasātyarthaṃ tamuvāca viśāmpate || 1 ||
rājannāhaṃ vijānāmi putrī kasyeti niścayam |
pitarau kva ca me kena sthāpitā ca sarovare || 2 ||
kiṃ karomi kva gacchāmi kathaṃ me sukṛtaṃ bhavet |
nirādhārāsmi rājendra cintayāmi cikīrṣitam || 3 ||
daivameva paraṃ rājannāstyatra pauruṣaṃ mama |
dharmajño'si mahīpāla yathecchasi tathā kuru || 4 ||
tavādhīnāsmyahaṃ bhūpa na me ko'pyasti pālakaḥ |
na pitā na ca mātā ca na sthānaṃ na ca bāndhavāḥ || 5 ||
ityukto'sau mayā rājā babhūva madanāturaḥ |
māṃ nirīkṣya viśālākṣīṃ sevakānityuvāca ha || 6 ||
narayānamānayadhvaṃ caturvāhyaṃ manoharam |

ārohaṇārthamasyāstu kauśeyāmbaraveṣṭitam || 7 ||
mṛdvāstaraṇasaṃyuktaṃ muktājālavibhūṣitam |
caturasraṃ viśālaṃ ca suvarṇaracitaṃ śubham || 8 ||
tasya tadvacanaṃ śrutvā bhṛtyāḥ satvaragāminaḥ |
āninyuḥ śibikāṃ divyāṃ madarthe vastraveṣṭitām || 9 ||
ārūḍhā'haṃ tadā tasyāṃ tasya priyacikīrṣayā |
mudito'sau gṛhe nītvā māṃ tadā pṛthivīpatiḥ || 10 ||
vivāhavidhinā rājā śubhe lagne śubhe dine |
upayeme ca māṃ tatra hutabhuksannidhau tataḥ || 11 ||
tasyāhaṃ vallabhā jātā prāṇebhyo'pi garīyasī |
saubhāgyasundarītyevaṃ nāma tatra kṛtaṃ mama || 12 ||
ramamāṇo mayā sārdhaṃ sukhamāpa mahīpatiḥ |
nānābhogavilāsaiśca kāmaśāstroditaistathā || 13 ||
rājakāryāṇi santyajya krīḍāsakto divāniśam |

nāsau viveda gacchantaṃ kālaṃ kāmakalārataḥ || 14 ||
udyāneṣu ca ramyeṣu vāpīṣu ca gṛheṣu ca |
harmyeṣu varaśaileṣu dīrghikāsu varāsu ca || 15 ||
vāruṇīmadamatto'sau viharankānane śubhe |
visṛjya sarvakāryāṇi madadhīno babhūva ha || 16 ||
vyāsāhaṃ tena saṃsaktā krīḍārasavaśīkṛtā |
smṛtavānpūrvadehaṃ na puṃbhāvaṃ munijanma ca || 17 ||
mamaivāyaṃ patiryoṣāhaṃ pat□nīṣu priyā satī |
paṭṭarājñī vilāsajñā saphalaṃ jīvitaṃ mama || 18 ||
iti cintayatī tasminpremabaddhā divāniśam |
krīḍāsaktā sukhe lubdhā taṃ sthitā vaśavartinī || 19 ||
vismṛtaṃ brahmavijñānaṃ brahmajñānaṃ ca śāśvatam |
dharmaśāstraparijñānaṃ tadāsaktamanā sthitā || 20 ||
evaṃ viharatastatra varṣāṇi dvādaśaiva tu |

gatāni kṣaṇavatkāmakrīḍāsaktasya me mune || 21 ||
jātā garbhavatī cāhaṃ mudaṃ prāpa nṛpastadā |
kārayāmāsa vidhivad□garbhasaṃskārakarma ca || 22 ||
apṛcchaddohadaṃ rājā prīṇayanmāṃ punaḥ punaḥ |
nābravaṃ lajjamānāhaṃ nṛpaṃ prītamanā bhṛśam || 23 ||
sampūrṇe daśame māsi putro jātastato mama |
śubhe'hni grahanakṣatralagnatārābalānvite || 24 ||
babhūva nṛpatergehe putrajanmamahotsavaḥ |

*rājā paramasantuṣṭo babhūva sutajanmataḥ || 25 ||
sūtakānte sutaṃ vīkṣya rājā mudamavāpa ha |
ahaṃ bhūmipateścāsaṃ priyā bhāryā parantapa || 26 ||
tato varṣadvayānte vai punargarbho mayā dhṛtaḥ |
dvitīyastu suto jātaḥ sarvalakṣaṇasaṃyutaḥ || 27 ||
sudhanveti sutasyātha nāma cakre nṛpastadā |*

*vīravarmeti jyeṣṭhasya brāhmaṇaiḥ preritastvayam || 28 ||
evaṃ dvādaśa putrāśca prasūtā bhūpasammatāḥ |
mohito'haṃ tadā teṣāṃ prītyā pālanalālane || 29 ||
punaraṣṭa sutāḥ kāle kāle jātāḥ svarūpiṇaḥ |
gārhasthyaṃ me tataḥ pūrṇaṃ sampannaṃ sukhasādhanam || 30 ||
teṣāṃ dārakriyāḥ kāle kṛtā rājñā yathocitāḥ |
snuṣābhiśca tathā putraiḥ parivāro mahānabhūt || 31 ||
tataḥ pautrādisambhūtāste'pi krīḍārasānvitāḥ |
āsannānārasopetā mohavṛddhikarā bhṛśam || 32 ||
kadācitsukhamaiśvaryaṃ kadācid□duḥkhamad□bhutam |
putreṣu rogajanitaṃ dehasantāpakārakam || 33 ||
parasparaṃ kadācittu virodho'bhūtsudāruṇaḥ |
putrāṇāṃ vā vadhūnāṃ ca tena santāpasambhavaḥ || 34 ||
sukhaduḥkhātmake ghore mithyācārakare bhṛśam |*

*saṅkalpajanite kṣudre magno'haṃ munisattama || 35 ||
vismṛtaṃ pūrvavijñānaṃ śāstrajñānaṃ tathā gatam |
yoṣābhāve vilīno'haṃ gṛhakāryeṣu sarvathā || 36 ||
ahaṅkārastu sañjāto bhṛśaṃ mohavivardhakaḥ |
ete me balinaḥ putrāḥ snuṣāḥ sukulasambhavāḥ || 37 ||
ete putrāḥ susannaddhāḥ krīḍanti mama veśmasu |
dhanyāhaṃ khalu nārīṇāṃ saṃsāre'sminnaho bhṛśam || 38 ||
nārado'haṃ bhagavatā vañcito māyayā kila |
na kadācinmayāpyevaṃ cintitaṃ manasā kila || 39 ||
rājapat□nī śubhācārā bahuputrā pativratā |
dhanyāhaṃ kila saṃsāre kṛṣṇaivaṃ mohitastvaham || 40 ||
atha kaścinnṛpaḥ kāmaṃ dūradeśādhipo mahān |
arātibhāvamāpannaḥ patinā saha mānada || 41 ||
kṛtvā sainyasamāyogaṃ rathaiśca vāraṇairyutam |*

*ājagāma kānyakubje pure yuddhamacintayat || 42 ||
veṣṭitaṃ nagaraṃ tena rājñā sainyayutena ca |
mama putrāśca pautrāśca nirgatā nagarāttadā || 43 ||
saṃgrāmastumulastatra kṛtastaistena putrakaiḥ |
hatā raṇe sutāḥ sarve vairiṇā kālayogataḥ || 44 ||
rājā bhagnastu saṃgrāmādāgataḥ svagṛhaṃ punaḥ |
śrutaṃ mayā mṛtāḥ putrāḥ saṃgrāme bhṛśadāruṇe || 45 ||
sa hatvā me sutānpautrāngato rājā balānvitaḥ |
krandamānā hyahaṃ tatra gatā samaramaṇḍale || 46 ||
dṛṣṭvā tānpatitānputrānpautrāṃścaduḥkhapīḍitā |
vilalāpāhamāyuṣmañchokasāgarasaṃplave || 47 ||
hā putrāḥ kva gatā me'dya hā hatāsmi durātmanā |
daivenātibaliṣṭhena durvāreṇātipāpinā || 48 ||
etasminnantare tatra bhagavānmadhusūdanaḥ |*

kṛtvā rūpaṃ dvijasyāgād□vṛddhaḥ paramaśobhanaḥ || 49 ||
suvāsā vedavitkāmaṃ matsamīpaṃ samāgataḥ |
māmuvācātidīnāṃ sa krandamānāṃ raṇājire || 50 ||
brāhmaṇa uvāca
kiṃ viṣīdasi tanvaṅ□gi bhramo'yaṃ prakaṭīkṛtaḥ |
mohena kokilālāpe patiputragṛhātmake || 51 ||
kā tvaṃ kasyāḥ sutāḥ ke'mī cintayātmagatiṃ parām |
uttiṣṭha rodanaṃ tyaktvā svasthā bhava sulocane || 52 ||
snānaṃ ca tiladānaṃ ca putrāṇāṃ kuru kāmini |
paralokagatānāṃ ca maryādārakṣaṇāya vai || 53 ||
kartavyaṃ sarvathā tīrthe snānaṃ tu na gṛhe kvacit |
mṛtānāṃ kila bandhūnāṃ dharmaśāstravinirṇayaḥ || 54 ||
nārada uvāca
ityuktvā tena vipreṇa vṛddhena pratibodhitā |

utthitāhaṃ nṛpeṇātha yuktā bandhubhirāvṛtā || 55 ||
agrato dvijarūpeṇa bhagavānbhūtabhāvanaḥ |
calitāhaṃ tatastūrṇaṃ tīrthaṃ paramapāvanam || 56 ||
harirmāṃ kṛpayā tatra puṃtīrthe sarasi prabhuḥ |
nītvāha bhagavānviṣṇurdvijarūpī janārdanaḥ || 57 ||
snānaṃ kuru taḍāge'sminpāvane gajagāmini |
tyaja śokaṃ kriyākālaḥ putrāṇāṃ ca nirarthakam || 58 ||
koṭiśaste mṛtāḥ putrā janmajanmasamud□bhavāḥ |
pitaraḥ patayaścaiva bhrātaro jāmayastathā || 59 ||
keṣāṃ duḥkhaṃ tvayā kāryaṃ bhrame'sminmānasod□bhave |
vitathe svapnasadṛśe tāpade dehināmiha || 60 ||
nārada uvāca
iti tasya vacaḥ śrutvā tīrthe puruṣasaṃjñake |
praviṣṭā snātukāmāhaṃ preritā tatra viṣṇunā || 61 ||

majjanādeva tīrtheṣu pumāñjātaḥ kṣaṇādapi |
harirvīṇāṃ kare kṛtvā sthitastīre svadehavān || 62 ||
unmajjya ca mayā tīre dṛṣṭaḥ kamalalocanaḥ |
pratyabhijñā tadā jātā mama citte dvijottama || 63 ||
sañcintitaṃ mayā tatra nārado'hamihāgataḥ |
hariṇā saha strībhāvaṃ prāpto māyāvimohitaḥ || 64 ||
iti cintāparaścāhaṃ yadā jātastadā hariḥ |
māmāha nāradāgaccha kiṃ karoṣi jale sthitaḥ || 65 ||
vismito'haṃ tadā smṛtvā strībhāvaṃ dāruṇaṃ bhṛśam |
punaḥ puruṣabhāvaśca sampannaḥ kena hetunā || 66 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ ṣaṣṭhaskandhe
nāradasya punaḥ svarūpaprāptivarṇanaṃ nāmekonatriṃśo'dhyāyaḥ || 29 ||

English translation

1-11. Narada said O Dvaipayana! When the King Taladhvaja asked me thus, I thought over earnestly and said thus “I do not know whose daughter I am; nor do I know quite certainly where are my father and mother; one man placed me here on this tank and has gone away, whither I do not know. O King! I am now an helpless orphan; what shall I do now? Where to go? What to do by which I can have my welfare? I am all the while thinking on these. O King! The Destiny is powerful; I have not the least control over it; you know Dharma and you are a King. Do now as you like. O King! Do nourish me; I have no father, no mother, nor any acquaintances and friends; there is no place for me also to stand

on; therefore I am now your dependent.” When I spoke thus, the King looked at my face and became love-stricken for me; he then told his attendants to bring an excellent rectangular and spacious palanquin to be carried on four men’s shoulders, gilt and adorned with jewels and pearls, where soft sheets were spread inside and covered all over with silken cloths. Instantly the servants went away and brought for me a beautiful palanquin. I got on it to serve the best wishes of the King. The King also gladly took me home. In an auspicious day and in an auspicious moment he married me in accordance with due rites and ceremonies in the presence of the Holy Fire.

12. I became dearer to him than even his own life and the King, with great fondness, kept my name as Saubhagya Sundari.

13-20. The King then began to sport with me amorously according to the rules of the Kama S’astra in various ways and with great enjoyments and pleasures. He then left all his kingly duties and state

affairs and he began to remain day and night with me deeply immersed in amorous sports; so much his mind was merged in me in these plays that he could not notice the long time that passed away in the interval. He used to drink the Varuni wine and, forsaking all the state affairs, began to enjoy me in nice gardens, beautiful lakes, lovely palaces, beautified houses, excellent mountains and enviable forests and became completely subservient to me. O Dvaipayana! Being incessantly engaged with the King in amorous sports and remaining obedient to him, my previous body, male ideas, or the birth of Muni, nothing whatsoever came in my memory. I remained always attached to him, being obedient to him with a view to be happy and I constantly thought over “that this King is very much attached to me, I am his dearest wife to all others; always he thinks of me, I am his chief consort, capable to give him enjoyment.” My mind became entirely his and I completely forgot the eternal Brahmajhan and the knowledge of the Dharma S’astras.

21-31. O Muni! Thus engaged in various amorous sports, twelve years passed away as if a moment and I could not perceive that. Then I became pregnant; and the King became very glad and performed all the ceremonies pertaining to my impregnation and holding of the child in my womb. In order to satisfy me, the King used to ask me always what things I liked; I used to be very much abashed; seeing this, the King used to be still more glad. Ten months thus passed away and in an auspicious Lagna and when the asterism was favourably strong, I gave birth to a son; the King became very glad and great festivities were held on the birth ceremony of the child. O Dvaipayana! When the period of the birth- impurity was over, the King saw the face of the child and was greatly delighted; I then became the dearest wife of the King. Two years after again I became impregnated; the second auspicious son was born. The King gave the name Sudhanva to the second son and on the authority of the Brahmins, kept the name of the eldest son as Viravarma. Thus I gave birth to twelve sons, in due course of time, to

the King’s great liking; and I was engaged in rearing up those children and thus I remained enchanted. Again in due course, I gave birth to eight sons; thus my household was filled with happiness. The King performed the marriage ceremonies of all those children duly and befittingly; and our family became very large with sons and their wives.

32-52. Then I had some grandsons and they increased my attachment and the consequent delusion with their all sorts of playful sports. Sometimes I felt happy and prosperous and sometimes I felt pain and sorrow when my sons fell ill. Then my body and mind became very much troubled with sorrows. Again the quarrels amongst my sons and my daughters-in- law, brought terrible pain and remorse in my mind. O Best of Munis! Thus I was greatly immersed in the terrible ocean of these imaginary thoughts, sometimes happy and sometimes painful, and I forgot my previous knowledge and the

knowledge of the S'astras. I was merged in the thought of myself being a woman and lost myself entirely in doing the household affairs. I began to think "that I have so many daughters-in-law; so many powerful sons of mine are playing together in my house; Oh! I am fortunate and full of merits amongst women" and thus my egoistic pride increased. Not for a moment even occurred the thought that I had been Narada; the Bhagavan had deceived me by His Maya. O Krisna Dvaipayana! I was deluded by Maya and passed away my time in the thought "that I am the king's wife, chaste and of good conduct following good Achara; I have so many sons and grandsons; I am blessed in this Samsara and that I am so happy and prosperous." One powerful king of a distant country turned out an inveterate enemy of my husband and came to the city of Kanauj to fight with my husband, accompanied by chariots, and elephants and the fourfold army. That enemy besieged the city with his army; my sons and grandsons went out and fought valiantly with him but owing to the great Destiny, the enemies killed all my sons. The King retreated and returned to his palace. Next I

heard that powerful King killed all my sons and grandsons and had gone back to his country with his army. I then hurriedly went to the battlefield, crying loudly. O Long-lived One! Seeing my sons and grandsons lying on the ground, in that horrible and distressed state, I became merged in the ocean of sorrows and lamented and wept loudly and wildly, "O my Sons! Where have you gone leaving me thus? Alas! The pernicious Fate is very dominant, and very painsgiving and indomitable. It has killed me today." By this time, the Bhagavan Madhusudana came to me there in the garb of a beautiful aged Brahmin. His dress was sacred and lovely; it seemed he was versed in the Vedas. Seeing me weeping distressedly in the battlefield he said "O Devi! O cuckoo-voiced One! It seems you are the mistress of a prosperous house and you have got husband and sons! O thin-bodied One! Why are you thus lamenting and feeling yourself distressed! All this is simply illusion caused by Moha; think; who are you? whose sons are these? Now think of your best hereafter; Don't weep, get up and be comfortable, O Good-eyed one!

53-54. O Devi! To shew respect to your sons, etc., gone to the other worlds, offer them water and Til. The friends of the deceased ought to take their bath in a place of pilgrimage; never they should bathe in their houses. Know this as ordained by Dharma.

55-66. Narada said O Dvaipayan! When the old Brahmin thus addressed me, I and the King and other friends got up. The Bhagavan Madhusudana causing this creation, in the form of a Brahmana, led the way and I followed him quickly to that sacred place of pilgrimage. The Visnu Bhagavan, the Lord Janardana Hah, in the form of a Brahmin, kindly took me to the tank named Pumtirtha (male tirtha) and said "O One going like an elephant! Better take your bath in this tank; forego your sorrows that are of no use; now the time has arrived to offer water to your sons. Better think that you had millions of sons born to you in your previous births and for that

your millions of sons and daughters lost their lives; you had millions of fathers, husbands, and brothers and you lost them again; O Devi! Now tell me for whom you will now grieve? All these, then, are merely mental phenomena; this world is full of delusion, false like a mirage and dream-like; the embodied souls, simply get pains and sorrows and nothing else." Narada said On hearing his words, I went to bathe in that Pumtirtha, as ordered by him. Taking a dip, I found that, in an instant, I became a man; the Bhagavan Hah, in his own proper form, was standing on the edge with a lute in his hand. O Brahmin! When getting out of the water, I came to the bank and saw the lotus-eyed Krisna, pure consciousness then flashed in my heart. Then I thought "that I am Narada; I have come to this place and being deluded by the Maya of Hah, I got the female form." When I was thinking thus. Hah exclaimed, "O Narada! Get up; what are you doing, standing in the water?" I was astonished; and, recollecting my feminine nature, very severe indeed, began to think why I was again transformed into

a male form.

Here ends the Twenty-ninth Chapter of the Sixth Book on the Narada's getting again his male form in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 30

On The Glory Of Maha Maya

Chapter 152 of 318 · 54 detected Sanskrit verse markers

Sanskrit

नारद उवाच
मां दृष्ट्वा नारदं विप्रं विस्मितोऽसौ महीपतिः ।
क्व गता मम भार्या सा कुतोऽयं मुनिसत्तमः ॥ १ ॥
विललाप नृपस्तत्र हा प्रियेति मुहुर्मुहुः ।
क्व गता मां परित्यज्य विलपन्तं वियोगिनम् ॥ २ ॥
विना त्वां विपुलश्रोणि वृथा मे जीवितं गृहम् ।
राज्यं कमलपत्राक्षि किं करोमि शुचिस्मिते ॥ ३ ॥
न प्राणा मे बहिर्यान्ति विरहेण तवाधुना ।
गतो वै प्रीतिधर्मस्तु त्वामृते प्राणधारणात् ॥ ४ ॥
विलपामि विशालाक्षि देहि प्रत्युत्तरं प्रियम् ।
क्व गता सा मयि प्रीतिर्याभूत्प्रथमसङ्गमे ॥ ५ ॥
निमग्ना किं जले सुभ्रूर्भक्षिता मत्स्यकच्छपैः ।
गृहीता वरुणेनाशु मम दौर्भाग्ययोगतः ॥ ६ ॥
धन्या सुचारुसर्वाङ्गि या त्वं पुत्रैः समागता ।

अकृत्रिमस्तु पुत्रेषु स्नेहस्तेऽमृतभाषिणि ॥ ७ ॥
न युक्तमधुना यन्मां विहाय त्रिदिवं गता ।
विलपन्तं पतिं दीनं पुत्रस्नेहेन यन्त्रिता ॥ ८ ॥
उभयं मे गतं कान्ते पुत्रास्त्वं प्राणवल्लभा ।
तथापि मरणं नास्ति दुःखितस्य भृशं प्रिये ॥ ९ ॥
किं करोमि क्व गच्छामि रामो नास्ति महीतले ।
रामाविरहजं दुःखं जानाति रघुनन्दनः ॥ १० ॥
विधिना निष्ठुरेणात्र विपरीतं कृतं भुवि ।
दम्पत्योर्मरणं भिन्नं सर्वथा समचित्तयोः ॥ ११ ॥
उपकारस्तु नारीणां मुनिभिर्विहितः किल ।
यदुक्तं धर्मशास्त्रेषु ज्वलनं पतिना सह ॥ १२ ॥
एवं विलपमानं तं राजानं भगवान्हरिः ।
निवारयामास तदा वचनैर्युक्तियोजितैः ॥ १३ ॥
श्रीभगवानुवाच

किं विषीदसि राजेन्द्र क्व गता ते प्रियाङ्गना ।
न श्रुतं किं त्वया शास्त्रं न कृतोऽसौ बुधाश्रयः ॥ १४ ॥

का सा कस्त्वं क्व संयोगो वियोगः कीदृशस्तव ।
प्रवाहरूपे संसारे नृणां नौतरतामिव ॥ १५ ॥
गृहे गच्छ नृपश्रेष्ठ वृथा ते रुदितेन किम् ।
संयोगश्च वियोगश्च दैवाधीनः सदा नृणाम् ॥ १६ ॥
अनया सह ते राजन् संयोगस्त्विह संवृतः ।
भुक्ता त्वया विशालाक्षी सुन्दरी तनुमध्यमा ॥ १७ ॥
न दृष्टौ पितरावस्यास्त्वया प्राप्ता सरोवरे ।
काकतालीप्रसङ्गेन यद्भूतं तत्तथा गतम् ॥ १८ ॥
मा शोकं कुरु राजेन्द्र कालो हि दुरतिक्रमः ।
कालयोगं समासाद्य भुङ्क्ष्व भोगान् गृहे यथा ॥ १९ ॥
यथागता गता सा तु तथैव वरवर्णिनी ।
यथा पूर्वं तथा तत्र गच्छ कार्यं कुरु प्रभो ॥ २० ॥

रुदितेन तवाद्यैव नागमिष्यति कामिनी ।
वृथा शोचसि पृथ्वीश योगयुक्तो भवाधुना ॥ २१ ॥
भोगः कालवशादेति तथैव प्रतियाति च ।
नात्र शोकस्तु कर्तव्यो निष्फले भववर्त्मनि ॥ २२ ॥
नैकत्र सुखसंयोगो दुःखयोगस्तु नैकतः ।
घटिकायन्त्रवत्कामं भ्रमणं सुखदुःखयोः ॥ २३ ॥
मनः कृत्वा स्थिरं भूप कुरु राज्यं यथासुखम् ।
अथवा न्यस्य दायादे वनं सेवय साम्प्रतम् ॥ २४ ॥
दुर्लभो मानुषो देहः प्राणिनां क्षणभङ्गुरः ।
तस्मिन्प्राप्ते तु कर्तव्यं सर्वथैवात्मसाधनम् ॥ २५ ॥
जिह्वोपस्थरसो राजन् पशुयोनिषु वर्तते ।
ज्ञानं मानुषदेहे वै नान्यासु च कुयोनिषु ॥ २६ ॥
तस्माद्गच्छ गृहं त्यक्त्वा शोकं कान्तासमुद्भवम् ।
मायेयं भगवत्यास्तु यया सम्मोहितं जगत् ॥ २७ ॥

नारद उवाच
इत्युक्तो हरिणा राजा प्रणम्य कमलापतिम् ।
कृत्वा स्नानविधिं सम्यग्जगाम निजमन्दिरम् ॥ २८ ॥
दत्त्वा राज्यं स्वपौत्राय प्राप्य निर्वेदमद्भुतम् ।
वनं जगाम भूपालस्तत्त्वज्ञानमवाप च ॥ २९ ॥
गते राजन्यहं वीक्ष्य भगवन्तमधोक्षजम् ।
तमब्रवं जगन्नाथं हसन्तं मां पुनः पुनः ॥ ३० ॥
वञ्चितोऽहं त्वया देव ज्ञातं मायाबलं महत् ।
स्मरामि चरितं सर्वं स्त्रीदेहे यत्कृतं मया ॥ ३१ ॥
ब्रूहि मे देवदेवेश प्रविष्टोऽहं सरोवरे ।
विगतं पूर्वविज्ञानं स्नानादेव कथं हरे ॥ ३२ ॥

योषिद्देहं समासाद्य मोहितोऽहं जगद्गुरो ।
पतिं प्राप्य नृपश्रेष्ठं पुलोमी वासवं यथा ॥ ३३ ॥
मनस्तदेव तच्चित्तं देहः स च पुरातनः ।

लिङ्गं तदेव देवेश स्मृतेर्नाशः कथं हरे ॥ ३४ ॥
विस्मयोऽयं महान्मेऽत्र ज्ञाननाशं प्रति प्रभो ।
कथयाद्य रमाकान्त कारणं परमं च यत् ॥ ३५ ॥
नारीदेहं मया प्राप्य भुक्ता भोगा ह्यनेकशः ।
सुरापानं कृतं नित्यं विधिहीनं च भोजनम् ॥ ३६ ॥
मया तदेव न ज्ञातं नारदोऽहमिति स्फुटम् ।
जानाम्यद्य यथा सर्वं विविक्तं न तथा तदा ॥ ३७ ॥
विष्णुरुवाच
पश्य नारद मायावी विलासोऽयं महामते ।
देहेषु सर्वजन्तूनां दशाभेदा ह्यनेकशः ॥ ३८ ॥
जाग्रत्स्वप्नसुषुप्तिश्च तुरीया देहिनां दशा ।
तथा देहान्तरे प्राप्ते सन्देहः कीदृशः पुनः ॥ ३९ ॥
सुप्तो नरो न जानाति न शृणोति वदत्यपि ।
पुनः प्रबुद्धो जानाति सर्वं ज्ञातमशेषतः ॥ ४० ॥

निद्रया चाल्यते चित्तं भवन्ति स्वप्नसम्भवाः ।
नानाविधा मनोभेदा मनोभावा ह्यनेकशः ॥ ४१ ॥
गजो मां हन्तुमायाति न शक्तोऽस्मि पलायने ।
किं करोमि न मे स्थानं यत्र गच्छामि सत्वरः ॥ ४२ ॥
मृतं पितामहं स्वप्ने पश्यति स्वगृहागतम् ।
संयोगस्तेन वार्ता च भोजनं सह मन्यते ॥ ४३ ॥
प्रबुद्धः खलु जानाति स्वप्ने दृष्टं सुखासुखम् ।
स्मृत्वा सर्वं जनेभ्यस्तु विस्तरात्प्रवदत्यपि ॥ ४४ ॥
स्वप्नेकोऽपि न जानाति भ्रमोऽयमिति निश्चयः ।
तथा तथैव विभवो मायाया दुर्गमः किल ॥ ४५ ॥
नाहं नारद जानामि पारं परमदुर्घटम् ।
गुणानां किल मायाया नैव शम्भुर्न पद्मजः ॥ ४६ ॥
कोऽन्यो ज्ञातुं समर्थोऽभून्मानतो मन्दधीः पुनः ।
मायागुणपरिज्ञानं न कस्यापि भवेदिह ॥ ४७ ॥

गुणत्रयकृतं सर्वं जगत्स्थावरजङ्गमम् ।
विना गुणैर्न संसारो वर्तते किञ्चिदप्यदः ॥ ४८ ॥
अहं सत्त्वप्रधानोऽस्मि रजस्तमसमन्वितः ।
न कदाचित्त्रिभिर्हीनो भवामि भुवनेश्वरः ॥ ४९ ॥
तथा ब्रह्मा पिता तेऽत्र रजोमुख्यः प्रकीर्तितः ।
तमःसत्त्वसमायुक्तो न ताभ्यामुज्झितः किल ॥ ५० ॥

शिवस्तथा तमोमुख्यो रजःसत्त्वसमावृतः ।
गुणत्रयविहीनस्तु नैव कोऽपि मया श्रुतः ॥ ५१ ॥
तस्मान्मोहो न कर्तव्यः संसारेऽस्मिन्मुनीश्वर ।
मायाविनिर्मितेऽसारेऽपारे परमदुर्घटे ॥ ५२ ॥
दृष्टा माया त्वयाद्यैव भुक्ता भोगा ह्यनेकशः ।
किं पृच्छसि महाभाग तस्याश्चरितमद्भुतम् ॥ ५३ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां
षष्ठस्कन्धे मायाप्राबल्यवर्णनं नाम त्रिंशोऽध्यायः ॥ ३० ॥

Roman transliteration

nārada uvāca
māṃ dṛṣṭvā nāradaṃ vipraṃ vismito'sau mahīpatiḥ |
kva gatā mama bhāryā sā kuto'yaṃ munisattamaḥ || 1 ||
vilalāpa nṛpastatra hā priyeti muhurmuhuḥ |
kva gatā māṃ parityajya vilapantaṃ viyoginam || 2 ||
vinā tvāṃ vipulaśroṇi vṛthā me jīvitaṃ gṛham |
rājyaṃ kamalapatrākṣi kiṃ karomi śucismite || 3 ||
na prāṇā me bahiryānti viraheṇa tavādhunā |
gato vai prītidharmastu tvāmṛte prāṇadhāraṇāt || 4 ||
vilapāmi viśālākṣi dehi pratyuttaraṃ priyam |
kva gatā sā mayi prītiryābhūtprathamasaṅgame || 5 ||
nimagnā kiṃ jale subhrūrbhakṣitā matsyakacchapaiḥ |
gṛhītā varuṇenāśu mama daurbhāgyayogataḥ || 6 ||
dhanyā sucārusarvāṅ□gi yā tvaṃ putraiḥ samāgatā |

akṛtrimastu putreṣu snehaste'mṛtabhāṣiṇi || 7 ||
na yuktamadhunā yanmāṃ vihāya tridivaṃ gatā |
vilapantaṃ patiṃ dīnaṃ putrasnehena yantritā || 8 ||
ubhayaṃ me gataṃ kānte putrāstvaṃ prāṇavallabhā |
tathāpi maraṇaṃ nāsti duḥkhitasya bhṛśaṃ priye || 9 ||
kiṃ karomi kva gacchāmi rāmo nāsti mahītale |
rāmāvirahajaṃ duḥkhaṃ jānāti raghunandanaḥ || 10 ||
vidhinā niṣṭhureṇātra viparītaṃ kṛtaṃ bhuvi |
dampatyormaraṇaṃ bhinnaṃ sarvathā samacittayoḥ || 11 ||
upakārastu nārīṇāṃ munibhirvihitaḥ kila |
yaduktaṃ dharmaśāstreṣu jvalanaṃ patinā saha || 12 ||
evaṃ vilapamānaṃ taṃ rājānaṃ bhagavānhariḥ |
nivārayāmāsa tadā vacanairyuktiyojitaiḥ || 13 ||
śrībhagavānuvāca

kiṃ viṣīdasi rājendra kva gatā te priyāṅganā |
na śrutaṃ kiṃ tvayā śāstraṃ na kṛto'sau budhāśrayaḥ || 14 ||
kā sā kastvaṃ kva saṃyogo viyogaḥ kīdṛśastava |
pravāharūpe saṃsāre nṛṇāṃ nautaratāmiva || 15 ||
gṛhe gaccha nṛpaśreṣṭha vṛthā te ruditena kim |
saṃyogaśca viyogaśca daivādhīnaḥ sadā nṛṇām || 16 ||
anayā saha te rājan saṃyogastviha saṃvṛtaḥ |

bhuktā tvayā viśālākṣī sundarī tanumadhyamā || 17 ||
na dṛṣṭau pitarāvasyāstvayā prāptā sarovare |
kākatālīprasaṅgena yad□bhūtaṃ tattathā gatam || 18 ||
mā śokaṃ kuru rājendra kālo hi duratikramaḥ |
kālayogaṃ samāsādya bhuṅkṣva bhogān gṛhe yathā || 19 ||
yathāgatā gatā sā tu tathaiva varavarṇinī |
yathā pūrvaṃ tathā tatra gaccha kāryaṃ kuru prabho || 20 ||

ruditena tavādyaiva nāgamiṣyati kāminī |
vṛthā śocasi pṛdhvīśa yogayukto bhavādhunā || 21 ||
bhogaḥ kālavaśādeti tathaiva pratiyāti ca |
nātra śokastu kartavyo niṣphale bhavavartmani || 22 ||
naikatra sukhasaṃyogo duḥkhayogastu naikataḥ |
ghaṭikāyantravatkāmaṃ bhramaṇaṃ sukhaduḥkhayoḥ || 23 ||
manaḥ kṛtvā sthiraṃ bhūpa kuru rājyaṃ yathāsukham |
athavā nyasya dāyāde vanaṃ sevaya sāmpratam || 24 ||
durlabho mānuṣo dehaḥ prāṇināṃ kṣaṇabhaṅguraḥ |
tasminprāpte tu kartavyaṃ sarvathaivātmasādhanam || 25 ||
jihvopastharaso rājan paśuyoniṣu vartate |
jñānaṃ mānuṣadehe vai nānyāsu ca kuyoniṣu || 26 ||
tasmād□gaccha gṛhaṃ tyaktvā śokaṃ kāntāsamud□bhavam |
māyeyaṃ bhagavatyāstu yayā sammohitaṃ jagat || 27 ||

nārada uvāca
ityukto hariṇā rājā praṇamya kamalāpatim |
kṛtvā snānavidhiṃ samyagjagāma nijamandiram || 28 ||
dattvā rājyaṃ svapautrāya prāpya nirvedamad□bhutam |
vanaṃ jagāma bhūpālastattvajñānamavāpa ca || 29 ||
gate rājanyahaṃ vīkṣya bhagavantamadhokṣajam |
tamabravaṃ jagannāthaṃ hasantaṃ māṃ punaḥ punaḥ || 30 ||
vañcito'haṃ tvayā deva jñātaṃ māyābalaṃ mahat |
smarāmi caritaṃ sarvaṃ strīdehe yatkṛtaṃ mayā || 31 ||
brūhi me devadeveśa praviṣṭo'haṃ sarovare |
vigataṃ pūrvavijñānaṃ snānādeva kathaṃ hare || 32 ||
yoṣiddehaṃ samāsādya mohito'haṃ jagad□guro |
patiṃ prāpya nṛpaśreṣṭhaṃ pulomī vāsavaṃ yathā || 33 ||
manastadeva taccittaṃ dehaḥ sa ca purātanaḥ |

liṅgaṃ tadeva deveśa smṛternāśaḥ kathaṃ hare || 34 ||
vismayo'yaṃ mahānme'tra jñānanāśaṃ prati prabho |
kathayādya ramākānta kāraṇaṃ paramaṃ ca yat || 35 ||
nārīdehaṃ mayā prāpya bhuktā bhogā hyanekaśaḥ |
surāpānaṃ kṛtaṃ nityaṃ vidhihīnaṃ ca bhojanam || 36 ||
mayā tadeva na jñātaṃ nārado'hamiti sphuṭam |
jānāmyadya yathā sarvaṃ viviktaṃ na tathā tadā || 37 ||
viṣṇuruvāca
paśya nārada māyāvī vilāso'yaṃ mahāmate |
deheṣu sarvajantūnāṃ daśābhedā hyanekaśaḥ || 38 ||
jāgratsvapnasuṣuptiśca turīyā dehināṃ daśā |
tathā dehāntare prāpte sandehaḥ kīdṛśaḥ punaḥ || 39 ||
supto naro na jānāti na śṛṇoti vadatyapi |
punaḥ prabuddho jānāti sarvaṃ jñātamaśeṣataḥ || 40 ||

nidrayā cālyate cittaṃ bhavanti svapnasambhavāḥ |
nānāvidhā manobhedā manobhāvā hyanekaśaḥ || 41 ||
gajo māṃ hantumāyāti na śakto'smi palāyane |
kiṃ karomi na me sthānaṃ yatra gacchāmi satvaraḥ || 42 ||
mṛtaṃ pitāmahaṃ svapne paśyati svagṛhāgatam |
saṃyogastena vārtā ca bhojanaṃ saha manyate || 43 ||
prabuddhaḥ khalu jānāti svapne dṛṣṭaṃ sukhāsukham |
smṛtvā sarvaṃ janebhyastu vistarātpravadatyapi || 44 ||
svapneko'pi na jānāti bhramo'yamiti niścayaḥ |
tathā tathaiva vibhavo māyāyā durgamaḥ kila || 45 ||
nāhaṃ nārada jānāmi pāraṃ paramadurghaṭam |
guṇānāṃ kila māyāyā naiva śambhurna padmajaḥ || 46 ||
ko'nyo jñātuṃ samartho'bhūnmānato mandadhīḥ punaḥ |
māyāguṇaparijñānaṃ na kasyāpi bhavediha || 47 ||

guṇatrayakṛtaṃ sarvaṃ jagatsthāvarajaṅgamam |
vinā guṇairna saṃsāro vartate kiñcidapyadaḥ || 48 ||
ahaṃ sattvapradhāno'smi rajastamasamanvitaḥ |
na kadācit□tribhirhīno bhavāmi bhuvaneśvaraḥ || 49 ||
tathā brahmā pitā te'tra rajomukhyaḥ prakīrtitaḥ |
tamaḥsattvasamāyukto na tābhyāmujjhitaḥ kila || 50 ||
śivastathā tamomukhyo rajaḥsattvasamāvṛtaḥ |
guṇatrayavihīnastu naiva ko'pi mayā śrutaḥ || 51 ||
tasmānmoho na kartavyaḥ saṃsāre'sminmunīśvara |
māyāvinirmite'sāre'pāre paramadurghaṭe || 52 ||
dṛṣṭā māyā tvayādyaiva bhuktā bhogā hyanekaśaḥ |
kiṃ pṛcchasi mahābhāga tasyāścaritamad□bhutam || 53 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ
ṣaṣṭhaskandhe māyāprābalyavarṇanaṃ nāma triṃśo'dhyāyaḥ || 30 ||

English translation

1-14. Narada said O Best of Munis! The King was greatly astonished to see me dip in the tank in a female figure and get up from the tank in a male figure and thought, “Where is my dearest wife? And how is this Narada Muni suddenly come here!” The King, not seeing his wife, lamented very much and cried frequently, “O my dear Wife! Where have you gone, leaving me here thus. Without you, O One of spacious hips! My life, palace and kingdom, all, are quite useless. O Lotus-eyed one! What shall I do? O Smiling One! Why is not my life getting out of my body, suffering thus from thy separation? Without you, my sentiment of love has left me for ever.

O Large-eyed One! Now I am lamenting for you. O Dear! Better give me your sweet reply; the love that you expressed at our first union, where has it gone now? O One with good eyebrows! Are you sunk in the water and have you given up your life? Or are you devoured by fishes or crocodiles? Or are you carried away by Varuna, the Deva of the waters, to my great misfortune? O One of beautiful limbs! You are blessed, as you have gone away with your sons; O sweet¬ speaking One! Your affection for them was not artificial. Is it right for you to go up to the Heavens, attached by affection for your sons, leaving me your distressed husband alone, thus weeping for your separation? O Dear! I have lost both, you and my sons; yet death is not carrying me away; O! How hard is my lot! What to do? Where to go? Rama is not now in this world. He knew what was the pain caused by the separation from one’s dearest wife. Oh! The cruel Fate has ordained very unwisely with great inconsistency the periods of parting from one another at different periods; when their minds and all

other things are exactly the same in all circumstances of pleasure and pain. The practice of Sati (burning with one's deceased husband), as ordained by the Munis, is certainly for the good of the chaste women; but it would have been good no doubt, were there such practices allowed for the men to burn themselves with their deceased wives." Bhagavan Hari then spoke to the lamenting King in

reasonable words and consoled him thus "O King! Why are you thus troubling yourself with pain and sorrow? Where has gone your dearest wife? Have you not heard anything of S'astras? or Have you not taken any shelter of any wise man!

15-27. Who was your wife? Who are you? Of what nature was your union and disunion and where did it take place? The union of wives and sons in this S'amsara is momentary like the meetings of persons on boats, while crossing a river. O King! Now go home, there is no use in your weeping thus in vain; the union and disunion of men are always under the control of Fate, the Daiva; therefore the wise should not lament for them. O King! Your union with the woman took place here; and now you have lost that beautiful, thin-bodied, large¬ eyed woman here also. Her father and mother you have not seen; you have got her like what is heard in the story of the crow and the Tal fruit; as you got her wonderfully, so you have lost her wonderfully. O King! Do not grieve; Time cannot be ruled over; go home and enjoy yourself subservient to Time. That beautiful woman has gone away in the manner she came to you; you ought to do your stately affairs in the way as you used to do before as the ruler of all. O King! Consider that if you weep day and night, that women will never return; why then are you giving vent to your sorrows in vain? Go now and have recourse to the path of the Yoga and thus while away your time. The enjoyable things come in course of time and they go away again in due course; therefore in this world of no gain whatsoever, the wise should never lament. Continuous pleasure or continuous pain does not always take place; pleasure and pain are never steady; they rotate always like a rotary instrument. Therefore, O King! Make your mind calm and quiet and rule happily your kingdom; or make over the charge of the kingdom to your sons and retire to the forest. This human body is seldom obtained; it is frail; therefore getting that body it is advisable to practise the realisation of the Supreme. O King! This organ of generation and this tongue reside also with the beasts, the peculiarity of human body is that knowledge

can be realised in it; not in any other inferior births. Therefore leave your home, leave your sorrows for your wife; all this is the Maya of Bhagavan; by Her the world is deluded."

28-37. Narada said Bhagavan Hah speaking thus, the King bowed down to Him, the Deva of the Devas and finishing the bathing duties returned to his home. He then became possessed of dispassion and discrimination and making over the charge of his kingdom to his grandsons retired to the forest and realised the Supreme Knowledge. When the King went away, the Bhagavan began to laugh and laugh, seeing me again and again. I then told him, "O Deva! You have deceived me. I now come to know how great is the power of Maya. O Janardana! Now I remember all that I did in my feminine form. Tell me, O Hah! O Deva of the Devas! How I lost my previous consciousness, when I got down into the tank and bathed in it. O Lord of the world! Why was I enchanted, when I got the female form and when I got the King as my husband like S'achi's getting Indra. The same mind I had; the old Jivatma was there and the previous subtle body was there; how, then, I lost their memories? O Lord! Give out the cause of it and clear my doubts; a great doubt has arisen in my mind. Many enjoyments I had in my female form, drinking liquor and other prohibited things I tasted; O Slayer of Madhu! What is the cause of all these? I could not know then that I was Narada, as I now recognise clearly what I was in and what I did in my female form. Say the Why of all these things."

38-53. Visnu said:-- "Know, O Intelligent Narada! That all this is merely the Pastime of Maya. There are many states going on in the bodies of all the living beings. The embodied beings have got their

waking, dream, deep sleep and Turiya (beyond all the three above- mentioned) states; then why you doubt that when there is another body, there would be also the change in the states? When a man sleeps, he knows not anything, he does not hear anything; but when

he gets awake, he again comes to know everything completely. The Chitta gets itself moved by sleep; then mind gets different states by dreams and there arises a variety of feelings. A mad elephant is coming to kill me, and I am not able to fly away. What to do? Where to go? There is no place where I can quickly go; thus, in dreams, there arise different mental states. Sometimes we see in dreams that our departed grandfathers are come in our houses. I am seeing them, talking with them and I am dining with them. Whatever pain and pleasure are felt in dreams, when they awake, they know of what happened in their dreams and can also describe in details, recollecting what had then happened. O Narada! Know the power of Maya incomprehensible as the things seen in dreams cannot be certainly known that all those are false. O Muni! Neither I, nor S'ambhu, nor Brahma can measure the power wielded by Maya and Her three Gunas, very hard to fathom. How, then, can any ordinary mortal know them! Therefore, O Narada! None is able to fathom the Maya. This world, moving and non-moving, is fashioned out of the triple Gunas of the Maya; nothing whatsoever can exist without them. The predominant Guna in Me is Sattva; but Rajas and Tamas exist in me; being the Lord of this world, I cannot override the three Gunas. So your father, Brahma, is predominant in Rajo Guna; but Sattva and Tamas never leave Him, Our Maha Deva is predominant in Tamo Guna, but Sattva and Rajo are always with him. Therefore, no being can exist as separate from the three Gunas; this point I have settled in S'ruti. Therefore, O Lord of the Munis! Quit this endless Moha for the world, caused by Maya, and very hard to get over and worship Bhagavati, Who is of the nature of Brahman. O Intelligent One! Now you have seen the power of Maya; and you have enjoyed many things produced by Maya and you have realised the extremely wonderful nature of Her. Then why do you ask me further on this point?"

Here ends the Thirtieth Chapter of the Sixth Book on the glory of Maha Maya in the Mahapuranam S'ri Mad Devi Bhagavatam of

18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Sixth Skandha · Chapter 31

On The Glory Of Maya

Chapter 153 of 318 · 61 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
निशामय महाराज ब्रवीमि विशदाक्षरम् ।
माहात्म्यं खलु मायाया नारदात्तु मया श्रुतम् ॥ १ ॥
मया पुनर्मुनिः पृष्टो नारदः सर्ववित्तमः ।
श्रुत्वा कथां मुनेस्तस्य नारीदेहसमुद्भवाम् ॥ २ ॥
ब्रूहि नारद पश्चात्किं कथितं हरिणा तदा ।
क्व गतश्च जगन्नाथो भवता सह माधवः ॥ ३ ॥
नारद उवाच
इत्युक्त्वा भगवांस्तस्मिंस्तडागेऽतिमनोहरे ।
आरुह्य गरुडं गन्तुं वैकुण्ठे च मनो दधे ॥ ४ ॥
मामुवाच रमाकान्तो यथेष्टं गच्छ नारद ।
एहि वा मम लोकं त्वं यथारुचि तथा कुरु ॥ ५ ॥
ब्रह्मलोकं गतश्चाहमापृच्छय मधुसूदनम् ।
भगवानपि देवेशस्तत्क्षणाद्गरुडासनः ॥ ६ ॥

वैकुण्ठमगमत्तूर्णं मामादिश्य यथासुखम् ।
ततोऽहं पितृसदनं गतो याते जनार्दने ॥ ७ ॥
चिन्तयन्सकलं दुःखं सुखं च परमाद्भुतम् ।
गत्वा प्रणम्य पितरं स्थितो यावत्पुरः पितुः ॥ ८ ॥
तावत्पृष्टो मुने पित्रा वीक्ष्य चिन्तातुरं तु माम् ।
ब्रह्मोवाच
क्व गतोऽसि महाभाग कस्माच्चिन्तातुरः सुत ॥ ९ ॥
स्वस्थं नैवाद्य पश्यामि मनस्ते मुनिसत्तम ।
केनापि वञ्चितोऽसि त्वं दृष्टं वा किञ्चिदद्भुतम् ॥ १० ॥
विषण्णं गतविज्ञानं पश्यामि त्वां कथं सुत ।
नारद उवाच
इति पृष्टस्तदा पित्रा बृस्यां समुपवेश्य च ॥ ११ ॥
तमब्रवं स्ववृत्तान्तं मायाबलसमुद्भवम् ।
वञ्चितोऽहं पितः कामं विष्णुना प्रभविष्णुना ॥ १२ ॥

स्त्रीभावं गमितः कामं वर्षाणि सुबहुन्यपि ।
अनुभूतं महद्दुःखं पुत्रशोकसमुद्भवम् ॥ १३ ॥

प्रबोधितोऽहं तेनैव मृदुवाक्यामृतेन च।
पुनः सरोवरे स्नात्वा जातोऽहं नारदः पुमान्॥ १४ ॥
किमेतत्कारणं ब्रह्मन् यन्मोहमगमं तदा।
विस्मृतं पूर्वविज्ञानं तन्मयस्तरसा कृतः॥ १५ ॥
एतन्मायाबलं ब्रह्मन्न जानेऽहं दुरत्ययम्।
ज्ञानहानिकरं जातं मूलं मोहस्य विस्फुटम्॥ १६ ॥
अनुभूतं मया सम्यग्ज्ञातं सर्वं शुभाशुभम्।
कथं त्वं जितवांस्तात तमुपायं वदस्व मे॥ १७ ॥
नारद उवाच
विज्ञप्तोऽसौ मया धाता प्रीतिपूर्वमतः परम्।
मामुवाच स्मितं कृत्वा पिता मे वासवीसुत॥ १८ ॥
ब्रह्मोवाच

दुर्जयैषा सुरैः सर्वैर्मुनिभिश्च महात्मभिः।
तापसैर्ज्ञानयुक्तैश्च योगिभिः पवनाशनैः॥ १९ ॥
नाहं तां सर्वथा ज्ञातुं शक्तो मायां महाबलाम्।
विष्णुर्ज्ञातुं न शक्तश्च तथा शम्भुरुमापतिः॥ २० ॥
दुर्ज्ञेया सा महामाया सृष्टिस्थित्यन्तकारिणी।
कालकर्मस्वभावाद्यैर्निमित्तकारणैर्वृता॥ २१ ॥
शोकं मा कुरु मेधाविंस्तत्र मायामहाबले।
न चैव विस्मयः कार्यो वयं सर्वे विमोहिताः॥ २२ ॥
नारद उवाच
पित्रेत्युक्तस्तदा व्यास तमापृच्छय गतस्मयः।
आगतोऽस्म्यत्र पश्यन्वै तीर्थानि च वराणि च॥ २३ ॥
तस्मात्त्वमपि सन्त्यज्य मोहं कौरवनाशजम्।
कालक्षयं सुखासीनः स्थानेऽस्मिन् कुरु सत्तम॥ २४ ॥
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्।

निश्चयं हृदये कृत्वा विचरस्व यथासुखम्॥ २५ ॥
व्यास उवाच
इत्युक्त्वा नारदो राजन् गतो मां प्रतिबोध्य च।
अहं तच्चिन्तयन्वाक्यं यदुक्तं मुनिना तदा॥ २६ ॥
स्थितः सरस्वतीतीरे कल्पे सारस्वते वरे।
कालातिवाहनायैतत्कृतं भागवतं मया॥ २७ ॥
पुराणमुत्तमं भूप सर्वसंशयनाशनम्।
नानाख्यानसमायुक्तं वेदप्रामाण्यसंश्रितम्॥ २८ ॥
सन्देहोऽत्र न कर्तव्यः सर्वथा नृपसत्तम।
यथेन्द्रजालिकः कश्चित्पाञ्चालीं दारवीं करे॥ २९ ॥
कृत्वा नर्तयते कामं स्वेच्छया वशवर्तिनीम्।

तथा नर्तयते माया जगत्स्थावरजङ्गमम् ॥ ३० ॥
ब्रह्मादिस्तम्बपर्यन्तं सदेवासुरमानुषम् ।
पञ्चेन्द्रियसमायुक्तं मनश्चित्तानुवर्तनम् ॥ ३१ ॥

गुणास्तु कारणं राजन् सर्वेषां सर्वथा त्रयः ।
कार्यं कारणसंयुक्तं भवतीति विनिश्चयः ॥ ३२ ॥
भिन्नभिन्नस्वभावास्ते गुणा मायासमुद्भवाः ।
शान्तो घोरस्तथा मूढस्त्रयस्तु विविधा यतः ॥ ३३ ॥
तत्समेतः पुमान्नित्यं तद्विहीनः कथं भवेत् ।
न भवत्येव संसारे रहितस्तन्तुभिः पटः ॥ ३४ ॥
तथा गुणैस्त्रिभिर्हीनो न देहीति विनिश्चयः ।
देवदेहो मनुष्यो वा तिरश्चो वा नराधिप ॥ ३५ ॥
गुणैर्विरहितो न स्यान्मृद्विहीनो घटो यथा ।
ब्रह्मा विष्णुस्तथा रुद्रस्त्रयश्चामी गुणाश्रयाः ॥ ३६ ॥
कदाचित्प्रीतियुक्तास्ते तथाप्रीतियुताः पुनः ।
तथा विषादयुक्तास्ते भवन्ति गुणयोगतः ॥ ३७ ॥
ब्रह्मा कदाचित्सत्त्वस्थस्तदा शान्तः समाधिमान् ।
प्रीतियुक्तो भवेत्सर्वभूतेषु ज्ञानसंयुतः ॥ ३८ ॥

पुनः सत्त्वविहीनस्तु रजोगुणसमावृतः ।
तदा भवेद्घोररूपः सर्वत्राप्रीतिसंयुतः ॥ ३९ ॥
यदा तमोगुणाविष्टो बाहुल्येन भवेद्विधिः ।
तदा विषादसम्पन्नो मूढो भवति नान्यथा ॥ ४० ॥
माधवोऽपि सदा सत्त्वसंश्रितः सर्वथा भवेत् ।
यदा शान्तः प्रीतियुक्तो भवेज्ज्ञानसमन्वितः ॥ ४१ ॥
स एव रजआधिक्यादप्रीतिसंयुतो भवेत् ।
घोरश्च सर्वभूतेषु गुणाधीनो रमापतिः ॥ ४२ ॥
रुद्रोऽपि सत्त्वसंयुक्तः प्रीतिमाञ्छान्तिमान्भवेत् ।
रजोनिमीलितः सोऽपि घोरः प्रीतिविवर्जितः ॥ ४३ ॥
तमोगुणयुतः सोऽपि मूढो विषादयुग्भवेत् ।
एते यदि गुणाधीना ब्रह्मविष्णुहरादयः ॥ ४४ ॥
सूर्यवंशोद्भवास्तद्वत्सोमवंशभवा अपि ।
मन्वादयश्च ये प्रोक्ताश्चतुर्दश युगे युगे ॥ ४५ ॥

अन्येषां चैव का वार्ता संसारेऽस्मिन्नृपोत्तम ।
मायाधीनं जगत्सर्वं सदेवासुरमानुषम् ॥ ४६ ॥
तस्माद्राजन्न कर्तव्यः सन्देहोऽत्र कदाचन ।
देही मायापराधीनश्चेष्टते तद्वशानुगः ॥ ४७ ॥
सा च माया परे तत्त्वे संविद्रूपेऽपि सर्वदा ।
तदधीना प्रेरिता च तेन जीवेषु सर्वदा ॥ ४८ ॥

ततो मायाविशिष्टां तां संविदं परमेश्वरीम् ।
मायेश्वरीं भगवतीं सच्चिदानन्दरूपिणीम् ॥ ४९ ॥
ध्यायेत्तथाराधयेच्च प्रणमेच्च जपेदपि ।
तेन सा सदया भूत्वा मोचयत्येव देहिनम् ॥ ५० ॥
स्वमायां संहरत्येव स्वानुभूतिप्रदानतः ।
भुवनं खलु माया स्यादीश्वरी तस्य नायिका ॥ ५१ ॥
भुवनेशी ततः प्रोक्ता देवी त्रैलोक्यसुन्दरी ।
तद्रूपे यदि सक्तं स्याच्चित्तं भूमिपते सदा ॥ ५२ ॥

मायया किं भवेत्तत्र सदसद्भूतया नृप ।
तस्मान्मायानिरासार्थं नान्यद्वै देवतान्तरम् ॥ ५३ ॥
समर्थं तु विना देवीं सच्चिदानन्दरूपिणीम् ।
तमोराशिं नाशयितुं शक्तं नैव तमो भवेत् ॥ ५४ ॥
किन्तु भानुप्रभाचन्द्रविद्युद्वह्निप्रभादयः ।
तस्मान्मायेश्वरीमम्बां स्वप्रकाशां तु संविदम् ॥ ५५ ॥
आराधयेदतिप्रीत्या मायागुणनिवृत्तये ।
इति सम्यङ्मयाख्यातं वृत्रासुरवधादिकम् ॥ ५६ ॥
यत्पृष्टं राजशार्दूल किमन्यच्छ्रोतुमिच्छसि ।
पूर्वार्धोऽयं पुराणस्य कथितस्तव सुव्रत ॥ ५७ ॥
यत्र देव्यास्तु महिमा विस्तरेणोपपादितः ।
एतद्रहस्यं श्रीमातुर्न देयं यस्य कस्यचित् ॥ ५८ ॥
देयं भक्ताय शान्ताय देवीभक्तिरताय च ।
शिष्याय ज्येष्ठपुत्राय गुरुभक्तियुताय च ॥ ५९ ॥

इदमखिलकथानां सारभूतं पुराणं
निखिलनिगमतुल्यं सप्रमाणानुविद्धम् ।
पठति परमभावाद्यः शृणोतीह भक्त्या
स भवति धनवान्वै ज्ञानवान्मानवोऽत्र ॥ ६० ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादप्तसाहस्र्यां संहितायां
षष्ठस्कन्धे भगवतीमाहात्म्यवर्णनं नामकत्रिंशोऽध्यायः ॥ ३१ ॥

Roman transliteration

vyāsa uvāca
niśāmaya mahārāja bravīmi viśadākṣaram |
māhātmyaṃ khalu māyāyā nāradāttu mayā śrutam || 1 ||
mayā punarmuniḥ pṛṣṭo nāradaḥ sarvavittamaḥ |
śrutvā kathāṃ munestasya nārīdehasamud□bhavām || 2 ||
brūhi nārada paścātkiṃ kathitaṃ hariṇā tadā |
kva gataśca jagannātho bhavatā saha mādhavaḥ || 3 ||
nārada uvāca
ityuktvā bhagavāṃstasmiṃstaḍāge'timanohare |

āruhya garuḍaṃ gantuṃ vaikuṇṭhe ca mano dadhe || 4 ||
māmuvāca ramākānto yatheṣṭaṃ gaccha nārada |
ehi vā mama lokaṃ tvaṃ yathāruci tathā kuru || 5 ||
brahmalokaṃ gataścāhamāpṛcchya madhusūdanam |
bhagavānapi deveśastatkṣaṇād□garuḍāsanaḥ || 6 ||

vaikuṇṭhamagamattūrṇaṃ māmādiśya yathāsukham |
tato'haṃ pitṛsadanaṃ gato yāte janārdane || 7 ||
cintayansakalaṃ duḥkhaṃ sukhaṃ ca paramād□bhutam |
gatvā praṇamya pitaraṃ sthito yāvatpuraḥ pituḥ || 8 ||
tāvatpṛṣṭo mune pitrā vīkṣya cintāturaṃ tu mām |
brahyovāca
kva gato'si mahābhāga kasmāccintāturaḥ suta || 9 ||
svasthaṃ naivādya paśyāmi manaste munisattama |
kenāpi vañcito'si tvaṃ dṛṣṭaṃ vā kiñcidad□bhutam || 10 ||
viṣaṇṇaṃ gatavijñānaṃ paśyāmi tvāṃ kathaṃ suta |
nārada uvāca
iti pṛṣṭastadā pitrā bṛsyāṃ samupaveśya ca || 11 ||
tamabravaṃ svavṛttāntaṃ māyābalasamud□bhavam |
vañcito'haṃ pitaḥ kāmaṃ viṣṇunā prabhaviṣṇunā || 12 ||

strībhāvaṃ gamitaḥ kāmaṃ varṣāṇi subahūnyapi |
anubhūtaṃ mahadduḥkhaṃ putraśokasamud□bhavam || 13 ||
prabodhito'haṃ tenaiva mṛduvākyāmṛtena ca |
punaḥ sarovare snātvā jāto'haṃ nāradaḥ pumān || 14 ||
kimetatkāraṇaṃ brahman yanmohamagamaṃ tadā |
vismṛtaṃ pūrvavijñānaṃ tanmayastarasā kṛtaḥ || 15 ||
etanmāyābalaṃ brahmanna jāne'haṃ duratyayam |
jñānahānikaraṃ jātaṃ mūlaṃ mohasya visphuṭam || 16 ||
anubhūtaṃ mayā samyagjñātaṃ sarvaṃ śubhāśubham |
kathaṃ tvaṃ jitavāṃstāta tamupāyaṃ vadasva me || 17 ||
nārada uvāca
vijñapto'sau mayā dhātā prītipūrvamataḥ param |
māmuvāca smitaṃ kṛtvā pitā me vāsavīsuta || 18 ||
brahmovāca

durjayaiṣā suraiḥ sarvairmunibhiśca mahātmabhiḥ |
tāpasairjñānayuktaiśca yogibhiḥ pavanāśanaiḥ || 19 ||
nāhaṃ tāṃ sarvathā jñātuṃ śakto māyāṃ mahābalām |
viṣṇurjñātuṃ na śaktaśca tathā śambhurumāpatiḥ || 20 ||
durjñeyā sā mahāmāyā sṛṣṭisthityantakāriṇī |
kālakarmasvabhāvādyairnimittakāraṇairvṛtā || 21 ||
śokaṃ mā kuru medhāviṃstatra māyāmahābale |
na caiva vismayaḥ kāryo vayaṃ sarve vimohitāḥ || 22 ||
nārada uvāca
pitretyuktastadā vyāsa tamāpṛcchya gatasmayaḥ |
āgato'smyatra paśyanvai tīrthāni ca varāṇi ca || 23 ||
tasmāttvamapi santyajya mohaṃ kauravanāśajam |
kālakṣayaṃ sukhāsīnaḥ sthāne'smin kuru sattama || 24 ||
avaśyameva bhoktavyaṃ kṛtaṃ karma śubhāśubham |

niścayaṃ hṛdaye kṛtvā vicarasva yathāsukham || 25 ||
vyāsa uvāca
ityuktvā nārado rājan gato māṃ pratibodhya ca |
ahaṃ taccintayanvākyaṃ yaduktaṃ muninā tadā || 26 ||
sthitaḥ sarasvatītīre kalpe sārasvate vare |
kālātivāhanāyaitatkṛtaṃ bhāgavataṃ mayā || 27 ||
purāṇamuttamaṃ bhūpa sarvasaṃśayanāśanam |
nānākhyānasamāyuktaṃ vedaprāmāṇyasaṃśritam || 28 ||
sandeho'tra na kartavyaḥ sarvathā nṛpasattama |
yathendrajālikaḥ kaścitpāñcālīṃ dāravīṃ kare || 29 ||
kṛtvā nartayate kāmaṃ svecchayā vaśavartinīm |
tathā nartayate māyā jagatsthāvarajaṅgamam || 30 ||
brahmādistambaparyantaṃ sadevāsuramānuṣam |
pañcendriyasamāyuktaṃ manaścittānuvartanam || 31 ||

guṇāstu kāraṇaṃ rājan sarveṣāṃ sarvathā trayaḥ |
kāryaṃ kāraṇasaṃyuktaṃ bhavatīti viniścayaḥ || 32 ||
bhinnabhinnasvabhāvāste guṇā māyāsamud□bhavāḥ |
śānto ghorastathā mūḍhastrayastu vividhā yataḥ || 33 ||
tatsametaḥ pumānnityaṃ tadvihīnaḥ kathaṃ bhavet |
na bhavatyeva saṃsāre rahitastantubhiḥ paṭaḥ || 34 ||
tathā guṇaistribhirhīno na dehīti viniścayaḥ |
devadeho manuṣyo vā tiraśco vā narādhipa || 35 ||
guṇairvirahito na syānmṛd□vihīno ghaṭo yathā |
brahmā viṣṇustathā rudrastrayaścāmī guṇāśrayāḥ || 36 ||
kadācitprītiyuktāste tathāprītiyutāḥ punaḥ |
tathā viṣādayuktāste bhavanti guṇayogataḥ || 37 ||
brahmā kadācitsattvasthastadā śāntaḥ samādhimān |
prītiyukto bhavetsarvabhūteṣu jñānasaṃyutaḥ || 38 ||

punaḥ sattvavihīnastu rajoguṇasamāvṛtaḥ |
tadā bhaved□ ghorarūpaḥ sarvatrāprītisaṃyutaḥ || 39 ||
yadā tamoguṇāviṣṭo bāhulyena bhavedvidhiḥ |
tadā viṣādasampanno mūḍho bhavati nānyathā || 40 ||
mādhavo'pi sadā sattvasaṃśritaḥ sarvathā bhavet |
yadā śāntaḥ prītiyukto bhavejjñānasamanvitaḥ || 41 ||
sa eva rajaādhikyādaprītisaṃyuto bhavet |
ghoraśca sarvabhūteṣu guṇādhīno ramāpatiḥ || 42 ||
rudro'pi sattvasaṃyuktaḥ prītimāñchāntimānbhavet |
rajonimīlitaḥ so'pi ghoraḥ prītivivarjitaḥ || 43 ||
tamoguṇayutaḥ so'pi mūḍho viṣādayugbhavet |
ete yadi guṇādhīnā brahmaviṣṇuharādayaḥ || 44 ||
sūryavaṃśod□bhavāstadvatsomavaṃśabhavā api |
manvādayaśca ye proktāścaturdaśa yuge yuge || 45 ||

anyeṣāṃ caiva kā vārtā saṃsāre'sminnṛpottama |
māyādhīnaṃ jagatsarvaṃ sadevāsuramānuṣam || 46 ||
tasmād□rājanna kartavyaḥ sandeho'tra kadācana |
dehī māyāparādhīnaśceṣṭate tadvaśānugaḥ || 47 ||
sā ca māyā pare tattve saṃvid□rūpe'pi sarvadā |
tadadhīnā preritā ca tena jīveṣu sarvadā || 48 ||
tato māyāviśiṣṭāṃ tāṃ saṃvidaṃ parameśvarīm |
māyeśvarīṃ bhagavatīṃ saccidānandarūpiṇīm || 49 ||

dhyāyettathārādhayecca praṇamecca japedapi |
tena sā sadayā bhūtvā mocayatyeva dehinam || 50 ||
svamāyāṃ saṃharatyeva svānubhūtipradānataḥ |
bhuvanaṃ khalu māyā syādīśvarī tasya nāyikā || 51 ||
bhuvaneśī tataḥ proktā devī trailokyasundarī |
tad□rūpe yadi saktaṃ syāccittaṃ bhūmipate sadā || 52 ||

māyayā kiṃ bhavettatra sadasad□bhūtayā nṛpa |
tasmānmāyānirāsārthaṃ nānyadvai devatāntaram || 53 ||
samarthaṃ tu vinā devīṃ saccidānandarūpiṇīm |
tamorāśiṃ nāśayituṃ śaktaṃ naiva tamo bhavet || 54 ||
kintu bhānuprabhācandravidyudvahniprabhādayaḥ |
tasmānmāyeśvarīmambāṃ svaprakāśāṃ tu saṃvidam || 55 ||
ārādhayedatiprītyā māyāguṇanivṛttaye |
iti samyaṅ□mayākhyātaṃ vṛtrāsuravadhādikam || 56 ||
yatpṛṣṭaṃ rājaśārdūla kimanyacchrotumicchasi |
pūrvārdho'yaṃ purāṇasya kathitastava suvrata || 57 ||
yatra devyāstu mahimā vistareṇopapāditaḥ |
etad□rahasyaṃ śrīmāturna deyaṃ yasya kasyacit || 58 ||
deyaṃ bhaktāya śāntāya devībhaktiratāya ca |
śiṣyāya jyeṣṭhaputrāya gurubhaktiyutāya ca || 59 ||

idamakhilakathānāṃ sārabhūtaṃ purāṇaṃ
nikhilanigamatulyaṃ sapramāṇānuviddham |
paṭhati paramabhāvādyaḥ śṛṇotīha bhaktyā
sa bhavati dhanavānvai jñānavānmānavo'tra || 60 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaptasāhasryāṃ saṃhitāyāṃ
ṣaṣṭhaskandhe bhagavatīmāhātmyavarṇanaṃ nāmakatriṃśo'dhyāyaḥ || 31 ||

English translation

18-22. O Muni! When my Father learnt the cause of my cares, he smiled and spoke to me in sweet words “O Child! The Devas, the high-souled Munis, the wise ascetics and the Yogis subsisting on air only are not able to conquer this Maya. O Narada! The power of Maya is so very great that I, Visnu and S’ambhu, the Lord of Lima, none are able to know Her power.

That Mahamaya is creating, preserving and dissolving this world by Time, Karma, and Nature and other efficient causes. O Child! Know Her to be inconceivable and unapproachable. O Intelligent One! Do not be sorry nor should you be surprised about Maya’s great strength, for we all are deluded by Her.

23-25. O Dvaipayan! Thus advised by my Father, my wonder disappeared. I then asked permission of my Father Padma Yoni (Lotus-born) and went out on tour round the sacred places of pilgrimages and on my way, seeing by and by the chief Tirthas, I have now come here. Therefore, O Muni! Dost thou relinquish your sorrows for the extinction of the Kuru’s family and remain here and pass your time in great joy and happiness. One must bear the fruits of one’s Karma, good or bad; knowing this fully roam at your will wherever you like.

26-40. Vyasa said O King! Maharsi Narada thus kindling knowledge in me, went away; I also thought over his words. On the banks of the river Sarasvati, I composed this Devi Bhagavat to pass away my time during the excellent period of Sarasvata Kalpa. This Puranam is excellent; it is composed on the

authority of the the Vedas; all doubts are removed by it; many nice events are narrated

here. Therefore, O King! Not the least doubt should be entertained. As a magician makes the wooden dolls dance in his hands at his will, so this world-enchanting Maya is making this world, moving and non¬ moving, dance from Brahma down to the blades of grass and all human beings. O King! Know Maya's triple Gunas to be the cause of this mind consisting of five organs of senses, that follows the Chitta (mind, buddhi and Ahamkara). Actions arise from the causes thereof; there is no doubt in this; what doubt, then, there can arise that all these creatures of different temperaments will come out of the different Gunas of Maya. Peaceful, terrible and stupid become the persons in contact with the Mayic Gunas. How, then, can they exist, bereft of them? As the cloth cannot exist without threads, so the embodied beings cannot exist in the world without the triple Gunas of Maya. There is no doubt in this. As a pot cannot be made without clay, so these bodies, Devas, human or birds, cannot be created without the Gunas. Brahma, Visnu and S'iva, too, are possessed of those three Gunas and therefore they become sometimes happy and satisfied, sometimes unhappy and dissatisfied and sometimes they become sad and remorseful as they are then under the influence of one Guna or the other. Brahma happens at times to be full of wisdom and knowledge, his temper peaceful, sweet and pleasant and his soul rapt in Samadhi, when he becomes possessed of Sattva Guna; again when he is void of Sattva and filled with Rajo Guna, His temper becomes unpleasant and his appearance gets dark and awful everywhere; and when he becomes grossly Tamasic, He becomes sorrowful and bereft entirely of intelligence.

41-51. Visnu, when resting in Sattva, becomes peaceful, sweet- tempered, and full of knowledge; when Rajo Guna preponderates in Him, He becomes void of sweetness and becomes awful to all the beings. Rudra becomes, too, peaceful and pleasant under the Sattva Guna, awful and void of sweetness under the Rajo Guna, and becomes sad and stupid under the Tamo Guna. O King! When Brahma, Visnu, Mahes'vara and the solar and lunar Kings, the

fourteen lords of Manvantaras, Manu and others are under the control of the nnayic Gunas, what to speak of other ordinary mortals, men and the other Jivas. The whole world is under the control of Maya; the Devas, men and all other beings. None should doubt on this point. All the embodied beings labour under the directions of Maya; never can they work independently. This Maya is again always residing in the Highest Essence, the Samvit or the Universal Pure Consciousness. Thus Maya is dependent on the Highest Goddess, Who is of the nature of Samvit, and, stimulated by Her, resides in the hearts of all the Jivas. Therefore one ought to meditate, worship and bow down before the Bhagavati, the Creatrix of Maya and Who is of the nature of Samvit, Pure Existence, Intelligence and Bliss. Thus She becomes gracious and merciful and liberates the Jivas, giving them Her realisation and drawing together Her own Maya away from them. This whole cosmos is nothing but Maya and the Consciousness (Samvit) of the nature of Brahman is the Lord of Maya. For this reason that Beautiful One in the triple worlds, the Devi Bhagavati is known by the name BhuvanesVari, the Great Lady of the worlds.

52-60. O King! If the Jivas can fix their hearts on that Samvit, then Maya, born of the real and unreal, is quite unable to do any harm to them. No other Deva than the BhuvanesVari, of the nature of pure existence, intelligence and bliss is able to remove this Maya. O King! Darkness cannot destroy darkness; the Sun, Moon, Lightning or Fire can destroy it. Therefore it is highly incumbent on us to worship the Lady of Maya, the Samvit, the Mother with a cheerful heart to remove the Maya and Her Gunas. O King! Now I have narrated to you all the events concerning the killing of Vritrasura that you asked. What more do you want to hear now. O One devoted to vows! I have now described the first half of that Purana, which describes in detail the glory of S'ri Devi Bhagavati. This Purana, the secret

of this Mother of the whole Universe, is not to be disclosed indiscriminately to anybody. Those that are peaceful, self-restrained, devoted, and

possessed of Bhakti to the Devi, the disciples that are devoted to their Gurus and the eldest son, those are the fit recipients thereof. Whoever reads or hears with greatest devotion this Mahapuranam, equivalent to the Vedas, fraught with sound proofs and the essence of all talks, becomes, in this world, possessed of great wealth, becomes wise and passes his time in the greatest happiness. There is no doubt in this.

Here ends the Thirty-first Chapter on the Sixth Book on the glory of Maya in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

[The Sixth Book Finished.]

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 1

On The Solar And Lunar Kings

Chapter 154 of 318 · 38 detected Sanskrit verse markers

Sanskrit

सूत उवाच -
श्रुत्वैतां तापसाद्दिव्यां कथां राजा मुदान्वितः ।
व्यासं पप्रच्छ धर्मात्मा परीक्षितसुतः पुनः ॥ १ ॥
जनमेजय उवाच -
स्वामिन् सूर्यान्वयानां च राज्ञां वंशस्य विस्तरम् ।
तथा सोमान्वयानां च श्रोतुकामोऽस्मि सर्वथा ॥ २ ॥
कथयानघ सर्वज्ञ कथां पापप्रणाशिनीम् ।
चरितं भूपतीनां च विस्तराद्वंशयोर्द्वयोः ॥ ३ ॥
ते हि सर्वे पराशक्तिभक्ता इति मया श्रुतम् ।
देवीभक्तस्य चरितं शृण्वन्कोऽस्ति विरक्तिभाक् ॥ ४ ॥
इति राजर्षिणा पृष्टो व्यासः सत्यवतीसुतः ।
तमुवाच मुनिश्रेष्ठः प्रसन्नवदनो मुनिः ॥ ५ ॥
व्यास उवाच -
निशामय महाराज विस्तराद्गदतो मम ।

सोमसूर्यान्वयानां च तथान्येषां समुद्भवम् ॥ ६ ॥
विष्णोर्नाभिसरोजाद्वै ब्रह्माभूच्चतुराननः ।
तपस्तप्त्वा समाराध्य महादेवीं सुदुर्गमाम् ॥ ७ ॥
तया दत्तवरो धाता जगत्कर्तुं समुद्यतः ।
नाशकन्मानुषीं सृष्टिं कर्तुं लोकपितामहः ॥ ८ ॥
विचिन्त्य बहुधा चित्ते सृष्ट्यर्थं चतुराननः ।
न विस्तारं जगामाशु रचितापि महात्मना ॥ ९ ॥
(ससर्ज मानसान्पुत्रान्सप्तसंख्यान्प्रजापतिः)
मरीचिरङ्गिरात्रिश्च वसिष्ठः पुलहः क्रतुः ।
पुलस्त्यश्चेति विख्याताः सप्तैते मानसाः सुताः ॥ १० ॥
रुद्रो रोषात्समुत्पन्नोऽप्युत्सङ्गान्नारदोऽभवत् ।
दक्षोऽङ्गुष्ठात्तथान्येऽपि मानसाः सनकादयः ॥ ११ ॥
वामाङ्गुष्ठाद्दक्षपत्नी जाता सर्वाङ्गसुन्दरी ।
वीरिणी नाम विख्याता पुराणेषु महीपते ॥ १२ ॥

असिक्नीति च नाम्ना सा यस्यां जातोऽथ नारदः ।
देवर्षिप्रवरः कामं ब्रह्मणो मानसः सुतः ॥ १३ ॥

जनमेजय उवाच -
अत्र मे संशयो ब्रह्मन् यदुक्तं भवता वचः ।
वीरिण्यां नारदो जातो दक्षादिति महातपाः ॥ १४ ॥
कथं दक्षस्य पत्न्यां तु वीरिण्यां नारदो मुनिः ।
जातो हि ब्रह्मणः पुत्रो धर्मज्ञस्तापसोत्तमः ॥ १५ ॥
विचित्रमिदमाख्यातं भवता नारदस्य च ।
दक्षाज्जन्मास्य भार्यायां तद्वदस्व सविस्तरम् ॥ १६ ॥
पूर्वदेहः कथं मुक्तः शापात्कस्य महामना ।
नारदेन बहुज्ञेन कस्माज्जन्म कृतं मुने ॥ १७ ॥
व्यास उवाच -
ब्रह्मणासौ समादिष्टो दक्षः सृष्ट्यर्थमादितः ।
प्रजाः सृजेति सुभृशं वृद्धिहेतोः स्वयम्भुवा ॥ १८ ॥

ततः पञ्चसहस्रांश्च जनयामास वीर्यवान् ।
दक्षः प्रजापतिः पुत्रान् वीरिण्यां बलवत्तरान् ॥ १९ ॥
दृष्ट्वा तान्नारदः पुत्रान्सर्वान्वर्धयिषून्प्रजाः ।
उवाच प्रहसन्वाचं देवर्षिः कालनोदितः ॥ २० ॥
भुवः प्रमाणमज्ञात्वा स्रष्टुकामाः प्रजाः कथम् ।
लोकानां हास्यतां यूयं गमिष्यथ न संशयः ॥ २१ ॥
पृथिव्या वै प्रमाणं तु ज्ञात्वा कार्यः समुद्यमः ।
कृतोऽसौ सिद्धिमायाति नान्यथेति विनिश्चयः ॥ २२ ॥
बालिशा बत यूयं वै यदज्ञात्वा भुवस्तलम् ।
समुद्यताः प्रजाः कर्तुं कथं सिद्धिर्भविष्यति ॥ २३ ॥
व्यास उवाच -
नारदेनैवमुक्तास्ते हर्यश्वा दैवयोगतः ।
अन्योन्यमूचुः सहसा सम्यगाह मुनिः किल ॥ २४ ॥
ज्ञात्व प्रमाणमुर्व्यास्तु सुखं स्रक्ष्यामहे प्रजाः ।

इति सञ्चिन्त्य ते सर्वे प्रयाताः प्रेक्षितुं भुवः ॥ २५ ॥
तलं सर्वं परिज्ञातुं वचनान्नारदस्य च ।
प्राच्यां केचिद्गताः कामं दक्षिणस्यां तथापरे ॥ २६ ॥
प्रतीच्यामुत्तरस्यां तु कृतोत्साहाः समन्ततः ।
दक्षः पुत्रान्गतान्दृष्ट्वा पीडितस्तु शुचा भृशम् ॥ २७ ॥
अन्यानुत्पादयामास प्रजार्थं कृतनिश्चयः ।
तेऽपि तत्रोद्यताः कर्तुं प्रजार्थमुद्यमं सुताः ॥ २८ ॥
नारदः प्राह तान्दृष्ट्वा पूर्वं यद्वचनं मुनिः ।
बालिशा बत यूयं वै यदज्ञात्वा भुवः किल ॥ २९ ॥
प्रमाणं तु प्रजाः कर्तुं प्रवृत्ताः केन हेतुना ।
श्रुत्वा वाक्यं मुनेस्तेऽपि मत्वा सत्यं विमोहिताः ॥ ३० ॥

जग्मुः सर्वे यथापूर्वं भ्रातरश्चलितास्तथा ।
तान्सुतान्प्रस्थितान्दृष्ट्वा दक्षः कोपसमवितः ॥ ३१ ॥
शशाप नारदं कोपात् पुत्रशोकसमुद्भवात् ।

दक्ष उवाच -
नाशिता मे सुता यस्मात् तस्मान्नाशमवाप्नुहि ॥ ३२ ॥
पापेनानेन दुर्बुद्धे गर्भवासं व्रजेति च ।
पुत्रो मे भव कामं त्वं यतो मे भ्रंशिताः सुताः ॥ ३३ ॥
इति शप्तस्ततो जातो वीरिण्यां नारदो मुनिः ।
षष्टिर्भूयोऽसृजत्कन्या वीरिण्यामिति नः श्रुतम् ॥ ३४ ॥
शोकं विहाय पुत्राणां दक्षः परमधर्मवित् ।
तासां त्रयोदश प्रादात्कश्यपाय महात्मने ॥ ३५ ॥
दश धर्माय सोमाय सप्तविंशति भूपते ।
द्वे चैव भृगवे प्रादाच्चतस्रोऽरिष्टनेमिने ॥ ३६ ॥
द्वे चैवाङ्गिरसे कन्ये तथैवाङ्गिरसे पुनः ।
तासां पुत्राश्च पौत्राश्च देवाश्च दानवास्तथा ॥ ३७ ॥
जाता बलसमायुक्ताः परस्परविरोधकाः ।
रागद्वेषान्विताः सर्वे परस्परविरोधिनः ।

सर्वे मोहावृताः शूरा ह्यभवन्नतिमायिनः ॥ ३८ ॥

Roman transliteration

sūta uvāca -
śrutvaitāṃ tāpasāddivyāṃ kathāṃ rājā mudānvitaḥ |
vyāsaṃ papraccha dharmātmā parīkṣitasutaḥ punaḥ || 1 ||
janamejaya uvāca -
svāmin sūryānvayānāṃ ca rājñāṃ vaṃśasya vistaram |
tathā somānvayānāṃ ca śrotukāmo'smi sarvathā || 2 ||
kathayānagha sarvajña kathāṃ pāpapraṇāśinīm |
caritaṃ bhūpatīnāṃ ca vistarād□vaṃśayordvayoḥ || 3 ||
te hi sarve parāśaktibhaktā iti mayā śrutam |
devībhaktasya caritaṃ śṛṇvanko'sti viraktibhāk || 4 ||
iti rājarṣiṇā pṛṣṭo vyāsaḥ satyavatīsutaḥ |
tamuvāca muniśreṣṭhaḥ prasannavadano muniḥ || 5 ||
vyāsa uvāca -
niśāmaya mahārāja vistarād□gadato mama |

somasūryānvayānāṃ ca tathānyeṣāṃ samud□bhavam || 6 ||
viṣṇornābhisarojādvai brahmābhūccaturānanaḥ |
tapastaptvā samārādhya mahādevīṃ sudurgamām || 7 ||
tayā dattavaro dhātā jagatkartuṃ samudyataḥ |
nāśakanmānuṣīṃ sṛṣṭiṃ kartuṃ lokapitāmahaḥ || 8 ||
vicintya bahudhā citte sṛṣṭyarthaṃ caturānanaḥ |
na vistāraṃ jagāmāśu racitāpi mahātmanā || 9 ||
(sasarja mānasānputrānsaptasaṃkhyānprajāpatiḥ)

marīciraṅ□girātriśca vasiṣṭhaḥ pulahaḥ kratuḥ |
pulastyaśceti vikhyātāḥ saptaite mānasāḥ sutāḥ || 10 ||
rudro roṣātsamutpanno'pyutsaṅgānnārado'bhavat |
dakṣo'ṅguṣṭhāttathānye'pi mānasāḥ sanakādayaḥ || 11 ||
vāmāṅguṣṭhāddakṣapat□nī jātā sarvāṅgasundarī |
vīriṇī nāma vikhyātā purāṇeṣu mahīpate || 12 ||

asiknīti ca nāmnā sā yasyāṃ jāto'tha nāradaḥ |
devarṣipravaraḥ kāmaṃ brahmaṇo mānasaḥ sutaḥ || 13 ||
janamejaya uvāca -
atra me saṃśayo brahman yaduktaṃ bhavatā vacaḥ |
vīriṇyāṃ nārado jāto dakṣāditi mahātapāḥ || 14 ||
kathaṃ dakṣasya pat□nyāṃ tu vīriṇyāṃ nārado muniḥ |
jāto hi brahmaṇaḥ putro dharmajñastāpasottamaḥ || 15 ||
vicitramidamākhyātaṃ bhavatā nāradasya ca |
dakṣājjanmāsya bhāryāyāṃ tad□vadasva savistaram || 16 ||
pūrvadehaḥ kathaṃ muktaḥ śāpātkasya mahāmanā |
nāradena bahujñena kasmājjanma kṛtaṃ mune || 17 ||
vyāsa uvāca -
brahmaṇāsau samādiṣṭo dakṣaḥ sṛṣṭyarthamāditaḥ |
prajāḥ sṛjeti subhṛśaṃ vṛddhihetoḥ svayambhuvā || 18 ||

tataḥ pañcasahasrāṃśca janayāmāsa vīryavān |
dakṣaḥ prajāpatiḥ putrān vīriṇyāṃ balavattarān || 19 ||
dṛṣṭvā tānnāradaḥ putrānsarvānvardhayiṣūnprajāḥ |
uvāca prahasanvācaṃ devarṣiḥ kālanoditaḥ || 20 ||
bhuvaḥ pramāṇamajñātvā sraṣṭukāmāḥ prajāḥ katham |
lokānāṃ hāsyatāṃ yūyaṃ gamiṣyatha na saṃśayaḥ || 21 ||
pṛthivyā vai pramāṇaṃ tu jñātvā kāryaḥ samudyamaḥ |
kṛtto'sau siddhimāyāti nānyatheti viniścayaḥ || 22 ||
bāliśā bata yūyaṃ vai yadajñātvā bhuvastalam |
samudyatāḥ prajāḥ kartuṃ kathaṃ siddhirbhaviṣyati || 23 ||
vyāsa uvāca -
nāradenaivamuktāste haryaśvā daivayogataḥ |
anyonyamūcuḥ sahasā samyagāha muniḥ kila || 24 ||
jñātva pramāṇamurvyāstu sukhaṃ srakṣyāmahe prajāḥ |

iti sañcintya te sarve prayātāḥ prekṣituṃ bhuvaḥ || 25 ||
talaṃ sarvaṃ parijñātuṃ vacanānnāradasya ca |
prācyāṃ kecid□gatāḥ kāmaṃ dakṣiṇasyāṃ tathāpare || 26 ||
pratīcyāmuttarasyāṃ tu kṛtotsāhāḥ samantataḥ |
dakṣaḥ putrāngatāndṛṣṭvā pīḍitastu śucā bhṛśam || 27 ||
anyānutpādayāmāsa prajārthaṃ kṛtaniścayaḥ |
te'pi tatrodyatāḥ kartuṃ prajārthamudyamaṃ sutāḥ || 28 ||
nārada□ḥ prāha tāndṛṣṭvā pūrvaṃ yadvacanaṃ muniḥ |
bāliśā bata yūyaṃ vai yadajñātvā bhuvaḥ kila || 29 ||
pramāṇaṃ tu prajāḥ kartuṃ pravṛttāḥ kena hetunā |
śrutvā vākyaṃ muneste'pi matvā satyaṃ vimohitāḥ || 30 ||
jagmuḥ sarve yathāpūrvaṃ bhrātaraścalitāstathā |
tānsutānprasthitāndṛṣṭvā dakṣaḥ kopasamavitaḥ || 31 ||
śaśāpa nāradaṃ kopāt putraśokasamud□bhavāt |

dakṣa uvāca -
nāśitā me sutā yasmāt tasmānnāśamavāpnuhi || 32 ||
pāpenānena durbuddhe garbhavāsaṃ vrajeti ca |
putro me bhava kāmaṃ tvaṃ yato me bhraṃśitāḥ sutāḥ || 33 ||
iti śaptastato jāto vīriṇyāṃ nārado muniḥ |
ṣaṣṭirbhūyo'sṛjatkanyā vīriṇyāmiti naḥ śrutam || 34 ||
śokaṃ vihāya putrāṇāṃ dakṣaḥ paramadharmavit |
tāsāṃ trayodaśa prādātkaśyapāya mahātmane || 35 ||
daśa dharmāya somāya saptaviṃśati bhūpate |
dve caiva bhṛgave prādāccatasro'riṣṭanemine || 36 ||
dve caivāṅ□girase kanye tathaivāṅ□girase punaḥ |
tāsāṃ putrāśca pautrāśca devāśca dānavāstathā || 37 ||
jātā balasamāyuktāḥ parasparavirodhakāḥ |
rāgadveṣānvitāḥ sarve parasparavirodhinaḥ |

sarve mohāvṛtāḥ śūrā hyabhavannatimāyinaḥ || 38 ||

English translation

1-5. Suta said Glad to hear the excellent divine stories of the Solar and Lunar races, the virtuous King Janamejaya, the son of ParTksit, again asked “O Lord! I am now very eager to hear the increase of the two lines of Kings. O Sinless One! You know everything. So kindly describe, in detail, the pure histories, capable to destroy sins, of the kings and their characters. The kings of the Lunar and the Solar races were great Bhaktas of the Highest S'akti, S'ri Bhagavati Devi; this I have heard. O Muni! Who wants not to hear further on the glorious anecdotes of the Bhaktas of the S'ri Devi?” When the Rajarsi asked thus, the Muni Krisna Dvaipayan, the son of Satyavati began to narrate gladly the several deeds of the Kings.

6-13. O King! I am now narrating to you in detail the origin, etc., of the Lunar and the Solar dynasties as well as of other kings in their connection. Hear attentively. The four-faced Brahma sprang from the navel of Visnu; engaged in practising Tapasya, he began to worship the Maha Devi Durga, extremely hard to conceive. Maha Devi, pleased at his worship, granted boon to Brahma; Brahma, the Grandsire of all the Lokas on thus getting the boon, became ready to create the world; but he could not create all on a sudden the human beings. Though the creation was eternally fashioned by the Pramatma Bhagavati, the four-faced Brahma thinking over in his mind variously, could not quickly spread it out and accomplish it as a veritable fact. Therefore He, the Prajapati, first created mentally the seven mind-born sons. These were known by the names of Marichi, Atri, Angira, Pulastya, Pulaha, Kratu and Vais'istha. Next sprang Rudra from the anger of Prajapati, Narada from his lap; Daksa from his right thumb. Thus Sanaka and the other Risis were also his mind- born sons. O King! The wife of Daksa was born from the left thumb of Prajapati; this all-beautiful daughter is well known in all the

Puranas by the name of Virini and Asikni. Narada, the chief of the Devarsis, was born, on some other occasion in her womb.

14-17. Janamejaya said “O Brahman! A great doubt arises in me to hear that the great ascetic Narada was born of Daksa in the womb of Virini. The Muni Narada indeed, was the son of Brahma; moreover be was the foremost of the ascetics and especially endowed with the knowledge of Dharma; how, then, can he be born of the womb of the Daksha's wife Virini. Well, if that be so, then describe, in detail, that wonderful story of the birth of Narada in the womb of Virini.

18-31. O Muni! Under whose curse, the high-souled Narada though very wise, had to leave his first body and be born again." Vyasa said O King, Brahma, the Self-born, with a view to create offspring, ordered first Daksa "Go and multiply innumerable children for the increase of the world." Thus ordered by his father the Prajapati Daksa produced five thousand powerful and heroic sons in the womb of Virini. Seeing all the sons of Daksa, desirous to multiply, the Devarsi Narada urged on, as it were, by Fate, began to laugh at them. How do you desire to multiply when you know not the dimensions and capacity of earth; so you will, no doubt, be put to ridicule and laughter. Rather, if you proceed on work, knowing beforehand the earth's capacity, your efforts will be fruitful. Otherwise, your attempt will no doubt, end in failures. Alas! You are awfully illiterate! Not knowing the dimensions of the world, you are ready to multiply your progeny; how, then, can you meet with success! Vyasa said O King! Hearing, all on a sudden, these words, Haryas'va and other sons began to speak with each other, "What this Muni has told, is very true. Let us then ascertain the earth's dimensions; we can easily multiply afterwards." Thus saying, they all went out to reconnoitre the earth. Thus excited at Narada's words, some went eastward, some southwards, some towards the

north and some went to west all simultaneously and, as they liked, to make a survey of the earth. When the sons went away, Daksa became exceedingly sorry on their absence. Bent again on multiplying, he begat other sons; those sons again wanted to procreate. Seeing them, Narada again laughed and said:--Alas! What fools are you! Not knowing the dimensions of the earth, why are you ready to procreate? They were deluded by Narada's words, took them as true, and went out as their elder brothers did. Not being able to see those sons, Prajapati Daksa became very sorrowful for them and cursed Narada in rage.

32-38. Daksa said "O Evil-minded One! You have destroyed my sons; so be yourself destroyed; you will have to be born in the womb for your sin in causing the death of my sons; you have caused my sons to go abroad; so you must be born as my son." Thus cursed by Daksa, Narada had to take his birth in the womb of Virini. I heard also that the Prajapati Daksa begat afterwards sixty daughters in her womb. O King! Daksa, the great knower of Dharma, then gave up the sorrows for his sons and married his thirteen daughters to the high-souled Kas'yapa, ten daughters to Dharma, twenty-seven daughters to the Moon, two to Bhrigu, four to Aristanemi, two to Kris'as'va and the remaining two to Angira. Their sons and grandsons, the Devas and Danavas, became powerful but antagonistic towards each other. All of them were heroes and very Mayavis; so, deluded by their greed and jealousy, they quarrelled amongst each other.

Here ends the First Chapter in the Seventh Book on the beginning of the narrative of the Solar and the Lunar lines of kings in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 2

On The Piercing Of The Eyes Of

Chapter 155 of 318 · 65 detected Sanskrit verse markers

Sanskrit

ममाख्याहि महाभाग राज्ञां वंशं सुविस्तरम् ।
सूर्यान्वयप्रसूतानां धर्मज्ञानां विशेषतः ॥ १ ॥
शृणु भारत वक्ष्यामि रविवंशस्य विस्तरम् ।
यथा श्रुतं मया पूर्वं नारदादृषिसत्तमात् ॥ २ ॥
एकदा नारदH श्रीमान्सरस्वत्यास्तटे शुभे ।
आजगामाश्रमे पुण्ये विचरन्स्वेच्छया मुनिः ॥ ३ ॥
प्रणम्य शिरसा पादौ तस्याग्रे संस्थितस्तदा ।
ततस्तस्यासनं दत्त्वा कृत्वार्हणमथादरात् ॥ ४ ॥
विधिवत्पूजयित्वा तं उक्तवान्वचनं त्विदम् ।
पावितोऽहं मुनिश्रेष्ठ पूज्यस्यागमनेन वै ॥ ५ ॥
कथां कथय सर्वज्ञ राज्ञां चरितसंयुताम् ।
राजानो ये समाख्याताः सप्तमेऽस्मिन्मनोः कुले ॥ ६ ॥
तेषामुत्पत्तिरतुला चरितं परमाद्भुतम् ।
श्रोतुकामोऽस्म्यहं ब्रह्मन् सूर्यवंशस्य विस्तरम् ॥ ७ ॥

समाख्याहि मुनिश्रेष्ठ समासव्यासपूर्वकम् ।
इति पृष्टो मया राजन्नारदः परमार्थवित् ॥ ८ ॥
उवाच प्रहसन्प्रीतः समाभाष्य मुदान्वयम् ।
नारद उवाच -
शृणु सत्यवतीसूनो राज्ञां वंशमनुत्तमम् ॥ ९ ॥
पावनं कर्णसुखदं धर्मज्ञानादिभिर्युतम् ।
ब्रह्मा पूर्वं जगत्कर्ता नाभिपङ्कजसम्भवः ॥ १० ॥
विष्णोरिति पुराणेषु प्रसिद्धः परिकीर्तितः ।
सर्वज्ञः सर्वकर्तासौ स्वयम्भूः सर्वशक्तिमान् ॥ ११ ॥
तपस्तप्त्वा स विश्वात्मा वर्षाणामयुतं पुरा ।
सृष्टिकामः शिवां ध्यात्वा प्राप्य शक्तिमनुत्तमाम् ॥ १२ ॥
पुत्रानुत्पदयामास मानसाञ्छुभलक्षणान् ।
मरीचिः प्रथितस्तेषामभवत्सृष्टिकर्मणि ॥ १३ ॥
तस्य पुत्रोऽतिविख्यातः कश्यपः सर्वसम्मतः ।

त्रयोदशैव तस्यासन्भार्या दक्षसुताः किल ॥ १४ ॥
देवाः सर्वे समुत्पन्ना दैत्या यक्षाश्च पन्नगाः ।

पशवः पक्षिणश्चैव तस्मात्सृष्टिस्तु काश्यपी ॥ १५ ॥
देवानां प्रथितः सूर्यो विवस्वान्नाम तस्य तु ।
तस्य पुत्रः स विख्यातो वैवस्वतमनुर्नृपः ॥ १६ ॥
तस्य पुत्रस्तथेक्ष्वाकुः सूर्यवंशविवर्धनः ।
नवाभवन्सुतास्तस्य मनोरिक्ष्वाकुपूर्वजाः ॥ १७ ॥
तेषां नामानि राजेन्द्र शृणुष्वैकमनाः पुनः ।
इक्ष्वाकुरथ नाभागो धृष्टः शर्यातिरेव च ॥ १८ ॥
नरिष्यन्तस्तथा प्रांशुर्नृगो दिष्टश्च सप्तमः ।
करूषश्च पृषध्रश्च नवैते मानवाः स्मृताः ॥ १९ ॥
इक्ष्वाकुस्तु मनोः पुत्रः प्रथमः समजायत ।
तस्य पुत्रशतं चासीज्ज्येष्ठो विकुक्षिरात्मवान् ॥ २० ॥
नवानां वंशविस्तारं संक्षेपेण निशामय ।

शूराणां मनुपुत्राणां मनोरन्तरजन्मनाम् ॥ २१ ॥
नाभागस्य तु पुत्रोऽभूदम्बरीषः प्रतापवान् ।
धर्मज्ञः सत्यसन्धश्च प्रजापालनतत्परः ॥ २२ ॥
धृष्टात्तु धार्ष्टकं क्षत्रं ब्रह्मभूतमजायत ।
संग्रामकातरं सम्यग्ब्रह्मकर्मरतं तथा ॥ २३ ॥
शर्यातेस्तनयश्चाभूदानर्तो नाम विश्रुतः ।
सुकन्या च तथा पुत्री रूपलावण्यसंयुता ॥ २४ ॥
च्यवनाय सुता दत्ता राज्ञाप्यन्धाय सुन्दरी ।
मुनिः सुलोचनो जातस्तस्याः शीलगुणेन ह ॥ २५ ॥
विहितो रविपुत्राभ्यामश्विभ्यामिति नः श्रुतम् ।
जनमेजय उवाच
सन्देहोऽयं महान् ब्रह्मन् कथायां कथितस्त्वया ॥ २६ ॥
यद्राजा मुनयेऽन्धाय दत्ता पुत्री सुलोचना ।
कुरूपा गुणहीना वा नारी लक्षणवर्जिता ॥ २७ ॥

पुत्री यदा भवेद्राजा तदान्धाय प्रयच्छति ।
ज्ञात्वान्धं सुमुखीं कस्माद्दत्तवान्नृपसत्तमः ॥ २८ ॥
कारणं ब्रूहि मे ब्रह्मन्ननुग्राह्योऽस्मि सर्वदा ।
सूत उवाच -
इति राज्ञो वचः श्रुत्वा परीक्षितसुतस्य वै ॥ २९ ॥
द्वैपायनः प्रसन्नात्मा तमुवाच हसन्निव ।
व्यास उवाच -
वैवस्वतसुतः श्रीमाञ्छर्यातिर्नाम पार्थिवः ॥ ३० ॥
तस्य स्त्रीणां सहस्राणि चत्वार्यासन्परिग्रहाः ।
राजपुत्र्यः सरूपाश्च सर्वलक्षणसंयुताः ॥ ३१ ॥
पत्न्यः प्रेमयुताः सर्वाः प्रिया राज्ञः सुसम्मताः ।

एका पुत्री तु तासां वै सुकन्या नाम सुन्दरी ॥ ३२ ॥
पितुः प्रिया च मातॄणां सर्वासां चारुहासिनी ।
नगरान्नातिदूरेऽभूत्सरो मानससन्निभम् ॥ ३३ ॥

बद्धसोपानमार्गं च स्वच्छपानीयपूरितम् ।
हंसकारण्डवाकीर्णं चक्रवाकोपशोभितम् ॥ ३४ ॥
दात्यूहसारसाकीर्णं सर्वपक्षिगणावृतम् ।
पञ्चधाकमलोपेतं चञ्चरीकसुसेवितम् ॥ ३५ ॥
पार्श्वतश्च द्रुमाकीर्णं वेष्टितं पादपैः शुभैः ।
सालैस्तमालैः सरलैः पुन्नागाशोकमण्डितम् ॥ ३६ ॥
वटाश्वत्थकदम्बैश्च कदलीखण्डराजितम् ।
जम्बीरैर्बीजपूरैश्च खर्जूरैः पनसैस्तथा ॥ ३७ ॥
क्रमुकैर्नारिकेलैश्च केतकैः काञ्चनद्रुमैः ।
यूथिकाजालकैः शुभ्रैः संवृतं मल्लिकागणैः ॥ ३८ ॥
जम्ब्वाम्रतिन्तिणीभिश्च करञ्जकुटजावृतम् ।
पलाशनिम्बखदिरबिल्वामलकमण्डितम् ॥ ३९ ॥
बभूव कोकिलारावः केकास्वनविराजितम् ।
तत्समीपे शुभे देशे पादपानां गणावृते ॥ ४० ॥

भार्गवश्च्यवनः शान्तस्तापसः संस्थितो मुनिः ।
ज्ञात्वासौ विजनं स्थानं तपस्तेपे समाहितः ॥ ४१ ॥
कृत्वा दृढासनं मौनमाधाय जितमारुतः ।
इन्द्रियाणि च संयम्य त्यक्ताहारस्तपोनिधिः ॥ ४२ ॥
जलपानादिरहितो ध्यायन्नास्ते पराम्बिकाम् ।
सवल्मीकोऽभवद्राजल्लँताभिः परिवेष्टितः ॥ ४३ ॥
कालेन महता राजन् समाकीर्णः पिपीलिकैः ।
तथा स संवृतो धीमान्मृत्पिण्ड इव सर्वतः ॥ ४४ ॥
कदाचित्स महीपालः कामिनीगणसंवृतः ।
आजगाम सरो राजन् विहर्तुमिदमुत्तमम् ॥ ४५ ॥
शर्यातिः सुन्दरीवृन्दसंयुतः सलिलेऽमले ।
क्रीडासक्तो महीपालो बभूव कमलाकरे ॥ ४६ ॥
सुकन्या वनमासाद्य विजहार सखीवृता ।
सुमनांसि विचिन्वन्ती चञ्चला चञ्चलोपमा ॥ ४७ ॥

सर्वाभरणसंयुक्ता रणच्चरणनूपुरा ।
चंक्रममाणा वल्मीकं च्यवनस्य समासदत् ॥ ४८ ॥
क्रीडासक्तोपविष्टा सा वल्मीकस्य समीपतः ।
ददर्श चास्य रन्ध्रे वै खद्योत इव ज्योतिषी ॥ ४९ ॥
किमेतदिति सञ्चिन्त्य समुद्धर्तुं मनो दधे ।
गृहीत्वा कण्टकं तीक्ष्णं त्वरमाणा कृशोदरी ॥ ५० ॥

सा दृष्टा मुनिना बाला समीपस्था कृतोद्यमा ।
विचरन्ती सुकेशान्ता मन्मथस्येव कामिनी ॥ ५१ ॥
तां वीक्ष्य सुदतीं तत्र क्षामकण्ठस्तपोनिधिः ।
तामभाषत कल्याणीं किमेतदिति भार्गवः ॥ ५२ ॥
दूरं गच्छ विशालाक्षि तापसोऽहं वरानने ।
मा भिन्दस्वाद्य वल्मीकं कण्टकेन कृशोदरि ॥ ५३ ॥
तेनेदं प्रोच्यमानापि सा चास्य न शृणोति वै ।
किमु खल्विदमित्युक्त्वा निर्बिभेदास्य लोचने ॥ ५४ ॥

दैवेन नोदिता भित्त्वा जगाम नृपकन्यका ।
क्रीडन्ती शङ्कमाना सा किं कृतं तु मयेति च ॥ ५५ ॥
चुक्रोध स तथा विद्धनेत्रः परममन्युमान् ।
वेदनाभ्यर्दितः कामं परितापं जगाम ह ॥ ५६ ॥
शकृन्मूत्रनिरोधोऽभूत्सैनिकानां तु तत्क्षणात् ।
विशेषेण तु भूपस्य सामात्यस्य समन्ततः ॥ ५७ ॥
गजोष्ट्रतुरगाणां च सर्वेषां प्राणिनां तदा ।
ततो रुद्धे शकृन्मूत्रे शर्यातिर्दुःखितोऽभवत् ॥ ५८ ॥
सैनिकैः कथितं तस्मै शकृन्मूत्रनिरोधनम् ।
चिन्तयामास भूपालः कारणं दुःखसम्भवे ॥ ५९ ॥
विचिन्त्याह ततो राजा सैनिकान्स्वजनांस्तथा ।
गृहमागत्य चिन्तार्तः केनेदं दुष्कृतं कृतम् ॥ ६० ॥
सरसः पश्चिमे भागे वनमध्ये महातपाः ।
च्यवनस्तापसस्तत्र तपश्चरति दुश्चरम् ॥ ६१ ॥

केनाप्यपकृतं तत्र तापसेऽग्निसमप्रभे ।
तस्मात्पीडा समुत्पन्ना सर्वेषामिति निश्चयः ॥ ६२ ॥
तपोवृद्धस्य वृद्धस्य वरिष्ठस्य विशेषतः ।
केनाप्यपकृतं मन्ये भार्गवस्य महात्मनः ॥ ६३ ॥
ज्ञातं वा यदि वाज्ञातं तस्येदं फलमुत्तमम् ।
कैश्च दुष्टैः कृतं तस्य हेलनं तापसस्य ह ॥ ६४ ॥
इति पृष्टास्तमूचुस्ते सैनिका वेदनार्दिताः ।
मनोवाक्कायनितं न विद्मोऽपकृतं वयम् ॥ ६५ ॥

Roman transliteration

mamākhyāhi mahābhāga rājñāṃ vaṃśaṃ suvistaram |
sūryānvayaprasūtānāṃ dharmajñānāṃ viśeṣataḥ || 1 ||
śṛṇu bhārata vakṣyāmi ravivaṃśasya vistaram |
yathā śrutaṃ mayā pūrvaṃ nāradād□ṛṣisattamāt || 2 ||
ekadā nāradaH śrīmānsarasvatyāstaṭe śubhe |
ājagāmāśrame puṇye vicaransvecchayā muniḥ || 3 ||
praṇamya śirasā pādau tasyāgre saṃsthitastadā |

tatastasyāsanaṃ dattvā kṛtvārhaṇamathādarāt || 4 ||
vidhivatpūjayitvā taṃ uktavānvacanaṃ tvidam |
pāvito'haṃ muniśreṣṭha pūjyasyāgamanena vai || 5 ||
kathāṃ kathaya sarvajña rājñāṃ caritasaṃyutām |
rājāno ye samākhyātāḥ saptame'sminmanoḥ kule || 6 ||
teṣāmutpattiratulā caritaṃ paramād□bhutam |
śrotukāmo'smyahaṃ brahman sūryavaṃśasya vistaram || 7 ||

samākhyāhi muniśreṣṭha samāsavyāsapūrvakam |
iti pṛṣṭo mayā rājannāradaḥ paramārthavit || 8 ||
uvāca prahasanprītaḥ samābhāṣya mudānvayam |
nārada uvāca -
śṛṇu satyavatīsūno rājñāṃ vaṃśamanuttamam || 9 ||
pāvanaṃ karṇasukhadaṃ dharmajñānādibhiryutam |
brahmā pūrvaṃ jagatkartā nābhipaṅkajasambhavaḥ || 10 ||
viṣṇoriti purāṇeṣu prasiddhaḥ parikīrtitaḥ |
sarvajñaḥ sarvakartāsau svayambhūḥ sarvaśaktimān || 11 ||
tapastaptvā sa viśvātmā varṣāṇāmayutaṃ purā |
sṛṣṭikāmaḥ śivāṃ dhyātvā prāpya śaktimanuttamām || 12 ||
putrānutpadayāmāsa mānasāñchubhalakṣaṇān |
marīciḥ prathisteṣāmabhavatsṛṣṭikarmaṇi || 13 ||
tasya putro'tivikhyātaḥ kaśyapaḥ sarvasammataḥ |

trayodaśaiva tasyāsanbhāryā dakṣasutāḥ kila || 14 ||
devāḥ sarve samutpannā daityā yakṣāśca pannagāḥ |
paśavaḥ pakṣiṇaścaiva tasmātsṛṣṭistu kāśyapī || 15 ||
devānāṃ prathitaḥ sūryo vivasvānnāma tasya tu |
tasya putraḥ sa vikhyāto vaivasvatamanurnṛpaḥ || 16 ||
tasya putrastathekṣvākuḥ sūryavaṃśavivardhanaḥ |
navābhavansutāstasya manorikṣvākupūrvajāḥ || 17 ||
teṣāṃ nāmāni rājendra śṛṇuṣvaikamanāḥ punaḥ |
ikṣvākuratha nābhāgo dhṛṣṭaḥ śaryātireva ca || 18 ||
nariṣyantastathā prāṃśurnṛgo diṣṭaśca saptamaḥ |
karūṣaśca pṛṣadhraśca navaite mānavāḥ smṛtāḥ || 19 ||
ikṣvākustu manoḥ putraḥ prathamaḥ samajāyata |
tasya putraśataṃ cāsījjyeṣṭho vikukṣirātmavān || 20 ||
navānāṃ vaṃśavistāraṃ saṃkṣepeṇa niśāmaya |

śūrāṇāṃ manuputrāṇāṃ manorantarajanmanām || 21 ||
nābhāgasya tu putro'bhūdambarīṣaḥ pratāpavān |
dharmajñaḥ satyasandhaśca prajāpālanatatparaḥ || 22 ||
dhṛṣṭāttu dhārṣṭakaṃ kṣatraṃ brahmabhūtamajāyata |
saṃgrāmakātaraṃ samyagbrahmakarmarataṃ tathā || 23 ||
śaryātestanayaścābhūdānarto nāma viśrutaḥ |
sukanyā ca tathā putrī rūpalāvaṇyasaṃyutā || 24 ||
cyavanāya sutā dattā rājñāpyandhāya sundarī |
muniḥ sulocano jātastasyāḥ śīlaguṇena ha || 25 ||
vihito raviputrābhyāmaśvibhyāmiti naḥ śrutam |
janamejaya uvāca
sandeho'yaṃ mahān brahman kathāyāṃ kathitastvayā || 26 ||
yad□rājā munaye'ndhāya dattā putrī sulocanā |
kurūpā guṇahīnā vā nārī lakṣaṇavarjitā || 27 ||

putrī yadā bhaved□rājā tadāndhāya prayacchati |
jñātvāndhaṃ sumukhīṃ kasmāddattavānnṛpasattamaḥ || 28 ||
kāraṇaṃ brūhi me brahmannanugrāhyo'smi sarvadā |
sūta uvāca -
iti rājño vacaḥ śrutvā parīkṣitasutasya vai || 29 ||
dvaipāyanaḥ prasannātmā tamuvāca hasanniva |
vyāsa uvāca -
vaivasvatasutaḥ śrīmāñcharyātirnāma pārthivaḥ || 30 ||
tasya strīṇāṃ sahasrāṇi catvāryāsanparigrahāḥ |
rājaputryaḥ sarūpāśca sarvalakṣaṇasaṃyutāḥ || 31 ||
pat□nyaḥ premayutāḥ sarvāḥ priyā rājñaḥ susammatāḥ |
ekā putrī tu tāsāṃ vai sukanyā nāma sundarī || 32 ||
pituḥ priyā ca mātṝṇāṃ sarvāsāṃ cāruhāsinī |
nagarānnātidūre'bhūtsaro mānasasannibham || 33 ||

baddhasopānamārgaṃ ca svacchapānīyapūritam |
haṃsakāraṇḍavākīrṇaṃ cakravākopaśobhitam || 34 ||
dātyūhasārasākīrṇaṃ sarvapakṣigaṇāvṛtam |
pañcadhākamalopetaṃ cañcarīkasusevitam || 35 ||
pārśvataśca drumākīrṇaṃ veṣṭitaṃ pādapaiḥ śubhaiḥ |
sālaistamālaiḥ saralaiḥ punnāgāśokamaṇḍitam || 36 ||
vaṭāśvatthakadambaiśca kadalīkhaṇḍarājitam |
jambīrairbījapūraiśca kharjūraiḥ panasaistathā || 37 ||
kramukairnārikelaiśca ketakaiḥ kāñcanadrumaiḥ |
yūthikājālakaiḥ śubhraiḥ saṃvṛtaṃ mallikāgaṇaiḥ || 38 ||
jambvāmratintiṇībhiśca karañjakuṭajāvṛtam |
palāśanimbakhadirabilvāmalakamaṇḍitam || 39 ||
babhūva kokilārāvaḥ kekāsvanavirājitam |
tatsamīpe śubhe deśe pādapānāṃ gaṇāvṛte || 40 ||

bhārgavaścyavanaḥ śāntastāpasaḥ saṃsthito muniḥ |
jñātvāsau vijanaṃ sthānaṃ tapastepe samāhitaḥ || 41 ||
kṛtvā dṛḍhāsanaṃ maunamādhāya jitamārutaḥ |
indriyāṇi ca saṃyamya tyaktāhārastaponidhiḥ || 42 ||
jalapānādirahito dhyāyannāste parāmbikām |
savalmīko'bhavad□rājalla~tābhiḥ pariveṣṭitaḥ || 43 ||
kālena mahatā rājan samākīrṇaḥ pipīlikaiḥ |
tathā sa saṃvṛto dhīmānmṛtpiṇḍa iva sarvataḥ || 44 ||
kadācitsa mahīpālaḥ kāminīgaṇasaṃvṛtaḥ |
ājagāma saro rājan vihartumidamuttamam || 45 ||
śaryātiḥ sundarīvṛndasaṃyutaḥ salile'male |
krīḍāsakto mahīpālo babhūva kamalākare || 46 ||
sukanyā vanamāsādya vijahāra sakhīvṛtā |
sumanāṃsi vicinvantī cañcalā cañcalopamā || 47 ||

sarvābharaṇasaṃyuktā raṇaccaraṇanūpurā |
caṃkramamāṇā valmīkaṃ cyavanasya samāsadat || 48 ||
krīḍāsaktopaviṣṭā sā valmīkasya samīpataḥ |
dadarśa cāsya randhre vai khadyota iva jyotiṣī || 49 ||
kimetaditi sañcintya samuddhartuṃ mano dadhe |
gṛhītvā kaṇṭakaṃ tīkṣṇaṃ tvaramāṇā kṛśodarī || 50 ||
sā dṛṣṭā muninā bālā samīpasthā kṛtodyamā |
vicarantī sukeśāntā manmathasyeva kāminī || 51 ||

tāṃ vīkṣya sudatīṃ tatra kṣāmakaṇṭhastaponidhiḥ |
tāmabhāṣata kalyāṇīṃ kimetaditi bhārgavaḥ || 52 ||
dūraṃ gaccha viśālākṣi tāpaso'haṃ varānane |
mā bhindasvādya valmīkaṃ kaṇṭakena kṛśodari || 53 ||
tenedaṃ procyamānāpi sā cāsya na śṛṇoti vai |
kimu khalvidamityuktvā nirbibhedāsya locane || 54 ||

daivena noditā bhittvā jagāma nṛpakanyakā |
krīḍantī śaṅkamānā sā kiṃ kṛtaṃ tu mayeti ca || 55 ||
cukrodha sa tathā viddhanetraḥ paramamanyumān |
vedanābhyarditaḥ kāmaṃ paritāpaṃ jagāma ha || 56 ||
śakṛnmūtranirodho'bhūtsainikānāṃ tu tatkṣaṇāt |
viśeṣeṇa tu bhūpasya sāmātyasya samantataḥ || 57 ||
gajoṣṭraturagāṇāṃ ca sarveṣāṃ prāṇināṃ tadā |
tato ruddhe śakṛnmūtre śaryātirduḥkhito'bhavat || 58 ||
sainikaiḥ kathitaṃ tasmai śakṛnmūtranirodhanam |
cintayāmāsa bhūpālaḥ kāraṇaṃ duḥkhasambhave || 59 ||
vicintyāha tato rājā sainikānsvajanāṃstathā |
gṛhamāgatya cintārtaḥ kenedaṃ duṣkṛtaṃ kṛtam || 60 ||
sarasaḥ paścime bhāge vanamadhye mahātapāḥ |
cyavanastāpasastatra tapaścarati duścaram || 61 ||

kenāpyapakṛtaṃ tatra tāpase'gnisamaprabhe |
tasmātpīḍā samutpannā sarveṣāmiti niścayaḥ || 62 ||
tapovṛddhasya vṛddhasya variṣṭhasya viśeṣataḥ |
kenāpyapakṛtaṃ manye bhārgavasya mahātmanaḥ || 63 ||
jñātaṃ vā yadi vājñātaṃ tasyedaṃ phalamuttamam |
kaiśca duṣṭaiḥ kṛtaṃ tasya helanaṃ tāpasasya ha || 64 ||
iti pṛṣṭāstamūcuste sainikā vedanārditāḥ |
manovākkāyanitaṃ na vidmo'pakṛtaṃ vayam || 65 ||

English translation

1. Janamejaya said “O Highly Fortunate One! Kindly narrate in detail the spread of the families of those kings in the Solar line who were born and who were especially endowed with the knowledge of Dharma.”

2-8. Vyasa said O Bharata! I now speak to you exactly what I heard of yore, from Narada, the best of the Risis, how the Solar race spread. Once, on an occasion, the Muni S'riman Narada, on his tour, came at his will to my holy hermitage on the beautiful banks of the Sarasvati river. On seeing him I bowed down at his feet and then remained standing before him. I then gave him a seat and worshipped him with great esteem. I then said to him “O Best of Munis! You are worshipped by the whole universe; my retreat is sanctified by your coming. O All-knowing One! Kindly narrate the histories of the Kings that were famous in the family of the seventh Manu; they were unequalled as far as their origin was concerned and their diameters as well were wonderful. Therefore I am very eager to know, in detail, the history of the Solar race. O Muni! Describe shortly or in detail as the circumstances may require.” O King! When I made this question, Narada, the knower of the Highest Reality, gladly smiled, and, addressing me, began to describe the history of the Solar race.

9-26. Narada said O son of Satyavati! The history of the royal families is very holy and pleasant to hear; the more so when they are heard, one acquires Dharma and wisdom; therefore do you hear. In

ancient times, Brahma sprang from the navel-lotus of Visnu and created the world. This is well known in every Purana. That self born.

all-powerful, all-knowing, the Doer of all, the Universal Soul practised Tapas in ancient times for Ajuta (ten thousand) years. By virtue of that Tapas, He got special powers to create the world. He meditated on the Auspicious Mother, and getting from Her the excellent powers. He created first the mind-born sons, all endowed with auspicious signs. Of them, Marichi became well known in this act of creation. His son Kas'yapa was respected by all and he was of great celebrity. He had thirteen wives, all daughters of Daksa Prajapati. The Devas, Daityas, Yaksas, Pannagas, beasts and birds all sprang from him. Therefore this creation is called the Kas'yapT creation. Amongst the Devas, the Sun is specially famous; his other name is Vivasvan. His son was named Vaivasvat Manu; he was a famous king. Besides, Manu had nine more sons. Iksvaku was the eldest. Their names are: (1) Nabhaga, (2) Dhrista, (3) S'aryati,

(4)Narisyanta, (5) Prans'u, (6) Nriga, (7) Dista, (8) Karusa, and (9) Risadhra. Iksvaku, the son of Manu was born first. He had one hundred sons, and Vikuksi was the wise and the eldest of these. I am now narrating how the nine sons, born afterwards of Manu, spread their families. Ambarisa was the son of Nabhaga; he was very truthful, powerful, and religious. He always governed his subjects justly. Dharstaka was the son of Dhrista; though he was a Ksattriya, he attained to Brahmanhood. He was naturally weak in fighting; always be was engaged in the works relating to the Brahmanas. Anarta was the well known son and Sukanya was the beautiful daughter of S'aryati. The King S'aryati gave his beautiful daughter in marriage to the blind Chyavana Risi; but the Risi, though blind, got his beautiful eyes again by the good character of the daughter. We heard that the As'vins, the Twins, the sons of the Sun, gave him back his eyesight.

27-29. Janamejaya said “O Brahmans! How is it that the King S'aryati married his lovely-eyed daughter Sukanya to the blind Chyavana Muni? I have got a great doubt on this point. The King gives his daughter in marriage to a blind person, if she be deformed.

ill-qualified or void of female signs. But the daughter, in this case, was beautiful. How then S'aryati, the Chief of Kings, gave over his daughter, knowing that the Risi was blind? O Brahmana! I am always an object of favour to you; so explain to me the cause of it.”

30. Suta said Glad to hear these words of Janamejaya, the Muni Dvaipayana smilingly said

31-50. S'aryati, the son of Vaivasvata, had four thousand married wives. All of them were endowed with auspicious signs and beautiful all of them were daughters of kings. They all were very obliging and dear to their husbands. But, out of all of these, the King had only one daughter exceptionally lovely and beautiful. The father and all the mothers loved exceedingly that sweet-smiling daughter. Not very far off the city, there was a beautiful lake of clear waters, like the Manasarovara lake. A Ghat way (steps) made of stones descended into the lake. Swans Karandavas, Chakravakas, Datyu'has, Sarasas and other birds used to play on its waters. Five varieties of lotuses were there in full bloom, bees were humming there all around. Various trees, S'al, Tamala, Sarala, Punnagas, As'okas, Banyans, Peepuls, Kadambas, rows of banana trees, Jambirs, Dates,

Panasas, Betelnut trees, cocoanut trees, Ketakas, Kanchanas, and other various beautiful trees encircled round the lake. Within these, the white Yuthikas, Mallikas, and other creepers and shrubs were seen beautifying the scenery. Especially there were, amongst them. Jack trees. Mango trees, tamarind trees, Karanjas, Kutakas,

Palas'as, Neem trees, Khadiras, Bel trees, and Amalaki trees; and peacocks were sounding their notes, cuckoos were cooing their beautiful voices. Close to that place, there was, in a sacred grove covered over by trees, staying Chyavana Muni, the Bhrigu's son, of a tranquilled mind, and the chief of the ascetics. Thinking the place lovely and free from any obstacles, the Muni took his firm seat there and, collecting all his thoughts within himself, took the vow of non-

speaking and controlling his breath became engaged in practising tapasya. Restraining his senses and foregoing eating and drinking, that Muni constantly meditated on Bhagavati of the nature of Sat, Chit and Ananda, O King! While he was thus meditating, the anthill grew up round and covered his body and nice creepers covered that also all round. O King! Long intervals passed away and it was covered over with ants; so much so that that intelligent Muni was covered entirely and looked like a heap of earth. O King! Once the King S'aryati wanted to play in an artificial wilderness and came there to the lake with his wives. S'aryati became at once deeply engaged in playing on the clear waters of the lake, surrounded by the beautiful females. On the other hand, the quick beautiful daughter Sukanya, picking up flowers here and there with her companions also began to play. Dressed in ornaments, Sukanya, walked to and fro; her anklets making a beautiful tinkling sound, till she came to the ant-hill of Chyavana Risi. She sportingly sat close to that anthill and instantly saw a shining substance inside through that, like fireflies. “What is this?” She thought and wishing to take it, took a thorn and became very eager to prick it up.

51-59. Slowly she went close to it and no sooner she got ready to prick it, than the Muni saw the beautiful, good-haired daughter as if to one's liking. The ascetic Bhargava, seeing that auspicious nice lady with nice teeth, spoke out in a feeble voice “What are you doing? O thin-bellied One! I am an ascetic; better go away from here. You have got such big-eyes, yet you do not see me. I therefore forbid you in your this attempt; do not pierce the anthill with thorn.” Though prevented, the daughter could not hear his words and asking “What was that?” pierced his two-eyes with thorns. Thus impelled by Fate, the princess sportingly pierced his eyes; but she suspected and thought “What have I done?” Thus becoming afraid she returned from that spot. His two eyes being pricked, the great Muni exceedingly pained, became very wrathful he incessantly gave vent to sorrows and remorse, being restless with pain. At that instant it

happened that the king, nninisters, soldiers, elephants, horses, camels, so much so that all the beings that were there, had all their evacuations (passing their urines and faeces) stopped. Seeing thus happened all on a sudden, the King S'aryati was very much pained and became very anxious. All the soldiers came to the King and informed him of the stoppage of their evacuations. The King thought over the cause why this had happened.

60-65. Cogitating thus, the King returned home. Becoming very much troubled with cares and anxieties. He asked his soldiers and kinsmen “Who amongst you has done such an heinous act? On the west side of the lake the Maharsi Chyavana is practising the great tapasya in the midst of the forest; I think someone has done mischief to that king of ascetics, blazing like a fire; and therefore we are overcome with this disease. The highsouled aged son of Bhrigu has become specially proficient in his asceticism and has become supreme; I think someone must have injured him. Though I do not know who is that mischievous person that has shown him contempt or like that, this our state at present clearly shews that this is the fit punishment of that.” Hearing this, the soldiers said None of us has committed any mischief by word, mind or body; we know this very well.

Here ends the Second Chapter of the Seventh Book on the piercing of the eyes of Chyavana Muni in S'ri Mad Devi Bhagavatam the Maha Puranam, of 18,000 verses, Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 3

On The Bestowing Of The Daughter

Chapter 156 of 318 · 64 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
इति पप्रच्छ तान्सर्वान् राजा चिन्ताकुलस्तथा ।
पर्यपृच्छत्सुहृद्वर्गं साम्ना चोग्रतयापि च ॥ १ ॥
पीड्यमानं जनं वीक्ष्य पितरं दुःखितं तथा ।
विचिन्त्य शूलभेदं सा सुकन्या चेदमब्रवीत् ॥ २ ॥
वने मया पितस्तत्र वल्मीको वीरुधावृतः ।
क्रीडन्त्या सुदृढो दृष्टश्छिद्रद्वयसमन्वितः ॥ ३ ॥
तत्र खद्योतवद्दीप्तज्योतीषी वीक्षिते मया ।
सूच्याविद्धे महाराज पुनः खद्योतशङ्कया ॥ ४ ॥
जलक्लिन्ना तदा सूची मया दृष्टा पितः किल ।
हाहेति च श्रुतः शब्दो मन्दो वल्मीकमध्यतः ॥ ५ ॥
तदाहं विस्मिता राजन्किंमेतदिति शङ्कया ।
न जाने किं मया विद्धं तस्मिन्वल्मीकमण्डले ॥ ६ ॥
राजा श्रुत्वा तु शर्यातिः सुकन्यावचनं मृदु ।

मुनेस्तद्धेलनं ज्ञात्वा वल्मीकं क्षिप्रमभ्यगात् ॥ ७ ॥
तत्रापश्यत्तपोवृद्धं च्यवनं दुःखितं भृशम् ।
स्फोटयामास वल्मीकं मुनिदेहावृतं भृशम् ॥ ८ ॥
प्रणम्य दण्डवद्भूमौ राजा तं भार्गवं प्रति ।
तुष्टाव विनयोपेतस्तमुवाच कृताञ्जलिः ॥ ९ ॥
पुत्र्या मम महाभाग क्रीडन्त्या दुष्कृतं कृतम् ।
अज्ञानाद्बालया ब्रह्मन् कृतं तत्क्षन्तुमर्हसि ॥ १० ॥
अक्रोधना हि मुनयो भवन्तीति मया श्रुतम् ।
तस्मात्त्वमपि बालायाः क्षन्तुमर्हसि साम्प्रतम् ॥ ११ ॥
व्यास उवाच -
इति श्रुत्वा वचस्तस्य च्यवनो वाक्यमब्रवीत् ।
विनयोपनतं दृष्ट्वा राजानं दुःखितं भृशम् ॥ १२ ॥
च्यवन उवाच -
राजन्नाहं कदाचिद्वै करोमि क्रोधमण्वपि ।

न मयाचैव शप्तस्त्वं दुहित्रा पीडने कृते ॥ १३ ॥
नेत्रे पीडा समुत्पन्ना मम चाद्य निरागसः ।

तेन पापेन जानामि दुःखितस्त्वं महीपते ॥ १४ ॥
अपराधं परं कृत्वा देवीभक्तस्य को जनः ।
सुखं लभेत यद्यपि भवेत् त्राता शिवः स्वयम् ॥ १५ ॥
किं करोमि महीपाल नेत्रहीनो जरावृतः ।
अन्धस्य परिचर्यां च कः करिष्यति पार्थिव ॥ १६ ॥
राजोवाच -
सेवका बहवः सेवां करिष्यन्ति तवानिशम् ।
क्षमस्व मुनिशार्दूल स्वल्पक्रोधा हि तापसाः ॥ १७ ॥
च्यवन उवाच -
अन्धोऽहं निर्जनो राजंस्तपस्तप्तुं कथं क्षमः ।
त्वदीयाः सेवकाः किं ते करिष्यन्ति मम प्रियम् ॥ १८ ॥
क्षमापयसि चेन्मां त्वं कुरु मे वचनं नृप ।

देहि मे परिचर्यार्थं कन्यां कमललोचनाम् ॥ १९ ॥
तुष्येऽनया महाराज पुत्र्या तव महामते ।
करिष्यामि तपश्चाहं सा मे सेवां करिष्यति ॥ २० ॥
एवं कृते सुखं मे स्यात्तव चैव भविष्यति ।
सन्तुष्टे मयि राजेन्द्र सैनिकानां न संशयः ॥ २१ ॥
विचिन्त्य मनसा भूप कन्यादानं समाचर ।
न चात्र दूषणं किञ्चित्तापसोऽहं यतव्रतः ॥ २२ ॥
व्यास उवाच -
शर्यातिर्वचनं श्रुत्वा मुनेश्चिन्तातुरोऽभवत् ।
न दास्येऽप्यथवा दास्ये किञ्चिन्नोवाच भारत ॥ २३ ॥
कथमन्धाय वृद्धाय कुरूपाय सुतामिमाम् ।
देवकन्योपमां दत्त्वा सुखी स्यामात्मसम्भवाम् ॥ २४ ॥
को वात्मनः सुखार्थाय पुत्र्याः संसारजं सुखम् ।
हरतेऽल्पमतिः पापो जानन्नपि शुभाशुभम् ॥ २५ ॥

प्राप्य सा च्यवनं सुभ्रूः पञ्चबाणशरार्दिता ।
अन्धं वृद्धं पतिं प्राप्य कथं कालं नयिष्यति ॥ २६ ॥
यौवने दुर्जयः कामो विशेषेण सुरूपया ।
आत्मतुल्यं पतिं प्राप्य किमु वृद्धं विलोचनम् ॥ २७ ॥
गौतमं तापसं प्राप्य रूपयौवनसंयुता ।
अहल्या वासवेनाशु वञ्चिता वरवर्णिनी ॥ २८ ॥
शप्ता च पतिना पश्चाज्ज्ञात्वा धर्मविपर्ययम् ।
तस्माद्भवतु मे दुःखं न ददामि सुकन्यकाम् ॥ २९ ॥
इति सञ्चिन्त्य शर्यातिर्विमना स्वगृहं ययौ ।
सचिवांश्च समादाय मन्त्रं चक्रेऽतिदुःखितः ॥ ३० ॥
भो मन्त्रिणो ब्रुवन्त्वद्य किं कर्तव्यं मयाधुना ।

पुत्री देयाथ विप्राय भोक्तव्यं दुःखमेव वा ॥ ३१ ॥
विचारयध्वं मिलिता हितं स्यान्मम वै कथम् ।
मन्त्रिण ऊचुः -

किं ब्रूमोऽस्मिन्महाराज सङ्कटेऽतिदुरासदे ॥ ३२ ॥
दुर्भगाय सुकन्यैषा कथं देयातिसुन्दरी ।
व्यास उवाच -
तदा चिन्ताकुलं वीक्ष्य पितरं मन्त्रिणस्तदा ॥ ३३ ॥
सुकन्या त्विङ्गितं ज्ञात्वा प्रहस्येदमुवाच ह ।
पितः कस्माद्भवानद्य चिन्ताव्याकुलितेन्द्रियः ॥ ३४ ॥
मत्कृते दुःखसंविग्नो विषण्णवदनोऽसि वै ।
अहं गत्वा मुनिं तत्र समाश्वास्य भयार्दितम् ॥ ३५ ॥
करिष्यामि प्रसन्नं तं आत्मदानेन वै पितः ।
इति राजा वचः श्रुत्वा भाषितं यत्सुकन्यया ॥ ३६ ॥
तामुवाच प्रसन्नात्मा सचिवानां च शृण्वताम् ।
कथं पुत्रि त्वमन्धस्य परिचर्यां वनेऽबला ॥ ३७ ॥
करिष्यसि जरार्तस्य क्रोधनस्य विशेषतः ।
कथमन्धाय चानेन रूपेण रतिसन्निभाम् ॥ ३८ ॥

ददामि जरया ग्रस्तदेहाय सुखवाञ्छया ।
पित्रा पुत्री प्रदातव्या वयोज्ञातिबलाय च ॥ ३९ ॥
धनधान्यसमृद्धाय नाधनाय कदाचन ।
क्व ते रूपं विशालाक्षि क्वासौ वृद्धो वनेचरः ॥ ४० ॥
कथं देया मया पुत्री तस्मै नातिवराय च ।
उटजे नियतं वासो यस्य नित्यं मनोहरे ॥ ४१ ॥
कथमम्बुजपत्राक्षि कल्पनीयो मया तव ।
मरणं मे वरं प्राप्तं सैनिकानां तथैव च ॥ ४२ ॥
न ते प्रदानमन्धाय रोचते पिकभाषिणि ।
भवितव्यं भवत्येव धैर्यं नैव त्यजाम्यहम् ॥ ४३ ॥
सुस्थिरा भव सुश्रोणि न दास्येऽन्धाय कर्हिचित् ।
राज्यं तिष्ठतु वा यातु देहोऽयं च तथैव मे ॥ ४४ ॥
न त्वां दास्याम्यहं तस्मै नेत्रहीनाय बालिके ।
सुकन्या तं तदा प्राह श्रुत्व तद्वचनं पितुः ॥ ४५ ॥

प्रसन्नवदनातीव स्नेहयुक्तमिदं वचः ।
सुकन्योवाच -
न मे चिन्ता पितः कार्या देहि मां मुनयेऽधुना ॥ ४६ ॥
सुखं भवतु सर्वेषां लोकानां मत्कृतेन हि ।
सेवयिष्यामि सन्तुष्टा पतिं परमपावनम् ॥ ४७ ॥
भक्त्या परमया चापि वृद्धं च विजने वने ।

सतीधर्मपरा चाहं चरिष्यामि सुसम्मतम् ॥ ४८ ॥
न भोगेच्छास्ति मे तात स्वस्थं चित्तं ममानघ ।
व्यास उवाच -
तच्छ्रुत्वा भाषितं तस्या मन्त्रिणो विस्मयं गताः ॥ ४९ ॥
राजा च परमप्रीतो जगाम मुनिसन्निधौ ।
गत्वा प्रणम्य शिरसा तमुवाच तपोधनम् ॥ ५० ॥
स्वामिन् गृहाण पुत्रीं मे सेवार्थं विधिवद्विभो ।
इत्युक्त्वासौ ददौ पुत्रीं विवाहविधिना नृपः ॥ ५१ ॥

प्रतिगृह्य मुनिः कन्यां प्रसन्नो भार्गवोऽभवत् ।
पारिबर्हं न जग्राह दीयमानं नृपेण ह ॥ ५२ ॥
कन्यामेवाग्रहीत्कामं परिचर्यार्थमात्मनः ।
प्रसन्नेऽस्मिन्मुनौ जातं सैनिकानां सुखं तदा ॥ ५३ ॥
राज्ञश्च परमाह्लादः सञ्जातस्तत्क्षणादपि ।
दत्त्वा पुत्रीं यदा राजा गमनाय गृहं प्रति ॥ ५४ ॥
मतिं चकार तवङ्गी तदोवाच नृपं सुता ।
सुकन्योवाच -
गृहाण मम वासांसि भूषणानि च मे पितः ॥ ५५ ॥
वल्कलं परिधानाय प्रयच्छाजिनमुत्तमम् ।
वेषं तु मुनिपत्नीनां कृत्वा तपसि सेवनम् ॥ ५६ ॥
करिष्यामि तथा तात यथा ते कीर्तिरच्युता ।
भविष्यति भुवः पृष्ठे तथा स्वर्गे रसातले ॥ ५७ ॥
परलोकसुखायाहं चरिष्यामि दिवानिशम् ।

दत्त्वान्धाय च वृद्धाय सुन्दरीं युवतीं तु माम् ॥ ५८ ॥
चिन्ता त्वया न कर्तव्या शीलनाशसमुद्भवा ।
अरुन्धती वसिष्ठस्य धर्मपत्नी यथा भुवि ॥ ५९ ॥
तथैवाहं भविष्यामि नात्र कार्या विचारणा ।
अनसूया यथा साध्वी भार्यात्रेः प्रथिता भुवि ॥ ६० ॥
तथैवाहं भविष्यामि पुत्री कीर्तिकरी तव ।
सुकन्यावचनं श्रुत्वा राजा परमधर्मवित् ॥ ६१ ॥
दत्त्वाजिनं रुरोदाशु वीक्ष्य तां चारुहासिनीम् ।
त्यक्त्वा भूषणवासांसि मुनिवेषधरां सुताम् ॥ ६२ ॥
विवर्णवदनो भूत्वा स्थितस्तत्रैव पार्थिवः ।
राज्ञ्यः सर्वाः सुतां दृष्ट्वा वल्कलाजिनधारिणीम् ॥ ६३ ॥
रुरुदुर्भृशशोकार्ता वेपमाना इवाभवन् ।
तामापृच्छ्य महीपालो मन्त्रिभिः परिवारितः ।
ययौ स्वनगरं राजन् मुक्त्वा पुत्रीं शुचार्पिताम् ॥ ६४ ॥

Roman transliteration

vyāsa uvāca -
iti papraccha tānsarvān rājā cintākulastathā |
paryapṛcchatsuhṛdvargaṃ sāmnā cogratayāpi ca || 1 ||
pīḍyamānaṃ janaṃ vīkṣya pitaraṃ duḥkhitaṃ tathā |
vicintya śūlabhedaṃ sā sukanyā cedamabravīt || 2 ||
vane mayā pitastatra valmīko vīrudhāvṛtaḥ |
krīḍantyā sudṛḍho dṛṣṭaśchidradvayasamanvitaḥ || 3 ||
tatra khadyotavaddīptajyotīṣī vīkṣite mayā |
sūcyāviddhe mahārāja punaḥ khadyotaśaṅkayā || 4 ||
jalaklinnā tadā sūcī mayā dṛṣṭā pitaḥ kila |
hāheti ca śrutaḥ śabdo mando valmīkamadhyataḥ || 5 ||
tadāhaṃ vismitā rājankimetaditi śaṅkayā |
na jāne kiṃ mayā viddhaṃ tasminvalmīkamaṇḍale || 6 ||
rājā śrutvā tu śaryātiḥ sukanyāvacanaṃ mṛdu |

munestaddhelanaṃ jñātvā valmīkaṃ kṣipramabhyagāt || 7 ||
tatrāpaśyattapovṛddhaṃ cyavanaṃ duḥkhitaṃ bhṛśam |
sphoṭayāmāsa valmīkaṃ munidehāvṛtaṃ bhṛśam || 8 ||
praṇamya daṇḍavad□bhūmau rājā taṃ bhārgavaṃ prati |
tuṣṭāva vinayopetastamuvāca kṛtāñjaliḥ || 9 ||
putryā mama mahābhāga krīḍantyā duṣkṛtaṃ kṛtam |
ajñānād□bālayā brahman kṛtaṃ tatkṣantumarhasi || 10 ||
akrodhanā hi munayo bhavantīti mayā śrutam |
tasmāttvamapi bālāyāḥ kṣantumarhasi sāmpratam || 11 ||
vyāsa uvāca -
iti śrutvā vacastasya cyavano vākyamabravīt |
vinayopanataṃ dṛṣṭvā rājānaṃ duḥkhitaṃ bhṛśam || 12 ||
cyavana uvāca -
rājannāhaṃ kadācidvai karomi krodhamaṇvapi |

na mayādyaiva śaptastvaṃ duhitrā pīḍane kṛte || 13 ||
netre pīḍā samutpannā mama cādya nirāgasaḥ |
tena pāpena jānāmi duḥkhitastvaṃ mahīpate || 14 ||
aparādhaṃ paraṃ kṛtvā devībhaktasya ko janaḥ |
sukhaṃ labheta yadapi bhavet trātā śivaḥ svayam || 15 ||
kiṃ karomi mahīpāla netrahīno jarāvṛtaḥ |
andhasya paricaryāṃ ca kaḥ kariṣyati pārthiva || 16 ||
rājovāca -
sevakā bahavaḥ sevāṃ kariṣyanti tavāniśam |
kṣamasva muniśārdūla svalpakrodhā hi tāpasāḥ || 17 ||
cyavana uvāca -
andho'haṃ nirjano rājaṃstapastaptuṃ kathaṃ kṣamaḥ |
tvadīyāḥ sevakāḥ kiṃ te kariṣyanti mama priyam || 18 ||
kṣamāpayasi cenmāṃ tvaṃ kuru me vacanaṃ nṛpa |

dehi me paricaryārthaṃ kanyāṃ kamalalocanām || 19 ||
tuṣye'nayā mahārāja putryā tava mahāmate |
kariṣyāmi tapaścāhaṃ sā me sevāṃ kariṣyati || 20 ||
evaṃ kṛte sukhaṃ me syāttava caiva bhaviṣyati |
santuṣṭe mayi rājendra sainikānāṃ na saṃśayaḥ || 21 ||
vicintya manasā bhūpa kanyādānaṃ samācara |

na cātra dūṣaṇaṃ kiñcittāpaso'haṃ yatavrataḥ || 22 ||
vyāsa uvāca -
śaryātirvacanaṃ śrutvā muneścintāturo'bhavat |
na dāsye'pyathavā dāsye kiñcinnovāca bhārata || 23 ||
kathamandhāya vṛddhāya kurūpāya sutāmimām |
devakanyopamāṃ dattvā sukhī syāmātmasambhavām || 24 ||
ko vātmanaḥ sukhārthāya putryāḥ saṃsārajaṃ sukham |
harate'lpamatiḥ pāpo jānannapi śubhāśubham || 25 ||

prāpya sā cyavanaṃ subhrūḥ pañcabāṇaśarārditā |
andhaṃ vṛddhaṃ patiṃ prāpya kathaṃ kālaṃ nayiṣyati || 26 ||
yauvane durjayaḥ kāmo viśeṣeṇa surūpayā |
ātmatulyaṃ patiṃ prāpya kimu vṛddhaṃ vilocanam || 27 ||
gautamaṃ tāpasaṃ prāpya rūpayauvanasaṃyutā |
ahalyā vāsavenāśu vañcitā varavarṇinī || 28 ||
śaptā ca patinā paścājjñātvā dharmaviparyayam |
tasmād□bhavatu me duḥkhaṃ na dadāmi sukanyakām || 29 ||
iti sañcintya śaryātirvimanā svagṛhaṃ yayau |
sacivāṃśca samādāya mantraṃ cakre'tiduḥkhitaḥ || 30 ||
bho mantriṇo bruvantvadya kiṃ kartavyaṃ mayādhunā |
putrī deyātha viprāya bhoktavyaṃ duḥkhameva vā || 31 ||
vicārayadhvaṃ militā hitaṃ syānmama vai katham |
mantriṇa ūcuḥ -

kiṃ brūmo'sminmahārāja saṅkaṭe'tidurāsade || 32 ||
durbhagāya sukanyaiṣā kathaṃ deyātisundarī |
vyāsa uvāca -
tadā cintākulaṃ vīkṣya pitaraṃ mantriṇastadā || 33 ||
sukanyā tviṅ□gitaṃ jñātvā prahasyedamuvāca ha |
pitaḥ kasmād□bhavānadya cintāvyākulitendriyaḥ || 34 ||
matkṛte duḥkhasaṃvigno viṣaṇṇavadano'si vai |
ahaṃ gatvā muniṃ tatra samāśvāsya bhayārditam || 35 ||
kariṣyāmi prasannaṃ taṃ ātmadānena vai pitaḥ |
iti rājā vacaḥ śrutvā bhāṣitaṃ yatsukanyayā || 36 ||
tāmuvāca prasannātmā sacivānāṃ ca śṛṇvatām |
kathaṃ putri tvamandhasya paricaryāṃ vane'balā || 37 ||
kariṣyasi jarārtasya krodhanasya viśeṣataḥ |
kathamandhāya cānena rūpeṇa ratisannibhām || 38 ||

dadāmi jarayā grastadehāya sukhavāñchayā |
pitrā putrī pradātavyā vayojñātibalāya ca || 39 ||
dhanadhānyasamṛddhāya nādhanāya kadācana |
kva te rūpaṃ viśālākṣi kvāsau vṛddho vanecaraḥ || 40 ||
kathaṃ deyā mayā putrī tasmai nātivarāya ca |
uṭaje niyataṃ vāso yasya nityaṃ manohare || 41 ||
kathamambujapatrākṣi kalpanīyo mayā tava |
maraṇaṃ me varaṃ prāptaṃ sainikānāṃ tathaiva ca || 42 ||
na te pradānamandhāya rocate pikabhāṣiṇi |
bhavitavyaṃ bhavatyeva dhairyaṃ naiva tyajāmyaham || 43 ||
susthirā bhava suśroṇi na dāsye'ndhāya karhicit |
rājyaṃ tiṣṭhatu vā yātu deho'yaṃ ca tathaiva me || 44 ||
na tvāṃ dāsyāmyahaṃ tasmai netrahīnāya bālike |

sukanyā taṃ tadā prāha śrutva tadvacanaṃ pituḥ || 45 ||

prasannavadanātīva snehayuktamidaṃ vacaḥ |
sukanyovāca -
na me cintā pitaḥ kāryā dehi māṃ munaye'dhunā || 46 ||
sukhaṃ bhavatu sarveṣāṃ lokānāṃ matkṛtena hi |
sevayiṣyāmi santuṣṭā patiṃ paramapāvanam || 47 ||
bhaktyā paramayā cāpi vṛddhaṃ ca vijane vane |
satīdharmaparā cāhaṃ cariṣyāmi susammatam || 48 ||
na bhogecchāsti me tāta svasthaṃ cittaṃ mamānagha |
vyāsa uvāca -
tacchrutvā bhāṣitaṃ tasyā mantriṇo vismayaṃ gatāḥ || 49 ||
rājā ca paramaprīto jagāma munisannidhau |
gatvā praṇamya śirasā tamuvāca tapodhanam || 50 ||
svāmin gṛhāṇa putrīṃ me sevārthaṃ vidhivadvibho |
ityuktvāsau dadau putrīṃ vivāhavidhinā nṛpaḥ || 51 ||

pratigṛhya muniḥ kanyāṃ prasanno bhārgavo'bhavat |
pāribarhaṃ na jagrāha dīyamānaṃ nṛpeṇa ha || 52 ||
kanyāmevāgrahītkāmaṃ paricaryārthamātmanaḥ |
prasanne'sminmunau jātaṃ sainikānāṃ sukhaṃ tadā || 53 ||
rājñaśca paramāhlādaḥ sañjātastatkṣaṇādapi |
dattvā putrīṃ yadā rājā gamanāya gṛhaṃ prati || 54 ||
matiṃ cakāra tavaṅ□gī tadovāca nṛpaṃ sutā |
sukanyovāca -
gṛhāṇa mama vāsāṃsi bhūṣaṇāni ca me pitaḥ || 55 ||
valkalaṃ paridhānāya prayacchājinamuttamam |
veṣaṃ tu munipat□nīnāṃ kṛtvā tapasi sevanam || 56 ||
kariṣyāmi tathā tāta yathā te kīrtiracyutā |
bhaviṣyati bhuvaḥ pṛṣṭhe tathā svarge rasātale || 57 ||
paralokasukhāyāhaṃ cariṣyāmi divāniśam |

dattvāndhāya ca vṛddhāya sundarīṃ yuvatīṃ tu mām || 58 ||
cintā tvayā na kartavyā śīlanāśasamud□bhavā |
arundhatī vasiṣṭhasya dharmapat□nī yathā bhuvi || 59 ||
tathaivāhaṃ bhaviṣyāmi nātra kāryā vicāraṇā |
anasūyā yathā sādhvī bhāryātreḥ prathitā bhuvi || 60 ||
tathaivāhaṃ bhaviṣyāmi putrī kīrtikarī tava |
sukanyāvacanaṃ śrutvā rājā paramadharmavit || 61 ||
dattvājinaṃ rurodāśu vīkṣya tāṃ cāruhāsinīm |
tyaktvā bhūṣaṇavāsāṃsi muniveṣadharāṃ sutām || 62 ||
vivarṇavadano bhūtvā sthitastatraiva pārthivaḥ |
rājñyaḥ sarvāḥ sutāṃ dṛṣṭvā valkalājinadhāriṇīm || 63 ||
rurudurbhṛśaśokārtā vepamānā ivābhavan |
tāmāpṛcchya mahīpālo mantribhiḥ parivāritaḥ |
yayau svanagaraṃ rājan muktvā putrīṃ śucārpitām || 64 ||

English translation

1-11. Vyasa said O King! Thus the King, troubled with cares asked his soldiers, in an angry mood. Next he asked his friends in sweet words. The princess, seeing his father and his soldiers sorrowful,

thought of her piercing the two eyes of the Muni with a thorn and thus spoke to the King O Father! While sporting in that forest, I came to see a very hard anthill covered with creepers and shrubs wherein I found two holes, O King! Through those small openings, I saw the two shining things as if they were fireflies and thinking them so I pierced them with thorns. At this time a faint voice I heard coming from that anthill. “Oh! I am killed!” I then took out my thorns and found them wet with water. “What is this!” I asked myself and was thunderstruck with fear; but I could not know what I pierced in that anthill. Hearing these gentle words of her daughter, the King S'aryati thought that that act had no doubt insulted the Muni and went at once to the anthill. He broke the anthill that covered the Muni and saw the suffering Chyavana aged in practising Tapasya, very much in pain. The King prostrated flat before the Muni and then with folded hands, praised him with hymns and humbly said to him “O Intelligent One! My daughter has done this wrong act while sporting; Therefore O high-souled One! What she had done unknowingly, do you forgive out of your own high-hearted-ness and liberality. I have heard that the ascetics are always void of anger; therefore now you have to forgive this daughter of the offence and thus shew your kindness.”

12-16. Vyasa said The Maharsi Chyavana, hearing thus the King's words and specially seeing his humble and distressed nature, said:- - O King! I never was angry a bit; your daughter had pained me; yet I am not angry and have not cast on her any curse; you better see, that I am innocent; much pain is felt by me due to my eyes being

pricked. O King! It seems that you are sorry and troubled for that sin. Who can acquire happiness in this world who has committed a great offence to a Bhakta of the Devi, in spite he gets even S'iva as his Protector. O King! On the one hand, I am now worn out by old age, and then, on the other hand, I am deprived of my eyes; what shall be now my means? Please say, who will take care of the blind man?

17. The King said O Muni! The anger of the ascetics is transient; you are in practice of your tapasya; so your anger is a thing of impossibility. So kindly forgive the offence of the daughter. I have got many persons who will incessantly take care of you.

18-22. Chyavana said “O King! There is none of my relations with me; then I am now made blind; how shall I go on with my tapasya? I do not think that your servants will take care of me. O King! If you think it your duty to please me, then do my word, give me your lotus¬ eyed daughter to serve me and take care of me. O King! I will be very glad if I acquire your daughter; she will serve me when I will be engaged in my tapasya. O King! This, if observed, will satisfy me and all the troubles that are now with you and your army will no doubt disappear. O King! Think and grant me your daughter; I am an ascetic observing vows and if you give over your daughter to me, you will not incur any sin nor any fault.”

23-31. Vyasa said O Bharata! Hearing thus the Muni's words, the King S'aryati was immersed in cares and could not say anything whether he would or would not give over his daughter to him. The King thought, “My daughter is very fair like a Devakanya and this Muni is aged, ugly and specially he is blind; how then can I be happy if I give over my daughter to him. Who is there so stupid and vicious that knowing his good and bad, he for his own selfish happiness wants to deprive his beautiful daughter of the enjoyments of her

married life. How will that fair eyebrowed daughter of mine pass her days happily in the company of this aged Muni when she will be overpowered by passion. The more so when the young beautiful ladies are not able to conquer their passions though possessed of husbands of their own standard and liking, how then can my daughter conquer her passion on getting this old blind husband! The exquisitely beautiful Ahalya married Gautama; but, seeing the youthful beauty of that lovely lady,

Indra deceived her and took away her chastity. Till at last, her husband Gautama finding that action contrary to Dharma, cursed him. Now through the severe curse of that Brahmana many troubles may arise; so I cannot in any case give my daughter Sukanya over to him.” Thus thinking and absent-minded the King went back to his home and, being very distressed, called his ministers to form a council. O Ministers! What am I to do now? Is it advisable to give over my daughter to the Muni? Or is it better to suffer these pains? Judge and say what is the best course for me.

32. The Ministers said “O King! What shall we say in this critical juncture? How can you bestow your exceedingly beautiful daughter to that ugly unfortunate ascetic?”

33-45. Dvaipayana said At this moment, seeing her father and ministers troubled very much with cares, Sukanya understood at once everything by signs and hints; she then smilingly said to her dear father“O Father! Why are you looking so sad with cares? Perhaps you are very much troubled and sad for me. O Father! I have pained that Muni; so I will go and console him; what more than this that I will give up myself at his feet and please him.” Hearing these words of Sukanya, the King spoke to her very gladly before all the ministers. O Daughter! The Chyavana Muni is blind, aged and of a worn figure, especially of a very irritable temper; and you are a mere girl; how will you be able to serve him in that dreadful forest?

You are like Rati in beauty and loveliness; how can I bestow my daughter to that aged worn out, blind Muni for my own pleasure! The father marries the daughter to him who has got relations, who is of a proper age, strong, who has got unequalled grains and wealth, gems and jewels; never to a man void of wealth. O broad-eyed One! You are exquisitely handsome; and that ascetic is very old; see what an amount of difference lies between you two. The Muni, moreover, has past his marriageable age; so how can I give over my daughter. O Lotus-eyed! You always dwell in beautiful places; how can I now make you dwell for ever in thatched huts? O Cuckoo avoiced one! Rather will I and my soldiers die than to bestow you to that blind husband. Let whatever come it may, I will never lose patience; therefore, O One of good hips! Be quiet. I will never give you to that blind man. O my Daughter! I don’t care a straw whether my kingdom and my body live or die, but I will never be able to give you over to the ascetic. Hearing thus the father's words, Sukanya began to speak with a glad face the following sweet and gentle words

46-48. O Father! Do not trouble yourself for nothing with cares on my account. Give me over now to that best of Munis; then all the persons will be happy, no doubt. I will derive my intense pleasure there in that dense forest by serving with intense devotion my old husband, who is very holy. I have got not the least inclination towards these worldly enjoyments which are the sources of all troubles for nothing. My heart is now quiet. Therefore, O Father! I will become a chaste wife to him and act according to his liking.

49-54. Vyasa said O King! The Ministers were greatly amazed on hearing these words and the King also became greatly pleased and took her to the presence of the Muni. Going before him, he bowed down to the Muni and said “O Lord! Please accept duly this daughter for your Seva.” Thus saying, the King betrothed his daughter to him according to rules. Chyavana Muni also became

very glad to receive her. The Muni took the daughter willingly for his Seva but refused other dowries that the King presented. Thus the Muni became pleased; immediately the soldiers began to evacuate and were very glad. Seeing this, the King's heart became filled with joy. When the King, thus finishing the betrothal ceremony of his daughter wanted to return home, the thin bodied princess then told her father

55-64. Sukanya said “O Father! Take away all my ornaments and clothings and give me for my use an excellent deer skin and one bark. O Father! I will dress myself like the wives of Munis and serve my husband in such a way as will bring to you the unparallelled undying fame in Heaven, Earth and the Nether regions; also I will serve my husband's feet so that I can derive the highest happiness in the next world. I am now full of youth, especially beautiful; do not think a bit that as I am wedded to an aged ascetic, that my character will be spoilt. As Vas'istha's wife Arundhati has attained celebrity in this world, so I will also attain success; there is no doubt in this. As the chaste wife Anasuya of Maharsi Artri has become widely known in this world so will I be known also and establish your fame.” The exceedingly religious King hearing all these words of Sukanya gave her deer skin and all other articles wanted. The King could not help weeping, when he saw that his daughter had dressed herself like the daughter of a Muni. He stood fixed, very sad, on that very spot. All the queens were exceedingly filled with sorrow to see the daughter dressed in bark and deer-skin. Their hearts quivered and they began to weep. O King! Then the King S'aryati bade good bye to the Muni, leaving there his daughter. He went with a grievous heart and returned to his own city, accompanied by the ministers.

Here ends the Third Chapter of the Seventh Book on the bestowing of the daughter of the King S'aryati to the Chyavana Muni in S'ri Mad

Devi Bhagavatam, the Maha Puranam of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 4

On The Conversation Between The

Chapter 157 of 318 · 56 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
गते राजनि सा बाला पतिसेवापरायणा ।
बभूव च तथाग्नीनां सेवने धर्मतत्परा ॥ १ ॥
फलान्याद्याय स्वादूनि मूलानि विविधानि च ।
ददौ सा मुनये बाला पतिसेवापरायणा ॥ २ ॥
पतिं तप्तोदकेनाशु स्नापयित्वा मृगत्वचा ।
परिवेष्ट्य शुभायां तु बृस्यां स्थापितवत्यपि ॥ ३ ॥
तिलान् यवकुशानग्रे परिकल्प्य कमण्डलुम् ।
तमुवाच नित्यकर्म कुरुष्व मुनिसत्तम ॥ ४ ॥
तमुत्थाप्य करे कृत्वा समाप्ते नित्यकर्मणि ।
बृस्यां वा संस्तरे बाला भर्तारं संन्यवेशयत् ॥ ५ ॥
पश्चादानीय पक्वानि फलानि च नृपात्मजा ।
भोजयामास च्यवनं नीवारान्नं सुसंस्कृतम् ॥ ६ ॥
भुक्तवन्तं पतिं तृप्तं दत्त्वाचमनमादरात् ।

पश्चाच्च पूगं पत्राणि ददौ चादरसंयुता ॥ ७ ॥
गृहीतमुखवासं तं संवेश्य च शुभासने ।
गृहीत्वाऽऽज्ञां शरीरस्य चकार साधनं ततः ॥ ८ ॥
फलाहारं स्वयं कृत्वा पुनर्गत्वा च सन्निधौ ।
प्रोवाच प्रणयोपेता किमाज्ञापयसे प्रभो ॥ ९ ॥
पादसंवाहनं तेऽद्य करोमि यदि मन्यसे ।
एवं सेवापरा नित्यं बभूव पतितत्परा ॥ १० ॥
सायं होमावसाने सा फलान्याहृत्य सुन्दरी ।
अर्पयामास मुनये स्वादूनि च मृदूनि च ॥ ११ ॥
ततः शेषाणि बुभुजे प्रेमयुक्ता तदाज्ञया ।
सुस्पर्शास्तरणं कृत्वा शाययामास तं मुदा ॥ १२ ॥
सुप्ते सुखं प्रिये कान्ता पदसंवाहनं तदा ।
चकार पृच्छती धर्मं कुलस्त्रीणां कृशोदरी ॥ १३ ॥
पादसंवाहनं कृत्वा निशि भक्तिपरायणा ।

निद्रितं च मुनिं ज्ञात्वा सुष्वाप चरणान्तिके ॥ १४ ॥
शुचौ प्रतिष्ठितं वीक्ष्य तालवृन्तेन भामिनी ।

कुर्वाणा शीतलं वायुं सिषेवे स्वपतिं तदा ॥ १५ ॥
हेमन्ते काष्ठसम्भारं कृत्वाग्निज्वलनं पुरः ।
स्थापयित्वा तथापृच्छत्सुखं तेऽस्तीति चासकृत् ॥ १६ ॥
ब्राह्मे मुहुर्ते चोत्थाय जलं पात्रं च मृत्तिकाम् ।
समर्पयित्वा शौचार्थं समुत्थाप्य पतिं प्रिया ॥ १७ ॥
स्थानाद्दूरे च संस्थाप्य दूरं गत्वा स्थिराभवत् ।
कृतशौचं पतिं ज्ञात्वा गत्वा जग्राह तं पुनः ॥ १८ ॥
आनीयाश्रममव्यग्रा चोपवेश्यासने शुभे ।
मृज्जलाभ्यां च प्रक्षाल्य पादावस्य यथाविधि ॥ १९ ॥
दत्त्वाऽऽचमनपात्रं तु दन्तधावनमाहरत् ।
समर्प्य दन्तकाष्ठं च यथोक्तं नृपनन्दिनी ॥ २० ॥
चकारोष्णं जलं शुद्धं समानीतं सुपावनम् ।

स्नानार्थं जलमाहृत्य पप्रच्छ प्रणयान्विता ॥ २१ ॥
किमाज्ञापयसे ब्रह्मन् कृतं वै दन्तधावनम् ।
उष्णोदकं सुसम्पन्नं कुरु स्नानं समन्त्रकम् ॥ २२ ॥
वर्तते होमकालोऽयं सन्ध्या पूर्वा प्रवर्तते ।
विधिवद्हवनं कृत्वा देवतापूजनं कुरु ॥ २३ ॥
एवं कन्या पतिं लब्ध्वा तपस्विनमनिन्दिता ।
नित्यं पर्यचरत्प्रीत्या तपसा नियमेन च ॥ २४ ॥
अग्नीनामतिथीनां च शुश्रूषां कुर्वती सदा ।
आराधयामास मुदा च्यवनं सा शुभानना ॥ २५ ॥
कस्मिंश्चिदथ काले तु रविजावश्विनावुभौ ।
च्यवनस्याश्रमाभ्याशे क्रीडमानौ समगतौ ॥ २६ ॥
जले स्नात्वा तु तां कन्यां निवृत्तां स्वाश्रमं प्रति ।
गच्छन्तीं चारुसर्वाङ्गीं रविपुत्रावपश्यताम् ॥ २७ ॥
तां दृष्ट्वा देवकन्याभां गत्वा चान्तिकमादरात् ।

ऊचतुः समभिद्रुत्य नासत्यावतिमोहितौ ॥ २८ ॥
क्षणं तिष्ठ वरारोहे प्रष्टुं त्वां गजगामिनि ।
आवां देवसुतौ प्राप्तौ ब्रूहि सत्यं शुचिस्मिते ॥ २९ ॥
पुत्री कस्य पतिः कस्ते कथमुद्यानमागता ।
एकाकिनी तडागेऽस्मिन् स्नानार्थं चारुलोचने ॥ ३० ॥
द्वितीया श्रीरिवाभासि कान्त्या कमललोचने ।
इच्छामस्तु वयं ज्ञातुं तत्त्वमाख्याहि शोभने ॥ ३१ ॥
कोमलौ चरणौ कान्ते स्थितौ भूमावनावृतौ ।
हृदाये कुरुतः पीडां चलन्तौ चललोचने ॥ ३२ ॥
विमानार्हासि तन्वङ्गि कथं पद्भ्यां व्रजस्यदः ।
अनावृतात्र विपिने किमर्थं गमनं तव ॥ ३३ ॥

दासीशतसमायुक्ता कथं च त्वं विनिर्गता ।
राजपुत्र्यप्सरा वासि वद सत्यं वरानने ॥ ३४ ॥
धन्या माता यतो जाता धन्योऽसौ जनकस्तव ।

वक्तुं त्वां नैव शक्तौ च भर्तुर्भाग्यं तवानघे ॥ ३५ ॥
देवलिकाधिका भूमिरियं चैव सुलोचने ।
प्रचलंश्चरणस्तेऽद्य सम्पावयति भूतलम् ॥ ३६ ॥
सौभाग्याश्च मृगाः कामं ये त्वां पश्यन्ति वै वने ।
ये चान्ये पक्षिणः सर्वे भूरियं चातिपावना ॥ ३७ ॥
स्तुत्यालं तव चात्यर्थं सत्यं ब्रूहि सुलोचने ।
पिता कस्ते पतिः क्वासौ द्रष्टुमिच्छास्ति सादरम् ॥ ३८ ॥
व्यास उवाच -
तयोरिति वचः श्रुत्वा राजकन्यातिसुन्दरी ।
तावुवाच त्रपाक्रान्ता देवपुत्री नृपात्मजा ॥ ३९ ॥
शर्यातितनयां मां वां वित्तं भार्यां मुनेरिह ।
च्यवनस्य सतीं कान्तां पित्रा दत्तां यदृच्छया ॥ ४० ॥
पतिरन्धोऽस्ति मे देवौ वृद्धश्चातीव तापसः ।
तस्य सेवामहोरात्रं करोमि प्रीतिमानसा ॥ ४१ ॥

कौ युवां किमिहायातौ पतिस्तिष्ठति चाश्रमे ।
तत्रागत्य प्रकुरुतमाश्रमं चाद्य पावनम् ॥ ४२ ॥
तदाकर्ण्य वचो दस्रावूचतुस्तां नराधिप ।
कथं त्वमपि कल्याणि पिता दत्ता तपस्विने ॥ ४३ ॥
भ्राजसेऽस्मिन्वनोद्देशे विद्युत्सौदामिनी यथा ।
न देवेष्वपि तुल्या हि तव दृष्टास्ति भामिनि ॥ ४४ ॥
त्वं दिव्याम्बरयोग्यासि शोभसे नाजिनैर्वृता ।
सर्वाभरणसंयुक्ता नीलालकवरूथिनी ॥ ४५ ॥
अहो विधेर्दुष्कलितं विचेष्टितं
यदत्र रम्भोरु वने विषीदसि ।
विशालनेत्रेऽन्धमिमं पतिं प्रिये
मुनिं समासाद्य जरातुरं भृशम् ॥ ४६ ॥
वृथा व्रतस्तेन भृशं न शोभसे
नवं वयः प्राप्य सुनृत्यपण्डिते ।

मनोभवेनाशु शराः सुसन्धिताः
पतन्ति कस्मिन्पतिरीदृशस्तव ॥ ४७ ॥
त्वमन्धभार्या नवयौवनान्विता
कृतासि धात्रा ननु मन्दबुद्धिना ।
न चैनमर्हस्यसितायतेक्षणे
पतिं त्वमन्यं कुरु चारुलोचने ॥ ४८ ॥

वृथैव ते जीवितमम्बुजेक्षणे
पतिं च सम्प्राप्य मुनिं गतेक्षणम् ।
वने निवासं च तथाजिनाम्बर-
प्रधारणं योग्यतरं न मन्महे ॥ ४९ ॥
अतोऽनवद्याङ्ग्युभयोस्त्वमेकं
वरं कुरुषावहिता सुलोचने ।
किं यौवनं मानिनि सङ्करोषि
वृथा मुनिं सुन्दरि सेवमाना ॥ ५० ॥

किं सेवसे भाग्यविवर्जितं तं
समुज्झितं पोषणरक्षणाभ्याम् ।
त्यक्त्वा मुनिं सर्वसुखापवर्जितं
भजानवद्याङ्ग्युभयोस्त्वमेकम् ॥ ५१ ॥
त्वं नन्दने चैत्ररथे वने च
कुरुष्व कान्ते प्रथितं विहारम् ।
अन्धेन वृद्धेन कथं हि कालं
विनेष्यसे मानिनि मानहीनम् ॥ ५२ ॥
भूपात्मजा त्वं शुभलक्षणा च
जानासि संसारविहारभावम् ।
भाग्येन हीना विजने वनेऽत्र
कालं कथं वाहयसे वृथा च ॥ ५३ ॥
तस्माद्भजस्व पिकभाषिणि चारुवक्त्रे
एवं द्वयोस्तव सुखाय विशालनेत्रे ।

देवालयुषे च कृशोदरि भुङ्क्ष्व भोगान्
त्यक्त्वा मुनिं जरठमाशु नृपेन्द्रपुत्रि ॥ ५४ ॥
किं ते सुखं चात्र वने सुकेशि
वृद्धेन सार्धं विजने मृगाक्षि ।
सेवा तथान्धस्य नवं वयश्च
किं ते मतं भूपतिपुत्रि दुःखम् ॥ ५५ ॥
शशिमुखि त्वमतीव सुकोमला
फलजलाहरणं तव नोचितम् ॥ ५६ ॥

Roman transliteration

vyāsa uvāca -
gate rājani sā bālā patisevāparāyaṇā |
babhūva ca tathāgnīnāṃ sevane dharmatatparā || 1 ||
phalānyādāya svādūni mūlāni vividhāni ca |
dadau sā munaye bālā patisevāparāyaṇā || 2 ||
patiṃ taptodakenāśu snāpayitvā mṛgatvacā |
pariveṣṭya śubhāyāṃ tu bṛsyāṃ sthāpitavatyapi || 3 ||

tilān yavakuśānagre parikalpya kamaṇḍalum |
tamuvāca nityakarma kuruṣva munisattama || 4 ||
tamutthāpya kare kṛtvā samāpte nityakarmaṇi |
bṛsyāṃ vā saṃstare bālā bhartāraṃ saṃnyaveśayat || 5 ||
paścādānīya pakvāni phalāni ca nṛpātmajā |
bhojayāmāsa cyavanaṃ nīvārānnaṃ susaṃskṛtam || 6 ||
bhuktavantaṃ patiṃ tṛptaṃ dattvācamanamādarāt |

paścācca pūgaṃ patrāṇi dadau cādarasaṃyutā || 7 ||
gṛhītamukhavāsaṃ taṃ saṃveśya ca śubhāsane |
gṛhītvā''jñāṃ śarīrasya cakāra sādhanaṃ tataḥ || 8 ||
phalāhāraṃ svayaṃ kṛtvā punargatvā ca sannidhau |
provāca praṇayopetā kimājñāpayase prabho || 9 ||
pādasaṃvāhanaṃ te'dya karomi yadi manyase |
evaṃ sevāparā nityaṃ babhūva patitatparā || 10 ||
sāyaṃ homāvasāne sā phalānyāhṛtya sundarī |
arpayāmāsa munaye svādūni ca mṛdūni ca || 11 ||
tataḥ śeṣāṇi bubhuje premayuktā tadājñayā |
susparśāstaraṇaṃ kṛtvā śāyayāmāsa taṃ mudā || 12 ||
supte sukhaṃ priye kāntā padasaṃvāhanaṃ tadā |
cakāra pṛcchatī dharmaṃ kulastrīṇāṃ kṛśodarī || 13 ||
pādasaṃvāhanaṃ kṛtvā niśi bhaktiparāyaṇā |

nidritaṃ ca muniṃ jñātvā suṣvāpa caraṇāntike || 14 ||
śucau pratiṣṭhitaṃ vīkṣya tālavṛntena bhāminī |
kurvāṇā śītalaṃ vāyuṃ siṣeve svapatiṃ tadā || 15 ||
hemante kāṣṭhasambhāraṃ kṛtvāgnijvalanaṃ puraḥ |
sthāpayitvā tathāpṛcchatsukhaṃ te'stīti cāsakṛt || 16 ||
brāhme muhūrte cotthāya jalaṃ pātraṃ ca mṛttikām |
samarpayitvā śaucārthaṃ samutthāpya patiṃ priyā || 17 ||
sthānāddūre ca saṃsthāpya dūraṃ gatvā sthirābhavat |
kṛtaśaucaṃ patiṃ jñātvā gatvā jagrāha taṃ punaḥ || 18 ||
ānīyāśramamavyagrā copaveśyāsane śubhe |
mṛjjalābhyāṃ ca prakṣālya pādāvasya yathāvidhi || 19 ||
dattvā''camanapātraṃ tu dantadhāvanamāharat |
samarpya dantakāṣṭhaṃ ca yathoktaṃ nṛpanandinī || 20 ||
cakāroṣṇaṃ jalaṃ śuddhaṃ samānītaṃ supāvanam |

snānārthaṃ jalamāhṛtya papraccha praṇayānvitā || 21 ||
kimājñāpayase brahman kṛtaṃ vai dantadhāvanam |
uṣṇodakaṃ susampannaṃ kuru snānaṃ samantrakam || 22 ||
vartate homakālo'yaṃ sandhyā pūrvā pravartate |
vidhivad□havanaṃ kṛtvā devatāpūjanaṃ kuru || 23 ||
evaṃ kanyā patiṃ labdhvā tapasvinamaninditā |
nityaṃ paryacaratprītyā tapasā niyamena ca || 24 ||
agnīnāmatithīnāṃ ca śuśrūṣāṃ kurvatī sadā |
ārādhayāmāsa mudā cyavanaṃ sā śubhānanā || 25 ||
kasmiṃścidatha kāle tu ravijāvaśvināvubhau |
cyavanasyāśramābhyāśe krīḍamānau samagatau || 26 ||
jale snātvā tu tāṃ kanyāṃ nivṛttāṃ svāśramaṃ prati |
gacchantīṃ cārusarvāṅ□gīṃ raviputrāvapaśyatām || 27 ||
tāṃ dṛṣṭvā devakanyābhāṃ gatvā cāntikamādarāt |

ūcatuḥ samabhidrutya nāsatyāvatimohitau || 28 ||
kṣaṇaṃ tiṣṭha varārohe praṣṭuṃ tvāṃ gajagāmini |
āvāṃ devasutau prāptau brūhi satyaṃ śucismite || 29 ||
putrī kasya patiḥ kaste kathamudyānamāgatā |
ekākinī taḍāge'smin snānārthaṃ cārulocane || 30 ||
dvitīyā śrīrivābhāsi kāntyā kamalalocane |
icchāmastu vayaṃ jñātuṃ tattvamākhyāhi śobhane || 31 ||
komalau caraṇau kānte sthitau bhūmāvanāvṛtau |
hṛdāye kurutaḥ pīḍāṃ calantau calalocane || 32 ||
vimānārhāsi tanvaṅ□gi kathaṃ padbhyāṃ vrajasyadaḥ |
anāvṛtātra vipine kimarthaṃ gamanaṃ tava || 33 ||
dāsīśatasamāyuktā kathaṃ ca tvaṃ vinirgatā |
rājaputryapsarā vāsi vada satyaṃ varānane || 34 ||
dhanyā mātā yato jātā dhanyo'sau janakastava |

vaktuṃ tvāṃ naiva śaktau ca bharturbhāgyaṃ tavānaghe || 35 ||
devalikādhikā bhūmiriyaṃ caiva sulocane |
pracalaṃścaraṇaste'dya sampāvayati bhūtalam || 36 ||
saubhāgyāśca mṛgāḥ kāmaṃ ye tvāṃ paśyanti vai vane |
ye cānye pakṣiṇaḥ sarve bhūriyaṃ cātipāvanā || 37 ||
stutyālaṃ tava cātyarthaṃ satyaṃ brūhi sulocane |
pitā kaste patiḥ kvāsau draṣṭumicchāsti sādaram || 38 ||
vyāsa uvāca -
tayoriti vacaḥ śrutvā rājakanyātisundarī |
tāvuvāca trapākrāntā devaputrī nṛpātmajā || 39 ||
śaryātitanayāṃ māṃ vāṃ vittaṃ bhāryāṃ muneriha |
cyavanasya satīṃ kāntāṃ pitrā dattāṃ yadṛcchayā || 40 ||
patirandho'sti me devau vṛddhaścātīva tāpasaḥ |
tasya sevāmahorātraṃ karomi prītimānasā || 41 ||

kau yuvāṃ kimihāyātau patististiṣṭhati cāśrame |
tatrāgatya prakurutamāśramaṃ cādya pāvanam || 42 ||
tadākarṇya vaco dasrāvūcatustāṃ narādhipa |
kathaṃ tvamapi kalyāṇi pitā dattā tapasvine || 43 ||
bhrājase'sminvanoddeśe vidyutsaudāminī yathā |
na deveṣvapi tulyā hi tava dṛṣṭāsti bhāmini || 44 ||
tvaṃ divyāmbarayogyāsi śobhase nājinairvṛtā |
sarvābharaṇasaṃyuktā nīlālakavarūthinī || 45 ||
aho vidherduṣkalitaṃ viceṣṭitaṃ
yadatra rambhoru vane viṣīdasi |
viśālanetre'ndhamimaṃ patiṃ priye
muniṃ samāsādya jarāturaṃ bhṛśam || 46 ||
vṛthā vratastena bhṛśaṃ na śobhase
navaṃ vayaḥ prāpya sunṛtyapaṇḍite |

manobhavenāśu śarāḥ susandhitāḥ
patanti kasminpatirīdṛśastava || 47 ||
tvamandhabhāryā navayauvanānvitā
kṛtāsi dhātrā nanu mandabuddhinā |
na cainamarhasyasitāyatekṣaṇe
patiṃ tvamanyaṃ kuru cārulocane || 48 ||
vṛthaiva te jīvitamambujekṣaṇe
patiṃ ca samprāpya muniṃ gatekṣaṇam |

vane nivāsaṃ ca tathājināmbara-
pradhāraṇaṃ yogyataraṃ na manmahe || 49 ||
ato'navadyāṅgyubhayostvamekaṃ
varaṃ kuruṣāvahitā sulocane |
kiṃ yauvanaṃ mānini saṅkaroṣi
vṛthā muniṃ sundari sevamānā || 50 ||

kiṃ sevase bhāgyavivarjitaṃ taṃ
samujjhitaṃ poṣaṇarakṣaṇābhyām |
tyaktvā muniṃ sarvasukhāpavarjitaṃ
bhajānavadyāṅgyubhayostvamekam || 51 ||
tvaṃ nandane caitrarathe vane ca
kuruṣva kānte prathitaṃ vihāram |
andhena vṛddhena kathaṃ hi kālaṃ
vineṣyase mānini mānahīnam || 52 ||
bhūpātmajā tvaṃ śubhalakṣaṇā ca
jānāsi saṃsāravihārabhāvam |
bhāgyena hīnā vijane vane'tra
kālaṃ kathaṃ vāhayase vṛthā ca || 53 ||
tasmād□bhajasva pikabhāṣiṇi cāruvaktre
evaṃ dvayostava sukhāya viśālanetre |

devālayuṣe ca kṛśodari bhuṅkṣva bhogān
tyaktvā muniṃ jaraṭhamāśu nṛpendraputri || 54 ||
kiṃ te sukhaṃ cātra vane sukeśi
vṛddhena sārdhaṃ vijane mṛgākṣi |
sevā tathāndhasya navaṃ vayaśca
kiṃ te mataṃ bhūpatiputri duḥkham || 55 ||
śaśimukhi tvamatīva sukomalā
phalajalāharaṇaṃ tava nocitam || 56 ||

English translation

1-38. Vyasa said O King! When the King S'aryati departed, that virtuous lady devoted her tinne in serving her husband, and the Fire. She gave to the Muni for his food various delicious roots and fruits. She made him bathe with warm water; then making him put on the deer skin, she made him sit on the Kus'asan. (Seat made of the Kus'a grass.) Next she used to place in his front Kus'a, Til and Kamandalu and speak to him “O best of Munis! You are now to perform your daily rites (Nitya Karma).” When the Nitya Karma was finished, the lady used to catch him by his hand and make him sit on another seat. Next the princess brought fresh ripe fruits and cooked rice, grown without cultivation and gave to the Muni for his food. When the husband finished his meals, she gave him devotedly water for cleansing his mouth; then washing his hands and feet gave him the betelnuts and pan leaves. Next she made him sit on an excellent seat, and with his permission, performed her own bodily purifications. She then, used to eat the remnants, fruits and roots of the dishes of her husband; and coming next to her husband addressed him affectionately “O Lord! Order me what can I do now for you? If you like, I may shampoo your legs and feet.” Thus every day that princess devotedly spent her time in serving her husband.

At evening when the Homa ceremony was finished, she collecting delicious and soft fruits presented to him to eat. With his permission she, then, ate that were left of the fruits; next she prepared

bedding soft to the touch and gladly made him sleep on it. When his dear husband thus laid himself on the bed, she shampooed his feet and legs and in the interval, asked him about the religious duties of the chaste wives of the family. When the Muni fell asleep in the night, she devotedly laid herself close to his feet and slept. During the summer season when her husband was perspiring, the lady used to fan him with cool breeze. She took off his troubles and thus served her husband. In the cold season, she collected firewood and lit them

before him and used to ask him frequently "O Muni! Are you feeling pleasure in this?" That lady, dear to her husband, used to get up from her bed in the Brahma Muhurta before Sunrise, next made her husband get up and took him some short way off and there made him sit for calling on nature. She kept ready water and earth and stood in readiness at a suitable distance apart. Knowing that he had finished his calls for nature, she took him back to the As'ram, and washed his hands and feet with water duly making him sit on a convenient Asana. She then gave to him the pot for Achamana and then began to collect fuel. She used to bring pure clear water and made it hot; then she asked her husband fondly "O Husband! Have you finished cleaning your teeth? Warm water is ready; may I bring it to you? You better bathe with that, uttering your Mantrams. The time is now for performing the morning Sandhya and for performing Homa. Do the Homa regularly and worship the Devas." The princess, whose nature was pure and clean as anything, kept herself engaged daily in serving her husband, Chyavana Muni, with perfect gladness, austerity, and observing all the rules duly. Thus that beautiful-faced princess worshipped gladly Chyavana Muni, serving Fire and the guests daily. Then, once, on an occasion, the AsVin twins, the sons of Surya came sporting and at their pleasure, close to the hermitage of the Chyavana Muni. At that time the princess, beautiful in all respects, was returning home after her bath in a pure clear stream and came to the sight of the two AsVins. Being enchanted by her extraordinary lovely beauty, they thought she might be a Deva Kavya, quickly went to her and fondly questioned her"O slow moving One like an elephant! Look! We are the sons of Devas; we have come to you to ask some questions. O Excellent One! Wait for a moment; we request thus to you. O Sweet-smiling One! Please answer our questions truly and properly. O Lovely-eyed! Whose daughter are you? Who is your husband Why have you come here alone to bathe in this tank? O Lotus-eyed! You seem to be a second Laksmi; O Beautiful One! We want to know something; please reply exactly. O Beloved! Your feet are exceedingly gentle; why have you not put on any shoes; why are you walking barefooted? Our hearts are being troubled to see you walking thus

barefooted? O Thin bodied One! Your body is very soft that you ought to have gone in a car; why are you thus walking on foot and in such an ordinary dress in this forest? Why have not hundreds of maid-servants accompanied you? O lovely faced One! Speak truly whether you are a princess or Apsara. O Sinless One! Blessed is your mother from whom you are born, blessed is your father. Specially the person with whom you are married, we are unable to describe his fortune. O Lovely eyed! This earth is being sanctified by the movements of your feet; consequently this garden is now purer today than the Devaloka. Boundless is the fortune of these deer and birds who can see you whenever they like; what more can we say than this that this forest is rendered very pure. O Fair One with fair eyes! It is needless to praise your beauty; speak truly who is your father and who is your husband; we like very much to see them."

39-56. Vyasa said O King! On hearing their words, the exquisitely beautiful princess bespoke to the twin Devas with much bashfulness I am the daughter of S'aryati; father has given me over, under the directions of the Daiva, to the Maharsi Chyavana. I am his chaste dear wife; the Maharsi is staying in this very place. O Twin Devas!

My husband is a blind ascetic and he is very aged. I gladly serve him day and night according to the rules of chastity amongst women. Who are you? And why have you come here? My husband is staying in the As'rama; kindly come and sanctify the As'rama. O King! The two AsVins heard her and said “O Auspicious One! Why has your father betrothed you, such a gem, to an old ascetic? It is very strange. Indeed! In this solitary forest you are shining like a steady lightning; what more can we say than this that we hardly find a beautiful lady like you, even in the Devaloka! Alas! The Deva dress and a full set of ornaments and blue dyes look well on you; this deer¬ skin and barks of trees in no way fit you. O Beautiful One! Your eyes are very large; yet the Creator has given you a blind husband; specially a very aged one; and you are wearing away by constantly dwelling with your blind husband in this forest. What more can be

wrong for the Creator than this? O deer-eyed One! In vain you have selected him for your husband. At this period of your youth and beauty it does not look at all well to see you with your blind husband. You are versed in dancing and music; but your husband is blind and aged; when in dancing you will shoot your darts of love, on whom then, will those arrows fall? O large-eyed One! Oh! The Creator is certainly of a very little understanding! Else why would he have made you, so full of youthful vitality, the wife of a blind man? O lovely-eyed One! You are never fit for him; select another husband.

O Lotus-eyed One! Your husband is not only blind but an ascetic; so your life is quite useless; we do not consider it fit that you reside in this forest and put on this bark and deer-skin. O dark-eyed One! Your body and every limb thereof is very beautiful; judge well and make one amongst us your husband. O Proud One! Why are you being so very beautiful, spending your youth in vain in serving this Muni? No good signs are visible in this Muni; he cannot maintain nor protect you even; why are you, then, serving him in vain? O spotless One! Leave at once this Muni, quite incapable in giving any sort of pleasure, and marry one of us. O Beloved! Then you will enjoy in the Nandana Kanana or in the forest of Chaitratarha. O Proud One! How will you spend your time with the aged husband, being brought to so much humiliation and without any dignity and self-respect. You are endowed with all auspicious signs; moreover you are a princess; you are not ignorant of all enjoyments in this world; why then you like to live such an unfortunate life in vain in this forest? O Princess! Your face is exceedingly beautiful; your eyes are wide and your waist is thin. Your voice is sweet like a cuckoo. Who is more beautiful than you? Quit now your aged ascetic husband and marry one of us for your happiness; then you will be able to enjoy excellent celestial things in the heavens. O good-haired one! What pleasure can you derive by your staying in this forest with your blind husband! O deer¬ eyed One. It is very painful for you to serve at this young age of yours, to remain in this forest and serve this aged man. O Princess!

Is it that you like troubles and nothing else. O One with a face lovely like the Moon! We see that you are of a very soft body; so to collect water and fruits is never a duty fit for you.

Here ends the Fourth Chapter in the Seventh Book on the conversation between the two AsVins and the Princess Sukanya in S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 5

On The Getting Of Youth By

Chapter 158 of 318 · 58 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
तयोस्तद्भाषितं श्रुत्वा वेपमाना नृपात्मजा ।
धैर्यमालम्ब्य तौ तत्र बभाषे मितभाषिणी ॥ १ ॥
देवौ वां रविपुत्रौ च सर्वज्ञौ सुरसम्मतौ ।
सतीं मां धर्मशीलां च नैवं वदितुमर्हथः ॥ २ ॥
पित्रा दत्ता सुरश्रेष्ठौ मुनये योगधर्मिणे ।
कथं गच्छामि तं मार्गं पुंश्चलीगणसेवितम् ॥ ३ ॥
द्रष्टायं सर्वलोकस्य कर्मसाक्षी दिवाकरः ।
कश्यपाच्चैव सम्भूतो नैवं भाषितुमर्हथः ॥ ४ ॥
कुलकन्या पतिं त्यक्त्वा कथमन्यं भजेन्नरम् ।
असारेऽस्मिन्हि संसारे जानन्तौ धर्मनिर्णयम् ॥ ५ ॥
यथेच्छं गच्छतं देवौ शापं दास्यामि वानघौ ।
सुकन्याहं च शर्यातेः पतिभक्तिपरायणा ॥ ६ ॥
व्यास उवाच -

इत्याकर्ण्य वचस्तस्या नासत्यौ विस्मितौ भृशम् ।
तावब्रूतां पुनस्त्वेनां शङ्कमानौ भयं मुनेः ॥ ७ ॥
राजपुत्रि प्रसन्नौ ते धर्मेण वरवर्णिनि ।
वरं वरय सुश्रोणि दास्यावः श्रेयसे तव ॥ ८ ॥
जानीहि प्रमदे नूनं आवां देवभिषग्वरौ ।
युवानं रूपसम्पन्नं प्रकुर्यावः पतिं तव ॥ ९ ॥
ततस्त्रयाणामस्माकं पतिमेकतमं वृणु ।
समानरूपदेहानां मध्ये चातुर्यपण्डिते ॥ १० ॥
सा तयोर्वचनं श्रुत्वा विस्मिता स्वपतिं तदा ।
गत्वोवाच तयोर्वाक्यं ताभ्यामुक्तं यदद्भुतम् ॥ ११ ॥
सुकन्योवाच -
स्वामिन् सूर्यसुतौ देवौ सम्प्राप्तौ च्यवनाश्रमे ।
दृष्टौ मया दिव्यदेहौ नासत्यौ भृगुनन्दन ॥ १२ ॥
वीक्ष्य मां चारुसर्वाङ्गीं जातौ कामातुरावुभौ ।

कथितं वचनं स्वामिन् पतिं ते नवयौवनम् ॥ १३ ॥
दिव्यदेहं करिष्यावश्चक्षुष्मन्तं मुनिं किल ।

एतेन समयेनाद्य तं शृणु त्वं मयोदितम् ॥ १४ ॥
समावयवरूपं च करिष्यावः पतिं तव ।
तत्र त्रयाणामस्माकं पतिमेकतमं वृणु ॥ १५ ॥
तच्छ्रुत्वाहमिहायाता प्रष्टुं त्वां कार्यमद्भुतम् ।
किं कर्तव्यमतः साधो ब्रूह्यस्मिन्कार्यसङ्कटे ॥ १६ ॥
देवमायापि दुर्ज्ञेया न जाने कपटं तयोः ।
यदाज्ञापय सर्वज्ञ तत्करोमि तवेप्सितम् ॥ १७ ॥
च्यवन उवाच -
गच्छ कान्तेऽद्य नासत्यौ वचनान्मम सुव्रते ।
आनयस्व समीपं मे शीघ्रं देवभिषग्वरौ ॥ १८ ॥
क्रियतामाशु तद्वाक्यं नात्र कार्या विचारणा
व्यास उवाच -

एवं सा समनुज्ञाता तत्र गत्वा वचोऽब्रवीत् ॥ १९ ॥
क्रियतामाशु नासत्यौ समयेन सुरोत्तमौ ।
तच्छ्रुत्वा चाश्विनौ वाक्यं तस्यास्तौ तत्र चागतौ ॥ २० ॥
ऊचतू राजपुत्रीं तां पतिस्तव विशत्वपः ।
रूपार्थं च्यवनस्तूर्णं ततोऽम्भः प्रविवेश ह ॥ २१ ॥
अश्विनावपि पश्चात्तत्प्रविष्टौ सर उत्तमम् ।
ततस्ते निःसृतास्तस्मात्सरसस्तत्क्षणात्त्रयः ।
तुल्यरूपा दिव्य देहा युवानः सदृशाः किल ।
दिव्यकुण्डलभूषाढ्याः समानावयवास्तथा ॥ २३ ॥
तेऽब्रुवन्सहिताः सर्वे वृणीष्व वरवर्णिनि ।
अस्माकमीप्सितं भद्रे पतिं त्वममलानने ॥ २४ ॥
यस्मिन्वाप्यधिका प्रीतिस्तं वृणुष्व वरानने ।
व्यास उवाच -
सा दृष्ट्वा तुल्यरूपांस्तान्समानवयसस्तथा ॥ २५ ॥

एकस्वरांस्तुल्यवेषांस्त्रीन्वै देवसुतोपमान् ।
सा तु संशयमापन्ना वीक्ष्य तान्सदृशाकृतीन् ॥ २६ ॥
अजानन्ती पतिं सम्यग्व्याकुला समचिन्तयत् ।
किं करोमि त्रयस्तुल्याः कं वृणोमि न वेद्म्यहम् ॥ २७ ॥
पतिं देवसुता ह्येते संशये पतितास्म्यहम् ।
इन्द्रजालमिदं सम्यग्देवाभ्यामिह कल्पितम् ॥ २८ ॥
कर्तव्यं किं मया चात्र मरणं समुपागतम् ।
न मया पतिमुत्सृज्य वरणीयः कथञ्चन ॥ २९ ॥
देवस्त्वाधुनिकः कश्चिदित्येषा मम धारणा ।
इति सञ्चिन्त्य मनसा परां विश्वेश्वरीं शिवाम् ॥ ३० ॥
दध्यौ भगवतीं देवीं तुष्टाव च कृशोदरी ।

सुकन्योवाच -
शरणं त्वां जगन्मातः प्राप्तास्मि भृशदुःखिता ॥ ३१ ॥
रक्ष मेऽद्य सतीधर्मं नमामि चरणौ तव ।

नमः पद्मोद्भवे देवि नमः शङ्करवल्लभे ॥ ३२ ॥
विष्णुप्रिये नमो लक्ष्मि वेदमातः सरस्वति ।
इदं जगत्त्वया सृष्टं सर्वं स्थावरजङ्गमम् ॥ ३३ ॥
पासि त्वमिदमव्यग्रा तथात्सि लोकशान्तये ।
ब्रह्मविष्णुमहेशानां जननी त्वं सुसम्मता ॥ ३४ ॥
बुद्धिदासि त्वमज्ञानां ज्ञानिनां मोक्षदा सदा ।
आज्ञा त्वं प्रकृतिः पूर्णा पुरुषप्रियदर्शना ॥ ३५ ॥
भुक्तिमुक्तिप्रदासि त्वं प्राणिनां विशदात्मनाम् ।
अज्ञानां दुःखदा कामं सत्त्वानां सुखसाधना ॥ ३६ ॥
सिद्धिदा योगिनामम्ब जयदा कीर्तिदा पुनः ।
शरणं त्वां प्रपन्नास्मि विस्मयं परमं गता ॥ ३७ ॥
पतिं दर्शय मे मातर्मग्नास्मि शोकसागरे ।
देवाभ्यां चरितं कूटं कं वृणोमि विमोहिता ॥ ३८ ॥
पतिं दर्शय सर्वज्ञे विदित्वा मे सतीव्रतम् ।

व्यास उवाच -
एवं स्तुता तदा देवा तथा त्रिपुरसुन्दरी ॥ ३९ ॥
हृदयेऽस्यास्तदा ज्ञानं ददावाशु सुखोदयम् ।
निश्चित्य मनसा तुल्यवयोरूपधरान्सती ॥ ४० ॥
प्रसमीक्ष्य तु तान् सर्वान्वव्रे बाला स्वकं पतिम् ।
वृतेऽथ च्यवने देवौ सन्तुष्टौ तौ बभूवतुः ॥ ४१ ॥
सतीधर्मं समालोक्य सम्प्रीतौ ददतुर्वरम् ।
भगवत्याः प्रसादेन प्रसन्नौ तौ सुरौत्तमौ ॥ ४२ ॥
मुनिमामन्त्र्य तरसा गमनायोद्यतावुभौ ।
लब्ध्वा तु च्यवनो रूपं नेत्रे भार्यां च यौवनम् ॥ ४३ ॥
हृष्टोऽब्रवीन्महातेजास्तौ नासत्याविदं वचः ।
उपकारः कृतोऽयं मे युवाभ्यां सुरसत्तमौ ॥ ४४ ॥
किं ब्रवीमि सुखं प्राप्तं संसारेऽस्मिन्ननुत्तमे ।
प्राप्य भार्यां सुकेशान्तां दुःखं मेऽभवदन्वहम् ॥ ४५ ॥

अन्धस्य चातिवृद्धस्य भोगहीनस्य कानने ।
युवाभ्यां नयने दत्ते यौवनं रूपमद्भुतम् ॥ ४६ ॥
सम्पादितं ततं किञ्चिदुपकर्तुमहं ब्रुवे ।
उपकारिणि मित्रे यो नोपकुर्यात्कथञ्चन ॥ ४७ ॥
तं धिगस्तु नरं देवौ भवेच्च ऋणवान्भुवि ।
तस्माद्वां वाञ्छितं किञ्चिद्दातुमिच्छामि साम्प्रतम् ॥ ४८ ॥

आत्मनो ऋणमोक्षाय देवेशौ नूतनस्य च ।
प्रार्थितं वां प्रदास्यामि यदलभ्यं सुरासुरैः ॥ ४९ ॥
ब्रुवाथां वां मनोद्दिष्टं प्रीतोऽस्मि सुकृतेन वाम् ।
श्रुत्वा तौ तु मुनेर्वाक्यमभिमन्त्र्य परस्परम् ॥ ५० ॥
तमूचतुर्मुनिश्रेष्ठं सुकन्यासहितं स्थितम् ।
मुने पितुः प्रसादेन सर्वं नो मनसेप्सितम् ॥ ५१ ॥
उत्कण्ठा सोमपानस्य वर्तते नौ सुरैः सह ।
भिषजाविति देवेन निषिद्धौ चमसग्रहे ॥ ५२ ॥

शक्रेण वितते यज्ञे ब्रह्मणः कनकाचले ।
तस्मात्त्वमपि धर्मज्ञ यदि शक्तोऽसि तापस ॥ ५३ ॥
कार्यमेतद्धि कर्तव्यं वाञ्छितं नौ सुसम्मतम् ।
एतद्विज्ञाय वा ब्रह्मन्कुरु वां सोमपायिनौ ॥ ५४ ॥
पिपासास्ति सुदुष्प्रापपा त्वत्तः समुपयास्यति ।
च्यवनस्तु तयोः प्राह तच्छ्रुत्वा वचनं मृदु ॥ ५५ ॥
यदहं रूपसम्पन्नो वयसा च समन्वितः ।
कृतो भवद्भ्यां वृद्धः सन्भार्यां च प्राप्तवानिति ॥ ५६ ॥
तस्माद्युवां करिष्यामि प्रीत्याहं सोमपायिनौ ।
मिषतो देवराजस्य सत्यमेतद्ब्रवीम्यहम् ॥ ५७ ॥
राज्ञस्तु वितते यज्ञे शर्यातेरमितद्युतेः ।
इत्याकर्ण्य वचो हृष्टौ तौ दिवं प्रतिजग्मतुः ॥ ५८ ॥
च्यवनस्तां गृहीत्वा तु जगामाश्रममण्डलम् ॥ ५९ ॥

Roman transliteration

vyāsa uvāca -
tayostad□bhāṣitaṃ śrutvā vepamānā nṛpātmajā |
dhairyamālambya tau tatra babhāṣe mitabhāṣiṇī || 1 ||
devau vāṃ raviputrau ca sarvajñau surasammatau |
satīṃ māṃ dharmaśīlāṃ ca naivaṃ vaditumarhathaḥ || 2 ||
pitrā dattā suraśreṣṭhau munaye yogadharmiṇe |
kathaṃ gacchāmi taṃ mārgaṃ puṃścalīgaṇasevitam || 3 ||
draṣṭāyaṃ sarvalokasya karmasākṣī divākaraḥ |
kaśyapāccaiva sambhūto naivaṃ bhāṣitumarhathaḥ || 4 ||
kulakanyā patiṃ tyaktvā kathamanyaṃ bhajennaram |
asāre'sminhi saṃsāre jānantau dharmanirṇayam || 5 ||
yatheccham gacchataṃ devau śāpaṃ dāsyāmi vānaghau |
sukanyāhaṃ ca śaryāteḥ patibhaktiparāyaṇā || 6 ||
vyāsa uvāca -

ityākarṇya vacastasyā nāsatyau vismitau bhṛśam |
tāvabrūtāṃ punastvenāṃ śaṅkamānau bhayaṃ muneḥ || 7 ||
rājaputri prasannau te dharmeṇa varavarṇini |
varaṃ varaya suśroṇi dāsyāvaḥ śreyase tava || 8 ||

jānīhi pramade nūnaṃ āvāṃ devabhiṣagvarau |
yuvānaṃ rūpasampannaṃ prakuryāvaḥ patiṃ tava || 9 ||
tatastrayāṇāmasmākaṃ patimekatamaṃ vṛṇu |
samānarūpadehānāṃ madhye cāturyapaṇḍite || 10 ||
sā taryovacanaṃ śrutvā vismitā svapatiṃ tadā |
gatvovāca tayorvākyaṃ tābhyāmuktaṃ yadad□bhutam || 11 ||
sukanyovāca -
svāmin sūryasutau devau samprāptau cyavanāśrame |
dṛṣṭau mayā divyadehau nāsatyau bhṛgunandana || 12 ||
vīkṣya māṃ cārusarvāṅ□gīṃ jātau kāmāturāvubhau |

kathitaṃ vacanaṃ svāmin patiṃ te navayauvanam || 13 ||
divyadehaṃ kariṣyāvaścakṣuṣmantaṃ muniṃ kila |
etena samayenādya taṃ śṛṇu tvaṃ mayoditam || 14 ||
samāvayavarūpaṃ ca kariṣyāvaḥ patiṃ tava |
tatra trayāṇāmasmākaṃ patimekatamaṃ vṛṇu || 15 ||
tacchrutvāhamihāyātā praṣṭuṃ tvāṃ kāryamad□bhutam |
kiṃ kartavyamataḥ sādho brūhyasminkāryasaṅkaṭe || 16 ||
devamāyāpi durjñeyā na jāne kapaṭaṃ tayoḥ |
yadājñāpaya sarvajña tatkaromi tavepsitam || 17 ||
cyavana uvāca -
gaccha kānte'dya nāsatyau vacanānmama suvrate |
ānayasva samīpaṃ me śīghraṃ devabhiṣagvarau || 18 ||
kriyatāmāśu tadvākyaṃ nātra kāryā vicāraṇā
vyāsa uvāca -

evaṃ sā samanujñātā tatra gatvā vaco'bravīt || 19 ||
kriyatāmāśu nāsatyau samayena surottamau |
tacchrutvā cāśvinau vākyaṃ tasyāstau tatra cāgatau || 20 ||
ūcatū rājaputrīṃ tāṃ patistava viśatvapaḥ |
rūpārthaṃ cyavanastūrṇaṃ tato'mbhaḥ praviveśa ha || 21 ||
aśvināvapi paścāttatpraviṣṭau sara uttamam |
tataste niḥsṛtāstasmātsarasastatkṣaṇāttrayaḥ |
tulyarūpā divya dehā yuvānaḥ sadṛśāḥ kila |
divyakuṇḍalabhūṣāḍhyāḥ samānāvayavāstathā || 23 ||
te'bruvansahitāḥ sarve vṛṇīṣva varavarṇini |
asmākamīpsitaṃ bhadre patiṃ tvamamalānane || 24 ||
yasminvāpyadhikā prītistaṃ vṛṇuṣva varānane |
vyāsa uvāca -
sā dṛṣṭvā tulyarūpāṃstānsamānavayasastathā || 25 ||

ekasvarāṃstulyaveṣāṃstrīnvai devasutopamān |
sā tu saṃśayamāpannā vīkṣya tānsadṛśākṛtīn || 26 ||
ajānantī patiṃ samyagvyākulā samacintayat |
kiṃ karomi trayastulyāḥ kaṃ vṛṇomi na vedmyaham || 27 ||
patiṃ devasutā hyete saṃśaye patitāsmyaham |
indrajālamidaṃ samyagdevābhyāmiha kalpitam || 28 ||
kartavyaṃ kiṃ mayā cātra maraṇaṃ samupāgatam |
na mayā patimutsṛjya varaṇīyaḥ kathañcana || 29 ||
devastvādhunikaḥ kaścidityeṣā mama dhāraṇā |
iti sañcintya manasā parāṃ viśveśvarīṃ śivām || 30 ||
dadhyau bhagavatīṃ devīṃ tuṣṭāva ca kṛśodarī |

sukanyovāca -
śaraṇaṃ tvāṃ jaganmātaḥ prāptāsmi bhṛśaduḥkhitā || 31 ||
rakṣa me'dya satīdharmaṃ namāmi caraṇau tava |

namaḥ padmod□bhave devi namaḥ śaṅkaravallabhe || 32 ||
viṣṇupriye namo lakṣmi vedamātaḥ sarasvati |
idaṃ jagattvayā sṛṣṭaṃ sarvaṃ sthāvarajaṅgamam || 33 ||
pāsi tvamidamavyagrā tathātsi lokaśāntaye |
brahmaviṣṇumaheśānāṃ jananī tvaṃ susammatā || 34 ||
buddhidāsi tvamajñānāṃ jñāninām mokṣadā sadā |
ājñā tvaṃ prakṛtiḥ pūrṇā puruṣapriyadarśanā || 35 ||
bhuktimuktipradāsi tvaṃ prāṇinām viśadātmanām |
ajñānāṃ duḥkhadā kāmaṃ sattvānāṃ sukhasādhanā || 36 ||
siddhidā yogināmamba jayadā kīrtidā punaḥ |
śaraṇaṃ tvāṃ prapannāsmi vismayaṃ paramaṃ gatā || 37 ||
patiṃ darśaya me mātarmagnāsmi śokasāgare |
devābhyāṃ caritaṃ kūṭaṃ kaṃ vṛṇomi vimohitā || 38 ||
patiṃ darśaya sarvajñe viditvā me satīvratam |

vyāsa uvāca -
evaṃ stutā tadā devā tathā tripurasundarī || 39 ||
hṛdaye'syāstadā jñānaṃ dadāvāśu sukhodayam |
niścitya manasā tulyavayorūpadharānsatī || 40 ||
prasamīkṣya tu tān sarvānvavre bālā svakaṃ patim |
vṛte'tha cyavane devau santuṣṭau tau babhūvatuḥ || 41 ||
satīdharmaṃ samālokya samprītau dadaturvaram |
bhagavatyāḥ prasādena prasannau tau surauttamau || 42 ||
munimāmantrya tarasā gamanāyodyatāvubhau |
labdhvā tu cyavano rūpaṃ netre bhāryāṃ ca yauvanam || 43 ||
hṛṣṭo'bravīnmahātejāstau nāsatyāvidaṃ vacaḥ |
upakāraḥ kṛto'yaṃ me yuvābhyāṃ surasattamau || 44 ||
kiṃ bravīmi sukhaṃ prāptaṃ saṃsāre'sminnanuttame |
prāpya bhāryāṃ sukeśāntāṃ duḥkhaṃ me'bhavadanvaham || 45 ||

andhasya cātivṛddhasya bhogahīnasya kānane |
yuvābhyāṃ nayane datte yauvanaṃ rūpamad□bhutam || 46 ||
sampāditaṃ tataṃ kiñcidupakartumahaṃ bruve |
upakāriṇi mitre yo nopakuryātkathañcana || 47 ||
taṃ dhigastu naraṃ devau bhavecca ṛṇavānbhuvi |
tasmādvāṃ vāñchitaṃ kiñciddātumicchāmi sāmpratam || 48 ||
ātmano ṛṇamokṣāya deveśau nūtanasya ca |
prārthitaṃ vāṃ pradāsyāmi yadalabhyaṃ surāsuraiḥ || 49 ||
bruvāthāṃ vāṃ manoddiṣṭaṃ prīto'smi sukṛtena vām |
śrutvā tau tu munervākyamabhimantrya parasparam || 50 ||
tamūcaturmuniśreṣṭhaṃ sukanyāsahitaṃ sthitam |
mune pituḥ prasādena sarvaṃ no manasepsitam || 51 ||
utkaṇṭhā somapānasya vartate nau suraiḥ saha |
bhiṣajāviti devena niṣiddhau camasagrahe || 52 ||

śakreṇa vitate yajñe brahmaṇaḥ kanakācale |
tasmāttvamapi dharmajña yadi śakto'si tāpasa || 53 ||
kāryametaddhi kartavyaṃ vāñchitaṃ nau susammatam |

etadvijñāya vā brahmankuru vāṃ somapāyinau || 54 ||
pipāsāsti suduṣprāpapā tvattaḥ samupayāsyati |
cyavanastu tayoḥ prāha tacchrutvā vacanaṃ mṛdu || 55 ||
yadahaṃ rūpasampanno vayasā ca samanvitaḥ |
kṛto bhavad□bhyāṃ vṛddhaḥ sanbhāryāṃ ca prāptavāniti || 56 ||
tasmādyuvāṃ kariṣyāmi prītyāhaṃ somapāyinau |
miṣato devarājasya satyametad□bravīmyaham || 57 ||
rājñastu vitate yajñe śaryāteramitadyuteḥ |
ityākarṇya vaco hṛṣṭau tau divaṃ pratijagmatuḥ || 58 ||
cyavanastāṃ gṛhītvā tu jagāmāśramamaṇḍalam || 59 ||

English translation

1-6. Vyasa said O King! Hearing their words, the princess began to tremble; but holding on patience she spoke to them in reserved terms thus You are the sons of Surya and you are the acknowledged deities amongst the gods; specially you know everything, I am a chaste virtuous woman. You ought not to speak to me in the above mannner. O Twin Devas! Father has betrothed me to the Muni practising the Yoga Dharma; besides I am chaste; how can I behave like a prostitute! This Sun is the Witness of the actions good or bad of all people; He is therefore looking on our actions also. Besides you both are born in the family of the high-souled Kas'yapa- Thus it is utterly wrong for you to utter such (irreligious and infamous) words. You know well the course of Dharma, what is religious and what is irreligious in this world which has got nothing substantial; how can a family woman leave her husband and serve another? Go wherever you like, O Sinless Devas! I am the daughter Sukanya of the King S'aryati, devoted to my husband. Otherwise I will curse you.

7-11. Vyasa said:-- O Bharata! Hearing these words, the As'vins were greatly surprised, and, afraid of the Muni, spoke again “O Princess! We are very much pleased to see your chastity; therefore, O Beautiful Woman! Ask boon from us; we will grant it for your welfare. O honoured Woman! We, the physicians of the gods, will certainly make your husband exceedingly beautiful and young, O Smart and Intelligent One! When we three will be exactly the same in figure, age and lustre! you better can make one of us your husband.” Hearing their words Sukanya became greatly amazed and went to her own husband and spoke everything what they, the God's physicians, said.

12-17. Sukanya said “O Husband! The AsVins, the Surya's sons, have come close to our As'rama. I have seen the two Devas and their bright bodies. Seeing me beautiful they were overpowered with passion and told me, “We will, be sure, make your blind husband, young, bright and give him his two eyes again; but you will have to make one condition. Hear it:-Your husband will be exactly like us and you will have to select your husband amongst three of us.” O Holy One! Hearing this as strange, I now come to inform you. Now judge and say what I am to do now. The Deva's Maya is very difficult to comprehend; the more so, when I do not know their intentions! O Omniscient One! I will act as you desire.”

18-19. Chyavana said “O Beloved! Go just now, at my word, to the AsVins and bring them, O auspicious One! before me. What more shall I say than this Go and observe, what they say, as early as possible. There is no need to think over this matter.”

20-25. Vyasa said O King! Thus getting the permission from her husband, Sukanya went immediately to them and said “O AsVins! You are the chief gods; now do as you say. I agree to observe what you desire.” Hearing her words, the two Devas then went to the Muni's As'rama and told the princess “Let

your husband enter in the midst of the water." The aged Chyavana Muni went down quickly in the midst of waters to attain a good form. Next the two As'vins entered into the water of that tank. A few minutes after, the three persons came out of the tank. All were equally bright, equally beautiful, equally young and their limbs were decorated equally with earrings and various other ornaments. They all spoke simultaneously:-"o Auspicious One! There is no other woman beautiful like you, especially your face is very clean and fair; therefore select any one of us three as your husband. O Fair One! Whomever you love most, choose him."

26-30. Vyasa said O King! Sukanya then saw their bodies are equally bright and beautiful; not the least difference is to be found in beauty, age, voice and dress. She became doubtful on seeing their equal appearances. The princess, not being able to distinguish her husband, became very anxious and thought"What am I to do now? Whom to choose? They are exactly the same. I cannot distinguish who is my real husband? This may be the magic set up by the two AsVins. However, I am put to a great crisis. I won't ever select another who is not my husband. Therefore my death is well nigh; what to do now? The third form seen now may be also a Deva's son." Thus cogitating, she resolved to meditate on the Highest Prakriti, the Lady of the Universe, the most Auspicious One. Then the thin-bellied princess began to sing the hymns of the Bhagavati.

31-38. Sukanya said "O World-Mother! Under most painful circumstances I take refuge unto Thee; preserve my chastity; I bow down to Thy feet. O Devi! Salutations to Thee, born of lotus. O Thou, the dear consort of S'ankara! Salutations to Thee. O Thou favourite to Visnu, O Mother of the Vedas! O Sarasvati! Salutations to Thee, Thou hast created the world, moving and unmoving; Thou art preserving it without being least excited; again Thou art swallowing it for the peace and well-being of all. What more. Thou art the Most Worshipful Mother of Brahma, Visnu, and Mahes'a. Thou always illuminest the understanding of the illiterate and Thou always grantest liberation to the Jhanins. Thou art the Prime Prakriti in fullness and the Beloved of the Prime Purusa. Thou grantest Bhukti (enjoyment) and Mukti (freedom) to the souls that are cleansed and pure; Thou givest pain to those that are entirely void of knowledge and Thou grantest happiness to those that are endowed with Sattva Guna. O Mother! Thou bestowest Siddhi (the success, the eight supernatural powers), fame, and victory to the Yogis! Being merged in an ocean of bewilderment, I come now to take refuge unto Thee.

O Mother! The two Devas are playing hypocrisy with me; thus puzzled I can't fix my mind whom to select; therefore I am merged in an ocean of sorrow. Save me by showing my real husband. O Omniscient One! Knowing my vow of chastity dost Thou enlighten me so that I can know my husband."

39-58. Vyasa said O King! Thus pleased by the Sukanya's prayers, the Devi Tripura Sundari then imparted to her the pleasant Sattva Jhan (knowledge pertaining to Sattva Guna). She then looked again at the three personages, and though they were similar in appearance and beauty, instantly she recognised mentally her husband and chose him. When Sukanya selected the Muni Chyavana, the two Devas became greatly pleased to see that. The two Devas were pleased by the grace of Bhagavati; they were further pleased to see the Dharma of chastity and granted her the boon. They then bade good-bye to Chyavana and were ready to start to their own place when Chyavana being very much pleased to get through their grace, his beauty, youth and wife, interrupted them, saying "O high-minded Devas! You have done much good to me. I used to feel pain every day, in spite of my having this wife having good hairs! But owing to your mercy, I cannot describe how happy I am now in this world of woes and troubles. I was very aged and blind and was without any enjoyment but it is you that coming to this forest have brought to me eyes, youth and exquisite beauty. Therefore, O twin

Devas! I desire to do something good to you in return. Fie on him, who does not return anything for the good that he has received from a beneficent friend. That man remains indebted for ever in this world; therefore I am desirous to give you two now whatever you want. O twin Devas! Even if the Devas or the Asuras find it difficult to attain, I will give that to you to free myself of the debt I owe to you. I am greatly pleased at your good deed; therefore be kind enough to speak out whatever you desire." They began to consult with each other, and spoke to the Muni Chyavana who was seated with Sukanya beside him "O Maharsi! We have got all our desires by

the grace of Father! Still it is difficult for us to drink some libation along with the other Devas and we thirst after that very strongly. At the great sacrifice of Brahma in the Golden Mountain (Kanakachala), Indra, the King of the Devas, ordered us not to drink Soma, as we were physicians. Therefore, O Knower of Dharma! O Ascetic! You will certainly do us a great favour if you can make us drink the Soma juice; we would be very glad and have our desires satisfied." Thus hearing the words of the As'vins, Maharsi Chyavana gladly spoke to them the following gentle words, O Twin Devas! I was blind and aged; but now I am become a young and beautiful man, and it is by your grace that I have got back my wife. Therefore I speak this truly before you that at the great sacrifice of the lustrous King S'aryati, I will gladly make you drink the Soma in the presence of Indra, the King of the Devas. Hearing these words of the Muni, the twin As'vins were greatly pleased and went back to the world of the Devas. And the Muni Chyavana, too, returned to his own As'rama with his wife Sukanya.

Here ends the Fifth Chapter of the Seventh Book on the getting of youth by Chyavana Muni in S'ri Mad Devi Bhagavatam the Maha Puranam of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 6

On Granting The As’vins The Right

Chapter 159 of 318 · 61 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच -
च्यवनेन कथं वैद्यौ तौ कृतौ सोमपायिनौ ।
वचनं च कथं सत्यं जातं तस्य महात्मनः ॥ १ ॥
मानुषस्य बलं कीदृग्देवराजबलं प्रति ।
निषिद्धौ भिषजौ तेन कृतौ तौ सोमपायिनौ ॥ २ ॥
धर्मनिष्ठ तदाश्चर्यं विस्तरेण वद प्रभो ।
चरितं च्यवनस्याद्य श्रोतुकामोऽस्मि सर्वथा ॥ ३ ॥
व्यास उवाच -
निशामय महाराज चरितं परमाद्भुतम् ।
च्यवनस्य मखे तस्मिञ्छर्यातेर्भुवि भारत ॥ ४ ॥
सुकन्यां सुन्दरीं प्राप्य च्यवनः सुरसन्निभः ।
विजहार प्रसन्नात्मा देवकन्यामिवापरः ॥ ५ ॥
कदाचिदथ शर्यातिभार्या चिन्तातुरा भृशम् ।
पतिं प्राह वेपमाना वचनं रुदती प्रिया ॥ ६ ॥

राजन् पुत्री त्वया दत्ता मुनयेऽन्धाय कानने ।
मृता जीवति वा सा तु द्रष्टव्या सर्वथा त्वया ॥ ७ ॥
गच्छ नाथ मुनेस्तावदाश्रमं द्रष्टुमादरात् ।
किं करोति सुकन्या सा प्राप्य नाथं तथाविधम् ॥ ८ ॥
पुत्रीदुःखेन राजर्षे दग्धास्मि सर्वथा हृदि ।
तामानय विशालाक्षीं तपःक्षामां मदन्तिके ॥ ९ ॥
पश्यामि सर्वथा पुत्रीं कृशाङ्गीं वल्कलावृताम् ।
अन्धं पतिं समासाद्य दुःखभाजं कृशोदरीम् ॥ १० ॥
शर्यातिरुवाच -
गच्छामोऽद्य विशालाक्षि सुकन्यां द्रष्टुमादरात् ।
प्रियपुत्रीं वरारोहे मुनिं तं संशितव्रतम् ॥ ११ ॥
व्यास उवाच -
एवमुक्त्व तु शर्यातिः कामिनीं शोकसंकुलाम् ।
जगाम रथमारुह्य त्वरितश्चाश्रमं मुनेः ॥ १२ ॥

गत्वाऽऽश्रमसमीपे तु तमपश्यन्महीपतिः ।
नवयौवनसम्पन्नं देवपुत्रोपमं मुनिम् ॥ १३ ॥

तं विलोक्यामराकारं विस्मयं नृपतिर्गतः ।
किं कृतं कुत्सितं कर्म पुत्र्या लोकविगर्हितम् ॥ १४ ॥
निहतोऽसौ मुनिर्वृद्धस्त्वनयान्यः पतिः कृतः ।
कामपीडितया कामं प्रशान्तोऽप्यतिनिर्धनः ॥ १५ ॥
दुःसहयोऽयं पुष्पधन्वा विशेषेण च यौवने ।
कुले कलङ्कः सुमहाननया मानवे कृतः ॥ १६ ॥
धिक्तस्य जीवितं लोके यस्य पुत्री हि कुत्सिता ।
सर्वपापैस्तु दुःखाय पुत्री भवति देहिनाम् ॥ १७ ॥
मया त्वनुचितं कर्म कृतं स्वार्थस्य सिद्धये ।
वृद्धायान्धाय या दत्ता पुत्री सर्वात्मना किल ॥ १८ ॥
कन्या योग्याय दातव्या पित्रा सर्वात्मना किल ।
तादृशं हि फलं प्राप्तं यादृशं वै कृतं मया ॥ १९ ॥

हन्मि चेदद्य तनयां दुःशीलां पापकारिणीम् ।
स्त्रीहत्या दुस्तरा स्यान्मे तथा पुत्र्या विशेषतः ॥ २० ॥
मनुवंशस्तु विख्यातः सकलङ्कः कृतो मया ।
लोकापवादो बलवान्दुस्त्याज्या स्नेहशृङ्खला ॥ २१ ॥
किं करोमीति चिन्ताब्धौ यदा मग्नः स पार्थिवः ।
सुकन्यया तदा दैवाद्दृष्टश्चिन्ताकुलः पिता ॥ २२ ॥
सा दृष्ट्वा तं जगामाशु सुकन्या पितुरन्तिके ।
गत्वा पप्रच्छ भूपालं प्रेमपूरितमानसा ॥ २३ ॥
किं विचारयसे राजंश्चिन्ताव्याकुलिताननः ।
उपविष्टं मुनिं वीक्ष्य युवानमम्बुजेक्षणम् ॥ २४ ॥
एह्येहि पुरुषव्याघ्र प्रणमस्व पतिं मम ।
मा विषादं नृपश्रेष्ठ साम्प्रतं कुरु मानव ॥ २५ ॥
व्यास उवाच -
इति पुत्र्या वचं श्रुत्वा शर्यातिः क्रोधपीडितः ।

प्रोवाच वचनं राजा पुरःस्थां तनयां ततः ॥ २६ ॥
राजोवाच -
क्व मुनिश्च्यवनः पुत्रि वृद्धोऽन्धस्तापसोत्तमः ।
कोऽयं युवा मदोन्मत्तः सन्देहोऽत्र महान्मम ॥ २७ ॥
मुनिः किं निहतः पापे त्वया दुष्कृतकारिणि ।
नूतनोऽसौ पतिः कामात्कृतः कुलविनाशिनि ॥ २८ ॥
सोऽहं चिन्तातुरस्तं न पश्याम्याश्रमसंस्थितम् ।
किं कृतं दुष्कृतं कर्म कुलटाचरितं किल ॥ २९ ॥
निमग्नोऽहं दुराचारे शोकाब्धौ त्वत्कृतेऽधुना ।
दृष्ट्वैनं पुरुषं दिव्यमदृष्ट्वा च्यवनं मुनिम् ॥ ३० ॥
विहस्य तमुवाचाशु सा श्रुत्वा वचनं पितुः ।

गृहीत्वाऽऽनीय पितरं भर्तुरन्तिकमादरात् ॥ ३१ ॥
च्यवनोऽसौ मुनिस्तात जामाता ते न संशयः ।
अश्विभ्यामीदृशः कान्तः कृतः कमललोचनः ॥ ३२ ॥

यदृच्छयात्र सम्प्राप्तौ नासत्यावाश्रमे मम ।
ताभ्यां करुणया नूनं च्यवनस्तादृशः कृतः ॥ ३३ ॥
नाहं तव सुता तात तथा स्यां पापकारिणी ।
यथा त्वं मन्यसे राजन् विमूढो रूपसंशये ॥ ३४ ॥
प्रणम त्वं मुनिं राजन् भार्गवं च्यवनं पितः ।
आपृच्छ कारणं सर्वं कथियिष्यति विस्तरम् ॥ ३५ ॥
इति श्रुत्वा वचं पुत्र्या शर्यातिस्त्वरितस्तदा ।
प्रणनाम मुनिं तत्र गत्वा पप्रच्छ सादरम् ॥ ३६ ॥
राजोवाच -
कथयस्व स्ववृत्तान्तं भार्गवाशु यथोचितम् ।
नयने च कथं प्राप्ते क्व गता ते जरा पुनः ॥ ३७ ॥
संशयोऽयं महान्मेऽस्ति रूपं दृष्ट्वातिसुन्दरम् ।
वद विस्तरतो ब्रह्मन् श्रुत्वाहं सुखमाप्नुयाम् ॥ ३८ ॥
च्यवन उवाच -

नासत्यावत्र सम्प्राप्तौ देवानां भिषजावुभौ ।
उपकारः कृतस्ताभ्यां कृपया नृपसत्तम ॥ ३९ ॥
मया ताभ्यां वरो दत्त उपकारस्य हेतवे ।
करिष्यामि मखे राज्ञो भवन्तौ सोमपायिनौ ॥ ४० ॥
एवं मया वयः प्राप्तं लोचने विमले तथा ।
स्वस्थो भव महाराज संविशस्वासने शुभे ॥ ४१ ॥
इत्युक्तः स तु विप्रेण सभार्यः पृथिवीपतिः ।
सुखोपविष्टः कल्याणीः कथाश्चक्रे महात्मना ॥ ४२ ॥
अथैनं भार्गवं प्राह राजानं परिसान्त्वयन् ।
याजयिष्यामि राजंस्त्वां सम्भारानुपकल्पय ॥ ४३ ॥
मया प्रतिश्रुतं ताभ्यां कर्तव्यौ सोमपौ युवाम् ।
तत्कर्तव्यं नृपश्रेष्ठ तव यज्ञेऽतिविस्तरे ॥ ४४ ॥
इन्द्रं निवारयिष्यामि क्रुद्धं तेजोबलेन वै ।
पाययिष्यामि राजेन्द्र सोमं सोममखे तव ॥ ४५ ॥

ततः परमसन्तुष्टः शर्यातिः पृथिवीपतिः ।
च्यवनस्य महाराज तद्वाक्यं प्रत्यपूजयत् ॥ ४६ ॥
सम्मान्य च्यवनं राजा जगाम नगरं प्रति ।
सभार्यश्चातिसन्तुष्टः कुर्वन्वार्तां मुनेः किल ॥ ४७ ॥
प्रशस्तेहनि यज्ञीये सर्वकामसमृद्धिमान् ।
कारयामास शर्यातिर्यज्ञायतनमुत्तमम् ॥ ४८ ॥

समानीय मुनीन्पूज्यान्वसिष्ठप्रमुखानसौ ।
भार्गवो याजयामास च्यवनः पृथिवीपतिम् ॥ ४९ ॥
वितते तु तथा यज्ञे देवाः सर्वे सवासवाः ।
आजग्मुश्चाश्विनौ तत्र सोमार्थमुपजग्मतुः ॥ ५० ॥
इन्द्रस्तु शङ्कितस्तत्र वीक्ष्य तावश्विनावुभौ ।
पप्रच्छ च सुरान्सर्वान्किमेतौ समुपागतौ ॥ ५१ ॥
चिकित्सकौ न सोमार्हौ केनानीताविहेति च ।
नाब्रुवन्नमरास्तत्र राज्ञस्तु वितते मखे ॥ ५२ ॥

अगृह्णाच्च्यवनः सोममश्विनोर्देवयोस्तदा ।
शक्रस्तं वारयामास मा गृहाणैतयोर्ग्रहम् ॥ ५३ ॥
तमाह च्यवनस्तत्र कथमेतौ रवेः सुतौ ।
न ग्रहार्हौ च नासत्यौ ब्रूहि सत्यं शचीपते ॥ ५४ ॥
न सङ्करौ समुत्पन्नौ धर्मपत्नीसुतौ रवेः ।
केन दोषेण देवेन्द्र नार्हौ सोमं भिषग्वरौ ॥ ५५ ॥
निर्णयोऽत्र मखे शक्र कर्तव्यः सर्वदैवतैः ।
ग्राहयिष्यामहं सोमं कृतौ तौ सोमपौ मया ॥ ५६ ॥
प्रेरितोऽसौ मया राजा मखाय मघवन्किल ।
एतदर्थं करिष्यामि सत्यं मे वचनं विभो ॥ ५७ ॥
आभ्यामुपकृतः शक्र तथा दत्तं नवं वयः ।
तस्मात्प्रत्युपकारस्तु कर्तव्यः सर्वथा मया ॥ ५८ ॥
इन्द्र उवाच -
चिकित्सकौ कृतावेतौ नासत्यौ निन्दितौ सुरैः ।

उभावेतौ न सोमार्हौ मा गृहाणैतयोर्ग्रहम् ॥ ५९ ॥
च्यवन उवाच -
अहल्याजार संयच्छ कोपं चाद्य निरर्थकम् ।
वृत्रघ्न किं हि नासत्यौ न सोमार्हौ सुरात्मजौ ॥ ६० ॥
एवं विवादे समुपस्थिते च
न कोऽपि वाचं तमुवाच भूप ।
ग्रहं तयोर्भार्गवतिग्मतेजाः
संग्राहयामास तपोबलेन ॥ ६१ ॥

Roman transliteration

janamejaya uvāca -
cyavanena kathaṃ vaidyau tau kṛtau somapāyinau |
vacanaṃ ca kathaṃ satyaṃ jātaṃ tasya mahātmanaḥ || 1 ||
mānuṣasya balaṃ kīdṛgdevarājabalaṃ prati |
niṣiddhau bhiṣajau tena kṛtau tau somapāyinau || 2 ||
dharmaniṣṭha tadāścaryaṃ vistareṇa vada prabho |
caritaṃ cyavanasyādya śrotukāmo'smi sarvathā || 3 ||

vyāsa uvāca -
niśāmaya mahārāja caritaṃ paramād□bhutam |
cyavanasya makhe tasmiñcharyāterbhuvi bhārata || 4 ||
sukanyāṃ sundarīṃ prāpya cyavanaḥ surasannibhaḥ |
vijahāra prasannātmā devakanyāmivāparaḥ || 5 ||
kadācidatha śaryātibhāryā cintāturā bhṛśam |
patiṃ prāha vepamānā vacanaṃ rudatī priyā || 6 ||

rājan putrī tvayā dattā munaye'ndhāya kānane |
mṛtā jīvati vā sā tu draṣṭavyā sarvathā tvayā || 7 ||
gaccha nātha munestāvadāśramaṃ draṣṭumādarāt |
kiṃ karoti sukanyā sā prāpya nāthaṃ tathāvidham || 8 ||
putrīduḥkhena rājarṣe dagdhāsmi sarvathā hṛdi |
tāmānaya viśālākṣīṃ tapaḥkṣāmāṃ madantike || 9 ||
paśyāmi sarvathā putrīṃ kṛśāṅ□gīṃ valkalāvṛtām |
andhaṃ patiṃ samāsādya duḥkhabhājaṃ kṛśodarīm || 10 ||
śaryātiruvāca -
gacchāmo'dya viśālākṣi sukanyāṃ draṣṭumādarāt |
priyaputrīṃ varārohe muniṃ taṃ saṃśitavratam || 11 ||
vyāsa uvāca -
evamuktva tu śaryātiḥ kāminīṃ śokasaṃkulām |
jagāma rathamāruhya tvaritaścāśramaṃ muneḥ || 12 ||

gatvā''śramasamīpe tu tamapaśyanmahīpatiḥ |
navayauvanasampannaṃ devaputropamaṃ munim || 13 ||
taṃ vilokyāmarākāraṃ vismayaṃ nṛpatirgataḥ |
kiṃ kṛtaṃ kutsitaṃ karma putryā lokavigarhitam || 14 ||
nihato'sau munirvṛddhastvanayānyaḥ patiḥ kṛtaḥ |
kāmapīḍitayā kāmaṃ praśānto'pyatinirdhanaḥ || 15 ||
duḥsahayo'yaṃ puṣpadhanvā viśeṣeṇa ca yauvane |
kule kalaṅkaḥ sumahānanayā mānave kṛtaḥ || 16 ||
dhiktasya jīvitaṃ loke yasya putrī hi kutsitā |
sarvapāpaistu duḥkhāya putrī bhavati dehinām || 17 ||
mayā tvanucitaṃ karma kṛtaṃ svārthasya siddhaye |
vṛddhāyāndhāya yā dattā putrī sarvātmanā kila || 18 ||
kanyā yogyāya dātavyā pitrā sarvātmanā kila |
tādṛśaṃ hi phalaṃ prāptaṃ yādṛśaṃ vai kṛtaṃ mayā || 19 ||

hanmi cedadya tanayāṃ duḥśīlāṃ pāpakāriṇīm |
strīhatyā dustarā syānme tathā putryā viśeṣataḥ || 20 ||
manuvaṃśastu vikhyātaḥ sakalaṅkaḥ kṛto mayā |
lokāpavādo balavāndustyājyā snehaśṛṅkhalā || 21 ||
kiṃ karomīti cintābdhau yadā magnaḥ sa pārthivaḥ |
sukanyayā tadā daivād□dṛṣṭaścintākulaḥ pitā || 22 ||
sā dṛṣṭvā taṃ jagāmāśu sukanyā piturantike |
gatvā papraccha bhūpālaṃ premapūritamānasā || 23 ||
kiṃ vicārayase rājaṃścintāvyākulitānanaḥ |
upaviṣṭaṃ muniṃ vīkṣya yuvānamambujekṣaṇam || 24 ||
ehyehi puruṣavyāghra praṇamasva patiṃ mama |
mā viṣādaṃ nṛpaśreṣṭha sāmprataṃ kuru mānava || 25 ||
vyāsa uvāca -
iti putryā vacaṃ śrutvā śaryātiḥ krodhapīḍitaḥ |

provāca vacanaṃ rājā puraḥsthāṃ tanayāṃ tataḥ || 26 ||
rājovāca -
kva muniścyavanaḥ putri vṛddho'ndhastāpasottamaḥ |
ko'yaṃ yuvā madonmattaḥ sandeho'tra mahānmama || 27 ||
muniḥ kiṃ nihataḥ pāpe tvayā duṣkṛtakāriṇi |
nūtano'sau patiḥ kāmātkṛtaḥ kulavināśini || 28 ||
so'haṃ cintāturastaṃ na paśyāmyāśramasaṃsthitam |
kiṃ kṛtaṃ duṣkṛtaṃ karma kulaṭācaritaṃ kila || 29 ||
nimagno'haṃ durācāre śokābdhau tvatkṛte'dhunā |
dṛṣṭvainaṃ puruṣaṃ divyamadṛṣṭvā cyavanaṃ munim || 30 ||
vihasya tamuvācāśu sā śrutvā vacanaṃ pituḥ |
gṛhītvā''nīya pitaraṃ bharturantikamādarāt || 31 ||
cyavano'sau munistāta jāmātā te na saṃśayaḥ |
aśvibhyāmīdṛśaḥ kāntaḥ kṛtaḥ kamalalocanaḥ || 32 ||

yadṛcchayātra samprāptau nāsatyāvāśrame mama |
tābhyāṃ karuṇayā nūnaṃ cyavanastādṛśaḥ kṛtaḥ || 33 ||
nāhaṃ tava sutā tāta tathā syāṃ pāpakāriṇī |
yathā tvaṃ manyase rājan vimūḍho rūpasaṃśaye || 34 ||
praṇama tvaṃ muniṃ rājan bhārgavaṃ cyavanaṃ pitaḥ |
āpṛccha kāraṇaṃ sarvaṃ kathiyiṣyati vistaram || 35 ||
iti śrutvā vacaṃ putryā śaryātistvaritastadā |
praṇanāma muniṃ tatra gatvā papraccha sādaram || 36 ||
rājovāca -
kathayasva svavṛttāntaṃ bhārgavāśu yathocitam |
nayane ca kathaṃ prāpte kva gatā te jarā punaḥ || 37 ||
saṃśayo'yaṃ mahānme'sti rūpaṃ dṛṣṭvātisundaram |
vada vistarato brahman śrutvāhaṃ sukhamāpnuyām || 38 ||
cyavana uvāca -

nāsatyāvatra samprāptau devānāṃ bhiṣajāvubhau |
upakāraḥ kṛtastābhyāṃ kṛpayā nṛpasattama || 39 ||
mayā tābhyāṃ varo datta upakārasya hetave |
kariṣyāmi makhe rājño bhavantau somapāyinau || 40 ||
evaṃ mayā vayaḥ prāptaṃ locane vimale tathā |
svastho bhava mahārāja saṃviśasvāsane śubhe || 41 ||
ityuktaḥ sa tu vipreṇa sabhāryaḥ pṛthivīpatiḥ |
sukhopaviṣṭaḥ kalyāṇīḥ kathāścakre mahātmanā || 42 ||
athainaṃ bhārgavaṃ prāha rājānaṃ parisāntvayan |
yājayiṣyāmi rājaṃstvāṃ sambhārānupakalpaya || 43 ||
mayā pratiśrutaṃ tābhyāṃ kartavyau somapau yuvām |
tatkartavyaṃ nṛpaśreṣṭha tava yajñe'tivistare || 44 ||
indraṃ nivārayiṣyāmi kruddhaṃ tejobalena vai |
pāyayiṣyāmi rājendra somaṃ somamakhe tava || 45 ||

tataḥ paramasantuṣṭaḥ śaryātiḥ pṛthivīpatiḥ |
cyavanasya mahārāja tadvākyaṃ pratyapūjayat || 46 ||
sammānya cyavanaṃ rājā jagāma nagaraṃ prati |
sabhāryaścātisantuṣṭaḥ kurvanvārtāṃ muneḥ kila || 47 ||
praśaste□hani yajñīye sarvakāmasamṛddhimān |
kārayāmāsa śaryātiryajñāyatanamuttamam || 48 ||
samānīya munīnpūjyānvasiṣṭhapramukhānasau |
bhārgavo yājayāmāsa cyavanaḥ pṛthivīpatim || 49 ||

vitate tu tathā yajñe devāḥ sarve savāsavāḥ |
ājagmuścāśvinau tatra somārthamupajagmatuḥ || 50 ||
indrastu śaṅ□kitastatra vīkṣya tāvaśvināvubhau |
papraccha ca surānsarvānkimetau samupāgatau || 51 ||
cikitsakau na somārhau kenānītāviheti ca |
nābruvannamarāstatra rājñastu vitate makhe || 52 ||

agṛhṇāccyavanaḥ somamaśvinordevayostadā |
śakrastaṃ vārayāmāsa mā gṛhāṇaitayorgraham || 53 ||
tamāha cyavanastatra kathametau raveḥ sutau |
na grahārhau ca nāsatyau brūhi satyaṃ śacīpate || 54 ||
na saṅkarau samutpannau dharmapat□nīsutau raveḥ |
kena doṣeṇa devendra nārhau somaṃ bhiṣagvarau || 55 ||
nirṇayo'tra makhe śakra kartavyaḥ sarvadaivataiḥ |
grāhayiṣyāmahaṃ somaṃ kṛtau tau somapau mayā || 56 ||
prerito'sau mayā rājā makhāya maghavankila |
etadarthaṃ kariṣyāmi satyaṃ me vacanaṃ vibho || 57 ||
ābhyāmupakṛtaḥ śakra tathā dattaṃ navaṃ vayaḥ |
tasmātpratyupakārastu kartavyaḥ sarvathā mayā || 58 ||
indra uvāca -
cikitsakau kṛtāvetau nāsatyau ninditau suraiḥ |

ubhāvetau na somārhau mā gṛhāṇaitayorgraham || 59 ||
cyavana uvāca -
ahalyājāra saṃyaccha kopaṃ cādya nirarthakam |
vṛtraghna kiṃ hi nāsatyau na somārhau surātmajau || 60 ||
evaṃ vivāde samupasthite ca
na ko'pi vācaṃ tamuvāca bhūpa |
grahaṃ tayorbhārgavatigmatejāḥ
saṃgrāhayāmāsa tapobalena || 61 ||

English translation

1-3. Janamejaya said “O Muni! How did Maharsi Chyavana make these twin Devas drink Soma and how his words came out to be true. Human strength is insignificant compared to Indra's strength. Indra forbade the physicians, the AsVins, to drink the Soma juice. How then could the Muni give the right thereof. This is very wonderful. Therefore, O Thou, devoted to Dharma! O Lord! Describe in detail the doings of this Maharsi Chyavana. I am very anxious to hear it.”

4-10. Vyasa said O King! In that famous sacrifice of the King S’aryati, Chyavana Risi did wonderful feats. O Bharata! I am now narrating to you his entirely wonderful character. Hear it attentively. Maharsi Chyavana, illustrious like the Devas, began to enjoy with a cheerful mind and gladdened heart, with his beautiful wife Sukanya who was like a Deva Kanya. Now, once on an occasion, the wife of S'aryati became very anxious and trembling said to her husband weeping “O King! You have betrothed your daughter to the blind Muni Chyavana; now it is your duty to go and enquire whether the daughter is living or is dead. O Lord! What is my beautiful daughter doing with that husband. Please go just now to the Muni's As'rama and see about it. O Rajarsi! I always burn in pain and agony when I think of her. She must have become very lean and thin due to the troubles of Tapasya; please bring her quickly here to my presence. She is suffering an everlasting pain from having an aged blind husband; and it is quite likely she has become very lean and thin, I am anxious, therefore, to see my

daughter lean and thin who is wearing barks of trees as her dress.”

11. S'aryati said “O broad-eyed One! I am going gladly just now to see my dear daughter and that Muni of severe vows.”

12-25. Vyasa said O King! Thus saying to his wife, distressed with sorrow, the King S'aryati mounted on his chariot and quickly went towards the As’rama of the Chyavana Muni. On reaching there, he saw the Maharsi Chyavana like a Deva's son. Seeing his body like that of Deva, the King became bewildered and began to think thus “What! Has my daughter done such an ugly act, blameable in the society! That Muni was very calm and quiet, penniless and very old; my daughter, perhaps, being overpowered with passion, killed him and has taken, no doubt, another husband. It is indeed difficult to control the God of Love, armed with his flowery bow: the period of youth is moreover very hard to conquer. So this daughter impelled by lust has thrown a dreadful stigma on the clear name of the family of the great Manu. Fie on him whose daughter in this world is of a vicious character! It seems that daughters are born for the expiation of all the sins committed by their fathers. But what an unjust act have I committed for my own selfish ends? It is highly incumbent on every father to betroth his daughter with every care possible to a bridegroom suitable in every respect; but I did not do it and now have got the fruits equivalent to my doing. If I kill my daughter, vicious and unchaste, I will incur sin due to killing a woman and moreover my daughter. I am the cause of this stain on Muni's line of descent. On the one hand, the scandal on one is very powerful; and the affection for a daughter is strong on the other. What am I to do now?” The King became merged in deep thoughts. At this time Sukanya accidentally saw her father thus drowned in anxious thoughts. Seeing him, Sukanya instantly came to her father's side and asked the King in sweet affectionate words. O King! How is it that your face has become so pale with anxious thoughts, seeing the Muni sitting in front of you, a young man with lotus-eyes. O Father! What are you thinking? You belong to the famous Manu's family; besides, you are a high-minded man; you ought not to be sad so

suddenly; come quickly and bow your head down before my husband.

26. Vyasa said O King! Hearing thus the daughter's words, the King became impatient with anger and began to speak to her

27-36. O Daughter! Where is that aged blind ascetic Muni Chyavana and who is this youth intoxicated with lust? A great doubt has arisen in my mind. O Vicious Soul! Have you slain that Chyavana Muni and engaged yourself in such a sinful act? O You, a Disgrace to your family! Have you accepted another husband out of your desire of lust? My mind has became very much troubled on not seeing that Muni in this As'rama. O vicious One! Now I don't see the Muni; but instead of him, I see this bright person. And thus it is on account of your sinful behaviour that my mind is drowned in the ocean of cares. Then hearing her father's words, Sukanya smiled and gladly took him at once to her husband and said “O Father! He is your son-in- law; He is the same Chyavana Muni; there is no doubt here. The twin As'vins have given him this beautiful lustre and lotus-like eyes. The two As'vini Kumaras came accidentally to my Asrama and out of mercy no doubt they have made Chyavana such a nice young man. O King! I am not your that daughter that will do a vicious act as you think, beguiled by this beautiful form of the Muni. Father! Bow down before the Chyavana Muni. Ask him and he will tell you everything.” Hearing thus the daughter's words, the King went instantly to the Muni and bowed down before him and asked him affectionately thus

37-38. The King said “O Son of Bhrigu! How have you got your eyes back? Where has your old age gone? Kindly narrate all your details as early as possible. O Brahmana! Seeing your exquisitely

beautiful form, a great doubt has arisen in me; so tell me everything in detail; I will be very glad, no doubt."

39-45. Chyavana said "O King! The two As'vins, the physicians of the Gods, came here on their own account and have done me this good out of their mercy. Owing to the benefit thus received, I have granted them the boon that I will make them drink the Soma juice in the Agnistoma Yajha of the King S'aryati. Thus I have got these beautiful eyes and the new youth; therefore, O King! Collect yourself and sit in the holy sacrificial seat." When the Brahmin Chyavana Muni spoke thus, the King S'aryati and his dear wife sat with greatest pleasure and began to talk on auspicious topics with the high-souled Muni. Then the Bhargava consoled the King and said I will perform your sacrifice; please collect all the necessary materials. I have promised to the As'vins that certainly I will make them drink the Soma juice. Therefore, O King! I will have to carry that out in your sacrifice. O King! If Indra be angry, I will stop him by my Tapas force and in the Agnistoma Yajha I will make the As'vins drink Soma.

46-58. Vyasa said O King! S'aryati, the lord of the earth, then gladly approved the proposals of Chyavana Muni. The King then shewed respects to the Muni and, with a pleasant attitude of mind, returned to his city with his wife, all the while talking of the Muni on the way. On a good auspicious day he, possessed of enormous wealth and prosperity prepared an excellent place for the performance of the sacrifice. The Muni Chyavana then invited Vas'istha and other respectable Munis and initiated the King S'aryati for the performance of the sacrifice. At the commencement of the sacrifice, Indra and the other Devas and the two As'vins all came to the sacrifice to drink Soma. Seeing the As'vins, Indra became afraid and asked the other Devas, "Why have the As'vins come here?" They are the physicians and, therefore, never fit to drink Soma. Who has brought them hither at this great Agnistoma Sacrifice? The

Devas remained all silent. Chyavana Muni then became ready to offer Soma to the AsVins and Indra immediately stopped him saying They are already prohibited to drink Soma as a sacrificial share; so do not accept the vessel of Soma for them. Chyavana then said - "O Lord of S'achi! These are the Surya's sons; tell, then, truly why these are rendered unfit to drink Soma. They are not of mixed blood; they are born of the legal wife of Surya Deva. O Lord of the Devas! What is the fault then, of the AsVins, the physicians, that they be prohibited to drink Soma juice. Please reply. O Indra! This point must be settled by all the Devas here. I have promised to make them drink the Soma juice in this sacrifice. To keep my word I have initiated the King in this sacrifice. I will have my word fulfilled; there is no doubt in this. O Indra! They have given me my youth and bestowed my eyes and have done me great good. I will also do good to them to my best."

59. Indra said "The Devas have appointed these Devas their Physicians; therefore they are looked down upon in the society; so they are unfit to drink Soma. You need not make them drink Soma."

60-61. Chyavana spoke "O Indra! You have adulterated yourself with Ahalya; why are you, then, giving vent to your anger thus in vain. You have treacherously murdered Vritrasura; it is quite inappropriate for a vicious person like you to say that the AsVins cannot have the right to drink Soma. This is quite impossible." O King! On the springing of this dispute, no body spoke to Indra. The illustrious Bhargava, then, made them accept the Soma juice.

Here ends the Sixth Chapter of the Seventh Book on granting the AsVins the right to drink the Soma juice in S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 7

On The Twin As'vins Drinking The

Chapter 160 of 318 · 52 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
दत्ते ग्रहे तु राजेन्द्र वासवः कुपितौ भृशम् ।
प्रोवाच च्यवनं तत्र दर्शयन्बलमात्मनः ॥ १ ॥
मा ब्रह्मबन्धो मर्यादामिमां त्वं कर्तुमर्हसि ।
वधिष्यामि द्विषन्तं त्वां विश्वरूपमिवाऽपरम् ॥ २ ॥
च्यवन उवाच -
मावमंस्था महात्मानौ रूपद्रविणवर्चसा ।
यौ चक्रतुर्मां मघवन् वृन्दारकमिवापरम् ॥ ३ ॥
ऋते त्वां विबुधाश्चान्ये कथं वाददते ग्रहम् ।
अश्विनावपि देवेन्द्र देवौ विद्धि परन्तपौ ॥ ४ ॥
इन्द्र उवाच -
भिषजौ नार्हतः कामं ग्रहं यज्ञे कथञ्चन ।
यदि दित्ससि मन्दात्मन् शिरश्छेत्स्यामि साम्प्रतम् ॥ ५ ॥
व्यास उवाच

अनादृत्य तु तद्वाक्यं वासवस्य च भार्गवः ।
ग्रहं तु ग्राहयामास भर्त्सयन्निव तं भृशम् ॥ ६ ॥
सोमपात्रं यदा ताभ्यां गृहीतं तु पिपासया ।
समीक्ष्य बलभिद्देव इदं वचनमब्रवीत् ॥ ७ ॥
आभ्यमर्थाय सोमं त्वं ग्राहयिष्यसि चेत्स्वयम् ।
वज्रं तु प्रहरिष्यामि विश्वरूपमिवापरम् ॥ ८ ॥
वासवेनैवमुक्तस्तु भार्गवश्चातिगर्वितः ।
जग्राह विधिवत्सोममश्विभ्यामतिमन्युमान् ॥ ९ ॥
इन्द्रोऽपि प्राक्षिपत्कोपाद्वज्रमस्मै स्वमायुधम् ।
पश्यतां सर्वदेवानां सूर्यकोटिसमप्रभम् ॥ १० ॥
प्रेरितं चाशनिं प्रेक्ष्य च्यवनस्तपसा ततः ।
स्तम्भयामास वज्रं स शक्रस्यामिततेजसः ॥ ११ ॥
कृत्यया स महाबाहुरिन्द्रं हन्तुमिहोद्यतः ।
जुहावाग्नौ श्रुतं हव्यं मन्त्रेण मुनिसत्तमः ॥ १२ ॥

तत्र कृत्या समुत्पन्ना च्यवनस्य तपोबलात् ।
प्रबलः पुरुषः क्रूरो बृहत्कायो महासुरः ॥ १३ ॥

मदो नाम महाघोरो भयदः प्राणिनामिह ।
शरीरे पर्वताकारस्तीक्ष्णदंष्ट्रो मयानकः ॥ १४ ॥
चतस्रश्चायता दंष्ट्रा योजनानां शतं शतम् ।
इतरे त्वस्य दशना बभूवुर्दशयोजनाः ॥ १५ ॥
बाहु पर्वतसंकाशावायतौ क्रूरदर्शनौ ।
जिह्वा तु भीषणा क्रूरा लेलिहाना नभस्तलम् ॥ १६ ॥
ग्रीवा तु गिरिशृङ्गाभा कठिना भीषणा भृशम् ।
नखा व्याघ्रनखप्रख्याः केशाश्चातीवभीषणाः ॥ १७ ॥
शरीरं कज्जलाभं च तस्य चास्यं भयानकम् ।
नेत्रे दावानलप्रख्ये भीषणेऽतिभयानके ॥ १८ ॥
हनुरेका स्थिता तस्य भूमावेका दिवं गता ।
एवंविधः समुत्पन्नो मदो नाम बृहत्तनुः ॥ १९ ॥

तं विलोक्य सुराः सर्वे भयमाजग्मुरंहसा ।
इन्द्रोऽपि भयसंत्रस्तो युद्धाय न मनो दधे ॥ २० ॥
दैत्योऽपि वदने कामं वज्रमादाय संस्थितः ।
व्याप्तं नभो घोरदृष्टिर्ग्रसन्निव जगत्त्रयम् ॥ २१ ॥
स भक्ष्ययिष्यन्संक्रुद्धः शतक्रतुमुपाद्रवत् ।
चक्रुशुश्च सुराः सर्वे हा हताः स्मेति संस्थिताः ॥ २२ ॥
इन्द्रः स्तम्भितबाहुस्तु मुमुक्षुर्वज्रमन्तिकात् ।
न शशाक पविं तस्मिन्प्रहर्तुं पाकशासनः ॥ २३ ॥
वज्रहस्तः सुरेशानस्तं वीक्ष्य कालसन्निभम् ।
सस्मार मनसा तत्र गुरुं समयकोविदम् ॥ २४ ॥
स्मरणादाजगामाशु बृहस्पतिरुदारधीः ।
गुरुस्तत्समयं दृष्ट्वा विपत्तिसदृशं महत् ॥ २५ ॥
विचार्य मनसा कृत्यं तमुवाच शचीपतिम् ।
दुःसाध्योऽयं महामन्त्रैस्त्वयं वज्रेण वासव ॥ २६ ॥

असुरो मदसंज्ञस्तु यज्ञकुण्डात्समुत्थितः ।
तपोबलमृषेः सम्यक् च्यवनस्य महाबलः ॥ २७ ॥
अनिवार्यो ह्ययं शत्रुस्त्वया देवैस्तथा मया ।
शरणं याहि देवेश च्यवनस्य महात्मनः ॥ २८ ॥
स निवारयिता नूनं कृत्यामात्मकृतां किल ।
न निवारयितुं शक्ताः शक्तिभक्तरुषं क्वचित् ॥ २९ ॥
व्यास उवाच -
इत्युक्तो गुरुणा शक्रस्तदागच्छन्मुनिं प्रति ।
प्रणम्य शिरसा नम्रः तमुवाच भयान्वितः ॥ ३० ॥
क्षमस्व मुनिशार्दूल शमयासुरमुद्यतम् ।
प्रसन्नो भव सर्वज्ञ वचनं ते करोम्यहम् ॥ ३१ ॥

सोमार्हावश्विनावेतावद्यप्रभृति भार्गव।
भविष्यतः सत्यमेतद्वचो विप्र प्रसीद मे॥ ३२॥
मिथ्या ते नोद्यमो ह्येष भवत्येव तपोधन।

जाने त्वमपि धर्मज्ञ मिथ्या नैव करिष्यसि॥ ३३॥
सोमपावश्विनावेतौ त्वत्कृतौ च सदैवे हि।
भविष्यतश्च शर्यातेः कीर्तिस्तु विपुला भवेत्॥ ३४॥
मया यद्धि कृतं कर्म सर्वथा मुनिसत्तम।
परीक्षार्थं तु विज्ञेयं तव वीर्यप्रकाशनम्॥ ३५॥
प्रसादं कुरु मे ब्रह्मन् मदं संहर चोत्थितम्।
कल्याणं सर्वदेवानां तथा भूयो विधीयताम्॥ ३६॥
एवमुक्तस्तु शक्रेण च्यवनः परमार्थवित्।
संजहार तपः कोपं समुत्पन्नं विरोधजम्॥ ३७॥
देवमाश्वास्य संविग्नं भार्गवस्तु मदं ततः।
व्यभजत्स्त्रीषु पानेषु द्यूतेषु मृगयासु च॥ ३८॥
मदं विभज्य देवेन्द्रमाश्वास्य चकितं भिया।
संस्थाप्य च सुरान्सर्वान्मखं तस्य न्यवर्तयत्॥ ३९॥
ततस्तु संस्कृतं सोमं वासवाय महात्मने।

अश्विभ्यां सर्वधर्मात्मा पाययामास भार्गवः॥ ४०॥
एवं तौ च्यवनेनार्यावश्विनौ रविपुत्रकौ।
विहितौ सोमपौ राजन् सर्वथा तपसो बलात्॥ ४१॥
सरस्तदपि विख्यातं जातं यूपविमण्डितम्।
आश्रमस्तु मुनेः सम्यक् पृथिव्यां विश्रुतोऽभवत्॥ ४२॥
शर्यातिरपि सन्तुष्टो ह्यभवत्तेन कर्मणा।
यज्ञं समाप्य नगरे जगाम सचिवैर्वृतः॥ ४३॥
राज्यं चकार धर्मज्ञो मनुपुत्रः प्रतापवान्।
आनर्तस्तस्य पुत्रोऽभूदानर्ताद्रेवतोऽभवत्॥ ४४॥
सोऽन्तःसमुद्रे नगरीं विनिर्माय कुशस्थलीम्।
आस्थितोऽभुङ्क्त विषयानानर्तादीनरिन्दमः॥ ४५॥
तस्य पुत्रशतं जज्ञे ककुद्मिज्येष्ठमुत्तमम्।
पुत्री च रेवती नाम्ना सुन्दरी शुभलक्षणा॥ ४६॥
वरयोग्या यदा जाता तदा राजा च रेवतः।

चिन्तयामास राजेन्द्रो राजपुत्रान्कुलोद्भवान्॥ ४७॥
रैवतं नाम च गिरिमाश्रितः पृथिवीपतिः।
चकार राज्यं बलवानानर्तेषु नराधिपः॥ ४८॥
विचिन्त्य मनसा राजा कस्मै देया मया सुता।
गत्वा पृच्छामि ब्रह्माणं सर्वज्ञं सुरपूजितम्॥ ४९॥
इति सञ्चिन्त्य भूपालः सुतामादाय रेवतीम्।

ब्रह्मलोकं जगामाशु प्रष्टुकामः पितामहम् ॥ ५० ॥
यत्र देवाश्च यज्ञाश्च छन्दांसि पर्वतास्तथा ।
अब्धयः सिद्धगन्धर्वाः दिव्यरूपधराः स्थिताः ॥ ५१ ॥
ऋषयः सिद्धगन्धर्वाः पन्नगाश्चारणास्तथा ।
तस्थुः प्राञ्जलयः सर्वे स्तुवन्तश्च पुरातनाः ॥ ५२ ॥

Roman transliteration

vyāsa uvāca -
datte grahe tu rājendra vāsavaḥ kupitau bhṛśam |
provāca cyavanaṃ tatra darśayanbalamātmanaḥ || 1 ||
mā brahmabandho maryādāmimāṃ tvaṃ karttumarhasi |
vadhiṣyāmi dviṣantaṃ tvāṃ viśvarūpamivā'param || 2 ||
cyavana uvāca -
māvamaṃsthā mahātmānau rūpadraviṇavarcasā |
yau cakraturmāṃ maghavan vṛndārakamivāparam || 3 ||
ṛte tvāṃ vibudhāścānye kathaṃ vādadate graham |
aśvināvapi devendra devau viddhi parantapau || 4 ||
indra uvāca -
bhiṣajau nārhataḥ kāmaṃ grahaṃ yajñe kathañcana |
yadi ditsasi mandātman śiraśchetsyāmi sāmpratam || 5 ||
vyāsa uvāca

anādṛtya tu tadvākyaṃ vāsavasya ca bhārgavaḥ |
grahaṃ tu grāhayāmāsa bhartsayanniva taṃ bhṛśam || 6 ||
somapātraṃ yadā tābhyāṃ gṛhītaṃ tu pipāsayā |
samīkṣya balabhiddeva idaṃ vacanamabravīt || 7 ||
ābhyamarthāya somaṃ tvaṃ grāhayiṣyasi cetsvayam |
vajraṃ tu prahariṣyāmi viśvarūpamivāparam || 8 ||
vāsavenaivamuktastu bhārgavaścātigarvitaḥ |
jagrāha vidhivatsomamaśvibhyāmatimanyumān || 9 ||
indro'pi prākṣipatkopād□vajramasmai svamāyudham |
paśyatāṃ sarvadevānāṃ sūryakoṭisamaprabham || 10 ||
preritaṃ cāśaniṃ prekṣya cyavanastapasā tataḥ |
stambhayāmāsa vajraṃ sa śakrasyāmitatejasaḥ || 11 ||
kṛtyayā sa mahābāhurindraṃ hantumihodyataḥ |
juhāvāgnau śrutaṃ havyaṃ mantreṇa munisattamaḥ || 12 ||

tatra kṛtyā samutpannā cyavanasya tapobalāt |
prabalaḥ puruṣaḥ krūro bṛhatkāyo mahāsuraḥ || 13 ||
mado nāma mahāghoro bhayadaḥ prāṇināmiha |
śarīre parvatākārastīkṣṇadaṃṣṭro mayānakaḥ || 14 ||
catasraścāyatā daṃṣṭrā yojanānāṃ śataṃ śatam |
itare tvasya daśanā babhūvurdaśayojanāḥ || 15 ||
bāhū parvatasaṃkāśāvāyatau krūradarśanau |
jihvā tu bhīṣaṇā krūrā lelihānā nabhastalam || 16 ||
grīvā tu giriśṛṅgābhā kaṭhinā bhīṣaṇā bhṛśam |
nakhā vyāghranakhaprakhyāḥ keśāścātīvabhīṣaṇāḥ || 17 ||
śarīraṃ kajjalābhaṃ ca tasya cāsyaṃ bhayānakam |

netre dāvānalaprakhye bhīṣaṇe'tibhayānake || 18 ||
hanurekā sthitā tasya bhūmāvekā divaṃ gatā |
evaṃvidhaḥ samutpanno mado nāma bṛhattanuḥ || 19 ||

taṃ vilokya surāḥ sarve bhayamājagmuraṃhasā |
indro'pi bhayasaṃtrasto yuddhāya na mano dadhe || 20 ||
daityo'pi vadane kāmaṃ vajramādāya saṃsthitaḥ |
vyāptaṃ nabho ghoradṛṣṭirgrasanniva jagattrayam || 21 ||
sa bhakṣyayiṣyansaṃkruddhaḥ śatakratumupādravat |
cakruśuśca surāḥ sarve hā hatāḥ smeti saṃsthitāḥ || 22 ||
indraḥ stambhitabāhustu mumukṣurvajramantikāt |
na śaśāka paviṃ tasminprahartuṃ pākaśāsanaḥ || 23 ||
vajrahastaḥ sureśānastaṃ vīkṣya kālasannibham |
sasmāra manasā tatra guruṃ samayakovidam || 24 ||
smaraṇādājagāmāśu bṛhaspatirudāradhīḥ |
gurustatsamayaṃ dṛṣṭvā vipattisadṛśaṃ mahat || 25 ||
vicārya manasā kṛtyaṃ tamuvāca śacīpatim |
duḥsādhyo'yaṃ mahāmantraistvayaṃ vajreṇa vāsava || 26 ||

asuro madasaṃjñastu yajñakuṇḍātsamutthitaḥ |
tapobalamṛṣeḥ samyak cyavanasya mahābalaḥ || 27 ||
anivāryo hyayaṃ śatrustvayā devaistathā mayā |
śaraṇaṃ yāhi deveśa cyavanasya mahātmanaḥ || 28 ||
sa nivārayitā nūnaṃ kṛtyāmātmakṛtāṃ kila |
na nivārayituṃ śaktāḥ śaktibhaktaruṣaṃ kvacit || 29 ||
vyāsa uvāca -
ityukto guruṇā śakrastadāgacchanmuniṃ prati |
praṇamya śirasā namraḥ tamuvāca bhayānvitaḥ || 30 ||
kṣamasva muniśārdūla śamayāsuramudyatam |
prasanno bhava sarvajña vacanaṃ te karomyaham || 31 ||
somārhāvaśvināvetāvadyaprabhṛti bhārgava |
bhaviṣyataḥ satyametadvaco vipra prasīda me || 32 ||
mithyā te nodyamo hyeṣa bhavatyeva tapodhana |

jāne tvamapi dharmajña mithyā naiva kariṣyasi || 33 ||
somapāvaśvināvetau tvatkṛtau ca sadaive hi |
bhaviṣyataśca śaryāteḥ kīrtistu vipulā bhavet || 34 ||
mayā yaddhi kṛtaṃ karma sarvathā munisattama |
parīkṣārthaṃ tu vijñeyaṃ tava vīryaprakāśanam || 35 ||
prasādaṃ kuru me brahman madaṃ saṃhara cotthitam |
kalyāṇaṃ sarvadevānāṃ tathā bhūyo vidhīyatām || 36 ||
evamuktastu śakreṇa cyavanaḥ paramārthavit |
saṃjahāra tapaḥ kopaṃ samutpannaṃ virodhajam || 37 ||
devamāśvāsya saṃvignaṃ bhārgavastu madaṃ tataḥ |
vyabhajatstrīṣu pāneṣu dyūteṣu mṛgayāsu ca || 38 ||
madaṃ vibhajya devendramāśvāsya cakitaṃ bhiyā |
saṃsthāpya ca surānsarvānmakhaṃ tasya nyavartayat || 39 ||
tatastu saṃskṛtaṃ somaṃ vāsavāya mahātmane |

aśvibhyāṃ sarvadharmātmā pāyayāmāsa bhārgavaḥ || 40 ||
evaṃ tau cyavanenāryāvaśvinau raviputrakau |
vihitau somapau rājan sarvathā tapaso balāt || 41 ||

sarastadapi vikhyātaṃ jātaṃ yūpavimaṇḍitam |
āśramastu muneḥ samyak pṛthivyāṃ viśruto'bhavat || 42 ||
śaryātirapi santuṣṭo hyabhavattena karmaṇā |
yajñaṃ samāpya nagare jagāma sacivairvṛtaḥ || 43 ||
rājyaṃ cakāra dharmajño manuputraḥ pratāpavān |
ānartastasya putro'bhūdānartād□revato'bhavat || 44 ||
so'ntaḥsamudre nagarīṃ vinirmāya kuśasthalīm |
āsthito'bhuṅkta viṣayānānartādīnarindamaḥ || 45 ||
tasya putraśataṃ jajñe kakudmijyeṣṭhamuttamam |
putrī ca revatī nāmnā sundarī śubhalakṣaṇā || 46 ||
varayogyā yadā jātā tadā rājā ca revataḥ |

cintayāmāsa rājendro rājaputrānkulod□bhavān || 47 ||
raivataṃ nāma ca girimāśritaḥ pṛthivīpatiḥ |
cakāra rājyaṃ balavānānarteṣu narādhipaḥ || 48 ||
vicintya manasā rājā kasmai deyā mayā sutā |
gatvā pṛcchāmi brahmāṇaṃ sarvajñaṃ surapūjitam || 49 ||
iti sañcintya bhūpālaḥ sutāmādāya revatīm |
brahmalokaṃ jagāmāśu praṣṭukāmaḥ pitāmaham || 50 ||
yatra devāśca yajñāśca chandāṃsi parvatāstathā |
abdhayaḥ siddhagandharvāḥ divyarūpadharāḥ sthitāḥ || 51 ||
ṛṣayaḥ siddhagandharvāḥ pannagāścāraṇāstathā |
tasthuḥ prāñjalayaḥ sarve stuvantaśca purātanāḥ || 52 ||

English translation

1-2. Vyasa said O King! When the vessel filled with the Soma juice was given to the two AsVins, Indra became very angry and showing his strength, spoke thus to the Muni Chyavana. O Brahmana! Never will you be able to endow him with such a high honour. When you have shewn towards me your enmity, I will kill you, no doubt, exactly like VisVarupa.

3-4. Chyavana said “O Indra! Do not insult the two highsouled AsVins. They have given me beauty, youth and lustre and made me look like a second Deva. O Lord of the Devas! Just as the other Devas can take the vessel of Soma excluding you, so the two powerful AsVins can do the same towards you.”

5. Indra said “They are the physicians; so they cannot in any way have the right to accept the Soma cup. I will just now sever your head.”

6-29. Vyasa said O Ornament to the race of Bharata! At these words of Indra, the Muni made the AsVins accept the Soma cup, thus highly insulting, as it were, Indra and not taking any notice of his words. When the two AsVins accepted the cup with a desire to drink the Soma thereof, the powerful Indra saw it and said “If you make them drink Soma out of your own necessity, I will hurl thunderbolt on your head exactly in the same way as I did towards VisVarupa.”

The Muni became violently angry at this and made the AsVins drink the Soma according to due rites and ceremonies. Indra, too, angrily hurled thunderbolt on him in the presence of all the Devas. The weapon shed lustre like million Suns. Seeing the thunderbolt hurled on him, the powerful Muni made the Indra's thunderbolt stand stock still by virtue of his Tapas. The powerful Muni then adopted black magic to kill Indra and offered oblations of clarified butter and grains, purified by Mantrams, in the Fire. By the Tapas of Chyavana, of unbounded lustre, there sprang from the

sacrificial hearth Kritya (A female deity to whom sacrifices are offered for destructive and magical purposes). And out of Kritya originated a very strong person, very cruel and of huge body, a great Demon. The horrible Demon, named Mada, was terrifying to all the beings. His body was huge like a mountain, teeth very sharp and terrible. Four teeth were hundred Yojanas long each, and his other teeth were ten Yojanas long. His arms were like mountains, very long and fierce; tongue, horrible, rough and so very long that it reached up to the heavens. His throat was like a mountain peak hard and of a furious appearance; nails resembled tiger's, hairs horrible. His body was jet black like lamp black; face very terrible, eyes bright like the conflagration fire and awful. One of his jaws touched the ground and the other touched the heaven. Thus was born the Demon, named Mada, of huge form. Looking at him, the Devas became suddenly frightened; Indra, too, got very much terrified at the sight of him and did not want to have any more fight. The Demon swallowed Indra's thunderbolt, looked at the sky, and stood up as if to swallow at once the whole Universe.

He became infuriated with rage and pursued Indra to devour him. Seeing this, the Devas cried aloud "Alas! We are slain." Indra had his arms disabled by Mantrams and so he could not hurl his thunderbolt though he wanted to do so. The Lord of the Devas, then, with thunderbolt in his hand, looked on the Demon as Death personified and remembered his Guru, skilled in the knowledge which is the proper time to perform a certain thing. The liberal- minded Brihaspati knowing the time of imminent danger, and that he is remembered by Indra, at once came to the spot. He then judged what to do in the present crisis and told Indra "O Indra! This

cannot be averted even by Mantranns; what to speak of thunderbolt! This powerful Asura Mada has arisen from the sacrificial hearth by virtue of the Tapas of the Chyavana Muni. The Muni's power is especially felt here. O Lord of the Devas! Nobody, You, I, nor any other Deva will be able to resist him. Know this. Even Brahma cannot thwart the anger of one who is devoted to the S'akti, the Highest Force; Chyavana is the Bhakta of the Highest S'akti. So no other body is able to defeat him. He is the man himself to take back the Kritya that he has originated. There is no doubt in this. So it is better for you now to take the shelter of the Muni."

30-52. Vyasa said O King! Hearing thus from his Guru, Indra went to the Muni and bowed down shuddering, before him. "O Muni! Forgive me and stop the Asura from his intention to slay the Devas.

O All knowing One! Be pleased, I will keep your words. O Bhargava! The two As'vins will, from this day, have the right to drink the Some juice. This I speak out to you in truth. O Brahmana! Be graciously pleased unto me. O Ascetic! Your intention will never be baffled. Especially I know you to be a knower of Dharma; so, you will never be able to make your word swerve from truth. The two As'vins will, by your grace, be able to drink always the Soma cup; and the King S'aryati's fame will also know no bounds. O Muni! Know that what I have done is simply to test your prowess in Tapas. O Brahmana!

Now do this favour to me and take back your, this Demon Mada, sprung from your sacrificial hearth and thus do good to all the Devas. There is no doubt in this." Thus spoken piteously by Indra,

Chyavana, who knew the Highest Reality, drew back within himself the anger arising from the enmity with Indra. Then the Maharsi Chyavana consoled the Devas that were very much perplexed and anxious out of terror of the Demon named Mada and divided the Asura into four parts (1) female sex, (2) drinking, (3) gambling and (4) hunting animals. When Mada was thus divided into four parts, the terror stricken Devas felt themselves relieved and saved and got consoled. Chyavana then placed the Devas in their respective

stations and connpleted the sacrifice. As last, the religious Bhargava made first Indra and then the two AsVins drink the Soma Cups. O King! Thus Chyavana had the AsVins their Soma Cups by virtue of his power of Tapas. Thence the tank with the sacrificial post Yupa became famous and the Muni's As'rama also was renowned and honoured in all respects. The King S'aryati, too, became very glad at this sacrifice and completing the sacrifice returned with his ministers to his city. The Menu's son, the powerful religious King S'aryati governed his kingdom, free from any obstacles or other enemies. He had one son named Anarta; and Anarta had a son named Revata born to him.

Revata built the city of Kus'asthali in the midst of the ocean and began to live there. He enjoyed all the things in the countries named Anarta and others. Revata had one hundred sons of whom Kakudmi was the eldest and of pure character. He had one daughter very beautiful named Revati, endowed with all auspicious qualities. When the daughter reached a marriageable age, the King began to think where he could get a prince of a good noble family. That powerful King began to govern his people Anartas, with his headquarters at the Raivata hill. “Whom to betroth this daughter,” the King thought and settled that he would go to Brahma and ask him, the venerable omniscient Prajapati, worshipped by the Devas. Thus the King went with his daughter Revati to the Brahmaloka. There the Devas, Yajhas, Vedas, mountains, oceans and rivers all were shining with luminous bodies. There the eternal Risis, Siddhas, Gandharbas, Pannagas and Charanas were singing hymns to Brahma, standing with folded hands.

Here ends the Seventh Chapter of the Seventh Book on the twin As'vins drinking the Soma Cup in S'ri Mad Devi Bhagavatam, the Maha Puranam of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 8

On The King Revata And The Solar

Chapter 161 of 318 · 56 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच -
संशयोऽयं महान् ब्रह्मन् वर्तते मम मानसे ।
ब्रह्मलोकं गतो राजा रेवतीसंयुतः स्वयम् ॥ १ ॥
मया पूर्वं श्रुतं कृत्स्नं ब्राह्मणेभ्यः कथान्तरे ।
ब्राह्मणो ब्रह्मविच्छान्तो ब्रह्मलोकमवाप्नुयात् ॥ २ ॥
राजा कथं गतस्तत्र रेवतीसंयुतः स्वयम् ।
सत्यलोकेऽतिदुष्प्रापे भूर्लोकादिति संशयः ॥ ३ ॥
मृतः स्वर्गमवाप्नोति सर्वशास्त्रेषु निर्णयः ।
(मानुषेण तु देहेन ब्रह्मलोके गतिः कथम् ।)
स्वर्गात्पुनः कथं लोके मानुषे जायते गतिः ॥ ४ ॥
एतन्मे संस्यं विद्वंश्छेत्तुमर्हसि साम्प्रतम् ।
यथा राजा गतस्तत्र प्रष्टुकामः प्रजापतिम् ॥ ५ ॥
व्यास उवाच -
मेरोस्तु शिखरे राजन् सर्वे लोकाः प्रतिष्ठिताः ।

इन्द्रलोको वह्निलोको या च संयमिनी पुरी ॥ ६ ॥
तथैव सत्यलोकश्च कैलासश्च तथा पुनः ।
वैकुण्ठश्च पुनस्तत्र वैष्णवं पदमुच्यते ॥ ७ ॥
यथार्जुनः शक्रलोके गतः पार्थो धनुर्धरः ।
पञ्चवर्षाणि कौन्तेयः स्थितस्तत्र सुरालये ॥ ८ ॥
मानुषेणैव देहेन वासवस्य च सन्निधौ ।
तथैवान्येऽपि भूपालाः ककुत्स्थप्रमुखाः किल ॥ ९ ॥
स्वर्लोकगतयः पश्चाद्दैत्याश्चापि महाबलाः ।
जित्वेन्द्रसदनं प्राप्य संस्थितास्तत्र कामतः ॥ १० ॥
महाभिषः पुरा राजा ब्रह्मलोकं गतः स्वराट् ।
आगच्छन्तीं नृपो गङ्गामपश्यच्चातिसुन्दरीम् ॥ ११ ॥
वायुनाम्बरमस्यास्तु दैवादपहृतं नृप ।
किञ्चिन्नग्ना नृपेणाथ दृष्टा सा सुन्दरी तथा ॥ १२ ॥
स्मितं चकार कामार्तः सा च किञ्चिज्जहास वै ।

ब्रह्मणा तौ तदा दृष्टौ शप्तौ जातौ वसुन्धराम् ॥ १३ ॥
वैकुण्ठेऽपि सुराः सर्वे पीडिता दैत्यदानवैः ।

गत्वा हरिं जगन्नाथमस्तुवन्कमलापतिम् ॥ १४ ॥
सन्देहो नात्र कर्तव्यः सर्वथा नृपसत्तम ।
गम्याः सर्वेऽपि लोकाः स्युर्मानवानां नराधिप ॥ १५ ॥
अवश्यं कृतपुण्यानां तापसानां नराधिप ।
पुण्यसद्भाव एवात्र गमने कारणं नृप ॥ १६ ॥
तथैव यजमानानां यज्ञेन भावितात्मनाम् ।
जनमेजय उवाच -
रेवतो रेवतीं कन्यां गृहीत्वा चारुलोचनाम् ॥ १७ ॥
ब्रह्मलोकं गतः पश्चात्किं कृतं तेने भूभुजा ।
ब्रह्मणा किं समादिष्टं कस्मै दत्ता सुता पुनः ॥ १८ ॥
तत्सर्वं विस्तराद्ब्रह्मन् कथय त्वं ममाधुना ।
व्यास उवाच -

निशामय महीपाल राजा रेवतकः किल ॥ १९ ॥
पुत्र्या वरं परिप्रष्टुं ब्रह्मलोकं गतो यदा ।
आवर्तमाने गान्धर्वे स्थितो लब्धक्षणः क्षणम् ॥ २० ॥
शृण्वन्नतृप्यद्धृष्टात्मा सभायां तु सकन्यकः ।
समाप्ते तत्र गान्धर्वे प्रणम्य परमेश्वरम् ॥ २१ ॥
दर्शयित्वा सुतां तस्मै स्वाभिप्रायं न्यवेदयत् ।
राजोवाच -
वरं कथय देवेश कन्येयं मम पुत्रिका ॥ २२ ॥
देया कस्मै मया ब्रह्मन् प्रष्टुं त्वां समुपागतः ।
बहवो राजपुत्रा मे वीक्षिताः कुलसम्भवाः ॥ २३ ॥
कस्मिंश्चिन्मे मनः कामं नोपतिष्ठति चञ्चलम् ।
तस्मात्त्वां देवदेवेश प्रष्टुमत्रागतोऽस्म्यहम् ॥ २३ ॥
तदाज्ञापय सर्वज्ञ योग्यं राजसुतं वरम् ।
कुलीनं बलवन्तं च सर्वलक्षणसंयुतम् ॥ २५ ॥

दातारं धर्मशीलं च राजपुत्रं समादिश ।
व्यास उवाच -
तदाकर्ण्य जगत्कर्ता वचनं नृपतेस्तदा ॥ २६ ॥
तमुवाच हसन्वाक्यं दृष्ट्वा कालस्य पर्ययम् ।
ब्रह्मोवाच -
राजपुत्रास्त्वया राजन् वरा ये हृदये कृताः ॥ २७ ॥
ग्रस्ताः कालेन ते सर्वे सपितृपौत्रबान्धवाः ।
सप्तविंशतिमोऽद्यैव द्वापरस्तु प्रवर्तते ॥ २८ ॥
वंशजास्ते मृताः सर्वे पुरी दैत्यैर्विलुण्ठिता ।
सोमवंशोद्भवस्तत्र राजा राज्यं प्रशास्ति हि ॥ २९ ॥
उग्रसेन इति ख्यातो मथुराधिपतिः किल ।

ययातिवंशसम्भूतो राजा माथुरमण्डले ॥ ३० ॥
उग्रसेनात्मजः कंसः सुरद्वेषी महाबलः ।
दैत्यांशः पितरं सोऽपि कारागारं न्यवेशयत् ॥ ३१ ॥

स्वयं राज्यं चकारासौ नृपाणां मदगर्वितः ।
मेदिनी चातिभारार्ता ब्रह्माणं शरणं गता ॥ ३२ ॥
दुष्टराजन्यसैन्यायां भारेणातिसमाकुला ।
अंशावतरणं तत्र गदितं सुरसत्तमैः ॥ ३३ ॥
वासुदेवः समुत्पन्नः कृष्णः कमललोचनः ।
देवक्यां देवरूपिण्यां योऽसौ नारायणो मुनिः ॥ ३४ ॥
तपश्चचार दुःसाध्यं धर्मपुत्रः सनातनः ।
गङ्गातीरे नरसखः पुण्ये बदरिकाश्रमे ॥ ३५ ॥
सोऽवतीर्णो यदुकुले वासुदेवोऽपि विश्रुतः ।
तेनासौ निहतः पापः कंसः कृष्णेन सत्तम ॥ ३६ ॥
उग्रसेनाय राज्यं वै दत्तं हत्वा खलं सुतम् ।
कंसस्य श्वशुरः पापो जरासन्धो महाबलः ॥ ३७ ॥
आगत्य मथुरां क्रोधाच्चकार सङ्गरं मुदा ।
कृष्णेनासौ जितः संख्ये जरासन्धो महाबलः ॥ ३८ ॥

प्रेषयामास युद्धाय सबलं यवनं ततः ।
श्रुत्वाऽऽयान्तं महाशूरं ससैन्यं यवनाधिपम् ॥ ३९ ॥
[कृष्णस्तु मथुरां त्यक्त्वा पुरीं द्वारावतीमगात् ।
प्रभग्नां तां पुरीं कृष्णः शिल्पिभिः सह सङ्गतैः ॥
कारयामास दुर्गाढ्यां हट्टशालाविमण्डिताम् ।
जीर्णोद्धारं पुरः कृत्वा वासुदेवः प्रतापवान् ।
उग्रसेनं च राजानं चकार वशवर्तिनम् ॥]
यादवान्स्थापयामास द्वारवत्यां यदूत्तमः ।
वासुदेवस्तु तत्राद्य वर्तते बान्धवैः सह ॥ ४० ॥
तास्याग्रतः स विख्यातो बलदेवो हलायुधः ।
शेषांशो मुसली वीरो वरोऽस्तु तव सम्मतः ॥ ४१ ॥
सङ्कर्षणाय देह्याशु कन्यां कमललोचनाम् ।
रेवतीं बलभद्राय विवाहविधिना ततः ॥ ४२ ॥
दत्त्वा पुत्रीं नृपश्रेष्ठ गच्छ त्वं बदरिकाश्रमम् ।

तपस्तप्तुं सुरारामं पावनं कामदं नृणाम् ॥ ४३ ॥
व्यास उवाच -
इति राजा समादिष्टो ब्रह्मणा पद्मयोनिना ।
जगाम तरसा राजन् द्वारकां कन्ययान्वितः ॥ ४४ ॥
ददौ तां बलदेवाय कन्यां वै शुभलक्षणाम् ।
ततस्तप्त्वा तपस्तीव्रं नृपतिः कालपर्यये ॥ ४५ ॥

जगाम त्रिदशावासं त्यक्त्वा देहं सरित्तटे ।
राजोवाच -
भगवन्महदाश्चर्यं भवता समुदाहृतम् ॥ ४६ ॥
रेवतस्तु स्थितस्तत्र ब्रह्मलोके सुतार्थतः ।
युगानां तु गतं तत्र शतमष्टोत्तरं किल ॥ ४७ ॥
कन्या वृद्धा न सञ्जाता राजा वातितरां नु किम् ।
एतावन्तं तथा कालमायुः पूर्णं तयोः कथम् ॥ ४८ ॥
व्यास उवाच -

न जरा क्षुपित्पासा वा न मृत्युर्न भयं पुनः ।
न तु ग्लानिः प्रभवति ब्रह्मलोके सदानघ ॥ ४९ ॥
मेरुं गतस्य शर्यातेः सन्तती राक्षसैर्हता ।
गताः कुशस्थलीं त्यक्त्वा भयभीता इतस्ततः ॥ ५० ॥
मनोश्च क्षुवतः पुत्र उत्पन्नो वीर्यवत्तरः ।
इक्ष्वाकुरिति विख्यातः सूर्यवंशकरस्तु सः ॥ ५१ ॥
वंशार्थं तप आतिष्ठद्देवीं ध्यात्वा निरन्तरम् ।
नारदस्योपदेशेन प्राप्य दीक्षामनुत्तमाम् ॥ ५२ ॥
तस्य पुत्रशतं राजन्निक्ष्वाकोरिति विश्रुतम् ।
विकुक्षिः प्रथमस्तेषां बलवीर्यसमन्वितः ॥ ५३ ॥
अयोध्यायां स्थितो राजा इक्ष्वाकुरिति विश्रुतः ।
शकुनिप्रमुखाः पुत्रा पञ्चाशद्बलवत्तराः ॥ ५४ ॥
उत्तरापथदेशस्य रक्षितारः कृताः किल ।
दक्षिणस्यां तथा राजन्नादिष्टास्तेन ते सुताः ॥ ५५ ॥

चत्वारिंशत्तथाष्टौ च रक्षणार्थं महात्मना ।
अन्यौ द्वौ संस्थितौ पार्श्वे सेवार्थं तस्य भूपतेः ॥ ५६ ॥

Roman transliteration

janamejaya uvāca -
saṃśayo'yaṃ mahān brahman vartate mama mānase |
brahmalokaṃ gato rājā revatīsaṃyutaḥ svayam || 1 ||
mayā pūrvaṃ śrutaṃ kṛtsnaṃ brāhmaṇebhyaḥ kathāntare |
brāhmaṇo brahmavicchānto brahmalokamavāpnuyāt || 2 ||
rājā kathaṃ gatastatra revatīsaṃyutaḥ svayam |
satyaloke'tiduṣprāpe bhūrlokāditi saṃśayaḥ || 3 ||
mṛtaḥ svargamavāpnoti sarvaśāstreṣu nirṇayaḥ |
(mānuṣeṇa tu dehena brahmaloke gatiḥ katham |)
svargātpunaḥ kathaṃ loke mānuṣe jāyate gatiḥ || 4 ||
etanme saṃsyayaṃ vidvaṃśchettumarhasi sāmpratam |
yathā rājā gatastatra praṣṭukāmaḥ prajāpatim || 5 ||
vyāsa uvāca -
merostu śikhare rājan sarve lokāḥ pratiṣṭhitāḥ |

indraloko vahniloko yā ca saṃyaminī purī || 6 ||
tathaiva satyalokaśca kailāsaśca tathā punaḥ |
vaikuṇṭhaśca punastatra vaiṣṇavaṃ padamucyate || 7 ||
yathārjunaḥ śakraloke gataḥ pārtho dhanurdharaḥ |
pañcavarṣāṇi kaunteyaḥ sthitastatra surālaye || 8 ||
mānuṣeṇaiva dehena vāsavasya ca sannidhau |
tathaivānye'pi bhūpālāḥ kakutsthapramukhāḥ kila || 9 ||
svarlokagatayaḥ paścāddaityāścāpi mahābalāḥ |
jitvendrasadanaṃ prāpya saṃsthitāstatra kāmataḥ || 10 ||
mahābhiṣaḥ purā rājā brahmalokaṃ gataḥ svarāṭ |
āgacchantīṃ nṛpo gaṅgāmapaśyaccātisundarīm || 11 ||
vāyunāmbaramasyāstu daivādapahṛtaṃ nṛpa |
kiñcinnagnā nṛpeṇātha dṛṣṭā sā sundarī tathā || 12 ||
smitaṃ cakāra kāmārtaḥ sā ca kiñcijjahāsa vai |

brahmaṇā tau tadā dṛṣṭau śaptau jātau vasundharām || 13 ||
vaikuṇṭhe'pi surāḥ sarve pīḍitā daityadānavaiḥ |
gatvā hariṃ jagannāthamastuvankamalāpatim || 14 ||
sandeho nātra kartavyaḥ sarvathā nṛpasattama |
gamyāḥ sarve'pi lokāḥ syurmānavānāṃ narādhipa || 15 ||
avaśyaṃ kṛtapuṇyānāṃ tāpasānāṃ narādhipa |
puṇyasad□bhāva evātra gamane kāraṇaṃ nṛpa || 16 ||
tathaiva yajamānānāṃ yajñena bhāvitātmanām |
janamejaya uvāca -
revato revatīṃ kanyāṃ gṛhītvā cārulocanām || 17 ||
brahmalokaṃ gataḥ paścātkiṃ kṛtaṃ tene bhūbhujā |
brahmaṇā kiṃ samādiṣṭaṃ kasmai dattā sutā punaḥ || 18 ||
tatsarvaṃ vistarād□bahman kathaya tvaṃ mamādhunā |
vyāsa uvāca -

niśāmaya mahīpāla rājā revatakaḥ kila || 19 ||
putryā varaṃ paripraṣṭuṃ brahmalokaṃ gato yadā |
āvartamāne gāndharve sthito labdhakṣaṇaḥ kṣaṇam || 20 ||
śṛṇvannatṛpyad□dhṛṣṭātmā sabhāyāṃ tu sakanyakaḥ |
samāpte tatra gāndharve praṇamya parameśvaram || 21 ||
darśayitvā sutāṃ tasmai svābhiprāyaṃ nyavedayat |
rājovāca -
varaṃ kathaya deveśa kanyeyaṃ mama putrikā || 22 ||
deyā kasmai mayā brahman praṣṭuṃ tvāṃ samupāgataḥ |
bahavo rājaputrā me vīkṣitāḥ kulasambhavāḥ || 23 ||
kasmiṃścinme manaḥ kāmaṃ nopatiṣṭhati cañcalam |
tasmāttvāṃ devadeveśa praṣṭumatrāgato'smyaham || 23 ||
tadājñāpaya sarvajña yogyaṃ rājasutaṃ varam |
kulīnaṃ balavantaṃ ca sarvalakṣaṇasaṃyutam || 25 ||

dātāraṃ dharmaśīlaṃ ca rājaputraṃ samādiśa |
vyāsa uvāca -
tadākarṇya jagatkartā vacanaṃ nṛpatestadā || 26 ||
tamuvāca hasanvākyaṃ dṛṣṭvā kālasya paryayam |
brahmovāca -
rājaputrāstvayā rājan varā ye hṛdaye kṛtāḥ || 27 ||
grastāḥ kālena te sarve sapitṛpautrabāndhavāḥ |
saptaviṃśatimo'dyaiva dvāparastu pravartate || 28 ||

vaṃśajāste mṛtāḥ sarve purī daityairviluṇṭhitā |
somavaṃśod□bhavastatra rājā rājyaṃ praśāsti hi || 29 ||
ugrasena iti khyāto mathurādhipatiḥ kila |
yayātivaṃśasambhūto rājā māthuramaṇḍale || 30 ||
ugrasenātmajaḥ kaṃsaḥ suradveṣī mahābalaḥ |
daityāṃśaḥ pitaraṃ so'pi kārāgāraṃ nyaveśayat || 31 ||

svayaṃ rājyaṃ cakārāsau nṛpāṇāṃ madagarvitaḥ |
medinī cātibhārārtā brahmāṇaṃ śaraṇaṃ gatā || 32 ||
duṣṭarājanyasainyāyāṃ bhāreṇātisamākulā |
aṃśāvataraṇaṃ tatra gaditaṃ surasattamaiḥ || 33 ||
vāsudevaḥ samutpannaḥ kṛṣṇaḥ kamalalocanaḥ |
devakyāṃ devarūpiṇyāṃ yo'sau nārāyaṇo muniḥ || 34 ||
tapaścacāra duḥsādhyaṃ dharmaputraḥ sanātanaḥ |
gaṅgātīre narasakhaḥ puṇye badarikāśrame || 35 ||
so'vatīrṇo yadukule vāsudevo'pi viśrutaḥ |
tenāsau nihataḥ pāpaḥ kaṃsaḥ kṛṣṇena sattama || 36 ||
ugrasenāya rājyaṃ vai dattaṃ hatvā khalaṃ sutam |
kaṃsasya śvaśuraḥ pāpo jarāsandho mahābalaḥ || 37 ||
āgatya mathurāṃ krodhāccakāra saṅgaraṃ mudā |
kṛṣṇenāsau jitaḥ saṃkhye jarāsandho mahābalaḥ || 38 ||

preṣayāmāsa yuddhāya sabalaṃ yavanaṃ tataḥ |
śrutvā''yāntaṃ mahāśūraṃ sasainyaṃ yavanādhipam || 39 ||
[kṛṣṇastu mathurāṃ tyaktvā purīṃ dvārāvatīmagāt |
prabhagnāṃ tāṃ purīṃ kṛṣṇaḥ śilpibhiḥ saha saṅgataiḥ ||
kārayāmāsa durgāḍhyāṃ haṭṭaśālāvimaṇḍitām |
jīrṇoddhāraṃ puraḥ kṛtvā vāsudevaḥ pratāpavān |
ugrasenaṃ ca rājānaṃ cakāra vaśavartinam ||]
yādavānsthāpayāmāsa dvāravatyāṃ yadūttamaḥ |
vāsudevastu tatrādya vartate bāndhavaiḥ saha || 40 ||
tāsyāgrataḥ sa vikhyāto baladevo halāyudhaḥ |
śeṣāṃśo musalī vīro varo'stu tava sammataḥ || 41 ||
saṅkarṣaṇāya dehyāśu kanyāṃ kamalalocanām |
revatīṃ balabhadrāya vivāhavidhinā tataḥ || 42 ||
dattvā putrīṃ nṛpaśreṣṭha gaccha tvaṃ badarikāśramam |

tapastaptuṃ surārāmaṃ pāvanaṃ kāmadaṃ nṛṇām || 43 ||
vyāsa uvāca -
iti rājā samādiṣṭo brahmaṇā padmayoninā |
jagāma tarasā rājan dvārakāṃ kanyayānvitaḥ || 44 ||
dadau tāṃ baladevāya kanyāṃ vai śubhalakṣaṇām |
tatastaptvā tapastīvraṃ nṛpatiḥ kālaparyaye || 45 ||
jagāma tridaśāvāsaṃ tyaktvā dehaṃ sarittaṭe |
rājovāca -
bhagavanmahadāścaryaṃ bhavatā samudāhṛtam || 46 ||
revatastu sthitastatra brahmaloke sutārthataḥ |
yugānāṃ tu gataṃ tatra śatamaṣṭottaraṃ kila || 47 ||
kanyā vṛddhā na sañjātā rājā vātitarāṃ nu kim |
etāvantaṃ tathā kālamāyuḥ pūrṇaṃ tayoḥ katham || 48 ||
vyāsa uvāca -

na jarā kṣupitpāsā vā na mṛtyurna bhayaṃ punaḥ |
na tu glāniḥ prabhavati brahmaloke sadānagha || 49 ||
meruṃ gatasya śaryāteḥ santatī rākṣasairhatā |
gatāḥ kuśasthalīṃ tyaktvā bhayabhītā itastataḥ || 50 ||
manośca kṣuvataḥ putra utpanno vīryavattaraḥ |
ikṣvākuriti vikhyātaḥ sūryavaṃśakarastu saḥ || 51 ||
vaṃśārthaṃ tapa ātiṣṭhaddevīṃ dhyātvā nirantaram |
nāradasyopadeśena prāpya dīkṣāmanuttamām || 52 ||
tasya putraśataṃ rājannikṣvākoriti viśrutam |
vikukṣiḥ prathamasteṣāṃ balavīryasamanvitaḥ || 53 ||
ayodhyāyāṃ sthito rājā ikṣvākuriti viśrutaḥ |
śakunipramukhāḥ putrā pañcāśad□balavattarāḥ || 54 ||
uttarāpathadeśasya rakṣitāraḥ kṛtāḥ kila |
dakṣiṇasyāṃ tathā rājannādiṣṭāstena te sutāḥ || 55 ||

catvāriṃśattathāṣṭau ca rakṣaṇārthaṃ mahātmanā |
anyau dvau saṃsthitau pārśve sevārthaṃ tasya bhūpateḥ || 56 ||

English translation

1-5. Janamejaya said “O Brahmana! The King was a Ksattriya; how could he go himself with his daughter Revati to the Brahmaloka (the abode of Brahma)? I entertain a great doubt on this point. I heard of yore while conversing about matters connected with the Brahmins, that the Brahmin only who was self-restrained and the knower of Brahman could alone go to the Brahmaloka. The Satyaloka is very hard for the worldly people to go; so I doubt how the king could have gone with Revati from the Bhurloka to the Satyaloka. Man, when he discards his body, can go to the Heavens. So is recited in all the S'astras. How then, people, while, in their human bodies can go to the Brahmaloka. So cut asunder my doubts how the King Revata could go to the Brahmaloka to ask the Prajapati on certain matters.”

6-16. Vyasa said “O King! On the top of the mountain Sumeru, are located the Indra's heavens called Amaravati (the abode of the Immortals) the Samyamani city of Yama, the Satyaloka, the Vahniloka, the Kailasa, Vaikuntha the abode of Visnu, and others. The great archer Arjuna, the son of Pritha, went to the Indraloka and spent five years there. In ancient times, the Kings Kakutstha and others went to Indraloka, in their human bodies. Even the powerful Daityas used to conquer the Indraloka and resided there at their will and pleasure. In ancient times, when the sovereign of the earth, the King Mahabhisa went to the Brahmaloka, the most beautiful Ganga also was coming to the Brahmaloka. On the way the King saw Her.

O King! Accidentally at that time her clothings were cast aside by the wind; the King saw her partly in her naked state, and, overpowered with lust, smiled; Ganga also smiled. Seeing the states of them, Brahma instantly cursed them; and they had to come in this world and take their births. All the Devas, when oppressed by the

Danavas, went to Vaikuntha and sang hymns to Hah, the Lord of Kamala. O King! Men can go to all the Lokas; in fact those high- souled men that perform Yajhas or severe asceticism and thus have acquired great merits, those performers of Sacrifices and ascetics surely go to the Heavens. O King! It is only the abundance of good merits that is the only cause of going to Heavens. So you ought not to entertain any doubts on this.”

17-18. Janamejaya said “O Muni! The King Revata went with his daughter Revati to the Brahmaloka; but what did he do when he went there? What did Brahma order him? And to whom did the King betroth his daughter, when ordered by Brahma? O Brahmana! Speak out all these in details to me now.”

19-21. Vyasa said “O King! Hear. When the King went to Brahmaloka to ask about the proper bridegroom of his daughter, there was going on singing and music; so he waited a while to find an opportunity when the assembly would have a leisure; but he was so very pleased with music that he could not desist from hearing it till the end. When the music was finished, the King bowed down to Brahma and shewed him his daughter and informed Him of his intention.”

22-26. The King said “O Deva! This good daughter is mine; now kindly say who will be her bridegroom. O Brahma! To whom shall I betroth this daughter? I have come to you to ask on this point I have searched for many princes and seen also a good many of them and none of them is to my liking and so my mind is not at rest. O Lord of the Devas! Therefore I have come to you. Kindly select one bridegroom for her. He is to be a Kulm (of good family), powerful, religious, liberal, and a prince endowed with all auspicious qualities. This is my prayer.” Vyasa said O King! Brahma, the lotus-born, the

Creator of the world, hearing these words, laughed, thinking that a very long interval had passed away. He then said

27-43. O King! The princes that you thought would become the bridegroom of your daughter, all died; their sons and grandsons and their friends even have all passed away. The twenty-seventh Manvantara of the Dvapara Yuga is now going on; so none of the princes of your family are now existing. The Daityas sacked your city. Now Ugrasena, the King of Mathura, is reigning in that place. He belongs to the illustrious lunar family of Yayati. His son, the powerful Kansa, born of a Danava, began to do injuries always to the Devas; he threw his own father to the prison. Becoming very haughty, he began to govern himself the countries of other kings and began to tyrranise over the subjects. O King. The Earth became so much troubled by the armies of the wicked Demon Kings, that She became quite unable to bear further loads. So She went to seek refuge to Brahma. Brahma and the other Devas then began to say “O Earth! To remove your burden the lotus-eyed Narayana will incarnate Himself as part incarnation in the form of S'ri Krisna. He who is Narayana practised in ancient times, as the son of Dharma, a very severe asceticism, in company with his brother Nara in the sacred hermitage of Badari. Now this very Deva is born in the great family of Yadu in the womb of Devaki by Vasudeva and is now celebrated by the name of Vasudeva. O King! He has slain that vicious wicked Kansa and has installed Ugrasena in his place. The very powerful Jarasandha, the vicious King of Magadha, is the father-in-law of Kansa. On hearing the death of his son-in-law, he became infuriated with rage, came to Mathura, and raged a terrible war. Vasudeva defeated in a battle that Jarasandha, proud of his mighty valour. Though defeated, Jarasandha sent Kalayavana with his host of army to fight again with Krisna. Bhagavan Vasudeva, when he heard that the King of Yavanas arrived, sent away all the members of his family and the Yadavas to Dvarka and began to wait with his brother Balarama for the Yavana King. Then he went alone to the camp of

Yavana and led him away to a mountain cave where was sleeping the King Muchu Kunda and had then the Yavana King slain by Muchukunda. Krisna then went to Dvarka. The city of Dvarka was then a dilapidated condition. Krisna brought together the artists and got built exquisitely the beautiful palaces, forts, and markets and stalls, etc., and so added to the beauty of the place. That Vasudeva, of mighty prowess, thus improving the city, made Ugrasena the King of that place; and Krisna is now waiting there with his friends. His elder brother Baladeva, the carrier of the plough, is celebrated.

Thus he with Musala in his hands is a great warrior and the part incarnation of Ananta Deva. He is the fit bridegroom of your daughter. So give your daughter in marriage, without any delay, according to the rules of the marriage ceremony to Sankarsana Balabhadra. After giving your daughter marriage, go to the hermitage of Badari and practise tapasya. That sacred retreat is the (park) recreation ground of the Devas, holy and yielding to human beings the objects of their desires.

44-46. Vyasa said “O King! Thus ordered by the lotus-born Brahma, the King went to Dvarka with his daughter. Reaching there he gave over his all auspicious daughter in marriage to Bala Deva duly according to the rules and regulations. At last, according to Brahma's injunction, he became engaged in severe austerities in the Badarikas'ram and, when the time of death arrived, left off his mortal coil on the banks of the river and went to the world of Gods.”

47-48. Janamejaya said “O Bhagavan! You have uttered one wonderful thing. One hundred and eight Yugas passed away when the King of Revata with his daughter was deeply absorbed in hearing music in the Brahmaloka yet neither the good King nor the daughter did get sufficiently old. How could this be! How could they have lived so long! Were their longevities ordained to be such a long period!”

49-56. Vyasa said “O King! The Brahmaloka is not touched by any vice nor sin; old age, hunger, thirst or fear of death nothing exists there; nor is there any other cause by which weariness comes. So what doubt there can be that the people there will be long-lived, free from old age and death! When the King S'aryati went up to the Heavens, his sons were all destroyed by the Raksasas; those that remained, they, terrified left Kus'asthali and fled on all sides. Vaivasvata Manu sneezed; owing to that, came out of his nose one powerful son; his name was Iksaku. He spread the Solar dynasty and became celebrated. Getting excellent initiation from the Maharsi Narada, he began to meditate the Devi constantly and practised severe tapasya for the spread of his race. O King! Iksaku had one hundred sons; Vikuksi was the eldest; he was powerful and endowed with great strength. Iksaku became king and lived in Ayodhya. He sent his fifty sons, the powerful S'akuni and others to Uttarapatha (Eastern) provinces for governing those countries. That high-souled monarch sent also other eight sons to govern the countries in the South. (Western). O King! He kept the remaining two sons by his side for his own service.”

Here ends the Eighth Chapter of the Seventh Book on the story of the King Revata and the spread of the Solar dynasty in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 9

On The Story Of Kakutstha And The

Chapter 162 of 318 · 63 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
कदाचिदष्टकाश्राद्धे विकुक्षिं पृथिवीपतिः ।
आज्ञापयदसंमूढो मांसमानय सत्वरम् ॥ १ ॥
मेध्यं श्राद्धार्थमधुना वने गत्वा सूतादरात् ।
उत्युक्तोऽसौ तथेत्याशु जगाम वनमस्त्रभृत् ॥ २ ॥
गत्वा जघान बाणैः स वराहान्सूकरान्मृगान् ।
शशांश्चापि परिश्रान्तो बभूवाथ बुभूक्षितः ॥ ३ ॥
विस्मृता चाष्टका तस्य शशं चाददसौ वने ।
शेषं निवेदयामास पित्रे मांसमनुत्तमम् ॥ ४ ॥
प्रोक्षणाय समानीतं मांसं दृष्ट्वा गुरुस्तदा ।
अनर्हमिति तज्ज्ञात्वा चुकोप मुनिसत्तमः ॥ ५ ॥
भुक्तशेषं तु न श्राद्धे प्रोक्षणीयमिति स्थितिः ।
राज्ञे निवेदयामास वसिष्ठः पाकदूषणम् ॥ ६ ॥
पुत्रस्य कर्म तज्ज्ञात्वा भूपतिर्गुरुणोदितम् ।

चुकोप विधिलोपात्तं देशान्निःसारयत्ततः ॥ ७ ॥
शशाप इति विख्यातो नाम्ना जातो नृपात्मजः ।
गतो वने शशादस्तु पितृकोपादसम्भ्रमः ॥ ८ ॥
वन्येन वर्तयन्कालं नीतवान् धर्मतत्परः ।
पितर्युपरते राज्यं प्राप्तं तेन महात्मना ॥ ९ ॥
शशादस्त्वकरोद्राज्यमयोध्यायाः पतिः स्वयम् ।
यज्ञाननेकशः पूर्णांश्चकार सरयूतटे ॥ १० ॥
शशादस्याभवत्पुत्रः ककुत्स्थ इति विश्रुतः ।
तस्यैव नामभेदाद्वै इन्द्रवाहः पुरञ्जयः ॥ ११ ॥
जनमेजय उवाच -
नामभेदः कथं जातो राजपुत्रस्य चानघ ।
कारणं ब्रूहि मे सर्वं कर्मणा येन चाभवत् ॥ १२ ॥
व्यास उवाच -
शशादे स्वर्गते राजा ककुत्स्थ इति चाभवत् ।

[राज्यं चकार धर्मज्ञः पितृपैतामहं बलात् ।]
एतस्मिन्नन्तरे देवा दैत्यैः सर्वे पराजिताः ॥ १३ ॥

जग्मुस्त्रिलोकाधिपतिं विष्णुं शरणमव्ययम् ।
तान्प्रोवाच महाविष्णुस्तदा देवान्सनातनः ॥ १४ ॥
विष्णुरुवाच -
पार्ष्णिग्राहं महीपालं प्रार्थयन्तु शशादजम् ।
स हनिष्यति वै दैत्यान्संग्रामे सुरसत्तमाः ॥ १५ ॥
आगमिष्यति धर्मात्मा साहाय्यार्थं धनुर्धरः ।
पराशक्तेः प्रसादेन सामर्थ्यं तस्य चातुलम् ॥ १६ ॥
हरेः सुवचनाद्देवा ययुः सर्वे सवासवाः ।
अयोध्यायां महाराज शशादतनयं प्रति ॥ १७ ॥
तानागतान् सुरान् राजा पूजयामास धर्मतः ।
पप्रच्छागमने राजा प्रयोजनमतन्द्रितः ॥ १८ ॥
राजोवाच -

धन्योऽहं पावितश्चास्मि जीवितं सफलं मम ।
यदागत्य गृहे देवा ददुश्च दर्शनं महत् ॥ १९ ॥
ब्रुवन्तु कृत्यं देवेशा दुःसाध्यमपि मानवैः ।
करिष्यामि महत्कार्यं सर्वथा भवतां महत् ॥ २० ॥
देवा ऊचुः -
साहाय्यं कुरु राजेन्द्र सखा भव शचीपतेः ।
संग्रामे जय दैत्येन्द्रान्दुर्जयांस्त्रिदशैरपि ॥ २१ ॥
पराशक्तिप्रसादेन दुर्लभं नास्ति ते क्वचित् ।
विष्णुना प्रेरिताश्चैवमागतास्तव सन्निधौ ॥ २२ ॥
राजोवाच -
पार्ष्णिग्राहो भवाम्यद्य देवानां सुरसत्तमाः ।
इन्द्रो मे वाहनं तत्र भवेद्यदि सुराधिपः ॥ २३ ॥
संग्रामं तु करिष्यामि दैत्यैर्देवकृतेऽधुना ।
आरुह्येन्द्रं गमिष्यामि सत्यमेतद्ब्रवीम्यहम् ॥ २४ ॥

तदोचुर्वासवं देवाः कर्तव्यं कार्यमद्भुतम् ।
पत्रं भव नरेन्द्रस्य त्यक्त्वा लज्जां शचीपते ॥ २५ ॥
लज्जमानस्तदा शक्रः प्रेरितो हरिणा भृशम् ।
बभूव वृषभस्तूर्णं रुद्रस्येवापरो महान् ॥ २६ ॥
तमारुरोह राजासौ संग्रामगमनाय वै ।
स्थितः ककुदि येनास्य ककुत्स्थस्तेन चाभवत् ॥ २७ ॥
इन्द्रो वाहः कृतो येन तेन नाम्नेन्द्रवाहकः ।
पुरं जितं तु दैत्यानां तेनाभूच्च पुरञ्जयः ॥ २८ ॥
जित्वा दैत्यान्महाबाहुर्धनं तेषां प्रदत्तवान् ।
पप्रच्छ चैवं राजर्षेरिति सख्यं बभूव ह ॥ २९ ॥
ककुत्स्थश्चातिविख्यातो नृपतिस्तस्य वंशजाः ।

काकुत्स्था भुवि राजानो बभूवुर्बहुविश्रुताः ॥ ३० ॥
ककुत्स्थस्याभवत्पुत्रो धर्मपत्न्यां महाबलः ।
अनेना विश्रुतस्तस्य पृथुः पुत्रश्च वीर्यवान् ॥ ३१ ॥

विष्णोरंशः स्मृतः साक्षात्पराशक्तिपदार्चकः ।
विश्वरन्धिस्तु विज्ञेयः पृथोः पुत्रो नराधिपः ॥ ३२ ॥
चन्द्रस्तस्य सुतः श्रीमान् राजा वंशकरः स्मृतः ।
तत्सुतो युवनाश्वस्तु तेजस्वी बलवत्तरः ॥ ३३ ॥
शावन्तो युवनाश्वस्य जज्ञे परमधार्मिकः ।
शावन्ती निर्मिता तेन पुरी शक्रपुरीसमा ॥ ३४ ॥
बृहदश्वस्तु पुत्रोऽभूच्छावन्तस्य महात्मनः ।
कुवलयाश्वः सुतस्तस्य बभूव पृथिवीपतिः ॥ ३५ ॥
धुन्धुर्नामा हतो दैत्यस्तेनासौ पृथिवीतले ।
धुन्धुमारेति विख्यातं नाम प्रापातिविश्रुतम् ॥ ३६ ॥
पुत्रस्तस्य दृढाश्वस्तु पालयामास मेदिनीम् ।
दृढाश्वस्य सुतः श्रीमान्हर्यश्व इति कीर्तितः ॥ ३७ ॥
निकुम्भस्तत्सुतः प्रोक्तो बभूव पृथिवीपतिः ।
बर्हणाश्वो निकुम्भस्य कुशाश्वस्तस्य वै सुतः ॥ ३८ ॥

प्रसेनजित्कृशाश्वस्य बलवान्सत्यविक्रमः ।
तस्य पुत्रो महाभागो यौवनाश्वेति विश्रुतः ॥ ३९ ॥
यौवनाश्वसुतः श्रीमान्मान्धातेति महीपतिः ।
अष्टोत्तरसहस्रं तु प्रासादा येन निर्मिताः ॥ ४० ॥
भगवत्यास्तु तुष्ट्यर्थं महातीर्थेषु मानद ।
मातृगर्भे न जातोऽसावुत्पन्नो जनकोदरे ॥ ४१ ॥
निःसारितस्ततः पुत्रः कुक्षिं भित्त्वा पितुः पुनः ।
राजोवाच -
न श्रुतं न च दृष्टं वा भवता तदुदाहृतम् ॥ ४२ ॥
असंभाव्यं महाभाग तस्य जन्म यथोदितम् ।
विस्तरेण वदस्वाद्य मान्धातुर्जन्मकारणम् ॥ ४३ ॥
राजोदरे यथोत्पन्नः पुत्रः सर्वाङ्गसुन्दरः ।
व्यास उवाच -
यौवनाश्वोऽनपत्योऽभूद्राजा परमधार्मिकः ॥ ४४ ॥

भार्याणां च शतं तस्य बभूव नृपतेर्नृप ।
राजा चिन्तापरः प्रायश्चिन्तयामास नित्यशः ॥ ४५ ॥
अपत्यार्थे यौवनाश्वो दुःखितस्तु वनं गतः ।
ऋषीणामाश्रमे पुण्ये निर्विण्णः स च पार्थिवः ॥ ४६ ॥
मुमोच दुःखितः श्वासांस्तापसानां च पश्यताम् ।
दृष्ट्वा तु दुःखितं विप्रा बभूवुश्च कृपालवः ॥ ४७ ॥

तमूचुर्ब्राह्मणा राजन्कस्माच्छोचसि पार्थिव ।
किं ते दुःखं महाराज ब्रूहि सत्यं मनोगतम् ॥ ४८ ॥
प्रतीकारं करिष्यामो दुःखस्य तव सर्वथा ।
यौवनाश्व उवाच -
राज्यं धनं सदश्वाश्च वर्तन्ते मुनयो मम ॥ ४९ ॥
भार्याणां च शतं शुद्धं वर्तते विशदप्रभम् ।
नारातिस्त्रिषु लोकेषु कोऽप्यस्ति बलवान्मम ॥ ५० ॥
आज्ञाकरास्तु सामन्ता वर्तन्ते मन्त्रिणस्तथा ।

एकं सन्तानजं दुःखं नान्यत्पश्यामि तापसाः ॥ ५१ ॥
अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ।
तस्माच्छोचामि विप्रेन्द्राः सन्तानार्थं भृशं ततः ॥ ५२ ॥
वेदशास्त्रार्थतत्त्वज्ञास्तापसाश्च कृतश्रमाः ।
इष्टिं सन्तानकामस्य युक्तां ज्ञात्वा दिशन्तु मे ॥ ५३ ॥
कुर्वन्तु मम कार्यं वै कृपा चेदस्ति तापसाः ।
व्यास उवाच -
तच्छ्रुत्वा वचनं राज्ञः कृपया पूर्णमानसाः ॥ ५४ ॥
कारयामासुरव्यग्रास्तस्येष्टिमिन्द्रदेवताम् ।
कलशः स्थापितस्तत्र जलपूर्णस्तु वाडवैः ॥ ५५ ॥
मन्त्रितो वेदमन्त्रैश्च पुत्रार्थं तस्य भूपतेः ।
राजा तद्यज्ञसदनं प्रविष्टस्तृषितो निशि ॥ ५६ ॥
विप्रान्दृष्ट्वा शयानान्स पपौ मन्त्रजलं स्वयम् ।
भार्यार्थं संस्कृतं विप्रैर्मन्त्रितं विधिनोद्धृतम् ॥ ५७ ॥

पीतं राज्ञा तृषार्तेन तदज्ञानान्नृपोत्तम ।
व्युदकं कलशं दृष्ट्वा तदा विप्रा विशङ्किताः ॥ ५८ ॥
पप्रच्छुस्ते नृपं केन पीतं जलमिति द्विजाः ।
राज्ञा पीतं विदित्वा ते ज्ञात्वा दैवबलं महत् ॥ ५९ ॥
इष्टिं समापयामासुर्गतास्ते मुनयो गृहान् ।
गर्भं दधार नृपतिस्ततो मन्त्रबलादथ ॥ ६० ॥
ततः काले स उत्पन्नः कुक्षिं भित्त्वाऽस्य दक्षिणाम् ।
पुत्रं निष्कासमायासुर्मन्त्रिणस्तस्य भूपतेः ॥ ६१ ॥
देवानां कृपया तत्र न ममार महीपतिः ।
कं धास्यति कुमारोऽयं मन्त्रिणश्चुक्रुशुर्भृशम् ॥ ६२ ॥
तदेन्द्रो देशिनीं प्रादान्मां धातेत्यवदद्वचः ।
सोऽभवद्बलवान् राजा मान्धाता पृथिवीपतिः ।
तदुत्पत्तिस्तु भूपाल कथिता तव विस्तरात् ॥ ६३ ॥

Roman transliteration

vyāsa uvāca -
kadācidaṣṭakāśrāddhe vikukṣiṃ pṛthivīpatiḥ |
ājñāpayadasaṃmūḍho māṃsamānaya satvaram || 1 ||
medhyaṃ śrāddhārthamadhunā vane gatvā sūtādarāt |
utyukto'sau tathetyāśu jagāma vanamastrabhṛt || 2 ||
gatvā jaghāna bāṇaiḥ sa varāhānsūkarānmṛgān |
śaśāṃścāpi pariśrānto babhūvātha bubhūkṣitaḥ || 3 ||
vismṛtā cāṣṭakā tasya śaśaṃ cādadasau vane |
śeṣaṃ nivedayāmāsa pitre māṃsamanuttamam || 4 ||
prokṣaṇāya samānītaṃ māṃsaṃ dṛṣṭvā gurustadā |
anarhamiti tajjñātvā cukopa munisattamaḥ || 5 ||
bhuktaśeṣaṃ tu na śrāddhe prokṣaṇīyamiti sthitiḥ |
rājñe nivedayāmāsa vasiṣṭhaḥ pākadūṣaṇam || 6 ||
putrasya karma tajjñātvā bhūpatirguruṇoditam |

cukopa vidhilopāttaṃ deśānniḥsārayattataḥ || 7 ||
śaśāpa iti vikhyāto nāmnā jāto nṛpātmajaḥ |
gato vane śaśādastu pitṛkopādasambhramaḥ || 8 ||
vanyena vartayankālaṃ nītavān dharmatatparaḥ |
pitaryuparate rājyaṃ prāptaṃ tena mahātmanā || 9 ||
śaśādastvakarod□rājyamayodhyāyāḥ patiḥ svayam |
yajñānanekaśaḥ pūrṇāṃścakāra sarayūtaṭe || 10 ||
śaśādasyābhavatputraḥ kakutstha iti viśrutaḥ |
tasyaiva nāmabhedādvai indravāhaḥ purañjayaḥ || 11 ||
janamejaya uvāca -
nāmabhedaḥ kathaṃ jāto rājaputrasya cānagha |
kāraṇaṃ brūhi me sarvaṃ karmaṇā yena cābhavat || 12 ||
vyāsa uvāca -
śaśāde svargate rājā kakutstha iti cābhavat |

[rājyaṃ cakāra dharmajñaḥ pitṛpaitāmahaṃ balāt |]
etasminnantare devā daityaiḥ sarve parājitāḥ || 13 ||
jagmustrilokādhipatiṃ viṣṇuṃ śaraṇamavyayam |
tānprovāca mahāviṣṇustadā devānsanātanaḥ || 14 ||
viṣṇuruvāca -
pārṣṇigrāhaṃ mahīpālaṃ prārthayantu śaśādajam |
sa haniṣyati vai daityānsaṃgrāme surasattamāḥ || 15 ||
āgamiṣyati dharmātmā sāhāyyārthaṃ dhanurdharaḥ |
parāśakteḥ prasādena sāmarthyaṃ tasya cātulam || 16 ||
hareḥ suvacanāddevā yayuḥ sarve savāsavāḥ |
ayodhyāyāṃ mahārāja śaśādatanayaṃ prati || 17 ||
tānāgatān surān rājā pūjayāmāsa dharmataḥ |
papracchāgamane rājā prayojanamatandritaḥ || 18 ||
rājovāca -

dhanyo'haṃ pāvitaścāsmi jīvitaṃ saphalaṃ mama |
yadāgatya gṛhe devā daduśca darśanaṃ mahat || 19 ||
bruvantu kṛtyaṃ deveśā duḥsādhyamapi mānavaiḥ |
kariṣyāmi mahatkāryaṃ sarvathā bhavatāṃ mahat || 20 ||
devā ūcuḥ -
sāhāyyaṃ kuru rājendra sakhā bhava śacīpateḥ |
saṃgrāme jaya daityendrāndurjayāṃstridaśairapi || 21 ||
parāśaktiprasādena durlabhaṃ nāsti te kvacit |

viṣṇunā preritāścaivamāgatāstava sannidhau || 22 ||
rājovāca -
pārṣṇigrāho bhavāmyadya devānāṃ surasattamāḥ |
indro me vāhanaṃ tatra bhavedyadi surādhipaḥ || 23 ||
saṃgrāmaṃ tu kariṣyāmi daityairdevakṛte'dhunā |
āruhyendraṃ gamiṣyāmi satyametad□bravīmyaham || 24 ||

tadocurvāsavaṃ devāḥ kartavyaṃ kāryamad□bhutam |
patraṃ bhava narendrasya tyaktvā lajjāṃ śacīpate || 25 ||
lajjamānastadā śakraḥ prerito hariṇā bhṛśam |
babhūva vṛṣabhastūrṇaṃ rudrasyevāparo mahān || 26 ||
tamāruroha rājāsau saṃgrāmagamanāya vai |
sthitaḥ kakudi yenāsya kakutsthastena cābhavat || 27 ||
indro vāhaḥ kṛto yena tena nāmnendravāhakaḥ |
puraṃ jitaṃ tu daityānāṃ tenābhūcca purañjayaḥ || 28 ||
jitvā daityānmahābāhurdhanaṃ teṣāṃ pradattavān |
papraccha caivaṃ rājarṣeriti sakhyaṃ babhūva ha || 29 ||
kakutsthaścātivikhyāto nṛpatistasya vaṃśajāḥ |
kākutsthā bhuvi rājāno babhūvurbahuviśrutāḥ || 30 ||
kakutsthasyābhavatputro dharmapat□nyāṃ mahābalaḥ |
anenā viśrutastasya pṛthuḥ putraśca vīryavān || 31 ||

viṣṇoraṃśaḥ smṛtaḥ sākṣātparāśaktipadārcakaḥ |
viśvarandhistu vijñeyaḥ pṛthoḥ putro narādhipaḥ || 32 ||
candrastasya sutaḥ śrīmān rājā vaṃśakaraḥ smṛtaḥ |
tatsuto yuvanāśvastu tejasvī balavattaraḥ || 33 ||
śāvanto yuvanāśvasya jajñe paramadhārmikaḥ |
śāvantī nirmitā tena purī śakrapurīsamā || 34 ||
bṛhadaśvastu putro'bhūcchāvantasya mahātmanaḥ |
kuvalayāśvaḥ sutastasya babhūva pṛthivīpatiḥ || 35 ||
dhundhurnāmā hato daityastenāsau pṛthivītale |
dhundhumāreti vikhyātaṃ nāma prāpātiviśrutam || 36 ||
putrastasya dṛḍhāśvastu pālayāmāsa medinīm |
dṛḍhāśvasya sutaḥ śrīmānharyaśva iti kīrtitaḥ || 37 ||
nikumbhastatsutaḥ prokto babhūva pṛthivīpatiḥ |
barhaṇāśvo nikumbhasya kuśāśvastasya vai sutaḥ || 38 ||

prasenajitkṛśāśvasya balavānsatyavikramaḥ |
tasya putro mahābhāgo yauvanāśveti viśrutaḥ || 39 ||
yauvanāśvasutaḥ śrīmānmāndhāteti mahīpatiḥ |
aṣṭottarasahasraṃ tu prāsādā yena nirmitāḥ || 40 ||
bhagavatyāstu tuṣṭyarthaṃ mahātīrtheṣu mānada |
mātṛgarbhe na jāto'sāvutpanno janakodare || 41 ||
niḥsāritastataḥ putraḥ kukṣiṃ bhittvā pituḥ punaḥ |
rājovāca -
na śrutaṃ na ca dṛṣṭaṃ vā bhavatā tadudāhṛtam || 42 ||
asaṃbhāvyaṃ mahābhāga tasya janma yathoditam |
vistareṇa vadasvādya māndhāturjanmakāraṇam || 43 ||
rājodare yathotpannaḥ putraḥ sarvāṅgasundaraḥ |
vyāsa uvāca -
yauvanāśvo'napatyo'bhūd□rājā paramadhārmikaḥ || 44 ||

bhāryāṇāṃ ca śataṃ tasya babhūva nṛpaternṛpa |
rājā cintāparaḥ prāyaścintayāmāsa nityaśaḥ || 45 ||
apatyārthe yauvanāśvo duḥkhitastu vanaṃ gataḥ |
ṛṣīṇāmāśrame puṇye nirviṇṇaḥ sa ca pārthivaḥ || 46 ||
mumoca duḥkhitaḥ śvāsāṃstāpasānāṃ ca paśyatām |
dṛṣṭvā tu duḥkhitaṃ viprā babhūvuśca kṛpālavaḥ || 47 ||
tamūcurbrāhmaṇā rājankasmācchocasi pārthiva |
kiṃ te duḥkhaṃ mahārāja brūhi satyaṃ manogatam || 48 ||
pratīkāraṃ kariṣyāmo duḥkhasya tava sarvathā |
yauvanāśva uvāca -
rājyaṃ dhanaṃ sadaśvāśca vartante munayo mama || 49 ||
bhāryāṇāṃ ca śataṃ śuddhaṃ vartate viśadaprabham |
nārātistriṣu lokeṣu ko'pyasti balavānmama || 50 ||
ājñākarāstu sāmantā vartante mantriṇastathā |

ekaṃ santānajaṃ duḥkhaṃ nānyatpaśyāmi tāpasāḥ || 51 ||
aputrasya gatirnāsti svargo naiva ca naiva ca |
tasmācchocāmi viprendrāḥ santānārthaṃ bhṛśaṃ tataḥ || 52 ||
vedaśāstrārthatattvajñāstāpasāśca kṛtaśramāḥ |
iṣṭiṃ santānakāmasya yuktāṃ jñātvā diśantu me || 53 ||
kurvantu mama kāryaṃ vai kṛpā cedasti tāpasāḥ |
vyāsa uvāca -
tacchrutvā vacanaṃ rājñaḥ kṛpayā pūrṇamānasāḥ || 54 ||
kārayāmāsuravyagrāstasyeṣṭimindradevatām |
kalaśaḥ sthāpitastatra jalapūrṇastu vāḍavaiḥ || 55 ||
mantrito vedamantraiśca putrārthaṃ tasya bhūpateḥ |
rājā tadyajñasadanaṃ praviṣṭastṛṣito niśi || 56 ||
viprāndṛṣṭvā śayānānsa papau mantrajalaṃ svayam |
bhāryārthaṃ saṃskṛtaṃ viprairmantritaṃ vidhinod□dhṛtam || 57 ||

pītaṃ rājñā tṛṣārtena tadajñānānnṛpottama |
vyudakaṃ kalaśaṃ dṛṣṭvā tadā viprā viśaṅ□kitāḥ || 58 ||
papracchuste nṛpaṃ kena pītaṃ jalamiti dvijāḥ |
rājñā pītaṃ viditvā te jñātvā daivabalaṃ mahat || 59 ||
iṣṭiṃ samāpayāmāsurgatāste munayo gṛhān |
garbhaṃ dadhāra nṛpatistato mantrabalādatha || 60 ||
tataḥ kāle sa utpannaḥ kukṣiṃ bhittvā'sya dakṣiṇām |
putraṃ niṣkāsamāyāsurmantriṇastasya bhūpateḥ || 61 ||
devānāṃ kṛpayā tatra na mamāra mahīpatiḥ |
kaṃ dhāsyati kumāro'yaṃ mantriṇaścukruśurbhṛśam || 62 ||
tadendro deśinīṃ prādānmāṃ dhātetyavadadvacaḥ |
so'bhavad□balavān rājā māndhātā pṛthivīpatiḥ |
tadutpattistu bhūpāla kathitā tava vistarāt || 63 ||

English translation

1-11. Vyasa said O King! Once on a time, the time for Astaka S'raddha (the funeral ceremony in honour of the departed) arrived. Seeing this, the King Iksaku ordered his son Vikuksi “O Child! Go immediately to the forest and bring carefully pure sanctified meat for the S'raddha purposes; see, that there be no neglect of duty.” Thus ordered, Vikuksi instantly went to the forest equipped with arms. He hunted in the forest lots of boars, pigs, deer, and hare. But he was so very tired with his journey in the forest and got so hungry that he forgot everything about the Astaka S'raddha and ate

one hare there in the forest. The remaining excellent meat he brought and handed over to his father. When that meat was brought to be sprinkled for purification, the family priest Vas'istha, on seeing it, at once came to know that some portion had already been eaten and it was the remaining part. The leavings of food are not fit for the sprinkling purposes; this is the S'astric rule. Vas'istha informed the King of this defect in the food. In accordance with the Guru's advice, the King coming to know thus the violation of the rule by his son, became very angry and banished his son from his kingdom. The prince became known from that time as Sa'sada; he did not become the least sorry for his father's anger; he went to the forest and gladly remained there. He gladly passed his time absorbed in religion and sustained his life on forest fruits and roots. After sometime when his father died, he inherited his kingdom. On becoming the King of Ayodhya, S'as'ada had only one son; he became famous in the three lokas by the name of Kakutstha. He was known also by other names Indravaha and Puranjaya.

12. Janamejaya said “O Holy One! How and why was the prince named Kakutstha. Why was he known by the two other names? Speak all this to me.”

13-14. Vyasa said O King! When S'as'ada went to the Heavens Kakutstha became king. That religious king then began to govern the country of his father and grandfather with an authority supported by a powerful arm. At this time the Devas suffered a defeat from the Danavas and took refuge to Visnu, the Infallible and the Lord of the three worlds. The eternal great Visnu full of intelligence and bliss then addressed the Devas

15-16. Visnu said “O Devas! Go and pray to the King S'as'ada. He will be your ally and kill all the Demons. That King is religious; especially he is a worshipper of the Highest S'akti. He is a good archer and will come to help you. His strength is immense.”

17-18. Vyasa said O King! Indra and the other Devas hearing the nectar like words of Hari went to Ayodhya, to Kakutstha, the son of S'as'ada. Seeing the Devas at his palace, the king worshipped them duly and with great care and he asked them why they had come there.

19-20. The King said “O Devas! When you have favoured me by your presence here, I am blessed and sanctified; my life is crowned with success. Say what I can do for you; I will carry it out even if it be very hard for me to perform.”

21-22. The Devas said “O Prince! Please help and back us and defeat the Daityas, invincible by the Devas and form an alliance with Indra. O King! By the grace of the Highest S'akti, you have nothing unattained anywhere; so we have come to you by the order of Visnu.”

23-41. The King said “O Devas! I can back you and become your ally if Indra carries me on his back in the time of war. I will fight now with the Daityas for the Devas; but I will go to the battle-field on Indra's back; this I speak to you truly.” Vyasa said O King! The Devas then spoke to Indra “O Lord of S'achi! It is now your bounden duty to do this; so quitting shame, be a carrier to this King.” Indra got ashamed very much, but being requested frequently by Hah, at last assumed the appearance of a bull like the great Bull of S'iva. The King mounted on that bull to go to the war; he fought while taking his seat on the hump on the shoulders of the bull (Kakud); therefore he was named Kakutstha. The King was carried by Indra on his back hence he was named Indravaha; he conquered the Danavas in battle; hence he was called Puranjaya. The powerful King defeated the Danavas and gave away all their wealth to the Devas. He bade farewell to the Devas and returned to his own kingdom. Thus the alliance was formed with Indra. O King!

Kakutstha became very celebrated on this earth; his descendants became kings and were known as Kakutsthas and were all very famous here on this Earth. Kakutstha had one powerful son, named

Kakutstha by his legal wife; Kakutstha had the son Prithu, of mighty prowess. Prithu was the part incarnation personified of Visnu, and worshipper of the feet of the Supreme S'akti. His son was Visvarandhi; he became king and governed the kingdom. His son was Chandra; he came to be king, governed his subjects and multiplied very much his issues. Yuvanas'va was one of his sons; he was very powerful and spirited. S'avanta was the son of Yuvanas'va; he was very religious. He built a nice city named S'avanti like the Paradise of Indra. Brihadas'va was the son of the high-souled S'avanta; he had a son Kuvalayas'va. He became the Lord of the earth by the power of his arms. He killed Dhundu Danava; so he was very much celebrated by the name of Dhundumara. His son was Dridhas'va; he governed the earth; His son was S'riman Haryas'va. His son was Nikumbha; he became the King. Nikumbha had his son Varhanas'va. Kris'as'va was his son. His son was the powerful

Parasenajit; his son's prowess knew no bounds. Parasenajit had the fortunate son Yauvanas'va. O fortunate One! The son of Yauvanas'va was S'riman Mandhata; he became the Lord of the Earth and for the satisfaction of the Devi Bhagavati had one thousand and eight palaces built in Benares and in the other chief places of pilgrimages. Maudhata was not born of his mother's womb but was born in the belly of his father. Then the ministers tore asunder the belly of his father and got him out.

42-43. Janamejaya said O fortunate One! What you said was never seen nor heard ever before since. This sort of birth is highly improbable. How was that beautiful son born in the belly of his father? Describe this in detail and satisfy my curiosity.

44-49. Vyasa said O King! The King Yauvanas'va had one hundred queens; yet he had no issues. The King always thought much about his son. Once the King, sorry and desirous of a son, went to the holy retreats of the Risis. On arriving there, he began frequently to respire heavily before the ascetics. The Risis became filled with pity on seeing his sorrowful condition. O King! The Brahmins that said to him O King! Why are you thus sorrowful and distressed? What is your sorrow that is troubling your heart? Speak truly. We will surely redress your grievance.

50-54. Yauvanas'va said “O Munis! I have got the kingdom wealth, excellent horses, one hundred illustrious chaste wives. I have no enemies in the three worlds; no one is stronger than me. All the Kings and ministers are obedient to my call. But O Ascetics! I have no son; this my sonless state is the only cause of my pain and sorrow. It has marred all my happiness. See! The persons that have no son cannot in any way go to Heavens. Therefore I am always being pained for this. You all are ascetics; you have taken great

pains to learn the essence of the Veda S'astras. So kindly order me what sacrifice is fit for me to have a son. O Ascetics! If you feel any pity for me, kindly perform this good work for me.”

55-65. Vyasa said O King! Hearing the words of the King they were all filled with pity; and, with fulness of mind, made him to perform the sacrifice whose presiding deity was Indra. For the sake of the King, that he may get a son born to him, they had a jar filled with water by the Brahmins and purified and charged that jar with the Vedic Mantrams. The King got thirsty in the night and entered in the sacrificial ground; seeing the Brahmins asleep, the King himself drank that water, surcharged with the Mantram. The Brahmins consecrated and kept that water apart, according to due rules, surcharging with Mantrams, for the wife of the King; but the King, getting thirsty, himself drank that water unconsciously. Next morning the Brahmins seeing the jar of water empty, were startled very much with fear; the Brahmins then asked the King Who drank the water? When they came to know that the King himself drank the water, the Munis thought this to he an act of Daiva (Fate) and completing the sacrifice returned to their abodes. Then the King became pregnant by the power of

the sacrificial Mantrams. After some time, the son became fully developed. Then the King's ministers, cutting his right bowel, got the son out. Out of the God's favour, the King did not die. When the ministers were troubled with the thought whose milk the child will suck, then Indra spoke out the child would drink (Man-Dhata) my forefinger and gave his finger into the child's mouth. For that reason his name was Mandhata. Thus I have described in detail the origin of Mandhata.

Here ends the Ninth Chapter of the Seventh Book on the story of Kakutstha and the origin of Mandhata in S'ri Mad Devi Bhagavatam the Maha Puranam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 10

On The Story Of Satyavrata

Chapter 163 of 318 · 53 detected Sanskrit verse markers

Sanskrit

व्यास उवाच ।।
बभूव चक्रवर्ती स नृपतिः सत्यसंगरः ।।
मांधाता पृथिवीं सर्वामजयन्नृपतीश्वरः ।।१।।
दस्यवोऽस्य भयत्रस्ता ययुर्गिरिगुहासु च ।।
इंद्रेणास्य कृतं नाम त्रसदस्युरिति स्फुटम् ।। २ ।।
तस्य बिंदुमती भार्या शशबिंदोः सुताऽभवत् ।।
पतिव्रता सुरूपा च सर्वलक्षणसंयुता ।। ३ ।।
तस्यामुत्पादयामास मांधाता द्वौ सुतौ नृप ।।
पुरुकुत्सं सुविख्यातं मुचुकुंदं तथाऽपरम् ।।४।।
पुरुकुत्सात्ततोऽरण्यः पुत्रः परमधार्मिकः ।।
पितृभक्तिरतश्चाभूद् बृहदश्वस्तदात्मजः ।। ५ ।।
हर्यश्वस्तस्य पुत्रोऽभूद्धार्मिकः परमार्थवित् ।।
तस्याऽऽत्मजस्त्रिधन्वा भूदरुणस्तस्य चात्मजः ।। ६ ।।
अरुणस्य सुतः श्रीमान्सत्यव्रत इति श्रुतः ।।

सोऽभूदिच्छाचरः कामी मंदात्मा ह्यतिलोलुपः ।। ७ ।।
स पापात्मा विप्रभार्यां हृतवान्काममोहितः ।।
विवाहे तस्य विघ्नं स चकार नृपतेः सुतः ।। ८ ।।
मिलिता ब्राह्मणास्तत्र राजानमरुणं नृप ।।
ऊचुर्भृशं सुदुःखार्ता हा हताः स्मेति चासकृत् ।। ९ ।।
पप्रच्छ राजा तान्विप्रान्दुःखितान्पुरवासिनः ।।
किं कृतं मम पुत्रेण भवतामशुभं द्विजाः ।। 7.10.१० ।।
तन्निशम्य द्विजा वाक्यं राज्ञो विनयपूर्वकम् ।।
तदोचुस्त्वरुणं विप्राः कृताशीर्वचना भृशम् ।। ११ ।।
ब्राह्मणा ऊचुः ।।
राजंस्तव सुतेनाद्य विवाहे प्रहृता किल ।।
विवाहिता विप्रकन्या बलेन बलिनां वर ।। १२ ।।
व्यास उवाच ।।
श्रुत्वा तेषां वचस्तथ्यं राजा परमधार्मिकः ।।

पुत्रमाह वृथा नाम कृतं ते दुष्टकर्मणा ।। १३ ।।
गच्छ दूरं सुमंदात्मन्दुराचार गृहान्मम ।।

न स्थातव्यं त्वया पाप विषये मम सर्वथा ।। १४ ।।
कुपितं पितरं प्राह क्व गच्छामिति वै मुहुः ।।
अरुणास्तमथोवाच श्वपाकैः सह वर्तय ।। १५ ।।
श्वपचस्य कृतं कर्म द्विजदारापहारणम्।।
तस्मात्तैः सह संसर्गं कृत्वा तिष्ठ यथासुखम् ।। १६ ।।
नहि पुत्रेण पुत्रार्थी त्वया च कुलपांसना ।।
यथेष्टं व्रज दुष्टात्मन्कीतनाशः कृतस्त्वया ।। १७ ।।
स निशम्य पितुर्वाक्यं कुपितस्य महात्मनः ।।
निश्चक्राम पुरात्तस्मात्तरसा श्वपचान्ययौ ।। १८ ।।
सत्यव्रतस्तदा तत्र श्वपाकैः सह वर्तते ।।
धनुर्बाणधरः श्रीमान्कवची करुणालयः ।। १९ ।।
यदा निष्कासितः पित्रा कुपितेन महात्मना ।।

गुरुणाऽथ वसिष्ठेन प्रेरितोऽसौ महीपतिः ।। 7.10.२० ।।
तस्मात्सत्यव्रतस्तस्मिन्बभूव क्रोधसंयुतः ।।
वसिष्ठे धर्मशास्त्रज्ञे निवारणपराङ्मुखे ।। २१ ।।
केनचित्कारणेनाथ पिता तस्य महीपतिः ।।
पुत्रर्थेऽसौ तपस्तप्तुं पुरं त्यक्त्वा वनं गत ।। २२ ।।
न ववर्ष तदा तस्मिन्विषये पाकशासनः ।।
समा द्वादश राजेंद्र तेनाऽधर्मेण सर्वथा ।। २३ ।।
विश्वामित्रस्तदा दारांस्तस्मिंस्तु विषये नृप ।।
संन्यस्य कौशिकीतीरे चचार विपुलं तपः ।। २४ ।।
कातरा तत्र संजाता भार्या कौशिकस्य ह ।।
कुटुंबभरणार्थाय दुःखिता वरवर्णिनी ।। २५ ।।
बालकान्क्षुधयाऽऽक्रांतान्रुदतः पश्यती भृशम् ।।
याचामानांश्च नीवारान्कष्टमाप पति व्रता ।। २६ ।।
चिंतयामास दुःखार्ता तोकान्वीक्ष्य क्षुधाऽऽतुरान् ।।

नृपो नास्ति पुरे ह्यद्य कं याचे वा करोमि किम् ।। २७ ।।
न मे त्राताऽस्ति पुत्राणां पतिर्मे नास्ति सन्निधौ ।।
रुदंति बालकाः कामं धिङ्मे जीवनमद्य वै ।। २८ ।।
धनहीना च मां त्यक्त्वा तपस्तप्तं गतः पतिः ।।
न जानाति समर्थोऽपि दुःखितां धनवर्जिताम् ।। २९ ।।
बालानां भरणं केन करोमि पतिना विना ।।
मरिष्यंति सुताः सर्वे क्षुधया पीडिता भृशम् ।। 7.10.३० ।।
एकं सुतं तु विक्रीय द्रव्येण कियता पुनः।।
पालयामि सुतानन्यानेष मे विहितो विधिः ।। ३१ ।।
सर्वेषां मारणं नाद्धा युक्तं मम विपर्यये ।।
कालस्य कलनायाहं विक्रीणामि तथाऽऽत्मजम् ।। ३२ ।।

हृदयं कठिनं कृत्वा संचिंत्य मनसा सती ।।
सा दर्भरज्ज्वा बद्धाथ गले पुत्रं विनिर्गता ।। ३३ ।।
मुनिपत्नी गले बद्ध्वा मध्यमं पुत्रमौरसम् ।।

शेषस्य भरणार्थाय गृहीत्वा चलिता गृहात् ।। ३४ ।।
दृष्टा सत्यव्रतेनाऽऽर्ता तापसी शोकसंयुता ।।
पप्रच्छ नृपतिस्तां तु किं चिकीर्षसि शोभने ।। ३५ ।।
रुदंतं बालकं कंठे बद्ध्वा नयसि काऽधुना ।।
किमर्थं चारुसर्वांगि सत्यं ब्रूहि ममाऽग्रतः ।। ।। ३६ ।।
ऋषिपत्न्युवाच ।।
विश्वामित्रस्य भार्याऽहं पुत्रोऽयं मे नृपात्मज ।।
विक्रेतुमौरसं कामं गमिष्ये विषमेऽ सुतम् ।। ३७ ।।
अन्नं नास्ति पतिर्मुक्त्वा गतस्तप्तं नृप क्वचित् ।।
विक्रीणामि क्षुधार्तेन शेषस्य भरणाय वै ।। ३८ ।।
राजोवाच ।।
पतिव्रते रक्ष पुत्रं दास्यामि भरणं तव ।।
तावदेव पतिस्तेऽत्र वनाच्चैवाऽऽगमिष्यति ।। ३९ ।।
वृक्षे तवाऽऽश्रमाभ्याशे भक्ष्यं किंचिन्निरंतरम् ।।

वंधयित्वा गमिष्यामि सत्यमेतद्ब्रवीम्यहम् ।। 7.10.४० ।।
इत्युक्ता सा तदा तेन राज्ञा कौशिककामिनी ।।
विबंधं तययं कृत्वा जगामाऽऽश्रममंडलम् ।।४१।।
सोऽभवद्गालवो नाम गलबंधान्महातपाः ।।
सा तु स्वस्याऽऽश्रमे गत्वा मुमोद बालकैर्वृता ।। ४२ ।।
सत्यव्रतस्तु भक्त्या च कृपया च परिप्लुतः ।।
विश्वामित्रस्य च मुनेः कलत्रं तद्बभार ह ।। ४३ ।।
वने स्थितान्मृगान्हत्वा वराहान्महिषांस्तथा ।।
विश्वामित्रवनाभ्याशे मांसं वृक्षे बबंध ह ।। ४४ ।।
ऋषिपत्नी गृहीत्वा तन्मांसं पुत्रानदा त्ततः ।।
निर्वृतिं परमां प्राप प्राप्य भक्ष्यमनुत्तमम् ।। ४५ ।।
अयोध्यां चैव राज्यं च तथैवांतः पुरं मुनिः ।।
गते तप्तुं नृपे तस्मिन्व सिष्ठः पर्यरक्षत ।। ४६ ।।
सत्यव्रतोऽपि धर्मात्मा ह्यतिष्ठन्नगराद्बहिः ।।

पितुराज्ञां समास्थाय पशुघ्नव्रतवान्वने ।। ४७ ।।
सत्यव्रतो ह्यकस्माच्च कस्यचित्कारणान्नृपः ।।
वसिष्ठे चाऽधिकं मन्युं धारयामास नित्यदा ।। ४८ ।।
त्याज्यमानं वने पित्रा धर्मिष्ठं च प्रियं सुतम् ।।
न वारयामास मुनिर्वसिष्ठः कारणेन ह ।। ४९ ।।
पाणिग्रहणमंत्राणां निष्ठा स्यात्सप्तमे पदे ।।

जानन्नपि स धर्मात्मा विप्रदारपरिग्रहे ।। 7.10.५० ।।
कस्मिंश्चिद्दिवसेऽरण्ये मृगाभावं महीपतिः ।।
वसिष्ठस्य च गां दोग्ध्रीमपश्यद्वनमध्यगाम्।। ५१ ।।
तां जघान क्षुधार्तस्य क्रोधान्मोहाच्च दस्युवत् ।।
वृक्षे बबंध तन्मांसं नीत्वा स्वयम भक्षयत् ।। ५२ ।।
ऋषिषत्नी सुतान्सर्वान्भोजयामास तत्तदा ।।
शंकमाना मृगस्येति न गोरिति च सुव्रता ।। ५३ ।।
वसिष्ठस्तु हतां दोग्ध्रीं ज्ञात्वा कुद्धस्तमब्रवीत् ।।

दुरात्मन्किं कृतं पापं धेनुघातात्पिशाचवत् ।। ५४ ।।
एवं ते शंकवः क्रूरा पतंतु त्वरितास्त्रयः ।।
गोवधाहारहरणात्पितुः क्रोधात्तथा भृशम् ।। ५५ ।।
त्रिशंकुरिति नाम्ना वै भुवि ख्यातो भविष्यसि ।।
पिशाचरूपमात्मानं दर्शयन्सर्व देहिनाम् ।। ५६ ।।
व्यास उवाच ।।
एवं शप्तो वसिष्ठेन तदा सत्यव्रतो नृपः।।
चचार च तपस्तीव्रं तस्मिन्नेवाऽऽश्रमे थितः ।। ५७ ।।
कस्माच्चिन्मुनिपुत्रात्तु प्राप्य मंत्रमनुत्तमम् ।।
ध्यायन्भगवतीं देवीं प्रकृतिं परमां शिवाम् ।। ५८ ।।

Roman transliteration

vyāsa uvāca ||
babhūva cakravartī sa nṛpatiḥ satyasaṃgaraḥ ||
māṃdhātā pṛthivīṃ sarvāmajayannṛpatīśvaraḥ ||1||
dasyavo'sya bhayatrastā yayurgiriguhāsu ca ||
iṃdreṇāsya kṛtaṃ nāma trasadasyuriti sphuṭam || 2 ||
tasya biṃdumatī bhāryā śaśabiṃdoḥ sutā'bhavat ||
pativratā surūpā ca sarvalakṣaṇasaṃyutā || 3 ||
tasyāmutpādayāmāsa māṃdhātā dvau sutau nṛpa ||
purukutsaṃ suvikhyātaṃ mucukuṃdaṃ tathā'param ||4||
purukutsāttato'raṇyaḥ putraḥ paramadhārmikaḥ ||
pitṛbhaktirataścābhūd bṛhadaśvastadātmajaḥ || 5 ||
haryaśvastasya putro'bhūddhārmikaḥ paramārthavit ||
tasyā''tmajastridhanvā bhūdaruṇastasya cātmajaḥ || 6 ||
aruṇasya sutaḥ śrīmānsatyavrata iti śrutaḥ ||

so'bhūdicchācaraḥ kāmī maṃdātmā hyatilolupaḥ || 7 ||
sa pāpātmā viprabhāryāṃ hṛtavānkāmamohitaḥ ||
vivāhe tasya vighnaṃ sa cakāra nṛpateḥ sutaḥ || 8 ||
militā brāhmaṇāstatra rājānamaruṇaṃ nṛpa ||
ūcurbhṛśaṃ suduḥkhārtā hā hatāḥ smeti cāsakṛt || 9 ||
papraccha rājā tānviprānduḥkhitānpuravāsinaḥ ||
kiṃ kṛtaṃ mama putreṇa bhavatāmaśubhaṃ dvijāḥ || 7.10.10 ||
tanniśamya dvijā vākyaṃ rājño vinayapūrvakam ||

tadocustvaruṇaṃ viprāḥ kṛtāśīrvacanā bhṛśam || 11 ||
brāhmaṇā ūcuḥ ||
rājaṃstava sutenādya vivāhe prahṛtā kila ||
vivāhitā viprakanyā balena balināṃ vara || 12 ||
vyāsa uvāca ||
śrutvā teṣāṃ vacastathyaṃ rājā paramadhārmikaḥ ||

putramāha vṛthā nāma kṛtaṃ te duṣṭakarmaṇā || 13 ||
gaccha dūraṃ sumaṃdātmandurācāra gṛhānmama ||
na sthātavyaṃ tvayā pāpa viṣaye mama sarvathā || 14 ||
kupitaṃ pitaraṃ prāha kva gacchāmiti vai muhuḥ ||
aruṇāstamathovāca śvapākaiḥ saha vartaya || 15 ||
śvapacasya kṛtaṃ karma dvijadārāpahāraṇam||
tasmāttaiḥ saha saṃsargaṃ kṛtvā tiṣṭha yathāsukham || 16 ||
nahi putreṇa putrārthī tvayā ca kulapāṃsanā ||
yatheṣṭaṃ vraja duṣṭātmankītanāśaḥ kṛtastvayā || 17 ||
sa niśamya piturvākyaṃ kupitasya mahātmanaḥ ||
niścakrāma purāttasmāttarasā śvapacānyayau || 18 ||
satyavratastadā tatra śvapākaiḥ saha vartate ||
dhanurbāṇadharaḥ śrīmānkavacī karuṇālayaḥ || 19 ||
yadā niṣkāsitaḥ pitrā kupitena mahātmanā ||

guruṇā'tha vasiṣṭhena prerito'sau mahīpatiḥ || 7.10.20 ||
tasmātsatyavratastasminbabhūva krodhasaṃyutaḥ ||
vasiṣṭhe dharmaśāstrajñe nivāraṇaparāṅmukhe || 21 ||
kenacitkāraṇenātha pitā tasya mahīpatiḥ ||
putrarthe'sau tapastaptuṃ puraṃ tyaktvā vanaṃ gata || 22 ||
na vavarṣa tadā tasminviṣaye pākaśāsanaḥ ||
samā dvādaśa rājeṃdra tenā'dharmeṇa sarvathā || 23 ||
viśvāmitrastadā dārāṃstasmiṃstu viṣaye nṛpa ||
saṃnyasya kauśikītīre cacāra vipulaṃ tapaḥ || 24 ||
kātarā tatra saṃjātā bhāryā kauśikasya ha ||
kuṭuṃbabharaṇārthāya duḥkhitā varavarṇinī || 25 ||
bālakānkṣudhayā''krāṃtānrudataḥ paśyatī bhṛśam ||
yācāmānāṃśca nīvārānkaṣṭamāpa pati vratā || 26 ||
ciṃtayāmāsa duḥkhārtā tokānvīkṣya kṣudhā''turān ||

nṛpo nāsti pure hyadya kaṃ yāce vā karomi kim || 27 ||
na me trātā'sti putrāṇāṃ patirme nāsti sannidhau ||
rudaṃti bālakāḥ kāmaṃ dhiṅme jīvanamadya vai || 28 ||
dhanahīnā ca māṃ tyaktvā tapastaptaṃ gataḥ patiḥ ||
na jānāti samartho'pi duḥkhitāṃ dhanavarjitām || 29 ||
bālānāṃ bharaṇaṃ kena karomi patinā vinā ||
mariṣyaṃti sutāḥ sarve kṣudhayā pīḍitā bhṛśam || 7.10.30 ||
ekaṃ sutaṃ tu vikrīya dravyeṇa kiyatā punaḥ||
pālayāmi sutānanyāneṣa me vihito vidhiḥ || 31 ||
sarveṣāṃ māraṇaṃ nāddhā yuktaṃ mama viparyaye ||
kālasya kalanāyāhaṃ vikrīṇāmi tathā''tmajam || 32 ||
hṛdayaṃ kaṭhinaṃ kṛtvā saṃciṃtya manasā satī ||
sā darbharajjvā baddhātha gale putraṃ vinirgatā || 33 ||
munipatnī gale baddhvā madhyamaṃ putramaurasam ||

śeṣasya bharaṇārthāya gṛhītvā calitā gṛhāt || 34 ||
dṛṣṭā satyavratenā''rtā tāpasī śokasaṃyutā ||
papraccha nṛpatistāṃ tu kiṃ cikīrṣasi śobhane || 35 ||
rudaṃtaṃ bālakaṃ kaṃṭhe baddhvā nayasi kā'dhunā ||
kimarthaṃ cārusarvāṃgi satyaṃ brūhi mamā'grataḥ || || 36 ||
ṛṣipatnyuvāca ||
viśvāmitrasya bhāryā'haṃ putro'yaṃ me nṛpātmaja ||
vikretumaurasaṃ kāmaṃ gamiṣye viṣame' sutam || 37 ||
annaṃ nāsti patirmuktvā gatastaptaṃ nṛpa kvacit ||
vikrīṇāmi kṣudhārtena śeṣasya bharaṇāya vai || 38 ||
rājovāca ||
pativrate rakṣa putraṃ dāsyāmi bharaṇaṃ tava ||
tāvadeva patiste'tra vanāccaivā''gamiṣyati || 39 ||
vṛkṣe tavā''śramābhyāśe bhakṣyaṃ kiṃcinniraṃtaram ||

vaṃdhayitvā gamiṣyāmi satyametadbravīmyaham || 7.10.40 ||
ityuktā sā tadā tena rājñā kauśikakāminī ||
vibaṃdhaṃ tayayaṃ kṛtvā jagāmā''śramamaṃḍalam ||41||
so'bhavadgālavo nāma galabaṃdhānmahātapāḥ ||
sā tu svasyā''śrame gatvā mumoda bālakairvṛtā || 42 ||
satyavratastu bhaktyā ca kṛpayā ca pariplutaḥ ||
viśvāmitrasya ca muneḥ kalatraṃ tadbabhāra ha || 43 ||
vane sthitānmṛgānhatvā varāhānmahiṣāṃstathā ||
viśvāmitravanābhyāśe māṃsaṃ vṛkṣe babaṃdha ha || 44 ||
ṛṣipatnī gṛhītvā tanmāṃsaṃ putrānadā ttataḥ ||
nirvṛtiṃ paramāṃ prāpa prāpya bhakṣyamanuttamam || 45 ||
ayodhyāṃ caiva rājyaṃ ca tathaivāṃtaḥ puraṃ muniḥ ||
gate taptuṃ nṛpe tasminva siṣṭhaḥ paryarakṣata || 46 ||
satyavrato'pi dharmātmā hyatiṣṭhannagarādbahiḥ ||

piturājñāṃ samāsthāya paśughnavratavānvane || 47 ||
satyavrato hyakasmācca kasyacitkāraṇānnṛpaḥ ||
vasiṣṭhe cā'dhikaṃ manyuṃ dhārayāmāsa nityadā || 48 ||
tyājyamānaṃ vane pitrā dharmiṣṭhaṃ ca priyaṃ sutam ||
na vārayāmāsa munirvasiṣṭhaḥ kāraṇena ha || 49 ||
pāṇigrahaṇamaṃtrāṇāṃ niṣṭhā syātsaptame pade ||
jānannapi sa dharmātmā vipradāraparigrahe || 7.10.50 ||
kasmiṃściddivase'raṇye mṛgābhāvaṃ mahīpatiḥ ||
vasiṣṭhasya ca gāṃ dogdhrīmapaśyadvanamadhyagām|| 51 ||
tāṃ jaghāna kṣudhārtasya krodhānmohācca dasyuvat ||
vṛkṣe babaṃdha tanmāṃsaṃ nītvā svayama bhakṣayat || 52 ||
ṛṣiṣatnī sutānsarvānbhojayāmāsa tattadā ||
śaṃkamānā mṛgasyeti na goriti ca suvratā || 53 ||
vasiṣṭhastu hatāṃ dogdhrīṃ jñātvā kuddhastamabravīt ||

durātmankiṃ kṛtaṃ pāpaṃ dhenughātātpiśācavat || 54 ||
evaṃ te śaṃkavaḥ krūrā pataṃtu tvaritāstrayaḥ ||
govadhāhāraharaṇātpituḥ krodhāttathā bhṛśam || 55 ||
triśaṃkuriti nāmnā vai bhuvi khyāto bhaviṣyasi ||
piśācarūpamātmānaṃ darśayansarva dehinām || 56 ||
vyāsa uvāca ||
evaṃ śapto vasiṣṭhena tadā satyavrato nṛpaḥ||
cacāra ca tapastīvraṃ tasminnevā''śrame thitaḥ || 57 ||

kasmāccinmuniputrāttu prāpya maṃtramanuttamam ||
dhyāyanbhagavatīṃ devīṃ prakṛtiṃ paramāṃ śivām || 58 ||

English translation

1-11. Vyasa said O King! That King Mandhata, true to his promise, conquered one after another the whole world and became the paramount sovereign of all the other emperors and got the title “Sarvabhauma” (Sovereign of all the earth). O King! What more to speak of Mandhata's influence at that time than this that all the robbers, struck with his terror, all fled to the mountain caves. For this reason, Indra gave him the title “Trasadasyu.” He married Bindumati, the daughter of S'as'avindu. Her limbs were proportioned and perfect and so she was very beautiful. Mandhata had by that wife two sons (1) the famous Purukutstha and (2) Muchukunda. Purukutstha had his son Anaranya; this prince was celebrated by the name of BrihadasVa. He was very religious and deeply devoted to his father. His son was HaryasVa; he was religious and knew the Highest Reality. His son was Tridhanva; his son was Aruna. Aruna's son was Satyavrata; he was very avaricious, lustful, wicked and wilful. Once on an occasion that vicious prince, overpowered by lust, stole away the wife of one Brahmin and so created an hindrance in his marriage. O King! The Brahmins, united in a body, came to the King Aruna, bewailing and lamenting and uttered repeatedly Alas! We are ruined! The King addressed to the grieved subjects, the Brahmins “O Brahmins! What harm has been done to you by my son.”

Hearing thus the good words of the King, the Dvijas, versed in the Vedas, repeatedly blessed him and said:-0 King! You are the foremost of the powerful. So your son is like you. Today he has forcibly stolen away during the marriage ceremony a Brahmin daughter already given over in marriage.

12-36. Vyasa said O King! The highly religious King hearing the words of the Brahmins, took them to be true and said to his son “O One of evil understanding! You have rendered to-day your name useless by perpetrating this evil act. O Vicious One! Get away from my house! O Sinner! You will never be able to live in my territory!” Seeing his father angry, Satyavrata repeatedly said Father! Where shall I go? He said “Live with the Chandalas. You have stolen a Brahmin's wife and so has acted like a Chandala. Go and live with them happily. O Disgrace to your family! I don't like to get issues through you: you have obliterated this family's name. So, O Sinner! go wherever you like.” Hearing the the words from his angry father, Satyavrata instantly quitted the house and went to the Chandalas. The prince, wearing his coat of armour and holding bows and arrows, began to spend away his time with the Chandalas; but he could not get out of his breast his feeling of sympathy and mercy. When he was banished by his liberal minded angry father the Guru Vas'istha instigated the King to the above purpose. Satyavrata was therefore angry with Vas'istha, inasmuch as he, versed the Dharma S'astras, did not dissuade the father from banishing his son. His father, then, owing to some inexplicable cause, quitted the city and, for the sake of his son, went to the forest to practise austerities. O King! Owing to that sinful act, Indra did not rain at all in his kingdom for twelve years. O King! Just then Vis'vamitra, too, keeping his wife and children in that kingdom, began to practise severe austerities on the banks of the river Kaus'iki. The beautiful wife of Kus'ika then fell into great trouble how she could maintain the family. All the children, pained with hunger, began to cry, begging for Nibar rice food. The chaste wife of Kaus'ika became very much troubled seeing all this. She thought, seeing the children hungry, “Where am I to go now and from whom to beg, and what to do, inasmuch as the King was not then staying in the Kingdom. The husband is not also near; so who would protect my children? The boys are incessantly crying. Fie therefore to my life!” She thought also thus “My husband left me in this penniless state; we are suffering for want of money. He does

not know these, though he is quite able. Save my husband, who else will support my sons? They will all die now of starvation. I might sell one

of my sons, whatever I get out of that, I can support the others; this is now my highest duty. I ought not to do otherwise and kill all my children; so I will now sell one of my sons to support the others." Thus hardening her mind, she went out, tying the child by a rope round his neck. The Muni's wife, for the sake of the other children, fastened the middle son by a cord and got out of her house. The prince Satyavrata saw her distressed with pain and sorrow and asked "O Beautiful One! What are you now going to do? Who are you? This boy is crying; Why have you tied him by a rope round his neck? O Fair One! Speak out truly to me the cause of all this."

37-38. The wife said "O Prince! I am the wife of Vis'vamitra. These are my sons. I am now going, for want of food, to sell one of these out of my own accord. O King! My husband has gone away to practise tapasya; I do not know where he has gone. There is no food in the house; so I will sell one to support the other sons."

39-56. Satyavrata said "O Chaste One! Save your children. I will bring to you your articles of food from the forest till your husband does not come here. Daily I will fasten some food on a tree close by your As'rama. This I speak truly." The wife of Vis'vamitra, hearing these words of the prince, freed the child of the fastening and took him to her As'rama. The child was named afterwards as Galaba, due to his being fastened by the neck. He became a great Risi afterwards. The Vis'vamitra's wife then felt great pleasure in her home, surrounded by her children. Filled with regard, and mercy, Satyavrata duly performed his task and provided daily the family of Vis'vamitra with their food. He used to hunt wild boars, deer, buffaloes, etc., and used to take their flesh to the place where used to dwell the wife of Vis'vamitra and the children and tie that up to an adjoining tree. The Risi's wife used to give those to her children. Thus getting excellent food, she felt very happy. Now when the King Aruna went for tapasya to the forest, the Muni Vas'istha carefully

guarded the Ayodhya city, and the palace and the household. Satyavrata, too, used to sustain his livelihood daily by hunting, accordig to his father's order; and abiding by Dharma, lived in the forest outside the city. Satyavrata cherished always in his heart, for some cause, a feeling of anger towards Vas'istha. When his father banished his religious son, Vas'istha did not prevent his father. This is the cause of Satyavrata's anger. Marriage does not become valid until seven footsteps are trodden (a ceremony); so the stealing away of a girl within that period is not equivalent to stealing away a Brahmin's wife. The virtuous Vas'istha knew that; yet he did not prevent the King. One day the prince did not find anything for hunting; he saw in the forest the cow of Vas'istha giving milk. Very much distressed by hunger, the King killed the cow like a dacoit, partly out of anger and partly out of delusion. He fastened part of the flesh to that tree for the wife of Vis'vamitra and the remainder he ate himself. O One of good vows! The Vis'vamitra's wife did not know that to be beef and thought it to be deer's and so fed her sons with that. Now when Vas'istha came to know that his cow had been killed, he was inflamed with anger and spoke to Satyavrata "O Vicious One! What a heinous crime have you committed, like a Pis'acha, by killing the cow? For the killing of the cow, the stealing of a Brahmin's wife and the fiery anger of your father, for these three crimes, let there come out on your head three S'ankus or three marks of leprosy as the signs for your crimes. From this day you will be widely known by the name of Tris'anku and you will show your Pis'acha form to all the beings."

57. Vyasa said: -- O King! The prince Satyavrata thus cursed by Vais'istha remained in that retreat and practised severe tapasya.

58. But he got from a Muni's son the excellent Mantram of the Highest auspicious Devi Bhagavati and became merged in the contemplation of that.

Here ends the Tenth Chapter of the Seventh Book on the story of Satyavrata in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 11

On The Story Of Tris'anku

Chapter 164 of 318 · 53 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच -
वसिष्ठेन च शप्तोऽसौ त्रिशङ्कुर्नृपतेः सुतः ।
कथं शापाद्विनिर्मुक्तस्तन्मे ब्रूहि महामते ॥ १ ॥
व्यास उवाच -
सत्यव्रतस्तथा शप्तः पिशाचत्वमवाप्तवान् ।
तस्मिन्नेवाश्रमे तस्थौ देवीभक्तिपरायणः ॥ २ ॥
कदाचिन्नृपतिस्तत्र जप्त्वा मन्त्रं नवाक्षरम् ।
होमार्थं ब्राह्मणान्गत्वा प्रणम्योवाच भक्तितः ॥ ३ ॥
भूमिदेवाः शृणुध्वं वै वचनं प्रणतस्य मे ।
ऋत्विजो मम सर्वेऽत्र भवन्तः प्रभवन्तु ह ॥ ४ ॥
जपस्य च दशांशेन होमः कार्यो विधानतः ।
भवद्भिः कार्यसिद्ध्यर्थं वेदविद्भिः कृपापरैः ॥ ५ ॥
सत्यव्रतोऽहं नृपतेः पुत्रो ब्रह्मविदांवराः ।
कार्यं मम विधातव्यं सर्वथा सुखहेतवे ॥ ६ ॥

तच्छ्रुत्वा ब्राह्मणास्तत्र तमूचुर्नृपतेः सुतम् ।
शप्तस्त्वं गुरुणा प्राप्तं पिशाचत्वं त्वयाधुना ॥ ७ ॥
न यागार्होऽसि तस्मात्त्वं वेदेष्वनधिकारतः ।
पिशाचत्वमनुप्राप्तं सर्वलोकेषु गर्हितम् ॥ ८ ॥
व्यास उवाच -
तन्निशम्य वचस्तेषां राजा दुःखमवाप ह ।
धिग्जीवितमिदं मेऽद्य किं करोमि वने स्थितः ॥ ९ ॥
पित्रा चाहं परित्यक्तः शप्तश्च गुरुणा भृशम् ।
राज्याद्भ्रष्टः पिशाचत्वमनुप्राप्तः करोमि किम् ॥ १० ॥
तदा पृथुतरां कृत्वा चितां काष्ठैर्नृपात्मजः ।
सस्मार चण्डिकां देवीं प्रवेशमनुचिन्तयन् ॥ ११ ॥
स्मृता देवीं महामायां चितां प्रज्वलितां पुरः ।
कृत्वा स्नात्वा प्रवेशार्थं स्थितः प्राञ्जलिरग्रतः ॥ १२ ॥
ज्ञात्वा भगवती तं तु मर्तुकामं महीपतिम् ।

आजगाम तदाऽऽकाशं प्रत्यक्षं तस्य चाग्रतः ॥ १३ ॥
दत्त्वाथ दर्शनं देवी तमुवाच नृपात्मजम् ।

सिंहारूढा महाराज मेघगम्भीरया गिरा ॥ १४ ।
देव्युवाच -
किं ते व्यवसितं साधो हुताशे मा तनुं त्यज ।
स्थिरो भव महाभाग पिता ते जरसान्वितः ॥ १५ ॥
राज्यं दत्त्वा वने तुभ्यं गन्तास्ति तपसे किल ।
विषादं त्यज हे वीर परश्वोऽहनि भूपते ॥ १६ ॥
नेतुं त्वामागमिष्यन्ति सचिवाश्च पितुस्तव ।
मत्प्रसादात्पिता च त्वामभिषिच्य नृपासने ॥ १७ ॥
जित्वा कामं ब्रह्मलोकं गमिष्येत्येष निश्चयः ।
व्यास उवाच -
इत्युक्त्वा तं तदा देवी तत्रैवान्तरधीयत ॥ १८ ॥
राजपुत्रो विरमितो मरणात्पावकात्ततः ।

अयोध्यायां तदाऽऽगत्य नारदेन महात्मना ॥ १९ ॥
वृत्तान्तः कथितः सर्वो राज्ञे सत्वरमादितः ।
श्रुत्वा राजाथ पुत्रस्य तं तथा मरणोद्यमम् ॥ २० ॥
खेदमाधाय मनसि शुशोच बहुधा नृपः ।
सचिवानाह धर्मात्मा पुत्रशोकपरिप्लुतः ॥ २१ ॥
ज्ञातं भवद्भिरत्युग्रं पुत्रस्य मम चेष्टितम् ।
त्यक्तो मया वने धीमान्पुत्रः सत्यव्रतो मम ॥ २२ ॥
आज्ञयासौ गतः सद्यो राज्यार्हः परमार्थवित् ।
स्थितस्तत्रैव विज्ञाने धनहीनः क्षमान्वितः ॥ २३ ॥
वसिष्ठेन तथा शप्तः पिशाचसदृशः कृतः ।
सोऽद्य दुःखेन सन्तप्तः प्रवेष्टुञ्च हुताशनम् ॥ २४ ॥
उद्यतः श्रीमहादेव्या निषिद्धः संस्थितः पुनः ।
तस्माद्गच्छन्तु तं शीघ्रं ज्येष्ठपुत्रं महाबलम् ॥ २५ ॥
आश्वास्य वचनैरत्र तरसैवानयन्त्विह ।

अभिषिच्य सुतं राज्ये औरसं पालनक्षमम् ॥ २६ ॥
वनं यास्यामि शान्तोऽहं तपसे कृतनिश्चयः ।
इत्युक्त्वा मन्त्रिणः सर्वान्प्रेषयामास पार्थिवः ॥ २७ ॥
तस्यैवानयनार्थं हि प्रीतिप्रवणमानसः ।
ते गत्वा तं समाश्वास्य मन्त्रिणः पार्थिवात्मजम् ॥ २८ ॥
अयोध्यायां महात्मानं मानपूर्वं समानयन् ।
दृष्ट्वा सत्यव्रतं राजा दुर्बलं मलिनाम्बरम् ॥ २९ ॥
जटाजूटधरं क्रूरं चिन्तातुरमचिन्तयत् ।
किं कृतं निष्ठुरं कर्म मया पुत्रो विवासितः ॥ ३० ॥
राज्यार्हश्चातिमेधावी जानता धर्मनिश्चयम् ।
इति सञ्चिन्त्य मनसा तमालिङ्ग्य महीपतिः ॥ ३१ ॥

आसने स्वसमीपशे समाश्वास्योपवेशयत् ।
उपविष्टं सुतं राजा प्रेमपूर्वमुवाच ह ॥ ३२ ॥
प्रेमगद्गदया वाचा नीतिशास्त्रविशारदः ।

राजोवाच -
पुत्र धर्मे मतिः कार्या माननीया मुखोद्भवाः ॥ ३३ ॥
न्यायागतं धनं ग्राह्यं रक्षणीयाः सदा प्रजाः ।
नासत्यं क्वापि वक्तव्यं नामार्गे गमनं क्वचित् ॥ ३४ ॥
शिष्टप्रोक्तं प्रकर्तव्यं पूजनीयास्तपस्विनः ।
हन्तव्या दस्यवः क्रूरा इन्द्रियाणां तथा जयः ॥ ३५ ॥
कर्तव्यं कार्यसिद्ध्यर्थं राज्ञा पुत्र सदैव हि ।
मन्त्रस्तु सर्वथा गोप्यः कर्तव्यः सचिवैः सह ॥ ३६ ॥
नोपेक्ष्योऽल्पोऽपि कृतिना रिपुः सर्वात्मना सुत ।
न विश्वसेत्परासक्तं सचिवं च तथा नतम् ॥ ३७ ॥
चाराः सर्वत्र योक्तव्याः शत्रुमित्रेषु सर्वथा ।
धर्मे मतिः सदा कार्या दानं दद्याच्च नित्यशः ॥ ३८ ॥
शुष्कवादो न कर्तव्यो दुष्टसङ्गं च वर्जयेत् ।
यष्टव्या विविधा यज्ञाः पूजनीया महर्षयः ॥ ३९ ॥

न विश्वसेत्स्त्रियं क्वापि स्त्रैणं द्यूतरतं नरम् ।
अत्यादरो न कर्तव्यो मृगयायां कदाचन ॥ ४० ॥
द्यूते मद्ये तथा गेये नूनं वारवधूषु च ।
स्वयं तद्विमुखो भूयात् प्रजास्तेभ्यश्च रक्षयेत् ॥ ४१ ॥
ब्राह्मे मुहुर्ते कर्तव्यमुत्थानं सर्वथा सदा ।
स्नानादिकं सर्वविधिं विधाय विधिवद्यथा ॥ ४२ ॥
पराशक्तेः परां पूजां भक्त्या कुर्यात्सुदीक्षितः ।
पुत्रैतज्जन्मसाफल्यं पराशक्तेः पदार्चनम् ॥ ४३ ॥
सकृत्कृत्वा महापूजां दैवीपादजलं पिबन् ।
न जातु जननीगर्भे गच्छेदिति विनिश्चयः ॥ ४४ ॥
सर्वं दृश्यं महादेवी द्रष्टा साक्षी च सैव हि ।
इति तद्भावभरितस्तिष्ठेन्निर्भयचेतसा ॥ ४५ ॥
कृत्वा नित्यविधिं सम्यग्गन्तव्यं सदसि द्विजान् ।
समाहुय च प्रष्टव्यो धर्मशास्त्रविनिर्णयः ॥ ४६ ॥

सम्पूज्य ब्राह्मणान्पूज्यान्वेदवेदान्तपारगान् ।
गोभूहिरण्यादिकं च देयं पात्रेषु सर्वदा ॥ ४७ ॥
अविद्वान्ब्राह्मणः कोऽपि नैव पूज्यः कदाचन ।
आहारादधिकं नैव देयं मूर्खाय कर्हिचित् ॥ ४८ ॥
न वा लोभात्त्वया पुत्र कर्तव्यं धर्मलङ्घनम् ।
अतः परं न कर्तव्यं क्वचिद्विप्रावमाननम् ॥ ४९ ॥

ब्राह्मणा भूमिदेवाश्च माननीयाः प्रयत्नतः ।
कारणं क्षत्रियाणां च द्विजा एव न संशयः ॥ ५० ॥
अद्भ्योऽग्निर्ब्रह्मणः क्षत्रमश्मनो लोहमुत्थितम् ।
तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति ॥ ५१ ॥
तस्माद्राज्ञा विशेषेण माननीया मुखोद्भवाः ।
दानेन विनयेनैव सर्वथा भूतिमिच्छता ॥ ५२ ॥
दण्डनीतिः सदा कार्या धर्मशास्त्रानुसारतः ।
कोशस्य संग्रहः कार्यो नूनं न्यायागतस्य ह ॥ ५३ ॥

Roman transliteration

janamejaya uvāca -
vasiṣṭhena ca śapto'sau triśaṅkurnṛpateḥ sutaḥ |
kathaṃ śāpādvinirmuktastanme brūhi mahāmate || 1 ||
vyāsa uvāca -
satyavratastathā śaptaḥ piśācatvamavāptavān |
tasminnevāśrame tasthau devībhaktiparāyaṇaḥ || 2 ||
kadācinnṛpatistatra japtvā mantraṃ navākṣaram |
homārthaṃ brāhmaṇāngatvā praṇamyovāca bhaktitaḥ || 3 ||
bhūmidevāḥ śṛṇudhvaṃ vai vacanaṃ praṇatasya me |
ṛtvijo mama sarve'tra bhavantaḥ prabhavantu ha || 4 ||
japasya ca daśāṃśena homaḥ kāryo vidhānataḥ |
bhavad□bhiḥ kāryasiddhyarthaṃ vedavid□bhiḥ kṛpāparaiḥ || 5 ||
satyavrato'haṃ nṛpateḥ putro brahmavidāṃvarāḥ |
kāryaṃ mama vidhātavyaṃ sarvathā sukhahetave || 6 ||

tacchrutvā brāhmaṇāstatra tamūcurnṛpateḥ sutam |
śaptastvaṃ guruṇā prāptaṃ piśācatvaṃ tvayādhunā || 7 ||
na yāgārho'si tasmāttvaṃ vedeṣvanadhikārataḥ |
piśācatvamanuprāptaṃ sarvalokeṣu garhitam || 8 ||
vyāsa uvāca -
tanniśamya vacasteṣāṃ rājā duḥkhamavāpa ha |
dhigjīvitamidaṃ me'dya kiṃ karomi vane sthitaḥ || 9 ||
pitrā cāhaṃ parityaktaḥ śaptaśca guruṇā bhṛśam |
rājyād□bhraṣṭaḥ piśācatvamanuprāptaḥ karomi kim || 10 ||
tadā pṛthutarāṃ kṛtvā citāṃ kāṣṭhairnṛpātmajaḥ |
sasmāra caṇḍikāṃ devīṃ praveśamanucintayan || 11 ||
smṛtā devīṃ mahāmāyāṃ citāṃ prajvalitāṃ puraḥ |
kṛtvā snātvā praveśārthaṃ sthitaḥ prāñjaliragrataḥ || 12 ||
jñātvā bhagavatī taṃ tu martukāmaṃ mahīpatim |

ājagāma tadā''kāśaṃ pratyakṣaṃ tasya cāgrataḥ || 13 ||
dattvātha darśanaṃ devī tamuvāca nṛpātmajam |
siṃhārūḍhā mahārāja meghagambhīrayā girā || 14 |
devyuvāca -
kiṃ te vyavasitaṃ sādho hutāśe mā tanuṃ tyaja |
sthiro bhava mahābhāga pitā te jarasānvitaḥ || 15 ||
rājyaṃ dattvā vane tubhyaṃ gantāsti tapase kila |

viṣādaṃ tyaja he vīra paraśvo'hani bhūpate || 16 ||
netuṃ tvāmāgamiṣyanti sacivāśva pitustava |
matprasādātpitā ca tvāmabhiṣicya nṛpāsane || 17 ||
jitvā kāmaṃ brahmalokaṃ gamiṣyetyeṣa niścayaḥ |
vyāsa uvāca -
ityuktvā taṃ tadā devī tatraivāntaradhīyata || 18 ||
rājaputro viramito maraṇātpāvakāttataḥ |

ayodhyāyāṃ tadā''gatya nāradena mahātmanā || 19 ||
vṛttāntaḥ kathitaḥ sarvo rājñe satvaramāditaḥ |
śrutvā rājātha putrasya taṃ tathā maraṇodyamam || 20 ||
khedamādhāya manasi śuśoca bahudhā nṛpaḥ |
sacivānāha dharmātmā putraśokapariplutaḥ || 21 ||
jñātaṃ bhavad□□bhiratyugraṃ putrasya mama ceṣṭitam |
tyakto mayā vane dhīmānputraḥ satyavrato mama || 22 ||
ājñayāsau gataḥ sadyo rājyārhaḥ paramārthavit |
sthitastatraiva vijñāne dhanahīnaḥ kṣamānvitaḥ || 23 ||
vasiṣṭhena tathā śaptaḥ piśācasadṛśaḥ kṛtaḥ |
so'dya duḥkhena santaptaḥ praveṣṭuñca hutāśanam || 24 ||
udyataḥ śrīmahādevyā niṣiddhaḥ saṃsthitaḥ punaḥ |
tasmād□ gacchantu taṃ śīghraṃ jyeṣṭhaputraṃ mahābalam || 25 ||
āśvāsya vacanairatra tarasaivānayantviha |

abhiṣicya sutaṃ rājye aurasaṃ pālanakṣamam || 26 ||
vanaṃ yāsyāmi śānto'haṃ tapase kṛtaniścayaḥ |
ityuktvā mantriṇaḥ sarvānpreṣayāmāsa pārthivaḥ || 27 ||
tasyaivānayanārthaṃ hi prītipravaṇamānasaḥ |
te gatvā taṃ samāśvāsya mantriṇaḥ pārthivātmajam || 28 ||
ayodhyāyāṃ mahātmānaṃ mānapūrvaṃ samānayan |
dṛṣṭvā satyavrataṃ rājā durbalaṃ malināmbaram || 29 ||
jaṭājūṭadharaṃ krūraṃ cintāturamacintayat |
kiṃ kṛtaṃ niṣṭhuraṃ karma mayā putro vivāsitaḥ || 30 ||
rājyārhaścātimedhāvī jānatā dharmaniścayam |
iti sañcintya manasā tamāliṅya mahīpatiḥ || 31 ||
āsane svasamīpaśe samāśvāsyopaveśayat |
upaviṣṭaṃ sutaṃ rājā premapūrvamuvāca ha || 32 ||
premagad□gadayā vācā nītiśāstraviśāradaḥ |

rājovāca -
putra dharme matiḥ kāryā mānanīyā mukhod□bhavāḥ || 33 ||
nyāyāgataṃ dhanaṃ grāhyaṃ rakṣaṇīyāḥ sadā prajāḥ |
nāsatyaṃ kvāpi vaktavyaṃ nāmārge gamanaṃ kvacit || 34 ||
śiṣṭaproktaṃ prakartavyaṃ pūjanīyāstapasvinaḥ |
hantavyā dasyavaḥ krūrā indriyāṇāṃ tathā jayaḥ || 35 ||
kartavyaṃ kāryasiddhyarthaṃ rājñā putra sadaiva hi |
mantrastu sarvathā gopyaḥ kartavyaḥ sacivaiḥ saha || 36 ||
nopekṣyo'lpo'pi kṛtinā ripuḥ sarvātmanā suta |
na viśvasetparāsaktaṃ sacivaṃ ca tathā natam || 37 ||
cārāḥ sarvatra yoktavyāḥ śatrumitreṣu sarvathā |
dharme matiḥ sadā kāryā dānaṃ dadyācca nityaśaḥ || 38 ||
śuṣkavādo na kartavyo duṣṭasaṅgaṃ ca varjayet |
yaṣṭavyā vividhā yajñāḥ pūjanīyā maharṣayaḥ || 39 ||

na viśvasetstriyaṃ kvāpi straiṇaṃ dyūtarataṃ naram |
atyādaro na kartavyo mṛgayāyāṃ kadācana || 40 ||
dyūte madye tathā geye nūnaṃ vāravadhūṣu ca |
svayaṃ tadvimukho bhūyāt prajāstebhyaśca rakṣayet || 41 ||
brāhme muhūrte kartavyamutthānaṃ sarvathā sadā |
snānādikaṃ sarvavidhiṃ vidhāya vidhivadyathā || 42 ||
parāśakteḥ parāṃ pūjāṃ bhaktyā kuryātsudīkṣitaḥ |
putraitajjanmasāphalyaṃ parāśakteḥ padārcanam || 43 ||
sakṛtkṛtvā mahāpūjāṃ daivīpādajalaṃ piban |
na jātu jananīgarbhe gacchediti viniścayaḥ || 44 ||
sarvaṃ dṛśyaṃ mahādevī draṣṭā sākṣī ca saiva hi |
iti tad□bhāvabharitastiṣṭhennirbhayacetasā || 45 ||
kṛtvā nityavidhiṃ samyaggantavyaṃ sadasi dvijān |
samāhūya ca praṣṭavyo dharmaśāstravinirṇayaḥ || 46 ||

sampūjya brāhmaṇānpūjyānvedavedāntapāragān |
gobhūhiraṇyādikaṃ ca deyaṃ pātreṣu sarvadā || 47 ||
avidvānbrāhmaṇaḥ ko'pi naiva pūjyaḥ kadācana |
āhārādadhikaṃ naiva deyaṃ mūrkhāya karhicit || 48 ||
na vā lobhāttvayā putra kartavyaṃ dharmalaṅghanam |
ataḥ paraṃ na kartavyaṃ kvacidviprāvamānanam || 49 ||
brāhmaṇā bhūmidevāśca mānanīyāḥ prayat□nataḥ |
kāraṇaṃ kṣatriyāṇāṃ ca dvijā eva na saṃśayaḥ || 50 ||
ad□bhyo'gnirbrahmaṇaḥ kṣatramaśmano lohamutthitam |
teṣāṃ sarvatragaṃ tejaḥ svāsu yoniṣu śāmyati || 51 ||
tasmād□rājñā viśeṣeṇa mānanīyā mukhod□bhavāḥ |
dānena vinayenaiva sarvathā bhūtimicchatā || 52 ||
daṇḍanītiḥ sadā kāryā dharmaśāstrānusārataḥ |
kośasya saṃgrahaḥ kāryo nūnaṃ nyāyāgatasya ha || 53 ||

English translation

1. Janamejaya said “O Intelligent One! Did the prince Tris’anku free himself afterwards of the curse inflicted on him by the Muni Vas’istha.”

2-8. Vyasa said O King! Satyavrata, cursed by Vas’istha, was transformed into a demoniacal state (Pis’achatva); but he became a great devotee of the Devi and passed away his time in that As’rama. One day he repeating slowly the nine-lettered Mantram of the Bhagavati, wished to perform the Puras’charana ceremony (repeating the name of a deity attended with burnt offerings, oblations, etc.) of the said Mantra, came to the Brahmins, bowed down to them with great devotion and purity and said “O venerable gods of the earth! Kindly hear me; I with my head bowed down pray to you, that you all be my priests (Ritt-vigs). You are all versed in the Vedas; so kindly do for me duly the Homa ceremony equal to one-tenth part of Japam, for my success. O Brahmanas! My name is Satyavrata; I am a prince; you ought to do this work for me for my welfare.” Thus hearing the prince’s words the Brahmanas said “O Prince! You are cursed by your Guru and you are now turned into a demoniacal state. You have now no right to the Vedas; especially you are now in the Pis’acha state; it is blamed by all the persons; so now you are not fit to be initiated into the ceremony.”

9-14. Vyasa said O King! Hearing them, the prince got very sad and dejected and thought “Fie on my life! What shall I do now in living even in the forest. My father has forsaken me; I am banished from the kingdom; again, by the Guru’s curse, I have got this Pis’acha state; I therefore can’t decide what

to do.” The prince, then, collecting fuel, prepared the funeral pile for himself, remembered the Chandika Devi and repeating Her Mantram, resolved to jump into the

fire. Lighting the pyre in front, the prince bathed and standing, with clasped palms, began to chant the hymns to Maha Maya before entering into the fire. At this moment, the Devi Bhagavati, knowing that the prince was ready to burn himself, came instantly to the spot on the back of the lion, by the aerial route. She manifested Henself before him and spoke in a voice deep like a rain-cloud.

15-17. “O Virtuous One What is all this? What have you settled all these? Never throw yourself in fire; be patient. O Fortunate One!

Your father is now aged; he will give you his kingdom and will go to the forest for tapasya; therefore, O Hero! Do leave your depression of spirits. O King! Tomorrow the ministers of your father will came to you to take you there. By My Grace, your father will install you on the throne and, in due time, he will conquer his desires and will go undoubtedly to the Brahma loka.”

18-32. Vyasa said O Fortunate One! Thus saying, the Devi vanished at that spot; the prince, too, desisted from his purpose of entering into the fire. In the meanwhile, the highsouled Narada went to Ayodhya and at once informed everything to the King. The King became very sad and began to repent very much, hearing the son’s resolve to burn himself. The virtuous King, grieved at heart, for his son, said to his ministers “You all are aware of the turning out of my son. I have forsaken my intelligent son Satyavrata; though he was very spiritual and worthy to get the kingdom; yet, at my command, he instantaneously went away to the forest. Void of wealth, he, practising forgiveness, passed his time in study, particularly in spiritual knowledge; but Vas’istha Deva, cursed him and made him like a Pis’acha. Very much distressed by pain and sorow, he was ready to burn himself but the Maha Devi preventing him, he desisted from this purpose. So go hurriedly and, consoling my powerful eldest son, bring him at once to me. I am now calm and quiet and of a retiring disposition; so I am determined to practise

tapasya. My son is now capable to govern the subjects; I will now install nny son on the throne and retire to the forest.” So he gladly sent his ministers to his son. The ministers, too, gladly went there and consoled the prince and, with respect, brought him to the Ayodhya city. Seeing Satyavrata with matted hair on his head, with dirty clothes, and thin and worn out with cares, the King began to think within himself “Oh! What a cruel act have I done, though I know everything about religion, in banishing my intelligent son, quite fit to govern my kingdom.” Thus thinking, he embraced his son by his arms and consoling him, made him sit by his throne. The King, versed in politics, then began to speak gladly with suffocated feelings of love to his son sitting by the side of him.

33-53. O Son! Your highest duty is to keep your mind always on religion and to respect the Brahmins. Never speak falsely anywhere nor follow any bad course in any way. Rather the words of the spiritual good persons ought to be fully observed; the ascetics ought to be worshipped. Senses must be controlled and the wicked cruel robbers are certainly to be slain. O Son! For one’s success, one should consult with one’s ministers and keep that as secret by all means. Any enemy howsoever insignificant he may be, a clever King should never overlook him. The ministers, if they be attached to other masters and if they come round afterwards, don’t trust them. Spies should be kept to watch friends and foes alike. Show your living regards to the religion always, and make charitable gifts. One ought not to argue in vain and always avoid the company of the wicked. O Son! You should worship the Maharsis and perform various sacrifices. Never trust women, those who are inordinately addicted to women, and the gamblers. Never is it advisable to be addicted too much to hunting. Always shew your back to gambling, drinking, music and to the prostitutes and try to make your subjects follow

the same. Early in the morning at the Brahma Muhurta everyday you should get up from your bed and bathe and perform other analogous duties. O Son! Be initiated by the Guru in the Devi

Mantra, and worship with devotion the Suprenne Force, the Bhagavati. Human birth is crowned with success by worshipping Her Lotus Feet, O Son!

He who performs once the great Puja of the Maha Devi and drinks the Charanamrita water (water with which Her feet are worshipped) has never to enter again in the womb of his mother; know this as certain. That Maha Devi is all that is seen and She Herself is again the Seer and Witness, of the nature of Intelligence. Filled with these ideas, rest fearless like the Universal Soul. Do your daily Naimittik (occasional) duties, go to the Brahmin's assembly and calling on them ask the conclusions of the Dharma S'astras. The Brahmins, versed in the Vedas and Vedantas, are objects of venerations and must be worshipped. Give, then, them always according to merits, cows, lands, gold, etc. Don't worship any Brahmin who is illiterate. Don't give to illiterates more than their belliful wants. O Child! Never trespass Dharma, out of covetousness, and remember always not to insult ever afterwards any Brahmanas. The Brahmins are the cause of the Ksattriyas, the more so they are the terrestrial gods; honour them with all your care! In this never flinch from your duties. Fire comes out of water; the Ksattriyas come out of the Brahmanas; iron comes out of stones. The powers of these flow everywhere. But if there be any clash between one thing and its source, then that clash dies away in the source. Know this as quite certain. The King who wants his own welfare and improvement must by gift and humility shew his respect especially to the Brahmins. Follow the maxims of morality as dictated in the Dharma S'astras. Amass wealth according to rules of justice and fill the treasury.

Here ends the Eleventh Chapter of the Seventh Book about the story of Tris'anku in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 12

On The Description Of Vas'istha's

Chapter 165 of 318 · 64 detected Sanskrit verse markers

Sanskrit

एवं प्रबोधितः पित्रा त्रिशङ्कुः प्रणतो नृपः ।
तथेति पितरं प्राह प्रेमगद्गदया गिरा ॥ १ ॥
विप्रानाहुय मन्त्रज्ञान्वेदशास्त्रविशारदान् ।
अभिषेकाय सम्भारान् कारयामास सत्वरम् ॥ २ ॥
सलिलं सर्वतीर्थानां समानाय्य विशांपतिः ।
प्रकृतीश्च समाहुय सामन्तान्भूपतींस्तथा ॥ ३ ॥
पुण्येऽह्नि विधिवत्तस्मै ददावासनमुत्तमम् ।
अभिषिच्य सुतं राज्ये त्रिशङ्कुं विधिवत्पिता ॥ ४ ॥
तृतीयमाश्रमं पुण्यं जग्राह भार्यया युतः ।
वने त्रिपथगाकूले चचार दुश्चरं तपः ॥ ५ ॥
काले प्राप्ते ययौ स्वर्गं पूजितस्त्रिदशैरपि ।
इन्द्रासनसमीपस्थो रराज रविवत्सदा ॥ ६ ॥
राजोवाच पूर्वं भगवता प्रोक्तं कथायोगेन साम्प्रतम् ।
सत्यव्रतो वसिष्ठेन शप्तो दोग्ध्रीवधात्किल ॥ ७ ॥

कुपितेने पिशाचत्वं प्रापितो गुरुणा ततः ।
कथं मुक्तः पिशाचत्वादित्येतत्संशयः प्रभो ॥ ८ ॥
न सिंहासनयोग्यो हि भवेच्छापसमन्वितः ।
मुनिना मोचितः शापात्केनान्येन च कर्मणा ॥ ९ ॥
एतन्मे ब्रूहि विप्रर्षे शापमोक्षणकारणम् ।
आनीतस्तु कथं पित्रा स्वगृहे तादृशाकृतिः ॥ १० ॥
व्यास उवाच -
वसिष्ठेन च शप्तोऽसौ सद्यः पैशाचतां गतः ।
दुर्वेषश्चातिदुर्धर्षः सर्वलोकभयङ्करः ॥ ११ ॥
यदैवोपासिता देवी भक्त्या सत्यव्रतेन ह ।
तया प्रसन्नया राजन् दिव्यदेहः कृतः क्षणात् ॥ १२ ॥
पिशाचत्वं गतं तस्य पापं चैव क्षयं गतम् ।
विपाप्मा चातितेजस्वी सम्भूतस्तत्कृपामृतात् ॥ १३ ॥
वसिष्ठोऽपि प्रसन्नात्मा जातः शक्तिप्रसादतः ।

पितापि च बभूवास्य प्रेमयुक्तस्त्वनुग्रहात् ॥ १४ ॥
राज्यं शशास धर्मात्मा मृते पितरि पार्थिवः ।

ईजे च विविधैर्यज्ञैर्देवदेवीं सनातनीम् ॥ १५ ॥
तस्य पुत्रो बभूवाथ हरिश्चन्द्रः सुशोभनः ।
लक्षणैः शास्त्रनिर्दिष्टैः संयुतश्चातिसुन्दरः ॥ १६ ॥
युवराजं सुतं कृत्वा त्रिशङ्कुः पृथिवीपतिः ।
मानुषेण शरीरेण स्वर्गं भोक्तुं मनो दधे ॥ १७ ॥
वसिष्ठस्याश्रमं गत्वा प्रणम्य विधिवन्नृपः ।
उवाच वचनं प्रीतः कृताञ्जलिपुटस्तदा ॥ १८ ॥
राजोवाच -
ब्रह्मपुत्र महाभाग सर्वमन्त्रविशारद ।
विज्ञप्तिं मे सुमनसा श्रोतुमर्हसि तापस ॥ १९ ॥
इच्छा मेऽद्य समुत्पन्ना स्वर्गलोकसुखाय च ।
अनेनैव शरीरेण भोगान्भोक्तुममानुषान् ॥ २० ॥

अप्सरोभिश्च संवासः क्रीडितुं नन्दने वने ।
देवगन्धर्वगानं च श्रोतव्यं मधुरं किल ॥ २१ ॥
याजय त्वं मखेनाशु तादृशेन महामुने ।
यथानेन शरीरेण वसे लोकं त्रिविष्टपम् ॥ २२ ॥
समर्थोऽसि मुनिश्रेष्ठ कुरु कार्यं ममाधुना ।
प्रापयाशु मखं कृत्वा देवलोकं दुरासदम् ॥ २३ ॥
वसिष्ठ उवाच -
राजन् मानुषदेहेन स्वर्गे वासः सुदुर्लभः ।
मृतस्य हि ध्रुवं स्वर्गः कथितः पुण्यकर्मणा ॥ २४ ॥
तस्माद्बिभेमि सर्वज्ञ दुर्लभाच्च मनोरथात् ।
अप्सरोभिश्च संवासो जीवमानस्य दुर्लभः ॥ २५ ॥
कुरु यज्ञान्महाभाग मृतः स्वर्गमवाप्स्यसि ।
व्यास उवाच -
इत्याकर्ण्य वचस्तस्य राजा परमदुर्मनाः ॥ २६ ॥

उवाच वचनं भूयो वसिष्ठं पूर्वरोषितम् ।
न त्वं याजयसे ब्रह्मन् गर्वावेशाच्च मां यदि ॥ २७ ॥
अन्यं पुरोहितं कृत्वा यक्ष्येऽहं किल साम्प्रतम् ।
तच्छ्रुत्वा वचनं तस्य वसिष्ठः कोपसंयुतः ॥ २८ ॥
शशाप भूपतिं चेति चाण्डालो भव दुर्मते ।
अनेन त्वं शरीरेण श्वपचो भव सत्वरम् ॥ २९ ॥
स्वर्गकृन्तन पापिष्ठ सुरभीवधदूषित ।
ब्रह्मपत्नीहरोच्छिन्न धर्ममार्गविदूषक ॥ ३० ॥
न ते स्वर्गगतिः पाप मृतस्यापि कथञ्चन ।
व्यास उवाच -
इत्युक्तो गुरुणा राजंस्त्रिशङ्कुस्तत्क्षणादपि ॥ ३१ ॥

तत्र तेन शरीरेण बभूव श्वपचाकृतिः ।
कुण्डलेऽश्ममये वापि जाते तस्य च तत्क्षणात् ॥ ३२ ॥
देहे चन्दनगन्धश्च विगन्धो ह्यभवत्तदा ।

नीलवर्णेऽथ सञ्जाते दिव्ये पीताम्बरे तनौ ॥ ३३ ॥
राजवर्णोऽभवद्देहः शापात्तस्य महात्मनः ।
शक्त्युपासकरोषेण फलमेतदभून्नृप ॥ ३४ ॥
तस्माच्छ्रीशक्तिभक्तो हि नावमान्यः कदाचन ।
गायत्रीजपनिष्ठो हि वसिष्ठो मुनिसत्तमः ॥ ३५ ॥
दृष्ट्वा निन्द्यं निजं देहं राजा दुःखमवाप्तवान् ।
न जगाम गृहे दीनो वनमेवाभितो ययौ ॥ ३६ ॥
चिन्तयामास दुःखार्तास्त्रिशङ्कुः शोकविह्वलः ।
किं करोमि क्व गच्छामि देहो मेऽतीव निन्दितः ॥ ३७ ॥
कर्तव्यं नैव पश्यामि येन मे दुःखसंक्षयः ।
गृहे गच्छामि चेत्पुत्रः पीडितोऽद्य भविष्यति ॥ ३८ ॥
भार्यापि श्वपचं दृष्ट्वा नाङ्गीकारं करिष्यति ।
सचिवा नादरिष्यन्ति वीक्ष्य मामीदृशं पुनः ॥ ३९ ॥
ज्ञातयो बन्धुवर्गश्च सङ्गतो न भजिष्यति ।

सर्वैस्तक्तस्य मे नूनं जीवितान्मरणं वरम् ॥ ४० ॥
विषं वा भक्षयित्वाद्य पतित्वा वा जलाशये ।
कृत्वा वा कण्ठपाशं च देहत्यागं करोम्यहम् ॥ ४१ ॥
अग्नौ वा ज्वलिते देहं जुहोमि विधिवद्बलात् ।
कृत्वा वानशनं प्राणांस्त्यजामि दूषितान्भृशम् ॥ ४२ ॥
आत्महत्या भवेन्नूनं पुनर्जन्मनि जन्मनि ।
श्वपचत्वं च शापश्च हत्यादोषाद्भवेदपि ॥ ४३ ॥
पुनर्विचार्य भूपालश्चेतसा समचिन्तयत् ।
आत्महत्या न कर्तव्या सर्वथैव मयाधुना ॥ ४४ ॥
भोक्तव्यं स्वकृतं कर्म देहेनानेन कानने ।
भोगेनास्य विपाकस्य भविता सर्वथा क्षयः ॥ ४५ ॥
प्रारब्धकर्मणां भोगादन्यथा न क्षयो भवेत् ।
तस्मान्मयात्र भोक्तव्यं कृतं कर्म शुभाशुभम् ॥ ४६ ॥
कुर्वन्पुण्याश्रमाभ्याशे तीर्थानां सेवनं तथा ।

स्मरणं चाम्बिकायास्तु साधूनां सेवनं तथा ॥ ४७ ॥
एवं कर्मक्षयं नूनं करिष्यामि वने वसन् ।
भाग्ययोगात्कदाचित्तु भवेत्साधुसमागमः ॥ ४८ ॥
इति सञ्चिन्त्य मनसा त्यक्त्वा स्वनगरं नृपः ।
गङ्गातीरे गतः कामं शोचंस्तत्रैव संस्थितः ॥ ४९ ॥
हरिश्चन्द्रस्तदा ज्ञात्वा पितुः शापस्य कारणम् ।

दुःखितः सचिवांस्तत्र प्रेषयामास पार्थिवः ॥ ५० ॥
सचिवास्तत्र गत्वाऽऽशु तमूचुः प्रश्रयान्विताः ।
प्रणम्य श्वपचाकारं निःश्वसन्तं मुहुर्मुहुः ॥ ५१ ॥
राजन् पुत्रेण ते नूनं प्रेषितान्समुपागतान् ।
अवेहि सचिवांस्त्वं नो हरिश्चन्द्राज्ञया स्थितान् ॥ ५२ ॥
युवराजसुतः प्राह यत्तच्छृणु नराधिप ।
आनयध्वं नृपं यूयं सम्मान्य पितरं मम ॥ ५३ ॥
तस्माद्राजन् समागच्छ राज्यं प्रति गतव्यथः ।

सेवां सर्वे करिष्यन्ति सचिवाश्च प्रजास्तथा ॥ ५४ ॥
गुरुं प्रसादयिष्यामः स यथा तु दयेत वै ।
प्रसन्नोऽसौ महातेजा दुःखस्यान्तं करिष्यति ॥ ५५ ॥
इति पुत्रेण ते राजन् कथितं बहुधा किल ।
तस्माद्गमनमेवाशु रोचतां निजसद्मनि ॥ ५६ ॥
व्यास उवाच -
इति तेषां नृपः श्रुत्वा भाषितं श्वपचाकृतिः ।
स्वगृहं गमनायासौ न मतिं कृतवानतः ॥ ५७ ॥
तानुवाच तदा वाक्यं व्रजन्तु सचिवाः पुरम् ।
गत्वा पुरं महाभागा ब्रुवन्तु वचनाच्च मे ॥ ५८ ॥
नागमिष्याम्यहं पुत्र कुरु राज्यमतन्द्रितः ।
मानयन्ब्राह्मणान्देवान्यजन्यज्ञैरनेकशः ॥ ५९ ॥
नाहं श्वपचवेषेण गर्हितेन महात्मभिः ।
आगमिष्याम्ययोध्यायां सर्वे गच्छन्तु मा चिरम् ॥ ६० ॥

पुत्रं सिंहासने स्थाप्य हरिश्चन्द्रं महाबलम् ।
कुर्वन्तु राज्यकर्माणि यूयं तत्र ममाज्ञया ॥ ६१ ॥
इत्यादिष्टास्ततस्ते तु रुरुदुश्चातुरा भृशम् ।
सचिवा निर्ययुस्तूर्णं नत्वा तं च वनाश्रमात् ॥ ६२ ॥
अयोध्यायामुपागत्य पुण्येऽह्नि विधिपूर्वकम् ।
अभिषेकं तदा चक्रुर्हरिश्चन्द्रस्य मूर्ध्नि ते ॥ ६३ ॥
अभिषिक्तस्तु तेजस्वी सचिवैश्च नृपाज्ञया ।
राज्यं चकार धर्मिष्ठः पितरं चिन्तयन्भृशम् ॥ ६४ ॥

Roman transliteration

evaṃ prabodhitaḥ pitrā triśaṅkuḥ praṇato nṛpaḥ |
tatheti pitaraṃ prāha premagad□gadayā girā || 1 ||
viprānāhūya mantrajñānvedaśāstraviśāradān |
abhiṣekāya sambhārān kārayāmāsa satvaram || 2 ||
salilaṃ sarvatīrthānāṃ samānāyya viśāṃpatiḥ |
prakṛtīśca samāhūya sāmantānbhūpatīṃstathā || 3 ||
puṇye'hni vidhivattasmai dadāvāsanamuttamam |

abhiṣicya sutaṃ rājye triśaṅkuṃ vidhivatpitā || 4 ||
tṛtīyamāśramaṃ puṇyaṃ jagrāha bhāryayā yutaḥ |
vane tripathagākūle cacāra duścaraṃ tapaḥ || 5 ||
kāle prāpte yayau svargaṃ pūjitastridaśairapi |
indrāsanasamīpastho rarāja ravivatsadā || 6 ||
rājovāca pūrvaṃ bhagavatā proktaṃ kathāyogena sāmpratam |
satyavrato vasiṣṭhena śapto dogdhrīvadhātkila || 7 ||

kupitene piśācatvaṃ prāpito guruṇā tataḥ |
kathaṃ muktaḥ piśācatvādityetatsaṃśayaḥ prabho || 8 ||
na siṃhāsanayogyo hi bhavecchāpasamanvitaḥ |
muninā mocitaḥ śāpātkenānyena ca karmaṇā || 9 ||
etanme brūhi viprarṣe śāpamokṣaṇakāraṇam |
ānītastu kathaṃ pitrā svagṛhe tādṛśākṛtiḥ || 10 ||
vyāsa uvāca -
vasiṣṭhena ca śapto'sau sadyaḥ paiśācatāṃ gataḥ |
durveṣaścātidurdharṣaḥ sarvalokabhayaṅkaraḥ || 11 ||
yadaivopāsitā devī bhaktyā satyavratena ha |
tayā prasannayā rājan divyadehaḥ kṛtaḥ kṣaṇāt || 12 ||
piśācatvaṃ gataṃ tasya pāpaṃ caiva kṣayaṃ gatam |
vipāpmā cātitejasvī sambhūtastatkṛpāmṛtāt || 13 ||
vasiṣṭho'pi prasannātmā jātaḥ śaktiprasādataḥ |

pitāpi ca babhūvāsya premayuktastvanugrahāt || 14 ||
rājyaṃ śaśāsa dharmātmā mṛte pitari pārthivaḥ |
īje ca vividhairyajñairdevadevīṃ sanātanīm || 15 ||
tasya putro babhūvātha hariścandraḥ suśobhanaḥ |
lakṣaṇaiḥ śāstranirdiṣṭaiḥ saṃyutaścātisundaraḥ || 16 ||
yuvarājaṃ sutaṃ kṛtvā triśaṅkuḥ pṛthivīpatiḥ |
mānuṣeṇa śarīreṇa svargaṃ bhoktuṃ mano dadhe || 17 ||
vasiṣṭhasyāśramaṃ gatvā praṇamya vidhivannṛpaḥ |
uvāca vacanaṃ prītaḥ kṛtāñjalipuṭastadā || 18 ||
rājovāca -
brahmaputra mahābhāga sarvamantraviśārada |
vijñaptiṃ me sumanasā śrotumarhasi tāpasa || 19 ||
icchā me'dya samutpannā svargalokasukhāya ca |
anenaiva śarīreṇa bhogānbhoktumamānuṣān || 20 ||

apsarobhiśca saṃvāsaḥ krīḍituṃ nandane vane |
devagandharvagānaṃ ca śrotavyaṃ madhuraṃ kila || 21 ||
yājaya tvaṃ makhenāśu tādṛśena mahāmune |
yathānena śarīreṇa vase lokaṃ triviṣṭapam || 22 ||
samartho'si muniśreṣṭha kuru kāryaṃ mamādhunā |
prāpayāśu makhaṃ kṛtvā devalokaṃ durāsadam || 23 ||
vasiṣṭha uvāca -
rājan mānuṣadehena svarge vāsaḥ sudurlabhaḥ |
mṛtasya hi dhruvaṃ svargaḥ kathitaḥ puṇyakarmaṇā || 24 ||
tasmād□ bibhemi sarvajña durlabhācca manorathāt |
apsarobhiśca saṃvāso jīvamānasya durlabhaḥ || 25 ||
kuru yajñānmahābhāga mṛtaḥ svargamavāpsyasi |
vyāsa uvāca -
ityākarṇya vacastasya rājā paramadurmanāḥ || 26 ||

uvāca vacanaṃ bhūyo vasiṣṭhaṃ pūrvaroṣitam |
na tvaṃ yājayase brahman garvāveśācca māṃ yadi || 27 ||
anyaṃ purohitaṃ kṛtvā yakṣye'haṃ kila sāmpratam |
tacchrutvā vacanaṃ tasya vasiṣṭhaḥ kopasaṃyutaḥ || 28 ||
śaśāpa bhūpatiṃ ceti cāṇḍālo bhava durmate |
anena tvaṃ śarīreṇa śvapaco bhava satvaram || 29 ||
svargakṛntana pāpiṣṭha surabhīvadhadūṣita |
brahmapat□nīharocchinna dharmamārgavidūṣaka || 30 ||
na te svargagatiḥ pāpa mṛtasyāpi kathañcana |
vyāsa uvāca -
ityukto guruṇā rājaṃstriśaṅkustatkṣaṇādapi || 31 ||
tatra tena śarīreṇa babhūva śvapacākṛtiḥ |
kuṇḍale'śmamaye vāpi jāte tasya ca tatkṣaṇāt || 32 ||
dehe candanagandhaśca vigandho hyabhavattadā |

nīlavarṇe'tha sañjāte divye pītāmbare tanau || 33 ||
rājavarṇo'bhavaddehaḥ śāpāttasya mahātmanaḥ |
śaktyupāsakaroṣeṇa phalametadabhūnnṛpa || 34 ||
tasmācchrīśaktibhakto hi nāvamānyaḥ kadācana |
gāyatrījapaniṣṭho hi vasiṣṭho munisattamaḥ || 35 ||
dṛṣṭvā nindyaṃ nijaṃ dehaṃ rājā duḥkhamavāptavān |
na jagāma gṛhe dīno vanamevābhito yayau || 36 ||
cintayāmāsa duḥkhārtāstriśaṅkuḥ śokavihvalaḥ |
kiṃ karomi kva gacchāmi deho me'tīva ninditaḥ || 37 ||
kartavyaṃ naiva paśyāmi yena me duḥkhasaṃkṣayaḥ |
gṛhe gacchāmi cetputraḥ pīḍito'dya bhaviṣyati || 38 ||
bhāryāpi śvapacaṃ dṛṣṭvā nāṅ□gīkāraṃ kariṣyati |
sacivā nādariṣyanti vīkṣya māmīdṛśaṃ punaḥ || 39 ||
jñātayo bandhuvargaśca saṅgato na bhajiṣyati |

sarvaistaktasya me nūnaṃ jīvitānmaraṇaṃ varam || 40 ||
viṣaṃ vā bhakṣayitvādya patitvā vā jalāśaye |
kṛtvā vā kaṇṭhapāśaṃ ca dehatyāgaṃ karomyaham || 41 ||
agnau vā jvalite dehaṃ juhomi vidhivad□ balāt |
kṛtvā vānaśanaṃ prāṇāṃstyajāmi dūṣitānbhṛśam || 42 ||
ātmahatyā bhavennūnaṃ punarjanmani janmani |
śvapacatvaṃ ca śāpaśca hatyādoṣād□bhavedapi || 43 ||
punarvicārya bhūpālaścetasā samacintayat |
ātmahatyā na kartavyā sarvathaiva mayādhunā || 44 ||
bhoktavyaṃ svakṛtaṃ karma dehenānena kānane |
bhogenāsya vipākasya bhavitā sarvathā kṣayaḥ || 45 ||
prārabdhakarmaṇāṃ bhogādanyathā na kṣayo bhavet |
tasmānmayātra bhoktavyaṃ kṛtaṃ karma śubhāśubham || 46 ||
kurvanpuṇyāśramābhyāśe tīrthānāṃ sevanaṃ tathā |

smaraṇaṃ cāmbikāyāstu sādhūnāṃ sevanaṃ tathā || 47 ||
evaṃ karmakṣayaṃ nūnaṃ kariṣyāmi vane vasan |
bhāgyayogātkadācittu bhavetsādhusamāgamaḥ || 48 ||
iti sañcintya manasā tyaktvā svanagaraṃ nṛpaḥ |
gaṅgātīre gataḥ kāmaṃ śocaṃstatraiva saṃsthitaḥ || 49 ||
hariścandrastadā jñātvā pituḥ śāpasya kāraṇam |
duḥkhitaḥ sacivāṃstatra preṣayāmāsa pārthivaḥ || 50 ||
sacivāstatra gatvā''śu tamūcuḥ praśrayānvitāḥ |

praṇamya śvapacākāraṃ niḥśvasantaṃ muhurmuhuḥ || 51 ||
rājan putreṇa te nūnaṃ preṣitānsamupāgatān |
avehi sacivāṃstvaṃ no hariścandrājñayā sthitān || 52 ||
yuvarājasutaḥ prāha yattacchṛṇu narādhipa |
ānayadhvaṃ nṛpaṃ yūyaṃ sammānya pitaraṃ mama || 53 ||
tasmād□rājan samāgaccha rājyaṃ prati gatavyathaḥ |

sevāṃ sarve kariṣyanti sacivāśca prajāstathā || 54 ||
guruṃ prasādayiṣyāmaḥ sa yathā tu dayeta vai |
prasanno'sau mahātejā duḥkhasyāntaṃ kariṣyati || 55 ||
iti putreṇa te rājan kathitaṃ bahudhā kila |
tasmād□ gamanamevāśu rocatāṃ nijasadmani || 56 ||
vyāsa uvāca -
iti teṣāṃ nṛpaḥ śrutvā bhāṣitaṃ śvapacākṛtiḥ |
svagṛhaṃ gamanāyāsau na matiṃ kṛtavānataḥ || 57 ||
tānuvāca tadā vākyaṃ vrajantu sacivāḥ puram |
gatvā puraṃ mahābhāgā bruvantu vacanācca me || 58 ||
nāgamiṣyāmyahaṃ putra kuru rājyamatandritaḥ |
mānayanbrāhmaṇāndevānyajanyajñairanekaśaḥ || 59 ||
nāhaṃ śvapacaveṣeṇa garhitena mahātmabhiḥ |
āgamiṣyāmyayodhyāyāṃ sarve gacchantu mā ciram || 60 ||

putraṃ siṃhāsane sthāpya hariścandraṃ mahābalam |
kurvantu rājyakarmāṇi yūyaṃ tatra mamājñayā || 61 ||
ityādiṣṭāstataste tu ruruduścāturā bhṛśam |
sacivā niryayustūrṇaṃ natvā taṃ ca vanāśramāt || 62 ||
ayodhyāyāmupāgatya puṇye'hni vidhipūrvakam |
abhiṣekaṃ tadā cakrurhariścandrasya mūrdhni te || 63 ||
abhiṣiktastu tejasvī sacivaiśca nṛpājñayā |
rājyaṃ cakāra dharmiṣṭhaḥ pitaraṃ cintayanbhṛśam || 64 ||

English translation

1-6. Vyasa said O King! Thus giving the advice to his son, the King Tris'anku was excited with feelings of love and, in a choked voice, said to his father that he would fulfil what he had been ordered. The King then called the Brahmins, versed in the Vedas and Mantrams, and had all the materials for installation collected quickly. He brought the waters from all the sacred places of prigrimages; he then called together with great respect all the kings. On a sacred day, the father installed his son on the throne and gave him, in accordance with due rites and ceremonies, the royal throne. The King then adopted with his wife the third Vanaprastha stage of life and practised a severe tapasya on the banks of the Ganges. Then in due course of time the King went to the Heavens. There he began to shine like a second Sun by the side of Indra, respected by all the gods.

7-10. Janamejaya said “O Bhagavan! You spoke before in course of conversation that Satyavrata was cursed by Vas'istha on the killing of his cow to become a Pis'acha; how then he got himself freed of this curse. There is a doubt on this point. Kindly clear it and oblige. Satyavrata was cursed; hence pronounced unfit to succeed to the throne. How was the Muni, by what actions, was he freed of the curse? How could the father bring back to his home his son of the form of a Pis'acha? O Viprarsi! Kindly narrate to me how the Muni was freed of his curse.”

11-18. Vyasa said Cursed by Vas'istha, Satyavrata became then and there transformed into a Pis'acha, very ugly, violent and terrible to all; but when he worshipped the Devi with devotion, immediately

the Devi gave him a beautiful divine body. By the grace of the Devi, his sins were all washed away and his Pis'acha form vanished. Satyavrata, then, freed from his sins became very much vigorous and energetic. Vas'istha also became pleased with him, blessed thus by the Supreme Force and so was his father, too. When his father died, the virtuous Satyavrata became King, governed his subjects and performed various sacrifices and worshipped, too, the Eternal Mother of the Gods. O King! Tris'anku had a very beautiful son born to him, named Haris'chandra, endowed in all his limbs with auspicious signs. The King Tris'anku wanted to make his son Yuvaraja (the Crown prince) and then in his that very body while living, enjoy the Heavens. The King went to the As'rama of Vas'istha and gladly asked him, with folded palms, bowing down before him duly.

19-23. O Ascetic! You are the son of Brahma, versed in all the Vaidik Mantrams; so you are exceedingly fortunate; now I beg to inform you one thing; hear it gladly. I now desire to enjoy the happiness of the Heavens and all the enjoyments of the Devas, while I am in this body. To enjoy in the Nandana Garden, to live with the Apsaras and to hear the sweet music of the Devas and the Gandharbas, these ideas now have taken a strong hold of my heart. Therefore, O Great Muni! Engage me in such a sacrifice as will enable me, in this very body to live in the Svarloka. O Muni! You are fully competent to do this; therefore be ready for this. Have the sacrifice done and let me have quickly the Devaloka, so difficult to be obtained!

24-26. Vas'istha said "O King! It is exceedingly hard to live in the Heavens while in this mortal body. The departed only live in the Heavens by their merits, this is a known fact. Therefore, O Omniscient One! Your desire is hard to be attained. I am afraid of this. O King! The living men can hardly enjoy the Apsaras.

Therefore, O Blessed One! Do the sacrifice first. Then, when you leave this body, you will go to the Heavens."

27-31. Vyasa said O King! The Maharsi Vas'istha was already angry with the King; therefore when he spoke these words, the King heard and became absent-minded. He again spoke to the Maharsi:- - O Brahmana! If you do not allow me to do the sacrifice, on account of your haughtiness, I will have the sacrifice performed now by another priest. Vas'istha became very angry at the words of the King and cursed him "O evilminded One! Be as soon as possible a Chandala in this body. You have committed acts by which your path to the Heaven is obstructed. You have stolen a Brahmini's wife, and defiled the path of religion; you have killed the Surabhi Cow and you are a libertine. Therefore, O Sinner! Never you will go to the Heavens, even after your death."

32-56. Vyasa said O King! Hearing these harsh words from the Guru, Tris'anku became immediately Chandala in that very body. His golden earrings became turned into iron; the sweet sandal smell over his body smelled like faeces; his beautiful yellow clothings became blue, the colour of his body became like that of an elephant, due to his curse. O King! Those who are the worshippers of the Supreme Force can produce such things when they are angry; there is not the slightest doubt in this. Therefore one ought never to insult any devotee of the Supreme Force. The Muni Vas'istha is always engaged in repeating silently the Gayatri of the Devi. So what wonder is there that the body of the King will be reduced to such a wretched state by his rage. The King Tris'anku became very sorry to see his ugly body; he did not go home; rather he remained in the forest in that form and poor dress. He began to think, distressed with sorrow and over-powered with misery "My body is now blameable to the extreme, so what to do and where to go in this wretched state! I find no remedy to exhaust all

my sufferings. If I go home, my son

will be, no doubt, very much pained with sorrow. My wife, when she will see my Chandala appearance, she won't accept me; my ministers will not regard me as they used to do before. My friends and relations, when they will come to me, will not serve me with the former care. So it is far better to die than to live, thus despised. I will drink poison or drown myself in waters or hang myself. Or I will burn myself in the funeral pyre duly or I will quit this blameable life by starvation. But, Alas! I will be guilty of suicide; so again due to this sin I will be born a Chandala and I will be again cursed." Thus thinking, the King again thought that at present he ought not to commit suicide by any means. "I will have to suffer for my Karma; and, after due suffering, this Karma will be exhausted. So I will suffer in this forest for my Karma in this my body. Without the enjoyment of the fruits, the past actions can never die out; therefore all actions done by me, auspicious or inauspicious, I will enjoy or suffer in this place. Always to remain close to a holy As'rama, to wander in holy places of pilgrimage, to remember the Devi Ambika, and to serve the saints will now be my duties. Thus I will no doubt exhaust all my actions, residing in this forest; then, if chance permits, and if I meet with a saintly person, all my intentions will be crowned with success." Thus thinking, the King quitting his city went to the banks of the Ganges and repenting very much, remained there on the Ganges. The King Haris'chandra came to know the cause of his father's curse and with a sorrowful heart sent ministers to him. Like a Chandala, the King was respiring frequently; at this time the ministers went to him and bowing humbly, said: -- O King! Your son has ordered us to come here; we have come at his command; we are the ministers of the King Haris'chandra. Know this verily, O King! Kindly hear what the Crown Prince has said "Go and bring my Father here without any delay." Therefore, O King! Cast aside your mental agonies and come to the city. The ministers, the subjects all will be always at your service. We will all try our best to please Vas'istha, so that he may favour you. And that greatly illustrious Muni being pleased will certainly remove your sorrows quickly. O King! Thus your son has spoken to us many words; so now be pleased to go to your own abode.

57-64. Vyasa said O King! That Chandala-like King, hearing even their words thus, did not consent to go back to his house. Rather he told them "Ministers, go back, all of you to the city; and at my word, tell my son that I won't go back to my house. Better leaving off all idleness, you better govern the Kingdom carefully. Shew your respect specially to the Brahmins and perform various sacrifices and worship the Devas. I do not like in this blameable Chandala form to go to the city of Ayodhya with the high-souled ones; so you all go back to Ayodhya without any further delay. Install, at my order, my powerful son Haris'chandra on the throne and do all these stately duties." When the ministers heard thus the King ordering them, they began to cry very much, and, bowing down, they went away early out of the hermitage. On coming back to Ayodhya they regularly installed on a sacred day the King Haris'chandra with Abhiseka water, purified with Mantrams. Thus the powerful virtuous Haris'chandra, on being installed on the royal throne by the command of the King, remembered always his father and began to govern his Kingdom with his ministers according to the dictates of Dharma.

Here ends the Twelfth Chapter of the Seventh Book on the description of Vas'istha's curse on Tris'anku in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 13

On The Coming Of Vis'vamitra To

Chapter 166 of 318 · 62 detected Sanskrit verse markers

Sanskrit

राजोवाच -
हरिश्चन्द्रः कृतो राजा सचिवैर्नृपशासनात् ।
त्रिशङ्कुस्तु कथं मुक्तस्तस्माच्चाण्डालदेहतः ॥ १ ॥
मृतो वा वनमध्ये तु गङ्गातीरे परिप्लुतः ।
गुरुणा वा कृपां कृत्वा शापात्तस्माद्विमोचितः ॥ २ ॥
एतद्वृत्तान्तमखिलं कथयस्व ममाग्रतः ।
चरितं तस्य नृपतेः श्रोतुकामोऽस्मि सर्वथा ॥ ३ ॥
व्यास उवाच -
अभिषिक्तं सुतं कृत्वा राजा सन्तुष्टमानसः ।
कालातिक्रमणं तत्र चकार चिन्तयञ्छिवाम् ॥ ४ ॥
एवं गच्छति काले तु तपस्तप्त्वा समाहितः ।
द्रष्टुं दारान्सुतादींश्च तदागात्कौशिको मुनिः ॥ ५ ॥
आगत्य स्वजनं दृष्ट्वा सुस्थितं मुदमाप्तवान् ।
भार्यां पप्रच्छ मेधावी स्थितामग्रे सपर्यया ॥ ६ ॥

दुर्भिक्षे तु कथं कालस्त्वया नीतः सुलोचने ।
अन्नं विना त्विमे बालाः पालिता केन तद्वद ॥ ७ ॥
अहं तपसि सन्नद्धो नागतः शृणु सुन्दरि ।
किं कृतं तु त्वया कान्ते विना द्रव्येण शोभने ॥ ८ ॥
मया चिन्ता कृता तत्र श्रुत्वा दुर्भिक्षमद्भुतम् ।
नागतोऽहं विचार्यैवं किं करिष्यामि निर्धनः ॥ ९ ॥
अहमप्यति वामोरु पीडितः क्षुधया वने ।
प्रविष्टश्चौरभावेन कुत्रचिच्छ्वपचालये ॥ १० ॥
श्वपचं निद्रितं दृष्ट्वा क्षुधया पीडितो भृशम् ।
महानसं परिज्ञाय भक्ष्यार्थं समुपस्थितः ॥ ११ ॥
यदा भाण्डं समुद्घाट्य पक्वं श्वतनुजामिषम् ।
गृह्णामि भक्षणार्थाय तदा दृष्टस्तु तेन वै ॥ १२ ॥
पृष्टः कस्त्वं कथं प्राप्तो गृहे मे निशि सादरम् ।
ब्रूहि कार्यं किमर्थं त्वमुद्घाटयसि भाण्डकम् ॥ १३ ॥

इत्युक्तः श्वपचेनाहं क्षुधया पीडितो भृशम् ।
तमवोचं सुकेशान्ते कामं गद्गदया गिरा ॥ १४ ॥

ब्राह्मणोऽहं महाभाग तापसः क्षुधयार्दितः ।
चौरभावमनुप्राप्तो भक्ष्यं पश्यामि भाण्डके ॥ १५ ॥
चौरभावेन सम्प्राप्तोऽस्म्यतिथिस्ते महामते ।
क्षुधितोऽस्मि ददस्वाज्ञां मांसमद्मि सुसंस्कृतम् ॥ १६ ॥
विश्वामित्र उवाच -
श्वपचस्तु वचः श्रुत्वा मामुवाच सुनिश्चितम् ।
भक्षं मा कुरु वर्णाग्र्य जानीहि श्वपचालयम् ॥ १७ ॥
दुर्लभं खलु मानुष्यं तत्रापि च द्विजन्मता ।
द्विजत्वे ब्राह्मणत्वं च दुर्लभं वेत्सि किं न हि ॥ १८ ॥
दुष्टाहारो न कर्तव्यः सर्वथा लोकमिच्छता ।
अग्राह्या मनुना प्रोक्ताः कर्मणा सप्त चान्त्यजाः ॥ १९ ॥
त्याज्योऽहं कर्मणा विप्र श्वपचो नात्र संशयः ।

निवारयामि भक्ष्यात्त्वां न लोभेनाञ्जसा द्विज ॥ २० ॥
वर्णसङ्करदोषोऽयं मा यातु त्वां द्विजोत्तम ।
विश्वामित्र उवाच
सत्यं वदसि धर्मज्ञ मतिस्ते विशदान्त्यज ॥ २१ ॥
तथाप्यापदि धर्मस्य सूक्ष्ममार्गं ब्रवीम्यहम् ।
देहस्य रक्षणं कार्यं सर्वथा यदि मानद ॥ २२ ॥
पापस्यान्ते पुनः कार्यं प्रायश्चित्तं विशुद्धये ।
दुर्गतिस्तु भवेत्पापादनापदि न चापदि ॥ २३ ॥
मरणात्क्षुधितस्याथ नरको नात्र संशयः ।
तस्मात्क्षुधापहरणं कर्तव्यं शुभमिच्छता ॥ २४ ॥
तेनाहं चौर्यधर्मेण देहं रक्षेऽप्यथान्त्यज ।
अवर्षणे च चौर्येण यत्पापं कथितं बुधैः ॥ २५ ॥
यो न वर्षति पर्जन्यस्तत्तु तस्मै भविष्यति ।
इत्युक्ते वचने कान्ते पर्जन्यः सहसापतत् ॥ २६ ॥

गगनाद्धस्तिहस्ताभिर्धाराभिरभिकाङ्क्षितः ।
मुदितोऽहं घनं वीक्ष्य वर्षन्तं विद्युता सह ॥ २७ ॥
तदाहं तद्गृहं त्यक्त्वा निःसृतः परया मुदा ।
कथय त्वं वरारोहे कालो नीतस्त्वया कथम् ॥ २८ ॥
कान्तारे परमः क्रूरः क्षयकृत्प्राणिनामिह ।
व्यास उवाच -
इति तस्य वचः श्रुत्वा पतिमाह प्रियंवदा ॥ २९ ॥
यथा शृणु मया नीतः कालः परमदारुणः ।
गते त्वयि मुनिश्रेष्ठ दुर्भिक्षं समुपागतम् ॥ ३० ॥
अन्नार्थं पुत्रकाः सर्वे बभूवुश्चातिदुःखिताः ।
क्षुधितान्बालकान्वीक्ष्य नीवारार्थं वने वने ॥ ३१ ॥

भ्रान्ताहं चिन्तयाऽऽविष्टा किञ्चित्प्राप्तं फलं तदा ।
एवं च कतिचिन्मासा नीवारेणातिवाहिताः ॥ ३२ ॥
तदभावे मया कान्त चिन्तितं मनसा पुनः ।

न भिक्षा किल दुर्भिक्षे नीवारा नापि कानने ॥ ३३ ॥
न वृक्षेषु फलान्यासुर्न मूलानि धरातले ।
क्षुधया पीडिता बाला रुदन्ति भृशमातुराः ॥ ३४ ॥
किं करोमि क्व गच्छामि किं ब्रवीमि क्षुधार्तितान् ।
एवं विचिन्त्य मनसा निश्चयस्तु मया कृतः ॥ ३५ ॥
पुत्रमेकं ददाम्यद्य कस्मैचिद्धनिने किल ।
गृहीत्वा तस्य मौल्यं तु तेन द्रव्येण बालकान् ॥ ३६ ॥
पालयेऽहं क्षुधार्तांस्तु नान्योपायोऽस्ति पालने ।
इति सञ्चिन्त्य मनसा पुत्रोऽयं प्रहितो मया ॥ ३७ ॥
विक्रयार्थं महाभाग क्रन्दमानो भृशातुरः ।
क्रन्दमानं गृहीत्वैनं निर्गताहं गतत्रपा ॥ ३८ ॥
तदा सत्यव्रतो मार्गे मामुद्वीक्ष्य भृशातुराम् ।
पप्रच्छ स च राजर्षिः कस्माद्रोदिति बालकः ॥ ३९ ॥
तदाहं तमुवाचेदं वचनं मुनिसत्तम ।

विक्रयार्थं नीयतेऽसौ बालकोऽद्य मया नृप ॥ ४० ॥
श्रुत्वा मे वचनं राजा दयार्द्रहृदयस्ततः ।
मामुवाच गृहं याहि गृहीत्वैनं कुमारकम् ॥ ४१ ॥
भोजनार्थे कुमाराणामामिषं विहितं तव ।
प्रापयिष्याम्यहं नित्यं यावन्मुनिसमागमः ॥ ४२ ॥
अहन्यहनि भूपालो वृक्षेऽस्मिन्मृगसूकरान् ।
विन्यस्य याति हत्वासौ प्रत्यहं दययान्वितः ॥ ४३ ॥
तेनैव बालकाः कान्त पालिता वृजिनार्णवात् ।
वसिष्ठेनाथ शप्ताऽसौ भूपतिर्मम कारणात् ॥ ४४ ॥
कस्मिंश्चिद्दिवसे मांसं न प्राप्तं तेन कानने ।
हता दोग्ध्री वसिष्ठस्य तेनासौ कुपितो मुनिः ॥ ४५ ॥
त्रिशङ्कुरिति भूपस्य कृतं नाम महात्मना ।
कुपितेन वधाद्धेतोश्चाण्डालश्च कृतो नृपः ॥ ४६ ॥
तेनाहं दुःखिता जाता तस्य दुःखेन कौशिक ।

श्वपचत्वमसौ प्राप्तो मत्कृते नृपनन्दनः ॥ ४७ ॥
येन केनाप्युपायेन भवता नृपतेः किल ।
तस्माद्रक्षा प्रकर्तव्या तपसा प्रबलेन ह ॥ ४८ ॥
व्यास उवाच -
इति भार्यावचः श्रुत्वा कौशिको मुनिसत्तमः ।
तामाह कामिनीं दीनां सान्त्वपूर्वमरिन्दम ॥ ४९ ॥

विश्वामित्र उवाच -
मोचयिष्यामि तं शापान्नृपं कमललोचने।
उपकारः कृतो येन कान्ताराद्रक्षितासि वै ॥ ५० ॥
विद्यातपोबलेनाहं करिष्ये दुःखसंक्षयम्।
इत्याश्वास्य प्रियां तत्र कौशिकः परमार्थवित् ॥ ५१ ॥
चिन्तयामास नृपतेः कथं स्याद्दुःखनाशनम्।
संविमृश्य मुनिस्तत्र जगाम यत्र पार्थिवः ॥ ५२ ॥
त्रिशङ्कुः पक्वणे दीनः संस्थितः श्वपचाकृतिः।

आगच्छन्तं मुनिं दृष्ट्वा विस्मितोऽसौ नराधिपः ॥ ५३ ॥
दण्डवन्निपपातोर्व्यां पादयोस्तरसा मुनेः।
गृहीत्वा तं करे भूपं पतितं कौशिकस्तदा ॥ ५४ ॥
उत्थाप्योवाच वचनं सान्त्वपूर्वं द्विजोत्तमः।
मत्कृते त्वं महीपाल शप्तोऽसि मुनिना यतः ॥ ५५ ॥
वाञ्छितं ते करिष्यामि ब्रूहि किं करवाण्यहम्।
राजोवाच -
मया सम्प्रार्थितः पूर्वं वसिष्ठो मखहेतवे ॥ ५६ ॥
मां याजय मुनिश्रेष्ठ करोमि मखमुत्तमम्।
यथेष्टं कुरु विप्रेन्द्र यथा स्वर्गं व्रजाम्यहम् ॥ ५७ ॥
अनेनैव शरीरेण शक्रलोकं सुखालयम्।
कोपं कृत्वा वसिष्ठोऽसौ मामाहेति सुदुर्मते ॥ ५८ ॥
मानुषेण हि देहेन स्वर्गवासः कुतस्तव।
पुनर्मयोक्तो भगवान्स्वर्गलुब्धेन चानघ ॥ ५९ ॥

अन्यं पुरोहितं कृत्वा यक्ष्येऽहं यज्ञमुत्तमम्।
तदा तेनैव शप्तोऽहं चाण्डालो भव पामर ॥ ६० ॥
इत्येतत्कथितं सर्वं कारणं शापसम्भवम्।
मम दुःखविनाशाय समर्थोऽसि मुनीश्वर ॥ ६१ ॥
इत्युक्त्वा विररमासौ राजा दुःखरुजार्दितः।
कौशिकोऽपि निराकर्तुं शापं तस्य व्यचिन्तयत् ॥ ६२ ॥

Roman transliteration

rājovāca -
hariścandraḥ kṛto rājā sacivairnṛpaśāsanāt |
triśaṅkustu katham muktastasmāccāṇḍāladehataḥ || 1 ||
mṛto vā vanamadhye tu gaṅgātīre pariplutaḥ |
guruṇā vā kṛpāṃ kṛtvā śāpāttasmād□vimocitaḥ || 2 ||
etad□ vṛttāntamakhilam kathayasva mamāgrataḥ |
caritaṃ tasya nṛpateḥ śrotukāmo'□smi sarvathā || 3 ||
vyāsa uvāca -
abhiṣiktaṃ sutaṃ kṛtvā rājā santuṣṭamānasaḥ |

kālātikramaṇaṃ tatra cakāra cintayañchivām || 4 ||
evaṃ gacchati kāle tu tapastaptvā samāhitaḥ |
draṣṭuṃ dārānsutādīṃśca tadāgātkauśiko muniḥ || 5 ||
āgatya svajanaṃ dṛṣṭvā susthitaṃ mudamāptavān |
bhāryāṃ papraccha medhāvī sthitāmagre saparyayā || 6 ||

durbhikṣe tu kathaṃ kālastayā nītaḥ sulocane |
annaṃ vinā tvime bālāḥ pālitā kena tadvada || 7 ||
ahaṃ tapasi sannaddho nāgataḥ śṛṇu sundari |
kiṃ kṛtaṃ tu tvayā kānte vinā dravyeṇa śobhane || 8 ||
mayā cintā kṛtā tatra śrutvā durbhikṣamad□bhutam |
nāgato'haṃ vicāryaivaṃ kiṃ kariṣyāmi nirdhanaḥ || 9 ||
ahamapyati vāmoru pīḍitaḥ kṣudhayā vane |
praviṣṭaścaurabhāvena kutracicchvapacālaye || 10 ||
śvapacaṃ nidritaṃ dṛṣṭvā kṣudhayā pīḍito bhṛśam |
mahānasaṃ parijñāya bhakṣyārthaṃ samupasthitaḥ || 11 ||
yadā bhāṇḍaṃ samud□ghāṭya pakvaṃ śvatanujāmiṣam |
gṛhṇāmi bhakṣaṇārthāya tadā dṛṣṭastu tena vai || 12 ||
pṛṣṭaḥ kastvaṃ kathaṃ prāpto gṛhe me niśi sādaram |
brūhi kāryaṃ kimarthaṃ tvamud□ghāṭayasi bhāṇḍakam || 13 ||

ityuktaḥ śvapacenāhaṃ kṣudhayā pīḍito bhṛśam |
tamavocaṃ sukeśānte kāmaṃ gad□gadayā girā || 14 ||
brāhmaṇo'haṃ mahābhāga tāpasaḥ kṣudhayārditaḥ |
caurabhāvamanuprāpto bhakṣyaṃ paśyāmi bhāṇḍake || 15 ||
caurabhāvena samprāpto'smyatithiste mahāmate |
kṣudhito'smi dadasvājñāṃ māṃsamadmi susaṃskṛtam || 16 ||
viśvāmitra uvāca -
śvapacastu vacaḥ śrutvā māmuvāca suniścitam |
bhakṣaṃ mā kuru varṇāgrya jānīhi śvapacālayam || 17 ||
durlabhaṃ khalu mānuṣyaṃ tatrāpi ca dvijanmatā |
dvijatve brāhmaṇatvaṃ ca durlabhaṃ vetsi kiṃ na hi || 18 ||
duṣṭāhāro na kartavyaḥ sarvathā lokamicchatā |
agrāhyā manunā proktāḥ karmaṇā sapta cāntyajāḥ || 19 ||
tyājyo'haṃ karmaṇā vipra śvapaco nātra saṃśayaḥ |

nivārayāmi bhakṣyāttvāṃ na lobhenāñjasā dvija || 20 ||
varṇasaṅkaradoṣo'yaṃ mā yātu tvāṃ dvijottama |
viśvāmitra uvāca
satyaṃ vadasi dharmajña matiste viśadāntyaja || 21 ||
tathāpyāpadi dharmasya sūkṣmamārgaṃ bravīmyaham |
dehasya rakṣaṇaṃ kāryaṃ sarvathā yadi mānada || 22 ||
pāpasyānte punaḥ kāryaṃ prāyaścittaṃ viśuddhaye |
durgatistu bhavetpāpādanāpadi na cāpadi || 23 ||
maraṇātkṣudhitasyātha narako nātra saṃśayaḥ |
tasmātkṣudhāpaharaṇaṃ kartavyaṃ śubhamicchatā || 24 ||
tenāhaṃ cauryadharmeṇa dehaṃ rakṣe'pyathāntyaja |
avarṣaṇe ca cauryeṇa yatpāpaṃ kathitaṃ budhaiḥ || 25 ||
yo na varṣati parjanyastattu tasmai bhaviṣyati |
ityukte vacane kānte parjanyaḥ sahasāpatat || 26 ||

gaganāddhastihastābhirdhārābhirabhikāṅ□kṣitaḥ |
mudito'haṃ ghanaṃ vīkṣya varṣantaṃ vidyutā saha || 27 ||
tadāhaṃ tad□gṛhaṃ tyaktvā niḥsṛtaḥ parayā mudā |
kathaya tvaṃ varārohe kālo nītastvayā katham || 28 ||
kāntāre paramaḥ krūraḥ kṣayakṛtprāṇināmiha |
vyāsa uvāca -
iti tasya vacaḥ śrutvā patimāha priyaṃvadā || 29 ||
yathā śṛṇu mayā nītaḥ kālaḥ paramadāruṇaḥ |
gate tvayi muniśreṣṭha durbhikṣaṃ samupāgatam || 30 ||
annārthaṃ putrakāḥ sarve babhūvuścātiduḥkhitāḥ |
kṣudhitānbālakānvīkṣya nīvārārthaṃ vane vane || 31 ||
bhrāntāhaṃ cintayā''viṣṭā kiñcitprāptaṃ phalaṃ tadā |
evaṃ ca katicinmāsā nīvāreṇātivāhitāḥ || 32 ||
tadabhāve mayā kānta cintitaṃ manasā punaḥ |

na bhikṣā kila durbhikṣe nīvārā nāpi kānane || 33 ||
na vṛkṣeṣu phalānyāsurna mūlāni dharātale |
kṣudhayā pīḍitā bālā rudanti bhṛśamāturāḥ || 34 ||
kiṃ karomi kva gacchāmi kiṃ bravīmi kṣudhārtitān |
evaṃ vicintya manasā niścayastu mayā kṛtaḥ || 35 ||
putramekaṃ dadāmyadya kasmaiciddhanine kila |
gṛhītvā tasya maulyaṃ tu tena dravyeṇa bālakān || 36 ||
pālaye'haṃ kṣudhārtāṃstu nānyopāyo'sti pālane |
iti sañcintya manasā putro'yaṃ prahito mayā || 37 ||
vikrayārthaṃ mahābhāga krandamāno bhṛśāturaḥ |
krandamānaṃ gṛhītvainaṃ nirgatāhaṃ gatatrapā || 38 ||
tadā satyavrato mārge māmudvīkṣya bhṛśāturām |
papraccha sa ca rājarṣiḥ kasmād□roditi bālakaḥ || 39 ||
tadāhaṃ tamuvācedaṃ vacanaṃ munisattama |

vikrayārthaṃ nīyate'sau bālako'dya mayā nṛpa || 40 ||
śrutvā me vacanaṃ rājā dayārdrahṛdayastataḥ |
māmuvāca gṛhaṃ yāhi gṛhītvainaṃ kumārakam || 41 ||
bhojanārthe kumārāṇāmāmiṣaṃ vihitaṃ tava |
prāpayiṣyāmyahaṃ nityaṃ yāvanmunisamāgamaḥ || 42 ||
ahanyahani bhūpālo vṛkṣe'sminmṛgasūkarān |
vinyasya yāti hatvāsau pratyahaṃ dayayānvitaḥ || 43 ||
tenaiva bālakāḥ kānta pālitā vṛjinārṇavāt |
vasiṣṭhenātha śaptā'sau bhūpatirmama kāraṇāt || 44 ||
kasmiṃściddivase māṃsaṃ na prāptaṃ tena kānane |
hatā dogdhrī vasiṣṭhasya tenāsau kupito muniḥ || 45 ||
triśaṅkuriti bhūpasya kṛtaṃ nāma mahātmanā |
kupitena vadhāddhetoścāṇḍālaśca kṛto nṛpaḥ || 46 ||
tenāhaṃ duḥkhitā jātā tasya duḥkhena kauśika |

śvapacatvamasau prāpto matkṛte nṛpanandanaḥ || 47 ||
yena kenāpyupāyena bhavatā nṛpateḥ kila |
tasmādrakṣā prakartavyā tapasā prabalena ha || 48 ||
vyāsa uvāca -
iti bhāryāvacaḥ śrutvā kauśiko munisattamaḥ |
tāmāha kāminīṃ dīnāṃ sāntvapūrvamarindama || 49 ||
viśvāmitra uvāca -
mocayiṣyāmi taṃ śāpānnṛpaṃ kamalalocane |

upakāraḥ kṛto yena kāntārād□rakṣitāsi vai || 50 ||
vidyātapobalenāhaṃ kariṣye duḥkhasaṃkṣayam |
ityāśvāsya priyāṃ tatra kauśikaḥ paramārthavit || 51 ||
cintayāmāsa nṛpateḥ kathaṃ syādduḥkhanāśanam |
saṃvimṛśya munistatra jagāma yatra pārthivaḥ || 52 ||
triśaṅkuḥ pakvaṇe dīnaḥ saṃsthitaḥ śvapacākṛtiḥ |

āgacchantaṃ muniṃ dṛṣṭvā vismito'sau narādhipaḥ || 53 ||
daṇḍavannipapātorvyāṃ pādayostarasā muneḥ |
gṛhītvā taṃ kare bhūpaṃ patitaṃ kauśikastadā || 54 ||
utthāpyovāca vacanaṃ sāntvapūrvaṃ dvijottamaḥ |
matkṛte tvaṃ mahīpāla śapto'si muninā yataḥ || 55 ||
vāñchitaṃ te kariṣyāmi brūhi kiṃ karavāṇyaham |
rājovāca -
mayā samprārthitaḥ pūrvaṃ vasiṣṭho makhahetave || 56 ||
māṃ yājaya muniśreṣṭha karomi makhamuttamam |
yatheṣṭaṃ kuru viprendra yathā svargaṃ vrajāmyaham || 57 ||
anenaiva śarīreṇa śakralokaṃ sukhālayam |
kopaṃ kṛtvā vasiṣṭho'sau māmāheti sudurmate || 58 ||
mānuṣeṇa hi dehena svargavāsaḥ kutastava |
punarmayokto bhagavānsvargalubdhena cānagha || 59 ||

anyaṃ purohitaṃ kṛtvā yakṣye'haṃ yajñamuttamam |
tadā tenaiva śapto'haṃ cāṇḍālo bhava pāmara || 60 ||
ityetatkathitaṃ sarvaṃ kāraṇaṃ śāpasambhavam |
mama duḥkhavināśāya samartho'si munīśvara || 61 ||
ityuktvā viraramāsau rājā duḥkharujārditaḥ |
kauśiko'pi nirākartuṃ śāpaṃ tasya vyacintayat || 62 ||

English translation

1-3. Janamejaya said “O Muni! I see that at the command of the King, the ministers installed Haris’chandra on the royal throne; but how Tris’anku got rid of his Chandala body, kindly say. Was it that he bathed in the holy waters of the Ganges and lived in the forest and when he died he was freed of the curse; or was it that the Guru Vas’istha favoured him by his grace and freed him of the curse? O best of Risis! I am extremely eager to hear the life of the King; therefore kindly describe to me in detail his wonderful career.”

4-16. Vyasa said O King! The King became gladdened in his heart to install his son on the throne and began to pass his days in that forest in the meditation of Bhagavati Bhavani. Thus some time passed when VisVamitra, the son of Kaus’ika, completing his course of Tapasya with an intent mind returned to his home to see his wife and sons. On coming back to his house, the intelligent Muni found his sons and other members of the family happy and well conditioned, became very glad and when his wife came to him for his service, asked herO Fair-eyed One! How did you spend your time in days of famine? There was nothing whatsoever of the stock of rice, etc., in the house; how then did you nourish these boys? Please speak to me. O Fair One! I was very busy with my austerities, I could not therefore come to you and see my boys; how then, O Beloved, and what measures did you resort to for their maintenance? O good and auspicious One! When I heard of the dire famine, I thought then “I have no wealth; so what shall I do if I go there?” Thus thinking I did not come then. O Beautiful One! At that time, one day I was very hungry and being very much tired I entered into the

house of a Chandala, with the object of stealing. On entering the house I found the Chandala sleeping; then being extremely distressed with hunger,

I entered into his kitchen if I could find anything there. When the

dishes were sought and turned, and when I was going to take cooked dog's flesh I immediately fell into the sight of that Chandala. He asked me very affectionately "Who are you? Why have you entered here at this hour of night? Why are your looking after the dishes? Speak what you want." O Beautiful One! When the Chandala asked me these questions, I was very much pressed by hunger and I spoke out my wants in a tremulous voice O Fortunate One! I am an ascetic Brahmin very much pained by hunger; I have entered your house stealthily and am looking out for some eatables from your cooking pots. O Intelligent One! I am now your guest in the form of a thief; I am now specially very hungry; so I will now eat your cooked meat; kindly permit me. Hearing these words, the Chandala spoke to me in words authorised by the S'astras O One of the Superior Varna! Know this to be the house of a Chandala; so never eat that flesh.

17-28. The human birth is very rare in this world; then again to be born a Dvija is more difficult; and to get Brahmanhood again in the Dvijas is exceedingly difficult. Are you not aware of this? They ought never to eat the defiled food who desire to attain to the Heavens; owing to Karma, the Maharsi Manu has denominated the seventh caste as Antyaja and has discarded them altogether. So, O Brahmin! I am now by my actions turned into a Chandala and so forsaken by all; there is no doubt in this. I am forbidding you so that this fault of Varna S'ankara may not suddenly attack you. Vis'vamitra said "O Knower of Dharma! What you are speaking is quite true; though a Chandala, your intelligence is very clear; hear, I will now speak to you the subtleties of the Dharma in times of danger. O Giver of respect! Always and by all means it is advisable to keep up the body if sin be thereby incurred, one ought to perform Prayas'chitta (penance) for its purification when the time of danger is over. But if one commits sin when the time is not one of danger, one gets degraded; not so in the time of danger. The man that dies out of hunger, goes to hell, no doubt. Therefore every man seeking for his

welfare must satisfy his hunger. Therefore I intend to steal for preserving my body. O Chandala See! The sin, incurred in stealing during famine, which the Pundits have declared, goes to the God of rains until he does not pour forth rain." O Beloved! Just when I spoke these words, the God of Rains began to pour forth rain. O Beloved! Just when I spoke these words, the God of Rains began to pour forth rain so desired by all, like that coming out of the elephant's trunk. When the clouds thus poured forth rains with the glitterings of the lightnings, I felt very glad and left the house of the Chandala. O Beautiful One! Now speak out to me, how did you behave in that famine time, so terrible to all the beings.

29-48. Vyasa said O King! Hearing the above words of the husband, the sweet speaking lady spoke Hear, how I passed my time in times of famine. O Muni! After you had gone to practise Tapasya, the dire famine raged; and my sons, exhausted of hunger, became very anxious for food. I became very anxious to see the sons hungry; I then went out to the forest in quest of wild rice; and I got some fruits. Thus I spent some months by collecting the rice growing wildly in the forest; then in times these also could not be got and I became again anxious. The Nibara rice, too, is now not available and nothing is obtained also by begging; there are no fruits on the trees and no roots are found under the earth. The sons are crying in agony of hunger. What to do? And where to go? What am I to say now to the hungry boys? Oh God! Thus thinking on various ways, I at last came to this conclusion that I would sell one of my sons to a rich man and whatever price I can fetch, with that I will preserve the lives of the other sons. O Dear! Thus thinking, I became ready and went out. O Fortunate One! Then

this boy began to cry aloud and became very distressed; yet I was so shameless that I took the crying boy and got out of my As'rama. At this time one Rajarsi Satyavrata seeing me very distressed, asked me "O One of good vows! Why is this boy weeping?" O Muni! I spoke to him "Today I am going to sell this boy." The King's heart became overfilled with

pity, and spoke to me "Take back to your As'rama this boy. Daily I will supply you with meat for the food of your boys until the Muni returns home." O Muni! The King from that time used to bring, with great pity, daily the flesh of deer and boar killed by him in the forest and he used to tie that on this tree. O Beloved! Thus I could protect my sons in that fearful ocean of crisis; but that King was cursed by Vas'istha only for my sake. One day that King did not get any meat in the forest; so he slaughtered the Kama Dhenu (the cow giving all desires) of Vas'istha and the Muni became therefore very angry with him. The high-souled Muni, angry on account of the killing of his cow, called the King by the name of Tris'anku and made him a Chandala. O Kaus'ika! The prince turned into a Chandala because he came forward to do good to me, so I am very sorry for his sake. So it is your urgent duty to save the King from his terrible position by any means or by the influence of your powerful Tapasya.

49. Vyasa said O King! Hearing these words from his wife the Muni Kaus'ika consoled her and said

50-55. O Lotus-eyed One! I will free the King of his curse, who saved you at that critical moment; what more than this that I promise to you that I will remove his sufferings whether it be by my learning or it be by my Tapas. Thus consoling his wife at that moment, Kaus'ika, the Knower of the Highest Reality, began to think how he could destroy the pains and miseries of the King. Thus thinking, the Muni went to the King Tris'anku, who was staying at that time very humbly in a village of the Chandalas, in the garb of a Chandala. Seeing the Muni coming, the King was greatly astonished and instantly threw himself before his feet like a piece of stick. Kaus'ika raised the fallen King and consoling him said O King! You are cursed, on my account, by the Muni Vas'istha. I will, therefore, fulfil your desires. Now speak what I am to do.

56-62. The King said With a view to perform a sacrifice I prayed to Vas'istha that I would perform a sacrifice, kindly do this for me. O Muni! Do that sacrifice, by which I can go to the Heavens in this my present body." Vas'istha became angry and said "O Villain! How can you go and live in the Heavens in this your human body?" I was very anxious to go to the Svarga (Heaven) so I again spoke to him "O Sinless One! I will then have the excellent sacrifice done by another priest." Hearing this, Vas'istha Deva cursed me, saying "Be a Chandala." O Muni! Thus I have described to you all about my curse. You are the one quite able to remove now my grievances. Distressed in pain and agony, the King informed him and became quiet. Vis'vamitra, too, thought how he could free him of his curse.

Here ends the Thirteenth Chapter of the Seventh Book on the coming of Vis'vamitra to Tris'anku in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 14

On The Going To Heavens Of

Chapter 167 of 318 · 55 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
विचिन्त्य मनसा कृत्यं गाधिसूनुर्महातपाः ।
प्रकल्प्य यज्ञसम्भारान्मुनीनामन्त्रयत्तदा ॥ १ ॥
मुनयस्तं मखं ज्ञात्वा विश्वामित्रनिमन्त्रिताः ।
नागताः सर्व एवैते वसिष्ठेन निवारिताः ॥ २ ॥
गाधिसूनुस्तदाज्ञाय विमनाश्चातिदुःखितः ।
आजगामाश्रमं तत्र यत्रासौ नृपतिः स्थितः ॥ ३ ॥
तमाह कौशिकः क्रुद्धो वसिष्ठेन निवारिताः ।
नागताः ब्राह्मणाः सर्वे यज्ञार्थं नृपसत्तम ॥ ४ ॥
पश्य मे तपसः सिद्धिं यथा त्वां सुरसद्मनि ।
प्रापयामि महाराज वाञ्छितं ते करोम्यहम् ॥ ५ ॥
इत्युक्त्वा जलमादाय हस्तेन मुनिसत्तमः ।
ददौ पुण्यं तदा तस्मै गायत्रीजपसम्भवम् ॥ ६ ॥
दत्त्वाथ सुकृतं राज्ञे तमुवाच महीपतिम् ।

यथेष्टं गच्छ राजर्षे त्रिविष्टपमतन्द्रितः ॥ ७ ॥
पुण्येन मम राजेन्द्र बहुकालार्जितेन च ।
याहि शक्रपुरीं प्रीतः स्वस्ति तेऽस्तु सुरालये ॥ ८ ॥
व्यास उवाच -
इत्युक्तवति विप्रेन्द्रे त्रिशङ्कुस्तरसा ततः ।
उत्पपात यथा पक्षी वेगवांस्तपसो बलात् ॥ ९ ॥
उत्पत्य गगने राजा गतः शक्रपुरीं यदा ।
दृष्टो देवगणैस्तत्र क्रूरश्चाण्डालवेषभाक् ॥ १० ॥
कथितोऽसौ सुरेन्द्राय कोऽयमायाति सत्वरः ।
गगने देववद्भा यो दुर्दर्शः श्वपचाकृतिः ॥ ११ ॥
सहसोत्थाय शक्रस्तमपश्यत्पुरुषाधमम् ।
ज्ञात्वा त्रिशङ्कुमपि स निर्भर्त्स्य तरसाब्रवीत् ॥ १२ ॥
श्वपच क्व समायासि देवलोके जुगुप्सितः ।
याहि शीघ्रं ततो भूमौ नात्र स्थातुं त्वयोचितम् ॥ १३ ॥

इत्युक्तः स्खलितः स्वर्गाच्छक्रेणामित्रकर्शन ।
निपपात तदा राजा क्षीणपुण्यो यथामरः ॥ १४ ॥

पुनश्चुक्रोश भूपालो विश्वामित्रेति चासकृत्।
पतामि रक्ष दुःखार्तं स्वर्गाच्चलितमाशुगम्॥ १५ ॥
तस्य तत्क्रन्दितं राजन् पतितः कौशिको मुनिः।
श्रुत्वा तिष्ठेति होवाच पतन्तं वीक्ष्य भूपतिम्॥ १६ ॥
वचनात्तस्य तत्रैव स्थितोऽसौ गगने नृपः।
मुनेस्तपःप्रभावेण चलितोऽपि सुरालयात्॥ १७ ॥
विश्वामित्रोऽप्यपः स्पृष्ट्वा चकारेष्टिं सुविस्तराम्।
विधातुं नूतनां सृष्टिं स्वर्गलोकं द्वितीयकम्॥ १८ ॥
तस्योद्यमं तथा ज्ञात्वा त्वरितस्तु शचीपतिः।
तत्राजगाम सहसा मुनिं प्रति तु गाधिजम्॥ १९ ॥
किं ब्रह्मन् क्रियते साधो कस्मात्कोपसमाकुलः।
अलं सृष्ट्या मुनिश्रेष्ठ ब्रूहि किं करवाणि ते॥ २० ॥

विश्वामित्र उवाच -
स्वं निवासं महीपालं च्युतं त्वद्भुवनाद्विभो।
नयस्व प्रीतियोगेन त्रिशङ्कुं चातिदुःखितम्॥ २१ ॥
व्यास उवाच -
तस्य तं निश्चयं ज्ञात्वा तुराषाडतिशङ्कितः।
तपोबलं विदित्वोग्रमोमित्योवाच वासवः॥ २२ ॥
दिव्यदेहं नृपं कृत्वा विमानवरसंस्थितम्।
आपृच्छय कौशिकं शक्रोऽगमन्निजपुरीं तदा॥ २३ ॥
गते शक्रे तु वै स्वर्गं त्रिशङ्कुसहिते ततः।
विश्वामित्रः सुखं प्राप्य स्वाश्रमे सुस्थिरोऽभवत्॥ २४ ॥
हरिश्चन्द्रोऽथ तच्छ्रुत्वा विश्वामित्रोपकारकम्।
पितुः स्वर्गमनं कामं मुदितो राज्यमन्वशात्॥ २५ ॥
अयोध्याधिपतिः क्रीडां चकार सह भार्यया।
रूपयौवनचातुर्ययुक्तया प्रीतिसंयुतः॥ २६ ॥

अतीतकाले युवती न सा गर्भवती ह्यभूत्।
तदा चिन्तातुरो राजा बभूवातीव दुःखितः॥ २७ ॥
वसिष्टस्याश्रमं गत्वा प्रणम्य शिरसा मुनिम्।
अनपत्यत्वजां चिन्तां गुरवे समवेदयत्॥ २८ ॥
दैवज्ञोऽसि भवान्कामं मन्त्रविद्याविशारदः।
उपायं कुरु धर्मज्ञ सन्ततेर्मम मानद॥ २९ ॥
अपुत्रस्य गतिर्नास्ति जानासि द्विजसत्तम।
कस्मादुपेक्षसे जानन् दुःखं मम च शक्तिमान्॥ ३० ॥
कलविंकास्त्विमे धन्या ये शिशुं लालयन्ति हि।
मन्दभाग्योऽहमनिशं चिन्तयामि दिवानिशम्॥ ३१ ॥
व्यास उवाच -

इत्याकर्ण्य मुनिस्तस्य निर्वेदमिश्रितं वचः ।
सञ्चिन्त्य मनसा सम्यक् तमुवाच विधेः सुतः ॥ ३२ ॥
वसिष्ठ उवाच -

सत्यं ब्रूहि महाराज संसारेऽस्मिन्न विद्यते ।
अनपत्यत्वजं दुःखं यत्तथा दुःखमद्भुतम् ॥ ३३ ॥
तस्मात्त्वमपि राजेन्द्र वरुणं यादसां पतिम् ।
समाराधय यत्नेन स ते कार्यं करिष्यति ॥ ३४ ॥
वरुणादधिको नास्ति देवः सन्तानदायकः ।
तमाराधय धर्मिष्ठ कार्यसिद्धिर्भविष्यति ॥ ३५ ॥
दैवं पुरुषकारश्च माननीयाविमौ नृभिः ।
उद्यमेन विना कार्यसिद्धिः सञ्जायते कथम् ॥ ३६ ॥
न्यायतस्तु नरैः कार्य उद्यमस्तत्त्वदर्शिभिः ।
कृते तस्मिन्भवेत्सिद्धिर्नान्यथा नृपसत्तम ॥ ३७ ॥
इति तस्य वचः श्रुत्वा गुरोरमिततेजसः ।
प्रणम्य निर्ययौ राजा तपसे कृतनिश्चयः ॥ ३८ ॥
गङ्गातीरे शुभे स्थाने कृतपद्मासनो नृपः ।
ध्यायन्पाशधरं चित्ते चचार दुश्चरं तपः ॥ ३९ ॥

एवं तपस्यतस्तस्य प्रचेता दृष्टिगोचरः ।
कृपयाभून्महाराज प्रसन्नमुखपङ्कजः ॥ ४० ॥
हरिश्चन्द्रमुवाचेदं वचनं यादसां पतिः ।
वरं वरय धर्मज्ञ तुष्टोऽस्मि तपसा तव ॥ ४१ ॥
राजोवाच -
अनपत्योऽस्मि देवेश पुत्रं देहि सुखप्रदम् ।
ऋणत्रयापहारार्थमुद्यमोऽयं मया कृतः ॥ ४२ ॥
नृपस्य वचनं श्रुत्वा प्रगल्भं दुःखितस्य च ।
स्मितपूर्वं ततः पाशी तमाह पुराः स्थितम् ॥ ४३ ॥
वरुण उवाच -
पुत्रो यदि भवेद्राजन् गुणी मनसि वाञ्छितः ।
सिद्धे कार्ये ततः पश्चात्किं करिष्यसि मे प्रियम् ॥ ४४ ॥
यदि त्वं तेन पुत्रेण मां यजेथा विशङ्कितः ।
पशुबन्धेन तेनैव ददामि नृपते वरम् ॥ ४५ ॥

राजोवाच -
देव मे मास्तु वन्ध्यत्वं यजिष्येऽहं जलाधिप ।
पशुं कृत्वा सुतं पुत्रं सत्यमेतद्ब्रवीमि ते ॥ ४६ ॥
वन्ध्यत्वे परमं दुःखमसह्यं भुवि मानद ।
शोकाग्निशमनं नृणां तस्माद्देहि सुतं शुभम् ॥ ४७ ॥
वरुण उवाच -

भविष्यति सुतः कामं राजन् गच्छ गृहाय वै ।
सत्यं तद्वचनं कार्यं यद्ब्रवीषि ममाग्रतः ॥ ४८ ॥
व्यास उवाच -
इत्युक्तो वरुणेनासौ हरिश्चन्द्रो गृहं ययौ ।
भार्यायै कथयामास वृत्तान्तं वरदानजम् ॥ ४९ ॥
तस्य भार्याशतं पूर्णं बभूवातिमनोहरम् ।
पट्टराज्ञी शुभा शैव्या धर्मपत्नी पतिव्रता ॥ ५० ॥
काले गतेऽथ सा गर्भं दधार वरवर्णिनी ।

बभूव मुदितो राजा श्रुत्वा दोहदचेष्टितम् ॥ ५१ ॥
कारयामास विधिवत्संस्कारान्नृपतिस्तदा ।
मासेऽथ दशमे पूर्णे सुषुवे सा शुभे दिने ॥ ५२ ॥
ताराग्रहबलोपेते पुत्रं देवसुतोपमम् ।
पुत्रे जाते नृपः स्नात्वा ब्राह्मणैः परिवेष्टितः ॥ ५३ ॥
चकार जातकर्मादौ ददौ दानानि भूरिशः ।
राज्ञश्चातिप्रमोदोऽभूत्पुत्रजन्मसमुद्भवः ॥ ५४ ॥
बभूव परमोदारो धनधान्यसमन्वितः ।
विशेषदानसंयुक्तो गीतवादित्रसंकुलः ॥ ५५ ॥

Roman transliteration

vyāsa uvāca -
vicintya manasā kṛtyaṃ gādhisūnurmahātapāḥ |
prakalpya yajñasambhārānmunīnāmantrayattadā || 1 ||
munayastaṃ makhaṃ jñātvā viśvāmitranimantritāḥ |
nāgatāḥ sarva evaite vasiṣṭhena nivāritāḥ || 2 ||
gādhisūnustadājñāya vimanāścātiduḥkhitaḥ |
ājagāmāśramaṃ tatra yatrāsau nṛpatiḥ sthitaḥ || 3 ||
tamāha kauśikaḥ kruddho vasiṣṭhena nivāritāḥ |
nāgatāḥ brāhmaṇāḥ sarve yajñārthaṃ nṛpasattama || 4 ||
paśya me tapasaḥ siddhiṃ yathā tvāṃ surasadmani |
prāpayāmi mahārāja vāñchitaṃ te karomyaham || 5 ||
ityuktvā jalamādāya hastena munisattamaḥ |
dadau puṇyaṃ tadā tasmai gāyatrījapasambhavam || 6 ||
dattvātha sukṛtaṃ rājñe tamuvāca mahīpatim |

yatheṣṭaṃ gaccha rājarṣe triviṣṭapamatandritaḥ || 7 ||
puṇyena mama rājendra bahukālārjitena ca |
yāhi śakrapurīṃ prītaḥ svasti te'stu surālaye || 8 ||
vyāsa uvāca -
ityuktavati viprendre triśaṅkustarasā tataḥ |
utpapāta yathā pakṣī vegavāṃstapaso balāt || 9 ||
utpatya gagane rājā gataḥ śakrapurīṃ yadā |
dṛṣṭo devagaṇaistatra krūraścāṇḍālaveṣabhāk || 10 ||
kathito'sau surendrāya ko'yamāyāti satvaraḥ |
gagane devavadvā yo durdarśaḥ śvapacākṛtiḥ || 11 ||

sahasotthāya śakrastamapaśyatpuruṣādhamam |
jñātvā triśaṅkumapi sa nirbhartsya tarasābravīt || 12 ||
śvapaca kva samāyāsi devaloke jugupsitaḥ |
yāhi śīghraṃ tato bhūmau nātra sthātuṃ tvayocitam || 13 ||

ityuktaḥ skhalitaḥ svargācchakreṇāmitrakarśana |
nipapāta tadā rājā kṣīṇapuṇyo yathāmaraḥ || 14 ||
punaścukrośa bhūpālo viśvāmitreti cāsakṛt |
patāmi rakṣa duḥkhārtaṃ svargāccalitamāśugam || 15 ||
tasya tatkranditaṃ rājan patitaḥ kauśiko muniḥ |
śrutvā tiṣṭheti hovāca patantaṃ vīkṣya bhūpatim || 16 ||
vacanāttasya tatraiva sthito'sau gagane nṛpaḥ |
munestapaḥprabhāveṇa calito'pi surālayāt || 17 ||
viśvāmitro'pyapaḥ spṛṣṭvā cakāreṣṭiṃ suvistarām |
vidhātuṃ nūtanāṃ sṛṣṭiṃ svargalokaṃ dvitīyakam || 18 ||
tasyodyamaṃ tathā jñātvā tvaritastu śacīpatiḥ |
tatrājagāma sahasā muniṃ prati tu gādhijam || 19 ||
kiṃ brahman kriyate sādho kasmātkopasamākulaḥ |
alaṃ sṛṣṭyā muniśreṣṭha brūhi kiṃ karavāṇi te || 20 ||

viśvāmitra uvāca -
svaṃ nivāsaṃ mahīpālaṃ cyutaṃ tvad□bhuvanād□ vibho |
nayasva prītiyogena triśaṅkuṃ cātiduḥkhitam || 21 ||
vyāsa uvāca -
tasya taṃ niścayaṃ jñātvā turāṣāḍatiśaṅ□kitaḥ |
tapobalaṃ viditvogramomityovāca vāsavaḥ || 22 ||
divyadehaṃ nṛpaṃ kṛtvā vimānavarasaṃsthitam |
āpṛcchya kauśikaṃ śakro'gamannijapurīṃ tadā || 23 ||
gate śakre tu vai svargaṃ triśaṅkusahite tataḥ |
viśvāmitraḥ sukhaṃ prāpya svāśrame susthiro'bhavat || 24 ||
hariścandro'tha tacchrutvā viśvāmitropakārakam |
pituḥ svargamanaṃ kāmaṃ mudito rājyamanvaśāt || 25 ||
ayodhyādhipatiḥ krīḍāṃ cakāra saha bhāryayā |
rūpayauvanacāturyayuktayā prītisaṃyutaḥ || 26 ||

atītakāle yuvatī na sā garbhavatī hyabhūt |
tadā cintāturo rājā babhūvātīva duḥkhitaḥ || 27 ||
vasiṣṭasyāśramaṃ gatvā praṇamya śirasā munim |
anapatyatvajāṃ cintāṃ gurave samavedayat || 28 ||
daivajño'si bhavānkāmaṃ mantravidyāviśāradaḥ |
upāyaṃ kuru dharmajña santatermama mānada || 29 ||
aputrasya gatirnāsti jānāsi dvijasattama |
kasmādupekṣase jānan duḥkhaṃ mama ca śaktimān || 30 ||
kalaviṃkāstvime dhanyā ye śiśuṃ lālayanti hi |
mandabhāgyo'hamaniśaṃ cintayāmi divāniśam || 31 ||
vyāsa uvāca -
ityākarṇya munistasya nirvedamiśritaṃ vacaḥ |
sañcintya manasā samyak tamuvāca vidheḥ sutaḥ || 32 ||
vasiṣṭha uvāca -

satyaṃ brūhi mahārāja saṃsāre'sminna vidyate |
anapatyatvajaṃ duḥkhaṃ yattathā duḥkhamad□bhutam || 33 ||

tasmāttvamapi rājendra varuṇaṃ yādasāṃ patim |
samārādhaya yat□nena sa te kāryaṃ kariṣyati || 34 ||
varuṇādadhiko nāsti devaḥ santānadāyakaḥ |
tamārādhaya dharmiṣṭha kāryasiddhirbhaviṣyati || 35 ||
daivaṃ puruṣakāraśca mānanīyāvimau nṛbhiḥ |
udyamena vinā kāryasiddhiḥ sañjāyate katham || 36 ||
nyāyatastu naraiḥ kārya udyamastattvadarśibhiḥ |
kṛte tasminbhavetsiddhirnānyathā nṛpasattama || 37 ||
iti tasya vacaḥ śrutvā guroramitatejasaḥ |
praṇamya niryayau rājā tapase kṛtaniścayaḥ || 38 ||
gaṅgātīre śubhe sthāne kṛtapadmāsano nṛpaḥ |
dhyāyanpāśadharaṃ citte cacāra duścaraṃ tapaḥ || 39 ||

evaṃ tapasyatastasya pracetā dṛṣṭigocaraḥ |
kṛpayābhūnmahārāja prasannamukhapaṅkajaḥ || 40 ||
hariścandramuvācedaṃ vacanaṃ yādasāṃ patiḥ |
varaṃ varaya dharmajña tuṣṭo'smi tapasā tava || 41 ||
rājovāca -
anapatyo'smi deveśa putraṃ dehi sukhapradam |
ṛṇatrayāpahārārthamudyamo'yaṃ mayā kṛtaḥ || 42 ||
nṛpasya vacanaṃ śrutvā pragalbhaṃ duḥkhitasya ca |
smitapūrvaṃ tataḥ pāśī tamāha purāḥ sthitam || 43 ||
varuṇa uvāca -
putro yadi bhaved□rājan guṇī manasi vāñchitaḥ |
siddhe kārye tataḥ paścātkiṃ kariṣyasi me priyam || 44 ||
yadi tvaṃ tena putreṇa māṃ yajethā viśaṅ□kitaḥ |
paśubandhena tenaiva dadāmi nṛpate varam || 45 ||

rājovāca -
deva me māstu vandhyatvaṃ yajiṣye'haṃ jalādhipa |
paśuṃ kṛtvā sutaṃ putraṃ satyametad□bravīmi te || 46 ||
vandhyatve paramaṃ duḥkhamasahyaṃ bhuvi mānada |
śokāgniśamanaṃ nṛṇāṃ tasmāddehi sutaṃ śubham || 47 ||
varuṇa uvāca -
bhaviṣyati sutaḥ kāmaṃ rājan gaccha gṛhāya vai |
satyaṃ tadvacanaṃ kāryaṃ yad□bravīṣi mamāgrataḥ || 48 ||
vyāsa uvāca -
ityukto varuṇenāsau hariścandro gṛhaṃ yayau |
bhāryāyai kathayāmāsa vṛttāntaṃ varadānajam || 49 ||
tasya bhāryāśataṃ pūrṇaṃ babhūvātimanoharam |
paṭṭarājñī śubhā śaivyā dharmapat□nī pativratā || 50 ||
kāle gate'tha sā garbhaṃ dadhāra varavarṇinī |

babhūva mudito rājā śrutvā dohadaceṣṭitam || 51 ||
kārayāmāsa vidhivatsaṃskārānnṛpatistadā |
māse'tha daśame pūrṇe suṣuve sā śubhe dine || 52 ||
tārāgrahabalopete putraṃ devasutopamam |
putre jāte nṛpaḥ snātvā brāhmaṇaiḥ pariveṣṭitaḥ || 53 ||
cakāra jātakarmādau dadau dānāni bhūriśaḥ |
rājñaścātipramodo'bhūtputrajanmasamud□bhavaḥ || 54 ||
babhūva paramodāro dhanadhānyasamanvitaḥ |
viśeṣadānasaṃyukto gītavāditrasaṃkulaḥ || 55 ||

English translation

1-8. Vyasa said O King! Settling in his mind what to do, the great ascetic VisVamitra collected all the materials necessary for the sacrifice and invited all the Munis. Thus invited by VisVamitra, the Munis became informed all about the Sacrifice; but, owing to the fact that the Muni Vas'istha prevented them, none of them went to the sacrifice. When VisVamitra, the son of Gadhi, came to know this, he became very anxious and very sad and came to the King Tris'anku and sat. The Maharsi Kaus'ika then became angry and said "O King! Vas'istha preventing the Brahmins have all refused to come to the sacrifice. But, O King! See my power of tapasya; I will immediately fulfil your desires; I will instantly send you to the Heavens, the abode of the Gods." Thus saying, that Muni took water in his hand and repeated the Gayatri Mantram. He gave to the King all the Punyams (merits) that he collected for himself up to then. Giving him thus all the Punyams, he spoke to the King "O King! Throw away all idleness and go to the abode of the Gods you wanted to go. O King of Kings! Gladly go to the Heavens by the power of all the merits collected by me for a long time and let you fare well there."

9-20. Vyasa spoke O King! When the King of the Vipras, Vis'vamitra, spoke thus, the King Tris'anku, by virtue of the Muni's Tapas, got high up in the air without any delay like a quick flying bird. Thus getting up and up, when the King reached the abode of Indra, the Devas, seeing the terrible Chandala-like appearance of Tris'anku, spoke out to Indra:-- "Who is this person coming like a Deva with a violent speed in the air? Why does he look like a Chandala and is so fierce-looking?" Hearing thus, Indra got up at

once and saw that one, the meanest of the human beings and knowing him to be Tris'anku, reproachingly said to him You are a Chandala, quite unfit for the Devaloka; so where are you going? You ought not to remain here; so go immediately back to the earth. O Destroyer of the enemies! Indra speaking thus, the King dropped from the Heavens and, like a Deva whose merits had been exhausted, fell down immediately. Tris'anku then cried out frequently "O Vis'vamitra! O Vis'vamitra! Being displaced from the Heavens I am now falling very violently; so save me from this trouble." O King! Hearing his cry and seeing him getting down, Vis'vamitra said "Wait, wait." Though displaced from Heaven, the King by virtue of the Muni's Tapas, remained stationed at that place in the middle of the air. Vis'vamitra then began to do Achaman (sip water) and commenced his great Sacrifice to create another new creation and a second Svargaloka (Heaven). Seeing his resolve, the Lord of S'achi became very anxious and eagerly came to the son of Gadhi without the least delay and said "O Brahmana! What are you going to do? O Saint! Why are you so very angry? O Muni!

There is no necessity to create another new creation. Order now what I am to do."

21. Vis'vamitra said "O Lord of the Devas! The King Tris'anku has become very miserable to have a fall from the Heavens. Therefore this is now my intention that you gladly take him to your own abode."

22-31. Vyasa said O King! Indra was thoroughly aware of his determined resolve and very powerful asceticism; so he accepted to do according to his word, out of terror. The Lord Indra then gave the King a bright and divine body and made him take his seat in an excellent car and taking leave of Kaus'ika went with the King to his own abode. Vis'vamitra became glad to see Tris'anku go to the Heavens with Indra and remained happy in his own As'rama. The King Haris'chandra now hearing that his father has gone to Heaven

by virtue of his Tapes, began to govern his kingdom with a gladdened heart. The King of Ayodhya began then to live constantly with his clever wife full of youth and beauty. Thus time passed away; but the beautiful wife did not become pregnant. The King became very sorry and thoughtful. He then went to the holy hermitage of Vas'istha and bowing down informed him of his mental agony due to his getting no son. O Knower of Dharma! You are skilled in the Science of Mantrams. Especially you know everything of Daiva (Fate). So, O Giver of honour! Do for me so that I get a son. O Best of Brahmins! There is no salvation for one who has not got any son; you are well aware of this. Then why do you overlook my case when you can remove my sorrow. Even these sparrows are blessed who nourish their offsprings. And I am so very unfortunate that, day and night, I am immersed in cares and anxieties, due to my not having any son.

32. Vyasa said O King! Hearing these pitiful utterances of the King, Vas'istha thought over in his mind and spoke to him everything in particular.

33-41. Vas'istha said "O King! True you have spoken that in this world there is no other sorrow more painsgiving than the state of not having any issue. Therefore, O King! you worship with great care the water-god Varuna. He will crown your efforts with success. There is no other god than Varuna to grant sons. So, O Virtuous One!

Worship Him and you will get success. Both Fate and Self-exertion are to be respected by men; how can success come unless efforts are made. O King! Men who realise the Highest Truth should make efforts, guided by just rules; success comes to those who work; else never one is to expect success." Hearing these words of the Guru, of unbounded energy, the King made a fixed resolve and bowing himself down, went away to practise tapasya. On the banks of the Ganges, in a sacred place, seated on Padmasan, the King became

merged in the meditation of the God Varuna with noose in his hand and thus practised severe asceticism. O King! When he was doing this, the god Varuna took pity on him and gladly came before his sight. Varuna, then, spoke to the King Haris'chandra "O Knower of Dharma! I am glad at your tapasya. So ask boons from me."

42-43. The King said "O God! I am without any son; give me a son, who will give me happiness and will free me from the three debts that I owe to the Devas, the Pitris and the Risis. Know that with that object I am doing this Tapasya." Then the God Varuna, hearing these humble words of the sorrowful King, smiled and said.

44-45. O King! If you get your desired well-qualified son, what will you do for me to my satisfaction? O King! If you perform a sacrifice in honour of me and fearlessly sacrifice your son there like an animal, I will then grant you your desired boon.

46-47. The King "O Deva! Free me from this state of sonless- ness; O Water God! When my son will be born, I will do your sacrifice with my son as an animal in that. This I speak truly to you. O Giver of honour! There is no suffering more unbearable than this one, not to have any son; so grant me a good son so that all my sorrows be vanished."

48. Varuna said "O King! You will get a son as you desire; go home; but see what you have spoken before be fulfilled and turned true."

49-55. Vyasa said Hearing these words from Varuna, Haris'chandra went back and told everything about his getting the

boon to his wife. The King had one hundred exquisitely beautiful wives of whom, S'aivya was the lawful wife and queen and was very chaste. After some time, that wife became pregnant and the King became very glad to hear this and her longings in that state. The King performed all her purificatory ceremonies, and when ten months were completed, and on an auspicious Naksatra and on an auspicious day, she gave birth to a son, like that of a Deva son. On the birth of his son, the King, surrounded by the Brahmins, performed his ablutions and first of all performed the natal ceremonies and distributed innumerable jewels and much wealth; and the King's joy knew no bounds at that time. The liberal King gave away, in special charities, wealth, grains, and various jewels and lands and had the performance of music, dancing and other things.

Here ends the Fourteenth Chapter of the Seventh Book on the going to Heavens of Tris'anku and the commencement of Haris'chandra's narrative in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 15

On The Story Of The King

Chapter 168 of 318 · 66 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
प्रवृत्ते सदने तस्य राज्ञः पुत्रमहोत्सवे ।
आजगाम तदा पाशी विप्रवेषधरः शुभः ॥ १ ॥
स्वस्तीत्युक्त्वा नृपं प्राह वरुणोऽहं निशामय ।
पुत्रो जातस्तवाधीश यजानेन नृपाशु माम् ॥ २ ॥
सत्यं कुरु वचो राजन् यत्प्रोक्तं भवतः पुरा ।
वन्ध्यत्वं तु गतं तेऽद्य वरदानेन मे किल ॥ ३ ॥
इति तस्य वचः श्रुत्वा राजा चिन्तां चकार ह ।
कथं हन्मि सुतं जातं जलजेन समाननम् ॥ ४ ॥
लोकपालः समायातो विप्रवेषेण वीर्यवान् ।
न देवहेलनं कार्यं सर्वथा शुभमिच्छता ॥ ५ ॥
पुत्रस्नेहः सुदुश्छेद्यः सर्वथा प्राणिभिः सदा ।
किं करोमि कथं मे स्यात्सुखं सन्ततिसम्भवम् ॥ ६ ॥
धैर्यमालम्ब्य भूपालस्तं नत्वा प्रतिपूज्य च ।

उवाच वचनं श्लक्ष्णं युक्तं विनयपूर्वकम् ॥ ७ ॥
राजोवाच -
देवदेव तवानुज्ञां करोमि करुणानिधे ।
वेदोक्तेन विधानेन मखं च बहुदक्षिणम् ॥ ८ ॥
पुत्रे जाते दशाहेन कर्मयोग्यो भवेत्पिता ।
मासेन शुध्येज्जननी दम्पती तत्र कारणम् ॥ ९ ॥
सर्वज्ञोऽसि प्रचेतस्त्वं धर्मं जानासि शाश्वतम् ।
कृपां कुरु त्वं वारीश क्षमस्व परमेश्वर ॥ १० ॥
व्यास उवाच -
इत्युक्तस्तु प्रचेतास्तं प्रत्युवाच जनाधिपम् ।
स्वस्ति तेऽस्तु गमिष्यामि कुरु कार्याणि पार्थिव ॥ ११ ॥
आगमिष्यामि मासान्ते यष्टव्यं सर्वथा त्वया ।
कृत्वौत्थानिकमाचारं पुत्रस्य नृपसत्तम ॥ १२ ॥
इत्युक्त्वा श्लक्ष्णया वाचा राजानं यादसां पतिः ।

हरिश्चन्द्रो मुदं प्राप गते पाशिनि पार्थिवः ॥ १३ ॥
कोटिशः प्रददौ गास्ता घटोध्नीर्हेमपूरिताः ।

विप्रेभ्यो वेदविद्भ्यश्च तथैव तिलपर्वतान् ॥ १४ ॥
राजा पुत्रमुखं दृष्ट्वा सुखमाप महत्तरम् ।
नामास्य रोहितश्चेति चकार विधिपूर्वकम् ॥ १५ ॥
पूर्णे मासे ततः पाशी विप्रवेषेण भूपतेः ।
आजगाम गृहे सद्यो यजस्वेति ब्रुवन्मुहुः ॥ १६ ॥
वीक्ष्य तं नृपतिर्देवं निमग्नः शोकसागरे ।
प्रणिपत्य कृतातिथ्यं तमुवाच कृताञ्जलिः ॥ १७ ॥
दिष्ट्या देव त्वमायातो गृहं मे पावितं प्रभो ।
मखं करोमि वारीश विधिवद्वाञ्छितं तव ॥ १८ ॥
अदन्तो न पशुः श्लाघ्य इत्याहुर्वेदवादिनः ।
तस्माद्दन्तोद्भवे तेऽहं करिष्यामि महामखम् ॥ १९ ॥
व्यास उवाच -

इत्युक्तस्तेन वरुणस्तथेत्युक्त्वा ययावथ ।
हरिश्चन्द्रो मुदं प्राप्य विजहार गृहाश्रमे ॥ २० ॥
पुनर्दन्तोद्भवं ज्ञात्वा प्रचेता द्विजरूपवान् ।
आजगाम गृहे तस्य कुरु कार्यमिति ब्रुवन् ॥ २१ ॥
भूपालोऽपि जलाधीशं वीक्ष्य प्राप्तं द्विजाकृतिम् ।
प्रणम्यासनसम्मानैः पूजयामास सादरम् ॥ २२ ॥
स्तुत्वा प्रोवाच वचनं विनयानतकन्धरः ।
करोमि विधिवत्कामं मखं प्रबलदक्षिणम् ॥ २३ ॥
बालोऽप्यकृतचौलोऽयं गर्भकेशो न सम्मतः ।
यज्ञार्थे पशुकरणे मया वृद्धमुखाच्छ्रुतम् ॥ २४ ॥
तावत्क्षमस्व वारीश विधिं जानासि शाश्वतम् ।
कर्तव्यः सर्वथा यज्ञो मुण्डनान्ते शिशोः किल ॥ २५ ॥
तस्येति वचनं श्रुत्वा प्रचेताः प्राह तं पुनः ।
प्रतारयसि मां राजन् पुनः पुनरिदं ब्रुवन् ॥ २६ ॥

अपि ते सर्वसामग्री वर्तते नृपतेऽधुना ।
पुत्रस्नेहनिबद्धस्त्वं वञ्चयस्येव साम्प्रतम् ॥ २७ ॥
क्षौरकर्मविधिं कृत्वा न कर्तासि मखं यदि ।
तदाहं दारुणं शापं दास्ये कोपसमन्वितः ॥ २८ ॥
अद्य गच्छामि राजेन्द्र वचनात्तव मानद ।
न मृषा वचनं कार्यं त्वयेक्ष्वाकुकुलोद्भव ॥ २९ ॥
इत्याभाष्य ययावाशु प्रचेता नृपतेर्गृहात् ।
राजा परमसन्तुष्टो ननन्द भवने तदा ॥ ३० ॥
चूडाकरणकाले तु प्रवृत्ते परमोत्सवे ।
सम्प्राप्तस्तरसा पाशी भवनं नृपतेः पुनः ॥ ३१ ॥
यदाङ्के सुतमादाय राज्ञी नृपतिसन्निधौ ।

उपविष्टा क्रियाकाले तदैव वरुणोऽभ्यगात् ॥ ३२ ॥
कुरु कर्मेति विस्पष्टं वचनं कथयन्नृपम् ।
विप्ररूपधरः श्रीमान् प्रत्यक्ष इव पावकः ॥ ३३ ॥

नृपतिस्त्वं समालोक्य बभूवातीव विह्वलः ।
नमश्चकार तं भीत्या कृताञ्जलिपुटः पुरः ॥ ३४ ॥
विधिवत्पूजयित्वा तं राजोवाच विनीतवान् ।
स्वामिन् कार्यं करोम्यद्य मखस्य विधिपूर्वकम् ॥ ३५ ॥
वक्तव्यमस्ति तत्रापि शृणुष्वैकमना विभो ।
युक्तं चेन्मन्यसे स्वामिंस्तद्ब्रवीमि तवाग्रतः ॥ ३६ ॥
ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः ।
संस्कृताश्चान्यथा शूद्रा एवं वेदविदो विदुः ॥ ३७ ॥
तस्मादयं सुतो मेऽद्य शुद्रवद्वर्तते शिशुः ।
उपनीतः क्रियार्हः स्यादिति वेदेषु निर्णयः ॥ ३८ ॥
राज्ञामेकादशे वर्षे सदोपनयनं स्मृतम् ।
अष्टमे ब्राह्मणानां च वैश्यानां द्वादशे किल ॥ ३९ ॥
दयसे यदि देवेश दीनं मां सेवकं तव ।
तदोपनीय कर्तास्मि पशुना यज्ञमुत्तमम् ॥ ४० ॥

लोकपालोऽसि धर्मज्ञ सर्वशास्त्रविशारद ।
मन्यसे मद्वचः सत्यं तद्गच्छ भवनं विभो ॥ ४१ ॥
व्यास उवाच -
इति तस्य वचः श्रुत्वा दयावान् यादसां पतिः ।
ओमित्युक्त्वा ययावाशु प्रसन्नवदनो नृपः ॥ ४२ ॥
गतेऽथ वरुणो राजा बभूवातिमुदान्वितः ।
सुखं प्राप्य सुतस्यैवं राजा मुदमवाप ह ॥ ४३ ॥
चकार राजकार्याणि हरिश्चन्द्रस्तदा नृपः ।
कालेन व्रजता पुत्रो बभूव दशवार्षिकः ॥ ४४ ॥
तस्योपवीतसामग्रीं विभूतिसदृशीं नृपः ।
चकार ब्राह्मणैः शिष्टैरन्वितः सचिवैस्तथा ॥ ४५ ॥
एकादशे सुतास्याब्दे व्रतबन्धविधौ नृपः ।
विदधे विधिवत्कार्यं चित्ते चिन्तातुरः पुनः ॥ ४६ ॥
वर्तमाने तथा कार्ये उपनीते कुमारके ।

आजगामाथ वरुणो विप्रवेषधरस्तदा ॥ ४७ ॥
तं वीक्ष्य नृपतिस्तूर्णं प्रणम्य पुरतः स्थितः ।
कृताञ्जलिपुटः प्रीतः प्रत्युवाच सुरोत्तमम् ॥ ४८ ॥
देव दत्तोपवीतोऽयं पशुयोग्योऽस्ति मे सुतः ।
प्रसादात्तव मे शोको गतो वन्ध्यापवादजः ॥ ४९ ॥
कर्तुमिच्छाम्यहं यज्ञं प्रभूतवरदक्षिणम् ।

समये शृणु धर्मज्ञ सत्यमद्य ब्रवीम्यहम् ॥ ५० ॥
समावर्तनकर्मान्ते करिष्यामि तवेप्सितम् ।
ममोपरि दयां कृत्वा तावत्त्वं क्षन्तुमर्हसि ॥ ५१ ॥
वरुण उवाच -
प्रतारयसि मां राजन् पुत्रप्रेमाकुलो भृशम् ।
मुहुर्मुहुर्मतिं कृत्वा युक्तियुक्तां महामते ॥ ५२ ॥
गच्छाम्यद्य महाराज वचसा तव नोदितः ।
आगमिष्यामि समये समावर्तनकर्मणि ॥ ५३ ॥

इत्युक्त्वा प्रययौ पाशी तपापृच्छ्य विशांपते ।
राजा प्रमुदितः कार्यं चकार च यथोत्तरम् ॥ ५४ ॥
आगतं वरुणं दृष्ट्वा कुमारोऽतिविचक्षणः ।
यज्ञस्य समयं ज्ञात्वा तदा चिन्तातुरोऽभवत् ॥ ५५ ॥
शोकस्य कारणं राज्ञः पर्यपृच्छदितस्ततः ।
ज्ञात्वात्मवधमायुष्मन् गमनाय मतिं दधौ ॥ ५६ ॥
निश्चयं परमं कृत्वा सम्मन्त्र्य सचिवात्मजैः ।
प्रययौ नगरात्तस्मान्निर्गत्य वनमप्यसौ ॥ ५७ ॥
गते पुत्रे नृपः कामं दुःखितोऽभूद्भृशं तदा ।
प्रेरयामास दूतान्स्वांस्तस्यान्वेषणकाम्यया ॥ ५८ ॥
एवं गतेऽथ कालेऽसौ वरुणस्तद्गृहं गतः ।
राजानं शोकसन्तप्तं कुरु यज्ञमिति ब्रुवन् ॥ ५९ ॥
राजा प्रणम्य तं प्राह देवदेव करोमि किम् ।
न जाने क्वापि पुत्रो मे गतस्त्वद्य भयाकुलः ॥ ६० ॥

सर्वत्र गिरिदुर्गेषु मुनीनामाश्रमेषु च ।
अन्वेषितो मे दूतैस्तु न प्राप्तो यादसांपते ॥ ६१ ॥
आज्ञापय महाराज किं करोमि गते सुते ।
न मे दोषोऽत्र सर्वज्ञ भाग्यदोषस्तु सर्वथा ॥ ६२ ॥
व्यास उवाच -
इति भूपवचः श्रुत्वा प्रचेताः कुपितो भृशम् ।
शशाप च नृपं क्रोधाद्वञ्चितस्तु पुनः पुनः ॥ ६३ ॥
नृपतेऽहं त्वया यस्माद्वचसा च प्रवञ्चितः ।
तस्माज्जलोदरो व्याधिस्त्वां तुदत्वतिदारुणः ॥ ६४ ॥
व्यास उवाच -
इति शप्तो महीपालः कुपितेन प्रचेतसा ।
पीडितोऽभूत्तदा राजा व्याधिना दुःखदेन तु ॥ ६५ ॥
एवं शप्त्वा नृपं पाशी जगाम निजमास्पदम् ।
राजा प्राप्य महाव्याधिं बभूवातीव दुःखितः ॥ ६६ ॥

Roman transliteration

vyāsa uvāca -
pravṛtte sadane tasya rājñaḥ putramahotsave |
ājagāma tadā pāśī vipraveṣadharaḥ śubhaḥ || 1 ||
svastītyuktvā nṛpaṃ prāha varuṇo'haṃ niśāmaya |
putro jātastavādhīśa yajānena nṛpāśu mām || 2 ||
satyaṃ kuru vaco rājan yatproktaṃ bhavataḥ purā |
vandhyatvaṃ tu gataṃ te'dya varadānena me kila || 3 ||
iti tasya vacaḥ śrutvā rājā cintāṃ cakāra ha |
kathaṃ hanmi sutaṃ jātaṃ jalajena samānanam || 4 ||
lokapālaḥ samāyāto vipraveṣeṇa vīryavān |
na devahelanaṃ kāryaṃ sarvathā śubhamicchatā || 5 ||
putrasnehaḥ suduśchedyaḥ sarvathā prāṇibhiḥ sadā |
kiṃ karomi kathaṃ me syātsukhaṃ santatisambhavam || 6 ||
dhairyamālambya bhūpālastaṃ natvā pratipūjya ca |

uvāca vacanaṃ ślakṣṇaṃ yuktaṃ vinayapūrvakam || 7 ||
rājovāca -
devadeva tavānujñāṃ karomi karuṇānidhe |
vedoktena vidhānena makhaṃ ca bahudakṣiṇam || 8 ||
putre jāte daśāhena karmayogyo bhavetpitā |
māsena śudhyejjananī dampatī tatra kāraṇam || 9 ||
sarvajño'si pracetastvaṃ dharmaṃ jānāsi śāśvatam |
kṛpāṃ kuru tvaṃ vārīśa kṣamasva parameśvara || 10 ||
vyāsa uvāca -
ityuktastu pracetāstaṃ pratyuvāca janādhipam |
svasti te'stu gamiṣyāmi kuru kāryāṇi pārthiva || 11 ||
āgamiṣyāmi māsānte yaṣṭavyaṃ sarvathā tvayā |
kṛtvautthānikamācāraṃ putrasya nṛpasattama || 12 ||
ityuktvā ślakṣṇayā vācā rājānaṃ yādasāṃ patiḥ |

hariścandro mudaṃ prāpa gate pāśini pārthivaḥ || 13 ||
koṭiśaḥ pradadau gāstā ghaṭodhnīrhemapūritāḥ |
viprebhyo vedavid□bhyaśca tathaiva tilaparvatān || 14 ||
rājā putramukhaṃ dṛṣṭvā sukhamāpa mahattaram |
nāmāsya rohitaśceti cakāra vidhipūrvakam || 15 ||
pūrṇe māse tataḥ pāśī vipraveṣeṇa bhūpateḥ |
ājagāma gṛhe sadyo yajasveti bruvanmuhuḥ || 16 ||
vīkṣya taṃ nṛpatirdevaṃ nimagnaḥ śokasāgare |
praṇipatya kṛtātithyaṃ tamuvāca kṛtāñjaliḥ || 17 ||
diṣṭyā deva tvamāyāto gṛhaṃ me pāvitaṃ prabho |
makhaṃ karomi vārīśa vidhivadvāñchitaṃ tava || 18 ||
adanto na paśuḥ ślāghya ityāhurvedavādinaḥ |
tasmāddantod□bhave te'haṃ kariṣyāmi mahāmakham || 19 ||
vyāsa uvāca -

ityuktastena varuṇastathetyuktvā yayāvatha |
hariścandro mudaṃ prāpya vijahāra gṛhāśrame || 20 ||
punardantod□bhavaṃ jñātvā pracetā dvijarūpavān |
ājagāma gṛhe tasya kuru kāryamiti bruvan || 21 ||
bhūpālo'pi jalādhīśaṃ vīkṣya prāptaṃ dvijākṛtim |
praṇamyāsanasammānaiḥ pūjayāmāsa sādaram || 22 ||

stutvā provāca vacanaṃ vinayānatakandharaḥ |
karomi vidhivatkāmaṃ makhaṃ prabaladakṣiṇam || 23 ||
bālo'pyakṛtacaulo'yaṃ garbhakeśo na sammataḥ |
yajñārthe paśukaraṇe mayā vṛddhamukhācchrutam || 24 ||
tāvatkṣamasva vārīśa vidhiṃ jānāsi śāśvatam |
kartavyaḥ sarvathā yajño muṇḍanānte śiśoḥ kila || 25 ||
tasyeti vacanaṃ śrutvā pracetāḥ prāha taṃ punaḥ |
pratārayasi māṃ rājan punaḥ punaridaṃ bruvan || 26 ||

api te sarvasāmagrī vartate nṛpate'dhunā |
putrasnehanibaddhastvaṃ vañcayasyeva sāmpratam || 27 ||
kṣaurakarmavidhiṃ kṛtvā na kartāsi makhaṃ yadi |
tadāhaṃ dāruṇaṃ śāpaṃ dāsye kopasamanvitaḥ || 28 ||
adya gacchāmi rājendra vacanāttava mānada |
na mṛṣā vacanaṃ kāryaṃ tvayekṣvākukulod□bhava || 29 ||
ityābhāṣya yayāvāśu pracetā nṛpatergṛhāt |
rājā paramasantuṣṭo nananda bhavane tadā || 30 ||
cūḍākaraṇakāle tu pravṛtte paramotsave |
samprāptastarasā pāśī bhavanaṃ nṛpateḥ punaḥ || 31 ||
yadāṅke sutamādāya rājñī nṛpatisannidhau |
upaviṣṭā kriyākāle tadaiva varuṇo'bhyagāt || 32 ||
kuru karmeti vispaṣṭaṃ vacanaṃ kathayannṛpam |
viprarūpadharaḥ śrīmān pratyakṣa iva pāvakaḥ || 33 ||

nṛpatistvaṃ samālokya babhūvātīva vihvalaḥ |
namaścakāra taṃ bhītyā kṛtāñjalipuṭaḥ puraḥ || 34 ||
vidhivatpūjayitvā taṃ rājovāca vinītavān |
svāmin kāryaṃ karomyadya makhasya vidhipūrvakam || 35 ||
vaktavyamasti tatrāpi śṛṇuṣvaikamanā vibho |
yuktaṃ cenmanyase svāmiṃstad□ bravīmi tavāgrataḥ || 36 ||
brāhmaṇaḥ kṣatriyo vaiśyastrayo varṇā dvijātayaḥ |
saṃskṛtāścānyathā śūdrā evaṃ vedavido viduḥ || 37 ||
tasmādayaṃ suto me'dya śudravadvartate śiśuḥ |
upanītaḥ kriyārhaḥ syāditi vedeṣu nirṇayaḥ || 38 ||
rājñāmekādaśe varṣe sadopanayanaṃ smṛtam |
aṣṭame brāhmaṇānāṃ ca vaiśyānāṃ dvādaśe kila || 39 ||
dayase yadi deveśa dīnaṃ māṃ sevakaṃ tava |
tadopanīya kartāsmi paśunā yajñamuttamam || 40 ||

lokapālo'si dharmajña sarvaśāstraviśārada |
manyase madvacaḥ satyaṃ tad□ gaccha bhavanaṃ vibho || 41 ||
vyāsa uvāca -
iti tasya vacaḥ śrutvā dayāvān yādasāṃ patiḥ |
omityuktvā yayāvāśu prasannavadano nṛpaḥ || 42 ||
gate'tha varuṇo rājā babhūvātimudānvitaḥ |
sukhaṃ prāpya sutasyaivaṃ rājā mudamavāpa ha || 43 ||
cakāra rājakāryāṇi hariścandrastadā nṛpaḥ |
kālena vrajatā putro babhūva daśavārṣikaḥ || 44 ||
tasyopavītasāmagrīṃ vibhūtisadṛśīṃ nṛpaḥ |
cakāra brāhmaṇaiḥ śiṣṭairanvitaḥ sacivaistathā || 45 ||
ekādaśe sutāsyābde vratabandhavidhau nṛpaḥ |
vidadhe vidhivatkāryaṃ citte cintāturaḥ punaḥ || 46 ||

vartamāne tathā kārye upanīte kumārake |

ājagāmātha varuṇo vipraveṣadharastadā || 47 ||
taṃ vīkṣya nṛpatistūrṇaṃ praṇamya purataḥ sthitaḥ |
kṛtāñjalipuṭaḥ prītaḥ pratyuvāca surottamam || 48 ||
deva dattopavīto'yaṃ paśuyogyo'sti me sutaḥ |
prasādāttava me śoko gato vandhyāpavādajaḥ || 49 ||
kartumicchāmyahaṃ yajñaṃ prabhūtavaradakṣiṇam |
samaye śṛṇu dharmajña satyamadya bravīmyaham || 50 ||
samāvartanakarmānte kariṣyāmi tavepsitam |
mamopari dayāṃ kṛtvā tāvattvaṃ kṣantumarhasi || 51 ||
varuṇa uvāca -
pratārayasi māṃ rājan putrapremākulo bhṛśam |
muhurmuhurmatiṃ kṛtvā yuktiyuktāṃ mahāmate || 52 ||
gacchāmyadya mahārāja vacasā tava noditaḥ |
āgamiṣyāmi samaye samāvartanakarmaṇi || 53 ||

ityuktvā prayayau pāśī tapāpṛcchya viśāṃpate |
rājā pramuditaḥ kāryaṃ cakāra ca yathottaram || 54 ||
āgataṃ varuṇaṃ dṛṣṭvā kumāro'tivicakṣaṇaḥ |
yajñasya samayaṃ jñātvā tadā cintāturo'bhavat || 55 ||
śokasya kāraṇaṃ rājñaḥ paryapṛcchaditastataḥ |
jñātvātmavadhamāyuṣman gamanāya matiṃ dadhau || 56 ||
niścayaṃ paramaṃ kṛtvā sammantrya sacivātmajaiḥ |
prayayau nagarāttasmānnirgatya vanamapyasau || 57 ||
gate putre nṛpaḥ kāmaṃ duḥkhito'bhūd□ bhṛśaṃ tadā |
prerayāmāsa dūtānsvāṃstasyānveṣaṇakāmyayā || 58 ||
evaṃ gate'tha kāle'sau varuṇastad□gṛhaṃ gataḥ |
rājānaṃ śokasantaptaṃ kuru yajñamiti bruvan || 59 ||
rājā praṇamya taṃ prāha devadeva karomi kim |
na jāne kvāpi putro me gatastvadya bhayākulaḥ || 60 ||

sarvatra giridurgeṣu munīnāmāśrameṣu ca |
anveṣito me dūtaistu na prāpto yādasāṃpate || 61 ||
ājñāpaya mahārāja kiṃ karomi gate sute |
na me doṣo'tra sarvajña bhāgyadoṣastu sarvathā || 62 ||
vyāsa uvāca -
iti bhūpavacaḥ śrutvā pracetāḥ kupito bhṛśam |
śaśāpa ca nṛpaṃ krodhādvañcitastu punaḥ punaḥ || 63 ||
nṛpate'haṃ tvayā yasmādvacasā ca pravañcitaḥ |
tasmājjalodaro vyādhistvāṃ tudatvatidāruṇaḥ || 64 ||
vyāsa uvāca -
iti śapto mahīpālaḥ kupitena pracetasā |
pīḍito'bhūttadā rājā vyādhinā duḥkhadena tu || 65 ||
evaṃ śaptvā nṛpaṃ pāśī jagāma nijamāspadam |
rājā prāpya mahāvyādhiṃ babhūvātīva duḥkhitaḥ || 66 ||

English translation

1-7. Vyasa said O King! When there was going on in the King's palace, the grand festivities for the son's birth ceremonies, Varuna Deva came there in the holy Brahmin form. "Let welfare be on you."

Saying this, Varuna began to say “O King! Know me to he Varuna. Now hear what I say. O King! Your son is now born; therefore perform sacrifices in honor to me with your son. O King! Your defect of not having a son is now removed; so fulfil what you promised before.” Hearing these words, the King began to think “Oh! Only one lotus-faced son is born to me; how can I kill it. On the other hand, the powerful Regent (Lokapala) of one quarter is present in Brahmana form; and it never behoves one to show disrespect to a Deva or to a man who wishes welfare to us. Again it is very difficult to root out the affection for a son; so what am I to do now? How shall I preserve my happiness due to the birth of my son.” The King, then, with patience bowed down to him and worshipped him duly and humbly spoke to him in beautiful words, pregnant with reason.

8-10. O Deva of the Devas! I will obey your order no doubt and I will perform your sacrifice according to the Vedic rites and with profuse Daksinas (remuneration to priests, etc.) But, when in a sacrifice human beings are immolated as victims, both the husband and wife are entitled to the ceremony. Father becomes purified on the tenth day and mother on the expiration of one month after the son’s birth; so how can I perform the sacrifice until one month expires! You are omniscient and the master of all the beings; and you know what is Nitya Dharma. So, O Varuna Deva! I want one month time; and show mercy thus on me.

11-19. Vyasa said O King! The King Haris’chandra saying thus, Varuna Deva spoke to the King “O King! Welfare be unto you! Do your duties; I am now going back to my place. O King! I will come again after one month. Better finish the natal ceremonies and the Namakarana ceremony regularly and then perform my sacrifice.” O King! When Varuna Deva turned his back, the King began to feel happiness. Then the King gave as gifts millions of cows, yielding plenty of milk and ornamented with gold, and mountains of Til, sesamums to the Brahmins versed in the Vedas and kept his name, with formal ceremonies as RohitasVa. When one month became complete, Varuna Deva came again in a Brahmin form and frequently said “O King! Start the sacrifice just now!” The King, on seeing the God of Waters, at once fell into an ocean of anxieties and sorrows; he then bowed down and worshipping him as a guest, spoke to him with folded palms “O Deva! It is to my great fortune that you have landed your feet at my place; O Lord! My house has been sanctified to day. O Deva! I will do, no doubt, your desired sacrifice according to the rites and ceremonies. But see, the victims that have not their teeth come as yet are not fit for a sacrifice; so the versed Pundits say; so I have settled I would perform your great sacrifice, as desired by you, when the teeth will come out of my son.”

20-41. Vyasa said O Lord of men! Hearing thus, Varuna spoke “Let it be so” and went away. The King Haris’chandra became glad and passed his days in enjoyments in his household. When the teeth of the child got out, Varuna knew it and came again in a Brahmin garb in the palace and spoke “O King! Now commence my sacrifice.” Seeing the Brahmin Varuna there, the King, too, bowed down and gave him a seat and shewing all respects to him, worshipped him. He sang hymns to him and very humbly said with his head bent low “O Deva! I will perform your desired sacrifice with plenty of Daks’inas according to rites and ceremonies. But the child’s Chudakarana (the ceremony of tonsure) is not yet done; so the hairs that were at the birth time are still there and the child

cannot be fit for sacrifice as long as those hairs exist. So I have heard from the elderly persons. O Lord of Waters! You know the S’astric rules; kindly wait till the Chudakarana is over. When the child will have his head shaven, I will certainly perform your sacrifice; there is no doubt in this.” Hearing these words, Varuna spoke to him again “O King! Why are you deceiving me like this so often? O King! Now you have all the materials ready for the sacrifice; only for your filial affection you are deceiving me. However, if, after the ceremony of tonsure, you do not perform my sacrifice, I will be angry and I will curse you. O King! I am going for the present; but see do not tell lies, being born in

the family of Iksaku.” Instantly Varuna disappeared; the King, too, felt himself happy in his household.

When the ceremony of tonsure was commenced and grand festivities were held, on the occasion Varuna soon came again to the King’s palace. The queen was then sitting before the King with the child in her lap when Varuna came up there. The Brahmin Varuna then appeared like a Flaming Fire and spoke to the King in a clear voice “O King! Start the sacrifice.” Seeing him, the King was confused with terror and with folded palms, quickly bowed down to him. After worshipping him duly, he very humbly said “O Lord! Today I will perform your sacrifice. But kindly hear with attention my saying and then do what is advisable. O Lord! If you approve of this as reasonable, I then open my heart to you. The three Varnas Brahmanas, Ksattriyas, and Vais’yas become Dvijas (twice-born) only when they are duly purified according to proper rules and ceremonies; without any such purifications they are certainly S’udras. So the Pundits versed in the Vedas declare. My child is now an infant only; so it is like a S’udra. When his thread ceremony (Upanayan) will be performed, he will then be fit for the sacrifice; this the Veda S’astras declare. The Ksatttriyas are so purified in their eleventh year; the Brahmanas in their eighth year and the Vais’yas in their twelfth year. So, O Lord of the Devas! If you feel pity for your this humble servant, then wait till the Upanayana ceremony is over, when I will perform your grand sacrifice with my son. O Bibhu! You are the Lokapala; specially you are conversant with all the S’astric

rules and have acquired the knowledge of Dharma. If you think my saying as true, then go to your home.”

42-51. Vyasa said Hearing these words, Varuna’s heart was filled with pity and so he went away instantly, saying “Let it be so.” Varuna going away, the King felt very glad and the queen, knowing the welfare of the son became glad too. Then the King gladly performed his state duties. After some time, the child grew ten years old. Consulting with the peaceful Brahmanas as well as his ministers, he collected materials for the Upanayana ceremony befitting his position. When the eleventh year was completed by his son, the King arranged everything for the thread ceremony but when his thoughts turned to Varuna’s sacrifice, he became very sad and anxious. When the thread ceremony began to be performed, the Brahmin Varuna came there. Seeing him, the King instantly bowed down and standing before him with clasped palms, gladly spoke to him O Deva! My son’s Upanayana being over, now my son is fit for the victim in the sacrifice; and by your grace, my sorrow that was within me as not having a son, has vanished. I speak truly before you that, O Knower of Virtue! after some mere time I have desired to perform your sacrifice with plenty of Daksinas. In fact, when the Samavartan ceremony will be over, I will do as you like. Kindly wait till then.

52-62. Varuna said O Intelligent One! You are very much attached to your son now and so by various reasonable plays of intellect, you are repeatedly deceiving me. However, I am going home today at your request but know certain that I will come again at the time of the Samavartan ceremony. (N. B.:-Samavartan means the return home especially of a pupil from his tutor’s house after finishing his course of study there.) O King! Thus saying, Varuna went away and the King became glad and began to perform duly his various duties. The prince was very intelligent; and as he used to see Varuna coming, now and then, at the time of the ceremonies, he became very

anxious. He then made enquiries outside hither and thither and came to know of his own being about to be killed and he desired to quit the house instantly. He then consulted with the minister’s sons and came to a final conclusion and went out of the city to the forest. When the son had gone to the forest, the King became very much afflicted with sorrow and sent messengers in quest of him. When some time passed away, Varuna came to his house and spoke to the distressed King “O King! Now perform

your desired Sacrifice.” The King bowed down to him and said “O Deva! What shall I do now? My son has become afraid and has gone away. I do not know where he has gone. O Deva! My messengers have searched for him in difficult places in mountains, in the hermitages of the Munis, in fact, in all the places; but they have not been able to find him out anywhere. My son has left his home; order now what I can do. O Deva! You know everything; so judge I have got no fault in this matter. It is certainly luck and nothing else.”

63-66. Vyasa said O King! Hearing these words of the King, Varuna became very much angry and when he saw that he was deceived so many times by the King, he then cursed, saying “O King! As you have cheated me by your deceitful words, so you be attacked by dropsy and be severely pained by it.” Thus cursed by Varuna, the King was attacked with that disease and began to suffer much. Cursing thus, Varuna went back to his own place and the King was much afflicted with that terrible disease.

Here ends the Fifteenth Chapter in the Seventh Book on the story of the King Haris’chandra in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 16

On The Story Of S'unahs'epha

Chapter 169 of 318 · 59 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
गतेऽथ वरुणे राजा रोगेणातीव पीडितः ।
दुःखाद्दुःखं परं प्राप्य व्यथितोऽभूद्भृशं तदा ॥ १ ॥
कुमारोऽसौ वने श्रुत्वा पितरं रोगपीडितम् ।
गमनाय मतिं राजंश्चकार स्नेहयन्त्रितः ॥ २ ॥
संवत्सरे व्यतीते तु पितरं द्रष्टुमादरात् ।
गन्तुकामं तु तं ज्ञात्वा शक्रस्तत्राजगाम ह ॥ ३ ॥
वासवस्तु तदा रूपं कृत्वा विप्रस्य सत्वरः ।
वारयामास युक्त्या वै कुमारं गन्तुमुद्यतम् ॥ ४ ॥
इन्द्र उवाच -
राजपुत्र न जानासि राजनीतिं सुदुर्लभाम् ।
अतः करोषि मूढस्त्वं गमनाय मतिं वृथा ॥ ५ ॥
पिता तव महाभाग ब्राह्मणैर्वेदपारगैः ।
कारयिष्यति होमं ते ज्वलितेऽथ विभावसौ ॥ ६ ॥

आत्मा हि वल्लभस्तात सर्वेषां प्राणिनां खलु ।
तदर्थे वल्लभाः सन्ति पुत्रदारधनादयः ॥ ७ ॥
आत्मनो देहरक्षार्थं हत्वा त्वां वल्लभं सुतम् ।
हवनं कारयित्वासौ रोगमुक्तो भविष्यति ॥ ८ ॥
तस्मात्त्वया न गन्तव्यं राजपुत्र पितुर्गृहे ।
मृते पितरि गन्तव्यं राज्यार्थे सर्वथा पुनः ॥ ९ ॥
एवं निषेधितस्तत्र वासवेन नृपात्मजः ।
वनमध्ये स्थितः कामं पुनः संवत्सरं नृप ॥ १० ॥
अत्यन्तं दुःखितं श्रुत्वा हरिश्चन्द्रं तदाऽऽत्मजः ।
गमनाय मतिं चक्रे मरणे कृतनिश्चयः ॥ ११ ॥
तुषाराड् द्विजरूपेण तत्रागत्य च रोहितम् ।
निवारयामास सुतं युक्तिवाक्यैः पुनः पुनः ॥ १२ ॥
हरिश्चन्द्रोऽतिदुःखार्तो वसिष्ठं स्वपुरोहितम् ।
पप्रच्छ रोगनाशाय तत्रोपायं सुनिश्चितम् ॥ १३ ॥

तमाह ब्रह्मणः पुत्रो यज्ञं कुरु नृपोत्तम ।
क्रयक्रीतेन पुत्रेण शापमोक्षो भविष्यति ॥ १४ ॥

पुत्रा दशविधां प्रोक्ता ब्राह्मणैर्वेदपारगैः ।
द्रव्येणानीय तस्मात्त्वं पुत्रं कुरु नृपोत्तम ॥ १५ ॥
वरुणोऽपि प्रसन्नः सन्सुखकारी भविष्यति ।
लोभात्कोऽपि द्विजः पुत्रं प्रदास्यति स्वराष्ट्रजः ॥ १६ ॥
एवं प्रमोदितो राजा वसिष्ठेन महामना ।
प्रधानं प्रेरयामास तदन्वेषणकाम्यया ॥ १७ ॥
अजीगर्तो द्विजः कश्चिद्विषये तस्य भूपतेः ।
तस्यासंश्च त्रयः पुत्रा निर्धनस्य विशेषतः ॥ १८ ॥
प्रधानेनाप्यसौ पृष्टः पुत्रार्थं दुर्बलो द्विजः ।
गवां शतं ददामीति देहि पुत्रं मखाय वै ॥ १९ ॥
शुनःपुच्छः शुनःशेपः शुनोलांगूल इत्यमी ।
तेषामेकतमं देहि ददामि तु गवां शतम् ॥ २० ॥

अजीगर्तस्तु तच्छ्रुत्वा क्षुधया पीडितो भृशम् ।
पुत्रं च कतमं तेभ्यो विक्रेतुं वै मनो दधे ॥ २१ ॥
कार्याधिकारिणं ज्येष्ठं मत्वा नासावदादमुम् ।
कनिष्ठं नाप्यदान्माता ममैष इति वादिनी ॥ २२ ॥
मध्यमं च शुनःशेपं ददौ गवां शतेन च ।
आनिनाय पशुं चक्रे नरमेधे नराधिपः ॥ २३ ॥
रुदन्तं दुःखितं दीनं वेपमानं भृशातुरम् ।
यूपे बद्धं निरीक्ष्यामुं चुक्रुशुर्मुनयस्तदा ॥ २४ ॥
शामित्राय पशुं चक्रे नरमेधे नराधिपः ।
शमिता नाददे शस्त्रं तमालम्भयितुं शिशुम् ॥ २५ ॥
नाहं द्विजसुतं दीनं रुदन्तं करुणं भृशम् ।
हनिष्यामि स्वलोभार्थमित्युवाचाप्यसौ तदा ॥ २६ ॥
इत्युक्त्वा विररामासौ कर्मणो दुष्करादथ ।
राजा आभासदः प्राह किं कर्तव्यमिति द्विजाः ॥ २७ ॥

जातः किलकिलाशब्दो जनानां क्रोशतां तदा ।
क्रन्दमाने शुनःशेपे सभायां भृशमद्भुतम् ॥ २८ ॥
अजीगर्तस्तदोत्थाय तमुवाच नृपोत्तमम् ।
राजन् कार्यं करिष्यामि तवाहं सुस्थिरो भव ॥ २९ ॥
वेतनं द्विगुणं देहि हनिष्यामि पशुं किल ।
कर्तव्यं मखकार्यं वै मया तेऽद्य धनार्थिना ॥ ३० ॥
दुःखितस्य धनार्थस्य सदासूया प्रसूयते ।
व्यास उवाच -
तच्छ्रुत्वा वचनं तस्य हरिश्चन्द्रो मुदान्वितः ॥ ३१ ॥
तमुवाच ददाम्यद्य गवां शतमनुत्तमम् ।
तदाकर्ण्य पिता तस्य पुत्रं हन्तुं समुद्यतः ॥ ३२ ॥

लोभेनाकुलचित्तोऽसौ शामित्रे कृतनिश्चयः ।
समुद्यतं च तं दृष्ट्वा जनाः सर्वे सभासदः ॥ ३३ ॥
चुक्रुशुर्भृशदुःखार्ता हाहेति जगदुर्वचः ।

पिशाचोऽयं महापापी क्रूरकर्मा द्विजाकृतिः ॥ ३४ ॥
यत्स्वयं स्वसुतं हन्तुमुद्यतः कुलपांसनः ।
धिक्चाण्डाल किमेतत्ते पापकर्म चिकीर्षितम् ॥ ३५ ॥
हत्वा सुतं धनं प्राप्य किं सुखं ते भविष्यति ।
आत्मा वै जायते पुत्र अङ्गाद्वै वेदभाषितम् ॥ ३६ ॥
तत्कथं पापबुद्धे त्वमात्मानं हन्तुमिच्छसि ।
एवं कोलाहले तत्र जाते कुशिकनन्दनः ॥ ३७ ॥
समीपं नृपतेर्गत्वा तमुवाच दयापरः ।
विश्वामित्र उवाच -
राजन्नमुं शुनःशेपं रुदन्तं भृशदुःखितम् ॥ ३८ ॥
क्रतुस्ते भविता पूर्णो रोगनाशश्च सर्वथा ।
दयासमं नास्ति पुण्यं पापं हिंसासमं नहि ॥ ३९ ॥
रागिणां रोचनार्थाय नोदनेयं विचारय ।
आत्मदेहस्य रक्षार्थं परदेहनिकृन्तनम् ॥ ४० ॥

न कर्तव्यं महाराज सर्वतः शुभमिच्छता ।
दयया सर्वभूतेषु सन्तुष्टो येन केन च ॥ ४१ ॥
सर्वेन्द्रियोपशान्त्या च तुष्यत्याशु जगत्पतिः ।
आत्मवत्सर्वभूतेषु चिन्तनीयं नृपोत्तम ॥ ४२ ॥
जीवितव्यं प्रियं नूनं सर्वेषां सर्वदा किल ।
त्वमिच्छसि सुखं कर्तुं देहे हत्वा त्वमुं द्विजम् ॥ ४३ ॥
कथं नेच्छेदसौ देहं रक्षितुं स्वसुखास्पदम् ।
पूर्वजन्मकृतं वैरं नानेन सह ते नृप ॥ ४४ ॥
येनामुं हन्तुकामस्त्वं द्विजपुत्रं निरागसम् ।
यो यं हन्ति विना वैरं स्वकामः सततं पुनः ॥ ४५ ॥
हन्तारं हन्ति तं प्राप्य जननं जननान्तरे ।
जनकोऽस्य सुदुष्टात्मा येनासौ ते समर्पितः ॥ ४६ ॥
स्वात्मजो धनलोभेन पापाचारः सुदुर्मतिः ।
एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत् ॥ ४७ ॥

यजेत चाश्वमेधेन नीलं वा वृषमुत्सृजेत् ।
देशमध्ये च यः कश्चित्पापकर्म समाचरेत् ॥ ४८ ॥
षष्ठांशस्तस्य पापस्य राजा भुङ्क्ते न संशयः ।
निषेधनीयो राज्ञासौ पापं कर्तुं समुद्यतः ॥ ४९ ॥
न निषिद्धस्त्वया कस्मात्पुत्रं विक्रेतुमुद्यतः ।
सूर्यवंशे समुत्पन्नस्त्रिशङ्कुतनयः शुभः ॥ ५० ॥

आर्यस्त्वनार्यवत्कर्म कर्तुमिच्छसि पार्थिव ।
मोचनान्मुनिपुत्रस्य करणाद्वचनस्य मे ॥ ५१ ॥
तव देहे सुखं राजन् भविष्यत्यविचारणात् ।
पिता ते शापयोगेन चाण्डालत्वमुपागतः ॥ ५२ ॥
मयासौ तेन देहेन स्वर्लोकं प्रापितः किल ।
तेनैव प्रीतियोगेन कुरु मे वचनं नृप ॥ ५३ ॥
मुञ्चैनं बालकं दीनं रुदन्तं भृशमातुरम् ।
याचितोऽसि मया नूनं यज्ञेऽस्मिन् राजसूयके ॥ ५४ ॥

प्रार्थनाभङ्गजं दोषं कथं त्वं नावबुध्यसे ।
प्रार्थितं सर्वदा देयं मखेऽस्मिन्नृपसत्तम ॥ ५५ ॥
अन्यथा पापमेव स्यात्तव राजन्न संशयः ।
व्यास उवाच -
इति तस्य वचः श्रुत्वा कौशिकस्य नृपोतमः ॥ ५६ ॥
प्रत्युवाच महाराज कौशिकं मुनिसत्तमम् ।
जलोदरेण गाधेय दुःखितोऽहं भृशं मुने ॥ ५७ ॥
तस्मान्न मोचयाम्येनमन्यत्प्रार्थय कौशिक ।
न त्वया विग्रहः कार्यः कार्येऽस्मिन्मम सर्वथा ॥ ५८ ॥
तच्छ्रुत्वा वचनं राज्ञो विश्वामित्रोऽतिकोपनः ।
बभूव दुःखसन्तप्तो वीक्ष्य दीनं द्विजात्मजम् ॥ ५९ ॥

Roman transliteration

vyāsa uvāca -
gate'tha varuṇe rājā rogeṇātīva pīḍitaḥ |
duḥkhādduḥkhaṃ paraṃ prāpya vyathito'bhūd□ bhṛśaṃ tadā || 1 ||
kumāro'sau vane śrutvā pitaraṃ rogapīḍitam |
gamanāya matiṃ rājaṃścakāra snehayantritaḥ || 2 ||
saṃvatsare vyatīte tu pitaraṃ draṣṭumādarāt |
gantukāmaṃ tu taṃ jñātvā śakrastatrājagāma ha || 3 ||
vāsavastu tadā rūpaṃ kṛtvā viprasya satvaraḥ |
vārayāmāsa yuktyā vai kumāraṃ gantumudyatam || 4 ||
indra uvāca -
rājaputra na jānāsi rājanītiṃ sudurlabhām |
ataḥ karoṣi mūḍhastvaṃ gamanāya matiṃ vṛthā || 5 ||
pitā tava mahābhāga brāhmaṇairvedapāragaiḥ |
kārayiṣyati homaṃ te jvalite'tha vibhāvasau || 6 ||

ātmā hi vallabhastāta sarveṣāṃ prāṇināṃ khalu |
tadarthe vallabhāḥ santi putradāradhanādayaḥ || 7 ||
ātmano deharakṣārthaṃ hatvā tvāṃ vallabhaṃ sutam |
havanaṃ kārayitvāsau rogamukto bhaviṣyati || 8 ||
tasmāttvayā na gantavyaṃ rājaputra piturgṛhe |
mṛte pitari gantavyaṃ rājyārthe sarvathā punaḥ || 9 ||
evaṃ niṣedhitastatra vāsavena nṛpātmajaḥ |

vanamadhye sthitaḥ kāmaṃ punaḥ saṃvatsaraṃ nṛpa || 10 ||
atyantaṃ duḥkhitaṃ śrutvā hariścandraṃ tadā''tmajaḥ |
gamanāya matiṃ cakre maraṇe kṛtaniścayaḥ || 11 ||
tuṣārāḍ dvijarūpeṇa tatrāgatya ca rohitam |
nivārayāmāsa sutaṃ yuktivākyaiḥ punaḥ punaḥ || 12 ||
hariścandro'tiduḥkhārto vasiṣṭhaṃ svapurohitam |
papraccha roganāśāya tatropāyaṃ suniścitam || 13 ||

tamāha brahmaṇaḥ putro yajñaṃ kuru nṛpottama |
krayakrītena putreṇa śāpamokṣo bhaviṣyati || 14 ||
putrā daśavidhāṃ proktā brāhmaṇairvedapāragaiḥ |
dravyeṇānīya tasmāttvaṃ putraṃ kuru nṛpottama || 15 ||
varuṇo'pi prasannaḥ sansukhakārī bhaviṣyati |
lobhātko'pi dvijaḥ putraṃ pradāsyati svarāṣṭrajaḥ || 16 ||
evaṃ pramodito rājā vasiṣṭhena mahāmanā |
pradhānaṃ prerayāmāsa tadanveṣaṇakāmyayā || 17 ||
ajīgarto dvijaḥ kaścidviṣaye tasya bhūpateḥ |
tasyāsaṃśca trayaḥ putrā nirdhanasya viśeṣataḥ || 18 ||
pradhānenāpyasau pṛṣṭaḥ putrārthaṃ durbalo dvijaḥ |
gavāṃ śataṃ dadāmīti dehi putraṃ makhāya vai || 19 ||
śunaḥpucchaḥ śunaḥśepaḥ śunolāṃgūla ityamī |
teṣāmekatamaṃ dehi dadāmi tu gavāṃ śatam || 20 ||

ajīgartastu tacchrutvā kṣudhayā pīḍito bhṛśam |
putraṃ ca katamaṃ tebhyo vikretuṃ vai mano dadhe || 21 ||
kāryādhikāriṇaṃ jyeṣṭhaṃ matvā nāsāvadādamum |
kaniṣṭhaṃ nāpyadānmātā mamaiṣa iti vādinī || 22 ||
madhyamaṃ ca śunaḥśepaṃ dadau gavāṃ śatena ca |
ānināya paśuṃ cakre naramedhe narādhipaḥ || 23 ||
rudantaṃ duḥkhitaṃ dīnaṃ vepamānaṃ bhṛśāturam |
yūpe baddhaṃ nirīkṣyāmuṃ cukruśurmunayastadā || 24 ||
śāmitrāya paśuṃ cakre naramedhe narādhipaḥ |
śamitā nādade śastraṃ tamālambhayituṃ śiśum || 25 ||
nāhaṃ dvijasutaṃ dīnaṃ rudantaṃ karuṇaṃ bhṛśam |
haniṣyāmi svalobhārthamityuvācāpyasau tadā || 26 ||
ityuktvā virarāmāsau karmaṇo duṣkarādatha |
rājā ābhāsadaḥ prāha kiṃ kartavyamiti dvijāḥ || 27 ||

jātaḥ kilakilāśabdo janānāṃ krośatāṃ tadā |
krandamāne śunaḥśepe sabhāyāṃ bhṛśamad□bhutam || 28 ||
ajīgartastadotthāya tamuvāca nṛpottamam |
rājan kāryaṃ kariṣyāmi tavāhaṃ susthiro bhava || 29 ||
vetanaṃ dviguṇaṃ dehi haniṣyāmi paśuṃ kila |
kartavyaṃ makhakāryaṃ vai mayā te'dya dhanārthinā || 30 ||
duḥkhitasya dhanārthasya sadāsūyā prasūyate |
vyāsa uvāca -
tacchrutvā vacanaṃ tasya hariścandro mudānvitaḥ || 31 ||
tamuvāca dadāmyadya gavāṃ śatamanuttamam |
tadākarṇya pitā tasya putraṃ hantuṃ samudyataḥ || 32 ||
lobhenākulacitto'sau śāmitre kṛtaniścayaḥ |
samudyataṃ ca taṃ dṛṣṭvā janāḥ sarve sabhāsadaḥ || 33 ||
cukruśurbhṛśaduḥkhārtā hāheti jagadurvacaḥ |

piśāco'yaṃ mahāpāpī krūrakarmā dvijākṛtiḥ || 34 ||
yatsvayaṃ svasutaṃ hantumudyataḥ kulapāṃsanaḥ |
dhikcāṇḍāla kimetatte pāpakarma cikīrṣitam || 35 ||
hatvā sutaṃ dhanaṃ prāpya kiṃ sukhaṃ te bhaviṣyati |
ātmā vai jāyate putra aṅgādvai vedabhāṣitam || 36 ||
tatkathaṃ pāpabuddhe tvamātmānaṃ hantumicchasi |
evaṃ kolāhale tatra jāte kuśikanandanaḥ || 37 ||
samīpaṃ nṛpatergatvā tamuvāca dayāparaḥ |
viśvāmitra uvāca -
rājannamuṃ śunaḥśepaṃ rudantaṃ bhṛśaduḥkhitam || 38 ||
kratuste bhavitā pūrṇo roganāśaśca sarvathā |
dayāsamaṃ nāsti puṇyaṃ pāpaṃ hiṃsāsamaṃ nahi || 39 ||
rāgiṇāṃ rocanārthāya nodaneyaṃ vicāraya |
ātmadehasya rakṣārthaṃ paradehanikṛntanam || 40 ||

na kartavyaṃ mahārāja sarvataḥ śubhamicchatā |
dayayā sarvabhūteṣu santuṣṭo yena kena ca || 41 ||
sarvendriyopaśāntyā ca tuṣyatyāśu jagatpatiḥ |
ātmavatsarvabhūteṣu cintanīyaṃ nṛpottama || 42 ||
jīvitavyaṃ priyaṃ nūnaṃ sarveṣāṃ sarvadā kila |
tvamicchasi sukhaṃ kartuṃ dehe hatvā tvamuṃ dvijam || 43 ||
kathaṃ necchedasau dehaṃ rakṣituṃ svasukhāspadam |
pūrvajanmakṛtaṃ vairaṃ nānena saha te nṛpa || 44 ||
yenāmuṃ hantukāmastvaṃ dvijaputraṃ nirāgasam |
yo yaṃ hanti vinā vairaṃ svakāmaḥ satataṃ punaḥ || 45 ||
hantāraṃ hanti taṃ prāpya jananaṃ jananāntare |
janako'sya suduṣṭātmā yenāsau te samarpitaḥ || 46 ||
svātmajo dhanalobhena pāpācāraḥ sudurmatiḥ |
eṣṭavyā bahavaḥ putrā yadyeko'pi gayāṃ vrajet || 47 ||

yajeta cāśvamedhena nīlaṃ vā vṛṣamutsṛjet |
deśamadhye ca yaḥ kaścitpāpakarma samācaret || 48 ||
ṣaṣṭhāṃśastasya pāpasya rājā bhuṅkte na saṃśayaḥ |
niṣedhanīyo rājñāsau pāpaṃ kartuṃ samudyataḥ || 49 ||
na niṣiddhastvayā kasmātputraṃ vikretumudyataḥ |
sūryavaṃśe samutpannastriśaṅkutanayaḥ śubhaḥ || 50 ||
āryastvanāryavatkarma kartumicchasi pārthiva |
mocanānmuniputrasya karaṇādvacanasya me || 51 ||
tava dehe sukhaṃ rājan bhaviṣyatyavicāraṇāt |
pitā te śāpayogena cāṇḍālatvamupāgataḥ || 52 ||
mayāsau tena dehena svarlokaṃ prāpitaḥ kila |
tenaiva prītiyogena kuru me vacanaṃ nṛpa || 53 ||
muñcainaṃ bālakaṃ dīnaṃ rudantaṃ bhṛśamāturam |
yācito'si mayā nūnaṃ yajñe'smin rājasūyake || 54 ||

prārthanābhaṅgajaṃ doṣaṃ kathaṃ tvaṃ nāvabudhyase |
prārthitaṃ sarvadā deyaṃ makhe'sminnṛpasattama || 55 ||
anyathā pāpameva syāttava rājanna saṃśayaḥ |
vyāsa uvāca -
iti tasya vacaḥ śrutvā kauśikasya nṛpotamaḥ || 56 ||
pratyuvāca mahārāja kauśikaṃ munisattamam |
jalodareṇa gādheya duḥkhito'haṃ bhṛśaṃ mune || 57 ||
tasmānna mocayāmyenamanyatprārthaya kauśika |

na tvayā vigrahaḥ kāryaḥ kārye'sminmama sarvathā || 58 ||
tacchrutvā vacanaṃ rājño viśvāmitro'tikopanaḥ |
babhūva duḥkhasantapto vīkṣya dīnaṃ dvijātmajam || 59 ||

English translation

1-4. Vyasa said O King! When Varuna went away, the King was very much laid down with that dropsy and daily his pains began to increase and he began to suffer extreme pains. O King! The prince, on the other hand, heard, in the forest, of the illness of his father and filled with affection, wanted to go to his father. A year had passed away and the prince desired very gladly to go to his father and see him. Knowing this, Indra came there. He came instantly in the form of a Brahmin and with favourable arguments desisted the prince, who was about to go to his father.

5-31. Indra said “O Prince! It seems you are silly; you know nothing of the difficult state policies. Therefore it is that you are ready to go, out of sheer ignorance, to your father. O Fortunate One! If you go there, your father will get his sacrifice, where a human victim is to be offered, performed by the Vedic Brahmanas and your flesh will be offered are oblations to the blazing Fire. O Child! The souls of all the beings are very dear; it is for that reason, for the sake of soul, that sons, wife, wealth and jewels are all dear. Therefore, though you are his dear son, like his son, yet he will certainly have you killed and get Homas offered, to free himself from the disease. O Prince! You ought not to go home now; rather when your father dies, you would certainly go there and inherit your Kingdom.” O King! Thus hindered by Vasava, the prince remained in that forest for one year more. But when the prince again heard of the severe illness of his father, he wanted again to go to his father, resolved to court the death of his ownself. Indra also came there in the form of a Brahman and, with reasonable words, repeatedly advised him not to go there. Here, on the other hand, the King Haris’chandra became very much distressed and troubled by the disease and asked his family priest Vas’istha Deva “O Brahmana! What is the sure remedy for the cure of the disease?” Vas’istha, the Brahma’s son, said “O King!

Purchase one son by giving his value; then perfornn the sacrifice with that purchased son and you will be free from the curse. O King! The Brahmins, versed in the Vedas, say that sons are of ten kinds, of whom the son, purchased by paying its proper value, is one of them. So buy one son. There will very probably be within your kingdom a Brahmin who might sell out of avarice, his son. In that case Varuna Deva will certainly be pleased and grant your happiness.” Hearing these words of the high-souled Vas’istha, the King became glad and ordered his minister to look after such a son. There lived in that King’s dominion one Brahmin, named Ajigarta, very poor; he had three sons. The minister spoke to him to purchase his son “I will give you one hundred cows; give one son of yours for the sacrifice. You have three sons named respectively S’unahpuchcha, S’unahs’epha and S’unolangula. Give me out of them one son and I will give you one hundred cows as his value.” Ajigarta was very much distressed for want of food; so when he heard the proposal, he expressed his desire to sell his son. He thought that his eldest son was the rightful person to perform funeral obsequies and offer Pinda and he therefore did not spare him. The youngest son, too, he did not spare also, as he considered that his own. At last, he sold his second son for the price of one hundred cows. The King then bought him and made him the victim for the sacrifice. When that boy was fastened to the sacrificial post, he began to tremble and very much distressed with sorrow began to cry. Seeing this, the Munis cried out in a very pitiful tone. When the King gave permission for the immolation of that boy, the slaughterer did not take weapons to slaughter him. He told that he would never be able to kill the boy, since he is crying in a very pitiful tone. When he thus withdrew himself

from his work, the King then asked his councillors O Devas! What ought to be done now? S'unahs'epha then began to cry in a very pitiful voice; the people present there began to discuss and there arose a great noise on the affair. Then Ajigarta stood up in the midst of the assembly and spoke "O King! Be patient; I will fulfil your desire. I am desirous of wealth and if you give me double the amount, I will slay immediately the victim; and you can complete early your sacrifice." O King! He who is hankering after money, can

always entertain feelings of enmity even towards his own son. There is no doubt in this.

32-35. Vyasa said O King! Hearing those words of Ajigarta, Haris'chandra gladly spoke to him "I will immediately give you another hundred excellent cows." Hearing thus, the son's father, avaricious of wealth, immediately resolved and became ready to slay his son. All the councillors seeing the father ready to slay his son, were struck with sorrow and began to lament exclaiming "Alas! This wretch, a disgrace to his family, is now ready to kill his own son. Oh! We never saw before such a cruel vicious person. This Brahmin must be a Demon in a Brahmin body!

36-38. Fie on you! O Chandala! What a vicious work are you now going to do? What happiness do you derive by slaying the son, the jewel of jewels, only to get some wealth? O Sinner! It is stated in the Vedas that the soul takes its birth from one's body; so how are you going to slay your soul!" When the hue and cry arose in the assembly, Vis'vamitra, the son of Kaus'ika, went to the King and, out of pity, said

39-56. O King! S'unahs'epha is very piteously crying; so let him be free; and then your sacrifice will be complete and you will be free of your disease. There is no virtue like mercy and there is no vice like killing (Himsa). What is written about killing animals in the sacrifice, is only meant for the persons inclined to sensual objects and to give them a stimulus in that direction. O King! He who wants his own welfare and who wants to preserve his own body ought not to cut another's body. He who pities equally all the beings, gets contended with a trivial gain and subdues all his senses; God is soon pleased with him. O King! You should treat all the Jivas like yourself and thus always spend your life, so dear to all. You desire to preserve your

body by taking away the life of this boy; similarly why would he not try to preserve his own body, the receptacle of happiness and pleasures. O King! You have desired to kill this innocent Brahminboy; but he will never overlook this enmity of yours done in previous lives. If anybody kills another willingly, though he has got no enmity with him, then the one that is killed will certainly kill afterwards the slayer. His father, out of greed for money, is deprived of intellect and so has sold away his son. The Brahmin is certainly very cruel and sinful. There is no doubt in this. When one goes to Gaya or one performs an AsVamedha sacrifice or when one offers a blue bull (Nila Vrisabha), one does so on the consideration that one would desire to have many sons. Moreover the King has to suffer for one-sixth of the sins committed by anyone in his Kingdom. There is no doubt in this. Therefore the King ought certainly to prohibit any man when he wants to do a sinful act. Why then did you not prevent this man when he desired to sell his son? O King! You are the son of Tris'anku; especially you are born in the Solar line of Kings. So how have you desired, being born an Arya, to do an act becoming an An- Arya (non-aryan). If you take my word and quickly free this Brahmin boy, you will certainly derive virtue in your body. Your father was converted into a Chandala by a curse but I sent him in his very body to the Heavens. And you are well acquainted with this fact. Therefore, O King! Keep my word out of your love for that. This boy is very pitifully crying; so free him. I pray this from you in this your Rajasuya sacrifice and if you do not keep my word, you will incur the sin of not keeping my word. Do you not realise this? O King! You will have to give anything that a man wants from you in this sacrifice; but if you do otherwise, sin will attack you, no doubt.

57-59. Vyasa said O King! Hearing these words of Kaus'ika, the King Haris'chandra spoke thus O son of Gadhi! I am suffering very much from the dropsy; I will not be able therefore to free him. You can pray for some other thing. You ought not to throw obstacles in this my sacrifice. VisVamitra became very angry at this, and

seeing the Brahmin boy very distressed, became sorrowful and mourned very much.

Here ends the Sixteenth Chapter in the Seventh Book on the story of S'unahs'epha in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 17

On The Freeing Of S'unahs'epha

Chapter 170 of 318 · 59 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
रुदन्तं बालकं वीक्ष्य विश्वामित्रो दयातुरः ।
शुनःशेपमुवाचेदं गत्वा पार्श्वेऽतिदुःखितम् ॥ १ ॥
मन्त्रं प्रचेतसः पुत्र मयोक्तं मनसा स्मरन् ।
जपतस्तव कल्याणं भविष्यति ममाज्ञया ॥ २ ॥
विश्वामित्रवचः श्रुत्वा शुनःशेपः शुचाऽऽकुलः ।
मन्त्रं जजाप मनसा कौशिकोक्तं स्फुटाक्षरम् ॥ ३ ॥
जपतस्तत्र तस्याशु प्रचेतास्तु कृपाकरः ।
प्रादुर्बभूव सहसा प्रसन्नो नृप बालके ॥ ४ ॥
दृष्ट्वा तमागतं सर्वे विस्मयं परमं गताः ।
तुष्टुवुर्वरुणं देवं मुदिता दर्शनेन ते ॥ ५ ॥
राजातिविस्मितः पादौ प्रणनाम रुजातुरः ।
बद्धाञ्जलिपुटो देवं तुष्टाव पुरतः स्थितम् ॥ ६ ॥
हरिश्चन्द्र उवाच -

देवदेव कृपासिन्धो पापात्माहं सुमन्दधीः ।
कृतापराधः कृपणः पावितः परमेष्ठिना ॥ ७ ॥
मया ते पुत्रकामेन दुःखसंस्थेन हेलनम् ।
कृतं क्षमाप्यं प्रभुणा कोऽपराधः सुदुर्मतेः ॥ ८ ॥
अर्थी दोषं न जानाति तस्मात्पुत्रार्थिना मया ।
वञ्चितस्त्वं देवदेव भीतेन नरकाद्विभो ॥ ९ ॥
अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ।
भीतोऽहं तेन वाक्येन तस्मात्ते हेलनं कृतम् ॥ १० ॥
नाज्ञस्य दूषणं चिन्त्यं नूनं ज्ञानवता विभो ।
दुःखितोऽहं रुजाक्रान्तो वञ्चितः स्वसुतेन ह ॥ ११ ॥
न जानेऽहं महाराज पुत्रो मे क्व गतः प्रभो ।
वञ्चयित्वा वने भीतो मरणान्मां कृपानिधे ॥ १२ ॥
प्रययौ द्रविणं दत्वा गृहीतो द्विजबालकः ।
यज्ञोऽयं क्रीतपुत्रेण प्रारब्धस्तव तुष्टये ॥ १३ ॥

दर्शनं तव सम्प्राप्य गतं दुःखं ममाद्भुतम् ।
जलोदरकृतं सर्वं प्रसन्ने त्वयि साम्प्रतम् ॥ १४ ॥

व्यास उवाच -
इति तस्य वचः श्रुत्वा राज्ञो रोगातुरस्य च ।
दयावान्देवदेवेशः प्रत्युवाच नृपोत्तमम् ॥ १५ ॥
वरुण उवाच -
मुञ्च राजञ्छुनःशेपं स्तुवन्तं मां भृशातुरम् ।
यज्ञोऽयं परिपूर्णस्ते रोगमुक्तो भवात्मना ॥ १६ ॥
इत्युक्त्वा वरुणस्तूर्णं राजानं विरुजं तथा ।
चकार पश्यतां तत्र सदस्यानां सुसंस्थितम् ॥ १७ ॥
विमुक्तोऽसौ द्विजः पाशाद्वरुणेन महात्मना ।
जयशब्दस्ततस्तत्र सञ्जातो मखमण्डपे ॥ १८ ॥
राजा प्रमुदितः सद्यो रोगान्मुक्तः सुदारुणात् ।
यूपान्मुक्तः शुनःशेपो बभूवातीव संस्थितः ॥ १९ ॥

राजा त्विमं मखं पूर्णं चकार विनयान्वितः ।
शुनःशेपस्तदा सभ्यानित्युवाच कृताञ्जलिः ॥ २० ॥
भो भोः सभ्या सुधर्मज्ञाः ब्रुवन्तु धर्मनिर्णयम् ।
वेदशास्त्रानुसारेण यथार्थवादिनः किल ॥ २१ ॥
पुत्रोऽहं कस्य सर्वज्ञाः पिता के कोऽग्रतः परम् ।
भवतां वचनात्तस्य शरणं प्रव्रजाम्यहम् ॥ २२ ॥
इत्युक्ते वचने तत्र सभ्याः प्रोचुः परस्परम् ।
सभ्या ऊचूः -
अजीगर्तस्य पुत्रोऽयं कस्यान्यस्य भवेदसौ ॥ २३ ॥
अङ्गादङ्गात्समुद्भूतः पालितस्तेन भक्तितः ।
अन्यस्य कस्य पुत्रोऽसौ प्रभवेदिति निश्चयः ॥ २४ ॥
तच्छ्रुत्वा वामदेवस्तु तानुवाच सभासदः ।
विक्रीतस्तेन तातेन द्रव्यलोभात्सुतः किल ॥ २५ ॥
पुत्रोऽयं धनदातुश्च राज्ञस्तत्र न संशयः ।

अथवा वरुणस्यैष पाशान्मुक्तोऽस्त्यनेन वै ॥ २६ ॥
अन्नदाता भयत्राता तथा विद्याप्रदश्च यः ।
तथा वित्तप्रदश्चैव पञ्चैते पितरः स्मृताः ॥ २७ ॥
तदा केचित्पितुः प्राहुः केचिद्राज्ञस्तथापरे ।
वरुणस्येति संवादे निर्णयं न ययुश्च ते ॥ २८ ॥
इत्थं सन्देहमापन्ने वसिष्ठो वाक्यमब्रवीत् ।
सभ्यान्विवदतस्तत्र सर्वज्ञः सर्वपूजितः ॥ २९ ॥
शृणुध्वं भो महाभागा निर्णयं श्रुतिसम्मतम् ।
निःस्नेहेन यदा पित्रा विक्रीतोऽयं सुतः शिशुः ॥ ३० ॥
सम्बन्धस्तु गतस्तस्य तदैव धनसंग्रहात् ।
हरिश्चन्द्रस्य सञ्जातः पुत्रोऽसौ क्रीत एव च ॥ ३१ ॥

यूपे बद्धो यदा राज्ञा तदा तस्य न वै सुतः ।
वरुणस्तु स्तुतोऽनेन तेन तुष्टेन मोचितः ॥ ३२ ॥
तस्मान्नायं महाभागा ह्यसौ पुत्रः प्रचेतसः ।

यो यं स्तौति महामन्त्रैः सोऽपि तुष्टो ददाति च ॥ ३३ ॥
धनं प्राणान्पशून् राज्यं तथा मोक्षं किलेप्सितम् ।
कौशिकस्य सुतश्चायमरिष्टे येन रक्षितः ॥ ३४ ॥
मन्त्रं दत्त्वा महावीर्यं वरुणस्यातिसङ्कटे ।
व्यास उवाच -
श्रुत्वा वाक्यं वसिष्ठस्य बाढमूचुः सभासदः ॥ ३५ ॥
विश्वामित्रस्तु जग्राह तं करे दक्षिणे तदा ।
एहि पुत्र गृहं मे त्वमित्युक्त्वा प्रेमपूरितः ॥ ३६ ॥
शुनःशेपो जगामाशु तेनैव सह सत्वरः ।
वरुणस्तु प्रसन्नात्मा जगाम च स्वमालयम् ॥ ३७ ॥
ऋत्विजश्च तथा सभ्याः स्वगृहान्निर्ययुस्तदा ।
राजापि रोगनिर्मुक्तो बभूवातिमुदान्वितः ॥ ३८ ॥
प्रजास्तु पालयामास सुप्रसन्नेन चेतसा ।
रोहिताख्यस्तु तच्छ्रुत्वा वृत्तान्तं वरुणस्य ह ॥ ३९ ॥

आजगाम गृहं प्रीतो दुर्गमाद्वनपर्वतात् ।
दूता राजानमभ्येत्य प्रोचुः पुत्रं समागतम् ॥ ४० ॥
मुदितोऽसौ जगामाशु सम्मुखः कोसलाधिपः ।
दृष्ट्वा पितरमायान्तं प्रेमोद्रिक्तः सुसम्भ्रमः ॥ ४१ ॥
दण्डवत्पतितो भूमावश्रुपूर्णमुखः शुचा ।
राजापि तं समुत्थाप्य परिरभ्य मुदान्वितः ॥ ४२ ॥
तमाघ्राय सुतं मूर्ध्नि पप्रच्छ कुशलं पुनः ।
उत्सङ्गे तं समारोप्य मुदितो मेदिनीपतिः ॥ ४३ ॥
उष्णैर्नेत्रजलैः शीर्षण्यभिषेकमथाकरोत् ।
राज्यं शशास तेनासौ पुत्रेणातिप्रियेण च ॥ ४४ ॥
वृत्तान्तं नरमेधस्य कथयामास विस्तरात् ।
राजसूयं क्रतुवरं चकार नृपसत्तमः ॥ ४५ ॥
वसिष्ठं पूजयित्वाथ होतारमकरोद्विभुः ।
समाप्ते त्वथ यज्ञेशे वसिष्ठोऽतीव पूजितः ॥ ४६ ॥

शक्रस्य सदनं रम्यं जगाम मुनिरादरात् ।
विश्वामित्रोऽपि तत्रैव वसिष्ठेन च सङ्गतः ॥ ४७ ॥
मिलित्वा तौ स्थितौ देवसदने मुनिसत्तम ।
विश्वामित्रोऽपि पप्रच्छ वसिष्ठं प्रतिपूजितम् ॥ ४८ ॥
वीक्ष्य विस्मयचित्तस्तं सभायां तु शचीपतेः ।
विश्वामित्र उवाच -

क्वेयं पूजा त्वया प्राप्ता महती मुनिसत्तम ॥ ४९ ॥
कृता केन महाभाग सत्यं ब्रूहि ममान्तिके ।
वसिष्ठ उवाच -
यजमानोऽस्ति मे राजा हरिश्चन्द्रः प्रतापवान् ॥ ५० ॥
राजसूयः कृतस्तेन राज्ञा प्रवरदक्षिणः ।
नेदृशोऽस्ति नृपश्चान्यः सत्यवादी धृतव्रतः ॥ ५१ ॥
दाता च धर्मशीलश्च प्रजारञ्जनतत्परः ।
तस्य यज्ञे मया पूजा प्राप्ता कौशिकनन्दन ॥ ५२ ॥

[किं पृच्छसि पुनः सत्यं ब्रवीम्यकृत्रिमं द्विज]
हरिश्चन्द्रसमो राजा न भूतो न भविष्यति ।
सत्यवादी तथा दाता शूरः परमधार्मिकः ॥ ५३ ॥
व्यास उवाच
इति तस्य वचः श्रुत्वा विश्वामित्रोऽतिकोपनः ।
बभूव क्रोधसंरक्तलोचनोऽप्यब्रवीच्च तम् ॥ ५४ ॥
विश्वामित्र उवाच
एवं स्तौषि नृपं मिथ्यावादिनं कपटप्रियम् ।
वञ्चितो वरुणो येन प्रतिश्रुत्य वरं पुनः ॥ ५५ ॥
मम जन्मार्जितं पुण्यं तपसः पठितस्य च ।
त्वदीयं वातितपसो ग्लहं कुरु महामते ॥ ५६ ॥
अहं चेत्तं नृपं सद्यो न करोम्यतिसंस्तुतम् ।
असत्यवादिनं काममदातारं महाखलम् ॥ ५७ ॥
आजन्मसञ्चितं सर्वं पुण्यं मम विनश्यतु ।

अन्यथा त्वत्कृतं सर्वं पुण्यं त्विति पणावहे ॥ ५८ ॥
ग्लहं कृत्वा ततस्तौ तु विवदन्तौ मुनी तदा ।
स्वाश्रमं स्वर्गलोकाच्च गतौ परमकोपनौ ॥ ५९ ॥

Roman transliteration

vyāsa uvāca -
rudantaṃ bālakaṃ vīkṣya viśvāmitro dayāturaḥ |
śunaḥśepamuvācedaṃ gatvā pārśve'tiduḥkhitam || 1 ||
mantraṃ pracetasaḥ putra mayoktaṃ manasā smaran |
japatastava kalyāṇaṃ bhaviṣyati mamājñayā || 2 ||
viśvāmitravacaḥ śrutvā śunaḥśepaḥ śucā''kulaḥ |
mantraṃ jajāpa manasā kauśikoktaṃ sphuṭākṣaram || 3 ||
japatastatra tasyāśu pracetāstu kṛpākaraḥ |
prādurbabhūva sahasā prasanno nṛpa bālake || 4 ||
dṛṣṭvā tamāgataṃ sarve vismayaṃ paramaṃ gatāḥ |
tuṣṭuvurvaruṇaṃ devaṃ muditā darśanena te || 5 ||
rājātivismitaḥ pādau praṇanāma rujāturaḥ |
baddhāñjalipuṭo devaṃ tuṣṭāva purataḥ sthitam || 6 ||

hariścandra uvāca -

devadeva kṛpāsindho pāpātmāhaṃ sumandadhīḥ |
kṛtāparādhaḥ kṛpaṇaḥ pāvitaḥ parameṣṭhinā || 7 ||
mayā te putrakāmena duḥkhasaṃsthena helanam |
kṛtaṃ kṣamāpyaṃ prabhuṇā ko'parādhaḥ sudurmateḥ || 8 ||
arthī doṣaṃ na jānāti tasmātputrārthinā mayā |
vañcitastvaṃ devadeva bhītena narakādvibho || 9 ||
aputrasya gatirnāsti svargo naiva ca naiva ca |
bhīto'haṃ tena vākyena tasmātte helanaṃ kṛtam || 10 ||
nājñasya dūṣaṇaṃ cintyaṃ nūnaṃ jñānavatā vibho |
duḥkhito'haṃ rujākrānto vañcitaḥ svasutena ha || 11 ||
na jāne'haṃ mahārāja putro me kva gataḥ prabho |
vañcayitvā vane bhīto maraṇānmāṃ kṛpānidhe || 12 ||
prayayau draviṇaṃ datvā gṛhīto dvijabālakaḥ |
yajño'yaṃ krītaputreṇa prārabdhastava tuṣṭaye || 13 ||

darśanaṃ tava samprāpya gataṃ duḥkhaṃ mamād□bhutam |
jalodarakṛtaṃ sarvaṃ prasanne tvayi sāmpratam || 14 ||
vyāsa uvāca -
iti tasya vacaḥ śrutvā rājño rogāturasya ca |
dayāvāndevadeveśaḥ pratyuvāca nṛpottamam || 15 ||
varuṇa uvāca -
muñca rājañchunaḥśepaṃ stuvantaṃ māṃ bhṛśāturam |
yajño'yaṃ paripūrṇaste rogamukto bhavātmanā || 16 ||
ityuktvā varuṇastūrṇaṃ rājānaṃ virujaṃ tathā |
cakāra paśyatāṃ tatra sadasyānāṃ susaṃsthitam || 17 ||
vimukto'sau dvijaḥ pāśādvaruṇena mahātmanā |
jayaśabdastatastatra sañjāto makhamaṇḍape || 18 ||
rājā pramuditaḥ sadyo rogānmuktaḥ sudāruṇāt |
yūpānmuktaḥ śunaḥśepo babhūvātīva saṃsthitaḥ || 19 ||

rājā tvimaṃ makhaṃ pūrṇaṃ cakāra vinayānvitaḥ |
śunaḥśepastadā sabhyānityuvāca kṛtāñjaliḥ || 20 ||
bho bhoḥ sabhyā sudharmajñāḥ bruvantu dharmanirṇayam |
vedaśāstrānusāreṇa yathārthavādinaḥ kila || 21 ||
putro'haṃ kasya sarvajñāḥ pitā ke ko'grataḥ param |
bhavatāṃ vacanāttasya śaraṇaṃ pravrajāmyaham || 22 ||
ityukte vacane tatra sabhyāḥ procuḥ parasparam |
sabhyā ūcūḥ -
ajīgartasya putro'yaṃ kasyānyasya bhavedasau || 23 ||
aṅgādaṅgātsamud□bhūtaḥ pālitastena bhaktitaḥ |
anyasya kasya putro'sau prabhavediti niścayaḥ || 24 ||
tacchrutvā vāmadevastu tānuvāca sabhāsadaḥ |
vikrītastena tātena dravyalobhātsutaḥ kila || 25 ||
putro'yaṃ dhanadātuśca rājñastatra na saṃśayaḥ |

athavā varuṇasyaiṣa pāśānmukto'styanena vai || 26 ||
annadātā bhayatrātā tathā vidyāpradaśca yaḥ |
tathā vittapradaścaiva pañcaite pitaraḥ smṛtāḥ || 27 ||
tadā kecitpituḥ prāhuḥ kecid□rājñastathāpare |
varuṇasyeti saṃvāde nirṇayaṃ na yayuśca te || 28 ||

itthaṃ sandehamāpanne vasiṣṭho vākyamabravīt |
sabhyānvivadatastatra sarvajñaḥ sarvapūjitaḥ || 29 ||
śṛṇudhvaṃ bho mahābhāgā nirṇayaṃ śrutisammatam |
niḥsnehena yadā pitrā vikrīto'yaṃ sutaḥ śiśuḥ || 30 ||
sambandhastu gatastasya tadaiva dhanasaṃgrahāt |
hariścandrasya sañjātaḥ putro'sau krīta eva ca || 31 ||
yūpe baddho yadā rājñā tadā tasya na vai sutaḥ |
varuṇastu stuto'nena tena tuṣṭena mocitaḥ || 32 ||
tasmānnāyaṃ mahābhāgā hyasau putraḥ pracetasaḥ |

yo yaṃ stauti mahāmantraiḥ so'pi tuṣṭo dadāti ca || 33 ||
dhanaṃ prāṇānpaśūn rājyaṃ tathā mokṣaṃ kilepsitam |
kauśikasya sutaścāyamariṣṭe yena rakṣitaḥ || 34 ||
mantraṃ dattvā mahāvīryaṃ varuṇasyātisaṅkaṭe |
vyāsa uvāca -
śrutvā vākyaṃ vasiṣṭhasya bāḍhamūcuḥ sabhāsadaḥ || 35 ||
viśvāmitrastu jagrāha taṃ kare dakṣiṇe tadā |
ehi putra gṛhaṃ me tvamityuktvā premapūritaḥ || 36 ||
śunaḥśepo jagāmāśu tenaiva saha satvaraḥ |
varuṇastu prasannātmā jagāma ca svamālayam || 37 ||
ṛtvijaśca tathā sabhyāḥ svagṛhānniryayustadā |
rājāpi roganirmukto babhūvātimudānvitaḥ || 38 ||
prajāstu pālayāmāsa suprasannena cetasā |
rohitākhyastu tacchrutvā vṛttāntaṃ varuṇasya ha || 39 ||

ājagāma gṛhaṃ prīto durgamādvanaparvatāt |
dūtā rājānamabhyetya procuḥ putraṃ samāgatam || 40 ||
mudito'sau jagāmāśu sammukhaḥ kosalādhipaḥ |
dṛṣṭvā pitaramāyāntaṃ premodriktaḥ susambhramaḥ || 41 ||
daṇḍavatpatito bhūmāvaśrupūrṇamukhaḥ śucā |
rājāpi taṃ samutthāpya parirabhya mudānvitaḥ || 42 ||
tamāghrāya sutaṃ mūrdhni papraccha kuśalaṃ punaḥ |
utsaṅge taṃ samāropya mudito medinīpatiḥ || 43 ||
uṣṇairnetrajalaiḥ śīrṣaṇyabhiṣekamathākarot |
rājyaṃ śaśāsa tenāsau putreṇātipriyeṇa ca || 44 ||
vṛttāntaṃ naramedhasya kathayāmāsa vistarāt |
rājasūyaṃ kratuvaraṃ cakāra nṛpasattamaḥ || 45 ||
vasiṣṭhaṃ pūjayitvātha hotāramakarod□vibhuḥ |
samāpte tvatha yajñeśe vasiṣṭho'tīva pūjitaḥ || 46 ||

śakrasya sadanaṃ ramyaṃ jagāma munirādarāt |
viśvāmitro'pi tatraiva vasiṣṭhena ca saṅgataḥ || 47 ||
militvā tau sthitau devasadane munisattama |
viśvāmitro'pi papraccha vasiṣṭhaṃ pratipūjitam || 48 ||
vīkṣya vismayacittastaṃ sabhāyāṃ tu śacīpateḥ |
viśvāmitra uvāca -
kveyaṃ pūjā tvayā prāptā mahatī munisattama || 49 ||
kṛtā kena mahābhāga satyaṃ brūhi mamāntike |
vasiṣṭha uvāca -
yajamāno'sti me rājā hariścandraḥ pratāpavān || 50 ||
rājasūyaḥ kṛtastena rājñā pravaradakṣiṇaḥ |
nedṛśo'sti nṛpaścānyaḥ satyavādī dhṛtavrataḥ || 51 ||

dātā ca dharmaśīlaśca prajārañjanatatparaḥ |
tasya yajñe mayā pūjā prāptā kauśikanandana || 52 ||

[kiṃ pṛcchasi punaḥ satyaṃ bravīmyakṛtrimaṃ dvija]
hariścandrasamo rājā na bhūto na bhaviṣyati |
satyavādī tathā dātā śūraḥ paramadhārmikaḥ || 53 ||
vyāsa uvāca
iti tasya vacaḥ śrutvā viśvāmitro'tikopanaḥ |
babhūva krodhasaṃraktalocano'pyabravīcca tam || 54 ||
viśvāmitra uvāca
evaṃ stauṣi nṛpaṃ mithyāvādinaṃ kapaṭapriyam |
vañcito varuṇo yena pratiśrutya varaṃ punaḥ || 55 ||
mama janmārjitaṃ puṇyaṃ tapasaḥ paṭhitasya ca |
tvadīyaṃ vātitapaso glahaṃ kuru mahāmate || 56 ||
ahaṃ cettaṃ nṛpaṃ sadyo na karomyatisaṃstutam |
asatyavādinaṃ kāmamadātāraṃ mahākhalam || 57 ||
ājanmasañcitaṃ sarvaṃ puṇyaṃ mama vinaśyatu |

anyathā tvatkṛtaṃ sarvaṃ puṇyaṃ tviti paṇāvahe || 58 ||
glahaṃ kṛtvā tatastau tu vivadantau munī tadā |
svāśramaṃ svargalokācca gatau paramakopanau || 59 ||

English translation

1-6. Vyasa said O King! When VisVamitra saw that the boy was crying very pitifully, he went to him with a merciful heart and said “O Child! I am giving you the Varuna Mantra; recollect this within your mind and if you go on repeating that Mantra silently, you will certainly fare well.” The sorrowful S’unahs’epha, hearing thus from VisVamitra, began to repeat silently in his mind the above Mantra, clearly pronouncing each letter. O King! No sooner S’unahs’epha repeated that Mantra than the kind-hearted Varuna came suddenly before the boy, greatly pleased with him. Everyone in the assembly became thoroughly surprised to see Varuna Deva come there and they all became glad and chanted hymns in honour of him. The diseased Haris’chandra was also thoroughly surprised, fell to his feet, and with folded palms began to sing hymns to Varuna, standing before him.

7-14. Haris’chandra said “O Deva of the Devas! I am very vicious; my intellect is much defiled; I am a sinner before you; O Merciful One! Now show your mercy and sanctify this humble self. I was very much troubled on not having a son; so I had disregarded your words; now show your mercy on me; what offence can cling to him whose intellect is already out of order? A beggar does not see his own faults; I am also in want of a son; so I could not see my defects. O Lord! Being afraid of the terrors of hell, I have deceived you. Those, who are sonless, cannot find rest anywhere. Especially he is barred from the Heavens. Being terrified by this dictate of S’astra, I have shown disregard to your words. O Lord! You are wise and I am ignorant; especially I am extremely afflicted by this terrible disease; I am also deprived of my son; so you ought not to take any notice of my faults. O Lord! I do not know where my son has gone; O merciful One! Perhaps he, being afraid of his life, has fled away to some forest. For your satisfaction, I have now commenced your sacrifice with this purchased boy; I gave an equivalent value and I have purchased this boy. O Deva of the Devas! Your sight only has taken away my infinite troubles; now if you be pleased, I can be free of my this disease dropsy and my troubles will all be over.” Vyasa said O King! Hearing thus the words of that diseased King, Varuna, the Deva of the Devas, took pity on him and thus spoke.

15-22. Varuna said "O King! S'unahs'epha is uttering hymns of praise to me; he has become very distressed; so quit him. Your sacrifice, too, is now completed; now let you be free from your present disease." Thus saying, Varuna freed the King of his disease in the presence of all his councillors; the King became possessed of a beautiful body and got himself completely cured and shone bright before the assembly. Shouts of victory arose from the midst of the sacrificial ground when the Brahmin boy was freed of his bonds of rope, by the mercy of the high-souled Deva Varuna. The King became very glad on his being recovered immediately from his disease and S'unahs'epha, too, became free from his anxiety and pacified when he got himself liberated from his being immolated on the sacrificial post. Then the King Haris'chandra completed his sacrifice with great modesty. Afterwards S'unahs'epha addressed the councillors with folded palms and said O Councillors! You know well the Dharma; O Speakers of truth! Kindly specify according to the dictates of the Vedas. O Omniscient ones! Whose son am I now? Who is my most respectful father? Please deliver your judgment and I will take his refuge.

23-34. When S'unahs'epha spoke thus, the members of the assembly began to speak to each other, "The boy must be of Ajigarta; whose else can he be? This boy is born of the limbs of Ajigarta; and he has nursed him according to his might. So he must be his son; whose else can he be?" Varna Deva then told the people

of the assembly, "The father of the boy sold his son for money; the King purchased him. So he can be said as the son of the King; or he may be called the son of Varuna, in as much as he freed him from his rope bondage. For, he who nourishes another with food, who saves one from one's fear, who protects one by giving money, who bestows learning to anybody and he who gives birth to any of the above five classes of persons can be called his father." O King! Thus some one turned out to be in favour of Ajigarta, some other in favour of the King; but nobody came to any definite conclusion. When matters stood in this doubtful condition, the omniscient all-respected Vas'istha Deva addressed the disputing members thus "O high- souled Ones! Kindly hear what the S'rutis say on this point. When the father has cut off his filial attachment and has sold his son, his fatherly connection has ceased then. No doubt this boy was purchased by the King Haris'chandra. But when the King fastened him to the sacrificial post, he cannot be called as the father. Again when this boy singing hymns in honour of Varuna, he being glad freed him of his bondage, so Varuna cannot be called his father. For whoever praises a god by the great Mantra, that Deva becomes pleased with him and gives him wealth, life, cattle, kingdom and even final emancipation. Rather Vis'vamitra saved the boy by giving him in his critical moment the powerful great Mantra of Varuna; hence the boy can be called as the son of Vis'vamitra and of none else."

35-40. Vyasa said O King! Hearing the words of Vas'istha, all the members of the assembly gave their unanimous consent and Vis'vamitra with his heart filled with love, exclaimed, "O Son! Come to my house." And caught hold of his right hand. S'unahs'epha, too, accompanied him and went away. Varuna also went to his own abode with a gladdened heart. The councillors, too, departed. Freed from his disease, the King gladly began to govern his subjects. At this time his son Rohita heard all about Varuna and became very glad and leaving the impassable forest passes and mountains.

returned home. The messengers informed the King of the arrival of the prince; the King heard and his heart overflowed with love and he gladly came there with no delay.

41-48. Seeing the father coming, RohitasVa became filled with love and overpowered with sorrow for long separation began to shed tears and fell prostrate at his feet. The King raised him up and embraced him gladly and smelling his head enquired of his welfare. When the King was thus asking his son, taking him on his lap, the hot tears of joy flowed from his eyes and fell on the head of the

prince. The King and the prince then began to govern together his kingdom. The King described in detail all the events of the sacrifice where human victims are immolated. He started next the Rajasuya sacrifice, the best of all sacrifices, and duly worshipping the Muni Vas'istha, made him the Hota in that sacrifice. When this grand sacrifice was finished, the King respected the Muni Vas'istha with abundant wealth. Once, on a time, the Muni Vas'istha went gladly to the romantic Heaven of Indra; and Vis'vamitra, too, went there also and both the Munis then met with each other. The two Maharsis took their seats in that Heaven. But Vis'vamitra was astonished to see Vas'istha greatly respected in Indra's hall of assembly and asked him, thus

49. "O Muni! Where have you received this great honour and worship? O Highly Fortunate One! Who has worshipped you thus? Speak out truly."

50-53. Vas'istha said "O Muni! There is a King named Haris'chandra; he is very powerful and my client; that King performed the great Rajasuya sacrifice with abundant Daksinas. There is no other King truthful like him; he is virtuous, charitable, and ever ready in governing his subjects. O Son of Kaus'ika! I have got

my worship and honour in his sacrifice. O best of Dvijas! Are you telling me to speak truly? Again I speak truly to you that there never was a King truthful, heroic, charitable, and very religious like him nor there will be such a one."

54. Vyasa said O King! Hearing such words, the VisVamitra, of a very angry temper, spoke to him with his reddened eyes

55-59. "O Vas'istha! Haris'chandra obtained a boon from Varuna when he made a certain promise; then he cheated Varuna with deceitful words. So he is a liar and cheat. Why are you praising then that King? O Intelligent One! Let us now stake all our virtues that we have earned since our birth by our asceticism and studies. You have praised exceedingly that King who is a great cheat; but if I cannot prove him to be a liar of the first order, I will lose all my virtues from my birth; but if it be otherwise, then all your virtues will be destroyed." Thus the two Munis quarrelled with each other and making this stake, departed from the Heavens and went to their respective As'ramas.

Here ends the Seventeenth Chapter in the Seventh Book on the freeing of S'unahs'epha and the curing of Haris'chandra in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 18

On The Origin Of The Quarrel

Chapter 171 of 318 · 58 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
कदाचित्तु हरिश्चन्द्रो मृगयार्थं वनं ययौ ।
अपश्यद्रुदतीं बालां सुन्दरीं चारुलोचनाम् ॥ १ ॥
तामपृच्छन्महाराजश्च् कामिनीं करुणापरः ।
पद्मपत्रविशालाक्षि किं रोदिषि वरानने ॥ २ ॥
केनासि पीडितात्यर्थं किं ते दुःखं वदाशु मे ।
काच त्वं विजने घोरे कस्ते भर्ता पिताथवा ॥ ३ ॥
न बाधते च राज्ये मे राक्षसोऽपि पराङ्गनाम् ।
तं हन्मि तरसा कान्ते यस्त्वां सुन्दरि बाधते ॥ ४ ॥
ब्रूहि दुःखं वरारोहे स्वस्था भव कृशोदरि ।
विषये मम पापात्मा न तिष्ठति सुमध्यमे ॥ ५ ॥
इति तस्य वचः श्रुत्वा नारी तमब्रवीन्नृपम् ।
प्रमृज्याश्रूणि वदनाद्धरिश्चन्द्रं नृपोत्तमम् ॥ ६ ॥
नार्युवाच -

राजन् मां बाधतेत्यर्थं विश्वामित्रो महामुनिः ।
तपः करोति यद्घोरं मदर्थं कौशिको वने ॥ ७ ॥
तेनाहं दुःखिता राजन् विषये तव सुव्रत ।
विद्धि मां कमनां कान्तां पीडितां मुनिना भृशम् ॥ ८ ॥
राजोवाच -
स्वस्था भव विशालाक्षि न ते दुःखं भविष्यति ।
तमहं वारयिष्यामि मुनिं तापपरायणम् ॥ ९ ॥
इत्याश्वास्य स्त्रियं राजा तरसा मुनिसन्निधौ ।
नत्वा प्रणम्य शिरसा तमुवाच महीपतिः ॥ १० ॥
स्वामिन्किं क्रियतेऽत्यर्थं तपसा देहपीडनम् ।
किमर्थं ते समारम्भो ब्रूहि सत्यं महामते ॥ ११ ॥
वाञ्छितं तव गाधेय करोमि सफलं किल ।
उत्तिष्ठोत्तिष्ठ तरसा तपसालमतः परम् ॥ १२ ॥
विषये मम सर्वज्ञ न कर्तव्यं सुदारुणम् ।

लोकपीडाकरं घोरं तपः केनापि कर्हिचित् ॥ १३ ॥
इत्थं निषिध्य तं राजा विश्वामित्रं गृहं ययौ ।

मनसा क्रोधमाधाय गतोऽसौ कौशिको मुनिः ॥ १४ ॥
स गत्वा चिन्तयामास नृपकृत्यमसाम्प्रतम् ।
वसिष्ठस्य च संवादं तपसः प्रतिषेधनम् ॥ १५ ॥
कोपाविष्टेन मनसा प्रतीकारमथाकरोत् ।
विचिन्त्य बहुधा चित्ते दानवं घोरविग्रहम् ॥ १६ ॥
प्रेषयामास तद्देशं विधाय सूकराकृतिम् ।
सोऽतिकायो महाकालः कुर्वन्नादं सुदारुणम् ॥ १७ ॥
राज्ञश्चोपवने प्राप्तस्त्रासयन् रक्षकांस्तदा ।
मालतीनां च खण्डानि कदम्बानां तथैव च ॥ १८ ॥
यूथिकानां च वृन्दानि कम्पयंश्च मुहुर्मुहुः ।
दन्तेन विलिखन्भूमिं समुन्मूलयते द्रुमान् ॥ १९ ॥
चम्पकान्केतकीखण्डान्मल्लिकानां च पादपान् ।

करवीरानुशीरांश्च निचखान शुभान्मृदून् ॥ २० ॥
मुचुकुन्दानशोकांश्च बकुलांस्तिलकांस्तथा ।
उन्मूल्य कदनं तत्र चकार सूकरो वने ॥ २१ ॥
वाटिकारक्षकाः सर्वे दुद्रुवुः शस्त्रपाणयः ।
हाहेति चुक्रुशुस्तत्र मालाकारा भृशातुराः ॥ २२ ॥
बाणैः सन्ताड्यमानोऽपि यदा त्रस्तो न वै मृगः ।
रक्षकान्पीडयामास कोलः कालसमद्युतिः ॥ २३ ॥
ते तदातिभयाक्रान्ता राजानं शरणं ययुः ।
तमूचुस्त्राहि त्राहीति वेपमाना भयाकुलाः ॥ २४ ॥
तानागतान्समालोक्य भयार्तान्भूपतिस्तदा ।
पप्रच्छ किं भयं कस्मान्मां ब्रुवन्तु समागताः ॥ २५ ॥
नाहं बिभेमि देवेभ्यो राक्षसेभ्यश्च रक्षकाः ।
कस्माद्भयं समुत्पन्नं तद्ब्रुवन्तु ममाग्रतः ॥ २६ ॥
हन्मि चैकेन बाणेन तं शत्रुं दुर्भगं किल ।

यो मेऽरातिः समुत्पन्नो लोके पापमतिः खलः ॥ २७ ॥
देवो वा दानवो वापि तं निहन्मि शरैः शितैः ।
क्व तिष्ठति कियद्रूपः कियद्बलसमन्वितः ॥ २८ ॥
मालाकारा ऊचुः -
न देवो न च दैत्योऽस्ति न यक्षो न च किन्नरः ।
कश्चित्कोलो महाकायो राजंस्तिष्ठति कानने ॥ २९ ॥
पुष्पवृक्षानतिमृद्वून्दन्तेनोन्मूलयत्यसौ ।
विदीर्णं तद्वनं सर्वं सूकरेणातिरंहसा ॥ ३० ॥
विशिखैस्ताडितोऽस्माभिर्दृषद्भिर्लकुटैस्तथा ।
न बिभेति महाराज हनुमस्मानुपाद्रवत् ॥ ३१ ॥
व्यास उवाच -

इत्याकर्ण्य वचस्तेषां राजा कोपसमाकुलः ।
अश्वामारुह्य तरसा जगामोपवनं प्रति ॥ ३२ ॥
सैन्येन महता युक्तो गजाश्वरथसंयुतः ।

पदातिवृन्दसहितः प्रययौ वनमुत्तमम् ॥ ३३ ॥
तत्रापश्यन्महाकोलं घुर्घुरन्तं भयानकम् ।
वनं भग्नं च संवीक्ष्य राजा क्रोधयुतोऽभवत् ॥ ३४ ॥
चापे बाणं समारोप्य विकृष्य च शरासनम् ।
तं हन्तुं सूकरं पापं तरसा समुपाक्रमत् ॥ ३५ ॥
समालोक्य च राजानं चापहस्तं रुषाकुलम् ।
सम्मुखोऽभ्यद्रवत्तूर्णं कुर्वञ्छब्दं सुदारुणम् ॥ ३६ ॥
तमायान्तं समालोक्य वराहं विकृताननम् ।
मुमोच विशिखं तस्मिन्हन्तुकामो महीपतिः ॥ ३७ ॥
वञ्चयित्वाथ तद्बाणं सूकरस्तरसा बलात् ।
निर्जगाम महावेगात्तमुल्लंघ्य नृपं तदा ॥ ३८ ॥
गच्छन्तं तं समालोक्य राजा कोपसमन्वितः ।
मुमोच विशिखांस्तीक्ष्णांश्चापमाकृष्य यत्नतः ॥ ३९ ॥
क्षणं दृष्टिपथं राज्ञः क्षणं चादर्शनं गतः ।

कुर्वन्बहुविधारावं सूकरं समुपाद्रवत् ॥ ४० ॥
हरिश्चन्द्रोऽतिकुपितो मृगस्यानुजगाम ह ।
अश्वेन वायुवेगेन विकृष्य च शरासनम् ॥ ४१ ॥
इतस्ततस्तः सैन्यमगमच्च वनान्तरम् ।
एकाकी नृपतिः कोलं व्रजन्तं समुपाद्रवत् ॥ ४२ ॥
मध्याह्नसमये राजा सम्प्राप्तो विजने वने ।
तृषितः क्षुधितोऽत्यर्थं बभूव श्रान्तवाहनः ॥ ४३ ॥
सूकरोऽदर्शनं प्राप्तो राजा चिन्तातुरोऽभवत् ।
मार्गभ्रष्टोऽतिविपिने दारुणे दीनवत्स्थितः ॥ ४४ ॥
किं करोमि क्व गच्छामि न सहायोऽस्ति मे वने ।
अज्ञातस्वपथः कुत्र व्रजामीति व्यचिन्तयत् ॥ ४५ ॥
एवं विन्तयतस्तत्र विपिने जनवर्जिते ।
राज्ञा चिन्तातुरोऽपश्यन्नदीं सुविमलोदकाम् ॥ ४६ ॥
वीक्ष्य तां मुदितो राजा पाययित्वा तुरङ्गकम् ।

अश्वादुत्तेर्य विमलं पपौ पानीयमुत्तमम् ॥ ४७ ॥
जलं पीत्वा नृपस्तत्र सुखमाप महीपतिः ।
इत्येष नगरं गन्तुं दिग्भ्रमेणातिमोहितः ॥ ४८ ॥
विश्वामित्रस्तु सम्प्राप्तो वृद्धब्राह्मणरूपधृक् ।
ननाम वीक्ष्य राजा तं प्रीतिपूर्वं द्विजोत्तमम् ॥ ४९ ॥
तमुवाच गाधिराजः प्रणमन्तं नृपोत्तमम् ।

स्वस्ति तेऽस्तु महाराज किमर्थमिह चागतः ॥ ५० ॥
एकाकी विजने राजन् किं चिकीर्षितमत्र ते ।
ब्रूहि सर्वं स्थिरो भूत्वा कारणं नृपसत्तम ॥ ५१ ॥
राजोवाच -
सूकरोऽतिमहाकायो बलवान्पुष्पकाननम् ।
समुपेत्य ममर्दाशु कोमलान्पुष्पपादपान् ॥ ५२ ॥
तं निवारयितुं दुष्टं करे कृत्वा च कार्मुकम् ।
ससैन्योऽहं स्वनगरान्निर्गतो मुनिसत्तम ॥ ५३ ॥

गतोऽसौ दृक्पथात्पापो मायावी क्वापि वेगवान् ।
पृष्ठतोऽहमपि प्राप्तः सैन्यं क्वापि गतं मम ॥ ५४ ॥
क्षुधितस्तृषितश्चाहं सैन्यभ्रष्टस्त्विहागतः ।
न जाने पुरमार्गं च तहा सैन्यगतिं मुने ॥ ५५ ॥
पन्थानं दर्शय विभो व्रजामि नगरं प्रति ।
ममात्र भाग्ययोगेन प्राप्तस्त्वं विजने वने ॥ ५६ ॥
अयोध्याधिपतिश्चाहं हरिश्चन्द्रोऽतिविश्रुतः ।
राजसूयस्य कर्ता च वाञ्छितार्थप्रदः सदा ॥ ५७ ॥
धनेच्छा यदि ते ब्रह्मन् यज्ञार्थं द्विजसत्तम ।
आगन्तव्यमयोध्यायां दास्यामि विपुलं धनम् ॥ ५८ ॥

Roman transliteration

vyāsa uvāca -
kadācittu hariścandro mṛgayārthaṃ vanaṃ yayau |
apaśyad□rudatīṃ bālāṃ sundarīṃ cārulocanām || 1 ||
tāmapṛcchanmahārājajh kāminīṃ karuṇāparaḥ |
padmapatraviśālākṣi kiṃ rodiṣi varānane || 2 ||
kenāsi pīḍitātyarthaṃ kiṃ te duḥkhaṃ vadāśu me |
kāca tvaṃ vijane ghore kaste bhartā pitāthavā || 3 ||
na bādhate ca rājye me rākṣaso'pi parāṅganām |
taṃ hanmi tarasā kānte yastvāṃ sundari bādhate || 4 ||
brūhi duḥkhaṃ varārohe svasthā bhava kṛśodari |
viṣaye mama pāpātmā na tiṣṭhati sumadhyame || 5 ||
iti tasya vacaḥ śrutvā nārī tamabravīnnṛpam |
pramṛjyāśrūṇi vadanāddhariścandraṃ nṛpottamam || 6 ||
nāryuvāca -

rājan māṃ bādhatetyarthaṃ viśvāmitro mahāmuniḥ |
tapaḥ karoti yad□ghoraṃ madarthaṃ kauśiko vane || 7 ||
tenāhaṃ duḥkhitā rājan viṣaye tava suvrata |
viddhi māṃ kamanāṃ kāntāṃ pīḍitāṃ muninā bhṛśam || 8 ||
rājovāca -
svasthā bhava viśālākṣi na te duḥkhaṃ bhaviṣyati |
tamahaṃ vārayiṣyāmi muniṃ tāpaparāyaṇam || 9 ||
ityāśvāsya striyaṃ rājā tarasā munisannidhau |

natvā praṇamya śirasā tamuvāca mahīpatiḥ || 10 ||
svāminkiṃ kriyate'tyarthaṃ tapasā dehapīḍanam |
kimarthaṃ te samārambho brūhi satyaṃ mahāmate || 11 ||
vāñchitaṃ tava gādheya karomi saphalaṃ kila |
uttiṣṭhottiṣṭha tarasā tapasālamataḥ param || 12 ||
viṣaye mama sarvajña na kartavyaṃ sudāruṇam |

lokapīḍākaraṃ ghoraṃ tapaḥ kenāpi karhicit || 13 ||
itthaṃ niṣidhya taṃ rājā viśvāmitraṃ gṛhaṃ yayau |
manasā krodhamādhāya gato'sau kauśiko muniḥ || 14 ||
sa gatvā cintayāmāsa nṛpakṛtyamasāmpratam |
vasiṣṭhasya ca saṃvādaṃ tapasaḥ pratiṣedhanam || 15 ||
kopāviṣṭena manasā pratīkāramathākarot |
vicintya bahudhā citte dānavaṃ ghoravigraham || 16 ||
preṣayāmāsa taddeśaṃ vidhāya sūkarākṛtim |
so'tikāyo mahākālaḥ kurvannādaṃ sudāruṇam || 17 ||
rājñaścopavane prāptastrāsayan rakṣakāṃstadā |
mālatīnāṃ ca khaṇḍāni kadambānāṃ tathaiva ca || 18 ||
yūthikānāṃ ca vṛndāni kampayaṃśca muhurmuhuḥ |
dantena vilikhanbhūmiṃ samunmūlayate drumān || 19 ||
campakānketakīkhaṇḍānmallikānāṃ ca pādapān |

karavīrānuśīrāṃśca nicakhāna śubhānmṛdūn || 20 ||
mucukundānaśokāṃśca bakulāṃstilakāṃstathā |
unmūlya kadanaṃ tatra cakāra sūkaro vane || 21 ||
vāṭikārakṣakāḥ sarve dudruvuḥ śastrapāṇayaḥ |
hāheti cukruśustatra mālākārā bhṛśāturāḥ || 22 ||
bāṇaiḥ santāḍyamāno'pi yadā trasto na vai mṛgaḥ |
rakṣakānpīḍayāmāsa kolaḥ kālasamadyutiḥ || 23 ||
te tadātibhayākrāntā rājānaṃ śaraṇaṃ yayuḥ |
tamūcustrāhi trāhīti vepamānā bhayākulāḥ || 24 ||
tānāgatānsamālokya bhayārtānbhūpatistadā |
papraccha kiṃ bhayaṃ kasmānmāṃ bruvantu samāgatāḥ || 25 ||
nāhaṃ bibhemi devebhyo rākṣasebhyaśca rakṣakāḥ |
kasmād□bhayaṃ samutpannaṃ tad□bruvantu mamāgrataḥ || 26 ||
hanmi caikena bāṇena taṃ śatruṃ durbhagaṃ kila |

yo me'rātiḥ samutpanno loke pāpamatiḥ khalaḥ || 27 ||
devo vā dānavo vāpi taṃ nihanmi śaraiḥ śitaiḥ |
kva tiṣṭhati kiyad□rūpaḥ kiyad□balasamanvitaḥ || 28 ||
mālākārā ūcuḥ -
na devo na ca daityo'sti na yakṣo na ca kinnaraḥ |
kaścitkolo mahākāyo rājaṃstiṣṭhati kānane || 29 ||
puṣpavṛkṣānatimṛdūndantenonmūlayatyasau |
vidīrṇaṃ tadvanaṃ sarvaṃ sūkareṇātiraṃhasā || 30 ||
viśikhaistāḍito'smābhirdṛṣad□bhirlakuṭaistathā |
na bibheti mahārāja hanumasmānupādravat || 31 ||
vyāsa uvāca -
ityākarṇya vacasteṣāṃ rājā kopasamākulaḥ |
aśvāmāruhya tarasā jagāmopavanaṃ prati || 32 ||
sainyena mahatā yukto gajāśvarathasaṃyutaḥ |

padātivṛndasahitaḥ prayayau vanamuttamam || 33 ||
tatrāpaśyanmahākolaṃ ghurghurantaṃ bhayānakam |
vanaṃ bhagnaṃ ca saṃvīkṣya rājā krodhayuto'bhavat || 34 ||
cāpe bāṇaṃ samāropya vikṛṣya ca śarāsanam |
taṃ hantuṃ sūkaraṃ pāpaṃ tarasā samupākramat || 35 ||
samālokya ca rājānaṃ cāpahastaṃ ruṣākulam |
sammukho'bhyadravattūrṇaṃ kurvañchabdaṃ sudāruṇam || 36 ||
tamāyāntaṃ samālokya varāhaṃ vikṛtānanam |
mumoca viśikhaṃ tasminhantukāmo mahīpatiḥ || 37 ||
vañcayitvātha tadbāṇaṃ sūkarastarasā balāt |
nirjagāma mahāvegāttamullaṃghya nṛpaṃ tadā || 28 ||
gacchantaṃ taṃ samālokya rājā kopasamanvitaḥ |
mumoca viśikhāṃstīkṣṇāṃścāpamākṛṣya yat□nataḥ || 39 ||
kṣaṇaṃ dṛṣṭipathaṃ rājñaḥ kṣaṇaṃ cādarśanaṃ gataḥ |

kurvanbahuvidhārāvaṃ sūkaraṃ samupādravat || 40 ||
hariścandro'tikupito mṛgasyānujagāma ha |
aśvena vāyuvegena vikṛṣya ca śarāsanam || 41 ||
itastatastaḥ sainyamagamacca vanāntaram |
ekākī nṛpatiḥ kolaṃ vrajantaṃ samupādravat || 42 ||
madhyāhnasamaye rājā samprāpto vijane vane |
tṛṣitaḥ kṣudhito'tyarthaṃ babhūva śrāntavāhanaḥ || 43 ||
sūkaro'darśanaṃ prāpto rājā cintāturo'bhavat |
mārgabhraṣṭo'tivipine dāruṇe dīnavatsthitaḥ || 44 ||
kiṃ karomi kva gacchāmi na sahāyo'sti me vane |
ajñātasvapathaḥ kutra vrajāmīti vyacintayat || 45 ||
evaṃ vintayatastatra vipine janavarjite |
rājñā cintāturo'paśyannadīṃ suvimalodakām || 46 ||
vīkṣya tāṃ mudito rājā pāyayitvā turaṅgakam |

aśvādutterya vimalaṃ papau pānīyamuttamam || 47 ||
jalaṃ pītvā nṛpastatra sukhamāpa mahīpatiḥ |
ityeṣa nagaraṃ gantuṃ digbhrameṇātimohitaḥ || 48 ||
viśvāmitrastu samprāpto vṛddhabrāhmaṇarūpadhṛk |
nanāma vīkṣya rājā taṃ prītipūrvaṃ dvijottamam || 49 ||
tamuvāca gādhirājaḥ praṇamantaṃ nṛpottamam |
svasti te'stu mahārāja kimarthamiha cāgataḥ || 50 ||
ekākī vijane rājan kiṃ cikīrṣitamatra te |
brūhi sarvaṃ sthiro bhūtvā kāraṇaṃ nṛpasattama || 51 ||
rājovāca -
sūkaro'timahākāyo balavānpuṣpakānanam |
samupetya mamardāśu komalānpuṣpapādapān || 52 ||
taṃ nivārayituṃ duṣṭaṃ kare kṛtvā ca kārmukam |
sasainyo'haṃ svanagarānnirgato munisattama || 53 ||

gato'sau dṛkpathātpāpo māyāvī kvāpi vegavān |
pṛṣṭhato'hamapi prāptaḥ sainyaṃ kvāpi gataṃ mama || 54 ||
kṣudhitastṛṣitaścāhaṃ sainyabhraṣṭastvihāgataḥ |
na jāne puramārgaṃ ca tahā sainyagatiṃ mune || 55 ||
panthānaṃ darśaya vibho vrajāmi nagaraṃ prati |
mamātra bhāgyayogena prāptastvaṃ vijane vane || 56 ||
ayodhyādipatiścāhaṃ hariścandro'tiviśrutaḥ |
rājasūyasya kartā ca vāñchitārthapradaḥ sadā || 57 ||

dhanecchā yadi te brahman yajñārthaṃ dvijasattama |
āgantavyamayodhyāyāṃ dāsyāmi vipulaṃ dhanam || 58 ||

English translation

1-6. Vyasa said O King! Once on a time Haris'chandra went out to the forest on an hunting excursion; and, while roaming to and fro, he saw that a very beautiful lady was crying. The King, seeing this, took pity on her and asked "O Fair One! Why are you in this forest crying alone? O Large eyed One! Has someone pained you? What is the cause of your sorrow? Express this quickly before me. Why have you come here in this dreadful lonely forest? What are the names of your husband and your father? O Beautiful One! In My kingdom, no demon can give any trouble to another's lady; I will immediately kill him who has given you this trouble. O thin-bellied One! Be comfortable; do not weep; tell me why you are in this sorrowful state; know that no sinner can remain within my territory." Hearing the words of the King, the lady wiped out her tears by her hand and began to say

7-8. O King! I am Siddharupini, of the nature of success; to get me, Vis'vamitra is practising terrible austerities. So these troubles have arisen from him, the son of Kaus'ika. O King! For this reason I am sorry in Your kingdom. O One of good vows! I am a gentle lovely Lady; still that Muni is giving me so much trouble.

9-16. The King said "O Large-eyed One! No longer you will have to suffer any more pains. Be patient. I will go and make the Muni desist from his tapasya." Thus comforting the lady, the King went hurriedly to the Muni Vis'vamitra and, bowing down to him said with clasped palms O Maharsi! Why are you ailing your body by this terrible severe austerity! O Highly intelligent One! For what great noble cause are you practising this hard tapasya; speak truly to me.

O Son of Gadhi! I will fulfil your desires; there is no need of your practising this severe penance; please get out of it immediately. O Maharsi! You know everything; so what shall I say anything further? See! It ought not anyone to practise this extremely dreadful tapasya, causing troubles to the people within my territory. Thus prohibited by the King Haris'chandra, the Muni became very angry at his heart and went towards his own hermitage. The King, too, went back to his palace. The Muni on his arrival at his hermitage, began to cogitate in his mind, "Why has the King unjustly desisted me from my tapasya" and also the discussions that took place between him and Vas'istha. VisVamitra became very angry at his heart and ready to take the vengeance of this. He thought over on many points and created a terrible demon of a dreadful appearance in the form of a boar and sent it to the territory of the King Haris'chandra.

17-28. That terrible boar, of huge body, entered into the kingdom, raising a dreadful sound. The guards became afraid at his terrible noise. Entering into the forest, that boar began to whirl round and round and destroy the Malati forest, at another place the Kadamba forest, and at others the Yuthika forest. At other places he began to dig up the earth by his tusks and root out the Champaka, Ketaki, Mallika and various other trees. At other places again, he rooted out nice gentle Us'ira, Karavira, Muchukunda, As'oka, Vakula, Tilaka and other trees and so massacred the nice gardens and forests. The forest guards, then, taking their weapons, rushed forward on that boar. Those that were making garlands and the florists became very distressed and uttered uproars of consternation. That boar, as if an incarnate of Death, though routed out with flights of arrows, could not be terrified; rather when he began to harass the guards very much, they became very much afraid and being very distressed took the refuge of the King and, trembling, said "O King! Protect us.

Protect us.” And they cried piteously. Seeing the guards terrified and distressed, the King asked them Whom do you fear so much and why you are so distressed? Speak truly before me. O Guards! I do

not fear the Deva nor the Demons; so tell me who has created this panic amongst you. I, no doubt, will send that vicious cheat unto the door of Death by this arrow, who has come against me in this world. What sort of enemy is that? What is his form? What is his power and where is he residing now; speak this quickly to me. Be that enemy a Deva or a Danava, I will slay him immediately by the multitude of arrows.

29-31. The Malakaras said The enemy is not a Deva, nor a Danava, Yaksa nor a Kinnara; it is a boar of a huge body that has entered into the forest. Very powerful, he is uprooting by his teeth all the beautiful flower trees; in fact, he is ruining all the gardens and forests. O King! We shot arrows on him, struck him with cudgels and hurled stones at him so much; yet he did not get a bit afraid; rather he turned back to kill us.

32-51. Vyasa said O King! Hearing these words, the King’s fury knew no bounds and, immediately getting on horseback, he went towards the garden and forest. Then the horsemen, elephant drivers, charioteers and infantry, all followed him. When the King went there, he saw the terrible boar, of a huge body, whirling round and round and making the peculiar sound in the forest; and he witnessed also the destroyed condition of the forest and became very angry. He then drew his bow and arrows and fell down on him to take away his life. Seeing the King coming angrily towards him with bow and arrows in his hands, the boar began to sound more terribly and ran forward before him. The King saw the boar coming towards him with his mouth wide opened and began to shower arrows upon him to kill him. The boar immediately made those arrows useless, and very violently and quickly jumped and passed away, over the King. When the boar passed away, the King angrily drew his bow with great care and shot sharpened arrows at him. One moment the boar came in the King’s sight; and at another moment he vanished away; thus the

boar began to flee, uttering all sorts of sounds. The King Haris’chandra then became very angry and drawing his bow pursued him, mounting on a horse, swift like the wind. The soldiers then entered the forest and scattered hither and thither; the King alone pursued the boar. The sun entered unto the meridian; and the King came to be alone in a lonely forest. His horse was fatigued, and he, too, was tired of hunger and thirst. The boar went away out of sight. The King also missed his way in that dense jungle and became greatly absorbed with intense cares and anxieties. He then began to think, “Where shall I now go? There is none to help me in this dense jungle. Especially I don’t know the right path.” While he was thus thinking, he saw, all on a sudden, a river with clear water in that lonely forest. He became much delighted to see the flowing river and, alighting from horseback, he drank that water and made the horse also drink it. He became much relieved by drinking; and though he was much bewildered not to find the right track, he wanted now to go to his own city. At this moment Vis’vamitra came up there in an old Brahmin form; the King also looking at him bowed down to the Brahmin garbed Vis’vamitra, who then spoke to the King “O King! Welfare be unto you! What for have you come here? O King! What object have you got in view in this lonely forest? Be calm and quiet and speak everything before me.”

52-58. The King said “O Brahmin! One powerful boar of a huge body entered into my garden and spoilt altogether all the gentle flower trees there. To desist that boar, I pursued him with bow in hand and went out of the city. That powerful boar, very swift and, as it were, a magician, has escaped my sight and gone away where I do not know. I pursued him and have come now to this place and I do not know where my soldiers have gone. O Muni! Now I am deprived of my men, I am hungry and thirsty. I do not know which is the road to my city; nor do I know where my soldiers have gone. O

Dear Lord! It is to my great fortune that you have come in this lonely forest. Now I want to return to my home; kindly shew me the way. I

have completed my Rajasuya sacrifice. I always give everyone whatever he wants. This is known to everybody. O Dvija! If you want money for your sacrifice, then come with me to Ayodhya and I will give you abundance of wealth. I am Haris’chandra, the famous King of Ayodhya.”

Here ends the Eighteenth Chapter of the Seventh Book on the origin of the quarrel between Haris’chandra and Vis’vamitra in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 19

On The Taking Away Of

Chapter 172 of 318 · 63 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
इति तस्य वचः श्रुत्वा भूपतेः कौशिको मुनिः ।
प्रहस्य प्रत्युवाचेदं हरिश्चन्द्रं तथा नृप ॥ १ ॥
राजंस्तीर्थमिदं पुण्यं पावनं पापनाशनम् ।
स्नानं कुरु महाभाग पितृणां तर्पणं तथा ॥ २ ॥
कालः शुभतमोऽस्तीह तीर्थे स्नात्वा विशांपते ।
दानं ददस्व शक्त्यात्र पुण्यतीर्थेऽतिपावने ॥ ३ ॥
प्राप्य तीर्थं महापुण्यमस्नात्वा यस्तु गच्छति ।
स भवेदात्महा भूय इति स्वायम्भुवोऽब्रवीत् ॥ ४ ॥
तस्मात्तीर्थवरे राजन् कुरु पुण्यं स्वशक्तितः ।
दर्शयिष्यामि मार्गं ते गन्तासि नगरं ततः ॥ ५ ॥
आगमिष्यामहं मार्गदर्सनार्थं तवानघ ।
त्वया सहाद्य काकुत्स्थ तव दानेन तोषितः ॥ ६ ॥
तच्छुत्वा वचनं राजा मुनेः कपटमण्डितम् ।

वासांस्युत्तार्य विधिवत्स्नातुमभ्याययौ नदीम् ॥ ७ ॥
बन्धयित्वा हयं वृक्षे मुनिवाक्येन मोहितः ।
अवश्यंभावियोगेन तद्धशस्तु तदाभवत् ॥ ८ ॥
राजा स्नानविधिं कृत्वा सन्तर्प्य पितृदेवताः ।
विश्वामित्रमुवाचेदं स्वामिन् दानं ददामि ते ॥ ९ ॥
यदिच्छसि महाभाग तत्ते दास्यामि साम्प्रतम् ।
गावो भूमिर्हिरण्यं च गजाश्वरथवाहनम् ॥ १० ॥
नादेयं मे किमप्यस्ति कृतमेतद्व्रतं पुरा ।
राजसूये मखश्रेष्ठे मुनीनां सन्निधावपि ॥ ११ ॥
तस्मात्त्वमिह सम्प्ताप्तस्तीर्थेऽस्मिन्प्रवरे मुने ।
यत्तेऽस्ति वाञ्छितं ब्रूहि ददामि अव वाञ्छितम् ॥ १२ ॥
विश्वामित्र उवाच -
मया पूर्वं श्रुता राजन् कीर्तिस्ते विपुला भुवि ।
वसिष्ठेन च सम्प्रोक्ता दाता नास्ति महीतले ॥ १३ ॥

हरिश्चन्द्रो नृपश्रेष्ठः सूर्यवंशे महीपतिः ।
तादृशो नृपतिर्दाता न भूतो न भविष्यति ॥ १४ ॥

पृथिव्यां परमोदारस्त्रिशङ्कुतनयो यथा।
अतस्त्वां प्रार्थयाम्यद्य विवाहो मेऽस्ति पार्थिवः ॥ १५ ॥
पुत्रस्य च महाभाग तदर्थं देहि मे धनम्।
राजोवाच -
विवाहं कुरु विप्रेन्द्र ददामि प्रार्थितं तव ॥ १६ ॥
यदिच्छसि धनं कामं दाता तस्यामि निश्चितम्।
व्यास उवाच -
इत्युक्तः कौशिकस्तेन वञ्चनातत्परो मुनिः ॥ १७ ॥
उद्भाव्य मायां गान्धर्वीं पार्थिवायाप्यदर्शयत्।
कुमारः सुकामारश्च कन्या च दशवार्षिकी ॥ १८ ॥
एतयोः कार्यमप्यद्य कर्तव्यं नृपसत्तम।
राजसूयाधिकं पुण्यं गृहस्थस्य विवाहतः ॥ १९ ॥

भविष्यति तवाद्यैव विप्रपुत्रविवाहितः।
तच्छ्रुत्वा वचनं राजा मायया तस्य मोहितः ॥ २० ॥
तथेति च प्रतिज्ञाय नोवाचाल्पं वचस्तथा।
तेन दर्शितमार्गोऽसौ नगरं प्रति जग्मिवान् ॥ २१ ॥
विश्वामित्रोऽपि राजानं वञ्चयित्वाश्रमं ययौ।
कृतोद्वाहविधिस्तावद्विश्वामित्रोऽब्रवीन्नृपम् ॥ २२ ॥
वेदीमध्ये नृपाद्य त्वं देहि दानं यथेप्सितम्।
राजोवाच -
किं तेऽभीष्टं द्विज ब्रूहि ददामि वाञ्छितं किल ॥ २३ ॥
अदेयमै संसरे यशः कामोऽस्मि साम्प्रतम्।
व्यर्थं हि जीवितं तस्य विभवं प्राप्य येन वै ॥ २४ ॥
नोपार्जितं यशः शुद्धं परलोकसुखप्रदम्।
विश्वामित्र उवाच -
राज्यं देहि महाराज वराय सपरिच्छदम् ॥ २५ ॥

गजाश्वरथरत्नाढ्यं वेदीमध्येऽतिपावने।
व्यास उवाच -
मोहितो मायया तस्य श्रुत्वा वाक्यं मुनेर्नृपः ॥ २६ ॥
दत्तमित्युक्तवान् राज्यमविचार्य यदृच्छया।
गृहीतमिति तं प्राह विश्वामित्रोऽतिनिष्ठुरः ॥ २७ ॥
दक्षिणां देहि राजेन्द्र दानयोग्यां महामते।
दक्षिणारहितं दानं निष्फलं मनुरब्रवीत् ॥ २८ ॥
तस्माद्दानफलाय त्वं यथोक्तां देहि दक्षिणाम्।
इत्युक्तस्तु तदा राजा तमुवाचातिविस्मितः ॥ २९ ॥
ब्रूहि कियद्धनं तुभ्यं देयं स्वामिन् मयाधुना।
दक्षिणानिष्क्रयं साधो वद तावत्प्रमाणकम् ॥ ३० ॥

दानपूर्त्यै प्रदास्यामि स्वस्थो ब् हव तपोधन ।
विश्वामित्रस्तु तच्छ्रुत्वा तमाह मेदिनीपतिम् ॥ ३१ ॥
हेमभारद्वयं सार्धं दक्षिणां देहि साम्प्रतम् ।

दास्यामीति प्रतिश्रुत्य तस्मै राजातिविस्मितः ॥ ३२ ॥
तदैव सैनिकास्तस्य वीक्षमाणाः समागताः ।
दृष्ट्वा महीपतिं व्यग्रं तुष्टुवुस्ते मुदान्विताः ॥ ३३ ॥
व्यास उवाच -
श्रुत्वा तेषां वचो राजा नोक्त्वा किञ्चिच्छुभाशुभम् ।
चिन्तयन्स्वकृतं कर्म ययावन्तःपुरे ततः ॥ ३४ ॥
किं मया स्वीकृतं दानं सर्वस्वं यत्समर्पितम् ।
वञ्चितोऽहं द्विजेनात्र वने पाटच्चरैरिव ॥ ३५ ॥
राज्यं सोपस्करं तस्मै मया सर्वं रतिश्रुतम् ।
भारद्वयं सुवर्णस्य सार्धं च दक्षिणा पुनः ॥ ३६ ॥
किं करोमि मतिर्भ्रष्टा न ज्ञातं कपटं मुनेः ।
प्रतारितोऽहं सहसा ब्राह्मणेन तपस्विना ॥ ३७ ॥
न जाने दैवकार्यं वै हा दैव किं भविष्यति ।
इति चिन्तापरो राजा गृहं प्राप्तोऽतिविह्वलः ॥ ३८ ॥

पतिं चिन्तापरं दृष्ट्वा राज्ञी पप्रच्छ कारणम् ।
किं प्रभो विमना भासि का चिन्ता ब्रूहि साम्प्रतम् ॥ ३९ ॥
वनात्पुत्रः समायातो राजसूयः कृतः पुरा ।
कस्माच्छोचसि राजेन्द्र शोकस्य कारणं वद ॥ ४० ॥
नारातिर्विद्यते क्वापि बलवान्दुर्बलोऽपि वा ।
वरुणोऽपि सुसन्तुष्टः कृतकृत्योऽसि भूतले ॥ ४१ ॥
विन्तया क्षीयते देहो नास्ति चिन्तासमा मृतिः ।
त्यज्यतां नृपशार्दूल स्वस्थो भव विचक्षण ॥ ४२ ॥
तन्निशम्य प्रियावाक्यं प्रीतिपूर्वं नराधिपः ।
प्रोवाच किञ्चिच्चिन्तायाः कारणं च शुभाशुभम् ॥ ४३ ॥
भोजनं न चकाराऽसौ चिन्ताविष्टस्तथा नृपः ।
सुप्त्वापि शयने शुभ्रे लेभे निद्रां न भूमिपः ॥ ४४ ॥
प्रातरुत्थाय चिन्तार्तो यावत्सन्ध्यादिकाः क्रियाः ।
करोति नृपतिस्तावद्विश्वामित्रः समागतः ॥ ४५ ॥

क्षत्रा निवेदितो राज्ञे मुनिः सर्वस्वहारकः ।
आगत्योवाच राजानं प्रणमन्तं पुनः पुनः ॥ ४६ ॥
विश्वामित्र उवाच -
राजंस्त्यज स्वराज्यं मे देहि वाचा प्रतिश्रुतम् ।
सुवर्णं स्पृश राजेन्द्र सत्यवाग्भव साम्प्रतम् ॥ ४७ ॥
हरिश्चन्द्र उवाच -

स्वामिन् राज्यं तवेदं मे मया दत्तं किलाधुना ।
त्यक्त्वान्यत्र गमिष्यामि मा चिन्ता कुरु कौशिक ॥ ४८ ॥
सर्वस्वं मम ते ब्रह्मन् गृहीतं विधिवद्विभो ।
सुवर्णदक्षिणां दातुमशक्तोऽस्म्यधुना द्विज ॥ ४९ ॥
दानं ददामि ते तावद्यावन्मे स्याद्धनागमः ।
पुनश्चेत्कालयोगेन तदा दास्यामि दक्षिणाम् ॥ ५० ॥
इत्युक्त्वा नृपतिः प्राह पुत्रं भार्यां च माधवीम् ।
राज्यमस्मै प्रदत्तं वै मया वेद्यां सुविस्तरम् ॥ ५१ ॥

हस्त्यश्वरथसंयुक्तं रत्नहेमसमन्वितम् ।
त्यक्त्वा त्रीणि शरीराणि सर्वं चास्मै समर्पितम् ॥ ५२ ॥
त्यक्त्वायोध्यां गमिष्यामि कुत्रचिद्वनगह्वरे
गृह्णात्विदं मुनिः सम्यग्राज्यं सर्वसमृद्धिमत् ॥ ५३ ॥
इत्याभाष्य सुतं भार्यां हरिश्चन्द्रः स्वमन्दिरात् ।
विनिर्गतः सुधर्मात्मा मानयंस्तं द्विजोत्तमम् ॥ ५४ ॥
व्रजन्तं भूपतिं वीक्ष्य भार्यापुत्रावुभावपि ।
चिन्तातुरौ सुदीनास्यौ जग्मतुः पृष्ठतस्तदा ॥ ५५ ॥
हाहाकारो महानासीन्नगरे वीक्ष्य तांस्तथा ।
चुक्रुशुः प्राणिनः सर्वे साकेतपुरवासिनः ॥ ५६ ॥
हा राजन् किं कृतं कर्म कुतः क्लेशः समागतः ।
वञ्चितोऽसि महाराज विधिनापण्डितेन ह ॥ ५७ ॥
सर्वे वर्णास्तदा दुःखमाप्नुयुस्तं महीपतिम् ।
विलोक्य भार्यया सार्धं पुत्रेण च महात्मना ॥ ५८ ॥

निनिन्दुर्ब्राह्मणं तं तु दुराचारं पुरौकसः ।
धूर्तोऽयमिति भाषन्तो दुःखार्ता ब्राह्मणादयः ॥ ५९ ॥
निर्गत्य नगरात्तस्माद्विश्वामित्रः क्षितीश्वरम् ।
गच्छन्तं तमुवाचेदं समेत्य निष्ठुरं वचः ॥ ६० ॥
दक्षिणायाः सुवर्णं मे दत्त्वा गच्छ नराधिप ।
नाहं दास्यामि वा ब्रूहि मया त्यक्तं सुवर्णकम् ॥ ६१ ॥
राज्यं गृहाण वा सर्वं लोभश्चेद्धृति वर्तते ।
दत्तं चेन्मन्यसे राजन् देहि यत्तत्प्रतिश्रुतम् ॥ ६२ ॥
एवं ब्रुवन्तं गाधेयं हरिश्चन्द्रो महीपतिः ।
प्रणिपत्य सुदीनात्मा कृताञ्जलिपुटोऽब्रवीत् ॥ ६३ ॥

Roman transliteration

vyāsa uvāca -
iti tasya vacaḥ śrutvā bhūpateḥ kauśiko muniḥ |
prahasya pratyuvācedaṃ hariścandraṃ tathā nṛpa || 1 ||
rājaṃstīrthamidaṃ puṇyaṃ pāvanaṃ pāpanāśanam |

snānaṃ kuru mahābhāga pitṝṇāṃ tarpaṇaṃ tathā || 2 ||
kālaḥ śubhatamo'stīha tīrthe snātvā viśāṃpate |
dānaṃ dadasva śaktyātra puṇyatīrthe'tipāvane || 3 ||
prāpya tīrthaṃ mahāpuṇyamasnātvā yastu gacchati |
sa bhavedātmahā bhūya iti svāyambhuvo'bravīt || 4 ||
tasmāttīrthavare rājan kuru puṇyaṃ svaśaktitaḥ |
darśayiṣyāmi mārgaṃ te gantāsi nagaraṃ tataḥ || 5 ||
āgamiṣyāmahaṃ mārgadarsanārthaṃ tavānagha |
tvayā sahādya kākutstha tava dānena toṣitaḥ || 6 ||
tacchrutvā vacanaṃ rājā muneḥ kapaṭamaṇḍitam |

vāsāṃsyuttārya vidhivatsnātumabhyāyayau nadīm || 7 ||
bandhayitvā hayaṃ vṛkṣe munivākyena mohitaḥ |
avaśyaṃbhāviyogena tadvaśastu tadābhavat || 8 ||
rājā snānavidhiṃ kṛtvā santarpya pitṛdevatāḥ |
viśvāmitramuvācedaṃ svāmin dānaṃ dadāmi te || 9 ||
yadicchasi mahābhāga tatte dāsyāmi sāmpratam |
gāvo bhūmirhiraṇyaṃ ca gajāśvarathavāhanam || 10 ||
nādeyaṃ me kimapyasti kṛtametad□vrataṃ purā |
rājasūye makhaśreṣṭhe munīnāṃ sannidhāvapi || 11 ||
tasmāttvamiha samptāptastīrthe'sminpravare mune |
yatte'sti vāñchitaṃ brūhi dadāmi ava vāñchitam || 12 ||
viśvāmitra uvāca -
mayā pūrvaṃ śrutā rājan kīrtiste vipulā bhuvi |
vasiṣṭhena ca samproktā dātā nāsti mahītale || 13 ||

hariścandro nṛpaśreṣṭhaḥ sūryavaṃśe mahīpatiḥ |
tādṛśo nṛpatirdātā na bhūto na bhaviṣyati || 14 ||
pṛthivyāṃ paramodārastriśaṅkutanayo yathā |
atastvāṃ prārthayāmyadya vivāho me'sti pārthivaḥ || 15 ||
putrasya ca mahābhāga tadarthaṃ dehi me dhanam |
rājovāca -
vivāhaṃ kuru viprendra dadāmi prārthitaṃ tava || 16 ||
yadicchasi dhanaṃ kāmaṃ dātā tasyāmi niścitam |
vyāsa uvāca -
ityuktaḥ kauśikastena vañcanātatparo muniḥ || 17 ||
ud□bhāvya māyāṃ gāndharvīṃ pārthivāyāpyadarśayat |
kumāraḥ sukāmāraśca kanyā ca daśavārṣikī || 18 ||
etayoḥ kāryamapyadya kartavyaṃ nṛpasattama |
rājasūyādhikaṃ puṇyaṃ gṛhasthasya vivāhataḥ || 19 ||

bhaviṣyati tavādyaiva vipraputravivāhitaḥ |
tacchrutvā vacanaṃ rājā māyayā tasya mohitaḥ || 20 ||
tatheti ca pratijñāya novācālpaṃ vacastathā |
tena darśitamārgo'sau nagaraṃ prati jagmivān || 21 ||
viśvāmitro'pi rājānaṃ vañcayitvāśramaṃ yayau |
kṛtodvāhavidhistāvad□viśvāmitro'bravīnnṛpam || 22 ||
vedīmadhye nṛpādya tvaṃ dehi dānaṃ yathepsitam |
rājovāca -
kiṃ te'bhīṣṭaṃ dvija brūhi dadāmi vāñchitaṃ kila || 23 ||
adeyamai saṃsare yaśaḥ kāmo'smi sāmpratam |
vyarthaṃ hi jīvitaṃ tasya vibhavaṃ prāpya yena vai || 24 ||

nopārjitaṃ yaśaḥ śuddhaṃ paralokasukhapradam |
viśvāmitra uvāca -
rājyaṃ dehi mahārāja varāya saparicchadam || 25 ||

gajāśvaratharat□nāḍhyaṃ vedīmadhye'tipāvane |
vyāsa uvāca -
mohito māyayā tasya śrutvā vākyaṃ munernṛpaḥ || 26 ||
dattamityuktavān rājyamavicārya yadṛcchayā |
gṛhītamiti taṃ prāha viśvāmitro'tiniṣṭhuraḥ || 27 ||
dakṣiṇāṃ dehi rājendra dānayogyāṃ mahāmate |
dakṣiṇārahitaṃ dānaṃ niṣphalaṃ manurabravīt || 28 ||
tasmāddānaphalāya tvaṃ yathoktāṃ dehi dakṣiṇām |
ityuktastu tadā rājā tamuvācātivismitaḥ || 29 ||
brūhi kiyaddhanaṃ tubhyaṃ deyaṃ svāmin mayādhunā |
dakṣiṇāniṣkrayaṃ sādho vada tāvatpramāṇakam || 30 ||
dānapūrtyai pradāsyāmi svastho b hava tapodhana |
viśvāmitrastu tacchrutvā tamāha medinīpatim || 31 ||
hemabhāradvayaṃ sārdhaṃ dakṣiṇāṃ dehi sāmpratam |

dāsyāmīti pratiśrutya tasmai rājātivismitaḥ || 32 ||
tadaiva sainikāstasya vīkṣamāṇāḥ samāgatāḥ |
dṛṣṭvā mahīpatiṃ vyagraṃ tuṣṭuvuste mudānvitāḥ || 33 ||
vyāsa uvāca -
śrutvā teṣāṃ vaco rājā noktvā kiñcicchubhāśubham |
cintayansvakṛtaṃ karma yayāvantaḥpure tataḥ || 34 ||
kiṃ mayā svīkṛtaṃ dānaṃ sarvasvaṃ yatsamarpitam |
vañcito'haṃ dvijenātra vane pāṭaccarairiva || 35 ||
rājyaṃ sopaskaraṃ tasmai mayā sarvaṃ ratiśrutam |
bhāradvayaṃ suvarṇasya sārdhaṃ ca dakṣiṇā punaḥ || 36 ||
kiṃ karomi matirbhraṣṭā na jñātaṃ kapaṭaṃ muneḥ |
pratārito'haṃ sahasā brāhmaṇena tapasvinā || 37 ||
na jāne daivakāryaṃ vai hā daiva kiṃ bhaviṣyati |
iti cintāparo rājā gṛhaṃ prāpto'tivihvalaḥ || 38 ||

patiṃ cintāparaṃ dṛṣtvā rājñī papraccha kāraṇam |
kiṃ prabho vimanā bhāsi kā cintā brūhi sāmpratam || 39 ||
vanātputraḥ samāyāto rājasūyaḥ kṛtaḥ purā |
kasmācchocasi rājendra śokasya kāraṇaṃ vada || 40 ||
nārātirvidyate kvāpi balavāndurbalo'pi vā |
varuṇo'pi susantuṣṭaḥ kṛtakṛtyo'si bhūtale || 41 ||
vintayā kṣīyate deho nāsti cintāsamā mṛtiḥ |
tyajyatāṃ nṛpaśārdūla svastho bhava vicakṣaṇa || 42 ||
tanniśamya priyāvākyaṃ prītipūrvaṃ narādhipaḥ |
provāca kiñciccintāyāḥ kāraṇaṃ ca śubhāśubham || 43 ||
bhojanaṃ na cakārā'sau cintāviṣṭastathā nṛpaḥ |
suptvāpi śayane śubhre lebhe nidrāṃ na bhūmipaḥ || 44 ||
prātarutthāya cintārto yāvatsandhyādikāḥ kriyāḥ |
karoti nṛpatistāvad□viśvāmitraḥ samāgataḥ || 45 ||

kṣatrā nivedito rājñe muniḥ sarvasvahārakaḥ |
āgatyovāca rājānaṃ praṇamantaṃ punaḥ punaḥ || 46 ||
viśvāmitra uvāca -

rājaṃstyaja svarājyaṃ me dehi vācā pratiśrutam |
suvarṇaṃ spṛśa rājendra satyavāgbhava sāmpratam || 47 ||
hariścandra uvāca -
svāmin rājyaṃ tavedaṃ me mayā dattaṃ kilādhunā |
tyaktvānyatra gamiṣyāmi mā cintā kuru kauśika || 48 ||
sarvasvaṃ mama te brahman gṛhītaṃ vidhivad□vibho |
suvarṇadakṣiṇāṃ dātumaśakto'smyadhunā dvija || 49 ||
dānaṃ dadāmi te tāvadyāvanme syāddhanāgamaḥ |
punaścetkālayogena tadā dāsyāmi dakṣiṇām || 50 ||
ityuktvā nṛpatiḥ prāha putraṃ bhāryāṃ ca mādhavīm |
rājyamasmai pradattaṃ vai mayā vedyāṃ suvistaram || 51 ||

hastyaśvarathasaṃyuktaṃ rat□nahemasamanvitam |
tyaktvā trīṇi śarīrāṇi sarvaṃ cāsmai samarpitam || 52 ||
tyaktvāyodhyāṃ gamiṣyāmi kutracid□vanagahvare
gṛhṇātvidaṃ muniḥ samyag□rājyaṃ sarvasamṛddhimat || 53 ||
ityābhāṣya sutaṃ bhāryāṃ hariścandraḥ svamandirāt |
vinirgataḥ sudharmātmā mānayaṃstaṃ dvijottamam || 54 ||
vrajantaṃ bhūpatiṃ vīkṣya bhāryāputrāvubhāvapi |
cintāturau sudīnāsyau jagmatuḥ pṛṣṭhatastadā || 55 ||
hāhākāro mahānāsīnnagare vīkṣya tāṃstathā |
cukruśuḥ prāṇinaḥ sarve sāketapuravāsinaḥ || 56 ||
hā rājan kiṃ kṛtaṃ karma kutaḥ kleśaḥ samāgataḥ |
vañcito'si mahārāja vidhināpaṇḍitena ha || 57 ||
sarve varṇāstadā duḥkhamāpnuyustaṃ mahīpatim |
vilokya bhāryayā sārdhaṃ putreṇa ca mahātmanā || 58 ||

ninindurbrāhmaṇaṃ taṃ tu durācāraṃ puraukasaḥ |
dhūrto'yamiti bhāṣanto duḥkhārtā brāhmaṇādayaḥ || 59 ||
nirgatya nagarāttasmādviśvāmitraḥ kṣitīśvaram |
gacchantaṃ tamuvācedaṃ sametya niṣṭhuraṃ vacaḥ || 60 ||
dakṣiṇāyāḥ suvarṇaṃ me dattvā gaccha narādhipa |
nāhaṃ dāsyāmi vā brūhi mayā tyaktaṃ suvarṇakam || 61 ||
rājyaṃ gṛhāṇa vā sarvaṃ lobhaśced□dhṛti vartate |
dattaṃ cenmanyase rājan dehi yattatpratiśrutam || 62 ||
evaṃ bruvantaṃ gādheyaṃ hariścandro mahīpatiḥ |
praṇipatya sudīnātmā kṛtāñjalipuṭo'bravīt || 63 ||

English translation

1-12. Vyasa said O King! Hearing thus the words of the King Haris'chandra, the Maharsi Kaus'ika smilingly said “O King! This Tirath is very sacred; if one bathes here, one is cleansed of one's sins and virtue springs up. So, highly fortunate One! Bathe in this and do peace-offerings (tarpanam) to your fathers. O King! This time is very auspicious and highly meritorious; so take a bath in this sacred Punya Tirtha and make charities as far as it lies in your power. Svayambhuva Manu says He, who arriving at a tirtha capable to give high merits (Punya), does not bathe and make charities, deceives himself; so he is the slayer of his soul, no doubt. So, O King! Do meritorious acts as best as you can in this excellent tirtha. Then I will shew you the way and you will go to Ayodhya. O Kakutstha! Today I will be pleased with your gifts and I will accompany you to show you the way; this I have decided.” Hearing the deceitful words of the Maharsi, the King took off his upper garments and tying the horse

on to a tree, went towards the river to bathe according to due rites. O King! The accidental combination, that was to have been so (sure to come), so enchanted the King by the Muni's words, that he got himself entirely under the control of the Muni. He duly completed his bath and offered peace offerings to the Devas and the Piths and then spoke to Vis'vamitra. "O Lord! I am now making gifts to you. O Fortunate One! Cows, lands, jewels, elephants, horses, chariots or horses, etc., anything that you like I will give you just now. There is nothing that I cannot give. When I performed previously the Rajasuya sacrifice, I took, then, before all the Munis, this vow. So, O Muni! You are also present at this principal Tirtha (place of pilgrimage); so express what you desire; I will give you your desired object."

13-15. VisVamitra said "O King! Your glory is spread far and wide in this world; especially I have already heard that there is no second man charitable like you. The Muni Vas'istha has said The

King of the solar dynasty, the Tris'anku's son, Haris'chandra is foremost and first amongst the kings in this world and there is no one so liberal-minded as he is; such a king there never was nor ever there will be. So, O King! Now the marriage time of my son has arrived; so I pray before you today, that you give me wealth to celebrate this marriage."

16. The King said:-- "O Brahmin! Yes! Celebrate the marriage ceremony; I will give you your desired wealth. What more can be said than this that whatever wealth you would want, I will give that abundantly. There is no doubt in this."

17-22. Vyasa said O King! Hearing these words of the King, the Muni Kaus'ika became ready to deceive him and originating the Gandharbi Maya, created a beautiful youth and one daughter aged ten years and showing them to the King, said, "The marriage of these two is to be celebrated today. O King! To marry the boys and the girls in the house-hold is to earn more merits than the Rajasuya sacrifice. So today you will get that desired fruit if you make charities for the marriage of this Brahmin Youth." The King was much enchanted by his Maya; so no sooner he heard those words, he immediately promised "That will be done," he did not raise any objection whatsoever. VisVamitra then showed the way and the King went to his city. VisVamitra, too, thus deceiving the King, went back to his As'rama. When the King was staying in Agnis'ala (cook-room), VisVamitra Muni went to him and said "O King! The marriage rites have been finished; so today give me what I desire in this sacrificial hall."

23-24. The King said "O Brahmin! Speak out what you want; now I like to get fame. So if there be anything in the world, that is not to be given by me, if you want, I will give that even to you, no doubt. The mortal, possessing all wealth, if he does not earn good name and fame, capable to give happiness to him in his next world, passes his life in vain."

25. VisVamitra said "O King! Give to this bridegroom, while within this sacred sacrificial altar, your entire kingdom with the royal umbrella and Chamara for fanning the king and elephants, horses, chariots, infantry and all the gems and jewels."

26-33. Vyasa said O King! The King Haris'chandra was deluded by his Maya; so no sooner he heard the Muni's words, he willingly said without the slightest consideration "O Muni! I give as you pray, my this vast dominion to you." The very cruel Vis'vamitra then said:-- "O King! I have accepted your offer; but O Intelligent One! Give now the requisite Daksina to complete your gift. Manu says gift without Daksina is fruitless; so to get the fruit of your gift give Daksina as duly fixed." The King was exceedingly surprised to hear this and said "O Lord! Kindly say what amount of wealth am I to give to you as Daksina. O Saint! Say the value of your Daksina. O Ascetic! Don't be impatient; I will give you the Daksina to that amount, no doubt." Hearing this, Vis'vamitra told to the King "At present give me

two and a half loads of gold as Daksina." The King Haris'chandra became greatly amazed and promised "I will give you that," he then anxiously mounted on his horseback and became ready to go quickly. At this time, his soldiers who lost their road in quest of their king, came to him. They were very glad to see him; but, seeing him anxious, they began to praise him in great haste.

34-47. Vyasa said O King! Hearing their words, the King did not say anything, good or bad; but thinking on his own doing entered into the zenana. Oh! What have I promised to give? I have made a gift of all that I have; I am cheated in this matter by the Muni like one robbed by a thief in a wilderness. My whole dominion including my dress I have promised to give to him. Moreover I will have to pay besides two and a half loads of gold. My brain seems to have been completely destroyed. What to do now? I did not know the cunningness of the Muni. Therefore I am cheated by this deceitful Brahmin. It is next to impossible to understand the work of Daiva.

Oh! My Fate! What will happen to me now? Very much bewildered the King entered in the interior of the palace. The queen seeing her husband immersed in cares, enquired into the cause, thus "O Lord Why have you become so absent-minded? Kindly say what you are thinking now? O King! The son has come back from the forest before you completed your Rajasuya sacrifice; why then are you in grief now? Kindly speak out the cause of your sorrow. Nowhere is your enemy, strong or weak; only Varuna was angry with you; now he is also very satisfied. So there is nothing further for you to do to think. O King! Owing to cares, this body gets weaker and weaker day by day. So nothing is like cares to lead one to death." When his dear wife said so, the King expressed to her somewhat the cause of his cares, good or bad. But the King was much absorbed with his cares so that he could not eat nor sleep though his bedding was perfectly white and clear. Early in the next morning, when, getting up from his bed, he was doing anxiously his morning duties, VisVamitra came up there. When the sentinel informed the King of the arrival of VisVamitra, he gave order for him to enter. VisVamitra, the Looter of his all and everything, came before him and told the King who repeatedly bowed down to him "O King! Now leave your kingdom and give me the gold that you promised as Daksina and prove that you are truthful."

48-63. Haris'chandra said "O Lord! I have given you this vast dominion of mine; so my Kingdom has now become yours; I am leaving this Kingdom and going to somewhere else. O Kaus'ika! You need not think a bit for this. O Brahmana! You have taken my all according to the technical rule; so now I am unable to give you Daksina. If, in time, wealth comes to me, I will at once give you your Daksina." Saying him thus, the King told his wife S'aivya, and his son Rohita, "In this Agnihotra room I say that I have given my vast dominion to the Muni VisVamitra. Elephants, horses, chariots, gold and jewels all I have given to him along with my kingdom. What more than this that save us three, everything else I have given to him. O Maharsi! Take fully this prosperous dominion; we are going somewhere else to a forest or a mountain cave." The exceedingly virtuous Haris'chandra spoke thus to his wife and son, and, paying respects to the Muni, went out from his house. Seeing the King going thus away, his wife and son, afflicted with cares, followed him with their sad faces. Seeing thus, all the inhabitants of Ayodhya cried aloud, and great consternation and uproar arose in the city. O King! What is this act that you have done? How has this suffering come to you! O King! The great Fate, without any consideration, has certainly deceived you. The Brahmanas, Ks'attriyas, Vais'yas and S'udras, all the four Varnas gave vent to their sorrows, when they saw the King going away with his wife and son. The Brahmins and the other inhabitants of the city, all were afflicted with sorrows and began to abuse the vicious Brahmana saying that "He is a cheat, etc." O King! Give the gold for Daksina and then go; or say that you will not be able to give and I will then not take the Daksina. Or if you entertain within yourself any greed, then take back all your Kingdom. O King!

If you think that you have really made this gift, then give what you have promised. The son of Gadhi was saying so, when the King Haris'chandra very humbly bowed down to him with folded palms and said to him.

Here ends the Nineteenth Chapter of the Seventh Book on the taking away of Haris'chandra's Kingdom in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 20

On The Earnestness Of

Chapter 173 of 318 · 46 detected Sanskrit verse markers

Sanskrit

हरिश्चन्द्र उवाच -
अदत्त्वा ते हिरण्यं वै न करिष्यामि भोजनम् ।
प्रतिज्ञा मे मुनिश्रेष्ठ विषादं त्यज सुव्रत ॥ १ ॥
सूर्यवंशसमुद्भूतः क्षत्रियोऽहं महीपतिः ।
राजसूयस्य यज्ञस्य कर्ता वाञ्छितदो नृषु ॥ २ ॥
कथं करोमि नाकारं स्वामिन्दत्त्वा यदृच्छया ।
अवश्यमेव दातव्यमृणं ते द्विजसत्तम ॥ ३ ॥
स्वस्थो भव प्रदास्यामि सुवर्णं मनसेप्सितम् ।
कञ्चित्कालं प्रतीक्षस्व यावत्प्राप्स्याम्यहं धनम् ॥ ४ ॥
विश्वामित्र उवाच -
कुतस्ते भविता राजन् धनप्राप्तिरतः परम् ।
गतं राज्यं तथा कोशो बलं चैवार्थसाधनम् ॥ ५ ॥
वृथाशा ते महीपाल धनार्थे किं करोम्यहम् ।
निर्धनं त्वां च लोभेन पीडयामि कथं नृप ॥ ६ ॥

तस्मात्कथय भूपाल न दास्यामीति साम्प्रतम् ।
त्यक्त्वाऽऽशां महतीं कामं गच्छाम्यहमतः परम् ॥ ७ ॥
यथेष्टं व्रज राजेन्द्र भार्यापुत्रसमन्वितः ।
सुवर्णं नास्ति किं तुभ्यं ददामीति वदाधुना ॥ ८ ॥
गच्छन्वाक्यमिदं श्रुत्वा ब्राह्मणस्य च भूपतिः ।
प्रत्युवाच मुनिं ब्रह्मन् धैर्यं कुरु ददाम्यहम् ॥ ९ ॥
मम देहोऽस्ति भार्यायाः पुरस्य च ह्यनामयः ।
क्रीत्वा देहं तु तं नूनमृणं दास्यामि ते द्विज ॥ १० ॥
ग्राहकं पश्य विप्रेन्द्र वाराणस्यां पुरि प्रभो ।
दासभावं गमिष्यामि सदारोऽहं सपुत्रकः ॥ ११ ॥
गृहाण काञ्चनं पूर्णं सार्धं भारद्वयं मुने ।
मौल्येन दत्त्वा सर्वान्नः सन्तुष्टो भव भूधर ॥ १२ ॥
इति ब्रुवञ्जगामाथ सह पत्न्या सुतान्वितः ।
उमया कान्तया सार्धं यत्रास्ते शङ्करः स्वयम् ॥ १३ ॥

तां दृष्ट्वा च पुरीं रम्यां मनसो ह्लादकारिणीम् ।
उवाच स कृतार्थोऽस्मि पुरीं पश्यन्सुवर्चसम् ॥ १४ ॥

ततो भागीरथीं प्राप्य स्नात्वा देवादितर्पणम् ।
देवार्चनं च निर्वर्त्य कृतवान् दिग्विलोकनम् ॥ १५ ॥
प्रविश्य वसुधापालो दिव्यां वाराणसीं पुरीम् ।
नैषा मनुष्यभुक्तेति शूलपाणेः परिग्रहः ॥ १६ ॥
जगाम पद्भ्यां दुःखार्तः सह पत्न्या समाकुलः ।
पुरीं प्रविश्य स नृपो विश्वासमकरोत्तदा ॥ १७ ॥
ददृशेऽथ मुनिश्रेष्ठं ब्राह्मणं दक्षिणार्थिनम् ।
तं दृष्ट्वा समनुप्राप्तं विनयावनतोऽभवत् ॥ १८ ॥
प्राह चैवाञ्जलिं कृत्वा हरिश्चन्द्रो महामुनिम् ।
इमे प्राणाः सुतश्चायं प्रिया पत्नी मुने मम ॥ १९ ॥
येन ते कृत्यमस्त्याशु गृहाणाद्य द्विजोत्तम ।
यच्चान्यत्कार्यमस्माभिस्तन्ममाख्यातुमर्हसि ॥ २० ॥

विश्वामित्र उवाच -
पूर्णः स मासो भद्रं ते दीयतां मम दक्षिणा ।
पूर्वं तस्य निमित्तं हि स्मर्यते स्ववचो यदि ॥ २१ ॥
राजोवाच -
ब्रह्मन्नाद्यापि सम्पूर्णो मासो ज्ञानतपोबल ।
तिष्ठत्येकदिनार्धं यत्तप्रतीक्षस्व नापरम् ॥ २२ ॥
विश्वामित्र उवाच -
एवमस्तु महाराज आगमिष्याम्यहं पुनः ।
शापं तव प्रदास्यामि न चेदद्य प्रयच्छसि ॥ २३ ॥
इत्युक्त्वाथ ययौ विप्रो राजा चाचिन्तयत्तदा ।
कथमस्मै प्रयच्छामि दक्षिणा या प्रतिश्रुता ॥ २४ ॥
कुतः पुष्टानि मित्राणि कुत्रार्थः साम्प्रतं मम ।
प्रतिग्रहः प्रदुष्टो मे तत्र याञ्चा कथं भवेत् ॥ २५ ॥
राज्ञां वृत्तित्रयं प्रोक्तं धर्मशास्त्रेषु निश्चितम् ।

यदि प्राणान्विमुञ्चामि ह्यप्रदाय च दक्षिणाम् ॥ २६ ॥
ब्रह्मस्वहा कृमिः पापो भविष्याम्यधमाधमः ।
अथवा प्रेततां यास्ये वर एवात्मविक्रयः ॥ २७ ॥
सूत उवाच -
राजानं व्याकुलं दीनं चिन्तयानमधोमुखम् ।
प्रत्युवाच तदा पत्नी बाष्पगद्गदया गिरा ॥ २८ ॥
त्यज चिन्तां महाराज स्वधर्ममनुपालय ।
प्रेतवद्वर्जनीयो हि नरः सत्यबहिष्कृतः ॥ २९ ॥
नातः परतरं धर्मं वदन्ति पुरुषस्य च ।
यादृशं पुरुषव्याघ्र स्वसत्यस्यानुपालनम् ॥ ३० ॥
अग्निहोत्रमधीतं च दानाद्याः सकलाः क्रियाः ।

भवन्ति तस्य वैफल्यं वाक्यं यस्यानृतं भवेत् ॥ ३१ ॥
सत्यमत्यन्तमुदितं धर्मशास्त्रेषु धीमताम् ।
तारणायानृतं तद्वत्पातनायाकृतात्मनाम् ॥ ३२ ॥

शताश्वमेधानादृत्य राजसूयं च पार्थिवः ।
कृत्वा राजा सकृत्स्वर्गादसत्यवचनाच्च्युतः ॥ ३३ ॥
राजोवाच -
वंशवृद्धिकरश्चायं पुत्रस्तिष्ठति बालकः ।
उच्यतां वक्तुकामासि यद्वाक्यं गजगामिनि ॥ ३४ ॥
पत्न्युवाच -
राजन् माभूदसत्यं ते पुंसां पुत्रफलाः स्त्रियः ।
तन्मां प्रदाय वित्तेन देहि विप्राय दक्षिणाम् ॥ ३५ ॥
व्यास उवाच -
एतद्वाक्यमुपश्रुत्य ययौ मोहं महीपतिः ।
प्रतिलभ्य च संज्ञां वै विललापातिदुःखितः ॥ ३६ ॥
महद्दुखःमिदं भद्रे यत्त्वमेवं ब्रवीषि मे ।
किं तव स्मितसंल्लापा मम पापस्य विस्मृताः ॥ ३७ ॥
हा हा त्वया कथं योग्यं वक्तुमेतच्छुचिस्मिते ।

दुर्वाच्यमेतद्वचनं कथं वदसि भामिनि ॥ ३८ ॥
इत्युक्त्वा नृपतिश्रेष्ठो न धीरो दारविक्रये ।
निपपात महीपृष्ठे मूर्च्छयातिपरिप्लुतः ॥ ३९ ॥
शयानं भुवि तं दृष्ट्वा मूर्च्छयापि महीपतिम् ।
उवाचेदं सुकरुणं राजपुत्री सुदुःखिता ॥ ४० ॥
हा महाराज कस्येदमपध्यानादुपागतम् ।
यस्त्वं निपतितो भूमौ रङ्कवच्छरणोचितः ॥ ४१ ॥
येनैव कोटिशो वित्तं विप्राणामपवर्जितम् ।
स एव पृथिवीनाथो भुवि स्वपिति मे पतिः ॥ ४२ ॥
हा कष्टं किं तवानेन कृतं दैव महीक्षिता ।
यदिन्द्रोपेन्द्रतुल्योऽयं नीतः पापामिमां दशाम् ॥ ४३ ॥
इत्युक्त्वा सापि सुश्रोणी मूर्च्छिता निपपात ह ।
भर्तुर्दुःखमहाभारेणासह्येनातिपीडिता ॥ ४४ ॥
शिशुर्दृष्ट्वा क्षुधाविष्टः प्राह वाक्यं सुदुःखितः ।

तात तात प्रदेह्यन्नं मातर्मे देहि भोजनम् ॥ ४५ ॥
क्षुन्मे बलवती जाता जिह्वाग्रे मेऽतिशुष्यति ॥ ४६ ॥

Roman transliteration

hariścandra uvāca -
adattvā te hiraṇyaṃ vai na kariṣyāmi bhojanam |

pratijñā me muniśreṣṭha viṣādaṃ tyaja suvrata || 1 ||
sūryavaṃśasamud□bhūtaḥ kṣatriyo'haṃ mahīpatiḥ |
rājasūyasya yajñasya kartā vāñchitado nṛṣu || 2 ||
kathaṃ karomi nākāraṃ svāmindattvā yadṛcchayā |
avaśyameva dātavyamṛṇaṃ te dvijasattama || 3 ||
svastho bhava pradāsyāmi suvarṇaṃ manasepsitam |
kañcitkālaṃ pratīkṣasva yāvatprāpsyāmyahaṃ dhanam || 4 ||
viśvāmitra uvāca -
kutaste bhavitā rājan dhanaprāptirataḥ param |
gataṃ rājyaṃ tathā kośo balaṃ caivārthasādhanam || 5 ||
vṛthāśā te mahīpāla dhanārthe kiṃ karomyaham |
nirdhanaṃ tvāṃ ca lobhena pīḍayāmi kathaṃ nṛpa || 6 ||

tasmātkathaya bhūpāla na dāsyāmīti sāmpratam |
tyaktvā''śāṃ mahatīṃ kāmaṃ gacchāmyahamataḥ param || 7 ||
yatheṣṭaṃ vraja rājendra bhāryāputrasamanvitaḥ |
suvarṇaṃ nāsti kiṃ tubhyaṃ dadāmīti vadādhunā || 8 ||
gacchanvākyamidaṃ śrutvā brāhmaṇasya ca bhūpatiḥ |
pratyuvāca muniṃ brahman dhairyaṃ kuru dadāmyaham || 9 ||
mama deho'sti bhāryāyāḥ purasya ca hyanāmayaḥ |
krītvā dehaṃ tu taṃ nūnamṛṇaṃ dāsyāmi te dvija || 10 ||
grāhakaṃ paśya viprendra vārāṇasyāṃ puri prabho |
dāsabhāvaṃ gamiṣyāmi sadāro'haṃ saputrakaḥ || 11 ||
gṛhāṇa kāñcanaṃ pūrṇaṃ sārdhaṃ bhāradvayaṃ mune |
maulyena dattvā sarvānnaḥ santuṣṭo bhava bhūdhara || 12 ||
iti bruvañjagāmātha saha pat□nyā sutānvitaḥ |
umayā kāntayā sārdhaṃ yatrāste śaṅkaraḥ svayam || 13 ||

tāṃ dṛṣṭvā ca purīṃ ramyāṃ manaso hlādakāriṇīm |
uvāca sa kṛtārtho'smi purīṃ paśyansuvarcasam || 14 ||
tato bhāgīrathīṃ prāpya snātvā devāditarpaṇam |
devārcanaṃ ca nirvartya kṛtavān digvilokanam || 15 ||
praviśya vasudhāpālo divyāṃ vārāṇasīṃ purīm |
naiṣā manuṣyabhukteti śūlapāṇeḥ parigrahaḥ || 16 ||
jagāma pad□bhyāṃ duḥkhārtaḥ saha pat□nyā samākulaḥ |
purīṃ praviśya sa nṛpo viśvāsamakarottadā || 17 ||
dadṛśe'tha muniśreṣṭhaṃ brāhmaṇaṃ dakṣiṇārthinam |
taṃ dṛṣṭvā samanuprāptaṃ vinayāvanato'bhavat || 18 ||
prāha caivāñjaliṃ kṛtvā hariścandro mahāmunim |
ime prāṇāḥ sutaścāyaṃ priyā pat□nī mune mama || 19 ||
yena te kṛtyamastyāśu gṛhāṇādya dvijottama |
yaccānyatkāryamasmābhistanmamākhyātumarhasi || 20 ||

viśvāmitra uvāca -
pūrṇaḥ sa māso bhadraṃ te dīyatāṃ mama dakṣiṇā |
pūrvaṃ tasya nimittaṃ hi smaryate svavaco yadi || 21 ||
rājovāca -
brahmannādyāpi sampūrṇo māso jñānatapobala |
tiṣṭhatyekadinārdhaṃ yattapratīkṣasva nāparam || 22 ||
viśvāmitra uvāca -
evamastu mahārāja āgamiṣyāmyahaṃ punaḥ |
śāpaṃ tava pradāsyāmi na cedadya prayacchasi || 23 ||

*ityuktvātha yayau vipro rājā cācintayattadā |
kathamasmai prayacchāmi dakṣiṇā yā pratiśrutā || 24 ||
kutaḥ puṣṭāni mitrāṇi kutrārthaḥ sāmpratam mama |
pratigrahaḥ praduṣṭo me tatra yāñcā katham bhavet || 25 ||
rājñām vṛttitrayam proktam dharmaśāstreṣu niścitam |*

*yadi prāṇānvimuñcāmi hyapradāya ca dakṣiṇām || 26 ||
brahmasvahā kṛmiḥ pāpo bhaviṣyāmyadhamādhamaḥ |
athavā pretatām yāsye vara evātmavikrayaḥ || 27 ||
sūta uvāca -
rājānam vyākulam dīnam cintayānamadhomukham |
pratyuvāca tadā pat□nī bāṣpagad□gadayā girā || 28 ||
tyaja cintām mahārāja svadharmamanupālaya |
pretavadvarjanīyo hi naraḥ satyabahiṣkṛtaḥ || 29 ||
nātaḥ parataram dharmam vadanti puruṣasya ca |
yādṛśam puruṣavyāghra svasatyasyānupālanam || 30 ||
agnihotramadhītam ca dānādyāḥ sakalāḥ kriyāḥ |
bhavanti tasya vaiphalyam vākyam yasyānṛtam bhavet || 31 ||
satyamatyantamuditam dharmaśāstreṣu dhīmatām |
tāraṇāyānṛtam tadvatpātanāyākṛtātmanām || 32 ||*

*śatāśvamedhānādṛtya rājasūyam ca pārthivaḥ |
kṛtvā rājā sakṛtsvargādasatyavacanāccyutaḥ || 33 ||
rājovāca -
vaṃśavṛddhikaraścāyam putrastiṣṭhati bālakaḥ |
ucyatām vaktukāmāsi yadvākyam gajagāmini || 34 ||
pat□nyuvāca -
rājan mābhūdasatyam te puṃsām putraphalāḥ striyaḥ |
tanmām pradāya vittena dehi viprāya dakṣiṇām || 35 ||
vyāsa uvāca -
etadvākyamupaśrutya yayau moham mahīpatiḥ |
pratilabhya ca saṃjñām vai vilalāpātiduḥkhitaḥ || 36 ||
mahaddukhaḥmidam bhadre yattvamevam bravīṣi me |
kim tava smitasaṃllāpā mama pāpasya vismṛtāḥ || 37 ||
hā hā tvayā katham yogyam vaktumetacchucismite |*

*durvācyametadvacanam katham vadasi bhāmini || 38 ||
ityuktvā nṛpatiśreṣṭho na dhīro dāravikraye |
nipapāta mahīpṛṣṭhe mūrcchayātipariplutaḥ || 39 ||
śayānam bhuvi tam dṛṣṭvā mūrcchayāpi mahīpatim |
uvācedam sukaruṇam rājaputrī suduḥkhitā || 40 ||
hā mahārāja kasyedamapadhyānādupāgatam |
yastvam nipatito bhūmau raṅkavaccharaṇocitaḥ || 41 ||
yenaiva koṭiśo vittam viprāṇāmapavarjitam |
sa eva pṛthivīnātho bhuvi svapiti me patiḥ || 42 ||
hā kaṣṭam kim tavānena kṛtam daiva mahīkṣitā |
yadindropendratulyo'yam nītaḥ pāpāmimām daśām || 43 ||
ityuktvā sāpi suśroṇī mūrcchitā nipapāta ha |
bharturduḥkhamahābhāreṇāsahyenātipīḍitā || 44 ||
śiśurdṛṣṭvā kṣudhāviṣṭaḥ prāha vākyam suduḥkhitaḥ |*

tāta tāta pradehyannaṃ mātarme dehi bhojanam || 45 ||
kṣunme balavatī jātā jihvāgre me'tiśuṣyati || 46 ||

English translation

1-4. Haris'chandra said "O Muni! I will not take my food until I pay you your Daksina in gold; know this to be my resolve; therefore O One of good vows! Discard all your anxieties for Daksina. I am the King of the Solar dynasty; especially since the time I have completed my Rajasuya Sacrifice, I give to everyman whatever he desires. So, O Lord! How can it be possible that I will not give what I have voluntarily promised myself? O Best of Dvijas! I will certainly pay off your debt. I must give you the gold as you desire; be calm and patient; but you will have to wait one month; and on getting the money I will pay it off to you."

5-8. VisVamitra said "O King! Kingdom, treasury and strength are the three sources of income; but you are now deprived of all these. Whence, now, do you expect to get gold? O King! Vain are your hopes to get money; what am I to do now? You are now wealthless and how can I, out of greed, give you trouble? O King! Better say 'I will not be able to give you Daksina,' and I will then quit my strong expectation and go away as I like. And you, too, can think that you have no gold, so how can you give money and so you can go wherever you like with your wife and son."

9-20. Vyasa said O King! Hearing these words of the Muni, at his time of departure, the King said "O Brahmana! Be patient and I will certainly give you your Daksina. O Dvija! My wife, son and I myself are all healthy; so selling these, I will give you the money; there is no doubt in this. O Lord! Kindly enquire whether there is anyone who can purchase us and I will agree to become the slave with my wife and son. O Muni! You can sell all of us and the price

you get, you can take two and a half loads of gold out of that and be pleased." Thus saying, the King went to Benares where S'ankara was staying with his dear consort Lima. The King saw the beautiful city, the sight of which makes one's heart dance with more joy and he said that he had become blessed. Then he went to the banks of the Bhagirathi and bathed in the Ganges and offered peace-offerings (Tarpan) to the Devas and the Pitris and completing the worship of his Ista Deva (his own Deity) looked around where he would go. The King entering into the beautiful city of Benares began to think that no human being is protecting this city but S'iva Himself is protecting it. So if he lives there, he would not be living in a city which has been given away by him to Vis'vamitra. The King, then, distressed much with pain and trouble and being very much bewildered, began to journey on foot with his wife and son and entered into the city and placed his confidence. At this moment he saw the Muni Vis'vamitra, wanting Daksina and humbly bowed down and spoke with folded palms "O Muni! My dear wife, my son and I myself are living here; you can take any of us and have your work done; or say what other work we will have to do for you."

21. Vis'vamitra said "You promised that you would pay Daksina at the end of one month; and today that one month is completed; if you remember, then give me the Daksina."

22. The King said "O Brahmana! You are wise and are endowed with the power of tapas (asceticism); as yet one month is not complete; still half a day is remaining; wait till then; and no longer."

23-27. Vis'vamitra said "O King! Let it be. I will come again and if you do not give me then, I will curse you. Thus saying Vis'vamitra went away. The King then thought within himself how be would pay him back what he had promised. There is no influential friend of mine

in this Benares city who can help me with money; where then can I get the requisite money. I am a Ksattriya. Pratigraha (begging or accepting any gift) is forbidden to me and how can I beg or accept any gift! According to the code of Dharma, the offering of sacrifices (on one's own behalf), studying, and giving are the three duties ordained to a King. And if I die not paying a Brahmin's Daksina, I will be polluted with the sin of stealing a Brahmin's property and I will then be born a worm or will became a Preta. So to sell myself (and pay off the debts) is better than this."

28-33. Suta said O Risis! When the King was thus thinking humbly with his face bent downwards, and in a distracted state of mind, his wife spoke to him with tears in her eyes and in a voice, choked with feelings "O King! Discard all cares and keep your own Dharma, Truth. He who is divorced from Truth is forsaken like a Preta. O Best of all men! To keep one's Truth is one's Dharma; there is no other Dharma superior to it; so the sages declare. He whose words turn out false, his Agnihotra, study, and gifts and all action, become fruitless. Truth is very much praised in the Dharma S'astra and this Truth raises up and saves the virtuous souls. Similarly falsehood, no doubt, drags a vicious man to hell. The King Yayati performed the Horse sacrifice, and the Rajasuya sacrifice and went to Heavens but once he spoke falsely and so he was dislodged from the Heavens."

34. The King said "O Thou, going like an elephant! I have my son who will multiply my line; speak out what Thou wishest to say."

35. The Queen said "O King! The wives are meant for sons (your having me has been fulfilled as there is your son). So sell me for the money value and give the Daksina to the Brahmin. Let you not deviate from the Truth."

36-45. Vyasa spoke Hearing this, the King fainted. Afterward regaining consciousness, he wept with a grievous heart. O gentle One! What you have uttered just now has caused me much pain; am I such a Sinner as to forget entirely all your conversations and your sweet smiles! Alas! O Sweet-smiling One! You ought not to speak such words. O Fair One! How have you been able to utter these harsh words not fit to be spoken! Speaking thus, the King became impatient at the idea of selling his wife and fainted and fell to the ground. Seeing him fainted and lying flat on the ground, the Queen became grievously hurt and spoke with great compassion. O King! Whose evil have you done that you have fallen into this calamity? Alas! He who is accustomed to sleep in a room adorned with carpets is today like a humble man, sleeping on the ground! The King who gave crores and crores of golden mohurs to the Brahmins, that same King, my husband is lying now on the ground! Alas! What a painful thing! O Fate! What has this King done to you that You have thrown this Indra and Upendra like King in this dire calamity! Thus saying, the beautiful queen (of good hips) very much grieved by the sight of her husband's pain fell down unconscious on the ground. Then the boy prince, seeing father and mother both senseless, lying on the ground, became very much troubled, and, becoming hungry, cried,

"O Father! O Father! I am very hungry; give me food to eat; O Mother! O Mother! My tongue is being parched; give me food to eat," and the boy began to weep repeatedly.

Here ends the Twentieth Chapter of the Seventh Book on the earnestness of Haris'chandra to pay off the Daksina in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 21

On The Description Of The Sorrows

Chapter 174 of 318 · 27 detected Sanskrit verse markers

Sanskrit

एतस्मिन्नन्तरे प्राप्तो विश्वामित्रो महातपाः ।
अन्तकेन समः क्रुद्धो धनं स्वं याचितुं हृदा ॥ १ ॥
तमालोक्य हरिश्चन्द्रः पपात भुवि मूर्च्छितः ।
स वारिणा तमभ्युक्ष्य राजानमिदमब्रवीत् ॥ २ ॥
उत्तिष्ठोत्तिष्ठ राजेन्द्र स्वां ददस्वेष्टदक्षिणाम् ।
ऋणं धारयतां दुःखमहन्यहनि वर्धते ॥ ३ ॥
आप्यायमानः स तदा हिमशीतेन वारिणा ।
अवाप्य चेतनां राजा विश्वामित्रमवेक्ष्य च ॥ ४ ॥
पुनर्मोहं समापेदे ह्यथ क्रोधं ययौ मुनिः
समाश्वास्य च राजानं वाक्यमाह द्विजोत्तमः ॥ ५ ॥
विश्वामित्र उवाच -
दीयतां दक्षिणा सा मे यदि धैर्यमवेक्षसे ।
सत्येनार्कः प्रतपति सत्ये तिष्ठति मेदिनी ॥ ६ ॥
सत्ये प्रोक्तः परो धर्मः स्वर्गः सत्ये प्रतिष्ठितः ।

अश्वमेधसहस्रं तु सत्यं च तुलया धृतम् ॥ ७ ॥
अश्वमेधसहस्राद्धि सत्यमेकं विशिष्यते ।
अथवा किं ममैतेन प्रोक्तेनास्ति प्रयोजनम् ॥ ८ ॥
मदीयां दक्षिणां राजन्न दास्यति भवान्यदि ।
अस्ताचलगते ह्यर्के शप्स्यामि त्वामतो ध्रुवम् ॥ ९ ॥
इत्युक्त्वा स ययौ विप्रो राजा चासीद्भयातुरः ।
दुःखीभूतोऽवनौ निःस्वो नृशंसमुनिनार्दितः ॥ १० ॥
सूत उवाच -
एतस्मिन्नन्तरे तत्र ब्राह्मणो वेदपारगः ।
ब्राह्मणैर्बहुभिः सार्धं निर्ययौ स्वगृहाद्बहिः ॥ ११ ॥
ततो राज्ञी तु तं दृष्ट्वा आयान्तं तापसं स्थितम् ।
उवाच वाक्यं राजानं धर्मार्थसहितं तदा ॥ १२ ॥
त्रयाणामपि वर्णानां पिता ब्राह्मण उच्यते ।
पितृद्रव्यं हि पुत्रेण ग्रहीतव्यं न संशयः ॥ १३ ॥

तस्मादयं प्रार्थनीयो धनार्थमिति मे मतिः ।
राजोवाच -

नाहं प्रतिग्रहं काङ्क्षे क्षत्रियोऽहं सुमध्यमे ॥ १४ ॥
याचनं खलु विप्राणां क्षत्रियाणां न विद्यते ।
गुरुर्हि विप्रो वर्णानां पूजनीयोऽस्ति सर्वदा ॥ १५ ॥
तस्माद्गुरुर्न याच्यः स्यात्क्षत्रियाणां विशेषतः ।
यजनाध्ययनं दानं क्षत्रियस्य विधीयते ॥ १६ ॥
शरणागतानामभयं प्रजानां प्रतिपालनम् ।
न चाप्येवं तु वक्तव्यं देहीति कृपणं वचः ॥ १७ ॥
ददामीत्येव मे देवि हृदये निहितं वचः ।
अर्जितं कुत्रचिद्द्रव्यं ब्राह्मणाय ददाम्यहम् ॥ १८ ॥
पत्न्युवाच -
कालः समविषमकरः परिभवसम्मानमानदः कालः ।
कालः करोति पुरुषं दातारं याचितारं च ॥ १९ ॥

विप्रेण विदुषा राजा क्रुद्धेनातिबलीयसा ।
राज्यान्निरस्तः सौख्याच्च पश्य कालस्य चेष्टितम् ॥ २० ॥
राजोवाच -
असिना तीक्ष्णधारेण वरं जिह्वा द्विधा कृता ।
न तु मानं परित्यज्य देहि देहीति भाषितम् ॥ २१ ॥
क्षत्रियोऽहं महाभागे न याचे किञ्चिदप्यहम् ।
ददामि वाहं नित्यं हि भुजवीर्यार्जितं धनम् ॥ २२ ॥
पत्न्युवाच -
यदि ते हि महाराज याचितुं न क्षमं मनः ।
अहं तु न्यायतो दत्ता देवैरपि सवासवैः ॥ २३ ॥
अहं शास्या च पत्या च रक्ष्या चैव महाद्युते ।
मन्मौल्यं संगृहीत्वाथ गुर्वर्थं सम्प्रदीयताम् ॥ २४ ॥
एतद्वाक्यमुपश्रुत्य हरिश्चन्द्रो महीपतिः ।
कष्टं कष्टमिति प्रोच्य विललापातिदुःखितः ॥ २५ ॥

भार्या च भूयः प्राहेदं क्रियतां वचनं मम ।
विप्रशापाग्निदग्धत्वान्नीचत्वमुपयास्यसि ॥ २६ ॥
न द्युतहेतोर्न च मद्यहेतो-
र्न राज्यहेतोर्न च भोगहेतोः ।
ददस्व गुर्वर्थमतो मया त्वं
सत्यव्रतत्वं सफलं कुरुष्व ॥ २७ ॥

Roman transliteration

etasminnantare prāpto viśvāmitro mahātapāḥ |
antakena samaḥ kruddho dhanaṃ svaṃ yācituṃ hṛdā || 1 ||
tamālokya hariścandraḥ papāta bhuvi mūrcchitaḥ |
sa vāriṇā tamabhyukṣya rājānamidamabravīt || 2 ||

uttiṣṭhottiṣṭha rājendra svāṃ dadasveṣṭadakṣiṇām |
ṛṇaṃ dhārayatāṃ duḥkhamahanyahani vardhate || 3 ||
āpyāyamānaḥ sa tadā himaśītena vāriṇā |
avāpya cetanāṃ rājā viśvāmitramavekṣya ca || 4 ||
punarmohaṃ samāpede hyatha krodhaṃ yayau muniḥ
samāśvāsya ca rājānaṃ vākyamāha dvijottamaḥ || 5 ||
viśvāmitra uvāca -
dīyatāṃ dakṣiṇā sā me yadi dhairyamavekṣase |
satyenārkaḥ pratapati satye tiṣṭhati medinī || 6 ||
satye proktaḥ paro dharmaḥ svargaḥ satye pratiṣṭhitaḥ |

aśvamedhasahasraṃ tu satyaṃ ca tulayā dhṛtam || 7 ||
aśvamedhasahasrāddhi satyamekaṃ viśiṣyate |
athavā kiṃ mamaitena proktenāsti prayojanam || 8 ||
madīyāṃ dakṣiṇāṃ rājanna dāsyati bhavānyadi |
astācalagate hyarke śapsyāmi tvāmato dhruvam || 9 ||
ityuktvā sa yayau vipro rājā cāsīd□bhayāturaḥ |
duḥkhībhūto'vanau niḥsvo nṛśaṃsamuninārditaḥ || 10 ||
sūta uvāca -
etasminnantare tatra brāhmaṇo vedapāragaḥ |
brāhmaṇairbahubhiḥ sārdhaṃ niryayau svagṛhād□ bahiḥ || 11 ||
tato rājñī tu taṃ dṛṣṭvā āyāntaṃ tāpasaṃ sthitam |
uvāca vākyaṃ rājānaṃ dharmārthasahitaṃ tadā || 12 ||
trayāṇāmapi varṇānāṃ pitā brāhmaṇa ucyate |
pitṛdravyaṃ hi putreṇa grahītavyaṃ na saṃśayaḥ || 13 ||

tasmādayaṃ prārthanīyo dhanārthamiti me matiḥ |
rājovāca -
nāhaṃ pratigrahaṃ kāṅkṣe kṣatriyo'haṃ sumadhyame || 14 ||
yācanaṃ khalu viprāṇāṃ kṣatriyāṇāṃ na vidyate |
gururhi vipro varṇānāṃ pūjanīyo'sti sarvadā || 15 ||
tasmād□ gururna yācyaḥ syātkṣatriyāṇāṃ viśeṣataḥ |
yajanādhyayanaṃ dānaṃ kṣatriyasya vidhīyate || 16 ||
śaraṇāgatānāmabhayaṃ prajānāṃ pratipālanam |
na cāpyevaṃ tu vaktavyaṃ dehīti kṛpaṇaṃ vacaḥ || 17 ||
dadāmītyeva me devi hṛdaye nihitaṃ vacaḥ |
arjitaṃ kutracid□ dravyaṃ brāhmaṇāya dadāmyaham || 18 ||
pat□nyuvāca -
kālaḥ samaviṣamakaraḥ paribhavasammānamānadaḥ kālaḥ |
kālaḥ karoti puruṣaṃ dātāraṃ yācitāraṃ ca || 19 ||

vipreṇa viduṣā rājā kruddhenātibalīyasā |
rājyānnirastaḥ saukhyācca paśya kālasya ceṣṭitam || 20 ||
rājovāca -
asinā tīkṣṇadhāreṇa varaṃ jihvā dvidhā kṛtā |
na tu mānaṃ parityajya dehi dehīti bhāṣitam || 21 ||
kṣatriyo'haṃ mahābhāge na yāce kiñcidapyaham |
dadāmi vāhaṃ nityaṃ hi bhujavīryārjitaṃ dhanam || 22 ||
pat□nyuvāca -
yadi te hi mahārāja yācituṃ na kṣamaṃ manaḥ |
ahaṃ tu nyāyato dattā devairapi savāsavaiḥ || 23 ||
ahaṃ śāsyā ca patyā ca rakṣyā caiva mahādyute |

manmaulyaṃ saṃgṛhītvātha gurvarthaṃ sampradīyatām || 24 ||
etadvākyamupaśrutya hariścandro mahīpatiḥ |
kaṣṭaṃ kaṣṭamiti procya vilalāpātiduḥkhitaḥ || 25 ||

bhāryā ca bhūyaḥ prāhedaṃ kriyatāṃ vacanaṃ mama |
vipraśāpāgnidagdhatvānnīcatvamupayāsyasi || 26 ||
na dyutahetorna ca madyaheto-
rna rājyahetorna ca bhogahetoḥ |
dadasva gurvarthamato mayā tvaṃ
satyavratatvaṃ saphalaṃ kuruṣva || 27 ||

English translation

1-5. Vyasa said O King! At this moment, the Muni VisVamitra, endowed with his power of tapas, came up there, very angry as if the God of Death, to ask of his wealth. Seeing him Haris'chandra fallen thus senseless on the ground, VisVamitra, then, began to sprinkle water on his body. O King! The man who is involved in a debt his troubles increase day by day. So get up and pay your promised Daksina. The King, thus sprinkled with water, cold as snow, regained his consciousness; but, seeing VisVamitra, he fainted again. At this, the Dvija VisVamitra consoled him and angrily spoke to him thus

6-10. O King! If you want to maintain your steadiness, give, then my Daksina. Look! It is Truth that makes the Sun shine; It is the Truth that has stationed this Earth in its position; what to speak more, even the Svarga is established on Truth; so the greatest Dharma lies in Truth. If the fruit of the thousand AsVamedhas be held in one pan and Truth be held on the other pan of the balance, then Truth outweighs the thousand horse sacrifices or what need I to speak all about this! O King! If you fail to give my Daksina before the Sunset, I will, no doubt, curse you. Saying this, VisVamitra went away. The King also became very terrified. The wealthless King was pained by the words of the Muni; but he was more troubled with the thought how he would pay him and keep to Truth.

11-13. Suta said O Risis! At this time, a Brahmin, skilled in the Vedas, with many other Brahmins, started out of his house, at that very place. The queen, then seeing the Brahmin ascetic close by, addressed the King in words reasonable and in accordance with the Dharma, O Lord! A Brahmin is considered the father of the other

three Varnas (i.e., Ksattriyas, Vais'yas, and S'udras) and a son can certainly take the father's things; so it is my intention that you beg your wealth from this Brahmin.

14-18. The King said "O One of thin waist! To beg suits the Brahmanas; it is prohibited to the Ksattriyas; I being a Ksattriya do not wish to take anything as gift. The Brahmins are the Gurus of all the Varnas. So they are always to be respected. It is not proper to beg from a Brahmin; especially the Ksattriyas never ask anything from the Brahmins; it is totally prohibited. Offering oblations, study, gift and the governing of subjects and protecting those that take refuge is the Dharma of the Ksattriyas but they would never, never, ask any other man 'Give, give,' and utter these words indicative of humility O Devi! The words 'I am giving you' are impressed within my heart; so I will earn money from some other source and give that to the Muni."

19-20. The Queen said "O King! Time keeps some men in one and the same state; again it throws others into troubles; Time it is that gives respect to one and again it is Time that gives disrespect to others. Time it is that makes one a donor and it is the same Time that makes another a beggar. So

even the Risi Vis'vamitra, learned and endowed with the strength of Tapas, becoming angry has deprived you of your kingdom and happiness and has thus done quite an irreligious act in the shape of tormenting others. You can now judge in this the wonderful workings of Time."

21-22. The King said:-- "I would rather out off my tongue into two pieces by a sharp sword than I would quit my Ksattriya pride; and I would never be able to utter the words 'Give, give.' O Fortunate One! I am a Ksattriya; so I never ask anything of anyone. I always say

that, by the strength of my arms, I will earn money and pay off my debt."

23-27. The Queen said "O King! Indra and the other Devas have given me over duly to your hands. So I am your religious (legal) wife; especially I have got education and I ought to be protected. Therefore O Luminous One! If you do not like to beg then you can sell me and pay off your Daksina." The King Haris'chandra became grieved very much to hear these words and lamented, saying, "O What a painful thing is this! What a painful thing is this!" His wife again spoke "O King! Will we, afterwards, be burnt by the fire of curse from a Brahmin and thus lowered very much? So keep my word now. You are selling me, not because that you are infatuated with desire for gambling nor you are deprived of all knowledge by enjoyments in worldly things nor you are selling me owing to avert the danger of your kingdom. It is that you are selling me to pay off the debt to your Guru. So nothing sinful a fault will be incurred by you. So sell me and keep to Truth and the fruits thereof."

Here ends the Twenty-First Chapter of the Seventh Book on the description of the sorrows of Haris'chandra in the Maha Puranam, S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 22

On The Selling Of Haris'chandra's

Chapter 175 of 318 · 52 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
स तया नोद्यमानस्तु राजा पत्न्या पुनः पुनः ।
प्राह भद्रे करोम्येष विक्रयं ते सुनिर्घृणः ॥ १ ॥
नृशंसैरपि यत्कर्तुं न शक्यं तत्करोम्यहम् ।
यदि ते भ्राजते वाणी वक्तुमीदृक्सुनिष्ठुरम् ॥ २ ॥
एवमुक्त्वा ततो राजा गत्वा नगरमातुरः ।
अवतार्य तदा रङ्गे तां भार्यां नृपसत्तमः ।
बाष्पगद्गदकण्ठस्तु ततो वचनमब्रवीत् ।
भो भो नागरिकाः सर्वे शृणुध्वं वचनं मम ॥ ४ ॥
कस्यचिद्यदि कार्यं स्याद्दास्या प्राणेष्टया मम ।
स ब्रवीतु त्वरायुक्तो यावत्स्वं धारयाम्यहम् ॥ ५ ॥
तेऽब्रुवन्पण्डिताः कस्त्वं पत्नीं विक्रेतुमागतः ।
राजोवाच -
किं मां पृच्छथ कस्त्वं भो नृशंसोऽहममानुषः ॥ ६ ॥

राक्षसो वास्मि कठिनस्ततः पापं करोम्यहम् ।
व्यास उवाच -
तं शब्दं सहसा श्रुत्वा कौशिको विप्ररूपधृक् ॥ ७ ॥
वृद्धरूपं समास्थाय हरिश्चन्द्रमभाषत ।
समर्पयस्व मे दासीमहं क्रेता धनप्रदः ॥ ८ ॥
अस्ति मे वित्तमतुलं सुकुमारी च मे प्रिया ।
गृहकर्म न शक्नोति कर्तुमस्मात्प्रयच्छ मे ॥ ९ ॥
अहं गृह्णामि दासीं तु कति दास्यामि ते धनम् ।
एवमुक्ते तु विप्रेण हरिश्चन्द्रस्य भूपतेः ॥ १० ॥
विदीर्णं तु मनो दुःखान्न चैनं किञ्चिदब्रवीत् ।
विप्र उवाच -
कर्मणश्च वयोरूपशीलानां तव योषितः ॥ ११ ॥
अनुरूपमिदं वित्तं गृहाणार्पय मेऽबलाम् ।
धर्मशास्त्रेषु यद्दृष्टं स्त्रियो मौल्यं नरस्य च ॥ १२ ॥

द्वात्रिंशल्लक्षणोपेता दक्षा शीलगुणान्विता ।
कोटिमौल्यं सुवर्णस्य स्त्रियः पुंसस्तथार्बुदम् ॥ १३ ॥

इत्याकर्ण्य वचस्तस्य हरिश्चन्द्रो महीपतिः ।
दुःखेन महताऽऽविष्टो न चैनं किञ्चिदब्रवीत् ॥ १४ ॥
ततः स विप्रो नृपतेः पुरतो वल्कलोपरि ।
धनं निधाय केशेषु धृत्वा राज्ञीमकर्षयत् ॥ १५ ॥
राज्ञ्युवाच -
मुञ्च मुञ्चार्य मां सद्यो यावत्पश्याम्यहं सुतम् ।
दुर्लभं दर्शनं विप्र पुनरस्य भविष्यति ॥ १६ ॥
पश्येह पुत्र मामेवं मातरं दास्यतां गताम् ।
मां मास्प्राक्षी राजपुत्र न स्पृश्याहं त्वयाधुना ॥ १७ ॥
ततः स बालः सहसा दृष्ट्वाऽऽकृष्टां तु मातरम् ।
समभ्यधावदम्बेति वदन्साश्रुविलोचनः ॥ १८ ॥
हस्ते वस्त्रं समाकर्षन् काकपक्षधरः स्खलन् ।

तमागतं द्विजः क्रोधाद्बालमप्याहनत्तदा ॥ १९ ॥
वदंस्तथापि सोऽम्बेति नैव मुञ्चति मातरम् ।
राज्ञ्युवाच -
प्रसादं कुरु मे नाथ क्रीणीष्वेमं हि बालकम् ॥ २० ॥
क्रीतापि नाहं भविता विनैनं कार्यसाधिका ।
इत्थं ममाल्पभाग्यायाः प्रसादं कुरु मे प्रभो ॥ २१ ॥
ब्राह्मण उवाच -
गृह्यतां वित्तमेतत्ते दीयतां मम बालकः ।
स्त्रीपुंसोर्धर्मशास्त्रज्ञैः कृतमेव हि वेतनम् ॥ २२ ॥
शतं सहस्रं लक्षं च कोटिमौल्यं तथापरैः ।
द्वात्रिंशल्लक्षणोपेता दक्षा शीलगुणान्विता ॥ २३ ॥
कोटिमौल्यं स्त्रियः प्रोक्तं पुरुषस्य तथार्बुदम् ।
सूत उवाच -
तथैव तस्य तद्वित्तं पुरः क्षिप्तं पटे पुनः ॥ २४ ॥

प्रगृह्य बालकं मात्रा सहैकस्थमबन्धयत् ।
प्रतस्थे स गृहं क्षिप्रं तया सह मुदान्वितः ॥ २५ ॥
प्रदक्षिणां तु सा कृत्वा जानुभ्यां प्रणता स्थिता ।
बाष्पपर्याकुला दीना त्विदं वचनमब्रवीत् ॥ २६ ॥
यदि दत्तं यदि हुतं ब्राह्मणास्तर्पिता यदि ।
तेन पुण्येन मे भर्ता हरिश्चन्द्रोऽस्तु वै पुनः ॥ २७ ॥
पादयोः पतितां दृष्ट्वा प्राणेभ्योऽपि गरीयसीम् ।
हाहेति च वदन् राजा विललापाकुलेन्द्रियः ॥ २८ ॥
वियुक्तेयं कथं जाता सत्यशीलगुणान्विता ।
वृक्षच्छायापि वृक्षं तं न जहाति कदाचन ॥ २९ ॥
एवं भार्यां वदित्वाथ सुसम्बद्धं परस्परम् ।

पुत्रं च तमुवाचेदं मां त्वं हित्वा क्व यास्यसि ॥ ३० ॥
कां दिशं प्रति यास्यामि को मे दुःखं निवारयेत् ।
राज्यत्यागे न मे दुःखं वनवासे न मे द्विज ॥ ३१ ॥

यत्पुत्रेण वियोगो मे एवमाह स भूपतिः ।
सद्भर्तृभोग्या हि सदा लोके भार्या भवन्ति हि ॥ ३२ ॥
मया त्यक्तासि कल्याणि दुःखेन विनियोजिता ।
इक्ष्वाकुवंशसम्भूतं सर्वराज्यसुखोचितम् ॥ ३३ ॥
मामीदृशां पतिं प्राप्य दासीभावं गता ह्यसि ।
ईदृशे मज्जमानं मां सुमहच्छोकसागरे ॥ ३४ ॥
को मामुद्धरते देवि पौराणाख्यानविस्तरैः ।
सूत उवाच -
पश्यतस्तस्य राजर्षेः कशाघातैः सुदारुणैः ॥ ३५ ॥
घातयित्वा तु विप्रेशो नेतुं समुपचक्रमे ।
नीयमानौ तु तौ दृष्ट्वा भार्यापुत्रौ स पार्थिवः ॥ ३६ ॥
विललापातिदुःखार्तो निःश्वस्योष्णं पुनः पुनः ।
यां न वायुर्न वाऽऽदित्यो न चन्द्रो न पृथग्जनाः ॥ ३७ ॥
दृष्टवन्तः पुरा पत्नीं सेयं दासीत्वमागता ।

सूर्यवंशप्रसूतोऽयं सुकुमारकराङ्गुलिः ॥ ३८ ॥
सम्प्राप्तो विक्रयं बालो धिङ्मामस्तु सुदुर्मतिम् ।
हा प्रिये हा शिशो वत्स ममानार्यस्य दुर्नयः ॥ ३९ ॥
दैवाधीनदशां प्राप्तो न मृतोऽस्मि तथापि धिक् ।
व्यास उवाच -
एवं विलपितो राज्ञोऽग्रे विप्रोऽन्तरधीयत ॥ ४० ॥
वृक्षगेहादिभिस्तुङ्गैस्तावादाय त्वरान्वितः ।
अत्रान्तरे मुनिश्रेष्ठस्त्वाजगाम महातपाः ॥ ४१ ॥
सशिष्यः कौशिकेन्द्रोऽसौ निष्ठुरः क्रूरदर्शनः ।
विश्वामित्र उवाच-
या त्वयोक्ता पुरा राजन् राजसूयस्य दक्षिणा ॥ ४२ ॥
तां ददस्व महाबाहो यदि सत्यं पुरस्कृतम् ।
हरिश्चन्द्र उवाच -
नमस्करोमि राजर्षे गृहाणेमां स्वदक्षिणाम् ॥ ४३ ॥

राजसूयस्य यागस्य या मयोक्ता पुरानघ ।
विश्वामित्र उवाच -
कुतो लब्धमिदं द्रव्यं दक्षिणार्थे प्रदीयते ॥ ४४ ॥
एतदाचक्ष्व राजेन्द्र यथा द्रव्यं त्वयार्जितम् ।
राजोवाच -
किमनेन महाभाग कथितेन तवानघ ॥ ४५ ॥

शोकस्तु वर्धते विप्र श्रुतेनानेन सुव्रत ।
ऋषिरुवाच -
अशस्तं नैव गृह्णामि शस्तमेव प्रयच्छ मे ॥ ४६ ॥
द्रव्यस्यागमनं राजन् कथयस्व यथातथम् ।
राजोवाच -
मया देवी तु सा भार्या विक्रीता कोटिसम्मितैः ।
निष्कैः पुत्रो रोहिताख्यो विक्रीतोऽर्बुदसंख्यया ।
विप्रैकादशकोट्यस्त्वं सुवर्णस्य गृहाण मे ॥ ४८ ॥

सूत उवाच -
तद्वित्तं स्वप्लमालक्ष्य दारविक्रयसम्भवम् ।
शोकाभिभूतं राजानं कुपितः कौशिकोऽब्रवीत् ॥ ४९ ॥
ऋषिरुवाच -
राजसूयस्य यज्ञस्य नैषा भवति दक्षिणा ।
अन्यदुत्पादय क्षिप्रं सम्पूर्णा येन सा भवेत् ॥ ५० ॥
क्षत्रबन्धो ममेमां त्वं सदृशीं यदि दक्षिणाम् ।
मन्यसे तर्हि तत्क्षिप्रं पश्य त्वं मे परं बलम् ॥ ५१ ॥
तपसोऽस्य सुतप्तस्य ब्राह्मणस्यामलस्य च ।
मत्प्रभावस्य चोग्रस्य शुद्धस्याध्ययनस्य च ॥ ५२ ॥
राजोवाच -
अन्यद्दास्यामि भगवन् कालः कश्चित्प्रतीक्ष्यताम् ।
अधुनैवास्ति विक्रीता पत्नी पुत्रश्च बालकः ॥ ५३ ॥
विश्वामित्र उवाच -

चतुर्भागः स्थितो योऽयं दिवसस्य नराधिप ।
एष एव प्रतीक्ष्यो मे वक्तव्यं नोत्तरं त्वया ॥ ५४ ॥

Roman transliteration

vyāsa uvāca -
sa tayā nodyamānastu rājā pat□nyā punaḥ punaḥ |
prāha bhadre karomyeṣa vikrayaṃ te sunirghṛṇaḥ || 1 ||
nṛśaṃsairapi yatkartuṃ na śakyaṃ tatkaromyaham |
yadi te bhrājate vāṇī vaktumīdṛksuniṣṭhuram || 2 ||
evamuktvā tato rājā gatvā nagaramāturaḥ |
avatārya tadā raṅge tāṃ bhāryāṃ nṛpasattamaḥ |
bāṣpagad□gadakaṇṭhastu tato vacanamabravīt |
bho bho nāgarikāḥ sarve śṛṇudhvaṃ vacanaṃ mama || 4 ||
kasyacidyadi kāryaṃ syāddāsyā prāṇeṣṭayā mama |
sa bravītu tvarāyukto yāvatsvaṃ dhārayāmyaham || 5 ||
te'bruvanpaṇḍitāḥ kastvaṃ pat□nīṃ vikretumāgataḥ |
rājovāca -
kiṃ māṃ pṛcchatha kastvaṃ bho nṛśaṃso'hamamānuṣaḥ || 6 ||

rākṣaso vāsmi kaṭhinastataḥ pāpaṃ karomyaham |
vyāsa uvāca -
taṃ śabdaṃ sahasā śrutvā kauśiko viprarūpadhṛk || 7 ||
vṛddharūpaṃ samāsthāya hariścandramabhāṣata |
samarpayasva me dāsīmahaṃ kretā dhanapradaḥ || 8 ||
asti me vittamatulaṃ sukumārī ca me priyā |
gṛhakarma na śaknoti kartumasmātprayaccha me || 9 ||
ahaṃ gṛhṇāmi dāsīṃ tu kati dāsyāmi te dhanam |
evamukte tu vipreṇa hariścandrasya bhūpateḥ || 10 ||
vidīrṇaṃ tu mano duḥkhānna cainaṃ kiñcidabravīt |
vipra uvāca -
karmaṇaśca vayorūpaśīlānāṃ tava yoṣitaḥ || 11 ||
anurūpamidaṃ vittaṃ gṛhāṇārpaya me'balām |
dharmaśāstreṣu yad□ dṛṣṭaṃ striyo maulyaṃ narasya ca || 12 ||

dvātriṃśallakṣaṇopetā dakṣā śīlaguṇānvitā |
koṭimaulyaṃ suvarṇasya striyaḥ puṃsastathārbudam || 13 ||
ityākarṇa vacastasya hariścandro mahīpatiḥ |
duḥkhena mahatā''viṣṭo na cainaṃ kiñcidabravīt || 14 ||
tataḥ sa vipro nṛpateḥ purato valkalopari |
dhanaṃ nidhāya keśeṣu dhṛtvā rājñīmakarṣayat || 15 ||
rājñyuvāca -
muñca muñcārya māṃ sadyo yāvatpaśyāmyahaṃ sutam |
durlabhaṃ darśanaṃ vipra punarasya bhaviṣyati || 16 ||
paśyeha putra māmevaṃ mātaraṃ dāsyatāṃ gatām |
māṃ māsprākṣī rājaputra na spṛśyāhaṃ tvayādhunā || 17 ||
tataḥ sa bālaḥ sahasā dṛṣṭvā''kṛṣṭāṃ tu mātaram |
samabhyadhāvadambeti vadansāśruvilocanaḥ || 18 ||
haste vastraṃ samākarṣan kākapakṣadharaḥ skhalan |

tamāgataṃ dvijaḥ krodhād□ bālamapyāhanattadā || 19 ||
vadaṃstathāpi so'mbeti naiva muñcati mātaram |
rājñyuvāca -
prasādaṃ kuru me nātha krīṇīṣvemaṃ hi bālakam || 20 ||
krītāpi nāhaṃ bhavitā vinainaṃ kāryasādhikā |
itthaṃ mamālpabhāgyāyāḥ prasādaṃ kuru me prabho || 21 ||
brāhmaṇa uvāca -
gṛhyatāṃ vittametatte dīyatāṃ mama bālakaḥ |
strīpuṃsordharmaśāstrajñaiḥ kṛtameva hi vetanam || 22 ||
śataṃ sahasraṃ lakṣaṃ ca koṭimaulyaṃ tathāparaiḥ |
dvātriṃśallakṣaṇopetā dakṣā śīlaguṇānvitā || 23 ||
koṭimaulyaṃ striyaḥ proktaṃ puruṣasya tathārbudam |
sūta uvāca -
tathaiva tasya tadvittaṃ puraḥ kṣiptaṃ paṭe punaḥ || 24 ||

pragṛhya bālakaṃ mātrā sahaikasthamabandhayat |
pratasthe sa gṛhaṃ kṣipraṃ tayā saha mudānvitaḥ || 25 ||
pradakṣiṇāṃ tu sā kṛtvā jānubhyāṃ praṇatā sthitā |
bāṣpaparyākulā dīnā tvidaṃ vacanamabravīt || 26 ||
yadi dattaṃ yadi hutaṃ brāhmaṇāstarpitā yadi |
tena puṇyena me bhartā hariścandro'stu vai punaḥ || 27 ||
pādayoḥ patitāṃ dṛṣṭvā prāṇebhyo'pi garīyasīm |
hāheti ca vadan rājā vilalāpākulendriyaḥ || 28 ||

viyukteyaṃ kathaṃ jātā satyaśīlaguṇānvitā |
vṛkṣacchāyāpi vṛkṣaṃ taṃ na jahāti kadācana || 29 ||
evaṃ bhāryāṃ vaditvātha susambaddhaṃ parasparam |
putraṃ ca tamuvācedaṃ māṃ tvaṃ hitvā kva yāsyasi || 30 ||
kāṃ diśaṃ prati yāsyāmi ko me duḥkhaṃ nivārayet |
rājyatyāge na me duḥkhaṃ vanavāse na me dvija || 31 ||

yatputreṇa viyogo me evamāha sa bhūpatiḥ |
sad□bhartṛbhogyā hi sadā loke bhāryā bhavanti hi || 32 ||
mayā tyaktāsi kalyāṇi duḥkhena viniyojitā |
ikṣvākuvaṃśasambhūtaṃ sarvarājyasukhocitam || 33 ||
māmīdṛśāṃ patiṃ prāpya dāsībhāvaṃ gatā hyasi |
īdṛśe majjamānaṃ māṃ sumahacchokasāgare || 34 ||
ko māmuddharate devi paurāṇākhyānavistaraiḥ |
sūta uvāca -
paśyatastasya rājarṣeḥ kaśāghātaiḥ sudāruṇaiḥ || 35 ||
ghātayitvā tu vipreśo netuṃ samupacakrame |
nīyamānau tu tau dṛṣṭvā bhāryāputrau sa pārthivaḥ || 36 ||
vilalāpātiduḥkhārto niḥśvasyoṣṇaṃ punaḥ punaḥ |
yāṃ na vāyurna vā''dityo na candro na pṛthgjanāḥ || 37 ||
dṛṣṭavantaḥ purā pat□nīṃ seyaṃ dāsītvamāgatā |

sūryavaṃśaprasūto'yaṃ sukumārakarāṅguliḥ || 38 ||
samprāpto vikrayaṃ bālo dhiṅ□māmastu sudurmatim |
hā priye hā śiśo vatsa mamānāryasya durnayaḥ || 39 ||
daivādhīnadaśāṃ prāpto na mṛto'smi tathāpi dhik |
vyāsa uvāca -
evaṃ vilapito rājño'gre vipro'ntaradhīyata || 40 ||
vṛkṣagehādibhistuṅgaistāvādāya tvarānvitaḥ |
atrāntare muniśreṣṭhastvājagāma mahātapāḥ || 41 ||
saśiṣyaḥ kauśikendro'sau niṣṭhuraḥ krūradarśanaḥ |
viśvāmitra uvāca-
yā tvayoktā purā rājan rājasūyasya dakṣiṇā || 42 ||
tāṃ dadasva mahābāho yadi satyaṃ puraskṛtam |
hariścandra uvāca -
namaskaromi rājarṣe gṛhāṇemāṃ svadakṣiṇām || 43 ||

rājasūyasya yāgasya yā mayoktā purānagha |
viśvāmitra uvāca -
kuto labdhamidaṃ dravyaṃ dakṣiṇārthe pradīyate || 44 ||
etadācakṣva rājendra yathā dravyaṃ tvayārjitam |
rājovāca -
kimanena mahābhāga kathitena tavānagha || 45 ||
śokastu vardhate vipra śrutenānena suvrata |
ṛṣiruvāca -
aśastaṃ naiva gṛhṇāmi śastameva prayaccha me || 46 ||
dravyasyāgamanaṃ rājan kathayasva yathātatham |
rājovāca -
mayā devī tu sā bhāryā vikrītā koṭisammitaiḥ |
niṣkaiḥ putro rohitākhyo vikrīto'rbudasaṃkhyayā |
vipraikādaśakoṭyastvaṃ suvarṇasya gṛhāṇa me || 48 ||

sūta uvāca -
tadvittaṃ svaplamālakṣya dāravikrayasambhavam |
śokābhibhūtaṃ rājānaṃ kupitaḥ kauśiko'bravīt || 49 ||
ṛṣiruvāca -
rājasūyasya yajñasya naiṣā bhavati dakṣiṇā |
anyadutpādaya kṣipraṃ sampūrṇā yena sā bhavet || 50 ||
kṣatrabandho mamemāṃ tvaṃ sadṛśīṃ yadi dakṣiṇām |
manyase tarhi tatkṣipraṃ paśya tvaṃ me paraṃ balam || 51 ||
tapaso'sya sutaptasya brāhmaṇasyāmalasya ca |
matprabhāvasya cograsya śuddhasyādhyayanasya ca || 52 ||
rājovāca -
anyaddāsyāmi bhagavan kālaḥ kaścitpratīkṣyatām |
adhunaivāsti vikrītā pat□nī putraśca bālakaḥ || 53 ||
viśvāmitra uvāca -

caturbhāgaḥ sthito yo'yaṃ divasasya narādhipa |
eṣa eva pratīkṣyo me vaktavyaṃ nottaraṃ tvayā || 54 ||

English translation

1-6. Vyasa said O King! When the Queen Madhavi requested repeatedly the King, He said “O Good Auspicious One! When you have not met with any scruple to utter clearly these harsh and cruel words, I will do that act now which the most ruthless persons do not dare to do.” Saying this, the King went with his wife, very distressed, to the city. Placing her on the public road, the King cried out in a voice choked with feelings and eyes full of tears “O Citizens! Hear you all. Do any one of you require any maidservant? This lady is dearer to me than my life. If any of you be able to offer price of her as I will declare, then let him give it out quickly.” The Pundits then said “Who are you? Why are you come here to sell your wife?”

7. The King said “Are you asking me of my introduction? Hear then; I am a heartless brute and not fit to be called a man; or I am a Raksasa; nay, I am more than that; I am prepared to do this sinful act.”

8-11. Vyasa said O King! Hearing this, Kaus’ika suddenly assumed the form of an old man and came out and spoke to Haris’chandra I am master of boundless wealth; so I am able to give you the money you want; I am ready to purchase the maidservant by giving an equivalent wealth. Better give me the maidservant. My wife is exceedingly delicate; she is unable to do all the household work; so let me have the maid. But say quickly what value am I to pay? When the Brahmin spoke this, Haris’chandra felt his heart, as it were, torn asunder; so he could not for the moment speak anything.

12-15. The Brahmana said Take an equivalent annount of money according to the age, beauty, qualifications and capabilities of your wife and hand her over to me. Hear about the prices of the male and female servants as written in the Dharma S’astras The price of a female servant clever, good, well-qualified and possessing thirty-two auspicious qualities is one Koti gold mohurs; and the male servant similarly qualified fetches one Arbuda gold mohurs. Haris’chandra became very much pained to hear the Brahmin speaking thus; but he could not say anything. The Brahmin then placed in front of the King the money over a bark and caught hold of the hair of the Queen and was ready to drag Her.

16-21. The Queen said “Q Arya! Let me see once the lotus-face of my son; leave me once. Q Brahmin! Please see that it will be hard for me again to see this boy. Q Son! Behold! Your mother is now a slave. So, Q Prince, do not touch me. I am not fit now to be touched by you.” The boy, then, seeing the

mother suddenly snatched away, cried out, “Q Mother! Q Mother!” and followed her with tears in his eyes. That boy tumbled at every step still he caught hold of the mother’s clothing by his hand and began to accompany her. The Brahmin, seeing this behaviour of the boy, became impatient with anger and began to beat him. Still the boy wept, saying, “Mother! Mother!” and never quitted the hold of his mother. The Queen said “Q Lord! Have mercy on me and purchase this boy also. Though you are purchasing me, yet without this boy I will not be able to do your work. My fate is bad; therefore this calamity has happened. Shew this favour to me.”

22-24. The Brahmin said Take this money and give me the boy too. For the Wise in the Dharma S’astras fix such to be the prices of a female and a male. The other Pundits make differences in the prices, e.g., one hundred, one thousand, one lakh, one crore and so on, according to the different qualifications. But for the female, who

is skilled in all actions, modest, of good behaviour, and well qualified and, on whose body the thirty-two auspicious signs are seen, her price is one Koti gold mohurs and for a man qualified, one Arbuda gold mohurs.

25-35. Suta said:-- O King! The Brahmin then gave over the price of the boy as decided, in gold mohurs in front of the King over a bark and then tied both the mother and son. He, then, gladly and without any delay, carried them to his home. At the time of departure, the Queen circumambulated the King and, kneeling down, bowed down to him and, in that state of humility, began to speak If ever I have done any charities, if ever I have poured oblations on the Fire, if ever I have satisfied the Brahmins, then, by that virtue, Haris’chandra will again be my husband. Seeing his wife, dearer then his life, fallen on his feet, the King became very distracted and lamented, crying,

“Alas! Alas! The shadow of a tree never leaves the tree; but you being verily modest and endowed with all qualifications, are now separated from me.” Speaking thus reasonably with his wife, the King said to his son “O Child! Where will you go, leaving me here? Where shall I go now? and who will stop my miseries?” The King, then, spoke to the Brahmin “O Brahmin! The pain that I experience in the separation from my son, I did not feel on the occasion of quitting my kingdom or on my being exiled in a forest.

O Auspicious One! The husband, good natured in this world, nourishes always his wife and keeps her always in comfort and happiness. But I am such a bad husband of yours, as I have left you and made you float in the sea of sorrows. Born in the Iksaku family, I inherited the kingdom and its pleasures; but, Alas! Your getting such a husband has now been reduced to slavery! O Devi! I am merged in this ocean of sorrows and troubles. Who will rescue me, by narrating this story of the Puranas!”

36-40. Suta said O King! The Brahmin, then, began to take away the queen and the boy, whipping them, in the face of the King. Seeing his wife and son being dragged away in that state, the King’s pain knew no bounds and be frequently sighed and sighed and bitterly wept aloud. Alas! My dear wife, whom the Moon, the Sun, Wind or any other body could not see ere this, has become now reduced to slavery today! Oh! How beautiful and gentle are the fingers of my child? He has been sold off today, being born in the Solar Dynasty? Alas! Fie on my foolish understanding! Oh my Dear! Oh my child Rohitas’va! Your this wretched condition is due to my Anarya irrespectable bad maxims! Oh! Through the mockery of the Daiva, I have got this distress! Fie on Me!

41-42 Vyasa said The King was lamenting thus when the Brahmin disappeared with them, in the very tall trees and walls of palatial buildings. At this time the cruel fiendish Muni, endowed with great power of asceticism came there quickly, accompanied by his disciples.

43. Vis’vamitra said “O One of mighty arm! If you think it your duty to respect Truth, then pay me the Daksina of Rajasuya sacrifice that you promised before.”

44. Haris’chandra said “O Rajarsi! I bow down to Thee. O Sinless One! Now take the Daksina of the Rajasuya Sacrifice that I promised to pay you before.”

45. Vis’vamitra said:-- “O King! Whence have you collected these gold Mohurs that you are now paying me as my Daksina. How have you earned this? Say.”

46. Haris’chandra said “O Dvija! O Sinless One! What use is there in telling this to you. It will increase agony by hearing. O One of good vows!”

47. VisVamitra said “I won’t accept money earned not rightly.

Give what you have acquired by rightful means. Say truly how you have acquired it.”

48. Haris’chandra spoke “O Brahmin! I have sold my wife the Devi MadhavT for one Koti Gold Mohurs and my son for ten Kotis of gold Mohurs. So take this eleven Koti Gold Mohurs from me.”

49. Suta said Seeing the gold collected out of the sale of wife and son very small, and seeing the King overpowered with pain and sorrow, Kaus’ika angrily spoke

50-52. O King! The Daksina of the Rajasuya Sacrifice cannot be so small; so collect quickly other money to complete it. O Vilest of Ksattriyas! If you think this much to be proper for me, see first the enormous power of mine that I possess of my tapasya, practised duly, of my pure Brahmanyahood, of my violent power and of my chaste study and then you can pay my Daksina.

53. Haris’chandra said “O Bhagavan! I have sold just now my wife; and so wait for some time and I will collect more gold and will pay that to you.”

54. VisVamitra said “O King! The fourth part of the day is now remaining; I will wait till then. After this you won’t expect any other reply from me.”

Here ends the Twenty second Chapter of the Seventh Book on the selling of Haris’chandra’s wife in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 23

On The King Haris'chandra's

Chapter 176 of 318 · 38 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
तमेवमुक्त्वा राजानं निर्घृणं निष्ठुरं वचः ।
तदादाय धनं पूर्णं कुपितः कौशिको ययौ ॥ १ ॥
विश्वामित्रे गते राजा ततः शोकमुपागतः ।
श्वासोच्छ्वासं मुहुः कृत्वा प्रोवाचोच्चैरधोमुखः ॥ २ ॥
वित्तक्रीतेन यस्यार्तिर्मया प्रेतेन गच्छति ।
स ब्रवीतु त्वरायुक्तो यामे तिष्ठति भास्करः ॥ ३ ॥
अथाजगाम त्वरितो धर्मश्चाण्डालरूपधृक् ।
दुर्गन्धो विकृतोरस्कः श्मश्रुलो दन्तुरोऽघृणी ॥ ४ ॥
कृष्णो लम्बोदरः स्निग्धः करालः पुरुषाधमः ।
हस्तजर्जरयष्टिश्च शवमाल्यैरलङ्कृतः ॥ ५ ॥
चाण्डाल उवाच -
अहं गृह्णामि दासत्वे भृत्यार्थः सुमहान्मम ।
क्षिप्रमाचक्ष्व मौल्यं किमेतत्ते सम्प्रदीयते ॥ ६ ॥

व्यास उवाच -
तं तादृशमथालक्ष्य क्रूरदृष्टिं सुनिर्घृणम् ।
वदन्तमतिदुःशीलं कस्त्वमित्याह पार्थिवः ॥ ७ ॥
चाण्डाल उवाच -
चाण्डालोऽहमिह ख्यातः प्रवीरेति नृपोत्तम ।
शासने सर्वदा तिष्ठ मृतचैलापहारकः ॥ ८ ॥
एवमुक्तस्तदा राजा वचनं चेदमब्रवीत् ।
ब्राह्मणः क्षत्रियो वापि गृह्णात्विति मतिर्मम ॥ ९ ॥
उत्तमस्योत्तमो धर्मो मध्यमस्य च मध्यमः ।
अधमस्याधमश्चैव इति प्राहुर्मनीषिणः ॥ १० ॥
चाण्डाल उवाच
एवमेव त्वया धर्मः कथितो नृपसत्तम ।
अविचार्य त्वया राजन्नधुनोक्तं ममाग्रतः ॥ ११ ॥
विचारयित्वा यो ब्रूते सोऽभीष्टं लभते नरः ।

सामान्यमेव तत्प्रोक्तमविचार्य त्वयानघ ॥ १२ ॥
यदि सत्यं प्रमाणं ते गृहीतोऽसि न संशयः ।

हरिश्चन्द्र उवाच -
असत्यान्नरके गच्छेत्सद्यः क्रूरे नराधमः ॥ १३ ॥
ततश्चाण्डालता साध्वी न वरा मे ह्यसत्यता ।
व्यास उवाच -
तस्यैवं वदतः प्राप्तो विश्वामित्रस्तपोनिधिः ॥ १४ ॥
क्रोधामर्षविवृत्ताक्षः प्राह चेदं नराधिपम् ।
चाण्डालोऽयं मनस्थं ते दातुं वित्तमुपस्थितः ॥ १५ ॥
कस्मान्न दीयते मह्यमशेषा यज्ञदक्षिणा ।
राजोवाच -
भगवन्सूर्यवंशोत्थमात्मानं वेद्मि कौशिक ॥ १६ ॥
कथं चाण्डालदासत्वं गमिष्ये वित्तकामतः ।
विश्वामित्र उवाच -

यदि चाण्डालवित्तं त्वमात्मविक्रयजं मम ॥ १७ ॥
न प्रदास्यसि चेत्तर्हि शप्स्यामि त्वामसंशयम् ।
चाण्डालादथवा विप्राद्देहि मे दक्षिणाधनम् ॥ १८ ॥
विना चाण्डालमधुना नान्यः कश्चिद्धनप्रदः ।
धनेनाहं विना राजन्न यास्यामि न संशयः ॥ १९ ॥
इदानीमेव मे वित्तं न प्रदास्यसि चेन्नृप ।
दिनेऽर्धघटिकाशेषे तत्त्वां शापाग्निना दहे ॥ २० ॥
व्यास उवाच -
हरिश्चन्द्रस्ततो राजा मृत्ववच्छ्रितजीवितः ।
प्रसीदेति वदन्पादौ ऋषेर्जग्राह विह्वलः ॥ २१ ॥
हरिश्चन्द्र उवाच -
दासोऽस्म्यार्तोऽस्मि दीनोऽस्मि त्वद्भक्तश्च विशेषतः ।
प्रसादं कुरु विप्रर्षे कष्टश्चाण्डालसङ्करः ॥ २२ ॥
भवेयं वित्तशेषेण तव कर्मकरो वशः ।

तवैव मुनिशार्दूल प्रेष्यश्चित्तानुवर्तकः ॥ २३ ॥
विश्वामित्र उवाच -
एवमस्तु महाराज ममैव भव किङ्करः ।
किंतु मद्वचनं कार्यं सर्वदैव नराधिप ॥ २४ ॥
व्यास उवाच -
एवमुक्तेऽथ वचने राजा हर्षसमन्वितः ।
अमन्यत पुनर्जातमात्मानं प्राह कौशिकम् ॥ २५ ॥
तवादेशं करिष्यामि सदैवाहं न संशयः ।
आदेशय द्विजश्रेष्ठ किं करोमि तवानघ ॥ २६ ॥
विश्वामित्र उवाच -
चाण्डालागच्छ मद्दासमौल्यं किं मे प्रयच्छसि ।

गृहाण दासं मौल्येन मया दत्तं तवाधुना ॥ २७ ॥
नास्ति दासेन मे कार्यं वित्ताशा वर्तते मम ।
व्यास उवाच -

एवमुक्ते तदा तेन स्वपचो हृष्टमानसः ॥ २८ ॥
आगत्य सन्निधौ तूर्णं विश्वामित्रमभाषत ।
चाण्डाल उवाच -
दशयोजनविस्तीर्णे प्रयागस्य च मण्डले ॥ २९ ॥
भूमिं रत्नमयीं कृत्वा दास्ये तेऽहं द्विजोत्तम ।
अस्य विक्रयणेनेयमार्तिश्च प्रहता त्वया ॥ ३० ॥
व्यास उवाच -
ततो रत्नसहस्राणि सुवर्णमणिमौक्तिकैः ।
चाण्डालेन प्रदत्तानि जग्राह द्विजसत्तमः ॥ ३१ ॥
हरिश्चन्द्रस्तथा राजा निर्विकारमुखोऽभवत् ।
अमन्यत तथा धैर्याद्विश्वामित्रो हि मे पतिः ॥ ३२ ॥
तत्तदेव मया कार्यं यदयं कारयिष्यति ।
अथान्तरिक्षे सहसा वागुवाचाशरीरिणी ॥ ३३ ॥
अनृणोऽसि महाभाग दत्ता सा दक्षिणा त्वया ।

ततो दिवः पुष्पवृष्टिः पपात नृपमूर्धनि ॥ ३४ ॥
साधु साध्विति तं देवाः प्रोचुः सेन्द्रा महौजसः ।
हर्षेण महताऽऽविष्टो राजा कौशिकमब्रवीत् ॥ ३५ ॥
राजोवाच -
त्वं हि माता पिता चैव त्वं हि बन्धुर्महामते ।
यदर्थं मोचितोऽहं ते क्षणाच्चैवानृणीकृतः ॥ ३६ ॥
किं करोमि महाबाहो श्रेयो मे वचनं तव ।
एवमुक्ते तु वचने नृपं मुनिरभाषत ॥ ३७ ॥
विश्वामित्र उवाच -
चाण्डालवचनं कार्यमद्यप्रभृति ते नृप ।
स्वस्ति तेऽस्त्विति तं प्रोच्य तदादाय धनं ययौ ॥ ३८ ॥

Roman transliteration

vyāsa uvāca -
tamevamuktvā rājānaṃ nirghṛṇaṃ niṣṭhuraṃ vacaḥ |
tadādāya dhanaṃ pūrṇaṃ kupitaḥ kauśiko yayau || 1 ||
viśvāmitre gate rājā tataḥ śokamupāgataḥ |
śvāsocchvāsaṃ muhuḥ kṛtvā provācoccairadhomukhaḥ || 2 ||
vittakrītena yasyārtirmayā pretena gacchati |
sa bravītu tvarāyukto yāme tiṣṭhati bhāskaraḥ || 3 ||
athājagāma tvarito dharmaścāṇḍālarūpadhṛk |
durgandho vikṛtoraskaḥ śmaśrulo danturo'ghṛṇī || 4 ||

kṛṣṇo lambodaraḥ snigdhaḥ karālaḥ puruṣādhamaḥ |
hastajarjarayaṣṭiśca śavamālyairalaṅkṛtaḥ || 5 ||
cāṇḍāla uvāca -
ahaṃ gṛhṇāmi dāsatve bhṛtyārthaḥ sumahānmama |
kṣipramācakṣva maulyaṃ kimetatte sampradīyate || 6 ||

vyāsa uvāca -
taṃ tādṛśamathālakṣya krūradṛṣṭiṃ sunirghṛṇam |
vadantamatiduḥśīlaṃ kastvamityāha pārthivaḥ || 7 ||
cāṇḍāla uvāca -
cāṇḍālo'hamiha khyātaḥ pravīreti nṛpottama |
śāsane sarvadā tiṣṭha mṛtacailāpahārakaḥ || 8 ||
evamuktastadā rājā vacanaṃ cedamabravīt |
brāhmaṇaḥ kṣatriyo vāpi gṛhṇātviti matirmama || 9 ||
uttamasyottamo dharmo madhyamasya ca madhyamaḥ |
adhamasyādhamaścaiva iti prāhurmanīṣiṇaḥ || 10 ||
cāṇḍāla uvāca
evameva tvayā dharmaḥ kathito nṛpasattama |
avicārya tvayā rājannadhunoktaṃ mamāgrataḥ || 11 ||
vicārayitvā yo brūte so'bhīṣṭaṃ labhate naraḥ |

sāmānyameva tatproktamavicārya tvayānagha || 12 ||
yadi satyaṃ pramāṇaṃ te gṛhīto'si na saṃśayaḥ |
hariścandra uvāca -
asatyānnarake gacchetsadyaḥ krūre narādhamaḥ || 13 ||
tataścāṇḍālatā sādhvī na varā me hyasatyatā |
vyāsa uvāca -
tasyaivaṃ vadataḥ prāpto viśvāmitrastaponidhiḥ || 14 ||
krodhāmarṣavivṛttākṣaḥ prāha cedaṃ narādhipam |
cāṇḍālo'yaṃ manasthaṃ te dātuṃ vittamupasthitaḥ || 15 ||
kasmānna dīyate mahyamaśeṣā yajñadakṣiṇā |
rājovāca -
bhagavansūryavaṃśotthamātmānaṃ vedmi kauśika || 16 ||
kathaṃ cāṇḍāladāsatvaṃ gamiṣye vittakāmataḥ |
viśvāmitra uvāca -

yadi cāṇḍālavittaṃ tvamātmavikrayajaṃ mama || 17 ||
na pradāsyasi cettarhi śapsyāmi tvāmasaṃśayam |
cāṇḍālādathavā viprāddehi me dakṣiṇādhanam || 18 ||
vinā cāṇḍālamadhunā nānyaḥ kaściddhanapradaḥ |
dhanenāhaṃ vinā rājanna yāsyāmi na saṃśayaḥ || 19 ||
idānīmeva me vittaṃ na pradāsyasi cennṛpa |
dine'rdhaghaṭikāśeṣe tattvāṃ śāpāgninā dahe || 20 ||
vyāsa uvāca -
hariścandrastato rājā mṛtavavacchritajīvitaḥ |
prasīdeti vadanpādau ṛṣerjagrāha vihvalaḥ || 21 ||
hariścandra uvāca -
dāso'smyārto'smi dīno'smi tvad□bhaktaśca viśeṣataḥ |
prasādaṃ kuru viprarṣe kaṣṭaścāṇḍālasaṅkaraḥ || 22 ||
bhaveyaṃ vittaśeṣeṇa tava karmakaro vaśaḥ |

tavaiva muniśārdūla preṣyaścittānuvartakaḥ || 23 ||
viśvāmitra uvāca -
evamastu mahārāja mamaiva bhava kiṅkaraḥ |
kiṃtu madvacanaṃ kāryaṃ sarvadaiva narādhipa || 24 ||
vyāsa uvāca -
evamukte'tha vacane rājā harṣasamanvitaḥ |
amanyata punarjātamātmānaṃ prāha kauśikam || 25 ||
tavādeśaṃ kariṣyāmi sadaivāhaṃ na saṃśayaḥ |
ādeśaya dvijaśreṣṭha kiṃ karomi tavānagha || 26 ||
viśvāmitra uvāca -
cāṇḍālāgaccha maddāsamaulyaṃ kiṃ me prayacchasi |
gṛhāṇa dāsaṃ maulyena mayā dattaṃ tavādhunā || 27 ||
nāsti dāsena me kāryaṃ vittāśā vartate mama |
vyāsa uvāca -

evamukte tadā tena svapaco hṛṣṭamānasaḥ || 28 ||
āgatya sannidhau tūrṇaṃ viśvāmitramabhāṣata |
cāṇḍāla uvāca -
daśayojanavistīrṇe prayāgasya ca maṇḍale || 29 ||
bhūmiṃ rat□namayīṃ kṛtvā dāsye te'haṃ dvijottama |
asya vikrayaṇeneyamārtiśca prahatā tvayā || 30 ||
vyāsa uvāca -
tato rat□nasahasrāṇi suvarṇamaṇimauktikaiḥ |
cāṇḍālena pradattāni jagrāha dvijasattamaḥ || 31 ||
hariścandrastathā rājā nirvikāramukho'bhavat |
amanyata tathā dhairyād□viśvāmitro hi me patiḥ || 32 ||
tattadeva mayā kāryaṃ yadayaṃ kārayiṣyati |
athāntarikṣe sahasā vāguvācāśarīriṇī || 33 ||
anṛṇo'si mahābhāga dattā sā dakṣiṇā tvayā |

tato divaḥ puṣpavṛṣṭiḥ papāta nṛpamūrdhani || 34 ||
sādhu sādhviti taṃ devāḥ procuḥ sendrā mahaujasaḥ |
harṣeṇa mahatā''viṣṭo rājā kauśikamabravīt || 35 ||
rājovāca -
tvaṃ hi mātā pitā caiva tvaṃ hi bandhurmahāmate |
yadarthaṃ mocito'haṃ te kṣaṇāccaivānṛṇīkṛtaḥ || 36 ||
kiṃ karomi mahābāho śreyo me vacanaṃ tava |
evamukte tu vacane nṛpaṃ munirabhāṣata || 37 ||
viśvāmitra uvāca -
cāṇḍālavacanaṃ kāryamadyaprabhṛti te nṛpa |
svasti te'□sviti taṃ procya tadādāya dhanaṃ yayau || 38 ||

English translation

1-5. Vyasa said O King! Speaking these harsh and cruel words to the King, the Muni took that money and went away. When VisVamitra went away, the King Haris'chandra became very much perplexed with sorrows and sighed frequently. He then began to say with his face bent downwards. "Suffering from constant pain and troubles, I am now turned into a Preta; if anybody finds me serviceable, he may purchase me with value in gold as proper; but he should do this quickly before the sun sets." Dharma, then, assuming the form of a heartless Chandala, came there quickly to test Haris'chandra. The body of that low mean person was of a black colour, his air looking ferocious, his belly elongated, body emitting stench odours, teeth very long, and his face, covered with beards.

He had one bamboo in his hand; in his neck, the bones of the dead were hanging and his chest was very distorted.

6. The Chandala said “I am in urgent need of a servant; I will keep you as my slave; say, then, quickly what is your price?”

7. Vyasa said O King! When the cruel, extremely ferocious and heartless Chandala said thus, the King Haris’chandra was surprised to see his appearance and said “Who are you?”

8-12. The Chandala said “O King! I am the famous Chandala, Pravira; you will have to remain always subject to me and to collect the clothes of the dead persons.” Hearing his word, the King said, “I want to be purchased by a Brahmin or a Ksattriya. See! The sages

say, that the Dharma of good people is excellent; the Dharma of the persons intermediate is middling; and the Dharma of the mean is depressing. You belong to the low and mean class. So my Dharma cannot be observed if I remain in your house.” The Chandala said “O King! This is the Dharma of yours now mentioned by you; then why did you mention that anybody can purchase you; without any previous consideration, you spoke before me. He who speaks with preconsideration attains his desired object; but, O Sinless One! You did not consider and you spoke that ordinarily. However, if I take your words that you spoke first to be true, then you are no doubt, purchased by me.”

13. Haris’chandra said The villain that speaks untruth, goes downright to a terrible hell; so to become a Chandala is far better for me than to use an untrue word.

14-15. Vyasa said O King! When the King was speaking thus, the ascetic VisVamitra arrived there out of anger and impatience; he rolled his eyes and said This Chandala is come to give you your desired money; why, then, are you not giving me the remnant of my Daksina!

16. Haris’chandra said “O Kaus'ika! Nothing is unknown to you. My this body is born for the Solar Line; how then can I accept this slavery of a Chandala!”

17-20. Vis’vamitra said If you do not sell yourself to a Chandala, be certain that I will just now put you under my curse. Give me immediately my Daksina, be it whether from a Chandala or from a Brahmana. There is no other purchaser at present than this Chandala. But know this as certain that I won’t go back until I get my

money. O King! If you do not give me money just now, then when half the Ghatika of the day is remaining, I will burn you up by my fire of anger.

21. Vyasa said O King! Hearing these words of VisVamitra, the King became almost dead; bewildered with fear, then he clasped the feet of the Risi and said, “Be friendly, please.”

22-23. Haris’chandra said “O Viprarsi! I am now very humiliated and have become very afflicted and distressed. Especially I am your Bhakta, I am your servant; so be graciously pleased and free me from this painful companion of a Chandala. O Muni! In lieu of my remnant Daksina, I will be your obedient slave; I will do your work and follow your commands.”

24. Visvamitra said “O King! You are then my slave, you will obey always my commands.”

25-26. Vyasa said O King! When VisVamitra said so, the King, out of joy, thought that he regained his life and said to Kaus’ika. Always I will obey your words; now order me what work I will have to do.

27-28. VisVamitra, then addressed the Chandala and said “O Chandala! Come to me and give me the price for this slave. I am now handing this slave over to you; give me the price and take him. I want money; I have no need for a servant.”

29. Vyasa said O King! When VisVamitra spoke thus, the Chandala, overflowed with joy, came immediately to the Risi

VisVamitra and said

30. O Dvija! The relief that you have given me by selling this servant, for that I will give you the ten Yoyanas wide land of Prayaga Mandalam, covered over with jewels.

31-36. Vyasa said O King! The Chandala then gave one thousand gems, one thousand jewels, one thousand pearls and one thousand gold Mohurs and VisVamitra took them. No signs of distraction nor unpleasantness were visible on the face of the King Haris’chandra. Rather he laid hold of his patience and thought within himself, “VisVamitra is now my master; I will do any work that he puts me in.” At this time, the incorporeal voice, the voice of the fourth dimensional space, sounded from the Heavens “O Fortunate One! You are freed from the Daksina, the debt before that you promised to give me.” A shower of flowers fell on the head of the King from the Heavens. At this time the powerful Indra and the other hosts of the Devas praised the King, saying “Sadhu! Sadhu! Well-done, Well-done.” The heart of the King was then filled with intense joy and the King then said to Kaus’ika

37-38. O Intelligent One! You are a greater benefactor to me than my father, mother and friend as you have freed me in a moment from my debts. So, O mighty armed one! Your words are beneficial to me. Now order what am I to do.

39. When the King said so, VisVamitra then said Go and observe from today the words of the Chandala. Let good befall on you! Thus saying, the Maharsi VisVamitra took the money given by the Chandala and went away to his own place.

Here ends the Twenty-third Chapter of the Seventh Book on the King Haris’chandra’s acknowledging of the slavery of the Chandala in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 24

On The Stay Of Haris'chandra In

Chapter 177 of 318 · 33 detected Sanskrit verse markers

Sanskrit

शौनक उवाच -
ततः किमकरोद्राजा चाण्दालस्य गृहे गतः ।
तद्ब्रूहि सूतवर्य त्वं पृच्छतः सत्वरं हि मे ॥ १ ॥
सूत उवाच -
विश्वामित्रे गते विप्रे श्वपचो हृष्टमानसः ।
विश्वामित्राय तद्द्रव्यं दत्त्वा बद्ध्वा नरेश्वरम् ॥ २ ॥
असत्यो यास्यसीत्युक्त्वा दण्डेनाताडयत्तदा ।
दण्डप्रहारसम्भ्रान्तमतीव व्याकुलेन्द्रियम् ॥ ३ ॥
इष्टबन्धुवियोगार्तमानीय निजपक्कणे ।
निगडे स्थापयित्वा तं स्वयं सुष्वाप विज्वरः ॥ ४ ॥
निगडस्थस्ततो राजा वसंश्चाण्डालपक्कणे ।
अन्नपाने परित्यज्य सदा वै तदशोचयत् ॥ ५ ॥
तन्वी दीनमुखी दृष्ट्वा बालं दीनमुखं पुरः ।
मां स्मरन्त्यसुखाविष्टा मोक्षयिष्यति नौ नृपः ॥ ६ ॥

उपात्तवित्तो विप्राय दत्त्वा वित्तं प्रतिश्रुतम् ।
रोदमानं सुतं वीक्ष्य मां च सम्बोधयिष्यति ॥ ७ ॥
तातपार्श्वं व्रजामीति रुदन्तं बालकं पुनः ।
तात तातेति भाषन्तं तथा सम्बोधयिष्यति ॥ ८ ॥
न सा मां मृगशावाक्षी वेत्ति चाण्डालतां गतम् ।
राज्यनाशः सुहृत्यागो भार्यातनयविक्रयः ॥ ९ ॥
ततश्चाण्डालता चेयमहो दुःखपरम्परा ।
एवं स निवसन्नित्यं स्मरंश्च दयितां सुतम् ॥ १० ॥
निनाय दिवसान् राजा चतुरो विधिपीडितः ।
अथाह्नि पञ्चमे तेन निगडान्मोचितो नृपः ॥ ११ ॥
चाण्डालेनानुशिष्टश्च मृतचैलापहारणे ।
क्रुद्धेन परुषैर्वाक्यैर्निर्भर्त्स्य च पुनः पुनः ॥ १२ ॥
काश्याश्च दक्षिणे भागे श्मशानं विद्यते महत् ।
तद्रक्षस्व यथान्यायं न त्याज्यं तत्त्वया क्वचित् ॥ १३ ॥

इमं च जर्जरं दण्डं गृहीत्वा याहि मा चिरम् ।
वीरबाहोरयं दण्ड इति घोषस्व सर्वतः ॥ १४ ॥

सूत उवाच -
कस्मिंश्चिदथ काले तु मृतचैलापहारकः ।
हरिश्चन्द्रोऽभवद्राजा श्मशाने दद्वशानुगः ॥ १५ ॥
चाण्डालेनानुशिष्टस्तु मृतचैलापहारिणा ।
राजा तेन समादिष्टो जगाम शवमन्दिरम् ॥ १६ ॥
पुर्यास्तु दक्षिणे देशे विद्यमानं भयानकम् ।
शवमाल्यसमाकीर्णं दुर्गन्धं बहुधूमकम् ॥ १७ ॥
श्मशानं घोरसन्नादं शिवाशतसमाकुलम् ।
गृद्ध्रगोमायुसंकीर्णं श्ववृन्दपरिवारितम् ॥ १८ ॥
अस्थिसङ्घातसङ्कीर्णं महादुर्गन्धसंकुलम् ।
अर्धदग्धशवास्यानि विकसद्दन्तपंक्तिभिः ॥ १९ ॥
हसन्तीवाग्निमध्यस्थकायस्यैवं व्यवस्थितिः ।

नानामृतसुहृन्नादं महाकोलाहलाकुलम् ॥ २० ॥
हा पुत्र मित्र हा बन्धो भ्रातर्वत्स प्रियाद्य मे ।
हाप्यते भागिनेयार्ह हा मातुल पितामह ॥ २१ ॥
मातामह पितः पौत्र क्व गतोऽस्येहि बान्धव ।
इति शब्दैः समाकीर्णं भैरवैः सर्वदेहिनाम् ॥ २२ ॥
ज्वलन्मांसवसामेदच्छूमिति ध्वनिसङ्कुलम् ।
अग्नेश्चटचटाशब्दो भैरवो यत्र जायते ॥ २३ ॥
कल्पान्तसदृशाकारं श्मशानं तत्सुदारुणम् ।
स राजा तत्र सम्प्राप्तो दुःखादेवमशोचत ॥ २४ ॥
हा भृत्या मन्त्रिणो यूयं क्व तद्राज्यं कुलोचितम् ।
हा प्रिय पुत्र मे बाल मां त्यक्त्वा मन्दभाग्यकम् ॥ २५ ॥
ब्राह्मणस्य च कोपेन गता यूयं क्व दूरतः ।
विना धर्मं मनुष्याणां जायते न शुभं क्वचित् ॥ २६ ॥
यत्नतो धारयेत्तस्मात्पुरुषो धर्ममेव हि ।

इत्येवं चिन्तयंस्तत्र चाण्डालोक्तं पुनः पुनः ॥ २७ ॥
मलेन दिग्धसर्वाङ्गः शवानां दर्शने व्रजन् ।
लकुटाकारकल्पश्च धावंश्चापि ततस्ततः ॥ २८ ॥
अस्मिञ्छव इदं मौल्यं शतं प्राप्स्यामि चाग्रतः ।
इदं मम इदं राज्ञ इदं चाण्डालकस्य च ॥ २९ ॥
इत्येवं चिन्तयन् राजा व्यवस्थां दुस्तरां गतः ।
जीर्णैकपटसुग्रन्थिकृतकन्थापरिग्रहः ॥ ३० ॥
चिताभस्मरजोलिप्तमुखबाहुदराङ्घ्रिकः ।
नानामेदोवसामज्जालिप्तपाण्यङ्गुलिः श्वसन् ॥ ३१ ॥
नानाशवौदनकृतक्षुन्निवृत्तिपरायणः ।
तदीयमाल्यसंश्लेषकृतमस्तकमण्डलः ॥ ३२ ॥

न रात्रौ न दिवा शेते हाहेति प्रवदन्मुहुः ।
एवं द्वादश मासास्तु नीता वर्षशतोपमाः ॥ ३३ ॥

Roman transliteration

śaunaka uvāca -
tataḥ kimakarod□rājā cāṇḍālasya gṛhe gataḥ |
tad□ brūhi sūtavarya tvaṃ pṛcchataḥ satvaraṃ hi me || 1 ||
sūta uvāca -
viśvāmitre gate vipre śvapaco hṛṣṭamānasaḥ |
viśvāmitrāya tad□ dravyaṃ dattvā baddhvā nareśvaram || 2 ||
asatyo yāsyasītyuktvā daṇḍenātāḍayattadā |
daṇḍaprahārasambhrāntamatīva vyākulendriyam || 3 ||
iṣṭabandhuviyogārtamānīya nijapakkaṇe |
nigaḍe sthāpayitvā taṃ svayaṃ suṣvāpa vijvaraḥ || 4 ||
nigaḍasthastato rājā vasaṃścāṇḍālapakkaṇe |
annapāne parityajya sadā vai tadaśocayat || 5 ||
tanvī dīnamukhī dṛṣṭvā bālaṃ dīnamukhaṃ puraḥ |
māṃ smarantyasukhāviṣṭā mokṣayiṣyati nau nṛpaḥ || 6 ||

upāttavitto viprāya dattvā vittaṃ pratiśrutam |
rodamānaṃ sutaṃ vīkṣya māṃ ca sambodhayiṣyati || 7 ||
tātapārśvaṃ vrajāmīti rudantaṃ bālakaṃ punaḥ |
tāta tāteti bhāṣantaṃ tathā sambodhayiṣyati || 8 ||
na sā māṃ mṛgaśāvākṣī vetti cāṇḍālatāṃ gatam |
rājyanāśaḥ suhṛttyāgo bhāryātanayavikrayaḥ || 9 ||
tataścāṇḍālatā ceyamaho duḥkhaparamparā |
evaṃ sa nivasannityaṃ smaraṃśca dayitāṃ sutam || 10 ||
nindruāya divasān rājā caturo vidhipīḍitaḥ |
athāhni pañcame tena nigaḍānmocito nṛpaḥ || 11 ||
cāṇḍālenānuśiṣṭaśca mṛtacailāpahāraṇe |
kruddhena paruṣairvākyairnirbhatsya ca punaḥ punaḥ || 12 ||
kāśyāśca dakṣiṇe bhāge śmaśānaṃ vidyate mahat |
tad□rakṣasva yathānyāyaṃ na tyājyaṃ tattvayā kvacit || 13 ||

imaṃ ca jarjaraṃ daṇḍaṃ gṛhītvā yāhi mā ciram |
vīrabāhorayaṃ daṇḍa iti ghoṣasva sarvataḥ || 14 ||
sūta uvāca -
kasmiṃścidatha kāle tu mṛtacailāpahārakaḥ |
hariścandro'bhavad□rājā śmaśāne dad□vaśānugaḥ || 15 ||
cāṇḍālenānuśiṣṭastu mṛtacailāpahāriṇā |
rājā tena samādiṣṭo jagāma śavamandiram || 16 ||
puryāstu dakṣiṇe deśe vidyamānaṃ bhayānakam |
śavamālyasamākīrṇaṃ durgandhaṃ bahudhūmakam || 17 ||
śmaśānaṃ ghorasannādaṃ śivāśatasamākulam |
gṛddhragomāyusaṃkīrṇaṃ śvavṛndaparivāritam || 18 ||
asthisaṅghātasaṅkīrṇaṃ mahādurgandhasaṃkulam |
ardhadagdhaśavāsyāni vikasaddantapaṃktibhiḥ || 19 ||
hasantīvāgnimadhyasthakāyasyaivaṃ vyavasthitiḥ |

nānāmṛtasuhṛnnādaṃ mahākolāhalākulam || 20 ||
hā putra mitra hā bandho bhrātarvatsa priyādya me |
hāpyate bhāgineyārha hā mātula pitāmaha || 21 ||
mātāmaha pitaḥ pautra kva gato'syehi bāndhava |
iti śabdaiḥ samākīrṇaṃ bhairavaiḥ sarvadehinām || 22 ||
jvalanmāṃsavasāmedacchūmiti dhvanisaṅkulam |
agneścaṭacaṭāśabdo bhairavo yatra jāyate || 23 ||
kalpāntasadṛśākāraṃ śmaśānaṃ tatsudāruṇam |
sa rājā tatra samprāpto duḥkhādevamaśocata || 24 ||
hā bhṛtyā mantriṇo yūyaṃ kva tad□rājyaṃ kulocitam |
hā priya putra me bāla māṃ tyaktvā mandabhāgyakam || 25 ||
brāhmaṇasya ca kopena gatā yūyaṃ kva dūrataḥ |
vinā dharmaṃ manuṣyāṇāṃ jāyate na śubhaṃ kvacit || 26 ||
yat□nato dhārayettasmātpuruṣo dharmameva hi |

ityevaṃ cintayaṃstatra cāṇḍāloktaṃ punaḥ punaḥ || 27 ||
malena digdhasarvāṅgaḥ śavānāṃ darśane vrajan |
lakuṭākārakalpaśca dhāvaṃścāpi tatastataḥ || 28 ||
asmiñchava idaṃ maulyaṃ śataṃ prāpsyāmi cāgrataḥ |
idaṃ mama idaṃ rājña idaṃ cāṇḍālakasya ca || 29 ||
ityevaṃ cintayan rājā vyavasthāṃ dustarāṃ gataḥ |
jīrṇaikapaṭasugranthikṛtakanthāparigrahaḥ || 30 ||
citābhasmarajoliptamukhabāhūdarāṅ□ghrikaḥ |
nānāmedovasāmajjāliptapāṇyaṅguliḥ śvasan || 31 ||
nānāśavaudanakṛtakṣunnivṛttiparāyaṇaḥ |
tadīyamālyasaṃśleṣakṛtamastakamaṇḍalaḥ || 32 ||
na rātrau na divā śete hāheti pravadanmuhuḥ |
evaṃ dvādaśa māsāstu nītā varṣaśatopamāḥ || 33 ||

English translation

1. S’aunaka said “O Suta! Now describe as quickly as you can in detail what the King Haris’chandra did afterwards in the house of the Chandala.

2-14. Suta said When VisVamitra went away, the mind of the Chandala was filled with joy. He already gave to VisVamitra that amount of jewels; so he tied now the King and, telling him, “Do you now stand on the path of falsehood?” began to beat him with sticks. The King was already very much tired of the bereavements from his dear ones; now being beaten by the Chandala, his senses were lost. In this state the Chandala took him to his house and fastened him with a chain. Then the Chandala’s troubles were over and he fell asleep. The King lived in the Chandala’s house in that state fettered by a chain; but he did not take any food there. Incessantly he wept for his wife and son and others. “Alas! That thin lady, seeing the sad face of her son is now remembering me with a morose face. She is now perhaps thinking, with a grieved heart, that whenever the King will get the money, he will pay off the promised money to the Brahmin and then will free us from this yoke of slavery. Alas! When will that day come when will he see me and this crying child and speak with us. When the son will cry, saying, ‘I will go to my father; father!’ When will he come and speak with the child? That fawn eyed gentle woman does not know that I am now placed under a Chandala. Alas! I am deprived of my kingdom, friends; and I have sold away my wife and son; now I am bound in the chain of slavery of a Chandala. Alas! So many miseries have fallen on me all one after another.” Thus thinking incessantly about his dear consort and son, the King passed his days in the house of that Chandala. Four days passed; and on the fifth day the Chandala came there and rebuked the King with very harsh words

and freed him from his

fastenings and said, “Go to the burial ground and collect the clothings of the dead bodies. There is a wide S’masan (burial ground) on the southern part of Kas’i; go and protect that and whatever is due to you, justly take that; do not leave it. Take this Jarjara club and go there quickly. Say to all that you are the messenger of Viravahu and this staff is his.”

15-33. Suta said O Risis! Thus Haris’chandra became a Chandala’s servant and was engaged in collecting the cloths of the dead persons. Thus ordered by the Chandala, whose duty was to collect the rags of the dead bodies, the King went to the burial ground. To the south of the city Kas’i, was situated the dreadful S’masana, scattered over with the garlands of the dead, bad odours were emitting on all sides and it was covered all over with smoke. Hundreds of jackals were yelling there and the ground was being reverberated by their yells. Vultures, jackals and dogs were at many places dragging the dead bodies. At other places were scattered heaps of bones; the whole ground was covered with the putrid smell of the dead. At some places it seemed that from within the funeral pyre, the half-burnt dead bodies were laughing wildly with their teeth wide open from their mouths. Thus the dead bodies looked terrible when being placed under fire. Lots of dead bodies were brought there and there was a great tumultuous uproar made by the cries of their friends and relatives. Oh! My son! My friend! My relative! My brother! My child! My dear wife! Oh! My cousin! Oh! My grandfather! Oh! My father! My grandson! My acquaintance! Where hast thou gone leaving me here! Come once and let me have a sight of thee! With such dreadful sounds as these, the burial ground was being echoed. Flesh, marrow, fat all were being burnt in the fire and a peculiar sound Son, Son was being produced there and creating voidness in the minds of the people. The fire was burning with a crackling noise. Thus the S’masana looked very terrible as if the universe was being destroyed at the end of a Kalpa. The King Haris’chandra arrived there; and, with extreme pain, he began to

give vent to his sorrows. “My ministers, servants! Where are you all now? Where is kingdom that I got by a succession of inheritance! O my Son! O my dear wife! Where are you staying now, at what a long distance, leaving me here out of the Brahmin’s anger. Without Dharma man can never get auspicious fruits. So men should carefully earn Dharma.” The King, whose body was covered with dust and dirt, thought thus repeatedly; and at last, remembering the Chandala’s words, went out in quest of the dead. Out of this eventful cares and anxieties, his body became lean like a stick; still he ran, to and fro, and calculated thus “This dead body will fetch for its price one hundred gold mohurs; out of this, this belongs to the King; this to me, and this to the Chandala.” So he thought constantly and his state became awful. His face, arm, belly and feet and the other parts of body were all covered over with ashes and dust; the King wore a ragged cloth where hundred places were sewn over; his toes were all besmeared with all sorts of flesh, marrow, fat and other things. He began to satisfy his hunger out of the food that was prepared for all sorts of dead bodies; and, taking their garlands, he encircled his head with them. Day and night he did not sleep and always he sighed and sighed, crying, Alas! Alas! Thus one year passed away, as if it had been three hundred years.

Here ends the Twenty-fourth Chapter of the Seventh Book on the stay of Haris’chandra in the burning ground in the Maha Puranam, S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 25

On The Quarrels Between

Chapter 178 of 318 · 89 detected Sanskrit verse markers

Sanskrit

सूत उवाच -
एकदा तु गतो रन्तुं बालकैः सहितो बहिः ।
वाराणस्या नातिदूरे रोहिताख्यः कुमारकः ॥ १ ॥
क्रीडां कृत्वा ततो दर्भान् ग्रहीतुमुपचक्रमे ।
कोमलानल्पमूलांश्च साग्राञ्छक्त्यनुसारतः ॥ २ ॥
आर्यप्रीत्यर्थमित्युक्त्वा हस्तयुग्मेन यत्नतः ।
सलक्षणाश्च समिधो बर्हिरिध्मं सलक्षणम् ॥ ३ ॥
पलाशकाष्ठान्यादाय त्वग्निहोमार्थमादरात् ।
मस्तके भारकं कृत्वा खिद्यमानः पदे पदे ॥ ४ ॥
उदकस्थानमासाद्य तदा बालस्तृषान्वितः ।
भुवि भारं विनिक्षिप्य जलस्थाने तदा शिशुः ॥ ५ ॥
कामतः सलिलं पीत्वा विश्रम्य च मुहुर्तकम् ।
वल्मीकोपरि विन्यस्तभारो हर्तुं प्रचक्रमे ॥ ६ ॥
विश्वामित्राज्ञया तावत्कृष्णसर्पो भयावहः ।

महाविषो महाघोरो वल्मीकान्निर्गतस्तदा ॥ ७ ॥
तेनासौ बालको दष्टस्तदैव च पपात ह ।
रोहिताख्यं मृतं दृष्ट्वा ययुर्बाला द्विजालयम् ॥ ८ ॥
त्वरिता भयसंविग्नाः प्रोचुस्तन्मातुरग्रतः ।
हे विप्रदासि ते पुत्रः क्रीडां कर्तुं बहिर्गतः ॥ ९ ॥
अस्माभिः सहितस्तत्र सर्पदष्टो मृतस्ततः ।
इति सा तद्वचः श्रुत्वा वज्रपातोपमं तदा ॥ १० ॥
पपात मूर्च्छिता भूमौ छिन्नेव कदली यथा ।
अथ तां ब्राह्मणो रुष्टः पानीयेनाभ्यषिञ्चत ॥ ११ ॥
मुहुर्ताच्चेतनां प्राप्ता ब्राह्मणस्तामथाब्रवीत् ।
ब्राह्मण उवाच -
अलक्ष्मीकारकं निन्द्यं जानती त्वं निशामुखे ॥ १२ ॥
रोदनं कुरुषे दुष्टे लज्जा ते हृदये न किम् ।
ब्राह्मणेनैवमुक्ता सा न किञ्चिद्वाक्यमब्रवीत् ॥ १३ ॥

रुरोद करुणं दीना पुत्रशोकेन पीडिता ।
अश्रुपूर्णमुखी दीना धूसरा मुक्तमूर्धजा ॥ १४ ॥

अथ तां कुपितो विप्रो राजपत्नीमभाषत ।
धिक्त्वां दुष्टे क्रयं गृह्य मम कार्यं विलुम्पसि ॥ १५ ॥
अशक्ता चेत्कथं तर्हि गृहीतं मम तद्धनम् ।
एवं निर्भर्त्सिता तेन क्रूरवाक्यैः पुनः पुनः ॥ १६ ॥
रुदिता कारणं प्राह विप्रं गद्गदया गिरा ।
स्वामिन् मम सुतो बालः सर्पदष्टो मृतो बहिः ॥ १७ ॥
अनुज्ञां मे प्रयच्छस्व द्रष्टुं यास्यामि बालकम् ।
दुर्लभं दर्शनं तेन सञ्जातं मम सुव्रत ॥ १८ ॥
इत्युक्त्वा करुणं बाला पुनरेव रुरोद ह ।
पुनस्तां कुपितो विप्रो राजपत्नीमभाषत ॥ १९ ॥
ब्राह्मण उवाच -
शठे दुष्टसमाचारे किं न जानासि पातकम् ।

यः स्वामिवेतनं गृह्य तस्य कार्यं विलुम्पति ॥ २० ॥
नरके पच्यते सोऽथ महारौरवपूर्वके ।
उषित्वा नरके कल्पं ततोऽसौ कुक्कुटो भवेत् ॥ २१ ॥
किमनेनाथवा कार्यं धर्मसंकीर्तनेन मे ।
यस्तु पापरतो मूर्खः क्रूरो नीचोऽनृतः शठः ॥ २२ ॥
तद्वाक्यं निष्फलं तस्मिन्भवेद्बीजमिवोषरे ।
एहि ते विद्यते किञ्चित्परलोकभयं यदि ॥ २३ ॥
एवमुक्ताथ सा विप्रं वेपमानाब्रवीद्वचः ।
कारुण्यं कुरु मे नाथ प्रसीद सुमुखो भव ॥ २४ ॥
प्रस्थापय मुहुर्तं मां यावद्द्रक्ष्यामि बालकम् ।
एवमुक्त्वाथ सा मूर्ध्ना निपत्य द्विजपादयोः ॥ २५ ॥
रुरोद करुणं बाला पुत्रशोकेन पीडिता ।
अथाह कुपितो विप्रः क्रोधसंरक्तलोचनः ॥ २६ ॥
विप्र उवाच -

किं ते पुत्रेण मे कार्यं गृहकर्म कुरुष्व मे ।
किं न जानासि मे क्रोधं कशाघातफलप्रदम् ॥ २७ ॥
एवमुक्ता स्थिता धैर्याद्गृहकर्म चकार ह ।
अर्धरात्रो गतस्तस्याः पादाभ्यङ्गादिकर्मणा ॥ २८ ॥
ब्राह्मणेनाथ सा प्रोक्ता पुत्रपार्श्वं व्रजाधुना ।
तस्य दाहादिकं कृत्वा पुनरागच्छ सत्वरम् ॥ २९ ॥
न लुप्येत यथा प्रातर्गृहकर्म ममेति च ।
ततस्त्वेकाकिनी रात्रौ विलपन्ती जगाम ह ॥ ३० ॥
दृष्ट्वा मृतं निजं पुत्रं भृशं शोकेन पीडिता ।
यूथभ्रष्टा कुरङ्गीव विवत्सा सौरभी यथा ॥ ३१ ॥
वाराणस्या बहिर्गत्वा क्षणाद्दृष्ट्वा निजं सुतम् ।

शयानं रङ्कवद्भूमौ काष्ठदर्भतृणोपरि ॥ ३२ ॥
विललापातिदुःखार्ता शब्दं कृत्वा सुनिष्ठुरम् ।
एहि मे सम्मुखं कस्माद्रोषितोऽसि वदाधुना ॥ ३३ ॥

आयास्यभिमुखो नित्यमम्बेत्युक्त्वा पुनः पुनः ।
गत्वा स्खलत्पदा तस्य पपातोपरि मूर्छिता ॥ ३४ ॥
पुनः सा चेतनां प्राप्य दोर्भ्यामालिङ्ग्य बालकम् ।
तन्मुखे वदनं न्यस्य रुरोदार्तस्वनैस्तदा ॥ ३५ ॥
कराभ्यां ताडनं चक्रे मस्तकस्योदरस्य च ।
हा बाल हा शिशो वत्स हा कुमारक सुन्दर ॥ ३६ ॥
हा राजन् क्व गतोऽसि त्वं पश्येमं बालकं निजम् ।
प्राणेभ्योऽपि गरीयांसं भूतले पतितं मृतम् ॥ ३७ ॥
तथापश्यन्मुखं तस्य भूयो जीवितशङ्कया ।
निर्जीववदनं ज्ञात्वा मूर्छिता निपपात ह ॥ ३८ ॥
हस्तेन वदनं गृह्य पुनरेवमभाषत ।
शयनं त्यज हे बाल शीघ्रं जागृहि भीषणम् ॥ ३९ ॥
निशार्धं वर्धते चेदं शिवाशतनिनादितम् ।
भूतप्रेतपिशाचादिडाकिनीयूथनादितम् ॥ ४० ॥

मित्राणि ते गतान्यस्तात्त्वमेकस्तु कुतः स्थितः ।
सूत उवाच -
एवमुक्त्वा पुनस्तन्वी करुणं प्ररुरोद ह ॥ ४१ ॥
हा शिशो बाल हा वत्स रोहिताख्य कुमारक ।
रे पुत्र प्रतिशब्दं मे कस्मात्त्वं न प्रयच्छसि ॥ ४२ ॥
तवाहं जननी वत्स किं न जानासि पश्य माम् ।
देशत्यागाद्राज्यनाशात्पुत्र भर्त्रा स्वविक्रयात् ॥ ४३ ॥
यद्दासीत्वाच्च जीवामि त्वां दृष्ट्वा पुत्र केवलम् ।
ते जन्मसमये विप्रैरादिष्टं यत्त्वनागतम् ॥ ४४ ॥
दीर्घायुः पृथिवीराजः पुत्रपौत्रसमन्वितः ।
शौर्यदानरतिः सत्त्वो गुरुदेवद्विजार्चकः ॥ ४५ ॥
मातापित्रोस्तु प्रियकृत्सत्यवादी जितेन्द्रियः ।
इत्यादि सकलं जातमसत्यमधुना सुत ॥ ४६ ॥
चक्रमत्स्यावातपत्रश्रीवत्सस्वस्तिकध्वजाः ।

तव पाणितले पुत्र कलशश्चामरं तथा ॥ ४७ ॥
लक्षणानि तथान्यानि त्वद्धस्ते यानि सन्ति च ।
तानि सर्वाणि मोघानि सञ्जातान्यधुना सुत ॥ ४८ ॥
हा राजन्पृथिवीनाथ क्व ते राज्यं क्व मन्त्रिणः ।
क्व ते सिंहासनं छत्रं क्व ते खड्गः क्व तद्धनम् ॥ ४९ ॥
क्व सायोध्या क्व हर्म्याणि क्व गजाश्वरथप्रजाः ।

सर्वमेतत्तथा पुत्र मां त्यक्त्वा क्व गतोऽसि रे ॥ ५० ॥
हा कान्त हा नृपागच्छ पश्येमं स्वसुतं प्रियम् ।
येन ते रिङ्गता वक्षः कुंकुमेनावलेपितम् ॥ ५१ ॥
स्वशरीररजःपङ्कैर्विशालं मलिनीकृतम् ।
येन ते बालभावेन मृगनाभिविलेपितः ॥ ५२ ॥
भ्रंशितो भालतिलकस्तवाङ्कस्थेन भूपते ।
यस्य वक्त्रं मृदा लिप्तं स्नेहाद्वै चुम्बितं मया ॥ ५३ ॥
तन्मुखं मक्षिकालिङ्ग्यं पश्ये कीटैर्विदूषितम् ।

हा राजन् पश्य तं पुत्रं भुविस्थं रङ्कवन्मृतम् ॥ ५४ ॥
हा देव किं मया कृत्यं कृतं पूर्वभवान्तरे ।
तस्य कर्मफलस्येह न पारमुपलक्षये ॥ ५५ ॥
हा पुत्र हा शिशो वत्स का कुमारक सुन्दर ।
एवं तस्या विलापं ते श्रुत्वा नगरपालकाः ॥ ५६ ॥
जागृतास्त्वरितास्तस्याः पार्श्वमीयुः सुविस्मिताः ।
जना ऊचुः -
का त्वं बालस्य कस्यायं पतिस्ते कुत्र तिष्ठति ॥ ५७ ॥
एकैव निर्भया रात्रौ कस्मात्त्वमिह रोदिषि ।
एवमुक्ताथ सा तन्वी न किञ्चिद्वाक्यमब्रवीत् ॥ ५८ ॥
भूयोऽपि पृष्टा सा तूष्णीं स्तब्धीभूता बभूव ह ।
विललापातिदुःखार्ता शोकाश्रुप्लुतलोचना ॥ ५९ ॥
अथ ते शङ्कितास्तस्यां रोमाञ्चिततनूरुहाः ।
संत्रस्ताः प्राहुरन्योन्यमुद्धृतायुधपाणयः ॥ ६० ॥

नूनं स्त्री न भवत्येषा यतः किञ्चिन्न भाषते ।
तस्माद्वध्या भवेदेषा यत्नतो बालघातिनी ॥ ६१ ॥
शुभा चेत्तर्हि किं ह्यत्र निशार्धे तिष्ठते बहिः ।
भक्षार्थमनया नूनमानीतः कस्यचिच्छिशुः ॥ ६२ ॥
इत्युक्त्वा तैर्गृहिता सा गाढं केशेषु सत्वरम् ।
भुजयोरपरैश्चैव कैश्चापि गलके तथा ॥ ६३ ॥
खेचरी यास्यतीत्युक्तं बहुभिः शस्त्रपाणिभिः ।
आकृष्य पक्कणे नीता चाण्डालाय समर्पिता ॥ ६४ ॥
हे चाण्डाल बहिर्दृष्टा ह्यस्माभिर्बालघातिनी ।
वध्यतां वध्यतामेष शीघ्रं नीत्वा बहिःस्थले ॥ ६५ ॥
चाण्डालः प्राह तां दृष्ट्वा ज्ञातेयं लोकविश्रुता ।
न दृष्टपूर्वा केनापि लोकडिम्भान्यनेकधा ॥ ६६ ॥
भक्षितान्यनया भूरि भवद्भिः पुण्यमार्जितम् ।
ख्यातिर्वः शाश्वती लोके गच्छध्वं च यथासुखम् ॥ ६७ ॥

द्विजस्त्रीबालगोघाती स्वर्णस्तेयी च यो नरः ।
अग्निदो वर्त्मघाती च मद्यपो गुरुतल्पगः ॥ ६८ ॥
महाजनविरोधी च तस्य पुण्यप्रदो वधः ।
द्विजस्यापि स्त्रियो वापि न दोषो विद्यते वधे ॥ ६९ ॥
अस्या वधश्च मे योग्य इत्युक्त्वा गाडबन्धनैः ।
बद्ध्वा केशेष्वथाकृष्य रज्जुभिस्तामताडयत् ॥ ७० ॥
हरिश्चन्द्रमथोवाच वाचा परुषया तदा ।
रे दास वध्यतामेषा दुष्टात्मा मा विचारय ॥ ७१ ॥
तद्वाक्यं भूपतिः श्रुत्वा वज्रपातोपमं तदा ।
वेपमानोऽथ चाण्डालं प्राह स्त्रीवधशङ्कितः ॥ ७२ ॥
न शक्तोऽहमिदं कर्तुं प्रेष्यं देहि ममापरम् ।
असाध्यमपि यत्कर्म तत्करिष्ये त्वयोदितम् ॥ ७३ ॥
श्रुत्वा तदुक्तं वचनं श्वपचो वाक्यमब्रवीत् ।
मा भैषीस्त्वं गृहाणासिं वधोऽस्याः पुण्यदो मतः ॥ ७४ ॥

बालानामेव भयदा नेयं रक्ष्या कदाचन ।
तच्छ्रुत्वा वचनं तस्य राजा वचनमब्रवीत् ॥ ७५ ॥
स्त्रियो रक्ष्याः प्रयत्नेन न हन्तव्याः कदाचन ।
स्त्रीवधे कीर्तितः पापं मुनिभिर्धर्मतत्परैः ॥ ७६ ॥
पुरुषो यः स्त्रियं हन्याज्ज्ञानतोऽज्ञानतोऽपि वा ।
नरके पच्यते सोऽथ महारौरवपूर्वके ॥ ७७ ॥
चाण्डाल उवाच -
मा वदासिं गृहाणैनं तीक्ष्णं विद्युत्समप्रभम् ।
यत्रैकस्मिन्वधं नीते बहुनां तु सुखं भवेत् ॥ ७८ ॥
तस्य हिंसा कृतं नूनं बहुपुण्यप्रदा भवेत् ।
भक्षितान्यनया भूरि लोके डिम्भानि दुष्टया ॥ ७९ ॥
तत्क्षिप्रं वध्यतामेषा लोकः स्वस्थो भविष्यति ।
राजोवाच -
चाण्डालाधिपते तीव्रं व्रतं स्त्रीवधवर्जनम् ॥ ८० ॥

आजन्मतस्ततो यत्नं न कुर्यां स्त्रीवधे तव ।
चाण्डाल उवाच -
स्वामिकार्यं विना दुष्ट किं कार्यं विद्यतेऽपरम् ॥ ८१ ॥
गृहीत्वा वेतनं मेऽद्य कस्मात्कार्यं विलुम्पसि ।
यः स्वामिवेतनं गृह्य स्वामिकार्यं विलुम्पति ॥ ८२ ॥
नरकान्निष्कृतिस्तस्य नास्ति कल्पायुतैरपि ।
राजोवाच -
चाण्डालनाथ मे देहि प्राप्यमन्यत्सुदारुणम् ॥ ८३ ॥
स्वशत्रुं ब्रूहि तं क्षिप्रं घातयिष्याम्यसंशयम् ।
घातयित्वा तु तं शत्रुं तव दास्यामि मेदिनीम् ॥ ८४ ॥

देव देवोरगैः सिद्धैर्गन्धर्वैरपि संयुतम् ।
देवेन्द्रमपि जेष्यामि निहत्य निशितैः शरैः ॥ ८५ ॥
एतच्छ्रुत्वा ततो वाक्यं हरिश्चन्द्रस्य भूपतेः ।
चाण्डालः कुपितः प्राह वेपमानं महीपतिम् ॥ ८६ ॥

चाण्डाल उवाच -
(नैतद्वाक्यं सुघटितं यद्वाक्यं दासकीर्तितम्)
चाण्डालदासतां कृत्वा सुराणां भाषसे वचः ।
दास किं बहुना नूनं शृणु मे गदतो वचः ॥ ८७ ॥
निर्लज्ज तव चेदस्ति किञ्चित्पापभयं हृदि ।
किमर्थं दासतां यातश्चाण्डालस्य तु वेश्मनि ॥ ८८ ॥
गृहाणैनं ततः खड्गमस्याश्छिन्धि शिरोऽम्बुजम् ।
एवमुक्त्वाथ चाण्डालो राज्ञे खड्गं न्यवेदयत् ॥ ८९ ॥

Roman transliteration

sūta uvāca -
ekadā tu gato rantuṃ bālakaiḥ sahito bahiḥ |
vārāṇasyā nātidūre rohitākhyaḥ kumārakaḥ || 1 ||
krīḍāṃ kṛtvā tato darbhān grahītumupacakrame |
komalānalpamūlāṃśca sāgrāñchaktyanusārataḥ || 2 ||
āryaprītyarthamityuktvā hastayugmena yat□nataḥ |
salakṣaṇāśca samidho barhiridhmaṃ salakṣaṇam || 3 ||
palāśakāṣṭhānyādāya tvagnihomārthamādarāt |
mastake bhārakaṃ kṛtvā khidyamānaḥ pade pade || 4 ||
udakasthānamāsādya tadā bālastṛṣānvitaḥ |
bhuvi bhāraṃ vinikṣipya jalasthāne tadā śiśuḥ || 5 ||
kāmataḥ salilaṃ pītvā viśramya ca muhūrtakam |
valmīkopari vinyastabhāro hartuṃ pracakrame || 6 ||
viśvāmitrājñayā tāvatkṛṣṇasarpo bhayāvahaḥ |

mahāviṣo mahāghoro valmīkānnirgatastadā || 7 ||
tenāsau bālako daṣṭastadaiva ca papāta ha |
rohitākhyaṃ mṛtaṃ dṛṣṭvā yayurbālā dvijālayam || 8 ||
tvaritā bhayasaṃvignāḥ procustanmāturagrataḥ |
he vipradāsi te putraḥ krīḍāṃ kartuṃ bahirgataḥ || 9 ||
asmābhiḥ sahitastatra sarpadaṣṭo mṛtastataḥ |
iti sā tadvacaḥ śrutvā vajrapātopamaṃ tadā || 10 ||
papāta mūrcchitā bhūmau chinneva kadalī yathā |
atha tāṃ brāhmaṇo ruṣṭaḥ pānīyenābhyaṣiñcata || 11 ||
muhūrtāccetanāṃ prāptā brāhmaṇastāmathābravīt |
brāhmaṇa uvāca -
alakṣmīkārakaṃ nindyaṃ jānatī tvaṃ niśāmukhe || 12 ||
rodanaṃ kuruṣe duṣṭe lajjā te hṛdaye na kim |
brāhmaṇenaivamuktā sā na kiñcidvākyamabravīt || 13 ||

*ruroda karuṇaṃ dīnā putraśokena pīḍitā |
aśrupūrṇamukhī dīnā dhūsarā muktamūrdhajā || 14 ||
atha tāṃ kupito vipro rājapat□nīmabhāṣata |
dhiktvāṃ duṣṭe krayaṃ gṛhya mama kāryaṃ vilumpasi || 15 ||
aśaktā cetkathaṃ tarhi gṛhītaṃ mama taddhanam |
evaṃ nirbhartsitā tena krūravākyaiḥ punaḥ punaḥ || 16 ||
ruditā kāraṇaṃ prāha vipraṃ gad□gadayā girā |
svāmin mama suto bālaḥ sarpadaṣṭo mṛto bahiḥ || 17 ||
anujñāṃ me prayacchasva draṣṭuṃ yāsyāmi bālakam |
durlabhaṃ darśanaṃ tena sañjātaṃ mama suvrata || 18 ||
ityuktvā karuṇaṃ bālā punareva ruroda ha |
punastāṃ kupito vipro rājapat□nīmabhāṣata || 19 ||
brāhmaṇa uvāca -
śaṭhe duṣṭasamācāre kiṃ na jānāsi pātakam |*

*yaḥ svāmivetanaṃ gṛhya tasya kāryaṃ vilumpati || 20 ||
narake pacyate so'tha mahārauravapūrvake |
uṣitvā narake kalpaṃ tato'sau kukkuṭo bhavet || 21 ||
kimanenāthavā kāryaṃ dharmasaṃkīrtanena me |
yastu pāparato mūrkhaḥ krūro nīco'nṛtaḥ śaṭhaḥ || 22 ||
tadvākyaṃ niṣphalaṃ tasminbhaved□ bījamivoṣare |
ehi te vidyate kiñcitparalokabhayaṃ yadi || 23 ||
evamuktātha sā vipraṃ vepamānābravīdvacaḥ |
kāruṇyaṃ kuru me nātha prasīda sumukho bhava || 24 ||
prasthāpaya muhūrtaṃ māṃ yāvad□ drakṣyāmi bālakam |
evamuktvātha sā mūrdhnā nipatya dvijapādayoḥ || 25 ||
ruroda karuṇaṃ bālā putraśokena pīḍitā |
athāha kupito vipraḥ krodhasaṃraktalocanaḥ || 26 ||
vipra uvāca -*

*kiṃ te putreṇa me kāryaṃ gṛhakarma kuruṣva me |
kiṃ na jānāsi me krodhaṃ kaśāghātaphalapradam || 27 ||
evamuktā sthitā dhairyād□ gṛhakarma cakāra ha |
ardharātro gatastasyāḥ pādābhyaṅgādikarmaṇā || 28 ||
brāhmaṇenātha sā proktā putrapārśvaṃ vrajādhunā |
tasya dāhādikaṃ kṛtvā punarāgaccha satvaram || 29 ||
na lupyeta yathā prātargṛhakarma mameti ca |
tatastvekākinī rātrau vilapantī jagāma ha || 30 ||
dṛṣṭvā mṛtaṃ nijaṃ putraṃ bhṛśaṃ śokena pīḍitā |
yūthabhraṣṭā kuraṅgīva vivatsā saurabhī yathā || 31 ||
vārāṇasyā bahirgatvā kṣaṇād□ dṛṣṭvā nijaṃ sutam |
śayānaṃ raṅkavad□bhūmau kāṣṭhadarbhatṛṇopari || 32 ||
vilalāpātiduḥkhārtā śabdaṃ kṛtvā suniṣṭhuram |
ehi me sammukhaṃ kasmād□roṣito'si vadādhunā || 33 ||*

*āyāsyabhimukho nityamambetyuktvā punaḥ punaḥ |
gatvā skhalatpadā tasya papātopari mūrchitā || 34 ||
punaḥ sā cetanāṃ prāpya dorbhyāmāliṅgya bālakam |
tanmukhe vadanaṃ nyasya rurodārtasvanaistadā || 35 ||
karābhyāṃ tāḍanaṃ cakre mastakasyodarasya ca |
hā bāla hā śiśo vatsa hā kumāraka sundara || 36 ||
hā rājan kva gato'si tvaṃ paśyemaṃ bālakaṃ nijam |
prāṇebhyo'pi garīyāṃsaṃ bhūtale patitaṃ mṛtam || 37 ||*

tathāpaśyanmukhaṃ tasya bhūyo jīvitaśaṅkayā |
nirjīvavadanaṃ jñātvā mūrchitā nipapāta ha || 38 ||
hastena vadanaṃ gṛhya punarevamabhāṣata |
śayanaṃ tyaja he bāla śīghraṃ jāgṛhi bhīṣaṇam || 39 ||
niśārdhaṃ vardhate cedaṃ śivāśataninā̄ditam |
bhūtapretapiśācādiḍākinīyūthanāditam || 40 ||

mitrāṇi te gatānyastāttvamekastu kutaḥ sthitaḥ |
sūta uvāca -
evamuktvā punastanvī karuṇaṃ praruroda ha || 41 ||
hā śiśo bāla hā vatsa rohitākhya kumāraka |
re putra pratiśabdaṃ me kasmāttvaṃ na prayacchasi || 42 ||
tavāhaṃ jananī vatsa kiṃ na jānāsi paśya mām |
deśatyāgād□rājyanāśātputra bhartrā svavikrayāt || 43 ||
yaddāsītvācca jīvāmi tvāṃ dṛṣṭvā putra kevalam |
te janmasamaye viprairādiṣṭaṃ yattvanāgatam || 44 ||
dīrghāyuḥ pṛthivīrājaḥ putrapautrasamanvitaḥ |
śauryadānaratiḥ sattvo gurudevadvijārcakaḥ || 45 ||
mātāpitrostu priyakṛtsatyavādī jitendriyaḥ |
ityādi sakalaṃ jātamasatyamadhunā suta || 46 ||
cakramatsyāvātapatraśrīvatsasvastikadhvajāḥ |

tava pāṇitale putra kalaśaścāmaraṃ tathā || 47 ||
lakṣaṇāni tathānyāni tvaddhaste yāni santi ca |
tāni sarvāṇi moghāni sañjātānyadhunā suta || 48 ||
hā rājanpṛthivīnātha kva te rājyaṃ kva mantriṇaḥ |
kva te siṃhāsanaṃ chatraṃ kva te khaḍgaḥ kva taddhanam || 49 ||
kva sāyodhyā kva harmyāṇi kva gajāśvarathaprajāḥ |
sarvametattathā putra māṃ tyaktvā kva gato'si re || 50 ||
hā kānta hā nṛpāgaccha paśyemaṃ svasutaṃ priyam |
yena te riṅgatā vakṣaḥ kuṃkumenāvalepitam || 51 ||
svaśarīrarajaḥpaṅkairviśālaṃ malinīkṛtam |
yena te bālabhāvena mṛganābhivilepitaḥ || 52 ||
bhraṃśito bhālatilakastavāṅkasthena bhūpate |
yasya vaktraṃ mṛdā liptaṃ snehādvai cumbitaṃ mayā || 53 ||
tanmukhaṃ makṣikāliṅgyaṃ paśye kīṭairvidūṣitam |

hā rājan paśya taṃ putraṃ bhuvisthaṃ raṅkavanmṛtam || 54 ||
hā deva kiṃ mayā kṛtyaṃ kṛtaṃ pūrvabhavāntare |
tasya karmaphalasyeha na pāramupalakṣaye || 55 ||
hā putra hā śiśo vatsa kā kumāraka sundara |
evaṃ tasyā vilāpaṃ te śrutvā nagarapālakāḥ || 56 ||
jāgṛtāstvaritāstasyāḥ pārśvamīyuḥ suvismitāḥ |
janā ūcuḥ -
kā tvaṃ bālasya kasyāyaṃ patiste kutra tiṣṭhati || 57 ||
ekaiva nirbhayā rātrau kasmāttvamiha rodiṣi |
evamuktātha sā tanvī na kiñcid□vākyamabravīt || 58 ||
bhūyo'pi pṛṣṭā sā tūṣṇīṃ stabdhībhūtā babhūva ha |
vilalāpātiduḥkhārtā śokāśruplutalocanā || 59 ||
atha te śaṅ□kitāstasyāṃ romāñcitatanūruhāḥ |
saṃtrastāḥ prāhuranyonyamud□dhṛtāyudhapāṇayaḥ || 60 ||

nūnaṃ strī na bhavatyeṣā yataḥ kiñcinna bhāṣate |
tasmādvadhyā bhavedeṣā yat□nato bālaghātinī || 61 ||
śubhā cettarhi kiṃ hyatra niśārdhe tiṣṭhate bahiḥ |
bhakṣārthamanayā nūnamānītaḥ kasyacicchiśuḥ || 62 ||
ityuktvā tairgṛhitā sā gāḍhaṃ keśeṣu satvaram |
bhujayoraparaiścaiva kaiścāpi galake tathā || 63 ||
khecarī yāsyatītyuktaṃ bahubhiḥ śastrapāṇibhiḥ |
ākṛṣya pakkaṇe nītā cāṇḍālāya samarpitā || 64 ||
he cāṇḍāla bahirdṛṣṭā hyasmābhirbālaghātinī |
vadhyatāṃ vadhyatāmeṣa śīghraṃ nītvā bahiḥsthale || 65 ||
cāṇḍālaḥ prāha tāṃ dṛṣṭvā jñāteyaṃ lokaviśrutā |
na dṛṣṭapūrvā kenāpi lokaḍimbhānyanekadhā || 66 ||
bhakṣitānyanayā bhūri bhavad□bhiḥ puṇyamārjitam |
khyātirvaḥ śāśvatī loke gacchadhvaṃ ca yathāsukham || 67 ||

dvijastrībālagoghātī svarṇasteyī ca yo naraḥ |
agnido vartmaghātī ca madyapo gurutalpagaḥ || 68 ||
mahājanavirodhī ca tasya puṇyaprado vadhaḥ |
dvijasyāpi striyo vāpi na doṣo vidyate vadhe || 69 ||
asyā vadhaśca me yogya ityuktvā gāḍabandhanaiḥ |
baddhvā keśeṣvathākṛṣya rajjubhistāmatāḍayat || 70 ||
hariścandramathovāca vācā paruṣayā tadā |
re dāsa vadhyatāmeṣā duṣṭātmā mā vicāraya || 71 ||
tadvākyaṃ bhūpatiḥ śrutvā vajrapātopamaṃ tadā |
vepamāno'tha cāṇḍālaṃ prāha strīvadhaśaṅ□kitaḥ || 72 ||
na śakto'hamidaṃ kartuṃ preṣyaṃ dehi mamāparam |
asādhyamapi yatkarma tatkariṣye tvayoditam || 73 ||
śrutvā taduktaṃ vacanaṃ śvapaco vākyamabravīt |
mā bhaiṣīstvaṃ gṛhāṇāsiṃ vadho'syāḥ puṇyado mataḥ || 74 ||

bālānāmeva bhayadā neyaṃ rakṣyā kadācana |
tacchrutvā vacanaṃ tasya rājā vacanamabravīt || 75 ||
striyo rakṣyāḥ prayat□nena na hantavyāḥ kadācana |
strīvadhe kīrtitaḥ pāpaṃ munibhirdharmatatparaiḥ || 76 ||
puruṣo yaḥ striyaṃ hanyājjñānato'jñānato'pi vā |
narake pacyate so'tha mahārauravapūrvake || 77 ||
cāṇḍāla uvāca -
mā vadāsiṃ gṛhāṇainaṃ tīkṣṇaṃ vidyutsamaprabham |
yatraikasminvadhaṃ nīte bahūnāṃ tu sukhaṃ bhavet || 78 ||
tasya hiṃsā kṛtaṃ nūnaṃ bahupuṇyapradā bhavet |
bhakṣitānyanayā bhūri loke ḍimbhāni duṣṭayā || 79 ||
tatkṣipraṃ vadhyatāmeṣā lokaḥ svastho bhaviṣyati |
rājovāca -
cāṇḍālādhipate tīvraṃ vrataṃ strīvadhavarjanam || 80 ||

ājanmatastato yat□naṃ na kuryāṃ strīvadhe tava |
cāṇḍāla uvāca -
svāmikāryaṃ vinā duṣṭa kiṃ kāryaṃ vidyate'param || 81 ||
gṛhītvā vetanaṃ me'dya kasmātkāryaṃ vilumpasi |
yaḥ svāmivetanaṃ gṛhya svāmikāryaṃ vilumpati || 82 ||
narakānniṣkṛtistasya nāsti kalpāyutairapi |
rājovāca -
cāṇḍālanātha me dehi prāpyamanyatsudāruṇam || 83 ||

svaśatruṃ brūhi taṃ kṣipraṃ ghātayiṣyāmyasaṃśayam |
ghātayitvā tu taṃ śatruṃ tava dāsyāmi medinīm || 84 ||
deva devoragaiḥ siddhairgandharvairapi saṃyutam |
devendramapi jeṣyāmi nihatya niśitaiḥ śaraiḥ || 85 ||
etacchrutvā tato vākyaṃ hariścandrasya bhūpateḥ |
cāṇḍālaḥ kupitaḥ prāha vepamānaṃ mahīpatim || 86 ||

cāṇḍāla uvāca -
(naitadvākyaṃ sughaṭitaṃ yadvākyaṃ dāsakīrtitam)
cāṇḍāladāsatāṃ kṛtvā surāṇāṃ bhāṣase vacaḥ |
dāsa kiṃ bahunā nūnaṃ śṛṇu me gadato vacaḥ || 87 ||
nirlajja tava cedasti kiñcitpāpabhayaṃ hṛdi |
kimarthaṃ dāsatāṃ yātaścāṇḍālasya tu veśmani || 88 ||
gṛhāṇainaṃ tataḥ khaḍgamasyāśchindhi śiro'mbujam |
evamuktvātha cāṇḍālo rājñe khaḍgaṃ nyavedayat || 89 ||

English translation

1-12. Suta said Here, on the other hand, one day the boy RohitasVa went out with other boys to play at some place close to Kas'i. He first played with the his comrades; he then began to root out and collect, as far as he could, the Darbha (Kus'a) grass, with its ends and which had not deep roots. On being questioned why he was taking the Dharba grass, Rohita told his comrades that his master was a Brahmin and that he was collecting them for his satisfaction. Saying this, he began to collect carefully by his hands the sacrificial fuel (Samidha) and other fuel for the burning purposes. He collected the Palasa wood for Homa purpose and making it into a bundle with other articles already collected, took it on his head, but at every step he seemed to be fatigued. Feeling thirsty he went to a pool of water close by and keeping his load on the ground went down to drink water. Drinking water he rested a while and then as he had kept his load on the anthill, be began to take it back on his head, a very poisonous deadly serpent came out suddenly out of that anthill at the order of VisVamitra. The snake immediately bit the boy who instantly fell down and died. His comrades seeing RohitasVa dead went to the house of the Brahmin. With much anxiety the boys went soon out of fear, to his mother and said "O Brahmin's maidservant! Your son went out with us to play outside; but suddenly a poisonous snake bit him and he is dead." Rohita's mother, hearing these cruel words like thunder and lightning at once fell down on the ground like a plantain tree, cut off from its roots. The Brahmin, then, came and sprinkled water on her face. When she regained her consciousness, the Brahmin then angrily spoke

13-19. O wicked One! It is very inauspicious to cry at the evening time; especially the disfavour of the Goddess Laksmi; the poverty comes to the householder, you know this; why are you then

weeping? Have you not a bit of shame in your heart? She made no reply at this. Rather very much immersed in grief for her son, she wept in a pitiful voice. Her body was covered with dust, hairs were dishevelled and her face covered all over with tears from eyes. She constantly wept out of sorrow. The Brahmin, then, became very angry and spoke to the queen "O Villain! O Wicked! Fie on you. I have bought you for money; yet you are hindering my luck. If you had this thought that you would not work under me, why did you take for nothing my money?" Thus repeatedly scolded by the Brahmin, she pitifully cried and spoke to the Brahmin in a voice choked with feelings "O Lord! My son has fallen into the jaws of death, being smitten by a serpent. O One of good vows! I will never be able to see him. So kindly permit me to go and see my boy." Saying thus, that lady began again to weep in a

pitiful voice. The Brahmin became very angry and spoke thus

20-26. O Cheat! Your conduct is extremely blameable; you do not know how one commits a sin. The man who taking his pay from his master spoils his master's work, he goes to the terrible hell Raurava and is being scorched there. Living in the Hell for a short while, he is born as a cock. Or it is useless for me to give you this instruction of the Dharma S'astra, for to speak to such to an illiterate, cruel, low, hypocrite and liar and to one addicted to sinful acts is to sow seed on an usar land and to see it fruitless. Now if you have any fear for the afterlife, come and do the household affairs. Hearing this, she said to the Brahmin, trembling "O Lord! Be graciously pleased and shew your mercy on a maidservant. Only for a moment I will go to see the dead son of mine; so give me order to go there for a moment." That lady was deeply absorbed with sorrows for her son; then she put her head on the feet of the Brahmin and with a pitiful voice cried. The angry Brahmin with eyes reddened then began to speak.

27-41. What purpose of mine will be served by your son? Don't you know about my anger? Have you forgotten about my whipping? So be ready and do my household work without any delay. Hearing his words, the queen held her patience and began to do the household work. She spent half the night time, when she finished champooing his feet. When this was over, the Brahmin spoke to her"You can go now to your son; but see, finish his burning ceremonies and come back quickly. See that my morning works do not suffer." Thus getting the permission, the Queen went at that dead of night to look for her son, alone and weeping. Gradually she went out of the precincts of the city of KasT and there she saw her son like a poor man's son lying on the ground over leaves and pieces of woods. Seeing her son dead, the humble Queen was very troubled with sorrow like an antelope, straying from its herd and as a cow missing her calf. The Queen Madhavi then began to lament, in a very pitiful tone, thus "O my Son! Come once before me; say why you are angry. Qh! My child! You used to come frequently to me, uttering Ma! Ma! Then why are you not coming now?" Saying thus, she tumbling went and fell over his son. She, regaining her consciousness, embraced her son and placing her face on the face of the child began to weep pitifully. "Oh! My son! Oh! My child! Oh my Kumara! Oh! My Beautiful! and began to beat her head and her breast with her hands. O King! Where are you now? You used to look upon your son dearer than even your life. Your that son is now lying dead on the ground. Come and behold him once. It seems that the son has got back his life." Thus thinking she looked upon his face; but when it looked dead, she fell immediately unconscious. Getting back soon her consciousness, she held his face by her hands and said "O Child! Rise up from your sleep; awake; now is the dreadful night time; hundreds of jackals are yelling into our ears. Even Pretas, Bhutas, Pis'achas and Dakinis are roaming in packs and making terrible sounds Hum, Hum. Your comrades returned to their homes just at sunset; Why are you alone remaining here?

42-56. Suta said The thin-bodied queen, thus saying, began to lament, "Oh my Child! Oh! My son. Oh! Rohitas'va, O Kumara, why

are you not replying to my words! Oh my Child! I am your mother; do you not recognise me; look at me once. O Child! I am deprived of my kingdom and exiled from my country; my husband has sold even his body and I am myself reduced to slavery. What man is there that can live in this state! I am living simply by seeing your lotus-face. The astrologer who cast your horoscope at your birth, calculated future events in your life; but where? none of them is fructified. They said that this child will be a hero, warrior, long-lived, very charitable man, and always ready to do the worship of the Devas, Dvijas and the Gurus. What more than this that the child will be one paramount sovereign and with his sons and grandsons will enjoy his kingdom. This boy will be the master of his senses and will fulfil the desires of his father and mother. Oh my Son! Now all those predictions have turned out

false. O Child! You have on your palms so many auspicious signs, discus, fishes, umbrella, S'ri Vatsa, Svastika, flags, Kalas'a (earthen jar), Chamara and other signs; besides these, various other auspicious omens exist on your hands. Are all these become in vain today! O Son! You are the Lord of this whole dominion; but where are your that Kingdom now, those ministers, that royal throne, that umbrella, that axe, that vast amount of riches, that Ayodhya city, those palatial buildings, those elephants, horses, and chariots? Where have gone your subjects! O Child! Where have you gone now, quitting all these and even me! O beloved Husband! See the condition of your son who in his early childhood used to move on all fours (the hands and feet) and get up on your broad chest, anointed with Kumkum, and spoil it with dust; O King! Come once and witness the condition of your child who used to press, out of ignorance due to his young age, the Tilak on your forehead, prepared of Mriganabhi, (musk). Alas! Flies are now sitting on the lotus face today which I used to kiss over, covered with dirt; the insects are now stinging that. Oh! This I have got to witness now! O King! Come and see once your child is now sleeping on the ground like a poor man's dead son. O Fate! What bad act did I commit in my past life, that I have got to suffer so much in this life and I do not get an end of them! O Child! O Son! Oh, my Kumara! Oh! My Beautiful! Shall I not be able to see you once any more elsewhere?" The

Queen Madhavi thus lamented very much when the warders of the city, hearing her lamentations awoke and came to her without any delay, greatly astonished. They asked her thus

57-77. Who are you? Whose son is this? Where is your husband? Why are you weeping here in this dead of night, without any fear? Though thus questioned, the thin Queen did not reply anything.

Being again asked, she remained silent; and in the next moment she was pained with extreme agony and began again to cry. Tears flowed incessantly from her two eyes out of her sorrow. The guards then began to suspect her and were greatly afraid. So much that hairs stood on their ends out of terror. They at once raised their arms and began to talk with each other. When this lady is not giving any sort of reply, she is then certainly not a woman; most probably she will be a Raksasi, knowing magic and destroying young children. So she should be killed with great attention. If she be not a Raksasi, then why she should stay in this dead of night outside the city? No doubt, this Raksasi has brought someone's child to eat here. Thus saying, they, without any delay, tied her hairs closely and some caught hold of her hand and some caught hold of her neck, saying Q Raksasi! where will you go now? The armed men, then dragged her perforce to the house of the Chandala and handed her over to him. All the people said "Q Chief of the Chandalas! We have caught today outside the city this child eating Raksasi; so you better take her quickly on the slaughter ground and slaughter her." The Chandala looked at her body and said, "This Raksasi is widely celebrated in this world. I know her from before; but nobody is able to see her. This Mayavini has devoured many sons of many persons. You all will acquire great merit when she will be slaughtered and your good name will be known to all and will last long. You better now go back to your own homes. The man who kills women, children, cows and Brahmins, who burns another's house with fire, who destroys the wayfares of others, who steals his Guru's wife, who quarrels with saintly persons, and who drinks wine, if killed, will certainly yield

merits to the man who kills him. If such a one be a female or a Brahmin, no sin will accrue if he or she be slaughtered.

So it is my paramount duty to kill her." Saying this, the Chandala tied her closely and drawing her by her hairs, began to beat her with a rope. Then he told to Haris'chandra in terse language "O Slave!

Kill her; this woman is by her very nature wicked; so do not judge anything in this matter of killing her.” Hearing these harsh words, like the falling of a thunderbolt, the King shuddered. When he came back to his nature, he fearing lest a woman be killed, said to the Chandala “I am not at all able to carry this order out; so kindly make over this task to some other servant of yours. He will kill her. I will certainly carry out any other order that you would task me to do.” Thus hearing the King, the Chandala said Discard your fear and take the sword; this Mayavini kills always the children; so to kill her is meritorious; in no way whatsoever ought she to be saved. The King became very sorry and said Women should always be protected with care, never to be killed; the more so as the religious Munis have assigned greater sin in the killing of women. The man who kills consciously or unconsciously females, certainly becomes boiled in the Maha Raurava hell.

78-79. The Chandala said “Don’t you say this; take this sharp sword, lustrous like a lightning; where killing one engenders happiness to many, abundance of merits are acquired in doing that. This wicked fellow has eaten many children of this place; so kill her as early as possible and bring peace and happiness to the KasT people.”

80. The King said “O Chief of the Chandalas! I have taken the difficult vow from my childhood, not to kill any woman. Therefore I cannot exert myself in this matter of killing the woman as you order.”

81-82. The Chandala said “O Wicked Fellow! No work is superior which is not the master’s work. Why then are you cancelling today to carry out my order, when you are taking pay from me. The servant that spoils his master’s work, taking his money, is not freed from the hell even if he remains for ten thousand years there.”

83-86. The King said “O Lord of the Chandalas! Put me to some other task that is very difficult. I will do that easily. Or if you have an enemy, specify and I will kill him no doubt within an instant. I will give you the whole earth by killing him. Even if Indra comes against you with the other Devas, or Danavas, or Uragas, or Kinnaras, or Siddhas, or Gandharbas, I will slay him with my sharpened arrows, but I will never be able to kill a woman.” The Chandala, then, began to tremble with anger at these words and said to the King.

87-89. You are a servant and what you have spoken is not fit for a servant. Working as a slave of a Chandala, you are speaking the words of the gods. Therefore, O slave! hear now what I say; no need of exchanging any further words. O Shameless One! If you fear sin a bit why then did you accept the slavery in a Chandala’s house. Take this sword and cut off her head.” Thus speaking the Chandala gave him the axe.

Here ends the Twenty-fifth Chapter of the Seventh Book on the quarrels between Haris’chandra and Vis’vamitra in the Maha Puranam, S’ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 26

On The Narration Of The Sorrows

Chapter 179 of 318 · 73 detected Sanskrit verse markers

Sanskrit

सूत उवाच -
ततोऽथ भूपतिः प्राह राज्ञीं स्थित्वा ह्यधोमुखः ।
अत्रोपविश्यतां बाले पापस्य पुरतो मम ॥ १ ॥
शिरस्ते छेदयिष्यामि हन्तुं शक्नोति चेत्करः ।
एवमुक्त्वा समुद्यम्य खड्गं हन्तुं गतो नृपः ॥ २ ॥
न जानाति नृपः पत्नीं सा न जानाति भूपतिम् ।
अब्रवीद्भृशदुःखार्ता स्वमृत्युमभिकाङ्क्षति ॥ ३ ॥
स्त्र्युवाच -
चाण्डाल शृणु मे वाक्यं किञ्चित्त्वं यदि मन्यसे ।
मृतस्तिष्ठति मे पुत्रो नातिदूरे बहिः पुरात् ॥ ४ ॥
तं दहामि हतं यावदानयित्वा तवान्तिकम् ।
तावत्प्रतीक्ष्यतां पश्चादसिना घातयस्व माम् ॥ ५ ॥
तेनाथ बाढमित्युक्त्वा प्रेषिता बालकं प्रति ।
सा जगामातिदुःखार्ता विपलन्ती सुदारुणम् ॥ ६ ॥

भार्या तस्य नरेन्द्रस्य सर्पदष्टं हि बालकम् ।
हा पुत्र हा वत्स शिशो इत्येवं वदती मुहुः ॥ ७ ॥
कृशा विवर्णा मलिना पांसुध्वस्तशिरोरुहा ।
श्मशानभूमिमागत्य बालं स्थाप्याविशद्भुवि ॥ ८ ॥
(राजन्नद्य स्वबालं तं पश्यसीह महीतले ।
रममाणं स्वसखिभिर्दष्टं दुष्टाहिना मृतम् ॥)
तस्या विलापशब्दं तमाकर्ण्य स नराधिपः ।
शवसन्निधिमागत्य वस्त्रमस्याक्षिपत्तदा ॥ ९ ॥
तां तथा रुदतीं भार्यां नाभिजानाति भूमिपः ।
चिरप्रवाससन्तप्तां पुनर्जातामिवाबलाम् ॥ १० ॥
सापि तं चारुकेशान्तं पुरो दृष्ट्वा जटालकम् ।
नाभ्यजानान्नृपवरं शुष्कवृक्षत्वचोपमम् ॥ ११ ॥
भूमौ निपतितं बालं दृष्ट्वाशीविषपीडितम् ।
नरेन्द्रलक्षणोपेतमचिन्तयदसौ नृपः ॥ १२ ॥

अस्य पूर्णेन्दुवद्वक्त्रं शुभमुन्नसमव्रणम् ।
दर्पणप्रतिमोत्तुङ्गकपोलयुगशोभितम् ॥ १३ ॥

नीलान्केशान्कुञ्चिताग्रान् सान्द्रान्दीर्घांस्तरङ्गिणः ।
राजीवसदृशे नेत्रे ओष्ठौ बिम्बफलोपमौ ॥ १४ ॥
विशालवक्षा दीर्घाक्षो दीर्घबाहुन्नतांसकः ।
विशालपादो गम्भीरःसूक्ष्माङ्गुल्यवनीधरः ॥ १५ ॥
मृणालपादो गम्भीरनाभिरुद्धतकन्धरः ।
अहो कष्टं नरेन्द्रस्य कस्याप्येष कुले शिशुः ॥ १६ ॥
जातो नीतः कृतान्तेन कालपाशाद्दुरात्मना ।
सूत उवाच -
एवं दृष्ट्वाथ तं बालं मातुरङ्के प्रसारितम् ॥ १७ ॥
स्मृतिमभ्यागतो राजा हाहेत्यश्रूण्यपातयत् ।
सोऽप्युवाच च वत्सो मे दशामेतामुपागतः ॥ १८ ॥
नीतो यदि च घोरेण कृतान्तेनात्मनो वशम् ।

विचारयित्वा राजासौ हरिश्चन्द्रस्तथा स्थितः ॥ १९ ॥
ततो राज्ञी महादुःखावेशादिदमभाषत ।
राज्ञ्युवाच -
हा वत्स कस्य पापस्य त्वपध्यानादिदं महत् ॥ २० ॥
दुःखमापतितं घोरं तद्रूपं नोपलभ्यते ।
हा नाथ राजन् भवता मामपास्य सुदुःखिताम् ॥ २१ ॥
कस्मिन्संस्थीयते स्थाने विश्रब्धं केन हेतुना ।
राज्यनाशं सुहृत्यागो भार्यातनयविक्रयः ॥ २२ ॥
हरिश्चन्द्रस्य राजर्षेः किं विधातः कृतं त्वया ।
इति तस्या वचः श्रुत्वा राजा स्थानच्युतस्तदा ॥ २३ ॥
प्रत्यभिज्ञाय देवीं तां पुत्रं च निधनं गतम् ।
कष्टं ममैव पत्नीयं बालकश्चापि मे सुतः ॥ २४ ॥
ज्ञात्वा पपात सन्तप्तो मूर्च्छामतिजगाम ह ।
सा च तं प्रत्यभिज्ञाय तामवस्थामुपागतम् ॥ २५ ॥

मूर्च्छिता निपपातार्ता निश्चेष्टा धरणीतले ।
चेतनां प्राप्य राजेन्द्रो राजपत्नी च तौ समम् ॥ २६ ॥
विलेपतुः सुसन्तप्तौ शोकभारेण पीडितौ ।
राजोवाच -
हा वत्स सुकुमारं ते वदनं कुञ्चितालकम् ॥ २७ ॥
पश्यतो मे मुखं दीनं हृदयं किं न दीर्यते ।
तात तातेति मधुरं ब्रुवाणं स्वयमागतम् ॥ २८ ॥
उपगुह्य कदा वक्ष्ये वत्सवत्सेति सौहृदात् ।
कस्य जानुप्रणीतेन पिङ्गेन क्षितिरेणुना ॥ २९ ॥
ममोत्तरीयमुत्सङ्गं तथाङ्गं मलमेष्यति ।
न वालं मम सम्भूतं मनो हृदयनन्दन ॥ ३० ॥

(मयासि पितृमान्पित्रा विक्रीतो येन वस्तुवत् ।)
गतं राज्यमशेषं मे सबान्धवधनं महत् ।
(हीनदैवान्नृशंसेन दृष्टो मे तनयस्ततः ।)

अहं महाहिदष्टस्य पुत्रस्याननपङ्कजम् ॥ ३१ ॥
निरीक्षन्नद्य घोरेण विषेणाधिकृतोऽधुना ।
एवमुक्त्वा तमादाय बालकं बाष्पगद्गदः ॥ ३२ ॥
परिष्वज्य च निश्चेष्टो मूर्च्छया निपपात ह ।
ततस्तं पतितं दृष्ट्वा शैव्या चैवमचिन्तयत् ॥ ३३ ॥
अयं स पुरुषव्याघ्रः स्वरेणैवोपलक्ष्यते ।
विद्वज्जनमनश्चन्द्रो हरिश्चन्द्रो न संशयः ॥ ३४ ॥
तथास्य नासिका तुङ्गा तिलपुष्पोपमा शुभा ।
दन्ताश्च मुकुलप्रख्याः ख्यातकीर्तेर्महात्मनः ॥ ३५ ॥
श्मशानमागतः कस्माद्यद्येवं स नरेश्वरः ।
विहाय पुत्रशोकं सा पश्यन्ती पतितं पतिम् ॥ ३६ ॥
प्रहृष्टा विस्मिता दीना भर्तृपुत्रार्तिपीडिता ।
वीक्षती सा तदापतन्मूर्च्छया धरणीतले ॥ ३७ ॥
प्राप्य चेतश्च शनकैः सा गद्गदमभाषत ।

धिक्त्वां दैव ह्यकरुण निर्मर्याद जुगुप्सित ॥ ३८ ॥
येनायममरप्रख्यो नीतो राजा श्वपाकताम् ।
राज्यनाशं सुहृत्त्यागं भार्यातनयविक्रयम् ॥ ३९ ॥
प्रापयित्वापि येनाद्य चाण्डालोऽयं कृतो नृपः ।
नाद्य पश्यामि ते छत्रं सिंहासनमथापि वा ॥ ४० ॥
चामरव्यजने वापि कोऽयं विधिविपर्ययः ।
यस्यास्य व्रजतः पूर्वं राजानो भृत्यतां गताः ॥ ४१ ॥
स्वोत्तरीयैः प्रकुर्वन्ति विरजस्कं महीतलम् ।
सोऽयं कपालसंलग्ने घटीपटनिरन्तरे ॥ ४२ ॥
मृतनिर्माल्यसूत्रान्तर्लग्नकेशसुदारुणे ।
वसानिष्पन्दसंशुष्कमहापटलमण्डिते ॥ ४३ ॥
भस्माङ्गारार्धदग्धास्थिमज्जासंघट्टभीषणे ।
गृध्रगोमायुनादार्ते पुष्टक्षुद्रविहङ्गमे ॥ ४४ ॥
चिताधूमायतपटे नीलीकृतदिगन्तरे ।

कुणपास्वादनमुदा सम्प्रकृष्टनिशाचरे ॥ ४५ ॥
चरत्यमेध्ये राजेन्द्रः श्मशाने दुःखपीडितः ।
एवमुक्त्वाथ संश्लिष्य कण्ठे राज्ञो नृपात्मजा ॥ ४६ ॥
कष्टं शोकसमाविष्टा विललापार्तया गिरा ।
राजन् स्वप्नोऽथ तथ्यं वा यदेतन्मन्यते भवान् ॥ ४७ ॥
तत्कथ्यतां महाभाग मनो वै मुह्यते मम ।

यद्येतदेव धर्मज्ञ नास्ति धर्मे सहायता ॥ ४८ ॥
तथैव विप्रदेवादिपूजने सत्यपालने ।
नास्ति धर्मः कुतः सत्यं नार्जवं नानृशंसता ॥ ४९ ॥
यत्र त्वं धर्मपरमः स्वराज्यादवरोपितः ।
सूत उवाच -
इति तस्या वचः श्रुत्वा निःश्वस्योष्णं सगद्गदः ॥ ५० ॥
कथयामास तन्वङ्ग्यै यथा प्राप्तः श्वपाकताम् ।
रुदित्वा सा तु सुचिरं निःश्वस्योष्णं सुदुःखिता ॥ ५१ ॥

स्वपुत्रमरणं भीरुर्यथावत्तं न्यवेदयत् ।
श्रुत्वा राजा तथा वाक्यं निपपात महीतले ॥ ५२ ॥
मृतपुत्रं समानीय जिह्वया विलिहन्मुहुः ।
हरिश्चन्द्रमथो प्राह शैव्या गद्गदया गिरा ॥ ५३ ॥
कुरुष्व स्वामिनः प्रेष्यं छेदयित्वा शिरो मम ।
स्वामिद्रोहो न तेऽस्त्वद्य मासत्यो भव भूपते ॥ ५४ ॥
मासत्यं तव राजेन्द्र परद्रोहस्तु पातकम् ।
एतदाकर्ण्य राजा तु पपात भुवि मूर्च्छितः ॥ ५५ ॥
क्षणेन चेतनां प्राप्य विललापातिदुःखितः ।
राजोवाच -
कथं प्रिये त्वया प्रोक्तं वचनं त्वतिनिष्ठुरम् ॥ ५६ ॥
यदशक्यं भवेद्वक्तुं तत्कर्म क्रियते कथम् ।
पत्न्युवाच -
मया च पूजिता गौरी देवा विप्रास्तथैव च ॥ ५७ ॥

भविष्यसि पतिस्त्वं मे ह्यन्यस्मिञ्जन्मनि प्रभो ।
श्रुत्वा राजा तदा वाक्यं निपपात महीतले ॥ ५८ ॥
मृतस्य पुत्रस्य तदा चुचुम्ब दुःखितो मुखम् ।
राजोवाच -
प्रिये न रोचते दीर्घं कालं क्लेशं मयाशितुम् ॥ ५९ ॥
नात्मायत्तोऽहं तन्वङ्गि पश्य मे मन्दभाग्यताम् ।
चाण्डालेनाननुज्ञातः प्रवेक्ष्ये ज्वलनं यदि ॥ ६० ॥
चाण्डालदासतां यास्ये पुनरप्यन्यजन्मनि ।
नरकं च वरं प्राप्य खेदं प्राप्स्यामि दारुणम् ॥ ६१ ॥
तापं प्राप्स्यामि सम्प्राप्य महारौरवरौरवे ।
मग्नस्य दुःखजलधौ वरं प्राणैर्वियोजनम् ॥ ६२ ॥
एकोऽपि बालको योऽयमासीद्वंशकरः सुतः ।
मम दैवानुयोगेन मृतो सोऽपि बलीयसा ॥ ६३ ॥
कथं प्राणान्विमुञ्चामि परायत्तोऽस्मि दुर्गतः ।

तथापि दुःखबाहुल्यात्त्यक्ष्यामि तु निजां तनुम् ॥ ६४ ॥
त्रैलोक्ये नास्ति तद्दुःखं नासिपत्रवने तथा ।
वैतरण्यां कुतस्तद्वद्यादृशं पुत्रविप्लवे ॥ ६५ ॥
सोऽहं सुतशरीरेण दीप्यमाने हुताशने ।
निपतिष्यामि तन्वङ्गि क्षन्तव्यं तन्ममाधुना ॥ ६६ ॥
न वक्तव्य त्वया किञ्चिदतः कमललोचने ।
मम वाक्यं च तन्वङ्गि निबोधाहतमानसा ॥ ६७ ॥
अनुज्ञाताथ गच्छ त्वं विप्रवेश्म शुचिस्मिते ।
यदि दत्तं यदि हुतं गुरवो यदि तोषिताः ॥ ६८ ॥
सङ्गमः परलोके मे निजपुत्रेण चेत्त्वया ।
इहलोके कुतस्त्वेतद्भविष्यति समीप्सितम् ॥ ६९ ॥
यन्मया हसता किञ्चिद्रहसि त्वां शुचिस्मिते ।
अशेषमुक्तं तत्सर्वं क्षन्तव्यं मम यास्यतः ॥ ७० ॥
राजपत्नीति गर्वेण नावज्ञेयः स मे द्विजः ।

सर्वयत्नेन तोष्यं स्यात्स्वामी दैवतवच्छुभे ॥ ७१ ॥
राज्ञ्युवाच
अहमप्यत्र राजर्षे निपतिष्ये हुताशने ।
दुःखभारासहा देव सह यास्यामि वै त्वया ॥ ७२ ॥
त्वया सह मम श्रेयो गमनं नान्यथा भवेत् ।
सह स्वर्गं च नरकं त्वया भोक्ष्यामि मानद ।
श्रुत्वा राजा तदोवाच एवमस्तु पतिव्रते ॥ ७३ ॥

Roman transliteration

sūta uvāca -
tato'tha bhūpatiḥ prāha rājñīṃ sthitvā hyadhomukhaḥ |
atropaviśyatāṃ bāle pāpasya purato mama || 1 ||
śiraste chedayiṣyāmi hantuṃ śaknoti cetkaraḥ |
evamuktvā samudyamya khaḍgaṃ hantuṃ gato nṛpaḥ || 2 ||
na jānāti nṛpaḥ pat□nīṃ sā na jānāti bhūpatim |
abravīd□ bhṛśaduḥkhārtā svamṛtyumabhikāṅkṣati || 3 ||
stryuvāca -
cāṇḍāla śṛṇu me vākyaṃ kiñcittvaṃ yadi manyase |
mṛtastiṣṭhati me putro nātidūre bahiḥ purāt || 4 ||
taṃ dahāmi hataṃ yāvadānayitvā tavāntikam |
tāvatpratīkṣyatāṃ paścādasinā ghātayasva mām || 5 ||
tenātha bāḍhamityuktvā preṣitā bālakaṃ prati |
sā jagāmātiduḥkhārtā vipalantī sudāruṇam || 6 ||

bhāryā tasya narendrasya sarpadaṣṭaṃ hi bālakam |
hā putra hā vatsa śiśo ityevaṃ vadatī muhuḥ || 7 ||
kṛśā vivarṇā malinā pāṃsudhvastaśiroruhā |
śmaśānabhūmimāgatya bālaṃ sthāpyāviśad□bhuvi || 8 ||
(rājannadya svabālaṃ taṃ paśyasīha mahītale |
ramamāṇaṃ svasakhibhirdaṣṭaṃ duṣṭāhinā mṛtam ||)

tasyā vilāpaśabdaṃ tamākarṇya sa narādhipaḥ |
śavasannidhimāgatya vastramasyākṣipattadā || 9 ||
tāṃ tathā rudatīṃ bhāryāṃ nābhijānāti bhūmipaḥ |
cirapravāsasantaptāṃ punarjātāmivābalām || 10 ||
sāpi taṃ cārukeśāntaṃ puro dṛṣṭvā jaṭālakam |
nābhyajānānnṛpavaraṃ śuṣkavṛkṣatvacopamam || 11 ||
bhūmau nipatitaṃ bālaṃ dṛṣṭvāśīviṣapīḍitam |
narendralakṣaṇopetamacintayadasau nṛpaḥ || 12 ||

asya pūrṇenduvadvaktraṃ śubhamunnasamavraṇam |
darpaṇapratimottuṅgakapolayugaśobhitam || 13 ||
nīlānkeśānkuñcitāgrān sāndrāndīrghāṃstaraṅ□giṇaḥ |
rājīvasadṛśe netre oṣṭhau bimbaphalopamau || 14 ||
viśālavakṣā dīrghākṣo dīrghabāhūnnatāṃsakaḥ |
viśālapādo gambhīraḥsūkṣmāṅgulyavanīdharaḥ || 15 ||
mṛṇālapādo gambhīranābhiruddhatakandharaḥ |
aho kaṣṭaṃ narendrasya kasyāpyeṣa kule śiśuḥ || 16 ||
jāto nītaḥ kṛtāntena kālapāśāddurātmanā |
sūta uvāca -
evaṃ dṛṣṭvātha taṃ bālaṃ māturaṅke prasāritam || 17 ||
smṛtimabhyāgato rājā hāhetyaśrūṇyapātayat |
so'pyuvāca ca vatso me daśāmetāmupāgataḥ || 18 ||
nīto yadi ca ghoreṇa kṛtāntenātmano vaśam |

vicārayitvā rājāsau hariścandrastathā sthitaḥ || 19 ||
tato rājñī mahāduḥkhāveśādidamabhāṣata |
rājñyuvāca -
hā vatsa kasya pāpasya tvapadhyānādidaṃ mahat || 20 ||
duḥkhamāpatitaṃ ghoraṃ tad□rūpaṃ nopalabhyate |
hā nātha rājan bhavatā māmapāsya suduḥkhitām || 21 ||
kasminsaṃsthīyate sthāne viśrabdhaṃ kena hetunā |
rājyanāśaṃ suhṛttyāgo bhāryātanayavikrayaḥ || 22 ||
hariścandrasya rājarṣeḥ kiṃ vidhātaḥ kṛtaṃ tvayā |
iti tasyā vacaḥ śrutvā rājā sthānacyutastadā || 23 ||
pratyabhijñāya devīṃ tāṃ putraṃ ca nidhanaṃ gatam |
kaṣṭaṃ mamaiva pat□nīyaṃ bālakaścāpi me sutaḥ || 24 ||
jñātvā papāta santapto mūrcchāmatijagāma ha |
sā ca taṃ pratyabhijñāya tāmavasthāmupāgatam || 25 ||

mūrcchitā nipapātārtā niśceṣṭā dharaṇītale |
cetanāṃ prāpya rājendro rājapat□nī ca tau samam || 26 ||
vilepatuḥ susantaptau śokabhāreṇa pīḍitau |
rājovāca -
hā vatsa sukumāraṃ te vadanaṃ kuñcitālakam || 27 ||
paśyato me mukhaṃ dīnaṃ hṛdayaṃ kiṃ na dīryate |
tāta tāteti madhuraṃ bruvāṇaṃ svayamāgatam || 28 ||
upaguhya kadā vakṣye vatsavatseti sauhṛdāt |
kasya jānupraṇītena piṅgena kṣitireṇunā || 29 ||
mamottarīyamutsaṅgaṃ tathāṅgaṃ malameṣyati |
na vālaṃ mama sambhūtaṃ mano hṛdayanandana || 30 ||
(mayāsi pitṛmānpitrā vikrīto yena vastuvat |)
gataṃ rājyamaśeṣaṃ me sabāndhavadhanaṃ mahat |

(hīnadaivānnṛśaṃsena dṛṣṭo me tanayastataḥ |)

ahaṃ mahāhidaṣṭasya putrasyānanapaṅkajam || 31 ||
nirīkṣannadya ghoreṇa viṣeṇādhikṛto'dhunā |
evamuktvā tamādāya bālakaṃ bāṣpagad□gadaḥ || 32 ||
pariṣvajya ca niścesṭo mūrcchayā nipapāta ha |
tatastaṃ patitaṃ dṛṣṭvā śaivyā caivamacintayat || 33 ||
ayaṃ sa puruṣavyāghraḥ svareṇaivopalakṣyate |
vidvajjanamanaścandro hariścandro na saṃśayaḥ || 34 ||
tathāsya nāsikā tuṅgā tilapuṣpopamā śubhā |
dantāśca mukulaprakhyāḥ khyātakīrtermahātmanaḥ || 35 ||
śmaśānamāgataḥ kasmādyadyevaṃ sa nareśvaraḥ |
vihāya putraśokaṃ sā paśyantī patitaṃ patim || 36 ||
prahṛṣṭā vismitā dīnā bhartṛputrārtipīḍitā |
vīkṣatī sā tadāpatanmūrcchayā dharaṇītale || 37 ||
prāpya cetaśca śanakaiḥ sā gad□gadamabhāṣata |

dhiktvāṃ daiva hyakaruṇa nirmaryāda jugupsita || 38 ||
yenāyamamaraprakhyo nīto rājā śvapākatām |
rājyanāśaṃ suhṛttyāgaṃ bhāryātanayavikrayam || 39 ||
prāpayitvāpi yenādya cāṇḍālo'yaṃ kṛto nṛpaḥ |
nādya paśyāmi te chatraṃ siṃhāsanamathāpi vā || 40 ||
cāmaravyajane vāpi ko'yaṃ vidhiviparyayaḥ |
yasyāsya vrajataḥ pūrvaṃ rājāno bhṛtyatāṃ gatāḥ || 41 ||
svottarīyaiḥ prakurvanti virajaskaṃ mahītalam |
so'yaṃ kapālasaṃlagne ghaṭīpaṭanirantare || 42 ||
mṛtanirmālyasūtrāntarlagnakeśasudāruṇe |
vasāniṣpandasaṃśuṣkamahāpaṭalamaṇḍite || 43 ||
bhasmāṅgārārdhadagdhāsthimajjāsaṃghaṭṭabhīṣaṇe |
gṛdhragomāyunādārte puṣṭakṣudravihaṅgame || 44 ||
citādhūmāyatapaṭe nīlīkṛtadigantare |

kuṇapāsvādanamudā samprakṛṣṭaniśācare || 45 ||
caratyamedhye rājendraḥ śmaśāne duḥkhapīḍitaḥ |
evamuktvātha saṃśliṣya kaṇṭhe rājño nṛpātmajā || 46 ||
kaṣṭaṃ śokasamāviṣṭā vilalāpārtayā girā |
rājan svapno'tha tathyaṃ vā yadetanmanyate bhavān || 47 ||
tatkathyatāṃ mahābhāga mano vai muhyate mama |
yadyetadeva dharmajña nāsti dharme sahāyatā || 48 ||
tathaiva vipradevādipūjane satyapālane |
nāsti dharmaḥ kutaḥ satyaṃ nārjavaṃ nānṛśaṃsatā || 49 ||
yatra tvaṃ dharmaparamaḥ svarājyādavaropitaḥ |
sūta uvāca -
iti tasyā vacaḥ śrutvā niḥśvasyoṣṇaṃ sagad□gadaḥ || 50 ||
kathayāmāsa tanvaṅgyai yathā prāptaḥ śvapākatām |
ruditvā sā tu suciraṃ niḥśvasyoṣṇaṃ suduḥkhitā || 51 ||

svaputramaraṇaṃ bhīruryathāvattaṃ nyavedayat |
śrutvā rājā tathā vākyaṃ nipapāta mahītale || 52 ||
mṛtaputraṃ samānīya jihvayā vilihanmuhuḥ |
hariścandramatho prāha śaivyā gad□gadayā girā || 53 ||
kuruṣva svāminaḥ preṣyaṃ chedayitvā śiro mama |

svāmidroho na te'stvadya māsatyo bhava bhūpate || 54 ||
māsatyaṃ tava rājendra paradrohastu pātakam |
etadākarṇya rājā tu papāta bhuvi mūrcchitaḥ || 55 ||
kṣaṇena cetanāṃ prāpya vilalāpātiduḥkhitaḥ |
rājovāca -
kathaṃ priye tvayā proktaṃ vacanaṃ tvatiniṣṭhuram || 56 ||
yadaśakyaṃ bhavedvaktuṃ tatkarma kriyate katham |
pat□nyuvāca -
mayā ca pūjitā gaurī devā viprāstathaiva ca || 57 ||

bhaviṣyasi patistvaṃ me hyanyasmiñjanmani prabho |
śrutvā rājā tadā vākyaṃ nipapāta mahītale || 58 ||
mṛtasya putrasya tadā cucumba duḥkhito mukham |
rājovāca -
priye na rocate dīrghaṃ kālaṃ kleśaṃ mayāśitum || 59 ||
nātmāyatto'haṃ tanvaṅ□gi paśya me mandabhāgyatām |
cāṇḍālenānanujñātaḥ pravekṣye jvalanaṃ yadi || 60 ||
cāṇḍāladāsatāṃ yāsye punarapyanyajanmani |
narakaṃ ca varaṃ prāpya khedaṃ prāpsyāmi dāruṇam || 61 ||
tāpaṃ prāpsyāmi samprāpya mahārauravaraurave |
magnasya duḥkhajaladhau varaṃ prāṇairviyojanam || 63 ||
eko'pi bālako yo'yamāsīdvaṃśakaraḥ sutaḥ |
mama daivānuyogena mṛto so'pi balīyasā || 63 ||
kathaṃ prāṇānvimuñcāmi parāyatto'smi durgataḥ |

tathāpi duḥkhabāhulyāttyakṣyāmi tu nijāṃ tanum || 64 ||
trailokye nāsti tadduḥkhaṃ nāsipatravane tathā |
vaitaraṇyāṃ kutastadvadyādṛśaṃ putraviplave || 65 ||
so'haṃ sutaśarīreṇa dīpyamāne hutāśane |
nipatiṣyāmi tanvaṅ□gi kṣantavyaṃ tanmamādhunā || 66 ||
na vaktavya tvayā kiñcidataḥ kamalalocane |
mama vākyaṃ ca tanvaṅ□gi nibodhāhatamānasā || 67 ||
anujñātātha gaccha tvaṃ vipraveśma śucismite |
yadi dattaṃ yadi hutaṃ guravo yadi toṣitāḥ || 68 ||
saṅgamaḥ paraloke me nijaputreṇa cettvayā |
ihaloke kutastvetad□bhaviṣyati samīpsitam || 69 ||
yanmayā hasatā kiñcid□rahasi tvāṃ śucismite |
aśeṣamuktaṃ tatsarvaṃ kṣantavyaṃ mama yāsyataḥ || 70 ||
rājapat□nīti garveṇa nāvajñeyaḥ sa me dvijaḥ |

sarvayat□nena toṣyaṃ syātsvāmī daivatavacchubhe || 71 ||
rājñyuvāca
ahamapyatra rājarṣe nipatiṣye hutāśane |
duḥkhabhārāsahā deva saha yāsyāmi vai tvayā || 72 ||
tvayā saha mama śreyo gamanaṃ nānyathā bhavet |
saha svargaṃ ca narakaṃ tvayā bhokṣyāmi mānada |
śrutvā rājā tadovāca evamastu pativrate || 73 ||

English translation

1-3. Suta said The King Haris'chandra with his face bent low thus said to the Queen "O Young One! I am a great sinner, otherwise why shall I be ready to do this heinous act! However now sit before me. If my hand be capable to kill you, then it will cut off your head." Thus saying, the King took the axe and moved forward to cut her. As the King did not recognise her as His Queen, so the Queen did not recognise him as Her husband, the King. So the Queen, being very much strained with sorrow, began to utter with a view to court her death.

4-16. Q Chandala! If you like, I say something; hear my son is dead and is lying close to the outer skirts of the city. Wait till I bring my child before you and do his burning ceremonies. Next you can cut me off by your axe. The King said "Very well; let that be," and gave her permission to go to her dead son. Then the Queen, emaciated and pale, her body being covered all over with dust arrived at the burning ground and taking her dead son, bitten by a serpent, on her lap cried out loudly "Q Son! O my Child! O my young Son!" and referring to her husband said "Q King! See, today, the sad condition of your son, lying on the ground, as his bed. My son went to play with other boys and, bitten by a cruel poisonous serpent, left his life." Hearing the pitiful cry of that helpless woman, the King Haris'chandra went to the dead and took off the cover of his face. Due to the long exile and the difficulties thereof, the Queen was changed altogether in her outer form, so the King could not recognise her weeping as his wife. On the other hand the King, too, had not the curled hair on his head as before; it has turned into matted hair and his skin especially has become like the bark of a dried tree; so the Queen could not make out the King also. The King then noticed all the King making auspicious signs on the several

limbs of that dead boy, poisoned all over and lying on the ground and began to think thus The face of the child is very beautiful like the Full Moon, nowhere there is any scar nor anything like this; the nose is high; the two cheeks are clean like a mirror and spacious; the hairs are blue, curling, similar, long and waving, the two eyes are widely expanded like a full blown lotus, the two lips are red like Bimba fruits; the chest is wide and spacious, the eyes are stretched up to the ears; the arms are extending up to the knees; the shoulders are elevated; the legs are elongated, yet god-like like a lotus stem; the appearance is grave, the fingers are fine, yet strong enough to hold the world; the navel is deep and the region of the shoulders elevated. Certainly this boy was born in a royal family. Alas! What a pain is this! The cruel Death has reduced him to this state!

17-21. Suta said Thus looking carefully that boy in the lap of his mother from his head to foot, the King Haris'chandra got back to his ancient recollections. He recognised the boy to be his and wept aloud repeating the words Oh! Oh! The tears flowed from his eyes and he said "This is my boy that has been reduced to this state! Oh! The cruel Fate!" Though the boy is dead, yet the King remained bewildered for a moment. The queen then spoke out of terrible pain "O Child! What sin is that which has caused this dire calamity, I cannot imagine!

22-27. O my Husband! O King! I am extremely worried of pains and troubles; leaving me thus, how is it and where you are passing away your time in a calm, quiet state! O Fortune! It is You that has brought about the loss of the Rajarsi Haris'chandra's dominion, the separation from his friends and what more, you have caused his wife and son to be sold! Has he done so much mischief to you!" Hearing her cries, the King's patience gave way and he came to recognise the Devi and the son and exclaimed, "She is my wife and the dead

boy is my son. Oh! What a series of troubles, one coming after another." Being overpowered with extreme trouble and pain, the King fell unconscious on the ground; the Queen, too, looking at the King's state, fell motionless, and, void of senses, no sooner she recognised him as the King Haris'chandra. Some time after, the King and Queen both got back at the same time their

consciousness and, with great sorrow and agony, began to lament.

28-49. The King said:-"Q Child! Why my heart does not rend to thousand pieces, seeing today your gentle face pale and lifeless, that was once beautiful with curls of hairs! Q Rohita! When will you come to me saying in a sweet voice, 'Father! Father!' When shall I address you affectionately, 'Qh my child! Qh my child!' embracing you within my breast! Whose tawny coloured dust on his knees will spoil my clothes, lap and my body! Q Delightful Son! I have sold you as if an ordinary thing, though I am your father. As yet my pleasure of having a son is not satisfied. Qwing to the mockery of the mean Fate, my unbounded kingdom, friends, and abundance of riches all have vanished away! Finally I had one son and that too is now in the jaws of death! Qh! With what an amount of terrible pain I am being burnt up today when I am seeing the lotus-face of my son, smitten by a serpent and lying dead on the ground!" Thus speaking in a voice choked with feelings and with tears in his eyes, as soon as he was going to take his boy in his lap, he fell senseless on the ground. Seeing the King lying on the ground, S'aivya thus thought"Such is His voice as makes me certain that He is the King Haris'chandra, the best of men and the delighter of the learned men's hearts. His teeth are like those of the famous Haris'chandra just like to Mukul and his nose is elevated and soft like the Tila flower. But if he be Haris'chandra, how is it that he has come to this burning ground!" Thus thinking, while she looked at the King, leaving for the moment the sorrow for his son, joy, pain and surprise attacked her heart simultaneously; and she, in that state, fell down unconscious on the ground. Then gradually regaining consciousness, she spoke in a

pitiful voice "O Fortune! You have caused to the King who was once like an Immortal, the loss of his kingdom, friends, and even the sale of his wife and son. And now you have transformed him into a Chandala! You are merciless, religionless, void of any justice as to what is just and what is unjust. You are shameless. So fie on you! O King! Where are gone today that royal umbrella, that throne, that Chamara, and that pair of fans on your both sides! Oh! What is this transformation caused by the Vidhata (the Ordainer of Fate)! When the high-souled King used to travel, all the kings used to remove as His servants the dust of the roads by their clothings! Oh! Is He the same King of Kings, Haris'chandra who is roaming in this unholy burning ground, burdened too much by his load of sufferings! Oh! Innumerable human skulls are lying here; the small earthen pots (brought for the purification of the bodies of the dead) are lying scattered close to each; the garlands of flowers for the dead, being intertwined with the hairs of the dead, are presenting a grim spectacle! The ashes, charcoals, half-burnt dead bodies, bones, and marrows all arranged one over another make the place more hideous. The marrows of the dead bodies have come out and are dried up by the sun. At places, vultures, and S'akunis are crying hideously and the crows and other birds, eager to eat flesh, are roaming to and fro. All the quarters of the sky are looking blue with the smoke, arising out of the burning of the dead. The Raksasas are constantly roaming hither and thither, gladly feasting on the human flesh. Is the King passing his days thus in this place? Alas! Oh! What a painful thing is this!" The daughter of the King, S'aivya, was overpowered with an awful sorrow; and clasping the neck of the King, began to lament again, in a pitiful voice. O King! You have spoken that you are a Chandala. Is this a dream? Or a Reality? O King! If it be true that you are a slave of the Chandala, then say to me; my mind is being deluded very much! (i.e., I cannot indulge this idea). O Knower of Dharma! You have shown your great zeal towards Dharma; and, for that reason, you are displaced from your royal throne! Now if such help comes out of worshipping the Brahmins and the Devas, then Dharma cannot stand and, along with it, the truth, simplicity and harmlessness cannot exist.

50-55. Suta said Hearing these words from the thin S'aivya, the King took a heavy sigh and then described to her in detail with tears flowing on his neck, how he got the Chandala state. The fearful Queen became very much pained to hear all this and heaving a deep sigh, described, as it was, how

her son died. On hearing this, the King fainted and fell unconscious on the ground. Then regaining gradually his consciousness, he began to kiss, with his tongue, the face of his dead son. S'aivya then said in a choked voice "Now sever off my head and obey your master's word. O King! You will be saved then as having kept your truth; and your master's order would be carried out." Hearing this, the King fainted and fell down senseless. Getting up conscious in a moment, he began to weep bitterly.

56. The King said "O Beloved! How have you uttered such cruel words? How can I execute that which is hard even to utter!"

57-58. S'aivya said "O Lord! I have worshipped the Devi Gauri and other Devas and the Brahmins; so, with their mercy, I will get you as my husband in my future birth." Hearing this, the King again fell down instantly on the ground; getting up immediately, he was overpowered with sorrow and began to kiss the face of the dead son.

59-71. The King said "O Dear! I won't be able to suffer an longer for a long time. But, O thin-bodied One! See, I am so very unfortunate that I have no command even over my heart. If I enter into the fire without the permission of the Chandala, then I will have to become again the slave of a Chandala in my future birth. Think it over. After that I will have to go to the hell and be tormented there. But this too I find beneficial to me. Rather I will go to the hell Maha Raurava and there suffer for a long time the torments of the hell, yet

I do not like to live a little longer when my boy, the continuer of my family, has left his life out of the queer fancies of the Great Time and I be merged in the sorrows for my son. My body is now at the command of the Chandala. How can I in this state quit my life without his permission. If I leave my body, I will be indebted to him and I will have to suffer in hell. Let this be so; still I will leave off my body, the receptacle of all these pains and troubles. Nowhere, in the Triloki, is any pain like that felt in the demise of a son, not in crossing the Vaitarani nor in the Asipatravanam! So I will now throw myself on the burning fire along with the dead body of my son. So, O Thin¬ bodied One! You should now excuse me (i.e., do not prevent me). O Sweet-smiling One! I now permit you to go back to the house of the Brahmin. If ever I have given in charity riches, offered oblation to the fire, and given satisfaction to my superiors then, in the other world, I will get you and my son. But there is no such chance now in this world. O Sweet-smiling One! If ever I had given you offence while conversing or making jokes with you, now at the time of my parting, excuse them all. O Auspicious One! Never despise the Brahmin out of your pride as a Queen. Look on your master as a Deva and try all your best to satisfy him."

72-73. The Queen said "O Rajarsi! I will also throw myself on the burning fire. O Deva! I will not be able to carry on this burden, so I will accompany You. It is better for me to accompany you; so there will not be otherwise. O Giver of Honour! I will enjoy with You heaven or suffer with You in the hell." Hearing this, the King said "O Chaste One! Do as you please."

Here ends the Twenty-sixth Chapter of the Seventh Book on the narration of the sorrows of Haris'chandra in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 27

On The Going Of Haris'chandra To

Chapter 180 of 318 · 43 detected Sanskrit verse markers

Sanskrit

सूत उवाच -
ततः कृत्वा चितां राजा आरोप्य तनयं स्वकम् ।
भार्यया सहितो राजा बद्धाञ्जलिपुटस्तदा ॥ १ ॥
चिन्तयन्परमेशानीं शताक्षीं जगदीश्वरीम् ।
पञ्चकोशान्तरगतां पुच्छब्रह्मस्वरूपिणीम् ॥ २ ॥
रक्ताम्बरपरीधानां करुणारससागरम् ।
नानायुधधरामम्बां जगत्पालनतत्पराम् ॥ ३ ॥
तस्य चिन्तयमानस्य सर्वे देवाः सवासवाः ।
धर्मं प्रमुखतः कृत्वा समाजग्मुस्त्वरान्विताः ॥ ४ ॥
आगत्य सर्वे प्रोचुस्ते राजञ्छृणु महाप्रभो ।
अहं पितामहः साक्षाद्धर्मश्च भवगान्स्वयम् ॥ ५ ॥
साध्याः सविश्वे मरुतो लोकपालाः सचारणाः ।
नागाः सिद्धाः सगन्धर्वा रुद्राश्चैव तथाश्विनौ ॥ ६ ॥
एते चान्येऽथ बहवो विश्वामित्रस्तथैव च ।

विश्वत्रयेण यो मैत्रीं कर्तुमिच्छति धर्मतः ॥ ८ ॥
विश्वामित्रः स तेऽभीष्टमाहर्तुं सम्यगिच्छति ।
धर्म उवाच -
मा राजन् साहसं कार्षीर्धर्मोऽहं त्वामुपागतः ॥ ८ ॥
तितिक्षादमसत्त्वाद्यैस्त्वद्गुणैः परितोषितः ।
इन्द्र उवाच -
हरिश्चन्द्र महाभाग प्राप्तः शक्रोऽस्मि तेऽन्तिकम् ॥ ९ ॥
त्वयाद्य भार्यापुत्रेण जिता लोकाः सनातनाः ।
आरोह त्रिदिवं राजन् भार्यापुत्रसमन्वितः ॥ १० ॥
सुदुष्प्रापं नरैरन्यैर्जितमात्मीयकर्मभिः ।
सूत उवाच -
ततोऽमृतमयं वर्षमपमृत्युविनाशनम् ॥ ११ ॥
इन्द्रः प्रासृजदाकाशाच्चितामध्यगते शिशौ ।
पुष्पवृष्टिश्च महती दुन्दुभिस्वन एव च ॥ १२ ॥

समुत्तस्थौ मृतः पुत्रो राज्ञस्तस्य महात्मनः ।
सुकुमारतनुः स्वस्थः प्रसन्नः प्रीतमानसः ॥ १३ ॥

ततो राजा हरिश्चन्द्रः परिष्वज्य सुतं तदा ।
सभार्यः स्वश्रिया युक्तो दिव्यमालाम्बरावृतः ॥ १४ ॥
बभूव तत्क्षणादिन्द्रो भूपं चैवमभाषत ॥ १५ ॥
सभार्यस्त्वं सपुत्रश्च स्वर्लोकं सद्गतिं पराम् ।
समारोह महाभाग निजानां कर्मणां फलम् ॥ १६ ॥
हरिश्चन्द्र उवाच -
देवराजाननुज्ञातः स्वामिना श्वपचेन हि ।
अकृत्वा निष्कृतिं तस्य नारोक्ष्ये वै सुरालयम् ॥ १७ ॥
धर्म उवाच -
तवैवं भाविनं क्लेशमवगम्यात्ममायया ।
आत्मा श्वपचतां नीतो दर्शितं तच्च पक्कणम् ॥ १८ ॥
इन्द्र उवाच -

प्रार्थ्यते यत्परं स्थानं समस्तैर्मनुजैर्भुवि ।
तदारोह हरिश्चन्द्र स्थानं पुण्यकृतां नृणाम् ॥ १९ ॥
हरिश्चन्द्र उवाच -
देवराज नमस्तुभ्यं वाक्यं चेदं निबोध मे ।
मच्छोकमग्नमनसः कौसले नगरे नराः ॥ २० ॥
तिष्ठन्ति तानपास्यैवं कथं यास्याम्यहं दिवम् ।
ब्रह्महत्या सुरापानं गोवधः स्त्रीवधस्तथा ॥ २१ ॥
तिष्ठन्ति तानपास्यैवं कथं यास्याम्यहं दिवम् ।
ब्रह्महत्या सुरापानं गोवधः स्त्रीवधस्तथा ॥ २१ ॥
तुल्यमेभिर्महत्पापं भक्तत्यागादुदाहृतम् ।
भजन्तं भक्तमत्याज्यं त्यजतः स्यात्कथं सुखम् ॥ २२ ॥
तैर्विना न प्रयास्यामि तस्माच्छक्र दिवं व्रज ।
यदि ते सहिताः स्वर्गं मया यान्ति सुरेश्वर ॥ २३ ॥
ततोऽहमपि यास्यामि नरकं वापि तैः सह ।

इन्द्र उवाच -
बहुनि पुण्यपापानि तेषां भिन्नानि वै नृप ॥ २४ ॥
कथं सङ्घातभोज्यं त्वं भूप स्वर्गमभीप्ससि ।
हरिश्चन्द्र उवाच -
भुङ्क्ते शक्र नृपो राज्यं प्रभावात्प्रकृतेध्रुवम् ॥ २५ ॥
यजते च महायज्ञैः कर्म पूर्तं करोति च ।
तच्च तेषां प्रभावेण मया सर्वमनुष्ठितम् ॥ २६ ॥
उपदादान्न संत्यक्ष्ये तानहं स्वर्गलिप्सया ।
तस्माद्यन्मम देवेश किञ्चिदस्ति सुचेष्टितम् ॥ २७ ॥
दत्तमिष्टमथो जप्तं सामान्यं तैस्तदस्तु नः ।
बहुकालोपभोज्यं च फलं यन्मम कर्मगम् ॥ २८ ॥

तदस्तु दिनमप्येकं तैः समं त्वप्रसादतः ।
सूत उवाच -
एवं भविष्यतीत्युक्त्वा शक्रस्त्रिभुवनेश्वरः ॥ २९ ॥

प्रसन्नचेता धर्मश्च विश्वामित्रश्च गाधिजः ।
गत्वा तु नगरं सर्वे चातुर्वर्ण्यसमाकुलम् ॥ ३० ॥
हरिश्चन्द्रस्य निकटे प्रोवाच विबुधाधिपः ।
आगच्छन्तु जनाः शीघ्रं स्वर्गलोकं सुदुर्लभम् ॥ ३१ ॥
धर्मप्रसादात्सम्प्राप्तं सर्वैर्युष्माभिरेव तु ।
हरिश्चन्द्रोऽपि तान्सर्वाञ्जनान्नगरवासिनः ॥ ३२ ॥
प्राह राजा धर्मपरो दिवमारुह्यतामिति ।
सूत उवाच -
तदिन्द्रस्य वचः श्रुत्वा प्रीतास्तस्य च भूपतेः ॥ ३३ ॥
ये संसारेषु निर्विण्णास्ते धुरं स्वसुतेषु वै ।
कृत्वा प्रहृष्टमनसो दिवमारुरुहुर्जनाः ॥ ३४ ॥
विमानवरमारूढाः सर्वे भास्वरविग्रहाः ।
तदा सम्भूतहर्षास्ते हरिश्चन्द्रश्च पार्थिवः ॥ ३५ ॥
राज्येऽभिषिच्य तनयं रोहिताख्यं महामनाः ।

अयोध्याख्ये पुरे रम्ये हृष्टपुष्टजनान्विते ॥ ३६ ॥
तनयं सुहृदश्चापि प्रतिपूज्याभिनन्द्य च ।
पुण्येन लभ्यां विपुलां देवादीनां सुदुर्लभाम् ॥ ३७ ॥
सम्प्राप्य कीर्तिमतुलां विमाने स महीपतिः ।
आसाञ्चक्रे कामगमे क्षुद्रघण्टाविराजिते ॥ ३८ ॥
ततस्तर्हि समालोक्य श्लोकमन्त्रं तदा जगौ ।
दैत्याचार्यो महाभागः सर्वशास्त्रार्थतत्त्ववित् ॥ ३९ ॥
शुक्र उवाच -
अहो तितिक्षामाहात्म्यमहो दानफलं महत् ।
यदागतो हरिश्चन्द्रो महेन्द्रस्य सलोकताम् ॥ ४० ॥
सूत उवाच -
एतत्ते सर्वमाख्यानं हरिश्चन्द्रस्य चेष्टितम् ।
यः शृणोति च दुःखार्तः स सुखं लभतेऽन्वहम् ॥ ४१ ॥
स्वर्गार्थी प्राप्नुयात् स्वर्गं सुतार्थी सुतमाप्नुयात् ।

भार्यार्थी प्राप्नुयाद्भार्यां राज्यार्थी राज्यमाप्नुयात् ॥ ४२ ॥

Roman transliteration

sūta uvāca -
tataḥ kṛtvā citāṃ rājā āropya tanayaṃ svakam |
bhāryayā sahito rājā baddhāñjalipuṭastadā || 1 ||

cintayanparameśānīṃ śatākṣīṃ jagadīśvarīm |
pañcakośāntaragatāṃ pucchabrahmasvarūpiṇīm || 2 ||
raktāmbaraparīdhānāṃ karuṇārasasāgaram |
nānāyudhadharāmambāṃ jagatpālanatatparām || 3 ||
tasya cintayamānasya sarve devāḥ savāsavāḥ |
dharmaṃ pramukhataḥ kṛtvā samājagmustvarānvitāḥ || 4 ||
āgatya sarve procuste rājañchruṇu mahāprabho |
ahaṃ pitāmahaḥ sākṣāddharmaśca bhavagānsvayam || 5 ||
sādhyāḥ saviśve maruto lokapālāḥ sacāraṇāḥ |
nāgāḥ siddhāḥ sagandharvā rudrāścaiva tathāśvinau || 6 ||
ete cānye'tha bahavo viśvāmitrastathaiva ca |

viśvatrayeṇa yo maitrīṃ kartumicchati dharmataḥ || 8 ||
viśvāmitraḥ sa te'bhīṣṭamāhartuṃ samyagicchati |
dharma uvāca -
mā rājan sāhasaṃ kārṣīrdharmo'haṃ tvāmupāgataḥ || 8 ||
titikṣādamasattvādyaistvad□guṇaiḥ paritoṣitaḥ |
indra uvāca -
hariścandra mahābhāga prāptaḥ śakro'smi te'ntikam || 9 ||
tvayādya bhāryāputreṇa jitā lokāḥ sanātanāḥ |
āroha tridivaṃ rājan bhāryāputrasamanvitaḥ || 10 ||
suduṣprāpaṃ narairanyairjitamātmīyakarmabhiḥ |
sūta uvāca -
tato'mṛtamayaṃ varṣamapamṛtyuvināśanam || 11 ||
indraḥ prāsṛjadākāśāccitāmadhyagate śiśau |
puṣpavṛṣṭiśca mahatī dundubhisvana eva ca || 12 ||

samuttasthau mṛtaḥ putro rājñastasya mahātmanaḥ |
sukumāratanuḥ svasthaḥ prasannaḥ prītamānasaḥ || 13 ||
tato rājā hariścandraḥ pariṣvajya sutaṃ tadā |
sabhāryaḥ svaśriyā yukto divyamālāmbarāvṛtaḥ || 14 ||
babhūva tatkṣaṇādindro bhūpaṃ caivamabhāṣata || 15 ||
sabhāryastvaṃ saputraśca svarlokaṃ sad□gatiṃ parām |
samāroha mahābhāga nijānāṃ karmaṇāṃ phalam || 16 ||
hariścandra uvāca -
devarājānanujñātaḥ svāminā śvapacena hi |
akṛtvā niṣkṛtiṃ tasya nārokṣye vai surālayam || 17 ||
dharma uvāca -
tavaivaṃ bhāvinaṃ kleśamavagamyātmamāyayā |
ātmā śvapacatāṃ nīto darśitaṃ tacca pakkaṇam || 18 ||
indra uvāca -

prārthyate yatparaṃ sthānaṃ samastairmanujairbhuvi |
tadāroha hariścandra sthānaṃ puṇyakṛtāṃ nṛṇām || 19 ||
hariścandra uvāca -
devarāja namastubhyaṃ vākyaṃ cedaṃ nibodha me |
macchokamagnamanasaḥ kausale nagare narāḥ || 20 ||
tiṣṭhanti tānapāsyaivaṃ kathaṃ yāsyāmyahaṃ divam |
brahmahatyā surāpānaṃ govadhaḥ strīvadhastathā || 21 ||
tiṣṭhanti tānapāsyaivaṃ kathaṃ yāsyāmyahaṃ divam |
brahmahatyā surāpānaṃ govadhaḥ strīvadhastathā || 21 ||
tulyamebhirmahatpāpaṃ bhaktatyāgādudāhṛtam |

bhajantaṃ bhaktamatyājyaṃ tyajataḥ syātkathaṃ sukham || 22 ||
tairvinā na prayāsyāmi tasmācchakra divaṃ vraja |
yadi te sahitāḥ svargaṃ mayā yānti sureśvara || 23 ||
tato'hamapi yāsyāmi narakaṃ vāpi taiḥ saha |

indra uvāca -
bahūni puṇyapāpāni teṣāṃ bhinnāni vai nṛpa || 24 ||
kathaṃ saṅghātabhojyaṃ tvaṃ bhūpa svargamabhīpsasi |
hariścandra uvāca -
bhuṅkte śakra nṛpo rājyaṃ prabhāvātprakṛtedhruvam || 25 ||
yajate ca mahāyajñaiḥ karma pūrtaṃ karoti ca |
tacca teṣāṃ prabhāveṇa mayā sarvamanuṣṭhitam || 26 ||
upadādānna saṃtyakṣye tānahaṃ svargalipsayā |
tasmādyanmama deveśa kiñcidasti suceṣṭitam || 27 ||
dattamiṣṭamatho japtaṃ sāmānyaṃ taistadastu naḥ |
bahukālopabhojyaṃ ca phalaṃ yanmama karmagam || 28 ||
tadastu dinamapyekaṃ taiḥ samaṃ tvaprasādataḥ |
sūta uvāca -
evaṃ bhaviṣyatītyuktvā śakrastribhuvaneśvaraḥ || 29 ||

prasannacetā dharmaśca viśvāmitraśca gādhijaḥ |
gatvā tu nagaraṃ sarve cāturvarṇyasamākulam || 30 ||
hariścandrasya nikaṭe provāca vibudhādhipaḥ |
āgacchantu janāḥ śīghraṃ svargalokaṃ sudurlabham || 31 ||
dharmaprasādātsamprāptaṃ sarvairyuṣmābhireva tu |
hariścandro'pi tānsarvāñjanānnagaravāsinaḥ || 32 ||
prāha rājā dharmaparo divamāruhyatāmiti |
sūta uvāca -
tadindrasya vacaḥ śrutvā prītāstasya ca bhūpateḥ || 33 ||
ye saṃsāreṣu nirviṇṇāste dhuraṃ svasuteṣu vai |
kṛtvā prahṛṣṭamanaso divamāruruhurjanāḥ || 34 ||
vimānavaramārūḍhāḥ sarve bhāsvaravigrahāḥ |
tadā sambhūtaharṣāste hariścandraśca pārthivaḥ || 35 ||
rājye'bhiṣicya tanayaṃ rohitākhyaṃ mahāmanāḥ |

ayodhyākhye pure ramye hṛṣṭapuṣṭajanānvite || 36 ||
tanayaṃ suhṛdaścāpi pratipūjyābhinandya ca |
puṇyena labhyāṃ vipulāṃ devādīnāṃ sudurlabhām || 37 ||
samprāpya kīrtimatulāṃ vimāne sa mahīpatiḥ |
āsāñcakre kāmagame kṣudraghaṇṭāvirājite || 38 ||
tatastarhi samālokya ślokamantraṃ tadā jagau |
daityācāryo mahābhāgaḥ sarvaśāstrārthatattvavit || 39 ||
śukra uvāca -
aho titikṣāmāhātmyamaho dānaphalaṃ mahat |
yadāgato hariścandro mahendrasya salokatām || 40 ||
sūta uvāca -
etatte sarvamākhyānaṃ hariścandrasya ceṣṭitam |
yaḥ śṛṇoti ca duḥkhārtaḥ sa sukhaṃ labhate'nvaham || 41 ||
svargārthī prāpnuyāt svargaṃ sutārthī sutamāpnuyāt |

bhāryārthī prāpnuyād□bhāryāṃ rājyārthīṃ rājyamāpnuyāt || 42 ||

English translation

1-7. Suta said The King Haris’chandra then prepared the funeral pile and placed his son on it. Next he and his wife with folded palms merged themselves in the meditation of the ParamesVari, the Lady of of the Universe. That Hundred-eyed is reigning within these five Kosas (or sheaths) Annamaya, etc. She resides in the sacral plexus of the nature of Brahman, of the Purusa composed of Anna and Rasa. And She is the Ocean of Mercy. Wearing the red robe, She is ever ready with various weapons in Her hands for the preservation of the Universe. When the King was engaged thus in meditating on Her, Indra and all the Devas with Dharma in their front came to the King Haris’chandra with no delay. They all coming up said to the King “O King! Hear. I am the Grand Sire and here are present Dharma Himself, the Bhagavan Visnu, the Sadhyas, Vis’vadevas, Maruts, the Lokapalas, the Charanas, the Nagas, the Gandharbas, Siddhas, Rudras, the twin As’vins, and all the other Devas and Vis’vamitra himself. Vis’vamitra, who going ever the three worlds wishes to make friendship according to the law ordained by Dharma, is now himself desirous to grant you your desired objects.”

8. Dharma said “O King! Do not risk such an hazardous undertaking. I am Dharma; I am satisfied with your patience and forbearance, control of your senses, and the other Sattvic qualities and have therefore come to you.”

9-10. Indra said “O Haris’chandra! I have also come to you. So your good fortune knows no bounds today. You with your wife and son have conquered the Eternal World. O King! What is hardly attainable by any human being, you have conquered that, by dint of

your own merits. So get up to the Heavens (vibrations of the Fourth¬ dimensional Space) with your wife and son.”

11-16. Suta said Indra then sprinkled over the dead son on the funeral piles, the nectar, destroying the fatal effect produced by unnatural death. At that time big showers of flowers were thrown on him and Dundubhis were sounded. In the meanwhile, the prince got up from the funeral pile. He got back his former beautiful body and he looked peaceful, healthy, and greatly satisfied. Haris’chandra embraced his son instantly in his bosom; the King and Queen also both regained their former beautiful appearance at that time and were decked with clothes and garlands. Their hearts were then deeply filled with great joy at their getting back their desired object and their health. Indra then said to the King “O Highly Fortunate One! Now ascend to the Heavens with your son and wife, by dint of your meritorious deeds and get the holy happy ends of your endeavours.”

17. Haris’chandra said:-- “O King of the Devas! The Chandala is my master; so until I get freedom from his bondage, I cannot go to the Heavens without his permission.”

18. Dharma said I am myself that Chandala and had assumed that form and shewed you the city of the Chandalas. Knowing that you will suffer.

19. What more than this, that I myself am that very Chandala, I am that very Brahmin and I am that very poisonous serpent who had smitten your boy. [Note: This is all the one and the same the Fourth Dimensional Space.] Indra said Haris’chandra! Now get up, by

virtue of your own meritorious deeds to that place which is highly covetted by all the human beings that exist on earth.

20-24. Haris’chandra said “O King of the Devas! I bow down to you. Kindly consider what I say now. All the inhabitants of the city Kos’ala are in mourning, due to their being separated from me. How

then, can I go to the Heavens leaving my sorrow-stricken subjects here. To abandon the Bhaktas, the devotees, is to incur the great sin due to the murder of a Brahmin, the killing of a woman, the drinking of liquors and the killing of a cow. O Indra! It is highly inadvisable to abandon a Bhakta who is always in service. How can one be happy when one abandons such devotees. So I will not go to the Heavens without them. You better go back to the Heavens. O Lord of the Devas! If my subjects can go with me, I am ready to go with them to the Heavens or to the Hell."

25. Indra said "O King! Some of them are more sinful, some are more meritorious; different grades of people exist there. So, O King! How can you desire all to go simultaneously to the Heavens."

26-29. Haris'chandra said "O Indra! It is through the power of the citizens that the Kings enjoy their kingdoms, perform great many sacrifices, and do many engineering works (in excavating tanks, etc.) There is no doubt in this. So I, too, have done religious acts and sacrifices through my citizens' help. They gave me all the articles necessary for kings. So how can I now quit them so that I may get the Heavens. O Lord of the Devas! If my subjects have no such Punyams as to enable them to go up to the Heavens, then let the Punyams done by me in giving away charities, in the performance of sacrifices, and other meritorious works be divided amongst them equally. If I myself enjoy S'varga for a very long time; but, if by your

favour, I can enjoy with them even one day's residence in S'varga for my merits, that is also superior to me."

30-33. Suta said "Let that be;" saying thus Indra, the Lord of the three worlds, Vis'vamitra, and Dharma who were very pleased went immediately to Ayodhya from Kas'T by their yogic power. In an instant they reached Ayodhya, filled with the Brahmanas, Ksattriyas, Vais'yas, and S'udras; and Indra exclaimed to them all "Let all the citizens come before Haris'chandra, without any delay. Today they all will go to the Heavens by virtue of the Punyams of Haris'chandra." Thus saying, they took all the men to Haris'chandra. Then that religious King told his subjects, "Let you all now ascend with me to the Heavens."

34-40. Suta said Hearing these words of Indra and their King, they all became very glad. Then those who were engaged in their worldly desires, they handed over the charge of their worldly concerns to their own sons, gladly became ready to go up to the Heavens. The high-minded King Haris'chandra then installed his son Rohitas'va on the royal throne and permitted him to go to the beautiful city Ayodhya, filled with jolly and healthy inhabitants. Next addressing his son and friends, he took leave of them. Thus, by virtue of his own good deeds, the King Haris'chandra attained great celebrity. He then got up and took his seat in the aerial car that has no equal and that goes at will. It was beautifully adorned, very rare even to the Devas and decked with bells emitting jingling Kinkini sounds. The high- souled S'ukracharya, versed in the S'astras and the Guru of the Daityas, seeing, Haris'chandra in the Vimana, spoke thus

41. Oh! What is the glorious result of forbearance (Titiksa)! What is the great fruit of charity! Oh! Due to whose influence, the King Haris'chandra today has attained the same region with Mahendra!

42-43. Suta said Thus I have described to you all the doings of Haris'chandra. Any man, oppressed with sorrows and troubles, no doubt, attains constant happiness, if he hears it. What more than this, those who want SVarga get SVarga, those who want son get sons, those who want wife get wife, and those who want kingdoms get their kingdoms by hearing this incident.

Here ends the twenty-seventh Chapter of the Seventh Book on the going of Haris'chandra to the Heavens, in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 28

On The Glory Of The S'ataksi Dev!

Chapter 181 of 318 · 83 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच -
विचित्रमिदमाख्यानं हरिश्चन्द्रस्य कीर्तितम् ।
शताक्षीपादभक्तस्य राजर्षेर्धार्मिकस्य च ॥ १ ॥
शताक्षी सा कुतो जाता देवी भगवती शिवा ।
तत्कारणं वद मुने सार्थकं जन्म मे कुरु ॥ २ ॥
को हि देव्या गुणाञ्छृण्वंस्तृप्तिं यास्यति शुद्धधीः ।
पदे पदेऽश्वमेधस्य फलमक्षय्यमश्नुते ॥ ३ ॥
व्यास उवाच -
शृणु राजन् प्रवक्ष्यामि शताक्षीसम्भवं शुभम् ।
तवावाच्यं न मे किञ्चिद्देवीभक्तस्य विद्यते ॥ ४ ॥
दुर्गमाख्यो महादैत्यः पूर्वं परमदारुणः ।
हिरण्याक्षान्वये जातो रुरुपुत्रो महाखलः ॥ ५ ॥
देवानां तु बलं वेदो नाशे तस्य सुरा अपि
नंक्ष्यन्त्येव न संदेहो विधेयं तावदेव तत् ॥ ६ ॥

विमृश्यैतत्तपश्चर्यां गतः कर्तुं हिमालये ।
ब्रह्माणं मनसा ध्यात्वा वायुभक्षो व्यतिष्ठत ॥ ७ ॥
सहस्रवर्षपर्यन्तं चकार परमं तपः ।
तेजसा तस्य लोकास्तु सन्तप्ताः ससुरासुराः ॥ ८ ॥
ततः प्रसन्नो भगवान् हंसारूढश्चतुर्मुखः ।
ययौ तस्मै वरं दातुं प्रसन्नमुखपङ्कजः ॥ ९ ॥
समाधिस्थं मीलिताक्षं स्फुटमाह चतुर्मुखः ।
वरं वरय भद्रं ते यस्ते मनसि वर्तते ॥ १० ॥
तवाद्य तपसा तुष्टो वरदेशोऽहमागतः ।
श्रुत्वा ब्रह्ममुखाद्वाणीं व्युत्थितः स समाधितः ॥ ११ ॥
पूजयित्वा वरं वव्रे वेदान्देहि सुरेश्वर ।
त्रिषु लोकेषु ये मन्त्रा ब्राह्मणेषु सुरेष्वपि ॥ १२ ॥
विद्यन्ते ते तु सान्निध्ये मम सन्तु महेश्वर ।
बलं च देहि येन स्याद्देवानां च पराजयः ॥ १३ ॥

इति तस्य वचः श्रुत्वा तथास्त्विति वचो वदन् ।
जगाम सत्यलोकं तु चतुर्वेदेश्वरः परः ॥ १४ ॥

ततः प्रभृति विप्रैस्तु विस्मृता वेदराशयः ।
स्नानसन्ध्यानित्यहोमश्राद्धयज्ञजपादयः ॥ १५ ॥
विलुप्ता धरणीपृष्ठे हाहाकारो महानभूत् ।
किमिदं किमिदं चेति विप्रा ऊचुः परस्परम् ॥ १६ ॥
वेदाभावात्तदस्माभिः कर्तव्यं किमतः परम् ।
इति भूमौ महानर्थे जाते परमदारुणे ॥ १७ ॥
निर्जराः सजरा जाता हविर्भागाद्यभावतः ।
रुरोध स तदा दैत्यो नगरीममरावतीम् ॥ १८ ॥
अशक्तास्तेन ते योद्धुं वज्रदेहासुरेण च ।
पलायनं तदा कृत्वा निर्गता निर्जराः क्वचित् ॥ १९ ॥
निलयं गिरिदुर्गेषु रत्नसानुगुहासु च ।
संस्थिताः परमां शक्तिं ध्यायन्तस्ते पराम्बिकाम् ॥ २० ॥

अग्नौ होमाद्यभावात्तु वृष्ट्यभावोऽप्यभून्नृप ।
वृष्टेरभावे संशुष्कं निर्जलं चापि भूतलम् ॥ २१ ॥
कूपवापीतडागाश्च सरितः शुष्कतां गताः ।
अनावृष्टिरियं राजन्नभूच्च शतवार्षिकी ॥ २२ ॥
मृताः प्रजाश्च बहुधा गोमहिष्यादयस्तथा ।
गृहे गृहे मनुष्याणामभवच्छवसंग्रहः ॥ २३ ॥
अनर्थे त्वेवमुद्भूते ब्राह्मणाः शान्तचेतसः ।
गत्वा हिमवतः पार्श्वे रिराधयिषवः शिवम् ॥ २४ ॥
समाधिध्यानपूजाभिर्देवीं तुष्टुवुरन्वहम् ।
निराहारास्तदासक्तास्तामेव शरणं ययुः ॥ २५ ॥
दयां कुरु महेशानि पामरेषु जनेषु हि ।
सर्वापराधयुक्तेषु नैतच्छलाघ्यं तवाम्बिके ॥ २६ ॥
कोपं संहर देवेशि सर्वान्तर्यामिरूपिणि ।
त्वया यथा प्रेर्यतेऽयं करोति स तथा जनः ॥ २७ ॥

नान्या गतिर्जनस्यास्य किं पश्यसि पुनः पुनः ।
यथेच्छसि तथा कर्तुं समर्थासि महेश्वरि ॥ २८ ॥
समुद्धर महेशानि संकटात्परमोत्थितात् ।
जीवनेन विनास्माकं कथं स्यात्स्थितिरम्बिके ॥ २९ ॥
प्रसीद त्वं महेशानि प्रसीद जगदम्बिके ।
अनन्तकोटिब्रह्माण्डनायिके ते नमो नमः ॥ ३० ॥
नमः कूटस्थरूपायै चिद्रूपायै नमो नमः ।
नमो वेदान्तवेद्यायै भुवनेश्यै नमो नमः ॥ ३१ ॥
नेति नेतीति वाक्यैर्या बोध्यते सकलागमैः ।
तां सर्वकारणां देवीं सर्वभावेन सन्नताः ॥ ३२ ॥
इति सम्प्रार्थिता देवी भुवनेशी महेश्वरी ।

अनन्ताक्षिमयं रूपं दर्शयामास पार्वती ॥ ३३ ॥
नीलाञ्जनसमप्रख्यं नीलपद्मायतेक्षणम् ।
सुकर्कशसमोत्तुङ्गवृत्तपीनघनस्तनम् ॥ ३४ ॥

बाणमुष्टिं च कमलं पुष्पपल्लवमूलकान् ।
शाकादीन्फलसंयुक्ताननन्तरससंयुतान् ॥ ३५ ॥
क्षुत्तृड्जरापहान् हस्तैर्बिभ्रती च महाधनुः ।
सर्वसौन्दर्यसारं तद्रूपं लावण्यशोभितम् ॥ ३६ ॥
कोटिसूर्यप्रतीकाशं करुणारससागरम् ।
दर्शयित्वा जगद्धात्री सानन्तनयनोद्भवा ॥ ३७ ॥
मोचयामास लोकेषु वारिधारां सहस्रशः ।
नवरात्रं महावृष्टिरभून्नेत्रोद्भवैर्जलैः ॥ ३८ ॥
दुःखितान्वीक्ष्य सकलान्नेत्राश्रूणि विमुञ्चती ।
तर्पितास्तेन ते लोका ओषध्यः सकला अपि ॥ ३९ ॥
नदीनदप्रवाहास्तैर्जलैः समभवन्नृप ।
निलीय संस्थिताः पूर्वं सुरास्ते निर्गता बहिः ॥ ४० ॥
मिलित्वा ससुरा विप्रा देवीं समभितुष्टुवुः ।
नमो वेदान्तवेद्ये ते नमो ब्रह्मस्वरूपिणि ॥ ४१ ॥

स्वमायया सर्वजगद्विधात्र्यै ते नमो नमः ।
भक्तकल्पद्रुमे देवि भक्तार्थं देहधारिणि ॥ ४२ ॥
नित्यतृप्ते निरुपमे भुवनेश्वरि ते नमः ।
अस्मच्छान्त्यर्थमतुलं लोचनानां सहस्रकम् ॥ ४३ ॥
त्वया यतो धृतं देवि शताक्षी त्वं ततो भव ।
क्षुधया पीडिता मातः स्तोतुं शक्तिर्न चास्ति नः ॥ ४४ ॥
कृपां कुरु महेशानि वेदानप्याहराम्बिके ।
व्यास उवाच -
इति तेषां वचः श्रुत्वा शाकान्स्वकरसंस्थितान् ॥ ४५ ॥
स्वादूनि फलमूलानि भक्षणार्थं ददौ शिवा ।
नानाविधानि चान्नानि पशुभोज्यानि यानि च ॥ ४६ ॥
काम्यानन्तरसैर्युक्तान्यानवीनोद्भवं ददौ ।
शाकम्भरीति नामापि तद्दिनात्समभून्नृप ॥ ४७ ॥
ततः कोलाहले जाते दूतवाक्येन बोधितः ।

ससैन्यः सायुधो योद्धुं दुर्गमाख्योऽसुरो ययौ ॥ ४८ ॥
सहस्राक्षौहिणीयुक्तः शरान्मुञ्चंस्त्वरान्वितः ।
रुरोध देवसैन्यं तद्यद्देव्यग्रे स्थितं पुरा ॥ ४९ ॥
तथा विप्रगणं चैव रोधयामास सर्वतः ।
ततः किलकिला शब्दः समभूद्देवमण्डले ॥ ५० ॥
त्राहि त्राहीति वाक्यानि प्रोचुः सर्वे द्विजामराः ।

ततस्तेजोमयं चक्रं देवानां परितः शिवा ॥ ५१ ॥
चकार रक्षणार्थाय स्वयं तस्माद्बहिः स्थिता ।
ततः समभवद्युद्धं देव्या दैत्यस्य चोभयोः ॥ ५२ ॥
शरवर्षसमाच्छन्नं सूर्यमण्डलमद्भुतम् ।
परस्परशरोद्घर्षसमुद्भूताग्निसुप्रभम् ॥ ५३ ॥
कठोरज्याटणत्कारबधिरीकृतदिक्तटम् ।
ततो देवीशरीरात्तु निर्गतास्तीव्रशक्तयः ॥ ५४ ॥
कालिका तारिणी बाला त्रिपुरा भैरवी रमा ।

बगला चैव मातङ्गी तथा त्रिपुरसुन्दरी ॥ ५५ ॥
कामाक्षी तुलजा देवी जम्भिनी मोहिनी तथा ।
छिन्नमस्ता गुह्यकाली दशसाहस्रबाहुका ॥ ५६ ॥
द्वात्रिंशच्छक्तयश्चान्याश्चतुषष्टिमिताः पराः ।
असंख्यातास्ततो देव्यः समुद्भूतास्तु सायुधाः ॥ ५७ ॥
मृदङ्गशङ्खवीणादिनादितं सङ्गरस्थलम् ।
शक्तिभिर्दैत्यसैन्ये तु नाशितेऽक्षौहिणीशते ॥ ५८ ॥
अग्रेसरः समभवद्दुर्गमो वाहिनीपतिः ।
शक्तिभिः सह युद्धं च चकार प्रथमं रिपुः ॥ ५९ ॥
महद्युद्धं समभवद्यत्राभूद्रक्तवाहिनी ।
अक्षौहिण्यस्तु ताः सर्वा विनष्टा दशभिर्दिनैः ॥ ६० ॥
तत एकादशे प्राप्ते दिने परमदारुणे ।
रक्तमाल्याम्बरधरो रक्तगन्धानुलेपनः ॥ ६१ ॥
कृत्वोत्सवं महान्तं तु युद्धाय रथसंस्थितः ।

संरम्भेणैव महता शक्तीः सर्वा विजित्य च ॥ ६२ ॥
महादेवीरथाग्रे तु स्वरथं संन्यवेशयत् ।
ततोऽभवन्महद्युद्धं देव्या दैत्यस्य चोभयोः ॥ ६३ ॥
प्रहरद्वयपर्यन्तं हृदयत्रासकारकम् ।
ततः पञ्चदशात्युग्रबाणान्देवी मुमोच ह ॥ ६४ ॥
चतुर्भिश्चतुरो वाहान्बाणेनैकेन सारथिम् ।
द्वाभ्यां नेत्रे भुजौ द्वाभ्यां ध्वजमेकेन पत्रिणा ॥ ६५ ॥
पञ्चभिर्हृदयं तस्य विव्याध जगदम्बिका ।
ततो वमन् स रुधिरं ममार पुर ईशितुः ॥ ६६ ॥
तस्य तेजस्तु निर्गत्य देवीरूपे विवेश ह ।
हते तस्मिन्महावीर्ये शान्तमासीज्जगत्त्रयम् ॥ ६७ ॥
ततो ब्रह्मादयः सर्वे तुष्टुवुर्जगदम्बिकाम् ।
पुरस्कृत्य हरीशानौ भक्त्या गद्गदया गिरा ॥ ६८ ॥
देवा ऊचुः

जगद्भ्रमविवर्तैककारणे परमेश्वरि ।
नमः शाकम्भरि शिवे नमस्ते शतलोचने ॥ ६९ ॥
सर्वोपनिषदुद्घुष्टे दुर्गमासुरनाशिनि ।
नमो मायेश्वरि शिवे पञ्चकोशान्तरस्थिते ॥ ७० ॥
चेतसा निर्विकल्पेन यां ध्यायन्ति मुनीश्वराः ।
प्रणवार्थस्वरूपां तां भजामो भुवनेश्वरीम् ॥ ७१ ॥
अनन्तकोटिब्रह्माण्डजननीं दिव्यविग्रहाम् ।
ब्रह्मविष्ण्वादिजननीं सर्वभावैर्नता वयम् ॥ ७२ ॥
कः कुर्यात्पामरान्दृष्ट्वा रोदनं सकलेश्वरः ।
सदयां परमेशानीं शताक्षीं मातरं विना ॥ ७३ ॥
व्यास उवाच -
इति स्तुता सुरैर्देवी ब्रह्मविष्ण्वादिभिर्वरैः ।
पूजिता विविधैर्द्रव्यैः सन्तुष्टाभूच्च तत्क्षणे ॥ ७४ ॥
प्रसन्ना सा तदा देवी वेदानाहृत्य सा ददौ ।

ब्राह्मणेभ्यो विशेषेण प्रोवाच पिकभाषिणी ॥ ७५ ॥
ममेयं तनुरुत्कृष्टा पालनीया विशेषतः ।
यया विनानर्थ एष जातो दृष्टोऽधुनैव हि ॥ ७६ ॥
पूज्याहं सर्वदा सेव्या युष्माभिः सर्वदैव हि ।
नातः परतरं किञ्चित्कल्याणायोपदिश्यते ॥ ७७ ॥
पठनीयं ममैतद्धि माहात्म्यं सर्वदोत्तमम् ।
तेन तुष्टा भविष्यामि हरिष्यामि तथापदः ॥ ७८ ॥
दुर्गमासुरहन्त्रीत्वाद्दुर्गेति मम नाम यः ।
गृह्णाति च शताक्षीति मायां भित्त्वा व्रजत्यसौ ॥ ७९ ॥
किमुक्तेनात्र बहुना सारं वक्ष्यामि तत्त्वतः ।
संसेव्याहं सदा देवाः सर्वैरपि सुरासुरैः ॥ ८० ॥
इत्युक्त्वान्तर्हिता देवी देवानां चैव पश्यताम् ।
सन्तोषं जनयन्त्येवं सच्चिदनन्दरूपिणी ॥ ८१ ॥
एतत्ते सर्वमाख्यातं रहस्यं परमं महत् ।

गोपनीयं प्रयत्नेन सर्वकल्याणकारकम् ॥ ८२ ॥
य इमं शृणुयान्नित्यमध्यायं भक्तितत्परः ।
सर्वान्कामानवाप्नोति देवीलोके महीयते ॥ ८३ ॥

Roman transliteration

janamejaya uvāca -
vicitramidamākhyānaṃ hariścandrasya kīrtitam |
śatākṣīpādabhaktasya rājarṣerdhārmikasya ca || 1 ||
śatākṣī sā kuto jātā devī bhagavatī śivā |
tatkāraṇaṃ vada mune sārthakaṃ janma me kuru || 2 ||
ko hi devyā guṇāñchṛṇvaṃstṛptiṃ yāsyati śuddhadhīḥ |
pade pade'śvamedhasya phalamakṣayyamaśnute || 3 ||

vyāsa uvāca -
śṛṇu rājan pravakṣyāmi śatākṣīsambhavaṃ śubham |
tavāvācyaṃ na me kiñciddevībhaktasya vidyate || 4 ||
durgamākhyo mahādaityaḥ pūrvaṃ paramadāruṇaḥ |
hiraṇyākṣānvaye jāto ruruputro mahākhalaḥ || 5 ||
devānāṃ tu balaṃ vedo nāśe tasya surā api
naṃkṣyantyeva na saṃdeho vidheyaṃ tāvadeva tat || 6 ||

vimṛśyaitattapaścaryāṃ gataḥ kartuṃ himālaye |
brahmāṇaṃ manasā dhyātvā vāyubhakṣo vyatiṣṭhata || 7 ||
sahasravarṣaparyantaṃ cakāra paramaṃ tapaḥ |
tejasā tasya lokāstu santaptāḥ sasurāsurāḥ || 8 ||
tataḥ prasanno bhagavān haṃsārūḍhaścaturmukhaḥ |
yayau tasmai varaṃ dātuṃ prasannamukhapaṅkajaḥ || 9 ||
samādhisthaṃ mīlitākṣaṃ sphuṭamāha caturmukhaḥ |
varaṃ varaya bhadraṃ te yaste manasi vartate || 10 ||
tavādya tapasā tuṣṭo varadeśo'hamāgataḥ |
śrutvā brahmamukhādvāṇīṃ vyutthitaḥ sa samādhitaḥ || 11 ||
pūjayitvā varaṃ vavre vedāndehi sureśvara |
triṣu lokeṣu ye mantrā brāhmaṇeṣu sureṣvapi || 12 ||
vidyante te tu sānnidhye mama santu maheśvara |
balaṃ ca dehi yena syāddevānāṃ ca parājayaḥ || 13 ||

iti tasya vacaḥ śrutvā tathāstviti vaco vadan |
jagāma satyalokaṃ tu caturvedeśvaraḥ paraḥ || 14 ||
tataḥ prabhṛti vipraistu vismṛtā vedarāśayaḥ |
snānasandhyānityahomaśrāddhayajñajapādayaḥ || 15 ||
viluptā dharaṇīpṛṣṭhe hāhākāro mahānabhūt |
kimidaṃ kimidaṃ ceti viprā ūcuḥ parasparam || 16 ||
vedābhāvāttadasmābhiḥ kartavyaṃ kimataḥ param |
iti bhūmau mahānarthe jāte paramadāruṇe || 17 ||
nirjarāḥ sajarā jātā havirbhāgādyabhāvataḥ |
rurodha sa tadā daityo nagarīmamarāvatīm || 18 ||
aśaktāstena te yoddhuṃ vajradehāsureṇa ca |
palāyanaṃ tadā kṛtvā nirgatā nirjarāḥ kvacit || 19 ||
nilayaṃ giridurgeṣu rat□nasānuguhāsu ca |
saṃsthitāḥ paramāṃ śaktiṃ dhyāyantaste parāmbikām || 20 ||

agnau homādyabhāvāttu vṛṣṭyabhāvo'pyabhūnnṛpa |
vṛṣṭerabhāve saṃśuṣkaṃ nirjalaṃ cāpi bhūtalam || 21 ||
kūpavāpītaḍāgāśca saritaḥ śuṣkatāṃ gatāḥ |
anāvṛṣṭiriyaṃ rājannabhūcca śatavārṣikī || 22 ||
mṛtāḥ prajāśca bahudhā gomahiṣyādayastathā |
gṛhe gṛhe manuṣyāṇāmabhavacchavasaṃgrahaḥ || 23 ||
anarthe tvevamud□bhūte brāhmaṇāḥ śāntacetasaḥ |
gatvā himavataḥ pārśve rirādhayiṣavaḥ śivam || 24 ||
samādhidhyānapūjābhirdevīṃ tuṣṭuvuranvaham |
nirāhārāstadāsaktāstāmeva śaraṇaṃ yayuḥ || 25 ||
dayāṃ kuru maheśāni pāmareṣu janeṣu hi |
sarvāparādhayukteṣu naitacchlāghyaṃ tavāmbike || 26 ||
kopaṃ saṃhara deveśi sarvāntaryāmirūpiṇi |
tvayā yathā preryate'yaṃ karoti sa tathā janaḥ || 27 ||

nānyā gatirjanasyāsya kiṃ paśyasi punaḥ punaḥ |
yathecchasi tathā kartuṃ samarthāsi maheśvari || 28 ||
samuddhara maheśāni saṃkaṭātparamotthitāt |
jīvanena vināsmākaṃ kathaṃ syātsthitirambike || 29 ||
prasīda tvaṃ maheśāni prasīda jagadambike |
anantakoṭibrahmāṇḍanāyike te namo namaḥ || 30 ||
namaḥ kūṭastharūpāyai cid□rūpāyai namo namaḥ |
namo vedāntavedyāyai bhuvaneśyai namo namaḥ || 31 ||
neti netīti vākyairyā bodhyate sakalāgamaiḥ |
tāṃ sarvakāraṇāṃ devīṃ sarvabhāvena sannatāḥ || 32 ||
iti samprārthitā devī bhuvaneśī maheśvarī |
anantākṣimayaṃ rūpaṃ darśayāmāsa pārvatī || 33 ||
nīlāñjanasamaprakhyaṃ nīlapadmāyatekṣaṇam |
sukarkaśasamottuṅgavṛttapīnaghanastanam || 34 ||

bāṇamuṣṭiṃ ca kamalaṃ puṣpapallavamūlakān |
śākādīnphalasaṃyuktānanantarasasaṃyutān || 35 ||
kṣuttṛḍjarāpahān hastairbibhratī ca mahādhanuḥ |
sarvasaundaryasāraṃ tad□rūpaṃ lāvaṇyaśobhitam || 36 ||
koṭisūryapratīkāśaṃ karuṇārasasāgaram |
darśayitvā jagaddhātrī sānantanayanod□bhavā || 37 ||
mocayāmāsa lokeṣu vāridhārāṃ sahasraśaḥ |
navarātraṃ mahāvṛṣṭirabhūnnetrod□bhavairjalaiḥ || 38 ||
duḥkhitānvīkṣya sakalānnetrāśrūṇi vimuñcatī |
tarpitāstena te lokā oṣadhyaḥ sakalā api || 39 ||
nadīnadapravāhāstairjalaiḥ samabhavannṛpa |
nilīya saṃsthitāḥ pūrvaṃ surāste nirgatā bahiḥ || 40 ||
militvā sasurā viprā devīṃ samabhituṣṭuvuḥ |
namo vedāntavedye te namo brahmasvarūpiṇi || 41 ||

svamāyayā sarvajagadvidhātryai te namo namaḥ |
bhaktakalpadrume devi bhaktārthaṃ dehadhāriṇi || 42 ||
nityatṛpte nirupame bhuvaneśvari te namaḥ |
asmacchāntyarthamatulaṃ locanānāṃ sahasrakam || 43 ||
tvayā yato dhṛtaṃ devi śatākṣī tvaṃ tato bhava |
kṣudhayā pīḍitā mātaḥ stotuṃ śaktirna cāsti naḥ || 44 ||
kṛpāṃ kuru maheśāni vedānapyāharāmbike |
vyāsa uvāca -
iti teṣāṃ vacaḥ śrutvā śākānsvakarasaṃsthitān || 45 ||
svādūni phalamūlāni bhakṣaṇārthaṃ dadau śivā |
nānāvidhāni cānnāni paśubhojyāni yāni ca || 46 ||
kāmyānantarasairyuktānyānavīnod□bhavaṃ dadau |
śākambharīti nāmāpi taddinātsamabhūnnṛpa || 47 ||
tataḥ kolāhale jāte dūtavākyena bodhitaḥ |

sasainyaḥ sāyudho yoddhuṃ durgamākhyo'suro yayau || 48 ||
sahasrākṣauhiṇīyuktaḥ śarānmuñcaṃstvarānvitaḥ |
rurodha devasainyaṃ tad□yaddevyagre sthitaṃ purā || 49 ||
tathā vipragaṇaṃ caiva rodhayāmāsa sarvataḥ |
tataḥ kilakilā śabdaḥ samabhūddevamaṇḍale || 50 ||
trāhi trāhīti vākyāni procuḥ sarve dvijāmarāḥ |
tatastejomayaṃ cakraṃ devānāṃ paritaḥ śivā || 51 ||
cakāra rakṣaṇārthāya svayaṃ tasmād□ bahiḥ sthitā |

tataḥ samabhavadyuddhaṃ devyā daityasya cobhayoḥ || 52 ||
śaravarṣasamācchannaṃ sūryamaṇḍalamad□bhutam |
parasparaśarod□gharṣasamud□bhūtāgnisuprabham || 53 ||
kaṭhorajyāṭaṇatkārabadhirīkṛtadiktaṭam |
tato devīśarīrāttu nirgatāstīvraśaktayaḥ || 54 ||
kālikā tāriṇī bālā tripurā bhairavī ramā |

bagalā caiva mātaṅgī tathā tripurasundarī || 55 ||
kāmākṣī tulajā devī jambhinī mohinī tathā |
chinnamastā guhyakālī daśasāhasrabāhukā || 56 ||
dvātriṃśacchaktayaścānyāścatuṣṣaṣṭimitāḥ parāḥ |
asaṃkhyātāstato devyaḥ samud□bhūtāstu sāyudhāḥ || 57 ||
mṛdaṅgaśaṅkhavīṇādināditaṃ saṅgarasthalam |
śaktibhirdaityasainye tu nāśite'kṣauhiṇīśate || 58 ||
agresaraḥ samabhavaddurgamo vāhinīpatiḥ |
śaktibhiḥ saha yuddhaṃ ca cakāra prathamaṃ ripuḥ || 59 ||
mahadyuddhaṃ samabhavadyatrābhūd□raktavāhinī |
akṣauhiṇyastu tāḥ sarvā vinaṣṭā daśabhirdinaiḥ || 60 ||
tata ekādaśe prāpte dine paramadāruṇe |
raktamālyāmbaradharo raktagandhānulepanaḥ || 61 ||
kṛtvotsavaṃ mahāntaṃ tu yuddhāya rathasaṃsthitaḥ |

saṃrambheṇaiva mahatā śaktīḥ sarvā vijitya ca || 62 ||
mahādevīrathāgre tu svarathaṃ saṃnyaveśayat |
tato'bhavanmahadyuddhaṃ devyā daityasya cobhayoḥ || 63 ||
praharadvayaparyantaṃ hṛdayatrāsakārakam |
tataḥ pañcadaśātyugrabāṇāndevī mumoca ha || 64 ||
caturbhiścaturo vāhānbāṇenaikena sārathim |
dvābhyāṃ netre bhujau dvābhyāṃ dhvajamekena patriṇā || 65 ||
pañcabhirhṛdayaṃ tasya vivyādha jagadambikā |
tato vaman sa rudhiraṃ mamāra pura īśituḥ || 66 ||
tasya tejastu nirgatya devīrūpe viveśa ha |
hate tasminmahāvīrye śāntamāsījjagattrayam || 67 ||
tato brahmādayaḥ sarve tuṣṭuvurjagadambikām |
puraskṛtya harīśānau bhaktyā gad□gadayā girā || 68 ||
devā ūcuḥ

jagad□bhramavivartaikakāraṇe parameśvari |
namaḥ śākambhari śive namaste śatalocane || 69 ||
sarvopaniṣadud□ghuṣṭe durgamāsuranāśini |
namo māyeśvari śive pañcakośāntarasthite || 70 ||
cetasā nirvikalpena yāṃ dhyāyanti munīśvarāḥ |
praṇavārthasvarūpāṃ tāṃ bhajāmo bhuvaneśvarīm || 71 ||
anantakoṭibrahmāṇḍajananīṃ divyavigrahām |
brahmaviṣṇvādijananīṃ sarvabhāvairnatā vayam || 72 ||
kaḥ kuryātpāmarāndṛṣṭvā rodanaṃ sakaleśvaraḥ |
sadayāṃ parameśānīṃ śatākṣīṃ mātaraṃ vinā || 73 ||
vyāsa uvāca -
iti stutā surairdevī brahmaviṣṇvādibhirvaraiḥ |
pūjitā vividhairdravyaiḥ santuṣṭābhūcca tatkṣaṇe || 74 ||
prasannā sā tadā devī vedānāhṛtya sā dadau |

brāhmaṇebhyo viśeṣeṇa provāca pikabhāṣiṇī || 75 ||
mameyaṃ tanurutkṛṣṭā pālanīyā viśeṣataḥ |
yayā vinānartha eṣa jāto dṛṣṭo'dhunaiva hi || 76 ||
pūjyāhaṃ sarvadā sevyā yuṣmābhiḥ sarvadaiva hi |
nātaḥ parataraṃ kiñcitkalyāṇāyopadiśyate || 77 ||
paṭhanīyaṃ mamaitaddhi māhātmyaṃ sarvadottamam |
tena tuṣṭā bhaviṣyāmi hariṣyāmi tathāpadaḥ || 78 ||
durgamāsurahantrītvād□durgeti mama nāma yaḥ |
gṛhṇāti ca śatākṣīti māyāṃ bhittvā vrajatyasau || 79 ||
kimuktenātra bahunā sāraṃ vakṣyāmi tattvataḥ |
saṃsevyāhaṃ sadā devāḥ sarvairapi surāsuraiḥ || 80 ||
ityuktvāntarhitā devī devānāṃ caiva paśyatām |
santoṣaṃ janayantyevaṃ saccidanandarūpiṇī || 81 ||
etatte sarvamākhyātaṃ rahasyaṃ paramaṃ mahat |

gopanīyaṃ prayat□nena sarvakalyāṇakārakam || 82 ||
ya imaṃ śṛṇuyānnityamadhyāyaṃ bhaktitatparaḥ |
sarvānkāmānavāpnoti devīloke mahīyate || 83 ||

English translation

1-3. Janamejaya said "O Risi! Wonderful is the story of the religious Rajarsi Haris'chandra that you have described, the great Bhakta of S'ataksi Devi! Why is that auspicious S'iva, the wife of S'iva, called S'ataksT? Explain to nne, the cause of it, O Muni! And thus make my birth full of use and success. Who is there amongst the clear-minded that gets fully satisfied, when he hears the good deeds of the Devi? Each sentence, describing the good deeds of the Devi, gives the undecaying fruits of AsVamedha Sacrifice."

4-45. Vyasa said O King. Hear; I am describing the story of S'ataksT DevT. You are the great devotee of the DevT; so I have nothing that I cannot say to you. In olden times, there was a great Danava named Durgama: he was very cruel. He, the the son of Ruru, was born in the family of Hiranyaksa. Once be thought within himself thus "The Munis offer oblations by Mantras as ordained in the Vedas. And the Devas, eating the clarified butter (ghee) of these oblations, get nurtured and strengthened. The Vedas is the strength of the Devas; if the Vedas be destroyed, the Devas also would be destroyed. Thus it is advisable to destroy the Vedas. (There is no other easy way.)" Thus thinking, he went to the Himalayas to perform tapasya. He began to meditate Brahma in the space of his heart, and, taking air only, passed away his time. [Mark here that all the Devas reside in space, a magnitude of the Fourth Dimension.] He practised hard tapasya for one thousand years and the Devas and the Asuras and all the Lokas were agitated by the power of his Tejas (fiery lustre). Then the Bhagavan, the four-faced Brahma, became pleased with him and mounting on his carrier, the Swan came up there to grant him the boon. Brahma told clearly the Demon, sitting in Samadhi with his eyes closed, "Let all be well with you; now ask what you desire? Satisfied with your tapasya, I have come to grant you the boon." Hearing thus, the Demon got up from his Samadhi

and worshipping Him duly, said "O Lord of the Devas! Give me all theVedas. O MahesVara! Let all the Vedic Mantrams, that are found in the three worlds, with the Brahmanas and the Devas, come to me and give me such strength as would enable me to conquer the Devas." Hearing this, the God Brahma, the author of the four Vedas, replied, "Let it be as you wish," and went away. From that time, the Brahmanas forgot all about the Vedas. So bathing, Sandhya, daily Homas, S'raddha, sacrifice, and Japam and other rites and performances, all became extinct. Then a cry of universal

distress arose on the surface of this wide earth; the Brahmins began to say to each other"How has this happened! How has this come to pass! Now what are we to do? Where the Vedas have disappeared." Thus when great calamities befell on the earth, the Devas became gradually weaker and weaker, not getting their share of the sacrificial Havis. At this time, that Demon invested the city of Amaravati. And the Devas, not being able to fight with the Asura, of a thunder-like body fled to various directions. They took refuge in the caves of the mountain Sumeru and the inaccessible passes of the mountain and began to meditate on the Highest Force, the Great Goddess. O King! When oblations of clarified butter are offered to the Fire, those get transferred to the Sun (Suryaloka) and get transformed as rains. So when the Homa ceremonies disappeared, there was the scarcity of rain. The earth became quite dry and not a drop of water was found anywhere. The wells, tanks, pools, rivers all were dried up. And this state of "no rains" lasted one hundred years. Countless people, hundreds and thou- sands of cows, buffaloes and other beasts went to the jaws of death. The dead bodies of persons remained in heaps in every house; persons would not be found to perform their burning ceremonies. When such calamities were seen, the calm and quiet body of the Brahmans, in their earnestness to worship the Supreme Goddess, went to the Himalayas. They with their whole heart and without taking any food began to worship the Devi daily with their Samadhi, meditation and worship. O Mahes'ani! Shew mercy on us. O Mother! It's not praiseworthy to Thee to manifest Thy such anger on us, the low persons and guilty of all sins. So, O Deves'i! Forgive us. If Thou art angry on us for our faults, even then we may be

excused, for Thou art the Internal Ruler within us all and we do whatever Thou impellest us to do. (The other Devas become pleased and give fruits when they are worshipped by Japam, and other Homa ceremonies; but that is not even possible due to the disappearance of the Vedic Mantrams from amongst us. But You are kind as mothers are towards their children whenever they remember.) So without Thee, there is no other rescue for these people. O MahesVari! Whatever Thou wiliest. Thou canst do that; so what art Thou seeing again and again? O Mahes'ari! How can we live without Water, what is called the Life. Now rescue us from this great difficulty. O Mother of the Worlds! O MahesVari! Be pleased. Oh the Ruler of the endless crores of Brahmandas! Obeisance to Thee! We bow down to Thee, the Unchangeable, of the nature of Intelligence. We again and again make obeisance to Thee, the Lady of the Universe and realisable by the Vedanta words (not this, not this). All the sayings of the Vedanta declare Thee, by negating (not this, not this) other transient objects as the Cause of all this Universe. We with all our hearts bow down to the Devi. When the body of the Brahmanas thus praised and chanted the hymns of MahesVari, She created innumerable eyes within Her body and became visible. Her colour was dark-blue (colour of the fourth dimension, space) like heaps of collyrium (eye-paint); eyes like the blue lotuses and expanded; breasts hard, regularly elevated round and so fleshy that they touched each other; four handed; with Her right hand, holding arrows; on the under hand holding lotus; on the upper-left hand holding a great bow and on the lower hand, carrying vegetables, fruits, flower and roots with abundance of juice, destroying hunger, thirst and fever. She was the Essence of all Beauty, lovely, luminous like the thousand Suns, and the ocean of mercy. That Upholder of the Universe, showed Her form and began to shed waters from Her eyes. For nine nights continuously, the heavy rains poured down out of the waters flowing from Her eyes. Seeing the misery of all the people, out of pity. She showered incessantly tears from Her eyes; and all the people and medicines were satisfied. What more than this, out of those tears, the rivers began to flow. The Devas that remained hidden in the mountain

caves, now came out. Then the Brahmins, united with the Devas, began to praise and sing hymns to the Devi. Thou art known by the Vedanta Mahavakyas. We bow down to Thee. Thou ordained everything to all the worlds by Thy Maya; so again and again we bow down to Thee. Our Obeisance to Thee! Who art a Kalpa tree to the Bhaktas yielding all their desires! Thou assumest the body for the

Bhaktas! Thou art always satisfied; without any equal; the Lord of the Universe! We bow down to Thee. As Thou, O Devi! hast innumerable eyes only for our welfare and peace, therefore Thou wilt be called henceforth by the name “S’ataksT.” O Mother! We are very much hungry; so we have no power to chant hymns to Thee; therefore, O MahesVari? Shew mercy on us and deliver to us our Vedas.

46-68. Vyasa said O King! Hearing these words of the Devas and the Brahmins, the Auspicious One gave them the vegetables, delicious fruits and roots to them that were on Her Hand, for their eating. After She was prayed. She gave to men sufficient quantity of various articles of juicy food and to the beasts, grass, etc., until new crops came out. O King, from that day She became famous by the name of S’akambhari (because She nourished all by vegetables, etc.) Great tumult arose and the Demon Durgama heard all from the emissaries and started out to fight with his weapons and army. He took one thousand Aksauhini armies with him (one Aksauhini army equals large army consisting of 21,870 chariots, as many elephants, 65,610 horses, and 109,350 foot) and, shooting arrows, he came quickly before the Devi and invested Her and the Deva army and the Brahmins. At this, a great tumultuous uproar arose and the Devas and the Brahmins united exclaimed “O Devi! Save us; save us.” The Auspicious Devi, then, for the safety of the Devas and the Dvijas created round them a luminous circle and She Herself remained outside. The terrible fight, then, ensued between the Devi and the Danavas. The Sun was covered with their incessant hurling of arrows; and the shooters could not shoot accurately on account of

the darkness that then prevailed. Then by the collision of the arrows of both the parties, the arrows caught fire and the battlefield again became filled with light. The quarters on all aides resounded with harsh bow sounds and nothing could be heard. At this moment, came, out of the body of the Devi, the principal S’aktis (forces incarnate) Kalika, Tarini, Sodas’i, Tripura, Bhairabi, Kamala, Bagala, Matangi, Tripura Sundari, Kamaksi, Tulaja Devi, Jambhini, Mohini, Chchinnamasta, and ten thousand armed Guhya Kalis and others. Thirty-two S’aktis, sixty-four S’aktis, and then innumerable S’aktis, all armed, came out of the Devi successively. When the S’aktis destroyed one hundred Aksauhini forces, Mridangas, conch-shells, lutes and other musical instruments were sounded in the battle-field. At this time, the enemy of the Devas, Durgama, came in front and first fought with the S’aktis. The fight grew to such a terrible extent that, within ten days, all the Aksauhini troops were destroyed. So much so as the blood of the dead soldiers began to flow in torrents like rivers. When the fatal eleventh day arrive the Danava, wearing red clothes on his waist, red garlands on his neck and annointing his body all over with red sandal paste, celebrated a very grand festivity and mounted on his chariot and went out to fight. With the strenuous effort, he defeated all the S’aktis and placed his chariot before the Devi. Then a terrible fight ensued for two Praharas (six hours). The hearts of all shivered with horror. At this time, the Devi shot fifteen very awful arrows at the Danava. His four horses (Vahanas) were pierced by Her four arrows; the charioteer was pierced by one arrow; his two eyes were pierced by two arrows; his arms by two arrows, his flag by one arrow and his heart was pierced by five arrows. He then left his body before the Devi, vomitting blood. The vital spirit, the luminous counterpart, emitting from his body, merged in the space-like body of the Devi. The three worlds, then, assumed a peaceful appearance when that greatly powerful Danava was killed. Then Hah, Hara, Brahma and the other Devas began to praise and chant hymns to the World Mother with great devotion and in voices, choked with feelings.

69-73. The Devas said “O Auspicious One! Thou art the only Cause of this Illusion of this world, presenting an unreal appearance (while Brahnna is the Only Reality). So Thou art the Lady of all the beings (otherwise why it would be that Thou hast nourished all the beings with vegetables, etc). So, Obeisance to Thee, the S’akambharT! Hundred-eyed! O Auspicious One! Thou art sung in all the Upanisadas; The Destroyer of the Durganna Asura! We bow down to Thee, the Lord of Maya, the

Dweller in the five sheaths Anna, Rasa, etc. We meditate upon Thee, the Lady of the universe, as demonstrated by Pranava Aum, whom the chief Munis meditate with their Nirvikalpa hearts (hearts free from any Vikalpa, doubts or ignorance). Thou art the Mother of the endless crores of universe! Thou assumest the Divine Bodies at times for our welfare! Thou art the Mother of Brahma, Visnu and others; we bow down to Thee with all our heart.

Thou art the Mother of all; so, out of mercy. Thou hast shed tears from the hundred eyes, to remove the miseries of the low humble persons. Thou art the Ruler of all!"

74-80. Vyasa said O King! Thus when Brahma, Visnu, Hara and the other Devas praised and chanted various hymns to the Devi and worshipped Her with various excellent articles. She became instantly pleased. Then the Devi, graciously pleased, handed over the Vedas to the Brahmanas. At last. She, the Cuckoo-voiced, made a special address to them. "These Vedas are the excellent parts of My body. So preserve these with your greatest care. The more so, when you all have seen with your own eyes what a great calamity befell on you when these Vedas went away out of your hands! You should all worship and serve Me (the Controller of the Space) always; there is no other thing higher than this that I can advise you for your welfare. Read always these My excellent glorious deeds. I will be pleased thereby and will destroy all your bad calamities and misfortunes. My

name is Durga, because I have killed this demon Durgama; so he, who will take My name Durga and S'ataksi, he will be able to unveil my Maya and walk freely. No use in telling more than this that I tell you now, O Devas, the Essence of all essences Both the Suras and the Asuras would always serve Me and Me, alone."

81-83. Vyasa said O King! Thus giving pleasures to the Devas by these words, the Devi of the nature of Existence, Intelligence and Bliss disappeared before them. O King! This Grand Mystery I have described to you in detail; but this is the source of good to all; so keep it secret with every care. The person that hears daily with great devotion this Chapter, gets all that he wants and at last gets the worship in the Devi Loka.

Here ends the Twenty-eighth Chapter of the Seventh Book on the glory of the S'ataksi Devi in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 29

On The Birth Of The Bhagavat! In

Chapter 182 of 318 · 45 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
इत्येवं सूर्यवंश्यानां राज्ञां चरितमुत्तमम् ।
सोमवंशोद्भवानां च वर्णनीयं मया कियत् ॥ १ ॥
पराशक्तिप्रसादेन महत्त्वं प्रतिपेदिरे ।
राजन् सुनिश्चितं विद्धि पराशक्तिप्रसादतः ॥ २ ॥
यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं पराशक्त्यंशसम्भवम् ॥ ३ ॥
एते चान्ये च राजानः पराशक्तेरुपासकाः ।
संसारतरुमूलस्य कुठारा अभवन्नृप ॥ ४ ॥
तस्मात्सर्वप्रयत्नेन संसेव्या भुवनेश्वरी ।
पलालमिव धान्यार्थी त्यजेदन्यमशेषतः ॥ ५ ॥
आमथ्य वेददुग्धाब्धिं प्राप्तं रत्नं मया नृप ।
पराशक्तिपदाम्भोजं कृतकृत्योऽस्म्यहं ततः ॥ ६ ॥
पञ्चब्रह्मासनारूढा नास्त्यन्या कापि देवता ।

तत एव महादेव्या पञ्चब्रह्मासनं कृतम् ॥ ७ ॥
पञ्चभ्यस्त्वधिकं वस्तु वेदेऽव्यक्तमितीर्यते ।
यस्मिन्नोतं च प्रोतं च सैव श्रीभुवनेश्वरी ॥ ८ ॥
तामविज्ञाय राजेन्द्र नैव मुक्तो भवेन्नरः ।
यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ॥ ९ ॥
तदा शिवामविज्ञाय दुःखस्यान्तो भविष्यति ।
अत एव श्रुतौ प्राहुः श्वेताश्वतरशाखिनः ॥ १० ॥
ते ध्यानयोगानुगता अपश्य-
न्देवात्मशक्तिं स्वगुणैर्निगूढाम् ॥ ११ ॥
तस्मात् सर्वप्रयत्नेन जन्मसाफल्यहेतवे ।
लज्जया वा भयेनापि भक्त्या वा प्रेमयुक्तया ।
सर्वसङ्गं परित्यज्य मनो हृदि निरुध्य च ॥ १२ ॥
तन्निष्ठस्तत्परो भूयादिति वेदान्तडिण्डिमः ।
येन केन मिषेणापि स्वपंस्तिष्ठन्व्रजन्नपि ॥ १३ ॥

कीर्तयेत्सततं देवीं स वै मुच्येत बन्धनात् ।
तस्मात्सर्वप्रयत्नेन भज राजन् महेश्वरीम् ॥ १४ ॥

विराड्रूपां सूत्ररूपां तथान्तर्यामिरूपिणीम् ।
सोपानक्रमतः पूर्वं ततः शुद्धे तु चेतसि ॥ १५ ॥
सच्चिदानन्दलक्ष्यार्थरूपां तां ब्रह्मरूपिणीम् ।
आराधय परां शक्तिं प्रपञ्चोल्लासवर्जिताम् ॥ १६ ॥
तस्यां चित्तलयो यः स तस्या आराधनं स्मृतम् ।
राजन् राज्ञां पराशक्तिभक्तानां चरितं मया ॥ १७ ॥
धार्मिकाणां सूर्यसोमवंशजानां मनस्विनाम् ।
पावनं कीर्तिदं धर्मबुद्धिदं सद्गतिप्रदम् ॥ १८ ॥
कथितं पुण्यदं पश्चात्किमन्यच्छ्रोतुमिच्छसि ।
जनमेजय उवाच -
गौरीलक्ष्मीसरस्वत्यो दत्ताः पूर्वं पराम्बया ॥ १९ ॥
हराय हरये तद्वन्नाभिपद्मोद्भवाय च ।

तुषाराद्रेश्च दक्षस्य गौरी कन्येति विश्रुतम् ॥ २० ॥
क्षीरोदधेश्च कन्येति महालक्ष्मीरिति स्मृतम् ।
मूलदेव्युद्भवानां च कथं कन्यात्वमन्ययोः ॥ २१ ॥
असम्भाव्यमिदं भाति संशयोऽत्र महामुने ।
छिन्धि ज्ञानासिना तं त्वं संशयच्छेदतत्परः ॥ २२ ॥
व्यास उवाच -
शृणु राजन् प्रवक्ष्यामि रहस्यं परमाद्भुतम् ।
देवीभक्तस्य ते किञ्चिदवाच्यं न हि विद्यते ॥ २३ ॥
देवीत्रयं यदा देवत्रयायादात्पराम्बिका ।
तदाप्रभृति ते देवाः सृष्टिकार्याणि चक्रिरे ॥ २४ ॥
कस्मिंश्चित्समये राजन् दैत्या हालाहलाभिधाः ।
महापराक्रमा जातास्त्रैलोक्यं तैर्जितं क्षणात् ॥ २५ ॥
ब्रह्मणो वरदानेन दर्पिता रजताचलम् ।
रुरुधुर्निजसेनाभिस्तथा वैकुण्ठमेव च ॥ २६ ॥

कामारिः कैटभारिश्च युद्धोद्योगं च चक्रतुः ।
षष्टिवर्षसहस्राणामभूद्युद्धं महोत्कटम् ॥ २७ ॥
हाहाकारो महानासीद्देवदानवसेनयोः ।
महताथ प्रयत्नेन ताभ्यां ते दानवा हताः ॥ २८ ॥
स्वस्वस्थानेषु गत्वा तावभिमानं च चक्रतुः ।
स्वशक्त्योर्निकटे राजन् यद्वशादेव ते हताः ॥ २९ ॥
अभिमानं तयोर्ज्ञात्वा छलहास्यं च चक्रतुः ।
महालक्ष्मीश्च गौरी च हास्यं दृष्ट्वा तयोस्तु तौ ॥ ३० ॥
देवावतीव संकृद्धौ मोहितावादिमायया ।
दुरुत्तरं च ददतुरवमानपुरःसरम् ॥ ३१ ॥
ततस्ते देवते तस्मिन्क्षणे त्यक्त्वा तु तौ पुनः ।

अन्तर्हिते चाभवतां हाहाकारस्तदा ह्यभूत् ॥ ३२ ॥
निस्तेजस्कौ च निःशक्ती विक्षिप्तौ च विचेतनौ ।
अवमानात्तयोः शक्त्योर्जातौ हरिहरौ तदा ॥ ३३ ॥

ब्रह्मा चिन्तातुरो जातः किमेतत्समुपस्थितम् ।
प्रधानौ देवतामध्ये कथं कार्याक्षमावमू ॥ ३४ ॥
अकाण्डे किं निमित्तेन संकटं समुपस्थितम् ।
प्रलयो भविता किं वा जगतोऽस्य निरागसः ॥ ३५ ॥
निमित्तं नैव जानेऽहं कथं कार्या प्रतिक्रिया ।
इति चिन्तातुरोऽत्यर्थं दध्यौ मीलितलोचनः ॥ ३६ ॥
पराशक्तिप्रकोपात्तु जातमेतदिति स्म ह ।
जानंस्तदा सावधानः पद्मजोऽभून्नृपोत्तम ॥ ३७ ॥
ततस्तयोश्च यत्कार्यं स्वयमेवाऽकरोत्तदा ।
स्वशक्तेश्च प्रभावेण कियत्कालं तपोनिधिः ॥ ३८ ॥
ततस्तयोस्तु स्वस्त्यर्थं मन्वादीन्स्वसुतानथ ।
आह्वयामास धर्मात्मा सनकादींश्च सत्वरः ॥ ३९ ॥
उवाच वचनं तेभ्यः सन्नतेभ्यस्तपोनिधिः ।
कार्यासक्तोऽहमधुना तपः कर्तुं न च क्षमः ॥ ४० ॥

पराशक्तेस्तु तोषार्थं जगद्भारयुतोऽस्म्यहम् ।
शिवविष्णू च विक्षिप्तौ पराशक्तिप्रकोपतः ॥ ४१ ॥
तस्मात्तां परमां शक्तिं यूयं सन्तोषयन्त्वथ ।
अत्यद्भुतं तपः कृत्वा भक्त्या परमया युताः ॥ ४२ ॥
यथा तौ पूर्ववृत्तौ च स्यात शक्तियुतावपि ◌ं।
तथा कुरुत मत्पुत्रा यशोवृद्धिर्भवेद्धि वः ॥ ४३ ॥
कुले यस्य भवेज्जन्म तयोः शक्त्योस्तु तत्कुलम् ।
पावयेज्जगतीं सर्वां कृतकृत्यं स्वयं भवेत् ॥ ४४ ॥
व्यास उवाच -
पितामहवचः श्रुत्वा गताः सर्वे वनान्तरे ।
रिराधयिषवः सर्वे दक्षाद्या विमलान्तराः ॥ ४५ ॥

Roman transliteration

vyāsa uvāca -
ityevaṃ sūryavaṃśyānāṃ rājñāṃ caritamuttamam |
somavaṃśod□bhavānāṃ ca varṇanīyaṃ mayā kiyat || 1 ||
parāśaktiprasādena mahattvaṃ pratipedire |
rājan suniścitaṃ viddhi parāśaktiprasādataḥ || 2 ||
yadyadvibhūtimatsattvaṃ śrīmadūrjitameva vā |
tattadevāvagaccha tvaṃ parāśaktyaṃśasambhavam || 3 ||
ete cānye ca rājānaḥ parāśakterupāsakāḥ |
saṃsāratarumūlasya kuṭhārā abhavannṛpa || 4 ||

tasmātsarvaprayat□nena saṃsevyā bhuvaneśvarī |
palālamiva dhānyārthī tyajedanyamaśeṣataḥ || 5 ||
āmathya vedadugdhābdhiṃ prāptaṃ rat□naṃ mayā nṛpa |
parāśaktipadāmbhojaṃ kṛtakṛtyo□'smyahaṃ tataḥ || 6 ||
pañcabrahmāsanārūḍhā nāstyanyā kāpi devatā |

tata eva mahādevyā pañcabrahmāsanaṃ kṛtam || 7 ||
pañcabhyastvadhikaṃ vastu vede'vyaktamitīryate |
yasminnotaṃ ca protaṃ ca saiva śrībhuvaneśvarī || 8 ||
tāmavijñāya rājendra naiva mukto bhavennaraḥ |
yadā carmavadākāśaṃ veṣṭayiṣyanti mānavāḥ || 9 ||
tadā śivāmavijñāya duḥkhasyānto bhaviṣyati |
ata eva śrutau prāhuḥ śvetāśvataraśākhinaḥ || 10 ||
te dhyānayogānugatā apaśya-
ndevātmaśaktiṃ svaguṇairnigūḍhām || 11 ||
tasmāt sarvaprayat□nena janmasāphalyahetave |
lajjayā vā bhayenāpi bhaktyā vā premayuktayā |
sarvasaṅgaṃ parityajya mano hṛdi nirudhya ca || 12 ||
tanniṣṭhastatparo bhūyāditi vedāntaḍiṇḍimaḥ |
yena kena miṣeṇāpi svapaṃstiṣṭhanvrajannapi || 13 ||

kīrtayetsatataṃ devīṃ sa vai mucyeta bandhanāt |
tasmātsarvaprayat□nena bhaja rājan maheśvarīm || 14 ||
virāḍ□rūpāṃ sūtrarūpāṃ tathāntaryāmirūpiṇīm |
sopānakramataḥ pūrvaṃ tataḥ śuddhe tu cetasi || 15 ||
saccidānandalakṣyārtharūpāṃ tāṃ brahmarūpiṇīm |
ārādhaya parāṃ śaktiṃ prapañcollāsavarjitām || 16 ||
tasyāṃ cittalayo yaḥ sa tasyā ārādhanaṃ smṛtam |
rājan rājñāṃ parāśaktibhaktānāṃ caritaṃ mayā || 17 ||
dhārmikāṇāṃ sūryasomavaṃśajānāṃ manasvinām |
pāvanaṃ kīrtidaṃ dharmabuddhidaṃ sad□gatipradam || 18 ||
kathitaṃ puṇyadaṃ paścātkimanyacchrotumicchasi |
janamejaya uvāca -
gaurīlakṣmīsarasvatyo dattāḥ pūrvaṃ parāmbayā || 19 ||
harāya haraye tadvannābhipadmod□bhavāya ca |

tuṣārādreśca dakṣasya gaurī kanyeti viśrutam || 20 ||
kṣīrodadheśca kanyeti mahālakṣmīriti smṛtam |
mūladevyud□bhavānāṃ ca kathaṃ kanyātvamanyayoḥ || 21 ||
asambhāvyamidaṃ bhāti saṃśayo'tra mahāmune |
chindhi jñānāsinā taṃ tvaṃ saṃśayacchedatatparaḥ || 22 ||
vyāsa uvāca -
śṛṇu rājan pravakṣyāmi rahasyaṃ paramād□bhutam |
devībhaktasya te kiñcidavācyaṃ na hi vidyate || 23 ||
devītrayaṃ yadā devatrayāyādātparāmbikā |
tadāprabhṛti te devāḥ sṛṣṭikāryāṇi cakrire || 24 ||
kasmiṃścitsamaye rājan daityā hālāhalābhidhāḥ |
mahāparākramā jātāstrailokyaṃ tairjitaṃ kṣaṇāt || 25 ||
brahmaṇo varadānena darpitā rajatācalam |
rurudhurnijasenābhistathā vaikuṇṭhameva ca || 26 ||

kāmāriḥ kaiṭabhāriśca yuddhodyogaṃ ca cakratuḥ |
ṣaṣṭivarṣasahasrāṇāmabhūd□yuddhaṃ mahotkaṭam || 27 ||
hāhākāro mahānāsīddevadānavasenayoḥ |
mahatātha prayat□nena tābhyāṃ te dānavā hatāḥ || 28 ||
svasvasthāneṣu gatvā tāvabhimānaṃ ca cakratuḥ |
svaśaktyornikaṭe rājan yadvaśādeva te hatāḥ || 29 ||
abhimānaṃ tayorjñātvā chalahāsyaṃ ca cakratuḥ |
mahālakṣmīśca gaurī ca hāsyaṃ dṛṣṭvā tayostu tau || 30 ||
devāvatīva saṃkṛddhau mohitāvādimāyayā |
duruttaraṃ ca dadaturavamānapuraḥsaram || 31 ||
tataste devate tasminkṣaṇe tyaktvā tu tau punaḥ |
antarhite cābhavatāṃ hāhākārastadā hyabhūt || 32 ||
nistejaskau ca niḥśaktī vikṣiptau ca vicetanau |
avamānāttayoḥ śaktyorjātau hariharau tadā || 33 ||

brahmā cintāturo jātaḥ kimetatsamupasthitam |
pradhānau devatāmadhye kathaṃ kāryākṣamāvamū || 34 ||
akāṇḍe kiṃ nimittena saṃkaṭaṃ samupasthitam |
pralayo bhavitā kiṃ vā jagato'sya nirāgasaḥ || 35 ||
nimittaṃ naiva jāne'haṃ kathaṃ kāryā pratikriyā |
iti cintāturo'tyarthaṃ dadhyau mīlitalocanaḥ || 36 ||
parāśaktiprakopāttu jātametaditi sma ha |
jānaṃstadā sāvadhānaḥ padmajo'bhūnnṛpottama || 37 ||
tatastayośca yatkāryaṃ svayamevā'karottadā |
svaśakteśca prabhāveṇa kiyatkālaṃ taponidhiḥ || 38 ||
tatastayostu svastyarthaṃ manvādīnsvasutānatha |
āhvayāmāsa dharmātmā sanakādīṃśca satvaraḥ || 39 ||
uvāca vacanaṃ tebhyaḥ sannatebhyastaponidhiḥ |
kāryāsakto'hamadhunā tapaḥ kartuṃ na ca kṣamaḥ || 40 ||

parāśaktestu toṣārthaṃ jagad□bhārayuto'smyaham |
śivaviṣṇū ca vikṣiptau parāśaktiprakopataḥ || 41 ||
tasmāttāṃ paramāṃ śaktiṃ yūyaṃ santoṣayantvatha |
atyad□bhutaṃ tapaḥ kṛtvā bhaktyā paramayā yutāḥ || 42 ||
yathā tau pūrvavṛttau ca syāta śaktiyutāvapi āṃ|
tathā kuruta matputrā yaśovṛddhirbhaveddhi vaḥ || 43 ||
kule yasya bhavejjanma tayoḥ śaktyostu tatkulam |
pāvayejjagatīṃ sarvāṃ kṛtakṛtyaṃ svayaṃ bhavet || 44 ||
vyāsa uvāca -
pitāmahavacaḥ śrutvā gatāḥ sarve vanāntare |
rirādhayiṣavaḥ sarve dakṣādyā vimalāntarāḥ || 45 ||

English translation

1-19. Vyasa said O King! Thus I have described the glory of the Devi. Now I will narrate, as far as I can, the excellent lives of the kings of the the Solar and the Lunar dynasties respectively. They all attained their excellent glories, simply because they were favoured by the Grace of the Highest S'akti; they were all the great devotees of the Supreme Deity. All their prowess, bravery, prosperity and all their glory, know that those all were derived from the mere parts of the Para S'akti. O King! Those Kings and others as well were able to out off the Tree of this World by the Axe of their Knowledge, simply because they were the devotees of the Para S'akti. So with all the care possible, the Lady of the Universe is to be worshipped and served. Men should avoid worshipping any other gods, as people

avoid the husk to get the grain inside. O King! By churning the ocean of the Vedas, I have got the jewel as the lotus-feet of the Para S'akti; and I think that I have discharged all my duties and think myself satisfied and successful. Brahma, Visnu Rudra, and Is'vara are the four feet and Sada S'iva is the plank overhead; thus these five form the seat on which the Devi is seated. There is no other deity superior to Her. To show this (to the ordinary ignorant people) the Maha Devi has taken this seat composed of the five Brahma, Visnu, Rudra, Is'vara and Sada S'iva. Superior to these five, what is stated in the Vedas as Vyaktam and in which all this Universe is sewn, as it were, crosswise and lengthwise, lying in and through, that is Bhuvanes'vari, the Goddess of the Universe.

[Note: Brahma, Visnu, Rudra, Is'vara and Sada S'iva are the Regents or the presiding Deities of earth, water, fire, air and Akas'a] No man can be free unless he until the Goddess. When men will be able to encircle the Akas'a, of the fourth dimension, as if it were an antelope skin, then they will be able to root out the miseries of the

world, without knowing the nature of the Devi (i.e., impossible). Thus the SVetasVataropanisada says "Those that were engaged in meditation, Dhyana Yoga, they saw the Devi covered by the Gunas Sattva, Rajas and Tamas and the forces incarnate respectively of the several Devas." So to make the human birth a success, first avoid all companies, be it out of shame, or fear, or devotion, or out of love; then bring the mind and keep it steady in your heart and then be devoted to Her and consider Her as the Supreme. This is the Vedanta Dindima (the declaration of the Vedanta). Whoever takes the name of the Devi, either in sleeping, going or resting or in any other condition, he is certainly freed from the bondage of the world, no doubt. O King! So worship the MahesVari with all the care that you can. Go on step by step; first worship Her Virat Rupa (cosmic form); then Suksma Rupa (subtle form) and then her Antaryami Rupa (inner form, ruling within). Thus when your heart is purified, worship the Para S'akti, of the nature of Brahma, beyond this Maya, this Prapancha Ullasa, of the nature of Existence, Intelligence and Bliss. When the Chitta (heart) melts in Para S'akti, then comes the real Aradhana (the real worship). So dilute your heart in Her. O King! Thus I have described to you the sanctifying deeds of the extremely devoted kings of the Para S'akti, who were noble minded and religious. One who will hear this will acquire fame, dharma, intelligence, good end, and merits that have no equal. Now what else do you like to hear?

20-22. Janamejaya said "O Bhagavan! In olden times, the World mother Para S'akti handed over Gauri to Hara, Laksmi to Hari, and Sarasvati to Brahma, born of the lotus from the navel of Hari. Now I hear that Gauri is the daughter of Himalaya as well of Daksa; and Maha Laksmi is the daughter of the Ksiroda ocean (ocean of milk). They were all originated from the Prime Devi; how, then, Gauri and Laksmi came to be the daughters of others? O great Muni! This is next to impossible; so my doubt arises. O Bhagavan! You are quite

competent to cut off all my doubts; so by your axe of knowledge, cut off my present doubt."

23-44. Veda Vyasa said O King! Hear. I am telling you this wonderful secret. You are greatly devoted to the Devi; so nothing there can be that I cannot disclose to you. Since the time the Great Mother gave over to Hara, Hari and Brahma, Gauri, Laksmi and and Sarasvati, respectively, these three Devas, Hara, etc. were performing their tasks, preserving, etc. O King! Once on a time, certain Danavas, named Halahalas were born. In time, they became very powerful and in a short time conquered the three worlds. What more than this, that they being elated with the boon granted to them by Brahma, took their forces and invested the Mount Kailas'a and the Vaikuntha regions!

Seeing this, Maha Deva and Visnu both made preparations for war. A terrible fight ensued between both the parties. For sixty thousand years the battle lasted incessantly but the result was stalemate.

Gradually there was a great cry of consternation in the two parties. When S’iva and Visnu with great effort destroyed the Danavas. O King! S’iva and Visnu then returned to their own houses and began to brag of their powers before their own S’aktis Gauri and Laksmi; whereas the Demons were killed on account of the S’aktis of Gauri and Laksmi. Seeing them boast, Gauri and Laksmi laughed not sincerely whereon the two gods were very much angry. They under the magic spell of the Prime Maya insulted them and even used offensive languages. Gauri and Laksmi quitted them and disappeared. A great uproar then arose in the worlds.

Both Hari and Hara became lustreless due to their insulting the two S’aktis. They become powerless and unconscious and turned out mad. Seeing this Brahma became very anxious. Hari and Hara are

the two chief Deities; how then these two have become unable to perform the actions of the world! What is the cause? Why this calamity has sprung up out of season? Will there be a Pralaya (a general dissolution) of the world out of some offence, when no actions are being done! I know nothing about this. So how can I find a remedy! Being thus very distressed, he began to meditate with his eyes closed in the fourth dimensional space in the heart. O King!

The Lotus born Brahma then found out by his meditation that this calamity was brought about by the great wrath of the Para S’akti. He then tried to find out the remedy until Hah and Hara did not regain the former natural position. Brahma began by his own S’akti to carry on the functions of them both, viz., that of preservation and destruction for some time. The religious-minded Prajapati quickly called his son Manu and Sanaka, etc., the Risis, for bringing peace on the two great Gods! When they came to him, the great ascetic four-faced Brahma told them “I am now busy with many more works; so I am unable carry on my tapasya? By the wrath of the Highest Force, Hari and Hara have become somewhat distracted; so for the satisfaction of the Para S'akti I am performing the three functions, i.e., those of Creation, Preservation and Destruction. So you both practise this hard tapasya with the greatest devotion and bring about Her satisfaction. O sons! Do such as Hari and Hara gain their former states and then be united with their own S’aktis respectively. Your fame will increase thereby, no doubt. Rather that family where the two S’aktis will take their birth, will purify the whole world and that man himself will be crowned with success.”

45. Vyasa said O King! The pure-hearted Daksa and other mind- born sons of Brahma, hearing the words of the Grandsire expressed their desire to worship the Para S’akti and went to the forest.

Here ends the Twenty-ninth Chapter of the Seventh Book on birth of the Bhagavati in the house of Daksa in the Mahapuranam S'ri Mad

Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 30

On The Birth Of GaurI, The Seats

Chapter 183 of 318 · 102 detected Sanskrit verse markers

Sanskrit

व्यास उवाच -
ततस्ते तु वनोद्देशे हिमाचलतटाश्रयाः ।
मायाबीजजपासक्तास्तपश्चेरुः समाहिताः ॥ १ ॥
ध्यायतां परमां शक्तिं लक्षवर्षाण्यभून्नृप ।
ततः प्रसन्ना देवी सा प्रत्यक्ष्यं दर्शनं ददौ ॥ २ ॥
पाशाङ्कुशवराभीतिचतुर्बाहुस्त्रिलोचना ।
करुणारससम्पूर्णा सच्चिदानन्दरूपिणी ॥ ३ ॥
दृष्ट्वा तां सर्वजननीं तुष्टुवुर्मुनयोऽमलाः ।
नमस्ते विश्वरूपायै वैश्वानरसुमूर्तये ॥ ४ ॥
नमस्तेजसरूपायै सुत्रात्मवपुषे नमः ।
यस्मिन्सर्वे लिङ्गदेहा ओतप्रोता व्यवस्थिताः ॥ ५ ॥
नमः प्राज्ञस्वरूपायै नमोऽव्याकृतमूर्तये ।
नमः प्रत्यक्स्वरूपायै नमस्ते ब्रह्ममूर्तये ॥ ६ ॥
नमस्ते सर्वरूपायै सर्व लक्ष्यात्ममूर्तये ।

इति स्तुत्वा जगद्धात्रीं भक्तिगद्गदया गिरा ॥ ७ ॥
प्रणेमुश्चरणांभोजं दक्षाद्या मुनयोऽमलाः ।
ततः प्रसन्ना सा देवी प्रोवाच पिकभाषिणी ॥ ८ ॥
वरं ब्रूत महाभागा वरदाहं सदा मता ।
तस्यास्तु वचनं श्रुत्वा हरविष्ण्वोस्तनोः शमम् ॥ ९ ॥
तयोस्तच्छक्तिलाभं च वव्रिरे नृपसत्तम ।
दक्षोऽथ पुनरप्याह जन्म देवि कुले मम ॥ १० ॥
भवेत्तवाम्ब येनाहं कृतकृत्यो भवे इति ।
जपं ध्यानं तथा पूजां स्थानानि विविधानि च ॥ ११ ॥
वद मे परमेशानि स्वमुखेनैव केवलम् ।
देव्युवाच -
मच्छक्त्योरवमानाच्च जातावस्था तयोर्द्वयोः ॥ १२ ॥
नैतादृशः प्रकर्तव्यो मेऽपराधः कदाचन ।
अधुना मत्कृपालेशाच्छरीरे स्वस्थता तयोः ॥ १३ ॥

भविष्यति च ते शक्ती त्वद्गृहे क्षीरसागरे ।
जनिष्यतस्तत्र ताभ्यां प्राप्स्यतः प्रेरिते मया ॥ १४ ॥

मायाबीजं हि मन्त्रो मे मुख्यः प्रियकरः सदा ।
ध्यानं विराट्स्वरूपं मेऽथवा त्वत्पुरतः स्थितम् ॥ १५ ॥
सच्चिदानंदरूपं वा स्थानं सर्वं जगन्मम ।
युष्माभिः सर्वदा चाहं पूज्या ध्येया च सर्वदा ॥ १६ ॥
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इत्युक्त्वान्तर्दधे देवी मणिद्वीपाधिवासिनी ।
दक्षाद्या मुनयः सर्वे ब्रह्माणं पुनराययुः ॥ १७ ॥
ब्रह्मणे सर्ववृतान्तं कथयामासुरादरात् ।
हरो हरिश्च स्वस्थौ तौ स्वस्वकार्यक्षमौ नृप ॥ १८ ॥
जातौ पराम्बाकृपया गर्वेण रहितौ तदा ।
कदाचितदथ काले तु महः शाक्तमवातरत् ॥ १९ ॥
दक्षदेहे महाराज त्रैलोक्येऽप्युत्सवोऽभवत् ।

देवाः प्रमुदिताः सर्वे पुष्पवृष्टिं च चक्रिरे ॥ २० ॥
नेदुर्दुन्दुभयः स्वर्गे करकोणाहता नृप ।
मनांस्यासन्प्रसन्नानि साधूनाममलात्मनाम् ॥ २१ ॥
सरितो मार्गवाहिन्यः सुप्रभोऽभूद्दिवाकरः ।
मङ्गलायां तु जातायां जातं सर्वत्र मङ्गलम् ॥ २२ ॥
तस्या नाम सतीं चक्रे सत्यत्वात्परसंविदः ।
ददौ पुनः शिवायाथ तस्य शक्तिस्तु याभवत् ॥ २३ ॥
सा पुनर्ज्वलने दग्धा दैवयोगान्मनोर्नृप ।
जनमेजय उवाच -
अनर्थकरमेतत्ते श्रावितं वचनं मुने ॥ २४ ॥
एतादृशं महद्वस्तु कथं दग्धं हुताशने ।
यन्नामस्मरणान्नृणां संसाराग्निभयं न हि ॥ २५ ॥
केन कर्मविपाकेन मनोर्दग्धं तदेव हि ।
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शृणु राजन् पुरा वृत्तं सतीदायस्य कारणम् ॥ २६ ॥
कदाचिदथ दुर्वासा गतो जाम्बूनदेश्वरीम् ।
ददर्श देवीं तत्रासौ मायाबीजं जजाप सः ॥ २७ ॥
ततः प्रसन्ना देवेशी निजकण्ठगतां स्रजम् ।
भ्रमद्भ्रमरसंसक्तां मकरन्दमदाकुलाम् ॥ २८ ॥
ददौ प्रसादभूतां तां जग्राह शिरसा मुनिः ।
ततो निर्गत्य तरसा व्योममार्गेण तापसः ॥ २९ ॥
आजगाम स यत्रास्ते दक्षः साक्षात्सतीपिता ।
सन्दर्शनार्थमम्बाया ननाम च सतीपदे ॥ ३० ॥
पृष्टो दक्षेण स मुनिर्माला कस्यास्त्यलौकिकी ।
कथं लब्धा त्वया नाथ दुर्लभा भुवि मानवैः ॥ ३१ ॥

तच्छ्रुत्वा वचनं तस्य प्रोवाचाश्रुयुतेक्षणः ।
देव्याः प्रसादमतुलं प्रेमगद्गदितान्तरः ॥ ३२ ॥
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अदेयं शक्तिभक्ताय नास्ति त्रैलोक्यमण्डले ॥ ३३ ॥
इति बुद्ध्वा तु तां मालां मनवे स समर्पयत् ।
गृहीता शिरसा माला मनुना निजमन्दिरे ॥ ३४ ॥
स्थापिता शयनं यत्र दम्पत्योरतिसुन्दरम् ।
पशुकर्मरतो रात्रौ मालागन्धेन मोदितः ॥ ३५ ॥
अभवत्स महीपालस्तेन पापेन शङ्करे ।
शिवे द्वेषमतिर्जातो देव्यां सत्यां तथा नृप ॥ ३६ ॥
राजंस्तेनापराधेन तज्जन्यो देह एव च ।
सत्या योगाग्निना दग्धः सतीधर्मदिदृक्षया ॥ ३७ ॥
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जनमेजय उवाच -
दह्यमाने सतीदेहे जाते किमकरोच्छिवः ॥ ३८ ॥
प्राणाधिका सती तस्य तद्वियोगेन कातरः ।
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ततः परं तु यज्जातां मया वक्तुं न शक्यते ॥ ३९ ॥
त्रैलोक्यप्रलयो जातः शिवकोपाग्निना नृप ।
वीरभद्रः समुत्पन्नो भद्रकालीगणान्वितः ॥ ४० ॥
त्रैलोक्यनाशनोद्युक्तो वीरभद्रो यदाभवत् ।
ब्रह्मादयस्तदा देवां शङ्करं शरणं ययुः ॥ ४१ ॥
जाते सर्वस्वनाशेऽपि करुणानिधिरीश्वरः ।
अभयं दत्तवांस्तेभ्यो बस्तवक्रेण तं मनुम् ॥ ४२ ॥
अजीवयन्महात्मासौ ततः खिन्नो महेश्वरः ।
यज्ञवाटमुपागम्य रुरोद भृशदुःखितः ॥ ४३ ॥
अपश्यत्तां सतीं वह्नौ दह्यमानां तु चित्कलाम् ।
स्कन्धेऽप्यारोपयामास हा सतीति वदन्मुहुः ॥ ४४ ॥
बभ्राम भ्रान्तचित्तः सन्नानादेशेषु शङ्करः ।
तदा ब्रह्मादयो देवाश्चिन्तामापुरनुत्तमाम् ॥ ४५ ॥
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चिच्छेदावयवान्सत्यास्तत्तत्स्थानेषु तेऽपतन् ॥ ४६ ॥
तत्तत्स्थानेषु तत्रासीन्नानामूर्तिधरो हरः ।
उवाच च ततो देवान्स्थानेष्वेतेषु ये शिवाम् ॥ ४७ ॥
भजन्ति परया भक्त्या तेषां किञ्चिन्न दुर्लभम् ।
नित्यं सन्निहिता यत्र निजाङ्गेषु पराम्बिका ॥ ४८ ॥
स्थानेष्वेतेषु ये मर्त्याः पुरश्चरणकर्मिणः ।

तेषां मन्त्राः प्रसिद्ध्यन्ति मायाबीजं विशेषतः ॥ ४९ ॥
इत्युक्त्वा शङ्करस्तेषु स्थानेषु विरहातुरः ।
कालं निन्ये नृपश्रेष्ठ जपध्यानसमाधिभिः ॥ ५० ॥
जनमेजय उवाच -
कानि स्थानानि तानि स्युः सिद्धपीठानि चानघ ।
कति संख्यानि नामानि कानि तेषां च मे वद ॥ ५१ ॥
तत्र स्थितानां देवीनां नामानि च कृपाकर ।
कृतार्थोऽहं भवे येन तद्वदाशु महामुने ॥ ५२ ॥

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शृणु राजन्प्रवक्ष्यामि देवेपीठानि साम्प्ततम् ।
येषां श्रवणमात्रेण पापहीनो भवेन्नरः ॥ ५३ ॥
येषु येषु च पीठेषूपास्येयं सिद्धिकाङ्क्षिभिः ।
भूतिकामैरभिध्येया तानि वक्ष्यामि तत्त्वतः ॥ ५४ ॥
वाराणस्यां विशालाक्षी गौरीमुखनिवासिनी ।
क्षेत्रे वै नैमिषारण्ये प्रोक्ता सा लिङ्गधारिणी ॥ ५५ ॥
प्रयागे ललिता प्रोक्ता कामुकी गन्धमादने ।
मानसे कुमुदा प्रोक्ता दक्षिणे चोत्तरे तथा ॥ ५६ ॥
विश्वकामा भगवती विश्वकामप्रपूरणी ।
गोमन्ते गोमती देवी मन्दरे कामचारिणी ॥ ५७ ॥
मदोत्कटा चैत्ररथे जयन्ती हस्तिनापुरे ।
गौरी प्रोक्ता कान्यकुब्जे रम्भा तु मलयाचले ॥ ५८ ॥
एकाम्रपीठे सम्प्रोक्ता देवी सा कीर्तिमत्यपि ।

विश्वे विश्वेश्वरीं प्राहुः पुरुहुतां च पुष्करे ॥ ५९ ॥
केदारपीठे सम्प्रोक्ता देवी सन्मार्गदायिनी ।
मन्दा हिमवतः पृष्ठे गोकर्णे भद्रकर्णिका ॥ ६० ॥
स्थानेश्वरे भवानी तु बिल्वले बिल्वपत्रिका ।
श्रीशैले माधवी प्रोक्ता भद्रा भद्रेश्वरे तथा ॥ ६१ ॥
वराहशैले तु जया कमला कमलालये ।
रुद्राणी रुद्रकोट्यां तु काली कालञ्जरे तथा ॥ ६२ ॥
शालग्रामे महादेवी शिवलिङ्गे जलप्रिया ।
महालिङ्गे तु कपिला माकोटे मुकुटेश्वरी ॥ ६३ ॥
मायापुर्यां कुमारी स्यात्सन्ताने ललिताम्बिका ।
गंयायां मङ्गला प्रोक्ता विमला पुरुषोत्तमे ॥ ६४ ॥
उत्पलाषी सहस्राक्षे हिरण्याक्षे महोत्पला ।
विपाशायाममोघाक्षी पाडला पुण्ड्रवर्धने ॥ ६५ ॥
नारायणी सुपार्श्वे तु त्रिकुटे रुद्रसुन्दरी ।

विपुले विपुला देवी कल्याणी मलयाचले ॥ ६६ ॥
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रमणा रामतीर्थे तु यमुनायां मृगावती ॥ ६७ ॥
कोटवी कोटतीर्थे तु सुगन्धा माधवे वने ।
गोदावर्यां त्रिसन्ध्या तु गङ्गाद्वारे रतिप्रिया ॥ ६८ ॥
शिवकुण्डे शुभानन्दा नन्दिनी देविकातटे ।
रुक्मिणी द्वारवयां तु राधा वृन्दावने वने ॥ ६९ ॥
देवकी मथुरायां तु पाताले परमेश्वरी ।
चित्रकूटे तथा सीता विन्ध्ये विन्ध्याधिवासिनी ॥ ७० ॥
करवीरे महालक्ष्मीरुमा देवी विनायके ।
आरोग्या वैद्यनाथे तु महाकाले महेश्वरी ॥ ७१ ॥
अभयेत्युष्णतीर्थेषु नितम्बा विन्ध्यपर्वते ।
माण्डव्ये माण्डवी नाम स्वाहा माहेश्वरीपुरे ॥ ७२ ॥
छगलण्डे प्रचण्डा तु चण्डीकामरकण्टके ।

सोमेश्वरे वरारोहा प्रभासे पुष्करावती ॥ ७३ ॥
देवमाता सरस्वत्यां पारावारा तटे स्मृता ।
महालये महाभागा पयोष्ण्यां पिङ्गलेश्वरी ॥ ७४ ॥
सिंहिका कृतशौचे तु कार्तिके त्वतिशाङ्करी ।
उत्पलावर्तके लोला सुभद्रा शोणसङ्गमे ॥ ७५ ॥
माता सिद्धवने लक्ष्मीरनङ्गा भरताश्रमे ।
जालन्धरे विश्वमुखी तारा किष्किन्धपर्वते ॥ ७६ ॥
देवदारुवने पुष्टिर्मेधा काश्मीरमण्डले ।
भीमा देवी हिमाद्रौ तु तुष्टिर्विश्वेश्वरे तथा ॥ ७७ ॥
कपालमोचने शुद्धिर्माता कामावरोहणे ।
शङ्खोद्धारे धरा नाम धृतिः पिण्डारके तथा ॥ ७८ ॥
कला तु चन्द्रभागायामच्छोदे शिवधारिणी ।
वेणायाममृता नाम बदर्यामुर्वशी तथा ॥ ७९ ॥
औषधिश्चोत्तरकुरौ कुशद्वीपे कुशोदका ।

मन्मथा हेमकूटे तु कुमुदे सत्यवादिनी ॥ ८० ॥
अश्वत्थे वन्दनीया तु निधिर्वैश्रवणालये ।
गायत्री वेदवदने पार्वती शिवसन्निधौ ॥ ८१ ॥
देवलोके तथेन्द्राणी ब्रह्मास्येषु सरस्वती ।
सूर्यबिम्बे प्रभा नाम मातृणां वैष्णवी मता ॥ ८२ ॥
अरुन्धती सतीनां तु रामासु च तिलोत्तमा ।
चित्ते ब्रह्मकला नाम शक्तिः सर्वशरीरिणाम् ॥ ८३ ॥
इमान्यष्ट शतानि स्युः पीठानि जनमेजय ।
तत्संख्याकायस्तदीशान्यो देव्यश्च परिकीर्तिताः ॥ ८४ ॥
सतीदेव्यङ्गभूतानि पीठानि कथितानि च ।

अन्यान्यपि प्रसङ्गेन यानि मुख्यानि भूतले ॥ ८५ ॥
यः स्मरेच्छृणुयाद्वापि नामाष्टशतमुत्तमम् ।
सर्वपापविनिर्मुक्तो देवीलोकं परं व्रजेत् ॥ ८६ ॥
एतेषु सर्वपीठेषु गच्छेद्यात्राविधानतः ।

सन्तर्पयेच्च पित्रादीञ्छ्राद्धादीनि विधाय च ॥ ८७ ॥
कुर्याच्च महतीं पूजां भगवत्या विधानतः ।
क्षमापयेज्जगधात्रीं जगदम्बां मुहुर्मुहुः ॥ ८८ ॥
कृतकृत्यं स्वमात्मानं जानीयाज्जनमेजय ।
भक्ष्यभोज्यादिभिः सर्वान्ब्राह्मणान्भोजयेत्ततः ॥ ८९ ॥
सुवासिनीः कुमारीश्च बटुकादींस्तथा नृप ।
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देवीरूपाः स्मृताः सर्वे पूजनीयास्ततो हि ते ।
प्रतिग्रहादिकं सर्वं तेषु क्षेत्रेषु वर्जयेत् ॥ ९१ ॥
यथाशक्ति पुरश्चर्यां कुर्यान्मन्त्रस्य सत्तमः ।
मायाबीजेन देवेशीं तत्तत्पीठाधिवासिनीम् ॥ ९२ ॥
पूजयेदनिशं राजन् पुरश्चरणकृद्भवेत् ।
वित्तशाठ्यं न कुर्वीत देवीभक्तिपरो नरः ॥ ९३ ॥
य एवं कुरुते यात्रां श्रीदेव्याः प्रीतमानसः ।

सहस्रकल्पपर्यन्तं ब्रह्मलोके महत्तरे ॥ ९४ ॥
वसन्ति पितरस्तस्य सोऽपि देवीपुरे तथा ।
अन्ते लब्ध्वा परं ज्ञानं भवेन्मुक्तो भवाम्बुधेः ॥ ९५ ॥
नामाष्टशतजापेन बहवः सिद्धतां गताः ।
यत्रैतल्लिखितं साक्षात्पुस्तके वापि तिष्ठति ॥ ९६ ॥
ग्रहमारीभयादीनि तत्र नैव भवन्ति हि ।
सौभाग्यं वर्धते नित्यं यथा पर्वणि वारिधिः ॥ ९७ ॥
न तस्य दुर्लभं किञ्चिन्नामाष्टशतजापिनः ।
कृतकृत्यो भवेन्नूनं देवीभक्तिपरायणः ॥ ९८ ॥
नमन्ति देवतास्तं वै देवीरूपो हि स स्मृतः ।
सर्वथा पूज्यन्ते देवैः किं पुनर्मनुजोत्तमैः ॥ ९९ ॥
श्राद्धकाले पठेदेतन्नामाष्टशतमुत्तमम् ।
तृप्तास्तत्पितरः सर्वे प्रयान्ति परमां गतिम् ॥ १०० ॥
इमानि मुक्तिक्षेत्राणि साक्षात्संविन्मयानि च ।

सिद्धपीठानि राजेन्द्र संश्रयेन्मतिमान्नरः ॥ १०१ ॥
पृष्टं यत्तत्त्वया राजन्नुक्तं सर्वं महेशितुः ।
रहस्यातिरहस्यं च किं भूयः सह्रोतुमिच्छसि ॥ १०२ ॥

Roman transliteration

vyāsa uvāca -
tataste tu vanoddeśe himācalataṭāśrayāḥ |
māyābījajapāsaktāstapaśceruḥ samāhitāḥ || 1 ||
dhyāyatāṃ paramāṃ śaktiṃ lakṣavarṣāṇyabhūnnṛpa |
tataḥ prasannā devī sā pratyakṣyaṃ darśanaṃ dadau || 2 ||
pāśāṅkuśavarābhīticaturbāhustrilocanā |
karuṇārasasampūrṇā saccidānandarūpiṇī || 3 ||
dṛṣṭvā tāṃ sarvajananīṃ tuṣṭuvurmunayo'malāḥ |
namaste viśvarūpāyai vaiśvānarasumūrtaye || 4 ||
namastejasarūpāyai sutrātmavapuṣe namaḥ |
yasminsarve liṅgadehā otaprotā vyavasthitāḥ || 5 ||
namaḥ prājñasvarūpāyai namo'vyākṛtamūrtaye |
namaḥ pratyaksvarūpāyai namaste brahmamūrtaye || 6 ||
namaste sarvarūpāyai sarva lakṣyātmamūrtaye |

iti stutvā jagaddhātrīṃ bhaktigad□gadayā girā || 7 ||
praṇemuścaraṇāṃbhojaṃ dakṣādyā munayo'malāḥ |
tataḥ prasannā sā devī provāca pikabhāṣiṇī || 8 ||
varaṃ brūta mahābhāgā varadāhaṃ sadā matā |
tasyāstu vacanaṃ śrutvā haraviṣṇvostanoḥ śamam || 9 ||
tayostacchaktilābhaṃ ca vavrire nṛpasattama |
dakṣo'tha punarapyāha janma devi kule mama || 10 ||
bhavettavāmba yenāhaṃ kṛtakṛtyo bhave iti |
japaṃ dhyānaṃ tathā pūjāṃ sthānāni vividhāni ca || 11 ||
vada me parameśāni svamukhenaiva kevalam |
devyuvāca -
macchaktyoravamānācca jātāvasthā tayordvayoḥ || 12 ||
naitādṛśaḥ prakartavyo me'parādhaḥ kadācana |
adhunā matkṛpāleśāccharīre svasthatā tayoḥ || 13 ||

bhaviṣyati ca te śaktī tvad□gṛhe kṣīrasāgare |
janiṣyatastatra tābhyāṃ prāpsyataḥ prerite mayā || 14 ||
māyābījaṃ hi mantro me mukhyaḥ priyakaraḥ sadā |
dhyānaṃ virāṭsvarūpaṃ me'thavā tvatpurataḥ sthitam || 15 ||
saccidānaṃdarūpaṃ vā sthānaṃ sarvaṃ jaganmama |
yuṣmābhiḥ sarvadā cāhaṃ pūjyā dhyeyā ca sarvadā || 16 ||
vyāsa uvāca -
ityuktvāntardadhe devī maṇidvīpādhivāsinī |
dakṣādyā munayaḥ sarve brahmāṇaṃ punarāyayuḥ || 17 ||
brahmaṇe sarvavṛtāntaṃ kathayāmāsurādarāt |
haro hariśca svasthau tau svasvakāryakṣamau nṛpa || 18 ||
jātau parāmbākṛpayā garveṇa rahitau tadā |
kadācitadatha kāle tu mahaḥ śāktamavātarat || 19 ||
dakṣadehe mahārāja trailokye'pyutsavo'bhavat |

devāḥ pramuditāḥ sarve puṣpavṛṣṭiṃ ca cakrire || 20 ||
nedurdundubhayaḥ svarge karakoṇāhatā nṛpa |
manāṃsyāsanprasannāni sādhūnāmamalātmanām || 21 ||
sarito mārgavāhinyaḥ suprabho'bhūddivākaraḥ |
maṅgalāyāṃ tu jātāyāṃ jātaṃ sarvatra maṅgalam || 22 ||
tasyā nāma satīṃ cakre satyatvātparasaṃvidaḥ |
dadau punaḥ śivāyātha tasya śaktistu yābhavat || 23 ||
sā punarjvalane dagdhā daivayogānmanornṛpa |

janamejaya uvāca -
anarthakarametatte śrāvitaṃ vacanaṃ mune || 24 ||
etādṛśaṃ mahadvastu kathaṃ dagdhaṃ hutāśane |
yannāmasmaraṇānnṛṇāṃ saṃsārāgnibhayaṃ na hi || 25 ||
kena karmavipākena manordagdhaṃ tadeva hi |
vyāsa uvāca -

śṛṇu rājan purā vṛttaṃ satīdāyasya kāraṇam || 26 ||
kadācidatha durvāsā gato jāmbūnadeśvarīm |
dadarśa devīṃ tatrāsau māyābījaṃ jajāpa saḥ || 27 ||
tataḥ prasannā deveśī nijakaṇṭhagatāṃ srajam |
bhramad□bhramarasaṃsaktāṃ makarandamadākulām || 28 ||
dadau prasādabhūtāṃ tāṃ jagrāha śirasā muniḥ |
tato nirgatya tarasā vyomamārgeṇa tāpasaḥ || 29 ||
ājagāma sa yatrāste dakṣaḥ sākṣātsatīpitā |
sandarśanārthamambāyā nanāma ca satīpade || 30 ||
pṛṣṭo dakṣeṇa sa munirmālā kasyāstyalaukikī |
kathaṃ labdhā tvayā nātha durlabhā bhuvi mānavaiḥ || 31 ||
tacchrutvā vacanaṃ tasya provācāśruyutekṣaṇaḥ |
devyāḥ prasādamatulaṃ premagad□gaditāntaraḥ || 32 ||
prārthayāmāsa tāṃ mālāṃ taṃ muniṃ sa satīpitā |

adeyaṃ śaktibhaktāya nāsti trailokyamaṇḍale || 33 ||
iti buddhyā tu tāṃ mālāṃ manave sa samarpayat |
gṛhītā śirasā mālā manunā nijamandire || 34 ||
sthāpitā śayanaṃ yatra dampatyoratisundaram |
paśukarmarato rātrau mālāgandhena moditaḥ || 35 ||
abhavatsa mahīpālastena pāpena śaṅkare |
śive dveṣamatirjāto devyāṃ satyāṃ tathā nṛpa || 36 ||
rājaṃstenāparādhena tajjanyo deha eva ca |
satyā yogāgninā dagdhaḥ satīdharmadidṛkṣayā || 37 ||
punaśca himavatpṛṣṭhe prādurāsīttu tanmahaḥ |
janamejaya uvāca -
dahyamāne satīdehe jāte kimakarocchivaḥ || 38 ||
prāṇādhikā satī tasya tadviyogena kātaraḥ |
vyāsa uvāca -

tataḥ paraṃ tu yajjātāṃ mayā vaktuṃ na śakyate || 39 ||
trailokyapralayo jātaḥ śivakopāgninā nṛpa |
vīrabhadraḥ samutpanno bhadrakālīgaṇānvitaḥ || 40 ||
trailokyanāśanodyukto vīrabhadro yadābhavat |
brahmādayastadā devāṃ śaṅkaraṃ śaraṇaṃ yayuḥ || 41 ||
jāte sarvasvanāśe'pi karuṇānidhirīśvaraḥ |
abhayaṃ dattavāṃstebhyo bastavakreṇa taṃ manum || 42 ||
ajīvayanmahātmāsau tataḥ khinno maheśvaraḥ |
yajñavāṭamupāgamya ruroda bhṛśaduḥkhitaḥ || 43 ||
apaśyattāṃ satīṃ vahnau dahyamānāṃ tu citkalām |
skandhe'pyāropayāmāsa hā satīti vadanmuhuḥ || 44 ||
babhrāma bhrāntacittaḥ sannānādeśeṣu śaṅkaraḥ |
tadā brahmādayo devāścintāmāpuranuttamām || 45 ||
viṣṇustu tvarayā tatra dhanurudyamya mārgaṇaiḥ |

cicchedāvayavānsatyāstattatsthāneṣu te'patan || 46 ||
tattatsthāneṣu tatrāsīnnānāmūrtidharo haraḥ |
uvāca ca tato devānsthāneṣveteṣu ye śivām || 47 ||
bhajanti parayā bhaktyā teṣāṃ kiñcinna durlabham |
nityaṃ sannihitā yatra nijāṅgeṣu parāmbikā || 48 ||
sthāneṣveteṣu ye martyāḥ puraścaraṇakarmiṇaḥ |
teṣāṃ mantrāḥ prasiddhyanti māyābījaṃ viśeṣataḥ || 49 ||
ityuktvā śaṅkarasteṣu sthāneṣu virahāturaḥ |
kālaṃ ninye nṛpaśreṣṭha japadhyānasamādhibhiḥ || 50 ||
janamejaya uvāca -
kāni sthānāni tāni syuḥ siddhapīṭhāni cānagha |
kati saṃkhyāni nāmāni kāni teṣāṃ ca me vada || 51 ||
tatra sthitānāṃ devīnāṃ nāmāni ca kṛpākara |
kṛtārtho'haṃ bhave yena tadvadāśu mahāmune || 52 ||

vyāsa uvāca -
śṛṇu rājanpravakṣyāmi devepīṭhāni sāmptatam |
yeṣāṃ śravaṇamātreṇa pāpahīno bhavennaraḥ || 53 ||
yeṣu yeṣu ca pīṭheṣūpāsyeyaṃ siddhikāṅkṣibhiḥ |
bhūtikāmairabhidhyeyā tāni vakṣyāmi tattvataḥ || 54 ||
vārāṇasyāṃ viśālākṣī gaurīmukhanivāsinī |
kṣetre vai naimiṣāraṇye proktā sā liṅgadhāriṇī || 55 ||
prayāge lalitā proktā kāmukī gandhamādane |
mānase kumudā proktā dakṣiṇe cottare tathā || 56 ||
viśvakāmā bhagavatī viśvakāmaprapūraṇī |
gomante gomatī devī mandare kāmacāriṇī || 57 ||
madotkaṭā caitrarathe jayantī hastināpure |
gaurī proktā kānyakubje rambhā tu malayācale || 58 ||
ekāmrapīṭhe samproktā devī sā kīrtimatyapi |

viśve viśveśvarīṃ prāhuḥ puruhūtāṃ ca puṣkare || 59 ||
kedārapīṭhe samproktā devī sanmārgadāyinī |
mandā himavataḥ pṛṣṭhe gokarṇe bhadrakarṇikā || 60 ||
sthāneśvare bhavānī tu bilvale bilvapatrikā |
śrīśaile mādhavī proktā bhadrā bhadreśvare tathā || 61 ||
varāhaśaile tu jayā kamalā kamalālaye |
rudrāṇī rudrakoṭyāṃ tu kālī kālañjare tathā || 62 ||
śālagrāme mahādevī śivaliṅge jalapriyā |
mahāliṅge tu kapilā mākoṭe mukuṭeśvarī || 63 ||
māyāpuryāṃ kumārī syātsantāne lalitāmbikā |
gaṃyāyāṃ maṅgalā proktā vimalā puruṣottame || 64 ||
utpalāṣī sahasrākṣe hiraṇyākṣe mahotpalā |
vipāśāyāmamoghākṣī pāḍalā puṇḍravardhane || 65 ||
nārāyaṇī supārśve tu trikuṭe rudrasundarī |

vipule vipulā devī kalyāṇī malayācale || 66 ||
sahyādrāvakavīrā tu hariścandre tu candrikā |
ramaṇā rāmatīrthe tu yamunāyāṃ mṛgāvatī || 67 ||
koṭavī koṭatīrthe tu sugandhā mādhave vane |
godāvaryāṃ trisandhyā tu gaṅgādvāre ratipriyā || 68 ||
śivakuṇḍe śubhānandā nandinī devikātaṭe |
rukmiṇī dvāravayāṃ tu rādhā vṛndāvane vane || 69 ||
devakī mathurāyāṃ tu pātāle parameśvarī |

citrakūṭe tathā sītā vindhye vindhyādhivāsinī || 70 ||
karavīre mahālakṣīrumā devī vināyake |
ārogyā vaidyanāthe tu mahākāle maheśvarī || 71 ||
abhayetyuṣṇatīrtheṣu nitambā vindhyaparvate |
māṇḍavye māṇḍavī nāma svāhā māheśvarīpure || 72 ||
chagalaṇḍe pracaṇḍā tu caṇḍīkāmarakaṇṭake |

someśvare varārohā prabhāse puṣkarāvatī || 73 ||
devamātā sarasvatyāṃ pārāvārā taṭe smṛtā |
mahālaye mahābhāgā payoṣṇyāṃ piṅgaleśvarī || 74 ||
siṃhikā kṛtaśauce tu kārtike tvatiśāṅkarī |
utpalāvartake lolā subhadrā śoṇasaṅgame || 75 ||
mātā siddhavane lakṣmīranaṅgā bharatāśrame |
jālandhare viśvamukhī tārā kiṣkindhaparvate || 76 ||
devadāruvane puṣṭirmedhā kāśmīramaṇḍale |
bhīmā devī himādrau tu tuṣṭirviśveśvare tathā || 77 ||
kapālamocane śuddhirmātā kāmāvarohaṇe |
śaṅkhoddhāre dharā nāma dhṛtiḥ piṇḍārake tathā || 78 ||
kalā tu candrabhāgāyāmacchode śivadhāriṇī |
veṇāyāmamṛtā nāma badaryāmurvaśī tathā || 79 ||
auṣadhiścottarakurau kuśadvīpe kuśodakā |

manmathā hemakūṭe tu kumude satyavādinī || 80 ||
aśvatthe vandanīyā tu nidhirvaiśravaṇālaye |
gāyatrī vedavadane pārvatī śivasannidhau || 81 ||
devaloke tathendrāṇī brahmāsyeṣu sarasvatī |
sūryabimbe prabhā nāma mātṝṇāṃ vaiṣṇavī matā || 82 ||
arundhatī satīnāṃ tu rāmāsu ca tilottamā |
citte brahmakalā nāma śaktiḥ sarvaśarīriṇām || 83 ||
imānyaṣṭa śatāni syuḥ pīṭhāni janamejaya |
tatsaṃkhyākāyastadīśānyo devyaśca parikīrtitāḥ || 84 ||
satīdevyaṅgabhūtāni pīṭhāni kathitāni ca |
anyānyapi prasaṅgena yāni mukhyāni bhūtale || 85 ||
yaḥ smarecchṛṇuyādvāpi nāmāṣṭaśatamuttamam |
sarvapāpavinirmukto devīlokaṃ paraṃ vrajet || 86 ||
eteṣu sarvapīṭheṣu gacchedyātrāvidhānataḥ |

santarpayecca pitrādīñchrāddhādīni vidhāya ca || 87 ||
kuryācca mahatīṃ pūjāṃ bhagavatyā vidhānataḥ |
kṣamāpayejjagadhātrīṃ jagadambāṃ muhurmuhuḥ || 88 ||
kṛtakṛtyaṃ svamātmānaṃ jānīyājjanamejaya |
bhakṣyabhojyādibhiḥ sarvānbrāhmaṇānbhojayettataḥ || 89 ||
suvāsinīḥ kumārīśca baṭukādīṃstathā nṛpa |
tasminkṣetre sthitā ye tu cāṇḍālādyā api prabho || 90 ||
devīrūpāḥ smṛtāḥ sarve pūjanīyāstato hi te |
pratigrahādikaṃ sarvaṃ teṣu kṣetreṣu varjayet || 91 ||
yathāśakti puraścaryāṃ kuryānmantrasya sattamaḥ |
māyābījena deveśīṃ tattatpīṭhādhivāsinīm || 92 ||
pūjayedaniśaṃ rājan puraścaraṇakṛd□bhavet |
vittaśāṭhyaṃ na kurvīta devībhaktiparo naraḥ || 93 ||
ya evaṃ kurute yātrāṃ śrīdevyāḥ prītamānasaḥ |

sahasrakalpaparyantaṃ brahmaloke mahattare || 94 ||
vasanti pitarastasya so'pi devīpure tathā |
ante labdhvā paraṃ jñānaṃ bhavenmukto bhavāmbudheḥ || 95 ||
nāmāṣṭaśatajāpena bahavaḥ siddhatāṃ gatāḥ |
yatraitallikhitaṃ sākṣātpustake vāpi tiṣṭhati || 96 ||
grahamārībhayādīni tatra naiva bhavanti hi |
saubhāgyaṃ vardhate nityaṃ yathā parvaṇi vāridhiḥ || 97 ||
na tasya durlabhaṃ kiñcinnāmāṣṭaśatajāpinaḥ |
kṛtakṛtyo bhavennūnaṃ devībhaktiparāyaṇaḥ || 98 ||
namanti devatāstaṃ vai devīrūpo hi sa smṛtaḥ |
sarvathā pūjyante devaiḥ kiṃ punarmanujottamaiḥ || 99 ||
śrāddhakāle paṭhedetannāmāṣṭaśatamuttamam |
tṛptāstatpitaraḥ sarve prayānti paramāṃ gatim || 100 ||
imāni muktikṣetrāṇi sākṣātsaṃvinmayāni ca |

siddhapīṭhāni rājendra saṃśrayenmatimānnaraḥ || 101 ||
pṛṣṭaṃ yattattvayā rājannuktaṃ sarvaṃ maheśituḥ |
rahasyātirahasyaṃ ca kiṃ bhūyaḥ sahrotumicchasi || 102 ||

English translation

1-12. Vyasa said:-0 King! They went to the forest and fixed their seats on the slope of the Himalayan mountain and engaged themselves in repeating silently the seed Mantra of Maha Maya and thus practised their austerities. O King! One hundred thousand years passed in the meditation of the Para S'akti. The Devi, pleased, became visible to them. Her form was three-eyed, and of the form of Existence, Intelligence and Bliss (Sachhidananda); She was filled with mercy. In Her one hand there was the noose, in another hand, goad; in another hand there was the sign bidding her devotees discard all fear, and in the other hand She was ready to offer boons. The good-natured Munis, seeing this Form of the World Mother began to praise Her. "O Devi! Thou art existing separately in every gross body; we bow down to Thee. Thou art existing wholly (cosmically) in all the gross bodies; we bow down to Thee. O ParamesVari! Thou art existing separately in every subtle body; we bow down to Thee; Thou art existing universally in all the subtle bodies; we bow down to Thee, Thou art existing separately in all the causal bodies wherein all the Linga Dehas (subtle bodies) are interwoven; we bow down to Thee. Thou art existing universally in all the causal bodies; we bow down to Thee. Thou art of the nature of the unchangeable Brahma, the receptacle of all the Jivas and thus residest in all the bodies; so we bow down to Thee. Thou art of the nature of Atman, the Goal of all the beings; we bow again and spin to Thee." Thus the pure-natured Daksa and the other Munis praised Her with voice, choked with feelings of intense devotion and bowed down to Her feet. Then the Devi, pleased, spoke to them in a cuckoo voice. "O Highly Fortunate Ones! I am ever ready to grant boons; so ask what you desire." O King! Hearing thus, they asked that Hah and Hara both regain their former natural states and be united respectively with their S'aktis, Laksmi and Gauri. Daksa again asked "O Devi! Let your birth be in my family. O Mother! I will, no doubt.

consider myself as having then realised the fulfilment of my life. So,

O ParamesVari! Speak by Thy own mouth how Thy worship, Japam, meditation will be conducted as well the various fit places where they would be performed."

13-16. The Devi said "The insult shown towards my S'aktis has led to this calamitous state of Hah and Hara. So they should not repeat such crime. Now, by My favour, they will regain their health and, of the two S'aktis, one will be born in your family and the other will take Her birth in the Ksiroda

Sagara, the ocean of milk. Hah and Hara will get back their S'aktis, when I will send them the chief Mantra. The chief Mantra of Mine is the said Mantra of Maya; this is always sweet to Me; so worship this Mantra and make Japam of this. The Form that you are seeing before you, this is My Bhuvanes'vari form (that of the Goddess of the Universe), or worship My Virat (cosmic) form; or Sachchidananda form. The whole world is my place of worship; so you can meditate on Me and worship Me always and in all places."

17-23. Vyasa said When the Bhuvanes'vari Devi living in the Mani Dvipa thus giving Her reply, went away, Daksa and other Munis all went to Brahma and informed him with great earnestness of everything that happened. O King! Thus Hah and Hara both became devoid of their haughtiness and got back their previous natures by the Grace of the Supreme Deity and were thus enabled to perform their functions as before. Then, on a certain time, the Devi Bhagavati, the Fiery Nature of the Para S'akti, took Her birth in the house of the Prajapati Daksa. O King! Everywhere in the Trilokas, great festivities were held. All the Devas became glad and showered flowers. The Dundubhis of the Devas were sounded by the hands and made very grave sounds. The pure-minded saints were gladdened; the Sun's rays looked purer and cleaner; the rivers were elated with joy and began to flow in their channels. When the World-

auspicious Devi, the Destroyer of the birth and death of the Jivas took Her birth, everything looked propitious. The wise Munis named Her "Sati" as She was of the nature of Para Brahma and Truth Herself. The Prajapati Daksa handed over the Devi, who was before the S'akti of Mahadeva, to that Deva of the Devas, Mahadeva. Due to the misfortune of Daksa, the daughter of Daksa burnt Herself in a blazing fire.

24-25. Janamejaya said "O Munis! You have made me now hear a very inauspicious word. How can such a great thing of the nature of the Highest Intelligence come to be burnt up in a fire! The mere recollecting of Whose Name dispels the terrible danger of the burning up by the fire of Samsara, how can She be burnt up by fire, I am extremely eager to hear; kindly describe that to me in detail."

26-37. Vyasa said:-- O King! Hear. I am describing to you the ancient history of the burning of Sati. Once on a time, the famous Risi Durvasa went to the bank of the river Jambu and saw the Devi there. There he remained with his senses controlled and began to repeat silently the root Mantra of Maya. Then the Goddess of the Immortals, the Bhagavati was pleased and gave the Muni a beautiful garland as Her Prasada that was on Her neck, that emitted the sweet fragrance of Makaranda (juice of flowers; Jasamine). Whereon the bees were about to cluster. The Maharsi took it quickly and placed it on his head. He then hurriedly went to see the Mother to the place where Sati's Father, the Prajapati Daksa was staying and bowed down to the feet of the Sati. The Prajapati then asked him "O Lord! Whose extraordinary garland is this? How have you got this enchanting garland, rare to the mortals on this earth!" The eloquent Maharsi Durvasa then spoke to him with tears of love flowing from his eyes "O Prajapati! I have got this beautiful garland that has no equal, as the Prasada (favour) of the Devi." The Prajapati asked that garland then from him. He, too, thinking that there was nothing in the

three worlds that cannot be given to the devotee of the S'akti, gave that garland to the Prajapati. He took that on his head; then placed it on the nice bed that was prepared in the bed-room of the couple. Being excited by the sweet fragrant smell of that garland in the night, the Prajapati engaged in a sexual intercourse! O King! Due to that animal action, the bitter enmity arose in his mind towards S'ankara and His Sati. He then began to abuse S'iva. O King! For that offence, the Sati resolved to quit her body that was born of Daksa, to preserve the prestige of the Sanatan Darma of devotion to Her Husband and burnt Her body by the fire arising out of Yoga.

38. Janamejaya said "O Muni! What did Maha Deva do, thus pained by the bereavement from His consort dearer than His life, when the Sati's body was thus consumed."

39-50. Vyasa said O King! I am unable to describe what happened afterwards. O King! Out of the fire of anger of S'iva, the Pralaya seemed to threaten the three worlds. Virabhadra came into existence with hosts of Bhadra Kalis, ready to destroy the three worlds. Brahma and the other Devas took refuge to S'ankara.

Though Mahadeva lost everything on Sati's departure. He, the Ocean of Mercy, destroyed the sacrifice of Daksa, cut off his head and instead placed the head of a goat, brought him back to life and thus made the Gods free from all fears. He, the Deva of the Devas, then became very much distressed and going to the place of sacrifice, began to weep in great sorrow. He saw that the body of the Intelligent Sati was being burnt in the fire of the Chita. He cried aloud Oh my Sati! Oh My Sati! And taking Her body on His neck, began to roam in different countries, like a mad man. Seeing that, Brahma and the other Devas became very anxious and Bhagavan Visnu cut off the body to pieces by His arrows. Wherever the parts fell, S'ankara remained there in so many different forms. He then said to the Devas Whoever will worship, with deep devotion in these

places, the Bhagavati, will have nothing left unattained. The Highest Mother will remain close to them there. The persons that will make Puras'charana (the repetition) of the Mantrams, especially the Maya Vija (the root Mantra of Maya), their Mantrams will become, no doubt, fructified and become incarnate. O King! Thus saying, the Mahadeva, being very much distressed for Sati's departure, passed His time in those places, making Japam, Dhyanam and taking to Samadhi.

51-52. Janamejaya said Where, in what places the several parts of the Sati fell? What are the names of those Siddhapithas? And what is their number? Kindly describe these in detail, O Great Muni! No doubt I will highly consider myself blessed by hearing these words from your blessed mouth.

53-102. Vyasa said O King! I will now describe those Pithas (Sacred places), the mere hearing of which destroys all the sins of men. Hear. I describe duly those places where the persons desiring to get lordly powers and to attain success ought to worship and meditate on the Devi. O Maharaja! The face of Gauri fell in Kas'i; She is well known there by the name Vis'alaksi; that which fell in Naimisaranya became known by the name of Linga Dharini. This Maha Maya is known in Prayag (Allahabad) by the name of Lalita Devi; in Gandha Madan, by the name of Kamuki; in the southern Manasa, by Kumuda; in the northern Manasa, by Visvakama, the Yielder of all desires; in Gomanta, by Gomati and in the mountain of Mandara, She became known by the name of Kamacharini. The Devi is known in Chaitraratha, by the name of of Madotkata; in Hastinapura, by Jayanti; in Kanyakubja by the name of Gauri; in the Malaya Mountain, by Rambha; in the Ekamrapitha, by Kirtimati, in VisVe, by the name of VisVesVari; in Puskara, by the name of Puruhuta. She is known as Sanmarga Dayini in the Kedara Pitha; as Manda, in the top of the Himalayas; and as Bhadrakarnika in

Gokarna. She is known as Bhavani in SthanesVara, as Vilvapatrika in Vilvake; as Madhavi in S'ns'aila; as Bhadra in BhadresVara. She is known as Jara in Varaha S'aila; as Kamala in Kamalalaya; as Rudrani in Rudra Koti; as Kali in Kalanjara; She is known as Maha Devi in S'alagrama, as Jalapriya in S'ivalingam; as Kapila in Mahalingam, as MukutesVan in Makota. As Kuman in Mayapuri, as Lalitambika in Santana; as Mangala in Gaya Ksetra, as Vimala in Purusottama. As Utpalaksi in Sahasraksa; as Mahotpala in Hiranyaksa; as Amoghaksi in the Vipasa river; as Patala in Pundra Vardhana. As Narayani in SuparsVa, as Rudra Sundari in Trikuta; as Vipula Devi in Vipula; as Kalyani in Malayachala. As Ekavira, in Sahyadri; as Chandrika in Haris'chandra; as Ramana in

Rama Tirtha; as Mrigavati in the Yamuna. As Kotivi in Kotatirtha; as Sugandha in Madhavavana; as Trisandhya in the Godavari; as Ratipriya in Gangadvara. As S'ubhananda in S'iva Kundam, as Nandini in Devikatata; as Rukmini in Dvaravati; as Radha in Brindavana. As Devaki in Mathura; as ParamesVari in Patala; as Sita in Chitrakuta; as Vindhyadhivasini in the Vindhya range. O King! As Mahalaksmi in the sacred place of Karavira, as Lima Devi in Vinayaka; as Arogya in Vaidyanatha; as MahesVari in Mahakala. As Abhaya in all the Usna tirthas, as Nitamba in the Vindhya mountain; as MandavT in Mandavya; as Svaha in MahesVaripura. As Prachanda in Chhagalanda, as Chandika in Amarakantaka; as Vararoha in SomesVara; as Puskaravati in Prabhasa. As Devamata in Sarasvati; as Paravara in Samudrtata; as Mahabhaga in Mahalaya, as PingalesVari in Payosni. As Simhika in Kritas'aucha; as Atis'ankari in Kartika; as Lola in Utpalavartaka; as Subhadra in S'ona Sangam. As the Mother Laksmi in Siddhavana; as Ananga in Bharatas'rama; as VisVamukhi in Jalandhara; as Tara in the Kiskindhya mountain. As Pusti in Devadaru Vana; as Medha in Kas'miramandalam; as Bhima in Himadri; as Tustii in VisVesVara Ksetra. As S'uddhi in Kapalamochana; as Mata in Kayavarohana; as Dhara in S'ankhoddhara; as Dhriti in Pindaraka; as Kala in Chandrabhaga river; as S'ivadharini in Achchoda; as Amrita in Vena; as Urvas'i in Vadari. As medicines in Uttara Kuru; as Kus'odaka in Kus'advipa; as Manmatha in Hemakuta; as Satyavadini in Kumuda.

As Vandaniya in AsVattha; as Nidhi in the Vais'ravanalaya; as Gayatn in the mouth of the Vedas; as Parvati near to S'iva. As Indrani in the Devalokas; as Sarasvati in the face of Brahma; as Prabha (lustre) in the Solar disc; as VaisnavT with the Matrikas. She is celebrated as Arundhati amongst the Satis, the chaste women and as Tilottama in the midst of the Ramas. Again this MahadevT of the nature of the Great Intelligence (Samvid) is always existent in the form of S'akti named Brahmakala in the hearts of all the embodied beings. O Janamejaya! Thus I have mentioned to you the one hundred and eight pithas (sacred places or seats of the Deity) and as many Devis. Thus are mentioned all the seats of the Devis and along with that, the chief places in India (the world). He who hears these excellent one hundred and eight names of the Devi as well as Her seats, gets himself freed from all sins and goes to the Loka of the Devi. O Janamejaya! His heart gets purified and is rendered blessed, no doubt, who duly makes jatra (sojourn) to all these seats of the Deity, performs S'raddhas, offers peace-offerings to the Pitris and worships with the highest devotion the Goddess and asks frequently the pardon of the World Mother. O King! After worship, one should feed the Brahmanas, well dressed virgins (Kumaris) and Vatukas with good eatables. All the tribes whether they be Chandalas, know them all to be of the nature of the Devi and therefore they should be worshipped. Never one is to accept any donation or gifts (Pratigrahas) in these seats of the Devi. The saintly persons should make Purascharanas (repeat the names of their own deities, attended with burnt offerings, oblations, etc.) of their own Mantrams with all their might in all these places and should never be miserly in their expenses on this account. He who starts to these sacred places, with devoted hearts filled with love, finds his Pitris in the higher and greater Brahma Loka for one thousand Kalpas and he gets the highest knowledge, crosses the ocean of the world and becomes free. Many a people have attained success by repeating these one hundred and eight names of the Deity. Any place wherein are kept those names, embodied in a book, becomes free from such dangers as plague, cholera or any misapprehensions from planetary Deities and so forth. Nothing remains to be attained by these

persons who repeat these one hundred and eight names. That man, devoted to the Devi, certainly attains blessedness. That saintly person becomes of the nature of the Devi. The Devas bow down and worship him when they behold him! What then need be said that the saints would worship him! The Piths become pleased and get their good ends when these one hundred and eight names are read with devotion. These places are, as it were. Intelligence personified (Chinmaya) and places ready to yield freedom from bondage. Therefore, O King! Intelligent men should take their shelter in these places.

O King! Whatever secrets and other deeper secrets about the Great Goddess you asked to know from me, I described to you. What more do you want to hear. Say.

Here ends the Thirtieth Chapter of the Seventh Book on the birth of Gauri, the seats of the Deity, and the distraction of S'iva in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Note The number one hundred and eight is a holy number, got by taking the half of 216,000, the number of breaths inhaled by a child in the womb who promises to take the name of God at his every breath or by taking one-eighth of 864,000, the number of seconds in a day. The two zeros are then dropped. Thus the number signifies the one who fulfils one's promise.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 31

On The Birth Of PARVATi In The

Chapter 184 of 318 · 74 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
धराधराधीशमौलावाविरासीत्परं महः ।
यदुक्तं भवता पूर्वं विस्तरात्तद्वदस्व मे ॥ १ ॥
को विरज्येत मतिमान् पिबञ्छक्तिकथामृतम् ।
सुधां तु पिबतां मृत्युः स नैतच्छृण्वतो भवेत् ॥ २ ॥
व्यास उवाच
धन्योऽसि कृतकृत्योऽसि शिक्षितोऽसि महात्मभिः ।
भाग्यवानसि यद्देव्यां निर्व्याजा भक्तिरस्ति ते ॥ ३ ॥
शृणु राजन्पुरा वृत्तं सतीदेहेऽग्निभर्जिते ।
भ्रान्तः शिवस्तु बभ्राम क्वचिद्देशे स्थिरोऽभवत् ॥ ४ ॥
प्रपञ्चभानरहितः समाधिगतमानसः ।
ध्यायन्देवीस्वरूपं तु कालं निन्ये स आत्मवान् ॥ ५ ॥
सौभाग्यरहितं जातं त्रैलोक्यं सचराचरम् ।
शक्तिहीनं जगत्सर्वं साब्धिद्वीपं सपर्वतम् ॥ ६ ॥

आनन्दः शुष्कतां यातः सर्वेषां हृदयान्तरे ।
उदासीनाः सर्वलोकाश्चिन्ताजर्जरचेतसः ॥ ७ ॥
सदा दुःखोदधौ मग्ना रोगग्रस्तास्तदाभवन् ।
ग्रहाणां देवतानां च वैपरीत्येन वर्तनम् ॥ ८ ॥
अधिभूताधिदैवानां सत्यभावान्नृपाभवन् ।
अथाऽस्मिन्नेव काले तु तारकाख्यो महसुरः ॥ ९ ॥
ब्रह्मदत्तवरो दैत्योऽभवत्त्रैलोक्यनायकः ।
शिवौरसस्तु यः पुत्रः स ते हन्ता भविष्यति ॥ १० ॥
इति कल्पितमृत्युः स देवदेवैर्महासुरः ।
शिवौरससुताभावाज्जगर्ज च ननन्द च ॥ ११ ॥
तेन चोपद्रुताः सर्वे स्वस्थानात्प्रच्युताः सुराः ।
शिवौरससुताभावाच्चिन्तामापुर्दुरत्ययाम् ॥ १२ ॥
नाङ्गना शङ्करस्यास्ति कथं तत्सुतसम्भवः ।
अस्माकं भाग्यहीनानां कथं कार्यं भविष्यति ॥ १३ ॥

इति चिन्तातुराः सर्वे जग्मुर्वैकुण्ठमण्डले ।
शशंसुर्हरिमेकान्ते स चोपायं जगाद ह ॥ १४ ॥

कुतश्चिन्तातुराः सर्वे कामकल्पद्रुमा शिवा ।
जागर्ति भूवनेशानी मणिद्वीपाधिवासिनी ॥ १५ ॥
अस्माकमनया देव तदुपेक्षास्ति नान्यथा ।
शिक्षैवेयं जगन्मात्रा कृतास्मच्छिक्षणाय च ॥ १६ ॥
लालने ताडने मातुर्नाकारुण्यं यथार्भके ।
तद्वदेव जगन्मातुर्नियन्त्र्या गुणदोषयोः ॥ १७ ॥
अपराधो भवत्येव तनयस्य पदे पदे ।
कोऽपरः सहते लोके केवलं मातरं विना ॥ १८ ॥
तस्माद्यूयं पराम्बां तां शरणं यात मा चिरम् ।
निर्व्याजया चित्तवृत्त्या सा वः कार्यं विधास्यति ॥ १९ ॥
इत्यादिश्य सुरान्सर्वान्महाविष्णुः स्वजायया ।
संयुतो निर्जगामाशु देवैः सह सुराधिपः ॥ २० ॥

आजगाम महाशैलं हिमवन्तं नगाधिपम् ।
अभवंश्च सुराः सर्वे पुरश्चरणकर्मिणः ॥ २१ ॥
अम्बायज्ञविधानज्ञा अम्बायज्ञं च चक्रिरे ।
तृतीयादिव्रतान्याशु चक्रुः सर्वे सुरा नृप ॥ २२ ॥
केचित्समाधिनिष्णाताः केचिन्नामपरायणाः ।
केचित्सूक्तपराः केचिन्नामपारायणोत्सुकाः ॥ २३ ॥
मन्त्रपारायणपराः केचित्कृच्छ्रादिकारिणः ।
अन्तर्यागपराः केचित्केचिन्न्यासपरायणाः ॥ २४ ॥
हृल्लेखया पराशक्तेः पूजां चक्रुरतन्द्रिताः ।
इत्येवं बहुवर्षाणि कालोऽगाज्जनमेजय ॥ २५ ॥
अकस्माच्चैत्रमासीयनवम्यां च भृगोर्दिने ।
प्रादुर्बभूव पुरतस्तन्महः श्रुतिबोधितम् ॥ २६ ॥
चतुर्दिक्षु चतुर्वेदैर्मूर्तिमद्भिरभिष्टुतम् ।
कोटिसूर्यप्रतीकाशं चन्द्रकोटिसुशीतलम् ॥ २७ ॥

विद्युत्कोटिसमानाभमरुणं तत्परं महः ।
नैव चोर्ध्वं न तिर्यक्च न मध्ये परिजग्रभत् ॥ २८ ॥
आद्यन्तरहितं तत्तु न हस्ताद्यङ्गसंयुतम् ।
न च स्त्रीरूपमथवा न पुंरूपमथोभयम् ॥ २९ ॥
दीप्त्या पिधानं नेत्राणां तेषामासीन्महीपते ।
पुनश्च धैर्यमालम्ब्य यावत्ते ददृशुः सुराः ॥ ३० ॥
तावत्तदेव स्त्रीरूपेणाभाद्दिव्यं मनोहरम् ।
अतीव रमणीयाङ्गीं कुमारीं नवयौवनाम् ॥ ३१ ॥
उद्यत्पीनकुचद्वन्द्वनिन्दिताम्भोजकुड्मलाम् ।
रणत्किङ्किणिकाजालसिञ्जन्मञ्जीरमेखलाम् ॥ ३२ ॥
कनकाङ्गदकेयूरग्रैवेयकविभूषिताम् ।

अनर्घ्यमणिसम्भिन्नगलबन्धविराजिताम् ॥ ३३ ॥
तनुकेतकसंराजन्नीलभ्रमरकुन्तलाम् ।
नितम्बबिम्बसुभगां रोमराजिविराजिताम् ॥ ३४ ॥

कर्पूरशकलोन्मिश्रताम्बूलपूरिताननाम् ।
कनत्कनकताटङ्कविटङ्कवदनाम्बुजाम् ॥ ३५ ॥
अष्टमीचन्द्रबिम्बाभललाटामायतभ्रुवम् ।
रक्तारविन्दनयनामुन्नसां मधुराधराम् ॥ ३६ ॥
कुन्दकुड्मलदन्ताग्रां मुक्ताहारविराजिताम् ।
रत्नसम्भिन्नमुकुटां चन्द्ररेखावतंसिनीम् ॥ ३७ ॥
मल्लिकामालतीमालाकेशपाशविराजिताम् ।
काश्मीरबिन्दुनिटिलां नेत्रत्रयविलासिनीम् ॥ ३८ ॥
पाशाङ्कुशवराभीतिचतुर्बाहुं त्रिलोचनाम् ।
रक्तवस्त्रपरीधानां दाडिमीकुसुमप्रभाम् ॥ ३९ ॥
सर्वशृङ्गारवेषाढ्यां सर्वदेवनमस्कृताम् ।
सर्वाशापूरिकां सर्वमातरं सर्वमोहिनीम् ॥ ४० ॥
प्रसादसुमुखीमम्बां मन्दस्मितमुखाम्बुजाम् ।
अव्याजकरुणामूर्तिं ददृशुः पुरतः सुराः ॥ ४१ ॥

दृष्ट्वा तां करुणामुर्तिं प्रणेमुः सकलाः सुराः ।
वक्तुं नाशक्नुवन् किञ्चिद्बाष्पसंरुद्धनिःस्वनाः ॥ ४२ ॥
कथञ्चित्स्थैर्यमालम्ब्य भक्त्या चानतकन्धराः ।
प्रेमाश्रुपूर्णनयनास्तुष्टुवुर्जगदम्बिकाम् ॥ ४३ ॥
देवा ऊचुः
नमो देव्यै महादेव्यै शिवायै सततं नमः ।
नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम् ॥ ४४ ॥
तामग्निवर्णां तपसा ज्वलन्तीं
वैरोचनीं कर्मफलेषु जुष्टाम् ।
दुर्गां देवीं शरणमहं प्रपद्ये
सुतरसि तरसे नमः ॥ ४५ ॥
देवीं वाचमजनयन्त देवा-
स्तां विश्वरूपाः पशवो वदन्ति ।
सा नो मन्द्रेषमूर्जं दुहाना

धेनुर्वागस्मानुपसुष्टुतैतु ॥ ४६ ॥
कालरात्रिं ब्रह्मस्तुतां वैष्णवीं स्कन्दमातरम् ।
सरस्वतीमदितिं दक्षदुहितरं नमामः पावनां शिवाम् ॥ ४७ ॥
महालक्ष्म्यै च विद्महे सर्वशक्त्यै च धीमहि ।
तन्नो देवी प्रचोदयात् ॥ ४८ ॥
नमो विराट्स्वरूपिण्यै नमः सूत्रात्ममूर्तये ।

नमोऽव्याकृतरूपिण्यै नमः श्रीब्रह्ममूर्तये ॥ ४९ ॥
यदज्ञानाज्जगद्भाति रज्जुसर्पस्रगादिवत् ।
यज्ज्ञानाल्लयमाप्नोति नुमस्तां भुवनेश्वरीम् ॥ ५० ॥
नुमस्तत्पदलक्ष्यार्थां चिदेकरसरूपिणीम् ।
अखण्डानन्दरूपां तां वेदतात्पर्यभूमिकाम् ॥ ५१ ॥
पञ्चकोशातिरिक्तां तामवस्थात्रयसाक्षिणीम् ।
नुमस्त्वंपदलक्ष्यार्थां प्रत्यगात्मस्वरूपिणीम् ॥ ५२ ॥
नमः प्रणवरूपायै नमो ह्रीङ्कारमूर्तये ।

नानामन्त्रात्मिकायै ते करुणायै नमो नमः ॥ ५३ ॥
इति स्तुता तदा देवैर्मणिद्वीपाधिवासिनी ।
प्राह वाचा मधुरया मत्तकोकिलनिःस्वना ॥ ५४ ॥
श्रीदेव्युवाच
वदन्तु विबुधाः कार्यं यदर्थमिह सङ्गताः ।
वरदाहं सदा भक्तकामकल्पद्रुमास्मि च ॥ ५५ ॥
तिष्ठन्त्यां मयि का चिन्ता युष्माकं भक्तिशालिनाम् ।
समुद्धरामि मद्भक्तान्दुःखसंसारसागरात् ॥ ५६ ॥
इति प्रतिज्ञां मे सत्यां जानीथ विबुधोत्तमाः ।
इति प्रेमाकुलां वाणीं श्रुत्वा सन्तुष्टमानसाः ॥ ५७ ॥
निर्भया निर्जरा राजन्नूचुर्दुःखं स्वकीयकम् ।
देवा ऊचुः
नाज्ञातं किञ्चिदप्यत्र भवत्यास्ति जगत्त्रये ॥ ५८ ॥
सर्वज्ञया सर्वसाक्षिरूपिण्या परमेश्वरि ।

तारकेणासुरेन्द्रेण पीडिताः स्मो दिवानिशम् ॥ ५९ ॥
शिवाङ्गजाद्वधस्तस्य निर्मितो ब्रह्मणा शिवे ।
शिवाङ्गना तु नैवास्ति जानासि त्वं महेश्वरि ॥ ६० ॥
सर्वज्ञपुरतः किं वा वक्तव्यं पामरैर्जनैः ।
एतदुद्देशतः प्रोक्तमपरं तर्कयाम्बिके ॥ ६१ ॥
सर्वदा चरणाम्भोजे भक्तिः स्यात्तव निश्चला ।
प्रार्थनीयमिदं मुख्यमपरं देहहेतवे ॥ ६२ ॥
इति तेषां वचः श्रुत्वा प्रोवाच परमेश्वरी ।
मम शक्तिस्तु या गौरी भविष्यति हिमालये ॥ ६३ ॥
शिवाय सा प्रदेया स्यात्सा वः कार्यं विधास्यति ।
भक्तिर्यच्चरणाम्भोजे भूयाद्युष्माकमादरात् ॥ ६४ ॥
हिमालयो हि मनसा मामुपास्तेऽतिभक्तितः ।
ततस्तस्य गृहे जन्म मम प्रियकरं मतम् ॥ ६५ ॥
व्यास उवाच

हिमालयोऽपि तच्छ्रुत्वात्यनुग्रहकरं वचः ।
बाष्पैः संरुद्धकण्ठाक्षो महाराज्ञीं वचोऽब्रवीत् ॥ ६६ ॥
महत्तरं तं कुरुषे यस्यानुग्रहमिच्छसि ।
नोचेत्क्वाहं जडः स्थाणुः क्व त्वं सच्चित्स्वरूपिणी ॥ ६७ ॥
असम्भाव्यं जन्मशतैस्त्वत्पितृत्वं ममानघे ।
अश्वमेधादिपुण्यैर्वा पुण्यैर्वा तत्समाधिजैः ॥ ६८ ॥
अद्य प्रपञ्चे कीर्तिः स्याज्जगन्माता सुताभवत् ।
अहो हिमालयस्यास्य धन्योऽसौ भाग्यवानिति ॥ ६९ ॥
यस्यास्तु जठरे सन्ति ब्रह्माण्डानां च कोटयः ।
सैव यस्य सुता जाता को वा स्यात्तत्समो भुवि ॥ ७० ॥
न जानेऽस्मत्पितृणां किं स्थानं स्यान्निर्मितं परम् ।
एतादृशानां वासाय येषां वंशेऽस्ति मादृशः ॥ ७१ ॥
इदं यथा च दत्तं मे कृपया प्रेमपूर्णया ।
सर्ववेदान्तसिद्धं च त्वद्रूपं ब्रूहि मे तथा ॥ ७२ ॥

योगं च भक्तिसहितं ज्ञानं च श्रुतिसम्मतम् ।
वदस्व परमेशानि त्वमेवाहं यतो भवेः ॥ ७३ ॥
व्यास उवाच
इति तस्य वचः श्रुत्वा प्रसन्नमुखपङ्कजा ।
वक्तुमारभताम्बा सा रहस्यं श्रुतिगूहितम् ॥ ७४ ॥

Roman transliteration

janamejaya uvāca
dharādharādhīśamaulāvāvirāsītparaṃ mahaḥ |
yaduktaṃ bhavatā pūrvaṃ vistārāttadvadasva me || 1 ||
ko virajyeta matimān pibañchaktikathāmṛtam |
sudhāṃ tu pibatāṃ mṛtyuḥ sa naitacchṛṇvato bhavet || 2 ||
vyāsa uvāca
dhanyo'si kṛtakṛtyo'si śikṣito'si mahātmabhiḥ |
bhāgyavānasi yaddevyāṃ nirvyājā bhaktirasti te || 3 ||
śṛṇu rājanpurā vṛttaṃ satīdehe'gnibharjite |
bhrāntaḥ śivastu babhrāma kvaciddeśe sthiro'bhavat || 4 ||
prapañcabhānarahitaḥ samādhigatamānasaḥ |
dhyāyandevīsvarūpaṃ tu kālaṃ ninye sa ātmavān || 5 ||
saubhāgyarahitaṃ jātaṃ trailokyaṃ sacarācaram |
śaktihīnaṃ jagatsarvaṃ sābdhidvīpaṃ saparvatam || 6 ||

ānandaḥ śuṣkatāṃ yātaḥ sarveṣāṃ hṛdayāntare |
udāsīnāḥ sarvalokāścintājarjaracetasaḥ || 7 ||
sadā duḥkhodadhau magnā rogagrastāstadābhavan |
grahāṇāṃ devatānāṃ ca vaiparītyena vartanam || 8 ||
adhibhūtādhidaivānāṃ satyabhāvānnṛpābhavan |
athā'sminneva kāle tu tārakākhyo mahasuraḥ || 9 ||
brahmadattavaro daityo'bhavattrailokyanāyakaḥ |
śivaurasastu yaḥ putraḥ sa te hantā bhaviṣyati || 10 ||

iti kalpitamṛtyuḥ sa devadevairmahāsuraḥ |
śivaurasasutābhāvājjagarja ca nananda ca || 11 ||
tena copadrutāḥ sarve svasthānātpracyutāḥ surāḥ |
śivaurasasutābhāvāccintāmāpurduratyayām || 12 ||
nāṅganā śaṅkarasyāsti kathaṃ tatsutasambhavaḥ |
asmākaṃ bhāgyahīnānāṃ kathaṃ kāryaṃ bhaviṣyati || 13 ||

iti cintāturāḥ sarve jagmurvaikuṇṭhamaṇḍale |
śaśaṃsurharimekānte sa copāyaṃ jagāda ha || 14 ||
kutaścintāturāḥ sarve kāmakalpadrumā śivā |
jāgarti bhūvaneśānī maṇidvīpādhivāsinī || 15 ||
asmākamanayā deva tadupekṣāsti nānyathā |
śikṣaiveyaṃ jaganmātrā kṛtāsmacchikṣaṇāya ca || 16 ||
lālane tāḍane māturnākāruṇyaṃ yathārbhake |
tadvadeva jaganmāturniyantryā guṇadoṣayoḥ || 17 ||
aparādho bhavatyeva tanayasya pade pade |
ko'paraḥ sahate loke kevalaṃ mātaraṃ vinā || 18 ||
tasmādyūyaṃ parāmbāṃ tāṃ śaraṇaṃ yāta mā ciram |
nirvyājayā cittavṛttyā sā vaḥ kāryaṃ vidhāsyati || 19 ||
ityādiśya surānsarvānmahāviṣṇuḥ svajāyayā |
saṃyuto nirjagāmāśu devaiḥ saha surādhipaḥ || 20 ||

ājagāma mahāśailaṃ himavantaṃ nagādhipam |
abhavaṃśca surāḥ sarve puraścaraṇakarmiṇaḥ || 21 ||
ambāyajñavidhānajñā ambāyajñaṃ ca cakrire |
tṛtīyādivratānyāśu cakruḥ sarve surā nṛpa || 22 ||
kecitsamādhiniṣṇātāḥ kecinnāmaparāyaṇāḥ |
kecitsūktaparāḥ kecinnāmapārāyaṇotsukāḥ || 23 ||
mantrapārāyaṇaparāḥ kecitkṛcchrādikāriṇaḥ |
antaryāgaparāḥ kecitkecinnyāsaparāyaṇāḥ || 24 ||
hṛllekhayā parāśakteḥ pūjāṃ cakruratandritāḥ |
ityevaṃ bahuvarṣāṇi kālo'gājjanamejaya || 25 ||
akasmāccaitramāsīyanavamyāṃ ca bhṛgordine |
prādurbabhūva puratastanmahaḥ śrutibodhitam || 26 ||
caturdikṣu caturvedairmūrtimad□bhirabhiṣṭutam |
koṭisūryapratīkāśaṃ candrakoṭisuśītalam || 27 ||

vidyutkoṭisamānābhamaruṇaṃ tatparaṃ mahaḥ |
naiva cordhvaṃ na tiryakca na madhye parijagrabhat || 28 ||
ādyantarahitaṃ tattu na hastādyaṅgasaṃyutam |
na ca strīrūpamathavā na puṃrūpamathobhayam || 29 ||
dīptyā pidhānaṃ netrāṇāṃ teṣāmāsīnmahīpate |
punaśca dhairyamālambya yāvatte dadṛśuḥ surāḥ || 30 ||
tāvattadeva strīrūpeṇābhāddivyaṃ manoharam |
atīva ramaṇīyāṅgīṃ kumārīṃ navayauvanām || 31 ||
udyatpīnakucadvandvaninditāmbhojakuḍmalām |
raṇatkiṅ□kiṇikājālasiñjanmañjīramekhalām || 32 ||
kanakāṅgadakeyūragraiveyakavibhūṣitām |
anarghyamaṇisambhinnagalabandhavirājitām || 33 ||
tanuketakasaṃrājannīlabhramarakuntalām |
nitambabimbasubhagāṃ romarājivirājitām || 34 ||

*karpūraśakalonmiśratāmbūlapūritānanām |
kanatkanakatāṭaṅkaviṭaṅkavadanāmbujām || 35 ||
aṣṭamīcandrabimbābhalalāṭāmāyatabhruvam |
raktāravindanayanāmunnasāṃ madhurādharām || 36 ||
kundakuḍmaladantāgrāṃ muktāhāravirājitām |
rat□nasambhinnamukuṭāṃ candrarekhāvataṃsinīm || 37 ||
mallikāmālatīmālākeśapāśavirājitām |
kāśmīrabinduniṭilāṃ netratrayavilāsinīm || 38 ||
pāśāṅkuśavarābhīticaturbāhuṃ trilocanām |
raktavastraparīdhānāṃ dāḍimīkusumaprabhām || 39 ||
sarvaśṛṅgāraveṣāḍhyāṃ sarvadevanamaskṛtām |
sarvāśāpūrikāṃ sarvamātaraṃ sarvamohinīm || 40 ||
prasādasumukhīmambāṃ mandasmitamukhāmbujām |
avyājakaruṇāmūrtiṃ dadṛśuḥ purataḥ surāḥ || 41 ||*

*dṛṣṭvā tāṃ karuṇāmurtiṃ praṇemuḥ sakalāḥ surāḥ |
vaktuṃ nāśaknuvan kiñcidvāṣpasaṃruddhaniḥsvanāḥ || 42 ||
kathañcitsthairyamālambya bhaktyā cānatakandharāḥ |
premāśrupūrṇanayanāstuṣṭuvurjagadambikām || 43 ||
devā ūcuḥ
namo devyai mahādevyai śivāyai satataṃ namaḥ |
namaḥ prakṛtyai bhadrāyai niyatāḥ praṇatāḥ sma tām || 44 ||
tāmagnivarṇāṃ tapasā jvalantīṃ
vairocanīṃ karmaphaleṣu juṣṭām |
durgāṃ devīṃ śaraṇamahaṃ prapadye
sutarasi tarase namaḥ || 45 ||
devīṃ vācamajanayanta devā-
stāṃ viśvarūpāḥ paśavo vadanti |
sā no mandreṣamūrjaṃ duhānā*

*dhenurvāgasmānupasuṣṭutaitu || 46 ||
kālarātriṃ brahmastutāṃ vaiṣṇavīṃ skandamātaram |
sarasvatīmaditiṃ dakṣaduhitaraṃ namāmaḥ pāvanāṃ śivām || 47 ||
mahālakṣmyai ca vidmahe sarvaśaktyai ca dhīmahi |
tanno devī pracodayāt || 48 ||
namo virāṭsvarūpiṇyai namaḥ sūtrātmamūrtaye |
namo'vyākṛtarūpiṇyai namaḥ śrībrahmamūrtaye || 49 ||
yadajñānājjagad□bhāti rajjusarpasragādivat |
yajjñānāllayamāpnoti numastāṃ bhuvaneśvarīm || 50 ||
numastatpadalakṣyārthāṃ cidekarasarūpiṇīm |
akhaṇḍānandarūpāṃ tāṃ vedatātparyabhūmikām || 51 ||
pañcakośātiriktāṃ tāmavasthātrayasākṣiṇīm |
numastvaṃpadalakṣyārthāṃ pratyagātmasvarūpiṇīm || 52 ||
namaḥ praṇavarūpāyai namo hrīṅkāramūrtaye |*

*nānāmantrātmikāyai te karuṇāyai namo namaḥ || 53 ||
iti stutā tadā devairmaṇidvīpādhivāsinī |
prāha vācā madhurayā mattakokilaniḥsvanā || 54 ||
śrīdevyuvāca
vadantu vibudhāḥ kāryaṃ yadarthamiha saṅgatāḥ |
varadāhaṃ sadā bhaktakāmakalpadrumāsmi ca || 55 ||
tiṣṭhantyāṃ mayi kā cintā yuṣmākaṃ bhaktiśālinām |
samuddharāmi mad□bhaktānduḥkhasaṃsārasāgarāt || 56 ||*

iti pratijñāṃ me satyāṃ jānītha vibudhottamāḥ |
iti premākulāṃ vāṇīṃ śrutvā santuṣṭamānasāḥ || 57 ||
nirbhayā nirjarā rājannūcurduḥkhaṃ svakīyakam |
devā ūcuḥ
nājñātaṃ kiñcidapyatra bhavatyāsti jagattraye || 58 ||
sarvajñayā sarvasākṣirūpiṇyā parameśvari |

tārakeṇāsurendreṇa pīḍitāḥ smo divāniśam || 59 ||
śivāṅgajādvadhastasya nirmito brahmaṇā śive |
śivāṅganā tu naivāsti jānāsi tvaṃ maheśvari || 60 ||
sarvajñapurataḥ kiṃ vā vaktavyaṃ pāmarairjanaiḥ |
etaduddeśataḥ proktamaparaṃ tarkayāmbike || 61 ||
sarvadā caraṇāmbhoje bhaktiḥ syāttava niścalā |
prārthanīyamidaṃ mukhyamaparaṃ dehahetave || 62 ||
iti teṣāṃ vacaḥ śrutvā provāca parameśvarī |
mama śaktistu yā gaurī bhaviṣyati himālaye || 63 ||
śivāya sā pradeyā syātsā vaḥ kāryaṃ vidhāsyati |
bhaktiryaccaraṇāmbhoje bhūyādyuṣmākamādarāt || 64 ||
himālayo hi manasā māmupāste'tibhaktitaḥ |
tatastasya gṛhe janma mama priyakaraṃ matam || 65 ||
vyāsa uvāca

himālayo'pi tacchrutvātyanugrahakaraṃ vacaḥ |
bāṣpaiḥ saṃruddhakaṇṭhākṣo mahārājñīṃ vaco'bravīt || 66 ||
mahattaraṃ taṃ kuruṣe yasyānugrahamicchasi |
nocetkvāhaṃ jaḍaḥ sthāṇuḥ kva tvaṃ saccitsvarūpiṇī || 67 ||
asambhāvyaṃ janmaśataistvatpitṛtvaṃ mamānaghe |
aśvamedhādipuṇyairvā puṇyairvā tatsamādhijaiḥ || 68 ||
adya prapañce kīrtiḥ syājjaganmātā sutābhavat |
aho himālayasyāsya dhanyo'sau bhāgyavāniti || 69 ||
yasyāstu jaṭhare santi brahmāṇḍānāṃ ca koṭayaḥ |
saiva yasya sutā jātā ko vā syāttatsamo bhuvi || 70 ||
na jāne'smatpitṝṇāṃ kiṃ sthānaṃ syānnirmitaṃ param |
etādṛśānāṃ vāsāya yeṣāṃ vaṃśe'sti mādṛśaḥ || 71 ||
idaṃ yathā ca dattaṃ me kṛpayā premapūrṇayā |
sarvavedāntasiddhaṃ ca tvad□rūpaṃ brūhi me tathā || 72 ||

yogaṃ ca bhaktisahitaṃ jñānaṃ ca śrutisammatam |
vadasva parameśāni tvamevāhaṃ yato bhaveḥ || 73 ||
vyāsa uvāca
iti tasya vacaḥ śrutvā prasannamukhapaṅkajā |
vaktumārabhatāmbā sā rahasyaṃ śrutigūhitam || 74 ||

English translation

1-2. Janamejaya said "O Muni! You told before that "the Highest Light took Her birth on the top of the Himalayas." Now describe to me in detail about this Highest Light. What intelligent man can desist from hearing these nectar-like words about the S'akti? The danger of death may come even to the Devas that drink nectars but no such danger can possibly come to those that drink the nectar of the Devi's glorious deeds.

3-43. Vyasa said "O King! You are blessed; you have attained what you are to attain in this life; you are taught by the high-souled men; you are fortunate since you are so sincerely devoted to the Devi. O King! Hear the ancient history:-Wherever the Deva of the Devas, the Mahes'vara rested while He was wandering all over the world in a distracted state, carrying the Sati's body that as burnt by fire. He spent his time there with his senses controlled, in Samadhi, forgetting all his knowledge of Samsara in deep meditation of the form of the Devi. At this time, the three worlds, with their objects, moving and immoving, with their oceans, mountains and islands became void of prosperity and power. The hearts of all the embodied beings became dried up, without any trace of joy; they were all burdened with anxious thoughts and remained indifferent. All were merged in the ocean of sorrows and became diseased. Planets retrograded and the Devas had their states reversed. The Kings were attacked with a series of ills and misfortunes. Adhibhantik and Adhidaivik (from material causes and from divine interference). At this time a great Asura, named Taraka, became unconquerable owing to his receiving a boon from Brahma. Being intoxicated by his power and heroism, he conquered the three worlds and became the sovereign ruler.The Brahma Prajapati, gave him boon to this effect that the legitimate son of S'iva would be able to kill him. And as at that time S'iva had no son, the great Asura, elated with joy, became

infatuated and carried off all victories. All the Devas were banished from their places by his oppression; they remained always anxious owing to the want felt by them of a son of S'iva. "S'ankara has now no wife; how can He then have a son! We are very unfortunate; how can our work be accomplished? Thus oppressed with thoughts, all the Devas went to Vaikuntha and informed the Bhagavan Visnu of all that had happened, in privacy. The Bhagavan Visnu began to tell them the means, thus "O Devas! Why are you all so anxious when the Auspicious Goddess of the Universe, the Dweller in the Mani Dvipa, the Yielder of all desires like a Kalpa Vriksa is always wakeful for you. It is due to your faults that She is showing Her indifference; it is meant to teach us (not for our destruction but to show Her Infinite mercy). When a mother nourishes and frightens and reprimands a son, it is not that she has became merciless; so the World Mother, the Controller of the Universe, will never be merciless to you as regards your qualifications and defects. A son commits offence at every step who can bear that in these three worlds except the mother! So soon take refuge to the Highest Mother, the Goddess of the universe, with the sincerest devotion. She will certainly take action and help your cause. Thus ordering the Devas, Visnu with His consort Laksmi and the other Devas quickly went out to worship the Devi. Going to the Himalayas, they soon engaged themselves in doing the Puras'charana Karma (act of repeating the names of the Deity, attended with burnt oblations and offerings, etc.). O King! Those who were well versed with the performance of sacrifice to the Mother, began their sacrificial ceremonies and all began to hold vows, wz, Tritiyadi Vratani. Some were engaged in incessantly meditating on the Devi; some began to repeat Her names constantly; some began to repeat the Devi Sukta. Thus some devoted themselves to repeating names; others to repeating mantrams.

Again some wore engaged in performing severe (painful) Chandrayana and other Vratas. Some were doing Antarayagas (inner sacrifices); some wore doing Pranagnihotra Yagas; whereas others engaged themselves in Nyasadi, etc. Again some began to worship the Highest S'akti, the Goddess of the Universe, without any sleep or rest, by the seed mantra of Maya. O King! Thus many years

of the Devas passed away. When the ninth Tithi came in the month of Chaitra on Friday, the Highest Light of the Supreme Force suddenly appeared in front of them. That Light was equal to Koti lightnings, of a red colour, and cool like the Koti Moons. Again the lustre was like the Koti Suns. The four Vedas personified, were chanting hymns all round Her. That mass of fire was above, below, on all sides, in the middle; nowhere it was obstructed. It had no beginning, nor end. It was of the form of

a female with hands and feet and all the limbs. The appearance was not that of a male nor that of an hermaphrodite. The Devas, dazzled by the brilliant lustre, first closed their eyes; but at the next moment, holding patience when they opened again their eyes, they found the Highest Light manifesting in the form of an exceedingly beautiful Divine Woman. Her youth was just blooming and Her rising breasts, plump and prominent, vying as it were, with a lotus bud, added to the beauty all around. Bracelets were on Her hands; armlets on Her four arms; necklace on Her neck; and the garland made of invaluable gems and jewels spread very bright lustre all arouud. Lovely ornaments on Her waist making tinkling sounds and beautiful anklets were on Her feet. The hairs of Her head, flowing between Her ears and cheek sparkled bright like the large black bees shining on the flower leaves of the blooming Ketaki flower. Her loins were nicely shaped and exquisitely lovely and the hairs on Her navel gave additional beauty. Her exquisitely lively lotus mouth rendered more lustrous and beautiful by the shining golden ear-ornaments, was filled with betel leaves mixed with camphor, etc.; on Her forehead there was the half crescaut moon; Her eye-brows were extended and Her eyes looked bright and beautifully splendid like the red lotus; Her nose was elevated and Her lips very sweet. Her teeth were very beautiful like the opening buds of Kunda flowers; from Her neck was suspended a necklace of pearls; on Her head was the brilliant crown decked with diamonds and jewels; on Her ears, earrings were suspended like the lines on the Moon; Her hairs were ornamented with Mallika and Malati flowers; Her forehead was pasted with Kasmira Kunkuma drops; and Her three eyes gave unparallelled lustre to Her face. On Her one hand there was the noose and on Her other hand there was

the goad; her two other hands made signs granting boons and dispelling fears; Her body shed lustre like the flowers of a Darima tree. Her wearing is a red coloured cloth. All these added great beauty. Thus the Devas saw before them the Mother Goddess, the Incarnate of unpretended mercy, with a face ready to offer Her Grace, the Mother of the Whole Universe, the Enchantress of all, sweet-smiling, saluted by all the Devas, yielding all desires, and wearing a dress, indicative of all lovely feelings. The Devas bowed at once they saw Her; but they could not speak with their voice as it was choked with tears. Then holding their patience, with much difficulty, they began to praise and chant hymns to the World Mother with their eyes filled with tears of love and devotion and with their heads bent low.

44-54. The Devas said We bow down to Thee, the Devi and the Maha Devi, always obeisance to Thee! Thou art the Prakriti, and the Auspicious One; we always salute to Thee. O Mother! Thou art of a fiery colour (residing as a Red Flame in the heart of a Yogi) and burning with Asceticism and Wisdom (shedding lustre all around). Thou art specially shining everywhere as the Pure Chaitanya; worshipped by the Devas and all the JTvas) for the rewards of their actions; We take refuge to Thee, the Durga, the Devi, we bow down to Thee, that can well make others cross the ocean of Samsara; so that Thou helpest us in crossing this terrible ocean of world. Mother! The Devas have created the words {i.e., the words conveying ideas are uttered by the five Vayus, Prana, etc., which are called the Devas) which are of the nature of VisVarupa, pervading everywhere, like the Kama Dhenu (the Heavenly Cow yielding all desires, riches, honor, food, etc.), and by which the brutes (the gods) become egotistical, O Mother! Thou art that language to us; so Thou fulfillest our desires when we praise and chant hymns to Thee. O Devi! Thou art the Night of Destruction at the end of the world; Thou art worshipped by Brahma; Thou art the Laksmi, the S'akti of Visnu; Thou art the Mother of Skanda; the S'akti of S'iva; Thou art the S'akti Sarasvati of Brahma. Thou art Aditi, the Mother of the gods and Thou art Sati, the daughter of Daksa. Thus Thou art purifying the

worlds in various forms and giving peace to all. We bow down to Thee. We know Thee to be the great Maha Laksmi; we meditate on Thee as of the nature of all the S'aktis as Bhaghavati. O Mother!

Illumine us so that we can meditate and know Thee. O Devi! Obeisance to Thee, the Virat! Obeisance to Thee, the Sutratma, the Hiranyagarbha; obeisance to Thee, the transformed into sixteen Vikritis (or transformations). Obeisance to Thee, of the nature of Brahma. We bow down with great devotion to Thee, the Goddess of the Universe, the Creatrix of Mayic Avidya (the Nescience) under whose influence this world is mistaken as the rope as a garland is mistaken for a rope and again that mistake is corrected by whose Vidya.

We bow down to Thee who art indicated by both the letters Tat and Tvam in the sentence Tat Tvamasi (Thou art That), Tat indicating the Chit (Intelligence) of the nature of oneness and Tvam indicating the nature of Akhanda Brahma (beyond the Annamaya, Pranamaya, Manomaya, Vijnanamaya and the Anandamaya--the five Kos'as, the Witness of the three states of wakefulness, dream, and deep sleep states) and indicating Thee. O Mother! Thou art of the nature of Pranava Om; Thou art Hrim; Thou art of the nature of various Mantras and Thou art merciful; we bow down again and again to Thy lotus Feet. When the Devas thus praised the Devi, the In-dweller of the Mani Dvipa, the Bhagavati spoke to them in a sweet cuckoo voice.

55. O Devas! What for have you come here? What do you want? I am always the Tree, yielding all desires to my Bhaktas; and I am ready to grant boons to them.

56-57. You are my devotees; why do you care, when I am on your side? I will rescue you from the ocean of troubles, O Devas! Know this as My true resolve. O King! Hearing these words of deep love, the Devas became very glad and gave out all their causes of troubles.

58-65. O ParamesVan! Thou art omniscient and witness of all these worlds. What is there in the three worlds that is not known to Thee!

O Auspicious Mother! The Demon Taraka is giving us troubles day and night. Brahma has given him boon that he will be killed by the S'iva's son. O MahesVari! Sati, the wife of S'iva has cast aside Her body. It is known to Thee. What will the ignorant low people inform the one, Who is Omniscient? O Mother! We have described in brief all what we had to say. What more shall we say? Thou knowest all our other troubles and causes of sorrows. Bless us so that our devotion remains unflinched at Thy lotus feet; this is our earnest prayer. That Thou takest the body to have a son of S'iva is our fervent prayer to Thee. Hearing the Dava's words, Parames'vari, with a graceful countenance, spoke to them, thus "My S'akti will incarnate as Gauri in the house of Himalayas; She will be the wife of S'iva and will beget a son that will destroy Taraka Demon and will serve your purpose. And your devotion will remain steadfast at My Lotus feet. Himalayas, too, is worshipping Me with his wholehearted devotion; so to take birth in his house is to my greatest liking; know this.

66-73. Vyasa said "O King! Hearing the kind words of the Devi, the King of mountains was filled with love; and, with voice choked with feelings and with tears in his eyes spoke to the Goddess of the world, the Queen, of the three worlds. Thou hast raised me much higher, that Thou dost me so great a favour; otherwise where am I inert, and unmoving and where art Thou, of the nature of Existence, Intelligence and Bliss! It manifests the Greatness of Thy Glory. O Sinless One! My becoming the father of Thee indicates nothing less than the merits earned by me for doing, countless As'vamedha sacrifices or for my endless Samadhi. Oh! What a favour hast Thou shewn towards me! Henceforth my unparalleled fame will be spread throughout the whole Universe of five original elements that "The Upholder of the Universe, the World Mother has become the daughter of this Himalayas! This man is blessed and fortunate!" Who can be so fortunate, virtuous and merited as he whose daughter She has become. Whose belly contains millions of Brahmandas! I cannot

describe what pre-eminent heavens are intended for my Piths, my family predecessors, wherein virtuous persons like myself are born.

O Mother! O ParamesVari! Now describe to me Thy Real Self as exemplified in all the Vedantas; and also Jhana with Bhakti approved by the Vedas in the same way that Thou hast shown already this favour to me, so that by That Knowledge I will be able to realise Thy Self.

74. Vyasa said "O King! Thus hearing the praise of Himalayas, the Goddess of the Universe, with a graceful look, began to speak the very secret essences of the S'rutis.

Here ends the Thirty-first Chapter of the Seventh Book on the birth of Parvati in the House of Himalayas in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 32

On Self-Realization, Spoken By The

Chapter 185 of 318 · 50 detected Sanskrit verse markers

Sanskrit

श्रीदेव्युवाच
शृण्वन्तु निर्जराः सर्वे व्याहरन्त्या वचो मम ।
यस्य श्रवणमात्रेण मद्रूपत्वं प्रपद्यते ॥ १ ॥
अहमेवास पूर्वं तु नान्यत्किञ्चिन्नगाधिप ।
तदात्मरूपं चित्संवित्परब्रह्मैकनामकम् ॥ २ ॥
अप्रतर्क्यमनिर्देश्यमनौपम्यमनामयम् ।
तस्य काचित्स्वतः सिद्धा शक्तिर्मायेति विश्रुता ॥ ३ ॥
न सती सा नासती सा नोभयात्मा विरोधतः ।
एतद्विलक्षणा काचिद्वस्तुभूतास्ति सर्वदा ॥ ४ ॥
पावकस्योष्णतेवेयमुष्णांशोरिव दीधितिः ।
चन्द्रस्य चन्द्रिकेवेयं ममेयं सहजा ध्रुवा ॥ ५ ॥
तस्यां कर्माणि जीवानां जीवाः कालाश्च सञ्चरे ।
अभेदेन विलीनाः स्युः सुषुप्तौ व्यवहारवत् ॥ ६ ॥
स्वशक्तेश्च समायोगादहं बीजात्मतां गता ।

स्वाधारावरणात्तस्या दोषत्वं च समागतम् ॥ ७ ॥
चैतन्यस्य समायोगान्निमित्तत्वं च कथ्यते ।
प्रपञ्चपरिणामाच्च समवायित्वमुच्यते ॥ ८ ॥
केचित्तां तप इत्याहुस्तमः केचिज्जडं परे ।
ज्ञानं मायां प्रधानं च प्रकृतिं शक्तिमप्यजाम् ॥ ९ ॥
विमर्श इति तां प्राहुः शैवशास्त्रविशारदाः ।
अविद्यामितरे प्राहुर्वेदतत्त्वार्थचिन्तकाः ॥ १० ॥
एवं नानाविधानि स्युर्नामानि निगमादिषु ।
तस्या जडत्वं दृश्यत्वाज्ज्ञाननाशात्ततोऽसती ॥ ११ ॥
चैतन्यस्य न दृश्यत्वं दृश्यत्वे जडमेव तत् ।
स्वप्रकाशं च चैतन्यं न परेण प्रकाशितम् ॥ १२ ॥
अनवस्थादोषसत्त्वान्न स्वेनापि प्रकाशितम् ।
कर्मकर्त्रीविरोधः स्यात्तस्मात्तद्दीपवत्स्वयम् ॥ १३ ॥
प्रकाशमानमन्येषां भासकं विद्धि पर्वत ।

अत एव च नित्यत्वं सिद्धसंवित्तनोर्मम ॥ १४ ॥
जाग्रत्स्वप्नसुषुप्त्यादौ दृश्यस्य व्यभिचारतः ।

संविदो व्यभिचारश्च नानुभूतोऽस्ति कर्हिचित् ॥ १५ ॥
यदि तस्याप्यनुभवस्तर्ह्ययं येन साक्षिणा ।
अनुभूतः स एवात्र शिष्टः संविद्वपुः पुरा ॥ १६ ॥
अत एव च नित्यत्वं प्रोक्तं सच्छास्त्रकोविदैः ।
आनन्दरूपता चास्याः परप्रेमास्पदत्वतः ॥ १७ ॥
मा न भूवं हि भूयासमिति प्रेमात्मनि स्थितम् ।
सर्वस्यान्यस्य मिथ्यात्वादसङ्गत्वं स्फुटं मम ॥ १८ ॥
अपरिच्छिन्नताप्येवमत एव मता मम ।
तच्च ज्ञानं नात्मधर्मो धर्मत्वे जडताऽऽत्मनः ॥ १९ ॥
ज्ञानस्य जडशेषत्वं न दृष्टं न च संभवि ।
चिद्धर्मत्वं तथा नास्ति चितश्चिन्न हि भिद्यते ॥ २० ॥
तस्मादात्मा ज्ञानरूपः सुखरूपश्च सर्वदा ।

सत्यः पूर्णोऽप्यसङ्गश्च द्वैतजालविवर्जितः ॥ २१ ॥
स पुनः कामकर्मादियुक्तया स्वीयमायया ।
पूर्वानुभूतसंस्कारात् कालकर्मविपाकतः ॥ २२ ॥
अविवेकाच्च तत्त्वस्य सिसृक्षावान्प्रजायते ।
अबुद्धिपूर्वः सर्गोऽयं कथितस्ते नगाधिप ॥ २३ ॥
एतद्धि यन्मया प्रोक्तं मम रूपमलौकिकम् ।
अव्याकृतं तदव्यक्तं मायाशबलमित्यपि ॥ २४ ॥
प्रोच्यते सर्वशास्त्रेषु सर्वकारणकारणम् ।
तत्त्वानामादिभूतं च सच्चिदानन्दविग्रहम् ॥ २५ ॥
सर्वकर्मघनीभूतमिच्छाज्ञानक्रियाश्रयम् ।
ह्रीङ्कारमन्त्रवाच्यं तदादितत्त्वं तदुच्यते ॥ २६ ॥
तस्मादाकाश उत्पन्नः शब्दतन्मात्ररूपकः ।
भवेत्स्पर्शात्मको वायुस्तेजोरूपात्मकं पुनः ॥ २७ ॥
जलं रसात्मकं पश्चात्ततो गन्धात्मिका धरा ।

शब्दैकगुण आकाशो वायुः स्पर्शरवान्वितः ॥ २८ ॥
शब्दस्पर्शरूपगुणं तेज इत्युच्यते बुधैः ।
शब्दस्पर्शरूपरसैरापो वेदगुणाः स्मृताः ॥ २९ ॥
शब्दस्पर्शरूपरसगन्धैः पञ्चगुणा धरा ।
तेभ्योऽभवन्महत्सूत्रं यल्लिङ्गं परिचक्षते ॥ ३० ॥
सर्वात्मकं तत्सम्प्रोक्तं सूक्ष्मदेहोऽयमात्मनः ।
अव्यक्तं कारणो देहः स चोक्तः पूर्वमेव हि ॥ ३१ ॥
यस्मिञ्जगद्बीजरूपं स्थितं लिङ्गोद्भवो यतः ।
ततः स्थूलानि भूतानि पञ्चीकरणमार्गतः ॥ ३२ ॥
पञ्चसंख्यानि जायन्ते तत्प्रकारस्त्वथोच्यते ।
पूर्वोक्तानि च भूतानि प्रत्येकं विभजेद्द्विधा ॥ ३३ ॥

एकैकं भागमेकस्य चतुर्धा विभजेद्गिरे ।
स्वस्वेतरद्वितीयांशे योजनात्पञ्च पञ्च ते ॥ ३४ ॥
तत्कार्यं च विराड्देहः स्थूलदेहोऽयमात्मनः ।

पञ्चभूतस्थसत्त्वांशैः श्रोत्रादीनां समुद्भवः ॥ ३५ ॥
ज्ञानेन्द्रियाणां राजेन्द्र प्रत्येकं मिलितैस्तु तैः ।
अन्तःकरणमेकं स्याद्वृत्तिभेदाच्चतुर्विधम् ॥ ३६ ॥
यदा तु सङ्कल्पविकल्पकृत्यं
तदा भवेत्तन्मन इत्यभिख्यम् ।
स्याद्बुद्धिसंज्ञं च यदा प्रवेत्ति
सुनिश्चितं संशयहीनरूपम् ॥ ३७ ॥
अनुसन्धानरूपं तच्चित्तं च परिकीर्तितम् ।
अहङ्कृत्यात्मवृत्त्या तु तदहङ्कारतां गतम् ॥ ३८ ॥
तेषां रजोंशैर्जातानि क्रमात्कर्मेन्द्रियाणि च ।
प्रत्येकं मिलितैस्तैतु प्राणो भवति पञ्चधा ॥ ३९ ॥
हृदि प्राणो गुदेऽपानो नाभिस्थस्तु समानकः ।
कण्ठदेशेऽप्युदानः स्याद्व्यानः सर्वशरीरगः ॥ ४० ॥
ज्ञानेन्द्रियाणि पञ्चैव पञ्चकर्मेन्द्रियाणि च ।

प्राणादिपञ्चकं चैव धिया च सहितं मनः ॥ ४१ ॥
एतत्सूक्ष्मशरीरं स्यान्मम लिङ्गं यदुच्यते ।
तत्र या प्रकृतिः प्रोक्ता सा राजन्द्विविधा स्मृता ॥ ४२ ॥
सत्त्वात्मिका तु माया स्यादविद्या गुणमिश्रिता ।
स्वाश्रयं या तु संरक्षेत्सा मायेति निगद्यते ॥ ४३ ॥
तस्यां यत्प्रतिबिम्बं स्याद्बिम्बभूतस्य चेशितुः ।
स ईश्वरः समाख्यातः स्वाश्रयज्ञानवान्परः ॥ ४४ ॥
सर्वज्ञः सर्वकर्ता च सर्वानुग्रहकारकः ।
अविद्यायां तु यत्किञ्चित्प्रतिबिम्बं नगाधिप ॥ ४५ ॥
तदेव जीवसंज्ञं स्यात्सर्वदुःखाश्रयं पुनः ।
द्वयोरपीह सम्प्रोक्तं देहत्रयमविद्यया ॥ ४६ ॥
देहत्रयाभिमानाच्चाप्यभून्नामत्रयं पुनः ।
प्राज्ञस्तु कारणात्मा स्यात्सूक्ष्मदेही तु तैजसः ॥ ४७ ॥
स्थूलदेही तु विश्वाख्यस्त्रिविधः परिकीर्तितः ।

एवमीशोऽपि सम्प्रोक्त ईशसूत्रविराट्पदैः ॥ ४८ ॥
प्रथमो व्यष्टिरूपस्तु समष्ट्यात्मा परः स्मृतः ।
स हि सर्वेश्वरः साक्षाज्जीवानुग्रहकाम्यया ॥ ४९ ॥
करोति विविधं विश्वं नानाभोगाश्रयं पुनः ।
मच्छक्तिप्रेरितो नित्यं मयि राजन्प्रकल्पितः ॥ ५० ॥

Roman transliteration

śrīdevyuvāca
śṛṇvantu nirjarāḥ sarve vyāharantyā vaco mama |
yasya śravaṇamātreṇa mad□rūpatvaṃ prapadyate || 1 ||
ahamevāsa pūrvaṃ tu nānyatkiñcinnagādhipa |
tadātmarūpaṃ citsaṃvitparabrahmaikanāmakam || 2 ||
apratarkyamanirdeśyamanaupamyamanāmayam |
tasya kācitsvataḥ siddhā śaktirmāyeti viśrutā || 3 ||
na satī sā nāsatī sā nobhayātmā virodhataḥ |
etadvilakṣaṇā kācidvastubhūtāsti sarvadā || 4 ||
pāvakasyoṣṇateveyamuṣṇāṃśoriva dīdhitiḥ |
candrasya candrikeveyaṃ mameyaṃ sahajā dhruvā || 5 ||
tasyāṃ karmāṇi jīvānāṃ jīvāḥ kālāśca sañcare |
abhedena vilīnāḥ syuḥ suṣuptau vyavahāravat || 6 ||
svaśakteśca samāyogādahaṃ bījātmatāṃ gatā |

svādhārāvaraṇāttasyā doṣatvaṃ ca samāgatam || 7 ||
caitanyasya samāyogānnimittatvaṃ ca kathyate |
prapañcapariṇāmācca samavāyitvamucyate || 8 ||
kecittāṃ tapa ityāhustamaḥ kecijjaḍaṃ pare |
jñānaṃ māyāṃ pradhānaṃ ca prakṛtiṃ śaktimapyajām || 9 ||
vimarśa iti tāṃ prāhuḥ śaivaśāstraviśāradāḥ |
avidyāmitare prāhurvedatattvārthacintakāḥ || 10 ||
evaṃ nānāvidhāni syurnāmāni nigamādiṣu |
tasyā jaḍatvaṃ dṛśyatvājjñānanāśāttato'satī || 11 ||
caitanyasya na dṛśyatvaṃ dṛśyatve jaḍameva tat |
svaprakāśaṃ ca caitanyaṃ na pareṇa prakāśitam || 12 ||
anavasthādoṣasattvānna svenāpi prakāśitam |
karmakartrīvirodhaḥ syāttasmāttaddīpavatsvayam || 13 ||
prakāśamānamanyeṣāṃ bhāsakaṃ viddhi parvata |

ata eva ca nityatvaṃ siddhasaṃvittanormama || 14 ||
jāgratsvapnasuṣuptyādau dṛśyasya vyabhicārataḥ |
saṃvido vyabhicāraśca nānubhūto'sti karhicit || 15 ||
yadi tasyāpyanubhavastarhyayaṃ yena sākṣiṇā |
anubhūtaḥ sa evātra śiṣṭaḥ saṃvidvapuḥ purā || 16 ||
ata eva ca nityatvaṃ proktaṃ sacchāstrakovidaiḥ |
ānandarūpatā cāsyāḥ parapremāspadatvataḥ || 17 ||
mā na bhūvaṃ hi bhūyāsamiti premātmani sthitam |
sarvasyānyasya mithyātvādasaṅgatvaṃ sphuṭaṃ mama || 18 ||
aparicchinnatāpyevamata eva matā mama |
tacca jñānaṃ nātmadharmo dharmatve jaḍatā''tmanaḥ || 19 ||
jñānasya jaḍaśeṣatvaṃ na dṛṣṭaṃ na ca saṃbhavi |
ciddharmatvaṃ tathā nāsti citaścinna hi bhidyate || 20 ||
tasmādātmā jñānarūpaḥ sukharūpaśca sarvadā |

satyaḥ pūrṇo'pyasaṅgaśca dvaitajālavivarjitaḥ || 21 ||
sa punaḥ kāmakarmādiyuktayā svīyamāyayā |
pūrvānubhūtasaṃskārāt kālakarmavipākataḥ || 22 ||
avivekācca tattvasya sisṛkṣāvānprajāyate |
abuddhipūrvaḥ sargo'yaṃ kathitaste nagādhipa || 23 ||
etaddhi yanmayā proktaṃ mama rūpamalaukikam |

avyākṛtaṃ tadavyaktaṃ māyāśabalamityapi || 24 ||
procyate sarvaśāstreṣu sarvakāraṇakāraṇam |
tattvānāmādibhūtaṃ ca saccidānandavigraham || 25 ||
sarvakarmaghanībhūtamicchājñānakriyāśrayam |
hrīṅkāramantravācyaṃ tadāditattvaṃ taducyate || 26 ||
tasmādākāśa utpannaḥ śabdatanmātrarūpakaḥ |
bhavetsparśātmako vāyustejorūpātmakaṃ punaḥ || 27 ||
jalaṃ rasātmakaṃ paścāttato gandhātmikā dharā |

śabdaikaguṇa ākāśo vāyuḥ sparśaravānvitaḥ || 28 ||
śabdasparśarūpaguṇaṃ teja ityucyate budhaiḥ |
śabdasparśarūparasairāpo vedaguṇāḥ smṛtāḥ || 29 ||
śabdasparśarūparasagandhaiḥ pañcaguṇā dharā |
tebhyo'bhavanmahatsūtraṃ yalliṅgaṃ paricakṣate || 30 ||
sarvātmakaṃ tatsamproktaṃ sūkṣmadeho'yamātmanaḥ |
avyaktaṃ kāraṇo dehaḥ sa coktaḥ pūrvameva hi || 31 ||
yasmiñjagad□bījarūpaṃ sthitaṃ liṅgod□bhavo yataḥ |
tataḥ sthūlāni bhūtāni pañcīkaraṇamārgataḥ || 32 ||
pañcasaṃkhyāni jāyante tatprakārastvathocyate |
pūrvoktāni ca bhūtāni pratyekaṃ vibhajed□ dvidhā || 33 ||
ekaikaṃ bhāgamekasya caturdhā vibhajed□ gire |
svasvetaradvitīyāṃśe yojanātpañca pañca te || 34 ||
tatkāryaṃ ca virāḍdehaḥ sthūladeho'yamātmanaḥ |

pañcabhūtasthasattvāṃśaiḥ śrotrādīnāṃ samud□bhavaḥ || 35 ||
jñānendriyāṇāṃ rājendra pratyekaṃ militaistu taiḥ |
antaḥkaraṇamekaṃ syād□ vṛttibhedāccaturvidham || 36 ||
yadā tu saṅkalpavikalpakṛtyaṃ
tadā bhavettanmana ityabhikhyam |
syād□ buddhisaṃjñaṃ ca yadā pravetti
suniścitaṃ saṃśayahīnarūpam || 37 ||
anusandhānarūpaṃ taccittaṃ ca parikīrtitam |
ahaṅkṛtyātmavṛttyā tu tadahaṅkāratāṃ gatam || 38 ||
teṣāṃ rajoṃśairjātāni kramātkarmendriyāṇi ca |
pratyekaṃ militaistaitu prāṇo bhavati pañcadhā || 39 ||
hṛdi prāṇo gude'pāno nābhisthastu samānakaḥ |
kaṇṭhadeśe'pyudānaḥ syād□ vyānaḥ sarvaśarīragaḥ || 40 ||
jñānendriyāṇi pañcaiva pañcakarmendriyāṇi ca |

prāṇādipañcakaṃ caiva dhiyā ca sahitaṃ manaḥ || 41 ||
etatsūkṣmaśarīraṃ syānmama liṅgaṃ yaducyate |
tatra yā prakṛtiḥ proktā sā rājandvividhā smṛtā || 42 ||
sattvātmikā tu māyā syādavidyā guṇamiśritā |
svāśrayaṃ yā tu saṃrakṣetsā māyeti nigadyate || 43 ||
tasyāṃ yatpratibimbaṃ syād□bimbabhūtasya ceśituḥ |
sa īśvaraḥ samākhyātaḥ svāśrayajñānavānparaḥ || 44 ||
sarvajñaḥ sarvakartā ca sarvānugrahakārakaḥ |
avidyāyāṃ tu yatkiñcitpratibimbaṃ nagādhipa || 45 ||
tadeva jīvasaṃjñaṃ syātsarvaduḥkhāśrayaṃ punaḥ |
dvayorapīha samproktaṃ dehatrayamavidyayā || 46 ||
dehatrayābhimānāccāpyabhūnnāmatrayaṃ punaḥ |
prājñastu kāraṇātmā syātsūkṣmadehī tu taijasaḥ || 47 ||

sthūladehī tu viśvākhyastrividhaḥ parikīrtitaḥ |

evamīśo'pi samprokta īśasūtravirāṭpadaiḥ || 48 ||
prathamo vyaṣṭirūpastu samaṣṭyātmā paraḥ smṛtaḥ |
sa hi sarveśvaraḥ sākṣājjīvānugrahakāmyayā || 49 ||
karoti vividhaṃ viśvaṃ nānābhogāśrayaṃ punaḥ |
macchaktiprerito nityaṃ mayi rājanprakalpitaḥ || 50 ||

English translation

1-50. The Devi said "Hear, Ye Immortals! My words with attention, that I am now going to speak to you, hearing which will enable the JTvas to realise My Essence. Before the creation, I, only I, existed; nothing else was existent then. My Real Self is known by the names Chit, Sambit (Intelligence), Para Brahma and others. My Atman is beyond mind, beyond thought, beyond any name or mark, without any parallel, and beyond birth, death or any other change or transformation. My Self has one inherent power called Maya. This Maya is not existent, nor non-existent, nor can it be called both. This unspeakable substance Maya always exists (till the final emancipation or Moksa).

Maya can be destroyed by Brahma Jhana; so it can not be called existent, again if Maya does not exist, the practical world cannot exist. So it cannot be called non-existent. Of course it cannot be called both, for it would involve contradictions. This Maya (without beginning but with end at the time of Moksa) naturally arises as heat comes out of fire, as the rays come out of the Sun and as the cooling rays come out of the Moon. Just as all the Karmas of the JTvas dissolve in deep sleep (S'usupti), so at the time of Pralaya or the General Dissolution, the Karmas of the JTvas, the JTvas and Time all become merged, in one uniform mass in this great Maya. United with My S'aktT, I am the Cause of this world; this S'aktT has this defect that it has the power of hiding Me, its Originator.

I am Nirguna. And when I am united with my S'aktT, Maya, 1 become Saguna, the Great Cause of this world. This Maya is divided into two, Vidya and Avidya. Avidya Maya hides Me; whereas Vidya Maya does not. Avidya creates whereas Vidya Maya liberates.

Maya united with Chaitanya (Intelligence), /. a, Chidabhasa is the efficient cause of this Universe; whereas Maya reduced to and

united with five original elennents is the material Cause of the Universe. Some call this Maya tapas; some call Her inert, material; some call Her knowledge; some call Her Maya, Pradhana, Prakriti, Aja (unborn) and some others call Her S'akti. The S'aiva authors call Her Vimars'a and the other Vedantists call Her Avidya; in short, this Maya is in the heads of all the Pundits. This Maya is called various in the Nigamas.

That which is seen is inert; for this reason Maya is Jada (inert) and as the knowledge it conveys is destroyed, it is false. Chaitanya (Intelligence) is not seen; if It were seen, it would have been Jada. Chaitanya is self-luminous; not illumined by any other source. Were It so. Its Enlightener would have to be illumined by some other thing and so the fallacy of Anavastha creeps in (an endless series of causes and effects). Again one thing cannot be the actor and the thing, acted upon (being contrary to each other); so Chaitanya cannot be illumined by itself. So It is Self-luminous; and it illumines Sun, Moon, etc., as a lamp is self-luminous and illumines other objects. So, O Mountain! This My Intelligence is established as eternal and everlasting. The waking, dreaming and deep sleep states do not remain constant but the sense of "I" remains the same, whether in waking, dreaming or deep sleep state; its anomaly is never felt. (The Bauddhas say that) The sense of intelligence, Jhana, is also

not felt; there is the absence of it; so what is existent is also temporarily existent. But (it can then be argued that) then the Witness by which that absence is sensed, that Intelligence, in the shape of the Witness, is eternal. So the Pundits of all the reasonable S'astras declare that Samvit (Intelligence) is Eternal and it is Blissful the fountain of all love. Never the Jivas or embodied souls feel "I am not"; but "I am" this feeling is deeply established in the soul as Love. Thus it is clearly evident that I am quite separate from anything else which are all false. Also I am one continuous (no interval or separation existing within Me). Again Jhana is not the Dharma (the natural quality) of Atman but it is of the very nature of Atman. If Jhana ware the Dharma of Atman, then Jhana would have been material; so Jhana is immaterial. If (for argument's sake) Jhana be

denominated as material, that cannot be. For Jhana is of the nature of Intelligence and Atman is of the the nature of Intelligence. Intelligence has not the attribute of being Dharma. Here the thing Chit is not different from its quality (Chit). So Atman is always of the nature of Jhana and happiness; Its nature is Truth; It is always Full, unattached and void of duality. This Atman again, united with Maya, composed of desires and Karmas, wants to create, due to the want of discrimination, the twenty-four tattvas, according to the previous Samskaras (tendencies), time and Karma. O Mountain! The re¬ awakening after Pralaya Susupti is not done with Buddhi (for then Buddhi is not at all manifested). So this creation is said to be effected without any Buddhi (proper intelligence). O Chief of the Immovables! The Tattva (Reality) that I have spoken to you is most excellent and it is my Extraordinary Form merely. In the Vedas it is known as Avyakrita (unmodified), Avyakta (unmanifested) Maya S'abala (divided into various parts) and so forth. In all the S'astras, it is stated to be the Cause of all causes, the Primeval Tattva and Sachchidananda Vigraha. Where all the Karmas are solidified and where Ichcha S'akti (will), Jhana S'akti (intelligence) and Kriya S'akti (action) all are melted in one, that is called the Mantra Hrim, that is the first Tattva. From this comes out Akasa, having the property of sound, thence Vayu (air) with "touch" property; then fire with form, then water having "Rasa" property; and lastly the earth having the quality "smell." The Pundits say that the "sound" is the only quality of Akasa; air has two qualities wz., sound and touch, fire has three qualities sound, touch, form; water has four qualities sound, touch, form, taste; and the earth has five qualities sound, touch, form, taste and smell. Out of these five original elements, the allpervading, Sutra (string or thread) arose. This Sutratman (soul) is called the "Linga Deha," comprising within itself all the Pranas; this is the subtle body of the Paramatman. And what is said in the previous lines as Avyakta or Unmanifested and in which the Seed of the World is involved and whence the Linga Deha has sprung, that is called the Causal body (Karana body) of the Paramatman. The five original elements (Apahchikrita called the five Tan Matras) being created, next by the Pahchikarana process, the gross elements are created.

The process is now being stated O Girija! Each of the five original elements is divided into two parts; one part of each of which is subdivided into four parts. This fourth part of each is united with the half of four other elements different from it and thus each gross element is formed. By these five gross elements, the Cosmic (Virat) body is formed and this is called the Gross Body of the God. Jhanendriyas (the organs of knowledge) arise from Sattva Gunas of each of these five elements. Again the Sattva Gunas of each of the Jhanendriyas united become the Antah Karanani. This Antah karana is of four kinds, according as its functions vary. When it is engaged in forming Sankalpas, resolves, and Vikalpas (doubts) it is called "mind." When it is free from doubts and when it arrives at the decisive conclusion, it is called "Chitta"; and when it rests simply on itself in the shape of the feeling "I", it is called Ahamkara. From the Rajo Guna of each of the five elements arises Vak (speech), Pani (hands) Pada (feet), Payu (Anus) and Upastha (organs of generation). Again their Rajo parts united give rise to the five Pranas (Prana, Apana, Samana, Udana and Vyana) the Prana Vayu resides in the heart; Apana Vayu in the Arms; Samana Vayu resides in the Navel; Udana Vayu rasides

in the Throat; and the Vyana Vayu resides, pervading all over the body. My subtle body (Linga Deha) arises from the union of the five Jhanendriyas, the five Karmendriyas (organs of action), the five Pranas and the mind and Buddhi, these seventeen elements. And the Prakrit! that resides there is divided into two parts; one is pure (Suddha Sattva) Maya and the other is the impure Maya or Avidya united with the Gunas. By Maya is meant She, who, without concealing Her refugees, protects them. When the Supreme Self is reflected on this S'uddha Sattva, Maya, He is called Is'vara. This Suddha Maya does not conceal Brahma, its receptacle; therefore She knows the All-pervading Brahma and She is omniscient, omnipotent, the Lady of all and confers favours and blessings on all. When the Supreme Self is reflected on the Impure Maya or Avidya, He is called Jiva. This Avidya conceals Brahma, Whose nature is Happiness; therefore this Jiva is the source of all miseries. Both Is'vara and Jiva have, by the influence of Vidya and Avidya three bodies and three names. When the Jiva lives in his

causal body, he is named Prajha; when he lives in subtle body he is known as Taijasa; while he has the gross body, he is called VisVa.

So when IsVara is in His causal body, he is denominated Is'a; when He is in His subtle body, he is known as Sutra; and when He is in His gross body. He is known as Virat.

The Jiva glories in having three (as above-mentioned) kinds of differentiated bodies and IsVara glories in having three (as above- mentioned) kinds of cosmic bodies. Thus IsVara is the Lord of all and though He feels Himself always happy and satisfied, yet to favour the Jivas and to give them liberation (Moksa) He has created various sorts of worldly things for their Bhogas (enjoyments). This IsVara creates all the Universe, impelled by My Brahma S'akti. I am of the nature of Brahma; and IsVara is conceived in Me as a snake is imagined in a rope. Therefore IsVara has to remain dependent on My S'akti.

Here ends the Thirty-second Chapter of the Seventh Book on Self- realization, spoken by the World Mother in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 33

On The DevI’s Virat Rupa

Chapter 186 of 318 · 56 detected Sanskrit verse markers

Sanskrit

देव्युवाच
मन्मायाशक्तिसंक्लृप्तं जगत्सर्वं चराचरम् ।
सापि मत्तः पृथङ्माया नास्त्येव परमार्थतः ॥ १ ॥
व्यवहारदृशा सेयं विद्या मायेति विश्रुता ।
तत्त्वदृष्ट्या तु नास्त्येव तत्त्वमेवास्ति केवलम् ॥ २ ॥
साहं सर्वं जगत्सृष्ट्वा तदन्तः प्रविशाम्यहम् ।
मायाकर्मादिसहिता गिरे प्राणपुरःसरा ॥ ३ ॥
लोकान्तरगतिर्नोचेत्कथं स्यादिति हेतुना ।
यथा यथा भवन्त्येव मायाभेदास्तथा तथा ॥ ४ ॥
उपाधिभेदाद्भिन्नाहं घटाकाशादयो यथा ।
उच्चनीचादिवस्तूनि भासयन्भास्करः सदा ॥ ५ ॥
न दुष्यति तथैवाहं दोषैर्लिप्ता कदापि न ।
मयि बुद्ध्यादिकर्तृत्वमध्यस्यैवापरे जनाः ॥ ६ ॥
वदन्ति चात्मा कर्मेति विमूढा न सुबुद्धयः ।

अज्ञानभेदतस्तद्वन्मायाया भेदतस्तथा ॥ ७ ॥
जीवेश्वरविभागश्च कल्पितो माययैव तु ।
घटाकाशमहाकाशविभागः कल्पितो यथा ॥ ८ ॥
तथैव कल्पितो भेदो जीवात्मपरमात्मनोः ।
यथा जीवबहुत्वं च माययैव न च स्वतः ॥ ९ ॥
तथेश्वरबहुत्वं च मायया न स्वभावतः ।
देहेन्द्रियादिसङ्घातवासनाभेदभेदिता ॥ १० ॥
अविद्या जीवभेदस्य हेतुर्नान्यः प्रकीर्तितः ।
गुणानां वासनाभेदभेदिता या धराधर ॥ ११ ॥
माया सा परभेदस्य हेतुर्नान्यः कदाचन ।
मयि सर्वमिदं प्रोतमोतं च धरणीधर ॥ १२ ॥
ईश्वरोऽहं च सूत्रात्मा विराडात्माहमस्मि च ।
ब्रह्माहं विष्णुरुद्रौ च गौरी ब्राह्मी च वैष्णावी ॥ १३ ॥
सूर्योऽहं तारकाश्चाहं तारकेशस्तथास्म्यहम् ।

पशुपक्षिस्वरूपाहं चाण्डालोऽहं च तस्करः ॥ १४ ॥
व्याधोऽहं क्रूरकर्माहं सत्कर्माहं महाजनः ।

स्त्रीपुन्नपुंसकाकारोऽप्यहमेव न संशयः ॥ १५ ॥
यच्च किञ्चित्क्वचिद्वस्तु दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वं व्याप्याहं सर्वदा स्थिता ॥ १६ ॥
न तदस्ति मया त्यक्तं वस्तु किञ्चिच्चराचरम् ।
यद्यस्ति चेत्तच्छून्यं स्याद्वन्ध्यापुत्रोपमं हि तत् ॥ १७ ॥
रज्जुर्यथा सर्पमालाभेदैरेका विभाति हि ।
तथैवेशादिरूपेण भाम्यहं नात्र संशयः ॥ १८ ॥
अधिष्ठानातिरेकेण कल्पितं तन्न भासते ।
तस्मान्मत्सत्तयैवैतत्सत्तावान्नान्यथा भवेत् ॥ १९ ॥
हिमालय उवाच
यथा वदसि देवेशि समष्ट्याऽऽत्मवपुस्त्विदम् ।
तथैव द्रष्टुमिच्छामि यदि देवि कृपा मयि ॥ २० ॥

व्यास उवाच
इति तस्य वचः श्रुत्वा सर्वे देवाः सविष्णवः ।
ननन्दुर्मुदितात्मानः पूजयन्तश्च तद्वचः ॥ २१ ॥
अथ देवमतं ज्ञात्वा भक्तकामदुघा शिवा ।
अदर्शयन्निजं रूपं भक्तकामप्रपूरिणी ॥ २२ ॥
अपश्यंस्ते महादेव्या विराड्रूपं परात्परम् ।
द्यौर्मस्तकं भवेद्यस्य चन्द्रसूर्यौ च चक्षुषी ॥ २३ ॥
दिशः श्रोत्रे वचो देवाः प्राणो वायुः प्रकीर्तितः ।
विश्वं हृदयमित्याहुः पृथिवी जघनं स्मृतम् ॥ २४ ॥
नभस्तलं नाभिसरो ज्योतिश्चक्रमुरःस्थलम् ।
महर्लोकस्तु ग्रीवा स्याज्जनोलोको मुखं स्मृतम् ॥ २५ ॥
तपोलोको रराटिस्तु सत्यलोकादधः स्थितः ।
इन्द्रादयो बाहवः स्युः शब्दः श्रोत्रं महेशितुः ॥ २६ ॥
नासत्यदस्रौ नासे स्तो गन्धो घ्राणं स्मृतो बुधैः ।

मुखमग्निः समाख्यातो दिवारात्री च पक्ष्मणी ॥ २७ ॥
ब्रह्मस्थानं भ्रूविजृम्भोऽप्यापस्तालुः प्रकीर्तिताः ।
रसो जिह्वा समाख्याता यमो दंष्ट्राः प्रकीर्तिताः ॥ २८ ॥
दन्ताः स्नेहकला यस्य हासो माया प्रकीर्तिता ।
सर्गस्त्वपाङ्गमोक्षः स्याद् व्रीडोर्ध्वोष्ठो महेशितुः ॥ २९ ॥
लोभः स्यादधरोष्ठोऽस्याधर्ममार्गस्तु पृष्ठभूः ।
प्रजापतिश्च मेढ्रं स्याद्यः स्रष्टा जगतीतले ॥ ३० ॥
कुक्षिः समुद्रा गिरयोऽस्थीनि देव्या महेशितुः ।
नद्यो नाड्यः समाख्याता वृक्षाः केशाः प्रकीर्तिताः ॥ ३१ ॥
कौमारयौवनजरा वयोऽस्य गतिरुत्तमा ।
बलाहकास्तु केशाः स्युः सन्ध्ये ते वाससी विभो ॥ ३२ ॥

राजञ्छ्रीजगदम्बायाश्चन्द्रमास्तु मनः स्मृतः ।
विज्ञानशक्तिस्तु हरी रुद्रोऽन्तःकरणं स्मृतम् ॥ ३३ ॥
अश्वा हि जातयः सर्वाः श्रोणिदेशे स्थिता विभोः ।

अतलादिमहालोकाः कट्यधोभागतां गताः ॥ ३४ ॥
एतादृशं महारूपं ददृशुः सुरपुङ्गवाः ।
ज्वालामालासहस्राढ्यं लेलिहानं च जिह्वया ॥ ३५ ॥
दंष्ट्राकटकटारावं वमन्तं वह्निमक्षिभिः ।
नानायुधधरं वीरं ब्रह्मक्षत्रौदनं च यत् ॥ ३६ ॥
सहस्रशीर्षनयनं सहस्रचरणं तथा ।
कोटिसूर्यप्रतीकाशं विद्युत्कोटिसमप्रभम् ॥ ३७ ॥
भयङ्करं महाघोरं हृदक्ष्णोस्त्रासकारकम् ।
ददृशुस्ते सुराः सर्वे हाहाकारं च चक्रिरे ॥ ३८ ॥
विकम्पमानहृदया मूर्च्छामापुर्दुरत्ययाम् ।
स्मरणं च गतं तेषां जगदम्बेयमित्यपि ॥ ३९ ॥
अथ ते ये स्थिता वेदाश्चतुर्दिक्षु महाविभोः ।
बोधयामासुरत्युग्रं मूर्छातो मूर्च्छितान्सुरान् ॥ ४० ॥
अथ ते धैर्यमालम्ब्य लब्ध्वा च श्रुतिमुत्तमाम् ।

प्रेमाश्रुपूर्णनयना रुद्धकण्ठास्तु निर्जराः ॥ ४१ ॥
बाष्पगद्गदया वाचा स्तोतुं समुपचक्रिरे ।
देवा ऊचुः
अपराधं क्षमस्वाम्ब पाहि दीनांस्त्वदुद्भवान् ॥ ४२ ॥
कोपं संहर देवेशि सभया रूपदर्शनात् ।
का ते स्तुतिः प्रकर्तव्या पामरैर्निर्जरैरिह ॥ ४३ ॥
स्वस्याप्यज्ञेय एवासौ यावान्यश्च स्वविक्रमः ।
तदर्वाग्जायमानानां कथं स विषयो भवेत् ॥ ४४ ॥
नमस्ते भुवनेशानि नमस्ते प्रणवात्मिके ।
सर्ववेदान्तसंसिद्धे नमो ह्रीङ्कारमूर्तये ॥ ४५ ॥
यस्मादग्निः समुत्पन्नो यस्मात्सूर्यश्च चन्द्रमाः ।
यस्मादोषधयः सर्वास्तस्मै सर्वात्मने नमः ॥ ४६ ॥
यस्माच्च देवाः सम्भूताः साध्याः पक्षिण एव च ।
पशवश्च मनुष्याश्च तस्मै सर्वात्मने नमः ॥ ४७ ॥

प्राणापानौ व्रीहियवौ तपः श्रद्धा ऋतं तथा ।
ब्रह्मचर्यं विधिश्चैव यस्मात्तस्मै नमो नमः ॥ ४८ ॥
सप्त प्राणार्चिषो यस्मात्समिधः सप्त एव च ।
होमाः सप्त तथा लोकास्तस्मै सर्वात्मने नमः ॥ ४९ ॥
यस्मात्समुद्रा गिरयः सिन्धवः प्रचरन्ति च ।
यस्मादोषधयः सर्वा रसास्तस्मै नमो नमः ॥ ५० ॥

यस्माद्यज्ञः समुद्भूतो दीक्षा यूपश्च दक्षिणाः ।
ऋचो यजूंषि सामानि तस्मै सर्वात्मने नमः ॥ ५१ ॥
नमः पुरस्तात्पृष्ठे च नमस्ते पार्श्वयोर्द्वयोः ।
अध ऊर्ध्वं चतुर्दिक्षु मातर्भूयो नमो नमः ॥ ५२ ॥
उपसंहर देवेशि रूपमेतदलौकिकम् ।
तदेव दर्शयास्माकं रूपं सुन्दरसुन्दरम् ॥ ५३ ॥
व्यास उवाच
इति भीतान्सुरान्दृष्ट्वा जगदम्बा कृपार्णवा ।

संहृत्य रूपं घोरं तद्दर्शयामास सुन्दरम् ॥ ५४ ॥
पाशाङ्कुशवराभीतिधरं सर्वाङ्गकोमलम् ।
करुणापूर्णनयनं मन्दस्मितमुखाम्बुजम् ॥ ५५ ॥
दृष्ट्वा तत्सुन्दरं रूपं तदा भीतिविवर्जिताः ।
शान्तचित्ताः प्रणेमुस्ते हर्षगद्गदनिःस्वनाः ॥ ५६ ॥

Roman transliteration

devyuvāca
manmāyāśaktisaṃklṛptaṃ jagatsarvaṃ carācaram |
sāpi mattaḥ pṛthaṅ□māyā nāstyeva paramārthataḥ || 1 ||
vyavahāradṛśā seyaṃ vidyā māyeti viśrutā |
tattvadṛṣṭyā tu nāstyeva tattvamevāsti kevalam || 2 ||
sāhaṃ sarvaṃ jagatsṛṣṭvā tadantaḥ praviśāmyaham |
māyākarmādisahitā gire prāṇapuraḥsarā || 3 ||
lokāntaragatirnocetkathaṃ syāditi hetunā |
yathā yathā bhavantyeva māyābhedāstathā tathā || 4 ||
upādhibhedād□bhinnāhaṃ ghaṭākāśādayo yathā |
uccanīcādivastūni bhāsayanbhāskaraḥ sadā || 5 ||
na duṣyati tathaivāhaṃ doṣairliptā kadāpi na |
mayi buddhyādikartṛtvamadhyasyaivāpare janāḥ || 6 ||
vadanti cātmā karmeti vimūḍhā na subuddhayaḥ |

ajñānabhedatastadvanmāyāyā bhedatastathā || 7 ||
jīveśvaravibhāgaśca kalpito māyayaiva tu |
ghaṭākāśamahākāśavibhāgaḥ kalpito yathā || 8 ||
tathaiva kalpito bhedo jīvātmaparamātmanoḥ |
yathā jīvabahūtvaṃ ca māyayaiva na ca svataḥ || 9 ||
tatheśvarabahutvaṃ ca māyayā na svabhāvataḥ |
dehendriyādisaṅghātavāsanābhedabheditā || 10 ||
avidyā jīvabhedasya heturnānyaḥ prakīrtitaḥ |
guṇānāṃ vāsanābhedabheditā yā dharādhara || 11 ||
māyā sā parabhedasya heturnānyaḥ kadācana |
mayi sarvamidaṃ protamotaṃ ca dharaṇīdhara || 12 ||
īśvaro'haṃ ca sūtrātmā virāḍātmāhamasmi ca |
brahmāhaṃ viṣṇurudrau ca gaurī brāhmī ca vaiṣṇāvī || 13 ||
sūryo'haṃ tārakāścāhaṃ tārakeśastathāsmyaham |

paśupakṣisvarūpāham cāṇḍālo'haṃ ca taskaraḥ || 14 ||
vyādho'haṃ krūrakarmāhaṃ satkarmāhaṃ mahājanaḥ |
strīpunnapuṃsakākāro'pyahameva na saṃśayaḥ || 15 ||
yacca kiñcitkvacidvastu dṛśyate śrūyate'pi vā |
antarbahiśca tatsarvaṃ vyāpyāhaṃ sarvadā sthitā || 16 ||
na tadasti mayā tyaktaṃ vastu kiñciccarācaram |
yadyasti cettacchūnyaṃ syādvandhyāputropamaṃ hi tat || 17 ||
rajjuryathā sarpamālābhedairekā vibhāti hi |
tathaiveśādirūpeṇa bhāmyahaṃ nātra saṃśayaḥ || 18 ||
adhiṣṭhānātirekeṇa kalpitaṃ tanna bhāsate |
tasmānmatsattayaivaitatsattāvānnānyathā bhavet || 19 ||
himālaya uvāca
yathā vadasi deveśi samaṣṭyā''tmavapustvidam |
tathaiva draṣṭumicchāmi yadi devi kṛpā mayi || 20 ||

vyāsa uvāca
iti tasya vacaḥ śrutvā sarve devāḥ saviṣṇavaḥ |
nanandurmuditātmānaḥ pūjayantaśca tadvacaḥ || 21 ||
atha devamataṃ jñātvā bhaktakāmadughā śivā |
adarśayannijaṃ rūpaṃ bhaktakāmaprapūriṇī || 22 ||
apaśyaṃste mahādevyā virāḍ□rūpaṃ parātparam |
dyaurmastakaṃ bhavedyasya candrasūryau ca cakṣuṣī || 23 ||
diśaḥ śrotre vaco devāḥ prāṇo vāyuḥ prakīrtitaḥ |
viśvaṃ hṛdayamityāhuḥ pṛthivī jaghanaṃ smṛtam || 24 ||
nabhastalaṃ nābhisaro jyotiścakramuraḥsthalam |
maharlokastu grīvā syājjanoloko mukhaṃ smṛtam || 25 ||
tapoloko rarāṭistu satyalokādadhaḥ sthitaḥ |
indrādayo bāhavaḥ syuḥ śabdaḥ śrotraṃ maheśituḥ || 26 ||
nāsatyadasrau nāse sto gandho ghrāṇaṃ smṛto budhaiḥ |

mukhamagniḥ samākhyāto divārātrī ca pakṣmaṇī || 27 ||
brahmasthānaṃ bhrūvijṛmbho'pyāpastāluḥ prkīrtitāḥ |
raso jihvā samākhyātā yamo daṃṣṭrāḥ prakīrtitāḥ || 28 ||
dantāḥ snehakalā yasya hāso māyā prakīrtitā |
sargastvapāṅgamokṣaḥ syād vrīḍordhvoṣṭho maheśituḥ || 29 ||
lobhaḥ syādadharoṣṭho'syādharmamārgastu pṛṣṭhabhūḥ |
prajāpatiśca meḍhraṃ syādyaḥ sraṣṭā jagatītale || 30 ||
kukṣiḥ samudrā girayo'sthīni devyā maheśituḥ |
nadyo nāḍyaḥ samākhyātā vṛkṣāḥ keśāḥ prakīrtitāḥ || 31 ||
kaumārayauvanajarā vayo'sya gatiruttamā |
balāhakāstu keśāḥ syuḥ sandhye te vāsasī vibho || 32 ||
rājañchrījagadambāyāścandramāstu manaḥ smṛtaḥ |
vijñānaśaktistu harī rudro'ntaḥkaraṇaṃ smṛtam || 33 ||
aśvā hi jātayaḥ sarvāḥ śroṇideśe sthitā vibhoḥ |

atalādimahālokāḥ kaṭyadhobhāgatāṃ gatāḥ || 34 ||
etādṛśaṃ mahārūpaṃ dadṛśuḥ surapuṅgavāḥ |
jvālāmālāsahasrāḍhyaṃ lelihānaṃ ca jihvayā || 35 ||
daṃṣṭrākaṭakaṭārāvaṃ vamantaṃ vahnimakṣibhiḥ |
nānāyudhadharaṃ vīraṃ brahmakṣatraudanaṃ ca yat || 36 ||
sahasraśīrṣanayanaṃ sahasracaraṇaṃ tathā |
koṭisūryapratīkāśaṃ vidyutkoṭisamaprabham || 37 ||
bhayaṅkaraṃ mahāghoraṃ hṛdakṣṇostrāsakārakam |

dadṛśuste surāḥ sarve hāhākāraṃ ca cakrire || 38 ||
vikampamānahṛdayā mūrcchāmāpurduratyayām |
smaraṇaṃ ca gataṃ teṣāṃ jagadambeyamityapi || 39 ||
atha te ye sthitā vedāścaturdikṣu mahāvibhoḥ |
bodhayāmāsuratyugraṃ mūrchāto mūrcchitānsurān || 40 ||
atha te dhairyamālambya labdhvā ca śrutimuttamām |

premāśrupūrṇanayanā ruddhakaṇṭhāstu nirjarāḥ || 41 ||
bāṣpagad□gadayā vācā stotuṃ samupacakrire |
devā ūcuḥ
aparādhaṃ kṣamasvāmba pāhi dīnāṃstvadud□bhavān || 42 ||
kopaṃ saṃhara deveśi sabhayā rūpadarśanāt |
kā te stutiḥ prakartavyā pāmarairnirjarairiha || 43 ||
svasyāpyajñeya evāsau yāvānyaśca svavikramaḥ |
tadarvāgjāyamānānāṃ kathaṃ sa viṣayo bhavet || 44 ||
namaste bhuvaneśāni namaste praṇavātmike |
sarvavedāntasaṃsiddhe namo hrīṅkāramūrtaye || 45 ||
yasmādagniḥ samutpanno yasmātsūryaśca candramāḥ |
yasmādoṣadhayaḥ sarvāstasmai sarvātmane namaḥ || 46 ||
yasmācca devāḥ sambhūtāḥ sādhyāḥ pakṣiṇa eva ca |
paśavaśca manuṣyāśca tasmai sarvātmane namaḥ || 47 ||

prāṇāpānau vrīhiyavau tapaḥ śraddhā ṛtaṃ tathā |
brahmacaryaṃ vidhiścaiva yasmāttasmai namo namaḥ || 48 ||
sapta prāṇārciṣo yasmātsamidhaḥ sapta eva ca |
homāḥ sapta tathā lokāstasmai sarvātmane namaḥ || 49 ||
yasmātsamudrā girayaḥ sindhavaḥ pracaranti ca |
yasmādoṣadhayaḥ sarvā rasāstasmai namo namaḥ || 50 ||
yasmādyajñaḥ samud□bhūto dīkṣā yūpaśca dakṣiṇāḥ |
ṛco yajūṃṣi sāmāni tasmai sarvātmane namaḥ || 51 ||
namaḥ purastātpṛṣṭhe ca namaste pārśvayordvayoḥ |
adha ūrdhvaṃ caturdikṣu mātarbhūyo namo namaḥ || 52 ||
upasaṃhara deveśi rūpametadalaukikam |
tadeva darśayāsmākaṃ rūpaṃ sundarasundaram || 53 ||
vyāsa uvāca
iti bhītānsurāndṛṣṭvā jagadambā kṛpārṇavā |

saṃhṛtya rūpaṃ ghoraṃ taddarśayāmāsa sundaram || 54 ||
pāśāṅkuśavarābhītidharaṃ sarvāṅgakomalam |
karuṇāpūrṇanayanaṃ mandasmitamukhāmbujam || 55 ||
dṛṣṭvā tatsundaraṃ rūpaṃ tadā bhītivivarjitāḥ |
śāntacittāḥ praṇemuste harṣagad□gadaniḥsvanāḥ || 56 ||

English translation

1-19. The Devi said "O Giriraja! This whole universe, moving and unmoving, is created by My Maya S'akti. This Maya is conceived in Me. It is not, in reality, different or separate from Me. So I am the only Chit, Intelligence. There is no other intelligence than Me.

Viewed practically, it is known variously as Maya, Vidya; but viewed really from the point of Brahman, there is no such thing as Maya; only one Brahman exists, I am that Brahma, of the nature

of Intelligence.

I create this whole world on this Unchangeable Eternal (Mountain¬ like) Brahma, (composed of Avidya, Karma, and various Samskaras) and enter first as Prana (vital breath) within it in the form of Chidabhasa. O Mountain! Unless I enter as Breath, how can this birth and death and leaving and retaking bodies after bodies be accounted for! As one great Akas'a is denominated variously Ghatakas'a (Akas'a in the air), Patakas'a (Akas'a in cloth or picture), so I too appear variously by acknowledging this Prana in various places due to Avidya and various Antahkaranas. As the Sun's rays are never defiled when they illumine various objects on earth, so I, too, am not defiled in entering thus into various high and low Antahkaranas (hearts). The ignorant people attach Buddhi and other things of activity on Me and say that Atman is the Doer; the intelligent people do not say that. I remain as the Witness in the hearts of all men, not as the Doer. O Achalendra! There are many JTvas and many Is'varas due to the varieties in Avidya and Vidya. Really it is Maya that differentiates into men, beasts and various other JTvas; and it is Maya that differentiates into Brahma, Visnu and other Is'varas. As the one pervading sky (Akas'a) is called Mahakas'a Ghatakas'a (being enclosed by jars), so the One All pervading Paramatma is called Paramatma, JTvatma (being enclosed within JTvas). As the JTvas are conceived many by Maya, not in reality; so Is'varas also are conceived many by Maya; not in essence. O Mountain! This Avidya and nothing else, is the cause of

the difference in JTvas, by creating differences in their bodies, indriyas (organs) and minds. Again, due to the varieties in the three Gunas and their wants (due to the differences between Sattvik, Rajasik and Tamasik desires), Maya also appears various. And their differences are the causes of different Is'varas, Brahma, Visnu and others. O Mountain! This whole world is interwoven in Me; It is I that am the Is'vara that resides in causal bodies; I am the "Sutratman, Hiranyagarbha that resides in subtle bodies and it is I that am the Virat, residing in the gross bodies. I am Brahma, Visnu, and MahesVara; I am the Brahma, Vaisnavi and Raudri S'aktis. I am the Sun, I am the Moon, I am the Stars; I am beast, birds, Chandalas and I am the Thief, I am the cruel hunter; I am the virtuous high-souled persons and I am the female, male, and hermaphrodite. There is no doubt in this. O Mountain! Wherever there is anything, seen or heard, I alway exist there, within and without. There is nothing moving or unmoving, that can exist without Me. If there be such, that is like the son of a barren woman. Just as one rope is mistaken for a snake or a garland, so I am the One Brahma and appears as Is'vara, etc. There is no doubt in this. This world cannot appear without a substratum.

And That Substratum is My Existence. There can be nothing else.

20. The Himalayas said "O Devi! If Thou art merciful on me, I desire, then, to see Thy Virat form in the Fourth Dimensional Space.

This sight is developed when the mind resides in the heart centre or in the centre of the eye-brows. A proper teacher is necessary.

21-41. Vyasa said "O King! Hearing the words of Giriraja, Visnu and all the other Devas gladly seconded him. Then the Devi, the Goddess of the Universe, knowing the desires of the Devas, showed Her Own Form that fulfils the desires of the Bhaktas, that is auspicious and that is like the Kalpa Vriksa towards the Bhaktas. They saw Her Highest Virat Form. The Satyaloka is situated on the topmost part and is Her head; the Sun and Moon are Her eyes; the quarters. Her ears; the Vedas are Her words; the Universe is Her

heart; the earth is Her loins; the Bhuvarloka is Her navel; the asterisms are Her Thighs; the Maharloka is Her neck; the Janarloka is Her Face; the Taparloka is Her head, situated below the S'atyaloka; Indra and the Devas and the Svarloka is Her arms; the sound is the organ of Her ears; the

AsVin twins, Her nose; the smell is the organ of smell; the fire is within Her face; day and night are like Her two wings. The four-faced Brahma is Her eyebrows; water is Her palate; the juice thereof is Her organ of taste; Yama, the God of Death, is Her large teeth; the affection is Her small teeth; Maya is Her smile; the creation of Universe is Her sidelooks; modesty is Her upper lip; covetousness is Her lower lip; unrighteousness is Her back. The Prajapati is Her organ of generation; the oceans are Her bowels; the mountains are Her bones; the rivers are Her veins; and the trees are the hairs of Her body. O King! Youth, virginity, and old age are Her best gaits, positions or ways (courses) paths, the clouds are Her handsome hairs; the two twilights are Her clothings; the Moon is the mind of the Mother of the Universe; Hah is Her Vijnana S'akti (the knowledge power); and Rudra is Her all-destroying power. The horses and other animals are Her loins; the lower regions Atala, etc., are Her lower regions from Her hip to Her feet. The Devas began to behold Her this Cosmic (Virata) appearance with eyes, wide awake, with wonder. Thousands of fiery rays emitted from Her form; She began to lick the whole universe with Her lips; the two rows of teeth began to make horrible sounds; fires came out from Her eyes; various weapons were seen in Her hands; and the Brahmanas and Ksattriyas are become the food of that Awful Deity. Thousands of heads, eyes and feet were seen in that form. Crores of Suns, crores of lightnings flashes, mingled there. Horrible, Awful, That appearance looked terrific to the eyes, heart and mind. The Devas thus beheld and began to utter cries of horror and consternation; their hearts trembled and they were caught with immoveable senselessness. "Here is the Devi, our Mother and Preserver." This idea vanished away at once from their minds.

At this moment the Vedas that were on the four sides of the Devi, removed the swoon of the Devas and made them conscious. The

Immortals got, then, the excellent Vedas; and, having patience, began to praise and chant hymns in words choked with feelings and with tears flowing flowing from their eyes.

42-53. The Devas said "O Mother! Forgive our faults. Protect us, the miserable, that are born of Thee. O Protectress of the Devas! Withhold Thy anger; we are very much terrified at the sight of Thy this form. "O Devi! We are inferior immortals; what prayers can we offer to Thee! Thou Thyself canst not measure Thy powers; how then can we, who are born later, know of Thy greatness! Obeisance to Thee, the Lady of the Universe! Obeisance to Thee of the nature of the Pranava Om; Thou art the One that is proved in all the Vedantas. Obeisance to Thee, of the form of Hrim! Obeisance to Thee, the Self of all, whence has originated the Fire, the Sun, and the Moon and whence have sprung all the medicinal plants. Obeisance to the Devi, the Cosmic Deity, the Self in all whence have sprung all the Devas, Sadhyas, the beasts, birds, and men! We bow down again and again to the Great Form, Maha Maya, the Self of all, whence have sprung the vital breath Prana, Apana, grains and wheats, and Who is the source of asceticism, faith, truth, continence and the rules what to do and what not to do under the present circumstances. The seven Pranas, the seven Lokas, the seven Flames, the seven Samidhs, the seven Oblations to Fire, have sprung from Thee! Obeisance to Thee, the Great Self in all! Obeisance to the Universal form of the Deity of the Universe whence have sprung all the oceans, all the mountains, all the rivers, all the medicinal plants and all the Rasas (the tastes of all things). We bow down to that Virat Form, the Great Self, the Maha Maya, whence have originated the sacrifices, the sacrifical post (to which the victim about to be immolated is bound) and Daksinas (the sacrificial fees) and the Rik, the Yajus, and the Sama Vedas. O Mother! O Maha Maya! We bow down to Thy front, to Thy back, to Thy both the sides, to Thy top, to Thy bottom and on all sides of Thee. O Devi! Be kind enough to withhold this Extraordinary Terrific Form of Thine, and shew us Thy Beautiful Lovely Form.

54-56. Vyasa said "O King! The World Mother, the Ocean of mercy, seeing the Devas terrified, withheld Her Fearful Cosmic Form and showed Her very beautiful appearance, pleasing to the whole world. Her body became soft and gentle. In one hand She held the noose, and in another She held the goad. The two other hands made signs to dispel all their fears and ready to grant the boons. Her eyes emitted rays of kindness; Her face was adorned with beautiful smiles. The Devas became glad at this and bowed down to Her in a peaceful mind and then spoke with great joy.

Here ends the Thirty-third Chapter of the Seventh Book on the Devi's Virat Rupa in the Maha Paranam, Sri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 34

On The Knowledge And Final

Chapter 187 of 318 · 50 detected Sanskrit verse markers

Sanskrit

श्री देव्युवाच
क्व यूयं मन्दभाग्या वै क्वेदं रूपं महाद्भुतम् ।
तथापि भक्तवात्सल्यादीदृशं दर्शितं मया ॥ १ ॥
न वेदाध्ययनैर्योगैर्न दानैस्तपसेज्यया ।
रूपं द्रष्टुमिदं शक्यं केवलं मत्कृपां विना ॥ २ ॥
प्रकृतं शृणु राजेन्द्र परमात्मात्र जीवताम् ।
उपाधियोगात्सम्प्राप्तः कर्तृत्वादिकमप्युत ॥ ३ ॥
क्रियाः करोति विविधा धर्माधर्मैकहेतवः ।
नाना योनीस्ततः प्राप्य सुखदुःखैश्च युज्यते ॥ ४ ॥
पुनस्तत्संस्कृतिवशान्नानाकर्मरतः सदा ।
नानादेहान्समाप्नोति सुखदुःखैश्च युज्यते ॥ ५ ॥
घटीयन्त्रवदेतस्य न विरामः कदापि हि ।
अज्ञानमेव मूलं स्यात्ततः कामः क्रियास्ततः ॥ ६ ॥
तस्मादज्ञाननाशाय यतेत नियतं नरः ।

एतद्धि जन्मसाफल्यं यदज्ञानस्य नाशनम् ॥ ७ ॥
पुरुषार्थसमाप्तिश्च जीवन्मुक्तदशापि च ।
अज्ञाननाशने शक्ता विद्यैव तु पटीयसी ॥ ८ ॥
न कर्म तज्जं नोपास्तिर्विरोधाभावतो गिरे ।
प्रत्युताशाज्ञाननाशे कर्मणा नैव भाव्यताम् ॥ ९ ॥
अनर्थदानि कर्माणि पुनः पुनरुशन्ति हि ।
ततो रागस्ततो दोषस्ततोऽनर्थो महान्भवेत् ॥ १० ॥
तस्मात्सर्वप्रयत्नेन ज्ञानं सम्पादयेन्नरः ।
कुर्वन्नेवेह कर्माणीत्यतः कर्माप्यवश्यकम् ॥ ११ ॥
ज्ञानादेव हि कैवल्यमतः स्यात्तत्समुच्चयः ।
सहायतां व्रजेत्कर्म ज्ञानस्य हितकारि च ॥ १२ ॥
इति केचिद्वदन्त्यत्र तद्विरोधान्न सम्भवेत् ।
ज्ञानाधृद्ग्रन्थिभेदः स्याद्धृद्ग्रन्थौ कर्मसम्भवः ॥ १३ ॥
यौगपद्यं न सम्भाव्यं विरोधात्तु ततस्तयोः ।

तमः प्रकाशयोर्यद्वद्यौगपद्यं न सम्भवि ॥ १४ ॥
तस्मात् सर्वाणि कर्माणि वैदिकानि महामते ।

चित्तशुद्ध्यन्तमेव स्युस्तानि कुर्यात्प्रयत्नतः ॥ १५ ॥
शमो दमस्तितिक्षा च वैराग्यं सत्त्वसम्भवः ।
तावत्पर्यन्तमेव स्युः कर्माणि न ततः परम् ॥ १६ ॥
तदन्ते चैव संन्यस्य संश्रयेद्गुरुमात्मवान् ।
श्रोत्रियं ब्रह्मनिष्ठं च भक्त्या निर्व्याजया पुनः ॥ १७ ॥
वेदान्तश्रवणं कुर्यान्नित्यमेवमतन्द्रितः ।
तत्त्वमस्यादिवाक्यस्य नित्यमर्थं विचारयेत् ॥ १८ ॥
तत्त्वमस्यादि वाक्यं तु जीवब्रह्मैक्यबोधकम् ।
ऐक्ये ज्ञाते निर्भयस्तु मद्‌रूपो हि प्रजायते ॥ १९ ॥
पदार्थावगतिः पूर्वं वाक्यार्थावगतिस्ततः ।
तत्पदस्य च वाक्यार्थो गिरेऽहं परिकीर्तितः ॥ २० ॥
त्वं पदस्य च वाच्यार्थो जीव एव न संशयः ।

उभयोरैक्यमसिना पदेन प्रोच्यते बुधैः ॥ २१ ॥
वाच्यार्थयोर्विरुद्धत्वादैक्यं नैव घटेत ह ।
लक्षणातः प्रकर्तव्या तत्त्वमोः श्रुतिसंस्थयोः ॥ २२ ॥
चिन्मात्रं तु तयोर्लक्ष्यं तयोरैक्यस्य सम्भवः ।
तयोरैक्यं तथा ज्ञात्वा स्वाभेदेनाद्वयो भवेत् ॥ २३ ॥
देवदत्तः स एवायमितिवल्लक्षणा स्मृता ।
स्थूलादि देहरहितो ब्रह्म सम्पद्यते नरः ॥ २४ ॥
पञ्चीकृतमहाभूतसम्भूतः स्थूलदेहकः ।
भोगालयो जराव्याधिसंयुतः सर्वकर्मणाम् ॥ २५ ॥
मिथ्याभूतोऽयमाभाति स्फुटं मायामयत्वतः ।
सोऽयं स्थूल उपाधिः स्यादात्मनो मे नगेश्वर ॥ २६ ॥
ज्ञानकर्मेन्द्रिययुतं प्राणपञ्चकसंयुतम् ।
मनोबुद्धियुतं चैतत्सूक्ष्मं तत्कवयो विदुः ॥ २७ ॥
अपञ्चीकृतभूतोत्थं सूक्ष्मदेहोऽयमात्मनः ।

द्वितीयोऽयमुपाधिः स्यात्सुखादेरवबोधकः ॥ २८ ॥
अनाद्यनिर्वाच्यमिदमज्ञानं तु तृतीयकः ।
देहोऽयमात्मनो भाति कारणात्मा नगेश्वर ॥ २९ ॥
उपाधिविलये जाते केवलात्मावशिष्यते ।
देहत्रये पञ्चकोशा अन्तःस्थाः सन्ति सर्वदा ॥ ३० ॥
पञ्चकोशपरित्यागे ब्रह्म पुच्छं हि लभ्यते ।
नेतिनेतीत्यादिवाक्यैर्मम रूपं यदुच्यते ॥ ३१ ॥
न जायते म्रियते तत्कदाचि-
न्नायं भूत्वा न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ ३२ ॥

हतं चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतौ नायं हन्ति न हन्यते ॥ ३३ ॥
अणोरणीयान्महतो महीया-

नात्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुः प्रसादान्महिमानमस्य ॥ ३४ ॥
आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३५ ॥
इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ३६ ॥
यस्त्वविद्वान्भवति चामनस्कश्च सदाशुचिः ।
न तत्पदमवाप्नोति संसारं चाधिगच्छति ॥ ३७ ॥
यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ३८ ॥
विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति मदीयं यत्परं पदम् ॥ ३९ ॥
इत्थं श्रुत्या च मत्या च निश्चित्यात्मानमात्मना ।

भावयेन्मामात्मरूपां निदिध्यासनतोऽपि ॥ ४० ॥
योगवृत्तेः पुरा स्वस्मिन्भावयेदक्षरत्रयम् ।
देवीप्रणवसञ्ज्ञस्य ध्यानार्थं मन्त्रवाच्ययोः ॥ ४१ ॥
हकारः स्थूलदेहः स्याद्रकारः सूक्ष्मदेहकः ।
ईकारः कारणात्मासौ ह्रीङ्कारोऽहं तुरीयकम् ॥ ४२ ॥
एवं समष्टिदेहेऽपि ज्ञात्वा बीजत्रयं क्रमात् ।
समष्टिव्यष्ट्योरेकत्वं भावयेन्मतिमान्नरः ॥ ४३ ॥
समाधिकालात्पूर्वं तु भावयित्वैवमादृतः ।
ततो ध्यायेन्निलीनाक्षो देवीं मां जगदीश्वरीम् ॥ ४४ ॥
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ।
निवृत्तविषयाकाङ्क्षो वीतदोषो विमत्सरः ॥ ४५ ॥
भक्त्या निर्व्याजया युक्तो गुहायां निःस्वने स्थले ।
हकारम् विश्वमात्मानं रकारे प्रविलापयेत् ॥ ४६ ॥
रकारं तैजसं देवमीकारे प्रविलापयेत् ।

ईकारं प्राज्ञमात्मानं ह्रीङ्कारे प्रविलापयेत् ॥ ४७ ॥
वाच्यवाचकताहीनं द्वैतभावविवर्जितम् ।
अखण्डं सच्चिदानन्दं भावयेत्तच्छिखान्तरे ॥ ४८ ॥
इति ध्यानेन मां राजन् साक्षात्कृत्य नरोत्तमः ।
मद्रूप एव भवति द्वयोरप्येकता यतः ॥ ४९ ॥
योगयुक्त्यानया दृष्ट्वा मामात्मानं परात्परम् ।

अज्ञानस्य सकार्यस्य तत्क्षणे नाशको भवेत् ॥ ५० ॥

Roman transliteration

śrī devyuvāca
kva yūyaṃ mandabhāgyā vai kvedaṃ rūpaṃ mahād□bhutam |
tathāpi bhaktavātsalyādīdṛśaṃ darśitaṃ mayā || 1 ||
na vedādhyayanairyogairna dānaistapasejyayā |
rūpaṃ draṣṭumidaṃ śakyaṃ kevalaṃ matkṛpāṃ vinā || 2 ||
prakṛtaṃ śṛṇu rājendra paramātmātra jīvatām |
upādhiyogātsamprāptaḥ kartṛtvādikamapyuta || 3 ||
kriyāḥ karoti vividhā dharmādharmaikahetavaḥ |
nānā yonīstataḥ prāpya sukhaduḥkhaiśca yujyate || 4 ||
punastatsaṃskṛtivaśānnānākarmarataḥ sadā |
nānādehānsamāpnoti sukhaduḥkhaiśca yujyate || 5 ||
ghaṭīyantravadetasya na virāmaḥ kadāpi hi |
ajñānameva mūlaṃ syāttataḥ kāmaḥ kriyāstataḥ || 6 ||
tasmādajñānanāśāya yateta niyataṃ naraḥ |

etaddhi janmasāphalyaṃ yadajñānasya nāśanam || 7 ||
puruṣārthasamāptiśca jīvanmuktadaśāpi ca |
ajñānanāśane śaktā vidyaiva tu paṭīyasī || 8 ||
na karma tajjaṃ nopāstirvirodhābhāvato gire |
pratyutāśājñānanāśe karmaṇā naiva bhāvyatām || 9 ||
anarthadāni karmāṇi punaḥ punaruśanti hi |
tato rāgastato doṣastato'nartho mahānbhavet || 10 ||
tasmātsarvaprayat□nena jñānaṃ sampādayennaraḥ |
kurvanneveha karmāṇītyataḥ karmāpyavaśyakam || 11 ||
jñānādeva hi kaivalyamataḥ syāttatsamuccayaḥ |
sahāyatāṃ vrajetkarma jñānasya hitakāri ca || 12 ||
iti kecidvadantyatra tadvirodhānna sambhavet |
jñānādhṛdgranthibhedaḥ syād□dhṛdgranthau karmasambhavaḥ || 13 ||
yaugapadyaṃ na sambhāvyaṃ virodhāttu tatastayoḥ |

tamaḥ prakāśayoryadvadyaugapadyaṃ na sambhavi || 14 ||
tasmāt sarvāṇi karmāṇi vaidikāni mahāmate |
cittaśuddhyantameva syustāni kuryātprayat□nataḥ || 15 ||
śamo damastitikṣā ca vairāgyaṃ sattvasambhavaḥ |
tāvatparyantameva syuḥ karmāṇi na tataḥ param || 16 ||
tadante caiva saṃnyasya saṃśrayed□ gurumātmavān |
śrotriyaṃ brahmaniṣṭhaṃ ca bhaktyā nirvyājayā punaḥ || 17 ||
vedāntaśravaṇaṃ kuryānnityamevamatandritaḥ |
tattvamasyādivākyasya nityamarthaṃ vicārayet || 18 ||
tattvamasyādi vākyaṃ tu jīvabrahmaikyabodhakam |
aikye jñāte nirbhayastu mad□rūpo hi prajāyate || 19 ||
padārthāvagatiḥ pūrvaṃ vākyārthāvagatistataḥ |
tatpadasya ca vākyārtho gire'haṃ parikīrtitaḥ || 20 ||
tvaṃ padasya ca vācyārtho jīva eva na saṃśayaḥ |

ubhayoraikyamasinā padena procyate budhaiḥ || 21 ||
vācyārthayorviruddhatvādaikyaṃ naiva ghaṭeta ha |

lakṣaṇātaḥ prakartavyā tattvamoḥ śrutisaṃsthayoḥ || 22 ||
cinmātraṃ tu tayorlakṣyaṃ tayoraikyasya sambhavaḥ |
tayoraikyaṃ tathā jñātvā svābhedenādvayo bhavet || 23 ||
devadattaḥ sa evāyamitivallakṣaṇā smṛtā |
sthūlādi deharahito brahma sampadyate naraḥ || 24 ||
pañcīkṛtamahābhūtasambhūtaḥ sthūladehakaḥ |
bhogālayo jarāvyādhisaṃyutaḥ sarvakarmaṇām || 25 ||
mithyābhūto'yamābhāti sphuṭaṃ māyāmayatvataḥ |
so'yaṃ sthūla upādhiḥ syādātmano me nageśvara || 26 ||
jñānakarmendriyayutaṃ prāṇapañcakasaṃyutam |
manobuddhiyutaṃ caitatsūkṣmaṃ tatkavayo viduḥ || 27 ||
apañcīkṛtabhūtotthaṃ sūkṣmadeho'yamātmanaḥ |

dvitīyo'yamupādhiḥ syātsukhāderavabodhakaḥ || 28 ||
anādyanirvācyamidamajñānaṃ tu tṛtīyakaḥ |
deho'yamātmano bhāti kāraṇātmā nageśvara || 29 ||
upādhivilaye jāte kevalātmāvaśiṣyate |
dehatraye pañcakośā antaḥsthāḥ santi sarvadā || 30 ||
pañcakośaparityāge brahma pucchaṃ hi labhyate |
netinetītyādivākyairmama rūpaṃ yaducyate || 31 ||
na jāyate mriyate tatkadāci-
nnāyaṃ bhūtvā na babhūva kaścit |
ajo nityaḥ śāśvato'yaṃ purāṇo
na hanyate hanyamāne śarīre || 32 ||
hataṃ cenmanyate hantuṃ hataścenmanyate hatam |
ubhau tau na vijānītau nāyaṃ hanti na hanyate || 33 ||
aṇoraṇīyānmahato mahīyā-

nātmāsya jantornihito guhāyām |
tamakratuḥ paśyati vītaśoko
dhātuḥ prasādānmahimānamasya || 34 ||
ātmānaṃ rathinaṃ viddhi śarīraṃ rathameva tu |
buddhiṃ tu sārathiṃ viddhi manaḥ pragrahameva ca || 35 ||
indriyāṇi hayānāhurviṣayāṃsteṣu gocarān |
ātmendriyamanoyuktaṃ bhoktetyāhurmanīṣiṇaḥ || 36 ||
yastvavidvānbhavati cāmanaskaśca sadāśuciḥ |
na tatpadamavāpnoti saṃsāraṃ cādhigacchati || 37 ||
yastu vijñānavānbhavati samanaskaḥ sadā śuciḥ |
sa tu tatpadamāpnoti yasmād□bhūyo na jāyate || 38 ||
vijñānasārathiryastu manaḥ pragrahavānnaraḥ |
so'dhvanaḥ pāramāpnoti madīyaṃ yatparaṃ padam || 39 ||
itthaṃ śrutyā ca matyā ca niścityātmānamātmanā |

bhāvayenmāmātmarūpāṃ nididhyāsanato'pi || 40 ||
yogavṛtteḥ purā svasminbhāvayedakṣaratrayam |
devīpraṇavasañjñasya dhyānārthaṃ mantravācyayoḥ || 41 ||
hakāraḥ sthūladehaḥ syād□rakāraḥ sūkṣmadehakaḥ |
īkāraḥ kāraṇātmāsau hrīṅkāro'haṃ turīyakam || 42 ||
evaṃ samaṣṭidehe'pi jñātvā bījatrayaṃ kramāt |
samaṣṭivyaṣṭyorekatvaṃ bhāvayenmatimānnaraḥ || 43 ||
samādhikālātpūrvaṃ tu bhāvayitvaivamādṛtaḥ |
tato dhyāyennilīnākṣo devīṃ māṃ jagadīśvarīm || 44 ||

prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau |
nivṛttaviṣayākāṅkṣo vītadoṣo vimatsaraḥ || 45 ||
bhaktyā nirvyājayā yukto guhāyāṃ niḥsvane sthale |
hakāram viśvamātmānaṃ rakāre pravilāpayet || 46 ||
rakāraṃ taijasaṃ devamīkāre pravilāpayet |

īkāraṃ prājñamātmānaṃ hrīṅkāre pravilāpayet || 47 ||
vācyavācakatāhīnaṃ dvaitabhāvavivarjitam |
akhaṇḍaṃ saccidānandaṃ bhāvayettacchikhāntare || 48 ||
iti dhyānena māṃ rājan sākṣātkṛtya narottamaḥ |
mad□rūpa eva bhavati dvayorapyekatā yataḥ || 49 ||
yogayuktyānayā dṛṣṭvā māmātmānaṃ parātparam |
ajñānasya sakāryasya tatkṣaṇe nāśako bhavet || 50 ||

English translation

1-22. The Devi said "O Devas! You are not at all worthy to see this My Wonderful Cosmic Form. Where are Ye! and where is this My Form! But it is my affection towards the Bhaktas that I have shewn to you all this great form of mine. Nobody can see this form without My Grace; the study of the Vedas, the Yoga, the gift, the Sacrifice, the austerities or any other Sadhanas are quite incompetent to make this form visible to anybody. O King of mountains! Now hear the real instructions. The Great Self is the only Supreme Thing in this world of Maya (Illusions). He it is that under the various Upadhis of an actor and enjoyer performs various functions leading to the Dharma (righteousness) and the Adharma (unrighteouss). Then he goes into various wombs and enjoys pleasure or pain according to his Karma. Then again owing to the tendencies pertaining to these births he becomes engaged in various functions and gets again various bodies and enjoys varieties of pleasures and pains. O Best of Mountains! There is no cessation of these births and deaths; it is like a regular clockwork machine; it has no beginning and it goes on working to an endless period. Ignorance or Avidya is the Cause of this Samsara. Desire comes out of this and action flows thence. So men ought to try their best to get rid of this Ignorance. O King of Mountains! What more to say than this that the Goal of life is attained when this Ignorance is destroyed. The highest goal is attained by a Jiva, when he becomes liberated, while living. And Vidya is the only thing that is able and skilful in destroying this Ignorance. (As darkness cannot dispel darkness, so) the Karma done out of Ignorance is Ignorance itself; and such a work cannot destroy Ignorance. So it is not proper to expect that this Avidya can be destroyed by doing works. The works are entirely futile. The JTvas want again and again the sensual enjoyments out of this Karma. Attachment arises out of this desire; discrepancies creep in and out of this ignorant attachment great calamities befall when such faults

or discrepancies are committed. So every sane man ought to make his best effort to get this Jhanam (knowledge). And as it is also enjoined in the S'rutis that one ought to do actions (and try to live one hundred years) so it is advisable to do works also. Again the S'rutis declate that the "final liberation comes from Knowledge" so one ought to acquire Jhanam. If both these be collectively followed, then works become beneficial and helping to Jhanam. (Therefore the JTvas should take up both of these.) Others say that this is impossible owing to their contradictory natures. The knots of heart are let loose by Jhanam and the knots are knit more by Karma. So how can they be reconciled? They are so very diametrically opposite. Darkness and light cannot be brought together, so Jhanam and Karma cannot be brought together. Therefore one ought to do all the Karmas as best as one can, as enjoined in the Vedas, until one gets Chittas'uddhi (the purification of one's heart and mind). Karmas are to be

done until S'ama (the control of the inner organs of senses), Dama (the control of the outer organs of senses), Titiksa (the power to endure heat and cold and other dualities), Vairagyam (Dispassion), Sattva Sambhava (the birth of pure Sattva Guna in one's own heart) take place. After these, the Karmas cease for that man. Then one ought to take Sannyasa from a Guru (Spiritual Teacher) who has got his senses under control, who is versed in the S'rutis, attached to Brahma (practising the Yogic union with Brahma). He should approach to him with an unfeigned Bhakti. He should day and night, without any laziness, do S'ravanam, Mananam, and Nididhyasanam (hearing, thinking and deeply realising) the Vedanta sayings. He should constantly ponder over the meanings of the Mahavakyam "Tat Tyam Asi." "Tat Tyam Asi" means Thou art That; it asserts the identity of the Supreme Self (Brahma) and Embodied Self (Jivatma). When this identity is realised, fearlessness comes and he then gets My nature. First of all, he should try to realise (by reasoning) the idea conveyed by that sentence. By the word "Tat" is meant Myself, of the nature of Brahman; and by the word "Tvam" is meant "Jiva" embodied self and the word "Asi" indicates, no doubt, the identity of these two. The two words "Tat" and "Tvam" cannot be apparently identified, as they seem to convey contradictory

meanings ("Tat" implying omniscience, omnipresence, and other universal qualities and "Tvam" implying non-omniscience and other qualities of a limited nature). So to establish the identity between the two, one ought to adopt Bhagalaksmana and Tyagalaksmana. [N. B. — Bhagalaksmana - kind of Laksmana or secondary use of a word by which it partly loses and partly retains its primary meaning also called Jahadajahallaksana. Tyaga Laksmana - a secondary use of a word by which it loses partly its primary meaning.

23-40. The Supreme Self is Brahma - Consciousness, endowed with the omniscience, etc., and.the Embodied Self is Limited Jiva Consciousness, etc.) Leaving aside their both the adjuncts, we take the Consciousness, when both of them are indentical and we come to Brahma, without a second. The example is now quoted to illustrate what is called Bhagalaksana and Tyagalaksana. "This is that Devadatta" means Devadatta seen before and Devadatta seen now means one and the same person, if we leave aside the time past and the time present take the body of Devadatta only. This gross body arises from the Panchikrita gross elements. It is the receptacle of enjoying the fruits of its Karma and liable to disease and old age. This body is all Maya; therefore it has certainly no real existence. O Lord of Mountains! Know this to be the gross Upadhi (limitation) of My real Self. The five Jhanendriyas (organs of senses), five Karmendriyas (working organs), the Prana Vayus, mind and Buddhi (rational intellect), in all, these seventeen go to form the subtle body, Suksma Deha. So the Pundits say. This body of the Supreme Self is caused by the Apanchikrita five original elements. Through this body, pain and pleasure are felt in the heart. This is the second Upadhi of the Atman. The Ajhana or Primeval Ignoranee, without beginning and indescribable, is the third body of the Atman. Know this also to be my third Upadhi. When all these Upadhis subside, only the Supreme Self, the Brahman remains. Within these three gross and subtle bodies, the five sheaths, Annamaya, Pranamaya, Vijhanamaya, and Anandamaya always exist. When these are renounced, Brahmapuchcha is obtained. That is Brahma and My Nature, too. This is the Goal of "Not this. Not this" the

Vedanta words. This Self is not born nor It dies. It does not live also, being born. (But it remains constant, though It is not born). This Self is unborn, eternal, everlasting, ancient. It is not killed, when the body is killed. If one wants to kill it or thinks It as slain, both of them do not know; this does not kill nor is it killed. This Atman, subtler than the subtlest, and greater than the greatest, resides within the cave (the Buddhi) of the Jivas. He whose heart is purified and who is free from Sankalpa and Vikalpa (doubt and mental phenomena), knows It and Its glory and is free from sorrows and troubles. Know this Atman and Buddhi as the charioteer, this body as the chariot, and

the mind as the reins. The senses and their organs are the horses and the objects of enjoyments are their aims. The sages declare that the Atman united with mind and organs of senses enjoys the objects. He who is non-discriminating, unmindful, and always impure, does not realise his Atman; rather he is bound in this world. He who is discriminating, mindful, and always pure reaches the Goal, realises the Highest Self; and he is not fallen again from That. That man becomes able to cross the Ocean of Samsara and gets My Highest Abode, of the nature of everlasting Existence, Intelligence and Bliss, whose charioteer is Discrimination, and who keeps his senses under control by keeping tight the reins of his mind. Thus one should always meditate intensely on Me to realise the nature of Self by S'ravanam (hearing), Mananam thinking and realising one's own self by one's Self (pure heart).

41-44. When by the constant practice, as mentioned above, one's heart is fit for Samadhi (being absorbed in the Spirit), just before that, he should understand the meanings of the separate letters in the seed Mantra of Mahamaya. The letter "Ha" means gross body and the letter "Ra" means subtle body and the letter "I" means the causal body; the (dot over the semicircle) is the fourth "Turiya" state of Mine. Thus meditating on the separate differentiated states, the intelligent man should meditate on the aforesaid three Vijas in the Cosmic body also and he should then try to establish the identity between the two. Before enteriing into Samadhi, after very carefully thinking the above, one should close one's eyes and meditate on

Me, the Supreme Deity of the Universe, the Luminous and Self- Ellulgent Brahma.

45-50. O Chief of Mountains! Putting a stop to all worldly desires, free from jealousy and other evils, he should (by constant practice of Pranayama) make equal according to the rules of Pranayama, the Prana (the inhaled breath) and Apana (the exhaled breath) Vayus and with an unfeigned devotion get the gross body (VaisVanara) indicated by the letter "Ha" dissolved in the subtle body Taijasa. The Taijasa body, the letter "Ra" is in a cave where there is no noise (in the Susumna cave). After that He should dissolve the Taijasa, "Ra" into the Causal body "I". He should then dissolve the Causal body, the Prajha "I" into the Turiya state Hrim. Then he should go into a region where there is no speech or the thing spoken, which is absolutely free from dualities, that Akhanda Sachchidananda and meditate on that Highest Self in the midst of the Fiery Flame of Consciousness. O King of Mountains! Thus men by the meditation mentioned above, should realise the identity between the JTva and Brahma and see Me and get My Nature. O Lord of Mountains! Thus the firmly resolved intelligent man, by the practice of this Yoga sees and realises the nature of My Highest Self and destroys immediately the Ignorance and all the actions thereof.

Here ends the Thirty-fourth Chapter of the Seventh Book on the Knowledge, Final Emancipation in the Maha Puranam, S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 35

On The Yoga And Mantra Siddhi

Chapter 188 of 318 · 63 detected Sanskrit verse markers

Sanskrit

हिमालय उवाच
योगं वद महेशानि साङ्गं संवित्प्रदायकम् ।
कृतेन येन योग्योऽहं भवेयं तत्त्वदर्शने ॥ १ ॥
श्रीदेव्युवाच
न योगो नभसः पृष्ठे न भूमौ न रसातले ।
ऐक्यं जीवात्मनोराहुर्योगं योगविशारदाः ॥ २ ॥
तत्प्रत्यूहाः षडाख्याता योगविघ्नकरानघ ।
कामक्रोधौ लोभमोहौ मदमात्सर्यसञ्ज्ञकौ ॥ ३ ॥
योगाङ्गैरेव भित्त्वा तान्योगिनो योगमाप्नुयुः ।
यमं नियममासनप्राणायामौ ततः परम् ॥ ४ ॥
प्रत्याहारं धारणाख्यं ध्यानं सार्धं समाधिना ।
अष्टाङ्गान्याहुरेतानि योगिनां योगसाधने ॥ ५ ॥
अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयाऽऽर्जवम् ।
क्षमा धृतिर्मिताहारः शौचं चेति यमा दश ॥ ६ ॥

तपः सन्तोष आस्तिक्यं दानं देवस्य पूजनम् ।
सिद्धान्तश्रवणं चैव ह्रीर्मतिश्च जपो हुतम् ॥ ७ ॥
दशैते नियमाः प्रोक्ता मया पर्वतनायक ।
पद्मासनं स्वस्तिकं च भद्रं वज्रासनं तथा ॥ ८ ॥
वीरासनमिति प्रोक्तं क्रमादासनपञ्चकम् ।
ऊर्वोरुपरि विन्यस्य सम्यक्पादतले शुभे ॥ ९ ॥
अङ्गुष्ठौ च निबध्नीयाद्धस्ताभ्यां व्युत्क्रमात्ततः ।
पद्मासनमिति प्रोक्तं योगिनां हृदयङ्गमम् ॥ १० ॥
जानूर्वोरन्तरे सम्यक्कृत्वा पादतले शुभे ।
ऋजुकायो विशेद्योगी स्वस्तिकं तत्प्रचक्षते ॥ ११ ॥
सीवन्याः पार्श्वयोर्न्यस्य गुल्फयुग्मं सुनिश्चितम् ।
वृषणाधः पादपार्ष्णी पार्ष्णिभ्यां परिबन्धयेत् ॥ १२ ॥
भद्रासनमिति प्रोक्तं योगिभिः परिपूजितम् ।
उर्वोः पादौ क्रमान्न्यस्य जान्वोः प्रत्यङ्मुखाङ्गुली ॥ १३ ॥

करौ विदध्यादाख्यातं वज्रासनमनुत्तमम् ।
एकं पादमधः कृत्वा विन्यस्योरुं तथोत्तरे ॥ १४ ॥

ऋजुकायो विशेद्योगी वीरासनमितीरितम् ।
इडयाऽऽकर्षयेद्वायुं बाह्यं षोडशमात्रया ॥ १५ ॥
धारयेत्पूरितं योगी चतुःषष्ट्या तु मात्रया ।
सुषुम्नामध्यगं सम्यग्द्वात्रिंशन्मात्रया शनैः ॥ १६ ॥
नाड्या पिङ्गलया चैव रेचयेद्योगवित्तमः ।
प्राणायाममिमं प्राहुर्योगशास्त्रविशारदाः ॥ १७ ॥
भूयो भूयः क्रमात्तस्य बाह्यमेवं समाचरेत् ।
मात्रावृद्धिः क्रमेणैव सम्यग्द्वादश षोडश ॥ १८ ॥
जपध्यानादिभिः सार्धं सगर्भं तं विदुर्बुधाः ।
तदपेतं विगर्भं च प्राणायामं परे विदुः ॥ १९ ॥
क्रमादभ्यस्यतः पुंसो देहे स्वेदोद्गमोऽधमः ।
मध्यमः कम्पसंयुक्तो भूमित्यागः परो मतः ॥ २० ॥

उत्तमस्य गुणावाप्तिर्यावच्छीलनमिष्यते ।
इन्द्रियाणां विचरतां विषयेषु निरर्गलम् ॥ २१ ॥
बलादाहरणं तेभ्यः प्रत्याहारोऽभिधीयते ।
अङ्गुष्ठगुल्फजानूरुमूलाधोलिङ्गनाभिषु ॥ २२ ॥
हृद्ग्रीवाकण्ठदेशेषु लम्बिकायां ततो नसि ।
भ्रूमध्ये मस्तके मूर्ध्नि द्वादशान्ते यथाविधि ॥ २३ ॥
धारणं प्राणमरुतो धारणेति निगद्यते ।
समाहितेन मनसा चैतन्यान्तरवर्तिना ॥ २४ ॥
आत्मन्यभीष्टदेवानां ध्यानं ध्यानमिहोच्यते ।
समत्वभावना नित्यं जीवात्मपरमात्मनोः ॥ २५ ॥
समाधिमाहुर्मुनयः प्रोक्तमष्टाङ्गलक्षणम् ।
इदानीं कथये तेऽहं मन्त्रयोगमनुत्तमम् ॥ २६ ॥
विश्वं शरीरमित्युक्तं पञ्चभूतात्मकं नग ।
चन्द्रसूर्याग्नितेजोभिर्जीवब्रह्मैक्यरूपकम् ॥ २७ ॥

तिस्रः कोट्यस्तदर्धेन शरीरे नाडयो मताः ।
तासु मुख्या दश प्रोक्तास्ताभ्यस्तिस्रो व्यवस्थिताः ॥ २८ ॥
प्रधाना मेरुदण्डेऽत्र चन्द्रसूर्याग्निरूपिणी ।
इडा वामे स्थिता नाडी शुभ्रा तु चन्द्ररूपिणी ॥ २९ ॥
शक्तिरूपा तु सा नाडी साक्षादमृतविग्रहा ।
दक्षिणे या पिङ्गलाख्या पुंरूपा सूर्यविग्रहा ॥ ३० ॥
सर्वतेजोमयी सा तु सुषुम्ना वह्निरूपिणी ।
तस्या मध्ये विचित्राख्ये इच्छाज्ञानक्रियात्मकम् ॥ ३१ ॥
मध्ये स्वयंभूलिङ्गं तु कोटिसूर्यसमप्रभम् ।
तदूर्ध्वं मायाबीजं तु हरात्माबिन्दुनादकम् ॥ ३२ ॥
तदूर्ध्वं तु शिखाकारा कुण्डली रक्तविग्रहा ।

देव्यात्मिका तु सा प्रोक्ता मदभिन्ना नगाधिप ॥ ३३ ॥
तद्बाह्ये हेमरूपाभं वादिसान्तचतुर्दलम् ।
द्रुतहेमसमप्रख्यं पद्मं तत्र विचिन्तयेत् ॥ ३४ ॥

तदूर्ध्वं त्वनलप्रख्यं षड्दलं हीरकप्रभम् ।
बादिलान्तषड्वर्णेन स्वाधिष्ठानमनुत्तमम् ॥ ३५ ॥
मूलमाधारषट्कोणं मूलाधारं ततो विदुः ।
स्वशब्देन परं लिङ्गं स्वाधिष्ठानं ततो विदुः ॥ ३६ ॥
तदूर्ध्वं नाभिदेशे तु मणिपूरं महाप्रभम् ।
मेघाभं विद्युदाभं च बहुतेजोमयं ततः ॥ ३७ ॥
मणिवद्भिन्नं तत्पद्मं मणिपद्मं तथोच्यते ।
दशभिश्च दलैर्युक्तं डादिफान्ताक्षरान्वितम् ॥ ३८ ॥
विष्णुनाधिष्ठितं पद्मं विष्ण्वालोकनकारणम् ।
तदूर्ध्वेऽनाहतं पद्ममुद्यदादित्यसन्निभम् ॥ ३९ ॥
कादिठान्तदलैरर्कपत्रैश्च समधिष्ठितम् ।
तन्मध्ये बाणलिङ्गं तु सूर्यायुतसमप्रभम् ॥ ४० ॥
शब्दब्रह्ममयं शब्दानाहतं तत्र दृश्यते ।
अनाहताख्यं तत्पद्मं मुनिभिः परिकीर्तितम् ॥ ४१ ॥

आनन्दसदनं तत्तु पुरुषाधिष्ठितं परम् ।
तदूर्ध्वं तु विशुद्धाख्यं दलं षोडशपङ्कजम् ॥ ४२ ॥
स्वरैः षोडशभिर्युक्तं धूम्रवर्णम् महाप्रभम् ।
विशुद्धं तनुते यस्माज्जीवस्य हंसलोकनात् ॥ ४३ ॥
विशुद्धं पद्ममाख्यातमाकाशाख्यं महाद्भुतम् ।
आज्ञाचक्रं तदूर्ध्वं तु आत्मनाधिष्ठितं परम् ॥ ४४ ॥
आज्ञासंक्रमणं तत्र तेनाज्ञेति प्रकीर्तितम् ।
द्विदलं हक्षसंयुक्तं पद्मं तत्सुमनोहरम् ॥ ४५ ॥
कैलासाख्यं तदूर्ध्वं तु रोधिनी तु तदूर्ध्वतः ।
एवं त्वाधारचक्राणि प्रोक्तानि तव सुव्रत ॥ ४६ ॥
सहस्रारयुतं बिन्दुस्थानं तदूर्ध्वमीरितम् ।
इत्येतत्कथितं सर्वं योगमार्गमनुत्तमम् ॥ ४७ ॥
आदौ पूरकयोगेनाप्याधारे योजयेन्मनः ।
गुदमेढ्रान्तरे शक्तिस्तामाकुञ्च्य प्रबोधयेत् ॥ ४८ ॥

लिङ्गभेदक्रमेणैव बिन्दुचक्रं च प्रापयेत् ।
शम्भुना तां परां शक्तिमेकीभूतां विचिन्तयेत् ॥ ४९ ॥
तत्रोत्थितामृतं यत्तु द्रुतलाक्षारसोपमम् ।
पाययित्वा तु तां शक्तिं मायाख्यां योगसिद्धिदाम् ॥ ५० ॥
षड्चक्रदेवतास्तत्र सन्तर्प्यामृतधारया ।
आनयेत्तेन मार्गेण मूलाधारं ततः सुधीः ॥ ५१ ॥

एवमभ्यस्यमानस्याप्यहन्यहनि निश्चितम् ।
पूर्वोक्तदूषिता मन्त्राः सर्वे सिध्यन्ति नान्यथा ॥ ५२ ॥
जरामरणदुःखाद्यैर्मुच्यते भवबन्धनात् ।
ये गुणाः सन्ति देव्या मे जगन्मातुर्यथा तथा ॥ ५३ ॥
ते गुणाः साधकवरे भवन्त्येव न चान्यथा ।
इत्येवं कथितं तात वायुधारणमुत्तमम् ॥ ५४ ॥
इदानीं धारणाख्यं तु शृणुष्वावहितो मम ।
दिक्कालाद्यनवच्छिन्नदेव्यां चेतो विधाय च ॥ ५५ ॥

तन्मयो भवति क्षिप्रं जीवब्रह्मैक्ययोजनात् ।
अथवा समलं चेतो यदि क्षिप्रं न सिद्ध्यति ॥ ५६ ॥
तदावयवयोगेन योगी योगान्समभ्यसेत् ।
मदीयहस्तपादादावङ्गे तु मधुरे नग ॥ ५७ ॥
चित्तं संस्थापयेन्मन्त्री स्थानस्थानजयात्पुनः ।
विशुद्धचित्तः सर्वस्मिन्रूपे संस्थापयेन्मनः ॥ ५८ ॥
यावन्मनो लयं याति देव्यां संविदि पर्वत ।
तावदिष्टमनुं मन्त्री जपहोमैः समभ्यसेत् ॥ ५९ ॥
मन्त्राभ्यासेन योगेन ज्ञेयज्ञानाय कल्पते ।
न योगेन विना मन्त्रो न मन्त्रेण विना हि सः ॥ ६० ॥
द्वयोरभ्यासयोगो हि ब्रह्मसंसिद्धिकारणम् ।
तमः परिवृते गेहे घटो दीपेन दृश्यते ॥ ६१ ॥
एवं मायावृतो ह्यात्मा मनुना गोचरीकृतः ।
इति योगविधिः कृत्स्नः साङ्गः प्रोक्तो मयाऽधुना ॥ ६२ ॥

गुरूपदेशतो ज्ञेयो नान्यथा शास्त्रकोटिभिः ॥ ६३ ॥

Roman transliteration

himālaya uvāca
yogaṃ vada maheśāni sāṅgaṃ saṃvitpradāyakam |
kṛtena yena yogyo'haṃ bhaveyaṃ tattvadarśane || 1 ||
śrīdevyuvāca
na yogo nabhasaḥ pṛṣṭhe na bhūmau na rasātale |
aikyaṃ jīvātmanorāhuryogaṃ yogaviśāradāḥ || 2 ||
tatpratyūhāḥ ṣaḍākhyātā yogavighnakarānagha |
kāmakrodhau lobhamohau madamātsaryasañjñakau || 3 ||
yogāṅgaireva bhittvā tānyogino yogamāpnuyuḥ |
yamaṃ niyamamāsanaprāṇāyāmau tataḥ param || 4 ||
pratyāhāraṃ dhāraṇākhyaṃ dhyānaṃ sārdhaṃ samādhinā |
aṣṭāṅgānyāhuretāni yogināṃ yogasādhane || 5 ||
ahiṃsā satyamasteyaṃ brahmacaryaṃ dayā''rjavam |
kṣamā dhṛtirmitāhāraḥ śaucaṃ ceti yamā daśa || 6 ||

tapaḥ santoṣa āstikyaṃ dānaṃ devasya pūjanam |
siddhāntaśravaṇaṃ caiva hrīrmatiśca japo hutam || 7 ||
daśaite niyamāḥ proktā mayā parvatanāyaka |
padmāsanaṃ svastikaṃ ca bhadraṃ vajrāsanaṃ tathā || 8 ||
vīrāsanamiti proktaṃ kramādāsanapañcakam |
ūrvorupari vinyasya samyakpādatale śubhe || 9 ||
aṅguṣṭhau ca nibadhnīyāddhastābhyāṃ vyutkramāttataḥ |
padmāsanamiti proktaṃ yogināṃ hṛdayaṅgamam || 10 ||
jānūrvorantare samyakkṛtvā pādatale śubhe |
ṛjukāyo viśedyogī svastikaṃ tatpracakṣate || 11 ||
sīvanyāḥ pārśvayornyasya gulphayugmaṃ suniścitam |
vṛṣaṇādhaḥ pādapārṣṇī pārṣṇibhyāṃ paribandhayet || 12 ||
bhadrāsanamiti proktaṃ yogibhiḥ paripūjitam |
urvoḥ pādau kramānnyasya jānvoḥ pratyaṅmukhāṅgulī || 13 ||

karau vidadhyādākhyātaṃ vajrāsanamanuttamam |
ekaṃ pādamadhaḥ kṛtvā vinyasyoruṃ tathottare || 14 ||
ṛjukāyo viśedyogī vīrāsanamitīritam |
iḍayā''karṣayed□vāyuṃ bāhyaṃ ṣoḍaśamātrayā || 15 ||
dhārayetpūritaṃ yogī catuḥṣaṣṭyā tu mātrayā |
suṣumnāmadhyagaṃ samyagdvātriṃśanmātrayā śanaiḥ || 16 ||
nāḍyā piṅgalayā caiva recayedyogavittamaḥ |
prāṇāyāmamimaṃ prāhūryogaśāstraviśāradāḥ || 17 ||
bhūyo bhūyaḥ kramāttasya bāhyamevaṃ samācaret |
mātrāvṛddhiḥ krameṇaiva samyagdvādaśa ṣoḍaśa || 18 ||
japadhyānādibhiḥ sārdhaṃ sagarbhaṃ taṃ vidurbudhāḥ |
tadapetaṃ vigarbhaṃ ca prāṇāyāmaṃ pare viduḥ || 19 ||
kramādabhyasyataḥ puṃso dehe svedod□gamo'dhamaḥ |
madhyamaḥ kampasaṃyukto bhūmityāgaḥ paro mataḥ || 20 ||

uttamasya guṇāvāptiryāvacchīlanamiṣyate |
indriyāṇāṃ vicaratāṃ viṣayeṣu nirargalam || 21 ||
balādāharaṇaṃ tebhyaḥ pratyāhāro'bhidhīyate |
aṅguṣṭhagulphajānūrumūlādholiṅganābhiṣu || 22 ||
hṛdgrīvākaṇṭhadeśeṣu lambikāyāṃ tato nasi |
bhrūmadhye mastake mūrdhni dvādaśānte yathāvidhi || 23 ||
dhāraṇaṃ prāṇamaruto dhāraṇeti nigadyate |
samāhitena manasā caitanyāntaravartinā || 24 ||
ātmanyabhīṣṭadevānāṃ dhyānaṃ dhyānamihocyate |
samatvabhāvanā nityaṃ jīvātmaparamātmanoḥ || 25 ||
samādhimāhurmunayaḥ proktamaṣṭāṅgalakṣaṇam |
idānīṃ kathaye te'haṃ mantrayogamanuttamam || 26 ||
viśvaṃ śarīramityuktaṃ pañcabhūtātmakaṃ naga |
candrasūryāgnitejobhirjīvabrahmaikyarūpakam || 27 ||

tisraḥ koṭyastadardhena śarīre nāḍayo matāḥ |
tāsu mukhyā daśa proktāstābhyastisro vyavasthitāḥ || 28 ||
pradhānā merudaṇḍe'tra candrasūryāgrarūpiṇī |
iḍā vāme sthitā nāḍī śubhrā tu candrarūpiṇī || 29 ||
śaktirūpā tu sā nāḍī sākṣādamṛtavigrahā |
dakṣiṇe yā piṅgalākhyā puṃrūpā sūryavigrahā || 30 ||
sarvatejomayī sā tu suṣumnā vahnirūpiṇī |
tasyā madhye vicitrākhye icchājñānakriyātmakam || 31 ||

madhye svayaṃbhūliṅgaṃ tu koṭisūryasamaprabham |
tadūrdhvaṃ māyābījaṃ tu harātmābindunādakam || 32 ||
tadūrdhvaṃ tu śikhākārā kuṇḍalī raktavigrahā |
devyātmikā tu sā proktā madabhinnā nagādhipa || 33 ||
tadbāhye hemarūpābhaṃ vādisāntacaturdalam |
drutahemasamaprakhyaṃ padmaṃ tatra vicintayet || 34 ||

tadūrdhvaṃ tvanalaprakhyaṃ ṣaḍdalaṃ hīrakaprabham |
bādilāntaṣaḍvarṇena svādhiṣṭhānamanuttamam || 35 ||
mūlamādhāraṣaṭkoṇaṃ mūlādhāraṃ tato viduḥ |
svaśabdena paraṃ liṅgaṃ svādhiṣṭhānaṃ tato viduḥ || 36 ||
tadūrdhvaṃ nābhideśe tu maṇipūraṃ mahāprabham |
meghābhaṃ vidyudābhaṃ ca bahutejomayaṃ tataḥ || 37 ||
maṇivad□bhinnaṃ tatpadmaṃ maṇipadmaṃ tathocyate |
daśabhiśca dalairyuktaṃ ḍādiphāntākṣarānvitam || 38 ||
viṣṇunādhiṣṭhitaṃ padmaṃ viṣṇvālokanakāraṇam |
tadūrdhve'nāhataṃ padmamudyadādityasannibham || 39 ||
kādiṭhāntadalairarkapatraiśca samadhiṣṭhitam |
tanmadhye bāṇaliṅgaṃ tu sūryāyutasamaprabham || 40 ||
śabdabrahmamayaṃ śabdānāhataṃ tatra dṛśyate |
anāhatākhyaṃ tatpadmaṃ munibhiḥ parikīrtitam || 41 ||

ānandasadanaṃ tattu puruṣādhiṣṭhitaṃ param |
tadūrdhvaṃ tu viśuddhākhyaṃ dalaṃ ṣoḍaśapaṅkajam || 42 ||
svaraiḥ ṣoḍaśabhiryuktaṃ dhūmravarṇam mahāprabham |
viśuddhaṃ tanute yasmājjīvasya haṃsalokanāt || 43 ||
viśuddhaṃ padmamākhyātamākāśākhyaṃ mahād□bhutam |
ājñācakraṃ tadūrdhvaṃ tu ātmanādhiṣṭhitaṃ param || 44 ||
ājñāsaṃkramaṇaṃ tatra tenājñeti prakīrtitam |
dvidalaṃ hakṣasaṃyuktaṃ padmaṃ tatsumanoharam || 45 ||
kailāsākhyaṃ tadūrdhvaṃ tu rodhinī tu tadūrdhvataḥ |
evaṃ tvādhāracakrāṇi proktāni tava suvrata || 46 ||
sahasrārayutaṃ bindusthānaṃ tadūrdhvamīritam |
ityetatkathitaṃ sarvaṃ yogamārgamanuttamam || 47 ||
ādau pūrakayogenāpyādhāre yojayenmanaḥ |
gudameḍhrāntare śaktistāmākuñcya prabodhayet || 48 ||

liṅgabhedakrameṇaiva binducakraṃ ca prāpayet |
śambhunā tāṃ parāṃ śaktimekībhūtāṃ vicintayet || 49 ||
tatrotthitāmṛtaṃ yattu drutalākṣārasopamam |
pāyayitvā tu tāṃ śaktiṃ māyākhyāṃ yogasiddhidām || 50 ||
ṣaḍcakradevatāstatra santarpyāmṛtadhārayā |
ānayettena mārgeṇa mūlādhāraṃ tataḥ sudhīḥ || 51 ||
evamabhyasyamānasyāpyahanyahani niścitam |
pūrvoktadūṣitā mantrāḥ sarve sidhyanti nānyathā || 52 ||
jarāmaraṇaduḥkhādyairmucyate bhavabandhanāt |
ye guṇāḥ santi devyā me jaganmāturyathā tathā || 53 ||
te guṇāḥ sādhakavare bhavantyeva na cānyathā |
ityevaṃ kathitaṃ tāta vāyudhāraṇamuttamam || 54 ||
idānīṃ dhāraṇākhyaṃ tu śṛṇuṣvāvahito mama |
dikkālādyanavacchinnadevyāṃ ceto vidhāya ca || 55 ||

tanmayo bhavati kṣipraṃ jīvabrahmaikyayojanāt |
athavā samalaṃ ceto yadi kṣipraṃ na siddhyati || 56 ||
tadāvayavayogena yogī yogānsamabhyaset |
madīyahastapādādāvaṅge tu madhure naga || 57 ||
cittaṃ saṃsthāpayenmantrī sthānasthānajayātpunaḥ |
viśuddhacittaḥ sarvasmin□rūpe saṃsthāpayenmanaḥ || 58 ||
yāvanmano layaṃ yāti devyāṃ saṃvidi parvata |
tāvadiṣṭamanuṃ mantrī japahomaiḥ samabhyaset || 59 ||
mantrābhyāsena yogena jñeyajñānāya kalpate |
na yogena vinā mantro na mantreṇa vinā hi saḥ || 60 ||
dvayorabhyāsayogo hi brahmasaṃsiddhikāraṇam |
tamaḥ parivṛte gehe ghaṭo dīpena dṛśyate || 61 ||
evaṃ māyāvṛto hyātmā manunā gocarīkṛtaḥ |
iti yogavidhiḥ kṛtsnaḥ sāṅgaḥ prokto mayā'dhunā || 62 ||

gurūpadeśato jñeyo nānyathā śāstrakoṭibhiḥ || 63 ||

English translation

1. Himalaya said "O MahesVan! Now tell me the Yoga with all its Amgas (limbs) giving the knowledge of the Supreme Consciousness so that, I may realise my Self, when I practise according to those instructions.

2-10. S'ri Devi said "The Yoga does not exist in the Heavens; nor does it exist on earth or in the nether regions (Patala). Those who are skilled in the Yogas say that the realisation of the identity between the Jivatma and the Paramatma is "Yoga." O Sinless One! The enemies to this Yoga are six; and they are lust, anger, greed, ignorance, vanity and jealousy. The Yogis attain the Yoga when they become able to destroy these six enemies by practising the accompaniments to Yoga. Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi, these are the eight limbs of Yoga. Yama includes Ahimsa (non-injuring; non- killing); truthfulness; Asteyam (non-stealing by mind or deed); Brahmacharya (continence); Daya (mercy to all beings); Uprightness; forgiveness, steadiness; eating frugally, restrictedly and cleanliness (external and internal). These are ten in number. Niyama includes also ten qualities (1) Tapasya (austerities and penances); (2) contentment; (3) Astikya (faith in the God and the Vedas, Devas, Dharma and Adharma); (4) Charity (in good causes); worship of God; hearing the Siddhantas (established sayings) of the Vedas; Hri or modesty (not to do any irreligious or blameable acts); S'raddha (faith to go do good works that are sanctioned); (9) Japam (uttering silently the mantrams, Gayatris or sayings of Puranas) and (10) Homam (offering oblations daily to the Sacred Fire). There are five kinds of Asanas (Postures) that are commendable: Padmasan, Svastikasan, Bhadrasan, Vajrasan and Virasan. Padmasan consists in crossing the legs and placing the feet on the opposite thighs (the right foot on the left thigh and the left foot on the right thigh) and catching by the right hand brought round the back, the toes of the right foot and catching by the left hand brought round the back the toes of the left

foot; sitting then straight and with ease. This is recomnnended by the Yogis (and by this one can raise oneself in the air).

N. B. - The hands, according to some, need not be carried round the back; both the hands are crossed and placed similarly on the thighs.

11-20. Place the soles of the feet completely under the thighs, keep the body straight, and sit at ease. This is called the Svastikasan. Bhadrasan consists in placing well the two heels on the two sides of the

two nerves of the testicle, near the anus and catching by the two hands the two heels at the lower part of the testicles and then sitting at ease. This is very much liked by the Yogis. Vajrasan (diamond seat) consists in placing the feet on the two thighs respectively and placing the fingers below the thighs with the hands also there, and then sitting at ease. Virasan consists in sitting cross on the hams in placing the right foot under the right thigh and the left foot under the left thigh and sitting at ease with body straight.

Taking in the breath by the Ida (the left nostril) so long as we count "Om" sixteen, retaining it in the Susumna so long as we count "Om" sixty-four times and then exhaling it slowly by the Pingala nadi (the right nostril) as long as we count "Om" thirty-two times. (The first process is called Puraka, the second is called Kumbhaka, and the third is called Rechaka). This is called one Pranayama by those versed in the Yogas. Thus one should go on again and again with his Pranayama. At the very beginning, try with the number twelve, /. e., as we count "Om" twelve times and then increase the number gradually to sixteen and so on. Pranayama is of two kinds Sagarbha and Vigarbha. It is called Sagarbha when Pranayama is performed with repeating the Ista Mantra and Japam and meditation. It is called Vigarbha Pranayama when "Om" is simply counted and no other Mantram. When this Pranayama is practised repeatedly, perspiration comes first when it is called of the lowest order; when the body begins to tremble, it is called middling; and when one rises up in the air, leaving the ground, it is called the best Pranayama.

(Therefore one who practises Pranayama ought to continue it till he becomes able to rise in the air).

21-30. Now comes Pratyahara. The senses travel spontaneously towards their objects, as if they are without anyone to check. To curb them perforce and to make them turn backwards from those objects is called "Pratyahara," To hold the Prana Vayu on toes, heels, knees, thighs, sacrum genital organs, navel, heart, neck, throat, the soft palate, nose, between the eyebrows, and on the top of the head, at these twelve places respectively is called the "Dharana."

Concentrate the mind on the consciousness inside and then meditate the Ista Devata within the Jivatma. This is the Dhyana. Samadhi is identifying always the Jivatma and Paramatma. Thus the sages say. (Samadhi is of two kinds (1) Samprajhata, or Savikalpak and (2) Nirvikalpak. When the ideas the Knower, Knowledge and the Thing Known, remain separate in the consciousness and yet the mind feels the one Akhanda Sachchidananda Brahma and his heart remains, there, that is called Samprajhata Samadhi; and when those three vanish away and the one Brahma remains, it is called Asamprajhata Samadhi). Thus I have described to you the Yoga with its eight limbs. O Mountain! This body composed of the five elements, and with JTva endowed with the essence of the Sun, the Moon, and the Fire and Brahma in it as one and the same, is denominated by the term "VisVa." There are the 350,000 nadis in this body of man; of these, the principal are ten. Out of the ten again, the three are most prominent. The foremost and first of these three is Susumna, of the nature of the Moon, Sun, and Fire, situated in the centre of the spinal cord (it extends from the sacral plexus below to the Brahmaradhra in the head at the top where it looks like a blown Dhustura flower). On the left of this Susumna is the Ida Nadi, white and looking like Moon; this Nadi is of the nature of Force, nectar-like. On the right side of the Susumna is the Pingala Nadi of the nature of a male; it represents the Sun. The Susumna comprises the nature of the all the Tejas (fires) and it represents Fire.

31-41. The inmost of Susumna is Vichtra or Chitrini Bhulingam nadi (of the form of a cobweb) in the middle of which resides the Ichcha (will), Jhana (knowledge) and Kriya (action) S'aktis, and resplendent like the Millions of Suns. Above Him is situated Hrim, the Maya Vija Haratma with "Ha" and Chandravindu repesenting the Sound (Nada). Above this is the Flame, Kula Kundalini (the Serpent Fire) of a red colour, and as it were, intoxicated. Outside Her is the Adhara Lotus of a yellow

colour having a dimension of four digits and Comprising the four letters "va", "s'a", "sa", and "sa". The Yogis meditate on this. In its centre is the hexagonal space (Pitham). This is called the Muladhara for it is the base and it supports all the six lotuses. Above it is the Svadhisthana Chakra, fiery and emitting lustre like diamond and with six petals representing the six letters "ba", "bha", "ma", "ya", "ra", "la". The word "Sva" means "Param Lingam" (superior Male Symbol). Therefore the sages call this "Svadhisthan Chakram. Above it is situated the "Manipura Chakram" of the colour of lightning in clouds and very fiery; it comprises the ten Petals, comprising the 10 letters da, dha, na, ta, tha, da, dha, na, pa, pha. The lotus resembles a full blown pearl; hence it is "Manipadma." Visnu dwells here. Meditation here leads to the sight of Visnu, Above it is "Anahata" Padma with the twelve petals representing, the twelve letters Ka, Kha, Gha, m###, (cha), (chha), (Ja), (Jha,) lya, ta, and tha. In the middle is Banalingam, resplendent like the Sun. This lotus emits the sound S'abda Brabma, without being struck; therefore it is called the Anahata Lotus. This is the source of joy. Here dwells Rudra, the Highest Person."

42-43. Above it is situated the Vis'uddha Chakra of the sixteen petals, comprising the sixteen letters a, a, i, T, u, u, ri, ri, li, Iri, e, ai, o, ar, am, ah. This is of a smoky colour, highly lustrous, and is situated in the throat. The Jivatma sees the Paramatma (the Highest Self) here and it is purified; hence it is called Vis'uddha. This wonderful lotus is termed Akas'a.

44-45. Above that is situated betwixt the eyebrows the exceedingly beautiful Ajha Chakra with two petals comprising the two letters

"Ha," and Ksa. The Self resides in this lotus. When persons are stationed here, they can see everything and know of the present, past and future. There one gets the commands from the Highest Deity (e. g. now this is for you to do and so on); therefore it is called the Ajha Chakra.

46-47. Above that is the Kailas'a Chakra; over it is the Rodhini Chikra. O One of good vows! Thus I have described to you all about the Adhara Chakras. The prominent Yogis say that above that again, is the Vindu Sthan, the seat of the Supreme Deity with thousand petals. O Best of Mountains! Thus I declare the best of the paths leading to Yoga.

48. Now hear what is the next thing to do. First by the "Puraka", Pranayama, fix the mind on the Muladhara Lotus. Then contract and arouse the Kula Kundalini S'akti there, between the anus and the genital organs, by that Vayu.

49. Pierce, then, the Lingams (the lustrous Svayambhu Adi Lingam) in the several Chakras above-mentioned and transfer along with it the heart united with the S'akti to the Sahasrara (the Thousand petalled Lotus). Then meditate the S'akti united with S'ambhu there.

50-51. There is produced in the Vindu Chakra, out of the intercourse of S'iva and S'akti, a kind of nectar-juice, resembling a sort of red- dye (lac). With that Nectar of Joy, the wise Yogis make the Maya S'akti, yielding successes in Yoga, drink; then pleasing all the Devas in the six Chakras with the offerings of that Nectar, the Yogi brings the S'akti down again on the Muladhara Lotus.

52. Thus by daily practising this, all the above mantras will no doubt, be made to come to complete success.

53-54. And one will be free from this Samsara, filled with old age and death, etc. O Lord of Mountains! I am the World Mother; My devotee will get all My qualities; there is no doubt in this. O Child! I have thus described to you the excellent Yoga, holding the Vayu (Pavana Dharana Yoga).

55. Now hear from Me the Dharana Yoga. To fix thoroughly one's heart on the Supremely Lustrous Force of Mine, pervading all the quarters, countries, and all time leads soon to the union of the Jiva and the Brahma.

56-58. If one does not quickly do this, owing to impurities of heart, then the Yogi ought to adopt what is called the "Avayava Yoga." O Chief of Mountains! The Sadhaka should fix his heart on my gentle hands, feet and other limbs one by one and try to conquer each of these places. Thereby his heart would be purified. Then he should fix that purified heart on My Whole Body.

59-62. The practiser must practise with Japam and Homam the Mantram till his mind be not dissolved in Me, My Consciousness. By the practice of meditating on the Mantra, the thing to be known (Brahma) is transformed into knowledge. Know this as certain, that the Mantra is futile without Yoga and the Yoga is futile without the Mantra. The Mantra and the Yoga are the two infallible means to realise Brahma. As the jar in a dark room is visible by a lamp, so this JTvatma, surrounded by Maya is visible by means of Mantra to the Paramatma (the Highest Self). O Best of Mountains! Thus I have described to you the Yogas with their Angas (limbs). You should receive instructions about them from the mouth of a Guru; else millions of S'astras will never be able to give you a true realisation of the meanings of the yogas.

Here ends the Thirty-fifth Chapter of the Seventh Book on the Yoga and the Mantra Siddhi in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 36

On The Highest Knowledge Of

Chapter 189 of 318 · 30 detected Sanskrit verse markers

Sanskrit

देव्युवाच
इत्यादियोगयुक्तात्मा ध्यायेन्मां ब्रह्मरूपिणीम् ।
भक्त्या निर्व्याजया राजन्नासने समुपस्थितः ॥ १ ॥
आविः सन्निहितं गुहाचरं नाम महत्पदम् ।
अत्रैतत्सर्वमर्पितमेजत्प्राणमिषच्च यत् ॥ २ ॥
एतज्जानथ सदसद्वरेण्यं
परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ।
यदर्चिमद्यदणुभ्योऽणु च
यस्मिंल्लोका निहिता लोकिनश्च ॥ ३ ॥
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः ।
तदेतत्सत्यममृतं तद्वेद्धव्यं सौम्य विद्धि ॥ ४ ॥
धनुर्गृहीत्वौपनिषदं महास्त्रं
शरं ह्युपासानिशितं सन्धयीत ।
आयम्य तद्भावगतेन चेतसा

लक्ष्यं तदेवाक्षरं सौम्य विद्धि ॥ ५ ॥
प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ ६ ॥
यस्मिन् द्यौश्च पृथिवी चान्तरिक्ष-
मोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथात्मानं
अन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ७ ॥
अरा इव रथनाभौ संहता यत्र नाड्यः ।
स एषोऽन्तश्चरते बहुधा जायमानः ॥ ८ ॥
ओमित्येवं ध्यायथात्मानं
स्वस्ति वः पाराय तमसः परस्तात् ।
दिव्ये ब्रह्मपुरे व्योम्नि आत्मा सम्प्रतिष्ठितः ॥ ९ ॥
मनोमयः प्राणशरीरनेता
प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।

तद्विज्ञानेन परिपश्यन्ति धीरा
आनन्दरूपममृतं यद्विभाति ॥ १० ॥

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ११ ॥
हिरण्मये परे कोशे विराजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ १२ ॥
न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १३ ॥
ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म
पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वं वरिष्ठम् ॥ १४ ॥
एतादृगनुभवो यस्य स कृतार्थो नरोत्तमः ।

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ॥ १५ ॥
द्वितीयाद्वै भयं राजंस्तदभावाद्बिभेति न ।
न तद्वियोगो मेऽप्यस्ति मद्वियोगोऽपि तस्य न ॥ १६ ॥
अहमेव स सोऽहं वै निश्चितं विद्धि पर्वत ।
मद्दर्शनं तु तत्र स्याद्यत्र ज्ञानी स्थितो मम ॥ १७ ॥
नाहं तीर्थे न कैलासे वैकुण्ठे वा न कर्हिचित् ।
वसामि किन्तु मज्ज्ञानिहृदयाम्भोजमध्यमे ॥ १८ ॥
मत्पूजाकोटिफलदं सकृन्मज्ज्ञानिनोऽर्चनम् ।
कुलं पवित्रं तस्यास्ति जननी कृतकृत्यका ॥ १९ ॥
विश्वम्भरा पुण्यवती चिल्लयो यस्य चेतसः ।
ब्रह्मज्ञानं तु यत्पृष्टं त्वया पर्वतसत्तम ॥ २० ॥
कथितं तन्मया सर्वं नातो वक्तव्यमस्ति हि ।
इदं ज्येष्ठाय पुत्राय भक्तियुक्ताय शीलिने ॥ २१ ॥
शिष्याय च यथोक्ताय वक्तव्यं नान्यथा क्वचित् ।

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ॥ २२ ॥
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ।
येनोपदिष्टा विद्येयं स एव परमेश्वरः ॥ २३ ॥
यस्यायं सुकृतं कर्तुमसमर्थस्ततो ऋणी ।
पित्रोरप्यधिकः प्रोक्तो ब्रह्मजन्मप्रदायकः ॥ २४ ॥
पितृजातं जन्म नष्टं नेत्थं जातं कदाचन ।
तस्मै न द्रुह्येदित्यादि निगमोऽप्यवदन्नग ॥ २५ ॥
तस्माच्छास्त्रस्य सिद्धान्तो ब्रह्मदाता गुरुः परः ।
शिवे रुष्टे गुरुस्त्राता गुरौ रुष्टे न शङ्करः ॥ २६ ॥
तस्मात्सर्वप्रयत्नेन श्रीगुरुं तोषयेन्नग ।
कायेन मनसा वाचा सर्वदा तत्परो भवेत् ॥ २७ ॥

अन्यथा तु कृतघ्नः स्यात्कृतघ्ने नास्ति निष्कृतिः ।
इन्द्रेणाथर्वणायोक्ता शिरश्छेदप्रतिज्ञया ॥ २८ ॥
अश्विभ्यां कथने तस्य शिरश्छिन्नं च वज्रिणा ।

अश्वीयं तच्छिरो नष्टं दृष्ट्वा वैद्यौ सुरोत्तमौ ॥ २९ ॥
पुनः संयोजितं स्वीयं ताभ्यां मुनिशिरस्तदा ।
इति सङ्कटसम्पाद्या ब्रह्मविद्या नगाधिप ।
लब्धा येन स धन्यः स्यात्कृतकृत्यश्च भूधर ॥ ३० ॥

Roman transliteration

devyuvāca
ityādiyogayuktātmā dhyāyenmāṃ brahmarūpiṇīm |
bhaktyā nirvyājayā rājannāsane samupasthitaḥ || 1 ||
āviḥ sannihitaṃ guhācaraṃ nāma mahatpadam |
atraitatsarvamarpitamejatprāṇamiṣacca yat || 2 ||
etajjānatha sadasadvareṇyaṃ
paraṃ vijñānādyadvariṣṭhaṃ prajānām |
yadarcimadyadaṇubhyo'ṇu ca
yasmiṃllokā nihitā lokinaśca || 3 ||
tadetadakṣaraṃ brahma sa prāṇastadu vāṅ□manaḥ |
tadetatsatyamamṛtaṃ tadveddhavyaṃ saumya viddhi || 4 ||
dhanurgṛhītvaupaniṣadaṃ mahāstraṃ
śaraṃ hyupāsāniśitaṃ sandhayīta |
āyamya tad□bhāvagatena cetasā

lakṣyaṃ tadevākṣaraṃ saumya viddhi || 5 ||
praṇavo dhanuḥ śaro hyātmā brahma tallakṣyamucyate |
apramattena veddhavyaṃ śaravattanmayo bhavet || 6 ||
yasmin dyauśca pṛthivī cāntarikṣa-
motaṃ manaḥ saha prāṇaiśca sarvaiḥ |
tamevaikaṃ jānathātmānaṃ
anyā vāco vimuñcathāmṛtasyaiṣa setuḥ || 7 ||
arā iva rathanābhau saṃhatā yatra nāḍyaḥ |
sa eṣo'ntaścarate bahudhā jāyamānaḥ || 8 ||
omityevaṃ dhyāyathātmānaṃ
svasti vaḥ pārāya tamasaḥ parastāt |
divye brahmapure vyomni ātmā sampratiṣṭhitaḥ || 9 ||
manomayaḥ prāṇaśarīranetā
pratiṣṭhito'nne hṛdayaṃ sannidhāya |

tadvijñānena paripaśyanti dhīrā
ānandarūpamamṛtaṃ yadvibhāti || 10 ||
bhidyate hṛdayagranthiśchidyante sarvasaṃśayāḥ |
kṣīyante cāsya karmāṇi tasmindṛṣṭe parāvare || 11 ||
hiraṇmaye pare kośe virājaṃ brahma niṣkalam |
tacchubhraṃ jyotiṣāṃ jyotistadyadātmavido viduḥ || 12 ||
na tatra sūryo bhāti na candratārakaṃ
nemā vidyuto bhānti kuto'yamagniḥ |

tameva bhāntamanubhāti sarvaṃ
tasya bhāsā sarvamidaṃ vibhāti || 13 ||
brahmaivedamamṛtaṃ purastādbrahma
paścādbrahma dakṣiṇataścottareṇa |
adhaścordhvaṃ ca prasṛtaṃ brahmaivedaṃ viśvaṃ variṣṭham || 14 ||
etādṛganubhavo yasya sa kṛtārtho narottamaḥ |

brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati || 15 ||
dvitīyādvai bhayaṃ rājaṃstadabhāvād□ bibheti na |
na tadviyogo me'pyasti madviyogo'pi tasya na || 16 ||
ahameva sa so'haṃ vai niścitaṃ viddhi parvata |
maddarśanaṃ tu tatra syādyatra jñānī sthito mama || 17 ||
nāhaṃ tīrthe na kailāse vaikuṇṭhe vā na karhicit |
vasāmi kintu majjñānihṛdayāmbhojamadhyame || 18 ||
matpūjākoṭiphaladaṃ sakṛnmajjñānino'rcanam |
kulaṃ pavitraṃ tasyāsti jananī kṛtakṛtyakā || 19 ||
viśvambharā puṇyavatī cillayo yasya cetasaḥ |
brahmajñānaṃ tu yatpṛṣṭaṃ tvayā parvatasattama || 20 ||
kathitaṃ tanmayā sarvaṃ nāto vaktavyamasti hi |
idaṃ jyeṣṭhāya putrāya bhaktiyuktāya śīline || 21 ||
śiṣyāya ca yathoktāya vaktavyaṃ nānyathā kvacit |

yasya deve parā bhaktiryathā deve tathā gurau || 22 ||
tasyaite kathitā hyarthāḥ prakāśante mahātmanaḥ |
yenopadiṣṭā vidyeyaṃ sa eva parameśvaraḥ || 23 ||
yasyāyaṃ sukṛtaṃ kartumasamarthastato ṛṇī |
pitrorapyadhikaḥ prokto brahmajanmapradāyakaḥ || 24 ||
pitṛjātaṃ janma naṣṭaṃ netthaṃ jātaṃ kadācana |
tasmai na druhyedityādi nigamo'pyavadannaga || 25 ||
tasmācchāstrasya siddhānto brahmadātā guruḥ paraḥ |
śive ruṣṭe gurustrātā gurau ruṣṭe na śaṅkaraḥ || 26 ||
tasmātsarvaprayat□nena śrīguruṃ toṣayennaga |
kāyena manasā vācā sarvadā tatparo bhavet || 27 ||
anyathā tu kṛtaghnaḥ syātkṛtaghne nāsti niṣkṛtiḥ |
indreṇātharvaṇāyoktā śiraśchedapratijñayā || 28 ||
aśvibhyāṃ kathane tasya śiraśchinnaṃ ca vajriṇā |

aśvīyaṃ tacchiro naṣṭaṃ dṛṣṭvā vaidyau surottamau || 29 ||
punaḥ saṃyojitaṃ svīyaṃ tābhyāṃ muniśirastadā |
iti saṅkaṭasampādyā brahmavidyā nagādhipa |
labdhā yena sa dhanyaḥ syātkṛtakṛtyaśca bhūdhara || 30 ||

English translation

1-4. S'ri Devi said "O Himalayas! Thus making one's own self attached to the Yoga by the above-mentioned process and sitting on a Yoga posture, one should meditate on My Brahma Nature with an unfeigned devotion. (How the knowledge of that Formless Existence and Imperishable Brahman arises, now hear.) He is manifest, near, yea, even moving in the hearts of all beings. He is the well-known Highest Goal. Know that all this whatever, waking, dreaming, or sleeping, which moves, breathes or blinks, is founded on Him. He is higher than Being and Non-being: higher than the Wisdom, He is the Best Object of adoration for all creatures. He is brilliant, smaller than the

smallest and in Him the worlds are founded and the Rulers thereof. He is the Imperishable Brahman. He is the Creator (Life), the Revealer of Sacred Knowledge (speech) and Omniscient (or the Cosmic Mind). This is the Truth. He is immortal, O Saumya! Know that He is the target to be hit.

Note. - The words "higher than wisdom" mean higher than Brahma. (Brahma is the highest of all JTvas, higher than Brahma means higher than all creatures. The word Vijhana denotes Brahma as we find in the following speech of Brahma in the Bhagavat Purana) "I, the Wisdom Energy (Vijhana-S'akti) was born from the navel of this Being resting on the Waters and possessed of the Infinite Powers."

Visnu is called "Prana," because he is the leader of all (Prana-netri). He is called Vak, because He is the Teacher of all; Visnu is called Manas because He is the adviser of all (Mantri). He is the Controller of all the JTvas.

The third verse lays down that Brahman is to be meditated upon or that the Manana should be performed; as the second verse teaches that Dhyana or concentration also is necessary.

5-6. Take hold of the Mystic Name as the bow, and know that the Brahman is the aim to be hit. Put on this the great weapon (Om), the arrow (of the mind) sharpened by meditation. Withdraw thyself from all objects, and with the mind absorbed in the idea of Brahman, hit the aim; for know, O Saumya! That Imperishable alone to be the Mark. The Great name"Om" is the bow, the mind is the arrow, and the Brahman is said to be the mark. It is to be hit by a man whose thoughts are concentrated, for then he enters the target.

Note. - Thus S'ravana, Manana, and Dhyana of Brahman have been taught. This is the method of Brahma-upasana.

7. In Him are woven the heavens, and the interspaces, and mingle also with the senses. Know Him to be the one Support of all, the Atman. Leave off all other words (as well as the worship of other deities). This (Atman) is the refuge of the Immortals.

"He is the bridge of the Immortar'-the words Amrita or Immortal means Mukta Jivas. In the Vedanta Sutra I, 3-2, it has been taught that the Lord is the refuge of the Muktas. So also that "He is the Highest Goal of the Muktas."

8-9. In Him the life-webs (nadis) are fastened, as the spokes to the nave of a chariot; He is this (Atman) that pervades the heart, and by his own free will manifests Himself in diverse ways (as Visva, Taijasa, etc., in waking, sleeping, etc., states); and also as One as Prajha in the dreamless state. Meditate on the Atman as Om (full of all auspicious qualities and who is the chief aim of the Vedas), in order to acquire the knowledge of the Paramatman, Who is beyond the Prakriti and the S'ri Tattva. Your welfare consists in such knowledge.

Note. - This shows that Brahman is the Antaryamin Purusa. He resides in the heart where all the 72,000 Nadis meet, as the spokes meet in the navel of the wheel. He moves within the organs, not for His own pleasure, but to give life and energy to them all. The Om with all its attributes must be constantly meditated upon. He manifests Himself in manifold ways in the waking and dreaming

stews as VisVa and Taijasa; while He manifests as One in the state of Susupti or Dreamless sleep as Prajha. He is beyond darkness; He has no mortal body. Meditate on such Visnu in the heart in order to get the Supreme Brahman, with the help of the Mantra Om. The result of such meditation is that there is the welfare of yours--all evils will cease, and you will get the bliss of the manifestation of the Divinity--your Real Self within your Heart.

10. He who is All-Wise, and All-Knowing, whose Greatness is thus manifested in the worlds, is to be meditated upon as the Atman residing in the Ether, in the Fourth Dimensional Space, in the shining city of Brahman (the Heart). He is the Controller of the mind and the Guide of the senses and the body. He abides in the dense body, controlling the heart. He, the Atman, when manifesting Himself as the Blissful and Immortal, is seen by the wise through the purity of the heart.

11. The fetters of the Jivas are cut asunder, the ties of Linga-dehas and Prakriti are removed (the effects of all) his works perish, when He is seen who is Supremely High (or when the Supremely High looks at the JTva.) [A/ote.-Visnu is Paravare, because Para or High Beings like Rama; Brahmas, etc., are Avara or inferior in His comparsion.]

[Note. - This shows the result of Divine Wisdom in the last verse. The Avidya covers both Is'vara and JTva. It prevents Is'vara being, seen by JTva, and JTva, seeing Is'vara. It is a direct bondage of JTva and a metaphorical fetter of Is'vara. Avidya is the name given to Prakriti in Her active state. When Her three qualities Sattva, Rajas and Tamas, are actively manifest. Destruction of Avidya means putting these Gunas in their latent state. There is a great difference between the destruction of the Avidya-fetters as taught in this verse, and the unloosening of them as previously described in this verse! There Avidya still remained, for it was merely a Paroksa or intellectual apprehension of Truth. Here Avidya itself is destroyed by Aparoksa or Intuitive Knowledge of Brahman.

The bonds are five The lowest is the Avidya bond, then the Lingadeha bond, then the Pramachchadaka Prakriti bond, the Kama bond, and the Karma bond. When all these bonds are destroyed, then the Jhani goes by the Path of Light to the Santamka Loka. Before proceeding further all have to salute the S'is'u-mara--the Dweller on the threshhold--the hub of the Universe.

The Sis'umara literally means the Infant Killer and means the porpoise and is the name of a constellation, in the north, near the Pole. It corresponds perhaps with the Draco or the Ursa Minor. For a fuller description of it, see Bhagam Purana Book 5, Chapter 23. Here it is a mystical reference to a Being of an exalted order, which every Jhani passes by, in his way beyond this Universe. It may correspond with the ring-pass-not of the 'Secret Doctrine'! It is the name of Hah, also, as we find the following verse "The Supreme Hah, the Support of infinity of worlds and who is called Sis'umara, is saluted by all knowers of Brahma, on their way to the Supreme God.]

12. The Brahman (called Sis'umaram) free from all passions and parts (manifests in the external world) in the highest Golden Sheath (the Cosmic Egg). That is pure, that is the highest of Lights, it is that which the knowers of Atman know. [Note. - "He is in the Centre of the Cosmic (as Sis'umara, the Light of all Cosmic Suns). He is even in the centre of our Sun and illumining all planets."]

In the first respect He is meditated upon as Sis'umara and in the second as Gayatri." [Note.-\n man, the Brahman manifests in the heart or the Auric Egg, called the city of Brahman. In the Universe, He manifests Himself in the Cosmic Egg, called the "Golden Sheath." These are the two places where Brahman may be meditated upon.

This verse has been explained in two different ways: First, as applying to S'is'umara and secondly, as teaching how to meditate on Narayana in the Sun. The "Golden Sheath" would then mean the Solar sphere. The Supremely High Brahman resides in the excellent Golden Sheath. He is Pure and Without parts.]

13. The Sun does not shine there in His Presence nor the Moon and the Stars (for His Light is greater than theirs, they appear as if dark in that Effulgence, like the candle-light in the Sun. Nor do these lightnings, and much less this fire shine there. When He shines, everything shines after Him; by His

Light all this becomes manifest.

Him the Sun does not illumine nor the moon and the stars. Nor do these lightnings; much less this Fire illumines Him. When He illumines all (the Sun, etc.,) then they shine after (Him with His light). This whole Universe reveals His Light (is His Light and its Light is His). Note.-The Sun, etc., do not illumine Him, i.e., cannot make Him manifest.

14. The Eternally Free is verily this Brahman only. He is in the West, in the North and the South, in the Zenith and the Nadir. The Brahman alone is; it is He who pervades all directions. This Brahman alone is it who pervades. This Brahman alone is the Full (that exists in all time the Eternity). This Brahman is the Best:--

This (idam) Brahman is alone the VisVam or Infinity or Full (purnam). This alone is the Best, the Highest of all. As the word "idam" is used several times in this verse, it qualifies the word Brahman and not "visVam," [Note.-The Brahman was taught to be meditated upon fully in the Heart and the Hiranmaya Kos'a. But lest one should mistake that He is thus limited in those two places, one is to infer that they are selected as the best.]

15-16. The man who realises thus is satisfied and has all that he wants to do and is considered as the best. He becomes Brahman and his Self is pleased and he neither wants anything nor becomes sorry. O King! Fear comes from the idea of a second; where there is no second, fear does not exist. No danger then arises for him to be separated from Me. Nor I also get separated from him.

17. O Himalayas! Know that I am he and he is I. Know that I am seen there where My Jhani resides.

18. Neither I dwell in any sacred place of pilgrimage, nor do I live in Kailasa nor in Vaikuntha nor in any other place. I dwell in the heart lotus of My Jhani.

19. The blessed man who worships once My Jhani, gets Koti times the fruit of worshipping Me. His family is rendered pure and his mother becomes blessed. He whose heart is diluted in the all-pervading Brahma Consciousness, purifies this whole world. There is no doubt in this.

20. O Best of Mountains! I have now told everything that you asked about Brahma Jhana. Nothing now remains to be further described.

21. This Brahma Vidya (science of the knowledge of Brahma) is to be imparted to the eldest son, who is devoted and of good character and to him who is endowed with the good qualities as enumerated in the S'astras and not to be given to any other person.

22. He who is fully devoted to his Ista Deva and who is equally devoted to his Guru, to him the high-minded persons should declare the Brahma Vidya.

23. Verily, he is God himself, who advises this Brahma Vidya; no one is able to repay the debts due to him.

24. He who gives birth to a man in Brahma, is, no doubt, superior to the ordinary father; for the birth that a father gives is destroyed; but the birth in Brahma that is given by the Guru is never destroyed.

25. So the S'ruti says Never do harm to the Guru who imparts the knowledge of Brahma.

26. In all the Siddhantas (decided conclusions) of the S'astras, it is stated that the Guru who imparts the knowledge of Brahman is the best and the most honourable. If S'iva, becomes angry, the Guru can save; but when the Guru becomes angry, S'ankara cannot save. So the Guru should be served

with the utmost care.

27. So the Guru must be served with all the cares that are possible by body, mind, and word one should always please Him. Otherwise

he becomes ungrateful and he is not saved.

28. O Best of Mountains! It is very difficult to acquire Brahma Jhana. Hear a story. A Muni named Dadhyam of Atharvana family went to Indra and prayed to him to give Brahma Jhana. Indra said: "I would give you Brahma-Jhana, but if you impart it to any other body, I would sever your head." Dadhyarna agreed to this and Indra gave him the Brahma-Jhana. After a few days, the two AsVins came to the Muni and prayed for Brahma Vidya, The Muni said "If I give you the Brahma-Vidyi, Indra, will cut off my head." Hearing this the two AsVins said "We will cut your head and keep it elsewhere and we will attach the head of a horse to your body. Instruct us with the mouth of this horse and when Indra will cut off your this mouth, we will replace your former head." When they said so, the Muni gave them the Brahma-Vidya. Indra cut off his head by his thunderbolt. When the horse-head of the Muni was cut off, the two physicians of the Devas replaced his original head. This is widely known in all the Vedas.

O Chief of Mountains! He becomes blessed who gets this the Brahma-Vidya.

Here ends the Thirty-sixth Chapter of the Seventh Book on the Highest Knowledge of Brahma in the Mahapuranam, S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 37

On Bhakti Yoga

Chapter 190 of 318 · 45 detected Sanskrit verse markers

Sanskrit

हिमालय उवाच
स्वीयां भक्तिं वदस्वाम्ब येन ज्ञानं सुखेन हि ।
जायेत मनुजस्यास्य मध्यमस्याविरागिणः ॥ १ ॥
देव्युवाच
मार्गास्त्रयो मे विख्याता मोक्षप्राप्तौ नगाधिप ।
कर्मयोगो ज्ञानयोगो भक्तियोगश्च सत्तम ॥ २ ॥
त्रयाणामप्ययं योग्यः कर्तुं शक्योऽस्ति सर्वथा ।
सुलभत्वान्मानसत्वात्कायचित्ताद्यपीडनात् ॥ ३ ॥
गुणभेदान्मनुष्याणां सा भक्तिस्त्रिविधा मता ।
परपीडां समुद्दिश्य दम्भं कृत्वा पुरःसरम् ॥ ४ ॥
मात्सर्यक्रोधयुक्तो यस्तस्य भक्तिस्तु तामसी ।
परपीडादिरहितः स्वकल्याणार्थमेव च ॥ ५ ॥
नित्यं सकामो हृदयं यशोऽर्थी भोगलोलुपः ।
तत्तत्फलसमावाप्त्यै मामुपास्तेऽतिभक्तितः ॥ ६ ॥

भेदबुद्ध्या तु मां स्वस्मादन्यां जानाति पामरः ।
तस्य भक्तिः समाख्याता नगाधिप तु राजसी ॥ ७ ॥
परमेशार्पणं कर्म पापसङ्क्षालनाय च ।
वेदोक्तत्वादवश्यं तत्कर्तव्यं तु मयानिशम् ॥ ८ ॥
इति निश्चितबुद्धिस्तु भेदबुद्धिमुपाश्रितः ।
करोति प्रीतये कर्म भक्तिः सा नग सत्त्विकी ॥ ९ ॥
परभक्तेः प्रापिकेयं भेदबुद्ध्यवलम्बनात् ।
पूर्वप्रोक्ते ह्युभे भक्ती न परप्रापिके मते ॥ १० ॥
अधुना परभक्तिं तु प्रोच्यमानां निबोध मे ।
मद्गुणश्रवणं नित्यं मम नामानुकीर्तनम् ॥ ११ ॥
कल्याणगुणरत्नानामाकरायां मयि स्थिरम् ।
चेतसो वर्तनं चैव तैलधारासमं सदा ॥ १२ ॥
हेतुस्तु तत्र को वापि न कदाचिद्भवेदपि ।
सामीप्यसार्ष्टिसायुज्यसालोक्यानां न चैषणा ॥ १३ ॥

मत्सेवातोऽधिकं किञ्चिन्नैव जानाति कर्हिचित् ।
सेव्यसेवकताभावात्तत्र मोक्षं न वाञ्छति ॥ १४ ॥

परानुरक्त्या मामेव चिन्तयेद्यो ह्यतन्द्रितः ।
स्वाभेदेनैव मां नित्यं जानाति न विभेदतः ॥ १५ ॥
मद्रूपत्वेन जीवानां चिन्तनं कुरुते तु यः ।
यथा स्वस्यात्मनि प्रीतिस्तथैव च परात्मनि ॥ १६ ॥
चैतन्यस्य समानत्वान्न भेदं कुरुते तु यः ।
सर्वत्र वर्तमानानां सर्वरूपां च सर्वदा ॥ १७ ॥
नमते यजते चैवाप्याचाण्डालान्तमीश्वर ।
न कुत्रापि द्रोहबुद्धिं कुरुते भेदवर्जनात् ॥ १८ ॥
मत्स्थानदर्शने श्रद्धा मद्भक्तदर्शने तथा ।
मच्छास्त्रश्रवणे श्रद्धा मन्त्रतन्त्रादिषु प्रभो ॥ १९ ॥
मयि प्रेमाकुलमती रोमाञ्चिततनुः सदा ।
प्रेमाश्रुजलपूर्णाक्षः कण्ठगद्गदनिस्वनः ॥ २० ॥

अनन्येनैव भावेन पूजयेद्यो नगाधिप ।
मामीश्वरीं जगद्योनिं सर्वकारणकारणम् ॥ २१ ॥
व्रतानि मम दिव्यानि नित्यनैमित्तिकान्यपि ।
नित्यं यः कुरुते भक्त्या वित्तशाठ्यविवर्जितः ॥ २२ ॥
मदुत्सवदिदृक्षा च मदुत्सवकृतिस्तथा ।
जायते यस्य नियतं स्वभावादेव भूधर ॥ २३ ॥
उच्चैर्गायंश्च नामानि ममैव खलु नृत्यति ।
अहङ्कारादिरहितो देहतादात्म्यवर्जितः ॥ २४ ॥
प्रारब्धेन यथा यच्च क्रियते तत्तथा भवेत् ।
न मे चिन्तास्ति तत्रापि देहसंरक्षणादिषु ॥ २५ ॥
इति भक्तिस्तु या प्रोक्ता परभक्तिस्तु सा स्मृता ।
यस्यां देव्यतिरिक्तं तु न किञ्चिदपि भाव्यते ॥ २६ ॥
इत्थं जाता परा भक्तिर्यस्य भूधर तत्त्वतः ।
तदैव तस्य चिन्मात्रे मद्रूपे विलयो भवेत् ॥ २७ ॥

भक्तेस्तु या परा काष्ठा सैव ज्ञानं प्रकीर्तितम् ।
वैराग्यस्य च सीमा सा ज्ञाने तदुभयं यतः ॥ २८ ॥
भक्तौ कृतायां यस्यापि प्रारब्धवशतो नग ।
न जायते मम ज्ञानं मणिद्वीपं स गच्छति ॥ २९ ॥
तत्र गत्वाखिलान्भोगाननिच्छन्नपि चर्च्छति ।
तदन्ते मम चिद्रूपज्ञानं सम्यग्भवेन्नग ॥ ३० ॥
तेन मुक्तः सदैव स्याज्ज्ञानान्मुक्तिर्न चान्यथा ।
इहैव यस्य ज्ञानं स्याद्धृद्गतप्रत्यगात्मनः ॥ ३१ ॥
मम संवित्परतनोस्तस्य प्राणा व्रजन्ति न ।
ब्रह्मैव संस्तदाप्नोति ब्रह्मैव ब्रह्म वेद यः ॥ ३२ ॥
कण्ठचामीकरसममज्ञानात्तु तिरोहितम् ।

ज्ञानादज्ञाननाशेन लब्धमेव हि लभ्यते ॥ ३३ ॥
विदिताविदितादन्यन्नगोत्तम वपुर्मम ।
यथादर्शे तथात्मनि यथा जले तथा पितृलोके ॥ ३४ ॥

छायातपौ यथा स्वच्छौ विविक्तौ तद्वदेव हि ।
मम लोके भवेज्ज्ञानं द्वैतभावविवर्जितम् ॥ ३५ ॥
यस्तु वैराग्यवानेव ज्ञानहीनो म्रियेत चेत् ।
ब्रह्मलोके वसेन्नित्यं यावत्कल्पं ततः परम् ॥ ३६ ॥
शुचीनां श्रीमतां गेहे भवेत्तस्य जनिः पुनः ।
करोति साधनं पश्चात्ततो ज्ञानं हि जायते ॥ ३७ ॥
अनेकजन्मभी राजञ्ज्ञानं स्यान्नैकजन्मना ।
ततः सर्वप्रयत्नेन ज्ञानार्थं यत्नमाश्रयेत् ॥ ३८ ॥
नोचेन्महान् विनाशः स्याज्जन्मैतद्दुर्लभं पुनः ।
तत्रापि प्रथमे वर्णे वेदप्राप्तिश्च दुर्लभा ॥ ३९ ॥
शमादिषट्कसम्पत्तिर्योगसिद्धिस्तथैव च ।
तथोत्तमगुरुप्राप्तिः सर्वमेवात्र दुर्लभम् ॥ ४० ॥
तथेन्द्रियाणां पटुता संस्कृतत्वं तनोस्तथा ।
अनेकजन्मपुण्यैस्तु मोक्षेच्छा जायते ततः ॥ ४१ ॥

साधने सफलेऽप्येवं जायमानेऽपि यो नरः ।
ज्ञानार्थं नैव यतते तस्य जन्म निरर्थकम् ॥ ४२ ॥
तस्माद्राजन्यथाशक्त्या ज्ञानार्थं यत्नमाश्रयेत् ।
पदे पदेऽश्वमेधस्य फलमाप्नोति निश्चितम् ॥ ४३ ॥
घृतमिव पयसि निगूढं
भूते भूते च वसति विज्ञानम् ।
सततं मन्थयितव्यं
मनसा मन्थानभूतेन ॥ ४४ ॥
ज्ञानं लब्ध्वा कृतार्थः स्यादिति वेदान्तडिण्डिमः ।
सर्वमुक्तं समासेन किं भूयः श्रोतुमिच्छसि ॥ ४५ ॥

Roman transliteration

himālaya uvāca
svīyāṃ bhaktiṃ vadasvāmba yena jñānaṃ sukhena hi |
jāyeta manujasyāsya madhyamasyāvirāgiṇaḥ || 1 ||
devyuvāca
mārgāstrayo me vikhyātā mokṣaprāptau nagādhipa |
karmayogo jñānayogo bhaktiyogaśca sattama || 2 ||
trayāṇāmapyayaṃ yogyaḥ kartuṃ śakyo'sti sarvathā |
sulabhatvānmānasatvātkāyacittādyapīḍanāt || 3 ||
guṇabhedānmanuṣyāṇāṃ sā bhaktistrividhā matā |
parapīḍāṃ samuddiśya dambhaṃ kṛtvā puraḥsaram || 4 ||

mātsaryakrodhayukto yastasya bhaktistu tāmasī |
parapīḍādirahitaḥ svakalyāṇārthameva ca || 5 ||
nityaṃ sakāmo hṛdayaṃ yaśo'rthī bhogalolupaḥ |
tattatphalasamāvāptyai māmupāste'tibhaktitaḥ || 6 ||

bhedabuddhyā tu māṃ svasmādanyāṃ jānāti pāmaraḥ |
tasya bhaktiḥ samākhyātā nagādhipa tu rājasī || 7 ||
parameśārpaṇaṃ karma pāpasaṅkṣālanāya ca |
vedoktatvādavaśyaṃ tatkartavyaṃ tu mayāniśam || 8 ||
iti niścitabuddhistu bhedabuddhimupāśritaḥ |
karoti prītaye karma bhaktiḥ sā naga sattvikī || 9 ||
parabhakteḥ prāpikeyaṃ bhedabuddhyavalambanāt |
pūrvaprokte hyubhe bhaktī na paraprāpike mate || 10 ||
adhunā parabhaktiṃ tu procyamānāṃ nibodha me |
mad□guṇaśravaṇaṃ nityaṃ mama nāmānukīrtanam || 11 ||
kalyāṇaguṇarat□nānāmākarāyāṃ mayi sthiram |
cetaso vartanaṃ caiva tailadhārāsamaṃ sadā || 12 ||
hetustu tatra ko vāpi na kadācid□bhavedapi |
sāmīpyasārṣṭisāyujyasālokyānāṃ na caiṣaṇā || 13 ||

matsevāto'dhikaṃ kiñcinnaiva jānāti karhicit |
sevyasevakatābhāvāttatra mokṣaṃ na vāñchati || 14 ||
parānuraktyā māmeva cintayedyo hyatandritaḥ |
svābhedenaiva māṃ nityaṃ jānāti na vibhedataḥ || 15 ||
mad□rūpatvena jīvānāṃ cintanaṃ kurute tu yaḥ |
yathā svasyātmani prītistathaiva ca parātmani || 16 ||
caitanyasya samānatvānna bhedaṃ kurute tu yaḥ |
sarvatra vartamānānāṃ sarvarūpāṃ ca sarvadā || 17 ||
namate yajate caivāpyācāṇḍālāntamīśvara |
na kutrāpi drohabuddhiṃ kurute bhedavarjanāt || 18 ||
matsthānadarśane śraddhā mad□bhaktadarśane tathā |
macchāstraśravaṇe śraddhā mantratantrādiṣu prabho || 19 ||
māyi premākulamatī romāñcitatanuḥ sadā |
premāśrujalapūrṇākṣaḥ kaṇṭhagad□gadanisvanaḥ || 20 ||

ananyenaiva bhāvena pūjayedyo nagādhipa |
māmīśvarīṃ jagadyoniṃ sarvakāraṇakāraṇam || 21 ||
vratāni mama divyāni nityanaimittikānyapi |
nityaṃ yaḥ kurute bhaktyā vittaśāṭhyavivarjitaḥ || 22 ||
madutsavadidṛkṣā ca madutsavakṛtistathā |
jāyate yasya niyataṃ svabhāvādeva bhūdhara || 23 ||
uccairgāyaṃśca nāmāni mamaiva khalu nṛtyati |
ahaṅkārādirahito dehatādātmyavarjitaḥ || 24 ||
prārabdhena yathā yacca kriyate tattathā bhavet |
na me cintāsti tatrāpi dehasaṃrakṣaṇādiṣu || 25 ||
iti bhaktistu yā proktā parabhaktistu sā smṛtā |
yasyāṃ devyatiriktaṃ tu na kiñcidapi bhāvyate || 26 ||
itthaṃ jātā parā bhaktiryasya bhūdhara tattvataḥ |
tadaiva tasya cinmātre mad□rūpe vilayo bhavet || 27 ||

bhaktestu yā parā kāṣṭhā saiva jñānaṃ prakīrtitam |
vairāgyasya ca sīmā sā jñāne tadubhayaṃ yataḥ || 28 ||

bhaktau kṛtāyāṃ yasyāpi prārabdhavaśato naga |
na jāyate mama jñānaṃ maṇidvīpaṃ sa gacchati || 29 ||
tatra gatvākhilānbhogānanicchannapi carcchati |
tadante mama cid□rūpajñānaṃ samyagbhavennaga || 30 ||
tena muktaḥ sadaiva syājjñānānmuktirna cānyathā |
ihaiva yasya jñānaṃ syād□dhṛd□gatapratyagātmanaḥ || 31 ||
mama saṃvitparatanostasya prāṇā vrajanti na |
brahmaiva saṃstadāpnoti brahmaiva brahma veda yaḥ || 32 ||
kaṇṭhacāmīkarasamamajñānāttu tirohitam |
jñānādajñānanāśena labdhameva hi labhyate || 33 ||
viditāviditādanyannagottama vapurmama |
yathādarśe tathātmani yathā jale tathā pitṛloke || 34 ||

chāyātapau yathā svacchau viviktau tadvadeva hi |
mama loke bhavejjñānaṃ dvaitabhāvavivarjitam || 35 ||
yastu vairāgyavāneva jñānahīno mriyeta cet |
brahmaloke vasennityaṃ yāvatkalpaṃ tataḥ param || 36 ||
śucīnāṃ śrīmatāṃ gehe bhavettasya janiḥ punaḥ |
karoti sādhanaṃ paścāttato jñānaṃ hi jāyate || 37 ||
anekajanmabhī rājañjñānaṃ syānnaikajanmanā |
tataḥ sarvaprayat□nena jñānārthaṃ yat□namāśrayet || 38 ||
nocenmahān vināśaḥ syājjanmaitaddurlabhaṃ punaḥ |
tatrāpi prathame varṇe vedaprāptiśca durlabhā || 39 ||
śamādiṣaṭkasampattiryogasiddhistathaiva ca |
tathottamaguruprāptiḥ sarvamevātra durlabham || 40 ||
tathendriyāṇāṃ paṭutā saṃskṛtatvaṃ tanostathā |
anekajanmapuṇyaistu mokṣecchā jāyate tataḥ || 41 ||

sādhane saphale'pyevaṃ jāyamāne'pi yo naraḥ |
jñānārthaṃ naiva yatate tasya janma nirarthakam || 42 ||
tasmād□rājanyathāśaktyā jñānārthaṃ yat□namāśrayet |
pade pade'śvamedhasya phalamāpnoti niścitam || 43 ||
ghṛtamiva payasi nigūḍhaṃ
bhūte bhūte ca vasati vijñānam |
satataṃ manthayitavyaṃ
manasā manthānabhūtena || 44 ||
jñānaṃ labdhvā kṛtārthaḥ syāditi vedāntaḍiṇḍimaḥ |
sarvamuktaṃ samāsena kiṃ bhūyaḥ śrotumicchasi || 45 ||

English translation

1. The Himalayas said "O Mother! Now describe your Bhaki Yoga, by which ordinary men who have no dispassion get the knowledge of Brahma easily.

2-10. The Devi said:-"o Chief of Mountains! There are three paths, widely known, leading to the final liberation (Moksa). These are Karma Yoga, Jhana Yoga and Bhakti Yoga. Of these three, Bhakti Yoga is the easiest in all respects; people can do it very well without incurring any suffering to the body, and bringing the mind to a perfect concentration. This Bhakti (devotion) again is of three kinds as the Gunas are three. His Bhakti is Tamasi who worships Me, to pain others, being filled with vanity and jealousy and anger. That Bhakti is Rajasic, when one worships Me for one's own welfare and does not intend to do harm to others. He has got some desire or end in view, some fame or to attain some

objects of enjoyments and ignorantly, and thinking himself different from Me, worships Me with greatest devotion. Again that Bhakti is Sattviki when anybody worships Me to purify his sins, and offers to Me the result of all his Karmas, thinking that Jiva and Is'vara are separate and knowing that this action of his is authorized in the Vedas and therefore must be observed. This Sattviki Bhakti is different from the Supreme Bhakti as the worshippers think Me separate; but it leads to the Supreme Bhakti. The other two Bhaktis do not lead to Para Bhakti (the Supreme Bhakti or the Highest unselfish Love.)

11-20. Now hear attentively about the Para Bhakti that I am now describing to you. He who hears always My Glories and recites My Name and whose mind dwells always, like the incessant flow of oil, in Me Who is the receptacle of all auspicious qualities and Gunas.

But he has not the least trace of any desire to get the fruits of his Karma; yea he does not want Samipya, Sarsti, Sayujya, and Salokya and other forms of liberations! He becomes filled with devotion for Me alone, worships Me only; knows nothing higher than to serve Me

and he does not want final liberation even. He does not like to forsake this idea of Sevya (to he served) and Sevaka (servant who serves). He always meditates on Me with constant vigilance and actuated by a feeling of Supreme Devotion; he does not think himself separate from Me but rather thinks himself "that I am the Bhagavati." He considers all the JTvas as Myself and loves Me as he loves himself. He does not make any difference between the JTvas and myself as he finds the same Chaitanya everywhere and mainfested in all. He does not quarrel with anybody as he has abandoned all ideas about separateness; he bows down, and worships the Chandalas and all the JTvas. He who becomes filled with devotion to Me whenever he sees My place, My devotees, and hears the Sastras, describing My deeds, and whenever he meditates on My Mantras, he becomes filled with the highest love and his hairs stand on their ends out of love to Me and tears of love flow incessantly from both his eyes; he recites My name and My deeds in a voice, choked with feelings of love for Me. [A/. 8.--The Para Prema Bhakti is like the maddening rush of a river to the Ocean; thence in the shape of vapour to the highest; Himalayan Mountain peaks to be congealed into snow where various plays of bright colours take place.]

21-30. O Lord of the mountains! He worships Me with intense feeling as the Mother of this Universe and the Cause of all causes. He performs the daily and occasional duties and all My vows and sacrifices without showing any miserly feeling in his expenditure of money. He naturally longs to perform My festivities and to visit places where My Utsabs are held. He sings My name loudly and dances, being intoxicated with My love, and has no idea of egoism and is devoid of his body-idea, thinking that the body is not his. He thinks that whatever is Prarabdha (done in his previoas lives) must come to pass and therefore does not become agitated as to the preservation of his body and soul. This sort of Bhakti is called the Para Bhakti or the Highest Devotion. Here the predominent idea is the idea of the DevT and no other idea takes its place. O Mountain!

He gets immediately dissolved in My Nature of Consciousness whose heart is really filled with such Para Bhakti or All Love. The

sages call the limiting stage of this devotion and dispassion as Jhana (knowledge). When this Jhana arises, Bhakti and dispassion get their ends satisfied. Yea! He goes then to the Mani Dvipa, when his Ahamkara does not crop up by his Prarabdba Karma, though he did not fail to give up his life in devotion. O Mountain! That man enjoys there all the objects of enjoyments, though unwilling and at the end of the period, gets the knowledge of My Consciousness. By that he attains the Final Liberation for ever. Without this Jhana, the Final Liberation is impossible.

31-33. He realises Para Brahma who gets in this body of his the above Jhana of the Pratyak Atma in his heart; when his Prana leaves his body, he does not get re-birth. The S'ruti says "He, who knows Brahma, becomes Brahma." In the logic of Kantha, Chamikara, (gold on the neck) the ignorance vanishes. When this ignorance is destroyed by knowledge, he attains all his knowledge the object to be attained, when he recoginises the gold on his neck.

34-37. O Best of Mountains! This My consciousness is different from the perceived pots, etc., and unperceived Maya. The image of this Paramatma is seen in bodies other than the Atma as the image falls in a mirror; as the image falls in water, so this Paramatma is seen in the Pitrilokas. As the shadow and light are quite distinct, so in My ManidvTpa, the knowledge of oneness without a second arises. That man resides in the Brahma Loka for the period of a Kalpa who leaves his body without attaining Jhana, though he had his Vairagyam. Then he takes his birth in the family of a pure prosperous family and practising again his Yoga habits, gets My Consciousness.

38-45. O King of Mountains! This Jhana arises after many births it does not come in one birth; so one should try one's best to get this Jhana. If, attaining this rare human birth, one does not attain this Jhana, know that a great calamity has befallen to him. For this human birth is very hard to attain; and then the birth in a Brahmin family is rarer; moreover amongst the Brahmins, the knowledge of the Veda (the Consciousness is exceedingly rare.) The

attaining of the six qualities (which are considered as six wealth), restraint of passions, etc.; the success in Yoga and the acquisition of a pure real Guru, all these are very hard to be attained in this life. O Mountain! The maturity and the activities of the organs of the senses, and the purification of the body according to the Vedic rites are all very difficult to attain. Know this again that to get a desire for final liberation is acquired by the merits acquired in many births. That man's birth is entirely futile, who attaining all the above qualifications does not try his best to attain this Jhana, So one should try one's best to acquire the Jhana. Then, at every moment, he gets the fruits of the As'vamedha sacrifice. There is no doubt in this.

As ghee (clarified butter) resides potentially in milk, so the Vijhana Brahma resides in every body. So make the mind the churning rod and always churn with it. Then, by slow degrees, the knowledge of Brahma will be attained.

Man attains blessedness when he gets this Jhana; so the Vedanta says: Thus I have described to you in brief, O King of Mountains! all that you wanted to hear. Now what more do you want?

Here ends the Thirty-seventh Chapter of the Seventh Book on the glories of Bhakti in the Maha Puranam, S'ri Mad Devi Bhagavatam, of 18,000 Verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 38

The Vows And The Sacred Places

Chapter 191 of 318 · 49 detected Sanskrit verse markers

Sanskrit

हिमालय उवाच
कति स्थानानि देवेशि द्रष्टव्यानि महीतले ।
मुख्यानि च पवित्राणि देवीप्रियतमानि च ॥ १ ॥
व्रतान्यपि तथा यानि तुष्टिदान्युत्सवा अपि ।
तत्सर्वं देव मे मातः कृतकृत्यो यतो नरः ॥ २ ॥
श्रीदेव्युवाच
सर्वं दृश्यं मम स्थानं सर्वे काला व्रतात्मकाः ।
उत्सवाः सर्वकालेषु यतोऽहं सर्वरूपिणी ॥ ३ ॥
तथापि भक्तवात्सल्यात्किञ्चित्किञ्चिदथोच्यते ।
शृणुष्वावहितो भूत्वा नगराज वचो मम ॥ ४ ॥
कोलापुरं महास्थानं यत्र लक्ष्मीः सदा स्थिता ।
मातुः पुरं द्वितीयं च रेणुकाधिष्ठितं परम् ॥ ५ ॥
तुलजापुरं तृतीयं स्यात्सप्तशृङ्गं तथैव च ।
हिङ्गुलाया महास्थानं ज्वालामुख्यास्तथैव च ॥ ६ ॥

शकम्भर्याः परं स्थानं भ्रामर्याः स्थानमुत्तमम् ।
श्रीरक्तदन्तिकास्थानं दुर्गास्थानं तथैव च ॥ ७ ॥
विन्ध्याचलनिवासिन्याः स्थानं सर्वोत्तमोत्तमम् ।
अन्नपूर्णमहास्थानं काञ्चीपुरमनुत्तमम् ॥ ८ ॥
भीमादेव्याः परं स्थानं विमलास्थानमेव च ।
श्रीचन्द्रलामहास्थानं कौशिकीस्थानमेव ॥ ९ ॥
नीलाम्बायाः परं स्थानं नीलपर्वतमस्तके ।
जाम्बूनदेश्वरीस्थानं तथा श्रीनगरं शुभम् ॥ १० ॥
गुह्यकाल्या महास्थानं नेपाले यत्प्रतिष्ठितम् ।
मीनाक्ष्याः परमं स्थानं यच्च प्रोक्तं चिदम्बरे ॥ ११ ॥
वेदारण्यं महास्थानं सुन्दर्याः समधिष्ठितम् ।
एकाम्बरं महास्थानं परशक्त्या प्रतिष्ठितम् ॥ १२ ॥
महालसा परं स्थानं योगेश्वर्यास्तथैव च ।
तथा नीलसरस्वत्याः स्थानं चीनेषु विश्रुतम् ॥ १३ ॥

वैद्यनाथे तु बगलास्थानं सर्वोत्तमं मतम् ।
श्रीमच्छ्रीभुवनेश्वर्या मणिद्वीपं मम स्मृतम् ॥ १४ ॥

श्रीमत्त्रिपुरभैरव्याः कामाख्यायोनिमण्डलम् ।
भूमण्डले क्षेत्ररत्नं महामायाधिवासितम् ॥ १५ ॥
नातः परतरं स्थानं क्वचिदस्ति धरातले ।
प्रतिमासं भवेद्देवी यत्र साक्षाद्रजस्वला ॥ १६ ॥
तत्रत्या देवताः सर्वाः पर्वतात्मकतां गताः ।
पर्वतेषु वसन्त्येव महत्यो देवता अपि ॥ १७ ॥
तत्रत्या पृथिवी सर्वा देवीरूपा स्मृता बुधैः ।
नातः परतरं स्थानं कामाख्यायोनिमण्डलात् ॥ १८ ॥
गायत्र्याश्च परं स्थानं श्रीमत्पुष्करमीरितम् । द्र. स्कन्दपुराण [https://sa.wikisource.org/s/g5m ७.१.१०.८] मध्ये अष्ट तेजस् तीर्थानां नामान
अमरेशे चण्डिका स्यात्प्रभासे पुष्करेक्षिणी ॥ १९ ॥
नैमिषे तु महास्थाने देवी सा लिङ्गधारिणी ।
पुरुहुता पुष्कराक्षे आषाढौ च रतिस्तथा ॥ २० ॥

चण्डमुण्डीमहास्थाने दण्डिनी परमेश्वरी ।
भारभूतौ भवेद्भूतिर्नाकुले नकुलेश्वरी ॥ २१ ॥
चन्द्रिका तु हरिश्चन्द्रे श्रीगिरौ शाङ्करी स्मृता ।द्र. स्कन्दपुराण [https://sa.wikisource.org/s/g5m ७.१.१०.६] मध्ये अष्ट जलीय तीर्थानां नामानि
जप्येश्वरे त्रिशूला स्यात्सूक्ष्मा चाम्रातकेश्वरे ॥ २२ ॥
शाङ्करी तु महाकाले शर्वाणी मध्यमाभिधे ।
केदाराख्ये महाक्षेत्रे देवी सा मार्गदायिनी ॥ २३ ॥
भैरवाख्ये भैरवी सा गयायां मङ्गला स्मृता ।द्र. स्कन्दपुराण [https://sa.wikisource.org/s/g5m ७.१.१०.९] मध्ये अष्ट वायव्य तीर्थानां नामानि
स्थाणुप्रिया कुरुक्षेत्रे स्वायम्भुव्यपि नाकुले ॥ २४ ॥
कनखले भवेदुग्रा विश्वेशा विमलेश्वरे ।
अट्टहासे महानन्दा महेन्द्रे तु महान्तका ॥ २५ ॥
भीमे भीमेश्वरी प्रोक्ता स्थाने वस्त्रापथे पुनः ।द्र. स्कन्दपुराण [https://sa.wikisource.org/s/g5m ७.१.१०.११] मध्ये अष्ट आकाश तीर्थानां नामानि
भवानी शाङ्करी प्रोक्ता रुद्राणी त्वर्धकोटिके ॥ २६ ॥
अविमुक्ते विशालाक्षी महाभागा महालये ।
गोकर्णे भद्रकर्णी स्याद्भद्रा स्याद्भद्रकर्णके ॥ २७ ॥

उत्पलाक्षी सुवर्णाक्षे स्थाण्वीशा स्थाणुसञ्ज्ञके ।
कमलालये तु कमला प्रचण्डा छगलण्डके ॥ २८ ॥
कुरण्डले त्रिसन्ध्या स्यान्माकोटे मुकुटेश्वरी ।
मण्डलेशे शाण्डकी स्यात्काली कालञ्जरे पुनः ॥ २९ ॥
शङ्कुकर्णे ध्वनिः प्रोक्ता स्थूला स्यात्स्थूलकेश्वरे ।
ज्ञानिनां हृदयाम्भोजे हृल्लेखा परमेश्वरी ॥ ३० ॥
प्रोक्तानीमानि स्थानानि देव्याः प्रियतमानि च ।

तत्तत्क्षेत्रस्य माहात्म्यं श्रुत्वा पूर्वं नगोत्तम ॥ ३१ ॥
तदुक्तेन विधानेन पश्चाद्देवीं प्रपूजयेत् ।
अथवा सर्वक्षेत्राणि काश्यां सन्ति नगोत्तम ॥ ३२ ॥
अतस्तत्र वसेन्नित्यं देवीभक्तिपरायणः ।
तानि स्थानानि सम्पश्यञ्जपन्देवीं निरन्तरम् ॥ ३३ ॥
ध्यायंस्तच्चरणाम्भोजं मुक्तो भवति बन्धनात् ।
इमानि देवीनामानि प्रातरुत्थाय यः पठेत् ॥ ३४ ॥

भस्मीभवन्ति पापानि तत्क्षणान्नग सत्वरम् ।
श्राद्धकाले पठेदेतान्यमलानि द्विजाग्रतः ॥ ३५ ॥
मुक्तास्तत्पितरः सर्वे प्रयान्ति परमां गतिम् ।
अधुना कथयिष्यामि व्रतानि तव सुव्रत ॥ ३६ ॥
नारीभिश्च नरैश्चैव कर्तव्यानि प्रयत्नतः ।
व्रतमनन्ततृतीयाख्यं रसकल्याणिनीव्रतम् ॥ ३७ ॥
आर्द्रानन्दकरं नाम्ना तृतीयाया व्रतं च यत् ।
शुक्रवारव्रतं चैव तथा कृष्णचतुर्दशी ॥ ३८ ॥
भौमवारव्रतं चैव प्रदोषव्रतमेव च ।
यत्र देवो महादेवो देवीं संस्थाप्य विष्टरे ॥ ३९ ॥
नृत्यं करोति पुरतः सार्धं देवैर्निशामुखे ।
तत्रोपोष्य रजन्यादौ प्रदोषे पूजयेच्छिवाम् ॥ ४० ॥
प्रतिपक्षं विशेषेण तद्देवीप्रीतिकारकम् ।
सोमवारव्रतं चैव ममातिप्रियकृन्नग ॥ ४१ ॥

तत्रापि देवीं सम्पूज्य रात्रौ भोजनमाचरेत् ।
नवरात्रद्वयं चैव व्रतं प्रीतिकरं मम ॥ ४२ ॥
एवमन्यान्यपि विभो नित्यनैमित्तिकानि च ।
व्रतानि कुरुते यो वै मत्प्रीत्यर्थं विमत्सरः ॥ ४३ ॥
प्राप्नोति मम सायुज्यं स मे भक्तः स मे प्रियः ।
उत्सवानपि कुर्वीत दोलोत्सवसुखान्विभो ॥ ४४ ॥
शयनोत्सवं यथा कुर्यात्तथा जागरणोत्सवम् ।
रथोत्सवं च मे कुर्याद्दमनोत्सवमेव च ॥ ४५ ॥
पवित्रोत्सवमेवापि श्रावणो प्रीतिकारकम् ।
मम भक्तः सदा कुर्यादेवमन्यान्महोत्सवान् ॥ ४६ ॥
मद्भक्तान्भोजयेत्प्रीत्या तथा चैव सुवासिनीः ।
कुमारीर्बटुकांश्चापि मद्बुद्ध्या तद्गतान्तरः ॥ ४७ ॥
वित्तशाठ्येन रहितो यजेदेतान्सुमादिभिः ।
य एवं कुरुते भक्त्या प्रतिवर्षमतन्द्रितः ॥ ४८ ॥

स धन्यः कृतकृत्योऽसौ मत्प्रीतेः पात्रमञ्जसा ।
सर्वमुक्तं समासेन मम प्रीतिप्रदायकम् ।

नाशिष्याय प्रदातव्यं नाभक्ताय कदाचन ॥ ४९ ॥

Roman transliteration

himālaya uvāca
kati sthānāni deveśi draṣṭavyāni mahītale |
mukhyāni ca pavitrāṇi devīpriyatamāni ca || 1 ||
vratānyapi tathā yāni tuṣṭidānyutsavā api |
tatsarvaṃ deva me mātaḥ kṛtakṛtyo yato naraḥ || 2 ||
śrīdevyuvāca
sarvaṃ dṛśyaṃ mama sthānaṃ sarve kālā vratātmakāḥ |
utsavāḥ sarvakāleṣu yato'haṃ sarvarūpiṇī || 3 ||
tathāpi bhaktavātsalyātkiñcitkiñcidathocyate |
śṛṇuṣvāvahito bhūtvā nagarāja vaco mama || 4 ||
kolāpuraṃ mahāsthānaṃ yatra lakṣmīḥ sadā sthitā |
mātuḥ puraṃ dvitīyaṃ ca reṇukādhiṣṭhitaṃ param || 5 ||
tulajāpuraṃ tṛtīyaṃ syātsaptaśṛṅgaṃ tathaiva ca |
hiṅgulāyā mahāsthānaṃ jvālāmukhyāstathaiva ca || 6 ||

śakambharyāḥ paraṃ sthānaṃ bhrāmaryāḥ sthānamuttamam |
śrīraktadantikāsthānaṃ durgāsthānaṃ tathaiva ca || 7 ||
vindhyācalanivāsinyāḥ sthānaṃ sarvottamottamam |
annapūrṇamahāsthānaṃ kāñcīpuramanuttamam || 8 ||
bhīmādevyāḥ paraṃ sthānaṃ vimalāsthānameva ca |
śrīcandralāmahāsthānaṃ kauśikīsthānameva || 9 ||
nīlāmbāyāḥ paraṃ sthānaṃ nīlaparvatamastake |
jāmbūnadeśvarīsthānaṃ tathā śrīnagaraṃ śubham || 10 ||
guhyakālyā mahāsthānaṃ nepāle yatpratiṣṭhitam |
mīnākṣyāḥ paramaṃ sthānaṃ yacca proktaṃ cidambare || 11 ||
vedāraṇyaṃ mahāsthānaṃ sundaryāḥ samadhiṣṭhitam |
ekāmbaraṃ mahāsthānaṃ paraśaktyā pratiṣṭhitam || 12 ||
mahālasā paraṃ sthānaṃ yogeśvaryāstathaiva ca |
tathā nīlasarasvatyāḥ sthānaṃ cīneṣu viśrutam || 13 ||

vaidyanāthe tu bagalāsthānaṃ sarvottamaṃ matam |
śrīmacchrībhuvaneśvaryā maṇidvīpaṃ mama smṛtam || 14 ||
śrīmattripurabhairavyāḥ kāmākhyāyonimaṇḍalam |
bhūmaṇḍale kṣetrarat□naṃ mahāmāyādhivāsitam || 15 ||
nātaḥ parataraṃ sthānaṃ kvacidasti dharātale |
pratimāsaṃ bhaveddevī yatra sākṣādrajasvalā || 16 ||
tatratyā devatāḥ sarvāḥ parvatātmakatāṃ gatāḥ |
parvateṣu vasantyeva mahatyo devatā api || 17 ||
tatratyā pṛthivī sarvā devīrūpā smṛtā budhaiḥ |
nātaḥ parataraṃ sthānaṃ kāmākhyāyonimaṇḍalāt || 18 ||
gāyatryāśca paraṃ sthānaṃ śrīmatpuṣkaramīritam | dra. skandapurāṇa [https://sa.wikisource.org/s/g5m 7.1.10.8] madhye aṣṭa tejas tīrthānāṃ nāmāna
amareśe caṇḍikā syātprabhāse puṣkarekṣiṇī || 19 ||
naimiṣe tu mahāsthāne devī sā liṅgadhāriṇī |
puruhūtā puṣkarākṣe āṣāḍhau ca ratistathā || 20 ||

caṇḍamuṇḍīmahāsthāne daṇḍinī parameśvarī |
bhārabhūtau bhaved□bhūtirnākule nakuleśvarī || 21 ||
candrikā tu hariścandre śrīgirau śāṅkarī smṛtā |dra. skandapurāṇa [https://sa.wikisource.org/s/g5m 7.1.10.6] madhye aṣṭa jalīya tīrthānāṃ nāmāni
japyeśvare triśūlā syātsūkṣmā cāmrātakeśvare || 22 ||
śāṅkarī tu mahākāle śarvāṇī madhyamābhidhe |
kedārākhye mahākṣetre devī sā mārgadāyinī || 23 ||
bhairavākhye bhairavī sā gayāyāṃ maṅgalā smṛtā |dra. skandapurāṇa [https://sa.wikisource.org/s/g5m 7.1.10.9] madhye aṣṭa vāyavya tīrthānāṃ nāmāni
sthāṇupriyā kurukṣetre svāyambhuvyapi nākule || 24 ||
kanakhale bhavedugrā viśveśā vimaleśvare |
aṭṭahāse mahānandā mahendre tu mahāntakā || 25 ||
bhīme bhīmeśvarī proktā sthāne vastrāpathe punaḥ |dra. skandapurāṇa [https://sa.wikisource.org/s/g5m 7.1.10.11] madhye aṣṭa ākāśa tīrthānāṃ nāmāni
bhavānī śāṅkarī proktā rudrāṇī tvardhakoṭike || 26 ||
avimukte viśālākṣī mahābhāgā mahālaye |
gokarṇe bhadrakarṇī syād□bhadrā syād□bhadrakarṇake || 27 ||

utpalākṣī suvarṇākṣe sthāṇvīśā sthāṇusañjñake |
kamalālaye tu kamalā pracaṇḍā chagalaṇḍake || 28 ||
kuraṇḍale trisandhyā syānmākoṭe mukuṭeśvarī |
maṇḍaleśe śāṇḍakī syātkālī kālañjare punaḥ || 29 ||
śaṅkukarṇe dhvaniḥ proktā sthūlā syātsthūlakeśvare |
jñāninām hṛdayāmbhoje hṛllekhā parameśvarī || 30 ||
proktānīmāni sthānāni devyāḥ priyatamāni ca |
tattatkṣetrasya māhātmyaṃ śrutvā pūrvaṃ nagottama || 31 ||
taduktena vidhānena paścāddevīṃ prapūjayet |
athavā sarvakṣetrāṇi kāśyāṃ santi nagottama || 32 ||
atastatra vasennityaṃ devībhaktiparāyaṇaḥ |
tāni sthānāni sampaśyañjapandevīṃ nirantaram || 33 ||
dhyāyaṃstaccaraṇāmbhojaṃ mukto bhavati bandhanāt |
imāni devīnāmāni prātarutthāya yaḥ paṭhet || 34 ||

bhasmībhavanti pāpāni tatkṣaṇānnaga satvaram |
śrāddhakāle paṭhedetānyamalāni dvijāgrataḥ || 35 ||
muktāstatpitaraḥ sarve prayānti paramāṃ gatim |
adhunā kathayiṣyāmi vratāni tava suvrata || 36 ||
nārībhiśca naraiścaiva kartavyāni prayat□nataḥ |
vratamanantatṛtīyākhyaṃ rasakalyāṇinīvratam || 37 ||
ārdrānandakaraṃ nāmnā tṛtīyāyā vrataṃ ca yat |
śukravāravrataṃ caiva tathā kṛṣṇacaturdaśī || 38 ||
bhaumavāravrataṃ caiva pradoṣavratameva ca |
yatra devo mahādevo devīṃ saṃsthāpya viṣṭare || 39 ||
nṛtyaṃ karoti purataḥ sārdhaṃ devairniśāmukhe |
tatropoṣya rajanyādau pradoṣe pūjayecchivām || 40 ||
pratipakṣaṃ viśeṣeṇa taddevīprītikārakam |
somavāravrataṃ caiva mamātipriyakṛnnaga || 41 ||

tatrāpi devīṃ sampūjya rātrau bhojanamācaret |
navarātradvayaṃ caiva vrataṃ prītikaraṃ mama || 42 ||
evamanyānyapi vibho nityanaimittikāni ca |
vratāni kurute yo vai matprītyarthaṃ vimatsaraḥ || 43 ||
prāpnoti mama sāyujyaṃ sa me bhaktaḥ sa me priyaḥ |

utsavānapi kurvīta dolotsavasukhānvibho || 44 ||
śayanotsavaṃ yathā kuryāttathā jāgaraṇotsavam |
rathotsavaṃ ca me kuryāddamanotsavameva ca || 45 ||
pavitrotsavamevāpi śrāvaṇo prītikārakam |
mama bhaktaḥ sadā kuryādevamanyānmahotsavān || 46 ||
mad□bhaktānbhojayetprītyā tathā caiva suvāsinīḥ |
kumārīrbaṭukāṃścāpi madbuddhyā tad□gatāntaraḥ || 47 ||
vittaśāṭhyena rahito yajedetānsumādibhiḥ |
ya evaṃ kurute bhaktyā prativarṣamatandritaḥ || 48 ||

sa dhanyaḥ kṛtakṛtyo'sau matprīteḥ pātramañjasā |
sarvamuktaṃ samāsena mama prītipradāyakam |
nāśiṣyāya pradātavyaṃ nābhaktāya kadācana || 49 ||

English translation

Of The Devi

I- 2. The Himalayas said "O Devi! Describe the places on this earth that are prominent, sacred, and worth visiting and which Thou likest best. O Mother! Also sanctify us by describing the vows and utsabs that are pleasing to Thee, and by performing which, men become blessed and get themselves satisfied.

3-10. The Devi spoke "O Himavan! All the places that are on this earth are all Mine and all should be visited. And every moment is fit for taking vows and utsabs. For I am of the nature pervading every moment; so whatever actions are performed at any moment are all equal to taking My vows and utsabs. O King of Mountains! Still I am now telling something out of My affection to My Bhaktas. Hear. There is a great place of pilgrimage named Kolhapura in the southern country. Here the Devi Laksmi always dwells. The second place is Matripura in the Sahyadri mountain; here the Devi Renuka dwells. The third place is Tulajapur; next is the place Saptas'ringa, the great places of Hingula and Jvala Mukhi. Then the great places of Sakambhari, Bhramari, S'riraktadantika and Durga. The best of all places is that of Vindhyachala Vasini, the great places of Annapurna and the excellent Kanchipur (Conjiverum). Next come the places of Bhima Devi, Vimala Devi, S'ri Chandrala Devi of Karnat, and the place of Kaus'iki. Then the great place of Nilamba on the top of the Nilaparvata, the place of JambunadesVari, and the beautiful S'rinagara.

II- 20. The great place of S'ri Guhya Kali, well established in Nepal, and that of S'ri Mmaksi Devi established in Chidamvaram. The great place named Vedaranya where the Sundari Devi is residing; then the place named Ekamvaram, and the place Bhuvanes'vara near Purusottama where I always dwell as Para S'akti Bhuvanes'vari. The famous place of Mahalasa, known in the south by the name Mallari; the place of Yoges'vari Varat, and the widely known place of Nila

S'arasvati in China. The excellent place of Bagala in Baidyanath, the supreme place ManidvTpa of S'rimati BhuvanesVari where I always reside. The Yonimandala Kamakhya, the place of S'rimati Tripura BhariavT, the excellent of all the places in this earth, where the Devi Maha Maya always dwells. There is no other place better than this on the earth. Here the Devi becomes every month in Her course of menstruation and where the virtuous men are seen. Here all the Devas remain in the form of mountains and where on the mountains the excellent Devas inhabit. The sages say: That all the places there are of the nature of the Devi; there is no better place than this Kamakhya Yonimandala. Puskara, the sacred place, is the seat of Gayatri; the place of Chandika in Amares'a:

and the excellent place of Puskareksini in Frabhasa. The place of Linga-dharini Devi in Naimisaranya, and the place of Purubuta in Puskaraksa; Rati dwells in Asad hi.

21-30. Dandini Parames'vari dwells in Chandamundi. Bhuti dwells in Bharabhuti; and Nakule S'vari dwells in Nakula. Chandrika dwells in Haris'chandra; S'ankari in S'rigiri; Tris'ula in Japes'vara; and Suksma in Amrata Kes'vara. S'ankari dwells in Ujjain, S'arvani in the place Madhyama, and Marga Dayini dwells in the holy Ksetra Kedara. The celebrated Bhairavi dwells in the place named Bhairava; Mangala in Gaya Ksettra; Sthanupriya in Kuruksetra; and SvayambhuvT Devi dwells in Nakula; Ugra dwells in Kankhal; Vis'vesa dwells in Vimales'vara, Mahananda in Attahasa and Mahantaka in Mahendra. Bhimes'vari dwells in Bhima; the Bhavani S'ankari dwells in Vastrapadma; and Rudrani in Ardha Koti. Vis'alaksi dwells in Avimukta; Mahabhaga dwells in Mahalaya; Bhadrakarni in Gokarna; and Bhadra resides in Bhadrakarnak; UtpalaksT dwells in Suvarnaksa; SthanvTs'a in Sthanu; Kamala in Kamalalaya; Chanda in Chhagalandaka, situated in the south near the sea coast. Trisandhya dwells in Kurundala; Mukutes'vari in Makota; S'andaki in Mandales'a; Kali in Kalanjara; Dhvani in S'ankukarna; Sthula in Sthulakes'vara; and Parames'vari Hrillekha dwells in the heart lotuses of the Jhanins.

31-34. The places mentioned above are all dearest to the Devi. First the merits of these places are to be heard; next the Devi is to be worshipped by the rites and ceremonies according to these rules. Or, O Mountain! All the holy places of pilgrimages exist in Kas'i. The Devi always dwells there. Persons, devoted to the Devi, see these places and if they make Japam and meditate on the lotus-feet of the Devi, they will certainly be freed from the bonds of Samsara; there is no doubt in this. If anybody, getting up in the morning, recite the names of these places, all his sins would instantly be burnt away.

35-40. And if one reads, in the time of S'raddha, before the Brahmins, these holy names of the Devi, his Piths will be purified of their sins in the Mahakas'a by the Maha Prana and will get their highest goal. O One of good vows! I will now describe to you the vows that are to be carefully observed by men and women; hear. Ananta Tritiyakhya Vrata (vow), Rasakalyani Vrata, and Ardranandakara Vrata, these three Vratas are to be observed in the Tritiya (third) tithi. The next come the Friday vow, the Krisna Chaturdas'i vows, the Tuesday vow, and the evening twilight vow. In this twilight vow, Maha Deva placed the Devi in the evening on an Asana; and He, along with the other Devas, began to dance before Her. Fasting is enjoined in this vow; and then in the evening one must worship the Devi, the Giver of all auspicious things. Especially in every fortnight, if the Devi be worshipped. She gets extremely pleased.

41. O Best of Mountains! The Monday vow is very agreeable to Me; the worship of the Devi should be done and then in the night one must take one's food.

42-43. The two nine nights vow called Navaratra are to be observed, one in the autumn and the other in the spring season. These are very dear to Me. He is certainly My devotee and very dear who for My satisfaction performs these and the other Nitya Naimittik vows, free from any pride and jealousy. He certainly gets the Sajujya Mukti with Me.

44-46. O Nagaraja! The Holy (Dol) festival in the month of Chait on tha third day of the white fortnight is very pleasing to Me and should be observed by all. My devotees perform the S'ayanotsava in the PaurnamasT in the month of Asadha; the Jagaranotsava in the PaurnamasT in the month of Kartik, the Ratha Jatra in the 3rd of the white fortnight in Asadha; the Damanotsava in Chaitra. And my dear festivals in the month of S'ravana and various other festivals.

47-49. In all these festivals one should feast well with gladness all My devotees, and the Kumaris (virgins), well clothed and dressed, and the boys, thinking them all to be of My very nature. No

miserliness is to be entertained and I should be worshipped with flowers, etc. He is blessed and attains his goal and is dear to Me who carefully and devotedly observes every year all these festivals. O Nagendra! Thus I have described to you in brief all the vows that are pleasing to Me. These instructions are not to be given who is not a disciple nor to one who is not My devotee.

Here ends the Thirty-eighth Chapter of the Seventh Book on the vows and the sacred places of the Devi in the Maha Puranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 39

The Worship Of The World Mother

Chapter 192 of 318 · 47 detected Sanskrit verse markers

Sanskrit

हिमालय उवाच
देवदेवि महेशानि करुणासागरेऽम्बिके ।
ब्रूहि पूजाविधिं सम्यग्यथावदधुना निजम् ॥ १ ॥
श्रीदेव्युवाच
वक्ष्ये पूजाविधिं राजन्नम्बिकाया यथा प्रियम् ।
अत्यन्तश्रद्धया सार्धं शृणु पर्वतपुङ्गव ॥ २ ॥
द्विविधा मम पूजा स्याद्बाह्या चाभ्यन्तरापि च ।
बाह्यापि द्विविधा प्रोक्ता वैदिकी तान्त्रिकी तथा ॥ ३ ॥
वैदिक्यर्चापि द्विविधा मूर्तिभेदेन भूधर ।
वैदिकी वैदिकैः कार्या वेददीक्षासमन्वितैः ॥ ४ ॥
तन्त्रोक्तदीक्षावद्भिस्तु तान्त्रिकी संश्रिता भवेत् ।
इत्थं पूजारहस्यं च न ज्ञात्वा विपरीतकम् ॥ ५ ॥
करोति यो नरो मूढः स पतत्येव सर्वथा ।
तत्र या वैदिकी प्रोक्ता प्रथमा तां वदाम्यहम् ॥ ६ ॥

यन्मे साक्षात्परं रूपं दृष्टवानसि भूधर ।
अनन्तशीर्षनयनमनन्तचरणं महत् ॥ ७ ॥
सर्वशक्तिसमायुक्तं प्रेरकं यत्परात्परम् ।
तदेव पूजयेन्नित्यं नमेद्ध्यायेत्स्मरेदपि ॥ ८ ॥
इत्येतत्प्रथमार्चायाः स्वरूपं कथितं नग ।
शान्तः समाहितमना दम्भाहङ्कारवर्जितः ॥ ९ ॥
तत्परो भव तद्याजी तदेव शरणं व्रज ।
तदेव चेतसा पश्य जप ध्यायस्व सर्वदा ॥ १० ॥
अनन्यया प्रेमयुक्तभक्त्या मद्भावमाश्रितः ।
यज्ञैर्यज तपोदानैर्मामेव परितोषय ॥ ११ ॥
इत्थं ममानुग्रहतो मोक्ष्यसे भवबन्धनात् ।
मत्परा ये मदासक्तचित्ता भक्तवरा मताः ॥ १२ ॥
प्रतिजाने भवादस्मादुद्धराम्यचिरेण तु ।
ध्यानेन कर्मयुक्तेन भक्तिज्ञानेन वा पुनः ॥ १३ ॥

प्राप्याहं सर्वथा राजन्न तु केवलकर्मभिः ।
धर्मात्सञ्जायते भक्तिर्भक्त्या सञ्जायते परम् ॥ १४ ॥

श्रुतिस्मृतिभ्यामुदितं यत्स धर्मः प्रकीर्तितः ।
अन्यशास्त्रेण यः प्रोक्तो धर्माभासः स उच्यते ॥ १५ ॥
सर्वज्ञात्सर्वशक्तेश्च मत्तो वेदः समुत्थितः ।
अज्ञानस्य ममाभावादप्रमाणा न च श्रुतिः ॥ १६ ॥
स्मृतयश्च श्रुतेरर्थं गृहीत्वैव च निर्गताः ।
मन्वादीनां श्रुतीनां च ततः प्रामाण्यमिष्यते ॥ १७ ॥
क्वचित्कदाचित्तन्त्रार्थकटाक्षेण परोदितम् ।
धर्मं वदन्ति सोंऽशस्तु नैव ग्राह्योऽस्ति वैदिकैः ॥ १८ ॥
अन्येषां शास्त्रकर्तॄणामज्ञानप्रभवत्वतः ।
अज्ञानदोषदुष्टत्वात्तदुक्तेर्न प्रमाणता ॥ १९ ॥
तस्मान्मुमुक्षुर्धर्मार्थं सर्वथा वेदमाश्रयेत् ।
राजाज्ञा च यथा लोके हन्यते न कदाचन ॥ २० ॥

सर्वेशान्या ममाज्ञा सा श्रुतिस्त्याज्या कथं नृभिः ।
मदाज्ञारक्षणार्थं तु ब्रह्मक्षत्रियजातयः ॥ २१ ॥
मया सृष्टास्ततो ज्ञेयं रहस्यं मे श्रुतेर्वचः ।
यदा यदा हि धर्मस्य ग्लानिर्भवति भूधर ॥ २२ ॥
अभ्युत्थानमधर्मस्य तदा वेषान्बिभर्म्यहम् ।
देवदैत्यविभागश्चाप्यत एवाभवन्नृप ॥ २३ ॥
ये न कुर्वन्ति तद्धर्मं तच्छिक्षार्थं मया सदा ।
सम्पादितास्तु नरकास्त्रासो यच्छ्रवणाद्भवेत् ॥ २४ ॥
यो वेदधर्ममुज्झित्य धर्ममन्यं समाश्रयेत् ।
राजा प्रवासयेद्देशान्निजादेतानधर्मिणः ॥ २५ ॥
ब्राह्मणैर्न च सम्भाष्याः पङ्क्तिग्राह्या न च द्विजैः ।
अन्यानि यानि शास्त्राणि लोकेऽस्मिन्विविधानि च ॥ २६ ॥
श्रुतिस्मृतिविरुद्धानि तामसान्येव सर्वशः ।
वामं कापालकं चैव कौलकं भैरवागमः ॥ २७ ॥

शिवेन मोहनार्थाय प्रणीतो नान्यहेतुकः ।
दक्षशापाद्भृगोः शापाद्दधीचस्य च शापतः ॥ २८ ॥
दग्धा ये ब्राह्मणवरा वेदमार्गबहिष्कृताः ।
तेषामुद्धरणार्थाय सोपानक्रमतः सदा ॥ २९ ॥
शैवाश्च वैष्णवाश्चैव सौराः शाक्तास्तथैव च ।
गाणपत्या आगमाश्च प्रणीताः शङ्करेण तु ॥ ३० ॥
तत्र वेदाविरुद्धांशोऽप्युक्त एव क्वचित्क्वचित् ।
वैदिकैस्तद्ग्रहे देषो न भवत्येव कर्हिचित् ॥ ३१ ॥
सर्वथा वेदभिन्नार्थे नाधिकारी द्विजो भवेत् ।
वेदाधिकारहीनस्तु भवेत्तत्राधिकारवान् ॥ ३२ ॥
तस्मात्सर्वप्रयत्नेन वैदिको वेदमाश्रयेत् ।

धर्मेण सहितं ज्ञानं परं ब्रह्म प्रकाशयेत् ॥ ३३ ॥
सर्वैषणाः परित्यज्य मामेव शरणं गताः ।
सर्वभूतदयावन्तो मानाहङ्कारवर्जिताः ॥ ३४ ॥

मच्चित्ता मद्गतप्राणा मत्स्थानकथने रताः ।
संन्यासिनो वनस्थाश्च गृहस्था ब्रह्मचारिणः ॥ ३५ ॥
उपासन्ते सदा भक्त्या योगमैश्वरसञ्ज्ञितम् ।
तेषां नित्याभियुक्तानामहमज्ञानजं तमः ॥ ३६ ॥
ज्ञानसूर्यप्रकाशेन नाशयामि न संशयः ।
इत्थं वैदिकपूजायाः प्रथमाया नगाधिप ॥ ३७ ॥
स्वरूपमुक्तं संक्षेपाद्द्वितीयाया अथो ब्रुवे ।
मूर्तौ वा स्थण्डिले वापि तथा सूर्येन्दुमण्डले ॥ ३८ ॥
जलेऽथवा बाणलिङ्गे यन्त्रे वापि महापटे ।
तथा श्रीहृदयाम्भोजे ध्यात्वा देवीं परात्पराम् ॥ ३९ ॥
सगुणां करुणापूर्णां तरुणीमरुणारुणाम् ।
सौन्दर्यसारसीमां तां सर्वावयवसुन्दरीम् ॥ ४० ॥
शृङ्गाररससम्पूर्णां सदा भक्तार्तिकातराम् ।
प्रसादसुमुखीमम्बां चन्द्रखण्डशिखण्डिनीम् ॥ ४१ ॥

पाशाङ्कुशवराभीतिधरामानन्दरूपिणीम् ।
पूजयेदुपचारैश्च यथावित्तानुसारतः ॥ ४२ ॥
यावदान्तरपूजायामधिकारो भवेन्न हि ।
तावद्बाह्यामिमां पूजां श्रयेज्जाते तु तां त्यजेत् ॥ ४३ ॥
आभ्यन्तरा तु या पूजा सा तु संविल्लयः स्मृतः ।
संविदेव परं रूपमुपाधिरहितं मम ॥ ४४ ॥
अतः संविदि मद्रूपे चेतः स्थाप्यं निराश्रयम् ।
संविद्रूपातिरिक्तं तु मिथ्या मायामयं जगत् ॥ ४५ ॥
अतः संसारनाशाय साक्षिणीमात्मरूपिणीम् ।
भावयेन्निर्मनस्केन योगयुक्तेन चेतसा ॥ ४६ ॥
अतः परं बाह्यपूजाविस्तारः कथ्यते मया ।
सावधानेन मनसा शृणु पर्वतसत्तम ॥ ४७ ॥

Roman transliteration

himālaya uvāca
devadevi maheśāni karuṇāsāgare'mbike |
brūhi pūjāvidhiṃ samyagyathāvadadhunā nijam || 1 ||
śrīdevyuvāca
vakṣye pūjāvidhiṃ rājannambikāyā yathā priyam |
atyantaśraddhayā sārdhaṃ śṛṇu parvatapuṅgava || 2 ||
dvividhā mama pūjā syād□ bāhyā cābhyantarāpi ca |
bāhyāpi dvividhā proktā vaidikī tāntrikī tathā || 3 ||

vaidikyarcāpi dvividhā mūrtibhedena bhūdhara |
vaidikī vaidikaiḥ kāryā vedadīkṣāsamanvitaiḥ || 4 ||
tantroktadīkṣāvad□bhistu tāntrikī saṃśritā bhavet |
itthaṃ pūjārahasyaṃ ca na jñātvā viparītakam || 5 ||
karoti yo naro mūḍhaḥ sa patatyeva sarvathā |
tatra yā vaidikī proktā prathamā tāṃ vadāmyaham || 6 ||

yanme sākṣātparaṃ rūpaṃ dṛṣṭvānasi bhūdhara |
anantaśīrṣanayanamanantacaraṇaṃ mahat || 7 ||
sarvaśaktisamāyuktaṃ prerakaṃ yatparātparam |
tadeva pūjayennityaṃ named□ dhyāyetsmaredapi || 8 ||
ityetatprathamārcāyāḥ svarūpaṃ kathitaṃ naga |
śāntaḥ samāhitamanā dambhāhaṅkāravarjitaḥ || 9 ||
tatparo bhava tadyājī tadeva śaraṇaṃ vraja |
tadeva cetasā paśya japa dhyāyasva sarvadā || 10 ||
ananyayā premayuktabhaktyā mad□bhāvamāśritaḥ |
yajñairyaja tapodānairmāmeva paritoṣaya || 11 ||
itthaṃ mamānugrahato mokṣyase bhavabandhanāt |
matparā ye madāsaktacittā bhaktavarā matāḥ || 12 ||
pratijāne bhavādasmāduddharāmyacireṇa tu |
dhyānena karmayuktena bhaktijñānena vā punaḥ || 13 ||

prāpyāhaṃ sarvathā rājanna tu kevalakarmabhiḥ |
dharmātsañjāyate bhaktirbhaktyā sañjāyate param || 14 ||
śrutismṛtibhyāmuditaṃ yatsa dharmaḥ prakīrtitaḥ |
anyaśāstreṇa yaḥ prokto dharmābhāsaḥ sa ucyate || 15 ||
sarvajñātsarvaśakteśca matto vedaḥ samutthitaḥ |
ajñānasya mamābhāvādapramāṇā na ca śrutiḥ || 16 ||
smṛtayaśca śruterarthaṃ gṛhītvaiva ca nirgatāḥ |
manvādīnāṃ śrutīnāṃ ca tataḥ prāmāṇyamiṣyate || 17 ||
kvacitkadācittantrārthakaṭākṣeṇa paroditam |
dharmaṃ vadanti soṃ'śastu naiva grāhyo'sti vaidikaiḥ || 18 ||
anyeṣāṃ śāstrakartṝṇāmajñānaprabhavatvataḥ |
ajñānadoṣaduṣṭatvāttadukterna pramāṇatā || 19 ||
tasmānmumukṣurdharmārthaṃ sarvathā vedamāśrayet |
rājājñā ca yathā loke hanyate na kadācana || 20 ||

sarveśānyā mamājñā sā śrutistyājyā kathaṃ nṛbhiḥ |
madājñārakṣaṇārthaṃ tu brahmakṣatriyajātayaḥ || 21 ||
mayā sṛṣṭāstato jñeyaṃ rahasyaṃ me śrutervacaḥ |
yadā yadā hi dharmasya glānirbhavati bhūdhara || 22 ||
abhyutthānamadharmasya tadā veṣānbibharmyaham |
devadaityavibhāgaścāpyata evābhavannṛpa || 23 ||
ye na kurvanti taddharmaṃ tacchikṣārthaṃ mayā sadā |
sampāditāstu narakāstrāso yacchravaṇād□bhavet || 24 ||
yo vedadharmamujjhitya dharmamanyaṃ samāśrayet |
rājā pravāsayeddeśānnijādetānadharmiṇaḥ || 25 ||
brāhmaṇairna ca sambhāṣyāḥ paṅktigrāhyā na ca dvijaiḥ |
anyāni yāni śāstrāṇi loke'sminvividhāni ca || 26 ||
śrutismṛtiviruddhāni tāmasānyeva sarvaśaḥ |
vāmaṃ kāpālakaṃ caiva kaulakaṃ bhairavāgamaḥ || 27 ||

śivena mohanārthāya praṇīto nānyahetukaḥ |
dakṣaśāpād□ bhṛgoḥ śāpāddadhīcasya ca śāpataḥ || 28 ||
dagdhā ye brāhmaṇavarā vedamārgabahiṣkṛtāḥ |
teṣāmuddharaṇārthāya sopānakramataḥ sadā || 29 ||
śaivāśca vaiṣṇavāśścaiva saurāḥ śāktāstathaiva ca |
gāṇapatyā āgamāśca praṇītāḥ śaṅkareṇa tu || 30 ||
tatra vedāviruddhāṃśo'pyukta eva kvacitkvacit |
vaidikaistadgrahe deṣo na bhavatyeva karhicit || 31 ||
sarvathā vedabhinnārthe nādhikārī dvijo bhavet |
vedādhikārahīnastu bhavettatrādhikāravān || 32 ||
tasmātsarvaprayat□nena vaidiko vedamāśrayet |
dharmeṇa sahitaṃ jñānaṃ paraṃ brahma prakāśayet || 33 ||
sarvaiṣaṇāḥ parityajya māmeva śaraṇaṃ gatāḥ |
sarvabhūtadayāvanto mānāhaṅkāravarjitāḥ || 34 ||

maccittā madgataprāṇā matsthānakathane ratāḥ |
saṃnyāsino vanasthāśca gṛhasthā brahmacāriṇaḥ || 35 ||
upāsante sadā bhaktyā yogamaiśvarasañjñitam |
teṣāṃ nityābhiyuktānāmahamajñānajaṃ tamaḥ || 36 ||
jñānasūryaprakāśena nāśayāmi na saṃśayaḥ |
itthaṃ vaidikapūjāyāḥ prathamāyā nagādhipa || 37 ||
svarūpamuktaṃ saṃkṣepād□ dvitīyāyā atho bruve |
mūrtau vā sthaṇḍile vāpi tathā sūryendumaṇḍale || 38 ||
jale'thavā bāṇaliṅge yantre vāpi mahāpaṭe |
tathā śrīhṛdayāmbhoje dhyātvā devīṃ parātparām || 39 ||
saguṇāṃ karuṇāpūrṇāṃ taruṇīmaruṇāruṇām |
saundaryasārasīmāṃ tāṃ sarvāvayavasundarīm || 40 ||
śṛṅgārarasasampūrṇāṃ sadā bhaktārtikātarām |
prasādasumukhīmambāṃ candrakhaṇḍaśikhaṇḍinīm || 41 ||

pāśāṅkuśavarābhītidharāmānandarūpiṇīm |
pūjayedupacāraiśca yathāvittānusārataḥ || 42 ||
yāvadāntarapūjāyāmadhikāro bhavenna hi |
tāvadbāhyāmimāṃ pūjāṃ śrayejjāte tu tāṃ tyajet || 43 ||
ābhyantarā tu yā pūjā sā tu saṃvillayaḥ smṛtaḥ |
saṃvideva paraṃ rūpamupādhirahitaṃ mama || 44 ||
ataḥ saṃvidi mad□rūpe cetaḥ sthāpyaṃ nirāśrayam |
saṃvidrūpātiriktaṃ tu mithyā māyāmayaṃ jagat || 45 ||
ataḥ saṃsāranāśāya sākṣiṇīmātmarūpiṇīm |
bhāvayennirmanaskena yogayuktena cetasā || 46 ||
ataḥ paraṃ bāhyapūjāvistāraḥ kathyate mayā |
sāvadhānena manasā śṛṇu parvatasattama || 47 ||

English translation

1. The Himalayas said "O Devi! O MahesVari! O Thou, the Ocean of Mercy! O World-Mother! Now describe in detail how Thy worship is conducted, the rules and ceremonials thereof.

2-20. The Devi said "O King of Mountains! I now describe to you the rites and ceremonies and the methods of My worship that are pleasing to Me. Hear it attentively and with faith. My worship is of two kinds External and internal. The external worship is again twofold: one is Vaidik, and the other is Tantrik. The Vaidik worship is also of two kinds according to the differences in My forms. Those who

are initiated in the Vedic Mantrams worship according to the Vedic rites and ceremonies and those who are initiated in the Tantrik-Mantram worship according to the Tantrik rites. That stupid man is entirely ruined and goes to Hell who knowing the secrets of worship, act contrary to them. First I will describe to you the Vaidik worship; hear. The highest Form of Mine that you saw before, with innumerable heads, innumerable eyes, innumerable feet, and the llluminer of the intelligences of all the Jivas, endowed with all powers. Higher than the Highest, Very Grand, worship That, bow down to That and meditate on That. O Nagendra! This is the first form of worship that I describe to you. With your senses controlled, peaceful, with a well concentrated mind, void of egoism and vanity, and devoted to That, perform sacrifices to That,, take refuge of That, see That within the temple of your mind, and always recite Her name and meditate on that. Take hold of Me, and My ideas with one pointed loving devotion and please Me with the performance of sacrifices, austerities and gifts. By My Grace, you will no doubt be able to get the Final Liberation. Whoever is entirely attached to Me, thinking Me as the Highest, is the foremost amongst the Bhaktas. I promise that I will certainly deliver him from this ocean of the world. O King of mountains! Meditation with Karma and Jhana with Bhakti will lead one to Me. Only the work alone will fail to get one to Me. O Himavan! From Dharma arises Bhakti and from Bhakti arises the Highest

Jnana. What are said in the S'ruti and Smriti S'astras the Maharsis take that as the Dharma; and what are written in other S'astras, they take them to be Dharmabhasa (the Shadow or reflection of Dharma). Out of My omniscient and omnipotent Nature, the Vedas have come. Owing to the want of Ignorance in Me, the Vedas can never be invalidated. The Smritis are formed out of the meaning of the Vedas; so the Smriti and Puranas, formed, by Manu and the other Risis, are authoritative. In some places it is hinted that there other S'astras than the Vedas, taking the Tantras indirectly into account. Although the matters relating to the Dharmas are mentioned therein, but as they are apparently contrary to the S'rutis, the Tantras are not accepted by the Vaidik Pundits. The other S'astra makers are marked with their ignorance; so their sayings cannot be authoritative. Therefore he must resort entirely to the Vedas who want the final liberation. As the king's order is never disobeyed amongst his subjects, so the S'ruti, the Command of Mine, the Lord of all, can never be abandoned by men.

21-30. To preserve My Commandments, I have created the Brahmana and the Ksattriya castes. My secrets are all embodied in the S'rutis. For that reason, the words of the S'rutis are no doubt to be known and observed by the sages. O Mountain! When the Dharma (righteousness) declines and the Adharma (unrighteousness) reigns supreme, I then manifest Myself in the world as Sakambhari, Rama, Krisna and others. Therefore, the Devas, the preservers of the Vedas, and the Daityas, the destroyers of the Vedas are classified. Whoever does not practise according to the Vedas I have created many hells for their lessons. When the sinners hear of those hells, they get extremely terrified. The king should banish those stupid persons from his kingdom and the Brahmins should not talk with them nor take them in their own lines nor when partaking of food, those who forsake the Vaidic Dharma and go for shelter to another Dharma. The S'astras that are extant, as contrary to the S'rutis and Smritis, are all Tamasa S'astras, Mahadeva has framed these Varna, Kapalak, Kaulaks, Bhairava and such like S'astras for fascinating the people; else he has no object in

framing them. Those Brahmans that were burnt up by the curses of Daksa, S'ukra, Dadhichi and were banished from the path of the Vedas, it is for delivering them, step by step that Mahadeva has framed the five Agamas, S'aiva, Vaisnava, S'aura, S'atta and Ganapatya S'astras.

31-37. In those Tantra S'astras, there are some passages in conformity with the Vedas and there are other passages contradictory to the Vedas. If the Vaidik persons resort to passages in conformity with

the Veda, then there cannot arise any fault in them. The Brahmins are not Adhikaris to those Tantric texts that are contradictory to the Vedas. Those persons that have no claim to the Vedas can be Adhikaris to these latter texts. Therefore the Vaidik Brahmanas should resort to the Vedas with all the care possible and make the Para Brahma ot the nature of Jhana manifest within them. The Sanynsins, Vanaprasthas, householders and Brahmacharis should give up all their desires and take refuge in Me; free from egoism and vanity, kind to all creatures, their hearts wholly given to Me and engaged in speaking out My places with enrapt devotion. They always worship My Virat (Cosmic) form, immersed in the Yoga called Ais'varya Yoga (Cosmic Yoga dealing with the glories, prosperity of god). Illumine the understanding with the Sun of My Consciousness, and I destroy the Darkness of Ignorance of those persons that are always engaged in practising Yoga with Me. There is no doubt in this. O Nagendra! Thus I have described in brief the methods and practices of the Vaidik Puja; now I will tell you the Tantriki Puja; hear attentively.

38-47. On an image, or clean plot of ground, or on the Sun or the Moon, in water, in Vana Linga, in Yantra or on a cloth or in the lotus of heart, one is to meditate and worship the Blissful, Higher than the Highest, the Devi, Who creates this universe with the three Gunas Sattva, Raja and Tama, Who is filled with the juice of mercy. Who is blooming in youth. Whose colour is red like the rising Sun, Whose beauty overtops to the full. Whose all the limbs are exquisitely beautiful. Who is the sentiment of Love Incarnate, Who feels very

much for the mental pain of Her Bhaktas on Who being pleased, manifests Herself before the Bhaktas on Whose forehead, the segment of the Moon shines incessantly, and Whose four hands hold goad, noose and the signs of fearlessness and to grant boons. Until one is entitled to the internal worship, one should worship the external; never he is to abandon it. Worship is internal when one’s heart gets diluted in Para Brahma, of the nature of the Universal Consciousness, O Mountain! Know My Consciousness (Samvit) to be My Highest Nature without any limitations. Therefore it is highly incumbent to attach one's hearts, free from other adjuncts, constantly to this Samvit. And what is more than this Samvit is this illusive world full of Maya. So to get rid of this world one is to constantly meditate on Me, the Witness of all, the Self of all, with a heart full of devotiou and free from any Sankalpas or desires.

O Best of Mountains! Now I will describe to you in detail the external form of worship. Hear attentively.

Here ends the Thirty-ninth Chapter of tho Seventh Book on the worship of the World Mother in S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Seventh Skandha · Chapter 40

The External Worship Of The Dev!

Chapter 193 of 318 · 44 detected Sanskrit verse markers

Sanskrit

श्री देव्युवाच
प्रातरुत्थाय शिरसि संस्मरेत्पद्ममुज्ज्वलम् ।
कर्पूराभं स्मरेत्तत्र श्रीगुरुं निजरूपिणम् ॥ १ ॥
सुप्रसन्नं लसद्भूषाभूषितं शक्तिसंयुतम् ।
नमस्कृत्य ततो देवीं कुण्डलीं संस्मरेद्बुधः ॥ २ ॥
प्रकाशमानां प्रथमे प्रयाणे
प्रतिप्रयाणेऽप्यमृतायमानाम् ।
अन्तः पदव्यामनुसञ्चरन्ती-
मानन्दरूपामबलां प्रपद्ये ॥ ३ ॥
ध्यात्वैवं तच्छिखामध्ये सच्चिदानन्दरूपिणीम् ।
मां ध्यायेदथ शौचादिक्रियाः सर्वाः समापयेत् ॥ ४ ॥
अग्निहोत्रं ततो हुत्वा मत्प्रीत्यर्थं द्विजोत्तमः ।
होमान्ते स्वासने स्थित्वा पूजासङ्कल्पमाचरेत् ॥ ५ ॥
भूतशुद्धिं पुरा कृत्वा मातृकान्यासमेव च ।

हल्लेखामातृकान्यासं नित्यमेव समाचरेत् ॥ ६ ॥
मूलाधारे हकारं च हृदये च रकारकम् ।
भ्रूमध्ये तद्वदीकारं ह्रीङ्कारं मस्तके न्यसेत् ॥ ७ ॥
तत्तन्मन्त्रोदितानन्यान्न्यासान्सर्वान्समाचरेत् ।
कल्पयेत्स्वात्मनो देहे पीठं धर्मादिभिः पुनः ॥ ८ ॥
ततो ध्यायेन्महादेवीं प्राणायामैर्विजृम्भिते ।
हृदम्भोजे मम स्थाने पञ्चप्रेतासने बुधः ॥ ९ ॥
ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरश्च सदाशिवः ।
एते पञ्च महाप्रेताः पादमूले मम स्थिताः ॥ १० ॥
पञ्चभूतात्मका ह्येते पञ्चावस्थात्मका अपि ।
अहं त्वव्यक्तचिद्रूपा तदतीतास्ति सर्वथा ॥ ११ ॥
ततो विष्टरतां याताः शक्तितन्त्रेषु सर्वदा ।
ध्यात्वैवं मानसैर्भोगैः पूजयेन्मां जपेदपि ॥ १२ ॥
जपं समर्प्य श्रीदेव्यै ततोऽर्घ्यस्थापनं चरेत् ।

पात्रासादनकं कृत्वा पूजाद्रव्याणि शोधयेत् ॥ १३ ॥
जलेन तेन मनुना चास्त्रमन्त्रेण देशिकः ।

दिग्बन्धं च पुरा कृत्वा गुरून्नत्वा ततः परम् ॥ १४ ॥
तदनुज्ञां समादाय बाह्यपीठे ततः परम् ।
हृदिस्थां भवितां मूर्तिं मम दिव्यां मनोहराम् ॥ १५ ॥
आवाहयेत्ततः पीठे प्राणस्थापनविद्यया ।
असनावाहने चार्घ्यं पाद्याद्याचमनं तथा ॥ १६ ॥
स्नानं वासोद्वयं चैव भूषणानि च सर्वशः ।
गन्धपुष्पं यथायोग्यं दत्त्वा देव्यै स्वभक्तितः ॥ १७ ॥
यन्त्रस्थानामावृतीनां पूजनं सम्यगाचरेत् ।
प्रतिवारमशक्तानां शुक्रवारो नियम्यते ॥ १८ ॥
मूलदेवीप्रभारूपाः स्मर्तव्या अङ्गदेवताः ।
तत्प्रभापटलव्याप्तं त्रैलोक्यं च विचिन्तयेत् ॥ १९ ॥
पुनरावृत्तिसहितां मूलदेवीं च पूजयेत् ।

गन्धादिभिः सुगन्धैस्तु तथा पुष्पैः सुवासितैः ॥ २० ॥
नैवेद्यैस्तर्पणैश्चैव ताम्बूलैर्दक्षिणादिभिः ।
तोषयेन्मां त्वत्कृतेन नाम्नां साहस्रकेण च ॥ २१ ॥
कवचेन च सूक्तेनाहं रुद्रेभिरिति प्रभो ।
देव्यथर्वशिरोमन्त्रैर्हल्लेखोपनिषद्भवैः ॥ २२ ॥
महाविद्यामहामन्त्रैस्तोषयेन्मां मुहुर्मुहुः ।
क्षमापयेज्जगद्धात्रीं प्रेमार्द्रहृदयो नरः ॥ २३ ॥
पुलकाङ्कितसर्वाङ्गैर्बाष्परुद्धाक्षिनिःस्वनः ।
नृत्यगीतादिघोषेण तोषयेन्मां मुहुर्मुहुः ॥ २४ ॥
वेदपारायणैश्चैव पुराणैः सकलैरपि ।
प्रतिपाद्या यतोऽहं वै तस्मात्तैस्तोषयेत्तु माम् ॥ २५ ॥
निजं सर्वस्वमपि मे सदेहं नित्यशोऽर्पयेत् ।
नित्यहोमं ततः कुर्याद्ब्राह्मणांश्च सुवासिनीः ॥ २६ ॥
बटुकान्पामरानन्यान्देवीबुद्ध्या तु भोजयेत् ।

नत्वा पुनः स्वहृदये व्युत्क्रमेण विसर्जयेत् ॥ २७ ॥
सर्वं हृल्लेखया कुर्यात् पूजनं मम सुव्रत ।
हृल्लेखा सर्वमन्त्राणां नायिका परमा स्मृता ॥ २८ ॥
हृल्लेखादर्पणे नित्यमहं तत्प्रतिबिम्बिता ।
तस्माद्हृल्लेखया दत्तं सर्वमन्त्रैः समर्पितम् ॥ २९ ॥
गुरुं सम्पूज्य भूषाद्यैः कृतकृत्यत्वमावहेत् ।
य एवं पूजयेद्देवीं श्रीमद्भुवनसुन्दरीम् ॥ ३० ॥
न तस्य दुर्लभं किञ्चित्कदाचित्क्वचिदस्ति हि ।
देहान्ते तु मणिद्वीपं मम यात्येव सर्वथा ॥ ३१ ॥
ज्ञेयो देवीस्वरूपोऽसौ देवा नित्यं नमन्ति तम् ।
इति ते कथितं राजन् महादेव्याः प्रपूजनम् ॥ ३२ ॥

विमृश्यैतदशेषेणाप्यधिकारानुरूपतः ।
कुरु मे पूजनं तेन कृतार्थस्त्वं भविष्यसि ॥ ३३ ॥
इदं तु गीताशास्त्रं मे नाशिष्याय वदेत् क्वचित् ।

नाभक्ताय प्रदातव्यं न धूर्ताय च दुर्हृदे ॥ ३४ ॥
एतत्प्रकाशनं मातुरुद्घाटनमुरोजयोः ।
तस्मादवश्यं यत्नेन गोपनीयमिदं सदा ॥ ३५ ॥
देयं भक्ताय शिष्याय ज्येष्ठपुत्राय चैव हि ।
सुशीलाय सुवेषाय देवीभक्तियुताय च ॥ ३६ ॥
श्राद्धकाले पठेदेतद्ब्राह्मणानाम् समीपतः ।
तृप्तास्तत्पितरः सर्वे प्रयान्ति परमं पदम् ॥ ३७ ॥
व्यास उवाच
इत्युक्त्वा सा भगवती तत्रैवान्तरधीयत ।
देवाश्च मुदिताः सर्वे देवीदर्शनतोऽभवन् ॥ ३८ ॥
ततो हिमालये जज्ञे देवी हैमवती तु सा ।
या गौरीति प्रसिद्धासीद्दत्ता सा शङ्कराय च ॥ ३९ ॥
ततः स्कन्दः समुद्भूतस्तारकस्तेन पातितः ।
समुद्रमन्थने पूर्वं रत्नान्यासुर्नराधिप ॥ ४० ॥

तत्र देवैः स्तुता देवी लक्ष्मीप्राप्त्यर्थमादरात् ।
तेषामनुग्रहार्थाय निर्गता तु रमा ततः ॥ ४१ ॥
वैकुण्ठाय सुरैर्दत्ता तेन तस्य शमोऽभवत् ।
इति ते कथितं राजन् देवीमाहात्म्यमुत्तमम् ॥ ४२ ॥
गौरीलक्ष्म्योः समुद्भूतिविषयं सर्वकामदम् ।
न वाच्यं त्वेतदन्यस्मै रहस्यं कथितं यतः ॥ ४३ ॥
गीता रहस्यभूतेयं गोपनीया प्रयत्नतः ।
सर्वमुक्तं समसेन यत्पृष्टं तत्त्वयानघ ।
पवित्रं पावनं दिव्यं किं भूयः श्रोतुमिच्छसि ॥ ४४ ॥

Roman transliteration

śrī devyuvāca
prātarutthāya śirasi saṃsmaretpadmamujjvalam |
karpūrābhaṃ smarettatra śrīguruṃ nijarūpiṇam || 1 ||
suprasannaṃ lasad□bhūṣābhūṣitaṃ śaktisaṃyutam |
namaskṛtya tato devīṃ kuṇḍalīṃ saṃsmaredbudhaḥ || 2 ||
prakāśamānāṃ prathame prayāṇe
pratiprayāṇe'pyamṛtāyamānām |
antaḥ padavyāmanusañcarantī-
mānandarūpāmabalāṃ prapadye || 3 ||
dhyātvaivaṃ tacchikhāmadhye saccidānandarūpiṇīm |
māṃ dhyāyedatha śaucādikriyāḥ sarvāḥ samāpayet || 4 ||
agnihotraṃ tato hūtvā matprītyarthaṃ dvijottamaḥ |

homānte svāsane sthitvā pūjāsaṅkalpamācaret || 5 ||
bhūtaśuddhiṃ purā kṛtvā mātṛkānyāsameva ca |

hṛllekhāmātṛkānyāsaṃ nityameva samācaret || 6 ||
mūlādhāre hakāraṃ ca hṛdaye ca rakārakam |
bhrūmadhye tadvadīkāraṃ hrīṅkāraṃ mastake nyaset || 7 ||
tattanmantroditānanyānnyāsānsarvānsamācaret |
kalpayetsvātmano dehe pīṭhaṃ dharmādibhiḥ punaḥ || 8 ||
tato dhyāyenmahādevīṃ prāṇāyāmairvijṛmbhite |
hṛdambhoje mama sthāne pañcapretāsane budhaḥ || 9 ||
brahmā viṣṇuśca rudraśca īśvaraśca sadāśivaḥ |
ete pañca mahāpretāḥ pādamūle mama sthitāḥ || 10 ||
pañcabhūtātmakā hyete pañcāvasthātmakā api |
ahaṃ tvavyaktacid□rūpā tadatītāsti sarvathā || 11 ||
tato viṣṭaratāṃ yātāḥ śaktitantreṣu sarvadā |
dhyātvaivaṃ mānasairbhogaiḥ pūjayenmāṃ japedapi || 12 ||
japaṃ samarpya śrīdevyai tato'rghyasthāpanaṃ caret |

pātrāsādanakaṃ kṛtvā pūjādravyāṇi śodhayet || 13 ||
jalena tena manunā cāstramantreṇa deśikaḥ |
digbandhaṃ ca purā kṛtvā gurūnnatvā tataḥ param || 14 ||
tadanujñāṃ samādāya bāhyapīṭhe tataḥ param |
hṛdisthāṃ bhavitāṃ mūrtiṃ mama divyāṃ manoharām || 15 ||
āvāhayettataḥ pīṭhe prāṇasthāpanavidyayā |
asanāvāhane cārghyaṃ pādyādyācamanaṃ tathā || 16 ||
snānaṃ vāsodvayaṃ caiva bhūṣaṇāni ca sarvaśaḥ |
gandhapuṣpaṃ yathāyogyaṃ dattvā devyai svabhaktitaḥ || 17 ||
yantrasthānāmāvṛtīnāṃ pūjanaṃ samyagācaret |
prativāramaśaktānāṃ śukravāro niyamyate || 18 ||
mūladevīprabhārūpāḥ smartavyā aṅgadevatāḥ |
tatprabhāpaṭalavyāptaṃ trailokyaṃ ca vicintayet || 19 ||
punarāvṛttisahitāṃ mūladevīṃ ca pūjayet |

gandhādibhiḥ sugandhaistu tathā puṣpaiḥ suvāsitaiḥ || 20 ||
naivedyaistarpaṇaiścaiva tāmbūlairdakṣiṇādibhiḥ |
toṣayenmāṃ tvatkṛtena nāmnāṃ sāhasrakeṇa ca || 21 ||
kavacena ca sūktenāhaṃ rudrebhiriti prabho |
devyatharvaśiromantrairhṛllekhopaniṣad□bhavaiḥ || 22 ||
mahāvidyāmahāmantraistoṣayenmāṃ muhurmuhuḥ |
kṣamāpayejjagaddhātrīṃ premārdrahṛdayo naraḥ || 23 ||
pulakāṅ□kitasarvāṅgairbāṣparuddhākṣiniḥsvanaḥ |
nṛtyagītādighoṣeṇa toṣayenmāṃ muhurmuhuḥ || 24 ||
vedapārāyaṇaiścaiva purāṇaiḥ sakalairapi |
pratipādyā yato'haṃ vai tasmāttaistoṣayettu mām || 25 ||
nijaṃ sarvasvamapi me sadehaṃ nityaśo'rpayet |
nityahomaṃ tataḥ kuryād□brāhmaṇāṃśca suvāsinīḥ || 26 ||
baṭukānpāmarānanyāndevībuddhyā tu bhojayet |

natvā punaḥ svahṛdaye vyutkrameṇa visarjayet || 27 ||
sarvaṃ hṛllekhayā kuryāt pūjanaṃ mama subrata |
hṛllekhā sarvamantrāṇāṃ nāyikā paramā smṛtā || 28 ||
hṛllekhādarpaṇe nityamahaṃ tatpratibimbitā |

tasmād□hṛllekhayā dattaṃ sarvamantraiḥ samarpitam || 29 ||
guruṃ sampūjya bhūṣādyaiḥ kṛtakṛtyatvamāvahet |
ya evaṃ pūjayeddevīṃ śrīmad□bhuvanasundarīm || 30 ||
na tasya durlabhaṃ kiñcitkadācitkvacidasti hi |
dehānte tu maṇidvīpaṃ mama yātyeva sarvathā || 31 ||
jñeyo devīsvarūpo'sau devā nityaṃ namanti tam |
iti te kathitaṃ rājan mahādevyāḥ prapūjanam || 32 ||
vimṛśyaitadaśeṣeṇāpyadhikārānurūpataḥ |
kuru me pūjanaṃ tena kṛtārthastvaṃ bhaviṣyasi || 33 ||
idaṃ tu gītāśāstraṃ me nāśiṣyāya vadet kvacit |

nābhaktāya pradātavyaṃ na dhūrtāya ca durhṛde || 34 ||
etatprakāśanaṃ māturud□ghāṭanamurojayoḥ |
tasmādavaśyaṃ yat□nena gopanīyamidaṃ sadā || 35 ||
deyaṃ bhaktāya śiṣyāya jyeṣṭhaputrāya caiva hi |
suśīlāya suveṣāya devībhaktiyutāya ca || 36 ||
śrāddhakāle paṭhedetad□brāhmaṇānām samīpataḥ |
tṛptāstatpitaraḥ sarve prayānti paramaṃ padam || 37 ||
vyāsa uvāca
ityuktvā sā bhagavatī tatraivāntaradhīyata |
devāśca muditāḥ sarve devīdarśanato'bhavan || 38 ||
tato himālaye jajñe devī haimavatī tu sā |
yā gaurīti prasiddhāsīddattā sā śaṅkarāya ca || 39 ||
tataḥ skandaḥ samud□bhūtastārakastena pātitaḥ |
samudramanthane pūrvaṃ rat□nānyāsurnarādhipa || 40 ||

tatra devaiḥ stutā devī lakṣmīprāptyarthamādarāt |
teṣāmanugrahārthāya nirgatā tu ramā tataḥ || 41 ||
vaikuṇṭhāya surairdattā tena tasya śamo'bhavat |
iti te kathitaṃ rājan devīmāhātmyamuttamam || 42 ||
gaurīlakṣmyoḥ samud□bhūtiviṣayaṃ sarvakāmadam |
na vācyaṃ tvetadanyasmai rahasyaṃ kathitaṃ yataḥ || 43 ||
gītā rahasyabhūteyaṃ gopanīyā prayat□nataḥ |
sarvamuktaṃ smasena yatpṛṣṭaṃ tattvayānagha |
pavitraṃ pāvanaṃ divyaṃ kiṃ bhūyaḥ śrotumicchasi || 44 ||

English translation

1-5. The Devi said:-Getting up from the bed early in the morning, one is to meditate on the thousand petalled lotus, bright, of the colour of camphor, in the top part his brain on the head. On this he should remember his S'ri Guru, very gracious looking, well decorated with ornaments, with His Consort S'akti and bow down to Him and within Him he should meditate the Kundalini Devi thus -"I take refuge unto that Highest S'akti Kundalini, of the nature of the Supreme Consciousness, Who is manifest as Chaityana while up- going to the Brahmarandhra (the aperture supposed to be at the crown of the head, through which the soul takes its flight at death) and Who is of the nature of nectar while returning back in the Susumna canal. After meditating thus, he should meditate on the Blissful Form of Mine within the Kundalini Fire situated in the Muladhara Lotus (coccygeal lotus). Then he should rise up to go for the calls of nature, etc., and complete Sandhya Bandanams and other duties. The best of the Brahmins, then, should for My satisfaction perform the Agnihotra Homa and sitting in his Asana make Sankalap (determination) to do My Puja (Worship).

N. B.-The brain has three divisions, the lower, the middle and the higher, or top-most part which is very pure.

6-10. Next he is to make Bhuta S'uddhi (purification of elements of the body by respiratory attraction and replacement) and then the Matrika Nyasa, Then he should arrange the letters of the root Mantra of Maya and execute the Hrillekha Matrika Nyasa. In this he is to place the letter "Ha" in the Muladhara, the letter "Ra" in his heart and the vowel "T" in the middle of his brows aud, Hrim on the top part of his head. Finishing then all the other Nyasas according to that Mantra, he should think within his body Dharma, Jhana, Vairagyam, and Prosperity as the four legs of the seat and Adharma, Ajhana, Avairagyam and non-prosperity, these four as the body of the seat on the four quarters East, South, West and North. Then he should

meditate on the Great Devi in the lotus of his heart blewn by Pranayama, situated on the five seats of the Pretas. O Mountain! Brahma, Visnu, Rudra, Sadas'iva and Is'vara are the five Pretas situated under My feet.

11. These are of the nature of earth, water, fire, air, and ether, the five elements and also of the nature of Jagrat (waking), Svapna (dreaming) Susupti (deep sleep state) Turiya (the fourth state) and Atita Rupa, the (the fifth state) excluding the 4 states, corresponding to the five states. But I, who am of the nature of Brahma, am over and above the five elements and the five states; therefore My Seat is always on the top of these five forces.

12. Meditating on Me thus and worshipping Me with his mind concentrated, he is next to make Japam (reciting My name slowly). After Japam he is to make over the fruits of Japam to Me. He should then place the Arghya for the external worship.

13. Then the worshipper is to sprinkle with the Astra mantra 'Phat', all the articles of worship that are placed in front of him and purify them.

14-18. He should close the ten quarters with the Chhotika Mudra and bow down to his Guru. Taking his permission, he should meditate on the outside seat, the beauiful divine form of his heart lotus and invoke the Deity outside and place Her on the seat by Prana Pratistha and perforn Avahana, and present to Her Arghya (an offer of green grass, rice, etc., made in worshipping a god), Padya (water for washing legs and feet), Achaman, water for bath, a couple of clothes, all sorts of ornaments, or scents, flowers and the necessary articles with due devotion and he should worship the attendant deities of the Yantra. If one be unable to worship daily the attendant deities, one must worship them on Friday.

19. Of the attendant deities, one must meditate the principal deity of the nature of Prabha (illumination) and think that by Her rays the three worlds are pervaded.

20. Next he should worship again the BhuvanesVari Devi, the Chief Deity along with other attendant deities with scent, good smelling flowers; and Naivedya and various other tasteful dishes.

21-22. He should then recite the Sahasranama (thousand names) stotra and the Devi Sukta Mantra "Aham Rudrebhih, etc.," and "Sarve vai Deva Devi mupatasthuh, etc.," the Devi Atharva S'iro Mantra and the Upanisads' Mantra of BhuvanesVari, the famous mantras, repeatedly and thus bring My satisfaction.

23-24. With hearts filled with love and with hairs standing on their ends all should satisfy Me frequently with tears of love flowing from their eyes and with voice choked with feelings and with dancing music and singing and with his whole body filled with joy.

25. My glory is well established in the Veda Parayana and in all the Puranas. So for My satisfaction, one should offer daily to Me one's everything with one's body and recite the readings from the Vedas.

26-27. Next, after completing the Homa offerings, he should feed the Brahmanas, tha young virgins well clothed, the boys and the public and the poor, thinking all of them to be so many forms of the Devi. Than he should bow before the Devi that resides in his heart and finally by Samhara Mudra take leave of the Deity invoked.

28. O One of good vows! The Hrillekha Mantra (Hrim) is the chief of all mantrams; so My worship and all other actions ought to be performed with this Hrillekha Mantram.

29. I am always reflected in this Mirror of Hrillekha form; so anything offered in this Hrillekha Mantra of Mine is offered as it were with all the Mantras. Then one should worship the Guru with ornaments, etc., and think oneself blessed.

30-31. O Himavan! Nothing remains at any time unavailable to him who worships thus the Bhuvanes'vari Devi. After quitting his body, he goes to theMani Dvipa, My Place. He gets the form of the Devi; and the Devas constantly bow down to him.

32-45. O Mahidhara! Thus I have described to you the rules of worshipping the Great Devi; consider this in all the aspects and worship Me according to your Adhikara (claim) and you will attain your Goal. There is no doubt in this. O Best of mountains! This S'astra Devigita you are not to tell to those who are not the devotees, to those who are enemies, and to those who are cunning.

If one gives out this secret of Gita, it is like taking off the covering from the breast of the mother; so carefully keep it secret and think that this is very necessary. This Devi Gita ought to be given to a disciple, a Bhakta, the eldest son, and to one who is good natured, and well dressed and devoted to the Devi. O Mountain! In the time of S'raddha (solemn obsequies performed in honour of the manes of deceased ancestors) he gets the highest place of the Pitris who reads this Devi Gita before the Brahmanas. Vyasa said:- The Devi vanished there after describing all these. The Devas were glad and considered themselves blessed by the sight of the Devi. O Janamejaya! The Haimavati next took Her birth in the house of the Himalaya and was known by the name of Gauri. S'ankara, the Deva of the Devas, married Her. Sadanana (Kartika) was born of them. He killed the Tadaka Asura. O King! In ancient times, when the ocean was churned, many gems were obtained. At that time the Devas chanted hymns to the Devi with a concentrated mind to get Laksmi Devi. To show favour to the Devas, Rama Devi got out of the ocean. The Devas gave Laksmi to Visnu, the Lord of the Vaikuntha. Visnu was very glad at this. O King! Thus I have described to you the Greatness of the Devi and the birth of Gauri and Laksmi. One's desires are all fulfilled when one hears this. O King! This secret I have described to you. Take care not to divulge it to any other body. This is the secret of the Gita; so carefully conceal it. O One of pure heart! I have told to you this Divine and Sin-destroying narration, that you asked. What more do you want to hear? Say.

Here ends the Fortieth Chapter of the Seventh Book on the External Worship of the Devi in the Mahapuranam, S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

[The. Seventh Book Completed.]

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 1

On The Description Of The Worlds

Chapter 194 of 318 · 48 detected Sanskrit verse markers

Sanskrit

जनमेजय उवाच
सूर्यचन्द्रान्वयोत्थानां नृपाणां सत्कथाश्रितम् ।
चरितं भवता प्रोक्तं श्रुतं तदमृतास्पदम् ॥ १ ॥
अधुना श्रोतुमिच्छामि सा देवी जगदम्बिका ।
मन्वन्तरेषु सर्वेषु यद्यद्रूपेण पूज्यते ॥ २ ॥
यस्मिन्यस्मिंश्च वै स्थाने येन येन च कर्मणा ।
(शरीरेण च देवेशी पूजनीया फलप्रदा ।
येनैव मन्त्रबीजेन यत्र यत्र च पूज्यते ॥)
देव्या विराट्स्वरूपस्य वर्णनं च यथातथम् ॥ ३ ॥
येन ध्यानेन तत्सूक्ष्मे स्वरूपे स्यान्मतेर्गतिः ।
तत्सर्वं वद विप्रर्षे येन श्रेयोऽहमाप्नुयाम् ॥ ४ ॥
व्यास उवाच
शृणु राजन् प्रवक्ष्यामि देव्याराधनमुत्तमम् ।
यत्कृतेन श्रुतेनापि नरः श्रेयोऽत्र विन्दते ॥ ५ ॥

एवमेतन्नारदेन पृष्टो नारायणः पुरा ।
तस्मै यदुक्तवान्देवो योगचर्याप्रवर्तकः ॥ ६ ॥
एकदा नारदः श्रीमान्पर्यटन्पृथिवीमिमाम् ।
नारायणाश्रमं प्राप्तो गतखेदश्च तस्थिवान् ॥ ७ ॥
तस्मै योगात्मने नत्वा ब्रह्मदेवतनूद्भवः ।
पर्यपृच्छदिमं चार्थं यत्पृष्टो भवतानघ ॥ ८ ॥
नारद उवाच
देवदेव महादेव पुराणपुरुषोत्तम ।
जगदाधार सर्वज्ञ श्लाघनीयोरुसद्गुण ॥ ९ ॥
जगतस्तत्त्वमाद्यं यत्तन्मे वद यथेप्सितम् ।
जायते कुत एवेदं कुतश्चेदं प्रतिष्ठितम् ॥ १० ॥
कुतोऽन्तं प्राप्नुयात्काले कुत्र सर्वफलोदयः ।
केन ज्ञातेन मायैषा मोहभूर्नाशमाप्नुयात् ॥ ११ ॥
कयार्चया किं जपेन किं ध्यानेनात्महृत्कजे ।

प्रकाशो जायते देव तमस्यर्कोदयो यथा ॥ १२ ॥
एतत्प्रश्नोत्तरं देव ब्रूहि सर्वमशेषतः ।

यथा लोकस्तरेदन्धतमसं त्वञ्जसैव हि ॥ १३ ॥
व्यास उवाच
एवं देवर्षिणा पृष्टः प्राचीनो मुनिसत्तमः ।
नारायणो महायोगी प्रतिनन्द्य वचोऽब्रवीत् ॥ १४ ॥
श्रीनारायण उवाच
शृणु देवर्षिवर्यात्र जगतस्तत्त्वमुत्तमम् ।
येन ज्ञातेन मर्त्यो हि जायते न जगद्भ्रमे ॥ १५ ॥
जगतस्तत्त्वमित्येव देवी प्रोक्ता मयापि हि ।
ऋषिभिर्देवगन्धर्वैरन्यैश्चापि मनीषिभिः ॥ १६ ॥
सा जगत्सृजते देवी तया च प्रतिपाल्यते ।
तया च नाश्यते सर्वमिति प्रोक्तं गुणत्रयात् ॥ १७ ॥
तस्याः स्वरूपं वक्ष्यामि देव्याः सिद्धर्षिपूजितम् ।

स्मरतां सर्वपापघ्नं कामदं मोक्षदं तथा ॥ १८ ॥
मनुः स्वायम्भुवस्त्वाद्यः पद्मपुत्रः प्रतापवान् ।
शतरूपापतिः श्रीमान्सर्वमन्वन्तराधिपः ॥ १९ ॥
स मनुः पितरं देवं प्रजापतिमकल्मषम् ।
भक्त्या पर्यचरत्पूर्वं तमुवाचात्मभूः सुतम् ॥ २० ॥
पुत्र पुत्र त्वया कार्यं देव्याराधनमुत्तमम् ।
तत्प्रसादेन ते तात प्रजासर्गः प्रसिद्ध्यति ॥ २१ ॥
एवमुक्तः प्रजास्रष्ट्रा मनुः स्वायम्भुवो विराट् ।
जगद्योनिं तदा देवीं तपसातर्पयद्विभुः ॥ २२ ॥
तुष्टाव देवीं देवेशीं समाहितमतिः किल ।
आद्यां मायां सर्वशक्तिं सर्वकारणकारणाम् ॥ २३ ॥
मनुरुवाच
नमो नमस्ते देवेशि जगत्कारणकारणे ।
शङ्खचक्रगदाहस्ते नारायणहृदाश्रिते ॥ २४ ॥

वेदमूर्ते जगन्मातः कारणस्थानरूपिणि ।
वेदत्रयप्रमाणज्ञे सर्वदेवनुते शिवे ॥ २५ ॥
माहेश्वरि महाभागे महामाये महोदये ।
महादेवप्रियावासे महादेवप्रियंकरि ॥ २६ ॥
गोपेन्द्रस्य प्रिये ज्येष्ठे महानन्दे महोत्सवे ।
महामारीभयहरे नमो देवादिपूजिते ॥ २७ ॥
सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके ।
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥ २८ ॥
यतश्चेदं यया विश्वमोतं प्रोतं च सर्वदा ।
चैतन्यमेकमाद्यन्तरहितं तेजसां निधिम् ॥ २९ ॥
ब्रह्मा यदीक्षणात्सर्वं करोति च हरिः सदा ।

पालयत्यपि विश्वेशः संहर्ता यदनुग्रहात् ॥ ३० ॥
मधुकैटभसम्भूतभयार्तः पद्मसम्भवः ।
यस्याः स्तवेन मुमुचे घोरदैत्यभवाम्बुधेः ॥ ३१ ॥

त्वं ह्रीः कीर्तिः स्मृतिः कान्तिः कमला गिरिजा सती ।
दाक्षायणी वेदगर्भा सिद्धिदात्री सदाभया ॥ ३२ ॥
स्तोष्ये त्वां च नमस्यामि पूजयामि जपामि च ।
ध्यायामि भावये वीक्षे श्रोष्ये देवि प्रसीद मे ॥ ३३ ॥
ब्रह्मा वेदनिधिः कृष्णो लक्ष्यावासः पुरन्दरः ।
त्रिलोकाधिपतिः पाशी यादसाम्पतिरुत्तमः ॥ ३४ ॥
कुबेरो निधिनाथोऽभूद्यमो जातः परेतराट् ।
नैर्ऋतो रक्षसां नाथः सोमो जातो ह्यपोमयः ॥ ३५ ॥
त्रिलोकवन्द्ये लोकेशि महामाङ्गल्यरूपिणि ।
नमस्तेऽस्तु पुनर्भूयो जगन्मातर्नमो नमः ॥ ३६ ॥
श्रीनारायण उवाच
एवं स्तुता भगवती दुर्गा नारायणी परा ।
प्रसन्ना प्राह देवर्षे ब्रह्मपुत्रमिदं वचः ॥ ३७ ॥
देव्युवाच

वरं वरय राजेन्द्र ब्रह्मपुत्र यदिच्छसि ।
प्रसन्नाहं स्तवेनात्र भक्त्या चाराधनेन च ॥ ३८ ॥
मनुरुवाच
यदि देवि प्रसन्नासि भक्त्या कारुणिकोत्तमे ।
तदा निर्विघ्नतः सृष्टिः प्रजायाः स्यात्तवाज्ञया ॥ ३९ ॥
देव्युवाच
प्रजासर्गः प्रभवतु ममानुग्रहतः किल ।
निर्विघ्नेन च राजेन्द्र वृद्धिश्चाप्युत्तरोत्तरम् ॥ ४० ॥
यः कश्चित्पठते स्तोत्रं मद्भक्त्या त्वत्कृतं सदा ।
तेषां विद्या प्रजासिद्धिः कीर्तिः कान्त्युदयः खलु ॥ ४१ ॥
जायन्ते धनधान्यानि शक्तिरप्रहता नृणाम् ।
सर्वत्र विजयो राजन् सुखं शत्रुपरिक्षयः ॥ ४२ ॥
श्रीनारायण उवाच
एवं दत्त्वा वरान् देवी मनवे ब्रह्मसूनवे ।

अन्तर्धानं गता चासीत्पश्यतस्तस्य धीमतः ॥ ४३ ॥
अथ लब्धवरो राजा ब्रह्मपुत्रः प्रतापवान् ।
ब्रह्माणमब्रवीत्तात स्थानं मे दीयतां रहः ॥ ४४ ॥
यत्राहं समधिष्ठाय प्रजाः स्रक्ष्यामि पुष्कलाः ।
यक्ष्यामि यज्ञैर्देवेशं तत्समादिश माचिरम् ॥ ४५ ॥
इति पुत्रवचः श्रुत्वा प्रजापतिपतिर्विभुः ।

चिन्तयामास सुचिरं कथं कार्यं भवेदिदम् ॥ ४६ ॥
सृजतो मे गतः कालो विपुलोऽनन्तसंख्यकः ।
धरा वार्भिः स्तुता मग्ना रसं याताखिलाश्रया ॥ ४७ ॥
इदं मच्चिन्तितं कार्यं भगवानादिपूरुषः ।
करिष्यति सहायो मे यदादेशेऽहमाश्रितः ॥ ४८ ॥

Roman transliteration

janamejaya uvāca
sūryacandrānvayotthānāṃ nṛpāṇāṃ satkathāśritam |
caritaṃ bhavatā proktaṃ śrutaṃ tadamṛtāspadam || 1 ||
adhunā śrotumicchāmi sā devī jagadambikā |
manvantareṣu sarveṣu yadyad□rūpeṇa pūjyate || 2 ||
yasminyasmiṃśca vai sthāne yena yena ca karmaṇā |
(śarīreṇa ca deveśī pūjanīyā phalapradā |
yenaiva mantrabījena yatra yatra ca pūjyate ||)
devyā virāṭsvarūpasya varṇanaṃ ca yathātatham || 3 ||
yena dhyānena tatsūkṣme svarūpe syānmatergatiḥ |
tatsarvaṃ vada viprarṣe yena śreyo'hamāpnuyām || 4 ||
vyāsa uvāca
śṛṇu rājan pravakṣyāmi devyārādhanamuttamam |
yatkṛtena śrutenāpi naraḥ śreyo'tra vindate || 5 ||

evametannāradena pṛṣṭo nārāyaṇaḥ purā |
tasmai yaduktavāndevo yogacaryāpravartakaḥ || 6 ||
ekadā nāradaḥ śrīmānparyaṭanpṛthivīmimām |
nārāyaṇāśramaṃ prāpto gatakhedaśca tasthivān || 7 ||
tasmai yogātmane natvā brahmadevatanūd□bhavaḥ |
paryapṛcchadimaṃ cārthaṃ yatpṛṣṭo bhavatānagha || 8 ||
nārada uvāca
devadeva mahādeva purāṇapuruṣottama |
jagadādhāra sarvajña ślāghanīyorusad□guṇa || 9 ||
jagatastattvamādyaṃ yattanme vada yathepsitam |
jāyate kuta evedaṃ kutaścedaṃ pratiṣṭhitam || 10 ||
kuto'ntaṃ prāpnuyātkāle kutra sarvaphalodayaḥ |
kena jñātena māyaiṣā mohabhūrnāśamāpnuyāt || 11 ||
kayārcayā kiṃ japena kiṃ dhyānenātmahṛtkaje |

prakāśo jāyate deva tamasyarkodayo yathā || 12 ||
etatpraśnottaraṃ deva brūhi sarvamaśeṣataḥ |
yathā lokastaredandhatamasaṃ tvañjasaiva hi || 13 ||
vyāsa uvāca
evaṃ devarṣiṇā pṛṣṭaḥ prācīno munisattamaḥ |
nārāyaṇo mahāyogī pratinandya vaco'bravīt || 14 ||
śrīnārāyaṇa uvāca
śṛṇu devarṣivaryātra jagatastattvamuttamam |
yena jñātena martyo hi jāyate na jagad□bhrame || 15 ||
jagatastattvamityeva devī proktā mayāpi hi |
ṛṣibhirdevagandharvairanyaiścāpi manīṣibhiḥ || 16 ||

sā jagatsṛjate devī tayā ca pratipālyate |
tayā ca nāśyate sarvamiti proktaṃ guṇatrayāt || 17 ||
tasyāḥ svarūpaṃ vakṣyāmi devyāḥ siddharṣipūjitam |

smaratāṃ sarvapāpaghnaṃ kāmadaṃ mokṣadaṃ tathā || 18 ||
manuḥ svāyambhuvastvādyaḥ padmaputraḥ pratāpavān |
śatarūpāpatiḥ śrīmānsarvamanvantarādhipaḥ || 19 ||
sa manuḥ pitaraṃ devaṃ prajāpatimakalmaṣam |
bhaktyā paryacaratpūrvaṃ tamuvācātmabhūḥ sutam || 20 ||
putra putra tvayā kāryaṃ devyārādhanamuttamam |
tatprasādena te tāta prajāsargaḥ prasiddhyati || 21 ||
evamuktaḥ prajāsraṣṭrā manuḥ svāyambhuvo virāṭ |
jagadyoniṃ tadā devīṃ tapasātarpayad□ vibhuḥ || 22 ||
tuṣṭāva devīṃ deveśīṃ samāhitamatiḥ kila |
ādyāṃ māyāṃ sarvaśaktiṃ sarvakāraṇakāraṇām || 23 ||
manuruvāca
namo namaste deveśi jagatkāraṇakāraṇe |
śaṅkhacakragadāhaste nārāyaṇahṛdāśrite || 24 ||

vedamūrtte jaganmātaḥ kāraṇasthānarūpiṇi |
vedatrayapramāṇajñe sarvadevanute śive || 25 ||
māheśvari mahābhāge mahāmāye mahodaye |
mahādevapriyāvāse mahādevapriyaṃkari || 26 ||
gopendrasya priye jyeṣṭhe mahānande mahotsave |
mahāmārībhayahare namo devādipūjite || 27 ||
sarvamaṅgalamāṅgalye śive sarvārthasādhike |
śaraṇye tryambake gauri nārāyaṇi namo'stu te || 28 ||
yataścedaṃ yayā viśvamotaṃ protaṃ ca sarvadā |
caitanyamekamādyantarahitaṃ tejasāṃ nidhim || 29 ||
brahmā yadīkṣaṇātsarvaṃ karoti ca hariḥ sadā |
pālayatyapi viśveśaḥ saṃhartā yadanugrahāt || 30 ||
madhukaiṭabhasambhūtabhayārtaḥ padmasambhavaḥ |
yasyāḥ stavena mumuce ghoradaityabhavāmbudheḥ || 31 ||

tvaṃ hrīḥ kīrtiḥ smṛtiḥ kāntiḥ kamalā girijā satī |
dākṣāyaṇī vedagarbhā siddhidātrī sadābhayā || 32 ||
stoṣye tvāṃ ca namasyāmi pūjayāmi japāmi ca |
dhyāyāmi bhāvaye vīkṣe śroṣye devi prasīda me || 33 ||
brahmā vedanidhiḥ kṛṣṇo lakṣyāvāsaḥ purandaraḥ |
trilokādhipatiḥ pāśī yādasāmpatiruttamaḥ || 34 ||
kubero nidhināthoʼbhūdyamo jātaḥ paretarāṭ |
nairṛto rakṣasāṃ nāthaḥ somo jāto hyapomayaḥ || 35 ||
trilokavandye lokeśi mahāmāṅgalyarūpiṇi |
namaste'stu punarbhūyo jaganmātarnamo namaḥ || 36 ||
śrīnārāyaṇa uvāca
evaṃ stutā bhagavatī durgā nārāyaṇī parā |
prasannā prāha devarṣe brahmaputramidaṃ vacaḥ || 37 ||
devyuvāca

varaṃ varaya rājendra brahmaputra yadicchasi |
prasannāhaṃ stavenātra bhaktyā cārādhanena ca || 38 ||
manuruvāca

yadi devi prasannāsi bhaktyā kāruṇikottame |
tadā nirvighnataḥ sṛṣṭiḥ prajāyāḥ syāttavājñayā || 39 ||
devyuvāca
prajāsargaḥ prabhavatu mamānugrahataḥ kila |
nirvighnena ca rājendra vṛddhiścāpyuttarottaram || 40 ||
yaḥ kaścitpaṭhate stotraṃ mad□bhaktyā tvatkṛtaṃ sadā |
teṣāṃ vidyā prajāsiddhiḥ kīrtiḥ kāntyudayaḥ khalu || 41 ||
jāyante dhanadhānyāni śaktirapraхatā nṛṇām |
sarvatra vijayo rājan sukhaṃ śatruparikṣayaḥ || 42 ||
śrīnārāyaṇa uvāca
evaṃ dattvā varān devī manave brahmasūnave |

antardhānaṃ gatā cāsītpaśyatastasya dhīmataḥ || 43 ||
atha labdhavaro rājā brahmaputraḥ pratāpavān |
brahmāṇamabravīttāta sthānaṃ me dīyatāṃ rahaḥ || 44 ||
yatrāhaṃ samadhiṣṭhāya prajāḥ srakṣyāmi puṣkalāḥ |
yakṣyāmi yajñairdeveśaṃ tatsamādiśa māciram || 45 ||
iti putravacaḥ śrutvā prajāpatipatirvibhuḥ |
cintayāmāsa suciraṃ kathaṃ kāryaṃ bhavedidam || 46 ||
sṛjato me gataḥ kālo vipulo'nantasaṃkhyakaḥ |
dharā vārbhiḥ stutā magnā rasaṃ yātākhilāśrayā || 47 ||
idaṃ maccintitaṃ kāryaṃ bhagavānādipūruṣaḥ |
kariṣyati sahāyo me yadādeśe'hamāśritaḥ || 48 ||

English translation

1-4. Janamejaya asked “O Lord! I have heard all that you have described about the sweet nectar-like characters of the Kings of the Solar and the Lunar dynasties. Now kindly describe the real Tattva of the Virat Form of the Great Devi and how She was worshipped in every Manvantara by the Regent of that Manvantara and the Kings thereof. In what part of the year and in which place, under what circumstances and in what form and with what Mantras was the Devi worshipped? I am very anxious to hear all this. O Guru! In fact describe the gross forms of the Adya S'akti, the Devi Bhagavati by concentrating attention to Which, I can have the power to understand the subtle forms of the Devi and I can get the highest good in this world.”

5-7. Vyasa said O King! Now hear. I am describing to you in detail about the worship of the Devi Bhagavati that leads to the welfare of the Whole World; the hearing of which or the practice of which enables one to get the highest good. In days of yore, the Devarsi Narada asked Narayana about this very point; I will now tell you what the Bhagavan, the Promulgator of the Yoga Tattva, advised Narada. Once on a time the all powerful Devarsi Narada entitled with all the Yogic powers, and born from the body of Brahma was travelling all over this earth and came to the hermitage of the Risi Narayana. Resting a while, and the troubles of the journey over, he bowed down to the Yogi Narayana and asked Him what you ask me now. Narada said O Deva Deva Mahadeva! O Thou, the Ancient Purusa, the Excellent One!

8-9. O Omniscient! O Thou, the Holder of the Universe! O Thou Who art the repository of the good qualities and Who art praised by all!

10-12. O Deva! Now tell me what is the ultimate cause of this Universe: whence has this Universe its origin? And how does it rest? To whom does it take refuge? Where does it dissolve in the time of

Pralaya? Where do all the Karmas of these beings go to? And what Object is that whose knowledge destroys forever the Maya, the Cause of all this Moha (illusion)? Whose worship, what Japam, and Whose meditation in the lotus of heart are to he made, by which, O Deva! the knowledge of Paramatman rises in the heart, as the darkness of the night vanishes by the rising of the Sun.

13. O Deva! Kindly reply to these my questions in such a clear manner as the ignorant people in this Samsara can understand and get themselves across this ocean of Samsara.

14-15. Vyasa said Thus asked by the Devarsi, the ancient Narayana, the Best of the Munis, the great Yogi gladly spoke O Devarsi! Hear I will now speak to you all the Tattvas of this world, knowing which the mortal never falls into the illusion of this world.

16. O Child! The original cause of this Universe is the Devi Maha Maya (the image of the Supreme Chaitanya Para Brahma); this is the opinion of the Risis, the Devas, Gandharvas, and other intelligent persons.

17-23. It is written in the Vedas and other S'astras that the Devi Bhagavati, worshipped by all in the Universe, creates, preserves and destroys the Universe by the influence of Her three Gunas. I now describe to you the nature of the Devi, worshipped by the Siddhas, Gandharbas and Risis, the mere remembering of Whom destroys all sins, and gives final liberation Moksa (and Dharma, Artha, and Kama

also). The powerful Svayambhuva Manu, the First, the husband of S'atarupa, the prosperous and the Ruler of all the Manvantaras worshipped the sinless Prajapati Brahma, his Father with due devotion and satisfied Him when the Grandsire of the Lokas, the Hiranyagarbha spoke to his son The excellent worship of the Devi should be done by you. By Her Grace, O Son, your work of creating worlds will be successful. Thus spoken by Brahma, the Bibhu Svayambhuva Manu, the Virat incarnate, worshipped the World Mother with great austerities. And with his concentrated devotion, he satisfied the Devi Deves'i and began to chant hymns to Her, the First-born, the Maya, the S'akti of all, and the Cause of all causes.

24-36. Manu said Thou art Brahma, the ocean of the Vedas, Krisna, the abode of Laksmi, Purandara. I bow down again and again to Thee, the Deves'i, the Cause of Maya, the Cause of this Universe. Thou boldest s'ankha (the conchshell), chakra, gada, etc., in Thy hands and Thou residest in the heart of Narayana; Thou art the Vedas incarnate, the World Mother, the Auspicious One, bowed down by all the Devas, and the Knower of the Three Vedas. O Thou, endowed with all powers and glory! O Mahamaye! Mahabhage! Mahodaye! (the Self-manifested). Thou residest as the better half of Maha Deva, and Thou dost all what are dear to Him. Thou art the most beloved of Nanda, the Cow-herd (in the form of Maha Maya, the daughter who concealed Krisna and slipped from the hands of Kamsa and got up in the air and remained as Vindhyavasini; also in the form of S'ri Krisna). Thou gavest much pleasure and wert the cause of all the festivities; Thou takest away the fear due to plague, etc.; Thou art worshipped by the Devas. O Thou, the auspicious Bhagavati! Thou art the welfare of all incarnate; Thou fructifiest the desires of all to success! Thou art the One to Whom all take refuge and Thou removest their all the dangers; O Thou the three-eyed! Gauri! Narayani! Obeisance to Thee. I bow down to that ocean of all brightness and splendour, without beginning or end, the One Consciousness, wherein this endless Universe rises and remains

interwoven therein. I bow down to the Devi, whose Gracious Glance enables Brahma, Visnu, and MahesVara to do their respective works of creating, preserving, and destroying the Universe. O Devi! Thou art the Only One, whom all can bow, since the lotus-born Brahma, terrified by the horrible Daityas, was freed by Thy prowess only. O Bhagavati! Thou art modesty, fame, memory, lustre; Thou

art Laksmi, Girija, the daughter of Himalaya, Thou art Sati, the Daksa's daughter; Thou art the Savitri the Mother of the Vedas, Thou art the intelligence of all and Thou art the cause of fearlessness. So I now engage myself reciting Thy Japam, Thy hymns and Thy worship. I meditate on Thee and see Thy form within my heart and hear Thy praises. Be graciously pleased on me, O Devi! It is by Thy Grace that Brahma is the Revealer of the Four Vedas, Visnu is the Lord of Laksmi, Indra is the Lord of the Devas and of the three worlds; Varuna is the Lord of waters, Kuvera is the Lord of wealth, Yama is the Lord of the dead, Nairrita is the Lord of the Raksasas, and Soma is the Lord of the water element and praised by the three worlds. Therefore, O Auspicious World Mother! I bow down again and again to Thee.

37-45. Narayana said O Child! When Svayambhuva Manu, the son of Brahma, chanted thus the hymns to the Adya S'akti Bhagavati Narayani, She became pleased and spoke to him thus The Devi said "O King, the Brahma's son! I am pleased with your devoted worship and hymns; so ask boon from Me that you desire." Manu said "O Devi! If Thou art graciously pleased, grant that my creation be finished without any hitch." The Devi said "O King of Kings! By My blessing, your work of creation will be completed without any obstruction. And by your punya (merits) they will no doubt multiply on and on. He who reads with devotion this hymn (stotra) composed by you, will get sons, fame and beauty in the world and, in the end, he will be entitled to get the Highest Place.

The people will have powers unopposed by anybody, will get wealth and grains, will get victory everywhere and happiness; and his

enemies will be ruined." Narayana said "O Child! The Devi Bhagavati Adya S'akti granted thus the desired boon to Svayambhuva Manu and vanished away at once from his sight." Then the powerful Manu, obtaining thus the boon, spoke to his father O Father! Now give me a solitary place where I can worship the Devi with sacrifices and do my work of creating a good number of people.

46-48. Hearing thus the words of the son, the Prajapati, the Lord thought over the matter for a long time "How this work would be done? Alas! I have spent an endless time in this work of creation; but as yet nothing has been done. For the Earth, the receptacle of all the Jivas is submerged in water and has gone down to the Rasatala. What is to be done now? There is only one hope and that is this If the Bhagavan, the Primeval Person, under Whose Command I am engaged in this work of creation, helps me in this work of mine, no doubt it will be accomplished then and then only."

Here ends the First Chapter of the Eighth Book on the description of the worlds in the Mahapuranam, S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 2

On The Uplifting Of The Earth By

Chapter 195 of 318 · 39 detected Sanskrit verse markers

Sanskrit

भुवनकोशप्रसङ्गे देव्या मनवे वरदानवर्णनम्
श्रीनारायण उवाच
एवं मीमांसतस्तस्य पद्मयोनेः परन्तप ।
मन्वादिभिर्मुनिवरैर्मरीच्याद्यैः समन्ततः ॥ १ ॥
ध्यायतस्तस्य नासाग्राद्विरञ्चेः सहसानघ ।
वराहपोतो निरगादेकाङ्गुलप्रमाणतः ॥ २ ॥
तस्यैव पश्यतः खस्थः क्षणेन किल नारद ।
करिमात्रं प्रववृधे तदद्भूततमं ह्यभूत् ॥ ३ ॥
मरीचिमुख्यैर्विप्रेन्द्रैः सनकाद्यैश्च नारद ।
तद्दृष्ट्वा सौकरं रूपं तर्कयामास पद्मभूः ॥ ४ ॥
किमेतत्सौकरव्याजं दिव्यं सत्त्वमवस्थितम् ।
अत्याश्चर्यमिदं जातं नासिकाया विनिःसृतम् ॥ ५ ॥
दृष्टोऽङ्गुष्ठशिरोमात्रः क्षणाच्छैलेन्द्रसन्निभः ।
आहोस्विद्भगवान्किं वा यज्ञो मे खेदयन्मनः ॥ ६ ॥

इति तर्कयतस्तस्य ब्रह्मणः परमात्मनः ।
वराहरूपो भगवाञ्जगर्जाचलसन्निभः ॥ ७ ॥
विरञ्चिं हर्षयामास संहतांश्च द्विजोत्तमान् ।
स्वगर्जशब्दमात्रेण दिक्प्रान्तमनुनादयन् ॥ ८ ॥
ते निशम्य स्वखेदस्य क्षयितुं घुर्घुरस्वनम् ।
जनस्तपःसत्यलोकवासिनोऽमरवर्यकाः ॥ ९ ॥
छन्दोमयैः स्तोत्रवरैर्ऋक्सामाथर्वसम्भवैः ।
वचोभिः पुरुषं त्वाद्यं द्विजेन्द्राः पर्यवाकिरन् ॥ १० ॥
तेषां स्तोत्रं निशम्याद्यो भगवान् हरिरीश्वरः ।
कृपावलोकमात्रेणानुगहीत्वाप आविशत् ॥ ११ ॥
तस्यान्तर्विशतः क्रूरसटाघातप्रपीडितः ।
समुद्रोऽथाब्रवीद्देव रक्ष मां शरणार्तिहन् ॥ १२ ॥
इत्याकर्ण्य समुद्रोक्तं वचनं हरिरीश्वरः ।
विदारयञ्जलचराञ्जगामान्तर्जले विभुः ॥ १३ ॥

इतस्ततोऽभिधावन्सन् विचिन्वन्पृथिवीं धराम् ।
आघ्रायाघ्राय सर्वेशो धरामासादयच्छनैः ॥ १४ ॥

अनर्जलगतां भूमिं सर्वसत्त्वाश्रयां तदा ।
भूमिं स देवदेवेशो दंष्ट्रयोदाजहार ताम् ॥ १५ ॥
तां समुद्धृत्य दंष्टाग्रे यज्ञेशो यज्ञपूरूषः ।
शुशुभे दिग्गजो यद्वदुद्धृत्याथ सुपद्मीनीम् ॥ १६ ॥
तं दृष्ट्वा देवदेवेशो विरञ्चिः समनुः स्वराट् ।
तुष्टाव वाग्भिर्देवेशं दंष्ट्रोद्धृतवसुन्धरम् ॥ १७ ॥
ब्रह्मोवाच
जितं ते पुण्डरीकाक्ष भक्तानामार्तिनाशन ।
खर्वीकृतसुराधार सर्वकामफलप्रद ॥ १८ ॥
इयं च धरणी देव शोभते वसुधा तव ।
पद्मिनीव सुपत्राढ्या मतङ्गजकरोद्धृता ॥ १९ ॥
इदं च ते शरीरं वै शोभते भूमिसङ्गमात् ।

उद्धृताम्बुजशुण्डाग्रकरीन्द्रतनुसन्निभम् ॥ २० ॥
नमो नमस्ते देवेश सृष्टिसंहारकारक ।
दानवानां विनाशाय कृतनानाकृते प्रभो ॥ २१ ॥
अग्रतश्च नमस्तेऽस्तु पृष्ठतश्च नमो नमः ।
सर्वामराधारभूत बृहद्धाम नमोऽस्तु ते ॥ २२ ॥
त्वयाहं च प्रजासर्गे नियुक्त: शक्तिबृंहितः ।
त्वदाज्ञावशतः सर्गं करोमि विकरोमि च ॥ २३ ॥
त्वत्सहायेन देवेशा अमराश्च पुरा हरे ।
सुधां विभेजिरे सर्वे यथाकालं यथाबलम् ॥ २४ ॥
इन्द्रस्त्रिलोकीसाम्राज्यं लब्धवांस्तन्निदेशत: ।
भूनक्ति लक्ष्मीं बहुलां सुरसंघप्रपूजित: ॥ २५ ॥
वह्निः पावकतां लब्ध्वा जाठरादिविभेदतः ।
देवासुरमनुष्याणां करोत्याप्यायनं तथा ॥ २६ ॥
धर्मराजोऽथ पितृणामधिपः सर्वकर्मदृक ।

कर्मणां फलदातासौ त्वन्नियोगाददधीश्वरः ॥ २७ ॥
नैर्ऋतो रक्षसामीशो यक्षो विघ्नविनाशन: ।
सर्वेषां प्राणिनां कर्मसाक्षी त्वत्तः प्रजायते ॥ २८ ॥
वरुणो यादसामीशो लोकपालो जलाधिपः ।
त्वदाज्ञाबलमाश्रित्य लोकपालत्वमागतः ॥ २९ ॥
वायुर्गन्धवह: सर्वभूतप्राणनकारणम् ।
जातस्तव निदेशेन लोकपालो जगद्गुरुः ॥ ३० ॥
कुबेरः किन्नरादीनां यक्षाणां जीवनाश्रयः ।
त्वदाज्ञान्तर्गतः सर्वलोकपेषु च मान्यभू ॥ ३१ ॥
ईशान: सर्वरुद्राणामीश्वरान्तकरः प्रभूः ।
जातो लोकेशवन्द्योऽसौ सर्वदेवाधिपालकः ॥ ३२ ॥

नमस्तुभ्यं भगवते जगदीशाय कुर्महे ।
यस्यांशभागाः सर्वे हि जाता देवाः सहस्रशः ॥ ३३ ॥
नारद उवाच

एव स्तुतो विश्वसृजा भगवानादिपूरुष: ।
लीलावलोकमात्रेणाप्यनुग्रहमवासृजत् ॥ ३४ ॥
तत्रैवाभ्यागतं दैत्यं हिरण्याक्षं महासुरम् ।
रुन्धानमध्वनो भीमं गदयाताडयद्धरि: ॥ ३५ ॥
तद्रक्तपङ्कदिग्धाङ्गो भगवानादिपूरुषः ।
उद्धृत्य धरणीं देवो दंष्ट्रया लीलयाप्सु ताम् ॥ ३६ ॥
निवेश्य लोकनाथेशो जगाम स्थानमात्मनः ।
एतद्भगवतश्चित्रं धरण्युद्धरणं परम् ॥ ३७ ॥
शृणूयाद्य: पुमान् यश्च पठेच्चरितमुत्तमम् ।
सर्वपापविनिर्मुक्तो वैष्णवीं गतिमाप्नुयात् ॥ ३८॥
-
इति श्रीमद्देवीभागवते महापुराणेअष्टादशसाहस्र्यां
संहितायामष्टमस्कन्धे धरण्युद्धारवर्णन नाम द्वितीयोऽध्यायः ॥ २ ॥
अध्याय दुसरा समाप्त

Roman transliteration

bhuvanakośaprasaṅge devyā manave varadānavarṇanam
śrīnārāyaṇa uvāca
evaṃ mīmāṃsatastasya padmayoneḥ parantapa |
manvādibhirmunivarairmarīcyādyaiḥ samantataḥ || 1 ||
dhyāyatastasya nāsāgrādvirañceḥ sahasānagha |
varāhapoto niragādekāṅgulapramāṇataḥ || 2 ||
tasyaiva paśyataḥ khasthaḥ kṣaṇena kila nārada |
karimātraṃ pravavṛdhe tadad□bhūtatamaṃ hyabhūt || 3 ||
marīcimukhyairviprendraiḥ sanakādyaiśca nārada |
tad□dṛṣṭvā saukaraṃ rūpaṃ tarkayāmāsa padmabhūḥ || 4 ||
kimetatsaukaravyājaṃ divyaṃ sattvamavasthitam |
atyāścaryamidaṃ jātaṃ nāsikāyā viniḥsṛtam || 5 ||
dṛṣṭo'ṅguṣṭhaśiromātraḥ kṣaṇācchailendrasannibhaḥ |
āhosvid□bhagavānkiṃ vā yajño me khedayanmanaḥ || 6 ||

iti tarkayatastasya brahmaṇaḥ paramātmanaḥ |
varāharūpo bhagavāñjagarjācalasannibhaḥ || 7 ||
virañciṃ harṣayāmāsa saṃhatāṃśca dvijottamān |
svagarjaśabdamātreṇa dikprāntamanunādayan || 8 ||
te niśamya svakhedasya kṣayituṃ ghurdhurasvanam |
janastapaḥsatyalokavāsino'maravaryakāḥ || 9 ||
chandomayaiḥ stotravarairṛksāmātharvasambhavaiḥ |
vacobhiḥ puruṣaṃ tvādyaṃ dvijendrāḥ paryavākiran || 10 ||
teṣāṃ stotraṃ niśamyādyo bhagavān harirīśvaraḥ |
kṛpāvalokamātreṇānugahītvāpa āviśat || 11 ||

tasyāntarviśataḥ krūrasaṭāghātaprapīḍitaḥ |
samudro'thābravīddeva rakṣa māṃ śaraṇārtihan || 12 ||
ityākarṇya samudroktaṃ vacanaṃ harirīśvaraḥ |
vidārayañjalacarāñjagāmāntarjale vibhuḥ || 13 ||

itastato'bhidhāvansan vicinvanpṛthivīṃ dharām |
āghrāyāghrāya sarveśo dharāmāsādayacchanaiḥ || 14 ||
anarjalagatāṃ bhūmiṃ sarvasattvāśrayāṃ tadā |
bhūmiṃ sa devadeveśo daṃṣṭrayodājahāra tām || 15 ||
tāṃ samuddhṛtya daṃṣṭāgre yajñeśo yajñapūrūṣaḥ |
śuśubhe diggajo yadvaduddhṛtyātha supadmīnīm || 16 ||
taṃ dṛṣṭvā devadeveśo virañciḥ samanuḥ svarāṭ |
tuṣṭāva vāgbhirdeveśaṃ daṃṣṭroddhatavasundharam || 17 ||
brahmovāca
jitaṃ te puṇḍarīkākṣa bhaktānāmārtināśana |
kharvīkṛtasurādhāra sarvakāmaphalaprada || 18 ||
iyaṃ ca dharaṇī deva śobhate vasudhā tava |
padyinīva supatrāḍhyā mataṅgajakaroddhṛtā || 19 ||
idaṃ ca te śarīraṃ vai śobhate bhūmisaṅgamāt |

uddhṛtāmbujaśuṇḍāgrakarīndratanusannibham || 20 ||
namo namaste deveśa sṛṣṭisaṃhārakāraka |
dānavānāṃ vināśāya kṛtanānākṛte prabho || 21 ||
agrataśca namaste'stu pṛṣṭhataśca namo namaḥ |
sarvāmarādhārabhūta bṛhaddhāma namo'stu te || 22 ||
tvayāhaṃ ca prajāsarge niyukta: śaktibṛṃhitaḥ |
tvadājñāvaśataḥ sargaṃ karomi vikaromi ca || 23 ||
tvatsahāyena deveśā amarāśca purā hare |
sudhāṃ vibhejire sarve yathākālaṃ yathābalam || 24 ||
indrastrilokīsāmrājyaṃ labdhavāṃstannideśata: |
bhūnakti lakṣmīṃ bahulāṃ surasaṃghaprapūjita: || 25 ||
vahniḥ pāvakatāṃ labdhvā jāṭharādivibhedataḥ |
devāsuramanuṣyāṇāṃ karotyāpyāyanaṃ tathā || 26 ||
dharmarājo'tha pitṛṇāmadhipaḥ sarvakarmadṛka |

karmaṇāṃ phaladātāsau tvanniyogādadhīśvaraḥ || 27 ||
nairṛto rakṣasāmīśo yakṣo vighnavināśana: |
sarveṣāṃ prāṇināṃ karmasākṣī tvattaḥ prajāyate || 28 ||
varuṇo yādasāmīśo lokapālo jalādhipaḥ |
tvadājñābalamāśritya lokapālatvamāgataḥ || 29 ||
vāyurgandhavaha: sarvabhūtaprāṇanakāraṇam |
jātastava nideśena lokapālo jagad□guruḥ || 30 ||
kuberaḥ kinnarādīnāṃ yakṣāṇāṃ jīvanāśrayaḥ |
tvadājñāntargataḥ sarvalokapeṣu ca mānyabhū || 31 ||
īśāna: sarvarudrāṇāmīśvarāntakaraḥ prabhūḥ |
jāto lokeśavandyo'sau sarvadevādhipālakaḥ || 32 ||
namastubhyaṃ bhagavate jagadīśāya kurmahe |
yasthāṃśabhāgāḥ sarve hi jātā devāḥ sahasraśaḥ || 33 ||
nārada uvāca

eva stuto viśvasṛjā bhagavānādipūruṣa: |
līlāvalokamātreṇāpyanugrahamavāsṛjat || 34 ||

tatraivābhyāgataṃ daityaṃ hiraṇyākṣaṃ mahāsuram |
rundhānamadhvano bhīmaṃ gadayātāḍayaddhari: || 35 ||
tad□raktapaṅkadigdhāṅgo bhagavānādipūruṣaḥ |
uddhṛtya dharaṇīṃ devo daṃṣṭrayā līlayāpsu tām || 36 ||
niveśya lokanātheśo jagāma sthānamātmanaḥ |
etad□bhagavataścitraṃ dharaṇyuddharaṇaṃ param || 37 ||
śṛṇūyādya: pumān yaśca paṭheccaritamuttamam |
sarvapāpavinirmukto vaiṣṇavīṃ gatimāpnuyāt || 38||
-
iti śrīmaddevībhāgavate mahāpurāṇeaṣṭādaśasāhasryāṃ
saṃhitāyāmaṣṭamaskandhe dharaṇyuddhāravarṇana nāma dvitīyo'dhyāyaḥ || 2 ||
adhyāya dusarā samāpta

English translation

1-10. Narayana said O Child! When you have got your senses controlled and have overcome lust, anger, etc., and other enemies, then you are certainly entitled to hear this secret. While Brahma was discussing on this subject with Marichi and the other Brahmarsis and with Svayambhuva Manu, suddenly there came out of the nose of the meditative Brahma, one young boar (the child of a boar) of the dimension of one finger only. That little boar, that was just in the air, soon became, while they were looking at it, enlarged to a very big elephant, in an instant; a very strange sight, indeed! Seeing this, the Kumaras Sanaka, etc., Marichi and the other Seven Risis, and the Creator Brahma were struck with wonder and Brahma began to discuss thus Oh! This young boar has come out suddenly of My nose; though it is a very small one, it is certainly, come under a disguise and it has all made us merge in an ocean of wonder. Is this something Divine, of a Sattvic quality under the guise of this boar? It was of the size of a thumb and it is now like the Himalaya Mountain? Oh! Is this the Bhagavan, the Yajha Purusa? While they were thus discussing, the Bhagavan, in the shape of the boar, began to make loud sounds, like the rolling of the mountain clouds at the time of the Pralaya resounding all the quarters. At this Brahma and all the Risis assembled there became very glad. Hearing the ghurghura noise of the Boar, their troubles ended and the people of Janarloka, Taparloka, Satyaloka and all the Devas being very much gladdened began to chant sweet hymns with Chhandas of Rik, Yajus, Sama and Atharva Vedas, to that Adi Purusa, the Bhagavan, from all sides.

11-20. Hearing their praises, the Bhagavan Hah graciously looked on them and immediately merged Himself in the ocean. The ocean was very much agitated with the fierce striking of the hairs of the Boar, when He entered into the waters, and spoke thus “O Deva! O

Thou, the destroyer of the afflictions of your refuges! Protect me.” Hearing the words of the ocean, the God Hah tore asunder all the aquatic animals and went down beneath the waters. Searching violently hither and thither. He knew the earth by her smell. At once the Bhagavan Hari, the Lord of all, went to Her and rescued the earth by raising Her up on his big teeth, the Earth that was the abode of all the beings. When the Bhagavan, the Lord of all the sacrifices, came up with the Earth on the top of His teeth. He looked beautiful like the elephant of a quarter taking out by the root and holding a thousand petalled lotus upon his tusks. When the Bhagavan rescued thus the Earth, raising Her up on His tusks, Brahma and Indra, the Lord of the Devas, the powerful Manu began praise to Him with sweet words Brahma said O Lotus-eyed! O Bhagavan! Thou art victorious everywhere; O Thou, the Destroyer of the sufferings of the Bhaktas! Thou hast, by Thy own prowess, humiliated the Heaven, the abode of the gods upto Satyaloka! Thou, the Giver all the desires! O Deva! This earth shines so

beautiful on Thy teeth as the thousand petalled lotus, taken up by the root by a mad elephant, shines on his two tusks. O Bhagavan! This Form, i. e., that of Thy sacrificial Boar, with earth on Thee looks so very beautiful as the lotus looks beautiful on the tusks of an elephant.

21-22. O Lord! We bow down to Thee, the Creator and the Destroyer of everything; Thou assumest many forms for the purpose of destroying the Danavas; Thou dost do many acts that redound to Thy Glory, We bow down to Thee, to Thy Front and to Thy Back. (Really thou hast no front nor back. Thou art everywhere.) Thou art the Upholder of all the Celestials and the Immortals! Thy eyes shine equally everywhere.

23-25. O Deva! By Thy power I am brought up and engaged in the work of creation and by Thy order I create in every Kalpa this Universe and destroy it. O Lord of Immortals! In the ancient times the

Devas united churned the vast ocean by Thy help and got according to their merits their due shares. O Hah! Indra, the Lord of the Devas is enjoying the vast kingdom of Heaven, the Trilokas, by Thy Will and appointment. All the Devas worship him.

26-27. So the God of Fire has got his burning power and is residing in the bellies of the Devas, the Asuras, men and all other beings and penetrating their bellies, is satisfying all. Yama, the King of Dharma, by Thy appointment, is the Lord of the southern quarters, is presiding over the Pitris and being the witness of all the actions of the Jivas, is awarding duly to them the fruits thereof.

28-33. Nairrita, the Lord of the Raksasas, the witness of all the actions of all the beings, by Thy commandment, is the destroyer of all the obstacles of the devotees that take refuge unto thee, though he is a Yaksa. The Varuna Deva, by Thy order, has become duly the Lord of the waters, and the Regent of the Loka (Dikpala). The Vayu, the Life of all, the carrier of the smell, has become by Thy order Lokapala and the Guru of the universe. Kuvera, obedient to Thy order, has become the Lord of the Yaksas and the Kinnaras and is holding a respectful position like other Lokapalas. Is'ana, Who is the destroyer of all the Jivas, has got his Lordship over a quarter by Thy order and is being praised by all the Rudras, the Devas, Gandharbas, Yaksas, Kinnaras, the men and all the beings. O Bhagavan! We bow down to Thee, the Lord of the Universe; the innumerable Devas that are seen are merely the small fractions of Thy powers.

34-38. Narayana said “O Child Narada! When Brahma, the Creator and the Grandsire of the Lokas, praised thus the Adi Purusa Bhagavan, He cast a side long glance at them, offering His Grace. When the Bhagavan, the Sacrificial Boar, was coming up with earth.

rescued and placed on his teeth, the awful Hiranyaksa, the chief of the Daityas came before Him and obstructed His passage when He killed him by one violent stroke of his club. He was besmeared all over his body with the blood of the Daitya; and thus He came up from the Rasatala and placed the earth on the waters. He then went away to His Vaikuntha abode.

O Child Narada! He who hears or reads devotedly this glorious deed of the Bhagavan and the deliverance of the Earth, will certainly be freed of all his sins and goes to the highest holiest place of Visnu, the Lord of all. There is no doubt in this.”

Here ends the Second Chapter of the Eighth Book on the uplifting of the Earth by the Sacrificial Boar in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 3

On The Description Of The Family

Chapter 196 of 318 · 9 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
महीं देव: प्रतिष्ठाप्य यथास्थाने च नारद ।
वैकुण्ठलोकमगमद्ब्रह्मोवाच स्वमात्मजम् ॥ १ ॥
स्वायम्भूव महाबाहो पुत्र तेजस्विनांवर ।
स्थाने महीमये तिष्ठ प्रजाः सृज यथोचितम् ॥ २ ॥
देशकालविभागेन यज्ञेशं पुरुषं यज ।
उच्चावचपदार्थैश्च यज्ञसाधनकैर्विभो ॥ ३ ॥
धर्ममाचर शास्त्रोक्तं वर्णाश्रमनिबन्धनम् ।
एतेन क्रमयोगेन प्रजावृद्धिर्भविष्यति ॥ ४ ॥
पुत्रानुत्पाद्य गुणतः कीर्त्या कान्त्यात्मरूपिणः ।
विद्याविनयसम्पन्नान् सदाचारवतां वरान् ॥ ५ ॥
कन्याश्च दत्त्वा गुणवद्यशोवद्भ्यः समाहितः ।
मन: सम्यक् समाधाय प्रधानपुरुषे परे ॥ ६ ॥
भक्तिसाधनयोगेन भगवत्परिचर्यया ।

गतिमिष्टां सदा वन्द्यां योगिनां गमिता भवान् ॥ ७ ॥
इत्याश्वास्य मनुं पुत्र पद्मयोनिः प्रजापति: ।
प्रजासर्गे नियम्यामुं स्वधाम प्रत्यपद्यत ॥ ८ ॥
प्रजाः सृजत पुत्रेति पितुराज्ञां समादधत् ।
स्वायम्भुवः प्रजासर्गमकरोत्पृथिवीपतिः ॥ ९ ॥
प्रियव्रतोत्तानपादौ मनुपुत्रौ महौजसौ ।
कन्यास्तिस्रः प्रसूताश्च तासां नामानि मे शृणु ॥ १०
आकूतिः प्रथमा कन्या द्वितीया देवहुतिका ।
तृतीया च प्रसूतिर्हि विख्याता लोकपावनी ॥ ११
आकूतिं रुचये प्रादात्कर्दमाय च मध्यमाम् ।
दक्षायादात्प्रसूतिं च यासां लोक इमाः प्रजाः ॥ १२
रुचेः प्रजज्ञे भगवान् यज्ञो नामादिपूरुषः ।
आकूत्यां देवहुत्यां च कपिलोऽसौ च कर्दमात् ॥ १३
सांख्याचार्यः सर्वलोके विख्यातः कपिलो विभुः ।

दक्षात्प्रसूत्यां कन्याश्च बहुशो जज्ञिरे प्रजाः ॥ १४
यासां सन्तानसम्भूता देवतिर्यङ्नरादयः ।

प्रसूता लोकविख्याता सर्वे सर्गप्रवर्तकाः ॥ १५
यज्ञश्च भगवान् स्वायम्भुवमन्वन्तरे विभुः ।
मनुं ररक्ष रक्षोभ्यो यामैर्देवगणैर्वृतः ॥ १६
कपिलोऽपि महायोगी भगवान् स्वाश्रमे स्थितः ।
देवहुत्यै परं ज्ञानं सर्वाविद्यानिवर्तकम् ॥ १७
सविशेषं ध्यानयोगमध्यात्मज्ञाननिश्चयम् ।
कापिलं शास्त्रमाख्यातं सर्वाज्ञानविनाशनम् ॥ १८
उपदिश्य महायोगी स ययौ पुलहाश्रमम् ।
अद्यापि वर्तते देवः सांख्याचार्यो महाशयः ॥ १९
यन्नामस्मरणेनापि सांख्ययोगश्च सिद्ध्यति ।
तं वन्दे कपिलं योगाचार्यं सर्ववरप्रदम् ॥ २०
एवमुक्तं मनोः कन्यावंशवर्णनमुत्तमम् ।

पठतां शृण्वतां चापि सर्वपापविनाशनम् ॥ २१
अतः परं प्रवक्ष्यामि मनुपुत्रान्वयं शुभम् ।
यदाकर्णनमात्रेण परं पदमवाप्नुयात् ॥ २२
द्वीपवर्षसमुद्रादिव्यवस्था यत्सुतैः कृता ।
व्यवहारप्रसिद्ध्यर्थं सर्वभूतसुखाप्तये ॥ २३

Roman transliteration

śrīnārāyaṇa uvāca
mahīṃ deva: pratiṣṭhāpya yathāsthāne ca nārada |
vaikuṇṭhalokamagamad□ brahmovāca svamātmajam || 1 ||
svāyambhūva mahābāho putra tejasvināṃvara |
sthāne mahīmaye tiṣṭha prajāḥ sṛja yathocitam || 2 ||
deśakālavibhāgena yajñeśaṃ puruṣaṃ yaja |
uccāvacapadārthaiśca yajñasādhanakairvibho || 3 ||
dharmamācara śāstroktaṃ varṇāśramanibandhanam |
etena kramayogena prajāvṛddhirbhaviṣyati || 4 ||
putrānutpādya guṇataḥ kīrtyā kāntyātmarūpiṇaḥ |
vidyāvinayasampannān sadācāravatāṃ varān || 5 ||
kanyāśca dattvā guṇavadyaśovad□bhyaḥ samāhitaḥ |
mana: samyak samādhāya pradhānapuruṣe pare || 6 ||
bhaktisādhanayogena bhagavatparicaryayā |

gatimiṣṭāṃ sadā vandyāṃ yogināṃ gamitā bhavān || 7 ||
ityāśvāsya manuṃ putra padmayoniḥ prajāpati: |
prajāsarge niyamyāmuṃ svadhāma pratyapadyata || 8 ||
prajāḥ sṛjata putreti piturājñāṃ samādadhat |
svāyambhuvaḥ prajāsargamakarotpṛthivīpatiḥ || 9 ||
priyavratottānapādau manuputrau mahaujasau |
kanyāstisraḥ prasūtāśca tāsāṃ nāmāni me śṛṇu || 10
ākūtiḥ prathamā kanyā dvitīyā devahūtikā |
tṛtīyā ca prasūtirhi vikhyātā lokapāvanī || 11
ākūtiṃ rucaye prādātkardamāya ca madhyamām |

dakṣāyādātprasūtiṃ ca yāsāṃ loka imāḥ prajāḥ || 12
ruceḥ prajajñe bhagavān yajño nāmādipūruṣaḥ |
ākūtyāṃ devahūtyāṃ ca kapilo'sau ca kardamāt || 13
sāṃkhyācāryaḥ sarvaloke vikhyātaḥ kapilo vibhuḥ |

dakṣātprasūtyāṃ kanyāśca bahuśo jajñire prajāḥ || 14
yāsāṃ santānasambhūtā devatiryaṅnarādayaḥ |
prasūtā lokavikhyātā sarve sargapravartakāḥ || 15
yajñaśca bhagavān svāyambhuvamanvantare vibhuḥ |
manuṃ rarakṣa rakṣobhyo yāmairdevagaṇairvṛtaḥ || 16
kapilo'pi mahāyogī bhagavān svāśrame sthitaḥ |
devahūtyai paraṃ jñānaṃ sarvāvidyānivartakam || 17
saviśeṣaṃ dhyānayogamadhyātmajñānaniścayam |
kāpilaṃ śāstramākhyātaṃ sarvājñānavināśanam || 18
upadiśya mahāyogī sa yayau pulahāśramam |
adyāpi vartate devaḥ sāṃkhyācāryo mahāśayaḥ || 19
yannāmasmaraṇenāpi sāṃkhyayogaśca siddhyati |
taṃ vande kapilaṃ yogācāryaṃ sarvavarapradam || 20
evamuktaṃ manoḥ kanyāvaṃśavarṇanamuttamam |

paṭhatāṃ śṛṇvatāṃ cāpi sarvapāpavināśanam || 21
ataḥ paraṃ pravakṣyāmi manuputrānvayaṃ śubham |
yadākarṇanamātreṇa paraṃ padamavāpnuyāt || 22
dvīpavarṣasamudrādivyavasthā yatsutaiḥ kṛtā |
vyavahāraprasiddhyarthaṃ sarvabhūtasukhāptaye || 23

English translation

1-23. Narayana said O Narada! When the Bhagavan went away to Vaikuntha, establishing the Earth in due position and equilibrium, Brahma spoke thus to his son “O Powerful Son of mine, O Svayamhhuva! The best of those that are filled with Teja (energy) and Tapas! Now go on with your work of creation, as you think proper, on this earth, the Upholdress of all the Jivas. And worship the Purusa, the Lord of Sacrifices, according to the division of place and time, and with all the necessary materials of various kinds, high and low, and those that will be useful in performing your sacrifices. Do Dharma according to the S'astras, and according to the Varna(the different castes) and Asrama (Brahmacharya, etc.); thus by gradually going on step by step in the path of Yoga, your progeny will be multiplied. Beget lovely sons and daughters, of good fame, culture, modesty and ornamented with various other good qualifications, like yourself; then marry your daughters when they will come to the marriageable age, to proper persons of good qualifications and then fix your mind thoroughly on the Excellent Purusa that is the very Best. O Child! Now go and serve the Bhagavan with devotion as I have advised you; and you will certainly attain that which is difficult to be worshipped and obtained. Advising thus his son Svayambhuva Manu, and starting him in his work; of creation, the Lotus-born, the Lord of all the subjects, Brahma went away to His own abode. When Brahma went away, having ordered his son to create progeny and subjects, Manu, took that seriously in his heart and began to do that work. In due time, he had two powerful sons named Priyavrata and Uttanapada and three lovely beautiful daughters endowed with various good qualities. Hear the names of the three daughters. The first daughter, the purifier of the world, was named Akuti; the second was named Devahuti and the third was Prasuti. The first daughter Akuti was married to the Maharsi Ruchi; the second was married to the Prajapati Karddama;

and the third was married to the Prajapati Daksa. And know that all the beings in this world had their origin from this last daughter. Now hear the progeny of these three daughters and the Maharsis respectively By Maharsi Ruchi was born one son named Yajha, in the womb of Akuti; he is the part of the Bhagavan Adi Purusa Visnu; by Maharsi Karddama, in the womb of Devahuti was born the Bhagavan Kapila Deva, the famous author of the S'ankhya S'astra; and in the womb of Prasuti, by the Prajapati Daksa were born some daughters only; know that the Devas, men, beasts and birds were all created by this Prajapati Daksa. These offsprings were the first promulgators in the work of creation. In the Svayambhuva Manvantara, the powerful Bhagavan Yajha, by the help of the Deva named Yama, saved his mother's Father Manu from the attacks of the Raksasas; and the great Lord of the Yogis, the Bhagavan Kapila, remained for a while in his Asrama and gave spiritual instructions to his mother Devahuti, by which Avidya could be at once destroyed, and disclosed his S'ankhya S'astra, the great work on the Spiritual Philosophy and the special Dhyana Yoga in all its details and finally went for Samadhi to the Asrama of Pulaha where the great Deva Samkhya charya lives up to today. Oh! I bow down to the great Yogacharya, the Bhagavan Kapila Deva, the Fructifier of all desires, the more remembrance of Whose Name makes easily the Yogi realise the meaning of the Samkhya Jhana. The sins are immediately destroyed of those that hear or read the holy anecdote of the progeny of the daughters of Manu. O Child! Now I describe to you the progeny of the sons of Svayambhuva Manu. Hear attentively. The hearing of which will enable one to enter into the highest place. Now is being described the history about the progeny of those who formed those Dvipas (islands) Varsas(countries) and oceans for the welfare and happiness of all the creation and for the use of them. Hear.

Here ends the Third Chapter of the Eighth Book on the description of the family of Manu in S'ri Mad Devi Bhagavatam, the Maha

Puranam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 4

On The Narration Of The Family Of

Chapter 197 of 318 · 28 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
मनोः स्वायम्भुवस्यासीज्ज्येष्ठः पुत्रः प्रियव्रतः ।
पितुः सेवापरो नित्यं सत्यधर्मपरायणः ॥ १ ॥
प्रजापतेर्दुहितरं सुरूपां विश्वकर्मणः ।
बर्हिष्मतीं चोपयेमे समानां शीलकर्मभिः ॥ २ ॥
तस्यां पुत्रान्दश गुणैरन्वितान्भावितात्मनः ।
जनयामास कन्यां चोर्जस्वतीं च यवीयसीम् ॥ ३ ॥
आग्नीध्रश्चेध्मजिह्वश्च यज्ञबाहुस्तृतीयकः ।
महावीरश्चतुर्थस्तु पञ्चमो रुक्मशुक्रकः ॥ ४ ॥
घृतपृष्ठश्च सवनो मेधातिथिरथाष्टमः ।
वीतिहोत्रः कविश्चेति दशैते वह्निनामकाः ॥ ५ ॥
एतेषां दशपुत्राणां त्रयोऽप्यासन्विरागिणः ।
कविश्च सवनश्चैव महावीर इति त्रयः ॥ ६ ॥
आत्मविद्यापरिष्णाताः सर्वे ते ह्यूर्ध्वरेतसः ।

आश्रमे परहंसाख्ये निःस्पृहा ह्यभवन्मुदाः ॥ ७ ॥
अपरस्यां च जायायां त्रयः पुत्राश्च जज्ञिरे ।
उत्तमस्तामसश्चैव रैवतश्चेति विश्रुताः ॥ ८ ॥
मन्वन्तराधिपतय एते पुत्रा महौजसः ।
प्रियव्रतः स राजेन्द्रो बुभुजे जगतीमिमाम् ॥ ९ ॥
एकादशार्बुदाब्दानामव्याहतबलेन्द्रियः ।
यदा सूर्यः पृथिव्याश्च विभागे प्रथमेऽतपत् ॥ १० ॥
भागे द्वितीये तत्रासीदन्धकारोदयः किल ।
एवं व्यतिकरं राजा विलोक्य मनसा चिरम् ॥ ११ ॥
प्रशास्ति मयि भूम्यां च तमः प्रादुर्भवेत्कथम् ।
एवं निवारयिष्यामि भूमौ योगबलेन च ॥ १२ ॥
एवं व्यवसितो राजा पुत्रः स्वायम्भुवस्य सः ।
रथेनादित्यवर्णेन सप्तकृत्वः प्रकाशयन् ॥ १३ ॥
तस्यापि गच्छतो राज्ञो भूमौ यद्रथनेमयः ।

पतितास्ते समुद्राख्यां भेजिरे लोकहेतवे ॥ १४ ॥
जाताः प्रदेशास्ते सप्त द्वीपा भूमौ विभागशः ।

रथनेमिसमुत्थास्ते परिखाः सप्त सिन्धवः ॥ १५ ॥
यत आसंस्ततः सप्त भुवो द्वीपा हि ते स्मृताः ।
जम्बुद्वीपः प्लक्षद्वीपः शाल्मलीद्वीपसंज्ञकः ॥ १६ ॥
कुशद्वीपः क्रौञ्चद्वीपः शाकद्वीपश्च पुष्करः ।
तेषां च परिमाणं तु द्विगुणं चोत्तरोत्तरम् ॥ १७ ॥
समन्ततश्चोपक्लृप्तं बहिर्भागक्रमेण च ।
क्षारोदेक्षुरसोदौ च सुरोदश्च घृतोदकः ॥ १८ ॥
क्षीरोदो दधिमण्डोदः शुद्धोदश्चेति ते स्मृताः ।
सप्तैते प्रतिविख्याताः पृथिव्यां सिन्धवस्तदा ॥ १९ ॥
प्रथमो जम्बुद्वीपाख्यो यः क्षारोदेन वेष्टितः ।
तत्पतिं विदधे राजा पुत्रमाग्नीध्रसंज्ञकम् ॥ २० ॥
प्लक्षद्वीपे द्वितीयेऽस्मिन्द्वीपेक्षुरससंप्लुते ।

जातस्तदधिपः प्रैयव्रत इध्मादिजिह्वकः ॥ २१ ॥
शाल्मलीद्वीप एतस्मिन्सुरोदधिपरिप्लुते ।
यज्ञबाहुं तदधिपं करोति स्म प्रियव्रतः ॥ २२ ॥
कुशद्वीपेऽतिरम्ये च घृतोदेनोपवेष्टिते ।
हिरण्यरेता राजाभूत्प्रियव्रततनूजनिः ॥ २३ ॥
क्रौञ्चद्वीपे पञ्चमे तु क्षीरोदपरिसंप्लुते ।
प्रैयव्रतो घृतपृष्ठः पतिरासीन्महाबलः ॥ २४ ॥
शाकद्वीपे चारुतरे दधिमण्डोदसंकुले ।
मेधातिथिरभूद्राजा प्रियव्रतसुतो वरः ॥ २५ ॥
पुष्करद्वीपके शुद्धोदकसिन्धुसमाकुले ।
वीतिहोत्रो बभूवासौ राजा जनकसम्मतः ॥ २६ ॥
कन्यामूर्जस्वतीनाम्नीं ददावुशनसे विभुः ।
आसीत्तस्यां देवयानी कन्या काव्यस्य विश्रुता ॥ २७ ॥
एवं विभज्य पुत्रेभ्यः सप्तद्वीपान् प्रियव्रतः ।

विवेकवशगो भूत्वा योगमार्गाश्रितोऽभवत् ॥ २८ ॥

Roman transliteration

śrīnārāyaṇa uvāca
manoḥ svāyambhuvasyāsījjyeṣṭhaḥ putraḥ priyavrataḥ |
pituḥ sevāparo nityaṃ satyadharmaparāyaṇaḥ || 1 ||
prajāpaterduhitaraṃ surūpāṃ viśvakarmaṇaḥ |
barhiṣmatīṃ copayeme samānāṃ śīlakarmabhiḥ || 2 ||
tasyāṃ putrāndaśa guṇairanvitānbhāvitātmanaḥ |
janayāmāsa kanyāṃ corjasvatīṃ ca yavīyasīm || 3 ||
āgnīdhraścedhmajihvaśca yajñabāhustṛtīyakaḥ |
mahāvīraścaturthastu pañcamo rukmaśukrakaḥ || 4 ||
ghṛtapṛṣṭhaśca savano medhātithirathāṣṭamaḥ |

vītihotraḥ kaviśceti daśaite vahnināmakāḥ || 5 ||
eteṣāṃ daśaputrāṇāṃ trayo'pyāsanvirāgiṇaḥ |
kaviśca savanaścaiva mahāvīra iti trayaḥ || 6 ||
ātmavidyāpariṣṇātāḥ sarve te hyūrdhvaretasaḥ |

āśrame parahaṃsākhye niḥspṛhā hyabhavanmudāḥ || 7 ||
aparasyāṃ ca jāyāyāṃ trayaḥ putrāśca jajñire |
uttamastāmasaścaiva raivataśceti viśrutāḥ || 8 ||
manvantarādhipataya ete putrā mahaujasaḥ |
priyavrataḥ sa rājendro bubhuje jagatīmimām || 9 ||
ekādaśārbudābdānāmavyāhatabalendriyaḥ |
yadā sūryaḥ pṛthivyāśca vibhāge prathame'tapat || 10 ||
bhāge dvitīye tatrāsīdandhakārodayaḥ kila |
evaṃ vyatikaraṃ rājā vilokya manasā ciram || 11 ||
praśāsti mayi bhūmyāṃ ca tamaḥ prādurbhavetkatham |
evaṃ nivārayiṣyāmi bhūmau yogabalena ca || 12 ||
evaṃ vyavasito rājā putraḥ svāyambhuvasya saḥ |
rathenādityavarṇena saptakṛtvaḥ prakāśayan || 13 ||
tasyāpi gacchato rājño bhūmau yad□rathanemayaḥ |

patitāste samudrākhyāṃ bhejire lokahetave || 14 ||
jātāḥ pradeśāste sapta dvīpā bhūmau vibhāgaśaḥ |
rathanemisamutthāste parikhāḥ sapta sindhavaḥ || 15 ||
yata āsaṃstataḥ sapta bhuvo dvīpā hi te smṛtāḥ |
jambudvīpaḥ plakṣadvīpaḥ śālmalīdvīpasaṃjñakaḥ || 16 ||
kuśadvīpaḥ krauñcadvīpaḥ śākadvīpaśca puṣkaraḥ |
teṣāṃ ca parimāṇaṃ tu dviguṇaṃ cottarottaram || 17 ||
samantataścopakḷptaṃ bahirbhāgakrameṇa ca |
kṣārodekṣurasodau ca surodaśca ghṛtodakaḥ || 18 ||
kṣīrodo dadhimaṇḍodaḥ śuddhodaśceti te smṛtāḥ |
saptaite prativikhyātāḥ pṛthivyāṃ sindhavastadā || 19 ||
prathamo jambudvīpākhyo yaḥ kṣārodena veṣṭitaḥ |
tatpatiṃ vidadhe rājā putramāgnīdhrasaṃjñakam || 20 ||
plakṣadvīpe dvitīye'smindvīpekṣurasasaṃplute |

jātastadadhipaḥ praiyavrata idhmādijihvakaḥ || 21 ||
śālmalīdvīpa etasminsurodadhipariplute |
yajñabāhuṃ tadadhipaṃ karoti sma priyavrataḥ || 22 ||
kuśadvīpe'tiramye ca ghṛtodenopaveṣṭite |
hiraṇyaretā rājābhūtpriyavratatanūjaniḥ || 23 ||
krauñcadvīpe pañcame tu kṣīrodaparisaṃplute |
praiyavrato ghṛtapṛṣṭhaḥ patirāsīnmahābalaḥ || 24 ||
śākadvīpe cārutare dadhimaṇḍodasaṃkule |
medhātithirabhūd□rājā priyavratasuto varaḥ || 25 ||
puṣkaradvīpake śuddhodakasindhusamākule |
vītihotro babhūvāsau rājā janakasammataḥ || 26 ||
kanyāmūrjasvatīnāmnīṃ dadāvuśanase vibhuḥ |
āsīttasyāṃ devayānī kanyā kāvyasya viśrutā || 27 ||
evaṃ vibhajya putrebhyaḥ saptadvīpān priyavrataḥ |

vivekavaśago bhūtvā yogamārgāśrito'bhavat || 28 ||

English translation

1-28. The Risi Narayana said The eldest son of Svayambhuva, Priyavrata served always his father and was very truthful. He nnarried the daughter of the Prajapati VisVa Karma, the exceedingly lovely and beautiful Barhismati, resembling like him, adorned with modesty, good nature and various other qualifications. He begat ten sons, very spiritual and well qualified and one daughter named Urjasvati. This daughter was the youngest of all. The names of the ten sons are respectively (1) Agnidhra, (2) Idhmajibha, (3) Jajhabahu, (4) Mahavira, (5) Rukmas'ukra (Hiranyareta), (6) Ghritapristha, (7) Savana, (8) Medhatithi, (9) Vitihotra and (10) Kavi. The name “Agni” was attached to each of the above names. Out of these ten, the three sons named Kavi, Savana, and Mahavira were indifferent and dispassionate to the world. In due time, these became extremely free from all desires and they were proficient in Atmavidya (Self- Knowledge). They were all Urdhareta (of perpetual chastity; who has subdued all their passions) and took gladly to the Paramahamsa Dharma. Priyavrata had by his other wife three sons, named Uttama, Tamasa, and Raivata. These were all widely known; each of them in due time became endowed with great prowess and splendour and became the Lord of one Manvatara. Priyavrata, the son of Svayambhuva, the King-Emperor enjoyed with his sons and relations, this earth for eleven Arvuda years; the wonder was this, that he lived so long and there was seen no decay in his strength as regards his body or his senses. Once on an occasion, the King observed that when the sun appeared on the horizon and got up, one part of the earth was illumined and the remaining part was enveloped in darkness. Seeing this discrepancy, he thought over for a long time and exclaimed, “What! Will the Darkness be seen in my kingdom, while I am reigning? This can never be. I will stop this by my Yogic powers.” Thus thinking, the King Priyavrata mounted on a luminous chariot, as big as the Sun, to illumine the whole world and

circumambulated round the earth seven times. Whatever portion of the earth was trodden by the wheel on each occasion, became an ocean. Thus the seven oceans had their origins. And the portion of the earth, that was included within the ruts, became the seven islands (Dvipas). 0 Child! Now hear about the seven Dvipas and the seven Oceans The first is the Jambu Dvipa; the second is Plaksa, the third is S'almali; the fourth is the Kus'a Dvipa; the fifth is Krauncha; the sixth is the S'aka Dvipa; and the seventh is the Puskara Dvipa. The second Dvipa Plaksa is twice the first Jambu Dvipa and so on; each succeeding Dvipa is twice as large as its previous one. Now hear the names of the oceans. The first ocean is named Ksaroda (the salt water ocean); the second is Iksurasa (the sugarcane ocean); the third is Sura (the wine ocean), the fourth is Ghritoda (the clarified butter ocean) the fifth is Ksiroda (the ocean of milk); the sixth is Dadhi Manda (the ocean of curds); and the seventh is that of the ordinary water. The Jambu Dvipa is surrounded by Ksira Samudra. The King Priyavrata made his son Agnidhra, the lord of this Dvipa. He gave to his Idhmajibha, the Plaksa Dvipa surrounded by Iksu Sagara; so he gave to Jajhabahu the S'almali Dvipa surrounded by Sura Sagara and he gave the lordship of Kus'a Dvipa to Hiranyareta. Then he gave to his powerful son Ghritapristha the Krauncha Dvipa surrounded by Ksira Samudra and to his son Medhatithi the S'aka Dvipa surrounded by Dadhimanda Sagara. Finally he gave to his Vitihotra, the Puskara Dvipa surrounded by the ordinary water. Thus distributing duly amongst his sons, the separate divisions of the earth, he married his daughter, the youngest Urjasvati to the Bhagavan Us'ana. In the womb of Urjasvati the Bhagavan S'ukracharya had his famous daughter Devayani. O Child! Thus giving the charge of each Dvipa to each of his sons and marrying his daughters to the worthy hands, he took to Viveka (discrimination) and adopted the path of Yoga.

Here ends the Fourth Chapter of the Eighth Book on the narration of the family of Priyavrata in the Maha Puranam, S'ri Mad Devi

Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 5

On The Description Of The

Chapter 198 of 318 · 31 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
देवर्षे शृणु विस्तारं द्वीपवर्षविभेदतः ।
भूमण्डलस्य सर्वस्य यथा देवप्रकल्पितम् ॥ १ ॥
समासात्सम्प्रवक्ष्यामि नालं विस्तरतः क्वचित् ।
जम्बुद्वीपः प्रथमतः प्रमाणे लक्षयोजनः ॥ २ ॥
विशालो वर्तुलाकारो यथाब्जस्य च कर्णिका ।
नव वर्षाणि यस्मिंश्च नवसाहस्रयोजनैः ॥ ३ ॥
आयामैः परिसंख्यानि गिरिभिः परितः श्रितैः ।
अष्टाभिर्दीर्घरूपैश्च सुविभक्तानि सर्वतः ॥ ४ ॥
धनुर्वत्संस्थिते ज्ञेये द्वे वर्षे दक्षिणोत्तरे ।
दीर्घाणि तत्र चत्वारि चतुरस्रमिलावृतम् ॥ ५ ॥
इलावृतं मध्यवर्षं यन्नाभ्यां सुप्रतिष्ठितः ।
सौवर्णो गिरिराजोऽयं लक्षयोजनमुच्छ्रितः ॥ ६ ॥
कर्णिकारूप एवायं भूगोलकमलस्य च ।

मूर्ध्नि द्वात्रिंशत्सहस्रयोजनैर्विततस्त्वयम् ॥ ७ ॥
मूले षोडशसाहस्रस्तावतान्तर्गतः क्षितौ ।
इलावृतस्योत्तरतो नीलः श्वेतश्च शृङ्गवान् ॥ ८ ॥
त्रयो वै गिरयः प्रोक्ता मर्यादावधयस्त्रिषु ।
रम्यकाख्ये तथा वर्षे द्वितीये च हिरण्मये ॥ ९ ॥
कुरुवर्षे तृतीये तु मर्यादां व्यञ्जयन्ति ते ।
प्रागायता उभयतः क्षारोदावधयस्तथा ॥ १० ॥
द्विसहस्रपृथुतरास्तथा एकैकशः क्रमात् ।
पूर्वात्पूर्वाच्चोत्तरस्यां दशांशादधिकांशतः ॥ ११ ॥
दैर्घ्य एव ह्रसन्तीमे नानानदनदीयुताः ।
इलावृताद्दक्षिणतो निषधो हेमकूटकः ॥ १२ ॥
हिमालयश्चेति त्रयः प्राग्विस्तीर्णाः सुशोभनाः ।
अयुतोत्सेधभाजस्ते योजनैः परिकीर्तिताः ॥ १३ ॥
हरिवर्षं किम्पुरुषं भारतं च यथातथम् ।

विभागात्कथयन्त्येते मर्यादागिरयस्त्रयः ॥ १४ ॥
इलावृतात्पश्चिमतो माल्यवान्नामपर्वतः ।

पूर्वेण च ततः श्रीमान् गन्धमादनपर्वतः ॥ १५ ॥
आनीलनिषधं त्वेतौ चायतौ द्विसहस्रतः ।
योजनैः पृथुतां यातौ मर्यादाकारकौ गिरी ॥ १६ ॥
केतुमालाख्यभद्राश्ववर्षयोः प्रथितौ च तौ ।
मन्दरश्च तथा मेरुमन्दरश्च सुपार्श्वकः ॥ १७ ॥
कुमुदश्चेति विख्याता गिरयो मेरुपादकाः ।
योजनायुतविस्तारोन्नाहा मेरोश्चतुर्दिशम् ॥ १८ ॥
अवष्टम्भकरास्ते तु सर्वतोऽभिविराजिताः ।
एतेषु गिरिषु प्राप्ताः पादपाश्चूतजम्बुनी ॥ १९ ॥
कदम्बन्यग्रोध इति चत्वारः पर्वताः स्थिताः ।
केतवो गिरिराजेषु एकादशशतोच्छ्रयाः ॥ २० ॥
तावद्विटपविस्ताराः शताख्यपरिणाहिनः ।

चत्वारश्च ह्रदास्तेषु पयोमध्विक्षुसज्जलाः ॥ २१ ॥
यदुपस्पर्शिनो देवा योगैश्वर्याणि विन्दते ।
देवोद्यानानि चत्वारि भवन्ति ललनासुखाः ॥ २२ ॥
नन्दनं चैत्ररथकं वैभ्राजं सर्वभद्रकम् ।
येषु स्थित्वामरगणा ललनायूथसंयुताः ॥ २३ ॥
उपदेवगणैर्गीतमहिमानो महाशयाः ।
विहरन्ति स्वतन्त्रास्ते यथाकामं यथासुखम् ॥ २४ ॥
मन्दरोत्सङ्गसंस्थस्य देवचूतस्य मस्तकात् ।
एकादशशतोच्छ्रायात्फलान्यमृतभाञ्जि च ॥ २५ ॥
गिरिकूटप्रमाणानि सुस्वादूनि मृदूनि च ।
तेषां विशीर्यमाणानां फलानां सुरसेन च ॥ २६ ॥
अरुणोदसवर्णेन अरुणोदा प्रवर्तते ।
नदी रम्यजला देवदैत्यराजप्रपूजिता ॥ २७ ॥
अरुणाख्या महाराज वर्तते पापहारिणी ।

पूजयन्ति च तां देवीं सर्वकामफलप्रदाम् ॥ २८ ॥
नानोपहारबलिभिः कल्मषघ्न्यभयप्रदाम् ।
तस्याः कृपावलोकेन क्षेमारोग्यं व्रजन्ति ते ॥ २९ ॥
आद्या मायातुलानन्ता पुष्टिरीश्वरमालिनी ।
दुष्टनाशकरी कान्तिदायिनीति स्मृता भुवि ॥ ३० ॥
अस्याः पूजाप्रभावेण जाम्बूनदमुदावहत् ॥ ३१ ॥

Roman transliteration

śrīnārāyaṇa uvāca
devarṣe śṛṇu vistāraṃ dvīpavarṣavibhedataḥ |
bhūmaṇḍalasya sarvasya yathā devaprakalpitam || 1 ||
samāsātsampravakṣyāmi nālaṃ vistarataḥ kvacit |

jambudvīpaḥ prathamataḥ pramāṇe lakṣayojanaḥ || 2 ||
viśālo vartulākāro yathābjasya ca karṇikā |
nava varṣāṇi yasmiṃśca navasāhasrayojanaiḥ || 3 ||
āyāmaiḥ parisaṃkhyāni giribhiḥ paritaḥ śritaiḥ |
aṣṭābhirdīrgharūpaiśca suvibhaktāni sarvataḥ || 4 ||
dhanurvatsaṃsthite jñeye dve varṣe dakṣiṇottare |
dīrghāṇi tatra catvāri caturasramilāvṛtam || 5 ||
ilāvṛtaṃ madhyavarṣaṃ yannābhyāṃ supratiṣṭhitaḥ |
sauvarṇo girirājo'yaṃ lakṣayojanamucchritaḥ || 6 ||
karṇikārūpa evāyaṃ bhūgolakamalasya ca |

mūrdhni dvātriṃśatsahasrayojanairvitatastvayam || 7 ||
mūle ṣoḍaśasāhasrastāvatāntargataḥ kṣitau |
ilāvṛtasyottarato nīlaḥ śvetaśca śṛṅgavān || 8 ||
trayo vai girayaḥ proktā maryādāvadhayastriṣu |
ramyakākhye tathā varṣe dvitīye ca hiraṇmaye || 9 ||
kuruvarṣe tṛtīye tu maryādāṃ vyañjayanti te |
prāgāyatā ubhayataḥ kṣārodāvadhayastathā || 10 ||
dvisahasrapṛthutarāstathā ekaikaśaḥ kramāt |
pūrvātpūrvāccottarasyāṃ daśāṃśādadhikāṃśataḥ || 11 ||
dairghya eva hrasantīme nānānadanadīyutāḥ |
ilāvṛtāddakṣiṇato niṣadho hemakūṭakaḥ || 12 ||
himālayaśceti trayaḥ prāgvistīrṇāḥ suśobhanāḥ |
ayutotsedhabhājaste yojanaiḥ parikīrtitāḥ || 13 ||
harivarṣaṃ kimpuruṣaṃ bhārataṃ ca yathātatham |

vibhāgātkathayantyete maryādāgirayastrayaḥ || 14 ||
ilāvṛtātpaścimato mālyavānnāmaparvataḥ |
pūrveṇa ca tataḥ śrīmān gandhamādanaparvataḥ || 15 ||
ānīlaniṣadhaṃ tvetau cāyatau dvisahasrataḥ |
yojanaiḥ pṛthutāṃ yātau maryādākārakau girī || 16 ||
ketumālākhyabhadrāśvavarṣayoḥ prathitau ca tau |
mandaraśca tathā merumandaraśca supārśvakaḥ || 17 ||
kumudaśceti vikhyātā girayo merupādakāḥ |
yojanāyutavistāronnāhā meroścaturdiśam || 18 ||
avaṣṭambhakarāste tu sarvato'bhivirājitāḥ |
eteṣu giriṣu prāptāḥ pādapāścūtajambunī || 19 ||
kadambanyagrodha iti catvāraḥ parvatāḥ sthitāḥ |
ketavo girirājeṣu ekādaśaśatocchrayāḥ || 20 ||
tāvadviṭapavistārāḥ śatākhyapariṇāhinaḥ |

catvāraśca hradāsteṣu payomadhvikṣusajjalāḥ || 21 ||
yadupasparśino devā yogaiśvaryāṇi vindate |
devodyānāni catvāri bhavanti lalanāsukhāḥ || 22 ||
nandanaṃ caitrarathakaṃ vaibhrājaṃ sarvabhadrakam |
yeṣu sthitvāmaragaṇā lalanāyūthasaṃyutāḥ || 23 ||
upadevagaṇairgītamahimāno mahāśayāḥ |
viharanti svatantrāste yathākāmaṃ yathāsukham || 24 ||
mandarotsaṅgasaṃsthasya devacūtasya mastakāt |
ekādaśaśatocchrāyātphalānyamṛtabhāñji ca || 25 ||
girikūṭapramāṇāni susvādūni mṛdūni ca |
teṣāṃ viśīryamāṇānāṃ phalānāṃ surasena ca || 26 ||

aruṇodasavarṇena aruṇodā pravartate |
nadī ramyajalā devadaityarājaprapūjitā || 27 ||
aruṇākhyā mahārāja vartate pāpahāriṇī |

pūjayanti ca tāṃ devīṃ sarvakāmaphalapradām || 28 ||
nānopahārabalibhiḥ kalmaṣaghnyabhayapradām |
tasyāḥ kṛpāvalokena kṣemārogyaṃ vrajanti te || 29 ||
ādyā māyātulānantā puṣṭirīśvaramālinī |
duṣṭanāśakarī kāntidāyinīti smṛtā bhuvi || 30 ||
asyāḥ pūjāprabhāveṇa jāmbūnadamudāvahat || 31 ||

English translation

1-31. S'n Narayana said O Child Narada! Now hear in detail about the divisions of the earth into the DvTpas and the Varsas as marked out by the Devas. In brief, I describe about them; no one can speak about this in details. First, the Jambu Dvipa is one lakh Yoyanas in its dimensions. This Jambu DvTpa is round like a lotus. There are nine Varsas in it and excepting the Bhadras'va and Ketumala, each is nine thousand Yoyanas in its dimensions (i.e., in its diameter or circumference?) and there are eight very lofty mountains, in those Varsas, forming their boundaries. Of the Varsas, the two Varsas that are situated in the North and South, are of the size of a bow (segmental); and the four others are elongated in their size. The centre of all these Varsas is named Navrita Varsa and its size is rectangular. In the centre of this Navarsa is situated the golden Sumeru Mountain, the King of all the mountains, one lakh Yoyanas high. It forms the pericarp of the lotus earth. The top of this mountain is thirty Yoyanas wide. O Child! The sixteen thousand Yoyanas of this mountain is under the ground and the eighty four Yoyanas are visible outside. In the north of this Navarsa are the three mountains the Nilagiri, the SVetagiri and the S'ringavau, forming the boundaries respectively of the three Varsas named Ramyaka, Hiranmaya and Kuru respectively. These run along from the east and gradually extend at their base and towards the salt ocean (Lavana Samudra).

These three mountains, that form the boundaries, are each two thousand Yoyanas wide. The length of each from the east towards north is less by one-tenth (1/10) of the above dimensions. Many rivers take their source and flow from them. On the south of Navarsa three beautiful mountain ranges, named Nisadha, Hemakuta, and

Himalayas, are situated, extending from the east. They are each one Ayuta Yoyanas high. These three mountains form the boundaries again of Kimpurusa and Bharata Varsa.

To the west of Mvrita is situated the mountain called Malyavan and to the east are situated the mountains Gandhamadan, Nila, and Nisadha, the centres of the highest sublime grandeur and beauty. The length and breadth of these the boundary (limiting) mountains are each two thousand Yoyanas. Then the mountains Mandara, SuparsVak, and Kumuda and others are situated in the Ketumala and Bhadras'va Varsas; but these all are reckoned as the Pada Parvatas (mountains at the foot) of the Sumeru mountain. The height and breadth of each of these is one Ayuta Yoyanas. These form the pillars, as it were, of Meru on the four sides. On these mountains, the mangoe, the jack, plantain, and the fig trees and various others are situated, four hundred (400) Yoyanas wide and eleven hundred (1,100) Yoyanas high; they seem to extend to the Heavens and form, as it were, the flagstaffs on the top. The roots, bases of these trees as well as their branches are wonderfully equally thick and extend to enormous distances. On those mountain tops are situated again, the four very capacious lakes. Of these, one lake is all milk; the other lake is all honey; the third lake is all

sugarcane juice and the fourth lake is all sweet water. There are, then, again the four very lovely gardens named Nandana, Chaitrarath, Vaibhrajaka, and Sarvatobhadra, very lovely, enchanting and pleasing to the delicate female sex and where the Devas enjoy the wealth and prosperity and their other Yogic powers. Here the Devas live always with numerous hordes of women and have their free amorous, dealings with them, to their heart's contents and they hear the sweet songs sung by the Gandharbas and Kinnaras, the Upa Devatas about their own glorious deeds. On the top of the Mandara mountain, there are the Heavenly mangoe trees eleven hundred Yoyanas high; the sweet delicious nectarlike mangoe fruits, very soft and each of the size as the summit of a mountain, fall to the ground; and out of their juices of

a colour of the rising sun, a great river named Arunoda takes her origin. Here the Devas always worship the great Devi Bhagavati named Aruna, the Destructrix of all sins, the Grantrix of all desires, and the Bestower of all fearlessness with various offerings and with the lovely water of this Arunoda river, with great devotion. O Child! In ancient days, the King of the Daityas worshipped always this Maha Maya Aruna Devi (and obtained immense wealth and prosperity). He who worships Her becomes cured of all diseases, gets his health and other happiness by Her grace. Therefore She is named Adya, Maya, Atula, Ananta, Pusti, IsVaramalini, the Destroyer of the wicked and the Giver of lustre and beauty and thus remembered on this capacious earth. The river Jambunada has come out, as a result of Her worship, containing divine gold.

Here ends the Fifth Chapter of the Eighth Book on the description of the receptacle of beings and on the mountains and on the origin of rivers in the Maha Puranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 6

On The Rivers And The Mountains

Chapter 199 of 318 · 32 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
अरुणोदा नदी या तु मया प्रोक्ता च नारद ।
मन्दरान्निपतन्ती सा पूर्वेणेलावृतं प्लवेत् ॥ १ ॥
यज्जोषणाद्भवान्याश्चानुचरीणां स्त्रियामपि ।
यक्षगन्धर्वपत्नीनां देहगन्धवहोऽनिलः ॥ २ ॥
वासयत्यभितो भूमिं दशयोजनसंख्यया ।
एवं जम्बूफलानां च तुङ्गदेशनिपातनात् ॥ ३ ॥
विशीर्यतामनस्थीनां कुञ्जराङ्गप्रमाणिनाम् ।
रसेन च नदी जम्बूनाम्नी मेर्वाख्यमन्दरात् ॥ ४ ॥
पतन्ती भूमिभागे च दक्षिणेलावृतं गता ।
देवी जम्बूफलास्वादतुष्टा जम्ब्वादिनी स्मृता ॥ ५ ॥
तत्रत्यानां च लोकानां देवनागर्षिरक्षसाम् ।
पूजनीयपदा मान्या सर्वभूतदयाकरी ॥ ६ ॥
पावनी पापिनां रोगनाशिनी स्मरतामपि ।

कीर्तिता विघ्नसंहर्त्री माननीया दिवौकसाम् ॥ ७ ॥
कोकिलाक्षी कामकला करुणा कामपूजिता ।
कठोरविग्रहा धन्या नाकिमान्या गभस्तिनी ॥ ८ ॥
एभिर्नामपदैः कामं जपनीया सदा नृणाम् ।
जम्बूनदीरोधसोर्या मृत्तिकातीरवर्तिनी ॥ ९ ॥
जम्बूरसेनानुविद्ध्यमाना वाय्वर्कयोगतः ।
विद्याधरामरस्त्रीणां भूषणं विविधं महत् ॥ १० ॥
जाम्बूनदं सुवर्णं च प्रोक्तं देवविनिर्मितम् ।
यत्सुवर्णं च विबुधा योषिद्भिः कामुकाः सदा ॥ ११ ॥
मुकुटं कटिसूत्रं च केयूरादीन्प्रकुर्वते ।
महाकदम्बः सम्प्रोक्तः सुपार्श्वगिरिसंस्थितः ॥ १२ ॥
तस्य कोटरदेशेभ्यः पञ्च धाराश्च याः स्मृताः ।
सुपार्श्वगिरिमूर्ध्नीह पतन्त्येता भुवं गताः ॥ १३ ॥
मधुधाराः पञ्च तास्तु पश्चिमेलावृतं प्लुताः ।

याश्चोपभुज्यमानानां देवानां मुखगन्धभृत् ॥ १४ ॥
वायुः समन्ततोऽगच्छञ्छतयोजनवासनः ।

धारेश्वरी महादेवी भक्तानां कार्यकारिणी ॥ १५ ॥
देवपूज्या महोत्साहा कालरूपा महानना ।
वसते कर्मफलदा कान्तारग्रहणेश्वरी ॥ १६ ॥
करालदेहा कालाङ्गी कामकोटिप्रवर्तिनी ।
इत्येतैर्नामभिः पूज्या देवी सर्वसुरेश्वरी ॥ १७ ॥
एवं कुमुदरूढो यो नाम्ना शतबलो वटः ।
तत्स्कन्धेभ्योऽधोमुखाश्च नदाः कुमुदमूर्धतः ॥ १८ ॥
पयोदधिमधुघृतगुडान्नाद्यम्बरादिभिः ।
शय्यासनाद्याभरणैः सर्वे कामदुघाश्च ते ॥ १९ ॥
उत्तरेणेलावृतं ते प्लावयन्ति समन्ततः ।
मीनाक्षी तत्तले देवी देवासुरनिषेविता ॥ २० ॥
नीलाम्बरा रौद्रमुखी नीलालकयुता च सा ।

नाकिनां देवसंघानां फलदा वरदा च सा ॥ २१ ॥
अतिमान्यातिपूज्या च मत्तमातङ्गगामिनी ।
मदनोन्मादिनी मानप्रिया मानप्रियान्तरा ॥ २२ ॥
मारवेगधरा मारपूजिता मारमादिनी ।
मयूरवरशोभाढ्या शिखिवाहनगर्भभूः ॥ २३ ॥
एभिर्नामपदैर्वन्द्या देवी सा मीनलोचना ।
जपतां स्मरतां मानदात्री चेश्वरसङ्गिनी ॥ २४ ॥
तेषां नदानां पानीयपानानुगतचेतसाम् ।
प्रजानां न कदाचित्स्याद्वलीपलितलक्षणम् ॥ २५ ॥
क्लमस्वेदादिदौर्गन्ध्यं जरामयमृतिभ्रमाः ।
शीतोष्णवातवैवर्ण्यमुखोपप्लवसंचयाः ॥ २६ ॥
नापदश्चैव जायन्ते यावज्जीवं सुखं भवेत् ।
नैरन्तर्येण तत्स्याद्वै सुखं निरतिशायकम् ॥ २७ ॥
तत ऊर्ध्वं प्रवक्ष्यामि सन्निवेशं च तद्गिरेः ।

सुवर्णमयनाम्नो वै सुमेरोः पर्वताः पृथक् ॥ २८ ॥
गिरयो विंशतिपराः कर्णिकाया इवेह ते ।
केसरीभूय सर्वेऽपि मेरोर्मूलविभागके ॥ २९ ॥
परितश्चोपक्लृप्तास्ते तेषां नामानि शृण्वतः ।
कुरङ्गः कुरगश्चैव कुसुम्भोऽथो विकङ्कतः ॥ ३० ॥
त्रिकूटः शिशिरश्चैव पतङ्गो रुचकस्तथा ।
निषधश्च शिनीवासः कपिलः शङ्ख एव च ॥ ३१ ॥
वैदूर्यश्चारुधिश्चैव हंसो ऋषभ एव च ।
नागः कालञ्जरश्चैव नारदश्चेति विंशतिः ॥ ३२ ॥

Roman transliteration

śrīnārāyaṇa uvāca
aruṇodā nadī yā tu mayā proktā ca nārada |
mandarānnipatantī sā pūrveṇelāvṛtaṃ plavet || 1 ||
yajjoṣaṇād□bhavānyāścānucarīṇāṃ striyāmapi |
yakṣagandharvapat□nīnāṃ dehagandhavaho'nilaḥ || 2 ||
vāsayatyabhito bhūmiṃ daśayojanasaṃkhyayā |
evaṃ jambūphalānāṃ ca tuṅgadeśanipātanāt || 3 ||
viśīryatāmanasthīnāṃ kuñjarāṅgapramāṇinām |
rasena ca nadī jambūnāmnī mervākhyamandarāt || 4 ||
patantī bhūmibhāge ca dakṣiṇelāvṛtaṃ gatā |
devī jambūphalāsvādatuṣṭā jambvādinī smṛtā || 5 ||
tatratyānāṃ ca lokānāṃ devanāgarṣirakṣasām |
pūjanīyapadā mānyā sarvabhūtadayākarī || 6 ||
pāvanī pāpināṃ rogaṇāśinī smaratāmapi |

kīrtitā vighnasaṃhartrī mānanīyā divaukasām || 7 ||
kokilākṣī kāmakalā karuṇā kāmapūjitā |
kaṭhoravigrahā dhanyā nākimānyā gabhastinī || 8 ||
ebhirnāmapadaiḥ kāmaṃ japanīyā sadā nṛṇām |
jambūnadīrodhasoryā mṛttikātīravartinī || 9 ||
jambūrasenānuviddhyamānā vāyvarkayogataḥ |
vidyādharāmarastrīṇāṃ bhūṣaṇaṃ vividhaṃ mahat || 10 ||
jāmbūnadaṃ suvarṇaṃ ca proktaṃ devavinirmitam |
yatsuvarṇaṃ ca vibudhā yoṣid□□bhiḥ kāmukāḥ sadā || 11 ||
mukuṭaṃ kaṭisūtraṃ ca keyūrādīnprakurvate |
mahākadambaḥ samproktaḥ supārśvagirisaṃsthitaḥ || 12 ||
tasya koṭaradeśebhyaḥ pañca dhārāśca yāḥ smṛtāḥ |
supārśvagirimūrdhnīha patantyetā bhuvaṃ gatāḥ || 13 ||
madhudhārāḥ pañca tāstu paścimelāvṛtaṃ plutāḥ |

yāścopabhujyamānānāṃ devānāṃ mukhagandhabhṛt || 14 ||
vāyuḥ samantato'gacchañchatayojanavāsanaḥ |
dhāreśvarī mahādevī bhaktānāṃ kāryakāriṇī || 15 ||
devapūjyā mahotsāhā kālarūpā mahānanā |
vasate karmaphaladā kāntāragrahaṇeśvarī || 16 ||
karāladehā kālāṅgī kāmakoṭipravartinī |
ityetairnāmabhiḥ pūjyā devī sarvasureśvarī || 17 ||
evaṃ kumudarūḍho yo nāmnā śatabalo vaṭaḥ |
tatskandhebhyo'dhomukhāśca nadāḥ kumudamūrdhataḥ || 18 ||
payodadhimadhughṛtaguḍānnādyambarādibhiḥ |
śayyāsanādyābharaṇaiḥ sarve kāmadughāśca te || 19 ||
uttareṇelāvṛtaṃ te plāvayanti samantataḥ |
mīnākṣī tattale devī devāsuraniṣevitā || 20 ||
nīlāmbarā raudramukhī nīlālakayutā ca sā |

nākināṃ devasaṃghānāṃ phaladā varadā ca sā || 21 ||
atimānyātipūjyā ca mattamātaṅgagāminī |
madanonmādinī mānapriyā mānapriyāntarā || 22 ||
māravegadharā mārapūjitā māramādinī |
mayūravaraśobhāḍhyā śikhivāhanagarbhabhūḥ || 23 ||
ebhirnāmapadairvandyā devī sā mīnalocanā |
japatāṃ smaratāṃ mānadātrī ceśvarasaṅ□ginī || 24 ||
teṣāṃ nadānāṃ pānīyapānānugatacetasām |

prajānāṃ na kadācitsyādvalīpalitalakṣaṇam || 25 ||
klamasvedādidaurgandhyaṃ jarāmayamṛtibhramāḥ |
śītoṣṇavātavaivarṇyamukhopaplavasaṃcayāḥ || 26 ||
nāpadaścaiva jāyante yāvajjīvaṃ sukhaṃ bhavet |
nairantaryeṇa tatsyādvai sukhaṃ niratiśāyakam || 27 ||
tata ūrdhvaṃ pravakṣyāmi sanniveśaṃ ca tad□gireḥ |

suvarṇamayanāmno vai sumeroḥ parvatāḥ pṛthak || 28 ||
girayo viṃśatiparāḥ karṇikāyā iveha te |
kesarībhūya sarve'pi merormūlavibhāgake || 29 ||
paritaścopaklṛptāste teṣāṃ nāmāni śṛṇvataḥ |
kuraṅgaḥ kuragaścaiva kusumbho'tho vikaṅkataḥ || 30 ||
trikūṭaḥ śiśiraścaiva pataṅgo rucakastathā |
niṣadhaśca śinīvāsaḥ kapilaḥ śaṅkha eva ca || 31 ||
vaidūryaścārudhiścaiva haṃso ṛṣabha eva ca |
nāgaḥ kālañjaraścaiva nāradaśceti viṃśatiḥ || 32 ||

English translation

1-32. Narayana said O Narada! This Arunoda river that I mentioned to you rises from the Mandara mountain and flows by the east of llavarsa. The Pavana Deva (the God of wind) takes up the nice smell from the bodies of the wives of the Yaksas and Gandharbas, etc., and the attendants of the Devi Bhavani and keeps the surroundings of the earth there filled with nice smell for ten Yoyanas around. Again the rose-apples with their nuts, of the size of an elephant, fall down upon the earth from the high peaks of the mountain Mandara and break into pieces; the sweet scented juices flow down as a river. This is called the Jambu river and this flows by the south of llavarsa. The Devi Bhagavati there is pleased with the Juice of that rose-apple (Jambu) and is known by the name of Jambadini. The Devas, Nagas, and Risis all always worship with great devotion, the lotus-feet of the merciful Devi, wishing the welfare of all the Jivas. The mere remembering of the name of the Devi destroys all the disease, and all the sins of the sinner.

Therefore the Devas always worship and chant the names of the Devi, the Remover of all obstacles. She is installed on both the banks of the Jambu river. If men recite Her names Kokilaksi, Karuna, Kamapujita, Kathoravigraha, Devapujya, Dhanya, Gavastini and worship, so they get their welfare both in this world and in the next. With the juice of the Jambu fruit aided by the combination of the wind and the rays of the Sun, is created the gold. Out of this are made the ornaments for the wives of the Immortals and the Vidyadharas. This gold, created by the Daiva, is known by the name of the Jambunada gold. The love-stricken Devas make their crowns, waist bands and armlets out of this gold for their sweet-hearts. There is a big Kadamba tree on the mountain SuparsVa; the five streams of honey called Madhu Dhara get out from its cavities and running by the west of llavrita Varsa, flow over the land. The Devas drink its waters; and their mouths become filled with the sweet fragrance. The air carries

this sweet fragrant smell to a distance of even one hundred Yoyanas. The Dhares'vari Maha Devi dwells there, the Fulfiller of the desires of the Bhaktas, highly energetic, of the nature of Kala (the Time, the Destroyer), and having large face (Mahanana), faces everywhere, worshipped by the Devas and is the presiding Deity of the woods and forests all around. The Devi, the Lady of the Devas, is to be worshipped by the names “Karala Deha,” “Kalamgi”, “Kamakotipravartini”. The great Banyan tree named S'atabala is situated on the top of the Kumud mountain. From its trunk many big rivers take

their origin. These rivers possess such influences as to give to the holy persons there, the milk, curd, honey, clarified butter, raw sugar, rice, clothing, ornaments, seats, and beddings, etc., whatever they desire. Therefore these rivers are called Kamadugh. They come gradually down the earth and flow by the north of llavarsa. The Bhagavati Minaksi dwell there and is worshipped by the Suras and the Asuras alike. That Deity clothed blue, of fearful countenance, and ornamented with hairs of blue colour, always fulfil the desires of the Devas dwelling in the Heavens. Those that worship Her, remember Her or praise Her by the names Atimanya, Atipujya, Mattamatanga Gamini, Madanonmadini, Manapriya, Manapriyatara, Marabegadhara, Marapujita, Maramadini, Mayuravaras'obhadhya, S'ikhivahanagarbhabhu, etc., are honoured by the Deity Minalochana Ekangarupini and the ParamesVara and get all sorts of happiness. Those drink the clear waters of these rivers become free from old age or decay, worry, perspiration, bad smell, from any disease, or premature death. They do not suffer anything from error, from cold, heat, or rains, or from any paleness in their colour. They enjoy extreme happiness as long as they live and no dangers come to them. O Child! Now hear the names of the other twenty mountains that encircle the Golden Sumeru mountain at its base, as if they were the filaments round the pericarp of a flower.

The first is Kuranga; they come in order Kuraga, Kus'umbha, Vikankata, Trikuta, S'is'ira, Patanga, Ruchaka, Nisadha, S'itivasa, Kapila, S'amkha, Vaidurya, Charudhi, Hamsa, Risabha, Naga, Kalanjara and lastly Narada. The central one is the twentieth.

Here ends the Sixth Chapter of the Eighth Book on the rivers and the mountains Sumeru and others in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 7

On The Ganges And The Varsas

Chapter 200 of 318 · 37 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
गिरी मेरुं च पूर्वेण द्वौ चाष्टादशयोजनैः ।
सहस्रैरायतौ चोदग्द्विसहस्रं पृथूच्चकौ ॥ १ ॥
जठरो देवकूटश्च तावेतौ गिरिवर्यकौ ।
मेरोः पश्चिमतोऽद्री द्वौ पवमानस्तथापरः ॥ २ ॥
पारियात्रश्च तौ तावद्विख्यातौ तुङ्गविस्तरौ ।
मेरोर्दक्षिणतः ख्यातौ कैलासकरवीरकौ ॥ ३ ॥
प्रागायतौ पूर्ववृत्तौ महापर्वतराजकौ ।
एवं चोत्तरतो मेरोस्त्रिशृङ्गमकरौ गिरी ॥ ४ ॥
एतैश्चाद्रिवरैरष्टसंख्यैः परिवृतो गिरिः ।
सुमेरुः काञ्चनगिरिः परिभ्राजन् रविर्यथा ॥ ५ ॥
मेरोर्मूर्धनि धातुर्हि पुरी पङ्कजजन्मनः ।
मध्यतश्चोपक्लृप्तेयं दशसाहस्रयोजनैः ॥ ६ ॥
समानचतुरस्रां च शातकौम्भमयीं पुरीम् ।

वर्णयन्ति महात्मानः परावरविदो बुधाः ॥ ७ ॥
तां पुरीमनुलोकानामष्टानामीशिषां पराः ।
पुर्यः प्रख्यातसौवर्णरूपास्ताश्च यथादिशम् ॥ ८ ॥
यथारूपं सार्धनेत्रसहस्रप्रमिताः कृताः ।
मेरोर्नव पुराणि स्युर्मनोवत्यमरावती ॥ ९ ॥
तेजोवती संयमनी तथा कृष्णाङ्गनापरा ।
श्रद्धावती गन्धवती तथा चान्या महोदया ॥ १० ॥
यशोवती च ब्रह्मेन्द्रवह्न्यादीनां यथाक्रमम् ।
तत्रैव यज्ञलिङ्गस्य विष्णोर्भगवतो विभोः ॥ ११ ॥
वामपादाङ्गुष्ठनखनिर्भिन्नस्य च नारद ।
अण्डोर्ध्वभागरन्ध्रस्य मध्यात्संविशती दिवः ॥ १२ ॥
मूर्धन्यवततारेयं गङ्गा संविशती विभो ।
लोकानामखिलानां च पापहारिजलाकुला ॥ १३ ॥
इयं च साक्षाद्भगवत्पदी लोकेषु विश्रुता ।

कालेन महता सा तु युगसाहस्रकेण तु ॥ १४ ॥
दिवो मूर्धानमागत्य देवी देवनदीश्वरी ।

यत्तद्विष्णुपदं नाम स्थानं त्रैलोक्यविश्रुतम् ॥ १५ ॥
औत्तानपादिर्यत्रास्ते ध्रुवः परमपावनः ।
भगवत्पादयुगलं पद्मकोशरजो दधत् ॥ १६ ॥
अद्याप्यास्ते स राजर्षिः पदवीमचलां श्रितः ।
तत्र सप्तर्षयस्तस्य प्रभावज्ञा महाशयाः ॥ १७ ॥
प्रदक्षिणं प्रक्रमन्ति सर्वलोकहितेप्सवः ।
आत्यन्तिकी सिद्धिरियं तपतां सिद्धिदायिनी ॥ १८ ॥
आद्रियन्ते च शिरसा जटाजूटोषितेन च ।
ततो विष्णुपदाद्देवी नैकसाहस्रकोटिभिः ॥ १९ ॥
विमानैराकुले देवयानेऽवतरती च सा ।
चन्द्रमण्डलमाप्लाव्य पतन्ती ब्रह्मसद्मनि ॥ २० ॥
चतुर्धा भिद्यमाना सा ब्रह्मलोके च नारद ।

चतुर्भिर्नामभिर्देवी चतुर्दिशमभिसृता ॥ २१ ॥
सरितां च नदीनां च पतिमेवान्वपद्यत ।
सीता चालकनन्दा च चतुर्भद्रेति* नामभिः ॥ २२ ॥ *चक्षुर्भद्रेति?
सीता च ब्रह्मसदनाच्छिखरेभ्यः क्षमाभृताम् ।
केसराभिधनाम्ना च प्रस्रवन्ती च स्वर्णदी ॥ २३ ॥
गन्धमादनमूर्ध्नीह पतिता पापहारिणी ।
अन्तरेण तु भद्राश्ववर्षं प्राच्यां समागता ॥ २४ ॥
क्षारोदधिं गता सा तु द्युनदी देवपूजिता ।
ततो माल्यवतः शृङ्गाद्द्वितीया परिनिर्गता ॥ २५ ॥
ततो वेगवती भूत्वा केतुमालं समागता ।
चक्षुर्नाम्नी देवनदी प्रतीच्यां दिश्युपागता ॥ २६ ॥
सरितां पतिमाविष्टा सा गङ्गा देववन्दिता ।
ततस्तृतीया धारा तु नाम्ना ख्याता च नारद ॥ २७ ॥
पुण्या चालकनन्दा वै दक्षिणेनाब्जभूपदात् ।

वनानि गिरिकूटानि समतिक्रम्य चागता ॥ २८ ॥
हेमकूटं गिरिवरं प्राप्तातोऽपीह निर्गता ।
अतिवेगवती भूत्वा भारतं चागतापरा ॥ २९ ॥
दक्षिणं जलधिं प्राप्ता तृतीया सा सरिद्वरा ।
यस्याः स्नानाय सरतां मनुजानां पदे पदे ॥ ३० ॥
राजसूयाश्वमेधादि फलं तु न हि दुर्लभम् ।
ततश्चतुर्थी धारा तु भृङ्गवत्पर्वतात्पुनः ॥ ३१ ॥
भद्राभिधा संस्रवन्ती कुरून्सन्तर्प्य चोत्तरान् ।
समुद्रं समनुप्राप्ता गङ्गा त्रैलोक्यपावनी ॥ ३२ ॥
अन्ये नदाश्च नद्यश्च वर्षे वर्षेऽपि सन्ति हि ।
बहुशो मेरुमन्दारप्रसूताश्चैव नारद ॥ ३३ ॥

तत्रापि भारतं वर्षं कर्मक्षेत्रमुशन्ति हि ।
अन्यानि चाष्टवर्षाणि भौमस्वर्गप्रदानि च ॥ ३४ ॥
स्वर्गिणां पुण्यशेषस्य भोगस्थानानि नारद ।

पुरुषाणां चायुतायुर्वज्राङ्गा देवसन्निभाः ॥ ३५ ॥
पुरुषा नागसाहस्रैर्दशभिः परिकल्पिताः ।
महासौरतसन्तुष्टाः कलत्राढ्याः सुखान्विताः ॥ ३६ ॥
एकवर्षोनके चायुष्याप्तगर्भाः स्त्रियोऽपि हि ।
त्रेतायुगसमः कालो वर्तते सर्वदैव हि ॥ ३७ ॥

Roman transliteration

śrīnārāyaṇa uvāca
girī meruṃ ca pūrveṇa dvau cāṣṭādaśayojanaiḥ |
sahasrairāyatau codagdvisahasraṃ pṛthūccakau || 1 ||
jaṭharo devakūṭaśca tāvetau girivaryakau |
meroḥ paścimato'drī dvau pavamānastathāparaḥ || 2 ||
pāriyātraśca tau tāvadvikhyātau tuṅgavistarau |
merordakṣiṇataḥ khyātau kailāsakaravīrakau || 3 ||
prāgāyatau pūrvavṛttau mahāparvatarājakau |
evaṃ cottarato merostriśṛṅgamakarau girī || 4 ||
etaiścādrivarairaṣṭasaṃkhyaiḥ parivṛto giriḥ |
sumeruḥ kāñcanagiriḥ paribhrājan raviryathā || 5 ||
merormūrdhani dhāturhi purī paṅkajajanmanaḥ |
madhyataścopakḷrpteyaṃ daśasāhasrayojanaiḥ || 6 ||
samānacaturasrāṃ ca śātakaumbhamayīṃ purīm |

varṇayanti mahātmānaḥ parāvaravido budhāḥ || 7 ||
tāṃ purīmanulokānāmaṣṭānāmīśiṣāṃ parāḥ |
puryaḥ prakhyātasauvarṇarūpāstāśca yathādiśam || 8 ||
yathārūpaṃ sārdhanetrasahasrapramitāḥ kṛtāḥ |
merornava purāṇi syurmanovatyamarāvatī || 9 ||
tejovatī saṃyamanī tathā kṛṣṇāṅganāparā |
śraddhāvatī gandhavatī tathā cānyā mahodayā || 10 ||
yaśovatī ca brahmendravahnyādīnāṃ yathākramam |
tatraiva yajñaliṅgasya viṣṇorbhagavato vibhoḥ || 11 ||
vāmapādāṅguṣṭhanakhanirbhinnasya ca nārada |
aṇḍordhvabhāgarandhrasya madhyātsaṃviśatī divaḥ || 12 ||
mūrdhanyavatatāreyaṃ gaṅgā saṃviśatī vibho |
lokānāmakhilānāṃ ca pāpahārijalākulā || 13 ||
iyaṃ ca sākṣād□bhagavatpadī lokeṣu viśrutā |

kālena mahatā sā tu yugasāhasrakeṇa tu || 14 ||
divo mūrdhānamāgatya devī devanadīśvarī |
yattadviṣṇupadaṃ nāma sthānaṃ trailokyaviśrutam || 15 ||
auttānapādiryatrāste dhruvaḥ paramapāvanaḥ |
bhagavatpādayugalaṃ padmakośarajo dadhat || 16 ||
adyāpyāste sa rājarṣiḥ padavīmacalāṃ śritaḥ |
tatra saptarṣayastasya prabhāvajñā mahāśayāḥ || 17 ||

pradakṣiṇaṃ prakramanti sarvalokahitepsavaḥ |
ātyantikī siddhiriyaṃ tapatāṃ siddhidāyinī || 18 ||
ādriyante ca śirasā jaṭājūṭoṣitena ca |
tato viṣṇupadāddevī naikasāhasrakoṭibhiḥ || 19 ||
vimānairākule devayāne'vataratī ca sā |
candramaṇḍalamāplāvya patantī brahyasadyani || 20 ||
caturdhā bhidyamānā sā brahmaloke ca nārada |

caturbhirnāmabhirdevī caturdiśamabhisṛtā || 21 ||
saritāṃ ca nadīnāṃ ca patimevānvapadyata |
sītā cālakanandā ca caturbhadreti nāmabhiḥ || 22 || *cakṣurbhadreti?*
sītā ca brahmasadanācchikharebhyaḥ kṣamābhṛtām |
kesarābhidhanāmnā ca prasravantī ca svarṇadī || 23 ||
gandhamādanamūrdhnīha patitā pāpahāriṇī |
antareṇa tu bhadrāśvavarṣaṃ prācyāṃ samāgatā || 24 ||
kṣārodadhiṃ gatā sā tu dyunadī devapūjitā |
tato mālyavataḥ śṛṅgād□ dvitīyā parinirgatā || 25 ||
tato vegavatī bhūtvā ketumālaṃ samāgatā |
cakṣurnāmnī devanadī pratīcyāṃ diśyupāgatā || 26 ||
saritāṃ patimāviṣṭā sā gaṅgā devavanditā |
tatastṛtīyā dhārā tu nāmnā khyātā ca nārada || 27 ||
puṇyā cālakanandā vai dakṣiṇenābjabhūpadāt |

vanāni girikūṭāni samatikramya cāgatā || 28 ||
hemakūṭaṃ girivaraṃ prāptāto'pīha nirgatā |
ativegavatī bhūtvā bhārataṃ cāgatāparā || 29 ||
dakṣiṇaṃ jaladhiṃ prāptā tṛtīyā sā saridvarā |
yasyāḥ snānāya saratāṃ manujānāṃ pade pade || 30 ||
rājasūyāśvamedhādi phalaṃ tu na hi durlabham |
tataścaturthī dhārā tu bhṛṅgavatparvatātpunaḥ || 31 ||
bhadrābhidhā saṃsravantī kurūnsantarpya cottarān |
samudraṃ samanuprāptā gaṅgā trailokyapāvanī || 32 ||
anye nadāśca nadyaśca varṣe varṣe'pi santi hi |
bahuśo merumandāraprasūtāścaiva nārada || 33 ||
tatrāpi bhārataṃ varṣaṃ karmakṣetramuśanti hi |
anyāni cāṣṭavarṣāṇi bhaumasvargapradāni ca || 34 ||
svargiṇāṃ puṇyaśeṣasya bhogasthānāni nārada |

puruṣāṇāṃ cāyutāyurvajrāṅgā devasannibhāḥ || 35 ||
puruṣā nāgasāhasrairdaśabhiḥ parikalpitāḥ |
mahāsauratasantuṣṭāḥ kalatrāḍhyāḥ sukhānvitāḥ || 36 ||
ekavarṣonake cāyuṣyāptagarbhāḥ striyo'pi hi |
tretāyugasamaḥ kālo vartate sarvadaiva hi || 37 ||

English translation

1-37. Narayana said Jathara and Devakuta are the two mountains situated on the east of Sumeru; their dimensions towards the north are eighteen thousand Yoyanas wide and two thousand Yoyanas high. On the west of Meru, are situated the two famous lofty mountains Pavamana and Pariyatra; their length and height are well known. On the south of Meru are situated the two lofty mountains Kailasa and Karavira. On the north, again, of the Sumeru mountain, are situated the mountains

S'ringagiri and Makaragiri. Thus the golden Sumeru mountain, shines like the Sun, surrounded by these eight mountains. In the centre of the Sumeru, there is a Divine city built of the Creator Brahma, ten thousand Yoyanas in dimensions. The learned sages that know everything from the highest to the lowest, describe that as square in dimensions and all made of gold. On the top of the Sumeru, are situated the world known eight golden cities, subservient to the Brahmapuri, for the eight Lokapalas. The Lords of the four directions, east, west, north and south and of the four corners, north-east, north-west, south-west, south-east, occupy these. The dimensions of each of these eight cities are two thousand Yoyanas and a half. In fact, there are nine cities there including the Brahmapuri. Now hear the names of these nine cities in due order. The First is Manovati, the second is Amaravati, the third is Tejovati, next come in order Samyamani, Krisnangana, S'raddhavati, Gandhavati, and Mahodaya, the ninth is Yas'ovati. The Lords of the Puris are Brahma, Indra, Fire and the other Dikpalas in due order. When Visnu Bhagavan assumed the Tri Vikrama Form in His Dwarf Incarnation and went at the sacrifice, to get back the Kingdom of the Heavens from the demon Vali, there was created one hole or cavity over this Brahmanda Kataha (skull) by the nails of the toes of that foot that went up towards his left; and through that cavity, the famous river Bhagavati Ganga flowed on the top of those heavenly Kingdoms, the clear waters of which are ever ready to destroy the sins of the whole people. For this reason. She is known in the three

Lokas as the Visnupadi manifested. This took place long long ago, many thousand Yugas ago, a period difficult to determine. The Ganges fell first on the top of the Indra's Heavens, near the place called Visnudhama, known in the three worlds. Here the pure-souled Dhruva, the son of Uttanapada, observed within his heart the lotus- feet of Sri Visnu Bhagavan and exists still there taking refuge on that immoveable position. There the high-souled Seven Risis, knowing the highest purifying influence of the Ganges, circumambulate the river, wishing for the welfare of all the Lokas. This is the great place where one gets success, and final liberation, the success-giving place of the ascetics and where the Munis with clots of hairs on their heads daily take their dip in the Ganges with the greatest pleasure and admiration. The Ganges flows thence from the Dhruva Mandala, the abode of Visnu, in Kotis and Kotis of Divine Channels, interspersed with many Vimanas or carriages, deluges the Chandra Mandala (the Moon Sphere), comes gradually to the Brahma Loka. Here She is divided into the four channels, Sita, Alakananda,

Bhadra, and Chaturbhadra and irrigating many countries, mountains, and forests ultimately falls in the oceans. The Sita, the famous Dhara, purifying all, while falling down from the Brahmaloka, passes round the mountains that form as it were the filaments of the flower¬ like Sumeru mountain, and falls on the top of the Gandhamadana range. Thence She, worshipped by the Devas, irrigates the Bhadras'vavarsa and falls eastward into the salt ocean. The second Dhara (stream), named Chaksu, getting out of the Malyavan range, gradually gains strength and assumes great force and flows by Ketumalavarsa to the western ocean. The third Dhara (stream), the very pure Alakananda, getting out of the Brahma Loka, passes through the Girikuta mountain and other forests, falls to Hemakuta; next She flows through the Bharata Varsa and meets with the southern ocean. No words can describe the glory and the purifying effect of this river; suffice it to say that those who march out to bathe in this river get at each of their steps, the fruits of doing the great sacrifices, Rajasuya and AsVamedha, etc. The fourth Dhara of the Trailokyapavani Ganga Devi, named Bhadra, falling from the mountain S'ringavan, become swift and capacious, flows by the

Northern Kuru country and satisfying the people there flows down into the ocean. Many other rivers, getting out from the mountains, Meru, Mandara and others, flow through the various Varsas or continents, but of all the Varsas, continents, this Bharata Varsa is called the Karma Ksettra (or the field of actions). The other eight Varsas, though on earth, give the pleasures of the Heavens. The

reason for this is that when the period of the persons' enjoyments in the Heavens cease, they come and take their birth in the one or other of these eight Varsas. The people here live for ten thousand years; their body is hard like thunderbolt and all are endowed with powers of Ayuta elephants. No one is satisfied with a little of the pleasures of sexes; so all men live happily with their wives, etc. It is not that the males alone are so happy; the females also are full of youth throughout their lives and become pregnant, when they are less than one year old. In short, the inhabitants of the Varsas enjoy for ever as the persons of Treta Yuga do.

Hear ends the Seventh Chapter of the Eighth Book on the story of the Ganges and the continents in Sri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 8

On The Description Oe Ilavrita

Chapter 201 of 318 · 29 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
तेषु वर्षेषु देवेशाः पूर्वोक्तैः स्तवनैः सदा ।
पूजयन्ति महादेवीं जपध्यानसमाधिभिः ॥ १ ॥
सर्वर्तुकुसुमश्रेणी शोभिता वनराजयः ।
फलानां पल्लवानां च यत्र शोभा निरन्तरम् ॥ २ ॥
तेषु काननवर्षेषु वर्षपर्वतसानुषु ।
गिरिद्रोणीषु सर्वासु निर्मलोदकराशिषु ॥ ३ ॥
विकचोत्पलमालासु हंससारससञ्चयैः ।
विमिश्रितेषु तेष्वेव पक्षिभिः कूजितेषु च ॥ ४ ॥
जलक्रीडादिभिश्चित्रविनोदैः क्रीडयन्ति च ।
सुन्दरीललितभ्रूणां विलासायतनेषु च ॥ ५ ॥
तत्रत्या विहरन्त्यत्र स्वैरं युवतिभिः सह ।
नवस्वपि च वर्षेषु भगवानादिपूरुषः ॥ ६ ॥
(नारायणाख्यो लोकानामनुग्रहरसैकदृक् ।)

देवीमाराधयन्तास्ते स च सर्वैश्च पूज्यते ।
आत्मव्यूहेनेज्ययासौ सन्निधत्ते समाहितः ॥ ७ ॥
इलावृते तु भगवान् पद्मजाक्षिसमुद्भवः ।
एक एव भवो देवो नित्यं वसति साङ्गनः ॥ ८ ॥
तत्क्षेत्रे नापरः कश्चित्प्रवेशं वितनोति च ।
भवान्याः शापतस्तत्र पुमान्तस्त्री भवति स्फुटम् ॥ ९ ॥
भवानीनाथकैः स्वीणामसंख्यैर्गणकोटिभिः ।
संरुध्यमानो देवेशो देवं सङ्कर्षणं भजन् ॥ १० ॥
आत्मना ध्यानयोगेन सर्वभूतहितेच्छया ।
तां तामसीं तुरीयां च मूर्तिं प्रकृतिमात्मनः ॥ ११ ॥
उपधावते चैकाग्रमनसा भगवानजः ।
श्रीभगवानुवाच
ॐनमो भगवते महापुरुषाय
सर्वगुणसंख्यानायानन्तायाव्यक्ताय नम इति ॥ १२ ॥

भजे भजन्यारणपादपङ्कजं
भगस्य कृत्स्नस्य परं परायणम् ।

भक्तेष्वलं भावितभूतभावनं
भवापहं त्वा भव भावमीश्वरम् ॥ १३ ॥
न यस्य मायागुणकर्मवृत्तिभि-
र्निरीक्षितो ह्यण्वपि दृष्टिरज्यते ।
ईशे यथा नो स्त्रतमन्युरंहसा
कस्तं न मन्येत जिगीषुरात्मनः ॥ १४ ॥
असद्दृशो यः प्रतिभाति मायया
क्षीबेव मध्वासवताम्रलोचनः ।
न नागवध्वोऽर्हण ईशिरे ह्रिया
यत्पादयोः स्पर्शनधर्षितेन्द्रियाः ॥ १५ ॥
यमाहुरस्य स्थितिजन्मसंयमं
त्रिभिर्विहीनं यमनन्तमृषयः ।

न वेद सिद्धार्थमिव क्यचित्स्थितं
भूमण्डलं मूर्धसहस्रधामसु ॥ १६ ॥
यस्याद्य आसीद् गुणविग्रहो महान्
विज्ञानधिष्ण्यो भगवानजः किल ।
यत्सवतोऽहं त्रिवृता स्वतेजसा
वैकारिकं तामसमैन्द्रियं सृजे ॥ १७ ॥
एते वयं यस्य वशे महात्मनः
स्थिताः शकुन्ता इव सूत्रयन्त्रिताः ।
महानहंवैकृततामसेन्द्रियाः
सृजाम सर्वे यदनुग्रहादिदम् ॥ १८ ॥
यन्निर्मितां कर्ह्यपि कर्मपर्वणीं
मायां जनोऽयं गुरुसर्गमोहितः ।
न वेद निस्तारणयोगमञ्जसा
तस्मै नमस्ते विलयोदयात्मने ॥ १९ ॥

श्रीनारायण उवाच
एवं स भगवान् रुद्रो देवं सङ्कर्षणं प्रभुम् ।
इलावृतमुपासीत देवीगणसमाहितः ॥ २० ॥
तथैव धर्मपुत्रोऽसौ नाम्ना भद्रश्रवा इति ।
तत्कुलस्यापि पतयः पुरुषा भद्रसेवकाः ॥ २१ ॥
भद्राश्ववर्षे तां मूर्तिं वासुदेवस्य विश्रुताम् ।
हयमूर्तिभिदा तां तु हयग्रीवपदाङ्किताम् ॥ २२ ॥
परमेण समाध्यन्यवारकेण नियन्त्रिताम् ।
एवमेव च तां मूर्तिं गृणन्त उपयान्ति च ॥ २३ ॥
भद्रश्रवस ऊचुः
ॐ नमो भगवते धर्मायात्मविशोधनाय नम इति ।

अहो विचित्रं भगवद्विचेष्टितं
घ्नन्तं जनोऽयं हि मिषन्न पश्यति ।
ध्यायन्न सद्यर्हि विकर्म सेवितुं

निर्हृत्य पुत्रं पितरं जिजीवुषुः ॥ २४ ॥
वदन्ति विश्वं कवयः स्म नश्वरं
पश्यन्ति चाध्यात्मविदो विपश्चितः ।
तथापि मुह्यन्ति तवाज मायया
सुविस्मितं कृत्यमजं नतोऽस्मि तम् ॥ २५ ॥
विश्वोद्भवस्थाननिरोधकर्म ते
ह्यकर्तुरङ्गीकृतमप्यपावृतः ।
युक्तं न चित्रं त्वयि कार्यकारणे
सर्वात्मनि व्यतिरिक्ते च वस्तुतः ॥ २६ ॥
वेदान् युगान्ते तमसा तिरस्कृतान्
रसातलाद्यो नृतुरङ्गविग्रहः ।
प्रत्याददे वै कवयेऽभियाचते
तस्मै नमस्ते वितथेहिताय ते ॥ २७ ॥
एवं स्तुवन्ति देवेशं हयशीर्षं हरिं च ते ।

भद्रश्रवसनामानो वर्णयन्ति च तद्गुणान् ॥ २८ ॥
एषां चरितमेतद्धि यः पठेच्छ्रावयेच्च यः ।
पापकंचुकमुत्सृज्य देवीलोकं व्रजेच्च सः ॥ २९ ॥

Roman transliteration

śrīnārāyaṇa uvāca
teṣu varṣeṣu deveśāḥ pūrvoktaiḥ stavanaiḥ sadā |
pūjayanti mahādevīṃ japadhyānasamādhibhiḥ || 1 ||
sarvartukusumaśreṇī śobhitā vanarājayaḥ |
phalānāṃ pallavānāṃ ca yatra śobhā nirantaram || 2 ||
teṣu kānanavarṣeṣu varṣaparvatasānuṣu |
giridroṇīṣu sarvāsu nirmalodakarāśiṣu || 3 ||
vikacotpalamālāsu haṃsasārasasañcayaiḥ |
vimiśriteṣu teṣveva pakṣibhiḥ kūjiteṣu ca || 4 ||
jalakrīḍādibhiścitravinodaiḥ krīḍayanti ca |
sundarīlalitabhrūṇāṃ vilāsāyataneṣu ca || 5 ||
tatratyā viharantyatra svairaṃ yuvatibhiḥ saha |
navasvapi ca varṣeṣu bhagavānādipūruṣaḥ || 6 ||
(nārāyaṇākhyo lokānāmanugraharasaikadṛk |)

devīmārādhayantāste sa ca sarvaiśca pūjyate |
ātmavyūhenejyayāsau sannidhatte samāhitaḥ || 7 ||
ilāvṛte tu bhagavān padmajākṣisamud□bhavaḥ |
eka eva bhavo devo nityaṃ vasati sāṅganaḥ || 8 ||
tatkṣetre nāparaḥ kaścitpraveśaṃ vitanoti ca |

bhavānyāḥ śāpatastatra pumāntastrī bhavati sphuṭam || 9 ||
bhavānīnāthakaiḥ svīṇāmasaṃkhyairgaṇakoṭibhiḥ |
saṃrudhyamāno deveśo devaṃ saṅkarṣaṇaṃ bhajan || 10 ||
ātmanā dhyānayogena sarvabhūtahitecchayā |
tāṃ tāmasīṃ turīyāṃ ca mūrtiṃ prakṛtimātmanaḥ || 11 ||
upadhāvate caikāgramanasā bhagavānajaḥ |
śrībhagavānuvāca
oṃnamo bhagavate mahāpuruṣāya
sarvaguṇasaṃkhyānāyānantāyāvyaktāya nama iti || 12 ||

bhaje bhajanyāraṇapādapaṅkajaṃ
bhagasya kṛtsnasya paraṃ parāyaṇam |
bhakteṣvalaṃ bhāvitabhūtabhāvanaṃ
bhavāpahaṃ tvā bhava bhāvamīśvaram || 13 ||
na yasya māyāguṇakarmavṛttibhi-
rnirīkṣito hyaṇvapi dṛṣṭirajyate |
īśe yathā no stratamanyuraṃhasā
kastaṃ na manyeta jigīṣurātmanaḥ || 14 ||
asaddṛśo yaḥ pratibhāti māyayā
kṣībeva madhvāsavatāgralocanaḥ |
na nāgavadhvo'rhaṇa īśire hriyā
yatpādayoḥ sparśanadharṣitendriyāḥ || 15 ||
yamāhurasya sthitijanmasaṃyamaṃ
tribhirvihīnaṃ yamanantamṝṣayaḥ |

na veda siddhārthamiva kyacitsthitaṃ
bhūmaṇḍalaṃ mūrdhasahasradhāmasu || 16 ||
yasyādya āsīd guṇavigraho mahān
vijñānadhiṣṇyo bhagavānajaḥ kila |
yatsavato'haṃ trivṛtā svatejasā
vaikārikaṃ tāmasamaindriyaṃ sṛje || 17 ||
ete vayaṃ yasya vaśe mahātmanaḥ
sthitāḥ śakuntā iva sūtrayantritāḥ |
mahānahaṃvaikṛtatāmasendriyāḥ
sṛjāma sarve yadanugrahādidam || 18 ||
yannirmitāṃ karhyapi karmaparvaṇīṃ
māyāṃ jano'yaṃ gurusargamohitaḥ |
na veda nistāraṇayogamañjasā
tasmai namaste vilayodayātmane || 19 ||

śrīnārāyaṇa uvāca
evaṃ sa bhagavān rudro devaṃ saṅkarṣaṇaṃ prabhum |
ilāvṛtamupāsīta devīgaṇasamāhitaḥ || 20 ||
tathaiva dharmaputro'sau nāmnā bhadraśravā iti |
tatkulasyāpi patayaḥ puruṣā bhadrasevakāḥ || 21 ||
bhadrāśvavarṣe tāṃ mūrtiṃ vāsudevasya viśrutām |
hayamūrtibhidā tāṃ tu hayagrīvapadāṅ□kitām || 22 ||
parameṇa samādhyanyavārakeṇa niyantritām |
evameva ca tāṃ mūrtiṃ gṛṇanta upayānti ca || 23 ||
bhadraśravasa ūcuḥ
oṃ namo bhagavate dharmāyātmaviśodhanāya nama iti |
aho vicitraṃ bhagavadviceṣṭitaṃ

ghnantaṃ jano'yaṃ hi miṣanna paśyati |
dhyāyanna sadyarhi vikarma sevituṃ

nirhṛtya putraṃ pitaraṃ jijīvuṣuḥ || 24 ||
vadanti viśvaṃ kavayaḥ sma naśvaraṃ
paśyanti cādhyātmavido vipaścitaḥ |
tathāpi muhyanti tavāja māyayā
suvismitaṃ kṛtyamajaṃ nato'smi tam || 25 ||
viśvod□bhavasthānanirodhakarma te
hyakarturaṅgīkṛtamapyapāvṛtaḥ |
yuktaṃ na citraṃ tvayi kāryakāraṇe
sarvātmani vyatirikte ca vastutaḥ || 26 ||
vedān yugānte tamasā tiraskṛtān
rasātalādyo nṛturaṅgavigrahaḥ |
pratyādade vai kavaye'bhiyācate
tasmai namaste vitathehitāya te || 27 ||
evaṃ stuvanti deveśaṃ hayaśīrṣaṃ hariṃ ca te |

bhadraśravasanāmāno varṇayanti ca tad□guṇān || 28 ||
eṣāṃ caritametaddhi yaḥ paṭhecchrāvayecca yaḥ |
pāpakaṃcukamutsṛjya devīlokaṃ vrajecca saḥ || 29 ||

English translation

1-11. Narayana said In those Varsas, Visnu and the other Devas used to worship always the Great Devi with Japann and meditation and to chant hymns to Her. The forests there are ornamented with all sorts of fruits, flowers and leaves, in all the seasons. In those excellent forests, and on the mountains, in those Varsas and on the clear waters interspersed with full blewn lotuses and S'arasas (cranes) and in those countries where varieties of mountain trees are standing and where varieties of birds frequent and echo all around, the people play in waters and engage themselves with a great many pleasant occupations; and the beautiful women, as well, roam there with the knitting of their eyebrows. The people there enjoy as they like, surrounded by young women; Narayana, the Adipurusa Bhagavan Himself, worships the Devi there, to shew his extreme grace to all the inhabitants of the Navavarsa. The people also worship the Deity. By worshipping the Devi only, the Bhagavan remains there in Samadhi, surrounded with Aniruddha and his other Vyuhachatustaya (the four forms). But in Ilavrita Varsa, the Bhagavan Rudra, originated from the eye-brows of Brahma, resides only with women. No other person can enter there; for the Bhavani, the S'akti of Rudra has cursed that any male entering there would be transformed into a female. The Lord of Bhavani, surrounded by innumerable women, remains here engaged in the worship of the unmanifested unborn Bhagavan Samkarsana. For the good of humanity, with intense meditation. He worships His Own Turiya Form of the nature of Tamas, thus

12-19. S'ri Bhagavana said “Obeisance to Thee! the Bhagavan, the Great Purusa, endowed with all the qualities (the principal six AisVaryas or prosperities), the Ananta (the Infinite) and to the Unmanifested I We worship Thee, Whose lotus feet are the refuge of all. Thou art the great storehouse of all the superhuman powers and

the divine faculties of omnipotence, etc. Thou art always present to the Bhaktas. Thou art creating all these beings. Thou givest Moksa to the Bhaktas and destroyest their attachment to the world and Thou bindest Thy non-devotees in bondage to this world. Thou art the Lord. We worship Thee. We

are entirely under the control of the passions, anger, etc., and our minds are always attached to the senses; but though Thou art always looking at this world for its creation, etc.. Thy mind is not a bit attached to it. So who will not turn to Thee, desirous to conquer his self. Thou art appearing by Thy Maya as one whose sight is ignorant; Thou lookest dreadful with Thy eyes reddened with the drink of Madhu (wine). By the touch of Thy feet, the mental faculties are very much enchanted; hence the women folk of the Nagas cannot in any way worship Thee, out of bashfulness. The Risis say that though Thou art the Only One to create, preserve and destroy, yet Thou art quite unconcerned with them. Thou art Infinite and Thou hast innumerable heads. This vast universe is like the mustard seed resting somewhere on one of these heads, which Thou canst not feel even. The Mahat Tattva is Thy body manifested first. It is built of Sattva, Raja and Tamo Gunas. Brahma has come out of this and I again have sprung from this Brahma and am nurtured by the Sattva and the other Gunas and with the help of the Teja, created these elements and the senses. These Mahat Tattvas and we all are controlled by Thy Extraordinary Form. Thou hast kept us in our respective places by Thy Kriya S'akti as birds are kept duly by the strings through them. Mahat Tattva, Ahamkara, and the Devas, elements and the senses, before mentioned all united create this Universe by Thy Grace. Thy creation is very big and grand; for this reason the gross thinkers, deluded by Thy power, never understand it. This Maya is the only means to get the Samsara Nivritti, Moksa, the real Goal of man: and this Maya, again involves them in the Karma entanglements, very hard to get through. Coming in and going out, both of these are Thy forms; so we bow down to Thee.

20-23. Narayana said Thus the Bhagavan Rudra, with His Own persons in llavrita Varsa used to worship the Devi and the Sankarsana, the Controller of all the Lokas. The son of Dharma, well known by the name of Bhadras'rava and all the persons born of his family and his attendants, worship thus the Devi. This form is well known to all by the name of Hayagriva and worshipped thus. All the persons there worship Him with the intense meditation and Samadhi and realise Him thoroughly. Then they praise Him, according to due customs and get the thorough Siddhis (success in getting extraordinary powers).

24-29. The Bhadras'ravas said Obeisance to Thee, the Bhagavan, the Incarnate of Virtue, and to Him who destroys completely the desires, attachments, etc., to worldly objects! Ho!

How wonderful are the feats of the Bhagavan! Death always destroys all, but people, seeing this, seem not to see this. Seeing that the son meets with death, the father desires to live long not for a virtuous purpose but for sense enjoyments, what is called Vikarma. Those who are skilled in Jhana and Vijhana say that this Universe that is seen is very transient. Moreover those Pundits who are endowed with much Jhana, see vividly the transitoriness of this Universe. Still, O Unborn One! When practically they come to deal with this, they all become overpowered with the influence of Maya.

So Thy Pastime (Lila) is wonderfully variegated. (Instead of spending our time uselessly in discussing on S'astras) we bow down to Thee, and Thee alone. Thou art the Self-manifest Chaitanya. Thou are not the object to be covered by Maya. Thou dost not do anything in the sort of creation, etc. Thou remainest simply as the Witness thereof. Sill the Vedas declare that Thou createst, preservest and destroyest the Universe. It is quite reasonable and nothing to be wondered at. Thou art the Atman of all. When the Pralaya (the time of great dissolution) comes, the Vedas were stolen by the Daityas and taken to the nether regions, the Rasatala. Thou, in the form of Hayagriva (Horse-faced), rescued the Vedas and gave them to the Grandsire

Brahma who was very eager to get them back and understand their meanings. Thou art the true Sankalap (resolve); we bow down to Thee. Thus the Bhadras'ravas praise the Haiyagriva form of Hah and sing the glorious deeds of Him. He who reads these narratives of the Maha Purusa (the

high-souled personage) or he who makes others hear these things, both of them, quitting their sinful bodies, go to the Devi Loka.

Here ends the Eighth Chapter of the Eighth Book on the description of llavrita in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 9

On The Narration Of The Division Of

Chapter 202 of 318 · 23 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
हरिवर्षे च भगवान्नृहरिः पापनाशनः ।
वर्तते योगयुक्तात्मा भक्तानुग्रहकारकः ॥ १ ॥
तस्य तद्दयितं रूपं महाभागवतोऽसुरः ।
पश्यन्भक्तिसमायुक्तः स्तौति तद्गुणतत्त्ववित् ॥ २ ॥
प्रह्लाद उवाच
ॐ नमो भगवते नरसिंहाय नमस्तेजस्तेजसे
आविराविर्भव वज्रदंष्ट्र कर्माशयान् रन्धय रन्धय
तमो ग्रस ग्रस ॐ स्वाहा । अभयं ममात्मनि
भूयिष्ठाः ॥ ॐ क्ष्रौं ॥
स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां
ध्यायन्तु भूतानि शिवं मिथो धिया ।
मनश्च भद्रं भजतादधोक्षजे
आवेश्यतां नो मतिरप्यहैतुकी ॥ ३ ॥

मागारदारात्मजवित्तबन्धुषु
सङ्गो यदि स्याद्भगवत्प्रियेषु नः ।
यः प्राणवृत्त्या परितुष्ट आत्मवान्
सिद्ध्यत्यदूरान्न तथेन्द्रियप्रियः ॥ ४ ॥
यत्सङ्गलब्धं निजवीर्यवैभवं
तीर्थं मुहुः संस्पृशतां हि मानसम् ।
हरत्यजोऽन्तः श्रुतिभिर्गतोऽङ्गजं
को वै न सेवेत मुकुन्दविक्रमम् ॥ ५ ॥
यस्यास्ति भक्तिर्भगवत्यकिञ्चना
सर्वैर्गुणैस्तत्र समासते सुराः ।
हरावभक्तस्य कुतो महद्गुणा
मनोरथेनासति धावतो बहिः ॥ ६ ॥
हरिर्हि साक्षाद्भगवाञ्छरीरिणा-
मात्मा झषाणामिव तोयमीप्सितम् ।

हित्वा महांस्तं यदि सज्जते गृहे
तदा महत्त्वं वयसा दम्पतीनाम् ॥ ७ ॥

तस्माद्रजोरागविषादमन्यु-
मानस्पृहाभयदैन्याधिमूलम् ।
हित्वा गृहं संसृतिचक्रवालं
नृसिंहपादं भजतां कुतो भयम् ॥ ८ ॥
एवं दैत्यपतिः सोऽपि भक्त्यानुदिनमीडते ।
नृहरिं पापमातङ्गहरिं हृत्पद्मवासिनम् ॥ ९ ॥
केतुमाले च वर्षे हि भगवान्स्मररूपधृक् ।
आस्ते तद्वर्षनाथानां पूजनीयश्च सर्वदा ॥ १० ॥
एतेनोपासते स्तोत्रजालेन च रमाब्धिजा ।
तद्वर्षनाथा सततं महतां मानदायिका ॥ ११ ॥
रमोवाच
ओं ह्रां ह्रीं ह्रूं स्म नमो भगवते

हृषीकेशाय सर्वगुणविशेषैर्विलक्षितात्मने
आकूतीनां चित्तीनां चेतसां विशेषाणां चाधिपतये
षोडशकलाय छन्दोमयायान्नमयायामृतमयाय
सर्वमयाय महसे ओजसे बलाय कान्ताय
कामाय नमस्ते उभयत्र भूयात् ।
स्त्रियो व्रतैस्त्वां हृषीकेश्वरं स्वतो
ह्याराध्य लोके पतिमाशासतेऽन्यम् ।
तासां न ते वै परिपान्त्यपत्यं
प्रियं धनायूंषि यतोऽस्वतन्त्राः ॥ १२ ॥
स वै पतिः स्यादकुतोभयः स्वतः
समन्ततः पाति भयातुरं जनम् ।
स एक एवेतरथा मिथो भयं
नैवात्मलाभादधिमन्यते परम् ॥ १३ ॥
या तस्य ते पादसरोरुहार्हणं

न कामयेत्साखिलकामलम्पटा ।
तदेव रासीप्सितमीप्सितोऽर्चितो
यद्भग्नयाञ्चा भगवन् प्रतप्यते ॥ १४ ॥
मत्प्राप्तयेऽजेशसुरासुरादय-
स्तप्यन्त उग्रं तप ऐन्द्रिये धियः ।
ऋते भवत्पादपरायणान्न मां
विदन्त्यहं त्वद्धृदया यतोऽजित ॥ १५ ॥
स त्वं ममाप्यच्युत शीर्ष्णि वन्दितं
कराम्बुजं यत्त्वदधायि सात्वताम् ।
बिभर्षि मां लक्ष्य वरेण्य मायया
क ईश्वरस्येहितमूहितुं विभुः ॥ १६ ॥

एवं कामं स्तुवन्त्येव लोकबन्धुस्वरूपिणम् ।
प्रजापतिमुखा वर्षनाथाः कामस्य सिद्धये ॥ १७ ॥
रम्यके नामवर्षे च मूर्तिं भगवतः पराम् ।

मात्स्यां देवासुरैर्वन्द्यां मनुः स्तौति निरन्तरम् ॥ १८ ॥
मनुरुवाच
ॐ नमो भगवते मुख्यतमाय नमः सत्त्वाय
प्राणायौजसे बलाय महामत्स्याय नमः ।
अन्तर्बहिश्चाखिललोकपालकै-
रदृष्टरूपो विचरस्युरुस्वनः ।
स ईश्वरस्त्वं य इदं वशे नय-
न्नाम्ना यथा दारुमयीं नरः स्त्रियम् ॥ १९ ॥
यं लोकपालाः किल मत्सरज्वरा
हित्वा यतन्तोऽपि पृथक् समेत्य च ।
पातुं न शेकुर्द्विपदश्चतुष्पदः
सरीसृपं स्थाणु यदत्र दृश्यते ॥ २० ॥
भवान् युगान्तार्णव ऊर्मिमालिनि
क्षोणीमिमामोषधिवीरुधां निधिम् ।

मया सहोरुक्रम तेऽज ओजसा
तस्मै जगत्प्राणगणात्मने नमः ॥ २१ ॥
एवं स्तौति च देवेशं मनुः पार्थिवसत्तमः ।
मत्स्यावतारं देवेशं संशयच्छेदकारणम् ॥ २२ ॥
ध्यानयोगेन देवस्य निर्धूताशेषकल्मषः ।
आस्ते परिचरन्भक्त्या महाभागवतोत्तमः ॥ २३ ॥

Roman transliteration

śrīnārāyaṇa uvāca
harivarṣe ca bhagavānnṛhariḥ pāpanāśanaḥ |
vartate yogayuktātmā bhaktānugrahakārakaḥ || 1 ||
tasya taddayitaṃ rūpaṃ mahābhāgavato'suraḥ |
paśyanbhaktisamāyuktaḥ stauti tad□guṇatattvavit || 2 ||
prahlāda uvāca
oṃ namo bhagavate narasiṃhāya namastejastejase
āvirāvirbhava vajradaṃṣṭra karmāśayān randhaya randhaya
tamo grasa grasa oṃ svāhā | abhayaṃ mamātmani
bhūyiṣṭhāḥ || oṃ kṣauṃ ||
svastyastu viśvasya khalaḥ prasīdatāṃ
dhyāyantu bhūtāni śivaṃ mitho dhiyā |
manaśca bhadraṃ bhajatādadhokṣaje
āveśyatāṃ no matirapyahaitukī || 3 ||

māgāradārātmajavittabandhuṣu
saṅgo yadi syād□bhagavatpriyeṣu naḥ |
yaḥ prāṇavṛttyā parituṣṭa ātmavān
siddhyatyadūrānna tathendriyapriyaḥ || 4 ||
yatsaṅgalabdhaṃ nijavīryavaibhavaṃ
tīrthaṃ muhuḥ saṃspṛśatāṃ hi mānasam |
haratyajo'ntaḥ śrutibhirgato'ṅgajaṃ
ko vai na seveta mukundavikramam || 5 ||
yasyāsti bhaktirbhagavatyakiñcanā
sarvairguṇaistatra samāsate surāḥ |
harāvabhaktasya kuto mahad□guṇā
manorathenāsati dhāvato bahiḥ || 6 ||
harirhi sākṣād□bhagavāñcharīriṇā-
mātmā jhaṣāṇāmiva toyamīpsitam |

hitvā mahāṃstaṃ yadi sajjate gṛhe
tadā mahattvaṃ vayasā dampatīnām || 7 ||
tasmād□rajorāgaviṣādamanyu-
mānaspṛhābhayadainyādhimūlam |
hitvā gṛhaṃ saṃsṛticakravālaṃ
nṛsiṃhapādaṃ bhajatāṃ kuto bhayam || 8 ||
evaṃ daityapatiḥ so'pi bhaktyānudinamīḍate |
nṛhariṃ pāpamātaṅgahariṃ hṛtpadmavāsinam || 9 ||
ketumāle ca varṣe hi bhagavānsmararūpadhṛk |
āste tadvarṣanāthānāṃ pūjanīyaśca sarvadā || 10 ||
etenopāsate stotrajālena ca ramābdhijā |
tadvarṣanāthā satataṃ mahatāṃ mānadāyikā || 11 ||
ramovāca
oṃ hrāṃ hrīṃ hrūṃ sma namo bhagavate

hṛṣīkeśāya sarvaguṇaviśeṣairvilakṣitātmane
ākūtīnāṃ cittīnāṃ cetasāṃ viśeṣāṇāṃ cādhipataye
ṣoḍaśakalāya chandomayāyānnamayāyāmṛtamayāya
sarvamayāya mahase ojase balāya kāntāya
kāmāya namaste ubhayatra bhūyāt |
striyo vrataistvāṃ hṛṣīkeśvaraṃ svato
hyārādhya loke patimāśāsate'nyam |
tāsāṃ na te vai paripāntyapatyaṃ
priyaṃ dhanāyūṃṣi yato'svatantrāḥ || 12 ||
sa vai patiḥ syādakutobhayaḥ svataḥ
samantataḥ pāti bhayāturaṃ janam |
sa eka evetarathā mitho bhayaṃ
naivātmalābhādadhimanyate param || 13 ||
yā tasya te pādasaroruhārhaṇaṃ

na kāmayetsākhilakāmalampaṭā |
tadeva rāsīpsitamīpsito'rcito
yad□bhagnayāñcā bhagavan pratapyate || 14 ||
matprāptaye'jeśasurāsurādaya-
stapyanta ugraṃ tapa aindriye dhiyaḥ |
ṛte bhavatpādaparāyaṇānna māṃ
vidantyahaṃ tvaddhṛdayā yato'jita || 15 ||
sa tvaṃ mamāpyacyuta śīrṣṇi vanditaṃ

karāmbujaṃ yattvadadhāyi sātvatām |
bibharṣi māṃ lakṣya vareṇya māyayā
ka īśvarasyehitamūhituṃ vibhuḥ || 16 ||
evaṃ kāmaṃ stuvantyeva lokabandhusvarūpiṇam |
prajāpatimukhā varṣanāthāḥ kāmasya siddhaye || 17 ||
ramyake nāmavarṣe ca mūrtiṃ bhagavataḥ parām |

mātsyāṃ devāsurairvandyāṃ manuḥ stauti nirantaram || 18 ||
manuruvāca
oṃ namo bhagavate mukhyatamāya namaḥ sattvāya
prāṇāyaujase balāya mahāmatsyāya namaḥ |
antarbahiścākhilalokapālakai-
radṛṣṭarūpo vicarasyurusvanaḥ |
sa īśvarastvaṃ ya idaṃ vaśe naya-
nnāmnā yathā dārumayīṃ naraḥ striyam || 19 ||
yaṃ lokapālāḥ kila matsarajvarā
hitvā yatanto'pi pṛthak sametya ca |
pātuṃ na śekurdvipadaścatuṣpadaḥ
sarīsṛpaṃ sthāṇu yadatra dṛśyate || 20 ||
bhavān yugāntārṇava ūrmimālini
kṣoṇīmimāmoṣadhivīrudhāṃ nidhim |

mayā sahorukrama te'ja ojasā
tasmai jagatprāṇagaṇātmane namaḥ || 21 ||
evaṃ stauti ca deveśaṃ manuḥ pārthivasattamaḥ |
matsyāvatāraṃ deveśaṃ saṃśayacchedakāraṇam || 22 ||
dhyānayogena devasya nirdhūtāśeṣakalmaṣaḥ |
āste paricaranbhaktyā mahābhāgavatottamaḥ || 23 ||

English translation

1-2. Narayana said In Harivarsa, the Bhagavan Hari is shining splendid as a Yogi in the form of Narasimha. The Maha Bhagavat (most devoted) Prahlada, who knows the attributes of God worships and chants hymns with his whole hearted devotion, seeing that beautiful form, gladdening to all the people.

3-11. Prahlada spoke I bow down to Thee, the Bhagavan Nrisingha Deva. Thou art the Light of all Lights. Thy big teeth are like thunderbolts. Let Thee manifest in Thy most terrible form. Let Thee destroy the desires of the people to do Karma and let Thou devour the great Ignorance (Ajhana) the Moha (delusion) of the people.

Thou art the receptacle of the Sattva, Raja and Tamo Gunas. Let myself be always free from any fear by Thy Grace. “Om Khraum!”

Let this whole world rest completely in peace and happiness. Let the cheats quit their guiles and be pure and simple. Let all the people quit completely their animosities towards each other and think of their welfare. Let all the people be free from making injuries to others and be peaceful; and let them have their control over their passions. Let our mind be completely free from desires and rest entirely and devotedly to Thy lotus-feet. Let us not be attached to sons, wives, wealth, house or to any other worldly objects. If there be any attachment, let it be to the objects dear to the Bhagavan. He who barely sustains his body and soul and controls himself completely, success is very near to him; not so

to the persons that are attached to the senses. The dirt of the mind, that is not washed away by bathing in the Ganges or by taking recourse to the Tirthas, etc., is removed by the company of the devotees to the God and by their influence, hearing, thinking, and meditating on the attributes of the Bhagavan. So who is there that does not serve the Bhagavan! He who has got Niskama Bhakti (devotion without regard to any fruits

thereof) to the Bhagavan, to him come always the Devata, Dharma and Jhana and other higher qualities. But he who indulges in various mental phantasms, without any Bhakti to the Bhagavan, he follows the worldly happiness that is certainly to be hated and never he gets Vairagyan and other higher qualities. As water is life to the fish, so the Bhagavan Hah is the self of all embodied beings and so He is to be specially prayed for. So if a high-souled person be attached to household happiness, without thinking of God, then his greatness dwindles into a trifling insignificance like the ordinary pleasures of man and woman when they are full of youth. So leave, at once, the home that is the source of Birth and Death and leave Trisna (thirst, desire), clinging to life, low-spiritedness, name, and fame, egoism, shame, fear, poverty and loss of one's honour and worship the Lotus-Feet of the Bhagavan Nrisingha Deva and be entirely fearless. Thus Prahlada, the Lord of the Daityas, daily worships devotedly the Bhagavan Nrisingha, resplendent in his lotus heart, the death blow, the lion to all the elephant sins. In the Ketumala Varsa, the Bhagavan Narayana is reigning in the form of the Kama Deva, the God of Love. The people there always worship Him. The daughter of Ocean, the Indira Devi, who confers honour and glory to the Mahatmas, is the presiding Deity of the Varsa. She always worships the Kama Deva with the following verses

12-18. The Laksmi Devi spoke “Om, Hram, Hrim, Hrum, Om name Bhagavate Hrisikesaya! Thou art the Bhagavan of the nature of Om. Thou are the Director, the Lord of the senses: Thy Atman is the Highest and the Receptacle of all the good things. All the Karma Vrittis, all the Jhana Vrittis, and effort and resolution and other faculties of the mind, act in their respective channels by Thy looking and by their being constantly practised in Thee. And the elements over which they get their masteries are subservient to Thy Laws. The mind and the other eleven Indriyas, and touch, taste and other five senses are but Thy parts. All the rites and ceremonies observed in the Vedas are found in Thee. Thou art the infinite store of all the

foodings of the Jivas. From Thee flows the Paramananda, the Highest Bliss. Thou art All, Thou art the Substance, Purity incarnate; Thou art the Energy, the Strength manifest in all. Thou art the Finish of all the happiness and Thou art the Only One Substance, that can be desired by the people. So obeisance to Thee! This Thy Lordship is not dependent on any other body. The women that know Thee, the Lord of all and worship other bodies for their husbands, those husbands can never save them, their lives, their wealth, progeny or other dear things as those are controlled by Kala (Time) and Karma. So they cannot be termed husbands at all; Thou art the Real Husband; and no other. For Thou art naturally fearless and Thou protectest in every way the persons that become afraid. Thou art the Lord of all wealth; so no other is superior to Thee. How can then, they be independent whose happiness depends on others! The lady that desires to worship Thy lotus feet only and becomes subservient to no others, she attains all the desires. Again the lady who, desiring other desires than to get Thee, does not worship Thy lotus-feet.

Thou fulfillest the desires of her too. But, O Bhagavan! When the period of enjoyment of these things ceases and when the objects of these enjoyments are destroyed, then she repents much due to the loss of those things. Brahma, Mahadeva, the Suras and the Asuras practise hard Tapasyas to get me, impelled by their desires to attain the objects of sense enjoyments; but he only really gets me who worships and takes refuge of Thy lotus feet only, for my heart is entirely attached to Thee. So, O

Achyuta! Kindly shew Thy Grace and put, on my head. Thy lotus palm, praised by the universal people that Thou placest on Thy Bhaktas. O Bhagavan! That Thou takest me in Thy Bosom is a sign of Thy Grace. No one can fathom the deeds of Thee, the Only Controller of all. Thus the Prajapati and the Lords of that Varsa, worship the Bhagavan, the Friend of all, with a view to attain their respective desires and Siddhis. In Ramyak Varsa, the Matsya form of the Bhagavan is set up and consecrated. The Suras and the Asuras worship Him. The highly intelligent Manu always chant hymns to that Excellent Form thus "Obeisance to Him who is the Life of all, the Essence and Strength of all, to that

Great Fish Form, the Body Incarnate of Sattva Guna, who is of the nature of Om and Bliss."

19-23. Thou art the Lord of all the Lokapalas and of the form of the Vedas. Thou art within and without all this universe, moving and non¬ moving; still all the beings are unable to see Thy form. As the people bring under their control the wooden dolls, so Thou controllest the universe by the rules and prohibitions under the names of the Brahmanas, etc. Thou art the God. The Lokapalas, being overcome by the fever of jealousy and pride, become quite unable, either individually or collectively, to quit their jealousies and to protect the tripeds, quadrupeds, reptiles and snakes; so Thou art the God. Thou hadst upheld this earth along with me and with the medicinal plants and creepers; and Thou shewedest the highest luminous light in the great ocean, at the time of Pralaya, tossed with surging waves and didst roam there. Thou art the Self of all the beings in the universe. So we bow down to Thee. Thus the Manu, the best of the mortal beings, used to praise the Bhagavan, who took His incarnation in the shape of the Fish, the Remover of all doubts. Manu, the foremost of the Bhagavatas (the devotees) is reigning there in the service of the Fish Incarnation of the Bhagavan, with intense meditation and expurging all sins and with great devotion.

Here ends the Ninth Chapter of the Eighth Book on the narration of the division of the continents in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 10

On The Description Of Bhuvanakosa

Chapter 203 of 318 · 21 detected Sanskrit verse markers

Sanskrit

भुवनकोशवर्णने हिरण्मयकिम्पुरुषवर्षवर्णनम्
श्रीनारायण उवाच
हिरण्मये नाम वर्षे भगवान्कूर्मरूपधृक् ।
आस्ते योगपतिः सोऽयमर्यम्णा पूज्य ईड्यते ॥ १ ॥
अर्यमोवाच
ॐ नमो भगवते अकूपाराय सर्वसत्त्वगुण-
विशेषणाय नोपलक्षितस्थानाय नमो वर्ष्मणे
नमो भूमे नमोऽवस्थानाय नमस्ते ।
यद्रूपमेतन्निजमाययार्पित-
मर्थस्वरूपं बहुरूपरूपितम् ।
संख्या न यस्यास्त्ययथोपलम्भना-
त्तस्मै नमस्तेऽव्यपदेशरूपिणे ॥ २ ॥
जरायुजं स्वेदजमण्डजोद्भिदं
चराचरं देवर्षिपितृभूतमैन्द्रियम् ।

द्यौः खं क्षितिः शैलसरित्समुद्रं
द्वीपग्रहर्क्षेत्यभिधेय एकः ॥ ३ ॥
यस्मिन्नसंख्येयविशेषनाम-
रूपाकृतौ कविभिः कल्पितेयम् ।
संख्या यया तत्त्वदृशापनीयते
तस्मै नमः सांख्यनिदर्शनाय ते ॥ ४ ॥
एवं स्तुवति देवेशमर्यमा सह वर्षपैः ।
गीयते चापि भजते सर्वभूतभवं प्रभुम् ॥ ५ ॥
तथोत्तरेषु कुरुषु भगवान्यज्ञपूरुषः ।
आदिवाराहरूपोऽसौ धरण्या पूज्यते सदा ॥ ६ ॥
सम्पूज्य विधिवद्देवं तद्भक्त्यार्द्रार्द्रहत्कजा ।
भूमिः स्तौति हरिं यज्ञवाराहं दैत्यमर्दनम् ॥ ७ ॥
भूरुवाच
ॐ नमो भगवते मन्त्रतत्त्वलिङ्गाय यज्ञक्रतवे

महाध्वरावयवाय महावराहाय नमः कर्मशुक्लाय
त्रियुगाय नमस्ते ॥ ८ ॥

यस्य स्वरूपं कवयो विपश्चितो
गुणेषु दारुष्विव जातवेदसम् ।
मज्जन्ति मथ्ना मनसा दिदृक्षवो
गूढं क्रियार्थैर्नम ईरितात्मने ॥ ९ ॥
द्रव्यक्रियाहेत्वयनेशकर्तृभि-
र्मायागुणैर्वस्तुभिरीक्षितात्मने ।
अन्वीक्षयाङ्गातिशयात्मबुद्धिभि-
र्निरस्तमायाकृतये नमोऽस्तु ते ॥ १० ॥
करोति विश्वस्थितिसंयमोदयं
यस्येप्सितं नेप्सितुमीक्षितुर्गुणैः ।
माया यथाऽयो भ्रमते तदाश्रयं
ग्राव्णो नमस्ते गुणकर्मसाक्षिणे ॥ ११ ॥

प्रमथ्य दैत्यं प्रतिवारणं मृधे
यो मां रसाया जगदादिसूकरः ।
कृत्वाग्रदंष्ट्रे निरगादुदन्वतः
क्रीडन्निवेभः प्रणतास्मि तं विभुम् ॥ १२ ॥
किम्पुरुषे वर्षेऽस्मिन्भगवन्तं दाशरथिं च सर्वेशम् ।
सीतारामं देवं श्रीहनुमानादिपूरुषं स्तौति ॥ १३ ॥
ॐ नमो भगवते उत्तमश्लोकाय नम इति ।
आर्यलक्षणशीलव्रताय नम उपशिक्षितात्मने
उपासितलोकाय नमः । साधुवादनिकषणाय नमो
ब्रह्मण्यदेवाय महापुरुषाय महाभागाय नम इति ।
यत्तद्विशुद्धानुभवात्ममेकं
स्वतेजसा ध्वस्तगुणव्यवस्थम् ।
प्रत्यक् प्रशान्तं सुधियोपलम्भनं
ह्यनामरूपं निरहं प्रपद्ये ॥ १४ ॥

मर्त्यावतारस्त्विह मर्त्यशिक्षणं
रक्षोवधायैव न केवलं विभो ।
कुतोऽन्यथा स्याद्ऽऽरमतः स्व आत्मनः
सीताकृतानि व्यसनानीश्वरस्य ॥ १५ ॥
न वै स आत्मात्मवतां सुहृत्तमः
सक्तस्त्रिलोक्यां भगवान्वासुदेवः ।
न स्त्रीकृतं कश्मलमश्नुवीत
न लक्षणं चापि विहातुमर्हति ॥ १६ ॥
न जन्म नूनं महतो न सौभगं
न वाङ् न चुद्धिर्नाकृतिस्तोषहेतुः ।
तैर्यद्विसृष्टानपि नो वनौकस-

श्चकार सख्ये बत लक्ष्मणाग्रजः ॥ १७ ॥
सुरोऽसुरो वाप्यथवा नरोऽनरः
सर्वात्मना यः सुकृतज्ञमुत्तमम् ।

भजेत रामं मनुजाकृतिं हरिं
य उत्तराननयत्कोसलान् दिवम् ॥ १८ ॥
श्रीनारायण उवाच
एवं किम्पुरुषे वर्षे सत्यसन्धं दृढव्रतम् ।
रामं राजीवपत्राक्षं हनुमान् वानरोत्तमः ॥ १९ ॥
स्तौति गायति भक्त्या च संपूजयति सर्वशः ।
य एतच्छृणुयाच्चित्रं रामचन्द्रकथानकम् ।
सर्वपापविशुद्धात्मा याति रामसलोकताम् ॥ २० ॥
-
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायामष्टमस्कन्धे
भुवनकोशवर्णने हिरण्मयकिम्पुरुषवर्षवर्णनं नाम दशमोऽध्यायः ॥ १० ॥
अध्याय दहावा समाप्त

Roman transliteration

bhuvanakośavarṇane hiraṇmayakimpuruṣavarṣavarṇanam
śrīnārāyaṇa uvāca
hiraṇmaye nāma varṣe bhagavānkūrmarūpadhṛk |
āste yogapatiḥ so'yamaryamṇā pūjya īḍyate || 1 ||
aryamovāca
oṃ namo bhagavate akūpārāya sarvasattvaguṇa-
viśeṣaṇāya nopalakṣitasthānāya namo varṣmaṇe
namo bhūme namo'vasthānāya namaste |
yad□rūpametannijamāyayārpita-
marthasvarūpaṃ bahurūparūpitam |
saṃkhyā na yasyāstyayathopalambhanā-
ttasmai namaste'vyapadeśarūpiṇe || 2 ||
jarāyujaṃ svedajamaṇḍajod□□bhidaṃ
carācaraṃ devarṣipitṛbhūtamaindriyam |

dyauḥ khaṃ kṣitiḥ śailasaritsamudraṃ
dvīpagraharkṣetyabhidheya ekaḥ || 3 ||
yasminasaṃkhyeyaviśeṣanāma-
rūpākṛtau kavibhiḥ kalpiteyam |
saṃkhyā yayā tattvadṛśāpanīyate
tasmai namaḥ sāṃkhyanidarśanāya te || 4 ||
evaṃ stuvati deveśamaryamā saha varṣapaiḥ |
gīyate cāpi bhajate sarvabhūtabhavaṃ prabhum || 5 ||
tathottareṣu kuruṣu bhagavānyajñapūruṣaḥ |
ādivārāharūpo'sau dharaṇyā pūjyate sadā || 6 ||
sampūjya vidhivaddevaṃ tad□bhaktyārdrārdrahṛtkajā |
bhūmiḥ stauti hariṃ yajñavārāhaṃ daityamardanam || 7 ||

bhūruvāca
oṃ namo bhagavate mantratattvaliṅgāya yajñakratave

mahādhvarāvayavāya mahāvarāhāya namaḥ karmaśuklāya
triyugāya namaste || 8 ||
yasya svarūpaṃ kavayo vipaścito
guṇeṣu dāruṣviva jātavedasam |
majjanti mathnā manasā didṛkṣavo
gūḍhaṃ kriyārthernama īritātmane || 9 ||
dravyakriyāhetvayaneśakartṛbhi-
rmāyāguṇairvastubhirīkṣitātmane |
anvīkṣayāṅgātiśayātmabuddhibhi-
niṃrastamāyākṛtaye namo'stu te || 10 ||
karoti viśvasthitisaṃyamodayaṃ
yasyepsitaṃ neṣmitumīkṣiturguṇaiḥ |
māyā yathā'yo bhramate tadāśrayaṃ
grāvṇo namaste guṇakarmasākṣiṇe || 11 ||

pramathya daityaṃ prativāraṇaṃ mṛdhe
yo māṃ rasāyā jagadādisūkaraḥ |
kṛtvāgradaṃṣṭraṃ niragādudanvataḥ
krīḍannivebhaḥ praṇatāsmi taṃ vibhum || 12 ||
kimpuruṣe varṣe'sminbhagavantaṃ dāśarathiṃ ca sarveśam |
sītārāmaṃ devaṃ śrīhanumānādipūruṣaṃ stauti || 13 ||
oṃ namo bhagavate uttamaślokāya nama iti |
āryalakṣaṇaśīlavratāya nama upaśikṣitātmane
upāsitalokāya namaḥ | sādhuvādanikaṣaṇāya namo
brahmaṇyadevāya mahāpuruṣāya mahābhāgāya nama iti |
yattadviśuddhānubhavātmamekaṃ
svatejasā dhvastaguṇavyavastham |
pratyak praśāntaṃ sudhiyopalambhanaṃ
hyanāmarūpaṃ nirahaṃ prapadye || 14 ||

martyāvatārastviha martyaśikṣaṇaṃ
rakṣovadhāyaiva na kevalaṃ vibho |
kuto'nyathā syād''ramataḥ sva ātmanaḥ
sītākṛtāni vyasanānīśvarasya || 15 ||
na vai sa ātmātmavatāṃ suhṛttamaḥ
saktasvilokyāṃ bhagavānvāsudevaḥ |
na strīkṛtaṃ kaśmalamaśnuvīta
na lakṣaṇaṃ cāpi vihātumarhati || 16 ||
na janma nūnaṃ mahato na saubhagaṃ
na vāṅ na cuddhirnākṛtistoṣahetuḥ |
tairyadvisṛṣṭānapi no vanaukasa-
ścakāra sakhye bata lakṣmaṇāgrajaḥ || 17 ||
suro'suro vāpyathavā naro'naraḥ
sarvātmanā yaḥ sukṛtajñamuttamam |

bhajeta rāmaṃ manujākṛtiṃ hariṃ
ya uttarānanayatkosalān divam || 18 ||
śrīnārāyaṇa uvāca
evaṃ kimpuruṣe varṣe satyasandhaṃ dṛḍhavratam |

rāmaṃ rājīvapatrākṣaṃ hanumān vānarottamaḥ || 19 ||
stauti gāyati bhaktyā ca saṃpūjayati sarvaśaḥ |
ya etacchṛṇuyāccitraṃ rāmacandrakathānakam |
sarvapāpaviśuddhātmā yāti rāmasalokatām || 20 ||
-
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāmaṣṭamaskandhe bhuvanakośavarṇane hiraṇmayakimpuruṣavarṣavarṇanaṃ nāma daśamo'dhyāyaḥ || 10 ||
adhyāya dahāvā samāpta

English translation

1-7. Narayana said In Hiranmaya Varsa, the Bhagavan is remaining in the form of Kurma, the Tortoise, as the Lord of Yoga. He is thus praised and worshipped by Aryama, the Ruler of the Piths. Aryama said Om name Bhagavate Akuparaya; (King of tortoises, sustaining the world) Obeisance to Thee, the Lord of all prosperities, in the form of Tortoise (Kurma); Thou art built of Sattva Guna Incarnate; no one can make out where Thou dost dwell; Thou art not encompassed by Time; (Thou art in the Present, Past and Future); so obeisance to Thee. Thou dost pervade all things; we bow down to Thee. All are established in Thee; so obeisance to Thee. By Thy extraordinary Maya (power) Thou hast made manifest this universe that is seen. This is Thy Form. It is by no means distinct from Thee. This Thy Form is seen in so many forms. So the true reality being not known like the mirage, these cannot be counted really speaking, what is Thy form, no one can definitely say. The beings generated by heat and moisture (said of insects and worms), those that are born of eggs, from wombs and the plants and other moving, non-moving beings, the Devas, Risis, Piths, Bhutas, and these senses; the sky, the heavens, earth, mountains, rivers, oceans, islands, planets, and stars all these art Thou and Thou alone. Thy name, form, and appearance, are as varied; and their numbers cannot be counted. Still, Kapila and others have determined their numbers, by the knowledge of which Thou canst become visible to the Eye of Knowledge. Thy form and nature are determined by these Sankhyas ascertained by Kapila. So we bow down to Thee. Thus Aryama, and the other rulers of the Varsa all united sing, praise, and worship the Bhagavan Kurma Deva, the Controller of all and the Generator of all. All Hail to Thee! The Bhagavan Yajha Purusa is manifest in Uttara Kuru Mandala in the form of Adi Varaha. The Earth Herself worships Him always. The Goddess Earth praises Hah, the Yajha Varaha, the Destroyer of the Daityas and worships duly that Deva, with Her heart

lotus, naturally devoted, rendered more devoted by Her attachment to the Lord.

8-13. The Goddess Earth spoke “Om Name Bhagavate Mantratattva Lingaya Yajha Kratave” I bow down to the Bhagavan, the Great Boar; Thou art Om; Thy real form and nature can be known by only the Mantra and Tattva. Thou art Yajha and Kratu (sacrifice) incarnate; therefore all the great sacrifices are Thy limbs. Thou art the Three Yugas (there being no Yajha in the Satya Yuga); Thou art that which is left as Pure, after doing Karma (so as to be fit for performing Yajhas). So obeisance to Thee. The sages, versed in Jhana and Vijhana say that Thou art hidden in the body and in the senses as fire is hidden in the wood. So they, ardent to see Thee, seek for Thee with a discriminative and dispassionate mind, judging Karmas and their fruits; and then Thy Nature is revealed, I bow down to Thee, Thy Form can be ascertained by the cause and effect of the Karmas and other Gunas of Maya, sense objects, senses, actions, Devas, body, time, Ahamkara and others. I bow down to Thee,

Those can see thus Thy form, whose mind is firmly established in Thee, by their discrimination and Yama, Niyama, etc., and who have abandoned all sorts of fickleness and changeability of their tempers. So obeisance to Thee. As iron goes attracted towards the magnet, so Maya dances before

Thee with Her Gunas and Her works in the way of the creation, preservation and destruction of this universe; but Thou art totally indifferent to it. For the sake of the Jivas (embodied souls), desire comes to Thee, though Thou art not quite willing! Thou art the Witness of the Jivas and their Adrista (the Fate). I bow down to Thee. The Yajha Varaha, the Cause of this universe, has lifted me up from the Rasatala and placing me on His big tusks, has come out from the Pralaya, the great ocean, after overpowering in battle His enemy, the powerful Daitya, like an elephant, I bow down to that Controller of all, to Thee. In the Kimpurusa Varsa, the Bhagavan Adi Purusa (the Prime Man), the Self-manifest, and the Lord of all, is

residing in the form of Rama, the son of Das'aratha and the Joy of the heart of Sita Devi.

14-18. S'ri Hanumana thus spoke:- “Om name Bhagavate Uttama Slokaya” I bow down to the Bhagavan, who art sung by the excellent verses, purifying all. I bow down to Thee, the incarnate of modesty, good temper, vow and good signs; Thy mind is always under control; Thou dost imitate, as Thy nature is good, the actions of all persons; obeisance to Thee. Thou art the Supreme Place to award praise. Obeisance to Thee. Thou art Brahmanya Deva (in the creation of the universe), the high souled Person Mahapurusa. Thou gettest the First Share, above all the persons! Thou art the One Tattva and That Alone, as established in the Vedanta. The holy realisation is the only guide to it. This Tattva dominates over all the Gunas. It can never be an object. Only by pure intellect. It can be realised. There is no name, no form of It. It is always beyond the pale of Ahamkara. I take refuge to this Tattva, the most Peaceful, with my body and mind. Thy incarnation in human shape in this world is not simply for killing Ravana but for giving instructions to the mortals. The contact with woman and the suffering thereof are very difficult to avoid; to give this lesson also He took this incarnation. He Who is merged in enjoying the Supreme Bliss of His Own Nature and He Who is the Lord of all, how can He suffer miseries in the bereavement of Sita.

He is the best friend and the very Atman of those who have conquered their minds and senses. Especially He is the receptacle of all the qualities and is in enjoyment of other divine extraordinary powers. So He is not attached to the worldly objects. How can the delusion due to His wife come and darken Him? and why will He send Laksmana in exile? He is the Mahat Tattva and the Parama Purusa; so good birth, beauty, intelligence, oratory or good form, nothing can please Him. Bhakti (devotion) can only attract Him. If that be not the case, then why will He, the elder of Laksmana, the Bhagavan, the son of Das'aratha make friendship with us, the wanderers of the forest and who are by nature, not the receptacles

of any beauty, etc. So everyone, be he a Sura or Asura, man, or not man, should worship the Hah manifest in Rama, in the human body with all his heart. He is so good that if anybody worships Him even to a very small extent. He always considers it to be much; what more can be said than this that He took all the inhabitants of Kos'ala to Heaven!

19-20. Narayana said Thus Hanuman, the best of monkeys, sings the praises and worships duly in Kimpurusa Varsa, the lotus-eyed Rama, truthful, and determined in his vows. He who hears this wonderful description of Rama, is freed of all his sins and goes with his body pure to the abode of Rama.

Here ends the Tenth Chapter of the Eighth Book on the description of Bhuvanakosa in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 11

On The Description Of The

Chapter 204 of 318 · 33 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
भारताख्ये च वर्षेऽस्मिन्नहमादिजपूरुषः ।
तिष्ठामि भवता चैव स्तवनं क्रियतेऽनिशम् ॥ १ ॥
नारद उवाच
ॐ नमो भगवते उपशमशीलायोपरतानात्म्याय
नमोऽकिञ्चनवित्ताय ऋषिऋषभाय नरनारायणाय
परमहंसपरमगुरवे आत्मारामाधिपतये नमो नम इति ।
कर्तास्य सर्गादिषु यो न बध्यते
न हन्यते देहगतोऽपि दैहिकैः ।
द्रष्टुर्न दृश्यस्य गुणैर्विदूष्यते
तस्मै नमोऽसक्तविविक्तसाक्षिणे ॥ २ ॥
इदं हि योगेश्वरयोगनैपुणं
हिरण्यगर्भो भगवाञ्जगाद यत् ।
यदन्तकाले त्वयि निर्गुणे मनो

भक्त्या दधीतोज्झितदुष्कलेवरः ॥ ३ ॥
यथैहिकामुष्मिककामलम्पटः
सुतेषु दारेषु धनेषु चिन्तयन् ।
शङ्केत विद्वान् कुकलेवरात्यया-
द्यस्तस्य यत्नः श्रम एव केवलम् ॥ ४ ॥
तन्नः प्रभो त्वं कुकलेवरार्पितां
त्वं माययाहं ममतामधोक्षज ।
भिन्द्याम येनाशु वयं सुदुर्भिदां
विधेहि योगं त्वयि नः स्वभावजम् ॥ ५ ॥
एवं स्तौति सदा देवं नारायणमनामयम् ।
नारदो मुनिशार्दूलः प्रज्ञाताखिलसारदृक् ॥ ६ ॥
अस्मिन् वै भारते वर्षे सरिच्छैलास्तु सन्ति हि ।
तान्प्रवक्ष्यामि देवर्षे शृणुष्वैकाग्रमानसः ॥ ७ ॥
मलयो मङ्गलप्रस्थो मैनाकश्च त्रिकूटकः ।

ऋषभः कूटकः कोल्लः सह्यो देवगिरिस्तथा ॥ ८ ॥
ऋष्यमूकश्च श्रीशैलो व्यङ्कटाद्रिर्महेन्द्रकः ।

वारिधारश्च विन्ध्यश्च मुक्तिमानृक्षपर्वतः ॥ ९ ॥
पारियात्रस्तथा द्रोणश्चित्रकूटगिरिस्तथा ।
गोवर्धनो रैवतकः ककुभो नीलपर्वतः ॥ १० ॥
गौरमुखश्चेन्द्रकीलो गिरिः कामगिरिस्तथा ।
एते चान्येऽप्यसंख्याता गिरयो बहुपुण्यदाः ॥ ११ ॥
एतदुत्पन्नसरितः शतशोऽथ सहस्रशः ।
पानावगाहनस्नानदर्शनोत्कीर्तनैरपि ॥ १२ ॥
नाशयन्ति च पापानि त्रिविधानि शरीरिणाम् ।
ताम्रपर्णी चन्द्रवशा कृतमाला वटोदका ॥ १३ ॥
वैहायसी च कावेरी वेणा चैव पयस्विनी ।
तुङ्गभद्रा कृष्णवेणा शर्करावर्तका तथा ॥ १४ ॥
गोदावरी भीमरथी निर्विन्ध्या च पयोष्णिका ।

तापी रेवा च सुरसा नर्मदा च सरस्वती ॥ १५ ॥
चर्मण्वती च सिन्धुश्च अन्धशोणौ महानदौ ।
ऋषिकुल्या त्रिसामा च वेदस्मृतिर्महानदी ॥ १६ ॥
कौशिकी यमुना चैव मन्दाकिनी दृषद्वती ।
गोमती सरयू रोधवती सप्तवती तथा ॥ १७ ॥
सुषोमा च शतद्रुश्च चन्द्रभागा मरुद्वृधा ।
वितस्ता च असिक्नी च विश्वा चेति प्रकीर्तिताः ॥ १८ ॥
अस्मिन्वर्षे लब्धजन्मपुरुषैः स्वस्वकर्मभिः ।
शुक्ललोहितकृष्णाख्यैर्दिव्यमानुषनारकाः ॥ १९ ॥
भवन्ति विविधा भोगाः सर्वेषां च निवासिनाम् ।
यथा वर्णविधानेनापवर्गो भवति स्फुटम् ॥ २० ॥
एतदेव च वर्षस्य प्राधान्यं कार्यसिद्धितः ।
वदन्ति मुनयो वेदवादिनः स्वर्गवासिनः ॥ २१ ॥
अहो अमीषां किमकारि शोभनं

प्रसन्न एषां स्विदुत स्वयं हरिः ।
यैर्जन्म लब्धं नृषु भारताजिरे
मुकुन्दसेवौपयिकं स्पृहा हि नः ॥ २२ ॥
किं दुष्करैर्नः क्रतुभिस्तपोव्रतै-
र्दानादिभिर्वा द्युजयेन फल्गुना ।
न यत्र नारायणपदपङ्कज-
स्मृतिः प्रमुष्टातिशयेन्द्रियोत्सवात् ॥ २३ ॥
कल्पायुषां स्थानजयात्पुनर्भवा-
त्क्षणायुषां भारतभूजयो वरम् ।
क्षणेन मर्त्येन कृतं मनस्विनः
संन्यस्य संयान्त्यभयं पदं हरेः ॥ २४ ॥

न यत्र वैकुण्ठकथासुधापगा
न साधवो भागवतास्तदाश्रयाः ।
न यत्र यज्ञेशमखा महोत्सवाः

सुरेशलोकोऽपि न वै स सेव्यताम् ॥ २५ ॥
प्राप्ता नृजातिं त्विह ये च जन्तवो
ज्ञानक्रियाद्रव्यकलापसम्भृताम् ।
न वै यतेरन्न पुनर्भवाय ते
भूयो वनौका इव यान्ति बन्धनम् ॥ २६ ॥
यैः श्रद्धया बर्हिषि भागशो हवि-
र्निरुप्तमिष्टं विधिमन्त्रवस्तुतः ।
एकः पृथङ्नामभिराहुतो मुदा
गृह्णाति पूर्णः स्वयमाशिषां प्रभुः ॥ २७ ॥
सत्यं दिशत्यर्थितमर्थितो नृणां
नैवार्थदो यत्पुनरर्थिता यतः ।
स्वयं विधत्ते भजतामनिच्छता-
मिच्छापिधानं निजपादपल्लवम् ॥ २८ ॥
(यद्यत्र नः स्वर्गसुखावशेषितं

स्विष्टस्य पूर्तस्य कृतस्य शोभनम् ।
तेनाब्जनाभे स्मृतिमज्जन्म नः स्या-
द्वर्षे हरिर्भजतां शं तनोति ॥)
श्रीनारायण उवाच
एवं स्वर्गगता देवाः सिद्धाश्च परमर्षयः ।
प्रवदन्ति च माहात्म्यं भारतस्य सुशोभनम् ॥ २९ ॥
जम्बुद्वीपस्य चाष्टौ हि उपद्वीपाः स्मृताः परे ।
हयमार्गान्विशोधद्भिः सागरैः परिकल्पिताः ॥ ३० ॥
स्वर्णप्रस्थश्चन्द्रशुक्र आवर्तनरमाणकौ ।
मन्दरोपाख्यहरिणः पाञ्चजन्यस्तथैव च ॥ ३१ ॥
सिंहलश्चैव लङ्केति उपद्वीपाष्टकं स्मृतम् ।
जम्बुद्वीपस्य मानं हि कीर्तितं विस्तरेण च ॥ ३२ ॥
अतः परं प्रवक्ष्यामि प्लक्षादिद्वीपषट्ककम् ॥ ३३ ॥

Roman transliteration

śrīnārāyaṇa uvāca
bhāratākhye ca varṣe'sminnahamādijapūruṣaḥ |
tiṣṭhāmi bhavatā caiva stavanaṃ kriyate'niśam || 1 ||
nārada uvāca
oṃ namo bhagavate upaśamaśīlāyoparatānātmyāya
namo'kiñcanavittāya ṛṣirṣabhāya naranārāyaṇāya
paramahaṃsaparamagurave ātmārāmādhipataye namo nama iti |

kartāsya sargādiṣu yo na badhyate
na hanyate dehagato'pi daihikaiḥ |
draṣṭurna dṛśyasya guṇairvidūṣyate
tasmai namo'saktaviviktasākṣiṇe || 2 ||
idaṃ hi yogeśvarayoganaipuṇaṃ
hiraṇyagarbho bhagavāñjagāda yat |
yadantakāle tvayi nirguṇe mano

bhaktyā dadhītojjhitaduṣkalevaraḥ || 3 ||
yathaihikāmuṣmikakāmalampaṭaḥ
suteṣu dāreṣu dhaneṣu cintayan |
śaṅketa vidvān kukalevarātyayā-
dyastasya yat□naḥ śrama eva kevalam || 4 ||
tannaḥ prabho tvaṃ kukalevarārpitāṃ
tvaṃ māyayāhaṃ mamatāmadhokṣaja |
bhindyāma yenāśu vayaṃ sudurbhidāṃ
vidhehi yogaṃ tvayi naḥ svabhāvajam || 5 ||
evaṃ stauti sadā devaṃ nārāyaṇamanāmayam |
nārado muniśārdūlaḥ prajñātākhilasāradṛk || 6 ||
asmin vai bhārate varṣe saricchailāstu santi hi |
tānpravakṣyāmi devarṣe śṛṇuṣvaikāgramānasaḥ || 7 ||
malayo maṅgalaprastho mainākaśca trikūṭakaḥ |

ṛṣabhaḥ kūṭakaḥ kollaḥ sahyo devagiristathā || 8 ||
ṛṣyamūkaśca śrīśailo vyaṅkaṭādrirmahendrakaḥ |
vāridhāraśca vindhyaśca muktimānṛkṣaparvataḥ || 9 ||
pāriyātrastathā droṇaścitrakūṭagiristathā |
govardhano raivatakaḥ kakubho nīlaparvataḥ || 10 ||
gauramukhaścendrakīlo giriḥ kāmagiristathā |
ete cānye'pyasaṃkhyātā girayo bahupuṇyadāḥ || 11 ||
etadutpannasaritaḥ śataśo'tha sahasraśaḥ |
pānāvagāhanasnānadarśanotkīrtanairapi || 12 ||
nāśayanti ca pāpāni trividhāni śarīriṇām |
tāmraparṇī candravaśā kṛtamālā vaṭodakā || 13 ||
vaihāyasī ca kāverī veṇā caiva payasvinī |
tuṅgabhadrā kṛṣṇaveṇā śarkarāvartakā tathā || 14 ||
godāvarī bhīmarathī nirvindhyā ca payoṣṇikā |

tāpī revā ca surasā narmadā ca sarasvatī || 15 ||
carmaṇvatī ca sindhuśca andhaśoṇau mahānadau |
ṛṣikulyā trisāmā ca vedasmṛtirmahānadī || 16 ||
kauśikī yamunā caiva mandākinī dṛṣadvatī |
gomatī sarayū rodhavatī saptavatī tathā || 17 ||
suṣomā ca śatadruśca candrabhāgā marud□vṛdhā |
vitastā ca asiknī ca viśvā ceti prakīrtitāḥ || 18 ||
asminvarṣe labdhajanmapuruṣaiḥ svasvakarmabhiḥ |
śuklalohitakṛṣṇākhyairdivyamānuṣanārakāḥ || 19 ||
bhavanti vividhā bhogāḥ sarveṣāṃ ca nivāsinām |
yathā varṇavidhānenāpavargo bhavati sphuṭam || 20 ||
etadeva ca varṣasya prādhānyaṃ kāryasiddhitaḥ |
vadanti munayo vedavādinaḥ svargavāsinaḥ || 21 ||
aho amīṣāṃ kimakāri śobhanaṃ

prasanna eṣāṃ sviduta svayaṃ hariḥ |
yairjanma labdhaṃ nṛṣu bhāratājire
mukundasevaupayikaṃ spṛhā hi naḥ || 22 ||
kiṃ duṣkarairnaḥ kratubhistapovratai-
rdānādibhirvā dyujayena phalgunā |
na yatra nārāyaṇapadapaṅkaja-
smṛtiḥ pramuṣṭātiśayendriyotsavāt || 23 ||
kalpāyuṣāṃ sthānajayātpunarbhavā-
tkṣaṇāyuṣāṃ bhāratabhūjayo varam |
kṣaṇena martyena kṛtaṃ manasvinaḥ
saṃnyasya saṃyāntyabhayaṃ padaṃ hareḥ || 24 ||
na yatra vaikuṇṭhakathāsudhāpagā
na sādhavo bhāgavatāstadāśrayāḥ |
na yatra yajñeśamakhā mahotsavāḥ

sureśaloko'pi na vai sa sevyatām || 25 ||
prāptā nṛjātiṃ tviha ye ca jantavo
jñānakriyādravyakalāpasambhṛtām |
na vai yateranna punarbhavāya te
bhūyo vanaukā iva yānti bandhanam || 26 ||
yaiḥ śraddhayā barhiṣi bhāgaśo havi-
rniruptamiṣṭaṃ vidhimantravastutaḥ |
ekaḥ pṛthaṅnāmabhirāhuto mudā
gṛhṇāti pūrṇaḥ svayamāśiṣāṃ prabhuḥ || 27 ||
satyaṃ diśatyarthitamarthito nṛṇāṃ
naivārthado yatpunararthitā yataḥ |
svayaṃ vidhatte bhajatāmanicchatā-
micchāpidhānaṃ nijapādapallavam || 28 ||
(yadyatra naḥ svargasukhāvaśeṣitaṃ

sviṣṭasya pūrtasya kṛtasya śobhanam |
tenābjanābhe smṛtimajjanma naḥ syā-
dvarṣe harirbhajatāṃ śaṃ tanoti ||)
śrīnārāyaṇa uvāca
evaṃ svargagatā devāḥ siddhāśca paramarṣayaḥ |
pravadanti ca māhātmyaṃ bhāratasya suśobhanam || 29 ||
jambudvīpasya cāṣṭau hi upadvīpāḥ smṛtāḥ pare |
hayamārgānviśodhad□bhiḥ sāgaraiḥ parikalpitāḥ || 30 ||
svarṇaprasthaścandraśukra āvartanaramāṇakau |
mandaropākhyahariṇaḥ pāñcajanyastathaiva ca || 31 ||
siṃhalaścaiva laṅketi upadvīpāṣṭakaṃ smṛtam |
jambudvīpasya mānaṃ hi kīrtitaṃ vistareṇa ca || 32 ||
ataḥ paraṃ pravakṣyāmi plakṣādidvīpaṣaṭkakam || 33 ||

English translation

1. Narayana said In this Bharatavarsa (India) I am present, as the First of all, in the shape of the Man, at present existing before you. Let you praise Me incessantly thus:--

2-28. Narada said Thou art the Bhagavan. Obeisance to Thee. Thou art completely free from attachment and envy and Thou art the incarnate of Dharma, Jhana and Vairagyam (Dispassion). No trace of Ahamkara (egoism) is in Thee. Obeisance to Thee. Thou hast nothing of wealth; Thou art the

foremost of the family of Risis; Thou art Nara Narayana. Thou art the Parama Hamsa (the highest class of ascetics and renouncers of the world). Thou art the Highest Guru; Thou art happy with Thyself and the Leader of all; I bow down to Thee. Thou art the Lord of all, yet not mixed in the work of creation, etc. Though Thou residest in every embodied being, yet no hunger and thirst can press Thee; though Thou art the Witness, yet Thy sight is not at all disturbed by the proximity. Thou art not at all connected and no desires can come to Thee; Thou art the Witness. So I bow down to Thee. This path of Yoga had come out of Thee and it is established in Thee. The Bhagavan Hiranyagarbha has given instructions on the cleverness in Yoga, thus That leaving aside the egoism of this body, the seat of all evils, the people at last will take resort to the path of Bhakti and set their minds on Thee, Who art beyond the pale of the three Gunas. If, like the ignorant persons very much attached to this world as well as the next, the wise pass their time in the thoughts of their sons, wives, and riches and ultimately become very much pained on the destruction of this ugly body, persons, versed in Jhana and Vijhana be afraid in the end of their separation fron the body, then their study of the S'astras and all their labours become labours merely, without any effect. When such a thing occurs to the learned, then O Thou, the Subduer of the

knowledge of senses! Thou Thyself givest us instructions that we may easily think of Thee. Then this terrible clinging to this ugly body that Thy Maya brings about and which it is very difficult to discard by other means, will leave us quickly. Narada, the seer of all, well qualified with the knowledge of all the Tattvas, the foremost of the Munis, thus worships it and praises Narayana Who is unaffected by any of the Upadhis and who corresponds to Nitya and Leela (both Permanent and the Pastime-making). O Devarsi! I now describe to you the rivers and mountains in Bharatvarsa. Hear attentively. Malaya, Mangalaprastha, Mainaka, Chitrakuta, Risabha, Kutaka, Kolia, Sahya, Devagiri, Risyamuka, S'ris'aila, Vyankata, Mahendra, Varidhara, Vindhya, S'uktiman, Riksa, Pariyatra, Drona, Chitrakuta, Gobardhana, Raivataka, Kakubha, Nila, Gaurmukha, Indrakila, Kamagiri and many other mountains, that cannot be numbered.

Great merits accrue on seeing these mountains. Hundreds and thousands of rivers issue from these mountains. Drinking their waters, bathing in them and visiting them and singing their praises completely destroy the sins of mind, word and body. The names of the rivers are Tamraparni, Chandravas'a, Kritamala, Vatodaka, Vaihayasi, Kaveri, Vena, Payasvini, Tungabhadra, Krisnavena, S'arkara, Vartaka, Godavari, Bhimarathi, Nirbindhya, Payosnika, Tapi, Reva, Surasa, Narmada, Sarasvati, Charmanvati, and the Indus, Andha, and Sone, Risikulya, Trisama, Vedasmriti, Mahanadi, Kaus'iki, Yamuna, Mandakini, Drisadvati, Gomati, Sarayu, Oghavati, Saptavati, Susama, S'atadru, Chandrabhaga, Marudbridha, Vitasta, Asikni and Vis'va and many other rivers. Those persons that take their births in this Varsa enjoy the (Divya) Divine, human, and the lower enjoyments, as the effects of their Karmas, in accordance with their Sattvik, Rajasik, and Tamasik qualities. All the inhabitants of this Varsa take their Sannyasa, Vanaprasthas, etc., in accordance with the rules of their Varnas (castes) respectively and enjoy beatitudes as dictated (in their S'astras). The Vedavadis (the propounders of the Vedas), the Risis, and the Devas declare that this Varsa is superior to all the other Varsas as the Grace of God is easily obtained here. They say: Oh! What an amount of good works, the inhabitants of Bharata Varsa did in their previous lives, that by their

influence, the Bhagavan Hah has become pleased with them without their having any Sadhanas (good Yogic practices). Therefore we also desire to have our births there, for there if we be born amidst the persons there, we would be able serve Hah, Mukunda in every way. What will severe austerities, gifts, sacrifices, and practising vows avail us? Even if we go to Heaven, what benefit we will derive there? Then we would never be able to bring our mind to the lotus- feet of the Bhagavan Narayana. Our tastes for sense enjoyments would increase and we would be wholly deprived of

Bhagavan. Far better it is to be born in this Bharata Varsa as short-lived persons, than to acquire other places where one can live up to the period of Kalpa and then be reborn. For the intelligent people of Bharata, getting this mortal coil can within a short period devote themselves to the Bhagavan Hari and be free from rebirth. That place is never to be visited and served, even if that be Svarga Loka where the nectar-like ocean of the sayings of Vaikuntha are not heard; where there are no assemblages of saints who take refuge of the Lotus feet of Bhagavan; where the great sacrifices and festivities of the Bhagavan Visnu are not celebrated. Those persons, that do not try for Moksa, when they get human births and when they possess Jhana, Kriya (methods of doing sacrifices and other works for the help of Jhana) and Dravya (materials for those sacrifices), are certainly like beasts and get themselves repeatedly entanged into bondages. The people of Bharata Varsa offer oblations to Indra and other deities, invoking their names separately, with proper rules (Vidhis), mantras, and purodasas (a sacrificial oblation made of ground rice and offered in Kapalas or vessels); but the All sufficient Bhagavan Hari, the Giver of blessings accepts those very gladly.

True that He grants unto the people what they ask from Him; but He hardly gives anybody the Paramartha, the Highest Goal. The reason being that the people ask again and again after receiving what they had asked. So He gives of Himself His own lotus-feet to those who, having abandoned all their desires, worship Him and Him only with

the idea of love. (1) Thus We are living very happily in the Heavens as the fruit of the Istapurta that we performed fully; yet we want that we may also be born in Bharata Varsa with our memory all renewed with the thought of the Bhagavan Hah. The Bhagavan residing in this Bharatvarsa, awards the highest welfare to its inhabitants.

29-32. Narayana said O Devarsi! Thus the Devas of the Heavens, the Siddhas, the Highest Risis, sing the excellent merits of this Bharatavarsa. There are the eight Upadvipas of this JambudvTpa When the sons of the King Sagara were searching for the footprints of the stolen horse (for AsVamedha sacrifice), they found these Upadvipas; so it is definitely stated. The names of out and made these are Svarnaprastha, Chandras'ukra, Avartana, Ramanaka, Mandaropakhya, Harina, Panchajanya, and Ceylon. The length and breadth of JambudvTpa have been described; now the other six DvTpas, Plaksa and others will be described. Hear.

Here ends the Eleventh Chapter of the Eighth Book on the description of the continents and of Bharatavarsa in the Mahapuranam, S'rT Mad DevT Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 12

On The Narration Of Plaksa,

Chapter 205 of 318 · 38 detected Sanskrit verse markers

Sanskrit

भुवनकोशवर्णने प्लक्षद्वीपकुशद्वीपवर्णनम्
श्रीनारायण उवाच
जम्बुद्वीपो यथा चायं यत्प्रमाणेन कीर्तितः ।
तावता सर्वतः क्षारोदधिना परिवेष्टितः ॥ १ ॥
जम्बाख्येन यथा मेरुस्तथा क्षारोदकेन च ।
क्षारोदधिस्तु द्विगुणः प्लक्षाख्येनोपवेष्टितः ॥ २ ॥
यथैव परिखा बाह्योपवनेन हि वेष्ट्यते ।
प्लक्षाख्यश्च स्वयं जम्बुप्रमाणो द्वीपरूपधृक् ॥ ३ ॥
हिरण्मयोऽग्निस्तत्रैव तिष्ठतीति विनिश्चयः ।
प्रियवतात्मजस्तत्र सप्तजिह्व इति स्मृतः ॥ ४ ॥
अग्निस्तदधिपस्त्विध्मजिह्वः स्वं द्वीपमेव च ।
विभज्य सप्तवर्षाणि स्वपुत्रेभ्यो ददौ विभुः ॥ ५ ॥
स्वयमात्मविदां मान्यां योगचर्यां समाश्रितः ।
तेनैव चात्मयोगेन भगवन्तमुपागतः ॥ ६ ॥

शिवं च यवसं भद्रं शान्तं क्षेमामृते तथा ।
अभयं चेति सप्तैव तद्वर्षाणि सदेक्षताम् ॥ ७ ॥
तेषु प्रोक्ता नदीः सप्त गिरयः सप्त चैव हि ।
अरुणा नृम्णाङ्गिरसी सावित्री सुप्रभातिका ॥ ८ ॥
ऋतम्भरा सत्यम्भरा इति नद्यः प्रकीर्तिताः ।
मणिकूटो वज्रकूट इन्द्रसेनस्तथैव च ॥ ९ ॥
ज्योतिष्मान्वै सुपर्णश्च हिरण्यष्ठीव एव च ।
मेघमाल इति ख्याताः प्लक्षद्वीपस्य पर्वताः ॥ १० ॥
नदीनां जलमात्रेण दर्शनस्पर्शनादिभिः ।
निर्धूताशेषरजसो निस्तमस्काः प्रजास्तथा ॥ ११ ॥
हंसश्चैव पतङ्गश्च ऊर्ध्वायन इतीव च ।
सत्याङ्गसंज्ञाश्चत्वारो वर्णाः प्लक्षस्य द्वीपके ॥ १२ ॥
सहस्रायुप्रमाणाश्च विविधोपमदर्शनाः ।
स्वर्गद्वारं त्रयीविद्याविधिनार्कं यजन्ति ते ॥ १३ ॥

प्रत्नस्य विष्णो रूपं च सत्यर्तस्य च ब्रह्मणः ।
अमृतस्य च मृत्योश्च सूर्यमात्मानमीमहि ॥ १४ ॥

प्लक्षादिषु च सर्वेषु पञ्चद्वीपेषु नारद ।
आयुरिन्द्रियमोजश्च बलं बुद्धिः सहोऽपि च ॥ १५ ॥
विक्रमः सर्वलोकानां सिद्धिरौत्पत्तिकी सदा ।
प्लक्षद्वीपात्परं चेक्षुरसोदः सरिताम्पतिः ॥ १६ ॥
प्लक्षद्वीपं समग्रं च परिवार्यावतिष्ठते ।
शाल्मलाख्यस्ततो द्वीपश्चास्माद् द्विगुणविस्तरः ॥ १७ ॥
समानेन सुरोदेन सिन्धुना परिवेष्टितः ।
यत्र वै शाल्मलीवृक्षः प्लक्षायामः प्रकीर्तितः ॥ १८ ॥
स्थानं तत्पक्षिराजस्य गरुडस्य महात्मनः ।
तस्य द्वीपस्य नाथो हि यज्ञबाहुः प्रियव्रतात् ॥ १९ ॥
जातः स एव सप्तभ्यः स्वपुत्रेभ्यो ददौ धराम् ।
तद्वर्षाणां च नामानि कथितानि निबोधत ॥ २० ॥

सुरोचनं सौमनस्यं रमणं देववर्षकम् ।
पारिभद्रं तथा चाप्यायनं विज्ञातनामकम् ॥ २१ ॥
तेषु वर्षाद्रयः सप्त सप्तैव सरितः स्मृताः ।
सरसः शतशृङ्गश्च वामदेवश्च कन्दकः ॥ २२ ॥
कुमुदः पुष्पवर्षश्च सहस्रश्रुतिरेव च ।
एते च पर्वताः सप्त नदीनामानि चोच्यते ॥ २३ ॥
अनुमतिः सिनीवाली सरस्वती कुहुस्तथा ।
रजनी चैव नन्दा च राकेति परिकीर्तिताः ॥ २४ ॥
तद्वर्षपुरुषाः सर्वे चातुर्वर्ण्यसमाह्वयाः ।
श्रुतधरो वीर्यधरो वसुन्धर इषुन्धरः ॥ २५ ॥
भगवन्तं वेदमयं यजन्ते सोममीश्वरम् ।
स्वगोभिः पितृदेवेभ्यो विभजत्कृष्णशुक्लयोः ॥ २६ ॥
सर्वासां च प्रजानां च राजा सोमः प्रसीदतु ।
एवं सुरोदाद् द्विगुणः स्वमानेन प्रकीर्तितः ॥ २७ ॥

घृतोदेनावृतः सोऽयं कुशद्वीपः प्रकाशते ।
यस्मिन्नास्ते कुशस्तम्बो द्वीपाख्याकारणो ज्वलन् ॥ २८ ॥
स्वशष्परोचिषा काष्ठा भासयन्परितिष्ठते ।
हिरण्यरेतास्तद्द्वीपपतिः प्रैयव्रत स्वराट् ॥ २९ ॥
स्वपुत्रेभ्यश्च सप्तभ्यस्तद्द्वीपं सन्तधाभजत् ।
वसुश्च वसुदानश्च तथा दृढरुचिः परः ॥ ३० ॥
नाभिगुप्तस्तुत्यव्रतौ विविक्तनामदेवकौ ।
तेषां वर्षेषु सप्तैव सीमागिरिवराः स्मृताः ॥ ३१ ॥
नद्यः सप्तैव सन्तीह तन्नामानि निबोधत ।
चक्रस्तथा चतुःशृङ्गः कपिलश्चित्रकूटकः ॥ ३२ ॥
देवानीकश्चोर्ध्वरोमा द्रविण सप्त पर्वताः ।

रसकुल्या मधुकुल्या मित्रविन्दा तथैव च ॥ ३३ ॥
श्रुतविन्दा देवगर्भा घृतच्युन्मन्दमालिके ।
यत्पयोभिः कुशद्वीपवासिनः सर्व एव ते ॥ ३४ ॥

कुशलः कोविदश्चैवाप्यभियुक्तस्तथैव च ।
कुलकश्चेति संज्ञाभिश्चतुर्वर्णाः प्रकीर्तिताः ॥ ३५ ॥
जातवेदसरूपं तं देवं कर्मजकौशलैः ।
यजन्ते देववर्याभाः सर्वे सर्वविदो जनाः ॥ ३६ ॥
परस्यब्रह्मणः साक्षाज्जातवेदोऽसि हव्यवाट् ।
देवानां पुरुषाङ्गानां यज्ञेन पुरुषं यज ।
एवं यजन्ते ज्वलनं सर्वे द्वीपाधिवासिनः ॥ ३७ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायामष्टमस्कन्धे
भुवनकोशवर्णने प्लक्षद्वीपकुशद्वीपवर्णनं नाम द्वादशोऽध्यायः ॥ १२ ॥

Roman transliteration

bhuvanakośavarṇane plakṣadvīpakuśadvīpavarṇanam
śrīnārāyaṇa uvāca
jambudvīpo yathā cāyaṃ yatpramāṇena kīrtitaḥ |
tāvatā sarvataḥ kṣārodadhinā pariveṣṭitaḥ || 1 ||
jambākhyena yathā merustathā kṣārodakena ca |
kṣārodadhistu dviguṇaḥ plakṣākhyenopaveṣṭitaḥ || 2 ||
yathaiva parikhā bāhyopavanena hi veṣṭyate |
plakṣākhyaśca svayaṃ jambupramāṇo dvīparūpadhṛk || 3 ||
hiraṇmayo'gnistatraiva tiṣṭhatīti viniścayaḥ |
priyavatātmajastatra saptajihva iti smṛtaḥ || 4 ||
agnistadadhipastvidhmajihvaḥ svaṃ dvīpameva ca |
vibhajya saptavarṣāṇi svaputrebhyo dadau vibhuḥ || 5 ||
svayamātmavidāṃ mānyāṃ yogacaryāṃ samāśritaḥ |
tenaiva cātmayogena bhagavantamupāgataḥ || 6 ||

śivaṃ ca yavasaṃ bhadraṃ śāntaṃ kṣemāmṛte tathā |
abhayaṃ ceti saptaiva tadvarṣāṇi sadekṣatām || 7 ||
teṣu proktā nadīḥ sapta girayaḥ sapta caiva hi |
aruṇā nṛmṇāṅ□girasī sāvitrī suprabhātikā || 8 ||
ṛtambharā satyambharā iti nadyaḥ prakīrtitāḥ |
maṇikūṭo vajrakūṭa indrasenastathaiva ca || 9 ||
jyotiṣmānvai suparṇaśca hiraṇyaṣṭhīva eva ca |
meghamāla iti khyātāḥ plakṣadvīpasya parvatāḥ || 10 ||
nadīnāṃ jalamātreṇa darśanasparśanādibhiḥ |
nirdhūtāśeṣarajaso nistamaskāḥ prajāstathā || 11 ||
haṃsaścaiva pataṅgaśca ūrdhvāyana itīva ca |
satyāṅgasaṃjñāścatvāro varṇāḥ plakṣasya dvīpake || 12 ||
sahasrāyupramāṇāśca vividhopamadarśanāḥ |
svargadvāraṃ trayīvidyāvidhinārkaṃ yajanti te || 13 ||

prat□nasya viṣṇo rūpaṃ ca satyartasya ca brahmaṇaḥ |
amṛtasya ca mṛtyośca sūryamātmānamīmahi || 14 ||
plakṣādiṣu ca sarveṣu pajjadvīpeṣu nārada |
āyurindriyamojaśca balaṃ buddhiḥ saho'pi ca || 15 ||
vikramaḥ sarvalokānāṃ siddhirautpattikī sadā |
plakṣadvīpātparaṃ cekṣurasodaḥ saritāmpatiḥ || 16 ||
plakṣadvīpaṃ samagraṃ ca parivāryāvatiṣṭhate |
śālmalākhyastato dvīpaścāsmād dviguṇavistaraḥ || 17 ||
samānena surodena sindhunā pariveṣṭitaḥ |
yatra vai śālmalīvṛkṣaḥ plakṣāyāmaḥ prakīrtitaḥ || 18 ||
sthānaṃ tatpakṣirājasya garuḍasya mahātmanaḥ |
tasya dvīpasya nātho hi yajñabāhuḥ priyavratāt || 19 ||
jātaḥ sa eva saptabhyaḥ svaputrebhyo dadau dharām |
tadvarṣāṇāṃ ca nāmāni kathitāni nibodhata || 20 ||

surocanaṃ saumanasyaṃ ramaṇaṃ devavarṣakam |
pāribhadre tathā cāpyāyanaṃ vijñātanāmakam || 21 ||
teṣu varṣādrayaḥ sapta saptaiva saritaḥ smṛtāḥ |
sarasaḥ śataśṛṅgaśca vāmadevaśca kandakaḥ || 22 ||
kumudaḥ puṣpavarṣaśca sahasraśrutireva ca |
ete ca parvatāḥ sapta nadīnāmāni cocyate || 23 ||
anumatiḥ sinīvālī sarasvatī kuhūstathā |
rajanī caiva nandā ca rāketi parikīrtitāḥ || 24 ||
tadvarṣapuruṣāḥ sarve cāturvarṇyasamāhvayāḥ |
śrutadharo vīryadharo vasundhara iṣundharaḥ || 25 ||
bhagavantaṃ vedamayaṃ yajante somamīśvaram |
svagobhiḥ pitṛdevebhyo vibhajatkṛṣṇaśuklayoḥ || 26 ||
sarvāsāṃ ca prajānāṃ ca rājā somaḥ prasīdatu |
evaṃ surodād dviguṇaḥ svamānena prakīrtitaḥ || 27 ||

ghṛtodenāvṛtaḥ so'yaṃ kuśadvīpaḥ prakāśate |
yasminnāste kuśastambo dvīpākhyākāraṇo jvalan || 28 ||
svaśaṣparociṣā kāṣṭhā bhāsayanparitiṣṭhate |
hiraṇyaretāstaddvīpapatiḥ praiyavrata svarāṭ || 29 ||
svaputrebhyaśca saptabhyastad□dvīpaṃ santadhābhajat |
vasuśca vasudānaśca tathā dṛḍharuciḥ paraḥ || 30 ||
nābhiguptastutyavratau viviktanāmadevakau |
teṣāṃ varṣeṣu saptaiva sīmāgirivarāḥ smṛtāḥ || 31 ||
nadyaḥ saptaiva santīha tannāmāni nibodhata |
cakrastathā catuḥśṛṅgaḥ kapilaścitrakūṭakaḥ || 32 ||
devānīkaścordhvaromā draviṇa sapta parvatāḥ |
rasakulyā madhukulyā mitravindā tathaiva ca || 33 ||
śrutavindā devagarbhā ghṛtacyunmandamālike |
yatpayobhiḥ kuśadvīpavāsinaḥ sarva eva te || 34 ||

kuśalaḥ kovidaścaivāpyabhiyuktastathaiva ca |
kulakaśceti saṃjñābhiścaturvarṇāḥ prakīrtitāḥ || 35 ||
jātavedasarūpaṃ taṃ devaṃ karmajakauśalaiḥ |
yajante devavaryābhāḥ sarve sarvavido janāḥ || 36 ||
parasyabrahmaṇaḥ sākṣājjātavedo'si havyavāṭ |
devānāṃ puruṣāṅgānāṃ yajñena puruṣaṃ yaja |
evaṃ yajante jvalanaṃ sarve dvīpādhivāsinaḥ || 37 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāmaṣṭamaskandhe

bhuvanakośavarṇane plakṣadvīpakuśadvīpavarṇanaṃ nāma dvādaśo'dhyāyaḥ || 12 ||

English translation

1-37. Narayana said The Jambudvipa has been described, how it is and what is its width. It is surrounded on all sides by the salt ocean. As Meru is surrounded by Jambudvipa, so the salt ocean is surrounded by Plaksadvipa, twice its size. As the ditch is surrounded by gardens, so the salt ocean is surrounded by gardens. As the Jambu tree exists in Jambudvipa, so the Plaksa tree exists in the Plaksa DvTpa and of the same size. The name Plaksa Dvipa is derived from the name of this Plaksa tree. This tree is of a golden colour. Fire exists at its bottom with form incarnate. This is, named Saptajihva. The Ruler of this island is Idhmajihva, the son of Priyavrata. He divided his island into the seven Varsas and distributed them, to each of his seven sons and he himself took refuge of the path of Yoga, so much liked by the Knowers of Self and he got the Bhagavan Vasudeva. The names of those seven DvTpas are S'iva, Yavas, Subhadra, Santi, Ksema, Amrita, and Abhaya. Seven rivers and seven mountains exist respectively in the seven islands. The rivers are Aruna, Nrimna, Angirasi, Savitri, Suprabhatika, Ritambhara, and Satyambhara. The names of the mountains are Manikuta, Vajrakuta, Indrasena, Jyotismana,

Suparna, Hiranyasthiva, and Meghamala. The seeing and drinking the waters of these rivers take away all sins and all darkness due to ignorance. The four castes live here, Hamsa, Patanga, Urdhayana, and Satyanga, corresponding to the four castes Brahmana, etc. The inhabitants of this Plaksa DvTpa live for one thousand years and all are of variegated wonderful appearances. They follow the customs and usages dictated by the Vedas and worship the God Sun for the attainment of Heaven. The mantra by which the worship is done is this We take refuge unto that Sun, Who is the Body Manifest of the Ancient Person Visnu and Who is the Ordainer of Satya (Truth), Rita (Straight forwardness), Brahma, Amrita (Immortality) and Mrityu (Death); O Narada! All the persons here live long, of vigorous

senses, energetic, powerful, intelligent, enthusiasts, and valorous; everyone gets extraordinary powers of themselves. Next to this Plaksa Dvipa is the Ikshu Ocean. This Iksu Sagara surrounds the Plaksa Dvipa. Next comes S'almala Dvipa. It is twice as large as Plaksa. This Dvipa is surrounded by Surasagara (the ocean of wine). There is a tree named S'almali in this island, which is as large as the Plaksa tree. The high-souled Garuda resides on that tree, Yajhavahu is the Ruler of this place. He was born of Priyavrata; he divided his Varsa into the seven parts and distributed each of them to his seven sons respectively. Now hear the names of these Varsas Surochana, Saumanasya, Ramana, Deva Varsa, Paribhadra, Apyayana, and Vijhata. Seven mountains and seven rivers exist there respectively. The names of the mountains are Sarasa, S'atas'ringa, Varna Deva, Kandaka, Kumuda, Puspavarsa, and Sahasra-S'ruti. Now hear the names of the rivers. Anumati, Sinibali, Sarasvati, Kuhu, Rajani, Nanda, and Raka; these are the seven rivers. The people are divided into the four castes S'rutadhara, Viryadhara, Vasundhara, Isundhara. These correspond to the Brahmanas, etc. They worship the Bhagavan Moon, the Controller of all and the Creator of all the Vedas. They offer food duly in the black and white fortnight to their Piths. The mantra for their worship is "Let Soma, the King of all, be pleased." O Narada! Next to Surasagara is Kus'advipa, surrounded by Ghritasagara (the ocean of clarified butter). Its dimensions are twice as large. Here are blades of Kus'a grass, of a very resplendent colour. The name of the Dvipa is from this Kus'astamba. This bundle of Kus'a, illumines all the quarters with their gentle rays. The Ruler of the Dvipa is Hiranyareta, the son of Priyavrata. He divided the Dvipa into seven parts and distributed each of them to each of his seven sons respectively. The names of the seven sons are Vasu, Vasudana, Dhridharuchi, Nabhigupta,

Stutyavrata, Vivikta, and Bhamadevaka. There are seven mountains forming the seven boundaries and so are the seven rivers. Hear the names of these. The names of the mountains are Chakra, Chatuhs'ringa, Kapila, Chitre Devanika, Kuta, Urdharoma and Dravina. The names of the rivers are Rasakulya, Madhukulya, Mitravinda, S'rutavinda, Devagarbha, Ghritachyut, and

Mantramalika. The inhabitants of the Kus'advipa drink the waters of these rivers. There are the four castes here Kus'ala, Kovida, Abhiyukta, and Kulaka corresponding to the Brahmanas, etc. They are all powerful like Indra and the other chief Devas; and all of them are omniscient. They worship the Fire God and perform various good works in honour of Him. Their mantra is this O Fire! Thou earnest the oblations direct to Para Brahma. In the sacrifices of the Devas, Thou worshippest that Personal God and offerest to Him whatever are given in oblations, mentioning the respective limbs of His Body. Thus the inhabitants of that DvTpa worship the Fire God.

Here ends the Twelfth Chapter of the Eighth Book on the narration of Plaksa, S'almala, and Kus'a Dvipas in the Mahapuranam, S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 13

On The Description Of The

Chapter 206 of 318 · 36 detected Sanskrit verse markers

Sanskrit

नारद उवाच
शिष्टद्वीपप्रमाणं च वद सर्वार्थदर्शन ।
येन विज्ञातमात्रेण परानन्दमयो भवेत् ॥ १ ॥
श्रीरानारायण उवाच
कुशद्वीपस्य परितो घृतोदावरणं महत् ।
ततो बहिः क्रौंचद्वीपो द्विगुणः स्यात्स्वमानतः ॥ २ ॥
क्षीरोदेनावृतो भाति यस्मिन्क्रौंचाद्रिरस्ति च ।
नामनिर्वर्तकः सोऽयं द्वीपस्य परिवर्तते ॥ ३ ॥
योऽसौ गुहस्य शक्त्या च भिन्नकुक्षिः पुराभवत् ।
क्षीरोदेनासिच्यमानो वरुणेन च रक्षितः ॥ ४ ॥
घृतपृष्ठो नाम यस्य विभाति किल नायकः ।
प्रियव्रतात्मजः श्रीमान् सर्वलोकनमस्कृतः ॥ ५ ॥
स्वद्वीपं तु विभज्यैव सप्तधा स्वात्मजान्ददौ ।
पुत्रनामसु वर्षेषु वर्षपान्सन्निवेशयन् ॥ ६ ॥

स्वयं भगवतस्तस्य शरणं सञ्जगाम ह ।
आमो मधुरुहश्चैव मेघपृष्ठः सुधामकः ॥ ७ ॥
भ्राजिष्ठो लोहितार्णश्च वनस्पतिरितीव च ।
नगा नद्यश्च सप्तैव विख्याता भुवि सर्वतः ॥ ८ ॥
शुक्लो वै वर्धमानश्च भोजनश्चोपबर्हणः ।
नन्दश्च नन्दनः सर्वतोभद्र इति कीर्तिताः ॥ ९ ॥
अभया अमृतौघा चार्यका तीर्थवतीति च ।
वृत्तिरूपवती शुक्ला पवित्रवतिका तथा ॥ १० ॥
एतासामुदकं पुण्यं चातुर्वर्ण्येन पीयते ।
पुरुषऋषभौ तद्वद्द्रविणाख्यश्च देवकः ॥ ११ ॥
एते चतुर्वर्णजाताः पुरुषा निवसन्ति हि ।
तत्रत्याः पुरुषा आपोमयं देवमपां पतिम् ॥ १२ ॥
पूर्णेनाञ्जलिना भक्त्या यजन्ते विविधक्रियाः ।
आपः पुरुषवीर्याः स्थ पुनन्तीर्भूर्भुवः स्वरः ॥ १३ ॥

ता नः पुनीतामीवघ्नीः स्पृशतामात्मना भुवः ।
इति मन्त्रजपान्ते च स्तुवन्ति विविधैः स्तवैः ॥ १४ ॥

एवं परस्तात्क्षीरोदात्परितश्चोपवेशितः ।
द्वात्रिंशल्लक्षसंख्याकयोजनायाममाश्रितः ॥ १५ ॥
स्वमानेन च द्वीपोऽयं दधिमण्डोदकेन च ।
शाकद्वीपो विशिष्टोऽयं यस्मिच्छाको महीरुहः ॥ १६ ॥
स्वक्षेत्रव्यपदेशस्य कारणं स हि नारद ।
प्रैयव्रतोऽधिपस्तस्य मेधातिथिरिति स्मृतः ॥ १७ ॥
विभज्य सप्त वर्षाणि पुत्रनामानि तेषु च ।
सप्त पुत्रान्निजान् स्थाप्य स्वयं योगगतिं गतः ॥ १८ ॥
पुरोजवो मनःपूर्वजवोऽथ पवमानकः ।
धूम्रानीकश्चित्ररेफो बहुरूपोऽथ विश्वधृक् ॥ १९ ॥
मर्यादागिरयः सप्त नद्यः सप्तैव कीर्तिताः ।
ईशान ऊरुशृङ्गोऽथ बलभद्रः शतकेशरः ॥ २० ॥

सहस्रस्रोतको देवपालोऽप्यन्ते महाशनः ।
एतेऽद्रयः सप्त चोक्ताः सरिन्नामानि सप्त च ॥ २१ ॥
अनघा प्रथमाऽऽयुर्दा उभयस्पृष्टिरेव च ।
अपराजिता पञ्चपदी सहस्रश्रुतिरेव च ॥ २२ ॥
ततो निजधृतिश्चोक्ताः सप्त नद्यो महोज्ज्वलाः ।
तद्वर्षपुरुषाः सर्वे सत्यव्रतक्रतुव्रतौ ॥ २३ ॥
दानव्रतानुव्रतौ च चतुर्वर्णा उदीरिताः ।
भगवन्तं प्राणवायुं प्राणायामेन संयुताः ॥ २४ ॥
यजन्ति निर्धूतरजस्तमसः परमं हरिम् ।
अन्तः प्रविश्य भूतानि यो बिभर्त्यात्मकेतुभिः ॥ २५ ॥
अन्तर्यामीश्वरः साक्षात्पातु नो यद्वशे इदम् ।
परस्ताद्दधिमण्डोदात्ततस्तु बहुविस्तरः ॥ २६ ॥
पुष्करद्वीपनामायं शाकद्वीपद्विसंगुणः ।
स्वसमानेन स्वादूदकेनायं परिवेष्टितः ॥ २७ ॥

यत्रास्ते पुष्करं भ्राजदग्निचूडानिभानि च ।
पत्राणि विशदानीह स्वर्णपत्रायुतायुतम् ॥ २८ ॥
श्रीमद्भगवतश्चेदमासनं परमेष्ठिनः ।
कल्पितं लोकगुरुणा सर्वलोकसिसृक्षया ॥ २९ ॥
तद्द्वीप एक एवायं मानसोत्तरनामकः ।
अर्वाचीनपराचीनवर्षयोरवधिर्गिरिः ॥ ३० ॥
उच्छ्रायायामयोः संख्यायुतयोजनसम्मिता ।
यत्र दिक्षु च चत्वारि चतसृषु पुराणि ह ॥ ३१ ॥
इन्द्रादिलोकपालानां यदुपर्यकनिर्गमः ।
मेरुं प्रदक्षिणीकुर्वन् भानुः पर्येति यत्र हि ॥ ३२ ॥
संवत्सरात्मकं चक्रं देवाहोरात्रतो भ्रमन् ।

प्रैयव्रतोऽधिपो वीतिहोत्रः स्वात्मजकद्वयम् ॥ ३३ ॥
वर्षद्वये परिस्थाप्य वर्षनामधरं क्रमात् ।
रमणो धातकिश्चैव तत्तद्वर्षपती उभौ ॥ ३४ ॥

कृताः स्वयं पूर्वजवद्भगवद्भक्तितत्पराः ।
तद्वर्षपुरुषा ब्रह्मरूपिणं परमेश्वरम् ॥ ३५ ॥
सकर्मकेन योगेन यजन्ति परिशीलिताः ।
यत्तत्कर्ममयं लिङ्ग ब्रह्मलिङ्गं जनोऽर्चयेत् ।
एकान्तमद्वयं शान्तं तस्मै भगवते नमः ॥ ३६ ॥

Roman transliteration

nārada uvāca
śiṣṭadvīpapramāṇaṃ ca vada sarvārthadarśana |
yena vijñātamātreṇa parānandamayo bhavet || 1 ||
śrīrānārāyaṇa uvāca
kuśadvīpasya parito ghṛtodāvaraṇaṃ mahat |
tato bahiḥ krauṃcadvīpo dviguṇaḥ syātsvamānataḥ || 2 ||
kṣīrodenāvṛto bhāti yasminkrauṃcādrirasti ca |
nāmanirvartakaḥ so'yaṃ dvīpasya parivartate || 3 ||
yo'sau guhasya śaktyā ca bhinnakukṣiḥ purābhavat |
kṣīrodenāsicyamāno varuṇena ca rakṣitaḥ || 4 ||
ghṛtapṛṣṭho nāma yasya vibhāti kila nāyakaḥ |
priyavratātmajaḥ śrīmān sarvalokanamaskṛtaḥ || 5 ||
svadvīpaṃ tu vibhajyaiva saptadhā svātmajāndadau |
putranāmasu varṣeṣu varṣapānsanniveśayan || 6 ||

svayaṃ bhagavatastasya śaraṇaṃ sañjagāma ha |
āmo madhuruhaścaiva meghapṛṣṭhaḥ sudhāmakaḥ || 7 ||
bhrājiṣṭho lohitārṇaśca vanaspatiritīva ca |
nagā nadyaśca saptaiva vikhyātā bhuvi sarvataḥ || 8 ||
śuklo vai vardhamānaśca bhojanaścopabarhaṇaḥ |
nandaśca nandanaḥ sarvatobhadra iti kīrtitāḥ || 9 ||
abhayā amṛtaughā cāryakā tīrthavatīti ca |
vṛttirūpavatī śuklā pavitravatikā tathā || 10 ||
etāsāmudakaṃ puṇyaṃ cāturvarṇyena pīyate |
puruṣarṣabhau tadvad□ draviṇākhyaśca devakaḥ || 11 ||
ete caturvarṇajātāḥ puruṣā nivasanti hi |
tatratyāḥ puruṣā āpomayaṃ devamapāṃ patim || 12 ||
pūrṇenāñjalinā bhaktyā yajante vividhakriyāḥ |
āpaḥ puruṣavīryāḥ stha punantīrbhūrbhuvaḥ svaraḥ || 13 ||

tā naḥ punītāmīvaghnīḥ spṛśatāmātmanā bhuvaḥ |
iti mantrajapānte ca stuvanti vividhaiḥ stavaiḥ || 14 ||
evaṃ parastātkṣīrodātparitaścopaveśitaḥ |
dvātriṃśallakṣasaṃkhyākayojanāyāmamāśritaḥ || 15 ||
svamānena ca dvīpo'yaṃ dadhimaṇḍodakena ca |
śākadvīpo viśiṣṭo'yaṃ yasmicchāko mahīruhaḥ || 16 ||
svakṣetravyapadeśasya kāraṇaṃ sa hi nārada |

praiyavrato'dhipastasya medhātithiriti smṛtaḥ || 17 ||
vibhajya sapta varṣāṇi putranāmāni teṣu ca |
sapta putrānnijān sthāpya svayaṃ yogagatiṃ gataḥ || 18 ||
purojavo manaḥpūrvajavo'tha pavamānakaḥ |
dhūmrānīkaścitrarepho bahurūpo'tha viśvadhṛk || 19 ||
maryādāgirayaḥ sapta nadyaḥ saptaiva kīrtitāḥ |
īśāna ūruśṛṅgo'tha balabhadraḥ śatakeśaraḥ || 20 ||

sahasrasrotako devapālo'pyante mahāśanaḥ |
ete'drayaḥ sapta coktāḥ sarinnāmāni sapta ca || 21 ||
anaghā prathamā''yurdā ubhayaspṛṣṭireva ca |
aparājitā pañcapadī sahasraśrutireva ca || 22 ||
tato nijadhṛtiścoktāḥ sapta nadyo mahojjvalāḥ |
tadvarṣapuruṣāḥ sarve satyavratakratuvratau || 23 ||
dānavratānuvratau ca caturvarṇā udīritāḥ |
bhagavantaṃ prāṇavāyuṃ prāṇāyāmena saṃyutāḥ || 24 ||
yajanti nirdhūtarajastamasaḥ paramaṃ harim |
antaḥ praviśya bhūtāni yo bibhartyātmaketubhiḥ || 25 ||
antaryāmīśvaraḥ sākṣātpātu no yadvaśe idam |
parastāddadhimaṇḍodāttatastu bahuvistaraḥ || 26 ||
puṣkaradvīpanāmāyaṃ śākadvīpadvisaṃguṇaḥ |
svasamānena svādūdakenāyaṃ pariveṣṭitaḥ || 27 ||

yatrāste puṣkaraṃ bhrājadagnicūḍānibhāni ca |
patrāṇi viśadānīha svarṇapatrāyutāyutam || 28 ||
śrīmad□bhagavataścedamāsanaṃ parameṣṭhinaḥ |
kalpitaṃ lokaguruṇā sarvalokasisṛkṣayā || 29 ||
tad□dvīpa eka evāyaṃ mānasottaranāmakaḥ |
arvācīnaparācīnavarṣayoravadhirgiriḥ || 30 ||
ucchrāyāyāmayoḥ saṃkhyāyutayojanasammitā |
yatra dikṣu ca catvāri catasṛṣu purāṇi ha || 31 ||
indrādilokapālānāṃ yaduparyarkanirgamaḥ |
meruṃ pradakṣiṇīkurvan bhānuḥ paryeti yatra hi || 32 ||
saṃvatsarātmakaṃ cakraṃ devāhorātrato bhraman |
praiyavrato'dhipo vītihotraḥ svātmajakadvayam || 33 ||
varṣadvaye paristhāpya varṣanāmadharaṃ kramāt |
ramaṇo dhātakiścaiva tattadvarṣapatī ubhau || 34 ||

kṛtāḥ svayaṃ pūrvajavad□bhagavad□bhaktitatparāḥ |
tad□varṣapuruṣā brahmarūpiṇaṃ parameśvaram || 35 ||
sakarmakena yogena yajanti pariśīlitāḥ |
yattatkarmamayaṃ liṅga brahmaliṅgaṃ jano'rcayet |
ekāntamadvayaṃ śāntaṃ tasmai bhagavate namaḥ || 36 ||

English translation

1. Narada said Thou, the Knower of everything! Describe about the remaining Dvipas, knowing which we will be highly delighted.

2-36. Narayana spoke thus The very vast Ghrita Sagara (the ocean of clarified butter) is encircling the Kus’a DvTpa. Next to it is the Krauncha DvTpa. It is twice as large as Kus’a. The KsTra Sagara (the

ocean of milk) is surrounding this DvTpa. The Krauncha mountain is standing here. The name of this DvTpa is derived from this mountain. In days gone by, the highly intelligent Kartikeya burst this mountain by his own prowess. This DvTpa is washed by the KsTra Sagara; and Varuna is its Regent. The son of Priyavrata, Ghritapristha, respected by all and whose prosperity knows no end, is the Lord of this DvTpa. He divided this DvTpa into the seven parts and distributed them to his sons and named the Varsas after the names of his sons. He made his sons the rulers of those places and he himself took the refuge of the Bhagavan Narayana The names of the seven Varsas are respectively Ama, Madhuruha, Meghapristha, Sudhamaka, Bhrajistha, Lohitarna, and Vanaspati. O Narada! The seven mountains and the rivers there are very celebrated throughout the worlds. The names of the mountains are - S'ukla, Vardhamana, Bhojana, Upavarhana, Nanda, Nandana, and Sarvatobhadra. The names of the rivers are Abhaya, Amritaugha, Aryaka, TTrthavatT, VrittirupavatT, S'ukla, and Pavitravatika. The inhabitants there drink the highly pure water of these rivers. The people there are divided into four colours Purusa, Risabha, Dravina, and Vedaka and they worship the Bhagavan Varuna, of the form of water. Then they become very discriminative, and, with great devotion, and holding full within their folded palms the water, repeat the following mantra "O Water! Thou art the essence VTrya of the Person Bhagavana and Thou sanctifiest the Bhurloka, Bhuvarloka,

and Svarloka. Thou destroyest the sins of all. We all are touching it; purify our bodies." After finishing their mantrams, they sing various hymns to Varuna. Next to the Ksiroda Sagara, is the S'aka Dvipa, thirty two lakh yoyanas wide, surrounded by the Dadhi Sagara (the ocean of curds), of similar dimensions. Here the most excellent tree named the S'aka tree exists. O Narada! The DvTpa is named so after the tree. Medhatithi, the son of Priyavrata is the Lord of this DvTpa.

He divided this land into the seven Varsas and distributed each to his seven sons respectively; and ultimately he took refuge to the path of Yoga. The names of the seven Varsas are Purojava, Manojava, Pavamanaka, DhumranTka, Chitrarepha, Bahurupa, and Vis'vadhrik. In these Varsas there are seven mountains, one in each Varsa, as forming their boundaries; and there are seven rivers also. The names of the mountains are Is'ana, Urus'ringa, Valabhadra, S'ata Kes'ara, Sahasra-srotaka, Devapala, and Mahasana; the names of the rivers are Anagha, Ayurda, Ubhayaspristi, Aparajita, PahchapadT, and Sahasras'ruti and Nijadhriti. These seven rivers are all very big and resplendent with lustre. The people are divided into four classes Varsas, Satyavrata, Kratuvrata, Danavrata, and Anuvrata. They all take the Pranayama exercise and thereby bring the Rajas, and Tamo Guna under their subjection and they worship Hah, of the nature of Prana Vayu, Higher than the Highest. Their mantra is this "He has entered into all the living beings and nourishes them by the Prana and other faculties; He is the Internal Ruler of all and the Supreme Controller; this Universe is under His control; let Him protect and nourish us." O Narada! Next to this Dadhi Sagara is Puskara DvTpa; it is twice as large as S'aka DvTpa. It is surrounded by the Dudha Sagar (the ocean of milk) all twice as large. The leaves of Puskara tree that shines in the Puskara DvTpa, are fiery like golden flames; they are as clean and pure. Crores and crores of leaves, golden in colour ornament this Tree. Vasudeva, the Guru of all the Lokas, has created this Puskara DvTpa as the seat of ParamesthT Brahma, possessed of six extraordinary powers, for the purpose of creation. There is one mountain in this DvTpa; it is divided into two parts, named ArvachTna and ParachTna. These form the boundaries of the two Varsas. The mountain is one Ayuta Yoyana

high and one Ayuta Yoyana wide. There are four cities on the four sides. Indra and the three other Lokapalas are the lords of these cities. The Sun God connes out from their top and circumambulating Meru, goes there again. The whole year is his Chakram, circle of circuit; His path is Uttrayanam and Daksinayanam. Vitihotra, the son of Priyavrata is the lord of this island. He distributed the two Varsas amongst his two sons, Ramana and Dhataki. They rule over the two Varsas named also after

them. Like the inhabitants of the above Varsas, the people also get powers of themselves and worship devotedly the God seated on the lotus and follow such path of the Yoga as leads them to the Brahma Salokya, etc. The mantra runs thus “We bow down to that One God, without a Second, of the nature of Peace, Who is the Fruit of all the Karmas, Who is the seat of illumination of Brahma, Who is established in Unity, and Who is worshipped by all the Lokas.”

Here ends the Thirteenth Chapter of the Eighth Book on the description of the remaining DvTpas in the Mahapuranam S’ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 14

On The Description Of The

Chapter 207 of 318 · 29 detected Sanskrit verse markers

Sanskrit

नारायण उवाच
ततः परस्तादचलो लोकालोकेति नामकः ।
अन्तराले च लोकालोकयोर्यः परिकल्पितः ॥ १ ॥
यावदस्ति च देवर्षे ह्यन्तरं मानसोत्तरात् ।
सुमेरोस्तावती शुद्धा काञ्चनी भूमिरस्ति हि ॥ २ ॥
दर्पणोदरतुल्या सा सर्वप्राणिविवर्जिता ।
यस्यां पदार्थः प्रहितो न किञ्चित्प्रत्युदीयते ॥ ३ ॥
अतः सर्वप्राणिसङ्घरहिता सा च नारद ।
लोकालोक इति व्याख्या यदत्र परिकल्पिता ॥ ४ ॥
लोकालोकान्तरे चास्य वर्तते सर्वदा स्थितिः ।
ईश्वरेण स लोकानां त्रयाणामन्तगः कृतः ॥ ५ ॥
सूर्यादीनां ध्रुवान्तानां रश्मयो यद्वशादिह ।
अर्वाचीनाश्च त्रीँल्लोकानातन्वानाः कदापि हि ॥ ६ ॥
पराचीनत्वभाजो हि न भवन्ति च नारद ।

तावदुन्नहनायामः पर्वतेन्द्रो महोदयः ॥ ७ ॥
एतावाँल्लोकविन्यासोऽयं संस्थामानलक्षणैः ।
कविभिः स तु पञ्चाशत्कोटिभिर्गणितस्य च ॥ ८ ॥
भूगोलस्य चतुर्थांशो लोकालोकाचलो मुने ।
तस्योपरि चतुर्दिक्षु ब्रह्मणा चात्मयोनिना ॥ ९ ॥
निवेशिता दिग्गजा ये तन्नामानि निबोधत ।
ऋषभः पुष्पचूडोऽथ वामनोऽथापराजितः ॥ १० ॥
एते समस्तलोकस्य स्थितिहेतव ईरिताः ।
तेषां च स्वविभूतीनां बहुवीर्योपबृंहणम् ॥ ११ ॥
विशुद्धसत्त्वं चैश्वर्यं वर्धयन्भगवान् हरिः ।
आस्ते सिद्ध्यष्टकोपेतो विष्वक्सेनादिसंवृतः ॥ १२ ॥
निजायुधैः परिवृतो भुजदण्डैः समन्ततः ।
आस्ते सकललोकस्य स्वस्तये परमेश्वरः ॥ १३ ॥
आकल्पमेवं वेषं स गतो विष्णुः सनातनः ।

स्वमायारचितस्यास्य गोपीथायात्मसाधनः ॥ १४ ॥
योऽन्तर्विस्तार एतेन ह्यलोकपरिमाणकम् ।

व्याख्यातं यद्बहिर्लोकालोकाचल इतीरणात् ॥ १५ ॥
ततः परस्ताद्योगेशगतिं शुद्धा वदन्ति हि ।
अण्डमध्यगतः सूर्यो द्यावाभूम्योर्यदन्तरम् ॥ १६ ॥
सूर्याण्डगोलयोर्मध्ये कोट्यः स्युः पञ्चविंशतिः ।
मृतेऽण्ड एष एतस्मिञ्जातो मार्तण्डशब्दभाक् ॥ १७ ॥
हिरण्यगर्भ इति यद्धिरण्याण्डसमुद्भवः ।
सूर्येण हि विभज्यन्ते दिशः खं द्यौर्महीभिदा ॥ १८ ॥
स्वर्गापवर्गौ नरका रसौकांसि च सर्वशः ।
देवतिर्यङ्मनुष्याणां सरीसृपसवीरुधाम् ॥ १९ ॥
सर्वजीवनिकायानां सूर्य आत्मा दृगीश्वरः ।
एतावान्भूमण्डलस्य सन्निवेश उदाहृतः ॥ २० ॥
एतेन हि दिवो मानं वर्णयन्ति च तद्विदः ।

द्विदलानां च निष्पावादीनां च दलयोर्यथा ॥ २१ ॥
अन्तरेण तयोरन्तरिक्षं तदुभयसन्धितम् ।
यन्मध्यगश्च भगवान् भानुर्वै तपतां वरः ॥ २२ ॥
आतपेन त्रिलोकं च प्रतपत्येव भासयन् ।
उत्तरायणमासाद्य गतिमान्द्यं वितन्वते ॥ २३ ॥
आरोहणस्थानमसौ गत्वाहो दैर्ध्यमाचरेत् ।
दक्षिणायनमासाद्य गतिशैघ्र्यं वितन्वते ॥ २४ ॥
अवरोहस्थानमसौ गच्छन्ह्रस्वं दिनं चरेत् ।
विषुवत्संज्ञमासाद्य गतिसाम्यं वितन्वते ॥ २५ ॥
समस्थानमथासाद्य दिनसाम्यं करोति च ।
यदा च मेषतुलयोः सञ्चरेद्धि दिवाकरः ॥ २६ ॥
समानानि त्वहोरात्राण्यातनोति त्रयीमयः ।
वृषादिपञ्चसु यदा राशिष्वर्को विरोचते ॥ २७ ॥
तदाहानि च वर्धन्ते रात्रयोऽपि ह्रसन्ति च ।

वृश्चिकादिषु सूर्यो हि यदा सञ्चरते रविः ॥ २८ ॥
तदापीमान्यहोरात्राणि भवन्ति विपर्ययात् ॥ २९ ॥

Roman transliteration

nārāyaṇa uvāca
tataḥ parastādacalo lokāloketi nāmakaḥ |
antarāle ca lokālokayoryaḥ parikalpitaḥ || 1 ||
yāvadasti ca devarṣe hyantaraṃ mānasottarāt |
sumerostāvatī śuddhā kāñcanī bhūmirasti hi || 2 ||
darpaṇodaratulyā sā sarvaprāṇivivarjitā |
yasyāṃ padārthaḥ prahito na kiñcitpratyudīyate || 3 ||
ataḥ sarvaprāṇisaṅgharahitā sā ca nārada |
lokāloka iti vyākhyā yadatra parikalpitā || 4 ||

lokālokāntare cāsya vartate sarvadā sthitiḥ |
īśvareṇa sa lokānāṃ trayāṇāmantagaḥ kṛtaḥ || 5 ||
sūryādīnāṃ dhruvāntānāṃ raśmayo yadvaśādiha |
arvācīnāśca trī~llokānātanvānāḥ kadāpi hi || 6 ||
parācīnatvabhājo hi na bhavanti ca nārada |

tāvadunnahanāyāmaḥ parvatendro mahodayaḥ || 7 ||
etāvā~llokavinyāso'yaṃ saṃsthāmānalakṣaṇaiḥ |
kavibhiḥ sa tu pañcāśatkoṭibhirgaṇitasya ca || 8 ||
bhūgolasya caturthāṃśo lokālokācalo mune |
tasyopari caturdikṣu brahmaṇā cātmayoninā || 9 ||
niveśitā diggajā ye tannāmāni nibodhata |
ṛṣabhaḥ puṣpacūḍo'tha vāmano'thāparājitaḥ || 10 ||
ete samastalokasya sthitihetava īritāḥ |
teṣāṃ ca svavibhūtīnāṃ bahuvīryopabṛṃhaṇam || 11 ||
viśuddhasattvaṃ caiśvaryaṃ vardhayanbhagavān hariḥ |
āste siddhyaṣṭakopeto viṣvaksenādisaṃvṛtaḥ || 12 ||
nijāyudhaiḥ parivṛto bhujadaṇḍaiḥ samantataḥ |
āste sakalalokasya svastaye parameśvaraḥ || 13 ||
ākalpamevaṃ veṣaṃ sa gato viṣṇuḥ sanātanaḥ |

svamāyāracitasyāsya gopīthāyātmasādhanaḥ || 14 ||
yo'ntarvistāra etena hyalokaparimāṇakam |
vyākhyātaṃ yad□bahirlokālokācala itīraṇāt || 15 ||
tataḥ parastādyogeśagatiṃ śuddhā vadanti hi |
aṇḍamadhyagataḥ sūryo dyāvābhūmyoryadantaram || 16 ||
sūryāṇḍagolayormadhye koṭyaḥ syuḥ pañcaviṃśatiḥ |
mṛte'ṇḍa eṣa etasmiñjāto mārtaṇḍaśabdabhāk || 17 ||
hiraṇyagarbha iti yaddhiraṇyāṇḍasamud□bhavaḥ |
sūryeṇa hi vibhajyante diśaḥ khaṃ dyaurmahībhidā || 18 ||
svargāpavargau narakā rasaukāṃsi ca sarvaśaḥ |
devatiryaṅ□manuṣyāṇāṃ sarīsṛpasavīrudhām || 19 ||
sarvajīvanikāyānāṃ sūrya ātmā dṛgīśvaraḥ |
etāvānbhūmaṇḍalasya sanniveśa udāhṛtaḥ || 20 ||
etena hi divo mānaṃ varṇayanti ca tadvidaḥ |

dvidalānāṃ ca niṣpāvādīnāṃ ca dalayoryathā || 21 ||
antareṇa tayorantarikṣaṃ tadubhayasandhitam |
yanmadhyagaśca bhagavān bhānurvai tapatāṃ varaḥ || 22 ||
ātapena trilokaṃ ca pratapatyeva bhāsayan |
uttarāyaṇamāsādya gatimāndyaṃ vitanvate || 23 ||
ārohaṇasthānamasau gatvāho dairdhyamācaret |
dakṣiṇāyanamāsādya gatiśaighryaṃ vitanvate || 24 ||
avarohasthānamasau gacchanhrasvaṃ dinaṃ caret |
viṣuvatsaṃjñamāsādya gatisāmyaṃ vitanvate || 25 ||
samasthānamathāsādya dinasāmyaṃ karoti ca |
yadā ca meṣatulayoḥ sañcareddhi divākaraḥ || 26 ||
samānāni tvahorātrāṇyātanoti trayīmayaḥ |
vṛṣādipañcasu yadā rāśiṣvarko virocate || 27 ||
tadāhāni ca vardhante rātrayo'pi hrasanti ca |

vṛścikādiṣu sūryo hi yadā sañcarate raviḥ || 28 ||
tadāpīmānyahorātrāṇi bhavanti viparyayāt || 29 ||

English translation

1-29. Narayana said Next to the ocean of pure water, is the mountain, called Lokaloka. It marks the sphere between the two countries Loka and Aloka. O Devarsi! There is a land, all of pure gold (beyond this ocean of pure water) for a space equal to the distance between Manasottara and Meru. This land is like a mirror; there are no beings here; the reason is, any substance placed on it would at once be converted into gold and nothing can be obtained out of it. O Narada! No living beings can live there and therefore it is named Lokaloka. This is established always between the Loka and Aloka. The God himself has made this as the boundary of the three Lokas. The rays of the Sun, the Polar Star and all the planets are confined to this sphere; rather passing through its middle, the luminaries shed their lustre on the three Lokas. O Narada! This great mountain is so lofty and capacious that the rays of the luminaries can never go out of it. The learned men say, that the size, form, and indications of this mountain are such as this is the one-fourth of five hundred times the size of the earth on its summit. The self-born Brahma has placed very big elephants on all sides of it. Hear their names. These are Risabha, Puspachuda, Vamana, and Aparajita. These four elephants are said to hold all the Lokas in their respective positions. The Bhagavan Hari gives strength to these elephants and to Indra and others who are reckoned to be His Vibhutis (powers). He manifesting His S’uddha Sattva and super-extraordinary powers, and united with Anima, Laghima, etc., the eight Siddhis, is reigning there surrounded by His Paris’adas Visvaksena and others. He is the one God of all; He is without a second. For the welfare of all. He is holding Sudars’ana and His various other weapons; and the powers of His arms are great. He is His own Cause and at all times He pervades all in and through. He is Eternal. This Universe is upheld by His extraordinary power Maya for its preservation. He remains in this form till the end of a Kalpa. The inner width described above.

determines the width of Aloka. For it is situated outside the above Loka. Beyond the mountain Lokaloka, is said to lie the pure path leading to YogesVara within the egg-shaped ellipsoid formed by the Heaven and Earth. The inner dimension of this ellipsoid is twenty five Koti Yoyanas. When this egg becomes unconscious (lifeless), the Sun enters within it in the form of Vairaja. Hence the Sun is called Martanda. He is Hiranyagarbha, when He is born from this Golden Egg. It is this Sun that ordains the quarters, Akas’a, Heaven and Earth, etc., in their proper spheres and divisions. This Sun is the Atma of Svarga and Moksa, hell and other lower regions, of the Devas, men, birds, reptiles, trees and all other living beings; and He is the Presiding Deity of their sight. O Narada! Its width is Pahchas’at Koti Yoyanas and its height or depth is twenty-five Koti Yoyanas. If as the two halves of a gram are of the same size, so the Earth and Heaven are of equal size. The space enclosed between them is called Antariksa; the Sun God, the foremost of the planets, being situated in the middle, gives light and illumines and heats the three Lokas. He goes by the path of Uttarayana and therefore His motion becomes slow (His motion becomes Mandagati). The Sun then getting up higher prolongs the day time. Similarly when the Sun follows the path of Daksinayana, He gets S’lghra-gati and not going up so high, shortens the day time. Again when He comes at the Equator, He maintains an even position and the day and night become equal. When the Sun is in the signs Aries (Mesa) and Libra (Tula), then the day and night become equal. When the Sun traverses the five signs Taurus, Gemini, etc., the day becomes longer and when the Sun traverses the five signs Scorpio and others, the day becomes shorter and the night becomes longer.

Here ends the Fourteenth Chapter of the Eighth Book on the description of the Lokaloka space in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 15

On The Motion Of The Sun

Chapter 208 of 318 · 45 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
अतः परं प्रवक्ष्यामि भानोर्गमनमुत्तमम् ।
शीघ्रमन्दादिगतिभिस्त्रिविधं गमनं रवेः ॥ १ ॥
सर्वग्रहाणां त्रीण्येव स्थानानि सुरसत्तम ।
स्थानं जारद्गवं मध्यं तथैरावतमुत्तरम् ॥ २ ॥
वैश्वानरं दक्षिणतो निर्दिष्टमिति तत्त्वतः ।
अश्विनी कृत्तिका याम्या नागवीथीति शब्दिता ॥ ३ ॥
रोहिण्यार्द्रा मृगशिरो गजवीथ्यभिधीयते ।
पुष्याश्लेषा तथाऽऽदित्या वीथी चैरावती स्मृता ॥ ४ ॥
एतास्तु वीथयस्तिस्र उत्तरो मार्ग उच्यते ।
तथा द्वे चापि फल्गुन्यौ मघा चैवार्षभी मता ॥ ५ ॥
हस्तश्चित्रा तथा स्वाती गोवीथीति तु शब्दिता ।
ज्येष्ठा विशाखानुराधा वीथी जारद्गवी मता ॥ ६ ॥
एतास्तु वीथयस्तिस्रो मध्यमो मार्ग उच्यते ।

मूलाषाढोत्तराषाढा अजवीथ्यभिशब्दिता ॥ ७ ॥
श्रवणं च धनिष्ठा च मार्गी शतभिषक् तथा ।
वैश्वानरी भाद्रपदे रेवती चैव कीर्तिता ॥ ८ ॥
एतास्तु वीथयस्तिस्रो दक्षिणो मार्ग उच्यते ।
उत्तरायणमासाद्य युगाक्षान्तर्निबद्धयोः ॥ ९ ॥
कर्षणं पाशयोर्वायुबद्धयो रोहणं स्मृतम् ।
तदाभ्यन्तरगान्मण्डलाद्रथस्य गतेर्भवेत् ॥ १० ॥
मान्द्यं दिवसवृद्धिश्च जायते सुरसत्तम ।
रात्रिह्रासश्च भवति सौम्यायनक्रमो ह्ययम् ॥ ११ ॥
दक्षिणायनके पाशे प्रेरणादवरोहणम् ।
बहिर्मण्डलवेशेन गतिशैघ्र्यं तदा भवेत् ॥ १२ ॥
तदा दिनाल्पता रात्रिवृद्धिश्च परिकीर्तिता ।
वैषुवे पाशसाम्यात्तु समावस्थानतो रवेः ॥ १३ ॥
मध्यमण्डलवेशश्च साम्यं रात्रिदिनादिके ।

आकृष्येते यदा तौ तु ध्रुवेण समधिष्ठितौ ॥ १४ ॥
तदाभ्यन्तरतः सूर्यो भ्रमते मण्डलानि च ।

ध्रुवेण मुच्यमानेन पुना रश्मियुगेन तु ॥ १५ ॥
तथैव बाह्यतः सूर्यो भ्रमते मण्डलानि च ।
तस्मिन्मेरौ पूर्वभागे पुर्यैन्द्री देवधानिका ॥ १६ ॥
दक्षिणे वै संयमनी नाम याम्या महापुरी ।
पश्चान्निम्लोचनी नाम वारुणी वै महापुरी ॥ १७ ॥
तदुत्तरे पुरी सौम्या प्रोक्ता नाम विभावरी ।
ऐन्द्रपुर्यां रवेः प्रोक्त उदयो ब्रह्मवादिभिः ॥ १८ ॥
संयमन्यां च मध्याह्ने निम्लोचन्यां निमीलनम् ।
विभावर्यां निशीथः स्यात्तिग्मांशोः सुरपूजितः ॥ १९ ॥
प्रवृत्तेश्च निमित्तानि भूतानां तानि सर्वशः ।
मेरोश्चतुर्दिशं भानोः कीर्तितानि मया मुने ॥ २० ॥
मेरुस्थानां सदा मध्यं गत एव विभाति हि ।

सव्यं गच्छन्दक्षिणेन करोति स्वर्णपर्वतम् ॥ २१ ॥
उदयास्तमये चैव सर्वकालं तु सम्मुखे ।
दिशास्वशेषासु तथा सुरर्षे विदिशासु च ॥ २२ ॥
यैर्यत्र दृश्यते भास्वान्स तेषामुदयः स्मृतः ।
तिरोभावं च यत्रैति तत्रैवास्तमनं रवेः ॥ २३ ॥
नैवास्तमनमर्कस्य नोदयः सर्वदा सतः ।
उदयास्तमनाख्यं हि दर्शनादर्शनं रवेः ॥ २४ ॥
शक्रादीनां पुरे तिष्ठन्स्पृशत्येष पुरत्रयम् ।
विकर्णौ द्वौ विकर्णस्थस्त्रीन्कोणान्द्वे पुरे तथा ॥ २५ ॥
सर्वेषां द्वीपवर्षाणां मेरुरुत्तरतः स्थितः ।
यैर्यत्र दृश्यते भानुः सैव प्राचीति चोच्यते ॥ २६ ॥
तद्वामभागतो मेरुर्वर्ततेति विनिर्णयः ।
यदि चैन्द्र्याः प्रचलते घटिका दशपञ्चभिः ॥ २७ ॥
याम्यां तदा योजनानां सपादं कोटियुग्मकम् ।

सार्धद्वादशलक्षाणि पञ्चनेत्रसहस्रकम् ॥ २८ ॥
प्रक्रामति सहस्रांशुः कालमार्गप्रदर्शकः ।
एवं ततो वारुणीं च सौम्यामैन्द्रीं सहस्रदृक् ॥ २९ ॥
पर्येति कालचक्रात्मा द्युमणिः कालबुद्धये ।
तथा चान्ये ग्रहाः सोमादयो ये दिग्विचारिणः ॥ ३० ॥
नक्षत्रैः सह चोद्यन्ति सह चास्तं व्रजन्ति ते ।
एवं मुहुर्तेन रथो भानोरष्टशताधिकम् ॥ ३१ ॥
योजनानां चतुस्त्रिंशल्लक्षाणि भ्रमति प्रभुः ।
त्रयीमयश्चतुर्दिक्षु पुरीषु च समीरणात् ॥ ३२ ॥
प्रवहाख्यात्सदा कालचक्रं पर्येति भानुमान् ।
यस्य चक्रं रथस्यैकं द्वादशारं त्रिनाभिकम् ॥ ३३ ॥

षण्नेमि कवयस्तं च वत्सरात्मकमूचिरे ।
मेरुमूर्धनि तस्याक्षो मानसोत्तरपर्वते ॥ ३४ ॥
कृतेतरविभागो यः प्रोतं तत्र रथाङ्गकम् ।

तैलकारकयन्त्रेण चक्रसाम्यं परिभ्रमन् । ३५ ॥
मानसोत्तरनाम्नीह गिरौ पर्येति चांशुमान् ।
तस्मिन्नक्षे कृतं मूलं द्वितीयोऽक्षो ध्रुवे कृतः ॥ ३६ ॥
तुर्यमानेन तैलस्य यन्त्राक्षवदितीरितः ।
कृतोपरितनो भागः सूर्यस्य जगतां पतेः ॥ ३७ ॥
रथनीडस्तु षट्त्रिंशल्लक्षयोजनमायतः ।
तत्तुर्यभागतः सोऽयं परिणाहेन कीर्तितः ॥ ३८ ॥
तावानर्करथस्यात्र युगस्तस्मिन्हयाः शुभाः ।
सप्तच्छन्दोऽभिधानाश्च सूरसूतेन योजिताः ॥ ३९ ॥
वहन्ति देवमादित्यं लोकानां सुखहेतवे ।
पुरस्तात्सवितुः सूतोऽरुणः पश्चान्नियोजितः ॥ ४० ॥
सौत्ये कर्मणि संयुक्तो वर्तते गरुडाग्रजः ।
तथैव बालखिल्याख्या ऋषयोऽङ्गुष्ठपर्वकाः ॥ ४१ ॥
प्रमाणेन परिख्याताः षष्टिसाहस्रसंख्यकाः ।

स्तुवन्ति पुरतः सूर्यं सूक्तवाक्यैः सुशोभनैः ॥ ४२ ॥
तथा चान्ये च ऋषयो गन्धर्वा अप्सरोरगाः ।
ग्रामण्यो यातुधानाश्च देवाः सर्वे परेश्वरम् ॥ ४३ ॥
एकैकशः सप्त सप्त मासि मासि विरोचनम् ।
सार्धलक्षोत्तरं कोटिनवकं भूमिमण्डलम् ॥ ४४ ॥
द्विसहस्रं योजनानां स गव्यूत्युत्तरं क्षणात् ।
पर्येति देवदेवेशो विश्वव्यापी निरन्तरम् ॥ ४५ ॥

Roman transliteration

śrīnārāyaṇa uvāca
ataḥ paraṃ pravakṣyāmi bhānorgamanamuttamam |
śīghramandādigatibhistrividhaṃ gamanaṃ raveḥ || 1 ||
sarvagrahāṇāṃ trīṇyeva sthānāni surasattama |
sthānaṃ jārad□gavaṃ madhyaṃ tathairāvatamuttaram || 2 ||
vaiśvānaraṃ dakṣiṇato nirdiṣṭamiti tattvataḥ |
aśvinī kṛttikā yāmyā nāgavīthīti śabditā || 3 ||
rohiṇyārdrā mṛgaśiro gajavīthyabhidhīyate |
puṣyāśleṣā tathā"dityā vīthī cairāvatī smṛtā || 4 ||
etāstu vīthayastisra uttaro mārga ucyate |
tathā dve cāpi phalgunyau maghā caivārṣabhī matā || 5 ||
hastaścitrā tathā svātī govīthīti tu śabditā |
jyeṣṭhā viśākhānurādhā vīthī jārad□gavī matā || 6 ||
etāstu vīthayastisro madhyamo mārga ucyate |

mūlāṣāḍhottarāṣāḍhā ajavīthyabhiśabditā || 7 ||
śravaṇaṃ ca dhaniṣṭhā ca mārgī śatabhiṣak tathā |
vaiśvānarī bhādrapade revatī caiva kīrtitā || 8 ||
etāstu vīthayastisro dakṣiṇo mārga ucyate |
uttarāyaṇamāsādya yugākṣāntarnibaddhayoḥ || 9 ||
karṣaṇaṃ pāśayorvāyubaddhayo rohaṇaṃ smṛtam |
tadābhyantaragānmaṇḍalādrathasya gaterbhavet || 10 ||
māndyaṃ divasavṛddhiśca jāyate surasattama |
rātrihrāsaśca bhavati saumyāyanakramo hyayam || 11 ||
dakṣiṇāyanake pāśe preraṇādavarohaṇam |
bahirmaṇḍalaveśena gatiśaighryaṃ tadā bhavet || 12 ||
tadā dinālpatā rātrivṛddhiśca parikīrtitā |
vaiṣuve pāśasāmyāttu samāvasthānato raveḥ || 13 ||
madhyamaṇḍalaveśaśca sāmyaṃ rātridinādike |

ākṛṣyete yadā tau tu dhruveṇa samadhiṣṭhitau || 14 ||
tadābhyantarataḥ sūryo bhramate maṇḍalāni ca |
dhruveṇa mucyamānena punā raśmiyugena tu || 15 ||
tathaiva bāhyataḥ sūryo bhramate maṇḍalāni ca |
tasminmerau pūrvabhāge puryaindrī devadhānikā || 16 ||
dakṣiṇe vai saṃyamanī nāma yāmyā mahāpurī |
paścānnimlocanī nāma vāruṇī vai mahāpurī || 17 ||
taduttare purī saumyā proktā nāma vibhāvarī |
aindrapuryāṃ raveḥ prokta udayo brahmavādibhiḥ || 18 ||
saṃyamanyāṃ ca madhyāhne nimlocanyāṃ nimīlanam |
vibhāvaryāṃ niśīthaḥ syāttigmāṃśoḥ surapūjitaḥ || 19 ||
pravṛtteśca nimittāni bhūtānāṃ tāni sarvaśaḥ |
meroścaturdiśaṃ bhānoḥ kīrtitāni mayā mune || 20 ||
merusthānāṃ sadā madhyaṃ gata eva vibhāti hi |

savyaṃ gacchandakṣiṇena karoti svarṇaparvatam || 21 ||
udayāstamaye caiva sarvakālaṃ tu sammukhe |
diśāsvaśeṣāsu tathā surarṣe vidiśāsu ca || 22 ||
yairyatra dṛśyate bhāsvānsa teṣāmudayaḥ smṛtaḥ |
tirobhāvaṃ ca yatraiti tatraivāstamanaṃ raveḥ || 23 ||
naivāstamanamarkasya nodayaḥ sarvadā sataḥ |
udayāstamanākhyaṃ hi darśanādarśanaṃ raveḥ || 24 ||
śakrādīnāṃ pure tiṣṭhanspṛśatyeṣa puratrayam |
vikarṇau dvau vikarṇasthastrīnkoṇāndve pure tathā || 25 ||
sarveṣāṃ dvīpavarṣāṇāṃ meruruttarataḥ sthitaḥ |
yairyatra dṛśyate bhānuḥ saiva prācīti cocyate || 26 ||
tadvāmabhāgato merurvartateti vinirṇayaḥ |
yadi caindryāḥ pracalate ghaṭikā daśapañcabhiḥ || 27 ||
yāmyāṃ tadā yojanānāṃ sapādaṃ koṭiyugmakam |

sārdhadvādaśalakṣāṇi pañcanetrasahasrakam || 28 ||
prakrāmati sahasrāṃśuḥ kālamārgapradarśakaḥ |
evaṃ tato vāruṇīṃ ca saumyāmaindrīṃ sahasradṛk || 29 ||
paryeti kālacakrātmā dyumaṇiḥ kālabuddhaye |
tathā cānye grahāḥ somādayo ye digvicāriṇaḥ || 30 ||
nakṣatraiḥ saha codyanti saha cāstaṃ vrajanti te |
evaṃ muhūrtena ratho bhānoraṣṭaśatādhikam || 31 ||
yojanānāṃ catustriṃśallakṣāṇi bhramati prabhuḥ |

trayīmayaścaturdikṣu purīṣu ca samīraṇāt || 32 ||
pravahākhyātsadā kālacakraṃ paryeti bhānumān |
yasya cakraṃ rathasyaikaṃ dvādaśāraṃ trinābhikam || 33 ||
ṣaṇnemi kavayastaṃ ca vatsarātmakamūcire |
merumūrdhani tasyākṣo mānasottaraparvate || 34 ||
kṛtetaravibhāgo yaḥ protaṃ tatra rathāṅgakam |

tailakārakayantreṇa cakrasāmyaṃ paribhraman | 35 ||
mānasottaranāmnīha girau paryeti cāṃśumān |
tasminnakṣe kṛtaṃ mūlaṃ dvitīyo'kṣo dhruve kṛtaḥ || 36 ||
turyamānena tailasya yantrākṣavaditīritaḥ |
kṛtoparitano bhāgaḥ sūryasya jagatāṃ pateḥ || 37 ||
rathanīḍastu ṣaṭ□triṃśallakṣayojanamāyataḥ |
tatturyabhāgataḥ so'yaṃ pariṇāhena kīrtitaḥ || 38 ||
tāvānarkarathasyātra yugastasminhayāḥ śubhāḥ |
saptacchando'bhidhānāśca sūrasūtena yojitāḥ || 39 ||
vahanti devamādityaṃ lokānāṃ sukhahetave |
purastātsavituḥ sūto'ruṇaḥ paścānniyojitaḥ || 40 ||
sautye karmaṇi saṃyukto vartate garuḍāgrajaḥ |
tathaiva bālakhilyākhyā ṛṣayo'ṅguṣṭhaparvakāḥ || 41 ||
pramāṇena parikhyātāḥ ṣaṣṭisāhasrasaṃkhyakāḥ |

stuvanti purataḥ sūryaṃ sūktavākyaiḥ suśobhanaiḥ || 42 ||
tathā cānye ca ṛṣayo gandharvā apsaroragāḥ |
grāmaṇyo yātudhānāśca devāḥ sarve pareśvaram || 43 ||
ekaikaśaḥ sapta sapta māsi māsi virocanam |
sārdhalakṣottaraṃ koṭinavakaṃ bhūmimaṇḍalam || 44 ||
dvisahasraṃ yojanānāṃ sa gavyūtyuttaraṃ kṣaṇāt |
paryeti devadeveśo viśvavyāpī nirantaram || 45 ||

English translation

1-45. Narayana said O Narada! I will now describe the motion of the Sun. Hear. It is of three kinds; S'lghra (perihelionic), Manda (Aphelionic), and even. O Surasattama! Every planet has three positions. The name of the Madhyagati position is Jaradgava, the name of the northern position is Airavata; and the name of the southern position is VaisVanara. The asterisms AsVini Krittika and Bharani are known by the term Nagavithi. Rohini, Ardra, and Mrigas'ira are named Gaja Vithi; Pusya, As'lesa, and Punarvasu are named AiravatMthi. The three Vithis, above-mentioned are called Uttara Marga. Purvaphalguni, Uttara Phalguni and Magha are named Arsabhi Vithi. Hasta, Chitra and Svati are called Govithi; Jyestha, Vis'akha and Anuradha are named Jaradgavi Vithi. These three Vithis are named Madhyama Marga. Mula, Purbasadha, Uttarasadha are termed Ajavithi S'ravana, Dhanistha and S'atabhisa are termed Mriga Vithi. Uttara bhadrapada, Purvabhadrapada, and Revati are called VaisVanarivithi. These three Vithis (paths) are called Daksinamarga. During the Uttarayana time, as the Dhruva attracts the rope of air from both the sides of the Yuga, orbit (or axis), the chariot of the Sun ascends, (i.e., is drawn up by the rope). Thus when the Sun enters within the sphere, the motion of the chariot becomes slower and the day is lengthened and the night is shortened. O Sura Sattama! Know this to be the course of the path of the Sun.

When the cord draws towards the south, the Chariot descends and as the Sun then comes out of the sphere, the motion becomes quick The day shortens and the night is lengthened. Again when the

cord is neither tightened nor is it slackened, rather its motion is exactly mid-way, the Sun also remains in a medium position and his Chariot enters within a sphere of equilibrium and the day and night become equal. When the cord of air, in a state of equilibrium is attracted by

the Polar Star, then it is that the Sun and the Solar system revolves; and when the Polar Star slackens its attraction over the cord of air, the Sun coming out of the middle sphere, revolves; and the Solar system also revolves. On the east of Meru is established the city of Indra and the Devas dwell there. It is called therefore Devadhanika. On the south of the Meru, is the famous city of Yama, the God of Death, named Samyamani. On the west of Meru, is the great city of Varuna, named Nimnochani. On the north of Meru is the city of the Moon, named Vibhavari. O Narada! The Brahmavadis say that the Sun first rises in the city of Indra. At noon the Sun goes to Samyamani; at evening the Sun goes to Nimnochani and He is said to set. In the night the Sun remains in Vibhavari. O Muni! The going of the Sun round Meru is the cause of all the beings getting themselves engaged in their respective duties. The inhabitants of the Meru see the Sun always in the central position. The Sun moves on, eastwards towards the stars, keeping the Meru to his left; but if the Zodiac be taken into account, it would appear that the Meru is left towards the south of the Sun. The rising and the setting of the Sun are always considered in front of Him. O Devarsi! Every point, every quarter, every person, seeing the Sun says that the Sun has risen there; again where he becomes invisible. He is considered to set there. The Sun always exists; so there is no rising nor setting for Him. It is His appearance and disappearance that make men say that the Sun rises or sets. When the Sun is in the Indra's city. He illumines the three cities, those of Indra, Yama, and the Moon and illumines the north-east and east-west corners. So when He rests in the city of Fire, he illumines north-east, east-west, and south-west, the three corners, and at the same time the cities of Indra and Yama; and so on for the other cities and corners. O Narada! The Mont Meru is situated towards the north of all the Dvipas and Varsas. So whenever any person sees the Sun rise he calls that side "east." But Meru exists towards the left of the Sun; so it is said. If the Sun travels in 15 (fifteen) Ghatikas, the distance from Indrapuri to Yamapuri, He is said to travel within that time a distance equal to 2% Kotis, 121/2 lakhs and 25000 Yojanas (22695000 Yojanas). The thousand-eyed and thousand rayed Sun God is the Manifester of

Time. He travels in the aforesaid way the cities of Varuna, Chandra and Indra respectively. He is the diadem of the Svarloka; and the Zodiac is his Atman. He travels thus, to mark off time to all persons. O Narada! The Moon and the other planets and stars rise and set in the aforesaid manner. Thus the powerful chariot of the Sun travels in a Muhurta 142,00000 Yojanas. By the force of Pravaha Vayu (air), the Sun God, the Incarnate of the Vedas travels round the cities, the Zodiac, in one Samvatsara (year). The wheel of the Sun's Chariot is one year; twelve months are the spokes; three Chaturmasyas are the nave and the six seasons are the outer ring or circumference of the wheel. The learned men call this chariot as the Samvatsara (one year). The axis or axle points to the Meru on one side and to Manasottara mountain on the other. The end or circumference of the wheel marks off other divisions of the time as Kala, Kastha, Muhurta, Yama, Parahara, day and night, and fortnights. The wheel is fixed on the nave. The Sun goes on this wheel, like an oilman's on his oil- machine, round and round the Manasottara mountain. The eastern side of the wheel is on that axis and the other part is fixed on the Pole Star. The dimension of the first axis is (15750000 Yoyanas).

The second axis measures one-fourth of the above (3937500 Yoyanas). It resembles the axis of an oil-machine. The upper side of that is considered to belong to the Sun. The seat of the Sun on his chariot measures 36 Lakh Yoyanas wide. The Yuga measures in length one fourth of the above dimensions, that of his seat. The Chariot is is moved by seven horses, consisting of the seven Chhandas, Gayatri, etc., driven by Aruna. The horses carry the Sun for the happiness of all. Though

the charioteer sits in front of the Sun, his face is turned towards the west. He does his work as a charioteer in that state. Sixty thousand Valakhilya Risis, of the size of a thumb, chant the sweet Vedic hymns before Him. Other Risis, Apsaras, Uragas, Gramanis, Raksasas, and all the Devas, each divided in groups of seven, worship every month that highly lustrous Sun-god. The earth measures 90152000 Kros'a Yuga Yoyanas (1 Krosa - % Yoyana). The Sun passes over this distance in a moment. He does not take rest in his this work even for a day; no, not even for a moment.

Here ends the Fifteenth Chapter of the Eighth Book on the motion of the Sun in the Mahapuranam, S'ri Mad Devi Bhagavatam, of 18000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 16

On The Motion Of The Planets

Chapter 209 of 318 · 36 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
अथातः श्रूयतां चित्रं सोमादीनां गमादिकम् ।
तद्गत्यनुसृता नृणां शुभाशुभनिदर्शना ॥ १ ॥
यथा कुलालचक्रेण भ्रमता भ्रमतां सह ।
तदाश्रयाणां च गतिरन्या कीटादिनां भवेत् ॥ २ ॥
एवं हि राशिवृन्देन कालचक्रेण तेन च ।
मेरुं ध्रुवं च सरतां प्रादक्षिण्येन सर्वदा ॥ ३ ॥
ग्रहाणां भानुमुख्यानां गतिरन्यैव दृश्यते ।
नक्षत्रान्तरगामित्वाद्भान्तरे गमनं तथा ॥ ४ ॥
गतिद्वयं चाविरुद्धं सर्वत्रैष विनिर्णयः ।
स एव भगवानादिपुरुषो लोकभावनः ॥ ५ ॥
नारायणोऽखिलाधारो लोकानां स्वस्तये भ्रमन् ।
कर्मशुद्धिनिमित्तं तु आत्मानं वै त्रयीमयम् ॥ ६ ॥
कविभिश्चैव वेदेन विजिज्ञास्योऽर्कधाभवत् ।

षट्सु क्रमेण ऋतुषु वसन्तादिषु च स्वयम् ॥ ७ ॥
यथोपजोषमृतुजान् गुणान् वै विदधाति च ।
तमेनं पुरुषाः सर्वे त्रय्या च विद्यया सदा ॥ ८ ॥
वर्णाश्रमाचारपथा तथाम्नातैश्च कर्मभिः ।
उच्चावचैः श्रद्धया च योगानां च वितानकैः ॥ ९ ॥
अञ्जसा च यजन्ते ये श्रेयो विन्दन्ति ते मतम् ।
अथैष आत्मा लोकानां द्यावाभूम्यन्तरेण च ॥ १० ॥
कालचक्रगतो भुङ्क्ते मासान्द्वादशराशिभिः ।
संवत्सरस्यावयवान्मासः पक्षद्वयं दिवा ॥ ११ ॥
नक्तं चेति स पादर्क्षद्वयमित्युपदिश्यते ।
यावता षष्ठमंशं स भुञ्जीत ऋतुरुच्यते ॥ १२ ॥
संवत्सरस्यावयवः कविभिश्चोपवर्णितः ।
यावतार्धेन चाकाशवीथ्यां प्रचरते रविः ॥ १३ ॥
तं प्राक्तना वर्णयन्ति अयनं मुनिपूजिताः ।

अथ यावन्नभोमण्डलं सह प्रतिगच्छति ॥ १४ ॥
कात्स्न्र्येन सह भुञ्जीत कालं तं वत्सरं विदुः ।

संवत्सरं परिवत्सरमिडावत्सरमेव च ॥ १५ ॥
अनुवत्सरमिद्वत्सरमिति पञ्चकमीरितम् ।
भानोर्मान्द्यशैघ्र्यसमगतिभिः कालवित्तमैः ॥ १६ ॥
एवं भानोर्गतिः प्रोक्ता चन्द्रादीनां निबोधत ।
एवं चन्द्रोऽर्करश्मिभ्यो लक्षयोजनमूर्ध्वतः ॥ १७ ॥
उपलभ्यमानो मित्रस्य संवत्सरभुजिं च सः ।
पक्षाभ्यां चौषधीनाथो भुङ्क्ते मासभुजिं च सः ॥ १८ ॥
सपादमाभ्यां दिवसभुक्तिं पक्षभुजिं चरेत् ।
एवं शीघ्रगतिः सोमो भुङ्क्ते नूनं भचक्रकम् ॥ १९ ॥
पूर्यमाणकलाभिश्चामराणां प्रीतिमावहन् ।
क्षीयमाणकलाभिश्च पितॄणां चित्तरञ्जकः ॥ २० ॥
अहोरात्राणि तन्वानः पूर्वापरसुघस्रकैः ।

सर्वजीवनिकायस्य प्राणो जीवः स एव हि ॥ २१ ॥
भुङ्क्ते चैकैकनक्षत्रं मुहुर्तत्रिंशता विभुः ।
स एव षोडशकलः पुरुषोऽनादिसत्तमः ॥ २२ ॥
मनोमयोऽप्यन्नमयोऽमृतधामा सुधाकरः ।
देवपितृमनुष्यादिसरीसृपसवीरुधाम् ॥ २३ ॥
प्राणाप्यायनशीलत्वात्स सर्वमय उच्यते ।
ततो भचक्रं भ्रमति योजनानां त्रिलक्षतः ॥ २४ ॥
मेरुप्रदक्षिणेनैव योजितं चेश्वरेण तु ।
अष्टाविंशतिसंख्यानि गणितानि सहाभिजित् ॥ २५ ॥
ततः शुक्रो द्विलक्षेण योजनानामथोपरि ।
पुरः पश्चात्सहैवासावर्कस्य परिवर्तते ॥ २६ ॥
शीघ्रमन्दसमानाभिर्गतिभिर्विचरन्विभुः ।
लोकानामनुकूलोऽयं प्रायः प्रोक्तः शुभावहः ॥ २७ ॥
वृष्टिविष्टम्भशमनो भार्गवः सर्वदा मुने ।

शुक्राद्बुधः समाख्यातो योजनानां द्विलक्षतः ॥ २८ ॥
शीघ्रमन्दसमानाभिर्गतिभिः शुक्रवत्सदा ।
यदार्काद्व्यतिरिच्येत सौम्यः प्रायेण तत्र तु ॥ २९ ॥
अतिवाताभ्रपातानां वृष्ट्यादिभयसूचकः ।
उपरिष्ठात्ततो भौमो योजनानां द्विलक्षतः ॥ ३० ॥
पक्षैस्त्रिभिस्त्रिभिः सोऽयं भुङ्क्ते राशीनथैकशः ।
द्वादशापि च देवर्षे यदि वक्रो न जायते ॥ ३१ ॥
प्रायेणाशुभकृत्सोऽयं ग्रहौघानां च सूचकः ।
नतो द्विलक्षमानेन योजनानां च गीष्पतिः ॥ ३२ ॥
एकैकस्मिन्नथो राशौ भुङ्क्ते संवत्सरं चरन् ।
यदि वक्रो भवेन्नैवानुकूलो ब्रह्मवादिनाम् ॥ ३३ ॥

ततः शनैश्चरो घोरो लक्षद्वयपरो मितः ।
योजनैः सूर्यपुत्रोऽयं त्रिंशन्मासैः परिभ्रमन् ॥ ३४ ॥
एकैकराशौ पर्येति सर्वान् राशीन्महाग्रहः ।

सर्वेषामशुभो मन्दः प्रोक्तः कालविदां वरैः ॥ ३५ ॥
तत उत्तरतः प्रोक्तमेकादशसुलक्षकैः ।
योजनैः परिसंख्यातं सप्तर्षीणां च मण्डलम् ॥ ३६ ॥
लोकानां शं भावयन्तो मुनयः सप्त ते मुने ।
यत्तद्विष्णुपदं स्थानं दक्षिणं प्रक्रमन्ति ते ॥ ३७

Roman transliteration

śrīnārāyaṇa uvāca
athātaḥ śrūyatāṃ citraṃ somādīnāṃ gamādikam |
tad□gatyanusṛtā nṝṇāṃ śubhāśubhanidarśanā || 1 ||
yathā kulālacakreṇa bhramatā bhramatāṃ saha |
tadāśrayāṇāṃ ca gatiranyā kīṭādināṃ bhavet || 2 ||
evaṃ hi rāśivṛndena kālacakreṇa tena ca |
meruṃ dhuraṃ ca saratāṃ prādakṣiṇyena sarvadā || 3 ||
grahāṇāṃ bhānumukhyānāṃ gatiranyaiva dṛśyate |
nakṣatrāntaragāmitvād□bhāntare gamanaṃ tathā || 4 ||
gatidvayaṃ cāviruddhaṃ sarvatraiṣa vinirṇayaḥ |
sa eva bhagavānādipuruṣo lokabhāvanaḥ || 5 ||
nārāyaṇo'khilādhāro lokānāṃ svastaye bhraman |
karmaśuddhinimittaṃ tu ātmānaṃ vai trayīmayam || 6 ||
kavibhiścaiva vedena vijijñāsyo'rkadhābhavat |

ṣaṭsu krameṇa ṛtuṣu vasantādiṣu ca svayam || 7 ||
yathopajoṣamṛtujān guṇān vai vidadhāti ca |
tamenaṃ puruṣāḥ sarve trayyā ca vidyayā sadā || 8 ||
varṇāśramācārapathā tathāmnātaiśca karmabhiḥ |
uccāvacaiḥ śraddhayā ca yogānāṃ ca vitānakaiḥ || 9 ||
añjasā ca yajante ye śreyo vindanti te matam |
athaiṣa ātmā lokānāṃ dyāvābhūmyantareṇa ca || 10 ||
kālacakragato bhuṅkte māsāndvādaśarāśibhiḥ |
saṃvatsarasyāvayavānmāsaḥ pakṣadvayaṃ divā || 11 ||
naktaṃ ceti sa pādarkṣadvayamityupadiśyate |
yāvatā ṣaṣṭhamaṃśaṃ sa bhuñjīta ṛturucyate || 12 ||
saṃvatsarasyāvayavaḥ kavibhiścopavarṇitaḥ |
yāvatārdhena cākāśavīthyāṃ pracarate raviḥ || 13 ||
taṃ prāktanā varṇayanti ayanaṃ munipūjitāḥ |

atha yāvannabhomaṇḍalaṃ saha pratigacchati || 14 ||
kārtsnyena saha bhuñjīta kālaṃ taṃ vatsaraṃ viduḥ |
saṃvatsaraṃ parivatsaramiḍāvatsarameva ca || 15 ||
anuvatsaramidvatsaramiti pañcakamīritam |
bhānormāndyaśaighryasamagatibhiḥ kālavittamaiḥ || 16 ||
evaṃ bhānorgatiḥ proktā candrādīnāṃ nibodhata |
evaṃ candro'rkaraśmibhyo lakṣayojanamūrdhvataḥ || 17 ||

upalabhyamāno mitrasya saṃvatsarabhujiṃ ca saḥ |
pakṣābhyāṃ cauṣadhīnātho bhuṅkte māsabhujiṃ ca saḥ || 18 ||
sapādamābhyāṃ divasabhuktiṃ pakṣabhujiṃ caret |
evaṃ śīghragatiḥ somo bhuṅkte nūnaṃ bhacakrakam || 19 ||
pūryamāṇakalābhiścāmarāṇāṃ prītimāvahan |
kṣīyamāṇakalābhiśca pitṝṇāṃ cittarañjakaḥ || 20 ||
ahorātrāṇi tanvānaḥ pūrvāparasughasrakaiḥ |

sarvajīvanikāyasya prāṇo jīvaḥ sa eva hi || 21 ||
bhuṅkte caikaikanakṣatraṃ muhūrtatriṃśatā vibhuḥ |
sa eva ṣoḍaśakalaḥ puruṣo'nādisattamaḥ || 22 ||
manomayo'pyannamayo'mṛtadhāmā sudhākaraḥ |
devapitṛmanuṣyādisarīsṛpasavīrudhām || 23 ||
prāṇāpyāyanaśīlatvātsa sarvamaya ucyate |
tato bhacakraṃ bhramati yojanānāṃ trilakṣataḥ || 24 ||
merupradakṣiṇenaiva yojitaṃ ceśvareṇa tu |
aṣṭāviṃśatisaṃkhyāni gaṇitāni sahābhijit || 25 ||
tataḥ śukro dvilakṣeṇa yojanānāmathopari |
puraḥ paścātsahaivāsāvarkasya parivartate || 26 ||
śīghramandasamānābhirgatibhirvicaranvibhuḥ |
lokānāmanukūlo'yaṃ prāyaḥ proktaḥ śubhāvahaḥ || 27 ||
vṛṣṭiviṣṭambhaśamano bhārgavaḥ sarvadā mune |

śukrād□ budhaḥ samākhyāto yojanānāṃ dvilakṣataḥ || 28 ||
śīghramandasamānābhirgatibhiḥ śukravatsadā |
yadārkādvyatiricyeta saumyaḥ prāyeṇa tatra tu || 29 ||
ativātābhrapātānāṃ vṛṣṭyādibhayasūcakaḥ |
upariṣṭhāttato bhaumo yojanānāṃ dvilakṣataḥ || 30 ||
pakṣaistribhistribhiḥ so'yaṃ bhuṅkte rāśīnathaikaśaḥ |
dvādaśāpi ca devarṣe yadi vakro na jāyate || 31 ||
prāyeṇāśubhakṛtso'yaṃ grahaughānāṃ ca sūcakaḥ |
nato dvilakṣamānena yojanānāṃ ca gīṣpatiḥ || 32 ||
ekaikasminnatho rāśau bhuṅge saṃvatsaraṃ caran |
yadi vakro bhavennaivānukūlo brahmavādinām || 33 ||
tataḥ śanaiścaro ghoro lakṣadvayaparo mitaḥ |
yojanaiḥ sūryaputro'yaṃ triṃśanmāsaiḥ paribhraman || 34 ||
ekaikarāśau paryeti sarvān rāśīnmahāgrahaḥ |

sarveṣāmaśubho mandaḥ proktaḥ kālavidāṃ varaiḥ || 35 ||
tata uttarataḥ proktamekādaśasulakṣakaiḥ |
yojanaiḥ parisaṃkhyātaṃ saptarṣīṇāṃ ca maṇḍalam || 36 ||
lokānāṃ śaṃ bhāvayanto munayaḥ sapta te mune |
yattadviṣṇupadaṃ sthānaṃ dakṣiṇaṃ prakramanti te || 37

English translation

S'n Narayana said O Narada! Now hear the wonderful movements of the planets and their positions. The auspicious and inauspicious events of the mankind, are due to the different movements of these planets. As in a potter's wheel going round and round, the motion of the insects crawling on the wheel, appears in a contrary direction, so the motion of the Sun and other planets moving on the Zodiac composed of the Basis (12 constellations) which again always moves round the Meru as an

axle, appears different. Their motion from one star to another and from one constellation to another appears so likewise. These two motions therefore are not contradictory but are consistent; so it is settled everywhere by the learned Pundits (as being subservient to the Zodiac). O Narada! He, Who is the Origin of all. Who is the Adi Purusa, from Whom all these have sprung. Who is endowed with six extraordinary powers, in Whom all this Prapahcha, this material world composed of the five elements remains, that Narayana, roaming about, has divided the Trayi Atma into twelve parts for the perfect happiness of all and for Karma S'uddhis (the purification of Karma, acts). The sages furnished with Jhan and Vijhana have thus argued on the point, following the path as laid out in the Vedas. The Surya Narayana, moving on in the six seasons, spring, etc., has established, cold, heat, etc., as the Dharma of the seasons, duly for the fructification of the Karmas of the individual beings. Those persons that worship this Adipurusa, with devotion, according to the knowledge of the Vedas the customs and usages of Varna (castes) and As'rama (Brahmacharya, etc.), and with various performances of Yogas, get their fruits respectively according to their desires. This Sun is the Atman of all the Lokas and resting on the Zodiac between the Heavens and the Earth, enjoys the twelve months in the twelve constellations, Aries, etc. These months are the limbs of the year. Two fortnights make one month. The 21 asterisms go to form one month according to the Solar measure, of the day and night.

The period that the Sun takes to travel over the two constellations is called Ritu or the Season (i.e., two months). The Scientists say that this season is the limb of one Samvatsara. The path that the Sun describes within the three seasons or half the year in the Zodiac is called one Ayanam. The time taken by the Sun with earth and heavens to make a circuit of the Zodiac is called one Vatsara or year. This year is reckoned into five divisions as Samvatsara, Parivatsara, Idavatsara, Anuvatsara, and Idvatsara. These are functioned by the S'lghra, Manda, and uniform motions of the Sun. So the Munis say. Thus far the motion of the Sun has been described. Now hear that of the Moon. The Moon is situated one lakh Yoyanas higher than the Sun and shares with the motion of the Sun for one year; and She enjoys as well every month with the Sun in the shape of the dark and bright fortnights. The Moon, the Lord of Night and of the medicinal plants also enjoys the day and night by the help of one constellation or 2% Naksattras. Thus, by Her S'lghragati, the Moon enjoys the Naksattras. During the bright fortnight, the Moon becomes more and more visible and gives pleasure to the Immortals by Her increasing phases; and, during the dark fortnight by Her waning phases. She delights the Piths. She performs revolution in the day and night by Her both the phases of the bright and dark fortnights. Thus She becomes the Life and Soul of all the living beings. The Moon, endowed with the highest prosperity, travels one Naksattra in thirty Muhurtas. She is Full and the Soul without any beginning. She fructifies the desires (Sankalpas) and resolves of all; hence She is called Manomaya. She is the Lord of all the medicinal plants (Osadhis); hence She is called Annamaya. She is filled with nectar; hence She is called the Abode of Immortality and She gives Nirvana (the final liberation) to all. Hence She is called Sudhakara. She nourishes and satisfies the Devas, Piths, men, reptiles and trees; hence She is called "Sarvamaya." By Her influence the asterisms travel over the three lakh Yoyanas. The God Himself has made the Naksattra Abhijit to revolve round the Meru, along with the other Naksattras in the

Zodiac; so this is reckoned as the twenty-eighth Naksattra. The planet Venus (S'ukra) is situated above the Moon two lakh Yoyanas high. He sometimes goes before the Sun, sometimes behind and sometimes along with Him. He is very powerful. His motion is of three kinds (1) S'lghra, (2) Manda, and (3) uniform. He is generally favourable to all the persons and does for them many auspicious things. So it is stated in the S'astras. O Muni! S'ukra, the illustrious scion of Bhrigu, removes the obstacles to the rains. Next to S'ukra, the planet Mercury (Budha) is situated two lakh Yoyanas high. Like S'ukra, he, too, goes sometimes in front sometimes behind and sometimes along with the Sun.

And his motion too, is of three kinds S'lghra, Manda, and uniform. When Mercury the Son of Moon, is away from the Sun, then Ativata (strong winds, hurricanes), Abhrapata (the falling of meteors from the clouds) and draught and other fears arise. The planet Mars, the son of the Earth is situated two lakh Yoyanas higher. Within three fortnights (45 days) he travels one Ras'i. This occurs when his motion is not retrograde. This Mars causes all sorts of mischief, evils, and miseries to mankind. The planet Jupiter is situated two lakh Yoyanas higher. He passes through one Ras'T in one year. When his motion is not retrograde, he is always in favour with the Brahma Vadis. Next to Brihaspati, come the planet Saturn, the son of the Sun, two lakh Yoyanas higher. He takes thirty months to pass over one Ras'T. This planet causes all sorts of unrest and miseries to all. Therefore He is called a Manda Graha (a malefic planet). Next to it, is situated the Saptarsi mandala, the Great Bear, eleven lakh Yoyanas higher up. O Muni! The seven planets always do special favours to all. These circumambulate the Visnupada, the Polar Star.

Here ends the Sixteenth Chapter in the Eighth Book on the motion of the planets in the Maha Puranam S'rT Mad DevT Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 17

On The Dhruva Mandalam

Chapter 210 of 318 · 29 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
अथर्षिमण्डलादूर्ध्वं योजनानां प्रमाणतः ।
लक्षैस्त्रयोदशमितैः परमं वैष्णवं पदम् ॥ १ ॥
महाभागवतः श्रीमान् वर्तते लोकवन्दितः ।
औत्तानपादिरिन्द्रेण वह्निना कश्यपेन च ॥ २ ॥
धर्मेण सह चैवास्ते समकालयुजा ध्रुवः ।
बहुमानं दक्षिणतः कुर्वद्भिः प्रेक्षकैः सदा ॥ ३ ॥
आजीव्यः कल्पजीविनामुपास्ते भगवत्पदम् ।
ज्योतिर्गणानां सर्वेषां ग्रहनक्षत्रभादिनाम् ॥ ४ ॥
कालेनानिमिषेणायं भ्राम्यतां व्यक्तरंहसा ।
अवष्टम्भस्थाणुरिव विहितश्चेश्वरेण सः ॥ ५ ॥
भासते भासयन्भासा स्वीयया देवपूजितः ।
मेढिस्तम्भे यथा युक्ताः पशवः कर्षणार्थकाः ॥ ६ ॥
मण्डलानि चरन्तीमे सवनत्रितयेन च ।

एवं ग्रहादयः सर्वे भगणाद्या यथाक्रमम् ॥ ७ ॥
अन्तर्बहिर्विभागेन कालचक्रे नियोजिताः ।
ध्रुवमेवावलम्ब्याशु वायुनोदीरिताश्च ते ॥ ८ ॥
आकल्पान्तं च क्रमन्ति खे श्येनाद्याः खगा इव ।
कर्मसारथयो वायुवशगाः सर्व एव ते ॥ ९ ॥
एवं ज्योतिर्गणाः सर्वे प्रकृतेः पुरुषस्य च ।
संयोगानुगृहीतास्ते भूमौ न निपतन्ति च ॥ १० ॥
ज्योतिश्चक्रं केचिदेतच्छिशुमारस्वरूपकम् ।
सोपयोगं भगवतो योगधारणकर्मणि ॥ ११ ॥
यस्यावाक्शिरसः कुण्डलीभूतवपुषो मुने ।
पुच्छाग्रे कल्पितो योऽयं ध्रुव उत्तानपादजः ॥ १२ ॥
लाङ्गूलेऽस्य च सम्प्रोक्तः प्रजापतिरकल्मषः ।
अग्निरिन्द्रश्च धर्मश्च तिष्ठन्ते सुरपूजिताः ॥ १३ ॥
धाता विधाता पुच्छान्ते कट्यां सप्तर्षयस्ततः ।

दक्षिणावर्तभोगेन कुण्डलाकारमीयुषः ॥ १४ ॥
उत्तरायणभानीह दक्षपार्श्वेऽर्पितानि च ।

दक्षिणायनभानीह सव्ये पार्श्वेऽर्पितानि च ॥ १५ ॥
कुण्डलाभोगवेशस्य पार्श्वयोरुभयोरपि ।
समसंख्याश्चावयवा भवन्ति कजनन्दन ॥ १६ ॥
अजवीथी पृष्ठभागे आकाशसरिदौदरे ।
पुनर्वसुश्च पुष्यश्च श्रोण्यौ दक्षिणवामयोः ॥ १७ ॥
आर्द्राश्लेषे पश्चिमयोः पादयोर्दक्षवामयोः ।
अभिजिच्चोत्तराषाढा नासयोर्दक्षवामयोः ॥ १८ ॥
यथासंख्यं च देवर्षे श्रुतिश्च जलभं तथा ।
कल्पिते कल्पनाविद्भिर्नेत्रयोर्दक्षवामयोः ॥ १९ ॥
धनिष्ठा चैव मूलं च कर्णयोर्दक्षवामयोः ।
मघादीन्यष्टभानीह दक्षिणायनगानि च ॥ २० ॥
युञ्जीत वामपार्श्वीयवंक्रिषु क्रमतो मुने ।

तथैव मृगशीर्षादीन्युदग्भानि च यानि हि ॥ २१ ॥
दक्षपार्श्वे वंक्रिकेषु प्रातिलोम्येन योजयेत् ।
शततारा तथा ज्येष्ठा स्कन्धयोर्दक्षवामयोः ॥ २२ ॥
अगस्तिश्चोत्तरहनावधरायां हनौ यमः ।
मुखेष्वङ्गारकः प्रोक्तो मन्दः प्रोक्त उपस्थके ॥ २३ ॥
बृहस्पतिश्च ककुदि वक्षस्यर्को ग्रहाधिपः ।
नारायणश्च हृदये चन्द्रो मनसि तिष्ठति ॥ २४ ॥
स्तनयोरश्विनौ नाभ्यामुशनाः परिकीर्तितः ।
बुधः प्राणापानयोश्च गले राहुश्च केतवः ॥ २५ ॥
सर्वाङ्गेषु तथा रोमकूपे तारागणाः स्मृताः ।
एतद्भगवतो विष्णोः सर्वदेवमयं वपुः ॥ २६ ॥
सन्ध्यायां प्रत्यहं ध्यायेत्प्रयतो वाग्यतो मुनिः ।
निरीक्षमाणश्चोत्तिष्ठेन्मन्त्रेणानेन धीश्वरः ॥ २७ ॥
नमो ज्योतिर्लोकाय कालायानिमिषां

पतये महापुरुषायाभिधीमहीति ॥ २८ ॥
ग्रहर्क्षतारामयमाधिदैविकं
पापापहं मन्त्रकृतां त्रिकालम् ।
नमस्यतः स्मरतो वा त्रिकालं
नश्येत तत्कालजमाशु पापम् ॥ २९ ॥

Roman transliteration

śrīnārāyaṇa uvāca
atharṣimaṇḍalādūrdhvaṃ yojanānāṃ pramāṇataḥ |
lakṣaistrayodaśamitaiḥ paramaṃ vaiṣṇavaṃ padam || 1 ||
mahābhāgavataḥ śrīmān vartate lokavanditaḥ |
auttānapādirindreṇa vahninā kaśyapena ca || 2 ||

dharmeṇa saha caivāste samakālayujā dhruvaḥ |
bahumānaṃ dakṣiṇataḥ kurvad□bhiḥ prekṣakaiḥ sadā || 3 ||
ājīvyaḥ kalpajīvināmupāste bhagavatpadam |
jyotirgaṇānāṃ sarveṣāṃ grahanakṣatrabhādinām || 4 ||
kālenānimiṣeṇāyaṃ bhrāmyatāṃ vyaktaraṃhasā |
avaṣṭambhasthāṇuriva vihitaśceśvareṇa saḥ || 5 ||
bhāsate bhāsayanbhāsā svīyayā devapūjitaḥ |
meḍhistambhe yathā yuktāḥ paśavaḥ karṣaṇārthakāḥ || 6 ||
maṇḍalāni carantīme savanatritayena ca |

evaṃ grahādayaḥ sarve bhagaṇādyā yathākramam || 7 ||
antarbahirvibhāgena kālacakre niyojitāḥ |
dhruvamevāvalambyāśu vāyunodīritāśca te || 8 ||
ākalpāntaṃ ca kramanti khe śyenādyāḥ khagā iva |
karmasārathayo vāyuvaśagāḥ sarva eva te || 9 ||
evaṃ jyotirgaṇāḥ sarve prakṛteḥ puruṣasya ca |
saṃyogānugṛhītāste bhūmau na nipatanti ca || 10 ||
jyotiścakraṃ kecidetacchiśumārasvarūpakam |
sopayogaṃ bhagavato yogadhāraṇakarmaṇi || 11 ||
yasyārvāk□śirasaḥ kuṇḍalībhūtavapuṣo mune |
pucchāgre kalpito yo'yaṃ dhruva uttānapādajaḥ || 12 ||
lāṅgūle'sya ca samproktaḥ prajāpatirakalmaṣaḥ |
agnirindraśca dharmaśca tiṣṭhante surapūjitāḥ || 13 ||
dhātā vidhātā pucchānte kaṭyāṃ saptarṣayastataḥ |

dakṣiṇāvartabhogena kuṇḍalākāramīyuṣaḥ || 14 ||
uttarāyaṇabhānīha dakṣapārśve'rpitāni ca |
dakṣiṇāyanabhānīha savye pārśve'rpitāni ca || 15 ||
kuṇḍalābhogaveśasya pārśvayorubhayorapi |
samasaṃkhyāścāvayavā bhavanti kajanandana || 16 ||
ajavīthī pṛṣṭhabhāge ākāśasaridaudare |
punarvasuśca puṣyaśca śroṇyau dakṣiṇavāmayoḥ || 17 ||
ārdrāśleṣe paścimayoḥ pādayordakṣavāmayoḥ |
abhijiccottarāṣāḍhā nāsayordakṣavāmayoḥ || 18 ||
yathāsaṃkhyaṃ ca devarṣe śrutiśca jalabhaṃ tathā |
kalpite kalpanāvid□□bhirnetrayordakṣavāmayoḥ || 19 ||
dhaniṣṭhā caiva mūlaṃ ca karṇayordakṣavāmayoḥ |
maghādīnyaṣṭabhānīha dakṣiṇāyanagāni ca || 20 ||
yuñjīta vāmapārśvīyavaṃkriṣu kramato mune |

tathaiva mṛgaśīrṣādīnyudagbhāni ca yāni hi || 21 ||
dakṣapārśve vaṃkrikeṣu prātilomyena yojayet |
śatatārā tathā jyeṣṭhā skandhayordakṣavāmayoḥ || 22 ||
agastiścottarahanāvadharāyāṃ hanau yamaḥ |
mukheṣvaṅgārakaḥ prokto mandaḥ prokta upasthake || 23 ||
bṛhaspatiśca kakudi vakṣasyarko grahādhipaḥ |
nārāyaṇaśca hṛdaye candro manasi tiṣṭhati || 24 ||
stanayoraśvinau nābhyāmuśanāḥ parikīrtitaḥ |
budhaḥ prāṇāpānayośca gale rāhuśca ketavaḥ || 25 ||
sarvāṅgeṣu tathā romakūpe tārāgaṇāḥ smṛtāḥ |
etad□bhagavato viṣṇoḥ sarvadevamayaṃ vapuḥ || 26 ||
sandhyāyāṃ pratyahaṃ dhyāyetprayato vāgyato muniḥ |

nirīkṣamāṇaścottiṣṭhenmantreṇānena dhīśvaraḥ || 27 ||
namo jyotirlokāya kālāyānimiṣāṃ

pataye mahāpuruṣāyābhidhīmahīti || 28 ||
graharkṣatārāmayamādhidaivikaṃ
pāpāpahaṃ mantrakṛtāṃ trikālam |
namasyataḥ smarato vā trikālaṃ
naśyeta tatkālajamāśu pāpam || 29 ||

English translation

1-29. Narayana said Beyond the Saptarsi mandalam (the Great Bear), thirteen lakh Yojanas higher is situated, the Visnu's Paramam Padam (the highest place of Visnu). The Great Bhagavat (devotee of God), the most respectful, S'riman Dhruva, the son of Uttanapada, is established there with Indra, Agni, Kas'yapa and Dharma and the Naksattras. The visitors pay to him always their respects. He is the patron of those who live till the end of a Kalpa. He is engaged in serving the lotus-feet of the Bhagavan. He has been made by God Himself the pillar round whom all the planets, stars, and the luminary bodies are revolving always and with great force in the Zodiac and in the celestial Heavens. The Devas also worship him. He, resplendent in his own glory, illumines and manifests all. As beasts tied to yoke go on tilling, so the planets and stars, fixed on the Zodiac, go quickly round and round this Dhruva, the Pole Star; some nearer, some further distant in spheres, propelled by Vayu. As the hawks hover round the sky, so the above-mentioned planets, go completely round and round under their own Karmas and controlled by the Vayu in the sky. Thus all the luminaries do not fall to the ground, as they are kept up in their respective positions by the favour of the union of Prakriti and Purusa. Some say that this Jyotischakra, the celestial Heavens (the Zodiac) is S'is'umara. It is kept duly in its position for the purpose of holding things up by the power of the Bhagavan. Hence it does not fall. It is resting with its body coiled round and with its head lower down. O Muni! Dhruva, the son of Uttanapada is staying at the tail end. And, in addition to him, also at the tail rests Brahma, the Sinless Prajapati, worshipped by the Gods, Agni, Indra and Dharma. Thus the creation is at the tail and the Saptarsimandal is staying at his waist. Thus the celestial wheel (Jyotischakra) is resting with his coils turned in a right-hand direction. On his right side are found the Uttarayana Naksattras, fourteen in number from Abhijit to Punarvasu and on his left side are found the other fourteen Daksinayanam Naksattras from Pusya to Uttarasadha. O Son of Brahma! Thus the

Naksattras form the coil-shaped body of the S'is'umara, the Zodiac; half the Naksattras on the one side and the other half Naksattras on the other. His back is on the Heavenly Ganges named Ajavithi. Punarvasu and Pusya form the right and left side of the loins; Ardra and As'les'a form the right and left feet (westward); Abhijit and Uttarasadha form the right and left nostrils. O Devarsi! S'ravana and Purvasadha form the right and left eyes respectively; so say the persons that form the Kalpanas (fancies). Dhanistha and Mula form his right and left ears; Magha, etc., the eight Daksinayanam Naksattras form the bones on the left side. O Muni! Mrigasirsa, the Uttarayana Naksattras form the bones on his right side, S'atabhisa and Jyestha form the right and left shoulders. Agasti (the Canopus) forms the upper jaw and Yama, the lower jaw. The planet Mars forms his face; Saturn forms his organ of generation; Brihaspati forms the hump on the shoulders; the Sun, the Lord of the planets, forms his breast; Narayana remains in the heart; and the Moon is in his mind. (Note S'is'umara is also the constellation Dolphinus and is sometimes meant for the polar star.) O Narada! The two As'vins form the nipples on his breast; Us'ana forms his navel; the Mercury is his Prana and Apana; Rahu is his neck and Ketu is all over his body and the stars are reigning all over the hairs of

his body. This Zodiac is the body composed of the Devas of that All Pervading Bhagavan. So every intelligent person should daily meditate this S’is’umara in the Sandhya time, with perfect purity and keeping himself Mauna (silent), and with his whole heart. Then he should repeat the following mantras and get up and say “Thou art the Substratum of all the luminaries, we bow down to Thee; Thou createst and destroyest all. Thou art the Lord of all the celestials. Thou art the Adipurusa, the foremost of all the Purusas; we meditate fully on Thee. The planets, Naksattras, and the stars are Thy body. The Daiva is established in Thee alone. Thou destroyest the sins of those that compose the Mantras. The sins are completely destroyed for the time being of him who bows down or remembers Thee in the morning, afternoon and evening.”

Here ends the Seventeenth Chapter of the Eighth Book on the Dhruva Mandalam in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 18

On The Narrative Of Rahu

Chapter 211 of 318 · 34 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
अधस्तात्सवितुः प्रोक्तमयुतं राहुमण्डलम् ।
नक्षत्रवच्चरति च सैंहिकेयोऽतदर्हणः ॥ १ ॥
सूर्याचन्द्रमसोरेव मर्दनः सिंहिकासुतः ।
अमरत्वं च खेटत्वं लेभे यो विष्ण्वनुग्रहात् ॥ २ ॥
यददस्तरणेर्बिम्बं तपतो योजनायुतम् ।
तच्छादकोऽसुरो ज्ञेयोऽप्यर्कसाहस्रविस्तरम् ॥ ३ ॥
त्रयोदशसहस्रं तु सोमस्याच्छादको ग्रहः ।
यः पर्वसमये वैरानुबन्धी छादकोऽभवत् ॥ ४ ॥
सूर्याचन्द्रमसोर्दूराद्भवेच्छादनकारकः ।
तन्निशम्योभयत्रापि विष्णुना प्रेरितं स्वकम् ॥ ५ ॥
चक्रं सुदर्शनं नाम ज्वालामालातिभीषणम् ।
तत्तेजसा दुःसहेन समन्तात्परिवारितम् ॥ ६ ॥
मुहुर्तो द्विजमानस्तु दूराच्चकितमानसः ।

आरान्निवर्तते सोऽयमुपराग इतीव ह ॥ ७ ॥
उच्यते लोकमध्ये तु देवर्षे अवबुध्यताम् ।
ततोऽधस्तात्समाख्याता लोकाः परमपावनाः ॥ ८ ॥
सिद्धानां चारणानां च विद्याध्राणां च सत्तम ।
योजनायुतविख्याता लोकाः पुण्यनिषेविताः ॥ ९ ॥
ततोऽप्यधस्ताद्देवर्षे यक्षाणां च सरक्षसाम् ।
पिशाचप्रेतभूतानां विहाराजिरमुत्तमम् ॥ १० ॥
अन्तरिक्षं च तत्प्रोक्तं यावद्वायुः प्रवाति हि ।
यावन्मेघास्ततोद्यन्ति तत्प्रोक्तं ज्ञानकोविदैः ॥ ११ ॥
ततोऽधस्ताद्योजनानां शतं यावद्द्विजोत्तम ।
पृथिवी परिसंख्याता सुपर्णश्येनसारसाः ॥ १२ ॥
हंसादयः प्रोत्पतन्ति पार्थिवाः पृथिवीभवाः ।
भूसन्निवेशावस्थानं यथावदुपवर्णितम् ॥ १३ ॥
अधस्तादवनेः सप्त देवर्षे विवराः स्मृताः ।

एकैकशो योजनानामायामोच्छ्रायतः पुनः ॥ १४ ॥
अयुतान्तरविख्याताः सर्वर्तुसुखदायकाः ।

अतलं प्रथमं प्रोक्तं द्वितीयं वितलं तथा ॥ १५ ॥
तृतीयं सुतलं प्रोक्तं चतुर्थं वै तलातलम् ।
महातलं पञ्चमं च षष्ठं प्रोक्तं रसातलम् ॥ १६ ॥
सप्तमं विप्र पातालं सप्तैते विवराः स्मृताः ।
एतेषु बिलस्वर्गेषु दिवोऽप्यधिकमेव च ॥ १७ ॥
कामभोगैश्वर्यसुखसमृद्धभुवनेषु च ।
नित्योद्यानविहारेषु सुखास्वादः प्रवर्तते ॥ १८ ॥
दैत्याश्च काद्रवेयाश्च दानवा बलशालिनः ।
नित्यप्रमुदिता रक्ताः कलत्रापत्यबन्धुभिः ॥ १९ ॥
सुहृद्भिरनुजीवाद्यैः संयुताश्च गृहेश्वराः ।
ईश्वरादप्रतिहतकामा मायाविनश्च ते ॥ २० ॥
निवसन्ति सदा हृष्टाः सर्वर्तुसुखसंयुताः ।

मयेन मायाविभुना येषु येषु च निर्मिताः ॥ २१ ॥
पुरः प्रकामशो भक्ता मणिप्रवरशालिनः ।
विचित्रभवनाट्टालगोपुराद्याः सहस्रशः ॥ २२ ॥
सभाचत्वरचैत्यादिशोभाढ्याः सुरदुर्लभाः ।
नागासुराणां मिथुनैः सपारावतसारिकैः ॥ २३ ॥
कीर्णकृत्रिमभूमिश्च विवरेशगृहोत्तमैः ।
अलङ्कृताश्चकासन्ति उद्यानानि महान्ति च ॥ २४ ॥
मनःप्रसन्नकारीणि फलपुष्पविशालिभिः ।
ललनानां विलासार्हस्थानैः शोभितभाञ्जि च ॥ २५ ॥
नानाविहंगमव्रातसंयुक्तजलराशिभिः ।
स्वच्छार्णपूरितह्रदैः पाठीनसमलङ्कृतैः ॥ २६ ॥
जलजन्तुक्षुब्धनीरनीरजातैरनेकशः ।
कुमुदोत्पलकह्लारनीलरक्तोत्पलैस्तथा ॥ २७ ॥
तेषु कृतनिकेतानां विहारैः सङ्कुलानि च ।

इन्द्रियोत्सवकारैश्च तथैव विविधैः स्वरैः ॥ २८ ॥
अमराणां च परमां श्रियं चातिशयन्ति च ।
यत्र नैव भयं क्वापि कालाङ्गैर्दिनरात्रिभिः ॥ २९ ॥
यत्राहिप्रवराणां च शिरःस्थैर्मणिरश्मिभिः ।
नित्यं तमः प्रबाध्येत सदा प्रस्फुटकान्तिभिः ॥ ३० ॥
न वा एतेषु वसतां दिव्यौषधिरसायनैः ।
रसान्नपानस्नानाद्यैर्नाधयो न च व्याधयः ॥ ३१ ॥
वलीपलितजीर्णत्ववैवर्ण्यस्वेदगन्धताः ।
अनुत्साहवयोऽवस्था न बाधन्ते कदाचन ॥ ३२ ॥
कल्याणानां सदा तेषां न च मृत्युभयं कुतः ।
भगवत्तेजसोऽन्यत्र चक्राच्चैव सुदर्शनात् ॥ ३३ ॥

यस्मिन्प्रविष्टे दैतेयवधूनां गर्भराशयः ।
प्रायो भयात्पतन्त्येव स्रवन्ति ब्रह्मपुत्रक ॥ ३४ ॥

Roman transliteration

śrīnārāyaṇa uvāca
adhastātsavituḥ proktamayutaṃ rāhumaṇḍalam |
nakṣatravaccarati ca saiṃhikeyo'tadarhaṇaḥ || 1 ||
sūryācandramasoreva mardanaḥ siṃhikāsutaḥ |
amaratvaṃ ca kheṭatvaṃ lebhe yo viṣṇvanugrahāt || 2 ||
yadadastaraṇerbimbaṃ tapato yojanāyutam |
tacchādako'suro jñeyo'pyarkasāhasravistaram || 3 ||
trayodaśasahasraṃ tu somasyācchādako grahaḥ |
yaḥ parvasamaye vairānubandhī chādako'bhavat || 4 ||
sūryācandramasordūrād□bhavecchādanakārakaḥ |
tanniśamyobhayatrāpi viṣṇunā preritaṃ svakam || 5 ||
cakraṃ sudarśanaṃ nāma jvālāmālātibhīṣaṇam |
tattejasā duḥsahena samantātparivāritam || 6 ||
muhūrto dvijamānastu dūrāccakitamānasaḥ |

ārānnivartate so'yamuparāga itīva ha || 7 ||
ucyate lokamadhye tu devarṣe avabudhyatām |
tato'dhastātsamākhyātā lokāḥ paramapāvanāḥ || 8 ||
siddhānāṃ cāraṇānāṃ ca vidyādhrāṇāṃ ca sattama |
yojanāyutavikhyātā lokāḥ puṇyaniṣevitāḥ || 9 ||
tato'pyadhastāddevarṣe yakṣāṇāṃ ca sarakṣasām |
piśācapretabhūtānāṃ vihārājiramuttamam || 10 ||
antarikṣaṃ ca tatproktaṃ yāvadvāyuḥ pravāti hi |
yāvanmeghāstatodyanti tatproktaṃ jñānakovidaiḥ || 11 ||
tato'dhastādyojanānāṃ śataṃ yāvad□ dvijottama |
pṛthivī parisaṃkhyātā suparṇaśyenasārasāḥ || 12 ||
haṃsādayaḥ protpatanti pārthivāḥ pṛthivībhavāḥ |
bhūsanniveśāvasthānaṃ yathāvadupavarṇitam || 13 ||
adhastādavaneḥ sapta devarṣe vivarāḥ smṛtāḥ |

ekaikaśo yojanānāmāyāmocchrāyataḥ punaḥ || 14 ||
ayutāntaravikhyātāḥ sarvartusukhadāyakāḥ |
atalaṃ prathamaṃ proktaṃ dvitīyaṃ vitalaṃ tathā || 15 ||
tṛtīyaṃ sutalaṃ proktaṃ caturthaṃ vai talātalam |
mahātalaṃ pañcamaṃ ca ṣaṣṭhaṃ proktaṃ rasātalam || 16 ||
saptamaṃ vipra pātālaṃ saptaite vivarāḥ smṛtāḥ |
eteṣu bilasvargeṣu divo'pyadhikameva ca || 17 ||
kāmabhogaiśvaryasukhasamṛddhabhuvaneṣu ca |
nityodyānavihāreṣu sukhāsvādaḥ pravartate || 18 ||
daityāśca kādraveyāśca dānavā balaśālinaḥ |
nityapramuditā raktāḥ kalatrāpatyabandhubhiḥ || 19 ||
suhṛd□bhiranujīvādyaiḥ saṃyutāśca gṛheśvarāḥ |
īśvarādapratihatakāmā māyāvinaśca te || 20 ||
nivasanti sadā hṛṣṭāḥ sarvartusukhasaṃyutāḥ |

mayena māyāvibhunā yeṣu yeṣu ca nirmitāḥ || 21 ||
puraḥ prakāmaśo bhaktā maṇipravaraśālinaḥ |
vicitrabhavanāṭṭālagopurādyāḥ sahasraśaḥ || 22 ||
sabhācatvaracaityādiśobhāḍhyāḥ suradurlabhāḥ |
nāgāsurāṇāṃ mithunaiḥ sapārāvatasārikaiḥ || 23 ||
kīrṇakṛtrimabhūmiśca vivareśagṛhottamaiḥ |
alaṅkṛtāścakāsanti udyānāni mahānti ca || 24 ||
manaḥprasannakārīṇi phalapuṣpaviśālibhiḥ |
lalanānāṃ vilāsārhasthānaiḥ śobhitabhāñji ca || 25 ||
nānāvihaṃgamavrātasaṃyuktajalarāśibhiḥ |
svacchārṇapūritahradaiḥ pāṭhīnasamalaṅkṛtaiḥ || 26 ||
jalajantukṣubdhanīranīrajātairanekaśaḥ |
kumudotpalakahlāranīlaraktotpalaistathā || 27 ||
teṣu kṛtaniketānāṃ vihāraiḥ saṅkulāni ca |

indriyotsavakāraiśca tathaiva vividhaiḥ svaraiḥ || 28 ||
amarāṇāṃ ca paramāṃ śriyaṃ cātiśayanti ca |
yatra naiva bhayaṃ kvāpi kālāṅgairdinarātribhiḥ || 29 ||
yatrāhipravarāṇāṃ ca śiraḥsthairmaṇiraśmibhiḥ |
nityaṃ tamaḥ prabādhyeta sadā prasphuṭakāntibhiḥ || 30 ||
na vā eteṣu vasatāṃ divyauṣadhirasāyanaiḥ |
rasānnapānasnānādyairnādhayo na ca vyādhayaḥ || 31 ||
valīpalitajīrṇatvavaivarṇyasvedagandhatāḥ |
anutsāhavayo'vasthā na bādhante kadācana || 32 ||
kalyāṇānāṃ sadā teṣāṃ na ca mṛtyubhayaṃ kutaḥ |
bhagavattejaso'nyatra cakrāccaiva sudarśanāt || 33 ||
yasminpraviṣṭe daiteyavadhūnāṃ garbharāśayaḥ |
prāyo bhayātpatantyeva sravanti brahmaputraka || 34 ||

English translation

1-9. Narayana said O Devarsi! The Sphere of Rahu (the ascending node) is situated one Ayuta Yoyanas below the Sun.

Rahu, the son of Simhika is moving there like a Naksattra. This Rahu swallows up both the Sun and the Moon and He has got immortality and capability to travel in the sky. The Sun’s rays go up to one Ayuta Yoyanas. The Asura Rahu thus covers his rays. So the sphere of the Moon extends upto the twelve thousand Yoyanas. Rahu covers the field of the thirteen thousand Yoyanas. So he covers both the Sun and the Moon. Desire to take the vengeance of the previous enmity, he covers them during the time of Parva (the festivals). This planet wants to cover them from a distance. Hearing this, the Bhagavan Visnu hurls His Sudars’an Chakra against Rahu. This Chakra (disc) is encircled with the fiery flames and is very terrible. When all the quarters were filled with its violent flames, Rahu became instantly alarmed and fled away from the distance. O Devarsi! This is known as the eclipse known amongst the mortals. Below the sphere of Rahu, there are the other pure Lokas situated. O Sattama! The Siddhas, Charanas, and Vidyadharas live in those Lokas. Their dimensions are one Ayuta Yoyanas.

10. O Devarsi! Below them live the Yaksas, Raksasas, Pis’achas, Pretas and Bhutas with their excellent Viharas (residences).

11-34. The learned people call this Antariksa. It extends upto where the wind blows violently and where the clouds appear. O Best of the twice-born! Below this Antariksa is this earth, measuring one hundred Yoyanas. All the articles and things of the earth are found here; birds herons, cranes and ducks all fly over the earth. The earth

extends upto this. Now is described the configuration of the earth. O Devarsi! At the lower part of this earth there are seven places (caves or nether regions). Their diameter is one Ayuta Yoyanas. In all the seasons, all sorts of enjoyments can be had at these places. The first is Atala; the second is Vitala. Next come in orderSutala, Talatala, Mahatala. Rasatala, and lastly (the seventh) the Patala. O Vipra! Thus the seven holes or regions are reckoned. These are termed the Vila-Svargas and they yield the happinesses, greater than those of the Heavens. These are all filled with lovely amorous enjoyments, prosperity and happiness. They are crowded with gardens and Viharas (the places of enjoyments). And these Viharas are all decorated tastefully so as to furnish special tastes of enjoyments. The powerful Daityas, Danavas, and Snakes enjoy here great happiness incessantly, united lovingly with their sons, wives and friends. The householders also pass their time in ease and enjoyments, surrounded by their friends and attendants. They are all Mayavis (Magicians) and their resolves are not thwarted; they are more than God in this respect and they are filled with desires. They all live with joy and in enjoyments and they find pleasure in all the seasons. Maya, the Lord of Maya had built separate cities, as he liked, in those nether regions. Besides he has created thousands of dwelling-houses, palaces, and town-gates, studded with gems and jewels.

The assembly halls, Chatvaras, and Chaityas are elaborately decorated and rare even to the Suras. The Nagas and Asuras live in those houses with their consorts; doves and pigeons and female Mayina birds are hovering there. In those places many plots marked out artificially and excellent rows of palatial buildings of the Lords of those Vivaras adorn there. Very big gardens also exist there. All these cheer the minds; and, to add to their beauty, many places of fruits and flowers are close by, fit for the comfort and enjoyments of the ladies. The tanks and pools of water are crowded with various birds; the lakes are filled with clear waters and the Pathina fishes

abound there. The aquatic animals move in the waters, violently agitating them. Various kinds of lotuses, Kumud, Utpala, Kahlara, blue lotus, red lotus, are fully blown in these lakes or reservoirs of water. The gardens there are all overcrowded with the Viharas of the inhabitants there and echoed with the sweet melodious music, pleasing to the senses. For there, these places seem to vie with the Heavens. No fear is there, whether during the day or during the night. The gems on the crest of snakes constantly illumine the environments and there is no darkness there at any time. The food there is prepared with the divine medicines and they drink and bathe with these medicinal plants; so no disease attacks them. Old age, fever, indigestion, paleness, sweats, bad smells, or loss of energy or any other source of trouble cannot trouble them. The people are always happy and good. Only they fear the Teja of the Bhagavan and His Sudars'an disc; and they fear nothing else. When the Teja of the Bhagavan enters, the women's abortions take place.

Here ends the Eighteenth Chapter of the Eighth Book on the narrative of Rahu Mandalam in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 19

On The Narrative Of The Atala,

Chapter 212 of 318 · 32 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
प्रथमे विवरे विप्र अतलाख्ये मनोरमे ।
मयपुत्रो बलो नाम वर्ततेऽखर्वगर्वकृत् ॥ १ ॥
षण्णवत्यो येन सृष्टा मायाः सर्वार्थसाधिकाः ।
मायाविनो याश्च सद्यो धारयन्ति च काश्चन ॥ २ ॥
जृम्भमाणस्य यस्यैव बलस्य बलशालिनः ।
स्त्रीगणा उपपद्यन्ते त्रयोलोकविमोहनाः ॥ ३ ॥
पुंश्चल्यश्चैव स्वैरिण्यः कामिन्यश्चेति विश्रुताः ।
या वै बिलायनं प्रेष्ठं प्रविष्टं पुरुषं रहः ॥ ४ ॥
रसेन हाटकाख्येन साधयित्वा प्रयत्नतः ।
स्वविलासावलोकानुरागस्मितविगूहनैः ॥ ५ ॥
संलापविभ्रमाद्यैश्च रमयन्त्यपि ताः स्त्रियः ।
यस्मिन्नुपयुक्ते जनो मनुते बहुधा स्वयम् ॥ ६ ॥
ईश्वरोऽहमहं सिद्धो नागायुतबलो महान् ।

आत्मानं मन्यमानः सन्मदान्ध इव कथ्यते ॥ ७ ॥
एवं प्रोक्ता स्थितिश्चात्र अतलस्य च नारद ।
द्वितीयविवरस्यात्र वितलस्य निबोधत ॥ ८ ॥
भूतलाधस्तले चैव वितले भगवान्भवः ।
हाटकेश्वरनामायं स्वपार्षदगणैर्वृतः ॥ ९ ॥
प्रजापतिकृतस्यापि सर्गस्य बृंहणाय च ।
भवान्या मिथुनीभूय आस्ते देवाधिपूजितः ॥ १० ॥
भवयोर्वीर्यसम्भूता हाटकी सरिदुत्तमा ।
समिद्धो मरुता वह्निरोजसा पिबतीव हि ॥ ११ ॥
तन्निष्ठ्यूतं हाटकाख्यं सुवर्णं दैत्यवल्लभम् ।
दैत्याङ्गना भूषणार्हं सदा तं धारयन्ति हि ॥ १२ ॥
तद्बिलाधस्तलात्प्रोक्तं सुतलाख्यं बिलेश्वरम् ।
पुण्यश्लोको बलिर्नामा आस्ते वैरोचनिर्मुने ॥ १३ ॥
महेन्द्रस्य च देवस्य चिकीर्षुः प्रियमुत्तमम् ।

त्रिविक्रमोऽपि भगवान् सुतले बलिमानयत् ॥ १४ ॥
त्रैलोक्यलक्ष्मीमाक्षिप्य स्थापितः किल दैत्यराट् ।

इन्द्रादिष्वप्यलब्धा या सा श्रीस्तमनुवर्तते ॥ १५ ॥
तमेव देवदेवेशमाराधयति भक्तितः ।
व्यपेतसाध्वसोऽद्यापि वर्तते सुतलाधिपः ॥ १६ ॥
भूमिदानफलं ह्येतत्पात्रभूतेऽखिलेश्वरे ।
वर्णयन्ति महात्मानो नैतद्युक्तं च नारद ॥ १७ ॥
वासुदेवे भगवति पुरुषार्थप्रदे हरौ ।
एतद्दानफलं विप्र सर्वथा नहि युज्यते ॥ १८ ॥
यस्यैव देवदेवस्य नामापि विवशो गृणन् ।
स्वकीयकर्मबन्धीयगुणान्विधुनुतेऽञ्जसा ॥ १९ ॥
यत्क्लेशबन्धहानाय सांख्ययोगादिसाधनम् ।
कुर्वते यतयो नित्यं भगवत्यखिलेश्वरे ॥ २० ॥
न चायं भगवानस्माननुजग्राह नारद ।

मायामयं च भोगानामैश्वर्यं व्यतनोत्परम् ॥ २१ ॥
सर्वक्लेशाधिहेतुं तदात्मानुस्मृतिमोषणम् ।
यं साक्षाद्भगवान् विष्णुः सर्वोपायविदीश्वरः ॥ २२ ॥
याञ्जाछलेनापहतं सर्वस्वं देहशेषकम् ।
अप्राप्तान्योपाय ईशः पाशैर्वारुणसंभवैः ॥ २३ ॥
बन्धयित्वावमुच्यापि गिरिदर्यामिवाब्रवीत् ।
असाविन्द्रो महामूढो यस्य मन्त्री बृहस्पतिः ॥ २४ ॥
प्रसन्नमिममत्यर्थमयाचल्लोकसम्पदम् ।
त्रैलोक्यमिदमैश्वर्यं कियदेवातितुच्छकम् ॥ २५ ॥
आशिषां प्रभवं मुक्त्वा यो मूढो लोकसम्पदि ।
अस्मत्पितामहः श्रीमान् प्रह्लादो भगवत्प्रियः ॥ २६ ॥
दास्यं वव्रे विभोस्तस्य सर्वलोकोपकारकः ।
पित्र्यमैश्वर्यमतुलं दीयमानं च विष्णुना ॥ २७ ॥
पितर्युपरते वीरे नैवैच्छद्भगवत्प्रियः ।

तस्यातुलानुभावस्य सर्वलोकोपधीमतः ॥ २८ ॥
अस्मद्विधो नाल्पपक्वेतरदोषोऽवगच्छति ।
एवं दैत्यपतिः सोऽयं बलिः परमपूजितः ॥ २९ ॥
सुतले वर्तते यस्य द्वारपालो हरिः स्वयम् ।
एकदा दिग्विजये राजा रावणो लोकरावणः ॥ ३० ॥
प्रविशन्सुतले येन भक्तानुग्रहकारिणा ।
पादाङ्गुष्ठेन प्रक्षिप्तो योजनायुतमत्र हि ॥ ३१ ॥
एवंभूतानुभावोऽयं बलिः सर्वसुखैकभुक् ।
आस्ते सुतलराजस्थो देवदेवप्रसादतः ॥ ३२ ॥

Roman transliteration

śrīnārāyaṇa uvāca
prathame vivare vipra atalākhye manorame |
mayaputro balo nāma vartate'kharvagarvakṛt || 1 ||
ṣaṇṇavatyo yena sṛṣṭā māyāḥ sarvārthasādhikāḥ |
māyāvino yāśca sadyo dhārayanti ca kāścana || 2 ||
jṛmbhamāṇasya yasyaiva balasya balaśālinaḥ |
strīgaṇā upapadyante trayolokavimohanāḥ || 3 ||
puṃścalyaścaiva svairiṇyaḥ kāminyaśceti viśrutāḥ |
yā vai bilāyanaṃ preṣṭhaṃ praviṣṭaṃ puruṣaṃ rahaḥ || 4 ||
rasena hāṭakākhyena sādhayitvā prayat□nataḥ |
svavilāsāvalokānurāgasmitavigūhanaiḥ || 5 ||
saṃlāpavibhramādyaiśca ramayantyapi tāḥ striyaḥ |
yasminnupayukte jano manute bahudhā svayam || 6 ||
īśvaro'hamahaṃ siddho nāgāyutabalo mahān |

ātmānaṃ manyamānaḥ sanmadāndha iva kathyate || 7 ||
evaṃ proktā sthitiścātra atalasya ca nārada |
dvitīyavivarasyātra vitalasya nibodhata || 8 ||
bhūtalādhastale caiva vitale bhagavānbhavaḥ |
hāṭakeśvaranāmāyaṃ svapārṣadagaṇairvṛtaḥ || 9 ||
prajāpatikṛtasyāpi sargasya bṛṃhaṇāya ca |
bhavānyā mithunībhūya āste devādhipūjitaḥ || 10 ||
bhavayorvīryasambhūtā hāṭakī sariduttamā |
samiddho marutā vahnirojasā pibatīva hi || 11 ||
tanniṣṭhyūtaṃ hāṭakākhyaṃ suvarṇaṃ daityavallabham |
daityāṅganā bhūṣaṇārhaṃ sadā taṃ dhārayanti hi || 12 ||
tadbilādhastalātproktaṃ sutalākhyaṃ bileśvaram |
puṇyaśloko balirnāmā āste vairocanirmune || 13 ||
mahendrasya ca devasya cikīrṣuḥ priyamuttamam |

trivikramo'pi bhagavān sutale balimānayat || 14 ||
trailokyalakṣmīmākṣipya sthāpitaḥ kila daityarāṭ |
indrādiṣvapyalabdhā yā sā śrīstamanuvartate || 15 ||
tameva devadeveśamārādhayati bhaktitaḥ |
vyapetasādhvaso'dyāpi vartate sutalādhipaḥ || 16 ||
bhūmidānaphalaṃ hyetatpātrabhūte'khileśvare |
varṇayanti mahātmāno naitadyuktaṃ ca nārada || 17 ||
vāsudeve bhagavati puruṣārthaprade harau |
etaddānaphalaṃ vipra sarvathā nahi yujyate || 18 ||
yasyaiva devadevasya nāmāpi vivaśo gṛṇan |
svakīyakarmabandhīyaguṇānvidhunute'ñjasā || 19 ||
yatkleśabandhahānāya sāṃkhyayogādisādhanam |
kurvate yatayo nityaṃ bhagavatyakhileśvare || 20 ||
na cāyaṃ bhagavānasmānanujagrāha nārada |

māyāmayaṃ ca bhogānāmaiśvaryaṃ vyatanotparam || 21 ||
sarvakleśādhihetuṃ tadātmānusmṛtimoṣaṇam |
yaṃ sākṣād□bhagavān viṣṇuḥ sarvopāyavidīśvaraḥ || 22 ||
yāñjāchalenāpahṛtaṃ sarvasvaṃ dehaśeṣakam |
aprāptānyopāya īśaḥ pāśairvāruṇasaṃbhavaiḥ || 23 ||
bandhayitvāvamucyāpi giridaryāmivābravīt |
asāvindro mahāmūḍho yasya mantrī bṛhaspatiḥ || 24 ||
prasannamimamatyarthamayācallokasampadam |

trailokyamidamaiśvaryaṃ kiyadevātitucchakam || 25 ||
āśiṣāṃ prabhavaṃ muktvā yo mūḍho lokasampadi |
asmatpitāmahaḥ śrīmān prahlādo bhagavatpriyaḥ || 26 ||
dāsyaṃ vavre vibhostasya sarvalokopakārakaḥ |
pitryamaiśvaryamatulaṃ dīyamānaṃ ca viṣṇunā || 27 ||
pitaryuparate vīre naivaicchad□bhagavatpriyaḥ |

tasyātulānubhāvasya sarvalokopadhīmataḥ || 28 ||
asmadvidho nālpapakvetaradoṣo'vagacchati |
evaṃ daityapatiḥ so'yaṃ baliḥ paramapūjitaḥ || 29 ||
sutale vartate yasya dvārapālo hariḥ svayam |
ekadā digvijaye rājā rāvaṇo lokarāvaṇaḥ || 30 ||
praviśansutale yena bhaktānugrahakāriṇā |
pādāṅguṣṭhena prakṣipto yojanāyutamatra hi || 31 ||
evaṃbhūtānubhāvo'yaṃ baliḥ sarvasukhaikabhuk |
āste sutalarājastho devadevaprasādataḥ || 32 ||

English translation

1-32. Narayana said O Vipra! In the first beautiful region Atala, the exceedingly haughty son of the Danava Maya, nanned Bala, is living. He has created the ninety-six Mayas. All the requisites of the inhabitants are obtained by them. The other Mayavis know one or two of these. None of them are capable to know all, as they are exceedingly difficult to be carried out. When this powerful Bala yawned, the three classes of women were produced, fascinating to all the Lokas. They were named Pums'chali (or unchaste woman) Svairini, (an adultress) and Kamini (a lovely women). When any man, beautiful and lovely to them, enters into their Atala region, they, with the help of the Hataka sentiment (of love), generate in him, while in solitude, the power to enjoy (copulate) and with their sweet smiles and amorous lovely looks and with great caution embrace him thoroughly and begin to converse with him and with amorous gestures and postures, and thus please him well. When the people enjoy this Hatakarasa, they think often and often, that they themselves have become gods, they have become Siddhas and powerful like Ayuta elephants; being blind with vanity and finding them endowed with powers and prosperity, they think themselves so repeatedly and constantly. O Narada! Thus the position in Atala has been described. Now hear, the description of the second region Vitala. Vitala is situated below the earth. There the Bhagavan Bhava, worshipped by all the Devas, has assumed the name of HatakesVara and is staying there coupled with Bhavani, surrounded by His attendants specially for the increase of the creation of Brahma. The river Hataki flows there and has Her origin from the essences (Semen virile) of them both. Fire, augmented by the help of the wind, begins to drink it. When the Fire leaves that, making a Phutkara noise (i.e., blowing out air through the mouth), the gold, named Hataka, is created. This gold is very much liked by the Daityas. The Daitya women use this gold always for their ornaments.

Below Vitala is Sutala. It is reckoned as of some special importance. O Muni! The highly meritorious Bali, the son of Virochana lives here. The Bhagavan Vasudeva, brought down this Bali into Sutala, for the welfare of Indra. He assumed the body of Trivikrama and gave to Bali all the wealth of the three Lokas, all the Laksmi went to him and installed him in the position of the Lord of the Daityas. What more can be said than this, that what prosperity, wealth and riches that Indra could not obtain, that S'ri Laksmi Devi Herself has followed Bali. Bali, as the Lord of Sutala, has become entirely fearless, remains here upto this day and is worshipping Vasudeva. O Narada! It is said by the high-minded persons that when Vasudeva Himself, the Controller of all, appeared as a beggar, Bali gave him land,

and, therefore, on account of making gift to a good person, he acquired so much prosperity. But this cannot be reasonable. For, it is not at all reasonable to cast the effects of making this gift on Narayana, O Narada! Who is Self-manifest by His own Extraordinary Glory and Who is Himself filled with all AisVarya (prosperity) and Who can bestow the Highest Goal of life and other requirements of men. This Narayana is the Deva of the Devas; if anybody takes His name, when in the greatest distress, he gets himself immediately freed from the Gunas, the cause of bondage due to his Karma. All persons perform many Yogas and follow the paths advised by the Samkhya method, with their minds directed to the All-Controller Bhagavan, to abandon all sorts of troubles and miseries. O Narada! Know that the Bhagavan does not shew us His Favour when he gives us greatest wealth and prosperity. For the wealth and riches are the offspring of Maya and the source of all worries, miseries and mental troubles; and one is liable to forget the Bhagavan when one gets such a wealth. The Bhagavan is pervading all this universe and is full of wisdom; and He is seeing always all the ways and means; He took away, in the way of begging, rather cheated all that Bali had, leaving only his body; and at last, finding no other means, fastened him by the Varuna Pas'a (noose), threw him in the middle of the mountain cleft (cave) and then has stationed Himself at his door as a Door¬ keeper. Once, out of his extreme devotion, Bali did not care at all for his difficulties, troubles, or miseries. Rather he gave out that Indra,

whose minister is Brihaspati had acted very foolishly. For when the Bhagavan becomes very graciously pleased, he wanted from Him ordinary wealth. But what will the wealth of the Trilokas avail? It is a quite insignificant thing. Surely, He is an illiterate and stupid brute who, for mere wealth, leaves the Bhagavan, Who is the Fountain of all Good Wishes to the Humanity. My grandfather Prahlada, who was highly fortunate, who was devoted to the God and who was always ready to do good to others, he did not ask for any other thing than the servantship of God (the Dasya Bhava). When his powerful father died, the Bhagavan wanted to give him unbounded wealth; but the Bhagavata (devoted) Prahlada did not want that. None of us, who are marked with so many deficiencies can know the nature of the Bhagavan Vasudeva, Whose omnipotence cannot be compared and all these manifested worlds are but His Upadhis (adjuncts, limitations). O Devarsi! Thus Bali, the Lord of Daityas, the highly respected and renowned in all the Lokas, is reigning in Sutala. Hari Himself is his Door-keeper. Once the King Havana, the source of torment to all the people, went out to conquer the whole world; and when he entered Sutala, that Hari, ever ready to show Grace to His devoted, threw him at a distance of one Ayuta Yoyanas by the toe of His foot. Thus by the grace of the Devadeva Vasudeva, Bali is reigning in Sutala, and enjoying all sorts of pleasures, without any equal anywhere.

Here ends the Nineteenth Chapter of the Eighth Book on the narrative of the Atala, etc., the Patalas in S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 20

On The Narrative Of The Talatala

Chapter 213 of 318 · 38 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
ततोऽधस्ताद्विवरकं तलातलमुदीरितम् ।
दानवेन्द्रो मयो नाम त्रिपुराधिपतिर्महान् ॥ १ ॥
त्रिलोक्याः शङ्करेणायं पालितो दग्धपूस्त्रयः ।
देवदेवप्रसादात्तु लब्धराज्यसुखास्पदः ॥ २ ॥
आचार्यो मायिनां सोऽयं नानामायाविशारदः ।
पूज्यते राक्षसैर्घोरैः सर्वकार्यसमृद्धये ॥ ३ ॥
ततोऽधस्तास्तुविख्यातं महातलमिति स्फुटम् ।
सर्पाणां काद्रवेयाणां गणः क्रोधवशो महान् ॥ ४ ॥
अनेकशिरसां विप्र प्रधानान्कीर्तयामि ते ।
कुहकस्तक्षकश्चैव सुषेणः कालियस्तथा ॥ ५ ॥
महाभोगा महासत्त्वाः क्रूराः क्रूरस्वजातयः ।
पतत्रिराजाधिपतेरुद्विग्नाः सर्व एव ते ॥ ६ ॥
स्वकलत्रापत्यसुहृत्कुटुम्बस्य च सङ्गताः ।

प्रमत्ता विहरन्त्येव नानाक्रीडाविशारदाः ॥ ७ ॥
ततोऽधस्ताच्च विवरे रसातलसमाह्वये ।
दैतेया निवसन्त्येव पणयो दानवाश्च ये ॥ ८ ॥
निवातकवचा नाम हिरण्यपुरवासिनः ।
कालेया इति च प्रोक्ताः प्रत्यनीका हविर्भुजाम् ॥ ९ ॥
महौजसश्चोत्पत्त्यैव महासाहसिनस्तथा ।
सकलेशस्य च हरेस्तेजसा हतविक्रमाः ॥ १० ॥
बिलेशया इव सदा विवरे निवसन्ति हि ।
ये वै वाग्भिः सरमया शक्रदूत्या निरन्तरम् ॥ ११ ॥
मन्त्रवर्णाभिरसुरास्ताडिता बिभ्यति स्म ह ।
ततोऽप्यधस्तात्पाताले नागलोकाधिपालकाः ॥ १२ ॥
वासुकिप्रमुखाः शङ्खः कुलिकः श्वेत एव च ।
धनञ्जयो महाशङ्खो धृतराष्ट्रस्तथैव च ॥ १३ ॥
शङ्खचूडः कम्बलाश्वतरो देवोपदत्तकः ।

महामर्षा महाभोगा निवसन्ति विषोल्बणाः ॥ १४ ॥
पञ्चमस्तकवन्तश्च फणासप्तकभूषिताः ।

केचिद्दशफणाः केचिच्छतशीर्षास्तथापरे ॥ १५ ॥
सहस्रशिरसः केऽपि रोचिष्णुमणिधारकाः ।
पातालरन्ध्रतिमिरनिकरं स्वमरीचिभिः ॥ १६ ॥
विधमन्ति च देवर्षे सदा सञ्जातमन्यवः ।
अस्य मूलप्रदेशे हि त्रिंशत्साहस्रकेऽन्तरे ॥ १७ ॥
योजनैः परिसंख्याते तामसी भगवत्कला ।
अनन्ताख्या समास्ते हि सर्वदेवप्रपूजिता ॥ १८ ॥
अहमित्यभिमानस्य लक्षणं यं प्रचक्षते ।
सङ्कर्षणं सात्वतीयाः कर्षणं द्रष्टृदृश्ययोः ॥ १९ ॥
इदं भूमण्डलं यस्य सहस्रशिरसः प्रभोः ।
अनन्तमूर्तेः शेषस्य ध्रियमाणं च शीर्षके ॥ २० ॥
पृथ्वीगोलमशेषं हि सिद्धार्थ इव लक्ष्यते ।

यस्य कालेन देवस्य सञ्जिहीर्षोः समं विभोः ॥ २१ ॥
चराचरं भ्रुवोरन्तर्विवराद्‌दुदपद्यत ।
साङ्कर्षणो नाम रुद्रो व्यूहैकादशशोभितः ॥ २२ ॥
त्रिलोचनश्च त्रिशिखं शूलमुत्तम्भयन्स्वयम् ।
उदतिष्ठन्महासत्त्वो महाभूतक्षयङ्करः ॥ २३ ॥
यस्याङ्घ्रिकमलद्वन्द्वशोणाच्छनखमण्डले ।
विराजन्मणिबिम्बेषु महाहिपतयोऽनिशम् ॥ २४ ॥
एकान्तभक्तियोगेन सह सात्त्वतपुङ्गवैः ।
प्रणमन्तः स्वमूर्ध्ना ते स्वमुखानि समीक्षते ॥ २५ ॥
स्फुरत्कुण्डलमाणिक्यप्रभामण्डलभाञ्ज्यपि ।
सुकपोलानि चारूणि गण्डस्थलद्युमन्ति च ॥ २६ ॥
नागराजकुमार्योऽपि चार्वङ्गविलसत्त्विषः ।
विशदैर्विपुलैस्तद्वद्धवलैः सुभगैस्तथा ॥ २७ ॥
रुचिरैर्भुजदण्डैश्च शोभमाना इतस्ततः ।

चन्दनागुरुकाश्मीरपङ्कलेपेन भूषिताः ॥ २८ ॥
तदभिमर्षसञ्जातकामावेशसमायुताः ।
ललितस्मितसंयुक्ताः सव्रीडं लोकयन्ति च ॥ २९ ॥
अनुरागमदोन्मत्तविघूर्णारुणलोचनम् ।
करुणावलोकनेत्रं च आशासानास्तथाशिषः ॥ ३० ॥
सोऽनन्तो भगवान्देवोऽनन्तसत्त्वो महाशयः ।
अनन्तगुणवार्धिश्च आदिदेवो महाद्युतिः ॥ ३१ ॥
संहतामर्षरोषादिवेगो लोकशुभाय च ।
आस्ते महासत्त्वनिधिः सर्वदेवप्रपूजितः ॥ ३२ ॥
ध्यायमानः सुरैः सिद्धैरसुरैश्चोरगैस्तथा ।
विद्याधरैश्च गन्धर्वैर्मुनिसङ्घैश्च नित्यशः ॥ ३३ ॥

अनारतमदोन्मत्तलोकविह्वललोचनः ।
वाक्यामृतेन विबुधान्स्वपार्षदगणानपि ॥ ३४ ॥
आप्यायमानः स विभुर्वैजयन्तीं स्रजं दधत् ।

अम्लानाभिनवैः स्वच्छैस्तुलसीदलसञ्चयैः ॥ ३५ ॥
माद्यन्मधुकरव्रातघोषश्रीसंयुतां सदा ।
नीलवासा देवदेव एककुण्डलभूषितः ॥ ३६ ॥
हलस्य ककुदि न्यस्तसुपीवरभुजोऽव्ययः ।
महेन्द्रः काञ्चनीं यद्वद्वरत्रां च मतङ्गमः ।
उदारलीलो देवेशो वर्णितः सात्त्वतर्षभैः ॥ ३७ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायामष्टमस्कन्धे
तलातलादिलोकवर्णनेऽनन्तवर्णनं नाम विंशोऽध्यायः ॥ २० ॥

Roman transliteration

śrīnārāyaṇa uvāca
tato'dhastādvivarakaṃ talātalamudīritam |
dānavendro mayo nāma tripurādhipatirmahān || 1 ||
trilokyāḥ śaṅkareṇāyaṃ pālito dagdhapūstrayaḥ |
devadevaprasādāttu labdharājyasukhāspadaḥ || 2 ||
ācāryo māyināṃ so'yaṃ nānāmāyāviśāradaḥ |
pūjyate rākṣasairghoraiḥ sarvakāryasamṛddhaye || 3 ||
tato'dhastāstuvikhyātaṃ mahātalamiti sphuṭam |
sarpāṇāṃ kādraveyāṇāṃ gaṇaḥ krodhavaśo mahān || 4 ||
anekaśirasāṃ vipra pradhānānkīrtayāmi te |
kuhakastakṣakaścaiva suṣeṇaḥ kāliyastathā || 5 ||
mahābhogā mahāsattvāḥ krūrāḥ krūrasvajātayaḥ |
patatrirājādhipaterudvignāḥ sarva eva te || 6 ||
svakalatrāpatyasuhṛtkuṭumbasya ca saṅgatāḥ |

pramattā viharantyeva nānākrīḍāviśāradāḥ || 7 ||
tato'dhastācca vivare rasātalasamāhvaye |
daiteyā nivasantyeva paṇayo dānavāśca ye || 8 ||
nivātakavacā nāma hiraṇyapuravāsinaḥ |
kāleyā iti ca proktāḥ pratyanīkā havirbhujām || 9 ||
mahaujasaścotpattyaiva mahāsāhasinastathā |
sakaleśasya ca harestejasā hatavikramāḥ || 10 ||
bileśayā iva sadā vivare nivasanti hi |
ye vai vāgbhiḥ saramayā śakradūtyā nirantaram || 11 ||
mantravarṇābhirasurāstāḍitā bibhyati sma ha |
tato'pyadhastātpātāle nāgalokādhipālakāḥ || 12 ||
vāsukipramukhāḥ śaṅkhaḥ kulikaḥ śveta eva ca |
dhanañjayo mahāśaṅkho dhṛtarāṣṭrastathaiva ca || 13 ||
śaṅkhacūḍaḥ kambalāśvataro devopadattakaḥ |

mahāmarṣā mahābhogā nivasanti viṣolbaṇāḥ || 14 ||
pañcamastakavantaśca phaṇāsaptakabhūṣitāḥ |
keciddaśaphaṇāḥ kecicchataśīrṣāstathāpare || 15 ||

sahasraśirasaḥ ke'pi rociṣṇumaṇidhārakāḥ |
pātālarandhratimiranikaraṃ svamarīcibhiḥ || 16 ||
vidhamanti ca devarṣe sadā sañjātamanyavaḥ |
asya mūlapradeśe hi triṃśatsāhasrake'ntare || 17 ||
yojanaiḥ parisaṃkhyāte tāmasī bhagavatkalā |
anantākhyā samāste hi sarvadevaprapūjitā || 18 ||
ahamityabhimānasya lakṣaṇaṃ yaṃ pracakṣate |
saṅkarṣaṇaṃ sātvatīyāḥ karṣaṇaṃ draṣṭṭadṛśyayoḥ || 19 ||
idaṃ bhūmaṇḍalaṃ yasya sahasraśirasaḥ prabhoḥ |
anantamūrteḥ śeṣasya dhriyamāṇaṃ ca śīrṣake || 20 ||
pṛdhvīgolamaśeṣaṃ hi siddhārtha iva lakṣyate |

yasya kālena devasya sañjihīrṣoḥ samaṃ vibhoḥ || 21 ||
carācaraṃ bhruvorantarvivarādudapadyata |
sāṅkarṣaṇo nāma rudro vyūhaikādaśaśobhitaḥ || 22 ||
trilocanaśca triśikhaṃ śūlamuttambhayansvayam |
udatiṣṭhanmahāsattvo mahābhūtakṣayaṅkaraḥ || 23 ||
yasyāṅghrikamaladvandvaśoṇācchanakhamaṇḍale |
virājanmaṇibimbeṣu mahāhipatayo'niśam || 24 ||
ekāntabhaktiyogena saha sāttvatapuṅgavaiḥ |
praṇamantaḥ svamūrdhnā te svamukhāni samīkṣate || 25 ||
sphuratkuṇḍalamāṇikyaprabhāmaṇḍalabhāñjyapi |
sukapolāni cārūṇi gaṇḍasthaladyumanti ca || 26 ||
nāgarājakumāryo'pi cārvaṅgavilasattviṣaḥ |
viśadairvipulaistadvaddhavalaiḥ subhagaistathā || 27 ||
ruciraírbhujadaṇḍaiśca śobhamānā itastataḥ |

candanāgurukāśmīrapaṅkalepena bhūṣitāḥ || 28 ||
tadabhimarṣasañjātakāmāveśasamāyutāḥ |
lalitasmitasaṃyuktāḥ savrīḍaṃ lokayanti ca || 29 ||
anurāgamadonmattavighūrṇāruṇalocanam |
karuṇāvalokanetraṃ ca āśāsānāstathāśiṣaḥ || 30 ||
so'nanto bhagavāndevo'nantasattvo mahāśayaḥ |
anantaguṇavārdhiśca ādidevo mahādyutiḥ || 31 ||
saṃhṛtāmarṣaroṣādivego lokaśubhāya ca |
āste mahāsattvanidhiḥ sarvadevaprapūjitaḥ || 32 ||
dhyāyamānaḥ suraiḥ siddhairasuraiścoragaistathā |
vidyādharaiśca gandharvairmunisaṅghaiśca nityaśaḥ || 33 ||
anāratamadonmattalokavihvalalocanaḥ |
vākyāmṛtena vibudhānsvapārṣadagaṇānapi || 34 ||
āpyāyamānaḥ sa vibhurvaijayantīṃ srajaṃ dadhat |

amlānābhinavaiḥ svacchaistulasīdalasañcayaiḥ || 35 ||
mādyanmadhukaravrātaghoṣaśrīsaṃyutāṃ sadā |
nīlavāsā devadeva ekakuṇḍalabhūṣitaḥ || 36 ||
halasya kakudi nyastasupīvarabhujo'vyayaḥ |
mahendraḥ kāñcanīṃ yadvadvaratrāṃ ca mataṅgamaḥ |
udāralīlo deveśo varṇitaḥ sāttvatarṣabhaiḥ || 37 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāmaṣṭamaskandhe
talātalādilokavarṇane'nantavarṇanaṃ nāma viṃśo'dhyāyaḥ || 20 ||

English translation

1-37. Narayana said O Narada! The cave lower down than Sutala is Talatala! The Lord of Tripura, (the three cities) the great Maya Danava is the Ruler of this region. MahesVara, the Doer of good to the three Bhuvanas, burnt his three cities; but at last, being pleased with his devotion. He rescued him. Thus Maya, by the favour of that God, has regained his own kingdom and the enjoyments thereof. This Maya Danava is the Teacher (Acharya) of the Mayavi sect and the cult thereof; and he is skilled in various Mayas or all sorts of the magic powers. All the fierce demons, of cruel temper, worship him for their prosperities in their various enterprises. Next to this Talatala is the most renowned Mahatala. The sons of Kadru, the very angry Snakes, live here. They are many headed. O Vipra! I now mention to you the names of the famous amongst them Kuhaka, Taksaka, Susena, and Kaliya. These all have very wide hoods and they all are very strong; they all are of cruel temper. Their kinsmen also are so. They are always afraid of Garuda, the King of birds. Surrounded with their sons, wives, friends and acquaintances, they live happily, well skilled in various sports and pleasures. Lower down this Mahatala is Rasatala. The Daityas, Danavas and Pani Asuras live here. Besides these, there live the Nivata Kavachas of the Hiranyapura city and the Asuras named Kaleyas, the enemies of the Devas. These all are naturally very energetic and brave; their powers are baffled by the Tejas of the Bhagavan and they live like snakes in this region. The other Asuras that were driven and were afraid of the Mantras, uttered by Sarama, the messenger of Indra, live here too. O Narada! Lower down is Patala, where live Vasuki, the Chief of the snakes, and others named S'ankha, Kulika, SVeta, Dhananjaya, Mahas'ankha, Dhritarastra, S'ankhachuda, Kamvala, AsVatara, and Devopadattaka, all very angry, of wide hoods, and virulently poisonous. Some of these have five heads, some seven hoods, some ten; some hundred, some others have thousand heads, while some others have on their crests exceedingly luminous jewels. By

their rays, they dispel the darkness of the nether regions; but they are awfully prone to anger. At the bottom of this Patala, and at a distance of the thirty Yoyanas; the Portion of Bhagavan in the shape of the infinite Darkness is reigning there. O Devarsi! All the Devas worship this Form. The devotees call Him by the name of Sanakarsana, as He is the manifested emblem of “Aham” and the common ground where the Seer and the Seen blend into one. He is the thousand-headed Controller of all, moving and non-moving; He is of infinite forms; He is S'esa; this whole universe is being held as a mustard bean on His head; He is of the Nature Intelligence and Bliss and He is Self-manifest. When he wants to destroy all this during the Pralaya, the very powerful Sankarsana Rudra, well arrayed with the eleven Vyuhas, military (squadrons) arrangements, springs up from Him. From His Central Eyebrow, looking wide with His Three Eyes and raising His Trident, resplendent with three flames. All the (prominent) principal snakes, ruling over many others, come to Him during the nights filled with devotion and surrounded with Bhaktas (devotees) and bow down to Him with their heads bent low and look at each other's faces, enlightened with the lights from the jewels shining with clear lustre, on the nails of the red toes of His Lotus- Feet. At that time their faces become brilliant with the rays emitting from the jewels on the top of their very gay encircled hoods; and their cheeks look beautiful and shining. The daughters of the Naga Raja also do like this; when very beautiful rays come out of their perfectly excellent bodies. Their arms are wide extended; they look very clear and they are beautifully white. They use always Sandalpaste, Aguru and Kasmiri unguents. Being overpowered by the amorous passion, due to their contact with those scented things, they look at Him with bashful glances and sweet smiles and expect Asiss (benedictions) from Him. And then His eyes roll maddened with love and express signs of kindness and mercy. The Bhagavan Ananta Deva is of boundless strength; His attributes are infinite; He is the ocean of infinite qualities. He is the Adi Deva, of a very good nature and His Nature is highly luminous. He has abandoned anger and envy

and He wants the welfare of all. All the Devas worship Him and He is the repository of all Sattvic qualities.

The Devas, Siddhas, Asuras, Uragas, Vidyadharas, Gandharbas, and Munis always meditate on Him. On account of His constant Mada Raga the enthusiasm and intoxication, His sight appears intoxicated and His eyes look perturbed with emotions. He is always pleasing to those who surround him and to the Devas by His sweet nectar-like words.

The Vaijayanti garland hangs from His neck; it never wanes and it is always decorated with the fresh and clear Tulasi leaves. The maddened bees make their humming noises incessantly and thus add to the beauty. He is the Deva of the Devas and He wears a blue coloured cloth and He is ornamented with only one earring. He (the God Visnu) Undecaying and Immutable; resting His fleshy arms on the Halakakuda (the lofty portion of the plough), He is upholding the golden girdle as the elephant Airavata of Indra upholds the golden girdle. O Narada! The devotees describe Him as the Source of this Leela of the Universe and the Controller of the Devas.

Here ends the Twentieth Chapter of the Eighth Book on the narrative of the Talatala in the Mahapuranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 21

On The Narrative Of Hells

Chapter 214 of 318 · 29 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
तस्यानुभावं भगवान् ब्रह्मपुत्रः सनातनः ।
सभायां ब्रह्मदेवस्य गायमान उपासते ॥ १ ॥
उत्पत्तिस्थितिलयहेतवोऽस्य कल्पाः
सत्त्वाद्याः प्रकृतिगुणा यदीक्षयाऽऽसन् ।
यद्रूपं ध्रुवमकृतं यदेकमात्मन्-
नानाधात्कथमुह वेद तस्य वर्त्म ॥ २ ॥
मूर्तिं नः पुरुकृपया बभार सत्त्वं
संशुद्धं सदसदिदं विभाति यत्र ।
यल्लीलां मृगपतिराददेऽनवद्या-
मादातुं स्वजनमनांस्युदारवीर्यः ॥ ३ ॥
यन्नाम श्रुतमनुकीर्तयेदकस्मा-
दार्तो वा यदि पतितः प्रलम्भनाद्वा ।
हन्त्यंहः सपदि नृणामशेषमन्यं

कं शेषाद्भगवत आश्रयेत्युमुक्षुः ॥ ४ ॥
मूर्धन्यर्पितमणुवत्सहस्रमूर्ध्नो
भूगोलं सगिरिसरित्समुद्रसत्त्वम् ।
आनन्त्यादनमितविक्रमस्य भूम्नः
को वीर्याण्यधिगणयेत्सहस्रजिह्वः ॥ ५ ॥
एवंप्रभावो भगवाननन्तो
दुरन्तवीर्योरुगुणानुभावः ।
मूले रसायाः स्थित आत्मतन्त्रो
यो लीलया क्ष्मां स्थितये बिभर्ति ॥ ६ ॥
एता ह्येवेह तु नृभिर्गतयो मुनिसत्तम ।
गन्तव्या बहुशो यद्वद्यथाकर्मविनिर्मिताः ॥ ७ ॥
यथोपदेशं च कामान्सदा कामयमानकैः ।
एतावतीर्हि राजेन्द्र मनुष्यमृगपक्षिषु ॥ ८ ॥
विपाकगतयः प्रोक्ता धर्मस्य वशगास्तथा ।

उच्चावचा विसदृशा यथाप्रश्नं निबोधत ॥ ९ ॥
नारद उवाच

वैचित्र्यमेतल्लोकस्य कथं भगवता कृतम् ।
समानत्वे कर्मणां च तन्नो ब्रूहि यथातथम् ॥ १० ॥
श्रीनारायण उवाच
कर्तुः श्रद्धावशादेव गतयोऽपि पृथग्विधाः ।
त्रिगुणत्वात्सदा तासां फलं विसदृशं त्विह ॥ ११ ॥
सात्त्विक्या श्रद्धया कर्तुः सुखित्वं जायते सदा ।
दुःखित्वं च तथा कर्तू राजस्या श्रद्धया भवेत् ॥ १२ ॥
दुःखित्वं चैव मूढत्वं तामस्या श्रद्धयोदितम् ।
तारतम्यात्तु श्रद्धानां फलवैचित्र्यमीरितम् ॥ १३ ॥
अनाद्यविद्याविहितकर्मणां परिणामजाः ।
सहस्रशः प्रवृत्तास्तु गतयो द्विजपुङ्गव ॥ १४ ॥
तद्भेदान्वर्णयिष्यामि प्राचुर्येण द्विजोत्तम ।

त्रिजगत्या अन्तराले दक्षिणस्यां दिशीह वै ॥ १५ ॥
भूमेरधस्तादुपरि त्वतलस्य च नारद ।
अग्निष्वात्ताः पितृगणा वर्तन्ते पितरश्च ह ॥ १६ ॥
वसन्ति यस्यां स्वीयानां गोत्राणां परमाशिषः ।
सत्याः समाधिना शीघ्रं त्वाशासानाः परेण वै ॥ १७ ॥
पितृराजोऽपि भगवान् सम्परेतेषु जन्तुषु ।
विषयं प्रापितेष्वेषु स्वकीयैः पुरुषैरिह ॥ १८ ॥
सगणो भगवत्प्रोक्ताज्ञापरो दमधारकः ।
यथाकर्म यथादोषं विदधाति विचारदृक् ॥ १९ ॥
स्वान्गणान्धर्मतत्त्वज्ञान्सर्वानाज्ञाप्रवर्तकान् ।
सदा प्रेरयति प्राज्ञो यथादेशनियोजितान् ॥ २० ॥
नरकानेकविंशत्या संख्यया वर्णयन्ति हि ।
अष्टाविंशमितान्केचित्ताननुक्रमतो ब्रुवे ॥ २१ ॥
तामिस्र अन्धतामिस्रो रौरवोऽपि तृतीयकः ।

महारौरवनामा च कुम्भीपाकोऽपरो मतः ॥ २२ ॥
कालसूत्रं तथा चासिपत्रारण्यमुदाहृतम् ।
सूकरस्य मुखं चान्धकूपोऽथ कृमिभोजनः ॥ २३ ॥
संदंशस्तप्तमूर्तिश्च वज्रकण्टक एव च ।
शाल्मली चाथ देवर्षे नाम्ना वैरतणी तथा ॥ २४ ॥
पूयोदः प्राणरोधश्च तथा विशसनं मतम् ।
लालाभक्षः सारमेयादनमुक्तमतः परम्॥ २५ ॥
अवीचिरप्ययः पानं क्षारकर्दम एव च ।
रक्षोगणाख्यसम्भोजः शूलप्रोतोऽप्यतः परम् ॥ २६ ॥
दन्दशूकोऽवटारोधः पर्यावर्तनकः परम् ।
सूचीमुखमिति प्रोक्ता अष्टाविंशतिनारकाः ॥ २७ ॥

इत्येते नारका नाम यातनाभूमयः पराः ।
कर्मभिश्चापि भूतानां गम्याः पद्मजसम्भव ॥ २८ ॥
इति श्रीमद्देवीभागवतेमहापुराणेऽष्टादशसाहस्र्यां संहितायामष्टमस्कन्धे
नरकस्वरूपवर्णनं नामैकविंशोऽध्यायः ॥ २१ ॥

Roman transliteration

śrīnārāyaṇa uvāca
tasyānubhāvaṃ bhagavān brahmaputraḥ sanātanaḥ |
sabhāyāṃ brahmadevasya gāyamāna upāsate || 1 ||
utpattisthitilayahetavo'sya kalpāḥ
sattvādyāḥ prakṛtiguṇā yadīkṣayā''san |
yad□rūpaṃ dhruvamakṛtaṃ yadekamātman-
nānādhātkathamuha veda tasya vartma || 2 ||
mūrtiṃ naḥ purukṛpayā babhāra sattvaṃ
saṃśuddhaṃ sadasadidaṃ vibhāti yatra |
yallīlāṃ mṛgapatirādade'navadyā-
mādātuṃ svajanamanāṃsyudāravīryaḥ || 3 ||
yannāma śrutamanukīrtayedakasmā-
dārto vā yadi patitaḥ pralambhanādvā |
hantyaṃhaḥ sapadi nṛṇāmaśeṣamanyaṃ

kaṃ śeṣād□bhagavata āśrayetyumukṣuḥ || 4 ||
mūrdhanyarpitamaṇuvatsahasramūrdhno
bhūgolaṃ sagirisaritsamudrasattvam |
ānantyādanamitavikramasya bhūmnaḥ
ko vīryāṇyadhigaṇayetsahasrajihvaḥ || 5 ||
evaṃprabhāvo bhagavānananto
durantavīryoruguṇānubhāvaḥ |
mūle rasāyāḥ sthita ātmatantro
yo līlayā kṣmāṃ sthitaye bibharti || 6 ||
etā hyeveha tu nṛbhirgatayo munisattama |
gantavyā bahuśo yadvadyathākarmavinirmitāḥ || 7 ||
yathopadeśaṃ ca kāmānsadā kāmayamānakaiḥ |
etāvatīrhi rājendra manuṣyamṛgapakṣiṣu || 8 ||
vipākagatayaḥ proktā dharmasya vaśagāstathā |

uccāvacā visadṛśā yathāpraśnaṃ nibodhata || 9 ||
nārada uvāca
vaicitryametallokasya kathaṃ bhagavatā kṛtam |
samānatve karmaṇāṃ ca tanno brūhi yathātatham || 10 ||
śrīnārāyaṇa uvāca
kartuḥ śraddhāvaśādeva gatayo'pi pṛthagvidhāḥ |
triguṇatvātsadā tāsāṃ phalaṃ visadṛśaṃ tviha || 11 ||
sāttvikyā śraddhayā kartuḥ sukhitvaṃ jāyate sadā |
duḥkhitvaṃ ca tathā kartū rājasyā śraddhayā bhavet || 12 ||
duḥkhitvaṃ caiva mūḍhatvaṃ tāmasyā śraddhayoditam |
tāratamyāttu śraddhānāṃ phalavaicitryamīritam || 13 ||
anādyavidyāvihitakarmaṇāṃ pariṇāmajāḥ |

sahasraśaḥ pravṛttāstu gatayo dvijapuṅgava || 14 ||
tad□bhedānvarṇayiṣyāmi prācuryeṇa dvijottama |

trijagatyā antarāle dakṣiṇasyāṃ diśīha vai || 15 ||
bhūmeradhastādupari tvatalasya ca nārada |
agniṣvāttāḥ pitṛgaṇā vartante pitaraśca ha || 16 ||
vasanti yasyāṃ svīyānāṃ gotrāṇāṃ paramāśiṣaḥ |
satyāḥ samādhinā śīghraṃ tvāśāsānāḥ pareṇa vai || 17 ||
pitṛrājo'pi bhagavān sampareteṣu jantuṣu |
viṣayaṃ prāpiteṣveṣu svakīyaiḥ puruṣairiha || 18 ||
sagaṇo bhagavatproktājñāparo damadhārakaḥ |
yathākarma yathādoṣaṃ vidadhāti vicāradṛk || 19 ||
svāngaṇāndharmatattvajñānsarvānājñāpravartakān |
sadā prerayati prājño yathādeśaniyojitān || 20 ||
narakānekaviṃśatyā saṃkhyayā varṇayanti hi |
aṣṭāviṃśamitānkecittānanukramato bruve || 21 ||
tāmisra andhatāmisro rauravo'pi tṛtīyakaḥ |

mahārauravanāmā ca kumbhīpāko'paro mataḥ || 22 ||
kālasūtraṃ tathā cāsipatrāraṇyamudāhṛtam |
sūkarasya mukhaṃ cāndhakūpo'tha kṛmibhojanaḥ || 23 ||
saṃdaṃśastaptamūrtiśca vajrakaṇṭaka eva ca |
śālmalī cātha devarṣe nāmnā vairataṇī tathā || 24 ||
pūyodaḥ prāṇarodhaśca tathā viśasanaṃ matam |
lālābhakṣaḥ sārameyādanamuktamataḥ param|| 25 ||
avīcirapyayaḥ pānaṃ kṣārakardama eva ca |
rakṣogaṇākhyasambhojaḥ śūlaproto'pyataḥ param || 26 ||
dandaśūko'vaṭārodhaḥ paryāvartanakaḥ param |
sūcīmukhamiti proktā aṣṭāviṃśatinārakāḥ || 27 ||
ityete nārakā nāma yātanābhūmayaḥ parāḥ |
karmabhiścāpi bhūtānāṃ gamyāḥ padmajasambhava || 28 ||
iti śrīmaddevībhāgavatemahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāmaṣṭamaskandhe

narakasvarūpavarṇanaṃ nāmaikaviṃśo'dhyāyaḥ || 21 ||

English translation

1-9. Narayana said O Devarsi! Sanatana, the son of Brahma, recites thus in the assembly of the Devas, the glories of the Bhagavan Ananta Deva, and worships Him, thus How can one of ordinary sight and understanding grasp the real nature of Brahma, Whose mere Glance enables the Prakrit! work Her Gunas in the Creation, Preservation and Destruction of this Universe! Him Whose nature has no beginning nor end; Who though One, has created all this Prapahcha (the universe of five elements) as a covering to the Atman (the True Self). He has made the Sat and Asat, out of his infinite compassion, this universe, full of cause and effect, visible in His One and only one S'uddha Sattva nature where even the very powerful lion is imitating his Leela (Pastime), void of all defects, to bring under His control the minds of His own kinsmen. (Note This Ananta Deva is the Ruling Principle in the Fourth Dimensional Space.) To Whom else, then, the persons, desirous of Moksa, will take refuge, the mere hearing or reciting Whose Name, in a fallen or a distressed condition, or merely in jest, takes away instantly all the sins! He is upholding the earth with the mountains, oceans, rivers and all the beings as if an atom on his thousand heads. He is infinite. His power knows no decrease in any time. No one

can describe his actions even if one had thousand tongues to speak. He is of an infinite strength, of the endless high qualities and of unlimited understanding. Thus staying at the bottom of the earth, the Bhagavan Ananta Deva is upholding with ease this earth for her protection, unaided and independent. O Muni! The people get the fruits of their actions and desires as they want and as they have followed the paths laid down in the S'astras and become accordingly kings, men, deer or birds or other creatures in other states. O Narada! This I have described, as you questioned me before, the various and dissimilar fruits of various actions, done according to the dictates of the Dharma and the S'astras.

10. Narada said "O Bhagavan! Kindly describe to me now why has the Bhagavan created so many diversities, when the Karmas, done by the Jivas, are the same."

11-28. Narayana said O Narada! So many different states arise because the S'raddhas of the doers are so very different. The fruits differ because the S'raddhas vary, some being Sattvik, some Rajasik and some Tamasik. If the S'raddha be Sattvik, happiness comes always; if it be Rajasik, incessant pain and misery is the result; if it be Tamasik, misery comes and the loss of the knowledge of good or bad is the result. Thus the fruits differ as the S'raddha varies. O Best of Dvijas! Thousands and thousands of states occur to a man as the result of their Karmas, done under the influence of the beginningless Avidya (Nescience). O Dvijottama! I will now deal in detail with their varieties; hear. Behind this Triloki, below this earth and over the Atala, the Piths named Agnisvattas and other forefathers live. Those Pitris stay there, and, practising deep Samadhis, they offer always, to their best blessings to their own Gotra (families) respectively. There Yama, the God of the Pitris gives punishment to the dead brought there by His messengers according to their Karmas and faults. By the command of the Bhagavan, the Yama, surrounded by his own Ganas (persons), judges and does full justice according to the Karmas that they had done and the sins they had committed. He sends always those of his messengers who obey his order and know the Tattva of Dharma, and who are posted to their respective duties to carry out what He commands. The writers of the S'astras describe twenty-one Narakas or hells; others say there are twenty-eight hells. Now hear their names Tamisra, Andha Tamisra, Raurava, Maharaurava, Kumbhipaka, Kalasutra, Asipatrakanana, S'ukaramukha, Andhakupa, Krimibhojana, Taptamurti, Samdams'a, Vajrakantaka, S'almali, Vaitarani, Puyoda, Pranarodha, Vis'asana, Lalabhaksa, Sarameyadana, Avichi, Apahpana, Ksarakardama, Raksogana, Sambhoja, S'ulaprota, Dandas'uka, Avatarodha,

Paryavartanaka, and Suchimukha. These are the twenty-eight Narakas or hells. (N.B. These are 29).

These hells are very tormenting. O Son of Brahma! The embodied beings (jivas) suffer these according to their own Karmas respectively.

Here ends the Twenty-first Chapter of the Eighth Book on the narrative of hells in the Maha Puranam, S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 22

On The Narrative Of The Sins

Chapter 215 of 318 · 53 detected Sanskrit verse markers

Sanskrit

नारद उवाच
कर्मभेदाः कतिविधाः सनातनमुने मम ।
श्रोतव्याः सर्वथैवैते यातनाप्राप्तिभूमयः ॥ १ ॥
श्रीनारायण उवाच
यो वै परस्य वित्तानि दारापत्यानि चैव हि ।
हरते स हि दुष्टात्मा यमानुचरगोचरः ॥ २ ॥
कालपाशेन सम्बद्धो याम्यैरतिभयानकैः ।
तामिस्रनामनरके पात्यते यातनास्पदे ॥ ३ ॥
ताडनं दण्डनं चैव सन्तर्जनमतः परम् ।
याम्याः कुर्वन्ति पाशाढ्याः कश्मलं याति चैव हि ॥ ४ ॥
मूर्च्छामायाति विवशो नारकी पद्मभूसुत ।
यः पतिं वञ्चयित्वा तु दारादीनुपभुज्यति ॥ ५ ॥
अन्धतामिस्रनरके पात्यते यमकिङ्करैः ।
पात्यमानो यत्र जन्तुर्वेदनापरवान्भवेत् ॥ ६ ॥

नष्टदृष्टिर्नष्टमतिर्भवत्येवाविलम्बतः ।
वनस्पतिर्भज्यमानमूलो यद्वद्भवेदिह ॥ ७ ॥
तस्मादप्यन्धतामिस्रनाम्ना प्रोक्तः पुरातनैः ।
एतन्ममाहमिति यो भूतद्रोहेण केवलम् ॥ ८ ॥
पुष्णाति प्रत्यहं स्वीयं कुटुम्बं कार्यलम्पटः ।
एतद्विहाय चात्रैव स्वाशुभेन पतेदिह ॥ ९ ॥
रौरवे नाम नरके सर्वसत्त्वभयावहे ।
इह लोकेऽमुना ये तु हिंसिता जन्तवः पुरा ॥ १० ॥
त एव रुरवो भूत्वा परत्र पीडयन्ति तम् ।
तस्माद्रौरवमित्याहुः पुराणज्ञा मनीषिणः ॥ ११ ॥
रुरुः सर्पादतिक्रूरो जन्तुरुक्तः पुरातनैः ।
एवं महारौरवाख्यो नरको यत्र पूरुषः ॥ १२ ॥
यातनां प्राप्यमाणो हि यः परं देहसम्भवः ।
क्रव्यादा नाम रुरवस्तं क्रव्ये घातयन्ति च ॥ १३ ॥

य उग्रः पुरुषः क्रूरः पशुपक्षिगणानपि ।
उपरन्धयते मूढो याम्यास्तं रन्धयन्ति च ॥ १४ ॥

कुम्भीपाके तप्ततैले उपर्यपि च नारद ।
यावन्ति पशुरोमाणि तावद्वर्षसहस्रकम् ॥ १५ ॥
पितृविप्रब्राह्मणध्रुक्कालसूत्रे स नारके ।
अग्न्यर्काभ्यां तप्यमाने नारकी विनिवेशितः ॥ १६ ॥
क्षुत्पिपासादह्यमानोऽन्तःशरीरस्तथा बहिः ।
आस्ते शेते चेष्टते चावतिष्ठति च धावति ॥ १७ ॥
निजवेदपथाद्यो वै पाखण्डं चोपयाति च ।
अनापद्यपि देवर्षे तं पापं पुरुषं भटाः ॥ १८ ॥
असिपत्रवनं नाम नरकं वेशयन्ति च ।
कशया प्रहरन्त्येव नारकी तद्गतस्तदा ॥ १९ ॥
इतस्ततो धावमान उत्तालमतिवेगतः ।
असिपत्रैश्छिद्यमान उभयत्र च धारभिः ॥ २० ॥

संछिद्यमानसर्वाङ्गो हाहतोऽस्मीति मूर्च्छितः ।
वेदनां परमां प्राप्तः पतत्येव पदे पदे ॥ २१ ॥
स्वधर्मानुगतं भुङ्क्ते पाखण्डफलमल्पधीः ।
यो राजा राजपुरुषो दण्डयेद्वै त्वधर्मतः ॥ २२ ॥
द्विजे शरीरदण्डं च पापीयान्नारकी च सः ।
नरके सूकरमुखे पात्यते यमकिङ्करैः ॥ २३ ॥
विनिष्पिष्टावयवको बलवद्भिस्तथेक्षुवत् ।
आर्तस्वरेण स्वनयन्मूर्च्छितः कश्मलङ्गतः ॥ २४ ॥
स पीड्यमानो बहुधा वेदनां यात्यतीव हि ।
विविक्तपरपीडो योऽप्यविविक्तपरव्यथाम् ॥ २५ ॥
ईश्वराङ्कितवृत्तीनां व्यथामाचरते स्वयम् ।
स चान्धकूपे पतति तदभिद्रोहयन्त्रिते ॥ २६ ॥
तत्रासौ जन्तुभिः क्रूरैः पशुभिर्मृगपक्षिभिः ।
सरीसृपैश्च मशकैर्यूकामत्कुणजातिभिः ॥ २७ ॥

मक्षिकाभिश्च तमसि दन्दशूकैश्च पीड्यते ।
परिक्रामति चैवात्र कुशरीरे च जन्तुवत् ॥ २८ ॥
यस्तु संविहितैः पञ्चयज्ञैः काकैश्च संस्तुतः ।
अश्नाति चासंविभज्य यत्किंञ्चिदुपपद्यते ॥ २९ ॥
स पापपुरुषः क्रूरैर्याम्यैश्च कृमिभोजने ।
नरकाधमके दुष्टकर्मणा परिपात्यते ॥ ३० ॥
लक्षयोजनविस्तीर्णे कृमिकुण्डे भयङ्करे ।
कृमिरूपं समासाद्य भक्ष्यमाणश्च तैः स्वयम् ॥ ३१ ॥
अप्रत्ताप्रहुतादो यः पातमाप्नोति तत्र वै ।
यस्तु स्तेयेन च बलाद्धिरण्यं रत्नमेव च ॥ ३२ ॥
ब्राह्मणस्यापहरति अन्यस्यापि च कस्यचित् ।

अनापदि च देवर्षे तममुत्र यमानुगाः ॥ ३३ ॥
अयस्मयैरग्निपिण्डैः सदृशैर्नित्कुषन्ति च ।
योऽगम्यां योषितं गच्छेदगम्यं पुरुषं च या ॥ ३४ ॥

तावमुत्रापि कशया ताडयन्तो यमानुगाः ।
तिग्मया लोहमय्या च सूर्म्याप्यालिङ्गयन्ति तम् ॥ ३५ ॥
तां चापि योषितं सूर्म्यालिङ्गयन्ति यमानुगाः ।
यस्तु सर्वाभिगमनः पुरुषः पापसञ्चयी ॥ ३६ ॥
निरयेऽमुत्र तं याम्याः शाल्मलीं रोपयन्ति तम् ।
वज्रकण्टकसंयुक्तां शाल्मलीं तामयस्मयीम् ॥ ३७ ॥
राजन्या राजपुरुषा ये वा पाखण्डवर्तिनः ।
धर्मसेतुं विभिन्दन्ति ते परेत्य गता नराः ॥ ३८ ॥
वैतरण्यां पतन्त्येव भिन्नमर्यादपातकाः ।
नद्यां निरयदुर्गस्य परिखायां च नारद ॥ ३९ ॥
यादोगणैः समन्तात्तु भक्ष्यमाणा इतस्ततः ।
नात्मना वियुजन्त्येव नासुभिश्चापि नारद ॥ ४० ॥
स्वीयेन कर्मपाकेनोपतपन्ति च सर्वतः ।
विण्मूत्रपूयरक्तैश्च केशास्थिनखमांसकैः ॥ ४१ ॥

मेदोवसासंयुतायां नद्यामुपपतन्ति ते ।
वृषलीपतयो ये च नष्टशौचा गतत्रपाः ॥ ४२ ॥
आचारनियमैस्त्यक्ताः पशुचर्यापरायणाः ।
तेऽत्रानुकष्टगतयो विण्मूत्रश्लेष्मरक्तकैः ॥ ४३ ॥
श्लेष्ममलसमापूर्णे निपतन्ति दुराग्रहाः ।
तदेव खादयन्त्येतान्यमानुचरवर्गकाः ॥ ४४ ॥
ये श्वानगर्दभादीनां पतयो वै द्विजातयः ।
मृगयारसिका नित्यमतीर्थे मृगघातकाः ॥ ४५ ॥
परेतांस्तान्यमभटा लक्षीभूतान्नराधमान् ।
इषुभिश्च विभिन्दन्ति तांस्तान्दुर्नयमागतान् ॥ ४६ ॥
ये दम्भा दम्भयज्ञेषु पशून्घ्नन्ति नराधमाः ।
तानमुष्मिन्यमभटा नरके वैशसे तदा ॥ ४७ ॥
निपात्य पीडयन्त्येव कशाघातैर्दुरासदैः ।
यो भार्यां च सवर्णां वै द्विजो मदनमोहितः ॥ ४८ ॥

रेतः पाययति मूढोऽमुत्र तं यमकिङ्कराः ।
रेतःकुण्डे पातयन्ति रेतः सम्पाययन्ति च ॥ ४९ ॥
ये दस्यवोऽग्निदाश्चैव गरदा सार्थघातकाः ।
ग्रामान्सार्थान्विलुम्पन्ति राजानो राजपूरुषाः ॥ ५० ॥
तान्परेतान्यमभटा नयन्ति श्वानकादनम् ।
विंशत्यधिकसंख्याताः सारमेया महाद्भुताः ॥ ५१ ॥

सप्तशत्या समाख्याता रभसं खादयन्ति ते ।
सारमेयादनं नाम नरकं दारुणं मुने ।
अतः परं प्रवक्ष्यामि अवीचिप्रमुखान्मुने ॥ ५२ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायामष्टमस्कन्धे
नरकप्रदपातकवर्णनं नाम द्वाविंशोऽध्यायः ॥ २२ ॥

Roman transliteration

nārada uvāca
karmabhedāḥ katividhāḥ sanātanamune mama |
śrotavyāḥ sarvathaivaite yātanāprāptibhūmayaḥ || 1 ||
śrīnārāyaṇa uvāca
yo vai parasya vittāni dārāpatyāni caiva hi |
harate sa hi duṣṭātmā yamānucaragocaraḥ || 2 ||
kālapāśena sambaddho yāmyairatibhayānakaiḥ |
tāmisranāmanarake pātyate yātanāspade || 3 ||
tāḍanaṃ daṇḍanaṃ caiva santarjanamataḥ param |
yāmyāḥ kurvanti pāśāḍhyāḥ kaśmalaṃ yāti caiva hi || 4 ||
mūrcchāmāyāti vivaśo nārakī padmabhūsuta |
yaḥ patiṃ vañcayitvā tu dārādīnupabhujyati || 5 ||
andhatāmisranarake pātyate yamakiṅkaraiḥ |
pātyamāno yatra janturvedanāparavānbhavet || 6 ||

naṣṭadṛṣṭirnaṣṭamatirbhavatyevāvilambataḥ |
vanaspatirbhajyamānamūlo yadvad□bhavediha || 7 ||
tasmādapyandhatāmisranāmnā proktaḥ purātanaiḥ |
etanmamāhamiti yo bhūtadroheṇa kevalam || 8 ||
puṣṇāti pratyahaṃ svīyaṃ kuṭumbaṃ kāryalampaṭaḥ |
etadvihāya cātraiva svāśubhena patediha || 9 ||
raurave nāma narake sarvasattvabhayāvahe |
iha loke'munā ye tu hiṃsitā jantavaḥ purā || 10 ||
ta eva ruravo bhūtvā paratra pīḍayanti tam |
tasmād□rauravamityāhuḥ purāṇajñā manīṣiṇaḥ || 11 ||
ruruḥ sarpādatikrūro janturuktaḥ purātanaiḥ |
evaṃ mahārauravākhyo narako yatra pūruṣaḥ || 12 ||
yātanāṃ prāpyamāṇo hi yaḥ paraṃ dehasambhavaḥ |
kravyādā nāma ruravastaṃ kravye ghātayanti ca || 13 ||

ya ugraḥ puruṣaḥ krūraḥ paśupakṣigaṇānapi |
uparandhayate mūḍho yāmyāstaṃ randhayanti ca || 14 ||
kumbhīpāke taptataile uparyapi ca nārada |
yāvanti paśuromāṇi tāvadvarṣasahasrakam || 15 ||
pitṛviprabrāhmaṇadhrukkālasūtre sa nārake |
agnyarkābhyāṃ tapyamāne nārakī viniveśitaḥ || 16 ||
kṣutpipāsādahyamāno'ntaḥśarīrastathā bahiḥ |
āste śete ceṣṭate cāvatiṣṭhati ca dhāvati || 17 ||
nijavedapathādyo vai pākhaṇḍaṃ copayāti ca |
anāpadyapi devarṣe taṃ pāpaṃ puruṣaṃ bhaṭāḥ || 18 ||
asipatravanaṃ nāma narakaṃ veśayanti ca |

kaśayā praharantyeva nārakī tad□gatastadā || 19 ||
itastato dhāvamāna uttālamativegataḥ |
asipatraiśchidyamāna ubhayatra ca dhārabhiḥ || 20 ||

saṃchidyamānasarvāṅgo hāhato'smīti mūrcchitaḥ |
vedanāṃ paramāṃ prāptaḥ patatyeva pade pade || 21 ||
svadharmānugataṃ bhuṅkte pākhaṇḍaphalamalpadhīḥ |
yo rājā rājapuruṣo daṇḍayedvai tvadharmataḥ || 22 ||
dvije śarīradaṇḍaṃ ca pāpīyānnārakī ca saḥ |
narake sūkaramukhe pātyate yamakiṅkaraiḥ || 23 ||
viniṣyiṣṭāvayavako balavad□bhistathekṣuvat |
ārtasvareṇa svanayanmūrcchitaḥ kaśmalaṅgataḥ || 24 ||
sa pīḍyamāno bahudhā vedanāṃ yātyatīva hi |
viviktaparapīḍo yo'pyaviviktaparavyathām || 25 ||
īśvarāṅ□kitavṛttīnāṃ vyathāmācarate svayam |
sa cāndhakūpe patati tadabhidrohayantrite || 26 ||
tatrāsau jantubhiḥ krūraiḥ paśubhirmṛgapakṣibhiḥ |
sarīsṛpaiśca maśakairyūkāmatkuṇajātibhiḥ || 27 ||

makṣikābhiśca tamasi dandaśūkaiśca pīḍyate |
parikrāmati caivātra kuśarīre ca jantuvat || 28 ||
yastu saṃvihitaiḥ pañcayajñaiḥ kākaiśca saṃstutaḥ |
aśnāti cāsaṃvibhajya yatkiṃñcidupapadyate || 29 ||
sa pāpapuruṣaḥ krūrairyāmyaiśca kṛmibhojane |
narakādhamake duṣṭakarmaṇā paripātyate || 30 ||
lakṣayojanavistīrṇe kṛmikuṇḍe bhayaṅkare |
kṛmirūpaṃ samāsādya bhakṣyamāṇaśca taiḥ svayam || 31 ||
aprattāprahutādo yaḥ pātamāpnoti tatra vai |
yastu steyena ca balāddhiraṇyaṃ rat□nameva ca || 32 ||
brāhmaṇasyāpaharati anyasyāpi ca kasyacit |
anāpadi ca devarṣe tamamutra yamānugāḥ || 33 ||
ayasmayairagnipiṇḍaiḥ sadṛśairnitkuṣanti ca |
yo'gamyāṃ yoṣitaṃ gacchedagamyaṃ puruṣaṃ ca yā || 34 ||

tāvamutrāpi kaśayā tāḍayanto yamānugāḥ |
tigmayā lohamayyā ca sūrmyāpyāliṅgayanti tam || 35 ||
tāṃ cāpi yoṣitaṃ sūrmyāliṅgayanti yamānugāḥ |
yastu sarvābhigamanaḥ puruṣaḥ pāpasañcayī || 36 ||
niraye'mutra taṃ yāmyāḥ śālmalīṃ ropayanti tam |
vajrakaṇṭakasaṃyuktāṃ śālmalīṃ tāmayasmayīm || 37 ||
rājanyā rājapuruṣā ye vā pākhaṇḍavartinaḥ |
dharmasetuṃ vibhindanti te paretya gatā narāḥ || 38 ||
vaitaraṇyāṃ patantyeva bhinnamaryādapātakāḥ |
nadyāṃ nirayadurgasya parikhāyāṃ ca nārada || 39 ||
yādogaṇaiḥ samantāttu bhakṣyamāṇā itastataḥ |
nātmanā viyujantyeva nāsubhiścāpi nārada || 40 ||
svīyena karmapākenopatapanti ca sarvataḥ |
viṇmūtrapūyaraktaiśca keśāsthinakhamāṃsakaiḥ || 41 ||

medovasāsaṃyutāyāṃ nadyāmupapatanti te |
vṛṣalīpatayo ye ca naṣṭaśaucā gatatrapāḥ || 42 ||
ācāraniyamaistyaktāḥ paśucaryāparāyaṇāḥ |

te'trānukaṣṭagatayo viṇmūtraśleṣmaraktakaiḥ || 43 ||
śleṣmamalasamāpūrṇe nipatanti durāgrahāḥ |
tadeva khādayantyetānyamānucaravargakāḥ || 44 ||
ye śvānagardabhādīnāṃ patayo vai dvijātayaḥ |
mṛgayārasikā nityamatīrthe mṛgaghātakāḥ || 45 ||
paretāṃstānyamabhaṭā lakṣībhūtānnarādhamān |
iṣubhiśca vibhindanti tāṃstāndurnayamāgatān || 46 ||
ye dambhā dambhayajñeṣu paśūnghnanti narādhamāḥ |
tānamuṣminyamabhaṭā narake vaiśase tadā || 47 ||
nipātya pīḍayantyeva kaśāghātairdurāsadaiḥ |
yo bhāryāṃ ca savarṇāṃ vai dvijo madanamohitaḥ || 48 ||

retaḥ pāyayati mūḍho'mutra taṃ yamakiṅkarāḥ |
retaḥkuṇḍe pātayanti retaḥ sampāyayanti ca || 49 ||
ye dasyavo'gnidāścaiva garadā sārthaghātakāḥ |
grāmānsārthānvilumpanti rājāno rājapūruṣāḥ || 50 ||
tānparetānyamabhaṭā nayanti śvānakādanam |
viṃśatyathikasaṃkhyātāḥ sārameyā mahād□bhutāḥ || 51 ||
saptaśatyā samākhyātā rabhasaṃ khādayanti te |
sārameyādanaṃ nāma narakaṃ dāruṇaṃ mune |
ataḥ paraṃ pravakṣyāmi avīciprabhukhānmune || 52 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāmaṣṭamaskandhe
narakapradapātakavarṇanaṃ nāma dvāviṃśo'dhyāyaḥ || 22 ||

English translation

1. Narada said “O Everlasting One! O Muni! Now describe the various actions that lead to these tormenting hells. I like to hear about them in detail.”

2-52. Narayana said O Devarsi! He who steals other’s sons, wives, and riches, the wicked fellow is taken to Yama by His messengers. Tied down hard and fast by the terrible messengers of Yama, by the Kala rope (rope of time), he is taken to the Tamisra hell, the place of many torments. There the Yama’s attendants punish him, beat him and threaten him; and he becomes stupefied, and feels himself very weak, distressed and ultimately faints. He who deceives another’s husband and enjoys his wives; the Yama’s servants drag him down to Andha Tamisra hell. There he suffers any amount of pain and suffering. He loses instantly his eyesight and his brain gets upset. His state resembles that of a tree when its trunk is broken. For this reason the ancient sages called this Andha Tamisra. He who being subject to “My” and “Mine” quarrels with others and being very much attached, maintains his family, leaves his families here and goes with his bad tendencies to the Raurava hell, very horrible to all. The animals whom he injured and killed before in this world, assume the form of Ruru animal and torment him in the next. For this reason, the intelligent knowers of Purana, call this Raurava. The ancients say, that Ruru is more cruel and ferocious than snakes. These animals live in that hell; hence it is termed Maharaurava. He who torments others, goes to this hell and these Rurus, the flesh-eaters, spring on his body and bite and eat his flesh. He who cooks other animals and birds, that cruel and ferocious, thus deluded, is cooked in return on the hot oil in the Kumbhipaka hell by the Yama Dutas for thousand years. He who quarrels with his Piths and the Brahmanas, is taken by the Yama Dutas to the Kalasutra hell and

there be burnt by the fire and Sun. There that hellish person, being troubled very nnuch, inside and outside by hunger and thirst, sometimes sits, sometimes sleeps, sometimes walks, and sometimes

runs hither and thither. O Devarsi! He who transgresses the path of the Vedas in times other than those of calamity and danger and follows other paths even to a trifling distance, that sinner is taken by Yamadutas to Asipatra Kanana and there whipped severely. Not being able to bear that, he runs wildly to and fro and is pierced by the sharpedged Asi leaves on both his sides. His whole body being cut asunder, he cries “Oh! I am killed!”and faints away. Then feeling himself pained very much, he tumbles down at every step. Thus the sinner suffers for violating the path of the Vedas. The King or that royal personage who gives orders of punishment, not approved by Dharma, and hurts or punishes the body of a Brahmana, the Yama’s servants throw him down into the S’ukaramukha Hell and grind down his body with great force as a sugarcane is ground down. He then cries aloud bitterly, he gets fainted and becomes stupefied. He is crushed by them and suffers all sorts of pains and miseries. Again he who knows the feelings of others when they are tormented, pains those insects who live on other’s blood as bugs, etc., and who does not realise other’s pains, goes, as a punishment for that fault to the Andhakupa Hell. There he is pained by the beasts, birds, deers, reptiles, mosquitoes, bugs, louses, flies and Dandas’ukas and various other cruel animals.

There he lives in his ugly body and roams like a beast. The man who, getting even a trifling wealth and food-stuff, does not perform the five Maha Yajhas and gives not a share of that to the Devas and feeds his own belly with that like a crow, is taken by the ferocious Yamadutas to the worst Krimibhojana Naraka for his sinful deeds. This hell is one lakh Yoyanas wide and is the reservoir of worms. It causes terror to the inhabitants of the hell. That sinner assumes the form of an insect and is eaten up on return by the insects and thus passes his time there. When a man does not give any share to the Atithis or the guests and does not offer oblations to the Fire and eats his food, he, too, goes to the above hell. When a man in times other than that of great danger and distress, follows the livelihood of a thief

and robs gold and jewels forcibly of a Brahmin or any other person, he is taken to this hell and the Yama’s servants pierce and cut off his skin by a fiery hot iron cutter.

When a man goes for an illicit cohabitation to one who is not fit to be approached and when a woman goes similarly to an unapproachable man, both of them are taken, being whipped, to this hell by the servants of Yama! Where the man is obliged to embrace a fiery hot iron figure of woman and vice versa. When a man goes to all sorts of wombs for unnatural crimes, he is taken to Vajra Kantaka Naraka and placed on the top of an iron S’almalT wood. When a King or any royal personage, subject to the Pasanda Dharma (i.e., the unrighteous path) breaks the boundary of a law, he for that sin goes to Vaitarani, the ditch round that hell. There the aquatic animals eat his body all around. O Narada! Yet neither his life nor his body parts with him. He is thrown, for his Karma, into the rivers filled with faeces, urine, puss, blood, hairs, bones, nails, flesh, marrow, fat, etc., and he becomes very much troubled.

Those who are the husbands of Vrisalis (girls under twelve years of age, who have attained menstruation; or the barren women), void of any S’aucha (cleanliness) or shame and without any Achara Vyavahara (the following of one’s natural customs and rites) and those who follow Pas’vachara (like beasts), they meet with a very hard fate and are thrown into this hell filled with faeces, urine, cough, blood and other impurities and when they feel hungry, are forced to eat the above things. When those persons that are twice born, maintain dogs and asses, etc., and when they are addicted to hunting, and kill daily, for nothing, beasts, birds and deer, those evildoers are specially watched by the servants of Yama and when they retire, they tear them asunder by shooting bows at them.

He who kills animals, engaged vainly in a sacrifice and addicted to haughty tempers and habits, is thrown into this hell by the Yama's servants and whipped very severely. The twice-born that copulates blindly with a savarna wife, is taken by the Yama's messengers into the hell filled with semen and he is made to drink that. Those who

are addicted to robbery, who put fire to other's houses, who make others drink poison, those that are treacherous, and who destroy the interest of the villagers and other persons, those kings or the royal personages are taken after their death by the Yamadutas to the Sarameyadana hell. There seven hundred and twenty dogs, very wonderful to behold, come furiously and with great force and energy, over them and feed on them. O Narada! This hell is denominated as Sarameyadana Naraka and it is very horrible. Now I will describe to you the other hells Avichi and others.

Here ends the Twenty-second Chapter of the Eighth Book on the narrative of the sins leading to hells in the Maha Puranam S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 23

On The Description Of The

Chapter 216 of 318 · 31 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
ये नराः सर्वदा साक्ष्ये अनृतं भाषयन्ति च ।
दाने विनिमयेऽर्थस्य देवर्षे पापबुद्धयः ॥ १ ॥
ते प्रेत्यामुत्र नरके अवीच्याख्येऽतिदारुणे ।
योजनानां शतोच्छ्रायाद्गिरिमूर्ध्नः पतन्ति हि ॥ २ ॥
अनाकाशेऽधःशिरसस्तदवीचीतिनामके ।
यत्र स्थलं दृश्यते च जलवद्वीचिसंयुतम् ॥ ३ ॥
अवीचिमत्ततस्तत्र तिलशश्छिन्नविग्रहः ।
म्रियते नैव देवर्षे पुनरेवाऽवरोप्यते ॥ ४ ॥
यो वा द्विजो वा राजन्यो वैश्यो वा ब्रह्मसम्भव ।
सोमपीथस्तत्कलत्रं सुरां वा पिबतीव हि ॥ ५ ॥
प्रमादतस्तु तेषां वै निरये परिपातनम् ।
कुर्वन्ति यमदूतास्ते पानं कार्ष्णायसो मुने ॥ ६ ॥
वह्निना द्रवमाणस्य नितरां ब्रह्मसम्भव ।

सम्भावनेन स्वस्यैव योऽधमोऽपि नराधमः ॥ ७ ॥
विद्याजन्मतपोवर्णाश्रमाचारवतो नरान् ।
वरीयसोऽपि न बहु मन्यते पुरुषाधमः ॥ ८ ॥
स नीयते यमभटैः क्षारकर्दमनामके ।
निरयेऽर्वाक्शिरा घोरा दुरन्तयातनाश्नुते ॥ ९ ॥
ये वै नरा यजन्त्यन्यं नरमेधेन मोहिताः ।
स्त्रियोऽपि वा नरपशुं खादन्त्यत्र महामुने ॥ १० ॥
पशवो निहितास्ते तु यमसद्मनि सङ्गताः ।
सौनिका इव ते सर्वे विदार्य शितधारया ॥ ११ ॥
असृक्पिबन्ति नृत्यन्ति गायन्ति बहुधा मुने ।
यथेह मांसभोक्तारः पुरुषादा दुरासदाः ॥ १२ ॥
अनागसोऽपि येऽरण्ये ग्रामे वा ब्रह्मपुत्रक ।
वैश्रम्भकैरुपसृतान्विश्रम्भय्यजिजीविषून् ॥ १३ ॥
शूलसूत्रादिषु प्रोतान्क्रीडनोत्कारकानिव ।

पातयन्ति च ते प्रेत्य शूलपाते पतन्ति ह ॥ १४ ॥
शूलादिषु प्रोतदेहाः क्षुत्तृड्भ्यां चातिपीडिताः ।

तिग्मतुण्डैः कङ्कबकैरितश्चेतश्च ताडिताः ॥ १५ ॥
पीडिता आत्मशमलं बहुधा संस्मरन्ति हि ।
ये भूतानुद्वेजयन्ति नरा उल्बणवृत्तयः ॥ १६ ॥
यथा सर्पादिकास्तेऽपि नरके निपतन्ति हि ।
दन्दशूकाभिधाने च यत्रोत्तिष्ठन्ति सर्वतः ॥ १७ ॥
पञ्चाननः सप्तमुखा ग्रसन्ति नरकागतान् ।
यथा बिलेशया विप्र क्रूरबुद्धिसमन्विताः ॥ १८ ॥
येऽवटेषु कुसूलादिगुहादिषु निरुन्धते ।
तानमुत्रोद्यतकराः कीनाशपरिसेवकाः ॥ १९
तेष्वेवोपविशित्वा च सगरेण च वह्निना ।
धूमेन च निरुन्धन्ति पापकर्मरतान्नरान् ॥ २० ॥
योऽतिथीन्समयप्राप्तान्दिधक्षुरिव चक्षुषा ।

पापेनेहालोकयेच्च स्वयं गृहपतिर्द्विजः ॥ २१ ॥
तस्यापि पापदृष्टेर्हि निरये यमकिङ्कराः ।
अक्षिणी वज्रतुण्डा ये कङ्काः काकवटादयः ॥ २२ ॥
गृध्राः क्रूरतराश्चापि प्रसह्योत्पाटयन्ति हि ।
य आढ्याभिमतिर्याति अहङ्कृत्यातिगर्वितः ॥ २३ ॥
तिर्यक्प्रेक्षण एवात्राभिविशङ्की नराधमः ।
चिन्तयार्थस्य सर्वत्रायतिव्ययस्वरूपया ॥ २४ ॥
शुष्यद्धृदयवक्त्रश्च निर्वृतिं नैव गच्छति ।
ग्रहवद्रक्षते चार्थं स प्रेतो यमकिङ्करैः ॥ २५ ॥
सूचीमुखे च नरके पात्यते निजकर्मणा ।
वित्तग्रहं च पुरुषं वायका इव याम्यकाः ॥ २६ ॥
किङ्कराः सर्वतोऽङ्गेषु सूत्रैः परिवयन्ति हि ।
एते बहुविधा विप्र नरकाः पापकर्मणाम् ॥ २७ ॥
नराणां शतशः सन्ति यातनास्थानभूमयः ।

सहस्रशोऽपि देवर्षे उक्तानुक्तांस्तथापि हि ॥ २८ ॥
विशन्ति नरकानेतान्यातनाबहुलान्मुने ।
तथा धर्मपराश्चापि लोकान्यान्ति सुखोद्गतान् ॥ २९ ॥
स्वधर्मो बहुधा गीतो यथा तव महामुने ।
देवीपूजनरूपो हि देव्याराधनलक्षणः ॥ ३० ॥
येनानुष्ठितमात्रेण नरो न नरकं व्रजेत् ।
सा देवी भवपाथोधेरुद्धर्त्री पूजिता नृणाम् ॥ ३१ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायामष्टमस्कन्धे-
ऽवशिष्टनरकवर्णनं नाम त्रयोविंशोऽध्यायः ॥ २३ ॥

Roman transliteration

śrīnārāyaṇa uvāca
ye narāḥ sarvadā sākṣye anṛtaṃ bhāṣayanti ca |
dāne vinimaye'rthasya devarṣe pāpabuddhayaḥ || 1 ||
te pretyāmutra narake avīcyākhye'tidāruṇe |
yojanānāṃ śatocchrāyād□□girimūrdhnaḥ patanti hi || 2 ||
anākāśe'dhaḥśirasastadavīcītināmake |
yatra sthalaṃ dṛśyate ca jalavadvīcisaṃyutam || 3 ||
avīcimattatastatra tilaśaśchinnavigrahaḥ |
mriyate naiva devarṣe punarevā'varopyate || 4 ||
yo vā dvijo vā rājanyo vaiśyo vā brahmasambhava |
somapīthastatkalatraṃ surāṃ vā pibatīva hi || 5 ||
pramādatastu teṣāṃ vai niraye paripātanam |
kurvanti yamadūtāste pānaṃ kārṣṇāyaso mune || 6 ||
vahninā dravamāṇasya nitarāṃ brahmasambhava |

sambhāvanena svasyaiva yo'dhamo'pi narādhamaḥ || 7 ||
vidyājanmatapovarṇāśramācāravato narān |
varīyaso'pi na bahu manyate puruṣādhamaḥ || 8 ||
sa nīyate yamabhaṭaiḥ kṣārakardamanāmake |
niraye'rvāk□śirā ghorā durantayātanāśnute || 9 ||
ye vai narā yajantyanyaṃ naramedhena mohitāḥ |
striyo'pi vā narapaśuṃ khādantyatra mahāmune || 10 ||
paśavo nihitāste tu yamasadyani saṅgatāḥ |
saunikā iva te sarve vidārya śitadhārayā || 11 ||
asṛkpibanti nṛtyanti gāyanti bahudhā mune |
yatheha māṃsabhoktāraḥ puruṣādā durāsadāḥ || 12 ||
anāgaso'pi ye'raṇye grāme vā brahmaputraka |
vaiśrambhakairupasṛtānviśrambhayyajijīviṣūn || 13 ||
śūlasūtrādiṣu protānkrīḍanotkārakāniva |

pātayanti ca te pretya śūlapāte patanti ha || 14 ||
śūlādiṣu protadehāḥ kṣuttṛḍbhyāṃ cātipīḍitāḥ |
tigmatuṇḍaiḥ kaṅkabakairitaścetaśca tāḍitāḥ || 15 ||
pīḍitā ātmaśamalaṃ bahudhā saṃsmaranti hi |
ye bhūtānudvejayanti narā ulbaṇavṛttayaḥ || 16 ||
yathā sarpādikāste'pi narake nipatanti hi |
dandaśūkābhidhāne ca yatrottiṣṭhanti sarvataḥ || 17 ||
pañcānanaḥ saptamukhā grasanti narakāgatān |
yathā bileśayā vipra krūrabuddhisamanvitāḥ || 18 ||
ye'vaṭeṣu kusūlādiguhādiṣu nirundhate |
tānamutrodyatakarāḥ kīnāśaparisevakāḥ || 19
teṣvevopaviśitvā ca sagareṇa ca vahninā |
dhūmena ca nirundhanti pāpakarmaratānnarān || 20 ||
yo'tithīnsamayaprāptāndidhakṣuriva cakṣuṣā |

pāpenehālokayecca svayaṃ gṛhapatirdvijaḥ || 21 ||
tasyāpi pāpadṛṣṭerhi niraye yamakiṅkarāḥ |
akṣiṇī vajratuṇḍā ye kaṅkāḥ kākavaṭādayaḥ || 22 ||
gṛdhrāḥ krūratarāścāpi prasahyotpāṭayanti hi |
ya āḍhyābhimatiryāti ahaṅkṛtyātigarvitaḥ || 23 ||
tiryakprekṣaṇa evātrābhiviśaṅ□kī narādhamaḥ |
cintayārthasya sarvatrāyativyayasvarūpayā || 24 ||
śuṣyaddhṛdayavaktraśca nirvṛtiṃ naiva gacchati |

grahavad□rakṣate cārthaṃ sa preto yamakiṅkaraiḥ || 25 ||
sūcīmukhe ca narake pātyate nijakarmaṇā |
vittagrahaṃ ca puruṣaṃ vāyakā iva yāmyakāḥ || 26 ||
kiṅkarāḥ sarvato'ṅgeṣu sūtraiḥ parivayanti hi |
ete bahuvidhā vipra narakāḥ pāpakarmaṇām || 27 ||
narāṇāṃ śataśaḥ santi yātanāsthānabhūmayaḥ |

sahasraśo'pi devarṣe uktānuktāṃstathāpi hi || 28 ||
viśanti narakānetānyātanābahulānmune |
tathā dharmaparāścāpi lokānyānti sukhod□gatān || 29 ||
svadharmo bahudhā gīto yathā tava mahāmune |
devīpūjanarūpo hi devyārādhanalakṣaṇaḥ || 30 ||
yenānuṣṭhitamātreṇa naro na narakaṃ vrajet |
sā devī bhavapāthodheruddhartrī pūjitā nṛṇām || 31 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāmaṣṭamaskandhe-'vaśiṣṭanarakavarṇanaṃ nāma trayoviṃśo'dhyāyaḥ || 23 ||

English translation

1-31. Narayana said O Narada! When persons, impelled by sinful motives, always speak false at the time of giving evidence or at the time of taking or giving money, they, after their death, go to the terrible hell, named Avichi. There, from the summit of a mountain, one hundred Yojanas high they are dropped at once down below with their heads inverted down. Here the solid ground looks like water and appears like waves. Therefore it is called Avichi, resembling like Avichi waves. Here if the sinner’s body be cut to small pieces, still he does not die; rather he gets a new body when his body is all cut to pieces. O Son of Brahma! When a man, be he a Brahmin, Ksattriya, or a Vais’ya, drinks the Soma (wine) or due to inadvertence drinks wine, he is thrown into this hell. O Muni! The Yama’s servants make him drink the molten iron. When a vile person being maddened by the pride of his self-learning, birth, austerities or Varna and As’rama, does not pay his respect duly to his superiors, he is thrown into the Ksarakardama hell with his head downwards.

He suffers a tremendous pain there. When a man or woman out of delusion, performs the human sacrifices (where men are immolated as victims), he or she has to eat the human flesh here. Those that killed before all sorts of beasts, come after their death into this abode of Yama, all united and like butchers, cut each other’s flesh by pickaxes, etc., and drink their blood and dance and sing repeatedly. They do, in fact, what the terrible Raksasas do. When persons meet with the innocent persons, wishing to live in villages or forests and raise their confidence by various such means and make them attached and finally pierce them by pointed S’ulas (trident) or pointed swords and kill them as if they were ordinary play things, they are taken after their death by the Yama dutas and thrown into S’uladi Naraka (pierced by S’ulas). They are pierced there by S’ulas and become overpowered by hunger and thirst. Herons and cranes, with their sharp beaks hunt after them to and fro. Thus tormented, they

remember all their sins done in their previous lives. Those who follow stray paths and trouble the other beings as the serpents do, they fall into the Dandas’uka hell. Here worms with five faces and seven faces come from all sides and eat them as a fierce serpent devours a mouse. Those who confine persons in dark holes, a dark room or a dark cave they are taken by the Death servants with their arms uplifted and confined to similar dark caves, filled with poison, fire and smoke. When a Brahmin householder, seeing a guest coming to his house in a reasonable (proper) time, casts a furious sinful

glance at him as if to burn him, the Death's attendants, the herons with thunderbolt like beaks, the crows and the Vatas and other birds and very fierce vultures all come and forcibly take out the eyes of that person who committed the aforesaid sins. When person elated with vanity of his riches become too haughty and doubt over their Gurus and when their hearts and faces wither withal away, as it were, with the thoughts of their income and expenditure, and being always unhappy, hoard up money always like the Brahma Pis'achas, the Death's officers take them for these Karmas to Suchimukha Narakas and pierce all over his body with pins, as a tailor does with his cloth. O Devarsi! True, sinful persons thus suffer hundred thousand hells. All these are very painful and tormenting. Out of these the abovenamed twenty hells give the greatest sufferings. O Devarsi!

The sinners suffer various pains in hells and virtuous persons go to the several spheres where all sorts of happinesses and pleasures reign. O Maharsi! I have described to you many forms of practising one's Sva Dharma; yet know this verily that the worship of the Devi's Gross Form and of Her Virat Form is the Chief Dharma of all the persons. By worshipping the Devi, the persons have not to go to the hells. In fact, when the Devi Bhagavati is worshipped. She Herself arranges for crossing the person to the other shore of this ocean of transmigration of existence.

Here ends the Twenty-third Chapter of the Eighth Book on the description of the remaining hells in the Maha Puranam S'ri Mad

Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eighth Skandha · Chapter 24

On The Worship Of The Dev!

Chapter 217 of 318 · 70 detected Sanskrit verse markers

Sanskrit

नारद उवाच
धर्मश्च कीदृशस्तात देव्याराधनलक्षणः ।
कथमाराधिता देवी सा ददाति परं पदम् ॥ १ ॥
आराधनविधिः को वा कथमाराधिता कदा ।
केन सा दुर्गनरकाद्दुर्गा त्राणप्रदा भवेत् ॥ २ ॥
श्रीनारायण उवाच
देवर्षे शृणु चित्तैकाग्र्येण मे विदुषां वर ।
यथा प्रसीदते देवी धर्माराधनतः स्वयम् ॥ ३ ॥
स्वधर्मो यादृशः प्रोक्तस्तं च मे शृणु नारद ।
अनादाविह संसारे देवी सशृजिता स्वयम् ॥ ४ ॥
परिपालयते घोरसङ्कटादिषु सा मुने ।
सा देवी पूज्यते लोकैर्यथावत्तद्विधिं शृणु ॥ ५ ॥
प्रतिपत्तिथिमासाद्य देवीमाज्येन पूजयेत् ।
घृतं दद्याद्ब्राह्मणाय रोगहीनो भवेत्सदा ॥ ६ ॥

द्वितीयायां शर्करया पूजयेज्जगदम्बिकाम् ।
शर्करां प्रददेद्विप्रे दीर्घायुर्जायते नरः ॥ ७ ॥
तृतीयादिवसे देव्यै दुग्धं पूजनकर्मणि ।
क्षीरं दत्त्वा द्विजाग्र्याय सर्वदुःखातिगो भवेत् ॥ ८ ॥
चतुर्थ्यां पूजनेऽपूपा देया देव्यै द्विजाय च ।
अपूपा एव दातव्या न विघ्नैरभिभूयते ॥ ९ ॥
पञ्चम्यां कदलीजातं फलं देव्यै निवेदयेत् ।
तदेव ब्राह्मणे देयं मेधावान्पुरुषो भवेत् ॥ १० ॥
षष्ठीतिथौ मधु प्रोक्तं देवीपूजनकर्मणि ।
ब्राह्मणाय च दातव्यं मधु कान्तिर्यतो भवेत् ॥ ११ ॥
सप्तम्यां गुडनैवेद्यं देव्यै दत्त्वा द्विजाय च ।
गुडं दत्त्वा शोकहीनो जायते द्विजसत्तम ॥ १२ ॥
नारिकेलमथाष्टम्यां देव्यै नैवेद्यमर्पयेत् ।
ब्राह्मणाय प्रदातव्यं तापहीनो भवेन्नरः ॥ १३ ॥

नवम्यां लाजमम्बायै चार्पयित्वा द्विजाय च ।
दत्त्वा सुखाधिको भूयादिह लोके परत्र च ॥ १४ ॥

दशम्यामर्पयित्वा तु देव्यै कृष्णतिलान्मुने ।
ब्राह्मणाय प्रदत्त्वा तु यमलोकाद्भयं न हि ॥ १५ ॥
एकादश्यां दधि तथा देव्यै चार्पयते तु यः ।
ददाति ब्राह्मणायैतद्देवीप्रियतमो भवेत् ॥ १६ ॥
द्वादश्यां पृथुकान्देव्यै दत्त्वाचार्याय यो ददेत् ।
तानेव च मुनिश्रेष्ठ स देवीप्रियतां व्रजेत् ॥ १७ ॥
त्रयोदश्यां च दुर्गायै चणकान्प्रददाति च ।
तानेव दत्त्वा विप्राय प्रजासन्ततिमान्भवेत् ॥ १८ ॥
चतुर्दश्यां च देवर्षे देव्यै सक्तून्प्रयच्छति ।
तानेव दद्याद्विप्राय शिवस्य दयितो भवेत् ॥ १९ ॥
पायसं पूर्णिमातिथ्यामपर्णायै प्रयच्छति ।
ददाति च द्विजाग्र्याय पितृनुद्धरतेऽखिलान् ॥ २० ॥

तत्तिथौ हवनं प्रोक्तं देवीप्रीत्यै महामुने ।
तत्तत्तिथ्युक्तवस्तूनामशेषारिष्टनाशनम् ॥ २१ ॥
रविवारे पायसं च नैवेद्यं परिकीर्तितम् ।
सोमवारे पयः प्रोक्तं भौमे च कदलीफलम् ॥ २२ ॥
बुधवारे च सम्प्रोक्तं नवनीतं नवं द्विज ।
गुरुवारे शर्करां च सितां भार्गववासरे ॥ २३ ॥
शनिवारे घृतं गव्यं नैवेद्यं परिकीर्तितम् ।
सप्तविंशतिनक्षत्रनैवेद्यं श्रूयतां मुने ॥ २४ ॥
घृतं तिलं शर्करां च दधि दुग्धं किलाटकम् ।
दधिकूर्चीं मोदकं च फेणिकां घृतमण्डकम् ॥ २५ ॥
कंसारं वटपत्रं च घृतपूरमतः परम् ।
वटकं कोकरसकं पूरणं मधु सूरणम् ॥ २६ ॥
गुडं पृथुकद्राक्षे च खर्जूरं चैव चारकम् ।
अपूपं नवनीतं च मुद्गं मोदक एव च ॥ २७ ॥

मातुलिङ्गमिति प्रोक्तं भनैवेद्यं च नारद ।
विष्कम्भादिषु योगेषु प्रवक्ष्यामि निवेदनम् ॥ २८ ॥
पदार्थानां कृतेष्वेषु प्रीणाति जगदम्बिका ।
गुडं मधु घृतं दुग्धं दधि तक्रं त्वपूपकम् ॥ २९ ॥
नवनीतं कर्कटीं च कूष्माण्डं चापि मोदकम् ।
पनसं कदलं जम्बुफलमाम्रफलं तिलम् ॥ ३० ॥
नारङ्गं दाडिमं चैव बदरीफलमेव च ।
धात्रीफलं पायसञ्च पृथुकं चणकं तथा ॥ ३१ ॥
नारिकेलं जम्भफलं कसेरुं सूरणं तथा ।
एतानि क्रमशो विप्र नैवेद्यानि शुभानि च ॥ ३२ ॥
विष्कम्भादिषु योगेषु निर्णीतानि मनीषिभिः ।

अथ नैवेद्यमाख्यास्ये करणानां पृथङ्मुने ॥ ३३ ॥
कंसारं मण्डकं फेणी मोदकं वटपत्रकम् ।
लड्डुकं घृतपूरं च तिलं दधि घृतं मधु ॥ ३४ ॥

करणानामिदं प्रोक्तं देवीनैवेद्यमादरात् ।
अथान्यत्सम्प्रवक्ष्यामि देवीप्रीतिकरं परम् ॥ ३५ ॥
विधानं नारदमुने शृणु तत्सर्वमादृतः ।
चैत्रशुद्धतृतीयायां नरो मधुकवृक्षकम् ॥ ३६ ॥
पूजयेत्पञ्च खाद्यं च नैवेद्यमुपकल्पयेत् ।
एवं द्वादशमासेषु तृतीयातिथिषु क्रमात् ॥ ३७ ॥
शुक्लपक्षे विधानेन नैवेद्यमभिदध्महे ।
वैशाखमासे नैवेद्यं गुडयुक्तं च नारद ॥ ३८ ॥
ज्येष्ठमासे मधु प्रोक्तं देवीप्रीत्यर्थमेव तु ।
आषाढे नवनीतं च मधुकस्य निवेदनम् ॥ ३९ ॥
श्रावणे दधि नैवेद्यं भाद्रमासे च शर्करा ।
आश्विने पायसं प्रोक्तं कार्तिके पय उत्तमम् ॥ ४० ॥
मार्गे फेण्युत्तमा प्रोक्ता पौषे च दधिकूर्चिका ।
माघे मासि च नैवेद्यं मृतं गव्यं समाहरेत् ॥ ४१ ॥

नारिकेलं च नैवेद्यं फाल्गुने परिकीर्तितम् ।
एवं द्वादशनैवेद्यैर्मासे च क्रमतोऽर्चयेत् ॥ ४२ ॥
मङ्गला वैष्णवी माया कालरात्रिर्दुरत्यया ।
महामाया मतङ्गी च काली कमलवासिनी ॥ ४३ ॥
शिवा सहस्रचरणा सर्वमङ्गलरूपिणी ।
एभिर्नामपदैर्देवीं मधूके परिपूजयेत् ॥ ४४ ॥
ततः स्तुवीत देवेशीं मधूकस्थां महेश्वरीम् ।
सर्वकामसमृद्ध्यर्थं व्रतपूर्णत्वसिद्धये ॥ ४५ ॥
नमः पुष्करनेत्रायै जगद्धात्र्यै नमोऽस्तु ते ।
माहेश्वर्यं महादेव्यै महामङ्गलमूर्तये ॥ ४६ ॥
परमा पापहन्त्री च परमार्गप्रदायिनी ।
परमेश्वरी प्रजोत्पत्तिः परब्रह्मस्वरूपिणी ॥ ४७ ॥
मददात्री मदोन्मत्ता मानगम्या महोन्नता ।
मनस्विनी मुनिध्येया मार्तण्डसहचारिणी ॥ ४८ ॥

जय लोकेश्वरि प्राज्ञे प्रलयाम्बुदसन्निभे ।
महामोहविनाशार्थं पूजितासि सुरासुरैः ॥ ४९ ॥
यमलोकाभावकर्त्री यमपूज्या यमाग्रजा ।
यमनिग्रहरूपा च यजनीये नमो नमः ॥ ५० ॥
समस्वभावा सर्वेशी सर्वसङ्गविवर्जिता ।
सङ्गनाशकरी काम्यरूपा कारुण्यविग्रहा ॥ ५१ ॥

कङ्कालक्रूरा कामाक्षी मीनाक्षी मर्मभेदिनी ।
माधुर्यरूपशीला च मधुरस्वरपूजिता ॥ ५२ ॥
महामन्त्रवती मन्त्रगम्या मन्त्रप्रियङ्करी ।
मनुष्यमानसगमा मन्मथारिप्रियङ्करी ॥ ५३ ॥
अश्वत्थवटनिम्बाम्रकपित्थबदरीगते ।
पनसार्ककरीरादिक्षीरवृक्षस्वरूपिणी ॥ ५४ ॥
दुग्धवल्लीनिवासार्हे दयनीये दयाधिके ।
दाक्षिण्यकरुणारूपे जय सर्वज्ञवल्लभे ॥ ५५ ॥

एवं स्तवेन देवेशीं पूजनान्ते स्तुवीत ताम् ।
व्रतस्य सकलं पुण्यं लभते सर्वदा नरः ॥ ५६ ॥
नित्यं यः पठते स्तोत्रं देवीप्रीतिकरं नरः ।
आधिव्याधिभयं नास्ति रिपुभीतिर्न तस्य हि ॥ ५७ ॥
अर्थार्थी चार्थमाप्नोति धर्मार्थी धर्ममाप्नुयात् ।
कामानवाप्नुयात्कामी मोक्षार्थी मोक्षमाजप्नुयात् ॥ ५८ ॥
ब्राह्मणो वेदसम्पनो विजयी क्षत्रियो भवेत् ।
वैश्यश्च धनधान्याढ्यो भवेच्छूद्रः सुखाधिकः ॥ ५९ ॥
स्तोत्रमेतच्छ्राद्धकाले यः पठेत्प्रयतो नरः ।
पितृणामक्षया तृप्तिर्जायते कल्पवर्तिनी ॥ ६० ॥
एवमाराधनं देव्याः समुक्तं सुरपूजितम् ।
यः करोति नरो भक्त्या स देवीलोकभाग्भवेत् ॥ ६१ ॥
देवीपूजनतो विप्र सर्वे कामा भवन्ति हि ।
सर्वपापहतिः शुद्धा मतिरन्ते प्रजायते ॥ ६२ ॥

यत्र तत्र भवेत्पूज्यो मान्यो मानधनेषु च ।
जायते जगदम्बायाः प्रसादेन विरञ्चिज ॥ ६३ ॥
नरकाणां न तस्यास्ति भयं स्वप्नेऽपि कुत्रचित् ।
महामायाप्रसादेन पुत्रपौत्रादिवर्धनः ॥ ६४ ॥
देवीभक्तो भवत्येव नात्र कार्या विचारणा ।
इत्येवं ते समाख्यातं नरकोद्धारलक्षणम् ॥ ६५ ॥
पूजनं हि महादेव्याः सर्वमङ्गलकारकम् ।
मधूकपूजनं तद्वन्मासानां क्रमतो मुने ॥ ६६ ॥
सर्वं समाचरेद्यस्तु पूजनं मधुकाह्वयम् ।
न तस्य रोगबाधादिभयमुद्भवतेऽनघ ॥ ६७ ॥
अथान्यदपि वक्ष्यामि प्रकृतेः पञ्चकं परम् ।
नाम्ना रूपेण चोत्पत्त्या जगदानन्ददायकम् ॥ ६८ ॥
साख्यानं च समाहात्म्यं प्रकृतेः पञ्चकं मुने ।
कुतूहलकर चैव शृणु मुक्तिविधायकम् ॥ ६९ ॥

इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायामष्टमस्कन्धे देवीपूजनविधिनिरूपणं नाम चतुर्विंशोऽध्यायः ॥ २४ ॥

Roman transliteration

nārada uvāca
dharmaśca kīdṛśastāta devyārādhanalakṣaṇaḥ |
kathamārādhitā devī sā dadāti paraṃ padam || 1 ||
ārādhanavidhiḥ ko vā kathamārādhitā kadā |
kena sā durganarakāddurgā trāṇapradā bhavet || 2 ||
śrīnārāyaṇa uvāca
devarṣe śṛṇu cittaikāgryeṇa me viduṣāṃ vara |
yathā prasīdate devī dharmārādhanataḥ svayam || 3 ||
svadharmo yādṛśaḥ proktastaṃ ca me śṛṇu nārada |
anādāviha saṃsāre devī saśṛjitā svayam || 4 ||
paripālayate ghorasaṅkaṭādiṣu sā mune |
sā devī pūjyate lokairyathāvattadvidhiṃ śṛṇu || 5 ||
pratipattithimāsādya devīmājyena pūjayet |
ghṛtaṃ dadyād brāhmaṇāya rogahīno bhavetsadā || 6 ||

dvitīyāyāṃ śarkarayā pūjayejjagadambikām |
śarkarāṃ pradadedvipre dīrghāyurjāyate naraḥ || 7 ||
tṛtīyādivase devyai dugdhaṃ pūjanakarmaṇi |
kṣīraṃ dattvā dvijāgryāya sarvaduḥkhātigo bhavet || 8 ||
caturthyāṃ pūjane'pūpā deyā devyai dvijāya ca |
apūpā eva dātavyā na vighnairabhibhūyate || 9 ||
pañcamyāṃ kadalījātaṃ phalaṃ devyai nivedayet |
tadeva brāhmaṇe deyaṃ medhāvānpuruṣo bhavet || 10 ||
ṣaṣṭhītithau madhu proktaṃ devīpūjanakarmaṇi |
brāhmaṇāya ca dātavyaṃ madhu kāntiryato bhavet || 11 ||
saptamyāṃ guḍanaivedyaṃ devyai dattvā dvijāya ca |
guḍaṃ dattvā śokahīno jāyate dvijasattama || 12 ||
nārikelamathāṣṭamyāṃ devyai naivedyamarpayet |
brāhmaṇāya pradātavyaṃ tāpahīno bhavennaraḥ || 13 ||

navamyāṃ lājamambāyai cārpayitvā dvijāya ca |
dattvā sukhādhiko bhūyādiha loke paratra ca || 14 ||
daśamyāmarpayitvā tu devyai kṛṣṇatilānmune |
brāhmaṇāya pradattvā tu yamalokādbhayaṃ na hi || 15 ||
ekādaśyāṃ dadhi tathā devyai cārpayate tu yaḥ |
dadāti brāhmaṇāyaitaddevīpriyatamo bhavet || 16 ||
dvādaśyāṃ pṛthukāndevyai dattvācāryāya yo dadet |
tāneva ca muniśreṣṭha sa devīpriyatāṃ vrajet || 17 ||
trayodaśyāṃ ca durgāyai caṇakānpradadāti ca |
tāneva dattvā viprāya prajāsantatimānbhavet || 18 ||
caturdaśyāṃ ca devarṣe devyai saktūnprayacchati |
tāneva dadyādviprāya śivasya dayito bhavet || 19 ||
pāyasaṃ pūrṇimātithyāmaparṇāyai prayacchati |
dadāti ca dvijāgryāya pitṛnuddharate'khilān || 20 ||

tattithau havanaṃ proktaṃ devīprītyai mahāmune |
tattattithyuktavastūnāmaśeṣāriṣṭanāśanam || 21 ||

ravivāre pāyasaṃ ca naivedyaṃ parikīrtitam |
somavāre payaḥ proktaṃ bhaume ca kadalīphalam || 22 ||
budhavāre ca samproktaṃ navanītaṃ navaṃ dvija |
guruvāre śarkarāṃ ca sitāṃ bhārgavavāsare || 23 ||
śanivāre ghṛtaṃ gavyaṃ naivedyaṃ parikīrtitam |
saptaviṃśatinakṣatranaivedyaṃ śrūyatāṃ mune || 24 ||
ghṛtaṃ tilaṃ śarkarāṃ ca dadhi dugdhaṃ kilāṭakam |
dathikūrcī modakaṃ ca pheṇikāṃ ghṛtamaṇḍakam || 25 ||
kaṃsāraṃ vaṭapatraṃ ca ghṛtapūramataḥ param |
vaṭakaṃ kokarasakaṃ pūraṇaṃ madhu sūraṇam || 26 ||
guḍaṃ pṛthukadrākṣe ca kharjūraṃ caiva cārakam |
apūpaṃ navanītaṃ ca mud□gaṃ modaka eva ca || 27 ||

mātuliṅgamiti proktaṃ bhanaivedyaṃ ca nārada |
viṣkambhādiṣu yogeṣu pravakṣyāmi nivedanam || 28 ||
padārthānāṃ kṛteṣveṣu prīṇāti jagadambikā |
guḍaṃ madhu ghṛtaṃ dugdhaṃ dadhi takraṃ tvapūpakam || 29 ||
navanītaṃ karkaṭīṃ ca kūṣmāṇḍaṃ cāpi modakam |
panasaṃ kadalaṃ jambuphalamāmraphalaṃ tilam || 30 ||
nāraṅgaṃ dāḍimaṃ caiva badarīphalameva ca |
dhātrīphalaṃ pāyasañca pṛthukaṃ caṇakaṃ tathā || 31 ||
nārikelaṃ jambhaphalaṃ kaseruṃ sūraṇaṃ tathā |
etāni kramaśo vipra naivedyāni śubhāni ca || 32 ||
viṣkambhādiṣu yogeṣu nirṇītāni manīṣibhiḥ |
atha naivedyamākhyāsye karaṇānāṃ pṛthaṅ□mune || 33 ||
kaṃsāraṃ maṇḍakaṃ pheṇī modakaṃ vaṭapatrakam |
laḍḍukaṃ ghṛtapūraṃ ca tilaṃ dadhi ghṛtaṃ madhu || 34 ||

karaṇānāmidaṃ proktaṃ devīnaivedyamādarāt |
athānyatsampravakṣyāmi devīprītikaraṃ param || 35 ||
vidhānaṃ nāradamune śṛṇu tatsarvamādṛtaḥ |
caitraśuddhatṛtīyāyāṃ naro madhukavṛkṣakam || 36 ||
pūjayetpañca khādyaṃ ca naivedyamupakalpayet |
evaṃ dvādaśamāseṣu tṛtīyātithiṣu kramāt || 37 ||
śuklapakṣe vidhānena naivedyamabhidadhmahe |
vaiśākhamāse naivedyaṃ guḍayuktaṃ ca nārada || 38 ||
jyeṣṭhamāse madhu proktaṃ devīprītyarthameva tu |
āṣāḍhe navanītaṃ ca madhukasya nivedanam || 39 ||
śrāvaṇe dadhi naivedyaṃ bhādramāse ca śarkarā |
āśvine pāyasaṃ proktaṃ kārtike paya uttamam || 40 ||
mārge pheṇyuttamā proktā pauṣe ca dadhikūrcikā |
māghe māsi ca naivedyaṃ mṛtaṃ gavyaṃ samāharet || 41 ||

nārikelaṃ ca naivedyaṃ phālgune parikīrtitam |
evaṃ dvādaśanaivedyairmāse ca kramato'rcayet || 42 ||
maṅgalā vaiṣṇavī māyā kālarātrirduratyayā |
mahāmāyā mataṅgī ca kālī kamalavāsinī || 43 ||
śivā sahasracaraṇā sarvamaṅgalarūpiṇī |
ebhirnāmapadairdevīṃ madhūke paripūjayet || 44 ||
tataḥ stuvīta deveśīṃ madhūkasthāṃ maheśvarīm |
sarvakāmasamṛddhyarthaṃ vratapūrṇatvasiddhaye || 45 ||
namaḥ puṣkaranetrāyai jagaddhātryai namo'stu te |

māheśvaryaṃ mahādevyai mahāmaṅgalamūrtaye || 46 ||
paramā pāpahantrī ca paramārgapradāyinī |
parameśvarī prajotpattiḥ parabrahmasvarūpiṇī || 47 ||
madadātrī madonmattā mānagamyā mahonnatā |
manasvinī munidhyeyā mārtaṇḍasahacāriṇī || 48 ||

jaya lokeśvari prājñe pralayāmbudasannibhe |
mahāmohavināśārthaṃ pūjitāsi surāsuraiḥ || 49 ||
yamalokābhāvakartrī yamapūjyā yamāgrajā |
yamanigraharūpā ca yajanīye namo namaḥ || 50 ||
samasvabhāvā sarveśī sarvasaṅgavivarjitā |
saṅganāśakarī kāmyarūpā kāruṇyavigrahā || 51 ||
kaṅkālakrūrā kāmākṣī mīnākṣī marmabhedinī |
mādhuryarūpaśīlā ca madhurasvarapūjitā || 52 ||
mahāmantravatī mantragamyā mantrapriyaṅkarī |
manuṣyamānasagamā manmathāripriyaṅkarī || 53 ||
aśvatthavaṭanimbāmrakapitthabadarīgate |
panasārkakarīrādikṣīravṛkṣasvarūpiṇī || 54 ||
dugdhavallīnivāsārhe dayanīye dayādhike |
dākṣiṇyakaruṇārūpe jaya sarvajñavallabhe || 55 ||

evaṃ stavena deveśīṃ pūjanānte stuvīta tām |
vratasya sakalaṃ puṇyaṃ labhate sarvadā naraḥ || 56 ||
nityaṃ yaḥ paṭhate stotraṃ devīprītikaraṃ naraḥ |
ādhivyādhibhayaṃ nāsti ripubhītirna tasya hi || 57 ||
arthārthī cārthamāpnoti dharmārthī dharmamāpnuyāt |
kāmānavāpnuyātkāmī mokṣārthī mokṣamājapnuyāt || 58 ||
brāhmaṇo vedasampano vijayī kṣatriyo bhavet |
vaiśyaśca dhanadhānyāḍhyo bhavecchūdraḥ sukhādhikaḥ || 59 ||
stotrametacchrāddhakāle yaḥ paṭhetprayato naraḥ |
pitṝṇāmakṣayā tṛptirjāyate kalpavartinī || 60 ||
evamārādhanaṃ devyāḥ samuktaṃ surapūjitam |
yaḥ karoti naro bhaktyā sa devīlokabhāgbhavet || 61 ||
devīpūjanato vipra sarve kāmā bhavanti hi |
sarvapāpahatiḥ śuddhā matirante prajāyate || 62 ||

yatra tatra bhavetpūjyo mānyo mānadhaneṣu ca |
jāyate jagadambāyāḥ prasādena virañcija || 63 ||
narakāṇāṃ na tasyāsti bhayaṃ svapne'pi kutracit |
mahāmāyāprasādena putrapautrādivardhanaḥ || 64 ||
devībhakto bhavatyeva nātra kāryā vicāraṇā |
ityevaṃ te samākhyātaṃ narakoddhāralakṣaṇam || 65 ||
pūjanaṃ hi mahādevyāḥ sarvamaṅgalakārakam |
madhūkapūjanaṃ tadvanmāsānāṃ kramato mune || 66 ||
sarvaṃ samācaredyastu pūjanaṃ madhukāhvayam |
na tasya rogabādhādibhayamud□bhavate'nagha || 67 ||
athānyadapi vakṣyāmi prakṛteḥ pañcakaṃ param |
nāmnā rūpeṇa cotpattyā jagadānandadāyakam || 68 ||
sākhyānaṃ ca samāhātmyaṃ prakṛteḥ pañcakaṃ mune |
kutūhalakara caiva śṛṇu muktividhāyakam || 69 ||

iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāmaṣṭamaskandhe devīpūjanavidhinirūpaṇaṃ nāma caturviṃśo'dhyāyaḥ || 24 ||

English translation

1-2. Narada said “O Bhagavan! Of what sort is the Dharma, i.e., the worship of the Devi? In what way shall we worship Her, so that She gives us the Highest Place? What are the methods and forms of Her Worship? Where and when shall we worship Her! So that the Durga Devi saves us from the above mentioned hells.”

3-20. Narayana said O Devarsi! You are the foremost of the Knowers of Truth. I will therefore tell you how the Devi gets pleased and how Her worship is conducted according to the Dharma. Hear attentively. O Narada! I will also describe the nature of Sva Dharma. Hear that also. When one worships, with due rites and ceremonies, the Devi in this beginningless world. She Herself removes all the terrible dangers and difficulties. Hear the rules how the people worship the Devi. When the Pratipat Tithi (the first day after the Full or New Moon) comes, one should worship the Devi with a present of rice, etc., with ghee (clarified butter) and give that to the Brahmins. Then one becomes completely free from any disease. On the second day (Dvitiya Tithi), one must serve the Mother of the Universe with sugar and give that to the Brahmins; he then becomes long-lived. On the third (tithi) on commencing with the Pooja, the worshipper must give milk to the Devi and give that to a best Brahmin; he is then freed from all his troubles and ailings. On the fourth (tithi) the worshipper is to offer a cake of flour to the Devi and then give that to a Brahmin; no obstacles come to that man. On the fifth tithi, the worshipper is to offer plantains to the Devi and then to give that to the Brahmins; he thus becomes intelligent. On the sixth tithi, the worshipper gives honey to the Devi and then that to a Brahmin; he gets thus the beauty of his body. On the seventh tithi, the Brahmin gives to the Devi the Naivedya (an offering of rice, etc.) with Gur (sugarcandy) and then that to the Brahmins; he then becomes freed from his mental sorrows. On the eighth day, if one

gives cocoanut, one is freed of one’s remorse, etc.; on the ninth, if anybody gives fried rice (Laj), he will have his happiness increased both in this world and in the next. O Muni! If on the tenth tithi, one offers to the Devi black Til (sesamum) and then to the Brahmin, he becomes free from the fear of death. If, on the eleventh tithi, (ekadas’i) one gives the curd to the Devi and then to the Brahmin, one becomes a great favourite of the Devi. If on the twelfth day, one offers to the Devi and to the Brahmin the Chipitaka rice or grain (well parched and flattened) one becomes a favourite of the Devi. If, on the thirteenth day one gives to the Bhagavati grains and then that to a Brahmin, one gets progeny. If, on the fourteenth day, one gives to the Devi the flour of fried barley or other grains (S’aktu) and then that to a Brahmin, one becomes a favourite of S’iva. If on the Full Moon day, one offers to the Devi Payasa and then that to a Brahmin, then one’s Piths are uplifted to the higher regions.

21-42. O Muni! On the above tithis, if one forms daily Homas, as stated in the Puja Chapter, the Devi becomes very pleased. The articles corresponding to the tithi as mentioned above destroy all the evils and inauspicious omens.

On Sunday, it is a rule to give an offering of Payasam (a food prepared of rice, milk, and sugar). On Monday, the milk; on Tuesday, the nice plantains; on Wednesday, the fresh butter; on Thursday, the gud or sugarcandy, Friday, the white sugar, and on Saturday, it is a rule to give the clarified butter of cow’s milk. Now hear what should be offered on the Naksattras. The following are the Naivedyas given to each of the Naksattras, in due order, from As’vini Clarified butter (ghee), sesamum (Til), sugar, curd, milk, Kilatak (Malai, milk), Dadhikurchi (Malai Curd), Modaka (a kind of sweetmeat, a

confection) Phenika, Ghrita Mandaka, a sort of sweet meat of wheaten flour and gur, Vatapattra, Ghritapura (Ghior), Vataka, Kharjura juice (of the datepalm), a sort of sweet meat of Gur and

gram, honey, S'urana, Gur Prithuka, grapes, datepalms, Charakas, Apupa, Navanita (fresh butter), mudga, modaka, and Matulinga.

Now hear what are given in the Viskambha and the other Yogas. The World Mother becomes very much pleased when one offers to Her the following things Gur, honey, ghee, milk, curd, Takra, apupa, fresh butter, Karkati, Kusmanda, Modaka, Panasa, plantain, Jambu (rose-apple), mangoe, sesamum, oranges, Dadima, (pomegranate) Vadari (Jujube) the Dhatri (Amalaki) fruit, Payasa, Prithuka, gram, cocoanut, Jambira. Kaseru, and S'urana. The auspicious events occur when these are offered. The intelligent persons have thus decided to give the above on Viskambha and the other Yogas. Now hearI will describe the things that are offered on the respective Karanas Kamsara, Mandaka, Pheni, Modaka, Vatapattraka, Ladduka, Ghritapura, Til (Sesamun), curd, ghee, and honey. These are to be offered devotedly to the Devi on the respective Karanas. Now I will describe to you the other offerings very pleasing to the Devi. Hear. O Narada! Hear it with great attention and love. On the third tithi of the bright fortnight, in the month of Chaitra, one is to worship duly the Madhuka tree and offer Pahcha Khadya (the five sorts of food). So hear what articles are to be offered according to the rules that are laid down on the third day of the white fortnight of the other months. The Gur, in the month of Vais'akh; the honey, in Jyaistha; the fresh butter, in Asadha; the curd, in S'ravana; the S'arkara, in Bhadra; the Payas'a, in AsVin; the pure milk, in Kartik; the Pheni, in Agrahayana; the Dadhi Kurchika in Pausa; the clarified butter of cow's milk, in Magha, and the cocoanut offerings, in the month of Phalguna. Thus with these twelve sorts of offerings, one is to worship the Devi in the twelve months respectively.

43-69. One should worship the Devi in the Madhuka tree with these names Mangala, Vaisnavi, Maya, Kala-ratri, Duratyaya, Mahamaya, Matangi, Kali, Kamalavasini, S'iva, Sahasracharana, and Sarva mangalarupini (One name for each of the 12 months). Finally, to bring the vow to a good issue and to have one's desires

fulfilled with greater success, one is to sing stotras (hymns) to the MahesVari, the Controller of all the gods, in that Madhuka tree, thus Thou art lotus-eyed; obeisance to Thee! Thou art Jagaddhatri, the Upholdress of the Universe, I bow down to Thee; Thou art MahesVari, Maha Devi, and Mahamangalarupini (Thou art the great Devi, and Thou dost great good to all). Thou destroyest the sins. Thou givest Moksa or final liberation. Thou art ParamesVari, Thou art the World Mother and Thou art of the nature of the Highest Brahma. Thou art Madadatri (the giver of Mada, the Supreme Felicity and rapture or excessive delight). Thou art maddened with Mada the (Excessive Joy); Thou canst be reached when Thou art given proper veneration; Thou art the the Most High. Thou art Intelligent; Thou art meditated upon by the Munis; and Thou dwellest in the Sun. Thou art the Lord of the several Lokas (worlds); Thou art endowed with the Highest Knowledge; and Thou art of the colour of water at the time of Pralaya (the Universal Dissolution). Thou art worshipped by the Gods and the Asuras for the destruction of the Great Moha. So Great Victory to Thee! Thou art the Rescuer of one from the abode of Death; Thou art worshipped by Yama, Thou art the elder of Yama, Thou art the Controller of Yama and Thou art worshipped by all. Obeisance to Thee! Thou art impartial; Thou controllest all; Thou art perfectly unattached; Thou destroyest the people's worldly attachments; Thou art The One to whom all look for the fructification of their desires; and Thou art the Compassion Incarnate. Thou art, worshipped by the names Kankala Krura, KamaksT; MmaksT Marma bhedini, Madhuryarupas'alini; and Thou art worshipped with the Pranava Om prefixed to all the Stotras and the Mantras. Thou art of the nature of the Seed Maya (mayavija); Thou canst be

realised by repeating the mantra and Thou canst be pleased by the deep concentration (Nididyasana) on Thee. Thou canst be reached by all men through their minds and Thou dost things that are pleasing to the Maha Deva. Thou dwellest in the trees As'vattha, Vata (Peepul tree), Neem, Mangoe, Kapittha (wood apple tree), and the tree Kul (Jujube) trees. Thou art the Palms (Jack) tree. Thou art Arka, Karira and Ksira trees. Thou residest in Dugdha valli (the milky juice of plants); Thou art the Compassion Incarnate; and fit

to shew mercy. Thou art sincerity and kindness and Thou art the Consort of the Omniscient. So Victory to Thee! O Narada! After the worship, if one performs the stotra above described, to the Devi, the worshipper derives all sorts of Punyams (merits). He who reads daily the Stotra, pleasing to the Devi, becomes freed of all sorts of diseases, pain and freed of his fear of passions, so hard to conquer! What more than this that he who wants money, gets money; who wants Dharma, gets Dharma; he who wants Kama, gets his Kama (objects of desires); and he who wants Moksa, gets Moksa. The Devi is the Awarder of the Chatur Varga fourfold fruits.

If this Stotra be read, the Brahmin becomes Vedavit, the knower of the Vedas; the Ksattriya gets the victory; the Vais'ya gets wealth and the S'udra gets happiness. If this Stotra be read with devotion and attention, the Pitris get undying satisfaction, lasting till Pralaya (the time of universal dissolution). Thus I have described to you the method of worshipping the Devi. The Devas consider it with great attention. He gets the Devi Loka, who performs the worship of the Devi, as above described, with devotion. O Brahmana! When the Devi is thus worshipped, all the desires are fulfilled; all sins are destroyed; and, in the end, one's mind becomes pure and the worshipper is respected and worshipped everywhere. O Son of Brahma! His fear of going into hell is destroyed by the Grace of the Devi; even in dreams, he does not fear anything. By the Grace of Maha Maya, his sons and his grandsons, riches and grains multiply and multiply. He becomes a great and steadfast devotee of the Devi; there is no doubt in this. Now I have described to you completely the rules of worship of the Devi. When one performs this, one becomes freed of the Narakas; and all sorts of good things come to him. O Muni! The Madhuka worship and the monthly worship have been described also. He who performs this Madhuka worship fully, never meets with any disease or obstacles. Now I will describe to you the other five aspects of the Great Devi of the nature of Prakriti. Her Name, Form and Origin give pleasure to all the worlds. O Muni! Now

hear this Prakriti Pahchaka, its narrative and the greatness thereof. Know that this is as curious as it gives liberation.

Here ends the Twenty-fourth Chapter of the Eighth Book on the worship of the Devi in the Maha Puranam, S'ri Mad Devi Bhagavatam, of 18,000 verses, by Maharsi Veda Vyasa.

[The Eighth Book completed.]

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 1

On The Description Oe Prakriti

Chapter 218 of 318 · 159 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
गणेशजननी दुर्गा राधा लक्ष्मीः सरस्वती ।
सावित्री च सृष्टिविधौ प्रकृतिः पञ्चधा स्मृता ॥ १ ॥
नारद उवाच
आविर्बभूव सा केन का वा सा ज्ञानिनांवर ।
किं वा तल्लक्षणं साधो बभूव पञ्चधा कथम् ॥ २ ॥
सर्वासां चरितं पूजाविधानं गुण ईप्सितः ।
अवतारः कुत्र कस्यास्तन्मे व्याख्यातुमर्हसि ॥ ३ ॥
श्रीनारायण उवाच
प्रकृतेर्लक्षणं वत्स को वा वक्तुं क्षमो भवेत् ।
किञ्चित्तथापि वक्ष्यामि यच्छ्रुतं धर्मवक्त्रतः ॥ ४ ॥
प्रकृष्टवाचकः प्रश्च कृतिश्च सृष्टिवाचकः ।
सृष्टौ प्रकृष्टा या देवी प्रकृतिः सा प्रकीर्तिता ॥ ५ ॥
गुणे सत्त्वे प्रकृष्टे च प्रशब्दो वर्तते श्रुतः ।

मध्यमे रजसि कृश्च तिशब्दस्तमसि स्मृतः ॥ ६ ॥
त्रिगुणात्मस्वरूपा या सा च शक्तिसमन्विता ।
प्रधाना सृष्टिकरणे प्रकृतिस्तेन कथ्यते ॥ ७ ॥
प्रथमे वर्तते प्रश्च कृतिश्च सृष्टिवाचकः ।
सृष्टेरादौ च या देवी प्रकृतिः सा प्रकीर्तिता ॥ ८ ॥
योगेनात्मा सृष्टिविधौ द्विधारूपो बभूव सः ।
पुमांश्च दक्षिणार्धाङ्गो वामार्धा प्रकृतिः स्मृता ॥ ९ ॥
सा च ब्रह्मस्वरूपा च नित्या सा च सनातनी ।
यथाऽऽत्मा च तथा शक्तिर्यथाग्नौ दाहिका स्थिता ॥ १० ॥
अत एव हि योगीन्द्रैः स्त्रीपुम्भेदो न मन्यते ।
सर्वं ब्रह्ममयं ब्रह्मञ्छश्वत्सदपि नारद ॥ ११ ॥
स्वेच्छामयस्येच्छया च श्रीकृष्णस्य सिसृक्षया ।
साऽऽविर्बभूव सहसा मूलप्रकृतिरीश्वरी ॥ १२ ॥
तदाज्ञया पञ्चविधा सृष्टिकर्मविभेदिका ।

अथ भक्तानुरोधाद्वा भक्तानुग्रहविग्रहा ॥ १३ ॥
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सर्वाधिष्ठातृदेवी सा शर्वरूपा सनातनी ॥ १५ ॥
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सुखमोक्षहर्षदात्री शोकार्तिदुःखनाशिनी ॥ १६ ॥
शरणागतदीनार्तपरित्राणपरायणा ।
तेजःस्वरूपा परमा तदधिष्ठातृदेवता ॥ १७ ॥
सर्वशक्तिस्वरूपा च शक्तिरीशस्य सन्ततम् ।
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सर्वशक्तिस्वरूपा सा कृष्णस्य परमात्मनः ॥ २० ॥
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सर्वसम्पत्स्वरूपा सा तदधिष्ठातृदेवता ॥ २२ ॥
कान्तातिदान्ता शान्ता च सुशीला सर्वमङ्गला ।
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प्राणतुल्या भगवतः प्रेमपात्रं प्रियंवदा ॥ २४ ॥
सर्वसस्यात्मिका देवी जीवनोपायरूपिणी ।
महालक्ष्मीश्च वैकुण्ठे पतिसेवारता सती ॥ २५ ॥
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कीर्तिरूपा पुण्यवतां प्रभारूपा नृपेषु च ॥ २७ ॥
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दयारूपा च कथिता वेदोक्ता सर्वसम्मता ॥ २८ ॥
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सा बुद्धिः कविता मेधा प्रतिभा स्मृतिदा नृणाम् ॥ ३० ॥
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यया विना हि विश्वेषु सर्वकर्म हि निष्फलम् ।
स्वधा पितृणां पत्नी च मुनिभिर्मनुभिर्नरैः ॥ ९९ ॥
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स्वस्तिदेवी वायुपत्नी प्रतिविश्वेषु पूजिता ॥ १०० ॥
आदानं च प्रदानं च निष्फलं च यया विना ।
पुष्टिर्गणपतेः पत्नी पूजिता जगतीतले ॥ १०१ ॥
यया विना परिक्षीणाः पुमांसो योषितोऽपि च ।
अनन्तपत्नी तुष्टिश्च पूजिता वन्दिता भवेत् ॥ १०२ ॥
यया विना न सन्तुष्टाः सर्वलोकाश्च सर्वतः ।
ईशानपत्नी सम्पत्तिः पूजिता च सुरैर्नरैः ॥ १०३ ॥
सर्वे लोका दरिद्राश्च विश्वेषु च यया विना ।

धृतिः कपिलपत्नी च सर्वैः सर्वत्र पूजिता ॥ १०४ ॥
सर्वे लोका अधैर्याश्च जगत्सु च यया विना ।
सत्यपत्नी सती मुक्तैः पूजिता च जगत्प्रिया ॥ १०५ ॥
यया विना भवेल्लोको बन्धुतारहितः सदा ।
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सर्वे लोकाश्च सर्वत्र निष्फलाश्च यया विना ।
पुण्यपत्नी प्रतिष्ठा सा पूजिता पुण्यदा सदा ॥ १०७ ॥
यया विना जगत्सर्वं जीवन्मृतसमं मुने ।
सुकर्मपत्नी संसिद्धा कीर्तिर्धन्यैश्च पूजिता ॥ १०८ ॥
यया विना जगत्सर्वं यशोहीनं मृतं यथा ।
क्रिया तूद्योगपत्नी च पूजिता सर्वसम्मता ॥ १०९ ॥
यया विना जगत्सर्वं विधिहीनं च नारद ।
अधर्मपत्नी मिथ्या सा सर्वधूर्तैश्च पूजिता ॥ ११० ॥
यया विना जगत्सर्वमुच्छिन्नं विधिनिर्मितम् ।

सत्ये अदर्शना या च त्रेतायां सूक्ष्मरूपिणी ॥ १११ ॥
अर्धावयवरूपा च द्वापरे चैव संवृता ।
कलौ महाप्रगल्भा च सर्वत्र व्यापिका बलात् ॥ ११२ ॥
कपटेन समं भ्रात्रा भ्रमते च गृहे गृहे ।
शान्तिर्लज्जा च भार्ये द्वे सुशीलस्य च पूजिते ॥ ११३ ॥
याभ्यां विना जगत्सर्वमुन्मत्तमिव नारद ।
ज्ञानस्य तिस्रो भार्याश्च बुद्धिर्मेधाधृतिस्तथा ॥ ११४ ॥
याभिर्विना जगत्सर्वं मूढं मत्तसमं सदा ।
मूर्तिश्च धर्मपत्नी सा कान्तिरूपा मनोहरा ॥ ११५ ॥
परमात्मा च विश्वौघो निराधारो यया विना ।
सर्वत्र शोभारूपा च लक्ष्मीर्मूर्तिमती सती ॥ ११६ ॥
श्रीरूपा मूर्तिरूपा च मान्या धन्यातिपूजिता ।
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कालस्य तिस्रो भार्याश्च संध्या रात्रिर्दिनानि च ॥ ११८ ॥
याभिर्विना विधाता च संख्यां कर्तुं न शक्यते ।
क्षुत्पिपासे लोभभार्ये धन्ये मान्ये च पूजिते ॥ ११९ ॥
याभ्यां व्याप्तं जगत्सर्वं नित्यं चिन्तातुरं भवेत् ।
प्रभा च दाहिका चैव द्वे भार्ये तेजसस्तथा ॥ १२० ॥
याभ्यां विना जगत्स्रष्टा विधातुं च न हीश्वरः ।
कालकन्ये मृत्युजरे प्रज्वारस्य प्रियाप्रिये ॥ १२१ ॥
याभ्यां जगत्समुच्छिन्नं विधात्रा निर्मितं विधौ ।
निद्राकन्या च तन्द्रा सा प्रीतिरन्या सुखप्रिये ॥ १२२ ॥
याभ्यां व्याप्तं जगत्सर्वं विधिपुत्र विधेर्विधौ ।
वैराग्यस्य च द्वे भार्ये श्रद्धा भक्तिश्च पूजिते ॥ १२३ ॥
याभ्यां शश्वज्जगत्सर्वं यज्जीवन्मुक्तिमन्मुने ।
अदितिर्देवमाता च सुरभी च गवां प्रसूः ॥ १२४ ॥
दितिश्च दैत्यजननी कद्रूश्च विनता दनुः ।

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कला अन्याः सन्ति बह्व्यस्तासु काश्चिन्निबोध मे ।
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शतरूपा मनोर्भार्या शचीन्द्रस्य च गेहिनी ।
तारा बृहस्पतेर्भार्या वसिष्ठस्याप्यरुन्धती ॥ १२७ ॥
अहल्या गौतमस्त्री साप्यनसूयात्रिकामिनी ।
देवहुतिः कर्दमस्य प्रसूतिर्दक्षकामिनी ॥ १२८ ॥
पितृणां मानसी कन्या मेनका साम्बिकाप्रसूः ।
लोपामुद्रा तथा कुन्ती कुबेरकामिनी तथा ॥ १२९ ॥
वरुणानी प्रसिद्धा च बलेर्विन्ध्यावलिस्तथा ।
कान्ता च दमयन्ती च यशोदा देवकी तथा ॥ १३० ॥
गान्धारी द्रौपदी शैव्या सा च सत्यवती प्रिया ।
वृषभानुप्रिया साध्वी राधामाता कुलोद्वहा ॥ १३१ ॥
मन्दोदरी च कौसल्या सुभद्रा कौरवी तथा ।

रेवती सत्यभामा च कालिन्दी लक्ष्मणा तथा ॥ १३२ ॥
जाम्बवती नाग्नजितिर्मित्रविन्दा तथापरा ।
लक्ष्मणा रुक्मिणी सीता स्वयं लक्ष्मीः प्रकीर्तिता ॥ १३३ ॥
काली योजनगन्धा च व्यासमाता महासती ।
बाणपुत्री तथोषा च चित्रलेखा च तत्सखी ॥ १३४ ॥
प्रभावती भानुमती तथा मायावती सती ।
रेणुका च भृगोर्माता राममाता च रोहिणी ॥ १३५ ॥
एकनन्दा च दुर्गा सा श्रीकृष्णभगिनी सती ।
बह्व्यः सत्यः कलाश्चैव प्रकृतेरेव भारते ॥ १३६ ॥
या याश्च ग्रामदेव्यः स्युस्ताः सर्वाः प्रकृतेः कलाः ।
कलांशांशसमुद्भूताः प्रतिविश्वेषु योषितः ॥ १३७ ॥
योषितामवमानेन प्रकृतेश्च पराभवः ।
ब्राह्मणी पूजिता येन पतिपुत्रवती सती ॥ १३८ ॥
प्रकृतिः पूजिता तेन वस्त्रालङ्कारचन्दनैः ।

कुमारी चाष्टवर्षीया वस्त्रालङ्कारचन्दनैः ॥ १३९ ॥
पूजिता येन विप्रस्य प्रकृतिस्तेन पूजिता ।
सर्वाः प्रकृतिसम्भूता उत्तमाधममध्यमाः ॥ १४० ॥
सत्त्वांशाश्चोत्तमा ज्ञेयाः सुशीलाश्च पतिव्रताः ।
मध्यमा रजसश्चांशास्ताश्च भोग्याः प्रकीर्तिताः ॥ १४१ ॥
सुखसम्भोगवश्याश्च स्वकार्ये तत्पराः सदा ।
अधमास्तमसश्चांशा अज्ञातकुलसम्भवाः ॥ १४२ ॥
दुर्मुखाः कुलहा धूर्ताः स्वतन्त्राः कलहप्रियाः ।
पृथिव्यां कुलटा याश्च स्वर्गे चाप्सरसां गणाः ॥ १४३ ॥
प्रकृतेस्तमसश्चांशाः पुंश्चल्यः परिकीर्तिताः ।

एवं निगदितं सर्वं प्रकृते रूपवर्णनम् ॥ १४४ ॥
ताः सर्वाः पूजिताः पृथ्व्यां पुण्यक्षेत्रे च भारते ।
पूजिता सुरथेनादौ दुर्गा दुर्गार्तिनाशिनी ॥ १४५ ॥
ततः श्रीरामचन्द्रेण रावणस्य वधार्थिना ।

तत्पश्चाज्जगतां माता त्रिषु लोकेषु पूजिता ॥ १४६ ॥
जाताऽऽदौ दक्षकन्या या निहत्य दैत्यदानवान् ।
ततो देहं परित्यज्य यज्ञे भर्तुश्च निन्दया ॥ १४७ ॥
जज्ञे हिमवतः पत्न्यां लेभे पशुपतिं पतिम् ।
गणेशश्च स्वयं कृष्णः स्कन्दो विष्णुकलोद्भवः ॥ १४८ ॥
बभूवतुस्तौ तनयौ पश्चात्तस्याश्च नारद ।
लक्ष्मीर्मङ्गलभूपेन प्रथमं परिपूजिता ॥ १४९ ॥
त्रिषु लोकेषु तत्पश्चाद्देवतामुनिमानवैः ।
सावित्री चाश्वपतिना प्रथमं परिपूजिता ॥ १५० ॥
तत्पश्चात्त्रिषु लोकेषु देवतामुनिपुङ्गवैः ।
आदौ सरस्वती देवी ब्रह्मणा परिपूजिता ॥ १५१ ॥
तत्पश्चात्त्रिषु लोकेषु देवतामुनिपुङ्गवैः ।
प्रथमं पूजिता राधा गोलोके रासमण्डले ॥ १५२ ॥
पौर्णमास्यां कार्तिकस्य कृष्णेन परमात्मना ।

गोपिकाभिश्च गोपैश्च बालिकाभिश्च बालकैः ॥ १५३ ॥
गवां गणैः सुरभ्या च तत्पश्चादाज्ञया हरेः ।
तदा ब्रह्मादिभिर्देवैर्मुनिभिः परया मुदा ॥ १५४ ॥
पुष्पधूपादिभिर्भक्त्या पूजिता वन्दिता सदा ।
पृथिव्यां प्रथमं देवी सुयज्ञेनैव पूजिता ॥ १५५ ॥
शङ्करेणोपदिष्टेन पुण्यक्षेत्रे च भारते ।
त्रिषु लोकेषु तत्पश्चादाज्ञया परमात्मनः ॥ १५६ ॥
पुष्पधूपादिभिर्भक्त्या पूजिता मुनिभिः सदा ।
कला या याः समुद्भूता पूजितास्ताश्च भारते ॥ १५७ ॥
पूजिता ग्रामदेव्यश्च ग्रामे च नगरे मुने ।
एवं ते कथितं सर्वं प्रकृतेश्चरितं शुभम् ॥ १५८ ॥
यथागमं लक्षणं च किं भूयः श्रोतुमिच्छसि ॥ १५९ ॥

Roman transliteration

śrīnārāyaṇa uvāca
gaṇeśajananī durgā rādhā lakṣmīḥ sarasvatī |
sāvitrī ca sṛṣṭividhau prakṛtiḥ pañcadhā smṛtā || 1 ||
nārada uvāca
āvirbabhūva sā kena kā vā sā jñānināṃvara |
kiṃ vā tallakṣaṇaṃ sādho babhūva pañcadhā katham || 2 ||
sarvāsāṃ caritaṃ pūjāvidhānaṃ guṇa īpsitaḥ |

avatāraḥ kutra kasyāstanme vyākhyātumarhasi || 3 ||
śrīnārāyaṇa uvāca
prakṛterlakṣaṇaṃ vatsa ko vā vaktuṃ kṣamo bhavet |
kiñcittathāpi vakṣyāmi yacchrutaṃ dharmavaktrataḥ || 4 ||
prakṛṣṭavācakaḥ praśna kṛtiśca sṛṣṭivācakaḥ |
sṛṣṭau prakṛṣṭā yā devī prakṛtiḥ sā prakīrtitā || 5 ||
guṇe sattve prakṛṣṭe ca praśabdo vartate śrutaḥ |

madhyame rajasi kṛśca tiśabdastamasi smṛtaḥ || 6 ||
triguṇātmasvarūpā yā sā ca śaktisamanvitā |
pradhānā sṛṣṭikaraṇe prakṛtistena kathyate || 7 ||
prathame vartate praśna kṛtiśca sṛṣṭivācakaḥ |
sṛṣṭerādau ca yā devī prakṛtiḥ sā prakīrtitā || 8 ||
yogenātmā sṛṣṭividhau dvidhārūpo babhūva saḥ |
pumāṃśca dakṣiṇārdhāṅ□go vāmārdhā prakṛtiḥ smṛtā || 9 ||
sā ca brahmasvarūpā ca nityā sā ca sanātanī |
yathā''tmā ca tathā śaktiryathāgnau dāhikā sthitā || 10 ||
ata eva hi yogīndraiḥ strīpumbhedo na manyate |
sarvaṃ brahmamayaṃ brahmañchaśvatsadapi nārada || 11 ||
svecchāmayasyecchayā ca śrīkṛṣṇasya sisṛkṣayā |
sā''virbabhūva sahasā mūlaprakṛtirīśvarī || 12 ||
tadājñayā pañcavidhā sṛṣṭikarmavibhedikā |

atha bhaktānurodhādvā bhaktānugrahavigrahā || 13 ||
gaṇeśamātā durgā yā śivarūpā śivapriyā |
nārāyaṇī viṣṇumāyā pūrṇabrahmasvarūpiṇī || 14 ||
brahmādidevairmunibhirmanubhiḥ pūjitā stutā |
sarvādhiṣṭhātṛdevī sā śarvarūpā sanātanī || 15 ||
dharmasatyapuṇyakīrtiryaśomaṅ□galadāyinī |
sukhamokṣaharṣadātrī śokārtiduḥkhanāśinī || 16 ||
śaraṇāgatadīnārtaparitrāṇaparāyaṇā |
tejaḥsvarūpā paramā tadadhiṣṭhātṛdevatā || 17 ||
sarvaśaktisvarūpā ca śaktirīśasya santatam |
siddheśvarī siddhirūpā siddhidā siddhirīśvarī || 18 ||
buddhirnidrā kṣutpipāsā chāyā tandrā dayā smṛtiḥ |
jātiḥ kṣāntiśca bhrāntiśca śāntiḥ kāntiśca cetanā || 19 ||
tuṣṭiḥ puṣṭistathā lakṣmīrdhṛtirmāyā tathaiva ca |

sarvaśaktisvarūpā sā kṛṣṇasya paramātmanaḥ || 20 ||
uktaḥ śrutau śrutaguṇaścātisvalpo yathāgamam |
guṇo'styananto'nantāyā aparāṃ ca niśāmaya || 21 ||
śuddhasattvasvarūpā yā padmā sā paramātmanaḥ |
sarvasampatsvarūpā sā tadadhiṣṭhātṛdevatā || 22 ||
kāntātidāntā śāntā ca suśīlā sarvamaṅ□galā |
lobhamohakāmaroṣamadāhaṅ□kāravarjitā || 23 ||
bhaktānuraktā patyuśca sarvābhyaśca pativratā |
prāṇatulyā bhagavataḥ premapātraṃ priyaṃvadā || 24 ||
sarvasasyātmikā devī jīvanopāyarūpiṇī |
mahālakṣmīśca vaikuṇṭhe patisevāratā satī || 25 ||
svarge ca svargalakṣmīśca rājalakṣmīśca rājasu |
gṛheṣu gṛhalakṣmīśca martyānāṃ gṛhiṇāṃ tathā || 26 ||
sarvaprāṇiṣu dravyeṣu śobhārūpā manoharā |

kīrtirūpā puṇyavatāṃ prabhārūpā nṛpeṣu ca || 27 ||
vāṇijyarūpā vaṇijāṃ pāpināṃ kalahāṅ□kurā |
dayārūpā ca kathitā vedoktā sarvasammatā || 28 ||
sarvapūjyā sarvavandyā cānyāṃ matto niśāmaya |
vāgbuddhividyājñānādhiṣṭhātrī ca paramātmanaḥ || 29 ||
sarvavidyāsvarūpā yā sā ca devī sarasvatī |
sā buddhiḥ kavitā medhā pratibhā smṛtidā nṛṇām || 30 ||
nānāprakārasiddhāntabhedārthakalanā matā |
vyākhyābodhasvarūpā ca sarvasandehabhañjinī || 31 ||
vicārakāriṇī granthakāriṇī śaktirūpiṇī |
svarasaṅ□gītasandhānatālakāraṇarūpiṇī || 32 ||
viṣayajñānavāg□rūpā prativiśvopajīvinī |
vyākhyāvādakarī śāntā vīṇāpustakadhāriṇī || 33 ||
śuddhasattvasvarūpā ca suśīlā śrīharipriyā |

himacandanakundendukumudāmbhojasannibhā || 34 ||
yajantī paramātmānaṃ śrīkṛṣṇaṃ rat□namālayā |
tapaḥsvarūpā tapasāṃ phaladātrī tapasvinām || 35 ||
siddhividyāsvarūpā ca sarvasiddhipradā sadā |
yayā vinā tu vipraugho mūko mṛtasamaḥ sadā || 36 ||
devī tṛtīyā gaditā śrutyuktā jagadambikā |
yathāgamaṃ yathākiñcidaparāṃ tvaṃ nibodha me || 37 ||
mātā caturṇāṃ varṇānāṃ vedāṅ□gānāṃ ca chandasām |
sandhyāvandanamantrāṇāṃ tantrāṇāṃ ca vicakṣaṇā || 38 ||
dvijātijātirūpā ca japarūpā tapasvinī |
brahmaṇyatejorūpā ca sarvasaṃskārarūpiṇī || 39 ||
pavitrarūpā sāvitrī gāyatrī brahmaṇaḥ priyā |
tīrthāni yasyāḥ saṃsparśaṃ vāñchanti hyātmaśuddhaye || 40 ||
śuddhasphaṭikasaṃkāśā śuddhasattvasvarūpiṇī |

paramānandarūpā ca paramā ca sanātanī || 41 ||
parabrahmasvarūpā ca nirvāṇapadadāyinī |
brahmatejomayī śaktistadadhiṣṭhātṛdevatā || 42 ||
yatpādarajasā pūtaṃ jagatsarvaṃ ca nārada |
devī caturthī kathitā pañcamīṃ varṇayāmi te || 43 ||
pañcaprāṇādhidevī yā pañcaprāṇasvarūpiṇī |
prāṇādhikapriyatamā sarvābhyaḥ sundarī parā || 44 ||
sarvayuktā ca saubhāgyamāninī gauravānvitā |
vāmāṅ□gārdhasvarūpā ca guṇena tejasā samā || 45 ||
parāvarā sārabhūtā paramādyā sanātanī |
paramānandarūpā ca dhanyā mānyā ca pūjitā || 46 ||
rāsakrīḍādhidevī śrīkṛṣṇasya paramātmanaḥ |
rāsamaṇḍalasambhūtā rāsamaṇḍalamaṇḍitā || 47 ||
rāseśvarī surasikā rāsāvāsanivāsinī |

golokavāsinī devī gopīveṣavidhāyikā || 48 ||
paramāhlādarūpā ca santoṣaharṣarūpiṇī |
nirguṇā ca nirākārā nirliptā''tmasvarūpiṇī || 49 ||
nirīhā nirahaṅ□kārā bhaktānugrahavigrahā |
vedānusāridhyānena vijñātā mā vicakṣaṇaiḥ || 50 ||
dṛṣṭidṛṣṭā na sā ceśaiḥ surendrairmunipuṅ□gavaiḥ |
vahniśuddhāṃśukadharā nānālaṅ□kārabhūṣitā || 51 ||
koṭicandraprabhā puṣṭasarvaśrīyuktavigrahā |

śrīkṛṣṇabhaktidāsyaikakarā ca sarvasampadām || 52 ||
avatāre ca vārāhe vṛṣabhānusutā ca yā |
yatpādapadmasaṃsparśātpavitrā ca vasundharā || 53 ||
brahmādibhiradṛṣṭā yā sarvairdṛṣṭā ca bhārate |
strīrat□nasārasambhūtā kṛṣṇavakṣaḥsthale sthitā || 54 ||
yathāmbare navaghane lolā saudāmanī mune |

ṣaṣṭivarṣasahasrāṇi prataptaṃ brahmaṇā purā || 55 ||
yatpādapadmanakharadṛṣṭaye cātmaśuddhaye |
na ca dṛṣṭaṃ ca svapne'pi pratyakṣasyāpi kā kathā || 56 ||
tenaiva tapasā dṛṣṭā bhuvi vṛndāvane vane |
kathitā pañcamī devī sā rādhā ca prakīrtitā || 57 ||
aṃśarūpāḥ kalārūpāḥ kalāṃśāṃśāṃśasambhavāḥ |
prakṛteḥ prativiśveṣu devyaśca sarvayoṣitaḥ || 58 ||
paripūrṇatamāḥ pañca vidyādevyaḥ prakīrtitāḥ |
yā yāḥ pradhānāṃśarūpā varṇayāmi niśāmaya || 59 ||
pradhānāṃśasvarūpā sā gaṅ□gā bhuvanapāvanī |
viṣṇuvigrahasambhūtā dravarūpā sanātanī || 60 ||
pāpipāpedhmadāhāya jvaladagnisvarūpiṇī |
sukhasparśā snānapānairnirvāṇapadadāyinī || 61 ||
golokasthānaprasthānasukhasopānarūpiṇī |

pavitrarūpā tīrthānāṃ saritāṃ ca parāvarā || 62 ||
śambhumaulijaṭāmerumuktāpaṃktisvarūpiṇī |
tapaḥsampādinī sadyo bhārateṣu tapasvinām || 63 ||
candrapadmakṣīranibhā śuddhasattvasvarūpiṇī |
nirmalā nirahaṅ□kārā sādhvī nārāyaṇapriyā || 64 ||
pradhānāṃśasvarūpā ca tulasī viṣṇukāminī |
viṣṇubhūṣaṇarūpā ca viṣṇupādasthitā satī || 65 ||
tapaḥsaṃkalpapūjādisaṅ□ghasampādinī mune |
sārabhūtā ca puṣpāṇāṃ pavitrā puṇyadā sadā || 66 ||
darśanasparśanābhyāṃ ca sadyo nirvāṇadāyinī |
kalau kaluṣaśuṣkedhmadahanāyāgnirūpiṇī || 67 ||
yatpādapadmasaṃsparśātsadyaḥ pūtā vasundharā |
yatsparśadarśane caivecchanti tīrthāni śuddhaye || 68 ||
yayā vinā ca viśveṣu sarvakarma ca niṣphalam |

mokṣadā yā mumukṣūṇāṃ kāminī sarvakāmadā || 69 ||
kalpavṛkṣasvarūpā yā bhārate vṛkṣarūpiṇī |
bhāratīnāṃ prīṇanāya jātā yā paradevatā || 70 ||
pradhānāṃśasvarūpā yā manasā kaśyapātmajā |
śaṅ□karapriyaśiṣyā ca mahājñānaviśāradā || 71 ||
nāgeśvarasyānantasya bhaginī nāgapūjitā |
nāgeśvarī nāgamātā sundarī nāgavāhinī || 72 ||
nāgendragaṇasaṃyuktā nāgabhūṣaṇabhūṣitā |
nāgendravanditā siddhā yoginī nagaśāyinī || 73 ||
viṣṇurūpā viṣṇubhaktā viṣṇupūjāparāyaṇā |
tapaḥsvarūpā tapasāṃ phaladātrī tapasvinī || 74 ||
divyaṃ trilakṣavarṣaṃ ca tapastaptvā ca yā hareḥ |
tapasvinīṣu pūjyā ca tapasviṣu ca bhārate || 75 ||
sarvamantrādhidevī ca jvalantī brahmatejasā |

*brahmasvarūpā paramā brahmabhāvanatatparā || 76 ||
jaratkārumuneḥ pat□nī kṛṣṇāṃśasya pativratā |
āstīkasya munermātā pravarasya tapasvinām || 77 ||
pradhānāṃśasvarūpā yā devasenā ca nārada |
mātṛkāsu pūjyatamā sā ṣaṣṭhī ca prakīrtitā || 78 ||
putrapautrādidātrī ca dhātrī trijagatāṃ satī |
ṣaṣṭhāṃśarūpā prakṛtestena ṣaṣṭhī prakīrtitā || 79 ||
sthāne śiśūnāṃ paramā vṛddharūpā ca yoginī |
pūjā dvādaśamāseṣu yasyā viśveṣu santatam || 80 ||
pūjā ca sūtikāgāre purā ṣaṣṭhadine śiśoḥ |
ekaviṃśatime caiva pūjā kalyāṇahetukī || 81 ||
munibhirnamitā caiṣā nityakāmāpyataḥ parā |
mātṛkā ca dayārūpā śaśvad□rakṣaṇakāriṇī || 82 ||
jale sthale cāntarikṣe śiśūnāṃ sadmagocare |*

*pradhānāṃśasvarūpā ca devīmaṅ□galacaṇḍikā || 83 ||
prakṛtermukhasambhūtā sarvamaṅ□galadā sadā |
sṛṣṭau maṅ□galarūpā ca saṃhāre koparūpiṇī || 84 ||
tena maṅ□galacaṇḍī sā paṇḍitaiḥ parikīrtitā |
pratimaṅ□galavāreṣu prativiśveṣu pūjitā || 85 ||
putrapautradhanaiśvaryayaśomaṅ□galadāyinī |
parituṣṭā sarvavāñchāpradātrī sarvayoṣitām || 86 ||
ruṣṭā kṣaṇena saṃhartuṃ śaktā viśvaṃ maheśvarī |
pradhānāṃśasvarūpā sā kālī kamalalocanā || 87 ||
durgālalāṭasambhūtā raṇe śumbhaniśumbhayoḥ |
durgārdhāṃśasvarūpā sā guṇena tejasā samā || 88 ||
koṭisūryasamājuṣṭapuṣṭajājvalavigrahā |
pradhānā sarvaśaktīnāṃ balā balavatī parā || 89 ||
sarvasiddhipradā devī paramā yogarūpiṇī |*

*kṛṣṇabhaktā kṛṣṇatulyā tejasā vikramairguṇaiḥ || 90 ||
kṛṣṇabhāvanayā śaśvatkṛṣṇavarṇā sanātanī |
saṃhartuṃ sarvabrahmāṇḍaṃ śaktā niḥśvāsamātrataḥ || 91 ||
raṇaṃ daityaiḥ samaṃ tasyāḥ krīḍayā lokaśikṣayā |
dharmārthakāmamokṣāṃśca dātuṃ śaktā ca pūjitā || 92 ||
brahmādibhiḥ stūyamānā munibhirmanubhirnaraiḥ |
pradhānāṃśasvarūpā sā prakṛteśca vasundharā || 93 ||
ādhārarūpā sarveṣāṃ sarvasasyā prakīrtitā |
rat□nākarā rat□nagarbhā sarvarat□nākarāśrayā || 94 ||
prajābhiśca prajeśaiśca pūjitā vanditā sadā |
sarvopajīvyarūpā ca sarvasampadvidhāyinī || 95 ||
yayā vinā jagatsarvaṃ nirādhāraṃ carācaram |
prakṛteśca kalā yā yāstā nibodha munīśvara || 96 ||
yasya yasya ca yā pat□nī tatsarvaṃ varṇayāmi te |*

*svāhādevī vahnipat□nī prativiśveṣu pūjitā || 97 ||
yayā vinā havirdānaṃ na grahītuṃ surāḥ kṣamāḥ |
dakṣiṇā yajñapat□nī ca dīkṣā sarvatra pūjitā || 98 ||
yayā vinā hi viśveṣu sarvakarma hi niṣphalam |
svadhā pitṝṇāṃ pat□nī ca munibhirmanubhirnaraiḥ || 99 ||
pūjitā pitṛdānaṃ hi niṣkalaṃ ca yayā vinā |
svastidevī vāyupat□nī prativiśveṣu pūjitā || 100 ||
ādānaṃ ca pradānaṃ ca niṣphalaṃ ca yayā vinā |*

*puṣṭirgaṇapateḥ pat□nī pūjitā jagatītale || 101 ||
yayā vinā parikṣīṇāḥ pumāṃso yoṣito'pi ca |
anantapat□nī tuṣṭiśca pūjitā vanditā bhavet || 102 ||
yayā vinā na santuṣṭāḥ sarvalokāśca sarvataḥ |
īśānapat□nī sampattiḥ pūjitā ca surairnaraiḥ || 103 ||
sarve lokā daridrāśca viśveṣu ca yayā vinā |*

*dhṛtiḥ kapilapat□nī ca sarvaiḥ sarvatra pūjitā || 104 ||
sarve lokā adhairyāśca jagatsu ca yayā vinā |
satyapat□nī satī muktaiḥ pūjitā ca jagatpriyā || 105 ||
yayā vinā bhavelloko bandhutārahitaḥ sadā |
mohapat□nī dayā sādhvī pūjitā ca jagatpriyā || 106 ||
sarve lokāśca sarvatra niṣphalāśca yayā vinā |
puṇyapat□nī pratiṣṭhā sā pūjitā puṇyadā sadā || 107 ||
yayā vinā jagatsarvaṃ jīvanmṛtasamaṃ mune |
sukarmapat□nī saṃsiddhā kīrtirdhanyaiśca pūjitā || 108 ||
yayā vinā jagatsarvaṃ yaśohīnaṃ mṛtaṃ yathā |
kriyā tūdyogapat□nī ca pūjitā sarvasammatā || 109 ||
yayā vinā jagatsarvaṃ vidhihīnaṃ ca nārada |
adharmapat□nī mithyā sā sarvadhūrtaiśca pūjitā || 110 ||
yayā vinā jagatsarvamucchinnaṃ vidhinirmitam |*

*satye adarśanā yā ca tretāyāṃ sūkṣmarūpiṇī || 111 ||
ardhāvayavarūpā ca dvāpare caiva saṃvṛtā |
kalau mahāpragalbhā ca sarvatra vyāpikā balāt || 112 ||
kapaṭena samaṃ bhrātrā bhramate ca gṛhe gṛhe |
śāntirlajjā ca bhārye dve suśīlasya ca pūjite || 113 ||
yābhyāṃ vinā jagatsarvamunmattamiva nārada |
jñānasya tisro bhāryāśca buddhirmedhādhṛtistathā || 114 ||
yābhirvinā jagatsarvaṃ mūḍhaṃ mattasamaṃ sadā |
mūrtiśca dharmapat□nī sā kāntirūpā manoharā || 115 ||
paramātmā ca viśvaugho nirādhāro yayā vinā |
sarvatra śobhārūpā ca lakṣmīrmūrtimatī satī || 116 ||
śrīrūpā mūrtirūpā ca mānyā dhanyātipūjitā |
kālāgnī rudrapat□nī ca nidrā sā siddhayoginī || 117 ||
sarve lokāḥ samācchannā yayā yogena rātriṣu |*

*kālasya tisro bhāryāśca saṃdhyā rātrirdināni ca || 118 ||
yābhirvinā vidhātā ca saṃkhyāṃ kartuṃ na śakyate |
kṣutpipāse lobhabhārye dhanye mānye ca pūjite || 119 ||
yābhyāṃ vyāptaṃ jagatsarvaṃ nityaṃ cintāturaṃ bhavet |
prabhā ca dāhikā caiva dve bhārye tejasastathā || 120 ||
yābhyāṃ vinā jagatsraṣṭā vidhātuṃ ca na hīśvaraḥ |
kālakanye mṛtyujare prajvārasya priyāpriye || 121 ||
yābhyāṃ jagatsamucchinnaṃ vidhātrā nirmitaṃ vidhau |
nidrākanyā ca tandrā sā prītiranyā sukhapriye || 122 ||
yābhyāṃ vyāptaṃ jagatsarvaṃ vidhiputra vidhervidhau |
vairāgyasya ca dve bhārye śraddhā bhaktiśca pūjite || 123 ||
yābhyāṃ śaśvajjagatsarvaṃ yajjīvanmuktimanmune |
aditirdevamātā ca surabhī ca gavāṃ prasūḥ || 124 ||
ditiśca daityajananī kadrūśca vinatā danuḥ |*

*upayuktāḥ sṛṣṭividhāvetāstu kīrtitāḥ kalāḥ || 125 ||
kalā anyāḥ santi bahvyastāsu kāścinnibodha me |
rohiṇī candrapat□nī ca saṃjñā sūryasya kāminī || 126 ||
śatarūpā manorbhāryā śacīndrasya ca gehinī |
tārā bṛhaspaterbhāryā vasiṣṭhasyāpyarundhatī || 127 ||
ahalyā gautamastrī sāpyanasūyātrikāminī |
devahūtiḥ kardamasya prasūtirdakṣakāminī || 128 ||
pitṝṇāṃ mānasī kanyā menakā sāmbikāprasūḥ |
lopāmudrā tathā kuntī kuberakāminī tathā || 129 ||
varuṇānī prasiddhā ca balervindhyāvalistathā |
kāntā ca damayantī ca yaśodā devakī tathā || 130 ||
gāndhārī draupadī śaivyā sā ca satyavatī priyā |
vṛṣabhānupriyā sādhvī rādhāmātā kulodvahā || 131 ||
mandodarī ca kausalyā subhadrā kauravī tathā |*

*revatī satyabhāmā ca kālindī lakṣmaṇā tathā || 132 ||
jāmbavatī nāgnajitirmitravindā tathāparā |
lakṣmaṇā rukmiṇī sītā svayaṃ lakṣmīḥ prakīrtitā || 133 ||
kālī yojanagandhā ca vyāsamātā mahāsatī |
bāṇaputrī tathoṣā ca citralekhā ca tatsakhī || 134 ||
prabhāvatī bhānumatī tathā māyāvatī satī |
reṇukā ca bhṛgormātā rāmamātā ca rohiṇī || 135 ||
ekanandā ca durgā sā śrīkṛṣṇabhaginī satī |
bahvyaḥ satyaḥ kalāścaiva prakṛtereva bhārate || 136 ||
yā yāśca grāmadevyaḥ syustāḥ sarvāḥ prakṛteḥ kalāḥ |
kalāṃśāṃśasamud□bhūtāḥ prativiśveṣu yoṣitaḥ || 137 ||
yoṣitāmavamānena prakṛteśca parābhavaḥ |
brāhmaṇī pūjitā yena patiputravatī satī || 138 ||
prakṛtiḥ pūjitā tena vastrālaṅ□kāracandanaiḥ |*

*kumārī cāṣṭavarṣīyā vastrālaṅ□kāracandanaiḥ || 139 ||
pūjitā yena viprasya prakṛtistena pūjitā |
sarvāḥ prakṛtisambhūtā uttamādhamamadhyamāḥ || 140 ||
sattvāṃśāścottamā jñeyāḥ suśīlāśca pativratāḥ |
madhyamā rajasaścāṃśāstāśca bhogyāḥ prakīrtitāḥ || 141 ||
sukhasambhogavaśyāśca svakārye tatparāḥ sadā |
adhamāstamasaścāṃśā ajñātakulasambhavāḥ || 142 ||
durmukhāḥ kulahā dhūrtāḥ svatantrāḥ kalahapriyāḥ |
pṛthivyāṃ kulaṭā yāśca svarge cāpsarasāṃ gaṇāḥ || 143 ||
prakṛtestamasaścāṃśāḥ puṃścalyaḥ parikīrtitāḥ |
evaṃ nigaditaṃ sarvaṃ prakṛte rūpavarṇanam || 144 ||
tāḥ sarvāḥ pūjitāḥ pṛthvyāṃ puṇyakṣetre ca bhārate |
pūjitā surathenādau durgā durgārtināśinī || 145 ||
tataḥ śrīrāmacandreṇa rāvaṇasya vadhārthinā |*

*tatpaścājjagatāṃ mātā triṣu lokeṣu pūjitā || 146 ||
jātā''dau dakṣakanyā yā nihatya daityadānavān |
tato dehaṃ parityajya yajñe bhartuśca nindayā || 147 ||
jajñe himavataḥ pat□nyāṃ lebhe paśupatiṃ patim |
gaṇeśaśca svayaṃ kṛṣṇaḥ skando viṣṇukalod□bhavaḥ || 148 ||
babhūvatustau tanayau paścāttasyāśca nārada |
lakṣmīrmaṅ□galabhūpena prathamaṃ paripūjitā || 149 ||
triṣu lokeṣu tatpaścāddevatāmunimānavaiḥ |*

sāvitrī cāśvapatinā prathamaṃ paripūjitā || 150 ||
tatpaścāttriṣu lokeṣu devatāmunipuṅ□gavaiḥ |
ādau sarasvatī devī brahmaṇā paripūjitā || 151 ||
tatpaścāttriṣu lokeṣu devatāmunipuṅ□gavaiḥ |
prathamaṃ pūjitā rādhā goloke rāsamaṇḍale || 152 ||
paurṇamāsyāṃ kārtikasya kṛṣṇena paramātmanā |

gopikābhiśca gopaiśca bālikābhiśca bālakaiḥ || 153 ||
gavāṃ gaṇaiḥ surabhyā ca tatpaścādājñayā hareḥ |
tadā brahmādibhirdevairmunibhiḥ parayā mudā || 154 ||
puṣpadhūpādibhirbhaktyā pūjitā vanditā sadā |
pṛthivyāṃ prathamaṃ devī suyajñenaiva pūjitā || 155 ||
śaṅ□kareṇopadiṣṭena puṇyakṣetre ca bhārate |
triṣu lokeṣu tatpaścādājñayā paramātmanaḥ || 156 ||
puṣpadhūpādibhirbhaktyā pūjitā munibhiḥ sadā |
kalā yā yāḥ samud□bhūtā pūjitāstāśca bhārate || 157 ||
pūjitā grāmadevyaśca grāme ca nagare mune |
evaṃ te kathitaṃ sarvaṃ prakṛteścaritaṃ śubham || 158 ||
yathāgamaṃ lakṣaṇaṃ ca kiṃ bhūyaḥ śrotumicchasi || 159 ||

English translation

1. S'ri Narayana said This (Highest) Prakriti is recognised as five¬ fold. When She is engaged in the work of Creation, She appears as (1) Durga, the Mother of Ganes'a, (2) Radha, (3) Laksmi, (4) Sarasvati and (5) Savitri.

2-3. Narada replied O Thou, the best of Jhanins! Who is this Prakriti? (Whether She is of the nature of Intelligence or of matter?) Why did She manifest Herself and then again why did She reveal Herself in these five forms? And what are Her characteristics? Now Thou oughtest to describe the lives of all, the different modes of their worship, and the fruits that are accrued thereby. Please also inform me which Forms of them manifested themselves in which different places. Dost Thou please narrate to me all these.

4-18. Narayana said "O Child! Who is there in this world that can describe fully the characteristics of Prakriti! However I will describe to you that much which I heard from my own father, Dharma. Hear. The prefix "Pra" in the word Prakriti means exalted, superior, excellent; and the affix "Kriti" denotes creation. So the Goddess, the Devi Who is the most excellent in the work of creation is known as the Devi Prakriti. To come closer"Pra" signifies the Sattva Guna, the most exalted quality, "Kri" denotes the Rajo Guna and "Ti" denotes the Tamo Guna. (The Sattva Guna is considered as the Highest as it is perfectly clear and free from any impurities whatsoever; the Rajo Guna is considered intermediate as it has this defectthat it spreads a veil over the reality of things, so as not to allow men to understand the True Reality, while the Tamo Guna is considered worst as it completely hides the Real Knowledge).

So when this Intelligence of the nature of Brahma, beyond the three attributes, gets tinged with the above three Gunas and becomes omnipotent, then She is superior (Pradhana) in the work of creation. Hence She is styled as Prakriti.

O Child Narada! The state just preceding that of creation is denoted by "Pra"; and "Kri" signifies creation. So the Great Devi that exists before creation is called Prakriti after creation. The

Paramatma by His Yoga (i.e., Maya S'akti, the Holy Ghost) divided Himself into two parts; the right side of which was male and the left side was the female Prakriti.

(Note The Holy Ghost is the principle of Conception and Emanation, Creation). So the Prakriti is of the nature of Brahma. She is eternal. As the fire and its burning power are not different, so there is no separate distinction between Atman and His S'akti, between Purusa and Prakriti. Therefore those that are foremost and the highest of the Yogis do not recognise any difference between a male and a female. All is Brahman. He is everywhere as male and female forever. There is nothing in this world that can exist for a moment even without this Brahman consisting of male and female, (i.e. they are Brahman with Maya manifested). Out of the Will of S'ri Krisna, to create the world Whose Will is all in all, came out at once the Mula Prakriti, the Great Devi Is'vari, (the Lady Controller of the Universe) Brahma with Maya in a state of equilibrium). By Her command came out five Forms of Her, either for the purpose of creation or for bestowing Favour and Grace to the Bhaktas (devotees). Durga the Mother of Ganes'a, comes, as the first, the most auspicious, loved by S'iva. She is Narayani, Visnu Maya, and of the nature of Puma Brahma (the Supreme Brahma). This eternal, all auspicious Devi is the Presiding Deity of all the Devas and is, therefore, worshipped and praised by Brahma and the other Devas, Munis, and Manus. This Bhagavati Durga Devi, (when She gets pleased) destroys all the sorrows, pains and troubles of the Bhaktas that have taken Her refuge, and gives them Dharma, everlasting name and fame, all

auspicious things and bliss and all the happiness, nay, the Final Liberation! She is the Greatest Refugeof these Bhaktas that come to Her wholly for protection and are in great distress, whom She saves from all their dangers and calamities. In fact, know this Durga Devi as, verily, the Presiding Deity of the heart of Krisna and as His Highest S'akti, of the nature of the Holy Fire and the Holy Light. She is Omnipotent and resides always with Krisna, the Great God. She is worshipped by all the Siddha Purusas (those that have attained success); the (eighteen) Siddhis all go to Her and when pleased She gives whatever Siddhis (success) that Her Bhaktas want.

19-40. This Great Devi is the intelligence, sleep, hunger, thirst, shadow, drowsiness, fatigue, kindness, memory, caste, forbearance, errors, peace, beauty, and consciousness, contentment, nourishment, prosperity, and fortitude. She is sung in the Vedas and in other S'astras as the Maha Maya, of the nature of the Universe. In reality. She is the All-S'akti of the Universe and She is the S'akti of Krisna. All these qualities are also mentioned in the Vedas. What is mentioned here is a tithe merely, in comparison to that of the Vedas. She has infinite qualities. Now hear of other S'aktis. The second S'akti of the Paramatman is named Padma (Laksmi). She is of the nature of S'uddha Sattva (Higher than Sattva Guna) and is Krisna's Presiding Deity of all wealth and prosperity. This very beautiful Laksmi Devi is the complete master of the senses; She is of a very peaceful temper, of good mood and all-auspicious. She is free from greed, delusion, lust, anger, vanity and egoism. She is devoted to Her husband and to Her Bhaktas; Her words are very sweet and She is very dear to Her husband, indeed, the Life and Soul of Him. This Devi is residing in all the grains and vegetables and so She is the Source of Life of all the beings. She is residing in Vaikuntha as Maha Laksmi, chaste and always in the service of Her husband. She is the Heavenly Laksmi, residing in the Heavens and the royal Laksmi in palaces and the Griha Laksmi in the several families of several householders. O Narada! All the lovely beauty that you see in all the

living beings and all the things, it is She; She is the glory and fame of those that have done good and pious works and it is She that is the prowess of the powerful kings. She is the trade of merchants, the mercy of the saints, engaged in doing good to others and the seed of dissensions in those sinful and vicious persons as approved of in the Vedas. She is worshipped by all, reverenced by all. Now I will

describe to you about the third S'akti of the Great God who is the Presiding Deity of knowledge, speech, intelligence, and learning.

This third S'akti is named Sarasvati. She is all the learning of this endless Universe and She resides as medha (intelligence) in the hearts of all the human beings; She is the power in composing poetry; She is the memory and She is the great wit, light, splendour and inventive genius. She gives the power to understand the real meaning of the various difficult Siddhanta works; She explains and makes us understand the difficult passages and She is the remover of all doubts and difficulties. She acts when we write books, when we argue and judge, when we sing songs of music; She is the time or measure in music; She holds balance and union in vocal and instrumental music. She is the Goddess of speech; She is the Presiding Deity in the knowledge of various subjects; in argumentations and disputations. In fact all the beings earn their livelihood by taking recourse to Her. She is peaceful and holds in Her hands Vina (lute) and books. Her nature is purely Sattvic (S'uddha Sattva), modest and very loving to S'ri Hah. Her colour is white like ice-clad mountains, like that of the white sandal, like that of the Kunda flower, like that of the Moon, or white lotus. She always repeats the name of Paramatma S'ri Krisna while She turns Her bead composed of jewels. Her nature is ascetic; She is the bestower of the fruits of the ascetism of the ascetics; She is the Siddhi and Vidya of all; She grants always success to all. Were She not here, the whole host of Brahmins would always remain speechless like the dead cluster of persons. What is recited in the Vedas as the Third Devi is the Holy Word, The Third S'akti, Sarasvati. Thus I have described Her. Now hear the glories of the other Devi in accordance with the Vedas. She is the mother of the four colours (castes), the origin of the (six) Vedamgas (the limbs of the Vedas and all the

Chhandas, the Seed of all the mantrams of Sandhya vandanam and the Root, the Seed of the Tantras; She Herself is versed in all the subjects. Herself an ascetic, She is the Tapas of the Brahmins; She is the Tejas (Fire) and the caste of the Brahmin caste and embodies in Herself all sorts of Samskaras (tendencies; inclinations); She is the Japam. Pure, known by the names of Savitri and Gayatri, She resides always in the Brahma Loka (the Sphere of Brahma) and is such as all the sacred places of pilgrimages want Her touch for their purification.

41-47. Her colour is perfectly white like the pure crystal. She is purely S'uddha Sattva, of the nature of the Highest Bliss; She is eternal and superior to all. She is of the nature of Para Brahma and is the bestower of Moksa. She is the Fiery S'akti and the Presiding Deity of the Brahma Teja (the fiery spirit of Brahma, and the Brahmanas). The whole world is purified by the touch of Whose Feet, this Savitri Devi is the Fourth S'akti. O Child Narada! Now I will describe to you about the Fifth S'akti, the Devi Radhika. Hear. She is the Presiding Deity of the five Pranas; She Herself is the Life of all; dearer than life even to S'ri Krisna; and She is highly more beautiful and superior to all the other Prakrit! Devis. She dwells in everything; She is very proud of Her good fortune (Saubhagyam); Her glory is infinite; and She is the wife, the left body, as it were, of S'ri Krisna and She is not in any way inferior to Him, either in quality or in the Tejas (Fiery Spirit) or in any other thing. She is higher than the Highest; the Essence of all, infinitely superior, the First of all. Eternal, of the nature of the Highest Bliss, fortunate, highly respected, and worshipped by all. She is, the Presiding Devi of the Rasa Lila of S'ri Krisna. From Her has sprung the Rasa mandalam and She is the Grace and the Ornament of the Rasa mandalam (the dance in a circle in Rasa).

[Note Extracts from a paper on Creation as explained by Hon'ble Justice Sir G. Woodroffe.

The lecturer commenced by pointing out that an examination of any doctrine of creation reveals two fundamental concepts: Those of Being (Kutastha) and Becoming (Bhava); Changelessness and Change; the one and Many. The Brahman or Spirit in its own nature (Svarupa) is and never becomes.

It is the evolutes derived from the Principle of Becoming (Mula Prakriti) which constitute what is called Nature. The latter principle is essentially Movement. The world is displayed by consciousness (chit) in association with Mula Prakriti in cosmic vibration (spandana). Recent Western hypotheses have made scientific “matter” into Maya in the sense that it is but the varied appearances produced in our mind by vibration of and in the single substance ether. The doctrine of vibration (Spandana) is however in India an ancient inheritance. The whole world is born from the varied forms of the initial movement in Mula Prakriti. The problem is how does such multiplicity exist without derogation to the essential unit of its efficient cause, the spirit? The lecturer then made a rapid survey of the Sankhya philosophy on this point which assumes two real and independent principles of Being and Becoming which it calls Purusa and Prakriti and passed from this the easiest dualistic answer to the pure monism of S’ankara which asserted that there was but one Principle of Being, the Sadvastu and Maya, whether considered as a S’akti of IsVara or as the product of such S’akti was Avastu or nothing. He then pointed out that the Tantrik doctrine with which he dealt occupied a middle position between those two points of view. S’iva in the Kularnava Tantra says “Some desire Monism” (Advaitavada), others Dualism (Dvaitavada). Such, however, know not My Truth which is neither Monism nor Dualism (Dvaitadvaita Vivarjita). Tantra is not Dvaitavada for it does not recognise Prakriti as an independent unconscious principle (Achit). It differs from S’ankara’s Advaitavada in holding that Prakriti as a conscious principle of Becoming, that is as S’akti, is not Avastu, though its displayed picture, the world is Maya. It effects a synthesis of the S’ankhya dualism by the conversion of the twin principles of

Purusa and Prakriti into the unity which is the ArdhanansVara S’iva S’akti.

As regards other matters it adopts the notions of the Sankhya such as the concepts of Mula Prakriti with the three Gunas, vibration (spandana), evolution (Parinama) of the Vikritis and the order of emanation of the Tattvas. S’akti which effects this exists and is Herself never unconscious (Achit) though It has the power to make the Jiva think It is such. If this were understood one would not hear such nonsense as that the S’aktas (whose religion is one of the oldest in the world) worship material force or gross matter (Jada).

The lecturer then shortly explained the nature of S’akti (S’akti Tattva), a term which derived from the root “S’ak” meant the Divine Power whereby the world was created, manifested and destroyed. In Tantra the power and the Lord who wields it (S’aktiman) are one and the same, S’iva and S’akti are one and the same, S’iva is Brahman, S’akti is Brahman. The first is the transcendent, the second the immanent aspect of the one Brahman, Who is both S’iva and S’akti. The Mother creates (Karya-Vibhavini). The Father wills what She does (Karya-Vibhavaka). From their union creation comes. S’akti is not like the diminutive female figure which is seen on the lap of some Indian images, to which is assigned the subordinate position which some persons consider a Hindu wife should occupy. She is not a handmaid of the Lord but the Lord Himself in Her aspect as Mother of the worlds. This S’akti is both Nirguna and Saguna that is Chit S’akti and Maya S’akti.

After this defining the nature of S’akti by which the world was created, the lecturer commenced an account of its manifestation as the universe, following in the main the S’arada Tilaka written in the eleventh century by Laksmanacharya, the guru of the celebrated

Kashmiran Tantrik, Abhinava Gupta. The following is a very abbreviated summary of this, the main portion of the paper. The lecturer first referred to the Aghanavastha state which was that Niskala S’iva and touching upon the question why S’iva became Sakala (associated with Kala) and creative explained the term Kala and the theory of Adristasristi taught by the Tantra as by other S’astras. The former is according to Sankhya, Mula Prakriti; according to Vedanta, Avidya and according to the

S'iva Tantra, S'akti. The latter is the doctrine that the impulse to creation is proximately caused by the Karma of the Jivas. It is the seed of Karma which contains the germ of cosmic will to life. When Karma becomes ripe, there arises the state called Iksana and other names indicative of creative desire and will. There then takes place a development which is peculiar to the Tantra called Sadris'a Parinama, which is a kind of Vivartta. The development is only apparent for there is no real change in the Anandamaya Kosa. S'akti which exists in Sakala S'iva in a purely potential state is said to issue from Him. This is the first kinetic aspect of S'akti in which Sattaguna is displayed. This is the Paramakasavastha. Nada (sound, word) then appears. S'akti becomes further kinetic through the enlivening of the Rajo Guna. This is the Aksaravastha. Then under the influence of Tamas, Isvara becomes Ghanibhuta and what is called the Paravindu. This is the Avyaktavastha. Thus the Supreme Vindu men call by different names, Maha Visnu, Brahma Purusa, or Devi. It is compared to a grain of gram which under its sheath contains two seeds in undivided union. These are S'iva S'akti and their encircling sheath is Maya. This Vindu unfolds and displays itself, in the threefold aspect of Vindu, Vija, Nada; or S'iva, S'akti, and S'iva S'akti; the three S'aktis of will, knowledge and action. This is the mysterious Kama Kala which is the root of all Mantras. These seven Sakala, S'iva, S'akti, Nada, Paravindu, Vindu, Vija, Nada are all aspects of S'akti which are the seven divisions of the Mantra Om and constitute what is called the creation of Para sound in the Is'vara creation.

The lecturer having explained the nature of these S'aktis which formed part of the sound (S'abda), Sadrisa Parinama, referred to the form or meaning (Artha) creation in the same development by the appearance of the six S'ivas from S'ambu to Brahma which were aggregate (Samasti) sound powers. It was he said, on the differentiation of the Paravindu that there existed the completed causal S'abda which is the Hidden Word. The causal body or Para S'abda and Artha being complete, there then appeared the displayed word or S'abdartha. This is a composite like the Greek Logos. The S'abda Brahman or Brahman as cause of S'abda is the Chaitanya in all beings. The S'abdartha in the Vedantin Namarupa or world of name and form of this S'abdartha the subtle and gross bodies are constituted, the S'aktis of which are the Hiranyagarbha sound, called Madhyama and the Virat sound Vaikhari. By S'abda is not meant merely physical sound which as a quality of atomic ether is evolved from Tamasik Ahamkara.

The lecturer then pointed out that there had been Adrista Sristi up to the appearance of S'akti and Vivartta development up to the completion of the "word" or causal sound. Then there takes place real evolution (Parinama) in which the Tattvas (or elements discovered as a result of psychological analysis of our worldly experience) are said to emanate according to the Sankhya and not the Vedantic scheme, though there were some peculiarities in the Tantrik exposition which the lecturer noted. Finally Yogika Sristi was accepted in so far as it was the elements which in varied combinations made up the gross world.

In conclusion the lecturer pointed out that Indian S'astra was a mutually connected whole. Such peculiarities as existed in any particular S'astra were due to a variety of standpoints or purpose in view. The main point in this connection to be remembered was that the Tantra was practical S'adhana S'astra. Whilst S'ankara dealt with

the subject from the standpoint of Jhanakanda, the Tantra treated it from the point of view of worship (Upasanakanda) the Tantrik doctrine is compounded of various elements some of which it shared with other S'astras, some of which are its own, the whole being set forth according to a method and terminology which is peculiar to itself.]

48-70. She is the Lady of the Rasa Lila, the Foremost of the Jovial, humourous (witty) persons and dwells always in Rasa. Her abode is in Goloka and from Her have come out all the Gopikas. Rasa - the

circular dance of Krisna and the cow-herdesses of Vrindavana. Her nature is the Highest Bliss, the Highest Contentment, and Excessive Joy; She transcends the three Sattva, Rajo and Tamo Gunas and is Nirakara (without any particular form); but She dwells everywhere but unconnected with any. She is the soul of all. She is without any effort to do anything and void of Ahamkara. She assumes forms only to show Her favour to Her Bhaktas. The intelligent learned men (Pundits) read Her Mahima (glories) in meditating on Her according to the Vedas. The chief of the Devas and the Munis could never see Her; Her clothings are fire-proof and She is decorated with many ornaments all over Her body. Her body looks as if the crores of moons have risen all at once; She is the Giver of Bhakti (devotion) towards Krisna, services towards Krisna; and She bestows all wealth and prosperity. In Varaha Kalpa, i.e., when the Varaha incarnation took place. She incarnated Herself as the daughter of one Gopa (cow-herd), named Vrisabhanu. And Earth was blessed by the touch of Her feet. She is such as Brahma and the other Devas could never perceive Her by any of their senses, yet everyone at Vrindavan saw Her very easily. She is the Gem amongst women. And when She is seen on the breast of Krisna, it seems that lightnings flash in the blue mass of clouds in the sky. In days gone by, Brahma practised several austerities for sixty thousand years to purify Himself by seeing the nails of Her toe; but far from seeing that. He could not have that even in his dreams. At last He succeeded in seeing Her at

Vrindavana and became blessed. O Child Narada! This is the fifth Prakriti and She is denominated as Radha. Every female in every Universe is sprung from a part of S'ri Radha or part of a part. O Narada! Thus I have described to you the five Highest Prakritis, Durga and others. Now I am going to describe those that are parts of these Prakritis. Hear. The Ganges, Ganga has sprung from the lotus feet of Visnu; Her form is fluid-like; She is eternal. And She is the veritable burning fire to burn away the sins of the sinners. She is sweet to touch in taking baths and in drinking; She gives final liberation to the JTvas, and leads easily to the Goloka abode. She is the holiest amongst the places of pilgrimage and is the first of the running rivers. She is the rows of pearls in the clotted hairs of Mahadeva's head and She is the Tapasya (asceticism) incarnate of the Tapasvis (ascetics) of the Bharata Varsa. This Ganges purifies the three worlds and is the part of Mula Prakriti; She shines like the Full Moon, is white like white lotus and like milk; She is pure S'uddha Sattva, clear, free from any Ahamkara, chaste and beloved of Narayana. The TulasT Devi is the consort of Visnu. She is the ornament of Narayana, and dwells always at the lotus feet of Narayana. By Her are performed all the acts of worship, all austerities, and all Sankalpas (resolves). She is the chief of all the flowers, holy and able to give merits (Punyam) to others. At Her sight and touch. Nirvana can be obtained; and, were it not for Her, there could be no other fire in this Kali Yuga to burn the sins. She Herself is of the nature of Fire and at the touch of Whose lotus-feet, the earth is purified; all the Tirthas desire to have Her sight and touch for purification and without Her all acts in this world become fruitless. She bestows Moksa (liberation) to those who want final liberation, grants all sorts of desires to several people. Who Herself is like a Kalpa Vriksa, Who is the Presiding Deity of all the trees in Bharata and Who has come here to grant satisfaction to the ladies of Bharata Varsa and She is considered very superior throughout all parts of India. This TulasT DevT is the chief factor of Mula Prakriti.

71-95. Then comes the Manasa Devi, the daughter of Kas'yapa- She is the dear disciple of S'ankara and is therefore very learned in matters of S'astras. She is the daughter of Ananta Deva, the Lord of Snakes and is very much respected by all the Nagas. She Herself is very beautiful, the Lady of the Nagas, the mother of the Nagas and is carried by them. She is decorated with ornaments of the Snakes;

She is respected by the Nagendras and She sleeps on the bed of Snakes. She is Siddha Yogini, the devotee of Visnu and always ready in the worship of Visnu; She is the Tapas and the bestower of the

fruits of Tapas. Herself an ascetic. She spent three lakh years (according to the Deva measure) and has become the foremost of the ascetics in Bharatvarsa. She is the Presiding Deity of all the mantras; Her whole body shines with Brahmateja (the Holy Fire of Brahma). Herself of the nature of Brahma, She again meditates on Brahman. She is sprung from a part of S'ri Krisna and the chaste wife of Jarat Karu Muni, the mother of Astika, the great Muni; She is the part of Mula Prakriti. O Child Narada! Now comes the S'asthi Devi, the Mother of Devasena. She is the most superior amongst the Gauri and the sixteen Matrikas. This chaste woman is the giver of sons and grandsons in the three worlds and the nurse, the foster mother of all. She is the sixth part of Mula Prakriti and is hence known by the name of S'asthi. She lives near to every child as an aged Yogini. Her worship is everywhere prevalent in the twelve months Vais'akha, etc. When the child gets born, on the sixth day of Her worship is done in the lying-in-chamber and again on the

21^^ day (after twenty days have passed away) the most auspicious worshipful ceremony of Her is performed. The Munis bow down to Her with reverence and want to visit Her daily.

She protects all children always with a mother's affectionate heart. This S'asthi Devi is again the part of Mula Prakriti. Then appears the Devi Mangala Chandika. She goes from one house to another, on land or through water or in air, doing great good to them; She has come out of the face of the Prakriti Devi and is doing always all sorts

of good to this world. Her name is Mangala Chandi because She is all auspicious at the time of creation and assumes very furious angry appearance at the time of destruction. So the Pundits say. On every Tuesday in all the worlds Her worship is done; and She, when pleased, gives to women sons, grandsons, wealth, prosperity, fame and good of all sorts and grants all desires. This Mangala Chandi is again the part of Mula Prakriti. Now comes the lotus-eyed MahesVari Kali who when angry can destroy all this universe in a moment, who sprang from the forehead of the Mula Prakriti, Durga to slay the two demons S'umbha and Nis'umbha. She is the half¬ portion of Durga and qualified like Her, fiery and energetic. The beauty and splendour of whose body make one think as if the millions of suns have arisen simultaneously. Who is the foremost of all the S'aktis and is more powerful than any of them. Who grants success to all the persons. Who is superior to all and is of Yogic nature. Who is exceedingly devoted to Krisna and like Him fiery, well-qualified, and valorous. Whose body has become black by the constant meditation of S'ri Krisna, Who can destroy in one breath this whole Brahmanda, Who was engaged in fighting with the Daityas simply for sport and instruction to the people and Who, when pleased in worship can grant the four fruits Dharma, Artha, Kama and Moksa. This Kali is also the part of Prakriti. The Devi Basundhara (Earth) is again the part of Mula Prakriti. Brahma and the other Devas, all the Muni mandalams (the spheres of Munis), fourteen Manus and all men sing hymns to Her. She is the support of all and filled with all sorts of grains. She is the source of all gems and jewels. She bears in Her womb all the precious metals. All sorts of best things issue from Her. She is the Refuge of all. The subjects and kings worship Her always and chant hymns to Her. All the Jivas live through Her and She bestows all sorts of wealth and prosperity. Without Her, all this, moving or non-moving, become void of any substratum. Where to rest on!

96-143. O Child Narada! Now hear about them who are issued again from the parts of Mula Prakriti as well as the names of their wives. I will now narrate duly. The Devi "Svaha" is the wife of Agni (Fire), and the whole Universe worships Her. Without her, the Devi can never take any oblations. Daksina and Diksa are both the wives of Yajha (Sacrifice). They are honoured everywhere. So much so that without Daksina (the fees given at the end of the Sacrifice) no sacrificial ceremonies can be complete and fructifying. The Devi "Svadha" is the wife of the Pitris. All worship this Devi "Svadha" whether they are Munis, Manus, or men. If this mantra "Svadha" be not uttered while making an

offering to the Pitris, all turn out useless. The Devi “Svasti” is the wife of the Vayu Deva; She is honoured everywhere in the Universe. Without this “Svasti” Devi, no giving nor taking nor any action can be fructifying and useful. “Pusti” (nourishment) is the wife of Ganapati. All in this world worship this Pusti Devi. Without this “Pusti”, women or men alike all become weaker and weaker. Tusti (satisfaction, contentment) is the wife of Ananta Deva. She is praised and worshipped everywhere in this world. Without Her no one anywhere in the world can be happy. “Sampatti” is the wife of Isana Deva. The Suras, the men all alike worship Her. Were it not for Her, all in this world would be oppressed with dire poverty. The Devi “Dhriti” is the wife of Kapila Deva. She is honoured equally in all places. Were it not for Her, all the people in this world would have become impatient. The “Sati” Devi is the wife of Satya Deva (Truth). She is endearing to the whole world. The liberated ones worship Her always. Were it not for the truth loving Sati, the whole world would have lost the treasure in friendship. “Daya” (Mercy) endearing to the whole world is the chaste wife of “Moha Deva”. She is liked by all. Were it not for Her, all the world would have become hopeless. The Devi “Pratistha” (fame, celebrity) is the wife of Punya Deva (merit).She gives merits to persons according as they worship Her. Were it not for Her, all the persons would remain dead while living. The Devi “Kirti” (fame) is the wife of Sukarma (good works). Herself a Siddha (one who has acquired the result of one’s success), all the blessed people honour Her with great reverence. Were it not for Her, all the persons in this world would have been dead, devoid of any

fame. Kriya (work-efforts, action, doing) is the wife of “Udyoga” (enthusiasm). All honour Her greatly. O Muni Narada! Were it not for Her, the whole people would be void of any rules and regulations. Falsehood is the wife of Adharma (unrighteousness). She is honoured greatly by all the cheats that are extant in this world. Were she not liked by them, then all the cheats would become extinct. She did not fall in the sight of anybody in the Satya Yuga. Her subtle form became visible in the Treta Yuga. When the Dvapara Yuga came. She became half developed. And at last when the Kali Yuga has come. She is fully developed and there is no second to Her whether in bold confidence and shamelessness or in talking much and pervading everywhere. With her brother Deceitfulness, She roams from one house to another. Peace and modesty and shame are both the wives of good behaviour. Were they not existent, all in this world would have turned out deluded and mad. Intelligence, genius and fortitude, these three are the wives of Jhana (knowledge). Had they not lived, every one would become stupid and insane. Murti is the wife of Dharma Devi. She is of the nature of Beauty to all and very charming. Were it not for Her, Paramatman would not get any resting place; and the whole universe would have become Niralamba (without anything to rest). This chaste Murti Devi is of the nature of splendour, loveliness and Laksmi. She is everywhere respected, worshipped and reverenced. “Sleep”, the Siddha Yogini, is the wife of Rudra Deva, who is of the nature of Kalagni (the universal conflagration at the break-up of the world). All the Jivas spend their nights with Her. The twilights, night and day are the wives of Kala (Time). If they were not, the Creator even would not be able to reckon time. Hunger and thirst are the wives of Lobha (covetousness). They are thanked, respected and worshipped by the whole world. Had they not lived, the whole world would have merged ever in an ocean of anxieties. Splendour and burning capacity are the wives of Tejas (fire). Without these, the Lord of the world could never have created and established order in this universe. Death and old age are the daughters of the Kala, and the dear wives of Jvara (the disease). Without these, all the creation would come to an end. The Tandra (drowsiness, lassitude) and Priti (satisfaction) are

the daughters of Nidra (sleep). And they are the dear wives of Sukha (pleasure). They are present everywhere in this world. O Best of Munis! S’raddha (faith) and Bhakti (devotion) are the wives of Vairagyam (dispassion). For then all the persons can become liberated while living (Jivanmuktas). Besides these there is Aditi, the Mother of the Gods, Surabhi, mother of cows; Diti, the mother of the

Daityas; Kadru, the mother of the Nagas (serpents); Vinata, the mother of Garuda, the prince of birds; and Danu, the mother of the Danavas. All are very useful for the purpose of creation. But these all are parts of Mula Prakriti. Now I will mention some of the other parts of Prakriti. Hear. Rohini, the wife of the Moon, Sanjha, the wife of the Sun; S'atarupa, the wife of Manu; S'achi, the wife of Indra; Tara, the wife of Brihaspati; Arundhati, the wife of Vas'istha; Anasuya, the wife of Atri; Devahuti, the wife of Kardama; Prasuti, the wife of Daksa; Menaka, the mind born daughter of the Piths and the mother of Ambika, Lopamudra, Kunti, the wife of Kuvera, the wife of Varuna, BindhyavalT, the wife of the King Bali; Damayanti, Yas'oda, Devaki, Gandhari, Draupadi, S'aivya, Satyavati, the chaste and noble wife of Brisabhanu and the mother of Radha; Mandidari; Kaus'alya,

Kauravi,; Subhadra; Revati, Satyabhama, Kalindi, Laksmana; Jambavati; Nagnajiti, Mitrabinda, Laksana, Rukmini, Sita, the Laksmi incarnate; Kali, Yojana Gandha, the chaste mother of Vyasa, Usa, the daughter of Vana, her companion Chitralekha; Prabhavati, Bhanumati, the Sati Mayavati, Renuka, the mother of Paras'urama; Rohini, the mother of Balarama, Ekananda and the sister of S'ri Krisna, Sati Durga and many other ladies are the parts of Prakriti and all the female sex, everywhere in the Universe are all come from the parts of Prakriti. So to insult any woman is to insult the Prakriti. If one worships a chaste Brahmin woman, who has her husband and son living, with clothings, ornaments, and sandal paste, etc., one worships, as it were, Prakriti. If any Vipra worships a virgin girl, eight years old, with clothings, ornaments and sandal paste, know that he has worshipped the Prakriti Devi. The best, middling, and worst are all sprung from Prakriti. Those women that are sprung from Sattva Guna are all very good natured and chaste; those that are sprung from Rajo Guna are middling and very much attached to worldly

enjoyments and do their selfish ends and those that are sprung from Tamo Guna are recognised as worst and belonging to the unknown families. They are very scurrilous, cheats, ruining their families, fond of their own free ways, quarrelsome and no seconds are found equal to them. Such women become prostitutes in this world and Apsaras in the Heavens. The Hermaphrodites are parts of Prakriti but they are of the nature of Tamo Gunas.

144-159. Thus I have described to you the nature of Prakriti. So in this Punyabhumi Bharata Varsa, to worship the Devi is by all means desirable. In days past by, the King Suratha worshipped the Mula Prakriti Durga, the Destructrix of all evils. Then again S'ri Rama Chandra worshipped Her when he wanted to kill Havana. Since then Her worship is extant in the three worlds. She was first born as the honourable daughter of Daksa. She destroyed the whole hosts of Daityas and Danavas. It was She who, hearing the abusive words uttered against Her husband at the Yajha by Daksa, Her father, gave up Her body and took up again Her birth. She took Her birth in the womb of Menaka and got again Pas'upati as Her husband. And of the two sons, Kartika and Ganes'a, born to Her, Kartika was the Ansa (part) of Narayana and Ganapati was S'ri Krisna Himself, the Lord of Radha. O Devarsi! After the two sons, Laksmi Devi came out of Durga. Mangala Raja, the King Mars first worshipped Her. Since then, all in the three worlds began to worship Her, whether they are Devas or men. The King AsVapati first worshipped Savitri Devi; and since then the Devas, Munis, all began to worship Her. When the Devi Saravasti was born, the Bhagavan Brahma first worshipped Her; next the greatest Munis, Devas all began to worship Her. On the full moon night of the month of Kartik, it was Bhagavan S'ri Krisna, The Highest Spirit, that worshipped, first of all, the Devi Radha within the Rasa Mandalam, the enclosure, within which the Rasa Lila was performed (the circular dance) in the region Goloka. Then under the command of S'ri Krisna, all the Gopas (cow-herds), Gopis, all the boys, girls, Surabhi, the queen of the race of the cows, and the other

cows worshipped Her. So since Her worship by the inhabitants of Goloka, by Brahma and the other Devas and the Munis, all began to worship ever S'ri Radha with devotion and incense, light and various other offerings. On earth She was first worshipped by Suyajha, in the sacred field of Bharatvarsa, under the direction of Bhagavan Mahadeva. Subsequently, under the command of the Bhagavan S'ri Krisna, the Highest Spirit, the inhabitants of the three worlds began to worship Her. The Munis with great devotion, with incense, flowers and various other offerings worship always the Devi Radha. O Child Narada! Besides these, all the other Devis that have issued from Prakriti Devi are all worshipped. So much so that in the villages, the village Deities, in the forests, the forest Deities and in the cities, the city Deities are worshipped. Thus I have described to you all according to the S'astras the glorious lives of the Devi Prakriti and Her parts. What more do you want to hear?

Here ends the First Chapter on the Description of Prakriti in the Ninth Book of the S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 2

On The Origin Of Prakriti And

Chapter 219 of 318 · 88 detected Sanskrit verse markers

Sanskrit

नारद उवाच
समासेन श्रुतं सर्वं देवीनां चरितं प्रभो ।
विबोधनाय बोधस्य व्यासेन वक्तुमर्हसि ॥ १ ॥
सृष्टेराद्या सृष्टिविधौ कथमाविर्बभूव ह ।
कथं वा पञ्चधा भूता वद वेदविदांवर ॥ २ ॥
भूता ययांशकलया तया त्रिगुणया भवे ।
व्यासेन तासां चरितं श्रोतुमिच्छामि साम्प्रतम् ॥ ३ ॥
तासां जन्मानुकथनं पूजाध्यानविधिं बुध ।
स्तोत्रं कवचमैश्वर्यं शौर्यं वर्णय मङ्गलम् ॥ ४ ॥
श्रीनारायण उवाच
नित्य आत्मा नभो नित्यं कालो नित्यो दिशो यथा ।
विश्वानां गोलकं नित्यं नित्यो गोलोक एव च ॥ ५ ॥
तदेकदेशो वैकुण्ठो नम्रभागानुसारकः ।
तथैव प्रकृतिर्नित्या ब्रह्मलीला सनातनी ॥ ६ ॥

यथाग्नौ दाहिका चन्द्रे पद्मे शोभा प्रभा रवौ ।
शश्वद्युक्ता न भिन्ना सा तथा प्रकृतिरात्मनि ॥ ७ ॥
विना स्वर्णं स्वर्णकारः कुण्डलं कर्तुमक्षमः ।
विना मृदा घटं कर्तुं कुलालो हि नहीश्वरः ॥ ८ ॥
न हि क्षमस्तथात्मा च सृष्टिं स्रष्टुं तया विना ।
सर्वशक्तिस्वरूपा सा यया च शक्तिमान्सदा ॥ ९ ॥
ऐश्वर्यवचनः शश्च क्तिः पराक्रम एव च ।
तत्स्वरूपा तयोर्दात्री सा शक्तिः परिकीर्तिता ॥ १० ॥
ज्ञानं समृद्धिः सम्पत्तिर्यशश्चैव बलं भगः ।
तेन शक्तिर्भगवती भगरूपा च सा सदा ॥ ११ ॥
तया युक्तः सदात्मा च भगवांस्तेन कथ्यते ।
स च स्वेच्छामयो देवः साकारश्च निराकृतिः ॥ १२ ॥
तेजोरूपं निराकारं ध्यायन्ते योगिनः सदा ।
वदन्ति च परं ब्रह्म परमानन्दमीश्वरम् ॥ १३ ॥

अदृश्यं सर्वद्रष्टारं सर्वज्ञं सर्वकारणम् ।
सर्वदं सर्वरूपं तं वैष्णवास्तन्न मन्वते ॥ १४ ॥

वदन्ति चैव ते कस्य तेजस्तेजस्विना विना ।
तेजोमण्डलमध्यस्थं ब्रह्म तेजस्विनं परम् ॥ १५ ॥
स्वेच्छामयं सर्वरूपं सर्वकारणकारणम् ।
अतीव सुन्दरं रूपं बिभ्रतं सुमनोहरम् ॥ १६ ॥
किशोरवयसं शान्तं सर्वकान्तं परात्परम् ।
नवीननीरदाभासधामैकं श्यामविग्रहम् ॥ १७ ॥
शरन्मध्याह्नपद्मौघशोभामोचनलोचनम् ।
मुक्ताच्छविविनिन्द्यैकदन्तपंक्तिमनोरमम् ॥ १८ ॥
मयूरपिच्छचूडं च मालतीमाल्यमण्डितम् ।
सुनसं सस्मितं कान्तं भक्तानुग्रहकारणम् ॥ १९ ॥
ज्वलदग्निविशुद्धैकपीतांशुकसुशोभितम् ।
द्विभुजं मुरलीहस्तं रत्नभूषणभूषितम् ॥ २० ॥

सर्वाधारं च सर्वेशं सर्वशक्तियुतं विभुम् ।
सर्वैश्वर्यप्रदं सर्वस्वतन्त्रं सर्वमङ्गलम् ॥ २१ ॥
परिपूर्णतमं सिद्धं सिद्धेशं सिद्धिकारकम् ।
ध्यायन्ते वैष्णवाः शश्वद्देवदेवं सनातनम् ॥ २२ ॥
जन्ममृत्युजराव्याधिशोकभीतिहरं परम् ।
ब्रह्मणो वयसा यस्य निमेष उपचर्यते ॥ २३ ॥
स चात्मा स परं ब्रह्म कृष्ण इत्यभिधीयते ।
कृषिस्तद्भक्तिवचनो नश्च तद्दास्यवाचकः ॥ २४ ॥
भक्तिदास्यप्रदाता यः स च कृष्णः प्रकीर्तितः ।
कृषिश्च सर्ववचनो नकारो बीजमेव च ॥ २५ ॥
स कृष्णः सर्वस्रष्टाऽऽदौ सिसृक्षन्नेक एव च ।
सृष्ट्युन्मुखस्तदंशेन कालेन प्रेरितः प्रभुः ॥ २६ ॥
स्वेच्छामयः स्वेच्छया च द्विधारूपो बभूव ह ।
स्त्रीरूपो वामभागांशो दक्षिणांशः पुमान्स्मृतः ॥ २७ ॥

तां ददर्श महाकामी कामाधारां सनातनः ।
अतीव कमनीया च चारुपङ्कजसन्निभाम् ॥ २८ ॥
चन्द्रबिम्बविनिन्द्यैकनितम्बयुगलां पराम् ।
सुचारुकदलीस्तम्भनिन्दितश्रोणिसुन्दरीम् ॥ २९ ॥
श्रीयुक्तश्रीफलाकारस्तनयुग्ममनोरमाम् ।
पुष्पजुष्टां सुवलितां मध्यक्षीणां मनोहराम् ॥ ३० ॥
अतीव सुन्दरीं शान्तां सस्मितां वक्रलोचनाम् ।
वह्निशुद्धांशुकाधारां रत्नभूषणभूषिताम् ॥ ३१ ॥
शश्वच्चक्षुश्चकोराभ्यां पिबन्तीं सततं मुदा ।
कृष्णस्य मुखचन्द्रं च चन्द्रकोटिविनिन्दितम् ॥ ३२ ॥
कस्तूरीबिन्दुना सार्धमधश्चन्दनबिन्दुना ।

समं सिन्दूरबिन्दुं च भालमध्ये च बिभ्रतीम् ॥ ३३ ॥
वक्रिमं कबरीभारं मालतीमाल्यभूषितम् ।
रत्नेन्द्रसारहारं च दधतीं कान्तकामुकीम् ॥ ३४ ॥

कोटिचन्द्रप्रभामृष्टपुष्टशोभासमन्विताम् ।
गमनेन राजहंसगजगर्वविनाशिनीम् ॥ ३५ ॥
दृष्ट्वा तां तु तया सार्धं रासेशो रासमण्डले ।
रासोल्लासे सुरसिको रासक्रीडाञ्चकार ह ॥ ३६ ॥
नानाप्रकारशृङ्गारं शृङ्गारो मूर्तिमानिव ।
चकार सुखसम्भोगं यावद्वै ब्रह्मणो दिनम् ॥ ३७ ॥
ततः स च परिश्रान्तस्तस्या योनौ जगत्पिता ।
चकार वीर्याधानं च नित्यानन्दे शुभक्षणे ॥ ३८ ॥
गात्रतो योषितस्तस्याः सुरतान्ते च सुव्रत ।
निःससार श्रमजलं श्रान्तायास्तेजसा हरेः ॥ ३९ ॥
महाक्रमणक्लिष्टाया निःश्वासश्च बभूव ह ।
तदा वव्रे श्रमजलं तत्सर्वं विश्वगोलकम् ॥ ४० ॥
स च निःश्वासवायुश्च सर्वाधारो बभूव ह ।
निःश्वासवायुः सर्वेषां जीविनां च भवेषु च ॥ ४१ ॥

बभूव मूर्तिमद्वायोर्वामाङ्गात्प्राणवल्लभा ।
तत्पत्नी सा च तत्पुत्राः प्राणाः पञ्च च जीविनाम् ॥ ४२ ॥
प्राणोऽपानः समानश्चोदानव्यानौ च वायवः ।
बभूवुरेव तत्पुत्रा अधः प्राणाश्च पञ्च च ॥ ४३ ॥
घर्मतोयाधिदेवश्च बभूव वरुणो महान् ।
तद्वामाङ्गाच्च तत्पत्नी वरुणानी बभूव सा ॥ ४४ ॥
अथ सा कृष्णचिच्छक्तिः कृष्णगर्भं दधार ह ।
शतमन्वन्तरं यावज्ज्वलन्ती ब्रह्मतेजसा ॥ ४५ ॥
कृष्णप्राणाधिदेवी सा कृष्णप्राणाधिकप्रिया ।
कृष्णस्य सङ्गिनी शश्वत्कृष्णवक्षःस्थलस्थिता ॥ ४६ ॥
शतमन्वन्तरान्ते च कालेऽतीते तु सुन्दरी ।
सुषाव डिम्भं स्वर्णाभं विश्वाधारालयं परम् ॥ ४७ ॥
दृष्ट्वा डिम्भं च सा देवी हृदयेन व्यदूयत ।
उत्ससर्ज च कोपेन ब्रह्माण्डगोलके जले ॥ ४८ ॥

दृष्ट्वा कृष्णश्च तत्त्यागं हाहाकारं चकार ह ।
शशाप देवीं देवेशस्तत्क्षणं च यथोचितम् ॥ ४९ ॥
यतोऽपत्यं त्वया त्यक्तं कोपशीले च निष्ठुरे ।
भव त्वमनपत्यापि चाद्यप्रभृति निश्चितम् ॥ ५० ॥
या यास्त्वदंशरूपाश्च भविष्यन्ति सुरस्त्रियः ।
अनपत्याश्च ताः सर्वास्त्वत्समा नित्ययौवनाः ॥ ५१ ॥

एतस्मिन्नन्तरे देवी जिह्वाग्रात्सहसा ततः ।
आविर्बभूव कन्यैका शुक्लवर्णा मनोहरा ॥ ५२ ॥
श्वेतवस्त्रपरीधाना वीणापुस्तकधारिणी ।
रत्नभूषणभूषाढ्या सर्वशास्त्राधिदेवता ॥ ५३ ॥
अथ कालान्तरे सा च द्विधारूपो बभूव ह ।
वामार्धाङ्गाच्च कमला दक्षिणार्धाच्च राधिका ॥ ५४ ॥
एतस्मिन्नन्तरे कृष्णो द्विधारूपो बभूव सः ।
दक्षिणार्धश्च द्विभुजो वामार्धश्च चतुर्भुजः ॥ ५५ ॥

उवाच वाणीं कृष्णस्तां त्वमस्य कामिनी भव ।
अत्रैव मानिनी राधा तव भद्रं भविष्यति ॥ ५६ ॥
एवं लक्ष्मीं च प्रददौ तुष्टो नारायणाय च ।
स जगाम च वैकुण्ठं ताभ्यां सार्धं जगत्पतिः ॥ ५७ ॥
अनपत्ये च ते द्वे च जाते राधांशसम्भवे ।
भूता नारायणाङ्गाच्च पार्षदाश्च चतुर्भुजाः ॥ ५८ ॥
तेजसा वयसा रूपगुणाभ्यां च समा हरेः ।
बभूवुः कमलाङ्गाच्च दासीकोट्यश्च तत्समाः ॥ ५९ ॥
अथ गोलोकनाथस्य लोम्नां विवरतो मुने ।
भूताश्चासंख्यगोपाश्च वयसा तेजसा समाः ॥ ६० ॥
रूपेण च गुणेनैव बलेन विक्रमेण च ।
प्राणतुल्यप्रियाः सर्वे बभूवुः पार्षदा विभोः ॥ ६१ ॥
राधाङ्गलोमकूपेभ्यो बभूवुर्गोपकन्यकाः ।
राधातुल्याश्च ताः सर्वा राधादास्यः प्रियंवदाः ॥ ६२ ॥

रत्नभूषणभूषाढ्याः शश्वत्सुस्थिरयौवनाः ।
अनपत्याश्च ताः सर्वाः पुंसः शापेन सन्ततम् ॥ ६३ ॥
एतस्मिन्नन्तरे विप्र सहसा कृष्णदेवता ।
आविर्बभूव दुर्गा सा विष्णुमाया सनातनी ॥ ६४ ॥
देवी नारायणीशाना सर्वशक्तिस्वरूपिणी ।
बुद्ध्यधिष्ठात्री देवी सा कृष्णस्य परमात्मनः ॥ ६५ ॥
देवीनां बीजरूपा च मूलप्रकृतिरीश्वरी ।
परिपूर्णतमा तेजःस्वरूपा त्रिगुणात्मिका ॥ ६६ ॥
तप्तकाञ्चनवर्णाभा कोटिसूर्यसमप्रभा ।
ईषद्धास्यप्रसन्नास्या सहस्रभुजसंयुता ॥ ६७ ॥
नानाशस्त्रास्त्रनिकरं बिभ्रती सा त्रिलोचना ।
वह्निशुद्धांशुकाधाना रत्नभूषणभूषिता ॥ ६८ ॥
यस्याश्चांशांशकलया बभूवुः सर्वयोषितः ।
सर्वे विश्वस्थिता लोका मोहिताः स्युश्च मायया ॥ ६९ ॥

सर्वैश्वर्यप्रदात्री च कामिनां गृहवासिनाम् ।
कृष्णभक्तिप्रदा या च वैष्णवानां च वैष्णवी ॥ ७० ॥
मुमुक्षूणां मोक्षदात्री सुखिनां सुखदायिनी ।
स्वर्गेषु स्वर्गलक्ष्मीश्च गृहलक्ष्यीर्गृहेषु च ॥ ७१ ॥
तपस्विषु तपस्या च श्रीरूपा तु नृपेषु च ।
या वह्नौ दाहिकारूपा प्रभारूपा च भास्करे ॥ ७२ ॥
शोभारूपा च चन्द्रे च सा पद्मेषु च शोभना ।
सर्वशक्तिस्वरूपा या श्रीकृष्णे परमात्मनि ॥ ७३ ॥
यया च शक्तिमानात्मा यया च शक्तिमज्जगत् ।
यया विना जगत्सर्वं जीवन्मृतमिव स्थितम् ॥ ७४ ॥
या च संसारवृक्षस्य बीजरूपा सनातनी ।
स्थितिरूपा वृद्धिरूपा फलरूपा च नारद ॥ ७५ ॥
क्षुत्पिपासादयारूपा निद्रा तन्द्रा क्षमा मतिः ।
शान्तिलज्जातुष्टिपुष्टिभ्रान्तिकान्त्यादिरूपिणी ॥ ७६ ॥

सा च संस्तूय सर्वेशं तत्पुरः समुवास ह ।
रत्नसिंहासनं तस्यै प्रददौ राधिकेश्वरः ॥ ७७ ॥
एतस्मिन्नन्तरे तत्र सस्त्रीकश्च चतुर्मुखः ।
पद्मनाभेर्नाभिपद्मान्निःससार महामुने ॥ ७८ ॥
कमण्डलुधरः श्रीमांस्तपस्वी ज्ञानिनां वरः ।
चतुर्मुखैस्तं तुष्टाव प्रज्वलन्ब्रह्मतेजसा ॥ ७९ ॥
सा तदा सुन्दरी सृष्टा शतचन्द्रसमप्रभा ।
वह्निशुद्धांशुकाधाना रत्नभूषणभूषणा ॥ ८० ॥
रत्नसिंहासने रम्ये संस्तूय सर्वकारणम् ।
उवास स्वामिना सार्धं कृष्णस्य पुरतो मुदा ॥ ८१ ॥
एतस्मिन्नन्तरे कृष्णो द्विधारूपो बभूव सः ।
वामार्धाङ्गो महादेवो दक्षिणे गोपिकापतिः ॥ ८२ ॥
शुद्धस्फटिकसंकाशः शतकोटिरविप्रभः ।
त्रिशूलपट्टिशधरो व्याघ्रचर्माम्बरो हरः ॥ ८३ ॥

तप्तकाञ्चनवर्णाभो जटाभारधरः परः ।
भस्मभूषितगात्रश्च सस्मितश्चन्द्रशेखरः ॥ ८४ ॥
दिगम्बरो नीलकण्ठः सर्पभूषणभूषितः ।
बिभ्रद्दक्षिणहस्तेन रत्नमालां सुसंस्कृताम् ॥ ८५ ॥
प्रजपन्पञ्चवक्त्रेण ब्रह्मज्योतिः सनातनम् ।
सत्यस्वरूपं श्रीकृष्णं परमात्मानमीश्वरम् ॥ ८६ ॥
कारणं कारणानां च सर्वमङ्गलमङ्गलम् ।
जन्ममृत्युजराव्याधिशोकभीतिहरं परम् ॥ ८७ ॥
संस्तूय मृत्योर्मृत्युं तं यतो मृत्युञ्जयाभिधः ।
रत्नसिंहासने रम्ये समुवास हरेः पुरः ॥ ८८ ॥

Roman transliteration

nārada uvāca
samāsena śrutaṃ sarvaṃ devīnāṃ caritaṃ prabho |
vibodhanāya bodhasya vyāsena vaktumarhasi || 1 ||
sṛṣṭerādyā sṛṣṭividhau kathamāvirbabhūva ha |
kathaṃ vā pañcadhā bhūtā vada vedavidāṃvara || 2 ||
bhūtā yayāṃśakalayā tayā triguṇayā bhave |
vyāsena tāsāṃ caritaṃ śrotumicchāmi sāmpratam || 3 ||
tāsāṃ janmānukathanaṃ pūjādhyānavidhiṃ budha |
stotraṃ kavacamaiśvaryaṃ śauryaṃ varṇaya maṅ□galam || 4 ||
śrīnārāyaṇa uvāca
nitya ātmā nabho nityaṃ kālo nityo diśo yathā |
viśvānāṃ golakaṃ nityaṃ nityo goloka eva ca || 5 ||
tadekadeśo vaikuṇṭho namrabhāgānusārakaḥ |
tathaiva prakṛtirnityā brahmalīlā sanātanī || 6 ||

yathāgnau dāhikā candre padme śobhā prabhā ravau |
śaśvadyuktā na bhinnā sā tathā prakṛtirātmani || 7 ||
vinā svarṇaṃ svarṇakāraḥ kuṇḍalaṃ kartumakṣamaḥ |
vinā mṛdā ghaṭaṃ kartuṃ kulālo hi nahīśvaraḥ || 8 ||
na hi kṣamastathātmā ca sṛṣṭiṃ sraṣṭuṃ tayā vinā |
sarvaśaktisvarūpā sā yayā ca śaktimānsadā || 9 ||
aiśvaryavacanaḥ śaśca ktiḥ parākrama eva ca |
tatsvarūpā tayordātrī sā śaktiḥ parikīrtitā || 10 ||
jñānaṃ samṛddhiḥ sampattiryaśaścaiva balaṃ bhagaḥ |
tena śaktirbhagavatī bhagarūpā ca sā sadā || 11 ||
tayā yuktaḥ sadātmā ca bhagavāṃstena kathyate |
sa ca svecchāmayo devaḥ sākāraśca nirākṛtiḥ || 12 ||
tejorūpaṃ nirākāraṃ dhyāyante yoginaḥ sadā |
vadanti ca paraṃ brahma paramānandamīśvaram || 13 ||

adṛśyaṃ sarvadraṣṭāraṃ sarvajñaṃ sarvakāraṇam |
sarvadaṃ sarvarūpaṃ taṃ vaiṣṇavāstanna manvate || 14 ||
vadanti caiva te kasya tejastejasvinā vinā |
tejomaṇḍalamadhyasthaṃ brahma tejasvinaṃ param || 15 ||
svecchāmayaṃ sarvarūpaṃ sarvakāraṇakāraṇam |
atīva sundaraṃ rūpaṃ bibhrataṃ sumanoharam || 16 ||
kiśoravayasaṃ śāntaṃ sarvakāntaṃ parātparam |
navīnanīradābhāsadhāmaikaṃ śyāmavigraham || 17 ||
śaranmadhyāhnapadmaughaśobhāmocanalocanam |
muktācchavivinindyaikadantapaṃktimanoramam || 18 ||
mayūrapicchacūḍaṃ ca mālatīmālyamaṇḍitam |
sunasaṃ sasmitaṃ kāntaṃ bhaktānugrahakāraṇam || 19 ||
jvaladagniviśuddhaikapītāṃśukasuśobhitam |
dvibhujaṃ muralīhastaṃ rat□nabhūṣaṇabhūṣitam || 20 ||

sarvādhāraṃ ca sarveśaṃ sarvaśaktiyutaṃ vibhum |
sarvaiśvaryapradaṃ sarvasvatantraṃ sarvamaṅ□galam || 21 ||
paripūrṇatamaṃ siddhaṃ siddheśaṃ siddhikārakam |
dhyāyante vaiṣṇavāḥ śaśvaddevadevaṃ sanātanam || 22 ||
janmamṛtyujarāvyādhiśokabhītiharaṃ param |
brahmaṇo vayasā yasya nimeṣa upacaryate || 23 ||

sa cātmā sa paraṃ brahma kṛṣṇa ityabhidhīyate |
kṛṣistad□bhaktivacano naśca taddāsyavācakaḥ || 24 ||
bhaktidāsyapradātā yaḥ sa ca kṛṣṇaḥ prakīrtitaḥ |
kṛṣiśca sarvavacano nakāro bījameva ca || 25 ||
sa kṛṣṇaḥ sarvasraṣṭā''dau sisṛkṣanneka eva ca |
sṛṣṭyunmukhastadaṃśena kālena preritaḥ prabhuḥ || 26 ||
svecchāmayaḥ svecchayā ca dvidhārūpo babhūva ha |
strīrūpo vāmabhāgāṃśo dakṣiṇāṃśaḥ pumānsmṛtaḥ || 27 ||

tāṃ dadarśa mahākāmī kāmādhārāṃ sanātanaḥ |
atīva kamanīyā ca cārupaṅ□kajasannibhām || 28 ||
candrabimbavinindyaikanitambayugalāṃ parām |
sucārukadalīstambhaninditaśroṇisundarīm || 29 ||
śrīyuktaśrīphalākārastanayugmamanoramām |
puṣpajuṣṭāṃ suvalitāṃ madhyakṣīṇāṃ manoharām || 30 ||
atīva sundarīṃ śāntāṃ sasmitāṃ vakralocanām |
vahniśuddhāṃśukādhārāṃ rat□nabhūṣaṇabhūṣitām || 31 ||
śaśvaccakṣuścakorābhyāṃ pibantīṃ satataṃ mudā |
kṛṣṇasya mukhacandraṃ ca candrakoṭivininditam || 32 ||
kastūrībindunā sārdhamadhaścandanabindunā |
samaṃ sindūrabinduṃ ca bhālamadhye ca bibhratīm || 33 ||
vakrimaṃ kabarībhāraṃ mālatīmālyabhūṣitam |
rat□nendrasārahāraṃ ca dadhatīṃ kāntakāmukīm || 34 ||

koṭicandraprabhāmṛṣṭapuṣṭaśobhāsamanvitām |
gamanena rājahaṃsagajagarvavināśinīm || 35 ||
dṛṣṭvā tāṃ tu tayā sārdhaṃ rāseśo rāsamaṇḍale |
rāsollāse surasiko rāsakrīḍāñcakāra ha || 36 ||
nānāprakāraśṛṅ□gāraṃ śṛṅ□gāro mūrtimāniva |
cakāra sukhasambhogaṃ yāvadvai brahmaṇo dinam || 37 ||
tataḥ sa ca pariśrāntastasyā yonau jagatpitā |
cakāra vīryādhānaṃ ca nityānande śubhakṣaṇe || 38 ||
gātrato yoṣitastasyāḥ suratānte ca suvrata |
niḥsasāra śramajalaṃ śrāntāyāstejasā hareḥ || 39 ||
mahākramaṇakliṣṭāyā niḥśvāsaśca babhūva ha |
tadā vavre śramajalaṃ tatsarvaṃ viśvagolakam || 40 ||
sa ca niḥśvāsavāyuśca sarvādhāro babhūva ha |
niḥśvāsavāyuḥ sarveṣāṃ jīvināṃ ca bhaveṣu ca || 41 ||

babhūva mūrtimadvāyorvāmāṅ□gātprāṇavallabhā |
tatpat□nī sā ca tatputrāḥ prāṇāḥ pañca ca jīvinām || 42 ||
prāṇo'pānaḥ samānaścodānavyānau ca vāyavaḥ |
babhūvureva tatputrā adhaḥ prāṇāśca pañca ca || 43 ||
gharmatoyādhidevaśca babhūva varuṇo mahān |
tadvāmāṅ□gācca tatpat□nī varuṇānī babhūva sā || 44 ||
atha sā kṛṣṇacicchaktiḥ kṛṣṇagarbhaṃ dadhāra ha |
śatamanvantaraṃ yāvajjvalantī brahmatejasā || 45 ||
kṛṣṇaprāṇādhidevī sā kṛṣṇaprāṇādhikapriyā |
kṛṣṇasya saṅ□ginī śaśvatkṛṣṇavakṣaḥsthalasthitā || 46 ||
śatamanvantarānte ca kāle'tīte tu sundarī |
suṣāva ḍimbhaṃ svarṇābhaṃ viśvādhārālayaṃ param || 47 ||
dṛṣṭvā ḍimbhaṃ ca sā devī hṛdayena vyadūyata |

utsasarja ca kopena brahmāṇḍagolake jale || 48 ||

dṛṣṭvā kṛṣṇaśca tattyāgaṃ hāhākāraṃ cakāra ha |
śaśāpa devīṃ deveśastatkṣaṇaṃ ca yathocitam || 49 ||
yato'patyaṃ tvayā tyaktaṃ kopaśīle ca niṣṭhure |
bhava tvamanapatyāpi cādyaprabhṛti niścitam || 50 ||
yā yāstvadaṃśarūpāśca bhaviṣyanti surastriyaḥ |
anapatyāśca tāḥ sarvāstvatsamā nityayauvanāḥ || 51 ||
etasminnantare devī jihvāgrātsahasā tataḥ |
āvirbabhūva kanyaikā śuklavarṇā manoharā || 52 ||
śvetavastraparīdhānā vīṇāpustakadhāriṇī |
rat□nabhūṣaṇabhūṣāḍhyā sarvaśāstrādhidevatā || 53 ||
atha kālāntare sā ca dvidhārūpo babhūva ha |
vāmārdhāṅ□gācca kamalā dakṣiṇārdhācca rādhikā || 54 ||
etasminnantare kṛṣṇo dvidhārūpo babhūva saḥ |
dakṣiṇārdhaśca dvibhujo vāmārdhaśca caturbhujaḥ || 55 ||

uvāca vāṇīṃ kṛṣṇastāṃ tvamasya kāminī bhava |
atraiva māninī rādhā tava bhadraṃ bhaviṣyati || 56 ||
evaṃ lakṣmīṃ ca pradadau tuṣṭo nārāyaṇāya ca |
sa jagāma ca vaikuṇṭhaṃ tābhyāṃ sārdhaṃ jagatpatiḥ || 57 ||
anapatye ca te dve ca jāte rādhāṃśasambhave |
bhūtā nārāyaṇāṅ□gācca pārṣadāśca caturbhujāḥ || 58 ||
tejasā vayasā rūpaguṇābhyāṃ ca samā hareḥ |
babhūvuḥ kamalāṅ□gācca dāsīkoṭyaśca tatsamāḥ || 59 ||
atha golokanāthasya lomnāṃ vivarato mune |
bhūtāścāsaṃkhyagopāśca vayasā tejasā samāḥ || 60 ||
rūpeṇa ca guṇenaiva balena vikrameṇa ca |
prāṇatulyapriyāḥ sarve babhūvuḥ pārṣadā vibhoḥ || 61 ||
rādhāṅ□galomakūpebhyo babhūvurgopakanyakāḥ |
rādhātulyāśca tāḥ sarvā rādhādāsyaḥ priyaṃvadāḥ || 62 ||

rat□nabhūṣaṇabhūṣāḍhyāḥ śaśvatsusthirayauvanāḥ |
anapatyāśca tāḥ sarvāḥ puṃsaḥ śāpena santatam || 63 ||
etasminnantare vipra sahasā kṛṣṇadevatā |
āvirbabhūva durgā sā viṣṇumāyā sanātanī || 64 ||
devī nārāyaṇīśānā sarvaśaktisvarūpiṇī |
buddhyadhiṣṭhātrī devī sā kṛṣṇasya paramātmanaḥ || 65 ||
devīnāṃ bījarūpā ca mūlaprakṛtirīśvarī |
paripūrṇatamā tejaḥsvarūpā triguṇātmikā || 66 ||
taptakāñcanavarṇābhā koṭisūryasamaprabhā |
īṣaddhāsyaprasannāsyā sahasrabhujasaṃyutā || 67 ||
nānāśastrāstranikaraṃ bibhratī sā trilocanā |
vahniśuddhāṃśukādhānā rat□nabhūṣaṇabhūṣitā || 68 ||
yasyāścāṃśāṃśakalayā babhūvuḥ sarvayoṣitaḥ |
sarve viśvasthitā lokā mohitāḥ syuśca māyayā || 69 ||

sarvaiśvaryapradātrī ca kāmināṃ gṛhavāsinām |
kṛṣṇabhaktipradā yā ca vaiṣṇavānāṃ ca vaiṣṇavī || 70 ||
mumukṣūṇāṃ mokṣadātrī sukhināṃ sukhadāyinī |
svargeṣu svargalakṣmīśca gṛhalakṣyīrgṛheṣu ca || 71 ||
tapasviṣu tapasyā ca śrīrūpā tu nṛpeṣu ca |

yā vahnau dāhikārūpā prabhārūpā ca bhāskare || 72 ||
śobhārūpā ca candre ca sā padmeṣu ca śobhanā |
sarvaśaktisvarūpā yā śrīkṛṣṇe paramātmani || 73 ||
yayā ca śaktimānātmā yayā ca śaktimajjagat |
yayā vinā jagatsarvaṃ jīvanmṛtamiva sthitam || 74 ||
yā ca saṃsāravṛkṣasya bījarūpā sanātanī |
sthitirūpā vṛddhirūpā phalarūpā ca nārada || 75 ||
kṣutpipāsādayārūpā nidrā tandrā kṣamā matiḥ |
śāntilajjātuṣṭipuṣṭibhrāntikāntyādirūpiṇī || 76 ||

sā ca saṃstūya sarveśaṃ tatpuraḥ samuvāsa ha |
rat□nasiṃhāsanaṃ tasyai pradadau rādhikeśvaraḥ || 77 ||
etasminnantare tatra sastrīkaśca caturmukhaḥ |
padmanābhernābhipadmānniḥsasāra mahāmune || 78 ||
kamaṇḍaludharaḥ śrīmāṃstapasvī jñāninām varaḥ |
caturmukhaistaṃ tuṣṭāva prajvalanbrahmatejasā || 79 ||
sā tadā sundarī sṛṣṭā śatacandrasamaprabhā |
vahniśuddhāṃśukādhānā rat□nabhūṣaṇabhūṣaṇā || 80 ||
rat□nasiṃhāsane ramye saṃstūya sarvakāraṇam |
uvāsa svāminā sārdhaṃ kṛṣṇasya purato mudā || 81 ||
etasminnantare kṛṣṇo dvidhārūpo babhūva saḥ |
vāmārdhāṅ□go mahādevo dakṣiṇe gopikāpatiḥ || 82 ||
śuddhasphaṭikasaṃkāśaḥ śatakoṭiraviprabhaḥ |
triśūlapaṭṭiśadharo vyāghracarmāmbaro haraḥ || 83 ||

taptakāñcanavarṇābho jaṭābhāradharaḥ paraḥ |
bhasmabhūṣitagātraśca sasmitaścandraśekharaḥ || 84 ||
digambaro nīlakaṇṭhaḥ sarpabhūṣaṇabhūṣitaḥ |
bibhraddakṣiṇahastena rat□namālāṃ susaṃskṛtām || 85 ||
prajapanpañcavaktreṇa brahmajyotiḥ sanātanam |
satyasvarūpaṃ śrīkṛṣṇaṃ paramātmānamīśvaram || 86 ||
kāraṇaṃ kāraṇānāṃ ca sarvamaṅ□galamaṅ□galam |
janmamṛtyujarāvyādhiśokabhītiharaṃ param || 87 ||
saṃstūya mṛtyormṛtyuṃ taṃ yato mṛtyuñjayābhidhaḥ |
rat□nasiṃhāsane ramye samuvāsa hareḥ puraḥ || 88 ||

English translation

1-4. Narada said O Lord! I have heard all that you said in brief about the Prakriti Devi. Now describe in detail. Why the Mula Prakriti Adya S'akti (the Prime Force) was created at the beginning before the creation of this world of five elements. How did She, being of the nature of the three Gunas, come to be divided into five parts? I desire to hear all this in detail. Now kindly describe their auspicious births, methods of worship, their meditation, their stotras (praises), Kavachas (the mystic syllables considered as a preservation like armour), glory and power in detail.

5-26. Narayana spoke "O Devarsi! The Mula Prakriti, of the nature of Maya of Para Brahman is an eternal entity (the nabho mandal); Time (Kala), the ten quarters, the Universe Egg, the Goloka and, lower than this, the Vaikuntha Dhama all are eternal things. Atman and Prakriti are in inseparable union with each other as Fire and its burning capacity, the Moon and her beauty, the lotus and its splendour, the Sun and his rays are inseparably united with each other. As the goldsmith cannot prepare golden ornaments without gold and as the potter cannot make earthen pots without earth, so

the Atman cannot do any work without the help of this omnipotent Prakriti. The letter “Sa” indicates “AisVaryam” prosperity, the divine powers; and “Kti”, denotes strength; and in as much as She is the bestower of the above two, the Mula Prakriti is named “S’akti”. “Bhaga” is indicative of knowledge, prosperity, wealth, fame; and in as much as Mula Prakriti has all these powers. She is also called “Bhagavati”. And Atman “is always in union with this Bhagavati Who is all powers, so He is called “Bhagavan’. The Bhagavan is therefore sometimes with form; and sometimes He is without form. {Note When Prakriti becomes latent, God is without form; with Prakriti manifest, God is with form.) The Yogis always think of the Luminous

Form of the Formless Bhagavan and declare Him to be all blissful Para Brahma, the God. Though He is invisible, the Witness of all. Omniscient, the Cause of all, the Giver of everything and of every form, yet the Vaisnavas do not say so. The Vaisnavas declare how can fire, strength and energy come when there is no fiery, strong, energetic Person behind it? Therefore He who shines in the centre of this fiery sphere is the Para Brahma; He is the Fiery Person; He is higher than the Highest. He is All Will; He is All Form, the Cause of all causes and His Form is Very Beautiful. He is Young; He looks very peaceful and loved by all. He is the Highest; and His Blue Body shines like new rain-clouds. His two eyes defy the beauty of the autumn lotuses in the mid-day; His exquisitely nice rows of teeth put all the series of pearls in the dark back-ground. The peacock’s feather is seen on His crown; the garland of Malati flowers is suspended from His neck.; His nose is exceedingly beautiful; the sweet smile is always seen on His lips. There is no second like Him in showing favour to the Bhaktas. He wears yellow clothings, as if the burning fire is emanating all round; the flute is seen on both His hands, reaching His knees. His body is decorated all over with jewels. He is the Sole Refuge of this Universe; the Lord of all, omnipotent and omnipresent. No trace of deficiency can be seen in Him; He is Himself a Siddha (perfect) Purusa; and the foremost of all Siddha Purusas; bestows Siddhis to all. The Vaisnavas meditate always That Eternal S’ri Krisna, the Deva of the Devas. He takes away fully all the fears of birth, death, old age, and ills and sorrows. The age of Brahma is the twinkling of His eye. That Highest Self, the Para Brahma is denominated as Krisna. The word “Kris” denotes Bhakti to S’ri Krisna and the letter “na” signifies devotion to His service. So He is the Bestower of Bhakti and devotion to His service. Again “Kris” denotes all; everything; and “na” signifies the root. So He Who is the Root and Creator of all, is S’ri Krisna. When He desired, in the very beginning, to create this Universe, there was nothing then except S’ri Krisna; and at last, impelled by Kala (His Own Creation), He became ready, in His part, to do the work of creation.

27-61. The Lord, who is All Will, willed and divided Himself into two parts. His Left part becoming female and His Right part becoming male. Then that Eternal One, Who is greatly loving, looked at the female. His left part, the Sole Receptacle to hold all the contents of love, very lovely to the eyes, and looking like the beautiful lotus. The loins of this woman defy the Moon; Her thighs put the plaintain trees quite in the background; Her breasts are mistaken for the beautiful Bel fruits; flowers are scattered as Her Hairs on the head; Her middle part is very slender, very beautiful to behold! Exceedingly lovely; appearance very calm; sweet smile reigning in Her lips; side long glances with Her; Her clothing is purified with fire; all over Her body decorated with gems. Her eyes, also, like the Chakora bird (Greek partridge) began to drink incessantly with joy the moon beams from the face of S’ri Krisna, defying, as it were, the ten millions of moons. On Her forehead there was the dot of vermillion (red-lead); over that, the dot of white sandal paste and over that was placed the musk.

The fillets or braids of hair on Her head are slightly curved; this was decorated with Malati garlands; on Her neck was suspended the necklace of gems and jewels and She is always very amorous towards Her husband. On looking at Her face, it seems that ten millions of moons have arisen at once; when She walks. Her gait puts (humiliates) those of ganders and elephants in the shade. O Muni! S’ri

Krisna, the Lord of the Rasa Dance, and the Person of Taste in the Rasa sport, looked askance at Her for a while and then catching hold of Her by Her hand went to the Rasamandalam and began to play the Rasa sport (the amorous pastime). It seemed then the Lord of amorous pastimes had become incarnate there and had been enjoying the various pleasures of amorous passions and desires. So much, that Brahma's one day passed away in that sport. The Father of the Universe, then becoming tired, impregnated in an auspicious moment in Her womb who was born of His left portion. The Prakriti Devi was also tired of the embraces of S'ri Krisna; so after the intercourse, she began to perspire and breathe frequently. Her perspiration turned into water and deluged the whole universe.

with water; and Her breath turned into air and became the life of all beings. The female that sprung from the left side of Vayu became his wife and out of their contact originated Prana, Apana, Samana, Udana and Vyana, the five sons. These are the five vital Vayus of all the beings. Besides these from the womb of the Vayu's wife came out Naga and the other four lower Vayus. The water that came out from perspiration, Varana Deva became the Presiding Deity of that; and the female, sprung out of the left side of Varuna Deva, became the wife of Varuna, called Varunani. On the other hand, the S'akti, of the nature of knowledge of S'ri Krisna, remained pregnant for one hundred manvantaras. Her body became effulgent with Brahma-teja (the fire of Brahma). Krisna was Her life and She again was dearer to Krisna than his life even. She remained always with S'ri Krisna; so much so that She constantly rested on His breast. When one hundred manvantaras passed away, that Beautiful One gave birth to a Golden Egg. That egg was the repository of the whole universe. The Beloved of Krisna became very sorry to see the egg and out of anger, threw that within the water collected in the centre of the Universe. Seeing this, S'ri Krisna raised a great cry and immediately cursed Her duly and said "O Angry One! O Cruel One! When you have forsaken out of anger this son just born of you, I say then that you become from today bereft of any issue. Besides, let all those godly women that will spring out of your parts, they also be deprived of having any issue or sons and they will remain ever constant in their youth. O Muni! While S'ri Krisna was thus cursing, suddenly came out from the tongue of the beloved of Krisna, a beautiful daughter, of a white colour. Her clothings were all white, in her hands there were lute and book and all Her body was decorated with ornaments made of gems and jewels. She was the Presiding Deity of all the S'astras. Some time later the Mula Prakriti, the Beloved of Krisna divided into two parts. Out of Her left portion came Kamala and out of Her right portion came Radhika. In the meantime S'ri Krisna divided Himself into two parts. From his right side appeared a form two-handed; and from the left side appeared a form four- handed. Then S'ri Krisna addressed the Goddess Speech, holding flute in Her hand, "O Devi! You follow this four-handed Person as his

wife" and then spoke to Radha "O Radhe! You are a sensitive, proud lady; let you be My wife; so it will do you good". S'ri Krisna also told Laksmi gladly to become the wife of the four-handed Narayana. Then Narayana, the Lord of the world, took both Laksmi and Sarasvati to the abode Vaikuntha. O Muni! Both Laksmi and Sarasvati became issueless, being born of Radha. From the body of Narayana arose his attendants, all four-handed. They were all equal to Him in appearance, in qualifications; in spirit and in age. On the other hand, from the body of Kamala arose millions of female attendants all equal to Her in form and qualifications. Then arose innumerable Gopas (cow-herds) from the pores of S'ri Krisna. They were all equal to the Lord of Goloka in form, Gunas, power and age; they were all dear to Him as if they were His life.

62-88. From the pores of Radhika came out the Gopa Kanyas (cow- herdesses). They were all equal to Radha and all were Her attendants and were sweet-speaking. Their bodies were all decorated with ornaments of jewels, and their youth was constant, they were all issueless as S'ri Krisna had cursed them thus. O Best of Brahmanas! On the other hand, suddenly arose Durga, the Maya of Visnu (The

Highest Self) eternal and whose Deity was Krisna. (A/. B. Durga was the Avatara of Mula Prakriti not the Avatara of Radha as Laksmi and Sarasvati were.) She is Narayani; She is Is'ani; She is the S'akti of all and She is the Presiding Deity of the intelligence of S'ri Krisna. From Her have come out many other Devis; She is Mula Prakriti and She is Is'vari; no failings or insufficiencies are seen in Her. She is the Tejas (of the nature of Fire) and She is of the nature of the three Gunas. Her colour is bright like the molten gold; Her lustre looks as if ten millions of Suns have simultaneously arisen. She looks gracious always with sweet smile on Her lips. Her hands are one thousand in number. Various weapons are in all Her hands. The clothings of the three-eyed one are bright and purified by Fire. She is decorated with ornaments all of jewels. All the women who are the jewels are sprung from Her parts and parts of parts and by

the power of Her Maya, all the people of the world are enchanted. She bestows all the wealth that a householder wants; She bestows on Krisna's devotees, the devotion towards Krisna; nay. She is the Vaisnavi S'akti of the Vaisnavas. She gives final liberation to those that want such and gives happiness to those that want happiness. She is the Laksmi of the Heavens; as well She is the Laksmi of every household. She is the Tapas of the ascetics, the beauty of the kingdoms of the kings, the burning power of fire, the brilliancy of the Sun, the tender beauty of the Moon, the lovely beauty of the lotus and the S'akti of S'ri Krisna the Highest Self. The Self, the world all are powerful by Her S'akti; without Her everything would be a dreary dead mass. O Narada! She is the seed of this Tree of World; She is eternal; She is the Stay, She is Intelligence, fruits, hunger, thirst, mercy, sleep, drowsiness, forgiveness, fortitude, peace, bashfulness, nourishment, contentment and lustre. The Mula Prakrit! praising S'ri Krisna stood before Him. The Lord of Radhika then gave Her a throne to sit. O Great Muni! At this moment sprang from the navel lotus the four-faced Brahma, with his wife Savitri, an exceedingly beautiful woman. No sooner the four-faced Brahma, the foremost of the Jhanins, fond of asceticism and holding Kamandalu in His hand came into being than He began to praise S'ri Krisna by His four mouths. On the other hand the Devi Savitri, with a beauty of one hundred moons, born with great ease, wearing apparel purified by fire and decorated with various ornaments praised Krisna, the One and Only Cause of the Universe and then took Her seat gladly with Her husband in the throne made of jewels. At that time Krisna divided Himself into two parts; His left side turned into the torn of Mahadeva; and His right side turned into the Lord of Gopikas (cow- herdesses). The colour and splendour of the body of Mahadeva is pure white like white crystal; as if one hundred suns have arisen simultaneously. In His hands there are the trident (Tris'ul) and sharp- edged spear (Pattisa); He is wearing a tiger skin; on His head is matted hair (data) of a tawny hue like molten gold; His body was besmeared all over with ashes, smile reigning in His face and on His forehead, the semi-moon. He has no clothing on His loins; so He is called Digambara (the quarters of the Sky being His clothing); His

neck is of a blue colour; the serpent being the ornaments on His body and on His right hand the nice bead of jewels well purified.

Who is always repeating with His five faces the Eternal Light of Brahma, and Who has conquered Death by praising S'ri Krisna, Who is of the nature of Truth, the Highest Self, the God Incarnate, the material cause of all things and the All auspicious of all that is good and favourable, and the Destroyer of the fear of birth, death, old age, and disease and Who has been named Mrityunjaya (the conqueror of Death). This Mahadeva took His seat on a throne made of jewels (diamonds, emeralds, etc.).

Here ends the Second Chapter of the Ninth Book on the origin of Prakriti and Purusa in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 3

On The Origin Of Brahma, Visnu,

Chapter 220 of 318 · 62 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
अथ डिम्भो जले तिष्ठन्यावद्वै ब्रह्मणो वयः ।
ततः स काले सहसा द्विधाभूतो बभूव ह ॥१॥
तन्मध्ये शिशुरेकश्च शतकोटिरविप्रभः।
क्षणं रोरूयमाणश्च स्तनान्धः पीडितः क्षुधा॥२॥
पित्रा मात्रा परित्यक्तो जलमध्ये निराश्रयः।
ब्रह्माण्डासंख्यनाथो यो ददर्शोर्ध्वमनाथवत् ॥३॥
स्थूलास्थूलतमः सोऽपि नाम्ना देवो महाविराट्।
परमा्णुर्यथा सूक्ष्मात्परः स्थूलात्तथाप्यसौ ॥४॥
तेजसा षोडशांशोऽयं कृष्णस्य परमात्मनः।
आधारः सर्वविश्वानां महाविष्णुश्च प्राकृतः ॥५॥
प्रत्येकं लोमकूपेषु विश्वानि निखिलानि च।
अस्यापि तेषां संख्यां च कृष्णो वक्तुं नहि क्षमः ॥६॥
संख्या चेद्रजसामस्ति विश्वानां न कदाचन।

ब्रह्मविष्णुशिवादीनां तथा संख्या न विद्यते॥७॥
प्रतिविश्वेषु सन्त्येवं ब्रह्मविष्णुशिवादयः।
पातालाद्ब्रह्मलोकान्तं ब्रह्माण्डं परिकीर्तितम्॥८॥
तत ऊर्ध्वं च वैकुण्ठो ब्रह्माण्डाद्बहिरेव सः।
तत ऊर्ध्वं च गोलोकः पञ्चाशत्कोटियोजनः॥९॥
नित्यः सत्यस्वरूपश्च यथा कृष्णस्तथाप्ययम्।
सप्तद्वीपमिता पृथ्वी सप्तसागरसंयुता ॥१०॥
ऊनपञ्चाशदुपद्वीपासंख्यशैलवनान्विता ।
ऊर्ध्वं सप्त स्वर्गलोका ब्रह्यलोकसमन्विताः ॥११॥
पातालानि च सप्ताधश्चैवं ब्रह्माण्डमेव च।
ऊर्ध्वं धराया भूर्लोको भुवर्लोकस्ततः परम्॥१२॥
ततः परश्च स्वर्लोको जनलोकस्तथा परः ।
ततः परस्तपोलोकः सत्यलोकस्ततः परः ॥१३॥
ततः परं ब्रह्मलोकस्तप्तकाञ्चनसन्निभः ।

एवं सर्वं कृत्रिमं च बाह्याभ्यन्तरमेव च ॥१४॥
तद्विनाशे विनाशश्च सर्वेषामेव नारद ।

जलबुद्बुदवत्सर्वं विश्वसंघमनित्यकम् ॥१५॥
नित्यौ गोलोकवैकुण्ठौ प्रोक्तौ शश्वदकृत्रिमौ ।
प्रत्येकं लोमकूपेषु ब्रह्माण्डं परिनिश्चितम् ॥१६॥
एषां संख्यां न जानाति कृष्णोऽन्यस्यापि का कथा ।
प्रत्येकं प्रतिब्रह्माण्डं ब्रह्मविष्णुशिवादयः ॥१७॥
तिस्रः कोट्यः सुराणां च संख्या सर्वत्र पुत्रक।
दिगीशाश्चैव दिक्पाला नक्षत्राणि ग्रहादयः ॥१८॥
भुवि वर्णाश्च चत्वारोऽप्यधो नागाश्चराचराः ।
अथ कालेऽत्र स विराडूर्ध्वं दृष्ट्वा पुनः पुनः॥ १९॥
डिम्भान्तरे च शून्यं च न द्वितीयं च किञ्चन ।
चिन्तामवाप क्षुद्युक्तो रुरोद च पुनः पुनः ॥२०॥
ज्ञानं प्राप्य तदा दध्यौ कृष्णं परमपूरुषम्।

ततो ददर्श तत्रैव ब्रह्मज्योतिः सनातनम् ॥२१॥
नवीनजलदश्यामं द्विभुजं पीतवाससम् ।
सस्मितं मुरलीहस्तं भक्तानुग्रहकातरम् ॥२२॥
जहास बालकस्तुष्टो दृष्ट्वा जनकमीश्वरम् ।
वरं तदा ददौ तस्मै वरेशः समयोचितम् ॥२३॥
मत्समो ज्ञानयुक्तश्च क्षुत्पिपासादिवर्जितः ।
ब्रह्माण्डासंख्यनिलयो भव वत्स लयावधि ॥२४॥
निष्कामो निर्भयश्चैव सर्वेषां वरदो भव ।
जरामृत्युरोगशोकपीडादिवर्जितो भव ॥२५॥
इत्युक्त्वा तस्य कर्णे स महामन्त्रं षडक्षरम् ।
त्रिःकृत्वश्च प्रजजाप वेदाङ्गप्रवरं परम् ॥२६॥
प्रणवादिचतुर्थ्यन्तं कृष्ण इत्यक्षरद्वयम् ।
वह्निजायान्तमिष्टं च सर्वविघ्नहरं परम् ॥२७॥
मन्त्रं दत्त्वा तदाहारं कल्पयामास वै विभुः।

श्रूयतां तद्ब्रह्मपुत्र निबोध कथयामि ते ॥२८॥
प्रतिविश्वं यन्नैवेद्यं ददाति वैष्णवो जनः ।
तत्षोडशांशो विषयिणो विष्णोः पञ्चदशास्य वै ॥२९॥
निर्गुणस्यात्मनश्चैव परिपूर्णतमस्य च ।
नैवेद्ये चैव कृष्णस्य न हि किञ्चित्प्रयोजनम्॥ ३०॥
यद्यद्ददाति नैवेद्यं तस्मै देवाय यो जनः ।
स च खादति तत्सर्वं लक्ष्मीनाथो विराट् तथा॥ ३१॥
तं च मन्त्रवरं दत्त्वा तमुवाच पुनर्विभुः ।
वरमन्यं किमिष्टं ते तन्मे ब्रूहि ददामि च ॥३२॥
कृष्णस्य वचनं श्रुत्वा तमुवाच विराड् विभुः ।
कृष्णं तं बालकस्तावद्वचनं समयोचितम् ॥३३॥

बालक उवाच
वरो मे त्वत्पदाम्भोजे भक्तिर्भवतु निश्चला।
सततं यावदायुर्मे क्षणं वा सुचिरं च वा॥३४॥

त्वद्भक्तियुक्तलोकेऽस्मिञ्जीवन्मुक्तश्च सन्ततम्।
त्वद्भक्तिहीनो मूर्खश्च जीवन्नपि मृतो हि सः॥३५॥
किं तज्जपेन तपसा यज्ञेन पूजनेन च।
व्रतेन चोपवासेन पुण्येन तीर्थसेवया ॥३६॥
कृष्णभक्तिविहीनस्य मूर्खस्य जीवनं वृथा ।
येनात्मना जीवितश्च तमेव न हि मन्यते ॥३७॥
यावदात्मा शरीरेऽस्ति तावत्स शक्तिसंयुतः ।
पश्चाद्यान्ति गते तस्मिन्स्वतन्त्राः सर्वशक्तयः॥३८॥
स च त्वं च महाभाग सर्वात्मा प्रकृतेः परः ।
स्वेच्छामयश्च सर्वाद्यो ब्रह्मज्योतिः सनातनः॥३९॥
इत्युक्त्वा बालकस्तत्र विरराम च नारद ।
उवाच कृष्णः प्रत्युक्तिं मधुरां श्रुतिसुन्दरीम्॥४०॥
"श्रीकृष्ण उवाच
सुचिरं सुस्थिरं तिष्ठ यथाहं त्वं तथा भव ।

ब्रह्मणोऽसंख्यपाते च पातस्ते न भविष्यति॥४१॥
अंशेन प्रतिब्रह्माण्डे त्वं च क्षुद्रविराड् भव ।
त्वन्नाभिपद्माद्ब्रह्मा च विश्वस्रष्टा भविष्यति॥ ४२॥
ललाटे ब्रह्मणश्चैव रुद्राश्चैकादशैव ते ।
शिवांशेन भविष्यन्ति सृष्टिसंहरणाय वै॥४३॥
कालाग्निरुद्रस्तेष्वेको विश्वसंहारकारकः।
पाता विष्णुश्च विषयी रुद्रांशेन(क्षुद्रांशेन) भविष्यति॥४४॥
मद्भक्तियुक्तः सततं भविष्यसि वरेण मे ।
ध्यानेन कमनीयं मां नित्यं द्रक्ष्यसि निश्चितम्॥ ४५॥
मातरं कमनीयां च मम वक्षःस्थलस्थिताम्।
यामि लोकं तिष्ठ वत्सेत्युक्त्वा सोऽन्तरधीयत॥ ४६॥
गत्वा स्वलोकं ब्रह्माणं शङ्करं समुवाच ह।
स्रष्टारं स्रष्टुमीशं च संहर्तुं चैव तत्क्षणम् ॥४७॥
"श्रीभगवानुवाच

सृष्टिं स्रष्टुं गच्छ वत्स नाभिपद्मोद्भवो भव ।
महाविराड् लोमकूपे क्षुद्रस्य च विधे शृणु॥४८॥
गच्छ वत्स महादेव ब्रह्मभालोद्भवो भव।
अंशेन च महाभाग स्वयं च सुचिरं तप॥४९॥
इत्युक्त्वा जगतां नाथो विरराम विधेः सुत।
जगाम ब्रह्मा तं नत्वा शिवश्च शिवदायकः॥५०॥

महाविराड् लोमकूपे ब्रह्माण्डगोलके जले ।
बभूव च विराट् क्षुद्रो विराडंशेन साम्प्रतम्॥५१॥
श्यामो युवा पीतवासाः शयानो जलतल्पके ।
ईषद्धास्यः प्रसन्नास्यो विश्वव्यापी जनार्दनः ॥५२॥
तन्नाभिकमले ब्रह्मा बभूव कमलोद्भवः ।
सम्भूय पद्मदण्डे च बभ्राम युगलक्षकम् ॥५३॥
नान्तं जगाम दण्डस्य पद्मनालस्य पद्मजः ।
नाभिजस्य च पद्मस्य चिन्तामाप पिता तव॥५४॥

स्वस्थानं पुनरागम्य दध्यौ कृष्णपदाम्बुजम् ।
ततो ददर्श क्षुद्रं तं ध्यानेन दिव्यचक्षुषा ॥५५॥
शयानं जलतल्पे च ब्रह्माण्डगोलकाप्लुते ।
यल्लोमकूपे ब्रह्माण्डं तं च तत्परमीश्वरम् ॥५६॥
श्रीकृष्णं चापि गोलोकं गोपगोपीसमन्वितम् ।
तं संस्तूय वरं प्राप ततः सृष्टिं चकार सः॥५७॥
बभूवुर्ब्रह्मणः पुत्रा मानसाः सनकादयः ।
ततो रुद्रकलाश्चापि शिवस्यैकादश स्मृताः ॥५८॥
बभूव पाता विष्णुश्च क्षुद्रस्य वामपार्श्वतः।
चतुर्भुजश्च भगवान् श्वेतद्वीपे स चावसत् ॥५९॥
क्षुद्रस्य नाभिपद्मे च ब्रह्मा विश्वं ससर्ज ह।
स्वर्गं मर्त्यं च पातालं त्रिलोकीं सचराचराम्॥६०॥
एवं सर्वं लोमकूपे विश्वं प्रत्येकमेव च ।
प्रतिविश्वे क्षुद्रविराड् ब्रह्मविष्णुशिवादयः ॥६१॥

इत्येवं कथितं ब्रह्मन् कृष्णसङ्कीर्तनं शुभम्।
सुखदं मोक्षदं ब्रह्मन्किं भूयः श्रोतुमिच्छसि॥६२॥

Roman transliteration

śrīnārāyaṇa uvāca
atha ḍimbho jale tiṣṭhanyāvadvai brahmaṇo vayaḥ |
tataḥ sa kāle sahasā dvidhābhūto babhūva ha ||1||
tanmadhye śiśurekaśca śatakoṭiraviprabhaḥ|
kṣaṇaṃ rorūyamāṇaśca stanāndhaḥ pīḍitaḥ kṣudhā||2||
pitrā mātrā parityakto jalamadhye nirāśrayaḥ|
brahmāṇḍāsaṃkhyanātho yo dadarśordhvamanāthavat ||3||
sthūlāsthūlatamaḥ so'pi nāmnā devo mahāvirāṭ|
paramāṇuryathā sūkṣmātparaḥ sthūlāttathāpyasau ||4||
tejasā ṣoḍaśāṃśo'yaṃ kṛṣṇasya paramātmanaḥ|
ādhāraḥ sarvaviśvānāṃ mahāviṣṇuśca prākṛtaḥ ||5||
pratyekaṃ lomakūpeṣu viśvāni nikhilāni ca|
asyāpi teṣāṃ saṃkhyāṃ ca kṛṣṇo vaktuṃ nahi kṣamaḥ ||6||
saṃkhyā ced□rajasāmasti viśvānāṃ na kadācana|

brahmaviṣṇuśivādīnāṃ tathā saṃkhyā na vidyate||7||
prativiśveṣu santyevaṃ brahmaviṣṇuśivādayaḥ|
pātālād□ brahmalokāntaṃ brahmāṇḍaṃ parikīrtitam||8||
tata ūrdhvaṃ ca vaikuṇṭho brahmāṇḍād□ bahireva saḥ|
tata ūrdhvaṃ ca golokaḥ pañcāśatkoṭiyojanaḥ||9||
nityaḥ satyasvarūpaśca yathā kṛṣṇastathāpyayam|
saptadvīpamitā pṛdhvī saptasāgarasaṃyutā ||10||
ūnapañcāśadupadvīpāsaṃkhyaśailavanānvitā |
ūrdhvaṃ sapta svargalokā brahyalokasamanvitāḥ ||11||
pātālāni ca saptādhaścaivaṃ brahmāṇḍameva ca|
ūrdhvaṃ dharāyā bhūrloko bhuvarlokastataḥ param||12||
tataḥ paraśca svarloko janalokastathā paraḥ |
tataḥ parastapolokaḥ satyalokastataḥ paraḥ ||13||
tataḥ paraṃ brahmalokastaptakāñcanasannibhaḥ |

evaṃ sarvaṃ kṛtrimaṃ ca bāhyābhyantarameva ca ||14||
tadvināśe vināśaśca sarveṣāmeva nārada |
jalabud□budavatsarvaṃ viśvasaṃghamanityakam ||15||
nityau golokavaikuṇṭhau proktau śaśvadakṛtrimau |
pratyekaṃ lomakūpeṣu brahmāṇḍaṃ pariniścitam ||16||
eṣāṃ saṃkhyāṃ na jānāti kṛṣṇo'nyasyāpi kā kathā |
pratyekaṃ pratibrahmāṇḍaṃ brahmaviṣṇuśivādayaḥ ||17||
tisraḥ koṭyaḥ surāṇāṃ ca saṃkhyā sarvatra putraka|
digīśāścaiva dikpālā nakṣatrāṇi grahādayaḥ ||18||
bhuvi varṇāśca catvāro'pyadho nāgāścarācarāḥ |
atha kāle'tra sa virāḍūrdhvaṃ dṛṣṭvā punaḥ punaḥ|| 19||
ḍimbhāntare ca śūnyaṃ ca na dvitīyaṃ ca kiñcana |
cintāmavāpa kṣudyukto ruroda ca punaḥ punaḥ ||20||
jñānaṃ prāpya tadā dadhyau kṛṣṇaṃ paramapūruṣam|

tato dadarśa tatraiva brahmajyotiḥ sanātanam ||21||
navīnajaladaśyāmaṃ dvibhujaṃ pītavāsasam |
sasmitaṃ muralīhastaṃ bhaktānugrahakātaram ||22||
jahāsa bālakastuṣṭo dṛṣṭvā janakamīśvaram |
varaṃ tadā dadau tasmai vareśaḥ samayocitam ||23||
matsamo jñānayuktaśca kṣutpipāsādivarjitaḥ |
brahmāṇḍāsaṃkhyanilayo bhava vatsa layāvadhi ||24||
niṣkāmo nirbhayaścaiva sarveṣāṃ varado bhava |
jarāmṛtyurogaśokapīḍādivarjito bhava ||25||
ityuktvā tasya karṇe sa mahāmantraṃ ṣaḍakṣaram |
triḥkṛtvaśca prajajāpa vedāṅ□gapravaraṃ param ||26||
praṇavādicaturthyantaṃ kṛṣṇa ityakṣaradvayam |
vahnijāyāntamiṣṭaṃ ca sarvavighnaharaṃ param ||27||
mantraṃ dattvā tadāhāraṃ kalpayāmāsa vai vibhuḥ|

śrūyatāṃ tad□ brahmaputra nibodha kathayāmi te ||28||
prativiśvaṃ yannaivedyaṃ dadāti vaiṣṇavo janaḥ |
tatṣoḍaśāṃśo viṣayiṇo viṣṇoḥ pajvadaśāsya vai ||29||
nirguṇasyātmanaścaiva paripūrṇatamasya ca |
naivedye caiva kṛṣṇasya na hi kiñcitprayojanam|| 30||
yadyaddadāti naivedyaṃ tasmai devāya yo janaḥ |
sa ca khādati tatsarvaṃ lakṣmīnātho virāṭ tathā|| 31||
taṃ ca mantravaraṃ dattvā tamuvāca punarvibhuḥ |

varamanyaṃ kimiṣṭaṃ te tanme brūhi dadāmi ca ||32||
kṛṣṇasya vacanaṃ śrutvā tamuvāca virāḍ vibhuḥ |
kṛṣṇaṃ taṃ bālakastāvadvacanaṃ samayocitam ||33||
bālaka uvāca
varo me tvatpadāmbhoje bhaktirbhavatu niścalā|
satataṃ yāvadāyurme kṣaṇaṃ vā suciraṃ ca vā||34||

tvad□bhaktiyuktaloke'smiñjīvanmuktaśca santatam|
tvad□bhaktihīno mūrkhaśca jīvannapi mṛto hi saḥ||35||
kiṃ tajjapena tapasā yajñena pūjanena ca|
vratena copavāsena puṇyena tīrthasevayā ||36||
kṛṣṇabhaktivihīnasya mūrkhasya jīvanaṃ vṛthā |
yenātmanā jīvitaśca tameva na hi manyate ||37||
yāvadātmā śarīre'sti tāvatsa śaktisaṃyutaḥ |
paścādyānti gate tasminsvatantrāḥ sarvaśaktayaḥ||38||
sa ca tvaṃ ca mahābhāga sarvātmā prakṛteḥ paraḥ |
svecchāmayaśca sarvādyo brahmajyotiḥ sanātanaḥ||39||
ityuktvā bālakastatra virarāma ca nārada |
uvāca kṛṣṇaḥ pratyuktiṃ madhurāṃ śrutisundarīm||40||
"śrīkṛṣṇa uvāca
suciraṃ susthiraṃ tiṣṭha yathāhaṃ tvaṃ tathā bhava |

brahmaṇo'saṃkhyapāte ca pātaste na bhaviṣyati||41||
aṃśena pratibrahmāṇḍe tvaṃ ca kṣudravirāḍ bhava |
tvannābhipadmād□ brahmā ca viśvasraṣṭā bhaviṣyati|| 42||
lalāṭe brahmaṇaścaiva rudrāścaikādaśaiva te |
śivāṃśena bhaviṣyanti sṛṣṭisaṃharaṇāya vai||43||
kālāgnirudrasteṣveko viśvasaṃhārakārakaḥ|
pātā viṣṇuśca viṣayī rudrāṃśena(kṣudrāṃśena) bhaviṣyati||44||
mad□bhaktiyuktaḥ satataṃ bhaviṣyasi vareṇa me |
dhyānena kamanīyaṃ māṃ nityaṃ drakṣyasi niścitam|| 45||
mātaraṃ kamanīyāṃ ca mama vakṣaḥsthalasthitām|
yāmi lokaṃ tiṣṭha vatsetyuktvā so'ntaradhīyata|| 46||
gatvā svalokaṃ brahmāṇaṃ śaṅ□karaṃ samuvāca ha|
sraṣṭāraṃ sraṣṭumīśaṃ ca saṃhartuṃ caiva tatkṣaṇam ||47||
"śrībhagavānuvāca

sṛṣṭiṃ sraṣṭuṃ gaccha vatsa nābhipadmod□bhavo bhava |
mahāvirāḍ lomakūpe kṣudrasya ca vidhe śṛṇu||48||
gaccha vatsa mahādeva brahmabhālod□bhavo bhava|
aṃśena ca mahābhāga svayaṃ ca suciraṃ tapa||49||
ityuktvā jagatāṃ nātho virarāma vidheḥ suta|
jagāma brahmā taṃ natvā śivaśca śivadāyakaḥ||50||
mahāvirāḍ lomakūpe brahmāṇḍagolake jale |
babhūva ca virāṭ kṣudro virāḍaṃśena sāmpratam||51||
śyāmo yuvā pītavāsāḥ śayāno jalatalpake |
īṣaddhāsyaḥ prasannāsyo viśvavyāpī janārdanaḥ ||52||
tannābhikamale brahmā babhūva kamalod□bhavaḥ |
sambhūya padmadaṇḍe ca babhrāma yugalakṣakam ||53||
nāntaṃ jagāma daṇḍasya padmanālasya padmajaḥ |
nābhijasya ca padmasya cintāmāpa pitā tava||54||

svasthānaṃ punarāgamya dadhyau kṛṣṇapadāmbujam |
tato dadarśa kṣudraṃ taṃ dhyānena divyacakṣuṣā ||55||
śayānaṃ jalatalpe ca brahmāṇḍagolakāplute |
yallomakūpe brahmāṇḍaṃ taṃ ca tatparamīśvaram ||56||
śrīkṛṣṇaṃ cāpi golokaṃ gopagopīsamanvitam |
taṃ saṃstūya varaṃ prāpa tataḥ sṛṣṭiṃ cakāra saḥ||57||
babhūvurbrahmaṇaḥ putrā mānasāḥ sanakādayaḥ |
tato rudrakalāścāpi śivasyaikādaśa smṛtāḥ ||58||
babhūva pātā viṣṇuśca kṣudrasya vāmapārśvataḥ|
caturbhujaśca bhagavān śvetadvīpe sa cāvasat ||59||
kṣudrasya nābhipadme ca brahmā viśvaṃ sasarja ha|
svargaṃ martyaṃ ca pātālaṃ trilokīṃ sacarācarām||60||
evaṃ sarvaṃ lomakūpe viśvaṃ pratyekameva ca |
prativiśve kṣudravirāḍ brahmaviṣṇuśivādayaḥ ||61||

ityevaṃ kathitaṃ brahman kṛṣṇasaṅ□kīrtanaṃ śubham|
sukhadaṃ mokṣadaṃ brahmankiṃ bhūyaḥ śrotumicchasi||62||

English translation

1-34. Narayana said:- "O Devarsi! The egg (born of Mula Prakriti) that was floating in the waters for a period equal to the life period of Brahma, now in the fullness of time separated into two parts. Within that egg there was a powerful Child, lustrous like one thousand millions of suns. This child could not suck mother's milk, as it was forsaken by Her. So being tired of hunger, the child for a moment cried repeatedly. The child that will become the Lord of countless Brahmandas (universes), now an orphan having no father nor mother began to look upwards from the waters. This boy came to be denominated afterwards by the name of Maha Virat, when he became gross and grosser. As there is nothing finer than radium so there is nothing grosser than Maha Virat. The power of this Maha Virat is one-sixteenth of that of S'ri Krisna, the Highest Self. But this boy, (born of the Prakriti Radha) is the Sole Stay of all this Universe and he is denominated by the name "Maha-Visnu". In his every pore countless universes are existing. So much so that even S'ri Krisna could not count them. If it were possible to count the number of dust particles, it is impossible to count the number of universes. So there are endless Brahmas, Visnus, and Mahes'varas. In every Brahmanda, there is Brahma, Visnu, and Mahes'a. Each Brahmanda extends from Patala to the Brahmaloka. The abode of Vaikuntha is higher than that (i. e. it is situated outside of Brahmanda), again the abode of Goloka is fifty koti yojanas (50 x 10 x 4 x 2 million miles) higher than Vaikuntha. This Goloka Dhama is eternal and real as S'ri Krisna is eternal and real. This world composed of the seven islands is surrounded by the seven oceans. Forty-nine Upa Dvipas (smaller islands adjacent to them) are existing here. Besides there are countless mountains and forests. Higher than this earth is the Brahmaloka with seven heavens and below this are the seven Patalas. This is the bounding limit of Brahmanda. Just above this earth there is the Bhurloka; above is Bhuvarloka; then Svarloka, then

Janarloka, then Taparloka, then Satyaloka, and above that is Brahmaloka. The splendour of Brahmaloka is like that of molten gold. But all the substances whether outside or inside this Brahmaloka, are transient. When this Brahmanda (cosmos) dissolves, everything dissolves and is destroyed. All are temporary like bubbles of water. Only Goloka and Vaikuntha are eternal. In every pore of this Maha Virat is existing one Brahmanda (cosmos). What to speak of others when even Krisna cannot count the number of these Brahmandas. In every Brahmanda there is Brahma, Visnu and Mahes'a. O Child Narada! In every Brahmanda, the number of the gods is three kotis or 30 millions. Some of them are the Dikpatis (the Regents of the quarters); some are the Dikpalas (the

Rulers of the quarters), some are asterisms, and some planets. In the Bhurloka, there are four Varnas (Brahmins, etc.,) and in the Patalas there are Nagas. Thus the Universe exists composed of moveable and non-moveable things (This is Brahmanda Vivriti). O Narada!

Now the Virat Purusa began to look up to the skies again and again but He could not see anything within that egg except the void. Then distressed with hunger He cried out repeatedly and became merged in anxiety. Next moment getting back His consciousness. He began to think of Krisna, the Highest Person and saw there at once the eternal light of Brahma. He saw there His form as deep blue like new rain-cloud; with two hands, garment of a yellow colour, sweet smile on His face, flute in His hand and He seemed to be very anxious to show His Grace to Devotees. Looking at the Lord, His Father, the boy became glad and smiled. The Lord, the Bestower of boon granted him boons appropriate for that moment "O Child! Let you possess knowledge like Me; let your hunger and thirst vanish; let you be the holder of innumerable Brahmandas till the time of Pralaya (the universal dissolution). Be without any selfishness, be fearless and the bestower of boons to all. Let not old age, death, disease, sorrow nor any other ailings afflict thee. Thus saying He repeated thrice on his ear the six-lettered great Mantra "Om Krisnaya Svaha" worshipped by the Vedas with their Amgas, the Giver of desires and the destroyer of all troubles and calamities. O Brahma's Son! Thus giving the mantra, S'ri Krisna arranged for his feeding thus:- In

every universe, whatever offerings will be given to S'ri Krisna, one sixteenth of that will go to Narayana, the Lord of Vaikuntha and fifteen-sixteenth is to go to this boy, the Virat. S'ri Krisna did not allot any share for Himself. Himself transcending all the Gunas, and Full, He is always satisfied with Himself. What necessity is there for any further offerings? Whatever the people offer with devotion, the Lord of Laksmi, the Virat eats all these. Bhagavan S'ri Krisna giving thus to the Virat the boon and the Mantra said:-- "O Child! Say what more you desire; I will give you that instantly. The Virat boy, hearing thus the words of S'ri Krisna, spoke:- "O Thou Omnipresent! I have got no desires whatsoever, save this that as long as I live, whether for a short time or for a long time, let me have pure Bhakti towards Thy lotus feet.

35-41. In this world he is Jivanmukta (liberated whilst living) who is your Bhakta; and that bewildered fool is dead while living who is devoid of any Bhakti to Thee. What needs he to perform Japam, asceticism, sacrifice, worship, holding fasts and observances, going to sacred places of pilgrimages and other virtuous acts if he be without any bhakti to S'ri Krisna? Vain is his life who is devoid of any devotion to S'ri Krisna, under Whose Grace he has obtained his life and Whom he does not now pay homage and worship. He is endowed with Sakti as long as Atma (Self) resides in his body; no sooner the Atma departs from his body all the Saktis accompany him. O Great One! And thou art the Universal Atman (soul) who transcends Prakriti, Who is All will, the Primeval Person and of the nature of the Highest Light. O Child! Thus saying, the Virat boy remained silent. S'ri Krisna then, spoke in sweet words:- "O Child! Let you remain as fresh as ever like Me. You will not have any fall even if innumerable Brahmas pass away.

42-57. Let you divide yourself in parts and turn into smaller Virats in every universe. Brahma will spring from your navel and will create

the cosmos. From the forehead of that Brahma will spring eleven Rudras for the destruction of the creation. But they will all be parts of S'iva. The Rudra named Kalagni, of these eleven Rudras, will be the destroyer of all this VisVas (cosmos). Besides, from each of your sub-divisions, the Vis'nu will originate and that Bhagavan Visnu will be the Preserver of this VisVu world. I say that under my favour you will always be full of Bhakti towards Me and no sooner you meditate on Me, you will be able to see My lovely form. There is no doubt in this; and your Mother, Who resides in My breast, will

not be difficult for you to see. Let you remain here in ease and comfort. I now go to Goloka. Saying thus S'ri Krisna, the Lord of the world disappeared. Going to His own abode He spoke instantly to Brahma and S'ankara, skilled in the works of creation and destruction:- "O Child Brahma! Go quickly and be born in parts from the navels of each of the smaller Virats that will arise from the pores of the Great Virat. O Child Mahadeva! Go and be born in parts from the forehead of each Brahma in every universe for the destruction of the creation; (but be careful that you not forget) and perform austerities for a long, long time. O son of the Creator Brahma! Thus saying, the Lord of the Universe remained silent. Brahma and S'iva, the auspicious, bowing to the Lord, went to their own duties. On the other hand, the great Virat that lay floating in the waters of the Brahmanda sphere, created from his every pore each smaller Virat. That youth Janardan of the form of the Great Cosmos, wearing yellow garment of the bluish- green colour of the Durba grass, lay sleeping pervading everywhere. Brahma took his birth in His navel. He, then, after his birth, began to travel in that navel-lotus and in the stem of the lotus for one lakh yugas. But he could not find out the place whence the lotus or its stem had sprung up. O Narada! Then your father became very anxious and came back to his former place and began to meditate on the lotus feet of S'ri Krisna. Then, in meditation, with his introspective eye, he first saw the small Virat, then the endless great Virat lying on the watery bed, in whose pores the universes are existing and then he saw the God S'ri Krisna in Goloka with Gopas and Gopis. He then began to praise the Lord of Goloka when He

granted boons to your father, and he began to do the work of creation.

58-62. From the mind of your father, were born first S'anaka and other brothers and then from his forehead eleven Rudras sprang. Then from the left side of that small Virat lying on the bed of waters, the four-handed Visnu Bhagavan, the Preserver of the Universe, came. He went to SVetadvTpa, where he remained. Then your father became engaged in creating this Universe, moveable and non¬ moveable, composed of three worlds, heaven, earth and Patala, in the navel of that small Virat Purusa. O Narada! Thus from the pores of that great Virat each universe has sprung and in every universe there is one small Virat, one Brahma, one Visnu and one S'iva and S'anaka and others. O Best of twice born! Thus I have described the glories of Krisna, that give exceeding pleasure and Moksa. Now say what more you want to hear?

Here ends the Third Chapter of the Ninth Book on the Origin of Brahma, Visnu and Mahes'a and others in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 4

On The Hymn, Worship And Kavacha

Chapter 221 of 318 · 91 detected Sanskrit verse markers

Sanskrit

नारद उवाच
श्रुतं सर्वं मया पूर्वं त्वत्प्रसादात्सुधोपमम् ।
अधुना प्रकृतीनां च व्यस्तं वर्णय पूजनम् ॥ १ ॥
कस्याः पूजा कृता केन कथं मर्त्ये प्रचारिता ।
केन वा पूजिता का वा केन का वा स्तुता प्रभो ॥ २ ॥
तासां स्तोत्रं च ध्यानं च प्रभावं चरितं शुभम् ।
काभिः केभ्यो वरो दत्तस्तन्मे व्याख्यातुमर्हसि ॥ ३ ॥
श्रीनारायण उवाच
गणेशजननी दुर्गा राधा लक्ष्मीः सरस्वती ।
सावित्री च सृष्टिविधौ प्रकृतिः पञ्चधा स्मृता ॥ ४ ॥
आसां पूजा प्रसिद्धा च प्रभावः परमाद्भुतः ।
सुधोपमं च चरितं सर्वमङ्गलकारणम् ॥ ५ ॥
प्रकृत्यंशाः कला याश्च तासां च चरितं शुभम् ।
सर्वं वक्ष्यामि ते ब्रह्मन् सावधानो निशामय ॥ ६ ॥

काली वसुन्धरा गङ्गा षष्ठी मङ्गलचण्डिका ।
तुलसी मनसा निद्रा स्वधा स्वाहा च दक्षिणा ॥ ७ ॥
संक्षिप्तमासां चरितं पुण्यदं श्रुतिसुन्दरम् ।
जीवकर्मविपाकं च तच्च वक्ष्यामि सुन्दरम् ॥ ८ ॥
दुर्गायाश्चैव राधाया विस्तीर्णं चरितं महत् ।
तद्वत्पश्चात्प्रवक्ष्यामि संक्षेपक्रमतः शृणु ॥ ९ ॥
आदौ सरस्वतीपूजा श्रीकृष्णेन विनिर्मिता ।
यत्प्रसादान्मुनिश्रेष्ठ मूर्खो भवति पण्डितः ॥ १० ॥
आविर्भूता यथा देवी वक्त्रतः कृष्णयोषितः ।
इयेष कृष्णं कामेन कामुकी कामरूपिणी ॥ ११ ॥
स च विज्ञाय तद्भावं सर्वज्ञः सर्वमातरम् ।
तामुवाच हितं सत्यं परिणामे सुखावहम् ॥ १२ ॥
श्रीकृष्ण उवाच
भज नारायणं साध्वि मदंशं च चतुर्भुजम् ।

युवानं सुन्दरं सर्वगुणयुक्तं च मत्समम् ॥ १३ ॥
कामज्ञं कामिनीनां च तासां च कामपूरकम् ।

कोटिकन्दर्पलावण्यं लीलालङ्कतमीश्वरम् ॥ १४ ॥
कान्ते कान्तं च मां कृत्वा यदि स्थातुमिहेच्छसि ।
त्वत्तो बलवती राधा न भद्रं ते भविष्यति ॥ १५ ॥
यो यस्माद्बलवान्वापि ततोऽन्यं रक्षितुं क्षमः ।
कथं परान्साधयति यदि स्वयमनीश्वरः ॥ १६ ॥
सर्वेशः सर्वशास्ताहं राधां बाधितुमक्षमः ।
तेजसा मत्समा सा च रूपेण च गुणेन च ॥ १७ ॥
प्राणाधिष्ठातृदेवी सा प्राणांस्त्यक्तुं च कः क्षमः ।
प्राणतोऽपि प्रियः पुत्रः केषां वास्ति च कश्चन ॥ १८ ॥
त्वं भद्रे गच्छ वैकुण्ठं तव भद्रं भविष्यति ।
पतिं तमीश्वरं कृत्वा मोदस्व सुचिरं सुखम् ॥ १९ ॥
लोभमोहकामक्रोधमानहिंसाविवर्जिता ।

तेजसा त्वत्समा लक्ष्मी रूपेण च गुणेन च ॥ २० ॥
तया सार्धं तव प्रीत्या शश्वत्कालः प्रयास्यति ।
गौरवं च हरिस्तुल्यं करिष्यति द्वयोरपि ॥ २१ ॥
प्रतिविश्वेषु तां पूजां महतीं गौरवान्विताम् ।
माघस्य शुक्लपञ्चम्यां विद्यारम्भे च सुन्दरि ॥ २२ ॥
मानवा मनवो देवा मुनीन्द्राश्च मुमुक्षवः ।
वसवो योगिनः सिद्धा नागा गन्धर्वराक्षसाः ॥ २३ ॥
मद्वरेण करिष्यन्ति कल्पे कल्पे लयावधि ।
भक्तियुक्ताश्च दत्त्वा वै चोपचाराणि षोडश ॥ २४ ॥
कण्वशाखोक्तविधिना ध्यानेन स्तवनेन च ।
जितेन्द्रियाः संयताश्च घटे च पुस्तकेऽपि च ॥ २५ ॥
कृत्वा सुवर्णगुटिकां गन्धचन्दनचर्चिताम् ।
कवचं ते ग्रहीष्यन्ति कण्ठे वा दक्षिणे भुजे ॥ २६ ॥
पठिष्यन्ति च विद्वांसः पूजाकाले च पूजिते ।

इत्युक्त्वा पूजयामास तां देवीं सर्वपूजिताम् ॥ २७ ॥
ततस्तत्पूजनं चक्रुर्ब्रह्मविष्णुशिवादयः ।
अनन्तश्चापि धर्मश्च मुनीन्द्राः सनकादयः ॥ २८ ॥
सर्वे देवाश्च मुनयो नृपाश्च मानवादयः ।
बभूव पूजिता नित्यं सर्वलोकैः सरस्वती ॥ २९ ॥
नारद उवाच
पूजाविधानं कवचं ध्यानं चापि निरन्तरम् ।
पूजोपयुक्तं नैवेद्यं पुष्पं च चन्दनादिकम् ॥ ३० ॥
वद वेदविदां श्रेष्ठ श्रोतुं कौतूहलं मम ।
वर्तते हृदये शश्वत्किमिदं श्रुतिसुन्दरम् ॥ ३१ ॥
श्रीनारायण उवाच

शृणु नारद वक्ष्यामि कण्वशाखोक्तपद्धतिम् ।
जगन्मातुः सरस्वत्याः पूजाविधिसमन्विताम् ॥ ३२ ॥
माघस्य शुक्लपञ्चम्यां विद्यारम्भदिनेऽपि च ।

पूर्वेऽह्नि समयं कृत्वा तत्राह्नि संयतः शुचिः ॥ ३३ ॥
स्नात्वा नित्यक्रियाः कृत्वा घटं संस्थाप्य भक्तितः ।
स्वशाखोक्तविधानेन तान्त्रिकेणाथवा पुनः ॥ ३४ ॥
गणेशं पूर्वमभ्यर्च्य ततोऽभीष्टां प्रपूजयेत् ।
ध्यानेन वक्ष्यमाणेन ध्यात्वा बाह्यघटे ध्रुवम् ॥ ३५ ॥
ध्यात्वा पुनः षोडषोपचारेण पूजयेद्व्रती ।
पूजोपयुक्तं नैवेद्यं यच्च वेदनिरूपितम् ॥ ३६ ॥
वक्ष्यामि सौम्य तत्किञ्चिद्यथाधीतं यथागमम् ।
नवनीतं दधि क्षीरं लाजांश्च तिललड्डुकम् ॥ ३७ ॥
इक्षुमिक्षुरसं शुक्लवर्णं पञ्चगुडं मधु ।
स्वस्तिकं शर्करां शुक्लधान्यस्याक्षतमक्षतम् ॥ ३८ ॥
अच्छिन्नशुक्लधान्यस्य पृथुकं शुक्लमोदकम् ।
घृतसैन्धवसंयुक्तं हविष्यान्नं यथोदितम् ॥ ३९ ॥
यवगोधूमचूर्णानां पिष्टकं घृतसंयुतम् ।

पिष्टकं स्वस्तिकस्यापि पक्वरम्भाफलस्य च ॥ ४० ॥
परमान्नं च सघृतं मिष्टान्नं च सुधोपमम् ।
नारिकेलं तदुदकं कसेरुं मूलमार्द्रकम् ॥ ४१ ॥
पक्वरम्भाफलं चारु श्रीफलं बदरीफलम् ।
कालदेशोद्भवं चारु फलं शुक्लं च संस्कतम् ॥ ४२ ॥
सुगन्धं शुक्लपुष्पं च सुगन्धं शुक्लचन्दनम् ।
नवीनं शुक्लवस्त्रं च शङ्खं च सुन्दरं मुने ॥ ४३ ॥
माल्यं च शुक्लपुष्पाणां शुक्लहारं च भूषणम् ।
यादृशं च श्रुतौ ध्यानं प्रशस्यं श्रुतिसुन्दरम् ॥ ४४ ॥
तन्निबोध महाभाग भ्रमभञ्जनकारणम् ।
सरस्वतीं शुक्लवर्णां सस्मितां सुमनोहराम् ॥ ४५ ॥
कोटिचन्द्रप्रभामुष्टपुष्टश्रीयुक्तविग्रहाम् ।
वह्निशुद्धांशुकाधानां वीणापुस्तकधारिणीम् ॥ ४६ ॥
रत्नसारेन्द्रनिर्माणनवभूषणभूषिताम् ।

सुपूजितां सुरगणैर्ब्रह्मविष्णुशिवादिभिः ॥ ४७ ॥
वन्दे भक्त्या वन्दितां च मुनीन्द्रमनुमानवैः ।
एवं ध्यात्वा च मूलेन सर्वं दत्त्वा विचक्षणः ॥ ४८ ॥
संस्तूय कवचं धृत्वा प्रणमेद्दण्डवद्भुवि ।
येषां चेयमिष्टदेवी तेषां नित्यक्रिया मुने ॥ ४९ ॥
विद्यारम्भे च वर्षान्ते सर्वेषां पञ्चमीदिने ।

सर्वोपयुक्तं मूलं च वैदिकाष्टाक्षरः परः ॥ ५० ॥
येषां येनोपदेशो वा तेषां स मूल एव च ।
सरस्वती चतुर्थ्यन्तं वह्निजायान्तमेव च ॥ ५१ ॥
लक्ष्मीमायादिकं चैव मन्त्रोऽयं कल्पपादपः ।
पुरा नारायणश्चेमं वाल्मीकाय कृपानिधिः ॥ ५२ ॥
प्रददौ जाह्नवीतीरे पुण्यक्षेत्रे च भारते ।
भृगुर्ददौ च शुक्राय पुष्करे सूर्यपर्वणि ॥ ५३ ॥
चन्द्रपर्वणि मारीचो ददौ वाक्पतये मुदा ।

भृगोश्चैव ददौ तुष्टो ब्रह्मा बदरिकाश्रमे ॥ ५४ ॥
आस्तिकस्य जरत्कारुर्ददौ क्षीरोदसन्निधौ ।
विभाण्डको ददौ मेरौ ऋष्यशृङ्गाय धीमते ॥ ५५ ॥
शिवः कणादमुनये गौतमाय ददौ मुदा ।
सूर्यश्च याज्ञवल्क्याय तथा कात्यायनाय च ॥ ५६ ॥
शेषः पाणिनये चैव भारद्वाजाय धीमते ।
ददौ शाकटायनाय सुतले बलिसंसदि ॥ ५७ ॥
चतुर्लक्षजपेनैव मन्त्रः सिद्धो भवेन्नृणाम् ।
यदि स्यान्मन्त्रसिद्धो हि बृहस्पतिसमो भवेत् ॥ ५८ ॥
कवचं शृणु विप्रेन्द्र यद्दत्तं ब्रह्मणा पुरा ।
विश्वस्रष्टा विश्वजयं भृगवे गन्धमादने ॥ ५९ ॥
भृगुरुवाच
ब्रह्मन्ब्रह्मविदां श्रेष्ठ ब्रह्मज्ञानविशारद ।
सर्वज्ञ सर्वजनक सर्वेश सर्वपूजित ॥ ६० ॥

सरस्वत्याश्च कवचं ब्रूहि विश्वजयं प्रभो ।
अयातयामं मन्त्राणां समूहसंयुतं परम् ॥ ६१ ॥
ब्रह्मोवाच
शृणु वत्स प्रवक्ष्यामि कवचं सर्वकामदम् ।
श्रुतिसारं श्रुतिसुखं श्रुत्युक्तं श्रुतिपूजितम् ॥ ६२ ॥
उक्तं कृष्णेन गोलोके मह्यं वृन्दावने वने ।
रासेश्वरेण विभुना रासे वै रासमण्डले ॥ ६३ ॥
अतीव गोपनीयं च कल्पवृक्षसमं परम् ।
अश्रुताद्भुतमन्त्राणां समूहैश्च समन्वितम् ॥ ६४ ॥
यद्धृत्वा भगवाञ्छुक्रः सर्वदैत्येषु पूजितः ।
यद्धृत्वा पठनाद्ब्रह्मन् बुद्धिमांश्च बृहस्पतिः ॥ ६५ ॥
पठनाद्धारणाद्वाग्मी कवीन्द्रो वाल्मिको मुनिः ।
स्वायम्भुवो मनुश्चैव यद्धृत्वा सर्वपूजितः ॥ ६६ ॥
कणादो गौतमः कण्वः पाणिनिः शाकटायनः ।

ग्रन्धं चकार यद्धृत्वा दक्षः कात्यायनः स्वयम् ॥ ६७ ॥
धृत्वा वेदविभागं च पुराणान्यखिलानि च ।
चकार लीलामात्रेण कृष्णद्वैपायनः स्वयम् ॥ ६८ ॥
शातातपश्च संवर्तो वसिष्ठश्च पराशरः ।
यद्धृत्वा पठनाद्ग्रन्थं याज्ञवल्क्यश्चकार सः ॥ ६९ ॥
ऋष्यशृङ्गो भरद्वाजश्चास्तिको देवलस्तथा ।
जैगीषव्यो ययातिश्च धृत्वा सर्वत्र पूजिताः ॥ ७० ॥
कवचस्यास्य विप्रेन्द्र ऋषिरेव प्रजापतिः ।
स्वयं छन्दश्च बृहती देवता शारदाम्बिका ॥ ७१ ॥
सर्वतत्त्वपरिज्ञानसर्वार्थसाधनेषु च ।
कवितासु च सर्वासु विनियोगः प्रकीर्तितः ॥ ७२ ॥
श्रीं ह्रीं सरस्वत्यै स्वाहा शिरो मे पातु सर्वतः ।
श्रीं वाग्देवतायै स्वाहा भालं मे सर्वदावतु ॥ ७३ ॥
ॐ ह्रीं सरस्वत्यै स्वाहेति श्रोत्रे पातु निरन्तरम् ।

ओं श्रीं ह्रीं भगवत्यै सरस्वत्यै स्वाहा नेत्रयुग्मं सदावतु ॥ ७४ ॥
ऐं ह्रीं वाग्वादिन्यै स्वाहा नासां मे सर्वदावतु ।
ह्रीं विद्याधिष्ठातृदेव्यै स्वाहा चोष्ठं सदावतु ॥ ७५ ॥
ॐ श्रीं ह्रीं ब्राह्म्यै स्वाहेति दन्तपंक्तिं सदावतु ।
ऐमित्येकाक्षरो मन्त्रो मम कण्ठं सदावतु ॥ ७६ ॥
ॐ श्रीं ह्रीं पातु मे ग्रीवां स्कन्धौ मे श्रीं सदावतु ।
ॐ ह्रीं विद्याधिष्ठातृदेव्यै स्वाहा वक्षः सदावतु ॥ ७७ ॥
ॐ ह्रीं विद्याधिस्वरूपायै स्वाहा मे पातु नाभिकाम् ।
ॐ ह्रीं क्लीं वाण्यै स्वाहेति मम हस्तौ सदावतु ॥ ७८ ॥
ॐ सर्ववर्णात्मिकायै स्वाहा पादयुग्मं सदावतु ।
ॐ वागधिष्ठातृदेव्यै स्वाहा सर्वं सदावतु ॥ ७९ ॥
ॐ सर्वकण्ठवासिन्यै स्वाहा प्राच्यां सदावतु ।
ॐ सर्वजिह्वाग्रवासिन्यै स्वाहाग्निदिशि रक्षतु ॥ ८० ॥
ॐ ऐं ह्रीं क्लीं सरस्वत्यै बुधजनन्यै स्वाहा ।

सततं मन्त्रराजोऽयं दक्षिणे मां सदावतु ॥ ८१ ॥
ऐं ह्रीं श्रीं त्र्यक्षरो मन्त्रो नैर्ऋत्यां सर्वदावतु ।
ॐ ऐं जिह्वाग्रवासिन्यै स्वाहा मां वारुणेऽवतु ॥ ८२ ॥
ॐ सर्वाम्बिकायै स्वाहा वायव्ये मां सदावतु ।
ॐ ऐं श्रीं क्लीं गद्यवासिन्यै स्वाहा मामुत्तरेऽवतु ॥ ८३ ॥
ॐ ऐं सर्वशास्त्रवासिन्यै स्वाहैशान्यां सदावतु ।
ॐ ह्रीं सर्वपूजितायै स्वाहा चोर्ध्वं सदावतु ॥ ८४ ॥
ॐ ह्रीं पुस्तकवासिन्यै स्वाहाधो मां सदावतु ।
ॐ ग्रन्थबीजस्वरूपायै स्वाहा मां सर्वतोऽवतु ॥ ८५ ॥
इति ते कथितं विप्र ब्रह्ममन्त्रौघविग्रहम् ।

इदं विश्वजयं नाम कवचं ब्रह्मरूपकम् ॥ ८६ ॥
पुरा श्रुतं धर्मवक्त्रात्पर्वते गन्धमादने ।
तव स्नेहान्मयाख्यातं प्रवक्तव्यं न कस्यचित् ॥ ८७ ॥
गुरुमभ्यर्च्य विधिवद्वस्त्रालङ्कारचन्दनैः ।

प्रणम्य दण्डवद्भूमौ कवचं धारयेत्सुधीः ॥ ८८ ॥
पञ्चलक्षजपेनैव सिद्धं तु कवचं भवेत् ।
यदि स्यात्सिद्धकवचो बृहस्पतिसमो भवेत् ॥ ८९ ॥
महावाग्मी कवीन्द्रश्च त्रैलोक्यविजयी भवेत् ।
शक्नोति सर्वं जेतुं च कवचस्य प्रसादतः ॥ ९० ॥
इदं च कण्वशाखोक्तं कवचं कथितं मुने ।
स्तोत्रं पूजाविधानं च ध्यानं च वन्दनं शृणु ॥ ९१ ॥

Roman transliteration

nārada uvāca
śrutaṃ sarvaṃ mayā pūrvaṃ tvatprasādātsudhopamam |
adhunā prakṛtīnāṃ ca vyastaṃ varṇaya pūjanam || 1 ||
kasyāḥ pūjā kṛtā kena kathaṃ martye pracāritā |
kena vā pūjitā kā vā kena kā vā stutā prabho || 2 ||
tāsāṃ stotraṃ ca dhyānaṃ ca prabhāvaṃ caritaṃ śubham |
kābhiḥ kebhyo varo dattastanme vyākhyātumarhasi || 3 ||
śrīnārāyaṇa uvāca
gaṇeśajananī durgā rādhā lakṣmīḥ sarasvatī |
sāvitrī ca sṛṣṭividhau prakṛtiḥ pañcadhā smṛtā || 4 ||
āsāṃ pūjā prasiddhā ca prabhāvaḥ paramād□bhutaḥ |
sudhopamaṃ ca caritaṃ sarvamaṅ□galakāraṇam || 5 ||
prakṛtyaṃśāḥ kalā yāśca tāsāṃ ca caritaṃ śubham |
sarvaṃ vakṣyāmi te brahman sāvadhāno niśāmaya || 6 ||

kālī vasundharā gaṅ□gā ṣaṣṭhī maṅ□galacaṇḍikā |
tulasī manasā nidrā svadhā svāhā ca dakṣiṇā || 7 ||
saṃkṣiptamāsāṃ caritaṃ puṇyadaṃ śrutisundaram |
jīvakarmavipākaṃ ca tacca vakṣyāmi sundaram || 8 ||
durgāyāścaiva rādhāyā vistīrṇaṃ caritaṃ mahat |
tadvatpaścātpravakṣyāmi saṃkṣepakramataḥ śṛṇu || 9 ||
ādau sarasvatīpūjā śrīkṛṣṇena vinirmitā |
yatprasādānmuniśreṣtha mūrkho bhavati paṇḍitaḥ || 10 ||
āvirbhūtā yathā devī vaktrataḥ kṛṣṇayoṣitaḥ |
iyeṣa kṛṣṇaṃ kāmena kāmukī kāmarūpiṇī || 11 ||
sa ca vijñāya tad□bhāvaṃ sarvajñaḥ sarvamātaram |
tāmuvāca hitaṃ satyaṃ pariṇāme sukhāvaham || 12 ||
śrīkṛṣṇa uvāca
bhaja nārāyaṇaṃ sādhvi madaṃśaṃ ca caturbhujam |

yuvānaṃ sundaraṃ sarvaguṇayuktaṃ ca matsamam || 13 ||
kāmajñaṃ kāminīnāṃ ca tāsāṃ ca kāmapūrakam |
koṭikandarpalāvaṇyaṃ līlālaṅ□katamīśvaram || 14 ||

kānte kāntaṃ ca māṃ kṛtvā yadi sthātumihecchasi |
tvatto balavatī rādhā na bhadraṃ te bhaviṣyati || 15 ||
yo yasmād□ balavānvāpi tato'nyaṃ rakṣituṃ kṣamaḥ |
kathaṃ parānsādhayati yadi svayamanīśvaraḥ || 16 ||
sarveśaḥ sarvaśāstāhaṃ rādhāṃ bādhitumakṣamaḥ |
tejasā matsamā sā ca rūpeṇa ca guṇena ca || 17 ||
prāṇādhiṣṭhātṛdevī sā prāṇāṃstyaktuṃ ca kaḥ kṣamaḥ |
prāṇato'pi priyaḥ putraḥ keṣāṃ vāsti ca kaścana || 18 ||
tvaṃ bhadre gaccha vaikuṇṭhaṃ tava bhadraṃ bhaviṣyati |
patiṃ tamīśvaraṃ kṛtvā modasva suciraṃ sukham || 19 ||
lobhamohakāmakrodhamānahiṃsāvivarjitā |

tejasā tvatsamā lakṣmī rūpeṇa ca guṇena ca || 20 ||
tayā sārdhaṃ tava prītyā śaśvatkālaḥ prayāsyati |
gauravaṃ ca haristulyaṃ kariṣyati dvayorapi || 21 ||
prativiśveṣu tāṃ pūjāṃ mahatīṃ gauravānvitām |
māghasya śuklapañcamyāṃ vidyārambhe ca sundari || 22 ||
mānavā manavo devā munīndrāśca mumukṣavaḥ |
vasavo yoginaḥ siddhā nāgā gandharvarākṣasāḥ || 23 ||
madvareṇa kariṣyanti kalpe kalpe layāvadhi |
bhaktiyuktāśca dattvā vai copacārāṇi ṣoḍaśa || 24 ||
kaṇvaśākhoktavidhinā dhyānena stavanena ca |
jitendriyāḥ saṃyatāśca ghaṭe ca pustake'pi ca || 25 ||
kṛtvā suvarṇaguṭikāṃ gandhacandanacarcitām |
kavacaṃ te grahīṣyanti kaṇṭhe vā dakṣiṇe bhuje || 26 ||
paṭhiṣyanti ca vidvāṃsaḥ pūjākāle ca pūjite |

ityuktvā pūjayāmāsa tāṃ devīṃ sarvapūjitām || 27 ||
tatastatpūjanaṃ cakurbrahmaviṣṇuśivādayaḥ |
anantaścāpi dharmaśca munīndrāḥ sanakādayaḥ || 28 ||
sarve devāśca munayo nṛpāśca mānavādayaḥ |
babhūva pūjitā nityaṃ sarvalokaiḥ sarasvatī || 29 ||
nārada uvāca
pūjāvidhānaṃ kavacaṃ dhyānaṃ cāpi nirantaram |
pūjopayuktaṃ naivedyaṃ puṣpaṃ ca candanādikam || 30 ||
vada vedavidāṃ śreṣṭha śrotuṃ kautūhalaṃ mama |
vartate hṛdaye śaśvatkimidaṃ śrutisundaram || 31 ||
śrīnārāyaṇa uvāca
śṛṇu nārada vakṣyāmi kaṇvaśākhoktapaddhatim |
jaganmātuḥ sarasvatyāḥ pūjāvidhisamanvitām || 32 ||
māghasya śuklapañcamyāṃ vidyārambhadine'pi ca |

pūrve'hni samayaṃ kṛtvā tatrāhni saṃyataḥ śuciḥ || 33 ||
snātvā nityakriyāḥ kṛtvā ghaṭaṃ saṃsthāpya bhaktitaḥ |
svaśākhoktavidhānena tāntrikeṇāthavā punaḥ || 34 ||
gaṇeśaṃ pūrvamabhyarcya tato'bhīṣṭāṃ prapūjayet |
dhyānena vakṣyamāṇena dhyātvā bāhyaghaṭe dhruvam || 35 ||
dhyātvā punaḥ ṣoḍaṣopacāreṇa pūjayed□ vratī |
pūjopayuktaṃ naivedyaṃ yacca vedanirūpitam || 36 ||
vakṣyāmi saumya tatkiñcidyathādhītaṃ yathāgamam |
navanītaṃ dadhi kṣīraṃ lājāṃśca tilalaḍḍukam || 37 ||
ikṣumikṣurasaṃ śuklavarṇaṃ pañcaguḍaṃ madhu |

svastikaṃ śarkarāṃ śukladhānyasyākṣatamakṣatam || 38 ||
acchinnaśukladhānyasya pṛthukaṃ śuklamodakam |
ghṛtasaindhavasaṃyuktaṃ haviṣyānnaṃ yathoditam || 39 ||
yavagodhūmacūrṇānāṃ piṣṭakaṃ ghṛtasaṃyutam |

piṣṭakaṃ svastikasyāpi pakvarambhāphalasya ca || 40 ||
paramānnaṃ ca saghṛtaṃ miṣṭānnaṃ ca sudhopamam |
nārikelaṃ tadudakaṃ kaseruṃ mūlamārdrakam || 41 ||
pakvarambhāphalaṃ cāru śrīphalaṃ badarīphalam |
kāladeśod□bhavaṃ cāru phalaṃ śuklaṃ ca saṃskatam || 42 ||
sugandhaṃ śuklapuṣpaṃ ca sugandhaṃ śuklacandanam |
navīnaṃ śuklavastraṃ ca śaṅ□khaṃ ca sundaraṃ mune || 43 ||
mālyaṃ ca śuklapuṣpāṇāṃ śuklahāraṃ ca bhūṣaṇam |
yādṛśaṃ ca śrutau dhyānaṃ praśasyaṃ śrutisundaram || 44 ||
tannibodha mahābhāga bhramabhañjanakāraṇam |
sarasvatīṃ śuklavarṇāṃ sasmitāṃ sumanoharām || 45 ||
koṭicandraprabhāmuṣṭapuṣṭaśrīyuktavigrahām |
vahniśuddhāṃśukādhānāṃ vīṇāpustakadhāriṇīm || 46 ||
rat□nasārendranirmāṇanavabhūṣaṇabhūṣitām |

supūjitāṃ suragaṇairbrahmaviṣṇuśivādibhiḥ || 47 ||
vande bhaktyā vanditāṃ ca munīndramanumānavaiḥ |
evaṃ dhyātvā ca mūlena sarvaṃ dattvā vicakṣaṇaḥ || 48 ||
saṃstūya kavacaṃ dhṛtvā praṇameddaṇḍavad□bhuvi |
yeṣāṃ ceyamiṣṭadevī teṣāṃ nityakriyā mune || 49 ||
vidyārambhe ca varṣānte sarveṣāṃ pañcamīdine |
sarvopayuktaṃ mūlaṃ ca vaidikāṣṭākṣaraḥ paraḥ || 50 ||
yeṣāṃ yenopadeśo vā teṣāṃ sa mūla eva ca |
sarasvatī caturthyantaṃ vahnijāyāntameva ca || 51 ||
lakṣmīmāyādikaṃ caiva mantro'yaṃ kalpapādapaḥ |
purā nārāyaṇaścemaṃ vālmīkāya kṛpānidhiḥ || 52 ||
pradadau jāhnavītīre puṇyakṣetre ca bhārate |
bhṛgurdadau ca śukrāya puṣkare sūryaparvaṇi || 53 ||
candraparvaṇi mārīco dadau vākpataye mudā |

bhṛgoścaiva dadau tuṣṭo brahmā badarikāśrame || 54 ||
āstikasya jaratkārurdadau kṣīrodasannidhau |
vibhāṇḍako dadau merau ṛṣyaśṛṅ□gāya dhīmate || 55 ||
śivaḥ kaṇādamunaye gautamāya dadau mudā |
sūryaśca yājñavalkyāya tathā kātyāyanāya ca || 56 ||
śeṣaḥ pāṇinaye caiva bhāradvājāya dhīmate |
dadau śākaṭāyanāya sutale balisaṃsadi || 57 ||
caturlakṣajapenaiva mantraḥ siddho bhavennṛṇām |
yadi syānmantrasiddho hi bṛhaspatisamo bhavet || 58 ||
kavacaṃ śṛṇu viprendra yaddattaṃ brahmaṇā purā |
viśvasraṣṭā viśvajayaṃ bhṛgave gandhamādane || 59 ||
bhṛguruvāca
brahmanbrahmavidāṃ śreṣṭha brahmajñānaviśārada |
sarvajña sarvajanaka sarveśa sarvapūjita || 60 ||

sarasvatyāśca kavacaṃ brūhi viśvajayaṃ prabho |
ayātayāmaṃ mantrāṇāṃ samūhasaṃyutaṃ param || 61 ||

brahmovāca
śṛṇu vatsa pravakṣyāmi kavacaṃ sarvakāmadam |
śrutisāraṃ śrutisukhaṃ śrutyuktaṃ śrutipūjitam || 62 ||
uktaṃ kṛṣṇena goloke mahyaṃ vṛndāvane vane |
rāseśvareṇa vibhunā rāse vai rāsamaṇḍale || 63 ||
atīva gopanīyaṃ ca kalpavṛkṣasamaṃ param |
aśrutād□bhutamantrāṇāṃ samūhaiśca samanvitam || 64 ||
yaddhṛtvā bhagavāñchukraḥ sarvadaityeṣu pūjitaḥ |
yaddhṛtvā paṭhanād□ brahman buddhimāṃśca bṛhaspatiḥ || 65 ||
paṭhanāddhāraṇādvāgmī kavīndro vālmiko muniḥ |
svāyambhuvo manuścaiva yaddhṛtvā sarvapūjitaḥ || 66 ||
kaṇādo gautamaḥ kaṇvaḥ pāṇiniḥ śākaṭāyanaḥ |

grandhaṃ cakāra yaddhṛtvā dakṣaḥ kātyāyanaḥ svayam || 67 ||
dhṛtvā vedavibhāgaṃ ca purāṇānyakhilāni ca |
cakāra līlāmātreṇa kṛṣṇadvaipāyanaḥ svayam || 68 ||
śātātapaśca saṃvarto vasiṣṭhaśca parāśaraḥ |
yaddhṛtvā paṭhanād□ granthaṃ yājñavalkyaścakāra saḥ || 69 ||
ṛṣyaśṛṅ□go bharadvājaścāstiko devalastathā |
jaigīṣavyo yayātiśca dhṛtvā sarvatra pūjitāḥ || 70 ||
kavacasyāsya viprendra ṛṣireva prajāpatiḥ |
svayaṃ chandaśca bṛhatī devatā śāradāmbikā || 71 ||
sarvatattvaparijñānasarvārthasādhaneṣu ca |
kavitāsu ca sarvāsu viniyogaḥ prakīrtitaḥ || 72 ||
śrīṃ hrīṃ sarasvatyai svāhā śiro me pātu sarvataḥ |
śrīṃ vāgdevatāyai svāhā bhālaṃ me sarvadāvatu || 73 ||
oṃ hrīṃ sarasvatyai svāheti śrotre pātu nirantaram |

oṃ śrīṃ hrīṃ bhagavatyai sarasvatyai svāhā netrayugmaṃ sadāvatu || 74 ||
aiṃ hrīṃ vāgvādinyai svāhā nāsāṃ me sarvadāvatu |
hrīṃ vidyādhiṣṭhātṛdevyai svāhā coṣṭhaṃ sadāvatu || 75 ||
oṃ śrīṃ hrīṃ brāhmyai svāheti dantapaṃktiṃ sadāvatu |
aimityekākṣaro mantro mama kaṇṭhaṃ sadāvatu || 76 ||
oṃ śrīṃ hrīṃ pātu me grīvāṃ skandhau me śrīṃ sadāvatu |
oṃ hrīṃ vidyādhiṣṭhātṛdevyai svāhā vakṣaḥ sadāvatu || 77 ||
oṃ hrīṃ vidyādhisvarūpāyai svāhā me pātu nābhikām |
oṃ hrīṃ klīṃ vāṇyai svāheti mama hastau sadāvatu || 78 ||
oṃ sarvavarṇātmikāyai svāhā pādayugmaṃ sadāvatu |
oṃ vāgadhiṣṭhātṛdevyai svāhā sarvaṃ sadāvatu || 79 ||
oṃ sarvakaṇṭhavāsinyai svāhā prācyāṃ sadāvatu |
oṃ sarvajihvāgravāsinyai svāhāgnidiśi rakṣatu || 80 ||
oṃ aiṃ hrīṃ klīṃ sarasvatyai budhajananyai svāhā |

satataṃ mantrarājo'yaṃ dakṣiṇe māṃ sadāvatu || 81 ||
aiṃ hrīṃ śrīṃ tryakṣaro mantro nairṛtyāṃ sarvadāvatu |
oṃ aiṃ jihvāgravāsinyai svāhā māṃ vāruṇe'vatu || 82 ||
oṃ sarvāmbikāyai svāhā vāyavye māṃ sadāvatu |
oṃ aiṃ śrīṃ klīṃ gadyavāsinyai svāhā māmuttare'vatu || 83 ||
oṃ aiṃ sarvaśāstravāsinyai svāhaiśānyāṃ sadāvatu |
oṃ hrīṃ sarvapūjitāyai svāhā cordhvaṃ sadāvatu || 84 ||
oṃ hrīṃ pustakavāsinyai svāhādho māṃ sadāvatu |
oṃ granthabījasvarūpāyai svāhā māṃ sarvato'vatu || 85 ||

iti te kathitaṃ vipra brahmamantraughavigraham |
idaṃ viśvajayaṃ nāma kavacaṃ brahmarūpakam || 86 ||
purā śrutaṃ dharmavaktrātparvate gandhamādane |
tava snehānmayākhyātaṃ pravaktavyaṃ na kasyacit || 87 ||
gurumabhyarcya vidhivadvastrālaṅ□kāracandanaiḥ |

praṇamya daṇḍavad□bhūmau kavacaṃ dhārayetsudhīḥ || 88 ||
pañcalakṣajapenaiva siddhaṃ tu kavacaṃ bhavet |
yadi syātsiddhakavaco bṛhaspatisamo bhavet || 89 ||
mahāvāgmī kavīndraśca trailokyavijayī bhavet |
śaknoti sarvaṃ jetuṃ ca kavacasya prasādataḥ || 90 ||
idaṃ ca kaṇvaśākhoktaṃ kavacaṃ kathitaṃ mune |
stotraṃ pūjāvidhānaṃ ca dhyānaṃ ca vandanaṃ śṛṇu || 91 ||

English translation

1-3. Narada said By your Grace I have heard everything very sweet like nectar, of the origin of things. Now may I ask you which Devi of these five Prakritis has been worshipped by what Mantra? and by whom? How has each of them been praised? and by whom? How has the worship of their Murtis (form) become prevalent in this world? What are the Stotram (hymn of praise), the Dhyan (meditation) glory and life of these? Also what sort of boon do each of the Devis grant? and to whom? Kindly describe all these in detail.

4-29. Narayana said O Child! Durga, the mother of Ganes'a, Radha, Laksmi, Sarasvati and Savitri, these are the five Prakritis sprung directly from Mula Prakriti. The methods of their worship, wonderful glorious acts, excellent stotrams, and their lives, inculcating good to all, and sweet like nectar are all widely written in the Vedas, Puranas, Tantras and other S'astras. So there is no need to describe them here again. Now I am describing in detail the auspicious character of these that are sprung from the parts and Kalas of the Prakriti. Hear attentively. Kali, Vasundhara,

Ganga, Sasthi, Mangal Chandika, Tulasi, Manasa, Nidra, Svadha, Svaha, and Daksina, these are the parts of Prakriti. By and by I will describe, briefly, the merit-giving characters and pleasant to hear. Along with these I will describe the Karmas of the Jivas, and the great exalted lives of Durga and Radha. I am now describing Sarasvati's character. Hear, O Muni! S'ri Krisna introduced first in this Bharata, the worship of the Devi Sarasvati, the holder of Vma in Her hands, under whose influence, the hearts of illiterate stupid persons become illumined with knowledge. The amorous Devi Sarasvati sprang from the end of the lips of Radha and so she desired to marry Krisna out of amorous feelings. S'ri Krisna, the controller of the hearts of all, knew it instantly and addressed the

Mother of the people in true words proper to Her and beneficial to Her in the end. O Chaste One! The four-armed Narayana is born from My parts; He is young, of good features and endowed with all qualifications; so much so, he is like Me. He is a Knower of amorous sentiments of women and He fulfils those desires; what to speak of His beauty, ten millions of the God of love are playing in His body. O Beloved! And if you desire to marry and remain with Me, that will not be of any good to you. For Radha is near to Me; She is more powerful than you. If a man be stronger than another, he can rescue one who takes his shelter; but if he be weaker, how can he then, himself weak, protect his dependant from others. Though I am the Lord of all, and rule all, yet I cannot control Radha. For She is equal to me in power, in beauty, in qualifications, equal to Me in every respect. Again it is impossible for Me to quit Radha for She is the presiding Deity of My life. Who can relinquish life?

Though a son is very dear to his father, still it may be questioned, is he dearer than his father's life? So, O Auspicious One! Go to the abode Vaikuntha; you will get your desires fulfilled there. You will get for your husband the Lord of Vaikuntha and you will live ever in peace and enjoy happiness. Though Laksmi is residing there yet like you she is not under the control of lust, anger, greed, delusion and vanity. She is also equal to you in beauty, qualities, and power. So you will live with her in great delight and Hah, the Lord of Vaikuntha, will treat both of you equally. Moreover, I say this in particular that in every universe, on the fifth day of the bright fortnight of the month of Magha, every year, the day when the learning is commenced, a great festival will be held and men, Manus, Devas, and the Munis desirous of liberation, Vasus, Yogis, Nagas, Siddhas, Gandarbhas, Raksasas, all will perform your worship with devotion in every Kalpa till the time of Maha Pralaya comes. All are required to be Jitendriya (having their senses under control) and Samyami (concentrating his mind, and with a religious vow) and they will invoke Thee on a jar or on books and then meditate according to what is stated in the Kanva S'akha of Yajurveda and then worship and sing hymns to Thee. Thy Kavacha (an armour; a mystical syllable ** considered as a preservative like armour) is written on the bark of the Bhurja tree and then with eight

kinds of scents mingled with it is placed within a golden nut or ring named Maduli and then held on the neck or on the right arm. The learned should recite Thy Stotras during worship. Thus saying, the Puran Brahma S'ri Krisna Himself worshipped the Devi Sarasvati. Since then, Brahma, Visnu, Mahes'a, Ananta Deva, Dharma, Sanaka and other Munmdras, all the Devas, Munis, all the kings and all the human beings are worshipping the Devi Sarasvati. O Narada! Thus the worship of the Eternal Devi is made extant in the three worlds.

30-31. Narada said O Chief of the Knowers of the Vedas! Now describe to me the methods of worship, Dhyan, Kavacham, hymns, the appropriate offerings of the Puja flowers, sandalpaste and other good things necessary in these worships and which are so sweet to hear. I am ever very eager and anxious to hear these.

32-59. Narayana said O Narada! I am now stating the method of worship of the Devi Sarasvati, the Mother of the Worlds, according to Kanva S'akha of the Yajurveda. Hear. On the day previous to the fifth day of the bright fortnight of the month of Magh or the day of commencement of education, the devotee should control his senses, concentrate his mind and take his bath. Then he is to perform his daily duties and install the jar (Ghata) with devotion and according to the Mantras of the Kanva S'akha or the Tantra, as the case may be. He is to worship first on that Ghata (jar) Ganapati (Ganes'a), then meditate the Devi Sarasvati as described below, invoke Her and again read the Dhyan and then worship with Sodas'opachara (sixteen good articles offered in the worship). O Good One! Now I am speaking, according to my knowledge, about the offerings as ordained in the Vedas or Tantras. Hear. Fresh butter, curd, thickened milk, rice freed from the husk by frying, sweetmeats (Til Laddu) prepared of Til, sugar cane, sugarcane juice, nice Gud (molasses), honey, svastik, sugar, rice (not broken) out of white Dhan, chipitak of table rice (Alo chal), white Modak, Harbisyanna prepared of boiled

rice with clarified butter and salt, Pistaka of jaoa or wheaten flour, Paramanna with ghee, nectar like sweetmeats, cocoanut, cocoanut water, Svastik Pistaka, Svastik and ripe plantain Pistaka, Kaseru (root), Mula, ginger, ripe plantains, excellent Bel fruit, the jujube fruit, and other appropriate white purified fruits of the season and peculiar to the place are to be offered in the Pooja. O Narada! White flowers of good scent, white sandalpaste of good scent, new white clothes, nice conchshell, nice garlands of white flowers, nice white necklaces, and beautiful ornament are to be given to the Devi. I say now the Dhyanam sweet to hear, of the Devi Sarasvati according to the Vedas, capable to remove

errors! Hear. I hereby bow down to the Devi Sarasvati, of a white colour, of a smiling countenance and exceedingly beautiful, the lustre of whose body overpowers that of the ten millions of Moons, whose garment is purified by fire, in whose hands there are Vma and books, who is decorated with new excellent ornaments of jewels and pearls and whom Brahma, Visnu, MahesVara and the other Devas, Munis, Manus and men constantly worship. Thus meditating the Devi, the intelligent persons should offer all articles, after pronouncing the root Mantra. Then he is to hymn and hold Kavacha and make Sastanga pranams before the Devi. O Muni! Those whose Devi Sarasvati is the presiding Deity, are not to be spoken of at all (i.e., they will naturally do all these things and with a greater fervour). Besides all should worship the Devi Sarasvati on the day of commencement of education and every year on the S'ukla Panchami day of the month of Magh. The eight- lettered Mantra, as mentioned in the Vedas is the root Mantra of Sarasvati. (Aim Klim Sarasvatyai namah). Or the Mantra to which each worshipper is initiated is his Mulmantra (not Mantra). Or uttering the Mantra “S'rim Hrim Sarasvatyai Svaha” one is to offer everything to the Devi Sarasvati. This Mantra is the Kalpa Vriksa (i. e., the tree which yields all desires). Narayana, the ocean of mercy, gave in ancient times, this very Mantra to Valmiki in the holy land Bharata Varsa on the banks of the Ganges; next Bhrigu gave this Mantra on the occasion of solar eclipse to Maharsi Sukracharya on the Puskara Tirtha; Maricha gave to Brihaspati on a lunar eclipse; Brahma gave to Bhrigu in the Vadarika As'rama; Jaratkara gave to

Astika on the shore of the Ksiroda ocean; Bibhandaka gave this to the intelligent Risyasringa on the Sumeru mountain, S'iva gave this to Kanada and Gotama, Surya gave to Yajhavalkya and Katyayana, Ananta Deva gave to Panini, to the intelligent Bharadvaja and to S'akatayana in Bali's assembly in the Patala. If this Mantra be repeated four lakhs of times, all men attain success. And when they become Siddhas with this Mantra, they become powerful like Brihaspati. In past times, the Creator Brahma gave a Kavacha named Vis'vajaya to Bhrigu on the Gandhamadana Mountain. I now speak of that. Hear.

60-61. Once on a time Bhrigu asked Brahma the Lord of all, and adored by all, thus “O Brahman! Thou art the foremost of those that know the Vedas; there is none equal to thee in matters regarding the knowledge of the Vedas (so much so that there is nothing that is not known to thee; for all these have sprung from thee). Now say about the Vis'vajaya Kavacha of the Devi Sarasvati, that is excellent, without any faults and embodying in it all the properties of all the Mantras.”

62-91. Brahma said “O Child! What you have asked about the Kavacha of Sarasvati that is sweet to hear, ordained and worshipped by the Vedas, and the giver of all desired fruits, now hear of that. In the very beginning, the all-pervading S'ri Krisna, the Lord of the Rasa circle, mentioned this Kavacha to me in the holy Brindavana forest in the abode Goloka at the time of Rasa in Rasa Mandala.

This is very secret; it is full of holy unheard, wonderful Mantras. Reading this Kavacha and holding it (on one's arm) Brihaspati has become foremost in matters of intelligence; by the force of this Kavacha S'ukracharya has got his ascendancy over the Daityas; the foremost Muni Valmiki has become eloquent and skilled in language and has become Kavmdra and Svayambhuva Manu; holding this Kavacha he has become honoured everywhere. Kanada, Gotama,

Kanva, Panini, S'akatayana, Daksa, and Katyayana all have become great authors by virtue of this Kavacha; Krisna Dvaipayana Veda Vyasa made the classification of the Vedas and composed the eighteen Puranas. S'atatapa, Samvarta, Vas'istha, Parasara and Yajhavalkya had become authors by holding and reading this Sarasvati Kavacha. Risyas'ringa, Bharadvaja, Astika, Devala, Jaigisavya, and Yayati all were honoured everywhere by virtue of this Kavacha. O Dvija! The Prajapati Himself is the Risi of this Kavacha; Brihati is its Chhanda; and S'arada Ambika is its presiding Deity. Its application

(Viniyoga) is in the acquisition of spiritual knowlege, in the fruition of any desires or necessities, in composing poems or anywhere wheresoever success is required. May S'rim Hrim Sarasvatyai Svaha protect fully my head; S'rim Vagdevatayai Svaha, my forehead; Om Hrim Sarasvatyai Svaha, my ears always; Om S'rim Hrim Bhagabatyai Sarasvatyai Svaha always my eyes;

Aim Hrim Vagvadinyai Svaha, always my nose; Om Hrim Vidyadhisthatri Devyai Svaha, my lips always; Om S'rim Hrim Brahmyai Svaha my rows of teeth; Aim, this single letter protect my neck; Om S'rim Hrim my throat; S'rim, my shoulders, Om Hrim Vidyadhisthatri Devyai Svaha, always my chest; Om Hrim Vidyadhisvarupayai Svaha my navel; Om Hrim Klim Vanyai Svaha my hands; Om Svarva varnatmi Kayai Svaha my feet; and let Om Vagadhisthatridevyai Svaha protect all my body. Let Om Sarvakanthavasinyai Svaha protect my east; Let Om Svarvajibhagra vasinyai Svaha, the South-east; Om Aim Hrim S'rim Klim Sarasvatyai budhajananyai Svaha, my South; Aim Hrim S'rim, this three lettered Mantra my South-west; Om Aim Jhibhagravasinyai Svaha, my West; Om Svarvam bikayai Svaha, my North west; Om Aim S'rim Klim Gadyavasinyai Svaha my North; Aim Sarvas'astra vasinyai Svaha, my North-east; Om Hrim Sarvapujitayai Svaha, my top; Hrim Pustakavasinyai Svaha my below and let Om Grantha vijasvarupayai Svaha protect all my sides. O Narada! This Vis'vajaya Kavacha of the nature of Brahma and its embodied Mantra I have now spoken to you. I heard this before from the mouth of Dharma Deva in the Gandhamadana mountain. Now I speak this to you out of my great affection for you. But never divulge this to anybody. One

is worship one's spiritual Teacher (Guru Deva) according to due rites and ceremonies with clothings, ornaments, and sandalpaste and then fall down prostrate to him and then hold this Kavacha.

Repeating this five lakhs of times, one gets success and becomes a Siddha. The holder of this Kavacha becomes intelligent like Brihaspati, eloquent, Kavmdras, and the conqueror of the three worlds, no sooner one becomes a Siddiha in this. In fact, he can conquer everything by virtue of this Kavacha. O Muni! Thus I have described to you this Kavacha according to Kanva S'akha. Now I am speaking about the method of worship, Dhyana and the praise of this Kavacha. Hear.

Here ends the Fourth Chapter of the Ninth Book on the hymn, worship and Kavacha of Sarasvati Devi in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 5

On Saras vat! Stotra By Yajnavalkya

Chapter 222 of 318 · 33 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
वाग्देवतायाः स्तवनं श्रूयतां सर्वकामदम् ।
महामुनिर्याज्ञवल्क्यो येन तुष्टाव तां पुरा ॥ १ ॥
गुरुशापाज्ज स मुनिर्हतविद्यो बभूव ह ।
तदा जगाम दुःखार्तो रविस्थानं सुपुण्यदम् ॥ २ ॥
सम्प्राप्य तपसा सूर्यं लोलार्के दृष्टिगोचरे ।
तुष्टाव सूर्यं शोकेन रुरोद च मुहुर्मुहुः ॥ ३ ॥
सूर्यस्तं पाठयामास वेदं वेदाङ्गमीश्वरः ।
उवाच स्तौहि वाग्देवीं भक्त्या च स्मृतिहेतवे ॥ ४ ॥
तमित्युक्त्वा दीननाथोऽप्यन्तर्धानं चकार सः ।
मुनिः स्नात्वा च तुष्टाव भक्तिनम्रात्मकन्धरः ॥ ५ ॥
याज्ञवल्क्य उवाच
कृपां कुरु जगन्मातर्मामेवं हततेजसम् ।
गुरुशापात्स्मृतिभ्रष्टं विद्याहीनं च दुःखितम् ॥ ६ ॥

ज्ञानं देहि स्मृतिं विद्यां शक्तिं शिष्यप्रबोधिनीम् ।
ग्रन्थकर्तृत्वशक्तिं च सुशिष्यं सुप्रतिष्ठितम् ॥ ७ ॥
प्रतिभां सत्सभायां च विचारक्षमतां शुभाम् ।
लुप्तं सर्वं दैवयोगान्नवीभूतं पुनः कुरु ॥ ८ ॥
यथाङ्कुरं भस्मनि च करोति देवता पुनः ।
ब्रह्मस्वरूपा परमा ज्योतीरूपा सनातनी ॥ ९ ॥
सर्वविद्याधिदेवी या तस्यै वाण्यै नमो नमः ।
विसर्गबिन्दुमात्रासु यदधिष्ठानमेव च ॥ १० ॥
तदधिष्ठात्री या देवी तस्यै नित्यै नमो नमः ।
व्याख्यास्वरूपा सा देवी व्याख्याधिष्ठातृरूपिणी ॥ ११ ॥
यया विना प्रसंख्यावान् संख्यां कर्तुं न शक्यते ।
कालसंख्यास्वरूपा या तस्यै देव्यै नमो नमः ॥ १२ ॥
भ्रमसिद्धान्तरूपा या तस्यै देव्यै नमो नमः ।
स्मृतिशक्तिज्ञानशक्तिबुद्धिशक्तिस्वरूपिणी ॥ १३ ॥

प्रतिभाकल्पनाशक्तिर्या च तस्यै नमो नमः ।
सनत्कुमारो ब्रह्माणं ज्ञानं पप्रच्छ यत्र वै ॥ १४ ॥

बभूव मूकवत्सोऽपि सिद्धान्तं कर्तुमक्षमः ।
तदाऽऽजगाम भगवानात्मा श्रीकृष्ण ईश्वरः ॥ १५ ॥
उवाच स तां स्तौहि वाणीमिष्टां प्रजापते ।
स च तुष्टाव तां ब्रह्मा चाज्ञया परमात्मनः ॥ १६ ॥
चकार तत्प्रसादेन तदा सिद्धान्तमुत्तमम् ।
यदाप्यनन्तं पप्रच्छ ज्ञानमेकं वसुन्धरा ॥ १७ ॥
बभूव मूकवत्सोऽपि सिद्धान्तं कर्तुमक्षमः ।
तदा तां स च तुष्टाव संत्रस्तः कश्यपाज्ञया ॥ १८ ॥
ततश्चकार सिद्धान्तं निर्मलं भ्रमभञ्जनम् ।
व्यासः पुराणसूत्रं च पप्रच्छ वाल्मिकिं यदा ॥ १९ ॥
मौनीभूतश्च सस्मार तामेव जगदम्बिकाम् ।
तदा चकार सिद्धान्तं तद्वरेण मुनीश्वरः ॥ २० ॥

सम्प्राप्य निर्मलं ज्ञानं भ्रमान्धध्वंसदीपकम् ।
पुराणसूत्रं श्रुत्वा च व्यासः कृष्णकलोद्भवः ॥ २१ ॥
तां शिवां वेद दध्यौ च शतवर्षं च पुष्करे ।
तदा त्वत्तो वरं प्राप्य सत्कवीन्द्रो बभूव ह ॥ २२ ॥
तदा वेदविभागं च पुराणं च चकार सः ।
यदा महेन्द्रः पप्रच्छ तत्त्वज्ञानं सदाशिवम् ॥ २३ ॥
क्षणं तामेव सञ्चिन्त्य तस्मै ज्ञानं ददौ विभुः ।
पप्रच्छ शब्दशास्त्रं च महेन्द्रश्च बृहस्पतिम् ॥ २४ ॥
दिव्यं वर्षसहस्रं च स त्वां दध्यौ च पुष्करे ।
तदा त्वत्तो वरं प्राप्य दिव्यवर्षसहस्रकम् ॥ २५ ॥
उवाच शब्दशास्त्रं च तदर्थं च सुरेश्वरम् ।
अध्यापिताश्च ये शिष्या यैरधीतं मुनीश्वरैः ॥ २६ ॥
ते च तां परिसञ्चिन्त्य प्रवर्तन्ते सुरेश्वरीम् ।
त्वं संस्तुता पूजिता च मुनीन्द्रैर्मनुमानवैः ॥ २७ ॥

दैत्येन्द्रैश्च सुरैश्चापि ब्रह्मविष्णुशिवादिभिः ।
जडीभूतः सहस्रास्यः पञ्चवक्त्रश्चतुर्मुखः ॥ २८ ॥
यां स्तोतुं किमहं स्तौमि तामेकास्येन मानवः ।
इत्युक्त्वा याज्ञवल्क्यश्च भक्तिनम्रात्मकन्धरः ॥ २९ ॥
प्रणनाम निराहारो रुरोद च मुहुर्मुहुः ।
ज्योतीरूपा महामाया तेन दृष्टाप्युवाच तम् ॥ ३० ॥
सुकवीन्द्रो भवेत्युक्त्वा वैकुण्ठं च जगाम ह ।
याज्ञवल्क्यकृतं वाणीस्तोत्रमेतत्तु यः पठेत् ॥ ३१ ॥
स कवीन्द्रो महावाग्मी बृहस्पतिसमो भवेत् ।
महामूर्खश्च दुर्बुद्धिर्वर्षमेकं यदा पठेत् ॥ ३२ ॥
स पण्डितश्च मेधावी सुकवीन्द्रो भवे ध्रुवम् ॥ ३३ ॥

Roman transliteration

śrīnārāyaṇa uvāca
vāgdevatāyāḥ stavanaṃ śrūyatāṃ sarvakāmadam |
mahāmuniryājñavalkyo yena tuṣṭāva tāṃ purā || 1 ||
guruśāpājja sa munirhatavidyo babhūva ha |
tadā jagāma duḥkhārto ravisthānaṃ supuṇyadam || 2 ||
samprāpya tapasā sūryaṃ lolārke dṛṣṭigocare |
tuṣṭāva sūryaṃ śokena ruroda ca muhurmuhuḥ || 3 ||
sūryastaṃ pāṭhayāmāsa vedaṃ vedāṅ□gamīśvaraḥ |
uvāca stauhi vāgdevīṃ bhaktyā ca smṛtihetave || 4 ||
tamityuktvā dīnanātho'pyantardhānaṃ cakāra saḥ |
muniḥ snātvā ca tuṣṭāva bhaktinamrātmakandharaḥ || 5 ||
yājñavalkya uvāca
kṛpāṃ kuru jaganmātarmāmevaṃ hatatejasam |
guruśāpātsmṛtibhraṣṭaṃ vidyāhīnaṃ ca duḥkhitam || 6 ||

jñānaṃ dehi smṛtiṃ vidyāṃ śaktiṃ śiṣyaprabodhinīm |
granthakartṛtvaśaktiṃ ca suśiṣyaṃ supratiṣṭhitam || 7 ||
pratibhāṃ satsabhāyāṃ ca vicārakṣamatāṃ śubhām |
luptaṃ sarvaṃ daivayogānnavībhūtaṃ punaḥ kuru || 8 ||
yathāṅ□kuraṃ bhasmani ca karoti devatā punaḥ |
brahmasvarūpā paramā jyotīrūpā sanātanī || 9 ||
sarvavidyādhidevī yā tasyai vāṇyai namo namaḥ |
visargabindumātrāsu yadadhiṣṭhānameva ca || 10 ||
tadadhiṣṭhātrī yā devī tasyai nityai namo namaḥ |
vyākhyāsvarūpā sā devī vyākhyādhiṣṭhātṛrūpiṇī || 11 ||
yayā vinā prasaṃkhyāvān saṃkhyāṃ kartuṃ na śakyate |
kālasaṃkhyāsvarūpā yā tasyai devyai namo namaḥ || 12 ||
bhramasiddhāntarūpā yā tasyai devyai namo namaḥ |
smṛtiśaktijñānaśaktibuddhiśaktisvarūpiṇī || 13 ||

pratibhākalpanāśaktiryā ca tasyai namo namaḥ |
sanatkumāro brahmāṇaṃ jñānaṃ papraccha yatra vai || 14 ||
babhūva mūkavatso'pi siddhāntaṃ kartumakṣamaḥ |
tadā''jagāma bhagavānātmā śrīkṛṣṇa īśvaraḥ || 15 ||
uvāca sa tāṃ stauhi vāṇīmiṣṭāṃ prajāpate |
sa ca tuṣṭāva tāṃ brahmā cājñayā paramātmanaḥ || 16 ||
cakāra tatprasādena tadā siddhāntamuttamam |
yadāpyanantaṃ papraccha jñānamekaṃ vasundharā || 17 ||
babhūva mūkavatso'pi siddhāntaṃ kartumakṣamaḥ |
tadā tāṃ sa ca tuṣṭāva saṃtrastaḥ kaśyapājñayā || 18 ||
tataścakāra siddhāntaṃ nirmalaṃ bhramabhañjanam |
vyāsaḥ purāṇasūtraṃ ca papraccha vālmikiṃ yadā || 19 ||
maunībhūtaśca sasmāra tāmeva jagadambikām |
tadā cakāra siddhāntaṃ tadvareṇa munīśvaraḥ || 20 ||

samprāpya nirmalaṃ jñānaṃ bhramāndhadhvaṃsadīpakam |
purāṇasūtraṃ śrutvā ca vyāsaḥ kṛṣṇakalod□bhavaḥ || 21 ||
tāṃ śivāṃ veda dadhyau ca śatavarṣaṃ ca puṣkare |
tadā tvatto varaṃ prāpya satkavīndro babhūva ha || 22 ||
tadā vedavibhāgaṃ ca purāṇaṃ ca cakāra saḥ |
yadā mahendraḥ papraccha tattvajñānaṃ sadāśivam || 23 ||

kṣaṇaṃ tāmeva sañcintya tasmai jñānaṃ dadau vibhuḥ |
papraccha śabdaśāstraṃ ca mahendraśca bṛhaspatim || 24 ||
divyaṃ varṣasahasraṃ ca sa tvāṃ dadhyau ca puṣkare |
tadā tvatto varaṃ prāpya divyavarṣasahasrakam || 25 ||
uvāca śabdaśāstraṃ ca tadarthaṃ ca sureśvaram |
adhyāpitāśca ye śiṣyā yairadhītaṃ munīśvaraiḥ || 26 ||
te ca tāṃ parisañcintya pravartante sureśvarīm |
tvaṃ saṃstutā pūjitā ca munīndrairmanumānavaiḥ || 27 ||

daityendraiśca suraiścāpi brahmaviṣṇuśivādibhiḥ |
jaḍībhūtaḥ sahasrāsyaḥ pañcavaktraścaturmukhaḥ || 28 ||
yāṃ stotuṃ kimahaṃ staumi tāmekāsyena mānavaḥ |
ityuktvā yājñavalkyaśca bhaktinamrātmakandharaḥ || 29 ||
praṇanāma nirāhāro ruroda ca muhurmuhuḥ |
jyotīrūpā mahāmāyā tena dṛṣṭāpyuvāca tam || 30 ||
sukavīndro bhavetyuktvā vaikuṇṭhaṃ ca jagāma ha |
yājñavalkyakṛtaṃ vāṇīstotrametattu yaḥ paṭhet || 31 ||
sa kavīndro mahāvāgmī bṛhaspatisamo bhavet |
mahāmūrkhaśca durbuddhirvarṣamekaṃ yadā paṭhet || 32 ||
sa paṇḍitaśca medhāvī sukavīndro bhave dhruvam || 33 ||

English translation

1-5 Narayana said O Narada! I now describe the Stotra (hymn) of Sarasvati Devi, yielding, all desires that Yajnavalkya, the best of the Risis recited in days of yore to Her. The Muni Yajnavalkya forgot all the Vedas out of the curse of Guru and with a very sad heart went to the Sun, the great merit-giving place. There he practised austerities for a time when the Lolakhya Sun became visible to him, when, being overpowered by great sorrow, he began to cry repeatedly; and then he sang hymns to him. Then Bhagavan Surya Deva became pleased and taught him all the Vedas with their Amgas (limbs) and said “O Child! Now sing hymns to Sarasvati Devi that you get back your memory.” Thus saying, the Sun disappeared. The Muni Yajnavalkya finished his bath and with his heart full of devotion began to sing hymns to the Vag Devi, the Goddess of Speech.

6-32. Yajnavalkya said “Mother! Have mercy on me. By Guru's curse, my memory is lost; I am now void of learning and have become powerless; my sorrow knows no bounds. Give me knowledge, learning, memory, power to impart knowledge to disciples, power to compose books, and also good disciples endowed with genius and Pratibha (ready wit). So that in the council of good and learned men my intelligence and power of argument and judgment be fully known. Whatever I lost by my bad luck, let all that come back to my heart and be renewed as if the sprouts come again out of the heaps of ashes. O Mother! Thou art of the nature of Brahma, superior to all; Thou art of the nature of Light, Eternal; Thou art the presiding Deity of all the branches of learning. So I bow down again and again to Thee. O Mother! The letters Anusvara, Visarga and Chandravindu that are affixed. Thou art those letters. So obeisance to Thee! O Mother! Thou art the exposition (Vyakhya) of the S'astras; Thou art the presiding Deity of all the expositions and annotations. Without Thee no mathematician can count anything. So

Thou art the numbers to count time; Thou art the S'akti by which Siddhantas (definite conclusions) are arrived at; Thus Thou dost remove the errors of men. So again and again obeisance to Thee. O Mother! Thou art the S'akti, memory, knowledge, intelligence, Pratibha, and imagination (Kalpana).

So I bow down again and again to Thee. Sanatkumara fell into error and asked Brahma for solution. He became unable to solve the difficulties and remained speechless like a dumb person. Then S'ri Krisna, the Highest Self arriving there, said O Prajapati! Better praise and sing hymns to the Goddess of speech; then your desires will be fulfilled. Then the four-faced Brahma advised by the Lord, praised the Devi Sarasvati; and, by Her grace, arrived at a very nice Siddhanta (conclusion). One day the goddess Earth questioned one doubt of Her to Ananta Deva, when He being unable to answer, remained silent like a dumb person. At last He became afraid; and advised by Kas'yapa, praised Thee when He resolved the doubt and came to a definite conclusion. Veda Vyasa once went to Valmiki and asked him about some Sutras of the Puranas when the Muni Valmiki got confounded and remembered Thee, the Mother of the world. When by Thy Grace, the Light flashed within him and his error vanished. Thereby he became able to solve the question. Then Vyasadeva, born of the parts of S'ri Krisna, heard about the Purana Sutras from Valmiki's mouth and came to know about Thy glory. He then went to Puskara Tirtha and became engaged in worshipping Thee, the Giver of Peace, for one hundred years. Then Thou didst become pleased and grant him the boon when he ascended to the rank of the Kavindra (Indra amongst the poets). He then made the classification of the Vedas and composed the eighteen Puranas. When Sada S'iva was questioned on some spiritual knowledge by Mahendra, He thought of Thee for a moment and then answered. Once Indra asked Brihaspati, the Guru of the Devas, about S'abda S'astra (Scriptures on sound). He became unable to give any answer. So he went to Puskara Tirtha and worshipped Thee for a thousand years according to the Deva Measure and he became afterwards able to give instructions on S'abda S'astra for one thousand divine years to Mahendra. O Sures'vari! Those Munis that give education to their disciples or

those that commence their own studies remember Thee before they commence their works respectively. The Munindras, Manus, men, Daityendras, and Immortals, Brahma, Visnu and Mahes’a all worship Thee and Sing hymns to Thee. Visnu ultimately becomes inert when He goes on praising Thee by His thousand mouths. So Maha Deva becomes when he praises by His five mouths; and so Brahma by His four mouths. When great personages so desist, then what to speak of me, who is an ordinary mortal having one mouth only!” Thus saying, the Maharsi Yajhavalkya, who had observed fasting, bowed down to the Devi Sarasvati with great devotion and began to cry frequently. Then the Mahamaya Sarasvati, of the nature of Light could not hide Herself away. She became visible to him and said “O Child! You be good Kavmdra (Indra of the poets).” Granting him this boon. She went to Vaikuntha. He becomes a good poet, eloquent, and intelligent like Brihaspati who reads this stotra of Sarasvati by Yajhavalkya. Even if a great illiterate reads this Sarasvati stotra for one year, he becomes easily a good Pundit, intelligent, and a good poet.

Here ends the Fifth Chapter of the Ninth Book on Sarasvati stotra by Yajhavalkya in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 6

On The Coming In This World Of

Chapter 223 of 318 · 67 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
सरस्वती तु वैकुण्ठे स्वयं नारायणान्तिके ।
गङ्गाशापेन कलहात्कलया भारते सरित् ॥ १ ॥
पुण्यदा पुण्यरूपा च पुण्यतीर्थस्वरूपिणी ।
पुण्यवद्भिर्निषेव्या च स्थितिः पुण्यवतां मुने ॥ २ ॥
तपस्विनां तपोरूपा तपसः फलरूपिणी ।
कृतपापेध्मदाहाय ज्वलदग्निस्वरूपिणी ॥ ३ ॥
ज्ञानात्सरस्वतीतोये मृता ये मानवा भुवि ।
तेषां स्थितिश्च वैकुण्ठे सुचिरं हरिसंसदि ॥ ४ ॥
भारते कृतपापश्च स्नात्वा तत्र च लीलया ।
मुच्यते सर्वपापेभ्यो विष्णुलोके वसेच्चिरम् ॥ ५ ॥
चातुर्मास्यां पौर्णमास्यामक्षयायां दिनक्षये ।
व्यतीपाते च ग्रहणेऽन्यस्मिन्पुण्यदिनेऽपि च ॥ ६ ॥
अनुषङ्गेण यः स्नातो हेतुना श्रद्धयापि वा ।

सारूप्यं लभते नूनं वैकुण्ठे स हरेरपि ॥ ७ ॥
सरस्वतीमनुं तत्र मासमेकं च यो जपेत् ।
महामूर्खः कवीन्द्रश्च स भवेन्नात्र संशयः ॥ ८ ॥
नित्यं सरस्वतीतोये यः स्नायान्मुण्डयन्नरः ।
न गर्भवासं कुरुते पुनरेव स मानवः ॥ ९ ॥
इत्येवं कथितं किञ्चिद्भारतीगुणकीर्तनम् ।
सुखदं कामदं सारं भूयः किं श्रोतुमिच्छसि ॥ १० ॥
सूत उवाच
नारायणवचः श्रुत्वा नारदो मुनिसत्तमः ।
पुनः पप्रच्छ सन्देहमिमं शौनक सत्वरम् ॥ ११ ॥
नारद उवाच
कथं सरस्वती देवी गङ्गाशापेन भारते ।
कलया कलहेनैव बभूव पुण्यदा सरित् ॥ १२ ॥
श्रवणे श्रुतिसाराणां वर्धते कौतुकं मम ।

कथामृतेन मे तृप्तिः केन श्रेयसि तृप्यते ॥ १३ ॥
कथं शशाप सा गङ्गा पूजितां तां सरस्वतीम् ।

सा तु सत्त्वस्वरूपा या पुण्यदा शुभदा सदा ॥ १४ ॥
तेजस्विनोर्द्वयोर्वादकारणं श्रुतिसुन्दरम् ।
सुदुर्लभं पुराणेषु तन्मे व्याख्यातुमर्हसि ॥ १५ ॥
श्रीनारायण उवाच
शृणु नारद वक्ष्यामि कथामेतां पुरातनीम् ।
यस्याः श्रवणमात्रेण सर्वपापात्प्रमुच्यते ॥ १६ ॥
लक्ष्मीः सरस्वती गङ्गा तिस्रो भार्या हरेरपि ।
प्रेम्णा समास्तास्तिष्ठन्ति सततं हरिसन्निधौ ॥ १७ ॥
चकार सैकदा गङ्गा विष्णोर्मुखनिरीक्षणम् ।
सस्मिता च सकामा च सकटाक्षं पुनः पुनः ॥ १८ ॥
विभुर्जहास तद्वक्त्रं निरीक्ष्य च क्षणं तदा ।
क्षमां चकार तद्दृष्ट्वा लक्ष्मीर्नैव सरस्वती ॥ १९ ॥

बोधयामास पद्मा तां सत्त्वरूपा च सस्मिता ।
क्रोधाविष्टा च सा वाणी न च शान्ता बभूव ह ॥ २० ॥
उवाच वाणी भर्तारं रक्तास्या रक्तलोचना ।
कुपिता कामवेगेन शश्वत्प्रस्फुरिताधरा ॥ २१ ॥
सरस्वत्युवाच
सर्वत्र समताबुद्धिः सद्भर्तुः कामिनीं प्रति ।
धर्मिष्ठस्य वरिष्ठस्य विपरीता खलस्य च ॥ २२ ॥
ज्ञातं सौभाग्यमधिकं गङ्गायां ते गदाधर ।
कमलायां च तत्तुल्यं न च किञ्चिन्मयि प्रभो ॥ २३ ॥
गङ्गायाः पद्मया सार्धं प्रीतिश्चास्ति सुसम्मता ।
क्षमां चकार तेनेदं विपरीतं हरिप्रिया ॥ २४ ॥
किं जीवनेन मेऽत्रैव दुर्भगायाश्च साम्प्रतम् ।
निष्कलं जीवनं तस्या या पत्युः प्रेमवञ्चिता ॥ २५ ॥
त्वां सर्वे सत्त्वरूपं च ये वदन्ति मनीषिणः ।

ते च मूर्खा न वेदज्ञा न जानन्ति मतिं तव ॥ २६ ॥
सरस्वतीवचः श्रुत्वा दृष्ट्वा तां कोपसंयुताम् ।
मनसा च समालोच्य स जगाम बहिः सभाम् ॥ २७ ॥
गते नारायणे गङ्गामुवाच निर्भयं रुषा ।
वागधिष्ठातृदेवी सा वाक्यं श्रवणदुष्करम् ॥ २८ ॥
हे निर्लज्जे हे सकामे स्वामिगर्वं करोषि किम् ।
अधिकं स्वामिसौभाग्यं विज्ञापयितुमिच्छसि ॥ २९ ॥
मानचूर्णं करिष्यामि तवाद्य हरिसन्निधौ ।
किं करिष्यति ते कान्तो ममैवं कान्तवल्लभे ॥ ३० ॥
इत्येवमुक्त्वा गङ्गायाः केशं ग्रहीतुमुद्यता ।
वारयामास तां पद्मा मध्यदेशं समाश्रिता ॥ ३१ ॥

शशाप वाणी तां पद्मां महाबलवती सती ।
वृक्षरूपा सरिद्रूपा भविष्यसि न संशयः ॥ ३२ ॥
विपरीतं ततो दृष्ट्वा किञ्चिन्नो वक्तुमर्हसि ।

सन्तिष्ठति सभामध्ये यथा वृक्षो यथा सरित् ॥ ३३ ॥
शापं श्रुत्वा तु सा देवी न शशाप चुकोप ह ।
तत्रैव दुःखिता तस्थौ वाणीं धृत्वा करेण च ॥ ३४ ॥
असन्तुष्टां तु तां दृष्ट्वा कोपप्रस्फुरिताधराम् ।
उवाच गङ्गा तां देवीं पद्मां चारक्तलोचनाम् ॥ ३५ ॥
गङ्गोवाच
त्वमुत्सृज महोग्रां च पद्मे किं मे करिष्यति ।
दुःशीला मुखरा नष्टा नित्यं वाचालरूपिणी ॥ ३६ ॥
वागधिष्ठात्री देवीयं सततं कलहप्रिया ।
यावती योग्यता चास्या यावती शक्तिरेव च ॥ ३७ ॥
तथा करोतु वादं च मया सार्धं च दुर्मुखी ।
स्वबलं यन्मम बलं विज्ञापयितुमिच्छति ॥ ३८ ॥
जानन्तु सर्वे ह्युभयोः प्रभावं विक्रमं सति ।
इत्येवमुक्त्वा सा देवी वाण्यै शापं ददाविति ॥ ३९ ॥

सरित्स्वरूपा भवतु सा या त्वां च शशाप ह ।
अधोमर्त्यं सा प्रयातु सन्ति यत्रैव पापिनः ॥ ४० ॥
कलौ तेषां च पापानि ग्रहीष्यति न संशयः ।
इत्येवं वचनं श्रुत्वा तां शशाप सरस्वती ॥ ४१ ॥
त्वमेव यास्यसि महीं पापिपापं लभिष्यसि ।
एतस्मिन्नन्तरे तत्र भगवानाजगाम ह ॥ ४२ ॥
चतुर्भुजश्चतुर्भिश्च पार्षदैश्च चतुर्भुजैः ।
सरस्वतीं करे धृत्वा वासयामास वक्षसि ॥ ४३ ॥
बोधयामास सर्वज्ञः सर्वज्ञानं पुरातनम् ।
श्रुत्वा रहस्यं तासां च शापस्य कलहस्य च ॥ ४४ ॥
उवाच दुःखितास्ताश्च वाचं सामयिकीं विभुः ।
श्रीभगवानुवाच
लक्ष्मि त्वं कलया गच्छ धर्मध्वजगृहं शुभे ॥ ४५ ॥
अयोनिसम्भवा भूमौ तस्य कन्या भविष्यसि ।

तत्रैव दैवदोषेण वृक्षत्वं च लभिष्यसि ॥ ४६ ॥
मदंशस्यासुरस्यैव शङ्खचूडस्य कामिनी ।
भूत्वा पश्चाच्च मत्पत्नी भविष्यसि न संशयः ॥ ४७ ॥
त्रैलोक्यपावनी नाम्ना तुलसीति च भारते ।
कलया च सरिद्भावं शीघ्रं गच्छ वरानने ॥ ४८ ॥
भारतं भारतीशापान्नाम्ना पद्मावती भव ।

गङ्गे यास्यसि पश्चात्त्वमंशेन विश्वपावनी ॥ ४९ ॥
भारतं भारतीशापात्पापदाहाय पापिनाम् ।
भगीरथस्य तपसा तेन नीता सुकल्पिते ॥ ५० ॥
नाम्ना भागीरथी पूता भविष्यसि महीतले ।
मदंशस्य समुद्रस्य जाया जायेर्ममाज्ञया ॥ ५१ ॥
मत्कलांशस्य भूपस्य शन्तनोश्च सुरेश्वरि ।
गङ्गाशापेन कलया भारतं गच्छ भारति ॥ ५२ ॥
कलहस्य फलं भुंक्ष्व सपत्नीभ्यां सहाच्युते ।

स्वयं च ब्रह्मसदने ब्रह्मणः कामिनी भव ॥ ५३ ॥
गङ्गा यातु शिवस्थानमत्र पद्मैव तिष्ठतु ।
शान्ता च क्रोधरहिता मद्भक्ता सत्त्वरूपिणी ॥ ५४ ॥
महासाध्वी महाभागा सुशीला धर्मचारिणी ।
यदंशकलया सर्वा धर्मिष्ठाश्च पतिव्रताः ॥ ५५ ॥
शान्तरूपाः सुशीलाश्च प्रतिविश्वेषु पूजिताः ।
तिस्रो भार्यास्त्रिशीलाश्च त्रयो भृत्याश्च बान्धवाः ॥ ५६ ॥
ध्रुवं वेदविरुद्धाश्च न ह्येते मङ्गलप्रदाः ।
स्त्रीपुंवच्च गृहे येषां गृहिणां स्त्रीवशः पुमान् ॥ ५७ ॥
निष्फलं च जन्म तेषामशुभं च पदे पदे ।
मुखे दुष्टा योनिदुष्टा यस्य स्त्री कलहप्रिया ॥ ५८ ॥
अरण्यं तेन गन्तव्यं महारण्यं गृहाद्वरम् ।
जलानां च स्थलानां च फलानां प्राप्तिरेव च ॥ ५९ ॥
सततं सुलभा तत्र न तेषां गृह एव च ।

वरमग्नौ स्थितिर्हिंस्रजन्तूनां सन्निधौ सुखम् ॥ ६० ॥
ततोऽपि दुःखं पुंसां च दुष्टस्त्रीसन्निधौ ध्रुवम् ।
व्याधिज्वाला विषज्वाला वरं पुंसां वरानने ॥ ६१ ॥
दुष्टस्त्रीणां मुखज्वाला मरणादतिरिच्यते ।
पुंसां च स्त्रीजितां चैव भस्मान्तं शौचमध्रुवम् ॥ ६२ ॥
यदह्नि कुरुते कर्म न तस्य फलभाग्भवेत् ।
निन्दितोऽत्र परत्रैव सर्वत्र नरकं व्रजेत् ॥ ६३ ॥
यशःकीर्तिविहीनो यो जीवन्नपि मृतो हि सः ।
बह्वीनां च सपत्नीनां नैकत्र श्रेयसे स्थितिः ॥ ६४ ॥
एकभार्यः सुखी नैव बहुभार्यः कदाचन ।
गच्छ गङ्गे शिवस्थानं ब्रह्मस्थानं सरस्वति ॥ ६५ ॥
अत्र तिष्ठतु मद्गेहे सुशीला कमलालया ।
सुसाध्या यस्य पत्नी च सुशीला च पतिव्रता ॥ ६६ ॥
इह स्वर्गे सुखं तस्य धर्मो मोक्षः परत्र च ।

पतिव्रता यस्य पत्नी स च मुक्तः शुचिः सुखी ।
जीवन्मृतोऽशुचिर्दुःखी दुःशीलापतिरेव च ॥ ६७ ॥

Roman transliteration

śrīnārāyaṇa uvāca
sarasvatī tu vaikuṇṭhe svayaṃ nārāyaṇāntike |
gaṅ□gāśāpena kalahātkalayā bhārate sarit || 1 ||
puṇyadā puṇyarūpā ca puṇyatīrthasvarūpiṇī |
puṇyavad□bhirniṣevyā ca sthitiḥ puṇyavatāṃ mune || 2 ||
tapasvināṃ taporūpā tapasaḥ phalarūpiṇī |
kṛtapāpedhmadāhāya jvaladagnisvarūpiṇī || 3 ||
jñānātsarasvatītoye mṛtā ye mānavā bhuvi |
teṣāṃ sthitiśca vaikuṇṭhe suciraṃ harisaṃsadi || 4 ||
bhārate kṛtapāpaśca snātvā tatra ca līlayā |
mucyate sarvapāpebhyo viṣṇuloke vasecciram || 5 ||
cāturmāsyāṃ paurṇamāsyāmakṣayāyāṃ dinakṣaye |
vyatīpāte ca grahaṇe'nyasminpuṇyadine'pi ca || 6 ||
anuṣaṅ□geṇa yaḥ snāto hetunā śraddhayāpi vā |

sārūpyaṃ labhate nūnaṃ vaikuṇṭhe sa harerapi || 7 ||
sarasvatīmanuṃ tatra māsamekaṃ ca yo japet |
mahāmūrkhaḥ kavīndraśca sa bhavennātra saṃśayaḥ || 8 ||
nityaṃ sarasvatītoye yaḥ snāyānmuṇḍayannaraḥ |
na garbhavāsaṃ kurute punareva sa mānavaḥ || 9 ||
ityevaṃ kathitaṃ kiñcid□bhāratīguṇakīrtanam |
sukhadaṃ kāmadaṃ sāraṃ bhūyaḥ kiṃ śrotumicchasi || 10 ||
sūta uvāca
nārāyaṇavacaḥ śrutvā nārado munisattamaḥ |
punaḥ papraccha sandehamimaṃ śaunaka satvaram || 11 ||
nārada uvāca
kathaṃ sarasvatī devī gaṅ□gāśāpena bhārate |
kalayā kalahenaiva babhūva puṇyadā sarit || 12 ||
śravaṇe śrutisārāṇāṃ vardhate kautukaṃ mama |

kathāmṛtena me tṛptiḥ kena śreyasi tṛpyate || 13 ||
kathaṃ śaśāpa sā gaṅ□gā pūjitāṃ tāṃ sarasvatīm |
sā tu sattvasvarūpā yā puṇyadā śubhadā sadā || 14 ||
tejasvinordvayorvādakāraṇaṃ śrutisundaram |
sudurlabhaṃ purāṇeṣu tanme vyākhyātumarhasi || 15 ||
śrīnārāyaṇa uvāca
śṛṇu nārada vakṣyāmi kathāmetāṃ purātanīm |
yasyāḥ śravaṇamātreṇa sarvapāpātpramucyate || 16 ||
lakṣmīḥ sarasvatī gaṅ□gā tisro bhāryā harerapi |
premṇā samāstāstiṣṭhanti satataṃ harisannidhau || 17 ||
cakāra saikadā gaṅ□gā viṣṇormukhanirīkṣaṇam |
sasmitā ca sakāmā ca sakaṭākṣaṃ punaḥ punaḥ || 18 ||
vibhurjahāsa tadvaktraṃ nirīkṣya ca kṣaṇaṃ tadā |
kṣamāṃ cakāra tad□ dṛṣṭvā lakṣmīrnaiva sarasvatī || 19 ||

bodhayāmāsa padmā tāṃ sattvarūpā ca sasmitā |
krodhāviṣṭā ca sā vāṇī na ca śāntā babhūva ha || 20 ||

uvāca vāṇī bhartāraṃ raktāsyā raktalocanā |
kupitā kāmavegena śaśvatprasphuritādharā || 21 ||
sarasvatyuvāca
sarvatra samatābuddhiḥ sad bhartuḥ kāminīṃ prati |
dharmiṣṭhasya variṣṭhasya viparītā khalasya ca || 22 ||
jñātaṃ saubhāgyamadhikaṃ gaṅ gāyāṃ te gadādhara |
kamalāyāṃ ca tattulyaṃ na ca kiñcinmayi prabho || 23 ||
gaṅ gāyāḥ padmayā sārdhaṃ prītiścāsti susammatā |
kṣamāṃ cakāra tenedaṃ viparītaṃ haripriyā || 24 ||
kiṃ jīvanena me'traiva durbhagāyāśca sāmpratam |
niṣkalaṃ jīvanaṃ tasyā yā patyuḥ premavañcitā || 25 ||
tvāṃ sarve sattvarūpaṃ ca ye vadanti manīṣiṇaḥ |

te ca mūrkhā na vedajñā na jānanti matiṃ tava || 26 ||
sarasvatīvacaḥ śrutvā dṛṣṭvā tāṃ kopasaṃyutām |
manasā ca samālocya sa jagāma bahiḥ sabhām || 27 ||
gate nārāyaṇe gaṅ gāmuvāca nirbhayaṃ ruṣā |
vāgadhiṣṭhātṛdevī sā vākyaṃ śravaṇaduṣkaram || 28 ||
he nirlajje he sakāme svāmigarvaṃ karoṣi kim |
adhikaṃ svāmisaubhāgyaṃ vijñāpayitumicchasi || 29 ||
mānacūrṇaṃ kariṣyāmi tavādya harisannidhau |
kiṃ kariṣyati te kānto mamaivaṃ kāntavallabhe || 30 ||
ityevamuktvā gaṅ gāyāḥ keśaṃ grahītumudyatā |
vārayāmāsa tāṃ padmā madhyadeśaṃ samāśritā || 31 ||
śaśāpa vāṇī tāṃ padmāṃ mahābalavatī satī |
vṛkṣarūpā sarid rūpā bhaviṣyasi na saṃśayaḥ || 32 ||
viparītaṃ tato dṛṣṭvā kiñcinno vaktumarhasi |

santiṣṭhati sabhāmadhye yathā vṛkṣo yathā sarit || 33 ||
śāpaṃ śrutvā tu sā devī na śaśāpa cukopa ha |
tatraiva duḥkhitā tasthau vāṇīṃ dhṛtvā kareṇa ca || 34 ||
asantuṣṭāṃ tu tāṃ dṛṣṭvā kopaprasphuritādharām |
uvāca gaṅ gā tāṃ devīṃ padmāṃ cāraktalocanām || 35 ||
gaṅ govāca
tvamutsṛja mahogrāṃ ca padme kiṃ me kariṣyati |
duḥśīlā mukharā naṣṭā nityaṃ vācālarūpiṇī || 36 ||
vāgadhiṣṭhātrī devīyaṃ satataṃ kalahapriyā |
yāvatī yogyatā cāsyā yāvatī śaktireva ca || 37 ||
tathā karotu vādaṃ ca mayā sārdhaṃ ca durmukhī |
svabalaṃ yanmama balaṃ vijñāpayitumicchati || 38 ||
jānantu sarve hyubhayoḥ prabhāvaṃ vikramaṃ sati |
ityevamuktvā sā devī vāṇyai śāpaṃ dadāviti || 39 ||

sariktyarūpā bhavatu sā yā tvāṃ ca śaśāpa ha |
adhomartyaṃ sā prayātu santi yatraiva pāpinaḥ || 40 ||
kalau teṣāṃ ca pāpāni grahīṣyati na saṃśayaḥ |
ityevaṃ vacanaṃ śrutvā tāṃ śaśāpa sarasvatī || 41 ||
tvameva yāsyasi mahīṃ pāpipāpaṃ labhiṣyasi |
etasminnantare tatra bhagavānājagāma ha || 42 ||
caturbhujaścaturbhiśca pārṣadaiśca caturbhujaiḥ |
sarasvatīṃ kare dhṛtvā vāsayāmāsa vakṣasi || 43 ||
bodhayāmāsa sarvajñaḥ sarvajñānaṃ purātanam |

śrutvā rahasyaṃ tāsāṃ ca śāpasya kalahasya ca || 44 ||
uvāca duḥkhitāstāśca vācaṃ sāmayikīṃ vibhuḥ |
śrībhagavānuvāca
lakṣmi tvaṃ kalayā gaccha dharmadhvajagṛhaṃ śubhe || 45 ||
ayonisambhavā bhūmau tasya kanyā bhaviṣyasi |

tatraiva daivadoṣeṇa vṛkṣatvaṃ ca labhiṣyasi || 46 ||
madaṃśasyāsurasyaiva śaṅ□khacūḍasya kāminī |
bhūtvā paścācca matpat□nī bhaviṣyasi na saṃśayaḥ || 47 ||
trailokyapāvanī nāmnā tulasīti ca bhārate |
kalayā ca sarid□bhāvaṃ śīghraṃ gaccha varānane || 48 ||
bhārataṃ bhāratīśāpānnāmnā padmāvatī bhava |
gaṅ□ge yāsyasi paścāttvamaṃśena viśvapāvanī || 49 ||
bhārataṃ bhāratīśāpātpāpadāhāya pāpinām |
bhagīrathasya tapasā tena nītā sukalpite || 50 ||
nāmnā bhāgīrathī pūtā bhaviṣyasi mahītale |
madaṃśasya samudrasya jāyā jāyermamājñayā || 51 ||
matkalāṃśasya bhūpasya śantanośca sureśvari |
gaṅ□gāśāpena kalayā bhārataṃ gaccha bhārati || 52 ||
kalahasya phalaṃ bhuṃkṣva sapat□nībhyāṃ sahācyute |

svayaṃ ca brahmasadane brahmaṇaḥ kāminī bhava || 53 ||
gaṅ□gā yātu śivasthānamatra padmaiva tiṣṭhatu |
śāntā ca krodharahitā mad□bhaktā sattvarūpiṇī || 54 ||
mahāsādhvī mahābhāgā suśīlā dharmacāriṇī |
yadaṃśakalayā sarvā dharmiṣṭhāśca pativratāḥ || 55 ||
śāntarūpāḥ suśīlāśca prativiśveṣu pūjitāḥ |
tisro bhāryāstriśīlāśca trayo bhṛtyāśca bāndhavāḥ || 56 ||
dhruvaṃ vedaviruddhāśca na hyete maṅ□galapradāḥ |
strīpuṃvacca gṛhe yeṣāṃ gṛhiṇāṃ strīvaśaḥ pumān || 57 ||
niṣphalaṃ ca janma teṣāmaśubhaṃ ca pade pade |
mukhe duṣṭā yoniduṣṭā yasya strī kalahapriyā || 58 ||
araṇyaṃ tena gantavyaṃ mahāraṇyaṃ gṛhādvaram |
jalānāṃ ca sthalānāṃ ca phalānāṃ prāptireva ca || 59 ||
satataṃ sulabhā tatra na teṣāṃ gṛha eva ca |

varamagnau sthitirhiṃsrajantūnāṃ sannidhau sukham || 60 ||
tato'pi duḥkhaṃ puṃsāṃ ca duṣṭastrīsannidhau dhruvam |
vyādhijvālā viṣajvālā varaṃ puṃsāṃ varānane || 61 ||
duṣṭastrīṇāṃ mukhajvālā maraṇādatiricyate |
puṃsāṃ ca strījitāṃ caiva bhasmāntaṃ śaucamadhruvam || 62 ||
yadahni kurute karma na tasya phalabhāgbhavet |
nindito'tra paratraiva sarvatra narakaṃ vrajet || 63 ||
yaśaḥkīrtivihīno yo jīvannapi mṛto hi saḥ |
bahvīnāṃ ca sapat□nīnāṃ naikatra śreyase sthitiḥ || 64 ||
ekabhāryaḥ sukhī naiva bahubhāryaḥ kadācana |
gaccha gaṅ□ge śivasthānaṃ brahmasthānaṃ sarasvati || 65 ||
atra tiṣṭhatu mad□gehe suśīlā kamalālayā |
susādhyā yasya pat□nī ca suśīlā ca pativratā || 66 ||
iha svarge sukhaṃ tasya dharmo mokṣaḥ paratra ca |

pativratā yasya pat□nī sa ca muktaḥ śuciḥ sukhī |
jīvanmṛto'śucirduḥkhī duḥśīlāpatireva ca || 67 ||

English translation

1-10. Narayana said “O Narada! Sarasvati lives always in Vaikuntha close to Narada. One day a quarrel arose with Ganga, and by Her curse, Sarasvati came in parts as a river here in this Bharata. She is reckoned in Bharata as a great sanctifiying holy and merit-giving river. The good persons serve Her always, residing on Her banks. She is the Tapasya and the fruit thereof of the ascetics. She is like the burning fire to the sins of the sinners. Those that die in Bharata on the Sarasvati waters with their full consciousness, live for ever in Vaikuntha in the council of Hah. Those that bathe in the Sarasvati waters, after committing sins, become easily freed of them and live for a long, long time in Visnu-Loka. If one bathes even once in the Sarasvati waters, during Chaturmasya (a vow that lasts four months), in full moon time, in Aksyaya or when the day ends, in Vyatipata Yoga, in the time of eclipse or on any other holy day or through any other concomitant cause or even without any faith and out of sheer disregard, one is able to go to Vaikuntha and get the nature of S’ri Hari. If one repeats the Sarasvati Mantra, residing on the banks of the Sarasvati, for one month, a great illiterate can become a great poet. There is no doubt in this. Once shaving one's head, if one resides on the banks of the Sarasvati, daily bathes in it, one will have not to meet with the pain of being again born in the womb. O Narada! Thus I have described a little of the unbounded glories of Bharata that give happiness and the fruits of all desires.”

11. Suta said “O Saunaka! The Muni Narada hearing thus, asked again at that very moment to solve his doubts. I am now speaking of that. Hear.”

12-15. Narada said “O Lord! How did the Devi Sarasvati quarrel with the Devi Ganga and how did she by Her curse turn out in India,

into a holy river in giving virtues. I am becoming more and more eager and impatient to hear about this critical incident. I do not find satiety in drinking your nectar-like words. Who finds satiety in getting his good weal? Why did Ganga curse Sarasvati, worshipped everywhere. Ganga is also full of Sattva Gunas. She always bestows good and virtue to all. Both of them are fiery and it is pleasant to hear the cause of quarrels between those two. These are very rarely found in the Puranas. So you ought to describe that to me.”

16-21. Narayana said Hear, O Narada! I will now describe that incident, the hearing of which removes all the sins. Laksmi,

Sarasvati and Ganga, the three wives of Hari and all equally loved, remain always close to Hari. One day Ganga cast side-long glances frequently towards Narayana and was eagerly looking at Him, with smile on Her lips. Seeing this, the Lord Narayana, startled and looked at Ganga and smiled also. Laksmi saw that, but she did not take any offence. But Sarasvati became very angry. Padma (Laksmi) who was of Sattva Guna, began to console in various ways the wrathful Sarasvati; but she could not be appeased by any means. Rather Her face became red out of anger; she began to tremble out of her feelings (passion); Her lips quivered; and She began to speak to Her husband.

22-38. The husband that is good, religious, and well qualified looks on his all the wives equally; but it is just the opposite with him who is a cheat. O Gadadhara! You are partial to Ganga; and so is the case with Laksmi. I am the only one that is deprived of your love. It is, therefore, that Ganga and Padma are in love with each other; for you love Padma. So why shall not Padma bear this contrary thing! I

am only unfortunate. What use is there in holding my life? Her life is useless, who is deprived of her husband's love. Those that declare you, of Sattva Gunas, ought not to be ever called Pundits. They are quite illiterate; they have not the least knowledge of the Vedas. They

are quite impotent to understand the nature of your mind. O Narada! Hearing Sarasvati's words and knowing that she had become very angry, Narayana thought for a moment and then went away from the Zenana outside. When Narayana had thus gone away, Sarasvati became fearless and began to abuse Ganga downright out of anger in an abusive language, hard to hear"O Shameless One! O Passionate One! What pride do you feel for your husband? Do you like to show that your husband loves you much? I will destroy your pride today. I will see today, it will be seen by others also, what your Hari can do for you?" Saying thus Sarasvati rose up to catch hold of Ganga by Her hairs violently. Padma intervened to stop this. Sarasvati became very violent and cursed Laksmi "No doubt you will be turned into a tree and into a river. In as much as seeing this undue behaviour of Ganga, you do not step forward to speak anything in this assembly, as if you are a tree or a river." Padma did not become at all angry, even when she heard of the above curse. She became sorry and, holding the hands of Sarasvati, remained silent. Then Ganga became very angry; Her lips began to quiver frequently. Seeing the mad fiery nature of the red-eyed Sarasvati, she told Laksmi "O Padme! Leave that wicked foul-mouthed woman. What will she do to me? She presides over speech and therefore likes always to remain with quarrels. Let Her shew Her force how far can she quarrel with me. She wants to test the strength of us. So leave Her. Let all know today our strength and prowess."

39-44. Thus saying, Ganga became ready to curse Sarasvati and addressing Laksmi, said "O Dear Padme! As that woman has cursed you to become a river, so I too curse her, that she, too, be turned into a river and she would go to the abode of men, the sinners, to the world and take their heaps of sins." Hearing this curse of Ganga, Sarasvati gave her curse, "You, too, will have to descend into the Bhurloka (the world) as a river, taking all the sins of the sinners." O Narada! While there was going on this quarrel, the four¬ armed omniscient Bhagavan Hari came up there accompanied by

four attendants of His, all four-armed, and took Sarasvati in His breast and began to speak all the previous mysteries. Then they came to know the cause of their quarrels and why they cursed one another and all became very sorry. At that time Bhagavan Hah told them one by one

45-67. O Laksmi! Let you be born in parts, without being born in any womb, in the world as the daughter in the house of the King Dharma- dhvaja. You will have to take the form of a tree there, out of this evil turn of fate. There S'ankhachuda, the Indra of the Asuras, born of my parts will marry you. After that you will come back here and be my wife as now. There is no doubt in this. You will be named TulasT, the purifier of the three worlds, in Bharata. O Beautiful One! Now go there quickly and be a river in your parts under the name Padmavati. O Gange! You will also have to take incarnation in Bharata as a river, purifying all the worlds, to destroy the sins of the inhabitants of Bharata. Bhagiratha will take you there after much entreating and worshipping you; and you will be famous by the name Bhagirathi, the most sanctifying river in the world. There, the Ocean born of my parts, and the King S'antanu also born of my parts will be your husbands. O Bharati! Let you go also and incarnate in part in Bharata under the curse of Ganga. O Good-natured One! Now go in full Amsas to Brahma and become His wife. Let Ganga go also in Her fullness to S'iva. Let Padma remain with Me. Padma is of a peaceful nature, void of anger, devoted to Me and of a Sattvika nature. Chaste, good-natured, fortunate, and religious woman like Padma are very rare. Those women that are born of the parts of Padma are all very religious and devoted to their husbands. They are peaceful and good-natured and worshipped in every universe. It is forbidden, nay, opposed to the Vedas, to keep three wives, three servants, three friends of different natures, at one place. They never conduce to any

welfare. They are the fruitful sources of all jealousies and quarrels. Where, in any family females are powerful like men and males are submissive to females, the birth of the male is

useless. At his every step, he meets with difficulties and bitter experiences. He ought to retire to the forest whose wife is foul- mouthed, of bad birth and fond of quarrels. The great forest is better for him than his house. That man does not get in his house any water for washing his feet, or any seat to sit on, or any fruit to eat, nothing whatsoever; but in the forest, all these are not unavailable. Rather to dwell amidst rapacious animals or to enter into fire than remain with a bad wife. O Fair One! Rather the pains of the disease or venom are bearable, but the words of a bad wife are hard to bear. Death is far better than that. Those that are under the control of their wives, know that they never get their peace of mind until they are laid on their funeral pyres. They never see the fruits of what they daily do. They have no fame anywhere, neither in this world nor in the next. Ultimately the fruit is this:- that they have to go to hell and remain there. His life is verily a heavy burden who is without any name or fame. Never it is for the least good that many co-wives remain at one place. When, by taking one wife only a man does not become happy, then imagine, how painful it becomes to have many wives. O Gange! Go to S'iva. O Sarasvati! Go to Brahma. Let the good-natured Kamala, residing on the lotus remain with Me. He gets in this world happiness and Dharma and in the next Mukti whose wife is chaste and obedient. In fact he is Mukta, pure and happy whose wife is chaste; and he whose wife is foul-natured, is rendered impure unhappy and dead whilst he is living.

Here ends the Sixth Chapter of the Ninth Book on the coming in this world of Laksmi, Ganga and Sarasvati in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 7

On The Curses Of Ganga, Saras vat!

Chapter 224 of 318 · 54 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
इत्युक्त्वा जगतां नाथो विरराम च नारद ।
अतीव रुरुदुर्देव्यः समालिङ्ग्य परस्परम् ॥ १ ॥
ताश्च सर्वाः समालोक्य क्रमेणोचुस्तदेश्वरम् ।
कम्पिताः साश्रुनेत्राश्च शोकेन च भयेन च ॥ २ ॥
सरस्वत्युवाच
विशापं देहि हे नाथ दुष्टमाजन्मशोचनम् ।
सत्स्वामिना परित्यक्ताः कुतो जीवन्ति ताः स्त्रियः ॥ ३ ॥
देहत्यागं करिष्यामि योगेन भारते ध्रुवम् ।
अत्युन्नतो हि नियतं पातुमर्हति निश्चितम् ॥ ४ ॥
गङ्गोवाच
अहं केनापराधेन त्वया त्यक्ता जगत्पते ।
देहत्यागं करिष्यामि निर्दोषाया वधं लभ ॥ ५ ॥
निर्दोषकामिनीत्यागं करोति यो नरो भुवि ।

स याति नरकं घोरं किन्तु सर्वेश्वरोऽपि वा ॥ ६ ॥
पद्मोवाच
नाथ सत्त्वस्वरूपस्त्वं कोपः कथमहो तव ।
प्रसादं कुरु भार्ये द्वे सदीशस्य क्षमा वरा ॥ ७ ॥
भारते भारतीशापाद्यास्यामि कलया ह्यहम् ।
कियत्कालं स्थितिस्तत्र कदा द्रक्ष्यामि ते पदम् ॥ ८ ॥
दास्यन्ति पापिनः पापं सद्यः स्नानावगाहनात् ।
केन तेन विमुक्ताहमागमिष्यामि ते पदम् ॥ ९ ॥
कलया तुलसीरूपं धर्मध्वजसुता सती ।
भुक्त्वा कदा लभिष्यामि त्वत्पादाम्बुजमच्युत ॥ १० ॥
वृक्षरूपा भविष्यामि त्वदधिष्ठातृदेवता ।
समुद्धरिष्यसि कदा तन्मे ब्रूहि कृपानिधे ॥ ११ ॥
गङ्गा सरस्वतीशापाद्यदि यास्यति भारते ।
शापेन मुक्ता पापाच्च कदा त्वां च लभिष्यति ॥ १२ ॥

गङ्गाशापेन वा वाणी यदि यास्यति भारतम् ।
कदा शापाद्विनिर्मुच्य लभिष्यति पदं तव ॥ १३ ॥

तां वाणीं ब्रह्मसदनं गङ्गां वा शिवमन्दिरम् ।
गन्तुं वदसि हे नाथ तत्क्षमस्व च ते वचः ॥ १४ ॥
इत्युक्त्वा कमला कान्तपादं धृत्वा ननाम सा ।
स्वकेशैर्वेष्टनं कृत्वा रुरोद च पुनः पुनः ॥ १५ ॥
(उवाच पद्मनाभस्तां पद्मां कृत्वा स्ववक्षसि ।
ईषद्धास्यप्रसन्नास्यो भक्तानुग्रहकातरः ॥) ॥
श्रीभगवानुवाच
त्वद्वाक्यमाचरिष्यामि स्ववाक्यं च सुरेश्वरि ।
समतां च करिष्यामि शृणु त्वं कमलेक्षणे ॥ १६ ॥
भारती यातु कलया सरिद्रूपा च भारते ।
अर्धा सा ब्रह्मसदनं स्वयं तिष्ठतु मद्गृहे ॥ १७ ॥
भगीरथेन सा नीता गङ्गा यास्यति भारते ।

पूतं कर्तुं त्रिभुवनं स्वयं तिष्ठतु मद्गृहे ॥ १८ ॥
तत्रैव चन्द्रमौलेश्च मौलिं प्राप्स्यति दुर्लभम् ।
ततः स्वभावतः पूताप्यतिपूता भविष्यति ॥ १९ ॥
कलांशांशेन गच्छ त्वं भारते वामलोचने ।
पद्मावती सरिद्रूपा तुलसीवृक्षरूपिणी ॥ २० ॥
कलेः पञ्चसहस्रे च गते वर्षे तु मोक्षणम् ।
युष्माकं सरितां चैव मद्गेहे चागमिष्यथ ॥ २१ ॥
सम्पदा हेतुभूता च विपत्तिः सर्वदेहिनाम् ।
विना विपत्तेर्महिमा केषां पद्मभवे भवेत् ॥ २२ ॥
मन्मन्त्रोपासकानां च सतां स्नानावगाहनात् ।
युष्माकं मोक्षणं पापाद्दर्शनात्स्पर्शनात्तथा ॥ २३ ॥
पृथिव्यां यानि तीर्थानि सन्त्यसंख्यानि सुन्दरि ।
भविष्यन्ति च पूतानि मद्भक्तस्पर्शदर्शनात् ॥ २४ ॥
मन्मन्त्रोपासका भक्ता विभ्रमन्ति च भारते ।

पूतं कर्तुं तारितुं च सुपवित्रां वसुन्धराम् ॥ २५ ॥
मद्भक्ता यत्र तिष्ठन्ति पादं प्रक्षालयन्ति च ।
तत्स्थानं च महातीर्थं सुपवित्रं भवेद्ध्रुवम् ॥ २६ ॥
स्त्रीघ्नो गोघ्नः कृतघ्नश्च ब्रह्मघ्नो गुरुतल्पगः ।
जीवन्मुक्तो भवेत्पूतो मद्भक्तस्पर्शदर्शनात् ॥ २७ ॥
एकादशीविहीनश्च सन्ध्याहीनोऽथ नास्तिकः ।
नरघाती भवेत्पूतो मद्भक्तस्पर्शदर्शनात् ॥ २८ ॥
असिजीवी मसीजीवी धावको ग्रामयाचकः ।
वृषवाहो भवेत्पूतो मद्भक्तस्पर्शदर्शनात् ॥ २९ ॥
विश्वासघाती मित्रघ्नो मिथ्यासाक्ष्यस्य दायकः ।
स्थाप्याहारी भवेत्पूतो मद्भक्तस्पर्शदर्शनात् ॥ ३० ॥

अत्युग्रवान्दूषकश्च जारकः पुंश्चलीपतिः ।
पूतश्च वृषलीपुत्रो मद्भक्तस्पर्शदर्शनात् ॥ ३१ ॥
शूद्राणां सूपकारश्च देवलो ग्रामयाजकः ।

अदीक्षितो भवेत्पूतो मद्भक्तस्पर्शदर्शनात् ॥ ३२ ॥
पितरं मातरं भार्यां भ्रातरं तनयं सुताम् ।
गुरोः कुलं च भगिनीं चक्षुर्हीनं च बान्धवम् ॥ ३३ ॥
श्वश्रूं च श्वशुरं चैव यो न पुष्णाति सुन्दरि ।
स महापातकी पूतो मद्भक्तस्पर्शदर्शनात् ॥ ३४ ॥
अश्वत्थनाशकश्चैव मद्भक्तनिन्दकस्तथा ।
शूद्रान्नभोजी विप्रश्च पूतो मद्भक्तदर्शनात् ॥ ३५ ॥
देवद्रव्यापहारी च विप्रद्रव्यापहारकः ।
लाक्षालोहरसानां च विक्रेता दुहितुस्तथा ॥ ३६ ॥
महापातकिनश्चैव शूद्राणां शवदाहकः ।
भवेयुरेते पूताश्च मद्भक्तस्पर्शदर्शनात् ॥ ३७ ॥
महालक्ष्मीरुवाच
भक्तानां लक्षणं ब्रूहि भक्तानुग्रहकातर ।
येषां तु दर्शनस्पर्शात्सद्यः पूता नराधमाः ॥ ३८ ॥

हरिभक्तिविहीनाश्च महाहङ्कारसंयुतः ।
स्वप्रशंसारता धूर्ताः शठाश्च साधुनिन्दकाः ॥ ३९ ॥
पुनन्ति सर्वतीर्थानि येषां स्नानावगाहनात् ।
येषां च पादरजसा पूता पादोदकान्मही ॥ ४० ॥
येषां संदर्शनं स्पर्शं ये वा वाञ्छन्ति भारते ।
सर्वेषां परमो लाभो वैष्णवानां समागमः ॥ ४१ ॥
न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः ।
ते पुनन्त्यपि कालेन विष्णुभक्ताः क्षणादहो ॥ ४२ ॥
सूत उवाव
महालक्ष्मीवचः श्रुत्वा लक्ष्मीकान्तश्च सस्मितः ।
निगूढतत्त्वं कथितुमपि श्रेष्ठोपचक्रमे ॥ ४३ ॥
श्रीभगवानुवाच
भक्तानां लक्षणं लक्ष्मि गूढं श्रुतिपुराणयोः ।
पुण्यस्वरूपं पापघ्नं सुखदं भुक्तिमुक्तिदम् ॥ ४४ ॥

सारभूतं गोपनीयं न वक्तव्यं खलेषु च ।
त्वां पवित्रां प्राणतुल्यां कथयामि निशामय ॥ ४५ ॥
गुरुवक्त्राद्विष्णुमन्त्रो यस्य कर्णे पतिष्यति ।
वदन्ति वेदास्तं चापि पवित्रं च नरोत्तमम् ॥ ४६ ॥
पुरुषाणां शतं पूर्वं तथा तज्जन्ममात्रतः ।
स्वर्गस्थं नरकस्थं वा मुक्तिमाप्नोति तत्क्षणात् ॥ ४७ ॥

यैः कैश्चिद्यत्र वा जन्म लब्धं येषु च जन्तुषु ।
जीवन्मुक्तास्तु ते पूता यान्ति काले हरेः पदम् ॥ ४८ ॥
मद्भक्तियुक्तो मर्त्यश्च स मुक्तो मद्गुणान्वितः ।
मद्गुणाधीनवृत्तिर्यः कथाविष्टश्च सन्ततम् ॥ ४९ ॥
मद्गुणश्रुतिमात्रेण सानन्दः पुलकान्वितः ।
सगद्गदः साश्रुनेत्रः स्वात्मविस्मृत एव च ॥ ५० ॥
न वाञ्छति सुखं मुक्तिं सालोक्यादिचतुष्टयम् ।
ब्रह्मत्वममरत्वं वा तद्वाञ्छा मम सेवने ॥ ५१ ॥

इन्द्रत्वं च मनुत्वं च ब्रह्मत्वं च सुदुर्लभम् ।
स्वर्गराज्यादिभोगं च स्वप्नेऽपि च न वाञ्छति ॥ ५२ ॥
भ्रमन्ति भारते भक्तास्तादृग्जन्म सुदुर्लभम् ।
मद्गुणश्रवणाः श्राव्यगानैर्नित्यं मुदान्विताः ॥ ५३ ॥
ते यान्ति च महीं पूत्वा नरं तीर्थं ममालयम् ।
इत्येवं कथितं सर्वं पद्मे कुरु यथोचितम् ।
तदाज्ञया तास्तच्चक्रुर्हरिस्तस्थौ सुखासने ॥ ५४ ॥

Roman transliteration

śrīnārāyaṇa uvāca
ityuktvā jagatāṃ nātho virarāma ca nārada |
atīva rurudurdevyaḥ samāliṅ□gya parasparam || 1 ||
tāśca sarvāḥ samālokya krameṇocustadeśvaram |
kampitāḥ sāśrunetrāśca śokena ca bhayena ca || 2 ||
sarasvatyuvāca
viśāpaṃ dehi he nātha duṣṭamājanmaśocanam |
satsvāminā parityaktāḥ kuto jīvanti tāḥ striyaḥ || 3 ||
dehatyāgaṃ kariṣyāmi yogena bhārate dhruvam |
atyunnato hi niyataṃ pātumarhati niścitam || 4 ||
gaṅ□govāca
ahaṃ kenāparādhena tvayā tyaktā jagatpate |
dehatyāgaṃ kariṣyāmi nirdoṣāyā vadhaṃ labha || 5 ||
nirdoṣakāminītyāgaṃ karoti yo naro bhuvi |

sa yāti narakaṃ ghoraṃ kintu sarveśvaro'pi vā || 6 ||
padmovāca
nātha sattvasvarūpastvaṃ kopaḥ kathamaho tava |
prasādaṃ kuru bhārye dve sadīśasya kṣamā varā || 7 ||
bhārate bhāratīśāpādyāsyāmi kalayā hyaham |
kiyatkālaṃ sthitistatra kadā drakṣyāmi te padam || 8 ||
dāsyanti pāpinaḥ pāpaṃ sadyaḥ snānāvagāhanāt |
kena tena vimuktāhamāgamiṣyāmi te padam || 9 ||
kalayā tulasīrūpaṃ dharmadhvajasutā satī |
bhuktvā kadā labhiṣyāmi tvatpādāmbujamacyuta || 10 ||
vṛkṣarūpā bhaviṣyāmi tvadadhiṣṭhātṛdevatā |
samuddhariṣyasi kadā tanme brūhi kṛpānidhe || 11 ||

gaṅ□gā sarasvatīśāpādyadi yāsyati bhārate |
śāpena muktā pāpācca kadā tvāṃ ca labhiṣyati || 12 ||

gaṅ□gāśāpena vā vāṇī yadi yāsyati bhāratam |
kadā śāpādvinirmucya labhiṣyati padaṃ tava || 13 ||
tāṃ vāṇīṃ brahmasadanaṃ gaṅ□gāṃ vā śivamandiram |
gantuṃ vadasi he nātha tatkṣamasva ca te vacaḥ || 14 ||
ityuktvā kamalā kāntapādaṃ dhṛtvā nanāma sā |
svakeśairveṣṭanaṃ kṛtvā ruroda ca punaḥ punaḥ || 15 ||
(uvāca padmanābhastāṃ padmāṃ kṛtvā svavakṣasi |
īṣaddhāsyaprasannāsyo bhaktānugrahakātaraḥ ||) ||
śrībhagavānuvāca
tvadvākyamācariṣyāmi svavākyaṃ ca sureśvari |
samatāṃ ca kariṣyāmi śṛṇu tvaṃ kamalekṣaṇe || 16 ||
bhāratī yātu kalayā sarid□rūpā ca bhārate |
ardhā sā brahmasadanaṃ svayaṃ tiṣṭhatu mad□gṛhe || 17 ||
bhagīrathena sā nītā gaṅ□gā yāsyati bhārate |

pūtaṃ kartuṃ tribhuvanaṃ svayaṃ tiṣṭhatu mad□gṛhe || 18 ||
tatraiva candramauleśca mauliṃ prāpsyati durlabham |
tataḥ svabhāvataḥ pūtāpyatipūtā bhaviṣyati || 19 ||
kalāṃśāṃśena gaccha tvaṃ bhārate vāmalocane |
padmāvatī sarid□rūpā tulasīvṛkṣarūpiṇī || 20 ||
kaleḥ pañcasahasre ca gate varṣe tu mokṣaṇam |
yuṣmākaṃ saritāṃ caiva mad□gehe cāgamiṣyatha || 21 ||
sampadā hetubhūtā ca vipattiḥ sarvadehinām |
vinā vipattermahimā keṣāṃ padmabhave bhavet || 22 ||
manmantropāsakānāṃ ca satāṃ snānāvagāhanāt |
yuṣmākaṃ mokṣaṇaṃ pāpāddarśanātsparśanāttathā || 23 ||
pṛthivyāṃ yāni tīrthāni santyasaṃkhyāni sundari |
bhaviṣyanti ca pūtāni mad□bhaktasparśadarśanāt || 24 ||
manmantropāsakā bhaktā vibhramanti ca bhārate |

pūtaṃ kartuṃ tārituṃ ca supavitrāṃ vasundharām || 25 ||
mad□bhaktā yatra tiṣṭhanti pādaṃ prakṣālayanti ca |
tatsthānaṃ ca mahātīrthaṃ supavitraṃ bhaved□dhruvam || 26 ||
strīghno goghnaḥ kṛtaghnaśca brahmaghno gurutalpagaḥ |
jīvanmukto bhavetpūto mad□bhaktasparśadarśanāt || 27 ||
ekādaśīvihīnaśca sandhyāhīno'tha nāstikaḥ |
naraghātī bhavetpūto mad□bhaktasparśadarśanāt || 28 ||
asijīvī masījīvī dhāvako grāmayācakaḥ |
vṛṣavāho bhavetpūto mad□bhaktasparśadarśanāt || 29 ||
viśvāsaghātī mitraghno mithyāsākṣyasya dāyakaḥ |
sthāpyāhārī bhavetpūto mad□bhaktasparśadarśanāt || 30 ||
atyugravāndūṣakaśca jārakaḥ puṃścalīpatiḥ |
pūtaśca vṛṣalīputro mad□bhaktasparśadarśanāt || 31 ||
śūdrāṇāṃ sūpakāraśca devalo grāmayājakaḥ |

adīkṣito bhavetpūto mad□bhaktasparśadarśanāt || 32 ||
pitaraṃ mātaraṃ bhāryāṃ bhrātaraṃ tanayaṃ sutām |
guroḥ kulaṃ ca bhaginīṃ cakṣurhīnaṃ ca bāndhavam || 33 ||
śvaśrūṃ ca śvaśuraṃ caiva yo na puṣṇāti sundari |

sa mahāpātakī pūto mad□bhaktasparśadarśanāt || 34 ||
aśvatthanāśakaścaiva mad□bhaktanindakastathā |
śūdrānnabhojī vipraśca pūto mad□bhaktadarśanāt || 35 ||
devadravyāpahārī ca vipradravyāpahārakaḥ |
lākṣāloharasānāṃ ca vikretā duhitustathā || 36 ||
mahāpātakinaścaiva śūdrāṇāṃ śavadāhakaḥ |
bhaveyurete pūtāśca mad□bhaktasparśadarśanāt || 37 ||
mahālakṣmīruvāca
bhaktānāṃ lakṣaṇaṃ brūhi bhaktānugrahakātara |
yeṣāṃ tu darśanasparśātsadyaḥ pūtā narādhamāḥ || 38 ||

haribhaktivihīnāśca mahāhaṅ□kārasaṃyutaḥ |
svapraśaṃsāratā dhūrtāḥ śaṭhāśca sādhunindakāḥ || 39 ||
punanti sarvatīrthāni yeṣāṃ snānāvagāhanāt |
yeṣāṃ ca pādarajasā pūtā pādodakānmahī || 40 ||
yeṣāṃ saṃdarśanaṃ sparśaṃ ye vā vāñchanti bhārate |
sarveṣāṃ paramo lābho vaiṣṇavānāṃ samāgamaḥ || 41 ||
na hyammayāni tīrthāni na devā mṛcchilāmayāḥ |
te punantyapi kālena viṣṇubhaktāḥ kṣaṇādaho || 42 ||
sūta uvāva
mahālakṣmīvacaḥ śrutvā lakṣmīkāntaśca sasmitaḥ |
nigūḍhatattvaṃ kathitumapi śreṣṭhopacakrame || 43 ||
śrībhagavānuvāca
bhaktānāṃ lakṣaṇaṃ lakṣmi gūḍhaṃ śrutipurāṇayoḥ |
puṇyasvarūpaṃ pāpaghnaṃ sukhadaṃ bhuktimuktidam || 44 ||

sārabhūtaṃ gopanīyaṃ na vaktavyaṃ khaleṣu ca |
tvāṃ pavitrāṃ prāṇatulyāṃ kathayāmi niśāmaya || 45 ||
guruvaktrādviṣṇumantro yasya karṇe patiṣyati |
vadanti vedāstaṃ cāpi pavitraṃ ca narottamam || 46 ||
puruṣāṇāṃ śataṃ pūrvaṃ tathā tajjanmamātrataḥ |
svargasthaṃ narakasthaṃ vā muktimāpnoti tatkṣaṇāt || 47 ||
yaiḥ kaiścidyatra vā janma labdhaṃ yeṣu ca jantuṣu |
jīvanmuktāstu te pūtā yānti kāle hareḥ padam || 48 ||
mad□bhaktiyukto martyaśca sa mukto mad□guṇānvitaḥ |
mad□guṇādhīnavṛttiryaḥ kathāviṣṭaśca santatam || 49 ||
mad□guṇaśrutimātreṇa sānandaḥ pulakānvitaḥ |
sagad□gadaḥ sāśrunetraḥ svātmavismṛta eva ca || 50 ||
na vāñchati sukhaṃ muktiṃ sālokyādicatuṣṭayam |
brahmatvamamaratvaṃ vā tadvāñchā mama sevane || 51 ||

indratvaṃ ca manutvaṃ ca brahmatvaṃ ca sudurlabham |
svargarājyādibhogaṃ ca svapne'pi ca na vāñchati || 52 ||
bhramanti bhārate bhaktāstādṛgjanma sudurlabham |
mad□guṇaśravaṇāḥ śrāvyagānairnityaṃ mudānvitāḥ || 53 ||
te yānti ca mahīṃ pūtvā naraṃ tīrthaṃ mamālayam |
ityevaṃ kathitaṃ sarvaṃ padme kuru yathocitam |
tadājñayā tāstaccakrurharistasthau sukhāsane || 54 ||

English translation

1-2. Narayana said O Narada! Thus saying, the Lord of the World stopped. And Laksmi, Ganga and Sarasvati wept bitterly, embracing one another. All of them then looked to S'ri Krisna, and gave vent to their feelings one by one with tears in their eyes, and with their hearts throbbing with fears and sorrows.

3-4. Sarasvati said “O Lord! What is now, the way out of this curse, so severe and paining since our births? How long can helpless women live, separated from their husbands? O Lord! I certainly say that I will sacrifice my body when I go to Bharata, by taking recourse to yoga. The Mahatmas always protect all the persons without fail.”

5-6. Ganga said “O Lord of the Universe! Why have I been abandoned by You. What fault have I committed? I will quit my body. And You will have to partake of the sin due to the killing of an innocent woman. He is surely to go to hell even if he be the Lord of all, who forsakes in this world an innocent wife.”

7-15. Padma said “O Lord! Thou art of the nature of Sattva Guna in fullness; what wonder, then, how Thou hast become angry! However let Thou be pleased now with Sarasvati and Ganga. Forgiveness is the best quality of a good husband. I am ready just now to go to Bharata when Sarasvati has cursed me. But tell me, how long I will have to stay there? After how many days I shall be able to see again Thy lotus-feet? The sinners will wash away their dirts of sins in my waters by their constant baths and ablutions? By

what means shall I be freed again and get back to Thy lotus-feet. How long shall I have to remain in my part, the daughter of Dharma Dhvaja, at the expiry of which I will be able to see Thee again? How long shall I have to assume the form of Tulasi tree, the abode of Thine. O Thou, the Ocean of mercy! Say, when wilt Thou deliver me? And if Ganga have to go to Bharata, by the curse of Bharata, when shall She be freed of the curse and sin and when shall She see back Thy feet? Again if Sarasvati have to go to Bharata out of Ganga's curse, when will that period of curse expire? How many days after shall She be able to come back to Thy feet? Now, be pleased to cancel Thy order for them to go to Brahma and S'iva respectively.” O Narada! Thus speaking to Jagannatha, the Devi Kamala bowed down at His feet and embracing them by Her own hairs of the bead, cried frequently.

16-37. Now the lotus-navelled Hah, always eager to shew favour to the devotees, smiled and with a gracious heart took up Padma on His breast and said “O SuresVari! I will keep my own word, also I will act according as you like. O Lotus-eyed! Hear. How the two ends can be made to meet. Let Sarasvati go in her one part to have the form of a river and in her one half part to Brahma and remain with me in Vaikuntha in Her full parts. Ganga will have to go in one part to Bharata - to purify the three worlds as she will be urged eagerly to do so by Bhagiratha. And She will remain in her one part in the matted hair of Chandra S'ekhara (the Mahadeva with Moon on his forehead), obtained with a great difficulty, and so will remain there purer than her natural pure state. And let her remain with me in full parts. O Padme! O Lovely-eyed One! You are most innocent; so part of your part will go to Bharata and be the Padmavati river and you will be the Tulasi tree. After the expiry of five thousand years of Kali Yuga, your curse will expire. Again you all will come to My abode. O Padme! Calamities are the causes of the happiness of the embodied beings. Without dangers no one can understand the true nature of happiness. The saint worshippers of My mantra who will perform

their ablutions in your water will free you all of your curse by touch and sight. O Fair One! By the sight and touch (Darsan, Spars'an) of My bhaktas (devotees), all the sacred places of pilgrimages in the world will be purified. For uplifting and sanctifying the holy earth, My mantropasakas, i.e., S'aivas, S'aktas, Ganapatyas, etc., that are devoted to Brahma all are residing in Bharata. Where My

Bhaktas reside and wash their feet, that place is undoubtedly reckoned as the holy places of pilgrimages. So much so that by the sight and touch of My devotees, the murderer of a woman, of a cow, of a Brahmin, the treacherous and even the stealer of the wife of one's Guru will be sanctified and liberated while living. Those who do not perform the vow of Ekadas'i, who do not perform Sandhyas, who are Nastikas (atheists), the murderers, all are free of their sins by the sight and touch of My devotees. By the sight and touch of My devotees, those who live on their swords, pens, and the royal officials, the beggars in a village and the Brahmanas who carry (deal in) bullocks are also freed of their sins. The traitors, the mischief makers of their friends, those who give false evidence, those that steal other's trust properties, are also freed of their sins by the sight and touch of My devotees. Those who are foul-mouthed, bastards, the husbands and sons of unchaste women are all purified by the sight and touch of My Bhaktas. The Brahmin cooks of S'udras, Brahmins of an inferior order (who subsist upon the offerings made to the images which he attends), the village mendicants, those who are not initiated by their Gurus, these all are purified by the sight and touch of My devotees.

O Fair One! The sins of those persons who do not maintain their fathers, mothers, brothers, wives, sons, daughters, sisters, the blind, friends, the families of the Gurus, the fathers-in-law, the mothers-in- law are also removed by the sight and touch of My devotees. Those that cut the As'vattha trees, that slander My devotees, and the Brahmins that eat the food of S'udras, are also freed of their sins. Those who steal the Deva's articles, the Brahmana's articles, those that sell lac, iron, and daughters, those who commit Maha Patakas (Brahmahatya, Surapanam, Steyam, Gurbanganaganah, Mahanti patakanyahuh, tatsam-sargahseha Pahchamam) and those that burn

the S'udra's dead bodies, these also are freed of their respective sins by the sight and touch of My devotees."

38-42. Maha Laksmi said "O Thou gracious to faithful attendants! What are the characteristics, the marks of those Bhaktas of Thine that Thou hast spoken of just now whose sight and touch destroy instantly the Mahapatakas (five great sins), that are destroyed after a long time by the water of the Tirthas and the earthen and stone images of the Gods. The sins of the vilest of men, devoid of Hah bhakti, vain and egoistic, cheats, hvpocrites, slanderers of saints, vicious souls are destroyed by your Bhaktas, whose touch and ablations sanctify the sacred places of pilgrimages; by the touch of the dust and water of whose feet, the earth is purified; whom the Bhaktas of Bharata always pray to see; and there is nothing higher than the meeting of those Bhaktas." Suta said "O Great Risi! Thus hearing the words of Maha Laksmi, the Lord smiled and began to speak about the secret things or the marks of the Bhaktas."

43-54. O Laksmi! The marks of the Bhaktas are all mentioned very hiddenly in S'rutis and Puranas. These are very sanctifying; destructive of sins, giving happiness, devotion, and liberation. These are never to be described to deceitful persons; these are the essences and to be kept hidden. But you are very simple and like my life. I therefore speak to you. Hear. O Fair One! All the Vedas declare him to be holy and the best of men, in whose ears are pronounced from the mouth of a Guru, the Visnu mantra. At the very moment of his being born into this world, one hundred generations back of that person, whether they be at that time in heaven or hell, get instantaneous liberation and if any of them happen to be born then as Jivas, they become liberated at once while living and finally get Visnupadam (the place of Visnu). That mortal is My Bhakta (devotee) who is full of devotion to Me, who always repeats My glories and acts according to My directions, who hears with all his heart My

topics, and hearing which, whose mind dances with joy, whose voice gets choked and tears incessantly flow out from whose eyes, who loses his outward consciousness. Such a man is indeed. My Bhakta. My Bhaktas do not long for happiness or Mukti, or the four states Salokya, Sayujya,

Samipya and Sarsti, nor the Brahmahood, nor the Devahood (the state of immortality); they want only to do Seva (service) to Me and they are solely intent on doing this. Even in dreams they do not desire the Indraship, Manuship, the state of Brahma so very difficult to be had; nor do they want the enjoyment of kingdoms and heavens. My Bhaktas roam in Bharata, eager to hear My glories, and always very glad to recite My sweet glorious deeds. The birth of such Bhaktas in Bharata is very rare. They purify the world and go ultimately to My abode, the best of all Tirthas (sacred places). Thus I have spoken O Padme! all that you wanted to hear. Now do as you like. Then Ganga and others all went to obey the order of Sri Hari, Who went to His own abode.

Here ends the Seventh Chapter of the Ninth Book on the curses Ganga, Sarasvati, and Laksmi and the way to freedom thereof in the Mahapuranam S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 8

On The Greatness Of Kali

Chapter 225 of 318 · 110 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
सरस्वती पुण्यक्षेत्रमाजगाम च भारते ।
गङ्गाशापेन कलया स्वयं तस्थौ हरेः पदे ॥ १ ॥
भारती भारतं गत्वा ब्राह्मी च ब्रह्मणः प्रिया ।
वाण्यधिष्ठातृदेवी सा तेन वाणी प्रकीर्तिता ॥ २ ॥
सरो वाप्यां च स्रोतस्तु सर्वत्रैव हि दृश्यते ।
हरिः सरस्वांस्तस्येयं तेन नाम्ना सरस्वती ॥ ३ ॥
सरस्वती नदी सा च तीर्थरूपातिपावनी ।
पापिनां पापदाहाय ज्वलदग्निस्वरूपिणी ॥ ४ ॥
पश्चाद्भागीरथी नीता महीं भगीरथेन च ।
सा वै जगाम कलया वाणीशापेन नारद ॥ ५ ॥
तत्रैव समये तां च दधार शिरसा शिवः ।
वेगं सोढुमयं शक्तो भुवः प्रार्थनया विभुः ॥ ६ ॥
पद्मा जगाम कलया सा च पद्मावती नदी ।

भारतं भारतीशापात्स्वयं तस्थौ हरेः पदे ॥ ७ ॥
ततोऽन्यया सा कलया लेभे जन्म च भारते ।
धर्मध्वजसुता लक्ष्मीर्विख्याता तुलसीति च ॥ ८ ॥
पुरा सरस्वतीशापात्पश्चाच्च हरिशापतः ।
बभूव वृक्षरूपा सा कलया विश्वपावनी ॥ ९ ॥
कलेः पञ्चसहस्रं च वर्षं स्थित्वा तु भारते ।
जग्मुस्ताश्च सरिद्रूपं विहाय श्रीहरेः पदम् ॥ १० ॥
यानि सर्वाणि तीर्थानि काशीं वृन्दावनं विना ।
यास्यन्ति सार्धं ताभिश्च वैकुण्ठमाज्ञया हरेः ॥ ११ ॥
शालग्रामः शक्तिशिवौ जगन्नाथश्च भारतम् ।
कलेर्दशसहस्रान्ते त्यक्त्वा यान्ति निजं पदम् ॥ १२ ॥
साधवश्च पुराणानि शङ्खानि श्राद्धतर्पणे ।
वेदोक्तानि च कर्माणि ययुस्तैः सार्धमेव च ॥ १३ ॥
देवपूजा देवनाम तत्कीर्तिगुणकीर्तनम् ।

वेदाङ्गानि च शास्त्राणि ययुस्तैः सार्धमेव च ॥ १४ ॥
सन्तश्च सत्यधर्मश्च वेदाश्च ग्रामदेवताः ।

व्रतं तपश्चानशनं ययुस्तैः सार्धमेव च ॥ १५ ॥
वामाचाररताः सर्वे मिथ्याकपटसंयुताः ।
तुलसीरहिता पूजा भविष्यति ततः परम् ॥ १६ ॥
शठाः क्रूरा दाम्भिकाश्च महाहङ्कारसंयुताः ।
चोराश्च हिंसकाः सर्वे भविष्यन्ति ततः परम् ॥ १७ ॥
पुंसो भेदः स्त्रीविभेदो विवाहो वापि निर्भयः ।
स्वस्वामिभेदो वस्तूनां भविष्यति ततः परम् ॥ १८ ॥
सर्वे स्त्रीवशगाः पुंसः पुश्चल्यश्च गृहे गृहे ।
तर्जनैर्भर्त्सनैः शश्वत्स्वामिनं ताडयन्ति च ॥ १९ ॥
गृहेश्वरी च गृहिणी गृही भृत्याधिकोऽधमः ।
चेटीदाससमौ वध्वाः श्वश्रूश्च श्वशुरस्तथा ॥ २० ॥
कर्तारो बलिनो गेहे योनिसम्बन्धिबान्धवाः ।

विद्यासम्बन्धिभिः सार्धं सम्भाषापि न विद्यते ॥ २१ ॥
यथापरिचिता लोकास्तथा पुंसश्च बान्धवाः ।
सर्वकर्माक्षमाः पुंसो योषितामाज्ञया विना ॥ २२ ॥
ब्रह्मक्षत्रविशः शूद्रा जात्याचारविवर्जिताः ।
सन्ध्या च यज्ञसूत्रं च भवेल्लुप्तं न संशयः ॥ २३ ॥
म्लेच्छाचारा भविष्यन्ति वर्णाश्चत्वार एव च ।
म्लेच्छशास्त्रं पठिष्यन्ति स्वशास्त्राणि विहाय च ॥ २४ ॥
ब्रह्मक्षत्रविशां वंशाः शूद्राणां सेवकाः कलौ ।
सूपकारा धावकाश्च वृषवाहाश्च सर्वशः ॥ २५ ॥
सत्यहीना जनाः सर्वे सस्यहीना च मेदिनी ।
फलहीनाश्च तरवोऽपत्यहीनाश्च योषितः ॥ २६ ॥
क्षीरहीनास्तथा गावः क्षीरं सर्पिर्विवर्जितम् ।
दम्पती प्रीतिहीनौ च गृहिणः सत्यवर्जिताः ॥ २७ ॥
प्रतापहीना भूपाश्च प्रजाश्च करपीडिताः ।

जलहीना महानद्यो दीर्घिकाकन्दरादयः ॥ २८ ॥
धर्महीना पुण्यहीना वर्णाश्चत्वार एव च ।
लक्षेषु पुण्यवान्कोऽपि न तिष्ठति ततः परम् ॥ २९ ॥
कुत्सिता विकृताकारा नरा नार्यश्च बालकाः ।
कुवार्ता कुत्सितः शब्दो भविष्यति ततः परम् ॥ ३० ॥
केचिद्ग्रामाश्च नगरा नरशून्या भयानकाः ।
केचित्स्वल्पकुटीरेण नरेण च समन्विताः ॥ ३१ ॥
अरण्यानि भविष्यन्ति ग्रामेषु नगरेषु च ।
अरण्यवासिनः सर्वे जनाश्च करपीडिताः ॥ ३२ ॥
सस्यानि च भविष्यन्ति तडागेषु नदीषु च ।
प्रकृष्टवंशजा हीना भविष्यन्ति कलौ युगे ॥ ३३ ॥

अलीकवादिनो धूर्ताः शठाश्चासत्यवादिनः ।
प्रकृष्टानि च क्षेत्राणि सस्यहीनानि नारद ॥ ३४ ॥
हीनाः प्रकृष्टा धनिनो देवभक्ताश्च नास्तिकाः ।

हिंसकाश्च दयाहीना पौराश्च नरघातिनः ॥ ३५ ॥
वामना व्याधियुक्ताश्च नरा नार्यश्च सर्वतः ।
स्वल्पायुषो गदायुक्ता यौवनै रहिताः कलौ ॥ ३६ ॥
पलिताः षोडशे वर्षे महावृद्धाश्च विंशतौ ।
अष्टवर्षा च युवती रजोयुक्ता च गर्भिणी ॥ ३७ ॥
वत्सरान्तप्रसूता स्त्री षोडशे च जरान्विता ।
पतिपुत्रवती काचित्सर्वा वन्ध्याः कलौ युगे ॥ ३८ ॥
कन्याविक्रयिणः सर्वे वर्णाश्चत्वार एव च ।
मातृजायावधूनां च जारोपेतान्नभक्षकाः ॥ ३९ ॥
कन्यानां भगिनीनां वा जारोपात्तानजीविनः ।
हरेर्नाम्नां विक्रयिणो भविष्यन्ति कलौ युगे ॥ ४० ॥
स्वयमुत्सृज्य दानं च कीर्तिवर्धनहेतवे ।
ततः पश्चात्स्वदानं च स्वयमुल्लङ्घयिष्यति ॥ ४१ ॥
देववृत्तिं ब्रह्मवत्तिं वृत्तिं गुरुकुलस्य च ।

स्वदत्तां परदत्तां वा सर्वमुल्लङ्घयिष्यति ॥ ४२ ॥
कन्यकागामिनः केचित्केचिच्च श्वश्रुगामिनः ।
केचिद्बधूगामिनश्च केचिद्वै सर्वगामिनः ॥ ४३ ॥
भगिनीगामिनः केचित्सपत्नीमातृगामिनः ।
भ्रातृजायागामिनश्च भविष्यन्ति कलौ युगे ॥ ४४ ॥
अगम्यागमनं चैव करिष्यन्ति गृहे गृहे ।
मातृयोनिं परित्यज्य विहरिष्यन्ति सर्वतः ॥ ४५ ॥
पत्नीनां निर्णयो नास्ति भर्तॄणां च कलौ युगे ।
प्रजानां चैव ग्रामाणां वस्तुनां च विशेषतः ॥ ४६ ॥
अलीकवादिनः सर्वे सर्वे चौराश्च लम्पटाः ।
परस्परं हिंसकाश्च सर्वे च नरघातिनः ॥ ४७ ॥
ब्रह्मक्षत्रविशां वंशा भविष्यन्ति च पापिनः ।
लाक्षा लोहरसानां च व्यापारं लवणस्य च ॥ ४८ ॥
वृषवाहा विप्रवंशाः शूद्राणां शवदाहिनः ।

शूद्रान्नभोजिनः सर्वे सर्वे च वृषलीरताः ॥ ४९ ॥
पञ्चयज्ञविहीनाश्च कुहुरात्रौ च भोजिनः ।
यज्ञसूत्रविहीनाश्च संध्याशौचविहीनकाः ॥ ५० ॥
पुंश्चली वार्धुषाजीवा कुट्टनी च रजस्वला ।
विप्राणां रन्धनागारे भविष्यति च पाचिका ॥ ५१ ॥
अन्नानां नियमो नास्ति योनीनां च विशेषतः ।

आश्रमाणां जनानां च सर्वे म्लेच्छाः कलौ युगे ॥ ५२ ॥
एवं कलौ सम्प्रवृत्ते सर्वं म्लेच्छमयं भवेत् ।
हस्तप्रमाणे वृक्षे च अङ्गुष्ठे चैव मानवे ॥ ५३ ॥
विप्रस्य विष्णुयशसः पुत्रः कल्किर्भविष्यति ।
नारायणकलांशश्च भगवान् बलिनां वरः ॥ ५४ ॥
दीर्घेण करवालेन दीर्घघोटकवाहनः ।
म्लेच्छशून्यां च पृथिवीं त्रिरात्रेण करिष्यति ॥ ५५ ॥
निर्म्लेच्छां वसुधां कृत्वा चान्तर्धानं करिष्यति ।

अराजका च वसुधा दस्युग्रस्ता भविष्यति ॥ ५६ ॥
स्थूलाप्रमाणा षड्रात्रं वर्षधाराऽऽप्लुता मही ।
लोकशून्या वृक्षशून्या गृहशून्या भविष्यति ॥ ५७ ॥
ततश्च द्वादशादित्याः करिष्यन्त्युदयं मुने ।
प्राप्नोति शुष्कतां पृथ्वी समा तेषां च तेजसा ॥ ५८ ॥
कलौ गते च दुर्धर्षे प्रवृत्ते च कृते युगे ।
तपःसत्त्वसमायुक्तो धर्मः पूर्णो भविष्यति ॥ ५९ ॥
तपस्विनश्च धर्मिष्ठा वेदज्ञा ब्राह्मणा भुवि ।
पतिव्रताश्च धर्मिष्ठा योषितश्च गृहे गृहे ॥ ६० ॥
राजानः क्षत्रियाः सर्वे विप्रभक्ता मनस्विनः ।
प्रतापवन्तो धर्मिष्ठाः पुण्यकर्मरताः सदा ॥ ६१ ॥
वैश्या वाणिज्यनिरता विप्रभक्ताश्च धार्मिकाः ।
शूद्राश्च पुण्यशीलाश्च धर्मिष्ठा विप्रसेविनः ॥ ६२ ॥
विप्रक्षत्रविशां वंशा देवीभक्तिपरायणाः ।

देवीमन्त्ररताः सर्वे देवीध्यानपरायणाः ॥ ६३ ॥
श्रुतिस्मृतिपुराणज्ञाः पुमांस ऋतुगामिनः ।
लेशो नास्ति ह्यधर्मस्य पूर्णो धर्मः कृते युगे ॥ ६४ ॥
धर्मस्त्रिपाच्च त्रेतायां द्विपाच्च द्वापरे ततः ।
कलौ वृत्ते चैकपाच्च सर्वलुप्तिस्ततः परम् ॥ ६५ ॥
वाराः सप्त तथा विप्र तिथयः षोडश स्मृताः ।
तथा द्वादश मासाश्च ऋतवश्च षडेव च ॥ ६६ ॥
द्वौ पक्षौ चायने द्वे च चतुर्भिः प्रहरैर्दिनम् ।
चतुर्भिः प्रहरै रात्रिर्मासस्त्रिंशद्दिनैस्तथा ॥ ६७ ॥
वर्षं पञ्चविधं ज्ञेयं कालसंख्याविधिक्रमे ।
यथा चायान्ति यान्त्येव यथा युगचतुष्टयम् ॥ ६८ ॥
वर्षे पूर्णे नराणां च देवानां च दिवानिशम् ।
शतत्रये षष्ठ्यधिके नराणां च युगे गते ॥ ६९ ॥
देवानां च युगं ज्ञेयं कालसंख्याविदां मतम् ।

मन्वन्तरं तु दिव्यानां युगानामेकसप्ततिः ॥ ७० ॥
मन्वन्तरसमं ज्ञेयमायुष्यञ्च शचीपतेः ।
अष्टाविंशतिमे चेन्द्रे गते ब्रह्मदिवानिशम् ॥ ७१ ॥
अष्टोत्तरशते वर्षे गते पातश्च ब्रह्मणः ।
प्रलयः प्राकृतो ज्ञेयस्तत्रादृष्टा वसुन्धरा ॥ ७२ ॥
जलप्लुतानि विश्वानि ब्रह्मविष्णुशिवादयः ।
ऋषयो ज्ञानिनः सर्वे लीनाः सत्ये चिदात्मनि ॥ ७३ ॥
तत्रैव प्रकृतिर्लीना तत्र प्राकृतिको लयः ।
लये प्राकृतिके जाते पाते च ब्रह्मणो मुने ॥ ७४ ॥
निमेषमात्रं कालश्च श्रीदेव्याः प्रोच्यते मुने ।
एवं नश्यन्ति सर्वाणि ब्रह्माण्डान्यखिलानि च ॥ ७५ ॥
निमेषान्तरकालेन पुनः सृष्टिक्रमेण च ।
एवं कतिविधा सृष्टिर्लयः कतिविधोऽपि वा ॥ ७६ ॥
कति कल्पा गतायाताः संख्यां जानाति कः पुमान् ।

सृष्टीनां च लयानां च ब्रह्माण्डानां च नारद ॥ ७७ ॥
ब्रह्मादीनां च ब्रह्माण्डे संख्यां जानाति कः पुमान् ।
ब्रह्माण्डानां च सर्वेषामीश्वरश्चैक एव सः ॥ ७८ ॥
सर्वेषां परमात्मा च सच्चिदानन्दरूपधृक् ।
ब्रह्मादयश्च तस्यांशास्तस्यांशश्च महाविराट् ॥ ७९ ॥
तस्यांशश्च विराट् क्षुद्रः सैवेयं प्रकृतिः परा ।
तस्याः सकाशात्सञ्जातोऽप्यर्धनारीश्वरस्ततः ॥ ८० ॥
सैव कृष्णो द्विधाभूतो द्विभुजश्च चतुर्भुजः ।
चतुर्भुजश्च वैकुण्ठे गोलोके द्विभुजः स्वयम् ॥ ८१ ॥
ब्रह्मादितृणपर्यन्तं सर्वं प्राकृतिकं भवेत् ।
यद्यत्प्राकृतिकं सृष्टं सर्वं नश्वरमेव च ॥ ८२ ॥
एवंविधं सृष्टिहेतुं सत्यं नित्यं सनातनम् ।
स्वेच्छामयं परं ब्रह्म निर्गुणं प्रकृतेः परम् ॥ ८३ ॥
निरुपाधि निराकारं भक्तानुग्रहकातरम् ।

करोति ब्रह्मा ब्रह्माण्डं यज्ज्ञानात्कमलोद्भवः ॥ ८४ ॥
शिवो मृत्युञ्जयश्चैव संहर्ता सर्वसत्त्ववित् ।
यज्ज्ञानाद्यस्य तपसा सर्वेशस्तु तपो महान्॥ ८५ ॥
महाविभूतियुक्तश्च सर्वज्ञः सर्वदर्शनः ।
सर्वव्यापी सर्वपाता प्रदाता सर्वसम्पदाम् ॥ ८६ ॥
विष्णुः सर्वेश्वरः श्रीमान् यद्भक्त्या यस्य सेवया ।
महामाया च प्रकृतिः सर्वशक्तिमयीश्वरी ॥ ८७ ॥
सैव प्रोक्ता भगवती सच्चिदानन्दरूपिणी ।
यज्ज्ञानाद्यस्य तपसा यद्भक्त्या यस्य सेवया ॥ ८८ ॥
सावित्री देवमाता च वेदाधिष्ठातृदेवता ।

पूज्या द्विजानां वेदज्ञा यज्ज्ञानाद्यस्य सेवया ॥ ८९ ॥
सर्वविद्याधिदेवी सा पूज्या च विदुषां परा ।
यत्सेवया यत्तपसा सर्वविश्वेषु पूजिता ॥ ९० ॥
सर्वग्रामाधिदेवी सा सर्वसम्पत्प्रदायिनी ।

सर्वेश्वरी सर्ववन्द्या सर्वेषां पुत्रदायिनी ॥ ९१ ॥
सर्वस्तुता च सर्वज्ञा सर्वदुर्गार्तिनाशिनी ।
कृष्णवामांशसम्भूता कृष्णप्राणाधिदेवता ॥ ९२ ॥
कृष्णप्राणाधिका प्रेम्णा राधिका शक्तिसेवया ।
सर्वाधिकं च रूपं च सौभाग्यं मानगौरवे ॥ ९३ ॥
कृष्णवक्षःस्थलस्थानं पत्नीत्वे प्राप सेवया ।
तपश्चकार सा पूर्वं शतशृङ्गे च पर्वते ॥ ९४ ॥
दिव्यवर्षसहस्रं च पतिं प्राप्त्यर्थमेव च ।
जाते शक्तिप्रसादे तु दृष्ट्वा चन्द्रकलोपमाम् ॥ ९५ ॥
कृष्णो वक्षःस्थले कृत्वा रुरोद कृपया विभुः ।
वरं तस्यै ददौ सारं सर्वेषामपि दुर्लभम् ॥ ९६ ॥
मम वक्षःस्थले तिष्ठ मम भक्ता च शाश्वती ।
सौभाग्येन च मानेन प्रेम्णाथो गौरवेण च ॥ ९७ ॥
त्वं मे श्रेष्ठा च ज्येष्ठा च प्रेयसी सर्वयोषिताम् ।

वरिष्ठा च गरिष्ठा च संस्तुता पूजिता मया ॥ ९८ ॥
सततं तव साध्योऽहं वश्यश्च प्राणवल्लभे ।
इत्युक्त्वा च जगन्नाथश्चकार ललनां ततः ॥ ९९ ॥
सपत्नीरहितां तां च चकार प्राणवल्लभाम् ।
अन्या या याश्च ता देव्यः पूजिताः शक्तिसेवया ॥ १०० ॥
तपस्तु यादृशं यासां तादृक्तादृक्फलं मुने ।
दिव्यवर्षसहस्रं च तपस्तप्त्वा हिमाचले ॥ १०१ ॥
दुर्गा च तत्पदं ध्यात्वा सर्वपूज्या बभूव ह ।
सरस्वती तपस्तप्त्वा पर्वते गन्धमादने ॥ १०२ ॥
लक्षवर्षं च दिव्यं च सर्ववन्द्या बभूव सा ।
लक्ष्मीर्युगशतं दिव्यं तपस्तप्त्वा च पुष्करे ॥ १०३ ॥
सर्वसम्पत्प्रदात्री च जाता देवीनिषेवणात् ।
सावित्री मलये तप्त्वा पूज्या वन्द्या बभूव सा ॥ १०४ ॥
षष्टिवर्षसहस्रं च दिव्यं ध्यात्वा च तत्पदम् ।

शतमन्वन्तरं तप्तं शङ्करेण पुरा विभो ॥ १०५ ॥
शतमन्वन्तरं चेदं ब्रह्मा शक्तिं जजाप ह ।
शतमन्वन्तरं विष्णुस्तप्त्वा पाता बभूव ह ॥ १०६ ॥
दशमन्वन्तरं तप्त्वा श्रीकृष्णः परमं तपः ।
गोलोकं प्राप्तवान्दिव्यं मोदतेऽद्यापि यत्र हि ॥ १०७ ॥

दशमन्वन्तरं धर्मस्तप्त्वा वै भक्तिसंयुतः ।
सर्वप्राणः सर्वपूज्यः सर्वाधारो बभूव सः ॥ १०८ ॥
एवं देव्याश्च तपसा सर्वे देवाश्च पूजिताः ।
मुनयो मनवो भूपा ब्राह्मणाश्चैव पूजिताः ॥ १०९ ॥
एवं ते कथितं सर्वं पुराणं सयथागमम् ।
गुरुवक्त्राद्यथा ज्ञातं किं भूयः श्रोतुमिच्छसि ॥ ११० ॥

Roman transliteration

śrīnārāyaṇa uvāca
sarasvatī puṇyakṣetramājagāma ca bhārate |
gaṅ□gāśāpena kalayā svayaṃ tasthau hareḥ pade || 1 ||
bhāratī bhārataṃ gatvā brāhmī ca brahmaṇaḥ priyā |
vāṇyadhiṣṭhātṛdevī sā tena vāṇī prakīrtitā || 2 ||
saro vāpyāṃ ca srotastu sarvatraiva hi dṛśyate |
hariḥ sarasvāṃstasyeyaṃ tena nāmnā sarasvatī || 3 ||
sarasvatī nadī sā ca tīrtharūpātipāvanī |
pāpināṃ pāpadāhāya jvaladagnisvarūpiṇī || 4 ||
paścād□bhāgīrathī nītā mahīṃ bhagīrathena ca |
sā vai jagāma kalayā vāṇīśāpena nārada || 5 ||
tatraiva samaye tāṃ ca dadhāra śirasā śivaḥ |
vegaṃ soḍhumayaṃ śakto bhuvaḥ prārthanayā vibhuḥ || 6 ||
padmā jagāma kalayā sā ca padmāvatī nadī |

bhārataṃ bhāratīśāpātsvayaṃ tasthau hareḥ pade || 7 ||
tato'nyayā sā kalayā lebhe janma ca bhārate |
dharmadhvajasutā lakṣmīrvikhyātā tulasīti ca || 8 ||
purā sarasvatīśāpātpaścācca hariśāpataḥ |
babhūva vṛkṣarūpā sā kalayā viśvapāvanī || 9 ||
kaleḥ pañcasahasraṃ ca varṣaṃ sthitvā tu bhārate |
jagmustāśca sarid□rūpaṃ vihāya śrīhareḥ padam || 10 ||
yāni sarvāṇi tīrthāni kāśīṃ vṛndāvanaṃ vinā |
yāsyanti sārdhaṃ tābhiśca vaikuṇṭhamājñayā hareḥ || 11 ||
śālagrāmaḥ śaktiśivau jagannāthaśca bhāratam |
kalerdaśasahasrānte tyaktvā yānti nijaṃ padam || 12 ||
sādhavaśca purāṇāni śaṅ□khāni śrāddhatarpaṇe |
vedoktāni ca karmāṇi yayustaiḥ sārdhameva ca || 13 ||
devapūjā devanāma tatkīrtiguṇakīrtanam |

vedāṅ□gāni ca śāstrāṇi yayustaiḥ sārdhameva ca || 14 ||
santaśca satyadharmaśca vedāśca grāmadevatāḥ |
vrataṃ tapaścānaśanaṃ yayustaiḥ sārdhameva ca || 15 ||
vāmācārāratāḥ sarve mithyākapaṭasaṃyutāḥ |
tulasīrahitā pūjā bhaviṣyati tataḥ param || 16 ||
śaṭhāḥ krūrā dāmbhikāśca mahāhaṅ□kārasaṃyutāḥ |
corāśca hiṃsakāḥ sarve bhaviṣyanti tataḥ param || 17 ||
puṃso bhedaḥ strīvibhedo vivāho vāpi nirbhayaḥ |
svasvāmibhedo vastūnāṃ bhaviṣyati tataḥ param || 18 ||
sarve strīvaśagāḥ puṃsaḥ puścalyaśca gṛhe gṛhe |

tarjanairbhartsanaiḥ śaśvatsvāminaṃ tāḍayanti ca || 19 ||
gṛheśvarī ca gṛhiṇī gṛhī bhṛtyādhiko'dhamaḥ |
ceṭīdāsasamau vadhvāḥ śvaśrūśca śvaśurastathā || 20 ||
kartāro balino gehe yonisambandhibāndhavāḥ |

vidyāsambandhibhiḥ sārdhaṃ sambhāṣāpi na vidyate || 21 ||
yathāparicitā lokāstathā puṃsaśca bāndhavāḥ |
sarvakarmākṣamāḥ puṃso yoṣitāmājñayā vinā || 22 ||
brahmakṣatraviśaḥ śūdrā jātyācāravivarjitāḥ |
sandhyā ca yajñasūtraṃ ca bhavelluptaṃ na saṃśayaḥ || 23 ||
mlecchācārā bhaviṣyanti varṇāścatvāra eva ca |
mlecchaśāstraṃ paṭhiṣyanti svaśāstrāṇi vihāya ca || 24 ||
brahmakṣatraviśāṃ vaṃśāḥ śūdrāṇāṃ sevakāḥ kalau |
sūpakārā dhāvakāśca vṛṣavāhāśca sarvaśaḥ || 25 ||
satyahīnā janāḥ sarve sasyahīnā ca medinī |
phalahīnāśca taravo'patyahīnāśca yoṣitaḥ || 26 ||
kṣīrahīnāstathā gāvaḥ kṣīraṃ sarpirvivarjitam |
dampatī prītihīnau ca gṛhiṇaḥ satyavarjitāḥ || 27 ||
pratāpahīnā bhūpāśca prajāśca karapīḍitāḥ |

jalahīnā mahānadyo dīrghikākandarādayaḥ || 28 ||
dharmahīnā puṇyahīnā varṇāścatvāra eva ca |
lakṣeṣu puṇyavānko'pi na tiṣṭhati tataḥ param || 29 ||
kutsitā vikṛtākārā narā nāryaśca bālakāḥ |
kuvārtā kutsitaḥ śabdo bhaviṣyati tataḥ param || 30 ||
kecid□grāmāśca nagarā naraśūnyā bhayānakāḥ |
kecitsvalpakuṭīreṇa nareṇa ca samanvitāḥ || 31 ||
araṇyāni bhaviṣyanti grāmeṣu nagareṣu ca |
araṇyavāsinaḥ sarve janāśca karapīḍitāḥ || 32 ||
sasyāni ca bhaviṣyanti taḍāgeṣu nadīṣu ca |
prakṛṣṭavaṃśajā hīnā bhaviṣyanti kalau yuge || 33 ||
alīkavādino dhūrtāḥ śaṭhāścāsatyavādinaḥ |
prakṛṣṭāni ca kṣetrāṇi sasyahīnāni nārada || 34 ||
hīnāḥ prakṛṣṭā dhanino devabhaktāśca nāstikāḥ |

hiṃsakāśca dayāhīnā paurāśca naraghātinaḥ || 35 ||
vāmanā vyādhiyuktāśca narā nāryaśca sarvataḥ |
svalpāyuṣo gadāyuktā yauvanai rahitāḥ kalau || 36 ||
palitāḥ ṣoḍaśe varṣe mahāvṛddhāśca viṃśatau |
aṣṭavarṣā ca yuvatī rajoyuktā ca garbhiṇī || 37 ||
vatsarāntaprasūtā strī ṣoḍaśe ca jarānvitā |
patiputravatī kācitsarvā vandhyāḥ kalau yuge || 38 ||
kanyāvikrayiṇaḥ sarve varṇāścatvāra eva ca |
mātṛjāyāvadhūnāṃ ca jāropetānnabhakṣakāḥ || 39 ||
kanyānāṃ bhaginīnāṃ vā jāropāttānajīvinaḥ |
harernāmnāṃ vikrayiṇo bhaviṣyanti kalau yuge || 40 ||
svayamutsṛjya dānaṃ ca kīrtivardhanahetave |
tataḥ paścātsvadānaṃ ca svayamullaṅ□ghayiṣyati || 41 ||
devavṛttiṃ brahmavattiṃ vṛttiṃ gurukulasya ca |

svadattāṃ paradattāṃ vā sarvamullaṅ□ghayiṣyati || 42 ||
kanyakāgāminaḥ kecitkecicca śvaśrugāminaḥ |

kecidvadhūgāminaśca kecidvai sarvagāminaḥ || 43 ||
bhaginīgāminaḥ kecitsapat□nīmātṛgāminaḥ |
bhrātṛjāyāgāminaśca bhaviṣyanti kalau yuge || 44 ||
agamyāgamanaṃ caiva kariṣyanti gṛhe gṛhe |
mātṛyoniṃ parityajya vihariṣyanti sarvataḥ || 45 ||
pat□nīnāṃ nirṇayo nāsti bhartṝṇāṃ ca kalau yuge |
prajānāṃ caiva grāmāṇāṃ vastunāṃ ca viśeṣataḥ || 46 ||
alīkavādinaḥ sarve sarve caurāśca lampaṭāḥ |
parasparaṃ hiṃsakāśca sarve ca naraghātinaḥ || 47 ||
brahmakṣatraviśāṃ vaṃśā bhaviṣyanti ca pāpinaḥ |
lākṣā loharasānāṃ ca vyāpāraṃ lavaṇasya ca || 48 ||
vṛṣavāhā vipravaṃśāḥ śūdrāṇāṃ śavadāhinaḥ |

śūdrānnabhojinaḥ sarve sarve ca vṛṣalīratāḥ || 49 ||
pañcayajñavihīnāśca kuhūrātrau ca bhojinaḥ |
yajñasūtravihīnāśca saṃdhyāśaucavihīnakāḥ || 50 ||
puṃścalī vārdhuṣājīvā kuṭṭanī ca rajasvalā |
viprāṇāṃ randhanāgāre bhaviṣyati ca pācikā || 51 ||
annānāṃ niyamo nāsti yonīnāṃ ca viśeṣataḥ |
āśramāṇāṃ janānāṃ ca sarve mlecchāḥ kalau yuge || 52 ||
evaṃ kalau sampravṛtte sarvaṃ mlecchamayaṃ bhavet |
hastapramāṇe vṛkṣe ca aṅ□guṣṭhe caiva mānave || 53 ||
viprasya viṣṇuyaśasaḥ putraḥ kalkirbhaviṣyati |
nārāyaṇakalāṃśaśca bhagavān balināṃ varaḥ || 54 ||
dīrgheṇa karavālena dīrghaghoṭakavāhanaḥ |
mlecchaśūnyāṃ ca pṛthivīṃ trirātreṇa kariṣyati || 55 ||
nirmlecchāṃ vasudhāṃ kṛtvā cāntardhānaṃ kariṣyati |

arājakā ca vasudhā dasyugrastā bhaviṣyati || 56 ||
sthūlāpramāṇā ṣaḍ□rātraṃ varṣadhārā''plutā mahī |
lokaśūnyā vṛkṣaśūnyā gṛhaśūnyā bhaviṣyati || 57 ||
tataśca dvādaśādityāḥ kariṣyantyudayaṃ mune |
prāpnoti śuṣkatāṃ pṛthvī samā teṣāṃ ca tejasā || 58 ||
kalau gate ca durdharṣe pravṛtte ca kṛte yuge |
tapaḥsattvasamāyukto dharmaḥ pūrṇo bhaviṣyati || 59 ||
tapasvinaśca dharmiṣṭhā vedajñā brāhmaṇā bhuvi |
pativratāśca dharmiṣṭhā yoṣitaśca gṛhe gṛhe || 60 ||
rājānaḥ kṣatriyāḥ sarve viprabhaktā manasvinaḥ |
pratāpavanto dharmiṣṭhāḥ puṇyakarmaratāḥ sadā || 61 ||
vaiśyā vāṇijyaniratā viprabhaktāśca dhārmikāḥ |
śūdrāśca puṇyaśīlāśca dharmiṣṭhā viprasevinaḥ || 62 ||
viprakṣatraviśāṃ vaṃśā devībhaktiparāyaṇāḥ |

devīmantraratāḥ sarve devīdhyānaparāyaṇāḥ || 63 ||
śrutismṛtipurāṇajñāḥ pumāṃsa ṛtugāminaḥ |
leśo nāsti hyadharmasya pūrṇo dharmaḥ kṛte yuge || 64 ||
dharmastripācca tretāyāṃ dvipācca dvāpare tataḥ |
kalau vṛtte caikapācca sarvaluptistataḥ param || 65 ||
vārāḥ sapta tathā vipra tithayaḥ ṣoḍaśa smṛtāḥ |
tathā dvādaśa māsāśca ṛtavaśca ṣaḍeva ca || 66 ||
dvau pakṣau cāyane dve ca caturbhiḥ praharairdinam |
caturbhiḥ praharai rātrirmāsastriṃśaddinaistathā || 67 ||

varṣaṃ pañcavidhaṃ jñeyaṃ kālasaṃkhyāvidhikrame |
yathā cāyānti yāntyeva yathā yugacatuṣṭayam || 68 ||
varṣe pūrṇe narāṇāṃ ca devānāṃ ca divāniśam |
śatatraye ṣaṣṭhyadhike narāṇāṃ ca yuge gate || 69 ||
devānāṃ ca yugaṃ jñeyaṃ kālasaṃkhyāvidāṃ matam |

manvantaraṃ tu divyānāṃ yugānāmekasaptatiḥ || 70 ||
manvantarasamaṃ jñeyamāyuṣyañca śacīpateḥ |
aṣṭāviṃśatime cendre gate brahmadivāniśam || 71 ||
aṣṭottaraśate varṣe gate pātaśca brahmaṇaḥ |
pralayaḥ prākṛto jñeyastatrādṛṣṭā vasundharā || 72 ||
jalaplutāni viśvāni brahmaviṣṇuśivādayaḥ |
ṛṣayo jñāninaḥ sarve līnāḥ satye cidātmani || 73 ||
tatraiva prakṛtirlīnā tatra prākṛtiko layaḥ |
laye prākṛtike jāte pāte ca brahmaṇo mune || 74 ||
nimeṣamātraṃ kālaśca śrīdevyāḥ procyate mune |
evaṃ naśyanti sarvāṇi brahmāṇḍānyakhilāni ca || 75 ||
nimeṣāntarakālena punaḥ sṛṣṭikrameṇa ca |
evaṃ katividhā sṛṣṭirlayaḥ katividho'pi vā || 76 ||
kati kalpā gatāyātāḥ saṃkhyāṃ jānāti kaḥ pumān |

sṛṣṭīnāṃ ca layānāṃ ca brahmāṇḍānāṃ ca nārada || 77 ||
brahmādīnāṃ ca brahmāṇḍe saṃkhyāṃ jānāti kaḥ pumān |
brahmāṇḍānāṃ ca sarveṣāmīśvaraścaika eva saḥ || 78 ||
sarveṣāṃ paramātmā ca saccidānandarūpadhṛk |
brahmādayaśca tasyāṃśāstasyāṃśaśca mahāvirāṭ || 79 ||
tasyāṃśaśca virāṭ kṣudraḥ saiveyaṃ prakṛtiḥ parā |
tasyāḥ sakāśātsañjāto'pyardhanārīśvarastataḥ || 80 ||
saiva kṛṣṇo dvidhābhūto dvibhujaśca caturbhujaḥ |
caturbhujaśca vaikuṇṭhe goloke dvibhujaḥ svayam || 81 ||
brahmāditṛṇaparyantaṃ sarvaṃ prākṛtikaṃ bhavet |
yadyatprākṛtikaṃ sṛṣṭaṃ sarvaṃ naśvarameva ca || 82 ||
evaṃvidhaṃ sṛṣṭihetuṃ satyaṃ nityaṃ sanātanam |
svecchāmayaṃ paraṃ brahma nirguṇaṃ prakṛteḥ param || 83 ||
nirupādhi nirākāraṃ bhaktānugrahakātaram |

karoti brahmā brahmāṇḍaṃ yajjñānātkamalod□bhavaḥ || 84 ||
śivo mṛtyujjayaścaiva saṃhartā sarvasattvavit |
yajjñānādyasya tapasā sarveśastu tapo mahān|| 85 ||
mahāvibhūtiyuktaśca sarvajñaḥ sarvadarśanaḥ |
sarvavyāpī sarvapātā pradātā sarvasampadām || 86 ||
viṣṇuḥ sarveśvaraḥ śrīmān yad□bhaktyā yasya sevayā |
mahāmāyā ca prakṛtiḥ sarvaśaktimayīśvarī || 87 ||
saiva proktā bhagavatī saccidānandarūpiṇī |
yajjñānādyasya tapasā yad□bhaktyā yasya sevayā || 88 ||
sāvitrī devamātā ca vedādhiṣṭhātṛdevatā |
pūjyā dvijānāṃ vedajñā yajjñānādyasya sevayā || 89 ||
sarvavidyādhidevī sā pūjyā ca viduṣāṃ parā |
yatsevayā yattapasā sarvaviśveṣu pūjitā || 90 ||
sarvagrāmādhidevī sā sarvasampatpradāyinī |

sarveśvarī sarvavandyā sarveṣāṃ putradāyinī || 91 ||
sarvastutā ca sarvajñā sarvadurgārtināśinī |
kṛṣṇavāmāṃśasambhūtā kṛṣṇaprāṇādhidevatā || 92 ||
kṛṣṇaprāṇādhikā premṇā rādhikā śaktisevayā |
sarvādhikaṃ ca rūpaṃ ca saubhāgyaṃ mānagaurave || 93 ||
kṛṣṇavakṣaḥsthalasthānaṃ pat□nītve prāpa sevayā |
tapaścakāra sā pūrvaṃ śataśṛṅ□ge ca parvate || 94 ||
divyavarṣasahasraṃ ca patiṃ prāptyarthameva ca |
jāte śaktiprasāde tu dṛṣṭvā candrakalopamām || 95 ||
kṛṣṇo vakṣaḥsthale kṛtvā ruroda kṛpayā vibhuḥ |
varaṃ tasyai dadau sāraṃ sarveṣāmapi durlabham || 96 ||
mama vakṣaḥsthale tiṣṭha mama bhaktā ca śāśvatī |
saubhāgyena ca mānena premṇātho gauraveṇa ca || 97 ||
tvaṃ me śreṣṭhā ca jyeṣṭhā ca preyasī sarvayoṣitām |

variṣṭhā ca gariṣṭhā ca saṃstutā pūjitā mayā || 98 ||
satataṃ tava sādhyo'haṃ vaśyaśca prāṇavallabhe |
ityuktvā ca jagannāthaścakāra lalanāṃ tataḥ || 99 ||
sapat□nīrahitāṃ tāṃ ca cakāra prāṇavallabhām |
anyā yā yāśca tā devyaḥ pūjitāḥ śaktisevayā || 100 ||
tapastu yādṛśaṃ yāsāṃ tādṛktādṛkphalaṃ mune |
divyavarṣasahasraṃ ca tapastaptvā himācale || 101 ||
durgā ca tatpadaṃ dhyātvā sarvapūjyā babhūva ha |
sarasvatī tapastaptvā parvate gandhamādane || 102 ||
lakṣavarṣaṃ ca divyaṃ ca sarvavandyā babhūva sā |
lakṣmīryugaśataṃ divyaṃ tapastaptvā ca puṣkare || 103 ||
sarvasampatpradātrī ca jātā devīniṣevaṇāt |
sāvitrī malaye taptvā pūjyā vandyā babhūva sā || 104 ||
ṣaṣṭivarṣasahasraṃ ca divyaṃ dhyātvā ca tatpadam |

śatamanvantaraṃ taptaṃ śaṅ□kareṇa purā vibho || 105 ||
śatamanvantaraṃ cedaṃ brahmā śaktiṃ jajāpa ha |
śatamanvantaraṃ viṣṇustaptvā pātā babhūva ha || 106 ||
daśamanvantaraṃ taptvā śrīkṛṣṇaḥ paramaṃ tapaḥ |
golokaṃ prāptavāndivyaṃ modate'dyāpi yatra hi || 107 ||
daśamanvantaraṃ dharmastaptvā vai bhaktisaṃyutaḥ |
sarvaprāṇaḥ sarvapūjyaḥ sarvādhāro babhūva saḥ || 108 ||
evaṃ devyāśca tapasā sarve devāśca pūjitāḥ |
munayo manavo bhūpā brāhmaṇāścaiva pūjitāḥ || 109 ||
evaṃ te kathitaṃ sarvaṃ purāṇaṃ sayathāgamam |
guruvaktrādyathā jñātaṃ kiṃ bhūyaḥ śrotumicchasi || 110 ||

English translation

1-110. Narayana said A part of Sarasvati descended in this Bharata Punya Bhumi (land of merits), owing to the curse of Ganga; and She remained in full in Visnu's region, the abode of Vaikuntha. She is named Bharati, on account of Her coming to Bharata; she is called Brahmi because she is dear to Brahma; and She is called Vani as She presides over Speech. Hari is seen everywhere, in tanks, in wells, in running streams (i.e., in Saras). Because He resides in Saras, therefore He is called Sarasvan. Vani is the S'akti of that Sarasvan; therefore She is denominated Sarasvati. The river Sarasvati is a very sacred Tirtha. She is the burning fire to the fuel of sins, of sinners. O Narada! Through the curse of Sarasvati, the Devi Ganga also assumed the form of a river in part. She was

brought down to this earth at the request of Bhagiratha. Hence she is called Bhagirathi. While Ganga was rushing down to the earth S'iva capable to bear the great rush of Her, held Her on His head at the request of the Mother Earth. Laksmi also, through the curse of Sarasvati came in part of parts Bharata as the river Padmavati. But She remained in full with Hari. Laksmi appeared also in Her other part as the well-known daughter Tulasi of the king Dharmadhvaja in India. Last of all, through Bharati's curse and by the command of S'ri Hari, she turned into the Tulasi tree, purifying the whole world. Remaining for five thousand years of Kali, all them will quit their river appearances and go back to Hari. By the command of S'ri Hari, all the Tirthas save Kasi and Bindraban will go along with them to Vaikuntha. Next at the expiry of the ten thousand years of Kali, S'alagrama S'ila (the stone piece worshipped as Narayana) S'iva, and S'iva S'akti and Purusottama Jagannatha will leave the soil of Bharata and go to their respective places, (i.e. the Mahatmyas of those will be extinct from Bharata). There will then cease to be the saints of S'iva S'akta, Ganapatya and Vaisnava sects, (eighteen) Puranas, the blowing of conch shells (auspicious signs), S'raddhas, Tarpanas, and all the rites and ceremonies dictated by the Vedas.

The worship and glorification of the Gods, the recitation of their praises, their names will be extinct. The Vedas with their Amgas will no longer be heard of. All these will disappear with them. The assembly of the Sadhus, the true Dharma, the four Vedas, the village Devas and Devis, the Vratas (vows) the practising of the austerities, fasting, all will disappear. All will be addicted to the Vamachara ritual (the left-hand ritual Tantrik form of worship; sarcastically used in the sense of drinking wine and eating flesh, etc.) They will speak falsehood and be deceitful. If anybody worships, his worship will be void of TulasT leaves. Almost all will be deceitful, cruel, vain, egoistic, thievish and mischievous. Men will be at variance with one another; women will be at variance with one another; no fear will exist in marriage ties. Properties will be only of those that will make them (i. e. there will cease to be any inheritance from father to son and so forth). Husbands will be obedient to their wives; unchaste women will be in every house. Wives will rebuke their husbands by incessant noisings and chidings. Wives will be the sole mistresses of houses and husbands will stand before them as servants with folded palms. Fathers-in-law and mothers-in-law will be their servants. The brothers of wives, and their friends will be the managers of the household affairs. But there will be no friendship with one's own class fellows. The brothers and friends of the house owners (masters of the house) will appear quite strangers as if they are new-comers. Without the command of the house-wives, the masters of the houses will be unable to do anything. The divisions of caste (Brahmana, Ksattriya, Vaisya, and S'udra) will entirely disappear. Far from practising Sandhya Bandanam and other daily practices, the Brahmanas will cease to hold the holy threads even on their bodies. The four colour-classes will practise the doings of the MIechchas, read the S'astras of the MIechchas and forsake their own S'astras. The Brahmins, Ksattriyas, and Vais'yas will become the slaves of S'udras, will become their cooks, runners and carriers of buffaloes. Every one will be devoid of truth. Earth will not yield any grains; trees will not yield any fruits and women will be issueless. The cows will not yield milk; even if there be a little milk, ghee will not come out of it. The affection between husband and wife will die out and the

families will be devoid of truth. The King will not wield any power; the subjects will be over burdened with taxes. The ever flowing big rivers, the petty streams, the caves of mountains all will gradually have very little water in them. The Four Varnas will be devoid of Dharma and Punya (merit, virtue). One in a lakh may be virtuous. Afterwards that too will cease. Men, women, boys, all will be ugly and deformed. They will utter bad words and vile sounds. Some villages and towns will be completely deserted by men and will look terrible; at some others few cottages with few inhabitants will be seen. Villages and towns will be jungles and jungles will become filled with men. The inhabitants of the forests will become heavily taxed and disconsolate. The beds of rivers and lakes will become dry

owing to want of rains and will be cultivated. The Kulinas of high families will become very low. The whole earth will be filled with liars, untruthful cheats and hypocrites. The lands, though cultivated well, will yield grains in name. Those who are well known as the millionaires, they will become poor and those who are devoted to the Devas will be atheists. The towns folk will have no trace of mercy; rather they will hate and envy their neighbours and turn out murderers of men. In the Kali age, males and females will be everywhere, of a dwarfish stature, diseased, shortlived, and of very little youthful virility. The hairs will turn out grey no sooner the people reach their sixteenth year. And they will be very old when they become twenty years old. The girls of eight years will have menstruation and will become pregnant. They will deliver every year. Old age will attack them when they become sixteen years old. Some women will have their husbands and children living. Otherwise almost all will be barren, childless. The four Varnas will sell their daughters. The paramours of the mothers, wives, son's wives, daughters, and sisters will be the source of support to them all. No one will be able, without money, to collect the merits by repeating the name of Hah. Persons will make gifts for name and fame and ultimately will take back what they had made as gifts. If there be any gifts made by one's own self or by one's forefathers or for a Deva purpose or for Brahmins or for the families of the Gurus, there will not be found wanting attempts to take back those gifts. Some will go

to daughters, some to mothers-in-law, some to the wives of sons, some to sisters, some to mothers of co-wives, some will go to the brother's wives. In every house, those who are unfit to be mixed will be mixed with, excepting one's mother. In Kali Yuga who is whose wife? And who is whose husband? There will be no certainty; who is whose subject and what village is to whom? There will be no surety that such a property belongs to such and such a man. All will turn out to be liars, licentious, thieves, envious of other's wives, and murderers of men. In the houses of the Brahmins, Ksattriyas, and Vais'yas, the three higher castes, the current of sin will flow. They will live by selling lac, iron, and salts prohibited by the S'astras. The Brahmins will drive buffaloes, burn the dead bodies of the S'udras, eat the food of the S'udras and go to unchaste women. There will be no more faith existing in the five Risi Yajhas. Almost every Brahmin will not observe the vows of Amavasya Nis'ipalana. The holy threads will be cast away and the Sandhya Bandanam and cleanliness and good practices will cease altogether. The unchaste women who deal in giving loans, etc., and live on interests and the procuresses during menstruation will cook in Brahmin families. There will be no distinction of food, no distinction of wombs, no distinction of As'ramas, and no distinction of persons. All will turn out MIechchas. O Narada! Thus, when the Kali will have its full play, the whole world will be filled with MIechchas, the trees will be one hand high and the men will be of the size of a thumb. Then the most powerful Bhagavan Narayana will incarnate in His part in the house of a Brahmin named Visnujas'a as his son. Mounted on a long horse, holding a long sword He will make the world free of the MIechchas in three nights. Then he will disappear from the face of the Earth and She will be without any sovereign and be filled with robbers. There will be incessant rain, for six nights and it will rain and rain and the whole earth will be deluged; no traces of men, houses, and trees. After this the Twelve Suns will rise simultaneously and by their rays the whole water will be dried up and the earth will become level.

Thus the dreadful Kali will pass away when the Satya Yuga will come back, Tapasya and the true religion and Sattva Guna will prevail again. The Brahmins will practise Tapasya, they will be devoted to

Dharma and the Vedas. The women will be chaste and religious in every house. Again the wise and intelligent Ksattriyas devoted to the Brahmanas will occupy the royal thrones and their might, devotion to Dharma and love for good deeds will increase. The Vais'yas will again go on with their trades and their devotion to their trade and the Brahmins will be reestablished. The S'udras, too, will

be again virtuous, and serve the Brahmins. Again the Brahmins, Ksattriyas, and Vais'yas and their families will have Bhakti towards the Devi, be initiated in Devi Mantras and all will meditate on the Devi. Again there will be spread the knowledge of the Vedas, the Smritis, and the Puranas, all will go to their wives in menstruation periods. No Adharma (unrighteousness) will exist and the Dharma will reign in full, with all the parts (Kalas) complete. When the Treta Yuga comes, the Dharma will be three footed; when the Dvapara Yuga will come; the Dharma will be two-footed and when Kali will begin, the Dharma will be one-footed, and when Kali will reign supreme, no Dharma will exist, even in name. (O Narada! Now I will speak of time.) The seven days of the week, Sunday, &c., the sixteen tithis, Pratipada &c., the twelve months Vais'akha &c., the six seasons Summer, &c., the two fortnights (dark and bright) and the two Ayanas (Northern and Southern) are rendered in vogue. One day consists of four Praharas, one night consists of four Praharas; a day and a night constitute one so-called day. Thirty such days make one month. In the computation of time, five kinds of years (Varsas) were already mentioned (in the 8th Skandha). As the Satya, Treta, Dvapara and Kali roll on turn by turn, so the days, months and years also roll on in turn. One day, according to the Devas, is equal to one year, according to men; three hundred and sixty human Yugas equal to one Deva Yuga. Seventy- one Deva Yugas make one Manvantara. The life period of Indra, the Lord of S'achi, is one Manvantara. Twenty-eight Indras' lives equal to one day of Hiranyagarbha (the golden wombed) Brahma. One hundred and eight such years equal to the life of one Brahma. When this Brahma dies, there is the Prakrita Pralaya. The earth is not visible then. (The dissolution of Prakriti takes place.) The whole Brahmanda is deluged by water; Brahma, Visnu, MahesVara and the other wise Risis get diluted in Para Brahma whose substance is all

truth and consciousness. That time, the Prakriti Devi, too, gets merged in Para Brahma. The fall of Brahma and the dissolution of Prakriti are called the Prakrita Pralaya. The duration of this Pralaya is one Nimesa of the Para Brahma Mula Prakriti united with Maya.

All the Brahmandas (universes) are destroyed at this time. When this Nimesa expires, the creation begins again in due order. So one cannot count the endless numbers of times when this creation and dissolution work are going on. So who can tell how many kalpas had past away, or how many Kalpas will come, how many Brahmandas were created or how many Brahmandas will be created. Who will be able to count how many Brahmas, how many Visnus or how many MahesVaras there have been. But One and Only One Para Brahma ParamesVara (the Great God) is The Supreme Lord of these countless Brahmandas. The ParamesVara of the nature of Existence, Consciousness and Bliss is the Highest Spirit of all. All others, Brahma, Visnu, MahesVara the Great Virat, the Smaller Virat, all are His parts. This Brahma is Mula Prakriti and from That has appeared S’ri Krisna, the Lord of his left half which is woman (Ardha NarisVara). It is She that divided Herself into two forms; in Her one form. She resides as the two armed Krisna in the region of Goloka; and as the four-armed Narayana in Vaikuntha. All the things from Brahma, the Highest, to the mere grass the lowest, all are originated from Prakriti. And all the Prakriti-born things are transient. Thus the True, Eternal Para Brahma, beyond the three gunas, the Source of all creation. Whose substance is All-Will is the Only Substance beyond the region of Prakriti. He is without Upadhis (conditions, as time, space, causation and attributes); He is without any form; and the forms that He assumes, they are for shewing His Grace to the devotees only. The Lotus-born Brahma is able by His Power of Knowledge to create the Brahmanda. It is by His Grace that S'iva, the Lord of the yogis is named Mrityumjaya (the Conqueror of Death), the Destoyer of all, and the Knower of all Tattvas. By His Tapas, S'iva has realised Para Brahma and therefore has become the Lord of all. All-knowing, endowed with great Vibhutis (lordly powers), the seer of all, omnipresent, the protector of all, the bestower of all prosperities. The devotion and service towards Para

Brahma have alone made S’ri Visnu the Lord of all; and it is through the power of Para Brahma, that Mahamaya Prakriti Devi has become omnipotent and the Goddess of all. Bhagavati Durga has got His Grace by Her devotion and service to Him and has become Mula Prakriti of the nature of Being, Consciousness and Bliss. And so has the Devi Savitri, the Mother of the Vedas, become the presiding Deity of the Vedas and She is worshipped by the Brahmanas and the Knowers of the Vedas. That She presides over all the branches of knowledge, is worshipped by all the learned assemblies and by the whole Universe is the result only of worshipping the Prakriti Devi. That Laksmi has become the bestower of all wealth and the presiding Deity of all the villages and the mistress of all, worshipped by all and the bestower of sons to all is also the result of worshipping Her. Thus it is through the worship of Prakriti that Durga, the Destroyer of all calamities and troubles has appeared from the left side of S’ri Krisna; and Radha has become the presiding Deity of His Prana (vital airs), and She is worshipped by all and possessed of all knowledge. It is by the worship of S'akti that Radhika has so much excelled in love, has become the presiding Deity of the prana of Krisna, has got love and respect, has been placed on His breast and is exceedingly beautiful. With the object of getting Krisna for her husband. She practised severe austerities for one thousand Deva years on the mountain S'atas'ringa in Bharata to get the Mula Prakriti's Grace. And when the S'akti Mula Prakriti became graciously pleased towards Her, S’ri Krisna seeing Radhika increasing in beauty like the Crescent Moon took Her to His breast and out of tenderness wept and granted Her highest boons so very rare to others and said O Beautiful One!

You better remain always in My breast and devoted to Me amongs all my wives; let you be superior to them all in good fortune, respect, love and glory. From today you are my greatest best wife. I will love you as the best amongst them all. O Dear! Always I will be submissive to you and fulfil what you say. Thus saying, S’ri Krisna selected her as his wife without any co-wives and made Her dear to His Heart. The other Devis besides the five Prakritis, already mentioned, also derived superiorities by serving Mula Prakriti. O

Muni! What shall I say, everyone reaps the fruits as he practises Tapasya. Bhagavati Durga practised on the Himalyas tapasya for one thousand Deva years and meditated on the lotus-feet of Mula Prakrit! and so has come to be worshipped by all. The Devi Sarasvati practised Tapasya for one lakh Deva years and is come to be respected by all. The Devi Laksmi practised Tapasya at Puskara for one hundred Divine Yugas and, by the Grace of Mula Prakrit! has become the bestower of wealth to all. The Devi Savitri worshipped S’akti for sixty thousand divine years in the Malaya mountain and is respected and worshipped by all. O Bibhu! Brahma, Visnu, and MahesVara worshipped S'akti for one hundred Manvantaras and so have become the Preservers, etc., of this world. S’ri Krisna practised for ten Manvantaras terrible austerities and therefore obtained his position in the region of Goloka and is remaining there today in greatest bliss. Dharma Deva worshipped S’akti with devotion for ten Manvantaras and has become the lives of all, worshipped by all, and the receptacle of all. O Muni! Thus all, whether the Devis, Devas, Munis, Kings, Brahmanas, all have got their respect in this world by the worship of S’akti. O Devarsi! I have thus described to you all that I heard from the mouth of my Guru, in accordance with the rules of the Vedas. What more do you want to hear?

Here ends the Eighth Chapter of the Ninth Book on the Greatness of Kali in the Maha Puranam Srimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 9

On The Origin Of The S’akti Of The

Chapter 226 of 318 · 63 detected Sanskrit verse markers

Sanskrit

नारद उवाच
देव्या निमेषमात्रेण ब्रह्मणः पात एव च ।
तस्य पातः प्राकृतिकः प्रलयः परिकीर्तितः ॥ १ ॥
प्रलये प्राकृते चोक्ता तत्रादृष्टा वसुन्धरा ।
जलप्लुतानि विश्वानि सर्वे लीनाः परात्मनि ॥ २ ॥
वसुन्धरा तिरोभूता कुत्र वा सा च तिष्ठति ।
सृष्टेर्विधानसमये साविर्भूता कथं पुनः ॥ ३ ॥
कथं बभूव सा धन्या मान्या सर्वाश्रया जया ।
तस्याश्च जन्मकथनं वद मङ्गलकारणम् ॥ ४ ॥
श्रीनारायण उवाच
सर्वादिसृष्टौ सर्वेषां जन्म देव्या इति श्रुतिः ।
आविर्भावस्तिरोभावः सर्वेषु प्रलयेषु च ॥ ५ ॥
श्रूयतां वसुधाजन्म सर्वमङ्गलकारणम् ।
विघ्ननिघ्नकरं पापनाशनं पुण्यवर्धनम् ॥ ६ ॥

अहो केचिद्वदन्तीति मधुकैटभमेदसा ।
बभूव वसुधा धन्या तद्विरुद्धमतः शृणु ॥ ७ ॥
ऊचतुस्तौ पुरा विष्णुं तुष्टौ युद्धेन तेजसा ।
आवां वध्यौ न यत्रोर्वी पाथसा संवृतेति च ॥ ८ ॥
तयोर्जीवनकाले न प्रत्यक्षा साभवत्स्फुटम् ।
ततो बभूव मेदश्च मरणानन्तरं तयोः ॥ ९ ॥
मेदिनीति च विख्यातेत्युक्तमेतन्मतं शृणु ।
जलधौता कृता पूर्वं वर्धिता मेदसा यतः ॥ १० ॥
कथयामि ते तज्जन्म सार्थकं सर्वमङ्गलम् ।
पुरा श्रुतं यच्छ्रुत्युक्तं धर्मवक्त्राच्च पुष्करे ॥ ११ ॥
महाविराट्शरीरस्य जलस्थस्य चिरं स्फुटम् ।
मनो बभूव कालेन सर्वाङ्गव्यापकं ध्रुवम् ॥ १२ ॥
तच्च प्रविष्टं सर्वेषां तल्लोम्नां विवरेषु च ।
कालेन महता पश्चाद्बभूव वसुधा मुने ॥ १३ ॥

प्रत्येकं प्रतिलोम्नां च कूपेषु संस्थिता सदा ।
आविर्भूता तिरोभूता सजला च पुनः पुनः ॥ १४ ॥

आविर्भूता सृष्टिकाले तज्जलोपर्युपस्थिता ।
प्रलये च तिरोभूता जलस्याभ्यन्तरे स्थिता ॥ १५ ॥
प्रतिविश्वेषु वसुधा शैलकाननसंयुता ।
सप्तसागरसंयुक्ता सप्तद्वीपसमन्विता ॥ १६ ॥
हेमाद्रिमेरुसंयुक्ता ग्रहचन्द्रार्कसंयुता ।
ब्रह्मविष्णुशिवाद्यैश्च सुरैर्लोकैस्तदाज्ञया ॥ १७ ॥
पुण्यतीर्थसमायुक्ता पुण्यभारतसंयुता ।
काञ्चनीभूमिसंयुक्ता सप्तस्वर्गसमन्विता ॥ १८ ॥
पातालसप्तं तदधस्तदूर्ध्वं ब्रह्मलोकतः ।
ध्रुवलोकश्च तत्रैव सर्वं विश्वं च तत्र वै ॥ १९ ॥
एवं सर्वाणि विश्वानि पृथिव्यां निर्मितानि च ।
नश्वराणि च विश्वानि सर्वाणि कृत्रिमाणि वै ॥ २० ॥

प्रलये प्राकृते चैव ब्रह्मणश्च निपातने ।
महाविराडादिसृष्टौ सृष्टः कृष्णेन चात्मना ॥ २१ ॥
नित्यौ च स्थितिप्रलयौ काष्ठाकालेश्वरैः सह ।
नित्याधिष्ठातृदेवी सा वाराहे पूजिता सुरैः ॥ २२ ॥
मुनिभिर्मनुभिर्विप्रैर्गन्धर्वादिभिरेव च ।
विष्णोर्वराहरूपस्य पत्नी सा श्रुतिसम्मता ॥ २३ ॥
तत्पुत्रो मङ्गलो ज्ञेयो घटेशो मङ्गलात्मजः ।
नारद उवाच
पूजिता केन रुपेण वाराहे च सुरैर्मही ॥ २४ ॥
वाराहे चैव वाराही सर्वैः सर्वाश्रया सती ।
मूलप्रकृतिसम्भूता पञ्चीकरणमार्गतः ॥ २५ ॥
तस्याः पूजाविधानं चाप्यधश्चोर्ध्वमनेकशः ।
मङ्गलं मङ्गलस्यापि जन्म वासं वद प्रभो ॥ २६ ॥
श्रीनारायण उवाच

वाराहे च वराहश्च ब्रह्मणा संस्तुतः पुरा ।
उद्दधार महीं हत्वा हिरण्याक्षं रसातलम् ॥ २७ ॥
जले तां स्थापयामास पद्मपत्रं यथा ह्रदे ।
तत्रैव निर्ममे ब्रह्मा विश्वं सर्वं मनोहरम् ॥ २८ ॥
दृष्ट्वा तदधिदेवीं च सकामां कामुको हरिः ।
वराहरूपी भगवान् कोटिसूर्यसमप्रभः ॥ २९ ॥
कृत्वा रतिकलां सर्वां मूर्तिं च सुमनोहराम् ।
क्रीडाञ्चकार रहसि दिव्यवर्षमहर्निशम् ॥ ३० ॥
सुखसम्भोगसंस्पर्शान्मूर्च्छां सम्प्राप सुन्दरी ।
विदग्धाया विदग्धेन सङ्गमोऽतिसुखप्रदः ॥ ३१ ॥
विष्णुस्तदङ्गसंश्लेषाद्बुबुधे न दिवानिशम् ।

वर्षान्ते चेतनां प्राप्य कामी तत्याज कामुकीम् ॥ ३२ ॥
पूर्वरूपं वराहं च दधार स च लीलया ।
पूजाञ्चकार तां देवीं ध्यात्वा च धरणीं सतीम् ॥ ३३ ॥

धूपैर्दीपैश्च नैवेद्यैः सिन्दूरैरनुलेपनैः ।
वस्त्रैः पुष्पैश्च बलिभिः सम्पूज्योवाच तां हरिः ॥ ३४ ॥
श्रीभगवानुवाच
सर्वाधारा भव शुभे सर्वैः सम्पूजिता सुखम् ।
मुनिभिर्मनुभिर्देवैः सिद्धैश्च दानवादिभिः ॥ ३५ ॥
अम्बुवाचीत्यागदिने गृहारम्भे प्रवेशने ।
वापीतडागारम्भे च गृहे च कृषिकर्मणि ॥ ३६ ॥
तव पूजां करिष्यन्ति मद्वरेण सुरादयः ।
मूढा ये न करिष्यन्ति यास्यन्ति नरकं च ते ॥ ३७ ॥
वसुधोवाच
वहामि सर्वं वाराहरूपेणाहं तवाज्ञया ।
लीलामात्रेण भगवन् विश्वं च सचराचरम् ॥ ३८ ॥
मुक्तां शुक्तिं हरेरर्चां शिवलिङ्गं शिवां तथा ।
शङ्खं प्रदीपं यन्त्रं च माणिक्यं हीरकं तथा ॥ ३९ ॥

यज्ञसूत्रं च पुष्पं च पुस्तकं तुलसीदलम् ।
जपमालां पुष्पमालां कर्पूरं च सुवर्णकम् ॥ ४० ॥
गोरोचनं चन्दनं च शालग्रामजलं तथा ।
एतान्वोढुमशक्ताहं क्लिष्टा च भगवञ्छृणु ॥ ४१ ॥
श्रीभगवानुवाच
द्रव्याण्येतानि ये मूढा अर्पयिष्यन्ति सुन्दरि ।
यास्यन्ति कालसूत्रं ते दिव्यं वर्षशतं त्वयि ॥ ४२ ॥
इत्येवमुक्त्वा भगवान् विरराम च नारद ।
बभूव तेन गर्भेण तेजस्वी मङ्गलग्रहः ॥ ४३ ॥
पूजाञ्चक्रुः पृथिव्याश्च ते सर्वे चाज्ञया हरेः ।
कण्वशाखोक्तध्यानेन तुष्टुवुश्च स्तवेन ते ॥ ४४ ॥
ददुर्मूलेन मन्त्रेण नैवेद्यादिकमेव च ।
संस्तुता त्रिषु लोकेषु पूजिता सा बभूव ह ॥ ४५ ॥
नारद उवाच

किं ध्यानं स्तवनं तस्या मूलमन्त्रं च किं वद ।
गूढं सर्वपुराणेषु श्रोतुं कौतूहलं मम ॥ ४६ ॥
श्रीनारायण उवाच
आदौ च पृथिवी देवी वराहेण च पूजिता ।
ततो हि ब्रह्मणा पश्चामृजिता पृथिवी तदा ॥ ४७ ॥
ततः सर्वैर्मुनीन्द्रैश्च मनुभिर्मानवादिभिः ।

ध्यानं च स्तवनं मन्त्रं शृणु वक्ष्यामि नारद ॥ ४८ ॥
ॐ ह्रीं श्रीं क्लीं वसुधायै स्वाहेत्यनेन
मन्त्रेण विष्णुना पूजिता पुरा ।
श्वेतपङ्कजवर्णाभां शरच्चन्द्रनिभाननाम् ॥ ४९ ॥
चन्दनोत्क्षिप्तसर्वाङ्गीं रत्नभूषणभूषिताम् ।
रत्नाधारां रत्नगर्भां रत्नाकरसमन्विताम् ॥ ५० ॥
वह्निशुद्धांशुकाधानां सस्मितां वन्दितां भजे ।
ध्यानेनानेन सा देवी सर्वैश्च पूजिताभवत् ॥ ५१ ॥

स्तवनं शृणु विप्रेन्द्र कण्वशाखोक्तमेव च ।
श्रीनारायण उवाच
जये जये जलाधारे जलशीले जलप्रदे ॥ ५२ ॥
यज्ञसूकरजाये त्वं जयं देहि जयावहे ।
मङ्गले मङ्गलाधारे माङ्गल्ये मङ्गलप्रदे ॥ ५३ ॥
मङ्गलार्थं मङ्गलेशे मङ्गलं देहि मे भवे ।
सर्वाधारे च सर्वज्ञे सर्वशक्तिसमन्विते ॥ ५४ ॥
सर्वकामप्रदे देवि सर्वेष्टं देहि मे भवे ।
पुण्यस्वरूपे पुण्यानां बीजरूपे सनातनि ॥ ५५ ॥
पुण्याश्रये पुण्यवतामालये पुण्यदे भवे ।
सर्वसस्यालये सर्वसस्याढ्ये सर्वसस्यदे ॥ ५६ ॥
सर्वसस्यहरे काले सर्वसस्यात्मिके भवे ।
भूमे भूमिपसर्वस्वे भूमिपालपरायणे ॥ ५७ ॥
भूमिपानां सुखकरे भूमिं देहि च भूमिदे ।

इदं स्तोत्रं महापुण्यं प्रातरुत्थाय यः पठेत् ॥ ५८ ॥
कोटिजन्मसु स भवेद्बलवान्भूमिपेश्वरः ।
भूमिदानकृतं पुण्यं लभ्यते पठनाज्जनैः ॥ ५९ ॥
भूमिदानहरात्पापान्मुच्यते नात्र संशयः ।
अम्बुवाचीभूकरणपापात्स मुच्यते ध्रुवम् ॥ ६० ॥
अन्यकूपे कूपखननपापात्स मुच्यते ध्रुवम् ।
परभूमिहरात्पापान्मुच्यते नात्र संशयः ॥ ६१ ॥
भूमौ वीर्यत्यागपापाद्भूमौ दीपादिस्थापनात् ।
पापेन मुच्यते सोऽपि स्तोत्रस्य पठनान्मुने ॥ ६२ ॥
अश्वमेधशतं पुण्यं लभते नात्र संशयः ।
भूमिदेव्या महास्तोत्रं सर्वकल्याणकारकम् ॥ ६३ ॥

Roman transliteration

nārada uvāca
devyā nimeṣamātreṇa brahmaṇaḥ pāta eva ca |
tasya pātaḥ prākṛtikaḥ pralayaḥ parikīrtitaḥ || 1 ||

pralaye prākṛte coktā tatrādṛṣṭā vasundharā |
jalaplutāni viśvāni sarve līnāḥ parātmani || 2 ||
vasundharā tirobhūtā kutra vā sā ca tiṣṭhati |
sṛṣṭervidhānasamaye sāvirbhūtā kathaṃ punaḥ || 3 ||
kathaṃ babhūva sā dhanyā mānyā sarvāśrayā jayā |
tasyāśca janmakathanaṃ vada maṅ□galakāraṇam || 4 ||
śrīnārāyaṇa uvāca
sarvādisṛṣṭau sarveṣāṃ janma devyā iti śrutiḥ |
āvirbhāvastirobhāvaḥ sarveṣu pralayeṣu ca || 5 ||
śrūyatāṃ vasudhājanma sarvamaṅ□galakāraṇam |
vighnanighnakaraṃ pāpanāśanaṃ puṇyavardhanam || 6 ||

aho kecidvadantīti madhukaiṭabhamedasā |
babhūva vasudhā dhanyā tadviruddhamataḥ śṛṇu || 7 ||
ūcatustau purā viṣṇuṃ tuṣṭau yuddhena tejasā |
āvāṃ vadhyau na yatrorvī pāthasā saṃvṛteti ca || 8 ||
tayorjīvanakāle na pratyakṣā sābhavatsphuṭam |
tato babhūva medaśca maraṇānantaraṃ tayoḥ || 9 ||
medinīti ca vikhyātetyuktametanmataṃ śṛṇu |
jaladhautā kṛtā pūrvaṃ vardhitā medasā yataḥ || 10 ||
kathayāmi te tajjanma sārthakaṃ sarvamaṅ□galam |
purā śrutaṃ yacchrutyuktaṃ dharmavaktrācca puṣkare || 11 ||
mahāvirāṭśarīrasya jalasthasya ciraṃ sphuṭam |
mano babhūva kālena sarvāṅ□gavyāpakaṃ dhruvam || 12 ||
tacca praviṣṭaṃ sarveṣāṃ tallomnāṃ vivareṣu ca |
kālena mahatā paścād□ babhūva vasudhā mune || 13 ||

pratyekaṃ pratilomnāṃ ca kūpeṣu saṃsthitā sadā |
āvirbhūtā tirobhūtā sajalā ca punaḥ punaḥ || 14 ||
āvirbhūtā sṛṣṭikāle tajjaloparyupasthitā |
pralaye ca tirobhūtā jalasyābhyantare sthitā || 15 ||
prativiśveṣu vasudhā śailakānanasaṃyutā |
saptasāgarasaṃyuktā saptadvīpasamanvitā || 16 ||
hemādrimerusaṃyuktā grahacandrārkasaṃyutā |
brahmaviṣṇuśivādyaiśca surairlokaistadājñayā || 17 ||
puṇyatīrthasamāyuktā puṇyabhāratasaṃyutā |
kāñcanībhūmisaṃyuktā saptasvargasamanvitā || 18 ||
pātālasaptaṃ tadadhastadūrdhvaṃ brahmalokataḥ |
dhruvalokaśca tatraiva sarvaṃ viśvaṃ ca tatra vai || 19 ||
evaṃ sarvāṇi viśvāni pṛthivyāṃ nirmitāni ca |
naśvarāṇi ca viśvāni sarvāṇi kṛtrimāṇi vai || 20 ||

pralaye prākṛte caiva brahmaṇaśca nipātane |
mahāvirāḍādisṛṣṭau sṛṣṭaḥ kṛṣṇena cātmanā || 21 ||
nityau ca sthitipralayau kāṣṭhākāleśvaraiḥ saha |
nityādhiṣṭhātṛdevī sā vārāhe pūjitā suraiḥ || 22 ||
munibhirmanubhirviprairgandharvādibhireva ca |
viṣṇorvarāharūpasya pat□nī sā śrutisammatā || 23 ||
tatputro maṅ□galo jñeyo ghaṭeśo maṅ□galātmajaḥ |
nārada uvāca
pūjitā kena rupeṇa vārāhe ca surairmahī || 24 ||
vārāhe caiva vārāhī sarvaiḥ sarvāśrayā satī |

mūlaprakṛtisambhūtā pañcīkaraṇamārgataḥ || 25 ||
tasyāḥ pūjāvidhānaṃ cāpyadhaścordhvamanekaśaḥ |
maṅ□galaṃ maṅ□galasyāpi janma vāsaṃ vada prabho || 26 ||
śrīnārāyaṇa uvāca

vārāhe ca varāhaśca brahmaṇā saṃstutaḥ purā |
uddadhāra mahīṃ hatvā hiraṇyākṣaṃ rasātalam || 27 ||
jale tāṃ sthāpayāmāsa padmapatraṃ yathā hṛde |
tatraiva nirmame brahmā viśvaṃ sarvaṃ manoharam || 28 ||
dṛṣṭvā tadadhidevīṃ ca sakāmāṃ kāmuko hariḥ |
varāharūpī bhagavān koṭisūryasamaprabhaḥ || 29 ||
kṛtvā ratikalāṃ sarvāṃ mūrtiṃ ca sumanoharām |
krīḍāñcakāra rahasi divyavarṣamaharniśam || 30 ||
sukhasambhogasaṃsparśānmūrcchāṃ samprāpa sundarī |
vidagdhāyā vidagdhena saṅ□gamo'tisukhapradaḥ || 31 ||
viṣṇustadaṅ□gasaṃśleṣād□ bubudhe na divāniśam |
varṣānte cetanāṃ prāpya kāmī tatyāja kāmukīm || 32 ||
pūrvarūpaṃ varāhaṃ ca dadhāra sa ca līlayā |
pūjāñcakāra tāṃ devīṃ dhyātvā ca dharaṇīṃ satīm || 33 ||

dhūpairdīpaiśca naivedyaiḥ sindūrairanulepanaiḥ |
vastraiḥ puṣpaiśca balibhiḥ sampūjyovāca tāṃ hariḥ || 34 ||
śrībhagavānuvāca
sarvādhārā bhava śubhe sarvaiḥ sampūjitā sukham |
munibhirmanubhirdevaiḥ siddhaiśca dānavādibhiḥ || 35 ||
ambuvācītyāgadine gṛhārambhe praveśane |
vāpītaḍāgārambhe ca gṛhe ca kṛṣikarmaṇi || 36 ||
tava pūjāṃ kariṣyanti madvareṇa surādayaḥ |
mūḍhā ye na kariṣyanti yāsyanti narakaṃ ca te || 37 ||
vasudhovāca
vahāmi sarvaṃ vārāharūpeṇāhaṃ tavājñayā |
līlāmātreṇa bhagavan viśvaṃ ca sacarācaram || 38 ||
muktāṃ śuktiṃ harerarcāṃ śivaliṅ□gaṃ śivāṃ tathā |
śaṅ□khaṃ pradīpaṃ yantraṃ ca māṇikyaṃ hīrakaṃ tathā || 39 ||

yajñasūtraṃ ca puṣpaṃ ca pustakaṃ tulasīdalam |
japamālāṃ puṣpamālāṃ karpūraṃ ca suvarṇakam || 40 ||
gorocanaṃ candanaṃ ca śālagrāmajalaṃ tathā |
etānvoḍumaśaktāhaṃ kliṣṭā ca bhagavañchṛṇu || 41 ||
śrībhagavānuvāca
dravyāṇyetāni ye mūḍhā arpayiṣyanti sundari |
yāsyanti kālasūtraṃ te divyaṃ varṣaśataṃ tvayi || 42 ||
ityevamuktvā bhagavān virarāma ca nārada |
babhūva tena garbheṇa tejasvī maṅ□galagrahaḥ || 43 ||
pūjāñcakruḥ pṛthivyāśca te sarve cājñayā hareḥ |
kaṇvaśākhoktadhyānena tuṣṭuvuśca stavena te || 44 ||
dadurmūlena mantreṇa naivedyādikameva ca |
saṃstutā triṣu lokeṣu pūjitā sā babhūva ha || 45 ||
nārada uvāca

kiṃ dhyānaṃ stavanaṃ tasyā mūlamantraṃ ca kiṃ vada |
gūḍhaṃ sarvapurāṇeṣu śrotuṃ kautūhalaṃ mama || 46 ||

śrīnārāyaṇa uvāca
ādau ca pṛthivī devī varāheṇa ca pūjitā |
tato hi brahmaṇā paścāmṛjitā pṛthivī tadā || 47 ||
tataḥ sarvairmunīndraiśca manubhirmānavādibhiḥ |
dhyānaṃ ca stavanaṃ mantraṃ śṛṇu vakṣyāmi nārada || 48 ||
oṃ hrīṃ śrīṃ klīṃ vasudhāyai svāhetyanena
mantreṇa viṣṇunā pūjitā purā |
śvetapaṅ□kajavarṇābhāṃ śaraccandranibhānanām || 49 ||
candanotkṣiptasarvāṅ□gīṃ rat□nabhūṣaṇabhūṣitām |
rat□nādhārāṃ rat□nagarbhāṃ rat□nākarasamanvitām || 50 ||
vahniśuddhāṃśukādhānāṃ sasmitāṃ vanditāṃ bhaje |
dhyānenānena sā devī sarvaiśca pūjitābhavat || 51 ||

stavanaṃ śṛṇu viprendra kaṇvaśākhoktameva ca |
śrīnārāyaṇa uvāca
jaye jaye jalādhāre jalaśīle jalaprade || 52 ||
yajñasūkarajāye tvaṃ jayaṃ dehi jayāvahe |
maṅ□gale maṅ□galādhāre māṅ□galye maṅ□galaprade || 53 ||
maṅ□galārthaṃ maṅ□galeśe maṅ□galaṃ dehi me bhave |
sarvādhāre ca sarvajñe sarvaśaktisamanvite || 54 ||
sarvakāmaprade devi sarveṣṭaṃ dehi me bhave |
puṇyasvarūpe puṇyānāṃ bījarūpe sanātani || 55 ||
puṇyāśraye puṇyavatāmālaye puṇyade bhave |
sarvasasyālaye sarvasasyāḍhye sarvasasyade || 56 ||
sarvasasyahare kāle sarvasasyātmike bhave |
bhūme bhūmipasarvasve bhūmipālaparāyaṇe || 57 ||
bhūmipānāṃ sukhakare bhūmiṃ dehi ca bhūmide |

idaṃ stotraṃ mahāpuṇyaṃ prātarutthāya yaḥ paṭhet || 58 ||
koṭijanmasu sa bhaved□ balavānbhūmipeśvaraḥ |
bhūmidānakṛtaṃ puṇyaṃ labhyate paṭhanājjanaiḥ || 59 ||
bhūmidānaharātpāpānmucyate nātra saṃśayaḥ |
ambuvācībhūkaraṇapāpātsa mucyate dhruvam || 60 ||
anyakūpe kūpakhananapāpātsa mucyate dhruvam |
parabhūmiharātpāpānmucyate nātra saṃśayaḥ || 61 ||
bhūmau vīryatyāgapāpād□bhūmau dīpādisthāpanāt |
pāpena mucyate so'pi stotrasya paṭhanānmune || 62 ||
aśvamedhaśataṃ puṇyaṃ labhate nātra saṃśayaḥ |
bhūmidevyā mahāstotraṃ sarvakalyāṇakārakam || 63 ||

English translation

1-4. S'n Narada said In the twinkling of an eye of the Devi, the Pralaya takes place; and in that very time also the Brahmanda (cosmos) is dissolved, which is called the Pralaya of Prakriti. During this Pralaya, the Devi Vasundhara (Earth) disappears; the whole world is deluged with water and all this appearance of five elements called Prapahcha vanishes in the body of Prakriti. Now where does Vasundhara (Earth), thus vanished, reside? And how does She again appear at the beginning of the creation! What is the cause of her being so much blessed, honoured and capable to hold all and victorious. So tell about Her birth, the source of all welfare.

5-23. S’ri Narayana said O Narada! So it is heard that the Earth appears at the very outset of the creation. Her appearance and disappearance so occur in all the Pralayas. (This earth) the manifestation of the great S’akti, sometimes becomes manifest in Her and sometimes remains latent in Her (the S’akti). It is all the will of that Great S’akti. Now hear the anecdote of appearance (birth) of the earth, the cause of all good, the source of destruction of all calamities, the destroyer of sin and the cause of furtherance of one's religious merits. Some say that this earth has come out of the marrow of the Daityas, Madhu and Kaitabha; but that is not the fact. Hear now the real fact. Those two Daityas were greatly pleased with Visnu's valour and prowess in the fight between them and Visnu; and they said “Kill us on that part of the earth which is not under water.” From their words it is evident that the earth was existent during their lifetime but she was not visible. After their death, the marrow came out after their bones. Now hear how the name “Medini” came to be applied to the earth. She was taken out of the water, and the marrow came to be mixed with the earth. It is on account of this mixing that she is called Medini, Now I will tell you

what I heard before in Puskara, the sacred place of pilgrimage, from the mouth of Dharma Deva, about the origin of earth, approved by the S'rutis, consistent, and good. Hear. When the mind of Maha Virat, merged in water, expanded all over his body, it entered into every pore of his body. Next the MahaprithvT or the Great Earth appeared at the time of Pahchi Karana (mixing of one-half of each of the elements with one-eighth of each of the other four elements).

This MahaprithvT was broken into pieces and placed in every pore. It is this differentiated earth that appears during creation and disappears during Pralaya. From this mind, concentrated in every pore of the body of Maha Virat, is born this earth, after a long interval. In every pore in the skin of this Virat Purusa there is one earth. She gets manifested and she disappears. This occurs again and again. When she appears, she floats on the water; and when she disappears, she gets merged in the water. There is this earth (world) in every universe; and along with her, there are mountains, forests, seven oceans, seven islands, Sumeru mountain, the Moon, the Sun and other planets, Brahmaloka, Visnuloka (the abode of Visnu) S'ivaloka and the regions of the other Devas, sacred places of pilgrimage, the holy land of Bharatavarsa, the KanchanT Bhumi, seven heavens, seven Patalas or nether regions, on the above Brahmaloka, and Dhruvaloka. This law holds good in every world in every universe. So every universe is the work of Maya and thus it is transient. At the dissolution of Prakriti, Brahma falls. Again when creation takes place, the Maha Virat appears from S’rT Krisna, the Supreme Spirit. Eternal is this flow of creation, preservation and destruction; eternal is this flow of time, Kastha; eternal is this flow of Brahma, Visnu and Mahes'a, etc. And eternal is this flow of Vasundhara who is worshipped in the Varaha Kalpa by the Suras, Munis, Vipras, Gandarbhas, etc. The S'ruti says that the Presiding Deity of this eternal earth is the wife of Visnu in His boar-form. Mangala (Mars) is the son of that earth and Mangala's son is Ghates'a.

24-26. Narada said In what form was the Earth worshipped by the Devas in Varaha Kalpa. The Varahi, the receptacle of all things, moving and non-moving, how did she appear, by what method of Pahchi Karana, from the Mulaprakriti? What is the method of her worship in this Bhurloka and in the Heavens (Svarloka). Also tell me, O Lord! in detail, the auspicious birth of Mangala (Mars).

27-34. Narayana spoke In ancient days, in the Varaha Kalpa, Varaha Deva (the boar incarnation) when entreated and praised by Brahma, killed the Daitya Hiranyaksa and rescued the earth from the nether regions Rasatala. He then placed the earth on the waters where she floated as the lotus leaf floats on water. In the meantime Brahma began to fashion the wonderful creation on the surface of the earth. Bhagavan Hah, in His boar form and brilliant like ten million suns saw the beautiful and lovely appearance of the presiding deity of the earth, possessed of amorous sentiments. He then

assumed a very beautiful form, fit for amorous embraces. They then held their sexual intercourse and it lasted day and night for one Deva year. The beautiful Earth, in the pleasant amorous plays, fainted away; for the intercourse of the lover with the beloved is exceedingly pleasant. And Visnu, too, at the same time was very much exhausted by the pleasant touch of the body of the Earth. He did not become conscious even how days and nights passed away. When full one year passed away, they got back their senses and the amorous man then left his hold of the loved. He assumed easily his former Boar form and worshipped Her as the incarnate of the Devi, with incense, lights, offerings of food, with vermilion (Sindur, red- powder), sandal-paste, garments, flowers and various other offerings of food, etc. He then said

35-37. O Auspicious One! Let Thou beest the receptacle of all things. All the Munis, Manus, Devas, Siddhas, and Danavas, etc., will worship Thee with pleasure and willingness. On the day the

Ambuvachi ceremony closes, on the day when the house construction, i.e., the foundation is laid, on the day when the first entry is made into the newly built houses, when the digging of the well or tank commences, and on the day when tilling the ground commences, all will worship Thee. Those stupid fools that will not observe this, will certainly go to hell.

38-41 The Earth spoke "O Lord! By Thy command I will assume the form of Varahi (female boar) and support easily on my back this whole world of moving and non-moving things, but the following things, pearls, small shells, S'alagram, (a black stone, usually round, found in the river Gandaki, and worshipped as a type of Visnu), the phallus or emblem of S'iva, the images of the goddesses, conch-shells, lamps (lights), the Yantras, gems, diamonds, the sacred upanayana threads, flowers, books, the Tulasi leaves, the bead (Japa mala), the garland of flowers, gold, camphor, Gorochana (bright yellow pigment prepared from the urine or bile of a cow). Sandal, and the water after washing the S'alagrama stone, I will not be able to bear. I will be very much pained in case I were to bear these on Me."

42-45. S'ri Bhagavan said "O Fair One! The fools that will place the above articles on Thy back will go to the Kalasutra hell for one hundred divine years." O Narada! Thus saying, the Bhagavan Narayana remained silent. Now the Earth became pregnant and the powerful planet Mars was born. By the command of S'ri Hah, all began to meditate on Earth according to what is mentioned in Kanvas'akha and began to praise Her. Offerings of food were given, uttering the root Mantra. Thus became extant all over the three worlds Her worship and praise.

46. Narada said O Bhagavan! Very sacred is the meditation, hymn and the root Mantra of the Earth. I am very anxious to hear them. Kindly describe it in detail.

47-48. Narayana said The Earth was first worshipped by Varaha Deva; next She was worshipped by Brahma. Next She was worshipped by all the Munis, Devas, Manus and men. O Narada! Now hear the Dhyan, praise and Mantra of the Devi Earth.

49-51. The Earth was first worshipped by Bhagavan Visnu with this root Mantra (mul mantra) "On Hrim S'rim Klim Vasundharayai Svaha." Next He said O Devi Earth! O Thou Smiling One! I worship Thee, who art worshipped by the three worlds, whose colour is white like white lotus, whose face is beautiful like the autumnal moon, who art the Store-house of all gems and jewels, and in whose womb all the precious stones and pearls are inbedded, and who has put on a raiment purified by fire. All then began to worship Her with this Mantra.

52-63. S'ri Narayana said Now hear the hymn sung before Her according to Kanva S'akha O Thou, the Giver of Victory! Holder of water! Endowed with water, full of victory; Consort of the Boar

Incarnation, Carrier of victory! Bestow victory on me. O Thou Auspicious One! The Store-house of all good, O Thou incarnate of all auspiciousness! Bestower of good. Thou, the Source of all good to bestow all sorts of welfare! Bestow all things that are good and auspicious to me in this world.

O Thou! The Receptacle of all, the Knower of all, all powerful, the Bestower of all desires, O Devi Earth! Give me the fruits that I desire.

O Thou! Who art all merits, Thou, the Seed of all religious merits, O Thou, the Eternal, the receptacle of all religious merits, the home of all religious persons. Thou bestowest merits to all.

O Thou! The Store-house of all grains, enriched with all sorts of corns. Thou bestowest harvests to all; Thou takest away all the grains in this world and again. Thou producest all corns of various kinds here. O Earth! Thou art all-in-all to the landlords, the Best Source of refuge and happiness. O Bestower of lands! Give me lands. The above hymn yields great religious merits. He becomes the sovereign of the whole earth for millions and millions of births who rising early in the morning reads this stotra. Men who read this acquire merits due to giving away lands as gifts. People become certainly freed of their sins, if they read this stotra, who take back the lands after making them as gifts, who dig earth on the day of Ambuvachi, who dig wells without permission on another's well, who steal other's lands, who throw their semen on earth, who place lamps on the earth. Religious merits, equivalent to one hundred horse sacrifices accrue from reading this stotra. There is no doubt in this. This stotra of the great Devi is the source of all sorts of welfare and auspiciousness.

Here ends the Ninth Chapter of the Ninth Book on the origin of the S'akti of the earth in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 10

On The Offences Caused To The

Chapter 227 of 318 · 30 detected Sanskrit verse markers

Sanskrit

नारद उवाच
भूमिदानकृतं पुण्यं पापं तद्धरणेन च ।
परभूहरणात्पापं परकूपे खनने तथा ॥ १ ॥
अम्बुवाच्यां भूखनने वीर्यस्य त्याग एव च ।
दीपादिस्थापनात्पापं श्रोतुमिच्छामि यत्नतः ॥ २ ॥
अन्यद्वा पृथिवीजन्यं पापं यत्पृच्छते परम् ।
यदस्ति तत्प्रतीकारं वद वेदविदांवर ॥ ३ ॥
श्रीनारायण उवाच
वितस्तिमात्रभूमिं च यो ददाति च भारते ।
सन्ध्यापूताय विप्राय स याति शिवमन्दिरम् ॥ ४ ॥
भूमिं च सर्वसस्याढ्यां ब्राह्मणाय ददाति च ।
भूमिरेणुप्रमाणाब्दमन्ते विष्णुपदे स्थितिः ॥ ५ ॥
ग्रामं भूमिं च धान्यं च ब्राह्मणाय ददाति यः ।
सर्वपापाद्विनिर्मुक्तौ चोभौ देवीपुरःस्थितौ ॥ ६ ॥

भूमिदानं च तत्काले यः साधुश्चानुमोदते ।
स च प्रयाति वैकुण्ठे मित्रगोत्रसमन्वितः ॥ ७ ॥
स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेत्तु यः ।
स तिष्ठति कालसूत्रे यावच्चन्द्रदिवाकरौ ॥ ८ ॥
तत्पुत्रपौत्रप्रभृतिर्भूमिहीनः श्रिया हतः ।
पुत्रहीनो दरिद्रश्च घोरं याति च रौरवम् ॥ ९ ॥
गवां मार्गं विनिष्कृष्य यश्च सस्यं ददाति च ।
दिव्यं वर्षशतं चैव कुम्भीपाके च तिष्ठति ॥ १० ॥
गोष्ठं तडागं निष्कृष्य मार्गे सस्यं ददाति यः ।
स तिष्ठत्यसिपत्रे च यावदिन्द्राश्चतुर्दश ॥ ११ ॥
पञ्चपिण्डाननुद्धृत्य परकूपे च स्नाति यः ।
प्राप्नोति नरकं चैव स्नानं निष्फलमेव च ॥ १२ ॥
कामी भूमौ च रहसि वीर्यत्यागं करोति यः ।
भूमिरेणुप्रमाणं च वर्षं तिष्ठति रौरवे ॥ १३ ॥

अम्बुवाच्यां भूकरणं यः करोति च मानवः ।
स याति कृमिदंशं च स्थितिस्तत्र चतुर्युगम् ॥ १४ ॥

परकीये लुप्तकूपे कूपं मूढः करोति यः ।
पुष्करिण्यां च लुप्तायां पुष्करिणीं ददाति यः ॥ १५ ॥
सर्वं फलं परस्यैव तप्तकुण्डं व्रजेच्च सः ।
तत्र तिष्ठति सन्तप्तो यावदिन्द्राश्चतुर्दश ॥ १६ ॥
परकीये तडागे च पङ्कमुद्धृत्य चोन्मृजेत् ।
रेणुप्रमाणवर्षं च ब्रह्मलोके वसेन्नरः ॥ १७ ॥
पिण्डं पित्रे भूमिभर्तुर्न प्रदाय च मानवः ।
श्राद्धं करोति यो मूढो नरकं याति निश्चितम् ॥ १८ ॥
भूमौ दीपं योऽर्पयति स चान्धः सप्तजन्मसु ।
भूमौ शङ्खं च संस्थाप्य कुष्ठं जन्मान्तरे लभेत् ॥ १९ ॥
मुक्तां माणिक्यहीरौ च सुवर्णं च मणिं तथा ।
पञ्च संस्थापयेद्भूमौ स चान्धः सप्तजन्मसु ॥ २० ॥

शिवलिङ्गं शिवामर्चां यश्चार्पयति भूतले ।
शतमन्वन्तरं यावत्कृमिभक्षः स तिष्ठति ॥ २१ ॥
शङ्खं यन्त्रं शिलातोयं पुष्पं च तुलसीदलम् ।
यश्चार्पयति भूमौ च स तिष्ठेन्नरके ध्रुवम् ॥ २२ ॥
जपमालां पुष्पमालां कर्पूरं रोचनं तथा ।
यो मूढश्चार्पयेद्भूमौ स याति नरकं ध्रुवम् ॥ २३ ॥
भूमौ चन्दनकाष्ठं च रुद्राक्षं कुशमूलकम् ।
संस्थाप्य भूमौ नरके वसेन्मन्वन्तरावधि ॥ २४ ॥
पुस्तकं यज्ञसूत्रं च भूमौ संस्थापयेन्नरः ।
न भवेद्विप्रयोनौ च तस्य जन्मान्तरे जनिः ॥ २५ ॥
ब्रह्महत्यासमं पापमिह वै लभते ध्रुवम् ।
ग्रन्थियुक्तं यज्ञसूत्रं पूज्यं च सर्ववर्णकैः ॥ २६ ॥
यज्ञं कृत्वा तु यो भूमिं क्षीरेण न हि सिञ्चति ।
स याति तप्तभूमिं च सन्तप्तः सप्तजन्मसु ॥ २७ ॥

भूकम्पे ग्रहणे यो हि करोति खननं भुवः ।
जन्मान्तरे महापापो ह्यङ्गहीनो भवेद्ध्रुवम् ॥ २८ ॥
भवनं यत्र सर्वेषां भूमिस्तेन प्रकीर्तिता ।
काश्यपी कश्यपस्येयमचला स्थिररूपतः ॥ २९ ॥
विश्वम्भरा धारणाच्चानन्तानन्तस्वरूपतः ।
पृथिवी पृथुकन्यात्वाद्विस्तृतत्वान्महामुने ॥ ३० ॥

Roman transliteration

nārada uvāca
bhūmidānakṛtaṃ puṇyaṃ pāpaṃ taddharaṇena ca |
parabhūharaṇātpāpaṃ parakūpe khanane tathā || 1 ||
ambuvācyāṃ bhūkhanane vīryasya tyāga eva ca |

dīpādisthāpanātpāpaṃ śrotumicchāmi yatnataḥ || 2 ||
anyadvā pṛthivījanyaṃ pāpaṃ yatpṛcchate param |
yadasti tatpratīkāraṃ vada vedavidāṃvara || 3 ||
śrīnārāyaṇa uvāca
vitastimātrabhūmiṃ ca yo dadāti ca bhārate |
sandhyāpūtāya viprāya sa yāti śivamandiram || 4 ||
bhūmiṃ ca sarvasasyāḍhyāṃ brāhmaṇāya dadāti ca |
bhūmireṇupramāṇābdamante viṣṇupade sthitiḥ || 5 ||
grāmaṃ bhūmiṃ ca dhānyaṃ ca brāhmaṇāya dadāti yaḥ |
sarvapāpādvinirmuktau cobhau devīpuraḥsthitau || 6 ||

bhūmidānaṃ ca tatkāle yaḥ sādhuścānumodate |
sa ca prayāti vaikuṇṭhe mitragotrasamanvitaḥ || 7 ||
svadattāṃ paradattāṃ vā brahmavṛttiṃ harettu yaḥ |
sa tiṣṭhati kālasūtre yāvaccandradivākarau || 8 ||
tatyutrapautraprabhṛtirbhūmihīnaḥ śriyā hataḥ |
putrahīno daridraśca ghoraṃ yāti ca rauravam || 9 ||
gavāṃ mārgaṃ viniṣkṛṣya yaśca sasyaṃ dadāti ca |
divyaṃ varṣaśataṃ caiva kumbhīpāke ca tiṣṭhati || 10 ||
goṣṭhaṃ taḍāgaṃ niṣkṛṣya mārge sasyaṃ dadāti yaḥ |
sa tiṣṭhatyasipatre ca yāvadindrāścaturdaśa || 11 ||
pañcapiṇḍānanuddhṛtya parakūpe ca snāti yaḥ |
prāpnoti narakaṃ caiva snānaṃ niṣphalameva ca || 12 ||
kāmī bhūmau ca rahasi vīryatyāgaṃ karoti yaḥ |
bhūmireṇupramāṇaṃ ca varṣaṃ tiṣṭhati raurave || 13 ||

ambuvācyāṃ bhūkaraṇaṃ yaḥ karoti ca mānavaḥ |
sa yāti kṛmidaṃśaṃ ca sthitistatra caturyugam || 14 ||
parakīye luptakūpe kūpaṃ mūḍhaḥ karoti yaḥ |
puṣkariṇyāṃ ca luptāyāṃ puṣkariṇīṃ dadāti yaḥ || 15 ||
sarvaṃ phalaṃ parasyaiva taptakuṇḍaṃ vrajecca saḥ |
tatra tiṣṭhati santapto yāvadindrāścaturdaśa || 16 ||
parakīye taḍāge ca paṅkamuddhṛtya conmṛjet |
reṇupramāṇavarṣaṃ ca brahmaloke vasennaraḥ || 17 ||
piṇḍaṃ pitre bhūmibharturna pradāya ca mānavaḥ |
śrāddhaṃ karoti yo mūḍho narakaṃ yāti niścitam || 18 ||
bhūmau dīpaṃ yo'rpayati sa cāndhaḥ saptajanmasu |
bhūmau śaṅkhaṃ ca saṃsthāpya kuṣṭhaṃ janmāntare labhet || 19 ||
muktāṃ māṇikyahīrau ca suvarṇaṃ ca maṇiṃ tathā |
pañca saṃsthāpayedbhūmau sa cāndhaḥ saptajanmasu || 20 ||

śivaliṅgaṃ śivāmarcāṃ yaścārpayati bhūtale |
śatamanvantaraṃ yāvatkṛmibhakṣaḥ sa tiṣṭhati || 21 ||
śaṅkhaṃ yantraṃ śilātoyaṃ puṣpaṃ ca tulasīdalam |
yaścārpayati bhūmau ca sa tiṣṭhennarake dhruvam || 22 ||
japamālāṃ puṣpamālāṃ karpūraṃ rocanaṃ tathā |
yo mūḍhaścārpayedbhūmau sa yāti narakaṃ dhruvam || 23 ||
bhūmau candanakāṣṭhaṃ ca rudrākṣaṃ kuśamūlakam |
saṃsthāpya bhūmau narake vasenmanvantarāvadhi || 24 ||
pustakaṃ yajñasūtraṃ ca bhūmau saṃsthāpayennaraḥ |
na bhavedviprayonau ca tasya janmāntare janiḥ || 25 ||
brahmahatyāsamaṃ pāpamiha vai labhate dhruvam |

grandhiyuktaṃ yajñasūtraṃ pūjyaṃ ca sarvavarṇakaiḥ || 26 ||
yajñaṃ kṛtvā tu yo bhūmiṃ kṣīreṇa na hi siñcati |
sa yāti taptabhūmiṃ ca santaptaḥ saptajanmasu || 27 ||

bhūkampe grahaṇe yo hi karoti khananaṃ bhuvaḥ |
janmāntare mahāpāpo hyaṅ□gahīno bhaved□ dhruvam || 28 ||
bhavanaṃ yatra sarveṣāṃ bhūmistena prakīrtitā |
kāśyapī kaśyapasyeyamacalā sthirarūpataḥ || 29 ||
viśvambharā dhāraṇāccānantānantasvarūpataḥ |
pṛthivī pṛthukanyātvādvistṛtatvānmahāmune || 30 ||

English translation

1-3. Narada said I am now desirous to hear about the merits acquired by making gifts of land, the demerits in stealing away lands, digging wells in other's wells, in digging earth on the day of Ambuvachi, in casting semen on earth, and in placing lamps and lights on the surface of the earth as well the sins when one acts wrongly in various other ways on the surface of the earth and the remedies thereof.

4-30. S’ri Narayana said If one makes a gift of land in this Bharata of the measure of a Vitasti (a long span measured by the extended thumb and little finger) to a Brahmana who performs Sandhya three times a day and is thus purified, one goes and remains in S’iva Loka (the abode of S’iva). If one gives away in charity a land full of corn to a Brahmin, the giver goes and lives in Visnu Loka in the end for a period measured by the number of dust particles in the land. If one presents a village, a plot of land, or grains to a Brahmin, both the giver and the receiver, become freed of their sins and go to the Devi Loka (the abode of the Devi). Even if one be present when a proposal for a gift of land is being made and says “This act is good,” one goes to Vaikuntha with one's friends and relatives. He remains in the Kalasutra hell as long as the Sun and Moon exist, who takes back or steals away the gift to a Brahmin, offered by himself or by any other body. Even his sons, grandsons, etc., become destitute of lands, prosperity, sons, and wealth and remain in a dreadful hell named Raurava. If one cultivates the grazing land for the cows and reaps therefrom a harvest of grains, one remains for one hundred divine years in the Kumbhipaka hell. If one cultivates any enclosure for cows or tanks and grows grains on them, one remains in the Asipatra hell for a period equivalent to fourteen Indra's falls. One who bathes in another's tank without taking off five handfuls of earth

from it, goes to hell and one's bath is quite ineffectual. If anybody, out of his amorous passion casts his semen privately on the suface of the ground, he will have to suffer the torments of hell for as many years as are the numbers of dust particles on that area. If anyone digs ground on the day of Ambuvachi, one remains in hell for four Yugas. If, without the permission of the owner of a well or tank, a stupid man clears the old well or tank and digs the slushy earth from the bottom, his labour goes in vain. The merit goes to the real owner. And the man who laboured so much goes to Tapta Kunda Naraka for fourteen Indra's life-periods. If any one takes out five handfuls of earth from another's tank, when he goes to bathe in it, he dwells in Brahma Loka for a period of years amounting to the number of particles in those handfuls of earth. During one's father's or grandfather's S'radha ceremony, if one offers pinda without offering any food (pinda) to the owner of the soil, the S'radha performer goes certainly to hell. If one places a light (Pradipa) directly on the earth without any holding piece at the bottom, one becomes blind for seven births; and so if one places a conch-shell on the ground (S'ankha), one becomes attacked with leprosy in one's next birth. If any body places pearls, gems, diamonds, gold and jewels, the five precious things on the ground he becomes blind, if

one places the phallic emblem of S’iva, the image of S'ivani, the S'alagrama stone on the ground, he remains for one hundred Manvantaras to be eaten by worms. Conchshells, Yantras (diagrams for S'akti worshippers), the water after washing S'ilas (stones) i. e., Charanamrita, flowers, Tulasi leaves, if placed on the ground, lead him who places these, verily to hells. The beads, garlands of flowers, Gorochana (a bright yellow pigment prepared from the urine or bile of a cow), and camphor, when placed on the ground, lead him who places so to suffer the torments of hell. The sandal wood, Rudraksa mala, and the roots of Kus'a grass also, if placed on the ground, lead the doer to stay for one manvantara in the hell. Books, the sacred Upanayana threads, when placed on the ground make the doers unfit for Brahmin birth; rather he is involved in a sin equivalent to the murder of a Brahmin. The sacred Upanayana thread when knotted and rendered fit for holding, is worth being worshipped by all the castes.

One ought to sprinkle the earth with curd, nnilk, etc., after one has completed one's sacrifices. If one fails to do this, one will have to remain for seven births in a hot ground with great torment. If one digs the earth when there is an earth quake or when there is an eclipse, that sinner becomes also devoid of some of his limbs in his next birth. O Muni! This earth is named Bhumi since She is the abode of all; she is named Kas'yapi since she is the daughter of Kas'yapa; is named Vis'vambhara, since she supports the Universe; She is named Ananta, since she is endlessly wide; and She is named PrithivT since she is the daughter of the King Prithu, or she is extensively wide.

Here ends the Tenth Chapter of the Ninth Book on the offences caused towards the surface of the earth and punishments thereof in hells - in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 11

On The Origin Of The Ganges

Chapter 228 of 318 · 69 detected Sanskrit verse markers

Sanskrit

नारद उवाच ।। १ ।।
श्रुतं पृथिव्युपाख्यानमतीव सुमनोहरम् ।।
गंगोपाख्यानमधुना वद वेदविदां वर ।।१।।
भारते भारतीशापात्सा जगाम सुरेश्वरी ।।
विष्णु स्वरूपा परमा स्वयं विष्णुपदीति च ।।२।।
कथं कुत्र युगे केन प्रार्थिता प्रेरिता पुरा ।।
तत्क्रमं श्रोतुमिच्छामि पापघ्नं पुण्यदं शुभम् ।। ३ ।।
श्रीनारायण उवाच ।।
राजराजेश्वरः श्रीमान्सगरः सूर्यवंशजः ।।
तस्य भार्या च वैदर्भी शैब्या च द्वे मनोहरे ।। ४ ।।
तत्पत्न्यामेकपुत्रश्च बभूव सुमनोहरः ।।
असमंज इति ख्यातः शैब्यायां कुलवर्धनः ।। ५ ।।
अन्या चाऽऽराधयामास शंकरं पुत्र कामुकी।।
बभूव गर्भस्तस्याश्च हरस्य च वरेण ह ।।६।।

गते शताब्दे पूर्णे च मांसपिंडं सुषाव सा ।।
तद्दृष्ट्वा सा शिवं ध्यात्वा रुरोदोच्चैः पुनः पुनः ।। ७ ।।
शंभुर्ब्राह्मणरूपेण तत्समीपं जगाम ह ।।
चकार संविभज्यैतत्पिडं षष्टिसहस्रधा ।। ८ ।।
सर्वे बभूवुः पुत्राश्च महाबलपराक्रमाः ।।
ग्रीष्ममध्याह्नमार्तंडप्रभामुष्टकलेवराः ।। ९ ।।
कपिलस्य मुनेः शापाद्बभूवुर्भस्मसाच्च ते ।।
राजा रुरोद तच्छ्रुत्वा जगाम गहने वने ।। 9.11.१० ।।
तपश्चकाराऽसमंजो गंगानयनकारणात् ।।
लक्षवर्षं तपस्तप्त्वा ममार कालयोगतः ।। ११ ।।
अंशुमांस्तस्य तनयो गंगानयनकारणात् ।।
तपः कृत्वा लक्षवर्षं ममार कालयोगतः ।। १२ ।।
भगीरथस्तस्य पुत्रो महाभागवतः सुधीः ।।
वैष्णवो विष्णुभक्तश्च गुणवानजरामरः ।। १३ ।।

तपः कृत्वा लक्षवर्षं गंगानयनकारणात् ।।
ददर्श कृष्णं ग्रीष्म स्थसूर्यकोटिसमप्रभम् ।। १४ ।।

द्विभुजं मुरलीहस्तं किशोरगोपवेषिणम् ।।
गोपालसुन्दरीरूपं भक्तानुग्रहरूपिणम् ।। १५।।
स्वेच्छामयं परं ब्रह्म परिपूर्णतमं प्रभुम् ।।
ब्रह्मविष्णुशिवाद्यैश्च स्तुतं मुनिगणैर्नुतम् ।। १६ ।।
निर्लिप्तं साक्षिरूपं च निर्गुणं प्रकृतेः परम् ।।
ईषद्धास्य प्रसन्नास्यं भक्तानुग्रहकारणम् ।। १७।।
वह्निशुद्धांशुकाधानं रत्नभूषणभूषितम् ।।
तुष्टाव दृष्ट्वा नृपतिः प्रणम्य च पुनः पुनः ।। १८ ।।
लीलया च वरं प्राप वांछितं वंशता रणम् ।।
कृत्वा च स्तवनं दिव्यं पुलकांकितविग्रहः ।। १९ ।।
श्रीभगवानुवाच ।।
भारतं भारतीशापाद्गच्छ शीघ्रं सुरेश्वरि ।।

सगरस्य सुतान्सर्वान्वृतान्कुरु ममाज्ञया ।।9.11.२०।।
त्वत्स्पर्शवायुनाः पूता यास्यंति मम मंदिरम् ।।
बिभ्रतो मम मूर्तीश्च दिव्यस्यंदनगामिनः ।। २१ ।।
मत्पार्षदा भविष्यंति सर्व कालं निरामयाः ।।
समुच्छिद्य कर्मभोगान्कृताञ्जन्मनिजन्मनि ।। २२ ।।
कोटिजन्मार्जितं पापं भारते यत्कृतं नृभिः ।।
गंगाया वात स्पर्शेन नश्यतीति श्रुतौ श्रुतम् ।। २३ ।।
स्पर्शनाद्दर्शनाद्देव्याः पुण्यं दशगुणं ततः ।।
मौसलस्नानमात्रेण सामान्यदिवसे नृणाम्।। २४ ।।
शतकोटिजन्मपापं नश्यतीति श्रुतौ श्रुतम् ।।
यानि कानि च पापानि ब्रह्महत्या दिकानि च ।। २५ ।।
जन्मसंख्यार्जितान्येव कामतोऽपि कृतानि च ।।
तानि सर्वाणि नश्यंति मौसलस्नानतो नृणाम् ।। २६ ।।
पुण्याहस्नानतः पुण्यं वेदा नैव वदंति च ।।

किंचिद्वदंति ते विप्र फलमेव यथागमम् ।। २७ ।।
ब्रह्मविष्णुशिवाद्याश्च सर्वं नैव वदंति च ।।
सामान्यदिवसस्नानसंकल्पं शृणु सुन्दरि ।। २८ ।।
पुण्यं दशगुणं चैव मौसलस्नानतः परम् ।।
ततस्त्रिंशद्गुणं पुण्यं रविसंक्रमणे दिने ।।२९।।
अमायां चापि तत्तुल्यं द्विगुणं दक्षिणायने ।।
ततो दशगुणं पुण्यं नराणामुत्तरायणे ।।9.11.३०।।
चतुर्मास्यां पौर्णमास्यामनंतं पुण्यमेव च ।।
अक्षयायां तत्तुल्यं चैतद्वेदे निरूपितम् ।। ३१ ।।
असंख्यपुण्यफलदमेतेषु स्नानदानकम् ।।
सामान्यदिवसस्नानाद्दानाच्छतगुणं फलम् ।। ३२ ।।

मन्वतराद्यायां तिथौ युगाद्यायां तथैव च ।।
माघस्यासित सप्तम्यां भीष्माष्टम्यां तथैव च ।। ३३ ।।
अथाप्यशोकाष्टम्यां च नवम्यां च तथा हरेः ।।

ततोऽपि द्विगुणं पुण्यं नंदायां तव दुर्लभम् ।। ३४ ।।
दशहरादशम्यां तु युगाद्यादिसमं फलम् ।।
नंदासमं च वारुण्यां महत्र्वे(?) चतुर्गुणम् ।। ३५ ।।
ततश्चतुर्गुणं पुण्यं द्विमहत्पूर्वके सति ।।
पुण्यं कोटिगुणं चैव सामान्यस्नानतोऽपि यत् ।। ३६ ।।
चंद्रोपरागसमये सूर्ये दशगुणं ततः ।।
पुण्यमर्धोदये काले ततः शतगुणं फलम् ।। ३७ ।।
इत्येवमुक्त्वा देवेशो विरराम तयोः पुरः ।।
तमुवाच ततो गंगा भक्तिनम्रात्सकंधरा ।। ३८ ।।
गंगोवाच ।।
यामि चेद्भारतं नाथ भारती शापतः पुराः ।।
तवाज्ञया च राजेंद्र तपसा चैव सांप्रतम् ।। ३९ ।।
दास्यंति पापिनो मह्यं पापानि यानि कानि च ।।
तानि मे केन नश्यंति तमुपायं वद प्रभो ।। 9.11.४० ।।

कतिकालं परिमितं स्थितिर्मे तत्र भारते ।।
कदा यास्यामि देवेश तद्विष्णोः परमं पदम् ।। ४१ ।।
ममान्यद्वाछितं यद्यत्सर्वं जानासि सर्ववित् ।।
सर्वान्तरात्मन्सर्वज्ञ तदुपायं वद प्रभो ।। ४२ ।।
श्रीभगवानुवाच ।।
जानामि वांछितं गंगे तव सर्वं सुरेश्वरि ।।
पतिस्ते द्रवरूपाया लवणोदो भविष्यति ।। ४३ ।।
स ममांश स्वरूपश्च त्वं च लक्ष्मीस्वरूपिणी ।।
पिदग्धाया विदग्धेन संगमो गुणवान्भुवि ।। ४४ ।।
यावत्यः संति नद्यश्च भारत्याद्याश्च भारते ।।
सौभाग्या त्वं च तास्वेव लवणोदस्य सौरते ।। ४५ ।।
अद्यप्रभृति देवेशि कलेः पंचसहस्रकम् ।।
वर्षं स्थितिस्ते भारत्याः शापेन भारते भुवि ।। ४६ ।।
नित्यं त्वमब्धिना सार्धं करिष्यसि रहो रतिम् ।।

त्वमेव रसिका देवी रसिकेंद्रेण संयुता ।। ४७ ।।
त्वां स्तोष्यन्ति च स्तोत्रेण भगीरथकृतेन च ।।
भारतस्था जनाः सर्वे पूर्णयिष्यंति भक्तितः ।। ४८ ।।
कण्वशाखोक्त ध्यानेन ध्यात्वा त्वां पूजयिष्यति ।।
यः स्तौति प्रणयेन्नित्यं सोऽश्वमेधफलं लभेत् ।। ४९ ।।
गंगा गंगेति यो ब्रूयाद्योजनानां शतैरपि ।।

मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ।। 9.11.५० ।।
सहस्रपापिनां स्नानाद्यत्पापं ते भविष्यति ।।
प्रकृतेर्भक्तसंस्पर्शादेव तद्धि विनंक्ष्यति ।। ५१ ।।
पापिनां तु सहस्राणां शवस्पर्शेन यत्त्वयि ।।
तन्मन्त्रोपासकस्नानात्तदघं च विनंक्ष्यति ।। ५२ ।।
तत्रैव त्वमधिष्ठानं करिष्यस्यघमोचनम् ।।
सार्धं सरिद्भिः श्रेष्ठाभिः सरस्वत्यादिभिः शुभे ।। ५३ ।।
तत्तु तीर्थं भवेत्सद्यो यत्र तद्गुणकीर्तनम् ।।

त्वद्रेणुस्पर्शमात्रेण पूतो भवति पातकी ।। ५४ ।।
रेणुप्रमाणवर्षं च देवेलोके वसेद् ध्रुवम् ।।
ज्ञानेन त्वयि ये भक्त्या मन्नामस्मृतिपूर्वकम् ।। ५५ ।।
समुत्सृजंति प्राणांश्च ते गच्छन्ति हरेः पदम् ।।
पार्षदप्रवरास्ते च भविष्यंति हरेश्चिरम् ।। ५६ ।।
लयं प्राकृतिकं ते च द्रक्ष्यंति चाप्य संख्यकम् ।।
मृतस्य बहुपुण्येन तच्छवं त्वयि विन्यसेत् ।। ५७ ।।
प्रयाति स च वैकुण्ठं यावदह्नः स्थितिस्त्वयि ।।
कायव्यूहं ततः कृत्वा भोजयित्वा स्वकर्मकम् ।। ५८ ।।
तस्मै ददामि सारूप्यं करोमि तं च पार्षदम् ।।
अज्ञानी त्वज्जलस्पर्शाद्यदि प्राणान्समुत्सृजेत् ।। ५९ ।।
तस्मै ददामि सालोक्यं करोमि तं च पार्षदम् ।।
अन्यत्र वा त्यजेत्प्राणांस्त्वन्नामस्मृतिपूर्वकम्।।9.11.६०।।
तस्मै ददामि सालोक्यं यावद्वै ब्रह्मणो वयः ।।

अन्यत्र वा त्यजेत्प्राणांस्त्वन्नामस्मृतिपूर्वकम् ।। ६१ ।।
तस्मै ददामि सारूप्यमसंख्यं प्राकृतं लयम् ।।
रत्नेंद्रसार निर्माणयानेन सह पार्षदैः ।।६२।।
सद्यः प्रयाति गोलोकं मम तुल्यो भवेद् ध्रुवम्।।
तीर्थेऽप्यर्थे मरणे विशेषो नास्ति कश्चन ।।६३।।
मन्मंत्रोपासकानां तु नित्यं नैवेद्यभोजिनाम्।।
पूतं कर्तुं स शक्तो हि लीलया भुवनत्रयम्।।६४।।
रत्नेंद्रसार यानेन गोलोकं संप्रयांति च।।
मद्भक्ता बांधवा येषां तेऽपि पश्वादयोऽपि हि।।६५।।
प्रयांति रत्नयानेन गोलोकं चातिदुर्लभम् ।।
यत्र यत्र स्मृतास्ते च ज्ञानेन ज्ञानिनः सति ।।६६।।
जीवन्मुक्ताश्च ते पूता मद्भक्ते संविधानतः ।।
इत्युक्त्वा श्रीहरिस्तां च प्रत्युवाच भगीरथम् ।। ६७ ।।
स्तुहि गंगामिमां भक्त्या पूजां च कुरु सांप्रतम् ।।

भगीरथस्तां तुष्टाव पूजयामास भक्तितः ।। ६८ ।।
कौथुमोक्तेन ध्यानेन स्तोत्रेणापि पुनः पुनः ।।
प्रणनाम च श्रीकृष्णं परमात्मानमीश्वरम् ।। ६९ ।।
भगीरथश्च गंगा च सोंऽतर्धानं चकार ह ।।
नारद उवाच ।।
केन ध्यानेन स्तोत्रेण केन पूजाक्रमेण च ।। 9.11.७० ।।
पूजां चकार नृपतिर्वद वेदविदां वर ।।
श्रीनारायण उवाच ।।
स्नात्वा नित्यक्रियां कृत्वा धृत्वा धौते च वाससी ।। ७१ ।।
संपूज्य देवषट्कं च संयतो भक्तिपूर्वकम् ।।
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम् ।। ७२ ।।
संपूज्य देवषट्कं च सोऽधिकारी च पूजने ।।
गणेशं विघ्ननाशाय आरोग्याय दिवाकरम् ।। ७३ ।।
वह्निं शौचाय विष्णुं च लक्ष्म्यर्थं पूजयेन्नरः ।।

शिवं ज्ञानाय ज्ञानेशं शिवां च मुक्तिसिद्धये ।। ७४ ।।
संपूज्यैताँल्लभेत्प्राज्ञो विपरीतमतोऽन्यथा ।।
दध्यावनेन ध्यानेन तद्ध्यानं शृणु नारद ।। ७५ ।।

Roman transliteration

nārada uvāca || 1 ||
śrutaṃ pṛthivyupākhyānamatīva sumanoharam ||
gaṃgopākhyānamadhunā vada vedavidāṃ vara ||1||
bhārate bhāratīśāpātsā jagāma sureśvarī ||
viṣṇu svarūpā paramā svayaṃ viṣṇupadīti ca ||2||
kathaṃ kutra yuge kena prārthitā preritā purā ||
tatkramaṃ śrotumicchāmi pāpaghnaṃ puṇyadaṃ śubham || 3 ||
śrīnārāyaṇa uvāca ||
rājarājeśvaraḥ śrīmānsagaraḥ sūryavaṃśajaḥ ||
tasya bhāryā ca vaidarbhī śaibyā ca dve manohare || 4 ||
tatpatnyāmekaputraśca babhūva sumanoharaḥ ||
asamaṃja iti khyātaḥ śaibyāyāṃ kulavardhanaḥ || 5 ||
anyā cā''rādhayāmāsa śaṃkaraṃ putra kāmukī||
babhūva garbhastasyāśca harasya ca vareṇa ha ||6||

gate śatābde pūrṇe ca māṃsapiṃḍaṃ suṣāva sā ||
taddṛṣṭvā sā śivaṃ dhyātvā rurodoccaiḥ punaḥ punaḥ || 7 ||
śaṃbhurbrāhmaṇarūpeṇa tatsamīpaṃ jagāma ha ||
cakāra saṃvibhajyaitatpiḍaṃ ṣaṣṭisahasradhā || 8 ||
sarve babhūvuḥ putrāśca mahābalaparākramāḥ ||
grīṣmamadhyāhnamārtaṃḍaprabhāmuṣṭakalevarāḥ || 9 ||
kapilasya muneḥ śāpādbabhūvurbhasmasācca te ||
rājā ruroda tacchutvā jagāma gahane vane || 9.11.10 ||
tapaścakārā'samaṃjo gaṃgānayanakāraṇāt ||
lakṣavarṣaṃ tapastaptvā mamāra kālayogataḥ || 11 ||
aṃśumāṃstasya tanayo gaṃgānayanakāraṇāt ||

tapaḥ kṛtvā lakṣavarṣaṃ mamāra kālayogataḥ || 12 ||
bhagīrathastasya putro mahābhāgavataḥ sudhīḥ ||
vaiṣṇavo viṣṇubhaktaśca guṇavānajarāmaraḥ || 13 ||

tapaḥ kṛtvā lakṣavarṣaṃ gaṃgānayanakāraṇāt ||
dadarśa kṛṣṇaṃ grīṣma sthasūryakoṭisamaprabham || 14 ||
dvibhujaṃ muralīhastaṃ kiśoragopaveṣiṇam ||
gopālasundarīrūpaṃ bhaktānugraharūpiṇam || 15||
svecchāmayaṃ paraṃ brahma paripūrṇatamaṃ prabhum ||
brahmaviṣṇuśivādyaiśca stutaṃ munigaṇairnutam || 16 ||
nirliptaṃ sākṣirūpaṃ ca nirguṇaṃ prakṛteḥ param ||
īṣaddhāsya prasannāsyaṃ bhaktānugrahakāraṇam || 17||
vahniśuddhāṃśukādhānaṃ ralabhūṣaṇabhūṣitam ||
tuṣṭāva dṛṣṭvā nṛpatiḥ praṇamya ca punaḥ punaḥ || 18 ||
līlayā ca varaṃ prāpa vāṃchitaṃ vaṃśatā raṇam ||
kṛtvā ca stavanaṃ divyaṃ pulakāṃkitavigrahaḥ || 19 ||
śrībhagavānuvāca ||
bhārataṃ bhāratīśāpādgaccha śīghraṃ sureśvari ||

sagarasya sutānsarvānvṛtānkuru mamājñayā ||9.11.20||
tvatsparśavāyunāḥ pūtā yāsyaṃti mama maṃdiram ||
bibhrato mama mūrtīśca divyasyaṃdanagāminaḥ || 21 ||
matpārṣadā bhaviṣyaṃti sarva kālaṃ nirāmayāḥ ||
samucchidya karmabhogānkṛtāñjanmanijanmani || 22 ||
koṭijanmārjitaṃ pāpaṃ bhārate yatkṛtaṃ nṛbhiḥ ||
gaṃgāyā vāta sparśena naśyatīti śrutau śrutam || 23 ||
sparśanāddarśanāddevyāḥ puṇyaṃ daśaguṇaṃ tataḥ ||
mausalasnānamātreṇa sāmānyadivase nṛṇām|| 24 ||
śatakoṭijanmapāpaṃ naśyatīti śrutau śrutam ||
yāni kāni ca pāpāni brahmahatyā dikāni ca || 25 ||
janmasaṃkhyārjitānyeva kāmato'pi kṛtāni ca ||
tāni sarvāṇi naśyaṃti mausalasnānato nṛṇām || 26 ||
puṇyāhasnānataḥ puṇyaṃ vedā naiva vadaṃti ca ||

kiṃcidvadaṃti te vipra phalameva yathāgamam || 27 ||
brahmaviṣṇuśivādyāśca sarvaṃ naiva vadaṃti ca ||
sāmānyadivasasnānasaṃkalpaṃ śṛṇu sundari || 28 ||
puṇyaṃ daśaguṇaṃ caiva mausalasnānataḥ param ||
tatastriṃśadguṇaṃ puṇyaṃ ravisaṃkramaṇe dine ||29||
amāyāṃ cāpi tattulyaṃ dviguṇaṃ dakṣiṇāyane ||
tato daśaguṇaṃ puṇyaṃ narāṇāmuttarāyaṇe ||9.11.30||
caturmāsyāṃ paurṇamāsyāmanaṃtaṃ puṇyameva ca ||
akṣayāyāṃ tattulyaṃ caitadvede nirūpitam || 31 ||
asaṃkhyapuṇyaphaladameteṣu snānadānakam ||
sāmānyadivasasnānāddānācchataguṇaṃ phalam || 32 ||
manvatarādyāyāṃ tithau yugādyāyāṃ tathaiva ca ||
māghasyāsita saptamyāṃ bhīṣmāṣṭamyāṃ tathaiva ca || 33 ||
athāpyaśokāṣṭamyāṃ ca navamyāṃ ca tathā hareḥ ||

tato'pi dviguṇaṃ puṇyaṃ naṃdāyāṃ tava durlabham || 34 ||
daśaharādaśamyāṃ tu yugādyādisamaṃ phalam ||
naṃdāsamaṃ ca vāruṇyāṃ mahartve(?) caturguṇam || 35 ||

tataścaturguṇaṃ puṇyaṃ dvimahatpūrvake sati ||
puṇyaṃ koṭiguṇaṃ caiva sāmānyasnānato'pi yat || 36 ||
caṃdroparāgasamaye sūrye daśaguṇaṃ tataḥ ||
puṇyamardhodaye kāle tataḥ śataguṇaṃ phalam || 37 ||
ityevamuktvā deveśo virarāma tayoḥ puraḥ ||
tamuvāca tato gaṃgā bhaktinamrātsakaṃdharā || 38 ||
gaṃgovāca ||
yāmi cedbhārataṃ nātha bhāratī śāpataḥ purāḥ ||
tavājñayā ca rājeṃdra tapasā caiva sāṃpratam || 39 ||
dāsyaṃti pāpino mahyaṃ pāpāni yāni kāni ca ||
tāni me kena naśyaṃti tamupāyaṃ vada prabho || 9.11.40 ||

katikālaṃ parimitaṃ sthitirme tatra bhārate ||
kadā yāsyāmi deveśa tadviṣṇoḥ paramaṃ padam || 41 ||
mamānyadvāchitaṃ yadyatsarvaṃ jānāsi sarvavit ||
sarvāntarātmansarvajña tadupāyaṃ vada prabho || 42 ||
śrībhagavānuvāca ||
jānāmi vāṃchitaṃ gaṃge tava sarvaṃ sureśvari ||
patiste dravarūpāyā lavaṇodo bhaviṣyati || 43 ||
sa mamāṃśa svarūpaśca tvaṃ ca lakṣmīsvarūpiṇī ||
pidagdhāyā vidagdhena saṃgamo guṇavānbhuvi || 44 ||
yāvatyaḥ saṃti nadyaśca bhāratyādyāśca bhārate ||
saubhāgyā tvaṃ ca tāsveva lavaṇodasya saurate || 45 ||
adyaprabhṛti deveśi kaleḥ paṃcasahasrakam ||
varṣaṃ sthitiste bhāratyāḥ śāpena bhārate bhuvi || 46 ||
nityaṃ tvamabdhinā sārthaṃ kariṣyasi raho ratim ||

tvameva rasikā devī rasikeṃdreṇa saṃyutā || 47 ||
tvāṃ stoṣyanti ca stotreṇa bhagīrathakṛtena ca ||
bhāratasthā janāḥ sarve pūrṇayiṣyaṃti bhaktitaḥ || 48 ||
kaṇvaśākhokta dhyānena dhyātvā tvāṃ pūjayiṣyati ||
yaḥ stauti praṇayennityaṃ so'śvamedhaphalaṃ labhet || 49 ||
gaṃgā gaṃgeti yo brūyādyojanānāṃ śatairapi ||
mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati || 9.11.50 ||
sahasrapāpināṃ snānādyatpāpaṃ te bhaviṣyati ||
prakṛterbhaktasaṃsparśādeva taddhi vinaṃkṣyati || 51 ||
pāpināṃ tu sahasrāṇāṃ śavasparśena yattvayi ||
tanmantropāsakasnānāttadaghaṃ ca vinaṃkṣyati || 52 ||
tatraiva tvamadhiṣṭhānaṃ kariṣyasyaghamocanam ||
sārdhaṃ saridbhiḥ śreṣṭhābhiḥ sarasvatyādibhiḥ śubhe || 53 ||
tattu tīrthaṃ bhavetsadyo yatra tadguṇakīrtanam ||

tvadreṇusparśamātreṇa pūto bhavati pātakī || 54 ||
reṇupramāṇavarṣaṃ ca develoke vased dhuvam ||
jñānena tvayi ye bhaktyā mannāmasmṛtipūrvakam || 55 ||
samutsṛjaṃti prāṇāṃśca te gacchanti hareḥ padam ||
pārṣadapravarāste ca bhaviṣyaṃti hareściram || 56 ||
layaṃ prākṛtikaṃ te ca drakṣyaṃti cāpya saṃkhyakam ||
mṛtasya bahupuṇyena tacchavaṃ tvayi vinyaset || 57 ||
prayāti sa ca vaikuṇṭhaṃ yāvadahnaḥ sthitistvayi ||
kāyavyūhaṃ tataḥ kṛtvā bhojayitvā svakarmakam || 58 ||
tasmai dadāmi sārūpyaṃ karomi taṃ ca pārṣadam ||

ajñānī tvajjalasparśādyadi prāṇānsamutsṛjet || 59 ||
tasmai dadāmi sālokyaṃ karomi taṃ ca pārṣadam ||
anyatra vā tyajetprāṇāṃstvannāmasmṛtipūrvakam||9.11.60||
tasmai dadāmi sālokyaṃ yāvadvai brahmaṇo vayaḥ ||

anyatra vā tyajetprāṇāṃstvannāmasmṛtipūrvakam || 61 ||
tasmai dadāmi sārūpyamasaṃkhyaṃ prākṛtaṃ layam ||
ratneṃdrasāra nirmāṇayānena saha pārṣadaiḥ ||62||
sadyaḥ prayāti golokaṃ mama tulyo bhaved dhuvam||
tīrthe'pyarthe maraṇe viśeṣo nāsti kaścana ||63||
manmaṃtropāsakānāṃ tu nityaṃ naivedyabhojinām||
pūtaṃ kartuṃ sa śakto hi līlayā bhuvanatrayam||64||
ratneṃdrasāra yānena golokaṃ saṃprayāṃti ca||
madbhaktā bāṃdhavā yeṣāṃ te'pi paśvādayo'pi hi||65||
prayāṃti ratnayānena golokaṃ cātidurlabham ||
yatra yatra smṛtāste ca jñānena jñāninaḥ sati ||66||
jīvanmuktāśca te pūtā madbhakte saṃvidhānataḥ ||
ityuktvā śrīharistāṃ ca pratyuvāca bhagīratham || 67 ||
stuhi gaṃgāmimāṃ bhaktyā pūjāṃ ca kuru sāṃpratam ||

bhagīrathastāṃ tuṣṭāva pūjayāmāsa bhaktitaḥ || 68 ||
kauthumoktena dhyānena stotreṇāpi punaḥ punaḥ ||
praṇanāma ca śrīkṛṣṇaṃ paramātmānamīśvaram || 69 ||
bhagīrathaśca gaṃgā ca soṃ'tardhānaṃ cakāra ha ||
nārada uvāca ||
kena dhyānena stotreṇa kena pūjākrameṇa ca || 9.11.70 ||
pūjāṃ cakāra nṛpatirvada vedavidāṃ vara ||
śrīnārāyaṇa uvāca ||
snātvā nityakriyāṃ kṛtvā dhṛtvā dhaute ca vāsasī || 71 ||
saṃpūjya devaṣaṭkaṃ ca saṃyato bhaktipūrvakam ||
gaṇeśaṃ ca dineśaṃ ca vahni viṣṇuṃ śivaṃ śivām || 72 ||
saṃpūjya devaṣaṭkaṃ ca so'dhikārī ca pūjane ||
gaṇeśaṃ vighnanāśāya ārogyāya divākaram || 73 ||
vahniṃ śaucāya viṣṇuṃ ca lakṣmyarthaṃ pūjayennaraḥ ||

śivaṃ jñānāya jñāneśaṃ śivāṃ ca muktisiddhaye || 74 ||
saṃpūjyaitā~llabhetprājño viparītamato'nyathā ||
dadhyāvanena dhyānena taddhyānaṃ śṛṇu nārada || 75 ||

English translation

1-3. The Devarsi Narada said O Thou, the foremost of the knowers of the Vedas! I have heard the excellent narration of Earth. Now I want to hear the anecdote of Ganga. I heard, ere long, that Ganga, of the nature of Visnu and appearing from the feet of Visnu, the Is'vari of the Devas, appeared, due to the curse of Bharati, on Bharata; why has she come to Bharata; in which Yuga and asked by whom did she come to Bharata? O Lord! Now describe to me this auspicious anecdote capable to destroy sins and yield religious merits.

4-38. Narayana said O Child! In ancient days there was born a prosperous Emperor King of Kings, in the Solar dynasty. He had two beautiful wives; one was named Vaidarbhi, and the other was named S'aivya. S'aivya delivered a very lovely son; his name was Asamanja. On the other hand, the queen

Vaidarbhi desirous of getting a son, worshipped S'ankara, the Lord of Bhutas who became pleased and granted her request; and Vaidarbhi became pregnant. After one hundred years of pregnancy she gave birth to one mass of flesh. Seeing this, the queen became very afflicted and taking refuge of Mahadeva, began to cry loudly and very often. Bhagavan S'ankara, then, appeared there in a Brahmin form and cut that mass of flesh into thousand pieces. Those thousand pieces turned out into thousand very powerful sons. Their bodies looked more brillant than the mid-day sun. But they were all burnt to ashes by the curse of Kapila Muni. And the King began to lament bitterly and he entered into the forest. Asamaja practised tapasya to bring the Ganga for one lakh years when he quitted his body in course of time. His son Ams'uman practised tapasya for one lakh years to bring Ganga unto Bharata and he, too, died. Then the son of Amsuman, the intelligent Bhagiratha, a great devotee of Visnu, free of old age and death and the store of many qualifications, practised tapasya for one lakh years

to bring Ganga on earth. At last he saw S'ri Krisna brilliant like ten millions of summer suns. He had two hands; there was a flute in his hand; be was full of youth in the dress of a cow-herd. A sight of His Gopala Sundari form, wearing a Sakhi's dress, makes one think that He is ever ready to show grace on His devotees. He is Para Brahma, whose Substance is Will; be has no deficiencies. Brahma, Visnu and MahesVara and the other Devas and Munis, etc. all praise Him, who pervades everywhere. He is not concerned with anything; yet He is the Witness of all. He is beyond the three gunas, higher than Prakriti. A sweet smile is always in his face, which makes it the more lovely. There is none equal to him in showing Grace to the Bhaktas. His raiment is purified (uninflammable) by fire and he is decorated with gems, jewels and ornaments. The King Bhagiratha saw that unforeseen appearance, bowed down and began to praise over and over again. His whole body was filled with ecstasy. Then he clearly told what he wanted for the deliverance of his family. Bhagavan S'ri Krisna then, addressed Ganga and said “O SuresVari! Go quickly and appear in Bharata, under the curse of Bharati. By My command go quickly and purify the sons of Sagara. They will all be purified by the touch of the air in contact with the Ganges and rise up in divine aerial cars, assuming forms like Mine and they will come to My abode. They will there remain always as My attendants and they will not be involved in the sins that they committed in their previous births. O Narada! It is stated thus in the Vedas, that if the human souls, taking their births in Bharata, commit sins for millions and millions of births, the sins will be completely destroyed if they touch once the air in contact with and carrying the particles of the Ganges. The sight of the Ganges and the touch of the Ganges water give religious merits ten times more than the touch with the air in contact with the Ganges water. People become freed of their sins then and there especially if they bathe in the Ganges. It is heard in the S'rutis that the bathing in the Ganges, if done according to rules, destroys all the sins, e.g., the murder of a Brahmin, etc., acquired in one thousand millions of births done consciously or unconsciously. The merits that are acquired by the bathing in the Ganges on a day of religious merit, cannot be described even by the Vedas. Whatever is

mentioned in the Agamas is but a mere trifle. Even Brahma, Visnu and Mahes'a cannot describe fully the merits of the bathing in the Ganges. O Brahmin! Such is the glory of ordinary bathing. Now I will describe the effect of the Ganges bath done with a Sankalpa (resolve); hear. Ten times more the result is obtained when the Ganges bathing is done with a resolve (Sankalpa) than ordinary bath and if one bathes on the day when the sun passes from one sign to another (in the Zodiac), thirty times more religious merits accrue. On the new Moon (Amavyas) day, the Ganges bath gives the merits as above mentioned; but when the Sun is in his Southern course (Daksinayana) double the merits are obtained and when the sun is in his Northern course, ten times more religious merits are obtained. The Ganges bathing in the time of Chaturmasya, full Moon day, Aksaya Navami or Aksaya trittiya yields merits that cannot be measured. And if on the above Parva (particular periods of the year on which

certain ceremonies are commanded) days both bathing, and making over gifts are done, there is no limit to the religious merits acquired; hundred times more than ordinary bath, religious merits are obtained. Great religious merits accrue from the Ganges bath on Manvantara tithi, Yugadya, S'ukla seventh day of the month of Magha, Bhismastami day, As'okastami day, and S'ri Rama Navami day. Again double the merits than those of the above arise from bathing in the Ganges during the Nanda ceremony. The Gauges bath in the Das'ahara tenth tithi gives merits equivalent to Yugadya Snanam (bath). And if the bathing be done on Mahananda or in Mahavaruni day, four times more religious merits accrue. Ten million times more religious merits accrue from the Ganges bathing on Maha Maha Varuni day than ordinary bath. The Ganges bath in the Solar eclipse yields ten times more religious merits than in the Lunar eclipse. Again the Snanam in Ardhodaya Yoga yields hundred times more religious merits than that of the (solar) eclipse. Thus saying to Ganga before Bhagiratha, the Lord of the Devas remained silent. The Devi Ganga with her head bowed down with devotion, said

39-42. Ganga said If I am after all, to go to Bharata as Thou commandest and under the curse given previously by Bharati, then tell me how I would be freed of the sins that the sinners will cast on me. How long will I have to remain there? When, O Lord! Shall I be able to return to the Highest place of Visnu? O Thou, the Inner Self of all! O All Knowing! O Lord! Whatever else I desire. Thou knowest them all. So be pleased to instruct me on all these points.

43-69. Bhagavan S'ri Hari said O Sures'vari! I know all that you desire; when you will assume the liquid form, the Salt Ocean will be your husband. He is My part and you are of the nature of Laksmi; so the union of the lover with the love stricken in the world will turn out a happy and qualified one. Of all the rivers Sarasvati and others in Bharata, that go to mix with the ocean, you will be the best and highly fortunate of them all. From today you will have to remain in Bharata for a period of five thousand years, under the curse of Bharati. You will be able to enjoy daily and always the pleasures with the Ocean. O Devi! As you are a clever lady, so He is also apt and expert. The inhabitants of Bharata will praise Thee and worship Thee with great devotion by the stotra which Bhagiratha has composed.

He will derive the fruit of one horse-sacrifice who will meditate on Thee as per Kanvas'akha and worship, praise and bow down to Thee daily. Even if one utter “Ganga,” “Ganga,” though one is one hundred Yojanas away from the Ganges, one will be freed of all sins and go to Visnu-loka. Whatever sins will be cast in Thee by thousand sinners bathing in Thee will be destroyed by the touch of the devotees of Prakrit! Devi. Even if thousands and thousands of sinners touch the dead bodies and bath in Thee, all those will be destroyed when the Devi Bhaktas,the worshippers of BhuvanesVari and Maya Vija, will come and touch Thee. O Auspicious One! Thou wilt wash away the sins of the sinners, by Thy stay in Bharata with other best rivers Sarasvati and others. That will be at once a sacred place of pilgrimage where Thy glories will be chanted. By the touch of the dust of Thine, the sinner will be at once purified and he will

dwell in the DevMoka (Mani Dvipa) for as many years as will be the dust there. All Hail to the Devi BhuvanesVari! He who will leave his body on Thy lap with full consciousness and remembering My name, will certainly go to My abode and will remain, as My chief attendant for an infinite period. He will see countless Prakritik Layas (dissolutions of the Universe). Unless a man has collected hordes of religious merits, be cannot die in the Ganges; and if he dies on the Ganges he goes to Vaikuntha as long as the Sun rises in this world. I get many bodies for him where he can enjoy the fruits of his Karma and I then give him My Svarupya (Form resembling Mine) and make him My attendant. If any ignorant man, void of any Jhanam, quits his body by touching merely Thy water, I give him

Salokya (place in My region) and make him My attendant. Even if one quits one's body in a far off place, uttering Thy Name, I give him place in My region for one life time of Brahma. And if he remembers Thee with devotion, and quits his mortal coil at another place, I give him Sarupya (Form resembling Mine) for a period of endless Prakritik Layas. He instantly gets on an aerial car made of jewels and goes with My attendants to the region of Goloka and gets form like Me. Those that worship daily My Mantra, that pass their day eating the remnant of the food offered to Me, they need not have any distinction whether they die in Tirath or not. They themselves can easily purify the three worlds. Getting on the excellent and best aerial car built of jewels, they go to the region of Goloka. O Chaste One! Even if the friends of My devotees, be born in animal births, they also will be purified by the devotion shown towards Me and getting on a jewelled aerial car will be able to go to Goloka, so diffcult of access. Wherever the Bhaktas may be, if they simply remember Me with devotion, they will become liberated while living by the power of My Bhakti. Thus saying to Ganga, Bhagavan S'ri Hah addressed Bhagiratha O Child! Now worship Ganga Devi with devotion and chant hymns to Her. The pure Bhagirata meditated with devotion as per Kauthuma S'akha and worshipped the Devi and praised Her repeatedly. Then Ganga and Bhagiratha bowed down to S'ri Krisna and He disappeared at once from their sight.

70. The Devarsi Narada said "O Thou the foremost of the Knowers of the Vedas! How, by what Kuthuma S'akha, the noble King Bhagiratha meditated on the Devi Ganga; what stotra did he recite and what was the method with which he worshipped the Ganges.

71-75. Narayana said O Narada! One should first take one's bath, and putting on a clean washed clothing should perform one's daily duties. Then one should control oneself and with devotion worship the six Devatas Ganes'a, Sun, Fire, Visnu, S'iva and S'ivani. Thus one becomes entitled to worship. First worship is to be given to Ganes'a for the destruction of obstacles; the Sun is to be next worshipped for health; Fire, for purification; Visnu is then worshipped for getting wealth and power; S'iva is worshipped for knowledge and S'ivani is worshipped for Mukti. When these Devatas are worshipped, one is entitled to worship the Deity. Otherwise contrary become the effects. Now I am saying what Dhyanam (meditation) did Bhagiratha practise towards the Devi Ganga.

Here ends the Eleventh Chapter of the Ninth Book on the origin of the Ganges in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 12

On The Origin Of Ganga

Chapter 229 of 318 · 72 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच ।।
ध्यानं च कण्व शाखोक्तं सर्वं पापप्रणाशनम् ।।
श्वेतपंकजवर्णाभां गंगां पापप्रणाशिनीम् ।।१।।
कृष्णविग्रहसम्भूतां कृष्णतुल्यां परां सतीम् ।।
वह्निशुद्धांशुकाधानां रत्नभूषणभूषिताम् ।। २ ।।
शरत्पूर्णेंदुशतकमृष्टशोभाकरां पराम् ।।
ईषद्धास्यप्रसन्नास्यां शश्वत्सुस्थिरयौवनाम् ।। ३ ।।
नारायणप्रियां शांतां तत्सौभाग्यसमन्विताम् ।।
बिभ्रतीं कबरीभारं मालती माल्य संयुतम् ।। ४ ।।
सिंदूरबिंदुललितं सार्धं चन्दनबिंदुभिः ।।
कस्तूरीपत्रकं गंडे नानाचित्रसमन्वितम् ।। ५ ।।
पक्वबिंबविनिंद्याच्छ चार्वोष्ठपुटमुत्तमम्।।
मुक्तापंक्तिप्रभामुष्टदंतपंक्तिमनोरमम् ।। ६ ।।
सुचारुवक्त्रनयनं सकटाक्षं मनोहरम् ।।

कठिनं श्रीफलाकारं स्तनयुग्मं च बिभ्रतीम् ।। ७ ।।
बृहच्छ्रोणिं सुकठिनां रंभास्तंभविनिंदिताम् ।।
स्थलपद्मप्रभामुष्टपदपद्मयुगं वरम् ।। ८ ।।
रत्नपादुक संयुक्तं कुंकुमाक्तं सयावकम् ।।
देवेंद्रमौलिमंदारमकरंदकणारुणम् ।। ९ ।।
सुरसिद्धमुनींद्रैश्च दत्तार्घसंयुतं सदा ।।
तपस्विमौलिनिकरभ्रमरश्रेणिसंयुतम् ।। 9.12.१० ।।
मुक्तिप्रदं मुमुक्षूणां कामिनां सर्वभोगदम् ।।
वरां वरेण्यां वरदां भक्तानुग्रहकारिणीम् ।। ११ ।।
श्रीविष्णोः पददात्रीं च भजे विष्णुपदीं सतीम् ।।
इत्यनेनैव ध्यानेन ध्यात्वा त्रिपथगां शुभाम् ।। १२ ।।
दत्त्वा संपूजयेद्ब्रह्मन्नुपचाराणि षोडश ।।
आसनं पाद्यमर्घं च स्नानीयं चाऽनुलेपनम् ।। १३ ।।
धूपदीपं च नैवेद्यं तांबूलं शीतलं जलम् ।।

वसनं भूषण माल्यं गंधमाचमनीयकम् ।। १४ ।।
मनोहरं सुतल्पं च देयान्येतानि षोडश ।।

दत्त्वा भक्त्या च प्रणमेत्संस्तूय संपुटांजलिः ।। १५ ।।
संपूज्यैवं प्रकारेण सोऽश्वमेधफलं लभेत् ।।
नारद उवाच ।।
श्रोतुमिच्छामि देवेश लक्ष्मीकांत जगत्पते ।।१६।।
विष्णोर्विष्णुपदीस्तोत्रं पापघ्नं पुण्यकारकम् ।।
श्रीनारायण उवाच ।।
शृणु नारद वक्ष्यामि पापघ्नं पुण्यकारकम् ।।१७।।
शिवसंगीतसंमुग्ध श्रीकृष्णांगसमुद्भवाम् ।।
राधांगद्रवसंयुक्तां तां गंगां प्रणमाम्यहम् ।।१८।।
यज्जन्म सृष्टेरादौ च गोलोके रासमंडले ।।
सन्निधाने शंकरस्य तां गङ्गां प्रणमाम्यहम् ।। १९ ।।
गोपैर्गोपीभिराकीर्णे शुभे राधामहोत्सवे ।।

कार्त्तिकी पूर्णिमायां च तां गंगां प्रणमाम्यहम् ।।9.12.२०।।
कोटियोजन विस्तीर्णा दैर्घ्ये लक्षगुणा ततः ।।
समावृता या गोलोके तां गंगां प्रणमाम्यहम् ।।२१।।
षष्टिलक्षयोजना या ततो दैर्घ्ये चतुर्गुणा ।।
समावृता या वैकुण्ठे तां गंगां प्रणमाम्यहम् ।। २२ ।।
त्रिंशल्लक्षयोजना या दैर्घ्ये पंचगुणा ततः ।।
आवृता ब्रह्मलोके या तां गंगां प्रणमाम्यहम् ।। २३ ।।
त्रिंशल्लक्षयोजना या दैर्घ्ये चतुर्गुणा ततः ।।
आवृता शिवलोके या तां गंगां प्रणमाम्यहम् ।। २४ ।।
लक्षयोजनविस्तीर्णा दैर्घ्ये सप्तगुणा ततः ।।
आवृता ध्रुवलोके या तां गंगां प्रणमाम्यहम् ।। २५ ।।
लक्षयोजनविस्तीर्णा दैर्घ्ये पंचगुणा ततः ।।
आवृता चंद्रलोके या तां गंगां प्रणमाम्यहम् ।। २६ ।।
षष्टिसहस्रयोजना या दैर्घ्ये दशगुणा ततः ।।

आवृता सूर्यलोके या तां गंगां प्रणमाम्यहम् ।। २७ ।।
लक्षयोजनविस्तीर्णा दैर्घ्ये पंचगुणा ततः ।।
आवृता या तपोलोके तां गंगां प्रणमाम्यहम् ।। २८ ।।
सहस्र योजनायामा दैर्घ्ये दशगुणा ततः ।।
आवृता जनलोके या तां गंगां प्रणमाम्यहम् ।। २९ ।।
दशलक्षयोजना या दैर्घ्ये पंचगुणा ततः ।।
आवृता या महर्लोके तां गंगां प्रणमाम्यहम् ।। 9.12.३० ।।
सहस्रयोजनायामा दैर्घ्ये शतगुणा ततः ।।
आवृता या च कैलासे तां गंगां प्रणमाम्यहम् ।। ३१ ।।
शतयोजनविस्तीर्णा दैर्घ्ये दशगुणा ततः ।।
मंदाकिनी येंद्रलोके तां गंगां प्रणमाम्यहम् ।। ३२ ।।

पाताले भोगवती चैव विस्तीर्णा दशयोजना ।।
ततो दशगुणा दैर्घ्ये तां गंगां प्रणमाम्यहम् ।। ३३ ।।
क्रोशैकमात्रविस्तीर्णा ततः क्षीणा च कुत्रचित् ।।

क्षितौ चालकनन्दा या तां गंगां प्रणमाम्यहम् ।। ३४ ।।
सत्ये या क्षीरवर्णा च त्रेतायामिंदुसन्निभा ।।
द्वापरे चन्दनाभा या तां गंगां प्रणमाम्यहम् ।। ३५ ।।
जलप्रभा कलौ या च नाऽन्यत्र पृथिवीतले ।।
स्वर्गे च नित्यं क्षीराभा तां गंगां प्रणमाम्यहम् ।। ३६ ।।
यत्तोयकणिकास्पर्शे पापिनां ज्ञानसंभवः ।।
ब्रह्महत्यादिकं पापं कोटिजन्मार्जितं दहेत् ।। ३७ ।।
इत्येवं कथिता ब्रह्मन्गंगापद्यैकविंशतिः ।।
स्तोत्ररूपं च परमं पापघ्नं पुण्यजीवनम् ।। ३८ ।।
नित्यं यो हि पठेद्भक्त्या संपूज्य च सुरेश्वरीम् ।।
सोऽश्वमेधफलं नित्यं लभते नात्र संशयः ।। ३९ ।।
अपुत्रो लभते पुत्रं भार्याहीनो लभेत्स्त्रियम् ।।
रोगात्प्रमुच्यते रोगी बंधान्मुक्तो भवेद् ध्रुवम् ।। 9.12.४० ।।
अस्पष्टकीर्तिः सुयशा मूर्खो भवति पंडितः ।।

यः पठेत्प्रातरुत्थाय गंगास्तोत्रमिदं शुभम् ।। ४१ ।।
शुभं भवेच्च दुःस्वप्ने गगास्नानफलं लभेत् ।।
श्रीनारायण उवाच ।।
स्तोत्रेणानेन गंगां च स्तुत्वा चैव भगीरथ ।। ४२ ।।
जगाम तां गृहीत्वा च यत्र नष्टाश्च सागराः ।।
वैकुण्ठं ते ययुस्तूर्णं गंगाया स्पर्शवायुना ।। ४३ ।।
भगीरथेन सा नीता तेन भागीरथी स्मृता ।।
इत्येवं कथितं सर्वं गंगोपाख्यानमुत्तमम् ।। ४४ ।।
पुण्यदं मोक्षदं सारं किं भूयः श्रोतुमिच्छसि ।।
नारद उवाच ।।
कथं गंगा त्रिपथगा जाता भुवनपावनी ।।४५।।
कुत्र वा केन विधिना तत्सर्वं वद मे प्रभो ।।
तत्रस्थाश्च जना ये ये ते च किं चक्रुरुत्तमम् ।। ४६ ।।
एतत्सर्वं तु विस्तीर्णं कृत्वा वक्तुमिहार्हसि ।।

नारायण उवाच ।।
कार्तिक्यां पूर्णिमायां तु राधायाः सुमहोत्सवः ।। ४७ ।।
कृष्णः संपूज्य तां राधामुवास रासमण्डले ।।
कृष्णेन पूजितां सा तु संपूज्य दृष्टमानसाः ।। ४८ ।।
ऊषुर्ब्रह्मादयः सर्वे ऋषयः शौनकादयः ।।
एतस्मिन्नंतरे कृष्णसंगीता च सरस्वती ।। ४९ ।।

जगौ सुन्दरतालेन वीणया च मनोहरम् ।।
तुष्टो ब्रह्मा ददौ तस्यै रत्नेंद्रसारहारकम् ।। 9.12.५० ।।
शिवो मणींद्रसारं तु सर्वब्रह्माण्ड दुर्लभम् ।।
कृष्णः कौस्तुभरत्नं च सर्वरत्नात्परं वरम् ।। ५१ ।।
अमूल्यरत्ननिर्माणं हारसारं च राधिका ।।
नारायणश्च भगवान्ददौ मालां मनोहराम् ।। ५२ ।।
अमूल्यरत्ननिर्माणं लक्ष्मीः कनककुंडलम् ।।
विष्णुमाया भगवती मूलप्रकृतिरीश्वरी ।। ५३ ।।

दुर्गा नारायणीशाना ब्रह्मभक्तिं सुदुर्लभाम् ।।
धर्मबुद्धिं च धर्मश्च यशश्च विपुलं भवे ।। ५४ ।।
वह्निशुद्धांशुकं वह्निर्वायुश्च मणिनूपुरान् ।।
एतस्मिन्नंतरे शंभुर्ब्रह्मणा प्रेरितो मुहुः ।। ५५ ।।
जगौ श्रीकृष्णसंगीतं ससोल्लाससमन्वितम् ।।
मूर्च्छां प्रापुः सुराः सर्वे चित्रपुत्तलिका यथा ।।५६।।
कष्टेन चेतनां प्राप्य ददृशू रासमंडले ।।
स्थलं सर्वं जलाकीर्णं राधाकृष्णविहीनकम् ।।५७।।
अत्युच्चै रुरुदुः सर्वे गोपा गोप्यः सुरा द्विजाः ।।
ध्यानेन ब्रह्मा बुबुधे सर्वं तीर्थमभीप्सितम् ।। ५८ ।।
गतश्च राधया सार्धं श्रीकृष्णो द्रवतामिति ।।
ततो ब्रह्मादयः सर्वे तुष्टुवुः परमेश्वरात् ।। ५९ ।।
स्वमूर्तिं दर्शय विभो वांछितं वरमेव नः ।।
एतस्मिन्नंतरे तत्र वाग्बभूवाशरीरिणी ।। 9.12.६० ।।

तामेव शुश्रुवुः सर्वे सुव्यक्तां मधुरान्विताम् ।।
सर्वात्माऽहमियं शक्तिर्भक्तानुग्रह विग्रहा ।। ६१ ।।
ममाप्यस्याश्च देहेन कर्त्तव्यं च किमावयोः ।।
मनवो मानवाः सर्वे मुनयश्चैव वैष्णवाः ।। ६२ ।।
मन्मन्त्रपूता मां द्रष्टुमागमिष्यंति मत्पदम् ।।
मूर्तिं द्रष्टुं च सुव्यक्तां यदीच्छत सुरेश्वराः ।। ६३ ।।
करोतु शंभुस्तत्रैवं मदीयं वाक्यपालनम् ।।
स्वयं विधातस्त्वं बह्मन्नाज्ञां कुरु जगद्गुरुम् ।। ६४ ।।
कर्तुं शास्त्रविशेषं च वेदांगं सुमनोहरम् ।।
अपूर्वमन्त्रनिकरैः सर्वाभीष्टफलप्रदैः ।। ६५ ।।
स्तोत्रैश्च च निकरैर्ध्यानैर्युतं पूजाविधिक्रमैः ।।
मन्मन्त्रकवचस्तोत्रं कृत्वा यत्नेन गोपनम् ।। ६६ ।।
भवंति विमुखा येन जना मां तत्करिष्यति ।।
सहस्रेषु शतेष्वेको मन्मंत्रोपासको भवेत् ।। ६७ ।।

जना मन्मंत्रपूताश्च गमिष्यंति च मत्पदम् ।।
अन्यथा न भविष्यंति सर्वे गोलोकवासिनः ।। ६८ ।।
निष्फलं भविता सर्वं ब्रह्मांडं चैव ब्रह्मणः ।।
जनाः पंच प्रकाराश्च युक्ताः स्रष्टुं भवे भवे ।। ६९ ।।
पृथिवीवासिनः कचित्केचित्स्वर्गनिवासिनः ।।
इदं कर्तुं महादेवः करोति देवसंसदि ।। 9.12.७० ।।
प्रतिज्ञां सुदृढां सद्य स्ततो मूर्तिं च द्रक्ष्यति ।।
इत्येवमुक्त्वा गगने विरराम सनातनः ।। ७१ ।।
तच्छ्रुत्वा जगतां धाता तमुवाच शिवं मुदा ।।
ब्रह्मणो वचनं श्रुत्वा ज्ञानेशो ज्ञानिनः वरः ।। ७२ ।।
गंगातोयं करे कृत्वा स्वीकारं च चकार सः ।।
संयुक्तं विष्णुमायाया मंत्रौघैः शास्त्रमुत्तमम् ।। ७३ ।।
वेदसारं करिष्यामि प्रतिज्ञापालनाय च ।।
गंगातोयमुपस्पृश्य मिथ्या यदि वदेज्जनः ।। ७४ ।।

स याति कालसूत्रं च यावद्वै ब्रह्मणो वयः ।।
इत्युक्ते शंकरे ब्रह्मन्गोलोके सुरसंसदि ।। ७५ ।।
आविर्बभूव श्रीकृष्णो राधया सहितस्ततः ।।
तं सुदृष्ट्वा च संहृष्टास्तुष्टुवुः पुरुषोत्तमम् ।। ७६ ।।
परमानन्दपूर्णाश्च चक्रुश्च पुनरुत्सवम् ।।
कालेन शंभुर्भगवान्मुक्तिदीपं चकार सः ।। ७७ ।।
इत्येवं कथितं सर्वं सुगोप्यं च सुदुर्लभम् ।।
स एव द्रवरूपा सा गंगा गोलोकसंभवा ।। ७८ ।।
राधाकृष्णांगसंभूता भुक्तिमुक्तिफलप्रदा ।।
स्थाने स्थाने स्थापिता सा कृष्णेन च परात्मना ।।७९।।
कृष्णस्वरूपा परमा सर्वब्रह्मांडपूजिता ।।

Roman transliteration

śrīnārāyaṇa uvāca ||
dhyānaṃ ca kaṇva śākhoktaṃ sarvaṃ pāpapraṇāśanam ||
śvetapaṃkajavarṇābhāṃ gaṃgāṃ pāpapraṇāśinīm ||1||
kṛṣṇavigrahasambhūtāṃ kṛṣṇatulyāṃ parāṃ satīm ||
vahniśuddhāṃśukādhānāṃ ratnabhūṣaṇabhūṣitām || 2 ||
śaratpūrṇeṃduśatakamṛṣṭaśobhākarāṃ parām ||
īṣaddhāsyaprasannāsyāṃ śaśvatsusthirayauvanām || 3 ||
nārāyaṇapriyāṃ śāṃtāṃ tatsaubhāgyasamanvitām ||
bibhratīṃ kabarībhāraṃ mālatī mālya saṃyutam || 4 ||
siṃdūrabiṃdulalitaṃ sārdhaṃ candanabiṃdubhiḥ ||
kastūrīpatrakaṃ gaṃḍe nānācitrasamanvitam || 5 ||
pakvabiṃbaviniṃdyāccha cārvoṣṭhapuṭamuttamam||
muktāpaṃktiprabhāmuṣṭadaṃtapaṃktimanoramam || 6 ||
sucāruvaktranayanaṃ sakaṭākṣaṃ manoharam ||

kaṭhinaṃ śrīphalākāraṃ stanayugmamaṃ ca bibhratīm || 7 ||
bṛhacchroṇiṃ sukaṭhināṃ raṃbhāstaṃbhaviniṃditām ||
sthalapadmaprabhāmuṣṭapadapadmayugaṃ varam || 8 ||
ratnapāduka saṃyuktaṃ kuṃkumāktaṃ sayāvakam ||
deveṃdramaulimaṃdāramakaraṃdakaṇāruṇam || 9 ||
surasiddhamunīṃdraiśca dattārghasaṃyutaṃ sadā ||
tapasvimaulinikarabhramaraśreṇisaṃyutam || 9.12.10 ||
muktipradaṃ mumukṣūṇāṃ kāmināṃ sarvabhogadam ||
varāṃ vareṇyāṃ varadāṃ bhaktānugrahakāriṇīm || 11 ||
śrīviṣṇoḥ padadātrīṃ ca bhaje viṣṇupadīṃ satīm ||
ityanenaiva dhyānena dhyātvā tripathagāṃ śubhām || 12 ||
dattvā saṃpūjayedbrahmannupacārāṇi ṣoḍaśa ||
āsanaṃ pādyamarghaṃ ca snānīyaṃ cā'nulepanam || 13 ||
dhūpadīpaṃ ca naivedyaṃ tāṃbūlaṃ śītalaṃ jalam ||

vasanaṃ bhūṣaṇa mālyaṃ gaṃdhamācamanīyakam || 14 ||
manoharaṃ sutalpaṃ ca deyānyetāni ṣoḍaśa ||
dattvā bhaktyā ca praṇametsaṃstūya saṃpuṭāṃjaliḥ || 15 ||
saṃpūjyaivaṃ prakāreṇa so'śvamedhaphalaṃ labhet ||
nārada uvāca ||
śrotumicchāmi deveśa lakṣmīkāṃta jagatpate ||16||
viṣṇorviṣṇupadīstotraṃ pāpaghnaṃ puṇyakārakam ||
śrīnārāyaṇa uvāca ||
śṛṇu nārada vakṣyāmi pāpaghnaṃ puṇyakārakam ||17||
śivasaṃgītasaṃmugdha śrīkṛṣṇāṃgasamudbhavām ||
rādhāṃgadravasaṃyuktāṃ tāṃ gaṃgāṃ praṇamāmyaham ||18||
yajjanma sṛṣṭerādau ca goloke rāsamaṃḍale ||
sannidhāne śaṃkarasya tāṃ gaṅgāṃ praṇamāmyaham || 19 ||
gopairgopībhirākīrṇe śubhe rādhāmahotsave ||

kārttikī pūrṇimāyāṃ ca tāṃ gaṃgāṃ praṇamāmyaham ||9.12.20||
koṭiyojana vistīrṇā dairghye lakṣaguṇā tataḥ ||
samāvṛtā yā goloke tāṃ gaṃgāṃ praṇamāmyaham ||21||
ṣaṣṭilakṣayojanā yā tato dairghye caturguṇā ||
samāvṛtā yā vaikuṇṭhe tāṃ gaṃgāṃ praṇamāmyaham || 22 ||
triṃśallakṣayojanā yā dairghye paṃcaguṇā tataḥ ||
āvṛtā brahmaloke yā tāṃ gaṃgāṃ praṇamāmyaham || 23 ||
triṃśallakṣayojanā yā dairghye caturguṇā tataḥ ||
āvṛtā śivaloke yā tāṃ gaṃgāṃ praṇamāmyaham || 24 ||
lakṣayojanavistīrṇā dairghye saptaguṇā tataḥ ||
āvṛtā dhruvaloke yā tāṃ gaṃgāṃ praṇamāmyaham || 25 ||
lakṣayojanavistīrṇā dairghye paṃcaguṇā tataḥ ||
āvṛtā caṃdraloke yā tāṃ gaṃgāṃ praṇamāmyaham || 26 ||
ṣaṣṭisahasrayojanā yā dairghye daśaguṇā tataḥ ||

āvṛtā sūryaloke yā tāṃ gaṃgāṃ praṇamāmyaham || 27 ||
lakṣayojanavistīrṇā dairghye paṃcaguṇā tataḥ ||
āvṛtā yā tapoloke tāṃ gaṃgāṃ praṇamāmyaham || 28 ||
sahasra yojanāyāmā dairghye daśaguṇā tataḥ ||
āvṛtā janaloke yā tāṃ gaṃgāṃ praṇamāmyaham || 29 ||
daśalakṣayojanā yā dairghye paṃcaguṇā tataḥ ||
āvṛtā yā maharloke tāṃ gaṃgāṃ praṇamāmyaham || 9.12.30 ||
sahasrayojanāyāmā dairghye śataguṇā tataḥ ||

āvṛtā yā ca kailāse tāṃ gaṃgāṃ praṇamāmyaham || 31 ||
śatayojanavistīrṇā dairghye daśaguṇā tataḥ ||
maṃdākinī yeṃdraloke tāṃ gaṃgāṃ praṇamāmyaham || 32 ||
pātāle bhogavatī caiva vistīrṇā daśayojanā ||
tato daśaguṇā dairghye tāṃ gaṃgāṃ praṇamāmyaham || 33 ||
krośaikamātravistīrṇā tataḥ kṣīṇā ca kutracit ||

kṣitau cālakanandā yā tāṃ gaṃgāṃ praṇamāmyaham || 34 ||
satye yā kṣīravarṇā ca tretāyāmiṃdusannibhā ||
dvāpare candanābhā yā tāṃ gaṃgāṃ praṇamāmyaham || 35 ||
jalaprabhā kalau yā ca nā'nyatra pṛthivītale ||
svarge ca nityaṃ kṣīrābhā tāṃ gaṃgāṃ praṇamāmyaham || 36 ||
yattoyakaṇikāsparśe pāpināṃ jñānasaṃbhavaḥ ||
brahmahatyādikaṃ pāpaṃ koṭijanmārjitaṃ dahet || 37 ||
ityevaṃ kathitā brahmangaṃgāpadyaikaviśatiḥ ||
stotrarūpaṃ ca paramaṃ pāpaghnaṃ puṇyajīvanam || 38 ||
nityaṃ yo hi paṭhedbhaktyā saṃpūjya ca sureśvarīm ||
so'śvamedhaphalaṃ nityaṃ labhate nātra saṃśayaḥ || 39 ||
aputro labhate putraṃ bhāryāhīno labhetstriyam ||
rogātpramucyate rogī baṃdhānmukto bhaved dhruvam || 9.12.40 ||
aspaṣṭakīrtiḥ suyaśā mūrkho bhavati paṃḍitaḥ ||

yaḥ paṭhetprātarutthāya gaṃgāstotramidaṃ śubham || 41 ||
śubhaṃ bhavecca duḥsvapne gagāsnānaphalaṃ labhet ||
śrīnārāyaṇa uvāca ||
stotreṇānena gaṃgāṃ ca stutvā caiva bhagīratha || 42 ||
jagāma tāṃ gṛhītvā ca yatra naṣṭāśca sāgarāḥ ||
vaikuṇṭhaṃ te yayustūrṇaṃ gaṃgāyā sparśavāyunā || 43 ||
bhagīrathena sā nītā tena bhāgīrathī smṛtā ||
ityevaṃ kathitaṃ sarvaṃ gaṃgopākhyānamuttamam || 44 ||
puṇyadaṃ mokṣadaṃ sāraṃ kiṃ bhūyaḥ śrotumicchasi ||
nārada uvāca ||
kathaṃ gaṃgā tripathagā jātā bhuvanapāvanī ||45||
kutra vā kena vidhinā tatsarvaṃ vada me prabho ||
tatrasthāśca janā ye ye te ca kiṃ cakruruttamam || 46 ||
etatsarvaṃ tu vistīrṇaṃ kṛtvā vaktumihārhasi ||

nārāyaṇa uvāca ||
kārtikyāṃ pūrṇimāyāṃ tu rādhāyāḥ sumahotsavaḥ || 47 ||
kṛṣṇaḥ saṃpūjya tāṃ rādhāmuvāsa rāsamaṇḍale ||
kṛṣṇena pūjitāṃ sā tu saṃpūjya dṛṣṭamānasāḥ || 48 ||
ūṣurbrahmādayaḥ sarve ṛṣayaḥ śaunakādayaḥ ||
etasminnaṃtare kṛṣṇasaṃgītā ca sarasvatī || 49 ||
jagau sundaratālena vīṇayā ca manoharam ||
tuṣṭo brahmā dadau tasyai ratneṃdrasārahārakam || 9.12.50 ||
śivo maṇīṃdrasāraṃ tu sarvabrahmāṇḍa durlabham ||
kṛṣṇaḥ kaustubharatnaṃ ca sarvaratnātparaṃ varam || 51 ||
amūlyaratnanirmāṇaṃ hārasāraṃ ca rādhikā ||
nārāyaṇaśca bhagavāndadau mālāṃ manoharām || 52 ||
amūlyaratnanirmāṇaṃ lakṣmīḥ kanakakuṃḍalam ||
viṣṇumāyā bhagavatī mūlaprakṛtirīśvarī || 53 ||

durgā nārāyaṇīśānā brahmabhaktiṃ sudurlabhām ||
dharmabuddhiṃ ca dharmaśca yaśaśca vipulaṃ bhave || 54 ||
vahniśuddhāṃśukaṃ vahnirvāyuśca maṇinūpurān ||
etasminnaṃtare śaṃbhurbrahmaṇā prerito muhuḥ || 55 ||
jagau śrīkṛṣṇasaṃgītaṃ sasollāsasamanvitam ||
mūrcchāṃ prāpuḥ surāḥ sarve citraputtalikā yathā ||56||
kaṣṭena cetanāṃ prāpya dadṛśū rāsamaṃḍale ||
sthalaṃ sarvaṃ jalākīrṇaṃ rādhākṛṣṇavihīnakam ||57||
atyuccai ruruduḥ sarve gopā gopyaḥ surā dvijāḥ ||
dhyānena brahmā bubudhe sarvaṃ tīrthamabhīpsitam || 58 ||
gataśca rādhayā sārdhaṃ śrīkṛṣṇo dravatāmiti ||
tato brahmādayaḥ sarve tuṣṭuvuḥ parameśvarāt || 59 ||
svamūrtiṃ darśaya vibho vāṃchitaṃ varameva naḥ ||
etasminnaṃtare tatra vāgbabhūvāśarīriṇī || 9.12.60 ||

tāmeva śuśruvuḥ sarve suvyaktāṃ madhurānvitām ||
sarvātmā'hamiyaṃ śaktirbhaktānugraha vigrahā || 61 ||
mamāpyasyāśca dehena karttavyaṃ ca kimāvayoḥ ||
manavo mānavāḥ sarve munayaścaiva vaiṣṇavāḥ || 62 ||
manmantrapūtā māṃ draṣṭumāgamiṣyaṃti matpadam ||
mūrtiṃ draṣṭuṃ ca suvyaktāṃ yadīcchata sureśvarāḥ || 63 ||
karotu śaṃbhustatraivaṃ madīyaṃ vākyapālanam ||
svayaṃ vidhātastvaṃ bahmannājñāṃ kuru jagadgurum || 64 ||
kartuṃ śāstraviśeṣaṃ ca vedāṃgaṃ sumanoharam ||
apūrvamantranikaraiḥ sarvābhīṣṭaphalapradaiḥ || 65 ||
stotraiśca ca nikarairdhyānairyutaṃ pūjāvidhikramaiḥ ||
manmantrakavacastotraṃ kṛtvā yatnena gopanam || 66 ||
bhavaṃti vimukhā yena janā māṃ tatkariṣyati ||
sahasreṣu śateṣveko manmaṃtropāsako bhavet || 67 ||

janā manmaṃtrapūtāśca gamiṣyaṃti ca matpadam ||
anyathā na bhaviṣyaṃti sarve golokavāsinaḥ || 68 ||
niṣphalaṃ bhavitā sarvaṃ brahmāṃḍaṃ caiva brahmaṇaḥ ||
janāḥ paṃca prakārāśca yuktāḥ sraṣṭuṃ bhave bhave || 69 ||
pṛthivīvāsinaḥ kacitkecitsvarganivāsinaḥ ||
idaṃ kartuṃ mahādevaḥ karoti devasaṃsadi || 9.12.70 ||
pratijñāṃ sudṛḍhāṃ sadya stato mūrtiṃ ca drakṣyati ||
ityevamuktvā gagane virarāma sanātanaḥ || 71 ||
tacchutvā jagatāṃ dhātā tamuvāca śivaṃ mudā ||
brahmaṇo vacanaṃ śrutvā jñāneśo jñāninaḥ varaḥ || 72 ||
gaṃgātoyaṃ kare kṛtvā svīkāraṃ ca cakāra saḥ ||
saṃyuktaṃ viṣṇumāyāyā maṃtraughaiḥ śāstramuttamam || 73 ||
vedasāraṃ kariṣyāmi pratijñāpālanāya ca ||
gaṃgātoyamupaspṛśya mithyā yadi vadejjanaḥ || 74 ||

sa yāti kālasūtraṃ ca yāvadvai brahmaṇo vayaḥ ||
ityukte śaṃkare brahmangoloke surasaṃsadi || 75 ||
āvirbabhūva śrīkṛṣṇo rādhayā sahitastataḥ ||
taṃ sudṛṣṭvā ca saṃhṛṣṭāstuṣṭuvuḥ puruṣottamam || 76 ||
paramānandapūrṇāśca cakruśca punarutsavam ||
kālena śaṃbhurbhagavānmuktidīpaṃ cakāra saḥ || 77 ||
ityevaṃ kathitaṃ sarvaṃ sugopyaṃ ca sudurlabham ||
sa eva dravarūpā sā gaṃgā golokasaṃbhavā || 78 ||

rādhākṛṣṇāṃgasaṃbhūtā bhuktimuktiphalapradā ||
sthāne sthāne sthāpitā sā kṛṣṇena ca parātmanā ||79||
kṛṣṇasvarūpā paramā sarvabrahmāṃḍapūjitā ||

English translation

1-15. Narayana said O Narada! Now about the meditation (Dhyan) of the Devi Ganga as per Kanva S'akha, which destroys all the sins, O Gange! Of white colour like white lotuses! Thou destroyest all the sins of men. Thou hast appeared from the body of S'ri Krisna. Thou art powerful like Him. Thou art very chaste and pure. Thou hast worn the raiment, uninflammable and decorated all over with ornaments made of jewels. Thou art more brilliant than one hundred autumnal Moons. Thou art also well pleased with a smile on Thy lips. And Thou art always of steady youthful beauty (that never wanes). Thou art dear to Narayana, calm and of peaceful temper, and proud of being His with His fortune. Thou bearest the braid of hair, decked with garlands of Malati flowers; Thy cheeks are anointed with sandal dots, with Sindura bindu (dots of red powder, vermilion) and well adorned with various artistic lines made of musk. Thy garment and Thy beautiful lips are more red than the ripe Bimba fruit (the red fruit of a cucurbitaceous plant); Thy teeth vie as it were, with the rows of pearls. How lovely are Thy eyes! How delightsome is Thy side-long glance! How close are Thy breasts like Bel fruits! Thy loins are thicker and more solid then the plantain trees. How do Thy feet look beautiful, defying the beauty of the Sthalapadma (ground Lotus)!

How do the red sandals look lovely with Kunkuma and alaktak (red powder)! What a red tinge Thy feet have shewn with the honey of Parijata flower that is seen on the head of Indra. The Devas, the Siddhas, the Munis, offer always Arghyas (offerings of rice with Durba grass) at Thy feet; the ascetics bow down at Thy feet, and it seems as though so many lines of bees are on Thy lotus feet. O Mother! Thy lotus feet give liberation to those that want Mukti and enjoyment to those that want Bhukti (enjoyments). O Mother! Thou art the boon; Thou art the chief excellent; Thou grantest boons and

Thou showest Thy favour to Thy devotees; Thou bestowest the Visnupadam (the place of Visnu); but Thou hast come from the feet of Visnu. Thus meditating on the Devi Ganga flowing by three routes (in Heaven, earth and infernal regions), the bestower of good things one should offer to the Devi sixteen things Asana, Padya, Arghya, water for bathing, ointment (anulepana), Dhupa (scents), DTpa (lights), Naivedya (offerings of food), betel, cool water, clothings, ornaments garlands, sandal-paste, Achamaniya (water for sipping), and beautiful beddings and worship Her with these. Then, with folded hands, one should perform stotra to Her and bow down to Her with devotion. Thus the worshipper gets the fruits of A'svamedha sacrifice.

16. Narada said O Lord of the Devas! At present I am desirous to hear the sin-destroying and virtue-bestowing stotra (hymn) of Ganga Devi, the Purifier of all those that are fallen from virtue, originated from the feet of Visnu, the Lord of world and the husband of Laksmi. Kindly narrate all these in detail.

17-41. Narayana said O Narada! Now I am narrating the stotra of Ganga Devi, that destroys all sins and bestows all religious merit. Hear. I bow down to the Ganges who appeared from the body of S’ri Krisna, enchanted by the music of S'iva, and, who was bathed with the perspiration (water coming out of the body) of S’ri Radha. I bow down to Ganga Devi who first appeared in the circular dance (Rasa Mandalam) in the region of Goloka and who always remains with S'ankara. My obeisance to the Devi Ganga who remains in the auspicious grand utsab of Radha (Rasa Mandalam), crowded with Gopas and Gopis, in the Full Moon night of the month of Kartik. She is one koti yojanas wide

and one lakh times one koti yojanas long in the region of Goloka. My Obeisance to Her! In Vaikuntha, Ganga is sixty lakh yojanas in width and four times that in length. My Obeisance to Her! In Brahma-loka, Ganga is thirty lakh yojanas wide

and five times as long. I bow down to Her. In S'iva-loka, She is thirty lakh yojanas wide and four times that in length. I bow down to Her. In Dhruva-loka, She is one lakh yojanas wide and seven times as long.

I bow down to Her. In Chandra-loka She is one lakh yojanas wide and five times as long. My obeisance to S'ri Ganga Devi. I bow down to the Ganges who is sixty thousand yojanas wide in the Surya loka and ten times that in length. I bow down to Ganga in Tapo-loka who is one lakh yojanas wide and five times that in length. My obeisance to Ganga Devi in Janar-loka, who is one thousand yojanas wide and ten times that as long. I bow down to Ganga in Mahar-loka who is ten lakh yojanas wide and five times that in length. My obeisance to Ganga Devi in Kailas'a who is one thousand yojanas wide and one hundred times as long. I bow down to Ganga Devi who is known as Mandakini in Indra-loka, and who is one hundred yojanas wide and ten times than that in length. My obeisance to Ganga Devi, known as Bhogavati in Patala who is ten yojanas wide and five times as long. I bow down to Ganga Devi, known as Alakananda in this earth, who is two miles wide, in some places more wide and in some places less wide. I bow down to Ganga Devi who was of the colour of milk in Satya yuga, of the colour of Moon in Treta Yuga, of the colour of white sandal-paste in Dvapara yuga. I bow down to S'ri Ganga Devi who is as water in Kali yuga in this earth and as milk in Kali yuga in Heaven. O Child! By the touch of one molecule of the water of the Ganges, all the horrible sins incurred in ten million births, the murder of a Brahmin and so forth, are burnt to ashes. Thus I have described in twenty-one verses the great stotra (human) of the sin-destroying and the virtue-increasing merits of Ganga. He reaps the fruit of the A'svamedha sacrifice (Horse sacrifice), who daily sings this praise of Ganga after worshipping Her with devotion. There is no doubt in this. The persons that are without any sons get sons hereby and those who have no wives get wives. The diseased get themselves free from their diseases, and the man who is under bondage, is liberated from that bondage. He who getting up early in the morning reads this stotra of Ganga, becomes widely known even if he be not known at all and he becomes illumined with wisdom even if he be quite

ignorant. Even if he sees a bad dream, he acquires the merit of bathing in the Ganges and of seeing good dreams.

42-44. S'ri Narayana spoke O Narada! With this stotra (hymn) did Bhagiratha praise the Ganga Devi. Who then went with him to the spot where the Sagara's sons were burnt to ashes by the curse of Kapila. By the contact of the wind in touch with the particles of water of the Ganges, those sons of Sagara were instantly freed of their curses and they all repaired to Vaikuntha. She is named Bhagirathi, because Bhagiratha brought Her to this earth. Thus I have described to you the story of the Ganges.

This anecdote is highly meritorious and the great step to liberation. What more do you now want to hear? Say.

45-46. Narada said O Lord! How did Ganga come to flow through the three worlds by three routes, and thus purify them? How was she carried and to which places? How did the people of those localities accord respect to Her? Kindly describe all these in detail.

47-79. Narayana said O Narada! On the Full Moon night of the month of Kartik in the Rasa mandalam, at the great festivity in honour of Radha, S'ri Krisna worshipped Radha and remained there. Next Radha, worshipped by S'ri Krisna, was worshipped by Brahma and the other Devas, by

Saunaka and the other Risis, who also stopped there with much gladness. At this moment the Devi Sarasvati, the Presiding Deity of the Science of Music began to sing lovely songs regarding Krisna, in tune with vocal and instrumental music. Brahma became glad and presented to Sarasvati a necklace of jewels; Maha Deva gave her gems and jewels rare in this universe; Krisna presented the best Kaustubha jewel; Radhika

offered excellent invaluable necklace of jewels; Narayana presented to her the best and most excellent garland of jewels; Laksmi gave her invaluable golden earrings decked with gems; Visnu-Maya Mula Prakriti, Bhagvati Durga, who is Narayani, Is'vari, Is'ani, presented Her devotion to Brahma, so very rare; Dharma gave her devotion to Dharma and high fame; Agni (fire) gave her excellent raiments purified by fire and Vayu gave Her Nupura (toe ornaments) made of gems and jewels. At this time, MahesVara, the Lord of Bhutas (elements) began to sing, at the suggestion of Brahma, songs relating to S’ri Krisna's grand Rasa festival. Hearing this, the Devas became very much enchanted and remained motionless like statues. With great difficulty, they regained their consciousness. Then they saw that there was no Radha nor Krisna in this Rasa mandala; everything was deluged with water. The Gopas, Gopis, Devas and Brahmanas began to cry loudly. Brahma in his meditation then came to know that Radha and Krisna both have assumed this liquid appearance for the deliverance of the people of the world. Brahma and others, all began to praise S’ri Krisna and said “O All prevading One! Now be pleased to show us Thy form and grant us our desired boons.” At that instant a sweet incorporeal voice was clearly heard by all, as coming from air above, that, “I am the Self of all, pervading all; and this my S’akti, Radha, is also the Self of all, prevades all; so there is no separation of us from you all even for a moment. It is only to show our favour to the devotees that we assume special forms. For this reason only there is separation of us from you as regards this body! There is nothing else. Besides you have no necessity with our bodies. O Devas! Now if my Manus, men. Munis, Vaisnavas and you all, purified by Mantras desire very much to see My Form clearly, then I tell you to request MahesVara to carry out My word. O Brahma! O Creator! Better ask Mahadeva, the World Teacher, that He would better compose the beautiful Tantra S'astra, in accordance with the limbs of the Vedas. And that the above S'astra be full of Mantras, capable to yield desired fruits, Stotras (hymns) and Kavachas (protection mantras) and rules of due worship in proper order. And that also My Mantra, My Stotra, and My Kavacha be also given there in a hidden form. So that those people

that are sinners might not understand their real meanings and thus turn out against Me. It may be that one in a thousand or in a hundred may worship My Mantra. And My Mantra worshippers, the saints, become purified and come to My Abode. If My S'astra be not well made (i. e., if everyone be able to understand its meaning) and if everyone be able to go from Bhurloka to Goloka, then Thy labour in this creation of the world will all be in vain. Therefore dost Thou better create different worlds according to the differences of Sattvik, Rajasik, and Tamo Gunas; then some will be the inhabitants of this Bhurloka, some will be the inhabitants of Dyuloka according to their Karmas. O Brahman! If Maha Deva promises earnestly in this assembly of the Devas, I will then exhibit My True Form.” O Narada! Thus speaking, the Eternal Purusa S’ri Krisna remained silent (i. e., the aerial incorporeal voice stopped). Hearing this, Brahma, the Creator of the world, gladly informed S’iva of this. When the Lord of Knowledge, the Foremost of the Jhanins, Bhutanatha heard the words of the Creator, He took the Ganges water in His hands and swore that “I will complete the Tantra S'astra, full of Radha mantras and not opposed to the Vedas. If one touches the Ganges water and speaks lies, one remains in the terrible Kalasutra hell for a period of one Brahma's life time.” O Dvija! When Bhagavan S'ankara said this before the assembly of the Devas in the region of Goloka, S’ri Krisna appeared there with Radha. The Devas became exceedingly glad to see Him. They praised Him, the Best Purusa and they were all filled with rapture and again engaged themselves in the grand Rasa

Festival. Some time after, Maha Deva lighted the Torch of Mukti, i.e., the Tantra S'astra was published by Him, as promised. O Child! Thus I have disclosed to you this anecdote, so very secret, and hard to be attained. Thus S'ri Krisna Himself, is verily the liquid Ganga sprung in the region of Goloka. This holy Ganga, born of the bodies of Krisna and Radha inseparable from each other, grants enjoyment, lordship and liberation. S'ri Krisna, the Highest Self, has placed Her in various places; so Ganga is of the nature of S'ri Krisna and is everywhere, equally honoured everywhere in the Brahmanda (universe).

Here ends the Twelfth Chapter in the Ninth Book on the origin of Ganga in the Mahapuranam S'rimad Devi Bhagavatann of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 13

On The Anecdote Of Ganga

Chapter 230 of 318 · 135 detected Sanskrit verse markers

Sanskrit

नारद उवाच
कलेः पञ्चसहस्राब्दे समतीते सुरेश्वर ।
क्व गता सा महाभाग तन्मे व्याख्यातुमर्हसि ॥ १ ॥
श्रीनारायण उवाच
भारतं भारतीशापात्समागत्येश्वरेच्छया ।
जगाम तत्र वैकुण्ठे शापान्ते पुनरेव सा ॥ २ ॥
भारती भारतं त्यक्त्वा तज्जगाम हरेः पदम् ।
पद्मावती च शापान्ते गङ्गा सा चैव नारद ॥ ३ ॥
गङ्गा सरस्वती लक्ष्मीश्चैतास्तिस्रः प्रिया हरेः ।
तुलसीसहिता ब्रह्मंश्चतस्रः कीर्तिताः श्रुतौ ॥ ४ ॥
नारद उवाच
केनोपायेन सा देवी विष्णुपादाब्जसम्भवा ।
ब्रह्मकमण्डलुस्था च श्रुता शिवप्रिया च सा ॥ ५ ॥
बभूव सा मुनिश्रेष्ठ गङ्गा नारायणप्रिया ।

अहो केन प्रकारेण तन्मे व्याख्यातुमर्हसि ॥ ६ ॥
श्रीनारायण उवाच
पुरा बभूव गोलोके सा गङ्गा द्रवरूपिणी ।
राधाकृष्णाङ्गसम्भूता तदंशा तत्स्वरूपिणी ॥ ७ ॥
द्रवाधिष्ठातृदेवी या रूपेणाप्रतिमा भुवि ।
नवयौवनसम्पन्ना सर्वाभरणभूषिता ॥ ८ ॥
शरन्मध्याह्नपद्मास्या सस्मिता सुमनोहरा ।
तप्तकाञ्चनवर्णाभा शरच्चन्द्रसमप्रभा ॥ ९ ॥
स्निग्धप्रभातिसुस्निग्धा शुद्धसत्त्वस्वरूपिणी ।
सुपीनकठिनश्रोणिः सुनितम्बयुगंधरा ॥ १० ॥
पीनोन्नतं सुकठिनं स्तनयुग्मं सुवर्तुलम् ।
सुचारुनेत्रयुगलं सुकटाक्षं सुवंक्रिमम् ॥ ११ ॥
वंक्रिमं कबरीभारं मालतीमाल्यसंयुतम् ।
सिन्दूरबिन्दुललितं सार्धं चन्दनबिन्दुभिः ॥ १२ ॥

कस्तूरीपत्रिकायुक्तं गण्डयुग्मं मनोरमम् ।
बन्धूककुसुमाकारमधरोष्ठं च सुन्दरम् ॥ १३ ॥

पक्वदाडिमबीजाभदन्तपंक्तिसमुज्ज्वलम् ।
वाससी वह्निशुद्धे च नीवीयुक्ते च बिभ्रती ॥ १४ ॥
सा सकामा कृष्णपार्श्वे समुवास सुलज्जिता ।
वाससा मुखमाच्छाद्य लोचनाभ्यां विभोर्मुखम् ॥ १५ ॥
निमेषरहिताभ्यां च पिबन्ती सततं मुदा ।
प्रफुल्लवदना हर्षान्नवसङ्गमलालसा ॥ १६ ॥
मूर्च्छिता प्रभुरूपेण पुलकाङ्कितविग्रहा ।
एतस्मिन्नन्तरे तत्र विद्यमाना च राधिका ॥ १७ ॥
गोपीत्रिंशत्कोटियुक्ता चन्द्रकोटिसमप्रभा ।
कोपेनारक्तपद्मास्या रक्तपङ्कजलोचना ॥ १८ ॥
पीतचम्पकवर्णाभा गजेन्द्रमन्दगामिनी ।
अमूल्यरत्ननिर्माणनानाभूषणभूषिता ॥ १९ ॥

अमूल्यरत्नखचितममूल्यं वह्निशौचकम् ।
पीतवस्त्रस्य युगलं नीवीयुक्तं च बिभ्रती ॥ २० ॥
स्थलपद्मप्रभामुष्टं कोमलं च सुरञ्जितम् ।
कृष्णदत्तार्घ्यसंयुक्तं विन्यसन्ती पदाम्बुजम् ॥ २१ ॥
रत्नेन्द्रसारनिर्माणविमानादवरुह्य सा ।
सेव्यमाना च ऋषिभिः श्वेतचामरवायुना ॥ २२ ॥
कस्तूरीबिन्दुभिर्युक्तं चन्दनेन समन्वितम् ।
दीप्तदीपप्रभाकारं सिन्दूरं बिन्दुशोभितम् ॥ २३ ॥
दधती भालमध्ये च सीमन्ताधःस्थलोज्ज्वले ।
पारिजातप्रसूनानां मालायुक्तं सुवंक्रिमम् ॥ २४ ॥
सुचारुकबरीभारं कम्पयन्ती सुकम्पिता ।
सुचारुरागसंयुक्तमोष्ठं कम्पयती रुषा ॥ २५ ॥
गत्वोवास कृष्णपार्श्वे रत्नसिंहासने शुभे ।
सखीनां च समूहैश्च परिपूर्णा विभोः प्रिया ॥ २६ ॥

तां दृष्ट्वा च समुत्तस्थौ कृष्णः सादरपूर्वकम् ।
सम्भाष्य मधुरालापैः सस्मितश्च ससंभ्रमः ॥ २७ ॥
प्रणेमुरतिसन्त्रस्ता गोपा नम्रात्मकन्धराः ।
तुष्टुवुस्ते च भक्त्या च तुष्टाव परमेश्वरः ॥ २८ ॥
उत्थाय गङ्गा सहसा स्तुतिं बहु चकार सा ।
कुशलं परिपप्रच्छ भीतातिविनयेन च ॥ २९ ॥
नम्रभागस्थिता त्रस्ता शुष्ककण्ठोष्ठतालुका ।
ध्यानेन शरणायत्ता श्रीकृष्णचरणाम्बुजे ॥ ३० ॥
तां हृत्पद्मस्थितां कृष्णो भीतायै चाभयं ददौ ।
बभूव स्थिरचित्ता सा सर्वेश्वरवरेण च ॥ ३१ ॥
ऊर्ध्वसिंहासनस्थां च राधां गङ्गा ददर्श सा ।

सुस्निग्धां सुखदृश्यां च ज्वलन्तीं ब्रह्मतेजसा ॥ ३२ ॥
असंख्यब्रह्मणः कर्त्रीमादिसृष्टेः सनातनीम् ।
सदा द्वादशवर्षीयां कन्याभिनवयौवनाम् ॥ ३३ ॥

विश्ववृन्दे निरुपमां रूपेण च गुणेन च ।
शान्तां कान्तामनन्तां तामाद्यन्तरहितां सतीम् ॥ ३४ ॥
शुभां सुभद्रां सुभगां स्वामिसौभाग्यसंयुताम् ।
सौन्दर्यसुन्दरीं श्रेष्ठां सर्वासु सुन्दरीषु च ॥ ३५ ॥
कृष्णार्धाङ्गां कृष्णसमां तेजसा वयसा त्विषा ।
पूजितां च महालक्ष्मीं लक्ष्म्या लक्ष्मीश्वरेण च ॥ ३६ ॥
प्रच्छाद्यमानां प्रभया सभामीशस्य सुप्रभाम् ।
सखीदत्तं च ताम्बूलं भुक्तवन्तीं च दुर्लभम् ॥ ३७ ॥
अजन्यां सर्वजननीं धन्यां मान्यां च मानिनीम् ।
कृष्णप्राणाधिदेवीं च प्राणप्रियतमां रमाम् ॥ ३८ ॥
दृष्ट्वा रासेश्वरीं तृप्तिं न जगाम सुरेश्वरी ।
निमेषरहिताभ्यां च लोचनाभ्यां पपौ च ताम् ॥ ३९ ॥
एतस्मिन्नन्तरे राधा जगदीशमुवाच सा ।
वाचा मधुरया शान्ता विनीता सस्मिता मुने ॥ ४० ॥

राधोवाच
केयं प्राणेश कल्याणी सस्मिता त्वन्मुखाम्बुजम् ।
पश्यन्ती सस्मितं पार्श्वे सकामा वक्रलोचना ॥ ४१ ॥
मूर्च्छां प्राप्नोति रूपेण पुलकाङ्कितविग्रहा ।
वस्त्रेण मुखमाच्छाद्य निरीक्षन्ती पुनः पुनः ॥ ४२ ॥
त्वं चापि तां संनिरीक्ष्य सकामः सस्मितः सदा ।
मयि जीवति गोलोके भूता दुर्वृत्तिरीदृशी ॥ ४३ ॥
त्वमेव चैव दुर्वृत्तं वारं वारं करोषि च ।
क्षमां करोमि प्रेम्णा च स्त्रीजातिः स्निग्धमानसा ॥ ४४ ॥
संगृह्येमां प्रियामिष्टां गोलोकाद्गच्छ लम्पट ।
अन्यथा न हि ते भद्रं भविष्यति व्रजेश्वर ॥ ४५ ॥
दृष्टस्त्वं विरजायुक्तो मया चन्दनकानने ।
क्षमा कृता मया पूर्वं सखीनां वचनादहो ॥ ४६ ॥
त्वया मच्छब्दमात्रेण तिरोधानं कृतं पुरा ।

देहं तत्याज विरजा नदीरूपा बभूव सा ॥ ४७ ॥
कोटियोजनविस्तीर्णा ततो दैर्घ्ये चतुर्गुणा ।
अद्यापि विद्यमाना सा तव सत्कीर्तिरूपिणी ॥ ४८ ॥
गृहं मयि गतायां च पुनर्गत्वा तदन्तिके ।
उच्चै रुरोद विरजे विरजे चेति संस्मरन् ॥ ४९ ॥
तदा तोयात्समुत्थाय सा योगात्सिद्धयोगिनी ।

सालङ्कारा मूर्तिमती ददौ तुभ्यं च दर्शनम् ॥ ५० ॥
ततस्तां च समाक्षिप्य वीर्याधानं कृतं त्वया ।
ततो बभूवुस्तस्यां च समुद्राः सप्त एव च ॥ ५१ ॥
दृष्टस्त्वं शोभया गोप्या युक्तश्चम्पककानने ।
सद्यो मच्छब्दमात्रेण तिरोधानं कृतं त्वया ॥ ५२ ॥
शोभा देहं परित्यज्य जगाम चन्द्रमण्डले ।
ततस्तस्याः शरीरं च स्निग्धं तेजो बभूव ह ॥ ५३ ॥
संविभज्य त्वया दत्तं हृदयेन विदूयता ।

रत्नाय किञ्चित्स्वर्णाय किञ्चिन्मणिवराय च ॥ ५४ ॥
किञ्चित्स्त्रीणां मुखाब्जेभ्यः किञ्चिद्राज्ञे च किञ्चन ।
किञ्चित्किसलयेभ्यश्च पुष्पेभ्यश्चापि किञ्चन ॥ ५५ ॥
किञ्चित्कलेभ्यः पक्वेभ्यः सस्येभ्यश्चापि किञ्चन ।
नृपदेवगृहेभ्यश्च संस्कृतेभ्यश्च किञ्चन ॥ ५६ ॥
किञ्चिन्नूतनपत्रेभ्यो दुग्धेभ्यश्चापि किञ्चन ।
दृष्टस्त्वं प्रभया गोप्या युक्तो वृन्दावने वने ॥ ५७ ॥
सद्यो मच्छब्दमात्रेण तिरोधानं कृतं त्वया ।
प्रभा देहं परित्यज्य जगाम सूर्यमण्डले ॥ ५८ ॥
ततस्तस्याः शरीरं च तीव्रं तेजो बभूव ह ।
संविभज्य त्वया दत्तं प्रेम्णा प्ररुदता पुरा ॥ ५९ ॥
विसृष्टं चक्षुषोः कृष्ण लज्जया मद्भयेन च ।
हुताशनाय किञ्चिच्च यक्षेभ्यश्चापि किञ्चन ॥ ६० ॥
किञ्चित्पुरुषसिंहेभ्यो देवेभ्यश्चापि किञ्चन ।

किञ्चिद्विष्णुजनेभ्यश्च नागेभ्योऽपि च किञ्चन ॥ ६१ ॥
ब्राह्मणेभ्यो मुनिभ्यश्च तपस्विभ्यश्च किञ्चन ।
स्त्रीभ्यः सौभाग्ययुक्ताभ्यो यशस्विभ्यश्च किञ्चन ॥ ६२ ॥
तत्तु दत्त्वा च सर्वेभ्यः पूर्वं प्ररुदितं त्वया ।
शान्तिगोप्या युतस्त्वं च दृष्टोऽसि रासमण्डले ॥ ६३ ॥
वसन्ते पुष्पशय्यायां माल्यवांश्चन्दनोक्षितः ।
रत्नप्रदीपैर्युक्ते च रत्ननिर्माणमन्दिरे ॥ ६४ ॥
रत्नभूषणभूषाढ्यो रत्नभूषितया सह ।
तया दत्तं च ताम्बूलं भुक्तवांश्च पुरा विभो ॥ ६५ ॥
सद्यो मच्छब्दमात्रेण तिरोधानं कृतं त्वया ।
शान्तिर्देहं परित्यज्य भिया लीना त्वयि प्रभो ॥ ६६ ॥
ततस्तस्याः शरीरं च गुणश्रेष्ठं बभूव ह ।
संविभज्य त्वया दत्तं प्रेम्णा प्ररुदता पुरा ॥ ६७ ॥
विश्वे तु विपिने किञ्चिद्ब्रह्मणे च मयि प्रभो ।

शुद्धसत्त्वस्वरूपायै किञ्चिल्लक्ष्म्यै पुरा विभो ॥ ६८ ॥
त्वन्मन्त्रोपासकेभ्यश्च शाक्तेभ्यश्चापि किञ्चन ।
तपस्विभ्यश्च धर्माय धर्मिष्ठेभ्यश्च किञ्चन ॥ ६९ ॥
मया पूर्वं च त्वं दृष्टो गोप्या च क्षमया सह ।
सुवेषयुक्तो मालावान् गन्धचन्दनचर्चितः ॥ ७० ॥
रत्नभूषितया गन्धचन्दनोक्षितया सह ।
सुखेन मूर्च्छितस्तल्पे पुष्पचन्दनचर्चिते ॥ ७१ ॥
श्लिष्टो निद्रितया सद्यः सुखेन नवसङ्गमात् ।
मया प्रबोधिता सा च भवांश्च स्मरणं कुरु ॥ ७२ ॥
गृहीतं पीतवस्त्रं च मुरली च मनोहरा ।
वनमालाकौस्तुभश्चाप्यमूल्यं रत्नकुण्डलम् ॥ ७३ ॥
पश्चात्प्रदत्तं प्रेम्णा च सखीनां वचनादहो ।
लज्जया कृष्णवर्णोऽभूद्भवान् पापेन यः प्रभो ॥ ७४ ॥
क्षमा देहं परित्यज्य लज्जया पृथिवीं गता ।

ततस्तस्याः शरीरं च गुणश्रेष्ठं बभूव ह ॥ ७५ ॥
संविभज्य त्वया दत्तं प्रेम्णा प्ररुदता पुनः ।
किञ्चिद्दत्तं विष्णवे च वैष्णवेभ्यश्च किञ्चन ॥ ७६ ॥
धार्मिकेभ्यश्च धर्माय दुर्बलेभ्यश्च किञ्चन ।
तपस्विभ्योऽपि देवेभ्यः पण्डितेभ्यश्च किञ्चन ॥ ७७ ॥
एतत्ते कथितं सर्वं किं भूयः श्रोतुमिच्छसि ।
त्वद्गुणं चैव बहुशो न जानामि परं प्रभो ॥ ७८ ॥
इत्येवमुक्त्वा सा राधा रक्तपङ्कजलोचना ।
गङ्गां वक्तुं समारेभे नम्रास्यां लज्जितां सतीम् ॥ ७९ ॥
गङ्गा रहस्यं विज्ञाय योगेन सिद्धयोगिनी ।
तिरोभूय सभामध्ये स्वजलं प्रविवेश सा ॥ ८० ॥
राधा योगेन विज्ञाय सर्वत्रावस्थितां च ताम् ।
पानं कर्तुं समारेभे गण्डूषात्सिद्धयोगिनी ॥ ८१ ॥
गङ्गा रहस्यं विज्ञाय योगेन सिद्धयोगिनी ।

श्रीकृष्णचरणाम्भोजे विवेश शरणं ययौ ॥ ८२ ॥
गोलोके सा च वैकुण्ठे ब्रह्मलोकादिके तथा ।
ददर्श राधा सर्वत्र नैव गङ्गां ददर्श सा ॥ ८३ ॥
सर्वत्र जलशून्यं च शुष्कपङ्कं च गोलकम् ।
जलजन्तुसमूहैश्च मृतदेहैः समन्वितम् ॥ ८४ ॥
ब्रह्मविष्णुशिवानन्तधर्मेन्द्रेन्दुदिवाकराः ।
मनवो मुनयः सर्वे देवसिद्धतपस्विनः ॥ ८५ ॥
गोलोकं च समाजग्मुः शुष्ककण्ठोष्ठतालुकाः ।
सर्वे प्रणेमुर्गोविन्दं सर्वेशं प्रकृतेः परम् ॥ ८६ ॥
वरं वरेण्यं वरदं वरिष्ठं वरकारणम् ।

गोपिकागोपवृन्दानां सर्वेषां प्रवरं प्रभुम् ॥ ८७ ॥
निरीहं च निराकारं निर्लिप्तं च निराश्रयम् ।
निर्गुणं च निरुत्साहं निर्विकारं निरञ्जनम् ॥ ८८ ॥
स्वेच्छामयं च साकारं भक्तानुग्रहकारकम् ।

सत्त्वस्वरूपं सत्येशं साक्षिरूपं सनातनम् ॥ ८९ ॥
परं परेशं परमं परमात्मानमीश्वरम् ।
प्रणम्य तुष्टुवुः सर्वे भक्तिनम्रात्मकन्धराः ॥ ९० ॥
सगद्गदाः साश्रुनेत्राः पुलकाङ्कितविग्रहाः ।
सर्वे संस्तूय सर्वेशं भगवन्तं परात्परम् ॥ ९१ ॥
ज्योतिर्मयं परं ब्रह्म सर्वकारणकारणम् ।
अमूल्यरत्ननिर्माणचित्रसिंहासनस्थितम् ॥ ९२ ॥
सेव्यमानं च गोपालैः श्वेतचामरवायुना ।
गोपालिकानृत्यगीतं पश्यन्तं सस्मितं मुदा ॥ ९३ ॥
प्राणाधिकप्रियतमं राधावक्षःस्थलस्थितम् ।
तया प्रदत्तं ताम्बूलं भुक्तवन्तं सुवासितम् ॥ ९४ ॥
परिपूर्णतमं रासे ददृशुश्च सुरेश्वरम् ।
मुनयो मनवः सिद्धास्तापसाश्च तपस्विनः ॥ ९५ ॥
प्रहृष्टमनसः सर्वे जग्मुः परमविस्मयम् ।

परस्परं समालोक्य प्रोचुस्ते च चतुर्मुखम् ॥ ९६ ॥
निवेदितं जगन्नाथं स्वाभिप्रायमभीप्सितम् ।
ब्रह्मा तद्वचनं श्रुत्वा विष्णुं कृत्वा स्वदक्षिणे ॥ ९७ ॥
वामतो वामदेवं च जगाम कृष्णसन्निधिम् ।
परमानन्दयुक्तं च परमानन्दरूपिणीम् ॥ ९८ ॥
सर्वं कृष्णमयं धाता ददर्श रासमण्डले ।
सर्वं समानवेषं च समानासनसंस्थितम् ॥ ९९ ॥
द्विभुजं मुरलीहस्तं वनमालाविभूषितम् ।
मयूरपिच्छचूडं च कौस्तुभेन विराजितम् ॥ १०० ॥
अतीव कमनीयं च सुन्दरं शान्तविग्रहम् ।
गुणभूषणरूपेण तेजसा वयसा त्विषा ॥ १०१ ॥
परिपूर्णतमं सर्वं सर्वैश्वर्यसमन्वितम् ।
किं सेव्यं सेवकं किं वा दृष्ट्वा निर्वक्तुमक्षमः ॥ १०२ ॥
क्षणं तेजः स्वरूपं च रूपं तत्र स्थितं क्षणम् ।

निराकारं च साकारं ददर्श द्विविधं क्षणम् ॥ १०३ ॥
एकमेव क्षणं कृष्णं राधया रहितं परम् ।
प्रत्येकासनसंस्थं च तया सार्धं च तत्क्षणम् ॥ १०४ ॥
राधारूपधरं कृष्णं कृष्णरूपं कलत्रकम् ।
किं स्त्रीरूपं च पुरुषं विधाता ध्यातुमक्षमः ॥ १०५ ॥

हत्पद्मस्थं च श्रीकृष्णं ध्यात्वा ध्यानेन चक्षुषा ।
चकार स्तवनं भक्त्या परिहारमनेकधा ॥ १०६ ॥
ततः स्वचक्षुरुन्मील्य पुनश्च तदनुज्ञया ।
ददर्श कृष्णमेकं च राधावक्षःस्थलस्थितम् ॥ १०७ ॥
स्वपार्षदैः परिवृतं गोपीमण्डलमण्डितम् ।
पुनः प्रणेमुस्तं दृष्ट्वा तुष्टुवुः परमेश्वरम् ॥ १०८ ॥
तदभिप्रायमाज्ञाय तानुवाच रमेश्वरः ।
सर्वात्मा स च सर्वज्ञः सर्वेशः सर्वभावनः ॥ १०९ ॥
श्रीभगवानुवाच

आगच्छ कुशलं ब्रह्मन्नागच्छ कमलापते ।
इहागच्छ महादेव शश्वत्कुशलमस्तु वः ॥ ११० ॥
आगता हि महाभागा गङ्गानयनकारणात् ।
गङ्गा च चरणाम्भोजे भयेन शरणं गता ॥ १११ ॥
राधेमां पातुमिच्छन्ती दृष्ट्वा मत्सन्निधानतः ।
दास्यामीमां च भवतां यूयं कुरुत निर्भयाम् ॥ ११२ ॥
श्रीकृष्णस्य वचः श्रुत्वा सस्मितः कमलोद्भवः ।
तुष्टाव राधामाराध्यां श्रीकृष्णपरिपूजिताम् ॥ ११३ ॥
वक्त्रैश्चतुर्भिः संस्तूय भक्तिनम्रात्मकन्धरः ।
धाता चतुर्णां वेदानामुवाच चतुराननः ॥ ११४ ॥
चतुरानन उवाच
गङ्गा त्वदङ्गसम्भूता प्रभोश्च रासमण्डले ।
युवयोर्द्रवरूपा सा मुग्धयोः शङ्करस्वनात् ॥ ११५ ॥
कृष्णांशा च त्वदंशा च त्वत्कन्यासदृशी प्रिया ।

त्वन्मन्त्रग्रहणं कृत्वा करोतु तव पूजनम् ॥ ११६ ॥
भविष्यति पतिस्तस्या वैकुण्ठेशश्चतुर्भुजः ।
भूस्थायाः कलया तस्याः पतिर्लवणवारिधिः ॥ १ रे ७ ॥
गोलोकस्था च या गङ्गा सर्वत्रस्था तथाम्बिके ।
तदम्बिका त्वं देवेशी सर्वदा सा त्वदात्मजा ॥ ११८ ॥
ब्रह्मणो वचनं श्रुत्वा स्वीचकार च सस्मिता ।
वहिर्बभूव सा कृष्णपादाङ्गुष्ठनखाग्रतः ॥ ११९ ॥
तत्रैव सत्कृता शान्ता तस्थौ तेषां च मध्यतः ।
उवास तोयादुत्थाय तदधिष्ठातृदेवता ॥ १२० ॥
तत्तोयं ब्रह्मणा किञ्चित्स्थापितं च कमण्डलौ ।
किञ्चिद्दधार शिरसि चन्द्रार्धकृतशेखरः ॥ १२१ ॥
गङ्गायै राधिकामन्त्रं प्रददौ कमलोद्भवः ।
तत्स्तोत्रं कवचं पूजां विधानं ध्यानमेव च ॥ १२२ ॥
सर्वं तत्सामवेदोक्तं पुरश्चर्याक्रमं तथा ।

गङ्गा तामेव सम्पूज्य वैकुण्ठं प्रययौ सह ॥ १२३ ॥
लक्ष्मीः सरस्वती गङ्गा तुलसी विश्वपावनी ।
एता नारायणस्यैव चतस्रो योषितो मुने ॥ १२४ ॥
अथ तं सस्मितः कृष्णो ब्रह्माणं समुवाच सः ।
सर्वकालस्य वृत्तान्तं दुर्बोधमविपश्चितम् ॥ १२५ ॥
श्रीकृष्ण उवाच
गृहाण गङ्गां हे ब्रह्मन् हे विष्णो हे महेश्वर ।
शृणु कालस्य वृत्तान्तं मत्तो ब्रह्मन्निशामय ॥ १२६ ॥
यूयं च येऽन्ये देवाश्च मुनयो मनवस्तथा ।
सिद्धा यशस्विनश्चैव ये येऽत्रैव समागताः ॥ १२७ ॥
एते जीवन्ति गोलोके कालचक्रविवर्जिते ।
जलाप्लुते सर्वविश्वं जातं कल्पक्षयोऽधुना ॥ १२८ ॥
ब्रह्माद्या येऽन्यविश्वस्थास्ते विलीनाधुना मयि ।
वैकुण्ठं च विना सर्वं जलमग्नं च पद्मज ॥ १२९ ॥

गत्वा सृष्टिं कुरु पुनर्ब्रह्मलोकादिकं भवम् ।
स्वं ब्रह्माण्डं विरचय पश्चाद्गङ्गा प्रयास्यति ॥ १३० ॥
एवमन्येषु विश्वेषु सृष्टौ ब्रह्मादिकं पुनः ।
करोम्यहं पुनः सृष्टिं गच्छ शीघ्रं सुरैः सह ॥ १३१ ॥
गतो बहुतरः कालो युष्माकं च चतुर्मुखाः ।
गताः कतिविधास्ते च भविष्यन्ति च वेधसः ॥ १३२ ॥
इत्युक्त्वा राधिकानाथो जगामान्तःपुरे मुने ।
देवा गत्वा पुनः सृष्टिं चक्रुरेव प्रयत्नतः ॥ १३३ ॥
गोलोके च स्थिता गङ्गा वैकुण्ठे शिवलोकके ।
ब्रह्मलोके स्थितान्यत्र यत्र यत्र पुरः स्थिता ॥ १३४ ॥
तत्रैव सा गता गङ्गा चाज्ञया परमात्मनः ।
निर्गता विष्णुपादाब्जात्तेन विष्णुपदी स्मृता ॥ १३५ ॥
इत्येवं कथितं ब्रह्मन् गङ्गोपाख्यानमुत्तमम् ।
सुखदं मोक्षदं सारं किं भूयः श्रोतुमिच्छसि ॥ १३६ ॥

Roman transliteration

nārada uvāca
kaleḥ pañcasahasrābde samatīte sureśvara |
kva gatā sā mahābhāga tanme vyākhyātumarhasi || 1 ||
śrīnārāyaṇa uvāca
bhāratam̱ bhāratīśāpātsamāgatyeśvarecchayā |
jagāma tatra vaikunṭhe śāpānte punareva sā || 2 ||
bhāratī bhāratam̱ tyaktvā tajjagāma hareḥ padam |
padmāvatī ca śāpānte gaṅ□gā sā caiva nārada || 3 ||
gaṅ□gā sarasvatī lakṣyīścaitāstisraḥ priyā hareḥ |
tulasīsahitā brahmaṃścatasraḥ kīrtitāḥ śrutau || 4 ||
nārada uvāca

kenopāyena sā devī viṣṇupādābjasambhavā |
brahmakamaṇḍalusthā ca śrutā śivapriyā ca sā || 5 ||
babhūva sā muniśreṣṭha gaṅ□gā nārāyaṇapriyā |

aho kena prakāreṇa tanme vyākhyātumarhasi || 6 ||
śrīnārāyaṇa uvāca
purā babhūva goloke sā gaṅ□gā dravarūpiṇī |
rādhākṛṣṇāṅ□gasambhūtā tadaṃśā tatsvarūpiṇī || 7 ||
dravādhiṣṭhātṛdevī yā rūpeṇāpratimā bhuvi |
navayauvanasampannā sarvābharaṇabhūṣitā || 8 ||
śaranmadhyāhnapadmāsyā sasmitā sumanoharā |
taptakāñcanavarṇābhā śaraccandrasamaprabhā || 9 ||
snigdhaprabhātisusnigdhā śuddhasattvasvarūpiṇī |
supīnakaṭhinaśroṇiḥ sunitambayugaṃdharā || 10 ||
pīnonnataṃ sukaṭhinaṃ stanayugmaṃ suvartulam |
sucārunetrayugalaṃ sukaṭākṣaṃ suvaṃkrimam || 11 ||
vaṃkrimaṃ kabarībhāraṃ mālatīmālyasaṃyutam |
sindūrabindulalitaṃ sārdhaṃ candanabindubhiḥ || 12 ||

kastūrīpatrikāyuktaṃ gaṇḍayugmaṃ manoramam |
bandhūkakusumākāramadharoṣṭhaṃ ca sundaram || 13 ||
pakvadāḍimabījābhadantapaṃktisamujjvalam |
vāsasī vahniśuddhe ca nīvīyukte ca bibhratī || 14 ||
sā sakāmā kṛṣṇapārśve samuvāsa sulajjitā |
vāsasā mukhamācchādya locanābhyāṃ vibhormukham || 15 ||
nimeṣarahitābhyāṃ ca pibantī satataṃ mudā |
praphullavadanā harṣānnavasaṅ□gamalālasā || 16 ||
mūrcchitā prabhurūpeṇa pulakāṅ□kitavigrahā |
etasminnantare tatra vidyamānā ca rādhikā || 17 ||
gopītriṃśatkoṭiyuktā candrakoṭisamaprabhā |
kopenāraktapadmāsyā raktapaṅ□kajalocanā || 18 ||
pītacampakavarṇābhā gajendramandagāminī |
amūlyarat□nanirmāṇanānābhūṣaṇabhūṣitā || 19 ||

amūlyarat□nakhacitamamūlyaṃ vahniśaucakam |
pītavastrasya yugalaṃ nīvīyuktaṃ ca bibhratī || 20 ||
sthalapadmaprabhāmuṣṭaṃ komalaṃ ca surañjitam |
kṛṣṇadattārghyasaṃyuktaṃ vinyasantī padāmbujam || 21 ||
rat□nendrasāranirmāṇavimānādavaruhya sā |
sevyamānā ca ṛṣibhiḥ śvetacāmaravāyunā || 22 ||
kastūrībindubhiryuktaṃ candanena samanvitam |
dīptadīpaprabhākāraṃ sindūraṃ binduśobhitam || 23 ||
dadhatī bhālamadhye ca sīmantādhaḥsthalojjvale |
pārijātaprasūnānāṃ mālāyuktaṃ suvaṃkrimam || 24 ||
sucārukabarībhāraṃ kampayantī sukampitā |
sucārurāgasaṃyuktamoṣṭhaṃ kampayatī ruṣā || 25 ||
gatvovāsa kṛṣṇapārśve rat□nasiṃhāsane śubhe |
sakhīnāṃ ca samūhaiśca paripūrṇā vibhoḥ priyā || 26 ||

tāṃ dṛṣṭvā ca samuttasthau kṛṣṇaḥ sādarapūrvakam |
sambhāṣya madhurālāpaiḥ sasmitaśca sasaṃbhramaḥ || 27 ||
praṇemuratisantrastā gopā namrātmakandharāḥ |

*tuṣṭuvuste ca bhaktyā ca tuṣṭāva parameśvaraḥ || 28 ||
utthāya gaṅ□gā sahasā stutiṃ bahu cakāra sā |
kuśalaṃ paripapraccha bhītātivinayena ca || 29 ||
namrabhāgasthitā trastā śuṣkakaṇṭhoṣṭhatālukā |
dhyānena śaraṇāyattā śrīkṛṣṇacaraṇāmbuje || 30 ||
tāṃ hṛtpadmasthitāṃ kṛṣṇo bhītāyai cābhayaṃ dadau |
babhūva sthiracittā sā sarveśvaravareṇa ca || 31 ||
ūrdhvasiṃhāsanasthāṃ ca rādhāṃ gaṅ□gā dadarśa sā |
susnigdhāṃ sukhadṛśyāṃ ca jvalantīṃ brahmatejasā || 32 ||
asaṃkhyabrahmaṇaḥ kartrīmādisṛṣṭeḥ sanātanīm |
sadā dvādaśavarṣīyāṃ kanyābhinavayauvanām || 33 ||*

*viśvavṛnde nirupamāṃ rūpeṇa ca guṇena ca |
śāntāṃ kāntāmanantāṃ tāmādyantarahitāṃ satīm || 34 ||
śubhāṃ subhadrāṃ subhagāṃ svāmisaubhāgyasaṃyutām |
saundaryasundarīṃ śreṣṭhāṃ sarvāsu sundarīṣu ca || 35 ||
kṛṣṇārdhāṅ□gāṃ kṛṣṇasamāṃ tejasā vayasā tviṣā |
pūjitāṃ ca mahālakṣmīṃ lakṣmyā lakṣmīśvareṇa ca || 36 ||
pracchādyamānāṃ prabhayā sabhāmīśasya suprabhām |
sakhīdattaṃ ca tāmbūlaṃ bhuktavantīṃ ca durlabham || 37 ||
ajanyāṃ sarvajananīṃ dhanyāṃ mānyāṃ ca māninīm |
kṛṣṇaprāṇādhidevīṃ ca prāṇapriyatamāṃ ramām || 38 ||
dṛṣṭvā rāseśvarīṃ tṛptiṃ na jagāma sureśvarī |
nimeṣarahitābhyāṃ ca locanābhyāṃ papau ca tām || 39 ||
etasminnantare rādhā jagadīśamuvāca sā |
vācā madhurayā śāntā vinītā sasmitā mune || 40 ||*

*rādhovāca
keyaṃ prāṇeśa kalyāṇī sasmitā tvanmukhāmbujam |
paśyantī sasmitaṃ pārśve sakāmā vakralocanā || 41 ||
mūrcchāṃ prāpnoti rūpeṇa pulakāṅ□kitavigrahā |
vastreṇa mukhamācchādya nirīkṣantī punaḥ punaḥ || 42 ||
tvaṃ cāpi tāṃ saṃnirīkṣya sakāmaḥ sasmitaḥ sadā |
mayi jīvati goloke bhūtā durvṛttirīdṛśī || 43 ||
tvameva caiva durvṛttaṃ vāraṃ vāraṃ karoṣi ca |
kṣamāṃ karomi premṇā ca strījātiḥ snigdhamānasā || 44 ||
saṃgṛhyemāṃ priyāmiṣṭāṃ golokād□ gaccha lampaṭa |
anyathā na hi te bhadraṃ bhaviṣyati vrajeśvara || 45 ||
dṛṣṭastvaṃ virajāyukto mayā candanakānane |
kṣamā kṛtā mayā pūrvaṃ sakhīnāṃ vacanādaho || 46 ||
tvayā macchabdamātreṇa tirodhānaṃ kṛtaṃ purā |*

*dehaṃ tatyāja virajā nadīrūpā babhūva sā || 47 ||
koṭiyojanavistīrṇā tato dairghye caturguṇā |
adyāpi vidyamānā sā tava satkīrtirūpiṇī || 48 ||
gṛhaṃ mayi gatāyāṃ ca punargatvā tadantike |
uccai ruroda viraje viraje ceti saṃsmaran || 49 ||
tadā toyātsamutthāya sā yogātsiddhayoginī |
sālaṅ□kārā mūrtimatī dadau tubhyaṃ ca darśanam || 50 ||
tatastāṃ ca samākṣipya vīryādhānaṃ kṛtaṃ tvayā |
tato babhūvustasyāṃ ca samudrāḥ sapta eva ca || 51 ||
dṛṣṭastvaṃ śobhayā gopyā yuktaścampakakānane |*

sadyo macchabdamātreṇa tirodhānaṃ kṛtaṃ tvayā || 52 ||
śobhā dehaṃ parityajya jagāma candramaṇḍale |
tatastasyāḥ śarīraṃ ca snigdhaṃ tejo babhūva ha || 53 ||
saṃvibhajya tvayā dattaṃ hṛdayena vidūyatā |

rat□nāya kiñcitsvarṇāya kiñcinmaṇivarāya ca || 54 ||
kiñcitstrīṇāṃ mukhābjebhyaḥ kiñcidrājñe ca kiñcana |
kiñcitkisalayebhyaśca puṣpebhyaścāpi kiñcana || 55 ||
kiñcitkalebhyaḥ pakvebhyaḥ sasyebhyaścāpi kiñcana |
nṛpadevagṛhebhyaśca saṃskṛtebhyaśca kiñcana || 56 ||
kiñcinnūtanapatrebhyo dugdhebhyaścāpi kiñcana |
dṛṣṭastvaṃ prabhayā gopyā yukto vṛndāvane vane || 57 ||
sadyo macchabdamātreṇa tirodhānaṃ kṛtaṃ tvayā |
prabhā dehaṃ parityajya jagāma sūryamaṇḍale || 58 ||
tatastasyāḥ śarīraṃ ca tīvraṃ tejo babhūva ha |
saṃvibhajya tvayā dattaṃ premṇā prarudatā purā || 59 ||
visṛṣṭaṃ cakṣuṣoḥ kṛṣṇa lajjayā mad□bhayena ca |
hutāśanāya kiñcicca yakṣebhyaścāpi kiñcana || 60 ||
kiñcitpuruṣasiṃhebhyo devebhyaścāpi kiñcana |

kiñcidviṣṇujanebhyaśca nāgebhyo'pi ca kiñcana || 61 ||
brāhmaṇebhyo munibhyaśca tapasvibhyaśca kiñcana |
strībhyaḥ saubhāgyayuktābhyo yaśasvibhyaśca kiñcana || 62 ||
tattu dattvā ca sarvebhyaḥ pūrvaṃ praruditaṃ tvayā |
śāntigopyā yutastvaṃ ca dṛṣṭo'si rāsamaṇḍale || 63 ||
vasante puṣpaśayyāyāṃ mālyavāṃścandanokṣitaḥ |
rat□napradīpairyukte ca rat□nanirmāṇamandire || 64 ||
rat□nabhūṣaṇabhūṣāḍhyo rat□nabhūṣitayā saha |
tayā dattaṃ ca tāmbūlaṃ bhuktavāṃśca purā vibho || 65 ||
sadyo macchabdamātreṇa tirodhānaṃ kṛtaṃ tvayā |
śāntirdehaṃ parityajya bhiyā līnā tvayi prabho || 66 ||
tatastasyāḥ śarīraṃ ca guṇaśreṣṭhaṃ babhūva ha |
saṃvibhajya tvayā dattaṃ premṇā prarudatā purā || 67 ||
viśve tu vipine kiñcidbrahmaṇe ca mayi prabho |

śuddhasattvasvarūpāyai kiñcillakṣmyai purā vibho || 68 ||
tvanmantropāsakebhyaśca śāktebhyaścāpi kiñcana |
tapasvibhyaśca dharmāya dharmiṣṭhebhyaśca kiñcana || 69 ||
mayā pūrvaṃ ca tvaṃ dṛṣṭo gopyā ca kṣamayā saha |
suveṣayukto mālāvān gandhacandanacarcitaḥ || 70 ||
rat□nabhūṣitayā gandhacandanokṣitayā saha |
sukhena mūrcchitastalpe puṣpacandanacarcite || 71 ||
śliṣṭo nidritayā sadyaḥ sukhena navasaṅ□gamāt |
mayā prabodhitā sā ca bhavāṃśca smaraṇaṃ kuru || 72 ||
gṛhītaṃ pītavastraṃ ca muralī ca manoharā |
vanamālākaustubhaścāpyamūlyaṃ rat□nakuṇḍalam || 73 ||
paścātpradattaṃ premṇā ca sakhīnāṃ vacanādaho |
lajjayā kṛṣṇavarṇo'bhūd□bhavān pāpena yaḥ prabho || 74 ||
kṣamā dehaṃ parityajya lajjayā pṛthivīṃ gatā |

tatastasyāḥ śarīraṃ ca guṇaśreṣṭhaṃ babhūva ha || 75 ||
saṃvibhajya tvayā dattaṃ premṇā prarudatā punaḥ |

kiñciddattaṃ viṣṇave ca vaiṣṇavebhyaśca kiñcana || 76 ||
dhārmikebhyaśca dharmāya durbalebhyaśca kiñcana |
tapasvibhyo'pi devebhyaḥ paṇḍitebhyaśca kiñcana || 77 ||
etatte kathitaṃ sarvaṃ kiṃ bhūyaḥ śrotumicchasi |
tvad□guṇaṃ caiva bahuśo na jānāmi paraṃ prabho || 78 ||
ityevamuktvā sā rādhā raktapaṅ□kajalocanā |
gaṅ□gāṃ vaktuṃ samārebhe namrāsyāṃ lajjitāṃ satīm || 79 ||
gaṅ□gā rahasyaṃ vijñāya yogena siddhayoginī |
tirobhūya sabhāmadhye svajalaṃ praviveśa sā || 80 ||
rādhā yogena vijñāya sarvatrāvasthitāṃ ca tām |
pānaṃ kartuṃ samārebhe gaṇḍūṣātsiddhayoginī || 81 ||
gaṅ□gā rahasyaṃ vijñāya yogena siddhayoginī |

śrīkṛṣṇacaraṇāmbhoje viveśa śaraṇaṃ yayau || 82 ||
goloke sā ca vaikuṇṭhe brahmalokādike tathā |
dadarśa rādhā sarvatra naiva gaṅ□gāṃ dadarśa sā || 83 ||
sarvatra jalaśūnyaṃ ca śuṣkapaṅ□kaṃ ca golakam |
jalajantusamūhaiśca mṛtadehaiḥ samanvitam || 84 ||
brahmaviṣṇuśivānantadharmendrendudivākarāḥ |
manavo munayaḥ sarve devasiddhatapasvinaḥ || 85 ||
golokaṃ ca samājagmuḥ śuṣkakaṇṭhoṣṭhatālukāḥ |
sarve praṇemurgovindaṃ sarveśaṃ prakṛteḥ param || 86 ||
varaṃ vareṇyaṃ varadaṃ variṣṭhaṃ varakāraṇam |
gopikāgopavṛndānāṃ sarveṣāṃ pravaraṃ prabhum || 87 ||
nirīhaṃ ca nirākāraṃ nirliptaṃ ca nirāśrayam |
nirguṇaṃ ca nirutsāhaṃ nirvikāraṃ nirañjanam || 88 ||
svecchāmayaṃ ca sākāraṃ bhaktānugrahakārakam |

sattvasvarūpaṃ satyeśaṃ sākṣirūpaṃ sanātanam || 89 ||
paraṃ pareśaṃ paramaṃ paramātmānamīśvaram |
praṇamya tuṣṭuvuḥ sarve bhaktinamrātmakandharāḥ || 90 ||
sagad□gadāḥ sāśrunetrāḥ pulakāṅ□kitavigrahāḥ |
sarve saṃstūya sarveśaṃ bhagavantaṃ parātparam || 91 ||
jyotirmayaṃ paraṃ brahma sarvakāraṇakāraṇam |
amūlyarat□nanirmāṇacitrasiṃhāsanasthitam || 92 ||
sevyamānaṃ ca gopālaiḥ śvetacāmaravāyunā |
gopālikānṛtyagītaṃ paśyantaṃ sasmitaṃ mudā || 93 ||
prāṇādhikapriyatamaṃ rādhāvakṣaḥsthalasthitam |
tayā pradattaṃ tāmbūlaṃ bhuktavantaṃ suvāsitam || 94 ||
paripūrṇatamaṃ rāse dadṛśuśca sureśvaram |
munayo manavaḥ siddhāstāpasāśca tapasvinaḥ || 95 ||
prahṛṣṭamanasaḥ sarve jagmuḥ paramavismayam |

parasparaṃ samālokya procuste ca caturmukham || 96 ||
niveditaṃ jagannāthaṃ svābhiprāyamabhīpsitam |
brahmā tadvacanaṃ śrutvā viṣṇuṃ kṛtvā svadakṣiṇe || 97 ||
vāmato vāmadevaṃ ca jagāma kṛṣṇasannidhim |
paramānandayuktaṃ ca paramānandarūpiṇīm || 98 ||
sarvaṃ kṛṣṇamayaṃ dhātā dadarśa rāsamaṇḍale |
sarvaṃ samānaveṣaṃ ca samānāsanasaṃsthitam || 99 ||
dvibhujaṃ muralīhastaṃ vanamālāvibhūṣitam |
mayūrapicchacūḍaṃ ca kaustubhena virājitam || 100 ||

*atīva kamanīyaṃ ca sundaraṃ śāntavigraham |
guṇabhūṣaṇarūpeṇa tejasā vayasā tviṣā || 101 ||
paripūrṇatamaṃ sarvaṃ sarvaiśvaryasamanvitam |
kiṃ sevyaṃ sevakaṃ kiṃ vā dṛṣṭvā nirvaktumakṣamaḥ || 102 ||
kṣaṇaṃ tejaḥ svarūpaṃ ca rūpaṃ tatra sthitaṃ kṣaṇam |*

*nirākāraṃ ca sākāraṃ dadarśa dvividhaṃ kṣaṇam || 103 ||
ekameva kṣaṇaṃ kṛṣṇaṃ rādhayā rahitaṃ param |
pratyekāsanasaṃsthaṃ ca tayā sārdhaṃ ca tatkṣaṇam || 104 ||
rādhārūpadharaṃ kṛṣṇaṃ kṛṣṇarūpaṃ kalatrakam |
kiṃ strīrūpaṃ ca puruṣaṃ vidhātā dhyātumakṣamaḥ || 105 ||
hṛtpadmasthaṃ ca śrīkṛṣṇaṃ dhyātvā dhyānena cakṣuṣā |
cakāra stavanaṃ bhaktyā parihāramanekadhā || 106 ||
tataḥ svacakṣurunmīlya punaśca tadanujñayā |
dadarśa kṛṣṇamekaṃ ca rādhāvakṣaḥsthalasthitam || 107 ||
svapārṣadaiḥ parivṛtaṃ gopīmaṇḍalamaṇḍitam |
punaḥ praṇemustaṃ dṛṣṭvā tuṣṭuvuḥ parameśvaram || 108 ||
tadabhiprāyamājñāya tānuvāca rameśvaraḥ |
sarvātmā sa ca sarvajñaḥ sarveśaḥ sarvabhāvanaḥ || 109 ||
śrībhagavānuvāca*

*āgaccha kuśalaṃ brahmannāgaccha kamalāpate |
ihāgaccha mahādeva śaśvatkuśalamastu vaḥ || 110 ||
āgatā hi mahābhāgā gaṅ□gānayanakāraṇāt |
gaṅ□gā ca caraṇāmbhoje bhayena śaraṇaṃ gatā || 111 ||
rādhemāṃ pātumicchantī dṛṣṭvā matsannidhānataḥ |
dāsyāmīmāṃ ca bhavatāṃ yūyaṃ kuruta nirbhayām || 112 ||
śrīkṛṣṇasya vacaḥ śrutvā sasmitaḥ kamalod□bhavaḥ |
tuṣṭāva rādhāmārādhyāṃ śrīkṛṣṇaparipūjitām || 113 ||
vaktraiścaturbhiḥ saṃstūya bhaktinamrātmakandharaḥ |
dhātā caturṇāṃ vedānāmuvāca caturānanaḥ || 114 ||
caturānana uvāca
gaṅ□gā tvadaṅ□gasambhūtā prabhośca rāsamaṇḍale |
yuvayordravarūpā sā mugdhayoḥ śaṅ□karasvanāt || 115 ||
kṛṣṇāṃśā ca tvadaṃśā ca tvatkanyāsadṛśī priyā |*

*tvanmantragrahaṇaṃ kṛtvā karotu tava pūjanam || 116 ||
bhaviṣyati patistasyā vaikuṇṭheśaścaturbhujaḥ |
bhūsthāyāḥ kalayā tasyāḥ patirlavaṇavāridhiḥ || 1 re 7 ||
golokasthā ca yā gaṅ□gā sarvatrasthā tathāmbike |
tadambikā tvaṃ deveśī sarvadā sā tvadātmajā || 118 ||
brahmaṇo vacanaṃ śrutvā svīcakāra ca sasmitā |
vahirbabhūva sā kṛṣṇapādāṅ□guṣṭhanakhāgrataḥ || 119 ||
tatraiva satkṛtā śāntā tasthau teṣāṃ ca madhyataḥ |
uvāsa toyādutthāya tadadhiṣṭhātṛdevatā || 120 ||
tattoyaṃ brahmaṇā kiñcitsthāpitaṃ ca kamaṇḍalau |
kiñciddadhāra śirasi candrārdhakṛtaśekharaḥ || 121 ||
gaṅ□gāyai rādhikāmantraṃ pradadau kamalod□bhavaḥ |
tatstotraṃ kavacaṃ pūjāṃ vidhānaṃ dhyānameva ca || 122 ||
sarvaṃ tatsāmavedoktaṃ puraścaryākramaṃ tathā |*

gaṅ□gā tāmeva sampūjya vaikuṇṭhaṃ prayayau saha || 123 ||
lakṣmīḥ sarasvatī gaṅ□gā tulasī viśvapāvanī |
etā nārāyaṇasyaiva catasro yoṣito mune || 124 ||
atha taṃ sasmitaḥ kṛṣṇo brahmāṇaṃ samuvāca saḥ |
sarvakālasya vṛttāntaṃ durbodhamavipaścitam || 125 ||
śrīkṛṣṇa uvāca
gṛhāṇa gaṅ□gāṃ he brahman he viṣṇo he maheśvara |
śṛṇu kālasya vṛttāntaṃ matto brahmanniśāmaya || 126 ||
yūyaṃ ca ye'nye devāśca munayo manavastathā |
siddhā yaśasvinaścaiva ye ye'traiva samāgatāḥ || 127 ||
ete jīvanti goloke kālacakravivarjite |
jalāplute sarvaviśvaṃ jātaṃ kalpakṣayo'dhunā || 128 ||
brahmādyā ye'nyaviśvasthāste vilīnādhunā mayi |
vaikuṇṭhaṃ ca vinā sarvaṃ jalamagnaṃ ca padmaja || 129 ||

gatvā sṛṣṭiṃ kuru punarbrahmalokādikaṃ bhavam |
svaṃ brahmāṇḍaṃ viracaya paścād□ gaṅ□gā prayāsyati || 130 ||
evamanyeṣu viśveṣu sṛṣṭau brahmādikaṃ punaḥ |
karomyahaṃ punaḥ sṛṣṭiṃ gaccha śīghraṃ suraiḥ saha || 131 ||
gato bahutaraḥ kālo yuṣmākaṃ ca caturmukhāḥ |
gatāḥ katividhāste ca bhaviṣyanti ca vedhasaḥ || 132 ||
ityuktvā rādhikānātho jagāmāntaḥpure mune |
devā gatvā punaḥ sṛṣṭiṃ cakrureva prayat□nataḥ || 133 ||
goloke ca sthitā gaṅ□gā vaikuṇṭhe śivalokake |
brahmaloke sthitānyatra yatra yatra puraḥ sthitā || 134 ||
tatraiva sā gatā gaṅ□gā cājñayā paramātmanaḥ |
nirgatā viṣṇupādābjāttena viṣṇupadī smṛtā || 135 ||
ityevaṃ kathitaṃ brahman gaṅ□gopākhyānamuttamam |
sukhadaṃ mokṣadaṃ sāraṃ kiṃ bhūyaḥ śrotumicchasi || 136 ||

English translation

1. Narada said O Lord of the Devas! Kindly say in what Loka did Ganga go after 5000 (five thousand) years of the Kali Yuga?

2-4. Narayana said The Bhagirathi Ganga came down to Bharata under the curse of Bharati; and when the term expired, She went back, by the Will of God, to the region of Vaikuntha. Also at the end of the period of their curses, Bharati and, Laksmi, too, left Bharata and repaired to Narayana. Ganga, Laksmi, and Sarasvati, these three and Tulasi all these four are so very dear to S'ri Hah.

5-6. Narada said How did Ganga appear from the lotus feet of Visnu? Why did Brahma put Her in His Kamandalu? I have heard that Ganga is the wife of S'iva; how then, came She to be the wife of Narayana? Kindly describe all these in detail to me.

7-8. Narayana said O Muni! In ancient times, in the region of Goloka, Ganga assumed the liquid appearance. She was born of the bodies of Radha and Krisna. So She is of the nature of both of them and their parts. Ganga is the presiding deity of water. She is unequalled in Her beauty in this world. She is full of youth and adorned with all ornaments.

9-43. Her face was like the autumnal mid-day lotus and sweet smile was always reigning on Her lips; Her form was very beautiful; Her colour was as bright as melted gold and She looked brilliant like the Autumnal Moon. Eyes and mind get cool and become pleasant at Her beauty and radiance; She was

of purely Suddha Sattva; Her loins were bulky and hard and She was covered with excellent

clothings all over Her body. Her breasts were plump and prominent; they were raised, hard, and nicely round. Her eyes very fascinating, always casting sidelong glances. Her braids of hair situated a little oblique and the garland of Malati flowers over it made Her look extremely handsome. The saudalpaste dot and the vermillion dot were seen on Her forehead. On Her cheeks the leaves of musk were drawn and Her lips were red like Bandhuka flowers and they looked enchanting. Her rows of teeth looked like rows of ripe pomegranates; the ends of Her cloth not inflammable by fire, worn in front in a knot round the waist. She sat by the side of Krisna, full of amorous desires, and abashed. She covered Her face with the end of Her cloth and was seeing, with a steadfast gaze the face of the Lord and She was drinking the nectar of His face with great gladness. Her lotus face bloomed and became gladdened at the expectation of a first amorous embrace. She fainted on seeing the Form of Her Lord and a thrill of joy passed all over Her body. In the meanwhile Radhika came up there. Radha was attended by thirty kotis of Gopis. She looked brilliant like tens of millions of Moons. Seeing Ganga by the side of S'ri Krisna, Her face and eyes became reddened with anger like a red lotus. Her colour was yellow like champaka and Her gait was like a maddened elephant. She was adorned with various invaluable ornaments made of jewels. Her pair of clothings were tied round Her waist. They were decked with invaluable jewels and not inflammable by fire (fire-proof). The Arghya offered by S'ri Krisna was on Her lotus-feet of the colour of a flowering shrub. Hibiscus mutabilis, and She was going slowly step by step. The Risis began to fan Her with white Chamaras no sooner She, descending from the excellent aeroplane decked with jewels, began to walk. Below the point where the parting of the hairs on the head is done, there was the dot of Sindura on Her forehead. It looked brilliant like a bright lamp flame. On both sides of this Sindurabindu, the dot of musk and the dot of Sandal-paste were seen. When She began to quiver with anger. Her braid, with Parijata garland round it began to tremble also. Her lips adorned with beautiful colours, began to quiver also. She took Her seat angrily on a jewel throne by the side of S'ri Krisna. Her attendants took their seats in their allotted positions. Seeing

Radha, S'n Krisna got up at once from His seat with reverence and addressed Her, smiling and began to converse with Her in sweet words. The Gopis, very much afraid and with their heads bent low, began to chant hymns to Her with devotion. S'ri Krisna also began to praise Her with stotras. At this moment Ganga Devi got up and praised Her with various hymns and asked Her welfare with fear and with humble words. Out of fear. Her throat, lips and palate were parched up. She took refuge humbly at S'ri Krisna's feet. S'ri Krisna then, took Ganga Devi on His breast when She became calm and quiet. At this interval SuresVari Ganga looked at Radha, seated on a throne, lovely and sweet, as if She was burning with Brahma Fire. Since the beginning of creation. She is the Sole Lady of innumerable Brahmas and She is Eternal. At the first sight. She looked young as if of twelve years old. Nowhere in any Universe can be seen a lady so beautiful and so qualified. She was peaceful, calm and quiet, lovely, infinite and having no beginning nor end. She was auspicious, well endowed with all auspicious signs, prosperous, and having the good fortune of having a best husband. She was the foremost jewel amongst the ladies and appeared as if all the beauties were concentrated in Her. Radha is the (left) half of S'ri Krisna's body; whether in age or in strength or in beauty she was in every way perfectly equal to S'ri Krisna. Laksmi and the Lord of Laksmi both worship Radha. The excellent brilliance of Sri Krisna was overpowered by the beauty of Radha. Taking Her seat on the throne She began to chew betels offered by Her attendants (Sakhis). She is the Mother of all the worlds; but no one is Her mother. She is fortunate, respected and proud. She is the Ruling Lady of S'ri Krisna's Life and Soul and ever dearer to Him than His Prana (vital breath). O Devarsi! Ganga, the Governess of the Devas, looked at Her over and over again with a steadfast gaze; but Her eyes and mind were not at all satiated. At this moment, Radha addressed smilingly to S'ri Krisna, the Lord of

the world, humbly and in sweet words. O My Lord! Who is that Lady sitting by Thy side, looking askance, eager and with a smiling countenance. She is enchanted with Thy beauteous form and fainting away. Her whole body is excited with rapturous joy. Hiding Her face with cloth She is

frequently looking at Thee. Thou also dost look on Her smilingly and with desires. What are all these? Even during My presence in this Goloka, all these bad practices are being rampant.

44-51. It is Thou that art doing all these bad things often and often! We are female sex; what shall we do? We are naturally, of a very pleasing temper, simple. I bore and forgave all these out of our love. O Licentious One! Take Thy Beloved and go away quickly from this Goloka. Otherwise these things will not bid fair to Thee. Firstly, one day I saw Thee, united with Viraja Gopi, in Chandana (Sandal wood) forest. What to do? At the request of the S'akhis, I did forgive Thee. Then, hearing My footsteps Thou didst fly away. Viraja, out of shame, quitted Her body and assumed the form of a river. That is million Yojanas wide an four times as long. Even to this day that Viraja is existing, testifying to Thy Glory (near Puri, Jagannatha)! When I went back to My home Thou didst go to Viraja again and cried aloud “O Viraje! O Viraje!” Hearing Your cry, Viraja, the Siddha Yogini arose from the waters, out of Her Yogic power, and when She showed Thee Her divine appearance decked with ornaments. Thou didst draw Her to Thy side and cast Thy seed in Her. It is owing to the casting of that seed in the womb of Viraja that the seven oceans have come into existence!

52-107. Secondly, one day I saw Thee in actual intercourse with the Gopi named S'obha! Hearing My footsteps. Thou fled'st away that day also.

Out of shame S'obha quitted Her body and departed to the sphere of Moon (Chandra Mandal). The cooling effect of the Moon is due to this S'obha. When S’obha was thus distressed. Thou didst divide Her and put some parts to gems and jewels, part to gold, partly to excellent pearls and gems, partly on the face of women, partly to the

bodies of Kings, partly to the leaves of trees, partly to flowers, partly to ripe fruits, partly to corns, partly to palaces and temples, partly to purified materials, partly to young and tender shoots and foliage, and partly to milk. Thirdly, I saw Thee united with Prabha GopT in Brindaban. Thou fled'st away, hearing My footsteps. Out of shame, Prabha quitted Her body and departed to the Solar atmosphere. This Prabha (lustre) is fierce luminosity of the Solar atmosphere. Out of the pangs of separation Thou criedest and didst divide Prabha and didst put some parts in Fire, partly amidst the Yaksas, partly into lions, among men, partly amongst the Devas, partly in Vaisnavas, partly in serpents, partly in Brahmanas, partly in Munis, partly in ascetics, and partly in fortunate and prosperous ladies. Thou hadst to weep then after Thou hadst thus divided Prabha, for Her separation and and fourthly I saw Thee in love union with the GopT S'anti in Rasa Mandalam. On the coming of the spring season, one day Thou with garlands of flowers on Thy neck and with Thy body besmeared with sandal paste and decked with ornaments, wast sleeping on a bed of flowers with S’anti GopT, decked with gems, in a temple made of gems and pearls and illumined by a lamp of jewels and Thou wast chewing the betel, given by Thy beloved. Hearing My sound Thou fled'st away. S’anti GopT, too, out of fear and shame quitted Her body and disappeared in Thee. Therefore S’anti is reckoned as one of the noblest qualities. Out of the pain of separation. Thou didst divide the body of S’anti and distributed partly to forests, partly to Brahma, partly to Me, partly to S'uddha Sattva LaksmT, partly to Thy Mantra worshippers, partly to My Mantra worshippers, partly to the ascetics, partly to Dharma, and partly to the religious persons. Fifthly, dost Thou remember that one day anointing all over Thy body fully with the sandal paste and good scent and with garlands on Thy neck, well dressed, decked with jewels. Thou wast sleeping with Ksama (forgiveness) GopT in ease and happiness, on a nice bedding interspersed with flowers and well scented. Thou wert so much

over-powered by sleep after fresh intercourse that when I went and disturbed, then Thou two didst get up from the sweet sleep. I took away Thy yellow robes, the beautiful MuralT (flute), garlands made of forest flowers, Kaustubha gems, and

invaluable earrings of pearls and gems. I gave it back to Thee at the earnest request of the S'akhis. Thy body turned black with sin and dire shame, Ksama then quitted Her body out of shame and went down to the earth. Therefore Ksama turned out to be the repository of best qualities. Out of affection to Her, Thou didst divide Her body and distributed them partly to Visnu, partly to the Vaisnavas, partly to Dharma, partly to the religious persons, partly to weak persons, partly to ascetics, partly to the Devas, and partly to the Pundits (literary persons). O Lord! Thus I have described Thy qualities as far as I know. What more dost thou want to hear? Thou hast many more qualities! But I am not aware of them. Having thus spoken, the red- lotus eyed Radha began to rebuke Ganga sitting by the side of S’ri Krisna with Her head bent low out of shame. At this time Ganga, who was a Siddha Yogini came to know all the mysteries, and instantly disappeared from the assembly in Her own water form.

The Siddha Yogini Radha came to know also, by Her Yogic power, the secrets of Ganga and became ready to drink the whole water in one sip. Ganga, knowing this intention of Radha, by Her Yogic power, took refuge of Krisna and entered into His feet. Then Radha began to look out for Ganga everywhere First She searched in Goloka, then Vaikuntha, then Brahma-loka; then She searched all the Lokas one by one but no where did She find Ganga. All the places in Goloka became void of of water; all turned out dried mud and all the aquatic animals died and fell to the ground. And Brahma, Visnu, S’iva, Ananta, Dharma, Indra, Moon, Sun, Manus, Munis, Siddhas, ascetics all became very thirsty and their throats became parched. They then went to Goloka, and bowed down with devotion to S’ri Krisna, Who was the Lord of all, beyond Prakriti, the Supreme, worthy to be worshipped, the Bestower of boons, the Best, and the Cause of boons; Who is the Lord of Gopas and Gopis; Who is formless, without any desire, unattached, without refuge, attributeless, without any enthusiasm, changeless, and unstained; Who is All Will and who assumes forms to show favour to His

devotees; Who is Sattva, the Lord of truth, the Witness and eternal Purusa and Who is the Highest, the Supreme Lord, the Best and Excellent, the Highest Self and the Supreme God. They began to hymn Him. All were filled with intense feelings with devotion; tears of love were flowing from their eyes and the bodies of all were filled with ecstasy, the hairs standing in ends. He was Para Brahma; His Substance was made of Transcendental Light, Who is the Cause of all Causes, who was seated in a wonderful throne, built of invaluable gems and jewels, who was being fanned by the Gopas with white chowries, who was seeing and hearing with great delight, and smiling countenance, the dancing and singing of the Gopis, who was chewing the scented betel offered by Radha and who was residing in. the heart of His dearest S’ri Radha, who was the Perfect, all pervading, and the Lord of the Rasa Circle. The Manus, Munis, and the ascetics all bowed down to S’ri Krisna, no sooner they beheld Him. Joy and wonder at once caught hold of their hearts. They then looked at one another and gave over to Brahma the task of communicating their feelings. The four faced Brahma, with Visnu on His right and Varna Deva on His left, gradually came in front of S’ri Krisna. Wherever He cast His glance in the Rasa Mandalam, He saw S’ri Krisna, full of the Highest Bliss, of the nature of the Highest Bliss, sitting. All have turned out Krisnas; their seats were all uniform; all were two armed and with flutes in their hands; on every one's neck is the forest garland; peacock's tail was on the top of everyone's crest and Kaustubha jewels were on all their breasts. The Forms of all of them were very beautiful; very lovely and very peaceful. No difference at all between them whether in form, or in qualities, or in ornaments, or in radiance, in age, in lustre, in no respect no one was inferior to another. No one was imperfect; no one was deficient in lordliness. It was indeed very difficult to make out who was the master and who was the servant. Sometimes He is seen in His Teja form as the

Great Light, and there is nothing else; sometimes there is that Clear Divine Form; sometimes He comes Formless; sometimes with form; and again sometimes both with and without form. Sometimes there is no Radha; there is only Krisna;

And sometimes again in every seat there is the Yugal Murti Radha

and Krisna combined. Sometimes Radha assumes the form of Krisna. So the Creator Brahma could not make out whether S'ri Krisna was a female or a male. At last He meditated on S'ri Krisna in his heart-lotus and began to chant hymns to Him with devotion and prayed for forgiveness for his misdoings. When S'ri Krisna got pleased, the Creator, opening His eyes, saw S'ri Krisna on the breast of S'ri Radha. There were His attendants on all the sides and the Gopis all around. Seeing this, Brahma, Visnu, and MahesVara bowed down to Him and sang His praises.

108-113. S'ri Krisna, the Lord of Laksmi, the Omnipresent, Cause of all, the Lord of all, and the Internal Ruler of all, knew their intentions and, addressing them, separately said "O Brahman! Is it all well with you? O Lord of Kamala! Come here. O Mahadeva! Come here; let all be well to you. You all have come to me for Ganga. Ganga has taken refuge under My feet out of fear for Radha. Seeing Ganga by My side, Radha wanted to drink Her up. However I will give over Ganga to the hands of you all; but you will have to pray to Radha, so that Ganga becomes fearless of Her." The lotus born Brahma smiled at S'ri Krisna's words and began to sing hymns to Radha, Who is fit to be worshipped by all. The Creator Brahma, the Compiler of the Four Vedas, the Four-faced One praised Radha with His Four heads, bent low and addressed Her thus

114-125. Brahma said "O Radhe! Ganga, appeared from Thee and the Lord S'ri Krisna. Both of you were transformed before into the liquid forms in the Rasa Mandalam, on hearing the music of S'ankara. And That Lquid Form is Ganga. So She is born of Thee and S'ri Krisna. Hence She is like Thy daughter and to be loved as such. She will be initiated in Thy Mantra and She will worship Thee The four armed Lord of Vaikuntha will be Her husband. And when She will appear in parts on earth, the Salt Ocean will be Her husband. O Mother! The Ganga that dwells in Goloka, is dwelling

everywhere. O Governess of the Devas! Thou art Her mother; and She is always Thy Self born daughter." Hearing thus, the words of Brahma, Radha gave Her assent towards the protection of Ganga. And then Ganga appeared from the toe-tip of S'ri Krisna. The liquid Ganga, then, assumed Her own form and, getting up from water, was received with great honour by the Devas. Bhagavan Brahma took a little of that Ganges water in His Kamandalu and Bhagavan Mahadeva kept some of it in His own head.

The lotus born Brahma, then, initiated Ganga into the Radha Mantra and gave Her instructions, Radha Stotra (hymn of Radha) according to the Sama Veda, Radha Kavacha (protection mantras), Radha Dhyan (meditation on Radha), method of worship of Radha, and Radha's purascharana. Ganga worshipped Radha according to those instructions and went to Vaikuntha. O Muni! Laksmi, Sarasvati, Ganga, and the world purifying Tulasi, these four became the wives of Narayana. Krisna, then, smiled and explained to Brahma the history of Time, hardly to be comprehended by others. He then spoke "O Brahma! O Visnu! O MahesVara! Now you better take Ganga and I will now tell you what a change has been effected by this time. Hear.

126-136. You, the three Devas, the other Devas, Munis, Manus, Siddhas, and other Mahatmas that are present here, are living now. For this region of Goloka is not affected by Kala (Time). Now the Kalpa is going to expire. So in the other regions than Goloka and Vaikuntha, the Brahmas, etc., that were existing in all other Universes, have all now dissolved in My Body. O Lotus-born! Save Goloka and Vaikuntha, all are now under water, the pre-state of earth. Better go and create your own

Brahmandas and Ganga will go to that newly created Brahmanda. I will also create other worlds and the Brahmas thereof. Now you all better go with the Devas and do your own works respectively. You have waited here for a long

interval. As many Brahmas that have fallen all appear again.” Thus saying S’ri Krisna, the Lord of Radha went to His Inner Chamber.

The Devas also instantly retired from that spot and engaged themselves earnestly in the creation work. Ganga remained as before till then in the region of Goloka, Vaikuntha, S’ivaloka, Brahma- loka, and in other places, by the command of S’ri Krisna. She is named Visnupadi, because She appeared from the feet of Visnu. Thus I have described to you this pleasant, essential story of Ganga, leading to liberation. What more do you now want to hear? Say.

Here ends the Thirteenth Chapter on the anecdote of Ganga in the Ninth Book in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 14

On The Story Of Ganga Becoming

Chapter 231 of 318 · 23 detected Sanskrit verse markers

Sanskrit

नारद उवाच
लक्ष्मीः सरस्वती गङ्गा तुलसी विश्वपावनी ।
एता नारायणस्यैव चतस्रश्च प्रिया इति ॥ १ ॥
गङ्गा जगाम वैकुण्ठमिदमेव श्रुतं मया ।
कथं सा तस्य पत्नी च बभूवेति च न श्रुतम् ॥ २ ॥
श्रीनारायण उवाच
गङ्गा जगाम वैकुण्ठं तत्पश्चाज्जगतां विधिः ।
गत्वोवाच तया सार्धं प्रणम्य जगदीश्वरम् ॥ ३ ॥
ब्रह्मोवाच
राधाकृष्णाङ्गसम्भूता या देवी द्रवरूपिणी ।
नवयौवनसम्पन्ना सुशीला सुन्दरी वरा ॥ ४ ॥
शुद्धसत्त्वस्वरूपा च क्रोधाहङ्कारवर्जिता ।
तदङ्गसम्भवा नान्यं वृणोतीयं च तं विना ॥ ५ ॥
तत्रातिमानिनी राधा सा च तेजस्विनी वरा ।

समुद्युक्ता पातुमिमां भीतेयं बुद्धिपूर्वकम् ॥ ६ ॥
विवेश चरणाम्भोजे कृष्णस्य परमात्मनः ।
सर्वत्र गोलकं शुष्कं दृष्ट्वाहमगमं तदा ॥ ७ ॥
गोलोके यत्र कृष्णश्च सर्ववृत्तान्तप्राप्तये ।
सर्वान्तरात्मा सर्वेषां ज्ञात्वाभिप्रायमेव च ॥ ८ ॥
बहिश्चकार गङ्गा च पादाङ्गुष्ठनखाग्रतः ।
दत्त्वास्यै राधिकामन्त्रं पूरयित्वा च गोलकम् ॥ ९ ॥
प्रणम्य तां च राधेशं गृहीत्वात्रागमं प्रभो ।
गान्धर्वेण विवाहेन गृहाणेमां सुरेश्वरीम् ॥ १० ॥
सुरेश्वरेषु रसिको रसिकेयं समागता ।
त्वं रत्नं पुंसु देवेश स्त्रीरत्नं स्त्रीष्वियं सती ॥ ११ ॥
विदग्धया विदग्धेन सङ्गमो गुणवान् भवेत् ।
उपस्थितां स्वयं कन्यां न गृह्णातीह यः पुमान् ॥ १२ ॥
तं विहाय महालक्ष्मी रुष्टा याति न संशयः ।

यो भवेत्पण्डितः सो ऽपि प्रकृतिं नावमन्यते ॥ १३ ॥
सर्वे प्राकृतिकाः पुंसः कामिन्यः प्रकृतेः कलाः ।

त्वमेव भगवान्नाथो निर्गुणः प्रकृतेः परः ॥ १४ ॥
अर्धाङ्गं द्विभुजः कृष्णो योऽर्धाङ्गेन चतुर्भुजः ।
कृष्णवामाङ्गसम्भूता बभूव राधिका पुरा ॥ १५ ॥
दक्षिणांशः स्वयं सा च वामांशः कमला तथा ।
तेनेयं त्वां वृणोत्येव यतस्त्वद्देहसम्भवा ॥ १६ ॥
एकाङ्गं चैव स्त्रीपुंसोर्यथा प्रकृतिपूरुषौ ।
इत्येवमुक्त्वा धाता तां तं समर्प्य जगाम सः ॥ १७ ॥
गान्धर्वेण विवाहेन तां जग्राह हरिः स्वयम् ।
नारायणः करं धृत्वा पुष्पचन्दनचर्चितम् ॥ १८ ॥
रेमे रमापतिस्तत्र गङ्गया सहितो मुदा ।
गङ्गा पृथ्वीं गता या सा स्वस्थानं पुनरागता ॥ १९ ॥
निर्गता विष्णुपादाब्जात्तेन विष्णुपदीति च ।

मूर्च्छां सम्प्राप सा देवी नवसङ्गमलीलया ॥ २० ॥
रसिका सुखसम्भोगाद्रसिकेश्वरसंयुता ।
तां दृष्ट्वा दुःखिता वाणी पद्मया वर्जितापि च ॥ २१ ॥
नित्यमीर्ष्यति तां वाणी न च गङ्गा सरस्वतीम् ।
गङ्गा शशाप कोपेन भारते च हरिप्रिया ॥ २२ ॥
गङ्गया सह तस्यैव तिस्रो भार्या रमापतेः ।
सार्धं तुलस्या पश्चाच्च चतस्रश्चाभवन्मुने ॥ २३ ॥

Roman transliteration

nārada uvāca
lakṣmīḥ sarasvatī gaṅ□gā tulasī viśvapāvanī |
etā nārāyaṇasyaiva catasraśca priyā iti || 1 ||
gaṅ□gā jagāma vaikuṇṭhamidameva śrutaṃ mayā |
kathaṃ sā tasya pat□nī ca babhūveti ca na śrutam || 2 ||
śrīnārāyaṇa uvāca
gaṅ□gā jagāma vaikuṇṭhaṃ tatpaścājjagatāṃ vidhiḥ |
gatvovāca tayā sārdhaṃ praṇamya jagadīśvaram || 3 ||
brahmovāca
rādhākṛṣṇāṅ□gasambhūtā yā devī dravarūpiṇī |
navayauvanasampannā suśīlā sundarī varā || 4 ||
śuddhasattvasvarūpā ca krodhāhaṅ□kāravarjitā |
tadaṅ□gasambhavā nānyaṃ vṛṇotīyaṃ ca taṃ vinā || 5 ||
tatrātimāninī rādhā sā ca tejasvinī varā |

samudyuktā pātumimāṃ bhīteyaṃ buddhipūrvakam || 6 ||
viveśa caraṇāmbhoje kṛṣṇasya paramātmanaḥ |
sarvatra golakaṃ śuṣkaṃ dṛṣṭvāhamagamaṃ tadā || 7 ||
goloke yatra kṛṣṇaśca sarvavṛttāntaprāptaye |
sarvāntarātmā sarveṣāṃ jñātvābhiprāyameva ca || 8 ||
bahiścakāra gaṅ□gā ca pādāṅ□guṣṭhanakhāgrataḥ |
dattvāsyai rādhikāmantraṃ pūrayitvā ca golakam || 9 ||

praṇamya tāṃ ca rādheśaṃ gṛhītvātrāgamaṃ prabho |
gāndharveṇa vivāhena gṛhāṇemāṃ sureśvarīm || 10 ||
sureśvareṣu rasiko rasikeyaṃ samāgatā |
tvaṃ rat□naṃ puṃsu deveśa strīrat□naṃ strīṣviyaṃ satī || 11 ||
vidagdhayā vidagdhena saṅ□gamo guṇavān bhavet |
upasthitāṃ svayaṃ kanyāṃ na gṛhṇātīha yaḥ pumān || 12 ||
taṃ vihāya mahālakṣmī ruṣṭā yāti na saṃśayaḥ |

yo bhavetpaṇḍitaḥ so 'pi prakṛtiṃ nāvamanyate || 13 ||
sarve prākṛtikāḥ puṃsaḥ kāminyaḥ prakṛteḥ kalāḥ |
tvameva bhagavānnātho nirguṇaḥ prakṛteḥ paraḥ || 14 ||
ardhāṅ□gaṃ dvibhujaḥ kṛṣṇo yo'rdhāṅ□gena caturbhujaḥ |
kṛṣṇavāmāṅ□gasambhūtā babhūva rādhikā purā || 15 ||
dakṣiṇāṃśaḥ svayaṃ sā ca vāmāṃśaḥ kamalā tathā |
teneyaṃ tvāṃ vṛṇotyeva yatastvaddehasambhavā || 16 ||
ekāṅ□gaṃ caiva strīpuṃsoryathā prakṛtipūruṣau |
ityevamuktvā dhātā tāṃ taṃ samarpya jagāma saḥ || 17 ||
gāndharveṇa vivāhena tāṃ jagrāha hariḥ svayam |
nārāyaṇaḥ karaṃ dhṛtvā puṣpacandanacarcitam || 18 ||
reme ramāpatistatra gaṅ□gayā sahito mudā |
gaṅ□gā pṛthvīṃ gatā yā sā svasthānaṃ punarāgatā || 19 ||
nirgatā viṣṇupādābjāttena viṣṇupadīti ca |

mūrcchāṃ samprāpa sā devī navasaṅ□gamalīlayā || 20 ||
rasikā sukhasambhogād□rasikeśvarasaṃyutā |
tāṃ dṛṣṭvā duḥkhitā vāṇī padmayā varjitāpi ca || 21 ||
nityamīrṣyati tāṃ vāṇī na ca gaṅ□gā sarasvatīm |
gaṅ□gā śaśāpa kopena bhārate ca haripriyā || 22 ||
gaṅ□gayā saha tasyaiva tisro bhāryā ramāpateḥ |
sārdhaṃ tulasyā paścācca catasraścābhavanmune || 23 ||

English translation

1-2. Narada said O Lord! Ganga, Laksmi, Sarasvati, and the world purifying Tulasi, these four, are dearest to Narayana. Out of these, Ganga went from the region of Goloka to Vaikuntha. So I have heard. But how did She come to be the wife of Narayana. I have not heard. Kindly describe this.

3. Narayana said Brahma came from Goloka to the region of Vaikuntha accompanied by Ganga.

4-23. Brahma said to Narayana O Lord! Ganga, born of the bodies of Radha and Krisna, full of youth, modest, extraordinarily beautiful, of pure Suddha Sattva, and void of anger and egoism, does not like to marry anyone save Thee as She is born of Thee. But Radha is of a very proud nature and very wrathful. She was even ready to drink up Ganga. But Ganga at once and intelligently took refuge into the feet of S'ri Krisna. So the whole Goloka became void of water. Seeing this, I have come here to know in particular the whole history of the case. Then S'ri Krisna, the Knower and the Ruler of the hearts of all, came to know my heart and instantly caused Ganga to issue from His toe and handed Her over to me. I bowed down to S'ri Krisna and now I have come with Ganga to Thee. Now Thou dost marry the SuresVari Ganga according to the Gandharva rule of marriage. As Thou art a Deva of taste and humorous in the assembly of the Devas, so Ganga is. As Thou art a gem amongst the males, so She is the gem amongst the females. And the union of a humorous man with a humorous woman is exceedingly pleasant. Now marry this Lady who has come of Her own accord to Thee. S'ri Maha

Laksmi becomes annoyed with one

who does not marry a woman who has come spontaneously. There is no doubt in this. The wise men do never insult the Prakriti. All the Purusas (males) are born of Prakriti and all the females are parts of Prakriti. So Prakriti and Purusa are both inseparable and verily one and the same. So these two should never insult each other. (If Thou sayest that Ganga is attached to Krisna; how canst Thou marry Her. The reply is) As S’ri Krisna is beyond the attributes and beyond Prakriti, so Thou art also above Prakriti. The one-half of S’ri Krisna is two-armed; the other half of S’ri Krisna is four-armed. Radha has appeared from the left side of S’ri Krisna. He Himself is the right half and Padma is His left-half. As there is no difference between Radha and Kamala so there is no difference between S’ri Krisna and Thee. Therefore as Ganga is born of Thy body, she wants to marry Thee. As Prakriti and Purusa are really one and the same without any difference, so the males and females are one. Thus speaking to Narayana, Brahma handed Ganga over to Narayana and went away. Narayana, then, married Ganga smeared with sandal paste and flowers, according to the rules of the Gandarbha marriage. The Lord of Laksmi then spent his time happily in enjoyment with Ganga. Ganga had to go to the earth (under the Bharati's curse) and afterwards returned to Vaikuntha. As Ganga appeared from the feet of Visnu, She is denominated Visnupadi. Ganga Devi was very much overpowered with enjoyment in Her first intercourse with Narayana; so much so that She remained motionless. Thus Ganga spent the days happily with Narayana. Sarasvati’s jealousy towards Ganga did not disappear, though She was advised by Laksmi Devi not to do so. Sarasvati cherished incessantly the feeling of jealousy towards Ganga. But Ganga had not the least feeling of jealousy towards Sarasvati.

At last, one day, when vexed too much, Ganga became angry and cursed Sarasvati to take Her birth in Bharata. So Laksmi, Sarasvati and Ganga were the wives of Narayana. Lastly TulasT became the wife of Narayana. So the number of wives of Narayana amounted to four.

Here ends the Fourteenth Chapter in the Ninth Book on the story of Ganga becoming the wife of Narayana in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 15

On The Anecdote Of Tulas!

Chapter 232 of 318 · 51 detected Sanskrit verse markers

Sanskrit

नारद उवाच
नारायणप्रिया साध्वी कथं सा च बभूव ह ।
तुलसी कुत्र सम्भूता का वा सा पूर्वजन्मनि ॥ १ ॥
कस्य वा सा कुले जाता कस्य कन्या कुले सती ।
केन वा तपसा सा च सम्प्राप्ता प्रकृतेः परम् ॥ २ ॥
निर्विकारं निरीहं च सर्वविश्वस्वरूपकम् ।
नारायणं परं ब्रह्म परमेश्वरमीश्वरम् ॥ ३ ॥
सर्वाराध्यं च सर्वेशं सर्वज्ञं सर्वकारणम् ।
सर्वाधारं सर्वरूपं सर्वेषां परिपालकम् ॥ ४ ॥
कथमेतादृशी देवी वृक्षत्वं समवाप ह ।
कथं साप्यसुरग्रस्ता सम्बभूव तपस्विनी ॥ ५ ॥
सुस्निग्धं मे मनो लोलं प्रेरयन्मां मुहुर्मुहुः ।
छेतुमर्हसि सन्देहं सर्वं सन्देहभञ्जन ॥ ६ ॥
श्रीनारायण उवाच

मनुश्च दक्षसावर्णिः पुण्यवान् वैष्णवः शुचिः ।
यशस्वी कीर्तिमांश्चैव विष्णोरंशसमुद्भवः ॥ ७ ॥
तत्पुत्रो ब्रह्मसावर्णिर्धर्मिष्ठो वैष्णवः शुचिः ।
तत्पुत्रो धर्मसावर्णिर्वैष्णवश्च जितेन्द्रियः ॥ ८ ॥
तत्पुत्रो रुद्रसावर्णिर्भक्तिमान्विजितेन्द्रियः ।
तत्पुत्रो देवसावर्णिर्विष्णुव्रतपरायणः ॥ ९ ॥
तत्पुत्र इन्द्रसावर्णिर्महाविष्णुपरायणः ।
वृषध्वजश्च तत्पुत्रो वृषध्वजपरायणः ॥ १० ॥ (वृक्षध्वज पाठभेद)
यस्याश्रमे स्वयं शम्भुरासीद्देवयुगत्रयम् ।
पुत्रादपि परः स्नेहो नृपे तस्मिञ्छिवस्य च ॥ ११ ॥
न च नारायणं मेने न लक्ष्मीं न सरस्वतीम् ।
पूजां च सर्वदेवानां दूरीभूता चकार सः ॥ १२ ॥
भाद्रे मासि महालक्ष्मीपूजां मत्तो बभञ्ज ह ।
तथा माघीयपञ्चम्यां विस्मृता सर्वदैवतैः ॥ १३ ॥

पापः सरस्वतीपूजां दूरीभूता चकार सः ।
यज्ञं च विष्णुपूजां च निन्दन्तं तं दिवाकरः ॥ १४ ॥

चुकोप देवो भूपेन्द्रं शशाप शिवकारणात् ।
भ्रष्टश्रीस्त्वञ्च भवेति तं शशाप दिवाकरः ॥ १५ ॥
शूलं गृहीत्वा तं सूर्यमधावच्छङ्करः स्वयम् ।
पित्रा सार्धं दिनेशश्च ब्रह्माणं शरणं ययौ ॥ १६ ॥
शिवस्त्रिशूलहस्तश्च ब्रह्मलोकं ययौ क्रुधा ।
ब्रह्मा सूर्यं पुरस्कृत्य वैकुण्ठं च ययौ भिया ॥ १७ ॥
ब्रह्मकश्यपमार्तण्डाः सन्त्रस्ताः शुष्कतालुकाः ।
नारायणं च सर्वेशं ते ययुः शरणं भिया ॥ १८ ॥
मूर्ध्ना प्रणेमुस्ते गत्वा तुष्टुवुश्च पुनः पुनः ।
सर्वं निवेदनं चक्रुर्भयस्य कारणं हरौ ॥ १९ ॥
नारायणश्च कृपया तेभ्यश्च ह्यभयं ददौ ।
स्थिरा भवत हे भीता भयं किञ्च मयि स्थिते ॥ २० ॥

स्मरन्ति ये यत्र तत्र मां विपत्तौ भयान्विताः ।
तांस्तत्र गत्वा रक्षामि चक्रहस्तस्त्वरान्वितः ॥ २१ ॥
पाताहं जगतां देवाः कर्ता च सततं सदा ।
स्रष्टा च ब्रह्मरूपेण संहर्ता शिवरूपतः ॥ २२ ॥
शिवोऽहं त्वमहं चापि सूर्योऽहं त्रिगुणात्मकः ।
विधाय नानारूपं च करोमि सृष्टिपालनम् ॥ २३ ॥
यूयं गच्छत भद्रं वो भविष्यति भयं कुतः ।
अद्यप्रभृति मद्वरेण भयं वो नास्ति शङ्करात् ॥ २४ ॥
सर्वेशो वै स भगवाच्छङ्करश्च सतां पतिः ।
भक्ताधीनश्च भक्तानां भक्तात्मा भक्तवत्सलः ॥ २५ ॥
सुदर्शनः शिवश्चैव मम प्राणाधिकः प्रियः ।
ब्रह्माण्डेषु न तेजस्वी हे ब्रह्मन्ननयोः परः ॥ २६ ॥
शक्तः स्रष्टुं महादेवः सूर्यकोटिं च लीलया ।
कोटिं च ब्रह्मणामेवं नासाध्यं शूलिनः प्रभोः ॥ २७ ॥

बाह्यज्ञानं नैव किञ्चिद्ध्यायते मां दिवानिशम् ।
मन्मन्त्रान्मद्गुणान्भक्त्या पञ्चवक्त्रेण गायति ॥ २८ ॥
अहमेवं चिन्तयामि तत्कल्याणं दिवानिशम् ।
ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ॥ २९ ॥
शिवस्वरूपो भगवाञ्छिवाधिष्ठातृदेवता ।
शिवं भवति तस्माच्च शिवं तेन विदुर्बुधाः ॥ ३० ॥
एतस्मिन्नन्तरे तत्र जगाम शङ्करः स्थितः ।
शूलहस्तो वृषारूढो रक्तपङ्कजलोचनः ॥ ३१ ॥
अवरुह्य वृषात्तूर्णं भक्तिनम्रात्मकन्धरः ।
ननाम भक्त्या तं शान्तं लक्ष्मीकान्तं परात्परम् ॥ ३२ ॥
रत्नसिंहासनस्थं च रत्नालङ्कारभूषितम् ।

किरीटिनं कुण्डलिनं चक्रिणं वनमालिनम् ॥ ३३ ॥
नवीननीरदश्यामं सुन्दरं च चतुर्भुजम् ।
चतुर्भुजैः सेवितं च श्वेतचामरवायुना ॥ ३४ ॥

चन्दनोक्षितसर्वाङ्गं भूषितं पीतवाससम् ।
लक्ष्मीप्रदत्तताम्बूलं भुक्तवन्तं च नारद ॥ ३५ ॥
विद्याधरीनृत्यगीतं पश्यन्तं सस्मितं सदा ।
ईश्वरं परमात्मानं भक्तानुग्रहविग्रहम् ॥ ३६ ॥
तं ननाम महादेवो ब्रह्मणा नमितश्च सः ।
ननाम सूर्यो भक्त्या च सन्त्रस्तश्चन्द्रशेखरम् ॥ ३७ ॥
कश्यपश्च महाभक्त्या तुष्टाव च ननाम च ।
शिवः संस्तूय सर्वेशं समुवास सुखासने ॥ ३८ ॥
सुखासने सुखासीनं विश्रान्तं चन्द्रशेखरम् ।
श्वेतचामरवातेन सेवितं विष्णुपार्षदैः ॥ ३९ ॥
पीयूषतुल्यमधुरं वचनं सुमनोहरम् ।
विष्णुरुवाच
आगतोऽसि कथं चात्र वद कोपस्य कारणम् ॥ ४० ॥
महादेव उवाच

वृषध्वजं च मद्भक्तं मम प्राणाधिकं प्रियम् ।
सूर्यः शशाप इति मे प्रकोपस्य तु कारणम् ॥ ४१ ॥
पुत्रवत्सलशोकेन सूर्यं हन्तुं समुद्यतः ।
स ब्रह्माणं प्रपन्नश्च सूर्यश्च स विधिस्त्वयि ॥ ४२ ॥
त्वयि ये शरणापन्ना ध्यानेन वचसापि वा ।
निरापदो विशङ्कास्ते जरा मृत्युश्च तैर्जितः ॥ ४३ ॥
प्रत्यक्षं शरणापन्नास्तत्फलं किं वदामि भोः ।
हरिस्मृतिश्चाभयदा सर्वमङ्गलदा सदा ॥ ४४ ॥
किं मे भक्तस्य भविता तन्मे ब्रूहि जगत्प्रभो ।
श्रीहतस्यास्य मूढस्य सूर्यशापेन हेतुना ॥ ४५ ॥
विष्णुरुवाच
कालोऽतियातो दैवेन युगानामेकविंशतिः ।
वैकुण्ठं घटिकार्धेन शीघ्रं गच्छ त्वमालयम् ॥ ४६ ॥
वृषध्वजो मृतः कालाद्दुर्निवार्यात्सुदारुणात् ।

रथध्वजश्च तत्पुत्रो मृतः सोऽपि श्रिया हतः ॥ ४७ ॥
तत्पुत्रौ च महाभागौ धर्मध्वजकुशध्वजौ ।
हतश्रियौ सूर्यशापात्स्मृतौ परमवैष्णवौ ॥ ४८ ॥
राज्यभ्रष्टौ श्रिया भ्रष्टौ कमलातपसा रतौ ।
तयोश्च भार्ययोर्लक्ष्मीः कलया च भविष्यति ॥ ४९ ॥
सम्पद्युक्तौ तदा तौ च नृपश्रेष्ठौ भविष्यतः ।

मृतस्ते सेवकः शम्भो गच्छ यूयं च गच्छत ॥ ५० ॥
इत्युक्त्वा च सलक्ष्मीकः सभातोऽभ्यन्तरंगतः ।
देवा जग्मुः सम्प्रहृष्टाः स्वाश्रमं परया मुदा ।
शिवश्च तपसे शीघ्रं परिपूर्णतमो ययौ ॥ ५१ ॥

Roman transliteration

nārada uvāca
nārāyaṇapriyā sādhvī kathaṃ sā ca babhūva ha |
tulasī kutra sambhūtā kā vā sā pūrvajanmani || 1 ||
kasya vā sā kule jātā kasya kanyā kule satī |
kena vā tapasā sā ca samprāptā prakṛteḥ param || 2 ||
nirvikāraṃ nirīhaṃ ca sarvaviśvasvarūpakam |
nārāyaṇaṃ paraṃ brahma parameśvaramīśvaram || 3 ||
sarvārādhyaṃ ca sarveśaṃ sarvajñaṃ sarvakāraṇam |
sarvādhāraṃ sarvarūpaṃ sarveṣāṃ paripālakam || 4 ||
kathametādṛśī devī vṛkṣatvaṃ samavāpa ha |
kathaṃ sāpyasuragrastā sambabhūva tapasvinī || 5 ||
susnigdhaṃ me mano lolaṃ prerayanmāṃ muhurmuhuḥ |
chettumarhasi sandehaṃ sarvaṃ sandehabhañjana || 6 ||
śrīnārāyaṇa uvāca

manuśca dakṣasāvarṇiḥ puṇyavān vaiṣṇavaḥ śuciḥ |
yaśasvī kīrtimāṃścaiva viṣṇoraṃśasamud□bhavaḥ || 7 ||
tatputro brahmasāvarṇirdharmiṣṭho vaiṣṇavaḥ śuciḥ |
tatputro dharmasāvarṇirvaiṣṇavaśca jitendriyaḥ || 8 ||
tatputro rudrasāvarṇirbhaktimānvijitendriyaḥ |
tatputro devasāvarṇirviṣṇuvrataparāyaṇaḥ || 9 ||
tatputra indrasāvarṇirmahāviṣṇuparāyaṇaḥ |
vṛṣadhvajaśca tatputro vṛṣadhvajaparāyaṇaḥ || 10 || (vṛkṣadhvaja pāṭhabheda)
yasyāśrame svayaṃ śambhurāsīddevayugatrayam |
putrādapi paraḥ sneho nṛpe tasmiñchivasya ca || 11 ||
na ca nārāyaṇaṃ mene na lakṣmīṃ na sarasvatīm |
pūjāṃ ca sarvadevānāṃ dūrībhūtā cakāra saḥ || 12 ||
bhādre māsi mahālakṣmīpūjāṃ matto babhañja ha |
tathā māghīyapañcamyāṃ vismṛtā sarvadaivataiḥ || 13 ||

pāpaḥ sarasvatīpūjāṃ dūrībhūtā cakāra saḥ |
yajñaṃ ca viṣṇupūjāṃ ca nindantaṃ taṃ divākaraḥ || 14 ||
cukopa devo bhūpendraṃ śaśāpa śivakāraṇāt |
bhraṣṭaśrīstvañca bhaveti taṃ śaśāpa divākaraḥ || 15 ||
śūlaṃ gṛhītvā taṃ sūryamadhāvacchaṅ□karaḥ svayam |
pitrā sārdhaṃ dineśaśca brahmāṇaṃ śaraṇaṃ yayau || 16 ||
śivastriśūlahastaśca brahmalokaṃ yayau krudhā |
brahmā sūryaṃ puraskṛtya vaikuṇṭhaṃ ca yayau bhiyā || 17 ||
brahmakaśyapamārtaṇḍāḥ santrastāḥ śuṣkatālukāḥ |
nārāyaṇaṃ ca sarveśaṃ te yayuḥ śaraṇaṃ bhiyā || 18 ||
mūrchā praṇemuste gatvā tuṣṭuvuśca punaḥ punaḥ |
sarvaṃ nivedanaṃ cakrurbhayasya kāraṇaṃ harau || 19 ||
nārāyaṇaśca kṛpayā tebhyaśca hyabhayaṃ dadau |

sthirā bhavata he bhītā bhayaṃ kiñca mayi sthite || 20 ||

smaranti ye yatra tatra māṃ vipattau bhayānvitāḥ |
tāṃstatra gatvā rakṣāmi cakrahastastvarānvitaḥ || 21 ||
pātāhaṃ jagatāṃ devāḥ kartā ca satataṃ sadā |
sraṣṭā ca brahmarūpeṇa saṃhartā śivarūpataḥ || 22 ||
śivo'haṃ tvamahaṃ cāpi sūryo'haṃ triguṇātmakaḥ |
vidhāya nānārūpaṃ ca karomi sṛṣṭipālanam || 23 ||
yūyaṃ gacchata bhadraṃ vo bhaviṣyati bhayaṃ kutaḥ |
adyaprabhṛti madvareṇa bhayaṃ vo nāsti śaṅ□karāt || 24 ||
sarveśo vai sa bhagavācchaṅ□karaśca satāṃ patiḥ |
bhaktādhīnaśca bhaktānāṃ bhaktātmā bhaktavatsalaḥ || 25 ||
sudarśanaḥ śivaścaiva mama prāṇādhikaḥ priyaḥ |
brahmāṇḍeṣu na tejasvī he brahmannanayoḥ paraḥ || 26 ||
śaktaḥ sraṣṭuṃ mahādevaḥ sūryakoṭiṃ ca līlayā |
koṭiṃ ca brahmaṇāmevaṃ nāsādhyaṃ śūlinaḥ prabhoḥ || 27 ||

bāhyajñānaṃ naiva kiñciddhyāyate māṃ divāniśam |
manmantrānmad□guṇānbhaktyā pañcavaktreṇa gāyati || 28 ||
ahamevaṃ cintayāmi tatkalyāṇaṃ divāniśam |
ye yathā māṃ prapadyante tāṃstathaiva bhajāmyaham || 29 ||
śivasvarūpo bhagavāñchivādhiṣṭhātṛdevatā |
śivaṃ bhavati tasmācca śivaṃ tena vidurbudhāḥ || 30 ||
etasminnantare tatra jagāma śaṅ□karaḥ sthitaḥ |
śūlahasto vṛṣārūḍho raktapaṅ□kajalocanaḥ || 31 ||
avaruhya vṛṣāttūrṇaṃ bhaktinamrātmakandharaḥ |
nanāma bhaktyā taṃ śāntaṃ lakṣmīkāntaṃ parātparam || 32 ||
rat□nasiṃhāsanasthaṃ ca rat□nālaṅ□kārabhūṣitam |
kirīṭinaṃ kuṇḍalinaṃ cakriṇaṃ vanamālinam || 33 ||
navīnanīradaśyāmaṃ sundaraṃ ca caturbhujam |
caturbhujaiḥ sevitaṃ ca śvetacāmaravāyunā || 34 ||

candanokṣitasarvāṅ□gaṃ bhūṣitaṃ pītavāsasam |
lakṣmīpradattatāmbūlaṃ bhuktavantaṃ ca nārada || 35 ||
vidyādharīnṛtyagītaṃ paśyantaṃ sasmitaṃ sadā |
īśvaraṃ paramātmānaṃ bhaktānugrahavigraham || 36 ||
taṃ nanāma mahādevo brahmaṇā namitaśca saḥ |
nanāma sūryo bhaktyā ca santrastaścandraśekharam || 37 ||
kaśyapaśca mahābhaktyā tuṣṭāva ca nanāma ca |
śivaḥ saṃstūya sarveśaṃ samuvāsa sukhāsane || 38 ||
sukhāsane sukhāsīnaṃ viśrāntaṃ candraśekharam |
śvetacāmaravātena sevitaṃ viṣṇupārṣadaiḥ || 39 ||
pīyūṣatulyamadhuraṃ vacanaṃ sumanoharam |
viṣṇuruvāca
āgato'si kathaṃ cātra vada kopasya kāraṇam || 40 ||
mahādeva uvāca

vṛṣadhvajaṃ ca mad□bhaktaṃ mama prāṇādhikaṃ priyam |
sūryaḥ śaśāpa iti me prakopasya tu kāraṇam || 41 ||
putravatsalaśokena sūryaṃ hantuṃ samudyataḥ |
sa brahmāṇaṃ prapannaśca sūryaśca sa vidhistvayi || 42 ||
tvayi ye śaraṇāpannā dhyānena vacasāpi vā |

nirāpado viśaṅ□kāste jarā mṛtyuśca tairjitaḥ || 43 ||
pratyakṣaṃ śaraṇāpannāstatphalaṃ kiṃ vadāmi bhoḥ |
harismṛtiścābhayadā sarvamaṅ□galadā sadā || 44 ||
kiṃ me bhaktasya bhavitā tanme brūhi jagatprabho |
śrīhatasyāsya mūḍhasya sūryaśāpena hetunā || 45 ||
viṣṇuruvāca
kālo'tiyāto daivena yugānāmekaviṃśatiḥ |
vaikuṇṭhaṃ ghaṭikārdhena śīghraṃ gaccha tvamālayam || 46 ||
vṛṣadhvajo mṛtaḥ kālāddurnivāryātsudāruṇāt |

rathadhvajaśca tatputro mṛtaḥ so'pi śriyā hataḥ || 47 ||
tatputrau ca mahābhāgau dharmadhvajakuśadhvajau |
hṛtaśriyau sūryaśāpātsmṛtau paramavaiṣṇavau || 48 ||
rājyabhraṣṭau śriyā bhraṣṭau kamalātapasā ratau |
tayośca bhāryayorlakṣmīḥ kalayā ca bhaviṣyati || 49 ||
sampadyuktau tadā tau ca nṛpaśreṣṭhau bhaviṣyataḥ |
mṛtaste sevakaḥ śambho gaccha yūyaṃ ca gacchata || 50 ||
ityuktvā ca salakṣmīkaḥ sabhāto'bhyantaraṃgataḥ |
devā jagmuḥ samprahṛṣṭāḥ svāśramaṃ parayā mudā |
śivaśca tapase śīghraṃ paripūrṇatamo yayau || 51 ||

English translation

1-6. Narada said O Bhagavan! How came the pure chaste Tulasi to be the wife of Narayana? Where was Her birth place? And what was She in Her previous birth? What family did She belong to? Whose daughter was She? And what austerities did She practise, that She got Narayana for Her husband, Who is above Prakriti, not liable to change without any effort, the Universal Self, Para Brahma and the Highest God; Who is the Lord of all, omniscient, the Cause of all, the Receptacle of all. Omnipresent, and the Preserver of all. And how did Tulasi, the chief Devi of Narayana, turn out into a tree? Herself quite innocent, how She was attacked by the fierce Asura? O Remover of all doubts! My mind, plain and simple, has become restless. I am eager to hear all this. So kindly cut asunder all my doubts.

7-40. Narayana said O Narada! The Manu Daksa Savarni was very religious, devoted to Visnu, of wide renown, of a great name, and born with Visnu's parts. Daksa Savarni’s son Brahma Savarni was also very religious, devoted to Visnu and of a pure S'uddha Sattva Guna. Brahma Savarni's son, Dharma Savarni was devoted to Visnu and He was the master of his senses. Dharma Savarni's sons Rudra Savarni was also a man of restraint and very devoted. Rudra Savarni's son was Deva Savarni, devoted to Visnu. Deva Savarni's son was Indra Savarni. He was a great Bhakta of Visnu. His son was Vrisadhvaja. But He was a fanatic S'aiva (devoted to S'iva). At his house S'iva Himself remained for three Yugas according to the Deva measure. So much so that Bhagavan Bhutanatha loved him more than His own son. Vrisadhvaja did not recognise Narayana, nor Laksmi nor Sarasvati nor another body. He discarded the worship of all the Devas. He worshipped S'ankara only. The greatly exciting Laksmi Puja (worship of Maha Laksmi) in the month of Bhadra and S’ri Pahchami Puja in the month of Magha,

which are approved of by the Vedas, Vrisadhvaja put an entire stop to these and the Sarasvati Puja. At this the Sun became angry with the King Vrisadhvaja, the discarder of the holy thread, the hater of Visnu, and cursed Him thus “O King! As you are purely devoted to S’iva and S’iva alone, and as you

do not recognise any other Devas,

I say within no time, you will be deprived of all your wealth and prosperity.” S'ankara, hearing this curse, became very angry and taking His trident, ran after the Sun. The Sun, becoming afraid, accompanied His father Kas'yapa and took refuge of Brahma. Bhagavan S'ankara went to the Brahma Loka, with trident in His hands. Brahma became afraid of Mahadeva and took Sun to the region of Vaikuntha. Out of terror, the throats of Brahma, Kas'yapa, and Sun became parched and dry and they all went afraid for refuge to Narayana, the Lord of all. They all bowed down to Him and praised Him frequently and finally informed Him of the cause of their coming and why they were so much afraid. Narayana showed them mercy and granted them “Abhaya” (no fear). O You! Who are afraid, take rest. What cause of fear there can be to you, when I am here!

Whoever remembers Me, wherever he may be, involved in danger or fear, I go there with the Sudars'an disc in My hand and save him. O Devas! I am always the Creator, Preserver and Destroyer of this universe. In the form of Visnu, I am the Preserver; in the form of Brahma, I am the Creator; and in the form of Mahes'a, I am the Destroyer. I am S’iva; I am you; and I am the Surya, composed of the three qualities. It is I who assumes many forms and preserves the universe. Better go to your respective places. What fear can ye suspect? I say, all your fears due to S'ankara, are verily removed from this day. Bhagavan S'ankara, the Lord of all, is the Lord of the Sadhus. He always hears the words of His Bhaktas; and He is kind to them. He is their Self. Both the Sun and S’iva are dearer to Me than My life. No one is more energetic than S'ankara and the Sun. Mahadeva can easily create ten million Suns and ten million Brahmas. There is nothing impossible with S'ulapani. Having no

consciousness of any outer thing, immersed, day and night, in meditating on Me with His whole heart concentrated. He is repeating with devotion My Mantra from His five faces and He always sings My glories. I am also thinking, day and night, of His welfare. Whoever worships Me in whichever way, I also favour him similarly. Bhagavan Maha Deva is of the nature of S’iva, all auspiciousness; He is the presiding deity of S'iva, that is, liberation. It is because liberation is obtained from Him, He is called S’iva. O dear Narada! While Narayana was thus speaking, the trident bolder Mahadeva, with his eyes red like reddened lotuses, mounting on His bull, came up there and getting down from His Bull, humbly bowed down with devotion to the Lord of Laksmi, peaceful and higher than the highest. Narayana was then seated on His throne, decked with jewel ornaments. There was a crown on His crest; two earrings were hanging from His ears; the disc was in His hand, forest flower's garlands on His neck; of the colour of fresh blue rain cloud; His form exceedingly beautiful. The four-armed attendants were fanning Him with their four hands; His body smeared all over with sandal-paste and He is wearing the yellow garment. That Bhagavan, distressed with the thought of welfare for His Bhaktas, the Highest Self was sitting on a jewel throne and chewing the betel offered by Padma and with smiling countenance, seeing and hearing the dancing and singing of the Vidyadharis. When Mahadeva bowed down to Narayana, Brahma also bowed down to Mahadeva. The Sun, too, surprised, bowed down to Mahadeva with devotion. Kas'yapa, too, bowed and with great bhakti, began to praise Mahadeva. On the other hand,

S’ankara praised Narayana and took His seat on the throne. The attendants of Narayana began to fan Mahadeva with white chowries. Then Visnu addressed Him with sweet nectar like voice and said “O Mahes'vara! What brings Thee here? Hast Thou been angry?”

41-45. Mahadeva said: - “O Visnu! The King Vrisadhavaja is My great devotee; he is dearer to Me than My life. The Sun has cursed him and so I am angry. Out of the affection for a son I am ready to kill

Surya. Surya took Brahma's refuge and now he and Brahma have taken Thy refuge. And Those who being distressed take Thy refuge, either in mind or in word, become entirely safe and free from danger. They conquer death and old age. What to speak of them, then, of those who come personally to Thee and take Thy refuge. The remembrance of Hah takes away all dangers. All good comes to them. O Lord of the world! Now tell me what becomes of My stupid Bhakta who has become devoid of fortune and prosperity by the curse of Surya."

46-51. Visnu said "O S'ankara! Twenty-one yugas elapsed within this one-half Ghatika, by the coincidence of Fate (Daiva). Now go quickly to Thy abode. Through the unavoidable coincidence of the cruel Fate, Vrisadhvaja died. His son Rathadhvaja, too, died. Rathadhvaja had two noble sons Dharmadhvaja and Kus'adhvaja. Both of them are great Vaisnavas; but, through Surya's curse, they have become luckless. Their kingdoms are lost; they have become destitute of all property, prosperity and they are now engaged in worshipping Maha Laksmi. Maha Laksmi will be born in parts of their two wives. Then again, by the grace of Laksmi, Dharmadhvaja and Kus'adhvaja will be prosperous and become great Kings. O S'ambhu Your worshipper Vrisadhvaja is dead. Therefore Thou dost go back to Thy place. O Brahma, O Sun! O Kas'yapa! You all also better go to your places respectively." O Narada! Thus saying, Bhagavan Visnu went with His wife to the inner rooms. The Devas also went gladly to their own places respectively. And Mahadeva, too. Who is always quite full within Himself, departed quickly to perform His Tapas.

Here ends the Fifteenth Chapter on the question of anecdote of Tulasi in the Ninth Book in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 16

On The Incarnation Of Maha

Chapter 233 of 318 · 64 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
लक्ष्मीं तौ च समाराध्य चोग्रेण तपसा मुने ।
वरमिष्टं च प्रत्येकं सम्प्रापतुरभीप्सितम् ॥ १ ॥
महालक्ष्मीवरेणैव तौ पृथ्वीशौ बभूवतुः ।
पुण्यवन्तौ पुत्रवन्तौ धर्मध्वजकुशध्वजौ ॥ २ ॥
कुशध्वजस्य पत्नी च देवी मालावती सती ।
सा सुषाव च कालेन कमलांशां सुतां सतीम् ॥ ३ ॥
सा च भूयिष्ठकालेन ज्ञानयुक्ता बभूव ह ।
कृत्वा वेदध्वनिं स्पष्टमुत्तस्थौ सूतिकागृहात् ॥ ४ ॥
वेदध्वनिं सा चकार जातमात्रेण कन्यका ।
तस्मात्तां च वेदवतीं प्रवदन्ति मनीषिणः ॥ ५ ॥
जातमात्रेण सुस्नाता जगाम तपसे वनम् ।
सर्वैर्निषिद्धा यत्नेन नारायणपरायणा ॥ ६ ॥
एकमन्वन्तरं चैव पुष्करे च तपस्विनी ।

अत्युग्रां च तपस्यां च लीलया हि चकार सा ॥ ७ ॥
तथापि पुष्टा न क्लिष्टा नवयौवनसंयुता ।
सुश्राव सा च सहसा सुवाचमशरीरिणीम् ॥ ८ ॥
जन्मान्तरे च ते भर्ता भविष्यति हरिः स्वयम् ।
ब्रह्मादिभिर्दुराराध्यं पतिं लप्स्यसि सुन्दरि ॥ ९ ॥
इति श्रुत्वा च सा हृष्टा चकार ह पुनस्तपः ।
अतीव निर्जनस्थाने पर्वते गन्धमादने ॥ १० ॥
तत्रैव सुचिरं तप्त्वा विश्वस्य समुवास सा ।
ददर्श पुरतस्तत्र रावणं दुर्निवारणम् ॥ ११ ॥
दृष्ट्वा सातिथिभक्त्या च पाद्यं तस्मै ददौ किल ।
सुस्वादुभूतं च फलं जलं चापि सुशीतलम् ॥ १२ ॥
तच्च भुक्त्वा स पापिष्ठश्चोवास तत्समीपतः ।
चकार प्रश्नमिति तां का त्वं कल्याणि वर्तसे ॥ १३ ॥
तां दृष्ट्वा स वरारोहां पीनश्रोणिपयोधराम् ।

शरत्पद्मोत्सवास्यां च सस्मितां सुदतीं सतीम् ॥ १४ ॥
मूर्च्छामवाप कृपणः कामबाणप्रपीडितः ।

स करेण समाकृष्य शृङ्गारं कर्तुमुद्यतः ॥ १५ ॥
सती चुकोप दृष्ट्वा तं स्तम्भितं च चकार ह ।
स जडो हस्तपादैश्च किञ्चिद्वक्तुं न च क्षमः ॥ १६ ॥
तुष्टाव मनसा देवीं प्रययौ पद्मलोचनाम् ।
सा तुष्टा तस्य स्तवनं सुकृतं च चकार ह ॥ १७ ॥
सा शशाप मदर्थे त्वं विनंक्ष्यसि सबान्धवः ।
स्पृष्टाहं च त्वया कामाद्बलं चाप्यवलोकय ॥ १८ ॥
इत्युक्त्वा सा च योगेन देहत्यागं चकार ह ।
गङ्गायां तां च संन्यस्य स्वगृहं रावणो ययौ ॥ १९ ॥
अहो किमद्भुतं दृष्टं किं कृतं वानयाधुना ।
इति सञ्चिन्त्य सञ्चिन्त्य विललाप पुनः पुनः ॥ २० ॥
सा च कालान्तरे साध्वी बभूव जनकात्मजा ।

सीतादेवीति विख्याता यदर्थे रावणो हतः ॥ २१ ॥
महातपस्विनी सा च तपसा पूर्वजन्मतः ।
लेभे रामं च भर्तारं परिपूर्णतमं हरिम् ॥ २२ ॥
सम्प्राप तपसाऽऽराध्य दुराराध्यं जगत्पतिम् ।
सा रमा सुचिरं रेमे रामेण सह सुन्दरी ॥ २३ ॥
जातिस्मरा न स्मरति तपसश्च क्लमं पुरा ।
सुखेन तज्जहौ सर्वं दुःखं चापि सुखं फले ॥ २४ ॥
नानाप्रकारविभवं चकार सुचिरं सती ।
सम्प्राप्य सुकुमारं तमतीव नवयौवना ॥ २५ ॥
गुणिनं रसिकं शान्तं कान्तं देवमनुत्तमम् ।
स्त्रीणां मनोज्ञं रुचिरं तथा लेभे यथेप्सितम् ॥ २६ ॥
पितुः सत्यपालनार्थं सत्यसन्धो रघूद्वहः ।
जगाम काननं पश्चात्कालेन च बलीयसा ॥ २७ ॥
तस्थौ समुद्रनिकटे सीतया लक्ष्मणेन च ।

ददर्श तत्र वह्निं च विप्ररूपधरं हरिः ॥ २८ ॥
रामं च दुःखितं दृष्ट्वा स च दुःखी बभूव ह ।
उवाच किञ्चित्सत्येष्टं सत्यं सत्यपरायणः ॥ २९ ॥
द्विज उवाच
भगवच्छ्रूयतां राम कालोऽयं यदुपस्थितः ।
सीताहरणकालोऽयं तवैव समुपस्थितः ॥ ३० ॥
दैवं च दुर्निवार्यं च न च दैवात्परो बली ।
जगत्प्रसूं मयि न्यस्य छायां रक्षान्तिकेऽधुना ॥ ३१ ॥
दास्यामि सीतां तुभ्यं च परीक्षासमये पुनः ।
देवैः प्रस्थापितोऽहं च न च विप्रो हुताशनः ॥ ३२ ॥
रामस्तद्वचनं श्रुत्वा न प्रकाश्य च लक्ष्मणम् ।

स्वीकारं वचसश्चक्रे हृदयेन विदूयता ॥ ३३ ॥
वह्निर्योगेन सीताया मायासीतां चकार ह ।
तत्तुल्यगुणसर्वाङ्गां ददौ रामाय नारद ॥ ३४ ॥

सीतां गृहीत्वा स ययौ गोप्यं वक्तुं निषिध्य च ।
लक्ष्मणो नैव बुबुधे गोप्यमन्यस्य का कथा ॥ ३५ ॥
एतस्मिन्नन्तरे रामो ददर्श कानकं मृगम् ।
सीता तं प्रेरयामास तदर्थे यत्नपूर्वकम् ॥ ३६ ॥
संन्यस्य लक्ष्मणं रामो जानक्या रक्षणे वने ।
स्वयं जगाम तूर्णं तं विव्याध सायकेन च ॥ ३७ ॥
लक्ष्मणेति च शब्दं स कृत्वा च मायया मृगः ।
प्राणांस्तत्याज सहसा पुरो दृष्ट्वा हरिं स्मरन् ॥ ३८ ॥
मृगदेहं परित्यज्य दिव्यरूपं विधाय च ।
रत्ननिर्माणयानेन वैकुण्ठं स जगाम ह ॥ ३९ ॥
वैकुण्ठलोकद्वार्यासीत्किङ्करो द्वारपालयोः ।
पुनर्जगाम तद्द्वारमादेशाद्द्वारपालयोः ॥ ४० ॥
अथ शब्दं च सा श्रुत्वा लक्ष्मणेति च विक्लवम् ।
तं हि सा प्रेरयामास लक्ष्मणं रामसन्निधौ ॥ ४१ ॥

गते च लक्ष्मणे रामं रावणो दुर्निवारणः ।
सीतां गृहीत्वा प्रययौ लङ्कामेव स्वलीलया ॥ ४२ ॥
विषसाद च रामश्च वने दृष्ट्वा च लक्ष्मणम् ।
तूर्णं च स्वाश्रमं गत्वा सीतां नैव ददर्श सः ॥ ४३ ॥
मूर्च्छां सम्प्राप सुचिरं विललाप भृशं पुनः ।
पुनः पुनश्च बभ्राम तदन्वेषणपूर्वकम् ॥ ४४ ॥
कालेन प्राप्य तद्वार्तां गोदावरीनदीतटे ।
सहायान्वानरात्कृत्वा बबन्ध सागरं हरिः ॥ ४५ ॥
लङ्कां गत्वा रघुश्रेष्ठो जघान सायकेन च ।
कालेन प्राप्य तं हत्वा रावणं बान्धवैः सह ॥ ४६ ॥
तां च वह्निपरीक्षां च कारयामास सत्वरम् ।
हुताशस्तत्र काले तु वास्तवीं जानकीं ददौ ॥ ४७ ॥
उवाच छाया वह्निं च रामं च विनयान्विता ।
करिष्यामीति किमहं तदुपायं वदस्व मे ॥ ४८ ॥

श्रीरामाग्नी ऊचतुः
त्वं गच्छ तपसे देवि पुष्करं च सुपुण्यदम् ।
कृत्वा तपस्या तत्रैव स्वर्गलक्ष्मीर्भविष्यसि ॥ ४९ ॥
सा च तद्वचनं श्रुत्वा प्रतप्य पुष्करे तपः ।
दिव्यं त्रिलक्षवर्षं च स्वर्गलक्ष्मीर्बभूव ह ॥ ५० ॥
सा च कालेन तपसा यज्ञकुण्डसमुद्भवा ।

कामिनी पाण्डवानां च द्रौपदी द्रुपदात्मजा ॥ ५१ ॥
कृते युगे वेदवती कुशध्वजसुता शुभा ।
त्रेतायां रामपत्नी च सीतेति जनकात्मजा ॥ ५२ ॥
तच्छाया द्रौपदी देवी द्वापरे द्रुपदात्मजा ।
त्रिहायणी च सा प्रोक्ता विद्यमाना युगत्रये ॥ ५३ ॥
नारद उवाच
प्रियाः पञ्च कथं तस्या बभूवुर्मुनिपुङ्गव ।
इति मच्चित्तसंदेहं भञ्ज संदेहभञ्जन ॥ ५४ ॥

श्रीनारायण उवाच
लङ्कायां वास्तवी सीता रामं सम्प्राप नारद ।
रूपयौवनसम्पन्ना छाया च बहुचिन्तया ॥ ५५ ॥
रामाग्न्योराज्ञया तप्तुमुपास्ते शङ्करं परम् ।
कामातुरा पतिव्यग्रा प्रार्थयन्ती पुनः पुनः ॥ ५६ ॥
पतिं देहि पतिं देहि पतिं देहि त्रिलोचन ।
पतिं देहि पतिं देहि पञ्चवारं चकार सा ॥ ५७ ॥
शिवस्तत्प्रार्थनां श्रुत्वा प्रहस्य रसिकेश्वरः ।
प्रिये तव प्रियाः पञ्च भविष्यन्ति वरं ददौ ॥ ५८ ॥
तेन सा पाण्डवानां च बभूव कामिनी प्रिया ।
इति ते कथितं सर्वं प्रस्तावं वास्तवं शृणु ॥ ५९ ॥
अथ सम्प्राप्य लङ्कायां सीतां रामो मनोहराम् ।
विभीषणाय तां लङ्कां दत्त्वायोध्यां ययौ पुनः ॥ ६० ॥
एकादशसहस्राब्दं कृत्वा राज्यं च भारते ।

जगाम सर्वैर्लोकैश्च सार्धं वैकुण्ठमेव च ॥ ६१ ॥
कमलांशा वेदवती कमलायां विवेश सा ।
कथितं पुण्यमाख्यानं पुण्यदं पापनाशनम् ॥ ६२ ॥
सततं मूर्तिमन्तश्च वेदाश्चत्वार एव च ।
सन्ति यस्याश्च जिह्वाग्रे सा च वेदवती श्रुता ॥ ६३ ॥
धर्मध्वजसुताख्यानं निबोध कथयामि ते ॥ ६४ ॥

Roman transliteration

śrīnārāyaṇa uvāca
lakṣmīṃ tau ca samārādhya cogreṇa tapasā mune |
varamiṣṭaṃ ca pratyekaṃ samprāpaturabhīpsitam || 1 ||
mahālakṣmīvareṇaiva tau pṛthvīśau babhūvatuḥ |
puṇyavantau putravantau dharmadhvajakuśadhvajau || 2 ||
kuśadhvajasya pat□nī ca devī mālāvatī satī |
sā suṣāva ca kālena kamalāṃśāṃ sutāṃ satīm || 3 ||
sā ca bhūyiṣṭhakālena jñānayuktā babhūva ha |
kṛtvā vedadhvaniṃ spaṣṭamuttasthau sūtikāgṛhāt || 4 ||

vedadhvanim sā cakāra jātamātreṇa kanyakā |
tasmāttāṃ ca vedavatīṃ pravadanti manīṣiṇaḥ || 5 ||
jātamātreṇa susnātā jagāma tapase vanam |
sarvairniṣiddhā yatnena nārāyaṇaparāyaṇā || 6 ||
ekamanvantaraṃ caiva puṣkare ca tapasvinī |

atyugrāṃ ca tapasyāṃ ca līlayā hi cakāra sā || 7 ||
tathāpi puṣṭā na kliṣṭā navayauvanasaṃyutā |
suśrāva sā ca sahasā suvācamaśarīriṇīm || 8 ||
janmāntare ca te bhartā bhaviṣyati hariḥ svayam |
brahmādibhirdurārādhyaṃ patiṃ lapsyasi sundari || 9 ||
iti śrutvā ca sā hṛṣṭā cakāra ha punastapaḥ |
atīva nirjanasthāne parvate gandhamādane || 10 ||
tatraiva suciraṃ taptvā viśvasya samuvāsa sā |
dadarśa puratastatra rāvaṇaṃ durnivāraṇam || 11 ||
dṛṣṭvā sātithibhaktyā ca pādyaṃ tasmai dadau kila |
susvādubhūtaṃ ca phalaṃ jalaṃ cāpi suśītalam || 12 ||
tacca bhuktvā sa pāpiṣṭhaścovāsa tatsamīpataḥ |
cakāra praśnamiti tāṃ kā tvaṃ kalyāṇi vartase || 13 ||
tāṃ dṛṣṭvā sa varārohāṃ pīnaśroṇipayodharām |

śaratpadmotsavāsyāṃ ca sasmitāṃ sudatīṃ satīm || 14 ||
mūrcchāmavāpa kṛpaṇaḥ kāmabāṇaprapīḍitaḥ |
sa kareṇa samākṛṣya śṛṅgāraṃ kartumudyataḥ || 15 ||
satī cukopa dṛṣṭvā taṃ stambhitaṃ ca cakāra ha |
sa jaḍo hastapādaiśca kiñcidvaktuṃ na ca kṣamaḥ || 16 ||
tuṣṭāva manasā devīṃ prayayau padmalocanām |
sā tuṣṭā tasya stavanaṃ sukṛtaṃ ca cakāra ha || 17 ||
sā śaśāpa madarthe tvaṃ vinaṃkṣyasi sabāndhavaḥ |
spṛṣṭāhaṃ ca tvayā kāmād balaṃ cāpyavalokaya || 18 ||
ityuktvā sā ca yogena dehatyāgaṃ cakāra ha |
gaṅgāyāṃ tāṃ ca saṃnyasya svagṛhaṃ rāvaṇo yayau || 19 ||
aho kimadbhutaṃ dṛṣṭaṃ kiṃ kṛtaṃ vānayādhunā |
iti sañcintya sañcintya vilalāpa punaḥ punaḥ || 20 ||
sā ca kālāntare sādhvī babhūva janakātmajā |

sītādevīti vikhyātā yadarthe rāvaṇo hataḥ || 21 ||
mahātapasvinī sā ca tapasā pūrvajanmataḥ |
lebhe rāmaṃ ca bhartāraṃ paripūrṇatamaṃ harim || 22 ||
samprāpa tapasā''rādhya durārādhyaṃ jagatpatim |
sā ramā suciraṃ reme rāmeṇa saha sundarī || 23 ||
jātismarā na smarati tapasaśca klamaṃ purā |
sukhena tajjahau sarvaṃ duḥkhaṃ cāpi sukhaṃ phale || 24 ||
nānāprakāravibhavaṃ cakāra suciraṃ satī |
samprāpya sukumāraṃ tamatīva navayauvanā || 25 ||
guṇinaṃ rasikaṃ śāntaṃ kāntaṃ devamanuttamam |
strīṇāṃ manojñaṃ ruciraṃ tathā lebhe yathepsitam || 26 ||
pituḥ satyapālanārthaṃ satyasandho raghūdvahaḥ |
jagāma kānanaṃ paścātkālena ca balīyasā || 27 ||
tasthau samudranikaṭe sītayā lakṣmaṇena ca |

dadarśa tatra vahniṃ ca viprarūpadharaṃ hariḥ || 28 ||
rāmaṃ ca duḥkhitaṃ dṛṣṭvā sa ca duḥkhī babhūva ha |
uvāca kiñcitsatyeṣṭaṃ satyaṃ satyaparāyaṇaḥ || 29 ||
dvija uvāca
bhagavacchrūyatāṃ rāma kālo'yaṃ yadupasthitaḥ |
sītāharaṇakālo'yaṃ tavaiva samupasthitaḥ || 30 ||
daivaṃ ca durnivāryaṃ ca na ca daivātparo balī |
jagatprasūṃ mayi nyasya chāyāṃ rakṣāntike'dhunā || 31 ||
dāsyāmi sītāṃ tubhyaṃ ca parīkṣāsamaye punaḥ |
devaiḥ prasthāpito'haṃ ca na ca vipro hutāśanaḥ || 32 ||
rāmastadvacanaṃ śrutvā na prakāśya ca lakṣmaṇam |
svīkāraṃ vacasaścakre hṛdayena vidūyatā || 33 ||
vahniryogena sītāyā māyāsītāṃ cakāra ha |
tattulyaguṇasarvāṅ□gāṃ dadau rāmāya nārada || 34 ||

sītāṃ gṛhītvā sa yayau gopyaṃ vaktuṃ niṣidhya ca |
lakṣmaṇo naiva bubudhe gopyamanyasya kā kathā || 35 ||
etasminnantare rāmo dadarśa kānakaṃ mṛgam |
sītā taṃ prerayāmāsa tadarthe yat□napūrvakam || 36 ||
saṃnyasya lakṣmaṇaṃ rāmo jānakyā rakṣaṇe vane |
svayaṃ jagāma tūrṇaṃ taṃ vivyādha sāyakena ca || 37 ||
lakṣmaṇeti ca śabdaṃ sa kṛtvā ca māyayā mṛgaḥ |
prāṇāṃstatyāja sahasā puro dṛṣṭvā hariṃ smaran || 38 ||
mṛgadehaṃ parityajya divyarūpaṃ vidhāya ca |
rat□nanirmāṇayānena vaikuṇṭhaṃ sa jagāma ha || 39 ||
vaikuṇṭhalokadvāryāsītkiṅ□karo dvārapālayoḥ |
punarjagāma taddvāramādeśād□ dvārapālayoḥ || 40 ||
atha śabdaṃ ca sā śrutvā lakṣmaṇeti ca viklavam |
taṃ hi sā prerayāmāsa lakṣmaṇaṃ rāmasannidhau || 41 ||

gate ca lakṣmaṇe rāmaṃ rāvaṇo durnivāraṇaḥ |
sītāṃ gṛhītvā prayayau laṅ□kāmeva svalīlayā || 42 ||
viṣasāda ca rāmaśca vane dṛṣṭvā ca lakṣmaṇam |
tūrṇaṃ ca svāśramaṃ gatvā sītāṃ naiva dadarśa saḥ || 43 ||
mūrcchāṃ samprāpa suciraṃ vilalāpa bhṛśaṃ punaḥ |
punaḥ punaśca babhrāma tadanveṣaṇapūrvakam || 44 ||
kālena prāpya tadvārtāṃ godāvarīnadītaṭe |
sahāyānvānarātkṛtvā babandha sāgaraṃ hariḥ || 45 ||
laṅ□kāṃ gatvā raghuśreṣṭho jaghāna sāyakena ca |
kālena prāpya taṃ hatvā rāvaṇaṃ bāndhavaiḥ saha || 46 ||
tāṃ ca vahniparīkṣāṃ ca kārayāmāsa satvaram |
hutāśastatra kāle tu vāstavīṃ jānakīṃ dadau || 47 ||
uvāca chāyā vahniṃ ca rāmaṃ ca vinayānvitā |
kariṣyāmīti kimahaṃ tadupāyaṃ vadasva me || 48 ||

śrīrāmāgnī ūcatuḥ
tvaṃ gaccha tapase devi puṣkaraṃ ca supuṇyadam |
kṛtvā tapasyā tatraiva svargalakṣmīrbhaviṣyasi || 49 ||
sā ca tadvacanaṃ śrutvā pratapya puṣkare tapaḥ |
divyaṃ trilakṣavarṣaṃ ca svargalakṣmīrbabhūva ha || 50 ||
sā ca kālena tapasā yajñakuṇḍasamud□bhavā |
kāminī pāṇḍavānāṃ ca draupadī drupadātmajā || 51 ||
kṛte yuge vedavatī kuśadhvajasutā śubhā |

tretāyāṃ rāmapat□nī ca sīteti janakātmajā || 52 ||
tacchāyā draupadī devī dvāpare drupadātmajā |
trihāyaṇī ca sā proktā vidyamānā yugatraye || 53 ||
nārada uvāca
priyāḥ pañca kathaṃ tasyā babhūvurmunipuṅ□gava |
iti maccittasaṃdehaṃ bhañja saṃdehabhañjana || 54 ||

śrīnārāyaṇa uvāca
laṅ□kāyāṃ vāstavī sītā rāmaṃ samprāpa nārada |
rūpayauvanasampannā chāyā ca bahucintayā || 55 ||
rāmāgnyorājñayā taptumupāste śaṅ□karaṃ param |
kāmāturā pativyagrā prārthayantī punaḥ punaḥ || 56 ||
patiṃ dehi patiṃ dehi patiṃ dehi trilocana |
patiṃ dehi patiṃ dehi pañcavāraṃ cakāra sā || 57 ||
śivastatprārthanāṃ śrutvā prahasya rasikeśvaraḥ |
priye tava priyāḥ pañca bhaviṣyanti varaṃ dadau || 58 ||
tena sā pāṇḍavānāṃ ca babhūva kāminī priyā |
iti te kathitaṃ sarvaṃ prastāvaṃ vāstavaṃ śṛṇu || 59 ||
atha samprāpya laṅ□kāyāṃ sītāṃ rāmo manoharām |
vibhīṣaṇāya tāṃ laṅ□kāṃ dattvāyodhyāṃ yayau punaḥ || 60 ||
ekādaśasahasrābdaṃ kṛtvā rājyaṃ ca bhārate |

jagāma sarvairlokaiśca sārdhaṃ vaikuṇṭhameva ca || 61 ||
kamalāṃśā vedavatī kamalāyāṃ viveśa sā |
kathitaṃ puṇyamākhyānaṃ puṇyadaṃ pāpanāśanam || 62 ||
satataṃ mūrtimantaśca vedāścatvāra eva ca |
santi yasyāśca jihvāgre sā ca vedavatī śrutā || 63 ||
dharmadhvajasutākhyānaṃ nibodha kathayāmi te || 64 ||

English translation

1-30. S’n Narayana said O Muni! Dharmadhvaja and Kus’adhvaja practised severe tapasyas and worshipped Laksmi. They then got separately their desired boons. By the boon of Maha Laksmi, they became again the rulers of the earth. They acquired great religious merits and they also had their children. The wife of Kus’adhvaja was named Malavati. After a long time, the chaste wife delivered one daughter, born of the parts of Kamala. The daughter, on being born, became full of wisdom. On being born, the baby began to sing clearly the Vedic mantrams from the lying-in-chamber. Therefore She was named Vedavati by the Pundits. She bathed after her birth and became ready to go to the forest to practise severe tapas. Everyone then, tried earnestly to dissuade her, devoted to Narayana, from the enterprise. But she did not listen to anybody. She went to Puskara and practised hard tapasya for one Manvantara. Yet her body did not get lean a bit; rather she grew more plumpy and fatter. By degrees her youth began to show signs in her body; one day she heard an incorporeal voice from the air above, “O Fair One! In your next birth S’ri Hah, adored by Brahma and other gods, will be your husband.” Hearing this, her joy knew no bounds. She went to the solitary caves in the Gandhamadan mountain to practise tapas again. When a long time passed away in this tapasya, one day the irresistible Havana came there as guest. No sooner Vedavati saw the guest, then she gave him, out of devotion to the guest, water to wash feet, delicious fruits, and cool water for his drink. The villain accept the hospitality and sitting there, began to ask “O Auspicious One! Who are you?” Seeing the fair smiling lady, with beautiful teeth, her face blooming like the autumnal lotus, of heavy loins, and of full breast, that villain became passionate. He lost entirely all consciousness and became

ready to make violence on Her. Seeing this, the chaste Vedavati, became angry and out of her tapas influence, astounded him and made him insensible to move. He remained motionless like an

inanimate body. He could not move his hands nor feet nor could he speak. That wicked fellow then mentally recited praises to her. And the praise of the Higher S'akti can never go futile. She became pleased and granted him religious merits in the next world. But she also pronounced this curse "That when you have touch my body out of passion, then you will be ruined with your whole family for my sake. Now see my power." O Narada! Thus saying to Havana, Vedavati left her body by her yogic power. Then Havana took her body and delivered it to the Ganges and he then returned to his own home. But Havana thought over the matter repeatedly and exclaimed, "What wonder have I seen! Oh! What a miracle this lady has wrought!" Havana thus lamented. This Vedavati, of pure character, took her birth afterwards as Sita, the daughter of Janaka. For the sake of this Sita, Havana was ruined with his whole family.

By the religious merits of her previous birth, the ascetic lady got Bhagavan Hah S'ri Hama Chandra, the Fullest of the Full, for her husband and remained for a long time in great enjoyment with the Lord of the world; a thing very difficult to be attained! Though she was a Jatismara (one who knows all about her past lives), she did not feel any pain due to her practising severe austerities in her previous birth; for when the pains end in success, the pains are not then felt at all. Sita, in Her fresh youth enjoyed various pleasures in the company of her husband, handsome, peaceful, humorous and witty, the chief of the Devas, loved by the female sex, well-qualified, and just what she desired. But the all-powerful Time is irresistible; the truthful Hamachandra, the scion of the Haghu's family, had to keep up the promise made by his father and so he had to go to the forest, ordained by Time. He remained with Sita and Laksmana near the sea. Once the God Fire appeared to Him in the form of a Brahmana. Fire, in a Brahmin-form, saw Hama Chandra morose and became himself mortified. Then the Truthful Fire addressed the truthful Hamachandra "O Bhagavan Hamachandra! I now speak to you how time is now coming to you. Now has come the time when your Sita will be stolen.

31-48. The course of Destiny is irresistible; none else is more powerful than Time, Fate. So give over your Sita, the World Mother to me and keep with you this Chhaya Sita (the shadow Sita; the false Sita). When the time of Sita's ordeal by fire will take place I will give Her back to you. The Devas united have sent me to you. I am not really a Brahmin; but I am Agni Deva (eater of oblations)." Ramachandra heard Fire and gave his assent. But his heart shattered. He did not speak of this to Laksmana. By the yogic power Agni (Fire) created a Maya Sita. This Maya Sita, O Narada, was perfectly equal to the real Sita. Fire, then, handed this Maya Sita to the hands of Ramachandra. Hutasana (fire) took the real Sita and said, "Never divulge this to any other body" and went away. What to speak of divulging the secret to any other body, Laksmana even could not know it. By this time Rama saw one deer, made of all gold. To bring that deer carefully to her, Sita sent Ramachandra with great eagerness. Putting Sita under Laksmana's care, in that forest, Rama went himself immediately and pierced the deer by one arrow. That Maya mriga (the deer created by magic powers) on being pierced, cried out "Ha Laksmana!" and seeing Hah before him and remembering the name of Hah, quitted his life. The deer body then vanished; and a divine body made its appearance in its stead. This new body mounting on an aerial car made of jewels, ascended to Vaikuntha. That Mayik (magic) deer was in its previous birth, a servant, of the two gate-keepers of Vaikuntha; but, for the sake of some emergency, he had to take up this Rakhsasa birth. He again became the servant of two door-keepers of Vaikuntha. On the other hand Sita Devi, hearing the cry "Ha Laksmana!" became very distressed and sent Laksmana in search of Rama. No sooner did Laksmana get out of the hermitage, the irresistible Ravana took away Sita gladly to the city of Lanka (Ceylon). Now Ramachandra, seeing Laksmana on the way in the forest, became merged in the ocean of sorrows and

without losing any time came hurriedly to the hermitage where he could not find Sita. Instantly he fell unconscious, on the ground; and, after a long time, when he regained his consciousness, he lamented and wandered here and there in search of Her. After some days on the banks of the river Godavari, getting

the information of Sita, he built a bridge across the ocean with the help of His monkey armies. Then he entered with his army into Lanka and slew Havana with arrows with all his friends. When Sita's ordeal by fire came, Agni (Fire) handed over the real Sita to Ramachandra. The Shadow Sita then humbly addressed Agni and Rama Chandra, "O Lord! What am I to do now? Settle my case."

49-53. Agni and Ramachandra both of them then said to Chhaya Sita "O Devi! Go to Puskara and practise tapasya there; that place is the giver of religious merits and then you will be the Svarga Laksmi (Laksmi of Heaven)." Hearing this, the Chhaya Sita went and practised tapasya for the three divine lakh years and became Maha Laksmi. This Svarga Laksmi appeared at one time from the sacrificial Kunda (pit). She was known as the daughter of Drupada and became the wife of the five Pandavas. She was Veda Vati, the daughter of Kus'adhvaja in the Satya Yuga; Sita, the wife of Rama and the daughter of Janaka in Treta Yuga; and Draupadi, the daughter of Drupada, in the Dvapara Yuga. As she existed in the Satya, Treta, and Dvapara Yugas, the Three Yugas, hence She is Trihayani.

54. Narada said "O Chief of Munis! O Remover of doubts! Why had Draupadi five husbands? A great doubt has arisen in my mind on this point. Remove my doubt."

55-63. Narayana said O Devarsi! When, in the city of Lanka, the real Sita came before Rama, then Chhaya Sita, full of youth and beauty, became very anxious. Agni Deva and Ramachandra both told Her to go to Puskara and worship S'amkara. While this Chhaya Sita was practising austerities in Puskara, She became very anxious to get a good husband and asked from MahaDeva the boon "Grant me a husband" and repeated it five times.

S'iva, the chief among the humorous, witty persons, hearing this, said, "O Dear! You will get five husbands" and thus granted her the boon. Therefore She became the dearest wife of the five Pandavas. Now hear other facts. When the war at Lanka was over, S'ri Ramachandra got his own dear wife Sita, and installing Vibhisana on the throne of Lanka, returned to Ayodhya. He ruled for eleven thousand years in Bharata and finally went to Vaikuntha with his all his subjects. Vedavati, the incarnation in part of Laksmi dissolved in the body of Kamala. Thus I have described to you the pure anecdote of Vedavati. Hearing this destroys sins and increases virtue. The four Vedas reigned incarnate, in their true forms, on the lips of Vedavati; hence She was named Vedavati. Thus I have told you the anecdote of the daughter of Kus'adhvaja. Now hear the story of Tulasi, the daughter of Dharmadhvaja.

Here ends the Sixteenth Chapter in the Ninth Book on the incarnation of Maha Laksmi in the house of Kus'adhvaja in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 17

On The Anecdote Of Tulas!

Chapter 234 of 318 · 48 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
धर्मध्वजस्य पत्नी माधवीति च विश्रुता ।
नृपेण सार्धं सारामे रेमे च गन्धमादने ॥ १ ॥
शय्यां रतिकरीं कृत्वा पुष्पचन्दनचर्चिताम् ।
चन्दनालिप्तसर्वाङ्गीं पुष्पचन्दनवायुना ॥ २ ॥
स्त्रीरत्नमतिचार्वङ्गी रत्नभूषणभूषिता ।
कामुकी रसिका सृष्टा रसिकेन च संयुता ॥ ३ ॥
सुरते विरतिर्नास्ति तयोः सुरतिविज्ञयोः ।
गतं देववर्षशतं न ज्ञातं च दिवानिशम् ॥ ४ ॥
ततो राजा मतिं प्राप्य सुरताद्विरराम च ।
कामुकी सुन्दरी किञ्चिन्न च तृप्तिं जगाम सा ॥ ५ ॥
दधार गर्भं सा सद्यो दैवादब्दशतं सती ।
श्रीगर्भा श्रीयुता सा च सम्बभूव दिने दिने ॥ ६ ॥
शुभे क्षणे शुभदिने शुभयोगे च संयुते ।

शुभलग्ने शुभांशे च शुभस्वामिग्रहान्विते ॥ ७ ॥
कार्तिकीपूर्णिमायां तु सितवारे च पाद्मज ।
सुषाव सा च पद्मांशां पद्मिनीं तां मनोहराम् ॥ ८ ॥
शरत्पार्वणचन्द्रास्यां शरत्पङ्कजलोचनाम् ।
पक्वबिम्बाधरोष्ठीं च पश्यन्तीं सस्मितां गृहम् ॥ ९ ॥
हस्तपादतलारक्तां निम्ननाभिं मनोरमाम् ।
तदधस्त्रिवलीयुक्तां नितम्बयुगवर्तुलाम् ॥ १० ॥
शीते सुखोष्णसर्वाङ्गीं ग्रीष्मे च सुखशीतलाम् ।
श्यामां सुकेशीं रुचिरां न्यग्रोधपरिमण्डलाम् ॥ ११ ॥
पीतचम्पकवर्णाभां सुन्दरीष्वेव सुन्दरीम् ।
नरा नार्यश्च तां दृष्ट्वा तुलनां दातुमक्षमाः ॥ १२ ॥
तेन नाम्ना च तुलसीं तां वदन्ति मनीषिणः ।
सा च भूयिष्ठमानेन योग्या स्त्री प्रकृतिर्यथा ॥ १३ ॥
सर्वैर्निषिद्धा तपसे जगाम बदरीवनम् ।

तत्र देवाब्दलक्षं च चकार परमं तपः ॥ १४ ॥
मनसा नारायणः स्वामी भवितेति च निश्चिता ।

ग्रीष्मे पञ्चतपाः शीते तोयवस्त्रा च प्रावृषि ॥ १५ ॥
आसनस्था वृष्टिधाराः सहन्तीति दिवानिशम् ।
विंशत्सहस्रवर्षं च फलतोयाशना च सा ॥ १६ ॥
त्रिंशत्सहस्रवर्षं च पत्राहारा तपस्विनी ।
चत्वारिंशत्सहस्राब्दं वाय्वाहारा कृशोदरी ॥ १७ ॥
ततो दशसहस्राब्दं निराहारा बभूव सा ।
निर्लक्ष्यां चैकपादस्थां दृष्ट्वा तां कमलोद्भवः ॥ १८ ॥
समाययौ वरं दातुं परं बदरिकाश्रमम् ।
चतुर्मुखं च सा दृष्ट्वा ननाम हंसवाहनम् ॥ १९ ॥
तामुवाच जगत्कर्ता विधाता जगतामपि ।
ब्रह्मोवाच
वरं वृणीष्व तुलसि यत्ते मनसि वाञ्छितम् ॥ २० ॥

हरिभक्तिं हरेर्दास्यमजरामरतामपि ।
तुलस्युवाच
शृणु तात प्रवक्ष्यामि यन्मे मनसि वाञ्छितम् ॥ २१ ॥
सर्वज्ञस्यापि पुरतः का लज्जा मम साम्प्रतम् ।
अहं तु तुलसी गोपी गोलोकेऽहं स्थिता पुरा ॥ २२ ॥
कृष्णप्रिया किंकरी च तदंशा तत्सखी प्रिया ।
गोविन्दरतिसम्भुक्तामतृप्तां मां च मूर्च्छिताम् ॥ २३ ॥
रासेश्वरी समागत्य ददर्श रासमण्डले ।
गोविन्दं भर्त्सयामास मां शशाप रुषान्विता ॥ २४ ॥
याहि त्वं मानवीं योनिमित्येवं च शशाप ह ।
मामुवाच स गोविन्दो मदंशं च चतुर्भुजम् ॥ २५ ॥
लभिष्यसि तपस्तप्त्वा भारते ब्रह्मणो वरात् ।
इत्येवमुक्त्वा देवेशोऽप्यन्तर्धानं चकार सः ॥ २६ ॥
देव्या भिया तनुं त्यक्त्वा प्राप्तं जन्म गुरो भुवि ।

अहं नारायणं कान्तं शान्तं सुन्दरविग्रहम् ॥ २७ ॥
साम्प्रतं तं पतिं लब्धुं वरये त्वं च देहि मे ।
ब्रह्मदेव उवाच
सुदामा नाम गोपश्च श्रीकृष्णाङ्गसमुद्भवः ॥ २८ ॥
तदंशश्चातितेजस्वी लेभे जन्म च भारते ।
साम्प्रतं राधिकाशापाद्दनुवंशसमुद्भवः ॥ २९ ॥
शङ्खचूडेति विख्यातस्त्रैलोक्ये न च तत्समः ।
गोलोके त्वां पुरा दृष्ट्वा कामोन्मथितमानसः ॥ ३० ॥
विलम्भितुं न शशाक राधिकायाः प्रभावतः ।
स च जातिस्मरस्तस्मात्सदामाभूच्च सागरे ॥ ३१ ॥
जातिस्मरा त्वमपि सा सर्वं जानासि सुन्दरि ।

अधुना तस्य पत्नी त्वं सम्भविष्यसि शोभने ॥ ३२ ॥
पश्चान्नारायणं शान्तं कान्तमेव वरिष्यसि ।
शापान्नारायणस्यैव कलया दैवयोगतः ॥ ३३ ॥

भविष्यसि वृक्षरूपा त्वं पूता विश्वपावनी ।
प्रधाना सर्वपुष्पेषु विष्णुप्राणाधिका भवेः ॥ ३४ ॥
त्वया विना च सर्वेषां पूजा च विफला भवेत् ।
वृन्दावने वृक्षरूपा नाम्ना वृन्दावनीति च ॥ ३५ ॥
त्वत्पत्रैर्गोपिगोपाश्च पूजयिष्यन्ति माधवम् ।
वृक्षाधिदेवीरूपेण सार्धं कृष्णेन सन्ततम् ॥ ३६ ॥
विहरिष्यसि गोपेन स्वच्छन्दं मद्वरेण च ।
इत्येवं वचनं श्रुत्वा सस्मिता हृष्टमानसा ॥ ३७ ॥
प्रणनाम च ब्रह्माणं तं च किञ्चिदुवाच सा ।
तुलस्युवाच
यथा मे द्विभुजे कृष्णे वाञ्छा च श्यामसुन्दरे ॥ ३८ ॥
सत्यं ब्रवीमि हे तात न तथा च चतुर्भुजे ।
अतृप्ताहं च गोविन्दे दैवाच्छृङ्गारभङ्गतः ॥ ३९ ॥
गोविन्दस्यैव वचनात्प्रार्थयामि चतुर्भुजम् ।

त्वत्प्रसादेन गोविन्दं पुनरेव सुदुर्लभम् ॥ ४० ॥
ध्रुवमेव लभिष्यामि राधाभीतिं प्रमोचय ।
ब्रह्मदेव उवाच
गृहाण राधिकामन्त्रं ददामि षोडशाक्षरम् ॥ ४१ ॥
तस्याश्च प्राणतुल्या त्वं मद्वरेण भविष्यसि ।
शृङ्गारं युवयोर्गोप्यं न ज्ञास्यति च राधिका ॥ ४२ ॥
राधासमा त्वं सुभगे गोविन्दस्य भविष्यसि ।
इत्येवमुक्त्वा दत्त्वा च देव्या वै षोडशाक्षरम् ॥ ४३ ॥
मन्त्रं चैव जगद्धाता स्तोत्रं च कवचं परम् ।
सर्वं पूजाविधानं च पुरश्चर्याविधिक्रमम् ॥ ४४ ॥
परां शुभाशिषं चैव पूजां चैव चकार सा ।
बभूव सिद्धा सा देवी तत्प्रसादाद्रमा यथा ॥ ४५ ॥
सिद्धं मन्त्रेण तुलसी वरं प्राप यथोदितम् ।
बुभुजे च महाभोगं यद्विश्वेषु च दुर्लभम् ॥ ४६ ॥

प्रसन्नमनसा देवी तत्याज तपसः क्लमम् ।
सिद्धे फले नराणां च दुःखं च सुखमुत्तमम् ॥ ४७ ॥
भुक्त्या पीत्वा च सन्तुष्टा शयनं च चकार सा ।
तल्पे मनोरमे तत्र पुष्पचन्दनचर्चिते ॥ ४८ ॥

Roman transliteration

śrīnārāyaṇa uvāca
dharmadhvajasya pat□nī mādhavīti ca viśrutā |
nṛpeṇa sārdhaṃ sārāme reme ca gandhamādane || 1 ||
śayyāṃ ratikarīṃ kṛtvā puṣpacandanacarcitām |
candanāliptasarvāṅ□gīṃ puṣpacandanavāyunā || 2 ||
strīrat□namaticārvaṅ□gī rat□nabhūṣaṇabhūṣitā |
kāmukī rasikā sṛṣṭā rasikena ca saṃyutā || 3 ||
surate viratirnāsti tayoḥ surativijñayoḥ |
gataṃ devavarṣaśataṃ na jñātaṃ ca divāniśam || 4 ||
tato rājā matiṃ prāpya suratādvirarāma ca |
kāmukī sundarī kiñcinna ca tṛptiṃ jagāma sā || 5 ||
dadhāra garbhaṃ sā sadyo daivādabdaśataṃ satī |
śrīgarbhā śrīyutā sā ca sambabhūva dine dine || 6 ||
śubhe kṣaṇe śubhadine śubhayoge ca saṃyute |

śubhalagne śubhāṃśe ca śubhasvāmigrahānvite || 7 ||
kārtikīpūrṇimāyāṃ tu sitavāre ca pādmaja |
suṣāva sā ca padmāṃśāṃ padminīṃ tāṃ manoharām || 8 ||
śaratpārvaṇacandrāsyāṃ śaratpaṅ□kajalocanām |
pakvabimbādharoṣṭhīṃ ca paśyantīṃ sasmitāṃ gṛham || 9 ||
hastapādatalāraktāṃ nimnanābhiṃ manoramām |
tadadhastrivalīyuktāṃ nitambayugavartulām || 10 ||
śīte sukhoṣṇasarvāṅ□gīṃ grīṣme ca sukhaśītalām |
śyāmāṃ sukeśīṃ rucirāṃ nyagrodhaparimaṇḍalām || 11 ||
pītacampakavarṇābhāṃ sundarīṣveva sundarīm |
narā nāryaśca tāṃ dṛṣṭvā tulanāṃ dātumakṣamāḥ || 12 ||
tena nāmnā ca tulasīṃ tāṃ vadanti manīṣiṇaḥ |
sā ca bhūyiṣṭhamānena yogyā strī prakṛtiryathā || 13 ||
sarvairniṣiddhā tapase jagāma badarīvanam |

tatra devābdalakṣaṃ ca cakāra paramaṃ tapaḥ || 14 ||
manasā nārāyaṇaḥ svāmī bhaviteti ca niścitā |
grīṣme pañcatapāḥ śīte toyavastrā ca prāvṛṣi || 15 ||
āsanasthā vṛṣṭidhārāḥ sahantīti divāniśam |
viṃśatsahasravarṣaṃ ca phalatoyāśanā ca sā || 16 ||
triṃśatsahasravarṣaṃ ca patrāhārā tapasvinī |
catvāriṃśatsahasrābdaṃ vāyvāhārā kṛśodarī || 17 ||
tato daśasahasrābdaṃ nirāhārā babhūva sā |
nirlakṣyāṃ caikapādasthāṃ dṛṣṭvā tāṃ kamalod□bhavaḥ || 18 ||
samāyayau varaṃ dātuṃ paraṃ badarikāśramam |
caturmukhaṃ ca sā dṛṣṭvā nanāma haṃsavāhanam || 19 ||
tāmuvāca jagatkartā vidhātā jagatāmapi |
brahmovāca
varaṃ vṛṇīṣva tulasi yatte manasi vācchitam || 20 ||

haribhaktiṃ harerdāsyamajarāmaratāmapi |
tulasyuvāca
śṛṇu tāta pravakṣyāmi yanme manasi vāñchitam || 21 ||
sarvajñasyāpi purataḥ kā lajjā mama sāmpratam |
ahaṃ tu tulasī gopī goloke'haṃ sthitā purā || 22 ||
kṛṣṇapriyā kiṃkarī ca tadaṃśā tatsakhī priyā |
govindaratisambhuktāmatṛptāṃ māṃ ca mūrcchitām || 23 ||
rāseśvarī samāgatya dadarśa rāsamaṇḍale |

govindaṃ bhartsayāmāsa māṃ śaśāpa ruṣānvitā || 24 ||
yāhi tvaṃ mānavīṃ yonimityevaṃ ca śaśāpa ha |
māmuvāca sa govindo madaṃśaṃ ca caturbhujam || 25 ||
labhiṣyasi tapastaptvā bhārate brahmaṇo varāt |
ityevamuktvā deveśo'pyantardhānaṃ cakāra saḥ || 26 ||
devyā bhiyā tanuṃ tyaktvā prāptaṃ janma guro bhuvi |

ahaṃ nārāyaṇaṃ kāntaṃ śāntaṃ sundaravigraham || 27 ||
sāmprataṃ taṃ patiṃ labdhuṃ varaye tvaṃ ca dehi me |
brahmadeva uvāca
sudāmā nāma gopaśca śrīkṛṣṇāṅ□gasamud□bhavaḥ || 28 ||
tadaṃśaścātitejasvī lebhe janma ca bhārate |
sāmprataṃ rādhikāśāpāddanuvaṃśasamud□bhavaḥ || 29 ||
śaṅ□khacūḍeti vikhyātastrailokye na ca tatsamaḥ |
goloke tvāṃ purā dṛṣṭvā kāmonmathitamānasaḥ || 30 ||
vilambhituṃ na śaśāka rādhikāyāḥ prabhāvataḥ |
sa ca jātismarastasmātsadāmābhūcca sāgare || 31 ||
jātismarā tvamapi sā sarvaṃ jānāsi sundari |
adhunā tasya pat□nī tvaṃ sambhaviṣyasi śobhane || 32 ||
paścānnārāyaṇaṃ śāntaṃ kāntameva variṣyasi |
śāpānnārāyaṇasyaiva kalayā daivayogataḥ || 33 ||

bhaviṣyasi vṛkṣarūpā tvaṃ pūtā viśvapāvanī |
pradhānā sarvapuṣpeṣu viṣṇuprāṇādhikā bhaveḥ || 34 ||
tvayā vinā ca sarveṣāṃ pūjā ca viphalā bhavet |
vṛndāvane vṛkṣarūpā nāmnā vṛndāvanīti ca || 35 ||
tvatpatrairgopigopāśca pūjayiṣyanti mādhavam |
vṛkṣādhidevīrūpeṇa sārdhaṃ kṛṣṇena santatam || 36 ||
vihariṣyasi gopena svacchandaṃ madvareṇa ca |
ityevaṃ vacanaṃ śrutvā sasmitā hṛṣṭamānasā || 37 ||
praṇanāma ca brahmāṇaṃ taṃ ca kiñciduvāca sā |
tulasyuvāca
yathā me dvibhuje kṛṣṇe vāñchā ca śyāmasundare || 38 ||
satyaṃ bravīmi he tāta na tathā ca caturbhuje |
atṛptāhaṃ ca govinde daivācchṛṅ□gārabhaṅ□gataḥ || 39 ||
govindasyaiva vacanātprārthayāmi caturbhujam |

tvatprasādena govindaṃ punareva sudurlabham || 40 ||
dhruvameva labhiṣyāmi rādhābhītiṃ pramocaya |
brahyadeva uvāca
gṛhāṇa rādhikāmantraṃ dadāmi ṣoḍaśākṣaram || 41 ||
tasyāśca prāṇatulyā tvaṃ madvareṇa bhaviṣyasi |
śṛṅ□gāraṃ yuvayorgopyaṃ na jñāsyati ca rādhikā || 42 ||
rādhāsamā tvaṃ subhage govindasya bhaviṣyasi |
ityevamuktvā dattvā ca devyā vai ṣoḍaśākṣaram || 43 ||
mantraṃ caiva jagaddhātā stotraṃ ca kavacaṃ param |
sarvaṃ pūjāvidhānaṃ ca puraścaryāvidhikramam || 44 ||
parāṃ śubhāśiṣaṃ caiva pūjāṃ caiva cakāra sā |
babhūva siddhā sā devī tatprasādādramā yathā || 45 ||
siddhaṃ mantreṇa tulasī varaṃ prāpa yathoditam |
bubhuje ca mahābhogaṃ yadviśveṣu ca durlabham || 46 ||

prasannamanasā devī tatyāja tapasaḥ klamam |
siddhe phale narāṇāṃ ca duḥkhaṃ ca sukhamuttamam || 47 ||
bhuktyā pītvā ca santuṣṭā śayanaṃ ca cakāra sā |
talpe manorame tatra puṣpacandanacarcite || 48 ||

English translation

1-19. S'n Narayana said O Narada! The wife of Dharmadhvaja was Madhavi. Going to the Gandhamadan mountain, She began to enjoy, with great gladness, the pleasures with the king Dharmadhvaja. The bed was prepared, strewn with flowers and scented with sandal-paste. She smeared all over her body with sandal-paste. The flowers and cool breeze in contact with the sweet scent of sandal-paste began to cool the bodies. Madhavi was the jewel amongst women. Her whole body was very elegant. Besides it was adorned all over with jewel ornaments. As she was humorous, so the king was very expert in that respect. It seemed as if the Creator created especially for Dharmadhvaja, the humorous lady Madhavi expert in amorous affairs. Both of them were skilled in amorous sports. So no one did like to desist from amorous enjoyments. One hundred divine years passed in this way, day and night passed unnoticed. The king then got back his consciousness and desisted from his amorous embraces. But the lustful woman did not find herself satisfied. However, by the Deva's influence, she became pregnant and conceived for one hundred years. In the womb there was the incarnation of Laksmi; and the body's lustre increased day by day. Then, on an auspicious day, on an auspicious moment, auspicious Yoga, auspicious Lagna, auspicious Amsa, and on an auspicious combination of planetary rulers and their houses, she delivered on the full moon night of the month of Kartik one beautiful daughter, the incarnation in part of Laksmi. The face of the baby looked like the autumnal moon; Her two eyes resembled autumnal lotuses and her upper and lower lips looked beautiful like ripe Bimba fruits. The daughter began, no sooner it was born, to look on all sides of the lying-in-room. The palm and lower part of feet were red. The navel was deep and below that there were three wrinkles. Her loins were circular. Her body was hot in the winter and cold in the summer and pleasant to touch. Her hairs on the head were hanging like the roots of the fig tree. Her colour was bright like

Champaka; She was a jewel amongst women. Men and women cannot compare her beauty. The holy wise men named Her Tulasi. As soon as she was born, she looked of the female sex, full in every way. Though prevented repeatedly by all. She went to the forest of Badari for practising Tapasya. There she practised hard Tapasya for one lakh divine years. Her main object was to get Narayana for her husband. In summer she practise Panchatapa (surrounded by fire on four sides and on the top); in the winter she remained in water and in the rainy season she remained in the open air and endured the showers of the rain, twenty thousand years. She passed away thus in eating fruits and water. For thirty thousand years she subsisted only on the leaves of trees. When the forty thousandth year came, she subsisted only on air and her body became thinner and thinner day by day. Then for ten thousand years afterwards she left eating anything whatsoever and without any aim, stood on only one leg. At this time the lotus-born Brahma, seeing this, appeared there to grant her boons. On seeing Him, Tulasi immediately bowed down to Brahma, the Four-faced One riding on His vehicle, the Swan. [Note: - - The vehicle theory of the Devas came from Egypt. The Devas were without vehicles at first and were faced half-beasts. Then they were rendered men and their vehicles were fancied as beasts. The face of the Durga Devi was thought of as that of a tiger.]

20. He then addressed her and said "O Tulasi! Ask a boon that you like. Whether it be devotion to Hari, servantship to Hari, freedom from old age or freedom from death, I will grant that to you."

21-27. Tulasi said "Father! I now say you my mind. Hear. What is the use of hiding away my views out of fear or shame to One who knows everything reigning in One's Heart.

I am Tulasi Gopi (cowherdess); I used to dwell before in the Goloka.

I was a dear she-servant of Radhika, the beloved of Krisna. I was also born of Her in part, Her Sakhis (female attendants) used to love me. Once in Rasa Mandalam I was enjoyed by Govinda; but I was not satiated and while I was lying down in an unconscious state, Radha, the Governess-in-chief of the Rasa circle, came there and saw me in that state. She rebuked Gobinda and, out of anger, cursed me 'Go at once and be born as a human being.' At this Govinda spoke to me 'If you go and practise Tapas in Bharata, Brahma will get pleased and He will grant you boon. When you will get Narayana, the Four-armed, born of Me in part as your husband.' O Father! Thus speaking, S'ri Krisna disappeared out of sight. Out of Radha's fear, I quitted my body and am now born in this world. Now grant me this boon that I get the peaceful, lovely, beautiful Nara for my husband."

28-37. Brahma said "O Child Tulasi! The Gopa (cowherd)

Sudama was born of S'ri Krisna's body. At the present time he is very energetic. He too, under the curse of Radha, has come and taken his birth amongst the Danavas. He is named S'ankha Chuda. No one is equal to him in strength. In Goloka, when he saw you before, he was overpowered with passion for you. Only out of Radha's influence, he could not embrace you. That Sudama is Jatismara (knows all about his previous births); and you, too, are Jati Smara. There is nothing unknown to you. O Beautiful One! You will now be his wife. Afterwards you will get Narayana, the Beautiful and Lovely for your husband. Thus under the curse of Narayana, you will be transformed into the world purifying Tulasi tree. You will be the foremost amongst the flowers and will be dearer to Narayana than His life. No one's worship will be complete without Thee as leaf. You will remain as a tree in Bindraban and you will be widely known as Vrindabani. The Gopas and Gopis will worship Madhava with Your leaves. Being the Presiding Deity of the Tulasi tree, you will always enjoy the company of Krisna, the best of the Gopas." O Narada!

Thus bearing Brahma's words, the Devi Tulasi became very glad. Smile appeared in her face. She then bowed down to the Creator and said

38-40. "O Father! I speak now truly to Thee that I am not as devoted to the four-armed Narayana as I am devoted to S'yama Sundara, the two-armed. For my intercourse with Govinda S'ri Krisna was suddenly interrupted and my desire was not gratified. It is because of S'ri Govinda's words that I prayed for the four-armed. Now it appears certain that by Thy grace I will get again my Govinda, very hard to be attained. But, O Father! Do this that I be not afraid of Radha."

41-48. Brahma said:-- "O Child! I now give you the sixteen lettered Radha mantra to you. By Her Grace you will be dear to Radha as Her life. Radhika will not be able to know anything of your secret dealings. O Fortunate! You will be dear to Govinda like Radha." Thus saying, Brahma, the Creator of the world, gave her the sixteen lettered Radha mantra, stotra, Kavacha and mode of worship and puras'charana and He blessed her. Tulasi, then, engaged herself in worshipping Radha, as directed. By the boon of Brahma, Tulasi attained Siddhi (success) like Laksmi. Out of the power of the Siddha mantra. She got her desired boon. She became fortunate in getting various pleasures, hard to be attained in this world. Her mind became quiet. All the toils of Tapasya disappeared. When one gets the fruit of one's labour, all the troubles then transform to happiness. She then finished her food and drink and slept on a beautiful bed strewn with flowers and scented with sandal paste.

Here ends the Seventeenth Chapter of the Ninth Book on the anecdote of Tulasi in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 18

On The Union Of S'ankhachuda

Chapter 235 of 318 · 100 detected Sanskrit verse markers

Sanskrit

नारायण उवाच
तुलसी परितुष्टा च सुष्वाप हृष्टमानसा ।
नवयौवनसम्पन्ना वृषध्वजवराङ्गना ॥ १ ॥
चिक्षेप पञ्चबाणश्च पञ्चबाणांश्च तां प्रति ।
पुष्पायुधेन सा दग्धा पुष्पचन्दनचर्चिता ॥ २ ॥
पुलकाङ्कितसर्वाङ्गी कम्पितारक्तलोचना ।
क्षणं सा शुष्कतां प्राप क्षणं मूर्च्छामवाप ह ॥ ३ ॥
क्षणमुद्विग्नतां प्राप क्षणं तन्द्रां सुखावहाम् ।
क्षणं च दहनं प्राप क्षणं प्राप प्रसन्नताम् ॥ ४ ॥
क्षणं सा चेतनां प्राप क्षणं प्राप विषण्णताम् ।
उत्तिष्ठन्ती क्षणं तल्पाद्गच्छन्ती निकटे क्षणम् ॥ ५ ॥
भ्रमन्ती क्षणमुद्वेगान्निवसन्ती क्षणं पुनः ।
क्षणमेव समुद्वेगात्सुष्वाप पुनरेव सा ॥ ६ ॥
पुष्पचन्दनतल्पं च तद्बभूवातिकण्टकम् ।

विषहारि सुखं दिव्यं सुन्दरं च फलं जलम् ॥ ७ ॥
निलयं च बिलाकारं सूक्ष्मवस्त्रं हुताशनः ।
सिन्दूरपत्रकं चैव व्रणतुल्यं च दुःखदम् ॥ ८ ॥
क्षणं ददर्श तन्द्रायां सुवेषं पुरुषं सती ।
सुन्दरं च युवानं च सस्मितं रसिकेश्वरम् ॥ ९ ॥
चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम् ।
आगच्छन्तं माल्यवन्तं पिबन्तं तन्मुखाम्बुजम् ॥ १० ॥
कथयन्तं रतिकथां ब्रुवन्तं मधुरं मुहुः ।
सम्भुक्तवन्तं तल्पे च समाश्लिष्यन्तमीप्सितम् ॥ ११ ॥
पुनरेव तु गच्छन्तमागच्छन्तं च सन्निधौ ।
यान्तं क्व यासि प्राणेश तिष्ठत्येवमुवाच सा ॥ १२ ॥
पुनश्च चेतनां प्राप्य विललाप पुनः पुनः ।
एवं सा यौवनं प्राप्य तस्थौ तत्रैव नारद ॥ १३ ॥
शङ्खचूडो महायोगी जैगीषव्यान्मनोहरम् ।

कृष्णमन्त्रं च सम्प्राप्य कृत्वा सिद्धं तु पुष्करे ॥ १४ ॥
कवचं च गले बद्ध्वा सर्वमङ्गलमङ्गलम् ।

ब्रह्मणश्च वरं प्राप्य यत्ते मनसि वाञ्छितम् ॥ १५ ॥
आज्ञया ब्रह्मणः सोऽपि बदरीं च समाययौ ।
आगच्छन्तं शङ्खचूडं ददर्श तुलसी मुने ॥ १६ ॥
नवयौवनसम्पन्नं कामदेवसमप्रभम् ।
श्वेतचम्पकवर्णाभं रत्नभूषणभूषितम् ॥ १७ ॥
शरत्पार्वणचन्द्रास्यं शरत्पङ्कजलोचनम् ।
रत्नसारविनिर्माणविमानस्थं मनोहरम् ॥ १८ ॥
रत्नकुण्डलयुग्मेन गण्डस्थलविराजितम् ।
पारिजातप्रसूनानां मालावन्तं च सुस्मितम् ॥ १९ ॥
कस्तूरीकुङ्कुमायुक्तं सुगन्धिचन्दनान्वितम् ।
सा दृष्ट्वा सन्निधावेनं मुखमाच्छाद्य वाससा ॥ २० ॥
सस्मिता तं निरीक्षन्ती सकटाक्षं पुनः पुनः ।

बभूवातिनम्रमुखी नवसङ्गमलज्जिता ॥ २१ ॥
शरदिन्दुविनिन्द्यैकस्वमुखेन्दुविराजिता ।
अमूल्यरत्ननिर्माणयावकावलिसंयुता ॥ २२ ॥
मणीन्द्रसारनिर्माणक्वणन्मञ्जीररञ्जिता ।
दधती कबरीभारं मालतीमाल्यसंयुतम् ॥ २३ ॥
अमूल्यरत्ननिर्माणमकराकृतिकुण्डला ।
चित्रकुण्डलयुग्मेन गण्डस्थलविराजिता ॥ २४ ॥
रत्नेन्द्रसारहारेण स्तनमध्यस्थलोज्ज्वला ।
रत्नकङ्कणकेयूरशङ्खभूषणभूषिता ॥ २५ ॥
रत्नाङ्गुलीयकैर्दिव्यैरङ्गुल्यावलिराजिता ।
दृष्ट्वा तां ललितां रम्यां सुशीलां सुन्दरीं सतीम् ॥ २६ ॥
उवास तत्समीपे तु मधुरं तामुवाच सः ।
शङ्खचूड उवाच
का त्वं कस्य च कन्या च धन्या मान्या च योषिताम् ॥ २७ ॥

का त्वं मानिनि कल्याणि सर्वकल्याणदायिनि ।
मौनीभूते किङ्करे मां सम्भाषां कुरु सुन्दरि ॥ २८ ॥
इत्येवं वचनं श्रुत्वा सकामा वामलोचना ।
सस्मिता नम्रवदना सकामं तमुवाच सा ॥ २९ ॥
तुलस्युवाच
धर्मध्वजसुताहं च तपस्यायां तपोवने ।
तपस्विन्यहं तिष्ठामि कस्त्वं गच्छ यथासुखम् ॥ ३० ॥
कामिनीं कुलजातां च रहस्येकाकिनीं सतीम् ।
न पृच्छति कुले जात इत्येवं मे श्रुतौ श्रुतम् ॥ ३१ ॥
लम्पटोऽसत्कुले जातो धर्मशास्त्रार्थवर्जितः ।
येनाश्रुतः श्रुतेरर्थः स कामीच्छति कामिनीम् ॥ ३२ ॥

आपातमधुरां मत्तामन्तकां पुरुषस्य ताम् ।
विषकुम्भाकाररूपाममृतास्यां च सन्ततम् ॥ ३३ ॥
हृदये क्षुरधाराभां शश्वन्मधुरभाषिणीम् ।

स्वकार्यपरिनिष्पत्त्यै तत्परा सततं च ताम् ॥ ३४ ॥
कार्यार्थे स्वामिवशगामन्यथैवावशां सदा ।
स्वान्तर्मलिनरूपां च प्रसन्नवदनेक्षणाम् ॥ ३५ ॥
श्रुतौ पुराणे यासां च चरित्रमतिदूषितम् ।
तासु को विश्वसेत्प्राज्ञः प्रज्ञावांश्च दुराशयः ॥ ३६ ॥
तासां को वा रिपुर्मित्रं प्रार्थयन्ति नवं नवम् ।
दृष्ट्वा सुवेषं पुरुषमिच्छन्ति हृदये सदा ॥ ३७ ॥
बाह्ये स्वार्थं सतीत्वं च ज्ञापयन्ती प्रयत्नतः ।
शश्वत्कामा च रामा च कामाधारा मनोहरा ॥ ३८ ॥
बाह्ये छलात्खेदयन्ती स्वान्तर्मैथुनमानसा ।
कान्तं हसन्ती रहसि बाह्येऽतीव सुलज्जिता ॥ ३९ ॥
मानिनी मैथुनाभावे कोपना कलहाङ्कुरा ।
सुप्रीता भूरिसम्भोगात्स्वल्पमैथुनदुःखिता ॥ ४० ॥
सुमिष्टान्नाच्छीततोयादाकाङ्क्षन्ती च मानसे ।

सुन्दरं रसिकं कान्तं युवानं गुणिनं सदा ॥ ४१ ॥
सुतात्परमभिस्नेहं कुर्वती रसिकोपरि ।
प्राणाधिकं प्रियतमं सम्भोगकुशलं प्रियम् ॥ ४२ ॥
पश्यन्ती रिपुतुल्यं च वृद्धं वा मैथुनाक्षमम् ।
कलहं कुर्वती शश्वत्तेन सार्धं सुकोपना ॥ ४३ ॥
वाचया भक्षयन्ती तं सर्प आखुमिवोल्बणम् ।
दुःसाहसस्वरूपा च सर्वदोषाश्रया सदा ॥ ४४ ॥
ब्रह्मविष्णुशिवादीनां दुःसाध्या मोहरूपिणी ।
तपोमार्गार्गला शश्वन्मोक्षद्वारकपाटिका ॥ ४५ ॥
हरेर्भक्तिव्यवहिता सर्वमायाकरण्डिका ।
संसारकारागारे च शश्वन्निगडरूपिणी ॥ ४६ ॥
इन्द्रजालस्वरूपा च मिथ्या च स्वप्नरूपिणी ।
बिभ्रती बाह्यसौन्दर्यमधोऽङ्गमतिकुत्सितम् ॥ ४७ ॥
नानाविण्मूत्रपूयानामाधारं मलसंयुतम् ।

दुर्गन्धिदोषसंयुक्तं रक्तारक्तमसंस्कृतम् ॥ ४८ ॥
मायारूपा मायिनां च विधिना निर्मिता पुरा ।
विषरूपा मुमुक्षूणामदृश्याप्यभिवाञ्छताम् ॥ ४९ ॥
इत्युक्त्वा तुलसी तं तु विरराम च नारद ।
सस्मितः शङ्खचूडश्च प्रवक्तुमुपचक्रमे ॥ ५० ॥
शङ्खचूड उवाच

त्वया यत्कथितं देवि न च सर्वमलीककम् ।
किञ्चित्सत्यमलीकं च किञ्चिन्मत्तो निशामय ॥ ५१ ॥
निर्मितं द्विविधं धात्रा स्त्रीरूपं सर्वमोहनम् ।
कृत्वा रूपं वास्तवं च प्रशस्यं चाप्रशंसितम् ॥ ५२ ॥
लक्ष्मीः सरस्वती दुर्गा सावित्री राधिकादिका ।
सृष्टिसूत्रस्वरूपा च आद्या सृष्टिर्विनिर्मिता ॥ ५३ ॥
एतासामंशरूपं च स्त्रीरूपं वास्तवं स्मृतम् ।
तत्प्रशस्यं यशोरूपं सर्वमङ्गलकारकम् ॥ ५४ ॥

शतरूपा देवहुती स्वधा स्वाहा च दक्षिणा ।
छायावती रोहिणी च वरुणानी शची तथा ॥ ५५ ॥
कुबेरस्य च पत्नी याप्यदितिश्च दितिस्तथा ।
लोपामुद्रानसूया च कोटभी तुलसी तथा ॥ ५६ ॥
अहल्यारुन्धती मेना तारा मन्दोदरी तथा ।
दमयन्ती वेदवती गङ्गा च मनसा तथा ॥ ५७ ॥
पुष्टिस्तुष्टिः स्मृतिर्मेधा कालिका च वसुन्धरा ।
षष्ठी मङ्गलचण्डी च मूर्तिश्च धर्मकामिनी ॥ ५८ ॥
स्वस्तिः श्रद्धा च शान्तिश्च कान्तिः क्षान्तिस्तथा परा ।
निद्रा तन्द्रा क्षुत्पिपासा सन्ध्या रात्रिदिनानि च ॥ ५९ ॥
सम्पत्तिर्धृतिकीर्ती च क्रिया शोभा प्रभा शिवा ।
यत्स्त्रीरूपं च सम्भूतमुत्तमं तु युगे युगे ॥ ६० ॥
कलाकलांशरूपं च स्वर्वेश्यादिकमेव च ।
तदप्रशस्यं विश्वेषु पुंश्चलीरूपमेव च ॥ ६१ ॥

सत्त्वप्रधानं यद्रूपं तद्युक्तं च प्रभावतः ।
तदुत्तमं च विश्वेषु साध्वीरूपं प्रशंसितम् ॥ ६२ ॥
तद्वास्तवं च विज्ञेयं प्रवदन्ति मनीषिणः ।
रजोरूपं तमोरूपं कलासु विविधं स्मृतम् ॥ ६३ ॥
मध्यमा रजसश्चांशास्तास्तु भोगेषु लोलुपाः ।
सुखसम्भोगवश्याश्च स्वकार्ये निरताः सदा ॥ ६४ ॥
कपटा मोहकारिण्यो धर्मार्थविमुखाः सदा ।
रजोरूपस्य साध्वीत्वमतो नैवोपजायते ॥ ६५ ॥
इदं मध्यमरूपं च प्रवदन्ति मनीषिणः ।
तमोरूपं दुर्निवार्यमधमं तद्विदुर्बुधाः ॥ ६६ ॥
न पृच्छति कुले जातः पण्डितश्च परस्त्रियम् ।
निर्जने निर्जले वापि रहस्यपि परस्त्रियम् ॥ ६७ ॥
आगच्छामि त्वत्समीपमाज्ञया ब्रह्मणोऽधुना ।
गान्धर्वेण विवाहेन त्वां ग्रहीष्यामि शोभने ॥ ६८ ॥

अहमेव शङ्खचूडो देवविद्रावकारकः ।
दनुवंश्यो विशेषेण सुदामाहं हरेः पुरा ॥ ६९ ॥
अहमष्टसु गोपेषु गोपोऽपि पार्षदेषु च ।
अधुना दानवेन्द्रोऽहं राधिकायाश्च शापतः ॥ ७० ॥
जातिस्मरोऽहं जानामि कृष्णमन्त्रप्रभावतः ।
जातिस्मरा त्वं तुलसी सम्भुक्ता हरिणा पुरा ॥ ७१ ॥
त्वमेव राधिकाकोपाज्जातासि भारते भुवि ।
त्वां सम्भोक्तुमुत्सुकोऽहं नालं राधाभयात्ततः ॥ ७२ ॥
इत्येवमुक्त्वा स पुमान्विरराम महामुने ।
सस्मितं तुलसी तुष्टा प्रवक्तुमुपचक्रमे ॥ ७३ ॥
तुलस्युवाच
एवंविधो बुधो नित्यं विश्वेषु च प्रशंसितः ।
कान्तमेवंविधं कान्ता शश्वदिच्छति कामतः ॥ ७४ ॥
त्वयाहमधुना सत्यं विचारेण पराजिता ।

स निन्दितश्चाप्यशुचिर्यः पुमांश्च स्त्रिया जितः ॥ ७५ ॥
निन्दन्ति पितरो देवा बान्धवाः स्त्रीजितं नरम् ।
स्त्रीजितं मनसा माता पिता भ्राता च निन्दति ॥ ७६ ॥
शुद्धो विप्रो दशाहेन जातके मृतके यथा ।
भूमिपो द्वादशाहेन वैश्यः पञ्चदशाहतः ॥ ७७ ॥
शूद्रो मासेन वेदेषु मातृवद्धीनसङ्करः ।
अशुचिः स्त्रीजितः शुद्धोच्चितादहनकालतः ॥ ७८ ॥
न गृह्णन्तीच्छया तस्य पितरः पिण्डतर्पणम् ।
न गृह्णन्त्येव देवाश्च तस्य पुष्पजलादिकम् ॥ ७९ ॥
किं वा ज्ञानेन तपसा जपहोमप्रपूजनैः ।
किं विद्यया च यशसा स्त्रीभिर्यस्य मनो हृतम् ॥ ८० ॥
विद्याप्रभावज्ञानार्थं मया त्वं च परीक्षितः ।
कृत्वा परीक्षां कान्तस्य वृणोति कामिनी वरम् ॥ ८१ ॥
वराय गुणहीनाय वृद्धायाज्ञानिने तथा ।

दरिद्राय च मूर्खाय रोगिणे कुत्सिताय च ॥ ८२ ॥
अत्यन्तकोपयुक्ताय वात्यन्तदुर्मुखाय च ।
पङ्गवे चाङ्गहीनाय चान्धाय बधिराय च ॥ ८३ ॥
जडाय चैव मूकाय क्लीबतुल्याय पापिने ।
ब्रह्महत्यां लभेत्सोऽपि स्वकन्यां प्रददाति यः ॥ ८४ ॥
शान्ताय गुणिने चैव यूने च विदुषेऽपि च ।
साधवे च सुतां दत्त्वा दशयज्ञफलं लभेत् ॥ ८५ ॥
यः कन्यापालनं कृत्वा करोति यदि विक्रयम् ।
विक्रेता धनलोभेन कुम्भीपाकं स गच्छति ॥ ८६ ॥
कन्यामूत्रं पुरीषं च तत्र भक्षति पातकी ।

कृमिभिर्दंशितः काकैर्यावदिन्द्राश्चतुर्दश ॥ ८७ ॥
तदन्ते व्याधिसंयुक्तः स लभेज्जन्म निश्चितम् ।
विक्रीणाति मांसभारं वहत्येव दिवानिशम् ॥ ८८ ॥
इत्येवमुक्त्वा तुलसी विरराम तपोनिधे ।

ब्रह्मोवाच
किं करोषि शङ्खचूड संवादमनया सह ॥ ८९ ॥
गान्धर्वेण विवाहेन त्वं चास्या ग्रहणं कुरु ।
पुरुषेष्वसि रत्नं त्वं स्त्रीषु रत्नं त्वियं सती ॥ ९० ॥
विदग्धाया विदग्धेन सङ्गमो गुणवान्भवेत् ।
निर्विरोधसुखं राजन् को वा त्यजति दुर्लभम् ॥ ९१ ॥
योऽविरोधसुखत्यागी स पशुर्नात्र संशयः ।
किं परीक्षसि त्वं कान्तमीदृशं गुणिनं सति ॥ ९२ ॥
देवानामसुराणां च दानवानां विमर्दकम् ।
यथा लक्ष्मीश्च लक्ष्मीशे यथा कृष्णे च राधिका ॥ ९३ ॥
यथा मयि च सावित्री भवानी च भवे यथा ।
यथा धरा वराहे च दक्षिणा च यथाध्वरे ॥ ९४ ॥
यथात्रेरनसूया च दमयन्ती यथा नले ।
रोहिणी च यथा चन्द्रे यथा कामे रतिः सती ॥ ९५ ॥

यथादितिः कश्यपे च वसिष्ठेऽरुन्धती सखी ।
यथाहल्या गौतमे च देवहुतिश्च कर्दमे ॥ ९६ ॥
यथा बृहस्पतौ तारा शतरूपा मनौ यथा ।
यथा च दक्षिणा यज्ञे यथा स्वाहा हुताशने ॥ ९७ ॥
यथा शची महेन्द्रे च यथा पुष्टिर्गणेश्वरे ।
देवसेना यथा स्कन्दे धर्मे भूर्तिर्यथा सती ॥ ९८ ॥
सौभाग्या सुप्रिया त्वं च शङ्खचूडे तथा भव ।
अनेन सार्धं सुचिरं सुन्दरेण च सुन्दरि ॥ ९९ ॥
स्थाने स्थाने विहारं च यथेच्छं कुरु सन्ततम् ।
पश्चात्प्राप्स्यसि गोलोके श्रीकृष्णं पुनरेव च ।
चतुर्भुजं च वैकुण्ठे शङ्खचूडे मृते सति ॥ १०० ॥

Roman transliteration

nārāyaṇa uvāca
tulasī parituṣṭā ca suṣvāpa hṛṣṭamānasā |
navayauvanasampannā vṛṣadhvajavarāṅ□ganā || 1 ||
cikṣepa pañcabāṇaśca pañcabāṇāṃśca tāṃ prati |
puṣpāyudhena sā dagdhā puṣpacandanacarcitā || 2 ||
pulakāṅ□kitasarvāṅ□gī kampitāraktalocanā |
kṣaṇaṃ sā śuṣkatāṃ prāpa kṣaṇaṃ mūrcchāmavāpa ha || 3 ||
kṣaṇamudvignatāṃ prāpa kṣaṇaṃ tandrāṃ sukhāvahām |

kṣaṇaṃ ca dahanaṃ prāpa kṣaṇaṃ prāpa prasannatām || 4 ||
kṣaṇaṃ sā cetanāṃ prāpa kṣaṇaṃ prāpa viṣaṇṇatām |
uttiṣṭhantī kṣaṇaṃ talpād□ gacchantī nikaṭe kṣaṇam || 5 ||
bhramantī kṣaṇamudvegānnivasantī kṣaṇaṃ punaḥ |
kṣaṇameva samudvegātsuṣvāpa punareva sā || 6 ||
puṣpacandanatalpaṃ ca tad□ babhūvātikaṇṭakam |

viṣahāri sukhaṃ divyaṃ sundaraṃ ca phalaṃ jalam || 7 ||
nilayaṃ ca bilākāraṃ sūkṣmavastraṃ hutāśanaḥ |
sindūrapatrakaṃ caiva vraṇatulyaṃ ca duḥkhadam || 8 ||
kṣaṇaṃ dadarśa tandrāyāṃ suveṣaṃ puruṣaṃ satī |
sundaraṃ ca yuvānaṃ ca sasmitaṃ rasikeśvaram || 9 ||
candanokṣitasarvāṅ□gaṃ rat□nabhūṣaṇabhūṣitam |
āgacchantaṃ mālyavantaṃ pibantaṃ tanmukhāmbujam || 10 ||
kathayantaṃ ratikathāṃ bruvantaṃ madhuraṃ muhuḥ |
sambhuktavantaṃ talpe ca samāśliṣyantamīpsitam || 11 ||
punareva tu gacchantamāgacchantaṃ ca sannidhau |
yāntaṃ kva yāsi prāṇeśa tiṣṭhatyevamuvāca sā || 12 ||
punaśca cetanāṃ prāpya vilalāpa punaḥ punaḥ |
evaṃ sā yauvanaṃ prāpya tasthau tatraiva nārada || 13 ||
śaṅ□khacūḍo mahāyogī jaigīṣavyānmanoharam |

kṛṣṇamantraṃ ca samprāpya kṛtvā siddhaṃ tu puṣkare || 14 ||
kavacaṃ ca gale baddhvā sarvamaṅ□galamaṅ□galam |
brahmaṇaśca varaṃ prāpya yatte manasi vāñchitam || 15 ||
ājñayā brahmaṇaḥ so'pi badarīṃ ca samāyayau |
āgacchantaṃ śaṅ□khacūḍaṃ dadarśa tulasī mune || 16 ||
navayauvanasampannaṃ kāmadevasamaprabham |
śvetacampakavarṇābhaṃ rat□nabhūṣaṇabhūṣitam || 17 ||
śaratpārvaṇacandrāsyaṃ śaratpaṅ□kajalocanam |
rat□nasāravinirmāṇavimānasthaṃ manoharam || 18 ||
rat□nakuṇḍalayugmena gaṇḍasthalavirājitam |
pārijātaprasūnānāṃ mālāvantaṃ ca susmitam || 19 ||
kastūrīkuṅ□kumāyuktaṃ sugandhicandanānvitam |
sā dṛṣṭvā sannidhāvenaṃ mukhamācchādya vāsasā || 20 ||
sasmitā taṃ nirīkṣantī sakaṭākṣaṃ punaḥ punaḥ |

babhūvātinamramukhī navasaṅ□gamalajjitā || 21 ||
śaradinduvinindyaikasvamukhenduvirājitā |
amūlyarat□nanirmāṇayāvakāvalisaṃyutā || 22 ||
maṇīndrasāranirmāṇakvaṇanmañjīrarañjitā |
dadhatī kabarībhāraṃ mālatīmālyasaṃyutam || 23 ||
amūlyarat□nanirmāṇamakarākṛtikuṇḍalā |
citrakuṇḍalayugmena gaṇḍasthalavirājitā || 24 ||
rat□nendrasārahāreṇa stanamadhyasthalojjvalā |
rat□nakaṅ□kaṇakeyūraśaṅ□khabhūṣaṇabhūṣitā || 25 ||
rat□nāṅ□gulīyakairdivyairaṅ□gulyāvalirājitā |
dṛṣṭvā tāṃ lalitāṃ ramyāṃ suśīlāṃ sundarīṃ satīm || 26 ||
uvāsa tatsamīpe tu madhuraṃ tāmuvāca saḥ |
śaṅkhacūḍa uvāca
kā tvaṃ kasya ca kanyā ca dhanyā mānyā ca yoṣitām || 27 ||

kā tvaṃ mānini kalyāṇi sarvakalyāṇadāyini |
maunībhūte kiṅ□kare māṃ sambhāṣāṃ kuru sundari || 28 ||
ityevaṃ vacanaṃ śrutvā sakāmā vāmalocanā |
sasmitā namravadanā sakāmaṃ tamuvāca sā || 29 ||
tulasyuvāca
dharmadhvajasutāhaṃ ca tapasyāyāṃ tapovane |
tapasvinyahaṃ tiṣṭhāmi kastvaṃ gaccha yathāsukham || 30 ||
kāminīṃ kulajātāṃ ca rahasyekākinīṃ satīm |
na pṛcchati kule jāta ityevaṃ me śrutau śrutam || 31 ||
lampaṭo'satkule jāto dharmaśāstrārthavarjitaḥ |
yenāśrutaḥ śruterarthaḥ sa kāmīcchati kāminīm || 32 ||
āpātamadhurāṃ mattāmantakāṃ puruṣasya tām |
viṣakumbhākārarūpāmamṛtāsyāṃ ca santatam || 33 ||
hṛdaye kṣuradhārābhāṃ śaśvanmadhurabhāṣiṇīm |

svakāryapariniṣpattyai tatparā satataṃ ca tām || 34 ||
kāryārthe svāmivaśagāmanyathaivāvaśāṃ sadā |
svāntarmalinarūpāṃ ca prasannavadanekṣaṇām || 35 ||
śrutau purāṇe yāsāṃ ca caritramatidūṣitam |
tāsu ko viśvasetprājñaḥ prajñāvāṃśca durāśayaḥ || 36 ||
tāsāṃ ko vā ripurmitraṃ prārthayanti navaṃ navam |
dṛṣṭvā suveṣaṃ puruṣamicchanti hṛdaye sadā || 37 ||
bāhye svārthaṃ satītvaṃ ca jñāpayantī prayat□nataḥ |
śaśvatkāmā ca rāmā ca kāmādhārā manoharā || 38 ||
bāhye chalātkhedayantī svāntarmaithunamānasā |
kāntaṃ hasantī rahasi bāhye'tīva sulajjitā || 39 ||
māninī maithunābhāve kopanā kalahāṅ□kurā |
suprītā bhūrisambhogātsvalpamaithunaduḥkhitā || 40 ||
sumiṣṭānnācchītatoyādākāṅ□kṣantī ca mānase |

sundaraṃ rasikaṃ kāntaṃ yuvānaṃ guṇinaṃ sadā || 41 ||
sutātparamabhisnehaṃ kurvatī rasikopari |
prāṇādhikaṃ priyatamaṃ sambhogakuśalaṃ priyam || 42 ||
paśyantī riputulyaṃ ca vṛddhaṃ vā maithunākṣamam |
kalahaṃ kurvatī śaśvattena sārdhaṃ sukopanā || 43 ||
vācayā bhakṣayantī taṃ sarpa ākhumivolbaṇam |
duḥsāhasasvarūpā ca sarvadoṣāśrayā sadā || 44 ||
brahmaviṣṇuśivādīnāṃ duḥsādhyā moharūpiṇī |
tapomārgārgalā śaśvanmokṣadvārakapāṭikā || 45 ||
harerbhaktivyavahitā sarvamāyākaraṇḍikā |
saṃsārakārāgāre ca śaśvannigaḍarūpiṇī || 46 ||
indrajālasvarūpā ca mithyā ca svapnarūpiṇī |
bibhratī bāhyasaundaryamadho'ṅ□gamatikutsitam || 47 ||
nānāviṇmūtrapūyānāmādhāraṃ malasaṃyutam |

durgandhidoṣasaṃyuktaṃ raktāraktamasaṃskṛtam || 48 ||
māyārūpā māyināṃ ca vidhinā nirmitā purā |
viṣarūpā mumukṣūṇāmadṛśyāpyabhivāñchatām || 49 ||
ityuktvā tulasī taṃ tu virarāma ca nārada |
sasmitaḥ śaṅ□khacūḍaśca pravaktumupacakrame || 50 ||
śaṅkhacūḍa uvāca
tvayā yatkathitaṃ devi na ca sarvamalīkakam |
kiñcitsatyamalīkaṃ ca kiñcinmatto niśāmaya || 51 ||

nirmitaṃ dvividhaṃ dhātrā strīrūpaṃ sarvamohanam |
kṛtvā rūpaṃ vāstavaṃ ca praśasyaṃ cāpraśaṃsitam || 52 ||
lakṣmīḥ sarasvatī durgā sāvitrī rādhikādikā |
sṛṣṭisūtrasvarūpā ca ādyā sṛṣṭirvinirmitā || 53 ||
etāsāmaṃśarūpaṃ ca strīrūpaṃ vāstavaṃ smṛtam |
tatpraśasyaṃ yaśorūpaṃ sarvamaṅ□galakārakam || 54 ||

śatarūpā devahūtī svadhā svāhā ca dakṣiṇā |
chāyāvatī rohiṇī ca varuṇānī śacī tathā || 55 ||
kuberasya ca pat□nī yāpyaditiśca ditistathā |
lopāmudrānasūyā ca koṭabhī tulasī tathā || 56 ||
ahalyārundhatī menā tārā mandodarī tathā |
damayantī vedavatī gaṅ□gā ca manasā tathā || 57 ||
puṣṭistuṣṭiḥ smṛtirmedhā kālikā ca vasundharā |
ṣaṣṭhī maṅ□galacaṇḍī ca mūrtiśca dharmakāminī || 58 ||
svastiḥ śraddhā ca śāntiśca kāntiḥ kṣāntistathā parā |
nidrā tandrā kṣutpipāsā sandhyā rātridināni ca || 59 ||
sampattirdhṛtikīrtī ca kriyā śobhā prabhā śivā |
yatstrīrūpaṃ ca sambhūtamuttamaṃ tu yuge yuge || 60 ||
kalākalāṃśarūpaṃ ca svarveśyādikameva ca |
tadapraśasyaṃ viśveṣu puṃścalīrūpameva ca || 61 ||

sattvapradhānaṃ yad□rūpaṃ tadyuktaṃ ca prabhāvataḥ |
taduttamaṃ ca viśveṣu sādhvīrūpaṃ praśaṃsitam || 62 ||
tadvāstavaṃ ca vijñeyaṃ pravadanti manīṣiṇaḥ |
rajorūpaṃ tamorūpaṃ kalāsu vividhaṃ smṛtam || 63 ||
madhyamā rajasaścāṃśāstāstu bhogeṣu lolupāḥ |
sukhasambhogavaśyāśca svakārye niratāḥ sadā || 64 ||
kapaṭā mohakāriṇyo dharmārthavimukhāḥ sadā |
rajorūpasya sādhvītvamato naivopajāyate || 65 ||
idaṃ madhyamarūpaṃ ca pravadanti manīṣiṇaḥ |
tamorūpaṃ durnivāryamadhamaṃ tadvidurbudhāḥ || 66 ||
na pṛcchati kule jātaḥ paṇḍitaśca parastriyam |
nirjane nirjale vāpi rahasyapi parastriyam || 67 ||
āgacchāmi tvatsamīpamājñayā brahmaṇo'dhunā |
gāndharveṇa vivāhena tvāṃ grahīṣyāmi śobhane || 68 ||

ahameva śaṅ□khacūḍo devavidrāvakārakaḥ |
danuvaṃśyo viśeṣeṇa sudāmāhaṃ hareḥ purā || 69 ||
ahamaṣṭasu gopeṣu gopo'pi pārṣadeṣu ca |
adhunā dānavendro'haṃ rādhikāyāśca śāpataḥ || 70 ||
jātismaro'haṃ jānāmi kṛṣṇamantraprabhāvataḥ |
jātismarā tvaṃ tulasī sambhuktā hariṇā purā || 71 ||
tvameva rādhikākopājjātāsi bhārate bhuvi |
tvāṃ sambhoktumutsuko'haṃ nālaṃ rādhābhayāttataḥ || 72 ||
ityevamuktvā sa pumānvirarāma mahāmune |
sasmitaṃ tulasī tuṣṭā pravaktumupacakrame || 73 ||
tulasyuvāca
evaṃvidho budho nityaṃ viśveṣu ca praśaṃsitaḥ |
kāntamevaṃvidhaṃ kāntā śaśvadicchati kāmataḥ || 74 ||
tvayāhamadhunā satyaṃ vicāreṇa parājitā |

sa ninditaścāpyaśuciryaḥ pumāṃśca striyā jitaḥ || 75 ||
nindanti pitaro devā bāndhavāḥ strījitaṃ naram |
strījitaṃ manasā mātā pitā bhrātā ca nindati || 76 ||
śuddho vipro daśāhena jātake mṛtake yathā |
bhūmipo dvādaśāhena vaiśyaḥ pañcadaśāhataḥ || 77 ||
śūdro māsena vedeṣu mātṛvaddhīnasaṅ□karaḥ |
aśuciḥ strījitaḥ śuddhyeccitādahanakālataḥ || 78 ||
na gahṇantīcchayā tasya pitaraḥ piṇḍatarpaṇam |
na gahṇantyeva devāśca tasya puṣpajalādikam || 79 ||
kiṃ vā jñānena tapasā japahomaprapūjanaiḥ |
kiṃ vidyayā ca yaśasā strībhiryasya mano hṛtam || 80 ||
vidyāprabhāvajñānārthaṃ mayā tvaṃ ca parīkṣitaḥ |
kṛtvā parīkṣāṃ kāntasya vṛṇoti kāminī varam || 81 ||
varāya guṇahīnāya vṛddhāyājñānine tathā |

daridrāya ca mūrkhāya rogiṇe kutsitāya ca || 82 ||
atyantakopayuktāya vātyantadurmukhāya ca |
paṅ□gave cāṅ□gahīnāya cāndhāya badhirāya ca || 83 ||
jaḍāya caiva mūkāya klībatulyāya pāpine |
brahmahatyāṃ labhetso'pi svakanyāṃ pradadāti yaḥ || 84 ||
śāntāya guṇine caiva yūne ca viduṣe'pi ca |
sādhave ca sutāṃ dattvā daśayajñaphalaṃ labhet || 85 ||
yaḥ kanyāpālanaṃ kṛtvā karoti yadi vikrayam |
vikretā dhanalobhena kumbhīpākaṃ sa gacchati || 86 ||
kanyāmūtraṃ purīṣaṃ ca tatra bhakṣati pātakī |
kṛmibhirdaṃśitaḥ kākairyāvadindrāścaturdaśa || 87 ||
tadante vyādhisaṃyuktaḥ sa labhejjanma niścitam |
vikrīṇāti māṃsabhāraṃ vahatyeva divāniśam || 88 ||
ityevamuktvā tulasī virarāma taponidhe |

brahmovāca
kiṃ karoṣi śaṅ□khacūḍa saṃvādamanayā saha || 89 ||
gāndharveṇa vivāhena tvaṃ cāsyā grahaṇaṃ kuru |
puruṣeṣvasi rat□naṃ tvaṃ strīṣu rat□naṃ tviyaṃ satī || 90 ||
vidagdhāyā vidagdhena saṅ□gamo guṇavānbhavet |
nirvirodhasukhaṃ rājan ko vā tyajati durlabham || 91 ||
yo'virodhasukhatyāgī sa paśurnātra saṃśayaḥ |
kiṃ parīkṣasi tvaṃ kāntamīdṛśaṃ guṇinaṃ sati || 92 ||
devānāmasurāṇāṃ ca dānavānāṃ vimardakam |
yathā lakṣmīśca lakṣmīśe yathā kṛṣṇe ca rādhikā || 93 ||
yathā mayi ca sāvitrī bhavānī ca bhave yathā |
yathā dharā varāhe ca dakṣiṇā ca yathādhvare || 94 ||
dyathātreranasūyā ca damayantī yathā nale |
rohiṇī ca yathā candre yathā kāme ratiḥ satī || 95 ||

yathāditiḥ kaśyape ca vasiṣṭhe'rundhatī sakhī |
yathāhalyā gautame ca devahūtiśca kardame || 96 ||
yathā bṛhaspatau tārā śatarūpā manau yathā |
yathā ca dakṣiṇā yajñe yathā svāhā hutāśane || 97 ||
yathā śacī mahendre ca yathā puṣṭirgaṇeśvare |
devasenā yathā skande dharme bhūrtiryathā satī || 98 ||
saubhāgyā supriyā tvaṃ ca śaṅ□khacūḍe tathā bhava |
anena sārdhaṃ suciraṃ sundareṇa ca sundari || 99 ||

sthāne sthāne vihāraṃ ca yathecchaṃ kuru santatam |
paścātprāpyasi goloke śrīkṛṣṇaṃ punareva ca |
caturbhujaṃ ca vaikuṇṭhe śaṅ□khacūḍe mṛte sati || 100 ||

English translation

1-26. Narayana said Thus highly pleased, Tulasi went to sleep with a gladdened-heart. She, the daughter of Vrisadhvaja, was then in her blooming youth and while asleep, the Cupid, the God of five arrows, shot at her five arrows (by which one gets enchanted and swooned). Though the Devi was smeared with sandal paste and She slept on a bed strewn with flowers, her body was felt as if being burnt. Out of joy, the hairs stood on their ends all over her body; her eyes were reddened and her body began to quiver. Sometimes She felt uneasiness, sometimes dryness; sometimes She got faint; sometimes drowsiness and sometimes again pleasantness; sometimes she became conscious, sometimes sorrowful.

Sometimes she got up from her bed; sometimes she sat; and sometimes she fell again to sleep. The flower-bed, strewn with sandal-paste, appeared to her full of thorns; nice delicious fruits and cold water appeared to her like poison. Her house appeared to her like a hole in a ground and her fine garments seemed to her like fire. The mark of Sindura on her forehead appeared, as it were, a boil, a sore. She began to see in her dreams that one beautiful, well clothed, humorous, young man with smile in his lips, appeared to her. His body was besmeared with sandal-paste and decked with excellent jewels; garlands of forest flowers were suspending from his neck. Coming there, he was drinking the honey of her lotus face. He was speaking on love themes and on various other sweet topics. As if he was embracing amorously and enjoying the pleasures of intercourse. After the intercourse he was going away; again he was coming near.

The lady was addressing him, “O Darling! O Lord of my heart! Where do you go. Come close.” Again when she became conscious, she began to lament bitterly. Thus on entering in her youth, the Devi

Tulasi began to live in the hermitage of Badari (Plum fruit, it may signify womb. Those who visit Badari are not to enter again in any womb). On the other hand the great Yogi S’ankhachuda obtained the Krisna Mantra from Maharsi Jaigisavya and got siddhi (success) in Puskara Tirtha (sacred place of pilgrimage where one crosses the world). Holding on his neck the Kavacha named Sarvamangalamaya and obtaining the boon from Brahma as he desired, he arrived at Badari, by Brahma’s command. The signs of the blooming youth had just begun to be visible in the body of S’ankhachuda as if the God of Love incarnated in his body; his colour resembled that of white Champakas and all his body was decked with jewelled ornaments. His face resembled the autumnal full moon; his eyes were extended like the lotus leaves. The beautiful form was seen to sit in an excellent aerial car, made of pearls and jewels. Two jewel earrings, nice and elegant, suspended upto his cheek; his neck was adorned with Parijata flower garlands; and his body was smeared with Kumkum and scented sandal-paste. O Narada! Seeing S’ankhachuda coming near to her, Tulasi covered her face by her clothing and she, with a smiling countenance, cast repeatedly sidelong glances at him and bent her head low abashed in the expectation of a fresh intercourse. How beautiful was that clear face of her! It put down the autumnal moon in the background. The invaluable jewelled ornament were on her toes. Her braid of hair was surrounded by sweet scented Malati garlands. The invaluable jewelled wonderful earrings like the shape of a shark were hanging up to her cheek. Extraordinarily beautiful necklaces were seen being suspended to the middle of her breasts and added to the beauty thereof; on her arms and hand were jewelled bangles and conch

ornaments; jewelled armlets and on fingers; excellent jewelled rings were seen. O Muni! Seeing that lovely beautiful chaste woman of good nature, S'ankhachuda came to her and taking his seat addressed her as follows

27. "O Proud One! O Auspicious One! Who are you? Whose daughter are you? You look fortunate and blessed among women. I am your silent slave. Talk with me."

28-30. That beautiful eyed Tulasi, full of love, replied to S'ankhachuda with smiling countenance and face bent low "I am the daughter of the great king Vrisadhvaja. I have come to this forest for tapasya and am engaged in this. Who are you? What business have you to talk with me? You can go away wherever you like. I have heard in the S'astras that persons born of a noble family never speak with ladies of a respectable family in privacy.

31-71. Only those that are lewd, void of any knowledge in the Dharma S'astras, void of the Vedic knowledge and who are not Kulinas, like to speak with women in privacy. And those woman, too, that look externally beautiful but very passionate and the Death of males, who are sweet tongued but filled with venom in their hearts, those who are sweet externally but like a sword internally, those that are always bent in achieving their own selfish ends and those that become obedient to their husbands for their own selfish ends otherwise behaving as they like, those that are filled inside with dirty things and outside looking pleasant in their faces and eyes, whose characters are pronounced as defiled, what intelligent, learned and noble-minded man can trust them? Those women do not discriminate who are their friends or who are their enemies; they want always new persons. Whenever they see a man well dressed, they want to satisfy their own passions. And they pretend with great care that they are very chaste. They are the vessels of passion; they always attract the minds of others and they are very enthusiastic in satisfying their own lust. They verbally shew that they want other men to go away but at hearts, feelings for intercourse remain preponderant; whenever they see their paramours in private, they laugh and become very glad but externally their shame, knows no

bounds. When they do not have their intercourses with their paramours, they become self-conceited; their bodies burn with anger and they begin to quarrel. When their passions are satisfied fully, they become glad and when there is a deficiency in that, they become sorrowful. For the sake of good and sweet food and cold drinks, they want beautiful young persons, qualified and humorous. They consider witty young persons clever in holding intercourses, more dearly than their sons. And if that beloved one becomes incapable or aged, then he is considered as an enemy. Quarrels and anger then ensue. They devour these men as serpents eat rats.

They are boldness personified and they are the source of all evils and vices. Even Brahma, Visnu and Mahes'a remain deluded before them. They cannot find out any clue of their minds. They are the greatest obstacle in the path of tapasya and the closed doors for liberation. Devotion to Hari cannot reach those women. They are the repositories of Maya and they hold men fast by iron chains in this word. They are like magicians and false like dreams. They enchant others by external beauty; their lower parts are very ugly and filled with excrements, faeces, of foul scent and very unholy and smeared with blood. The Creator Bhagavan has created them as such, the Maya to the Mayavis and the venom to those who want liberation, and as invisible to those that want to have them." Thus saying Tulasi stopped. O Narada! S'ankhachuda, then smilingly addressed her as follows "O Devi! What you have spoken is not wholly false; partly it is true and partly it is false. Now hear. The Creator has created this all-enchanting female form into two parts. One is praiseworthy and the other is not. He has created Laksmi, Sarasvati, Durga, Savitri and Radha and others as the primary causes of creation; so there are the prime creations: Those women that are born of their parts, are auspicious,

glorious and much praiseworthy. S'atarupa,

Devahuti, Svadha, Svaha, Daksina Chhayavati, Rohini, Varunani, S'achi, the wife of Kuvera, Diti, Aditi, Lopamudra, Anasuya, Kautabhi (Kotari), Tulasi, Ahalya, Arundhati, Mena, Tara, Mandodari, Damayanti, Vedavati, Ganga, Manasa, Pusti, Tusti, Smriti, Medha, Kalika, Vasundhara, Sasthi, Mangalachandi, Murti, wife of Dharma. Svasti, S'raddha; S'anti, Kanti, Ksanti, Nidra, Tandra, Ksudha,

Pipasa, Sandhya, Ratri, Diva, Sampatti, Dhriti, Kirti, Knya, S'obha, Prabha, S'iva, and other women born of the Prime Prakritis, all are excellent in every Yuga. The prostitutes of the heavens are also born of the above women in their parts and parts of parts. They are not praiseworthy in the universe; they are all regarded as unchaste women. Those women that are of Sattva Gunas are all excellent and endowed with influence. In the universe they are good, chaste and praiseworthy. This is not false. The Pandits declare them excellent. Those that are of Rajo Gunas, and Tamo Gunas are not so praiseworthy. Those women that are of Rajo Gunas are known as middling. They are always fond of enjoyments, yield to them, and always ready to achieve their own ends. These women are generally insincere, delusive, and outside the pale of religious duties.

Therefore they are generally unchaste. The Pandits consider them as middling. Those women that are of Tamo Gunas are considered as worst. Those born of noble families, can never speak with other wives in a private place or when they are alone. By Brahma's command I have come to you. O Fair One! I will marry you now according to the Gandharba method. My name is S'ankhachuda.

The Devas fly away from me out of terror. Before I was the intimate S'akha (friend) of S'ri Hah, by the name of Sudama. Now, by Radhika's curse I am born in the family of the Danavas. I was a Parisad (attendant) of S'ri Krisna and the chief of the eight Gopas. Now, by Radhika's curse I am born as S'ankhachuda, the Indra of the Danavas. By S'ri Krisna's grace and by His mantra, I am Jatismara (know of my past births). You, too, are Jatismara Tulasi. S'ri Krisna enjoyed you before. By Radhika's anger, you are now born in Bharata. I was very eager to enjoy you then; out of Radhika's fear I could not."

72-87. Thus saying, S'ankhachuda stopped. Then Tulasi gladly and smilingly replied "Such persons (like you) are famous in this world; good women desire such husbands. Really, I am now defeated by you in argument. The man who is conquered by woman is very

impure and blamed by the community. The Pith Lokas, the Deva Lokas, and the Gandharba Loka, too, look upon men, overpowered by women, as mean, despicable. Even father, mother, brother, etc., hate them mentally. It is said in the Vedas that the impurities during birth and death are expiated by a ten days observances for the Brahmanas, by twelve days observances for the Ksattriyas, by fifteen days observances for the Vais'yas and by one month's observances for the S'udras and other low castes. But the impurity of the man who is conquered by women cannot be expiated by any other means except (his dead body) being burned in the funeral pyre. The Piths never accept willingly the pindas and offerings of water (Tarpanas) offered by the women-conquered men. So much so that the Devas even hesitate to accept flowers, water, etc., offered by them on their names. Those whose hearts are entirely subdued by men, do not acquire any fruits from their knowledge, Tapasya, Japam, fire sacrifices, worship, learning and fame. I tested you to ascertain your strength in learning. It is highly advisable to choose one's husband by examining his merits and defects. Sin equivalent to the murder of a Brahmin is committed if one gives in marriage one's daughter to one void of all qualifications, to an old man, to one who is ignorant, to a poor, illiterate, diseased, ugly, very angry, very harsh, lame, devoid of limbs, deaf, dumb, inanimate like, and who is impotent. If one gives in

marriage a daughter to a young man of good character, learned, well qualified and of a peaceful temper, one acquires the fruits of performing ten horse sacrifices. If one nourishes a daughter and sells her out of greed for money, one falls to the Kumbhipaka hell. That sinner drinks the urine and eats the excrements of that daughter, remaining in that hell. For a period equal to the fourteen Indra's life-periods they are bitten by worms and crows. At the expiry of this period, they will have to be born in this world of men as diseased persons. In their human births they will have to earn their livelihood by selling flesh and carrying flesh."

88-100. Thus saying, when Tulasi stopped, Brahma appeared on the scene and addressed S'ankachuda O S'ankhachuda! Why are you spending uselessly your time in vain talks with Tulasi? Marry her soon by the Gandharba method. As you are a gem amongst males, so She is a gem amongst females. It is a very happy union between a humorous lover and a humorous beloved. O King! Who despises the great happiness when it is at one's hand! He who forsakes the pleasure is worse than a beast in this world. O Tulasi! And what for are you testing the nobly qualified person who is the tormentor of the Devas, Asuras and Danavas. O Child! As Laksmi Devi is of Narayana, as Radhika is of Krisna; as is My Savitri, as Bhava's is Bhavani, as Boar's is Earth, as Yajha's is Daksina, Atri's Anasuya, Gautama's Ahalya, Moon's Rohini, Brihaspati's Tara, Manu's S'atarupa, Kandarpa's Rati, Kas'yapa's Aditi, Vas'istha's Arundhati, Karddama's Devahuti, Fire's Svaha, Indra's S'achi, Ganes'a's Pusti, Skanda's Devasena, and Dharma's Murti, so let you be the dear wife of S'ankhachuda. Let you remain with S'ankhachuda, beautiful as he is, for a long time, and enjoy with him in various places as you like. When S'ankhachuda will quit his mortal frame, you would go to Goloka and enjoy easily with the two-armed S'ri Krisna, and in Vaikuntha with the four-armed Krisna and with great gladness.

Here ends the Eighteenth Chapter of the Ninth Book on the union of S'ankhachuda with Tulasi in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 19

On The Going Of The Devas To

Chapter 236 of 318 · 94 detected Sanskrit verse markers

Sanskrit

नारद उवाच
विचित्रमिदमाख्यानं भवता समुदाहृतम् ।
श्रुतेन येन मे तृप्तिर्न कदापि हि जायते ॥ १ ॥
ततः परं तु यज्जातं तत्त्वं वद महामते ।
श्रीनारायण उवाच
इत्येवमाशिषं दत्त्वा स्वालयं च ययौ विधिः ॥ २ ॥
गान्धर्वेण विवाहेन जगृहे तां च दानवः ।
स्वर्गे दुन्दुभिवाद्यं च पुष्पवृष्टिर्बभूव ह ॥ ३ ॥
स रेमे रामया सार्धं वासगेहे मनोरमे ।
मूर्च्छां सा प्राप तुलसी नवसङ्गमसङ्गता ॥ ४ ॥
निमग्ना निर्जले साध्वी सम्भोगसुखसागरे ।
चतुःषष्टिकलामानं चतुःषष्टिविधं सुखम् ॥ ५ ॥
कामशास्त्रे यन्निरुक्तं रसिकानां यथेप्सितम् ।
अङ्गप्रत्यङ्गसंश्लेषपूर्वकं स्त्रीमनोहरम् ॥ ६ ॥

तत्सर्वं रसशृङ्गारं चकार रसिकेश्वरः ।
अतीव रम्यदेशे च सर्वजन्तुविवर्जिते ॥ ७ ॥
पुष्पचन्दनतल्पे च पुष्पचन्दनवायुना ।
पुष्पोद्याने नदीतीरे पुष्पचन्दनचर्चिते ॥ ८ ॥
गहीत्वा रसिको रासे पुष्पचन्दनचर्चिताम् ।
भूषितो भूषणेनैव रत्नभूषणभूषिताम् ॥ ९ ॥
सुरते विरतिर्नास्ति तयोः सुरतिविज्ञयोः ।
जहार मानसं भर्तुर्लोलया लीलया सती ॥ १० ॥
चेतनां रसिकायाश्च जहार रसभाववित् ।
वक्षसश्चन्दनं राज्ञस्तिलकं विजहार सा ॥ ११ ॥
स च जहार तस्याश्च सिन्दूरं बिन्दुपत्रकम् ।
तद्वक्षस्युरोजे च नखरेखां ददौ मुदा ॥ १२ ॥
सा ददौ तद्वामपार्श्वे करभूषणलक्षणम् ।
राजा तदोष्ठपुटके ददौ रदनदंशनम् ॥ १३ ॥

तद्गण्डयुगले सा च प्रददौ तच्चतुर्गुणम् ।
आलिङ्गनं चुम्बनं च जङ्घादिमर्दनं तथा ॥ १४ ॥

एवं परस्परं क्रीडां चक्रतुस्तौ विजानतौ ।
सुरते विरते तौ च समुत्थाय परस्परम् ॥ १५ ॥
सुवेषं चक्रतुस्तत्र यद्यन्मनसि वाञ्छितम् ।
चन्दनैः कुङ्कुमारक्तैः सा तस्य तिलकं ददौ ॥ १६ ॥
सर्वाङ्गे सुन्दरे रम्ये चकार चानुलेपनम् ।
सुवासं चैव ताम्बूलं वह्निशुद्धे च वाससी ॥ १७ ॥
पारिजातस्य कुसुमं जरारोगहरं परम् ।
अमूल्यरत्ननिर्माणमङ्गुलीयकमुत्तमम् ॥ १८ ॥
सुन्दरं च मणिवरं त्रिषु लोकेषु दुर्लभम् ।
दासी तवाहमित्येवं समुच्चार्य पुनः पुनः ॥ १९ ॥
ननाम परया भक्त्या स्वामिनं गुणशालिनम् ।
सस्मिता तन्मुखाम्भोजं लोचनाभ्यां पुनः पुनः ॥ २० ॥

निमेषरहिताभ्यां चाप्यपश्यत्कामसुन्दरम् ।
स च तां च समाकृष्य चकार वक्षसि प्रियाम् ॥ २१ ॥
सस्मितं वाससाच्छन्नं ददर्श मुखपङ्कजम् ।
चुचुम्ब कठिने गण्डे बिम्बोष्ठौ पुनरेव च ॥ २२ ॥
ददौ तस्यै वस्त्रयुग्मं वरुणादाहृतं च यत् ।
तदाहृतां रत्नमालां त्रिषु लोकेषु दुर्लभाम् ॥ २३ ॥
ददौ मञ्जीरयुग्मं च स्वाहाया आहृतं च यत् ।
केयूरयुग्मं छायाया रोहिण्याश्चैव कुण्डलम् ॥ २४ ॥
अङ्गुलीयकरत्नानि रत्याश्च करभूषणम् ।
शङ्खं च रुचिरं चित्रं यद्दत्तं विश्वकर्मणा ॥ २५ ॥
विचित्रपद्मकश्रेणीं शय्यां चापि सुदुर्लभाम् ।
भूषणानि च दत्त्वा स भूपो हासं चकार ह ॥ २६ ॥
निर्ममे कबरीभारे तस्या माङ्गल्यभूषणम् ।
सुचित्रं पत्रकं गण्डमण्डलेऽस्याः समं तथा ॥ २७ ॥

चन्द्रलेखात्रिभिर्युक्तं चन्दनेन सुगन्धिना ।
परीतं परितश्चित्रैः सार्धं कुङ्कुमबिन्दुभिः ॥ २८ ॥
ज्वलत्प्रदीपाकारं च सिन्दूरतिलकं ददौ ।
तत्पादपद्मयुगले स्थलपद्मविनिन्दिते ॥ २९ ॥
चित्रालक्तकरागं च नखरेषु ददौ मुदा ।
स्ववक्षसि मुहुर्न्यस्य सरागं चरणाम्बुजम् ॥ ३० ॥
हे देवि तव दासोऽहमित्युच्चार्य पुनः पुनः ।
रत्नभूषितहस्तेन तां च कृत्वा स्ववक्षसि ॥ ३१ ॥
तपोवनं परित्यज्य राजा स्थानान्तरं ययौ ।
मलये देवनिलये शैले शैले तपोवने ॥ ३२ ॥
स्थाने स्थानेऽतिरम्ये च पुष्पोद्याने च निर्जने ।

कन्दरे कन्दरे सिन्धुतीरे चैवातिसुन्दरे ॥ ३३ ॥
पुष्पभद्रानदीतीरे नीरवातमनोहरे ।
पुलिने पुलिने दिव्ये नद्यां नद्यां नदे नदे ॥ ३४ ॥

मधौ मधुकराणां च मधुरध्वनिनादिते ।
विस्पन्दने सुरसने नन्दने गन्धमादने ॥ ३५ ॥
देवोद्याने नन्दने च चित्रचन्दनकानने ।
चम्पकानां केतकीनां माधवीनां च माधवे ॥ ३६ ॥
कुन्दानां मालतीनां च कुमुदाम्भोजकानने ।
कल्पवृक्षे कल्पवृक्षे पारिजातवने वने ॥ ३७ ॥
निर्जने काञ्चने स्थाने धन्ये काञ्चनपर्वते ।
काञ्चीवने किञ्जलके कञ्चुके काञ्चनाकरे ॥ ३८ ॥
पुष्पचन्दनतल्पेषु पुंस्कोकिलरुतश्रुते ।
पुष्पचन्दनसंयुक्तः पुष्पचन्दनवायुना ॥ ३९ ॥
कामुक्या कामुकः कामात्स रेमे रामया सह ।
न हि तृप्तो दानवेन्द्रस्तृप्तिं नैव जगाम सा ॥ ४० ॥
हविषा कृष्णवर्त्मेव ववृधे मदनस्तयोः ।
तया सह समागत्य स्वाश्रमं दानवस्ततः ॥ ४१ ॥

रम्यं क्रीडालयं गत्वा विजहार पुनः पुनः ।
एवं स बुभुजे राज्यं शङ्खचूडः प्रतापवान् ॥ ४२ ॥
एकमन्वन्तरं पूर्णं राजराजेश्वरो महान् ।
देवानामसुराणां च दानवानां च सन्ततम् ॥ ४३ ॥
गन्धर्वाणां किन्नराणां राक्षसानां च शान्तिदः ।
हताधिकारा देवाश्च चरन्ति भिक्षुका यथा ॥ ४४ ॥
ते सर्वेऽतिविषण्णाश्च प्रजग्मुर्ब्रह्मणः सभाम् ।
वृत्तान्तं कथयामासू रुरुदुश्च भृशं मुहुः ॥ ४५ ॥
तदा ब्रह्मा सुरैः सार्धं जगाम शङ्करालयम् ।
सर्वेशं कथयामास विधाता चन्द्रशेखरम् ॥ ४६ ॥
ब्रह्मा शिवश्च तैः सार्धं वैकुण्ठं च जगाम ह ।
दुर्लभं परमं धाम जरामृत्युहरं परम् ॥ ४७ ॥
सम्प्राप च वरं द्वारमाश्रमाणां हरेरहो ।
ददर्श द्वारपालांश्च रत्नसिंहासनस्थितान् ॥ ४८ ॥

शोभितान्पीतवस्त्रैश्च रत्नभूषणभूषितान् ।
वनमालान्वितान्सर्वान् श्यामसुन्दरविग्रहान् ॥ ४९ ॥
शङ्खचक्रगदापद्मधरांश्चैव चतुर्भुजान् ।
सस्मितान्स्मेरवक्त्रास्यान्पद्मनेत्रान्मनोहरान् ॥ ५० ॥
ब्रह्मा तान्कथयामास वृत्तान्तं गमनार्थकम् ।
तेऽनुज्ञां च ददुस्तस्मै प्रविवेश तदाज्ञया ॥ ५१ ॥

एवं षोडश द्वाराणि निरीक्ष्य कमलोद्भवः ।
देवैः सार्धं तानतीत्य प्रविवेश हरेः सभाम् ॥ ५२ ॥
देवर्षिभिः परिवृतां पार्षदैश्च चतुर्भुजैः ।
नारायणस्वरूपैश्च सर्वैः कौस्तुभभूषितैः ॥ ५३ ॥
नवेन्दुमण्डलाकारां चतुरस्रां मनोहराम् ।
मणीन्द्रहारनिर्माणां हीरासारसुशोभिताम् ॥ ५४ ॥
अमूल्यरत्नखचितां रचितां स्वेच्छया हरेः ।
माणिक्यमालाजालाभां मुक्तापङ्क्तिविभूषिताम् ॥ ५५ ॥

मण्डितां मण्डलाकारै रत्नदर्पणकोटिभिः ।
विचित्रैश्चित्ररेखाभिर्नानाचित्रविचित्रिताम् ॥ ५६ ॥
पद्मरागेन्द्ररचितां रुचिरां मणिपङ्कजैः ।
सोपानशतकैर्युक्तां स्यमन्तकविनिर्मितैः ॥ ५७ ॥
पट्टसूत्रग्रन्थियुक्तैश्चारुचन्दनपल्लवैः ।
इन्द्रनीलस्तम्भवर्यैर्वेष्टितां सुमनोहराम् ॥ ५८ ॥
सद्रत्नपूर्णकुम्भानां समूहैश्च समन्विताम् ।
पारिजातप्रसूनानां मालाजालैर्विराजिताम् ॥ ५९ ॥
कस्तूरीकुङ्कुमारक्तैः सुगन्धिचन्दनद्रुमैः ।
सुसंस्कृतां तु सर्वत्र वासितां गन्धवायुना ॥ ६० ॥
विद्याधरीसमूहानां नृत्यजालैर्विराजिताम् ।
सहस्रयोजनायामां परिपूर्णां च किङ्करैः ॥ ६१ ॥
ददर्श श्रीहरिं ब्रह्मा शङ्करश्च सुरैः सह ।
वसन्तं तन्मध्यदेशे यथेन्दुं तारकावृतम् ॥ ६२ ॥

अमूल्यरत्ननिर्माणचित्रसिंहासने स्थितम् ।
किरीटिनं कुण्डलिनं वनमालाविभूषितम् ॥ ६३ ॥
चन्दनोक्षितसर्वाङ्गं बिभ्रतं केलिपङ्कजम् ।
पुरतो नृत्यगीतं च पश्यन्तं सस्मितं मुदा ॥ ६४ ॥
शान्तं सरस्वतीकान्तं लक्ष्मीधृतपदाम्बुजम् ।
लक्ष्म्या प्रदत्तं ताम्बूलं भुक्तवन्तं सुवासितम् ॥ ६५ ॥
गङ्गया परया भक्त्या सेवितं श्वेतचामरैः ।
सर्वैश्च स्तूयमानं च भक्तिनम्रात्मकन्धरैः ॥ ६६ ॥
एवं विशिष्टं तं दृष्ट्वा परिपूर्णतमं प्रभुम् ।
ब्रह्मादयः सुराः सर्वे प्रणम्य तुष्टुवुस्तदा ॥ ६७ ॥
पुलकाञ्चितसर्वाङ्गाः साश्रुनेत्राश्च गद्गदाः ।
भक्ताश्च परया भक्त्या भीता नम्रात्मकन्धराः ॥ ६८ ॥
कृताञ्जलिपुटो भूत्वा विधाता जगतामपि ।
वृत्तान्तं कथयामास विनयेन हरेः पुरः ॥ ६९ ॥

हरिस्तद्वचनं श्रुत्वा सर्वज्ञः सर्वभाववित् ।
प्रहस्योवाच ब्रह्माणं रहस्यं च मनोहरम् ॥ ७० ॥
श्रीभगवानुवाच
शङ्खचूडस्य वृत्तान्तं सर्वं जानामि पद्मज ।
मद्भक्तस्य च गोपस्य महातेजस्विनः पुरा ॥ ७१ ॥
शृणु तत्सर्ववृत्तान्तमितिहासं पुरातनम् ।
गोलोकस्यैव चरितं पापघ्नं पुण्यकारकम् ॥ ७२ ॥
सुदामा नाम गोपश्च पार्षदप्रवरो मम ।
स प्राप दानवीं योनिं राधाशापात्सुदारुणात् ॥ ७३ ॥
तत्रैकदाहमगमं स्वालयाद्रासमण्डलम् ।
विरजामपि नीत्वा च मम प्राणाधिका परा ॥ ७४ ॥
सा मां विरजया सार्धं विज्ञाय किङ्करीमुखात् ।
पश्चात्क्रुद्धा साजगाम न ददर्श च तत्र माम् ॥ ७५ ॥
विरजां च नदीरूपां मां ज्ञात्वा च तिरोहितम् ।

पुनर्जगाम सा दृष्ट्वा स्वालयं सखिभिः सह ॥ ७६ ॥
मां दृष्ट्वा मन्दिरे देवी सुदाम्ना सहितं पुरा ।
भृशं सा भर्त्सयामास मौनीभूतं च सुस्थिरम् ॥ ७७ ॥
तच्छ्रुत्वासहमानश्च सुदामा तां चुकोप ह ।
स च तां भर्त्सयामास कोपेन मम सन्निधौ ॥ ७८ ॥
तच्छ्रुत्वा कोपयुक्ता सा रक्तपङ्कजलोचना ।
बहिष्कर्तुं चकाराज्ञां संत्रस्तं मम संसदि ॥ ७९ ॥
सखीलक्षं समुत्तस्थौ दुर्वारं तेजसोल्बणम् ।
बहिश्चकार तं तूर्णं जल्पन्तं च पुनः पुनः ॥ ८० ॥
सा च तत्ताडनं तासां श्रुत्वा रुष्टा शशाप ह ।
याहि रे दानवीं योनिमित्येवं दारुणं वचः ॥ ८१ ॥
तं गच्छन्तं शपन्तं च रुदन्तं मां प्रणम्य च ।
वारयामास तुष्टा सा रुदती कृपया पुनः ॥ ८२ ॥
हे वत्स तिष्ठ मा गच्छ क्व यासीति पुनः पुनः ।

समुच्चार्य च तत्पश्चाज्जगाम सा च विक्लवम् ॥ ८३ ॥
गोप्यश्च रुरुदुः सर्वा गोपाश्चापि सुदुःखिताः ।
ते सर्वे राधिका चापि तत्पश्चाद्बोधिता मया ॥ ८४ ॥
आयास्यति क्षणार्धेन कृत्वा शापस्य पालनम् ।
सुदामंस्त्वमिहागच्छेत्युक्त्वा सा च निवारिता ॥ ८५ ॥
गोलोकस्य क्षणार्धेन चैकं मन्वन्तरं भवेत् ।
पृथिव्यां जगतां धातरित्येव वचनं ध्रुवम् ॥ ८६ ॥
इत्येवं शङ्खचूडश्च पुनस्तत्रैव यास्यति ।
महाबलिष्ठो योगेशः सर्वमायाविशारदः ॥ ८७ ॥
मम शूलं गृहीत्वा च शीघ्रं गच्छत भारतम् ।

शिवः करोतु संहारं मम शूलेन रक्षसः ॥ ८८ ॥
ममैव कवचं कण्ठे सर्वमङ्गलकारकम् ।
बिभर्ति दानवः शश्वत्संसारे विजयी ततः ॥ ८९ ॥
तस्मिन् ब्रह्मन् स्थिते चैव न कोऽपि हिंसितुं क्षमः ।

तद्याचनां करिष्यामि विप्ररूपोऽहमेव च ॥ ९० ॥
सतीत्वहानिस्तत्पत्न्या यत्र काले भविष्यति ।
तत्रैव काले तन्मृत्युरिति दत्तो वरस्त्वया ॥ ९१ ॥
तत्पत्न्याश्चोदरे वीर्यमर्पयिष्यामि निश्चितम् ।
तत्क्षणे चैव तन्मृत्युर्भविष्यति न संशयः ॥ ९२ ॥
पश्चात्सा देहमुत्सज्य भविष्यति मम प्रिया ।
इत्युक्त्वा जगतां नाथो ददौ शूलं हराय च ॥ ९३ ॥
शूलं दत्त्वा ययौ शीघ्रं हरिरभ्यन्तरे मुदा ।
भारतं च ययुर्देवा ब्रह्मरुद्रपुरोगमाः ॥ ९४ ॥

Roman transliteration

nārada uvāca
vicitramidamākhyānaṃ bhavatā samudāhṛtam |
śrutena yena me tṛptirna kadāpi hi jāyate || 1 ||
tataḥ paraṃ tu yajjātaṃ tattvaṃ vada mahāmate |
śrīnārāyaṇa uvāca
ityevamāśiṣaṃ dattvā svālayaṃ ca yayau vidhiḥ || 2 ||
gāndharveṇa vivāhena jagṛhe tāṃ ca dānavaḥ |
svarge dundubhivādyaṃ ca puṣpavṛṣṭirbabhūva ha || 3 ||
sa reme rāmayā sārdhaṃ vāsagehe manorame |
mūrcchāṃ sā prāpa tulasī navasaṅ□gamasaṅ□gatā || 4 ||
nimagnā nirjale sādhvī sambhogasukhasāgare |
catuḥṣaṣṭikalāmānaṃ catuḥṣaṣṭividhaṃ sukham || 5 ||
kāmaśāstre yanniruktaṃ rasikānāṃ yathepsitam |
aṅ□gapratyaṅ□gasaṃśleṣapūrvakaṃ strīmanoharam || 6 ||

tatsarvaṃ rasaśṛṅ□gāraṃ cakāra rasikeśvaraḥ |
atīva ramyadeśe ca sarvajantuvivarjite || 7 ||
puṣpacandanatalpe ca puṣpacandanavāyunā |
puṣpodyāne nadītīre puṣpacandanacarcite || 8 ||
gahītvā rasiko rāse puṣpacandanacarcitām |
bhūṣito bhūṣaṇenaiva rat□nabhūṣaṇabhūṣitām || 9 ||
surate viratirnāsti tayoḥ surativijñayoḥ |
jahāra mānasaṃ bharturlolayā līlayā satī || 10 ||
cetanāṃ rasikāyāśca jahāra rasabhāvavit |
vakṣasaścandanaṃ rājñastilakaṃ vijahāra sā || 11 ||
sa ca jahāra tasyāśca sindūraṃ bindupatrakam |
tadvakṣasyuroje ca nakharekhāṃ dadau mudā || 12 ||
sā dadau tadvāmapārśve karabhūṣaṇalakṣaṇam |
rājā tadoṣṭhapuṭake dadau radanadaṃśanam || 13 ||

tad□gaṇḍayugale sā ca pradadau taccaturguṇam |
āliṅ□ganaṃ cumbanaṃ ca jaṅ□ghādimardanaṃ tathā || 14 ||
evaṃ parasparaṃ krīḍāṃ cakratustau vijānatau |
surate virate tau ca samutthāya parasparam || 15 ||
suveṣaṃ cakratustatra yadyanmanasi vāñchitam |
candanaiḥ kuṅ□kumāraktaiḥ sā tasya tilakaṃ dadau || 16 ||
sarvāṅ□ge sundare ramye cakāra cānulepanam |
suvāsaṃ caiva tāmbūlaṃ vahniśuddhe ca vāsasī || 17 ||
pārijātasya kusumaṃ jarārogaharaṃ param |
amūlyarat□nanirmāṇamaṅ□gulīyakamuttamam || 18 ||
sundaraṃ ca maṇivaraṃ triṣu lokeṣu durlabham |
dāsī tavāhamityevaṃ samuccārya punaḥ punaḥ || 19 ||
nanāma parayā bhaktyā svāminaṃ guṇaśālinam |
sasmitā tanmukhāmbhojaṃ locanābhyāṃ punaḥ punaḥ || 20 ||

nimeṣarahitābhyāṃ cāpyapaśyatkāmasundaram |
sa ca tāṃ ca samākṛṣya cakāra vakṣasi priyām || 21 ||
sasmitaṃ vāsasācchannaṃ dadarśa mukhapaṅ□kajam |
cucumba kaṭhine gaṇḍe bimboṣṭhau punareva ca || 22 ||
dadau tasyai vastrayugmaṃ varuṇādāhṛtaṃ ca yat |
tadāhṛtāṃ rat□namālāṃ triṣu lokeṣu durlabhām || 23 ||
dadau mañjīrayugmaṃ ca svāhāyā āhṛtaṃ ca yat |
keyūrayugmaṃ chāyāyā rohiṇyāścaiva kuṇḍalam || 24 ||
aṅ□gulīyakarat□nāni ratyāśca karabhūṣaṇam |
śaṅ□khaṃ ca ruciraṃ citraṃ yaddattaṃ viśvakarmaṇā || 25 ||
vicitrapadmakaśreṇīṃ śayyāṃ cāpi sudurlabhām |
bhūṣaṇāni ca dattvā sa bhūpo hāsaṃ cakāra ha || 26 ||
nirmame kabarībhāre tasyā māṅ□galyabhūṣaṇam |
sucitraṃ patrakaṃ gaṇḍamaṇḍale'syāḥ samaṃ tathā || 27 ||

candralekhātribhiryuktaṃ candanena sugandhinā |
parītaṃ paritaścitraiḥ sārdhaṃ kuṅ□kumabindubhiḥ || 28 ||
jvalatpradīpākāraṃ ca sindūratilakaṃ dadau |
tatpādapadmayugale sthalapadmavinindite || 29 ||
citrālaktakarāgaṃ ca nakhareṣu dadau mudā |
svavakṣasi muhurnyasya sarāgaṃ caraṇāmbujam || 30 ||
he devi tava dāso'hamityuccārya punaḥ punaḥ |
rat□nabhūṣitahastena tāṃ ca kṛtvā svavakṣasi || 31 ||
tapovanaṃ parityajya rājā sthānāntaraṃ yayau |
malaye devanilaye śaile śaile tapovane || 32 ||
sthāne sthāne'tiramye ca puṣpodyāne ca nirjane |
kandare kandare sindhutīre caivātisundare || 33 ||
puṣpabhadrānadītīre nīravātamanohare |
puline puline divye nadyāṃ nadyāṃ nade nade || 34 ||

madhau madhukarāṇāṃ ca madhuradhvaninādite |
vispandane surasane nandane gandhamādane || 35 ||
devodyāne nandane ca citracandanakānane |
campakānāṃ ketakīnāṃ mādhavīnāṃ ca mādhave || 36 ||
kundānāṃ mālatīnāṃ ca kumudāmbhojakānane |
kalpavṛkṣe kalpavṛkṣe pārijātavane vane || 37 ||
nirjane kāñcane sthāne dhanye kāñcanaparvate |
kāñcīvane kiñjalake kañcuke kāñcanākare || 38 ||

puṣpacandanatalpeṣu puṃskokilarutaśrute |
puṣpacandanasaṃyuktaḥ puṣpacandanavāyunā || 39 ||
kāmukyā kāmukaḥ kāmātsa reme rāmayā saha |
na hi tṛpto dānavendrastṛptiṃ naiva jagāma sā || 40 ||
haviṣā kṛṣṇavartmeva vavṛdhe madanastayoḥ |
tayā saha samāgatya svāśramaṃ dānavastataḥ || 41 ||

ramyaṃ krīḍālayaṃ gatvā vijahāra punaḥ punaḥ |
evaṃ sa bubhuje rājyaṃ śaṅ□khacūḍaḥ pratāpavān || 42 ||
ekamanvantaraṃ pūrṇaṃ rājarājeśvaro mahān |
devānāmasurāṇāṃ ca dānavānāṃ ca santatam || 43 ||
gandharvāṇāṃ kinnarāṇāṃ rākṣasānāṃ ca śāntidaḥ |
hṛtādhikārā devāśca caranti bhikṣukā yathā || 44 ||
te sarve'tiviṣaṇṇāśca prajagmurbrahmaṇaḥ sabhām |
vṛttāntaṃ kathayāmāsū ruruduśca bhṛśaṃ muhuḥ || 45 ||
tadā brahmā suraiḥ sārdhaṃ jagāma śaṅ□karālayam |
sarveśaṃ kathayāmāsa vidhātā candraśekharam || 46 ||
brahmā śivaśca taiḥ sārdhaṃ vaikuṇṭhaṃ ca jagāma ha |
durlabhaṃ paramaṃ dhāma jarāmṛtyuharaṃ param || 47 ||
samprāpa ca varaṃ dvāramāśramāṇāṃ harereho |
dadarśa dvārapālāṃśca rat□nasiṃhāsanasthitān || 48 ||

śobhitānpītavastraiśca rat□nabhūṣaṇabhūṣitān |
vanamālānvitānsarvān śyāmasundaravigrahān || 49 ||
śaṅ□khacakragadāpadmadharāṃścaiva caturbhujān |
sasmitānsmeravaktrāsyānpadmanetrānmanoharān || 50 ||
brahmā tānkathayāmāsa vṛttāntaṃ gamanārthakam |
te'nujñāṃ ca dadustasmai praviveśa tadājñayā || 51 ||
evaṃ ṣoḍaśa dvārāṇi nirīkṣya kamalod□bhavaḥ |
devaiḥ sārdhaṃ tānatītya praviveśa hareḥ sabhām || 52 ||
devarṣibhiḥ parivṛtāṃ pārṣadaiśca caturbhujaiḥ |
nārāyaṇasvarūpaiśca sarvaiḥ kaustubhabhūṣitaiḥ || 53 ||
navendumaṇḍalākārāṃ caturasrāṃ manoharām |
maṇīndrahāranirmāṇāṃ hīrāsārasuśobhitām || 54 ||
amūlyarat□nakhacitāṃ racitāṃ svecchayā hareḥ |
māṇikyamālājālābhāṃ muktāpaṅ□ktivibhūṣitām || 55 ||

maṇḍitāṃ maṇḍalākārai rat□nadarpaṇakoṭibhiḥ |
vicitraiścitrarekhābhirnānācitravicitritām || 56 ||
padmarāgendraracitāṃ rucirāṃ maṇipaṅ□kajaiḥ |
sopānaśatakairyuktāṃ syamantakavinirmitaiḥ || 57 ||
paṭṭasūtragranthiyuktaiścārucandanapallavaiḥ |
indranīlastambhavaryairveṣṭitāṃ sumanoharām || 58 ||
sad□rat□napūrṇakumbhānāṃ samūhaiśca samanvitām |
pārijātaprasūnānāṃ mālājālairvirājitām || 59 ||
kastūrīkuṅ□kumāraktaiḥ sugandhicandanadrumaiḥ |
susaṃskṛtāṃ tu sarvatra vāsitāṃ gandhavāyunā || 60 ||
vidyādharīsamūhānāṃ nṛtyajālairvirājitām |
sahasrayojanāyāmāṃ paripūrṇāṃ ca kiṅ□karaiḥ || 61 ||
dadarśa śrīhariṃ brahmā śaṅ□karaśca suraiḥ saha |
vasantaṃ tanmadhyadeśe yathenduṃ tārakāvṛtam || 62 ||

amūlyarat□nanirmāṇacitrasiṃhāsane sthitam |
kirīṭinaṃ kuṇḍalinaṃ vanamālāvibhūṣitam || 63 ||
candanokṣitasarvāṅ□gaṃ bibhrataṃ kelipaṅ□kajam |
purato nṛtyagītaṃ ca paśyantaṃ sasmitaṃ mudā || 64 ||
śāntaṃ sarasvatīkāntaṃ lakṣmīdhṛtapadāmbujam |
lakṣmyā pradattaṃ tāmbūlaṃ bhuktavantaṃ suvāsitam || 65 ||
gaṅ□gayā parayā bhaktyā sevitaṃ śvetacāmaraiḥ |
sarvaiśca stūyamānaṃ ca bhaktinamrātmakandharaiḥ || 66 ||
evaṃ viśiṣṭaṃ taṃ dṛṣṭvā paripūrṇatamaṃ prabhum |
brahmādayaḥ surāḥ sarve praṇamya tuṣṭuvustadā || 67 ||
pulakāñcitasarvāṅ□gāḥ sāśrunetrāśca gad□gadāḥ |
bhaktāśca parayā bhaktyā bhītā namrātmakandharāḥ || 68 ||
kṛtāñjalipuṭo bhūtvā vidhātā jagatāmapi |
vṛttāntaṃ kathayāmāsa vinayena hareḥ puraḥ || 69 ||

haristadvacanaṃ śrutvā sarvajñaḥ sarvabhāvavit |
prahasyovāca brahmāṇaṃ rahasyaṃ ca manoharam || 70 ||
śrībhagavānuvāca
śaṅ□khacūḍasya vṛttāntaṃ sarvaṃ jānāmi padmaja |
mad□bhaktasya ca gopasya mahātejasvinaḥ purā || 71 ||
śṛṇu tatsarvavṛttāntamitihāsaṃ purātanam |
golokasyaiva caritaṃ pāpaghnaṃ puṇyakārakam || 72 ||
sudāmā nāma gopaśca pārṣadapravaro mama |
sa prāpa dānavīṃ yoniṃ rādhāśāpātsudāruṇāt || 73 ||
tatraikadāhamagamaṃ svālayād□rāsamaṇḍalam |
virajāmapi nītvā ca mama prāṇādhikā parā || 74 ||
sā māṃ virajayā sārdhaṃ vijñāya kiṅ□karīmukhāt |
paścātkruddhā sājagāma na dadarśa ca tatra mām || 75 ||
virajāṃ ca nadīrūpāṃ māṃ jñātvā ca tirohitam |

punarjagāma sā dṛṣṭvā svālayaṃ sakhibhiḥ saha || 76 ||
māṃ dṛṣṭvā mandire devī sudāmnā sahitaṃ purā |
bhṛśaṃ sā bhartsayāmāsa maunībhūtaṃ ca susthiram || 77 ||
tacchrutvāsahamānaśca sudāmā tāṃ cukopa ha |
sa ca tāṃ bhartsayāmāsa kopena mama sanidhau || 78 ||
tacchrutvā kopayuktā sā raktapaṅ□kajalocanā |
bahiṣkartuṃ cakārājñāṃ saṃtrastaṃ mama saṃsadi || 79 ||
sakhīlakṣaṃ samuttasthau durvāraṃ tejasolbaṇam |
bahiścakāra taṃ tūrṇaṃ jalpantaṃ ca punaḥ punaḥ || 80 ||
sā ca tattāḍanaṃ tāsāṃ śrutvā ruṣṭā śaśāpa ha |
yāhi re dānavīṃ yonimityevaṃ dāruṇaṃ vacaḥ || 81 ||
taṃ gacchantaṃ śapantaṃ ca rudantaṃ māṃ praṇamya ca |
vārayāmāsa tuṣṭā sā rudatī kṛpayā punaḥ || 82 ||
he vatsa tiṣṭha mā gaccha kva yāsīti punaḥ punaḥ |

samuccārya ca tatpaścājjagāma sā ca viklavam || 83 ||
gopyaśca ruruduḥ sarvā gopāścāpi suduḥkhitāḥ |
te sarve rādhikā cāpi tatpaścād□ bodhitā mayā || 84 ||
āyāsyati kṣaṇārdhena kṛtvā śāpasya pālanam |
sudāmaṃstvamihāgacchetyuktvā sā ca nivāritā || 85 ||
golokasya kṣaṇārdhena caikaṃ manvantaraṃ bhavet |
pṛthivyāṃ jagatāṃ dhātarityeva vacanaṃ dhruvam || 86 ||
ityevaṃ śaṅ□khacūḍaśca punastatraiva yāsyati |

mahābaliṣṭho yogeśaḥ sarvamāyāviśāradaḥ || 87 ||
mama śūlaṃ gṛhītvā ca śīghraṃ gacchata bhāratam |
śivaḥ karotu saṃhāraṃ mama śūlena rakṣasaḥ || 88 ||
mamaiva kavacaṃ kaṇṭhe sarvamaṅ□galakārakam |
bibharti dānavaḥ śaśvatsaṃsāre vijayī tataḥ || 89 ||
tasmin brahman sthite caiva na ko'pi hiṃsituṃ kṣamaḥ |

tadyācanāṃ kariṣyāmi viprarūpo'hameva ca || 90 ||
satītvahānistatpat□nyā yatra kāle bhaviṣyati |
tatraiva kāle tanmṛtyuriti datto varastvayā || 91 ||
tatpat□nyāścodare vīryamarpayiṣyāmi niścitam |
tatkṣaṇe caiva tanmṛtyurbhaviṣyati na saṃśayaḥ || 92 ||
paścātsā dehamutsajya bhaviṣyati mama priyā |
ityuktvā jagatāṃ nātho dadau śūlaṃ harāya ca || 93 ||
śūlaṃ dattvā yayau śīghraṃ harirabhyantare mudā |
bhārataṃ ca yayurdevā brahyarudrapurogamāḥ || 94 ||

English translation

1. Narada said “O Bhagavan! Wonderful is the story that has been now recited by you. My ears are not satisfied. So tell me what happened afterwards.”

2-94. Narayana said O Narada! The Creator Brahma, blessing them, departed to His own abode. The Danava married Tulasi under the Gandharba method. The celestial drums sounded and the flowers were showered. In the beautiful lovely house the Danavendra, remained in perfect enjoyment. Tulasi, too, being busy with fresh intercourses, became almost mad after them. The chaste Tulasi and S’ankhachuda both became deeply immersed in the ocean of bliss in their sexual union and began to enjoy sixty-four sorts of amorous sports. In the S’astras on love affairs, all the connections of limbs with limbs that are described, as the lover and the loved desire, they both enjoyed those with perfect freedom and pleasure. The place was solitary; to add to it, the scenery was grand and lovely; so nothing remained untasted of the several tastes of amorous pleasures. On the banks of the river, in flower-gardens, they slept on the flower beds smeared with sandal-paste, and enjoyed the amorous pleasures. Both were adorned with jewel ornaments; both were skilled in amorous practices; so no one desisted. The chaste Tulasi out of her nimbleness due to young age, easily stole into the heart of her husband. S’ankhachuda, too, a great expert in knowing other’s amorous sentiments, attracted the heart of Tulasi. Tulasi obliterated the sandal marks from the breast of the King and the sign of tilak from his nose. The King also wiped away the dot of Sindur and Alaka (vermillion) marks from Tulasi’s forehead and put marks of nails on her round plump breasts. Tulasi also hurt

the King’s left side by her bracelets. Then the King bit the lips of Tulasi. Thus each one embraced the other, kissed each other and each one began to champoo the thighs, legs, etc. When both of them thus spent their time in amorous sports, they got up and began to dress themselves as they desired. Tulasi smeared S’ankhachuda’s nose with red sandal-paste mixed with kumkum (saffron), smeared his body with sweet-scented sandal-paste, offered sweet-scented betels in his mouth, made him put on celestial garments (fireproof; brought from Fire) put unto his neck the wonderful garland of Parijata flowers, destructive of disease and old age, invaluable jewel rings on his hand and offering him excellent gems, rare in the three worlds, said “O Lord! I am your maidservant” and uttering this repeatedly bowed down to the feet of her husband with devotion. She then got up and with smiling countenance began to look on his face with a steadfast gaze. The king S’ankhachuda then attracted

his dear Tulasi to his breast and took off the veil fully from her face and began to look on that, next moment he kissed on her cheek and lips and gave her a pair of garments brought from the Varuna's house, a necklace of jewels, hard to get in the three worlds, the tinklets of Svaha, the wife of Agni, the Keyura (armlets) of the Sun's wife Chhaya, the two earrings of Rohini, the wife of the Moon, the finger rings of Rati, the wife of Kamadeva, and the wonderfully beautiful conch, given by Vis'va Karma, excellent bedding studded with pearls and jewels and various ornaments; and when he gave her all these things, he smiled. The king then put garlands on Tulasi's braid of hair, nicely variegated Alakas on her cheek, three crescent lines of sweet- scented sandal paste within the Alakas, dots of saffron all around that, the brilliant Sindura mark looking like a flame, and red Alta on the feet and toes; he then placed those feet on his breast and utterred repeatedly "I am your servant" and then held her on his breast. They then left the hermitage, in that state and began to travel in various places. In the Malaya mountain, in mountains after mountains, in solitary flower gardens, in the mountain caves, in beautiful sea-beaches, on the banks of the Puspabhadra river, cool with watery breeze, in various rivers and riversides, in Vispandana

forest echoed with sweet songs of the birds of the vernal season. They then went from Vispandana forest to the Surasana forest, from the Surasana, forest to the Nandana forest, from the Nandana forest to the nice Chandana forests, from Chandana forest to Champaka, Ketaki; Madhavi Kunda, Malati, and Kumuda and lotus forests; thence they went to the forest of desire gratifying trees (Kalpavriksa forest,) and Parijata trees. They then went to the solitary place Kanchan, thence to the Kanchi (forest) they then went to the Kihjalaka forest, thence to the Kanchanakar (the gold mine), thence to Kanchuka and various other forests echoed with the sweet sounds of cuckoos. There, on beds strewn with flowers and scented with sandal paste they both enjoyed each other to their hearts content and with great pleasure. But none of them, whether S'ankhachuda or Tulasi, got quenched with their thirst. Rather their passions were inflamed like the fire on which clarified butter is poured (in sacrifices). The King of the Danavas, then, brought Tulasi to his own kingdom and, there, in his own beautiful garden house, he incessantly enjoyed her. Thus the powerful king of the Danavas passed away one Manvantara in the enjoyment of his kingdom. He spread his sway over the Devatas, Asuras, Danavas, Gandharbas, Kinnaras, and Raksasas. The Devas, dispossessed of their realms, wandered everywhere like beggars. At last they united in a body and went to the Brahma's assembly and there they began to cry and then related the whole history how the Danava S'ankhachuda oppressed them. Hearing all this, Brahma took them to S'ankara and informed Him of the whole history of the case. When Mahadeva heard all this. He took them all to the highest place, Vaikuntha devoid of old age and death. Going towards the first entrance of Narayana's abode, they saw the gate-keepers watching the gate, taking their seats on jewel thrones. They all looked brilliant, clothed with the yellow garments, adorned with jewel ornaments, garlanded with forest flowers, all of S'yama Sundara (dark blue, very beautiful) bodies. They were four¬ armed, holding on their hands, conch, mace, discus and lotus; sweet smile was on their faces and eyes beautiful like lotus leaves. On Brahma asking them for entrance to the assembly, they nodded their assent. He, then, accompanied by the Devas, passed one by one.

sixteen gates and at last came before Narayana. On reaching there, He saw that the assembly was completely filled with Devarsis, and four-armed Narayanlike Parisadas (attendants), decked with Kaustubba jewels. The sight of the Sabha (assembly) makes one think that the Moon has just arisen, shedding effulgent rays all round. By the will of S'ri Hah, excellent diamonds, invaluable gems and necklaces of gems and jewels were placed at various places. At other places rows of pearls were shedding their splendour and brilliance like the garlands of gems and jewels. At others, the mirrors were placed in a circle; and at various other places, the endless wonderful artistic picture lines were drawn. Again at other places the jewels called Padmaragas were artistically arranged as if the lotuses

were there spreading their lustrous beauty all around. At many other places rows of steps were made of wonderful Syamantak jewels. All around the assembly, there were the excellent pillars, built of Indranilam jewels. Over those pillars, sandal leaves strung on strings from to pillar to pillar, were suspended. Golden jars, all brimful with water were located at various places. All around, the garlands of Parijata flowers were seen. The hall was decorated with sweet scented sandal trees, red like saffron and musk. Sweet scents were being emitted all round. The Vidyadharis were dancing at places.

The assembly hall measured one thousand Yojanas. Countless servants were engaged all over on various works. Brahma, S'ankara, and the other Gods saw there S'ri Hari seated in the centre on an invaluable jewel throne, as a Moon looks surrounded by stars. There were the crown on His head, the ear-rings on His ears; garlands made of wild flowers were on his neck and His body was smeared all over with sandal paste and He was holding Kelipadma (a sort of lotus) in His hand. He was seeing, with a smiling countenance, the dancing and music before Him. He was full of peace, the Lord of Sarasvati. Laksmi was holding gently His lotus feet and He was chewing the sweet scented betel offered by Her. Ganga also was fanning Him devotedly with a white Chamara and the others were singing hymns to Him with their heads bent low with devotion.

Brahma and the other Gods all bowed down to Him; their bodies were all filled with Pulaka (excessive joy causing hair stand on end); tears flowed from their eyes and their voices were choked out of emotion. The creator Brahma, then, with clasped hands informed Him, with head bowed down, of the whole history of S'ankhachuda. Hearing this, the omniscient Hah, knowing the minds of all, smiled and spoke to Brahma all the interesting secrets O Lotus born! I know all about S'ankhachuda.

He was in his previous birth My great devotee, an energetic Gopa. Now I speak to you the ancient history of Goloka; hear. This story about Goloka is sin destroying and highly meritorious.

S'ankhachuda, in his previous birth was the Gopa Sudama, My chief Parisad (attendant). He has now become a Danava on account of the dire curse pronounced by S'ri Radha. One day when I went from My abode, accompanied by Viraja Gopi, to the Rasa Mandala, My beloved Radha, hearing this news from a maid servant, came up at once with Her whole host of Sakhis wrathful, to the Rasa Mandalam (ball dance in Goloka) and, not being able to see Me, saw Viraja turned into a river. She thought that I had disappeared. So She went back to Her own abode with Her Sakhis. But when I returned to the house with Sudama, Radha rebuked Me very much. I remained silent. But Sudama could not bear and he rebuked Radha in My presence, a thing quite intolerable to Her dignity! On hearing this rebuke, Radha's eyes became red with anger and She immediately ordered Her Sakhis to drive him away. Sudama began to tremble with fear. Immediately on Her command lakhs and lakhs of Sakhis got up immediately and drove that hot irresistible Sudama away. Sudama repeated his chafings and roarings. On hearing these. She cursed him "You better be born in the womb of a Danavi." Hearing the terrible curse, Sudama bowed down to Me and went away crying; then Radha, who was all-mercy, became melted with mercy. And She prevented him repeatedly, not to go away. Radha wept and told him, "O Child! Wait. Where are you going? No more you will have to go; return." Thus saying She became very distressed. The Gopas and Gopis also began to weep. I then explained to them, "In

about half a moment Sudama will come back, fulfilling the conditions of the curse. O Sudama! Come here when the curse expires."

Then he appeased Radha also. "Know that one moment (Ksan) in Goloka is equal to one Manvantara on earth. The Yogi S'ankhachuda, expert in Maya and very powerful will soon return from the earth.

Take this My weapon S'ula and go early to Bharata. S'iva will slay the Danava by this S'ulastra. The Danava holds always on his neck My auspicious Kavacha and will therefore become the conqueror of the universe. No one will he able to kill him as long as be holds the above Kavacha. So, first of all, I will go to him in the form of a Brahmana and ask from him the Kavacha. O Creator! Thou also didst give him the boon that his death would occur when the chastity of of his wife would be destroyed. I will go and hold intercourse with his wife. Then his death will occur without fail. His wife after her death will come and become My dearest wife. Thus saying, Narayana gave over to Mahadeva the S'ulastra. Then He went gladly to His inner compartments. On the other hand, Brahma and Rudra and the other Devas incarnated themselves in Bharata.

Here ends the Nineteenth Chapter on the going of the Devas to Vaikuntha after Tulasi's marriage with S'ankhachuda in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 20

On The War Preparations Of

Chapter 237 of 318 · 84 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
ब्रह्मा शिवं संनियोज्य संहारे दानवस्य च ।
जगाम स्वालयं तूर्णं यथास्थानं सुरोत्तमाः ॥ १ ॥
चन्द्रभागानदीतीरे वटमूले मनोहरे ।
तत्र तस्थौ महादेवो देवविस्तारहेतवे ॥ २ ॥
दूतं कृत्वा चित्ररथं गन्धर्वेश्वरमीप्सितम् ।
शीघ्रं प्रस्थापयामास शङ्खचूडान्तिकं मुदा ॥ ३ ॥
सर्वेश्वराज्ञया शीघ्रं ययौ तन्नगरं परम् ।
महेन्द्रनगरोत्कृष्टं कुबेरभवनाधिकम् ॥ ४ ॥
पञ्चयोजनविस्तीर्णं दैर्घ्ये तद्द्विगुणं भवेत् ।
स्फटिकाकारमणिभिर्निर्मितं यानवेष्टितम् ॥ ५ ॥
सप्तभिः परिखाभिश्च दुर्गमाभिः समन्वितम् ।
ज्वलदग्निनिभैः शश्वत्कल्पितं रत्नकोटिभिः ॥ ६ ॥
युक्तं च वीथीशतकैर्मणिवेदिविचित्रितैः ।

परितो वणिजां सौधैर्नानावस्तुविराजितैः ॥ ७ ॥
सिन्दूराकारमणिभिर्निर्मितैश्च विचित्रितैः ।
भूषितं भूषितैर्दिव्यैराश्रमैः शतकोटिभिः ॥ ८ ॥
गत्वा ददर्श तन्मध्ये शङ्खचूडालयं परम् ।
अतीव वलयाकारं यथा पूर्णेन्दुमण्डलम् ॥ ९ ॥
ज्वलदग्निशिखाक्ताभिः परिखाभिश्चतसृभिः ।
तद्दुर्गमं च शत्रूणामन्येषां सुगमं सुखम् ॥ १० ॥
अत्युच्चैर्गगनस्पर्शिमणिशृङ्गविराजितम् ।
राजितं द्वादशद्वारैर्द्वारपालसमन्वितम् ॥ ११ ॥
मणीन्द्रसारनिर्माणैः शोभितं लक्षमन्दिरैः ।
शोभितं रत्नसोपानै रत्नस्तम्भविराजितम् ॥ १२ ॥
तद्दृष्ट्वा पुष्पदन्तोऽपि वरं द्वारं ददर्श सः ।
द्वारे नियुक्तं पुरुषं शूलहस्तं च सस्मितम् ॥ १३ ॥
तिष्ठन्तं पिङ्गलाक्षं च ताम्रवर्णं भयङ्करम् ।

कथयामास वृत्तान्तं जगाम तदनुज्ञया ॥ १४ ॥
अतिक्रम्य च तद्द्वारं जगामाभ्यन्तरं पुनः ।

न कोऽपि रक्षति श्रुत्वा दूतरूपं रणस्य च ॥ १५ ॥
गत्वा सोऽभ्यन्तरद्वारं द्वारपालमुवाच ह ।
रणस्य सर्ववृत्तान्तं विज्ञापयत माचिरम् ॥ १६ ॥
स च तं कथयित्वा च दूतो गन्तुमुवाच ह ।
स गत्वा शङ्खचूडं तं ददर्श सुमनोहरम् ॥ १७ ॥
राजमण्डलमध्यस्थं स्वर्णसिंहासने स्थितम् ।
मणीन्द्ररचितं दिव्यं रत्नदण्डसमन्वितम् ॥ १८ ॥
रत्नकृत्रिमपुष्पैश्च प्रशस्तैः शोभितं सदा ।
भृत्येन मस्तकन्यस्तं स्वर्णच्छत्रं मनोहरम् ॥ १९ ॥
सेवितं पार्षदगणै रुचिरैः श्वेतचामरैः ।
सुवेषं सुन्दरं रम्यं रत्नभूषणभूषितम् ॥ २० ॥
माल्येन लेपनं सूक्ष्मं सुवस्त्रं दधतं मुने ।

दानवेन्द्रैः परिवृतं सुवेषैश्च त्रिकोटिभिः ॥ २१ ॥
शतकोटिभिरन्यैश्च भ्रमद्भिरस्त्रपाणिभिः ।
एवंभूतञ्च तं दृष्ट्वा पुष्पदन्तः सविस्मयः ॥ २२ ॥
उवाच स च वृत्तान्तं यदुक्तं शङ्करेण च ।
पुष्पदन्त उवाच
राजेन्द्र शिवभृत्योऽहं पुष्पदन्ताभिधः प्रभो ॥ २३ ॥
यदुक्तं शङ्करेणैव तद्ब्रवीमि निशामय ।
राज्यं देहि च देवानामधिकारं च साम्प्रतम् ॥ २४ ॥
देवाश्च शरणापन्ना देवेशं श्रीहरिं परम् ।
हरिर्दत्त्वास्य शूलं च तेन प्रस्थापितः शिवः ॥ २५ ॥
पुष्पभद्रानदीतीरे वटमूले त्रिलोचनः ।
विषयं देहि तेषां च युद्धं वा कुरु निश्चितम् ॥ २६ ॥
गत्वा वक्ष्यामि किं शम्भुमथ तद्वद मामपि ।
दूतस्य वचनं श्रुत्वा शङ्खचूडः प्रहस्य च ॥ २७ ॥

प्रभातेऽहं गमिष्यामि त्वं च गच्छेत्युवाच ह ।
स गत्वोवाच तं तूर्णं वटमूलस्थमीश्वरम् ॥ २८ ॥
शङ्खचूडस्य वचनं तदीयं तन्मुखोदितम् ।
एतस्मिन्नन्तरे स्कन्द आजगाम शिवान्तिकम् ॥ २९ ॥
वीरभद्रश्च नन्दी च महाकालः सुभद्रकः ।
विशालाक्षश्च बाणश्च पिङ्गलाक्षो विकम्पनः ॥ ३० ॥
विरूपो विकृतिश्चैव मणिभद्रश्च बाष्कलः ।
कपिलाख्यो दीर्घदंष्ट्रो विकटस्ताम्रलोचनः ॥ ३१ ॥
कालकण्ठो बलीभद्रः कालजिह्वः कुटीचरः ।
बलोन्मत्तो रणश्लाघी दुर्जयो दुर्गमस्तथा ॥ ३२ ॥
अष्टौ च भैरवा रौद्रा रुद्राश्चैकादश स्मृताः ।

वसवोऽष्टौ वासवश्च आदित्या द्वादश स्मृताः ॥ ३३ ॥
हुताशनश्च चन्द्रश्च विश्वकर्माश्विनौ च तौ ।
कुबेरश्च यमश्चैव जयन्तो नलकूबरः ॥ ३४ ॥

वायुश्च वरुणश्चैव बुधश्च मङ्गलस्तथा ।
धर्मश्च शनिरीशानः कामदेवश्च वीर्यवान् ॥ ३५ ॥
उग्रदंष्ट्रा चोग्रदण्डा कोटरा कैटभी तथा ।
स्वयं चाष्टभुजा देवी भद्रकाली भयङ्करी ॥ ३६ ॥
रत्नेन्द्रसारनिर्माणविमानोपरि संस्थिता ।
रक्तवस्त्रपरीधाना रक्तमाल्यानुलेपना ॥ ३७ ॥
नृत्यन्ती च हसन्ती च गायन्ती सुस्वरं मुदा ।
अभयं ददाति भक्तेभ्योऽभया सा च भयं रिपुम् ॥ ३८ ॥
बिभ्रती विकटां जिह्वां सुलोलां योजनायताम् ।
शङ्खचक्रगदापद्मखड्गचर्मधनुःशरान् ॥ ३९ ॥
खर्परं वर्तुलाकारं गम्भीरं योजनायतम् ।
त्रिशूलं गगनस्पर्शि शक्तिं च योजनायताम् ॥ ४० ॥
मुद्गरं मुसलं वज्रं खेटं फलकमुज्ज्वलम् ।
वैष्णवास्त्रं वारुणास्त्रं वाह्नेयं नागपाशकम् ॥ ४१ ॥

नारायणास्त्रं गान्धर्वं ब्रह्मास्त्रं गारुडं तथा ।
पर्जन्यास्त्रं पाशुपतं जृम्भणास्त्रं च पार्वतम् ॥ ४२ ॥
माहेश्वरास्त्रं वायव्यं दण्डं सम्मोहनं तथा ।
अव्यर्थमस्त्रकं दिव्यं दिव्यास्त्रशतकं परम् ॥ ४३ ॥
आगत्य तत्र तस्थौ च योगिनीनां त्रिकोटिभिः ।
सार्धं च डाकिनीनां च विकटानां त्रिकोटिभिः ॥ ४४ ॥
भूतप्रेतपिशाचाश्च कूष्माण्डा ब्रह्मराक्षसाः ।
वेताला राक्षसाश्चैव यक्षाश्चैव तु किन्नराः ॥ ४५ ॥
ताभिश्चैव सह स्कन्दः प्रणम्य चन्द्रशेखरम् ।
पितुः पार्श्वे सहायार्थं समुवास तदाज्ञया ॥ ४६ ॥
अथ दूते गते तत्र शङ्खचूडः प्रतापवान् ।
उवाच तुलसीं वार्तां गत्वाभ्यन्तरमेव च ॥ ४७ ॥
रणवार्तां च सा श्रुत्वा शुष्ककण्ठोष्ठतालुका ।
उवाच मधुरं साध्वी हृदयेन विदूयता ॥ ४८ ॥

तुलस्युवाच
हे प्राणबन्धो हे नाथ तिष्ठ मे वक्षसि क्षणम् ।
हे प्राणाधिष्ठातृदेव रक्ष मे जीवितं क्षणम् ॥ ४९ ॥
भुंक्ष्व जन्म समासाद्य यन्मे मनसि वाञ्छितम् ।
पश्यामि त्वां क्षणं किञ्चिल्लोचनाभ्यां च सादरम् ॥ ५० ॥
आन्दोलयन्ते प्राणा मे मनो दग्धं च सन्ततम् ।

दुःस्वप्नश्च मया दृष्टश्चाद्यैव चरमे निशि ॥ ५१ ॥
तुलसीवचनं श्रुत्वा भुक्त्वा पीत्वा नृपेश्वर ।
उवाच वचनं प्राज्ञो हितं सत्यं यथोचितम् ॥ ५२ ॥
शंखचूड उवाच
कालेन योजितं सर्वं कर्मभोगनिबन्धनम् ।
शुभं हर्षः सुखं दुःखं भयं शोकश्च मङ्गलम् ॥ ५३ ॥
काले भवन्ति वृक्षाश्च स्कन्धवन्तश्च कालतः ।
क्रमेण पुष्पवन्तश्च फलवन्तश्च कालतः ॥ ५४ ॥

तेषां फलानि पक्वानि प्रभवन्त्येव कालतः ।
ते सर्वे फलिताः काले पातं यान्ति च कालतः ॥ ५५ ॥
काले भवन्ति विश्वानि काले नश्यन्ति सुन्दरि ।
कालात्स्रष्टा च सृजति पाता पाति च कालतः ॥ ५६ ॥
संहर्ता संहरेत्काले क्रमेण सञ्चरन्ति ते ।
ब्रह्मविष्णुशिवादीनामीश्वरः प्रकृतिः परा ॥ ५७ ॥
स्रष्टा पाता च संहर्ता स चात्मा कालनर्तकः ।
काले स एव प्रकृतिं स्वाभिन्नां स्वेच्छया प्रभुः ॥ ५८ ॥
निर्माय कृतवान्सर्वान्विश्वस्थांश्च चराचरान् ।
सर्वेशः सर्वरूपश्च सर्वात्मा परमेश्वरः ॥ ५९ ॥
जनं जनेन जनिता जनं पाति जनेन यः ।
जनं जनेन हरते तं देवं भज साम्प्रतम् ॥ ६० ॥
यस्याज्ञया वाति वातः शीघ्रगामी च साम्प्रतम् ।
यस्याज्ञया च तपनस्तपत्येव यथाक्षणम् ॥ ६१ ॥

यथाक्षणं वर्षतीन्द्रो मृत्युश्चरति जन्तुषु ।
यथाक्षणं दहत्यग्निश्चन्द्रो भ्रमति शीतवान् ॥ ६२ ॥
मृत्योर्मृत्युं कालकालं यमस्य च यमं परम् ।
विभुं स्रष्टुश्च स्रष्टारं मातुश्च मातृकं भवे ॥ ६३ ॥
संहर्तारं च संहर्तुस्तं देवं शरणं व्रज ।
को वा बन्धुश्च केषां वा सर्वबन्धुं भज प्रिये ॥ ६४ ॥
अहं को वा च त्वं का वा विधिना योजितः पुरा ।
त्वया सार्धं कर्मणा च पुनस्तेन वियोजितः ॥ ६५ ॥
अज्ञानी कातरः शोके विपत्तौ न च पण्डितः ।
सुखे दुःखे भ्रमत्येव कालनेमिक्रमेण च ॥ ६६ ॥
नारायणं तं सर्वेशं कान्तं यास्यसि निश्चितम् ।
तपः कृतं यदर्थं च पुरा बदरिकाश्रमे ॥ ६७ ॥
मया त्वं तपसा लब्धा ब्रह्मणस्तु वरेण च ।
हर्यर्थे यत्तव तपो हरिं प्राप्स्यसि कामिनि ॥ ६८ ॥

वृन्दावने च गोविन्दं गोलोके त्वं लभिष्यसि ।
अहं यास्यामि तल्लोकं तनुं त्यक्त्वा च दानवीम् ॥ ६९ ॥
तत्र द्रक्ष्यसि मां त्वं च द्रक्ष्यामि त्वां च साम्प्रतम् ।
अगमं राधिकाशापाद्भारतं च सुदुर्लभम् ॥ ७० ॥
पुनर्यास्यामि तत्रैव कः शोको मे शृणु प्रिये ।
त्वं च देहं परित्यज्य दिव्यरूपं विधाय च ॥ ७१ ॥
तत्कालं प्राप्स्यसि हरिं मा कान्ते कातरा भव ।
इत्युक्त्वा च दिनान्ते च तया सार्धं मनोहरम् ॥ ७२ ॥
सुष्वाप शोभने तल्पे पुष्पचन्दनचर्चिते ।
नानाप्रकारविभवं चकार रत्नमन्दिरे ॥ ७३ ॥
रत्नप्रदीपसंयुक्ते स्त्रीरत्नं प्राप्य सुन्दरीम् ।
निनाय रजनीं राजा क्रीडाकौतुकमङ्गलैः ॥ ७४ ॥
कृत्वा वक्षसि तां कान्तां रुदतीमतिदुःखिताम् ।
कृशोदरीं निराहारां निमग्नां शोकसागरे ॥ ७५ ॥

पुनस्तां बोधयामास दिव्यज्ञानेन ज्ञानवित् ।
पुरा कृष्णेन यद्दत्तं भाण्डीरे तत्त्वमुत्तमम् ॥ ७६ ॥
स च तस्यै ददौ सर्वं सर्वशोकहरं परम् ।
ज्ञानं सम्प्राप्य सा देवी प्रसन्नवदनेक्षणा ॥ ७७ ॥
क्रीडां चकार हर्षेण सर्वं मत्वेति नश्वरम् ।
तौ दम्पती च क्रीडन्तौ निमग्नौ सुखसागरे ॥ ७८ ॥
पुलकाञ्चितसर्वाङ्गौ मूर्च्छितौ निर्जने मुने ।
अङ्गप्रत्यङ्गसंयुक्तौ सुप्रीतौ सुरतोत्सुकौ ॥ ७९ ॥
एकाङ्गौ च तथा तौ द्वौ चार्धनारीश्वरो यथा ।
प्राणेश्वरं च तुलसी मेने प्राणाधिकं परम् ॥ ८० ॥
प्राणाधिकां च तां मेने राजा प्राणेश्वरीं सतीम् ।
तौ स्थितौ सुखसुप्तौ च तन्द्रितौ सुन्दरौ समौ ॥ ८१ ॥
सुवेषौ सुखसम्भोगादचेष्टौ सुमनोहरौ ।
क्षणं सुचेतनौ तौ च कथयन्तौ रसाश्रयात् ॥ ८२ ॥

कथां मनोरमां दिव्यां हसन्तौ च क्षणं पुनः ।
क्षणं च केलिसंयुक्तौ रसभावसमन्वितौ ॥ ८३ ॥
सुरते विरतिर्नास्ति तौ तद्विषयपण्डितौ ।
सततं जययुक्तौ द्वौ क्षणं नैव पराजितौ ॥ ८४ ॥

Roman transliteration

śrīnārāyaṇa uvāca
brahmā śivaṃ saṃniyojya saṃhāre dānavasya ca |
jagāma svālayaṃ tūrṇaṃ yathāsthānaṃ surottamāḥ || 1 ||
candrabhāgānadītīre vaṭamūle manohare |
tatra tasthau mahādevo devavistārahetave || 2 ||

dūtaṃ kṛtvā citrarathaṃ gandharveśvaramīpsitam |
śīghraṃ prasthāpayāmāsa śaṅ□khacūḍāntikaṃ mudā || 3 ||
sarveśvarājñayā śīghraṃ yayau tannagaraṃ param |
mahendranagarotkṛṣṭaṃ kuberabhavanādhikam || 4 ||
pañcayojanavistīrṇaṃ dairghye tad□ dviguṇaṃ bhavet |
sphaṭikākāramaṇibhirnirmitaṃ yānaveṣṭitam || 5 ||
saptabhiḥ parikhābhiśca durgamābhiḥ samanvitam |
jvaladagninibhaiḥ śaśvatkalpitaṃ rat□nakoṭibhiḥ || 6 ||
yuktaṃ ca vīthīśatakairmaṇivedivicitritaiḥ |

parito vaṇijāṃ saudhairnānāvastuvirājitaiḥ || 7 ||
sindūrākāramaṇibhirnirmitaiśca vicitritaiḥ |
bhūṣitaṃ bhūṣitairdivyairāśramaiḥ śatakoṭibhiḥ || 8 ||
gatvā dadarśa tanmadhye śaṅ□khacūḍālayaṃ param |
atīva valayākāraṃ yathā pūrṇendumaṇḍalam || 9 ||
jvaladagniśikhāktābhiḥ parikhābhiścatasṛbhiḥ |
taddurgamaṃ ca śatrūṇāmanyeṣāṃ sugamaṃ sukham || 10 ||
atyuccairgaganasparśimaṇiśṛṅ□gavirājitam |
rājitaṃ dvādaśadvārairdvārapālasamanvitam || 11 ||
maṇīndrasāranirmāṇaiḥ śobhitaṃ lakṣamandiraiḥ |
śobhitaṃ rat□nasopānai rat□nastambhavirājitam || 12 ||
tad□ dṛṣṭvā puṣpadanto'pi varaṃ dvāraṃ dadarśa saḥ |
dvāre niyuktaṃ puruṣaṃ śūlahastaṃ ca sasmitam || 13 ||
tiṣṭhantaṃ piṅ□galākṣaṃ ca tāmravarṇaṃ bhayaṅ□karam |

kathayāmāsa vṛttāntaṃ jagāma tadanujñayā || 14 ||
atikramya ca taddvāraṃ jagāmābhyantaraṃ punaḥ |
na ko'pi rakṣati śrutvā dūtarūpaṃ raṇasya ca || 15 ||
gatvā so'bhyantaradvāraṃ dvārapālamuvāca ha |
raṇasya sarvavṛttāntaṃ vijñāpayata māciram || 16 ||
sa ca taṃ kathayitvā ca dūto gantumuvāca ha |
sa gatvā śaṅ□khacūḍaṃ taṃ dadarśa sumanoharam || 17 ||
rājamaṇḍalamadhyasthaṃ svarṇasiṃhāsane sthitam |
maṇīndraracitaṃ divyaṃ rat□nadaṇḍasamanvitam || 18 ||
rat□nakṛtrimapuṣpaiśca praśastaiḥ śobhitaṃ sadā |
bhṛtyena mastakanyastaṃ svarṇacchatraṃ manoharam || 19 ||
sevitaṃ pārṣadagaṇai ruciraiḥ śvetacāmaraiḥ |
suveṣaṃ sundaraṃ ramyaṃ rat□nabhūṣaṇabhūṣitam || 20 ||
mālyena lepanaṃ sūkṣmaṃ suvastraṃ dadhataṃ mune |

dānavendraiḥ parivṛtaṃ suveṣaiśca trikoṭibhiḥ || 21 ||
śatakoṭibhiranyaiśca bhramad□bhirastrapāṇibhiḥ |
evaṃbhūtañca taṃ dṛṣṭvā puṣpadantaḥ savismayaḥ || 22 ||
uvāca sa ca vṛttāntaṃ yaduktaṃ śaṅ□kareṇa ca |
puṣpadanta uvāca
rājendra śivabhṛtyo'haṃ puṣpadantābhidhaḥ prabho || 23 ||
yaduktaṃ śaṅ□kareṇaiva tad□ bravīmi niśāmaya |
rājyaṃ dehi ca devānāmadhikāraṃ ca sāmpratam || 24 ||
devāśca śaraṇāpannā deveśaṃ śrīhariṃ param |
harirdattvāsya śūlaṃ ca tena prasthāpitaḥ śivaḥ || 25 ||
puṣpabhadrānadītīre vaṭamūle trilocanaḥ |
viṣayaṃ dehi teṣāṃ ca yuddhaṃ vā kuru niścitam || 26 ||

gatvā vakṣyāmi kiṃ śambhumatha tadvada māmapi |
dūtasya vacanaṃ śrutvā śaṅ□khacūḍaḥ prahasya ca || 27 ||

prabhāte'haṃ gamiṣyāmi tvaṃ ca gacchetyuvāca ha |
sa gatvovāca taṃ tūrṇaṃ vaṭamūlasthamīśvaram || 28 ||
śaṅ□khacūḍasya vacanaṃ tadīyaṃ tanmukhoditam |
etasminnantare skanda ājagāma śivāntikam || 29 ||
vīrabhadraśca nandī ca mahākālaḥ subhadrakaḥ |
viśālākṣaśca bāṇaśca piṅ□galākṣo vikampanaḥ || 30 ||
virūpo vikṛtiścaiva maṇibhadraśca bāṣkalaḥ |
kapilākhyo dīrghadaṃṣṭro vikaṭastāmralocanaḥ || 31 ||
kālakaṇṭho balībhadraḥ kālajihnaḥ kuṭīcaraḥ |
balonmatto raṇaślāghī durjayo durgamastathā || 32 ||
aṣṭau ca bhairavā raudrā rudrāścaikādaśa smṛtāḥ |
vasavo'ṣṭau vāsavaśca ādityā dvādaśa smṛtāḥ || 33 ||
hutāśanaśca candraśca viśvakarmāśvinau ca tau |
kuberaśca yamaścaiva jayanto nalakūbaraḥ || 34 ||

vāyuśca varuṇaścaiva budhaśca maṅ□galastathā |
dharmaśca śanirīśānaḥ kāmadevaśca vīryavān || 35 ||
ugradaṃṣṭrā cogradaṇḍā koṭarā kaiṭabhī tathā |
svayaṃ cāṣṭabhujā devī bhadrakālī bhayaṅ□karī || 36 ||
rat□nendrasāranirmāṇavimānopari saṃsthitā |
raktavastraparīdhānā raktamālyānulepanā || 37 ||
nṛtyantī ca hasantī ca gāyantī susvaraṃ mudā |
abhayaṃ dadāti bhaktebhyo'bhayā sā ca bhayaṃ ripum || 38 ||
bibhratī vikaṭāṃ jihvāṃ sulolāṃ yojanāyatām |
śaṅ□khacakragadāpadmakhaḍgacarmadhanuḥśarān || 39 ||
kharparaṃ vartulākāraṃ gambhīraṃ yojanāyatam |
triśūlaṃ gaganasparśi śaktiṃ ca yojanāyatām || 40 ||
mud□garaṃ musalaṃ vajraṃ kheṭaṃ phalakamujjvalam |
vaiṣṇavāstraṃ vāruṇāstraṃ vāhneyaṃ nāgapāśakam || 41 ||

nārāyaṇāstraṃ gāndharvaṃ brahmāstraṃ gāruḍaṃ tathā |
parjanyāstraṃ pāśupataṃ jṛmbhaṇāstraṃ ca pārvatam || 42 ||
māheśvarāstraṃ vāyavyaṃ daṇḍaṃ sammohanaṃ tathā |
avyarthamastrakaṃ divyaṃ divyāstraśatakaṃ param || 43 ||
āgatya tatra tasthau ca yoginīnāṃ trikoṭibhiḥ |
sārdhaṃ ca ḍākinīnāṃ ca vikaṭānāṃ trikoṭibhiḥ || 44 ||
bhūtapretapiśācāśca kūṣmāṇḍā brahmarākṣasāḥ |
vetālā rākṣasāścaiva yakṣāścaiva tu kinnarāḥ || 45 ||
tābhiścaiva saha skandaḥ praṇamya candraśekharam |
pituḥ pārśve sahāyārthaṃ samuvāsa tadājñayā || 46 ||
atha dūte gate tatra śaṅ□khacūḍaḥ pratāpavān |
uvāca tulasīṃ vārtāṃ gatvābhyantarameva ca || 47 ||
raṇavārtāṃ ca sā śrutvā śuṣkakaṇṭhoṣṭhatālukā |
uvāca madhuraṃ sādhvī hṛdayena vidūyatā || 48 ||

tulasyuvāca
he prāṇabandho he nātha tiṣṭha me vakṣasi kṣaṇam |
he prāṇādhiṣṭhātṛdeva rakṣa me jīvitaṃ kṣaṇam || 49 ||
bhuṃkṣva janma samāsādya yanme manasi vāñchitam |

*paśyāmi tvāṃ kṣaṇaṃ kiñcillocanābhyāṃ ca sādaram || 50 ||
āndolayante prāṇā me mano dagdhaṃ ca santatam |
duḥsvapnaśca mayā dṛṣṭaścādyaiva carame niśi || 51 ||
tulasīvacanaṃ śrutvā bhuktvā pītvā nṛpeśvara |
uvāca vacanaṃ prājño hitaṃ satyaṃ yathocitam || 52 ||
śaṃkhacūḍa uvāca
kālena yojitaṃ sarvaṃ karmabhoganibandhanam |
śubhaṃ harṣaḥ sukhaṃ duḥkhaṃ bhayaṃ śokaśca maṅ□galam || 53 ||
kāle bhavanti vṛkṣāśca skandhavantaśca kālataḥ |
krameṇa puṣpavantaśca phalavantaśca kālataḥ || 54 ||*

*teṣāṃ phalāni pakvāni prabhavantyeva kālataḥ |
te sarve phalitāḥ kāle pātaṃ yānti ca kālataḥ || 55 ||
kāle bhavanti viśvāni kāle naśyanti sundari |
kālātsraṣṭā ca sṛjati pātā pāti ca kālataḥ || 56 ||
saṃhartā saṃharetkāle krameṇa sañcaranti te |
brahmaviṣṇuśivādīnāmīśvaraḥ prakṛtiḥ parā || 57 ||
sraṣṭā pātā ca saṃhartā sa cātmā kālanartakaḥ |
kāle sa eva prakṛtiṃ svābhinnāṃ svecchayā prabhuḥ || 58 ||
nirmāya kṛtavānsarvānviśvasthāṃśca carācarān |
sarveśaḥ sarvarūpaśca sarvātmā parameśvaraḥ || 59 ||
janaṃ janena janitā janaṃ pāti janena yaḥ |
janaṃ janena harate taṃ devaṃ bhaja sāmpratam || 60 ||
yasyājñayā vāti vātaḥ śīghragāmī ca sāmpratam |
yasyājñayā ca tapanastapatyeva yathākṣaṇam || 61 ||*

*yathākṣaṇaṃ varṣatīndro mṛtyuścarati jantuṣu |
yathākṣaṇaṃ dahatyagniścandro bhramati śītavān || 62 ||
mṛtyormṛtyuṃ kālakālaṃ yamasya ca yamaṃ param |
vibhuṃ sraṣṭuśca sraṣṭāraṃ mātuśca mātṛkaṃ bhave || 63 ||
saṃhartāraṃ ca saṃhartustaṃ devaṃ śaraṇaṃ vraja |
ko vā bandhuśca keṣāṃ vā sarvabandhuṃ bhaja priye || 64 ||
ahaṃ ko vā ca tvaṃ kā vā vidhinā yojitaḥ purā |
tvayā sārdhaṃ karmaṇā ca punastena viyojitaḥ || 65 ||
ajñānī kātaraḥ śoke vipattau na ca paṇḍitaḥ |
sukhe duḥkhe bhramatyeva kālanemikrameṇa ca || 66 ||
nārāyaṇaṃ taṃ sarveśaṃ kāntaṃ yāsyasi niścitam |
tapaḥ kṛtaṃ yadarthaṃ ca purā badarikāśrame || 67 ||
mayā tvaṃ tapasā labdhā brahmaṇastu vareṇa ca |
haryarthe yattava tapo hariṃ prāpsyasi kāmini || 68 ||*

*vṛndāvane ca govindaṃ goloke tvaṃ labhiṣyasi |
ahaṃ yāsyāmi tallokaṃ tanuṃ tyaktvā ca dānavīm || 69 ||
tatra drakṣyasi māṃ tvaṃ ca drakṣyāmi tvāṃ ca sāmpratam |
agamaṃ rādhikāśāpād□bhārataṃ ca sudurlabham || 70 ||
punaryāsyāmi tatraiva kaḥ śoko me śṛṇu priye |
tvaṃ ca dehaṃ parityajya divyarūpaṃ vidhāya ca || 71 ||
tatkālaṃ prāpsyasi hariṃ mā kānte kātarā bhava |
ityuktvā ca dinānte ca tayā sārdhaṃ manoharam || 72 ||
suṣvāpa śobhane talpe puṣpacandanacarcite |
nānāprakāravibhavaṃ cakāra rat□namandire || 73 ||
rat□napradīpasaṃyukte strīrat□naṃ prāpya sundarīm |*

nināya rajanīṃ rājā krīḍākautukamaṅ□galaiḥ || 74 ||
kṛtvā vakṣasi tāṃ kāntāṃ rudatīmatiduḥkhitām |
kṛśodarīṃ nirāhārāṃ nimagnāṃ śokasāgare || 75 ||

punastāṃ bodhayāmāsa divyajñānena jñānavit |
purā kṛṣṇena yaddattaṃ bhāṇḍīre tattvamuttamam || 76 ||
sa ca tasyai dadau sarvaṃ sarvaśokaharaṃ param |
jñānaṃ samprāpya sā devī prasannavadanekṣaṇā || 77 ||
krīḍāṃ cakāra harṣeṇa sarvaṃ matveti naśvaram |
tau dampatī ca krīḍantau nimagnau sukhasāgare || 78 ||
pulakāñcitasarvāṅ□gau mūrcchitau nirjane mune |
aṅ□gapratyaṅ□gasaṃyuktau suprītau suratotsuko || 79 ||
ekāṅ□gau ca tathā tau dvau cārdhanārīśvaro yathā |
prāṇeśvaraṃ ca tulasī mene prāṇādhikaṃ param || 80 ||
prāṇādhikāṃ ca tāṃ mene rājā prāṇeśvarīṃ satīm |
tau sthitau sukhasuptau ca tandritau sundarau samau || 81 ||
suveṣau sukhasambhogādaceṣṭau sumanoharau |
kṣaṇaṃ sucetanau tau ca kathayantau rasāśrayāt || 82 ||

kathāṃ manoramāṃ divyāṃ hasantau ca kṣaṇaṃ punaḥ |
kṣaṇaṃ ca kelisaṃyuktau rasabhāvasamanvitau || 83 ||
surate viratirnāsti tau tadviṣayapaṇḍitau |
satataṃ jayayuktau dvau kṣaṇaṃ naiva parājitau || 84 ||

English translation

1-21. Narayana said Brahma, then putting S'iva to the task of killing S'ankhachuda went to His own abode. The other Devas returned to their homes. Here under the beautiful Bata tree, on the banks of the river Chandrabhaga, Mahadeva pitched His big tent and encamped Himself to get the victory of the Devas. He then sent Chitraratha, the Lord of the Gandharbhas, as a messenger to S'ankhachuda, the Lord of the Danavas. By the command of Mahadeva, Chitraratha went to the city of the king of Daityas, more beautiful than Indra's place and more wealthy than the mansion of Kuvera. The city was five yojanas wide and twice as much in length.

It was built of crystals of pearls and jewels. There were roadways on all sides. There were seven trenches, hard to be crossed, one after another, encircling the city. The city was built of countless rubies and gems, brilliant like flames. There were hundreds of roadways and markets and stalls, in the wonderful Vedis (raised platforms) built of jewels. All around were splendid palatial buildings of traders and merchantmen, filled with various articles. There were hundreds and kotis of beautiful buildings, adorned with various ornaments and built of variegated red stones looking like Sinduras. Thus he went on and saw, in the middle, the building of S'ankhachuda, circular like the lunar sphere. Four ditches all filled with fiery flames, encircled one after another, his house. So the enemies could not in any way cross them; but the friend could easily go there. On the top were seen turrets built of jewels, rising high to the heavens. The gate-keepers were watching the twelve gates. In the centre were situated lakhs and lakhs of excellent jewel built houses. In every room there were jewelled steps and staircases and the pillars were all built of gems and jewels, and pearls. Puspadanta (Chitraratha) saw all this and then went to the first gate and saw one terrible person, copper coloured, with tawny eyes, sitting with a trident in his hand and with a smiling countenance. He told he had come as a messenger and got

his entrance. Thus Chitraratha went one afer another to all the entries, not being prohibited at all though he told that he had come as a messenger on war service. The Gandharbha reached one after another, the last door and said “O Door keeper! Go quickly and inform the Lord of the Danavas all about the impending war.” When the messenger had spoken thus, the gate-keeper allowed him to go inside. Going inside, the Gandarbha saw S’ankhachuda, of excellent form, seated in the middle of the royal assembly, on a golden throne. One servant was holding on the king’s head an umbrella, decked with divine excellent gems, the inner rod of the umbrella being made up of jewels, and decorated with expanded artificial flowers made of gems. The attendants were fanning him with beautiful white chamaras; he was nicely dressed, beautiful and lovely and adorned with jewel ornaments. He was nicely garlanded, and wore fine celestial garments. Three Koti Danavas were surrounding him; and seven Koti Danavas, all armed, were walking to and fro.

22-53. Puspadanta was thunderstruck when he saw thus the Danava and he addressed him thus O King! I am a servant of S’iva; My name is Puspadanta; hear what S’iva has commanded me to tell you. You better now give back, to the Devas, the rights that they had before. The Devas went to S’ri Hari and had taken His refuge. S’ri Hari gave over to S’iva one S’ula weapon and asked the Devas to depart. At present, the three eyed Deva is residing under the shade of a Bata tree on the banks of the Puspabhadra river. He told me to speak this to you, “Either give over to the Devas their rights, or fight with me. Please reply and I will speak to Him accordingly.” S’ankhachuda, hearing the messenger’s words laughed and said, “Tomorrow morning I will start, ready for war. Better go away today.” The messenger went back to S’iva and replied to Him accordingly. In the meantime the following personages joined S’iva and remained seated on excellent aerial cars, built of jewels and gems. The following were the persons:-- Skanda, Virabhadra, Nandi,

Mahakala, Subhadraka, Vis’alaksa, Bana, Pingalaksa, Vikampana,

Virupa, Vikriti, Manibhadra, Vaskala, Kapilaksa, Dirgha Dangstra, Vikata, Tamralochana, Kalakantha, Balibhadra, Kalajihba, Kutichara, Balonmatta, Ranas’laghi, Durjaya, Durgama, (these eight Bhairavas), eleven Rudras, eight Vasus, Indra, the twelve Adityas, fire, moon, VisVakarma, the two AsVins, Kuvera, Yama, Jayanta, Nala Kubara, Vayu, Varuna, Budha, Mangala, Dharma, S’ani, Is’ana, the powerful Kamadeva. Ugradamstra, Ugrachanda, Kotara,

Kaitabhi, and the eight armed terrible Devi Bhadrakali. Kali wore the bloody red clothings and She smeared red sandal paste all over Her body.

Dancing, laughing; singing songs in tune, very jolly. She bids Her devotees discard all fear, and terrifies the enemies. Her lip is terrible, lolling, and extends to one Yojana. On Her eight arms She holds conch, disc, mace, lotus, axe, skin, bow and arrows. She was holding in Her hands, the bowl shaped human skull; that was very deep and one Yojana wide. Her trident reached up to the Heavens; Her weapon called S’akti (dart) extended to one Yojana. Besides there were Mudgara (mace), Musala (club), Vajra (thunderbolt), Kheta (club), brilliant Phalaka (shield), the Vaisnava weapon, the Varuna weapon, the Agneyastra (the fire weapon), Nagapas’a (the noose of serpents), the Narayanastra, the Gandharva’s weapons, the Brahma’s weapons, the Gadudastram, the Parjanayastram, the Pas’upatastram, the Jrimbhahastram, the Parvatastram, the Mahes’varastram, the Vayavyastram, and the Sanmohanam rod and various other infallible divine weapons. Besides hundreds of other divine weapons were with Her. Three Kotis of Yoginis and three Kotis and a half of terrible Dakinis were attending Bhadrakali. Bhutas, (demons) Pretas, Pis’achas, Kusmandas, Brahma Raksasas, Rakhsasas, Vetalas, Yaksas and Kinnaras also were there in countless numbers. At this time Kartikeya came there and bowed down to his father Mahadeva. He asked him to take his seat on His left side an asked him to help. Then the army remained there in military array. On the other

hand, when S'iva's messenger

departed, S'ankhachuda went to the zenana and informed TulasT of the news of an impending war. No sooner She heard than her throat and lips and palate became dried. She then with a sorrowful heart spoke in sweet words "O my Lord! O my Friend! O the Ruler of My life! Wait for a moment and take your seat on My heart. Instil life in Me for a moment. Satisfy My desire of human birth. Let me behold you fully so that my eyes be satisfied. My breath is now very agitated. I saw by the end of the night one bad dream. Therefore I feel an internal burning." Thus at the words of TulasT, the king S'ankhachuda finished his meals and began to address her, in good and true words, beneficent to her"O My Lady! It is Kala (the time that brings out these various combinations by which the Karmic fruit is enjoyed; it is Kala that awards auspicious and inauspicious things; the Kala is the Sole Master to impart pain, fear, and good and bad things.

54-84. Trees grow up in time; their branches, etc., come out in time; flowers appear in time and fruits come out in time. Fruits are ripen in time and after giving the fruits, they die out also in time. O Fair One! The universe comes into existence in time and dies away in time.

The Creator, Preserver, and Destroyer of the universe, are creating, preserving and destroying the worlds with the help of time. Time guides them in every way. But the Highest Prakriti is the God of Brahma, Visnu, and Mahes'a (i.e., the Creatrix of Time). This Highest Prakriti, the Highest God is creating, preserving and destroying this universe. She makes the Time dance. By Her mere Will, She has converted Her inseparable Prakriti into Maya and is thus creating all things, moving and unmoving. She is the Ruler of all; the Form of all, and She is the Highest God. By Her is being done this creation of persons by persons, this preservation of persons by persons, and this destruction of persons by persons. So you better now take refuge of the Highest Lord. Know it is by Her command the wind is blowing, by Her command the Sun is giving heat in due time, by Her command Indra is showering rains; by Her command. Death is

striding over the beings; by Her connnnand fire is burning all things and by Her connnnand the cooling Moon is revolving. She is the Death of death, the Tinne of time, Yama of yama (the God of death), the Fire of fire and the Destroyer of the destroyer. So take Her refuge. You cannot find and fix who is whose friend in the world; so pray to Her, the Highest God, Who is the Friend of All. Oh! Who am I? And who are you either? The Creator is the combiner of us two and so He will dissociate us two by our Karma. When difficulty arises, the ignorant fools become overwhelmed with sorrow; but the intelligent Pundits do not get at all deluded or become distressed. By the Wheel of Time, the beings are led sometimes into happiness; sometimes into pain. You will certainly get Narayana for your husband; for which you practised Tapas before, in the hermitage of Vadari (the source of the Ganges, the feet of Visnu). I pleased Brahma by my Tapasya and have, by his boon, got you as my wife. But the object for which you did your Tapasya, that you may get Hari as your husband; will certainly be fulfilled. You will get Gobinda in Vrindabana and in the region of Goloka. I will also go there when I forsake this, my Demon body. Now I am talking with you here; afterwards we will meet again in the region of Goloka. By the curse of Radhika, I have come to this Bharata, hard to be attained. You, too, will quit this body and, assuming the divine form will go to S'ri Hari. So, O Beloved! You need not be sorry." O Muni! Thus these conversations took them the whole day and led them to the evening time. The king of the demons, S'ankhachuda then slept with Tulasi on a nicely decorated bed, strewn with flowers, and smeared with sandal paste, in the Ratna Mandir (temple built of jewels.) This jewel temple was adorned with various wealth and riches. The jewel lamps were lighted. S'ankhachuda passed the night with his wife in various sports. The thin bellied Tulasi was weeping with a very sorrowful heart, without having taken any food. The king, who knew the reality of existence, took her

to his breast and appeased her in various ways. What religious instructions he had received in Bhandira forest from S'ri Krisna, those Tattvas, capable to destroy all sorrows and delusions, he now spoke carefully to Tulasi. Then Tulasi's joy knew no bounds. She then began to consider, everything as transient and

began to play with a gladdened heart. Both became drowned in the ocean of bliss; and the bodies of both of them were filled with joy and the hairs stood on their ends. Both of them, then, desirous to have amorous sports, joined themselves and became like ArdhanarisVara and so one body. As Tulasi considered S'ankhachuda, to be her lord, so the Danava King considered Tulasi the darling of his life. They became senseless with pleasureable feelings arising out of their amorous intercourses. Next moment they regained their tenaciousness and both began to converse on amorous matters. Thus both spent their time sometimes in sweet conversations, sometimes laughing and joking, sometimes maddened with amorous sentiments. As S'ankhachuda was clever in amorous affairs, so Tulasi was very expert. So none felt satiated with love affairs and no one was defeated by the other.

Here ends the Twentieth Chapter of the Ninth Book on the war preparations of S'ankhachuda with the Devas in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 21

On The Meeting Of Mahadeva And

Chapter 238 of 318 · 82 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
श्रीकृष्णं मनसा ध्यात्वा रक्षः कृष्णपरायणः ।
ब्राह्मे मुहुर्ते चोत्थाय पुष्पतल्पान्मनोहरात् ॥ १ ॥
रात्रिवासः परित्यज्य स्नात्वा मङ्गलवारिणा ।
धौते च वाससी धृत्वा कृत्वा तिलकमुज्ज्वलम् ॥ २ ॥
चकाराह्निकमावश्यमभीष्टदेववन्दनम् ।
दध्याज्यमधुलाजांश्च ददर्श वस्तु मङ्गलम् ॥ ३ ॥
रत्नश्रेष्ठं मणिश्रेष्ठं वस्त्रश्रेष्ठं च काञ्चनम् ।
ब्राह्मणेभ्यो ददौ भक्त्या यथा नित्यं च नारद ॥ ४ ॥
अमूल्यरत्नं यत्किञ्चिन्मुक्तामाणिक्यहीरकम् ।
ददौ विप्राय गुरवे यात्रामङ्गलहेतवे ॥ ५ ॥
गजरत्नमश्वरत्नं धनरत्नं मनोहरम् ।
ददौ सर्वं दरिद्राय विप्राय मङ्गलाय च ॥ ६ ॥
भाण्डाराणां सहस्राणि नगराणां द्विलक्षकम् ।

ग्रामाणां शतकोटिं च ब्राह्मणाय ददौ मुदा ॥ ७ ॥
पुत्रं कृत्वा तु राजेन्द्रं सर्वेषु दानवेषु च ।
पुत्रं समर्प्य भार्यां तां राज्यं च सर्वसम्पदम् ॥ ८ ॥
प्रजानुचरसङ्घं च भाण्डारं वाहनादिकम् ।
स्वयं सन्नाहयुक्तश्च धनुष्पाणिर्बभूव ह ॥ ९ ॥
भृत्यद्वारा क्रमेणैव चकार सैन्यसञ्चयम् ।
अश्वानां च त्रिलक्षेण लक्षेण वरहस्तिनाम् ॥ १० ॥
रथानामयुतेनैव धानुष्काणां त्रिकोटिभिः ।
त्रिकोटिभिर्वर्मिणां च शूलिनां च त्रिकोटिभिः ॥ ११ ॥
कृता सेनापरिमिता दानवेन्द्रेण नारद ।
तस्यां सेनापतिश्चैव युद्धशास्त्रविशारदः ॥ १२ ॥
महारथः स विज्ञेयो रथिनां प्रवरो रणे ।
त्रिलक्षाक्षौहिणीसेनापतिं कृत्वा नराधिपः ॥ १३ ॥
त्रिंशदक्षौहिणीबाधं भाण्डौघं च चकार ह ।

बहिर्बभूव शिविरान्मनसा श्रीहरिं स्मरन् ॥ १४ ॥
रत्नेन्द्रसारनिर्माणविमानमारुरोह सः ।

गुरुवर्गान्पुरस्कृत्य प्रययौ शङ्करान्तिकम् ॥ १५ ॥
पुष्पभद्रानदीतीरे यत्राक्षयवटः शुभः ।
सिद्धाश्रमं च सिद्धानां सिद्धिक्षेत्रं च नारद ॥ १६ ॥
कपिलस्य तपःस्थानं पुण्यक्षेत्रे च भारते ।
पश्चिमोदधिपूर्वे च मलयस्य च पश्चिमे ॥ १७ ॥
श्रीशैलोत्तरभागे च गन्धमादनदक्षिणे ।
पञ्चयोजनविस्तीर्णा दैर्घ्ये शतगुणा तथा ॥ १८ ॥
शुद्धस्फटिकसङ्काशा भारते च सुपुण्यदा ।
शाश्वती जलपूर्णा च पुष्पभद्रा नदी शुभा ॥ १९ ॥
लवणाब्धिप्रिया भार्या शश्वत्सौभाग्यसंयुता ।
शरावतीमिश्रिता च निर्गता सा हिमालयात् ॥ २० ॥
गोमतीं वामतः कृत्वा प्रविष्टा पश्चिमोदधौ ।

तत्र गत्वा शङ्खचूडो ददर्श चन्द्रशेखरम् ॥ २१ ॥
वटमूले समासीनं सूर्यकोटिसमप्रभम् ।
कृत्वा योगासनं दृष्ट्वा मुद्रायुक्तं च सस्मितम् ॥ २२ ॥
शुद्धस्फटिकसङ्काशं ज्वलन्तं ब्रह्मतेजसा ।
त्रिशलपट्टिशधरं व्याघ्रचर्माम्बरं वरम् ॥ २३ ॥
भक्तमृत्युहरं शान्तं गौरीकान्तं मनोहरम् ।
तपसां फलदातारं दातारं सर्वसम्पदाम् ॥ २४ ॥
आशुतोषं प्रसन्नास्यं भक्तानुग्रहकातरम् ।
विश्वनाथं विश्वबीजं विश्वरूपं च विश्वजम् ॥ २५ ॥
विश्वम्भरं विश्ववरं विश्वसंहारकारकम् ।
कारणं कारणानां च नरकार्णवतारणम् ॥ २६ ॥
ज्ञानप्रदं ज्ञानबीजं ज्ञानानन्दं सनातनम् ।
अवरुह्य विमानाच्च तं दृष्ट्वा दानवेश्वरः ॥ २७ ॥
सर्वैः सार्धं भक्तियुक्तः शिरसा प्रणनाम सः ।

वामतो भद्रकालीं च स्कन्दं च तत्पुरः स्थितम् ॥ २८ ॥
आशिषं च ददौ तस्मै काली स्कन्दश्च शङ्करः ।
उत्तस्थुरागतं दृष्ट्वा सर्वे नन्दीश्वरादयः ॥ २९ ॥
परस्परं च भाषन्ते चक्रुस्तत्र च साम्प्रतम् ।
राजा कृत्वा च सम्भाषामुवास शिवसन्निधौ ॥ ३० ॥
प्रसन्नात्मा महादेवो भगवांस्तमुवाच ह ।
महादेव उवाच
विधाता जगतां ब्रह्मा पिता धर्मस्य धर्मवित् ॥ ३१ ॥
मरीचिस्तस्य पुत्रश्च वैष्णवाश्चापि धार्मिकः ।
कश्यपश्चापि तत्पुत्रो धर्मिष्ठश्च प्रजापतिः ॥ ३२ ॥
दक्षः प्रीत्या ददौ तस्मै भक्त्या कन्यास्त्रयोदश ।

तास्वेका च दनुः साध्वी तत्सौभाग्यविवर्धिता ॥ ३३ ॥
चत्वारिंशद्दनोः पुत्रा दानवास्तेजसोल्बणाः ।
तेष्वेको विप्रचित्तिश्च महाबलपराक्रमः ॥ ३४ ॥

तत्पुत्रो धार्मिको दम्भो विष्णुभक्तो जितेन्द्रियः ।
जजाप परमं मन्त्रं पुष्करे लक्षवत्सरम् ॥ ३५ ॥
शुक्राचार्यं गुरुं कृत्वा कृष्णस्य परमात्मनः ।
तदा त्वां तनयं प्राप परं कृष्णपरायणम् ॥ ३६ ॥
पुरा त्वं पार्षदो गोपो गोपेष्वपि सुधार्मिकः ।
अधुना राधिकाशापाद्भारते दानवेश्वरः ॥ ३७ ॥
आब्रह्मस्तम्बपर्यन्तं तुच्छं मेने च वैष्णवः ।
सालोक्यसार्ष्टिसायुज्यसामीप्यं च हरेरपि ॥ ३८ ॥
दीयमानं न गृह्णन्ति वैष्णवाः सेवनं विना ।
ब्रह्मत्वममरत्वं वा तुच्छं मेने च वैष्णवः ॥ ३९ ॥
इन्द्रत्वं वा मनुत्वं वा न मेने गणनासु च ।
कृष्णभक्तस्य ते किं वा देवानां विषये भ्रमे ॥ ४० ॥
देहि राज्यं च देवानां मत्प्रीतिं रक्ष भूमिप ।
सुखं स्वराज्ये त्वं तिष्ठ देवास्तिष्ठन्तु वै पदे ॥ ४१ ॥

अलं भूतविरोधेन सर्वे कश्यपवंशजाः ।
यानि कानि च पापानि ब्रह्महत्यादिकानि च ॥ ४२ ॥
ज्ञातिद्रोहस्य पापानि कलां नार्हन्ति षोडशीम् ।
स्वसम्पदां च हानिं च यदि राजेन्द्र मन्यसे ॥ ४३ ॥
सर्वावस्था च समतां केषां याति च सर्वदा ।
ब्रह्मणश्च तिरोभावो लये प्राकृतिके सदा ॥ ४४ ॥
आविर्भावः पुनस्तस्य प्रभावादीश्वरेच्छया ।
ज्ञानवृद्धिश्च तपसा स्मृतिलोपश्च निश्चितम् ॥ ४५ ॥
करोति सृष्टिं ज्ञानेन स्रष्टा सोऽपि क्रमेण च ।
परिपूर्णतमो धर्मः सत्ये सत्याश्रये सदा ॥ ४६ ॥
त्रिभागः सोऽपि त्रेतायां द्विभागो द्वापरे स्मृतः ।
एकभागः कलौ पूर्वं तदंशश्च कमेण च ॥ ४७ ॥
कलामात्रं कलेः शेषे कुह्वां चन्द्रकला यथा ।
यादृक् तेजो रवेर्ग्रीष्मे न तादृक् शिशिरे पुनः ॥ ४८ ॥

दिनेषु यादृङ्मध्याह्ने सायं प्रातर्न तत्समम् ।
उदयं याति कालेन बालतां च क्रमेण च ॥ ४९ ॥
प्रकाण्डतां च तत्पश्चात्कालेऽस्तं पुनरेति सः ।
दिने प्रच्छन्नतां याति कालेन दुर्दिने घने ॥ ५० ॥
राहुग्रस्ते कम्पितश्च पुनरेव प्रसन्नताम् ।
परिपूर्णतमश्चन्द्रः पूर्णिमायां च जायते ॥ ५१ ॥

तादृशो न भवेन्नित्यं क्षयं याति दिने दिने।
पुनश्च पुष्टिमायाति परं कुह्वा दिने दिने॥ ५२॥
सम्पद्युक्तः शुक्लपक्षे कृष्णे म्लानश्च यक्ष्मणा।
राहुग्रस्ते दिने म्लानो दुर्दिने न विरोचते॥ ५३॥
काले चन्द्रो भवेच्छुक्लो भ्रष्टश्रीः कालभेदतः।
भविष्यति बलिश्चेन्द्रो भ्रष्टश्रीः सुतलेऽधुना॥ ५४॥
कालेन पृथ्वी सस्याढ्या सर्वाधारा वसुन्धरा।
काले जले निमग्ना सा तिरोभूताम्बुविप्लुता॥ ५५॥

काले नश्यन्ति विश्वानि प्रभवन्त्येव कालतः।
चराचराश्च कालेन नश्यन्ति प्रभवन्ति च॥ ५६॥
ईश्वरस्यैव समता ब्रह्मणः परमात्मनः।
अहं मृत्युञ्जयो यस्मादसंख्यं प्राकृतं लयम्॥ ५७॥
आदर्शं चापि द्रक्ष्यामि वारं वारं पुनः पुनः।
स च प्रकृतिरूपश्च स एव पुरुषः स्मृतः॥ ५८॥
स चात्मा स च जीवश्च नानारूपधरः परः।
करोति सततं यो हि तनामगुणकीर्तनम्॥ ५९॥
काले मृत्युं स जयति जन्मरोगभयं जराम्।
स्रष्टा कृतो विधिस्तेन पाता विष्णुः कृतो भवेत्॥ ६०॥
अहं कृतश्च संहर्ता वयं विषयिणः कृताः।
कालाग्निरुद्रं संहारे नियोज्य विषये नृप॥ ६१॥
अहं करोमि सततं तन्नामगुणकीर्तनम्।
तेन मृत्युञ्जयोऽहं च ज्ञानेनानेन निर्भयः॥ ६२॥

मृत्युर्मृत्युभयाद्याति वैनतेयादिवोरगाः।
इत्युक्त्वा स च सर्वेशः सर्वभावेन तत्परः॥ ६३॥
विरराम च शम्भुश्च सभामध्ये च नारद।
राजा तद्वचनं श्रुत्वा प्रशशंस पुनः पुनः॥ ६४॥
उवाच मधुरं देवं परं विनयपूर्वकम्।
शङ्खचूड उवाच
त्वया यत्कथितं देव नान्यथा वचनं स्मृतम्॥ ६५॥
तथापि किञ्चिद्यथार्थं श्रूयतां मन्निवेदनम्।
ज्ञातिद्रोहे महत्पापं त्वयोक्तमधुना च यत्॥ ६६॥
गृहीत्वा तस्य सर्वस्वं कुतः प्रस्थापितो बलिः।
मया समुद्धृतं सर्वमूर्ध्वमैश्वर्यमीश्वर॥ ६७॥
सुतलाच्च समुद्धर्तुं नालं तत्र गदाधरः।
सभ्रातृको हिरण्याक्षः कथं देवैश्च हिंसितः॥ ६८॥
शुम्भादयश्चासुराश्च कथं देवैर्निपातिताः।

पुरा समुद्रमथने पीयूषं भक्षितं सुरैः ॥ ६९ ॥
क्लेशभाजो वयं तत्र ते सर्वे फलभोगिनः ।
क्रीडाभाण्डमिदं विश्वं प्रकृतेः परमात्मनः ॥ ७० ॥
यस्मै यत्र स ददाति तस्यैश्वर्यं भवेत्तदा ।
देवदानवयोर्वादः शश्वन्नैमित्तिकः सदा ॥ ७१ ॥
पराजयो जयस्तेषां कालेऽस्माकं क्रमेण च ।
तदावयोर्विरोधे वाऽऽगमनं निष्कलं परम् ॥ ७२ ॥
समसम्बन्धिनो बन्धोरीश्वरस्य महात्मनः ।
इयं ते महती लज्जा युद्धेऽस्माभिः सहाधुना ॥ ७३ ॥
जये ततोऽधिका कीर्तिर्हानिश्चैव पराजये ।
इत्येतद्वचनं श्रुत्वा प्रहस्य च त्रिलोचनः ॥ ७४ ॥
यथोचितमुत्तरं तमुवाच दानवेश्वरम् ।
महादेव उवाच
युष्माभिः सह युद्धे मे ब्रह्मवंशसमुद्भवैः ॥ ७५ ॥

का लज्जा महती राजन्नकीर्तिर्वा पराजये ।
युद्धमादौ हरेरेव मधुना कैटभेन च ॥ ७६ ॥
हिरण्यकशिपोश्चैव सह तेनात्मना नृप ।
हिरण्याक्षस्य युद्धं च पुनस्तेन गदाभृता ॥ ७७ ॥
त्रिपुरैः सह युद्धं च मयापि च पुरा कृतम् ।
सर्वेश्वर्याः सर्वमातुः प्रकृत्याश्च बभूव ह ॥ ७८ ॥
सह शुम्भादिभिः पूर्वं समरः परमाद्भुतः ।
पार्षदप्रवरस्त्वं च कृष्णस्य परमात्मनः ॥ ७९ ॥
ये ये हताश्च दैतेया नहि केऽपि त्वया समाः ।
का लज्जा महती राजन् मम युद्धे त्वया सह ॥ ८० ॥
सुराणां शरणस्यैव प्रेषितश्च हरेरहो ।
देहि राज्यं च देवानामिति मे निश्चितं वचः ॥ ८१ ॥
युद्धं वा कुरु मत्सार्धं वाग्व्यये किं प्रयोजनम् ।
इत्युक्त्वा शङ्करस्तत्र विरराम च नारद ।

उत्तस्थौ शङ्खचूडश्च ह्यमात्यैः सह सत्वरम् ॥ ८२ ॥

Roman transliteration

śrīnārāyaṇa uvāca
śrīkṛṣṇaṃ manasā dhyātvā rakṣaḥ kṛṣṇaparāyaṇaḥ |
brāhme muhūrte cotthāya puṣpatalpānmanoharāt || 1 ||
rātrivāsaḥ parityajya snātvā maṅ□galavāriṇā |
dhaute ca vāsasī dhṛtvā kṛtvā tilakamujjvalam || 2 ||
cakārāhnikamāvaśyamabhīṣṭadevavandanam |
dadhyājyamadhulājāṃśca dadarśa vastu maṅ□galam || 3 ||
rat□naśreṣṭhaṃ maṇiśreṣṭhaṃ vastraśreṣṭhaṃ ca kāñcanam |
brāhmaṇebhyo dadau bhaktyā yathā nityaṃ ca nārada || 4 ||

amūlyarat□naṃ yatkiñcinmuktāmāṇikyahīrakam |
dadau viprāya gurave yātrāmaṅ□galahetave || 5 ||
gajarat□namaśvarat□naṃ dhanarat□naṃ manoharam |
dadau sarvaṃ daridrāya viprāya maṅ□galāya ca || 6 ||
bhāṇḍārāṇāṃ sahasrāṇi nagarāṇāṃ dvilakṣakam |

grāmāṇāṃ śatakoṭiṃ ca brāhmaṇāya dadau mudā || 7 ||
putraṃ kṛtvā tu rājendraṃ sarveṣu dānaveṣu ca |
putraṃ samarpya bhāryāṃ tāṃ rājyaṃ ca sarvasampadam || 8 ||
prajānucarasaṅ□ghaṃ ca bhāṇḍāraṃ vāhanādikam |
svayaṃ sannāhayuktaśca dhanuṣpāṇirbabhūva ha || 9 ||
bhṛtyadvārā krameṇaiva cakāra sainyasañcayam |
aśvānāṃ ca trilakṣeṇa lakṣeṇa varahastināṃ || 10 ||
rathānāmayutenaiva dhānuṣkāṇāṃ trikoṭibhiḥ |
trikoṭibhirvarmiṇāṃ ca śūlināṃ ca trikoṭibhiḥ || 11 ||
kṛtā senāparimitā dānavendreṇa nārada |
tasyāṃ senāpatiścaiva yuddhaśāstraviśāradaḥ || 12 ||
mahārathaḥ sa vijñeyo rathināṃ pravaro raṇe |
trilakṣākṣauhiṇīsenāpatiṃ kṛtvā narādhipaḥ || 13 ||
triṃśadakṣauhiṇībādhaṃ bhāṇḍaughaṃ ca cakāra ha |

bahirbabhūva śivirānmanasā śrīhariṃ smaran || 14 ||
rat□nendrasāranirmāṇavimānamāruroha saḥ |
guruvargānpuraskṛtya prayayau śaṅ□karāntikam || 15 ||
puṣpabhadrānadītīre yatrākṣayavaṭaḥ śubhaḥ |
siddhāśramaṃ ca siddhānāṃ siddhikṣetraṃ ca nārada || 16 ||
kapilasya tapaḥsthānaṃ puṇyakṣetre ca bhārate |
paścimodadhipūrve ca malayasya ca paścime || 17 ||
śrīśailottarabhāge ca gandhamādanadakṣiṇe |
pañcayojanavistīrṇā dairghye śataguṇā tathā || 18 ||
śuddhasphaṭikasaṅ□kāśā bhārate ca supuṇyadā |
śāśvatī jalapūrṇā ca puṣpabhadrā nadī śubhā || 19 ||
lavaṇābdhipriyā bhāryā śaśvatsaubhāgyasaṃyutā |
śarāvatīmiśritā ca nirgatā sā himālayāt || 20 ||
gomatīṃ vāmataḥ kṛtvā praviṣṭā paścimodadhau |

tatra gatvā śaṅ□khacūḍo dadarśa candraśekharam || 21 ||
vaṭamūle samāsīnaṃ sūryakoṭisamaprabham |
kṛtvā yogāsanaṃ dṛṣṭvā mudrāyuktaṃ ca sasmitam || 22 ||
śuddhasphaṭikasaṅ□kāśaṃ jvalantaṃ brahmatejasā |
triśalapaṭṭiśadharaṃ vyāghracarmāmbaraṃ varam || 23 ||
bhaktamṛtyuharaṃ śāntaṃ gaurīkāntaṃ manoharam |
tapasāṃ phaladātāraṃ dātāraṃ sarvasampadām || 24 ||
āśutoṣaṃ prasannāsyaṃ bhaktānugrahakātaram |
viśvanāthaṃ viśvabījaṃ viśvarūpaṃ ca viśvajam || 25 ||
viśvambharaṃ viśvavaraṃ viśvasaṃhārakārakam |
kāraṇaṃ kāraṇānāṃ ca narakārṇavatāraṇam || 26 ||
jñānapradaṃ jñānabījaṃ jñānānandaṃ sanātanam |
avaruhya vimānācca taṃ dṛṣṭvā dānaveśvaraḥ || 27 ||
sarvaiḥ sārdhaṃ bhaktiyuktaḥ śirasā praṇanāma saḥ |

vāmato bhadrakālīṃ ca skandaṃ ca tatpuraḥ sthitam || 28 ||
āśiṣaṃ ca dadau tasmai kālī skandaśca śaṅ□karaḥ |
uttasthurāgataṃ dṛṣṭvā sarve nandīśvarādayaḥ || 29 ||
parasparaṃ ca bhāṣante cakrustatra ca sāmpratam |
rājā kṛtvā ca sambhāṣāmuvāsa śivasannidhau || 30 ||
prasannātmā mahādevo bhagavāṃstamuvāca ha |
mahādeva uvāca
vidhātā jagatāṃ brahmā pitā dharmasya dharmavit || 31 ||
marīcistasya putraśca vaiṣṇavāścāpi dhārmikaḥ |
kaśyapaścāpi tatputro dharmiṣṭhaśca prajāpatiḥ || 32 ||
dakṣaḥ prītyā dadau tasmai bhaktyā kanyāstrayodaśa |
tāsvekā ca danuḥ sādhvī tatsaubhāgyavivardhitā || 33 ||
catvāriṃśaddanoḥ putrā dānavāstejasolbaṇāḥ |
teṣveko vipracittiśca mahābalaparākramaḥ || 34 ||

tatputro dhārmiko dambho viṣṇubhakto jitendriyaḥ |
jajāpa paramaṃ mantraṃ puṣkare lakṣavatsaram || 35 ||
śukrācāryaṃ guruṃ kṛtvā kṛṣṇasya paramātmanaḥ |
tadā tvāṃ tanayaṃ prāpa paraṃ kṛṣṇaparāyaṇam || 36 ||
purā tvaṃ pārṣado gopo gopeṣvapi sudhārmikaḥ |
adhunā rādhikāśāpād□bhārate dānaveśvaraḥ || 37 ||
ābrahmastambaparyantaṃ tucchaṃ mene ca vaiṣṇavaḥ |
sālokyasārṣṭisāyujyasāmīpyaṃ ca harerapi || 38 ||
dīyamānaṃ na gṛhṇanti vaiṣṇavāḥ sevanaṃ vinā |
brahmatvamamaratvaṃ vā tucchaṃ mene ca vaiṣṇavaḥ || 39 ||
indratvaṃ vā manutvaṃ vā na mene gaṇanāsu ca |
kṛṣṇabhaktasya te kiṃ vā devānāṃ viṣaye bhrame || 40 ||
dehi rājyaṃ ca devānāṃ matprītiṃ rakṣa bhūmipa |
sukhaṃ svarājye tvaṃ tiṣṭha devāstiṣṭhantu vai pade || 41 ||

alaṃ bhūtavirodhena sarve kaśyapavaṃśajāḥ |
yāni kāni ca pāpāni brahmahatyādikāni ca || 42 ||
jñātidrohasya pāpāni kalāṃ nārhanti ṣoḍaśīm |
svasampadāṃ ca hāniṃ ca yadi rājendra manyase || 43 ||
sarvāvasthā ca samatāṃ keṣāṃ yāti ca sarvadā |
brahmaṇaśca tirobhāvo laye prākṛtike sadā || 44 ||
āvirbhāvaḥ punastasya prabhāvādīśvarecchayā |
jñānavṛddhiśca tapasā smṛtilopaśca niścitam || 45 ||
karoti sṛṣṭiṃ jñānena sraṣṭā so'pi krameṇa ca |
paripūrṇatamo dharmaḥ satye satyāśraye sadā || 46 ||
tribhāgaḥ so'pi tretāyāṃ dvibhāgo dvāpare smṛtaḥ |
ekabhāgaḥ kalau pūrvaṃ tadaṃśaśca kameṇa ca || 47 ||
kalāmātraṃ kaleḥ śeṣe kuhvāṃ candrakalā yathā |
yādṛk tejo ravergnīṣme na tādṛk śiśire punaḥ || 48 ||

dineṣu yādṛṅ□madhyāhne sāyaṃ prātarna tatsamam |
udayaṃ yāti kālena bālatāṃ ca krameṇa ca || 49 ||
prakāṇḍatāṃ ca tatpaścātkāle'staṃ punareti saḥ |
dine pracchannatāṃ yāti kālena durdine ghane || 50 ||
rāhugraste kampitaśca punareva prasannatām |
paripūrṇatamaścandraḥ pūrṇimāyāṃ ca jāyate || 51 ||
tādṛśo na bhavennityaṃ kṣayaṃ yāti dine dine |
punaśca puṣṭimāyāti paraṃ kuhvā dine dine || 52 ||

sampadyuktaḥ śuklapakṣe kṛṣṇe mlānaśca yakṣmaṇā |
rāhugraste dine mlāno durdine na virocate || 53 ||
kāle candro bhavecchuklo bhraṣṭaśrīḥ kālabhedataḥ |
bhaviṣyati baliścendro bhraṣṭaśrīḥ sutale'dhunā || 54 ||
kālena pṛthvī sasyāḍhyā sarvādhārā vasundharā |
kāle jale nimagnā sā tirobhūtāmbuviplutā || 55 ||

kāle naśyanti viśvāni prabhavantyeva kālataḥ |
carācarāśca kālena naśyanti prabhavanti ca || 56 ||
īśvarasyaiva samatā brahmaṇaḥ paramātmanaḥ |
ahaṃ mṛtyuñjayo yasmādasaṃkhyaṃ prākṛtaṃ layam || 57 ||
ādarśaṃ cāpi drakṣyāmi vāraṃ vāraṃ punaḥ punaḥ |
sa ca prakṛtirūpaśca sa eva puruṣaḥ smṛtaḥ || 58 ||
sa cātmā sa ca jīvaśca nānārūpadharaḥ paraḥ |
karoti satataṃ yo hi tanāmaguṇakīrtanam || 59 ||
kāle mṛtyuṃ sa jayati janmarogabhayaṃ jarām |
sraṣṭā kṛto vidhistena pātā viṣṇuḥ kṛto bhavet || 60 ||
ahaṃ kṛtaśca saṃhartā vayaṃ viṣayiṇaḥ kṛtāḥ |
kālāgnirudraṃ saṃhāre niyojya viṣaye nṛpa || 61 ||
ahaṃ karomi satataṃ tannāmaguṇakīrtanam |
tena mṛtyuñjayo'haṃ ca jñānenānena nirbhayaḥ || 62 ||

mṛtyurmṛtyubhayādyāti vainateyādivoragāḥ |
ityuktvā sa ca sarveśaḥ sarvabhāvena tatparaḥ || 63 ||
virarāma ca śambhuśca sabhāmadhye ca nārada |
rājā tadvacanaṃ śrutvā praśaśaṃsa punaḥ punaḥ || 64 ||
uvāca madhuraṃ devaṃ paraṃ vinayapūrvakam |
śaṅkhacūḍa uvāca
tvayā yatkathitaṃ deva nānyathā vacanaṃ smṛtam || 65 ||
tathāpi kiñcidyathārthaṃ śrūyatāṃ mannivedanam |
jñātidrohe mahatpāpaṃ tvayoktamadhunā ca yat || 66 ||
gṛhītvā tasya sarvasvaṃ kutaḥ prasthāpito baliḥ |
mayā samuddhṛtaṃ sarvamūrdhvamaiśvaryamīśvara || 67 ||
sutalācca samuddhartuṃ nālaṃ tatra gadādharaḥ |
sabhrātṛko hiraṇyākṣaḥ kathaṃ devaiśca hiṃsitaḥ || 68 ||
śumbhādayaścāsurāśca kathaṃ devairnipātitāḥ |

purā samudramathane pīyūṣaṃ bhakṣitaṃ suraiḥ || 69 ||
kleśabhājo vayaṃ tatra te sarve phalabhoginaḥ |
krīḍābhāṇḍamidaṃ viśvaṃ prakṛteḥ paramātmanaḥ || 70 ||
yasmai yatra sa dadāti tasyaiśvaryaṃ bhavettadā |
devadānavayorvādaḥ śaśvannaimittikaḥ sadā || 71 ||
parājayo jayasteṣāṃ kāle'smākaṃ krameṇa ca |
tadāvayorvirodhe vā''gamanaṃ niṣkalaṃ param || 72 ||
samasambandhino bandhorīśvarasya mahātmanaḥ |
iyaṃ te mahatī lajjā yuddhe'smābhiḥ sahādhunā || 73 ||
jaye tato'dhikā kīrtirhāniścaiva parājaye |
ityetadvacanaṃ śrutvā prahasya ca trilocanaḥ || 74 ||
yathocitamuttaraṃ tamuvāca dānaveśvaram |
mahādeva uvāca
yuṣmābhiḥ saha yuddhe me brahmavaṃśasamud□bhavaiḥ || 75 ||

kā lajjā mahatī rājannakīrtirvā parājaye |
yuddhamādau harereva madhunā kaiṭabhena ca || 76 ||
hiraṇyakaśipoścaiva saha tenātmanā nṛpa |
hiraṇyākṣasya yuddhaṃ ca punastena gadābhṛtā || 77 ||
tripuraiḥ saha yuddhaṃ ca mayāpi ca purā kṛtam |
sarveśvaryāḥ sarvamātuḥ prakṛtyāśca babhūva ha || 78 ||
saha śumbhādibhiḥ pūrvaṃ samaraḥ paramād□bhutaḥ |
pārṣadapravarastvaṃ ca kṛṣṇasya paramātmanaḥ || 79 ||
ye ye hatāśca daiteyā nahi ke'pi tvayā samāḥ |
kā lajjā mahatī rājan mama yuddhe tvayā saha || 80 ||
surāṇāṃ śaraṇasyaiva preṣitaśca hareraho |
dehi rājyaṃ ca devānāmiti me niścitaṃ vacaḥ || 81 ||
yuddhaṃ vā kuru matsārdhaṃ vāgvyaye kiṃ prayojanam |
ityuktvā śaṅ□karastatra virarāma ca nārada |

uttasthau śaṅ□khacūḍaśca hyamātyaiḥ saha satvaram || 82 ||

English translation

1-33. S’n Narayana spoke Then the Danava, the devotee of S’ri Krisna, got up from his flower strewn bed, meditating on S’ri Krisna, early in the morning time, at the Brahma Muhurta. Quitting his night dress, he took his bath in pure water and put on a fresh washed clothing. He then put the bright Tilak mark on his forehead and, performing the daily necessary worship, he worshipped his Ista devata (The Deity doing good to him). He then saw the auspicious things such as curd, ghee, honey, fried rice, etc., and distributed as usual, to the Brahmanas the best jewels, pearls, clothing and gold. Then for his marching to turn out auspicious, he gave at the feet of his Guru Deva priceless gems, jewels, pearls, diamonds, etc., and finally he gave to the poor Brahmins with great gladness, elephants, horses, wealth, thousands of stores, two lakhs of cities and one hundred kotis of villages. He then gave over to his son, the charge of his kingdom and of his wife, and all the dominions, wealth, property, all the servants and maid servants, all the stores and conveyances. He dressed himself for the war and took up bows and arrows and arrow cases. By the command of the King, the armies began to gather. Three lakhs of horses, one lakh elephants, one ayuta chariots, three Kotis of bowmen, three Kotis armoured soldiers and three Kotis of trident holders got themselves ready. Then the King counted his forces and appointed one Commander-in-Chief, (Maharatha), skilled in arts of warfare, over the whole army. Thus the generals were apppointed over the three lakh Aksauhini forces and their provisions were collected by three hundred Aksauhini men. He, then, thinking of S’ri Hari, started for war, accompanied by his vast army. (Note One Aksauhini consists of a large army consisting of 21,870 chariots, as many elephants, 65,610 horses, and 109,350 foot). He then mounted on a chariot built of excellent jewels and, headed by his Guru and all his other elders, went to S’ankara. O Narada! Bhagavan Mahadeva was at that time, staying on the banks

of Puspabhadra. That place was Sidhas’rama (the hermitage where the yogic successes had been obtained and can easily be acquired in future for the Siddhas as well a Siddha Ksettra.) It was the place where the Muni Kapila practised Tapasya, in the holy land of Bharata. It was bounded on the east by the western ocean, on the west by the Malaya mountain, on the south, by the S’ri S’aila mountain and on the north by the Gandha Madana Mountain. It was five yojanas wide and one hundred times as long. This auspicious river in Bharata yields great religious merits and is always full of clear, sparkling running water. She is the favourite wife of the Salt Ocean and She is very blessed. Issuing from S’aravati Himalayas, She drops into the ocean. Keeping the river Gomati (Goomti) by her left; She falls into the west ocean. S’ankhachuda, arriving there, saw Mahadeva under a Peepul

tree near its root with a smiling countenance, like one Koti Suns seated in a yogic posture. His colour was white like a pure crystal; as if the Fire of Brahma was emitting from every pore of His body (burning with Brahma-Teja); He was wearing the tiger skin and, holding the trident and axe. He dispels the fear of death of His Bhaktas; His face is quite calm. He, the Lord of Gauri, is the Giver of the fruits of Tapasya and of all sons of wealth and prosperity. The smiling face of As'utosa (one who is pleased quickly) is always thinking of the welfare of the Bhaktas; He is the Lord of the Universe, the Seed of the universe, the All-form (all-pervading), and the Progenitor of the universe. He is omnipresent. All pervading, the Best in this universe, the Destroyer of this universe, the Cause of all causes, and the Saviour from the hells. He is the Awakener and Bestower of Knowledge, the Seed of all knowledges, and He Himself is of the nature of Knowledge and Bliss. Seeing that Eternal Purusa, the King of the Danavas at once descended from his chariot and bowed down with devotion to Him and to Bhadra Kali on His left and and to Kartikeya on his front. The other attendants did the same. S'ankara, Bhadra Kali and Skanda all blessed him. NandisVara and others got up from their seats on seeing the Danava King and began to talk with each other on that subject. The King addressed S'iva and sat by Him. Bhagavan Mahadeva, the Tranquil Self, then, spoke to him, thus O King!

Brahma, the knower of Dharma and the Creator of the world, is the Father of Dharrna, The religious Marichi, a devotee of Visnu, is the son of Brahma. The religious Prajapati Kas'yapa is also the Brahma's son. Daksa gladly gave over to Kas'yapa in marriage, his thirteen daughters. Danu, fortunate and chaste, is also one of them.

34-64. Danu had forty sons, all spirited and known as Danavas. The powerful Viprachitti was the prominent amongst them. Viprachitti's son was Dambha, self controlled and very much devoted to Visnu.

So much so that for one lakh years he recited the Visnu mantra at Puskara. His Guru (spiritual teacher) was S'ukracharya; and, by his advice, he recited the mantra of S'ri Krisna, the Highest Self. He got you as his son, devoted to Krisna. In your former birth, you were the chief attendant Gopa (cow-herd) of Krisna. You were very religious. Now, by Radhika's curse, you are born in Bharata, as the Lord of the Danavas, powerful, heroic, valorous, and chivalrous. All the things from Brahma down to a blade of grass, the Vaisnavas regard as very trifling; even if they get Salokya, Sarsti, Sayujya and Samipya of Hari, they do not care a straw for that. Without serving Hari, they do not accept those things, even if those are thrust on them. Even Brahmahood and immortality, the Vaisnavas count for nothing. They want to serve Hari (Seva-bhava). Indrahood, Manuhood, they do not care. You, too, are a real Krisna Bhakta. So what do you care for those things that belong to the Devas, that are something like false to you. Give back to the Devas their kingdoms thus and please Me. Let the Devas remain in their own places and let you enjoy your kingdom happily. No need now for further quarrels. Think that you all belong to the same Kas'yapa's family. The sins that are incurred, for example, the murder of a Brahmin, etc., are not even one-sixteenth of the sins incurred by hostilities amongst the relatives. If, O King! You think that by giving away to the Devas their possessions, your property will be diminished, then think that no one's days pass ever in one and the same condition. Whenever Prakriti is dissolved, Brahma also vanishes. Again He appears by the Will of God. This

occurs always. True, that knowledge is increased by true Tapasya; but nriemory fails then. This is certain. He who is the creator of this world, does his work of creation gradually by the help of his Knowledge-power (Jhana-S'akti). In the Satya Yuga, Dharma reigns in full; in the Treta Yuga, one quarter is diminished; again in the Dvapara only one-half remains. And in the Kali Yuga, only one quarter remains. Thus Dharma gets increase and decrease. At the end of the Kali, the Dharma will be

seen very feeble as the phase of the Moon is seen very thin on the Dark Moon night. See, again, the Sun is very powerful in summer; not so in winter. At midday the Sun is very hot; it does not remain so in the morning and evening. The Sun rises at one time; then he is considered as young at another time he becomes very powerful and at another time he goes down. Again in times of distress (i.e., during the cloudy days) the Sun gets entirely obscured. When the Moon is devoured by Rahu (in the Lunar Eclipse), the Moon quivers. Again when the Moon becomes liberated (i.e., when the eclipse passes away) She becomes bright again. In the Full-Moon night She becomes full but She does not remain so always. In the Dark fortnight She wanes every day. In the bright fortnight She waxes every day. In the bright fortnight, the Moon becomes healthy and prosperous and in the dark fortnight, the Moon becomes thinner and thinner as if attacked with consumption. In the time of eclipse She becomes pale and in the cloudy weather. She is obscured. Thus the Moon also becomes powerful at one time and weak and pale at another time. Vali now resides in Patala, having lost all his fortunes; but, at some other time, he will become Devendra (the Lord of the Devas). This earth becomes at one time covered with grains and the resting-place of all beings; and, at another time. She becomes immersed under water. This universe appears at one time and disappears at another. Everything, moving or non-moving, sometimes appears and again, at another time, disappears. Only Brahma, the Highest Self, remains the same. By His grace, I have got the name Mrityunjaya (the Conqueror of Death). I, too, am witnessing many Prakritik dissolutions, I witnessed repeatedly many dissolutions and will in future, witness many dissolutions. The Paramatman becomes of the nature of Prakriti.

Again it is He that is the Purusa (male principle). He is the Self; He is the individual soul (Jiva). He thus assumes various forms. And, again, Lo! He is beyond all forms! He who always repeats His Name and sings His Glory, can conquer, at some occasion, death. He is not to come under the sway of this birth, death, disease, old age and fear. He has made Brahma the Creator, Visnu the Preserver and Me the Destroyer. By His Will, we are possessed of those influences and powers. O King! Having deputed Kala, Agni and Rudra, to do the destruction work, I Myself repeat only His name and sing His glory, day and night, incessantly. My name is, on that account, Mrityunjaya. By His Knowledge Power, I am fearless. Death flies away fast from Me as serpents fly away at the sight of Garuda, the Vinata;s son. O Narada! Thus saying, S'ambhu, the Lord of all, the Progenitor of all, remained silent. Hearing the above words of S'ambhu, the King thanked Mahadeva again and again and spoke in sweet humble words.

65-74. S'ankhachuda said The words spoken by Thee are quite true. Still I am speaking a few words. Kindly hear. Thou hast spoken just now that very great sins are incurred by kindred hostilities. How is it, then, that He robbed Vali of his whole possessions and sent him down into Patala? Gadadhara Visnu could not recover Vali's glory. But I have done that. Why did the Devas kill Hiranyaksa and Hiranyakas'ipu, S'umbha and the other Danavas? In by gone days, we laboured hard when the nectar was obtained out of the churning of the ocean; but the best fruit was reaped by the Devas only. However, all these point that this universe is but the mere sporting ground of Paramatman, Who has become of the nature of Prakriti (the polarities of the one and the same current to produce electric effects). Whomsoever He grants glory and fortune, he only gets that. The quarrel of the Devas and the Danavas is eternal. Victory and defeat come to both the parties alternately. So it is not proper for Thee to come here in this hostility. For Thou art the God, of the nature of the Highest Self. Before Thee, we both are equal. So it is a

matter of shame, no doubt, for Thee to stand up against us in favour of the gods. The glory and fame that will result to Thee, if Thou art victorious, will not be so much as it will be if we get the victory. On the contrary the inglory and infamy that will result to Thee if Thou dost get dire defeat will be inconceivably much more than what would come to us if we are defeated. (For we are low and Thou

art Great.)

75-79. Mahadeva laughed very much when he heard the Danava's words and replied O King! You are descended from the Brahmin family. So what shame shall I incur if I get defeat in this fighting against you. In former days, the fight took place between Madhu and Kaitabha; again between Hiranya Kas'ipu and Hiranyaksa and S'ri Hah. I also fought with the Asura Tripura. Again the serious fight took place also between S'umbha and the other Daityas and the Highest Prakriti Devi, the Ruler of all, and the Progenitrix of all and the Destructrix of all. And, then, you were the Parisada attendant of S'ri Krisna, the Highest Self.

Note S'ri Krisna is the Eternal Purusa beyond the Gunas. He creates Prakriti. All the creation is effected by Him. He is the Master of all the S'aktis. These S'aktis come from Him and go into Him. S'ri Krisna plays with these S'aktis, these lines of Forces, very powerful and terrible, indeed, that go to create, preserve and destroy the whole universe. These Lines of Forces have their three properties (1) Origin; (2) direction and (3) magnitude. And finally they come back to their origin. This makes one Kalpa, one Life, one Moment, one in the Full One. The Gunas come out of these S'aktis, these Lines of Forces. S'ri Krisna is the Great Reservoir, the Great Centre of Forces, Powerful, Lovely and Terrible. All the events as described here, appear in the intermediate stages when the Fourth Dimension passes into the Third Dimension, etc. The Fourth Dimension does not at once turn out into the Third Dimension but it takes place by

degrees. This explains our dreams, visions, etc., which, if seen when the mind is pure, turn out to be true.

80-82. So the Daityas, that were killed before, cannot be compared with you. Then why shall I feel shame in fighting against you? I am sent here by S'ri Hah for saving the Devas. So either give back to the Devas their possessions, or fight with Me. No need in speaking thus quite useless talks. O Narada! Thus speaking, Bhagavan S'ankara remained silent. S'ankhachuda got up at once with his ministers.

Here ends the Twenty-first Chapter in the Ninth Book on the meeting of Mahadeva and S'ankhachuda for an encounter in conflict in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 22

On The Fight Between The Devas

Chapter 239 of 318 · 75 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
शिवं प्रणम्य शिरसा दानवेन्द्रः प्रतापवान् ।
समारुरोह यानं च सहामात्यैः स सत्वरः ॥ १ ॥
शिवः स्वसैन्यं देवांश्च प्रेरयामास सत्वरम् ।
दानवेन्द्रः ससैन्यश्च युद्धारम्भे बभूव ह ॥ २ ॥
स्वयं महेन्द्रो युयुधे सार्धं च वृषपर्वणा ।
भास्करो युयुधे विप्रचित्तिना सह सत्वरः ॥ ३ ॥
दम्भेन सह चन्द्रश्च चकार परमं रणम् ।
कालस्वरेण कालश्च गोकर्णेन हुताशनः ॥ ४ ॥
कुबेरः कालकेयेन विश्वकर्मा मयेन च ।
भयङ्करेण मृत्युश्च संहारेण यमस्तथा ॥ ५ ॥
विकङ्कणेन वरुणश्चञ्चलेन समीरणः ।
बुधश्च घृतपृष्ठेन रक्ताक्षेण शनैश्चरः ॥ ६ ॥
जयन्तो रत्नसारेण वसवो वर्चसां गणैः ।

अश्विनौ च दीप्तिमता धूम्रेण नलकूबरः ॥ ७ ॥
धुरन्धरेण धर्मश्च उषाक्षेण च मङ्गलः ।
शोभाकरेण वै भानुः पिठरेण च मन्मथः ॥ ८ ॥
गोधामुखेन चूर्णेन खड्गेन च ध्वजेन च ।
काञ्चीमुखेन पिण्डेन धूम्रेण सह नन्दिना ॥ ९ ॥
विश्वेन च पलाशेनादित्याद्या युयुधुः परे ।
एकादश च रुद्रा वै एकादशभयङ्करैः ॥ १० ॥
महामारी च युयुधे चोग्रचण्डादिभिः सह ।
नन्दीश्वरादयः सर्वे दानवानां गणैः सह ॥ ११ ॥
युयुधुश्च महायुद्धे प्रलयेऽपि भयङ्करे ।
वटमूले च शम्भुश्च तस्थौ काल्या सुतेन च ॥ १२ ॥
सर्वे च युयुधुः सैन्यसमूहाः सततं मुने ।
रत्नसिंहासने रम्ये कोटिभिर्दानवैः सह ॥ १३ ॥
उवास शङ्खचूडश्च रत्नभूषणभूषितः ।

शङ्करस्य च ये योधा दानवैश्च पराजिताः ॥ १४ ॥
देवाश्च दुद्रुवुः सर्वे भीताश्च क्षतविग्रहाः ।

चकार कोपं स्कन्दश्च देवेभ्यश्चाभयं ददौ ॥ १५ ॥
बलं च स्वर्गणानां च वर्धयामास तेजसा ।
सोऽयमेकश्च युयुधे दानवानां गणैः सह ॥ १६ ॥
अक्षौहिणीनां शतकं समरे च जघान सः ।
असुरान्पातयामास काली कमललोचना ॥ १७ ॥
पपौ रक्तं दानवानामतिक्रुद्धा ततः परम् ।
दशलक्षगजेन्द्राणां शतलक्षं च कोटिशः ॥ १८ ॥
समादायैकहस्तेन मुखे चिक्षेप लीलया ।
कबन्धानां सहस्रं च ननर्त समरे मुने ॥ १९ ॥
स्कन्दस्य शरजालेन दानवाः क्षतविग्रहाः ।
भीताश्च दुद्रुवुः सर्वे महारणपराक्रमाः ॥ २० ॥
वृषपर्वा विप्रचित्तिर्दम्भश्चापि विकङ्कणः ।

स्कन्देन सार्धं युयुधुस्ते सर्वे विक्रमेण च ॥ २१ ॥
महामारी च युयुधे न बभूव पराङ्मुखी ।
बभूवुस्ते च संक्षुब्धाः स्कन्दस्य शक्तिपीडिताः ॥ २२ ॥
न दुद्रुवुर्भयात्स्वर्गे पुष्पवृष्टिर्बभूव ह ।
स्कन्दस्य समरं दृष्ट्वा महारौद्रं समुल्बणम् ॥ २३ ॥
दानवानां क्षयकरं यथा प्राकृतिको लयः ।
राजा विमानमारुह्य चकार बाणवर्षणम् ॥ २४ ॥
नृपस्य शरवृष्टिश्च घनस्य वर्षणं यथा ।
महाघोरान्धकारश्च वह्न्युत्थानं बभूव च ॥ २५ ॥
देवाः प्रदुद्रुवुः सर्वेऽप्यन्ये नन्दीश्वरादयः ।
एक एव कार्तिकेयस्तस्थौ समरमूर्धनि ॥ २६ ॥
पर्वतानां च सर्पाणां शिलानां शाखिनां तथा ।
नृपश्चकार वृष्टिं च दुर्वारां च भयङ्करीम् ॥ २७ ॥
नृपस्य शरवृष्ट्या च प्रहितः शिवनन्दनः ।

नीहारेण च सान्द्रेण प्रहितो भास्करो यथा ॥ २८ ॥
धनुश्चिच्छेद स्कन्दस्य दुर्वहं च भयङ्करः ।
बभञ्ज च रथं दिव्यं चिच्छेद रथपीठकान् ॥ २९ ॥
मयूरं जर्जरीभूतं दिव्यास्त्रेण चकार सः ।
शक्तिं चिक्षेप सूर्याभां तस्य वक्षस्य घातिनीम् ॥ ३० ॥
क्षणं मूर्च्छां च सम्प्राप बभूव चेतनः पुनः ।
गृहीत्वा तद्धनुर्दिव्यं यद्दत्तं विष्णुना पुरा ॥ ३१ ॥
रत्नेन्द्रसारनिर्माणयानमारुह्य कार्तिकः ।
शस्त्रास्त्रं च गृहीत्वा च चकार रणमुल्बणम् ॥ ३२ ॥
सर्पांश्च पर्वतांश्चैव वृक्षांश्च प्रस्तरांस्तथा ।
सर्वांश्चिच्छेद कोपेन दिव्यास्त्रेण शिवात्मजः ॥ ३३ ॥

वह्निं निर्वापयामास पार्जन्येन प्रतापवान् ।
रथं धनुश्च चिच्छेद शङ्खचूडस्य लीलया ॥ ३४ ॥
सन्नाहं सारथिं चैव किरीटं मुकुटोज्ज्वलम् ।

चिक्षेप शक्तिं शुक्लाभां दानवेन्द्रस्य वक्षसि ॥ ३५ ॥
मूर्च्छां सम्प्राप्य राजा च चेतनश्च बभूव ह ।
आरुरोह यानमन्यद्धनुर्जग्राह सत्वरः ॥ ३६ ॥
चकार शरजालं च मायया मायिनां वरः ।
गुहं चच्छाद समरे शरजालेन नारद ॥ ३७ ॥
जग्राह शक्तिमव्यग्रां शतसूर्यसमप्रभाम् ।
प्रलयाग्निशिखारूपां विष्णोश्च तेजसाऽऽवृताम् ॥ ३८ ॥
चिक्षेप तां च कोपेन महावेगेन कार्तिके ।
पपात शक्तिस्तद्गात्रे वह्निराशिरिवोज्ज्वला ॥ ३९ ॥
मूर्च्छां सम्प्राप शक्त्या च कार्तिकेयो महाबलः ।
काली गृहीत्वा तं क्रोडे निनाय शिवसन्निधौ ॥ ४० ॥
शिवस्तं चापि ज्ञानेन जीवयामास लीलया ।
ददौ बलमनन्तं च समुत्तस्थौ प्रतापवान् ॥ ४१ ॥
काली जगाम समरं रक्षितुं कार्तिकस्य या ।

वीरास्तामनुजग्मुश्च ते च नन्दीश्वरादयः ॥ ४२ ॥
सर्वे देवाश्च गन्धर्वा यक्षराक्षसकिन्नराः ।
वाद्यभाण्डाश्च बहुशः शतशो मधुवाहकाः ॥ ४३ ॥
सा च गत्वाथ संग्रामं सिंहनादं चकार च ।
देव्याश्च सिंहनादेन प्रापुर्मूर्च्छां च दानवाः ॥ ४४ ॥
अट्टाट्टहासमशिवं चकार च पुनः पुनः ।
दृष्ट्वा पपौ च माध्वीकं ननर्त रणमूर्धनि ॥ ४५ ॥
उग्रदंष्ट्रा चोग्रदण्डा कोटवी च पपौ मधु ।
योगिनीडाकिनीनां च गणाः सुरगणादयः ॥ ४६ ॥
दृष्ट्वा कालीं शङ्खचूडः शीघ्रमाजौ समाययौ ।
दानवाश्च भयं प्रापू राजा तेभ्योऽभयं ददौ ॥ ४७ ॥
काली चिक्षेप वह्निं च प्रलयाग्निशिखोपमम् ।
राजा निर्वापयामास पार्जन्येन च लीलया ॥ ४८ ॥
चिक्षेप वारुणं सा च तीव्रं च महदद्भुतम् ।

गान्धर्वेण च चिच्छेद दानवेन्द्रश्च लीलया ॥ ४९ ॥
माहेश्वरं प्रचिक्षेप काली वह्निशिखोपमम् ।
राजा जघान तं शीघ्रं वैष्णवेन च लीलया ॥ ५० ॥
नारायणास्त्रं सा देवी चिक्षेप मन्त्रपूर्वकम् ।
राजा ननाम तद्दृष्ट्वा चावरुह्य रथादसौ ॥ ५१ ॥
ऊर्ध्वं जगाम तच्चास्त्रं प्रलयाग्निशिखोपमम् ।

पपात शङ्खचूडश्च भक्त्या तं दण्डवद्भुवि ॥ ५२ ॥
ब्रह्मास्त्रं सा च चिक्षेप यत्नतो मन्त्रपूर्वकम् ।
ब्रह्मास्त्रेण महाराजो निर्वापं च चकार सः ॥ ५३ ॥
तदा चिक्षेप दिव्यास्त्रं सा देवी मन्त्रपूर्वकम् ।
राजा दिव्यास्त्रजालेन तन्निर्वाणं चकार च ॥ ५४ ॥
तदा चिक्षेप शक्तिं च यत्नतो योजनायताम् ।
राजा दिव्यास्त्रजालेन शतखण्डां चकार ह ॥ ५५ ॥
जग्राह मन्त्रपूतं च देवी पाशुपतं रुषा ।

निक्षेपणं निरोद्धुं च वाग्बभूवाशरीरिणी ॥ ५६ ॥
मृत्युः पाशुपते नास्ति नृपस्य च महात्मनः ।
यावदस्ति च मन्त्रस्य कवचं च हरेरिति ॥ ५७ ॥
यावत्सतीत्वमस्त्येव सत्याश्च नृपयोषितः ।
तावदस्य जरामृत्युर्नास्तीति ब्रह्मणो वचः ॥ ५८ ॥
इत्याकर्ण्य भद्रकाली न तच्चिक्षेप शस्त्रकम् ।
शतलक्षं दानवानां जग्रास लीलया क्षुधा ॥ ५९ ॥
ग्रस्तुं जगाम वेगेन शङ्खचूडं भयङ्करी ।
दिव्यास्त्रेण सुतीक्ष्णेन वारयामास दानवः ॥ ६० ॥
खड्गं चिक्षेप सा देवी ग्रीष्मसूर्योपमं यथा ।
दिव्यास्त्रेण दानवेन्द्रः शतखण्डं चकार सः ॥ ६१ ॥
पुनर्ग्रस्तुं महादेवी वेगेन च जगाम तम् ।
सर्वसिद्धेश्वरः श्रीमान्ववृधे दानवेश्वरः ॥ ६२ ॥
वेगेन मुष्टिना काली कोपयुक्ता भयङ्करी ।

बभञ्ज च रथं तस्य जघान सारथिं सती ॥ ६३ ॥
सा च शूलं प्रचिक्षेप प्रलयाग्निशिखोपमम् ।
वामहस्तेन जग्राह शङ्खचूडः स्वलीलया ॥ ६४ ॥
मुष्ट्या जघान तं देवी महाकोपेन वेगतः ।
बभ्राम च तया दैत्यः क्षणं मूर्च्छामवाप च ॥ ६५ ॥
क्षणेन चेतनां प्राप्य समुत्तस्थौ प्रतापवान् ।
न चकार बाहुयुद्धं देव्या सह ननाम ताम् ॥ ६६ ॥
देव्याश्चास्त्रं स चिच्छेद जग्राह च स्वतेजसा ।
नास्त्रं चिक्षेप तां भक्तो मातृभक्त्या तु वैष्णवः ॥ ६७ ॥
गृहीत्वा दानवं देवी भ्रामयित्वा पुनः पुनः ।
ऊर्ध्वं च प्रापयामास महावेगेन कोपिता ॥ ६८ ॥
ऊर्ध्वात्पपात वेगेन शङ्खचूडः प्रतापवान् ।
निपत्य च समुत्तस्थौ प्रणम्य भद्रकालिकाम् ॥ ६९ ॥
रत्नेन्द्रसारनिर्माणं विमानं सुमनोहरम् ।

आरुरोह हर्षयुक्तो न विश्रान्तो महारणे ॥ ७० ॥
दानवानां च क्षतजं सा देवी च पपौ क्षुधा ।
पीत्वा भुक्त्वा भद्रकाली जगाम शङ्करान्तिकम् ॥ ७१ ॥
उवाच रणवृत्तान्तं पौर्वापर्यं यथाक्रमम् ।
श्रुत्वा जहास शम्भुश्च दानवानां विनाशनम् ॥ ७२ ॥
लक्षं च दानवेन्द्राणामवशिष्टं रणेऽधुना ।
भुञ्जन्त्या निर्गतं वक्त्रात्तदन्यं भुक्तमीश्वर ॥ ७३ ॥
संग्रामे दानवेन्द्रं च हन्तुं पाशुपतेन वै ।
अवध्यस्तव राजेति वाग्बभूवाशरीरिणी ॥ ७४ ॥
राजेन्द्रश्च महाज्ञानी महाबलपराक्रमः ।
न च चिक्षेप मय्यस्त्रं चिच्छेद मम सायकम् ॥ ७५ ॥

Roman transliteration

śrīnārāyaṇa uvāca
śivaṃ praṇamya śirasā dānavendraḥ pratāpavān |
samāruroha yānaṃ ca sahāmātyaiḥ sa satvaraḥ || 1 ||
śivaḥ svasainyaṃ devāṃśca prerayāmāsa satvaram |
dānavendraḥ sasainyaśca yuddhārambhe babhūva ha || 2 ||
svayaṃ mahendro yuyudhe sārdhaṃ ca vṛṣaparvaṇā |
bhāskaro yuyudhe vipracittinā saha satvaraḥ || 3 ||
dambhena saha candraśca cakāra paramaṃ raṇam |
kālasvareṇa kālaśca gokarṇena hutāśanaḥ || 4 ||
kuberaḥ kālakeyena viśvakarmā mayena ca |
bhayaṅ□kareṇa mṛtyuśca saṃhāreṇa yamastathā || 5 ||
vikaṅ□kaṇena varuṇaścañcalena samīraṇaḥ |
budhaśca ghṛtapṛṣṭhena raktākṣeṇa śanaiścaraḥ || 6 ||
jayanto rat□nasāreṇa vasavo varcasāṃ gaṇaiḥ |

aśvinau ca dīptimatā dhūmreṇa nalakūbaraḥ || 7 ||
dhurandhareṇa dharmaśca uṣākṣeṇa ca maṅ□galaḥ |
śobhākareṇa vai bhānuḥ piṭhareṇa ca manmathaḥ || 8 ||
godhāmukhena cūrṇena khaḍgena ca dhvajena ca |
kāñcīmukhena piṇḍena dhūmeṇa saha nandinā || 9 ||
viśvena ca palāśenādityādyā yuyudhuḥ pare |
ekādaśa ca rudrā vai ekādaśabhayaṅ□karaiḥ || 10 ||
mahāmārī ca yuyudhe cogracaṇḍādibhiḥ saha |
nandīśvarādayaḥ sarve dānavānāṃ gaṇaiḥ saha || 11 ||
yuyudhuśca mahāyuddhe pralaye'pi bhayaṅ□kare |
vaṭamūle ca śambhuśca tasthau kālyā sutena ca || 12 ||
sarve ca yuyudhuḥ sainyasamūhāḥ satataṃ mune |
rat□nasiṃhāsane ramye koṭibhirdānavaiḥ saha || 13 ||
uvāsa śaṅ□khacūḍaśca rat□nabhūṣaṇabhūṣitaḥ |

śaṅ□karasya ca ye yodhā dānavaiśca parājitāḥ || 14 ||
devāśca dudruvuḥ sarve bhītāśca kṣatavigrahāḥ |
cakāra kopaṃ skandaśca devebhyaścābhayaṃ dadau || 15 ||
balaṃ ca svargaṇānāṃ ca vardhayāmāsa tejasā |
so'yamekaśca yuyudhe dānavānāṃ gaṇaiḥ saha || 16 ||

akṣauhiṇīnāṃ śatakaṃ samare ca jaghāna saḥ |
asurānpātayāmāsa kālī kamalalocanā || 17 ||
papau raktaṃ dānavānāmatikuddhā tataḥ param |
daśalakṣagajendrāṇāṃ śatalakṣaṃ ca koṭiśaḥ || 18 ||
samādāyaikahastena mukhe cikṣepa līlayā |
kabandhānāṃ sahasraṃ ca nanarta samare mune || 19 ||
skandasya śarajālena dānavāḥ kṣatavigrahāḥ |
bhītāśca dudruvuḥ sarve mahāraṇaparākramāḥ || 20 ||
vṛṣaparvā vipracittirdambhaścāpi vikaṅ□kaṇaḥ |

skandena sārdhaṃ yuyudhuste sarve vikrameṇa ca || 21 ||
mahāmārī ca yuyudhe na babhūva parāṅ□mukhī |
babhūvuste ca saṃkṣubdhāḥ skandasya śaktipīḍitāḥ || 22 ||
na dudruvurbhayātsvarge puṣpavṛṣṭirbabhūva ha |
skandasya samaraṃ dṛṣṭvā mahāraudraṃ samulbaṇam || 23 ||
dānavānāṃ kṣayakaraṃ yathā prākṛtiko layaḥ |
rājā vimānamāruhya cakāra bāṇavarṣaṇam || 24 ||
nṛpasya śaravṛṣṭiśca ghanasya varṣaṇaṃ yathā |
mahāghorāndhakāraśca vahnyutthānaṃ babhūva ca || 25 ||
devāḥ pradudruvuḥ sarve'pyanye nandīśvarādayaḥ |
eka eva kārtikeyastasthau samaramūrdhani || 26 ||
parvatānāṃ ca sarpāṇāṃ śilānāṃ śākhināṃ tathā |
nṛpaścakāra vṛṣṭiṃ ca durvārāṃ ca bhayaṅ□karīm || 27 ||
nṛpasya śaravṛṣṭyā ca prahitaḥ śivanandanaḥ |

nīhāreṇa ca sāndreṇa prahito bhāskaro yathā || 28 ||
dhanuściccheda skandasya durvahaṃ ca bhayaṅ□karaḥ |
babhañja ca rathaṃ divyaṃ ciccheda rathapīṭhakān || 29 ||
mayūraṃ jarjarībhūtaṃ divyāstreṇa cakāra saḥ |
śaktiṃ cikṣepa sūryābhāṃ tasya vakṣasya ghātinīm || 30 ||
kṣaṇaṃ mūrcchāṃ ca samprāpa babhūva cetanaḥ punaḥ |
gṛhītvā taddhanurdivyaṃ yaddattaṃ viṣṇunā purā || 31 ||
rat□nendrasāranirmāṇayānamāruhya kārtikaḥ |
śastrāstraṃ ca gṛhītvā ca cakāra raṇamulbaṇam || 32 ||
sarpāṃśca parvatāṃścaiva vṛkṣāṃśca prastarāṃstathā |
sarvāṃściccheda kopena divyāstreṇa śivātmajaḥ || 33 ||
vahniṃ nirvāpayāmāsa pārjanyena pratāpavān |
rathaṃ dhanuśca ciccheda śaṅ□khacūḍasya līlayā || 34 ||
sannāhaṃ sārathiṃ caiva kirīṭaṃ mukuṭojjvalam |

cikṣepa śaktiṃ śuklābhāṃ dānavendrasya vakṣasi || 35 ||
mūrcchāṃ samprāpya rājā ca cetanaśca babhūva ha |
āruroha yānamanyaddhanurjagrāha satvaraḥ || 36 ||
cakāra śarajālaṃ ca māyayā māyināṃ varaḥ |
guhaṃ cacchāda samare śarajālena nārada || 37 ||
jagrāha śaktimavyagrāṃ śatasūryasamaprabhām |
pralayāgniśikhārūpāṃ viṣṇośca tejasā''vṛtām || 38 ||
cikṣepa tāṃ ca kopena mahāvegena kārtike |
papāta śaktistad□gātre vahnirāśirivojjvalā || 39 ||
mūrcchāṃ samprāpa śaktyā ca kārtikeyo mahābalaḥ |
kālī gṛhītvā taṃ kroḍe nināya śivasanidhau || 40 ||
śivastaṃ cāpi jñānena jīvayāmāsa līlayā |

dadau balamanantaṃ ca samuttasthau pratāpavān || 41 ||
kālī jagāma samaraṃ rakṣituṃ kārtikasya yā |

vīrāstāmanujagmuśca te ca nandīśvarādayaḥ || 42 ||
sarve devāśca gandharvā yakṣarākṣasakinnarāḥ |
vādyabhāṇḍāśca bahuśaḥ śataśo madhuvāhakāḥ || 43 ||
sā ca gatvātha saṃgrāmaṃ siṃhanādaṃ cakāra ca |
devyāśca siṃhanādena prāpurmūrcchāṃ ca dānavāḥ || 44 ||
aṭṭāṭṭahāsamaśivaṃ cakāra ca punaḥ punaḥ |
dṛṣṭvā papau ca mādhvīkaṃ nanarta raṇamūrdhani || 45 ||
ugradaṃṣṭrā cogradaṇḍā koṭavī ca papau madhu |
yoginīḍākinīnāṃ ca gaṇāḥ suragaṇādayaḥ || 46 ||
dṛṣṭvā kālīṃ śaṅ□khacūḍaḥ śīghramājau samāyayau |
dānavāśca bhayaṃ prāpū rājā tebhyo'bhayaṃ dadau || 47 ||
kālī cikṣepa vahniṃ ca pralayāgniśikhopamam |
rājā nirvāpayāmāsa pārjanyena ca līlayā || 48 ||
cikṣepa vāruṇaṃ sā ca tīvraṃ ca mahadad□bhutam |

gāndharveṇa ca ciccheda dānavendraśca līlayā || 49 ||
māheśvaraṃ pracikṣepa kālī vahniśikhopamam |
rājā jaghāna taṃ śīghraṃ vaiṣṇavena ca līlayā || 50 ||
nārāyaṇāstraṃ sā devī cikṣepa mantrapūrvakam |
rājā nanāma tad□ dṛṣṭvā cāvaruhya rathādasau || 51 ||
ūrdhvaṃ jagāma taccāstraṃ pralayāgniśikhopamam |
papāta śaṅ□khacūḍaśca bhaktyā taṃ daṇḍavad□bhuvi || 52 ||
brahmāstraṃ sā ca cikṣepa yat□nato mantrapūrvakam |
brahmāstreṇa mahārājo nirvāpaṃ ca cakāra saḥ || 53 ||
tadā cikṣepa divyāstraṃ sā devī mantrapūrvakam |
rājā divyāstrajālena tannirvāṇaṃ cakāra ca || 54 ||
tadā cikṣepa śaktiṃ ca yat□nato yojanāyatām |
rājā divyāstrajālena śatakhaṇḍāṃ cakāra ha || 55 ||
jagrāha mantrapūtaṃ ca devī pāśupataṃ ruṣā |

nikṣepaṇaṃ niroddhuṃ ca vāgbabhūvāśarīriṇī || 56 ||
mṛtyuḥ pāśupate nāsti nṛpasya ca mahātmanaḥ |
yāvadasti ca mantrasya kavacaṃ ca harериti || 57 ||
yāvatsatītvamastyeva satyāśca nṛpayoṣitaḥ |
tāvadasya jarāmṛtyurnāstīti brahmaṇo vacaḥ || 58 ||
ityākarṇya bhadrakālī na taccikṣepa śastrakam |
śatalakṣaṃ dānavānāṃ jagrāsa līlayā kṣudhā || 59 ||
grastuṃ jagāma vegena śaṅ□khacūḍaṃ bhayaṅ□karī |
divyāstreṇa sutīkṣṇena vārayāmāsa dānavaḥ || 60 ||
khaḍgaṃ cikṣepa sā devī grīṣmasūryopamaṃ yathā |
divyāstreṇa dānavendraḥ śatakhaṇḍaṃ cakāra saḥ || 61 ||
punargrastuṃ mahādevī vegena ca jagāma tam |
sarvasiddheśvaraḥ śrīmānvavṛdhe dānaveśvaraḥ || 62 ||
vegena muṣṭinā kālī kopayuktā bhayaṅ□karī |

babhañja ca rathaṃ tasya jaghāna sārathiṃ satī || 63 ||
sā ca śūlaṃ pracikṣepa pralayāgniśikhopamam |
vāmahastena jagrāha śaṅ□khacūḍaḥ svalīlayā || 64 ||
muṣṭyā jaghāna taṃ devī mahākopena vegataḥ |

babhrāma ca tayā daityaḥ kṣaṇaṃ mūrcchāmavāpa ca || 65 ||
kṣaṇena cetanāṃ prāpya samuttasthau pratāpavān |
na cakāra bāhuyuddhaṃ devyā saha nanāma tām || 66 ||
devyāścāstraṃ sa ciccheda jagrāha ca svatejasā |
nāstraṃ cikṣepa tāṃ bhakto mātṛbhaktyā tu vaiṣṇavaḥ || 67 ||
gṛhītvā dānavaṃ devī bhrāmayitvā punaḥ punaḥ |
ūrdhvaṃ ca prāpayāmāsa mahāvegena kopitā || 68 ||
ūrdhvātpapāta vegena śaṅ□khacūḍaḥ pratāpavān |
nipatya ca samuttasthau praṇamya bhadrakālikām || 69 ||
rat□nendrasāranirmāṇaṃ vimānaṃ sumanoharam |

āruroha harṣayukto na viśrānto mahāraṇe || 70 ||
dānavānāṃ ca kṣatajaṃ sā devī ca papau kṣudhā |
pītvā bhuktvā bhadrakālī jagāma śaṅkarāntikam || 71 ||
uvāca raṇavṛttāntaṃ paurvāparyaṃ yathākramam |
śrutvā jahāsa śambhuśca dānavānāṃ vināśanam || 72 ||
lakṣaṃ ca dānavendrāṇāmavaśiṣṭaṃ raṇe'dhunā |
bhuñjantyā nirgataṃ vaktrāttadanyaṃ bhuktamīśvara || 73 ||
saṃgrāme dānavendraṃ ca hantuṃ pāśupatena vai |
avadhyastava rājeti vāgbabhūvāśarīriṇī || 74 ||
rājendraśca mahājñānī mahābalaparākramaḥ |
na ca cikṣepa mayyastraṃ ciccheda mama sāyakam || 75 ||

English translation

1-75. S’n Narayana spoke Then the King of the Danavas, very powerful, bowed down to Mahadeva and ascended on the chariot with his ministers. Mahadeva gave orders to His army to be ready at once. So S’ankhachuda did. Terrible fight then ensued between Mahendra and Vrisaparva, Bhaskara and Viprachitti, Nis’akara and Dambha, between Kala and KalesVara, between Fire and Gokarna, Kuvera and Kalakeya, between VisVakarma and Maya, between Mrityu and Bhayamkar, between Yama and Samhara, between Varuna and Vikamka, between Budha and Dhritapristha, between S’ani and Raktaksa, Jayanta and Ratnasara, between the Vasus and Varchasas, between the two AsVin Kumaras and Diptiman, between Nalakubara and Dhumra, between Dharma and Dhurandhara, between Mangala and Usaksa, Bhanu and S’ovakara, between Kandarpa and Pithara, between the eleven Adityas and Godhamukha, Churna and Khadgadhvaja, Kahchimukha and Pinda, Dhumra and Nandi, between VisVa and Palas’a, between the eleven Rudras and the eleven Bhayamkaras, between Ugrachanda and the other Mahamaris and NandisVara and the other Danavas. The battlefield, then, assumed a grim aspect, as if the time of Dissolution had come. Bhagavan Mahadeva sat under the Vata (peepul) tree with Kartikeya and Bhadrakali. S’ankhachuda, decked with his jewel ornaments, sat on the jewel throne, surrounded by kotis and kotis of Danavas. The S’ankara’s army got defeated at the hands of the Danavas. The Devas, with cuts and wounds on their bodies, fled from the battlefield, terrified. Kartikeya gave words “Don't fear” to the Devas and excited them. Only Skanda resisted the Danava forces.

In one moment he slew one hundred Aksauhini Danava forces. The lotus eyed Kali also engaged in killing the Asuras. She became very angry and no sooner did She slay the Asura forces, than She began to drink their blood. She easily slew with Her one hand and at every time put into Her mouth ten lakhs, and hundred lakhs and Kotis and

Kotis of elephants. Thousands and thousands of headless bodies (Kavandhas) came to be witnessed in the field. The bodies of the Danavas were all cut and wounded by the arrows of Kartikeya. They were all terrified and fled away. Only Vrisaparva, Viprachitti,

Dambha, and Vikamkanah remained fighting with Skanda with an heroic valour. Mahamari, too, did not shew his back and he fought out vigorously. By and by they all became very much confused and distressed; but they did not turn their backs. Seeing this terrible fight of Skanda, the Devas began to shower flowers. The killing of the Danavas looked like a Prakritik Dissolution. S'ankhachuda, then, began to shoot arrows from his chariot.

The shooting of arrows by the king seemed as if rains were being poured in by the clouds. Everything became pitch dark. Fires only were seen emitting their golden tongues. The Devas, NandisVara and others, fled away, terrified. Only Kartikeya remained in the battlefield. Then S'ankhachuda began to throw terribly showers and showers of mountains, snakes, stones, and trees. So much so, that Kartikeya was covered by them as the Sun becomes obscured by fog. The Demon King cut off the weighty quiver and the pedestal of Skanda and broke His chariot. By the divine weapons of the Danava, the peacock (the vehicle) of Kartikeya became exhausted. Kartikeya threw one S'akti (weapon) on the breast of the Danava; but before it fell, the Danava cut off that, lustrous like the Sun and, in return, darted his S'akti. By that stroke, Kartikeya became stunned for a moment; but he immediately regained his consciousness. He then took up the quiver that Bhagavan Visnu gave him before and many other weapons; and ascending on another chariot, built of jewels, began to fight out violently and valiantly. Getting angry, he resisted all those showers of snakes, mountains and trees by his divine weapons. He resisted fire by his watery (Paryannya) weapon. Then He cut off easily S'ankhachuda's chariot, bow, armour, charioteer, and his bright crown and he threw on his breast one blazing S'akti of white colour. The Danavendra fell unconscious; but, at the next

moment, he regained his consciousness quickly, mounted on another chariot and took a fresh quiver. The Danava was the foremost in his magic powers. He, by his power of Maya, made a shower of arrows so much so that Kartikeya became completely covered by that multitude of arrows. Then the Danava took one invincible S'akti, lustrous like one hundred Suns. It seemed that flames of fire were licking high as if the Dissolution Time had come aright. Inflamed by anger, the Danava threw that S'akti on Kartikeya. It seemed, then, that a burning mass of fire fell on him. The powerful Kartikeya became senseless. Bhadrakali immediately took Him on Her lap and carried him before S'iva. S'iva easily restored him to his life by his knowledge-power and gave him the indomitable strength. He then got up in full vigour. Bhadrakali went to the field to see the Kartikeya's forces. Nandis'vara and other heroes, the Devas, Gandharbas, Yaksas, Raksasas and Kinnaras followed Her. Hundreds of war drums were sounded and hundreds of persons carried Madhu (wine). Going to the battle-ground. She gave a war- cry. The Danava forces got fainted by that cry. Bhadrakali shouted aloud inauspicious peals after peals of laughter. Then She drank Madhu and danced in the battlefield. Ugra Damstra, Ugrachanda, Kotavi, the Yoginis, Dakinis, and the Devas all drank Madhu (wine). Seeing Kali in the battlefield, S'ankhachuda came up again and imparted the spirit of Fearlessness to the Daityas, trembling with fear. Bhadrakali projected, then, the Fire weapon, flaming like the Great Dissolution Fire; but the king quickly put out that by the Watery weapon. Kali then projected the very violent and wonderful Varunastra. The Danava cut off that easily with Gandharbastra. Kali then threw the flame-like Mahes'varastra. The king made it futile by the Vaisnavastra. Then the Devi purifying the Narayanastra with the mantra, threw it on the king. At this the king instantly alighted from his chariot and bowed down to it. The Narayanastra rose high up like the Dissolution Fire. S'ankhachuda fell prostrate on the ground with devotion. The Devi threw, then, the Brahmastra, purifying it with Mantra. But it was rendered futile by the Danava's Brahmastra. The Devi again shot

the divine weapons purifying them with mantras; but they also were nullified by the divine weapons of the Danava. Then

BhadrakalT threw one S'akti extending to one Yojana. The Daitya cut it to pieces by his divine weapon. The Devi, then, being very much enraged, became ready to throw Pas'upata Astra, when the Incorporeal Voice was heard from the Heavens, prohibiting Her, and saying, "O Devi! The high-souled Danava would not be killed by the Pas'upata weapon. For Brahma granted him this boon that until the Visnu's Kavacha will remain on his neck and until his wife's chastity be not violated, old age and death will not be able to touch him." Hearing this Celestial Voice, the Devi at once desisted. But She, out of hunger, devoured hundreds and lakhs of Danavas. The terrible Devi Kali, then, went with great speed to devour S'ankhachuda but the Danava resisted Her by his sharp divine weapons. The Devi then threw on him a powerful axe, lustrous like a summer Sun; but the Danava cut it to pieces by his divine weapon. The Devi seeing this, became very angry and proceeded to devour him; but the Danava King, the Lord of all Siddhis, expanded his body. At this. Kali became violently angry and assuming a terrific appearance, went quickly and with the blow of one fist, broke his chariot and dropped down the charioteer. Then she hurled on the Asura one S'ula weapon, blazing like a Pralaya Fire. S'ankhachuda easily held that by his left hand. The Devi became angry and struck the Danava with Her fist; the Daitya's head reeled, and, rolling, he fell unconscious for a moment. Next moment regaining his consciousness he got up. But he did not fight hand to hand with the Devi. Rather he bowed down to Her. The weapons that the Devi threw afterwards were partly cut down by the Danava and partly taken up by him and absorbed in him and thus rendered futile. Then BhadrakalT caught bold of the Danava and whirling him round and round threw him aloft. Then the powerful S'ankhachuda fell down on the ground from high with great force; he immediately

got up and bowed down to Her. He then gladly ascended on his beautiful chariot, built of excellent jewels. He did not feel any fatigue with the war and went on fighting. Then the DevT BhadrakalT, feeling hungry began to drink the blood of the Danavas and ate the fat and flesh. She came before Mahadeva and described to Him the whole

history of the warfare from beginning to end. Hearing the killing of the Danavas, Mahadeva began to laugh. She went on saying, "The Danavas that get out of my mouth while I was chewing them, are the only ones that are living. This number will be about one lakh. And when I took up the Pas'upata weapon to kill the Danava, the Incorporeal Celestial Voice spoke He is invulnerable by you. But the very powerful Danava did no more fling any weapon on Me. He simply cut to pieces those that I threw on him."

Here ends the Twenty-Second Chapter in the Ninth Book on the fight between the Devas and S'ankhachuda in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 23

On The Killing Of S'ankhachuda

Chapter 240 of 318 · 30 detected Sanskrit verse markers

Sanskrit

शिवस्तत्त्वं समाकर्ण्य तत्त्वज्ञानविशारदः ।
ययौ स्वयं च समरे स्वगणैः सह नारद ॥ १ ॥
शङ्खचूडः शिवं दृष्ट्वा विमानादवरुह्य च ।
ननाम परया भक्त्या शिरसा दण्डवद्भुवि ॥ २ ॥
तं प्रणम्य च वेगेन विमानमारुरोह सः ।
तूर्णं चकार सन्नाहं धनुर्जग्राह दुर्वहम् ॥ ३ ॥
शिवदानवयोर्युद्धं पूर्णमब्दशतं पुरा ।
न बभूवतुरन्योन्यं ब्रह्मञ्जयपराजयौ ॥ ४ ॥
न्यस्तशस्त्रश्च भगवान् न्यस्तशस्त्रश्च दानवः ।
रथस्थः शङ्खचूडश्च वृषस्थो वृषभध्वजः ॥ ५ ॥
दानवानां च शतकमुद्धृतं च बभूव ह ।
रणे ये ये मृताः शम्भुर्जीवयामास तान्विभुः ॥ ६ ॥
एतस्मिन्नन्तरे वृद्धब्राह्मणः परमातुरः ।
आगत्य च रणस्थानमुवाच दानवेश्वरम् ॥ ७ ॥

वृद्धब्राह्मण उवाच
देहि भिक्षां च राजेन्द्र मह्यं विप्राय साम्प्रतम् ।
त्वं सर्वसम्पदां दाता यन्मे मनसि वाञ्छितम् ॥ ८ ॥
निरीहाय च वृद्धाय तृषिताय च साम्प्रतम् ।
पश्चात्त्वां कथयिष्यामि पुरः सत्यं च कुर्विति ॥ ९ ॥
ओमित्युवाच राजेन्द्रः प्रसन्नवदनेक्षणः ।
कवचार्थी जनश्चाहमित्युवाचातिमायया ॥ १० ॥
तच्छ्रुत्वा कवचं दिव्यं जग्राह हरिरेव च ।
शङ्खचूडस्य रूपेण जगाम तुलसीं प्रति ॥ ११ ॥
गत्वा तस्यां मायया च वीर्याधानं चकार ह ।
अथ शम्भुर्हरेः शूलं जग्राह दानवं प्रति ॥ १२ ॥
ग्रीष्ममध्याह्नमार्तण्डप्रलयाग्निशिखोपमम् ।
दुर्निवार्यं च दुर्धर्षमव्यर्थं वैरिघातकम् ॥ १३ ॥
तेजसा चक्रतुल्यं च सर्वशस्त्रास्त्रसारकम् ।

शिवकेशवयोरन्यैर्दुर्वहं च भयङ्करम् ॥ १४ ॥
धनुःसहस्रं दैर्घ्येण प्रस्थेन शतहस्तकम् ।

सजीवं ब्रह्मरूपं च नित्यरूपमनिर्दिशम् ॥ १५ ॥
संहर्तुं सर्वब्रह्माण्डमलं यत्स्वीयलीलया ।
चिक्षेप तोलनं कृत्वा शङ्खचूडे च नारद ॥ १६ ॥
राजा चापं परित्यज्य श्रीकृष्णचरणाम्बुजम् ।
ध्यानं चकार भक्त्या च कृत्वा योगासनं धिया ॥ १७ ॥
शूलं च भ्रमणं कृत्वा पपात दानवोपरि ।
चकार भस्मसात्तं च सरथं चाथ लीलया ॥ १८ ॥
राजा धृत्वा दिव्यरूपं किशोरं गोपवेषकम् ।
द्विभुजं मुरलीहस्तं रत्नभूषणभूषितम् ॥ १९ ॥
रत्नेन्द्रसारनिर्माणं वेष्टितं गोपकोटिभिः ।
गोलोकादागतं यानमारुरोह पुरं ययौ ॥ २० ॥
गत्वा ननाम शिरसा स राधाकृष्णयोर्मुने ।

भक्त्या च चरणाम्भोजं रासे वृन्दावने वने ॥ २१ ॥
सुदामानं च तौ दृष्ट्वा प्रसन्नवदनेक्षणौ ।
क्रोडे चक्रतुरत्यन्तं प्रेम्णातिपरिसंयुतौ ॥ २२ ॥
अथ शलं च वेगेन प्रययौ तं च सादरम् ।
अस्थिभिः शङ्खचूडस्य शङ्खजातिर्बभूव ह ॥ २३ ॥
नानाप्रकाररूपेण शश्वत्पूता सुरार्चने ।
प्रशस्तं शङ्खतोयं च देवानां प्रीतिदं परम् ॥ २४ ॥
तीर्थतोयस्वरूपं च पवित्रं शम्भुना विना ।
शङ्खशब्दो भवेद्यत्र तत्र लक्ष्मीः सुसंस्थिरा ॥ २५ ॥
स स्नातः सर्वतीर्थेषु यः स्नातः शङ्खवारिणा ।
शङ्खो हरेरधिष्ठानं यत्र शङ्खस्ततो हरिः ॥ २६ ॥
तत्रैव वसते लक्ष्मीर्दूरीभूतममङ्गलम् ।
स्त्रीणां च शङ्खध्वनिभिः शूद्राणां च विशेषतः ॥ २७ ॥
भीता रुष्टा याति लक्ष्मीस्तत्स्थलादन्यदेशतः ।

शिवोऽपि दानवं हत्वा शिवलोकं जगाम ह ॥ २८ ॥
प्रहृष्टो वृषभारूढः स्वगणैश्च समावृतः ।
सुराः स्वविषयं प्रापुः परमानन्दसंयुताः ॥ २९ ॥
नेदुर्दुन्दुभयः स्वर्गे जगुर्गन्धर्वकिन्नराः ।
बभूव पुष्पवृष्टिश्च शिवस्योपरि सन्ततम् ।
प्रशशंसुः सुरास्तं च मुनीन्द्रप्रवरादयः ॥ ३० ॥

Roman transliteration

śivastattvaṃ samākarṇya tattvajñānaviśāradaḥ |
yayau svayaṃ ca samare svagaṇaiḥ saha nārada || 1 ||
śaṅ□khacūḍaḥ śivaṃ dṛṣṭvā vimānādavaruhya ca |
nanāma parayā bhaktyā śirasā daṇḍavad□bhuvi || 2 ||

taṃ praṇamya ca vegena vimānamāruroha saḥ |
tūrṇaṃ cakāra sannāhaṃ dhanurjagrāha durvaham || 3 ||
śivadānavayoryuddhaṃ pūrṇamabdaśataṃ purā |
na babhūvaturanyonyaṃ brahmañjayaparājayau || 4 ||
nyastaśastraśca bhagavān nyastaśastraśca dānavaḥ |
rathasthaḥ śaṅ□khacūḍaśca vṛṣastho vṛṣabhadhvajaḥ || 5 ||
dānavānāṃ ca śatakamuddhṛtaṃ ca babhūva ha |
raṇe ye ye mṛtāḥ śambhurjīvayāmāsa tānvibhuḥ || 6 ||
etasminnantare vṛddhabrāhmaṇaḥ paramāturaḥ |
āgatya ca raṇasthānamuvāca dānaveśvaram || 7 ||

vṛddhabrāhmaṇa uvāca
dehi bhikṣāṃ ca rājendra mahyaṃ viprāya sāmpratam |
tvaṃ sarvasampadāṃ dātā yanme manasi vāñchitam || 8 ||
nirīhāya ca vṛddhāya tṛṣitāya ca sāmpratam |
paścāttvāṃ kathayiṣyāmi puraḥ satyaṃ ca kurviti || 9 ||
omityuvāca rājendraḥ prasannavadanekṣaṇaḥ |
kavacārthī janaścāhamityuvācātimāyayā || 10 ||
tacchrutvā kavacaṃ divyaṃ jagrāha harireva ca |
śaṅ□khacūḍasya rūpeṇa jagāma tulasīṃ prati || 11 ||
gatvā tasyāṃ māyayā ca vīryādhānaṃ cakāra ha |
atha śambhurhareḥ śūlaṃ jagrāha dānavaṃ prati || 12 ||
grīṣmamadhyāhnamārtaṇḍapralayāgniśikhopamam |
durnivāryaṃ ca durdharṣamavyarthaṃ vairighātakam || 13 ||
tejasā cakratulyaṃ ca sarvaśastrāstrasārakam |

śivakeśavayoranyairdurvahaṃ ca bhayaṅ□karam || 14 ||
dhanuḥsahasraṃ dairghyeṇa prasthena śatahastakam |
sajīvaṃ brahmarūpaṃ ca nityarūpamanirdiśam || 15 ||
saṃhartuṃ sarvabrahmāṇḍamalaṃ yatsvīyalīlayā |
cikṣepa tolanaṃ kṛtvā śaṅ□khacūḍe ca nārada || 16 ||
rājā cāpaṃ parityajya śrīkṛṣṇacaraṇāmbujam |
dhyānaṃ cakāra bhaktyā ca kṛtvā yogāsanaṃ dhiyā || 17 ||
śūlaṃ ca bhramaṇaṃ kṛtvā papāta dānavopari |
cakāra bhasmasāttaṃ ca sarathaṃ cātha līlayā || 18 ||
rājā dhṛtvā divyarūpaṃ kiśoraṃ gopaveṣakam |
dvibhujaṃ muralīhastaṃ rat□nabhūṣaṇabhūṣitam || 19 ||
rat□nendrasāranirmāṇaṃ veṣṭitaṃ gopakoṭibhiḥ |
golokādāgataṃ yānamāruroha puraṃ yayau || 20 ||
gatvā nanāma śirasā sa rādhākṛṣṇayormune |

bhaktyā ca caraṇāmbhojaṃ rāse vṛndāvane vane || 21 ||
sudāmānaṃ ca tau dṛṣṭvā prasannavadanekṣaṇau |
kroḍe cakraturatyantaṃ premṇātiparisaṃyutau || 22 ||
atha śalaṃ ca vegena prayayau taṃ ca sādaram |
asthibhiḥ śaṅ□khacūḍasya śaṅ□khajātirbabhūva ha || 23 ||
nānāprakārarūpeṇa śaśvatpūtā surārcane |
praśastaṃ śaṅ□khatoyaṃ ca devānāṃ prītidaṃ param || 24 ||
tīrthatoyasvarūpaṃ ca pavitraṃ śambhunā vinā |
śaṅ□khaśabdo bhavedyatra tatra lakṣmīḥ susaṃsthirā || 25 ||
sa snātaḥ sarvatīrtheṣu yaḥ snātaḥ śaṅ□khavāriṇā |
śaṅ□kho hareradhiṣṭhānaṃ yatra śaṅ□khastato hariḥ || 26 ||

tatraiva vasate lakṣmīrdūrībhūtamamaṅ□galam |
strīṇāṃ ca śaṅ□khadhvanibhiḥ śūdrāṇāṃ ca viśeṣataḥ || 27 ||
bhītā ruṣṭā yāti lakṣmīstatsthalādanyadeśataḥ |

śivo'pi dānavaṃ hatvā śivalokaṃ jagāma ha || 28 ||
prahṛṣṭo vṛṣabhārūḍhaḥ svagaṇaiśca samāvṛtaḥ |
surāḥ svaviṣayaṃ prāpuḥ paramānandasaṃyutāḥ || 29 ||
nedurdundubhayaḥ svarge jagurgandharvakinnarāḥ |
babhūva puṣpavṛṣṭiśca śivasyopari santatam |
praśaśaṃsuḥ surāstaṃ ca munīndrapravarādayaḥ || 30 ||

English translation

1-6. Narayana said: - S'iva, versed in the knowledge of the Higher Reality, hearing all this, went hinnself with His whole host to the battle. Seeing Him, S'ankhachuda alighted from his chariot and fell prostrate before him. With great force he got up and, quickly putting on his armour he took up his huge and heavy bow case. Then a great fight ensued between S'iva and S'ankhachuda for full one hundred years but there was no defeat nor victory on either side. The result was stalemate. Both of them, Bhagavan and the Danava quitted their weapons. S'ankhachuda, remained on his chariot and Mahadeva role on His Bull. Hundreds and hundreds of Danavas were slain. But extraordinarily endowed with divine power, S'ambhu restored to life all those of His party that were slain.

7-30. In the meanwhile, an aged Brahmana, very distressed in his appearance, came to the battlefield and asked S'ankhachuda, the King of Danavas "O King! Grant me what I beg of you; you give away in charity all sorts of wealth and riches; give me also what I desire; give me, a Brahmin, something also. I am a quiet peaceable aged Brahmin, very very thirsty. Make your Promise first and then I will speak to you what I desire." (Note The Brahmins only are fit for receiving frauds and cheatings.)

The King S'ankhachuda, with a gracious countenance and pleasing eyes swore before him that He would give him what he would desire. Then the Brahmin spoke to the King with great affection and Maya "I am desirous of your Kavacha (amulet)." The King, then, gave him the Kavacha (the amulet, mantra written on a Bhurja bark and located in a golden cup). Bhagavan Hah (in the form of that Brahmin) took that Kavacha and, assuming the form of S'ankhachuda came to Tulasi. Coming there. He made His Maya (magic) manifest and held

sexual intercourse with her. At this time Mahadeva took up the Hari's trident-aiming at the king of the Danavas. The trident looked like the Mid-day Sun of summer, flaming like a Pralaya fire. It looked irresistible and invincible as if quite powerful to kill the enemies. In brilliance it equalled the Sudars'an Chakra (disc) and it was the chief of all the weapons. No other body than S'iva and Kes'ava could wield such a weapon. And everybody feared that but S'iva and Kes'ava. In length it was one thousand Dhanus and in width it was one hundred hands. It seemed lively, of the nature of Brahma, eternal and not capable to be noticed, whence and how it proceeded. The weapon could destroy, by its own free Lila (Will) all the worlds. When S'iva held it aloft and aiming at S'ankhachuda, He hurled it on him, the King of the Demons quitted his bows and arrows and with mind collected in a yoga posture, began to meditate on the lotus-feet of S'ri Krisna with great devotion. At that moment, the trident, whirling round fell on S'ankhachuda and easily burnt him and his chariot to ashes. He, then assuming the form of a two-armed Gopa, full of youth, divine, ornamented with jewels, holding flute, mounted on a Divine Chariot, surrounded by kotis and kotis of Gopas who came there from the region of Goloka, whose bodies were built up of excellent jewels, and S'ankhachuda then went up to

the Heavens (Goloka, where S'ri Brindabana is located in the middle). He went to Vrindaban, full of Rasas (sentiments) and bowed down at the lotus feet of Radha Krisna with devotion. Both of them were filled with love when they saw Sudama, and, with a gracious countenance and joyful eyes, they took him on their laps. On the other hand the S'ula weapon came with force and gladness back again to Krisna. The bones of S'ankhachuda, O Narada! were transformed into conch-shells. These conch-shells are always considered very sacred and auspicious in the worship of the Devas. The water in the conch-shell is also very holy and pleasing to the Devas. What more than this, that the water in the conch-shell is as holy as the water of any Tirtha. This water can be offered to all the Gods but not to S'iva. Wherever the conch-shell is blown, there Laksmi abides with great pleasure. If bathing be done with conch- shell water, it is equivalent to taking bath in all the Tirthas. Bhagavan

Hari resides direct in the conch-shell. Where S'ankha is placed, there Hari resides. Laksmi also resides there and all inauspicious things fly away from there. Where the females and S'udras blow the S'ankhas, Laksmi then gets vexed and, out of terror. She goes away to other places. O Narada! Mahadeva, after killing the Danava, went to His own abode. When He gladly went away on His Vehicle, on the Bull's back, with His whole host, all the other Devas went to their respective places with great gladness. Celestial drums were sounded in the Heavens. The Gandharbas and the Kinnaras began to sing songs. And showers of flowers were strewn on S'iva's head. All the Munis and Devas and their chiefs began to chant hymns to Him.

Here ends the Twenty-Third Chapter of the Ninth Book on the killing of S'ankhachuda in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 24

On The Glory Of Tulas!

Chapter 241 of 318 · 101 detected Sanskrit verse markers

Sanskrit

नारद उवाच
नारायणश्च भगवान्वीर्याधानं चकार ह ।
तुलस्यां केन रूपेण तन्मे व्याख्यातुमर्हसि ॥ १ ॥
श्रीनारायण उवाच
नारायणश्च भगवान्देवानां साधनेषु च ।
शङ्खचूडस्य कवचं गहीत्वा विष्णुमायया ॥ २ ॥
पुनर्विधाय तद्रूपं जगाम तत्सतीगृहम् ।
पातिव्रतस्य नाशेन शङ्खचूडजिघांसया ॥ ३ ॥
दुन्दुभिं वादयामास तुलसीद्वारसन्निधौ ।
जयशब्दं च तद्द्वारे बोधयामास सुन्दरीम् ॥ ४ ॥
तच्छ्रुत्वा च रवं साध्वी परमानन्दसंयुता ।
राजमार्गे गवाक्षेण ददर्श परमादरात् ॥ ५ ॥
ब्राह्मणेभ्यो धनं दत्वा कारयामास मङ्गलम् ।
वन्दिभ्यो भिक्षुकेभ्यश्च वाचिभ्यश्च धनं ददौ ॥ ६ ॥

अवरुह्य रथाद्देवो देव्याश्च भवनं ययौ ।
अमूल्यरत्ननिर्माणं सुन्दरं सुमनोहरम् ॥ ७ ॥
दृष्ट्वा च पुरतः कान्तं सा तं कान्तं मुदान्विता ।
तत्पादं क्षालयामास ननाम च रुरोद च ॥ ८ ॥
रत्नसिंहासने रम्ये वासयामास कामुकी ।
ताम्बूलं च ददौ तस्मै कर्पूरादिसुवासितम् ॥ ९ ॥
अद्य मे सफलं जन्म जीवनं च बभूव ह ।
रणे गतं च प्राणेशं पश्यन्त्याश्च पुनर्गृहे ॥ १० ॥
सस्मिता सकटाक्षं च सकामा पुलकाङ्किता ।
पप्रच्छ रणवृत्तान्तं कान्तं मधुरया गिरा ॥ ११ ॥
तुलस्युवाच
असंख्यविश्वसंहर्त्रा सार्धमाजौ तव प्रभो ।
कथं बभूव विजयस्तन्मे ब्रूहि कृपानिधे ॥ १२ ॥
तुलसीवचनं श्रुत्वा प्रहस्य कमलापतिः ।

शङ्खचूडस्य रूपेण तामुवाचामृतं वचः ॥ १३ ॥
श्रीभगवानुवाच

आवयोः समरः कान्ते पूर्णमब्दं बभूव ह ।
नाशो बभूव सर्वेषां दानवानां च कामिनि ॥ १४ ॥
प्रीतिञ्च कारयामास ब्रह्मा च स्वयमावयोः ।
देवानामधिकारश्च प्रदत्तस्तस्य चाज्ञया ॥ १५ ॥
मयागतं स्वभवनं शिवलोकं शिवो गतः ।
इत्युक्त्वा जगतां नाथः शयनं च चकार ह ॥ १६ ॥
रेमे रमापतिस्तत्र रामया सह नारद ।
सा साध्वी सुखसम्भोगादाकर्षणव्यतिक्रमात् ॥ १७ ॥
सर्वं वितर्कयामास कस्त्वमेवेत्युवाच सा ।
तुलस्युवाच
को वा त्वं वद मायेश भुक्ताहं मायया त्वया ॥ १८ ॥
दूरीकृतं मत्सतीत्वं यदतस्त्वां शपामि हे ।

तुलसीवचनं श्रुत्वा हरिः शापभयेन च ॥ १९ ॥
दधार लीलया ब्रह्मन् सुमूर्तिं सुमनोहराम् ।
ददर्श पुरतो देवी देवदेवं सनातनम् ॥ २० ॥
नवीननीरदश्यामं शरत्पङ्कजलोचनम् ।
कोटिकन्दर्पलीलाभं रत्नभूषणभूषितम् ॥ २१ ॥
ईषद्धास्यं प्रसन्नास्यं शोभितं पीतवाससम् ।
तं दृष्ट्वा कामिनी कामं मूर्च्छां सम्प्राप लीलया ॥ २२ ॥
पुनश्च चेतनां प्राप्य पुनः सा तमुवाच ह ।
तुलस्युवाच
हे नाथ ते दया नास्ति पाषाणसदृशस्य च ॥ २३ ॥
छलेन धर्मभङ्गेन मम स्वामी त्वया हतः ।
पाषाणहृदयस्त्वं हि दयाहीनो यतः प्रभो ॥ २४ ॥
तस्मात्पाषाणरूपस्त्वं भवे देव भवाधुना ।
ये वदन्ति च साधुं त्वां ते भ्रान्ता हि न संशयः ॥ २५ ॥

भक्तो विनापराधेन परार्थे च कथं हतः ।
भृशं रुरोद शोकार्ता विललाप मुहुर्मुहुः ॥ २६ ॥
ततश्च करुणां दृष्ट्वा करुणारससागरः ।
नयेन तां बोधयितुमुवाच कमलापतिः ॥ २७ ॥
श्रीभगवानुवाच
तपस्त्वया कृतं भद्रे मदर्थे भारते चिरम् ।
त्वदर्थे शङ्खचूडश्च चकार सुचिरं तपः ॥ २८ ॥
कृत्वा त्वां कामिनीं सोऽपि विजहार च तत्क्षणात् ।
अधुना दातुमुचितं तवैव तपसः फलम् ॥ २९ ॥
इदं शरीरं त्यक्त्वा च दिव्यदेहं विधाय च ।
रामे रम मया सार्धं त्वं रमासदृशी भव ॥ ३० ॥

इयं तनुर्नदीरूपा गण्डकीति च विश्रुता ।
पूता सुपुण्यदा नृणां पुण्ये भवतु भारते ॥ ३१ ॥
तव केशसमूहश्च पुण्यवृक्षो भविष्यति ।

तुलसीकेशसम्भूता तुलसीति च विश्रुता ॥ ३२ ॥
त्रिषु लोकेषु पुष्पाणां पत्राणां देवपूजने ।
प्रधानरूपा तुलसी भविष्यति वरानने ॥ ३३ ॥
स्वर्गे मर्त्ये च पाताले गोलोके मम सन्निधौ ।
भव त्वं तुलसी वृक्षवरा पुष्पेषु सुन्दरी ॥ ३४ ॥
गोलोके विरजातीरे रासे वृन्दावने वने ।
भाण्डीरे चम्पकवने रम्ये चन्दनकानने ॥ ३५ ॥
माधवीकेतकीकुन्दमालिकामालतीवने ।
वासस्तेऽत्रैव भवतु पुण्यस्थानेषु पुण्यदः ॥ ३६ ॥
तुलसीतरुमूलेषु पुण्यदेशेषु पुण्यदम् ।
अधिष्ठानं च तीर्थानां सर्वेषां च भविष्यति ॥ ३७ ॥
तत्रैव सर्वदेवानां ममाधिष्ठानमेव च ।
तुलसीपत्रपतनप्राप्तये च वरानने ॥ ३८ ॥
स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः ।

तुलसीपत्रतोयेन योऽभिषेकं समाचरेत् ॥ ३९ ॥
सुधाघटसहस्राणां या तुष्टिस्तु भवेद्धरेः ।
सा च तुष्टिर्भवेन्नूनं तुलसीपत्रदानतः ॥ ४० ॥
गवामयुतदानेन यत्फलं तत्फलं भवेत् ।
तुलसीपत्रदानेन तत्फलं कार्तिके सति ॥ ४१ ॥
तुलसीपत्रतोयं च मृत्युकाले च यो लभेत्।
मुच्यते सर्वपापेभ्यो विष्णुलोके महीयते ॥ ४२ ॥
नित्यं यस्तुलसीतोयं भुंक्ते भक्त्या च मानवः ।
लक्षाश्वमेधजं पुण्यं सम्प्राप्नोति स मानवः ॥ ४३ ॥
तुलसीं स्वकरे कृत्वा धृत्वा देहे च मानवः ।
प्राणांस्त्यजति तीर्थेषु विष्णुलोकं स गच्छति ॥ ४४ ॥
तुलसीकाष्ठनिर्माणमालां गृह्णाति यो नरः ।
पदे पदेऽश्वमेधस्य लभते निश्चितं फलम् ॥ ४५ ॥
तुलसीं स्वकरे कृत्वा स्वीकारं यो न रक्षति ।

स याति कालसूत्रं च यावच्चन्द्रदिवाकरौ ॥ ४६ ॥
करोति मिथ्याशपथं तुलस्या योऽत्र मानवः ।
स याति कुम्भीपाकं च यावदिन्द्राश्चतुर्दश ॥ ४७ ॥
तुलसीतोयकणिकां मृत्युकाले च यो लभेत् ।
रत्नयानं समारुह्य वैकुण्ठे प्राप्यते ध्रुवम् ॥ ४८ ॥
पूर्णिमायाममायां च द्वादश्यां रविसंक्रमे ।

तैलाभ्यङ्गं च कृत्वा च मध्याह्ने निशि सन्ध्ययोः ॥ ४९ ॥
अशौचेऽशुचिकाले ये रात्रिवासोऽन्विता नराः ।
तुलसीं ये विचिन्वन्ति ते छिन्दन्ति हरेः शिरः ॥ ५० ॥
त्रिरात्रं तुलसीपत्रं शुद्धं पर्युषितं सति ।
श्राद्धे व्रते च दाने च प्रतिष्ठायां सुरार्चने ॥ ५१ ॥
भूगतं तोयपतितं यद्दत्तं विष्णवे सति ।
शुद्धं च तुलसीपत्रं क्षालनादन्यकर्मणि ॥ ५२ ॥
वृक्षाधिष्ठातृदेवी या गोलोके च निरामये ।

कृष्णेन सार्धं नित्यं च नित्यक्रीडां करिष्यसि ॥ ५३ ॥
नद्यधिष्ठातृदेवी या भारते च सुपुण्यदा ।
लवणोदस्य सा पत्नी मदंशस्य भविष्यति ॥ ५४ ॥
त्वं च स्वयं महासाध्वी वैकुण्ठे मम सन्निधौ ।
रमासमा च रामा च भविष्यसि न संशयः ॥ ५५ ॥
अहं च शैलरूपेण गण्डकीतीरसन्निधौ ।
अधिष्ठानं करिष्यामि भारते तव शापतः ॥ ५६ ॥
कोटिसंख्यास्तत्र कीटास्तीक्ष्णदंष्ट्रावरायुधैः ।
तच्छिलाकुहरे चक्रं करिष्यन्ति मदीयकम् ॥ ५७ ॥
एकद्वारं चतुश्चक्रं वनमालाविभूषितम् ।
नवीननीरदाकारं लक्ष्मीनारायणाभिधम् ॥ ५८ ॥
एकद्वारं चतुश्चक्रं नवीननीरदोपमम् ।
लक्ष्मीजनार्दनो ज्ञेयो रहितो वनमालया ॥ ५९ ॥
द्वारद्वये चतुश्चक्रं गोष्पदेन विराजितम् ।

रघुनाथाभिधं ज्ञेयं रहितं वनमालया ॥ ६० ॥
अतिक्षुद्रं द्विचक्रं च नवीनजलदप्रभम् ।
तद्वामनाभिधं ज्ञेयं रहितं वनमालया ॥ ६१ ॥
अतिक्षुद्रं द्विचक्रं च वनमालाविभूषितम् ।
विज्ञेयं श्रीधरं रूपं श्रीप्रदं गृहिणा सदा ॥ ६२ ॥
स्थूलं च वर्तुलाकारं रहितं वनमालया ।
द्विचक्रं स्फुटमत्यन्तं ज्ञेयं दामोदराभिधम् ॥ ६३ ॥
मध्यमं वर्तुलाकारं द्विचक्रं बाणविक्षतम् ।
रणरामाभिधं ज्ञेयं शरतूणसमन्वितम् ॥ ६४ ॥
मध्यमं सप्तचक्रञ्च छत्रभूषणभूषितम् ।
राजराजेश्वरं ज्ञेयं राजसम्पत्प्रदं नृणाम् ॥ ६५ ॥
द्विसप्तचक्रं स्थूलं च नवनीरदसुप्रभम् ।
अनन्ताख्यं च विज्ञेयं चतुर्वर्गफलप्रदम् ॥ ६६ ॥
चक्राकारं द्विचक्रं च सश्रीकं जलदप्रभम् ।

सगोष्पदं मध्यमं च विज्ञेयं मधुसूदनम् ॥ ६७ ॥
सुदर्शनं चैकचक्रं गुप्तचक्रं गदाधरम् ।
द्विचक्रं हयवक्त्राभं हयग्रीवं प्रकीर्तितम् ॥ ६८ ॥
अतीव विस्तृतास्यं च द्विचक्रं विकटं सति ।
नरसिंहं सुविज्ञेयं सद्यो वैराग्यदं नृणाम् ॥ ६९ ॥
द्विचक्रं विस्तृतास्यं च वनमालासमन्वितम् ।
लक्ष्मीनृसिंहं विज्ञेयं गृहिणां च सुखप्रदम् ॥ ७० ॥
द्वारदेशे द्विचक्रं च सश्रीकं च समं स्फुटम् ।
वासुदेवं तु विज्ञेयं सर्वकामफलप्रदम् ॥ ७१ ॥
प्रद्युम्नं सूक्ष्मचक्रं च नवीननीरदप्रभम् ।
सुषिरच्छिद्रबहुलं गृहिणा च सुखप्रदम् ॥ ७२ ॥
द्वे चक्रे चैकलग्ने च पृष्ठं यत्र तु पुष्कलम् ।
सङ्कर्षणं सुविज्ञेयं सुखदं गृहिणां सदा ॥ ७३ ॥
अनिरुद्धं तु पीताभं वर्तुलं चातिशोभनम् ।

सुखप्रदं गृहस्थानां प्रवदन्ति मनीषिणः ॥ ७४ ॥
शालग्रामशिला यत्र तत्र सन्निहितो हरिः ।
तत्रैव लक्ष्मीर्वसति सर्वतीर्थसमन्विता ॥ ७५ ॥
यानि कानि च पापानि ब्रह्महत्यादिकानि च ।
तानि सर्वाणि नश्यन्ति शालग्रामशिलार्चनात् ॥ ७६ ॥
छत्राकारे भवेद्राज्यं वर्तुले च महाश्रियः ।
दुःखञ्च शकटाकारे शूलाग्रे मरणं ध्रुवम् ॥ ७७ ॥
विकृतास्ये च दारिद्र्यं पिङ्गले हानिरेव च ।
भग्नचक्रे भवेद्व्याधिर्विदीर्णे मरणं ध्रुवम् ॥ ७८ ॥
व्रतं दानं प्रतिष्ठा च श्राद्धं च देवपूजनम् ।
शालग्रामस्य सान्निध्यात्प्रशस्तं तद्भवेदिति ॥ ७९ ॥
स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः ।
सर्वयज्ञेषु तीर्थेषु व्रतेषु च तपःसु च ॥ ८० ॥
पाठे चतुर्णां वेदानां तपसां करणे सति ।

तत्पुण्यं लभते नूनं शालग्रामशिलार्चनात् ॥ ८१ ॥
(शालग्रामशिलातोयैर्योऽभिषेकं सदा चरेत् ।
सर्वदानेषु यत्पुण्यं प्रदक्षिणं भुवो यथा ॥) ॥
शालग्रामशिलातोयं नित्यं भुङ्क्ते च यो नरः ।
सुरेप्सितं प्रसादं च लभते नात्र संशयः ॥ ८२ ॥
तस्य स्पर्शं च वाञ्छन्ति तीर्थानि निखिलानि च ।
जीवन्मुक्तो महापूतोऽप्यन्ते याति हरेः पदम् ॥ ८३ ॥
तत्रैव हरिणा सार्धमसंख्यं प्राकृतं लयम् ।
यास्यत्येव हि दास्ये च नियुक्तो दास्यकर्मणि ॥ ८४ ॥
यानि कानि च पापानि ब्रह्महत्यासमानि च ।

तं दृष्ट्वा च पलायन्ते वैनतेयादिवोरगाः ॥ ८५ ॥
तत्पादरजसा देवी सद्यःपूता वसुन्धरा ।
पुंसां लक्षं तत्पितॄणां निस्तरेत्तस्य जन्मतः ॥ ८६ ॥
शालग्रामशिलातोयं मृत्युकाले च यो लभेत् ।

सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति ॥ ८७ ॥
निर्वाणमुक्तिं लभते कर्मभोगात्प्रमुच्यते ।
विष्णोः पदे प्रलीनश्च भविष्यति न संशयः ॥ ८८ ॥
शालग्रामशिलां धृत्वा मिथ्यावाक्यं वदेत्तु यः ।
स याति कुम्भीपाके च यावद्वै ब्रह्मणो वयः ॥ ८९ ॥
शालग्रामशिलां धृत्वा स्वीकारं यो न पालयेत् ।
स प्रयात्यसिपत्रं च लक्षमन्वन्तरावधि ॥ ९० ॥
तुलसीपत्रविच्छेदं शालग्रामे करोति यः ।
तस्य जन्मान्तरे कान्ते स्त्रीविच्छेदो भविष्यति ॥ ९१ ॥
तुलसीपत्रविच्छेदं शङ्खे यो हि करोति च ।
भार्याहीनो भवेत्सोऽपि रोगी च सप्तजन्मसु ॥ ९२ ॥
शालग्रामं च तुलसीं शङ्खं चैकत्र एव च ।
यो रक्षति महाज्ञानी स भवेच्छ्रीहरेः प्रियः ॥ ९३ ॥
सकृदेव हि यो यस्यां वीर्याधानं करोति च ।

तद्विच्छेदे तस्य दुःखं भवेदेव परस्परम् ॥ ९४ ॥
त्वं प्रिया शङ्खचूडस्य चैकमन्वन्तरावधि ।
शङ्खेन सार्धं त्वद्भेदः केवलं दुःखदस्तथा ॥ ९५ ॥
इत्युक्त्वा श्रीहरिस्तां च विरराम च नारद ।
सा च देहं परित्यज्य दिव्यरूपं विधाय च ॥ ९६ ॥
यथा श्रीश्च तथा सा चाप्युवास हरिवक्षसि ।
स जगाम तया सार्धं वैकुण्ठं कमलापतिः ॥ ९७ ॥
लक्ष्मीः सरस्वती गङ्गा तुलसी चापि नारद ।
हरेः प्रियाश्चतस्रश्च बभूवुरीश्वरस्य च ॥ ९८ ॥
सद्यस्तद्देहजाता च बभूव गण्डकी नदी ।
ईश्वरः सोऽपि शैलश्च तत्तीरे पुण्यदो नृणाम् ॥ ९९ ॥
कुर्वन्ति तत्र कीटाश्च शिलां बहुविधां मुने ।
जले पतन्ति या याश्च फलदास्ताश्च निश्चितम् ॥ १०० ॥
स्थलस्थाः पिङ्गला ज्ञेयाश्चोपतापाद्रवेरिति ।

इत्येवं कथितं सर्वं किं भूयः श्रोतुमिच्छसि ॥ १०१ ॥

Roman transliteration

nārada uvāca
nārāyaṇaśca bhagavānvīryādhānaṃ cakāra ha |

tulasyāṃ kena rūpeṇa tanme vyākhyātumarhasi || 1 ||
śrīnārāyaṇa uvāca
nārāyaṇaśca bhagavāndevānāṃ sādhaneṣu ca |
śaṅ□khacūḍasya kavacaṃ gahītvā viṣṇumāyayā || 2 ||
punarvidhāya tad□rūpaṃ jagāma tatsatīgṛham |
pātivratasya nāśena śaṅ□khacūḍajighāṃsayā || 3 ||
dundubhiṃ vādayāmāsa tulasīdvārasannidhau |
jayaśabdaṃ ca taddvāre bodhayāmāsa sundarīm || 4 ||
tacchrutvā ca ravaṃ sādhvī paramānandasaṃyutā |
rājamārge gavākṣeṇa dadarśa paramādarāt || 5 ||
brāhmaṇebhyo dhanaṃ dattvā kārayāmāsa maṅ□galam |
vandibhyo bhikṣukebhyaśca vācibhyaśca dhanaṃ dadau || 6 ||

avaruhya rathāddevo devyāśca bhavanaṃ yayau |
amūlyarat□nanirmāṇaṃ sundaraṃ sumanoharam || 7 ||
dṛṣṭvā ca purataḥ kāntaṃ sā taṃ kāntaṃ mudānvitā |
tatpādaṃ kṣālayāmāsa nanāma ca ruroda ca || 8 ||
rat□nasiṃhāsane ramye vāsayāmāsa kāmukī |
tāmbūlaṃ ca dadau tasmai karpūrādisuvāsitam || 9 ||
adya me saphalaṃ janma jīvanaṃ ca babhūva ha |
raṇe gataṃ ca prāṇeśaṃ paśyantyāśca punargṛhe || 10 ||
sasmitā sakaṭākṣaṃ ca sakāmā pulakāṅ□kitā |
papraccha raṇavṛttāntaṃ kāntaṃ madhurayā girā || 11 ||
tulasyuvāca
asaṃkhyaviśvasaṃhartrā sārdhamājau tava prabho |
kathaṃ babhūva vijayastanme brūhi kṛpānidhe || 12 ||
tulasīvacanaṃ śrutvā prahasya kamalāpatiḥ |

śaṅ□khacūḍasya rūpeṇa tāmuvācāmṛtaṃ vacaḥ || 13 ||
śrībhagavānuvāca
āvayoḥ samaraḥ kānte pūrṇamabdaṃ babhūva ha |
nāśo babhūva sarveṣāṃ dānavānāṃ ca kāmini || 14 ||
prītiñca kārayāmāsa brahmā ca svayamāvayoḥ |
devānāmadhikāraśca pradattastasya cājñayā || 15 ||
mayāgataṃ svabhavanaṃ śivalokaṃ śivo gataḥ |
ityuktvā jagatāṃ nāthaḥ śayanaṃ ca cakāra ha || 16 ||
reme ramāpatistatra rāmayā saha nārada |
sā sādhvī sukhasambhogādākarṣaṇavyatikramāt || 17 ||
sarvaṃ vitarkayāmāsa kastvamevetyuvāca sā |
tulasyuvāca
ko vā tvaṃ vada māyeśa bhuktāhaṃ māyayā tvayā || 18 ||
dūrīkṛtaṃ matsatītvaṃ yadatastvāṃ śapāmi he |

tulasīvacanaṃ śrutvā hariḥ śāpabhayena ca || 19 ||
dadhāra līlayā brahman sumūrtiṃ sumanoharām |
dadarśa purato devī devadevaṃ sanātanam || 20 ||
navīnanīradaśyāmaṃ śaratpaṅ□kajalocanam |
koṭikandarpalīlābhaṃ rat□nabhūṣaṇabhūṣitam || 21 ||
īṣaddhāsyaṃ prasannāsyaṃ śobhitaṃ pītavāsasam |
taṃ dṛṣṭvā kāminī kāmaṃ mūrcchāṃ samprāpa līlayā || 22 ||
punaśca cetanāṃ prāpya punaḥ sā tamuvāca ha |
tulasyuvāca

*he nātha te dayā nāsti pāṣāṇasadṛśasya ca || 23 ||
chalena dharmabhaṅ□gena mama svāmī tvayā hataḥ |
pāṣāṇahṛdayastvaṃ hi dayāhīno yataḥ prabho || 24 ||
tasmātpāṣāṇarūpastvaṃ bhave deva bhavādhunā |
ye vadanti ca sādhuṃ tvāṃ te bhrāntā hi na saṃśayaḥ || 25 ||*

*bhakto vināparādhena parārthe ca kathaṃ hataḥ |
bhṛśaṃ ruroda śokārtā vilalāpa muhurmuhuḥ || 26 ||
tataśca karuṇāṃ dṛṣṭvā karuṇārasasāgaraḥ |
nayena tāṃ bodhayitumuvāca kamalāpatiḥ || 27 ||
śrībhagavānuvāca
tapastvayā kṛtaṃ bhadre madarthe bhārate ciram |
tvadarthe śaṅ□khacūḍaśca cakāra suciraṃ tapaḥ || 28 ||
kṛtvā tvāṃ kāminīṃ so'pi vijahāra ca tatkṣaṇāt |
adhunā dātumucitaṃ tavaiva tapasaḥ phalam || 29 ||
idaṃ śarīraṃ tyaktvā ca divyadehaṃ vidhāya ca |
rāme rama mayā sārdhaṃ tvaṃ ramāsadṛśī bhava || 30 ||
iyaṃ tanurnadīrūpā gaṇḍakīti ca viśrutā |
pūtā supuṇyadā nṛṇāṃ puṇye bhavatu bhārate || 31 ||
tava keśasamūhaśca puṇyavṛkṣo bhaviṣyati |*

*tulasīkeśasambhūtā tulasīti ca viśrutā || 32 ||
triṣu lokeṣu puṣpāṇāṃ patrāṇāṃ devapūjane |
pradhānarūpā tulasī bhaviṣyati varānane || 33 ||
svarge martye ca pātāle goloke mama sannidhau |
bhava tvaṃ tulasī vṛkṣavarā puṣpeṣu sundarī || 34 ||
goloke virajātīre rāse vṛndāvane vane |
bhāṇḍīre campakavane ramye candanakānane || 35 ||
mādhavīketakīkundamālikāmālatīvane |
vāsaste'traiva bhavatu puṇyasthāneṣu puṇyadaḥ || 36 ||
tulasītarumūleṣu puṇyadeśeṣu puṇyadam |
adhiṣṭhānaṃ ca tīrthānāṃ sarveṣāṃ ca bhaviṣyati || 37 ||
tatraiva sarvadevānāṃ mamādhiṣṭhānameva ca |
tulasīpatrapatanaprāptaye ca varānane || 38 ||
sa snātaḥ sarvatīrtheṣu sarvayajñeṣu dīkṣitaḥ |*

*tulasīpatratoyena yo'bhiṣekaṃ samācaret || 39 ||
sudhāghaṭasahasrāṇāṃ yā tuṣṭistu bhaveddhareḥ |
sā ca tuṣṭirbhavennūnaṃ tulasīpatradānataḥ || 40 ||
gavāmayutadānena yatphalaṃ tatphalaṃ bhavet |
tulasīpatradānena tatphalaṃ kārtike sati || 41 ||
tulasīpatratoyaṃ ca mṛtyukāle ca yo labhet|
mucyate sarvapāpebhyo viṣṇuloke mahīyate || 42 ||
nityaṃ yastulasītoyaṃ bhuṃkte bhaktyā ca mānavaḥ |
lakṣāśvamedhajaṃ puṇyaṃ samprāpnoti sa mānavaḥ || 43 ||
tulasīṃ svakare kṛtvā dhṛtvā dehe ca mānavaḥ |
prāṇāṃstyajati tīrtheṣu viṣṇulokaṃ sa gacchati || 44 ||
tulasīkāṣṭhanirmāṇamālāṃ gṛhṇāti yo naraḥ |
pade pade'śvamedhasya labhate niścitaṃ phalam || 45 ||
tulasīṃ svakare kṛtvā svīkāraṃ yo na rakṣati |*

sa yāti kālasūtraṃ ca yāvaccandradivākarau || 46 ||
karoti mithyāśapathaṃ tulasyā yo'tra mānavaḥ |
sa yāti kumbhīpākaṃ ca yāvadindrāścaturdaśa || 47 ||
tulasītoyakaṇikāṃ mṛtyukāle ca yo labhet |
rat□nayānaṃ samāruhya vaikuṇṭhe prāpyate dhruvam || 48 ||
pūrṇimāyāmamāyāṃ ca dvādaśyāṃ ravisaṃkrame |
tailābhyaṅ□gaṃ ca kṛtvā ca madhyāhne niśi sandhyayoḥ || 49 ||
aśauce'śucikāle ye rātrivāso'nvitā narāḥ |
tulasīṃ ye vicinvanti te chindanti hareḥ śiraḥ || 50 ||
trirātraṃ tulasīpatraṃ śuddhaṃ paryuṣitaṃ sati |
śrāddhe vrate ca dāne ca pratiṣṭhāyāṃ surārcane || 51 ||
bhūgataṃ toyapatitaṃ yaddattaṃ viṣṇave sati |
śuddhaṃ ca tulasīpatraṃ kṣālanādanyakarmaṇi || 52 ||
vṛkṣādhiṣṭhātṛdevī yā goloke ca nirāmaye |

kṛṣṇena sārdhaṃ nityaṃ ca nityakrīḍāṃ kariṣyasi || 53 ||
nadyadhiṣṭhātṛdevī yā bhārate ca supuṇyadā |
lavaṇodasya sā pat□nī madaṃśasya bhaviṣyati || 54 ||
tvaṃ ca svayaṃ mahāsādhvī vaikuṇṭhe mama sannidhau |
ramāsamā ca rāmā ca bhaviṣyasi na saṃśayaḥ || 55 ||
ahaṃ ca śailarūpeṇa gaṇḍakītīrasannidhau |
adhiṣṭhānaṃ kariṣyāmi bhārate tava śāpataḥ || 56 ||
koṭisaṃkhyāstatra kīṭāstīkṣṇadaṃṣṭrāvarāyudhaiḥ |
tacchilākuhare cakraṃ kariṣyanti madīyakam || 57 ||
ekadvāraṃ catuścakraṃ vanamālāvibhūṣitam |
navīnanīradākāraṃ lakṣmīnārāyaṇābhidham || 58 ||
ekadvāraṃ catuścakraṃ navīnanīradopamam |
lakṣmījanārdano jñeyo rahito vanamālayā || 59 ||
dvāradvaye catuścakraṃ goṣpadena virājitam |

raghunāthābhidhaṃ jñeyaṃ rahitaṃ vanamālayā || 60 ||
atikṣudraṃ dvicakraṃ ca navīnajaladaprabham |
tadvāmanābhidhaṃ jñeyaṃ rahitaṃ vanamālayā || 61 ||
atikṣudraṃ dvicakraṃ ca vanamālāvibhūṣitam |
vijñeyaṃ śrīdharaṃ rūpaṃ śrīpradaṃ gṛhiṇā sadā || 62 ||
sthūlaṃ ca vartulākāraṃ rahitaṃ vanamālayā |
dvicakraṃ sphuṭamatyantaṃ jñeyaṃ dāmodarābhidham || 63 ||
madhyamaṃ vartulākāraṃ dvicakraṃ bāṇavikṣatam |
raṇarāmābhidhaṃ jñeyaṃ śaratūṇasamanvitam || 64 ||
madhyamaṃ saptacakrañca chatrabhūṣaṇabhūṣitam |
rājarājeśvaraṃ jñeyaṃ rājasampatpradaṃ nṛṇām || 65 ||
dvisaptacakraṃ sthūlaṃ ca navanīradasuprabham |
anantākhyaṃ ca vijñeyaṃ caturvargaphalapradam || 66 ||
cakrākāraṃ dvicakraṃ ca saśrīkaṃ jaladaprabham |

sagoṣpadaṃ madhyamaṃ ca vijñeyaṃ madhusūdanam || 67 ||
sudarśanaṃ caikacakraṃ guptacakraṃ gadādharam |
dvicakraṃ hayavaktrābhaṃ hayagrīvaṃ prakīrtitam || 68 ||
atīva vistṛtāsyaṃ ca dvicakraṃ vikaṭaṃ sati |
narasiṃhaṃ suvijñeyaṃ sadyo vairāgyadaṃ nṛṇām || 69 ||
dvicakraṃ vistṛtāsyaṃ ca vanamālāsamanvitam |
lakṣmīnṛsiṃhaṃ vijñeyaṃ gṛhiṇāṃ ca sukhapradam || 70 ||
dvāradeśe dvicakraṃ ca saśrīkaṃ ca samaṃ sphuṭam |

vāsudevaṃ tu vijñeyaṃ sarvakāmaphalapradam || 71 ||
pradyumnaṃ sūkṣmacakraṃ ca navīnanīradaprabham |
suṣiracchidrabahulaṃ gṛhiṇā ca sukhapradam || 72 ||
dve cakre caikalagne ca pṛṣṭhaṃ yatra tu puṣkalam |
saṅ□karṣaṇaṃ suvijñeyaṃ sukhadaṃ gṛhiṇāṃ sadā || 73 ||
aniruddhaṃ tu pītābhaṃ vartulaṃ cātiśobhanam |

sukhapradaṃ gṛhasthānāṃ pravadanti manīṣiṇaḥ || 74 ||
śālagrāmaśilā yatra tatra sannihito hariḥ |
tatraiva lakṣmīrvasati sarvatīrthasamanvitā || 75 ||
yāni kāni ca pāpāni brahmahatyādikāni ca |
tāni sarvāṇi naśyanti śālagrāmaśilārcanāt || 76 ||
chatrākāre bhaved□rājyaṃ vartule ca mahāśriyaḥ |
duḥkhañca śakaṭākāre śūlāgre maraṇaṃ dhruvam || 77 ||
vikṛtāsye ca dāridryaṃ piṅ□gale hānireva ca |
bhagnacakre bhavedvyādhirvidīrṇe maraṇaṃ dhruvam || 78 ||
vrataṃ dānaṃ pratiṣṭhā ca śrāddhaṃ ca devapūjanam |
śālagrāmasya sānnidhyātpraśastaṃ tad□bhavediti || 79 ||
sa snātaḥ sarvatīrtheṣu sarvayajñeṣu dīkṣitaḥ |
sarvayajñeṣu tīrtheṣu vrateṣu ca tapaḥsu ca || 80 ||
pāṭhe caturṇāṃ vedānāṃ tapasāṃ karaṇe sati |

tatpuṇyaṃ labhate nūnaṃ śālagrāmaśilārcanāt || 81 ||
(śālagrāmaśilātoyairyo'bhiṣekaṃ sadā caret |
sarvadāneṣu yatpuṇyaṃ pradakṣiṇaṃ bhuvo yathā ||) ||
śālagrāmaśilātoyaṃ nityaṃ bhuṅ□kte ca yo naraḥ |
surepsitaṃ prasādaṃ ca labhate nātra saṃśayaḥ || 82 ||
tasya sparśaṃ ca vāñchanti tīrthāni nikhilāni ca |
jīvanmukto mahāpūto'pyante yāti hareḥ padam || 83 ||
tatraiva hariṇā sārdhamasaṃkhyaṃ prākṛtaṃ layam |
yāsyatyeva hi dāsye ca niyukto dāsyakarmaṇi || 84 ||
yāni kāni ca pāpāni brahmahatyāsamāni ca |
taṃ dṛṣṭvā ca palāyante vainateyādivoragāḥ || 85 ||
tatpādarajasā devī sadyaḥpūtā vasundharā |
puṃsāṃ lakṣaṃ tatpitṝṇāṃ nistarettasya janmataḥ || 86 ||
śālagrāmaśilātoyaṃ mṛtyukāle ca yo labhet |

sarvapāpavinirmukto viṣṇulokaṃ sa gacchati || 87 ||
nirvāṇamuktiṃ labhate karmabhogātpramucyate |
viṣṇoḥ pade pralīnaśca bhaviṣyati na saṃśayaḥ || 88 ||
śālagrāmaśilāṃ dhṛtvā mithyāvākyaṃ vadettu yaḥ |
sa yāti kumbhīpāke ca yāvadvai brahmaṇo vayaḥ || 89 ||
śālagrāmaśilāṃ dhṛtvā svīkāraṃ yo na pālayet |
sa prayātyasipatraṃ ca lakṣamanvantarāvadhi || 90 ||
tulasīpatravicchedaṃ śālagrāme karoti yaḥ |
tasya janmāntare kānte strīvicchedo bhaviṣyati || 91 ||
tulasīpatravicchedaṃ śaṅ□khe yo hi karoti ca |
bhāryāhīno bhavetso'pi rogī ca saptajanmasu || 92 ||
śālagrāmaṃ ca tulasīṃ śaṅ□khaṃ caikatra eva ca |
yo rakṣati mahājñānī sa bhavecchrīhareḥ priyaḥ || 93 ||
sakṛdeva hi yo yasyāṃ vīryādhānaṃ karoti ca |

tadvicchede tasya duḥkhaṃ bhavedeva parasparam || 94 ||
tvaṃ priyā śaṅ□khacūḍasya caikamanvantarāvadhi |
śaṅ□khena sārdhaṃ tvad□bhedaḥ kevalaṃ duḥkhadastathā || 95 ||
ityuktvā śrīharistāṃ ca virarāma ca nārada |
sā ca dehaṃ parityajya divyarūpaṃ vidhāya ca || 96 ||
yathā śrīśca tathā sā cāpyuvāsa harivakṣasi |
sa jagāma tayā sārdhaṃ vaikuṇṭhaṃ kamalāpatiḥ || 97 ||
lakṣmīḥ sarasvatī gaṅ□gā tulasī cāpi nārada |
hareḥ priyāścatasraśca babhūvurīśvarasya ca || 98 ||
sadyastaddehajātā ca babhūva gaṇḍakī nadī |
īśvaraḥ so'pi śailaśca tattīre puṇyado nṛṇām || 99 ||
kurvanti tatra kīṭāśca śilāṃ bahuvidhāṃ mune |
jale patanti yā yāśca phaladāstāśca niścitam || 100 ||
sthalasthāḥ piṅ□galā jñeyāścopatāpādraveriti |

ityevaṃ kathitaṃ sarvaṃ kiṃ bhūyaḥ śrotumicchasi || 101 ||

English translation

1. Narada said How did Narayana impregnate TulasT? Kindly describe all that in detail.

2-11. Narayana said For accomplishing the ends of the Devas, Bhagavan Hari assumed the Vaisnavi Maya, took the Kavacha from S'ankhachuda and assuming his form, went to the house of TulasT. Dundubhis (celestial drums) were sounded at Her door, shouts of victory were proclaimed and TulasT was informed. The chaste TulasT, hearing that sound very gladly looked out on the royal road from the window. Then for auspicious observances. She offered riches to the Brahmins; then She gave wealth to the panegyrists (or bards attached to the courts of princes), to the beggars, and the other chanters of hymns. That time Bhagavan Narayana alighted from His chariot and went to the house of the DevT TulasT, built of invaluable gems, looking exceedingly artistic and beautiful. Seeing her dear husband before her. She became very glad and washed his feet and shed tears of joy and bowed down to Him. Then She, impelled by love, made him take his seat on the beautiful jewel throne and giving him sweet scented betels with camphor, began to say "Today my life has been crowned with success. For I am seeing again my lord returned from the battle." Then she cast smiling glances askance at him and with her body filled with rapturous joy lovingly asked him the news of the war in sweet words

12-13. O Thou, the Ocean of mercy! Now tell me of your heroic valour, how you have come out victorious in war with Mahadeva who destroys countless universes. Hearing TulasT's word, the Lord of LaksmT, in the guise of S'ankhachuda, spoke these nectar-like words with a smiling countenance.

14-17. O Dear! Full one Samvatsara the war lasted betwixt us. All the Daityas were killed. Then Brahma Himself came and mediated. Peace, then, was brought about and by the command of Brahma, I gave over to the Devas their rights. When I returned to my home, S'iva went back to His S'ivaloka. Thus saying. Hah, the Lord of the world, slept and then engaged in sexual intercourse with her. But the chaste TulasT, finding this time her experience quite different from what She used to enjoy before, argued all the time within herself and at last questioned him

18-22. Who are you? O Magician! By spreading your magic, you have enjoyed me. As you have taken my chastity, I will curse you. Bhagavan Narayana, hearing Tulasi's words and being afraid of the curse, assumed His real beautiful figure. The Devi then saw the Eternal Lord of the Devas before her. He was of a deep blue colour like fresh rain-clouds and with eyes like autumnal lotuses and with

playful Lilas equivalent to tens and tens of millions of Love personified and adorned with jewels and ornaments. His face was smiling and gracious; and he wore his yellow-coloured robe. The love-stricken TulasT, seeing That Lovely Form of Vasudeva, immediately fell senseless; and at the next moment, regaining consciousness, she began to speak.

23-27. O Lord! Thou art like a stone. Thou hast no mercy. By hypocrisy Thou hast destroyed my chastity, my virtue and for that reason didst kill my husband. O Lord! Thou had no mercy; Thy heart is like a stone. So Let Thee be turned into a stone. Those who declare Thee as a saint, are no doubt mistaken. Why didst Thou for the sake of others, kill without any fault, another Bhakta of Thine. Thus speaking, TulasT overpowered with grief and sorrow, cried aloud and repeatedly gave vent to lamentations. Seeing her thus

very distressed, Narayana, the Ocean of Mercy, spoke to her to cheer her up according to the rules of Dharma.

28-102. O Honoured One! For a long time you performed tapasya in this Bharata, to get Me. S'ankhachuda, too, performed tapasya for a long time to get you. By that tapas, S'ankhachuda got you as wife. Now it is highly incumbent to award you also with the fruit that you asked for. Therefore I have done this. Now quit your this terestrial body and assume a Divine Body and marry Me. O Rame! Be like Laksmi. This body of yours will be known by the name of Gandaki, a very virtuous, pure and pellucid stream in this holy land of Bharata. Your hairs will be turned into sacred trees and as they will be born of you, you will be known by the name of Tulasi. All the three worlds will perform their Pujas with the leaves and flowers of this Tulasi. Therefore, O Fair-faced One! This Tulasi will be reckoned as the chief amongst all flowers and leaves. In Heavens, earth, and the nether regions, and before Me, O Fair One, you will reign as the chief amongst trees and flowers. In the region of Goloka, on the banks of the river Viraja, in the Rasa circle (the celestial ball dance,) where all amorous sentiments are played in Vrindarana forest, in Bhandira forest, in Champaka forest, in the beautiful Chandana (Sandal Forests and in the groves of MadhavT, Ketaki, Kunda, Mallika, and Malati, in the sacred places you will live and bestow the highest religious merits. All the Tirthas will reside at the bottom of the Tulasi tree and so religious merits will accrue to all. O Fair-faced One! There I and all the Devas will wait in expectation of the falling of a Tulasi leaf. Anybody who will be initiated and installed with the Tulasi leaves water, will get all the fruits of being initiated in all the sacrifices. Whatever pleasure Hari gets when thousands and thousands of jars filled with water are offered to him, the same pleasure He will get when one Tulasi leaf will be offered to Him. Whatever fruits are acquired by giving Ayuta cows as presents, those will be also acquired by giving Tulasi leaves. Especially if one gives Tulasi leaves in the month of Kartik, one gets the fruits same

as above mentioned. If one drinks or gets the Tulasi leaf water at the momentous Time of Death, one becomes freed of all sins and is worshipped in the Visnu Loka. He who drinks daily the Tulasi leaf water certainly gets the fruit of one lakh horse sacrifices. He who plucks or culls the Tulasi leaf by his own hand and holding it on his body, quits his life in a Tirath, goes to Visnu Loka. Whoever holds in his neck the garland made up of Tulasi wood, gets certainly the fruit of horse sacrifices at every step. He who does not keep his word, holding the Tulasi leaf in his hand, goes to the Kalasutra Hell as long as the Sun and Moon last. He who gives false evidence in the presence of the Tulasi leaf, goes to the Kumbhipaka Hell for the life- periods of fourteen Indras. He who drinks or gets a bit of the Tulasi leaf water at the time of death, certainly goes to Vaikuntha, ascending on a car made up of jewels. Those who pluck or cull the Tulasi leaves in the Full Moon night, on the twelfth lunar day, on the passing of the sun from one sign to another, the mid-day, or on the twilights, on the night, while applying oil on their bodies, on the impurity periods, and while putting on night dresses, verily eat off the Narayana's

head. O Chaste One! The Tulasi leaf kept in the night, is considered sacred. It is considered good in S'raddha, vow ceremony, in the making over of any gift, in the installation of any image or in worshipping any Deva. Again, the Tulasi leaf fallen on the ground or fallen in water or offered to Visnu, if washed out can be used in holy and other purposes. Thus, O Good One! You will remain as tree in this earth and will remain in Goloka as the Presiding Deity thereof and will enjoy daily the sport with Krisna. And also you will be the Presiding Deity of the river Gandaki and thus bestow religious merits in Bharata; you will be the wife of the Salt Ocean, which is My part. You are very chaste; in Vaikuntha you will enjoy me as Rama lives with Me. And as for Me, I will be turned into stone by your curse; I will remain in India close to the bank of the river Gandaki. Millions and millions of insects with their sharp teeth will make rings, (the convolutions in the S'alagrama or sacred stones), on the cavities of the mountains there, representing Me. Of these stones, those that have one door (entrance hole), four convolutions, adorned by the garland of wild flowers (having a mark like this) and which look like

fresh rain-cloud, are called Laksmi Narayana Murtis (forms). And those that have one door, four convolutions and look like fresh rain- clouds but no garlands are called Laksmi Janardana Chakras (discus). Those that have two doors, four convolutions, and decked with mark like cow's hoof and void of the garland mark are called Raghunatha chakras. Those that are very small in size, with two Chakras and look like fresh rain clouds and void of the garland marks are named Vamana Chakras. Those that that are very small in size, with two Chakras and the garland mark added, know then to be the S'ridhara Chakras. These always bring in prosperity to the household. Those that are big, circular, void of garland mark, with two circular Chakras, are known as Damodara forms. Those that are mediocre in size, with two Chakras and marked as if struck by an arrow, having marks of arrows and bow-cases are known as Rana- Ramas. Those that are middling, with seven Chakras, having marks of an umbrella and ornaments, are called Rajarajes'varas. They bestow the royal Laksmi to persons. Those that have twice seven chakras, and are big, looking like fresh rain-clouds are named Anantas. They bestow four fold fruits (Dharma, wealth, desire and liberation). Those that are in their forms like a ring, with two chakras, beautiful, looking like rain-clouds, having cow-hoof marks and of mediocre size are named Madhusudanas. Those that have one Chakra are called Sudars'anas. Those that have their Chakras hidden are called Gadadharas. Those that have two Chakras, looking horse-faced, are known as Hayagrivas. O Chaste One! Those that have their mouths very wide and extended, with two Chakras, and very terrible, are known as Narasimhas. They excite Vairagyas to all who serve them. Those that have two Chakras, mouths extended and with garland marks (elliptical marks) are called Laksmi Nrisinghas. They always bless the householders who worship them. Those that have two Chakras near their doors (faces), that look even and beautiful, and with marks manifested are known as Vasudevas. They yield all sorts of fruits. Those that have their Chakras fine and their forms like fresh rain-clouds and have many fine hole marks within their wide gaping facets are called Pradyumnas. They yield happiness to every householder. Those that

have their faces of two Chakras stuck together and their backs capacious, are known as Sankarsanas. They always bring in happiness to the householders. Those that look yellow, round and very beautiful are Anirudhas. The sages say, they give happiness to the householder. Where there is the S'alagrama stone there exists S'ri Hah Himself; and where there is Hah, Laksmi and all the Tirthas dwell there. Worshipping S'alagram S'ila, destroys the Brahmahatya (killing a Brahmin) and any other sin whatsoever. In worshipping the S'alagrama stone looking like an umbrella, kingdoms are obtained; in worshipping circular S'ilas, great prosperity is obtained; in worshipping cart-shaped stones, miseries arise; and in worshipping stones, whose ends look like spears (S'ulas), death inevitably follows. Those whose facets are distorted, bring in poverty; and yellow stones bring in various evils and afflictions. Those whose Chakras look broken, bring in diseases; and those whose Chakras are

rent asunder bring in death certainly. Observing vows, making gifts, installing images, doing S'raddhas, worshipping the Devas, all these become highly exalted, if done before the S'alagrama S'ila. One acquires the merits of bathing in all the Tirthas and in being initiated in all the sacrifices, if one worships the Salagrama S'ila. What more than this, that the merits acquired by all the sacrifices, all the Tirthas, all vows, all austerities and reading all the Vedas are all acquired by duly worshipping by the holy S'alagrama S'ila. He who performs his Abhis'eka ceremony always with S'alagrama water (being sprinkled with S'alagrama water at the initiation and Installation ceremonies), acquires the religious merits of performing all sorts of gifts and circumambulating the whole earth. All the Devas are, no doubt, pleased with him who thus worships daily the S'alagrama. What more than this, that all the Tirthas want to have his touch. He becomes a Jivanmukta (liberated while living) and becomes very holy; ultimately he goes to the region of S'ri Hah and remains in Hari's service there and dwells with him for countless Prakritic dissolutions. Every sin, like Brahma Hatya, flies away from him as serpents do at the sight of Garuda. The Devi Vasundhara (the Earth) becomes purified by the touch of the dust of his feat. At his birth, all his predecessors (a lakh in number), are saved. He who

gets the S'alagrama S'ila water during the time of his death, he is freed of all his sins and goes to the Visnu Loka and gets Nirvana; he becomes freed entirely from the effects of Karma and he gets, no doubt, dissolved and diluted for ever in (the feet of) Visnu. He who tells lies, holding S'alagrama in his hands, goes to the Kumbhipaka Hell for the life-period of Brahma. If one does not keep his word, uttered with the S'alagrama stone in his hand, one goes to the Asipatra Hell for one lakh manvantaras. He who worships the S'alagrama stone without offering TulasT leaves on it or separates the TulasT leaves from the stone, will have to suffer separation from his wife in his next birth. So if one does not offer the TulasT leaves in the conchshell, for seven births he remains without his wife and he becomes diseased. He who preserves the S'alagrama stone, the TulasT and the conchshell, in one place, becomes very learned and becomes dear to Narayana. Look! He who casts his semen once in his wife, suffers intense pain, no doubt, at each other's separation.

So you become dear to S'ankhachuda for one Manvantara. Now, what wonder! That you will suffer pain, at his bereavement. O Narada! Thus saying, S'rT Hah desisted. TulasT quitted her mortal coil and assumed a divine form, began to remain in the breast of S'rT Hari like S'rT LaksmT DevT. Hari also went with her to Vaikuntha. Thus LaksmT, SarasvatT, Ganga, and TulasT, all the four came so very dear to Hari and are recognised as Is'varTs. On the other hand, the mortal coil of TulasT, no sooner quitted by TulasT, became transformed into the river GandakT. Bhagavan Hari, too, became also converted into a holy mountain, on the banks thereof, yielding religious merits to the people. The insects cut and fashion many pieces out of that mountain. Of them, those that fall into the river, yield fruits undoubtedly. And those pieces that fall on the ground become yellow coloured; they are not at all fit for worship. O Narada! Thus I have spoken to you everything. What more do you want to hear now? Say.

Here ends the Twenty-fourth Chapter of the Ninth Book on the glory of TulasT in the Mahapuranam S'rT Mad DevT Bhagavatam of 18,000

verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 25

On The Method Of Worship Of

Chapter 242 of 318 · 44 detected Sanskrit verse markers

Sanskrit

नारद उवाच
तुलसी च यदा पूज्या कृता नारायणप्रिया ।
अस्याः पूजाविधानं च स्तोत्रं च वद साम्प्रतम् ॥ १ ॥
केन पूजा कृता केन स्तुता प्रथमतो मुने ।
तत्र पूज्या सा बभूव केन वा वद मामहो ॥ २ ॥
सूत उवाच
नारदस्य वचः श्रुत्वा प्रहस्य मुनिपुङ्गवः ।
कथां कथितुमारेभे पुण्यां पापहरां पराम् ॥ ३ ॥
श्रीनारायण उवाच
हरिः संपूज्य तुलसीं रेमे च रमया सह ।
रमासमानसौभाग्यां चकार गौरवेण च ॥ ४ ॥
सेहे च लक्ष्मीर्गङ्गा च तस्याश्च नवसङ्गमम् ।
सौभाग्यगौरवं कोपात्ते न सेहे सरस्वती ॥ ५ ॥
सा तां जघान कलहे मानिनी हरिसन्निधौ ।

व्रीडया चापमानेन सान्तर्धानं चकार ह ॥ ६ ॥
सर्वसिद्धेश्वरी देवी ज्ञानिनां सिद्धियोगिनी ।
जगामादर्शनं कोपात्सर्वत्र च हरेरहो ॥ ७ ॥
हरिर्न दृष्ट्वा तुलसीं बोधयित्वा सरस्वतीम् ।
तदनुज्ञां गहीत्वा च जगाम तुलसीवनम् ॥ ८ ॥
तत्र गत्वा च सुस्नातो हरिः स तुलसीं सतीम् ।
पूजयामास तां ध्यात्वा स्तोत्रं भक्त्या चकार ह ॥ ९ ॥
लक्ष्मीमायाकामवाणीबीजपूर्वं दशाक्षरम् ।
वृन्दावनीति ङेऽन्तं च वह्निजायान्तमेव च ॥ १० ॥
अनेन कल्पतरुणा मन्त्रराजेन नारद ।
पूजयेद्यो विधानेन सर्वसिद्धिं लभेद्ध्रुवम् ॥ ११ ॥
घृतदीपेन धूपेन सिन्दूरचन्दनेन च ।
नैवेद्येन च पुष्पेण चोपचारेण नारद ॥ १२ ॥
हरिस्तोत्रेण तुष्टा सा चाविर्भूता महीरुहात् ।

प्रसन्ना चरणाम्भोजे जगाम शरणं शुभा ॥ १३ ॥
वरं तस्यै ददौ विष्णुः सर्वपूज्या भवेरिति ।

अहं त्वां धारयिष्यामि सुरूपां मूर्ध्नि वक्षसि ॥ १४ ॥
सर्वे त्वां धारयिष्यन्ति स्वमूर्ध्नि च सुरादयः ।
इत्युक्त्वा तां गृहीत्वा च प्रययौ स्वालयं विभुः ॥ १५ ॥
नारद उवाच
किं ध्यानं स्तवनं किं वा किं वा पूजाविधानकम् ।
तुलस्याश्च महाभाग तन्मे व्याख्यातुमर्हसि ॥ १६ ॥
श्रीनारायण उवाच
अन्तर्हितायां तस्यां च हरिर्वृन्दावने तदा ।
तस्याश्चक्रे स्तुतिं गत्वा तुलसीं विरहातुरः ॥ १७ ॥
श्रीभगवानुवाच
वृन्दरूपाश्च वृक्षाश्च यदैकत्र भवन्ति च ।
विदुर्बुधास्तेन वृन्दां मत्प्रियां तां भजाम्यहम् ॥ १८ ॥

पुरा बभूव या देवी त्वादौ वृन्दावने वने ।
तेन वृन्दावनी ख्याता सौभाग्या तां भजाम्यहम् ॥ १९ ॥
असंख्येषु च विश्वेषु पूजिता या निरन्तरम् ।
तेन विश्वपूजिताऽऽख्यां पूजितां च भजाम्यहम् ॥ २० ॥
असंख्यानि च विश्वानि पवित्राणि त्वया सदा ।
तां विश्वपावनीं देवीं विरहेण स्मराम्यहम् ॥ २१ ॥
देवा न तुष्टाः पुष्पाणां समूहेन यया विना ।
तां पुष्पसारां शुद्धां च द्रष्टुमिच्छामि शोकतः ॥ २२ ॥
विश्वे यत्प्राप्तिमात्रेण भक्तानन्दो भवेद्ध्रुवम् ।
नन्दिनी तेन विख्याता सा प्रीता भवतादिह ॥ २३ ॥
यस्या देव्यास्तुला नास्ति विश्वेषु निखिलेषु च ।
तुलसी तेन विख्याता तां यामि शरणं प्रियाम् ॥ २४ ॥
कृष्णजीवनरूपा सा शश्वत्प्रियतमा सती ।
तेन कृष्णजीवनी सा सा मे रक्षतु जीवनम् ॥ २५ ॥

इत्येवं स्तवनं कृत्वा तस्थौ तत्र रमापतिः ।
ददर्श तुलसीं साक्षात्पादपद्मनतां सतीम् ॥ २६ ॥
रुदतीमवमानेन मानिनीं मानपूजिताम् ।
प्रियां दृष्ट्वा प्रियः शीघ्रं वासयामास वक्षसि ॥ २७ ॥
भारत्याज्ञां गहीत्वा च स्वालयं च ययौ हरिः ।
भारत्या सह तत्प्रीतिं कारयामास सत्वरम् ॥ २८ ॥
वरं विष्णुर्ददौ तस्यै सर्वपूज्या भवेरिति ।
शिरोधार्या च सर्वेषां वन्द्या मान्या ममेति च ॥ २९ ॥
विष्णोर्वरेण सा देवी परितुष्टा बभूव च ।
सरस्वती तामाकृष्य वासयामास सन्निधौ ॥ ३० ॥
लक्ष्मीर्गङ्गा सस्मिता च तां समाकृष्य नारद ।

गृहं प्रवेशयामास विनयेन सतीं तदा ॥ ३१ ॥
वृन्दा वृन्दावनी विश्वपूजिता विश्वपावनी ।
पुष्पसारा नन्दनी च तुलसी कृष्णजीवनी ॥ ३२ ॥

एतन्नामाष्टकञ्चैव स्तोत्रं नामार्थसंयुतम् ।
यः पठेत्तां च संपूज्य सोऽश्वमेधफलं लभेत् ॥ ३३ ॥
कार्तिक्यां पूर्णिमायां च तुलस्या जन्म मङ्गलम् ।
तत्र तस्याश्च पूजा च विहिता हरिणा पुरा ॥ ३४ ॥
तस्यां यः पूजयेत्तां च भक्त्या वै विश्वपावनीम् ।
सर्वपापाद्विनिर्मुक्तो विष्णुलोकं स गच्छति ॥ ३५ ॥
कार्तिके तुलसीपत्रं यो ददाति च विष्णुवे ।
गवामयुतदानस्य फलं प्राप्नोति निश्चितम् ॥ ३६ ॥
अपुत्रो लभते पुत्रं प्रियाहीनो लभेत्प्रियाम् ।
बन्धुहीनो लभेद्बन्धून् स्तोत्रश्रवणमात्रतः ॥ ३७ ॥
रोगी प्रमुच्यते रोगाद्बद्धो मुच्येत बन्धनात् ।
भयान्मुच्येत भीतस्तु पापान्मुच्येत पातकी ॥ ३८ ॥
इत्येवं कथितं स्तोत्रं ध्यानं पूजाविधिं शृणु ।
त्वमेव वेदे जानासि कण्वशाखोक्तमेव च ॥ ३९ ॥

तद्वृक्षे पूजयेत्तां च भक्त्या चावाहनं विना ।
तां ध्यात्वा चोपचारेण ध्यानं पातकनाशनम् ॥ ४० ॥
तुलसीं पुष्पसारां च सतीं पूतां मनोहराम् ।
कृतपापेध्मदाहाय ज्वलदग्निशिखोपमाम् ॥ ४१ ॥
पुष्पेषु तुलना यस्या नास्ति वेदेषु भाषितम् ।
पवित्ररूपा सर्वासु तुलसी सा च कीर्तिता ॥ ४२ ॥
शिरोधार्या च सर्वेषामीप्सिता विश्वपावनी ।
जीवन्मुक्तां मुक्तिदां च भजे तां हरिभक्तिदाम् ॥ ४३ ॥
इति ध्यात्वा च संपूज्य स्तुत्वा च प्रणमेत्सुधीः ।
उक्तं तुलस्युपाख्यानं किं भूयः श्रोतुमिच्छसि ॥ ४४ ॥

Roman transliteration

nārada uvāca
tulasī ca yadā pūjyā kṛtā nārāyaṇapriyā |
asyāḥ pūjāvidhānaṃ ca stotraṃ ca vada sāmpratam || 1 ||
kena pūjā kṛtā kena stutā prathamato mune |
tatra pūjyā sā babhūva kena vā vada māmaho || 2 ||
sūta uvāca
nāradasya vacaḥ śrutvā prahasya munipuṅ□gavaḥ |
kathāṃ kathitumārebhe puṇyāṃ pāpaharāṃ parām || 3 ||
śrīnārāyaṇa uvāca
hariḥ saṃpūjya tulasīṃ reme ca ramayā saha |

ramāsamānasaubhāgyāṃ cakāra gauraveṇa ca || 4 ||
sehe ca lakṣmīrgaṅ□gā ca tasyāśca navasaṅ□gamam |
saubhāgyagauravaṃ kopātte na sehe sarasvatī || 5 ||
sā tāṃ jaghāna kalahe māninī harisannidhau |

vrīḍayā cāpamānena sāntardhānaṃ cakāra ha || 6 ||
sarvasiddheśvarī devī jñānināṃ siddhiyoginī |
jagāmādarśanaṃ kopātsarvatra ca hareraho || 7 ||
harirna dṛṣṭvā tulasīṃ bodhayitvā sarasvatīm |
tadanujñāṃ gahītvā ca jagāma tulasīvanam || 8 ||
tatra gatvā ca susnāto hariḥ sa tulasīṃ satīm |
pūjayāmāsa tāṃ dhyātvā stotraṃ bhaktyā cakāra ha || 9 ||
lakṣmīmāyākāmavāṇībījapūrvaṃ daśākṣaram |
vṛndāvanīti ṅe'ntaṃ ca vahnijāyāntameva ca || 10 ||
anena kalpataruṇā mantrarājena nārada |
pūjayedyo vidhānena sarvasiddhiṃ labhed□ dhruvam || 11 ||
ghṛtadīpena dhūpena sindūracandanena ca |
naivedyena ca puṣpeṇa copacāreṇa nārada || 12 ||
haristotreṇa tuṣṭā sā cāvirbhūtā mahīruhāt |

prasannā caraṇāmbhoje jagāma śaraṇaṃ śubhā || 13 ||
varaṃ tasyai dadau viṣṇuḥ sarvapūjyā bhaveriti |
ahaṃ tvāṃ dhārayiṣyāmi surūpāṃ mūrdhni vakṣasi || 14 ||
sarve tvāṃ dhārayiṣyanti svamūrdhni ca surādayaḥ |
ityuktvā tāṃ gṛhītvā ca prayayau svālayaṃ vibhuḥ || 15 ||
nārada uvāca
kiṃ dhyānaṃ stavanaṃ kiṃ vā kiṃ vā pūjāvidhānakam |
tulasyāśca mahābhāga tanme vyākhyātumarhasi || 16 ||
śrīnārāyaṇa uvāca
antarhitāyāṃ tasyāṃ ca harirvṛndāvane tadā |
tasyāścakre stutiṃ gatvā tulasīṃ virahāturaḥ || 17 ||
śrībhagavānuvāca
vṛndarūpāśca vṛkṣāśca yadaikatra bhavanti ca |
vidurbudhāstena vṛndāṃ matpriyāṃ tāṃ bhajāmyaham || 18 ||

purā babhūva yā devī tvādau vṛndāvane vane |
tena vṛndāvanī khyātā saubhāgyā tāṃ bhajāmyaham || 19 ||
asaṃkhyeṣu ca viśveṣu pūjitā yā nirantaram |
tena viśvapūjitā''khyāṃ pūjitāṃ ca bhajāmyaham || 20 ||
asaṃkhyāni ca viśvāni pavitrāṇi tvayā sadā |
tāṃ viśvapāvanīṃ devīṃ viraheṇa smarāmyaham || 21 ||
devā na tuṣṭāḥ puṣpāṇāṃ samūhena yayā vinā |
tāṃ puṣpasārāṃ śuddhāṃ ca draṣṭumicchāmi śokataḥ || 22 ||
viśve yatprāptimātreṇa bhaktānando bhaved□ dhruvam |
nandinī tena vikhyātā sā prītā bhavatādiha || 23 ||
yasyā devyāstulā nāsti viśveṣu nikhileṣu ca |
tulasī tena vikhyātā tāṃ yāmi śaraṇaṃ priyām || 24 ||
kṛṣṇajīvanarūpā sā śaśvatpriyatamā satī |
tena kṛṣṇajīvanī sā sā me rakṣatu jīvanam || 25 ||

ityevaṃ stavanaṃ kṛtvā tasthau tatra ramāpatiḥ |
dadarśa tulasīṃ sākṣātpādapadmanatāṃ satīm || 26 ||

rudatīmavamānena māninīṃ mānapūjitām |
priyāṃ dṛṣṭvā priyaḥ śīghraṃ vāsayāmāsa vakṣasi || 27 ||
bhāratyājñāṃ gahītvā ca svālayaṃ ca yayau hariḥ |
bhāratyā saha tatprītiṃ kārayāmāsa satvaram || 28 ||
varaṃ viṣṇurdadau tasyai sarvapūjyā bhaveriti |
śirodhāryā ca sarveṣāṃ vandyā mānyā mameti ca || 29 ||
viṣṇorvareṇa sā devī parituṣṭā babhūva ca |
sarasvatī tāmākṛṣya vāsayāmāsa sannidhau || 30 ||
lakṣmīrgaṅ□gā sasmitā ca tāṃ samākṛṣya nārada |
gṛhaṃ praveśayāmāsa vinayena satīṃ tadā || 31 ||
vṛndā vṛndāvanī viśvapūjitā viśvapāvanī |
puṣpasārā nandanī ca tulasī kṛṣṇajīvanī || 32 ||

etannāmāṣṭakañcaiva stotraṃ nāmārthasaṃyutam |
yaḥ paṭhettāṃ ca saṃpūjya so'śvamedhaphalaṃ labhet || 33 ||
kārtikyāṃ pūrṇimāyāṃ ca tulasyā janma maṅ□galam |
tatra tasyāśca pūjā ca vihitā hariṇā purā || 34 ||
tasyāṃ yaḥ pūjayettāṃ ca bhaktyā vai viśvapāvanīm |
sarvapāpādvinirmukto viṣṇulokaṃ sa gacchati || 35 ||
kārtike tulasīpatraṃ yo dadāti ca viṣṇuve |
gavāmayutadānasya phalaṃ prāpnoti niścitam || 36 ||
aputro labhate putraṃ priyāhīno labhetpriyām |
bandhuhīno labhed□ bandhūn stotraśravaṇamātrataḥ || 37 ||
rogī pramucyate rogād□ baddho mucyeta bandhanāt |
bhayānmucyeta bhītastu pāpānmucyeta pātakī || 38 ||
ityevaṃ kathitaṃ stotraṃ dhyānaṃ pūjāvidhiṃ śṛṇu |
tvameva vede jānāsi kaṇvaśākhoktameva ca || 39 ||

tada□vṛkṣe pūjayettāṃ ca bhaktyā cāvāhanaṃ vinā |
tāṃ dhyātvā copacāreṇa dhyānaṃ pātakanāśanam || 40 ||
tulasīṃ puṣpasārāṃ ca satīṃ pūtāṃ manoharām |
kṛtapāpedhmadāhāya jvaladagniśikhopamām || 41 ||
puṣpeṣu tulanā yasyā nāsti vedeṣu bhāṣitam |
pavitrarūpā sarvāsu tulasī sā ca kīrtitā || 42 ||
śirodhāryā ca sarveṣāmīpsitā viśvapāvanī |
jīvanmuktāṃ muktidāṃ ca bhaje tāṃ haribhaktidām || 43 ||
iti dhyātvā ca saṃpūjya stutvā ca praṇametsudhīḥ |
uktaṃ tulasyupākhyānaṃ kiṃ bhūyaḥ śrotumicchasi || 44 ||

English translation

1-2. Narada said When the Devi Tulasi has been made so dear to Narayana and thus an object for worship, then describe Her worship and Stotra (the hymn of Tulasi) now. O Muni! By whom was She first worshipped? By whom were Her glories first sung? And how did She become therefore an object of worship? Speak out all these to me.

3. Suta said Hearing these words of Narada, Narayana, laughing, began to describe this very holy and sin-destroying account of Tulasi.

4-15. Narayana said Bhagavan Hah duly worshipped Tulasi, and began to enjoy her with Laksmi; He raised Tulasi to the rank of Laksmi and thus made her fortunate and glorious Laksmi and Ganga

allowed and bore this new union of Narayana and Tulasi. But Sarasvati could not endure this high position of Tulasi owing to Her anger. She became self-conceited and beat Tulasi on some quarrel before Hah. Tulasi became abashed and insulted and vanished off. Being the IsVari of all the Siddhis, the Devi, the Self-manifest and the Giver of the Siddhiyoga to the Jhanins, Tulasi, Oh! what a wonder, became angry and turned out as invisible to S'ri Hah even.

Not seeing Tulasi, Hari appeased Sarasvati and getting Her permission went to the Tulasi forest. Going there and taking a bath in due accord, and with due rites, worshipped with His whole heart the chaste Tulasi and then began to meditate on Her with devotion.

O Narada! He gets certainly all siddhis who worships Tulasi duly with the ten lettered mantra "S'rim Hrim Klim Aim Vrindavanyai

Svaha," the King of mantras, yielding fruits and all gratifications like the Kalpa Tree. O Narada! At the time of worship, the lamp of ghee, was lighted and dhup, sindura, sandal, offerings of food, flowers, etc., were offered to Her. Thus hymned by Hari, TulasT came out of the tree, pleased. And She gladly took refuge at His lotus feet. Visnu, then, granted her boon that, "You will be worshipped by all; I will keep you in My breast and in My head and the Devas also will hold you on their heads." And He then took her to His own abode.

16. Narada said "O Highly Fortunate One! What is Tulasi's dhyan, stotra and method of worship? Kindly describe all these."

17. Narayana said When TulasT vanished, Hari became very much agitated at her bereavement and went to Vrindavana and began to praise her.

18-44. The Bhagavan said The TulasT trees collect in multitudinous groups; hence the Pundits call it Vrinda. I praise that dear TulasT. Of old. She appeared in the Vrindavana forest and therefore known as VrindavanT. I worship that fortunate and glorious One. She is worshipped always in innumerable universes and is, therefore, known as VisVapujita (worshipped by all). I worship that VisVapujita. By whose contact, those countless universes are always rendered pure and holy; and therefore She is called VisVapavani (purifying the whole universe). I am suffering from her bereavement, I remember the DevT. Without TulasT, the Devas do not get pleased, though other flowers be heaped on them; therefore She is considered as the essence of all the flowers. Now I am in sorrow and trouble and I am very eager to see her, who is of the nature of purity incarnate. The whole universe gets delighted when the Bhaktas receive her; hence She is called NandinT; so may She be pleased with me. There is nothing in the universe that can be

compared to Her; hence She is called TulasT; I take refuge of that clear TulasT. That chaste dear one is the life of Krisna, hence She is known as KrisnajTvanT. Now may She save my life. O Narada! Thus praising, RamapatT remained there. The chaste TulasT then came to His sight and bowed down to His lotus feet; when She becoming sensitive out of the insult, began to weep. Bhagavan Visnu, seeing that sensitive dear one, immediately took her to His breast. Taking, then, SarasvatT's permission. He took her to His own home and brought about, first of all, the agreement between her and SarasvatT. Then He granted her the boon, "You will be worshipped by all, respected by all, and honoured by all; and all will carry you on their heads." I will also worship, respect and honour you and keep you on My head. Receiving this boon from Visnu, the DevT TulasT became very glad.

SarasvatT then attracted her to her side, made her sit close to her. LaksmT and Ganga both with smiling faces attracted her and made her enter into the house. O Narada! Whosoever worships her with her eight names Vrinda, VrindavanT, VisVapujita, VisVapavanT, TulasT, Puspasara, NandanT

and Krisna JTvanT and their meanings and sings this hymn of eight verses duly, acquires the merit of performing AsVamedha Yajha (horse sacrifice). Specially, on the Full Moon night of the month of Kartik, the auspicious birth ceremony of TulasT is performed. Of old Visnu worshipped her at that time. Whoever worships with devotion on that Full Moon combination, the universe purifying TulasT, becomes freed of all sins and goes up to the Visnu Loka. Offerings of TulasT leaves to Visnu in the month of Kartik bring merits equal to those in giving away Ayuta Cows.

Hearing this stotra at that period gives sons to the sonless persons, wives to the wifeless persons and friends to friendless persons. On hearing this stotra, the diseased become free of their diseases, the persons in bondage become free, the terrified become fearless, and the sinners are freed of their sins. O Narada! Thus it has been mentioned how to chant stotra to her. Now hear her dhyan and

method of worship. In the Vedas, in the Kanva S’akha branch, the method of worship is given. You know that one is to meditate on the Tulasi plant, without any invocation (avahana) and then worship her with devotion, presenting all sorts of offerings as required to her.

Now hear Her Dhyanam. Of all the flowers, Tulasi (the holy basil) is the best, very holy, and captivating the mind. It is a flame burning away all the fuel of sins committed by man. In the Vedas it is stated that this plant is called Tulasi, because there can be made no comparison with Her amongst all the flowers. She is the holiest of them all. She is placed on the heads of all and desired by all and gives holiness to the universe. She gives Jivanmukti, mukti and devotion to S’ri Hah. I worship Her. Thus meditating on Her and worshipping Her according to due rites, one is to bow down to Her. O Narada! I have described to you the full history of S’ri Tulasi Devi. What more do yo want to hear now, say.

Here ends the Twenty-fifth Chapter of the Ninth Book on the method of worship of Tulasi Devi in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 26

On The Narration Of Savitr!

Chapter 243 of 318 · 87 detected Sanskrit verse markers

Sanskrit

नारद उवाच
तुलस्युपाख्यानमिदं श्रुतं चातिसुधोपमम् ।
ततः सावित्र्युपाख्यानं तन्मे व्याख्यातुमर्हसि ॥ १ ॥
पुरा केन समुद्भूता सा श्रुता च श्रुतेः प्रसूः ।
केन वा पूजिता लोके प्रथमे कैश्च वा परे ॥ २ ॥
श्रीनारायण उवाच
ब्रह्मणा वेदजननी प्रथमे पूजिता मुने ।
द्वितीये च वेदगणैस्तत्पश्चाद्विदुषां गणैः ॥ ३ ॥
तदा चाश्वपतिर्भूपः पूजयामास भारते ।
तत्पश्चात्पूजयामासुर्वर्णाश्चत्वार एव च ॥ ४ ॥
नारद उवाच
को वा सोऽश्वपतिर्ब्रह्मन् केन वा तेन पूजिता ।
सर्वपूज्या च सा देवी प्रथमे कैश्च वा परे ॥ ५ ॥
श्रीनारायण उवाच

मद्रदेशे महाराजो बभूवाश्वपतिर्मुने ।
वैरिणां बलहर्ता च मित्राणां दुःखनाशनः ॥ ६ ॥
आसीत्तस्य महाराज्ञी महिषी धर्मचारिणी ।
मालतीति समाख्याता यथा लक्ष्मीर्गदाभृतः ॥ ७ ॥
सा च राज्ञी च वन्ध्या च वसिष्ठस्योपदेशतः ।
चकाराराधनं भक्त्या सावित्र्याश्चैव नारद ॥ ८ ॥
प्रत्यादेशं न सा प्राप्ता महिषी न ददर्श ताम् ।
गृहं जगाम दुःखार्ता हृदयेन विदूयता ॥ ९ ॥
राजा तां दुःखितां दृष्ट्वा बोधयित्वा नयेन वै ।
सावित्र्यास्तपसे भक्त्या जगाम पुष्करं तदा ॥ १० ॥
तपश्चकार तत्रैव संयतः शतवत्सरम् ।
न ददर्श च सावित्र्या प्रत्यादेशो बभूव च ॥ ११ ॥
शुश्रावाकाशवाणीं च नृपेन्द्रश्चाशरीरिणीम् ।
गायत्र्या दशलक्षं च जपं त्वं कुरु नारद ॥ १२ ॥

एतस्मिन्नन्तरे तत्र आजगाम पराशरः ।
प्रणनाम ततस्तं च मुनिर्नृपमुवाच च ॥ १३ ॥

मुनिरुवाच
सकृज्जपश्च गायत्र्याः पापं दिनभवं हरेत् ।
दशवारं जपेनैव नश्येत्पापं दिवानिशम् ॥ १४ ॥
शतवारं जपश्चैव पापं मासार्जितं हरेत् ।
सहस्रधा जपश्चैव कल्मषं वत्सरार्जितम् ॥ १५ ॥
लक्षो जन्मकृतं पापं दशलक्षोऽन्यजन्मजम् ।
सर्वजन्मकृतं पापं शतलक्षाद्विनश्यति ॥ १६ ॥
करोति मुक्तिं विप्राणां जपो दशगुणस्ततः ।
करं सर्पफणाकारं कृत्वा तद्रन्धमुद्रितम् ॥ १७ ॥
आनम्रमूर्धमचलं प्रजपेत्प्राङ्मुखो द्विजः ।
अनामिकामध्यदेशादधोऽवामक्रमेण च ॥ १८ ॥
तर्जनीमूलपर्यन्तं जपस्यैवं क्रमः करे ।

श्वेतपङ्कजबीजानां स्फटिकानां च संस्कृताम् ॥ १९ ॥
कृत्वा वै मालिकां राजन् जपेत्तीर्थे सुरालये ।
संस्थाप्य मालामश्वत्थपत्रे पद्मे च संयतः ॥ २० ॥
कृत्वा गोरोचनाक्तां च गायत्र्या स्नापयेत्सुधीः ।
गायत्रीशतकं तस्यां जपेच्च विधिपूर्वकम् ॥ २१ ॥
अथवा पञ्चगव्येन स्नात्वा मालां सुसंस्कृताम् ।
अथ गङ्गोदकेनैव स्नात्वा वातिसुसंस्कृताम् ॥ २२ ॥
एवं क्रमेण राजर्षे दशलक्षं जपं कुरु ।
साक्षाद्द्रक्ष्यसि सावित्रीं त्रिजन्मपातकक्षयात् ॥ २३ ॥
नित्यं सन्ध्यां च हे राजन् करिष्यसि दिने दिने ।
मध्याह्ने चापि सायाह्ने प्रातरेव शुचिः सदा ॥ २४ ॥
सन्ध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु ।
यदह्ना कुरुते कर्म न तस्य फलभाग्भवेत् ॥ २५ ॥
नोपतिष्ठति यः पूर्वां नोपास्ते यस्तु पश्चिमाम् ।

स शूद्रवद्बहिष्कार्यः सर्वस्माद्द्विजकर्मणः ॥ २६ ॥
यावज्जीवनपर्यन्तं त्रिःसन्ध्यां यः करोति च ।
स च सूर्यसमो विप्रस्तेजसा तपसा सदा ॥ २७ ॥
तत्पादपद्मरजसा सद्यःपूता वसुन्धरा ।
जीवन्मुक्तः स तेजस्वी सन्ध्यापूतो हि यो द्विजः ॥ २८ ॥
तीर्थानि च पवित्राणि तस्य संस्पर्शमात्रतः ।
ततः पापानि यान्त्येव वैनतेयादिवोरगाः ॥ २९ ॥
न गृह्णन्ति सुराः पूजां पितरः पिण्डतर्पणम् ।
स्वेच्छया च द्विजातेश्च त्रिसन्ध्यारहितस्य च ॥ ३० ॥
मूलप्रकृत्यभक्तो यस्तन्मन्त्रस्याप्यनर्चकः ।
तदुत्सवविहीनश्च विषहीनो यथोरगः ॥ ३१ ॥

विष्णुमन्त्रविहीनश्च त्रिसन्ध्यारहितो द्विजः ।
एकादशीविहीनश्च विषहीनो यथोरगः ॥ ३२ ॥
हरेरनैवेद्यभोजी धावको वृषवाहकः ।

शूद्रान्नभोजी यो विप्रो विषहीनो यथोरगः ॥ ३३ ॥
शूद्राणां शवदाही यः स विप्रो वृषलीपतिः ।
शूद्राणां सूपकारश्च विषहीनो यथोरगः ॥ ३४ ॥
शूद्राणां च प्रतिग्राही शूद्रयाजी च यो द्विजः ।
मसिजीवी असिजीवी विषहीनो यथोरगः ॥ ३५ ॥
यः कन्याविक्रयी विप्रो यो हरेर्नामविक्रयी ।
यो विप्रोऽवीरान्नभोजी ऋतुस्नातान्नभोजकः ॥ ३६ ॥
भगजीवी बार्धुषिको विषहीनो यथोरगः ।
यो विद्याविकयी विप्रो विषहीनो यथोरगः ॥ ३७ ॥
सूर्योदये स्वपेद्यो हि मत्स्यभोजी च यो द्विजः ।
शिवापूजादिरहितो विषहीनो यथोरगः ॥ ३८ ॥
इत्युक्त्वा च मुनिश्रेष्ठः सर्वपूजाविधिक्रमम् ।
तमुवाच च सावित्र्या ध्यानादिकमभीप्सितम् ॥ ३९ ॥
दत्त्वा सर्वं नृपेन्द्राय ययौ च स्वाश्रमे मुने ।

राजा संपूज्य सावित्रीं ददर्श वरमाप च ॥ ४० ॥
नारद उवाच
किं वा ध्यानं च सावित्र्याः किं वा पूजाविधानकम् ।
स्तोत्रं मन्त्रं च किं दत्त्वा प्रययौ स पराशरः ॥ ४१ ॥
नृपः केन विधानेन संपूज्य श्रुतिमातरम् ।
वरं च कं वा सम्प्राप सम्पूज्य तु विधानतः ॥ ४२ ॥
तत्सर्वं श्रोतुमिच्छामि सावित्र्याः परमं महत् ।
रहस्यातिरहस्यं च श्रुतिसिद्धं समासतः ॥ ४३ ॥
श्रीनारायण उवाच
ज्येष्ठकृष्णत्रयोदश्यां शुद्धकाले च यत्नतः ।
व्रतमेव चतुर्दश्यां व्रती भक्त्या समाचरेत् ॥ ४४ ॥
व्रतं चतुर्दशाब्दं च द्विसप्तफलसंयुतम् ।
दत्त्वा द्विसप्तनैवेद्यं पुष्पधूपादिकं चरेत् ॥ ४५ ॥
वस्त्रं यज्ञोपवीतं च भोजनं विधिपूर्वकम् ।

संस्थाप्य मङ्गलघटं फलशाखासमन्वितम् ॥ ४६ ॥
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम् ।
सम्पूज्य पूजयेदिष्टं घटे आवाहिते द्विजः ॥ ४७ ॥
शृणु ध्यानं च सावित्र्याश्चोक्तं माध्यन्दिने च यत् ।
स्तोत्रं पूजाविधानं च मन्त्रं च सर्वकामदम् ॥ ४८ ॥
तप्तकाञ्चनवर्णाभां ज्वलन्तीं ब्रह्मतेजसा ।

ग्रीष्ममध्याह्नमार्तण्डसहस्रसम्मितप्रभाम् ॥ ४९ ॥
ईषद्धास्यप्रसन्नास्यां रत्नभूषणभूषिताम् ।
वह्निशुद्धांशुकाधानां भक्तानुग्रहविग्रहाम् ॥ ५० ॥
सुखदां मुक्तिदां शान्तां कान्तां च जगतां विधेः ।
सर्वसम्पत्स्वरूपां च प्रदात्रीं सर्वसम्पदाम् ॥ ५१ ॥
वेदाधिष्ठातृदेवीं च वेदशास्त्रस्वरूपिणीम् ।
वेदबीजस्वरूपां च भजे तां वेदमातरम् ॥ ५२ ॥
ध्यात्वा ध्यानेन नैवेद्यं दत्त्वा पाणिं स्वमूर्धनि ।

पुनर्ध्यात्वा घटे भक्त्या देवीमावाहयेद्व्रती ॥ ५३ ॥
दत्त्वा षोडशोपचारं वेदोक्तं मन्त्रपूर्वकम् ।
सम्पूज्य स्तुत्वा प्रणमेद्देवदेवीं विधानतः ॥ ५४ ॥
आसनं पाद्यमर्घ्यं च स्नानीयं चानुलेपनम् ।
धूपं दीपं च नैवेद्यं ताम्बूलं शीतलं जलम् ॥ ५५ ॥
वसनं भूषणं माल्यं गन्धमाचमनीयकम् ।
मनोहरं सुतल्पं च देयान्येतानि षोडश ॥ ५६ ॥
दारुसारविकारं च हेमादिनिर्मितं च वा ।
देवाधारं पुण्यदं च मया तुभ्यं निवेदितम् ॥ ५७ ॥
तीर्थोदकं च पाद्यं च पुण्यदं प्रीतिदं महत् ।
पूजाङ्गभूतं शुद्धं च मया तुभ्यं निवेदितम् ॥ ५८ ॥
पवित्ररूपमर्घ्यं च दूर्वापुष्पदलान्वितम् ।
पुण्यदं शङ्खतोयाक्तं मया तुभ्यं निवेदितम् ॥ ५९ ॥
सुगन्धं गन्धतोयं च स्नेहं सौगन्धकारकम् ।

मया निवेदितं भक्त्या स्नानीयं प्रतिगृह्यताम् ॥ ६० ॥
गन्धद्रव्योद्भवं पुण्यं प्रीतिदं दिव्यगन्धदम् ।
मया निवेदितं भक्त्या गन्धतोयं तवाम्बिके ॥ ६१ ॥
सर्वमङ्गलरूपं च सर्वं च मङ्गलप्रदम् ।
पुण्यदं च सुधूपं तं गृहाण परमेश्वरि ॥ ६२ ॥
सुगन्धयुक्तं सुखदं मया तुभ्यं निवेदितम् ।
जगतां दर्शनार्थाय प्रदीपं दीप्तिकारकम् ॥ ६३ ॥
अन्धकारध्वंसबीजं मया तुभ्यं निवेदितम् ।
तुष्टिदं पुष्टिदं चैव प्रीतिदं क्षुद्विनाशनम् ॥ ६४ ॥
पुण्यदं स्वादुरूपं च नैवेद्यं प्रतिगृह्यताम् ।
ताम्बूलप्रवरं रम्यं कर्पूरादिसुवासितम् ॥ ६५ ॥
तुष्टिदं पुष्टिदं चैव मया तुभ्यं निवेदितम् ।
सुशीतलं वारि शीतं पिपासानाशकारणम् ॥ ६६ ॥
जगतां जीवनरूपं च जीवनं प्रतिगृह्यताम् ।

देहशोभास्वरूपं च सभाशोभाविवर्धनम् ॥ ६७ ॥
कार्पासजं च कृमिजं वसनं प्रतिगृह्यताम् ।
काञ्चनादिविनिर्माणं श्रीकरं श्रीयुतं सदा ॥ ६८ ॥
सुखदं पुण्यदं रत्नभूषणं प्रतिगृह्यताम् ।
नानावृक्षसमुद्भूतं नानारूपसमन्वितम् ॥ ६९ ॥
फलस्वरूपं फलदं फलं च प्रतिगृह्यताम् ।
सर्वमङ्गलरूपं च सर्वमङ्गलमङ्गलम् ॥ ७० ॥
नानापुष्पविनिर्माणं बहुशोभासमन्वितम् ।
प्रीतिदं पुण्यदं चैव माल्यं च प्रतिगृह्यताम् ॥ ७१ ॥
पुण्यदं च सुगन्धाढ्यं गन्धं च देवि गृह्यताम् ।
सिन्दूरं च वरं रम्यं भालशोभाविवर्धनम् ॥ ७२ ॥
भूषणानां च प्रवरं सिन्दूरं प्रतिगृह्यताम् ।
विशुद्धं ग्रन्थिसंयुक्तं पुण्यसूत्रविनिर्मितम् ॥ ७३ ॥
पवित्रं वेदमन्त्रेण यज्ञसूत्रं च गृह्यताम् ।

द्रव्याण्येतानि मूलेन दत्त्वा स्तोत्रं पठेत्सुधीः ॥ ७४ ॥
ततो विप्राय भक्त्या च व्रती दद्याच्च दक्षिणाम् ।
सावित्रीति चतुर्थ्यन्तं वह्निजायान्तमेव च ॥ ७५ ॥
लक्ष्मीमायाकामपूर्वं मन्त्रमष्टाक्षरं विदुः ।
माध्यन्दिनोक्तं स्तोत्रं च सर्वकामफलप्रदम् ॥ ७६ ॥
विप्रजीवनरूपं च निबोध कथयामि ते ।
कृष्णेन दत्तां सावित्रीं गोलोके ब्रह्मणे पुरा ॥ ७७ ॥
नायाति सा तेन सार्धं ब्रह्मलोके च नारद ।
ब्रह्मा कृष्णाज्ञया भक्त्या तुष्टाव वेदमातरम् ॥ ७८ ॥
तदा सा परितुष्टा च ब्रह्माणं चकमे पतिम् ।
ब्रह्मोवाव
सच्चिदानन्दरूपे त्वं मूलप्रकृतिरूपिणि ॥ ७९ ॥
हिरण्यगर्भरूपे त्वं प्रसन्ना भव सुन्दरि ।
तेजःस्वरूपे परमे परमानन्दरूपिणि ॥ ८० ॥

द्विजातीनां जातिरूपे प्रसन्ना भव सुन्दरि ।
नित्ये नित्यप्रिये देवि नित्यानन्दस्वरूपिणि ॥ ८१ ॥
सर्वमङ्गलरूपे च प्रसन्ना भव सुन्दरि ।
सर्वस्वरूपे विप्राणां मन्त्रसारे परात्परे ॥ ८२ ॥
सुखदे मोक्षदे देवि प्रसन्ना भव सुन्दरि ।
विप्रपापेध्मदाहाय ज्वलदग्निशिखोपमे ॥ ८३ ॥
बह्मतेजःप्रदे देवि प्रसन्ना भव सुन्दरि ।
कायेन मनसा वाचा यत्पापं कुरुते नरः ॥ ८४ ॥
तत्त्वत्स्मरणमात्रेण भस्मीभूतं भविष्यति ।
इत्युक्त्वा जगतां धाता तस्थौ तत्रैव संसदि ॥ ८५ ॥

सावित्री ब्रह्मणा सार्धं ब्रह्मलोकं जगाम सा ।
अनेन स्तवराजेन संस्तूयाश्वपतिर्नृपः ॥ ८६ ॥
ददर्श तां च सावित्रीं वरं प्राप मनोगतम् ।
स्तवराजमिमं पुण्यं सन्ध्यां कृत्वा च यः पठेत् ।

पाठे चतुर्णां वेदानां यत्फलं लभते च तत् ॥ ८७ ॥

Roman transliteration

nārada uvāca
tulasyupākhyānamidaṃ śrutaṃ cātisudhopamam |
tataḥ sāvitryupākhyānaṃ tanme vyākhyātumarhasi || 1 ||
purā kena samud□bhūtā sā śrutā ca śruteḥ prasūḥ |
kena vā pūjitā loke prathame kaiśca vā pare || 2 ||
śrīnārāyaṇa uvāca
brahmaṇā vedajananī prathame pūjitā mune |
dvitīye ca vedagaṇaistatpaścādviduṣāṃ gaṇaiḥ || 3 ||
tadā cāśvapatirbhūpaḥ pūjayāmāsa bhārate |
tatpaścātpūjayāmāsurvarṇāścatvāra eva ca || 4 ||
nārada uvāca
ko vā so'śvapatirbrahman kena vā tena pūjitā |
sarvapūjyā ca sā devī prathame kaiśca vā pare || 5 ||
śrīnārāyaṇa uvāca

madradeśe mahārājo babhūvāśvapatirmune |
vairiṇāṃ balahartā ca mitrāṇāṃ duḥkhanāśanaḥ || 6 ||
āsīttasya mahārājñī mahiṣī dharmacāriṇī |
mālatīti samākhyātā yathā lakṣmīrgadābhṛtaḥ || 7 ||
sā ca rājñī ca vandhyā ca vasiṣṭhasyopadeśataḥ |
cakārārādhanaṃ bhaktyā sāvitryāścaiva nārada || 8 ||
pratyādeśaṃ na sā prāptā mahiṣī na dadarśa tām |
gṛhaṃ jagāma duḥkhārtā hṛdayena vidūyatā || 9 ||
rājā tāṃ duḥkhitāṃ dṛṣṭvā bodhayitvā nayena vai |
sāvitryāstapase bhaktyā jagāma puṣkaraṃ tadā || 10 ||
tapaścakāra tatraiva saṃyataḥ śatavatsaram |
na dadarśa ca sāvitryā pratyādeśo babhūva ca || 11 ||
śuśrāvākāśavāṇīṃ ca nṛpendraścāśarīriṇīm |
gāyatryā daśalakṣaṃ ca japaṃ tvaṃ kuru nārada || 12 ||

etasminnantare tatra ājagāma parāśaraḥ |
praṇanāma tatastaṃ ca munirnṛpamuvāca ca || 13 ||
muniruvāca
sakṛjjapaśca gāyatryāḥ pāpaṃ dinabhavaṃ haret |
daśavāraṃ japenaiva naśyetpāpaṃ divāniśam || 14 ||
śatavāraṃ japaścaiva pāpaṃ māsārjitaṃ haret |
sahasradhā japaścaiva kalmaṣaṃ vatsarārjitam || 15 ||
lakṣo janmakṛtaṃ pāpaṃ daśalakṣo'nyajanmajam |
sarvajanmakṛtaṃ pāpaṃ śatalakṣādvinaśyati || 16 ||
karoti muktiṃ viprāṇāṃ japo daśaguṇastataḥ |
karaṃ sarpaphaṇākāraṃ kṛtvā tad□randhamudritam || 17 ||

ānamramūrdhamacalaṃ prajapetprāṅ□mukho dvijaḥ |
anāmikāmadhyadeśādadho'vāmakrameṇa ca || 18 ||
tarjanīmūlaparyantaṃ japasyaivaṃ kramaḥ kare |

śvetapaṅ□kajabījānāṃ sphaṭikānāṃ ca saṃskṛtām || 19 ||
kṛtvā vai mālikāṃ rājan japettīrthe surālaye |
saṃsthāpya mālāmaśvatthapatre padme ca saṃyataḥ || 20 ||
kṛtvā gorocanāktāṃ ca gāyatryā snāpayetsudhīḥ |
gāyatrīśatakaṃ tasyāṃ japecca vidhipūrvakam || 21 ||
athavā pañcagavyena snātvā mālāṃ susaṃskṛtām |
atha gaṅ□godakenaiva snātvā vātisusaṃskṛtām || 22 ||
evaṃ krameṇa rājarṣe daśalakṣaṃ japaṃ kuru |
sākṣāddrakṣyasi sāvitrīṃ trijanmapātakakṣayāt || 23 ||
nityaṃ sandhyāṃ ca he rājan kariṣyasi dine dine |
madhyāhne cāpi sāyāhne prātareva śuciḥ sadā || 24 ||
sandhyāhīno'śucirnityamanarhaḥ sarvakarmasu |
yadahnā kurute karma na tasya phalabhāgbhavet || 25 ||
nopatiṣṭhati yaḥ pūrvāṃ nopāste yastu paścimām |

sa śūdravad□bahiṣkāryaḥ sarvasmād□ dvijakarmaṇaḥ || 26 ||
yāvajjīvanaparyantaṃ triḥsandhyāṃ yaḥ karoti ca |
sa ca sūryasamo viprastejasā tapasā sadā || 27 ||
tatpādapadmarajasā sadyaḥpūtā vasundharā |
jīvanmuktaḥ sa tejasvī sandhyāpūto hi yo dvijaḥ || 28 ||
tīrthāni ca pavitrāṇi tasya saṃsparśamātrataḥ |
tataḥ pāpāni yāntyeva vainateyādivoragāḥ || 29 ||
na gṛhṇanti surāḥ pūjāṃ pitaraḥ piṇḍatarpaṇam |
svecchayā ca dvijāteśca trisandhyārahitasya ca || 30 ||
mūlaprakṛtyabhakto yastanmantrasyāpyanarcakaḥ |
tadutsavavihīnaśca viṣahīno yathoragaḥ || 31 ||
viṣṇumantravihīnaśca trisandhyārahito dvijaḥ |
ekādaśīvihīnaśca viṣahīno yathoragaḥ || 32 ||
hareranaivedyabhojī dhāvako vṛṣavāhakaḥ |

śūdrānnabhojī yo vipro viṣahīno yathoragaḥ || 33 ||
śūdrāṇāṃ śavadāhī yaḥ sa vipro vṛṣalīpatiḥ |
śūdrāṇāṃ sūpakāraśca viṣahīno yathoragaḥ || 34 ||
śūdrāṇāṃ ca pratigrāhī śūdrayājī ca yo dvijaḥ |
masijīvī asijīvī viṣahīno yathoragaḥ || 35 ||
yaḥ kanyāvikrayī vipro yo harernāmavikrayī |
yo vipro'vīrānnabhojī ṛtusnātānnabhojakaḥ || 36 ||
bhagajīvī bārdhuṣiko viṣahīno yathoragaḥ |
yo vidyāvikayī vipro viṣahīno yathoragaḥ || 37 ||
sūryodaye svapedyo hi matsyabhojī ca yo dvijaḥ |
śivāpūjādirahito viṣahīno yathoragaḥ || 38 ||
ityuktvā ca muniśreṣṭhaḥ sarvapūjāvidhikramam |
tamuvāca ca sāvitryā dhyānādikamabhīpsitam || 39 ||
dattvā sarvaṃ nṛpendrāya yayau ca svāśrame mune |

rājā saṃpūjya sāvitrīṃ dadarśa varamāpa ca || 40 ||
nārada uvāca
kiṃ vā dhyānaṃ ca sāvitryāḥ kiṃ vā pūjāvidhānakam |

stotraṃ mantraṃ ca kiṃ dattvā prayayau sa parāśaraḥ || 41 ||
nṛpaḥ kena vidhānena saṃpūjya śrutimātaram |
varaṃ ca kaṃ vā samprāpa sampūjya tu vidhānataḥ || 42 ||
tatsarvaṃ śrotumicchāmi sāvitryāḥ paramaṃ mahat |
rahasyātirahasyaṃ ca śrutisiddhaṃ samāsataḥ || 43 ||
śrīnārāyaṇa uvāca
jyeṣṭhakṛṣṇatrayodaśyāṃ śuddhakāle ca yat□nataḥ |
vratameva caturdaśyāṃ vratī bhaktyā samācaret || 44 ||
vrataṃ caturdaśābdaṃ ca dvisaptaphalasaṃyutam |
dattvā dvisaptanaivedyaṃ puṣpadhūpādikaṃ caret || 45 ||
vastraṃ yajñopavītaṃ ca bhojanaṃ vidhipūrvakam |

saṃsthāpya maṅ□galaghaṭaṃ phalaśākhāsamanvitam || 46 ||
gaṇeśaṃ ca dineśaṃ ca vahniṃ viṣṇuṃ śivaṃ śivām |
sampūjya pūjayediṣṭaṃ ghaṭe āvāhite dvijaḥ || 47 ||
śṛṇu dhyānaṃ ca sāvitryāścoktaṃ mādhyandine ca yat |
stotraṃ pūjāvidhānaṃ ca mantraṃ ca sarvakāmadam || 48 ||
taptakāñcanavarṇābhāṃ jvalantīṃ brahmatejasā |
grīṣmamadhyāhnamārtaṇḍasahasrasammitaprabhām || 49 ||
īṣaddhāsyaprasannāsyāṃ rat□nabhūṣaṇabhūṣitām |
vahniśuddhāṃśukādhānāṃ bhaktānugrahavigrahām || 50 ||
sukhadāṃ muktidāṃ śāntāṃ kāntāṃ ca jagatāṃ vidheḥ |
sarvasampatsvarūpāṃ ca pradātrīṃ sarvasampadām || 51 ||
vedādhiṣṭhātṛdevīṃ ca vedaśāstrasvarūpiṇīm |
vedabījasvarūpāṃ ca bhaje tāṃ vedamātaram || 52 ||
dhyātvā dhyānena naivedyaṃ dattvā pāṇiṃ svamūrdhani |

punardhyātvā ghaṭe bhaktyā devīmāvāhayed□ vratī || 53 ||
dattvā ṣoḍaśopacāraṃ vedoktaṃ mantrapūrvakam |
sampūjya stutvā praṇameddevadevīṃ vidhānataḥ || 54 ||
āsanaṃ pādyamarghyaṃ ca snānīyaṃ cānulepanam |
dhūpaṃ dīpaṃ ca naivedyaṃ tāmbūlaṃ śītalaṃ jalam || 55 ||
vasanaṃ bhūṣaṇaṃ mālyaṃ gandhamācamanīyakam |
manoharaṃ sutalpaṃ ca deyānyetāni ṣoḍaśa || 56 ||
dārusāravikāraṃ ca hemādinirmitaṃ ca vā |
devādhāraṃ puṇyadaṃ ca mayā tubhyaṃ niveditam || 57 ||
tīrthodakaṃ ca pādyaṃ ca puṇyadaṃ prītidaṃ mahat |
pūjāṅ□gabhūtaṃ śuddhaṃ ca mayā tubhyaṃ niveditam || 58 ||
pavitrarūpamarghyaṃ ca dūrvāpuṣpadalānvitam |
puṇyadaṃ śaṅ□khatoyāktaṃ mayā tubhyaṃ niveditam || 59 ||
sugandhaṃ gandhatoyaṃ ca snehaṃ saugandhakārakam |

mayā niveditaṃ bhaktyā snānīyaṃ pratigṛhyatām || 60 ||
gandhadravyod□bhavaṃ puṇyaṃ prītidaṃ divyagandhadam |
mayā niveditaṃ bhaktyā gandhatoyaṃ tavāmbike || 61 ||
sarvamaṅ□galarūpaṃ ca sarvaṃ ca maṅ□galapradam |
puṇyadaṃ ca sudhūpaṃ taṃ gṛhāṇa parameśvari || 62 ||
sugandhayuktaṃ sukhadaṃ mayā tubhyaṃ niveditam |
jagatāṃ darśanārthāya pradīpaṃ dīptikārakam || 63 ||
andhakāradhvaṃsabījaṃ mayā tubhyaṃ niveditam |
tuṣṭidaṃ puṣṭidaṃ caiva prītidaṃ kṣudvināśanam || 64 ||
puṇyadaṃ svādurūpaṃ ca naivedyaṃ pratigṛhyatām |

tāmbūlapravaraṃ ramyaṃ karpūrādisuvāsitam || 65 ||
tuṣṭidaṃ puṣṭidaṃ caiva mayā tubhyaṃ niveditam |
suśītalaṃ vāri śītaṃ pipāsānāśakāraṇam || 66 ||
jagatāṃ jīvanarūpaṃ ca jīvanaṃ pratigṛhyatām |

dehaśobhāsvarūpaṃ ca sabhāśobhāvivardhanam || 67 ||
kārpāsajaṃ ca kṛmijaṃ vasanaṃ pratigṛhyatām |
kāñcanādivinirmāṇaṃ śrīkaraṃ śrīyutaṃ sadā || 68 ||
sukhadaṃ puṇyadaṃ rat□nabhūṣaṇaṃ pratigṛhyatām |
nānāvṛkṣasamud□bhūtaṃ nānārūpasamanvitam || 69 ||
phalasvarūpaṃ phaladaṃ phalaṃ ca pratigṛhyatām |
sarvamaṅ□galarūpaṃ ca sarvamaṅ□galamaṅ□galam || 70 ||
nānāpuṣpavinirmāṇaṃ bahuśobhāsamanvitam |
prītidaṃ puṇyadaṃ caiva mālyaṃ ca pratigṛhyatām || 71 ||
puṇyadaṃ ca sugandhāḍhyaṃ gandhaṃ ca devi gṛhyatām |
sindūraṃ ca varaṃ ramyaṃ bhālaśobhāvivardhanam || 72 ||
bhūṣaṇānāṃ ca pravaraṃ sindūraṃ pratigṛhyatām |
viśuddhaṃ granthisaṃyuktaṃ puṇyasūtravinirmitam || 73 ||
pavitraṃ vedamantreṇa yajñasūtraṃ ca gṛhyatām |

dravyāṇyetāni mūlena dattvā stotraṃ paṭhetsudhīḥ || 74 ||
tato viprāya bhaktyā ca vratī dadyācca dakṣiṇām |
sāvitrīti caturthyantaṃ vahnijāyāntameva ca || 75 ||
lakṣmīmāyākāmapūrvaṃ mantramaṣṭākṣaraṃ viduḥ |
mādhyandinoktaṃ stotraṃ ca sarvakāmaphalapradam || 76 ||
viprajīvanarūpaṃ ca nibodha kathayāmi te |
kṛṣṇena dattāṃ sāvitrīṃ goloke brahmaṇe purā || 77 ||
nāyāti sā tena sārdhaṃ brahmaloke ca nārada |
brahmā kṛṣṇājñayā bhaktyā tuṣṭāva vedamātaram || 78 ||
tadā sā parituṣṭā ca brahmāṇaṃ cakame patim |
brahmovāva
saccidānandarūpe tvaṃ mūlaprakṛtirūpiṇi || 79 ||
hiraṇyagarbharūpe tvaṃ prasannā bhava sundari |
tejaḥsvarūpe parame paramānandarūpiṇi || 80 ||

dvijātīnāṃ jātirūpe prasannā bhava sundari |
nitye nityapriye devi nityānandasvarūpiṇi || 81 ||
sarvamaṅ□galarūpe ca prasannā bhava sundari |
sarvasvarūpe viprāṇāṃ mantrasāre parātpare || 82 ||
sukhade mokṣade devi prasannā bhava sundari |
viprapāpedhmadāhāya jvaladagniśikhopame || 83 ||
bahmatejaḥprade devi prasannā bhava sundari |
kāyena manasā vācā yatpāpaṃ kurute naraḥ || 84 ||
tattvatsmaraṇamātreṇa bhasmībhūtaṃ bhaviṣyati |
ityuktvā jagatāṃ dhātā tasthau tatraiva saṃsadi || 85 ||
sāvitrī brahmaṇā sārdhaṃ brahmalokaṃ jagāma sā |
anena stavarājena saṃstūyāśvapatirnṛpaḥ || 86 ||
dadarśa tāṃ ca sāvitrīṃ varaṃ prāpa manogatam |
stavarājamimaṃ puṇyaṃ sandhyāṃ kṛtvā ca yaḥ paṭhet |

pāṭhe caturṇāṃ vedānāṃ yatphalaṃ labhate ca tat || 87 ||

English translation

1-2. Narada said I have heard the anecdote of TulasT. Now describe in detail the history of Savitri. Savitri is considered as the Mother of the Vedas. Why was She born, in days gone by? By whom was She first worshipped and subsequently also?

3-4. Narayana said O Muni! She was first worshipped by Brahma. Next the Vedas worshipped her. Subsequently the learned men worshipped her. Next the King AsVapati worshipped Her in India. Next the four Varnas (castes) worshipped Her.

5. Narada said O Brahman! Who is that AsVapati? What for did he worship? When the Devi Savitri became adorable by all, by which persons was She first worshipped and by which persons subsequently?

6-14. Narayana said O Muni! The King AsVapati reigned in Bhadrades'a, rendering his enemies powerless and making his friends painless. He had a queen very religious; her name was Malati; She was like a second Laksmi. She was barren; and desirous of an issue. She under the instruction of Vas'istha, duly worshipped Savitri with devotion. But She did not receive any vision nor any command; therefore She returned home with a grievous heart. Seeing her sorry, the king consoled her with good words and himself accompanied her to Puskara with a view to perform Tapas to Savitri with devotion and, being self-controlled, practised tapasya for one hundred years. Still he could not see Savitri, but voice came to him. An incorporeal, celestial voice reached his ears "Perform Japam (repeat) ten lakhs of Gayatri Mantram." At this moment Parasara came up there. The king bowed down to him. The Muni

said O King! One japa of Gayatn, destroys the days sins. Ten Japams of Gayatri destroy day and night's sins.

15-40. One hundred Gayatri Japams destroy one month's sins. One thousand Japams destroy one year's sins. One lakh Gayatri Japams destroy the sins of the present birth and ten lakh Gayatri Japams destroy the sins of other births. One hundred lakhs of Japams destroy the sins of all the births. If ten times that (i.e., 1,000 lakhs) be done, then liberation is obtained. (Now the method, how to make Japam). Make the palm of the (right) hand like a snake's hood; see that the fingers are all close, no holes are seen; and make the ends of the fingers bend downwards; then being calm and quiet and with one's face eastward, practise Japam. Then count from the middle of the ring (name-less) finger and go on counting right-handed (with the hands of the watch) till you come to the bottom of the index finger. This is the rule of counting by the hand. O King! The rosary is to be of the seed of white lotus or of the crystals; it should be consecrated and purified. Japam is to be done then in a sacred Tirtha or in a temple. Becoming self-controlled one should place the rosary on a banyan leaf or on a lotus leaf and smear it with cowdung; wash it, uttering Gayatri Mantra and over it perform one hundred times Gayatri Japam intently in accordance with the rules. Or wash it with Pahchagavya, milk, curds, clarified butter, cow urine and cowdung, and then consecrate it well. Then wash it with the Ganges water and perform best the consecrations. O Rajarsi! Then perform ten lakhs of Japam in due order. Thus the sins of your three births will be destroyed and then you will see the Devi Savitri. O King! Do this Japam, being pure, everyday in the morning, mid-day, and in the evening. If one be impure and devoid of Sandhya, one has no right to do any action; and even if one performs an action, one does not get any fruit thereby. He who does not do the morning Sandhya and the evening Sandhya, is driven away from all the Brahminic Karmas and he becomes like S'udras. He who does Sandhya three times throughout his life, becomes like the Sun by his lustre and brilliance

of tapas. What more than this, the earth is always purified by the dust of his feet. The Dvija who does his Sandhya Bandanam and remains pure, becomes energetic and liberated while living. By his contact all the Tirthas become purified. All sins vanish away from him as snakes fly away at the sight of Garuda. The Dvija who becomes void of Sandhya three times a day, the Devas do not accept his worship nor the Piths accept his Pindas. He who has no Bhakti towards the Mula Prakriti, who does not worship the specific seed Mantra of Maya and who does not hold festivities in honour of Mula Prakriti, know him verily to be an Ajagara snake without poison. Devoid of the Visnu mantra, devoid of the three Sandhyas and devoid of the fasting on the Ekadas'i Tithi (the eleventh clay of the fortnight), the Brahmin becomes a snake devoid of poison. The vile Brahmin who does not like to take the offerings dedicated to Hari and who does the washerman's work and eats the food of S'udra and drives the buffaloes, becomes a snake devoid of poison. The Brahmin who burns the dead bodies of the S'udras, becomes like the man who is the husband of an unmarried girl. The Brahmin also who becomes a cook of a S'udra, becomes a snake void of poison. The Brahmin who accepts the gifts of a S'udra, who performs the sacrifice of a S'udra, who lives as clerks and warriors becomes like a snake void of poison. The Brahmin who sells his daughter, who sells the name of Hari or eats the food of a woman who is without husband and son, as well as of one who has just bathed after her menstruation period, becomes like a serpent void of poison. The Brahmin who takes the profession of pimps and pampers and lives on the interest, is also like a serpent void of poison. The Brahmin who sleeps even when the Sun has risen, eats fish, and does not worship the Devi is also like a poisonless serpent. Thus stating all the rules of worship in order, the best of the Munis told him the Dhyanam, etc., of the Devi Savitri, what he wanted. Then he informed the King of all the mantras and went to his own As'rama. The king, then worshipped accordingly and saw the Devi Savitri and got boons.

41-43. Narada said What is the Savitri's Dhyan, what are the modes of her worship, what is stotra, mantra, that Paras'ara gave to the King before he went away? And how did the King worship and what boon did he get? This great mystery, grand and well renowned in the S'rutis, about Savitri, I am desirous to hear in brief on all the points.

44-78. Narayana said On the thirteenth day (the trayodas'i tithi) of the black fortnight in the month Jyaistha or on any other holy period, the fourteenth day (the chaturdas'i tithi) this vow is to be observed with great care and devotion. Fourteen fruits and fourteen plates with offerings of food on them, flowers and incense are to be offered and this vow is to be observed for fourteen years consecutively. Garments, holy threads and other articles are also offered and after the Vrata is over, the Brahmins are to be fed. The lucky pot (mangal ghat) is to be located duly according to the rules of worship with branches and fruits. Ganes'a, Agni, Visnu, S'iva and S'iva are to be worshipped duly.

In that ghat Savitri is to be next invoked and worshipped. Now hear the Dhyanam of Savitri, as stated in the Madhyan Dina Sakha, as well the stotra, the modes of worship, and the Mantra, the giver of all desires. I meditate and adore that Savitri, the Mother of the Vedas, of the nature of Pranava (Om), whose colour is like the burnished gold, who is burning with Brahma teja (the fire of Brahma), effulgent with thousands and thousands of rays of the midday summer Sun, who is of a smiling countenance adorned with jewels and ornaments, wearing celestial garment (purified and uninflammable by fire), and ready to grant blessings to Her Bhaktas; who is the bestower of happiness and liberation, who is peaceful and the consort of the Creator of the world, who is all wealth and the giver of all riches and prosperity, who is the Presiding Deity of the Vedas and who is the Vedas incarnate, I meditate on Thee. Thus reciting the Dhyanam,

mantra and meditating on Her, one is to offer Naivedyas (offerings of food) to Her and then place one's fingers on one's head; one is to meditate again, and then invoke the Devi within the pot. One

should next present fourteen things, uttering proper mantras according to the Vedas. Then one must perform special puja and chant hymns to the Devi and worship Her. The fourteen articles of worship are as under

(1) Seat (Asan); (2) water for washing feet (Padya), (3) offering of rice and Durba grass (Arghya), (4) water for bath (Snaniya), (6) anointment with sandalpaste and other scents (Anulepana), (7) incense (Dhupa), (8) Lights (Dipa), (9) offerings of food (Naivedya), (10) Betels (Tambul), (11) Cool water, (12) garments, (13) ornaments, (14) garlands, scents, offering of water to sip, and beautiful bedding. While offering these articles, one is to utter the mantras, this beautiful wooden or golden seat, giving spiritual merits is being offered by me to Thee. This water from the Tirthas, this holy water for washing Thy feet, pleasant, highly meritorious, pure, and as an embodiment of Puja is being offered by me to Thee. This holy Arghya with Durba grass and flowers and the pure water in the conch-shell is being offered by me to Thee (as a work of initial worship). This sweet scented oil and water being offered by me to Thee with devotion for Thy bathing purposes. Kindly accept these. O Mother! This sweet-scented water Divine-like, highly pure and prepared of Kunkuma and other scented things I offer to Thee. O Parames'vari! This all-auspicious, all good and highly meritorious, this beautiful Dhupa, kindly take, O World Mother! This is very pleasant and sweet scented; therefore I offer this to Thee. O Mother! This light, manifesting all this Universe and the seed, as it were, to destroy the Darkness is being offered by me to Thee. O Devi! Kindly accept this delicious offering of food, highly meritorious, appeasing hunger, pleasant, nourishing end pleasure giving. This betel is scented with camphor, etc., nice, nourishing, and pleasure-giving; this is being offered by me to Thee. This water is nice and cool.

appeasing the thirst and the Life of the World. So kindly accept this. O Devi! Kindly accept this silken garment as well as the garment made of Karpasa Cotton, beautifying the body and enhancing the beauty. Kindly accept these golden ornaments decked with jewels, highly meritorious, joyous, beauteous and prosperous. Kindly accept these fruits yielding fruits of desires, obtained from various trees and of various kinds. Please have this garland, all auspicious and all good, made of various flowers, beauteous and generating happiness. O Devi! Kindly accept this sweet scent, highly pleasing and meritorious. Please take this Sindura, the best of the ornaments, beautifying the forehead, highly excellent and beautiful. Kindly accept this holy and meritorious threads an purefied by the Vedic mantrams and made of highly holy threads and knitted with highly pure knots. Uttering thus, offer the above articles that are to be offered to the Devi, every time the specific seed mantra being uttered. Then the intelligent devotee should recite the stotras and subsequently of the Daksinas (presents) with devotion to the Brahmanas. The Radical or the Specific Seed Mantra mantra is the eight lettered mantra Srim Hrim Klim Svaitrai Svaha; So the sages know. The Stotra, as stated in the Madhyandma S'akha, gives fruits of all desires. I am now speaking to you of that mantra, the Life of the Brahmanas. Listen attentively. O Narada! Savitri was given to Brahma, in the ancient times of old in the region of Goloka by Krisna; but Savitri did not come to Brahma loka with Brahma. Then by the command of Krisna, Brahma praised the mother of the Vedas. And when She got pleased. She accepted Brahma as Her husband.

79-87. Brahma said Thou art the everlasting existence intelligence and bliss; Thou art Mulaprakriti; thou art Hiranya Garbha; Thou didst get pleased, O Fair one! Thou art of the nature of fire and Energy; Thou art the Highest; Thou art the Highest Bliss, and the caste of the twice-born. Dost thou get appeased, O Fair One! Thou art eternal, dear to the Eternal; thou art of the nature of the Everlasting Bliss. O Devi, O Thou, the all auspicious One! O Fair One! Beest thou

satisfied. Thou art the form of all (omnipresent)! Thou art the essence of all mantras of the Brahmanas, higher than the highest! Thou art the bestower of happiness and the liberator O Devi, O Fair One! Beest thou appeased. Thou art like the burning flame to the fuel of sins of the Brahmanas! O Thou, the Bestower of Brahma teja (the light of Brahma) O Devi! O Fair One! Beest appeased. By Thy mere remembrance, all the sins to me by body, mind and speech are burnt to ashes. Thus saying, the Creator of the world reached the assembly there. Then Savitri came to the Brahmaloka with Brahma. The King AsVapati chanted this stotra to Savitri and saw Her and got from Her the desired boons. Whosoever recites this highly sacred king of Stotras after Sandhya Bandanam, quickly acquires the fruits of studying the Vedas.

Here ends the Twenty Sixth Chapter of the Ninth Book on the narration of Savitri in S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 27

On The Birth, Etc., Of Savitr!

Chapter 244 of 318 · 25 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाव
स्तुत्वानेन सोऽश्वपतिः सम्पूज्य विधिपूर्वकम् ।
ददर्श तत्र तां देवीं सहस्रार्कसमप्रभाम् ॥ १ ॥
उवाच सा च राजानं प्रसन्ना सस्मिता सती ।
यथा माता स्वपुत्रं च द्योतयन्ती दिशस्त्विषा ॥ २ ॥
सावित्र्युवाच
जानाम्यहं महाराज यत्ते मनसि वाञ्छितम् ।
वाञ्छितं तव पत्न्याश्च सर्वं दास्यामि निश्चितम् ॥ ३ ॥
साध्वी कन्याभिलाषं च करोति तव कामिनी ।
त्वं प्रार्थयसि पुत्रं च भविष्यति क्रमेण च ॥ ४ ॥
इत्युक्त्वा सा तदा देवी ब्रह्मलोकं जगाम ह ।
राजा जगाम स्वगृहं तत्कन्याऽऽदौ बभूव ह ॥ ५ ॥
आराधनाच्च सावित्र्या बभूव कमला परा ।
सावित्रीति च तन्नाम चकाराश्वपतिर्नृपः ॥ ६ ॥

कालेन सा वर्धमाना बभूव च दिने दिने ।
रूपयौवनसम्पन्ना शुक्ले चन्द्रकला यथा ॥ ७ ॥
सा वरं वरयामास द्युमत्सेनात्मजं तदा ।
सत्यवन्तं सत्यशीलं नानागुणसमन्वितम् ॥ ८ ॥
राजा तस्मै ददौ तां च रत्नभूषणभूषिताम् ।
सोऽपि सार्धं कौतुकेन तां गृहीत्वा गृहं ययौ ॥ ९ ॥
स च संवत्सरेऽतीते सत्यवान् सत्यविक्रमः ।
जगाम फलकाष्ठार्थं प्रहर्षं पितुराज्ञया ॥ १० ॥
जगाम साध्वी तत्पश्चात्सावित्री दैवयोगतः ।
निपत्य वृक्षाद्दैवेन प्राणांस्तत्याज सत्यवान् ॥ ११ ॥
यमस्तं पुरुषं दृष्ट्वा बद्ध्वाङ्गुष्ठसमं मुने ।
गृहीत्वा गमनं चक्रे तत्पश्चात्प्रययौ सती ॥ १२ ॥
पश्चात्तां सुदतीं दृष्ट्वा यमः संयमनीपतिः ।
उवाच मधुरं साध्वीं साधूनां प्रवरो महान् ॥ १३ ॥

धर्मराज उवाच
अहो क्व यासि सावित्रि गृहीत्वा मानुषीं तनुम् ।

यदि यास्यसि कान्तेन सार्धं देहं तदा त्यज ॥ १४ ॥
गन्तुं मर्त्यो न शक्नोति गृहीत्वा पाञ्चभौतिकम् ।
देहं च मम लोकं च नश्वरं नश्वरः सदा ॥ १५ ॥
भर्तुस्ते पूर्णकालो वै बभूव भारते सति ।
स्वकर्मफलभोगार्थं सत्यवान् याति मद्गृहम् ॥ १६ ॥
कर्मणा जायते जन्तुः कर्मणैव प्रलीयते ।
सुखं दुःखं भयं शोकः कर्मणैव प्रणीयते ॥ १७ ॥
कर्मणेन्द्रो भवेज्जीवो ब्रह्मपुत्रः स्वकर्मणा ।
स्वकर्मणा हरेर्दासो जन्मादिरहितो भवेत् ॥ १८ ॥
स्वकर्मणा सर्वसिद्धिममरत्वं लभेद्ध्रुवम् ।
लभेत्स्वकर्मणा विष्णोः सालोक्यादिचतुष्टयम् ॥ १९ ॥
सुरत्वं च मनुत्वं च राजेन्द्रत्वं लभेन्नरः ।

कर्मणा च शिवत्वं च गणेशत्वं तथैव च ॥ २० ॥
कर्मणा च मुनीन्द्रत्वं तपस्वित्वं स्वकर्मणा ।
स्वकर्मणा क्षत्रियत्वं वैश्यत्वं च स्वकर्मणा ॥ २१ ॥
कर्मणैव च म्लेच्छत्वं लभते नात्र संशयः ।
स्वकर्मणा जङ्गमत्वं शैलत्वं च स्वकर्मणा ॥ २२ ॥
कर्मणा राक्षसत्वं च किन्नरत्वं स्वकर्मणा ।
कर्मणैवाधिपत्यं च वृक्षत्वं च स्वकर्मणा ॥ २३ ॥
कर्मणैव पशुत्वं च वनजीवी स्वकर्मणा ।
कर्मणा क्षुद्रजन्तुत्वं कृमित्वं च स्वकर्मणा ॥ २४ ॥
दैतेयत्वं दानवत्वमसुरत्वं स्वकर्मणा ।
इत्येतदुक्त्वा सावित्रीं विरराम स वै यमः ॥ २५ ॥

Roman transliteration

śrīnārāyaṇa uvāva
stutvānena so'śvapatiḥ sampūjya vidhipūrvakam |
dadarśa tatra tāṃ devīṃ sahasrārkasamaprabhām || 1 ||
uvāca sā ca rājānaṃ prasannā sasmitā satī |
yathā mātā svaputraṃ ca dyotayantī diśastviṣā || 2 ||
sāvitryuvāca
jānāmyahaṃ mahārāja yatte manasi vāñchitam |
vāñchitaṃ tava pat□nyāśca sarvaṃ dāsyāmi niścitam || 3 ||
sādhvī kanyābhilāṣaṃ ca karoti tava kāminī |
tvaṃ prārthayasi putraṃ ca bhaviṣyati krameṇa ca || 4 ||
ityuktvā sā tadā devī brahmalokaṃ jagāma ha |
rājā jagāma svagṛhaṃ tatkanyā"dau babhūva ha || 5 ||
ārādhanācca sāvitryā babhūva kamalā parā |
sāvitrīti ca tannāma cakārāśvapatirnṛpaḥ || 6 ||

kālena sā vardhamānā babhūva ca dine dine |
rūpayauvanasampannā śukle candrakalā yathā || 7 ||

sā varaṃ varayāmāsa dyumatsenātmajaṃ tadā |
satyavantaṃ satyaśīlaṃ nānāguṇasamanvitam || 8 ||
rājā tasmai dadau tāṃ ca rat□nabhūṣaṇabhūṣitām |
so'pi sārdhaṃ kautukena tāṃ gṛhītvā gṛhaṃ yayau || 9 ||
sa ca saṃvatsare'tīte satyavān satyavikramaḥ |
jagāma phalakāṣṭhārthaṃ praharṣaṃ piturājñayā || 10 ||
jagāma sādhvī tatpaścātsāvitrī daivayogataḥ |
nipatya vṛkṣāddaivena prāṇāṃstatyāja satyavān || 11 ||
yamastaṃ puruṣaṃ dṛṣṭvā baddhvāṅ□guṣṭhasamaṃ mune |
gṛhītvā gamanaṃ cakre tatpaścātprayayau satī || 12 ||
paścāttāṃ sudatīṃ dṛṣṭvā yamaḥ saṃyamanīpatiḥ |
uvāca madhuraṃ sādhvīṃ sādhūnāṃ pravaro mahān || 13 ||

dharmarāja uvāca
aho kva yāsi sāvitri gṛhītvā mānuṣīṃ tanum |
yadi yāsyasi kāntena sārdhaṃ dehaṃ tadā tyaja || 14 ||
gantuṃ martyo na śaknoti gṛhītvā pāñcabhautikam |
dehaṃ ca mama lokaṃ ca naśvaraṃ naśvaraḥ sadā || 15 ||
bhartuste pūrṇakālo vai babhūva bhārate sati |
svakarmaphalabhogārthaṃ satyavān yāti mad□gṛham || 16 ||
karmaṇā jāyate jantuḥ karmaṇaiva pralīyate |
sukhaṃ duḥkhaṃ bhayaṃ śokaḥ karmaṇaiva praṇīyate || 17 ||
karmaṇendro bhavejjīvo brahmaputraḥ svakarmaṇā |
svakarmaṇā harerdāso janmādirahito bhavet || 18 ||
svakarmaṇā sarvasiddhimamaratvaṃ labhed□ dhruvam |
labhetsvakarmaṇā viṣṇoḥ sālokyādicatuṣṭayam || 19 ||
suratvaṃ ca manutvaṃ ca rājendratvaṃ labhennaraḥ |

karmaṇā ca śivatvaṃ ca gaṇeśatvaṃ tathaiva ca || 20 ||
karmaṇā ca munīndratvaṃ tapasvitvaṃ svakarmaṇā |
svakarmaṇā kṣatriyatvaṃ vaiśyatvaṃ ca svakarmaṇā || 21 ||
karmaṇaiva ca mlecchatvaṃ labhate nātra saṃśayaḥ |
svakarmaṇā jaṅ□gamatvaṃ śailatvaṃ ca svakarmaṇā || 22 ||
karmaṇā rākṣasatvaṃ ca kinnaratvaṃ svakarmaṇā |
karmaṇaivādhipatyaṃ ca vṛkṣatvaṃ ca svakarmaṇā || 23 ||
karmaṇaiva paśutvaṃ ca vanajīvī svakarmaṇā |
karmaṇā kṣudrajantutvaṃ kṛmitvaṃ ca svakarmaṇā || 24 ||
daiteyatvaṃ dānavatvamasuratvaṃ svakarmaṇā |
ityetaduktvā sāvitrīṃ virarāma sa vai yamaḥ || 25 ||

English translation

1-2. Narayana said O Narada! After having chanted the above hymn to the Goddess Savitri and worshipped Her in accordance with due rites and ceremonies, the king AsVapati saw the Devi, effulgent like the lustre of thousand suns. She then smilingly told the king, as a mother to her son, whilst all the quarters were illumined with the lustre of Her body

3-14. Savitri said:-- “O King! I know your desire. Certainly I will give what you and your wife long for. Your chaste wife is anxious for a daughter, while you want a son. So, one after another, the desires of both of you will be fulfilled.” Thus saying, the Devi went to the Brahma Loka. The King also returned to his house. First a daughter was born to him. As the daughter was born, as if a second Laksmi was

born after worshipping Savitri, the King kept her name as Savitri. As time rolled on, the daughter grew, day by day, like the phases of bright fortnight moon, into youth and beauty. There was a son of Dyumat Sena, named Satyavana, always truthful, good natured and endowed with various other qualifications. The daughter chose him for her bridegroom. The King betrothed her with jewels and ornaments, to Satyavana, who gladly took her home. After one year expired, the truthful vigorous Satyavana gladly went out, by his father's command, to collect fruits and fuel. The chaste Savitri, too, followed him. Unfortunately Satyavana fell down from a tree and died. Yama, the God of Death, saw his soul as a Purusa of the size of one's thumb and took it and went away. The chaste Savitri began to follow Him. The high souled Yama, the Foremost of the Sadhus, seeing Savitri following Him, addressed her sweetly O Savitri! Whither are you going in your this mortal coil? If you like to follow after all, then quit your this body.

15-25. The mortal man, with his transient coil of these five elements, is not able to go to My Abode. O Chaste One! The death time of your husband arrived; therefore Satyavana is going to My Abode to reap the fruits of his Karma. Every living animal is born by his Karma. He dies again through his life long Karma. It is his Karma alone that ordains pleasure, pain, fear, sorrows, etc. By Karma, this embodied soul here becomes Indra; by Karma he can become a Brahma's son. What more than this that Jiva, by his Karma, can be in Hari's service and be free from birth and death! By one's own Karma all sorts of Siddhis and immortality can be obtained; the four blessed regions as Visnu's Salokya, etc., also can be obtained by Karma. What more than this that by Karma, a being becomes divine, human, or a King, or S'iva or Ganes'a! The state of Munindra, asceticism, Ksattriyahood, Vais'yahood, MIechhahood, moving things, stones, Raksasahood, Kinnaras, Kingship, becoming trees, beasts, forest animals, inferior animals, worms, Daityas, Danavas, Asuras, all are fashioned and wrought by Karma and Karma alone. O Narada! Thus speaking, Yama remained silent.

Here ends the Twenty-seventh Chapter of the Ninth Book on the birth, etc., of Savitri in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 28

On The Story Of Savitr!

Chapter 245 of 318 · 30 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
यमस्य वचनं श्रुत्वा सावित्री च पतिव्रता ।
तुष्टाव परया भक्त्या तमुवाच मनस्विनी ॥ १ ॥
सावित्र्युवाच
किं कर्म तद्भवेत्केन को वा तद्धेतुरेव च ।
को वा देही च देहः कः को वात्र कर्मकारकः ॥ २ ॥
किं वा ज्ञानं च बुद्धिः का को वा प्राणः शरीरिणाम् ।
कानीन्द्रियाणि किं तेषां लक्षणं देवताश्च काः ॥ ३ ॥
भोक्ता भोजयिता को वा को वा भोगश्च निष्कृतिः ।
को जीवः परमात्मा कस्तन्मे व्याख्यातुमर्हसि ॥ ४ ॥
धर्म उवाच
वेदप्रणिहितो धर्मः कर्म यन्मङ्गलं परम् ।
अवैदिकं तु यत्कर्म तदेवाशुभमेव च ॥ ५ ॥
अहैतुकी देवसेवा संकल्परहिता सती ।

कर्मनिर्मूलरूपा च सा एव परभक्तिदा ॥ ६ ॥
को वा कर्मफलं भुङ्क्ते को वा निर्लिप्त एव च ।
ब्रह्मभक्तो यो नरश्च स च मुक्तः श्रुतः श्रुतौ ॥ ७ ॥
जन्ममृत्युजराव्याधिशोकभीतिविवर्जितः ।
भक्तिश्च द्विविधा साध्वि श्रुत्युक्ता सर्वसम्मता ॥ ८ ॥
निर्वाणपददात्री च हरिरूपप्रदा नृणाम् ।
हरिरूपस्वरूपां च भक्तिं वाञ्छन्ति वैष्णवाः ॥ ९ ॥
अन्ये निर्वाणमिच्छन्ति योगिनो ब्रह्मवित्तमाः ।
कर्मणो बीजरूपश्च सततं तत्फलप्रदः ॥ १० ॥
कर्मरूपश्च भगवान्परात्मा प्रकृतिः परा ।
सोऽपि तद्धेतुरूपश्च देहो नश्वर एव च ॥ ११ ॥
पृथिवी वायुराकाशो जलं तेजस्तथैव च ।
एतानि सूत्ररूपाणि सृष्टिरूपविधौ सतः ॥ १२ ॥
कर्मकर्ता च देही च आत्मा भोजयिता सदा ।

भोगो विभवभेदश्च नित्कृतिर्मुक्तिरेव च ॥ १३ ॥
सदसद्भेदबीजं च ज्ञानं नानाविधं भवेत् ।

विषयाणां विभागानां भेदि बीजं च कीर्तितम् ॥ १४ ॥
बुद्धिर्विवेचना सा च ज्ञानबीजं श्रुतौ श्रुतम् ।
वायुभेदाश्च प्राणाश्च बलरूपाश्च देहिनाम् ॥ १५ ॥
इन्द्रियाणां च प्रवरमीश्वरांशमनूहकम् ।
प्रेरकं कर्मणां चैव दुर्निवार्यं च देहिनाम् ॥ १६ ॥
अनिरूप्यमदृश्यं च ज्ञानभेदो मनः स्मृतम् ।
लोचनं श्रवणं घ्राणं त्वक्च रसनमिन्द्रियम् ॥ १७ ॥
अङ्गिनामङ्गरूपं च प्रेरकं सर्वकर्मणाम् ।
रिपुरूपं मित्ररूपं सुखरूपं च दुःखदम् ॥ १८ ॥
सूर्यो वायुश्च पृथिवी ब्रह्माद्या देवताः स्मृताः ।
प्राणदेहादिभृद्यो हि स जीवः परिकीर्तितः ॥ १९ ॥
परमं व्यापकं ब्रह्म निर्गुणः प्रकृतेः परः ।

कारणं कारणानां च परमात्मा स उच्यते ॥ २० ॥
इत्येवं कथितं सर्वं त्वया पृष्टं यथागमम् ।
ज्ञानिनां ज्ञानरूपं च गच्छ वत्से यथासुखम् ॥ २१ ॥
सावित्र्युवाच
त्यक्त्वा क्व यामि कान्तं वा त्वां वा ज्ञानार्णवं ध्रुवम् ।
यद्यत्करोमि प्रश्नं च तद्भवान्वक्तुमर्हति ॥ २२ ॥
कां कां योनिं याति जीवः कर्मणा केन वा पुनः ।
केन वा कर्मणा स्वर्गं केन वा नरकं पितः ॥ २३ ॥
केन वा कर्मणा मुक्तिः केन भक्तिर्भवेद्गुरौ ।
केन वा कर्मणा योगी रोगी वा केन कर्मणा ॥ २४ ॥
केन वा दीर्घजीवी च केनाल्पायुश्च कर्मणा ।
केन वा कर्मणा दुःखी सुखी वा केन कर्मणा ॥ २५ ॥
अङ्गहीनश्च काणश्च बधिरः केन कर्मणा ।
अन्धो वा पङ्गुरपि वा प्रमत्तः केन कर्मणा ॥ २६ ॥

क्षिप्तोऽतिलुब्धकश्चौरः केन वा कर्मणा भवेत् ।
केन सिद्धिमवाप्नोति सालोक्यादिचतुष्टयम् ॥ २७ ॥
केन वा ब्राह्मणत्वं च तपस्वित्वं च केन वा ।
स्वर्गभोगादिकं केन वैकुण्ठं केन कर्मणा ॥ २८ ॥
गोलोकं केन वा ब्रह्मन् सर्वोत्कृष्टं निरामयम् ।
नरको वा कतिविधः किंसंख्यो नाम किं च वा ॥ २९ ॥
को वा कं नरकं याति कियन्तं तेषु तिष्ठति ।
पापिनां कर्मणा केन को वा व्याधिः प्रजायते ।
यद्यत्प्रियं मया पृष्टं तन्मे व्याख्यातुमर्हसि ॥ ३० ॥

Roman transliteration

śrīnārāyaṇa uvāca
yamasya vacanaṃ śrutvā sāvitrī ca pativratā |
tuṣṭāva parayā bhaktyā tamuvāca manasvinī || 1 ||
sāvitryuvāca
kiṃ karma tad□bhavetkena ko vā taddhetureva ca |
ko vā dehī ca dehaḥ kaḥ ko vātra karmakārakaḥ || 2 ||
kiṃ vā jñānaṃ ca buddhiḥ kā ko vā prāṇaḥ śarīriṇām |
kānīndriyāṇi kiṃ teṣāṃ lakṣaṇaṃ devatāśca kāḥ || 3 ||
bhoktā bhojayitā ko vā ko vā bhogaśca niṣkṛtiḥ |
ko jīvaḥ paramātmā kastanme vyākhyātumarhasi || 4 ||
dharma uvāca
vedapraṇihito dharmaḥ karma yanmaṅ□galaṃ param |
avaidikaṃ tu yatkarma tadevāśubhameva ca || 5 ||
ahaitukī devasevā saṃkalparahitā satī |

karmanirmūlarūpā ca sā eva parabhaktidā || 6 ||
ko vā karmaphalaṃ bhuṅ□kte ko vā nirlipta eva ca |
brahmabhakto yo naraśca sa ca muktaḥ śrutaḥ śrutau || 7 ||
janmamṛtyujarāvyādhiśokabhītivivarjitaḥ |
bhaktiśca dvividhā sādhvi śrutyuktā sarvasammatā || 8 ||
nirvāṇapadadātrī ca harirūpapradā nṛṇām |
harirūpasvarūpāṃ ca bhaktiṃ vāñchanti vaiṣṇavāḥ || 9 ||
anye nirvāṇamicchanti yogino brahmavittamāḥ |
karmaṇo bījarūpaśca satataṃ tatphalapradaḥ || 10 ||
karmarūpaśca bhagavānparātmā prakṛtiḥ parā |
so'pi taddheturūpaśca deho naśvara eva ca || 11 ||
pṛthivī vāyurākāśo jalaṃ tejastathaiva ca |
etāni sūtrarūpāṇi sṛṣṭirūpavidhau sataḥ || 12 ||
karmakartā ca dehī ca ātmā bhojayitā sadā |

bhogo vibhavabhedaśca nitkṛtirmuktireva ca || 13 ||
sadasad□bhedabījaṃ ca jñānaṃ nānāvidhaṃ bhavet |
viṣayāṇāṃ vibhāgānāṃ bhedi bījaṃ ca kīrtitam || 14 ||
buddhirvivecanā sā ca jñānabījaṃ śrutau śrutam |
vāyubhedāśca prāṇāśca balarūpāśca dehinām || 15 ||
indriyāṇāṃ ca pravaramīśvarāṃśamanūhakam |
prerakaṃ karmaṇāṃ caiva durnivāryaṃ ca dehinām || 16 ||
anirūpyamadṛśyaṃ ca jñānabhedo manaḥ smṛtam |
locanaṃ śravaṇaṃ ghrāṇaṃ tvakca rasanamindriyam || 17 ||
aṅ□gināmaṅ□garūpaṃ ca prerakaṃ sarvakarmaṇām |
ripurūpaṃ mitrarūpaṃ sukharūpaṃ ca duḥkhadam || 18 ||
sūryo vāyuśca pṛthivī brahmādyā devatāḥ smṛtāḥ |
prāṇadehādibhṛdyo hi sa jīvaḥ parikīrtitaḥ || 19 ||
paramaṃ vyāpakaṃ brahma nirguṇaḥ prakṛteḥ paraḥ |

kāraṇaṃ kāraṇānāṃ ca paramātmā sa ucyate || 20 ||
ityevaṃ kathitaṃ sarvaṃ tvayā pṛṣṭaṃ yathāgamam |
jñāninaṃ jñānarūpaṃ ca gaccha vatse yathāsukham || 21 ||
sāvitryuvāca
tyaktvā kva yāmi kāntaṃ vā tvāṃ vā jñānārṇavaṃ dhruvam |
yadyatkaromi praśnaṃ ca tad□bhavānvaktumarhati || 22 ||
kāṃ kāṃ yoniṃ yāti jīvaḥ karmaṇā kena vā punaḥ |
kena vā karmaṇā svargaṃ kena vā narakaṃ pitaḥ || 23 ||

kena vā karmaṇā muktiḥ kena bhaktirbhaved□ gurau |
kena vā karmaṇā yogī rogī vā kena karmaṇā || 24 ||
kena vā dīrghajīvī ca kenālpāyuśca karmaṇā |
kena vā karmaṇā duḥkhī sukhī vā kena karmaṇā || 25 ||
aṅ□gahīnaśca kāṇaśca badhiraḥ kena karmaṇā |
andho vā paṅ□gurapi vā pramattaḥ kena karmaṇā || 26 ||

kṣipto'tilubdhakaścauraḥ kena vā karmaṇā bhavet |
kena siddhimavāpnoti sālokyādicatuṣṭayam || 27 ||
kena vā brāhmaṇatvaṃ ca tapasvitvaṃ ca kena vā |
svargabhogādikaṃ kena vaikuṇṭhaṃ kena karmaṇā || 28 ||
golokaṃ kena vā brahman sarvotkṛṣṭaṃ nirāmayam |
narako vā katividhaḥ kiṃsaṃkhyo nāma kiṃ ca vā || 29 ||
ko vā kaṃ narakaṃ yāti kiyantaṃ teṣu tiṣṭhati |
pāpināṃ karmaṇā kena ko vā vyādhiḥ prajāyate |
yadyatpriyaṃ mayā pṛṣṭaṃ tanme vyākhyātumarhasi || 30 ||

English translation

1-4. Narayana said O Narada! Hearing the words of Yama, the chaste intelligent Savitri, replied with great devotion “O Dharmarajan! What is Karma? Why and how is its origin? What is the cause of Karma? Who is the embodied soul (bound by Karma)? What is this body? And who is it that does Karma? What is Jhana? What is Buddhi? What is this Prana of this embodied JTva? What are the Indriyas? And what are their characteristics? And what are the Devatas thereof? Who is it that enjoys and who is it that makes one enjoy? What is this enjoyment (Bhoga)? And what is the means of escape from it? And what is the nature of that State when one escapes from enjoyment? What is the nature of Jivatma? And what of Paramatma? O Deva! Speak all these in detail to me.”

5-21. Dharma said Karma is of two kinds: good and bad. The Karma that is stated in the Vedas as leading to Dharma is good; all other actions are bad. The God’s service, without any selfish ends (Sankalpa) and without the hope of any fruits thereof (ahaituki), is of such a nature as to root out all the Karmas and gives rise to the highest devotion to God. A man who is such a Bhakta of Brahma becomes liberated, so the S’rutis say. Who then does the Karma and who is it that enjoys? (i.e., no such body). To such a Bhakta to Brahma, there is no birth, death, old age, disease, sorrow nor any fear. O Chaste One! Bhakti is two-fold. This is stated by all in the S’rutis. The one leads to Nirvana and the other leads to the nature of Hah. The Vaisnavas want the Bhakti to Hah, i.e., the Saguna Bhakti. The other Yogis and the best knowers of Brahma want the Nirguna Bhakti. He who is the Seed of Karma, and the Bestower for ever the fruits of Karma, Who is the Karma Incarnate and the Mula Prakriti, is the Bhagavan; He is the Highest Self. He is the Material Cause of Karma. Know this body to be by nature liable to dissolve and die. Earth, air, akas’a, water, and fire; these are the threads, as it were, of

the work of creation of Brahma, Who is of the nature of Being. “Dehi” or The Embodied Soul is the Doer of Karma, the Karta; he is the enjoyer; and Atma (self) is the prompter, the stimulator within to do the Karma and enjoy the fruits thereof. The experiencing of pleasures and pains and the varieties thereof is known as Bhoga (enjoyment). Liberation, Mukti is the escape therefrom.

The knowledge by which Atma (sat) and Maya (Asat) are discriminated is called Jhanam (Brahma Jhanam). The knowledge is considered as the root discriminator of various objects of enjoyments

(i.e., by which the various objects are at once recognised as different from Atman). By Buddhi is meant the right seeing of things, (as certain) and is considered as the seed of Jhanam. By Prana is known as the different Vayus in the body. And this Prana is the strength of the embodied. Mind is the chief, the best, of the senses, it is a part of IsVara; its characteristic is its doubtful uncertain state. It impels to all actions, irresistible. It is inascertainable, invisible; it obstructs the Jhana. The senses are seeing, hearing, smelling, touching and tasting. These are the several limbs, as it were, of the embodied and the impellers to all actions. They are both enemies and friends as they give pain (when attached to worldly objects) and happiness (when attached to virtuous objects) both. The Sun, Vayu, Earth, Brahma and others are their Devatas. The Jiva is the holder, the sustainer of Prana, body, etc. The Paramatma, the Highest Self, is the Best of all. Omnipresent, transcending the the Gunas, and beyond Prakriti. He is the Cause of all causes and He is the Brahma Itself. O Chaste One! I have replied, according to the S’astras to all your questions. These are Jhanas of the Jhanins. O Child! Now go back to your house at pleasure.

22-30. Savitri said Whither shall I go, leaving my Husband and Thee, the Ocean of Knowledge? Please oughtest to answer the queries that I now put to Thee. What wombs do the Jivas get in

response to which Karmas? What Karmas lead to the Heavens? And what Karnnas lead to various hells? Which Karmas lead to Mukti? And which Karmas give Bhakti? What Karmas make one Yogi and what Karmas inflict diseases? Which Karmas make one’s life long? or short? Which Karmas again make one happy? And what Karmas make one miserable? Which Karmas make one deformed in one’s limbs, one-eyed, blind, deaf, lame or idiotic? Which Karmas again make one mad? Make one very much avaricious or of a stealing habit? What Karmas make one possess Siddhis? Or make one earn the four Lokas Salokya, etc.? What Karmas make one a Brahmin or an ascetic? Or make one go to Heaven or Vaikuntha? What Karmas enable one to go to Goloka, the par excellence and free from all diseases? How many are the hells? What are their names and how do they appear? How long will one have to remain in each hell? and what Karmas lead to what diseases? O Deva, now tell me about these that I have asked to you and oblige.

Here ends the Twenty-Eighth Chapter of the Ninth Book on the story of Savitri in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 29

On The Anecdote Of Savitr!, On

Chapter 246 of 318 · 70 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
सावित्रीवचनं श्रुत्वा जगाम विस्मयं यमः ।
प्रहस्य वक्तुमारेभे कर्मपाकं तु जीविनाम् ॥ १ ॥
धर्म उवाच
कन्या द्वादशवर्षीया वत्से त्वं वयसाधुना ।
ज्ञानं ते पूर्वविदुषां ज्ञानिनां योगिनां परम् ॥ २ ॥
सावित्रीवरदानेन त्वं सावित्री कला सती ।
प्राप्ता पुरा भूभृता च तपसा तत्समा सुते ॥ ३ ॥
यथा श्रीः श्रीपतेः क्रोडे भवानी च भवोरसि ।
यथादितिः कश्यपे च यथाहल्या च गौतमे ॥ ४ ॥
यथा शची महेन्द्रे च यथा चन्द्रे च रोहिणी ।
यथा रतिः कामदेवे यथा स्वाहा हुताशने ॥ ५ ॥
यथा स्वधा च पितृषु यथा सन्ध्या दिवाकरे ।
वरुणानी च वरुणे यज्ञे च दक्षिणा यथा ॥ ६ ॥

यथा वराहे पृथिवी देवसेना च कार्तिके ।
सौभाग्या सुप्रिया त्वं च तथा सत्यवतः प्रिये ॥ ७ ॥
अयं तुभ्यं वरो दत्तोऽप्यपरं च यथेप्सितम् ।
शृणु देवि महाभागे ददामि सकलेप्सितम् ॥ ८ ॥
सावित्र्युवाच
सत्यवत औरसानां पुत्राणां शतकं मम ।
भविष्यति महाभाग वरमेतन्मदीप्सितम् ॥ ९ ॥
मत्पितुः पुत्रशतकं श्वशुरस्य च चक्षुषी ।
राज्यलाभो भवत्वेवं वरमेतन्मदीप्सितम् ॥ १० ॥
अन्ते सत्यवता सार्धं यास्यामि हरिमन्दिरम् ।
समतीते लक्षवर्षे देहीदं मे जगत्प्रभो ॥ ११ ॥
जीवकर्मविपाकं च श्रोतुं कौतूहलं मम ।
विश्वनिस्तारबीजं च तन्मे व्याख्यातुमर्हसि ॥ १२ ॥
धर्मराज उवाच

भविष्यति महासाध्वि सर्वं मानसिकं तव ।
जीवकर्मविपाकं च कथयामि निशामय ॥ १३ ॥

शुभानामशुभानां च कर्मणां जन्म भारते ।
पुण्यक्षेत्रे च नान्यत्र सर्वं च भुञ्जते जनाः ॥ १४ ॥
सुरा दैत्या दानवाश्च गन्धर्वा राक्षसादयः ।
नराश्च कर्मजनका न सर्वे जीविनः सति ॥ १५ ॥
विशिष्टजीविनः कर्म भुञ्जते सर्वयोनिषु ।
शुभाशुभं च सर्वत्र स्वर्गेषु नरकेषु च ॥ १६ ॥
विशेषतो जीविनश्च भ्रमन्ते सर्वयोनिषु ।
शुभाशुभं भुञ्जते च कर्म पूर्वार्जितं परम् ॥ १७ ॥
शुभेन कर्मणा याति स्वर्लोकादिकमेव च ।
कर्मणा चाशुभेनैव भ्रमन्ति नरकेषु च ॥ १८ ॥
कर्मनिर्मूलने भक्तिः सा चोक्ता द्विविधा सति ।
निर्वाणरूपा भक्तिश्च ब्रह्मणः प्रकृतेरिह ॥ १९ ॥

रोगी कुकर्मणा जीवश्चारोगी शुभकर्मणा ।
दीर्घजीवी च क्षीणायुः सुखी दुःखी च कर्मणा ॥ २० ॥
अन्धादयश्चाङ्गहीनाः कर्मणा कुत्सितेन च ।
सिद्ध्यादिकमवाप्नोति सर्वोत्कृष्टेन कर्मणा ॥ २१ ॥
सामान्यं कथितं देवि विशेषं शृणु सुन्दरि ।
सुदुर्लभं सुगोप्यं च पुराणेषु स्मृतिष्वपि ॥ २२ ॥
दुर्लभा मानुषी जातिः सर्वजातिषु भारते ।
सर्वेभ्यो ब्राह्मणः श्रेष्ठः प्रशस्तः सर्वकर्मसु ॥ २३ ॥
ब्रह्मनिष्ठो द्विजश्चैव गरीयान् भारते सति ।
निष्कामश्च सकामश्च ब्राह्मणो द्विविधः सति ॥ २४ ॥
सकामाज्ज प्रधानश्च निष्कामो भक्त एव च ।
कर्मभोगी सकामश्च निष्कामो निरुपद्रवः ॥ २५ ॥
स याति देहं त्यक्त्वा च पदं यत्तन्निरामयम् ।
पुनरागमनं नास्ति तेषां निष्कामिनां सति ॥ २६ ॥

सेवन्ते द्विभुजं कृष्णं परमात्मानमीश्वरम् ।
गोलोकं प्रति ते भक्ता दिव्यरूपविधारिणः ॥ २७ ॥
सकामिनो वैष्णवाश्च गत्वा वैकुण्ठमेव च ।
भारतं पुनरायान्ति तेषां जन्म द्विजातिषु ॥ २८ ॥
काले गते च निष्कामा भवन्त्येव क्रमेण च ।
भक्तिं च निर्मलां तेभ्यो दास्यामि निश्चितं पुनः ॥ २९ ॥
ब्राह्मणा वैष्णवाश्चैव सकामाः सर्वजन्मसु ।
न तेषां निर्मला बुद्धिर्विष्णुभक्तिविवर्जिताः ॥ ३० ॥
तीर्थाश्रिता द्विजा ये च तपस्यानिरताः सति ।
ते यान्ति ब्रह्मलोकं च पुनरायान्ति भारते ॥ ३१ ॥
स्वधर्मनिरता ये च तीर्थान्यत्रनिवासिनः ।

व्रजन्ति ते सत्यलोकं पुनरायान्ति भारते ॥ ३२ ॥
स्वधर्मनिरता विप्राः सूर्यभक्ताश्च भारते ।
व्रजन्ति ते सूर्यलोकं पुनरायान्ति भारते ॥ ३३ ॥

मूलप्रकृतिभक्ता ये निष्कामा धर्मचारिणः ।
मणिद्वीपं प्रयान्त्येव पुनरावृत्तिवर्जितम् ॥ ३४ ॥
स्वधर्मे निरता भक्ताः शैवाः शाक्ताश्च गाणपाः ।
ते यान्ति शिवलोकं च पुनरायान्ति भारते ॥ ३५ ॥
ये विप्रा अन्यदेवेज्याः स्वधर्मनिरताः सति ।
ते यान्ति सर्वलोकं च पुनरायान्ति भारते ॥ ३६ ॥
हरिभक्ताश्च निष्कामाः स्वधर्मनिरता द्विजाः ।
ते च यान्ति हरेर्लोकं क्रमाद्भक्तिबलादहो ॥ ३७ ॥
स्वधर्मरहिता विप्रा देवान्यसेवनाः सदा ।
भ्रष्टाचाराश्च कामाश्च ते यान्ति नरकं ध्रुवम् ॥ ३८ ॥
स्वधर्मनिरता एव वर्णाश्चत्वार एव च ।
भवन्त्येव शुभस्यैव कर्मणः फलभोगिनः ॥ ३९ ॥
स्वकर्मरहिता ये च नरकं यान्ति ते ध्रुवम् ।
भारते न भवन्त्येव कर्मणः फलभोगिनः ॥ ४० ॥

स्वधर्मनिरता एव वर्णाश्चत्वार एव च ।
स्वधर्मनिरता विप्राः स्वधर्मनिरताय च ॥ ४१ ॥
कन्यां ददति विप्राय चन्द्रलोकं प्रयान्ति ते ।
वसन्ति तत्र ते साध्वि यावदिन्द्राश्चतुर्दश ॥ ४२ ॥
सालङ्कृताया दानेन द्विगुणं फलमुच्यते ।
सकामा यान्ति तल्लोकं न निष्कामाश्च साधवः ॥ ४३ ॥
ते प्रयान्ति विष्णुलोकं फलसङ्घातवर्जिताः ।
गव्यं च रजतं स्वर्णं वस्त्रं सर्पिः फलं जलम् ॥ ४४ ॥
ये ददत्येव विप्रेभ्यश्चन्द्रलोकं प्रयान्ति ते ।
वसन्ति ते च तल्लोके यावन्मन्वन्तरं सति ॥ ४५ ॥
सुचिरात्सुचिरं वासं कुर्वन्ति तेन ते जनाः ।
ये ददति सुवर्णांश्च गाश्च ताम्रादिकं सति ॥ ४६ ॥
ते यान्ति सूर्यलोकं च शुचये ब्राह्मणाय च ।
वसन्ति ते तत्र लोके वर्षाणामयुतं सति ॥ ४७ ॥

विपुले सुचिरं वासं कुर्वन्ति च निरामयाः ।
ददाति भूमिं विप्रेभ्यो धनानि विपुलानि च ॥ ४८ ॥
स याति विष्णुलोकं च श्वेतद्वीपं मनोहरम् ।
तत्रैव निवसत्येव यावच्चन्द्रदिवाकरौ ॥ ४९ ॥
विपुले विपुलं वासं करोति पुण्यवान्मुने ।
गृहं ददति विप्राय ये जना भक्तिपूर्वकम् ॥ ५० ॥

ते यान्ति विष्णुलोकं च सुचिरं सुखदायकम्।
गृहरेणुप्रमाणं च विष्णुलोके महत्तमे ॥ ५१ ॥
विपुले विपुलं वासं कुर्वन्ति मानवाः सति।
यस्मै यस्मै च देवाय यो ददाति गृहं नरः ॥ ५२ ॥
स याति तस्य लोकं च रेणुमानाब्दमेव च।
सौधे चतुर्गुणं पुण्यं देशे शतगुणं फलम् ॥ ५३ ॥
प्रकृष्टे द्विगुणं तस्मादित्याह कमलोद्भवः।
यो ददाति तडागं च सर्वपापापनुत्तये ॥ ५४ ॥

स याति जनलोकं च रेणुमानाब्दमेव च।
वाप्यां फलं दशगुणं प्राप्नोति मानवः सदा ॥ ५५ ॥
स तु वापीप्रदानेन तडागस्य फलं लभेत्।
धनुश्चतुःसहस्रेण दर्श्यमानेन निश्चितम् ॥ ५६ ॥
न्यूना वा तावती प्रस्थे सा वापी परिकीर्तिता।
दशवापीसमा कन्या यदि पात्रे प्रदीयते ॥ ५७ ॥
फलं ददाति द्विगुणं यदि सालङ्कृता भवेत्।
यत्फलं च तडागे च तदुद्धारे च तत्कलम् ॥ ५८ ॥
वाप्याश्च पङ्कोद्धरणे वापीतुल्यफलं लभेत्।
अश्वत्थवृक्षमारोप्य प्रतिष्ठां यः करोति च ॥ ५९ ॥
स प्रयाति तपोलोकं वर्षाणामयुतं सति।
पुष्पोद्यानं यो ददाति सावित्रि सर्वभूतये ॥ ६० ॥
स वसेद्ध्रुवलोके च वर्षाणामयुतं ध्रुवम्।
यो ददाति विमानं च विष्णवे भारते सति ॥ ६१ ॥

विष्णुलोके वसेत्सोऽपि यावन्मन्वन्तरं परम्।
चित्रयुक्ते च विपुले फलं तस्य चतुर्गुणम् ॥ ६२ ॥
तस्यार्धं शिबिकादाने फलमेव लभेद्ध्रुवम्।
यो ददाति भक्तियुक्तो हरये दोलमन्दिरम् ॥ ६३ ॥
विष्णुलोके वसेत्सोऽपि यावन्मन्वन्तरं शतम्।
राजमार्गं सौधयुक्तं यः करोति पतिव्रते ॥ ६४ ॥
वर्षाणामयुतं सोऽपि शक्रलोके महीयते।
ब्राह्मणेभ्योऽथ देवेभ्यो दाने समफलं लभेत् ॥ ६५ ॥
यद्धि दत्तं च तद्भुङ्क्ते न दत्तं नोपतिष्ठते।
भुक्त्वा स्वर्गादिजं सौख्यं पुण्यवाञ्जन्म भारते ॥ ६६ ॥
लभेद्विप्रकुलेष्वेव क्रमेणैवोत्तमादिषु।
भारते पुण्यवान्विप्रो भुक्त्वा स्वर्गादिकं फलम् ॥ ६७ ॥
पुनः सोऽपि भवेद्विप्रश्चैवं च क्षत्रियादयः।
क्षत्रियो वाथ वैश्यो वा कल्पकोटिशतेन च ॥ ६८ ॥

तपसा ब्राह्मणत्वं च न प्राप्नोति श्रुतौ श्रुतम् ।
नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ॥ ६९ ॥
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ।
देवतीर्थसहायेन कायव्यूहेन शुध्यति ।
एतत्ते कथितं किञ्चित् किं भूयः श्रोतुमिच्छसि ॥ ७० ॥

Roman transliteration

śrīnārāyaṇa uvāca
sāvitrīvacanaṃ śrutvā jagāma vismayaṃ yamaḥ |
prahasya vaktumārebhe karmapākaṃ tu jīvinām || 1 ||
dharma uvāca
kanyā dvādaśavarṣīyā vatse tvaṃ vayasādhunā |
jñānaṃ te pūrvaviduṣāṃ jñāninām yoginām param || 2 ||
sāvitrīvaradānena tvaṃ sāvitrī kalā satī |
prāptā purā bhūbhṛtā ca tapasā tatsamā sute || 3 ||
yathā śrīḥ śrīpateḥ kroḍe bhavānī ca bhavorasi |
yathāditiḥ kaśyape ca yathāhalyā ca gautame || 4 ||
yathā śacī mahendre ca yathā candre ca rohiṇī |
yathā ratiḥ kāmadeve yathā svāhā hutāśane || 5 ||
yathā svadhā ca pitṛṣu yathā sandhyā divākare |
varuṇānī ca varuṇe yajñe ca dakṣiṇā yathā || 6 ||

yathā varāhe pṛthivī devasenā ca kārtike |
saubhāgyā supriyā tvaṃ ca tathā satyavataḥ priye || 7 ||
ayaṃ tubhyaṃ varo datto'pyaparaṃ ca yathepsitam |
śṛṇu devi mahābhāge dadāmi sakalepsitam || 8 ||
sāvitryuvāca
satyavata aurasānāṃ putrāṇāṃ śatakaṃ mama |
bhaviṣyati mahābhāga varametanmadīpsitam || 9 ||
matpituḥ putraśatakaṃ śvaśurasya ca cakṣuṣī |
rājyalābho bhavatvevaṃ varametanmadīpsitam || 10 ||
ante satyavatā sārdhaṃ yāsyāmi harimandiram |
samatīte lakṣavarṣe dehīdaṃ me jagatprabho || 11 ||
jīvakarmavipākaṃ ca śrotuṃ kautūhalaṃ mama |
viśvanistārabījaṃ ca tanme vyākhyātumarhasi || 12 ||
dharmarāja uvāca

bhaviṣyati mahāsādhvi sarvaṃ mānasikaṃ tava |
jīvakarmavipākaṃ ca kathayāmi niśāmaya || 13 ||
śubhānāmaśubhānāṃ ca karmaṇāṃ janma bhārate |
puṇyakṣetre ca nānyatra sarvaṃ ca bhuñjate janāḥ || 14 ||
surā daityā dānavāśca gandharvā rākṣasādayaḥ |
narāśca karmajanakā na sarve jīvinaḥ sati || 15 ||
viśiṣṭajīvinaḥ karma bhuñjate sarvayoniṣu |
śubhāśubhaṃ ca sarvatra svargeṣu narakeṣu ca || 16 ||
viśeṣato jīvinaśca bhramante sarvayoniṣu |
śubhāśubhaṃ bhuñjate ca karma pūrvārjitaṃ param || 17 ||
śubhena karmaṇā yāti svarlokādikameva ca |
karmaṇā cāśubhenaiva bhramanti narakeṣu ca || 18 ||
karmanirmūlane bhaktiḥ sā coktā dvividhā sati |

nirvāṇarūpā bhaktiśca brahmaṇaḥ prakṛteriha || 19 ||

rogī kukarmaṇā jīvaścārogī śubhakarmaṇā |
dīrghajīvī ca kṣīṇāyuḥ sukhī duḥkhī ca karmaṇā || 20 ||
andhādayaścāṅ□gahīnāḥ karmaṇā kutsitena ca |
siddhyādikamavāpnoti sarvotkṛṣṭena karmaṇā || 21 ||
sāmānyaṃ kathitaṃ devi viśeṣaṃ śṛṇu sundari |
sudurlabhaṃ sugopyaṃ ca purāṇeṣu smṛtiṣvapi || 22 ||
durlabhā mānuṣī jātiḥ sarvajātiṣu bhārate |
sarvebhyo brāhmaṇaḥ śreṣṭhaḥ praśastaḥ sarvakarmasu || 23 ||
brahmaniṣṭho dvijaścaiva garīyān bhārate sati |
niṣkāmaśca sakāmaśca brāhmaṇo dvividhaḥ sati || 24 ||
sakāmājja pradhānaśca niṣkāmo bhakta eva ca |
karmabhogī sakāmaśca niṣkāmo nirupadravaḥ || 25 ||
sa yāti dehaṃ tyaktvā ca padaṃ yattannirāmayam |
punarāgamanaṃ nāsti teṣāṃ niṣkāmināṃ sati || 26 ||

sevante dvibhujaṃ kṛṣṇaṃ paramātmānamīśvaram |
golokaṃ prati te bhaktā divyarūpavidhāriṇaḥ || 27 ||
sakāmino vaiṣṇavāśca gatvā vaikuṇṭhameva ca |
bhārataṃ punarāyānti teṣāṃ janma dvijātiṣu || 28 ||
kāle gate ca niṣkāmā bhavantyeva krameṇa ca |
bhaktiṃ ca nirmalāṃ tebhyo dāsyāmi niścitaṃ punaḥ || 29 ||
brāhmaṇā vaiṣṇavāścaiva sakāmāḥ sarvajanmasu |
na teṣāṃ nirmalā buddhirviṣṇubhaktivivarjitāḥ || 30 ||
tīrthāśritā dvijā ye ca tapasyāniratāḥ sati |
te yānti brahmalokaṃ ca punarāyānti bhārate || 31 ||
svadharmaniratā ye ca tīrthānyatranivāsinaḥ |
vrajanti te satyalokaṃ punarāyānti bhārate || 32 ||
svadharmaniratā viprāḥ sūryabhaktāśca bhārate |
vrajanti te sūryalokaṃ punarāyānti bhārate || 33 ||

mūlaprakṛtibhaktā ye niṣkāmā dharmacāriṇaḥ |
maṇidvīpaṃ prayāntyeva punarāvṛttivarjitam || 34 ||
svadharme niratā bhaktāḥ śaivāḥ śāktāśca gāṇapāḥ |
te yānti śivalokaṃ ca punarāyānti bhārate || 35 ||
ye viprā anyadevejyāḥ svadharmaniratāḥ sati |
te yānti sarvalokaṃ ca punarāyānti bhārate || 36 ||
haribhaktāśca niṣkāmāḥ svadharmaniratā dvijāḥ |
te ca yānti harerlokaṃ kramād□bhaktibalādaho || 37 ||
svadharmarahitā viprā devānyasevanāḥ sadā |
bhraṣṭācārāśca kāmāśca te yānti narakaṃ dhruvam || 38 ||
svadharmaniratā eva varṇāścatvāra eva ca |
bhavantyeva śubhasyaiva karmaṇaḥ phalabhoginaḥ || 39 ||
svakarmarahitā ye ca narakaṃ yānti te dhruvam |
bhārate na bhavantyeva karmaṇaḥ phalabhoginaḥ || 40 ||

svadharmaniratā eva varṇāścatvāra eva ca |
svadharmaniratā viprāḥ svadharmaniratāya ca || 41 ||
kanyāṃ dadati viprāya candralokaṃ prayānti te |
vasanti tatra te sādhvi yāvadindrāścaturdaśa || 42 ||
sālaṅ□kṛtāyā dānena dviguṇaṃ phalamucyate |

sakāmā yānti tallokaṃ na niṣkāmāśca sādhavaḥ || 43 ||
te prayānti viṣṇulokaṃ phalasaṅ□ghātavarjitāḥ |
gavyaṃ ca rajataṃ svarṇaṃ vastraṃ sarpiḥ phalaṃ jalam || 44 ||
ye dadatyeva viprebhyaścandralokaṃ prayānti te |
vasanti te ca talloke yāvanmanvantaraṃ sati || 45 ||
sucirātsuciraṃ vāsaṃ kurvanti tena te janāḥ |
ye dadati suvarṇāṃśca gāśca tāmrādikaṃ sati || 46 ||
te yānti sūryalokaṃ ca śucaye brāhmaṇāya ca |
vasanti te tatra loke varṣāṇāmayutaṃ sati || 47 ||

vipule suciraṃ vāsaṃ kurvanti ca nirāmayāḥ |
dadāti bhūmiṃ viprebhyo dhanāni vipulāni ca || 48 ||
sa yāti viṣṇulokaṃ ca śvetadvīpaṃ manoharam |
tatraiva nivasatyeva yāvaccandradivākarau || 49 ||
vipule vipulaṃ vāsaṃ karoti puṇyavānmune |
gṛhaṃ dadati viprāya ye janā bhaktipūrvakam || 50 ||
te yānti viṣṇulokaṃ ca suciraṃ sukhadāyakam |
gṛhareṇupramāṇaṃ ca viṣṇuloke mahattame || 51 ||
vipule vipulaṃ vāsaṃ kurvanti mānavāḥ sati |
yasmai yasmai ca devāya yo dadāti gṛhaṃ naraḥ || 52 ||
sa yāti tasya lokaṃ ca reṇumānābdameva ca |
saudhe caturguṇaṃ puṇyaṃ deśe śataguṇaṃ phalam || 53 ||
prakṛṣṭe dviguṇaṃ tasmādityāha kamalod□bhavaḥ |
yo dadāti taḍāgaṃ ca sarvapāpāpanuttaye || 54 ||

sa yāti janalokaṃ ca reṇumānābdameva ca |
vāpyāṃ phalaṃ daśaguṇaṃ prāpnoti mānavaḥ sadā || 55 ||
sa tu vāpīpradānena taḍāgasya phalaṃ labhet |
dhanuścatuḥsahasreṇa darśyamānena niścitam || 56 ||
nyūnā vā tāvatī prasthe sā vāpī parikīrtitā |
daśavāpīsamā kanyā yadi pātre pradīyate || 57 ||
phalaṃ dadāti dviguṇaṃ yadi sālaṅ□kṛtā bhavet |
yatphalaṃ ca taḍāge ca taduddhāre ca tatkalam || 58 ||
vāpyāśca paṅ□koddharaṇe vāpītulyaphalaṃ labhet |
aśvatthavṛkṣamāropya pratiṣṭhāṃ yaḥ karoti ca || 59 ||
sa prayāti tapolokaṃ varṣāṇāmayutaṃ sati |
puṣpodyānaṃ yo dadāti sāvitri sarvabhūtaye || 60 ||
sa vased□ dhruvaloke ca varṣāṇāmayutaṃ dhuvam |
yo dadāti vimānaṃ ca viṣṇave bhārate sati || 61 ||

viṣṇuloke vasetso'pi yāvanmanvantaraṃ param |
citrayukte ca vipule phalaṃ tasya caturguṇam || 62 ||
tasyārdhaṃ śibikādāne phalameva labhed□ dhruvam |
yo dadāti bhaktiyukto haraye dolamandiram || 63 ||
viṣṇuloke vasetso'pi yāvanmanvantaraṃ śatam |
rājamārgaṃ saudhayuktaṃ yaḥ karoti pativrate || 64 ||
varṣāṇāmayutaṃ so'pi śakraloke mahīyate |
brāhmaṇebhyo'tha devebhyo dāne samaphalaṃ labhet || 65 ||
yaddhi dattaṃ ca tad□bhuṅ□kte na dattaṃ nopatiṣṭhate |
bhuktvā svargādijaṃ saukhyaṃ puṇyavāñjanma bhārate || 66 ||
labhedviprakuleṣveva krameṇaivottamādiṣu |
bhārate puṇyavānvipro bhuktvā svargādikaṃ phalam || 67 ||

punaḥ so'pi bhavedvipraścaivaṃ ca kṣatriyādayaḥ |
kṣatriyo vātha vaiśyo vā kalpakoṭiśatena ca || 68 ||

tapasā brāhmaṇatvaṃ ca na prāpnoti śrutau śrutam |
nābhuktaṃ kṣīyate karma kalpakoṭiśatairapi || 69 ||
avaśyameva bhoktavyaṃ kṛtaṃ karma śubhāśubham |
devatīrthasahāyena kāyavyūhena śudhyati |
etatte kathitaṃ kiñcit kiṃ bhūyaḥ śrotumicchasi || 70 ||

English translation

1. Narayana said Yama got thunderstruck at these queries of Savitri. He then began to describe, with a smiling countenance, the fruition of the several works of the Jivas.

2-8. He said “O Child! You are now a daughter only twelve years old. But you speak of wisdom like the Highest Jhanins and Yogis, Sanaka and others. O Child! By virtue of the boon granted by Savitri, you have become incarnate of Her in part. The King AsVapati got you before by performing severe penances. As Laksmi is dear and fortunate with regard to Visnu, as Mahadevi is to Mahadeva, Aditi to Kas’yapa, Ahalya to Gautama, so you are to Satyavana in respect of affection and good-luck and other best qualities. As S’achi is to Mahendra, as Rohini is to Moon, as Rati is to Kama, as Svaha is to Fire, as Svadha is to the Piths, as Sanjha is to the Sun, as Varunani is to Varuna, as Daksina is to Yajha, as Earth is to Varaha, as Devasena is to Kartika, so you are fortunate and blessed with respect to Satyavana. O Savitri! I myself grant you this boon of my own accord. Now ask other boons. O highly fortunate One! I will fulfil all your desires.”

9-12. Savitri said “O Noble One! Let there be one hundred sons of mine by Satyavana. This is the boon that I want. Let there be one hundred sons of my Father as well; let my Father-in-law get back his (lost) eyesight and may he get back his lost kingdom. This is another boon that I want. Thou art the Lord of the world. So grant me this boon, too, that I may have this my very body for a lakh years when I may go to Vaikuntha with Satyavana. Now I am eager to hear the

various fruitions of Karmas of several Jivas. Kindly narrate them and oblige.”

13-70. Dharma said You are very chaste. So what you have thought will verily come to pass. Now I describe the fruition of Karmas of the JTvas. Listen. Excepting this holy land of Bharata, nowhere do the people enjoy wholly the fruition of their two-fold Karmas, good and bad. It is only the Suras, Daityas, Danavas, Gandharvas, Raksasas, and men that do Karmas. The beasts and the other JTvas do not do Karmas. The special JTvas, e.g., men, etc., experience the fruition of their Karmas in Heavens, hells and in all the other Yonis (wombs). Specially, as the JTvas roam in all the different Yonis, they enjoy their Karmas, good or bad, as the case may be, carved in their previous births. The good works get fructified in Heavens; and the bad works lead the JTvas to hells. This Karma can be got rid of by Bhakti. This Bhakti is of two kinds (1) Nirguna of the nature of Nirvana; and (2) towards Prakriti, of the astute of Brahma, and with Maya inherent. Diseases come as the result of bad and ignorant actions and healthiness comes from good and certain scientific Karmas. Similar are the remarks for short and long lives for happiness and pain. By bad works, one becomes blind or deformed in body. So by doing excellent Karmas, one acquires Siddhis, etc.. These are spoken generally. I will now speak in detail; listen. This is very secret even in Puranas and Smritis. In this Bharatavarsa men are the best of all the various classes of beings. The Brahmans are the best of men and are best in all Kinds of Karmas. They are responsible, too, for their actions. O Chaste One! Of the

Brahmins, again, those that are attached to the Brahmanas are the best. The Brahmanas are of two kinds as they are Sakama (with desires) or Niskama (without desires). The NiskamT Brahmanas are superior to the SakamT Brahmanas. For the SakamTs are to enjoy the fruits of their Karmas, while the NiskamT Brahmanas are perfectly free from any such disturbances (they have not to come back to this field of Karma). The Niskama Bhakta after they quit their

bodies, go to a place free from sickness or disease, pure and perfect. From there they do not come back. The Niskama Bhaktas assuming the divine forms go to the Goloka and worship the Highest God, the Highest Self, the two-armed Krisna. The Sakami Vaisnavas go to Vaikuntha; but they come back in Bharata and get into the wombs of the twice-born. By degrees they also become Niskama when they certainly acquire pure undefiled Bhakti. The Brahmanas and Vaisnavas that are Sakamis in all the births, never get that pure undefiled intellect and never get the devotion to Visnu. The Brahmanas, living in the Tirthas (sacred places of pilgrimages) and attached to Tapas go to Brahmaloka (the region of Brahma); they again come down to Bharata. Those that are devotedly attached to their own Dharma (religion) and reside in places other than Tirthas, go to Satyaloka and again come to Bharata. The Brahmanas, following their own Dharma and devoted to the Sun go to the world of the Sun and again come to Bharata. And those who are devoted to Mula Prakriti and devoted to Niskama Dharma go to Mani Dvipa and have not to come back from thither. The Bhaktas of S'iva, S'akti, and Gane'sa, and attached to their own Dharmas respectively go to the S'iva Loka and return from thence. Those Brahmanas that worship the other Devas and attached to their own Dharmas go to those regions of theirs respectively and again come to Bharata. Attached to their own Dharmas, the Niskami Bhaktas of Hari go by their Bhakti step by step to the region of S'ri Hari. Those that are not attached to their own Dharmas and do not worship the Devas and always bent on doing things as they like without any regard to their Acharas go certainly to hells. No doubt in this. The Brahmanas and the other three Varnas, attached to their own Dharmas all enjoy the fruits of their good works. But those who do not do their Svadharma, go verily down into hells. They do not came to Bharata for their rebirth, they enjoy their fruits of Karmas in hells! Therefore the four Varnas ought to follow their own Dharmas of the Brahmanas, they are to remain attached to their own Dharmas and give their daughters in marriage to the similarly qualified Brahmanas. They then go to the Chandraloka (the region of the Moon). There they remain for the life periods of the fourteen Indras. And if the girl be

given, with ornaments, the results obtained would be twice. If the girl be given with a desire in view, then that world is obtained; but if the girl be given without any desire but to fulfil the God's will and God's satisfaction only, then one would not have to go to that world. They go to Visnu Loka, bereft of the fruits of all Karmas. Those that give to the Brahmanas pasture ground and cattle, silver, gold, garment, fruits and water, go to the Chandraloka and live there for one Manvantara. They live long in those regions by virtue of that merit. Again those that give gold, cows, copper, etc., to the holy Brahmanas, go to the Surya Loka (the region of the Sun) and live there for one Ayuta years (10,000 years), free from diseases, etc., for a long time. Those that give lands and lots of wealth to the Brahmins, go to the Visnu Loka and to the beautiful S'veta Dvipa (one of the eighteen minor divisions of the known continents). And there they live as long as the Sun and Moon exist. O Muni! The meritorious persons live long in that wide region. Note S'veta Dvipa may mean Vaikuntha, where Visnu resides. Those who give with devotion dwelling places to the Brahmanas, go to the happy Visnu Loka. And there, in that great Visnu Loka, they live for years equal to the number of molecules, in that house. He who offers a dwelling house in honour of any Deva, goes to the region of that Deva and remains there for a number of years equivalent to the number of particles in that house. The lotus-born Brahma said that if one offers a royal palace, one obtains a result four times and if one offers a country, one gets the result one hundred times that; again if one offers an excellent country,

twice as much merit one acquires. One who dedicates a tank for the expiation of all one's sins, one lives in Janar Loka (one of the pious regions) for a period equivalent to the number of particles therein). If any man offers a Vapi (a well) in preference to other gifts, one gets ten fold fruits thereby. If one offers seven VapTs, one acquires the fruits of offering one tank. A VapT is one which is four thousand Dhanus long and which is as much wide or less (Note Dhanu equals a measure of four hastas). If offered to a good bridegroom, then the giving of a daughter in marriage is equivalent to a dedication of ten Vapis. And if the girl be offered with ornaments, twice the merits accrue. The same merit

accrues in clearing the bed of the mud of a pond as in digging it. So for the VapT (well). O Chaste One! He who plants an AsVattha tree and dedicates it to a godly purpose, lives for one Ayuta years in Tapar Loka. O Savitri! He who dedicates a flower garden for the acquirement of all sorts of good, lives for one Ayuta years in Dhruva Loka.

O Chaste One! He who gives a Vimana (any sort of excellent carriage) in honour of Visnu, in this Hindoosthan, lives for one Manvantara in Visnuloka. And if one gives a Vimana of variegated colours and workmanship, four times the result accrues. And one who gives a palanquin, acquires half the fruits. Again if anybody gives, out of devotion, a swinging temple (the Dol Mandir) to Bhagavan S'ri Hah, lives for one hundred Manvantras, in the region of Visnu. O Chaste One! He who makes a gift of a royal road, decorated with palatial buildings on either side, lives with great honour and love in that Indraloka for one Ayuta years. Equal results follow whether the above things are offered to the Gods or to the Brahmanas. He enjoys that which he gives. No giving, no enjoying. After enjoying the heavenly pleasures, etc., the virtuous person takes birth in Bharata as a Brahmin or in other good families, in due order, and ultimately in the Brahmana families. The virtuous Brahmana, after he has enjoyed the heavenly pleasures, takes his birth again in Bharata in Brahmana, Ksattriya or in Vais'ya families. A Ksattriya or a Vais'ya can never obtain Brahmanahood, even if he performs asceticism for one Koti Kalpas. This is stated in the S'rutis. Without enjoying the fruits, no Karma can be exhausted even in one hundred Koti Kalpas. So the fruits of the Karmas must be enjoyed, whether they be auspicious or inauspicious. By the help of seeing the Devas and seeing the Tirthas again and again, purity is acquired. O Savitri! So now I have told you something. What more d o you want to hear? Say.

Here ends the Twenty-Ninth Chapter of the Ninth Book on the anecdote of Savitri on the fruits of making gifts and on the effects of Karmas in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 30

On The Conversation Between

Chapter 247 of 318 · 140 detected Sanskrit verse markers

Sanskrit

सावित्र्युवाच
प्रयान्ति स्वर्गमन्यं च येनैव कर्मणा यम ।
मानवाः पुण्यवन्तश्च तन्मे व्याख्यातुमर्हसि ॥ १ ॥
धर्मराज उवाच
अन्नदानं च विप्राय यः करोति च भारते ।
अन्नप्रमाणवर्षं च शिवलोके महीयते ॥ २ ॥
अन्नदानं महादानमन्येभ्योऽपि करोति यः ।
अन्नदानप्रमाणं च शिवलोके महीयते ॥ ३ ॥
अन्नदानात्परं दानं न भूतं न भविष्यति ।
नात्र पात्रपरीक्षा स्यान्न कालनियमः क्वचित् ॥ ४ ॥
देवेभ्यो ब्राह्मणेभ्यो वा ददाति चासनं यदि ।
महीयते विष्णुलोके वर्षाणामयुतं सति ॥ ५ ॥
यो ददाति च विप्राय दिव्यां धेनुं पयस्विनीम् ।
तल्लोममानवर्षं च विष्णुलोके महीयते ॥ ६ ॥

चतुर्गुणं पुण्यदिने तीर्थे शतगुणं फलम् ।
दानं नारायणक्षेत्रं फलं कोटिगुणं भवेत् ॥ ७ ॥
गां यो ददाति विप्राय भारते भक्तिपूर्वकम् ।
वर्षाणामयुतं चैव चन्द्रलोके महीयते ॥ ८ ॥
यश्चोभयमुखीदानं करोति ब्राह्मणाय च ।
तल्लोममानवर्षं च विष्णुलोके महीयते ॥ ९ ॥
यो ददाति ब्राह्मणाय श्वेतच्छत्रं मनोहरम् ।
वर्षाणामयुतं सोऽपि मोदते वरुणालये ॥ १० ॥
विप्राय पीडिताङ्गाय वस्त्रयुग्मं ददाति च ।
महीयते वायुलोके वर्षाणामयुतं सति ॥ ११ ॥
यो ददाति ब्राह्मणाय शालग्रामं सवस्त्रकम् ।
महीयते स वैकुण्ठे यावच्चन्द्रदिवाकरौ ॥ १२ ॥
यो ददाति ब्राह्मणाय दिव्यां शय्यां मनोहराम् ।
महीयते चन्द्रलोके यावच्चन्द्रदिवाकरौ ॥ १३ ॥

यो ददाति प्रदीपं च देवेभ्यो ब्राह्मणाय च ।
यावन्मन्वन्तरं सोऽपि वह्निलोके महीयते ॥ १४ ॥

करोति गजदानं च यदि विप्राय भारते।
यावदिन्द्रो नरस्तावदिन्द्रस्यार्धासने वसेत् ॥ १५ ॥
भारते योऽश्वदानं च करोति ब्राह्मणाय च।
मोदते वारुणे लोके यावदिन्द्राश्चतुर्दश ॥ १६ ॥
प्रकृष्टां शिबिकां यो हि ददाति ब्राह्मणाय च।
मोदते वारुणे लोके यावदिन्द्राश्चतुर्दश ॥ १७ ॥
प्रकृष्टां वाटिका यो हि ददाति ब्राह्मणाय च।
महीयते वायुलोके यावन्मन्वन्तरं सति ॥ १८ ॥
यो ददाति च विप्राय व्यजनं श्वेतचामरम्।
महीयते वायुलोके वर्षाणामयुतं ध्रुवम् ॥ १९ ॥
धान्यं रत्नं यो ददाति चिरञ्जीवी भवेत्सुधीः।
दाता ग्रहीता तौ द्वौ च ध्रुवं वैकुण्ठगामिनौ ॥ २० ॥

सततं श्रीहरेर्नाम भारते यो जपेन्नरः।
स एव चिरजीवी च ततो मृत्युः पलायते ॥ २१ ॥
यो नरो भारते वर्षे दोलनं कारयेत्सुधीः।
पूर्णिमारजनीशेषे जीवन्मुक्तो भवेन्नरः ॥ २२ ॥
इहलोके सुखं भुक्त्वा यात्यन्ते विष्णुमन्दिरम्।
निश्चितं निवसेत्तत्र शतमन्वन्तरावधि ॥ २३ ॥
फलमुत्तरफल्गुन्यां ततोऽपि द्विगुणं भवेत्।
कल्पान्तजीवी स भवेदित्याह कमलोद्भवः ॥ २४ ॥
तिलदानं ब्राह्मणाय यः करोति च भारते।
तिलप्रमाणवर्षं च मोदते शिवमन्दिरे ॥ २५ ॥
ततः सुयोनिं सम्प्राप्य चिरञ्जीवी भवेत्सुखी।
ताम्रपात्रस्य दानेन द्विगुणं च फलं लभेत् ॥ २६ ॥
सालंकृतां च भोग्यां च सवस्त्रां सुन्दरीं प्रियाम्।
यो ददाति ब्राह्मणाय भारते च पतिव्रताम् ॥ २७ ॥

महीयते चन्द्रलोके यावदिन्द्राश्चतुर्दश।
तत्र स्वर्वेश्यया सार्धं मोदते च दिवानिशम् ॥ २८ ॥
ततो गन्धर्वलोके च वर्षाणामयुतं ध्रुवम्।
दिवानिशं कौतुकेन चोर्वश्या सह मोदते ॥ २९ ॥
ततो जन्मसहस्रं च प्राप्नोति सुन्दरीं प्रियाम्।
सतीं सौभाग्ययुक्तां च कोमलां प्रियवादिनीम् ॥ ३० ॥
प्रददाति फलं चारु ब्राह्मणाय च यो नरः।
फलप्रमाणवर्षं च शक्रलोके महीयते ॥ ३१ ॥
पुनः सुयोनिं सम्प्राप्य लभते सुतमुत्तमम्।
सफलानां च वृक्षाणां सहस्रं च प्रशंसितम् ॥ ३२ ॥
केवलं फलदानं वा ब्राह्मणाय ददाति च।

सुचिरं स्वर्गवासं च कृत्वा याति च भारते ॥ ३३ ॥
नानाद्रव्यसमायुक्तं नानासस्यसमन्वितम् ।
ददाति यश्च विप्राय भारते विपुलं गृहम् ॥ ३४ ॥

सुरलोके वसेत्सोऽपि यावन्मन्वन्तरं शतम् ।
ततः सुयोनिं सम्प्राप्य स महाधनवान्भवेत् ॥ ३५ ॥
यो नरः सस्यसंयुक्तां भूमिं च रुचिरां सति ।
ददाति भक्त्या विप्राय पुण्यक्षेत्रे च भारते ॥ ३६ ॥
महीयते च वैकुण्ठे मन्वन्तरशतं ध्रुवम् ।
पुनः सुयोनिं सम्प्राप्य महांश्च भूमिपो भवेत् ॥ ३७ ॥
तं न त्यजति भूमिश्च जन्मनां शतकं परम् ।
श्रीमांश्च धनवांश्चैव पुत्रवांश्च प्रजेश्वरः ॥ ३८ ॥
यो व्रजं च प्रकृष्टं च ग्रामं दद्याद्द्विजाय च ।
लक्षमन्वन्तरं चैव वैकुण्ठे स महीयते ॥ ३९ ॥
पुनः सुयोनिं सम्प्राप्य ग्रामलक्षसमन्वितम् ।
न जहाति च तं पृथ्वी जन्मनां लक्षमेव च ॥ ४० ॥
सुप्रजं च प्रकृष्टं च पक्वसस्यसमन्वितम् ।
नानापुष्करिणीवृक्षफलवल्लीसमन्वितम् ॥ ४१ ॥

नगरं यश्च विप्राय ददाति भारते भुवि ।
महीयते स कैलासे दशलक्षेन्द्रकालकम् ॥ ४२ ॥
पुनः सुयोनिं सम्प्राप्य राजेन्द्रो भारते भवेत् ।
नगराणां च नियुतं स लभेन्नात्र संशयः ॥ ४३ ॥
धरा तं न जहात्येव जन्मनामयुतं ध्रुवम् ।
परमैश्वर्यनियुतो भवेदेव महीतले ॥ ४४ ॥
नगराणां च शतकं देशं यो हि द्विजातये ।
सुप्रकृष्टं मध्यकृष्टं प्रजायुक्तं ददाति च ॥ ४५ ॥
वापीतडागसंयुक्तं नानावृक्षसमन्वितम् ।
महीयते स वैकुण्ठे कोटिमन्वन्तरावधि ॥ ४६ ॥
पुनः सुयोनिं सम्प्राप्य जम्बुद्वीपपतिर्भवेत् ।
परमैश्वर्यसंयुक्तो यथा शक्रस्तथा भुवि ॥ ४७ ॥
मही तं न जहात्येव जन्मनां कोटिमेव च ।
कल्पान्तजीवी स भवेद्राजराजेश्वरो महान् ॥ ४८ ॥

स्वाधिकारं समग्रं च यो ददाति द्विजातये ।
चतुर्गुणं फलं चान्ते भवेत्तस्य न संशयः ॥ ४९ ॥
जम्बुद्वीपं यो ददाति ब्राह्मणाय तपस्विने ।
फलं शतगुणं चान्ते भवेत्तस्य न संशयः ॥ ५० ॥
जम्बुद्वीपमहीदातुः सर्वतीर्थानि सेवितुः ।
सर्वेषां तपसां कर्तुः सर्वेषां वासकारिणः ॥ ५१ ॥

सर्वदानप्रदातुश्च सर्वसिद्धेश्वरस्य च ।
अस्त्येव पुनरावृत्तिर्न भक्तस्य महेशितुः ॥ ५२ ॥
असंख्यब्रह्मणां पातं पश्यन्ति भुवनेशितुः ।
निवसन्ति मणिद्वीपे श्रीदेव्याः परमे पदे ॥ ५३ ॥
देवीमन्त्रोपासकाश्च विहाय मानवीं तनुम् ।
विभूतिं दिव्यरूपं च जन्ममृत्युजराहरम् ॥ ५४ ॥
लब्ध्वा देव्याश्च सारूप्यं देवीसेवां च कुर्वते ।
पश्यन्ति ते मणिद्वीपे सखण्डं लोकसंक्षयम् ॥ ५५ ॥

नश्यन्ति देवाः सिद्धाश्च विश्वानि निखिलानि च ।
देवीभक्ता न नश्यन्ति जन्ममृत्युजराहराः ॥ ५६ ॥
कार्तिके तुलसीदानं करोति हरये च यः ।
युगत्रयप्रमाणं च मोदते हरिमन्दिरे ॥ ५७ ॥
पुनः सुयोनिं सम्प्राप्य हरिभक्तिं लभेद्ध्रुवम् ।
जितेन्द्रियाणां प्रवरः स भवेद्भारते भुवि ॥ ५८ ॥
मध्ये यः स्नाति गङ्गायामरुणोदयकालतः ।
युगषष्टिसहस्राणि मोदते हरिमन्दिरे ॥ ५९ ॥
पुनः सुयोनिं सम्प्राप्य विष्णुमन्त्रं लभेद्ध्रुवम् ।
त्यक्त्वा च मानुषं देहं पुनर्याति हरेः पदम् ॥ ६० ॥
नास्ति तत्पुनरावृत्तिर्वैकुण्ठाच्च महीतले ।
करोति हरिदास्यं च तथा सारूप्यमेव च ॥ ६१ ॥
नित्यस्नायी च गङ्गायां स पूतः सूर्यवद्भुवि ।
पदे पदेऽश्वमेधस्य लभते निश्चितं फलम् ॥ ६२ ॥

तस्यैव पादरजसा सद्यःपूता वसुन्धरा ।
मोदते स च वैकुण्ठे यावच्चन्द्रदिवाकरौ ॥ ६३ ॥
पुनः सुयोनिं सम्प्राप्य हरिभक्तिं लभेद्ध्रुवम् ।
जीवन्मुक्तोऽतितेजस्वी तपस्विप्रवरो भवेत् ॥ ६४ ॥
स्वधर्मनिरतः शुद्धो विद्वांश्च स जितेन्द्रियः ।
मीनकर्कटयोर्मध्ये गाढं तपति भास्करः ॥ ६५ ॥
भारते यो ददात्येव जलमेव सुवासितम् ।
स मोदते च कैलासे यावदिन्द्राश्चतुर्दश ॥ ६६ ॥
पुनः सुयोनिं सम्प्राप्य रूपवांश्च सुखी भवेत् ।
शिवभक्तश्च तेजस्वी वेदवेदाङ्गपारगः ॥ ६७ ॥
वैशाखे सक्तुदानं च यः करोति द्विजातये ।
सक्तुरेणुप्रमाणाब्दं मोदते शिवमन्दिरे ॥ ६८ ॥
करोति भारते यो हि कृष्णजन्माष्टमीव्रतम् ।
शतजन्मकृतं पापं मुच्यते नात्र संशयः ॥ ६९ ॥

वैकुण्ठे मोदते सोऽपि यावदिन्द्राश्चतुर्दश ।
पुनः सुयोनिं सम्प्राप्य कृष्णे भक्तिंलभेद्ध्रुवम् ॥ ७० ॥
इहैव भारते वर्षे शिवरात्रिं करोति यः ।
मोदते शिवलोके स सप्तमन्वन्तरावधि ॥ ७१ ॥
शिवाय शिवरात्रौ च बिल्वपत्रं ददाति यः ।
पत्रमानयुगं तत्र मोदते शिवमन्दिरे ॥ ७२ ॥
पुनः सुयोनिं सम्प्राप्य शिवभक्तिं लभेद्ध्रुवम् ।
विद्यावान्पुत्रवाञ्छ्रीमान् प्रजावान्भूमिमान्भवेत् ॥ ७३ ॥
चैत्रमासेऽथवा माघे शङ्करं योऽर्चयेद्व्रती ।
करोति नर्तनं भक्त्या वेत्रपाणिर्दिवानिशम् ॥ ७४ ॥
मासं वाप्यर्धमासं वा दश सप्त दिनानि च ।
दिनमानयुगं सोऽपि शिवलोके महीयते ॥ ७५ ॥
श्रीरामनवमीं यो हि करोति भारते पुमान् ।
सप्तमन्वन्तरं यावन्मोदते विष्णुमन्दिरे ॥ ७६ ॥

पुनः सुयोनिं सम्प्राप्य रामभक्तिं लभेद्ध्रुवम् ।
जितेन्द्रियाणां प्रवरो महांश्च धनवान्भवेत् ॥ ७७ ॥
शारदीयां महापूजां प्रकृतेर्यः करोति च ।
महिषैश्छागलैर्मेषैः खड्गैर्भेकादिभिः सति ॥ ७८ ॥
नैवेद्यैरुपहारैश्च धूपदीपादिभिस्तथा ।
नृत्यगीतादिभिर्वाद्यैर्नानाकौतुकमङ्गलम् ॥ ७९ ॥
शिवलोके वसेत्सोऽपि सप्तमन्वन्तरावधि ।
पुनः सुयोनिं सम्प्राप्य नरो बुद्धिं च निर्मलाम् ॥ ८० ॥
अतुलां श्रियमाप्नोति पुत्रपौत्रविवर्धनीम् ।
महाप्रभावयुक्तश्च गजवाजिसमन्वितः ॥ ८१ ॥
राजराजेश्वरः सोऽपि भवेदेव न संशयः ।
ततः शुक्लाष्टमीं प्राप्य महालक्ष्मीं च योऽर्चयेत् ॥ ८२ ॥
नित्यं भक्त्या पक्षमेकं पुण्यक्षेत्रे च भारते ।
दत्त्वा तस्यै प्रकृष्टानि चोपचाराणि षोडश ॥ ८३ ॥

गोलोके च वसेत्सोऽपि यावदिन्द्राश्चतुर्दश ।
पुनः सुयोनिं सम्प्राप्य राजराजेश्वरो भवेत् ॥ ८४ ॥
कार्तिकीपूर्णिमायां च कृत्वा तु रासमण्डलम् ।
गोपानां शतकं कृत्वा गोपीनां शतकं तथा ॥ ८५ ॥
शिलायां प्रतिमायां च श्रीकृष्णं राधया सह ।
भारते पूजयेद्भक्त्या चोपचाराणि षोडश ॥ ८६ ॥
गोलोके वसते सोऽपि यावद्वै ब्रह्मणो वयः ।
भारतं पुनरागत्य कृष्णे भक्तिं लभेद्दृढाम् ॥ ८७ ॥
क्रमेण सुदृढां भक्तिं लब्ध्वा मन्त्रं हरेरहो ।
देहं त्यक्त्वा च गोलोकं पुनरेव प्रयाति सः ॥ ८८ ॥

ततः कृष्णस्य सारूप्यं पार्षदप्रवरो भवेत् ।
पुनस्तत्पतनं नास्ति जरामृत्युहरो भवेत् ॥ ८९ ॥
शुक्लां वाप्यथवा कृष्णां करोत्येकादशीं च यः ।
वैकुण्ठे मोदते सोऽपि यावद्वै ब्रह्मणो वयः ॥ ९० ॥

भारते पुनरागत्य कृष्णभक्तिं लभेद्ध्रुवम् ।
क्रमेण भक्तिं सुदृढां करोत्येकां हरेरहो ॥ ९१ ॥
देहं त्यक्त्वा च गोलोकं पुनरेव प्रयाति सः ।
ततः कृष्णस्य सारूप्यं सम्प्राप्य पार्षदो भवेत् ॥ ९२ ॥
पुनस्तत्पतनं नास्ति जरामृत्युहरो भवेत् ।
भाद्रे च शुक्लद्वादश्यां यः शक्रं पूजयेन्नरः ॥ ९३ ॥
षष्टिवर्षसहस्राणि शक्रलोके महीयते ।
रविवारे च संक्रान्त्यां सप्तम्यां शुक्लपक्षके ॥ ९४ ॥
सम्पूज्यार्कं हविष्यान्नं यः करोति च भारते ।
महीयते सोऽर्कलोके यावदिन्द्राश्चतुर्दश ॥ ९५ ॥
भारतं पुनरागत्य चारोगी श्रीयुतो भवेत् ।
ज्येष्ठकृष्णचतुर्दश्यां सावित्रीं यो हि पूजयेत् ॥ ९६ ॥
महीयते ब्रह्मलोके सप्तमन्वन्तरावधि ।
पुनर्महीं समागत्य श्रीमानतुलविक्रमः ॥ ९७ ॥

चिरजीवी भवेत्सोऽपि ज्ञानवान्सम्पदा युतः ।
माघस्य शुक्लपञ्चम्यां पूजयेद्यः सरस्वतीम् ॥ ९८ ॥
संयतो भक्तितो दत्त्वा चोपचाराणि षोडश ।
महीयते मणिद्वीपे यावद्ब्रह्म दिवानिशम् ॥ ९९ ॥
सम्प्राप्य च पुनर्जन्म स भवेत्कविपण्डितः ।
गां सुवर्णादिकं यो हि ब्राह्मणाय ददाति च ॥ १०० ॥
नित्यं जीवनपर्यन्तं भक्तियुक्तश्च भारते ।
गवां लोमप्रमाणाब्दं द्विगुणं विष्णुमन्दिरे ॥ १०१ ॥
मोदते हरिणा सार्धं क्रीडाकौतुकमङ्गलैः ।
तदन्ते पुनरागत्य राजराजेश्वरो भवेत् ॥ १०२ ॥
श्रीमांश्च पुत्रवान्विद्वाञ्ज्ञानवान्सर्वतः सुखी ।
भोजयेद्योऽपि मिष्टान्नं ब्राह्मणेभ्यश्च भारते ॥ १०३ ॥
विप्रलोमप्रमाणाब्दं मोदते विष्णुमन्दिरे ।
ततः पुनरिहागत्य सुखी च धनवान्भवेत् ॥ १०४ ॥

विद्वान्सुचिरजीवी च श्रीमानतुलविक्रमः ।
यो वक्ति वा ददात्येव हरेर्नामानि भारते ॥ १०५ ॥
युगं नाम प्रमाणं च विष्णुलोके महीयते ।
ततः पुनरिहागत्य स सुखी धनवान्भवेत् ॥ १०६ ॥
यदि नारायणक्षेत्रे फलं कोटिगुणं भवेत् ।

नाम्ना कोटिं हरेर्यो हि क्षेत्रे नारायणे जपेत् ॥ १०७ ॥
सर्वपापविनिर्मुक्तो जीवन्मुक्तो भवेद्ध्रुवम् ।
न लभेत्स पुनर्जन्म वैकुण्ठे स महीयते ॥ १०८ ॥
लभेद्विष्णोश्च सारूप्यं न तस्य पतनं भवेत् ।
विष्णुभक्तिं लभेत्सोऽपि विष्णुसारूप्यमाप्नुयात् ॥ १०९ ॥
शिवं यः पूजयेन्नित्यं कृत्वा लिङ्गं च पार्थिवम् ।
यावज्जीवनपर्यन्तं स याति शिवमन्दिरम् ॥ ११० ॥
मृदो रेणुप्रमाणाब्दं शिवलोके महीयते ।
ततः पुनरिहागत्य राजेन्द्रो भारते भवेत् ॥ १११ ॥

शिलां च पूजयेन्नित्यं शिलातोयं च भक्षति ।
महीयते च वैकुण्ठे यावद्वै ब्रह्मणः शतम् ॥ ११२ ॥
ततो लब्ध्वा पुनर्जन्म हरिभक्तिं च दुर्लभाम् ।
महीयते विष्णुलोके न तस्य पतनं भवेत् ॥ ११३ ॥
तपांसि चैव सर्वाणि व्रतानि निखिलानि च ।
कृत्वा तिष्ठति वैकुण्ठे यावदिन्द्राश्चतुर्दश ॥ ११४ ॥
ततो लब्ध्वा पुनर्जन्म राजेन्द्रो भारते भवेत् ।
ततो मुक्तो भवेत्पश्चात्पुनर्जन्म न विद्यते ॥ ११५ ॥
यः स्नात्वा सर्वतीर्थेषु भुवः कृत्वा प्रदक्षिणाम् ।
स तु निर्वाणतां याति न च जन्म भवेद्भुवि ॥ ११६ ॥
पुण्यक्षेत्रे भारते च योऽश्वमेधं करोति च ।
अश्वलोममिताब्दं च शक्रस्यार्धासनं भजेत् ॥ ११७ ॥
चतुर्गुणं राजसूये फलमाप्नोति मानवः ।
सर्वेभ्योऽपि मखेभ्यो हि परो देवीमखः स्मृतः ॥ ११८ ॥

विष्णुना च कृतः पूर्वं ब्रह्मणा च वरानने ।
शङ्करेण महेशेन त्रिपुरासुरनाशने ॥ ११९ ॥
शक्तियज्ञः प्रधानश्च सर्वयज्ञेषु सुन्दरि ।
नानेन सदृशो यज्ञस्त्रिषु लोकेषु विद्यते ॥ १२० ॥
दक्षेण च कृतः पूर्वं महान्संवादसंयुतः ।
बभूव कलहो यत्र दक्षशङ्करयोः सति ॥ १२१ ॥
शेपुश्च नन्दिनं विप्रा नन्दी विप्रांश्च कोपतः ।
यद्धेतोर्दक्षयज्ञं च बभञ्ज चन्द्रशेखरः ॥ १२२ ॥
चकार देवीयज्ञं स पुरा दक्षः प्रजापतिः ।
धर्मश्च कश्यपश्चैव शेषश्चापि च कर्दमः ॥ १२३ ॥
स्वायम्भुवो मनुश्चैव तत्पुत्रश्च प्रियव्रतः ।
शिवः सनत्कुमारश्च कपिलश्च ध्रुवस्तथा ॥ १२४ ॥
राजसूयसहस्राणां फलमाप्नोति निश्चितम् ।
देवीयज्ञात्परो यज्ञो नास्ति वेदे फलप्रदः ॥ १२५ ॥

वर्षाणां शतजीवी च जीवन्मुक्तो भवेद्ध्रुवम् ।
ज्ञानेन तेजसा चैव विष्णुतुल्यो भवेदिह ॥ १२६ ॥
देवानां च यथा विष्णुर्वैष्णवानां च नारद ।
शास्त्राणां च यथा वेदा वर्णानां ब्राह्मणो यथा ॥ १२७ ॥
तीर्थानां च यथा गङ्गा पवित्राणां शिवो यथा ।
एकादशी व्रतानां च पुष्पाणां तुलसी यथा ॥ १२८ ॥
नक्षत्राणां यथा चन्द्रः पक्षिणां गरुडो यथा ।
यथा स्त्रीणां च प्रकृती राधा वाणी वसुन्धरा ॥ १२९ ॥
शीघ्राणां चेन्द्रियाणां च चञ्चलानां मनो यथा ।
प्रजापतीनां ब्रह्मा च प्रजानां च प्रजापतिः ॥ १३० ॥
वृन्दावनं वनानां च वर्षाणां भारतं यथा ।
श्रीमतां च यथा श्रीश्च विदुषां च सरस्वती ॥ १३१ ॥
पतिव्रतानां दुर्गा च सौभाग्यानां च राधिका ।
देवीयज्ञस्तथा वत्से सर्वयज्ञेषु भामिनि ॥ १३२ ॥

अश्वमेधशतेनैव शक्रत्वं च लभेद्ध्रुवम् ।
सहस्रेण विष्णुपदं सम्प्राप्तः पृथुरेव च ॥ १३३ ॥
स्नानं च सर्वतीर्थानां सर्वयज्ञेषु दीक्षणम् ।
सर्वेषां च व्रतानां च तपसां फलमेव च ॥ १३४ ॥
पाठे चतुर्णां वेदानां प्रादक्षिण्यं भुवस्तथा ।
फलभूतमिदं सर्वं मुक्तिदं शक्तिसेवनम् ॥ १३५ ॥
पुराणेषु च वेदेषु चेतिहासेषु सर्वतः ।
निरूपितं सारभूतं देवीपादाम्बुजार्चनम् ॥ १३६ ॥
तद्वर्णनं च तद्ध्यानं तन्नामगुणकीर्तनम् ।
तत्स्तोत्रस्मरणं चैव वन्दनं जपमेव च ॥ १३७ ॥
तत्पादोदकनैवेद्यं भक्षणं नित्यमेव च ।
सर्वसम्मतमित्येवं सर्वेप्सितमिदं सति ॥ १३८ ॥
भज नित्यं परं ब्रह्म निर्गुणं प्रकृतिं पराम् ।
गृहाण स्वामिनं वत्से सुखं वस च मन्दिरे ॥ १३९ ॥

अयं ते कथितः कर्मविपाको मङ्गलो नृणाम् ।
सर्वेप्सितः सर्वमतस्तत्त्वज्ञानप्रदः परः ॥ १४० ॥

Roman transliteration

sāvitryuvāca
prayānti svargamanyaṃ ca yenaiva karmaṇā yama |
mānavāḥ puṇyavantaśca tanme vyākhyātumarhasi || 1 ||
dharmarāja uvāca
annadānaṃ ca viprāya yaḥ karoti ca bhārate |
annapramāṇavarṣaṃ ca śivaloke mahīyate || 2 ||
annadānaṃ mahādānamanyebhyo'pi karoti yaḥ |
annadānapramāṇaṃ ca śivaloke mahīyate || 3 ||

annadānātparaṃ dānaṃ na bhūtaṃ na bhaviṣyati |
nātra pātraparīkṣā syānna kālaniyamaḥ kvacit || 4 ||
devebhyo brāhmaṇebhyo vā dadāti cāsanaṃ yadi |
mahīyate viṣṇuloke varṣāṇāmayutaṃ sati || 5 ||
yo dadāti ca viprāya divyāṃ dhenuṃ payasvinīm |
tallomamānavarṣaṃ ca viṣṇuloke mahīyate || 6 ||

caturguṇaṃ puṇyadine tīrthe śataguṇaṃ phalam |
dānaṃ nārāyaṇakṣetraṃ phalaṃ koṭiguṇaṃ bhavet || 7 ||
gāṃ yo dadāti viprāya bhārate bhaktipūrvakam |
varṣāṇāmayutaṃ caiva candraloke mahīyate || 8 ||
yaścobhayamukhīdānaṃ karoti brāhmaṇāya ca |
tallomamānavarṣaṃ ca viṣṇuloke mahīyate || 9 ||
yo dadāti brāhmaṇāya śvetacchatraṃ manoharam |
varṣāṇāmayutaṃ so'pi modate varuṇālaye || 10 ||
viprāya pīḍitāṅ□gāya vastrayugmaṃ dadāti ca |
mahīyate vāyuloke varṣāṇāmayutaṃ sati || 11 ||
yo dadāti brāhmaṇāya śālagrāmaṃ savastrakam |
mahīyate sa vaikuṇṭhe yāvaccandradivākarau || 12 ||
yo dadāti brāhmaṇāya divyāṃ śayyāṃ manoharām |
mahīyate candraloke yāvaccandradivākarau || 13 ||

yo dadāti pradīpaṃ ca devebhyo brāhmaṇāya ca |
yāvanmanvantaraṃ so'pi vahniloke mahīyate || 14 ||
karoti gajadānaṃ ca yadi viprāya bhārate |
yāvadindro narastāvadindrasyārdhāsane vaset || 15 ||
bhārate yo'śvadānaṃ ca karoti brāhmaṇāya ca |
modate vāruṇe loke yāvadindrāścaturdaśa || 16 ||
prakṛṣṭāṃ śibikāṃ yo hi dadāti brāhmaṇāya ca |
modate vāruṇe loke yāvadindrāścaturdaśa || 17 ||
prakṛṣṭāṃ vāṭikā yo hi dadāti brāhmaṇāya ca |
mahīyate vāyuloke yāvanmanvantaraṃ sati || 18 ||
yo dadāti ca viprāya vyajanaṃ śvetacāmaram |
mahīyate vāyuloke varṣāṇāmayutaṃ dhruvam || 19 ||
dhānyaṃ rat□naṃ yo dadāti cirañjīvī bhavetsudhīḥ |
dātā grahītā tau dvau ca dhruvaṃ vaikuṇṭhagāminau || 20 ||

satataṃ śrīharernāma bhārate yo japennaraḥ |
sa eva cirajīvī ca tato mṛtyuḥ palāyate || 21 ||
yo naro bhārate varṣe dolanaṃ kārayetsudhīḥ |
pūrṇimārajanīśeṣe jīvanmukto bhavennaraḥ || 22 ||
ihaloke sukhaṃ bhuktvā yātyante viṣṇumandiram |
niścitaṃ nivasettatra śatamanvantarāvadhi || 23 ||
phalamuttaraphalgunyāṃ tato'pi dviguṇaṃ bhavet |
kalpāntajīvī sa bhavedityāha kamalod□bhavaḥ || 24 ||
tiladānaṃ brāhmaṇāya yaḥ karoti ca bhārate |
tilapramāṇavarṣaṃ ca modate śivamandire || 25 ||
tataḥ suyoniṃ samprāpya cirañjīvī bhavetsukhī |
tāmrapātrasya dānena dviguṇaṃ ca phalaṃ labhet || 26 ||
sālaṃkṛtāṃ ca bhogyāṃ ca savastrāṃ sundarīṃ priyām |
yo dadāti brāhmaṇāya bhārate ca pativratām || 27 ||

mahīyate candraloke yāvadindrāścaturdaśa |
tatra svarveśyayā sārdhaṃ modate ca divāniśam || 28 ||
tato gandharvaloke ca varṣāṇāmayutaṃ dhruvam |
divāniśaṃ kautukena corvaśyā saha modate || 29 ||
tato janmasahasraṃ ca prāpnoti sundarīṃ priyām |
satīṃ saubhāgyayuktāṃ ca komalāṃ priyavādinīm || 30 ||
pradadāti phalaṃ cāru brāhmaṇāya ca yo naraḥ |
phalapramāṇavarṣaṃ ca śakraloke mahīyate || 31 ||
punaḥ suyoniṃ samprāpya labhate sutamuttamam |
saphalānāṃ ca vṛkṣāṇāṃ sahasraṃ ca praśaṃsitam || 32 ||
kevalaṃ phaladānaṃ vā brāhmaṇāya dadāti ca |
suciraṃ svargavāsaṃ ca kṛtvā yāti ca bhārate || 33 ||
nānādravyasamāyuktaṃ nānāsasyasamanvitam |
dadāti yaśca viprāya bhārate vipulaṃ gṛham || 34 ||

suraloke vasetso'pi yāvanmanvantaraṃ śatam |
tataḥ suyoniṃ samprāpya sa mahādhanavānbhavet || 35 ||
yo naraḥ sasyasaṃyuktāṃ bhūmiṃ ca rucirāṃ sati |
dadāti bhaktyā viprāya puṇyakṣetre ca bhārate || 36 ||
mahīyate ca vaikuṇṭhe manvantaraśataṃ dhruvam |
punaḥ suyoniṃ samprāpya mahāṃśca bhūmipo bhavet || 37 ||
taṃ na tyajati bhūmiśca janmanāṃ śatakaṃ param |
śrīmāṃśca dhanavāṃścaiva putravāṃśca prajeśvaraḥ || 38 ||
yo vrajaṃ ca prakṛṣṭaṃ ca grāmaṃ dadyād□ dvijāya ca |
lakṣamanvantaraṃ caiva vaikuṇṭhe sa mahīyate || 39 ||
punaḥ suyoniṃ samprāpya grāmalakṣasamanvitam |
na jahāti ca taṃ pṛthvī janmanāṃ lakṣameva ca || 40 ||
suprajaṃ ca prakṛṣṭaṃ ca pakvasasyasamanvitam |
nānāpuṣkariṇīvṛkṣaphalavallīsamanvitam || 41 ||

nagaraṃ yaśca viprāya dadāti bhārate bhuvi |
mahīyate sa kailāse daśalakṣendrakālakam || 42 ||
punaḥ suyoniṃ samprāpya rājendro bhārate bhavet |
nagarāṇāṃ ca niyutaṃ sa labhennātra saṃśayaḥ || 43 ||
dharā taṃ na jahātyeva janmanāmayutaṃ dhruvam |
paramaiśvaryaniyuto bhavedeva mahītale || 44 ||
nagarāṇāṃ ca śatakaṃ deśaṃ yo hi dvijātaye |
suprakṛṣṭaṃ madhyakṛṣṭaṃ prajāyuktaṃ dadāti ca || 45 ||
vāpītaḍāgasaṃyuktaṃ nānāvṛkṣasamanvitam |
mahīyate sa vaikuṇṭhe koṭimanvantarāvadhi || 46 ||
punaḥ suyoniṃ samprāpya jambudvīpapatirbhavet |
paramaiśvaryasaṃyukto yathā śakrastathā bhuvi || 47 ||
mahī taṃ na jahātyeva janmanāṃ koṭimeva ca |
kalpāntajīvī sa bhaved□rājarājeśvaro mahān || 48 ||

svādhikāraṃ samagraṃ ca yo dadāti dvijātaye |
caturguṇaṃ phalaṃ cānte bhavettasya na saṃśayaḥ || 49 ||
jambudvīpaṃ yo dadāti brāhmaṇāya tapasvine |
phalaṃ śataguṇaṃ cānte bhavettasya na saṃśayaḥ || 50 ||
jambudvīpamahīdātuḥ sarvatīrthāni sevituḥ |
sarveṣāṃ tapasāṃ kartuḥ sarveṣāṃ vāsakāriṇaḥ || 51 ||
sarvadānapradātuśca sarvasiddheśvarasya ca |
astyeva punarāvṛttirna bhaktasya maheśituḥ || 52 ||

asaṃkhyabrahmaṇāṃ pātaṃ paśyanti bhuvaneśituḥ |
nivasanti maṇidvīpe śrīdevyāḥ parame pade || 53 ||
devīmantropāsakāśca vihāya mānavīṃ tanum |
vibhūtiṃ divyarūpaṃ ca janmamṛtyujarāharam || 54 ||
labdhvā devyāśca sārūpyaṃ devīsevāṃ ca kurvate |
paśyanti te maṇidvīpe sakhaṇḍaṃ lokasaṃkṣayam || 55 ||

naśyanti devāḥ siddhāśca viśvāni nikhilāni ca |
devībhaktā na naśyanti janmamṛtyujarāharāḥ || 56 ||
kārtike tulasīdānaṃ karoti haraye ca yaḥ |
yugatrayapramāṇaṃ ca modate harimandire || 57 ||
punaḥ suyoniṃ samprāpya haribhaktiṃ labhed□ dhruvam |
jitendriyāṇāṃ pravaraḥ sa bhaved□bhārate bhuvi || 58 ||
madhye yaḥ snāti gaṅ□gāyāmaruṇodayakālataḥ |
yugaṣaṣṭisahasrāṇi modate harimandire || 59 ||
punaḥ suyoniṃ samprāpya viṣṇumantraṃ labhed□ dhruvam |
tyaktvā ca mānuṣaṃ dehaṃ punaryāti hareḥ padam || 60 ||
nāsti tatpunarāvṛttirvaikuṇṭhācca mahītale |
karoti haridāsyaṃ ca tathā sārūpyameva ca || 61 ||
nityasnāyī ca gaṅ□gāyāṃ sa pūtaḥ sūryavad□bhuvi |
pade pade'śvamedhasya labhate niścitaṃ phalam || 62 ||

tasyaiva pādarajasā sadyaḥpūtā vasundharā |
modate sa ca vaikuṇṭhe yāvaccandradivākarau || 63 ||
punaḥ suyoniṃ samprāpya haribhaktiṃ labhed□ dhruvam |
jīvanmukto'titejasvī tapasvipravaro bhavet || 64 ||
svadharmanirataḥ śuddho vidvāṃśca sa jitendriyaḥ |
mīnakarkaṭayormadhye gāḍhaṃ tapati bhāskaraḥ || 65 ||
bhārate yo dadātyeva jalameva suvāsitam |
sa modate ca kailāse yāvadindrāścaturdaśa || 66 ||
punaḥ suyoniṃ samprāpya rūpavāṃśca sukhī bhavet |
śivabhaktaśca tejasvī vedavedāṅ□gapāragaḥ || 67 ||
vaiśākhe saktudānaṃ ca yaḥ karoti dvijātaye |
saktureṇupramāṇābdaṃ modate śivamandire || 68 ||
karoti bhārate yo hi kṛṣṇajanmāṣṭamīvratam |
śatajanmakṛtaṃ pāpaṃ mucyate nātra saṃśayaḥ || 69 ||

vaikuṇṭhe modate so'pi yāvadindrāścaturdaśa |
punaḥ suyoniṃ samprāpya kṛṣṇe bhaktiṃlabhed□ dhruvam || 70 ||
ihaiva bhārate varṣe śivarātriṃ karoti yaḥ |
modate śivaloke sa saptamanvantarāvadhi || 71 ||
śivāya śivarātrau ca bilvapatraṃ dadāti yaḥ |
patramānayugaṃ tatra modate śivamandire || 72 ||
punaḥ suyoniṃ samprāpya śivabhaktiṃ labhed□dhruvam |
vidyāvānputravāñchrīmān prajāvānbhūmimānbhavet || 73 ||
caitramāse'thavā māghe śaṅ□karaṃ yo'rcayed□vratī |
karoti nartanaṃ bhaktyā vetrapāṇirdivāniśam || 74 ||
māsaṃ vāpyardhamāsaṃ vā daśa sapta dināni ca |
dinamānayugaṃ so'pi śivaloke mahīyate || 75 ||
śrīrāmanavamīṃ yo hi karoti bhārate pumān |
saptamanvantaraṃ yāvanmodate viṣṇumandire || 76 ||

punaḥ suyoniṃ samprāpya rāmabhaktiṃ labhed□dhruvam |
jitendriyāṇāṃ pravaro mahāṃśca dhanavānbhavet || 77 ||
śāradīyāṃ mahāpūjāṃ prakṛteryaḥ karoti ca |
mahiṣaiśchāgalairmeṣaiḥ khaḍgairbhekādibhiḥ sati || 78 ||
naivedyairupahāraiśca dhūpadīpādibhistathā |
nṛtyagītādibhirvādyairnānākautukamaṅ□galam || 79 ||
śivaloke vasetso'pi saptamanvantarāvadhi |
punaḥ suyoniṃ samprāpya naro buddhiṃ ca nirmalām || 80 ||
atulāṃ śriyamāpnoti putrapautravivardhanīm |
mahāprabhāvayuktaśca gajavājisamanvitaḥ || 81 ||
rājarājeśvaraḥ so'pi bhavedeva na saṃśayaḥ |
tataḥ śuklāṣṭamīṃ prāpya mahālakṣmīṃ ca yo'rcayet || 82 ||
nityaṃ bhaktyā pakṣamekaṃ puṇyakṣetre ca bhārate |
dattvā tasyai prakṛṣṭāni copacārāṇi ṣoḍaśa || 83 ||

goloke ca vasetso'pi yāvadindrāścaturdaśa |
punaḥ suyoniṃ samprāpya rājarājeśvaro bhavet || 84 ||
kārtikīpūrṇimāyāṃ ca kṛtvā tu rāsamaṇḍalam |
gopānāṃ śatakaṃ kṛtvā gopīnāṃ śatakaṃ tathā || 85 ||
śilāyāṃ pratimāyāṃ ca śrīkṛṣṇaṃ rādhayā saha |
bhārate pūjayed□bhaktyā copacārāṇi ṣoḍaśa || 86 ||
goloke vasate so'pi yāvadvai brahmaṇo vayaḥ |
bhārataṃ punarāgatya kṛṣṇe bhaktiṃ labhed□dṛḍhām || 87 ||
krameṇa sudṛḍhāṃ bhaktiṃ labdhvā mantraṃ hareraho |
dehaṃ tyaktvā ca golokaṃ punareva prayāti saḥ || 88 ||
tataḥ kṛṣṇasya sārūpyaṃ pārṣadapravaro bhavet |
punastatpatanaṃ nāsti jarāmṛtyuharo bhavet || 89 ||
śuklāṃ vāpyathavā kṛṣṇāṃ karotyekādaśīṃ ca yaḥ |
vaikuṇṭhe modate so'pi yāvadvai brahmaṇo vayaḥ || 90 ||

bhārate punarāgatya kṛṣṇabhaktiṃ labhed□dhruvam |
krameṇa bhaktiṃ sudṛḍhāṃ karotyekāṃ hareraho || 91 ||
dehaṃ tyaktvā ca golokaṃ punareva prayāti saḥ |
tataḥ kṛṣṇasya sārūpyaṃ samprāpya pārṣado bhavet || 92 ||
punastatpatanaṃ nāsti jarāmṛtyuharo bhavet |
bhādre ca śukladvādaśyāṃ yaḥ śakraṃ pūjayennaraḥ || 93 ||
ṣaṣṭivarṣasahasrāṇi śakraloke mahīyate |
ravivāre ca saṃkrāntyāṃ saptamyāṃ śuklapakṣake || 94 ||
sampūjyārkaṃ haviṣyānnaṃ yaḥ karoti ca bhārate |
mahīyate so'rkaloke yāvadindrāścaturdaśa || 95 ||
bhārataṃ punarāgatya cārogī śrīyuto bhavet |
jyeṣṭhakṛṣṇacaturdaśyāṃ sāvitrīṃ yo hi pūjayet || 96 ||
mahīyate brahmaloke saptamanvantarāvadhi |
punarmahīṃ samāgatya śrīmānatulavikramaḥ || 97 ||

cirajīvī bhavetso'pi jñānavānsampadā yutaḥ |
māghasya śuklapañcamyāṃ pūjayedyaḥ sarasvatīm || 98 ||
saṃyato bhaktito dattvā copacārāṇi ṣoḍaśa |
mahīyate maṇidvīpe yāvadbrahma divāniśam || 99 ||
samprāpya ca punarjanma sa bhavetkavipaṇḍitaḥ |
gāṃ suvarṇādikaṃ yo hi brāhmaṇāya dadāti ca || 100 ||
nityaṃ jīvanaparyantaṃ bhaktiyuktaśca bhārate |
gavāṃ lomapramāṇābdaṃ dviguṇaṃ viṣṇumandire || 101 ||

modate hariṇā sārdhaṃ krīḍākautukamaṅ□galaiḥ |
tadante punarāgatya rājarājeśvaro bhavet || 102 ||
śrīmāṃśca putravānvidvāñjñānavānsarvataḥ sukhī |
bhojayedyo'pi miṣṭānnaṃ brāhmaṇebhyaśca bhārate || 103 ||
vipralomapramāṇābdaṃ modate viṣṇumandire |
tataḥ punarihāgatya sukhī ca dhanavānbhavet || 104 ||

vidvānsucirajīvī ca śrīmānatulavikramaḥ |
yo vakti vā dadātyeva harernāmāni bhārate || 105 ||
yugaṃ nāma pramāṇaṃ ca viṣṇuloke mahīyate |
tataḥ punarihāgatya sa sukhī dhanavānbhavet || 106 ||
yadi nārāyaṇakṣetre phalaṃ koṭiguṇaṃ bhavet |
nāmnā koṭiṃ hareryo hi kṣetre nārāyaṇe japet || 107 ||
sarvapāpavinirmukto jīvanmukto bhaved□dhruvam |
na labhetsa punarjanma vaikuṇṭhe sa mahīyate || 108 ||
labhedviṣṇośca sārūpyaṃ na tasya patanaṃ bhavet |
viṣṇubhaktiṃ labhetso'pi viṣṇusārūpyamāpnuyāt || 109 ||
śivaṃ yaḥ pūjayennityaṃ kṛtvā liṅ□gaṃ ca pārthivam |
yāvajjīvanaparyantaṃ sa yāti śivamandiram || 110 ||
mṛdo reṇupramāṇābdaṃ śivaloke mahīyate |
tataḥ punarihāgatya rājendro bhārate bhavet || 111 ||

śilāṃ ca pūjayennityaṃ śilātoyaṃ ca bhakṣati |
mahīyate ca vaikuṇṭhe yāvadvai brahmaṇaḥ śatam || 112 ||
tato labdhvā punarjanma haribhaktiṃ ca durlabhām |
mahīyate viṣṇuloke na tasya patanaṃ bhavet || 113 ||
tapāṃsi caiva sarvāṇi vratāni nikhilāni ca |
kṛtvā tiṣṭhati vaikuṇṭhe yāvadindrāścaturdaśa || 114 ||
tato labdhvā punarjanma rājendro bhārate bhavet |
tato mukto bhavetpaścātpunarjanma na vidyate || 115 ||
yaḥ snātvā sarvatīrtheṣu bhuvaḥ kṛtvā pradakṣiṇām |
sa tu nirvāṇatāṃ yāti na ca janma bhaved□bhuvi || 116 ||
puṇyakṣetre bhārate ca yo'śvamedhaṃ karoti ca |
aśvalomamitābdaṃ ca śakrasyārdhāsanaṃ bhajet || 117 ||
caturguṇaṃ rājasūye phalamāpnoti mānavaḥ |
sarvebhyo'pi makhebhyo hi paro devīmakhaḥ smṛtaḥ || 118 ||

viṣṇunā ca kṛtaḥ pūrvaṃ brahmaṇā ca varānane |
śaṅ□kareṇa maheśena tripurāsuranāśane || 119 ||
śaktiyajñaḥ pradhānaśca sarvayajñeṣu sundari |
nānena sadṛśo yajñastriṣu lokeṣu vidyate || 120 ||
dakṣeṇa ca kṛtaḥ pūrvaṃ mahānsaṃvādasaṃyutaḥ |
babhūva kalaho yatra dakṣaśaṅ□karayoḥ sati || 121 ||
śepuśca nandinaṃ viprā nandī viprāṃśca kopataḥ |
yaddhetordakṣayajñaṃ ca babhañja candraśekharaḥ || 122 ||
cakāra devīyajñaṃ sa purā dakṣaḥ prajāpatiḥ |
dharmaśca kaśyapaścaiva śeṣaścāpi ca kardamaḥ || 123 ||
svāyambhuvo manuścaiva tatputraśca priyavrataḥ |
śivaḥ sanatkumāraśca kapilaśca dhruvastathā || 124 ||
rājasūyasahasrāṇāṃ phalamāpnoti niścitam |
devīyajñātparo yajño nāsti vede phalapradaḥ || 125 ||

varṣāṇāṃ śatajīvī ca jīvanmukto bhaveddhruvam |
jñānena tejasā caiva viṣṇutulyo bhavediha || 126 ||
devānāṃ ca yathā viṣṇurvaiṣṇavānāṃ ca nārada |
śāstrāṇāṃ ca yathā vedā varṇānāṃ brāhmaṇo yathā || 127 ||
tīrthānāṃ ca yathā gaṅgā pavitrāṇāṃ śivo yathā |
ekādaśī vratānāṃ ca puṣpāṇāṃ tulasī yathā || 128 ||
nakṣatrāṇāṃ yathā candraḥ pakṣiṇāṃ garuḍo yathā |
yathā strīṇāṃ ca prakṛtī rādhā vāṇī vasundharā || 129 ||
śīghrāṇāṃ cendriyāṇāṃ ca cañcalānāṃ mano yathā |
prajāpatīnāṃ brahmā ca prajānāṃ ca prajāpatiḥ || 130 ||
vṛndāvanaṃ vanānāṃ ca varṣāṇāṃ bhārataṃ yathā |
śrīmatāṃ ca yathā śrīśca viduṣāṃ ca sarasvatī || 131 ||
pativratānāṃ durgā ca saubhāgyānāṃ ca rādhikā |
devīyajñastathā vatse sarvayajñeṣu bhāmini || 132 ||

aśvamedhaśatenaiva śakratvaṃ ca labheddhruvam |
sahasreṇa viṣṇupadaṃ samprāptaḥ pṛthureva ca || 133 ||
snānaṃ ca sarvatīrthānāṃ sarvayajñeṣu dīkṣaṇam |
sarveṣāṃ ca vratānāṃ ca tapasāṃ phalameva ca || 134 ||
pāṭhe caturṇāṃ vedānāṃ prādakṣiṇyaṃ bhuvastathā |
phalabhūtamidaṃ sarvaṃ muktidaṃ śaktisevanam || 135 ||
purāṇeṣu ca vedeṣu cetihāseṣu sarvataḥ |
nirūpitaṃ sārabhūtaṃ devīpādāmbujārcanam || 136 ||
tadvarṇanaṃ ca taddhyānaṃ tannāmaguṇakīrtanam |
tatstotrasmaraṇaṃ caiva vandanaṃ japameva ca || 137 ||
tatpādodakanaivedyaṃ bhakṣaṇaṃ nityameva ca |
sarvasammatamityevaṃ sarvepsitamidaṃ sati || 138 ||
bhaja nityaṃ paraṃ brahma nirguṇaṃ prakṛtiṃ parām |
gṛhāṇa svāminaṃ vatse sukhaṃ vasa ca mandire || 139 ||

ayaṃ te kathitaḥ karmavipāko maṅgalo nṛṇām |
sarvepsitaḥ sarvamatastattvajñānapradaḥ paraḥ || 140 ||

English translation

1. Savitn said “O Dharmarajan! Kindly tell me in detail about those works that lead the meritorious persons to the Heavens and various other spheres.”

2-20. Dharmaraj said O Child! He who gives rice and food to the Brahmanas in India, goes to the S’ivaloka where he dwells with great respect for years equivalent to the measure of that food. This “Anna- dana” (the giving of boiled rice and other eatables) is a great dan (charity) and this can be done not only to the Brahmanas but to the other castes also, where similar results also follow. There is, or will be, no other charity superior to this charity of anna (rice, boiled it may be and other eatables). For here no distinction is made as to what caste will get it or not, nor the discrimination of time, when to give such a charity. O Child! Seats (Asanas) given to the Devas and the Brahmanas, carry the donor to the Visnu Loka, where he dwells for Ayuta years with great respect and love. Giving excellent cows yielding milk to Brahmanas take the donor to Visnuloka, where he is glorified and remains for years equivalent to the number of pores in that cow or those cows. And if cows be given on a meritorious day, four times the merits accrue, and if given in a sacred place of pilgrimage, hundred times the result occurs; and if given in a tirath, where Narayana is worshipped, koti times the results accrue. He who gives with devotion, cows to the Brahmanas in Bharata, remains in the

Chandraloka for one Ayuta years and is glorified. He who gives a two-mouthed cow to a Brahmana, goes to Visnuloka and remains there for as many years as there exist the numbers of hairs on the body of that cow and is glorified. A gift of a beautiful white umbrella to a Brahmana makes one go to Varunaloka for Ayuta

years where he remains with great pleasure. Giving garments to the diseased Brahmanas makes one fit to remain with glory in Vayuloka for one ayuta years. Giving to a Brahmana the S'alagrama with garments makes one remain with glory in Vaikuntha as long as there exist the Sun and Moon. Giving a beautiful bedding to a Brahmana, glorifies a man in the Chandraloka as long as there exist the Sun and Moon. To give lights to the Devas and Brahmana glorifies a man in Agniloka (the region of Fire) for one Manvantara. To give elephants to the Brahmanas in Bharata, makes one sit in the same throne with Indra for his life period.

Giving horses to the Brahmanas makes one remain in Varunaloka for fourteen Indra's life periods. Giving a good palanquin to a Brahmana makes one remain in the Varunaloka for fourteen Indra's life-periods. Giving a good site or a good orchard to a Brahmana leads one to the Vayuloka where he remains with glory for one Manvantara. Giving a white chamara and fan to a Brahmana, leads the donor to the Vayuloka where he remains for one ayuta years. Giving grains and jewels make one long-lived and both the donors and receivers go certainly to Vaikuntha.

21-40. He who always recites the name of S'ri Hari, lives for ever and Death goes far far away from him. The intelligent man that celebrates the Swinging Festival (Dol Jatra) in the last quarter of the Full Moon night in this land of Bharata, becomes liberated while living, enjoying pleasures in this world, goes in the end to Visnuloka, where he remains for one hundred Manvantaras; there is no doubt in this. If the Swinging Festival be performed under the influence of the asterism Uttara Phalguni then the fruits become doubled; this is the saying of Brahma Himself. The performer lives to the end of a Kalpa. To give til (Sesamum) to a Brahman, leads one to S'iva Loka, where one enjoys for a number of years equal to the number of til. Then one is born in a good yoni and becomes longlived and happy.

To give a copper plate yields double the effect. To give in India a chaste wife with garments and ornaments to a Brahman (and then to purchase her with an equivalent in gold) leads one to Chandra Loka where one remains for fourteen Indra's life periods and enjoys day and night the celestial Apsaras. Thence the donor goes to the Gandharba Loka for one ayuta years and day and night enjoys Urvas'i. Then he gets for thousand births chaste, fortunate, wealthy, gentle and sweet-speaking, beautiful wives. He who gives nice and delicious fruits to the Brahmanas, remains with glory in the Indra Loka for a number of years equivalent to the fruits. He gets again a good Yoni (birth) and gets excellent sons. To give thousand trees while there are fruits on them, or nice fruits only to the Brahmanas, makes one enjoy the Heavens for a long, long time and he then comes back to Bharata. To give various things and good edifices with grains, etc., to the Brahmanas leads one to the regions of the Devas where he remains for one hundred Manvantaras. Then he gets a very good birth and becomes the master of abundant wealth. He who gives with devotion to the Brahmanas lands certainly goes for one hundred Manvantaras and remains there in glory for one hundred Manvantras; and, coming again to be born in good wombs, they become Kings. The earth does not leave him for hundred births. He becomes prosperous, wealthy and possesses many sons and becomes the lord of his subjects. He who gives a good village with pasture land and cows, dwells with glory in Vaikuntha for one lakh manvantaras. Then he gets a good birth (becomes born in a high caste family) and obtains a lakh villages. The earth quits him not even if he be born a lakh times. (This is very bad then, to one who does not like to be born again).

41-60. He who gives a village inhabited by good and obedient subjects with ripe excellent grains, various tanks, trees and adorned with fruits and leaves dwells in Kailasa with great glory for ten lakh Indra’s life periods. Getting again born in a high family, he becomes Raja Dhiraja in Bharata and obtains Niyuta towns. There is no doubt

in this. The earth quits him not, even if he be born ayuta times.

Really he gets the highest prosperity in this earth. He who gives to a Brahmana one hundred towns and countries, inhabited by good or mediocre subjects, with wells, tanks, and various trees, remains with glory in Vaikuntha for one koti manvantaras. Then he becomes born in this earth in a high caste family, becomes the Lord of Jambudvipa and attains in this earth great prosperity like Indra. The earth quits him not even if he comes here Koti times; in reality he is a Mahatma (a great soul man), RajrajesVara (the Lord of Kings) and lives upto the end of a Kalpa. He who gives his whole property to a Brahmin, gets in the end four times that; there is no doubt in this. He who gives Jambu Dvipa to an ascetic Brahmana, gets undoubtedly in the end one hundred times the fruit. If you give away Jambu DvTpa, the whole earth; if you travel all the Tirthas, if you perform all sorts of asceticisms, if you give shelter to all, if you make gifts of all sorts, know that you will have to come again to be reborn in this earth; but if you become a devotee of Mula Prakriti, then be sure that you won’t have to come here and be reborn. The devotees of Mula Prakriti go to Mani DvTpa, the highest place of S’rT Bhuvanes’arT DevT and remain there and they see the fall of innumerable Brahmas. The worshippers of the DevT Mantra when they quit their mortal coils, assume divine appearances endowed with Bibhutis (manifestations of powers) and free from birth, death and old age, assume the Sarupya (the same form) of the DevT and remain in Her Service. They reside in ManidvTpa and see the part Pralayas. The Devas die, the Siddhas die, the whole universe vanishes; but the DevT Bhaktas never die and they remain free form birth, death, and old age. He who offers TulasT leaf to Bhagavan Hah in the month of Kartik resides for three yugas in the temple of Hah. Getting again a good birth, he acquires the devotion to S’rT Hah and becomes the Foremost of those who restrain their senses. He who bathes in the Ganges early before the rising of the Sun remains in enjoyment in the temple of Hari for sixty thousand yugas. Getting again a good birth, he gets the Visnu Mantra, and, quitting his mortal coil, becomes united with the Feet of S’rT Hari.

61-77. He has not to come back from Vaikuntha to this earth. He remains in Hari’s Service and gets the same form of Hah. He who bathes daily in the Ganges, becomes purified like the Sun and gets the result of performing the Horse-sacrifice at every step. The earth becomes purified by the dust of his feet and he enjoys in Vaikuntha as long as the Sun and Moon exist. Then again he becomes born in a good and beautiful womb, and is liberated by acquiring the devotion to Hari. He becomes very energetic and the foremost of the ascetics, pure, religious, learned, and self-restrained. When the Sun comes midway between Pisces and Cancer and heats intensely the earth, the man who in Bharata gives cool water to drink to the people, resides in happiness in Kailas’a for fourteen Indra’s life periods. Getting again a good birth here, he becomes beautiful, happy, devoted to S’iva, energetic and expert in the Vedas, and the Vedangas. He who gives to a Brahmana the S’aktu (sattu). in the month of Vais’akhe enjoys in the S’iva temple for as many years as there are number of particles in that quantity of sattu (powders in parched oat). He who performs the Krisna Janmastami vow in this Bharata, is freed from the sins incurred in his hundred births; there is no doubt in this. The observer of the vow remains in great enjoyment in Vaikuntha for fourteen Indra’s life periods, gets again a good birth here and acquires Hari Bhakti. He who performs the S’ivaratri vow in this Bharata Varsa, resides with great joy in S’iva Loka for seven manvantaras. He who offers the Bel leaves to S’iva in S’ivaratri time, resides with great joy in S’iva’s Abode for as many yugas as there are number of leaves. Getting again a good birth here, he acquires the devotion to S’iva and becomes learned,

prosperous and possesses sons, subjects and lands. He who performs vow and worships S'ankara in the month of Chaitra or Magha and who, with a branch of a tree in hand, dances day and night for one month, or half a month, for ten days or for seven days, dwells in S'iva Loka for as many yugas as the number of days he dances. He who performs the vow of S'ri Rama Navami, lives in the abode of Visnu for seven Manvantaras in great joy. Getting again a good birth, he becomes

devoted to S'n Rama, the foremost of those who have self restraint and he becomes very wealthy.

78-87. He who performs the Saradiya Puja (the great Durga Puja in the month of autumn) of the Mula Prakriti with incense, lights, offerings of food, and animal sacrifices of buffaloes, goats, sheep, rhinoceros, frogs or other animals, together with dancing, music, and various other auspicious things, resides in the S'iva Loka for seven Manvantaras. Getting an excellent birth, and a pure understanding, he gets unbounded prosperity, sons and, no doubt, grandsons and he becomes a very powerful sovereign possessing many horses and elephants. There is no doubt in this. Again he who worships daily with devotion for a fortnight beginning from the eighth day of the bright fortnight the Maha Devi Laksmi, remains in the region of Goloka for fourteen Indra's life periods. Then, obtaining an excellent birth, he becomes a sovereign. He who in the full moon night in the month of Kartik prepares a Rasa mandal with one hundred Gopas and Gopis and worships S'ri Krisna and Radha in S'alagrama or in images with sixteen varieties of offerings remains in Goloka for Brahma's life-time and coming again to Bharata acquires an unflinching devotion to S'ri Krisna.

88-99. And when this Bhakti becomes greatly intensified, ho gets initiated into S'ri Hah mantra and after quitting his mortal coil, he goes to the Goloka. Then he gets the Sarupya (the same form) of Krisna and becomes the chief Parisad (attendant of Krisna) and, becoming free from old age, he has no fear, to fall again down to this earth. He who observes the Ekadas'i day, remains fasting and performing penances in the bright or dark eleventh day, remains in Vaikuntha in great enjoyment and comfort. Then, again coming into this Bharata he becomes a devotee of Hari. And when that Bhakti is intensified he becomes solely devoted to Hari and quitting his mortal coil, goes again to the Goloka and gets the Sarupya of Krisna and

becomes His Parisada (attendant). Then, freed of old age and death, he does not fall. He who worships Indra in the month of Bhadra in the twelfth day of the white fortnight is worshipped in the regions of Indra for sixty thousand years. He who performs in Bharata the worship of the Sun on Sunday Sankranti (when the Sun goes from one sign to another) and the bright seventh Tithi, according to due rules and ceremonies and eats the food called Havisyanna (rice boiled in ghee), dwells in the Suryaloka for fourteen Indra's life periods. Then coming to Bharata, he becomes free from all diseases and becomes prosperous. He who worships Savitri on the fourteenth day of the black fortnight dwells in the region of Brahma for seven Manvantaras with great eclat and glory. Coming again to Bharata he enjoys beauty, unequalled valour, long life, knowledge and prosperity. He who worships on the fifth day of the bright fortnight in the month of Magha, with his senses controlled and full of devotion, the Devi Sarasvati with sixteen articles of food, resides in Mani DvTpa for one day and one night of Brahma.

100-140. On getting re-birth, he becomes a poet and a learned man. He who daily gives with devotion for his whole life, cow and gold to a Brahmana dwells in Visnu Loka for twice as many years as there are the numbers of hairs on the bodies of these cows and plays and jests with Visnu and doing auspicious things he finds pleasure. In the end he comes again to this Bharata and becomes the King of Kings. He becomes fortunate, prosperous, possesses many sons, becomes learned, full of knowledge and happy in every way. He who feeds a Brahmana here with sweetmeats goes to Visnu Loka and enjoys there for as many years as there are hairs on the body of the Brahmin. In the end he

comes again to Bharata and becomes happy, wealthy, learned, long lived, fortunate and very powerful. He who utters the name of Hah or gives the name (i.e., the mantra) of Hah to others, is worshipped in Visnu loka for as many yugas as the number of times, the name or mantra was uttered. Coming again to Bharata, he becomes happy and wealthy. And if such things be done in

Narayana Ksettra, koti times the above results ensue. He who repeats the name of Hari koti times in Narayana Ksettra, becomes, no doubt, freed of all sins and liberated while living and he will not get rebirth. He lives always in Vaikuntha. He gets the Salokya (the same region of Visnu), is not liable to fall, becomes a Bhakta of Visnu. He who daily worships the earthen phallic symbol (after making it daily) for his whole life, goes to the S'iva Loka and dwells there, for as many years as there are the number of particles of earth. Getting rebirth he becomes the King of Kings. He who worships daily the S'alagrama stone and eats the water (after bathing it) is glorified in Vaikuntha for one hundred Brahma's lives and becomes born again. When he acquires the rare Hari Bhakti and quiting his mortal coil goes to Visnu Loka, whence he is not to return. He who performs all the Tapasyas (asceticims) and observes all the vratas (vows), dwells in Vaikuntha for fourteen Indra's life peroids. Getting rebirth in Bharata he becomes the King of Kings and then he becomes liberated. He is not to return any more. He who bathes in all the Tirthas and makes a journey round the whole world, gets Nirvana. He is not reborn. He who performs the Horse-Sacrifice in this holy land Bharata enjoys half the Indraship for as many years as there are hairs on the body of the horse. He who performs a Rajasuya Sacrifice, gets four times the above result. Of all the sacrifices, the Devi Yajha, or the Sacrifice before the Devi is the Best. O Fair One! Of old, Visnu, Brahma, Indra and when Tripurasura was killed, Maha Deva did such a sacrifice. O Beautiful One! This sacrifice before the S'akti is the highest and best of all the sacrifices. There is nothing like this in the three worlds. This Great Sacrifice was done of yore by Daksa when he collected abundant sacrificial materials of all sorts. And a quarrel ensued on this account between Daksa and S'ankara. The Brahmins conducting the sacrifice cursed the Nandi and others. And Nandi cursed the Brahmanas. Mahadeva, therefore, disallowed the going on of sacrifice and brought it to a dead stop. Of yore the Prajapati Daksa did this Devi Yajha; it was done also by Dharma, Kas'yapa; Ananta, Kardama, Svayambhuva Manu, his son Priyavrata, S'iva, Sanat Kumara, Kapila and Dhruva. The performance of this sacrifice brings

fruits equal to performing thousands and thousands of Rajasuya sacrifices. Therefore there is no other sacrifice greater than this Devi Yajha. One becomes surely endowed with a long life of one hundred years and is liberated while living. He becomes equal to Visnu in knowledge, energy, strength, and asceticism. This is as true as anything. O Child! This Devi Yajha is the best and highest of all the sacrifices as Visnu is the highest amongst the Devas; Narada, amongst the Vaisnavas; the Vedas, amongst all the S'astras; the Brahmanas amongst all the castes; the Ganges amongst the sacred places of pilgrimages, S'iva amongst the Holy of Holies, the Ekadas'i vow amongst all the Vratas; Tulasi, amongst all the flowers; the Moon, amongst the asterisms; Garuda, amongst the birds; Prakriti, Radha, Sarasvati and Earth amongst the females; the mind, amongst the quick-going and restless senses; Brahma, amongst the Prajapatis; Brahma, amongst all the subjects; Vrindraban, amongst all the forests; Bharat Varsa, amongst all the Varsas; Laksmi, amongst the prosperous; Sarasvati, amongst the learned; Durga, amongst the chaste; Radhika, amongst the fortunate. If one hundred horse sacrifices are performed, Indrahood is sure to be obtained. It is by the influence of bathing in all the Tirthas, performing all the sacrifices, observing all the Vratas, practising all the austerities, studying all the Vedas and circumambulating the whole earth, that this Highest S'akti's service is obtained and this service of S'akti is the direct cause of Mukti (liberation). To worship the lotus-feet of the Devi is the best and highest, is stated in all the Puranas, in all the Vedas, and in all the Itihasas. To sing the glories of Mula Prakriti, to meditate on Her, to chant Her Name and attributes, to remember Her stotras, bow down before Her, to repeat Her Name, and to drink daily

Her Padodoka (water after washing Her feet) and the offerings already offered to Her, these are approved of by all; and everyone desires this. So worship, worship this Mula Prakriti, Who is of the nature of Brahma, and, lo! Who is again endowed with Maya. O Child! Take your husband and live happily with him in your home. O Child! Thus I have described to you the fruition of the Karmas. This is auspicious to every human being, desired by all and approved of

by all. The Real Knowledge springs from this. There is no doubt in this.

Here ends the Thirtieth Chapter of the Ninth Book on the conversation between Savitri and Yama and on the fruition of Karmas in the Great Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 31

On The Yama's Giving S'akti

Chapter 248 of 318 · 17 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
शक्तेरुत्कीर्तनं श्रुत्वा सावित्री यमवक्त्रतः ।
साश्रुनेत्रा सपुलका यमं पुनरुवाच सा ॥ १ ॥
सावित्र्युवाच
शक्तेरुत्कीर्तनं धर्म सकलोद्धारकारणम् ।
श्रोतॄणां चैव वक्तॄणां जन्ममृत्युजराहरम् ॥ २ ॥
दानवानां च सिद्धानां तपसां च परं पदम् ।
योगानां चैव वेदानां कीर्तनं सेवनं विभो ॥ ३ ॥
मुक्तित्वममरत्वं च सर्वसिद्धित्वमेव च ।
श्रीशक्तिसेवकस्यैव कलां नार्हन्ति षोडशीम् ॥ ४ ॥
भजामि केन विधिना वद वेदविदांवर ।
शुभकर्मविपाकं च श्रुतं नृणां मनोहरम् ॥ ५ ॥
कर्माशुभविपाकं च तन्मे व्याख्यातुमर्हसि ।
इत्युक्त्वा च सती ब्रह्मन् भक्तिनम्रात्मकन्धरा ॥ ६ ॥

तुष्टाव धर्मराजं च वेदोक्तेन स्तवेन च ।
सावित्र्युवाच
तपसा धर्ममाराध्य पुष्करे भास्करः पुरा ॥ ७ ॥
धर्मं सूर्यः सुतं प्राप धर्मराजं नमाम्यहम् ।
समता सर्वभूतेषु यस्य सर्वस्य साक्षिणः ॥ ८ ॥
अतो यन्नाम शमनमिति तं प्रणमाम्यहम् ।
येनान्तश्च कृतो विश्वे सर्वेषां जीविनां परम् ॥ ९ ॥
कामानुरूपं कालेन तं कृतान्तं नमाम्यहम् ।
बिभर्ति दण्डं दण्डाय पापिनां शुद्धिहेतवे ॥ १० ॥
नमामि तं दण्डधरं यः शास्ता सर्वजीविनाम् ।
विश्वं च कलयत्येव यः सर्वेषु च सन्ततम् ॥ ११ ॥
अतीव दुर्निवार्यं च तं कालं प्रणमाम्यहम् ।
तपस्वी ब्रह्मनिष्ठो यः संयमी सञ्जितेन्द्रियः ॥ १२ ॥
जीवानां कर्मफलदस्तं यमं प्रणमाम्यहम् ।

स्वात्मारामश्च सर्वज्ञो मित्रं पुण्यकृतां भवेत् ॥ १३ ॥
पापिनां क्लेशदो यस्तं पुण्यमित्रं नमाम्यहम् ।

यज्जन्म ब्रह्मणोंऽशेन ज्वलन्तं ब्रह्मतेजसा ॥ १४ ॥
यो ध्यायति परं ब्रह्म तमीशं प्रणमाम्यहम् ।
इत्युक्त्वा सा च सावित्री प्रणनाम यमं मुने ॥ १५ ॥
यमस्तां शक्तिभजनं कर्मपाकमुवाच ह ।
इदं यमाष्टकं नित्यं प्रातरुत्थाय यः पठेत् ॥ १६ ॥
यमात्तस्य भयं नास्ति सर्वपापात्प्रमुच्यते ।
महापापी यदि पठेन्नित्यं भक्तिसमन्वितः ।
यमः करोति संशुद्धं कायव्यूहेन निश्चितम् ॥ १७ ॥

Roman transliteration

śrīnārāyaṇa uvāca
śakterutkīrtanaṃ śrutvā sāvitrī yamavaktrataḥ |
sāśrunetrā sapulakā yamaṃ punaruvāca sā || 1 ||
sāvitryuvāca
śakterutkīrtanaṃ dharma sakaloddhārakāraṇam |
śrotṝṇāṃ caiva vaktṝṇāṃ janmamṛtyujarāharam || 2 ||
dānavānāṃ ca siddhānāṃ tapasāṃ ca paraṃ padam |
yogānāṃ caiva vedānāṃ kīrtanaṃ sevanaṃ vibho || 3 ||
muktitvamamaratvaṃ ca sarvasiddhitvameva ca |
śrīśaktisevakasyaiva kalāṃ nārhanti ṣoḍaśīm || 4 ||
bhajāmi kena vidhinā vada vedavidāṃvara |
śubhakarmavipākaṃ ca śrutaṃ nṝṇāṃ manoharam || 5 ||
karmāśubhavipākaṃ ca tanme vyākhyātumarhasi |
ityuktvā ca satī brahman bhaktinamrātmakandharā || 6 ||

tuṣṭāva dharmarājaṃ ca vedoktena stavena ca |
sāvitryuvāca
tapasā dharmamārādhya puṣkare bhāskaraḥ purā || 7 ||
dharmaṃ sūryaḥ sutaṃ prāpa dharmarājaṃ namāmyaham |
samatā sarvabhūteṣu yasya sarvasya sākṣiṇaḥ || 8 ||
ato yannāma śamanamiti taṃ praṇamāmyaham |
yenāntaśca kṛto viśve sarveṣāṃ jīvinām param || 9 ||
kāmānurūpaṃ kālena taṃ kṛtāntaṃ namāmyaham |
bibharti daṇḍaṃ daṇḍāya pāpināṃ śuddhihetave || 10 ||
namāmi taṃ daṇḍadharaṃ yaḥ śāstā sarvajīvinām |
viśvaṃ ca kalayatyeva yaḥ sarveṣu ca santatam || 11 ||
atīva durnivāryaṃ ca taṃ kālaṃ praṇamāmyaham |
tapasvī brahmaniṣṭho yaḥ saṃyamī sañjitendriyaḥ || 12 ||
jīvānāṃ karmaphaladastaṃ yamaṃ praṇamāmyaham |

svātmārāmaśca sarvajño mitraṃ puṇyakṛtāṃ bhavet || 13 ||
pāpināṃ kleśado yastaṃ puṇyamitraṃ namāmyaham |
yajjanma brahmaṇoṃ'śena jvalantaṃ brahmatejasā || 14 ||
yo dhyāyati paraṃ brahma tamīśaṃ praṇamāmyaham |
ityuktvā sā ca sāvitrī praṇanāma yamaṃ mune || 15 ||
yamastāṃ śaktibhajanaṃ karmapākamuvāca ha |
idaṃ yamāṣṭakaṃ nityaṃ prātarutthāya yaḥ paṭhet || 16 ||

yamāttasya bhayaṃ nāsti sarvapāpātpramucyate |
mahāpāpī yadi paṭhennityaṃ bhaktisamanvitaḥ |
yamaḥ karoti saṃśuddhaṃ kāyavyūhena niścitam || 17 ||

English translation

1-2. Narayana said O Narada! Hearing thus the supreme nature of Mula Prakriti from Dharmaraja Yama, the two eyes of Savitri were filled with tears of joy and her whole body was filled with a thrill of rapture, joy and ecstacy. She again addressed Yama “O Dharmaraja! To sing the glories of Mula Prakriti is the only means of saving all. This takes away the old age and death of both the speaker and the hearer.

3-12. This is the Supreme Place of the Danavas, the Siddhas, the ascetics. This is the Yoga of the Yogins and this is studying the Vedas of the Vaidiks. Nothing can compare even to one sixteenth of the sixteenth parts of the (full) merits of those who are in S’akti’s Service; call it Mukti, immortality, or attaining endless Siddhis, nothing can come to it. O Thou, the foremost of the Knowers of the Vedas! I have heard by and by everything from Thee. Now describe to me how to worship Mula Prakriti and what are the ends of karmas, auspicious and inauspicious.” Thus saying, the chaste Savitri bowed down her head and began to praise Yama in stotras according to the Vedas. She said “O Dharmarajan! The Sun practised of yore very hard austerities at Puskara and worshipped Dharma. On this, Dharma Himself became born of Surya as his son. And Thou art that son of Surya, the incarnation of Dharma. So I bow down to Thee. Thou art the Witness of all the Jivas; Thou seest them equally; hence Thy name is Samana. I bow down to Thee. Sometimes Thou by Thy own will takest away the lives of beings. Hence Thy name is Kritanta. Obeisance to Thee! Thou boldest the rod to distribute justice and pronounce sentence on them and to destroy the sins of the Jivas; hence Thy name is Dandadhara; so I bow down to Thee. (Note:-- Any Jiva, in course of his travelling towards Mukti, can expect to pass through the stage Yamaship; and if he pleases, he

can become a Yama.) At all times Thou destroyest the universe. None can resist Thee. Hence Thou art named Kala; so obeisance to Thee! Thou art an ascetic, devoted to Brahma, self-controlled, and the distributor of the fruits of Karmas to the Jivas; Thou restrainest Thy senses. Hence Thou art called Yama. Therefore I bow down to Thee.

13-17. Thou art delighted with Thy Own Self; Thou art omniscient; Thou art the Tormentor of the sinners and the Friend of the Virtuous. Hence Thy name is Punya Mitra; so I bow down to Thee. Thou art born as a part of Brahma; the fire of Brahma is shining through Thy body. Thou dost meditate on Para Brahma, Thou art the Lord. Obeisance to Thee!” O Muni! Thus praising Yama, She bowed down at the feet of Him. Yama gave her the mantra of Mula Prakriti. How to worship Her and He began to recite the fruition of good Karmas. O Narada! He who recites these eight hymns to Yama early in the morning, getting up from his bed, is freed of the fear of death. Rather he becomes freed of all his sins. So much so, that even if he be a veritable awful sinner and if he recites daily with devotion this Yamastakam, Yama purifies him thoroughly.

Here ends the Thirty-first Chapter of the Ninth Book on the Yama’s giving S’akti Mantra to Savitri in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 32

On The Enumeration Of Various

Chapter 249 of 318 · 28 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
मायाबीजं महामन्त्रं प्रदत्त्वा विधिपूर्वकम् ।
कर्माशुभविपाकं च तामुवाच रवेः सुतः ॥ १ ॥
धर्मराज उवाच
शुभकर्मविपाकान्न नरकं याति मानवः ।
कर्माशुभविपाकं च कथयामि निशामय ॥ २ ॥
नानापुराणभेदेन नामभेदेन भामिनि ।
नानाप्रकारं स्वर्गं च याति जीवः स्वकर्मभिः ॥ ३ ॥
शुभकर्मविपाकान्न नरकं याति कर्मभिः ।
कुकर्मणा च नरकं याति नानाविधं नरः ॥ ४ ॥
नरकाणां च कुण्डानि सन्ति नानाविधानि च ।
नानाशास्त्रप्रमाणेन कर्मभेदेन यानि च ॥ ५ ॥
विस्तृतानि च गर्तानि क्लेशदानि च दुःखिनाम् ।
भयङ्कराणि घोराणि हे वत्से कुत्सितानि च ॥ ६ ॥

षडशीति च कुण्डानि एवमन्यानि सन्ति च ।
निबोध तेषां नामानि प्रसिद्धानि श्रुतौ सति ॥ ७ ॥
वह्निकुण्डं तप्तकुण्डं क्षारकुण्डं भयानकम् ।
विट्कुण्डं मूत्रकुण्डं च श्लेष्मकुण्डं च दुःसहम् ॥ ८ ॥
गरकुण्डं दूषिकुण्डं वसाकुण्डं तथैव च ।
शुक्रकुण्डमसृक्कुण्डमश्रुकुण्डं च कुत्सितम् ॥ ९ ॥
कुण्डं गात्रमलानां च कर्णविट्कुण्डमेव च ।
मज्जाकुण्डं मांसकुण्डं नक्रकुण्डं च दुस्तरम् ॥ १० ॥
लोमकुण्डं केशकुण्डमस्थिकुण्डं च दुस्तरम् ।
ताम्रकुण्डं लोहकुण्डं प्रतप्तं क्लेशदं महत् ॥ ११ ॥
चर्मकुण्डं तप्तसुराकुण्डं च परिकीर्तितम् ।
तीक्ष्णकण्टककुण्डं च विषोदं विषकुण्डकम् ॥ १२ ॥
प्रतप्तकुण्डं तैलस्य कुन्तकुण्डं च दुर्वहम् ।
कृमिकुण्डं पूयकुण्डं सर्पकुण्डं दुरन्तकम् ॥ १३ ॥

मशकुण्डं दंशकुण्डं भीमं गरलकुण्डकम् ।
कुण्डं च वज्रदंष्ट्राणां वृश्चिकानां च सुव्रते ॥ १४ ॥

शरकुण्डं शूलकुण्डं खड्गकुण्डं च भीषणम् ।
गोलकुण्डं नक्रकुण्डं काककुण्डं शुचास्पदम् ॥ १५ ॥
मन्थानकुण्डं बीजकुण्डं वज्रकुण्डं च दुःसहम् ।
तप्तपाषाणकुण्डं च तीक्ष्णपाषाणकुण्डकम् ॥ १६ ॥
लालाकुण्डं मसीकुण्डं चूर्णकुण्डं तथैव च ।
चक्रकुण्डं वक्रकुण्डं कूर्मकुण्डं महोल्बणम् ॥ १७ ॥
ज्वालाकुण्डं भस्मकुण्डं दग्धकुण्डं शुचिस्मिते ।
तप्तसूचीमसिपत्रं क्षुरधारं सूचीमुखम् ॥ १८ ॥
गोकामुख नक्रमुखं गजदंशं च गोमुखम् ।
कुम्भीपाकं कालसूत्रं मत्स्योदं कृमितन्तुकम् ॥ १९ ॥
पांसुभोज्यं पाशवेष्टं शूलप्रोतं प्रकम्पनम् ।
उल्कामुखमन्धकूपं वेधनं ताडनं तथा ॥ २० ॥

जालरन्ध्रं देहचूर्णं दलनं शोषणं कषम् ।
शूर्पं ज्वालामुखं चैव धूमान्धं नागवेष्टनम् ॥ २१ ॥
कुण्डान्येतानि सावित्रि पापिनां क्लेशदानि च ।
नियुतैः किङ्करगणै रक्षितानि च सन्ततम् ॥ २२ ॥
दण्डहस्तैः पाशहस्तैर्मदमत्तैर्भयङ्करैः ।
शक्तिहस्तैर्गदाहस्तैरसिहस्तैः सुदारुणैः ॥ २३ ॥
तमोयुक्तैर्दयाहीनैर्निवार्यैश्च न सर्वतः ।
तेजस्विभिश्च निःशङ्कैराताम्रपिङ्गलोचनैः ॥ २४ ॥
योगयुक्तैः सिद्धियुक्तैर्नानारूपधरैर्भटैः ।
आसन्नमृत्युभिर्दृष्टैः पापिभिः सर्वजीविभिः ॥ २५ ॥
स्वकर्मनिरतैः सर्वैः शाक्तैः सौरैश्च गाणपैः ।
अदृश्यैः पुण्यकृद्भिश्च सिद्धैर्योगिभिरेव च ॥ २६ ॥
स्वधर्मनिरतैर्वापि विततैर्वा स्वतन्त्रकैः ।
बलवद्भिश्च निःशङ्कैः स्वप्नदृष्टैश्च वैष्णवैः ॥ २७ ॥

एतत्ते कथितं साध्वि कुण्डसंख्यानिरूपणम् ।
येषां निवासो यत्कुण्डे निबोध कथयामि ते ॥ २८ ॥

Roman transliteration

śrīnārāyaṇa uvāca
māyābījaṃ mahāmantraṃ pradattvā vidhipūrvakam |
karmāśubhavipākaṃ ca tāmuvāca raveḥ sutaḥ || 1 ||
dharmarāja uvāca
śubhakarmavipākānna narakaṃ yāti mānavaḥ |
karmāśubhavipākaṃ ca kathayāmi niśāmaya || 2 ||
nānāpurāṇabhedena nāmabhedena bhāmini |
nānāprakāraṃ svargaṃ ca yāti jīvaḥ svakarmabhiḥ || 3 ||
śubhakarmavipākānna narakaṃ yāti karmabhiḥ |

kukarmaṇā ca narakaṃ yāti nānāvidhaṃ naraḥ || 4 ||
narakāṇāṃ ca kuṇḍāni santi nānāvidhāni ca |
nānāśāstrapramāṇena karmabhedena yāni ca || 5 ||
vistṛtāni ca gartāni kleśadāni ca duḥkhinām |
bhayaṅ□karāṇi ghorāṇi he vatse kutsitāni ca || 6 ||

ṣaḍaśīti ca kuṇḍāni evamanyāni santi ca |
nibodha teṣāṃ nāmāni prasiddhāni śrutau sati || 7 ||
vahnikuṇḍaṃ taptakuṇḍaṃ kṣārakuṇḍaṃ bhayānakam |
viṭkuṇḍaṃ mūtrakuṇḍaṃ ca śleṣmakuṇḍaṃ ca duḥsaham || 8 ||
garakuṇḍaṃ dūṣikuṇḍaṃ vasākuṇḍaṃ tathaiva ca |
śukrakuṇḍamasukkuṇḍamaśrukuṇḍaṃ ca kutsitam || 9 ||
kuṇḍaṃ gātramalānāṃ ca karṇaviṭkuṇḍameva ca |
majjākuṇḍaṃ māṃsakuṇḍaṃ nakrakuṇḍaṃ ca dustaram || 10 ||
lomakuṇḍaṃ keśakuṇḍamasthikuṇḍaṃ ca dustaram |
tāmrakuṇḍaṃ lohakuṇḍaṃ prataptaṃ kleśadaṃ mahat || 11 ||
carmakuṇḍaṃ taptasurākuṇḍaṃ ca parikīrtitam |
tīkṣṇakaṇṭakakuṇḍaṃ ca viṣodaṃ viṣakuṇḍakam || 12 ||
prataptakuṇḍaṃ tailasya kuntakuṇḍaṃ ca durvaham |
kṛmikuṇḍaṃ pūyakuṇḍaṃ sarpakuṇḍaṃ durantakam || 13 ||

maśakuṇḍaṃ daṃśakuṇḍaṃ bhīmaṃ garalakuṇḍakam |
kuṇḍaṃ ca vajradaṃṣṭrāṇāṃ vṛścikānāṃ ca suvrate || 14 ||
śarakuṇḍaṃ śūlakuṇḍaṃ khaḍgakuṇḍaṃ ca bhīṣaṇam |
golakuṇḍaṃ nakrakuṇḍaṃ kākakuṇḍaṃ śucāspadam || 15 ||
manthānakuṇḍaṃ bījakuṇḍaṃ vajrakuṇḍaṃ ca duḥsaham |
taptapāṣāṇakuṇḍaṃ ca tīkṣṇapāṣāṇakuṇḍakam || 16 ||
lālākuṇḍaṃ masīkuṇḍaṃ cūrṇakuṇḍaṃ tathaiva ca |
cakrakuṇḍaṃ vakrakuṇḍaṃ kūrmakuṇḍaṃ maholbaṇam || 17 ||
jvālākuṇḍaṃ bhasmakuṇḍaṃ dagdhakuṇḍaṃ śucismite |
taptasūcīmasipatraṃ kṣuradhāraṃ sūcīmukham || 18 ||
gokāmukha nakramukhaṃ gajadaṃśaṃ ca gomukham |
kumbhīpākaṃ kālasūtraṃ matsyodaṃ kṛmitantukam || 19 ||
pāṃsubhojyaṃ pāśaveṣṭaṃ śūlaprotaṃ prakampanam |
ulkāmukhamandhakūpaṃ vedhanaṃ tāḍanaṃ tathā || 20 ||

jālarandhraṃ dehacūrṇaṃ dalanaṃ śoṣaṇaṃ kaṣam |
śūrpaṃ jvālāmukhaṃ caiva dhūmāndhaṃ nāgaveṣṭanam || 21 ||
kuṇḍānyetāni sāvitri pāpināṃ kleśadāni ca |
niyutaiḥ kiṅ□karagaṇai rakṣitāni ca santatam || 22 ||
daṇḍahastaiḥ pāśahastairmadamattairbhayaṅ□karaiḥ |
śaktihastairgadāhastairasihastaiḥ sudāruṇaiḥ || 23 ||
tamoyuktairdayāhīnairnivāryaiśca na sarvataḥ |
tejasvibhiśca niḥśaṅ□kairātāmrapiṅ□galocanaiḥ || 24 ||
yogayuktaiḥ siddhiyuktairnānārūpadharairbhaṭaiḥ |
āsannamṛtyubhirdṛṣṭaiḥ pāpibhiḥ sarvajīvibhiḥ || 25 ||
svakarmanirataiḥ sarvaiḥ śāktaiḥ sauraiśca gāṇapaiḥ |
adṛśyaiḥ puṇyakṛd□□bhiśca siddhairyogibhireva ca || 26 ||
svadharmaniratairvāpi vitatairvā svatantrakaiḥ |
balavad□□bhiśca niḥśaṅ□kaiḥ svapnadṛṣṭaiśca vaiṣṇavaiḥ || 27 ||

etatte kathitaṃ sādhvi kuṇḍasaṃkhyānirūpaṇam |
yeṣāṃ nivāso yatkuṇḍe nibodha kathayāmi te || 28 ||

English translation

1-28. Narayana said Then, initiating her with the Great Seed, the Adi Radical Mantra of the Maha S'akti, S'ri BhuvanesVari in accordance with due rules, the son of Surya began to recite the various effects of various Karmas, auspicious and inauspicious. Never do the persons go to hell when they perform good Karmas; it is only the bad works that lead men to hells. The different Puranas narrate various heavens. The JTvas go to those places as the effects of their various good Karmas. The good Karmas do not lead men to hells; but the bad Karmas do lead them veritably to various hideous hells. In different S'astras, different hell-pits are ascertained.

Different works lead men to different hells. O Child! Those hell-pits are very wide, deep, painful and tormenting, very horrible and ugly. Of these, eighty six pits or Kundas are prominent. Many other Kundas exist. Now listen to the names of the Kundas mentioned in the Vedas. Their names are Vahni Kunda, Tapta Kunda, Ksara Kunda, Bhayanaka Kunda, Vit Kunda, Mutra Kunda, S'lesma Kunda, Gara Kunda, Dusika Kunda, Vasa Kunda, S'ukra Kunda, S'onita Kunda, As'ru Kunda, Gatramala Kunda, Karnamala Kunda, Majja Kunda, Mamsa Kunda, impassable Nakra Kunda, Loma Kunda, Kes'a Kunda, impassable Asthi Kunda, Tamra Kunda, the exceedingly hot and painful Lauha Kunda (the pit of molten iron), Charma Kunda, the hot Sura Kunda, sharp Thorny Kunda, Visa Kunda, the hot Taila Kunda, very heavy Astra Kunda, Krimi Kunda, Puya Kunda, terrible Sarpa Kunda, Mas'aka Kunda, Dams'a Kunda, dreadful Garala Kunda, Vajra Damstra Vris'chika Kunda, S'ara Kunda, Sula Kunda, awful Khadga Kunda, Gola Kunda, Nakra Kunda, sorrowful Kaka Kunda, Manthana Kunda, Vija Kunda, painful Vajra Kunda, hot Pats'ana Kunda, sharp Pas'ana Kunda, Lala Kunda, Masi Kunda, Chakra Kunda, Vakra Kunda, very terrible Kurma Kunda, Jvala Kunda, Bhasma Kunda, Dagdha Kunda, and others. Besides these, there are the Taptasuchi, Asipatra,

Ksuradhara, Suchimukha, Gokhamukha, Kumbhipaka, Kalasutra, Matsyoda, Krimi, Kantuka, Pams'ubhojya, Pas'avesta, Sulaprota, Prakampana, Ulkamakha, Andhakupa, Vedhana, Tadana, Jalarandhra, Dehachurna, Dalana, S'osana, Kasa, S'urpa, Jvalamukha, Dhumandha, Nagavestana and various others. O Savitri! The Kundas give much pain and torment greatly the sinners; they are under the constant watch of innumerable servants. They hold rods in their hands; some of them have nooses; others hold clubs, S'aktis, awful scimitars; they are fierce fanatics, maddened with vanity. All are filled with Tamogunas, merciless, irresistible, energetic, fearless and tawny-eyed (like copper). Some of them are Yogis; some are Siddhas, they assume various forms. When the sinners are about to die, they see these servants of Yama. But those who do their own duties, who are S'aktas, Sauras, or Ganapatyas or those who are virtuous Siddha Yogis, they never see the servants of Yama. Those who are engaged in their own Dharmas, who are possessed of wisdom, who are endowed with knowledge, who are mentally strong, who are untouched by fear, who are endowed with the feelings of the Devas, and those who are real Vaisnavas, they never see these servants of Yama. O Chaste One! Thus I have enumerated to you the Kundas. Now hear who live in the Kundas.

Here ends the Thirty-second Chapter of the Ninth Book on the enumeration of various hells for sinners in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 33

On The Description Of The

Chapter 250 of 318 · 126 detected Sanskrit verse markers

Sanskrit

धर्मराज उवाच
हरिसेवारतः शुद्धो योगसिद्धो व्रती सति ।
तपस्वी ब्रह्मचारी च न याति नरकं ध्रुवम् ॥ १ ॥
कटुवाचा बान्धवांश्च बललेपेन यो नरः ।
दग्धान्करोति बलवान् वह्निकुण्डं प्रयाति सः ॥ २ ॥
स्वगात्रलोममानाब्दं तत्र स्थित्वा हुताशने ।
पशुयोनिमवाप्नोति रौद्रदग्धां त्रिजन्मनि ॥ ३ ॥
ब्राह्मणं तृषितं तप्तं क्षुधितं गृहमागतम् ।
न भोजयति यो मूढस्तप्तकुण्डं प्रयाति सः ॥ ४ ॥
तत्र तल्लोममानं च वर्षं स्थित्वा च दुःखदे ।
तप्तस्थले वह्नितल्पे पक्षी च सप्तजन्मसु ॥ ५ ॥
रविवारे च संक्रान्त्याममायां श्राद्धवासरे ।
वस्त्राणां क्षारसंयोगं करोति केवलं नरः ॥ ६ ॥
स याति क्षारकुण्डं च सूत्रमानाब्दमेव च ।

स व्रजेद्रजकीं योनिं सप्तजन्मसु भारते ॥ ७ ॥
मूलप्रकृतिनिन्दां यः कुरुते मानवाधमः ।
वेदनिन्दां शास्त्रनिन्दां पुराणानां तथैव च ॥ ८ ॥
ब्रह्मविष्णुशिवादीनां तथा निन्दापरो जनः ।
गौरीवाण्यादिदेवीनां तथा निन्दापरो जनः ॥ ९ ॥
ते सर्वे निरये यान्ति तस्मिन्कुण्डे भयानके ।
नातः परतरं कुण्डं दुःखदं तु भविष्यति ॥ १० ॥
तत्र स्थित्वानेककल्पं सर्पयोनिं व्रजेत्पुनः ।
देवीनिन्दापराधस्य प्रायश्चित्तं न विद्यते ॥ ११ ॥
स्वदत्तां परदत्तां वा वृत्तिं च सुरविप्रयोः ।
षष्टिवर्षसहस्राणि विट्कुण्डं च प्रयाति सः ॥ १२ ॥
तावन्त्येव च वर्षाणि विड्भोजी तत्र तिष्ठति ।
षष्टिवर्षसहस्राणि विट्कृमिश्च पुनर्भुवि ॥ १३ ॥
परकीयतडागे च तडागं यः करोति च ।

उत्सजेद्दैवदोषेण मूत्रकुण्डं प्रयाति सः ॥ १४ ॥
तद्रेणुमानवर्षं च तद्भोजी तत्र तिष्ठति ।

पुनः पूर्णशताब्दं च स वृषो भारते भवेत् ॥ १५ ॥
एकाकी मिष्टमश्नाति श्लेष्मकुण्डं प्रयाति च ।
पूर्णमब्दशतं चैव तद्भोजी तत्र तिष्ठति ॥ १६ ॥
ततः पूर्णशताब्दं च स प्रेतो भारते भवेत् ।
श्लेष्ममूत्रपरं चैव पूयं भुङ्क्ते ततः शुचिः ॥ १७ ॥
पितरं मातरं चैव गुरुं भार्यां सुतं सुताम् ।
यो न पुष्णात्यनाथं च गरकुण्डं प्रयाति सः ॥ १८ ॥
पूर्णमब्दशतं चैव तद्भोजी तत्र तिष्ठति ।
ततो व्रजेद्भूतयोनिं शतवर्षं ततः शुचिः ॥ १९ ॥
दृष्ट्वातिथिं वक्रचक्षुः करोति यो हि मानवः ।
पितृदेवास्तस्य जलं न गृह्णन्ति च पापिनः ॥ २० ॥
यानि कानि च पापानि ब्रह्महत्यादिकानि च ।

इहैव लभते चान्ते दूषिकाकुण्डमाव्रजेत् ॥ २१ ॥
पूर्णमब्दशतं चैव तद्भोजी तत्र तिष्ठति ।
ततो व्रजेद्भूतयोनिं शतवर्षं ततः शुचिः ॥ २२ ॥
दत्त्वा द्रव्यं च विप्राय चान्यस्मै दीयते यदि ।
स तिष्ठति वसाकुण्डे तद्भोजी शतवत्सरम् ॥ २३ ॥
कृकलासो भवेत्सोऽपि भारते सप्तजन्मसु ।
ततो भवेन्महारौद्रो दरिद्रोऽल्पायुरेव च ॥ २४ ॥
पुमांसं कामिनी वापि कामिनीं वा पुमानथ ।
यः शुक्रं पाययत्येव शुक्रकुण्डं प्रयाति सः ॥ २५ ॥
पूर्णमब्दशतं चैव तद्भोजी तत्र तिष्ठति ।
कृमियोनिं शताब्दं च व्रजेद्भूत्वा ततः शुचिः ॥ २६ ॥
सन्ताड्य च गुरुं विप्रं रक्तपातं च कारयेत् ।
स च तिष्ठत्यसृक्कुण्डे तद्भोजी शतवत्सरम् ॥ २७ ॥
ततो लभेद्व्याघ्रजन्म सप्तजन्मसु भारते ।

ततः शुद्धिमवाप्नोति मानवश्च क्रमेण ह ॥ २८ ॥
योऽश्रु तत्याज गायन्तं भक्तं दृष्ट्वा सगद्गदम् ।
श्रीकृष्णगुणसङ्गीते हसत्येव हि यो नरः ॥ २९ ॥
स वसेदश्रुकुण्डे च तद्भोजी शतवर्षकम् ।
ततो भवेच्च चाण्डालस्त्रिजन्मनि ततः शुचिः ॥ ३० ॥
करोति शठता तद्वन्नित्यं सुहृदि यो नरः ।
कुण्डं गात्रमलानां च स प्रयाति शताब्दकम् ॥ ३१ ॥
ततः स गार्दभीं योनिमवाप्नोति त्रिजन्मनि ।
त्रिजन्मनि च शार्गालीं ततः शुद्धो भवेद्ध्रुवम् ॥ ३२ ॥
बधिरं यो हसत्येव निन्दत्येवाभिमानतः ।
स वसेत्कर्णविट्कुण्डे तद्भोजी शतवत्सरम् ॥ ३३ ॥

ततो भवेत्स बधिरो दरिद्रः सप्तजन्मसु ।
सप्तजन्मन्यङ्गहीनस्ततः शुद्धिं लभेद्ध्रुवम् ॥ ३४ ॥
लोभात्स्वभरणार्थाय जीविनं हन्ति यो नरः ।

मज्जाकुण्डे वसेत्सोऽपि तद्भोजी लक्षवत्सरम् ॥ ३५ ॥
ततो भवेच्च शशको मीनश्च सप्तजन्मसु ।
त्रिजन्मनि वराहश्च कुक्कुटः सप्तजन्मसु ॥ ३६ ॥
एणादयश्च कर्मभ्यस्ततः शुद्धिं लभेद्ध्रुवम् ।
स्वकन्यापालनं कृत्वा विक्रीणाति च यो नरः ॥ ३७ ॥
अर्थलोभान्महामूढो मांसकुण्डं प्रयाति सः ।
कन्यालोमप्रमाणाब्दं तद्भोजी तत्र तिष्ठति ॥ ३८ ॥
तस्य दण्डप्रहारं च कुर्वन्ति यमकिङ्कराः ।
मांसभारं मूर्ध्नि कृत्वा रक्तभारं लिहेत्क्षुधा ॥ ३९ ॥
ततो हि भारते पापी कन्याविट्कृमिगो भवेत् ।
षष्टिवर्षसहस्राणि व्याधश्च सप्तजन्मसु ॥ ४० ॥
त्रिजन्मनि वराहश्च कुक्कुटः सप्तजन्मसु ।
मण्डूको हि जलौकाश्च सप्तजन्मसु भारते ॥ ४१ ॥
सप्तजन्मसु काकश्च ततः शुद्धिं लभेद्ध्रुवम् ।

व्रतानामुपवासानां श्राद्धादीनां च सङ्गमे ॥ ४२ ॥
करोति यः क्षौरकर्म सोऽशुचिः सर्वकर्मसु ।
स च तिष्ठति कुण्डे च नखादीनाञ्च सुन्दरि ॥ ४३ ॥
तद्दैवदिनमानाब्दं तद्भोजी दण्डताडितः ।
सकेशं पार्थिवं लिङ्गं यो वार्चयति भारते ॥ ४४ ॥
स तिष्ठति केशकुण्डे मृद्रेणुमानवर्षकम् ।
तदन्ते यावनीं योनिं प्रयाति हरकोपतः ॥ ४५ ॥
शताब्दाच्छुद्धिमाप्नोति राक्षसः स भवेद्ध्रुवम् ।
पितॄणां यो विष्णुपदे पिण्डं नैव ददाति च ॥ ४६ ॥
स च तिष्ठत्यस्थिकुण्डे स्वलोमाब्दं महोल्बणे ।
ततः सुयोनिं सम्प्राप्य कुखञ्जः सप्तजन्मसु ॥ ४७ ॥
भवेन्महादरिद्रश्च ततः शुद्धो हि देहतः ।
यः सेवते महामूढो गुर्विणीं च स्वकामिनीम् ॥ ४८ ॥
प्रतप्ते ताम्रकुण्डे च शतवर्षं स तिष्ठति ।

अवीरान्नं च यो भुङ्क्ते ऋतुस्नातान्नमेव च ॥ ४९ ॥
लोहकुण्डे शताब्दं च स च तिष्ठति तप्तके ।
स व्रजेद्रजकीं योनिं काकानां सप्तजन्मसु ॥ ५० ॥
महाव्रणी दरिद्रश्च ततः शुद्धी भवेन्नरः ।
यो हि चर्माक्तहस्तेन देवद्रव्यमुपस्पृशेत् ॥ ५१ ॥
शतवर्षप्रमाणं च चर्मकुण्डे स तिष्ठति ।

यः शूद्रेणाभ्यनुज्ञातो भुङ्क्ते शूद्रान्नमेव च ॥ ५२ ॥
स च तप्तसुराकुण्डे शताब्दं तिष्ठति द्विजः ।
ततो भवेच्छूद्रयाजी ब्राह्मणः सप्तजन्मसु ॥ ५३ ॥
शूद्रश्राद्धान्नभोजी च ततः शुद्धो भवेद्ध्रुवम् ।
वाग्दुष्टः कटुको वाचा ताडयेत्स्वामिनं सदा ॥ ५४ ॥
तीक्ष्णकण्टककुण्डे स तद्भोजी तत्र तिष्ठति ।
ताडितो यमदूतेन दण्डेन च चतुर्गुणम् ॥ ५५ ॥
ततः उच्चैःश्रवाः सप्तजन्मस्वेव ततः शुचि ।

विषेण जीवनं हन्ति निर्दयो यो हि मानवः ॥ ५६ ॥
विषकुण्डे च तद्भोजी सहस्राब्दं च तिष्ठति ।
ततो भवेन्नृघाती च व्रणी च शतजन्मसु ॥ ५७ ॥
सप्तजन्मसु कुष्ठी च ततः शुद्धो भवेद्ध्रुवम् ।
दण्डेन ताडयेद्गां हि वृषञ्च वृषवाहकः ॥ ५८ ॥
भृत्यद्वारा स्वतन्त्रो वा पुण्यक्षेत्रे च भारते ।
प्रतप्ते तैलकुण्डेऽग्नौ तिष्ठति स्म चतुर्युगम् ॥ ५९ ॥
गवां लोमप्रमाणाब्दं वृषो भवति तत्परम् ।
कुन्तेन हन्ति यो जीवं वह्निलोहेन हेलया ॥ ६० ॥
कुन्तकुण्डे वसेत्सोऽपि वर्षाणामयुतं सति ।
ततः सुयोनिं सम्प्राप्य चोदरे व्याधिसंयुतः ॥ ६१ ॥
जन्मनैकेन क्लेशेन ततः शुद्धो भवेन्नरः ।
यो भुङ्क्ते च वृथा मांसं मांसलोभी द्विजाधमः ॥ ६२ ॥
हरेरनैवेद्यभोजी कृमिकुण्डं प्रयाति सः ।

स्वलोममानवर्षं च तद्भोजी तत्र तिष्ठति ॥ ६३ ॥
ततो भवेन्म्लेच्छजातिस्त्रिजन्मनि ततो द्विजः ।
ब्राह्मणः शूद्रयाजी च शूद्रश्राद्धान्नभोजकः ॥ ६४ ॥
शूद्राणां शवदाही च पूयकुण्डे वसेद्ध्रुवम् ।
यावल्लोमप्रमाणाब्दं यमदण्डेन सुव्रते ॥ ६५ ॥
ताडितो यमदूतेन तद्भोजी तत्र तिष्ठति ।
ततो भारतमागत्य स शूद्रः सप्तजन्मसु ॥ ६६ ॥
महारोगी दरिद्रश्च बधिरो मूक एव च ।
कृष्णं पद्मं च के यस्य तं सर्पं हन्ति यो नरः ॥ ६७ ॥
स्वलोममानवर्षं च सर्पकुण्डं प्रयाति सः ।
सर्पेण भक्षितः सोऽथ यमदूतेन ताडितः ॥ ६८ ॥
वसेच्च सर्पविड्भोजी ततः सर्पो भवेद्ध्रुवम् ।
ततो भवेन्मानवश्च स्वल्पायुर्दद्रुसंयुतः ॥ ६९ ॥
महाक्लेशेन तन्मृत्युः सर्पेण भक्षिताद्ध्रुवम् ।

विधिप्रदत्तजीव्यांश्च क्षुद्रजन्तूंश्च हन्ति यः ॥ ७० ॥
स दंशमशयोः कुण्डे जन्तुमानाब्दमेव च ।
दिवानिशं भक्षितस्तैरनाहारश्च शब्दवान् ॥ ७१ ॥
हस्तपादादिबद्धश्च यमदूतेन ताडितः ।
ततो भवेत्क्षुद्रजन्तुर्जातिश्च यावनी भवेत् ॥ ७२ ॥
ततो भवेन्मानवश्च सोऽङ्गहीनस्ततः शुचिः ।
यो मूढो मधुमश्नाति हत्वा च मधुमक्षिकाः ॥ ७३ ॥
स एव गारले कुण्डे जीवमानाब्दकं वसेत् ।
भक्षितो गरलैर्दग्धो यमदूतेन ताडितः ॥ ७४ ॥
ततो हि मक्षिकाजातिस्ततः शुद्धो भवेन्नरः ।
दण्डं करोत्यदण्ड्ये च विप्रे दण्डं करोति च ॥ ७५ ॥
स कुण्डं वज्रदंष्ट्राणां कीटानां याति सत्वरम् ।
स तल्लोमप्रमाणाब्दं तत्र तिष्ठत्यहर्निशम् ॥ ७६ ॥
शब्दकृद्भक्षितस्तैस्तु यमदूतेन ताडितः ।

करोति रोदनं भद्रे हाहाकारं क्षणे क्षणे ॥ ७७ ॥
पुनः सूकरयोनौ च जायते सप्तजन्मसु ।
त्रिजन्मनि काकयोनौ ततः शुद्धो भवेन्नरः ॥ ७८ ॥
अर्थलोभेन यो मूढः प्रजादण्डं करोति सः ।
वृश्चिकानां च कुण्डं च तल्लोमाब्दं वसेद्ध्रुवम् ॥ ७९ ॥
ततो वृश्चिकजातिश्च सप्तजन्मसु भारते ।
ततो नरश्चाङ्गहीनो व्याधिशुद्धो भवेद्ध्रुवम् ॥ ८० ॥
ब्राह्मणः शस्त्रधारी यो ह्यन्येषां धावको भवेत् ।
सन्ध्याहीनश्च यो विप्रो हरिभक्तिविहीनकः ॥ ८१ ॥
स तिष्ठति स्वलोमाब्दं कुण्डेषु च शरादिषु ।
विद्धः शरादिभिः शश्वत्ततः शुद्धो भवेन्नरः ॥ ८२ ॥
कारागारे सान्धकारे प्रणिहन्ति प्रजाश्च यः ।
प्रमत्तः स्वस्य दोषेण गोलकुण्डं प्रयाति सः ॥ ८३ ॥
स पङ्कतप्ततोयाक्तं सान्धकारं भयङ्करम् ।

तीक्ष्णदंष्ट्रैश्च कीटैश्च संयुक्तं गोलकुण्डकम् ॥ ८४ ॥
कीटैर्विद्धो वसेत्तत्र प्रजालोमाब्दमेव च ।
ततो भवेत्प्रजाभृत्यस्ततः शुद्धो भवेत्क्रमात् ॥ ८५ ॥
सरोवरादुत्थितांश्च नक्रादीन्हन्ति यो नरः ।
नक्रकण्टकमानाब्दं नक्रकुण्डं प्रयाति सः ॥ ८६ ॥
ततो नक्रादिजातीयो भवेन्नक्रादिषु ध्रुवम् ।
ततः सद्यो विशुद्धो हि दण्डेनैव पुनः पुनः ॥ ८७ ॥
वक्षः श्रोणीस्तनास्यञ्च यः पश्यति परस्त्रियाः ।
कामेन कामुको यो हि पुण्यक्षेत्रे च भारते ॥ ८८ ॥
स वसेत्काककुण्डे च काकैः संचूर्णलोचनः ।

ततः स्वलोममानाब्दं भवेद्दग्धस्त्रिजन्मनि ॥ ८९ ॥
स्वर्णस्तेयी च यो मूढो भारते सुरविप्रयोः ।
स च मन्थानकुण्डे वै स्वलोमाब्दं वसेद्ध्रुवम् ॥ ९० ॥
ताडितो यमदूतेन मन्थानैश्छन्नलोचनः ।

तद्विड्भोजी च तत्रैव ततश्चान्धस्त्रिजन्मनि ॥ ९१ ॥
सप्तजन्म दरिद्रश्च महाक्रूरश्च पातकी ।
भारते स्वर्णकारश्च स च स्वर्णवणिक् ततः ॥ ९२ ॥
यो भारते ताम्रचौरो लोहचौरश्च सुन्दरि ।
स च स्वलोममानाब्दं बीजकुण्डं प्रयाति सः ॥ ९३ ॥
तत्रैव बीजविड्भोजी बीजैश्च छन्नलोचनः ।
ताडितो यमदूतेन ततः शुद्धो भवेन्नरः ॥ ९४ ॥
भारते देवचौरश्च देवद्रव्यापहारकः ।
स दुस्तरे वज्रकुण्डे स्वलोमाब्दं वसेद्ध्रुवम् ॥ ९५ ॥
देहदग्धोऽपि तद्वज्रैरनाहारश्च शब्दकृत् ।
ताडितो यमदूतैश्च ततः शुद्धो भवेन्नरः ॥ ९६ ॥
रौप्यगव्यांशुकानां च यश्चौरः सुरविप्रयोः ।
तप्तपाषाणकुण्डेच स्वलोमाब्दं वसेद्ध्रुवम् ॥ ९७ ॥
त्रिजन्मनि च कंसोऽपि श्वेतरूपस्त्रिजन्मनि ।

जन्मैकं श्वेतचिह्नश्च ततोऽन्ये श्वेतपक्षिणः ॥ ९८ ॥
ततो रक्तविकारी च शूली वै मानवो भवेत् ।
सप्तजन्मसु चाल्पायुस्ततः शुद्धो भवेन्नरः ॥ ९९ ॥
रैतं कांस्यमयं पात्रं यो हरेद्देवविप्रयोः ।
तीक्ष्णपाषाणकुण्डे च स्वलोमाब्दं वसेन्नरः ॥ १०० ॥
स भवेदश्वजातिश्च भारते सप्तजन्मसु ।
ततोऽधिकाङ्गजातिश्च पादरोगी ततः शुचिः ॥ १०१ ॥
पुंश्चल्यन्नं च यो भद्रे पुंश्चलीजीव्यजीविनः ।
स्वलोममानवर्षं च लालाकुण्डे वसेद्ध्रुवम् ॥ १०२ ॥
ताडितो यमदूतेन तद्भोजी तत्र दुःखितः ।
ततश्चक्षुःशूलरोगी ततः शुद्धः क्रमेण सः ॥ १०३ ॥
म्लेच्छसेवी मसीजीवी यो विप्रो भारते भुवि ।
वसेत्स्वलोममानाब्दं मसीकुण्डे स दुःखभाक् ॥ १०४ ॥
ताडितो यमदूतेन तद्भोजी तत्र तिष्ठति ।

ततस्त्रिजन्मनि भवेत्कृष्णवर्णः पशुः सति ॥ १०५ ॥
त्रिजन्मनि भवेच्छागः कृष्णवर्णस्त्रिजन्मनि ।
ततः स तालवृक्षश्च ततः शुद्धो भवेन्नरः ॥ १०६ ॥
धान्यादिसस्यं ताम्बूलं यो हरेत्सुरविप्रयोः ।
आसनं च तथा तल्पं चूर्णकुण्डे प्रयाति सः ॥ १०७ ॥

शताब्दं तत्र निवसेद्यमदूतेन ताडितः ।
ततो भवेन्मेषजातिः कुक्कुटश्च त्रिजन्मनि ॥ १०८ ॥
ततो भवेद्वानरश्च कासव्याधियुतो भुवि ।
वंशहीनो दरिद्रश्च स्वल्पायुश्च ततः शुचिः ॥ १०९ ॥
करोति चक्रं विप्राणां हत्वा द्रव्यं च यो जनः ।
स वसेच्चक्रकुण्डे च शताब्दं दण्डताडितः ॥ ११० ॥
ततो भवेन्मानवश्च तैलकारस्त्रिजन्मनि ।
व्याधियुक्तो भवेद्रोगी वंशहीनस्ततः शुचिः ॥ १११ ॥
गोधनेषु च विप्रेषु करोति वक्रतां पुमान् ।

प्रयाति वक्रकुण्डं स तिष्ठेद्युगशतं सति ॥ ११२ ॥
ततो भवेत्स वक्राङ्गो हीनाङ्गः सप्तजन्मनि ।
दरिद्रो वंशहीनश्च भार्याहीनस्ततः शुचिः ॥ ११३ ॥
ततो भवेद्गृध्रजन्मा त्रिजन्मनि च सूकरः ।
त्रिजन्मनि बिडालश्च मयूरश्च त्रिजन्मनि ॥ ११४ ॥
निषिद्धं कूर्ममांसं च ब्राह्मणो यो हि भक्षति ।
कूर्मकुण्डे वसेत्सोऽपि शताब्दं कूर्मभक्षितः ॥ ११५ ॥
ततो भवेत्कूर्मजन्मा त्रिजन्मनि च सूकरः ।
त्रिजन्मनि बिडालश्च मयूरश्च ततः शुचिः ॥ ११६ ॥
घृतं तैलादिकं चैव यो हरेत्सुरविप्रयोः ।
स याति ज्वालाकुण्डं च भस्मकुण्डं च पातकी ॥ ११७ ॥
तत्र स्थित्वा शताब्दं च स भवेत्तैलपाचितः ।
सप्तजन्मनि मत्स्यश्च मूषकश्च ततः शुचिः ॥ ११८ ॥
सुगन्धितैलं धात्रीं वा गन्धद्रव्यान्यदेव वा ।

भारते पुण्यवर्षे च यो हरेत्सुरविप्रयोः ॥ ११९ ॥
स वसेद्दग्धकुण्डे च भवेद्दग्धो दिवानिशम् ।
स्वलोममानवर्षं च ततो दुर्गन्धिको भवेत् ॥ १२० ॥
दुर्गन्धिकः सप्तजन्म मृगनाभिस्त्रिजन्मनि ।
सप्तजन्मसु मन्थानस्ततो हि मानवो भवेत् ॥ १२१ ॥
बलेनैव छलेनैव हिंसारूपेण वा सति ।
बलिष्ठश्च हरेद्भूमिं भारते परपैतृकीम् ॥ १२२ ॥
स वसेत्तप्तसूचिं च भवेत्तापी दिवानिशम् ।
तप्ततैले यथा जीवो दग्धो भवति सन्ततम् ॥ १२३ ॥
भस्मसान्न भवत्येव भोगे देही न नश्यति ।
सप्तमन्वन्तरं पापी सन्तप्तस्तत्र तिष्ठति ॥ १२४ ॥
शब्दं करोत्यनाहारो यमदूतेन ताडितः ।
षष्टिवर्षसहस्राणि विट्कृमिश्च भवेत्ततः ॥ १२५ ॥
ततो भवेद्भूमिहीनो दरिद्रश्च ततः शुचिः ।

ततः स्वयोनिं सम्प्राप्य शुभं कर्माचरेत्पुनः ॥ १२६ ॥

Roman transliteration

dharmarāja uvāca
harisevārataḥ śuddho yogasiddho vratī sati |
tapasvī brahmacārī ca na yāti narakaṃ dhruvam || 1 ||
kaṭuvācā bāndhavāṃśca balalepena yo naraḥ |
dagdhānkaroti balavān vahnikuṇḍaṃ prayāti saḥ || 2 ||
svagātralomamānābdaṃ tatra sthitvā hutāśane |
paśuyonimavāpnoti raudradagdhāṃ trijanmani || 3 ||
brāhmaṇaṃ tṛṣitaṃ taptaṃ kṣudhitaṃ gṛhamāgatam |
na bhojayati yo mūḍhastaptakuṇḍaṃ prayāti saḥ || 4 ||
tatra tallomamānaṃ ca varṣaṃ sthitvā ca duḥkhade |
taptasthale vahnitalpe pakṣī ca saptajanmasu || 5 ||
ravivāre ca saṃkrāntyāmamāyāṃ śrāddhavāsare |
vastrāṇāṃ kṣārasaṃyogaṃ karoti kevalaṃ naraḥ || 6 ||
sa yāti kṣārakuṇḍaṃ ca sūtramānābdameva ca |

sa vrajed□rajakīṃ yoniṃ saptajanmasu bhārate || 7 ||
mūlaprakṛtinindāṃ yaḥ kurute mānavādhamaḥ |
vedanindāṃ śāstranindāṃ purāṇānāṃ tathaiva ca || 8 ||
brahmaviṣṇuśivādīnāṃ tathā nindāparo janaḥ |
gaurīvāṇyādidevīnāṃ tathā nindāparo janaḥ || 9 ||
te sarve niraye yānti tasminkuṇḍe bhayānake |
nātaḥ parataraṃ kuṇḍaṃ duḥkhadaṃ tu bhaviṣyati || 10 ||
tatra sthitvānekakalpaṃ sarpayoniṃ vrajetpunaḥ |
devīnindāparādhasya prāyaścittaṃ na vidyate || 11 ||
svadattāṃ paradattāṃ vā vṛttiṃ ca suraviprayoḥ |
ṣaṣṭivarṣasahasrāṇi viṭkuṇḍaṃ ca prayāti saḥ || 12 ||
tāvantyeva ca varṣāṇi viḍbhojī tatra tiṣṭhati |
ṣaṣṭivarṣasahasrāṇi viṭkṛmiśca punarbhuvi || 13 ||
parakīyataḍāge ca taḍāgaṃ yaḥ karoti ca |

utsajeddaivadoṣeṇa mūtrakuṇḍaṃ prayāti saḥ || 14 ||
tadreṇumānavarṣaṃ ca tad□bhojī tatra tiṣṭhati |
punaḥ pūrṇaśatābdaṃ ca sa vṛṣo bhārate bhavet || 15 ||
ekākī miṣṭamaśnāti śleṣmakuṇḍaṃ prayāti ca |
pūrṇamabdaśataṃ caiva tad□bhojī tatra tiṣṭhati || 16 ||
tataḥ pūrṇaśatābdaṃ ca sa preto bhārate bhavet |
śleṣmamūtraparaṃ caiva pūyaṃ bhuṅ□kte tataḥ śuciḥ || 17 ||
pitaraṃ mātaraṃ caiva guruṃ bhāryāṃ sutaṃ sutām |
yo na puṣṇātyanāthaṃ ca garakuṇḍaṃ prayāti saḥ || 18 ||
pūrṇamabdaśataṃ caiva tad□bhojī tatra tiṣṭhati |
tato vrajed□bhūtayoniṃ śatavarṣaṃ tataḥ śuciḥ || 19 ||
dṛṣṭvātithiṃ vakracakṣuḥ karoti yo hi mānavaḥ |
pitṛdevāstasya jalaṃ na gṛhṇanti ca pāpinaḥ || 20 ||
yāni kāni ca pāpāni brahmahatyādikāni ca |

ihaiva labhate cānte dūṣikākuṇḍamāvrajet || 21 ||
pūrṇamabdaśataṃ caiva tad□bhojī tatra tiṣṭhati |
tato vrajed□bhūtayoniṃ śatavarṣaṃ tataḥ śuciḥ || 22 ||

*dattvā dravyaṃ ca viprāya cānyasmai dīyate yadi |
sa tiṣṭhati vasākuṇḍe tad□bhojī śatavatsaram || 23 ||
kṛkalāso bhavetso'pi bhārate saptajanmasu |
tato bhavenmahāraudro daridro'lpāyureva ca || 24 ||
pumāṃsaṃ kāminī vāpi kāminīṃ vā pumānatha |
yaḥ śukraṃ pāyayatyeva śukrakuṇḍaṃ prayāti saḥ || 25 ||
pūrṇamabdaśataṃ caiva tad□bhojī tatra tiṣṭhati |
kṛmiyoniṃ śatābdaṃ ca vrajed□bhūtvā tataḥ śuciḥ || 26 ||
santāḍya ca guruṃ vipraṃ raktapātaṃ ca kārayet |
sa ca tiṣṭhatyasṛkkuṇḍe tad□bhojī śatavatsaram || 27 ||
tato labhedvyāghrajanma saptajanmasu bhārate |*

*tataḥ śuddhimavāpnoti mānavaśca krameṇa ha || 28 ||
yo'śru tatyāja gāyantaṃ bhaktaṃ dṛṣṭvā sagad□gadam |
śrīkṛṣṇaguṇasaṅ□gīte hasatyeva hi yo naraḥ || 29 ||
sa vasedaśrukuṇḍe ca tad□bhojī śatavarṣakam |
tato bhavecca cāṇḍālastrijanmani tataḥ śuciḥ || 30 ||
karoti śaṭhatā tadvannityaṃ suhṛdi yo naraḥ |
kuṇḍaṃ gātramalānāṃ ca sa prayāti śatābdakam || 31 ||
tataḥ sa gārdabhīṃ yonimavāpnoti trijanmani |
trijanmani ca śārgālīṃ tataḥ śuddho bhaved□ dhruvam || 32 ||
badhiraṃ yo hasatyeva nindatyevābhimānataḥ |
sa vasetkarṇaviṭkuṇḍe tad□bhojī śatavatsaram || 33 ||
tato bhavetsa badhiro daridraḥ saptajanmasu |
saptajanmanyaṅ□gahīnastataḥ śuddhiṃ labhed□ dhruvam || 34 ||
lobhātsvabharaṇārthāya jīvinaṃ hanti yo naraḥ |*

*majjākuṇḍe vasetso'pi tad□bhojī lakṣavatsaram || 35 ||
tato bhavecca śaśako mīnaśca saptajanmasu |
trijanmani varāhaśca kukkuṭaḥ saptajanmasu || 36 ||
eṇādayaśca karmabhyastataḥ śuddhiṃ labhed□ dhruvam |
svakanyāpālanaṃ kṛtvā vikrīṇāti ca yo naraḥ || 37 ||
arthalobhānmahāmūḍho māṃsakuṇḍaṃ prayāti saḥ |
kanyālomapramāṇābdaṃ tad□bhojī tatra tiṣṭhati || 38 ||
tasya daṇḍaprahāraṃ ca kurvanti yamakiṅ□karāḥ |
māṃsabhāraṃ mūrdhni kṛtvā raktabhāraṃ lihetkṣudhā || 39 ||
tato hi bhārate pāpī kanyāviṭkṛmigo bhavet |
ṣaṣṭivarṣasahasrāṇi vyādhaśca saptajanmasu || 40 ||
trijanmani varāhaśca kukkuṭaḥ saptajanmasu |
maṇḍūko hi jalaukāśca saptajanmasu bhārate || 41 ||
saptajanmasu kākaśca tataḥ śuddhiṃ labhed□ dhruvam |*

*vratānāmupavāsānāṃ śrāddhādīnāṃ ca saṅ□game || 42 ||
karoti yaḥ kṣaurakarma so'śuciḥ sarvakarmasu |
sa ca tiṣṭhati kuṇḍe ca nakhādīnāñca sundari || 43 ||
taddaivadinamānābdaṃ tad□bhojī daṇḍatāḍitaḥ |
sakeśaṃ pārthivaṃ liṅ□gaṃ yo vārcayati bhārate || 44 ||
sa tiṣṭhati keśakuṇḍe mṛdreṇumānavarṣakam |
tadante yāvanīṃ yoniṃ prayāti harakopataḥ || 45 ||
śatābdācchuddhimāpnoti rākṣasaḥ sa bhaved□ dhruvam |
pitṝṇāṃ yo viṣṇupade piṇḍaṃ naiva dadāti ca || 46 ||
sa ca tiṣṭhatyasthikuṇḍe svalomābdaṃ maholbaṇe |*

*tataḥ suyoniṃ samprāpya kukhañjaḥ saptajanmasu || 47 ||
bhavenmahādaridraśca tataḥ śuddho hi dehataḥ |
yaḥ sevate mahāmūḍho gurviṇīṃ ca svakāminīm || 48 ||
pratapte tāmrakuṇḍe ca śatavarṣaṃ sa tiṣṭhati |*

*avīrānnaṃ ca yo bhuṅ□kte ṛtusnātānnameva ca || 49 ||
lohakuṇḍe śatābdaṃ ca sa ca tiṣṭhati taptake |
sa vrajed□rajakīṃ yoniṃ kākānāṃ saptajanmasu || 50 ||
mahāvraṇī daridraśca tataḥ śuddhī bhavennaraḥ |
yo hi carmāktahastena devadravyamupasmṛśet || 51 ||
śatavarṣapramāṇaṃ ca carmakuṇḍe sa tiṣṭhati |
yaḥ śūdreṇābhyanujñāto bhuṅkte śūdrānnameva ca || 52 ||
sa ca taptasurākuṇḍe śatābdaṃ tiṣṭhati dvijaḥ |
tato bhavecchūdrayājī brāhmaṇaḥ saptajanmasu || 53 ||
śūdraśrāddhānnabhojī ca tataḥ śuddho bhaved□dha ruvam |
vāgduṣṭaḥ kaṭuko vācā tāḍayetsvāminaṃ sadā || 54 ||
tīkṣṇakaṇṭakakuṇḍe sa tad□bhojī tatra tiṣṭhati |
tāḍito yamadūtena daṇḍena ca caturguṇam || 55 ||
tataḥ uccaiḥśravāḥ saptajanmasveva tataḥ śuci |*

*viṣeṇa jīvanaṃ hanti nirdayo yo hi mānavaḥ || 56 ||
viṣakuṇḍe ca tad□bhojī sahasrābdaṃ ca tiṣṭhati |
tato bhavennṛghātī ca vraṇī ca śatajanmasu || 57 ||
saptajanmasu kuṣṭhī ca tataḥ śuddho bhaved□ dhuvam |
daṇḍena tāḍayed□ gāṃ hi vṛṣañca vṛṣavāhakaḥ || 58 ||
bhṛtyadvārā svatantro vā puṇyakṣetre ca bhārate |
pratapte tailakuṇḍe'gnau tiṣṭhati sma caturyugam || 59 ||
gavāṃ lomapramāṇābdaṃ vṛṣo bhavati tatparam |
kuntena hanti yo jīvaṃ vahnilohena helayā || 60 ||
kuntakuṇḍe vasetso'pi varṣāṇāmayutaṃ sati |
tataḥ suyoniṃ samprāpya codare vyādhisaṃyutaḥ || 61 ||
janmanaikena kleśena tataḥ śuddho bhavennaraḥ |
yo bhuṅ□kte ca vṛthā māṃsaṃ māṃsalobhī dvijādhamaḥ || 62 ||
hareranaivedyabhojī kṛmikuṇḍaṃ prayāti saḥ |*

*svalomamānavarṣaṃ ca tad□bhojī tatra tiṣṭhati || 63 ||
tato bhavenmlecchajātistrijanmani tato dvijaḥ |
brāhmaṇaḥ śūdrayājī ca śūdraśrāddhānnabhojakaḥ || 64 ||
śūdrāṇāṃ śavadāhī ca pūyakuṇḍe vased□ dhruvam |
yāvallomapramāṇābdaṃ yamadaṇḍena suvrate || 65 ||
tāḍito yamadūtena tad□bhojī tatra tiṣṭhati |
tato bhāratamāgatya sa śūdraḥ saptajanmasu || 66 ||
mahārogī daridraśca badhiro mūka eva ca |
kṛṣṇaṃ padmaṃ ca ke yasya taṃ sarpaṃ hanti yo naraḥ || 67 ||
svalomamānavarṣaṃ ca sarpakuṇḍaṃ prayāti saḥ |
sarpeṇa bhakṣitaḥ so'tha yamadūtena tāḍitaḥ || 68 ||
vasecca sarpaviḍbhojī tataḥ sarpo bhaved□ dhruvam |
tato bhavenmānavaśca svalpāyurdadrusaṃyutaḥ || 69 ||
mahākleśena tanmṛtyuḥ sarpeṇa bhakṣitād□ dhruvam |*

*vidhipradattajīvyāṃśca kṣudrajantūṃśca hanti yaḥ || 70 ||
sa daṃśamaśayoḥ kuṇḍe jantumānābdameva ca |*

divāniśaṃ bhakṣitastairanāhāraśca śabdavān || 71 ||
hastapādādibaddhaśca yamadūtena tāḍitaḥ |
tato bhavetkṣudrajanturjātiśca yāvanī bhavet || 72 ||
tato bhavenmānavaśca so'ṅ□gahīnastataḥ śuciḥ |
yo mūḍho madhumaśnāti hatvā ca madhumakṣikāḥ || 73 ||
sa eva gārale kuṇḍe jīvamānābdakaṃ vaset |
bhakṣito garalairdagdho yamadūtena tāḍitaḥ || 74 ||
tato hi makṣikājātistataḥ śuddho bhavennaraḥ |
daṇḍaṃ karotyadaṇḍye ca vipre daṇḍaṃ karoti ca || 75 ||
sa kuṇḍaṃ vajradaṃṣṭrāṇāṃ kīṭānāṃ yāti satvaram |
sa tallomapramāṇābdaṃ tatra tiṣṭhatyaharniśam || 76 ||
śabdakṛd□bhakṣitastaistu yamadūtena tāḍitaḥ |

karoti rodanaṃ bhadre hāhākāraṃ kṣaṇe kṣaṇe || 77 ||
punaḥ sūkarayonau ca jāyate saptajanmasu |
trijanmani kākayonau tataḥ śuddho bhavennaraḥ || 78 ||
arthalobhena yo mūḍhaḥ prajādaṇḍaṃ karoti saḥ |
vṛścikānāṃ ca kuṇḍaṃ ca tallomābdaṃ vased□ dhruvam || 79 ||
tato vṛścikajātiśca saptajanmasu bhārate |
tato naraścāṅ□gahīno vyādhiśuddho bhaved□ dhruvam || 80 ||
brāhmaṇaḥ śastradhārī yo hyanyeṣāṃ dhāvako bhavet |
sandhyāhīnaśca yo vipro haribhaktivihīnakaḥ || 81 ||
sa tiṣṭhati svalomābdaṃ kuṇḍeṣu ca śarādiṣu |
viddhaḥ śarādibhiḥ śaśvattataḥ śuddho bhavennaraḥ || 82 ||
kārāgāre sāndhakāre praṇihanti prajāśca yaḥ |
pramattaḥ svasya doṣeṇa golakuṇḍaṃ prayāti saḥ || 83 ||
sa paṅ□kataptatoyāktaṃ sāndhakāraṃ bhayaṅ□karam |

tīkṣṇadaṃṣṭraiśca kīṭaiśca saṃyuktaṃ golakuṇḍakam || 84 ||
kīṭairviddho vasettatra prajālomābdameva ca |
tato bhavetprajābhṛtyastataḥ śuddho bhavetkramāt || 85 ||
sarovarādutthitāṃśca nakrādīnhanti yo naraḥ |
nakrakaṇṭakamānābdaṃ nakrakuṇḍaṃ prayāti saḥ || 86 ||
tato nakrādijātīyo bhavennakrādiṣu dhruvam |
tataḥ sadyo viśuddho hi daṇḍenaiva punaḥ punaḥ || 87 ||
vakṣaḥ śroṇīstanāsyañca yaḥ paśyati parastriyāḥ |
kāmena kāmuko yo hi puṇyakṣetre ca bhārate || 88 ||
sa vasetkākakuṇḍe ca kākaiḥ saṃcūrṇalocanaḥ |
tataḥ svalomamānābdaṃ bhaveddagdhastrijanmani || 89 ||
svarṇasteyī ca yo mūḍho bhārate suraviprayoḥ |
sa ca manthānakuṇḍe vai svalomābdaṃ vased□ dhruvam || 90 ||
tāḍito yamadūtena manthānaiśchannalocanaḥ |

tadviḍbhojī ca tatraiva tataścāndhastrijanmani || 91 ||
saptajanma daridraśca mahākrūraśca pātakī |
bhārate svarṇakāraśca sa ca svarṇavaṇik tataḥ || 92 ||
yo bhārate tāmracauro lohacauraśca sundari |
sa ca svalomamānābdaṃ bījakuṇḍaṃ prayāti saḥ || 93 ||
tatraiva bījaviḍbhojī bījaiśca channalocanaḥ |
tāḍito yamadūtena tataḥ śuddho bhavennaraḥ || 94 ||
bhārate devacauraśca devadravyāpahārakaḥ |
sa dustare vajrakuṇḍe svalomābdaṃ vased□ dhruvam || 95 ||

dehadagdho'pi tadvajrairanāhāraśca śabdakṛt |
tāḍito yamadūtaiśca tataḥ śuddho bhavennaraḥ || 96 ||
raupyagavyāṃśukānāṃ ca yaścauraḥ suraviprayoḥ |
taptapāṣāṇakuṇḍeca svalomābdaṃ vased dhruvam || 97 ||
trijanmani ca kaṃso'pi śvetarūpastrijanmani |

janmaikaṃ śvetacihnaśca tato'nye śvetapakṣiṇaḥ || 98 ||
tato raktavikārī ca śūlī vai mānavo bhavet |
saptajanmasu cālpāyustataḥ śuddho bhavennaraḥ || 99 ||
raitaṃ kāṃsyamayaṃ pātraṃ yo hareddevaviprayoḥ |
tīkṣṇapāṣāṇakuṇḍe ca svalomābdaṃ vasennaraḥ || 100 ||
sa bhavedaśvajātiśca bhārate saptajanmasu |
tato'dhikāṅ gajātiśca pādarogī tataḥ śuciḥ || 101 ||
puṃścalyannaṃ ca yo bhadre puṃścalījīvyajīvinaḥ |
svalomamānavarṣaṃ ca lālākuṇḍe vased dhruvam || 102 ||
tāḍito yamadūtena tadbhojī tatra duḥkhitaḥ |
tataścakṣuḥśūlarogī tataḥ śuddhaḥ krameṇa saḥ || 103 ||
mlecchasevī masījīvī yo vipro bhārate bhuvi |
vasetsvalomamānābdaṃ masīkuṇḍe sa duḥkhabhāk || 104 ||
tāḍito yamadūtena tadbhojī tatra tiṣṭhati |

tatastrijanmani bhavetkṛṣṇavarṇaḥ paśuḥ sati || 105 ||
trijanmani bhavecchāgaḥ kṛṣṇavarṇastrijanmani |
tataḥ sa tālavṛkṣaśca tataḥ śuddho bhavennaraḥ || 106 ||
dhānyādisasyaṃ tāmbūlaṃ yo haretsuraviprayoḥ |
āsanaṃ ca tathā talpaṃ cūrṇakuṇḍe prayāti saḥ || 107 ||
śatābdaṃ tatra nivasedyamadūtena tāḍitaḥ |
tato bhavenmeṣajātiḥ kukkuṭaśca trijanmani || 108 ||
tato bhavedvānaraśca kāsavyādhiyuto bhuvi |
vaṃśahīno daridraśca svalpāyuśca tataḥ śuciḥ || 109 ||
karoti cakraṃ viprāṇāṃ hṛtvā dravyaṃ ca yo janaḥ |
sa vaseccakrakuṇḍe ca śatābdaṃ daṇḍatāḍitaḥ || 110 ||
tato bhavenmānavaśca tailakārastrijanmani |
vyādhiyukto bhavedrogī vaṃśahīnastataḥ śuciḥ || 111 ||
godhaneṣu ca vipreṣu karoti vakratāṃ pumān |

prayāti vakrakuṇḍaṃ sa tiṣṭhedyugaśataṃ sati || 112 ||
tato bhavetsa vakrāṅgo hīnāṅgaḥ saptajanmani |
daridro vaṃśahīnaśca bhāryāhīnastataḥ śuciḥ || 113 ||
tato bhaved gṛdhrajanmā trijanmani ca sūkaraḥ |
trijanmani biḍālaśca mayūraśca trijanmani || 114 ||
niṣiddhaṃ kūrmamāṃsaṃ ca brāhmaṇo yo hi bhakṣati |
kūrmakuṇḍe vasetso'pi śatābdaṃ kūrmabhakṣitaḥ || 115 ||
tato bhavetkūrmajanmā trijanmani ca sūkaraḥ |
trijanmani biḍālaśca mayūraśca tataḥ śuciḥ || 116 ||
ghṛtaṃ tailādikaṃ caiva yo haretsuraviprayoḥ |
sa yāti jvālākuṇḍaṃ ca bhasmakuṇḍaṃ ca pātakī || 117 ||
tatra sthitvā śatābdaṃ ca sa bhavettailapācitaḥ |
saptajanmani matsyaśca mūṣakaśca tataḥ śuciḥ || 118 ||
sugandhitailaṃ dhātrīṃ vā gandhadravyānyadeva vā |

bhārate puṇyavarṣe ca yo haretsuraviprayoḥ || 119 ||
sa vaseddagdhakuṇḍe ca bhaveddagdho divāniśam |
svalomamānavarṣaṃ ca tato durgandhiko bhavet || 120 ||
durgandhikaḥ saptajanma mṛganābhistrijanmani |
saptajanmasu manthānastato hi mānavo bhavet || 121 ||
balenaiva chalenaiva hiṃsārūpeṇa vā sati |
baliṣṭhaśca hared□bhūmiṃ bhārate parapaitṛkīm || 122 ||
sa vasettaptasūciṃ ca bhavettāpī divāniśam |
taptataile yathā jīvo dagdho bhavati santatam || 123 ||
bhasmasānna bhavatyeva bhoge dehī na naśyati |
saptamanvantaraṃ pāpī santaptastatra tiṣṭhati || 124 ||
śabdaṃ karotyanāhāro yamadūtena tāḍitaḥ |
ṣaṣṭivarṣasahasrāṇi viṭkṛmiśca bhavettataḥ || 125 ||
tato bhaved□bhūmihīno daridraśca tataḥ śuciḥ |

tataḥ svayoniṃ samprāpya śubhaṃ karmācaretpunaḥ || 126 ||

English translation

1-19. Dharmarajan said Those that are in Hari's service, pure, the Siddhas in Yoga (those that have attained success in Yoga), the performers of Vratas (vows), the chaste, the ascetics, the Brahmacharis never go to hells. There is no doubt in this. Those persons that are proud of their strong positions and who use very harsh burning words to their friends, they go to Vahni Kunda and live there for as many years as there are hairs on his body; next they attain animal births for three births and get themselves scorched under the strong heat of the Sun. He goes to the Tapta Kunda hell who does not entertain any Brahman guest with any eatables who comes to his house hungry and thirsty. He lives there for as many years as there are hairs on his body and he has to sleep on a bed of fire, very tormenting. Then he will have to be born for seven births as birds. If anybody washes any clothing with any salt on Sunday, or on the day of Samkranti (when the Sun enters another sign), or on any new-moon day or on any S'raddha day (when funeral ceremonies are performed), he will have to go to the Ksara Kunda hell where he remains for as many years as there are threads in that clothing and finally he becomes born for seven births as a veritable washerman. The wretch that abuses Mula Prakriti, the Vedas, the S'astras, Puranas, Brahma, Visnu, S'iva and the other Devas, Gauri, Laksmi, Sarasvati and the other Devis, goes to the hell named Bhayanaka Narakakunda. There is no other hell more tormenting than this. The sinners live here for many Kalpas and ultimately become serpents. There is no sin greater than the abuse of the Devi. There is no expiation for it. So one ought never to abuse the Devi. If one discontinues the allowances given by oneself or other persons to the Devas or Brahmanas, one goes to Vistha Kunda and has to eat the faeces there for sixty thousand years and finally to be born in

Bharata as worms in faeces the same number of years. If any person without the owner's permission digs another's tank dried of water, or makes water in the water of any tank, he goes to Mutra Kunda and drinks urine for as many years as there are the particles in that tank. Then he becomes born in this Bharata its an ox for one hundred years. If any person eats good things himself without giving any portion thereof to the member of his family, he goes to S'lesma Kunda where he eats phlegm, for full one hundred years. Then he becomes born as Preta (disembodied spirits) in this Bharata for hundred years and drinks phlegm, urine and pus; then he becomes pure. He who does not support his father, mother, spiritual teacher, wife, sons, daughters and the helpless persons, goes to Gara Kunda where he eats poison for full one hundred years. Finally he becomes born and wanders as Bhutas (disembodied spirits). Then he becomes pure.

20-50. He who becomes angry and shrinks his eyes at the sight of a guest who has come to his house offends the Devas or Pitris, who do not accept the water offered to them by that villain. On the contrary, he earns all the sins of Brahmahatya (murder of a Brahmin and so forth) and finally goes to Dusikakunda where he remains for one hundred years and eats polluted things. Then wandering as Bhutas for one hundred years he becomes purified. If anybody makes a gift of any article to a Brahmin and then again gives that article to a different man, he goes to Vasa Kunda where he eats marrows for one hundred years. Then he has to roam about in India for seven births as a Krikalasa (lizard) and finally he becomes born as a very poor man with a very short life. If any woman or any man makes another of a different sex eat semen, out of passion, he goes to S'ukra Kunda where he drinks semen for one hundred years. Then he crawls about as worms for one hundred years. And then he gets purified. If anybody beats a Brahmana who is a family preceptor and causes his blood to come out, he will have to go to Rakta Kunda where he has to drink blood for one hundred

years. Finally he has to roam about for seven births in India as tigers; then he becomes pure by degrees. If anybody mocks and laughs at any devotee of Krisna who sings with rapt consciousness and sheds tears of joy, he will have to go to As'ru Kunda where he drinks tears for one hundred years. Then he has to roam as Chandala for three births and then he becomes pure. He who always cheats his friends, lives for one hundred years in Gatramala Kunda. Then roaming about for three births as an ass and for three births as a fox concurrently, he becomes purified. Out of vanity, if anybody jests at a deaf person, he goes to Karnamalakunda where he eats for one hundred years the wax of the ear. Next he comes to the earth as a deaf and very poor man for seven births, when at last he gets purified. If anybody commits murder out of greed to support his family, he goes to the hell Majjakunda where he eats marrow for one lakh years. Next he becomes a fish for seven births, for seven births he becomes a mosquito, for three births he becomes a boar, for seven births he becomes a cock, deer and other animals concurrently; at last he gets purified. If any stupid person sells the daughter whom he has supported, out of greed for money, he goes to Mansakunda and lives there for as many years as there are hairs on her body. The Yama's servants beat him with their clubs. His head becomes overloaded with the burden of the flesh; and, out of hunger, he licks the blood coming out of his head. Next that sinner comes to Bharata and for sixty years becomes a worm in any daughter's faeces, for seven births he becomes a hunter; for three births, a boar; for seven births, cock; for seven births, frog; for seven births, leech; and for seven births, crow; when he gets purified. One who shaves on the day of observing vows, fasting and funeral ceremony day, becomes impure and unfit to do any action, and, in the end, he goes to the Nakha Kunda where he receives blows of clubs and eats nails for one hundred Deva years. If anybody worships, out of carelessness, the earthen S'iva phallic symbol with any hairs on it, he goes to the hell Kes'a Kunda where he remains for as many years as there are particles in that hair; then he gets to the yoni (womb) a Yavanani (a MIechcha woman) out of Hara's wrath. After one hundred years he becomes freed from that and then

he becomes a Raksasa; there is no doubt in this. He who does not offer Pindas to the Visnupada in honour of his Piths at Gaya goes to the hell Asthikunda where he remains for as many years as there are dirts on his body. Then he becomes a man; but for seven births he becomes lame and poor. Then he gets purified. The stupid man who commits outrage and violence on his pregnant wife, resides for one hundred years in the hot Tamra Kunda (where coppers are in a molten condition). He who takes the food of a childless widow and the same of any woman that has just bathed after menstruation goes for one hundred years to the hot Lauha Kunda (where iron is in a molten condition). For seven births he becomes then a crow and for seven births he becomes born of a washerwoman, full of sores and boils, and poor. Then he gets purified.

51-61. If one touches the things of the Devas after touching skins or impure hides, one remains in the Charma Kunda for full one hundred years. If any Brahmin eats a S'udra's food, requested by him, he lives for one hundred years in the hot Sura Kunda. Then for seven births he performs, the funeral rites for a S'udra; at last he becomes pure. If any foul-mouthed person uses always harsh and filthy language to his master, he will have to go to Tiksna Kantaka Kunda where he eats thorns. Besides, the Yama's servants give severe beatings to him with their clubs. For seven births he will have to become horses when he gets purified. If any man ministers poison to another and so takes away his life, he will have to remain for endless years in Visakunda, where he will have to eat poison. Then he will have to pass for one hundred years as a murderer Bhilla, full of sores and boils, and for seven births he will have to be a leper when at last he gets purified. Being born in this holy land Bharatavarsa, if any man strikes a cow with a rod or any driver does so whether by himself or by his servant, he will have to dwell certainly in the hot Lauha Kunda for four yugas. He will have to pass as many years as a cow as there are hairs on that cow when ultimately he gets purified. If anybody strikes any other body with a red-hot iron dart

(Kunta weapon), he will have to dwell in the Kunta Kunda for ayuta years. Then he will have to remain for one birth in a good womb, with a diseased constitution, when ultimately he will be purified.

62-85. If any Brahmin villain eats, out of greed, any flesh (not sacrificed before the goddess) or anything not offered to Hari, he will have to remain in the Krimi Kunda where he eats those things for as many years as there are hairs on his body. Then he will have to pass for three births as MIechchas when ultimately he becomes born in a Brahmin family. If any Brahmin performs the S'radh of a S'udra, eats the food pertaining to a S'radh of a S'udra or burns the dead body of a S'udra, he will have to dwell certainly in Puya Kunda, where, being beaten by the rod of Yama, he eats the pus, etc., for as many years as there are hairs on his body. Then he becomes reborn in this Bharata as one greatly diseased, poor, deaf and dumb and ultimately he will have to roam for seven births as a S'udra. He who kills a black serpent on whose hood there is the lotus mark, lives in Sarpa Kunda for as many years as there are hairs on his body and he is bitten by serpents there and beaten by the servants of Yama and eats the excrescences of snakes and finally becomes born as a serpent. Then he becomes a man shortlived and having the cuticaneous disease and ringworm. And his death also comes out of snake-bite. He who kills mosquitoes and other small fanged-animals, that earn their substance rightly and pass so their lives, goes to Dams'a mas'a Kunda where he is eaten by mosquitoes and other fanged-creatures and lives there without food and crying, weeping, for as many years as the numbers of lives destroyed. Besides the Yama's servants tie his hands and feet and beat him. Then he becomes born as flies when ultimately he becomes purified. He who beats and chastises any man not fit to be chastised and beaten and as well as a Brahmana, goes to Vajra Damstra Kunda, full of worms, and lives there day and night for as many years as there are the number of hairs on the chastised person. When he is bitten by the worms and beaten by Yama's servants, he cries sometimes, weeps

sometimes, and becomes very miserable. Next he is reborn as a crow for seven births when ultimately he gets purified. If any foolish king punishes and gives trouble to his subjects out of greed of money, he goes to Vrischika Kunda where he lives for as many years as there are hairs on the bodies of his subjects. There is no doubt in this. Finally he becomes born in this Bharata as a scorpion; then a man diseased and defective in limbs, when ultimately he becomes freed of his sins. If any Brahmin carries or raises weapons, washes the clothes of others who do not perform Sandhyas and abandons his devotion to Hah, he lives in Saradi Kunda for as many years as there are hairs on his body; he is, then, pierced by arrows. Finally he becomes purified. If any king maddened by his own folly and

fault, shuts his subjects in a dark cell and kills them, then he will have to go to a dreadful dark hell filled with worms having fanged teeth and covered with dirt. This hell is named Gola Kunda. He lives there bitten by insects for as many years as there are hairs on the bodies of his subjects. Finally he becomes a slave of those subjects, when he gets purified.

86-103. If anybody kills the sharks and crocodiles, etc., that rise out of the water spontaneously, he will have to remain, then, in Nakra Kunda for as many years as there are thorns or edged points on those animals. Then he will have to be born as crocodiles, etc., for some time, when he will be purified. If any man, overpowered with lust, sees another's wife's uncovered breast, loins, and face, he will have to remain in Kaka Kunda for as many years as there are hairs in his own body. Here the crows take out his eyes. Finally for three births he gets himself burned by Fire when he becomes pure. He who steals in India the gold of the Devas and the Brahmanas, dwells certainly in Manthana Kunda for as many years as there are hairs on his body. My servants give him good beatings, and cudgellings; his eyes are covered by Manthana Danda insects (or animals) and he eats their dirty faeces. Then he is reborn as a man but for three births he becomes blind and for seven births he becomes very poor.

cruel, and a sinful goldsmith and then he is born a Svarnavanik (Sonar bene). O Fair One! He who steals in India copper or iron, silver or gold, dwells in Vija Kunda for as many years as there are hairs on his body. There the Vijas (a kind of insect) cover his eyes and he eats the excrescences of those insects. My messengers torment him. Finally he gets purified. If anybody steals in India any Devata or the articles of a Devata, he dwells in Vajra Kunda for as many years as there are hairs on his body. There his body gets burnt up. My messengers torment him and he a cries and weeps and remains without any food. Then he gets purified. If anybody steals the metal gold or silver, cows, or garments of any Deva or a Brahmana, certainly he dwells in hot Pasana Kunda for as many years as there are hairs on his body. Next for three births he becomes a tortoise and all sorts of white birds. Finally for three births he becomes a leper and for one birth be becomes a man with white marks on his body. Next for seven births he becomes diseased with a severe colic pain and bad blood and lives short. Then he gets purified. If anybody steals brass or Kamsya properties of any Deva or a Brahmana, he will have to remain in the sharp Pasana Kunda for as many years as there are hairs on his body. Next he becomes born in Bharata for seven births as horses; and ultimately his both the testicles get enlarged and he gets diseases in his legs when he gets purified. If anybody verily eats the food of an adulterate woman or lives on her alms, he will have to go to the Lala Kunda for as many years as there are hairs on his body. My messengers torment him there and he eats the saliva and thus lives miserably. Then he gets eye diseases and colic; when ultimately he gets purified.

104-126. If any Brahmana lives on writing only or on the service of MIechchas, he lives in Masi Kunda very painfully, eating ink, tormented by My messengers for as many years as there are hairs on his body. Then he becomes a black animal for three births and for another three births he becomes a black goat. Then he becomes a Tal tree when he gets purified. If anybody steals a Deva's or a

Brahmana's grains, or any other good materials, betel, Asan (seat) or bedding, he lives in Churna Kunda for one hundred years, tormented by My Dutas (messengers). Next for three births he gets himself born as a goat, cock, and monkey. Finally he becomes born as a man with the heart disease, without any issue, poor, and short lived. When, at last, he gets purified. If anybody steals any Brahmin's property and thereby does chakra puja (the famous chakra circle worship in Tantra), or prepares a potter's wheel or any other wheels, he will have to go to Chakra Kunda and remain there for one hundred years, tormented by My messengers. Then he will be born for three births as an

oilman suffering from very severe diseases when he will ultimately be poor, without any issue and diseased. Finally he gets purified. If anybody casts a sinful eye on any Brahmana or on cows, he will have to remain in Vakra Kunda for one hundred Yugas. Next for three births he becomes a cat, for three births he becomes a vulture; for three births he becomes a boar; for three births he becomes a peacock; for seven births he becomes a man deformed and defective in limbs, his wife being dead, without any issue. Finally he becomes purified. If any person born in a Brahmin family eats the flesh of a tortoise that is prohibited, he lives in Kurma Kunda, for one hundred years, eaten by tortoises. Then he becomes for three births a tortoise; for three births, a boar; for three births a cat; for three births, a peacock; till at last he gets purified. If anybody steals clarified butter or oil of any Devas or a Brahmana he will have to go to Jvala Kunda or Bhasma Kunda. That sinner remains in oil for one hundred years and gets soaked through and through. Then for seven births he becomes a fish and a mouse when he gets purified. If anybody, born here in this holy land Bharata steals sweet scented oil of a Deva or of a Brahmana, the powdered myrobalan or any other scent, he goes to Dagdha Kunda where he lives, burnt day and night for as many years as there are hairs on his body. For seven births he becomes born emitting a nasty smell, for three births he becomes musk (mriga-nabhi); for seven births, as a Manthana insect. Then he becomes born as a man. If, out of envy, a powerful man appropriates to his purpose another's ancestral property by cheating, by using force, he goes to the hot Suchi

Kunda, being tormented there like a Jiva dropped in the midst of a very hot oil tank, full of boiling oil. His body is, then, being burnt up severely as the result of his own Karma; the wonder being that his body never gets completely destroyed nor reduced to ashes. For seven manvantaras he lives there without any food. My messengers give him good beatings and cudgellings and chastise him; he cries aloud. Next he gets himself born as worms of faeces for sixty thousand years. When he becomes born as a pauper without owning any land. Thus that villain, getting a fresh lease of human birth, begins again to do fresh good acts.

Here ends the Thirty-third Chapter of the Ninth Book on the description of the destinies of different sinners in different hells in S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 34

On The Description Of The Various

Chapter 251 of 318 · 91 detected Sanskrit verse markers

Sanskrit

यम उवाच
छिनत्ति जीवं खड्गेन दयाहीनः सुदारुणः ।
नरघाती हन्ति नरमर्थलोभेन भारते ॥ १ ॥
असिपत्रे वसेत्सोऽपि यावदिन्द्राश्चतुर्दश ।
तेषु यो ब्राह्मणान् हन्ति शतमन्वन्तरं वसेत् ॥ २ ॥
छिन्नाङ्गः संवसेत् सोऽपि खड्गधारेण सन्ततम् ।
अनाहारः शब्दमुच्चैर्यमदूतेन ताडितः ॥ ३ ॥
मन्थानः शतजन्मानि शतजन्मानि सूकरः ।
कुक्कुटः सप्त जन्मानि शृगालः सप्तजन्मसु ॥ ४ ॥
व्याघ्रश्च सप्त जन्मानि वृकश्चैव त्रिजन्मसु ।
सप्तजन्मसु मण्डूको यमदूतेन ताडितः ॥ ५ ॥
स भवेद्भारते वर्षे महिषश्च ततः शुचिः ।
ग्रामाणां नगराणां वा दहनं यः करोति च ॥ ६ ॥
क्षुरधारे वसेत्सोऽपि छिन्नाङ्गस्त्रियुगं सति ।

ततः प्रेतो भवेत्सद्यो वह्निवक्त्रो भ्रमन्महीम् ॥ ७ ॥
सप्तजन्मामेध्यभोजी कपोतः सप्तजन्मसु ।
ततो भवेन्महाशूली मानवः सप्तजन्मनि ॥ ८ ॥
सप्तजन्म गलत्कुष्ठी ततः शुद्धो भवेन्नरः ।
परकर्णे मुखं दत्त्वा परनिन्दां करोति यः ॥ ९ ॥
परदोषे महाश्लाघी देवब्राह्मणनिन्दकः ।
सूचीमुखे वसेत्सोऽपि सूचीविद्धो युगत्रयम् ॥ १० ॥
ततो भवेद्वृश्चिकश्च सर्पश्च सप्तजन्मसु ।
वज्रकीटः सप्तजन्म भस्मकीटस्ततः परम् ॥ ११ ॥
ततो भवेन्मानवश्च महाव्याधिस्ततः शुचिः ।
गृहिणां हि गृहं भित्त्वा वस्तुस्तेयं करोति यः ॥ १२ ॥
गाश्च छागांश्च मेषांश्च याति गोकामुखे च सः ।
ताडितो यमदूतेन वसेत्तत्र युगत्रयम् ॥ १३ ॥
ततो भवेत्सप्तजन्म गोजातिर्व्याधिसंयुतः ।

त्रिजन्मनि मेषजातिश्छागजातिस्त्रिजन्मनि ॥ १४ ॥
ततो भवेन्मानवश्च नित्यरोगी दरिद्रकः ।

भार्याहीनो बन्धुहीनः सन्तापी च ततः शुचिः ॥ १५ ॥
सामान्यद्रव्यचौरश्च याति नक्रमुखं च सः ।
ताडितो यमदूतेन वसेत्तत्राब्दकत्रयम् ॥ १६ ॥
ततो भवेत्सप्तजन्म गोपतिर्व्याधिसंयुतः ।
ततो भवेन्मानवश्च महारोगी ततः शुचिः ॥ १७ ॥
हन्ति गाश्च गजांश्चैव तुरगांश्च नगांस्तथा ।
स याति गजदंशं च महापापी युगत्रयम् ॥ १८ ॥
ताडितो यमदूतेन नागदन्तेन सन्ततम् ।
स भवेद्गजजातिश्च तुरगश्च त्रिजन्मनि ॥ १९ ॥
गोजातिर्म्लेच्छजातिश्च ततः शुद्धो भवेन्नरः ।
जलं पिबन्तीं तृषितां गां वारयति यः पुमान् ॥ २० ॥
नरकं गोमुखाकारं कृमितप्तोदकान्वितम् ।

तत्र तिष्ठति सन्तप्तो यावन्मन्वन्तरावधि ॥ २१ ॥
ततो नरोऽपि गोहीनो महारोगी दरिद्रकः ।
सप्तजन्मान्त्यजातिश्च ततः शुद्धो भवेन्नरः ॥ २२ ॥
गोहत्यां ब्रह्महत्यां च करोति ह्यतिदेशिकीम् ।
यो हि गच्छत्यगम्यां च यः स्त्रीहत्यां करोति च ॥ २३ ॥
भिक्षुहत्यां महापापी भ्रूणहत्यां च भारते ।
कुम्भीपाके वसेत्सोऽपि यावदिन्द्राश्चतुर्दश ॥ २४ ॥
ताडितो यमदूतेन चूर्ण्यमानश्च सन्ततम् ।
क्षणं पतति वह्नौ च क्षणं पतति कण्टके ॥ २५ ॥
क्षणं पतेत्तप्ततैले तप्तो येन क्षणं क्षणम् ।
क्षणं च तप्तलोहे च क्षणं च तप्तताम्रके ॥ २६ ॥
गृध्रो जन्मसहस्राणि शतजन्मानि सूकरः ।
काकश्च सप्त जन्मानि सर्पश्च सप्तजन्मसु ॥ २७ ॥
षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः ।

नानाजन्मसु स वृषस्ततः कुष्ठी दरिद्रकः ॥ २८ ॥
सावित्र्युवाच
विप्रहत्या च गोहत्या किंविधा चातिदैशिकी ।
का वा नृणामगम्या च को वा संध्याविहीनकः ॥ २९ ॥
अदीक्षितः पुमान्को वा को वा तीर्थप्रतिग्रही ।
द्विजः को वा ग्रामयाजी को वा विप्रोऽथ देवलः ॥ ३० ॥
शूद्राणां सूपकारश्च प्रमत्तो वृषलीपतिः ।
एतेषां लक्षणं सर्वं वद वेदविदां वर ॥ ३१ ॥
धर्मराज उवाच
श्रीकृष्णे च तदर्चायामन्येषां प्रकृतौ सति ।
शिवे च शिवलिङ्गे च सूर्ये सूर्यमणौ तथा ॥ ३२ ॥

गणेशे वाथ दुर्गायामेवं सर्वत्र सुन्दरि ।
यः करोति भेदबुद्धिं ब्रह्महत्यां लभेत्तु सः ॥ ३३ ॥
स्वगुरौ स्वेष्टदेवे च जन्मदातरि मातरि ।

करोति भेदबुद्धिं यो ब्रह्महत्यां लभेत्तु सः ॥ ३४ ॥
वैष्णवेषु च भक्तेषु ब्राह्मणेष्वितरेषु च ।
करोति भेदबुद्धिं यो ब्रह्महत्यां लभेत्तु सः ॥ ३५ ॥
विप्रपादोदके चैव शालग्रामोदके तथा ।
करोति भेदबुद्धिं यो ब्रह्महत्यां लभेत्तु सः ॥ ३६ ॥
शिवनैवेद्यके चैव हरिनैवेद्यके तथा ।
करोति भेदबुद्धिं यो ब्रह्महत्यां लभेत्तु सः ॥ ३७ ॥
सर्वेश्वरेश्वरे कृष्णे सर्वकारणकारणे ।
सर्वाद्ये सर्वदेवानां सेव्ये सर्वान्तरात्मनि ॥ ३८ ॥
माययानेकरूपे वाप्येक एव हि निर्गुणे ।
करोतीशेन भेदं यो ब्रह्महत्यां लभेत्तु सः ॥ ३९ ॥
शक्तिभक्ते द्वेषबुद्धिं शक्तिशास्त्रे तथैव च ।
द्वेषं यः कुरुते मर्त्यो ब्रह्महत्यां लभेत्तु सः ॥ ४० ॥
पितृदेवार्चनं यो वा त्यजेद्वेदनिरूपितम् ।

यः करोति निषिद्धं च ब्रह्महत्यां लभेत्तु सः ॥ ४१ ॥
यो निन्दति हृषीकेशं तन्मन्त्रोपासकं तथा ।
पवित्राणां पवित्रं च ज्ञानानन्दं सनातनम् ॥ ४२ ॥
प्रधानं वैष्णवानां च देवानां सेव्यमीश्वरम् ।
ये नार्चयन्ति निन्दन्ति ब्रह्महत्यां लभन्ति ते ॥ ४३ ॥
ये निन्दन्ति महादेवीं कारणब्रह्मरूपिणीम् ।
सर्वशक्तिस्वरूपां च प्रकृतिं सर्वमातरम् ॥ ४४ ॥
सर्वदेवस्वरूपां च सर्वेषां वन्दितां सदा ।
सर्वकारणरूपां च ब्रह्महत्यां लभन्ति ते ॥ ४५ ॥
कृष्णजन्माष्टमीं रामनवमीं च सुपुण्यदाम् ।
शिवरात्रिं तथा चैकादशीं वारे रवेस्तथा ॥ ४६ ॥
पञ्च पर्वाणि पुण्यानि ये न कुर्वन्ति मानवाः ।
लभन्ति ब्रह्महत्यां ते चाण्डालाधिकपापिनः ॥ ४७ ॥
अम्बुवाच्यां भूखननं जलशौचादिकं च ये ।

कुर्वन्ति भारते वर्षे ब्रह्महत्यां लभन्ति ते ॥ ४८ ॥
गुरुञ्च मातरं तातं साध्वीं भार्यां सुतं सुताम् ।
अनिन्द्यां यो न पुष्णाति ब्रह्महत्यां लभेत्तु सः ॥ ४९ ॥
विवाहो यस्य न भवेन्न पश्यति सुतं तु यः ।
हरिभक्तिविहीनो यो ब्रह्महत्यां लभेत्तु सः ॥ ५० ॥
हरेरनैवेद्यभोजी नित्यं विष्णुं न पूजयेत् ।

पुण्यं पार्थिवलिङ्गं च ब्रह्महासौ प्रकीर्तितः ॥ ५१ ॥
गोप्रहारं प्रकुर्वन्तं दृष्ट्वा यो न निवारयेत् ।
याति गोविप्रयोर्मध्ये गोहत्या तु लभेत्तु सः ॥ ५२ ॥
दण्डैर्गोस्ताडयेन्मूढो यो विप्रो वृषवाहनः ।
दिने दिने गोवधं च लभते नात्र संशयः ॥ ५३ ॥
ददाति गोभ्य उच्छिष्टं भोजयेद्वृषवाहकम् ।
भुनक्ति वृषवाहान्नं स गोहत्यां लभेद्ध्रुवम् ॥ ५४ ॥
वृषलीपतिं याजयेद्यो भुङ्क्तेऽन्नं तस्य यो नरः ।

गोहत्याशतकं सोऽपि लभते नात्र संशयः ॥ ५५ ॥
पादं ददाति वह्नौ यो गाश्च पादेन ताडयेत् ।
गेहं विशेदधौताङ्घ्रिः स्नात्वा गोवधमाप्नुयात् ॥ ५६ ॥
यो भुङ्क्ते स्निग्धपादेन शेते स्निग्धाङ्घ्रिरेव च ।
सूर्योदये च यो भुङ्क्ते स गोहत्यां लभेद्ध्रुवम् ॥ ५७ ॥
अवीरान्नं च यो भुङ्क्ते योनिजीव्यस्य च द्विजः ।
यस्त्रिसन्ध्याविहीनश्च गोहत्या लभते च सः ॥ ५८ ॥
स्वभर्तरि च देवे वा भेदबुद्धिं करोति या ।
कटूक्त्या ताडयेत् कान्तं सा गोहत्यां लभेद्ध्रुवम् ॥ ५९ ॥
गोमार्गवर्जनं कृत्वा ददाति सस्यमेव वा ।
तडागे वा तु दुर्गे वा स गोहत्यां लभेद्ध्रुवम् ॥ ६० ॥
प्रायश्चित्ते गोवधस्य यः करोति व्यतिक्रमम् ।
पुत्रलोभादथाज्ञानात्स गोहत्या लभेद्ध्रुवम् ॥ ६१ ॥
राजके दैवके यत्नाद्गोस्वामी गां न रक्षति ।

दुःखं ददाति यो मूढो गोहत्यां स लभेद्ध्रुवम् ॥ ६२ ॥
प्राणिनो लङ्घयेद्यो हि देवार्चामनलं जलम् ।
नैवेद्यं पुष्पमन्नं च स गोहत्यां लभेद्ध्रुवम् ॥ ६३ ॥
शश्वन्नास्तीति यो वादी मिथ्यावादी प्रतारकः ।
देवद्वेषी गुरुद्वेषी स गोहत्यां लभेद्ध्रुवम् ॥ ६४ ॥
देवताप्रतिमां दृष्ट्वा गुरुं वा ब्राह्मणं सति ।
सम्भ्रमान्न नमेद्यो हि स गोहत्या लभेद्ध्रुवम् ॥ ६५ ॥
न ददात्याशिषं कोपात्प्रणताय च यो द्विजः ।
विद्यार्थिने च विद्यां च स गोहत्यां लभेद्ध्रुवम् ॥ ६६ ॥
गोहत्या विप्रहत्या च कथिता चातिदेशिकी ।
गम्यां स्त्रियं नृणामेव निबोध कथयामि ते ॥ ६७ ॥
स्वस्त्री गम्या च सर्वेषामिति वेदानुशासनम् ।
अगम्या च तदन्या या चेति वेदविदो विदुः ॥ ६८ ॥
सामान्यं कथितं सर्वं विशेषं शृणु सुन्दरि ।

अत्यगम्या हि या याश्च निबोध कथयामि ताः ॥ ६९ ॥
शूद्राणां विप्रपत्नी च विप्राणां शूद्रकामिनी ।
अत्यगम्या च निन्द्या च लोके वेदे पतिव्रते ॥ ७० ॥
शूद्रश्च ब्राह्मणीं गत्वा ब्रह्महत्याशतं लभेत् ।
तत्समं ब्राह्मणी चापि कुम्भीपाकं लभेद्ध्रुवम् ॥ ७१ ॥
शूद्राणां विप्रपत्नी च विप्राणां शूद्रकामिनी ।
यदि शूद्रा व्रजेद्विप्रो वृषलीपतिरेव सः ॥ ७२ ॥
स भ्रष्टो विप्रजातेश्च चाण्डालात्सोऽधमः स्मृतः ।
विष्ठासमश्च तत्पिण्डो मूत्रं तस्य च तर्पणम् ॥ ७३ ॥
न पितॄणां सुराणां च तद्दत्तमुपतिष्ठति ।
कोटिजन्मार्जितं पुण्यं तस्यार्चात्तपसार्जितम् ॥ ७४ ॥
द्विजस्य वृषलीलोभान्नश्यत्येव न संशयः ।
ब्राह्मणश्च सुरापीतिर्विड्भोजी वृषलीपतिः ॥ ७५ ॥
तप्तमुद्रादग्धदेहस्तप्तशूलाङ्कितस्तथा ।

हरिवासरभोजी च कुम्भीपाकं व्रजेद्द्विजः ॥ ७६ ॥
गुरुपत्नीं राजपत्नीं सपत्नीं मातरं ध्रुवम् ।
सुतां पुत्रवधूं श्वश्रूं सगर्भां भगिनीं सतीम् ॥ ७७ ॥
सहोदरभ्रातृजायां मातुलानीं पितुः प्रसूम् ।
मातुः प्रसूं तत्स्वसारं भगिनीं भ्रातृकन्यकाम् ॥ ७८ ॥
शिष्यां शिष्यस्य पत्नीं च भागिनेयस्य कामिनीम् ।
भ्रातुः पुत्रप्रियां चैवात्यगम्या आह पद्मजः ॥ ७९ ॥
एताः कामेन कान्ता यो व्रजेद्वै मानवाधमः ।
स मातृगामी वेदेषु ब्रह्महत्याशतं व्रजेत् ॥ ८० ॥
अकर्मार्होऽप्यसंस्पृश्यो लोके वेदे च निन्दितः ।
स याति कुम्भीपाके च महापापी सुदुष्करे ॥ ८१ ॥
करोत्यशुद्धां सन्ध्यां वा न सन्ध्यां वा करोति च ।
त्रिसन्ध्यं वर्जयेद्यो वा सन्ध्याहीनश्च स द्विजः ॥ ८२ ॥
वैष्णवं च तथा शैवं शाक्तं सौरं च गाणपम् ।

योऽहङ्कारान्न गृह्णाति मन्त्रं सोऽदीक्षितः स्मृतः ॥ ८३ ॥
प्रवाहमवधिं कृत्वा यावद्धस्तचतुष्टयम् ।
तत्र नारायणः स्वामी गङ्गागर्भान्तरे वसेत् ॥ ८४ ॥
तत्र नारायणक्षेत्रे मृतो याति हरेः पदम् ।
वाराणस्यां बदर्यां च गङ्गासागरसङ्गमे ॥ ८५ ॥
पुष्करे हरिहरक्षेत्रे प्रभासे कामरूपस्थले ।
हरिद्वारे च केदारे तथा मातृपुरेऽपि च ॥ ८६ ॥
सरस्वतीनदीतीरे पुण्ये वृन्दावने वने ।
गोदावर्यां च कौशिक्यां त्रिवेण्यां च हिमाचले ॥ ८७ ॥
एषु तीर्थेषु यो दानं प्रतिगृह्णाति कामतः ।

स च तीर्थप्रतिग्राही कुम्भीपाके प्रयाति सः ॥ ८८ ॥
शूद्रसेवी शूद्रयाजी ग्रामयाजीति कीर्तितः ।
तथा देवोपजीवी च देवलः परिकीर्तितः ॥ ८९ ॥
शूद्रपाकोपजीवी यः सूपकार इति स्मृतः ।

सन्ध्यापूजनहीनश्च प्रमत्तः पतितः स्मृतः ॥ ९० ॥
उक्तं सर्वं मया भद्रे लक्षणं वृषलीपतेः ।
एते महापातकिनः कुम्भीपाकं प्रयान्ति ते ।
कुण्डान्यन्यानि ये यान्ति निबोध कथयामि ते ॥ ९१ ॥

Roman transliteration

yama uvāca
chinatti jīvaṃ khaḍgena dayāhīnaḥ sudāruṇaḥ |
naraghātī hanti naramarthalobhena bhārate || 1 ||
asipatre vasetso'pi yāvadindrāścaturdaśa |
teṣu yo brāhmaṇān hanti śatamanvantaraṃ vaset || 2 ||
chinnāṅ□gaḥ saṃvaset so'pi khaḍgadhāreṇa santatam |
anāhāraḥ śabdamuccairyamadūtena tāḍitaḥ || 3 ||
manthānaḥ śatajanmāni śatajanmāni sūkaraḥ |
kukkuṭaḥ sapta janmāni śṛgālaḥ saptajanmasu || 4 ||
vyāghraśca sapta janmāni vṛkaścaiva trijanmasu |
saptajanmasu maṇḍūko yamadūtena tāḍitaḥ || 5 ||
sa bhaved□bhārate varṣe mahiṣaśca tataḥ śuciḥ |
grāmāṇāṃ nagarāṇāṃ vā dahanaṃ yaḥ karoti ca || 6 ||
kṣuradhāre vasetso'pi chinnāṅ□gastriyugaṃ sati |

tataḥ preto bhavetsadyo vahnivaktro bhramanmahīm || 7 ||
saptajanmāmedhyabhojī kapotaḥ saptajanmasu |
tato bhavenmahāśūlī mānavaḥ saptajanmani || 8 ||
saptajanma galatkuṣṭhī tataḥ śuddho bhavennaraḥ |
parakarṇe mukhaṃ dattvā paranindāṃ karoti yaḥ || 9 ||
paradoṣe mahāślāghī devabrāhmaṇanindakaḥ |
sūcīmukhe vasetso'pi sūcīviddho yugatrayam || 10 ||
tato bhaved□ vṛścikaśca sarpaśca saptajanmasu |
vajrakīṭaḥ saptajanma bhasmakīṭastataḥ param || 11 ||
tato bhavenmānavaśca mahāvyādhistataḥ śuciḥ |
gṛhiṇāṃ hi gṛhaṃ bhittvā vastusteyaṃ karoti yaḥ || 12 ||
gāśca chāgāṃśca meṣāṃśca yāti gokāmukhe ca saḥ |
tāḍito yamadūtena vasettatra yugatrayam || 13 ||
tato bhavetsaptajanma gojātirvyādhisaṃyutaḥ |

trijanmani meṣajātiśchāgajātistrijanmani || 14 ||
tato bhavenmānavaśca nityarogī daridrakaḥ |
bhāryāhīno bandhuhīnaḥ santāpī ca tataḥ śuciḥ || 15 ||
sāmānyadravyacauraśca yāti nakramukhaṃ ca saḥ |
tāḍito yamadūtena vasettatrābdakatrayam || 16 ||
tato bhavetsaptajanma gopatirvyādhisaṃyutaḥ |
tato bhavenmānavaśca mahārogī tataḥ śuciḥ || 17 ||

hanti gāśca gajāṃścaiva turagāṃśca nagāṃstathā |
sa yāti gajadaṃśaṃ ca mahāpāpī yugatrayam || 18 ||
tāḍito yamadūtena nāgadantena santatam |
sa bhaved□gajajātiśca turagaśca trijanmani || 19 ||
gojātirmlecchajātiśca tataḥ śuddho bhavennaraḥ |
jalaṃ pibantīṃ tṛṣitāṃ gāṃ vārayati yaḥ pumān || 20 ||
narakaṃ gomukhākāraṃ kṛmitaptodakānvitam |

tatra tiṣṭhati santapto yāvanmanvantarāvadhi || 21 ||
tato naro'pi gohīno mahārogī daridrakaḥ |
saptajanmāntyajātiśca tataḥ śuddho bhavennaraḥ || 22 ||
gohatyāṃ brahmahatyāṃ ca karoti hyatideśikīm |
yo hi gacchatyagamyāṃ ca yaḥ strīhatyāṃ karoti ca || 23 ||
bhikṣuhatyāṃ mahāpāpī bhrūṇahatyāṃ ca bhārate |
kumbhīpāke vasetso'pi yāvadindrāścaturdaśa || 24 ||
tāḍito yamadūtena cūrṇyamānaśca santatam |
kṣaṇaṃ patati vahnau ca kṣaṇaṃ patati kaṇṭake || 25 ||
kṣaṇaṃ patettaptataile tapto yena kṣaṇaṃ kṣaṇam |
kṣaṇaṃ ca taptalohe ca kṣaṇaṃ ca taptatāmrake || 26 ||
gṛdhro janmasahasrāṇi śatajanmāni sūkaraḥ |
kākaśca sapta janmāni sarpaśca saptajanmasu || 27 ||
ṣaṣṭivarṣasahasrāṇi viṣṭhāyāṃ jāyate kṛmiḥ |

nānājanmasu sa vṛṣastataḥ kuṣṭhī daridrakaḥ || 28 ||
sāvitryuvāca
viprahatyā ca gohatyā kiṃvidhā cātidaiśikī |
kā vā nṛṇāmagamyā ca ko vā saṃdhyāvihīnakaḥ || 29 ||
adīkṣitaḥ pumānko vā ko vā tīrthapratigrahī |
dvijaḥ ko vā grāmayājī ko vā vipro'tha devalaḥ || 30 ||
śūdrāṇāṃ sūpakāraśca pramatto vṛṣalīpatiḥ |
eteṣāṃ lakṣaṇaṃ sarvaṃ vada vedavidāṃ vara || 31 ||
dharmarāja uvāca
śrīkṛṣṇe ca tadarcāyāmanyeṣāṃ prakṛtau sati |
śive ca śivaliṅ□ge ca sūrye sūryamaṇau tathā || 32 ||
gaṇeśe vātha durgāyāmevaṃ sarvatra sundari |
yaḥ karoti bhedabuddhiṃ brahmahatyāṃ labhettu saḥ || 33 ||
svagurau sveṣṭadeve ca janmadātari mātari |

karoti bhedabuddhiṃ yo brahmahatyāṃ labhettu saḥ || 34 ||
vaiṣṇaveṣu ca bhakteṣu brāhmaṇeṣvitareṣu ca |
karoti bhedabuddhiṃ yo brahmahatyāṃ labhettu saḥ || 35 ||
viprapādodake caiva śālagrāmodake tathā |
karoti bhedabuddhiṃ yo brahmahatyāṃ labhettu saḥ || 36 ||
śivanaivedyake caiva harinaivedyake tathā |
karoti bhedabuddhiṃ yo brahmahatyāṃ labhettu saḥ || 37 ||
sarveśvareśvare kṛṣṇe sarvakāraṇakāraṇe |
sarvādye sarvadevānāṃ sevye sarvāntarātmani || 38 ||
māyayānekarūpe vāpyeka eva hi nirguṇe |
karotīśena bhedaṃ yo brahmahatyāṃ labhettu saḥ || 39 ||
śaktibhakte dveṣabuddhiṃ śaktiśāstre tathaiva ca |
dveṣaṃ yaḥ kurute martyo brahmahatyāṃ labhettu saḥ || 40 ||
pitṛdevārcanaṃ yo vā tyajedvedanirūpitam |

yaḥ karoti niṣiddhaṃ ca brahmahatyāṃ labhettu saḥ || 41 ||
yo nindati hṛṣīkeśaṃ tanmantropāsakaṃ tathā |
pavitrāṇāṃ pavitraṃ ca jñānānandaṃ sanātanam || 42 ||
pradhānaṃ vaiṣṇavānāṃ ca devānāṃ sevyamīśvaram |
ye nārcayanti nindanti brahmahatyāṃ labhanti te || 43 ||
ye nindanti mahādevīṃ kāraṇabrahmarūpiṇīm |
sarvaśaktisvarūpāṃ ca prakṛtiṃ sarvamātaram || 44 ||
sarvadevasvarūpāṃ ca sarveṣāṃ vanditāṃ sadā |
sarvakāraṇarūpāṃ ca brahmahatyāṃ labhanti te || 45 ||
kṛṣṇajanmāṣṭamīṃ rāmanavamīṃ ca supuṇyadām |
śivarātriṃ tathā caikādaśīṃ vāre ravestathā || 46 ||
pañca parvāṇi puṇyāni ye na kurvanti mānavāḥ |
labhanti brahmahatyāṃ te cāṇḍālādhikapāpinaḥ || 47 ||
ambuvācyāṃ bhūkhananaṃ jalaśaucādikaṃ ca ye |

kurvanti bhārate varṣe brahmahatyāṃ labhanti te || 48 ||
guruñca mātaraṃ tātaṃ sādhvīṃ bhāryāṃ sutaṃ sutām |
anindyāṃ yo na puṣṇāti brahmahatyāṃ labhettu saḥ || 49 ||
vivāho yasya na bhavenna paśyati sutaṃ tu yaḥ |
haribhaktivihīno yo brahmahatyāṃ labhettu saḥ || 50 ||
hareranaivedyabhojī nityaṃ viṣṇuṃ na pūjayet |
puṇyaṃ pārthivaliṅ□gaṃ ca brahmahāsau prakīrtitaḥ || 51 ||
goprahāraṃ prakurvantaṃ dṛṣṭvā yo na nivārayet |
yāti goviprayormadhye gohatyā tu labhettu saḥ || 52 ||
daṇḍairgostāḍayenmūḍho yo vipro vṛṣavāhanaḥ |
dine dine govadhaṃ ca labhate nātra saṃśayaḥ || 53 ||
dadāti gobhya ucchiṣṭaṃ bhojayed□ vṛṣavāhakam |
bhunakti vṛṣavāhānnaṃ sa gohatyāṃ labhed□ dhruvam || 54 ||
vṛṣalīpatiṃ yājayedyo bhuṅ□kte'nnaṃ tasya yo naraḥ |

gohatyāśatakaṃ so'pi labhate nātra saṃśayaḥ || 55 ||
pādaṃ dadāti vahnau yo gāśca pādena tāḍayet |
gehaṃ viśedadhautāṅ□ghriḥ snātvā govadhamāpnuyāt || 56 ||
yo bhuṅ□kte snigdhapādena śete snigdhāṅ□ghrireva ca |
sūryodaye ca yo bhuṅ□kte sa gohatyāṃ labhed□ dhruvam || 57 ||
avīrānnaṃ ca yo bhuṅ□kte yonijīvyasya ca dvijaḥ |
yastrisandhyāvihīnaśca gohatyā labhate ca saḥ || 58 ||
svabhartari ca deve vā bhedabuddhiṃ karoti yā |
kaṭūktyā tāḍayet kāntaṃ sā gohatyāṃ labhed□ dhruvam || 59 ||
gomārgavarjanaṃ kṛtvā dadāti sasyameva vā |
taḍāge vā tu durge vā sa gohatyāṃ labhed□ dhruvam || 60 ||
prāyaścitte govadhasya yaḥ karoti vyatikramam |
putralobhādathājñānātsa gohatyā labhed□ dhruvam || 61 ||
rājake daivake yat□nād□ gosvāmī gāṃ na rakṣati |

duḥkhaṃ dadāti yo mūḍho gohatyāṃ sa labhed□ dhruvam || 62 ||
prāṇino laṅghayedyo hi devārcāmanalaṃ jalam |
naivedyaṃ puṣpamannaṃ ca sa gohatyāṃ labhed□ dhruvam || 63 ||
śaśvannāstīti yo vādī mithyāvādī pratārakaḥ |
devadveṣī gurudveṣī sa gohatyāṃ labhed□ dhruvam || 64 ||
devatāpratimāṃ dṛṣṭvā guruṃ vā brāhmaṇaṃ sati |
sambhramānna namedyo hi sa gohatyā labhed□ dhruvam || 65 ||
na dadātyāśiṣaṃ kopātpraṇatāya ca yo dvijaḥ |

vidyārthine ca vidyāṃ ca sa gohatyāṃ labhed□ dhruvam || 66 ||
gohatyā viprahatyā ca kathitā cātideśikī |
gamyāṃ striyaṃ nṛṇāmeva nibodha kathayāmi te || 67 ||
svastrī gamyā ca sarveṣāmiti vedānuśāsanam |
agamyā ca tadanyā yā ceti vedavido viduḥ || 68 ||
sāmānyaṃ kathitaṃ sarvaṃ viśeṣaṃ śṛṇu sundari |

atyagamyā hi yā yāśca nibodha kathayāmi tāḥ || 69 ||
śūdrāṇāṃ viprapat□nī ca viprāṇāṃ śūdrakāminī |
atyagamyā ca nindyā ca loke vede pativrate || 70 ||
śūdraśca brāhmaṇīṃ gatvā brahmahatyāśataṃ labhet |
tatsamaṃ brāhmaṇī cāpi kumbhīpākaṃ labhed□ dhruvam || 71 ||
śūdrāṇāṃ viprapat□nī ca viprāṇāṃ śūdrakāminī |
yadi śūdrā vrajedvipro vṛṣalīpatireva saḥ || 72 ||
sa bhraṣṭo viprajāteśca cāṇḍālātso'dhamaḥ smṛtaḥ |
viṣṭhāsamaśca tatpiṇḍo mūtraṃ tasya ca tarpaṇam || 73 ||
na pitṝṇāṃ surāṇāṃ ca taddattamupatiṣṭhati |
koṭijanmārjitaṃ puṇyaṃ tasyārcāttapasārjitam || 74 ||
dvijasya vṛṣalīlobhānnaśyatyeva na saṃśayaḥ |
brāhmaṇaśca surāpītirviḍbhojī vṛṣalīpatiḥ || 75 ||
taptamudrādagdhadehastaptaśūlāṅ□kitastathā |

harivāsarabhojī ca kumbhīpākaṃ vrajed□ dvijaḥ || 76 ||
gurupat□nīṃ rājapat□nīṃ sapat□nīṃ mātaraṃ dhruvam |
sutāṃ putravadhūṃ śvaśrūṃ sagarbhāṃ bhaginīṃ satīm || 77 ||
sahodarabhrātṛjāyāṃ mātulānīṃ pituḥ prasūm |
mātuḥ prasūṃ tatsvasāraṃ bhaginīṃ bhrātṛkanyakām || 78 ||
śiṣyāṃ śiṣyasya pat□nīṃ ca bhāgineyasya kāminīm |
bhrātuḥ putrapriyāṃ caivātyagamyā āha padmajaḥ || 79 ||
etāḥ kāmena kāntā yo vrajedvai mānavādhamaḥ |
sa mātṛgāmī vedeṣu brahmahatyāśataṃ vrajet || 80 ||
akarmārho'pyasaṃspṛśyo loke vede ca ninditaḥ |
sa yāti kumbhīpāke ca mahāpāpī suduṣkare || 81 ||
karotyaśuddhāṃ sandhyāṃ vā na sandhyāṃ vā karoti ca |
trisandhyaṃ varjayedyo vā sandhyāhīnaśca sa dvijaḥ || 82 ||
vaiṣṇavaṃ ca tathā śaivaṃ śāktaṃ sauraṃ ca gāṇapam |

yo'haṅ□kārānna gṛhṇāti mantraṃ so'dīkṣitaḥ smṛtaḥ || 83 ||
pravāhamavadhiṃ kṛtvā yāvaddhastacatuṣṭayam |
tatra nārāyaṇaḥ svāmī gaṅ□gāgarbhāntare vaset || 84 ||
tatra nārāyaṇakṣetre mṛto yāti hareḥ padam |
vārāṇasyāṃ badaryāṃ ca gaṅ□gāsāgarasaṅ□game || 85 ||
puṣkare hariharakṣetre prabhāse kāmarūsthale |
haridvāre ca kedāre tathā mātṛpure'pi ca || 86 ||
sarasvatīnadītīre puṇye vṛndāvane vane |
godāvaryāṃ ca kauśikyāṃ triveṇyāṃ ca himācale || 87 ||
eṣu tīrtheṣu yo dānaṃ pratigṛhṇāti kāmataḥ |
sa ca tīrthapratigrāhī kumbhīpāke prayāti saḥ || 88 ||
śūdrasevī śūdrayājī grāmayājīti kīrtitaḥ |
tathā devopajīvī ca devalaḥ parikīrtitaḥ || 89 ||
śūdrapākopajīvī yaḥ sūpakāra iti smṛtaḥ |

sandhyāpūjanahīnaśca pramattaḥ patitaḥ smṛtaḥ || 90 ||
uktaṃ sarvaṃ mayā bhadre lakṣaṇaṃ vṛṣalīpateḥ |
ete mahāpātakinaḥ kumbhīpākaṃ prayānti te |
kuṇḍānyanyāni ye yānti nibodha kathayāmi te || 91 ||

English translation

1-28. Dharma Raja Yama said O Fair One! If, in this Bharata, any murderer, merciless and fierce, kills any man, out of greed for money, he goes and miserably dwells in the Asipattra hell for fourteen Indra's life periods. And if that murderer kills a Brahmana, he lives in that hell for one hundred manvantaras. While in hell, his body becomes fiercely cut and wounded by the swords. There My messengers chastise him and beat him and he cries aloud and passes his time without any food. Then he becomes born for one hundred years as a Manthana insect, for hundred births as a boar, for seven births as a cock; for seven births as a fox, for seven births as a tiger; for three births, as a wolf; for seven births, as a frog; then as a buffalo when he becomes freed of his sins of murders. If anybody sets fire to a city or a village, he will have to live in Ksuradhara Kunda for three yugas with his body severed. Then he becomes a Preta (disembodied spirit) and travels over the whole earth, being burnt up with fire. For seven births he eats unclean and unholy food and spends his time as a pigeon. Then for seven births he becomes diseased with a severe colic pain, for seven births as a leper; when ultimately he gets a pure human body. If anybody whispers in one's ear another's calumny and thus glorifies himself and abuses and vilifies the Devas and Brahmanas, he goes and remains in Suchi Kunda for three Yugas, and he is pierced there by needles. Then he becomes a scorpion for seven births, a serpent for seven births, and an insect (Bhasma Kita) for seven births; then he gets a diseased human body when, at last, he becomes purified. If anybody breaks into another's house and steals away all the household articles, cows, goats or buffaloes, he goes to Goka Mukha Kunda where faeces are like cow's hoofs, there, beaten by My servants, for three Yugas. (Goka is Goksura, hoof of a cow). Then, for seven births, he becomes a diseased cow; for three births, a sheep; for three births, a goat; and finally he becomes a man. But

in this man-birth he is born first as diseased, poor, deprived of wife and friends, and a repenting person; when ultimately he is freed of his sin. If anybody steals any ordinary thing, he goes to Nakra Mukha Kunda and lives there for three years, greatly tormented by My messengers. Next for seven births, he becomes a diseased ox. Then he attains a very diseased man-birth, and ultimately he is freed of his sins. Such are the horrible results. If anybody kills a cow, elephant, horse, or cuts a tree, he goes to Gaja Dams'a Kunda for three yugas. There he is punished by My messengers freely by the teeth of elephants. Then he attains three elephants' births, three horse-births; then he becomes born as a cow and ultimately he is born a MIechcha when he becomes pure. If anybody obstructs any thirsty cow from drinking water, he goes to Krimi Kunda and Gomukha Kunda filled with hot water and lives there for one manvantara. Next when he attains a human birth he owns not any cattle nor any wealth; rather he is born as a man, very much diseased, in low castes, for seven births when he becomes freed. If anybody, being born in Bharata, kills cows. Brahmins, women, beggars, causes abortions or goes to those not fit to be gone into, he lives in the Kumbhipaka hell for fourteen Indra's life periods. There be is pulverised always by My messengers. He is made to fall sometimes in fire, sometimes over thorns, sometimes in hot oil, sometimes in hot water, sometimes in molten iron or copper. That great sinner gets thousand vulture births, hundred boar births, seven crow births and seven serpent births. He then becomes worms of faeces for sixty thousand years. Thus travelling frequently in ox births he at last becomes born as a very poor leper.

29-31. Savitri said "O Bhagavan! What is, according to the S'astras, Brahmahattya (murdering a Brahmin) and Gohatya (killing a cow)? Who are called Agamyas (women unfit to be approached)? Who are designated as void of Sandhya (daily worship of the twice born castes)? Who can be called uninitiated? Who are said to take Pratigrahas (gifts) in a Tirath? What are the characteristics of a real

Gramayaji (village priests), Devala, (Brahmana of an inferior order who subsists upon the offerings made to the images which he attends), the cook of a S'udra, of one who is infatuated (Pramatta) and the VrisalTpati (one who has married an unmarried girl twelve years old in whom menstruation has commenced; a barren woman) Kindly describe all these to me."

32-91. Dharmarajan said O Fair Savitri! If anybody makes a distinction between Krisna and His Image or between any Deva and his image, between S'iva and His phallic emblem, between the Sun and the stone Surya Kanta (a precious stone of a bright and glittering colour) between Ganes'a and Durga, he is said to be guilty of the sin Brahmahattya. If anybody makes any difference (superiority or inferiority) between his own Ista Deva (his Deity), his Spiritual Teacher, his natural father, and mother, is certainly involved in the sin of Brahmahattya. He who shews any difference (superiority or inferiority) between the devotees of Visnu and those of other Devas, is said to commit Brahmahattya. He who makes any difference in matters of respect between the waters of the feet of any Brahmana and those of S'alagrama stone, is said to commit Brahmahattya. The difference between the offerings to Hari and Hara leads to Brahmahattya. He who shews any difference between Krisna, Who is verily the God of gods, the Cause of all causes, the Origin of all. Who is worshipped by all the Devas, Who is the Self of all. Who is attributeless and without a second yet Who by His Magic powers assumes many forms and who is Is'ana, is said to commit, indeed, the Brahmahattya. If any Vaisnava (a devotee of Visnu) abuses and envies a S'akta (a devotee of S'akti), he commits Brahmahattya. He who does not worship, according to the Vedas, the Pitris and the Devas or prohibits others in doing so, commits Brahmahattya. He who abuses Hrisikes'a, Who is the Highest of the Holy things. Who is Knowledge and Bliss and Who is Eternal, Who is the only God to be served by the Devas and Vaisnavas, and those Who are worshippers of His Mantra, and those who do not worship

themselves are said to commit Brahmahattya. He who abuses and vilifies Mulaprakriti Maha Devi, Who is of the nature of Causal Brahma (Karana Brahma), Who is All Power and the Mother of all. Who is worshipped by all and who is of the nature of all the Devas and the Cause of all Causes, Who is Adya S'akti Bhagavati, is said to commit Brahmahattya. He who does not observe the Holy S'ri Krisna Janmastami, S'ri Rama Navami, S'ivaratri, the Ekadas'i happening on Sunday, and five other holy Parvanas (festivals), commits Brahmahattya; is considered more sinful than a Chandala. He who in this land of Bharata, digs earth on the day of Ambuvachi or makes water, etc., in the waters of the tanks, is involved in the sin of Brahmahattya. He who does not support his spiritual teacher, mother, father, chaste wife, son and daughter, though they are faultless, commits Brahmahattya. He whose marriage does not take place during his whole life-time, who does not see the face of his son, who does not cherish devotion to Hah, who eats things unoffered to S'ri Hah, who never worshipped throughout his life Visnu or an earthen symbol of S'iva, verily commits Brahmahattya. O Fair One! Now I will recite the characteristics, according to the S'astras, of Gohattya (killing a cow). Listen. If anybody does not prohibit one, seeing one to beat a cow, or if he goes between a cow and a Brahmin, he is involved in the sin of Gohattya. If any illiterate Brahman, carrying an ox, daily beats with a stick, the cows, certainly he commits the Gohattya. If anybody gives the remains of another's meal to a cow to eat, or feeds a Brahmin who carries, rather moves or drives, cows and oxen; or eats himself the food of such a Brahmin driver, he commits Gohattya. Those who do sacrifices of the husband of a barren woman (Vrisali) or eat his food, commit sin equal to one hundred Gohattyas; there is no doubt in this. Those who touch fire with their feet, beat the cows or enter the temple bathing but not

washing their feet, commit Gohattya. Those who eat without washing their feet or those who sleep with their feet wetted with water and those who eat just after the Sun has risen, commit Gohattya. Those who eat the food of women without husbands or sons or the food of pimps and pampers or those who do not perform their Sandhyas thrice, commit Gohattya. If any woman makes any

difference between her husband and the Devata, or chastises and uses harsh words to her husband, she commits Gohattya. If anybody destroys cow's pasture land, tanks, or land for forts and cultivates there grains, he commits Gohattya. He who does not do Prayas'chitta (expiation, atonement) for the expiation of the sin of Gohattya done by his son (for fear of his son's life), commits the sin himself. If any trouble arises in the state or from the Devas, and if any master does not protect then his own cows, rather torments them, he is said to commit Gohattya. If any Jiva oversteps the image of a Deva, fire, water, offerings to a god, flowers, or food, he commits the great sin Brahmahattya. When a guest comes, if the master of the house always says, "there is nothing, nothing with me; no, no," and if he be a liar, cheat and an abuser of the Devas, he commits the above sin. O fair One! Whoever seeing his spiritual teacher, and a Brahman, does not bow down and make respectful obeisance to them, commits Gohattya. If any Brahmin, out of sheer anger, does not utter blessings to a man who bows down or does not impart knowledge to a student, he commits Gohattya. O Fair One! Thus I have described to you the characteristics, approved by S'astras, of cow-killing (Gohattya) and murdering a Brahmin(Brahmahattya).

Now hear which women are (Agamyas) not fit to be approached and those which are fit to be approached (Gamyas). One's own wife is fit to be approached (Gamya) and all other women are Agamyas, so the Pundits, versed in the Vedas, declare. This is a general remark; now hear everything in particular. O Chaste One! The Brahmin wives of S'udras or the S'udra wives of Brahmanas are Atyagamyas (very unfit to be approached) and blameable both in the Vedas and in the society. A S'udra going to a Brahmani woman commits one hundred Brahmahattyas; so a Brahmana woman going to a S'udra goes to the Kumbhipaka hell. As a S'udra should avoid a Brahmani, so a Brahmana should avoid a S'udra woman. A Brahmana going to a S'udra woman is recognised a Brisalipati (one who has married an unmarried girl twelve years old in whom menstruation has commenced). So much so that that Brahmana is considered an outcast and the vilest of the Chandalas. The offerings of Pindas by him are considered as faeces and water offered by him is considered

as urine. Nowhere whether in the Devaloka or in the Pitriloka, his offered Pindas and water are accepted. Whatever religious merits he has acquired by worshipping the Devas, and practising austerities for Koti births, he loses all at once by the greed of enjoying the S'udra woman. There is no doubt in this. A Brahmin, if he drinks wine, is considered as the husband of a Vrisali, eating faeces. And if he be a Vaisnava, a devotee of Visnu, his body must be branded with the marks of a Taptamudra (hot seal); and if he be a S'aiva, his body is to be branded with the Tapta S'ula (hot trident). The wife of a spiritual teacher, the wife of a king, step-mother, daughter, son's wife, mother-in-law, sister of the same father and mother, the wife of one's brother (of the same father and mother), the wife of a maternal uncle, the father's mother, mother's mother, the mother's sister, sisters, the brother's daughter, the female disciple, the disciple's wife, the wife of the sister's son, the wife of the brother's son, these all are mentioned by Brahma as Atyagamyas (very unfit to be approached). The people are hereby warned. If anybody, overpowered by passion, goes to these Atyagamya women, he becomes the vilest of men. The Vedas consider him as if going to his mother and he commits one hundred Brahmahattya sins. These have no right to do any actions. They are not to be touched by any. They are blamed in the Vedas, in the society everywhere. Ultimately they go to the dreadful Kumbhipaka hells. O Fair One! He who performs Sandhyas wrongly or reads it wrongly or does not perform at all the three Sandhyas daily, is called as void of Sandhya. He is said to remain

uninitiated who does not, out of sheer vanity, receive any Mantra, whether he be a Vaisnavite, S'aivite, or a Sun worshipper or the Ganes'a worshipper. Where there is the running stream of the Ganges, lands on either side, four hands in width, are said to be the womb of the Ganges (Ganga Garbha) Bhagavan Narayana incessantly dwells there. This is called the Narayana (Ksetra). One goes to Visnupada who dies in such a place. Varanasi (Benares), Vadari, the Confluence of the Ganges with the ocean (Ganga-Sagara), Puskara, Hah Hara Ksettra (in Behar near Chapra), Prabhasa, Kamarupa, Hardwar, Kedara, Matripura, the banks of the river Sarasvati, the holy land Bindraban, Godavari, Kaus'iki, Triveni

(Allahabad), and the Himalayas are all famous places of pilgrimages. Those who willingly accept gifts in these sacred places are said to be Tirthapratigrahis (the acceptors of the gifts in the Tirtha). These Tirthaprathigrahis go in the end to Kumbhipaka hell. The Brahmana who acts as priest to the S'udras is called S'udrayaji; the village priests are called Gramayajis. Those who subsist on the offerings made to the gods are called Devalas. The cooks of the S'udras are called Supakaras. Those who are void of Sandhya Bandanams are called Pramattas (mad). O Bhadre! These are the marks of the VrisalTpatis that I have (now) enumerated. These are the Great Sinners (Maha Patakas). They go ultimately to the Kumbhipaka hell. O Fair One! I now state by and by the other Kundas (hells) when other people go. Listen.

Here ends the Thirty fourth Chapter of the Ninth Book on the description of the various hells in the Maha Puranam S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 35

On The Description Of The Various

Chapter 252 of 318 · 59 detected Sanskrit verse markers

Sanskrit

धर्मराज उवाच
देवसेवां विना साध्वि न भवेत्कर्मकृन्तनम् ।
शुद्धकर्म शुद्धबीजं नरकश्च कुकर्मणा ॥ १ ॥
पुंश्चल्यन्नं च यो भुङ्क्ते योऽस्यां गच्छेत्पतिव्रते ।
स द्विजः कालसूत्रं च मृतो याति सुदुर्गमम् ॥ २ ॥
शतवर्षं कालसूत्रे स्थिरीभूतो भवेद्ध्रुवम् ।
तत्र जन्मनि रोगी च ततः शुद्धो भवेद्द्विजः ॥ ३ ॥
पतिव्रता चैकपतौ द्वितीये कुलटा स्मृता ।
तृतीये धर्षिणी ज्ञेया चतुर्थे पुंश्चलीत्यपि ॥ ४ ॥
वेश्या च पञ्चमे षष्ठे पुङ्गी च सप्तमेऽष्टमे ।
तत ऊर्ध्वं महावेश्या सास्पृश्या सर्वजातिषु ॥ ५ ॥
यो द्विजः कुलटां गच्छेद्धर्षिणीं पुंश्चलीमपि ।
पुङ्गीं वेश्यां महावेश्यां मत्स्योदे याति निश्चितम् ॥ ६ ॥
शताब्दं कुलटागामी धृष्टागामी चतुर्गुणम् ।

षड्गुणं पुंश्चलीगामी वेश्यागामी गुणाष्टकम् ॥ ७ ॥
पुङ्गीगामी दशगुणं वसेत्तत्र न संशयः ।
महावेश्याकामुकश्च ततो दशगुणं वसेत् ॥ ८ ॥
तत्रैव यातनां भुङ्क्ते यमदूतेन ताडितः ।
तित्तिरिः कुलटागामी धृष्टागामी च वायसः ॥ ९ ॥
कोकिलः पुंश्चलीगामी वेश्यागामी वृकः स्मृतः ।
पुङ्गीगामी सूकरश्च सप्तजन्मनि भारते ॥ १० ॥
महावेश्याप्रगामी च जायते शाल्मलीतरुः ।
यो भुङ्क्ते ज्ञानहीनश्च ग्रहणे चन्द्रसूर्ययोः ॥ ११ ॥
अरुन्तुदं स यात्येवाप्यन्नमानाब्दमेव च ।
ततो भवेन्मानवश्चाप्युदरे रोगपीडितः ॥ १२ ॥
गुल्मयुक्तश्च काणश्च दन्तहीनस्ततः शुचिः ।
वाक्प्रदत्तां स्वकन्यां च योऽन्यस्मै प्रददाति च ॥ १३ ॥
स वसेत्पांसुकुण्डे च तद्भोजी शतवत्सरम् ।

तद्द्रव्यहारी यः साध्वि पांसुवेष्टे शताब्दकम् ॥ १४ ॥
निवसेच्छरशय्यायां मम दूतेन ताडितः ।

भक्त्या न पूजयेद्विप्रः शिवलिङ्गं च पार्थिवम् ॥ १५ ॥
स याति शूलिनः पापाच्छूलप्रोतं सुदारुणम् ।
स्थित्वा शताब्दं तत्रैव श्वापदः सप्तजन्मसु ॥ १६ ॥
ततो भवेद्देवलश्च सप्तजन्म ततः शुचिः ।
करोति कुण्ठितं विप्रं यद्भिया कम्पते द्विजः ॥ १७ ॥
प्रकम्पने वसेत्सोऽपि विप्रलोमाब्दमेव च ।
प्रकोपवदना कोपात् स्वामिनं या च पश्यति ॥ १८ ॥
कटूक्तिं तं प्रवदति सोल्मुकं सम्प्रयाति हि ।
उल्कां ददाति तद्वक्त्रे सततं मम किङ्करः ॥ १९ ॥
दण्डेन ताडयेन्मूर्ध्नि तल्लोमाब्दप्रमाणकम् ।
ततो भवेन्मानवी च विधवा सप्तजन्मसु ॥ २० ॥
सा भुक्त्वा चैव वैधव्यं व्याधियुक्ता ततः शुचिः ।

या ब्राह्मणी शूद्रभोग्या चान्धकूपे प्रयाति सा ॥ २१ ॥
तप्तशौचोदके ध्वान्ते तदाहारी दिवानिशम् ।
निवसेदतिसन्तप्ता मम दूतेन ताडिता ॥ २२ ॥
शौचोदके निमग्ना सा यावदिन्द्राश्चतुर्दश ।
काकी जन्मसहस्राणि शतजन्मानि सूकरी ॥ २३ ॥
शृगाली शतजन्मानि शतजन्मानि कुक्कुटी ।
पारावती सप्तजन्म वानरी सप्तजन्मसु ॥ २४ ॥
ततो भवेत्सा चाण्डाली सर्वभोग्या च भारते ।
ततो भवेच्च रजकी यक्ष्मग्रस्ता च पुंश्चली ॥ २५ ॥
ततः कुष्ठयुता तैलकारी शुद्धा भवेत्ततः ।
निवसेद्वेधने वेश्या पुङ्गी च दण्डताडने ॥ २६ ॥
जलरन्ध्रे वसेद्वेश्या कुलटा देहचूर्णके ।
स्वैरिणी दलने चैव धृष्टा च शोषणे तथा ॥ २७ ॥
निवसेद्यातनायुक्ता मम दूतेन ताडिता ।

विण्मूत्रभक्षा सततं यावन्मन्वन्तरं सति ॥ २८ ॥
ततो भवेद्विट्कृमिश्च लक्षवर्षं ततः शुचिः ।
ब्राह्मणो ब्राह्मणीं गच्छेत्क्षत्रियां वापि क्षत्रियः ॥ २९ ॥
वैश्यो वैश्यां च शूद्रा वा शूद्रश्चापि व्रजेद्यदि ।
सवर्णपरदारैश्च कषायं यान्ति ते जनाः ॥ ३० ॥
भुक्त्वा कषायतप्तोदं निवसेद्वा शताब्दकम् ।
ततो विप्रो भवेच्छुद्धस्ततो वै क्षत्रियादयः ॥ ३१ ॥
योषितश्चापि शुद्ध्यन्तीत्येवमाह पितामहः ।
क्षत्रियो ब्राह्मणीं गच्छेद्वैश्यो वापि पतिव्रते ॥ ३२ ॥
मातृगामी भवेत्सोऽपि शूर्पे च नरके वसेत् ।
शूर्पाकारैश्च कृमिभिर्ब्राह्मण्या सह भक्षितः ॥ ३३ ॥

प्रतप्तमूत्रभोजी च मम दूतेन ताडितः ।
तत्रैव यातनां भुङ्क्ते यावदिन्द्राश्चतुर्दश ॥ ३४ ॥
सप्तजन्म वराहश्च छागलश्च ततः शुचिः ।

करे धृत्वा तु तुलसीं प्रतिज्ञां यो न पालयेत् ॥ ३५ ॥
मिथ्या वा शपथं कुर्यात्स च ज्वालामुखं व्रजेत् ।
गङ्गातोयं करे कृत्वा प्रतिज्ञां यो न पालयेत् ॥ ३६ ॥
शिलां वा देवप्रतिमां स च ज्वालामुखं व्रजेत् ।
दत्त्वा दक्षिणहस्तं च प्रतिज्ञां यो न पालयेत् ॥ ३७ ॥
स्थित्वा देवगृहे वापि स च ज्वालामुखं व्रजेत् ।
आस्पृश्य ब्राह्मणं गां च ज्वालावह्निं व्रजेद्द्विजः ॥ ३८ ॥
न पालयेत्प्रतिज्ञां च स च ज्वालामुखं व्रजेत् ।
मित्रद्रोही कृतघ्नश्च यश्च विश्वासघातकः ॥ ३९ ॥
मिथ्यासाक्ष्यप्रदश्चैव स च ज्वालामुखं व्रजेत् ।
एते तत्र वसन्त्येव यावदिन्द्राश्चतुर्दश ॥ ४० ॥
तथाङ्गारप्रदग्धाश्च मम दूतेन ताडिताः ।
चाण्डालस्तुलसीं स्पृष्ट्वा सप्तजन्म ततः शुचिः ॥ ४१ ॥
म्लेच्छो गङ्गाजलस्पर्शी पञ्चजन्म ततः शुचिः ।

शिलास्पर्शी विट्कृमिश्च सप्तजन्मसु सुन्दरि ॥ ४२ ॥
अर्चास्पर्शी ब्रह्मकृमिः सप्तजन्म ततः शुचि ।
दक्षहस्तप्रदाता च सर्पश्च सप्तजन्मसु ॥ ४३ ॥
ततो भवेद्ब्रह्महीनो मानवश्च ततः शुचिः ।
मिथ्यावादी देवगृहे देवलः सप्तजन्मसु ॥ ४४ ॥
विप्रादिस्पर्शकारी च व्याघ्रजातिर्भवेद्ध्रुवम् ।
ततो भवेच्च मूकः स बधिरश्च त्रिजन्मनि ॥ ४५ ॥
भार्याहीनो बन्धुहीनो वंशहीनस्ततः शुचिः ।
मित्रद्रोही च नकुलः कृतघ्नश्चापि गण्डकः ॥ ४६ ॥
विश्वासघाती व्याघ्रश्च सप्तजन्मसु भारते ।
मिथ्यासाक्षी च वक्तव्ये मण्डूकः सप्तजन्मसु ॥ ४७ ॥
पूर्वान्सप्तापरान्सप्त पुरुषान्हन्ति चात्मनः ।
नित्यक्रियाविहीनश्च जडत्वेन युतो द्विजः ॥ ४८ ॥
यस्यानास्था वेदवाक्ये मन्दं हसति संततम् ।

व्रतोपवासहीनश्च सद्वाक्यपरनिन्दकः ॥ ४९ ॥
धूम्रान्धे च वसेत्सोऽपि शताब्दं धूम्रभक्षकः ।
जलजन्तुर्भवेत्सोऽपि शतजन्मक्रमेण च ॥ ५० ॥
ततो नानाप्रकारश्च मत्स्यजातिस्ततः शुचिः ।
यः करोत्युपहासं च देवब्राह्मणयोर्धने ॥ ५१ ॥
पातयित्वा स पुरुषान्दशपूर्वान्दशापरान् ।

सोऽयं याति च धूम्रान्धं धूम्रध्वान्तसमन्वितम् ॥ ५२ ॥
धूम्रक्लिष्टो धूम्रभोजी वसेत्तत्र चतुर्गुणम् ।
ततो मूषकजातिश्च सप्तजन्मसु भारते ॥ ५३ ॥
ततो नानाविधाः पक्षिजातयः कृमिजातिभिः ।
ततो नानाविधा वृक्षा पशवश्च ततो नरः ॥ ५४ ॥
विप्रो दैवज्ञजीवी च वैद्यजीवी चिकित्सकः ।
लाक्षालोहादिव्यापारी रसादिविक्रयी च यः ॥ ५५ ॥
स याति नागवेष्टं च नागैर्वेष्टितमेव च ।

वसेत्स लोममानाब्दं तत्रैव नागपाशितः ॥ ५६ ॥
ततो नानाविधाः पक्षिजातयश्च ततो नरः ।
ततो भवेत्स गणको वैद्यश्च सप्तजन्मसु ॥ ५७ ॥
गोपश्च कर्मकारश्च रङ्गकारस्ततः शुचिः ।
प्रसिद्धानि च कुण्डानि कथितानि पतिव्रते ॥ ५८ ॥
अन्यानि चाप्रसिद्धानि क्षुद्राणि सन्ति तत्र वै ।
सन्ति पातकिनस्तेषु स्वकर्मफलभोगिनः ।
भ्रमन्ति नानायोनिं च किं भूयः श्रोतुमिच्छसि ॥ ५९ ॥

Roman transliteration

dharmarāja uvāca
devasevāṃ vinā sādhvi na bhavetkarmakṛntanam |
śuddhakarma śuddhabījaṃ narakaśca kukarmaṇā || 1 ||
puṃścalyannaṃ ca yo bhuṅkte yo'syāṃ gacchetpativrate |
sa dvijaḥ kālasūtraṃ ca mṛto yāti sudurgamam || 2 ||
śatavarṣaṃ kālasūtre sthirībhūto bhaved□ dhruvam |
tatra janmani rogī ca tataḥ śuddho bhaved□ dvijaḥ || 3 ||
pativratā caikapatau dvitīye kulaṭā smṛtā |
tṛtīye dharṣiṇī jñeyā caturthe puṃścalītyapi || 4 ||
veśyā ca pañcame ṣaṣṭhe puṅ□gī ca saptame'ṣṭame |
tata ūrdhvaṃ mahāveśyā sāspṛśyā sarvajātiṣu || 5 ||
yo dvijaḥ kulaṭāṃ gaccheddharṣiṇīṃ puṃścalīmapi |
puṅ□gīṃ veśyāṃ mahāveśyāṃ matsyode yāti niścitam || 6 ||
śatābdaṃ kulaṭāgāmī dhṛṣṭāgāmī caturguṇam |

ṣaḍguṇaṃ puṃścalīgāmī veśyāgāmī guṇāṣṭakam || 7 ||
puṅ□gīgāmī daśaguṇaṃ vasettatra na saṃśayaḥ |
mahāveśyākāmukaśca tato daśaguṇaṃ vaset || 8 ||
tatraiva yātanāṃ bhuṅ□kte yamadūtena tāḍitaḥ |
tittiriḥ kulaṭāgāmī dhṛṣṭāgāmī ca vāyasaḥ || 9 ||
kokilaḥ puṃścalīgāmī veśyāgāmī vṛkaḥ smṛtaḥ |
puṅ□gīgāmī sūkaraśca saptajanmani bhārate || 10 ||
mahāveśyāpragāmī ca jāyate śālmalītaruḥ |
yo bhuṅ□kte jñānahīnaśca grahaṇe candrasūryayoḥ || 11 ||
aruntudaṃ sa yātyevāpyannamānābdameva ca |
tato bhavenmānavaścāpyudare rogapīḍitaḥ || 12 ||

gulmayuktaśca kāṇaśca dantahīnastataḥ śuciḥ |
vākpradattāṃ svakanyāṃ ca yo'nyasmai pradadāti ca || 13 ||
sa vasetpāṃsukuṇḍe ca tad□bhojī śatavatsaram |

taddravyahārī yaḥ sādhvi pāṃsuveṣṭe śatābdakam || 14 ||
nivaseccharaśayyāyāṃ mama dūtena tāḍitaḥ |
bhaktyā na pūjayedvipraḥ śivaliṅ□gaṃ ca pārthivam || 15 ||
sa yāti śūlinaḥ pāpācchūlaprotaṃ sudāruṇam |
sthitvā śatābdaṃ tatraiva śvāpadaḥ saptajanmasu || 16 ||
tato bhaveddevalaśca saptajanma tataḥ śuciḥ |
karoti kuṇṭhitaṃ vipraṃ yad□bhiyā kampate dvijaḥ || 17 ||
prakampane vasetso'pi vipralomābdameva ca |
prakopavadanā kopāt svāminaṃ yā ca paśyati || 18 ||
kaṭūktiṃ taṃ pravadati solmukaṃ samprayāti hi |
ulkāṃ dadāti tadvaktre satataṃ mama kiṅ□karaḥ || 19 ||
daṇḍena tāḍayenmūrdhni tallomābdapramāṇakam |
tato bhavenmānavī ca vidhavā saptajanmasu || 20 ||
sā bhuktvā caiva vaidhavyaṃ vyādhiyuktā tataḥ śuciḥ |

yā brāhmaṇī śūdrabhogyā cāndhakūpe prayāti sā || 21 ||
taptaśaucodake dhvānte tadāhārī divāniśam |
nivasedatisantaptā mama dūtena tāḍitā || 22 ||
śaucodake nimagnā sā yāvadindrāścaturdaśa |
kākī janmasahasrāṇi śatajanmāni sūkarī || 23 ||
śṛgālī śatajanmāni śatajanmāni kukkuṭī |
pārāvatī saptajanma vānarī saptajanmasu || 24 ||
tato bhavetsā cāṇḍālī sarvabhogyā ca bhārate |
tato bhavecca rajakī yakṣmagrastā ca puṃścalī || 25 ||
tataḥ kuṣṭhayutā tailakārī śuddhā bhavettataḥ |
nivasedvedhane veśyā puṅ□gī ca daṇḍatāḍane || 26 ||
jalarandhre vasedveśyā kulaṭā dehacūrṇake |
svairiṇī dalane caiva dhṛṣṭā ca śoṣaṇe tathā || 27 ||
nivasedyātanāyuktā mama dūtena tāḍitā |

viṇmūtrabhakṣā satataṃ yāvanmanvantaraṃ sati || 28 ||
tato bhavedviṭkṛmiśca lakṣavarṣaṃ tataḥ śuciḥ |
brāhmaṇo brāhmaṇīṃ gacchetkṣatriyāṃ vāpi kṣatriyaḥ || 29 ||
vaiśyo vaiśyāṃ ca śūdrā vā śūdraścāpi vrajedyadi |
savarṇaparadāraiśca kaṣāyaṃ yānti te janāḥ || 30 ||
bhuktvā kaṣāyataptodaṃ nivasedvā śatābdakam |
tato vipro bhavecchuddhastato vai kṣatriyādayaḥ || 31 ||
yoṣitaścāpi śuddhyantītyevamāha pitāmahaḥ |
kṣatriyo brāhmaṇīṃ gacchedvaiśyo vāpi pativrate || 32 ||
mātṛgāmī bhavetso'pi śūrpe ca narake vaset |
śūrpākāraiśca kṛmibhirbrāhmaṇyā saha bhakṣitaḥ || 33 ||
prataptamūtrabhojī ca mama dūtena tāḍitaḥ |
tatraiva yātanāṃ bhuṅkte yāvadindrāścaturdaśa || 34 ||
saptajanma varāhaśca chāgalaśca tataḥ śuciḥ |

kare dhṛtvā tu tulasīṃ pratijñāṃ yo na pālayet || 35 ||
mithyā vā śapathaṃ kuryātsa ca jvālāmukhaṃ vrajet |
gaṅ□gātoyaṃ kare kṛtvā pratijñāṃ yo na pālayet || 36 ||

*śilāṃ vā devapratimāṃ sa ca jvālāmukhaṃ vrajet |
dattvā dakṣiṇahastaṃ ca pratijñāṃ yo na pālayet || 37 ||
sthitvā devagṛhe vāpi sa ca jvālāmukhaṃ vrajet |
āspṛśya brāhmaṇaṃ gāṃ ca jvālāvahniṃ vrajed□ dvijaḥ || 38 ||
na pālayetpratijñāṃ ca sa ca jvālāmukhaṃ vrajet |
mitradrohī kṛtaghnaśca yaśca viśvāsaghātakaḥ || 39 ||
mithyāsākṣyapradaścaiva sa ca jvālāmukhaṃ vrajet |
ete tatra vasantyeva yāvadindrāścaturdaśa || 40 ||
tathāṅ□gārapradagdhāśca mama dūtena tāḍitāḥ |
cāṇḍālastulasīṃ spṛṣṭvā saptajanma tataḥ śuciḥ || 41 ||
mleccho gaṅ□gājalasparśī pañcajanma tataḥ śuciḥ |*

*śilāsparśī viṭkṛmiśca saptajanmasu sundari || 42 ||
arcāsparśī brahmakṛmiḥ saptajanma tataḥ śuci |
dakṣahastapradātā ca sarpaśca saptajanmasu || 43 ||
tato bhaved□ brahmahīno mānavaśca tataḥ śuciḥ |
mithyāvādī devagṛhe devalaḥ saptajanmasu || 44 ||
viprādisparśakārī ca vyāghrajātirbhaved□ dhruvam |
tato bhavecca mūkaḥ sa badhiraśca trijanmani || 45 ||
bhāryāhīno bandhuhīno vaṃśahīnastataḥ śuciḥ |
mitradrohī ca nakulaḥ kṛtaghnaścāpi gaṇḍakaḥ || 46 ||
viśvāsaghātī vyāghraśca saptajanmasu bhārate |
mithyāsākṣī ca vaktavye maṇḍūkaḥ saptajanmasu || 47 ||
pūrvānsaptāparānsapta puruṣānhanti cātmanaḥ |
nityakriyāvihīnaśca jaḍatvena yuto dvijaḥ || 48 ||
yasyānāsthā vedavākye mandaṃ hasati saṃtatam |*

*vratopavāsahīnaśca sadvākyaparanindakaḥ || 49 ||
dhūmrāndhe ca vasetso'pi śatābdaṃ dhūmrabhakṣakaḥ |
jalajanturbhavetso'pi śatajanmakrameṇa ca || 50 ||
tato nānāprakāraśca matsyajātistataḥ śuciḥ |
yaḥ karotyupahāsaṃ ca devabrāhmaṇayordhane || 51 ||
pātayitvā sa puruṣāndaśapūrvāndaśāparān |
so'yaṃ yāti ca dhūmrāndhaṃ dhūmradhvāntasamanvitam || 52 ||
dhūmrakliṣṭo dhūmrabhojī vasettatra caturguṇam |
tato mūṣakajātiśca saptajanmasu bhārate || 53 ||
tato nānāvidhāḥ pakṣijātayaḥ kṛmijātibhiḥ |
tato nānāvidhā vṛkṣā paśavaśca tato naraḥ || 54 ||
vipro daivajñajīvī ca vaidyajīvī cikitsakaḥ |
lākṣālohādivyāpārī rasādivikrayī ca yaḥ || 55 ||
sa yāti nāgaveṣṭaṃ ca nāgairveṣṭitameva ca |*

*vasetsa lomamānābdaṃ tatraiva nāgapāśitaḥ || 56 ||
tato nānāvidhāḥ pakṣijātayaśca tato naraḥ |
tato bhavetsa gaṇako vaidyaśca saptajanmasu || 57 ||
gopaśca karmakāraśca raṅ□gakārastataḥ śuciḥ |
prasiddhāni ca kuṇḍāni kathitāni pativrate || 58 ||
anyāni cāprasiddhāni kṣudrāṇi santi tatra vai |
santi pātakinasteṣu svakarmaphalabhoginaḥ |
bhramanti nānāyoniṃ ca kiṃ bhūyaḥ śrotumicchasi || 59 ||*

English translation

1-44. Dharmarajan said O Chaste One! Without serving the Gods, the Karma ties can never be severed. The pure acts are the seeds of purities and the impure acts lead to impure seeds. If any Brahmana goes to any unchaste woman and eats her food, he will have to go ultimately to the Kalasutra hell. There he lives for one hundred years when ultimately he gets a human birth when he passes his times as a diseased man and ultimately he gets purified. Those women who are addicted to their (one) husbands only are called Pativratas.

Those addicted to two persons are named Kulatas; to three, are called Dharsinis; to four, called Pums'chalis; to five, six persons, called Ves'yas; to seven, eight, nine persons are called Pungis; and to more than these, are called Mahaves'yas. The Mahaves'yas are unfit to be touched by all the classes. If any Brahmana goes to Kulata, Dharsini, Pums'chali, Pungi, Ves'ya and Mahaves'yas, he will have to go to the Matsyoda Kunda. Those who go to Kulatas remain there for one hundred years; those who go to Dharsinis, remain for four hundred years, those who go to Pums'chalis for six hundred years; those who go to Ves'yas, for eight hundred years; those who go to Pungis, remain for one thousand years and those who go to Mahaves'yas remain in the Matsyoda Kunda for ten thousand years. My messengers chastise and beat and torment them very severely. And when their terms expire, the Kulata-goers become Tittiris (a bird), the Dharsini-goers become crows, the Pums'chali-mongers become cuckoos, the Ves'ya haunters become wolves; the Pungi-goers become for seven births boars. If any ignorant person eats food during the lunar and solar eclipses, he goes to Aruntuda Kunda for as many years as there are particles in that food. He then becomes born diseased with Gulma (a chronic enlargement of spleen) having no ears nor teeth, and after passing his time so, he becomes freed of his previous sin. If anybody makes a promise to give his daughter to one but he gives actually to a

different person, he goes to Pams'u Kunda where he eats ashes for one hundred years. Again if anybody sells his daughter, he sleeps on a bed of arrows in Pams'uvesta Kunda for one hundred years, chastised and beaten by My messengers. If any Brahmana does not worship with devotion the phallic emblem of S'iva, he goes to the dreadful S'ulaprota Kunda for that heinous sin. He remains there for one hundred years; then he becomes a quadruped animal for seven births and again he becomes born a Devala Brahmin for seven births when he becomes freed. If any Brahmana defeats another Brahmana in a bad useless argument and trifles him and makes him tremble, he goes to the Prakampana Kunda for as many years as there are hairs on his body. If any woman, being very furious with anger, chastises and uses harsh words to her husband, she goes to Ulkamukha Kunda for as many years as there are hairs on his body. My servants put fiery meteors or torches in her mouth and beat on her head. At the end of the term, she becomes a human being but she has to bear the torments of widowhood for seven births. Then she is again born as diseased; when at last she gets herself freed. The Brahmana woman, enjoyed by a S'udra, goes to the terrible dark Andhakupa hell, where she remains, day and night, immersed in the impure water and eats that for fourteen Indra's life periods. Her pains are unbounded and My messengers beat her severely and incessantly.

At the expiry of the term in that hell, she becomes a female crow for thousand births, a female boar for one hundred births, a female fox for one hundred births, a hen for one hundred years, a female pigeon for seven births, and a female monkey for seven births. Then she becomes a ChandalT in this Bharata, enjoyed by all. Then she becomes an unchaste woman with the pthisis disease, a washerwoman, and then an oilwoman with leprosy when she becomes freed. O Fair One! The Ves'yas live in the Vedhana, and Jalarandhra hells; the Pungis live in the Dandatadana hell; the Kulatas live in the Dehachurna hells; the Svairinis live in the Dalana

hells; the Dharsinis live in S'osana hells. Their pains know no bounds at all those places. My messengers always beat and chastise them and they eat always the urine and faeces for one Manvantara. Then, at the expiry of their hell period, they become worms of faeces for one lakh years when they become freed. If a Brahmana goes to another Brahmana's wife, if a Ksattriya, Vais'ya and S'udra do so, they go to the Kasaya hell. There they drink the hot Kasaya water for twelve years when they become purified. The lotus-born Brahma has said that the wives of Brahmins, Ksattriyas, etc., live in hells like Brahmins, Ksattriyas, etc., and they then get freed. If a Ksattriya or a Vais'ya goes to a Brahmin's wife, he is involved in the sin of his going to his mother and goes and lives in the S'urpa hell. There the worms of the size of a S'urpa bite that Ksattriya, that Vais'ya and that Brahmana's wife. My messengers chastise them and they have to eat the hot urine. Thus they suffer pains for fourteen Indra's life periods. When they become boars for seven births and goats for seven births, when at last they are freed. Now if anybody makes a false promise or swears falsely, taking the Tulasi leaf in his hands, if anybody makes a false promise, taking the Ganges water, S'alagrama stone, or any other images of God in his hand; if anybody swears falsely, placing his right palm on the palm of another; if anybody swears falsely, being in a temple or touching a Brahmana or a cow; if anybody acts against his friends or others, if he be treacherous or if he gives a false evidence; then all these persons go to Jvala Mukha hell, and remain there for fourteen Indra's life periods, chastised and beaten by My messengers and feeling pain as if one's body is being burnt by red hot coal. One who gives a false evidence, with the Tulasi (holy basil) in his hand becomes a Chandala for seven births; one who makes a false promise with the Ganges water in his hand, becomes a MIechcha for five births; one who swears falsely while touching the S'alagrama stone, becomes a worm of the faeces for seven births; one who swears falsely, touching the image of the God, becomes a worm in a Brahmin's house for seven births; one who gives a false evidence touching with the right hand, becomes a serpent for seven births; then he becomes born as a Brahmin, void of the knowledge of the

Vedas, when he becomes freed. One who speaks falsely, while in a temple, is born as a Devala for seven births.

45-59. If one swears falsely, touching a Brahmana, one becomes a tiger. Then he becomes dumb for three births, then for three births he becomes deaf, without wife, without friends, and his family becomes extinct. Then he becomes pure. Those that rebel against their friends, become mongoose; the treacherous persons become rhinoceroses; the hypocrite and treacherous persons become tigers and those who give false evidences become frogs. So much so, that their seven generations above and seven generations below go to hell. If any Brahmana does not perform his daily duties (Nitya Karma), he is reckoned as Jada (an inert matter). He has no faith in the Vedas. Rather he laughs at the Vedic customs. He does not observe vows and fastings; he blames others who give good advices. Such persons live in Dhumrandhakara hell where they eat dark smoke only. Then he roams about as an aquatic animal for one hundred births successively. Then he becomes born as various fishes when he is freed. If anybody jests at the wealth of a Deva or a Brahmana, then he with his ten generations above and below becomes fallen and he himself goes to the Dhumrandhakara hell, terribly dark and filled with smoke. There his pains know no bounds and he lives there for four hundred years, eating smoke only. Then he becomes a mouse for seven births, and he becomes various birds and worms, various trees and various animals when ultimately he gets a human birth. If a Brahmin earns his livelihood by being an astrologer or if he be a physician and lives thereby or if he sells lac, iron, or oil, etc., he goes to the Nagavstana Kunda hell where he lives for as many years as there are hairs on his body, tied up by snakes. Then he becomes born as various birds; ultimately he gets a human birth and becomes an astrologer for seven births and a physician for seven births. Then for sometime he becomes a cowherd (milkman), for sometimes a blacksmith; for sometimes a painter, when he becomes freed of his sin. O Chaste One! Thus I

have described to you all the famous Kundas or hells. Besides there are innumerable small Kundas. The sinners go there and suffer the fruits of their own Karmas and travel through various wombs. O Fair One! What more do you now want to hear? Say.

Here ends the Thirty-Fifth Chapter of the Ninth Book on the description of the various hells for the various sinners in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 36

On The Destruction Of The Fear Of

Chapter 253 of 318 · 33 detected Sanskrit verse markers

Sanskrit

सावित्र्युवाच
धर्मराज महाभाग वेदवेदाङ्गपारग ।
नानापुराणेतिहासे यत्सारं तत्प्रदर्शय ॥ १ ॥
सर्वेषु सारभूतं यत्सर्वेष्टं सर्वसम्मतम् ।
कर्मच्छेदबीजरूपं प्रशस्तं सुखदं नृणाम् ॥ २ ॥
सर्वप्रदं च सर्वेषां सर्वमङ्गलकारणम् ।
भयं दुःखं न पश्यन्ति येन वै सर्वमानवाः ॥ ३ ॥
कुण्डानि ते न पश्यन्ति तेषु नैव पतन्ति च ।
न भवेद्येन जन्मादि तत्कर्म वद साम्प्रतम् ॥ ४ ॥
किमाकाराणि कुण्डानि तानि वा निर्मितानि च ।
के च केनैव रूपेण तत्र तिष्ठन्ति पापिनः ॥ ५ ॥
स्वदेहे भस्मसाद्भूते याति लोकान्तरं नरः ।
केन देहेन वा भोगं करोति च शुभाशुभम् ॥ ६ ॥
सुचिरं क्लेशभोगेन कथं देहो न नश्यति ।

देहो वा किंविधो ब्रह्मंस्तन्मे व्याख्यातुमर्हसि ॥ ७ ॥
श्रीनारायण उवाच
सावित्रीवचनं श्रुत्वा धर्मराजो हरिं स्मरन् ।
कथां कथितुमारेभे कर्मबन्धनिकृन्तनीम् ॥ ८ ॥
धर्मराज उवाच
वत्से चतुर्षु वेदेषु धर्मेषु संहितासु च ।
पुराणेष्वितिहासेषु पाञ्चरात्रादिकेषु च ॥ ९ ॥
अन्येषु धर्मशास्त्रेषु वेदाङ्गेषु च सुव्रते ।
सर्वेष्टं सारभूतं च पञ्चदेवानुसेवनम् ॥ १० ॥
जन्ममृत्युजराव्याधिशोकसन्तापनाशनम् ।
सर्वमङ्गलरूपं च परमानन्दकारणम् ॥ ११ ॥
कारणं सर्वसिद्धीनां नरकार्णवतारणम् ।
भक्तिवृक्षाङ्कुरकरं कर्मवृक्षनिकृन्तनम् ॥ १२ ॥
विमोक्षसोपानमिदमविनाशपदं स्मृतम् ।

सालोक्यसार्ष्टिसारूप्यसामीप्यादिप्रदं शुभम् ॥ १३ ॥
कुण्डानि यमदूतैश्च रक्षितानि सदा शुभे ।

न हि पश्यन्ति स्वप्ने च पञ्चदेवार्चका नराः ॥ १४ ॥
देवीभक्तिविहीना ये ते पश्यन्ति ममालयम् ।
यान्ति ये हरितीर्थं वा श्रयन्ति हरिवासरम् ॥ १५ ॥
प्रणमन्ति हरिं नित्यं हर्यर्चां कल्पयन्ति च ।
न यान्ति तेऽपि घोरां च मम संयमिनीं पुरीम् ॥ १६ ॥
त्रिसन्धिपूता विप्राश्च शुद्धाचारसमन्विताः ।
निवृत्तिं नैव लप्स्यन्ति देवीसेवां विना नराः ॥ १७ ॥
स्वधर्मनिरताचाराः स्वधर्मनिरतास्तथा ।
गच्छन्तो मृत्युलोकं च दुर्दृशा मम किङ्कराः ॥ १८ ॥
भीताः शिवोपासकेभ्यो वैनतेयादिवोरगाः ।
स्वदूतं पाशहस्तं च गच्छन्तं वारयाम्यहम् ॥ १९ ॥
यास्यन्ति ते च सर्वत्र हरिदासाश्रमं विना ।

कृष्णमन्त्रोपासकाच्च वैनतेयादिवोरगाः ॥ २० ॥
देवीमन्त्रोपासकानां नाम्नाञ्चैव निकृन्तनम् ।
करोति नखलेखन्या चित्रगुप्तश्च भीतवत् ॥ २१ ॥
मधुपर्कादिकं तेषां कुरुते च पुनः पुनः ।
विलङ्घ्य ब्रह्मलोकं च लोकं गच्छन्ति ते सति ॥ २२ ॥
दुरितानि च नश्यन्ति येषां संस्पर्शमात्रतः ।
ते महाभाग्यवन्तो हि सहस्रकुलपावनाः ॥ २३ ॥
यथा च प्रज्वलद्वह्नौ शुष्कानि च तृणानि च ।
प्राप्नोति मोहः सम्मोहं तांश्च दृष्ट्वा च भीतवत् ॥ २४ ॥
कामश्च कामिनं याति लोभक्रोधौ ततः सति ।
मृत्युः प्रलीयते रोगो जरा शोको भयं तथा ॥ २५ ॥
कालः शुभाशुभं कर्म हर्षो भोगस्तथैव च ।
ये ये न यान्ति तां पीडां कथितास्ते मया सति ॥ २६ ॥
शृणु देहविवरणं कथयामि यथागमम् ।

पृथिवी वायुराकाशस्तेजस्तोयमिति स्फुटम् ॥ २७ ॥
देहिनां देहबीजं च स्रष्टृसृष्टिविधौ परम् ।
पृथिव्यादिपञ्जभूतैर्यो देहो निर्मितो भवेत् ॥ २८ ॥
स कृत्रिमो नश्वरश्च भस्मसाच्च भवेदिह ।
बद्धोऽङ्गुष्ठप्रमाणश्च यो जीवः पुरुषः कृतः ॥ २९ ॥
बिभर्ति सूक्ष्मं देहं तं तद्रूपं भोगहेतवे ।
स देहो न भवेद्भस्म ज्वलदग्नौ ममालये ॥ ३० ॥
जलेन नष्टो देही वा प्रहारे सुचिरं कृते ।
न शस्त्रेण न वास्त्रेण सुतीक्ष्णकण्टके तथा ॥ ३१ ॥
तप्तद्रवे तप्तलोहे तप्तपाषाण एव च ।
प्रतप्तप्रतिमाश्लेषे यत्पूर्वपतनेऽपि च ॥ ३२ ॥

न दग्धो न च भग्नः स भुङ्क्ते सन्तापमेव च ।
कथितो देहवृत्तान्तः कारणं च यथागमम् ।
कुण्डानां लक्षणं सर्वं बोधाय कथयामि ते ॥ ३३ ॥

Roman transliteration

sāvitryuvāca
dharmarāja mahābhāga vedavedāṅ□gapāraga |
nānāpurāṇetihāse yatsāraṃ tatpradarśaya || 1 ||
sarveṣu sārabhūtaṃ yatsarveṣṭaṃ sarvasammatam |
karmacchedabījarūpaṃ praśastaṃ sukhadaṃ nṛṇām || 2 ||
sarvapradaṃ ca sarveṣāṃ sarvamaṅ□galakāraṇam |
bhayaṃ duḥkhaṃ na paśyanti yena vai sarvamānavāḥ || 3 ||
kuṇḍāni te na paśyanti teṣu naiva patanti ca |
na bhavedyena janmādi tatkarma vada sāmpratam || 4 ||
kimākārāṇi kuṇḍāni tāni vā nirmitāni ca |
ke ca kenaiva rūpeṇa tatra tiṣṭhanti pāpinaḥ || 5 ||
svadehe bhasmasād□bhūte yāti lokāntaraṃ naraḥ |
kena dehena vā bhogaṃ karoti ca śubhāśubham || 6 ||
suciraṃ kleśabhogena kathaṃ deho na naśyati |

deho vā kiṃvidho brahmaṃstanme vyākhyātumarhasi || 7 ||
śrīnārāyaṇa uvāca
sāvitrīvacanaṃ śrutvā dharmarājo hariṃ smaran |
kathāṃ kathitumārebhe karmabandhanikṛntanīm || 8 ||
dharmarāja uvāca
vatse caturṣu vedeṣu dharmeṣu saṃhitāsu ca |
purāṇeṣvitihāseṣu pāñcarātrādikeṣu ca || 9 ||
anyeṣu dharmaśāstreṣu vedāṅ□geṣu ca suvrate |
sarveṣṭaṃ sārabhūtaṃ ca pañcadevānusevanam || 10 ||
janmamṛtyujarāvyādhiśokasantāpanāśanam |
sarvamaṅ□galarūpaṃ ca paramānandakāraṇam || 11 ||
kāraṇaṃ sarvasiddhīnāṃ narakārṇavatāraṇam |
bhaktivṛkṣāṅ□kurakaraṃ karmavṛkṣanikṛntanam || 12 ||
vimokṣasopānamidamavināśapadaṃ smṛtam |

sālokyasārṣṭisārūpyasāmīpyādipradaṃ śubham || 13 ||
kuṇḍāni yamadūtaiśca rakṣitāni sadā śubhe |
na hi paśyanti svapne ca pañcadevārcakā narāḥ || 14 ||
devībhaktivihīnā ye te paśyanti mamālayam |
yānti ye haritīrthaṃ vā śrayanti harivāsaram || 15 ||
praṇamanti hariṃ nityaṃ haryarcāṃ kalpayanti ca |
na yānti te'pi ghorāṃ ca mama saṃyaminīṃ purīm || 16 ||
trisandhipūtā viprāśca śuddhācārasamanvitāḥ |
nivṛttiṃ naiva lapsyanti devīsevāṃ vinā narāḥ || 17 ||
svadharmaniratācārāḥ svadharmaniratāstathā |
gacchanto mṛtyulokaṃ ca durdṛśā mama kiṅ□karāḥ || 18 ||
bhītāḥ śivopāsakebhyo vainateyādivoragāḥ |
svadūtaṃ pāśahastaṃ ca gacchantaṃ vārayāmyaham || 19 ||
yāsyanti te ca sarvatra haridāsāśramaṃ vinā |

kṛṣṇamantropāsakācca vainateyādivoragāḥ || 20 ||
devīmantropāsakānāṃ nāmnāñcaiva nikṛntanam |
karoti nakhalekhanyā citraguptaśca bhītavat || 21 ||
madhuparkādikaṃ teṣāṃ kurute ca punaḥ punaḥ |
vilaṅ□ghya brahmalokaṃ ca lokaṃ gacchanti te sati || 22 ||
duritāni ca naśyanti yeṣāṃ saṃsparśamātrataḥ |
te mahābhāgyavanto hi sahasrakulapāvanāḥ || 23 ||
yathā ca prajvaladvahnau śuṣkāni ca tṛṇāni ca |
prāpnoti mohaḥ sammohaṃ tāṃśca dṛṣṭvā ca bhītavat || 24 ||
kāmaśca kāminaṃ yāti lobhakrodhau tataḥ sati |
mṛtyuḥ pralīyate rogo jarā śoko bhayaṃ tathā || 25 ||
kālaḥ śubhāśubhaṃ karma harṣo bhogastathaiva ca |
ye ye na yānti tāṃ pīḍāṃ kathitāste mayā sati || 26 ||
śṛṇu dehavivaraṇaṃ kathayāmi yathāgamam |

pṛthivī vāyurākāśastejastoyamiti sphuṭam || 27 ||
dehināṃ dehabījaṃ ca sraṣṭṛsṛṣṭividhau param |
pṛthivyādipañjabhūtairyo deho nirmito bhavet || 28 ||
sa kṛtrimo naśvaraśca bhasmasācca bhavediha |
baddho'ṅ□guṣṭhapramāṇaśca yo jīvaḥ puruṣaḥ kṛtaḥ || 29 ||
bibharti sūkṣmaṃ dehaṃ taṃ tad□rūpaṃ bhogahetave |
sa deho na bhaved□bhasma jvaladagnau mamālaye || 30 ||
jalena naṣṭo dehī vā prahāre suciraṃ kṛte |
na śastreṇa na vāstreṇa sutīkṣṇakaṇṭake tathā || 31 ||
taptadrave taptalohe taptapāṣāṇa eva ca |
prataptapratimāśleṣe yatpūrvapatane'pi ca || 32 ||
na dagdho na ca bhagnaḥ sa bhuṅ□kte santāpameva ca |
kathito dehavṛttāntaḥ kāraṇaṃ ca yathāgamam |
kuṇḍānāṃ lakṣaṇaṃ sarvaṃ bodhāya kathayāmi te || 33 ||

English translation

1-7. Savitn said “O Dharmarajan! O Highly Fortunate One! O Thou! Expert in the Vedas and the Amgas thereof! Now kindly describe that which is the essence of the various Puranas and Itihasas, which is the quintessence, which is dear to all, approved of by all, which is the seed by which the Karmic ties are cut asunder, which is high, noble and happy is this life. Kindly describe the above by which man can acquire all his desires, and what is the only source of all the good and auspicious things. All by knowing which man has not to face any dangers or troubles, nor has he to go to the dreadful hells that thou hast severally just now described and that by which men can be freed of those various wombs. Kindly now describe all these. O Bhagavan! What is the size of the several kundas or hells that Thou hast just now enumerated? How do the sinners dwell there? When a man departs, his body is reduced to ashes. Then of what sort is that other body by which the sinners enjoy the effects of their Karmas and why do not those bodies get destroyed when they suffer so much pains for so long a time? What sort of body is that? Kindly describe all these to me.”

8-33. Narayana spoke Hearing the questions put forward by Savitri, Dharmaraja remembered S’ri Hari and began to speak on subject that sever the bonds of Karma O Child! O One of good vows! In the four Vedas, in all the books on Dharma, (Smritis) in all the Samhitas, all the Itihasas, all the Puranas, in the Narada Pahcharatram, in the other Dharma S’astras and in the Vedangas, it is definitely stated that the worship of the Pahcha Devatas (the five Devatas) S’iva, S’akti Visnu, Ganes’a, and Surya is the best, the highest, the destroyer of the old age, disease, death, evils and

sorrows, the most auspicious and leading to the highest bliss. In fact, the worship of these Pahcha Devatas is the source of acquiring all the Siddhis (the success) and saves one from going to the hells. From their worship springs the Bhaktic Tree and then and then only the Root of the Tree of all Karmic bonds is severed for ever and ever. This is the step to Mukti (final liberation) and is the indestructible state. By this one can get Salokya, Sarsti, Sarupya, and Samipya, the different state of beatitudes in which the soul (1) resides in the same world with the Deity, (2) possesses the same station, condition, or rank, or equality with the Supreme Being in power and all the Divine attributes (the last of the four grades of Mukti), (3) possesses the sameness of form or gets assimilated to the Deity or (4) gets intimately united, identified or absorbed into the Deity. O Auspicious One! The worshipper of these five Devatas has never to see any of the hells, watched by My messengers. Those who are devoid of the devotion to the Devi see My abode; but those who go to the Tirthas of Hari, who hold Harivasaras (festivities on the days of Hari) who bow down at the feet of Hari and worship Hari, never come to My abode named Samyamana. Those Brahmanas that are purified by their performing the three Sandhyas and by the following the pure Acharas (customs and observances), those that find no pleasure until they worship the Devi, those that are attached to their own Dharmas and their own Acharas, never come to My abode.

My terrible messengers, seeing the devotees of S’iva, run away out of terror as snakes run away terrified by Garuda. I also order My messengers with nooses in their hands never to go to them. My messengers go mostly to other persons than the servants of Hari. No sooner do My Messengers see the worshippers of the Krisna Mantra, than they run away as snakes get terrified at the sight of Garuda. Chitragupta, too, one of the beings in Yama’s world, recording the vices and virtues of mankind, strike off the names of the Devi worshippers, out of fear and prepare Madhuparka, etc., for them (a mixture of honey; respectful offering made to a guest or to

the bridegroom on his arrival at the door of the father of the bride). They rise higher than the Brahma Lokas and go to the Devi’s abode, i.e., to Manidvipa. Those that are the worshippers of the S’akti Mantra and are highly fortunate, whose contact removes the sins of others, they deliver the thousand generations (from the downward course). As bundles and bundles of dry grasses become burnt to ashes, no sooner they are thrown into fire, so the delusion at once becomes itself deluded at the sight of the forms of those devotees.

At their sight, lust, anger, greed, disease, sorrow, old age, death, fear, Kala (time that takes away the life of persons), the good and bad karmas, pleasures and enjoyments drop off to a great distance. O Fair One! Now I have described to you the states of those persons that are not under the control of Kala, good and bad karmas, pleasures and enjoyments, etc., and those that do not suffer those pains. Now I am speaking of this visible body. Listen. Earth, water, fire, air, and ether are the five Maha Bhutas (the great elements); these are the seeds of this visible body of the person and are the chief factors in the work of creation. The body that is made up of earth and other elements is transient and artificial, i.e., that body becomes burnt to ashes. Within this visible body, bound, is there a Purusa of the size of a thumb; that is called the Jiva Purusa; the subtle JTva assumes those subtle bodies for enjoying the effects of karmas. In My world, that subtle body is not burnt by the burning fire. If that subtle body be immersed in water, if that be beaten incessantly or if it be struck by a weapon or pierced by a sharp thorn, that body is not destroyed. That body is not burnt nor broken by the burning hot and molten material, by the red hot iron, by hot stones by embracing a hot image or by falling into a burning cauldron. That body has to suffer incessant pains. O Fair One! Thus I have dwelt on the subject of the several bodies and the causes thereof according to the S’astras. Now I will describe to you the characters of all the other Kundas. Listen.

Here ends the Thirty-sixth Chapter of the Ninth Book on the destruction of the fear of the Yama of those who are the worshippers of the Five Devatas, in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 37

On The Eighty-Six Kundas And

Chapter 254 of 318 · 117 detected Sanskrit verse markers

Sanskrit

सावित्र्युवाच
धर्मराज उवाच
पूर्णेन्दुमण्डलाकारं सर्वं कुण्डं च वर्तुलम् ।
निम्नं पाषाणभेदैश्च पाचितं बहुभिः सति ॥ १ ॥
न नश्वरं चाप्रलयं निर्मितं चेश्वरेच्छया ।
क्लेशदं पातकानां च नानारूपं तदालयम् ॥ २ ॥
ज्वलदङ्गाररूपं च शतहस्तशिखान्वितम् ।
परितः क्रोशमानं च वह्निकुण्डं प्रकीर्तितम् ॥ ३ ॥
महाशब्दं प्रकुर्वद्भिः पापिभिः परिपूरितम् ।
रक्षितं मम दूतैश्च ताडितैश्चापि सन्ततम् ॥ ४ ॥
प्रतप्तोदकपूर्णं च हिंस्रजन्तुसमन्वितम् ।
महाघोरं काकुशब्दं प्रहारेण दृढेन च ॥ ५ ॥
क्रोशार्धमानं तद्दूतैस्ताडितैर्मम पार्षदैः ।
तप्तक्षारोदकैः पूर्णं पुनः काकैश्च सङ्कुलम् ॥ ६ ॥

सङ्कुलं पापिभिश्चैव क्रोशमानं भयानकम् ।
त्राहीति शब्दं कुर्वद्भिर्मम दूतैश्च ताडितैः ॥ ७ ॥
प्रचलद्भिरनाहारैः शुष्ककण्ठोष्ठतालुकैः ।
विड्भिरेव कृतं पूर्णं क्रोशमानं च कुत्सितम् ॥ ८ ॥
अतिदुर्गन्धिसंसक्तं व्याप्तं पापिभिरन्वहम् ।
ताडितैर्मम दूतैश्च तदाहारैः सुदारुणैः ॥ ९ ॥
रक्षेति शब्दं कुर्वद्भिस्तत्कीटैरेव भक्षितैः ।
तप्तमूत्रद्रवैः पूर्णं मूत्रकीटैश्च सङ्कुलम् ॥ १० ॥
युक्तं महापातकिभिस्तत्कीटैर्भक्षितैः सदा ।
गव्यूतिमानं ध्वान्ताक्तं शब्दकृद्भिश्च सन्ततम् ॥ ११ ॥
मद्दूतैस्ताडितैर्घोरैः शुष्ककण्ठोष्ठतालुकैः ।
श्लेष्मपूर्णं प्रशमितं तत्कीटैः पूरितं सदा ॥ १२ ॥
तद्भोजिभिः पापिभिश्च वेष्टितं वेष्टितैः सदा ।
क्रोशार्धं गरकुण्डं च गरभोजिभिरन्वितम् ॥ १३ ॥

गरकीटैर्भक्षितैश्च पापिभिः पूर्णमेव च ।
ताडितैर्मम दूतैश्च शब्दकृद्भिश्च कम्पितैः ॥ १४ ॥

सर्पाकारेर्वज्रदंष्ट्रैः शुष्ककण्ठैः सुदारुणैः ।
नेत्रयोर्मलपूर्णं च क्रोशार्धं कीटसंयुतम् ॥ १५ ॥
पापिभिः सङ्कुलं शश्वद्भ्रमद्भिः कीटभक्षितैः ।
वसारसेन सम्पूर्णं क्रोशतुर्यं सुदुःसहम् ॥ १६ ॥
तद्भोजिभिः पातकिभिर्मम दूतैश्च ताडितैः ।
शुक्रकुण्डं क्रोशमितं शुक्रकीटैश्च संयुतम् ॥ १७ ॥
पापिभिः सङ्कुलं शश्वद्द्रवद्भिः कीटभक्षितैः ।
दुर्गन्धिरक्तपूर्णं च वापीमानं गभीरकम् ॥ १८ ॥
तद्भोजिभिः पापिभिश्च सङ्कुलं कीटभक्षितम् ।
पूर्णं नेत्राश्रुभिस्तप्तं बहुपापिभिरन्वितम् ॥ १९ ॥
वापीतुर्यप्रमाणं च रुदद्भिः कीटभक्षितैः ।
नृणां गात्रमलैर्युक्तं तद्भक्षैः पापिभिर्युतम् ॥ २० ॥

ताडितैर्मम दूतैश्च व्यग्रैश्च कीटभक्षितैः ।
कर्णविट्परिपूर्णं च तद्भक्षैः पापिभिर्वृतम् ॥ २१ ॥
वापीतुर्यप्रमाणं च ब्रुवद्भिः कीटभक्षितैः ।
मज्जापूर्णं नराणां च महादुर्गन्धिसंयुतम् ॥ २२ ॥
महापातकिभिर्युक्तं वापीतुर्यप्रमाणकम् ।
परिपूर्णं सिग्धमांसैर्मम दूतैश्च ताडितैः ॥ २३ ॥
पापिभिः सङ्कुलं चैव वापीमानं भयानकम् ।
कन्याविक्रयिभिश्चैव तद्भक्ष्यैः कीटभक्षितैः ॥ २४ ॥
पाहीति शब्दं कुर्वद्भिस्त्रासितैश्च भयानकैः ।
वापीतुर्यप्रमाणं च नखादिकचतुष्टयम् ॥ २५ ॥
पापिभिः संयुतं शश्वन्मम दूतैश्च ताडितैः ।
प्रतप्तताम्रकुण्डं च ताम्रोपर्युल्मुकान्वितम् ॥ २६ ॥
ताम्राणां प्रतिमालक्षैः प्रतप्तैर्व्याप्तं सदा ।
प्रत्येकं प्रतिमाश्लिष्टैः रुदद्भिः पापिभिर्युतम् ॥ २७ ॥

गव्यूतिमानं विस्तीर्णं मम दूतैश्च ताडितैः ।
प्रतप्तलोहधारं च ज्ववलदङ्गारसंयुतम् ॥ २८ ॥
लोहानां प्रतिमाश्लिष्टैः रुदद्भिः पापिभिर्युतम् ।
प्रत्येकं प्रतिमाश्लिष्टैः शश्वत्प्रज्वलितैर्भिया ॥ २९ ॥
रक्ष रक्षेति शब्दं च कुर्वद्भिर्दूतताडितैः ।
महापातकिभिर्युक्तं द्विगव्यूतिप्रमाणकम् ॥ ३० ॥
भयानकं ध्वान्तयुक्तं लोहकुण्डं प्रकीर्तितम् ।
चर्मकुण्डं तप्तसुराकुण्डं वाप्यर्धमेव च ॥ ३१ ॥
तद्भोजिपापिभिर्व्याप्तं मम दूतैश्च ताडितैः ।
अतः शाल्मलिकुण्डं च वृक्षकण्टकशोभितम् ॥ ३२ ॥
लक्षपौरुषमानं च क्रोशमानं च दुःखदम् ।

धनुर्मानैः कण्टकैश्च सुतीक्ष्णैः परिवेष्टितम् ॥ ३३ ॥
प्रत्येकं विद्धगात्रैश्च महापातकिभिर्युतम् ।
वृक्षाग्रान्निपतद्भिश्च मम दूतैश्च पातितैः ॥ ३४ ॥

जलं देहीति शब्दं च कुर्वद्भिः शुष्कतालुकैः ।
महाभियातिव्यग्रैश्च दण्डैः सम्भग्नमस्तकैः ॥ ३५ ॥
प्रचलद्भिर्यथा तप्ततैलजीविभिरेव च ।
विषोदैस्तक्षकाणां च पूर्वं च क्रोशमानकम् ॥ ३६ ॥
तद्भक्षैः पापिभिर्युक्तं मम दूतैश्च ताडिते ।
प्रतप्ततैलपूर्णं च कीटादिपरिवर्जितम् ॥ ३७ ॥
महापातकिभिर्युक्तं दग्धाङ्गारैश्च वेष्टितम् ।
काकुशब्दं प्रकुर्वद्भिश्चलद्भिर्दूतपीडितैः ॥ ३८ ॥
ध्वान्तयुक्तं क्रोशमानं क्लेशदं च भयानकम् ।
शूलाकारैः सुतीक्ष्णाग्रैर्लोहशस्त्रैश्च वेष्टितम् ॥ ३९ ॥
शस्त्रतल्पस्वरूपञ्च कोशतुर्यप्रमाणकम् ।
वेष्टितं तत्पातकिभिः कुन्तविद्धैश्च वेष्टितैः ॥ ४० ॥
ताडितैर्मम दूतैश्च शुष्ककण्ठोष्ठतालुकैः ।
कीटैश्च शङ्कुप्रमितैः सर्पमानैर्भयङ्करैः ॥ ४१ ॥

तीक्ष्णदन्तैश्च विकृतैर्व्याप्तं ध्वान्तयुतं सति ।
महापातकिभिर्युक्तं मम दूतैश्च ताडिते ॥ ४२ ॥
द्विगव्यूतिप्रमाणं च पूयकुण्डं प्रचक्षते ।
तद्भक्ष्यैः प्राणिभिर्युक्तं मम दूतैश्च ताडितैः ॥ ४३ ॥
तालवृक्षप्रमाणैश्च सर्पकोटिभिरावृतम् ।
सर्पवेष्टितगात्रैश्च पापिभिः सर्पभक्षितैः ॥ ४४ ॥
सङ्कुलं शब्दकृद्भिश्च मम दूतैश्च ताडितैः ।
कुण्डत्रयं मशादीनां पूर्णं च मशकादिभिः ॥ ४५ ॥
सर्वं कोशार्धमानं च महापातकिभिर्युतम् ।
हस्तपादादिबद्धैश्च क्षतजौघेन लोहितैः ॥ ४६ ॥
हाहेति शब्दं कुर्वद्भिस्ताडितैर्मम पार्षदैः ।
वज्रवृश्चिकयोः कुण्डं ताभ्यां च परिपूरितम् ॥ ४७ ॥
वाप्यर्धं पापिभिर्युक्तं वज्रवृश्चिकदंशितैः ।
कुण्डत्रयं शरादीनां तैरेव परिपूरितम् ॥ ४८ ॥

तैर्विद्धैः पापिभिर्युक्तं वाप्यर्धं रक्तलोहितैः ।
तप्ततोयोदकैः पूर्णं सध्वान्तं गोलकुण्डकम् ॥ ४९ ॥
कीटैः शङ्कुसमानैश्च भक्षितैः पापिभिर्युतम् ।
वाप्यर्थमानं भीतैश्च पापिभिः कीटभक्षितैः ॥ ५० ॥
रुदद्भिः क्रोशमानैश्च मम दूतैश्च ताडितैः ।
अतिदुर्गन्धिसंयुक्तं दुःखदं पापिनां सदा ॥ ५१ ॥

दारुणैर्विकृताकारैर्भक्षितं पापिभिर्युतम् ।
वाप्यर्धं परिपूर्णं च जलस्थैर्नक्रकोटिभिः ॥ ५२ ॥
विण्मूत्रश्लेष्मभक्षैश्च संयुतं शतकोटिभिः ।
काकैश्च विकृताकारैर्भक्षितैः पापिभिर्युतम् ॥ ५३ ॥
मन्थानकुण्डं बीजकुण्डं ताभ्यां पूर्णं धनुःशतम् ।
भक्षितैः पापिभिर्युक्तं शब्दकृद्भिश्च सन्ततम् ॥ ५४ ॥
धनुःशतं जीवयुक्तं पापिभिः सङ्कुलं सदा ।
शब्दकृद्भिर्वज्रदंष्ट्रैः सान्द्रध्वान्तमयं परम् ॥ ५५ ॥

वापीद्विगुणमानं च तप्तप्रस्तरनिर्मितम् ।
ज्वलदङ्गारसदृशं चलद्भिः पापिभिर्युतम् ॥ ५६ ॥
क्षुरधारोपमैस्तीक्ष्णैः पाषाणैर्निर्मितं परम् ।
महापातकिभिर्युक्तं लालाकुण्डं च लोहितैः ॥ ५७ ॥
क्रोशमात्रं च गम्भीरं मम दूतैश्च ताडितैः ।
तप्ताञ्जनाचलाकारैः परिपूर्णं धनुःशतम् ॥ ५८ ॥
चलद्भिः पापिभिर्युक्तं मम दूतैश्च ताडितैः ।
पूर्णं चूर्णद्रवैः क्रोशमानं पापिभिरन्वितम् ॥ ५९ ॥
तद्भोजिभिः प्रदग्धैश्च मम दूतैश्च ताडितैः ।
कुण्डं कुलालचक्रं च घूर्णमानञ्च सन्ततम् ॥ ६० ॥
सुतीक्ष्णं षोडशारं च चूर्णितैः पापिभिर्युतम् ।
अतीव वक्रं निम्नं च द्विगव्यूतिप्रमाणकम् ॥ ६१ ॥
कन्दराकारनिर्माणं तप्तोदैश्च समन्वितम् ।
महापातकिभिर्युक्तं भक्षितैर्जलजन्तुभिः ॥ ६२ ॥

ज्वलद्भिः शब्दकृद्भिश्च ध्वान्तयुक्तं भयानकम् ।
कोटिभिर्विकृताकारैः कच्छपैश्च सुदारुणैः ॥ ६३ ॥
जलस्थैः संयुतं तैश्च भक्षितैः पापिभिर्युतम् ।
ज्वालाकलापैस्तेजोभिर्निर्मितैः क्रोशमानकम् ॥ ६४ ॥
शब्दकृद्भिः पातकिभिः संयुतं क्लेशदं सदा ।
क्रोशमानञ्च गम्भीरं तप्तभस्मभिरन्वितम् ॥ ६५ ॥
शश्वज्ज्वलद्भिः संयुक्तं पापिभिर्भस्मभक्षितैः ।
तप्तपाषाणलोहानां समूहैः परिपूरितैः ॥ ६६ ॥
पापिभिर्दग्धगात्रैश्च युक्तञ्च शुष्कतालुकैः ।
क्रोशमानं ध्वान्तयुक्तं गम्भीरमतिदारुणम् ॥ ६७ ॥
ताडितैश्च प्रदग्धैश्च दग्धकुण्डं प्रकीर्तितम् ।
अतीवोर्मियुतं तोयं प्रतप्तक्षारसंयुतम् ॥ ६८ ॥
नानाप्रकारैर्विरुतैर्जलजन्तुभिरन्वितम् ।
द्विगव्यूतिप्रमाणं च गम्भीरं ध्वान्तसंयुतम् ॥ ६९ ॥

तद्भक्ष्यैः पापिभिर्युक्तं दंशितैर्जलजन्तुभिः ।
ज्वलद्भिः शब्दकृद्भिश्च न पश्यद्भिः परस्परम् ॥ ७० ॥
प्रतप्तसूचीकुण्डञ्च कीर्तितं च भयानकम् ।
असीव धारापत्रस्याऽप्युच्चैस्तालतरोरधः ॥ ७१ ॥
क्रोशार्धमानं कुण्डं च पतत्पत्रसमन्वितम् ।
पापिनां रक्तपूर्णं च वृक्षाग्रात्पततां ध्रुवम् । ७२
परित्राहीति शब्दं च कुर्वतामसतामपि ।
गम्भीरं ध्वान्तयुक्तं च रक्तकीटसमन्वितम् ॥ ७३ ॥
तदसीपत्रकुण्डं च कीर्तितं च भयानकम् ।
धनुःशतप्रमाणं च क्षुरधारास्त्रसंयुतम् ॥ ७४ ॥
पापिनां रक्तपूर्णं च क्षुरधारं भयानकम् ।
सूचीमुखास्त्रसंयुक्तं पापिरक्तौघपूरतम् ॥ ७५ ॥
पञ्चाशद्धनुरायामं क्लेशदं सूचिकामुखम् ।
कस्यचिज्जन्तुभेदस्य गोकाख्यस्य मुखाकृति ॥ ७६ ॥

कूपरूपं गभीरं च धनुर्विंशत्प्रमाणकम् ।
महापातकिनां चैव महत्क्लेशप्रदं परम् ॥ ७७ ॥
तत्कीटभक्षितानां च नम्रास्यानां च सन्ततम् ।
कुण्डं नक्रमुखाकारं धनुःषोडशमानकम् ॥ ७८ ॥
गम्भीरं कूपरूपं च पापिनां सङ्कुलं सदा ।
धनुःशतप्रमाणं च कीर्तितं गजदंशनम् ॥ ७९ ॥
धनुस्त्रिंशत्प्रमाणं च कुण्डं च गोमुखाकृति ।
पापिनां क्लेशदं शश्वद्गोमुखं परिकीर्तितम् ॥ ८० ॥
कालचक्रेण संयुक्तं भ्रममाणं भयानकम् ।
कुम्भाकारं ध्वान्तयुक्तं द्विगव्यूतिप्रमाणकम् ॥ ८१ ॥
लक्षपौरुषमानं च गम्भीरं विस्मृतं सति ।
कुत्रचित्तप्ततैलं च ताम्रादिकुण्डमेव च ॥ ८२ ॥
पापिनां च प्रधानैश्च मूर्च्छितैः कृमिभिर्युतम् ।
परस्परं च नश्यद्भिः शब्दकृद्भिश्च सन्ततम् ॥ ८३ ॥

ताडितैर्यमदूतैश्च मुसलैर्मुद्गरैस्तथा ।
घूर्णमानैः पतद्भिश्च मूर्च्छितैश्च क्षणं क्षणम् ॥ ८४ ॥
पातितैर्यमदूतैश्च रुदन्त्यस्मात्क्षणं पुनः ।
यावन्तः पापिनः सन्ति सर्वकुण्डेषु सुन्दरि ॥ ८५ ॥
ततश्चतुर्गुणाः सन्ति कुम्भीपाके च दुःखदे ।
सुचिरं वध्यमानास्ते भोगदेहा न नश्वराः ॥ ८६ ॥
सर्वकुण्डप्रधानं च कुम्भीपाकं प्रकीर्तितम् ।
कालनिर्मितसूत्रेण निबद्धा यत्र पापिनः ॥ ८७ ॥
उत्थापिताश्च दूतैश्च क्षणमेव निमज्जिताः ।
निःश्वासबद्धाः सुचिरं तथा मोहं गताः पुनः ॥ ८८ ॥

अतीव क्लेशसंयुक्ता देहभोगेन सुन्दरि ।
प्रतप्ततोययुक्तं च कालसूत्रं प्रकीर्तितम् ॥ ८९ ॥
अवटः कूपभेदश्च मत्स्योदः स उदाहृतः ।
प्रतप्ततोयपूर्णं च चतुर्विंशत्प्रमाणकम् ॥ ९० ॥

व्याप्तं महापातकिभिर्व्याधिदग्धाङ्गैश्च सन्ततम् ।
मद्दूतैस्ताडितैः शश्वदवटोदं प्रकीर्तितम् ॥ ९१ ॥
यत्रोदस्पर्शमात्रेण सर्वव्याधिश्च पापिनाम् ।
भवेदकस्मात्पततां यस्मिन्कुण्डे धनुःशते ॥ ९२ ॥
अरुन्तुदैर्भक्षितैस्तु प्राणिभिर्यच्च सङ्कुलम् ।
हाहेति शब्दं कुर्वद्भिस्तदेवारुन्तुदं विदुः ॥ ९३ ॥
तप्तपांसुभिराकीर्णं ज्वलद्भिस्तुषदग्धकैः ।
तद्भक्षैः पापिभिर्युक्तं पांसुभोजैर्धनुःशतम् ॥ ९४ ॥
पातमात्रेण पापी च पाशेन वेष्टितो भवेत् ।
क्रोशमात्रेण कुण्डं च तत्पाशवेष्टनं विदुः ॥ ९५ ॥
पातमात्रेण पापी च शूलेन वेष्टितो भवेत् ।
धनुर्विंशत्प्रमाणं च शूलप्रोतं प्रकीर्तितम् ॥ ९६ ॥
पततां पापिनां यत्र भवेदेव प्रकम्पनम् ।
अतीव हिमतोयाक्तं क्रोशार्धं च प्रकम्पनम् ॥ ९७ ॥

ददत्येव हि मे दूता यत्रोल्काः पापिनां मुखे ।
धनुर्विंशत्प्रमाणं तदुल्काभिश्च सुसङ्कुलम् ॥ ९८ ॥
लक्षपौरुषमानं च गम्भीरं च धनुःशतम् ।
नानाप्रकारकृमिभिः संयुक्तं च भयानकम् ॥ ९९ ॥
अत्यन्धकारव्याप्तं च कूपाकारं च वर्तुलम् ।
तद्भक्ष्यैः पापिभिर्युक्तं प्रणश्यद्भिः परस्परम् ॥ १०० ॥
तप्ततोयप्रदग्धैश्च ज्वलद्भिः कीटभक्षितैः ।
ध्वान्तेन चक्षुषा चान्धैरन्धकूपः प्रकीर्तितः ॥ १०१ ॥
नानाप्रकारशस्त्रौघैर्यत्र विद्धाश्च पापिनः ।
धनुर्विंशत्प्रमाणं च वेधनं तत्प्रकीर्तितम् ॥ १०२ ॥
दण्डेन ताडिता यत्र मम दूतैश्च पापिनः ।
धनुःषोडशमानं च तत्कुण्डं दण्डताडनम् ॥ १०३ ॥
निरुद्धाश्च महाजालैर्यथा मीनाश्च पापिनः ।
धनुर्विंशत्प्रमाणं च जालरन्ध्रं प्रकीर्तितम् ॥ १०४ ॥

पततां पापिनां कुण्डे देहश्चूर्णो भवेदिह ।
लोहबन्दीनिबद्धानां कोटिपौरुषमानकम् ॥ १०५ ॥
गम्भीरं ध्वान्तसंयुक्तं धनुर्विंशत्प्रमाणकम् ।
मूर्च्छितानां जडानां च देहचूर्णं प्रकीर्तितम् ॥ १०६ ॥
दलिताः पापिनो यत्र मम दूतैश्च ताडिताः ।

धनुःषोडशमानं च तत्कुण्डं दलनं स्मृतम् ॥ १०७ ॥
पतनेनैव पापी च शुष्ककण्ठोष्ठतालुकः ।
बालुकासु च तप्तासु धनुस्त्रिंशत्प्रमाणकम् ॥ १०८ ॥
शतपौरुषमानं च गम्भीरं ध्वान्तसंयुतम् ।
शोषणं कुण्डमेतद्धि पापिनां परदुःखदम् ॥ १०९ ॥
नानाचर्मकषायोदपरिपूर्णं धनुःशतम् ।
दुर्गन्धियुक्ततद्भक्ष्यैः प्राणिभिः सङ्कुलं कषम् ॥ ११० ॥
शूर्पाकारमुखं कुण्डं धनुर्द्वादशमानकम् ।
तप्तलोहबालुकाभिः पूर्णं पातकिसंयुतम् ॥ १११ ॥

दुर्गन्धियुक्तं तद्भक्ष्यैः पापिभिः सङ्कुलं सति ।
शूर्पाकारमुखं कुण्डं धनुर्द्वादशमात्रकम् ॥ ११२ ॥
प्रतप्तबालुकापूर्णं महापातकिभिर्युतम् ।
अन्तरग्निशिखानां च ज्वालाव्याप्तमुखं सदा ॥ ११३ ॥
धनुर्विंशतिमात्रं च प्रमाणं यस्य सुन्दरि ।
ज्वालाभिर्दग्धगात्रैश्च पापिभिर्व्याप्तमेव च ॥ ११४ ॥
तन्महाक्लेशदं शश्वत्कुण्डं ज्वालामुखं स्मृतम् ।
पातमात्राद्यत्र पापी मूर्च्छितो वै नरो भवेत् ॥ ११५ ॥
तप्तेष्टकाभ्यन्तरितं वाप्यर्धं जिह्मकुण्डकम् ।
धूमान्धकारसंयुक्तं धूम्रान्धैः पापिभिर्युतम् ॥ ११६ ॥
धनुःशतं श्वासरन्ध्रैर्धूम्रान्धं परिकीर्तितम् ।
पातमात्राद्यत्र पापी नागैश्च वेष्टितो भवेत् ॥ ११७ ॥
धनुःशतं नागपूर्णं तन्नागैर्वेष्टितं भवेत् ।
षडशीति च कुण्डानि मयोक्तानि निशामय ।

लक्षणं चापि तेषां च किं भूयः श्रोतुमिच्छसि ॥ ११८ ॥

Roman transliteration

sāvitryuvāca
dharmarāja uvāca
pūrṇendumaṇḍalākāraṃ sarvaṃ kuṇḍaṃ ca vartulam |
nimnaṃ pāṣāṇabhedaiśca pācitaṃ bahubhiḥ sati || 1 ||
na naśvaraṃ cāpralayaṃ nirmitaṃ ceśvarecchayā |
kleśadaṃ pātakānāṃ ca nānārūpaṃ tadālayam || 2 ||
jvaladaṅ□gārarūpaṃ ca śatahastaśikhānvitam |
paritaḥ krośamānaṃ ca vahnikuṇḍaṃ prakīrtitam || 3 ||
mahāśabdaṃ prakurvad□□bhiḥ pāpibhiḥ paripūritam |
rakṣitaṃ mama dūtaiśca tāḍitaiścāpi santatam || 4 ||
prataptodakapūrṇaṃ ca hiṃsrajantusamanvitam |
mahāghoraṃ kākuśabdaṃ prahāreṇa dṛḍhena ca || 5 ||
krośārdhamānaṃ taddūtaistāḍitairmama pārṣadaiḥ |
taptakṣārodakaiḥ pūrṇaṃ punaḥ kākaiśca saṅ□kulam || 6 ||

saṅ□kulaṃ pāpibhiścaiva krośamānaṃ bhayānakam |
trāhīti śabdaṃ kurvad□□bhirmama dūtaiśca tāḍitaiḥ || 7 ||
pracalad□bhiranāhāraiḥ śuṣkakaṇṭhoṣṭhatālukaiḥ |
viḍ□bhireva kṛtaṃ pūrṇaṃ krośamānaṃ ca kutsitam || 8 ||
atidurgandhisaṃsaktaṃ vyāptaṃ pāpibhiranvaham |
tāḍitairmama dūtaiśca tadāhāraiḥ sudāruṇaiḥ || 9 ||
rakṣeti śabdaṃ kurvad□bhistatkīṭaireva bhakṣitaiḥ |
taptamūtradravaiḥ pūrṇaṃ mūtrakīṭaiśca saṅ□kulam || 10 ||
yuktaṃ mahāpātakibhistatkīṭairbhakṣitaiḥ sadā |
gavyūtimānaṃ dhvāntāktaṃ śabdakṛd□bhiśca santatam || 11 ||
maddūtaistāḍitairghoraiḥ śuṣkakaṇṭhoṣṭhatālukaiḥ |
śleṣmapūrṇaṃ praśamitaṃ tatkīṭaiḥ pūritaṃ sadā || 12 ||
tad□bhojibhiḥ pāpibhiśca veṣṭitaṃ veṣṭitaiḥ sadā |
krośārdhaṃ garakuṇḍaṃ ca garabhojibhiranvitam || 13 ||

garakīṭairbhakṣitaiśca pāpibhiḥ pūrṇameva ca |
tāḍitairmama dūtaiśca śabdakṛd□bhiśca kampitaiḥ || 14 ||
sarpākārervajradaṃṣṭrai śuṣkakaṇṭhaiḥ sudāruṇaiḥ |
netrayormalapūrṇaṃ ca krośārdhaṃ kīṭasaṃyutam || 15 ||
pāpibhiḥ saṅ□kulaṃ śaśvad□bhramad□bhiḥ kīṭabhakṣitaiḥ |
vasārasena sampūrṇaṃ krośaturyaṃ suduḥsaham || 16 ||
tad□bhojibhiḥ pātakibhirmama dūtaiśca tāḍitaiḥ |
śukrakuṇḍaṃ krośamitaṃ śukrakīṭaiśca saṃyutam || 17 ||
pāpibhiḥ saṅ□kulaṃ śaśvad□ dravad□bhiḥ kīṭabhakṣitaiḥ |
durgandhiraktapūrṇaṃ ca vāpīmānaṃ gabhīrakam || 18 ||
tad□bhojibhiḥ pāpibhiśca saṅ□kulaṃ kīṭabhakṣitam |
pūrṇaṃ netrāśrubhistaptaṃ bahupāpibhiranvitam || 19 ||
vāpīturyapramāṇaṃ ca rudad□bhiḥ kīṭabhakṣitaiḥ |
nṛṇāṃ gātramalairyuktaṃ tad□bhakṣaiḥ pāpibhiryutam || 20 ||

tāḍitairmama dūtaiśca vyagraiśca kīṭabhakṣitaiḥ |
karṇaviṭparipūrṇaṃ ca tad□bhakṣaiḥ pāpibhirvṛtam || 21 ||
vāpīturyapramāṇaṃ ca bruvad□bhiḥ kīṭabhakṣitaiḥ |
majjāpūrṇaṃ narāṇāṃ ca mahādurgandhisaṃyutam || 22 ||
mahāpātakibhiryuktaṃ vāpīturyapramāṇakam |
paripūrṇaṃ sigdhamāṃsairmama dūtaiśca tāḍitaiḥ || 23 ||
pāpibhiḥ saṅ□kulaṃ caiva vāpīmānaṃ bhayānakam |
kanyāvikrayibhiścaiva tad□bhakṣyaiḥ kīṭabhakṣitaiḥ || 24 ||
pāhīti śabdaṃ kurvad□bhistrāsitaiśca bhayānakaiḥ |
vāpīturyapramāṇaṃ ca nakhādikacatuṣṭayam || 25 ||
pāpibhiḥ saṃyutaṃ śaśvanmama dūtaiśca tāḍitaiḥ |
prataptatāmrakuṇḍaṃ ca tāmroparyulmukānvitam || 26 ||
tāmrāṇāṃ pratimālakṣaiḥ prataptairvyāpṛtaṃ sadā |
pratyekaṃ pratimāśliṣṭaiḥ rudad□bhiḥ pāpibhiryutam || 27 ||

gavyūtimānaṃ vistīrṇaṃ mama dūtaiśca tāḍitaiḥ |
prataptalohadhāraṃ ca jvavaladaṅ□gārasaṃyutam || 28 ||
lohānāṃ pratimāśliṣṭaiḥ rudad□bhiḥ pāpibhiryutam |
pratyekaṃ pratimāśliṣṭaiḥ śaśvatprajvalitairbhiyā || 29 ||
rakṣa rakṣeti śabdaṃ ca kurvad□bhirdūtatāḍitaiḥ |
mahāpātakibhiryuktaṃ dvigavyūtipramāṇakam || 30 ||
bhayānakaṃ dhvāntayuktaṃ lohakuṇḍaṃ prakīrtitam |
carmakuṇḍaṃ taptasurākuṇḍaṃ vāpyardhameva ca || 31 ||

tad□bhojipāpibhirvyāptaṃ mama dūtaiśca tāḍitaiḥ |
ataḥ śālmalikuṇḍaṃ ca vṛkṣakaṇṭakaśobhitam || 32 ||
lakṣapauruṣamānaṃ ca krośamānaṃ ca duḥkhadam |
dhanurmānaiḥ kaṇṭakaiśca sutīkṣṇaiḥ pariveṣṭitam || 33 ||
pratyekaṃ viddhagātraiśca mahāpātakibhiryutam |
vṛkṣāgrānnipatad□bhiśca mama dūtaiśca pātitaiḥ || 34 ||

jalaṃ dehīti śabdaṃ ca kurvad□bhiḥ śuṣkatālukaiḥ |
mahābhiyātivyagraiśca daṇḍaiḥ sambhagnamastakaiḥ || 35 ||
pracalad□bhiryathā taptatailajīvibhireva ca |
viṣodaistakṣakāṇāṃ ca pūrvaṃ ca krośamānakam || 36 ||
tad□bhakṣaiḥ pāpibhiryuktaṃ mama dūtaiśca tāḍite |
prataptatailapūrṇaṃ ca kīṭādiparivarjitam || 37 ||
mahāpātakibhiryuktaṃ dagdhāṅ□gāraiśca veṣṭitam |
kākuśabdaṃ prakurvad□bhiścalad□bhirdūtapīḍitaiḥ || 38 ||
dhvāntayuktaṃ krośamānaṃ kleśadaṃ ca bhayānakam |
śūlākāraiḥ sutīkṣṇāgrairlohaśastraiśca veṣṭitam || 39 ||
śastratalpasvarūpañca kośaturyapramāṇakam |
veṣṭitaṃ tatpātakibhiḥ kuntaviddhaiśca veṣṭitaiḥ || 40 ||
tāḍitairmama dūtaiśca śuṣkakaṇṭhoṣṭhatālukaiḥ |
kīṭaiśca śaṅ□kupramitaiḥ sarpamānairbhayaṅ□karaiḥ || 41 ||

tīkṣṇadantaiśca vikṛtairvyāptaṃ dhvāntayutaṃ sati |
mahāpātakibhiryuktaṃ mama dūtaiśca tāḍite || 42 ||
dvigavyūtipramāṇaṃ ca pūyakuṇḍaṃ pracakṣate |
tad□bhakṣyaiḥ prāṇibhiryuktaṃ mama dūtaiśca tāḍitaiḥ || 43 ||
tālavṛkṣapramāṇaiśca sarpakoṭibhirāvṛtam |
sarpaveṣṭitagātraiśca pāpibhiḥ sarpabhakṣitaiḥ || 44 ||
saṅ□kulaṃ śabdakṛd□bhiśca mama dūtaiśca tāḍitaiḥ |
kuṇḍatrayaṃ maśādīnāṃ pūrṇaṃ ca maśakādibhiḥ || 45 ||
sarvaṃ kośārdhamānaṃ ca mahāpātakibhiryutam |
hastapādādibaddhaiśca kṣatajaughena lohitaiḥ || 46 ||
hāheti śabdaṃ kurvad□bhistāḍitairmama pārṣadaiḥ |
vajravṛścikayoḥ kuṇḍaṃ tābhyāṃ ca paripūritam || 47 ||
vāpyardhaṃ pāpibhiryuktaṃ vajravṛścikadaṃśitaiḥ |
kuṇḍatrayaṃ śarādīnāṃ taireva paripūritam || 48 ||

tairviddhaiḥ pāpibhiryuktaṃ vāpyardhaṃ raktalohitaiḥ |
taptatoyodakaiḥ pūrṇaṃ sadhvāntaṃ golakuṇḍakam || 49 ||
kīṭaiḥ śaṅ□kusamānaiśca bhakṣitaiḥ pāpibhiryutam |
vāpyarthamānaṃ bhītaiśca pāpibhiḥ kīṭabhakṣitaiḥ || 50 ||
rudad□bhiḥ krośamānaiśca mama dūtaiśca tāḍitaiḥ |
atidurgandhisaṃyuktaṃ duḥkhadaṃ pāpināṃ sadā || 51 ||
dāruṇairvikṛtākārairbhakṣitaṃ pāpibhiryutam |
vāpyardhaṃ paripūrṇaṃ ca jalasthairnakrakoṭibhiḥ || 52 ||
viṇmūtraśleṣmabhakṣaiśca saṃyutaṃ śatakoṭibhiḥ |
kākaiśca vikṛtākārairbhakṣitaiḥ pāpibhiryutam || 53 ||
manthānakuṇḍaṃ bījakuṇḍaṃ tābhyāṃ pūrṇaṃ dhanuḥśatam |
bhakṣitaiḥ pāpibhiryuktaṃ śabdakṛd□bhiśca santatam || 54 ||
dhanuḥśataṃ jīvayuktaṃ pāpibhiḥ saṅ□kulaṃ sadā |
śabdakṛd□bhirvajradaṃṣṭraiḥ sāndradhvāntamayaṃ param || 55 ||

vāpīdviguṇamānaṃ ca taptaprastaranirmitam |
jvaladaṅ□gārasadṛśaṃ calad□bhiḥ pāpibhiryutam || 56 ||
kṣuradhāropamaistīkṣṇaiḥ pāṣāṇairnirmitaṃ param |
mahāpātakibhiryuktaṃ lālākuṇḍaṃ ca lohitaiḥ || 57 ||
krośamātraṃ ca gambhīraṃ mama dūtaiśca tāḍitaiḥ |
taptāñjanācalākāraiḥ paripūrṇaṃ dhanuḥśatam || 58 ||
calad□bhiḥ pāpibhiryuktaṃ mama dūtaiśca tāḍitaiḥ |
pūrṇaṃ cūrṇadravaiḥ krośamānaṃ pāpibhiranvitam || 59 ||
tad□bhojibhiḥ pradagdhaiśca mama dūtaiśca tāḍitaiḥ |
kuṇḍaṃ kulālacakraṃ ca ghūrṇamānañca santatam || 60 ||
sutīkṣṇaṃ ṣoḍaśāraṃ ca cūrṇitaiḥ pāpibhiryutam |
atīva vakraṃ nimnaṃ ca dvigavyūtipramāṇakam || 61 ||
kandarākāranirmāṇaṃ taptodaiśca samanvitam |
mahāpātakibhiryuktaṃ bhakṣitairjalajantubhiḥ || 62 ||

jvalad□bhiḥ śabdakṛd□bhiśca dhvāntayuktaṃ bhayānakam |
koṭibhirvikṛtākāraiḥ kacchapaiśca sudāruṇaiḥ || 63 ||
jalasthaiḥ saṃyutaṃ taiśca bhakṣitaiḥ pāpibhiryutam |
jvālākalāpaistejobhirnirmitaiḥ krośamānakam || 64 ||
śabdakṛd□bhiḥ pātakibhiḥ saṃyutaṃ kleśadaṃ sadā |
krośamānañca gambhīraṃ taptabhasmabhiranvitam || 65 ||
śaśvajjvalad□bhiḥ saṃyuktaṃ pāpibhirbhasmabhakṣitaiḥ |
taptapāṣāṇalohānāṃ samūhaiḥ paripūritaiḥ || 66 ||
pāpibhirdagdhagātraiśca yuktañca śuṣkatālukaiḥ |
krośamānaṃ dhvāntayuktaṃ gambhīramatidāruṇam || 67 ||
tāḍitaiśca pradagdhaiśca dagdhakuṇḍaṃ prakīrtitam |
atīvormiyutaṃ toyaṃ prataptakṣārasaṃyutam || 68 ||
nānāprakārairvirutairjalajantubhiranvitam |
dvigavyūtipramāṇaṃ ca gambhīraṃ dhvāntasaṃyutam || 69 ||

tad□bhakṣyaiḥ pāpibhiryuktaṃ daṃśitairjalajantubhiḥ |
jvalad□bhiḥ śabdakṛd□bhiśca na paśyad□bhiḥ parasparam || 70 ||
prataptasūcīkuṇḍañca kīrtitaṃ ca bhayānakam |
asīva dhārāpatrasyā'pyuccaistālataroradhaḥ || 71 ||
krośārdhamānaṃ kuṇḍaṃ ca patatpatrasamanvitam |
pāpināṃ raktapūrṇaṃ ca vṛkṣāgrātpatatāṃ dhruvam | 72
paritrāhīti śabdaṃ ca kurvatāmasatāmapi |
gambhīraṃ dhvāntayuktaṃ ca raktakīṭasamanvitam || 73 ||
tadasīpatrakuṇḍaṃ ca kīrtitaṃ ca bhayānakam |
dhanuḥśatapramāṇaṃ ca kṣuradhārāstrasaṃyutam || 74 ||
pāpināṃ raktapūrṇaṃ ca kṣuradhāraṃ bhayānakam |
sūcīmukhāstrasaṃyuktaṃ pāpiraktaughapūratam || 75 ||
pañcāśaddhanurāyāmaṃ kleśadaṃ sūcikāmukham |
kasyacijjantubhedasya gokākhyasya mukhākṛti || 76 ||

kūparūpaṃ gabhīraṃ ca dhanurviṃśatpramāṇakam |
mahāpātakināṃ caiva mahatkleśapradaṃ param || 77 ||
tatkīṭabhakṣitānāṃ ca namrāsyānāṃ ca santatam |
kuṇḍaṃ nakramukhākāraṃ dhanuḥṣoḍaśamānakam || 78 ||
gambhīraṃ kūparūpaṃ ca pāpināṃ saṅ□kulaṃ sadā |
dhanuḥśatapramāṇaṃ ca kīrtitaṃ gajadaṃśanam || 79 ||
dhanustriṃśatpramāṇaṃ ca kuṇḍaṃ ca gomukhākṛti |
pāpināṃ kleśadaṃ śaśvad□ gomukhaṃ parikīrtitam || 80 ||

*kālacakreṇa saṃyuktaṃ bhramamāṇaṃ bhayānakam |
kumbhākāraṃ dhvāntayuktaṃ dvigavyūtipramāṇakam || 81 ||
lakṣapauruṣamānaṃ ca gambhīraṃ vismṛtaṃ sati |
kutracittaptatailaṃ ca tāmrādikuṇḍameva ca || 82 ||
pāpināṃ ca pradhānaiśca mūrcchitaiḥ kṛmibhiryutam |
parasparaṃ ca naśyad□bhiḥ śabdakṛd□bhiśca santatam || 83 ||*

*tāḍitairyamadūtaiśca musalairmud□garaistathā |
ghūrṇamānaiḥ patad□bhiśca mūrcchitaiśca kṣaṇaṃ kṣaṇam || 84 ||
pātitairyamadūtaiśca rudantyasmātkṣaṇaṃ punaḥ |
yāvantaḥ pāpinaḥ santi sarvakuṇḍeṣu sundari || 85 ||
tataścaturguṇāḥ santi kumbhīpāke ca duḥkhade |
suciraṃ vadhyamānāste bhogadehā na naśvarāḥ || 86 ||
sarvakuṇḍapradhānaṃ ca kumbhīpākaṃ prakīrtitam |
kālanirmitasūtreṇa nibaddhā yatra pāpinaḥ || 87 ||
utthāpitāśca dūtaiśca kṣaṇameva nimajjitāḥ |
niḥśvāsabaddhāḥ suciraṃ tathā mohaṃ gatāḥ punaḥ || 88 ||
atīva kleśasaṃyuktā dehabhogena sundari |
prataptatoyayuktaṃ ca kālasūtraṃ prakīrtitam || 89 ||
avaṭaḥ kūpabhedaśca matsyodaḥ sa udāhṛtaḥ |
prataptatoyapūrṇaṃ ca caturviṃśatpramāṇakam || 90 ||*

*vyāptaṃ mahāpātakibhirvyādagdhāṅ□gaiśca santatam |
maddūtaistāḍitaiḥ śaśvadavaṭodaṃ prakīrtitam || 91 ||
yatrodasparśamātreṇa sarvavyādhiśca pāpinām |
bhavedakasmātpatatāṃ yasminkuṇḍe dhanuḥśate || 92 ||
aruntudairbhakṣitaistu prāṇibhiryacca saṅ□kulam |
hāheti śabdaṃ kurvad□bhistadevāruntudaṃ viduḥ || 93 ||
taptapāṃsubhirākīrṇaṃ jvalad□bhistuṣadagdhakaiḥ |
tad□bhakṣaiḥ pāpibhiryuktaṃ pāṃsubhojairdhanuḥśatam || 94 ||
pātamātreṇa pāpī ca pāśena veṣṭito bhavet |
krośamātreṇa kuṇḍaṃ ca tatpāśaveṣṭanaṃ viduḥ || 95 ||
pātamātreṇa pāpī ca śūlena veṣṭito bhavet |
dhanurviṃśatpramāṇaṃ ca śūlaprotaṃ prakīrtitam || 96 ||
patatāṃ pāpināṃ yatra bhavedeva prakampanam |
atīva himatoyāktaṃ krośārdhaṃ ca prakampanam || 97 ||*

*dadatyeva hi me dūtā yatrolkāḥ pāpināṃ mukhe |
dhanurviṃśatpramāṇaṃ tadulkābhiśca susaṅ□kulam || 98 ||
lakṣapauruṣamānaṃ ca gambhīraṃ ca dhanuḥśatam |
nānāprakārakṛmibhiḥ saṃyuktaṃ ca bhayānakam || 99 ||
atyandhakāravyāptaṃ ca kūpākāraṃ ca vartulam |
tad□bhakṣyaiḥ pāpibhiryuktaṃ praṇaśyad□bhiḥ parasparam || 100 ||
taptatoyapradagdhaiśca jvalad□bhiḥ kīṭabhakṣitaiḥ |
dhvāntena cakṣuṣā cāndhairandhakūpaḥ prakīrtitaḥ || 101 ||
nānāprakāraśastraughairyatra viddhāśca pāpinaḥ |
dhanurviṃśatpramāṇaṃ ca vedhanaṃ tatprakīrtitam || 102 ||
daṇḍena tāḍitā yatra mama dūtaiśca pāpinaḥ |
dhanuḥṣoḍaśamānaṃ ca tatkuṇḍaṃ daṇḍatāḍanam || 103 ||
niruddhāśca mahājālairyathā mīnāśca pāpinaḥ |
dhanurviṃśatpramāṇaṃ ca jālarandhraṃ prakīrtitam || 104 ||*

patatāṃ pāpināṃ kuṇḍe dehaścūrṇo bhavediha |
lohabandīnibaddhānāṃ koṭipauruṣamānakam || 105 ||
gambhīraṃ dhvāntasaṃyuktaṃ dhanurviṃśatpramāṇakam |
mūrcchitānāṃ jaḍānāṃ ca dehacūrṇaṃ prakīrtitam || 106 ||
dalitāḥ pāpino yatra mama dūtaiśca tāḍitāḥ |
dhanuḥṣoḍaśamānaṃ ca tatkuṇḍaṃ dalanaṃ smṛtam || 107 ||
patanenaiva pāpī ca śuṣkakaṇṭhoṣṭhatālukaḥ |
bālukāsu ca taptāsu dhanustriṃśatpramāṇakam || 108 ||
śatapauruṣamānaṃ ca gambhīraṃ dhvāntasaṃyutam |
śoṣaṇaṃ kuṇḍametaddhi pāpināṃ paraduḥkhadam || 109 ||
nānācarmakaṣāyodaparipūrṇaṃ dhanuḥśatam |
durgandhiyuktatad□bhakṣyaiḥ prāṇibhiḥ saṅ□kulaṃ kaṣam || 110 ||
śūrpākāramukhaṃ kuṇḍaṃ dhanurdvādaśamānakam |
taptalohabālukābhiḥ pūrṇaṃ pātakisaṃyutam || 111 ||

durgandhiyuktaṃ tad□bhakṣyaiḥ pāpibhiḥ saṅ□kulaṃ sati |
śūrpākāramukhaṃ kuṇḍaṃ dhanurdvādaśamātrakam || 112 ||
prataptabālukāpūrṇaṃ mahāpātakibhiryutam |
antaragniśikhānāṃ ca jvālāvyāptamukhaṃ sadā || 113 ||
dhanurviṃśatimātraṃ ca pramāṇaṃ yasya sundari |
jvālābhirdagdhagātraiśca pāpibhirvyāptameva ca || 114 ||
tanmahākleśadaṃ śaśvatkuṇḍaṃ jvālāmukhaṃ smṛtam |
pātamātrādyatra pāpī mūrcchito vai naro bhavet || 115 ||
tapteṣṭakābhyantaritaṃ vāpyardhaṃ jihmakuṇḍakam |
dhūmāndhakārasaṃyuktaṃ dhūmrāndhaiḥ pāpibhiryutam || 116 ||
dhanuḥśataṃ śvāsarandhrairdhūmrāndhaṃ parikīrtitam |
pātamātrādyatra pāpī nāgaiśca veṣṭito bhavet || 117 ||
dhanuḥśataṃ nāgapūrṇaṃ tannāgairveṣṭitaṃ bhavet |
ṣaḍaśīti ca kuṇḍāni mayoktāni niśāmaya |

lakṣaṇaṃ cāpi teṣāṃ ca kiṃ bhūyaḥ śrotumicchasi || 118 ||

English translation

1-60. Dharmaraja said All the Kundas (hells) are circular in form like the Full Moon. Of these, the Vahnikunda has the fire lit at its bottom, by the help of various kinds of stones. This Kunda will not be destroyed till Mahapralaya comes. Here the sinners are tormented severely. It looks like a blazing coke. The flames are rising from it one hundred hands high. In circumference those flames are two miles. This is named Vahnikunda. It is full of sinners crying loudly. It is constantly watched by My messengers who are chastising and punishing the sinners. Next comes the Tapta Kunda. It is filled with hot water and full of rapacious animals. The sinners there are severely beaten by My messengers and they are always crying out very loudly, which is being echoed and re-echoed all around terribly.

It extends for one mile. This Kunda is filled with hot salt water and the abode of many crows. Then there is the Bhayanaka Kunda. It extends for two miles and it is filled with sinners. They are being punished by My messengers and they are incessantly crying, “Save us, save us.”

Next comes the Vistha Kunda. It is filled with faeces and excrements where the sinners are moving without any food and with their palate and throats dry. Its size is two miles and it is very bad and ugly with foetid and nasty smell. It is always filled with sinners, who are being chastised by My Dutas (messengers) and eat those faeces and excrements. The worms therein are constantly biting and stinging them and they are crying, “deliver us, deliver us.” Then comes the hot Muttra Kunda. It is

filled with the hot urine and the worms thereof. The great sinners always dwell here. It measures four miles; and it is quite dark. My Dutas always beat them and their throats, lips, palates are all dry. Then comes the S'lesma Kunda. It is filled with phlegm and the insects thereof. The sinners dwell in phlegm and eat

that phlegm. Then comes the Gara Kunda. It is filled with (factitious) poison. It measures one mile. The sinners eat this poison and dwell here. The worms thereof bite them. They tremble at the chastisement of My Dutas and cry aloud. My messengers look like serpents, with teeth like thunderbolt and they are very furious and fierce, with their throats dry and their words very harsh. Then comes Dusika Kunda. It is filled with the rheum and dirt of the eyes and it measures one mile. Innumerable worms are born therein. Numberless sinners live there, and as they move, the insects immediately bite and sting them. Next comes the Vasa Kunda. It is filled with the serum or marrow of the flesh and it measures one-half mile. The sinners dwell there, chastised and punished by My messengers. Then comes the S'ukra Kunda. It measures two miles in diameter. The insects, born in the semen, bite the sinners, and they move on and on. Then comes the Rakta Kunda, with very offensive, foetid smell. It is deep like a well and filled with blood. The sinners dwell here, drinking blood. The insects therein are always biting them. Then follows the As'ru Kunda. It measures in size one fourth the measure of the well (above-mentioned). It is always filled with hot tears of the eyes; and many sinners are seen there living weeping and crying and being bitten by the snakes. Then there is the Gatra Mala Kunda. The sinners are chastised and punished there by My messengers and being bitten by the insects thereof, they eat the dirts of the body and dwell there. Then comes the Kama Mala Kunda. The sinners eat the wax of the ear and fill the place. The insects always bite them and they are crying aloud. It measures one fourth the measure of a Vapi. Then comes the Majja Kunda. It is filled with fat and marrow, emitting foetid offensive odour. It measures one fourth the measure of a Vapi. The great sinners always dwell there. Then comes the Mamsa Kunda. This is filled with the greasy flesh. It measures (one-fourth) that of a Vapi. Those who sell their daughters dwell here. My messengers always chastise and punish them and horrible insects bite and sting them and they cry, out of fear and agony, "Save us, save us," and eat at times that flesh. Then come in succession the four Kundas Nakha, Loma and others. They also measure each one-fourth that of a Vapi. The sinners dwell

there, always chastised by My messengers. Next comes the very hot Tamra Kunda. Burning cokes exist on the top of very hot coppers. There are lakhs and lakhs of very hot copper figures in that Kunda. The sinners, being compelled by My messengers, are made to embrace each of these hot copper figures and they cry loudly and live there. It measures four miles. Then come the burning Angara Kunda and the hot Lauha Dhara Kunda. Here the sinners are made to embrace the hot iron figures and, feeling themselves burnt, cry out of fear and agony. Whenever My messengers punish them, they immediately cry out, "Save us, save us." It measures eight miles; and it is pitch dark and very awful. This is named the hot Lauha Kunda. Then come the Charma Kunda and Sura Kunda. The sinners, beaten by My men, eat the skin and drink the hot urine and dwell there. Then comes the S'almalT Kunda; it is overspread with thorns and thorny trees, causing intense pain. It measures two miles. Millions and millions of great sinners are made by My men to fall from the tops of those trees down below where their bodies get pierced by very sharp thorns, six feet long; and thus they dwell there, beaten by My men. Out of thirst, their palates get dried up; and they cry out repeatedly, "Water, water." Out of fear, they get very anxious and then their heads get broken by the clubs brought down on them by My men. So they move there like the beings burnt in very hot oil. Then comes the Visoda Kunda. It measures two miles in diameter and is filled with the poison of the serpent called Taksakas. My men punish the sinners and they drink the poison thereof and dwell there. Then comes the hot Taila Kunda. There are no insects here. Only the great sinners dwell. All

around burning coals are flaring and when My men beat the sinners, they run hither and thither. It is filled with horrible intense darkness and it is exceedingly painful. It looks dreadful and measures two miles. Then comes the Kunta Kunda. Sharp pointed iron weapons like tridents are placed in order all round. The sinners, pierced by those weapons, are seen encircling the Kunda. It measures one-half mile. Beaten by My men, their throats and lips get dried up. Then comes the Krimi Kunda. It is filled with terrible worms and insects, snake-like with sharp teeth, of the size of a S'anku (a Sal tree) deformed and hideous looking; and it is

filled with pitch darkness, terrible to look at. Beaten by My men, the great sinners dwell there. Then comes the Puya Kunda. It measures eight miles in diameter (or in circumference?). The sinners dwell and eat the pus thereof and, are beaten by My men. Then comes the Sarpa Kunda. Millions and millions of snakes of the length of a Tal tree are existing there. These serpents encircle the sinners and as they bite them. My men also beat them at the same time. So there arises a general hue and cry, "Save us, save us; we are done for." Then come in order the Dams'a Kunda, Mas'aka Kunda, and the Garala Kunda. These are filled with gad-flies, mosquitoes, and poison respectively. Each of them measures one mile. The sinners' hands and feet are tied up. So when the gad-flies and mosquitoes fiercely sting them, and My men violently beat them simultaneously, they raise a loud uproar and are made to move on, in their tied states by My persons. Their bodies get thoroughly reddened and covered with blood by the stinging of the flies, etc. Then come the Vajra Kunda and the Vris'chika Kunda filled respectively with Vajra insects and the scorpions. Each of them measures one-half that of the Vapi. The sinners that dwell there, are incessantly bitten by insects (Vajras and scorpions). Then come in order the S'ara Kunda, S'ula Kunda, and the Khadga Kundas. They are filled respectively with arrows, spikes, and scimitars. Each of them measures one half that of the Vapi. The sinners are pierced by arrows, etc., and become covered over with blood and dwell there. Then comes the Gola Kunda. It is filled with boiling hot water and it is pitch dark. The sinners live there, bitten by the insects. This Kunda measures half that of the Vapi. The insects bite them and My men beat them so their fear knows no bounds; everyone of them is weeping and crying loudly. This Kunda is filled with hideously offensive smells. So the pains of the sinners are infinite. The Nakra Kunda comes next. It measures half the Vapi, is filled with millions and millions of crocodiles living in water. The horrible looking deformed sinners live there. The Kaka Kunda then follows. The sinners here are being bitten by hundreds of deformed crows eating faeces, urines and phlegm. Then come the Manthana Kunda and Vija Kunda. These are filled respectively with insects called Manthana and Vija. Each of

them measures one hundred Dhanus (one Dhanu - four hastas). Those insects are stinging the sinners and they cry out very loudly. Then follows the Vajra Kunda. It measures one hundred Dhanus. Many insects with their teeth as hard as thunderbolt live there and bite the sinners who cry out loudly. It is pitch dark. Then comes the hot Pasana Kunda. It measures twice that of the VapT. It is so built of hot stones as it resembles a burning mass of coal. The sinners become restless with the heat and turn round and round in the middle. Then comes the Pasana Kunda and the Lala Kunda. The Pasana Kunda is made up of the sharp pointed stones, having sharp edges. Innumerable sinners dwell there. Many red beings live in the Lala Kunda. Then comes the Mapi Kunda. Its size is one hundred Dhanus and its depth is two miles. It is made up of hot stones, each measuring the Anjana mountain. The sinners, beaten and driven by My persons, move on and on in the middle. Then comes the Churna Kunda. It measures two miles (in circumference) and is filled with (seven) churnas (powders). The sinners, driven and beaten by My men, go on, restless hither and thither and eat the powders and get themselves burnt. Then comes the Chakra Kunda. Here a potter's wheel with sixteen sharp-edged spokes is constantly whirling round and round; the sinners are being crushed by this wheel.

61-80. Then comes the Vakra Kunda. Its depth is eight miles. It is fashioned very much curved; and with and sharp slope it has gone down. It is built on the plan of a mountain cave, filled with hot water and it is enveloped with deep dense darkness. The aquatic animals there are biting the sinners, who got very much restless and are crying out very loudly. Then comes the Kurma Kunda. Here millions and millions of tortoises in the water awfully distorted, are biting the sinners. Then comes the Jvala Kunda. It is built of fierce fiery flames. It measures two miles in circumference. The sinners here are always in great difficulty, with intense pain and crying out loudly. Next follows the Bhasma Kunda. It measures two miles. The sinners get themselves well burnt in hot ashes and live there, eating the ashes.

It is filled with hot stones and hot irons. The sinners here are always being burnt in hot irons and hot stones and their throats and palates are being parched up. Then comes the Dagdha Kunda. It is deep and horrible. It measures two miles in circumference. My messengers threaten always the sinners there. Then comes the Suchi Kunda. It is filled with salt water. Waves are always rising there. It is filled with various aquatic animals making all sorts of noises. It measures eight miles in circumference and it is deep and dark. The sinners here cannot see each other and are bitten by the animals. Pained very much, they cry out loudly. Then comes the Asipattra Kunda. On the top surface of the Kunda there is a very big Tal tree very high. The edges of the leaves of this tree are sharp like the edge of a sword. One mile below this Tal tree is situated the Kunda. The sharp-edged Tal leaves, then, fall on the bodies of the sinners from the height of a mile and they get cut and wounded; blood comes out of them and the sinners, in great pain, cry out “save, save.” It is very deep, very dark and filled with Rakta Kita a kind of blood like insects. This is the horrible Asipatra Kunda. Next comes the Ksura Dhara Kunda, measuring one hundred Dhanus (one Dhanu - four hastas). It is filled with keen-edged weapons, as sharp as nice razors. The blood of the sinners is flowing here profusely. Then comes the Suchi Mukha Kunda, filled with sharp weapons of the form of long needles. It measures fifty Dhanus. The sinners get pierced by them end are constantly emitting blood. Their intense pain knows no bounds. Then comes the Gokamukha Kunda; inhabited by a sort of insect, called Goka. They look like mouths; hence they are named Gokamukha. It is deep like a well and it measures twenty Dhanus. The great sinners suffer an intense amount of pain there. They have got to keep their mouths always downwards as the Goka insects always bite and sting them. Then comes the Nakra Kunda. It resembles like the mouth of a crocodile and measures sixteen Dhanus. It is deep like a well and numbers of sinners dwell there. Then comes the Gaja Dams’a Kunda. It measures one hundred Dhanus. Next comes the Gomukha Kunda. It measures thirty Dhanus and resembles the mouth of a cow. It gives incessant pains and troubles to the sinners.

81-101. Then comes the Kumbhipaka Kunda. It is like a wheel resembling that of this Kalachakra, very horrible; and it is rotating incessantly. It looks like a water-jar, measuring eight miles, and it is quite dark. Its depth is one lakh Purusas of the height of 100,000 persons. There are many other Kundas, Tapta Taila Kunda and Tapta Taila Tamra Kunda, etc., within it. This Kunda is filled with almost unconscious great sinners and insects. They beat each other and cry out loudly. My messengers also threaten them with clubs and Musalas. So at times they fall dizzy-headed, at times they get unconscious, and sometimes they get up and cry. O Fair One! The numbers of sinners here equal to four times that of all the other sinners in all the other Kundas. They know no death, however much you beat them. Their lives persist. For the body is built up for sufferance, it is indestructible. This Kumbhipaka Kunda is the chief of all the Kundas. This Kunda where the sinners are tied to a thread built by Kala, where My men lift the sinners on high at one time, and sink them down below at another time, where the sinners becoming suffocated for a long time, get unconscious, where their sufferings know no bounds, where it is filled with boiling oil, is named the Kalasutra Kunda. Then comes the Matsyoda Kunda, hollow like a well. It is filled with boiling water and it measures

twenty-four Dhanus. Next comes the Abatoda Kunda. It measures one hundred Dhanus. The sinners get their bodies burned and chastised by My persons, live there. No sooner they drop into the water of this Kunda, then they are attacked with all sorts of diseases. Then comes the Krimikantuka Kunda. The sinners are bitten by the Krimi Kantuka insects and cry out loudly, creating a general consternation and live there. Its another name is Aruntuda Kunda. Next comes the Pams'u Kunda. It measures one hundred Dhanus. It is overspread with burning rice husks. The sinners eat those hot husks and live there. Then comes the Pas'avestana Kunda. It measures two miles. No sooner the sinners fall in this Kunda than they are twined round by this rope or Pas'a. Hence its name. Then comes the Sulaprota Kunda. It measures twenty Dhanus. No sooner the sinners fall here

than they are encircled with the Sulastra (darts). Then comes the Prakampana Kunda. It measures one mile. It is filled with ice-cold water. The sinners, going there, shiver at once. Next follows the Ulka Kunda. It measures twenty Dhanus. It is filled with burning to ashes and meteors. My messengers thrust the torches and meteors into the mouths of the sinners living there. Next comes the Andha-Kupa Kunda. It is pitch-dark, shaped like a well, circular and very horrible. The sinners beat each other and eat the insects thereof. Their bodies are burnt with hot water; they cannot see anything on account of dire darkness.

102-118. The Kunda where the sinners are pierced by various weapons is known as the Vedhana Kunda. It measures twenty Dhanus. Then comes the Dandatadana Kunda. It measures sixteen Dhanus. The sinners dwell here, threatened by My messengers. Then comes the Jalarandhra Kunda. Here the sinners live encompassed by a great net as fishes, etc., are tied in a net. Next comes the Dehachurna Kunda. It is quite dark and its depth is that of the height of one koti persons; its circumference is twenty Dhanus. The sinners, here, encompassed by iron chains are made to fall below where their bodies are reduced to powders and they are inert and almost unconscious. The Kunda where the sinners are crushed and threatened by My messengers is known as the Dalana Kunda; it measures sixteen Dhanus in circumference. Next comes the S'osana Kunda. It is deep up to the height of one hundred persons and it is very dark. It measures thirty Dhanus. On falling on the hot sand, the throats and palates of sinners get dried up. Their pain knows no bounds. Hence it is called the S'osana Kunda. Then comes the Kasa Kunda. It measures one hundred Dhanus. It is filled with the juices of skins and its smell is very offensive. The sinners eat those astringent waters and live there. Then comes S'urpa Kunda. It measures twelve Dhanus and is extended like a winnowing basket. It is filled with hot iron dust and many sinners live there, eating those foetid iron dusts. Next comes the Jvalamukha Kunda. It

is filled with red hot sand. From the (bottom) centre rises a flame, over-spreading the mouth of the Kunda. It measures twenty Dhanus. The sinners are burnt here by the flame and live awfully; they get fainted no sooner they are dropped in this Kunda. Then comes the Dhumrandha Kunda. It is dark, quite filled with smoke. Within that the hot bricks are placed. The sinners get suffocated with smoke; and their eye-sight becomes also obstructed. It measures one hundred Dhanus. Then comes the Nagabestana Kunda. It is encircled and filled with the serpents. No sooner the sinners are let fall there, than they are surrounded by the snakes. O Savitri! Thus I have spoken to you about the eighty-six Kundas and their characteristics. Now what more do you want to hear? Say.

Here ends the Thirty-seventh Chapter of the Ninth Book on the eighty-six Kundas and their characteristics in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 38

On The Glories Of The Dev! And On

Chapter 255 of 318 · 95 detected Sanskrit verse markers

Sanskrit

सावित्र्युवाच
देवीभक्तिं देहि मह्यं साराणां चैव सारकम् ।
पुंसां मुक्तिद्वारबीजं नरकार्णवतारकम् ॥ १ ॥
कारणं मुक्तिसाराणां सर्वाशुभविनाशनम् ।
दारकं कर्मवृक्षाणां कृतपापौघहारणम् ॥ २ ॥
मुक्तिश्च कतिथाप्यस्ति किं वा तासां च लक्षणम् ।
देवीभक्तिं भक्तिभेदं निषेकस्यापि खण्डनम् ॥ ३ ॥
तत्त्वज्ञानविहीना च स्त्रीजातिर्विधिनिर्मिता ।
किञ्चिज्ज्ञानं सारभूतं वद वेदविदां वर ॥ ४ ॥
सर्वं दानं च यज्ञश्च तीर्थस्नानं व्रतं तपः ।
अज्ञानिज्ञानदानस्य कलां नार्हन्ति षोडशीम् ॥ ५ ॥
पितुः शतगुणा माता गौरवे चेति निश्चितम् ।
मातुः शतगुणः पूज्यो ज्ञानदाता गुरुः प्रभो ॥ ६ ॥
धर्मराज उवाच

पूर्वं सर्वो वरो दत्तो यस्ते मनसि वाञ्छितः ।
अधुना शक्तिभक्तिस्ते वत्से भवतु मद्वरात् ॥ ७ ॥
श्रोतुमिच्छसि कल्याणि श्रीदेवीगुणकीर्तनम्।
वक्तृणां पृच्छकानां च श्रोतृणां कुलतारणम् ॥ ८ ॥
शेषो वक्त्रसहस्रेण नहि यद्वक्तुमीश्वरः ।
मृत्युञ्जयो न क्षमश्च वक्तुं पञ्चमुखेन च ॥ ९ ॥
धाता चतुर्णां वेदानां विधाता जगतामपि ।
ब्रह्मा चतुर्मुखेनैव नालं विष्णुश्च सर्ववित् ॥ १० ॥
कार्तिकेयः षण्मुखेन नापि वक्तुमलं ध्रुवम् ।
न गणेशः समर्थश्च योगीन्द्राणां गुरोर्गुरुः ॥ ११ ॥
सारभूताश्च शास्त्राणां वेदाश्चत्वार एव च ।
कलामात्रं यद्गुणानां न विदन्ति बुधाश्च ये ॥ १२ ॥
सरस्वती जडीभूता नालं तद्गुणवर्णने ।
सनत्कुमारो धर्मश्च सनन्दनः सनातनः ॥ १३ ॥

सनकः कपिलः सूर्यो येऽन्ये च ब्रह्मणः सुताः ।
विचक्षणा न यद्वक्तुं किञ्चान्ये जडबुद्धयः ॥ १४ ॥

न यद्वक्तुं क्षमाः सिद्धा मुनीन्द्रा योगिनस्तथा।
के चान्ये च वयं के वा श्रीदेव्या गुणवर्णने ॥ १५ ॥
ध्यायन्ते यत्पदाम्भोजं ब्रह्मविष्णुशिवादयः।
अतिसाध्यं स्वभक्तानां तदन्येषां सुदुर्लभम् ॥ १६ ॥
कश्चित्किञ्चिद्विजानाति तद्गुणोत्कीर्तनं शुभम्।
अतिरिक्तं विजानाति ब्रह्मा ब्रह्मविशारदः ॥ १७ ॥
ततोऽतिरिक्तं जानाति गणेशो ज्ञानिनां गुरुः।
सर्वातिरिक्तं जानाति सर्वज्ञः शम्भुरेव सः ॥ १८ ॥
तस्मै दत्तं पुरा ज्ञानं कृष्णेन परमात्मना।
अतीव निर्जनेऽरण्ये गोलोके रासमण्डले ॥ १९ ॥
तत्रैव कथितं किञ्चित्तद्गुणोत्कीर्तनं शुभम्।
धर्मं च कथयामास शिवलोके शिवः स्वयम् ॥ २० ॥

धर्मस्तु कथयामास भास्वते पृच्छते तथा।
यामाराध्य मत्पितापि सम्प्राप तपसा सति ॥ २१ ॥
पूर्वं स्वं विषयं चाहं न गृह्णामि प्रयत्नतः।
वैराग्ययुक्तस्तपसे गन्तुमिच्छामि सुव्रते ॥ २२ ॥
तदा मां कथयामास पिता तद्गुणकीर्तनम्।
यथागमं तद्वदामि निबोधातीव दुर्गमम् ॥ २३ ॥
तद्गुणं सा न जानाति तदन्यस्य च का कथा।
यथाकाशो न जानाति स्वान्तमेव वरानने ॥ २४ ॥
सर्वात्मा सर्वभगवान् सर्वकारणकारणः।
सर्वेश्वरश्च सर्वाद्यः सर्ववित्परिपालकः। २५
नित्यरूपी नित्यदेही नित्यानन्दो निराकृतिः।
निरङ्कुशो निराशङ्को निर्गुणश्च निरामयः ॥ २६ ॥
निर्लिप्तः सर्वसाक्षी च सर्वाधारः परात्परः।
मायाविशिष्टः प्रकृतिस्तद्विकाराश्च प्राकृताः ॥ २७ ॥

स्वयं पुमांश्च प्रकृतिस्ताविभिन्नौ परस्परम्।
यथा वह्नेस्तस्य शक्तिर्न भिन्नास्त्येव कुत्रचित् ॥ २८ ॥
सेयं शक्तिर्महामाया सच्चिदानन्दरूपिणी।
रूपं बिभर्त्यरूपा च भक्तानुग्रहहेतवे ॥ २९ ॥
गोपालसुन्दरीरूपं प्रथमं सा ससर्ज ह।
अतीव कमनीयं च सुन्दरं सुमनोहरम् ॥ ३० ॥
नवीननीरदश्यामं किशोरं गोपवेषकम्।
कन्दर्पकोटिलावण्यं लीलाधाममनोहरम् ॥ ३१ ॥
शरन्मध्याह्नपद्मानां शोभामोचनलोचनम्।
शरत्पार्वणकोटीन्दुशोभाप्रच्छादनाननम् ॥ ३२ ॥
अमूल्यरत्ननिर्माणनानाभूषणभूषितम्।

सस्मितं शोभितं शश्वदमूल्यपीतवाससा ॥ ३३ ॥
परब्रह्मस्वरूपं च ज्वलन्तं ब्रह्मतेजसा ।
सुखदृश्यं च शान्तं च राधाकान्तमनन्तकम् ॥ ३४ ॥

गोपीभिर्वीक्ष्यमाणं च सस्मिताभिश्च सन्ततम् ।
रासमण्डलमध्यस्थं रत्नसिंहासनस्थितम् ॥ ३५ ॥
वंशीं क्वणन्तं द्विभुजं वनमालाविभूषितम् ।
कौस्तुभेन्द्रमणीन्द्रेण शश्वद्वक्षःस्थलोज्ज्वलम् ॥ ३६ ॥
कुङ्कुमागुरुकस्तुरीचन्दनार्चितविग्रहम् ।
चारुचम्पकमालाक्तं मालतीमाल्यमण्डितम् ॥ ३७ ॥
चारुचन्द्रकशोभाढ्यं चूडावङ्क्रिमराजितम् ।
एवंभूतं च ध्यायन्ति भक्ता भक्तिपरिप्लुताः ॥ ३८ ॥
यद्भयाज्जगता धाता विधत्ते सृष्टिमेव च ।
कर्मानुसाराल्लिखितं करोति सर्वकर्मणाम् ॥ ३९ ॥
तपसां फलदाता च कर्मणां च यदाज्ञया ।
विष्णुः पाता च सर्वेषां यद्भयात्पाति सन्ततम् ॥ ४० ॥
कालाग्निरुद्रः संहर्ता सर्वविश्वेषु यद्भयात् ।
शिवो मृत्युञ्जयश्चैव ज्ञानिनां च गुरोर्गुरुः ॥ ४१ ॥

यज्ज्ञानाज्ज्ञानवानस्ति योगीशो ज्ञानवित्प्रभुः ।
परमानन्दयुक्तश्च भक्तिवैराग्यसंयुतः ॥ ४२ ॥
यद्भयाद्वाति पवनः प्रवरः शीघ्रगामिनाम् ।
तपनश्च प्रतपति यद्भयात्सन्ततं सति ॥ ४३ ॥
यदाज्ञया वर्षतीन्द्रो मृत्युश्चरति जन्तुषु ।
यदाज्ञया दहेद्वह्निर्जलमेवं सुशीतलम् ॥ ४४ ॥
दिशो रक्षन्ति दिक्पाला महाभीता यदाज्ञया ।
भ्रमन्ति राशिचक्राणि ग्रहाश्च यद्भयेन च ॥ ४५ ॥
भयात्फलन्ति वृक्षाश्च पुष्यन्त्यपि च यद्भयात् ।
यदाज्ञां तु पुरस्कृत्य कालः काले हरेद्भयात् ॥ ४६ ॥
तथा जलस्थलस्थाश्च न जीवन्ति यदाज्ञया ।
अकाले नाहरेद्विद्धं रणेषु विषमेषु च ॥ ४७ ॥
धत्ते वायुस्तोयराशिं तोयं कूर्मं तदाज्ञया ।
कूर्मोऽनन्तं स च क्षोणीं समुद्रान् सा च पर्वतान् ॥ ४८ ॥

सर्वा चैव क्षमारूपा नानारत्नं बिभर्ति या ।
यतः सर्वाणि भूतानि स्थीयन्ते हन्ति तत्र हि ॥ ४९ ॥
इन्द्रायुश्चैव दिव्यानां युगानामेकसप्ततिः ।
अष्टाविंशे शक्रपाते ब्रह्मणश्च दिवानिशम् ॥ ५० ॥
एवं त्रिंशद्दिनैर्मासो द्वाभ्यामाभ्यामृतुः स्मृतः ।
ऋतुभिः षड्भिरेवाब्दं ब्रह्मणो वै वयः स्मृतम् ॥ ५१ ॥

ब्रह्मणश्च निपाते च चक्षुरुन्मीलनं हरेः ।
चक्षुरुन्मीलने तस्य लयं प्राकृतिकं विदुः ॥ ५२ ॥
प्रलये प्राकृते सर्वे देवाद्याश्च चराचराः ।
लीना धाता विधाता च श्रीकृष्णनाभिपङ्कजे ॥ ५३ ॥
विष्णुः क्षीरोदशायी च वैकुण्ठे यश्चतुर्भुजः ।
विलीना वामपार्श्वे च कृष्णस्य परमात्मनः ॥ ५४ ॥
यस्य ज्ञाने शिवो लीनो ज्ञानाधीशः सनातनः ।
दुर्गायां विष्णुमायायां विलीनाः सर्वशक्तयः ॥ ५५ ॥

सा च कृष्णस्य बुद्धौ च बुद्ध्यधिष्ठातृदेवता ।
नारायणांशः स्कन्दश्च लीनो वक्षसि तस्य च ॥ ५६ ॥
श्रीकृष्णांशश्च तद्बाहौ देवाधीशो गणेश्वरः ।
पद्मांशाश्चैव पद्मायां सा राधायां च सुव्रते ॥ ५७ ॥
गोप्यश्चापि च तस्यां च सर्वाश्च देवयोषितः ।
कृष्णप्राणाधिदेवी सा तस्य प्राणेषु संस्थिता ॥ ५८ ॥
सावित्री च सरस्वत्यां वेदाः शास्त्राणि यानि च ।
स्थिता वाणी च जिह्वायां यस्य च परमात्मनः ॥ ५९ ॥
गोलोकस्य च गोपाश्च विलीनास्तस्य लोमसु ।
तत्प्राणेषु च सर्वेषां प्राणा वाता हुताशनाः ॥ ६० ॥
जठराग्नौ विलीनाश्च जलं तद्रसनाग्रतः ।
वैष्णवाश्चरणाम्भोजे परमानन्दसंयुताः ॥ ६१ ॥
सारात्सारतरा भक्तिरसपीयूषपायिनः ।
विराडंशाश्च महति लीनाः कृष्णे महाविराट् ॥ ६२ ॥

यस्यैव लोमकूपेषु विश्वानि निखिलानि च ।
यस्य चक्षुष उन्मेषे प्राकृतः प्रलयो भवेत् ॥ ६३ ॥
चक्षुरुन्मीलने सृष्टिर्यस्यैव पुनरेव सः ।
यावत्कालो निमेषेण तावदुन्मीलनेन च ॥ ६४ ॥
ब्रह्मणश्च शताब्दे च सृष्टेः सूत्रलयः पुनः ।
ब्रह्मसृष्टिलयानां च संख्या नास्त्येव सुव्रते ॥ ६५ ॥
यथा भूरजसां चैव संख्यानं नैव विद्यते ।
चक्षुर्निमेषे प्रलयो यस्य सर्वान्तरात्मनः ॥ ६६ ॥
उन्मीलने पुनः सृष्टिर्भवेदेवेश्वरेच्छया ।
स कृष्णः प्रलये तस्यां प्रकृतौ लीन एव हि ॥ ६७ ॥
एकैव च परा शक्तिर्निर्गुणः परमः पुमान् ।
सदेवेदमग्र आसीदिति वेदविदो विदुः ॥ ६८ ॥
मूलप्रकृतिरव्यक्ताप्यव्याकृतपदाभिधा ।
चिदभिन्नत्वमापन्ना प्रलये सैव तिष्ठति ॥ ६९ ॥

तद्गुणोत्कीर्तनं वक्तुं ब्रह्माण्डेषु च कः क्षमः ।
मुक्तयश्च चतुर्वेदैर्निरुक्ताश्च चतुर्विधाः ॥ ७० ॥
तत्प्रधाना देवभक्तिर्मुक्तेरपि गरीयसी ।
सालोक्यदा भवेदेका तथा सारूप्यदा परा ॥ ७१ ॥
सामीप्यदाथ निर्वाणप्रदा मुक्तिश्चतुर्विधा ।
भक्तास्ता न हि वाञ्छन्ति विना तत्सेवनं विभोः ॥ ७२ ॥
शिवत्वममरत्वं च ब्रह्मत्वं चावहेलया ।
जन्ममृत्युजराव्याधिभयशोकादिकं धनम् ॥ ७३ ॥
दिव्यरूपधारणं च निर्वाणं मोक्षणं विदुः ।
मुक्तिश्च सेवारहिता भक्तिः सेवाविवर्धिनी ॥ ७४ ॥
भक्तिमुक्त्योरयं भेदो निषेकखण्डनं शृणु ।
विदुर्बुधा निषेकं च भोगं च कृतकर्मणाम् ॥ ७५ ॥
तत्खण्डनं च शुभदं श्रीविभोः सेवनं परम् ।
तत्त्वज्ञानमिदं साध्वि स्थिरं च लोकवेदयोः ॥ ७६ ॥

निर्विघ्नं शुभदं चोक्तं गच्छ वत्से यथासुखम् ।
इत्युक्त्वा सूर्यपुत्रश्च जीवयित्वा च तत्पतिम् ॥ ७७ ॥
तस्यै शुभाशिषं दत्त्वा गमनं कर्तुमुद्यतः ।
दृष्ट्वा यमं च गच्छन्तं सा सावित्री प्रणम्य च ॥ ७८ ॥
रुरोद चरणौ धृत्वा साधुच्छेदेन दुःखिता ।
सावित्रीरोदनं श्रुत्वा यमश्चैव कृपानिधिः ॥ ७९ ॥
तामित्युवाच सन्तुष्टः स्वयं चैव रुरोद ह ।
धर्मराज उवाव
लक्षवर्षं सुखं भुक्त्वा पुण्यक्षेत्रे च भारते ॥ ८० ॥
अन्ते यास्यसि तल्लोकं यत्र देवी विराजते ।
गत्वा च स्वगृहं भद्रे सावित्र्याश्च व्रतं कुरु ॥ ८१ ॥
द्विसप्तवर्षपर्यन्तं नारीणां मोक्षकारणम् ।
ज्येष्ठशुक्लचतुर्दश्यां सावित्र्याश्च व्रतं शुभम् ॥ ८२ ॥
शुक्लाष्टम्यां भाद्रपदे महालक्ष्म्या यथा व्रतम् ।

द्व्यष्टवर्षं व्रतं चैव प्रत्यादेयं शुचिस्मिते ॥ ८३ ॥
करोति भक्त्या या नारी सा याति च विभोः पदम् ।
प्रतिमङ्गलवारे च देवीं मङ्गलदायिनीम् ॥ ८४ ॥
प्रतिमासं शुक्लषष्ठ्यां षष्ठीं मङ्गलदायिनीम् ।
तथा चाषाढसङ्क्रान्त्यां मनसां सर्वसिद्धिदाम् ॥ ८५ ॥
राधां रासे च कार्तिक्यां कृष्णप्राणाधिकप्रियाम् ।
उपोष्य शुक्लाष्टम्यां च प्रतिमासं वरप्रदाम् ॥ ८६ ॥
विष्णुमायां भगवतीं दुर्गां दुर्गतिनाशिनीम् ।
प्रकृतिं जगदम्बां च पतिपुत्रवतीषु च ॥ ८७ ॥
पतिव्रतासु शुद्धासु यन्त्रेषु प्रतिमासु च ।

या नारी पूजयेद्भक्त्या धनसन्तानहेतवे ॥ ८८ ॥
इहलोके सुखं भुक्त्वा यात्यन्ते श्रीविभोः पदम् ।
एवं देव्या विभूतीश्च पूजयेत्साधकोऽनिशम् ॥ ८९ ॥
सर्वकालं सर्वरूपा संसेव्या परमेश्वरी ।

नातः परतरं किञ्चित्कृतकृत्यत्वदायकम् ॥ ९० ॥
इत्युक्त्वा तां धर्मराजो जगाम निजमन्दिरम् ।
गृहीत्वा स्वामिनं सा च सावित्री च निजालयम् ॥ ९१ ॥
सावित्री सत्यवांश्चैव प्रययौ च यथागमम् ।
अन्यांश्च कथयामास स्ववृत्तान्तं हि नारद ॥ ९२ ॥
सावित्रीजनकः पुत्रान् सम्प्राप्तः प्रक्रमेण च ।
श्वशुरश्चक्षुषी राज्यं सा च पुत्रान् वरेण च ॥ ९३ ॥
लक्षवर्षं सुखं भुक्त्वा पुण्यक्षेत्रे च भारते ।
जगाम स्वामिना सार्धं देवीलोकं पतिव्रता ॥ ९४ ॥
सवितुश्चाधिदेवी या मन्त्राधिष्ठातृदेवता ।
सावित्री ह्यपि वेदानां सावित्री तेन कीर्तिता ॥ ९५ ॥
इत्येवं कथितं वत्स सावित्र्याख्यानमुत्तमम् ।
जीवकर्मविपाकं च किं पुनः श्रोतुमिच्छसि ॥ ९६ ॥

Roman transliteration

sāvitryuvāca
devībhaktiṃ dehi mahyaṃ sārāṇāṃ caiva sārakam |
puṃsāṃ muktidvārabījaṃ narakārṇavatārakam || 1 ||
kāraṇaṃ muktisārāṇāṃ sarvāśubhavināśanam |
dārakaṃ karmavṛkṣāṇāṃ kṛtapāpaughahāraṇam || 2 ||
muktiśca katithāpyasti kiṃ vā tāsāṃ ca lakṣaṇam |
devībhaktiṃ bhaktibhedaṃ niṣekasyāpi khaṇḍanam || 3 ||
tattvajñānavihīnā ca strījātirvidhinirmitā |
kiñciñjñānaṃ sārabhūtaṃ vada vedavidāṃ vara || 4 ||
sarvaṃ dānaṃ ca yajñaśca tīrthasnānaṃ vrataṃ tapaḥ |
ajñānijñānadānasya kalāṃ nārhanti ṣoḍaśīm || 5 ||
pituḥ śataguṇā mātā gaurave ceti niścitam |
mātuḥ śataguṇaḥ pūjyo jñānadātā guruḥ prabho || 6 ||
dharmarāja uvāca

pūrvaṃ sarvo varo datto yaste manasi vāñchitaḥ |
adhunā śaktibhaktiste vatse bhavatu madvarāt || 7 ||
śrotumicchasi kalyāṇi śrīdevīguṇakīrtanam|
vaktṝṇāṃ pṛcchakānāṃ ca śrotṝṇāṃ kulatāraṇam || 8 ||
śeṣo vaktrasahasreṇa nahi yadvaktumīśvaraḥ |
mṛtyuñjayo na kṣamaśca vaktuṃ pañcamukhena ca || 9 ||
dhātā caturṇāṃ vedānāṃ vidhātā jagatāmapi |
brahmā caturmukhenaiva nālaṃ viṣṇuśca sarvavit || 10 ||
kārtikeyaḥ ṣaṇmukhena nāpi vaktumalaṃ dhruvam |
na gaṇeśaḥ samarthaśca yogīndrāṇāṃ gururguruḥ || 11 ||

sārabhūtāśca śāstrāṇāṃ vedāścatvāra eva ca |
kalāmātraṃ yad□guṇānāṃ na vidanti budhāśca ye || 12 ||
sarasvatī jaḍībhūtā nālaṃ tad□guṇavarṇane |
sanatkumāro dharmaśca sanandanaḥ sanātanaḥ || 13 ||

sanakaḥ kapilaḥ sūryo ye'nye ca brahmaṇaḥ sutāḥ |
vicakṣaṇā na yadvaktuṃ kiñcānye jaḍabuddhayaḥ || 14 ||
na yadvaktuṃ kṣamāḥ siddhā munīndrā yoginastathā |
ke cānye ca vayaṃ ke vā śrīdevyā guṇavarṇane || 15 ||
dhyāyante yatpadāmbhojaṃ brahmaviṣṇuśivādayaḥ |
atisādhyaṃ svabhaktānāṃ tadanyeṣāṃ sudurlabham || 16 ||
kaścitkiñcidvijānāti tad□guṇotkīrtanaṃ śubham |
atiriktaṃ vijānāti brahmā brahmaviśāradaḥ || 17 ||
tato'tiriktaṃ jānāti gaṇeśo jñāninAṃ guruḥ |
sarvātiriktaṃ jānāti sarvajñaḥ śambhureva saḥ || 18 ||
tasmai dattaṃ purā jñānaṃ kṛṣṇena paramātmanā |
atīva nirjane'raṇye goloke rāsamaṇḍale || 19 ||
tatraiva kathitaṃ kiñcittad□guṇotkīrtanaṃ śubham |
dharmaṃ ca kathayāmāsa śivaloke śivaḥ svayam || 20 ||

dharmastu kathayāmāsa bhāsvate pṛcchate tathā |
yāmārādhya matpitāpi samprāpa tapasā sati || 21 ||
pūrvaṃ svaṃ viṣayaṃ cāhaṃ na gṛhṇāmi prayat□nataḥ |
vairāgyayuktastapase gantumicchāmi suvrate || 22 ||
tadā māṃ kathayāmāsa pitā tad□guṇakīrtanam |
yathāgamaṃ tadvadāmi nibodhātīva durgamam || 23 ||
tad□guṇaṃ sā na jānāti tadanyasya ca kā kathā |
yathākāśo na jānāti svāntameva varānane || 24 ||
sarvātmā sarvabhagavān sarvakāraṇakāraṇaḥ |
sarveśvaraśca sarvādyaḥ sarvavitparipālakaḥ | 25
nityarūpī nityadehī nityānando nirākṛtiḥ |
niraṅ□kuśo nirāśaṅ□ko nirguṇaśca nirāmayaḥ || 26 ||
nirliptaḥ sarvasākṣī ca sarvādhāraḥ parātparaḥ |
māyāviśiṣṭaḥ prakṛtistadvikārāśca prākṛtāḥ || 27 ||

svayaṃ pumāṃśca prakṛtistāvabhinnau parasparam |
yathā vahnestasya śaktirna bhinnāstyeva kutracit || 28 ||
seyaṃ śaktirmahāmāyā saccidānandarūpiṇī |
rūpaṃ bibhartyarūpā ca bhaktānugrahahetave || 29 ||
gopālasundarīrūpaṃ prathamaṃ sā sasarja ha |
atīva kamanīyaṃ ca sundaraṃ sumanoharam || 30 ||
navīnanīradaśyāmaṃ kiśoraṃ gopaveṣakam |
kandarpakoṭilāvaṇyaṃ līlādhāmamanoharam || 31 ||
śaranmadhyāhnapadmānāṃ śobhāmocanalocanam |
śaratpārvaṇakoṭīnduśobhāpracchādanānanam || 32 ||
amūlyarat□nanirmāṇanānābhūṣaṇabhūṣitam |
sasmitaṃ śobhitaṃ śaśvadamūlyapītavāsasā || 33 ||
parabrahmasvarūpaṃ ca jvalantaṃ brahmatejasā |
sukhadṛśyaṃ ca śāntaṃ ca rādhākāntamanantakam || 34 ||

gopībhirvīkṣyamāṇaṃ ca sasmitābhiśca santatam |
rāsamaṇḍalamadhyasthaṃ rat□nasiṃhāsanasthitam || 35 ||

vaṃśīṃ kvaṇantaṃ dvibhujaṃ vanamālāvibhūṣitam |
kaustubhendramaṇīndreṇa śaśvadvakṣaḥsthalojjvalam || 36 ||
kuṅ□kumāgurukasturīcandanārcitavigraham |
cārucampakamālāktaṃ mālatīmālyamaṇḍitam || 37 ||
cārucandrakaśobhāḍhyaṃ cūḍāvaṅ□krimarājitam |
evaṃbhūtaṃ ca dhyāyanti bhaktā bhaktipariplutāḥ || 38 ||
yad□bhayājjagatā dhātā vidhatte sṛṣṭimeva ca |
karmānusārāllikhitaṃ karoti sarvakarmaṇām || 39 ||
tapasāṃ phaladātā ca karmaṇāṃ ca yadājñayā |
viṣṇuḥ pātā ca sarveṣāṃ yad□bhayātpāti santatam || 40 ||
kālāgnirudraḥ saṃhartā sarvaviśveṣu yad□bhayāt |
śivo mṛtyuñjayaścaiva jñāninām ca gurorguruḥ || 41 ||

yajjñānājjñānavānasti yogīśo jñānavitprabhuḥ |
paramānandayuktaśca bhaktivairāgyasaṃyutaḥ || 42 ||
yad□bhayādvāti pavanaḥ pravaraḥ śīghragāminām |
tapanaśca pratapati yad□bhayātsantataṃ sati || 43 ||
yadājñayā varṣatīndro mṛtyuścarati jantuṣu |
yadājñayā dahedvahnirjalamevaṃ suśītalam || 44 ||
diśo rakṣanti dikpālā mahābhītā yadājñayā |
bhramanti rāśicakrāṇi grahāśca yad□bhayena ca || 45 ||
bhayātphalanti vṛkṣāśca puṣyantyapi ca yad□bhayāt |
yadājñāṃ tu puraskṛtya kālaḥ kāle hared□bhayāt || 46 ||
tathā jalasthalasthāśca na jīvanti yadājñayā |
akāle nāharedviddhaṃ raṇeṣu viṣameṣu ca || 47 ||
dhatte vāyustoyarāśiṃ toyaṃ kūrmaṃ tadājñayā |
kūrmo'nantaṃ sa ca kṣoṇīṃ samudrān sā ca parvatān || 48 ||

sarvā caiva kṣamārūpā nānārat□naṃ bibharti yā |
yataḥ sarvāṇi bhūtāni sthīyante hanti tatra hi || 49 ||
indrāyuścaiva divyānāṃ yugānāmekasaptatiḥ |
aṣṭāviṃśe śakrapāte brahmaṇaśca divāniśam || 50 ||
evaṃ triṃśaddinairmāso dvābhyāmābhyāmṛtuḥ smṛtaḥ |
ṛtubhiḥ ṣaḍbhirevābdaṃ brahmaṇo vai vayaḥ smṛtam || 51 ||
brahmaṇaśca nipāte ca cakṣurunmīlanaṃ hareḥ |
cakṣurunmīlane tasya layaṃ prākṛtikaṃ viduḥ || 52 ||
pralaye prākṛte sarve devādyāśca carācarāḥ |
līnā dhātā vidhātā ca śrīkṛṣṇanābhipaṅ□kaje || 53 ||
viṣṇuḥ kṣīrodaśāyī ca vaikuṇṭhe yaścaturbhujaḥ |
vilīnā vāmapārśve ca kṛṣṇasya paramātmanaḥ || 54 ||
yasya jñāne śivo līno jñānādhīśaḥ sanātanaḥ |
durgāyāṃ viṣṇumāyāyāṃ vilīnāḥ sarvaśaktayaḥ || 55 ||

sā ca kṛṣṇasya buddhau ca buddhyadhiṣṭhātṛdevatā |
nārāyaṇāṃśaḥ skandaśca līno vakṣasi tasya ca || 56 ||
śrīkṛṣṇāṃśaśca tad□bāhau devādhīśo gaṇeśvaraḥ |
padmāṃśāścaiva padmāyāṃ sā rādhāyāṃ ca suvrate || 57 ||
gopyaścāpi ca tasyāṃ ca sarvāśca devayoṣitaḥ |
kṛṣṇaprāṇādhidevī sā tasya prāṇeṣu saṃsthitā || 58 ||
sāvitrī ca sarasvatyāṃ vedāḥ śāstrāṇi yāni ca |
sthitā vāṇī ca jihvāyāṃ yasya ca paramātmanaḥ || 59 ||
golokasya ca gopāśca vilīnāstasya lomasu |

tatprāṇeṣu ca sarveṣāṃ prāṇā vātā hutāśanāḥ || 60 ||
jaṭharāgnau vilīnāśca jalaṃ tadrasanāgrataḥ |
vaiṣṇavāścaraṇāmbhoje paramānandasaṃyutāḥ || 61 ||
sārātsāratarā bhaktirasapīyūṣapāyinaḥ |
virāḍaṃśāśca mahati līnāḥ kṛṣṇe mahāvirāṭ || 62 ||

yasyaiva lomakūpeṣu viśvāni nikhilāni ca |
yasya cakṣuṣa unmeṣe prākṛtaḥ pralayo bhavet || 63 ||
cakṣurunmīlane sṛṣṭiryasyaiva punareva saḥ |
yāvatkālo nimeṣeṇa tāvadunmīlanena ca || 64 ||
brahmaṇaśca śatābde ca sṛṣṭeḥ sūtralayaḥ punaḥ |
brahmasṛṣṭilayānāṃ ca saṃkhyā nāstyeva suvrate || 65 ||
yathā bhūrajasāṃ caiva saṃkhyānaṃ naiva vidyate |
cakṣurnimeṣe pralayo yasya sarvāntarātmanaḥ || 66 ||
unmīlane punaḥ sṛṣṭirbhavedeveśvarecchayā |
sa kṛṣṇaḥ pralaye tasyāṃ prakṛtau līna eva hi || 67 ||
ekaiva ca parā śaktirnirguṇaḥ paramaḥ pumān |
sadevedamagra āsīditi vedavido viduḥ || 68 ||
mūlaprakṛtiravyaktāpyavyākṛtapadābhidhā |
cidabhinnatvamāpannā pralaye saiva tiṣṭhati || 69 ||

tad□guṇotkīrtanaṃ vaktuṃ brahmāṇḍeṣu ca kaḥ kṣamaḥ |
muktayaśca caturvedairniruktāśca caturvidhāḥ || 70 ||
tatpradhānā devabhaktirmukterapi garīyasī |
sālokyadā bhavedekā tathā sārūpyadā parā || 71 ||
sāmīpyadātha nirvāṇapradā muktiścaturvidhā |
bhaktāstā na hi vāñchanti vinā tatsevanaṃ vibhoḥ || 72 ||
śivatvamamaratvaṃ ca brahmatvaṃ cāvahelayā |
janmamṛtyujarāvyādhibhayaśokādikaṃ dhanam || 73 ||
divyarūpadhāraṇaṃ ca nirvāṇaṃ mokṣaṇaṃ viduḥ |
muktiśca sevārahitā bhaktiḥ sevāvivardhinī || 74 ||
bhaktimuktyorayaṃ bhedo niṣekakhaṇḍanaṃ śṛṇu |
vidurbudhā niṣekaṃ ca bhogaṃ ca kṛtakarmaṇām || 75 ||
tatkhaṇḍanaṃ ca śubhadaṃ śrīvibhoḥ sevanaṃ param |
tattvajñānamidaṃ sādhvi sthiraṃ ca lokavedayoḥ || 76 ||

nirvighnaṃ śubhadaṃ coktaṃ gaccha vatse yathāsukham |
ityuktvā sūryaputraśca jīvayitvā ca tatpatim || 77 ||
tasyai śubhāśiṣaṃ dattvā gamanaṃ kartumudyataḥ |
dṛṣṭvā yamaṃ ca gacchantaṃ sā sāvitrī praṇamya ca || 78 ||
ruroda caraṇau dhṛtvā sādhucchedena duḥkhitā |
sāvitrīrodanaṃ śrutvā yamaścaiva kṛpānidhiḥ || 79 ||
tāmityuvāca santuṣṭaḥ svayaṃ caiva ruroda ha |
dharmarāja uvāva
lakṣavarṣaṃ sukhaṃ bhuktvā puṇyakṣetre ca bhārate || 80 ||
ante yāsyasi tallokaṃ yatra devī virājate |
gatvā ca svagṛhaṃ bhadre sāvitryāśca vrataṃ kuru || 81 ||
dvisaptavarṣaparyantaṃ nārīṇāṃ mokṣakāraṇam |
jyeṣṭhaśuklacaturdaśyāṃ sāvitryāśca vrataṃ śubham || 82 ||
śuklāṣṭamyāṃ bhādrapade mahālakṣyā yathā vratam |

dvyaṣṭavarṣaṃ vrataṃ caiva pratyādeyaṃ śucismite || 83 ||
karoti bhaktyā yā nārī sā yāti ca vibhoḥ padam |
pratimaṅ□galavāre ca devīṃ maṅ□galadāyinīm || 84 ||
pratimāsaṃ śuklaṣaṣṭhyāṃ ṣaṣṭhīṃ maṅ□galadāyinīm |
tathā cāṣāḍhasaṅ□krāntyāṃ manasāṃ sarvasiddhidām || 85 ||
rādhāṃ rāse ca kārtikyāṃ kṛṣṇaprāṇādhikapriyām |
upoṣya śuklāṣṭamyāṃ ca pratimāsaṃ varapradām || 86 ||
viṣṇumāyāṃ bhagavatīṃ durgāṃ durgatināśinīm |
prakṛtiṃ jagadambāṃ ca patiputravatīṣu ca || 87 ||
pativratāsu śuddhāsu yantreṣu pratimāsu ca |
yā nārī pūjayed□bhaktyā dhanasantānahetave || 88 ||
ihaloke sukhaṃ bhuktvā yātyante śrīvibhoḥ padam |
evaṃ devyā vibhūtīśca pūjayetsādhako'niśam || 89 ||
sarvakālaṃ sarvarūpā saṃsevyā parameśvarī |

nātaḥ parataraṃ kiñcitkṛtakṛtyatvadāyakam || 90 ||
ityuktvā tāṃ dharmarājo jagāma nijamandiram |
gṛhītvā svāminaṃ sā ca sāvitrī ca nijālayam || 91 ||
sāvitrī satyavāṃścaiva prayayau ca yathāgamam |
anyāṃśca kathayāmāsa svavṛttāntaṃ hi nārada || 92 ||
sāvitrījanakaḥ putrān samprāptaḥ prakrameṇa ca |
śvaśuraścakṣuṣī rājyaṃ sā ca putrān vareṇa ca || 93 ||
lakṣavarṣaṃ sukhaṃ bhuktvā puṇyakṣetre ca bhārate |
jagāma svāminā sārdhaṃ devīlokaṃ pativratā || 94 ||
savituścādhidevī yā mantrādhiṣṭhātṛdevatā |
sāvitrī hyapi vedānāṃ sāvitrī tena kīrtitā || 95 ||
ityevaṃ kathitaṃ vatsa sāvitryākhyānamuttamam |
jīvakarmavipākaṃ ca kiṃ punaḥ śrotumicchasi || 96 ||

English translation

1-6. Savitn said “O Lord! Give me the devotion to the Devi to that Adya S’akti Bhagavati Maha Maye, ParamesVari Mayi that is the Essence of all essences, the Door of final liberation to the human beings, and the Cause of delivering them from hells, that is the Root of all the Dharmas that lead to Mukti, that destroys all the inauspiciousness, that takes away the fear of all the Karmas, and that takes away always all the sins committed before. O Thou, the Foremost amongst the knowers of the Vedas! How many kinds of Muktis are there in this world? What is the True Bhakti? What are its characteristics? What is to be done by which the enjoyment of the karmas done can be desisted and nullified? O Bhagavan! The woman kind has been created by the Creator as devoid of any Tattvajhana or true knowledge; now tell me something about this True Knowledge. All the charities, sacrifices, bathing in the sacred places of pilgrimages, observing vows and austerities cannot be compared with one sixteenth of imparting knowledge to those who are ignorant (of true knowledge). Mother is hundred times superior to father; this is certain; but the Spiritual Teacher, the Giver of True Knowledge, is hundred times more to be reverenced and worshipped than the mother. O Lord!”

7-79. Dharmaraja said O Child! What boons you desired of Me before, I granted them all to you. Now I grant this boon to you that, “Let the devotion towards the S’akti now arise in your mind.” O Auspicious One! You want to hear the reciting of the Glories of S’ri Devi; by this, both he who puts forward the question and he who hears the answer, all their families are delivered. When the S’esa Naga Ananta Deva with His thousand mouths is unable to recite the glories of the Devi, when Mahadeva cannot describe with His five mouths, when the Creator Brahma is incapable to recite Her

glories

with His four mouths, when Visnu, the Omniscient, falls back, when Kartikeya with His six mouths cannot sufficiently describe, when Ganes'a, the Guru of the Gurus of the great yogis is incapable, when the Pundits, the knowers of the four Vedas, the Essence of all the S'astras, cannot know even a bit of Her, when Sarasvati becomes inert in going to describe Her glories; when Sanatkumara, Dharma, Sanatana, Sananda, Sanaka, Kapila, Surya and other sons of the Creator have fallen back, when the other Siddhas, Yogmdras, Munindras are quite incapable to glorify the deeds of Prakriti Devi, then how can I recite fully the Glories of Her? Whose lotus-feet Brahma, Visnu, S'iva and others meditate; and lo! when it becomes difficult for Her devotees even to think of Her, then what wonder is there that She will be so very rare to others! Brahma, skilled in the knowledge of the Vedas knows more of Her than what other ordinary persons know so little of Her auspicious Glories. More than Brahma, Ganes'a, the Guru of the Jhanins, knows; again S'ambhu, the Omniscient, knows the best of all. For, in ancient times, the knowledge of the Prakriti Devi was given to Him by Krisna, the Highest Spirit in a solitary place in the Rasa Mandalam in the region of Goloka. Mahadeva, again, gave it to Dharma in the S'ivaloka; Dharma again gave the Prakriti Mantra to My father. My father became successful (Siddha) in the worship of Prakriti Devi when he practised austerities. Of old, the Devas wanted to offer to me the Government of the Yama Loka; but as I was very much dispassionate towards the world, I became unwilling and became ready to perform austerities. Then my Father told the Glories of Prakriti Devi. Now I describe to you what I heard from my Father and what is stated in the Vedas, though very difficult to comprehend. Listen carefully. O Fair Faced One! As the eternal space does not know its own extent, so Prakriti Devi Herself knows not Her own Glories; then what can be said of any other person on this! She is the Self of all, endowed with all powers and lordship, the Cause of all causes, the Lord of all, the Origin of all and the Preserver of all; She is Eternal, always with Her Cosmic Body, full of everlasting bliss, without any special form, unrestrained, having no fear, without any disease and decay, unattached, the Witness of all, the Refuge of all.

and Higher than the Highest; She is with Maya and She is Mula Prakriti; the objects created by Her being known as the Prakriti creation; Who rennains as Prakriti and Purusa inseparable from each other as Agni and Her burning force; the Maha Maya, of the nature of everlasting existence, intelligence and bliss. Though formless.

She assumes forms for the gratification of the desires of Her Bhaktas. She created first the beautiful form of Gopala Sundari, i.e., the form of S'ri Krisna very lovely and beautiful, captivating the mind. His body is blue like the fresh rain cloud; He is young and dressed like that of a cow herd. Millions of Kandarpas (the Love deity) are, as it were, playing in his body. His eyes vie with the midday lotus of the autumn. The beauty of His face throws under shade the millions and millions of the Full Moon. His body is decorated with invaluable ornaments decked with jewels. Sweet smile reigns ever in His lips; it is adorned moreover with His yellow coloured invaluable robe. He is Parama Brahma. His whole body is burning with the Brahma Teja, the Fire of Brahma.

His Body is Fiery. He is lovely, sweet to look at, of a peaceful temper, the Lord of Radha and He is Infinite. (Note The Universe; as we see, is unreal like what we see in the kaleidoscope; various apparent pictures of an endless variety of beautiful colours and forms.) He is sitting on a jewel throne in the Rasa Mandalam, and is incessantly looked upon by the smiling lovely Gopis at one and the same time. He is two-armed. A garland made of wild flowers is hanging from His neck. He is playing on His flute. His breast is resplendent with Kaustubha gem that He always wears. His body is anointed with Kunkuma (saffron), aguru (the fragrant and cooling paste of the Aguru wood), musk, and sandal-paste. The garland of beautiful Champaka and Malati flowers is hanging from His neck.

On His head, the beautiful crest is being seen, a little obliquely situated in the form of the beautiful Moon. Thus the Bhaktas, filled with Bhaktis, meditate on Him. O Child! It is through His fear that the Creator is doing His work of creation of this Universe; and is recording the

Prarabdha fruits of their Karmas. It is through His fear that Visnu is awarding the fruits of Tapas and preserving the Universe. By His command the Kalagni Rudra Deva is destroying all. By Whose favour S'iva has become Mrityumjaya, the Conqueror of Death and the Foremost of the Jhanins; knowing whom S'iva has become Himself endowed with knowledge and the Lord of the knowers of knowledge, full of the Highest Bliss, devotion and dispassion. Through Whose fear the wind becomes the foremost of runners and carries things, the Sun gives heat, Indra gives rain, Yama destroys, Agni burns, and Water cools all the things. By Whose command the Regents of the (ten) quarters of the sky are watching and preserving nice orders; through Whose fear the planets are describing their several orbits. Through Whose fear, trees flower and yield fruits; By Whose command the Kala destroys all. By Whose command all the beings whether on land or in water are quitting their lives in time; until the proper time comes no man does not die even if he be pierced whether in battle or in danger. By Whose command the wind supports the water; the water supports the tortoise; the tortoise supports the Ananta and the Ananta supports the earth; the earth supports the oceans, mountain and all the jewels. The earth is of the nature of forgiveness, i.e., endures all. For this reason all things, moving and non-moving, rest on Her and again melt away in Her. Seventy-one Divine Yugas constitute one Indra's life period. Twenty- eight Indra's life periods constitute Brahma's one day and one night. Thus thirty days constitute Brahma's one month; so two months constitute one Ritu (season); six Ritus make one year. Thus one hundred years constitute Brahma's life. When Brahma dies, S'ri Hari's eye closes. That is the Prakritik Pralaya. At this time, everything, moving and non-moving, from the Deva loka to Bhur loka (earth) dies. The Creator Brahma gets dissolved in the navel of S'ri Krisna. The four-armed Visnu, of Vaikuntha, sleeps on Ksira Samudra, the ocean of milk, i.e.. He dissolves on the left side of S'ri Krisna, the Highest Spirit. All the other S'aktis (forces) dissolve in Mula Prakriti, the Maya of Visnu. The Mula Prakriti Durga, the Presiding Deity of Buddhi (reason) dissolves in the Buddhi of Krisna. Skanda, the part of Narayana, dissolves in His breast. Gane'sa, the

foremost of the Devas, born in part of Krisna, dissolves in the arm of S'ri Krisna. And those who are born in parts of Padma, dissolve in Her body and Padma dissolves in the body of Radha. All the cow-herdesses and all the bodies of the Devas dissolve in Radha's body. But Radha, the Presiding Deity of the Prana of S'ri Krisna, dissolves in the Prana of S'ri Krisna. Savitri, the four Vedas and all the S'astras dissolve in Sarasvati; and Sarasvati gets dissolved in the tongue of S'ri Krisna, the Highest Self. The Gopas in the region of Goloka dissolve in the pores of His skin; the Prana Vayu of all dissolve in His Prana Vayu; the fire dissolves in the fire in His belly; water dissolves in the tip of His tongue, and the Vaisnavas,

(devotees of Visnu), drinking the nectar of Bhakti, the Essence of all essences, dissolve in His lotus-feet. All smaller Virats dissolve in the Great Virat and the Great Virat dissolves in the Body of S'ri Krisna. O Child! He is Krisna, on the pores of Whose skin are situated endless Universes; at the closing of Whose eyes, the Prakritic Pralaya comes and on the opening of Whose eyes, the creation takes place. The closing and opening of the eyes takes the same time. Brahma's creation lasts one hundred years and the Pralaya lasts one hundred years. O One of good vows! There is no counting how many Brahmas or how many creations and dissolutions have taken place. As one cannot count the number of dusts, so one cannot count the creations and dissolutions. This is the Great Unspeakable Wonder! Again on Whose closing of the eyes the Pralaya takes place and on whose opening of the eyes the creation takes place, out of the will of God, That Krisna dissolves at the time

of Pralaya in Prakriti. This Highest S'akti, the Mula Prakriti is the Only One without a second; it is the only one Nirguna and the Highest Purusa. It is considered as "Sat" existing, by the Seers of the Vedas. Such a thing as Mula Prakriti is the unchanged state (Mukti). During the Pralaya, this only One Mula Prakriti appears as Jhana S'akti or the Knowledge Force. Who can in this universe recite Her glories? Mukti is of four kinds.

(1) Salokya, (2) Sarupya, (3) Samipya and (4) Nirvana. So it is stated in the Vedas. Out of them Bhakti towards the Deva is the highest; so much so that the Deva Bhakti is superior to Mukti. Mukti gives Salokya, Sarupya, Samipya, and Nirvana. But the Bhaktas do not want anything. They want service of the Lord. They do not want anything else. The state of becoming S'iva, of becoming an Amara or an immortal, becoming a Brahma, the birth, death, disease, old age, fear, sorrow, or wealth, or assuming a divine form, or Nirvana or Moksa all are looked on alike by the Bhaktas with disregard and contempt. Because Mukti is without any service while Bhakti increases this service. Thus I have told you the difference between Bhakti and Mukti. Now hear about the cutting off of the fruits of the past Karmas. O Chaste one! This service of the Highest Lord severs the ties of Karmas (past acts). This service is really the True Knowledge. So, O Child! I have now told you the Real Truth, leading to auspicious results. Now you can go freely as you desire. Thus saying to Savitri, Yama, the son of Surya, gave life back to her husband and blessing her, became ready to go to His own abode. Seeing Dharmaraja ready to go away, Savitri became sorry to have the bereavement of a good company, bowed down at His feet and began to cry. Yama, the Ocean of Mercy, hearing the crying of Savitri began to weep and told the following words

80-96. Dharma said O Child! You enjoy in this holy Bharata happiness for one lakh years and you will in the end go to the Deviloka or Mani Dvipa. Now go back to your house and observe for fourteen years the vow called Savitri-vrata for the mukti of women. This Vrata is to he observed on the fourteenth day of the white fortnight in the month of Jyaistha. Then observe the Maha-Laksmi Vrata. Its proper time is the eighth day of the bright fortnight of the month of Bhadra. For sixteen years consecutively without any break this vow is to be observed. The woman who practises with devotion this vow, goes to the abode of Mula Prakriti. You would worship on every Tuesday in every month the Devi Mangala Chandika, the giver

of all good; on the eighth day in the bright fortnight you should worship Devi Sasthi (i.e., Devasena); you should worship Manasa Devi, the giver of all siddhis, on the Samkranti day (when the Sun enters another sign) in every year; you should worship Radha, the Central Figure of Rasa, more than the Prana of Krisna on every Full Moon night in the month of Kartik and you should observe fasting on the eighth day in the bright fortnight and worship the Visnu Maya Bhagavati Devi, the Destructrix of all difficulties and dangers.

(Note The Rasa is the playing out of the Vedantic saying of Brahma as "Raso vai Sah." He is of the nature of Rasa, the most sweet and lovely Divine Principle which unites the Rasika and the Rasika.) The chaste woman having husband and sons who worships the World Mother Mula Prakriti, whether in Yantra, or in Mantra or in image, enjoys all pleasures in this world; and, in the end, goes to the Deviloka or Mani Dvipa. O Child! The worshipper Sadhaka (one who is in one's way to success) must worship all the manifestations of the Devi, day and night. At all times one must worship the omnipresent Durga, the Highest Isvari. There is no other way to attain blessedness than this. Thus saying, Dharmaraja went to His own abode. Savitri, too, with her husband Satyavan went to her home. Both Savitri and Satyavan, when they reached home, narrated all their stories to their friends and acquaintances. In time, by the blessing of Yama, Savitri's father got sons and father-in-law recovered his eye-sight and kingdom and Savitri Herself got sons. For one lakh years, Savitri enjoyed

pleasures in this holy land of Bharata, and ultimately went with her husband to the Deviloka.

Savitri is the Presiding Deity of the Suryamandalam, the solar orb. The Sun is the central Para Brahma. The Gayatri Mantra, the Presiding Devi, proves the existence of the highest Brahma in the centre of the Sun. Therefore She is called Savitri. Or Her name is Savitri because all the Vedas have come out of Her. Thus I have narrated the excellent anecdote of Savitri, and the fruitions of the

Karmas of the several Jivas. Now what more do you want to hear? Say.

Here ends the Thirty-eighth Chapter in the Ninth Book on the glories of the Devi and on the nature of Bhakti in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 39

On The Story Of Maha Laksm!

Chapter 256 of 318 · 33 detected Sanskrit verse markers

Sanskrit

नारद उवाच
श्रीमूलप्रकृतेर्देव्या गायत्र्यास्तु निराकृतेः ।
सावित्रीयमसंवादे श्रुतं वै निर्मलं यशः ॥ १ ॥
तद्गुणोत्कीर्तनं सत्यं मङ्गलानां च मङ्गलम् ।
अधुना श्रोतुमिच्छामि लक्ष्म्युपाख्यानमीश्वर ॥ २ ॥
केनादौ पूजिता सापि किंभूता केन वा पुरा ।
तद्गुणोत्कीर्तनं मह्यं वद वेदविदांवर ॥ ३ ॥
श्रीनारायण उवाच
सृष्टेरादौ पुरा ब्रह्मन् कृष्णस्य परमात्मनः ।
देवी वामांससम्भूता बभूव रासमण्डले ॥ ४ ॥
अतीव सुन्दरी श्यामा न्यग्रोधपरिमण्डिता ।
यथा द्वादशवर्षीया शश्वत्सुस्थिरयौवना ॥ ५ ॥
श्वेतचम्पकवर्णाभा सुखदृश्या मनोहरा ।
शरत्पार्वणकोटीन्दुप्रभाप्रच्छादनानना ॥ ६ ॥

शरन्मध्याह्नपद्मानां शोभामोचनलोचना ।
सा देवी द्विविधा भूता सह सर्वेश्वरेच्छया ॥ ७ ॥
स्वीयरूपेण वर्णेन तेजसा वयसा त्विषा ।
यशसा वाससा कृत्या भूषणेन गुणेन च ॥ ८ ॥
स्मितेन वीक्षणेनैव प्रेम्णा वानुनयेन च ।
तद्वामांसान्महालक्ष्मीर्दक्षिणासांच्च राधिका ॥ ९ ॥
राधाऽऽदौ वरयामास द्विभुजञ्च परात्परम् ।
महालक्ष्मीश्च तत्पश्चाच्चकमे कमनीयकम् ॥ १० ॥
कृष्णस्तद्गौरवेणैव द्विधारूपो बभूव ह ।
दक्षिणांसश्च द्विभुजो वामांसश्च चतुर्भुजः ॥ ११ ॥
चतुर्भुजाय द्विभुजो महालक्ष्मीं ददौ पुरा ।
लक्ष्यते दृश्यते विश्वं स्निग्धदृष्ट्या ययानिशम् ॥ १२ ॥
देवीभूता च महती महालक्ष्मीश्च सा स्मृता ।
राधाकान्तश्च द्विभुजो लक्ष्मीकान्तश्चतुर्भुजः ॥ १३ ॥

शुद्धसत्त्वस्वरूपा च गोपैर्गोपीभिरावृता ।
चतुर्भुजश्च वैकुण्ठं प्रययौ पद्मया सह ॥ १४ ॥

सर्वांशेन समौ तौ द्वौ कृष्णनारायणौ परौ ।
महालक्ष्मीश्च योगेन नानारूपा बभूव सा ॥ १५ ॥
वैकुण्ठे च महालक्ष्मीः परिपूर्णतमा रमा ।
शुद्धसत्त्वस्वरूपा च सर्वसौभाग्यसंयुता ॥ १६ ॥
प्रेम्णा सा च प्रधाना च सर्वासु रमणीषु च ।
स्वर्गेषु स्वर्गलक्ष्मीश्च शक्रसम्पत्स्वरूपिणी ॥ १७ ॥
पाताले नागलक्ष्मीश्च राजलक्ष्मीश्च राजसु ।
गृहलक्ष्मीर्गृहेष्वेव गृहिणां च कलांशतः ॥ १८ ॥
सम्पत्स्वरूपा गृहिणां सर्वमङ्गलमङ्गला ।
गवां प्रसूतिः सुरभिर्दक्षिणा यज्ञकामिनी ॥ १९ ॥
क्षीरोदसिन्धुकन्या सा श्रीरूपा पद्मिनीषु च ।
शोभास्वरूपा चन्द्रे च सूर्यमण्डलमण्डिता ॥ २० ॥

विभूषणेषु रत्नेषु फलेषु च जलेषु च ।
नृपेषु नृपपत्नीषु दिव्यस्त्रीषु गृहेषु च ॥ २१ ॥
सर्वसस्येषु वस्त्रेषु स्थानेषु संस्कृतेषु च ।
प्रतिमासु च देवानां मङ्गलेषु घटेषु च ॥ २२ ॥
माणिक्येषु च मुक्तासु माल्येषु च मनोहरा ।
मणीन्द्रेषु च हीरेषु क्षीरेषु चन्दनेषु च ॥ २३ ॥
वृक्षशाखासु रम्यासु नवमेघेषु वस्तुषु ।
वैकुण्ठे पूजिता साऽऽदौ देवी नारायणेन च ॥ २४ ॥
द्वितीये ब्रह्मणा भक्त्या तृतीये शङ्करेण च ।
विष्णुना पूजिता सा च क्षीरोदे भारते मुने ॥ २५ ॥
स्वायम्भुवेन मनुना मानवेन्द्रैश्च सर्वतः ।
ऋषीन्द्रैश्च मुनीन्द्रैश्च सद्भिश्च गृहिभिर्भवे ॥ २६ ॥
गन्धर्वैश्चैव नागाद्यैः पातालेषु च पूजिता ।
शुक्लाष्टम्यां भाद्रपदे कृता पूजा च ब्रह्मणा ॥ २७ ॥

भक्त्या च पक्षपर्यन्तं त्रिषु लोकेषु नारद ।
चैत्रे पौषे च भाद्रे च पुण्ये मङ्गलवासरे ॥ २८ ॥
विष्णुना पूजिता सा च त्रिषु लोकेषु भक्तितः ।
वर्षान्ते पौषसङ्क्रान्त्यां माध्यामावाह्य मङ्गले ॥ २९ ॥
मनुस्तां पूजयामास सा भूता भुवनत्रये ।
पूजिता सा महेन्द्रेण मङ्गलेनैव मङ्गला ॥ ३० ॥
केदारेणैव नीलेन सुबलेन नलेन च ।
ध्रुवेणोत्तानपादेन शक्रेण बलिना तथा ॥ ३१ ॥
कश्यपेन च दक्षेण कर्दमेन विवस्वता ।
प्रियव्रतेन चन्द्रेण कुबेरेणैव वायुना ॥ ३२ ॥
यमेन वह्निना चैव वरुणेनैव पूजिता ।

एवं सर्वत्र सर्वेषु पूजिता वन्दिता सदा ।
सर्वेश्वर्याधिदेवी सा सर्वसम्पत्स्वरूपिणी ॥ ३३ ॥

Roman transliteration

nārada uvāca
śrīmūlaprakṛterdevyā gāyatryāstu nirākṛteḥ |
sāvitrīyamasaṃvāde śrutaṃ vai nirmalaṃ yaśaḥ || 1 ||
tad□guṇotkīrtanaṃ satyaṃ maṅ□galānāṃ ca maṅ□galam |
adhunā śrotumicchāmi lakṣmyupākhyānamīśvara || 2 ||
kenādau pūjitā sāpi kiṃbhūtā kena vā purā |
tad□guṇotkīrtanaṃ mahyaṃ vada vedavidāṃvara || 3 ||
śrīnārāyaṇa uvāca
sṛṣṭerādau purā brahman kṛṣṇasya paramātmanaḥ |
devī vāmāṃsasambhūtā babhūva rāsamaṇḍale || 4 ||
atīva sundarī śyāmā nyagrodhaparimaṇḍitā |
yathā dvādaśavarṣīyā śaśvatsusthirayauvanā || 5 ||
śvetacampakavarṇābhā sukhadṛśyā manoharā |
śaratpārvaṇakoṭīnduprabhāpracchādanānanā || 6 ||

śaranmadhyāhnapadmānāṃ śobhāmocanalocanā |
sā devī dvividhā bhūtā saha sarveśvarecchayā || 7 ||
svīyarūpeṇa varṇena tejasā vayasā tviṣā |
yaśasā vāsasā kṛtyā bhūṣaṇena guṇena ca || 8 ||
smitena vīkṣaṇenaiva premṇā vānunayena ca |
tadvāmāṃsānmahālakṣmīrdakṣiṇāsāṃcca rādhikā || 9 ||
rādhā''dau varayāmāsa dvibhujañca parātparam |
mahālakṣmīśca tatpaścāccakame kamanīyakam || 10 ||
kṛṣṇastad□gauraveṇaiva dvidhārūpo babhūva ha |
dakṣiṇāṃsaśca dvibhujo vāmāṃsaśca caturbhujaḥ || 11 ||
caturbhujāya dvibhujo mahālakṣmīṃ dadau purā |
lakṣyate dṛśyate viśvaṃ snigdhadṛṣṭyā yayāniśam || 12 ||
devībhūtā ca mahatī mahālakṣmīśca sā smṛtā |
rādhākāntaśca dvibhujo lakṣmīkāntaścaturbhujaḥ || 13 ||

śuddhasattvasvarūpā ca gopairgopībhirāvṛtā |
caturbhujaśca vaikuṇṭhaṃ prayayau padmayā saha || 14 ||
sarvāṃśena samau tau dvau kṛṣṇanārāyaṇau parau |
mahālakṣmīśca yogena nānārūpā babhūva sā || 15 ||
vaikuṇṭhe ca mahālakṣmīḥ paripūrṇatamā ramā |
śuddhasattvasvarūpā ca sarvasaubhāgyasaṃyutā || 16 ||
premṇā sā ca pradhānā ca sarvāsu ramaṇīṣu ca |
svargeṣu svargalakṣmīśca śakrasampatsvarūpiṇī || 17 ||
pātāle nāgalakṣmīśca rājalakṣmīśca rājasu |
gṛhalakṣmīrgṛheṣveva gṛhiṇāṃ ca kalāṃśataḥ || 18 ||
sampatsvarūpā gṛhiṇāṃ sarvamaṅ□galamaṅ□galā |
gavāṃ prasūtiḥ surabhirdakṣiṇā yajñakāminī || 19 ||
kṣīrodasindhukanyā sā śrīrūpā padminīṣu ca |
śobhāsvarūpā candre ca sūryamaṇḍalamaṇḍitā || 20 ||

vibhūṣaṇeṣu rat□neṣu phaleṣu ca jaleṣu ca |
nṛpeṣu nṛpapat□nīṣu divyastrīṣu gṛheṣu ca || 21 ||
sarvasasyeṣu vastreṣu sthāneṣu saṃskṛteṣu ca |
pratimāsu ca devānāṃ maṅ□galeṣu ghaṭeṣu ca || 22 ||
māṇikyeṣu ca muktāsu mālyeṣu ca manoharā |
maṇīndreṣu ca hīreṣu kṣīreṣu candaneṣu ca || 23 ||
vṛkṣaśākhāsu ramyāsu navamegheṣu vastuṣu |
vaikuṇṭhe pūjitā sā''dau devī nārāyaṇena ca || 24 ||
dvitīye brahmaṇā bhaktyā tṛtīye śaṅ□kareṇa ca |
viṣṇunā pūjitā sā ca kṣīrode bhārate mune || 25 ||
svāyambhuvena manunā mānavendreśca sarvataḥ |
ṛṣīndraiśca munīndraiśca sad□bhiśca gṛhibhirbhave || 26 ||
gandharvaiścaiva nāgādyaiḥ pātāleṣu ca pūjitā |
śuklāṣṭamyāṃ bhādrapade kṛtā pūjā ca brahmaṇā || 27 ||

bhaktyā ca pakṣaparyantaṃ triṣu lokeṣu nārada |
caitre pauṣe ca bhādre ca puṇye maṅ□galavāsare || 28 ||
viṣṇunā pūjitā sā ca triṣu lokeṣu bhaktitaḥ |
varṣānte pauṣasaṅ□krāntyāṃ mādhyāmāvāhya maṅ□gale || 29 ||
manustāṃ pūjayāmāsa sā bhūtā bhuvanatraye |
pūjitā sā mahendreṇa maṅ□galenaiva maṅ□galā || 30 ||
kedāreṇaiva nīlena subalena nalena ca |
dhruveṇottānapādena śakreṇa balinā tathā || 31 ||
kaśyapena ca dakṣeṇa kardamena vivasvatā |
priyavratena candreṇa kubereṇaiva vāyunā || 32 ||
yamena vahninā caiva varuṇenaiva pūjitā |
evaṃ sarvatra sarveṣu pūjitā vanditā sadā |
sarveśvaryādhidevī sā sarvasampatsvarūpiṇī || 33 ||

English translation

1-3 Narada said “O Lord! I have heard in the discourse on Savitri and Yama about the Formless Devi Mula Prakriti and the glories of Savitri, all true and leading to the endless good. Now I want to hear the story of the Devi Laksmi. O Thou, the Chief of the knowers of the Vedas! What is the nature of Laksmi? By whom was She first worshipped? and by what Mantra? Kindly describe Her glories to me.

4-33. Narayana said Of old, in the beginning of the Prakritik Creation, from the left side of Krisna, the Supreme Spirit, appeared in the Rasamandalam (the Figure Dance) a Devi. She looked exceedingly handsome, of a dark blue colour, of spacious hips, of thin waist, and with high breast, looking twelve years old, of steady youth, of a colour of white Champaka flower and very lovely. The beauty of Her face throws under shade millions and millions of autumnal full moons. Before Her wide expanded eyes, the midday lotus of the autumnal season becomes highly ashamed. By the Will of God, this Devi suddenly divided Herself into two parts. The two looked equal in every respect; whether in beauty, qualities, age, loveliness, colour, body, spirit, dress, ornaments, smile, glance, love, or humanity, they were perfectly equal.

Now she who appeared from the right side is named Radha and she who came from the left side is named Maha Laksmi. Radha wanted first the two armed S'ri Krisna, Who was Higher than the highest; then Maha Laksmi wanted Him. Radha came out of the right side and wanted first Krisna; so Krisna, too, divided himself at once into two parts. From His right side came out the two-armed and

from his left side came out the four-armed. The two-armed person first made over to Maha Laksmi the four armed One; then the two armed

Person Himself took Radha. Laksmi looks on the whole universe with a cooling eye; hence She is named Laksmi and as She is great, She is called Maha Laksmi. And for that reason the Lord of Radha is two-armed and the Lord of Laksmi is four-armed. Radha is pure Apra kritic S'uddha Sattva (of the nature of pure Sattva Guna, the illuminating attribute) and surrounded by the Gopas and GopTs. The four-armed Purusa, on the other hand, took Laksmi (Padma) to Vaikuntha. The two-armed person is Krisna; and the four-armed is Narayana. They are equal in all respects. Maha Laksmi became many by Her Yogic powers (i.e.. She remained in full in Vaikuntha and assumed many forms in parts). Maha Laksmi of Vaikuntha is full, of pure Sattva Guna, and endowed with all sorts of wealth and prosperity. She is the crest of woman-kind as far as loving one's husbands is concerned. She is the Svarga Laksmi in the Heavens; the Naga Laksmi of the serpents, the Nagas, in the nether regions; the Raja Laksmi of the kings and the Household Laksmi of the householders. She resides in the houses of house-holders as prosperity and the most auspicious of all good things. She is the progenetrix. She is the Surabhi of cows and She is the Daksina (the sacrificial fee) in sacrifices. She is the daughter of the milk ocean and she is Padmini, the beauty of the spheres of the Moon and the Sun. She is the lustre and beauty of the ornaments, gems, fruits, water, kings, queens, heavenly women, of all the houses, grains, clothings, cleansed places, images, auspicious jars, pearls, jewels, crest of jewels, garlands, diamonds, milk, sandal, beautiful twigs, fresh rain cloud, or of all other colours. She was first worhipped in Vaikuntha by Narayana. Next She was worshipped by Brahma and then by S'ankara with devotion. She was worshipped by Visnu in the Kshirode Samudra. Then she was worshipped by Svayambhuva Manu, then by Indras amongst men, then by Munis, Risis, good householders, by the Gandharbas, in the Gandharbaloka; by the Nagas in the Nagaloka. She was worshipped with devotion by Brahma for one fortnight commencing from the bright eighth day in the month of Bhadra and ending on the eighth day of the dark fortnight in the three-worlds. She was worshipped by Visnu, with devotion in the three worlds on the meritorious Tuesday in the

months of Pausa, Chaitra, and Bhadra. Manu, also, worshipped Her on the Pausa Sankranti (the last day of the month of Pausa when the Sun enters another sign) and on the auspicious Tuesday in the month of Magha. Thus the worship of Maha Laksmi is made prevalent in the three worlds. She was worshipped by Indra, the Lord of the Devas and by Mangala (Mars) on Tuesday. She was then worshipped by Kedara, Nila, Subala, Dhruva, Uttanapada, S'akra, Bali, Kas'yapa, Daksa, Kardama, Surya, Priyavrata, Chandra, Vayu, Kuvera, Varuna, Yama, Hutasana and others. Thus Her worship extended by and by to all the places. She is the Presiding Deity of all wealth; so She is the wealth of all.

Here ends the Thirty-ninth Chapter of the Ninth Book on the story of Maha Laksmi in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 40

On The Birth Of Laksm! In The

Chapter 257 of 318 · 92 detected Sanskrit verse markers

Sanskrit

नारद उवाच
नारायणप्रिया सा च परा वैकुण्ठवासिनी ।
वैकुण्ठाधिष्ठातृदेवी महालक्ष्मीः सनातनी ॥ १ ॥
कथं बभूव सा देवी पृथिव्यां सिन्धुकन्यका ।
पुरा केन स्तुताऽऽदौ सा तन्मे व्याख्यातुमर्हसि ॥ २ ॥
श्रीनारायण उवाच
पुरा दुर्वाससः शापाद्भ्रष्टश्रीश्च पुरन्दरः ।
बभूव देवसङ्घश्च मर्त्यलोके हि नारद ॥ ३ ॥
लक्ष्मीः स्वर्गादिकं त्यक्त्वा रुष्टा परमदुःखिता ।
गत्वा लीना तु वैकुण्ठे महालक्ष्मीश्च नारद ॥ ४ ॥
तदा शोकाद्ययुः सर्वे दुःखिता ब्रह्मणः सभाम् ।
ब्रह्माणं च पुरस्कृत्य ययुर्वैकुण्ठमेव च ॥ ५ ॥
वैकुण्ठे शरणापन्ना देवा नारायणे परे ।
अतीव दैन्ययुक्ताश्च शुष्ककण्ठोष्ठतालुकाः ॥ ६ ॥

तदा लक्ष्मीश्च कलया पुराणपुरुषाज्ञया ।
बभूव सिन्धुकन्या सा सर्वसम्पत्स्वरूपिणी ॥ ७ ॥
तथा मथित्वा क्षीरोदं देवा दैत्यगणैः सह ।
सम्प्राप्ताश्च महालक्ष्मीं विष्णुस्तां च ददर्श ह ॥ ८ ॥
सुरादिभ्यो वरं दत्त्वा वनमालां च विष्णवे ।
ददौ प्रसन्नवदना तुष्टा क्षीरोदशायिने ॥ ९ ॥
देवाश्चाप्यसुरग्रस्तं राज्यं प्रापुश्च नारद ।
तां सम्पूज्य च सम्भूय सर्वत्र च निरापदः ॥ १० ॥
नारद उवाच
कथं शशाप दुर्वासा मुनिश्रेष्ठः कदाचन ।
केन दोषेण वा ब्रह्मन् ब्रह्मिष्ठस्तत्त्ववित्पुरा ॥ ११ ॥
ममन्थुः केनरूपेण जलधिं ते सुरादयः ।
केन स्तोत्रेण वा देवी शक्रं साक्षाद्बभूव सा ॥ १२ ॥
को वा तयोश्च संवादो बभूव तद्वद प्रभो ।

श्रीनारायण उवाच
मधुपानप्रमत्तश्च त्रैलोक्याधिपतिः पुरा ॥ १३ ॥

क्रीडां चकार रहसि रम्भया सह कामुकः ।
कृत्वा क्रीडां तया सार्धं कामुक्या हृतमानसः ॥ १४ ॥
तस्थौ तत्र महारण्ये कामोन्मथितमानसः ।
कैलासशिखरे यान्तं वैकुण्ठादृषिसत्तमम् ॥ १५ ॥
दुर्वाससं ददर्शेन्द्रो ज्वलन्तं ब्रह्मतेजसा ।
ग्रीष्ममध्याह्नमार्तण्डसहस्रप्रभमीश्वरम् ॥ १६ ॥
प्रतप्तकाञ्चनाकारं जटाभारमहोज्ज्वलम् ।
शुक्लयज्ञोपवीतं च चीरदण्डौ कमण्डलुम् ॥ १७ ॥
महोज्ज्वलं च तिलकं बिभ्रन्तं चेन्दुसन्निभम् ।
समन्वितं शिष्यलक्षैर्वेदवेदाङ्गपारगैः ॥ १८ ॥
दृष्ट्वा ननाम शिरसा सम्प्रमत्तः पुरन्दरः ।
शिष्यवर्गं तदा भक्त्या तुष्टाव च मुदान्वितम् ॥ १९ ॥

मुनिना च सशिष्येण दत्तास्तस्मै शुभाशिषः ।
विष्णुदत्तं पारिजातपुष्पं च सुमनोहरम् ॥ २० ॥
तज्जरारोगमृत्युघ्नं शोकजं मोक्षकारकम् ।
शक्रः पुष्पं गहीत्वा च प्रमत्तो राज्यसम्पदा ॥ २१ ॥
पुष्पं स न्यस्तयामास तदैव करिमस्तके ।
हस्ती तत्स्पर्शमात्रेण रूपेण च गुणेन च ॥ २२ ॥
तेजसा वयसाकस्माद्विष्णुतुल्यो बभूव ह ।
त्यक्त्वा शक्रं गजेन्द्रश्च जगाम घोरकाननम् ॥ २३ ॥
न शशाक महेन्द्रस्तं रक्षितुं तेजसा मुने ।
तत्पुण्यं त्यक्तवन्तं च दृष्ट्वा शक्रं मुनीश्वरः ॥ २४ ॥
तमुवाच महारुष्टः शशाप च रुषान्वितः ।
मुनिरुवाच
अरे श्रिया प्रमत्तस्त्वं कथं मामवमन्यसे ॥ २५ ॥
मद्दत्तपुष्पं दत्तं च गर्वेण करिमस्तके ।

विष्णोर्निवेदितं चैव नैवेद्यं वा फलं जलम् ॥ २६ ॥
प्राप्तिमात्रेण भोक्तव्यं त्यागेन ब्रह्महा भवेत् ।
भ्रष्टश्रीर्भ्रष्टबुद्धिश्च पुरभ्रष्टो भवेत्तु सः ॥ २७ ॥
यस्त्यजेद्विष्णुनैवेद्यं भाग्येनोपस्थितं शुभम् ।
प्राप्तिमात्रेण यो भुङ्क्ते भक्तो विष्णुनिवेदितम् ॥ २८ ॥
पुंसां शतं समुद्धृत्य जीवन्मुक्तः स्वयं भवेत् ।
नैवेद्यं भोजनं कृत्वा नित्यं यः प्रणमेद्धरिम् ॥ २९ ॥
पूजयेत्स्तौति वा भक्त्या स विष्णुसदृशो भवेत् ।
तत्स्पर्शवायुना सद्यस्तीर्थौघश्च विशुध्यति ॥ ३० ॥
तत्पादरजसा मूढ सद्यः पूता वसुन्धरा ।
पुंश्चल्यन्नमवीरान्नं शूद्रश्राद्धान्तमेव च ॥ ३१ ॥

यद्धरेरनिवेद्यं च वृथा मांसस्य भक्षणम् ।
शिवलिङ्गप्रदानं च यद्दत्तं शूद्रयाजिना ॥ ३२ ॥
चिकित्सकद्विजान्नं च देवलान्नं तथैव च ।

कन्याविक्रयिणामन्नं यदन्नं योनिजीविनाम् ॥ ३३ ॥
उच्छिष्टान्नं पर्युषितं सर्वभक्षावशेषितम् ।
शूद्रापतिद्विजानां च भूषवाहद्विजान्नकम् ॥ ३४ ॥
अदीक्षितद्विजानां च यदन्नं शवदाहिनाम् ।
अगम्यागामिनां चैव द्विजानामन्नमेव च ॥ ३५ ॥
मित्रद्रुहां कृतज्जानामन्नं विश्वासघातिनाम् ।
मिथ्यासाक्ष्यप्रदान्नं च ब्राह्मणान्नं तथैव च ॥ ३६ ॥
एते सर्वे विशुध्यन्ति विष्णोनैवेद्यभक्षणात् ।
श्वपचश्चेद्विष्णुसेवी वंशानां कोटिमुद्धरेत् ॥ ३७ ॥
हरेरभक्तो मनुजः स्वं च रक्षितुमक्षमः ।
अज्ञानाद्यदि गृह्णाति विष्णोर्निर्माल्यमेव च ॥ ३८ ॥
सप्तजन्मार्जितात्पापान्मुच्यते नात्र संशयः ।
ज्ञात्वा भक्त्या च गृह्णाति विष्णोनैवेद्यमेव च ॥ ३९ ॥
कोटिजन्मार्जितात्पापान्मुच्यते निश्चितं हरे ।

यस्मात्संस्थापितं पुष्पं गर्वेण करिमस्तके ॥ ४० ॥
तस्माद्युष्मान्परित्यज्य यातु लक्ष्मीहरेः पदम् ।
नारायणस्य भक्तोऽहं न बिभेमि सुराद्विधेः ॥ ४१ ॥
कालान्मृत्योर्जरातश्च कानन्यान् गणयामि च ।
किं करिष्यति ते तातः कश्यपश्च प्रजापतिः ॥ ४२ ॥
बृहस्पतिर्गुरुश्चैव निःशङ्कस्य च मे हरे ।
इदं पुष्पं यस्य मूर्ध्नि तस्यैव पूजनं परम् ॥ ४३ ॥
इति श्रुत्वा महेन्द्रश्च धृत्वा स चरणं मुनेः ।
उच्चै रुरोद शोकार्तस्तमुवाच भयाकुलः ॥ ४४ ॥
महेन्द्र उवाच
दत्तः समुचितः शापो मह्यं मायापहः प्रभो ।
हतां न याचे सम्पत्तिं किञ्चिज्ज्ञानं च देहि मे ॥ ४५ ॥
ऐश्वर्यं विपदां बीजं ज्ञानप्रच्छन्नकारणम् ।
मुक्तिमार्गकुठारश्च भक्तेश्च व्यवधायकम् ॥ ४६ ॥

मुनिरुवाच
जन्ममृत्युजराशोकरोगबीजाङ्कुरं परम् ।
सम्पत्तितिमिरान्धश्च मुक्तिमार्गं न पश्यति ॥ ४७ ॥
सम्पन्मत्तो विमूढश्च सुरामत्तः स एव च ।
बान्धवैर्वेष्टितः सोऽपि बन्धुत्वेनैव हे हरे ॥ ४८ ॥
सम्पत्तिमदमत्तश्च विषयान्धश्च विह्वलः ।

महाकामी राजसिकः सत्त्वमार्गं न पश्यति ॥ ४९ ॥
द्विविधो विषयान्धश्च राजसस्तामसः स्मृतः ।
अशास्त्रज्ञस्तामसश्च शास्त्रज्ञो राजसः स्मृतः ॥ ५० ॥
शास्त्रं च द्विविधं मार्गं दर्शयेत्सुरपुङ्गव ।
प्रवृत्तिबीजमेकं च निवृत्तेः कारणं परम् ॥ ५१ ॥
चरन्ति जीविनश्चादौ प्रवृत्तेर्दुःखवर्त्मनि ।
स्वच्छन्दं च प्रसन्नं च निर्विरोधं च सन्ततम् ॥ ५२ ॥
आयाति मधुनो लोभात्क्लेशेन सुखमानितः ।

परिणामे नाशबीजे जन्ममृत्युजराकरे ॥ ५३ ॥
अनेकजन्मपर्यन्तं कृत्वा च भ्रमणं मुदा ।
स्वकर्मविहितायां च नानायोन्यां क्रमेण च ॥ ५४ ॥
ततश्चेशानुगहाग्रच्य सत्सङ्गं लभते च सः ।
सहस्रेषु शतेष्वेको भवाब्धिपारकारणम् ॥ ५५ ॥
साधुस्तत्त्वप्रदीपेन मुक्तिमार्गं प्रदर्शयेत् ।
तदा करोति यत्नं च जीवो बन्धनखण्डने ॥ ५६ ॥
अनेकजन्मयोगेन तपसानशनेन च ।
तदा लभेन्मुक्तिमार्गं निर्विघ्नं सुखदं परम् ॥ ५७ ॥
इदं श्रुतं गुरोर्वक्याद्यत् पृच्छसि पुरन्दर ।
मुनेस्तद्वचनं श्रुत्वा वीतरागो बभूव सः ॥ ५८ ॥
वैराग्यं वर्धयामास तस्य ब्रह्मन् दिने दिने ।
मुनेः स्थानाद्गृहं गत्वा स ददर्शामरावतीम् ॥ ५९ ॥
दैत्यैरसुरसङ्घैश्च समाकीर्णां भयाकुलाम् ।

विषमोपप्लवां पुत्रबन्धुहीनां च कुत्रचित् ॥ ६० ॥
पितृमातृकलत्रादिविहीनामतिचञ्चलाम् ।
शत्रुग्रस्तां च तां दृष्ट्वा जगाम वाक्पतिं प्रति ॥ ६१ ॥
शक्रो मन्दाकिनीतीरे ददर्श गुरुमीश्वरम् ।
ध्यायमानं परं ब्रह्म गङ्गातोये स्थितं परम् ॥ ६२ ॥
सूर्याभिसम्मुखं पूर्वमुखं च विश्वतोमुखम् ।
साश्रुनेत्रं पुलकिनं परमानन्दसंयुतम् ॥ ६३ ॥
वरिष्ठं च गरिष्ठं च धर्मिष्ठं श्रेष्ठसेवितम् ।
प्रेष्ठं च बन्धुवर्गाणामतिश्रेष्ठं च ज्ञानिनाम् ॥ ६४ ॥
ज्येष्ठं च भ्रातृवर्गाणामनिष्टं सुरवैरिणाम् ।
दृष्ट्वा गुरुं जपन्तं च तत्र तस्थौ सुरेश्वरः ॥ ६५ ॥
प्रहरान्ते गुरुं दृष्ट्वा चोत्थितं प्रणनाम सः ।
प्रणम्य चरणाम्भोजे रुरोदोच्चैर्मुहुर्मुहुः ॥ ६६ ॥
वृत्तान्तं कथयामास ब्रह्मशापादिकं तथा ।

पुनर्वरोपलब्धिं च ज्ञानप्राप्तिं सुदुर्लभाम् ॥ ६७ ॥
वैरिग्रस्तां च स्वपुरीं क्रमेणैव सुरेश्वरः ।
शिष्यस्य वचनं श्रुत्वा सुबुद्धिर्वदतां वरः ॥ ६८ ॥
बृहस्पतिरुवाचेदं कोपसंरक्तलोचनः ।
गुरुरुवाच
श्रुतं सर्वं सुरश्रेष्ठ मा रोदीर्वचनं शृणु ॥ ६९ ॥
न कातरो हि नीतिज्ञो विपत्तौ च कदाचन ।
सम्पत्तिर्वा विपत्तिर्वा नश्वरा श्रमरूपिणी ॥ ७० ॥
पूर्वस्य कर्मायत्ता च स्वयं कर्ता तयोरपि ।
सर्वेषां च भवत्येव शश्वज्जन्मनि जन्मनि ॥ ७१ ॥
चक्रनेमिक्रमेणैव तत्र का परिदेवना ।
उक्तं हि स्वकृतं कर्म भुज्यतेऽखिलभारते ॥ ७२ ॥
शुभाशुभं च यत्किञ्चित्स्वकर्मफलभुक् पुमान् ।
नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ॥ ७३ ॥

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ।
इत्येवमुक्तं वेदे च कृष्णेन परमात्मना ॥ ७४ ॥
सामवेदोक्तशाखायां सम्बोध्य कमलोद्भवम् ।
जन्मभोगावशेषे च सर्वेषां कृतकर्मणाम् ॥ ७५ ॥
अनुरूपं हि तेषां च भारतेऽन्यत्र चैव हि ।
कर्मणा ब्रह्मशापं च कर्मणा च शुभाशिषम् ॥ ७६ ॥
कर्मणा च महालक्ष्मीं लभेद्दैन्यं च कर्मणा ।
कोटिजन्मार्जितं कर्म जीविनामनुगच्छति ॥ ७७ ॥
न हि त्यजेद्विना भोगं तच्छायेव पुरन्दर ।
कालभेदे देशभेदे पात्रभेदे च कर्मणाम् ॥ ७८ ॥
न्यूनताधिकभावोऽपि भवेदेव हि कर्मणा ।
वस्तुदानेन वस्तूनां समं पुण्यं दिने दिने ॥ ७९ ॥
दिनभेदे कोटिगुणमसंख्यं वा ततोऽधिकम् ।
समे देशे च वस्तूनां दाने पुण्यं समं सुर ॥ ८० ॥

देशभेदे कोटिगुणमसंख्यं वा ततोऽधिकम् ।
समे पात्रे समं पुण्यं वस्तूनां कर्तुरेव च ॥ ८१ ॥
पात्रभेदे शतगुणमसंख्यं वा ततोऽधिकम् ।
यथा फलन्ति सस्यानि न्यूनान्यप्यधिकानि च ॥ ८२ ॥
कर्षकाणां क्षेत्रभेदे पात्रभेदे फलं तथा ।
सामान्यदिवसे विप्रदानं समफलं भवेत् ॥ ८३ ॥
अमायां रविसंक्रान्त्यां फलं शतगुणं भवेत् ।
चातुर्मास्यां पौर्णमास्यामनन्तं फलमेव च ॥ ८४ ॥
ग्रहणे शशिनः कोटिगुणं च फलमेव च ।
सूर्यस्य ग्रहणे वापि ततो दशगुणं भवेत् ॥ ८५ ॥

अक्षयायामक्षयं तदसंख्यं फलमुच्यते ।
एवमन्यत्र पुण्याहे फलाधिक्यं भवेदिति ॥ ८६ ॥
यथा दाने तथा स्नाने जपेऽन्यपुण्यकर्मसु ।
एवं सर्वत्र बोद्धव्यं नराणां कर्मणां फलम् ॥ ८७ ॥

यथा दण्डेन चक्रेण शरावेण भ्रमेण च ।
कुम्भं निर्माति निर्माता कुम्भकारो मृदा भुवि ॥ ८८ ॥
तथैव कर्मसूत्रेण फलं धाता ददाति च ।
यस्याज्ञया सृष्टमिदं तं च नारायणं भज ॥ ८९ ॥
स विधाता विधातुश्च पातुः पाता जगत्त्रये ।
स्रष्टुः स्रष्टा च संहर्तुः संहर्ता कालकालकः ॥ ९० ॥
महाविपत्तौ संसारे यः स्मरेन्मधुसूदनम् ।
विपत्तौ तस्य सम्पत्तिर्भवेदित्याह शङ्करः ॥ ९१ ॥
इत्येवमुक्त्वा तत्त्वज्ञः समालिङ्ग्य सुरेश्वरम् ।
दत्त्वा शुभाशिषं चेष्टं बोधयामास नारद ॥ ९२ ॥

Roman transliteration

nārada uvāca
nārāyaṇapriyā sā ca parā vaikuṇṭhavāsinī |
vaikuṇṭhādhiṣṭhātṛdevī mahālakṣmīḥ sanātanī || 1 ||
kathaṃ babhūva sā devī pṛthivyāṃ sindhukanyakā |
purā kena stutā''dau sā tanme vyākhyātumarhasi || 2 ||
śrīnārāyaṇa uvāca
purā durvāsasaḥ śāpād□ bhraṣṭaśrīśca purandaraḥ |
babhūva devasaṅ□ghaśca martyaloke hi nārada || 3 ||
lakṣmīḥ svargādikaṃ tyaktvā ruṣṭā paramaduḥkhitā |
gatvā līnā tu vaikuṇṭhe mahālakṣmīśca nārada || 4 ||
tadā śokādyayuḥ sarve duḥkhitā brahmaṇaḥ sabhām |
brahmāṇaṃ ca puraskṛtya yayurvaikuṇṭhameva ca || 5 ||
vaikuṇṭhe śaraṇāpannā devā nārāyaṇe pare |
atīva dainyayuktāśca śuṣkakaṇṭhoṣṭhatālukāḥ || 6 ||

tadā lakṣmīśca kalayā purāṇapuruṣājñayā |
babhūva sindhukanyā sā sarvasampatsvarūpiṇī || 7 ||
tathā mathitvā kṣīrodaṃ devā daityagaṇaiḥ saha |
samprāptāśca mahālakṣmīṃ viṣṇustāṃ ca dadarśa ha || 8 ||
surādibhyo varaṃ dattvā vanamālāṃ ca viṣṇave |
dadau prasannavadanā tuṣṭā kṣīrodaśāyine || 9 ||
devāścāpyasuragrastaṃ rājyaṃ prāpuśca nārada |
tāṃ sampūjya ca sambhūya sarvatra ca nirāpadaḥ || 10 ||
nārada uvāca
kathaṃ śaśāpa durvāsā muniśreṣṭhaḥ kadācana |
kena doṣeṇa vā brahman brahmiṣṭhastattvavitpurā || 11 ||
mamanthuḥ kenarūpeṇa jaladhiṃ te surādayaḥ |
kena stotreṇa vā devī śakraṃ sākṣād□babhūva sā || 12 ||
ko vā tayośca saṃvādo babhūva tadvada prabho |

śrīnārāyaṇa uvāca
madhupānapramattaśca trailokyādhipatiḥ purā || 13 ||
krīḍāṃ cakāra rahasi rambhayā saha kāmukaḥ |
kṛtvā krīḍāṃ tayā sārdhaṃ kāmukyā hṛtamānasaḥ || 14 ||
tasthau tatra mahāraṇye kāmonmathitamānasaḥ |
kailāsaśikhare yāntaṃ vaikuṇṭhādṛṣisattamam || 15 ||
durvāsasaṃ dadarśendro jvalantaṃ brahmatejasā |
grīṣmamadhyāhnamārtaṇḍasahasraprabhamīśvaram || 16 ||
prataptakāñcanākāraṃ jaṭābhāramahojjvalam |
śuklayajñopavītaṃ ca cīradaṇḍau kamaṇḍalum || 17 ||
mahojjvalaṃ ca tilakaṃ bibhrantaṃ cendusannibham |
samanvitaṃ śiṣyalakṣairvedavedāṅ□gapāragaiḥ || 18 ||
dṛṣṭvā nanāma śirasā sampramattaḥ purandaraḥ |
śiṣyavargaṃ tadā bhaktyā tuṣṭāva ca mudānvitam || 19 ||

muninā ca saśiṣyeṇa dattāstasmai śubhāśiṣaḥ |
viṣṇudattaṃ pārijātapuṣpaṃ ca sumanoharam || 20 ||
tajjarārogamṛtyughnaṃ śokajaṃ mokṣakārakam |
śakraḥ puṣpaṃ gahītvā ca pramatto rājyasampadā || 21 ||
puṣpaṃ sa nyastayāmāsa tadaiva karimastake |
hastī tatsparśamātreṇa rūpeṇa ca guṇena ca || 22 ||
tejasā vayasākasmādviṣṇutulyo babhūva ha |
tyaktvā śakraṃ gajendraśca jagāma ghorakānanam || 23 ||
na śaśāka mahendrastaṃ rakṣituṃ tejasā mune |
tatpuṇyaṃ tyaktavantaṃ ca dṛṣṭvā śakraṃ munīśvaraḥ || 24 ||
tamuvāca mahāruṣṭaḥ śaśāpa ca ruṣānvitaḥ |
muniruvāca
are śriyā pramattastvaṃ kathaṃ māmavamanyase || 25 ||
maddattapuṣpaṃ dattaṃ ca garveṇa karimastake |

viṣṇorniveditaṃ caiva naivedyaṃ vā phalaṃ jalam || 26 ||
prāptimātreṇa bhoktavyaṃ tyāgena brahmahā bhavet |
bhraṣṭaśrīrbhraṣṭabuddhiśca purabhraṣṭo bhavettu saḥ || 27 ||
yastyajedviṣṇunaivedyaṃ bhāgyenopasthitaṃ śubham |
prāptimātreṇa yo bhuṅ□kte bhakto viṣṇuniveditam || 28 ||
puṃsāṃ śataṃ samuddhṛtya jīvanmuktaḥ svayaṃ bhavet |
naivedyaṃ bhojanaṃ kṛtvā nityaṃ yaḥ praṇameddharim || 29 ||
pūjayetstauti vā bhaktyā sa viṣṇusadṛśo bhavet |
tatsparśavāyunā sadyastīrthaughaśca viśudhyati || 30 ||
tatpādarajasā mūḍha sadyaḥ pūtā vasundharā |
puṃścalyannamavīrānnaṃ śūdraśrāddhāntameva ca || 31 ||
yaddharereranivedyaṃ ca vṛthā māṃsasya bhakṣaṇam |
śivaliṅ□gapradānaṃ ca yaddattaṃ śūdrayājinā || 32 ||
cikitsakadvijānnaṃ ca devalānnaṃ tathaiva ca |

kanyāvikrayiṇāmannaṃ yadannaṃ yonijīvinām || 33 ||
ucchiṣṭānnaṃ paryuṣitaṃ sarvabhakṣāvaśeṣitam |
śūdrāpatidvijānāṃ ca bhūṣavāhadvijānnakam || 34 ||
adīkṣitadvijānāṃ ca yadannaṃ śavadāhinām |
agamyāgāmināṃ caiva dvijānāmannameva ca || 35 ||
mitradruhāṃ kṛtajjānāmannaṃ viśvāsaghātinām |
mithyāsākṣyapradānnaṃ ca brāhmaṇānnaṃ tathaiva ca || 36 ||
ete sarve viśudhyanti viṣṇonaivedyabhakṣaṇāt |

śvapacaścedviṣṇusevī vaṃśānāṃ koṭimuddharet || 37 ||
harerabhakto manujaḥ svaṃ ca rakṣitumakṣamaḥ |
ajñānādyadi gṛhṇāti viṣṇornirmālyameva ca || 38 ||
saptajanmārjitātpāpānmucyate nātra saṃśayaḥ |
jñātvā bhaktyā ca gṛhṇāti viṣṇonaivedyameva ca || 39 ||
koṭijanmārjitātpāpānmucyate niścitaṃ hare |

yasmātsaṃsthāpitaṃ puṣpaṃ garveṇa karimastake || 40 ||
tasmādyuṣmānparityajya yātu lakṣmīrhareḥ padam |
nārāyaṇasya bhakto'haṃ na bibhemi surādvidheḥ || 41 ||
kālānmṛtyorjarātaśca kānanyān gaṇayāmi ca |
kiṃ kariṣyati te tātaḥ kaśyapaśca prajāpatiḥ || 42 ||
bṛhaspatirguruścaiva niḥśaṅ□kasya ca me hare |
idaṃ puṣpaṃ yasya mūrdhni tasyaiva pūjanaṃ param || 43 ||
iti śrutvā mahendraśca dhṛtvā sa caraṇaṃ muneḥ |
uccai ruroda śokārtastamuvāca bhayākulaḥ || 44 ||
mahendra uvāca
dattaḥ samucitaḥ śāpo mahyaṃ māyāpahaḥ prabho |
hṛtāṃ na yāce sampattiṃ kiñcijjñānaṃ ca dehi me || 45 ||
aiśvaryaṃ vipadāṃ bījaṃ jñānapracchannakāraṇam |
muktimārgakuṭhāraśca bhakteśca vyavadhāyakam || 46 ||

muniruvāca
janmamṛtyujarāśokarogabījāṅ□kuraṃ param |
sampattitimirāndhaśca muktimārgaṃ na paśyati || 47 ||
sampanmatto vimūḍhaśca surāmattaḥ sa eva ca |
bāndhavairveṣṭitaḥ so'pi bandhutvenaiva he hare || 48 ||
sampattimadamattaśca viṣayāndhaśca vihvalaḥ |
mahākāmī rājasikaḥ sattvamārgaṃ na paśyati || 49 ||
dvividho viṣayāndhaśca rājasastāmasaḥ smṛtaḥ |
aśāstrajñastāmasaśca śāstrajño rājasaḥ smṛtaḥ || 50 ||
śāstraṃ ca dvividhaṃ mārgaṃ darśayetsurapuṅ□gava |
pravṛttibījamekaṃ ca nivṛtteḥ kāraṇaṃ param || 51 ||
caranti jīvinaścādau pravṛtterduḥkhavartmani |
svacchandaṃ ca prasannaṃ ca nirvirodhaṃ ca santatam || 52 ||
āyāti madhuno lobhātkleśena sukhamānitaḥ |

pariṇāme nāśabīje janmamṛtyujarākare || 53 ||
anekajanmaparyantaṃ kṛtvā ca bhramaṇaṃ mudā |
svakarmavihitāyāṃ ca nānāyonyāṃ krameṇa ca || 54 ||
tataśceśānugahāgracca satsaṅ□gaṃ labhate ca saḥ |
sahasreṣu śateṣveko bhavābdhipārakāraṇam || 55 ||
sādhustattvapradīpena muktimārgaṃ pradarśayet |
tadā karoti yat□naṃ ca jīvo bandhanakhaṇḍane || 56 ||
anekajanmayogena tapasānaśanena ca |
tadā labhenmuktimārgaṃ nirvighnaṃ sukhadaṃ param || 57 ||
idaṃ śrutaṃ gurorvakyādyat pṛcchasi purandara |
munestadvacanaṃ śrutvā vītarāgo babhūva saḥ || 58 ||
vairāgyaṃ vardhayāmāsa tasya brahman dine dine |
muneḥ sthānād□ gṛhaṃ gatvā sa dadarśāmarāvatīm || 59 ||
daityairasurasaṅ□ghaiśca samākīrṇāṃ bhayākulām |

viṣamopaplavāṃ putrabandhuhīnāṃ ca kutracit || 60 ||
pitṛmātṛkalatrādivihīnāmaticañcalām |
śatrugrastāṃ ca tāṃ dṛṣṭvā jagāma vākpatiṃ prati || 61 ||
śakro mandākinītīre dadarśa gurumīśvaram |
dhyāyamānaṃ paraṃ brahma gaṅ□gātoye sthitaṃ param || 62 ||
sūryābhisammukhaṃ pūrvamukhaṃ ca viśvatomukham |
sāśrunetraṃ pulakinaṃ paramānandasaṃyutam || 63 ||
variṣṭhaṃ ca gariṣṭhaṃ ca dharmiṣṭhaṃ śreṣṭhasevitam |
preṣṭhaṃ ca bandhuvargāṇāmatiśreṣṭhaṃ ca jñāninām || 64 ||
jyeṣṭhaṃ ca bhrātṛvargāṇāmaniṣṭaṃ suravairiṇām |
dṛṣṭvā guruṃ japantaṃ ca tatra tasthau sureśvaraḥ || 65 ||
praharānte guruṃ dṛṣṭvā cotthitaṃ praṇanāma saḥ |
praṇamya caraṇāmbhoje rurodoccairmuhurmuhuḥ || 66 ||
vṛttāntaṃ kathayāmāsa brahmaśāpādikaṃ tathā |

punarvaropalabdhiṃ ca jñānaprāptiṃ sudurlabhām || 67 ||
vairigrastāṃ ca svapurīṃ krameṇaiva sureśvaraḥ |
śiṣyasya vacanaṃ śrutvā subuddhirvadatāṃ varaḥ || 68 ||
bṛhaspatiruvācedaṃ kopasaṃraktalocanaḥ |
gururuvāca
śrutaṃ sarvaṃ suraśreṣṭha mā rodīrvacanaṃ śṛṇu || 69 ||
na kātaro hi nītijño vipattau ca kadācana |
sampattirvā vipattirvā naśvarā śramarūpiṇī || 70 ||
pūrvasya karmāyattā ca svayaṃ kartā tayorapi |
sarveṣāṃ ca bhavatyeva śaśvajjanmani janmani || 71 ||
cakranemikrameṇaiva tatra kā paridevanā |
uktaṃ hi svakṛtaṃ karma bhujyate'khilabhārate || 72 ||
śubhāśubhaṃ ca yatkiñcitsvakarmaphalabhuk pumān |
nābhuktaṃ kṣīyate karma kalpakoṭiśatairapi || 73 ||

avaśyameva bhoktavyaṃ kṛtaṃ karma śubhāśubham |
ityevamuktaṃ vede ca kṛṣṇena paramātmanā || 74 ||
sāmavedoktaśākhāyāṃ sambodhya kamalod□bhavam |
janmabhogāvaśeṣe ca sarveṣāṃ kṛtakarmaṇām || 75 ||
anurūpaṃ hi teṣāṃ ca bhārate'nyatra caiva hi |
karmaṇā brahmaśāpaṃ ca karmaṇā ca śubhāśiṣam || 76 ||
karmaṇā ca mahālakṣmīṃ labheddainyaṃ ca karmaṇā |
koṭijanmārjitaṃ karma jīvināmanugacchati || 77 ||
na hi tyajedvinā bhogaṃ tacchāyeva purandara |
kālabhede deśabhede pātrabhede ca karmaṇām || 78 ||
nyūnatādhikabhāvo'pi bhavedeva hi karmaṇā |
vastudānena vastūnāṃ samaṃ puṇyaṃ dine dine || 79 ||
dinabhede koṭiguṇamasaṃkhyaṃ vā tato'dhikam |
same deśe ca vastūnāṃ dāne puṇyaṃ samaṃ sura || 80 ||

deśabhede koṭiguṇamasaṃkhyaṃ vā tato'dhikam |
same pātre samaṃ puṇyaṃ vastūnāṃ kartureva ca || 81 ||
pātrabhede śataguṇamasaṃkhyaṃ vā tato'dhikam |
yathā phalanti sasyāni nyūnānyapyadhikāni ca || 82 ||
karṣakāṇāṃ kṣetrabhede pātrabhede phalaṃ tathā |
sāmānyadivase vipradānaṃ samaphalaṃ bhavet || 83 ||
amāyāṃ ravisaṃkrāntyāṃ phalaṃ śataguṇaṃ bhavet |
cāturmāsyāṃ paurṇamāsyāmanantaṃ phalameva ca || 84 ||

grahaṇe śaśinaḥ koṭiguṇaṃ ca phalameva ca |
sūryasya grahaṇe vāpi tato daśaguṇaṃ bhavet || 85 ||
akṣayāyāmakṣayaṃ tadasaṃkhyaṃ phalamucyate |
evamanyatra puṇyāhe phalādhikyaṃ bhavediti || 86 ||
yathā dāne tathā snāne jape'nyapuṇyakarmasu |
evaṃ sarvatra boddhavyaṃ narāṇāṃ karmaṇāṃ phalam || 87 ||

yathā daṇḍena cakreṇa śarāveṇa bhrameṇa ca |
kumbhaṃ nirmāti nirmātā kumbhakāro mṛdā bhuvi || 88 ||
tathaiva karmasūtreṇa phalaṃ dhātā dadāti ca |
yasyājñayā sṛṣṭamidaṃ taṃ ca nārāyaṇaṃ bhaja || 89 ||
sa vidhātā vidhātuśca pātuḥ pātā jagattraye |
sraṣṭuḥ sraṣṭā ca saṃhartuḥ saṃhartā kālakālakaḥ || 90 ||
mahāvipattau saṃsāre yaḥ smarenmadhusūdanam |
vipattau tasya sampattirbhavedityāha śaṅ□karaḥ || 91 ||
ityevamuktvā tattvajñaḥ samāliṅ□gya sureśvaram |
dattvā śubhāśiṣaṃ ceṣṭaṃ bodhayāmāsa nārada || 92 ||

English translation

1-2. Narada said “O Lord! How did the eternal Devi Maha Laksmi the dweller in Vaikuntha, the beloved of Narayana, the Presiding Deity of Vaikuntha, come down to the earth and how She, became the daughter of the ocean? By whom was She first praised? Kindly describe all these in detail to me and oblige.”

3-10. Narayana said O Narada! In ancient days when on Durvasa’s curse, Indra was dispossesed of his kingdom, all the Devas came down to earth. Laksmi, too, getting angry, quitted the Heavens, out of pain and sorrow and went to Vaikuntha and took the shelter of Narayana. The Devas, then, went to Brahma with their hearts full of sorrow and, taking Him from there, they all went to Narayana in Vaikuntha. Going there they all took refuge of the Lord of Vaikuntha. They were very much distressed and their throats, palate and lips were quite dry. At that time Laksmi, the wealth and prosperity of all, came down on earth by the command of Narayana and became born in part as the daughter of the ocean. The Devas, then with the Daityas churned the Ksiroda Ocean and, out of that, Maha Laksmi appeared. Visnu looked on Her. Her joy knew no bounds. She smiling, granted boons to the Devas and then offered a garland of flowers on the neck of Narayana (as a symbol of marriage celebrated). O Narada! the Devas, on the other hand, got back their kingdoms from the Asuras. They then worshipped and chanted hymns to Maha Laksmi and since then they became free from further dangers and troubles.

11-12. Narada said “O Bhagavan! Durvasa was the best of the Munis; he was attached to Brahma and had spiritual knowledge.

Why did he curse Indra? What offence had he committed? How did the Devas and Daityas churn the ocean? How, and by what hymns Laksmi became pleased and appeared before Indra? What passed on between them. Say all this, O Lord.”

13-25. Narayana said In ancient days, Indra the Lord of the three worlds, intoxicated with wine and becoming lustful and shameless, began to enjoy Rambha in a lonely grove. After having enjoyed her, he became attracted to her; his mind being wholly drawn to her, he remained there in that forest, his mind becoming very passionate. Indra then saw the Muni Durvasa on his way from Vaikuntha to

Kailas'a burning with the fire of Brahma. From the body of the Risi, emitted, as it were, the rays of the thousand midday Suns. On his head was the golden matted hair. On his breast there was the hoary holy thread; he wore torn clothes; on his hands there was the Danda and Kamandalu; on his forehead there was the bright Tilaka in the form of the Crescent Moon. (Tilaka - a sectarian mark on the forehead made with coloured earth or sandalpaste.)

One hundred thousand disciples, thoroughly-versed in the Vedas and the Vedangas, were attending him. The intoxicated Purandara, seeing him, bowed down to him and he began to chant with devotion hymns to his disciples also. They were very glad. The Risi with his disciples then blessed Indra and gave him one Parijata flower.

When the Muni was returning from the region of Vaikuntha, Visnu, gave him that beautiful Parijata flower. Old age, death, disease, sorrows, etc., all are removed by the influence of the flower; and the final liberation is also attained. The Devendra was intoxicated with his wealth; so taking the flower given by the Risi, he threw it on the head of the elephant Airarata. No sooner the elephant touched the flower, than he became suddenly like Visnu, as it were, in beauty.

form, qualities, fire and age. The elephant, then, forsook Indra and entered into a dense forest. The Lord of the Devas could, in no way, get him under his control. On the other hand, the Muni Durvasa seeing that Mahendra had thus dishonoured the flower, became inflamed with rage and cursed him saying, "O Indra! You are so mad with wealth that you have dishonoured me. The flower that I gave you so lovingly, you have thrown that, out of vanity, on the elephant's head!

26-46. No sooner one gets the food, water, fruits that had been offered to Visnu, one should eat that at once. Otherwise one incurs the sin of Brahmahattya. If anybody forsakes the things offered to Visnu, that he has got perchance, he becomes destitute of wealth, prosperity, intelligence, and his kingdom. And if he eats the food already offered to Visnu with devotion, he then elevates his hundred families passed before him and he himself becomes liberated while living. If anybody daily eats Visnu's Naivedyam (food offered to Visnu) and bow down before Him or worships Hah with devotion and chants hymns to Him, he becomes like Visnu in energy and wealth. By mere touch with the air round about his body, the places of pilgrimage become all purified. O You Stupid! The earth becomes purified by the contact of the dust of the feet of such a one devoted to Visnu. If anybody eats the food unoffered to Hari and flesh that is not offered to any Deity; if he eats the food of any unchaste woman, any woman without husband and sons, the food offered at any S'udra's Sradh (funeral) ceremony, the food offered by a Brahmana, who is a priest to the S'udras in honour of a S'iva Lingam, the food of a Brahman priest who subsists on the presents of a temple, the food of one who sells his daughter, the food of one who subsists on dealing with womb concerns, the leavings of others, the stale food left after all others had eaten, the food of the husband of an unmarried girl (twelve years old in whom menstruation has commenced), the driver of oxen, the food of one uninitiated in one's Istamantram, of one who burns a corpse, of a Brahmin who goes to

one not fit for going, the food of a rebel against friends, of one who is faithless, treacherous, who gives false evidence, the food of a Brahmin who accepts offerings in a sacred place of pilgrimage, all his sins (incurred in the ways above-mentioned) will be removed if he eats the prasadam of Visnu, i.e., the food offered to Visnu. Even if a Chandala be attached to the service of Visnu, he sanctifies his millions of persons born in his family before him. And the man who is devoid of the devotion to Hah is not able even to save himself. If anybody takes unknowingly the remains of an offering (such as flowers) made to Visnu, he will certainly be freed from all the sins incurred in his seven births. And if he does this knowingly and with intense devotion, he will certainly be freed of all sorts of sins incurred in his Koti births. So, O Indra! I am a devotee of S'ri Hah. And when you have cast away the

Parijata to flower offered by me on the elephant's head, then I say unto you that the Maha Laksmi will leave you and She will go back to Narayana. I am highly devoted to Narayana; so I do not fear anybody, I fear neither the Creator, nor Kala, the Destroyer, nor old age, nor death; what to speak of other petty persons! I do not fear your father Prajapati Kas'yapa nor do I fear your family priest Brihaspati. Now he, on whose head there lies the flower Parijata offered by me, verily he should be worshipped by all means." Hearing these words of Durvasa, Indra became bewildered with fear, and being greatly distressed and holding the feet of Muni, cried out loudly. He said "The curse is now well inflicted on me; and it has caused my delusion to vanish. Now I do not want back my Raja Laksmi from you; instruct me on knowledge. This wealth is the source of all coils; it is the cause of the veil to all knowledge, it hides the final liberation and it is a great obstacle on the way to get the highest devotion."

47-67. The Muni said:-"This birth, death, old age, disease, and afflictions, all come from wealth and the manipulation of great power. Being blind by the darkness of wealth, he does not see the road to Mukti. The stupid man that is intoxicated with wealth is like the one

that is intoxicated with wine. Surrounded by many friends, he is surrounded by the unbreakable bondage. The man that is intoxicated with wealth, blind with property and overwhelmed with these things has no thought for the real knowledge. He who is Rajasik, is very much addicted to passions and desires; he never sees the path to Sattvaguna. The man that is blind with sense-objects is of two kinds, firstly, Rajasik and secondly Tamasik. He who has no knowledge of the S'astras is Tamasik and he who has the knowledge of the S'astras is Rajasik. O Child of the Devas! Two paths are mentioned in the S'astras; one is Pravritti, going towards the sense objects and the other is Nivritti, going away from them. The Jivas first follow the path of Pravritti, the path that is painful, gladly and of their own accord like a mad man. As bees, blind with the desire of getting honey, go to the lotus bud and get themselves entangled there, so the Jivas, the embodied souls, desirous first of getting enjoyments come to this very painful circle of births and deaths, this worldly life, which in the end is realised as vapid and the only cause of old age, death, and sorrow and get themselves enchained there.

For many births he travels gladly in various wombs, ordained by his own Karmas, till at last by the favour of gods, he comes in contact with the saints. Thus one out of a thousand or out of a hundred finds means to cross this terrible ocean of world. When the saintly persons kindle the lamp of knowledge and show the way to Mukti, then the JTva makes an attempt to sever this bondage to the world. After many births, many austerities and many fastings, he then finds safely the way to Mukti, leading to the highest happiness. O Indra! What you asked me, I thus heard from my Guru." O Narada! hearing the words of the Muni Durvasa Indra became dispassionate towards the Samsara. Day by day his feeling of dispassion increased. One day, when he returned to his own home from the hermitage of the Muni, he saw the Heavens overspread by the Daityas and it had become terrible. At some places outrage and oppression knew no bounds; some places were devoid of friends; at some places, some

persons had lost their fathers, mothers, wives, relations; so no rest and repose could be found. Thus, seeing the Heavens in the hands of the enemies, Indra went out in quest of Brihaspati, the family preceptor of the Devas. Seeking to and fro Indra ultimately went to the banks of the Mandakini and saw that the Guru Deva had bathed in the waters of the Mandakini and sitting with his face turned towards the East towards the Sun, was meditating on Para Brahma, Who has His faces turned everywhere. Tears were flowing from his eyes and the hairs of the body stood erect with delight. He was elderly in knowledge; the spiritual Teacher of all, religious, served by all great men; he was held as most dear to all the friends. Those who are Jhanins regard him as their Guru. He was the eldest of

all his brothers; he was considered as very unpopular to the enemies of the Devas. Seeing the family priest Brihaspati merged in that state of meditation, Indra waited there. When after one Prahara (three hours), the Guru Deva got up, Indra bowed down to his feet and began to weep and cry out repeatedly. Then he informed his Guru about his curse from a Brahmin, his acquiring the true knowledge as so very rare, and the wretched state of Amaravati, wrought by the enemies.

68-92. O Best of Brahmanas! Hearing thus the words of the disciple, the intelligent speaker Brihaspati spoke with his eyes reddened out of anger. “O Lord of the Devas! I have heard everything that you said; do not cry; have patience; hear attentively what I say. The wise politicians of good behaviour, with moral precepts, never lose their heads and get themselves distressed in times of danger. Nothing is everlasting; whether property or adversity; all are transient; they only give troubles. All are under one’s own Karma; one is master of one’s own Karma. What had been done in previous births, so one will have to reap the fruits afterwards. (Therefore property or adversity, all are due to one’s own Karma.) This happens to all persons eternally, births after births. Pain and happiness are like the ring of a rolling wheel. So what pain is there? It is already stated that one’s own

Karma must be enjoyed in this Holy Bharata. The man enjoys the effects of his own Karmas, auspicious or inauspicious. Never the Karma gets exhausted in one hundred Koti Kalpas, without their effects being enjoyed. The Karma, whether auspicious or inauspicious must be enjoyed. Thus it is stated in the Vedas and as well by S’ri Krisna, the Supreme Spirit. Bhagavan S’ri Krisna addressed Brahma, the lotus-born, in the Sama Veda Sakha that all persons acquire their births, whether, in Bharata or in any other country, according to the Karma that he had done. The course of a Brahmana comes though this Karma; and the blessings of a Brahmana come again by this Karma. By Karma one gets great wealth and prosperity and by Karma again one gets poverty. You may take one hundred Koti births; the fruit of Karma must follow you. O Indra! The fruit of Karma follows one like one’s shadow. Without enjoyment, that can never die. The effects of Karma become increased or decreased according to time, place, and the person concerned. As you will give away anything to persons, of different natures, in different times and in different places, your merit acquired will also vary accordingly. Gifts made on certain special days bring in Koti times the fruits (merits, punyam) or infinite times or even more than that. Again gifts, similar in nature, made in similar paces yield punyam the same, in character also. Gifts made in different countries yield punyams, Koti times, infinite times, or even more than that. But similar things given to similar persons yield similar punyams. As the grains vary in their natures as the fields differ, so gifts made to different persons yield different grades of punyas infinitely superior or infinitely inferior as the case may be.

Giving things to a Brahmana on any ordinary day yields simple punya only. But if the gift be made to a Brahman on an Amavasya day (new moon day) or on a Sankranti day (the day when the Sun enters another’s sign) then hundred times more punyam is acquired. Again charities made on the Chaturmasya period (the vow that lasts for four months in the rainy season) or on the full moon day, yield

infinite punyams. So charities made on the occasion of the lunar eclipses yield Koti times the result and if made on the occasion of the solar eclipse yield ten times more punyams. Charities made on Aksayaya Tritiya or the Navami day yield infinite and endless results. So charities on other holy days yield religious merits higher than those made on ordinary days. As charities made on holy days yield religious merits, so bathing, reciting mantrams, and other holy acts yield meritorious results. As superior results are obtained by pious acts; inferior results are obtained by impious acts. As an earthen potter makes pots, jars, etc., out of the earth with the help of rod, wheel, earthen cups or plates and motion, so the Creator awards respective fruits to different persons, by the help of this

thread (continuity) of Karma. Therefore if you want to have cessation of this fruition of Karma, then worship Narayana, by whose command all these things of Nature are created. He is the Creator of even Brahma, the Creator, the Preserver of Visnu, the Preserver, the Destroyer of S'iva, the Destroyer and the Kala (the great Time) of Kala (the Time). S'ankara has said He who remembers Madhusudana (a name of Visnu) in great troubles, his dangers cease and happiness begins." O Narada! The wise Brihaspati thus advised Indra and then embraced him and gave him his hearty blessings and good wishes.

Here ends the Fortieth Chapter of the Ninth Book on the birth of Laksmi in the discourse of Narada and Narayana in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 41

On The Churning Of The Ocean And

Chapter 258 of 318 · 59 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
हरिं ध्यात्वा हरिर्ब्रह्मन् जगाम ब्रह्मणः सभाम् ।
बृहस्पतिं पुरस्कृत्य सर्वैः सुरगणैः सह ॥ १ ॥
शीघ्रं गत्वा ब्रह्मलोकं दृष्ट्वा च कमलोद्भवम् ।
प्रणेमुर्देवताः सर्वाः सहेन्द्रा गुरुणा सह ॥ २ ॥
वृत्तान्तं कथयामास सुराचार्यो विधिं प्रति ।
प्रहस्योवाच तच्छ्रुत्वा महेन्द्रं कमलासनः ॥ ३ ॥
ब्रह्मोवाच
वत्स मद्वंशजातोऽसि प्रपौत्रो मे विचक्षणः ।
बृहस्पतेश्च शिष्यस्त्वं सुराणामधिपः स्वयम् ॥ ४ ॥
मातामहश्च दक्षस्ते विष्णुभक्तः प्रतापवान् ।
कुलत्रयं यस्य शुद्धं कथं सोऽहङ्कृतो भवेत् ॥ ५ ॥
माता पतिव्रता यस्य पिता शुद्धो जितेन्द्रियः ।
मातामहो मातुलश्च कथं सोऽहङ्कृतो भवेत् ॥ ६ ॥

जनः पैतृकदोषेण दोषान्मातामहस्य च ।
गुरुदोषात्त्रिभिर्दोषैर्हरिदोषी भवेद्ध्रुवम् ॥ ७ ॥
सर्वान्तरात्मा भगवान् सर्वदेहेष्ववस्थितः ।
यस्य देहात्स प्रयाति स शवस्तत्क्षणं भवेत् ॥ ८ ॥
मनोऽहमिन्द्रियेशं च ज्ञानरूपो हि शङ्करः ।
विष्णुप्राणा च प्रकृतिर्बुद्धिर्भगवती सती ॥ ९ ॥
निद्रादयः शक्तयश्च ताः सर्वाः प्रकृतेः कलाः ।
आत्मनः प्रतिबिम्बश्च जीवो भोगशरीरभृत् ॥ १० ॥
आत्मनीशे गते देहात्सर्वे यान्ति ससम्भ्रमाः ।
यथा वर्त्मनि गच्छन्तं नरदेवमिवानुगाः ॥ ११ ॥
अहं शिवश्च शेषश्च विष्णुर्धर्मो महाविराट् ।
यूयं यदंशा भक्ताश्च तत्पुष्पं न्यक्कृतं त्वया ॥ १२ ॥
शिवेन पूजितं पादपद्मं पुष्पेण येन च ।
तत्र दुर्वाससा दत्तं दैवेन न्यक्कृतं त्वया ॥ १३ ॥

तत्पुण्यं मस्तके यस्य कृष्णपादाब्जप्रच्युतम् ।
सर्वेषां च सुराणां च तत्पूजापुरतो भवेत् ॥ १४ ॥

दैवेन वञ्चितस्त्वं हि दैवं च बलवत्तरम् ।
भाग्यहीनं जनं मूढं को वा रक्षितुमीश्वरः ॥ १५ ॥
सा श्रीर्गताधुना कोपात्कृष्णनिर्माल्यवर्जनात् ।
अधुना गच्छ वैकुण्ठं मया च गुरुणा सह ॥ १६ ॥
निषेव्य तत्र श्रीनाथं श्रियं प्राप्स्यति मद्वरात् ।
एवमुक्त्वा च स ब्रह्मा सर्वैः सुरगणैः सह ॥ १७ ॥
तत्र गत्वा परब्रह्म भगवन्तं सनातनम् ।
दृष्ट्वा तेजःस्वरूपं तं प्रज्वलन्तं स्वतेजसा ॥ १८ ॥
ग्रीष्ममध्याह्नमार्तण्डशतकोटिसमप्रभम् ।
शान्तमनादिमध्यान्तं लक्ष्मीकान्तमनन्तकम् ॥ १९ ॥
चतुर्भुजैः पार्षदैश्च सरस्वत्या युतं प्रभुम् ।
भक्त्या चतुर्भिर्वेदैश्च गङ्गया परिवेष्टितम् ॥ २० ॥

तं प्रणेमुः सुराः सर्वे मूर्ध्ना ब्रह्मपुरोगमाः ।
भक्तिनम्राः साश्रुनेत्रास्तुष्टुवुः परमेश्वरम् ॥ २१ ॥
वृत्तान्तं कथयामास स्वयं ब्रह्मा कृताञ्जलिः ।
रुरुदुर्देवताः सर्वाः स्वाधिकाराच्चुताश्च ताः ॥ २२ ॥
स ददर्श सुरगणं विपद्ग्रस्तं भयाकुलम् ।
रत्नभूषणशून्यं च वाहनादिविवर्जितम् ॥ २३ ॥
शोभाशून्यं हतश्रीकं निष्प्रभं सभयं परम् ।
उवाच कातरं दृष्ट्वा भयभीतिविभञ्जनः ॥ २४ ॥
श्रीभगवानुवाच
मा भैर्ब्रह्मन् हे सुराश्च भयं किं वो मयि स्थिते ।
दास्यामि लक्ष्मीमचलां परमैश्वर्यवर्धिनीम् ॥ २५ ॥
किञ्च मद्वचनं किञ्चिच्छ्रूयतां समयोचितम् ।
हितं सत्यं सारभूतं परिणामसुखावहम् ॥ २६ ॥
जनाश्चासंख्यविश्वस्था मदधीनाश्च सन्ततम् ।

यथा तथाहं मद्भक्तपराधीनोऽस्वतन्त्रकः ॥ २७ ॥
यं यं रुष्टो हि मद्भक्तो मत्परो हि निरङ्कुशः ।
तद्गृहेऽहं न तिष्ठामि पद्मया सह निश्चितम् ॥ २८ ॥
दुर्वासाः शङ्करांशश्च वैष्णवो मत्परायणः ।
तच्छापादागतोऽहं च सलक्ष्मीको हि वो गृहात् ॥ २९ ॥
यत्र शङ्खध्वनिर्नास्ति तुलसी न शिवार्चनम् ।
न भोजनं च विप्राणां न पद्मा तत्र तिष्ठति ॥ ३० ॥
मद्भक्तानां च मे निन्दा यत्र ब्रह्मन् भवेत्सुराः ।
महारुष्टा महालक्ष्मीस्ततो याति पराभवम् ॥ ३१ ॥
मद्भक्तिहीनो यो मूढो भुङ्क्ते यो हरिवासरे ।
मम जन्मदिने वापि याति श्रीस्तद्गृहादपि ॥ ३२ ॥

मन्नामविक्रयी यश्च विक्रीणाति स्वकन्यकाम् ।
यत्रातिथिर्न भुङ्क्ते च मत्प्रिया याति तद्गृहात् ॥ ३३ ॥
यो विप्रः पुंश्चलीपुत्रो महापापी च तत्पतिः ।

पापिनो यो गृहं याति शूद्रश्राद्धान्नभोजकः ॥ ३४ ॥
महारुष्टा ततो याति मन्दिरात्कमलालया ।
शूद्राणां शवदाही च भाग्यहीनो द्विजाधमः ॥ ३५ ॥
याति रुष्टा तद्गृहाच्च देवाः कमलवासिनी ।
शूद्राणां सूपकारी यो ब्राह्मणो वृषवाहकः ॥ ३६ ॥
तत्तोयपानभीता च कमला याति तद्गृहात् ।
अशुद्धहृदयः क्रूरो हिंसको निन्दको द्विजः ॥ ३७ ॥
ब्राह्मणः शूद्रयाजी च याति देवी च तद्गृहात् ।
अवीरान्नं च यो भुङ्क्ते तस्माद्याति जगत्प्रसूः ॥ ३८ ॥
तृणं छिनत्ति नखरैस्तैर्वा यो विलिखेन्महीम् ।
निराशो ब्राह्मणो यत्र तद्गृहाद्याति मत्प्रिया ॥ ३९ ॥
सूर्योदये द्विजो भुङ्क्ते दिवास्वापी च ब्राह्मणः ।
दिवा मैथुनकारी च यस्तस्माद्याति मत्प्रिया ॥ ४० ॥
आचारहीनो विप्रो यो यश्च शूद्रप्रतिग्रही ।

अदीक्षितो हि यो मूढस्तस्माद्वै याति मत्प्रिया ॥ ४१ ॥
स्निग्धपादश्च नग्नो हि यः शेते ज्ञानदुर्बलः ।
शश्वद्वदति वाचालो याति सा तद्गृहात्सती ॥ ४२ ॥
शिरस्नातस्तु तैलेन योऽन्याङ्गं समुपस्पृशेत् ।
स्वाङ्गं च वादयेद्वाद्यं रुष्टा सा याति तद्गृहात् ॥ ४३ ॥
व्रतोपवासहीनो यः सन्ध्याहीनोऽशुचिर्द्विजः ।
विष्णुभक्तिविहीनस्तु तस्माद्याति च मत्प्रिया ॥ ४४ ॥
ब्राह्मणं निन्दयेद्यो हि तं च यो द्वेष्टि सन्ततम् ।
जीवहिंस्रो दयाहीनो याति सर्वप्रसूस्ततः ॥ ४५ ॥
यत्र यत्र हरेरर्चा हरेरुत्कीर्तनं तथा ।
तत्र तिष्ठति सा देवी सर्वमङ्गलमङ्गला ॥ ४६ ॥
यत्र प्रशंसा कृष्णस्य तद्भक्तस्य पितामह ।
सा च कृष्णप्रिया देवी तत्र तिष्ठति सन्ततम् ॥ ४७ ॥
यत्र शङ्खध्वनिः शङ्खः शिला च तुलसीदलम् ।

तत्सेवा वन्दनं ध्यानं तत्र सा परितिष्ठति ॥ ४८ ॥
शिवलिङ्गार्चनं यत्र तस्य चोत्कीर्तनं शुभम् ।
दुर्गार्चनं तद्गुणाश्च तत्र पद्मनिवासिनी ॥ ४९ ॥
विप्राणां सेवनं यत्र तेषां च भोजनं शुभम् ।
अर्चनं सर्वदेवानां तत्र पद्ममुखी सती ॥ ५० ॥
इत्युक्त्वा च सुरान्सर्वान् रमामाह रमापतिः ।

क्षीरोदसागरे जन्म कलयाकलयेति च ॥ ५१ ॥
इत्युक्त्वा तां जगन्नाथो ब्रह्माणं पुनराह च ।
मथित्वा सागरं लक्ष्मीं देवेभ्यो देहि पद्मज ॥ ५२ ॥
इत्युक्त्वा कमलाकान्तो जगामान्तःपुरं मुने ।
देवाश्चिरेण कालेन ययुः क्षीरोदसागरम् ॥ ५३ ॥
मन्थानं मन्दरं कृत्वा कूर्मं कृत्वा च भाजनम् ।
कृत्वा शेषं मन्थपाशं ममन्थुरसुराः सुराः ॥ ५४ ॥
धन्वन्तरिं च पीयूषमुच्चैःश्रवसमीप्सितम् ।

नानारत्नं हस्तिरत्नं प्रापुर्लक्ष्मीं सुदर्शनम् ॥ ५५ ॥
वनमालां ददौ सा च क्षीरोदशायिने मुने ।
सर्वेश्वराय रम्याय विष्णवे वैष्णवी सती ॥ ५६ ॥
देवैः स्तुता पूजिता च ब्रह्मणा शङ्करेण च ।
ददौ दृष्टिं सुरगृहे ब्रह्मशापविमोचनात् ॥ ५७ ॥
प्रापुर्देवाः स्वविषयं दैत्यग्रस्तं भयङ्करम् ।
महालक्ष्मीप्रसादेन वरदानेन नारद ॥ ५८ ॥
इत्येवं कथितं सर्वं लक्ष्म्युपाख्यानमुत्तमम् ।
सुखदं सारभूतं च किं भूयः श्रोतुमिच्छसि ॥ ५९ ॥

Roman transliteration

śrīnārāyaṇa uvāca
hariṃ dhyātvā harirbrahman jagāma brahmaṇaḥ sabhām |
bṛhaspatiṃ puraskṛtya sarvaiḥ suragaṇaiḥ saha || 1 ||
śīghraṃ gatvā brahmalokaṃ dṛṣṭvā ca kamalod□bhavam |
praṇemurdevatāḥ sarvāḥ sahendrā guruṇā saha || 2 ||
vṛttāntaṃ kathayāmāsa surācāryo vidhiṃ prati |
prahasyovāca tacchrutvā mahendraṃ kamalāsanaḥ || 3 ||
brahmovāca
vatsa madvaṃśajāto'si prapautro me vicakṣaṇaḥ |
bṛhaspateśca śiṣyastvaṃ surāṇāmadhipaḥ svayam || 4 ||
mātāmahaśca dakṣaste viṣṇubhaktaḥ pratāpavān |
kulatrayaṃ yasya śuddhaṃ kathaṃ so'haṅkṛto bhavet || 5 ||
mātā pativratā yasya pitā śuddho jitendriyaḥ |
mātāmaho mātulaśca kathaṃ so'haṅ□kṛto bhavet || 6 ||

janaḥ paitṛkadoṣeṇa doṣānmātāmahasya ca |
gurudoṣāttribhirdoṣairharidoṣī bhaved□ dhruvam || 7 ||
sarvāntarātmā bhagavān sarvadeheṣvavasthitaḥ |
yasya dehātsa prayāti sa śavastatkṣaṇaṃ bhavet || 8 ||
mano'hamindriyeśaṃ ca jñānarūpo hi śaṅ□karaḥ |
viṣṇuprāṇā ca prakṛtirbuddhirbhagavatī satī || 9 ||
nidrādayaḥ śaktayaśca tāḥ sarvāḥ prakṛteḥ kalāḥ |
ātmanaḥ pratibimbaśca jīvo bhogaśarīrabhṛt || 10 ||
ātmanīśe gate dehātsarve yānti sasambhramāḥ |
yathā vartmani gacchantaṃ naradevamivānugāḥ || 11 ||

*ahaṃ śivaśca śeṣaśca viṣṇurdharmo mahāvirāṭ |
yūyaṃ yadaṃśā bhaktāśca tatpuṣpaṃ nyakkṛtaṃ tvayā || 12 ||
śivena pūjitaṃ pādapadmaṃ puṣpeṇa yena ca |
tatra durvāsasā dattaṃ daivena nyakkṛtaṃ tvayā || 13 ||*

*tatpuṇyaṃ mastake yasya kṛṣṇapādābjapracyutam |
sarveṣāṃ ca surāṇāṃ ca tatpūjāpurato bhavet || 14 ||
daivena vañcitastvaṃ hi daivaṃ ca balavattaram |
bhāgyahīnaṃ janaṃ mūḍhaṃ ko vā rakṣitumīśvaraḥ || 15 ||
sā śrīrgatādhunā kopātkṛṣṇanirmālyavarjanāt |
adhunā gaccha vaikuṇṭhaṃ mayā ca guruṇā saha || 16 ||
niṣevya tatra śrīnāthaṃ śriyaṃ prāpsyati madvarāt |
evamuktvā ca sa brahmā sarvaiḥ suragaṇaiḥ saha || 17 ||
tatra gatvā parabrahma bhagavantaṃ sanātanam |
dṛṣṭvā tejaḥsvarūpaṃ taṃ prajvalantaṃ svatejasā || 18 ||
grīṣmamadhyāhnamārtaṇḍaśatakoṭisamaprabham |
śāntamanādimadhyāntaṃ lakṣyīkāntamanantakam || 19 ||
caturbhujaiḥ pārṣadaiśca sarasvatyā yutaṃ prabhum |
bhaktyā caturbhirvedaiśca gaṅ□gayā pariveṣṭitam || 20 ||*

*taṃ praṇemuḥ surāḥ sarve mūrdhnā brahmapurogamāḥ |
bhaktinamrāḥ sāśrunetrāstuṣṭuvuḥ parameśvaram || 21 ||
vṛttāntaṃ kathayāmāsa svayaṃ brahmā kṛtāñjaliḥ |
rurudurdevatāḥ sarvāḥ svādhikārāccutāśca tāḥ || 22 ||
sa dadarśa suragaṇaṃ vipad□grastaṃ bhayākulam |
rat□nabhūṣaṇaśūnyaṃ ca vāhanādivivarjitam || 23 ||
śobhāśūnyaṃ hataśrīkaṃ niṣprabhaṃ sabhayaṃ param |
uvāca kātaraṃ dṛṣṭvā bhayabhītivibhañjanaḥ || 24 ||
śrībhagavānuvāca
mā bhairbrahman he surāśca bhayaṃ kiṃ vo mayi sthite |
dāsyāmi lakṣmīmacalāṃ paramaiśvaryavardhinīm || 25 ||
kiñca madvacanaṃ kiñcicchrūyatāṃ samayocitam |
hitaṃ satyaṃ sārabhūtaṃ pariṇāmasukhāvaham || 26 ||
janāścāsaṃkhyaviśvasthā madadhīnāśca santatam |*

*yathā tathāhaṃ mad□bhaktaparādhīno'svatantrakaḥ || 27 ||
yaṃ yaṃ ruṣṭo hi mad□bhakto matparo hi niraṅ□kuśaḥ |
tad□gṛhe'haṃ na tiṣṭhāmi padmayā saha niścitam || 28 ||
durvāsāḥ śaṅ□karāṃśaśca vaiṣṇavo matparāyaṇaḥ |
tacchāpādāgato'haṃ ca salakṣmīko hi vo gṛhāt || 29 ||
yatra śaṅ□khadhvanirnāsti tulasī na śivārcanam |
na bhojanaṃ ca viprāṇāṃ na padmā tatra tiṣṭhati || 30 ||
mad□bhaktānāṃ ca me nindā yatra brahman bhavetsurāḥ |
mahāruṣṭā mahālakṣmīstato yāti parābhavam || 31 ||
mad□bhaktihīno yo mūḍho bhuṅkte yo harivāsare |
mama janmadine vāpi yāti śrīstad□gṛhādapi || 32 ||
mannāmavikrayī yaśca vikrīṇāti svakanyakām |
yatrātithirna bhuṅ□kte ca matpriyā yāti tad□gṛhāt || 33 ||
yo vipraḥ puṃścalīputro mahāpāpī ca tatpatiḥ |*

*pāpino yo gṛhaṃ yāti śūdraśrāddhānnabhojakaḥ || 34 ||
mahāruṣṭā tato yāti mandirātkamalālayā |*

śūdrāṇāṃ śavadāhī ca bhāgyahīno dvijādhamaḥ || 35 ||
yāti ruṣṭā tad□gṛhācca devāḥ kamalavāsinī |
śūdrāṇāṃ sūpakārī yo brāhmaṇo vṛṣavāhakaḥ || 36 ||
tattoyapānabhītā ca kamalā yāti tad□gṛhāt |
aśuddhahṛdayaḥ krūro hiṃsako nindako dvijaḥ || 37 ||
brāhmaṇaḥ śūdrayājī ca yāti devī ca tad□gṛhāt |
avīrānnaṃ ca yo bhuṅ□kte tasmādyāti jagatprasūḥ || 38 ||
tṛṇaṃ chinatti nakharaistairvā yo vilikhenmahīm |
nirāśo brāhmaṇo yatra tad□gṛhādyāti matpriyā || 39 ||
sūryodaye dvijo bhuṅ□kte divāsvāpī ca brāhmaṇaḥ |
divā maithunakārī ca yastasmādyāti matpriyā || 40 ||
ācārahīno vipro yo yaśca śūdrapratigrahī |

adīkṣito hi yo mūḍhastasmādvai yāti matpriyā || 41 ||
snigdhapādaśca nagno hi yaḥ śete jñānadurbalaḥ |
śaśvadvadati vācālo yāti sā tad□gṛhātsatī || 42 ||
śirasnātastu tailena yo'nyāṅ□gaṃ samupaspṛśet |
svāṅ□gaṃ ca vādayedvādyaṃ ruṣṭā sā yāti tad□gṛhāt || 43 ||
vratopavāsahīno yaḥ sandhyāhīno'śucirdvijaḥ |
viṣṇubhaktivihīnastu tasmādyāti ca matpriyā || 44 ||
brāhmaṇaṃ nindayedyo hi taṃ ca yo dveṣṭi santatam |
jīvahiṃsro dayāhīno yāti sarvaprasūstataḥ || 45 ||
yatra yatra harerarcā harerutkīrtanaṃ tathā |
tatra tiṣṭhati sā devī sarvamaṅ□galamaṅ□galā || 46 ||
yatra praśaṃsā kṛṣṇasya tad□bhaktasya pitāmaha |
sā ca kṛṣṇapriyā devī tatra tiṣṭhati santatam || 47 ||
yatra śaṅ□khadhvaniḥ śaṅ□khaḥ śilā ca tulasīdalam |

tatsevā vandanaṃ dhyānaṃ tatra sā paritiṣṭhati || 48 ||
śivaliṅ□gārcanaṃ yatra tasya cotkīrtanaṃ śubham |
durgārcanaṃ tad□guṇāśca tatra padmanivāsinī || 49 ||
viprāṇāṃ sevanaṃ yatra teṣāṃ ca bhojanaṃ śubham |
arcanaṃ sarvadevānāṃ tatra padmamukhī satī || 50 ||
ityuktvā ca surānsarvān ramāmāha ramāpatiḥ |
kṣīrodasāgare janma kalayākalayeti ca || 51 ||
ityuktvā tāṃ jagannātho brahmāṇaṃ punarāha ca |
mathitvā sāgaraṃ lakṣmīṃ devebhyo dehi padmaja || 52 ||
ityuktvā kamalākānto jagāmāntaḥpuraṃ mune |
devāściream kālena yayuḥ kṣīrodasāgaram || 53 ||
manthānaṃ mandaraṃ kṛtvā kūrmaṃ kṛtvā ca bhājanam |
kṛtvā śeṣaṃ manthapāśaṃ mamanthurasurāḥ surāḥ || 54 ||
dhanvantariṃ ca pīyūṣamuccaiḥśravasamīpsitam |

nānārat□naṃ hastirat□naṃ prāpurlakṣmīṃ sudarśanam || 55 ||
vanamālāṃ dadau sā ca kṣīrodaśāyine mune |
sarveśvarāya ramyāya viṣṇave vaiṣṇavī satī || 56 ||
devaiḥ stutā pūjitā ca brahmaṇā śaṅ□kareṇa ca |
dadau dṛṣṭiṃ suragṛhe brahmaśāpavimocanāt || 57 ||
prāpurdevāḥ svaviṣayaṃ daityagrastaṃ bhayaṅ□karam |
mahālakṣmīprasādena varadānena nārada || 58 ||
ityevaṃ kathitaṃ sarvaṃ lakṣmyupākhyānamuttamam |
sukhadaṃ sārabhūtaṃ ca kiṃ bhūyaḥ śrotumicchasi || 59 ||

English translation

1-2. Narayana said O Twice-born! Indra then remembered Hah and took Brihaspati, the Guru of the Devas, to the assembly of Brahma, accompanied by the other Devas. They soon reached the region of Brahma and no sooner they saw Him, than Indra and the other Devas and Bihaspati all bowed down to Him.

3-25. Brihaspati, the Acharya of the Devas, then communicated all to Brahma. Hearing this. He smiled and spoke, addressing Indra O Indra! You have been born in My race; nay, you are My grandson; the Arya Brihaspati is your Guru; you yourself are the ruler of the Devas and you are very wise and sagacious; the mother of your father is the powerful Daksa, a great Visnu Bhakta. How is it, then that when the three sides of the family are pure, one would turn out so haughty and arrogant! Whose mother is so much devoted to her husband, whose father, mother's father and mother's brother are self-controlled and of pure Sattva Guna, he is not expected to be so very haughty! Every man may be guilty to Hari for the three faults:-- For some fault due to that of his father, or of his mother's father, or of Guru, the Spiritual Teacher. Bhagavan Narayana, resides in this great holy temple of our this physical body controlling the hearts of all. At whatever moment, S'ri Narayana quits this temple-body, at that moment this body becomes dead. I myself am the mind; S'ankara is the Knowledge, Visnu is the vital breaths, Bhagavati Durga is the intelligence (Buddhi), sleep, etc., the powers of Prakriti; when these are being reflected on by the Atman, JTva is formed with a body for enjoyment called Bhoga S'arirabhrit. When a king departs, his attendants also follow him; so when this Atman departs from this temple of body, his attendants mind, buddhi, etc., instantly depart from this body and follow the Atman. O Indra! We all, are verily, the parts of S'ri Krisna. I myself, S'iva, Ananta Deva, Visnu,

Dharma, Maha Virat, you all are His parts and entirely devoted to Him. And you have shown contempt for His flower. Bhagavan S'ankara, the Lord of the Bhutas, worshipped the lotus-feet of S'ri Krisna with that flower. The Risi Durvasa gave you that flower. But you showed disrespect to it. The flower, Parijata, after being offered at the lotus-feet of Krisna, should be placed on the head of an Immortal; His worship is to be done first; and it is the foremost amongst the Devas. So you are now being afflicted by the inevitable course of Fate; Fate is the most powerful of all. Who can save that unlucky man against whom Fate has turned? Seeing that you have rejected the flower offered to S'ri Krisna, S'ri Laksmi Devi has left you out of anger. Now come with Me and with your family priest Brihaspati to Vaikuntha and worship the Lord of Laksmi; then by His grace you may get back your Heavens. Thus saying, Brahma with Indra and all the other Devas, went to the Eternal Purusa, Bhagavan Narayana and saw that He was full of Fire and Energy like one hundred koti summer midday Suns, yet perfectly cool and calm. He has no beginning, and no end, nor any middle. He is Infinite. The four-armed Parisadas, Sarasvati, the four Vedas, and the Ganges, all were surrounding Him. Seeing Him, Brahma and the other Devas bowed down with devotion and began to chant hymns to Him with tears in their eyes. Brahma, then, informed Him of everything when all the Devas, dispossessed of their places, began to weep before Him. Narayana saw that the Devas were very afraid and much distressed. They had no jewel ornaments as before, no vehicles (Vahanas), nor the Daivic splendour as before, not that brillance; always fearful. Then Narayana, the Destroyer of fear, seeing the Devas in that state, addressed Brahma and the other Devas O Brahman! O Devas! Discard all fears. What fear can overcome you?

I am here. I will give you again the immoveable prosperous Rajya Laksmi (the Laksmi of the kings).

26-47. But for the present, I give you some advice proper for this moment. Listen. There are endless universes where exist

innumerable persons. All of them are under Me. So know verily, that I am under them also. My devotees regard Me as the Highest. They know no other than Me; they are fearless; so I do not remain in that house where My devotees are dissatisfied. I instantly quit that house with Laksmi. Durvasa Risi is born in part of S'ankara. He is highly devoted to Me. He is a pakka Vaisnava. He cursed you and, as a matter of fact, I and Laksmi instantly left your house.

Laksmi does not reside in that house where conch shells are not blown, where there are no Tulasi trees, where there is no worship of S'iva and S'iva, where the Brahmanas are not fed. O Brahman! O Devas! Where I and My Bhaktas are blamed, Maha Laksmi becomes greatly displeased. She instantly goes away out of that house.

Laksmi does not stay even for a moment in that house where the stupid person, without any devotion for me, takes his food on the Harivasara Ekadas'i day (the eleventh day of the moon's wane or increase) or on My anniversary birthday. If anybody sells My name or his own daughter, where the guests are not served, Laksmi quits that house instantly and goes away.

(Note That Guru is the Real Guru, who, being capable, imparts the name of God to worthy persons without taking any fee at all.)

If the son of an unchaste woman be a Brahmana, he and the husband of an unchaste woman are great sinners. If anybody goes to such a person's house or eats the food of a S'udra during a Sraddha ceremony, Laksmi becomes very angry and vacates that house. Being a Brahmin, if one burns a S'udra's corpse, one becomes very wretched and the vilest of the Brahmins. Laksmi never stays for a moment more in that house. Being a Brahmin, if he be a S'udra's cook and drives oxen, Laksmi fears to drink water there and quits his house. Being a Brahmin, if his heart be unholy, if he be cruel, envies others and blames persons, if he officiates as a priest for the S'udra, Laksmi Devi never stays in his house. The

World-Mother never stays even for a moment in his house who eats at the house of one who marries an unmarried girl twelve years old in whom menstruation has commenced. He who cuts grass by his nails, or writes on the ground with his nails, or from whose house a Brahmana guest goes back disappointed, Laksmi never stays in his house. If any Brahmana eats food at the early sunrise, sleeps during the day or engages in a sexual intercourse during the day, Laksmi never stays in his house. Laksmi slips away from that Brahmana who is devoid of Achara (rules of conduct), who accepts gifts from S'udras, from him who remains uninitiated in his Mantram. The ignorant man who sleeps naked and with his feet wet, who laughs always, and always talks at random on disconnected subjects like a mad man, is forsaken at once by Laksmi. Laksmi becomes angry and goes away from the house of that man who applies oil all over his body first and then touches the bodies of others and always makes some sounding noise on several parts of his body. If any Brahmana forsakes observing vows, fastings, the Sandhya ceremony, purity and devotion to Visnu, Kamala (Laksmi) does not remain in his house any longer. If anybody blames always the Brahmanas and shews his hatred always towards the Brahmanas, if he does injury to the animals, and if he does not indulge in his heart anything of pity, kindness, Laksmi, the Mother of the Worlds, quits him. O Lotus-born! But where Hah is worshipped and Hari's Name is chanted, Laksmi, the Mother of all auspiciousness, remains there. Laksmi remains where the glories of S'ri Krisna and His Bhaktas are sung.

48-59. Laksmi always remains there with the greatest gladness where conch-shells are blown, where there are conchsells, the S'alagrama stone, the TulasT leaves and the service and meditation of

Laksmi are daily done.

Where the phallic emblem of S'iva is worshipped, and His glories sung, where S'ri Durga is worshipped and Her glories are sung, Laksmi, the Dweller in the Lotus, remains there. Where the Brahmanas are honoured and they are gladly feasted, where all the Devas are worshiped; the chaste Laksmi, the Lotus-faced, remains there. Thus saying to the Devas, the Lord of Laksmi said O Devi! Go without any any delay to the Ksiroda Ocean and incarnate there in part. He then addressed Brahma and said "O Lotus-born! You also better go there and churn the Ksiroda Ocean; when Laksmi will arise, give her to the Devas." O Devarsi! Thus saying, the Lord Kamala went to His inner compartment. On the other hand the Devas, after a long time, reached the shores of the Ksiroda Ocean. The Devas and the Daityas then made the Golden Mountain (the Sumeru) the churning rod, the Deva Kurma (the tortoise), the churning pot and Ananta Deva (the thousand headed serpent) the churning cord and began to churn the ocean. While churning was going on, by and by arose Dhanvantari, Amrita (the nectar), the horse Uchchaihs'rava, various other invaluable jewels that were desired, the elephant Airavata and the beautiful eyed Laksmi. Visnupriya, S'ri Laksmi Devi, no sooner She got up from the ocean, she, the chaste woman, presented on the neck of Narayana, of beautiful appearance, the Lord of all. Who slept on the Ksiroda ocean the garland (indicative of accepting Him for her bridegroom). Then Brahma and MahesVara and the other Devas gladly worshipped Her and chanted hymns. At this time Laksmi Devi being pleased, cast a favourable glance towards the homes of the Devas, in order to free them from their curse. Then, by the grace of Maha Laksmi and by the granting of the boon by Brahma, the Devas got back their own possessions from the hands of the Daityas. O Narada! Thus I have described to you the story of Laksmi Devi, the Essence of all Essences, and very pleasant to hear. Now what more do you want to hear? Say.

Here ends the Forty-first Chapter of the Ninth Book on the churning of the ocean and on the appearing of Laksmi in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 42

On The Dhyanam And Stotra Of

Chapter 259 of 318 · 75 detected Sanskrit verse markers

Sanskrit

नारद उवाच
हरेरुत्कीर्तनं भद्रं श्रुतं तज्ज्ञानमुत्तमम् ।
ईप्सितं लक्ष्म्युपाख्यानं ध्यानं स्तोत्रं वद प्रभो ॥ १ ॥
श्रीनारायण उवाच
स्नात्वा तीर्थे पुरा शक्रो धृत्वा धौते च वाससी ।
घटं संस्थाप्य क्षीरोदे षड्देवान् पर्यपूजयत् ॥ २ ॥
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम् ।
एतान् भक्त्या समभ्यर्च्य पुष्पगन्धादिभिस्तदा ॥ ३ ॥
आवाह्य च महालक्ष्मीं परमैश्वर्यरूपिणीम् ।
पूजाञ्चकार देवेशो ब्रह्मणा च पुरोधसा ॥ ४ ॥
पुरःस्थितेषु मुनिषु ब्राह्मणेषु गुरौ हरौ ।
देवादिषु सुदेशे च ज्ञानानन्दं शिवे मुने ॥ ५ ॥
पारिजातस्य पुष्पं च गृहीत्वा चन्दनोक्षितम् ।
ध्यात्वा देवीं महालक्ष्मीं पूजयामास नारद ॥ ६ ॥

ध्यानं च सामवेदोक्तं यद्दत्तं ब्रह्मणे पुरा ।
हरिणा तेन ध्यानेन तन्निबोध वदामि ते ॥ ७ ॥
सहस्रदलपद्मस्थकर्णिकावासिनीं पराम् ।
शरत्पार्वणकोटीन्दुप्रभामुष्टिकरां पराम् ॥ ८ ॥
स्वतेजसा प्रज्वलन्तीं सुखदृश्यां मनोहराम् ।
प्रतप्तकाञ्चननिभशोभां मूर्तिमतीं सतीम् ॥ ९ ॥
रत्नभूषणभूषाढ्यां शोभितां पीतवाससा ।
ईषद्धास्यप्रसन्नास्यां शश्वत्सुस्थिरयौवनाम् ॥ १० ॥
सर्वसम्पत्प्रदात्रीं च महालक्ष्मीं भजे शुभाम् ।
ध्यानेनानेन तां ध्यात्वा नानागुणसमन्विताम् ॥ ११ ॥
सम्पूज्य ब्रह्मवाक्येन चोपचाराणि षोडश ।
ददौ भक्त्या विधानेन प्रत्येकं मन्त्रपूर्वकम् ॥ १२ ॥
प्रशस्तानि प्रकृष्टानि वराणि विविधानि च ।
अमूल्यरत्नसारं च निर्मितं विश्वकर्मणा ॥ १३ ॥

आसनं च विचित्रं च महालक्ष्मि प्रगृह्यताम् ।
शुद्धं गङ्गोदकमिदं सर्ववन्दितमीप्सितम् ॥ १४ ॥

पापेध्मवह्निरूपं च गृह्यतां कमलालये ।
पुष्पचन्दनदूर्वादिसंयुतं जाह्नवीजलम् ॥ १५ ॥
शङ्खगर्भस्थितं स्वर्घ्यं गृह्यतां पद्मवासिनि ।
सुगन्धिपुष्पतैलं च सुगन्धामलकीफलम् ॥ १६ ॥
देहसौन्दर्यबीजं च गृह्यतां श्रीहरेः प्रिये ।
कार्पासजं च कृमिजं वसनं देवि गृह्यताम् ॥ १७ ॥
रत्नस्वर्णविकारं च देहभूषाविवर्धनम् ।
शोभायै श्रीकरं रत्नं भूषणं देवि गृह्यताम् ॥ १८ ॥
सर्वसौन्दर्यबीजं च सद्यः शोभाकरं परम् ।
वृक्षनिर्यासरूपं च गन्धद्रव्यादिसंयुतम् ॥ १९ ॥
श्रीकृष्णकान्ते धूपं च पवित्रं प्रतिगृह्यताम् ।
सुगन्धियुक्तं सुखदं चन्दनं देवि गृह्यताम् ॥ २० ॥

जगच्चक्षुःस्वरूपं च पवित्रं तिमिरापहम् ।
प्रदीपं सुखरूपं च गृह्यतां च सुरेश्वरि ॥ २१ ॥
नानोपहाररूपं च नानारससमन्वितम् ।
अतिस्वादुकरं चैव नैवेद्यं प्रतिगृह्यताम् ॥ २२ ॥
अन्नं ब्रह्मस्वरूपं च प्राणरक्षणकारणम् ।
तुष्टिदं पुष्टिदं चैव देव्यन्नं प्रतिगृह्यताम् ॥ २३ ॥
शाल्यन्नजं सुपक्वं च शर्करागव्यसंयुतम् ।
स्वादुयुक्तं महालक्ष्मि परमान्नं प्रगृह्यताम् ॥ २४ ॥
शर्करागव्यपक्वं च सुस्वादु सुमनोहरम् ।
स्वस्तिकं नाम नैवेद्यं गृहाण परमेश्वरि ॥ २५ ॥
नानाविधानि रम्याणि पक्वान्नानि फलानि च ।
सुरभिस्तनसंत्यक्तं सुस्वादु सुमनोहरम् ॥ २६ ॥
मर्त्यामृतं सुगव्यं च गृह्यतामच्युतप्रिये ।
सुस्वादु रससंयुक्तमिक्षुवृक्षसमुद्भवम् ॥ २७ ॥

अग्निपक्वमतिस्वादु गुडं च प्रतिगृह्यताम् ।
यवगोधूमसस्यानां चूर्णरेणुसमुद्भवम् ॥ २८ ॥
सुपक्वं गुडगव्याक्तं मिष्टान्नं देवि गृह्यताम् ।
सस्यचूर्णोद्भवं पक्वं स्वस्तिकादिसमन्वितम् ॥ २९ ॥
मया निवेदितं भक्त्या नैवेद्यं प्रतिगृह्यताम् ।
शीतवायुप्रदं चैव दाहे च सुखदं परम् ॥ ३० ॥
कमले गृह्यतां चेदं व्यजनं श्वेतचामरम् ।
ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम् ॥ ३१ ॥
जिह्वाजाड्यच्छेदकरं ताम्बूलं प्रतिगृह्यताम् ।
सुवासितं सुशीतं च पिपासानाशकारणम् ॥ ३२ ॥
जगज्जीवनरूपं च जीवनं देवि गृह्यताम् ।

देहसौन्दर्यबीजं च सदा शोभाविवर्धनम् ॥ ३३ ॥
कार्पासजं च कृमिजं वसनं देवि गृह्यताम् ।
रक्तस्वर्णविकारं च देहभूषादिवर्धनम् ॥ ३४ ॥

शोभाधारं श्रीकरं च भूषणं देवि गृह्यताम् ।
नानाकृतुषु निर्माणं बहुशोभाश्रयं परम् ॥ ३५ ॥
सुरभूपप्रियं शुद्धं माल्यं देवि प्रगृह्यताम् ।
शुद्धिदं शुद्धरूपं च सर्वमङ्गलमङ्गलम् ॥ ३६ ॥
गन्धवस्तूद्भवं रम्यं गन्धं देवि प्रगृह्यताम् ।
पुण्यतीर्थोदकं चैव विशुद्धं शुद्धिदं सदा ॥ ३७ ॥
गृह्यतां कृष्णकान्ते त्वं रम्यमाचमनीयकम् ।
रत्नसारादिनिर्माणं पुष्पचन्दनचर्चितम् ॥ ३८ ॥
रत्नभूषणभूषाढ्यं सुतल्पं देवि गृह्यताम् ।
यद्यद्द्रव्यमपूर्वं च पृथिव्यामपि दुर्लभम् ॥ ३९ ॥
देवभूषार्हभोग्यं च तद्द्रव्यं देवि गृह्यताम् ।
द्रव्याण्येतानि दत्त्वा च मूलेन देवपुङ्गवः ॥ ४० ॥
मूलं जजाप भक्त्या च दशलक्षं विधानतः ।
जपेन दशलक्षेण मन्त्रसिद्धिर्बभूव ह ॥ ४१ ॥

मन्त्रश्च ब्रह्मणा दत्तः कल्पवृक्षश्च सर्वतः ।
लक्ष्मीर्माया कामवाणी ङेऽन्ता कमलवासिनी ॥ ४२ ॥
वैदिको मन्त्रराजोऽयं प्रसिद्धः स्वाहयान्वितः ।
कुबेरोऽनेन मन्त्रेण परमैश्वर्यमाप्तवान् ॥ ४३ ॥
राजराजेश्वरो दक्षः सावर्णिर्मनुरेव च ।
मङ्गलोऽनेन मन्त्रेण सप्तद्वीपेऽवनीपतिः ॥ ४४ ॥
प्रियव्रतोत्तानपादौ केदारो नृप एव च ।
एते सिद्धाश्च राजेन्द्रा मन्त्रेणानेन नारद ॥ ४५ ॥
सिद्धे मन्त्रे महालक्ष्मीः शक्राय दर्शनं ददौ ।
रत्नेन्द्रसारनिर्माणविमानस्था वरप्रदा ॥ ४६ ॥
सप्तद्वीपवतीं पृथ्वीं छादयन्ती त्विषा च सा ।
श्वेतचम्पकवर्णाभा रत्नभूषणभूषिता ॥ ४७ ॥
ईषद्धास्यप्रसन्नास्या भक्तानुग्रहकातरा ।
बिभ्रती रत्नमालां च कोटिचन्द्रसमप्रभाम् ॥ ४८ ॥

दृष्ट्वा जगत्प्रसूं शान्तां तुष्टावैतां पुरन्दरः ।
पुलकाञ्चितसर्वाङ्गः साश्रुनेत्रः कृताञ्जलिः ॥ ४९ ॥
ब्रह्मणा च प्रदत्तेन स्तोत्रराजेन संयुतः ।
सर्वाभीष्टप्रदेनैव वैदिकेनैव तत्र च ॥ ५० ॥
पुरन्दर उवाच
नमः कमलवासिन्यै नारायण्यै नमो नमः ।

कृष्णाप्रियायै सततं महालक्ष्म्यै नमो नमः ॥ ५१ ॥
पद्मपत्रेक्षणायै च पद्मास्यायै नमो नमः ।
पद्मासनायै पद्मिन्यै वैष्णव्यै च नमो नमः ॥ ५२ ॥
सर्वसम्पत्स्वरूपिण्यै सर्वाराध्यै नमो नमः ।
हरिभक्तिप्रदात्र्यै च हर्षदात्र्यै नमो नमः ॥ ५३ ॥
कृष्णवक्षःस्थितायै च कृष्णेशायै नमो नमः ।
चन्द्रशोभास्वरूपायै रत्नपद्मे च शोभने ॥ ५४ ॥
सम्पत्त्यधिष्ठातृदेव्यै महादेव्यै नमो नमः ।

नमो वृद्धिस्वरूपायै वृद्धिदायै नमो नमः ॥ ५५ ॥
वैकुण्ठे या महालक्ष्मीर्या लक्ष्मीः क्षीरसागरे ।
स्वर्गलक्ष्मीरिन्द्रगेहे राजलक्ष्मीर्नृपालये ॥ ५६ ॥
गृहलक्ष्मीश्च गृहिणां गेहे च गृहदेवता ।
सुरभिः सागरे जाता दक्षिणा यज्ञकामिनी ॥ ५७ ॥
अदितिर्देवमाता त्वं कमला कमलालया ।
स्वाहा त्वं च हविर्दाने कव्यदाने स्वधा स्मृता ॥ ५८ ॥
त्वं हि विष्णुस्वरूपा च सर्वाधारा वसुन्धरा ।
शुद्धसत्त्वस्वरूपा त्वं नारायणपरायणा ॥ ५९ ॥
क्रोधहिंसावर्जिता च वरदा शारदा शुभा ।
परमार्थप्रदा त्वं च हरिदास्यप्रदा परा ॥ ६० ॥
यया विना जगत्सर्वं भस्मीभूतमसारकम् ।
जीवन्मृतं च विश्वं च शश्वत्सर्वं यया विना ॥ ६१ ॥
सर्वेषां च परा माता सर्वबान्धवरूपिणी ।

धर्मार्थकाममोक्षाणां त्वं च कारणरूपिणी ॥ ६२ ॥
यथा माता स्तनान्धानां शिशूनां शैशवे सदा ।
तथा त्वं सर्वदा माता सर्वेषां सर्वरूपतः ॥ ६३ ॥
मातृहीनः स्तनान्धस्तु स च जीवति दैवतः ।
त्वया हीनो जनः कोऽपि न जीवत्येव निश्चितम् ॥ ६४ ॥
सुप्रसन्नस्वरूपा त्वं मां प्रसन्ना भवाम्बिके ।
वैरिग्रस्तं च विषयं देहि मह्यं सनातनि ॥ ६५ ॥
अहं यावत्त्वया हीनो बन्धुहीनश्च भिक्षुकः ।
सर्वसम्पद्विहीनश्च तावदेव हरिप्रिये ॥ ६६ ॥
ज्ञानं देहि च धर्मं च सर्वसौभाग्यमीप्सितम् ।
प्रभावञ्च प्रतापं च सर्वाधिकारमेव च ॥ ६७ ॥
जयं पराक्रमं युद्धे परमैश्वर्यमेव च ।
इत्युक्त्वा च महेन्द्रश्च सर्वैः सुरगणैः सह ॥ ६८ ॥
प्रणनाम साश्रुनेत्रो मूर्ध्ना चैव पुनः पुनः ।

ब्रह्मा च शङ्करश्चैव शेषो धर्मश्च केशवः ॥ ६९ ॥
सर्वे चक्रुः परीहारं सुरार्थे च पुनः पुनः ।
देवेभ्यश्च वरं दत्त्वा पुष्पमालां मनोहराम् ॥ ७० ॥
केशवाय ददौ लक्ष्मीः सन्तुष्टा सुरसंसदि ।
ययुर्देवाश्च सन्तुष्टाः स्वं स्वं स्थानं च नारद ॥ ७१ ॥
देवी ययौ हरेः स्थानं हृष्टा क्षीरोदशायिनः ।
ययतुश्चैव स्वगृहं ब्रह्मेशानौ च नारद ॥ ७२ ॥
दत्त्वा शुभाशिषं तौ च देवेभ्यः प्रीतिपूर्वकम् ।
इदं स्तोत्रं महापुण्यं त्रिसन्ध्यं यः पठेन्नरः ॥ ७३ ॥
कुबेरतुल्यः स भवेद्राजराजेश्वरो महान् ।
पञ्चलक्षजपेनैव स्तोत्रसिद्धिर्भवेन्नृणाम् ॥ ७४ ॥
सिद्धस्तोत्रं यदि पठेन्मासमेकं तु सन्ततम् ।
महासुखी च राजेन्द्रो भविष्यति न संशयः ॥ ७५ ॥

Roman transliteration

nārada uvāca
harerutkīrtanaṃ bhadraṃ śrutaṃ tajjñānamuttamam |
īpsitaṃ lakṣmyupākhyānaṃ dhyānaṃ stotraṃ vada prabho || 1 ||
śrīnārāyaṇa uvāca
snātvā tīrthe purā śakro dhṛtvā dhaute ca vāsasī |
ghaṭaṃ saṃsthāpya kṣīrode ṣaḍdevān paryapūjayat || 2 ||
gaṇeśaṃ ca dineśaṃ ca vahniṃ viṣṇuṃ śivaṃ śivām |
etān bhaktyā samabhyarcya puṣpagandhādibhistadā || 3 ||
āvāhya ca mahālakṣmīṃ paramaiśvaryarūpiṇīm |
pūjāñcakāra deveśo brahmaṇā ca purodhasā || 4 ||
puraḥsthiteṣu muniṣu brāhmaṇeṣu gurau harau |
devādiṣu sudeśe ca jñānānandaṃ śive mune || 5 ||
pārijātasya puṣpaṃ ca gṛhītvā candanokṣitam |
dhyātvā devīṃ mahālakṣmīṃ pūjayāmāsa nārada || 6 ||

dhyānaṃ ca sāmavedoktaṃ yaddattaṃ brahmaṇe purā |
hariṇā tena dhyānena tannibodha vadāmi te || 7 ||
sahasradalapadmasthakarṇikāvāsinīṃ parām |
śaratpārvaṇakoṭīnduprabhāmuṣṭikarāṃ parām || 8 ||
svatejasā prajvalantīṃ sukhadṛśyāṃ manoharām |
prataptakāñcananibhaśobhāṃ mūrtimatīṃ satīm || 9 ||
rat□nabhūṣaṇabhūṣāḍhyāṃ śobhitāṃ pītavāsasā |
īṣaddhāsyaprasannāsyāṃ śaśvatsusthirayauvanām || 10 ||
sarvasampatpradātrīṃ ca mahālakṣmīṃ bhaje śubhām |
dhyānenānena tāṃ dhyātvā nānāguṇasamanvitām || 11 ||
sampūjya brahmavākyena copacārāṇi ṣoḍaśa |
dadau bhaktyā vidhānena pratyekaṃ mantrapūrvakam || 12 ||
praśastāni prakṛṣṭāni varāṇi vividhāni ca |
amūlyarat□nasāraṃ ca nirmitaṃ viśvakarmaṇā || 13 ||

āsanaṃ ca vicitraṃ ca mahālakṣmi pragṛhyatām |
śuddhaṃ gaṅ□godakamidaṃ sarvavanditamīpsitam || 14 ||

pāpedhmavahnirūpaṃ ca gṛhyatāṃ kamalālaye |
puṣpacandanadūrvādisaṃyutaṃ jāhnavījalam || 15 ||
śaṅ□khagarbhasthitaṃ svarghyaṃ gṛhyatāṃ padmavāsini |
sugandhipuṣpatailaṃ ca sugandhāmalakīphalam || 16 ||
dehasaundaryabījaṃ ca gṛhyatāṃ śrīhareḥ priye |
kārpāsajaṃ ca kṛmijaṃ vasanaṃ devi gṛhyatām || 17 ||
rat□nasvarṇavikāraṃ ca dehabhūṣāvivardhanam |
śobhāyai śrīkaraṃ rat□naṃ bhūṣaṇaṃ devi gṛhyatām || 18 ||
sarvasaundaryabījaṃ ca sadyaḥ śobhākaraṃ param |
vṛkṣaniryāsarūpaṃ ca gandhadravyādisaṃyutam || 19 ||
śrīkṛṣṇakānte dhūpaṃ ca pavitraṃ pratigṛhyatām |
sugandhiyuktaṃ sukhadaṃ candanaṃ devi gṛhyatām || 20 ||

jagaccakṣuḥsvarūpaṃ ca pavitraṃ timirāpaham |
pradīpaṃ sukharūpaṃ ca gṛhyatāṃ ca sureśvari || 21 ||
nānopahārarūpaṃ ca nānārasasamanvitam |
atisvādukaraṃ caiva naivedyaṃ pratigṛhyatām || 22 ||
annaṃ brahmasvarūpaṃ ca prāṇarakṣaṇakāraṇam |
tuṣṭidaṃ puṣṭidaṃ caiva devyannaṃ pratigṛhyatām || 23 ||
śālyannajaṃ supakvaṃ ca śarkarāgavyasaṃyutam |
svāduyuktaṃ mahālakṣmi paramānnaṃ pragṛhyatām || 24 ||
śarkarāgavyapakvaṃ ca susvādu sumanoharam |
svastikaṃ nāma naivedyaṃ gṛhāṇa parameśvari || 25 ||
nānāvidhāni ramyāṇi pakvānnāni phalāni ca |
surabhistanasaṃtyaktaṃ susvādu sumanoharam || 26 ||
martyāmṛtaṃ sugavyaṃ ca gṛhyatāmacyutapriye |
susvādu rasasaṃyuktamikṣuvṛkṣasamud□bhavam || 27 ||

agnipakvamatisvādu guḍaṃ ca pratigṛhyatām |
yavagodhūmasasyānāṃ cūrṇareṇusamud□bhavam || 28 ||
supakvaṃ guḍagavyāktaṃ miṣṭānnaṃ devi gṛhyatām |
sasyacūrṇod□bhavaṃ pakvaṃ svastikādisamanvitam || 29 ||
mayā niveditaṃ bhaktyā naivedyaṃ pratigṛhyatām |
śītavāyupradaṃ caiva dāhe ca sukhadaṃ param || 30 ||
kamale gṛhyatāṃ cedaṃ vyajanaṃ śvetacāmaram |
tāmbūlaṃ ca varaṃ ramyaṃ karpūrādisuvāsitam || 31 ||
jihvājāḍyacchedakaraṃ tāmbūlaṃ pratigṛhyatām |
suvāsitaṃ suśītaṃ ca pipāsānāśakāraṇam || 32 ||
jagajjīvanarūpaṃ ca jīvanaṃ devi gṛhyatām |
dehasaundaryabījaṃ ca sadā śobhāvivardhanam || 33 ||
kārpāsajaṃ ca kṛmijaṃ vasanaṃ devi gṛhyatām |
raktasvarṇavikāraṃ ca dehabhūṣādivardhanam || 34 ||

śobhādhāraṃ śrīkaraṃ ca bhūṣaṇaṃ devi gṛhyatām |
nānārtuṣu nirmāṇaṃ bahuśobhāśrayaṃ param || 35 ||
surabhūpapriyaṃ śuddhaṃ mālyaṃ devi pragṛhyatām |
śuddhidaṃ śuddharūpaṃ ca sarvamaṅ□galamaṅ□galam || 36 ||
gandhavastūd□bhavaṃ ramyaṃ gandhaṃ devi pragṛhyatām |
puṇyatīrthodakaṃ caiva viśuddhaṃ śuddhidaṃ sadā || 37 ||
gṛhyatāṃ kṛṣṇakānte tvaṃ ramyamācamanīyakam |
rat□nasārādinirmāṇaṃ puṣpacandanacarcitam || 38 ||
rat□nabhūṣaṇabhūṣāḍhyaṃ sutalpaṃ devi gṛhyatām |

yadyad□ dravyamapūrvaṃ ca pṛthivyāmapi durlabham || 39 ||
devabhūṣārhabhogyaṃ ca tad□ dravyaṃ devi gṛhyatām |
dravyāṇyetāni dattvā ca mūlena devapuṅ□gavaḥ || 40 ||
mūlaṃ jajāpa bhaktyā ca daśalakṣaṃ vidhānataḥ |
japena daśalakṣeṇa mantrasiddhirbabhūva ha || 41 ||

mantraśca brahmaṇā dattaḥ kalpavṛkṣaśca sarvataḥ |
lakṣmīrmāyā kāmavāṇī ṅe'ntā kamalavāsinī || 42 ||
vaidiko mantrarājo'yaṃ prasiddhaḥ svāhayānvitaḥ |
kubero'nena mantreṇa paramaiśvaryamāptavān || 43 ||
rājarājeśvaro dakṣaḥ sāvarṇirmanureva ca |
maṅ□galo'nena mantreṇa saptadvīpe'vanīpatiḥ || 44 ||
priyavratottānapādau kedāro nṛpa eva ca |
ete siddhāśca rājendrā mantreṇānena nārada || 45 ||
siddhe mantre mahālakṣmīḥ śakrāya darśanaṃ dadau |
rat□nendrasāranirmāṇavimānasthā varapradā || 46 ||
saptadvīpavatīṃ pṛthvīṃ chādayantī tviṣā ca sā |
śvetacampakavarṇābhā rat□nabhūṣaṇabhūṣitā || 47 ||
īṣaddhāsyaprasannāsyā bhaktānugrahakātarā |
bibhratī rat□namālāṃ ca koṭicandrasamaprabhām || 48 ||

dṛṣṭvā jagatprasūṃ śāntāṃ tuṣṭāvaitāṃ purandaraḥ |
pulakāñcitasarvāṅ□gaḥ sāśrunetraḥ kṛtāñjaliḥ || 49 ||
brahmaṇā ca pradattena stotrarājena saṃyutaḥ |
sarvābhīṣṭapradenaiva vaidikenaiva tatra ca || 50 ||
purandara uvāca
namaḥ kamalavāsinyai nārāyaṇyai namo namaḥ |
kṛṣṇapriyāyai satataṃ mahālakṣyai namo namaḥ || 51 ||
padmapatrekṣaṇāyai ca padmāsyāyai namo namaḥ |
padmāsanāyai padminyai vaiṣṇavyai ca namo namaḥ || 52 ||
sarvasampatsvarūpiṇyai sarvārādhyai namo namaḥ |
haribhaktipradātryai ca harṣadātryai namo namaḥ || 53 ||
kṛṣṇavakṣaḥsthitāyai ca kṛṣṇeśāyai namo namaḥ |
candraśobhāsvarūpāyai rat□napadme ca śobhane || 54 ||
sampattyadhiṣṭhātṛdevyai mahādevyai namo namaḥ |

namo vṛddhisvarūpāyai vṛddhidāyai namo namaḥ || 55 ||
vaikuṇṭhe yā mahālakṣmīryā lakṣmīḥ kṣīrasāgare |
svargalakṣmīrindragehe rājalakṣmīrnṛpālaye || 56 ||
gṛhalakṣmīśca gṛhiṇāṃ gehe ca gṛhadevatā |
surabhiḥ sāgare jātā dakṣiṇā yajñakāminī || 57 ||
aditirdevamātā tvaṃ kamalā kamalālayā |
svāhā tvaṃ ca havirdāne kavyadāne svadhā smṛtā || 58 ||
tvaṃ hi viṣṇusvarūpā ca sarvādhārā vasundharā |
śuddhasattvasvarūpā tvaṃ nārāyaṇaparāyaṇā || 59 ||
krodhahiṃsāvarjitā ca varadā śāradā śubhā |
paramārthapradā tvaṃ ca haridāsyapradā parā || 60 ||
yayā vinā jagatsarvaṃ bhasmībhūtamasārakam |
jīvanmṛtaṃ ca viśvaṃ ca śaśvatsarvaṃ yayā vinā || 61 ||
sarveṣāṃ ca parā mātā sarvabāndhavarūpiṇī |

dharmārthakāmamokṣāṇāṃ tvaṃ ca kāraṇarūpiṇī || 62 ||
yathā mātā stanāndhānāṃ śiśūnāṃ śaiśave sadā |
tathā tvaṃ sarvadā mātā sarveṣāṃ sarvarūpataḥ || 63 ||
mātṛhīnaḥ stanāndhastu sa ca jīvati daivataḥ |
tvayā hīno janaḥ ko'pi na jīvatyeva niścitam || 64 ||
suprasannasvarūpā tvaṃ māṃ prasannā bhavāmbike |
vairigrastaṃ ca viṣayaṃ dehi mahyaṃ sanātani || 65 ||
ahaṃ yāvattvayā hīno bandhuhīnaśca bhikṣukaḥ |
sarvasampadvihīnaśca tāvadeva haripriye || 66 ||
jñānaṃ dehi ca dharmaṃ ca sarvasaubhāgyamīpsitam |
prabhāvañca pratāpaṃ ca sarvādhikārameva ca || 67 ||
jayaṃ parākramaṃ yuddhe paramaiśvaryameva ca |
ityuktvā ca mahendraśca sarvaiḥ suragaṇaiḥ saha || 68 ||
praṇanāma sāśrunetro mūrdhnā caiva punaḥ punaḥ |

brahmā ca śaṅ□karaścaiva śeṣo dharmaśca keśavaḥ || 69 ||
sarve cakruḥ parīhāraṃ surārthe ca punaḥ punaḥ |
devebhyaśca varaṃ dattvā puṣpamālāṃ manoharām || 70 ||
keśavāya dadau lakṣmīḥ santuṣṭā surasaṃsadi |
yayurdevāśca santuṣṭāḥ svaṃ svaṃ sthānaṃ ca nārada || 71 ||
devī yayau hareḥ sthānaṃ hṛṣṭā kṣīrodaśāyinaḥ |
yayatuścaiva svagṛhaṃ brahmeśānau ca nārada || 72 ||
dattvā śubhāśiṣaṃ tau ca devebhyaḥ prītipūrvakam |
idaṃ stotraṃ mahāpuṇyaṃ trisandhyaṃ yaḥ paṭhennaraḥ || 73 ||
kuberatulyaḥ sa bhaved□rājarājeśvaro mahān |
pañcalakṣajapenaiva stotrasiddhirbhavennṛṇām || 74 ||
siddhastotraṃ yadi paṭhenmāsamekaṃ tu santatam |
mahāsukhī ca rājendro bhaviṣyati na saṃśayaḥ || 75 ||

English translation

1-50. Narada said O Bhagavan! I have heard about the glories of Hari, about the Tattvajhanam (the True Knowledge) and the story of Laksmi. Now tell me Her Dhyanam (meditation) and Stotram (recitation of hymns) of Her. Narayana said O Narada! Indra then, bathed first in the Tirath (holy place) and, wearing a cleansed cloth, installed, first of all, an earthen jar (ghata) on the beach of the Ksiroda Ocean. Then he worshipped with devotion Ganes'a, Surya, Fire, Visnu, S'iva, and S'iva, the six deities with scents and flowers. Next Indra invoked Maha Laksmi, of the nature of the highest powers and greatest prosperity, and began to worship Her as Brahma, who was acting as an officiating priest in the presence of the Munis, Brahmanas, Brihaspati, Hari and the other Devas, had dictated him. He first smeared one Parijata flower with sandal paste and reciting the meditation mantra of Maha Laksmi offered it to Her feet. The meditation mantra that was recited by Devendra, was what Bhagavan Hari first gave to Brahma. I am now telling you that. Listen.

"O Mother! Thou residest on the thousand-petalled lotus. The beauty of Thy face excels the beauty of koti autumnal Full Moons. Thou art shining with Thy own splendour. Thou art very beautiful and lovely; Thy colour is like the burnished gold; Thou art with form, chaste, ornamented all over with jewel ornaments; Thou art wearing the yellow cloth and look! What beauty is coming out of it! Always a sweet smile reigns on Thy lips. Thy beauty is constant; Thou art the bestower of prosperity to all. O Maha Laksmi! I meditate on Thee." Thus meditating on Her endowed with various attributes with this mantra, Indra worshipped devotedly with sixteen upacharas (articles offered). Every upachara (article) was offered with the repetition of mantra. All the things were very excellent, right

and commendable.

"O Maha Laksmi! VisVakarma has made this invaluable Asan (a carpet seat) wonderfully decked with jewels; I am offering this Asan to Thee. Accept. O Thou residing in the Lotus! This holy Ganges water is considered with great regard and desired by all. This is like the fire to burn the fuel in the shape of the sins of the sinners. O Thou! The Dweller in the Lotus! This Durbha grass, flowers, this Arghya (offering) of the Ganges water perfumed with sandalpaste, I am offering to Thee. Accept. O Beloved of Hari! This sweet scented flower oil and this sweet scented Amalaki fruit lead to the beauty of the body; therefore I present this to Thee. Accept. O Devi! I am presenting this cloth made of silk to Thee; Accept. O Devi! This excellent ornament made of gold and jewels, which increases the beauty, I am presenting to Thee. Accept. O Beloved of Krisna! I am presenting this sweet scented holy Dhupa prepared from various herbs and plants, exquisitely nice and the root of all beauty, to Thee. Accept. This sweet scented pleasant sandalpaste I offer to Thee, O Devi! Accept. O Ruler of the Devas! I present this pleasing holy DTpa (lights) which is the eye of this world and by which all the darkness is vanished; accept. O Devi! I present to Thee these very delicious offerings of fruits, etc., very juicy and of various kinds. Accept. O Deves'i! This Anna (food) is Brahma and the chief means to preserve the life of living beings. By this the nourishment of the body and the mental satisfaction are effected. Therefore I am presenting this food to Thee. Accept. O Maha Laksmi! I am presenting this most delicious Paramanna, which is prepared out of rice, milk and sugar, to Thee. Accept. O Devi! I am presenting this most delicious and pleasant svastika prepared of sugar and clarified butter to Thee; accept. O Beloved of Achyuta! I am presenting to Thee various beautiful Pakkannas, ripe delicious fruits and clarified butter out of cow's milk; accept. O Devi! The sugarcane juice, when heated, yields a syrup which again heated yields very delicious and nice thing called Gur. I am presenting this Gur to Thee; accept. O Devi! I am presenting to Thee the sweetmeats prepared out of the flour of Yava and and wheat and Gur and clarified butter; accept. I am presenting with devotion the offering made of Svastika and the flour of other grains; accept. O Kamale! I am presenting to Thee this fan

and white chamara, which blows cool air and is very pleasant when this body gets hot; accept. O Devi! I am presenting this betel scented with camphor by which the inertness of the tongue is removed; accept. O Devi! I am presenting this scented cool water, which will allay the thirst and which is known as the life of this world; accept. O Devi! I am presenting this cloth made of cotton and silk that increases the beauty and splendour of the body. Accept. O Devi! I am presenting to Thee, the ornaments made of gold and jewels which are the source of beauty and loveliness. Accept. O Devi! I am presenting to Thee these pure garlands of flowers which blossom in different seasons, which look very beautiful and which give satisfaction to the Devas and to the kings. Accept. O Devi! I am presenting to Thee this nice scent, this very holy thing to Thee by which both the body and mind become pure, which is most auspicious and which is prepared of many fragrant herbs and plants; accept. O Beloved of the God Krisna! I am presenting this Achamaniya water to Thee for rinsing the mouth, pure and holy, and brought from holy places of pilgrimages; accept. O Devi! I am presenting to Thee, this bed made of excellent gems and jewels and flowers, sandalpaste, clothings and ornaments; accept. O Devi! I am presenting to Thee all those things that are extraordinary, very rare in this earth and fit to be enjoyed by the Devas and worthy of their ornaments; accept." O Devarsi! Uttering those mantras, the Devendra offered those articles, with intense devotion according to the rules. He, then, made Japam of the Mula Mantra (the Radical Seed Mantra) ten lakhs of times. Thus his Mantra revealed the Deity thereof and thus came to a successful issue. The lotus born Brahma gave this Mantra "S'rim Hrim Klim Aim Kamalavasinyai Svaha" to the Devendra. This is like a Kalpavriksa (the tree in Indra's garden yielding whatever may be desired). This Vaidik mantra is the chief of the mantras. The word "Svaha" is at the end of the mantra. By virtue of this Mantra, Kuvera got his highest prosperity. By the power of this Mantra, the King-Emperor Daksa Savarni Manu and

Mangala became the lords of the earth with seven islands. Priyavrata, Uttanapada, and Kedararaja all these became Siddhas (were fructified with success) and became King-Emperors. O Narada!

When Indra attained success in this Mantra, there appeared before hinn Maha Laksmi, seated in the celestial car, decked with excellent gems and jewels. The Great Halo, coming out of Her body made manifest the earth with seven islands. Her colour was white like the white champaka flower and Her whole body was decked with ornaments. Her face was always gracious and cheerful with sweet smiles. She was ever ready to shew Her kindness to the Bhaktas.

On Her neck there was a garland of jewels and gems, bright as ten million Moons. O Devarsi! No sooner did Indra see that World Mother Maha Laksmi, of a peaceful appearance, than his body was filled with joy and the hairs of the body stood on ends. His eyes were filled with tears; and, with folded palms, he began to recite stotras to Her, the Vaidik stotras, yielding all desires, that was communicated to him by Brahma.

51-75. Indra said "O Thou, the Dweller in the lotus! O Narayani! O Dear to Krisna! O Padmasane! O Maha Laksmi!

Obeisance to Thee! O Padmadaleksane! O Padmanibhanane! O Padmasane! O Padme! O Vaisnavi! Obeisance to Thee! Thou art the wealth of all; Thou art worshipped by all; Thou bestowest to all the bliss and devotion to S'ri Hari. I bow down to Thee. O Devi! Thou always dwellest on the breast of Krisna and exercisest Thy powers over Him. Thou art the beauty of the Moon; Thou takest Thy seat on the beautiful Jewel Lotus. Obeisance to Thee! O Devi! Thou art the Presiding Deity of the riches; Thou art the Great Devi; Thou increasest always Thy gifts and Thou art the bestower of increments. So I bow down to Thee. O Devi! Thou art the Maha Laksmi of Vaikuntha, the Laksmi of the Ksiroda Ocean; Thou art Indra's Heavenly Laksmi; Thou art the Raja Laksmi of the Kings; Thou art the Griha Laksmi of the householders; Thou art the household Deity of them; Thou art the Surabhi, born of the Ocean; Thou art the Daksina, the wife of the Sacrifices; Thou art Aditi, the Mother of the

Devas; Thou art the Kamala, always dwelling in the Lotus; Thou art the Svaha, in the offerings with clarified butter in the sacrificial ceremonies; Thou art the Svadha Mantra in the Kavyas (an offering of food to deceased ancestors). So obeisance to Thee! O Mother Thou art of the nature of Visnu; Thou art the Earth that supports all; Thou art of pure S'uddha Sattva and Thou art devoted to Narayana. Thou art void of anger, jealousy. Rather Thou grantest boons to all. Thou art the auspicious Sarada; Thou grantest the Highest Reality and the devotional service to Hari. Without Thee all the worlds are quite stale, to no purpose like ashes, always dead while existing. Thou art the Chief Mother, the Chief Friend of all; Thou art the source of Dharma, Artha, Kama and Moksa! As a mother nourishes her infants with the milk of her breasts, so Thou nourishest all as their mother! A child that sucks the milk might be saved by the Daiva (Fate), when deprived of its mother; but men can never be saved, if they be bereft of Thee! O Mother! Thou art always gracious. Please be gracious unto me. O Eternal One! My possessions are now in the hands of the enemies. Be kind enough to restore my kingdoms to me from my enemies' hands. O Beloved of Hari! Since Thou hast forsaken me, I am wandering abroad, friendless, like a beggar, deprived of all prosperities. O Devi! Give me Jhanam, Dharma, my desired fortune, power, influence and my possessions." O Narada! Indra and all the other Devas bowed down frequently to Maha Laksmi with their eyes filled with tears. Brahma, S'ankara, Ananta Deva, Dharma and Kes'ava all asked pardon again and again from Maha Laksmi. Laksmi then granted boons to the Devas and before the assembly gladly gave the garland of flowers on the neck of Ke'sava. The Devas, satisfied, went back to their own places. The Devi, Laksmi, too, becoming very glad went to S'ri Hari sleeping in the Ksiroda Ocean. Brahma and Mahes'vara, both became very glad and, blessing the Devas, went respectively to their own abodes. Whoever recites this holy Stotra three

times a day, becomes the King Emperor and gets prosperity and wealth like the God Kuvera. Siddhi (success) comes to him who recites this stotra five lakhs of times. If anybody reads regularly and always this Siddha Stotra for one month, he becomes very happy and he turns out a Rajarajendra.

Here ends the Forty-second Chapter of the Ninth Book on the Dhyanam and Stotra of Maha Laksmi in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 43

On The History Oe Svaha

Chapter 260 of 318 · 55 detected Sanskrit verse markers

Sanskrit

नारद उवाच
नारायण महाभाग नारायण महाप्रभो ।
रूपेणैव गुणेनैव यशसा तेजसा त्विषा ॥ १ ॥
त्वमेव ज्ञानिनां श्रेष्ठः सिद्धानां योगिनां मुने ।
तपस्विनां मुनीनां च परो वेदविदांवर ॥ २ ॥
महालक्ष्म्या उपाख्यानं विज्ञातं महदद्भुतम् ।
अन्यत्किञ्चिदुपाख्यानं निगूढं वद साम्प्रतम् ॥ ३ ॥
अतीव गोपनीयं यदुपयुक्तं च सर्वतः ।
अप्रकाश्यं पुराणेषु वेदोक्तं धर्मसंयुतम् ॥ ४ ॥
श्रीनारायण उवाच
नानाप्रकारमाख्यानमप्रकाश्यं पुराणतः ।
श्रुतं कतिविधं गूढमास्ते ब्रह्मन् सुदुर्लभम् ॥ ५ ॥
तेषु यत्सारभूतं च श्रोतुं किं वा त्वमिच्छसि ।
तन्मे ब्रूहि महाभाग पश्चाद्वक्ष्यामि तत्पुनः ॥ ६ ॥

नारद उवाच
स्वाहा देवी हविर्दाने प्रशस्ता सर्वकर्मसु ।
पितृदाने स्वधा शस्ता दक्षिणा सर्वतो वरा ॥ ७ ॥
एतासां चरितं जन्मफलं प्राधान्यमेव च ।
श्रोतुमिच्छामि त्वद्वक्त्राद्वद वेदविदांवर ॥ ८ ॥
सूत उवाच
नारदस्य वचः श्रुत्वा प्रहस्य मुनिसत्तमः ।
कथां कथितुमारेभे पुराणोक्तां पुरातनीम् ॥ ९ ॥
श्रीनारायण उवाच
सृष्टेः प्रथमतो देवाः स्वाहारार्थं ययुः पुरा ।
ब्रह्मलोकं ब्रह्मसभामाजग्मुः सुमनोहराम् ॥ १० ॥
गत्वा निवेदनं चक्रुराहारहेतुकं मुने ।
ब्रह्मा श्रुत्वा प्रतिज्ञाय निषेवे श्रीहरिं परम् ॥ ११ ॥
नारद उवाच

यज्ञरूपो हि भगवान् कलया च बभूव ह ।
यज्ञे यद्यद्धविर्दानं दत्तं तेभ्यश्च ब्राह्मणैः ॥ १२ ॥

श्रीनारायण उवाच
हविर्ददति विप्राश्च भक्त्या च क्षत्रियादयः ।
सुरा नैव प्राप्नुवन्ति तद्दानं मुनिपुङ्गव ॥ १३ ॥
देवा विषण्णास्ते सर्वे तत्सभां च ययुः पुनः ।
गत्वा निवेदनं चक्रुराहाराभावहेतुकम् ॥ १४ ॥
ब्रह्मा श्रुत्वा तु ध्यानेन श्रीकृष्णं शरणं ययौ ।
पूजाञ्चकार प्रकृतेर्ध्यानेनैव तदाज्ञया ॥ १५ ॥
प्रकृतेः कलया चैव सर्वशक्तिस्वरूपिणी ।
अतीव सुन्दरी श्यामा रमणीया मनोहरा ॥ १६ ॥
ईषद्धास्यप्रसन्नास्या भक्तानुग्रहकातरा ।
उवाचेति विधेरग्रे पद्मयोने वरं वृणु ॥ १७ ॥
विधिस्तद्वचनं श्रुत्वा सम्भ्रमात्समुवाच ताम् ।

प्रजापतिरुवाच
त्वमग्नेर्दाहिका शक्तिर्भव यातीव सुन्दरी ॥ १८ ॥
दग्धुं न शक्तः प्रकृतीर्हुताशश्च त्वया विना ।
त्वन्नामोच्चार्य मन्त्रान्ते यो दास्यति हविर्नरः ॥ १९ ॥
सुरेभ्यस्तत्प्राप्नुवन्ति सुराः सानन्दपूर्वकम् ।
अग्नेः सम्पत्स्वरूपा च श्रीरूपा सा गृहेश्वरी ॥ २० ॥
देवानां पूजिता शश्वन्नरादीनां भवाम्बिके ।
ब्रह्मणश्च वचः श्रुत्वा सा विषण्णा बभूव ह ॥ २१ ॥
तमुवाच ततो देवी स्वाभिप्रायं स्वयम्भुवम् ।
स्वाहोवाच
अहं कृष्णं भजिष्यामि तपसा सुचिरेण च ॥ २२ ॥
ब्रह्मंस्तदन्यं यत्किञ्चित्स्वप्नवद्भ्रममेव च ।
विधाता जगतस्त्वं च शम्भुर्मृत्युञ्जयो विभुः ॥ २३ ॥
बिभर्ति शेषो विश्वं च धर्मः साक्षी च धर्मिणाम् ।

सर्वाद्यपूज्यो देवानां गणेषु च गणेश्वरः ॥ २४ ॥
प्रकृतिः सर्वसम्पूज्या यत्प्रसादात्पुराभवत् ।
ऋषयो मुनयश्चैव पूजिता यन्निषेवया ॥ २५ ॥
तत्पादपद्मं नियतं भावेन चिन्तयाम्यहम् ।
पद्मास्या पाद्यमित्युक्त्वा पद्मनाभानुसारतः ॥ २६ ॥
जगाम तपसे देवी ध्यात्वा कृष्णं निरामयम् ।
तपस्तेपे वर्षलक्षमेकपादेन पद्मजा ॥ २७ ॥
तदा ददर्श श्रीकृष्णं निर्गुणं प्रकृतेः परम् ।
अतीव कमनीयं च रूपं दृष्ट्वा च रूपिणी ॥ २८ ॥
मूर्च्छां सम्प्राप कालेन कामेशस्य च कामुकी ।
विज्ञाय तदभिप्रायं सर्वज्ञस्तामुवाच ह ॥ २९ ॥

समुत्थाप्य च तां क्रोडे क्षीणाङ्गीं तपसा चिरम् ।
श्रीभगवानुवाच
वाराहे वै त्वमंशेन मम पत्नी भविष्यसि ॥ ३० ॥

नाम्ना नाग्नजिती कन्या कान्ते नग्नजितस्य च ।
अधुनाग्नेर्दाहिका त्वं भव पत्नी च भामिनी ॥ ३१ ॥
मन्त्राङ्गरूपा पूज्या च मत्प्रसादाद्भविष्यसि ।
वह्निस्त्वां भक्तिभावेन सम्पूज्य च गृहेश्वरीम् ॥ ३२ ॥
रमिष्यति त्वया सार्धं रामया रमणीयया ।
इत्युक्त्वान्तर्दधे देवो देवीं सम्भाष्य नारद ॥ ३३ ॥
तत्राजगाम सन्त्रस्तो वह्निर्ब्रह्मनिदेशतः ।
सामवेदोक्तध्यानेन ध्यात्वा तां जगदम्बिकाम् ॥ ३४ ॥
सम्पूज्य परितुष्टाव पाणिं जग्राह मन्त्रतः ।
तदा दिव्यं वर्षशतं स रेमे रामया सह ॥ ३५ ॥
अतीव निर्जने देशे सम्भोगसुखदे सदा ।
बभूव गर्भस्तस्यां च हुताशस्य च तेजसा ॥ ३६ ॥
तं दधार च सा देवी दिव्यं द्वादशवत्सरम् ।
ततः सुषाव पुत्रांश्च रमणीयान्मनोहरान् ॥ ३७ ॥

दक्षिणाग्निगार्हपत्याहवनीयान् क्रमेण च ।
ऋषयो मुनयश्चैव ब्राह्मणाः क्षत्रियादयः ॥ ३८ ॥
स्वाहान्तं मन्त्रमुच्चार्य हविर्दानं च चक्रिरे ।
स्वाहायुक्तं च मन्त्रं च यो गृह्णाति प्रशस्तकम् ॥ ३९ ॥
सर्वसिद्धिर्भवेत्तस्य मन्त्रग्रहणमात्रतः ।
विषहीनो यथा सर्पो वेदहीनो यथा द्विजः ॥ ४० ॥
पतिसेवाविहीना स्त्री विद्याहीनो यथा पुमान् ।
फलशाखाविहीनश्च यथा वृक्षो हि निन्दितः ॥ ४१ ॥
स्वाहाहीनस्तथा मन्त्रो न हुतः फलदायकः ।
परितुष्टा द्विजाः सर्वे देवाः सम्प्रापुराहुतीः ॥ ४२ ॥
स्वाहान्तेनैव मन्त्रेण सफलं सर्वमेव च ।
इत्येवं कथितं सर्वं स्वाहोपाख्यानमुत्तमम् ॥ ४३ ॥
सुखदं मोक्षदं सारं किं भूयः श्रोतुमिच्छसि ।
नारद उवाच

स्वाहापूजाविधानं च ध्यानं स्तोत्रं मुनीश्वर ॥ ४४ ॥
सम्पूज्य वह्निस्तुष्टाव येन तद्वद मे प्रभो ।
श्रीनारायण उवाच
ध्यानं च सामवेदोक्तं स्तोत्रपूजाविधानकम् ॥ ४५ ॥
वदामि श्रूयतां ब्रह्मन् सावधानो मुनीश्वर ।
सर्वयज्ञारम्भकाले शालग्रामे घटेऽथवा ॥ ४६ ॥

स्वाहां सम्पूज्य यत्नेन यज्ञं कुर्यात्कलाप्तये ।
स्वाहां मन्त्राङ्गयुक्तां च मन्त्रसिद्धिस्वरूपिणीम् ॥ ४७ ॥
सिद्धां च सिद्धिदां नृणां कर्मणां फलदां शुभाम् ।
इति ध्यात्वा च मूलेन दत्त्वा पाद्यादिकं नरः ॥ ४८ ॥
सर्वसिद्धिं लभेत्स्तुत्वा मूलमन्त्रं मुने शृणु ।
ॐ ह्रीं श्रीं वह्निजायायै देव्यै स्वाहेत्यनेन च ॥ ४९ ॥
यः पूजयेच्च तां भक्त्या सर्वेष्टं सम्भवेद्ध्रुवम् ।
वह्निरुवाच

स्वाहा वह्निप्रिया वह्निजाया सन्तोषकारिणी ॥ ५० ॥
शक्तिः क्रिया कालदात्री परिपाककरी ध्रुवा ।
गतिः सदा नराणां च दाहिका दहनक्षमा ॥ ५१ ॥
संसारसाररूपा च घोरसंसारतारिणी ।
देवजीवनरूपा च देवपोषणकारिणी ॥ ५२ ॥
षोडशैतानि नामानि यः पठेद्भक्तिसंयुतः ।
सर्वसिद्धिर्भवेत्तस्य इह लोके परत्र च ॥ ५३ ॥
नाङ्गहीनं भवेत्तस्य सर्वं कर्म सुशोभनम् ।
अपुत्रो लभते पुत्रं भार्याहीनो लभेत्प्रियाम् ॥ ५४ ॥
रम्भोपमां स्वकान्तां च सम्प्राप्य सुखमाप्नुयात् ॥ ५५ ॥

Roman transliteration

nārada uvāca
nārāyaṇa mahābhāga nārāyaṇa mahāprabho |
rūpeṇaiva guṇenaiva yaśasā tejasā tviṣā || 1 ||
tvameva jñāninām śreṣṭhaḥ siddhānāṃ yogināṃ mune |
tapasvināṃ munīnāṃ ca paro vedavidāṃvara || 2 ||
mahālakṣmyā upākhyānaṃ vijñātaṃ mahadad□bhutam |
anyatkiñcidupākhyānaṃ nigūḍhaṃ vada sāmpratam || 3 ||
atīva gopanīyaṃ yadupayuktaṃ ca sarvataḥ |
aprakāśyaṃ purāṇeṣu vedoktaṃ dharmasaṃyutam || 4 ||
śrīnārāyaṇa uvāca
nānāprakāramākhyānamaprakāśyaṃ purāṇataḥ |
śrutaṃ katividhaṃ gūḍhamāste brahman sudurlabham || 5 ||
teṣu yatsārabhūtaṃ ca śrotuṃ kiṃ vā tvamicchasi |
tanme brūhi mahābhāga paścādvakṣyāmi tatpunaḥ || 6 ||

nārada uvāca
svāhā devī havirdāne praśastā sarvakarmasu |
pitṛdāne svadhā śastā dakṣiṇā sarvato varā || 7 ||
etāsāṃ caritaṃ janmaphalaṃ prādhānyameva ca |
śrotumicchāmi tvadvaktrād□vada vedavidāṃvara || 8 ||
sūta uvāca
nāradasya vacaḥ śrutvā prahasya munisattamaḥ |
kathāṃ kathitumārebhe purāṇoktāṃ purātanīm || 9 ||

śrīnārāyaṇa uvāca
sṛṣṭeḥ prathamato devāḥ svāhārārthaṃ yayuḥ purā |
brahmalokaṃ brahmasabhāmājagmuḥ sumanoharām || 10 ||
gatvā nivedanaṃ cakrurāhārahetukaṃ mune |
brahmā śrutvā pratijñāya niṣeve śrīhariṃ param || 11 ||
nārada uvāca

yajñarūpo hi bhagavān kalayā ca babhūva ha |
yajñe yadyaddhavirdānaṃ dattaṃ tebhyaśca brāhmaṇaiḥ || 12 ||
śrīnārāyaṇa uvāca
havirdadati viprāśca bhaktyā ca kṣatriyādayaḥ |
surā naiva prāpnuvanti taddānaṃ munipuṅ□gava || 13 ||
devā viṣaṇṇāste sarve tatsabhāṃ ca yayuḥ punaḥ |
gatvā nivedanaṃ cakrurāhārābhāvahetukam || 14 ||
brahmā śrutvā tu dhyānena śrīkṛṣṇaṃ śaraṇaṃ yayau |
pūjāñcakāra prakṛtedhyānenaiva tadājñayā || 15 ||
prakṛteḥ kalayā caiva sarvaśaktisvarūpiṇī |
atīva sundarī śyāmā ramaṇīyā manoharā || 16 ||
īṣaddhāsyaprasannāsyā bhaktānugrahakātarā |
uvāceti vidheragre padmayone varaṃ vṛṇu || 17 ||
vidhistadvacanaṃ śrutvā sambhramātsamuvāca tām |

prajāpatiruvāca
tvamagnerdāhikā śaktirbhava yātīva sundarī || 18 ||
dagdhuṃ na śaktaḥ prakṛtīrhutāśaśca tvayā vinā |
tvannāmoccārya mantrānte yo dāsyati havirnaraḥ || 19 ||
surebhyastatprāpnuvanti surāḥ sānandapūrvakam |
agneḥ sampatsvarūpā ca śrīrūpā sā gṛheśvarī || 20 ||
devānāṃ pūjitā śaśvannarādīnāṃ bhavāmbike |
brahmaṇaśca vacaḥ śrutvā sā viṣaṇṇā babhūva ha || 21 ||
tamuvāca tato devī svābhiprāyaṃ svayambhuvam |
svāhovāca
ahaṃ kṛṣṇaṃ bhajiṣyāmi tapasā sucireṇa ca || 22 ||
brahmaṃstadanyaṃ yatkiñcitsvapnavad□ bhramameva ca |
vidhātā jagatastvaṃ ca śambhurmṛtyuñjayo vibhuḥ || 23 ||
bibharti śeṣo viśvaṃ ca dharmaḥ sākṣī ca dharmiṇām |

sarvādyapūjyo devānāṃ gaṇeṣu ca gaṇeśvaraḥ || 24 ||
prakṛtiḥ sarvasampūjyā yatprasādātpurābhavat |
ṛṣayo munayaścaiva pūjitā yanniṣevayā || 25 ||
tatpādapadmaṃ niyataṃ bhāvena cintayāmyaham |
padmāsyā pādyamityuktvā padmanābhānusārataḥ || 26 ||
jagāma tapase devī dhyātvā kṛṣṇaṃ nirāmayam |
tapastepe varṣalakṣamekapādena padmajā || 27 ||
tadā dadarśa śrīkṛṣṇaṃ nirguṇaṃ prakṛteḥ param |
atīva kamanīyaṃ ca rūpaṃ dṛṣṭvā ca rūpiṇī || 28 ||
mūrcchāṃ samprāpa kālena kāmeśasya ca kāmukī |
vijñāya tadabhiprāyaṃ sarvajñastāmuvāca ha || 29 ||
samutthāpya ca tāṃ kroḍe kṣīṇāṅ□gīṃ tapasā ciram |
śrībhagavānuvāca
vārāhe vai tvamaṃśena mama pat□nī bhaviṣyasi || 30 ||

nāmnā nāgnajitī kanyā kānte nagnajitasya ca |
adhunāgnerdāhikā tvaṃ bhava pat□nī ca bhāminī || 31 ||
mantrāṅ□garūpā pūjyā ca matprasādād□ bhaviṣyasi |
vahnistvāṃ bhaktibhāvena sampūjya ca gṛheśvarīm || 32 ||
ramiṣyati tvayā sārdhaṃ rāmayā ramaṇīyayā |
ityuktvāntardadhe devo devīṃ sambhāṣya nārada || 33 ||
tatrājagāma santrasto vahnirbrahmanideśataḥ |
sāmavedoktadhyānena dhyātvā tāṃ jagadambikām || 34 ||
sampūjya parituṣṭāva pāṇiṃ jagrāha mantrataḥ |
tadā divyaṃ varṣaśataṃ sa reme rāmayā saha || 35 ||
atīva nirjane deśe sambhogasukhade sadā |
babhūva garbhastasyāṃ ca hutāśasya ca tejasā || 36 ||
taṃ dadhāra ca sā devī divyaṃ dvādaśavatsaram |
tataḥ suṣāva putrāṃśca ramaṇīyānmanoharān || 37 ||

dakṣiṇāgnigārhapatyāhavanīyān krameṇa ca |
ṛṣayo munayaścaiva brāhmaṇāḥ kṣatriyādayaḥ || 38 ||
svāhāntaṃ mantramuccārya havirdānaṃ ca cakrire |
svāhāyuktaṃ ca mantraṃ ca yo gṛhṇāti praśastakam || 39 ||
sarvasiddhirbhavettasya mantragrahaṇamātrataḥ |
viṣahīno yathā sarpo vedahīno yathā dvijaḥ || 40 ||
patisevāvihīnā strī vidyāhīno yathā pumān |
phalaśākhāvihīnaśca yathā vṛkṣo hi ninditaḥ || 41 ||
svāhāhīnastathā mantro na hutaḥ phaladāyakaḥ |
parituṣṭā dvijāḥ sarve devāḥ samprāpurāhutīḥ || 42 ||
svāhāntenaiva mantreṇa saphalaṃ sarvameva ca |
ityevaṃ kathitaṃ sarvaṃ svāhopākhyānamuttamam || 43 ||
sukhadaṃ mokṣadaṃ sāraṃ kiṃ bhūyaḥ śrotumicchasi |
nārada uvāca

svāhāpūjāvidhānaṃ ca dhyānaṃ stotraṃ munīśvara || 44 ||
sampūjya vahnistuṣṭāva yena tadvada me prabho |
śrīnārāyaṇa uvāca
dhyānaṃ ca sāmavedoktaṃ stotrapūjāvidhānakam || 45 ||
vadāmi śrūyatāṃ brahman sāvadhāno munīśvara |
sarvayajñārambhakāle śālagrāme ghaṭe'thavā || 46 ||
svāhāṃ sampūjya yat□nena yajñaṃ kuryātkalāptaye |
svāhāṃ mantrāṅ□gayuktāṃ ca mantrasiddhisvarūpiṇīm || 47 ||
siddhāṃ ca siddhidāṃ nṝṇāṃ karmaṇāṃ phaladāṃ śubhām |
iti dhyātvā ca mūlena dattvā pādyādikaṃ naraḥ || 48 ||
sarvasiddhiṃ labhetstutvā mūlamantraṃ mune śṛṇu |
oṃ hrīṃ śrīṃ vahnijāyāyai devyai svāhetyanena ca || 49 ||
yaḥ pūjayecca tāṃ bhaktyā sarveṣṭaṃ sambhaved□ dhruvam |
vahniruvāca

svāhā vahnipriyā vahnijāyā santoṣakāriṇī || 50 ||
śaktiḥ kriyā kāladātrī paripākakarī dhruvā |
gatiḥ sadā narāṇāṃ ca dāhikā dahanakṣamā || 51 ||
saṃsārasārarūpā ca ghorasaṃsāratāriṇī |
devajīvanarūpā ca devapoṣaṇakāriṇī || 52 ||
ṣoḍaśaitāni nāmāni yaḥ paṭhed□bhaktisaṃyutaḥ |
sarvasiddhirbhavettasya iha loke paratra ca || 53 ||
nāṅ□gahīnaṃ bhavettasya sarvaṃ karma suśobhanam |

aputro labhate putraṃ bhāryāhīno labhetpriyām || 54 ||
rambhopamāṃ svakāntāṃ ca samprāpya sukhamāpnuyāt || 55 ||

English translation

1-4. Narada said “O Risi Narayana! O Highly Fortunate One! O Lord! Thou art equal to Narayana whether in beauty or in qualities, or in fame or in energy or in everything. Thou art equal to Narayana. Thou art the foremost of the Jhanins; there cannot be found a second like Thee as a Siddha Yogi, the ascetics and the Munis. And Thou art the crest of the knowers of the Vedas. I have heard the wonderful anecdote of Maha Laksmi that Thou hast told me. Now tell me any other thing that is unknown, very good in everyway, in accordance with Dharma, in the Vedas, and that which is not as yet written in the Puranas.”

5-6. Narayana said “There are many wonderful hidden anecdotes that are not published as yet in the Puranas. What you have heard is very small in fact. Please mention to me what you like to hear, what you think as best amongst them and I will describe that to you.”

7-8. Narada said “When clarified butter is poured as libations in all the sacrificial ceremonies to the gods, Svaha is to be uttered everywhere as excellent, and commendable; so Svadha is to be repeated in the offerings when the oblations are offered to the Pitris, the deceased ancestors. Then, again, Daksina (the sacrificial fee) is always to be paid as right and excellent. So, O Knower of the Vedas! I like to hear the accounts of Svadha, and Daksina and their merits. Please now tell me about them.”

9. Suta said “Hearing the words of Narada, Narayana Risi smiled and began to speak the very ancient words of the Puranas.”

10-11. Narayana said Before the creation, the Devas assembled in the beautiful Brahma’s Council to decide on their food question.

They all brought to the notice of Brahma the scarcity about their food. Brahma promised to remove their food difficulties and began to chant hymns to Hah.

12. Narada said “O Lord! Bhagavan Narayana Himself incarnated in part as Sacrifice. Are not the Devas satisfied when the Brahmanas pour oblations of ghee to the Devas in those sacrifices?”

13-17. Narayana said O Muni! The Devas, in fact, did not get the offerings of the clarified butters that were poured in with devotion in sacrificial acts by the Brahmanas and Ksattriyas. So they were very much depressed and went again to the council of Brahma and informed Him that they could not get any food for themselves. On hearing this, Brahma at once meditated and took refuge of S’ri Krisna; Krisna advised them to worship Mula Prakriti. Brahma then, by the command of S’ri Krisna, began to meditate on Prakriti, worship Her and chant hymns to Her. Then from the part of Prakriti, an all-powerful Devi appeared. She was very beautiful, Shyama (of a blue colour) and very lovely. This Devi was Svaha. She looked always gracious with smile in Her face; it seemed that She was always ready to show favour towards the Bhaktas. She appeared before Brahma and said “O Lotus born! Want any boon you desire.”

18-22. Hearing Her words, the Creator spoke reverentially “O Devi! Let Thou be the burning power of Fire; without Thee Fire would not be able to burn anything. At the conclusion of any Mantra, whoever taking Thy name, will pour oblations in the Fire to the Gods,

will cause those oblations to go to the Gods and reach them. And then they will be very glad. O Mother! Let Thou be the wealth of Fire, the beauty and housewife of Fire; let Thou be incessantly worshipped in the regions of the Gods and amongst men and other beings." Hearing these words of Brahma, Svaha Devi became very sad and expressed Her own intentions "I will get Krisna as my husband; let me perform Tapasya as long as it takes. This is my object. All other things are false as dreams.

23-28. I always meditate with devotion on the lotus-feet of S'ri Krisna, serving Which You have become the Creator of this world, S'ambhu has become the Conqueror of death, Ananta Deva is supporting this universe, Dharma is the Witness of the virtuous, Ganes'a is getting, first of all, the first worship. Prakriti Devi has become the adorable of all and the Munis and the Risis respected by all." O Child! Having spoken thus to the Lotus-born, Padma, with Her lotus-face, meditating incessantly on the Lotus-Feet of S'ri Krisna, free from any disease, started to perform tapasya for attaining Him. She, first of all, stood on one leg and practised austerities for one lakh years. Then She saw the Highest Purusa S'ri Krisna, Who is beyond Prakriti and Her attributes. The beautiful amorous Svaha, seeing the Lovely Form of the Lord of Love, fainted.

29-43. The omniscient Bhagavan Krisna knowing Her intentions, took Her to His lap, reduced very much in body by long continued Tapasya, and He said "O Devi! Thou shalt be My wife in the next Varaha Kalpa. Then Thou wilt be the daughter of Nagnajit and wilt be known by the name of Nagnajiti. O Beloved! At present let Thou be the Energy of Fire and be His wife. By My boon Thou wilt be worshipped by all. Fire will make Thee the Lady of His house and take the utmost care of Thee. Thou wilt be able to enjoy easily with Him." O Narada! Thus saying to Svaha, Bhagavan disappeared. On the other hand. Fire came in there by the command of Brahma, with

a doubtful mind and began to meditate on Her, the World Mother as per Sama Veda and worshipped Her. He then pleased and married Her with mantrams, etc. For one hundred divine years they enjoyed each other. In a very solitary place while they were enjoying each other, Svaha Devi felt pregnant. For full twelve divine years She retained Her pregnancy. Then She delivered gradually three sons Daksinagni, Garhyapatyagni, and Ahavaniyagni. The Risis, Munis, Brahmanas, Ksattriyas poured oblations of clarified butter pronouncing the terminal mantra "Svaha." He who pronounces this excellent terminal Mantra "Svaha" gets immediate success in his actions. Then all the mantras without "Svaha" in the end became impotent as snakes become when void of poison, the Brahmanas when they are devoid of the knowledge of the Vedas, the wife when she does not serve her husband, the men when they turn illiterate and the trees, when void of fruits and branches. O Child! The Brahmanas then became satisfied. The Devas began to receive the oblations. With the "Svaha" mantra everything turned out fruitful. Thus I have described to you the anecdote of "'Svaha." One who hears this essential anecdote gets his happiness enhanced and the Moksa in his hands. What more do you want to hear? Say.

44. Narada said 1 like to hear how Fire worshipped Svaha and recited stotras (hymns of praise) to Her. Kindly tell me the method of worship, the Dhyanam and Stotra.

45-49. Narayana said O Best of Brahmanas! I now tell you the meditation (Dhyanam) as per Sama Veda, the method of worship and stotra. Listen attentively. At the commencement of any sacrificial ceremony, one should first of all worship whether on the S'alagrama stone or in an earthen jar (ghata), the Devi Svaha and then commence the ceremony with the expectation of getting the desired fruit. The following is the Dhyanam (meditation) of Svaha Devi O Devi Svaha! Thou art embodied of the Mantras; Thou art the

success of the Mantras; Thou art Thyself a Siddha; Thou givest success and the the fruits of actions to men; Thou dost good to all. Thus meditating, one should offer Padya (water for washing the feet), etc., uttering the basic Mantra; success then comes to him. Now hear about the Radical Seed Mantra. The said mantra (Mula mantra) is this "Om Hrim S'rim Vahnijayayai Devyai Svaha." If the Devi be worshipped with this Mantra, all the desires come to a successful issue.

50-54. Fire recited the following stotra "Thou art Svaha, Thou art the Beloved of Fire, Thou art the wife of Fire; Thou pleasest all; Thou art the S'akti, Thou art the action. Thou art the bestower of Kala (time); Thou dost digest the food; Thou art the Dhruva; Thou art the resort of men; Thou art the burning power; Thou canst burn everything. Thou art the essence of this world; Thou art the deliverer from the terrible world; Thou art the life of the gods and Thou nourishest the Gods." O Narada! He who reads with devotion these sixteen names, gets success both in this world as well as in the next. None of his works become deficient in any way; rather all the works are performed successfully and with a successful issue. Reading this stotra, one who has no wife, gets wife. So much so that the man who recites the stotra gets for his wife equal to Rambha, the heavenly nymph, and passes his time in greatest bliss.

Here ends the Forty-third Chapter of the Ninth Book on the history of Svaha in S'ri Mad Devi Bhagavatam, the Maha Puranam, of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 44

On The Story Of Svadha Dev! In The

Chapter 261 of 318 · 36 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
शृणु नारद वक्ष्यामि स्वधोपाख्यानमुत्तमम् ।
पितृणां च तृप्तिकरं श्राद्धान्तफलवर्धनम् ॥ १ ॥
सृष्टेरादौ पितृगणान्ससर्ज जगतां विधिः ।
चतुरश्च मूर्तिमतस्त्रींश्च तेजःस्वरूपिणः ॥ २ ॥
दृष्ट्वा सप्तपितृगणान् सुखरूपान्मनोहरान् ।
आहारं ससृजे तेषां श्राद्धं तर्पणपूर्वकम् ॥ ३ ॥
स्नानं तर्पणपर्यन्तं श्राद्धं तु देवपूजनम् ।
आह्निकं च त्रिसन्ध्यान्तं विप्राणां च श्रुतौ श्रुतम् ॥ ४ ॥
नित्यं न कुर्याद्यो विप्रस्त्रिसन्ध्यं श्राद्धतर्पणम् ।
बलिं वेदध्वनिं सोऽपि विषहीनो यथोरगः ॥ ५ ॥
देवीसेवाविहीनश्च श्रीहरेरनिवेद्यभुक् ।
भस्मान्तं सूतकं तस्य न कर्मार्हश्च नारद ॥ ६ ॥
ब्रह्मा श्राद्धादिकं सृष्ट्वा जगाम पितृहेतवे ।

न प्राप्नुवन्ति पितरो ददति ब्राह्मणादयः ॥ ७ ॥
सर्वे च जग्मुः क्षुधिताः खिन्नास्तु ब्रह्मणः सभाम् ।
सर्वं निवेदनं चक्रुस्तमेव जगतां विधिम् ॥ ८ ॥
ब्रह्मा च मानसीं कन्यां ससृजे च मनोहराम् ।
रूपयौवनसम्पन्नां शतचन्द्रनिभाननाम् ॥ ९ ॥
विद्यावतीं गुणवतीमतिरूपवतीं सतीम् ।
श्वेतचम्पकवर्णाभां रत्नभूषणभूषिताम् ॥ १० ॥
विशुद्धां प्रकृतेरंशां सस्मितां वरदां शुभाम् ।
स्वधाभिधां च सुदतीं लक्ष्मीलक्षणसंयुताम् ॥ ११ ॥
शतपद्मपदन्यस्तपादपद्मं च बिभ्रतीम् ।
पत्नीं पितृणां पद्मास्यां पद्मजां पद्मलोचनाम् ॥ १२ ॥
पितृभ्यश्च ददौ ब्रह्मा तुष्टेभ्यस्तुष्टिरूपिणीम् ।
ब्राह्मणानां चोपदेशं चकार गोपनीयकम् ॥ १३ ॥
स्वधान्तं मन्त्रमुच्चार्य पितृभ्यो देयमित्यपि ।

क्रमेण तेन विप्राश्च पित्रे दानं ददुः पुरा ॥ १४ ॥
स्वाहा शस्ता देवदाने पितृदाने स्वधा स्मृता ।

सर्वत्र दक्षिणा शस्ता हतं यज्ञमदक्षिणम् ॥ १५ ॥
पितरो देवता विप्रा मुनयो मनवस्तथा ।
पूजां चक्रुः स्वधां शान्तां तुष्टुवुः परमादरात् ॥ १६ ॥
देवादयश्च सन्तुष्टाः परिपूर्णमनोरथाः ।
विप्रादयश्च पितरः स्वधादेवीवरेण च ॥ १७ ॥
इत्येवं कथितं सर्वं स्वधोपाख्यानमेव च ।
सर्वेषां च तुष्टिकरं किं भूयः श्रोतुमिच्छसि ॥ १८ ॥
नारद उवाच
स्वधापूजाविधानं च ध्यानं स्तोत्रं महामुने ।
श्रोतुमिच्छामि यत्नेन वद वेदविदांवर ॥ १९ ॥
श्रीनारायण उवाच
ध्यानं च स्तवनं ब्रह्मन् वेदोक्तं सर्वमङ्गलम् ।

सर्वं जानासि च कथं ज्ञातुमिच्छसि वृद्धये ॥ २० ॥
शरत्कृष्णत्रयोदश्यां मघायां श्राद्धवासरे ।
स्वधां सम्पूज्य यत्नेन ततः श्राद्धं समाचरेत् ॥ २१ ॥
स्वधां नाभ्यर्च्य यो विप्रः श्राद्धं कुर्यादहंमतिः ।
न भवेत्फलभाक्सत्यं श्राद्धस्य तर्पणस्य च ॥ २२ ॥
ब्रह्मणो मानसीं कन्यां शश्वत्सुस्थिरयौवनाम् ।
पूज्यां वै पितृदेवानां श्राद्धानां फलदां भजे ॥ २३ ॥
इति ध्यात्वा शिलायां वा ह्यथवा मङ्गले घटे ।
दद्यात्पाद्यादिकं तस्यै मूलेनेति श्रुतौ श्रुतम् ॥ २४ ॥
ओं ह्रीं श्रीं क्लीं स्वधादेव्यै स्वाहेति च महामुने ।
समुच्चार्य तु सम्पूज्य स्तुत्वा तां प्रणमेद्द्विजः ॥ २५ ॥
स्तोत्रं शृणु मुनिश्रेष्ठ ब्रह्मपुत्र विशारद ।
सर्ववाञ्छाप्रदं नृणां ब्रह्मणा यत्कृतं पुरा ॥ २६ ॥
श्रीनारायण उवाच

स्वधोच्चारणमात्रेण तीर्थस्नायी भवेन्नरः ।
मुच्यते सर्वपापेभ्यो वाजपेयफलं लभेत् ॥ २७ ॥
स्वधा स्वधा स्वधेत्येवं यदि वारत्रयं स्मरेत् ।
श्राद्धस्य फलमाप्नोति बलेश्च तर्पणस्य च ॥ २८ ॥
श्राद्धकाले स्वधास्तोत्रं यः शृणोति समाहितः ।
स लभेच्छ्राद्धसम्भूतं फलमेव न संशयः ॥ २९ ॥
स्वधा स्वधा स्वधेत्येवं त्रिसन्ध्यं यः पठेन्नरः ।
प्रियां विनीतां स लभेत्साध्वीं पुत्रगुणान्विताम् ॥ ३० ॥
पितॄणां प्राणतुल्या त्वं द्विजजीवनरूपिणी ।
श्राद्धाधिष्ठातृदेवी च श्राद्धादीनां फलप्रदा ॥ ३१ ॥
नित्या त्वं सत्यरूपासि पुण्यरूपासि सुव्रते ।

आविर्भावतिरोभावौ सृष्टौ च प्रलये तव ॥ ३२ ॥
ॐ स्वस्तिश्च नमः स्वाहा स्वधा त्वं दक्षिणा तथा ।
निरूपिताश्चतुर्वेदैः प्रशस्ताः कर्मिणां पुनः ॥ ३३ ॥

कर्मपूर्त्यर्थमेवैता ईश्वरेण विनिर्मिताः ।
इत्येवमुक्त्वा स ब्रह्मा ब्रह्मलोके स्वसंसदि ॥ ३४ ॥
तस्थौ च सहसा सद्यः स्वधा साऽऽविर्बभूव ह ।
तदा पितृभ्यः प्रददौ तामेव कमलाननाम् ॥ ३५ ॥
तां सम्प्राप्य ययुस्ते च पितरश्च प्रहर्षिताः ।
स्वधास्तोत्रमिदं पुण्यं यः शृणोति समाहितः ।
स स्नातः सर्वतीर्थेषु वाञ्छितं फलमाप्नुयात् ॥ ३६ ॥

Roman transliteration

śrīnārāyaṇa uvāca
śṛṇu nārada vakṣyāmi svadhopākhyānamuttamam |
pitṝṇāṃ ca tṛptikaraṃ śrāddhāntaphalavardhanam || 1 ||
sṛṣṭerādau pitṛgaṇānsasarja jagatāṃ vidhiḥ |
caturaśca mūrtimatastrīṃśca tejaḥsvarūpiṇaḥ || 2 ||
dṛṣṭvā saptapitṛgaṇān sukharūpānmanoharān |
āhāraṃ sasṛje teṣāṃ śrāddhaṃ tarpaṇapūrvakam || 3 ||
snānaṃ tarpaṇaparyantaṃ śrāddhaṃ tu devapūjanam |
āhnikaṃ ca trisandhyāntaṃ viprāṇāṃ ca śrutau śrutam || 4 ||
nityaṃ na kuryādyo viprastrisandhyaṃ śrāddhatarpaṇam |
baliṃ vedadhvaniṃ so'pi viṣahīno yathoragaḥ || 5 ||
devīsevāvihīnaśca śrīhareranivedyabhuk |
bhasmāntaṃ sūtakaṃ tasya na karmārhaśca nārada || 6 ||
brahmā śrāddhādikaṃ sṛṣṭvā jagāma pitṛhetave |

na prāpnuvanti pitaro dadati brāhmaṇādayaḥ || 7 ||
sarve ca jagmuḥ kṣudhitāḥ khinnāstu brahmaṇaḥ sabhām |
sarvaṃ nivedanaṃ cakrustameva jagatāṃ vidhim || 8 ||
brahmā ca mānasīṃ kanyāṃ sasṛje ca manoharām |
rūpayauvanasampannāṃ śatacandranibhānanām || 9 ||
vidyāvatīṃ guṇavatīmatirūpavatīṃ satīm |
śvetacampakavarṇābhāṃ rat□nabhūṣaṇabhūṣitām || 10 ||
viśuddhāṃ prakṛteraṃśāṃ sasmitāṃ varadāṃ śubhām |
svadhābhidhāṃ ca sudatīṃ lakṣmīlakṣaṇasaṃyutām || 11 ||
śatapadmapadanyastapādapadmaṃ ca bibhratīm |
pat□nīṃ pitṝṇāṃ padmāsyāṃ padmajāṃ padmalocanām || 12 ||
pitṛbhyaśca dadau brahmā tuṣṭebhyastuṣṭirūpiṇīm |
brāhmaṇānāṃ copadeśaṃ cakāra gopanīyakam || 13 ||
svadhāntaṃ mantramuccārya pitṛbhyo deyamityapi |

krameṇa tena viprāśca pitre dānaṃ daduḥ purā || 14 ||
svāhā śastā devadāne pitṛdāne svadhā smṛtā |
sarvatra dakṣiṇā śastā hataṃ yajñamadakṣiṇam || 15 ||
pitaro devatā viprā munayo manavastathā |

pūjāṃ cakruḥ svadhāṃ śāntāṃ tuṣṭuvuḥ paramādarāt || 16 ||
devādayaśca santuṣṭāḥ paripūrṇamanorathāḥ |
viprādayaśca pitaraḥ svadhādevīvareṇa ca || 17 ||
ityevaṃ kathitaṃ sarvaṃ svadhopākhyānameva ca |
sarveṣāṃ ca tuṣṭikaraṃ kiṃ bhūyaḥ śrotumicchasi || 18 ||
nārada uvāca
svadhāpūjāvidhānaṃ ca dhyānaṃ stotraṃ mahāmune |
śrotumicchāmi yat□nena vada vedavidāṃvara || 19 ||
śrīnārāyaṇa uvāca
dhyānaṃ ca stavanaṃ brahman vedoktaṃ sarvamaṅ□galam |

sarvaṃ jānāsi ca kathaṃ jñātumicchasi vṛddhaye || 20 ||
śaratkṛṣṇatrayodaśyāṃ maghāyāṃ śrāddhavāsare |
svadhāṃ sampūjya yat□nena tataḥ śrāddhaṃ samācaret || 21 ||
svadhāṃ nābhyarcya yo vipraḥ śrāddhaṃ kuryādahaṃmatiḥ |
na bhavetphalabhāksatyaṃ śrāddhasya tarpaṇasya ca || 22 ||
brahmaṇo mānasīṃ kanyāṃ śaśvatsusthirayauvanām |
pūjyāṃ vai pitṛdevānāṃ śrāddhānāṃ phaladāṃ bhaje || 23 ||
iti dhyātvā śilāyāṃ vā hyathavā maṅ□gale ghaṭe |
dadyātpādyādikaṃ tasyai mūleneti śrutau śrutam || 24 ||
oṃ hrīṃ śrīṃ klīṃ svadhādevyai svāheti ca mahāmune |
samuccārya tu sampūjya stutvā tāṃ praṇamed□ dvijaḥ || 25 ||
stotraṃ śṛṇu muniśreṣṭha brahmaputra viśārada |
sarvavāñchāpradaṃ nṝṇāṃ brahmaṇā yatkṛtaṃ purā || 26 ||
śrīnārāyaṇa uvāca

svadhoccāraṇamātreṇa tīrthasnāyī bhavennaraḥ |
mucyate sarvapāpebhyo vājapeyaphalaṃ labhet || 27 ||
svadhā svadhā svadhetyevaṃ yadi vāratrayaṃ smaret |
śrāddhasya phalamāpnoti baleśca tarpaṇasya ca || 28 ||
śrāddhakāle svadhāstotraṃ yaḥ śṛṇoti samāhitaḥ |
sa labhecchrāddhasambhūtaṃ phalameva na saṃśayaḥ || 29 ||
svadhā svadhā svadhetyevaṃ trisandhyaṃ yaḥ paṭhennaraḥ |
priyāṃ vinītāṃ sa labhetsādhvīṃ putraguṇānvitām || 30 ||
pitṝṇāṃ prāṇatulyā tvaṃ dvijajīvanarūpiṇī |
śrāddhādhiṣṭhātṛdevī ca śrāddhādīnāṃ phalapradā || 31 ||
nityā tvaṃ satyarūpāsi puṇyarūpāsi suvrate |
āvirbhāvatirobhāvau sṛṣṭau ca pralaye tava || 32 ||
oṃ svastiśca namaḥ svāhā svadhā tvaṃ dakṣiṇā tathā |
nirūpitāścaturvedaiḥ praśastāḥ karmiṇāṃ punaḥ || 33 ||

karmapūrtyarthamevaitā īśvareṇa vinirmitāḥ |
ityevamuktvā sa brahmā brahmaloke svasaṃsadi || 34 ||
tasthau ca sahasā sadyaḥ svadhā sā''virbabhūva ha |
tadā pitṛbhyaḥ pradadau tāmeva kamalānanām || 35 ||
tāṃ samprāpya yayuste ca pitaraśca praharṣitāḥ |
svadhāstotramidaṃ puṇyaṃ yaḥ śṛṇoti samāhitaḥ |
sa snātaḥ sarvatīrtheṣu vāñchitaṃ phalamāpnuyāt || 36 ||

English translation

1-18. Narayana said said O Narada! I will tell you now the excellent anecdote of Svadha, pleasing to the Piths and enhancing the fruits of the S'radh ceremony when foods are offered to the Pitris. Listen. Before the creation, the Creator created seven Pitris. Four out of them are with forms and the other three are of the nature of Teja (light).

Note Kavyavahoanalah Some Yamaschaivaryama tatha, Agnisvattah Barhisadah Somapa Pitri Devatah. These seven Pitris are according to the other Puranas. Seeing the beautiful and lovely forms of the Pitris, He made arrangements for their food in the form of S'raddhas and Tarpanas, etc. (funeral ceremony and peace- offerings), etc. (S'radh, solemn obsequies performed in honour of the manes of deceased ancestors.)

Taking bath, performing S'radh ceremony upto Tarpanam (peace- offerings), worshipping the Devas and doing Sandhya thrice a day; these are the daily duties of the Brahmanas. If any Brahmana does not perform daily the Trisandhyas, S'raddha, Tarpanam, worship and the reciting of the Vedas, he becomes devoid of fire like a snake without any poison. He who does not perform the devotional service of the Devi, who eats food not offered to S'ri Hari, who remains impure till death, is not entitled to do any karma whatsoever. Thus, introducing the S'raddhas, etc., for the Pitris, Brahma went to His own abode. The Brahmanas went on doing the S'raddhas for the Pitris, but the Pitris could not enjoy them and so they remained without food and were not satisfied. They all, being hungry and sad, went to the Council of Brahma and informed Him everything from

beginning to end. Brahma then created out of His mind one daughter very beautiful, full of youth and having a face lovely, as if equal to one hundred moons. That woman was best in all respects whether in form, beauty, qualities or in learning. Her colour was white like the white Champaka flower and her body was adorned all over with jewel ornaments. This form was very pure, ready to grant boons, auspicious and the part of Prakriti. Her face was beaming with smiles; her teeth were very beautiful and her body showed signs of Laksmi (i.e., of wealth and prosperity). Her name was Svadha. Her lotus-feet were situated on one hundred lotuses. She was the wife of the Pitris. Her face resembled that of a lotus and Her eyes looked like water lilies. She was born of the lotus born Brahma. The Grand¬ father Brahma made over that daughter of the nature of Tusti (Contentment) to the hands of the Pitris and they were satisfied. Brahma advised the Brahmanas privately that whenever they would offer anything to the Pitris, they should offer duly with the mantra Svadha pronounced at the end. Since then the Brahmanas are offering everything to the Pitris, with the Mantra Svadha uttered in the end. Svaha is laudable, when offerings are presented to the Gods and Svadha is commendable when offerings are made to the Pitris. But in both the cases, Daksina is essential. Without Daksina (sacrificial fee), all sacrifices are useless and worthless. The Pitris, Devatas, Brahmanas, the Munis, the Manus worshipped the peaceful Svadha and chanted hymns to Her with great love. The Devas, Pitris, Brahmanas, all were pleased and felt their ends achieved when they got the boon from Svadha Devi. Thus I have told you everything about Svadha. It is pleasing to all. What more do you want to hear? Say. I will answer all your questions.

19. Narada said “O Thou, the Best of the knowers of the Vedas! O Muni Sattama! I want now to hear the method of worship, the meditation and the hymns of Svadha Devi. Kindly tell me all about this.”

20-27. Narayana said You know everything about the all- auspicious Dhyan, Stotra, as stated in the Vedas; then why do you ask me again? However I will speak out this for the enhancement of knowledge. On the thirteenth day of the Dark Fortnight in autumn when the Magha asterism is with the Moon and on the S'raddha day. One should worship with care Svadha Devi; then one should perform S'raddha. If, out of vanity, a Brahmin performs S'radh without first worshipping Svadha Devi then he will never get the fruits of Tarpanam or S'radh. “O Devi Svadhe! Thou art the mind-born

daughter of Brahma, always young and worshipped by the Piths. Thou bestowest the fruits of S'raddh. So I meditate on Thee." Thus meditating, the Brahmin is to pronounce the motto (mula mantra) and offer the Padyam, etc., on the S'alagrama stone or on the auspicious earthen jar. This is the ruling of the Vedas. The motto is "Om Hrim, S'rim, Klim, Svadha Devyai Svaha." She should be worshipped with this Mantra. After reciting hymns to the Devi, one is to bow down to the Svadha Devi. O Son of Brahma! O Best of Munis! O Skilled in hearing! I now describe the stotra which Brahma composed at the beginning for the bestowal of the desired fruits to mankind. Listen.

Narayana said The instant the Mantra Svadha is pronounced, men get at once the fruits of bathing in the holy places of pilgrimages. No trace of sin exists in him at that time; rather the religious merits of performing the Vajapeya sacrifice accrue to him.

28-36. "Svadha," "Svadha," "Svadha," thrice this word if one calls to mind, one gets the fruits of S'radh, Tarpanam, and Bali (offering sacrifices). So much so, if one hears with devotion during the S'radh time the recitation of the hymn to Svadha, one gets, no doubt, the fruit of S'radh. If one recites the Svadha mantra thrice every time in the morning, midday and evening, every day, one gets an obedient, chaste wife begetting sons. The following is the hymn (Stotra) to

Svadha "O Devi Svadhe! Thou art dear to the Pitris as their vital breaths and thou art the lives of the Brahmanas. Thou art the Presiding Deity of the S'radh ceremonies and bestowest the fruits thereof. O Thou of good vows! Thou art eternal, true, and of the nature of religious merits. Thou appearest in creation and disappearest in dissolution. And this appearing and disappearing go on forever. Thou art Om, thou art Svasti, Thou art Namas Kara (salutation); Thou art Svadha, Thou art Daksina, Thou art the various works as designated in the Vedas. These the Lord of the world has created for the success of actions." No sooner Brahma, seated in His assembly in the Brahma Loka, reciting this stotra remained silent, than Svadha Devi appeared there all at once. When Brahma handed over the lotus-faced Svadha Devi over to the hands of the Pitris, and they gladly took Her to their own abodes. He who hears with devotion and attention this stotra of Svadha, gets all sorts of rich fruits that are desired and the fruits of bathing in all the Tirthas.

Here ends the Forty-fourth Chapter of the Ninth Book on the story of Svadha Devi in the discourse between Narada and Narayana in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 45

On The Anecdote Of Daksina

Chapter 262 of 318 · 98 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
उक्तं स्वाहास्वधाख्यानं प्रशस्तं मधुरं परम् ।
वक्ष्यामि दक्षिणाख्यानं सावधानो निशामय ॥ १ ॥
गोपी सुशीला गोलोके पुराऽऽसीत्प्रेयसी हरेः ।
राधा प्रधाना सध्रीची धन्या मान्या मनोहरा ॥ २ ॥
अतीव सुन्दरी रामा सुभगा सुदती सती ।
विद्यावती गुणवती चातिरूपवती सती ॥ ३ ॥
कलावती कोमलाङ्गी कान्ता कमललोचना ।
सुश्रोणी सुस्तनी श्यामा न्यग्रोधपरिमण्डिता ॥ ४ ॥
ईषद्धास्यप्रसन्नास्या रत्नालङ्कारभूषिता ।
श्वेतचम्पकवर्णाभा बिम्बोष्ठी मृगलोचना ॥ ५ ॥
कामशास्त्रेषु निपुणा कामिनी हंसगामिनी ।
भावानुरक्ता भावज्ञा कृष्णस्य प्रियभामिनी ॥ ६ ॥
रसज्ञा रसिका रासे रासेशस्य रसोत्सुका ।

उवासादक्षिणे क्रोडे राधायाः पुरतः पुरा ॥ ७ ॥
सम्बभूवानम्रमुखो भयेन मधुसूदनः ।
दृष्ट्वा राधां च पुरतो गोपीनां प्रवरोत्तमाम् ॥ ८ ॥
कामिनीं रक्तवदनां रक्तपङ्कजलोचनाम् ।
कोपेन कम्पिताङ्गीं च कोपेन स्फुरिताधराम् ॥ ९ ॥
वेगेन तां तु गच्छन्तीं विज्ञाय तदनन्तरम् ।
विरोधभीतो भगवानन्तर्धानं चकार सः ॥ १० ॥
पलायन्तं च कान्तं च शान्तं सत्त्वं सुविग्रहम् ।
विलोक्य कम्पिता गोप्यः सुशीलाद्यास्ततो भिया ॥ ११ ॥
विलोक्य लम्पटं तत्र गोपीनां लक्षकोटयः ।
पुटाञ्जलियुता भीता भक्तिनम्रात्मकन्धराः ॥ १२ ॥
रक्ष रक्षेत्युक्तवन्त्यो देवीमिति पुनः पुनः ।
ययुर्भयेन शरणं यस्याश्चरणपङ्कजे ॥ १३ ॥
त्रिलक्षकोटयो गोपाः सुदामादय एव च ।

ययुर्भयेन शरणं तत्पादाब्जे च नारद ॥ १४ ॥
पलायन्तं च कान्तं च विज्ञाय परमेश्वरी ।

पलायन्तीं सहचरीं सुशीलां च शशाप सा ॥ १५ ॥
अद्यप्रभृति गोलोकं सा चेदायाति गोपिका ।
सद्यो गमनमात्रेण भस्मसाच्च भविष्यति ॥ १६ ॥
इत्येवमुक्त्वा तत्रैव देवदेवेश्वरी रुषा ।
रासेश्वरी रासमध्ये रासेशमाजुहाव ह ॥ १७ ॥
नालोक्य पुरतः कृष्णं राधा विरहकातरा ।
युगकोटिसमं मेने क्षणभेदेन सुव्रता ॥ १८ ॥
हे कृष्ण प्राणनाथेशागच्छ प्राणाधिकप्रिय ।
प्राणाधिष्ठातृदेवेश प्राणा यान्ति त्वया विना ॥ १९ ॥
स्त्रीगर्वः पतिसौभाग्याद्वर्धते च दिने दिने ।
सुखं च विपुलं यस्मात्तं सेवेद्धर्मतः सदा ॥ २० ॥
पतिर्बन्धुः कुलस्त्रीणामधिदेवः सदागतिः ।

परसम्पत्स्वरूपश्च मूर्तिमान् भोगदः सदा ॥ २१ ॥
धर्मदः सुखदः शश्वत्प्रीतिदः शान्तिदः सदा ।
सम्मानैर्दीप्यमानश्च मानदो मानखण्डनः ॥ २२ ॥
सारात्सारतरः स्वामी बन्धूनां बन्धुवर्धनः ।
न च भर्तुः समो बन्धुर्बन्धोर्बन्धुषु दृश्यते ॥ २३ ॥
भरणादेव भर्ता च पालनात्पतिरुच्यते ।
शरीरेशाच्च स स्वामी कामदः कान्त उच्यते ॥ २४ ॥
बन्धुश्च सुखवृद्ध्या च प्रीतिदानात्प्रियः स्मृतः ।
ऐश्वर्यदानादीशश्च प्राणेशात्प्राणनायकः ॥ २५ ॥
रतिदानाच्च रमणः प्रियो नास्ति प्रियात्परः ।
पुत्रस्तु स्वामिनः शुक्राज्जायते तेन स प्रियः ॥ २६ ॥
शतपुत्रात्परः स्वामी कुलजानां प्रियः सदा ।
असत्कुलप्रसूता या कान्तं विज्ञातुमक्षमा ॥ २७ ॥
स्नानं च सर्वतीर्थेषु सर्वयज्ञेषु दक्षिणा ।

प्रादक्षिण्यं पृथिव्याश्च सर्वाणि च तपांसि च ॥ २८ ॥
सर्वाण्येव व्रतादीनि महादानानि यानि च ।
उपोषणानि पुण्यानि यानि यानि श्रुतानि च ॥ २९ ॥
गुरुसेवा विप्रसेवा देवसेवादिकं च यत् ।
स्वामिनः पादसेवायाः कलां नार्हन्ति षोडशीम् ॥ ३० ॥
गुरुविप्रेन्द्रदेवेषु सर्वेभ्यश्च पतिर्गुरुः ।
विद्यादाता यथा पुंसां कुलजानां तथा प्रियः ॥ ३१ ॥
गोपीनां लक्षकोटीनां गोपानां च तथैव च ।
ब्रह्माण्डानामसंख्यानां तत्रस्थानां तथैव च ॥ ३२ ॥
विश्वादिगोलकान्तानामीश्वरी यत्प्रसादतः ।
अहं न जाने तं कान्तं स्त्रीस्वभावो दुरत्ययः ॥ ३३ ॥

इत्युक्त्वा राधिका कृष्णं तत्र दध्यौ स्वभक्तितः।
रुरोद प्रेम्णा सा राधा नाथ नाथेति चाब्रवीत्॥ ३४॥
दर्शनं देहि रमण दीना विरहदुःखिता।

अथ सा दक्षिणा देवी ध्वस्ता गोलोकतो मुने॥ ३५॥
सुचिरं च तपस्तप्त्वा विवेश कमलातनौ।
अथ देवादयः सर्वे यज्ञं कृत्वा सुदुष्करम्॥ ३६॥
नालभंस्ते फलं तेषां विषण्णाः प्रययुर्विधिम्।
विधिर्निवेदनं श्रुत्वा देवादीनां जगत्पतिम्॥ ३७॥
दध्यौ च सुचिरं भक्त्या प्रत्यादेशमवाप सः।
नारायणश्च भगवान् महालक्ष्याश्च देहतः॥ ३८॥
विनिष्कृष्य मर्त्यलक्ष्मीं ब्रह्मणे दक्षिणां ददौ।
ब्रह्मा ददौ तां यज्ञाय पूरणार्थं च कर्मणाम्॥ ३९॥
यज्ञः सम्पूज्य विधिवत्तां तुष्टाव तदा मुदा।
तप्तकाञ्चनवर्णाभां चन्द्रकोटिसमप्रभाम्॥ ४०॥
अतीव कमनीयां च सुन्दरीं सुमनोहराम्।
कमलास्यां कोमलाङ्गीं कमलायतलोचनाम्॥ ४१॥
कमलासनपूज्यां च कमलाङ्गसमुद्भवाम्।

वह्निशुद्धांशुकाधानां बिम्बोष्ठीं सुदतीं सतीम्॥ ४२॥
बिभ्रतीं कबरीभारं मालतीमाल्यसंयुतम्।
ईषद्धास्यप्रसन्नास्यां रत्नभूषणभूषिताम्॥ ४३॥
सुवेषाढ्यां च सुस्नातां मुनिमानसमोहिनीम्।
कस्तूरीबिन्दुभिः सार्धं सुगन्धिचन्दनेन्दुभिः॥ ४४॥
सिन्दूरबिन्दुनाल्पेनाप्यलकाधःस्थलोज्ज्वलाम्।
सुप्रशस्तनितम्बाढ्यां बृहच्छ्रोणिपयोधराम्॥ ४५॥
कामदेवाधाररूपां कामबाणप्रपीडिताम्।
तां दृष्ट्वा रमणीयां च यज्ञो मूर्च्छामवाप ह॥ ४६॥
पत्नीं तामेव जग्राह विधिबोधितपूर्वकम्।
दिव्यं वर्षशतं चैव तां गृहीत्वा तु निर्जने॥ ४७॥
यज्ञो रेमे मुदा युक्तो रामेशो रमया सह।
गर्भं दधार सा देवी दिव्यं द्वादशवर्षकम्॥ ४८॥
ततः सुषाव पुत्रं च फलं वै सर्वकर्मणाम्।

परिपूर्णे कर्मणि च तत्पुत्रः फलदायकः॥ ४९॥
यज्ञो दक्षिणया सार्धं पुत्रेण च फलेन च।
कर्मिणां फलदाता चेत्येवं वेदविदो विदुः॥ ५०॥
यज्ञश्च दक्षिणां प्राप्य पुत्रं च फलदायकम्।
फलं ददौ च सर्वेभ्यः कर्मणां चैव नारद॥ ५१॥
तदा देवादयस्तुष्टाः परिपूर्णमनोरथाः।

स्वस्थाने ते ययुः सर्वे धर्मवक्त्रादिदं श्रुतम् ॥ ५२ ॥
कृत्वा कर्म च कर्ता च तूर्णं दद्याच्च दक्षिणाम् ।
तत्क्षणं फलमाप्नोति वेदैरुक्तमिदं मुने ॥ ५३ ॥
कर्मी कर्मणि पूर्णे च तत्क्षणे यदि दक्षिणाम् ।
न दद्याद्ब्राह्मणेभ्यश्च दैवेनाज्ञानतोऽथवा ॥ ५४ ॥
मुहुर्ते समतीते तु द्विगुणा सा भवेद्ध्रुवम् ।
एकरात्रे व्यतीते तु भवेच्छतगुणा च सा ॥ ५५ ॥
त्रिरात्रे तच्छतगुणा सप्ताहे द्विगुणा ततः ।

मासे लक्षगुणा प्रोक्ता ब्राह्मणानां च वर्धते ॥ ५६ ॥
संवत्सरे व्यतीते तु सा त्रिकोटिगुणा भवेत् ।
कर्म तद्यजमानानां सर्वं वै निष्फलं भवेत् ॥ ५७ ॥
स च ब्रह्मस्वहारी च न कर्मार्होऽशुचिर्नरः ।
दरिद्रो व्याधियुक्तश्च तेन पापेन पातकी ॥ ५८ ॥
तद्गृहाद्याति लक्ष्मीश्च शापं दत्त्वा सुदारुणम् ।
पितरो नैव गृह्णन्ति तद्दत्तं श्राद्धतर्पणम् ॥ ५९ ॥
एवं सुराश्च तत्पूजां तद्दत्तामग्निराहुतिम् ।
दत्तं न दीयते दानं ग्रहीता नैव याचते ॥ ६० ॥
उभौ तौ नरके यातश्छिन्नरज्जौ यथा घटः ।
नार्पयेद्यजमानश्चेद्याचितश्चापि दक्षिणाम् ॥ ६१ ॥
भवेद्ब्रह्मस्वापहारी कुम्भीपाकं व्रजेद्ध्रुवम् ।
वर्षलक्षं वसेत्तत्र यमदूतेन ताडितः ॥ ६२ ॥
ततो भवेत्स चाण्डालो व्याधियुक्तो दरिद्रकः ।

पातयेत्पुरुषान्सप्त पूर्वांश्च सप्त जन्मतः ॥ ६३ ॥
इत्येवं कथितं विप्र किं भूयः श्रोतुमिच्छसि ।
नारद उवाच
यत्कर्म दक्षिणाहीनं को भुङ्क्ते तत्फलं मुने ॥ ६४ ॥
पूजाविधिं दक्षिणायाः पुरा यज्ञकृतं वद ।
श्रीनारायण उवाच
कर्मणोऽदक्षिणस्यैव कुत एव फलं मुने ॥ ६५ ॥
सदक्षिणे कर्मणि च फलमेव प्रवर्तते ।
अदक्षिणं च यत्कर्म तद्भुङ्क्ते च बलिर्मुने ॥ ६६ ॥
बलये तत्प्रदत्तं च वामनेन पुरा मुने ।
अश्रोत्रियः श्राद्धद्रव्यमश्रद्धादानमेव च ॥ ६७ ॥
वृषलीपतिविप्राणां पूजाद्रव्यादिकं च यत् ।
असद्द्विजैः कृतं यज्ञमशुचेः पूजनं च यत् ॥ ६८ ॥
गुरावभक्तस्य कर्म बलिर्भुङ्क्ते न संशयः ।

दक्षिणायाश्च यद्ध्यानं स्तोत्रं पूजाविधिक्रमम् ॥ ६९ ॥
तत्सर्वं कण्वशाखोक्तं प्रवक्ष्यामि निशामय ।
पुरा सम्प्राप्य तां यज्ञः कर्मदक्षां च दक्षिणाम् ॥ ७० ॥
मुमोहास्याः स्वरूपेण तुष्टाव कामकातरः ।
यज्ञ उवाच
पुरा गोलोकगोपी त्वं गोपीनां प्रवरा वरा ॥ ७१ ॥
राधासमा तत्सखी च श्रीकृष्णप्रेयसी प्रिया ।
कार्तिकीपूर्णिमायां तु रासे राधामहोत्सवे ॥ ७२ ॥
आविर्भूता दक्षिणांसाल्लक्ष्म्याश्च तेन दक्षिणा ।
पुरा त्वं च सुशीलाख्या ख्याता शीलेन शोभने ॥ ७३ ॥
लक्ष्मीदक्षांसभागात्त्वं राधाशापाच्च दक्षिणा ।
गोलोकात्त्वं परिभ्रष्टा मम भाग्यादुपस्थिता ॥ ७४ ॥
कृपां कुरु महाभागे मामेव स्वामिनं कुरु ।
कर्मिणां कर्मणां देवी त्वमेव फलदा सदा ॥ ७५ ॥

त्वया विना च सर्वेषां सर्वं कर्म च निष्फलम् ।
त्वया विना तथा कर्म कर्मिणां च न शोभते ॥ ७६ ॥
ब्रह्मविष्णुमहेशाश्च दिक्पालादय एव च ।
कर्मणश्च फलं दातुं न शक्ताश्च त्वया विना ॥ ७७ ॥
कर्मरूपी स्वयं ब्रह्मा फलरूपी महेश्वरः ।
यज्ञरूपी विष्णुरहं त्वमेषां साररूपिणी ॥ ७८ ॥
फलदातृपरं ब्रह्म निर्गुणा प्रकृतिः परा ।
स्वयं कृष्णश्च भगवान् स च शक्तस्त्वया सह ॥ ७९ ॥
त्वमेव शक्तिः कान्ते मे शश्वज्जन्मनि जन्मनि ।
सर्वकर्मणि शक्तोऽहं त्वया सह वरानने ॥ ८० ॥
इत्युक्त्वा च पुरस्तस्थौ यज्ञाधिष्ठातृदेवता ।
तुष्टा बभूव सा देवी भेजे तं कमलाकला ॥ ८१ ॥
इदं च दक्षिणास्तोत्रं यज्ञकाले च यः पठेत् ।
फलं च सर्वयज्ञानां प्राप्नोति नात्र संशयः ॥ ८२ ॥

राजसूये वाजपेये गोमेधे नरमेधके ।
अश्वमेधे लाङ्गले च विष्णुयज्ञे यशस्करे ॥ ८३ ॥
धनदे भूमिदे पूर्ते फलदे गजमेधके ।
लोहयज्ञे स्वर्णयज्ञे रत्नयज्ञेऽथ ताम्रके ॥ ८४ ॥
शिवयज्ञे रुद्रयज्ञे शक्रयज्ञे च बन्धुके ।
वृष्टौ वरुणयागे च कण्डके वैरिमर्दने ॥ ८५ ॥
शुचियज्ञे धर्मयज्ञेऽध्वरे च पापमोचने ।
ब्रह्माणीकर्मयागे च योनियागे च भद्रके ॥ ८६ ॥
एतेषां च समारम्भे इदं स्तोत्रं च यः पठेत् ।
निर्विघ्नेन च तत्कर्म सर्वं भवति निश्चितम् ॥ ८७ ॥

इदं स्तोत्रं च कथितं ध्यानं पूजाविधिं शृणु ।
शालग्रामे घटे वापि दक्षिणां पूजयेत्सुधीः ॥ ८८ ॥
लक्ष्मीदक्षांससम्भूतां दक्षिणां कमलाकलाम् ।
सर्वकर्मसुदक्षां च फलदां सर्वकर्मणाम् ॥ ८९ ॥

विष्णोः शक्तिस्वरूपां च पूजितां वन्दितां शुभाम् ।
शुद्धिदां शुद्धिरूपां च सुशीलां शुभदां भजे ॥ ९० ॥
ध्यात्वानेनैव वरदां मूलेन पूजयेत्सुधीः ।
दत्त्वा पाद्यादिकं देव्यै वेदोक्तेनैव नारद ॥ ९१ ॥
ॐ श्रीं क्लीं ह्रीं दक्षिणायै स्वाहेति च विचक्षणः ।
पूजयेद्विधिवद्भक्त्या दक्षिणां सर्वपूजिताम् ॥ ९२ ॥
इत्येवं कथितं ब्रह्मन् दक्षिणाख्यानमेव च ।
सुखदं प्रीतिदं चैव फलदं सर्वकर्मणाम् ॥ ९३ ॥
इदं च दक्षिणाख्यानं यः शृणोति समाहितः ।
अङ्गहीनं च तत्कर्म न भवेद्भारते भुवि ॥ ९४ ॥
अपुत्रो लभते पुत्रं निश्चितं च गुणान्वितम् ।
भार्याहीनो लभेद्भार्यां सुशीलां सुन्दरीं पराम् ॥ ९५ ॥
वरारोहां पुत्रवतीं विनीतां प्रियवादिनीम् ।
पतिव्रतां च शुद्धां च कुलजां च वधूं वराम् ॥ ९६ ॥

विद्याहीनो लभेद्विद्यां धनहीनो लभेद्धनम् ।
भूमिहीनो लभेद्भूमिं प्रजाहीनो लभेत्प्रजाम् ॥ ९७ ॥
सङ्कटे बन्धुविच्छेदे विपत्तौ बन्धने तथा ।
मासमेकमिदं श्रुत्वा मुच्यते नात्र संशयः ॥ ९८ ॥

Roman transliteration

śrīnārāyaṇa uvāca
uktaṃ svāhāsvadhākhyānaṃ praśastaṃ madhuraṃ param |
vakṣyāmi dakṣiṇākhyānaṃ sāvadhāno niśāmaya || 1 ||
gopī suśīlā goloke purā''sītpreyasī hareḥ |
rādhā pradhānā sadhrīcī dhanyā mānyā manoharā || 2 ||
atīva sundarī rāmā subhagā sudatī satī |
vidyāvatī guṇavatī cātirūpavatī satī || 3 ||
kalāvatī komalāṅ□gī kāntā kamalalocanā |
suśroṇī sustanī śyāmā nyagrodhaparimaṇḍitā || 4 ||
īṣaddhāsyaprasannāsyā rat□nālaṅ□kārabhūṣitā |
śvetacampakavarṇābhā bimboṣṭhī mṛgalocanā || 5 ||
kāmaśāstreṣu nipuṇā kāminī haṃsagāminī |
bhāvānuraktā bhāvajñā kṛṣṇasya priyabhāminī || 6 ||
rasajñā rasikā rāse rāseśasya rasotsukā |

uvāsādakṣiṇe kroḍe rādhāyāḥ purataḥ purā || 7 ||
sambabhūvānamramukho bhayena madhusūdanaḥ |

dṛṣṭvā rādhāṃ ca purato gopīnāṃ pravarottamām || 8 ||
kāminīṃ raktavadanāṃ raktapaṅ□kajalocanām |
kopena kampitāṅ□gīṃ ca kopena sphuritādharām || 9 ||
vegena tāṃ tu gacchantīṃ vijñāya tadanantaram |
virodhabhīto bhagavānantardhānaṃ cakāra saḥ || 10 ||
palāyantaṃ ca kāntaṃ ca śāntaṃ sattvaṃ suvigraham |
vilokya kampitā gopyaḥ suśīlādyāstato bhiyā || 11 ||
vilokya lampaṭaṃ tatra gopīnāṃ lakṣakoṭayaḥ |
puṭāñjaliyutā bhītā bhaktinamrātmakandharāḥ || 12 ||
rakṣa rakṣetyuktavantyo devīmiti punaḥ punaḥ |
yayurbhayena śaraṇaṃ yasyāścaraṇapaṅ□kaje || 13 ||
trilakṣakoṭayo gopāḥ sudāmādaya eva ca |

yayurbhayena śaraṇaṃ tatpādābje ca nārada || 14 ||
palāyantaṃ ca kāntaṃ ca vijñāya parameśvarī |
palāyantīṃ sahacarīṃ suśīlāṃ ca śaśāpa sā || 15 ||
adyaprabhṛti golokaṃ sā cedāyāti gopikā |
sadyo gamanamātreṇa bhasmasācca bhaviṣyati || 16 ||
ityevamuktvā tatraiva devadeveśvarī ruṣā |
rāseśvarī rāsamadhye rāseśamājuhāva ha || 17 ||
nālokya purataḥ kṛṣṇaṃ rādhā virahakātarā |
yugakoṭisamaṃ mene kṣaṇabhedena suvratā || 18 ||
he kṛṣṇa prāṇanātheśāgaccha prāṇādhikapriya |
prāṇādhiṣṭhātṛdeveśa prāṇā yānti tvayā vinā || 19 ||
strīgarvaḥ patisaubhāgyādvardhate ca dine dine |
sukhaṃ ca vipulaṃ yasmāttaṃ seveddharmataḥ sadā || 20 ||
patirbandhuḥ kulastrīṇāmadhidevaḥ sadāgatiḥ |

parasampatsvarūpaśca mūrtimān bhogadaḥ sadā || 21 ||
dharmadaḥ sukhadaḥ śaśvatprītidaḥ śāntidaḥ sadā |
sammānairdīpyamānaśca mānado mānakhaṇḍanaḥ || 22 ||
sārātsārataraḥ svāmī bandhūnāṃ bandhuvardhanaḥ |
na ca bhartuḥ samo bandhurbandhorbandhuṣu dṛśyate || 23 ||
bharaṇādeva bhartā ca pālanātpatirucyate |
śarīreśācca sa svāmī kāmadaḥ kānta ucyate || 24 ||
bandhuśca sukhavṛddhyā ca prītidānātpriyaḥ smṛtaḥ |
aiśvaryadānādīśaśca prāṇeśātprāṇanāyakaḥ || 25 ||
ratidānācca ramaṇaḥ priyo nāsti priyātparaḥ |
putrastu svāminaḥ śukrājjāyate tena sa priyaḥ || 26 ||
śataputrātparaḥ svāmī kulajānāṃ priyaḥ sadā |
asatkulaprasūtā yā kāntaṃ vijñātumakṣamā || 27 ||
snānaṃ ca sarvatīrtheṣu sarvayajñeṣu dakṣiṇā |

prādakṣiṇyaṃ pṛthivyāśca sarvāṇi ca tapāṃsi ca || 28 ||
sarvāṇyeva vratādīni mahādānāni yāni ca |
upoṣaṇāni puṇyāni yāni yāni śrutāni ca || 29 ||
gurusevā viprasevā devasevādikaṃ ca yat |
svāminaḥ pādasevāyāḥ kalāṃ nārhanti ṣoḍaśīm || 30 ||
guruviprendradeveṣu sarvebhyaśca patirguruḥ |
vidyādātā yathā puṃsāṃ kulajānāṃ tathā priyaḥ || 31 ||
gopīnāṃ lakṣakoṭīnāṃ gopānāṃ ca tathaiva ca |
brahmāṇḍānāmasaṃkhyānāṃ tatrasthānāṃ tathaiva ca || 32 ||

viśvādigolakāntānāmīśvarī yatprasādataḥ |
ahaṃ na jāne taṃ kāntaṃ strīsvabhāvo duratyayaḥ || 33 ||
ityuktvā rādhikā kṛṣṇaṃ tatra dadhyau svabhaktitaḥ |
ruroda premṇā sā rādhā nātha nātheti cābravīt || 34 ||
darśanaṃ dehi ramaṇa dīnā virahaduḥkhitā |

atha sā dakṣiṇā devī dhvastā golokato mune || 35 ||
suciraṃ ca tapastaptvā viveśa kamalātanau |
atha devādayaḥ sarve yajñaṃ kṛtvā suduṣkaram || 36 ||
nālabhaṃste phalaṃ teṣāṃ viṣaṇṇāḥ prayayurvidhim |
vidhirnivedanaṃ śrutvā devādīnāṃ jagatpatim || 37 ||
dadhyau ca suciraṃ bhaktyā pratyādeśamavāpa saḥ |
nārāyaṇaśca bhagavān mahālakṣyāśca dehataḥ || 38 ||
viniṣkṛṣya martyalakṣmīṃ brahmaṇe dakṣiṇāṃ dadau |
brahmā dadau tāṃ yajñāya pūraṇārthaṃ ca karmaṇām || 39 ||
yajñaḥ sampūjya vidhivattāṃ tuṣṭāva tadā mudā |
taptakāñcanavarṇābhāṃ candrakoṭisamaprabhām || 40 ||
atīva kamanīyāṃ ca sundarīṃ sumanoharām |
kamalāsyāṃ komalāṅ□gīṃ kamalāyatalocanām || 41 ||
kamalāsanapūjyāṃ ca kamalāṅ□gasamud□bhavām |

vahniśuddhāṃśukādhānāṃ bimboṣṭhīṃ sudatīṃ satīm || 42 ||
bibhratīṃ kabarībhāraṃ mālatīmālyasaṃyutam |
īṣaddhāsyaprasannāsyāṃ rat□nabhūṣaṇabhūṣitām || 43 ||
suveṣāḍhyāṃ ca susnātāṃ munimānasamohinīm |
kastūrībindubhiḥ sārdhaṃ sugandhicandanendubhiḥ || 44 ||
sindūrabindunālpenāpyalakādhaḥsthalojjvalām |
supraśastanitambāḍhyāṃ bṛhacchroṇipayodharām || 45 ||
kāmadevādhārarūpāṃ kāmabāṇaprapīḍitām |
tāṃ dṛṣṭvā ramaṇīyāṃ ca yajño mūrcchāmavāpa ha || 46 ||
pat□nīṃ tāmeva jagrāha vidhibodhitapūrvakam |
divyaṃ varṣaśataṃ caiva tāṃ gṛhītvā tu nirjane || 47 ||
yajño reme mudā yukto rāmeśo ramayā saha |
garbhaṃ dadhāra sā devī divyaṃ dvādaśavarṣakam || 48 ||
tataḥ suṣāva putraṃ ca phalaṃ vai sarvakarmaṇām |

paripūrṇe karmaṇi ca tatputraḥ phaladāyakaḥ || 49 ||
yajño dakṣiṇayā sārdhaṃ putreṇa ca phalena ca |
karmiṇāṃ phaladātā cetyevaṃ vedavido viduḥ || 50 ||
yajñaśca dakṣiṇāṃ prāpya putraṃ ca phaladāyakam |
phalaṃ dadau ca sarvebhyaḥ karmaṇāṃ caiva nārada || 51 ||
tadā devādayastuṣṭāḥ paripūrṇamanorathāḥ |
svasthāne te yayuḥ sarve dharmavaktrādidaṃ śrutam || 52 ||
kṛtvā karma ca kartā ca tūrṇaṃ dadyācca dakṣiṇām |
tatkṣaṇaṃ phalamāpnoti vedairuktamidaṃ mune || 53 ||
karmī karmaṇi pūrṇe ca tatkṣaṇe yadi dakṣiṇām |
na dadyād□ brāhmaṇebhyaśca daivenājñānato'thavā || 54 ||
muhūrte samatīte tu dviguṇā sā bhaved□ dhruvam |
ekarātre vyatīte tu bhavecchataguṇā ca sā || 55 ||
trirātre tacchataguṇā saptāhe dviguṇā tataḥ |

māse lakṣaguṇā proktā brāhmaṇānāṃ ca vardhate || 56 ||
saṃvatsare vyatīte tu sā trikoṭiguṇā bhavet |
karma tadyajamānānāṃ sarvaṃ vai niṣphalaṃ bhavet || 57 ||
sa ca brahmasvahārī ca na karmārho'śucirnaraḥ |
daridro vyādhiyuktaśca tena pāpena pātakī || 58 ||
tad□gṛhādyāti lakṣmīśca śāpaṃ dattvā sudāruṇam |
pitaro naiva gṛhṇanti taddattaṃ śrāddhatarpaṇam || 59 ||
evaṃ surāśca tatpūjāṃ taddattāmagnirāhutim |
dattaṃ na dīyate dānaṃ grahītā naiva yācate || 60 ||
ubhau tau narake yātaśchinnarajjau yathā ghaṭaḥ |
nārpayedyajamānaścedyācitaścāpi dakṣiṇām || 61 ||
bhavedbrahmasvāpahārī kumbhīpākaṃ vrajed□ dhruvam |
varṣalakṣaṃ vasettatra yamadūtena tāḍitaḥ || 62 ||
tato bhavetsa cāṇḍālo vyādhiyukto daridrakaḥ |

pātayetpuruṣānsapta pūrvāṃśca sapta janmataḥ || 63 ||
ityevaṃ kathitaṃ vipra kiṃ bhūyaḥ śrotumicchasi |
nārada uvāca
yatkarma dakṣiṇāhīnaṃ ko bhuṅkte tatphalaṃ mune || 64 ||
pūjāvidhiṃ dakṣiṇāyāḥ purā yajñakṛtaṃ vada |
śrīnārāyaṇa uvāca
karmaṇo'dakṣiṇasyaiva kuta eva phalaṃ mune || 65 ||
sadakṣiṇe karmaṇi ca phalameva pravartate |
adakṣiṇaṃ ca yatkarma tad□bhuṅ□kte ca balirmune || 66 ||
balaye tatpradattaṃ ca vāmanena purā mune |
aśrotriyaḥ śrāddhadravyamaśraddhādānameva ca || 67 ||
vṛṣalīpativiprāṇāṃ pūjādravyādikaṃ ca yat |
asaddvijaiḥ kṛtaṃ yajñamaśuceḥ pūjanaṃ ca yat || 68 ||
gurāvabhaktasya karma balirbhuṅ□kte na saṃśayaḥ |

dakṣiṇāyāśca yaddhyānaṃ stotraṃ pūjāvidhikramam || 69 ||
tatsarvaṃ kaṇvaśākhoktaṃ pravakṣyāmi niśāmaya |
purā samprāpya tāṃ yajñaḥ karmadakṣāṃ ca dakṣiṇām || 70 ||
mumohāsyāḥ svarūpeṇa tuṣṭāva kāmakātaraḥ |
yajña uvāca
purā golokagopī tvaṃ gopīnāṃ pravarā varā || 71 ||
rādhāsamā tatsakhī ca śrīkṛṣṇapreyasī priyā |
kārtikīpūrṇimāyāṃ tu rāse rādhāmahotsave || 72 ||
āvirbhūtā dakṣiṇāṃsāllakṣmyāśca tena dakṣiṇā |
purā tvaṃ ca suśīlākhyā khyātā śīlena śobhane || 73 ||
lakṣmīdakṣāṃsabhāgāttvaṃ rādhāśāpācca dakṣiṇā |
golokāttvaṃ paribhraṣṭā mama bhāgyādupasthitā || 74 ||
kṛpāṃ kuru mahābhāge māmeva svāminaṃ kuru |
karmiṇāṃ karmaṇāṃ devī tvameva phaladā sadā || 75 ||

tvayā vinā ca sarveṣāṃ sarvaṃ karma ca niṣphalam |
tvayā vinā tathā karma karmiṇāṃ ca na śobhate || 76 ||
brahmaviṣṇumaheśāśca dikpālādaya eva ca |
karmaṇaśca phalaṃ dātuṃ na śaktāśca tvayā vinā || 77 ||
karmarūpī svayaṃ brahmā phalarūpī maheśvaraḥ |
yajñarūpī viṣṇurahaṃ tvameṣāṃ sārarūpiṇī || 78 ||
phaladātṛparaṃ brahma nirguṇā prakṛtiḥ parā |
svayaṃ kṛṣṇaśca bhagavān sa ca śaktastvayā saha || 79 ||

tvameva śaktiḥ kānte me śaśvajjanmani janmani |
sarvakarmaṇi śakto'haṃ tvayā saha varānane || 80 ||
ityuktvā ca purastasthau yajñādhiṣṭhātṛdevatā |
tuṣṭā babhūva sā devī bheje taṃ kamalākalā || 81 ||
idaṃ ca dakṣiṇāstotraṃ yajñakāle ca yaḥ paṭhet |
phalaṃ ca sarvayajñānāṃ prāpnoti nātra saṃśayaḥ || 82 ||

rājasūye vājapeye gomedhe naramedhake |
aśvamedhe lāṅ□gale ca viṣṇuyajñe yaśaskare || 83 ||
dhanade bhūmide pūrte phalade gajamedhake |
lohayajñe svarṇayajñe rat□nayajñe'tha tāmrake || 84 ||
śivayajñe rudrayajñe śakrayajñe ca bandhuke |
vṛṣṭau varuṇayāge ca kaṇḍake vairimardane || 85 ||
śuciyajñe dharmayajñe'dhvare ca pāpamocane |
brahmāṇīkarmayāge ca yoniyāge ca bhadrake || 86 ||
eteṣāṃ ca samārambhe idaṃ stotraṃ ca yaḥ paṭhet |
nirvighnena ca tatkarma sarvaṃ bhavati niścitam || 87 ||
idaṃ stotraṃ ca kathitaṃ dhyānaṃ pūjāvidhiṃ śṛṇu |
śālagrāme ghaṭe vāpi dakṣiṇāṃ pūjayetsudhīḥ || 88 ||
lakṣmīdakṣāṃsasambhūtāṃ dakṣiṇāṃ kamalākalām |
sarvakarmasudakṣāṃ ca phaladāṃ sarvakarmaṇām || 89 ||

viṣṇoḥ śaktisvarūpāṃ ca pūjitāṃ vanditāṃ śubhām |
śuddhidāṃ śuddhirūpāṃ ca suśīlāṃ śubhadāṃ bhaje || 90 ||
dhyātvānenaiva varadāṃ mūlena pūjayetsudhīḥ |
dattvā pādyādikaṃ devyai vedoktenaiva nārada || 91 ||
oṃ śrīṃ klīṃ hrīṃ dakṣiṇāyai svāheti ca vicakṣaṇaḥ |
pūjayedvidhivad□ bhaktyā dakṣiṇāṃ sarvapūjitām || 92 ||
ityevaṃ kathitaṃ brahman dakṣiṇākhyānameva ca |
sukhadaṃ prītidaṃ caiva phaladaṃ sarvakarmaṇām || 93 ||
idaṃ ca dakṣiṇākhyānaṃ yaḥ śṛṇoti samāhitaḥ |
aṅ□gahīnaṃ ca tatkarma na bhaved□bhārate bhuvi || 94 ||
aputro labhate putraṃ niścitaṃ ca guṇānvitam |
bhāryāhīno labhed□bhāryāṃ suśīlāṃ sundarīṃ parām || 95 ||
varārohāṃ putravatīṃ vinītāṃ priyavādinīm |
pativratāṃ ca śuddhāṃ ca kulajāṃ ca vadhūṃ varām || 96 ||

vidyāhīno labhedvidyāṃ dhanahīno labheddhanam |
bhūmihīno labhed□bhūmiṃ prajāhīno labhetprajām || 97 ||
saṅ□kaṭe bandhuvicchede vipattau bandhane tathā |
māsamekamidaṃ śrutvā mucyate nātra saṃśayaḥ || 98 ||

English translation

1-63. Narayana said The excellent, most sweet stories of Svaha and Svadha are told; now I will tell you the story of Daksina; hear attentively. In early days, in the region of Goloka, there was a good-natured GopT named Sus'ila, beautiful, Radha's companion and very dear to S'ri Hari. She was fortunate, respected, beautiful, lovely, prosperous, with good teeth, learned, well qualified and of exquisitely handsome form. Her whole body was tender and lovely like Kalavati (one versed in 64 arts; moon). She was beautiful and her eyes were like water lilies. Her hips were good and spacious; Her breasts were full; she was Shyama (a kind of women having colour like melted gold; body being

hot in cold and cool in summer; of youthful beauty); as well She was of the Nyagrodha class of women (an excellent woman. Stanau Sukathinau Yasya Nitambe cha Vis'alata. Madhye Ksma bhavedya Sanyagrodha parimandala). Always a smile sweetened Her face; and that looked always gracious. Her whole body was covered with jewel ornaments. Her colour was white like the white champakas. Her lips were red like the Bimba fruits; Her eyes were like those of a deer.

Sus'TIa was very clever in amorous sciences. Her gait was like a swan. She was specially versed in what is called Prema Bhakti (love towards God). So She was the dearest lady of S'ri Krisna. And She was of intense emotional feelings. She knows all the sentiments of love; she was witty, humorous, and ardent for the love of S'ri Krisna, the Lord of the Rasa circle. She sat by the left side of S'ri Krisna in the presence of Radha. S'ri Krisna, then cast His glance on Radha, the Chief of the Gopis and hung down His head through fear. Radha's face turned red; the two eyes looked like red lilies; all Her bodies began to quiver out of anger and Her lips began to shake. Seeing that state of Radha, Bhagavan S'ri Krisna disappeared, fearing that a quarrel might ensue. Sus'TIa and other GopTs seeing

that the peaceful Krisna of Sattva Guna and of lovely form had disappeared, began to tremble with fear. Then one lakh Koti GopTs seeing Krisna absent and Radha angry, became very much afraid and bowing their heads down with devotion and with folded palms began to say frequently, "Radhe! Protect us, protect us," and they took shelter at Her feet. O Narada! Three lakh Gopas also including Sudama and others took shelter at the lotus feet of S'ri Radha out of fear. Seeing, then, Krisna absent and Her companion Sus'ila running away, Radha cursed her thus "If Sus'ila comes again to this Goloka, she will be reduced to ashes." Thus cursing Her companion Sus'ila out of anger, Radha, the Darling of the Deva of the Devas, and the Lady of the Rasa circle went to the Rasa circle and called on Krisna, the Lord of the same. Not being able to find out S'ri Krisna, a minute appeared a yuga to Her and she began to say "O Lord of Pranas! O Dearer than My life! O Presiding Deity of my life! O Krisna! My life seems to depart from Thy absence! Come quickly and show Thyself to me. O Lord! It is through the favour of one's husband that the pride of women gets increased day by day. Women's safeguards of happiness are their husbands. Therefore women, who are helpless creatures, ought always to serve their husbands according to Dharma. The husband is the wife's friend, presiding deity and the sole refuge and the chief wealth. It is through husbands that women derive their pleasures, enjoyments, Dharma, happiness, peace and contentment. If husbands are respected, wives are respected and if husbands are dishonoured, women are dishonoured too. The husband is the highest thing to a woman. He is the highest friend. There is no better friend than him. The husband is called Bharta because he supports his wife; he is called Pati, because he preserves her; he is called S'vami, because he is the master of her body; he is called Kanta because he bestows the desired things to her; he is called Bandhu, because he increases her happiness; he is called Priya, because he gives pleasure to her; he is called Is'a, because he bestows prosperity on her; he is called Pranes'vara, because he is the lord of her Prana; and he is called Ramana, because he gives enjoyment to her. There is no other thing dearer than husband. The son is born of the husband; hence the son

is so dear. The husband is dearer to a family woman than one hundred sons. Those who are born in impure families, cannot know what substance a husband is made up of. Taking Baths in all the Tirthas, giving Daksinas in all the Yajhas (sacrifice), circumambulating round the whole earth, performing all austerities, observing all vows, making all great gifts, holy fastings, all that are dictated in the S'astras, serving the Guru, the Brahmanas and the Devas all cannot compare to even one sixteenth part with serving faithfully the feet of the husband. The husband is the highest; higher than the Spiritual Teacher (Guru), higher than the Brahmanas, higher than all the Devas. As to man, the Spiritual Teacher who imparts the Spiritual Knowledge is the Best and Supreme, so to the women

their husbands are the best of all. Oh! I am not able to realise the glory of my Dearest, by Whose favour I am the Sole Ruler of one lakh Koti Gopis, one lakh Koti Gopas, innumerable Brahmandas, and all the things thereof, and all the lokas (regions) from Bhu (earth) to Goloka. Oh! The womanly nature is insurmountable.” Thus saying, Radhika began to meditate with devotion on S’ri Krisna. Tears began to flow incessantly from Her eyes. She exclaimed, “O Lord! O Lord! O Ramana! Shew Thyself to me. I am very much weak and distressed from Thy bereavement.” Now the Daksina Devi, driven out from Goloka; practised Tapasya for a long time when She entered into the body of Kamala. The Devas, on the other hand, performed a very difficult Yajha; but they could not derive any fruit therefrom. So they went to Brahma, becoming very sad. Hearing them, Brahma meditated on Visnu for a long time with devotion. At last Visnu gave Him a reply. Visnu got out of the body of Maha Laksmi a Martya Laksmi (Laksmi of the earth) and gave Her Daksina to Brahma.Then with a view to yield to the Devas the as a fruits of their Karmas, Brahma made over to the Yajha Deva (the Deva presiding the sacrifice) the Devi Daksina, offered by Narayana. Yajha Deva, then, worshipped Her duly and recited hymns to Her with great joy. Her colour was like melted gold; her lustre equalled koti Moons; very lovely, beautiful, fascinating; face resembling water lilies, of a gentle body; with eyes like Padma Palasa, born of the body of Laksmi, worshipped by Brahma, wearing celestial silken garments, her lips

resembling like Bimba fruits, chaste, handsome; her braid of hair surrounded by Malati garlands; with a sweet smiling face, ornamented with jewel ornaments, well dressed, bathed, enchanting the minds of the Munis, below the hair of her forehead the dot of musk and Sindura scented with sandalpaste, of spacious hips, with full breasts, smitten by the arrows of Kama Deva (the God of Love). Such was the Daksina Devi. Seeing Her, the Yajha Deva fainted. At last he married her according to due rites and ceremonies. Taking her to a solitary place, he enjoyed her for full divine one hundred years with great joy like Laksmi Narayana. Gradually then Daksina became pregnant. She remained so for twelve divine years. Then she duly delivered a nice son as the fruit of Karma. When any Karma becomes complete, this son delivers the fruits of that Karma. Yajha Deva with His wife Daksina and the above named Karmaphala, the bestower of the fruits of actions, gives the desired fruits to all their sacrificial acts and Karmas. So the Pundits, the knowers of the Vedas, say. Really he, henceforth, began to give fruits to all the persons of their acts, with his wife Daksina and son, the bestower of the fruits of the actions. The Devas were all satisfied at this and went away respectively to their own abodes. Therefore, the man who performs Karmas, generally known as Karma Kartas, should pay the Daksina (the Sacrificial fee) and so he completes at once his actions. It is stated in the Vedas, that no sooner the Karma Karta pays the Daksina, than he obtains the fruits of his Karmas at once. In case the Karma Karta, after he has completed his acts, does not pay either through bad luck or through ignorance, any Daksina to the Brahmanas, its amount is doubled if a Muhurta passes away and if one night elapses, its amount is increased, to one hundred times. If three nights pass away, and the Daksina not paid, the amount last brought forward, is increased again to hundred times; if a week passes, the last amount is doubled, and if one month passes away, the Daksina is multiplied to one lakh times. If one year passes away, that is increased to ten millions of times and the Karma, also, bears no fruit. Such a Karma Karta is known as taking away unfairly a Brahmana’s property and is regarded as impure. He has no right to any further actions. For that sin, he becomes a pauper and diseased.

Laksmi Devi goes away from his house, leaves him, cursing him severely. So much so that the Pitris do not accept the S’radh, Tarpanam offered by that wretched fellow. So the Devas do not accept his worship, nor the Fire accepts the oblations poured by him. If the person that performs sacrifices does not pay the sacrificial fee that he resolves to pay and he who accepts the offer does not demand the sum, both of them go to hell. But if the performer of the sacrifices does not pay when the priests

demand the fee, then the Yajamana (the performer of the sacrifices) only falls down to hell as the jar, severed from the rope, falls down. The Yajamana (pupil) is denominated as a Brahmasvapahari (one who robs a Brahmana's property); he goes ultimately to the Kumbhipaka hell. There he remains for one lakh years punished and threatened by Yama's messengers. He is then reborn as a Chandala, poor and diseased. So much so that his seven generations above and his seven generations below go to hell.

64-65. O Narada! Thus I have narrated to you the story of Daksina. What more do you want to hear? Say. Narada said "O Best of Munis! Who bears the fruits of that Karma where no Daksina is paid. Describe the method of worship that was offered to Daksina by Yajha Deva." Narayana said Where do you find the fruit of any sacrifice without Daksina? (i.e., nowhere.) That Karma only gets fruits where Daksinas are paid. And the fruits of the acts void of any Daksina, Bali who lives in the Patala only enjoys; and no one else.

66-71. For, in olden times, it was ordained by Vamana Deva that those fruits would go to the king Vali. All those that pertain to S'radh not sanctioned by the Vedas, the charities made without any regard or faith, the worship offered by a Brahmin who is the husband of a Vrisala (an unmarried girl twelve years in whom menstruation has commenced), the fruits of sacrifices done by an impure Brahmana (a Brahmana who fails in his duties), the worship offered by impure

persons, and the acts of a nnan devoid of any devotion to his Guru, all these are reserved for the king Bali. He enjoys the fruits of all these. O Child! I am now telling you the Dhyan Stotra, and the method of worship as per Kanva S'akha of Daksina Devi. Hear. When Yajha Deva, in ancient times got Daksina, skillful in action, he was very much fascinated by her appearance and being love- stricken, began to praise her"O Beautiful One! You were before the chief of the Gopis in Goloka. You were like Radha; you were Her companion; and you were loved by Sri Radha, the beloved of S'ri Krisna.

72-97. In the Rasa circle, on the Full Moon night in the month of Kartik, in the great festival of Radha, you appeared from the right shoulder of Laksmi; hence you were named Daksina. O Beautiful One! You were of good nature before; hence your name was Sus'ila. Next you turned due to Radha's curse, into Daksina. It is to my great good luck that you were dislodged from Goloka and have come here. O highly fortunate One! Now have mercy on me and accept me as your husband. O Devi! You give to all the doers of actions, the fruits of their works. Without you, their Karmas bear no fruit. So much so, if you be not present in their action the works never shine forth in brilliant glory. Without Thee, neither Brahma, nor Visnu nor Mahes'a nor the Regents of the quarters, the ten Dikpalas, can award the fruits of actions. Brahma is the incarnate of Karma. MahesVara is the incarnate of the fruits of Karmas; and I Visnu myself is the incarnate of Yajhas. But Thou art the Essence of all. Thou art the Para Prakriti, without any attributes, the Para Brahma incarnate, the bestower of the fruits of action. Bhagavan S'ri Krisna cannot award the fruits of actions without Thee. O Beloved! In every birth let Thou be my S'akti. O Thou with excellent face! Without Thee, I am unable to finish well any Karma." O Narada! Thus praising Daksina Devi, Yajha Deva stood before Her. She, born from the shoulder of Laksmi, became pleased with His Stotra and accepted Him for Her

bridegroom. If anybody recites this Daksina stotra during sacrifice, he gets all the results thereof.

If anybody recites this stotra in the Rajasuya sacrifice, Vajapaya, Gomedha (cow sacrifice) Naramedha (man sacrifice), AsVamedha (horse sacrifice), Langala Sacrifice, Visnu Yajha tending to increase one's fame, in the act of giving over wealth or pieces of lands, digging tanks or wells, or giving fruits, in Gaja medha (elephant sacrifice), in Loha Yajha (iron sacrifice), Svarna Yajha (gold sacrifice), Ratna Yajha (making over jewels in sacrifices), Tamra Yajha (copper), S'iva Yajha, Rudra

Yajha, S'akra Yajha, Bandhuka Yajha, Varuna Yajha (for rains), Kandaka Yajha, for crushing the enemies, S'uchi Yajha, Dharma Yajha, Papa mochana Yajha, Brahmani Karma Yajha, the auspicious Prakriti Yaga, sacrifices, his work is achieved then without any hitch or obstacle. There is no doubt in this. The stotra, thus, is mentioned now; hear about the Dhyanam and the method of worship. First of all, one should worship in the S'alagrama stone, or in an earthen jar (Ghata) Daksina Devi. The Dhyanam runs thus "O Daksina! Thou art sprung from the right shoulder of Laksmi; Thou art a part of Kamala; Thou art clever (Daksa) in all the actions and Thou bestowest the fruits of all the actions. Thou art the S'akti of Visnu, Thou art revered, worshipped. Thou bestowest all that is auspicious; Thou art purity; Thou bestowest purity. Thou art good natured. So I meditate on Thee." Thus meditating, the intelligent one should worship Daksina with the principal mantra. Then with the Vedic Mantras, padyas, etc.

(offerings of various sorts) are to be offered. Now the mantra as stated in the Vedas, runs thus "Om S'rim Klim Hrim Daksinayai Svaha." With this mantra, all the offerings, such as padyas, arghyas, etc., are to be given, and one should worship, as per rules, Daksina Devi with devotion. O Narada! Thus I have stated to you the anecdote of Daksina. Happiness, pleasure, and the fruits of all karmas are obtained by this. Being engaged in sacrificial acts, in this Bharatavarsa, if one hears attentively this Dhyanam of Daksina, his

sacrifice becomes defectless. So much so that the man who has got no sons gets undoubtedly good and qualified sons; if he has no wife, he gets a best wife, good natured, beautiful, of slender waist, capable to give many sons, sweet speaking, humble, chaste, pure, and Kulma; if he be void of learning, he gets learning; if he be poor he gets wealth; if he be without any land, he gets land and if he has no attendants, he gets attendants. If a man hears for one month this stotra of Daksina Devi, he gets over all difficulties and dangers, bereavements from friends, troubles, inprisonments, and all other calamities.

Here ends the Forty-fifth Chapter of the Ninth Book on the anecdote of Daksina in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 46

On The Anecdote Of Sasth! Dev!

Chapter 263 of 318 · 73 detected Sanskrit verse markers

Sanskrit

नारद उवाच
अनेकानां च देवीनां श्रुतमाख्यानमुत्तमम् ।
अन्यासां चरितं ब्रह्मन् वद वेदविदांवर ॥ १ ॥
श्रीनारायण उवाच
सर्वासां चरितं विप्र वेदेषु च पृथक्पृथक् ।
पूर्वोक्तानां च देवीनां कासां श्रोतुमिहेच्छसि ॥ २ ॥
नारद उवाच
षष्ठी मङ्गलचण्डी च मनसा प्रकृतेः कला ।
उत्पत्तिमासां चरितं श्रोतुमिच्छामि तत्त्वतः ॥ ३ ॥
श्रीनारायण उवाच
षष्ठांशा प्रकृतेर्या च सा च षष्ठी प्रकीर्तिता ।
बालकानामधिष्ठात्री विष्णुमाया च बालदा ॥ ४ ॥
मातृकासु च विख्याता देवसेनाभिधा च या ।
प्राणाधिकप्रिया साध्वी स्कन्दभार्या च सुव्रता ॥ ५ ॥

आयुःप्रदा च बालानां धात्री रक्षणकारिणी ।
सततं शिशुपार्श्वस्था योगेन सिद्धियोगिनी ॥ ६ ॥
तस्याः पूजाविधिं ब्रह्मनितिहासमिदं शृणु ।
यच्छ्रुतं धर्मवक्त्रेण सुखदं पुत्रदं परम् ॥ ७ ॥
राजा प्रियव्रतश्चासीत्स्वायम्भुवमनोः सुतः ।
योगीन्द्रो नोद्वहद्भार्यां तपस्यासु रतः सदा ॥ ८ ॥
ब्रह्माज्ञया च यत्नेन कृतदारो बभूव ह ।
सुचिरं कृतदारश्च न लेभे तनयं मुने ॥ ९ ॥
पुत्रेष्टियज्ञं तं चापि कारयामास कश्यपः ।
मालिन्यं तस्य कान्तायै मुनिर्यज्ञचरुं ददौ ॥ १० ॥
भुक्त्वा च तं चरुं तस्याः सद्यो गर्भो बभूव ह ।
दधार तं च सा देवी दैवं द्वादशवत्सरम् ॥ ११ ॥
ततः सुषाव सा ब्रह्मन् कुमारं कनकप्रभम् ।
सर्वावयवसम्पन्नं मृतमुत्तारलोचनम् ॥ १२ ॥

तं दृष्ट्वा रुरुदुः सर्वा नार्यश्च बान्धवस्त्रियः ।
मूर्च्छामवाप तन्माता पुत्रशोकेन भूयसा ॥ १३ ॥

श्मशानं च ययौ राजा गृहीत्वा बालकं मुने ।
रुरोद तत्र कान्तारे पुत्रं कृत्वा स्ववक्षसि ॥ १४ ॥
नोत्सृजद् बालकं राजा प्राणांस्त्यक्तुं समुद्यतः ।
ज्ञानयोगं विसस्मार पुत्रशोकात्सुदारुणात् ॥ १५ ॥
एतस्मिन्नन्तरे तत्र विमानं च ददर्श सः ।
शुद्धस्फटिकसंकाशं मणिराजविनिर्मितम् ॥ १६ ॥
तेजसा ज्वलितं शश्वच्छोभितं क्षौमवाससा ।
नानाचित्रविचित्राढ्यं पुष्पमालाविराजितम् ॥ १७ ॥
ददर्श तत्र देवीं च कमनीयां मनोहराम् ।
श्वेतचम्पकवर्णाभां शश्वत्सुस्थिरयौवनाम् ॥ १८ ॥
ईषद्धास्यप्रसन्नास्यां रत्नभूषणभूषिताम् ।
कृपामयीं योगसिद्धां भक्तानुग्रहकातराम् ॥ १९ ॥

दृष्ट्वा तां पुरतो राजा तुष्टाव परमादरात् ।
चकार पूजनं तस्या विहाय बालकं भुवि ॥ २० ॥
पप्रच्छ राजा तां तुष्टां ग्रीष्मसूर्यसमप्रभाम् ।
तेजसा ज्वलितां शान्तां कान्तां स्कन्दस्य नारद ॥ २१ ॥
राजोवाच
का त्वं सुशोभने कान्ते कस्य कान्तासि सुव्रते ।
कस्य कन्या वरारोहे धन्या मान्या च योषिताम् ॥ २२ ॥
नृपेन्द्रस्य वचः श्रुत्वा जगन्मङ्गलचण्डिका ।
उवाच देवसेना सा देवानां रणकारिणी ॥ २३ ॥
देवानां दैत्यग्रस्तानां पुरा सेना बभूव सा ।
जयं ददौ सा तेभ्यश्च देवसेना च तेन सा ॥ २४ ॥
श्रीदेवसेनोवाच
ब्रह्मणो मानसी कन्या देवसेनाहमीश्वरी ।
सृष्ट्वा तां मनसा धाता ददौ स्कन्दाय भूमिप ॥ २५ ॥

मातृकासु च विख्याता स्कन्दभार्या च सुव्रता ।
विश्वे षष्ठीति विख्याता षष्ठांशा प्रकृतेः परा ॥ २६ ॥
अपुत्राय पुत्रदाहं प्रियादात्री प्रियाय च ।
धनदाहं दरिद्रेभ्यः कर्मिभ्यश्च स्वकर्मदा ॥ २७ ॥
सुखं दुःखं भयं शोको हर्षो मङ्गलमेव च ।
सम्पत्तिश्च विपत्तिश्च सर्वं भवति कर्मणा ॥ २८ ॥
कर्मणा बहुपुत्रश्च वंशहीनः स्वकर्मणा ।
कर्मणा मृतपुत्रश्च कर्मणा चिरजीवनः ॥ २९ ॥
कर्मणा गुणवांश्चैव कर्मणा चाङ्गहीनकः ।
कर्मणा बहुभार्यश्च भार्याहीनश्च कर्मणा ॥ ३० ॥
कर्मणा रूपवान्धर्मी रोगी शश्वत्स्वकर्मणा ।

कर्मणा च भवेद्व्याधिः कर्मणाऽऽरोग्यमेव च ॥ ३१ ॥
तस्मात्कर्म परं राजन् सर्वेभ्यश्च श्रुतौ श्रुतम् ।
इत्येवमुक्त्वा सा देवी गृहीत्वा बालकं मुने ॥ ३२ ॥

महाज्ञानेन सा देवी जीवयामास लीलया ।
राजा ददर्श तं बालं सस्मितं कनकप्रभम् ॥ ३३ ॥
देवसेना च पश्यन्तं नृपमापृच्छ्य सा तदा ।
गृहीत्वा बालकं देवी गगनं गन्तुमुद्यता ॥ ३४ ॥
पुनस्तुष्टाव तां राजा शुष्ककण्ठोष्ठतालुकः ।
नृपस्तोत्रेण सा देवी परितुष्टा बभूव ह ॥ ३५ ॥
उवाच तं नृपं ब्रह्मन् वेदोक्तं कर्मनिर्मितम् ।
देव्युवाच
त्रिषु लोकेषु त्वं राजा स्वायम्भुवमनोः सुतः ॥ ३६ ॥
मम पूजां च सर्वत्र कारयित्वा स्वयं कुरु ।
तदा दास्यामि पुत्रं ते कुलपद्मं मनोहरम् ॥ ३७ ॥
सुव्रतं नाम विख्यातं गुणवन्तं सुपण्डितम् ।
जातिस्मरं च योगीन्द्रं नारायणकलात्मकम् ॥ ३८ ॥
शतक्रतुकरं श्रेष्ठं क्षत्रियाणां च वन्दितम् ।

मत्तमातङ्गलक्षाणां धृतवन्तं बलं शुभम् ॥ ३९ ॥
धनिनं गुणिनं शुद्धं विदुषां प्रियमेव च ।
योगिनां ज्ञानिनां चैव सिद्धिरूपं तपस्विनाम् ॥ ४० ॥
यशस्विनं च लोकेषु दातारं सर्वसम्पदाम् ।
इत्येवमुक्त्वा सा देवी तस्मै तद्बालकं ददौ ॥ ४१ ॥
राजा चकार स्वीकारं पूजार्थं च प्रियव्रतः ।
जगाम देवी स्वर्गं च दत्त्वा तस्मै शुभं वरम् ॥ ४२ ॥
आजगाम सहामात्यः स्वगृहं हृष्टमानसः ।
आगत्य कथयामास वृत्तान्तं पुत्रहेतुकम् ॥ ४३ ॥
श्रुत्वा बभूवुः सन्तुष्टा नरा नार्यश्च नारद ।
मङ्गलं कारयामास सर्वत्र पुत्रहेतुकम् ॥ ४४ ॥
देवीं च पूजयामास ब्राह्मणेभ्यो धनं ददौ ।
राजा च प्रतिमासेषु शुक्लषष्ठ्यां महोत्सवम् ॥ ४५ ॥
षष्ठ्या देव्याश्च यत्नेन कारयामास सर्वतः ।

बालानां सूतिकागारे षष्ठाहे यत्नपूर्वकम् ॥ ४६ ॥
तत्पूजां कारयामास चैकविंशतिवासरे ।
बालानां शुभकार्ये च शुभान्नप्राशने तथा ॥ ४७ ॥
सर्वत्र वर्धयामास स्वयमेव चकार ह ।
ध्यानं पूजाविधानं च स्तोत्रं मत्तो निशामय ॥ ४८ ॥
यच्छ्रुतं धर्मवक्त्रेण कौथुमोक्तं च सुव्रत ।

शालग्रामे घटे वाथ वटमूलेऽथवा मुने ॥ ४९ ॥
भित्त्यां पुत्तलिकां कृत्वा पूजयेद्वा विचक्षणः ।
षष्ठांशां प्रकृतेः शुद्धां प्रतिष्ठाप्य च सुप्रभाम् ॥ ५० ॥
सुपुत्रदां च शुभदा दयारूपां जगत्प्रसूम् ।
श्वेतचम्पकवर्णाभां रत्नभूषणभूषिताम् ॥ ५१ ॥
पवित्ररूपां परमां देवसेनां परां भजे ।
इति ध्यात्वा स्वशिरसि पुष्पं दत्त्वा विचक्षणः ॥ ५२ ॥
पुनर्ध्यात्वा च मूलेन पूजयेत्सुव्रतां सतीम् ।

पाद्यार्घ्याचमनीयैश्च गन्धपुष्पप्रदीपकैः ॥ ५३ ॥
नैवेद्यैर्विविधैश्चापि फलेन शोभनेन च ।
ॐ ह्रीं षष्ठीदेव्यै स्वाहेति विधिपूर्वकम् ॥ ५४ ॥
अष्टाक्षरं महामन्त्रं यथाशक्ति जपेन्नरः ।
ततः स्तुत्वा च प्रणमेद्भक्तियुक्तः समाहितः ॥ ५५ ॥
स्तोत्रं च सामवेदोक्तं वरं पुत्रफलप्रदम् ।
अष्टाक्षरं महामन्त्रं लक्षधा यो जपेत्ततः ॥ ५६ ॥
सुपुत्रं स लभेन्नूनमित्याह कमलोद्भवः ।
स्तोत्रं शृणु मुनिश्रेष्ठ सर्वकामशुभावहम् ॥ ५७ ॥
वाञ्छाप्रदं च सर्वेषां गूढं वेदेषु नारद ।
नमो देव्यै महादेव्यै सिद्ध्यै शान्त्यै नमो नमः ॥ ५८ ॥
शुभायै देवसेनायै षष्ठ्यै देव्यै नमो नमः ।
वरदायै पुत्रदायै धनदायै नमो नमः ॥ ५९ ॥
सुखदायै मोक्षदायै षष्ठ्यै देव्यै नमो नमः ।

सृष्ट्यै षष्ठांशरूपायै सिद्धायै च नमो नमः ॥ ६० ॥
मायायै सिद्धयोगिन्यै षष्ठीदेव्यै नमो नमः ।
सारायै शारदायै च परादेव्यै नमो नमः ॥ ६१ ॥
बालाधिष्ठातृदेव्यै च षष्ठीदेव्यै नमो नमः ।
कल्याणदायै कल्याण्यै फलदायै च कर्मणाम् ॥ ६२ ॥
प्रत्यक्षायै स्वभक्तानां षष्ठ्यै देव्यै नमो नमः ।
पूज्यायै स्कन्दकान्तायै सर्वेषां सर्वकर्मसु ॥ ६३ ॥
देवरक्षणकारिण्यै षष्ठीदेव्यै नमो नमः ।
शुद्धसत्त्वस्वरूपायै वन्दितायै नृणां सदा ॥ ६४ ॥
हिंसाक्रोधवर्जितायै षष्ठीदेव्यै नमो नमः ।
धनं देहि प्रियां देहि पुत्रं देहि सुरेश्वरि ॥ ६५ ॥
मानं देहि जयं देहि द्विषो जहि महेश्वरि ।
धर्मं देहि यशो देहि षष्ठीदेव्यै नमो नमः ॥ ६६ ॥
देहि भूमिं प्रजां देहि विद्यां देहि सुपूजिते ।

कल्याणं च जयं देहि षष्ठीदेव्यै नमो नमः ॥ ६७ ॥
इति देवीं च संस्तूय लेभे पुत्रं प्रियव्रतः ।
यशस्विनं च राजेन्द्रः षष्ठीदेव्याः प्रसादतः ॥ ६८ ॥
षष्ठीस्तोत्रमिदं ब्रह्मन् यः शृणोति तु वत्सरम् ।
अपुत्रो लभते पुत्रं वरं सुचिरजीविनम् ॥ ६९ ॥
वर्षमेकं च यो भक्त्या सम्पूज्येदं शृणोति च ।
सर्वपापाद्विनिर्मुक्तो महावन्ध्या प्रसूयते ॥ ७० ॥
वीरं पुत्रं च गुणिनं विद्यावन्तं यशस्विनम् ।
सुचिरायुष्यवन्तं च सूते देवीप्रसादतः ॥ ७१ ॥
काकवन्ध्या च या नारी मृतवत्सा च या भवेत् ।
वर्षं श्रुत्वा लभेत्पुत्रं षष्ठीदेवीप्रसादतः ॥ ७२ ॥
रोगयुक्ते च बाले च पिता माता शृणोति चेत् ।
मासेन मुच्यते बालः षष्ठीदेवीप्रसादतः ॥ ७३ ॥

Roman transliteration

nārada uvāca
anekānāṃ ca devīnāṃ śrutamākhyānamuttamam |
anyāsāṃ caritaṃ brahman vada vedavidāṃvara || 1 ||
śrīnārāyaṇa uvāca
sarvāsāṃ caritaṃ vipra vedeṣu ca pṛthakpṛthak |
pūrvoktānāṃ ca devīnāṃ kāsāṃ śrotumihecchasi || 2 ||
nārada uvāca
ṣaṣṭhī maṅgalacaṇḍī ca manasā prakṛteḥ kalā |
utpattimāsāṃ caritaṃ śrotumicchāmi tattvataḥ || 3 ||
śrīnārāyaṇa uvāca
ṣaṣṭhāṃśā prakṛteryā ca sā ca ṣaṣṭhī prakīrtitā |
bālakānāmadhiṣṭhātrī viṣṇumāyā ca bāladā || 4 ||
mātṛkāsu ca vikhyātā devasenābhidhā ca yā |
prāṇādhikapriyā sādhvī skandabhāryā ca suvratā || 5 ||

āyuḥpradā ca bālānāṃ dhātrī rakṣaṇakāriṇī |
satataṃ śiśupārśvasthā yogena siddhiyoginī || 6 ||
tasyāḥ pūjāvidhiṃ brahmanitihāsamidaṃ śṛṇu |
yacchrutaṃ dharmavakyeṇa sukhadaṃ putradaṃ param || 7 ||
rājā priyavrataścāsītsvāyambhuvamanoḥ sutaḥ |
yogīndro nodvahad□bhāryāṃ tapasyāsu rataḥ sadā || 8 ||
brahmājñayā ca yat□nena kṛtadāro babhūva ha |
suciraṃ kṛtadāraśca na lebhe tanayaṃ mune || 9 ||
putreṣṭiyajñaṃ taṃ cāpi kārayāmāsa kaśyapaḥ |
mālinyaṃ tasya kāntāyai muniryajñacaruṃ dadau || 10 ||
bhuktvā ca taṃ caruṃ tasyāḥ sadyo garbho babhūva ha |
dadhāra taṃ ca sā devī daivaṃ dvādaśavatsaram || 11 ||
tataḥ suṣāva sā brahman kumāraṃ kanakaprabham |
sarvāvayavasampannaṃ mṛtamuttāralocanam || 12 ||

taṃ dṛṣṭvā ruruduḥ sarvā nāryaśca bāndhavastriyaḥ |
mūrcchāmavāpa tanmātā putraśokena bhūyasā || 13 ||

śmaśānaṃ ca yayau rājā gṛhītvā bālakaṃ mune |
ruroda tatra kāntāre putraṃ kṛtvā svavakṣasi || 14 ||
notsṛjad bālakaṃ rājā prāṇāṃstyaktuṃ samudyataḥ |
jñānayogaṃ visasmāra putraśokātsudāruṇāt || 15 ||
etasminnantare tatra vimānaṃ ca dadarśa saḥ |
śuddhasphaṭikasaṃkāśaṃ maṇirājavinirmitam || 16 ||
tejasā jvalitaṃ śaśvacchobhitaṃ kṣaumavāsasā |
nānācitravicitrāḍhyaṃ puṣpamālāvirājitam || 17 ||
dadarśa tatra devīṃ ca kamanīyāṃ manoharām |
śvetacampakavarṇābhāṃ śaśvatsusthirayauvanām || 18 ||
īṣaddhāsyaprasannāsyāṃ rat□nabhūṣaṇabhūṣitām |
kṛpāmayīṃ yogasiddhāṃ bhaktānugrahakātarām || 19 ||

dṛṣṭvā tāṃ purato rājā tuṣṭāva paramādarāt |
cakāra pūjanaṃ tasyā vihāya bālakaṃ bhuvi || 20 ||
papraccha rājā tāṃ tuṣṭāṃ grīṣmasūryasamaprabhām |
tejasā jvalitāṃ śāntāṃ kāntāṃ skandasya nārada || 21 ||
rājovāca
kā tvaṃ suśobhane kānte kasya kāntāsi suvrate |
kasya kanyā varārohe dhanyā mānyā ca yoṣitām || 22 ||
nṛpendrasya vacaḥ śrutvā jaganmaṅ□galacaṇḍikā |
uvāca devasenā sā devānāṃ raṇakāriṇī || 23 ||
devānāṃ daityagrastānāṃ purā senā babhūva sā |
jayaṃ dadau sā tebhyaśca devasenā ca tena sā || 24 ||
śrīdevasenovāca
brahmaṇo mānasī kanyā devasenāhamīśvarī |
sṛṣṭvā tāṃ manasā dhātā dadau skandāya bhūmipa || 25 ||

mātṛkāsu ca vikhyātā skandabhāryā ca suvratā |
viśve ṣaṣṭhīti vikhyātā ṣaṣṭhāṃśā prakṛteḥ parā || 26 ||
aputrāya putradāhaṃ priyādātrī priyāya ca |
dhanadāhaṃ daridrebhyaḥ karmibhyaśca svakarmadā || 27 ||
sukhaṃ duḥkhaṃ bhayaṃ śoko harṣo maṅgalameva ca |
sampattiśca vipattiśca sarvaṃ bhavati karmaṇā || 28 ||
karmaṇā bahuputraśca vaṃśahīnaḥ svakarmaṇā |
karmaṇā mṛtaputraśca karmaṇā cirajīvanaḥ || 29 ||
karmaṇā guṇavāṃścaiva karmaṇā cāṅgahīnakaḥ |
karmaṇā bahubhāryaśca bhāryāhīnaśca karmaṇā || 30 ||
karmaṇā rūpavāndharmī rogī śaśvatsvakarmaṇā |
karmaṇā ca bhavedvyādhiḥ karmaṇā''rogyameva ca || 31 ||
tasmātkarma paraṃ rājan sarvebhyaśca śrutau śrutam |
ityevamuktvā sā devī gṛhītvā bālakaṃ mune || 32 ||

mahājñānena sā devī jīvayāmāsa līlayā |
rājā dadarśa taṃ bālaṃ sasmitaṃ kanakaprabham || 33 ||
devasenā ca paśyantaṃ nṛpamāpṛcchya sā tadā |
gṛhītvā bālakaṃ devī gaganaṃ gantumudyatā || 34 ||
punastuṣṭāva tāṃ rājā śuṣkakaṇṭhoṣṭhatālukaḥ |
nṛpastotreṇa sā devī parituṣṭā babhūva ha || 35 ||
uvāca taṃ nṛpaṃ brahman vedoktaṃ karmanirmitam |
devyuvāca
triṣu lokeṣu tvaṃ rājā svāyambhuvamanoḥ sutaḥ || 36 ||

mama pūjāṃ ca sarvatra kārayitvā svayaṃ kuru |
tadā dāsyāmi putraṃ te kulapadmaṃ manoharam || 37 ||
suvrataṃ nāma vikhyātaṃ guṇavantaṃ supaṇḍitam |
jātismaraṃ ca yogīndraṃ nārāyaṇakalātmakam || 38 ||
śatakratukaraṃ śreṣṭhaṃ kṣatriyāṇāṃ ca vanditam |

mattamātaṅgalakṣāṇāṃ dhṛtavantaṃ balaṃ śubham || 39 ||
dhaninaṃ guṇinaṃ śuddhaṃ viduṣāṃ priyameva ca |
yogināṃ jñānināṃ caiva siddhirūpaṃ tapasvinām || 40 ||
yaśasvinaṃ ca lokeṣu dātāraṃ sarvasampadām |
ityevamuktvā sā devī tasmai tadbālakaṃ dadau || 41 ||
rājā cakāra svīkāraṃ pūjārthaṃ ca priyavrataḥ |
jagāma devī svargaṃ ca dattvā tasmai śubhaṃ varam || 42 ||
ājagāma sahāmātyaḥ svagṛhaṃ hṛṣṭamānasaḥ |
āgatya kathayāmāsa vṛttāntaṃ putrahetukam || 43 ||
śrutvā babhūvuḥ santuṣṭā narā nāryaśca nārada |
maṅgalaṃ kārayāmāsa sarvatra putrahetukam || 44 ||
devīṃ ca pūjayāmāsa brāhmaṇebhyo dhanaṃ dadau |
rājā ca pratimāseṣu śuklaṣaṣṭhyāṃ mahotsavam || 45 ||
ṣaṣṭyā devyāśca yat□nena kārayāmāsa sarvataḥ |

bālānāṃ sūtikāgāre ṣaṣṭhāhe yat□napūrvakam || 46 ||
tatpūjāṃ kārayāmāsa caikaviṃśativāsare |
bālānāṃ śubhakārye ca śubhānnaprāśane tathā || 47 ||
sarvatra vardhayāmāsa svayameva cakāra ha |
dhyānaṃ pūjāvidhānaṃ ca stotraṃ matto niśāmaya || 48 ||
yacchrutaṃ dharmavaktreṇa kauthumoktaṃ ca suvrata |
śālagrāme ghaṭe vātha vaṭamūle'thavā mune || 49 ||
bhittyāṃ puttalikāṃ kṛtvā pūjayedvā vicakṣaṇaḥ |
ṣaṣṭhāṃśāṃ prakṛteḥ śuddhāṃ pratiṣṭhāpya ca suprabhām || 50 ||
suputradāṃ ca śubhadā dayārūpāṃ jagatprasūm |
śvetacampakavarṇābhāṃ rat□nabhūṣaṇabhūṣitām || 51 ||
pavitrarūpāṃ paramāṃ devasenāṃ parāṃ bhaje |
iti dhyātvā svaśirasi puṣpaṃ dattvā vicakṣaṇaḥ || 52 ||
punardhyātvā ca mūlena pūjayetsuvratāṃ satīm |

pādyārghyācamanīyaiśca gandhapuṣpapradīpakaiḥ || 53 ||
naivedyairvividhaiścāpi phalena śobhanena ca |
oṃ hrīṃ ṣaṣṭhīdevyai svāheti vidhipūrvakam || 54 ||
aṣṭākṣaraṃ mahāmantraṃ yathāśakti japennaraḥ |
tataḥ stutvā ca praṇamed□bhaktiyuktaḥ samāhitaḥ || 55 ||
stotraṃ ca sāmavedoktaṃ varaṃ putraphalapradam |
aṣṭākṣaraṃ mahāmantraṃ lakṣadhā yo japettataḥ || 56 ||
suputraṃ sa labhennūnamityāha kamalod□bhavaḥ |
stotraṃ śṛṇu muniśreṣṭha sarvakāmaśubhāvaham || 57 ||
vāñchāpradaṃ ca sarveṣāṃ gūḍhaṃ vedeṣu nārada |
namo devyai mahādevyai siddhyai śāntyai namo namaḥ || 58 ||
śubhāyai devasenāyai ṣaṣṭhyai devyai namo namaḥ |
varadāyai putradāyai dhanadāyai namo namaḥ || 59 ||
sukhadāyai mokṣadāyai ṣaṣṭhyai devyai namo namaḥ |

sṛṣṭyai ṣaṣṭhāṃśarūpāyai siddhāyai ca namo namaḥ || 60 ||
māyāyai siddhayoginyai ṣaṣṭhīdevyai namo namaḥ |
sārāyai śāradāyai ca parādevyai namo namaḥ || 61 ||
bālādhiṣṭhātṛdevyai ca ṣaṣṭhīdevyai namo namaḥ |
kalyāṇadāyai kalyāṇyai phaladāyai ca karmaṇām || 62 ||
pratyakṣāyai svabhaktānāṃ ṣaṣṭhyai devyai namo namaḥ |
pūjyāyai skandakāntāyai sarveṣāṃ sarvakarmasu || 63 ||
devarakṣaṇakāriṇyai ṣaṣṭhīdevyai namo namaḥ |
śuddhasattvasvarūpāyai vanditāyai nṛṇāṃ sadā || 64 ||
hiṃsākrodhavarjitāyai ṣaṣṭhīdevyai namo namaḥ |
dhanaṃ dehi priyāṃ dehi putraṃ dehi sureśvari || 65 ||
mānaṃ dehi jayaṃ dehi dviṣo jahi maheśvari |
dharmaṃ dehi yaśo dehi ṣaṣṭhīdevyai namo namaḥ || 66 ||
dehi bhūmiṃ prajāṃ dehi vidyāṃ dehi supūjite |

kalyāṇaṃ ca jayaṃ dehi ṣaṣṭhīdevyai namo namaḥ || 67 ||
iti devīṃ ca saṃstūya lebhe putraṃ priyavrataḥ |
yaśasvinaṃ ca rājendraḥ ṣaṣṭhīdevyāḥ prasādataḥ || 68 ||
ṣaṣṭhīstotramidaṃ brahman yaḥ śṛṇoti tu vatsaram |
aputro labhate putraṃ varaṃ sucirajīvinam || 69 ||
varṣamekaṃ ca yo bhaktyā saṃpūjyedaṃ śṛṇoti ca |
sarvapāpādvinirmukto mahāvandhyā prasūyate || 70 ||
vīraṃ putraṃ ca guṇinaṃ vidyāvantaṃ yaśasvinam |
sucirāyuṣyavantaṃ ca sūte devīprasādataḥ || 71 ||
kākavandhyā ca yā nārī mṛtavatsā ca yā bhavet |
varṣaṃ śrutvā labhetputraṃ ṣaṣṭhīdevīprasādataḥ || 72 ||
rogayukte ca bāle ca pitā mātā śṛṇoti cet |
māsena mucyate bālaḥ ṣaṣṭhīdevīprasādataḥ || 73 ||

English translation

1. Narada said “O Thou, the foremost of the Knowers of the Vedas! I have heard from you the anecdotes of many Devis. Now I want to hear the lives of other DevTs also. Kindly describe.”

2. Narayana said “O Best of the Brahmanas! The lives and glorious deeds of all the DevTs are described separately. Now say, which lives you want to hear.”

3. Narada said:--“o Lord! SasthT, Mangala ChandT, and Manasa, are the parts of Prakriti. Now I want to hear the lives of them.”

4-22. Narayana said O Child! The sixth part of Prakriti is named as SasthT. The DevT SasthT is the Presiding Deity of infants and children; She is the Maya of Visnu and She bestows sons to all. She is one of the sixteen Matrikas. She is known by the name of Devasena. She performs Vratas (vows); She is the chaste and dearest wife of Skanda. She decides on the longevity of children and is always engaged in their preservation. So much so, that this Siddha YoginT always keeps the children on her side.

O Best of Brahmanas! I will now talk about the method of worshipping this DevT and the history about Her bestowing children that I heard from Dharma Deva. Hear. Svayambhuva Manu had one son Priyavrata. He was a great YogTndra and remained in practising austerities. So he was not inclined to have any wife. At last by the effort and request of Brahma, he got himself married. But many days passed, and he could not see the face of a son. Then Maharsi Kas’yapa became his priest in

the Putresti Sacrifice (to get a son);

and when the sacrifice was over, he gave the sacrificial offering called charu to his wife Malini. On eating the charu, the queen Malini become pregnant. For twelve Deva years she held the womb. After twelve years she delivered a full developed son, of a golden colour; but the son was lifeless and his two eyeballs were upset. At this, the friends' wives became very sorry and began to weep. The mother of the child became so very sorrowful that she became senseless. O Muni! The King himself took the son on his breast and went to the burning ground. There with his child on his breast he began to cry aloud. Rather he got himself ready to quit his own life than leave the son from away his breast. At this time he saw in the space overhead an aerial car, white as crystal, made of excellent jewels, coming towards him. The car was shining with its own lustre, encircled with woven silken cloth, which added to its beauty. Innumerable garlands of variegated colours gave it a very nice and charming appearance. On that car was seated a Siddha Yogini, very beautiful, of a lovely appearance of a colour like that of white champakas, always youthful, smiling, adorned with jewel ornaments, ever gracious to show favour to the devotees. On seeing Her, the King Priyavrata placed the child from his breast on the ground and began to worship Her and chant hymns to Her with great love and devotion. And he then asked that peaceful lady, the wife of Skanda, Who was shining like a summer sun "O Beautiful! Who art Thou? Whose wife art Thou and whose daughter art Thou? From Thy appearance it seems that Thou art fortunate and respected amongst the female sex."

23-24. O Narada! In ancient times, when the Daityas dispossessed the Devas of their positions, this Lady was elected as a general and got victory for the Devas; hence She was named Devasena. Hearing the words of the King Priyavrata, Devasena, who fought for the Devas and was all good to the whole world, said

25-42. O King! I am the mind-born daughter of Brahma. My name is Devasena. The Creator before created Me out of His mind and made Me over to the hands of Skanda. Amongst the Matrikas, I am known as Sasthi, the wife of Skanda. I am the sixth part of Prakriti; hence I am named Sasthi. I give sons to those who have no sons, wives to those who have no wives, wealth to the poor, and I give works to those who are workers (karmis.)

Happiness, pain, fear, sorrow, joy, good, and wealth and adversity all are the fruits of Karmas. As the result of one's Karmas, people get lots of sons and it is due to the result of one's Karma again that people are denuded of all the issues of their family. As the result of Karma, the people get dead sons; and as the result of Karma the people get long lives. All enjoy the fruits of their Karmas, whether they be well qualified, or deformed or whether they have many wives, or whether they have no wife, whether they be beautiful, religious, diseased, it is all through Karmas, Karmas. Disease comes out of their Karmas. Again they get cured by their Karmas. So, O King! It is stated in the Vedas that Karma is the most powerful of all. Thus saying, Devasena took the dead child on her lap; and, by the wisdom, early made the child alive. The King saw the child, of a golden colour got back his life and began to smile. Thus bidding goodbye to the King, Devasena took the child and became ready to depart. At this the King's palate and throat got dry and he began again to chant hymns to Her. The Devi Sasthi became pleased at the stotra made by the King. The Devi then addressed the King and said "O King! All that is stated in the Vedas, is made up of Karmas. You are the son of Svayambhuva Manu, and the Lord of the three worlds. You better promulgate My worship in the three worlds and you yourself worship Me. Then I will give you your beautiful son, the lotus of your family. Your son, born in part of Narayana, will be famous by the name of Suvrata. He will be well-qualified, a great literary man, able to remember his conditions in his former lives, the best of Yogis, performer of one hundred Yajhas, the best of all.

bowed down by the Ksattriyas, strong as one lakh powerful elephants, wealthy, fortunate, pure, favourite of literary persons, learned and bestower of the fruits of the ascetics, renowned and bestower of wealth and prosperity to the three worlds.” Thus saying Devasena gave the the child to the king. When the king pronnised that he would promulgate Her worship, the Devi granted him boons and went up to the Heavens.

43-57. The king, too, becoming very glad and surrounded by his ministers, returned to his own abode and informed all about the son. The ladies of the house, become highly delighted when they heard everything. On the occasion of the son’s getting back his life, the king performed everywhere auspicious ceremonies. The worship of Sasthi Devi commenced. Wealth was bestowed to the Brahmins. Since then, on every sixth day of the bright fortnight in every month, great festivals in honour of Sasthi Devi began to be celebrated.

Since then, throughout the kingdom, on every sixth day after the birth of a child in the lying-in-chamber, Sasthi Devi began to be worshipped. On the twenty-first day, the auspicious moment, at the ceremony of giving rice to a child for the first time, when sixth months old, and on all other auspicious ceremonies of the children, Sasthi Devi’s worship was made extant and the king himself performed those worships with great care and according to due rules. Now I will tell you about the Dhyanam and method of worship and stotra as I heard from Dharma Deva, and as stated in Kauthuma S’akha. Hear. He has said In a S’alagrama stone, in a jar, on the root of a Bata tree, or drawing the figure on the floor of the rooms, or making an image of Sasthi Devi, the sixth part of Prakriti and installing it, one should worship the Devi. The Dhyanam is this:- - “O Devasena Thou art the bestower of good sons, the giver of good luck; Thou art mercy and kindness and the progenitor of the world; Thy colour is bright like that of the white Champaka flowers. Thou art decked with jewel ornaments. Thou art pure, and the highest and best Devi. Obeisance to Thee! I meditate on Thee.” Thus meditating.

the worshipper should place flower on his own head. Then again meditating and uttering the principal mantra one is to offer the Padya (water for washing feet), Arghya, Achamaniya, scents, flowers, dhup, lights, offerings of food and best roots and fruits and one should worship thus with various things Sasthi Devi. “Om Hrim Sasthi Devyai Svaha” is the principal Mantra of Sasthi Devi. This great Mantra of eight letters a man should repeat as his strength allows. After the Japam, the worshipper should chant hymns with devotion and undivided attention and then bow down. The Stotra (hymn) of Sasthi Devi as per Sama Veda is very beautiful and son- bestowing.The lotus-born Brahma has said If one repeats (makes Japam) this eight lettered mantra one lakh of times, one gets certainly a good son. O Best of Munis! Now I am going to say the auspicious stotra of Sasthi Devi as composed by Priyavrata. Hear.

58-73. One’s desires are fulfilled when one reads this very secret stotra. Thus the King Priyavrata said “O Devi, Devasena! I bow down to Thee. O Great Devi! Obeisance to Thee! Thou art the bestower of Siddhis; Thou art peaceful; obeisance to Thee! Thou art the bestower of good; Thou art Devasena; Thou art Sasthi Devi, I bow down to Thee! Thou grantest boons to persons; Thou bestowest sons and wealth to men. So obeisance to Thee! Thou givest happiness and moksa; Thou art Sasthi Devi; I bow down to Thee. Thou thyself art Siddha; so I bow down to Thee. O Sasthi Devi! Thou art the sixth part of this creation; Thou art Siddha Yogini, so I bow down to Thee. Thou art the essence. Thou art Sarada; Thou art the Highest Devi. So I bow down again and again to Thee. Thou art the Presiding Deity Sasthi Devi of the children; I bow down to Thee.

Thou grantest good; Thou Thyself art good and Thou bestowest the fruits of all Karmas. O Thou O Sasthi Devi! Thou shewest thy form to thy devotees; I bow down to Thee! Thou art S’uddha Sattva

and respected by all the persons in all their actions. Thou art the wife of Skanda. All worship Thee. O Sasthi Devi! Thou hadst saved the Devas. So obeisance to Thee O Sasthi Devi! Thou hast no envy, no

anger; so obeisance to Thee. O SuresVari! Give me wealth, give me dear things, give me sons.

Give me respect from all persons; give me victory; slay my enemies. O Mahesvari! Give me Dharma; give me name and fame; I bow down again again to Sasthi Devi. O Sasthi Devi! worshipped reverentially by all! Give me lands, give me subjects, give me learning; have welfare for me; I bow down again and again to Sasthi Devi." O Narada! Thus praising the Devi, Priyavrata got a son, renowned and ruling over a great kingdom through the favour of Sasthi Devi. If any man that has no son, hears this stotra of Sasthi Devi for one year with undivided attention, he gets easily an excellent son, having a long life. If one worships for one year with devotion this Devasena and hears this stotra, even the most barren woman becomes freed from all her sins and gets a son. Through the grace of Sasthi Devi, that son becomes a hero, well qualified, literate, renowned and long-lived. If any woman who bears only a single child or delivers dead children hears with devotion for one year this stotra, she gets easily, through the Devi's grace, a good son. If the father and mother both hear with devotion, this story during the period of their child's illness, then the child becomes cured by the Grace of the Devi.

Here ends the Forty-sixth chapter of the Ninth Book on the anecdote of Sasthi Devi in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 47

On Manasa’s Story

Chapter 264 of 318 · 57 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
कथितं षष्ठ्युपाख्यानं ब्रह्मपुत्र यथाऽऽगमम् ।
देवी मङ्गलचण्डी च तदाख्यानं निशामय ॥ १ ॥
तस्याः पूजादिकं सर्वं धर्मवक्त्रेण यच्छ्रुतम् ।
श्रुतिसम्मतमेवेष्टं सर्वेषां विदुषामपि ॥ २ ॥
दक्षा या वर्तते चण्डी कल्याणेषु च मङ्गला ।
मङ्गलेषु च या दक्षा सा च मङ्गलचण्डिका ॥ ३ ॥
पूज्या या वर्तते चण्डी मङ्गलोऽपि महीसुतः ।
मङ्गलाभीष्टदेवी या सा वा मङ्गलचण्डिका ॥ ४ ॥
मङ्गलो मनुवंश्यश्च सप्तद्वीपधरापतिः ।
तस्य पूज्याभीष्टदेवी तेन मङ्गलचण्डिका ॥ ५ ॥
मूर्तिभेदेन सा दुर्गा मूलप्रकृतिरीश्वरी ।
कृपारूपातिप्रत्यक्षा योषितामिष्टदेवता ॥ ६ ॥
प्रथमे पूजिता सा च शङ्करेण परात्परा ।

त्रिपुरस्य वधे घोरे विष्णुना प्रेरितेन च ॥ ७ ॥
ब्रह्मन् ब्रह्मोपदेशेन दुर्गतेन च सङ्कटे ।
आकाशात्पतिते याने दैत्येन पातिते रुषा ॥ ८ ॥
ब्रह्मविष्णूपदिष्टश्च दुर्गां तुष्टाव शङ्करः ।
सा च मङ्गलचण्डी या बभूव रूपभेदतः ॥ ९ ॥
उवाच पुरतः शम्भोर्भयं नास्तीति ते प्रभो ।
भगवान्वृषरूपश्च सर्वेशस्ते भविष्यति ॥ १० ॥
युद्धशक्तिस्वरूपाहं भविष्यामि न संशयः ।
मायात्मना च हरिणा सहायेन वृषध्वज ॥ ११ ॥
जहि दैत्यं स्वशत्रुं च सुराणां पदघातकम् ।
इत्युक्त्वान्तर्हिता देवी शम्भोः शक्तिर्बभूव सा ॥ १२ ॥
विष्णुदत्तेन शस्त्रेण जघान तमुमापतिः ।
मुनीन्द्र पतिते दैत्ये सर्वे देवा महर्षयः ॥ १३ ॥
तुष्टुवुः शङ्करं देवं भक्तिनम्रात्मकन्धराः ।

सद्यः शिरसि शम्भोश्च पुष्पवृष्टिर्बभूव ह ॥ १४ ॥
ब्रह्मा विष्णुश्च सन्तुष्टो ददौ तस्मै शुभाशिषम् ।

ब्रह्मविष्णूपदिष्टश्च सुस्नातः शङ्करस्तथा ॥ १५ ॥
पूजयामास तां भक्त्या देवीं मङ्गलचण्डिकाम् ।
पाद्यार्घ्याचमनीयैश्च वस्त्रैश्च विविधैरपि ॥ १६ ॥
पुष्पचन्दननैवेद्यैर्भक्त्या नानाविधैर्मुने ।
छागैर्मेषैश्च महिषैर्गवयैः पक्षिभिस्तथा ॥ १७ ॥
वस्त्रालङ्कारमाल्यैश्च पायसैः पिष्टकैरपि ।
मधुभिश्च सुधाभिश्च फलैर्नानाविधैरपि ॥ १८ ॥
सङ्गीतैर्नर्तकैर्वाद्यैरुत्सवैर्नामकीर्तनैः ।
ध्यात्वा माध्यन्दिनोक्तेन ध्यानेन भक्तिपूर्वकम् ॥ १९ ॥
ददौ द्रव्याणि मूलेन मन्त्रेणैव च नारद ।
ॐ ह्रीं श्रीं क्लीं सर्वपूज्ये देवि मङ्गलचण्डिके ॥ २० ॥
हुँ हुँ फट् स्वाहाप्येकविंशाक्षरो मनुः ।

पूज्यः कल्पतरुश्चैव भक्तानां सर्वकामदः ॥ २१ ॥
दशलक्षजपेनैव मन्त्रसिद्धिर्भवेद्ध्रुवम् ।
ध्यानं च श्रूयतां ब्रह्मन् वेदोक्तं सर्वसम्मतम् ॥ २२ ॥
देवीं षोडशवर्षीयां शश्वत्सुस्थिरयौवनाम् ।
बिम्बोष्ठीं सुदतीं शुद्धां शरत्पद्मनिभाननाम् ॥ २३ ॥
श्वेतचम्पकवर्णाभां सुनीलोत्पललोचनाम् ।
जगद्धात्रीं च दात्रीं च सर्वेभ्यः सर्वसम्पदाम् ॥ २४ ॥
संसारसागरे घोरे ज्योतीरूपां सदा भजे ।
देव्याश्च ध्यानमित्येवं स्तवनं श्रूयतां मुने ॥ २५ ॥
महादेव उवाच
रक्ष रक्ष जगन्मातर्देवि मङ्गलचण्डिके ।
हारिके विपदां राशेर्हर्षमङ्गलकारिके ॥ २६ ॥
हर्षमङ्गलदक्षे च हर्षमङ्गलदायिके ।
शुभे मङ्गलदक्षे च शुभे मङ्गलचण्डिके ॥ २७ ॥

मङ्गले मङ्गलार्हे च सर्वमङ्गलमङ्गले ।
सतां मङ्गदे देवि सर्वेषां मङ्गलालये ॥ २८ ॥
पूज्ये मङ्गलवारे च मङ्गलाभीष्टदेवते ।
पूज्ये मङ्गलभूपस्य मनुवंशस्य सन्ततम् ॥ २९ ॥
मङ्गलाधिष्ठातृदेवि मङ्गलानां च मङ्गले ।
संसारमङ्गलाधारे मोक्षमङ्गलदायिनि ॥ ३० ॥
सारे च मङ्गलाधारे पारे च सर्वकर्मणाम् ।
प्रतिमङ्गलवारे च पूज्ये मङ्गसुखप्रदे ॥ ३१ ॥
स्तोत्रेणानेन शम्भुश्च स्तुत्वा मङ्गलचण्डिकाम् ।
प्रतिमङ्गलवारे च पूजां दत्त्वा गतः शिवः ॥ ३२ ॥
प्रथमे पूजिता देवी शिवेन सर्वमङ्गला ।

द्वितीये पूजिता सा च मङ्गलेन ग्रहेण च ॥ ३३ ॥
तृतीते पूजिता भद्रा मङ्गलेन नृपेण च ।
चतुर्थे मङ्गले वारे सुन्दरीभिः प्रपूजिता ॥ ३४ ॥

पञ्चमे मङ्गलाकाङ्क्षिनरैर्मङ्गलचण्डिका ।
पूजिता प्रतिविश्वेषु विश्वेशपूजिता सदा ॥ ३५ ॥
ततः सर्वत्र सम्पूज्या बभूव परमेश्वरी ।
देवैश्च मुनिभिश्चैव मानवैर्मनुभिर्मुने ॥ ३६ ॥
देव्याश्च मङ्गस्तोत्रं यः शृणोति समाहितः ।
तन्मङ्गलं भवेत्तस्य न भवेत्तदमङ्गलम् ।
वर्धते पुत्रपौत्रैश्च मङ्गलं च दिने दिने ॥ ३७ ॥
श्रीनारायण उवाच
उक्तं द्वयोरुपाख्यानं ब्रह्मपुत्र यथागमम् ।
श्रूयतां मनसाऽऽख्यानं यच्छ्रुतं धर्मवक्त्रतः ॥ ३८ ॥
सा च कन्या भगवती कश्यपस्य च मानसी ।
तेनैव मनसा देवी मनसा या च दीव्यति ॥ ३९ ॥
मनसा ध्यायते या च परमात्मानमीश्वरम् ।
तेन सा मनसा देवी तेन योगेन दीव्यति ॥ ४० ॥

आत्मारामा च सा देवी वैष्णवी सिद्धयोगिनी ।
त्रियुगं च तपस्तप्त्वा कृष्णस्य परमात्मनः ॥ ४१ ॥
जरत्कारुशरीरं च दृष्ट्वा यत्क्षीणमीश्वरः ।
गोपीपतिर्नाम चक्रे जरत्कारुरिति प्रभुः ॥ ४२ ॥
वाञ्छितं च ददौ तस्यै कृपया च कृपानिधिः ।
पूजां च कारयामास चकार च स्वयं प्रभुः ॥ ४३ ॥
स्वर्गे च नागलोके च पृथिव्यां ब्रह्मलोकतः ।
भृशं जगत्सु गौरी सा सुन्दरी च मनोहरा । ४४
जगद्गौरीति विख्याता तेन सा पूजिता सती ।
शिवशिष्या च सा देवी तेन शैवी प्रकीर्तिता ॥ ४५ ॥
विष्णुभक्तातीव शश्वद्वैष्णवी तेन कीर्तिता ।
नागानां प्राणरक्षित्री यज्ञे पारीक्षितस्य च ॥ ४६ ॥
नागेश्वरीति विख्याता सा नागभगिनीति च ।
विषं संहर्तुमीशा या तेन विषहरी स्मृता ॥ ४७ ॥

सिद्धयोगं हरात्प्राप तेन सा सिद्धयोगिनी ।
महाज्ञानं च योगं च मृतसञ्जीवनीं पराम् ॥ ४८ ॥
महाज्ञानयुतां तां च प्रवदन्ति मनीषिणः ।
आस्तीकस्य मुनीन्द्रस्य माता सापि तपस्विनी ॥ ४९ ॥
आस्तीकमाता विज्ञाता जगत्यां सुप्रतिष्ठिता ।
प्रिया मुनेर्जरत्कारोर्मुनीन्द्रस्य महात्मनः ॥ ५० ॥

योगिनो विश्वपूज्यस्य जरत्कारुप्रिया ततः ।
जरत्कारुर्जगद्गौरी मनसा सिद्धयोगिनी ॥ ५१ ॥
वैष्णवी नागभगिनी शैवी नागेश्वरी तथा ।
जरत्कारुप्रियास्तीकमाता विषहरेति च ॥ ५२ ॥
महाज्ञानयुता चैव सा देवी विश्वपूजिता ।
द्वादशैतानि नामानि पूजाकाले तु यः पठेत् ॥ ५३ ॥
तस्य नागभयं नास्ति तस्य वंशोद्भवस्य च ।
नागभीते च शयने नागग्रस्ते च मन्दिरे ॥ ५४ ॥

नागशोभे महादुर्गे नागवेष्टितविग्रहे ।
इदं स्तोत्रं पठित्वा तु मुच्यते नात्र संशयः ॥ ५५ ॥
नित्यं पठेद्यस्तं दृष्ट्वा नागवर्गः पलायते ।
दशलक्षजपेनैव स्तोत्रसिद्धिर्भवेन्नृणाम् ॥ ५६ ॥
स्तोत्रसिद्धिर्भवेद्यस्य स विषं भोक्तुमीश्वरः ।
नागैश्च भूषणं कृत्वा स भवेन्नागवाहनः ॥ ५७ ॥
नागासनो नागतल्पो महासिद्धो भवेन्नरः ।
अन्ते च विष्णुना सार्धं क्रीडत्येव दिवानिशम् ॥ ५८ ॥

Roman transliteration

śrīnārāyaṇa uvāca
kathitaṃ ṣaṣṭhyupākhyānaṃ brahmaputra yathā''gamam |
devī maṅ□galacaṇḍī ca tadākhyānaṃ niśāmaya || 1 ||
tasyāḥ pūjādikaṃ sarvaṃ dharmavaktreṇa yacchrutam |
śrutisammatameveṣṭaṃ sarveṣāṃ viduṣāmapi || 2 ||
dakṣā yā vartate caṇḍī kalyāṇeṣu ca maṅ□galā |
maṅ□galeṣu ca yā dakṣā sā ca maṅ□galacaṇḍikā || 3 ||
pūjyā yā vartate caṇḍī maṅ□galo'pi mahīsutaḥ |
maṅ□galābhīṣṭadevī yā sā vā maṅ□galacaṇḍikā || 4 ||
maṅ□galo manuvaṃśyaśca saptadvīpadharāpatiḥ |
tasya pūjyābhīṣṭadevī tena maṅ□galacaṇḍikā || 5 ||
mūrtibhedena sā durgā mūlaprakṛtirīśvarī |
kṛpārūpātipratyakṣā yoṣitāmiṣṭadevatā || 6 ||
prathame pūjitā sā ca śaṅ□kareṇa parātparā |

tripurasya vadhe ghore viṣṇunā preritena ca || 7 ||
brahman brahmopadeśena durgatena ca saṅ□kaṭe |
ākāśātpatite yāne daityena pātite ruṣā || 8 ||
brahmaviṣṇūpadiṣṭaśca durgāṃ tuṣṭāva śaṅ□karaḥ |
sā ca maṅ□galacaṇḍī yā babhūva rūpabhedataḥ || 9 ||
uvāca purataḥ śambhorbhayaṃ nāstīti te prabho |
bhagavānvṛṣarūpaśca sarveśaste bhaviṣyati || 10 ||
yuddhaśaktisvarūpāhaṃ bhaviṣyāmi na saṃśayaḥ |
māyātmanā ca hariṇā sahāyena vṛṣadhvaja || 11 ||
jahi daityaṃ svaśatruṃ ca surāṇāṃ padaghātakam |
ityuktvāntarhitā devī śambhoḥ śaktirbabhūva sā || 12 ||

*viṣṇudattena śastreṇa jaghāna tamumāpatiḥ |
munīndra patite daitye sarve devā maharṣayaḥ || 13 ||
tuṣṭuvuḥ śaṅ□karaṃ devaṃ bhaktinamrātmakandharāḥ |*

*sadyaḥ śirasi śambhośca puṣpavṛṣṭirbabhūva ha || 14 ||
brahmā viṣṇuśca santuṣṭo dadau tasmai śubhāśiṣam |
brahmaviṣṇūpadiṣṭaśca susnātaḥ śaṅ□karastathā || 15 ||
pūjayāmāsa tāṃ bhaktyā devīṃ maṅ□galacaṇḍikām |
pādyārghyācamanīyaiśca vastraiśca vividhairapi || 16 ||
puṣpacandananaivedyairbhaktyā nānāvidhairmune |
chāgairmeṣaiśca mahiṣairgavayaiḥ pakṣibhistathā || 17 ||
vastrālaṅ□kāramālyaiśca pāyasaiḥ piṣṭakairapi |
madhubhiśca sudhābhiśca phalairnānāvidhairapi || 18 ||
saṅ□gītairnartakairvādyairutsavairnāmakīrtanaiḥ |
dhyātvā mādhyandinoktena dhyānena bhaktipūrvakam || 19 ||
dadau dravyāṇi mūlena mantreṇaiva ca nārada |
oṃ hrīṃ śrīṃ klīṃ sarvapūjye devi maṅ□galacaṇḍike || 20 ||
hū~ hū~ phaṭ svāhāpyekaviṃśākṣaro manuḥ |*

*pūjyaḥ kalpataruścaiva bhaktānāṃ sarvakāmadaḥ || 21 ||
daśalakṣajapenaiva mantrasiddhirbhaved□ dhruvam |
dhyānaṃ ca śrūyatāṃ brahman vedoktaṃ sarvasammatam || 22 ||
devīṃ ṣoḍaśavarṣīyāṃ śaśvatsusthirayauvanām |
bimboṣṭhīṃ sudatīṃ śuddhāṃ śaratpadmanibhānanām || 23 ||
śvetacampakavarṇābhāṃ sunīlotpalalocanām |
jagaddhātrīṃ ca dātrīṃ ca sarvebhyaḥ sarvasampadām || 24 ||
saṃsārasāgare ghore jyotīrūpāṃ sadā bhaje |
devyāśca dhyānamityevaṃ stavanaṃ śrūyatāṃ mune || 25 ||
mahādeva uvāca
rakṣa rakṣa jaganmātardevi maṅ□galacaṇḍike |
hārike vipadāṃ rāśerharṣamaṅ□galakārike || 26 ||
harṣamaṅgaladakṣe ca harṣamaṅgaladāyike |
śubhe maṅgaladakṣe ca śubhe maṅ□galacaṇḍike || 27 ||*

*maṅ□gale maṅ□galārhe ca sarvamaṅ□galamaṅ□gale |
satāṃ maṅ□gade devi sarveṣāṃ maṅgalālaye || 28 ||
pūjye maṅ□galavāre ca maṅ□galābhīṣṭadevate |
pūjye maṅgalabhūpasya manuvaṃśasya santatam || 29 ||
maṅ□galādhiṣṭhātṛdevi maṅ□galānāṃ ca maṅ□gale |
saṃsāramaṅ□galādhāre mokṣamaṅ□galadāyini || 30 ||
sāre ca maṅgalādhāre pāre ca sarvakarmaṇām |
pratimaṅ□galavāre ca pūjye maṅgasukhaprade || 31 ||
stotreṇānena śambhuśca stutvā maṅ□galacaṇḍikām |
pratimaṅ□galavāre ca pūjāṃ dattvā gataḥ śivaḥ || 32 ||
prathame pūjitā devī śivena sarvamaṅ□galā |
dvitīye pūjitā sā ca maṅ□galena graheṇa ca || 33 ||
tṛtīte pūjitā bhadrā maṅ□galena nṛpeṇa ca |
caturthe maṅ□gale vāre sundarībhiḥ prapūjitā || 34 ||*

*pañcame maṅ□galākāṅ□kṣinarairmaṅ□galacaṇḍikā |
pūjitā prativiśveṣu viśveśapūjitā sadā || 35 ||
tataḥ sarvatra sampūjyā babhūva parameśvarī |*

devaiśca munibhiścaiva mānavairmanubhirmune || 36 ||
devyāśca maṅ□gastotraṃ yaḥ śṛṇoti samāhitaḥ |
tanmaṅ□galaṃ bhavettasya na bhavettadamaṅ□galam |
vardhate putrapautraiśca maṅ□galaṃ ca dine dine || 37 ||
śrīnārāyaṇa uvāca
uktaṃ dvayorupākhyānaṃ brahmaputra yathāgamam |
śrūyatāṃ manasā''khyānaṃ yacchrutaṃ dharmavaktrataḥ || 38 ||
sā ca kanyā bhagavatī kaśyapasya ca mānasī |
tenaiva manasā devī manasā yā ca dīvyati || 39 ||
manasā dhyāyate yā ca paramātmānamīśvaram |
tena sā manasā devī tena yogena dīvyati || 40 ||

ātmārāmā ca sā devī vaiṣṇavī siddhayoginī |
triyugaṃ ca tapastaptvā kṛṣṇasya paramātmanaḥ || 41 ||
jaratkāruśarīraṃ ca dṛṣṭvā yatkṣīṇamīśvaraḥ |
gopīpatirnāma cakre jaratkāruriti prabhuḥ || 42 ||
vāñchitaṃ ca dadau tasyai kṛpayā ca kṛpānidhiḥ |
pūjāṃ ca kārayāmāsa cakāra ca svayaṃ prabhuḥ || 43 ||
svarge ca nāgaloke ca pṛthivyāṃ brahmalokataḥ |
bhṛśaṃ jagatsu gaurī sā sundarī ca manoharā | 44
jagad□gaurīti vikhyātā tena sā pūjitā satī |
śivaśiṣyā ca sā devī tena śaivī prakīrtitā || 45 ||
viṣṇubhaktātīva śaśvadvaiṣṇavī tena kīrtitā |
nāgānāṃ prāṇarakṣitrī yajñe pārīkṣitasya ca || 46 ||
nāgeśvarīti vikhyātā sā nāgabhaginīti ca |
viṣaṃ saṃhartumīśā yā tena viṣaharī smṛtā || 47 ||

siddhayogaṃ harātprāpa tena sā siddhayoginī |
mahājñānaṃ ca yogaṃ ca mṛtasajjīvanīṃ parām || 48 ||
mahājñānayutāṃ tāṃ ca pravadanti manīṣiṇaḥ |
āstīkasya munīndrasya mātā sāpi tapasvinī || 49 ||
āstīkamātā vijñātā jagatyāṃ supratiṣṭhitā |
priyā munerjaratkārormunīndrasya mahātmanaḥ || 50 ||
yogino viśvapūjyasya jaratkārupriyā tataḥ |
jaratkārurjagad□gaurī manasā siddhayoginī || 51 ||
vaiṣṇavī nāgabhaginī śaivī nāgeśvarī tathā |
jaratkārupriyāstīkamātā viṣahareti ca || 52 ||
mahājñānayutā caiva sā devī viśvapūjitā |
dvādaśaitāni nāmāni pūjākāle tu yaḥ paṭhet || 53 ||
tasya nāgabhayaṃ nāsti tasya vaṃśod□bhavasya ca |
nāgabhīte ca śayane nāgagraste ca mandire || 54 ||

nāgaśobhe mahādurge nāgaveṣṭitavigrahe |
idaṃ stotraṃ paṭhitvā tu mucyate nātra saṃśayaḥ || 55 ||
nityaṃ paṭhedyastaṃ dṛṣṭvā nāgavargaḥ palāyate |
daśalakṣajapenaiva stotrasiddhirbhavennṛṇām || 56 ||
stotrasiddhirbhavedyasya sa viṣaṃ bhoktumīśvaraḥ |
nāgaiśca bhūṣaṇaṃ kṛtvā sa bhavennāgavāhanaḥ || 57 ||
nāgāsano nāgatalpo mahāsiddho bhavennaraḥ |
ante ca viṣṇunā sārdhaṃ krīḍatyeva divāniśam || 58 ||

English translation

1-25 Narayana said O Narada! I have now narrated the anecdote of Sasthi as stated in the Vedas. Now hear the anecdote of Mangala Chandi, approved of by the Vedas and respected by the literary persons. The Chandi, that is very skilled in all auspicious works and who is the most auspicious of all good things, is Mangal Chandika. Or the Chandi who is an object of worship of Mangala (Mars), the son of earth and the bestower of desires is Mangala Chandika. Or the Chandi who is an object of worship of Mangala of the family of Manu who was the ruler of the whole world composed of seven islands and the bestower of all desires is Mangala Chandi. Or it may be that the Mula Prakriti, the Governess, the Ever Gracious Durga assumed the form of Mangala Chandi and has become the Ista Devata of women. When there was the fight with Tripurasura, this Mangala Chandi, higher than the highest was first worshipped by Mahadeva, stimulated by Visnu, on a critical moment. O Brahmin! While the fighting was going on, a Daitya threw out of anger one car on Mahadeva and as that car was about to fall on Him, Brahma and Visnu gave a good advice when Mahadeva began to praise Durga Devi at once. Durga Devi that time assuming the form of Mangala Chandi appeared and said “no fear no fear” Bhagavan Visnu will be Thy Carrier buffalo. I will be also Thy S’akti in the action and Hah, full of Maya, will also help Thee. Thou better slayest the enemy that dispossessed the Devas. O Child! Thus saying, the Devi Mangala Chandi disappeared and She became the S’akti of Maha Deva.

Then with the help of the weapon given by Visnu, the Lord of Lima killed the Asura. When the Daitya fell, the Devas and Risis began to chant hymns to Mahadeva with devotion and with their heads bent low. From the sky, a shower of flowers fell instantaneously on Maha Deva’s head. Brahma and Visnu became glad and gave their best wishes to Him. Then ordered by Brahma and Visnu, S’ankara bathed joyously. Then He began to worship with devotion the Devi Mangala Chandi with padya, Arghya, Achamaniya and various clothings.

Flowers, sandal paste, various goats, sheep, buffaloes, bisons, birds, garments, ornaments, garlands, Payasa (a preparation of rice, ghee, milk and sugar), Pistaka, honey, wine, and various fruits were offered in the worship. Dancing, music, with instruments and the chanting of Her name and other festivals commenced. Reciting the Dhyan as in Madhyandina, Mahadeva offered everything, pronouncing the principal Radical Mantra, “Om Hrim S’rim Klim Sarvapujye Devi Mangala Chandike Hum Phat Svaha” is the twenty- one lettered Mantra of Mangala Chandi. During worship, the Kalpa Vriksa, the tree yielding all desires, must be worshipped. O Narada! By repeating the Mantra ten lakhs of times, the Mantra Siddhi (success in realising the Deity inherent in the Mantra) comes. Now I am saying about the Dhyanam of Mangal Chandi as stated in the Vedas and as approved by all. Listen. “O Devi Mangala Chandike! Thou art sixteen years old; Thou art ever youthful; Thy lips are like Bimba fruits. Thou art of good teeth and pure. Thy face looks like autumnal lotus; Thy colour is like white champakas; Thy eyes resemble blue lilies; Thou art the Preserver of the world and thou bestowest all sorts of prosperity. Thou art the Light in this dark ocean of the world. So I meditate on Thee.” This is the Dhyanam. Now hear the stotra, which Mahadeva recited before Her.

26-37. Mahadeva said Protect me. Protect me, O Mother! O Devi Mangal Chandike! Thou, the Destroyer of difficulties! Thou givest joy and good. Thou art clever in giving delight and fortune. Thou the bestower of all bliss and prosperity! Thou, the auspicious. Thou art Mangala Chandika. Thou art Mangala, worthy of all good. Thou art the auspicious of all auspicious; Thou bestowest good to the good persons. Thou art worthy to be worshipped on Tuesday (the Mangala day); Thou art the Deity, desired by all. The King Mangala, born of Manu family always worships Thee. Thou, the presiding Devi of Mangala; Thou art the repository of all the good that are in this world. Thou, the

Bestower of the auspicious Moksa. Thou, the best of all; Thou, the respository of all good; Thou makest one cross all

the Karmas; the people worship Thee on every Tuesday; Thou bestowest abundance of Bliss to all. Thus praising Mangala Chandika with this stotra, and worshipping on every Tuesday, S'annbhu departed. The Devi Sarva Mangala was first worshipped by Mahadeva. Next she was worsh ipped by the planet Mars; then by the King Mangala; then on every Tuesday by the ladies of every household. Fifthly she was worshipped by all men, desirous of their welfare. So in every universe Mangal Chandika, first worshipped by Mahadeva, came to be worshipped by all. Next she came to be worshipped everywhere, by the Devas, Munis, Manavas, Manus. O Muni! He who hears with undivided attention this stotra of the Devi Mangala Chandika, finds no evils anywhere. Rather all good comes to him. Day after day he gets sons and grandsons and so his prosperity gets increased, yea, verily increased!

38-58. Narayana said O Narada! Thus I narrated to you the stories of Sasthi and Mangala Chandika, according to the Vedas. Now hear the story of Manasa that I heard from the mouth of Dharama Deva.

Manasa is the mind-born daughter of Maharsi Kas'yapa; hence she is named Manasa; or it may be She who plays with the mind is Manasa. Or it may be She who meditates on God with her mind and gets rapture in Her meditation of God is named Manasa. She finds pleasure in Her Own Self, the great devotee of Visnu, a Siddha Yogini. For three Yugas She worshipped S'ri Krisna and then She became a Siddha Yogini. S'ri Krisna, the Lord of the GopTs, seeing the body of Manasa lean and thin due to austerities, or seeing her worn out like the Muni Jarat Karu called her by the name of Jarat Karu. Hence Her name has come also to be Jarat Karu. Krisna, the Ocean of Mercy, gave her out of kindness. Her desired boon; She worshipped Him and S'ri Krisna also worshipped Her. Devi Manasa is known in the Heavens, in the abode of the Nagas (serpents), in

earth, in Brahmaloka, in all the worlds as of very fair colour, beautiful and charming. She is named Jagad Gauri as she is of a very fair colour in the world. Her other name is S'aivT and she is the disciple of S'iva. She is named Vaisnavi as she is greatly devoted to Visnu. She saved the Nagas in the Snake Sacrifice performed by Pariksit, she is named NagesVari and Naga Bhagini and She is capable to destroy the effects of poison. She is called Visahari. She got the Siddha yoga from Mahadeva; hence She is named Siddha Yogini; She got from Him the great knowledge, so she is called Maha Jhanayuta, and as she got Mritasamjivani (making alive the dead) she is known by the name of Mritasanjivani. As the great ascetic is the mother of the great Muni Astik, she is known in the world as Astika mata. As She is the dear wife of the great high-souled Yogi Muni Jarat Karu, worshipped by all, she is called as Jarat

Karupriya, Jaratkaru, Jagadgauri, Manasa, Siddha Yogini, Vaisnavi, Naga Bhagini, S'aivi, NagesVari, Jaratkarupriya, Astikamata, Visahari, and Maha Jhanayuta; these are the twelve names of Manasa, worshipped everywhere in the Universe. He who recites these twelve names while worshipping Manasa Devi, he or any of his family has no fear of snakes. If there be any fear of snakes in one's bed, if the house be infested with snakes or if one goes to a place difficult for fear of snakes or if one's body be encircled with snakes, all the fears are dispelled, if one reads this stotra of Manasa. There is no doubt in this. The snakes run away out of fear from the sight of him who daily recites the Manasa stotra. Ten lakhs of times repeating the Manasa mantra give one man success in the stotra.

He can easily drink poison who attains success in this stotra. The snakes become his ornaments; they carry him even on their backs. He who is a great Siddha can sit on a seat of snakes and can sleep on a bed of snakes. In the end he sports day and night with Visnu.

Here ends the Forty-seventh Chapter of the Ninth Book on Manasa's story in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 48

On The Anecdote Of Manasa

Chapter 265 of 318 · 145 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
मत्तः पूजाविधानं च श्रूयतां मुनिपुङ्गव ।
ध्यानं च सामवेदोक्तं प्रोक्तं देवीविधानकम् ॥ १ ॥
श्वेतचम्पकवर्णाभां रत्नभूषणभूषिताम् ।
वह्निशुद्धांशुकाधानां नागयज्ञोपवीतिनीम् ॥ २ ॥
महाज्ञानयुतां तां च प्रवरज्ञानिनां वराम् ।
सिद्धाधिष्ठातृदेवीं च सिद्धां सिद्धिप्रदां भजे ॥ ३ ॥
इति ध्यात्वा च तां देवीं मूलेनैव प्रपूजयेत् ।
नैवेद्यैर्विविधैर्धूपैः पुष्पगन्धानुलेपनैः ॥ ४ ॥
मूलमन्त्रैश्च वेदोक्तैर्भक्तानां वाञ्छितप्रदः ।
मुने कल्पतरुर्नाम सुसिद्धो द्वादशाक्षरः ॥ ५ ॥
ॐ ह्रीं श्रीं क्लीं ऐं मनसादेव्यै स्वाहेति कीर्तितः ।
पञ्चलक्षजपेनैव मन्त्रसिद्धिर्भवेन्नृणाम् ॥ ६ ॥
मन्त्रसिद्धिर्भवेद्यस्य स सिद्धो जगतीतले ।

सुधासमं विषं तस्य धन्वन्तरिसमो भवेत् ॥ ७ ॥
ब्रह्मन्स्नात्वा तु सङ्क्रान्त्यां गूढशालासु यत्नतः ।
आवाह्य देवीमीशानां पूजयेद्योऽतिभक्तितः ॥ ८ ॥
पञ्चम्यां मनसा ध्यायन् देव्यै दद्याच्च यो बलिम् ।
धनवान्पुत्रवांश्चैव कीर्तिमान्स भवेद्ध्रुवम् ॥ ९ ॥
पूजाविधानं कथितं तदाख्यानं निशामय ।
कथयामि महाभाग यच्छ्रुतं धर्मवक्त्रतः ॥ १० ॥
पुरा नागभयाक्रान्ता बभूवुर्मानवा भुवि ।
गतास्ते शरणं सर्वे कश्यपं मुनिपुङ्गवम् ॥ ११ ॥
मन्त्रांश्च ससृजे भीतः कश्यपो ब्रह्मणान्वितः ।
वेदबीजानुसारेण चोपदेशेन ब्रह्मणः ॥ १२ ॥
मन्त्राधिष्ठातृदेवीं तां मनसा ससृजे तथा ।
तपसा मनसा तेन बभूव मनसा च सा ॥ १३ ॥
कुमारी सा च सम्भूता जगाम शङ्करालयम् ।

भक्त्या सम्पूज्य कैलासे तुष्टाव चन्द्रशेखरम् ॥ १४ ॥
दिव्यवर्षसहस्रं तं सिषेवे च मुनेः सुता ।

आशुतोषो महेशश्च तां च तुष्टो बभूव ह ॥ १५ ॥
महाज्ञानं ददौ तस्यै पाठयामास साम च ।
कृष्णमन्त्रं कल्पतरुं ददावष्टाक्षरं मुने ॥ १६ ॥
लक्ष्मीमायाकामबीजं ङेऽन्तं कृष्णपदं ततः ।
त्रैलोक्यमङ्गलं नाम कवचं पूजनक्रमम् ॥ १७ ॥
पुरश्चर्याक्रमं चापि वेदोक्तं सर्वसम्मतम् ।
प्राप्य मृत्युञ्जयान्मन्त्रं सा सती च मुनेः सुता ॥ १८ ॥
जगाम तपसे साध्वी पुष्करं शङ्कराज्ञया ।
त्रियुगं च तपस्तप्त्वा कृष्णस्य परमात्मनः ॥ १९ ॥
सिद्धा बभूव सा देवी ददर्श पुरतः प्रभुम् ।
दृष्ट्वा कृशाङ्गीं बालां च कृपया च कृपानिधिः ॥ २० ॥
पूजां च कारयामास चकार च स्वयं हरिः ।

वरं च प्रददौ तस्यै पूजिता त्वं भवे भव ॥ २१ ॥
वरं दत्त्वा तु कल्याण्यै ततश्चान्तर्दधे हरिः ।
प्रथमे पूजिता सा च कृष्णेन परमात्मना ॥ २२ ॥
द्वितीये शङ्करेणैव कश्यपेन सुरेण च ।
मुनिना मनुना चैव नागेन मानवादिभिः ॥ २३ ॥
बभूव पूजिता सा च त्रिषु लोकेषु सुव्रता ।
जरत्कारुमुनीन्द्राय कश्यपस्तां ददौ पुरा ॥ २४ ॥
अयाचितो मुनिश्रेष्ठो जग्राह ब्राह्मणाज्ञया ।
कृत्वोद्वाहं महायोगी विश्रान्तस्तपसा चिरम् ॥ २५ ॥
सुष्वाप देव्या जघने वटमूले च पुष्करे ।
निद्रां जगाम स मुनिः स्मृत्वा निद्रेशमीश्वरम् ॥ २६ ॥
जगामास्तं दिनकरः सायङ्काल उपस्थिते ।
सञ्चिन्त्य मनसा साध्वी मनसा सा पतिव्रता ॥ २७ ॥
धर्मलोपभयेनैव चकारालोचनं सती ।

अकृत्वा पश्चिमां सन्ध्यां नित्यां चैव द्विजन्मनाम् ॥ २८ ॥
ब्रह्महत्यादिकं पापं लभिष्यति पतिर्मम ।
नोपतिष्ठति यः पूर्वां नोपास्ते यस्तु पश्चिमाम् ॥ २९ ॥
स सर्वत्राशुचिर्नित्यं ब्रह्महत्यादिकं लभेत् ।
वेदोक्तमिति सञ्चिन्त्य बोधयामास सुन्दरी ॥ ३० ॥
स च बुद्धो मुनिश्रेष्ठस्तां चुकोप भृशं मुने ।
मुनिरुवाच
कथं मे सुखिनः साध्वि निद्राभङ्गः कृतस्त्वया ॥ ३१ ॥
व्यर्थं व्रतादिकं तस्या या भर्तुश्चापकारिणी ।
तपश्चानशनं चैव व्रतं दानादिकं च यत् ॥ ३२ ॥
भर्तुरप्रियकारिण्याः सर्वं भवति निष्कलम् ।

यया प्रियः पूजितश्च श्रीकृष्णः पूजितस्तया ॥ ३३ ॥
पतिव्रताव्रतार्थञ्च पतिरूपो हरिः स्वयम् ।
सर्वदानं सर्वयज्ञः सर्वतीर्थनिषेवणम् ॥ ३४ ॥

सर्वं व्रतं तपः सर्वमुपवासादिकं च यत् ।
सर्वधर्मश्च सत्यं च सर्वदेवप्रपूजनम् ॥ ३५ ॥
तत्सर्वं स्वामिसेवायाः कलां नार्हति षोडशीम् ।
पुण्ये च भारते वर्षे पतिसेवा करोति या ॥ ३६ ॥
वैकुण्ठे स्वामिना सार्धं सा याति ब्रह्मणः पदम् ।
विप्रियं कुरुते भर्तुर्विप्रियं वदति प्रियम् ॥ ३७ ॥
असत्कुले प्रसूता हि तत्फलं श्रूयतां सति ।
कुम्भीपाकं व्रजेत्सा च यावच्चन्द्रदिवाकरौ ॥ ३८ ॥
ततो भवति चाण्डाली पतिपुत्रविवर्जिता ।
इत्युक्त्वा च मुनिश्रेष्ठो बभूव स्फुरिताधरः ॥ ३९ ॥
चकम्पे तेन सा साध्वी भयेनोवाच तं पतिम् ।
साध्व्युवाच
सन्ध्यालोपभयेनैव निद्राभङ्गः कृतस्तव ॥ ४० ॥
कुरु शान्तिं महाभाग दुष्टाया मम सुव्रत ।

शृङ्गाराहारनिद्राणां यश्च भङ्गं करोति वै ॥ ४१ ॥
स व्रजेत्कालसूत्रं वै यावच्चन्द्रदिवाकरौ ।
इत्युक्त्वा मनसा देवी स्वामिनश्चरणाम्बुजे ॥ ४२ ॥
पपात भक्त्या भीता च रुरोद च पुनः पुनः ।
कुपितं च मुनिं दृष्ट्वा श्रीसूर्यं शप्तुमुद्यतम् ॥ ४३ ॥
तत्राजगाम भगवान्सन्ध्यया सह नारद ।
तत्रागत्य मुनिं सम्यगुवाच भास्करः स्वयम् ॥ ४४ ॥
विनयेन च भीतश्च तया सह यथोचितम् ।
भास्कर उवाच
सूर्यास्तसमयं दृष्ट्वा साध्वी धर्मभयेन च ॥ ४५ ॥
बोधयामास त्वां विप्र शरणं त्वामहं गतः ।
क्षमस्व भगवन्ब्रह्मन् मां शप्तुं नोचितं मुने ॥ ४६ ॥
ब्राह्मणानां च हृदयं नवनीतसमं सदा ।
तेषां क्षणार्धं क्रोधश्च ततो भस्म भवेज्जगत् ॥ ४७ ॥

पुनः स्रष्टुं द्विजः शक्तो न तेजस्वी द्विजात्परः ।
ब्राह्मणो ब्रह्मणो वंशः प्रज्वलन्ब्रह्मतेजसा ॥ ४८ ॥
श्रीकृष्णं भावयेन्नित्यं ब्रह्मज्योतिः सनातनम् ।
सूर्यस्य वचनं श्रुत्वा द्विजस्तुष्टो बभूव ह ॥ ४९ ॥
सूर्यो जगाम स्वस्थानं गृहीत्वा ब्राह्मणाशिषम् ।
तत्याज मनसां विप्रः प्रतिज्ञापालनाय च ॥ ५० ॥

रुदतीं शोकसंयुक्तां हृदयेन विदूयता।
सा सस्मार गुरुं शम्भुमिष्टदेवं विधिं हरिम् ॥ ५१ ॥
कश्यपं जन्मदातारं विपत्तौ भयकर्शिता।
तत्राजगाम गोपीशो भगवाच्छम्भुरेव च ॥ ५२ ॥
विधिश्च कश्यपश्चैव मनसा परिचिन्तितः।
दृष्ट्वा विप्रोऽभीष्टदेवं निर्गुणं प्रकृतेः परम् ॥ ५३ ॥
तुष्टाव परया भक्त्या प्रणनाम मुहुर्मुहुः।
नमश्चकार शम्भुं च ब्रह्माणं कश्यपं तथा ॥ ५४ ॥

कथमागमनं देवा इति प्रश्नं चकार सः।
ब्रह्मा तद्वचनं श्रुत्वा सहसा समयोचितम् ॥ ५५ ॥
प्रत्युवाच नमस्कृत्य हृषीकेशपदाम्बुजम्।
यदि त्यक्ता धर्मपत्नी धर्मिष्ठा मनसा सती ॥ ५६ ॥
कुरुष्वास्यां सुतोत्पत्तिं स्वधर्मपालनाय वै।
जायायां च सुतोत्पत्तिं कृत्वा पश्चात्त्यजेन्मुने ॥ ५७ ॥
अकृत्वा तु सुतोत्पत्तिं विरागी यस्त्यजेत्प्रियाम्।
स्रवते तस्य पुण्यं च चालन्यां च यथा जलम् ॥ ५८ ॥
ब्रह्मणो वचनं श्रुत्वा जरत्कारुर्मुनीश्वरः।
चकार नाभिसंस्पर्शं योगेन मन्त्रपूर्वकम् ॥ ५९ ॥
मनसाया मुनिश्रेष्ठ मुनिश्रेष्ठ उवाच ताम्।
जरत्कारुरुवाच
गर्भेणानेन मनसे तव पुत्रो भविष्यति ॥ ६० ॥
जितेन्द्रियाणां प्रवरो धार्मिको ब्राह्मणाग्रणीः।

तेजस्वी च तपस्वी च यशस्वी च गुणान्वितः ॥ ६१ ॥
वरो वेदविदां चैव ज्ञानिनां योगिनां तथा।
स च पुत्रो विष्णुभक्तो धार्मिकः कुलमुद्धरेत् ॥ ६२ ॥
नृत्यन्ति पितरः सर्वे जन्ममात्रेण वै मुदा।
पतिव्रता सुशीला या सा प्रिया प्रियवादिनी ॥ ६३ ॥
धर्मिष्ठा पुत्रमाता च कुलस्त्री कुलपालिका।
हरिभक्तिप्रदो बन्धुर्न चाभीष्टसुखप्रदः ॥ ६४ ॥
यो बन्धुश्चेत्स च पिता हरिवर्त्मप्रदर्शकः।
सा गर्भधारिणी या च गर्भावासविमोचनी ॥ ६५ ॥
दयारूपा च भगिनी यमभीतिविमोचनी।
विष्णुमन्त्रप्रदाता च स गुरुर्विष्णुभक्तिदः ॥ ६६ ॥
गुरुश्च ज्ञानदो यो हि यज्ज्ञानं कृष्णभावनम्।
आब्रह्मस्तम्बपर्यन्तं ततो विश्वं चराचरम् ॥ ६७ ॥
आविर्भूतं तिरोभूतं किं वा ज्ञानं तदन्यतः।

वेदजं यज्ञजं यद्यत्तत्सारं हरिसेवनम् ॥ ६८ ॥
तत्त्वानां सारभूतं च हरेरन्यद्विडम्बनम् ।
दत्तं ज्ञानं मया तुभ्यं स स्वामी ज्ञानदो हि यः ॥ ६९ ॥
ज्ञानात्प्रमुच्यते बन्धात्स रिपुर्यो हि बन्धदः ।
विष्णुभक्तियुतं ज्ञानं नो ददाति च यो गुरुः ॥ ७० ॥
स रिपुः शिष्यघाती च यतो बन्धान्न मोचयेत् ।
जननीं गर्भजक्लेशाद्यमयातनया तथा ॥ ७१ ॥
न मोचयेद्यः स कथं गुरुस्तातो हि बान्धवः ।
परमानन्दरूपं च कृष्णमार्गमनश्वरम् ॥ ७२ ॥
न दर्शयेद्यः सततं कीदृशो बान्धवो नृणाम् ।
भज साध्वि परं ब्रह्माच्युतं कृष्णं च निर्गुणम् ॥ ७३ ॥
निर्मूलं च भवेत्पुंसां कर्म वै तस्य सेवया ।
मया छलेन त्वं त्यक्ता क्षमस्वैतन्मम प्रिये ॥ ७४ ॥
क्षमायुतानां साध्वीनां सत्त्वात्क्रोधो न विद्यते ।

पुष्करे तपसे यामि गच्छ देवि यथासुखम् ॥ ७५ ॥
श्रीकृष्णचरणाम्भोजे निःस्पृहाणां मनोरथाः ।
जरत्कारुवचः श्रुत्वा मनसा शोककातरा ॥ ७६ ॥
साश्रुनेत्रा च विनयादुवाच प्राणवल्लभम् ।
मनसोवाच
दोषो नास्त्येव मे त्यक्तुं निद्राभङ्गेन ते प्रभो ॥ ७७ ॥
यत्र स्मरामि त्वां नित्यं तत्र मामागमिष्यसि ।
बन्धुभेदः क्लेशतमः पुत्रभेदस्ततः परम् ॥ ७८ ॥
प्राणेशभेदः प्राणानां विच्छेदात्सर्वतः परः ।
पतिः पतिव्रतानां तु शतपुत्राधिकं प्रियः ॥ ७९ ॥
सर्वस्मात्तु प्रियः स्त्रीणां प्रियस्तेनोच्यते बुधैः ।
पुत्रे यथैकपुत्राणां वैष्णवानां यथा हरौ ॥ ८० ॥
नेत्रे यथैकनेत्राणां तृषितानां यथा जले ।
क्षुधितानां यथान्ने च कामुकानां च मैथुने ॥ ८१ ॥

यथा परस्वे चौराणां यथा जारे कुयोषिताम् ।
विदुषां च यथा शास्त्रे वाणिज्ये वणिजां यथा ॥ ८२ ॥
तथा शश्वन्मनः कान्ते साध्वीनां योषितां प्रभो ।
इत्युक्त्वा मनसा देवी पपात स्वामिनः पदे ॥ ८३ ॥
क्षणं चकार क्रोडे तां कृपया च कृपानिधिः ।
नेत्रोदकेन मनसां स्नापयामास तां मुनिः ॥ ८४ ॥
साश्रु नेत्रा मुनेः क्रोडं सिषेच भेदकातरा ।
तदा ज्ञानेन तौ द्वौ च विशोकौ सम्बभूवतुः ॥ ८५ ॥
स्मारं स्मारं पदाम्भोजं कृष्णस्य परमात्मनः ।
जगाम तपसे विप्रः स्वकान्तां सम्प्रबोध्य च ॥ ८६ ॥

जगाम मनसा शम्भोः कैलासं मन्दिरं गुरोः ।
पार्वती बोधयामास मनसां शोककर्शिताम् ॥ ८७ ॥
शिवश्चातीव ज्ञानेन शिवेन च शिवालयः ।
सुप्रशस्ते दिने साध्वी सुषुवे मङ्गलक्षणे ॥ ८८ ॥

नारायणांशं पुत्रं तं योगिनां ज्ञानिनां गुरुम् ।
गर्भस्थितो महाज्ञानं श्रुत्वा शङ्करवक्त्रतः ॥ ८९ ॥
सम्बभूव च योगीन्द्रो योगिनां ज्ञानिनां गुरुः ।
जातकं कारयामास वाचयामास मङ्गलम् ॥ ९० ॥
वेदांश्च पाठयामास शिवाय च शिवः शिशोः ।
मणिरत्नकिरीटांश्च ब्राह्मणेभ्यो ददौ शिवः ॥ ९१ ॥
पार्वती च गवां लक्षं रत्नानि विविधानि च ।
शम्भुश्च चतुरो वेदान्वेदाङ्गानितरांस्तथा ॥ ९२ ॥
बालकं पाठयामास ज्ञानं मृत्युञ्जयं परम् ।
भक्तिरस्त्यधिका कान्तेऽभीष्टदेवे गुरौ तथा ॥ ९३ ॥
यस्यास्तेन च तत्पुत्रो बभूवास्तीक एव च ।
जगाम तपसे विष्णोः पुष्करं शङ्कराज्ञया ॥ ९४ ॥
सम्प्राप्य च महामन्त्रं ततश्च परमात्मनः ।
दिव्यं वर्षत्रिलक्षं च तपस्तप्त्वा तपोधनः ॥ ९५ ॥

आजगाम महायोगी नमस्कर्तुं शिवं प्रभुम् ।
शङ्करं च नमस्कृत्य स्थित्वा तत्रैव बालकः ॥ ९६ ॥
सा चाजगाम मनसा कश्यपस्याश्रमं पितुः ।
तां सपुत्रां सुतां दृष्ट्वा मुदं प्राप प्रजापतिः ॥ ९७ ॥
शतलक्षं च रत्नानां बाह्मणेभ्यो ददौ मुने ।
ब्राह्मणान्भोजयामास सोऽसंख्यान् श्रेयसे शिशोः ॥ ९८ ॥
अदितिश्च दितिश्चान्या मुदं प्राप परन्तप ।
सा सपुत्रा च सुचिरं तस्थौ तातालये सदा ॥ ९९ ॥
तदीयं पुनराख्यानं वक्ष्यामि तन्निशामय ।
अथाभिमन्युतनये ब्रह्मशापः परीक्षिते ॥ १०० ॥
बभूव सहसा ब्रह्मन् दैवदोषेण कर्मणा ।
सप्ताहे समतीते तु तक्षकस्त्वां च धक्ष्यति ॥ १०१ ॥
शशाप शृङ्गी तत्रैव कौशिक्याश्च जलेन वै ।
राजा श्रुत्वा तत्प्रवृत्तिं निर्वातस्थानमागतः ॥ १०२ ॥

तत्र तस्थौ च सप्ताहं देहरक्षणतत्परः ।
सप्ताहे समतीते तु गच्छन्तं तक्षकं पथि ॥ १०३ ॥
धन्वन्तरिर्नृपं भोक्तुं ददर्श गामुकः पथि ।
तयोर्बभूव संवादः सुप्रीतिश्च परस्परम् ॥ १०४ ॥
धन्वन्तरिर्मणिं प्राप तक्षकः स्वेच्छया ददौ ।

स ययौ तं गृहीत्वा तु सन्तुष्टो हृष्टमानसः ॥ १०५ ॥
तक्षको भक्षयामास नृपं तं मञ्चके स्थितम् ।
राजा जगाम तरसा देहं त्यक्त्वा परत्र च ॥ १०६ ॥
संस्कारं कारयामास पितुर्वै जनमेजयः ।
राजा चकार यज्ञं च सर्पसत्रं ततो मुने ॥ १०७ ॥
प्राणांस्तत्याज सर्पाणां समूहो ब्रह्मतेजसा ।
स तक्षको वै भीतस्तु महेन्द्रं शरणं ययौ ॥ १०८ ॥
सेन्द्रं च तक्षकं हन्तुं विप्रवर्गः समुद्यतः ।
अथ देवाश्च सेन्द्राश्च सञ्जग्मुर्मनसान्तिकम् ॥ १०९ ॥

तां तुष्टाव महेन्द्रश्च भयकातरविह्वलः ।
तत आस्तीक आगत्य यज्ञं च मातुराज्ञया ॥ ११० ॥
महेन्द्रतक्षकप्राणान्ययाचे भूमिपं परम् ।
ददौ वरं नृपश्रेष्ठः कृपया ब्राह्मणाज्ञया ॥ १११ ॥
यज्ञं समाप्य विप्रेभ्यो दक्षिणां च ददौ मुदा ।
विप्राश्च मुनयो देवा गत्वा च मनसान्तिकम् ॥ ११२ ॥
मनसां पूजयामासुस्तुष्टुवुश्च पृथक् पृथक् ।
शक्रः सम्भृतसम्भारो भक्तियुक्तः सदा शुचिः ॥ ११३ ॥
मनसां पूजयामास तुष्टाव परमादरात् ।
नत्वा षोडशोपचारं बलिं च तत्प्रियं तदा ॥ ११४ ॥
प्रददौ परितुष्टश्च ब्रह्मविष्णुशिवाज्ञया ।
सम्पूज्य मनसां देवीं प्रययुः स्वालयं च ते ॥ ११५ ॥
इत्येवं कथितं सर्वं किं भूयः श्रोतुमिच्छसि ।
नारद उवाच

केन स्तोत्रेण तुष्टाव महेन्द्रो मनसां सतीम् ॥ ११६ ॥
पूजाविधिक्रमं तस्याः श्रोतुमिच्छामि तत्त्वतः ।
श्रीनारायण उवाच
सुस्नातः शुचिराचान्तो धृत्वा धौते च वाससी ॥ ११७ ॥
रत्नसिंहासने देवीं वासयामास भक्तितः ।
स्वर्गङ्गाया जलेनैव रत्नकुम्भस्थितेन च ॥ ११८ ॥
स्नापयामास मनसां महेन्द्रो वेदमन्त्रतः ।
वाससी वासयामास वह्निशुद्धे मनोहरे ॥ ११९ ॥
सर्वाङ्गे चन्दनं कृत्वा पादार्घ्यं भक्तिसंयुतः ।
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम् ॥ १२० ॥
सम्पूज्यादौ देवषट्कं पूजयामास तां सतीम् ।
ॐ ह्रीं श्रीं मनसादेव्यै स्वाहेत्येवं च मन्त्रतः ॥ १२१ ॥
दशाक्षरेण मूलेन ददौ सर्वं यथोचितम् ।
दत्त्वा षोडशोपचारान्दुर्लभान्देवनायकः ॥ १२२ ॥

पूजयामास भक्त्या च विष्णुना प्रेरितो मुदा ।
वाद्यं नानाप्रकारं च वादयामास तत्र वै ॥ १२३ ॥
बभूव पुष्पवृष्टिश्च नभसो मनसोपरि ।
देवप्रियाज्ञया तत्र ब्रह्मविष्णुशिवाज्ञया ॥ १२४ ॥
तुष्टाव साश्रुनेत्रश्च पुलकाङ्कितविग्रहः ।
पुरन्दर उवाच
देवि त्वां स्तोतुमिच्छामि साध्वीनां प्रवरां वराम् ॥ १२५ ॥
परात्परां च परमां न हि स्तोतुं क्षमोऽधुना ।
स्तोत्राणां लक्षणं वेदे स्वभावाख्यानतत्परम् ॥ १२६ ॥
न क्षमः प्रकृते वक्तुं गुणानां गणनां तव ।
शुद्धसत्त्वस्वरूपा त्वं कोपहिंसादिवर्जिता ॥ १२७ ॥
न च शक्तो मुनिस्तेन त्यक्तुं याञ्चा कृता यतः ।
त्वं मया पूजिता साध्वी जननी मे यथादितिः ॥ १२८ ॥
दयारूपा च भगिनी क्षमारूपा यथा प्रसूः ।

त्वया मे रक्षिताः प्राणाः पुत्रदाराः सुरेश्वरि ॥ १२९ ॥
अहं करोमि त्वत्पूजां प्रीतिश्च वर्धतां सदा ।
नित्या यद्यपि पूज्या त्वं सर्वत्र जगदम्बिके ॥ १३० ॥
तथापि तव पूजां च वर्धयामि सुरेश्वरि ।
ये त्वामाषाढसङ्क्रान्त्यां पूजयिष्यन्ति भक्तितः ॥ १३१ ॥
पञ्चम्यां मनसाख्यायां मासान्ते वा दिने दिने ।
पुत्रपौत्रादयस्तेषां वर्धन्ते च धनानि वै ॥ १३२ ॥
यशस्विनः कीर्तिमन्तो विद्यावन्तो गुणान्विताः ।
ये त्वां न पूजयिष्यन्ति निन्दन्त्यज्ञानतो जनाः ॥ १३३ ॥
लक्ष्मीहीना भविष्यन्ति तेषां नागभयं सदा ।
त्वं स्वयं सर्वलक्ष्मीश्च वैकुण्ठे कमलालया ॥ १३४ ॥
नारायणांशो भगवाञ्जरत्कारुर्मुनीश्वरः ।
तपसा तेजसा त्वां च मनसा ससृजे पिता ॥ १३५ ॥
अस्माकं रक्षणायैव तेन त्वं मनसाभिधा ।

मनसादेवि शक्त्या त्वं स्वात्मना सिद्धयोगिनी ॥ १३६ ॥
तेन त्वं मनसादेवी पूजिता वन्दिता भव ।
ये भक्त्या मनसां देवाः पूजयन्त्यनिशं भृशम् ॥ १३७ ॥
तेन त्वां मनसां देवीं प्रवदन्ति मनीषिणः ।
सत्यस्वरूपा देवि त्वं शश्वत्सत्यनिषेवणात् ॥ १३८ ॥
यो हि त्वां भावयेन्नित्यं स त्वां प्राप्नोति तत्परः ।
इन्द्रश्च मनसां स्तुत्वा गृहीत्वा भगिनीवरम् ॥ १३९ ॥
प्रजगाम स्वभवनं भूषया सपरिच्छदम् ।
पुत्रेण सार्धं सा देवी चिरं तस्थौ पितुर्गृहे ॥ १४० ॥
भ्रातृभिः पूजिता शश्वन्मान्या वन्द्या च सर्वतः ।

गोलोकात्सुरभिर्ब्रह्मन् तत्रागत्य सुपूजिताम् ॥ १४१ ॥
तां स्नापयित्वा क्षीरेण पूजयामास सादरम् ।
ज्ञानं च कथयामास गोप्यं सर्वं सुदुर्लभम् ॥ १४२ ॥
तया देवैः पूजिता सा स्वर्लोकं च पुनर्ययौ ।

इन्द्रस्तोत्रं पुण्यबीजं मनसां पूजयेत्पठेत् ॥ १४३ ॥
तस्य नागभयं नास्ति तस्य वंशोद्भवस्य च ।
विषं भवेत्सुधातुल्यं सिद्धस्तोत्रो यदा भवेत् ॥ १४४ ॥
पञ्चलक्षजपेनैव सिद्धस्तोत्रो भवेन्नरः ।
सर्पशायी भवेत्सोऽपि निश्चितं सर्पवाहनः ॥ १४५ ॥

Roman transliteration

śrīnārāyaṇa uvāca
mattaḥ pūjāvidhānaṃ ca śrūyatāṃ munipuṅ□gava |
dhyānaṃ ca sāmavedoktaṃ proktaṃ devīvidhānakam || 1 ||
śvetacampakavarṇābhāṃ rat□nabhūṣaṇabhūṣitām |
vahniśuddhāṃśukādhānāṃ nāgayajñopavītinīm || 2 ||
mahājñānayutāṃ tāṃ ca pravarajñānināṃ varām |
siddhādhiṣṭhātṛdevīṃ ca siddhāṃ siddhipradāṃ bhaje || 3 ||
iti dhyātvā ca tāṃ devīṃ mūlenaiva prapūjayet |
naivedyairvividhairdhūpaiḥ puṣpagandhānulepanaiḥ || 4 ||
mūlamantraiśca vedoktairbhaktānāṃ vācchitapradaḥ |
mune kalpatarurnāma susiddho dvādaśākṣaraḥ || 5 ||
oṃ hrīṃ śrīṃ klīṃ aiṃ manasādevyai svāheti kīrtitaḥ |
pañcalakṣajapenaiva mantrasiddhirbhavennṛṇām || 6 ||
mantrasiddhirbhavedyasya sa siddho jagatītale |

sudhāsamaṃ viṣaṃ tasya dhanvantarisamo bhavet || 7 ||
brahmansnātvā tu saṅ□krāntyāṃ gūḍhaśālāsu yat□nataḥ |
āvāhya devīmīśānāṃ pūjayedyo'tibhaktitaḥ || 8 ||
pañcamyāṃ manasā dhyāyan devyai dadyācca yo balim |
dhanavānputravāṃścaiva kīrtimānsa bhaved□ dhruvam || 9 ||
pūjāvidhānaṃ kathitaṃ tadākhyānaṃ niśāmaya |
kathayāmi mahābhāga yacchrutaṃ dharmavaktrataḥ || 10 ||
purā nāgabhayākrāntā babhūvurmānavā bhuvi |
gatāste śaraṇaṃ sarve kaśyapaṃ munipuṅ□gavam || 11 ||
mantrāṃśca sasṛje bhītaḥ kaśyapo brahmaṇānvitaḥ |
vedabījānusāreṇa copadeśena brahmaṇaḥ || 12 ||
mantrādhiṣṭhātṛdevīṃ tāṃ manasā sasṛje tathā |
tapasā manasā tena babhūva manasā ca sā || 13 ||
kumārī sā ca sambhūtā jagāma śaṅ□karālayam |

bhaktyā sampūjya kailāse tuṣṭāva candraśekharam || 14 ||
divyavarṣasahasraṃ taṃ siṣeve ca muneḥ sutā |
āśutoṣo maheśaśca tāṃ ca tuṣṭo babhūva ha || 15 ||
mahājñānaṃ dadau tasyai pāṭhayāmāsa sāma ca |
kṛṣṇamantraṃ kalpataruṃ dadāvaṣṭākṣaraṃ mune || 16 ||

lakṣmīmāyākāmabījaṃ ṅe'ntaṃ kṛṣṇapadaṃ tataḥ |
trailokyamaṅ□galaṃ nāma kavacaṃ pūjanakramam || 17 ||
puraścaryākramaṃ cāpi vedoktaṃ sarvasammatam |
prāpya mṛtyuñjayānmantraṃ sā satī ca muneḥ sutā || 18 ||
jagāma tapase sādhvī puṣkaraṃ śaṅ□karājñayā |
triyugaṃ ca tapastaptvā kṛṣṇasya paramātmanaḥ || 19 ||
siddhā babhūva sā devī dadarśa purataḥ prabhum |
dṛṣṭvā kṛśāṅ□gīṃ bālāṃ ca kṛpayā ca kṛpānidhiḥ || 20 ||
pūjāṃ ca kārayāmāsa cakāra ca svayaṃ hariḥ |

varaṃ ca pradadau tasyai pūjitā tvaṃ bhave bhava || 21 ||
varaṃ dattvā tu kalyāṇyai tataścāntardadhe hariḥ |
prathame pūjitā sā ca kṛṣṇena paramātmanā || 22 ||
dvitīye śaṅ□kareṇaiva kaśyapena sureṇa ca |
muninā manunā caiva nāgena mānavādibhiḥ || 23 ||
babhūva pūjitā sā ca triṣu lokeṣu suvratā |
jaratkārumunīndrāya kaśyapastāṃ dadau purā || 24 ||
ayācito muniśreṣṭho jagrāha brāhmaṇājñayā |
kṛtvodvāhaṃ mahāyogī viśrāntastapasā ciram || 25 ||
suṣvāpa devyā jaghane vaṭamūle ca puṣkare |
nidrāṃ jagāma sa muniḥ smṛtvā nidreśamīśvaram || 26 ||
jagāmāstaṃ dinakaraḥ sāyaṅ□kāla upasthite |
sañcintya manasā sādhvī manasā sā pativratā || 27 ||
dharmalopabhayenaiva cakārālocanaṃ satī |

akṛtvā paścimāṃ sandhyāṃ nityāṃ caiva dvijanmanām || 28 ||
brahmahatyādikaṃ pāpaṃ labhiṣyati patirmama |
nopatiṣṭhati yaḥ pūrvāṃ nopāste yastu paścimām || 29 ||
sa sarvatrāśucirnityaṃ brahmahatyādikaṃ labhet |
vedoktamiti sañcintya bodhayāmāsa sundarī || 30 ||
sa ca buddho muniśreṣṭhastāṃ cukopa bhṛśaṃ mune |
muniruvāca
kathaṃ me sukhinaḥ sādhvi nidrābhaṅ□gaḥ kṛtastvayā || 31 ||
vyarthaṃ vratādikaṃ tasyā yā bhartuścāpakāriṇī |
tapaścānaśanaṃ caiva vrataṃ dānādikaṃ ca yat || 32 ||
bharturapriyakāriṇyāḥ sarvaṃ bhavati niṣkalam |
yayā priyaḥ pūjitaśca śrīkṛṣṇaḥ pūjitastayā || 33 ||
pativratāvratārthañca patirūpo hariḥ svayam |
sarvadānaṃ sarvayajñaḥ sarvatīrthaniṣevaṇam || 34 ||

sarvaṃ vrataṃ tapaḥ sarvamupavāsādikaṃ ca yat |
sarvadharmaśca satyaṃ ca sarvadevaprapūjanam || 35 ||
tatsarvaṃ svāmisevāyāḥ kalāṃ nārhati ṣoḍaśīm |
puṇye ca bhārate varṣe patisevā karoti yā || 36 ||
vaikuṇṭhe svāminā sārdhaṃ sā yāti brahmaṇaḥ padam |
vipriyaṃ kurute bharturvipriyaṃ vadati priyam || 37 ||
asatkule prasūtā hi tatphalaṃ śrūyatāṃ sati |
kumbhīpākaṃ vrajetsā ca yāvaccandradivākarau || 38 ||
tato bhavati cāṇḍālī patiputravivarjitā |
ityuktvā ca muniśreṣṭho babhūva sphuritādharaḥ || 39 ||
cakampe tena sā sādhvī bhayenovāca taṃ patim |
sādhvyuvāca

*sandhyālopabhayenaiva nidrābhaṅ□gaḥ kṛtastava || 40 ||
kuru śāntiṃ mahābhāga duṣṭāyā mama suvrata |*

*śṛṅ□gārāhāranidrāṇāṃ yaśca bhaṅ□gaṃ karoti vai || 41 ||
sa vrajetkālasūtraṃ vai yāvaccandradivākarau |
ityuktvā manasā devī svāminaścaraṇāmbuje || 42 ||
papāta bhaktyā bhītā ca ruroda ca punaḥ punaḥ |
kupitaṃ ca muniṃ dṛṣṭvā śrīsūryaṃ śaptumudyatam || 43 ||
tatrājagāma bhagavānsandhyayā saha nārada |
tatrāgatya muniṃ samyaguvāca bhāskaraḥ svayam || 44 ||
vinayena ca bhītaśca tayā saha yathocitam |
bhāskara uvāca
sūryāstasamayaṃ dṛṣṭvā sādhvī dharmabhayena ca || 45 ||
bodhayāmāsa tvāṃ vipra śaraṇaṃ tvāmahaṃ gataḥ |
kṣamasva bhagavanbrahman māṃ śaptuṃ nocitaṃ mune || 46 ||
brāhmaṇānāṃ ca hṛdayaṃ navanītasamaṃ sadā |
teṣāṃ kṣaṇārdhaṃ krodhaśca tato bhasma bhavejjagat || 47 ||*

*punaḥ sraṣṭuṃ dvijaḥ śakto na tejasvī dvijātparaḥ |
brāhmaṇo brahmaṇo vaṃśaḥ prajvalanbrahmatejasā || 48 ||
śrīkṛṣṇaṃ bhāvayennityaṃ brahmajyotiḥ sanātanam |
sūryasya vacanaṃ śrutvā dvijastuṣṭo babhūva ha || 49 ||
sūryo jagāma svasthānaṃ gṛhītvā brāhmaṇāśiṣam |
tatyāja manasāṃ vipraḥ pratijñāpālanāya ca || 50 ||
rudatīṃ śokasaṃyuktāṃ hṛdayena vidūyatā |
sā sasmāra guruṃ śambhumiṣṭadevaṃ vidhiṃ harim || 51 ||
kaśyapaṃ janmadātāraṃ vipattau bhayakarśitā |
tatrājagāma gopīśo bhagavācchambhureva ca || 52 ||
vidhiśca kaśyapaścaiva manasā paricintitaḥ |
dṛṣṭvā vipro'bhīṣṭadevaṃ nirguṇaṃ prakṛteḥ param || 53 ||
tuṣṭāva parayā bhaktyā praṇanāma muhurmuhuḥ |
namaścakāra śambhuṃ ca brahmāṇaṃ kaśyapaṃ tathā || 54 ||*

*kathamāgamanaṃ devā iti praśnaṃ cakāra saḥ |
brahmā tadvacanaṃ śrutvā sahasā samayocitam || 55 ||
pratyuvāca namaskṛtya hṛṣīkeśapadāmbujam |
yadi tyaktā dharmapat□nī dharmiṣṭhā manasā satī || 56 ||
kuruṣvāsyāṃ sutotpattiṃ svadharmapālanāya vai |
jāyāyāṃ ca sutotpattiṃ kṛtvā paścāttyajenmune || 57 ||
akṛtvā tu sutotpattiṃ virāgī yastyajetpriyām |
sravate tasya puṇyaṃ ca cālanyāṃ ca yathā jalam || 58 ||
brahmaṇo vacanaṃ śrutvā jaratkārurmunīśvaraḥ |
cakāra nābhisaṃsparśaṃ yogena mantrapūrvakam || 59 ||
manasāyā muniśreṣtha muniśreṣtha uvāca tām |
jaratkāruruvāca
garbheṇānena manase tava putro bhaviṣyati || 60 ||
jitendriyāṇāṃ pravaro dhārmiko brāhmaṇāgraṇīḥ |*

*tejasvī ca tapasvī ca yaśasvī ca guṇānvitaḥ || 61 ||
varo vedavidāṃ caiva jñānināṃ yogināṃ tathā |
sa ca putro viṣṇubhakto dhārmikaḥ kulamuddharet || 62 ||
nṛtyanti pitaraḥ sarve janmamātreṇa vai mudā |*

pativratā suśīlā yā sā priyā priyavādinī || 63 ||
dharmiṣṭhā putramātā ca kulastrī kulapālikā |
haribhaktiprado bandhurna cābhīṣṭasukhapradaḥ || 64 ||
yo bandhuścetsa ca pitā harivartmapradarśakaḥ |
sā garbhadhāriṇī yā ca garbhāvāsavimocanī || 65 ||
dayārūpā ca bhaginī yamabhītivimocanī |
viṣṇumantrapradātā ca sa gururviṣṇubhaktidaḥ || 66 ||
guruśca jñānado yo hi yajjñānaṃ kṛṣṇabhāvanam |
ābrahmastambaparyantaṃ tato viśvaṃ carācaram || 67 ||
āvirbhūtaṃ tirobhūtaṃ kiṃ vā jñānaṃ tadanyataḥ |

vedajaṃ yajñajaṃ yadyattatsāraṃ harisevanam || 68 ||
tattvānāṃ sārabhūtaṃ ca hareranyadviḍambanam |
dattaṃ jñānaṃ mayā tubhyaṃ sa svāmī jñānado hi yaḥ || 69 ||
jñānātpramucyate bandhātsa ripuryo hi bandhadaḥ |
viṣṇubhaktiyutaṃ jñānaṃ no dadāti ca yo guruḥ || 70 ||
sa ripuḥ śiṣyaghātī ca yato bandhānna mocayet |
jananīṃ garbhajakleśādyamayātanayā tathā || 71 ||
na mocayedyaḥ sa kathaṃ gurustāto hi bāndhavaḥ |
paramānandarūpaṃ ca kṛṣṇamārgamanaśvaram || 72 ||
na darśayedyaḥ satataṃ kīdṛśo bāndhavo nṛṇām |
bhaja sādhvi paraṃ brahmācyutaṃ kṛṣṇaṃ ca nirguṇam || 73 ||
nirmūlaṃ ca bhavetpuṃsāṃ karma vai tasya sevayā |
mayā chalena tvaṃ tyaktā kṣamasvaitanmama priye || 74 ||
kṣamāyutānāṃ sādhvīnāṃ sattvātkrodho na vidyate |

puṣkare tapase yāmi gaccha devi yathāsukham || 75 ||
śrīkṛṣṇacaraṇāmbhoje niḥspṛhāṇāṃ manorathāḥ |
jaratkāruvacaḥ śrutvā manasā śokakātarā || 76 ||
sāśrunetrā ca vinayāduvāca prāṇavallabham |
manasovāca
doṣo nāstyeva me tyaktuṃ nidrābhaṅ□gena te prabho || 77 ||
yatra smarāmi tvāṃ nityaṃ tatra māmāgamiṣyasi |
bandhubhedaḥ kleśatamaḥ putrabhedastataḥ param || 78 ||
prāṇeśabhedaḥ prāṇānāṃ vicchedātsarvataḥ paraḥ |
patiḥ pativratānāṃ tu śataputrādhikaṃ priyaḥ || 79 ||
sarvasmāttu priyaḥ strīṇāṃ priyastenocyate budhaiḥ |
putre yathaikaputrāṇāṃ vaiṣṇavānāṃ yathā harau || 80 ||
netre yathaikanetrāṇāṃ tṛṣitānāṃ yathā jale |
kṣudhitānāṃ yathānne ca kāmukānāṃ ca maithune || 81 ||

yathā parasve caurāṇāṃ yathā jāre kuyoṣitām |
viduṣāṃ ca yathā śāstre vāṇijye vaṇijāṃ yathā || 82 ||
tathā śaśvanmanaḥ kānte sādhvīnāṃ yoṣitāṃ prabho |
ityuktvā manasā devī papāta svāminaḥ pade || 83 ||
kṣaṇaṃ cakāra kroḍe tāṃ kṛpayā ca kṛpānidhiḥ |
netrodakena manasāṃ snāpayāmāsa tāṃ muniḥ || 84 ||
sāśru netrā muneḥ kroḍaṃ siṣeca bhedakātarā |
tadā jñānena tau dvau ca viśokau sambabhūvatuḥ || 85 ||
smāraṃ smāraṃ padāmbhojaṃ kṛṣṇasya paramātmanaḥ |
jagāma tapase vipraḥ svakāntāṃ samprabodhya ca || 86 ||
jagāma manasā śambhoḥ kailāsaṃ mandiraṃ guroḥ |

pārvatī bodhayāmāsa manasāṃ śokakarśitām || 87 ||
śivaścātīva jñānena śivena ca śivālayaḥ |
supraśaste dine sādhvī suṣuve maṅ□galakṣaṇe || 88 ||

nārāyaṇāṃśaṃ putraṃ taṃ yogināṃ jñānināṃ gurum |
garbhasthito mahājñānaṃ śrutvā śaṅ□karavaktrataḥ || 89 ||
sambabhūva ca yogīndro yogināṃ jñānināṃ guruḥ |
jātakaṃ kārayāmāsa vācayāmāsa maṅ□galam || 90 ||
vedāṃśca pāṭhayāmāsa śivāya ca śivaḥ śiśoḥ |
maṇirat□nakirīṭāṃśca brāhmaṇebhyo dadau śivaḥ || 91 ||
pārvatī ca gavāṃ lakṣaṃ rat□nāni vividhāni ca |
śambhuśca caturo vedānvedāṅ□gānitarāṃstathā || 92 ||
bālakaṃ pāṭhayāmāsa jñānaṃ mṛtyuñjayaṃ param |
bhaktirastyadhikā kānte'bhīṣṭadeve gurau tathā || 93 ||
yasyāstena ca tatputro babhūvāstīka eva ca |
jagāma tapase viṣṇoḥ puṣkaraṃ śaṅ□karājñayā || 94 ||
samprāpya ca mahāmantraṃ tataśca paramātmanaḥ |
divyaṃ varṣatrilakṣaṃ ca tapastaptvā tapodhanaḥ || 95 ||

ājagāma mahāyogī namaskartuṃ śivaṃ prabhum |
śaṅ□karaṃ ca namaskṛtya sthitvā tatraiva bālakaḥ || 96 ||
sā cājagāma manasā kaśyapasyāśramaṃ pituḥ |
tāṃ saputrāṃ sutāṃ dṛṣṭvā mudaṃ prāpa prajāpatiḥ || 97 ||
śatalakṣaṃ ca rat□nānāṃ bāhmaṇebhyo dadau mune |
brāhmaṇānbhojayāmāsa so'saṃkhyān śreyase śiśoḥ || 98 ||
aditiśca ditiścānyā mudaṃ prāpa parantapa |
sā saputrā ca suciraṃ tasthau tātālaye sadā || 99 ||
tadīyaṃ punarākhyānaṃ vakṣyāmi tanniśāmaya |
athābhimanyutanaye brahmaśāpaḥ parīkṣite || 100 ||
babhūva sahasā brahman daivadoṣeṇa karmaṇā |
saptāhe samatīte tu takṣakastvāṃ ca dhakṣyati || 101 ||
śaśāpa śṛṅ□gī tatraiva kauśikyāśca jalena vai |
rājā śrutvā tatpravṛttiṃ nirvātasthānamāgataḥ || 102 ||

tatra tasthau ca saptāhaṃ deharakṣaṇatatparaḥ |
saptāhe samatīte tu gacchantaṃ takṣakaṃ pathi || 103 ||
dhanvantarirnṛpaṃ bhoktuṃ dadarśa gāmukaḥ pathi |
tayorbabhūva saṃvādaḥ suprītiśca parasparam || 104 ||
dhanvantarirmaṇiṃ prāpa takṣakaḥ svecchayā dadau |
sa yayau taṃ gṛhītvā tu santuṣṭo hṛṣṭamānasaḥ || 105 ||
takṣako bhakṣayāmāsa nṛpaṃ taṃ mañcake sthitam |
rājā jagāma tarasā dehaṃ tyaktvā paratra ca || 106 ||
saṃskāraṃ kārayāmāsa piturvai janamejayaḥ |
rājā cakāra yajñaṃ ca sarpasatraṃ tato mune || 107 ||
prāṇāṃstatyāja sarpāṇāṃ samūho brahmatejasā |
sa takṣako vai bhītastu mahendraṃ śaraṇaṃ yayau || 108 ||
sendraṃ ca takṣakaṃ hantuṃ vipravargaḥ samudyataḥ |
atha devāśca sendrāśca sañjagmurmanasāntikam || 109 ||

tāṃ tuṣṭāva mahendraśca bhayakātaravihvalaḥ |
tata āstīka āgatya yajñaṃ ca māturājñayā || 110 ||
mahendratakṣakaprāṇānyayāce bhūmipaṃ param |

dadau varaṃ nṛpaśreṣṭhaḥ kṛpayā brāhmaṇājñayā || 111 ||
yajñaṃ samāpya viprebhyo dakṣiṇāṃ ca dadau mudā |
viprāśca munayo devā gatvā ca manasāntikam || 112 ||
manasāṃ pūjayāmāsustuṣṭuvuśca pṛthak pṛthak |
śakraḥ sambhṛtasambhāro bhaktiyuktaḥ sadā śuciḥ || 113 ||
manasāṃ pūjayāmāsa tuṣṭāva paramādarāt |
natvā ṣoḍaśopacāraṃ baliṃ ca tatpriyaṃ tadā || 114 ||
pradadau parituṣṭaśca brahmaviṣṇuśivājñayā |
sampūjya manasāṃ devīṃ prayayuḥ svālayaṃ ca te || 115 ||
ityevaṃ kathitaṃ sarvaṃ kiṃ bhūyaḥ śrotumicchasi |
nārada uvāca

kena stotreṇa tuṣṭāva mahendro manasāṃ satīm || 116 ||
pūjāvidhikramaṃ tasyāḥ śrotumicchāmi tattvataḥ |
śrīnārāyaṇa uvāca
susnātaḥ śucirācānto dhṛtvā dhaute ca vāsasī || 117 ||
rat□nasiṃhāsane devīṃ vāsayāmāsa bhaktitaḥ |
svargaṅ□gāyā jalenaiva rat□nakumbhasthitena ca || 118 ||
snāpayāmāsa manasāṃ mahendro vedamantrataḥ |
vāsasī vāsayāmāsa vahmiśuddhe manohare || 119 ||
sarvāṅ□ge candanaṃ kṛtvā pādārghyaṃ bhaktisaṃyutaḥ |
gaṇeśaṃ ca dineśaṃ ca vahniṃ viṣṇuṃ śivaṃ śivām || 120 ||
sampūjyādau devaṣaṭkaṃ pūjayāmāsa tāṃ satīm |
oṃ hrīṃ śrīṃ manasādevyai svāhetyevaṃ ca mantrataḥ || 121 ||
daśākṣareṇa mūlena dadau sarvaṃ yathocitam |
dattvā ṣoḍaśopacārāndurlabhāndevanāyakaḥ || 122 ||

pūjayāmāsa bhaktyā ca viṣṇunā prerito mudā |
vādyaṃ nānāprakāraṃ ca vādayāmāsa tatra vai || 123 ||
babhūva puṣpavṛṣṭiśca nabhaso manasopari |
devapriyājñayā tatra bahmaviṣṇuśivājñayā || 124 ||
tuṣṭāva sāśrunetraśca pulakāṅ□kitavigrahaḥ |
purandara uvāca
devi tvāṃ stotumicchāmi sādhvīnāṃ pravarāṃ varām || 125 ||
parātparāṃ ca paramāṃ na hi stotuṃ kṣamo'dhunā |
stotrāṇāṃ lakṣaṇaṃ vede svabhāvākhyānatatparam || 126 ||
na kṣamaḥ prakṛte vaktuṃ guṇānāṃ gaṇanāṃ tava |
śuddhasattvasvarūpā tvaṃ kopahiṃsādivarjitā || 127 ||
na ca śakto munistena tyaktuṃ yāñcā kṛtā yataḥ |
tvaṃ mayā pūjitā sādhvī jananī me yathāditiḥ || 128 ||
dayārūpā ca bhaginī kṣamārūpā yathā prasūḥ |

tvayā me rakṣitāḥ prāṇāḥ putradārāḥ sureśvari || 129 ||
ahaṃ karomi tvatpūjāṃ prītiśca vardhatāṃ sadā |
nityā yadyapi pūjyā tvaṃ sarvatra jagadambike || 130 ||
tathāpi tava pūjāṃ ca vardhayāmi sureśvari |
ye tvāmāṣāḍhasaṅ□krāntyāṃ pūjayiṣyanti bhaktitaḥ || 131 ||
pañcamyāṃ manasākhyāyāṃ māsānte vā dine dine |
putrapautrādayasteṣāṃ vardhante ca dhanāni vai || 132 ||
yaśasvinaḥ kīrtimanto vidyāvanto guṇānvitāḥ |
ye tvāṃ na pūjayiṣyanti nindantyajñānato janāḥ || 133 ||
lakṣmīhīnā bhaviṣyanti teṣāṃ nāgabhayaṃ sadā |

tvaṃ svayaṃ sarvalakṣmīśca vaikuṇṭhe kamalālayā || 134 ||
nārāyaṇāṃśo bhagavāñjaratkārurmunīśvaraḥ |
tapasā tejasā tvāṃ ca manasā sasṛje pitā || 135 ||
asmākaṃ rakṣaṇāyaiva tena tvaṃ manasābhidhā |

manasādevi śaktyā tvaṃ svātmanā siddhayoginī || 136 ||
tena tvaṃ manasādevī pūjitā vanditā bhava |
ye bhaktyā manasāṃ devāḥ pūjayantyaniśaṃ bhṛśam || 137 ||
tena tvāṃ manasāṃ devīṃ pravadanti manīṣiṇaḥ |
satyasvarūpā devi tvaṃ śaśvatsatyaniṣevaṇāt || 138 ||
yo hi tvāṃ bhāvayennityaṃ sa tvāṃ prāpnoti tatparaḥ |
indraśca manasāṃ stutvā gṛhītvā bhaginīvaram || 139 ||
prajagāma svabhavanaṃ bhūṣayā saparicchadam |
putreṇa sārdhaṃ sā devī ciraṃ tasthau piturgṛhe || 140 ||
bhrātṛbhiḥ pūjitā śaśvanmānyā vandyā ca sarvataḥ |
golokātsurabhirbrahman tatrāgatya supūjitām || 141 ||
tāṃ snāpayitvā kṣīreṇa pūjayāmāsa sādaram |
jñānaṃ ca kathayāmāsa gopyaṃ sarvaṃ sudurlabham || 142 ||
tayā devaiḥ pūjitā sā svarlokaṃ ca punaryayau |

indrastotraṃ puṇyabījaṃ manasāṃ pūjayetpaṭhet || 143 ||
tasya nāgabhayaṃ nāsti tasya vaṃśod□bhavasya ca |
viṣaṃ bhavetsudhātulyaṃ siddhastotro yadā bhavet || 144 ||
pañcalakṣajapenaiva siddhastotro bhavennaraḥ |
sarpaśāyī bhavetso'pi niścitaṃ sarpavāhanaḥ || 145 ||

English translation

1-30. Narayana said O Narada! I will now speak of the Dhyanam and the method of worship of S’ri Devi Manasa, as stated in the Sama Veda. Hear. “I meditate on the Devi Manasa, Whose colour is fair like that of the white champaka flower, whose body is decked all over with jewel ornaments, whose clothing is purified by fire, whose sacred thread is the Nagas (serpent), who is full of wisdom, who is the foremost of great Jhanins, who is the Presiding deity of the Siddhas, Who Herself is a Siddha and who bestows Siddhis to all.” O Muni! Thus meditating on Her, one should present Her, flowers, scents, ornaments, offerings of food and various other articles, pronouncing the principal Seed Mantra. O Narada! The twelve lettered Siddha Mantra, to be mentioned below, yields to the Bhaktas their desires like the Kalpa Tree. Now the Radical mantra as stated in the Vedas is “Om Hrim S’rim Klim Aim Manasa Devyai Svaha.” Repetition of this, five lakhs of times, yields success to one who repeats. He who attains success in this mantra gets unbounded name and fame in this world. Poison becomes nectar to him and he himself becomes famous like Dhanvantari. O Narada! If anybody bathes on any Samkranti day (when the sun enters from one sign to another) and going to a private room (hidden room), invokes the Devi Manasa Is’ana and worships Her with devotion, or makes sacrifices of animals before the Devi on the fifth day of the fortnight, he becomes certainly wealthy, endowed with sons and name and fame. Thus I have described to you the method of worship of Manasa Devi. Now hear the anecdote of the Devi as I heard from Dharma. In olden days, men became greatly terrified on earth from snakes and took refuge of Kas’yapa, the supreme amongst the Munis. The Maharsi Kas’yapa became very afraid. He then with Brahma, and by His command composed a mantra following the principal motto of the Vedas. While composing this mantra, he intensely thought of the Devi, the Presiding Deity of that Mantra, through the power of his Tapasya

and through the mental power, the

Devi Manasa appeared and was named so, as She was produced from the sheer influence of mind. On being born, the girl went to the abode of S'ankara in Kailas'a and began to worship Him and chant hymns to Him with devotion. For one thousand Divine years, the daughter of Kas'yapa served Mahadeva when He became pleased. He gave her the Great Knowledge, made Her recite the Sama Veda and bestowed to her the eight-lettered Krisna mantra which is like the Kalpa Tree. S'rim Hrim Klim Krisnaya Namah was the eight lettered Mantra. She got from Him the Kavacha (amulet) auspicious to the three worlds, the method of worship and all the rules of Purascharana (repetition of the name of a deity attended with burnt offerings, oblations, etc.) and went by His command to perform in Puskara very hard austerities. There she worshipped Krisna for the three Yugas. S'ri Krisna then appeared before Her. On seeing Krisna, immediately the girl, worn out by austerities, worshipped Him, and she was also worshipped by S'ri Krisna. Krisna granted her the boon, "Let you be worshipped throughout the world" and departed. O Narada! She was thus first worshipped by the Supreme Spirit, the Devi Krisna; secondly by S'ankara; thirdly by the Maharsi Kas'yapa and the Devas. Then she was worshipped by the Munis, Manus, Nagas, and men; and She became widely renowned in the three worlds. Kas'yapa gave Her over to the hands of Jaratkaru Muni. At the request of the Brahmin Kas'yapa, the Muni Jarat Karu married Her. After the marriage, one day, being tired with his long work of Tapasya, Jarat Karu laid his head on the hip and loins of his married wife and fell fast asleep. Gradually the evening came in. The sun set. Then Manasa thought, "If my husband fails to perform the Sandhya, the daily duty of the Brahmanas, he would be involved in the sin of Brahmahatya. It is definitely stated in the S'astras, that if any Brahmana does not perform his Sandhya in the morning and in the evening, he becomes wholly impure and the sins Brahmahattya and other crimes come down on his head." Arguing thus, these thoughts in her mind, as commanded by the Vedas, at last she awakened her husband, who then got up from his sleep.

31-60. The Muni Jarat Karu said "O Chaste One! I was sleeping happily. Why have you thus interrupted my sleep? All his vows turn out useless who injures her husband. Her tapas, fastings, gifts, and other meritorious works all come to vain who do things unpleasant to her husband. If she worships her husband, she is said to have worshipped S'ri Krisna. For the sake of fulfilling the vows of the chaste women. Hah himself becomes their husbands. All sorts of charities, gifts, all sacrifices, fastings, practising all the virtues, keeping to truth, worshipping all the Devas, nothing can turn out equal to even one-sixteenth part of serving one's husband. She ultimately goes with her husband to the region of Vaikuntha, who serves her husband in this holy land Bharata. She comes certainly of a bad family who does unpleasant acts to her husband or who uses unpleasant words to her husband. She goes to the Kumbhipaka hell as long as the Sun and Moon last and then she becomes born as a Chandali, without husband and son." Speaking thus, Jarat Karu, the best of the Munis, became angry and his lips began to tremble. Seeing this, the best Manasa, shivering with fear, addressed her husband

I have broken your sleep and awakened you, fearing you might miss your time of Sandhya. I have committed an offence. Punish me as you think. I know that a man goes to the Kalasutra hell as long as the Sun and Moon last in this world, who throws an obstacle when any man eats, sleeps or enjoys with the opposite sex. O Narada! Thus saying, the Devi Manasa fell down at the feet of her husband and cried again and again. On the other hand, knowing the Muni angry, and ready to curse her, the Sun came there with Sandhya Devi. And He humbly spoke to him with fear"O Bhagavan! Seeing Me going to set, and fearing that you may miss Dharma, your chaste wife has awakened you. O Brahmin! Now I am also under your refuge; forgive me. O Bhagavan! You should not curse Me. The more so, a Brahmana's heart is as tender as the fresh butter. The anger of a Brahman lasts only half the

twinkling of an eye (Ksan). When a

Brahmana becomes angry, he can burn all this world and can make a new creation. So who can possess an influence like a Brahmana.

A Brahmin is a part of Brahma; he is shining day and night with the Tejas of Brahma. A Brahmana meditates always on the Eternal Light of Brahma.” O Narada! Hearing the words of the Sun, the Brahmin became satisfied and blessed Him. The Sun also went to His own place, thus blessed daily. To keep his promise, the Brahmin Jaratkaru quitted Manasa. She became very sorry and began to cry aloud with pain and anguish. Being very much distressed by the then danger, she remembered Her Ista Deva, Mahadeva, Brahma, Hah and Her father Maharsi Kas’yapa- On the very instant when Manasa remembered S’ri Krisna, the Lord of the Gopis, Mahadeva, Brahma and Maharsi Kas’yapa appeared there. Then seeing his own desired Deity S’ri Krisna, superior to Prakriti, beyond the attributes, Jaratkaru began to praise Him and bowed down to Him repeatedly. Then bowing down to Mahadeva, Brahma and Kas’yapa, he enquired why they had come there. Brahma, then, instantly bowed down at the lotus feet of Hrisikes’a and spoke in befitting words at that time if the Brahmin Jaratkaru leaves at all his legal wife, devoted to her own Dharma, he should first of all have a son born of her to fulfil his Dharma. O Muni! Any man can quit his wife, after he has impregnated her and got a son. But if without having a son, he leaves his wife, then all his merits are lost as all water leaks out of a sieve or a strainer. O Narada! Hearing thus the words of Brahma, the Muni Jaratkaru by his Yogic power recited a Mantra and touching the navel of Manasa spoke to her“O Manasa! A son will be born in your womb self-controlled, religious, and best of the Brahmanas.

61-77. That son will be fiery, energetic, renowned, well-qualified the foremost of the Knowers of the Vedas, a great Jhanin and the best of the Yogis. That son is a true son, indeed, who uplifts his family who is religious and devoted to Hari. At his birth all the Pitris dance with great joy. And the wife is a true wife who is devoted to her husband, good-natured and sweet-speaking and she is religious, she is the

mother of sons, she is the woman of the family and she is the preserver of the family. He is the true friend, indeed, the giver of one’s desired fruits, who imparts devotion to Hari. That father is a true father who shows the way to devotion to Hari. And She is the True Mother, through whom this entering into wombs ceases for ever, yea, for ever! That sister is the true kind sister from whom the fear of Death vanishes. That Guru is the Guru who gives the Visnu Mantra and the true devotion to Visnu. That Guru is the real bestower of knowledge who gives the Jhanam by which S’ri Krisna is meditated in whom this whole universe, moving and non-moving from the Brahma down to a blade of grass, is appearing and disappearing. There is no doubt in this. What knowledge can be superior to that of S’ri Krisna. The knowledge derived from the Vedas, or from the sacrifices or from any other source is not superior to the service to S’ri Krisna. The devotion and knowledge of S’ri Hari is the Essence of all knowledge; all else is vain and mockery. It is through this Real Knowledge; that this bondage from this world is severed. But the Guru who does not impart this devotion and knowledge of S’ri Hari is not the real Guru; rather he is an enemy that leads one to bondage. Verily he kills his disciple when he does not free him. He can never be called a Guru, father or friend who does not free his disciple from the pains in the various wombs and from the pains of death. Verily he can never be called a friend who does not show the way to the Undecaying S’ri Krisna, the Source of the Highest Bliss. So, O Chaste One! You better worship that Undecaying Para Brahma S’ri Krisna, Who is beyond the attributes.

O Beloved! I have left you out of a pretence; please excuse me for this. The chaste women are always forgiving; never they become angry because they are born of Sattvagunas. Now I go to Puskara for

Tapasya; you better go wherever you like. Those who have no desire have their minds always attached to the lotus feet of S'ri Krisna." O Narada! Hearing the words of Jaratkaru, the Devi Manasa became very much distressed and bewildered with great sorrow. Tears began to flow from her eyes. She then humbly spoke to her dearest husband "O Lord! I have not committed any such offence, as you leave me altogether when I have thus broken your sleep.

78-115. However kindly show Thyself to me when I will recollect you. The bereavement of one's friend is painful; more than that is the bereavement of a son. Again one's husband is dearer than one hundred sons; so the bereavement of one's husband is the heaviest of all. To women, the husband is the most beloved of all earthly things; hence he is called Priya, i.e., dear. As the heart of one who has only one son is attached to that son, as the heart of a Vaisnava is attached to S'ri Hari; as the mind of one-eyed man to his one eye, as the mind of the thirsty is attached to water, as the mind of the hungry is attached to food, as the mind of the passionate is attached to lust, as the mind of a thief is attached to the properties of others, as the mind of a lewd man to his prostitute, as the mind of the learned is attached to the S'astras, as the mind of a trader is attached to his trade, so the minds of chaste women are attached to their husbands." Thus saying, Manasa fell down at the feet of her husband. Jaratkaru, the ocean of mercy, then, took her for a moment on his lap and drenched her body with tears from his eyes. The Devi Manasa, too, distressed at the bereavement of her husband also drenched the lap of the Muni with tears from her eyes. Some time after, the true knowledge arose in them and they both became free from fear. Jaratkaru then enlightened his wife and asked her to meditate on the lotus feet of S'ri Krisna the Supreme Spirit repeatedly; thus saying he went away for his Tapasya. Manasa, distressed with sorrow, went to his Ista Deva Mahadeva on Kailas'a. The auspicious S'iva and Parvati both consoled her with knowledge and advice. Some days after, on an auspicious they and on an auspicious moment she gave birth to a son born in part of Narayana, and as the Guru of the Yogis and as the Preceptor of the Jhanins. When the child was in mother's womb, he heard the highest knowledge from the mouth of Mahadeva; therefore he was born as a Yogindra and the Spiritual Teacher of the Jhanins. On his birth, Bhagavan S'ankara performed his natal ceremonies and performed various auspicious ceremonies. The Brahmanas chanted the Vedas for the welfare of the child; various wealth and jewels and Kiritas and

invaluable gems were distributed by S'ankara to the Brahmanas; and Parvati gave one lakh cows and various jewels to others. After some days, Mahadeva taught him the four Vedas with their Angas (six limbs) and gave him, at last, the Mrityumjaya Mantra. As in Manasa's mind there reigned the devotion to her husband, the devotion to her Ista Deva and Guru, the child's name was kept Astika.

Astika then got the Maha Mantra from S'ankara and by his command went to Puskara to worship Visnu, the Supreme Spirit. There he practised tapasya for three lakh divine years. And then he returned to Kailas'a, to bow down to the great Yogi and the Lord S'ankara, Then, bowing down to S'ankara, he remained there for some time when Manasa with her son Astika went to the hermitage of Kas'yapa, her father. Seeing Manasa with son, the Maharsi's gladness knew no bounds. He fed innumerable Brahmanas for the welfare of the child, and distributed lakhs and lakhs of jewels. The joy of Aditi and Diti (the wives of Kas'yapa) knew no bounds;

Manasa remained there for a long, long time with his son. O Child! Hear now an anecdote on this. One day due to a bad Karma, a Brahmana cursed the king Pariksit, the son of Abhimanyu; one Risi's son named S'ringi, sipping the water of the river Kaus'iki cursed thus "When a week expires, the snake Taksaka will bite you, and you will be burnt with the poison of that snake Taksaka." Hearing this, the King Pariksit, to preserve his life, went to a place, solitary where wind even can have no access and he lived there. When the week was over, Dhanvantari saw, while he was going on the road,

the snake Taksaka who was also going to bite the king. A conversation and a great friendship arose between them; Taksaka gave him voluntarily a gem; and Dhanvantari, getting it, became pleased and went back gladly to his house. The king Pariksit was lying on his bed-stead when Taksaka bit the king. The king died soon and went to the next world. The king Janamejaya then performed the funeral obsequies of his father and commenced afterwards the Sarpa Yajha (a sacrifice where the snakes are the victims). In that sacrifice.

innumerable snakes gave up their lives by the Brahma Teja (the fire of the Brahmins). At this, Taksaka became terrified and took refuge of Indra. The Brahmins, then, in a body, became, ready to burn Taksaka along with Indra, when, Indra and the other Devas went to Manasa. Mahendra, bewildered with fear, began to chant hymns to Manasa. Manasa called his own son Astika who then went to the sacrificial assembly of the king Janamejaya and begged that the lives of Indra and Taksaka be spared. The king, then, at the command of the Brahmanas, granted their lives. The king, then, completed his sacrifice and gladly gave the Daksinas to the Brahmins. The Brahmanas, Munis, and Devas collected and went to Manasa and worshipped Her separately and chanted hymns to Her. Indra went there with the various articles and He worshipped Manasa with devotion and with great love and care; and He chanted hymns to Her. Then bowing down before Her, and under the instructions of Brahma, Visnu and Mahes'a, offered her sixteen articles, sacrifices and various other good and pleasant things. O Narada! Thus worshipping Her, they all went to their respective places. Thus I have told you the anecdote of Manasa. What more do you want to hear. Say.

Narada said "O Lord! How did Indra praise Her and what was the method of His worshipping Her; I want to hear all this."

116-124. Narayana said Indra first took his bath; and, performing Achamana and becoming pure. He put on a fresh and clean clothing and placed Manasa Devi on a jewel throne. Then reciting the Vedic mantras he made Her perform Her bath by the water of the Mandakini, the celestial river Ganges, poured from a jewel jar and then He made Her put on the beautiful clothing, uninflammable by fire. Then He caused sandalpaste to be applied to Her body all over with devotion and offered water for washing Her feet and Arghya, an offering of grass and flowers and rice, etc., as a token of preliminary

worship. First of all the six Devatas Ganes'a, Sun, Fire, Visnu, S'iva, and S'iva were worshipped. Then with the ten lettered mantra, "Om Hrim S'rim Manasa Devyai Svaha" offered all the offerings to Her. Stimulated by the God Visnu, Indra worshipped with great joy the Devi with sixteen articles so very rare to any other person. Drums and instruments were sounded. From the celestial heavens, a shower of flowers was thrown on the head of Manasa. Then, at the advice of Brahma, Visnu and Mahes'a, the Devas and the Brahmanas, Indra, with tears in his eyes, began to chant hymns to Manasa, when his whole body was thrilled with joy and hairs stood on their ends.

125-145. Indra said "O Devi Manase! Thou standest the highest amongst the chaste women. Therefore I want to chant hymns to Thee. Thou art higher than the highest. Thou art most supreme.

What I now praise Thee? Chanting hymns is characterised by the description of one's nature; so it is said in the Vedas. But, O Prakriti!

I am unable to ascertain and describe Thy qualities. Thou art of the nature of S'uddha Sattva (higher than the pure sattva unmixed with any other Gunas); Thou art free from anger and malice. The Muni Jaratkaru could not forsake Thee; therefore it was that he prayed for Thy separation before. O Chaste One! I have now worshipped Thee. Thou art an object of worship as my mother Aditi is. Thou art my sister full of mercy; Thou art the mother full of forgiveness. O Sures'vari! It is through Thee that my wife, sons and my life are saved. I am worshipping Thee. Let Thy love be increased. O World-

Mother! Thou art eternal; though Thy worship is extant everywhere in the universe; yet I worship Thee to have it extended further and further. O Mother! Those who worship Thee with devotion on the Sankranti day of the month of Asudha, or on the Naga Pahchami day, or on the Sankranti day of every month or on every day, they get their sons and grandsons, wealth and grains increased and become themselves famous, well gratified, learned and renowned. If anybody does not worship Thee out of ignorance, rather if he

censures Thee, he will be bereft of Laksmi and he will be always afraid of snakes. Thou art the Griha Laksmi of all the householders and the Raja Laksmi of Vaikuntha. Bhagavan Jarat Karu, the great Muni, born in part of Narayana, is Thy husband. Father Kas'yapa has created Thee mentally by his power of Tapas and fire to preserve us; Thou art his mental creation; hence thy name is Manasa. Thou Thyself hast become Siddha Yogini in this world by thy mental power; hence thou art widely known as Manasa Devi in this world and worshipped by all. The Devas always worship Thee mentally with devotion; hence the Pundits call Thee by the name of Manasa. O Devi! Thou always servest Truth, hence Thou art of the nature of Truth. He certainly gets Thee who always thinks of Thee verily as of the nature of truth." O Narada! Thus praising his sister Manasa and receiving from her the desired boon, Indra went back, dressed in his own proper dress, to his own abode. The Devi Manasa, then, honored and worshipped everywhere, and thus worshipped by her brother, long lived in Her father's house, with Her son.

One day Surabhi (the heavenly cow) came from the Goloka and bathed Manasa with milk and worshipped Her with great devotion and revealed to Her all the Tattva Jhanas, to be kept very secret. (This is now made the current story wherever any Lingam suddenly becomes visible.) O Narada! Thus worshipped by the Devas and Surabhi, the Devi Manasa went to the Heavenly regions. O Muni! One gets no fear from snakes who recites this holy Stotra composed by Indra and worships Manasa; his family descendants are freed from the fear due to snakes. If anybody becomes Siddha in this Stotra, poison becomes nectar to him. Reciting the stotra five lakhs of times makes a man Siddha in this Stotra. So much so that he can sleep on a bed of snakes and he can ride on snakes.

Here ends the Forty-eighth Chapter of the Ninth Book on the anecdote of Manasa in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 49

On The Anecdote Of Surabhi

Chapter 266 of 318 · 33 detected Sanskrit verse markers

Sanskrit

नारद उवाच
का वा सा सुरभिर्देवी गोलोकादागता च या ।
तज्जन्मचरितं ब्रह्मञ्छ्रोतुमिच्छामि यत्नतः ॥ १ ॥
श्रीनारायणाय उवाच
गवामधिष्ठातृदेवी गवामाद्या गवां प्रसूः ।
गवां प्रधाना सुरभिर्गोलोके सा समुद्भवा ॥ २ ॥
सर्वादिसृष्टेश्चरितं कथयामि निशामय ।
बभूव तेन तज्जन्म पुरा वृन्दावने वने ॥ ३ ॥
एकदा राधिकानाथो राधया सह कौतुकी ।
गोपाङ्गनापरिवृतः पुण्यं वृन्दावनं ययौ ॥ ४ ॥
सहसा तत्र रहसि विजहार स कौतुकात् ।
बभूव क्षीरपानेच्छा तस्य स्वेच्छामयस्य च ॥ ५ ॥
ससृजे सुरभिं देवीं लीलया वामपार्श्वतः ।
वत्सयुक्तां दुग्धवतीं वत्सो नाम मनोरथः ॥ ६ ॥

दृष्ट्वा सवत्सां श्रीदामा नवभाण्डे दुदोह च ।
क्षीरं सुधातिरिक्तं च जन्ममृत्युजराहरम् ॥ ७ ॥
तदुत्थं च पयः स्वादु पपौ गोपीपतिः स्वयम् ।
सरो बभूव पयसां भाण्डविस्रंसनेन च ॥ ८ ॥
दीर्घं च विस्तृतं चैव परितः शतयोजनम् ।
गोलोकेऽयं प्रसिद्धश्च सोऽपि क्षीरसरोवरः ॥ ९ ॥
गोपिकानां च राधायाः क्रीडावापी बभूव सा ।
रत्नेन्द्ररचिता पूर्णं भूता चापीश्वरेच्छया ॥ १० ॥
बभूव कामधेनूनां सहसा लक्षकोटयः ।
यावन्तस्तत्र गोपाश्च सुरभ्या लोमकूपतः ॥ ११ ॥
तासां पुत्राश्च बहवः सम्बभूवुरसंख्यकाः ।
कथिता च गवां सृष्टिस्तया च पूरितं जगत् ॥ १२ ॥
पूजां चकार भगवान् सुरभ्याश्च पुरा मुने ।
ततो बभूव तत्पूजा त्रिषु लोकेषु दुर्लभा ॥ १३ ॥

दीपान्वितापरदिने श्रीकृष्णस्याज्ञया हरेः ।
बभूव सुरभिः पूज्या धर्मवक्त्रादिदं श्रुतम् ॥ १४ ॥

ध्यानं स्तोत्रं मूलमन्त्रं यद्यत्पूजाविधिक्रमम् ।
वेदोक्तं च महाभाग निबोध कथयामि ते ॥ १५ ॥
ॐ सुरभ्यै नम इति मन्त्रस्तस्याः षडक्षरः ।
सिद्धो लक्षजपेनैव भक्तानां कल्पपादपः ॥ १६ ॥
ध्यानं यजुर्वेदगीतं तस्याः पूजा च सर्वतः ।
ऋद्धिदा वृद्धिदा चैव मुक्तिदा सर्वकामदा ॥ १७ ॥
लक्ष्मीस्वरूपां परमां राधासहचरीं पराम् ।
गवामधिष्ठातृदेवीं गवामाद्यां गवां प्रसूम् ॥ १८ ॥
पवित्ररूपां पूतां च भक्तानां सर्वकामदाम् ।
यया पूतं सर्वविश्वं तां देवीं सुरभिं भजे ॥ १९ ॥
घटे वा धेनुशिरसि बन्धस्तम्भे गवामपि ।
शालग्रामे जलाग्नौ वा सुरभिं पूजयेद्द्विजः ॥ २० ॥

दीपान्वितापरदिने पूर्वाह्णे भक्तिसंयुतः ।
यः पूजयेच्च सुरभिं स च पूज्यो भवेद्भुवि ॥ २१ ॥
एकदा त्रिषु लोकेषु वाराहे विष्णुमायया ।
क्षीरं जहार सुरभिश्चिन्तिताश्च सुरादयः ॥ २२ ॥
ते गत्वा ब्रह्मलोके च ब्रह्माणं तुष्टुवुस्तदा ।
तदाज्ञया च सुरभिं तुष्टाव पाकशासनः ॥ २३ ॥
पुरन्दर उवाच
नमो देव्यै महादेव्यै सुरभ्यै च नमो नमः ।
गवां बीजस्वरूपायै नमस्ते जगदम्बिके ॥ २४ ॥
नमो राधाप्रियायै च पद्मांशायै नमो नमः ।
नमः कृष्णप्रियायै च गवां मात्रे नमो नमः ॥ २५ ॥
कल्पवृक्षस्वरूपायै सर्वेषां सततं परे ।
क्षीरदायै धनदायै बुद्धिदायै नमो नमः ॥ २६ ॥
शुभायै च सुभद्रायै गोप्रदायै नमो नमः ।

यशोदायै कीर्तिदायै धर्मदायै नमो नमः ॥ २७ ॥
स्तोत्रश्रवणमात्रेण तुष्टा हृष्टा जगत्प्रसूः ।
आविर्बभूव तत्रैव ब्रह्मलोके सनातनी ॥ २८ ॥
महेन्द्राय वरं दत्त्वा वाञ्छितं चापि दुर्लभम् ।
जगाम सा च गोलोकं ययुर्देवादयो गृहम् ॥ २९ ॥
बभूव विश्वं सहसा दुग्धपूर्णं च नारद ।
दुग्धं घृतं ततो यज्ञस्ततः प्रीतिः सुरस्य च ॥ ३० ॥
इदं स्तोत्रं महापुण्यं भक्तियुक्तश्च यः पठेत् ।
स गोमान् धनवांश्चैव कीर्तिमान्पुत्रवांस्तथा ॥ ३१ ॥
स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः ।
इह लोके सुखं भुक्त्वा यात्यन्ते कृष्णमन्दिरे ॥ ३२ ॥

सुचिरं निवसेत्तत्र करोति कृष्णसेवनम् ।
न पुनर्भवनं तत्र ब्रह्मपुत्रो भवेत्ततः ॥ ३३ ॥

Roman transliteration

nārada uvāca
kā vā sā surabhirdevī golokādāgatā ca yā |
tajjanmacaritaṃ brahmañchrotumicchāmi yat□nataḥ || 1 ||
śrīnārāyaṇāya uvāca
gavāmadhiṣṭhātṛdevī gavāmādyā gavāṃ prasūḥ |
gavāṃ pradhānā surabhirgoloke sā samud□bhavā || 2 ||
sarvādisṛṣṭeścaritaṃ kathayāmi niśāmaya |
babhūva tena tajjanma purā vṛndāvane vane || 3 ||
ekadā rādhikānātho rādhayā saha kautukī |
gopāṅ□ganāparivṛtaḥ puṇyaṃ vṛndāvanaṃ yayau || 4 ||
sahasā tatra rahasi vijahāra sa kautukāt |
babhūva kṣīrapānecchā tasya svecchāmayasya ca || 5 ||
sasṛje surabhiṃ devīṃ līlayā vāmapārśvataḥ |
vatsayuktāṃ dugdhavatīṃ vatso nāma manorathaḥ || 6 ||

dṛṣṭvā savatsāṃ śrīdāmā navabhāṇḍe dudoha ca |
kṣīraṃ sudhātiriktaṃ ca janmamṛtyujarāharam || 7 ||
tadutthaṃ ca payaḥ svādu papau gopīpatiḥ svayam |
saro babhūva payasāṃ bhāṇḍavisraṃsanena ca || 8 ||
dīrghaṃ ca vistṛtaṃ caiva paritaḥ śatayojanam |
goloke'yaṃ prasiddhaśca so'pi kṣīrasarovaraḥ || 9 ||
gopikānāṃ ca rādhāyāḥ krīḍāvāpī babhūva sā |
rat□nendraracitā pūrṇaṃ bhūtā cāpīśvarecchayā || 10 ||
babhūva kāmadhenūnāṃ sahasā lakṣakoṭayaḥ |
yāvantastatra gopāśca surabhyā lomakūpataḥ || 11 ||
tāsāṃ putrāśca bahavaḥ sambabhūvurasaṃkhyakāḥ |
kathitā ca gavāṃ sṛṣṭistayā ca pūritaṃ jagat || 12 ||
pūjāṃ cakāra bhagavān surabhyāśca purā mune |
tato babhūva tatpūjā triṣu lokeṣu durlabhā || 13 ||

dīpānvitāparadine śrīkṛṣṇasyājñayā hareḥ |
babhūva surabhiḥ pūjyā dharmavaktrādidaṃ śrutam || 14 ||
dhyānaṃ stotraṃ mūlamantraṃ yadyatyūjāvidhikramam |
vedoktaṃ ca mahābhāga nibodha kathayāmi te || 15 ||
oṃ surabhyai nama iti mantrastasyāḥ ṣaḍakṣaraḥ |
siddho lakṣajapenaiva bhaktānāṃ kalpapādapaḥ || 16 ||
dhyānaṃ yajurvedagītaṃ tasyāḥ pūjā ca sarvataḥ |
ṛddhidā vṛddhidā caiva muktidā sarvakāmadā || 17 ||
lakṣmīsvarūpāṃ paramāṃ rādhāsahacarīṃ parām |
gavāmadhiṣṭhātṛdevīṃ gavāmādyāṃ gavāṃ prasūm || 18 ||
pavitrarūpāṃ pūtāṃ ca bhaktānāṃ sarvakāmadām |
yayā pūtaṃ sarvaviśvaṃ tāṃ devīṃ surabhiṃ bhaje || 19 ||
ghaṭe vā dhenuśirasi bandhastambhe gavāmapi |
śālagrāme jalāgnau vā surabhiṃ pūjayed□ dvijaḥ || 20 ||

dīpānvitāparadine pūrvāhne bhaktisaṃyutaḥ |
yaḥ pūjayecca surabhiṃ sa ca pūjyo bhaved□bhuvi || 21 ||
ekadā triṣu lokeṣu vārāhe viṣṇumāyayā |
kṣīraṃ jahāra surabhiścintitāśca surādayaḥ || 22 ||
te gatvā brahmaloke ca brahmāṇaṃ tuṣṭuvustadā |
tadājñayā ca surabhiṃ tuṣṭāva pākaśāsanaḥ || 23 ||
purandara uvāca
namo devyai mahādevyai surabhyai ca namo namaḥ |
gavāṃ bījasvarūpāyai namaste jagadambike || 24 ||
namo rādhāpriyāyai ca padmāṃśāyai namo namaḥ |
namaḥ kṛṣṇapriyāyai ca gavāṃ mātre namo namaḥ || 25 ||
kalpavṛkṣasvarūpāyai sarveṣāṃ satataṃ pare |
kṣīradāyai dhanadāyai buddhidāyai namo namaḥ || 26 ||
śubhāyai ca subhadrāyai gopradāyai namo namaḥ |

yaśodāyai kīrtidāyai dharmadāyai namo namaḥ || 27 ||
stotraśravaṇamātreṇa tuṣṭā hṛṣṭā jagatprasūḥ |
āvirbabhūva tatraiva brahmaloke sanātanī || 28 ||
mahendrāya varaṃ dattvā vāñchitaṃ cāpi durlabham |
jagāma sā ca golokaṃ yayurdevādayo gṛham || 29 ||
babhūva viśvaṃ sahasā dugdhapūrṇaṃ ca nārada |
dugdhaṃ ghṛtaṃ tato yajñastataḥ prītiḥ surasya ca || 30 ||
idaṃ stotraṃ mahāpuṇyaṃ bhaktiyuktaśca yaḥ paṭhet |
sa gomān dhanavāṃścaiva kīrtimānputravāṃstathā || 31 ||
sa snātaḥ sarvatīrtheṣu sarvayajñeṣu dīkṣitaḥ |
iha loke sukhaṃ bhuktvā yātyante kṛṣṇamandire || 32 ||
suciraṃ nivasettatra karoti kṛṣṇasevanam |
na punarbhavanaṃ tatra brahmaputro bhavettataḥ || 33 ||

English translation

1. Narada said “O Bhagavan! Who was that Surabhi, who came down from the region of Goloka. I want to hear Her life. Kindly describe.”

2-23. Narayana spoke “O Devarsi! The Devi Surabhi sprang in the Goloka. She was the first in the creation of cows; and, from Her, all the other cows have come. She is the Presiding Deity of the cows. I will now speak Her history from the very beginning. Hear. Before,

She appeared in the holy Vrindaban. One day the Lord of Radha, surrounded by the GopTs, was going gladly with Radha to the Holy Vrindavan. There he began to enjoy in a solitary place with great pleasure. He is All Will and suddenly a desire arose in His mind that He would drink milk. Then He created easily the Devi Surabhi, full of milk, with Her calf, from His own left side. The calf of Surabhi is nothing else but Her wish personified. Seeing Surabhi, S’ridama milked Her in a new earthen jar. The milk is more sweet than even the nectar and it prevents birth and death! The Lord of the GopTs drank the milk. What milk dropped out of the jar, created a big tank! The tank measured one hundred Yojanas in length and in breadth and is known in Goloka by the name of KsTrasagara. The GopTkas and Radha play therein. At the will of S’rT Krisna, Whose Nature is All Will, that tank become full of excellent gems and jewels. Then, from every pore of Surabhi, there appeared suddenly one lakh koti Kamadhenus (cows who yields according to one’s desires). So much so that every Gopa who used to live there in Goloka had one Kamadhenu and each house had one such. Their calves again became so many that no limit can be put to them. Thus, by degrees, the whole universe was

filled with cows. This is the origin of the Cow Creation. O Narada! Surabhi was first worshipped by Bhagavan S'rT Krisna. Therefore She is so much honoured everywhere. On the day next the DivalT night (new moon in the month of October), Surabhi

was worshipped by the command of S'ri Krisna. This is heard from the mouth of Dharma Deva. O Child! Now hear the Dhyanam, Stotra, and the method of worship of Surabhi as mentioned in the Vedas. I will now speak on this. "Om Surabhyai namah," is the principal six- lettered mantra of Surabhi. If anybody repeats this mantra one lakh times, he becomes Siddha in this mantra. This is like Kalpa Vriksa (a tree yielding all desires) to the devotees. The Dhyanam of Surabhi is mentioned in the Yajur Vedas. Success, prosperity, increase and freedom come as the result of worshipping Surabhi. The Dhyanam runs as follows "O Devi Surabhi! Thou art Laksmi, Thou art best. Thou art Radha; Thou art the chief companion of S'ri Radha, Thou art the first and the source of the cow-creation. Thou art holy and Thou sanctifiest the persons; Thou fufillest the desires of the devotees and Thou purifiest the whole universe. Therefore I meditate on Thee." Reciting this Dhyanam, the Brahmanas worship the Devi Surabhi in jars, on the heads of cows, or on the pegs where cows are fastened or on S'alagrama stone or in water or in fire. O Muni!

He who worships with devotion on the next day morning after Divali night, becomes also worshipped in this world. Once a day in the Varahakalpa Surabhi did not yield milk, by the influence of Visnu Maya. The Devas became very anxious. Then they went to the Brahmaloka and began to praise Brahma. At His advice, Indra began to chant hymns (Stotra) to Surabhi

24-33. The Devendra said "O World-Mother! O Devi! O Maha Devi! O Surabhi! Thou art the source of the cow creation. Obeisance to Thee! Thou art the dear companion of Radha; Thou art the part of Kamala; Thou art dear to S'ri Krisna; Thou art the mother of cows, I bow down to Thee. Thou art like the Kalpa Vriksa (a tree yielding all desires). Thou art the Chief of all; Thou yieldest milk, wealth and prosperity and increase thereof. So I bow down to Thee. Thou art auspicious. Thou art good. Thou bestowest cows. Obeisance to Thee! Thou givest fame, name and Dharma. So I bow down to Thee." O Narada! Thus hearing the praise sung by Indra, the eternal

Surabhi, the originator of the world, became very glad and appeared in the Brahmaloka. Granting boon to Mahendra, so very rare to others and desired by him, Subrabhi went to the Goloka. The Devas, also, went back to their own abodes. The whole world was now full of milk; clarified butter came out of the milk; and from clarified butter sacrifices began to be performed and the Devas were fed and they became pleased. O Child! He who recites this holy Stotra of Surabhi with devotion, gets cows, other wealth, name, fame and sons. The reciting of this Stotra qualifies one as if he had bathed in all the sacred places of pilgrimages and he had acquired the fruits of all the sacrifices. Enjoying happiness in this world, be goes in the end to the Temple of S'ri Krisna. There living long in the service of Krisna, he becomes able to be a son of Brahma.

Here ends the Forty-ninth Chapter of the Ninth Book on the anecdote of Surabhi in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Ninth Skandha · Chapter 50

On The Glory Of S’akti

Chapter 267 of 318 · 100 detected Sanskrit verse markers

Sanskrit

नारद उवाच
श्रुतं सर्वमुपाख्यानं प्रकृतीनां यथातथम् ।
यच्छ्रुत्वा मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥ १ ॥
अधुना श्रोतुमिच्छामि रहस्यं वेदगोपितम् ।
राधायाश्चैव दुर्गाया विधानं श्रुतिचोदितम् ॥ २ ॥
महिमा वर्णितोऽतीव भवता परयोर्द्वयोः ।
श्रुत्वा तं तद्गतं चेतो न कस्य स्यान्मुनीश्वर ॥ ३ ॥
ययोरंशो जगत्सर्वं यन्नियम्यं चराचरम् ।
ययोर्भक्त्या भवेन्मुक्तिस्तद्विधानं वदाधुना ॥ ४ ॥
श्रीनारायण उवाच
शृणु नारद वक्ष्यामि रहस्यं श्रुतिचोदितम् ।
यन्न कस्यापि चाख्यातं सारात्सारं परात्परम् ॥ ५ ॥
श्रुत्वा परस्मै नो वाच्यं यतोऽतीव रहस्यकम् ।
मूलप्रकृतिरूपिण्याः संविदो जगदुद्भवे ॥ ६ ॥

प्रादुर्भूतं शक्तियुग्मं प्राणबुद्ध्यधिदैवतम् ।
जीवानां चैव सर्वेषां नियन्तृप्रेरकं सदा ॥ ७ ॥
तदधीनं जगत्सर्वं विराडादिचराचरम् ।
यावत्तयोः प्रसादो न तावन्मोक्षो हि दुर्लभः ॥ ८ ॥
ततस्तयोः प्रसादार्थं नित्यं सेवेत तद्द्वयम् ।
तत्रादौ राधिकामन्त्रं शृणु नारद भक्तितः ॥ ९ ॥
ब्रह्मविष्ण्वादिभिर्नित्यं सेवितो यः परात्परः ।
श्रीराधेति चतुर्थ्यन्तं वह्नेर्जाया ततः परम् ॥ १० ॥
षडक्षरो महामन्त्रो धर्माद्यर्थप्रकाशकः ।
मायाबीजादिकश्चायं वाञ्छाचिन्तामणिः स्मृतः ॥ ११ ॥
वक्त्रकोटिसहस्रैस्तु जिह्वाकोटिशतैरपि ।
एतन्मन्त्रस्य माहात्म्यं वर्णितुं नैव शक्यते ॥ १२ ॥
जग्राह प्रथमं मन्त्रं श्रीकृष्णो भक्तितत्परः ।
उपदेशान्मूलदेव्या गोलोके रासमण्डले ॥ १३ ॥

विष्णुस्तेनोपदिष्टस्तु तेन ब्रह्मा विराट् तथा ।
तेन धर्मस्तेन चाहमित्येषा हि परम्परा ॥ १४ ॥

अहं जपामि तं मन्त्रं तेनाहमृषिरीडितः ।
ब्रह्माद्याः सकला देवा नित्यं ध्यायन्ति तां मुदा ॥ १५ ॥
कृष्णार्चायां नाधिकारो यतो राधार्चनं विना ।
वैष्णवैः सकलैस्तस्मात्कर्तव्यं राधिकार्चनम् ॥ १६ ॥
कृष्णप्राणाधिदेवी सा तदधीनो विभुर्यतः ।
रासेश्वरी तस्य नित्यं तया हीनो न तिष्ठति ॥ १७ ॥
राध्नोति सकलान्कामांस्तस्माद्राधेति कीर्तिता ।
अत्रोक्तानां मनूनां च ऋषिरस्म्यहमेव च ॥ १८ ॥
छन्दश्च देवी गायत्री देवतात्र च राधिका ।
तारो बीजं शक्तिबीजं शक्तिस्तु परिकीर्तिता ॥ १९ ॥
मूलावृत्त्या षडङ्गानि कर्तव्यानीतरत्र च ।
अथ ध्यायेन्महादेवीं राधिकां रासनायिकाम् ॥ २० ॥

पूर्वोक्तरीत्या तु मुने सामवेदे विगीतया ।
श्वेतचम्पकवर्णाभां शरदिन्दुसमाननाम् ॥ २१ ॥
कोटिचन्द्रप्रतीकाशां शरदम्भोजलोचनाम् ।
बिम्बाधरां पृथुश्रोणीं काञ्चीयुतनितम्बिनीम् ॥ २२ ॥
कुन्दपङ्क्तिसमानाभदन्तपङ्क्तिविराजिताम् ।
क्षौमाम्बरपरीधानां वह्निशुद्धांशुकान्विताम् ॥ २३ ॥
ईषद्धास्यप्रसन्नास्यां करिकुम्भयुगस्तनीम् ।
सदा द्वादशवर्षीयां रत्नभूषणभूषिताम् ॥ २४ ॥
शृङ्गारसिन्धुलहरीं भक्तानुग्रहकातराम् ।
मल्लिकामालतीमालाकेशपाशविराजिताम् ॥ २५ ॥
सुकुमाराङ्गलतिकां रासमण्डलमध्यगाम् ।
वराभयकरां शान्तां शश्वत्सुस्थिरयौवनाम् ॥ २६ ॥
रत्नसिंहासनासीनां गोपीमण्डलनायिकाम् ।
कृष्णप्राणाधिकां वेदबोधितां परमेश्वरीम् ॥ २७ ॥

एवं ध्यात्वा ततो बाह्ये शालग्रामे घटेऽथवा ।
यन्त्रे वाष्टदले देवीं पूजयेत्तु विधानतः ॥ २८ ॥
आवाह्य देवीं तत्पश्चादासनादि प्रदीयताम् ।
मूलमन्त्रं समुच्चार्य चासनादीनि कल्पयेत् ॥ २९ ॥
पाद्यं तु पादयोर्दद्यान्मस्तकेऽर्घ्यं समीरितम् ।
मुखे त्वाचमनीयं स्यात्त्रिवारं मूलविद्यया ॥ ३० ॥
मधुपर्कं ततो दद्यादेकां गां च पयस्विनीम् ।
ततो नयेत्स्नानशालां तां च तत्रैव भावयेत् ॥ ३१ ॥
अभ्यङ्गादिस्नानविधिं कल्पयित्वाथ वाससी ।
ततश्च चन्दनं दद्यान्नानालङ्कारपूर्वकम् ॥ ३२ ॥
पुष्पमाला बहुविधास्तुलसीमञ्जरीयुताः ।

पारिजातप्रसूनानि शतपत्रादिकानि च ॥ ३३ ॥
ततः कुर्यात्पवित्रं तत्परिवारार्चनं विभोः ।
अग्नीशासुरवायव्यमध्ये दिक्ष्वङ्गपूजनम् ॥ ३४ ॥

कृत्वा पश्चादष्टदले दक्षिणावर्ततोऽग्रतः ।
मालावतीमग्रदले वह्निकोणे च माधवीम् ॥ ३५ ॥
रत्नमालां दक्षिणे च नैर्ऋत्ये तु सुशीलकाम् ।
पश्चाद्दले शशिकलां पूजयेन्मतिमान्नरः ॥ ३६ ॥
मारुते पारिजातां चाप्युत्तरे च परावतीम् ।
ईशानकोणे सम्पूज्या सुन्दरी प्रियकारिणी ॥ ३७ ॥
ब्राह्म्यादयस्तु तद्बाह्येऽप्याशापालांस्तु भूपुरे ।
वज्रादिकान्यायुधानि देवीमित्थं प्रपूजयेत् ॥ ३८ ॥
ततो देवीं सावरणां गन्धाद्यैरुपचारकैः ।
राजोपचारसहितैः पूजयेन्मतिमान्नरः ॥ ३९ ॥
ततः स्तुवीत देवेशीं स्तोत्रैर्नामसहस्रकैः ।
सहस्रसंख्यं च जपं नित्यं कुर्यात्प्रयत्नतः ॥ ४० ॥
य एवं पूजयेद्देवीं राधां रासेश्वरीं पराम् ।
स भवेद्विष्णुतुल्यस्तु गोलोकं याति सन्ततम् ॥ ४१ ॥

यः कार्तिक्यां पौर्णमास्यां राधाजन्मोत्सव बुधः ।
कुरुते तस्य सान्निध्यं दद्याद्रासेश्वरी परा ॥ ४२ ॥
केनचित्कारणेनैव राधा वृन्दावने वने ।
वृषभानुसुता जाता गोलोकस्थायिनी सदा ॥ ४३ ॥
अत्रोक्तानां तु मन्त्राणां वर्णसंख्याविधानतः ।
पुरश्चरणकर्मोक्तं दशांशं होममाचरेत् ॥ ४४ ॥
तिलैस्त्रिस्वादुसंयुक्तैर्जुहुयाद्भक्तिभावतः ।
नारद उवाच
स्तोत्रं वद मुने सम्यग्येन देवी प्रसीदति ॥ ४५ ॥
श्रीनारायण उवाच
नमस्ते परमेशानि रासमण्डलवासिनि ।
रासेश्वरि नमस्तेऽस्तु कृष्णप्राणाधिकप्रिये ॥ ४६ ॥
नमस्त्रैलोक्यजननि प्रसीद करुणार्णवे ।
ब्रह्मविष्ण्वादिभिर्देवैर्वन्द्यमानपदाम्बुजे ॥ ४७ ॥

नमः सरस्वतीरूपे नमः सावित्रि शङ्करि ।
गङ्गापद्मावतीरूपे षष्ठि मङ्गलचण्डिके ॥ ४८ ॥
नमस्ते तुलसीरूपे नमो लक्ष्मीस्वरूपिणि ।
नमो दुर्गे भगवति नमस्ते सर्वरूपिणि ॥ ४९ ॥
मूलप्रकृतिरूपां त्वां भजामः करुणार्णवाम् ।
संसारसागरादस्मानुद्धराम्ब दयां कुरु ॥ ५० ॥

इदं स्तोत्रं त्रिसन्ध्यं यः पठेद्राधां स्मरन्नरः।
न तस्य दुर्लभं किञ्चित्कदाचिच्च भविष्यति ॥ ५१ ॥
देहान्ते च वसेन्नित्यं गोलोके रासमण्डले।
इदं रहस्यं परमं न चाख्येयं तु कस्यचित् ॥ ५२ ॥
अधुना शृणु विप्रेन्द्र दुर्गादेव्या विधानकम्।
यस्याः स्मरणमात्रेण पलायन्ते महापदः ॥ ५३ ॥
एनां न भजते यो हि तादृङ्नास्त्येव कुत्रचित्।
सर्वोपास्या सर्वमाता शैवी शक्तिर्महाद्भुता ॥ ५४ ॥

सर्वबुद्ध्याधिदेवीयमन्तर्यामिस्वरूपिणी।
दुर्गसङ्कटहन्त्रीति दुर्गेति प्रथिता भुवि ॥ ५५ ॥
वैष्णवानां च शैवानामुपास्येयं च नित्यशः।
मूलप्रकृतिरूपा सा सृष्टिस्थित्यन्तकारिणी ॥ ५६ ॥
तस्या नवाक्षरं मन्त्रं वक्ष्ये मन्त्रोत्तमोत्तमम्।
वाग्भवं शम्भुवनिता कामबीजं ततः परम् ॥ ५७ ॥
चामुण्डायै पदं पश्चाद्विच्चे इत्यक्षरद्वयम्।
नवाक्षरो मनुः प्रोक्तो भजतां कल्पपादपः ॥ ५८ ॥
ब्रह्मविष्णुमहेशाना ऋषयोऽस्य प्रकीर्तिताः।
छन्दांस्युक्तानि सततं गायत्र्युष्णिगनुष्टुभः ॥ ५९ ॥
महाकाली महालक्ष्मीः सरस्वत्यपि देवताः।
स्याद्रक्तदन्तिकाबीजं दुर्गा च भ्रामरी तथा ॥ ६० ॥
नन्दाशाकम्भरीदेव्यौ भीमा च शक्तयः स्मृताः।
धर्मार्थकाममोक्षेषु विनियोग उदाहृतः ॥ ६१ ॥

ऋषिच्छन्दो दैवतानि मौलौ वक्त्रे हृदि न्यसेत्।
स्तनयोः शक्तिबीजानि न्यसेत्सर्वार्थसिद्धये ॥ ६२ ॥
बीजत्रयैश्चतुर्भिश्च द्वाभ्यां सर्वेण चैव हि।
षडङ्गानि मनोः कुर्याज्जातियुक्तानि देशिकः ॥ ६३ ॥
शिखायां लोचनद्वन्द्वे श्रुतिनासाननेषु च।
गुदे न्यसेन्मन्त्रवर्णान्सर्वेण व्यापकं चरेत् ॥ ६४ ॥
खड्गचक्रगदाबाणचापानि परिघं तथा।
शूलं भुशुण्डीं च शिरः शङ्खं सन्दधतीं करैः ॥ ६५ ॥
महाकालीं त्रिनयनां नानाभूषणभूषिताम्।
नीलाञ्जनसमप्रख्यां दशपादाननां भजे ॥ ६६ ॥
मधुकैटभनाशार्थं यां तुष्टावाम्बुजासनः।
एवं ध्यायेन्महाकालीं कामबीजस्वरूपिणीम् ॥ ६७ ॥
अक्षमालां च परशुं गदेषुकुलिशानि च।
पद्मं धनुष्कुण्डिकां च दण्डं शक्तिमसिं तथा ॥ ६८ ॥

चर्माम्बुजं तथा घण्टां सुरापात्रं च शूलकम् ।
पाशं सुदर्शनं चैव दधतीमरुणप्रभाम् ॥ ६९ ॥
रक्ताम्बुजासनगतां मायाबीजस्वरूपिणीम् ।
महालक्ष्मीं भजेदेवं महिषासुरमर्दिनीम् ॥ ७० ॥
घण्टाशूले हलं शङ्खं मुसलं च सुदर्शनम् ।
धनुर्बाणान् हस्तपद्मैर्दधानां कुन्दसन्निभाम् ॥ ७१ ॥
शुम्भादिदैत्यसंहर्त्रीं वाणीबीजस्वरूपिणीम् ।
महासरस्वतीं ध्यायेत्सच्चिदानन्दविग्रहाम् ॥ ७२ ॥
यन्त्रमस्याः शृणु प्राज्ञ त्र्यस्रं षट्कोणसंयुतम् ।
ततोऽष्टदलपद्मं च चतुर्विंशतिपत्रकम् ॥ ७३ ॥
भूगृहेण समायुक्तं यन्त्रमेवं विचिन्तयेत् ।
शालग्रामे घटे वापि यन्त्रे वा प्रतिमासु वा ॥ ७४ ॥
बाणलिङ्गेऽथवा सूर्ये यजेद्देवीमनन्यधीः ।
जयादिशक्तिसंयुक्ते पीठे देवीं प्रपूजयेत् ॥ ७५ ॥

पूर्वकोणे सरस्वत्या सहितं पद्मजं यजेत् ।
श्रिया सह हरिं तत्र नैर्ऋते कोणके यजेत् ॥ ७६ ॥
पार्वत्या सहितं शम्भुं वायुकोणे समर्चयेत् ।
देव्या उत्तरतः पूज्यः सिंहो वामे महासुरम् ॥ ७७ ॥
महिषं पूजयेदन्ते षट्कोणेषु यजेत्क्रमात् ।
नन्दजां रक्तदन्तां च तथा शाकम्भरीं शिवाम् ॥ ७८ ॥
दुर्गां भीमां भ्रामरीं च ततो वसुदलेषु च ।
ब्राह्मीं माहेश्वरीं चैव कौमारीं वैष्णवीं तथा ॥ ७९ ॥
वाराहीं नारसिंहीं च ऐन्द्रीं चामुण्डकां तथा ।
पूजयेच्च ततः पश्चात्तत्त्वपत्रेषु पूर्वतः ॥ ८० ॥
विष्णुमायां चेतनां च बुद्धिं निद्रां क्षुधां तथा ।
छायां शक्तिं परां तृष्णां शान्तिं जातिं च लज्जया ॥ ८१ ॥
क्षान्तिं श्रद्धां कीर्तिलक्ष्म्यौ धृतिं वृत्तिं श्रुतिं स्मृतिम् ।
दयां तुष्टिं ततः पुष्टिं मातृभ्रान्ती इति क्रमात् ॥ ८२ ॥

ततो भूपुरकोणेषु गणेशं क्षेत्रपालकम् ।
वटुकं योगिनीश्चापि पूजयेन्मतिमान्नरः ॥ ८३ ॥
इन्द्राद्यानपि तद्बाह्ये वज्राद्यायुधसंयुतान् ।
पूजयेदनया रीत्या देवीं सावरणां ततः ॥ ८४ ॥
राजोपचारान्विविधान्दद्यादम्बाप्रतुष्टये ।
ततो जपेन्नवार्णं च मन्त्रं मन्त्रार्थपूर्वकम् ॥ ८५ ॥
ततः सप्तशतीस्तोत्रं देव्या अग्रे तु सम्पठेत् ।
नानेन सदृशं स्तोत्रं विद्यते भुवनत्रये ॥ ८६ ॥
ततश्चानेन देवेशीं तोषयेत् प्रत्यहं नरः ।
धर्मार्थकाममोक्षाणामालयं जायते नरः ॥ ८७ ॥

इति ते कथितं विप्र श्रीदुर्गाया विधानकम् ।
कृतार्थता येन भवेत्तदेतत्कथितं तव ॥ ८८ ॥
सर्वे देवा हरिब्रह्मप्रमुखा मनवस्तथा ।
मुनयो ज्ञाननिष्ठाश्च योगिनश्चाश्रमास्तथा ॥ ८९ ॥

लक्ष्म्यादयस्तथा देव्यः सर्वे ध्यायन्ति तां शिवाम् ।
तदैव जन्मसाफल्यं दुर्गास्मरणमस्ति चेत् ॥ ९० ॥
चतुर्दशापि मनवो ध्यात्वा चरणपङ्कजम् ।
मनुत्वं प्राप्तवन्तश्च देवाः स्वं स्वं पदं तथा ॥ ९१ ॥
तदेतत्सर्वमाख्यातं रहस्यातिरहस्यकम् ।
प्रकृतीनां पञ्चकस्य तदंशानां च वर्णनम् ॥ ९२ ॥
श्रुत्वैतन्मनुजो नित्यं पुरुषार्थचतुष्टयम् ।
लभते नात्र सन्देहः सत्यं सत्यं मयोदितम् ॥ ९३ ॥
अपुत्रो लभते पुत्रं विद्यार्थी प्राप्नुयाच्च ताम् ।
यं यं कामं स्मरेद्वापि तं तं श्रुत्वा समाप्नुयात् ॥ ९४ ॥
नवरात्रे पठेदेतद्देव्यग्रे तु समाहितः ।
परितुष्टा जगद्धात्री भवत्येव हि निश्चितम् ॥ ९५ ॥
नित्यमेकैकमध्यायं पठेद्यः प्रत्यहं नरः ।
तस्य वश्या भवेद्देवी देवीप्रियकरो हि सः ॥ ९६ ॥

शकुनांश्च परीक्षेत नित्यमस्मिन्यथाविधि ।
कुमारीदिव्यहस्तेन यद्वा बटुकराम्बुजात् ॥ ९७ ॥
मनोरथं तु सङ्कल्प्य पुस्तकं पूजयेत्ततः ।
देवीं च जगदीशानीं प्रणमेच्च पुनः पुनः ॥ ९८ ॥
सुस्नातां कन्यकां तत्रानीयाभ्यर्च्य यथाविधि ।
शलाकां रोपयेन्मध्ये तथा स्वर्णेन निर्मिताम् ॥ ९९ ॥
शुभं वाप्यशुभं तत्र यदायाति च तद्भवेत् ।
उदासीनेऽप्युदासीनं कार्यं भवति निश्चितम् ॥ १०० ॥

Roman transliteration

nārada uvāca
śrutaṃ sarvamupākhyānaṃ prakṛtīnāṃ yathātatham |
yacchrutvā mucyate janturjanmasaṃsārabandhanāt || 1 ||
adhunā śrotumicchāmi rahasyaṃ vedagopitam |
rādhāyāścaiva durgāyā vidhānaṃ śruticoditam || 2 ||
mahimā varṇito'tīva bhavatā parayordvayoḥ |
śrutvā taṃ tad□gataṃ ceto na kasya syānmunīśvara || 3 ||
yayoraṃśo jagatsarvaṃ yanniyamyaṃ carācaram |
yayorbhaktyā bhavenmuktistadvidhānaṃ vadādhunā || 4 ||
śrīnārāyaṇa uvāca
śṛṇu nārada vakṣyāmi rahasyaṃ śruticoditam |
yanna kasyāpi cākhyātaṃ sārātsāraṃ parātparam || 5 ||

*śrutvā parasmai no vācyaṃ yato'tīva rahasyakam |
mūlaprakṛtirūpiṇyāḥ saṃvido jagadud□bhave || 6 ||*

*prādurbhūtaṃ śaktiyugmaṃ prāṇabuddhyadhidaivatam |
jīvānāṃ caiva sarveṣāṃ niyantṛprerakaṃ sadā || 7 ||
tadadhīnaṃ jagatsarvaṃ virāḍādicarācaram |
yāvattayoḥ prasādo na tāvanmokṣo hi durlabhaḥ || 8 ||
tatastayoḥ prasādārthaṃ nityaṃ seveta taddvayam |
tatrādau rādhikāmantraṃ śṛṇu nārada bhaktitaḥ || 9 ||
brahmaviṣṇvādibhirnityaṃ sevito yaḥ parātparaḥ |
śrīrādheti caturthyantaṃ vahnerjāyā tataḥ param || 10 ||
ṣaḍakṣaro mahāmantro dharmādyarthaprakāśakaḥ |
māyābījādikaścāyaṃ vāñchācintāmaṇiḥ smṛtaḥ || 11 ||
vaktrakoṭisahasraistu jihvākoṭiśatairapi |
etanmantrasya māhātmyaṃ varṇituṃ naiva śakyate || 12 ||
jagrāha prathamaṃ mantraṃ śrīkṛṣṇo bhaktitatparaḥ |
upadeśānmūladevyā goloke rāsamaṇḍale || 13 ||*

*viṣṇustenopadiṣṭastu tena brahmā virāṭ tathā |
tena dharmastena cāhamityeṣā hi paramparā || 14 ||
ahaṃ japāmi taṃ mantraṃ tenāhamṛṣirīḍitaḥ |
brahmādyāḥ sakalā devā nityaṃ dhyāyanti tāṃ mudā || 15 ||
kṛṣṇārcāyāṃ nādhikāro yato rādhārcanaṃ vinā |
vaiṣṇavaiḥ sakalaistasmātkartavyaṃ rādhikārcanam || 16 ||
kṛṣṇaprāṇādhidevī sā tadadhīno vibhuryataḥ |
rāseśvarī tasya nityaṃ tayā hīno na tiṣṭhati || 17 ||
rādhnoti sakalānkāmāṃstasmād□rādheti kīrtitā |
atroktānāṃ manūnāṃ ca ṛṣirasmyahameva ca || 18 ||
chandaśca devī gāyatrī devatātra ca rādhikā |
tāro bījaṃ śaktibījaṃ śaktistu parikīrtitā || 19 ||
mūlāvṛttyā ṣaḍaṅ□gāni kartavyānītaratra ca |
atha dhyāyenmahādevīṃ rādhikāṃ rāsanāyikām || 20 ||*

*pūrvoktarītyā tu mune sāmavede vigītayā |
śvetacampakavarṇābhāṃ śaradindusamānanām || 21 ||
koṭicandrapratīkāśāṃ śaradambhojalocanām |
bimbādharāṃ pṛthuśroṇīṃ kāñcīyutanitambinīm || 22 ||
kundapaṅ□ktisamānābhadantapaṅ□ktivirājitām |
kṣaumāmbaraparīdhānāṃ vahniśuddhāṃśukānvitām || 23 ||
īṣaddhāsyaprasannāsyāṃ karikumbhayugastanīm |
sadā dvādaśavarṣīyāṃ rat□nabhūṣaṇabhūṣitām || 24 ||
śṛṅ□gārasindhulaharīṃ bhaktānugrahakātarām |
mallikāmālatīmālākeśapāśavirājitām || 25 ||
sukumārāṅ□galatikāṃ rāsamaṇḍalamadhyagām |
varābhayakarāṃ śāntāṃ śaśvatsusthirayauvanām || 26 ||
rat□nasiṃhāsanāsīnāṃ gopīmaṇḍalanāyikām |
kṛṣṇaprāṇādhikāṃ vedabodhitāṃ parameśvarīm || 27 ||*

*evaṃ dhyātvā tato bāhye śālagrāme ghaṭe'thavā |
yantre vāṣṭadale devīṃ pūjayettu vidhānataḥ || 28 ||
āvāhya devīṃ tatpaścādāsanādi pradīyatām |
mūlamantraṃ samuccārya cāsanādīni kalpayet || 29 ||*

*pādyaṃ tu pādayordadyānmastake'rghyaṃ samīritam |
mukhe tvācamanīyaṃ syāttrivāraṃ mūlavidyayā || 30 ||
madhuparkaṃ tato dadyādekāṃ gāṃ ca payasvinīm |
tato nayetsnānaśālāṃ tāṃ ca tatraiva bhāvayet || 31 ||
abhyaṅ□gādisnānavidhiṃ kalpayitvātha vāsasī |
tataśca candanaṃ dadyānnānālaṅ□kārapūrvakam || 32 ||
puṣpamālā bahuvidhāstulasīmañjarīyutāḥ |
pārijātaprasūnāni śatapatrādikāni ca || 33 ||
tataḥ kuryātpavitraṃ tatparivārārcanaṃ vibhoḥ |
agnīśāsuravāyavyamadhye dikṣvaṅ□gapūjanam || 34 ||*

*kṛtvā paścādaṣṭadale dakṣiṇāvartato'grataḥ |
mālāvatīmagradale vahnikoṇe ca mādhavīm || 35 ||
rat□namālāṃ dakṣiṇe ca nairṛtye tu suśīlakām |
paścāddale śaśikalāṃ pūjayenmatimānnaraḥ || 36 ||
mārute pārijātāṃ cāpyuttare ca parāvatīm |
īśānakoṇe sampūjyā sundarī priyakāriṇī || 37 ||
brāhmyādayastu tadbāhye'pyāśāpālāṃstu bhūpure |
vajrādikānyāyudhāni devīmitthaṃ prapūjayet || 38 ||
tato devīṃ sāvaraṇāṃ gandhādyairupacārakaiḥ |
rājopacārasahitaiḥ pūjayenmatimānnaraḥ || 39 ||
tataḥ stuvīta deveśīṃ stotrairnāmasahasrakaiḥ |
sahasrasaṃkhyaṃ ca japaṃ nityaṃ kuryātprayat□nataḥ || 40 ||
ya evaṃ pūjayeddevīṃ rādhāṃ rāseśvarīṃ parām |
sa bhavedviṣṇutulyastu golokaṃ yāti santatam || 41 ||*

*yaḥ kārtikyāṃ paurṇamāsyāṃ rādhājanmotsava budhaḥ |
kurute tasya sānnidhyaṃ dadyād□rāseśvarī parā || 42 ||
kenacitkāraṇenaiva rādhā vṛndāvane vane |
vṛṣabhānusutā jātā golokasthāyinī sadā || 43 ||
atroktānāṃ tu mantrāṇāṃ varṇasaṃkhyāvidhānataḥ |
puraścaraṇakarmoktaṃ daśāṃśaṃ homamācaret || 44 ||
tilaistrisvādusaṃyuktairjuhuyād□bhaktibhāvataḥ |
nārada uvāca
stotraṃ vada mune samyagyena devī prasīdati || 45 ||
śrīnārāyaṇa uvāca
namaste parameśāni rāsamaṇḍalavāsini |
rāseśvari namaste'stu kṛṣṇaprāṇādhikapriye || 46 ||
namastrailokyajanani prasīda karuṇārṇave |
brahmaviṣṇvādibhirdevairvandyamānapadāmbuje || 47 ||*

*namaḥ sarasvatīrūpe namaḥ sāvitri śaṅ□kari |
gaṅ□gāpadmāvatīrūpe ṣaṣṭhi maṅ□galacaṇḍike || 48 ||
namaste tulasīrūpe namo lakṣmīsvarūpiṇi |
namo durge bhagavati namaste sarvarūpiṇi || 49 ||
mūlaprakṛtirūpāṃ tvāṃ bhajāmaḥ karuṇārṇavām |
saṃsārasāgarādasmānuddharāmba dayāṃ kuru || 50 ||
idaṃ stotraṃ trisandhyaṃ yaḥ paṭhed□rādhāṃ smarannaraḥ |
na tasya durlabhaṃ kiñcitkadācicca bhaviṣyati || 51 ||
dehānte ca vasennityaṃ goloke rāsamaṇḍale |
idaṃ rahasyaṃ paramaṃ na cākhyeyaṃ tu kasyacit || 52 ||
adhunā śṛṇu viprendra durgādevyā vidhānakam |*

yasyāḥ smaraṇamātreṇa palāyante mahāpadaḥ || 53 ||
enāṃ na bhajate yo hi tādṛṅ□nāstyeva kutracit |
sarvopāsyā sarvamātā śaivī śaktirmahād□bhutā || 54 ||

sarvabuddhyādhidevīyamantaryāmisvarūpiṇī |
durgasaṅ□kaṭahantrīti durgeti prathitā bhuvi || 55 ||
vaiṣṇavānāṃ ca śaivānāmupāsyeyaṃ ca nityaśaḥ |
mūlaprakṛtirūpā sā sṛṣṭisthityantakāriṇī || 56 ||
tasyā navākṣaraṃ mantraṃ vakṣye mantrottamottamam |
vāgbhavaṃ śambhuvanitā kāmabījaṃ tataḥ param || 57 ||
cāmuṇḍāyai padaṃ paścādvicce ityakṣaradvayam |
navākṣaro manuḥ prokto bhajatāṃ kalpapādapaḥ || 58 ||
brahmaviṣṇumaheśānā ṛṣayo'sya prakīrtitāḥ |
chandāṃsyuktāni satataṃ gāyatryuṣṇiganuṣṭubhaḥ || 59 ||
mahākālī mahālakṣmīḥ sarasvatyapi devatāḥ |
syād□raktadantikābījaṃ durgā ca bhrāmarī tathā || 60 ||
nandāśākambharīdevyau bhīmā ca śaktayaḥ smṛtāḥ |
dharmārthakāmamokṣeṣu viniyoga udāhṛtaḥ || 61 ||

ṛṣicchando daivatāni maulau vaktre hṛdi nyaset |
stanayoḥ śaktibījāni nyasetsarvārthasiddhaye || 62 ||
bījatrayaiścaturbhiśca dvābhyāṃ sarveṇa caiva hi |
ṣaḍaṅ□gāni manoḥ kuryājjātiyuktāni deśikaḥ || 63 ||
śikhāyāṃ locanadvandve śrutināsānaneṣu ca |
gude nyasenmantravarṇānsarveṇa vyāpakaṃ caret || 64 ||
khaḍgacakragadābāṇacāpāni parighaṃ tathā |
śūlaṃ bhuśuṇḍīṃ ca śiraḥ śaṅ□khaṃ sandadhatīṃ karaiḥ || 65 ||
mahākālīṃ trinayanāṃ nānābhūṣaṇabhūṣitām |
nīlāñjanasamaprakhyāṃ daśapādānanāṃ bhaje || 66 ||
madhukaiṭabhanāśārthaṃ yāṃ tuṣṭāvāmbujāsanaḥ |
evaṃ dhyāyenmahākālīṃ kāmabījasvarūpiṇīm || 67 ||
akṣamālāṃ ca paraśuṃ gadeṣukuliśāni ca |
padmaṃ dhanuṣkuṇḍikāṃ ca daṇḍaṃ śaktimasiṃ tathā || 68 ||

carmāmbujaṃ tathā ghaṇṭāṃ surāpātraṃ ca śūlakam |
pāśaṃ sudarśanaṃ caiva dadhatīmaruṇaprabhām || 69 ||
raktāmbujāsanagatāṃ māyābījasvarūpiṇīm |
mahālakṣmīṃ bhajedevaṃ mahiṣāsuramardinīm || 70 ||
ghaṇṭāśūle halaṃ śaṅ□khaṃ musalaṃ ca sudarśanam |
dhanurbāṇān hastapadmairdadhānāṃ kundasannibhām || 71 ||
śumbhādidaityasaṃhartrīṃ vāṇībījasvarūpiṇīm |
mahāsarasvatīṃ dhyāyetsaccidānandavigrahām || 72 ||
yantramasyāḥ śṛṇu prājña tryasraṃ ṣaṭkoṇasaṃyutam |
tato'ṣṭadalapadmaṃ ca caturviṃśatipatrakam || 73 ||
bhūgṛheṇa samāyuktaṃ yantramevaṃ vicintayet |
śālagrāme ghaṭe vāpi yantre vā pratimāsu vā || 74 ||
bāṇaliṅ□ge'thavā sūrye yajeddevīmananyadhīḥ |
jayādiśaktisaṃyukte pīṭhe devīṃ prapūjayet || 75 ||

pūrvakoṇe sarasvatyā sahitaṃ padmajaṃ yajet |
śriyā saha hariṃ tatra nairṛte koṇake yajet || 76 ||
pārvatyā sahitaṃ śambhuṃ vāyukoṇe samarcayet |

devyā uttarataḥ pūjyaḥ siṃho vāme mahāsuram || 77 ||
mahiṣaṃ pūjayedante ṣaṭkoṇeṣu yajetkramāt |
nandajāṃ raktadantāṃ ca tathā śākambharīṃ śivām || 78 ||
durgāṃ bhīmāṃ bhrāmarīṃ ca tato vasudaleṣu ca |
brāhmīṃ māheśvarīṃ caiva kaumārīṃ vaiṣṇavīṃ tathā || 79 ||
vārāhīṃ nārasiṃhīṃ ca aindrīṃ cāmuṇḍakāṃ tathā |
pūjayecca tataḥ paścāttattvapatreṣu pūrvataḥ || 80 ||
viṣṇumāyāṃ cetanāṃ ca buddhiṃ nidrāṃ kṣudhāṃ tathā |
chāyāṃ śaktiṃ parāṃ tṛṣṇāṃ śāntiṃ jātiṃ ca lajjayā || 81 ||
kṣāntiṃ śraddhāṃ kīrtilakṣmyau dhṛtiṃ vṛttiṃ śrutiṃ smṛtim |
dayāṃ tuṣṭiṃ tataḥ puṣṭiṃ mātṛbhrāntī iti kramāt || 82 ||

tato bhūpurakoṇeṣu gaṇeśaṃ kṣetrapālakam |
vaṭukaṃ yoginīścāpi pūjayenmatimānnaraḥ || 83 ||
indrādyānapi tad□bāhye vajrādyāyudhasaṃyutān |
pūjayedanayā rītyā devīṃ sāvaraṇāṃ tataḥ || 84 ||
rājopacārānvividhāndadyādambāpratuṣṭaye |
tato japennavārṇaṃ ca mantraṃ mantrārthapūrvakam || 85 ||
tataḥ saptaśatīstotraṃ devyā agre tu sampaṭhet |
nānena sadṛśaṃ stotraṃ vidyate bhuvanatraye || 86 ||
tataścānena deveśīṃ toṣayet pratyahaṃ naraḥ |
dharmārthakāmamokṣāṇāmālayaṃ jāyate naraḥ || 87 ||
iti te kathitaṃ vipra śrīdurgāyā vidhānakam |
kṛtārthatā yena bhavettadetatkathitaṃ tava || 88 ||
sarve devā haribrahmapramukhā manavastathā |
munayo jñānaniṣṭhāśca yoginaścāśramāstathā || 89 ||

lakṣmyādayastathā devyaḥ sarve dhyāyanti tāṃ śivām |
tadaiva janmasāphalyaṃ durgāsmaraṇamasti cet || 90 ||
caturdaśāpi manavo dhyātvā caraṇapaṅ□kajam |
manutvaṃ prāptavantaśca devāḥ svaṃ svaṃ padaṃ tathā || 91 ||
tadetatsarvamākhyātaṃ rahasyātirahasyakam |
prakṛtīnāṃ pañcakasya tadaṃśānāṃ ca varṇanam || 92 ||
śrutvaitanmanujo nityaṃ puruṣārthacatuṣṭayam |
labhate nātra sandehaḥ satyaṃ satyaṃ mayoditam || 93 ||
aputro labhate putraṃ vidyārthī prāpnuyācca tām |
yaṃ yaṃ kāmaṃ smaredvāpi taṃ taṃ śrutvā samāpnuyāt || 94 ||
navarātre paṭhedetaddevyagre tu samāhitaḥ |
parituṣṭā jagaddhātrī bhavatyeva hi niścitam || 95 ||
nityamekaikamadhyāyaṃ paṭhedyaḥ pratyahaṃ naraḥ |
tasya vaśyā bhaveddevī devīpriyakaro hi saḥ || 96 ||

śakunāṃśca parīkṣeta nityamasminyathāvidhi |
kumārīdivyahastena yadvā baṭukarāmbujāt || 97 ||
manorathaṃ tu saṅ□kalpya pustakaṃ pūjayettataḥ |
devīṃ ca jagadīśānīṃ praṇamecca punaḥ punaḥ || 98 ||
susnātāṃ kanyakāṃ tatrānīyābhyarcya yathāvidhi |
śalākāṃ ropayenmadhye tathā svarṇena nirmitām || 99 ||
śubhaṃ vāpyaśubhaṃ tatra yadāyāti ca tad□bhavet |
udāsīne'pyudāsīnaṃ kāryaṃ bhavati niścitam || 100 ||

English translation

1-4. Narada said “O Bhagavan! I have heard all the anecdotes of Prakriti, as according to the S’astras, that lead to the freedonn from birth and death in this world. Now I want to hear the very secret history of S’ri Radha and Durga as described in the Vedas. Though you have told me about their glories, yet I am not satisfied. Verily, where is he whose heart does not melt away on hearing the glories of both of them! This world is originated from their parts and is being controlled by them. The devotion towards them frees one easily from the bonds of Samsara (rounds of birth and death). O Muni! Kindly describe now about them.”

5-44. Narayana said O Narada! I am now describing the characters of Radha and Durga, as described in the Vedas; listen. I did not describe to anybody this Secret which is the Essence of all essences and Higher than the highest. This is to be kept very secret. Hearing this, one ought not to divulge it to any other body. Radha presides over the Prana and Durga presides over the Buddhi. From these two, the Mulaprakriti has originated this world. These two S’aktis guide the whole world. From the Mahavirat to the small insect, all, moving or non-moving, are under the Mulaprakriti. One must satisfy them. Unless these two be satisfied, Mukti cannot be obtained.

Therefore one ought to serve Mula Prakriti for Her satisfaction. Now of the two in Mula Prakriti, I will describe fully the Radha Mantra. Listen. Brahma, Visnu, and others always worship this mantra. The principal mantra is “S’ri Radhayai Svaha.” By this six lettered mantra Dharma and other fruits all are obtained with ease. If to this six lettered Mula mantra Hrim be added, it yields gems and jewels as desired. So much so, if thousand koti mouths and one hundred koti

tongues are obtained, the glory of this mantra cannot be described. When the incorporeal voice of Mula Prakriti was heard in the Heavens, this mantra was obtained, first by Krisna in the Rasa Mandalam in the region of Goloka where all love sentiments are played. (The Vedas declare him as Raso vai Sah). From Krisna, Visnu got the Mantra; from Visnu, Brahma got; from Brahma Virat got, from Virat, Dharma, and from Dharma I have got this Mantra. Repeating that Mantra, I am known by the name of Risi. Brahma and the other Devas meditate always on the Mula Prakriti with greatest joy and ecstasy. Without the worship of Radha, never can the worship of S’ri Krisna be done. So men, devoted to Visnu, should first of all worship Radha by all means. Radha is the Presiding Deity of the Prana of S’ri Krisna. Hence S’ri Krisna is so much subject to Radha. The Lady of the Rasa Mandalam remains always close to Him. Without Her S’ri Krisna could not live even for a moment. The name Radha is derived from “Radhnoti” or fulfills all desires. Hence Mula Prakriti is termed Radha. I am the Risi of all the mantras but the Durga Mantra mentioned in this Ninth Skandha. Gayatri is the chhanda (mantra) of those mantras and Radhika is the Devata of them. Really, Narayana is the Risi of all the mantras; Gayatri is the chhanda; Pranava (om) is the Vija (seed) and BhuvanesVari (the Directrix of the world) is the S’akti. First of all the principal mantra is to be repeated six times; then meditation of the great Devi Radhika, the S’akti of the Risis is to be done, as mentioned in the Sama Veda. The meditation of Radha is as follows O Devi Radhike! Thy colour is like white Champaka flower; Thy face is like the autumnal Full Moon; Thy body shines with the splendour of ten million moons. Thy eyes look beautiful like autumnal lotus; Thy lips are red like Bimba fruits. Thy loins are very heavy and decked with the girdle (Kanchi) ornament; Thy face is always gracious with sweet smiles; Thy breasts defy the frontal globe of an elephant. Thou art ever youthful as if twelve years old; Thy body is adorned all over with ornaments! Thou art the waves of the ocean of S’ringara (love sentiments.) Thou art ever ready to show Thy grace to the devotees; on Thy braid of hair garlands of Mallika and Malati are shining; Thy body is like a creeping plant, very gentle and tender; Thou art seated in the middle

of Rasa Mandalam as the Chief Directrix; Thy one hand is ready to grant boons and another hand expresses "Have no fear." Thou art of a peaceful appearance; Thou art ever youthful; Thou art seated on a jewel throne; Thou art the foremost guide of the Gopikas; Thou art dearer to Krisna than even His life; O Parame'svari! The Vedas reveal Thy nature. Meditating thus, one is to bathe the Devi on a S'alagrama stone, jar, yantra or the eight petalled lotus and then worship Her duly. First the Devi is to be invoked; then Padya and Asana, etc., are to be offered, the principal Mantra being pronounced at every time an offering is given. After giving water for washing both the feet, Arghya is to be placed on the head and Achamaniyam water to be offered three times on the face. Madhuparka (an oblation of honey, milk etc.) and a cow giving a good quantity of milk are next to be offered. Then the yantra is to be thought of as the bathing place where the Devi is to be bathed. Then Her body is to be wiped and a fresh cloth given for putting on. Sandalpaste and various other ornaments are next to be given. Various garlands of flowers with Tulasi Manjari (flower stalks) Parijata flower and Satapatra etc., then, are to be offered. Then within the eight petals, the family members of the Devi are to be thought of; worship is next to be offered in the right hand direction (with the hands of the watch). First of all,

Malavati on the petal in front of (on the east) the Devi, then MadhavT on the southeast corner, then Ratnamala on the south, Sus'ila on the south-west, Sas'ikala on the west, Parijata on the north-west,

Paravati on the north and the benefactions Sundari on the north-east corner are to be worshipped in order. Outside this, Brahmi and the other Matrikas are to be worshipped and on the Bhupuras (the entrances of the yantra,) the Regents of the quarters, the Dikpalas and the weapons of the Devi, thunderbolt, etc., are to be worshipped. Then all the attendant Deities of the Devi are to be worshipped with scents and various other articles. Thus finishing the worship, one should chant the Stotra (hymns) named Sahasra-nama (thousand names) Stotra with care and devotion. O Narada! The intelligent man who worships thus the RasesVari Devi Radha, becomes like Visnu and goes to the Goloka.

He who performs the birthday anniversary of S'ri Radha on the Full- Moon day of the month of Kartik, gets the blessings of S'ri Radha who remains near to him. For some reason Radha, the dweller in Goloka was born in Brindaban as the daughter of Vrisavanu. However, according to the number of letters of the mantras that are mentioned in this chapter, Purascharana is to be made and Homa, one-tenth of Purascharana, is to be then performed. The Homa is to be done with ghee, honey, and milk; the three sweet things mixed with Til and with devotion.

45. Narada said "O Bhagavan; Now describe the Stotra (hymn) Mantra by which the Devi is pleased."

46-100. Narayana said O Narada! Now I am saying the Radha Stotra. Listen. O Thou, the Highest Deity, the Dweller in Rasa Mandalam! I bow down to Thee; O Thou, the Chief Directrix of the Rasa Mandalam; O Thou dearer to Krisna than His life even, I bow down to Thee. O Thou, the Mother of the three Lokas! O Thou the Ocean of mercy! Be pleased. Brahma, Visnu and the other Devas bow down before Thy lotus feet. Thou art Sarasvati; Thou art Savitri; Thou art S'ankari; I bow down to Thee; Thou art Ganga; Thou art Padmavati; Thou art Sasthi; Thou art Mangala Chandika; Thou art Manasa; Thou art Tulasi; Thou art Durga; Thou art Bhagavati; Thou art Laksmi; Thou art all, I bow down to Thee. Thou art the Mula Prakrit!; Thou art the Ocean of mercy. Obeisance to Thee! Be merciful to us and save us from this ocean of Samsara (round of birth and death). O Narada! Anybody who remembers Radha and reads this Stotra three times a day does not feel the want of anything in this world. He will ultimately go to Goloka and remain in the Rasa Mandalam. O Child This great secret ought never to be given out to any. Now I am telling you the method of worship of the Durga Devi. Hear. When any one remembers Durga in this world, all his

difficulties and troubles are removed. It is not seen that anybody does not remember Durga. She is the object of worship of all. She is the Mother of all and the Wonderful S'akti of Mahadeva. She is the Presiding Deity of the intellect (Buddhi) of all and She controls the hearts of all and She removes the great difficulties and dangers of all. Therefore She is named Durga in the world. She is worshipped by all, whether a S'aiva or a Vaisnava. She is the Mula Prakriti and from Her the creation, preservation and destruction of the universe proceed. O Narada! Now I am saying the principal nine lettered Durga Mantra, the best of all the Mantras. "Aim Hrim Klim Chamundayai Vichche" is the nine lettered Vija mantra of S'ri Durga; it is like a Kalpa Vriksa yielding all desires. One should worship this mantra by all means. Brahma, Visnu, and Mahes'a are the Risis of this mantra; Gayatri, Usnik and Anusthubha are the chhandas; Mahakali, Maha Laksmi and Sarasvati are the Devatas; Rakta Dantika, Durga, and Bhramari are the Vijas. Nanda, Sakambhari, and Bhima are the S'aktis and Dharma (Virtue), Artha (wealth) and Kama (desires), are the places of application (Viniyoga). Assign the head to the Risi of the mantra (Nyasa); assign the chhandas to the mouth and assign the Devata to the heart. Then assign the S'akti to the right breast for the success and assign the Vija to the left breast.

Then perform the Sadamga Nyasa as follows Aim Hridayaya namah, Hrim S'irase Svaha, Klim S'ikhayam Vasat, Chamundayai Kavachaya Hum, Vichche Netrabhyam Vausat, "Aim Hrim Klim Chamundayai Vichche" Karatalaprisihabhyam Phat. Next say touching the corresponding parts of the body "Aim namah S'ikhayam, Hrim Namah" on the right eye; "Klim Namah" on the left eye, "Cham Namah" on the right ear, "Mum namah" on the left ear, ndam Namah" on the nostrils; "Vim Namah" on the face; "Chchem Namah" on the anus and finally "Aim Hrim Klim Chamundayai Vichche" on the whole body. Then do the meditation (dhyan) thus "O Chamunde! Thou art holding in Thy ten hands ten weapons, viz., Khadga (axe). Chakra (disc), Gada (club), Vana

(arrows), Chapa (bow), Parigha, Sula (spear), Bhus'undi Kapala, and Khadga. Thou art Maha Kali; Thou art three-eyed; Thou art decked with various ornaments. Thou shinest like Lilanjan (a kind of black pigment). Thou hast ten faces and ten feet. The Lotus born Brahma chanted hymns to Thee for the destruction of Madhu Kaitabha; I bow down to Thee." Thus one should meditate on Maha Kali, of the nature of Kamavija (the source whence will comes). Then the Dhyanam of Maha Laksmi runs as follows O Maha Laksmi, the destroyer of Mahisasura! Thou boldest the garland of Aksa (a kind of seed), Paras'u (a kind of axe), Gada (club), Isu (arrows), Kulis'a (the thunderbolt) Padma (Lotus), Dhanu (bow), Kundika (a student's waterpot), Kamandalu, Danda (rod for punishment), S'akti (a kind of weapon), Asi (sword), Charma (shield) Padma (a kind of waterlily), Ghanta (bell,) S'urapatra (a pot to hold liquor), S'ula (pickaxe), Pas'a (noose) and Sudarsana (a kind of weapon). Thy colour is of the Rising Sun. Thou art seated on the red Lotus. Thou art of the nature Mayavija (the source whence female energy comes). So Obeisance to Thee! (The Vija and the Devi are one and identical). Next comes the Dhyanam of Maha Sarasvati as follows O Maha Sarasvati! Thou boldest bell, pickaxe, plough (Hala), Conch shell, Musala (a kind of club), Sudars'ana, bow and arrows. Thy colour is like Kunda flower; Thou art the destroyer of S'umbha and the other Daityas; Thou art of the nature of VanMja (the source whence knowledge, speech comes). Thy body is filled with everlasting existence, intelligence and bliss. Obeisance to Thee! O Narada! Now I am going to say on the Yantra of Maha Sarasvati. Listen. First draw a triangle. Draw inside the triangle eight petalled lotus having twenty-four leaves. Within this draw the house. Then on the Yantra thus drawn, or in the S'alagrama stone, or in the jar, or in image, or in the Vanalingam, or on the Sun, one should worship the Devi with oneness of heart. Then worship the Pitha, the deities seated also on the dais, i.e., Jaya, Vijaya, Ajita, Aghora, Mangala and other Pitha S'aktis. Then worship the attendant deities called Avarana Puja Brahma with Sarasvati on the east, Narayana with Laksmi on the Nairirit corner, S'ankara with Parvati on the Vayu corner, the Lion on the north of the Devi, and Mahasura on the left

side of the Devi; finally worship Mahisa (buffalo). Next worship Nandaja, Raktadanta, S'akambhari, S'iva, Durga, Bhima, and Bhramari. Then on the eight petals worship Brahma, MahesVari, Kaumari, Vaisnavi, Varahi, Nara Simhi, Aindri, and Chamunda. Next commencing from the leaf in front of the Devi, worship on the twenty four leaves Visnu Maya, Chetana, Buddhi, Nidra (sleep), hunger, shadow, S'akti, thirst, peace, species (Jati), modesty, faith, fame, Laksmi (wealth), fortitude, Vriti, S'ruti, memory, mercy, Tusti, Pusti (nourishment), Bhranti (error) and other Matrikas. Next on the corners of the Bhupura (gates of the Yantra), Ganes'a Ksettrapalas, Vatuka and Yoginis are to be worshipped. Then on the outside of that Indra and the other Devas furnished with weapons are to be worshipped as per the aforesaid rules. For the satisfaction of the World-Mother various nice offerings and articles like those given by the royal personages are to be presented to the Mother; then the mantra is to be repeated, understanding its exoteric and esoteric meanings. Then Saptas'ati stitra (Chandi patha) is to be repeated before the Devi. There is no other stotra like this in the three worlds. Thus Durga, the Deity of the Devas, is to be appeased every day. He who does this gets within his easy reach Dharma, Artha, Kama, and Moksa, the four main objects of human pursuits (virtue, wealth, enjoyment and final beatitude). O Narada! Thus I have described to you the method of worship of the Devi Durga. People get by this what they want. Hah, Brahma, and all the Devas, Manus, Munis, the Yogis full of knowledge, the As'ramis, and Laksmi and the other Devas all meditate on S'ivani. One's birth is attained with success at the remembrance of Durga. The fourteen Manus have got their Manuship and the Devas their own rights by meditating on the lotus feet of Durga. O Narada! Thus I have described to you the very hidden histories of the Five Prakritis and their parts. Then, verily, the four objects of human pursuits Dharma, Artha, Kama and Moksa are obtained by hearing this. He who has no sons gets sons, who has no learning gets learning and whoever wants anything gets that if he hears this. The Devi Jagaddhatri becomes certainly pleased with him who reads with his mind concentrated on this for nine nights before the Devi. The Devi becomes obedient to him who daily reads

one chapter of this Ninth Skandha and the reader also does what is acceptable to the Devi. To ascertain before-hand what effects, merits or demerits, would accrue from reading this Bhagavata, it is necessary by examining through the hands of a virgin girl or a Brahmin child, the auspicious or inauspicious signs. First make a Sankalpa (resolve) and worship the book. Then bow down again and again to the Devi Durga. Then bring there a virgin girl, bathed well and worship her duly and have a golden pencil fixed duly in her hand and placed in the middle on the body. Then calculate the auspicious or inauspicious effects, as the case may be, from the curves made by that pencil. So the effects of reading this Bhagavata would be. If the virgin girl be indifferent in fixing the pencil within the area drawn, know the result of reading the Bhagavata would be similar. There is no doubt in this.

Here ends the Fiftieth Chapter of the Ninth Book on the Glory of S'akti in the Mahapuranam S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Here ends the Ninth Book.

The Ninth Book Completed.

Sanskrit source · English chapter witness

Tenth Skandha · Chapter 1

On The Story Of Svayambhuva Manu

Chapter 268 of 318 · 25 detected Sanskrit verse markers

Sanskrit

नारद उवाच
नारायण धराधार सर्वपालनकारण ।
भवतोदीरितं देवीचरितं पापनाशनम् ॥ १ ॥
मन्वन्तरेषु सर्वेषु सा देवी यत्स्वरूपिणी ।
यद्याकारेण कुरुते प्रादुर्भावं महेश्वरी ॥ २ ॥
तान्नः सर्वान्समाख्याहि देवीमाहात्म्यमिश्रितान् ।
यथा च येन येनेह पूजिता संस्तुतापि हि ॥ ३ ॥
मनोरथान्पूरयति भक्तानां भक्तवत्सला ।
तन्नः शुश्रूषमाणानां देवीचरितमुत्तमम् ॥ ४ ॥
वर्णयस्व कृपासिन्धो येनाप्नोति सुखं महत् ।
श्रीनारायण उवाच
आकर्णय महर्षे त्वं चरितं पापनाशनम् ॥ ५ ॥
भक्तानां भक्तिजननं महासम्पत्तिकारकम् ।
जगद्योनिर्महातेजा ब्रह्मा लोकपितामहः ॥ ६ ॥

आविरासीन्नाभिपद्माद्देवदेवस्य चक्रिणः ।
स चतुर्मुख आसाद्य प्रादुर्भावं महामते ॥ ७ ॥
मनुं स्वायम्भुवं नाम जनयामास मानसात् ।
स मानसो मनुः पुत्रो ब्रह्मणः परमेष्ठिनः ॥ ८ ॥
शतरूपां च तत्पत्नीं जज्ञे धर्मस्वरूपिणीम् ।
स मनुः क्षीरसिन्धोश्च तीरे परमपावने ॥ ९ ॥
देवीमाराधयामास महाभाग्यफलप्रदाम् ।
मूर्तिं च मृण्मयीं तस्या विधाय पृथिवीपतिः ॥ १० ॥
उपासते स्म तां देवीं वाग्भवं स जपन् रहः ।
निराहारो जितश्वासो नियमव्रतकर्शितः ॥ ११ ॥
एकपादेन सन्तिष्ठन् धरायामनिशं स्थिरः ।
शतवर्षं जितः कामः क्रोधस्तेन महात्मना ॥ १२ ॥
जे स्थावरतां देव्याश्चरणौ चिन्तयन् हृदि ।
तस्य तत्तपसा देवी प्रादुर्भूता जगन्मयी ॥ १३ ॥

उवाच वचनं दिव्यं वरं वरय भूमिप ।
तत आनन्दजनकं श्रुत्वा वाक्यं महीपतिः ॥ १४ ॥

वरयामास तान् हृत्स्थान् वरानमरदुर्लभान् ।
मनुरुवाच
जय देवि विशालाक्षि जय सर्वान्तरस्थिते ॥ १५ ॥
मान्ये पूज्ये जगद्धात्रि सर्वमङ्गलमङ्गले ।
त्वत्कटाक्षावलोकेन पद्मभूः सृजते जगत् ॥ १६ ॥
वैकुण्ठः पालयत्येव हरः संहरते क्षणात् ।
शचीपतिस्त्रिलोक्याश्च शासको भवदाज्ञया ॥ १७ ॥
प्राणिनः शिक्षयत्येव दण्डेन च परेतराट् ।
यादसामधिपः पाशी पालनं मादृशामपि ॥ १८ ॥
कुरुते स कुबेरोऽपि निधीनां पतिरव्ययः ।
हुतभुङ्नैरृतो वायुरीशानः शेष एव च ॥ १९ ॥
त्वदंशसम्भवा एव त्वच्छक्तिपरिबृंहिताः ।

अथापि यदि मे देवि वरो देयोऽस्ति साम्प्रतम् ॥ २० ॥
तदा प्रह्वाः सर्गकार्ये विघ्ना नश्यन्तु मे शिवे ।
वाग्भवस्यापि मन्त्रस्य ये केचिदुपसेविनः ॥ २१ ॥
तेषां सिद्धिः सत्वरापि कार्याणां जायतामपि ।
ये संवादमिमं देवि पठन्ति श्रावयन्ति च ॥ २२ ॥
तेषां लोके भुक्तिमुक्ती सुलभे भवतां शिवे ।
जातिस्मरत्वं भवतु वक्तृत्वं सौष्ठवं तथा ॥ २३ ॥
ज्ञानसिद्धिः कर्ममार्गसंसिद्धिरपि चास्तु हि ।
पुत्रपौत्रसमृद्धिश्च जायेदित्येव मे वचः ॥ २४ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां दशमस्कन्धे मनुकृतं देवीस्तवनं नाम प्रथमोऽध्यायः ॥ १ ॥

Roman transliteration

nārada uvāca
nārāyaṇa dharādhāra sarvapālanakāraṇa |
bhavatodīritaṃ devīcaritaṃ pāpanāśanam || 1 ||
manvantareṣu sarveṣu sā devī yatsvarūpiṇī |
yadākāreṇa kurute prādurbhāvaṃ maheśvarī || 2 ||
tānnaḥ sarvānsamākhyāhi devīmāhātmyamiśritān |
yathā ca yena yeneha pūjitā saṃstutāpi hi || 3 ||
manorathānpūrayati bhaktānāṃ bhaktavatsalā |
tannaḥ śubhūṣamāṇānāṃ devīcaritamuttamam || 4 ||
varṇayasva kṛpāsindho yenāpnoti sukhaṃ mahat |
śrīnārāyaṇa uvāca
ākarṇaya maharṣe tvaṃ caritaṃ pāpanāśanam || 5 ||
bhaktānāṃ bhaktijananaṃ mahāsampattikārakam |
jagadyonirmahātejā brahmā lokapitāmahaḥ || 6 ||

āvirāsīnnābhipadmāddevadevasya cakriṇaḥ |
sa caturmukha āsādya prādurbhāvaṃ mahāmate || 7 ||
manuṃ svāyambhuvaṃ nāma janayāmāsa mānasāt |

sa mānaso manuḥ putro brahmaṇaḥ parameṣṭhinaḥ || 8 ||
śatarūpāṃ ca tatpat□nīṃ jajñe dharmasvarūpiṇīm |
sa manuḥ kṣīrasindhośca tīre paramapāvane || 9 ||
devīmārādhayāmāsa mahābhāgyaphalapradām |
mūrtiṃ ca mṛṇmayīṃ tasyā vidhāya pṛthivīpatiḥ || 10 ||
upāsate sma tāṃ devīṃ vāgbhavaṃ sa japan rahaḥ |
nirāhāro jitaśvāso niyamavratakarśitaḥ || 11 ||
ekapādena santiṣṭhan dharāyāmaniśaṃ sthiraḥ |
śatavarṣaṃ jitaḥ kāmaḥ krodhastena mahātmanā || 12 ||
je sthāvaratāṃ devyāścaraṇau cintayan hṛdi |
tasya tattapasā devī prādurbhūtā jaganmayī || 13 ||

uvāca vacanaṃ divyaṃ varaṃ varaya bhūmipa |
tata ānandajanakaṃ śrutvā vākyaṃ mahīpatiḥ || 14 ||
varayāmāsa tān hṛtsthān varānamaradurlabhān |
manuruvāca
jaya devi viśālākṣi jaya sarvāntarasthite || 15 ||
mānye pūjye jagaddhātri sarvamaṅ□galamaṅ□gale |
tvatkaṭākṣāvalokena padmabhūḥ sṛjate jagat || 16 ||
vaikuṇṭhaḥ pālayatyeva haraḥ saṃharate kṣaṇāt |
śacīpatistrilokyāśca śāsako bhavadājñayā || 17 ||
prāṇinaḥ śikṣayatyeva daṇḍena ca paretarāṭ |
yādasāmadhipaḥ pāśī pālanaṃ mādṛśāmapi || 18 ||
kurute sa kubero'pi nidhīnāṃ patiravyayaḥ |
hutabhuṅ□nairṛto vāyurīśānaḥ śeṣa eva ca || 19 ||
tvadaṃśasambhavā eva tvacchaktiparibṛṃhitāḥ |

athāpi yadi me devi varo deyo'sti sāmpratam || 20 ||
tadā prahvāḥ sargakārye vighnā naśyantu me śive |
vāgbhavasyāpi mantrasya ye kecidupasevinaḥ || 21 ||
teṣāṃ siddhiḥ satvarāpi kāryāṇāṃ jāyatāmapi |
ye saṃvādamimaṃ devi paṭhanti śrāvayanti ca || 22 ||
teṣāṃ loke bhuktimuktī sulabhe bhavatāṃ śive |
jātismaratvaṃ bhavatu vaktṛtvaṃ sauṣṭhavaṃ tathā || 23 ||
jñānasiddhiḥ karmamārgasaṃsiddhirapi cāstu hi |
putrapautrasamṛddhiśca jāyedityeva me vacaḥ || 24 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ daśamaskandhe manukṛtaṃ devīstavanaṃ nāma prathamo'dhyāyaḥ || 1 ||

English translation

1-6. Narada said O Narayana! O Thou, the Supporter of this whole world! The Preserver of all! Thou hast described the glorious characters of the Devi, that take away all the sins. Kindly describe now to me the several forms that the Devi assumed in every Manvantara in this world as well as Her Divine Greatness. O Thou, full of mercy! Describe also how and by whom She was worshipped and praised; how She, so kind to the devotees, having been thus pleased, fulfilled their desires. I am very eager to hear these, the very best and blissful characters of the Devi. S’ri Narayana said Hear, O Maharsi! The glories and greatness of the Devi Bhagavati leading to the devotion of the devotees, capable of giving all sorts of wealth and destroying all sins. From the navel lotus of Visnu, the holder of the Chakra (discus), was born Brahma, the Creator of this universe, the great Energetic One, and the Grand Sire

of all the worlds.

7-14. The four faced Brahma, on being born, produced from His mind Svayambhuva Manu and his wife S’atarupa, the embodiment of all virtues. For this very reason, Svayambhuva Manu has been known as the mind-born son of Brahma. Svayambhuva Manu got from Brahma the task to create and multiply; he made an earthen image of the Devi Bhagavati, the Bestower of all fortunes, on the beach of the sanctifying Ksira Samudra (ocean of milk) and he engaged himself in worshipping Her and began to repeat the principal mystic mantra of Vagbhava (the Deity of Speech). Thus engaged in worship, Svayambhuva Manu conquered by and by his breath and food and observed Yama, Niyama and other vows and became lean and thin. For one hundred years he remained standing always on one leg and became successful in controlling his six passions lust, anger, etc. He meditated on the feet of that Adya S'akti (the Primordial S'akti) so much that he became inert like a

vegetable or mineral matter. By his Tapas the Devi, the World Mother appeared before him and said “O King! Ask divine boons from Me.” Hearing these joyous words, the King wanted his long cherished and heart-felt boon, so very rare to the Devas.

15-22. Manu said O Large eyed Devi! Victory to Thee, residing in the hearts of all! O Thou honoured, worshipped! O Thou! the Upholdress of the world! O Thou, the Auspicious of all auspicious!

By Thy Gracious Look, it is that the Lotus born has been able to create the worlds; Visnu is perserving and Rudra Deva is destroying in a minute. By Thy command it is that Indra, the Lord of S'achi, has got the charge of controlling the three Lokas; and Yama, the Lord of the departed, is awarding fruits and punishing according, to their merits or demerits, the deceased ones. O Mother! By Thy Grace, Varuna, the holder of the noose, has become the lord of all aquatic creatures and is preserving them; and Kuvera, the lord of the Yaksas, has become the lord of wealth. Agni (fire), Nairrit, Vayu (wind), Is'ana and Ananta Deva are Thy parts and have grown by Thy power. Then, O Devi! If Thou desirest to grant me my desired boon, then, O Thou! the Auspicious One! Let all the great obstacles to my work of procreating in this universe and increasing my dominions die away. And if anybody worships this great Vagbhava Mantra or anybody hears with devotion this history or makes others hear this, they all shall be crowned with success and enjoyment and Mukti be easy to them.

23-24. Specially they would get the power to remember their past lives, acquire eloquence in speaking, all round beauty, success in obtaining knowledge, success in their deeds and especially in the increase of their posterity and children. O Bhagavati! This is what I want most.

Here ends the First Chapter of the Tenth Book on the story of Svayambhuva Manu in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Tenth Skandha · Chapter 2

On The Conversation Between

Chapter 269 of 318 · 29 detected Sanskrit verse markers

Sanskrit

श्रीदेव्युवाच
भूमिपाल महाबाहो सर्वमेतद्भविष्यति ।
यत्त्वया प्रार्थितं तत्ते ददामि मनुजाधिप ॥ १ ॥
अहं प्रसन्ना दैत्येन्द्रनाशनामोघविक्रमा ।
वाग्भवस्य जपेनैव तपसा ते सुनिश्चितम् ॥ २ ॥
राज्यं निष्कण्टकं तेऽस्तु पुत्रा वंशकरा अपि ।
मयि भक्तिर्दृढा वत्स मोक्षान्ते सत्पदे भवेत् ॥ ३ ॥
एवं वरान्महादेवी तस्मै दत्त्वा महात्मने ।
पश्यतस्तु मनोरेव जगाम विन्ध्यपर्वतम् ॥ ४ ॥
योऽसौ विन्ध्याचलो रुद्धः कुम्भोद्भवमहर्षिणा ।
भानुमार्गावरोधार्थं प्रवृत्तो गगनं स्पृशन् ॥ ५ ॥
सा विन्ध्यवासिनी विष्णोरनुजा वरदेश्वरी ।
बभूव पूज्या लोकानां सर्वेषां मुनिसत्तम ॥ ६ ॥
ऋषय ऊचुः

कोऽसौ विन्ध्याचलः सूत किमर्थं गगनं स्पृशन् ।
भानुमार्गावरोधं च किमर्थं कृतवानसौ ॥ ७ ॥
कथं च मैत्रावरुणिः पर्वतं तं महोन्नतम् ।
प्रकृतिस्थं चकारेति सर्वं विस्तरतो वद ॥ ८ ॥
न हि तृप्यामहे साधो त्वदास्यगलितामृतम् ।
देव्याश्चरित्ररूपाख्यं पीत्वा तृष्णा प्रवर्धते ॥ ९ ॥
सूत उवाच
आसीद्विन्ध्याचलो नाम मान्यः सर्वधराभृताम् ।
महावनसमूहाढ्यो महापादपसंवृतः ॥ १० ॥
सुपुष्पितैरनेकैश्च लतागुल्मैस्तु संवृतः ।
मृगा वराहा महिषा व्याघ्राः शार्दूलका अपि ॥ ११ ॥
वानराः शशका ऋक्षाः शृगालाश्च समन्ततः ।
विचरन्ति सदा हृष्टा पुष्टा एव महोद्यमाः ॥ १२ ॥
नदीनदजलाक्रान्तो देवगन्धर्वकिन्नरैः ।

अप्सरोभिः किम्पुरुषैः सर्वकामफलद्रुमैः ॥ १३ ॥
एतादृशे विन्ध्यनगे कदाचित्पर्यटन् महीम् ।

देवर्षिः परमप्रीतो जगाम स्वेच्छया मुनिः ॥ १४ ॥
तं दृष्ट्वा स नगो मङ्क्षु तूर्णमुत्थाय सम्भ्रमात् ।
पाद्यमर्घ्यं तथा दत्त्वा वरासनमथार्पयत् ॥ १५ ॥
सुखोपविष्टं देवर्षिं प्रसन्नं नग ऊचिवान् ।
विन्ध्य उवाच
देवर्षे कथ्यतां जात आगमः कुत उत्तमः ॥ १६ ॥
तवागमनतो जातमनर्घ्यं मम मन्दिरम् ।
तव चङ्क्रमणं देवाभयार्थं हि यथा रवेः ॥ १७ ॥
अपूर्वं यन्मनोवृत्तं तद्ब्रूहि मम नारद ।
नारद उवाच
ममागमनमिन्द्रारे जातं स्वर्णगिरेरथ ॥ १८ ॥
तत्र दृष्टा मया लोकाः शक्राग्नियमपाशिनाम् ।

सर्वेषां लोकपालानां भवनानि समन्ततः ॥ १९ ॥
मया दृष्टानि विन्ध्याग नानाभोगप्रदानि च ।
इति चोक्त्वा ब्रह्मयोनिः पुनरुच्छ्वासमाविशत् ॥ २० ॥
उच्छ्वसन्तं मुनिं दृष्ट्वा पुनः पप्रच्छ शैलराट् ।
उच्छ्वासकारणं किं तद्ब्रूहि देवऋषे मम ॥ २१ ॥
इत्याकर्ण्य नगस्योक्तं देवर्षिरमितद्युतिः ।
अब्रवीच्छ्रूयतां वत्स ममोच्छ्वासस्य कारणम् ॥ २२ ॥
गौरीगुरुस्तु हिमवाञ्छिवस्य श्वशुरः किल ।
सम्बन्धित्वात्पशुपतेः पूज्य आसीत्क्षमाभृताम् ॥ २३ ॥
एवमेव च कैलासः शिवस्यावसथः प्रभुः ।
पूज्यः पृथ्वीभृतां जातो लोके पापौघदारणः ॥ २४ ॥
निषधः पर्वतो नीलो गन्धमादन एव च ।
पूज्याः स्वस्थानमासाद्य सर्व एव क्षमाभृतः ॥ २५ ॥
यं पर्येति च विश्वात्मा सहस्रकिरणः स्वराट् ।

सग्रहर्क्षगणोपेतः सोऽयं कनकपर्वतः ॥ २६ ॥
आत्मानं मनुते श्रेष्ठं वरिष्ठं च धराभृताम् ।
सर्वेषामहमेवाग्र्यो नास्ति लोकेषु मत्समः ॥ २७ ॥
एवंमानाभिमानं तं स्मृत्वोच्छ्वासो मयोज्झितः ।
अस्तु नैतावता कृत्यं तपोबलवतां नग ।
प्रसङ्गतो मयोक्तं ते गमिष्यामि निजं गृहम् ॥ २८ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां दशमस्कन्धे विन्ध्योपाख्यानवर्णनं नाम द्वितीयोऽध्यायः ॥ २ ॥

Roman transliteration

śrīdevyuvāca
bhūmipāla mahābāho sarvametad□bhaviṣyati |
yattvayā prārthitaṃ tatte dadāmi manujādhipa || 1 ||
ahaṃ prasannā daityendranāśanāmoghavikramā |
vāgbhavasya japenaiva tapasā te suniścitam || 2 ||
rājyaṃ niṣkaṇṭakaṃ te'stu putrā vaṃśakarā api |
mayi bhaktirdṛḍhā vatsa mokṣānte satpade bhavet || 3 ||
evaṃ varānmahādevī tasmai dattvā mahātmane |
paśyatastu manoreva jagāma vindhyaparvatam || 4 ||
yo'sau vindhyācalo ruddhaḥ kumbhod□bhavamaharṣiṇā |
bhānumārgāvarodhārthaṃ pravṛtto gaganaṃ spṛśan || 5 ||
sā vindhyavāsinī viṣṇoranujā varadeśvarī |
babhūva pūjyā lokānāṃ sarveṣāṃ munisattama || 6 ||
ṛṣaya ūcuḥ

ko'sau vindhyācalaḥ sūta kimarthaṃ gaganaṃ spṛśan |
bhānumārgāvarodhaṃ ca kimarthaṃ kṛtavānasau || 7 ||
kathaṃ ca maitrāvaruṇiḥ parvataṃ taṃ mahonnatam |
prakṛtisthaṃ cakāreti sarvaṃ vistarato vada || 8 ||
na hi tṛpyāmahe sādho tvadāsyagalitāmṛtam |
devyāścaritrarūpākhyaṃ pītvā tṛṣṇā pravardhate || 9 ||
sūta uvāca
āsīdvindhyācalo nāma mānyaḥ sarvadharābhṛtām |
mahāvanasamūhāḍhyo mahāpādapasaṃvṛtaḥ || 10 ||
supuṣpitairanekaiśca latāgulmaistu saṃvṛtaḥ |
mṛgā varāhā mahiṣā vyāghrāḥ śārdūlakā api || 11 ||
vānarāḥ śaśakā ṛkṣāḥ śṛgālāśca samantataḥ |
vicaranti sadā hṛṣṭā puṣṭā eva mahodyamāḥ || 12 ||
nadīnadajalākrānto devagandharvakinnaraiḥ |

apsarobhiḥ kimpuruṣaiḥ sarvakāmaphaladrumaiḥ || 13 ||
etādṛśe vindhyanage kadācitparyaṭan mahīm |
devarṣiḥ paramaprīto jagāma svecchayā muniḥ || 14 ||
taṃ dṛṣṭvā sa nago maṅ□kṣu tūrṇamutthāya sambhramāt |
pādyamarghyaṃ tathā dattvā varāsanamathārpayat || 15 ||
sukhopaviṣṭaṃ devarṣiṃ prasannaṃ naga ūcivān |
vindhya uvāca
devarṣe kathyatāṃ jāta āgamaḥ kuta uttamaḥ || 16 ||
tavāgamanato jātamanarghyaṃ mama mandiram |
tava caṅ□kramaṇaṃ devābhayārthaṃ hi yathā raveḥ || 17 ||
apūrvaṃ yanmanovṛttaṃ tad□ brūhi mama nārada |
nārada uvāca
mamāgamanamindrāre jātaṃ svarṇagireratha || 18 ||
tatra dṛṣṭā mayā lokāḥ śakrāgniyamapāśinām |

sarveṣāṃ lokapālānāṃ bhavanāni samantataḥ || 19 ||
mayā dṛṣṭāni vindhyāga nānābhogapradāni ca |
iti coktvā brahmayoniḥ punarucchvāsamāviśat || 20 ||
ucchvasantaṃ muniṃ dṛṣṭvā punaḥ papraccha śailarāṭ |
ucchvāsakāraṇaṃ kiṃ tad□ brūhi devarṣe mama || 21 ||
ityākarṇya nagasyoktaṃ devarṣiramitadyutiḥ |
abravīcchrūyatāṃ vatsa mamocchvāsasya kāraṇam || 22 ||
gaurīgurustu himavāñchivasya śvaśuraḥ kila |

sambandhitvātpaśupateḥ pūjya āsītkṣamābhṛtām || 23 ||
evameva ca kailāsaḥ śivasyāvasathaḥ prabhuḥ |
pūjyaḥ pṛthvībhṛtāṃ jāto loke pāpaughadāraṇaḥ || 24 ||
niṣadhaḥ parvato nīlo gandhamādana eva ca |
pūjyāḥ svasthānamāsādya sarva eva kṣamābhṛtaḥ || 25 ||
yaṃ paryeti ca viśvātmā sahasrakiraṇaḥ svarāṭ |

sagraharkṣagaṇopetaḥ so'yaṃ kanakaparvataḥ || 26 ||
ātmānaṃ manute śreṣṭhaṃ variṣṭhaṃ ca dharābhṛtām |
sarveṣāmahamevāgryo nāsti lokeṣu matsamaḥ || 27 ||
evaṃmānābhimānaṃ taṃ smṛtvocchvāso mayojjhitaḥ |
astu naitāvatā kṛtyaṃ tapobalavatāṃ naga |
prasaṅ□gato mayoktaṃ te gamiṣyāmi nijaṃ gṛham || 28 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ daśamaskandhe vindhyopākhyānavarṇanaṃ nāma dvitīyo'dhyāyaḥ || 2 ||

English translation

1-6. The Devi said "O King! O Mighty armed One! All these I grant unto you. Whatever you have asked for, I give them to you. I am very much pleased with your hard Tapasya and with your Japam of the Vagbhava Mantra. Know Me that My power is infallible in killing the Lords of the Daityas. O Child! Let your kingdom be free from enemies and let your prosperity be increased. Let your devotion be fixed on Me and in the end you will verily get Nirvana Mukti." O Narada! Thus granting the boon to the highsouled Manu the Great Devi disappeared before him and went to the Bindhya Range. O Devarsi! This Bindhya mountain increased in height so much so that it was well nigh on the way to prevent the course of the Sun when it was arrested by Maharsi Agastya, born of a kumbha (water jar). The younger sister of Visnu, VaradesVari, is staying here as Bindhyavasini. O Best of the Munis! This Devi is an object of worship of all.

7-8. Saunaka and the other Risis said O Suta! Who is that Bindhya Mountain? And why did He intend to soar high up to the Heavens to resist the Sun's course? And why was it that Agastya, the son of Mitravaruna quietened that rising mountain? Kindly describe all these in detail.

9-15. O Saint! We are not as yet satisfied with hearing the Glories of the Devi, the ambrosial nectar, that have come out of your mouth. Rather our thirst has been increased. Suta said O Risis! There was the Bindhya Mountain, highly honoured and reckoned as the chief of the mountains on the earth. It was covered with big forests and big trees. Creeping plants and shrubs flowered these and it

looked very beautiful. On it were roaming deer, wild boars, buffaloes, monkeys, hares, foxes, tigers and bears, stout and cheerful, with full vigour and all very merrily. The Devas, Gandharbhas, Apsaras, and Kinnaras come here and bathe in its rivers; all sorts of fruit trees can be seen here. On such a beautiful Bindhya Mountain, came there one day the ever joyful Devarsi Narada on his voluntary tour round the world. Seeing the Maharsi Narada, the Bindhya Mountain got up and worshipped him with padya and arghya and gave him a very good Asana to sit. When the Muni took his seat and found himself happy, the Mountain began to speak.

16-17. Bindhya said "O Devarsi! Now be pleased to say whence you are coming; your coming here is so very auspicious! My house is sanctified today by your coming. O Deva! Your wandering is, like the Sun, the cause of inspiring the beings with freedom from fear. So, O Narada! Kindly give out your intention as to your coming here which seems rather wonderful."

18-28. Narada said “O Bindhya! O Enemy of Indra! (Once the mountains had a very great influence. Indra cut off their wings and so destroyed their influence. Hence the mountains are enemies of Indra). I am coming from the Sumeru Mountain. There I saw the nice abodes of Indra, Agni, Yama, and Varuna. There I saw the houses of these Dikpalas (the Regents of the several quarters), which abound in objects of all sorts of enjoyments.” Thus saying, Narada gave out a heavy sigh. Bindhya, the king of mountains, seeing the Muni heaving a long sigh, asked him again with great eagerness, “O Devarsi! Why have you heaved such a long sigh? Kindly say.” Hearing this, Narada said “O Child! Hear the cause why I sighed. See! The Himalaya Mountain is the father of Gauri and the father-in-law of Mahadeva; therefore he is the most worshipped of all the mountains. The Kailas'a Mountain again, is the residence of Mahadeva; hence that is also worshipped and chanted as capable of

destroying all the sins. So the Nisadha, Nila, and Gandhamadana and other nnountains are worshipped at their own places. What more than this, that the Sumeru Mountain, round whom the thousand- rayed Sun, the Soul of the universe, circumambulates along with the planets and stars, thinks himself the supreme and greatest amongst the mountains, “I am the supreme; there is none like me in the three worlds.” Remembering this self-conceit of Sumeru, I sighed so heavily. O Bindhya! We are asceties and though we have no need to discuss these things, yet by way of conversation I have told this to you. Now I go to my own abode.”

Here ends the Second Chapter of the Tenth Book on the conversation between Narada and the Bindhya Mountain in the Maha Puranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Tenth Skandha · Chapter 3

On The Obstruction Of The Sun’s

Chapter 270 of 318 · 26 detected Sanskrit verse markers

Sanskrit

सूतउवाच
एवं समुपदिश्यायं देवर्षिः परमः स्वराट् ।
जगाम ब्रह्मणो लोकं स्वैरचारी महामुनिः ॥ १ ॥
गते मुनिवरे विन्ध्यश्चिन्तां लेभेऽनपायिनीम् ।
नैव शान्तिं स लेभे च सदान्तःकृतशोचनः ॥ २ ॥
कथं किं त्वत्र मे कार्यं कथं मेरुं जयाम्यहम् ।
नैव शान्तिं लभे नापि स्वास्थ्यं मे मानसे भवेत् ॥ ३ ॥
(धिगुत्साहं च मानं च धिङ्मे कीर्तिं च धिक्कुलम्)
धिग्बलं मे पौरुषं धिक् स्मृतं पूर्वैर्महात्मभिः ।
एवं चिन्तयमानस्य विन्ध्यस्य मनसि स्फुटम् ॥ ४ ॥
प्रादुर्भूता मतिः कार्ये कर्तव्ये दोषकारिणी ।
मेरुप्रदक्षिणां कुर्वन्नित्यमेव दिवाकरः ॥ ५ ॥
सग्रहर्क्षगणोपेतः सदा दृप्यत्ययं नगः ।
तस्य मार्गस्य संरोधं करिष्यामि निजैः करैः ॥ ६ ॥

तदा निरुद्धो द्युमणिः परिक्रामेत्कथं नगम् ।
एवं मार्गे निरुद्धे तु मया दिनकरस्य च ॥ ७ ॥
भग्नदर्पो दिव्यनगो भविष्यति विनिश्चयम् ।
एवं निश्चित्य विन्ध्याद्रिः खं स्पृशन् ववृधे भुजैः ॥ ८ ॥
महोन्नतैः शृङ्गवरैः सर्वं व्याप्य व्यवस्थितः ।
कदोदेष्यति भास्वांस्तं रोधयिष्याम्यहं कदा ॥ ९ ॥
एवं सञ्चिन्तयानस्य सा व्यतीयाय शर्वरी ।
प्रभातं विमलं जज्ञे दिशो वितिमिराः करैः ॥ १० ॥
कुर्वन्स निर्गतो भानुरुदयायोदये गिरौ ।
प्रकाशते स्म विमलं नभो भानुकरैः शुभैः ॥ ११ ॥
विकासं नलिनी भेजे मीलनं च कुमुद्वती ।
स्वानि कार्याणि सर्वे च लोकाः समुपतस्थिरे ॥ १२ ॥
हव्यं कव्यं भूतबलिं देवानां च प्रवर्धयन् ।
प्राह्णापराह्णमध्याह्नविभागेन त्विषां पतिः ॥ १३ ॥

एवं प्राचीं तथाग्नेयीं समाश्वास्य वियोगिनीम् ।
ज्वलन्तीं चिरकालीनविरहादिव कामिनीम् ॥ १४ ॥

भास्करोऽथ कृशानोश्च दिशं नूनं विहाय च ।
याम्यां गन्तुं ततस्तूर्णं प्रतस्थे कमलाकरः ॥ १५ ॥
न शशाकाग्रतो गन्तुं ततोऽनूरुर्व्यजिज्ञपत् ।
अनूरुरुवाच
भानो मानोन्नतो विन्ध्यो निरुध्य गगनं स्थितः ॥ १६ ॥
स्पर्धते मेरुणा प्रेप्सुस्त्वद्वृत्तां च प्रदक्षिणाम् ।
सूत उवाच
अनूरुवाक्यमाकर्ण्य सविता ह्यास चिन्तयन् ॥ १७ ॥
अहो गगनमार्गोऽपि रुध्यते चातिविस्मयः ।
प्रायः शूरो न किं कुर्यादुत्पथे वर्त्मनि स्थितः ॥ १८ ॥
निरुद्धो नो वाजिमार्गो दैवं हि बलवत्तरम् ।
राहुबाहुग्रहव्यग्रो यः क्षणं नावतिष्ठते ॥ १९ ॥

स चिरं रुद्धमार्गोऽपि किं करोति विधिर्बली ।
एवं च मार्गे संरुद्धे लोकाः सर्वे च सेश्वराः ॥ २० ॥
नान्वविन्दन्त शरणं कर्तव्यं नान्वपद्यत ।
चित्रगुप्तादयः सर्वे कालं जानन्ति सूर्यतः ॥ २१ ॥
संरुद्धो विन्ध्यगिरिणा अहो दैवविपर्ययः ।
यदा निरुद्धः सविता गिरिणा स्पर्धया तदा ॥ २२ ॥
नष्टः स्वाहास्वधाकारो नष्टप्रायमभूज्जगत् ।
एवं च पाश्चिमा लोका दाक्षिणात्यास्तथैव च ॥ २३ ॥
निद्रामीलितचक्षुष्का निशामेव प्रपेदिरे ।
प्राच्यस्तथोत्तराहाश्च तीक्ष्णतापप्रतापिताः ॥ २४ ॥
मृता नष्टाश्च भग्नाश्च विनाशमभजन् प्रजाः ।
हाहाभूतं जगत्सर्वं स्वधाकव्यविवर्जितम् ।
देवाः सेन्द्राः समुद्विग्नाः किं कुर्म इतिवादिनः ॥ २५ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां दशमस्कन्धे देवीमाहात्म्ये विन्ध्योपाख्यानवर्णनं नाम तृतीयोऽध्यायः ॥ ३ ॥

Roman transliteration

sūtauvāca
evaṃ samupadiśyāyaṃ devarṣiḥ paramaḥ svarāṭ |
jagāma brahmaṇo lokaṃ svairacārī mahāmuniḥ || 1 ||
gate munivare vindhyaścintāṃ lebhe'napāyinīm |
naiva śāntiṃ sa lebhe ca sadāntaḥkṛtaśocanaḥ || 2 ||
kathaṃ kiṃ tvatra me kāryaṃ kathaṃ meruṃ jayāmyaham |
naiva śāntiṃ labhe nāpi svāsthyaṃ me mānase bhavet || 3 ||
(dhigutsāhaṃ ca mānaṃ ca dhiṅ□me kīrtiṃ ca dhikkulam)
dhigbalaṃ me pauruṣaṃ dhik smṛtaṃ pūrvairmahātmabhiḥ |
evaṃ cintayamānasya vindhyasya manasi sphuṭam || 4 ||
prādurbhūtā matiḥ kārye kartavye doṣakāriṇī |

merupradakṣiṇāṃ kurvannityameva divākaraḥ || 5 ||
sagraharkṣagaṇopetaḥ sadā dṛpyatyayaṃ nagaḥ |
tasya mārgasya saṃrodhaṃ kariṣyāmi nijaiḥ karaiḥ || 6 ||

tadā niruddho dyumaṇiḥ parikrāmetkathaṃ nagam |
evaṃ mārge niruddhe tu mayā dinakarasya ca || 7 ||
bhagnadarpo divyanago bhaviṣyati viniścayam |
evaṃ niścitya vindhyādriḥ khaṃ spṛśan vavṛdhe bhujaiḥ || 8 ||
mahonnataiḥ śṛṅ□gavaraiḥ sarvaṃ vyāpya vyavasthitaḥ |
kadodeṣyati bhāsvāṃstaṃ rodhayiṣyāmyahaṃ kadā || 9 ||
evaṃ sañcintayānasya sā vyatīyāya śarvarī |
prabhātaṃ vimalaṃ jajñe diśo vitimirāḥ karaiḥ || 10 ||
kurvansa nirgato bhānurudayāyodaye girau |
prakāśate sma vimalaṃ nabho bhānukaraiḥ śubhaiḥ || 11 ||
vikāsaṃ nalinī bheje mīlanaṃ ca kumudvatī |
svāni kāryāṇi sarve ca lokāḥ samupatasthire || 12 ||
havyaṃ kavyaṃ bhūtabaliṃ devānāṃ ca pravardhayan |
prāhṇāparāhṇamadhyāhnavibhāgena tviṣāṃ patiḥ || 13 ||

evaṃ prācīṃ tathāgneyīṃ samāśvāsya viyoginīm |
jvalantīṃ cirakālīnavirahādiva kāminīm || 14 ||
bhāskaro'tha kṛśānośca diśaṃ nūnaṃ vihāya ca |
yāmyāṃ gantuṃ tatastūrṇaṃ pratasthe kamalākaraḥ || 15 ||
na śaśākāgrato gantuṃ tato'nūrurvyajijñapat |
anūruruvāca
bhāno mānonnato vindhyo nirudhya gaganaṃ sthitaḥ || 16 ||
spardhate meruṇā prepsustvaddattāṃ ca pradakṣiṇām |
sūta uvāca
anūruvākyamākarṇya savitā hyāsa cintayan || 17 ||
aho gaganamārgo'pi rudhyate cātivismayaḥ |
prāyaḥ śūro na kiṃ kuryādutpathe vartmani sthitaḥ || 18 ||
niruddho no vājimārgo daivaṃ hi balavattaram |
rāhubāhugrahavyagro yaḥ kṣaṇaṃ nāvatiṣṭhate || 19 ||

sa ciraṃ ruddhamārgo'pi kiṃ karoti vidhirbalī |
evaṃ ca mārge saṃruddhe lokāḥ sarve ca seśvarāḥ || 20 ||
nānvavindanta śaraṇaṃ kartavyaṃ nānvapadyata |
citraguptādayaḥ sarve kālaṃ jānanti sūryataḥ || 21 ||
saṃruddho vindhyagiriṇā aho daivaviparyayaḥ |
yadā niruddhaḥ savitā giriṇā spardhayā tadā || 22 ||
naṣṭaḥ svāhāsvadhākāro naṣṭaprāyamabhūjjagat |
evaṃ ca pāścimā lokā dākṣiṇātyāstathaiva ca || 23 ||
nidrāmīlitacakṣuṣkā niśāmeva prapedire |
prāñcastathottarāhāśca tīkṣṇatāpapratāpitāḥ || 24 ||
mṛtā naṣṭāśca bhagnāśca vināśamabhajan prajāḥ |
hāhābhūtaṃ jagatsarvaṃ svadhākavyavivarjitam |
devāḥ sendrāḥ samudvignāḥ kiṃ kurma itivādinaḥ || 25 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ daśamaskandhe devīmāhātmye vindhyopākhyānavarṇanaṃ nāma tṛtīyo'dhyāyaḥ || 3 ||

English translation

1-16. Suta said O Risis! Thus advising, the Devarsi, the great Jhani and Muni going wherever he likes, went to the Brahmaloka. After the Muni had gone, the Bindhya became immersed in great anxiety and becoming always very sorrowful, could not get peace. What shall I do now so as to overthrow Meru? Until I do that, I won't be able to get the peace of my mind or my health. The highsouled persons always praised me for my enthusiasm and energy. Fie to my energy, honour, fame and family! Fie to my strength and heroism! O Risis! With all these cogitations in his mind, Bindhya came finally to this crooked conclusion “Daily the Sun, stars and planets circumambulate round the Sumeru; hence Sumeru is always so arrogant; now if I can resist the Sun's course in the heavens by my peaks. He will not be able to circumambulate round the Sumeru. If I can do this, certainly I will be able to curb the Sumeru in his pride.” Thus coming to a conclusion, Bindhya raised his arms that were the peaks high up to the heavens and blocking the passage in the Heavens, remained so and passed that night with great uneasiness and difficulty, thinking when the Sun would rise and he would obstruct His passage. At last, when the morning broke out, all the quarters were clear. The Sun, destroying the darkness, rose in Udaya Giri. The sky looked clear with His rays; the lotus, seeing Him, blew out with joy; while the excellent white water-lilies, at the bereavement of the Moon, contracted their leaves and closed as if at the separation of one's lover, gone to a distant place. The people began to do their own works on the appearance of the day; the worship of the gods, the offerings to the Gods, the Homas and the offerings to the Piths were set a going on (in the morning, afternoon and evening respectively). The Sun marched on in His course. He divided the day into three parts, morning, midday, and afternoon.

First of all he consoled the eastern quarter which seemed like a woman suffering from the bereavement of her lover; then he

consoled the south eartern corner; then as He wanted to go quickly towards the south, His horses could not go further. The charioteer Aruna, seeing this, informed the Sun what had happened.

17. Aruna spoke “O Sun! The Bindhya has become very jealous of the Sumeru as You circumambulate round the Sumeru Mountain daily. He has risen very high and obstructed your course in the Heavens, hoping that you would circumambulate round him. He is thus vying with the Sumeru Mountain.”

18-26. Suta said O Risis! Hearing the words of Aruna, the charioteer, the Sun began to think thus “Oh! The Bindhya is going to obstruct My course! What can a great hero not do, when he is in the wrong path? Oh! My horses' motions are stopped to-day! The fate is the strongest of all (Because Bindhya is strong today by Daiva, therefore he is doing this). Even when eclipsed by Rahu (the ascending node) I do not stop for a moment even; and now obstructed in My passage, I am waiting here for a long time. The Daiva is powerful; what can I do?” The Sun's course having been thus obstructed, all from the Gods to the lowest became helpless and could not make out what to do. Chitragupta and others ascertain their time through the Sun's course; and that Sun is now rendered motionless by the Bindhya mountain! What a great adverse fate is this! When the Sun was thus obstructed by the Bindhya out of his arrogance, the sacrifices to the Devas, the offerings to the Pitris all were stopped; the world was going to rack and ruin. The people that lived on the west and south had their nights prolonged and they remained asleep. The people of the east and the north were scorched by the strong rays of the Sun and some of them died; some of them lost their health and so forth. The whole earth became devoid of S'raddhas and worships and a cry of universal distress arose on all sides. Indra and the other Devas became very anxious and began to think what they should do at that moment.

Here ends the Third Chapter of the Tenth Book on the obstruction of the Sun's course by the Bindhya Mountain in the Maha Puranam S'ri Mad Devi Bhagavatam of 18000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Tenth Skandha · Chapter 4

On The Devas Going To Maha Deva

Chapter 271 of 318 · 20 detected Sanskrit verse markers

Sanskrit

सूत उवाच
ततः सर्वे सुरगणा महेन्द्रप्रमुखास्तदा ।
पद्मयोनिं पुरस्कृत्य रुद्रं शरणमन्वयुः ॥ १ ॥
उपतस्थुः प्रणतिभिः स्तोत्रैश्चारुविभूतिभिः ।
देवदेवं गिरिशयं शशिलोलितशेखरम् ॥ २ ॥
देववा ऊचुः
जय देव गणाध्यक्ष उमालालितपङ्कज ।
अष्टसिद्धिविभूतीनां दात्रे भक्तजनाय ते ॥ ३ ॥
महामायाविलसितस्थानाय परमात्मने ।
वृषाङ्कायामरेशाय कैलासस्थितिशालिने ॥ ४ ॥
अहिर्बुध्न्याय मान्याय मनवे मानदायिने ।
अजाय बहुरूपाय स्वात्मारामाय शम्भवे ॥ ५ ॥
गणनाथाय देवाय गिरिशाय नमोऽस्तु ते ।
महाविभूतिदात्रे ते महाविष्णुस्तुताय च ॥ ६ ॥

विष्णुहृत्कञ्जवासाय महायोगरताय च ।
योगगम्याय योगाय योगिनां पतये नमः ॥ ७ ॥
योगीशाय नमस्तुभ्यं योगानां फलदायिने ।
दीनदानपरायापि दयासागरमूर्तये ॥ ८ ॥
आर्तिप्रशमनायोग्रवीर्याय गुणमूर्तये ।
वृषध्वजाय कालाय कालकालाय ते नमः ॥ ९ ॥
सूत उवाच
एवं स्तुतः स देवेशो यज्ञभुग्भिर्वृषध्वजः ।
प्राह गम्भीरया वाचा प्रहसन्विबुधर्षभान् ॥ १० ॥
श्रीभगवानुवाच
प्रसन्नोऽहं दिविषदः स्तोत्रेणोत्तमपूरुषाः ।
मनोरथं पूरयामि सर्वेषां देवतर्षभाः ॥ ११ ॥
देवा ऊचुः
सर्वदेवेश गिरिश शशिमौलिविराजित ।

आर्तानां शङ्करस्त्वं च शं विधेहि महाबल ॥ १२ ॥
पर्वतो विन्ध्यनामास्ति मेरुद्वेष्टा महोन्नतः ।

भानुमार्गनिरोद्धा हि सर्वेषां दुःखदोऽनघ ॥ १३ ॥
तदवृद्धिं स्तम्भयेशान सर्वकल्याणकृद्भव ।
भानुसञ्चाररोधेन कालज्ञानं कथं भवेत् ॥ १४ ॥
नष्टे स्वाहास्वधाकारे लोके कः शरणं भवेत् ।
अस्माकं च भयार्तानां भवानेव हि दृश्यते ॥ १५ ॥
दुःखनाशकरो देव प्रसीद गिरिजापते ।
श्रीशिव उवाच
नास्माकं शक्तिरस्तीह तद्वृद्धिस्तम्भने सुराः ॥ १६ ॥
इममेवं वदिष्यामो भगवन्तं रमाधवम् ।
सोऽस्माकं प्रभुरात्मा च पूज्यः कारणरूपधृक् ॥ १७ ॥
गोविन्दो भगवान्विष्णुः सर्वकारणकारणः ।
तं गत्वा कथयिष्यामः स दुःखान्तो भविष्यति ॥ १८ ॥

इत्येवमाकर्ण्य गिरीशभाषितं
देवाश्च सेन्द्राः सपयोजसम्भवाः ।
रुद्रं पुरस्कृत्य च वेपमाना
वैकुण्ठलोकं प्रतिजग्मुरञ्जसा ॥ १९ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां दशमस्कन्धे रुद्रप्रार्थनं नाम चतुर्थोऽध्यायः ॥ ४ ॥

Roman transliteration

sūta uvāca
tataḥ sarve suragaṇā mahendrapramukhāstadā |
padmayoniṃ puraskṛtya rudraṃ śaraṇamanvayuḥ || 1 ||
upatasthuḥ praṇatibhiḥ stotraiścāruvibhūtibhiḥ |
devadevaṃ giriśayaṃ śaśilolitaśekharam || 2 ||
devavā ūcuḥ
jaya deva gaṇādhyakṣa umālālitapaṅ□kaja |
aṣṭasiddhivibhūtīnāṃ dātre bhaktajanāya te || 3 ||
mahāmāyāvilasitasthānāya paramātmane |
vṛṣāṅ□kāyāmareśāya kailāsasthitiśāline || 4 ||
ahirbudhnyāya mānyāya manave mānadāyine |
ajāya bahurūpāya svātmārāmāya śambhave || 5 ||
gaṇanāthāya devāya giriśāya namo'stu te |
mahāvibhūtidātre te mahāviṣṇustutāya ca || 6 ||

viṣṇuhṛtkañjavāsāya mahāyogaratāya ca |
yogagamyāya yogāya yogināṃ pataye namaḥ || 7 ||
yogīśāya namastubhyaṃ yogānāṃ phaladāyine |
dīnadānaparāyāpi dayāsāgaramūrtaye || 8 ||
ārtipraśamanāyogravīryāya guṇamūrtaye |
vṛṣadhvajāya kālāya kālakālāya te namaḥ || 9 ||
sūta uvāca
evaṃ stutaḥ sa deveśo yajñabhugbhirvṛṣadhvajaḥ |
prāha gambhīrayā vācā prahasanvibudharṣabhān || 10 ||
śrībhagavānuvāca

prasanno'haṃ diviṣadaḥ stotreṇottamapūruṣāḥ |
manorathaṃ pūrayāmi sarveṣāṃ devatarṣabhāḥ || 11 ||
devā ūcuḥ
sarvadeveśa giriśa śaśimaulivirājita |

ārtānāṃ śaṅ□karastvaṃ ca śaṃ vidhehi mahābala || 12 ||
parvato vindhyanāmāsti merudveṣṭā mahonnataḥ |
bhānumārganiroddhā hi sarveṣāṃ duḥkhado'nagha || 13 ||
tadavṛddhiṃ stambhayeśāna sarvakalyāṇakṛd□bhava |
bhānusañcārarodhena kālajñānaṃ kathaṃ bhavet || 14 ||
naṣṭe svāhāsvadhākāre loke kaḥ śaraṇaṃ bhavet |
asmākaṃ ca bhayārtānāṃ bhavāneva hi dṛśyate || 15 ||
duḥkhanāśakaro deva prasīda girijāpate |
śrīśiva uvāca
nāsmākaṃ śaktirastīha tad□vṛddhistambhane surāḥ || 16 ||
imamevaṃ vadiṣyāmo bhagavantaṃ ramādhavam |
so'smākaṃ prabhurātmā ca pūjyaḥ kāraṇarūpadhṛk || 17 ||
govindo bhagavānviṣṇuḥ sarvakāraṇakāraṇaḥ |
taṃ gatvā kathayiṣyāmaḥ sa duḥkhānto bhaviṣyati || 18 ||

ityevamākarṇya girīśabhāṣitaṃ
devāśca sendrāḥ sapayojasambhavāḥ |
rudraṃ puraskṛtya ca vepamānā
vaikuṇṭhalokaṃ pratijagmurañjasā || 19 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ daśamaskandhe
rudraprārthanaṃ nāma caturtho'dhyāyaḥ || 4 ||

English translation

1-2. Suta said O Risis! Then Indra and all the other Devas taking Brahma along with them and placing Him at the front, went to Mahadeva and took His refuge. They bowed down to Him and chanted sweet and great hymns to Him, Who holds Moon on His forehead, Deva of the Devas, thus

3-5. O Thou, the Leader of the host of Gods! Victory to Thee! O Thou, Whose lotus feet are served by Lima, Victory to Thee! O Thou, the Giver of the eight Siddhis and Vibhutis (extraordinary powers) to Thy devotees. Victory to Thee! O Thou, the Background of this Great Theatrical Dance of this Insurmountable Maya! Thou art the Supreme Spirit in Thy True Nature! Thou ridest on Thy vehicle, the Bull, and residest in Kailas'a; yet Thou art the Lord of all the Devas.

O Thou, Whose ornament is snakes. Who art the Honoured and the Giver of honours to persons! O Thou! the Unborn, yet comprising all forms, O Thou S'ambhu! That findest pleasure in this Thy Own Self! Victory toThee!

6-9. O Thou, the Lord of Thy attendants! O Thou, Giris'a! The Giver of the great powers, praised by Maha Visnu! O Thou, That livest in the heart lotus of Visnu, and deeply absorbed in Maha Yoga! Obeisance to Thee! O Thou that can'st be known through Yoga, and nothing but the Yoga itself; Thou, the Lord of the Yoga! We bow down to Thee. Thou awardest the fruits of yoga to the Yogins. O Thou, the Lord of the helpless! The Incarnate of the ocean of mercy! The Relief of the diseased and the most powerful! O Thou, whose forms are the three gunas, Sattva, Rajo, Tamas! O Thou! Whose Emblem (carrier) is the Bull (Dharma); Thou art verily the Great Kala; yet Thou art the Lord of Kala! Obeisance to Thee! (The Bull represents the Dharma or Speech).

10. Thus praised by the Devas, who take the offerings in sacrifices the Lord of the Devas, whose emblem is Bull, smilingly told the Devas in a deep voice

11.0 Thou, the excellent Devas! The residents of the Heavens! I am pleased with the praises that you have sung of Me. I will fulfil the desires of you, all the Devas.

12-15. The Devas said O Lord of all the Devas! O Giris'a! Thou whose forehead is adorned with Moon! O Thou, the Doer of good to the distressed. O Thou, the Powerful! Dost Thou do good to us. O Thou, the Sinless One! The Bindhya Mountain has become jealous of the Sumeru Mountain, and has risen very high up in the Heavens and he has obstructed the Sun's course, thereby causing great troubles to all. O Thou, the Doer of good to all! O Is'ana! Dost Thou check the mountain's abnormal rise. How can we fix time if the Sun's course be obstructed! And when there is no knowledge, what is now the time, the sacrifices to the Devas and the offerings to the Pitris are now almost dead and gone. O Deva! Who will now protect us? We see Thee as the Destroyer of the fear of us and of those who are terrified. O Deva! O Lord of Giris'a! Be pleased with us.

16-18. S’ri Bhagavan said O Devas! I have no power to curb the Bindhya Mountain. Let us go to the Lord of Rama and pay our respects to Him. He is our Lord, fit to be worshipped. He is Gobinda, Bhagavan Visnu, the Cause of all causes. We will go to Him and tell Him all our sorrows. He will remove them.

19. Hearing thus the words of Giris'a, Indra and the other Devas with Brahma placed Mahadeva at their front and went to the region of

Vaikuntha, trembling with fear.

Here ends the Fourth Chapter of the Tenth Book on the going of the Devas to Mahadeva in the Maha Puranam S’rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Tenth Skandha · Chapter 5

On The Devas Going To Visnu

Chapter 272 of 318 · 28 detected Sanskrit verse markers

Sanskrit

सूत उवाच
ते गत्वा देवदेवेशं रमानाथं जगद्गुरुम् ।
विष्णुं कमलपत्राक्षं ददृशुः प्रभयान्वितम् ॥ १ ॥
स्तोत्रेण तुष्टुवुर्भक्त्या गद्गदस्वरसत्कृताः ।
देवा ऊचुः
जय विष्णो रमेशाद्य महापुरुष पूर्वज ॥ २ ॥
दैत्यारे कामजनक सर्वकामफलप्रद ।
महावराह गोविन्द महायज्ञस्वरूपक ॥ ३ ॥
महाविष्णो ध्रुवेशाद्य जगदुत्पत्तिकारण ।
मत्स्यावतारे वेदानामुद्धाराधाररूपक ॥ ४ ॥
सत्यव्रत धराधीश मत्स्यरूपाय ते नमः ।
जयाकूपार दैत्यारे सुरकार्यसमर्पक ॥ ५ ॥
अमृताप्तिकरेशान कूर्मरूपाय ते नमः ।
जयादिदैत्यनाशार्थमादिसूकररूपधृक् ॥ ६ ॥

मह्युद्धारकृतोद्योगकोलरूपाय ते नमः ।
नारसिंहं वपुः कृत्वा महादैत्यं ददार यः ॥ ७ ॥
करजैर्वरदृप्ताङ्गं तस्मै नृहरये नमः ।
वामनं रूपमास्थाय त्रैलोक्यैश्वर्यमोहितम् ॥ ८ ॥
बलिं सञ्छलयामास तस्मै वामनरूपिणे ।
दुष्टक्षत्रविनाशाय सहस्रकरशत्रवे ॥ ९ ॥
रेणुकागर्भजाताय जामदग्न्याय ते नमः ।
दुष्टराक्षसपौलस्त्यशिरश्छेदपटीयसे ॥ १० ॥
श्रीमद्दाशरथे तुभ्यं नमोऽनन्तक्रमाय च ।
कंसदुर्योधनाद्यैश्च दैत्यैः पृथ्वीशलाञ्छनैः ॥ ११ ॥
भाराक्रान्तां महीं योऽसावुज्जहार महाविभुः ।
धर्मं संस्थापयामास पापं कृत्वा सुदूरतः ॥ १२ ॥
तस्मै कृष्णाय देवाय नमोऽस्तु बहुधा विभो ।
दुष्टयज्ञविघाताय पशुहिंसानिवृत्तये ॥ १३ ॥

बौद्धरूपं दधौ योऽसौ तस्मै देवाय ते नमः ।
म्लेच्छप्रायेऽखिले लोके दुष्टराजन्यपीडिते ॥ १४ ॥

कल्किरूपं समादध्यौ देवदेवाय ते नमः ।
दशावतारास्ते देव भक्तानां रक्षणाय वै ॥ १५ ॥
दुष्टदैत्यविघाताय तस्मात्त्वं सर्वदुःखहृत् ।
जय भक्तार्तिनाशाय धृतं नारीजलात्मसु ॥ १६ ॥
रूपं येन त्वया देव कोऽन्यस्त्वत्तो दयानिधिः ।
इत्येवं देवदेवेशं स्तुत्वा श्रीपीतवाससम् ॥ १७ ॥
प्रणेमुर्भक्तिसहिताः साष्टाङ्गं विबुधर्षभाः ।
तेषां स्तवं समाकर्ण्य देवः श्रीपुरुषोत्तमः ॥ १८ ॥
उवाच विबुधान्सर्वान् हर्षयच्छ्रीगदाधरः ।
श्रीभगवानुवाच -
प्रसन्नोऽस्मि स्तवेनाहं देवास्तापं विमुञ्चथ ॥ १९ ॥
भवतां नाशयिष्यामि दुःखं परमदुःसहम् ।

वृणुध्वं च वरं मत्तो देवाः परमदुर्लभम् ॥ २० ॥
ददामि परमप्रीतः स्तवस्यास्य प्रसादतः ।
य एतत्पठते स्तोत्रं कल्य उत्थाय मानवः ॥ २१ ॥
मयि भक्तिं परां कृत्वा न तं शोकः स्पृशेत्कदा ।
अलक्ष्मीः कालकर्णी च नाक्रामेत्तद्गृहं सुराः ॥ २२ ॥
नोपसर्गा न वेताला न ग्रहा ब्रह्मराक्षसाः ।
न रोगा वातिकाः पैत्ताः श्लेष्मसम्भविनस्तथा ॥ २३ ॥
नाकालमरणं तस्य कदापि च भविष्यति ।
सन्ततिश्चिरकालस्था भोगाः सर्वे सुखादयः ॥ २४ ॥
सम्भविष्यन्ति तन्मर्त्यगृहे यः स्तोत्रपाठकः ।
किं पुनर्बहुनोक्तेन स्तोत्रं सर्वार्थसाधकम् ॥ २५ ॥
एतस्य पठनानृणां भुक्तिमुक्ती न दूरतः ।
देवा भवत्सु यद्दुःखं कथ्यतां तदसंशयम् ॥ २६ ॥
नाशयामि न सन्देहश्चात्र कार्योऽणुरेव च ।

एवं श्रीभगवद्वाक्यं श्रुत्वा सर्वे दिवौकसः ।
प्रसन्नमनसः सर्वे पुनरूचुर्वृषाकपिम् ॥ २७ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादप्तसाहस्र्यां संहितायां दशमस्कन्धे श्रीविष्णुना देवेभ्यो वरप्रदानं नाम पञ्चमोऽध्यायः ॥ ५ ॥

Roman transliteration

sūta uvāca
te gatvā devadeveśaṃ ramānāthaṃ jagad□gurum |
viṣṇuṃ kamalapatrākṣaṃ dadṛśuḥ prabhayānvitam || 1 ||
stotreṇa tuṣṭuvurbhaktyā gad□gadasvarasatkṛtāḥ |
devā ūcuḥ
jaya viṣṇo rameśādya mahāpuruṣa pūrvaja || 2 ||
daityāre kāmajanaka sarvakāmaphalaprada |

mahāvarāha govinda mahāyajñasvarūpaka || 3 ||
mahāviṣṇo dhruveśādya jagadutpattikāraṇa |
matsyāvatāre vedānāmuddhārādhārarūpaka || 4 ||
satyavrata dharādhīśa matsyarūpāya te namaḥ |
jayākūpāra daityāre surakāryasamarpaka || 5 ||
amṛtāptikareśāna kūrmarūpāya te namaḥ |
jayādidaityanāśārthamādisūkararūpadhṛk || 6 ||

mahyuddhārakṛtodyogakolarūpāya te namaḥ |
nārasiṃhaṃ vapuḥ kṛtvā mahādaityaṃ dadāra yaḥ || 7 ||
karajairvaradṛptāṅ□gaṃ tasmai nṛharaye namaḥ |
vāmanaṃ rūpamāsthāya trailokyaiśvaryamohitam || 8 ||
baliṃ sañchalayāmāsa tasmai vāmanarūpiṇe |
duṣṭakṣatravināśāya sahasrakaraśatrave || 9 ||
reṇukāgarbhajātāya jāmadagnyāya te namaḥ |
duṣṭarākṣasapaulastyaśiraśchedapaṭīyase || 10 ||
śrīmaddāśarathe tubhyaṃ namo'nantakramāya ca |
kaṃsaduryodhanādyaiśca daityaiḥ pṛthvīśalāñchanaiḥ || 11 ||
bhārākrāntāṃ mahīṃ yo'sāvujjahāra mahāvibhuḥ |
dharmaṃ saṃsthāpayāmāsa pāpaṃ kṛtvā sudūrataḥ || 12 ||
tasmai kṛṣṇāya devāya namo'stu bahudhā vibho |
duṣṭayajñavighātāya paśuhiṃsānivṛttaye || 13 ||

bauddharūpaṃ dadhau yo'sau tasmai devāya te namaḥ |
mlecchaprāye'khile loke duṣṭarājanyapīḍite || 14 ||
kalkirūpaṃ samādadhyau devadevāya te namaḥ |
daśāvatārāste deva bhaktānāṃ rakṣaṇāya vai || 15 ||
duṣṭadaityavighātāya tasmāttvaṃ sarvaduḥkhahṛt |
jaya bhaktārtināśāya dhṛtaṃ nārījalātmasu || 16 ||
rūpaṃ yena tvayā deva ko'nyastvatto dayānidhiḥ |
ityevaṃ devadeveśaṃ stutvā śrīpītavāsasam || 17 ||
praṇemurbhaktisahitāḥ sāṣṭāṅ□gaṃ vibudharṣabhāḥ |
teṣāṃ stavaṃ samākarṇya devaḥ śrīpuruṣottamaḥ || 18 ||
uvāca vibudhānsarvān harṣayacchrīgadādharaḥ |
śrībhagavānuvāca -
prasanno'smi stavenāhaṃ devāstāpaṃ vimuñcatha || 19 ||
bhavatāṃ nāśayiṣyāmi duḥkhaṃ paramaduḥsaham |

vṛṇudhvaṃ ca varaṃ matto devāḥ paramadurlabham || 20 ||
dadāmi paramaprītaḥ stavasyāsya prasādataḥ |
ya etatpaṭhate stotraṃ kalya utthāya mānavaḥ || 21 ||
mayi bhaktiṃ parāṃ kṛtvā na taṃ śokaḥ spṛśetkadā |
alakṣmīḥ kālakarṇī ca nākrāmettad□□gṛhaṃ surāḥ || 22 ||
nopasargā na vetālā na grahā brahmarākṣasāḥ |
na rogā vātikāḥ paittāḥ śleṣmasambhavinastathā || 23 ||
nākālamaraṇaṃ tasya kadāpi ca bhaviṣyati |
santatiścirakālasthā bhogāḥ sarve sukhādayaḥ || 24 ||
sambhaviṣyanti tanmartyagṛhe yaḥ stotrapāṭhakaḥ |
kiṃ punarbahunoktena stotraṃ sarvārthasādhakam || 25 ||
etasya paṭhanānṝṇāṃ bhuktimuktī na dūrataḥ |
devā bhavatsu yadduḥkhaṃ kathyatāṃ tadasaṃśayam || 26 ||
nāśayāmi na sandehaścātra kāryo'ṇureva ca |

evaṃ śrībhagavadvākyaṃ śrutvā sarve divaukasaḥ |
prasannamanasaḥ sarve punarūcurvṛṣākapim || 27 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaptasāhasryāṃ saṃhitāyāṃ daśamaskandhe śrīviṣṇunā devebhyo varapradānaṃ nāma pañcamo'dhyāyaḥ || 5 ||

English translation

1-5. Suta said Then the Devas, on arriving at Vaikuntha, saw the Lord of Laksmi, the Deva of the Devas, the World-Teacher, with his eyes beautiful like Padma Palasa (lotus-leaves), shining with brilliance and began to praise Him in a voice choked with intense feelings of devotion, thus “Victory to Visnu! O Lord of Rama! Thou art prior to the Virat Purusa. O Enemy of the Daityas! O Thou, the Generator of desires in all and the Bestower of the fruits of those desires to all! O Gobinda! Thou art the Great Boar and Thou art of the nature of Great Sacrifices! O Maha Visnu! O Lord of Dharma! Thou art the Cause of the origin of this world! Thou didst support the earth in Thy Fish Incarnation for the deliverance of the Vedas! O Thou Satyavrata of the form of a Fish! We bow down to Thee. O Thou! The Enemy of the Daityas! The Ocean of mercy! Thou dost do the actions of the Devas out of mercy. O Thou! the Tortoise Incarnation! That grantest Mukti to others! Obeisance to Thee!

6-18. O Thou! That didst assume the form of a Boar for the destruction of the Daityas Jaya and others and for raising the earth from the waters! Obeisance to Thee! Thou didst assume that form - Half man and half Lion of the Nrisimha Murti and tore asunder Hiranya Kas'ipu, proud of his boons, by Thy nails. We bow down to Thee! Obeisance to Thee! That in Thy Dwarf Incarnation, didst deceive Bali, whose head got crazed by the acquisition of the kingdom over the three Lokas. We bow down to Thee, that in Thy Paras'u Rama Incarnation, didst slay Karta Viryaryuna, the thousand handed, and the other wicked Ksattriyas! Obeisance to Thee! That wert born of the womb of Renuka as the son of Jamadagni. Obeisance to Thee, of great prowess and valour, that in Thy Rama Incarnation as the son of Das'aratha, didst cut off the heads of the wicked Raksasa, the son of Pulastya!

We bow down again and again to Thee, the Great Lord, that in Thy Krisna incarnation, didst deliver this earth from the clutches of the wicked King Duryodhana, Kamsa and others and didst establish the religion by removing the then prevailing vicious ideas and doctrines. We bow down to Thy Buddha Incarnation, that Great Deva who didst come down here to put a stop to the slaughtering of the innocent animals and to the performance of the wicked sacrificial ceremonies! Obeisance to the Deva! When almost all the persons in this world will turn out in future as MIechchas and when the wicked Kings will oppress them, right and left. Thou wilt then incarnate Thyself again as Kalki and redress all the grievances!

We bow down to Thy Kalki Form! O Deva! These are Thy Ten Incarnations, for the preservation of Thy devotees, for the killing of the wicked Daityas. Therefore Thou art called as the Great Reliever of all our troubles. O Thou! Victory to Thee! The Deva Who assumest the forms of women and water for destroying the ailings of the devotees! Who else can be so kind! O Thou, the Ocean of mercy!” O Risis! Thus praising the yellow robed Visnu, the Lord of all the Devas, the whole host of the Devas bowed down to Him and made Shastamgas. Then Visnu Gadadhara, hearing their hymns, gladdened them and spoke

19-27. S’ri Bhagavana said “O Devas! I am pleased with your stotra. You need not be sorrowful. I will remove all your troubles that have become unbearable to you. O Devas! I am very glad to hear the praises that you have offered on Me.

Better ask boons from Me. I will grant them though very rare even and obtained with difficulty. Any person who rises early in the morning and recites with devotion this stotra sung by you, will never experience any sorrow. O Devas! No poverty, no bad symptoms, no Vetalas nor planets nor Brahma Raksasas nor any misfortunes will overtake him. No disease, due to Vata (windy temperament). Pitta (bile) and Kapha (phlegm) nor untimely death will visit him. His family

will not be extinct and happiness will always reign there. O Devas! This stotra can give everything.

Both the enjoyment and freedom will come within anyone's easy access. There is no doubt in this. Nov what is your difficulty? Give out. I will remove it at once. There is not a bit of doubt in this." Hearing these words of S'ri Bhagavan, the Devas became glad and spoke to Visnu.

Here ends the Fifth Chapter of the Tenth Book on the Devas' going to Visnu, in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Tenth Skandha · Chapter 6

On The Devas Praying To The Muni

Chapter 273 of 318 · 28 detected Sanskrit verse markers

Sanskrit

सूत उवाच
श्रीशस्य वचनाद्देवाः सन्तुष्टाः सर्व एव हि ।
प्रसन्नमनसो भूत्वा पुनरेनं समूचिरे ॥ १ ॥
देवा ऊचुः
देवदेव महाविष्णो सृष्टिस्थित्यन्तकारण ।
विष्णो विन्ध्यनगोऽर्कस्य मार्गरोधं करोति हि ॥ २ ॥
तेन भानुविरोधेन सर्व एव महाविभो ।
अलब्धभोगभागा हि किं कुर्मः कुत्र याम हि ॥ ३ ॥
श्रीभगवानुवाच
या कर्त्री सर्वजगतामाद्या च कुलवर्धनी ।
देवी भगवती तस्याः पूजकः परमद्युतिः ॥ ४ ॥
अगस्त्यो मुनिवर्योऽसौ वाराणस्यां समासते ।
तत्तेजोवञ्चकोऽगस्त्यो भविष्यति सुरोत्तमाः ॥ ५ ॥
तं प्रसाद्य द्विजवरमगस्त्यं परमौजसम् ।

याचध्वं विबुधाः काशीं गत्वा निःश्रेयसः पदीम् ॥ ६ ॥
सूत उवाच
एवं समुपदिष्टास्ते विष्णुना विबुधोत्तमाः ।
प्रतीताः प्रणताः सर्वे जग्मुर्वाराणसीं पुरीम् ॥ ७ ॥
क्षणेन विबुधश्रेष्ठा गत्वा काशीपुरीं शुभाम् ।
मणिकर्णीं समाप्लुत्य सचैलं भक्तिसंयुताः ॥ ८ ॥
सन्तर्प्य देवांश्च पितॄन्दत्त्वा दानं विधानतः ।
आगत्य मुनिवर्यस्य चाश्रमं परमं महत् ॥ ९ ॥
प्रशान्तश्वापदाकीर्णं नानापादपसङ्कुलम् ।
मयूरैः सारसैर्हंसैश्चक्रवाकैरुपाश्रितम् ॥ १० ॥
महावराहैः कोलैश्च व्याघ्रैः शार्दूलकैरपि ।
मृगै रुरुभिरत्यर्थं खड्गैः शरभकैरपि ॥ ११ ॥
समाश्रितं परमया लक्ष्म्या मुनिवरं तदा ।
दण्डवत्पतिताः सर्वे प्रणेमुश्च पुनः पुनः ॥ १२ ॥

देवा ऊचुः
जय द्विजगणाधीश मान्य पूज्य धरासुर ।

वातापीबलनाशाय नमस्ते कुम्भयोनये ॥ १३ ॥
लोपामुद्रापते श्रीमन्मित्रावरुणसम्भव ।
सर्वविद्यानिधेऽगस्त्य शास्त्रयोने नमोऽस्तु ते ॥ १४ ॥
यस्योदये प्रसन्नानि भवन्त्युज्ज्वलभांज्यपि ।
तोयानि तोयराशीनां तस्मै तुभ्यं नमोऽस्तु ते ॥ १५ ॥
काशपुष्पविकासाय लङ्कावासप्रियाय च ।
जटामण्डलयुक्ताय सशिष्याय नमोऽस्तु ते ॥ १६ ॥
जय सर्वामरस्तव्य गुणराशे महामुने ।
वरिष्ठाय च पूज्याय सस्त्रीकाय नमोऽस्तु ते ॥ १७ ॥
प्रसादः क्रियतां स्वामिन् वयं त्वां शरणं गताः ।
दुस्तराच्छैलजाद्दुःखात्पीडिताः परमच्युते ॥ १८ ॥
इत्येवं संस्तुतोऽगस्त्यो मुनिः परमधार्मिकः ।

प्राह प्रसन्नया वाचा विहसन् द्विजसत्तमः ॥ १९ ॥
मुनिरुवाच
भवन्तः परमश्रेष्ठा देवास्त्रिभुवनेश्वराः ।
लोकपाला महात्मानो निग्रहानुग्रहक्षमाः ॥ २० ॥
योऽमरावत्यधीशानः कुलिशं यस्य चायुधम् ।
सिद्ध्यष्टकं च यद्द्वारि स शक्रो मरुतां पतिः ॥ २१ ॥
वैश्वानरः कृशानुर्हि हव्यकव्यवहोऽनिशम् ।
मुखं सर्वामराणां हि सोऽग्निः किं तस्य दुष्करम् ॥ २२ ॥
रक्षोगणाधिपो भीमः सर्वेषां कर्मसाक्षिकः ।
दण्डव्यग्रकरो देवः किं तस्यासुकरं सुराः ॥ २३ ॥
तथापि यदि देवेशाः कार्यं मच्छक्तिसिद्धिभृत् ।
अस्ति चेदुच्यतां देवाः करिष्यामि न संशयः ॥ २४ ॥
एवं मुनिवरेणोक्तं निशम्य विबुधर्षभाः ।
प्रतीताः प्रणयोद्विग्नाः कार्यं निजगदुर्निजम् ॥ २५ ॥

महर्षे विन्ध्यगिरिणा निरुद्धोऽर्कविनिर्गमः ।
त्रैलोक्यं तेन संविष्टं हाहाभूतमचेतनम् ॥ २६ ॥
तद्वृद्धिं स्तम्भय मुने निजया तपसः श्रिया ।
भवतस्तेजसागस्त्य नूनं नम्रो भविष्यति ।
एतदेवास्मदीयं च कार्यं कर्तव्यमस्ति हि ॥ २७ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां दशमस्कन्धे अगस्त्याश्वासनवर्णनं नाम षष्ठोऽध्यायः ॥ ६ ॥

Roman transliteration

sūta uvāca
śrīśasya vacanāddevāḥ santuṣṭāḥ sarva eva hi |
prasannamanaso bhūtvā punarenaṃ samūcire || 1 ||
devā ūcuḥ

devadeva mahāviṣṇo sṛṣṭisthityantakāraṇa |
viṣṇo vindhyanago'rkasya mārgarodhaṃ karoti hi || 2 ||
tena bhānuvirodhena sarva eva mahāvibho |
alabdhabhogabhāgā hi kiṃ kurmaḥ kutra yāma hi || 3 ||
śrībhagavānuvāca
yā kartrī sarvajagatāmādyā ca kulavardhanī |
devī bhagavatī tasyāḥ pūjakaḥ paramadyutiḥ || 4 ||
agastyo munivaryo'sau vārāṇasyāṃ samāsate |
tattejovañcako'gastyo bhaviṣyati surottamāḥ || 5 ||
taṃ prasādya dvijavaramagastyaṃ paramaujasam |

yācadhvaṃ vibudhāḥ kāśīṃ gatvā niḥśreyasaḥ padīm || 6 ||
sūta uvāca
evaṃ samupadiṣṭāste viṣṇunā vibudhottamāḥ |
pratītāḥ praṇatāḥ sarve jagmurvārāṇasīṃ purīm || 7 ||
kṣaṇena vibudhaśreṣṭhā gatvā kāśīpurīṃ śubhām |
maṇikarṇīṃ samāplutya sacailaṃ bhaktisaṃyutāḥ || 8 ||
santarpya devāṃśca pitṝndattvā dānaṃ vidhānataḥ |
āgatya munivaryasya cāśramaṃ paramaṃ mahat || 9 ||
praśāntaśvāpadākīrṇaṃ nānāpādapasaṅ□kulam |
mayūraiḥ sārasairhaṃsaiścakravākairupāśritam || 10 ||
mahāvarāhaiḥ kolaiśca vyāghraiḥ śārdūlakairapi |
mṛgai rurubhiratyarthaṃ khaḍgaiḥ śarabhakairapi || 11 ||
samāśritaṃ paramayā lakṣmyā munivaraṃ tadā |
daṇḍavatpatitāḥ sarve praṇemuśca punaḥ punaḥ || 12 ||

devā ūcuḥ
jaya dvijagaṇādhīśa mānya pūjya dharāsura |
vātāpībalanāśāya namaste kumbhayonaye || 13 ||
lopāmudrāpate śrīmanmitrāvaruṇasambhava |
sarvavidyānidhe'gastya śāstrayone namo'stu te || 14 ||
yasyodaye prasannāni bhavantyujjvalabhāṃjyapi |
toyāni toyarāśīnāṃ tasmai tubhyaṃ namo'stu te || 15 ||
kāśapuṣpavikāsāya laṅ□kāvāsapriyāya ca |
jaṭāmaṇḍalayuktāya saśiṣyāya namo'stu te || 16 ||
jaya sarvāmarastavya guṇarāśe mahāmune |
variṣṭhāya ca pūjyāya sastrīkāya namo'stu te || 17 ||
prasādaḥ kriyatāṃ svāmin vayaṃ tvāṃ śaraṇaṃ gatāḥ |
dustarācchailajādduḥkhātpīḍitāḥ paramadyute || 18 ||
ityevaṃ saṃstuto'gastyo muniḥ paramadhārmikaḥ |

prāha prasannayā vācā vihasan dvijasattamaḥ || 19 ||
muniruvāca
bhavantaḥ paramaśreṣṭhā devāstribhuvaneśvarāḥ |
lokapālā mahātmāno nigrahānugrahakṣamāḥ || 20 ||
yo'marāvatyadhīśānaḥ kuliśaṃ yasya cāyudham |
siddhyaṣṭakaṃ ca yaddvāri sa śakro marutāṃ patiḥ || 21 ||
vaiśvānaraḥ kṛśānurhi havyakavyavaho'niśam |
mukhaṃ sarvāmarāṇāṃ hi so'gniḥ kiṃ tasya duṣkaram || 22 ||
rakṣogaṇādhipo bhīmaḥ sarveṣāṃ karmasākṣikaḥ |
daṇḍavyagrakaro devaḥ kiṃ tasyāsukaraṃ surāḥ || 23 ||
tathāpi yadi deveśāḥ kāryaṃ macchaktisiddhibhṛt |

asti ceducyatāṃ devāḥ kariṣyāmi na saṃśayaḥ || 24 ||
evaṃ munivareṇoktaṃ niśamya vibudharṣabhāḥ |
pratītāḥ praṇayodvignāḥ kāryaṃ nijagadurnijam || 25 ||

maharṣe vindhyagiriṇā niruddho'rkavinirgamaḥ |
trailokyaṃ tena saṃviṣṭaṃ hāhābhūtamacetanam || 26 ||
tad□vṛddhiṃ stambhaya mune nijayā tapasaḥ śriyā |
bhavatastejasāgastya nūnaṃ namro bhaviṣyati |
etadevāsmadīyaṃ ca kāryaṃ kartavyamasti hi || 27 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ daśamaskandhe agastyāśvāsanavarṇanaṃ nāma ṣaṣṭho'dhyāyaḥ || 6 ||

English translation

1-6. Suta said O Risis! Hearing the words of the Lord of Laksmi, all the Devas became pleased and they spoke. The Devas said O Deva of the Devas! O Maha Visnu! O Thou, the Creator, Preserver and the Destroyer of the Universe! O Visnu! The Bindhya mountain has risen very high and it has stopped the Sun's course. Therefore all the works on earth are suspended. We are not receiving our share of Yajhas. Now where we will go, what we will do, we do not know. S'ri Bhagavan said "O Devas! There is now in Benares the Muni Agastya of indomitable power, in devoted service of that Primordial S'akti Bhagavati, the Creatrix of this Universe. This Muni alone can put a stop to this abnormal Bindhya Range. Therefore it behoves you all to go to that fiery Dvija Agastya at Benares where the people get Nirvana; the Highest Place and pray to him (to kindly fulfil your object)."

7-19. Suta said: - O Risis! Thus ordered by Visnu, the gods felt themselves comforted and, saluting Him, went to the city of Benares.

In a moment they went to the Holy City of Benares, and bathing there at the Manikarnika ghat, worshipped the Devas with devotion and offered Tarpanas to the Piths and duly made their charities. Then they went to the excellent As'rama of the Muni Agastya. The hermitage was full of quiet quadruped animals; adorned with various trees, peacocks, herons, geese and Chakravakas and various other birds, tigers, wolves, deer, the wild boars, rhinoceros, young elephants, Ruru deer and others. Though there were the ferocious animals, yet the place was free from fear and it looked exceedingly beautiful. On arriving before the Muni, the gods fell prostrate before

him and bowed down again and again to him. They then chanted hymns to him and said O Lord of Dvijas! O Thou honoured and most worshipful! Victory to Thee. Thou art sprung from a water jar. Thou art the destroyer of VatapT, the Asura. Obeisance to Thee! O Thou, full of S'ri, the son of Mitravaruna! Thou art the husband of Lopamudra. Thou art the store house of all knowledge. Thou art the source of all the S'astras. Obeisance to Thee! At Thy rise, the waters of the ocean become bright and clear; so obeisance to Thee! At Thy rise (Canopus) the Kas'a flower blossoms. Thou art adorned with clots of matted hair on Thy head and Thou always livest with Thy disciples. S'ri Rama Chandra is one of Thy chief disciples. O great Muni! Thou art entitled to praise from all the Devas! O Best! The Store-house of all qualities! O great Muni! We now bow down to Thee and Thy wife Lopamudra! O Lord! O very Energetic! We all are very much tormented by an unbearable pain inflicted on us by the Bindhya Range and we therefore take refuge of Thee. Be gracious unto us. Thus praised by the gods, the highly religious Muni Agastya, the twice born, smiled and graciously said

20-27. O Devas! You are the lords of the three worlds, superior to all, highsouled, and the preserver of the Lokas. If you wish, you can favour, disfavour, do anything. Especially He who is the Lord of

heavens, whose weapon is the thunderbolt, and the eight Siddhis are ever at his service is your Indra, the Lord of the Devas. What is there that he cannot do? Then there is Agni, Who burns everything and always carries oblations to the gods and the Pitris, Who is the mouth piece of the Devas. Is there anything impracticable with him!

O Devas! Then again Yama is there amongst you, the Lord of the Raksasas, the Witness of all actions, and always quick in giving punishment to the offenders, that terrible looking Yama Raja. What is there that he cannot accomplish?

still, O Devas! if there be anything required by you that awaits my co-operation, give out at once and I will do it undoubtedly. Hearing these words of the Muni, the Devas became very glad and joyfully began to say what they wanted. O Maharsi! The Bindhya mountain has risen very high and thwarted the Sun's course in the Heavens. A cry of universal distress and consternation has arisen and the three worlds are now verging to the ruins. O Muni! Now what we want is this that Thou, by Thy power of Tapas, curbest the rise of this Bindhya Mountain. O Agastya! Certainly, by Thy fire and austerities, that mountain will be brought down and humiliated. This is what we want.

Here ends the Sixth Chapter of the Tenth Book on the Devas' praying to the Muni Agastya for checking the abnormal rise of the Bindhya Range in the Maha Puranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Tenth Skandha · Chapter 7

On The Checking Of The Rise Of The

Chapter 274 of 318 · 27 detected Sanskrit verse markers

Sanskrit

सूत उवाच
इति वाक्यं समाकर्ण्य विबुधानां द्विजोत्तमः ।
करिष्ये कार्यमेतद्वः प्रत्युवाच ततो मुनिः ॥ १ ॥
अङ्गीकृते तदा कार्ये मुनिना कुम्भजन्मना ।
देवाः प्रमुदिताः सर्वे बभूबुर्द्विजसत्तमाः ॥ २ ॥
ते देवाः स्वानि धिष्ण्यानि भेजिरे मुनिवाक्यतः ।
पत्नीं मुनिवरः श्रीमानुवाच नृपकन्यकाम् ॥ ३ ॥
अये नृपसुते प्राप्तो विघ्नोऽनर्थस्य कारकः ।
भानुमार्गनिरोधेन कृतो विन्ध्यमहीभृता ॥ ४ ॥
आज्ञातं कारणं तच्च स्मृतं वाक्यं पुरातनम् ।
काशीमुद्दिश्य यद्गीतं मुनिभिस्तत्त्वदर्शिभिः ॥ ५ ॥
अविमुक्तं न मोक्तव्यं सर्वथैव मुमुक्षुभिः ।
किन्तु विघ्ना भविष्यन्ति काश्यां निवसतां सताम् ॥ ६ ॥
सोऽन्तरायो मया प्राप्तः काश्यां निवसता प्रिये ।

इत्येवमुक्त्वा भार्यां तां मुनिः परमतापनः ॥ ७ ॥
मणिकर्ण्यां समाप्लुत्य दृष्ट्वा विश्वेश्वरं विभुम् ।
दण्डपाणिं समभ्यर्च्य कालराजं समागतः ॥ ८ ॥
कालराज महाबाहो भक्तानां भयहारक ।
कथं दूरयसे पुर्याः काशीपुर्यास्त्वमीश्वरः ॥ ९ ॥
त्वं काशीवासविघ्नानां नाशको भक्तरक्षकः ।
मां किं दूरयसे स्वामिन् भक्तार्तिविनिवारक ॥ १० ॥
परापवादो नोक्तो मे न पैशुन्यं न चानृतम् ।
केन कर्मविपाकेन काश्या दूरं करोषि माम् ॥ ११ ॥
एवं प्रार्थ्य च तं कालनाथं कुम्भोद्भवो मुनिः ।
जगाम साक्षिविघ्नेशं सर्वविघ्ननिवारणम् ॥ १२ ॥
तं दृष्ट्वाभ्यर्च्य सम्प्रार्थ्य ततः पुर्या विनिर्गतः ।
लोपामुद्रापतिः श्रीमानगस्त्यो दक्षिणां दिशम् ॥ १३ ॥
काशीविरहसन्तप्तो महाभाग्यनिधिर्मुनिः ।

संस्मृत्यानुक्षणं काशीं जगाम सह भार्यया ॥ १४ ॥
तपोयानमिवारुह्य निमिषार्धेन वै मुनिः ।

अग्रे ददर्श तं विन्ध्यं रुद्धाम्बरमथोन्नतम् ॥ १५ ॥
चकम्पे चाचलस्तूर्णं दृष्ट्वैवाग्रे स्थितं मुनिम् ।
गिरिः खर्वतरो भूत्वा विवक्षुरवनीमिव ॥ १६ ॥
दण्डवत्पतितो भूमौ साष्टाङ्गं भक्तिभावितः ।
तं दृष्ट्वा नम्रशिखरं विन्ध्यं नाम महागिरिम् ॥ १७ ॥
प्रसन्नवदनोऽगस्त्यो मुनिर्विन्ध्यमथाब्रवीत् ।
वत्सैवं तिष्ठ तावत्त्वं यावदागम्यते मया ॥ १८ ॥
अशक्तोऽहं गण्डशैलारोहणे तव पुत्रक ।
एवमुक्त्वा मुनिर्याम्यदिशं प्रति गमोत्सुकः ॥ १९ ॥
आरुह्य तस्य शिखराण्यवारुहदनुक्रमात् ।
गतो याम्यदिशं चापि श्रीशैलं प्रेक्ष्य वर्त्मनि ॥ २० ॥
मलयाचलमासाद्य तत्राश्रमपरोऽभवत् ।

सापि देवी तत्र विन्ध्यमागता मनुपूजिता ॥ २१ ॥
लोकेषु प्रथिता विन्ध्यवासिनीति च शौनक ।
सूत उवाच
एतच्चरित्रं परमं शत्रुनाशनमुत्तमम् ॥ २२ ॥
अगस्त्यविन्ध्यनगयोराख्यानं पापनाशनम् ।
राज्ञां विजयदं तच्च द्विजानां ज्ञानवर्धनम् ॥ २३ ॥
वैश्यानां धान्यधनदं शूद्राणां सुखदं तथा ।
धर्मार्थी धर्ममाप्नोति धनार्थी धनमाप्नुयात् ॥ २४ ॥
कामानवाप्नुयात्कामी भक्त्या चास्य सकृच्छ्रवात् ।
एवं स्वायम्भुवमनुर्देवीमाराध्य भक्तितः ॥ २५ ॥
लेभे राज्यं धरायाश्च निजमन्वन्तराश्रयम् ।
इत्येतद्वर्णितं सौम्य मया मन्वन्तराश्रितम् ।
आद्यं चरित्रं श्रीदेव्याः किं पुनः कथयामि ते ॥ २६ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां दशमस्कन्धे विन्ध्यवृद्ध्यवरोधवर्णनं नाम सप्तमोऽध्यायः ॥ ७ ॥

Roman transliteration

sūta uvāca
iti vākyaṃ samākarṇya vibudhānāṃ dvijottamaḥ |
kariṣye kāryametadvaḥ pratyuvāca tato muniḥ || 1 ||
aṅ□gīkṛte tadā kārye muninā kumbhajanmanā |
devāḥ pramuditāḥ sarve babhūburdvijasattamāḥ || 2 ||
te devāḥ svāni dhiṣṇyāni bhejire munivākyataḥ |
pat□nīṃ munivaraḥ śrīmānuvāca nṛpakanyakām || 3 ||
aye nṛpasute prāpto vighno'narthasya kārakaḥ |
bhānumārganirodhena kṛto vindhyamahībhṛtā || 4 ||
ājñātaṃ kāraṇaṃ tacca smṛtaṃ vākyaṃ purātanam |
kāśīmuddiśya yad□gītaṃ munibhistattvadarśibhiḥ || 5 ||

avimuktaṃ na moktavyaṃ sarvathaiva mumukṣubhiḥ |
kintu vighnā bhaviṣyanti kāśyāṃ nivasatāṃ satām || 6 ||
so'ntarāyo mayā prāptaḥ kāśyāṃ nivasatā priye |

ityevamuktvā bhāryāṃ tāṃ muniḥ paramatāpanaḥ || 7 ||
maṇikarṇyāṃ samāplutya dṛṣṭvā viśveśvaraṃ vibhum |
daṇḍapāṇiṃ samabhyarcya kālarājaṃ samāgataḥ || 8 ||
kālarāja mahābāho bhaktānāṃ bhayahāraka |
kathaṃ dūrayase puryāḥ kāśīpuryāstvamīśvaraḥ || 9 ||
tvaṃ kāśīvāsavighnānāṃ nāśako bhaktarakṣakaḥ |
māṃ kiṃ dūrayase svāmin bhaktārtivinivāraka || 10 ||
parāpavādo nokto me na paiśunyaṃ na cānṛtam |
kena karmavipākena kāśyā dūraṃ karoṣi mām || 11 ||
evaṃ prārthya ca taṃ kālanāthaṃ kumbhod□bhavo muniḥ |
jagāma sākṣivighneśaṃ sarvavighnanivāraṇam || 12 ||
taṃ dṛṣṭvābhyarcya samprārthya tataḥ puryā vinirgataḥ |
lopāmudrāpatiḥ śrīmānagastyo dakṣiṇāṃ diśam || 13 ||
kāśīvirahasantapto mahābhāgyanidhirmuniḥ |

saṃsmṛtyānukṣaṇaṃ kāśīṃ jagāma saha bhāryayā || 14 ||
tapoyānamivāruhya nimiṣārdhena vai muniḥ |
agre dadarśa taṃ vindhyaṃ ruddhāmbaramathonnatam || 15 ||
cakampe cācalastūrṇaṃ dṛṣṭvaivāgre sthitaṃ munim |
giriḥ kharvataro bhūtvā vivakṣuravanīmiva || 16 ||
daṇḍavatpatito bhūmau sāṣṭāṅ□gaṃ bhaktibhāvitaḥ |
taṃ dṛṣṭvā namraśikharaṃ vindhyaṃ nāma mahāgirim || 17 ||
prasannavadano'gastyo munirvindhyamathābravīt |
vatsaivaṃ tiṣṭha tāvattvaṃ yāvadāgamyate mayā || 18 ||
aśakto'haṃ gaṇḍaśailārohaṇe tava putraka |
evamuktvā muniryāmyadiśaṃ prati gamotsukaḥ || 19 ||
āruhya tasya śikharāṇyavāruhadanukramāt |
gato yāmyadiśaṃ cāpi śrīśailaṃ prekṣya vartmani || 20 ||
malayācalamāsādya tatrāśramaparo'bhavat |

sāpi devī tatra vindhyamāgatā manupūjitā || 21 ||
lokeṣu prathitā vindhyavāsinīti ca śaunaka |
sūta uvāca
etaccaritraṃ paramaṃ śatrunāśanamuttamam || 22 ||
agastyavindhyanagayorākhyānaṃ pāpanāśanam |
rājñāṃ vijayadaṃ tacca dvijānāṃ jñānavardhanam || 23 ||
vaiśyānāṃ dhānyadhanadaṃ śūdrāṇāṃ sukhadaṃ tathā |
dharmārthī dharmamāpnoti dhanārthī dhanamāpnuyāt || 24 ||
kāmānavāpnuyātkāmī bhaktyā cāsya sakṛcchravāt |
evaṃ svāyambhuvamanurdevīmārādhya bhaktitaḥ || 25 ||
lebhe rājyaṃ dharāyāśca nijamanvantarāśrayam |
ityetadvarṇitaṃ saumya mayā manvantarāśritam |
ādyaṃ caritraṃ śrīdevyāḥ kiṃ punaḥ kathayāmi te || 26 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ daśamaskandhe
vindhyavṛddhyavarodhavarṇanaṃ nāma saptamo'dhyāyaḥ || 7 ||

English translation

1-21. Suta said Hearing the words of the Devas, Agastya, the Best of the Brahmins promised that he would carry out their works. O Risis! All the Devas then became very glad when the Muni, born of the water jar, promised thus. They then bade good-bye to him and went back gladly to their own abodes. The Muni then spoke to his wife thus "O daughter of the King! The Bindhya Mountain has baffled the progress of the Sun's course and has thus caused a great mischief. What the Munis, the Seers of truths said before referring to Kas'i, all are now coming to my mind when I am thinking why this disturbance has overtaken me. They said that various hindrances would come to him at every step, who is a Sadhu intending to settle at Kas'i. Let him who wants Mukti, never quit Kas'i, the Avimukta place in any case. But, O Dear! Today I have got one hindrance during my stay at Kas'i." Thus talking with much regret on various subjects with his wife, the Muni bathed in the Manikarnika ghat, saw the Lord Vis'ves'vara worshipped Dandapani and went to the Kala Bhairava. He said in the following terms "O Mighty armed Kalabhairava! Thou destroyest the fear of the Bhaktas; Thou art the God of this Kas'i City. Then why art Thou driving me away from this Kas'idham. O Lord! Thou removest all the obstacles of the devotees and Thou preservest them. Then why, O Destroyer of the sorrows of the Bhaktas! art Thou removing me from here? Never I blamed others; nor did I practise any hypocrisy with any person nor did I lie; then under what sin. Thou art driving me away from Kas'i." O Risis! Thus praying to Kala Bhairava, the Muni Agastya, born of water jar and the husband of Lopamudra, went to Saksi Ganes'a, the Destroyer of all evils and seeing and worshipping Him, went out of Kas'i and proceeded to the south. The Muni, the ocean of great fortune, left Kas'i; but he became very much distressed to leave it and he remembered it always. He began to march on with his wife. As if riding on his car of asceticism he arrived

at the Bindhya mountain in the twinkling of an eye and saw that the Mountain had risen very high and obstructed the passage of the Sun in the Heavens. The Bindhya Mountain, seeing the Muni Agastya in front, began to tremble and as if desirous to speak something to the earth in a whisper became low and dwarfish and bowed down to the Muni and fell down with devotion in sastangas with devotion just like a stick dropped flat on the ground before the Muni.

Seeing the Bindhya thus low, the Muni Agastya became pleased and spoke with a gracious look "O Child! Better remain in this state until I come back. For, O Child! I am quite unable to ascend to your lofty heights." Thus saying, the Muni became eager to go to the south; and, crossing the peaks of the Bindhya, alighted gradually again to the plains. He went on further to the south and saw the S'ri S'aila Mountain and at last went to the Malayachala and there, building his As'rama (hermitage), settled himself. O Saunaka! The Devi Bhagavati, worshipped by the Muni went to the Bindhya Mountain and settled there and became known, in the three worlds, by the name of Bindhyavasini.

22-26. Suta said Anybody who hears this highly pure narrative of the Muni Agastya and Bindhya, becomes freed of all his sins. All his enemies are destroyed in no time. This hearing gives knowledge to the Brahmanas, victory to the Ksattriyas, wealth and corn to the Vais'yas and happiness to the S'udras.

If anybody once hears this narrative, he gets Dharma if he want Dharma, gets unbounded wealth if he wants wealth and gets all desires if he wants his desires fulfilled. In ancient times Svayambhuva Manu worshipped this Devi with devotion and got his kingdom for his own Manvantara period. O Saunaka! Thus I have

described to you the holy character of the Devi in this Manvantara. What more shall I say? Mention please.

Here ends the Seventh Chapter of the Tenth Book on the checking of the rise of the Bindhya Range in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Tenth Skandha · Chapter 8

On The Origin Of Manu

Chapter 275 of 318 · 25 detected Sanskrit verse markers

Sanskrit

शौनक उवाच
आद्यो मन्वन्तरः प्रोक्तो भवता चायमुत्तमः ।
अन्येषामुद्भवं ब्रूहि मनूनां दिव्यतेजसाम् ॥ १ ॥
सूत उवाच
एवमाद्यस्य चोत्पत्तिं श्रुत्वा स्वायम्भुवस्य हि ।
अन्येषां क्रमशस्तेषां सम्भूतिं परिपृच्छति ॥ २ ॥
नारदः परमो ज्ञानी देवीतत्त्वार्थकोविदः ।
नारद उवाच
मनूनां मे समाख्याहि सूत्पत्तिं च सनातन ॥ ३ ॥
श्रीनारायण उवाच
प्रथमोऽयं मनुः स्वायम्भुव उक्तो महामुने ।
देव्याराधनतो येन प्राप्तं राज्यमकण्टकम् ॥ ४ ॥
प्रियव्रतोत्तानपादौ मनुपुत्रौ महौजसौ ।
राज्यपालनकर्तारौ विख्यातौ वसुधातले ॥ ५ ॥

द्वितीयश्च मनुः स्वारोचिष उक्तो मनीषिभिः ।
प्रियव्रतसुतः श्रीमानप्रमेयपराक्रमः ॥ ६ ॥
स स्वारोचिषनामापि कालिन्दीकूलतो मनुः ।
निवासं कल्पयामास सर्वसत्त्वप्रियङ्करः ॥ ७ ॥
जीर्णपत्राशनो भूत्वा तपः कर्तुमनुव्रतः ।
देव्या मूर्तिं मृण्मयीं च पूजयामास भक्तितः ॥ ८ ॥
एवं द्वादश वर्षाणि वनस्थस्य तपस्यतः ।
देवी प्रादुरभूत्तात सहस्रार्कसमद्युतिः ॥ ९ ॥
ततः प्रसन्ना देवेशी स्तवराजेन सुव्रता ।
ददौ स्वारोचिषायैव सर्वमन्वन्तराश्रयम् ॥ १० ॥
आधिपत्यं जगद्धात्री तारिणीति प्रथामगात् ।
एवं स्वारोचिषमनुस्तारिण्याराधनात्ततः ॥ ११ ॥
आधिपत्यं च लेभे स सर्वारातिविवर्जितम् ।
धर्मं संस्थाप्य विधिवद्राज्यं पुत्रैः समं विभुः ॥ १२ ॥

भुक्त्वा जगाम स्वर्लोकं निजमन्वन्तराश्रयात् ।
तृतीय उत्तमो नाम प्रियव्रतसुतो मनुः ॥ १३ ॥

गङ्गाकूले तपस्तप्त्वा वाग्भवं सञ्जपन् रहः ।
वर्षाणि त्रीण्युपवसन् देव्यनुग्रहमाविशत् ॥ १४ ॥
स्तुत्वा देवीं स्तोत्रवरैर्भक्तिभावितमानसः ।
राज्यं निष्कण्टकं लेभे सन्ततिं चिरकालिकीम् ॥ १५ ॥
राज्योत्थान्यानि सौख्यानि भुक्त्वा धर्मान्युगस्य च ।
सोऽप्याजगाम पदवीं राजर्षिवरभाविताम् ॥ १६ ॥
चतुर्थस्तामसो नाम प्रियव्रतसुतो मनुः ।
नर्मदादक्षिणे कूले समाराध्य जगन्मयीम् ॥ १७ ॥
महेश्वरीं कामराजकूटजापपरायणः ।
वासन्ते शारदे काले नवरात्रसपर्यया ॥ १८ ॥
तोषयामास देवेशीं जलजाक्षीमनूपमाम् ।
तस्याः प्रसादमासाद्य नत्वा स्तोत्रैरनुत्तमैः ॥ १९ ॥

अकण्टकं महद्राज्यं बुभुजे गतसाध्वसः ।
पुत्रान्वलोद्धताञ्छूरान्दश वीर्यनिकेतनान् ॥ २० ॥
उत्पाद्य निजभार्यायां जगामाम्बरमुत्तमम् ।
पञ्चमो मनुराख्यातो रैवतस्तामसानुजः ॥ २१ ॥
कालिन्दीकूलमाश्रित्य जजाप कामसंज्ञकम् ।
बीजं परमवाग्दर्पदायकं साधकाश्रयम् ॥ २२ ॥
एतदाराधनादाप स्वाराज्यर्द्धिमनुत्तमाम् ।
बलमप्रहतं लोके सर्वसिद्धिविधायकम् ॥ २३ ॥
सन्ततिं चिरकालीनां पुत्रपौत्रमयीं शुभाम् ।
धर्मान्व्यस्य व्यवस्थाप्य विषयानुपभुज्य च ।
जगामाप्रतिमः शूरो महेन्द्रालयमुत्तमम् ॥ २४ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां दशमस्कन्धे मनूत्पत्तिवर्णनं नामाष्टमोऽध्यायः ॥ ८ ॥

Roman transliteration

śaunaka uvāca
ādyo manvantaraḥ prokto bhavatā cāyamuttamaḥ |
anyeṣāmud□bhavaṃ brūhi manūnāṃ divyatejasām || 1 ||
sūta uvāca
evamādyasya cotpattiṃ śrutvā svāyambhuvasya hi |
anyeṣāṃ kramaśasteṣāṃ sambhūtiṃ paripṛcchati || 2 ||
nāradaḥ paramo jñānī devītattvārthakovidaḥ |
nārada uvāca
manūnāṃ me samākhyāhi sūtpattiṃ ca sanātana || 3 ||
śrīnārāyaṇa uvāca
prathamo'yaṃ manuḥ svāyambhuva ukto mahāmune |
devyārādhanato yena prāptaṃ rājyamakaṇṭakam || 4 ||
priyavratottānapādau manuputrau mahaujasau |
rājyapālanakartārau vikhyātau vasudhātale || 5 ||

dvitīyaśca manuḥ svārociṣa ukto manīṣibhiḥ |
priyavratasutaḥ śrīmānaprameyaparākramaḥ || 6 ||
sa svārociṣanāmāpi kālindīkūlato manuḥ |
nivāsaṃ kalpayāmāsa sarvasattvapriyaṅ□karaḥ || 7 ||
jīrṇapatrāśano bhūtvā tapaḥ kartumanuvrataḥ |
devyā mūrtiṃ mṛṇmayīṃ ca pūjayāmāsa bhaktitaḥ || 8 ||
evaṃ dvādaśa varṣāṇi vanasthasya tapasyataḥ |
devī prādurabhūttāta sahasrārkasamadyutiḥ || 9 ||
tataḥ prasannā deveśī stavarājena suvratā |
dadau svārociṣāyaiva sarvamanvantarāśrayam || 10 ||
ādhipatyaṃ jagaddhātrī tāriṇīti prathāmagāt |
evaṃ svārociṣamanustāriṇyārādhanāttataḥ || 11 ||
ādhipatyaṃ ca lebhe sa sarvārātivivarjitam |
dharmaṃ saṃsthāpya vidhivad□rājyaṃ putraiḥ samaṃ vibhuḥ || 12 ||

bhuktvā jagāma svarlokaṃ nijamanvantarāśrayāt |
tṛtīya uttamo nāma priyavratasuto manuḥ || 13 ||
gaṅ□gākūle tapastaptvā vāgbhavaṃ sañjapan rahaḥ |
varṣāṇi trīṇyupavasan devyanugrahamāviśat || 14 ||
stutvā devīṃ stotravarairbhaktibhāvitamānasaḥ |
rājyaṃ niṣkaṇṭakaṃ lebhe santatiṃ cirakālikīm || 15 ||
rājyotthānyāni saukhyāni bhuktvā dharmānyugasya ca |
so'pyājagāma padavīṃ rājarṣivarabhāvitām || 16 ||
caturthastāmaso nāma priyavratasuto manuḥ |
narmadādakṣiṇe kūle samārādhya jaganmayīm || 17 ||
maheśvarīṃ kāmarājakūṭajāpaparāyaṇaḥ |
vāsante śārade kāle navarātrasaparyayā || 18 ||
toṣayāmāsa deveśīṃ jalajākṣīmanūpamām |
tasyāḥ prasādamāsādya natvā stotrairanuttamaiḥ || 19 ||

akaṇṭakaṃ mahad□rājyaṃ bubhuje gatasādhvasaḥ |
putrānvaloddhatāñchūrāndaśa vīryaniketanān || 20 ||
utpādya nijabhāryāyāṃ jagāmāmbaramuttamam |
pañcamo manurākhyāto raivatastāmasānujaḥ || 21 ||
kālindīkūlamāśritya jajāpa kāmasaṃjñakam |
bījaṃ paramavāgdarpadāyakaṃ sādhakāśrayam || 22 ||
etadārādhanādāpa svārājyarddhimanuttamām |
balamaprahataṃ loke sarvasiddhividhāyakam || 23 ||
santatiṃ cirakālīnāṃ putrapautramayīṃ śubhām |
dharmānvyasya vyavasthāpya viṣayānupabhujya ca |
jagāmāpratimaḥ śūro mahendrālayamuttamam || 24 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ daśamaskandhe manūtpattivarṇanaṃ nāmāṣṭamo'dhyāyaḥ || 8 ||

English translation

1. Saunaka said “O Suta! You have described the beautiful narrative of the first Manu Svayambhuva. Now kindly describe to us the narratives of other highly energetic Deva-like Manus.”

2-3. Suta said “O Risis! The very wise Narada, well versed in the knowledge of S’ri Devi, hearing the glorious character of the first Svayambhuva Manu, became desirous to hear of the other Manus and asked the Eternal Narayana O Deva! Now favour me by reciting the origin and narratives of the other

Manus."

4. Narayana said O Devarsi! I have already spoken to you everything regarding the first Manu. He had worshipped the Devi Bhagavati, and thus he got his foeless kingdom. You know that then.

5-24 Manu had two sons of great prowess, Priyavrata and Uttanapada. They governed their kingdoms with fame. The son of this Priyavrata, of indomitable valour, is known by the wise as the second Svarochisa Manu. Dear to all the beings, this Svarochisa Manu built his hermitage near the banks of the Kalindi (the Jumna) and there making an earthen image of the Devi Bhagavati, worshipped the Devi with devotion, subsisting on dry leaves and thus practised severe austerities. Thus he passed his twelve years in that forest; when, at last, the Devi Bhagavati, resplendent with brilliance of the thousand Suns, became visible to him. She got very much pleased with his devotional stotrams. The Devi, the Saviour of the Devas, and Who was of good vows, granted to him the sovereignty for one Manvantara. Thus the Devi became famous by the name Tarini Jagaddhatri. O Narada! Thus, by worshipping the Devi Tarini, Svarochisa obtained safely the foeless kingdom. Then

establishing the Dharma duly, he enjoyed his kingdonn with his sons; and, when the period of his manvantara expired, he went to the Heavens. Priyavrata's son named Uttama became the third Manu.

On the banks of the Ganges, be practised tapasya and repeated the Vija Mantra of Vagbhava, in a solitary place for three years and became blessed with the favour of the Devi. With rapt devotion he sang hymns wholly to the Devi with his mind full; and, by Her boon, got the foeless kingdom and a continual succession of sons and grandsons. Thus, enjoying the pleasures of his kingdom and the gifts of the Yuga Dharma, got in the end, the excellent place, obtained by the best Rajarsis. A very happy result. Priyavarata's another son named Tamasa became the fourth Manu. He practised austerities and repeated the Kama Vija Mantra, the Spiritual Password of Kama on the southern banks of the Narmada river and worshipped the World Mother. In the spring and in the autumn he observed the nine nights' vow (the Navaratri) and worshipped the excellent lotus eyed Deves'i and pleased Her. On obtaining the Devi's favour, he chanted excellent hymns to Her and made pranams. There he enjoyed the extensive kingdom without any fear from any foe or from any other source of danger. He generated, in the womb of his wife, ten sons, all very powerful and mighty, and then he departed, to the excellent region in the Heavens.

The young brother of Tamasa, Raivata became the Fifth Manu and practised austerities on the banks of the Kalindi (the Jumna) and repeated the Kama Vija Mantra, the spiritual password of Kama, the resort of the Sadhakas, capable to give the highest power of speech and to yield all the Siddhis, and thus he worshipped the Devi. He obtained excellent heavens, indomitable power, unhampered and capable of all success and a continual line of sons, grandsons, etc. Then the unrivalled excellent hero Raivata Manu established the several divisions of Dharma and enjoying all the worldly pleasures, went to the excellent region of Indra.

Here ends the Eighth Chapter of the Tenth Book on the origin of Manu in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Tenth Skandha · Chapter 9

On The Narrative Of Chaksusa Manu

Chapter 276 of 318 · 30 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
अथातः श्रूयतां चित्रं देवीमाहात्म्यमुत्तमम् ।
अङ्गपुत्रेण मनुना यथाऽऽप्तं राज्यमुत्तमम् ॥ १ ॥
अङ्गस्य राज्ञः पुत्रोऽभूच्चाक्षुषो मनुरुत्तमः ।
षष्ठः सुपुलहं नाम ब्रह्मर्षिं शरणं गतः ॥ २ ॥
ब्रह्मर्षे त्वामहं प्राप्तः शरणं प्रणतार्तिहन् ।
शाधि मां किङ्करंस्वामिन् येनाहं प्राप्नुयां श्रियम् ॥ ३ ॥
मेदिन्याश्चाधिपत्यं मे स्याद्यथावदखण्डितम् ।
अव्याहतं भुजबलं शस्त्रास्त्रनिपुणं क्षमम् ॥ ४ ॥
सन्ततिश्चिरकालीनाप्यखण्डं वय उत्तमम् ।
अन्तेऽपवर्गलाभश्च स्यात्तथोपदिशाद्य मे ॥ ५ ॥
इत्येवं वचनं तस्य मनोः कर्णपथेऽभवत् ।
प्रत्युवाच मुनिः श्रीमान् देव्याः संराधनं परम् ॥ ६ ॥
राजन्नाकर्णय वचो मम श्रोत्रसुखं महत् ।

शिवामाराधयाद्य त्वं तत्प्रसादादिदं भवेत् ॥ ७ ॥
चाक्षुष उवाच
कीदृगाराधनं देव्यास्तस्याः परमपावनम् ।
केनाकारेण कर्तव्यं कारुण्याद्वक्तुमर्हसि ॥ ८ ॥
मुनिरुवाच
राजन्नाकर्ण्यतां देव्याः पूजनं परमव्ययम् ।
वाग्भवं बीजमव्यक्तं सञ्जप्यमनिशं तथा ॥ ९ ॥
त्रिकालं सञ्जपन्मर्त्यो भुक्तिमुक्ती लभेत्तु हि ।
न बीजं वाग्भवादन्यदस्ति राजन्यनन्दन ॥ १० ॥
जपात्सिद्धिकरं वीर्यबलवृद्धिकरं परम् ।
एतस्य जापात्पाद्मोऽपि सृष्टिकर्ता महाबलः ॥ ११ ॥
विष्णुर्यज्जपतः सृष्टिपालकः परिकीर्तितः ।
महेश्वरोऽपि संहर्ता यज्जपादभवन्नृप ॥ १२ ॥
लोकपालास्तथान्येऽपि निग्रहानुग्रहक्षमाः ।

यदाश्रयादभूवंस्ते बलवीर्यमदोद्धताः ॥ १३ ॥
एवं त्वमपि राजन्य महेशीं जगदम्बिकाम् ।

समाराध्य महर्द्धिं च लप्स्यसेऽचिरकालतः ॥ १४ ॥
एवं स मुनिवर्येण पुलहेन प्रबोधितः ।
अङ्गपुत्रस्तपस्तप्तुं जगाम विरजां नदीम् ॥ १५ ॥
स च तेपे तपस्तीव्रं वाग्भवस्य जपे रतः ।
बीजस्य पृथिवीपालः शीर्णपर्णाशनो विभुः ॥ १६ ॥
प्रथमेऽब्दे पल्लवाशो द्वितीये तोयभक्षणः ।
तृतीयेऽब्दे पवनभुक् तस्थौ स्थाणुरिवाचलः ॥ १७ ॥
एवं द्वादश वर्षाणि त्यक्ताहारस्य भूभुजः ।
वाग्भवं जपतो नित्यं मतिरासीच्छुभान्विता ॥ १८ ॥
तथा च देव्याः परमं मन्त्रं सज्जपतो रहः ।
प्रादुरासीज्जगन्माता साक्षाच्छ्रीपरमेश्वरी ॥ १९ ॥
तेजोमयी दुराधर्षा सर्वदेवमयीश्वरी ।

उवाचाङ्गतनूजं तं प्रसन्ना ललिताक्षरम् ॥ २० ॥
देव्युवाच
पृथिवीपाल ते यत्स्याच्चिन्तितं परमं वरम् ।
तद्ब्रूहि सम्प्रदास्यामि तपसा ते सुतोषिता ॥ २१ ॥
चाक्षुष उवाच
जानासि देवदेवेशि यत्प्रार्थ्यं मनसेप्सितम् ।
अन्तर्यामिस्वरूपेण तत्सर्वं देवपूजिते ॥ २२ ॥
तथापि मम भाग्येन जातं यत्तव दर्शनम् ।
ब्रवीमि देवि मे देहि राज्यं मन्वन्तराश्रितम् ॥ २३ ॥
देव्युवाच
दत्तं मन्वन्तरस्यास्य राज्यं राजन्यसत्तम ।
पुत्रा महाबलास्ते च भविष्यन्ति गुणाधिकाः ॥ २४ ॥
राज्यं निष्कण्टकं भावि मोक्षोऽन्ते चापि निश्चितः ।
एवं दत्त्वा परं देवी मनवे वरमुत्तमम् ॥ २५ ॥

जगामादर्शनं सद्यस्तेन भक्त्या च संस्तुता ।
सोऽपि राजा मनुः षष्ठः प्रसादात्तु तदाश्रयात् ॥ २६ ॥
बभूव मनुमान्योऽसौ सार्वभौमसुखैर्वृतः ।
पुत्रास्तस्य बलोद्युक्ताः कार्यभारसहादृताः ॥ २७ ॥
देवीभक्ताश्च शूराश्च महाबलपराक्रमाः ।
अन्यत्र माननीयाश्च महाराज्यसुखास्पदाः ॥ २८ ॥
एवं च चाक्षुषमनुर्देव्याराधनतः प्रभुः ।
बभूव मनुवर्योऽसौ जगामान्ते शिवापदम्॥ २९ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां दशमस्कन्धे देवीचरित्रे चाक्षुषमनुवृत्तवर्णनं नाम नवमोऽध्यायः ॥ ९ ॥

Roman transliteration

śrīnārāyaṇa uvāca
athātaḥ śrūyatāṃ citraṃ devīmāhāktyamuttamam |
aṅ□gaputreṇa manunā yathā''ptaṃ rājyamuttamam || 1 ||
aṅ□gasya rājñaḥ putro'bhūccākṣuṣo manuruttamaḥ |
ṣaṣṭhaḥ supulahaṃ nāma brahmarṣiṃ śaraṇaṃ gataḥ || 2 ||
brahmarṣe tvāmahaṃ prāptaḥ śaraṇaṃ praṇatārtihan |
śādhi māṃ kiṅ□karaṃsvāmin yenāhaṃ prāpnuyāṃ śriyam || 3 ||
medinyāścādhipatyaṃ me syādyathāvadakhaṇḍitam |
avyāhataṃ bhujabalaṃ śastrāstranipuṇaṃ kṣamam || 4 ||
santatiścirakālīnāpyakhaṇḍaṃ vaya uttamam |
ante'pavargalābhaśca syāttathopadiśādya me || 5 ||
ityevaṃ vacanaṃ tasya manoḥ karṇapathe'bhavat |
pratyuvāca muniḥ śrīmān devyāḥ saṃrādhanaṃ param || 6 ||
rājannākarṇaya vaco mama śrotrasukhaṃ mahat |

śivāmārādhayādya tvaṃ tatprasādādidaṃ bhavet || 7 ||
cākṣuṣa uvāca
kīdṛgārādhanaṃ devyāstasyāḥ paramapāvanam |
kenākāreṇa kartavyaṃ kāruṇyādvaktumarhasi || 8 ||
muniruvāca
rājannākarṇyatāṃ devyāḥ pūjanaṃ paramavyayam |
vāgbhavaṃ bījamavyaktaṃ sañjapyamaniśaṃ tathā || 9 ||
trikālaṃ sañjapanmartyo bhuktimuktī labhettu hi |
na bījaṃ vāgbhavādanyadasti rājanyanandana || 10 ||
japātsiddhikaraṃ vīryabalavṛddhikaraṃ param |
etasya jāpātpādmo'pi sṛṣṭikartā mahābalaḥ || 11 ||
viṣṇuryajjapataḥ sṛṣṭipālakaḥ parikīrtitaḥ |
maheśvaro'pi saṃhartā yajjapādabhavannṛpa || 12 ||
lokapālāstathānye'pi nigrahānugrahakṣamāḥ |

yadāśrayādabhūvaṃste balavīryamadoddhatāḥ || 13 ||
evaṃ tvamapi rājanya maheśīṃ jagadambikām |
samārādhya maharddhiṃ ca lapsyase'cirakālataḥ || 14 ||
evaṃ sa munivaryeṇa pulahena prabodhitaḥ |
aṅ□gaputrastapastaptuṃ jagāma virajāṃ nadīm || 15 ||
sa ca tepe tapastīvraṃ vāgbhavasya jape rataḥ |
bījasya pṛthivīpālaḥ śīrṇaparṇāśano vibhuḥ || 16 ||
prathame'bde pallavāśo dvitīye toyabhakṣaṇaḥ |
tṛtīye'bde pavanabhuk tasthau sthāṇurivācalaḥ || 17 ||
evaṃ dvādaśa varṣāṇi tyaktāhārasya bhūbhujaḥ |
vāgbhavaṃ japato nityaṃ matirāsīcchubhānvitā || 18 ||
tathā ca devyāḥ paramaṃ mantraṃ sajjapato rahaḥ |
prādurāsījjaganmātā sākṣācchrīparameśvarī || 19 ||
tejomayī durādharṣā sarvadevamayīśvarī |

uvācāṅ□gatanūjaṃ taṃ prasannā lalitākṣaram || 20 ||
devyuvāca
pṛthivīpāla te yatsyāccintitaṃ paramaṃ varam |
tad□ brūhi sampradāsyāmi tapasā te sutoṣitā || 21 ||
cākṣuṣa uvāca
jānāsi devadeveśi yatprārthyaṃ manasepsitam |

antaryāmisvarūpeṇa tatsarvaṃ devapūjite || 22 ||
tathāpi mama bhāgyena jātaṃ yattava darśanam |
bravīmi devi me dehi rājyaṃ manvantarāśritam || 23 ||
devyuvāca
dattaṃ manvantarasyāsya rājyaṃ rājanyasattama |
putrā mahābalāste ca bhaviṣyanti guṇādhikāḥ || 24 ||
rājyaṃ niṣkaṇṭakaṃ bhāvi mokṣo'nte cāpi niścitaḥ |
evaṃ dattvā paraṃ devī manave varamuttamam || 25 ||

jagāmādarśanaṃ sadyastena bhaktyā ca saṃstutā |
so'pi rājā manuḥ ṣaṣṭhaḥ prasādāttu tadāśrayāt || 26 ||
babhūva manumānyo'sau sārvabhaumasukhairvṛtaḥ |
putrāstasya balodyuktāḥ kāryabhārasahādṛtāḥ || 27 ||
devībhaktāśca śūrāśca mahābalaparākramāḥ |
anyatra mānanīyāśca mahārājyasukhāspadāḥ || 28 ||
evaṃ ca cākṣuṣamanurdevyārādhanataḥ prabhuḥ |
babhūva manuvaryo'sau jagāmānte śivāpadam|| 29 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ daśamaskandhe devīcaritre cākṣuṣamanuvṛttavarṇanaṃ nāma navamo'dhyāyaḥ || 9 ||

English translation

1-7. Narayana said O Narada! I will now narrate the suprenne glories of the Devi and the anecdote how Manu, the son of Anga, obtained excellent kingdom by worshipping the Devi Bhagavati. The son of the king Anga, named Chaksusa became the Sixth Manu.

One day he went to the Brahmarsi Pulaha Risi and taking his refuge said O Brahmarsi! Thou removest all the sorrows and afflictions of those that come under Thy refuge; I now take Thy refuge. Kindly advise Thy servant how he may become the Lord of an endless amount of wealth. O Muni! What can I do so that I may get the sole undisputed sway over the world? How my arms can wield the weapons and manipulate them so that they may not be baffled? How my race and line be constant and my youth remain ever the same, undecayed? And how can I, in the end, attain Mukti? O Muni! Kindly dost Thou give instructions to me on these points and oblige.

Hearing thus, the Muni wanted him to worship the Devi and said “O King! Listen attentively to what I say you today. Worship today the all auspicious S'akti; by Her grace, all your desires will be fulfilled.”

8. Chaksusa said “O Muni! What is that very holy worship of S’ri Bhagavati? How to do it? Kindly describe all these in detail.”

9-20. The Muni said O King! I will now disclose all about the excellent Puja of the Devi Bhagavati. Hear. You recite (mentally) always the seed mantra of Vakbhava (Speech) (The Deity being Maha Sarasvati). If any one makes japam (recites slowly) of the Vakbhava Vija thrice a day, one gets both the highest enjoyment here and, in the end, release (Mukti). O Son of a Ksattriya! There is no other Vija Mantra (word) better than this of Vak (the Word). Through the Japam of this Vija Mantra comes the increase of strength and prowess and all successes. By the Japam of this.

Brahma is so powerful and has become the Creator; Visnu preserves the Universe and MahesVara has become the Destroyer of the Universe. The other Dikpalas (the Regents of the quarters) and the other Siddhas have become very powerful by the power of this Mantra, and are capable of favouring

or disfavouring others. So, O King! You, too, worship the Devi of the Devas, the World Mother and ere long you will become the Lord of unbounded wealth. There is no doubt in this. O Narada! Thus advised by Pulaha Risi, the son of the King Anga went to the banks of the Viraja river to practise austerities. There the king Chaksusa remained absorbed in making Japam of the Vakbhava Vija Mantra and took for his food the leaves of the trees that dropped on the ground and thus practised severe austerities.

The first year he ate leaves; the second year he drank water and in the third year he sustained his life by breathing air simply and thus remained steady like a pillar. Thus he remained without food for twelve years. He went on making Japam of the Vakbhava Mantra and his heart and mind became purified. While he was sitting alone, absorbed in the meditation of the Devi Mantra, there appeared before him suddenly the ParamesVari, the World Mother, the Incarnate of Laksmi. The Highest Deity, full of dauntless fire and the Embodiment of all the Devas, spoke graciously in sweet words to Chaksusa, the son of Anga.

21-29. O Regent of the earth! I am pleased with your Tapasya. Now ask any boon that you want. I will give that to you. Chaksusa said "O Thou, worshipped by the Devas! O Sovereign of the Deva of the Devas! Thou art the Controller Inside; Thou art the Controller Outside. Thou knowest everything what I desire in my mind. Still, O Devi! When I am so fortunate as to see Thee, I say Thou grantest me the kingdom for the Manvantara period." The Devi said "O Best of the Ksattriyas! I grant unto you the kingdom of the whole

world for one manvantara. You will have many sons, very powerful, indeed, and well qualified. Your kingdom will be free from any danger till at last you will certainly get Mukti." Thus granting the excellent boon to Manu, She disappeared then and there, after being praised by Manu, with deep devotion. The Sixth Manu, then favoured by the Devi, enjoyed the sovereignty of the earth and other pleasures and became the best of the Manus. His sons became the devotees of the Devi, very powerful and expert and became respected by all and enjoyed the pleasures of the kingdom. Thus getting the supremacy by the worship of the Devi, the Chaksusa Manu became merged in the end in the Holy Feet of the Devi.

Here ends the Ninth Chapter of the Tenth Book on the narrative of Chaksusa Manu in the Mahapuranam S'rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Tenth Skandha · Chapter 10

On The Anecdote Of The King

Chapter 277 of 318 · 26 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
सप्तमो मनुराख्यातो मनुर्वैवस्वतः प्रभुः ।
श्राद्धदेवः परानन्दभोक्ता मान्यस्तु भूभुजाम् ॥ १ ॥
स च वैवस्वतमनुः परदेव्याः प्रसादतः ।
तथा तत्तपसा चैव जातो मन्वन्तराधिपः ॥ २ ॥
अष्टमो मनुराख्यातः सावर्णिः प्रथितः क्षितौ ।
स जन्मान्तर आराध्य देवीं तद्वरलाभतः ॥ ३ ॥
जातो मन्वन्तरपतिः सर्वराजन्यपूजितः ।
महापराक्रमी धीरो देवीभक्तिपरायणः ॥ ४ ॥
नारद उवाव
कथं जन्मान्तरे तेन मनुनाराधनं कृतम् ।
देव्याः पृथिव्युद्भवायास्तन्ममाख्यातुमर्हसि ॥ ५ ॥
श्रीनारायण उवाच
चैत्रवंशसमुद्भूतो राजा स्वारोचिषेऽन्तरे ।

सुरथो नाम विख्यातो महाबलपराक्रमः ॥ ६ ॥
गुणग्राही धनुर्धारी मान्यः श्रेष्ठः कविः कृती ।
धनसंग्रहकर्ता च दाता याचकमण्डले ॥ ७ ॥
अरीणां मर्दनो मानी सर्वास्त्रकुशलो बली ।
तस्यैकदा बभूवुस्ते कोलाविध्वंसिनो नृपाः ॥ ८ ॥
शत्रवः सैन्यसहिताः परिवार्येनमूर्जिताः ।
रुरुधुर्नगरीं तस्य राज्ञो मानधनस्य हि ॥ ९ ॥
तदा स सुरथो नाम राजा सैन्यसमावृतः ।
निर्ययौ नगरात्स्वीयात्सर्वशत्रुनिबर्हणः ॥ १० ॥
तदा स समरे राजा सुरथः शत्रुभिर्जितः ।
अमात्यैर्मन्त्रिभिश्चैव तस्य कोशगतं धनम् ॥ ११ ॥
हृतं सर्वमशेषेण तदातप्यत भूमिपः ।
निष्कासितश्च नगरात्स राजा परमद्युतिः ॥ १२ ॥
जगामाश्वमथारुह्य मृगयामिषतो वनम् ।

एकाकी विजनेऽरण्ये बभ्रामोद्भ्रान्तमानसः ॥ १३ ॥
मुनेः कस्यचिदागत्य स्वाश्रमं शान्तमानसः ।

प्रशान्तजन्तुसंयुक्तं मुनिशिष्यगणैर्युतम् ॥ १४ ॥
उवास कञ्चित्कालं स राजा परमशोभने ।
आश्रमे मुनिवर्यस्य दीर्घदृष्टेः सुमेधसः ॥ १५ ॥
एकदा स महीपालो मुनिं पूजावसानके ।
काले गत्वा प्रणम्याशु पप्रच्छ विनयान्वितः ॥ १६ ॥
मुने मम मनोदुःखं बाधते चाधिसम्भवम् ।
ज्ञाततत्त्वस्य भूदेव निष्प्रज्ञस्य च सन्ततम् ॥ १७ ॥
शत्रुभिर्निर्जितस्यापि हतराज्यस्य सर्वशः ।
तथापि तेषु मनसि ममत्वं जायते स्फुटम् ॥ १८ ॥
किं करोमि क्व गच्छामि कथं शर्म लभे मुने ।
त्वदनुग्रहमाशासे वद वेदविदां वर ॥ १९ ॥
मुनिरुवाच

आकर्णय महीपाल महाश्चर्यकरं परम् ।
देवीमाहात्म्यमतुलं सर्वकामप्रदं परम् ॥ २० ॥
जगन्मयी महामाया विष्णुब्रह्महरोद्भवा ।
सा बलादपहृत्यैव जन्तूनां मानसानि हि ॥ २१ ॥
मोहाय प्रतिसंयच्छेदिति जानीहि भूमिप ।
सा सृजत्यखिलं विश्वं सा पालयति सर्वदा ॥ २२ ॥
संहारे हररूपेण संहरत्येव भूमिप ।
कामदात्री महामाया कालरात्रिर्दुरत्यया ॥ २३ ॥
विश्वसंहारिणी काली कमला कमलालया ।
तस्यां सर्वं जगज्जातं तस्यां विश्वं प्रतिष्ठितम् ॥ २४ ॥
लयमेष्यति तस्यां च तस्मात्सैव परात्परा ।
तस्या देव्याः प्रसादश्च यस्योपरि भवेन्नृप ।
स एव मोहमत्येति नान्यथा धरणीपते ॥ २५ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां दशमस्कन्धे सुरथनृपतिवृमत्तवर्णनं नाम दशमोऽध्यायः ॥ १० ॥

Roman transliteration

śrīnārāyaṇa uvāca
saptamo manurākhyāto manurvaivasvataḥ prabhuḥ |
śrāddhadevaḥ parānandabhoktā mānyastu bhūbhujām || 1 ||
sa ca vaivasvatamanuḥ paradevyāḥ prasādataḥ |
tathā tattapasā caiva jāto manvantarādhipaḥ || 2 ||
aṣṭamo manurākhyātaḥ sāvarṇiḥ prathitaḥ kṣitau |
sa janmāntara ārādhya devīṃ tadvaralābhataḥ || 3 ||
jāto manvantarapatiḥ sarvarājanyapūjitaḥ |
mahāparākramī dhīro devībhaktiparāyaṇaḥ || 4 ||
nārada uvāva
kathaṃ janmāntare tena manunārādhanaṃ kṛtam |

devyāḥ pṛthivyud□bhavāyāstanmamākhyātumarhasi || 5 ||
śrīnārāyaṇa uvāca
caitravaṃśasamud□bhūto rājā svārociṣe'ntare |

suratho nāma vikhyāto mahābalaparākramaḥ || 6 ||
guṇagrāhī dhanurdhārī mānyaḥ śreṣṭhaḥ kaviḥ kṛtī |
dhanasaṃgrahakartā ca dātā yācakamaṇḍale || 7 ||
arīṇāṃ mardano mānī sarvāstrakuśalo balī |
tasyaikadā babhūvuste kolāvidhvaṃsino nṛpāḥ || 8 ||
śatravaḥ sainyasahitāḥ parivāryenamūrjitāḥ |
rurudhurnagarīṃ tasya rājño mānadhanasya hi || 9 ||
tadā sa suratho nāma rājā sainyasamāvṛtaḥ |
niryayau nagarātsvīyātsarvaśatrunibarhaṇaḥ || 10 ||
tadā sa samare rājā surathaḥ śatrubhirjitaḥ |
amātyairmantribhiścaiva tasya kośagataṃ dhanam || 11 ||
hṛtaṃ sarvamaśeṣeṇa tadātapyata bhūmipaḥ |
niṣkāsitaśca nagarātsa rājā paramadyutiḥ || 12 ||
jagāmāśvamathāruhya mṛgayāmiṣato vanam |

ekākī vijane'raṇye babhrāmod□bhrāntamānasaḥ || 13 ||
muneḥ kasyacidāgatya svāśramaṃ śāntamānasaḥ |
praśāntajantusaṃyuktaṃ muniśiṣyagaṇairyutam || 14 ||
uvāsa kañcitkālaṃ sa rājā paramaśobhane |
āśrame munivaryasya dīrghadṛṣṭeḥ sumedhasaḥ || 15 ||
ekadā sa mahīpālo muniṃ pūjāvasānake |
kāle gatvā praṇamyāśu papraccha vinayānvitaḥ || 16 ||
mune mama manoduḥkhaṃ bādhate cādhisambhavam |
jñātatattvasya bhūdeva niṣprajñasya ca santatam || 17 ||
śatrubhirnirjitasyāpi hṛtarājyasya sarvaśaḥ |
tathāpi teṣu manasi mamatvaṃ jāyate sphuṭam || 18 ||
kiṃ karomi kva gacchāmi kathaṃ śarma labhe mune |
tvadanugrahamāśāse vada vedavidāṃ vara || 19 ||
muniruvāca

ākarṇaya mahīpāla mahāścaryakaraṃ param |
devīmāhātmyamatulaṃ sarvakāmapradaṃ param || 20 ||
jaganmayī mahāmāyā viṣṇubrahmaharod□bhavā |
sā balādapahṛtyaiva jantūnāṃ mānasāni hi || 21 ||
mohāya pratisaṃyacchediti jānīhi bhūmipa |
sā sṛjatyakhilaṃ viśvaṃ sā pālayati sarvadā || 22 ||
saṃhāre hararūpeṇa saṃharatyeva bhūmipa |
kāmadātrī mahāmāyā kālarātrirduratyayā || 23 ||
viśvasaṃhāriṇī kālī kamalā kamalālayā |
tasyāṃ sarvaṃ jagajjātaṃ tasyāṃ viśvaṃ pratiṣṭhitam || 24 ||
layameṣyati tasyāṃ ca tasmātsaiva parātparā |
tasyā devyāḥ prasādaśca yasyopari bhavennṛpa |
sa eva mohamatyeti nānyathā dharaṇīpate || 25 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ daśamaskandhe
surathanṛpativṛmattavarṇanaṃ nāma daśamo'dhyāyaḥ || 10 ||

English translation

1-4. Narayana said Now the Seventh Manu is the Right Hon'ble His Excellency the Lord Vaivasvata Manu S'raddha Deva, honoured by all the kings, and the Enjoyer of the Highest Bliss, Brahnnananda.

I will now speak of this seventh Manu. He, too, practised austerities before the Highest Devi and by Her Grace, got the sovereignty of the earth for one Manvantara.

The Eighth Manu is the Sun's son, known as Savarni. This personage, a devotee of the Devi, honoured by the kings, gentle, patient and powerful king Savarni worshipped the Devi in his previous births and, by Her boon, became the Lord of the Manvantara.

5. Narada said O Bhagavan! How did this Savarni Manu worship in his previous birth the earthen image of the Devi. Kindly describe this to me.

6-13. Narayana said O Narada! This Eighth Manu had been, before, in the time of Svarochisa Manu (the second Manu), a famous king, known by the name of Suratha, born of the family of Chaitra, and very powerful. He could well appreciate merits, clever in the science of archery, amassed abundance of wealth, a generous donor, a very liberal man and he was a celebrated poet and honoured by all. He was skilled in all arts of warfare with weapons and indomitable in crushing his foes. Once on a time, some of his powerful enemies destroyed the city of Kola, belonging to the revered king and succeeded in besieging his capital wherein he

remained. Then the king Suratha, the conqueror of all his foes went out to fight with the enemies but he was defeated by them. Taking advantage of this opportunity, the king's ministers robbed him of all his wealth. The illustrious king then went out of the city and with a sorrowful heart rode alone on his horse on the plea of having a game and walked to and fro, as if, absent-minded.

14-25. The king, then, went to the hermitage of the Muni Sumedha, who could see far-reaching things (a Man of the Fourth Dimension). It was a nice, quiet As'rama, surrounded by quiet and peaceful animals and filled with disciples. There in that very sacred As'rama, his heart became relieved and he went on living there.

One day, when the Muni finished his worship, etc., the king went to him and saluted him duly and humbly asked him the following “O Muni! I am suffering terribly from my mental pain. O Deva on the earth! Why I am suffering so much though I know everything, as if I am quite an ignorant man. After my defeat from my enemies, why does my mind become now compassionate towards those who stole away my kingdom. O Best of the knowers of the Vedas! What am I to do now? Where to go? How can I make me happy? Please speak on these. O Muni! Now I am in want of your good grace.” The Muni said “O Lord of the earth! Hear the extremely wonderful glories of the Devi that have no equal and that can fructify all desires.

She, the Maha Maya, Who is all this world, is the Mother of Brahma, Visnu and Mahes'a. O King! Know verily that it is She and She alone, that can forcibly attract the hearts of all the Jivas and throw them in dire utter delusion.

She is always the Creatrix, Preservrix and Destructrix of the Universe in the form of Hara. This Maha Maya fulfills the desires of all the JTvas and She is known as the insurmountable Kalaratri. She is Kali, the Destructrix of all this universe and She is Kamala residing

in the lotus. Know that this whole world rests on Her and it will become dissolved in Her.

She is therefore, the Highest and Best. O King! Know, verily, that he alone can cross the delusion (Moha) on whom the Grace of the Devi falls and otherwise no one can escape from this Anadi Moha.”

Here ends the Tenth Chapter of the Tenth Book on the anecdote of the King Suratha in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Tenth Skandha · Chapter 11

On The Killing Of Madhu Kaitabha

Chapter 278 of 318 · 35 detected Sanskrit verse markers

Sanskrit

राजोवाच
का सा देवी त्वया प्रोक्ता ब्रूहि कालविदां वर ।
का मोहयति सत्त्वानि कारणं किं भवेद्द्विज ॥ १ ॥
कस्मादुत्पद्यते देवी किंरूपा सा किमात्मिका ।
सर्वमाख्याहि भूदेव कृपया मम सर्वतः ॥ २ ॥
मुनिरुवाच
राजन् देव्याः स्वरूपं ते वर्णयामि निशामय ।
यथा चोत्पतिता देवी येन वा सा जगन्मयी ॥ ३ ॥
यदा नारायणो देवो विश्वं संहृत्य योगराट् ।
आस्तीर्य शेषं भगवान् समुद्रे निद्रितोऽभवत् ॥ ४ ॥
तदा प्रस्वापवशगो देवदेवो जनार्दनः ।
तत्कर्णमलसञ्जातौ दानवौ मधुकैटभौ ॥ ५ ॥
ब्रह्माणं हन्तुमुद्युक्तौ दानवौ घोररूपिणौ ।
तदा कमलजो देवो दृष्ट्वा तौ मधुकैटभौ ॥ ६ ॥

निद्रितं देवदेवेशं चिन्तामाप दुरत्ययाम् ।
निद्रितो भगवानीशो दानवौ च दुरासदौ ॥ ७ ॥
किं करोमि क्व गच्छामि कथं शर्म लभे ह्यहम् ।
एवं चिन्तयतस्तस्य पद्मयोनेर्महात्मनः ॥ ८ ॥
बुद्धिः प्रादूरभूतात तदा कार्यप्रसाधिनी ।
यस्या वशं गतो देवो निद्रितो भगवान् हरिः ॥ ९ ॥
तां देवीं शरणं यामि निद्रां सर्वप्रसूतिकाम् ।
ब्रह्मोवाच
देवि देवि जगद्धात्रि भक्ताभीष्टफलप्रदे ॥ १० ॥
जगन्माये महामाये समुद्रशयने शिवे ।
त्वदाज्ञावशगाः सर्वे स्वस्वकार्यविधायिनः ॥ ११ ॥
कालरात्रिर्महारात्रिर्मोहरात्रिर्मदोत्कटा ।
व्यापिनी वशगा मान्या महानन्दैकशेवधिः ॥ १२ ॥
महनीया महाराध्या माया मधुमती मही ।

परापराणां सर्वेषां परमा त्वं प्रकीर्तिता ॥ १३ ॥
लज्जा पुष्टिः क्षमा कीर्तिः कान्तिः कारुण्यविग्रहा ।

कमनीया जगद्वन्द्या जाग्रदादिस्वरूपिणी ॥ १४ ॥
परमा परमेशानी परानन्दपरायणा ।
एकाप्येकस्वरूपा च सद्वितीया द्वयात्मिका ॥ १५ ॥
त्रयी त्रिवर्गनिलया तुर्या तुर्यपदात्मिका ।
पञ्चमी पञ्चभूतेशी षष्ठी षष्ठेश्वरीति च ॥ १६ ॥
सप्तमी सप्तवारेशी सप्तसप्तवरप्रदा ।
अष्टमी वसुनाथा च नवग्रहमयीश्वरी ॥ १७ ॥
नवरागकला रम्या नवसंख्या नवेश्वरी ।
दशमी दशदिक्पूज्या दशाशाव्यापिनी रमा ॥ १८ ॥
एकादशात्मिका चैकादशरुद्रनिषेविता ।
एकादशीतिथिप्रीता एकादशगणाधिपा ॥ १९ ॥
द्वादशी द्वादशभुजा द्वादशादित्यजन्मभूः ।

त्रयोदशात्मिका देवी त्रयोदशगणप्रिया ॥ २० ॥
त्रयोदशाभिधा भिन्ना विश्वेदेवाधिदेवता ।
चतुर्दशेन्द्रवरदा चतुर्दशमनुप्रसूः ॥ २१ ॥
पञ्चाधिकदशी वेद्या पञ्चाधिकदशी तिथिः ।
षोडशी षोडशभुजा षोडशेन्दुकलामयी ॥ २२ ॥
षोडशात्मकचन्द्रांशुव्याप्तदिव्यकलेवरा ।
एवंरूपासि देवेशि निर्गुणे तामसोदये ॥ २३ ॥
त्वया गृहीतो भगवान्देवदेवो रमापतिः ।
एतौ दुरासदौ दैत्यौ विक्रान्तौ मधुकैटभौ ॥ २४ ॥
एतयोश्च वधार्थाय देवेशं प्रतिबोधय ।
मुनिरुवाच
एवं स्तुता भगवती तामसी भगवत्प्रिया ॥ २५ ॥
देवदेवं तदा त्यक्त्वा मोहयामास दानवौ ।
तदैव भगवान्विष्णुः परमात्मा जगत्पतिः ॥ २६ ॥

प्रबोधमाप देवेशो ददृशे दानवोत्तमौ ।
तदा तौ दानवौ घोरौ दृष्ट्वा तं मधुसूदनम् ॥ २७ ॥
युद्धाय कृतसङ्कल्पौ जग्मतुः सन्निधिं हरेः ।
युयुधे च ततस्ताभ्यां भगवान्मधुसूदनः ॥ २८ ॥
पञ्चवर्षसहस्राणि बाहुप्रहरणो विभुः ।
तौ तदातिबलोन्मत्तौ जगन्मायाविमोहितौ ॥ २९ ॥
व्रियतां वर इत्येवमूचतुः परमेश्वरम् ।
एवं तयोर्वचः श्रुत्वा भगवानादिपूरुषः ॥ ३० ॥
वव्रे वध्याबुभौ मेऽद्य भवेतामिति निश्चितम् ।
तौ तदातिबलौ देवं पुनरेवोचतुर्हरिम् ॥ ३१ ॥
आवां जहि न यत्रोर्वी पयसा च परिप्लुता ।

तथेत्युक्त्वा भगवता गदाशङ्खभृता नृप ॥ ३२ ॥
कृत्वा चक्रेण वै छिन्ने जघने शिरसी तयोः ।
एवं देवी समुत्पन्ना ब्रह्मणा संस्तुता नृप ॥ ३३ ॥

महाकाली महाराज सर्वयोगेश्वरेश्वरी ।
महालक्ष्म्यास्तथोत्पत्तिं निशामय महीपते ॥ ३४ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां दशमस्कन्धे देवीमाहात्म्ये मधुकैटभवधवर्णनं नाम एकादशोऽध्यायः ॥ ११ ॥

Roman transliteration

rājovāca
kā sā devī tvayā proktā brūhi kālavidāṃ vara |
kā mohayati sattvāni kāraṇaṃ kiṃ bhaved□ dvija || 1 ||
kasmādutpadyate devī kiṃrūpā sā kimātmikā |
sarvamākhyāhi bhūdeva kṛpayā mama sarvataḥ || 2 ||
muniruvāca
rājan devyāḥ svarūpaṃ te varṇayāmi niśāmaya |
yathā cotpatitā devī yena vā sā jaganmayī || 3 ||
yadā nārāyaṇo devo viśvaṃ saṃhṛtya yogarāṭ |
āstīrya śeṣaṃ bhagavān samudre nidrito'bhavat || 4 ||
tadā prasvāpavaśago devadevo janārdanaḥ |
tatkarṇamalasañjātau dānavau madhukaiṭabhau || 5 ||
brahmāṇaṃ hantumudyuktau dānavau ghorarūpiṇau |
tadā kamalajo devo dṛṣṭvā tau madhukaiṭabhau || 6 ||

nidritaṃ devadeveśaṃ cintāmāpa duratyayām |
nidrito bhagavānīśo dānavau ca durāsadau || 7 ||
kiṃ karomi kva gacchāmi kathaṃ śarma labhe hyaham |
evaṃ cintayatastasya padyayonermahātmanaḥ || 8 ||
buddhiḥ prādūrabhūttāta tadā kāryaprasādhinī |
yasyā vaśaṃ gato devo nidrito bhagavān hariḥ || 9 ||
tāṃ devīṃ śaraṇaṃ yāmi nidrāṃ sarvaprasūtikām |
brahmovāca
devi devi jagaddhātri bhaktābhīṣṭaphalaprade || 10 ||
jaganmāye mahāmāye samudraśayane śive |
tvadājñāvaśagāḥ sarve svasvakāryavidhāyinaḥ || 11 ||
kālarātrirmahārātrirmoharātrirmadotkaṭā |
vyāpinī vaśagā mānyā mahānandaikaśevadhiḥ || 12 ||
mahanīyā mahārādhyā māyā madhumatī mahī |

parāparāṇāṃ sarveṣāṃ paramā tvaṃ prakīrtitā || 13 ||
lajjā puṣṭiḥ kṣamā kīrtiḥ kāntiḥ kāruṇyavigrahā |
kamanīyā jagadvandyā jāgradādisvarūpiṇī || 14 ||
paramā parameśānī parānandaparāyaṇā |
ekāpyekasvarūpā ca sadvitīyā dvayātmikā || 15 ||
trayī trivarganilayā turyā turyapadātmikā |
pañcamī pañcabhūteśī ṣaṣṭhī ṣaṣṭheśvarīti ca || 16 ||
saptamī saptavāreśī saptasaptavarapradā |

aṣṭamī vasunāthā ca navagrahamayīśvarī || 17 ||
navarāgakalā ramyā navasaṃkhyā naveśvarī |
daśamī daśadikpūjyā daśāśāvyāpinī ramā || 18 ||
ekādaśātmikā caikādaśarudraniṣevitā |
ekādaśītithiprītā ekādaśagaṇādhipā || 19 ||
dvādaśī dvādaśabhujā dvādaśādityajanmabhūḥ |

trayodaśātmikā devī trayodaśagaṇapriyā || 20 ||
trayodaśābhidhā bhinnā viśvedevādhidevatā |
caturdaśendravaradā caturdaśamanuprasūḥ || 21 ||
pañcādhikadaśī vedyā pañcādhikadaśī tithiḥ |
ṣoḍaśī ṣoḍaśabhujā ṣoḍaśendukalāmayī || 22 ||
ṣoḍaśātmakacandrāṃśuvyāptadivyakalevarā |
evaṃrūpāsi deveśi nirguṇe tāmasodaye || 23 ||
tvayā gṛhīto bhagavāndevadevo ramāpatiḥ |
etau durāsadau daityau vikrāntau madhukaiṭabhau || 24 ||
etayośca vadhārthāya deveśaṃ pratibodhaya |
muniruvāca
evaṃ stutā bhagavatī tāmasī bhagavatpriyā || 25 ||
devadevaṃ tadā tyaktvā mohayāmāsa dānavau |
tadaiva bhagavānviṣṇuḥ paramātmā jagatpatiḥ || 26 ||

prabodhamāpa deveśo dadṛśe dānavottamau |
tadā tau dānavau ghorau dṛṣṭvā taṃ madhusūdanam || 27 ||
yuddhāya kṛtasaṅ□kalpau jagmatuḥ sannidhiṃ hareḥ |
yuyudhe ca tatastābhyāṃ bhagavānmadhusūdanaḥ || 28 ||
pañcavarṣasahasrāṇi bāhupraharaṇo vibhuḥ |
tau tadātibalonmattau jaganmāyāvimohitau || 29 ||
vriyatāṃ vara ityevamūcatuḥ parameśvaram |
evaṃ tayorvacaḥ śrutvā bhagavānādipūruṣaḥ || 30 ||
vavre vadhyābubhau me'dya bhavetāmiti niścitam |
tau tadātibalau devaṃ punarevocaturharim || 31 ||
āvāṃ jahi na yatrorvī payasā ca pariplutā |
tathetyuktvā bhagavatā gadāśaṅ□khabhṛtā nṛpa || 32 ||
kṛtvā cakreṇa vai chinne jaghane śirasī tayoḥ |
evaṃ devī samutpannā brahmaṇā saṃstutā nṛpa || 33 ||

mahākālī mahārāja sarvayogeśvareśvarī |
mahālakṣmyāstathotpattiṃ niśāmaya mahīpate || 34 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ daśamaskandhe devīmāhātmye madhukaiṭabhavadhavarṇanaṃ nāma ekādaśo'dhyāyaḥ || 11 ||

English translation

1-2. The king Suratha spoke “O Best of the twice born! Who is that Devi that you spoke just now? Why the Devi deludes all these beings? What for does She do so? Whence is the Devi born? What is Her Form? and what are Her qualities? O Brahmin! Kindly describe all these to me.”

3-9. The Muni spoke O King! I will now describe the nature of the Devi Bhagavati and why does She take Her Form in due time. Listen. In ancient days, when Bhagavan Narayana, the king of the Yogis, was lying in deep sleep on the ocean on the bed of Ananta, after He had destroyed the Universe, there

came out of the wax of his ear the two Danavas, Madhu and Kaitabha, of monstrous appearances. They wanted to kill Brahma, who was lying on the lotus coming out of the navel of Bhagavan. Seeing the two Daityas Madhu and Kaitabha and seeing also Hah asleep the Lotus-born Brahma became very anxious and thoughtNow Bhagavan is asleep; and these two indomitable Daityas are ready to kill me. Now what am I to do? Where to go? How shall I get ease? O Child! Thus thinking, the high souled Lotus born suddenly came to a practical conclusion. He said “Let me now take refuge to the Goddess Sleep, Nidra, the Mother of all and under Whose power Bhagavan Hah is now asleep.”

10-24. Brahma then began to praise Her thus “O Devi of the Devas! O Upholdress of the world! Thou grantest desires of Thy devotees. O Thou auspicious! Thou art Para Brahma! By Thy Command all are doing respectively their works in their proper spheres! Thou art the Night of Destruction (Kala Rath); Thou art the Great Night (Maha Rath). Thou art the greatly terrible Night of Delusion (Moha Rath); Thou art omnipresent; omniscient; of the

nature of the Supreme Bliss. Thou art regarded as the Great. Thou art highly worshipped; Thou art alone in this world as highly intoxicated; Thou art submissive to Bhakti only; Thou art the Best of all the things; Thou art sung as the Highest; Thou art modesty; Thou art Pusti (nourishment); Thou art forgiveness (Ksama); Thou art Beauty (Kanti); Thou art the embodiment of mercy; Thou art liked by all; Thou art adorned by the whole world; Thou art of the nature of wakefulness, dream and deep sleep; Thou art the Highest; Thou art alone Highest Deity; Thou art highly attached to the Supreme Bliss. There is no other thing than Thee. There is One only and that is Thee. Hence Thou art denominated as One; Thou becomest again the two by contact with Thy Maya. Thou art the refuge of Dharma, Artha and Kama; hence Thou Thou art Three; Thou art the Turiya (the fourth state of consciousness) hence Thou art Four. Thou art the God of the five elements; hence Thou art Panchami (five); Thou presidest over the six passions Kama, anger, etc.; hence Thou art Sasthi; Thou presidest over the seven days of the week and Thou grantest boons seven by seven; hence Thou art Seven. Thou art the God of the eight Vasus; hence Thou art Astami; Thou art full of the nine Ragas and nine parts and Thou art the Goddess of nine planets; hence Thou art Navami. Thou pervadest the ten quarters and Thou art worshipped by the ten quarters; hence Thou art named Das'ami (the tenth day of the fortnight); Thou art served by the Eleven Rudras, the Goddesses of eleven Ganas and Thou art fond of Ekadas'i Tithi; hence Thou art denominated Ekadas'i; Thou art twelve armed and the Mother of the twelve Adityas; hence Thou art Dvadas'i; Thou art dear to the thirteen Ganas; Thou art the presiding Deity of Visve Devas and Thou art the thirteen months including the Malas Masa (dirty month), hence Thou art Trayodas'i. Thou didst grant boons to the fourteen Indras and Thou gavest birth to the fourteen Manus; hence Thou art Chaturdas'i. Thou art knowable by the Pahchadas'i. Thou art sixteen armed and on Thy forehead the sixteen digits of the Moon are always shining; Thou art the sixteenth digit (ray) of the Moon named Ama; hence Thou art Sodas'i. O Deves'i! Thou, though attributeless and formless, appearest in these forms and attributes. Thou hast now enveloped in Moha and

Darkness the Lord of Rama, the Bhagavan, the Deva of the Devas. These Daityas, Madhu and Kaitabha are indomitable and very powerful. So to kill them, Thou better dost awake the Lord of the Devas.”

25-34. The Muni said Thus praised by the Lotus-born, the Tamasi Bhagavati (the Goddess of sleep and ignorance), the Beloved of Bhagavan, left Visnu and enchanted the two Daityas.

On being awakened, the Supreme Spirit Visnu, the Lord of the world, the Bhagavan, the Deva of the Devas, saw the two Daityas. Those two monstrous Danavas, beholding Madhu Sudana, came up before Him, ready to fight. The hand-to-hand fight lasted amongst them for five thousand years.

Then the two Danavas, maddened by their great strength, were enchanted by the Maya of Bhagavati and told the Supreme Deity, “Ask boon from us.” Hearing this, the Bhagavan Adi Purusa, (the Prime Man) asked the boon that both of them would be killed that day by Him. Those two very powerful Danavas spoke to Hah again, “Very well. Kill us on that part of the earth which is not under water.” O King! Bhagavan Visnu, the Holder of the conch and club, spoke “All right. Indeed! Let that be so.”

Saying this He placed their heads on His thigh and severed them with His disc (chakra). O King! Thus Maha Kali, the Queen of all the Yogas arose on this occasion when the praise was offered Her by Brahma. O King! Now I will describe another account how this Maha Laksmi appeared on another occasion. Listen.

Here ends the Eleventh Chapter of the Tenth Book on the killing of Madhu Kaitabha in the Maha Puranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Tenth Skandha · Chapter 12

On The Anecdote Of Savarni Manu

Chapter 279 of 318 · 94 detected Sanskrit verse markers

Sanskrit

मुनिरुवाच
महिषीगर्भसम्भूतो महाबलपराक्रमः ।
देवान्सर्वान्पराजित्य महिषोऽभूज्जगत्प्रभुः ॥ १
सर्वेषां लोकपालानामधिकारान्महासुरः ।
बलानिर्जित्य बुभुजे त्रैलोक्यैश्वर्यमद्भुतम् ॥ २ ॥
ततः पराजिताः सर्वे देवाः स्वर्गपरिच्युताः ।
ब्रह्माणं च पुरस्कृत्य ते जग्मुर्लोकमुत्तमम् ॥ ३ ॥
यत्रोत्तमौ देवदेवौ संस्थितौ शङ्कराच्युतौ ।
वृत्तान्तं कथयामासुर्महिषस्य दुरात्मनः ॥ ४ ॥
देवानां चैव सर्वेषां स्थानानि तरसासुरः ।
विनिर्जित्य स्वयं भुङ्क्ते बलवीर्यमदोद्धतः ॥ ५ ॥
महिषासुरनामासौ दुष्टदैत्योऽमरेश्वरौ ।
वधोपायश्च तस्याशु चिन्त्यतामसुरार्दनौ ॥ ६ ॥
एवं श्रुत्वा स भगवान्देवानामार्तियुग्वचः ।

चकार कोपं सुबहुं तथा शङ्करपद्मजौ ॥ ७ ॥
एवं कोपयुतस्यास्य हरेरास्यान्महीपते ।
तेजः प्रादुरभूद्दिव्यं सहस्रार्कसमद्युति ॥ ८ ॥
अथानुक्रमतस्तेजः सर्वेषां त्रिदिवौकसाम् ।
शरीराद्‌द्भवं प्राप हर्षयद्विबुधाधिपान् ॥ ९ ॥
यदभूच्छम्भुजं तेजो मुखमस्योदपद्यत ।
केशा बभूवुर्याम्येन वैष्णवेन च बाहवः ॥ १० ॥
सौम्येन च स्तनौ जातौ माहेन्द्रेण च मध्यमः ।
वारुणेन ततो भूप जङ्घोरू सम्बभूवतुः ॥ ११ ॥
नितम्बौ तेजसा भूमेः पादौ ब्राह्मेण तेजसा ।
पादाङ्गुल्यो भानवेन वासवेन कराङ्गुली ॥ १२ ॥
कौबेरेण तथा नासा दन्ताः सञ्जज्ञिरे तदा ।
प्राजापत्येनोत्तमेन तेजसा वसुधाधिप ॥ १३ ॥
पावकेन च सञ्जातं लोचनत्रितयं शुभम् ।

सान्ध्येन तेजसा जाते भृकुट्यौ तेजसां निधी ॥ १४ ॥
कर्णौ वायव्यतो जातौ तेजसो मनुजाधिप ।

सर्वेषां तेजसा देवी जाता महिषमर्दिनी ॥ १५ ॥
शूलं ददौ शिवो विष्णुश्चक्रं शङ्खं च पाशभृत् ।
हुताशनो ददौ शक्तिं मारुतश्चापसायकौ ॥ १६ ॥
वज्रं महेन्द्रः प्रददौ घण्टां चैरावताद्गजात् ।
कालदण्डं यमो ब्रह्मा चाक्षमालाकमण्डलू ॥ १७ ॥
दिवाकरो रश्मिमालां रोमकूपेषु सन्ददौ ।
कालः खड्गं तथा चर्म निर्मलं वसुधाधिप ॥ १८ ॥
समुद्रो निर्मलं हारमजरे चाम्बरे नृप ।
चूडामणिं कुण्डले च कटकानि तथाङ्गदे ॥ १९ ॥
अर्धचन्द्रं निर्मलं च नूपुराणि तथा ददौ ।
ग्रैवेयकं भूषणं च तस्यै देव्यै मुदान्वितः ॥ २० ॥
विश्वकर्मा चोर्मिकाश्च ददौ तस्यै धरापते ।

हिमवान्वाहनं सिंहं रत्नानि विविधानि च ॥ २१ ॥
पानपात्रं सुरापूर्णं ददौ तस्यै धनाधिपः ।
शेषश्च भगवान्देवो नागहारं ददौ विभुः ॥ २२ ॥
अन्यैरशेषविबुधैर्मानिता सा जगन्मयी ।
तां तुष्टुवुर्महादेवीं देवा महिषपीडिताः ॥ २३ ॥
नानास्तोत्रैर्महेशानीं जगदुद्भवकारिणीम् ।
तेषां निशम्य देवेशी स्तोत्रं विबुधपूजिता ॥ २४ ॥
महिषस्य वधार्थाय महानादं चकार ह ।
तेन नादेन महिषश्चकितोऽभूद्धरापते ॥ २५ ॥
आससाद जगद्धात्रीं सर्वसैन्यसमावृतः ।
ततः स युयुधे देव्या महिषाख्यो महासुरः ॥ २६ ॥
शस्त्रास्त्रैर्बहुधा क्षिप्तैः पूरयन्नम्बरान्तरम् ।
चिक्षुरो ग्रामणीः सेनापतिर्दुर्धरदुर्मुखौ ॥ २७ ॥
बाष्कलस्ताम्रकश्चैव बिडालवदनोऽपरः ।

एतैश्चान्यैरसंख्यातैः संग्रामान्तकसन्निभैः ॥ २८ ॥
योधैः परिवृतो वीरो महिषो दानवोत्तमः ।
ततः सा कोपताम्राक्षी देवी लोकविमोहिनी ॥ २९ ॥
जघान योधान्समरे देवी महिषमाश्रितान् ।
ततस्तेषु हतेष्वेव स दैत्यो रोषमूर्च्छितः ॥ ३० ॥
आससाद तदा देवीं तूर्णं मायाविशारदः ।
रूपान्तराणि सम्भेजे मायया दानवेश्वरः ॥ ३१ ॥
तानि तान्यस्य रूपाणि नाशयामास सा तदा ।
ततोऽन्ते माहिषं रूपं बिभ्राणममरार्दनम् ॥ ३२ ॥
पाशेन बद्ध्वा सुदृढं छित्त्वा खड्गेन तच्छिरः ।
पातयामास महिषं देवी देवगणान्तकम् ॥ ३३ ॥

हाहाकृतं ततः शेषं सैन्यं भग्नं दिशो दश ।
तुष्टुवुर्देवदेवेशीं सर्वे देवाः प्रमोदिताः ॥ ३४ ॥
एवं लक्ष्मीः समुत्पन्ना महिषासुरमर्दिनी ।

राजञ्छृणु सरस्वत्याः प्रादुर्भावो यथाभवत् ॥ ३५ ॥
एकदा शुम्भनामासीद्दैत्यो मदबलोत्कटः ।
निशुम्भश्चापि तद्भ्राता महाबलपराक्रमः ॥ ३६ ॥
तेन सम्पीडिता देवाः सर्वे भ्रष्टश्रियो नृप ।
हिमवन्तमथासाद्य देवीं तुष्टुवुरादरात् ॥ ३७ ॥
देवा ऊचुः
जय देवेशि भक्तानामार्तिनाशनकोविदे ।
दानवान्तकरूपे त्वमजरामरणेऽनघे ॥ ३८ ॥
देवेशि भक्तिसुलभे महाबलपराक्रमे ।
विष्णुशङ्करब्रह्मादिस्वरूपेऽनन्तविक्रमे ॥ ३९ ॥
सृष्टिस्थितिकरे नाशकारिके कान्तिदायिनि ।
महाताण्डवसुप्रीते मोददायिनि माधवि ॥ ४० ॥
प्रसीद देवदेवेशि प्रसीद करुणानिधे ।
निशुम्भशुम्भसम्भूतभयापाराम्बुवारिधे ॥ ४१ ॥

उद्धरास्मान् प्रपन्नार्तिनाशिके शरणागतान् ।
एवं संस्तुवतां तेषां त्रिदशानां धरापते ॥ ४२ ॥
प्रसन्ना गिरिजा प्राह ब्रूत स्तवनकारणम् ।
एतस्मिन्नन्तरे यस्याः कोशरूपात्समुत्थिता ॥ ४३ ॥
कौशिकी सा जगत्पूज्या देवान्प्रीत्येदमब्रवीत्।
प्रसन्नाहं सुरश्रेष्ठाः स्तवेनोत्तमरूपिणी ॥ ४४ ॥
व्रियतां वर इत्युक्ते देवाः संवव्रिरे वरम् ।
शुम्भनामावरो भ्राता निशुम्भस्तस्य विश्रुतः ॥ ४५ ॥
त्रैलोक्यमोजसाक्रान्तं दैत्येन बलशालिना ।
तद्वधश्चिन्त्यतां देवि दुरात्मा दानवेश्वरः ॥ ४६ ॥
बाधते सततं देवि तिरस्कृत्य निजौजसा ।
देव्युवाच
देवशत्रुं पातयिष्ये निशुम्भं शुम्भमेव च ॥ ४७ ॥
स्वस्थास्तिष्ठत भद्रं वः कण्टकं नाशयामि वः ।

इत्युक्त्वा देवदेवेशी देवान्सेन्द्रान्दयामयी ॥ ४८ ॥
जगामादर्शनं सद्यो मिषतां त्रिदिवौकसाम् ।
देवाः समागता हृष्टाः सुवर्णाद्रिगुहां शुभाम् ॥ ४९ ॥
चण्डमुण्डौ पश्यतःस्म भृत्यौ शुम्भनिशुम्भयोः ।
दृष्ट्वा तां चारुसर्वाङ्गीं देवीं लोकविमोहिनीम् ॥ ५० ॥
कथयामासतू राज्ञे भृत्यौ तौ चण्डमुण्डकौ ।

देव सर्वासुरश्रेष्ठ रत्नभोगार्ह मानद ॥ ५१ ॥
अपूर्वा कामिनी दृष्टा चावाभ्यां रिपुमर्दन ।
तस्याः संभोगयोग्यत्वमस्त्येव तव साम्प्रतम् ॥ ५२ ॥
तां समानय चार्वङ्गीं भुङ्क्ष्व सौख्यसमन्वितः ।
तादृशी नासुरी नारी न गन्धर्वी न दानवी ॥ ५३ ॥
न मानवी नापि देवी यादृशी सा मनोहरा ।
एवं भृत्यवचः श्रुत्वा शुम्भः परबलार्दनः ॥ ५४ ॥
दूतं सम्मेषयामास सुग्रीवं नाम दानवम् ।

स दूतस्त्वरितं गत्वा देव्याः सविधमादरात् ॥ ५५ ॥
वृत्तान्तं कथयामास देव्यै शुम्भस्य यद्वचः ।
देवि शुम्भासुरो नाम त्रैलोक्यविजयी प्रभुः ॥ ५६ ॥
सर्वेषां रत्नवस्तूनां भोक्ता मान्यो दिवौकसाम् ।
तदुक्तं शृणु मे देवि रत्नभोक्ताहमव्ययः ॥ ५७ ॥
त्वं चापि रत्नभूतासि भज मां चारुलोचने ।
सर्वेषु यानि रत्नानि देवासुरनरेषु च ॥ ५८ ॥
तानि मय्येव सुभगे भज मां कामजै रसैः ।
देव्युवाच
सत्यं वदसि हे दूत दैत्यराजप्रियङ्करम् ॥ ५९ ॥
प्रतिज्ञा या मया पूर्वं कृता साप्यनृता कथम् ।
भवेत्तां शृणु मे दूत या प्रतिज्ञा मया कृता ॥ ६० ॥
यो मे दर्पं विधुनुते यो मे बलमपोहति ।
यो मे प्रतिबलो भूयात्स एव मम भोगभाक् ॥ ६१ ॥

तत एनां प्रतिज्ञां मे सत्यां कृत्वासुरेश्वरः ।
गृह्णातु पाणिं तरसा तस्याशक्यं किमत्र हि ॥ ६२ ॥
तस्माद्गच्छ महादूत स्वामिनं ब्रूहि चादृतः ।
प्रतिज्ञां चापि मे सत्यां विधास्यति बलाधिकः ॥ ६३ ॥
एवं वाक्यं महादेव्याः समाकर्ण्य स दानवः ।
कथयामास शुम्भाय देव्या वृत्तान्तमादितः ॥ ६४ ॥
तदाप्रियं दूतवाक्यं शुम्भः श्रुत्वा महाबलः ।
कोपमाहारयामास महान्तं दनुजाधिपः ॥ ६५ ॥
ततो धूम्राक्षनामानं दैत्यं दैत्यपतिः प्रभुः ।
आदिदेश शृणु वचो धूम्राक्ष मम चादृतः ॥ ६६ ॥
तां दुष्टां केशपाशेषु हत्वाप्यानीयतां मम ।
समीपमविलम्बेन शीघ्रं गच्छस्व मे पुरः ॥ ६७ ॥
इत्यादेशं समासाद्य दैत्येशो धूम्रलोचनः ।
षष्ट्यासुराणां सहितः सहस्राणां महाबलः ॥ ६८ ॥

तुहिनाचलमासाद्य देव्याः सविधमेव सः ।
उच्चैर्देवीं जगादाशु भज दैत्यपतिं शुभे ॥ ६९ ॥
शुम्भं नाम महावीर्यं सर्वभोगानवाप्नुहि ।
नोचेत्केशान्गृहीत्वा त्वां नेष्ये दैत्यपतिं प्रति ॥ ७० ॥
इत्युक्ता सा ततो देवी दैत्येन त्रिदशारिणा ।
उवाच दैत्य यद्ब्रूषे तत्सत्यं ते महाबल ॥ ७१ ॥
राजा शुम्भासुरस्त्वं च किं करिष्यसि तद्वद ।
इत्युक्तो दैत्यपोऽधावत्तूर्णं शस्त्रसमन्वितः ॥ ७२ ॥
भस्मसात्तं चकाराशु हुङ्कारेण महेश्वरी ।
ततः सैन्यं वाहनेन देव्या भग्नं महीपते ॥ ७३ ॥
दिशो दशाभजच्छीघ्रं हाहाभूतमचेतनम् ।
तद्वृत्तान्तं समाश्रुत्य स शुम्भो दैत्यराड् विभुः ॥ ७४ ॥
चुकोप च महाकोपाद्भ्रुकुटीकुटिलाननः ।
ततः कोपपरीतात्मा दैत्यराजः प्रतापवान् ॥ ७५ ॥

चण्डं मुण्डं रक्तबीजं क्रमतः प्रैषयद्विभुः ।
ते च गत्वा त्रयो दैत्या विक्रान्ता बहुविक्रमाः ॥ ७६ ॥
देवीं ग्रहीतुमारब्धयत्नास्ते ह्यभवन्बलात् ।
तानापतत एवासौ जगद्धात्री मदोत्कटा ॥ ७७ ॥
शूलं गहीत्वा वेगेन पातयामास भूतले ।
ससैन्यान्निहताञ्छ्रुत्वा दैत्यांस्त्रीन्दानवेश्वरौ ॥ ७८ ॥
शुम्भश्चैव निशुम्भश्च समाजग्मतुरोजसा ।
निशुम्भश्चैव शुम्भश्च कृत्वा युद्धं महोत्कटम् ॥ ७९ ॥
देव्याश्च वशगौ जातौ निहतौ च तयासुरौ ।
इति दैत्यवरं शुम्भं घातयित्वा जगन्मयी ॥ ८० ॥
विबुधैः संस्तुता तद्वत्साक्षाद्वागीश्वरी परा ।
एवं ते वर्णितो राजन् प्रादुर्भावोऽतिरम्यकः ॥ ८१ ॥
काल्याश्चैव महालक्ष्याः सरस्वत्याः क्रमेण च ।
परा परेश्वरी देवी जगत्सर्गं करोति च ॥ ८२ ॥

पालनं चैव संहारं सैव देवी दधाति हि ।
तां समाश्रय देवेशीं जगन्मोहनिवारिणीम् ॥ ८३ ॥
महामायां पूज्यतमां सा कार्यं ते विधास्यति ।
श्रीनारायण उवाच
इति राजा वचः श्रुत्वा मुनेः परमशोभनम् ॥ ८४ ॥
देवीं जगाम शरणं सर्वकामफलप्रदाम् ।
निराहारो यतात्मा च तन्मनाश्च समाहितः ॥ ८५ ॥
देवीमूर्तिं मृण्मयीं च पूजयामास भक्तितः ।
पूजनान्ते बलिं तस्यै निजगात्रासृजं ददत् ॥ ८६ ॥
तदा प्रसन्ना देवेशी जगद्योनिः कृपावती ।

प्रादुर्बभूव पुरतो वरं ब्रूहीति भाषिणी ॥ ८७ ॥
स राजा निजमोहस्य नाशनं ज्ञानमुत्तमम् ।
राज्यं निष्कण्टकं चैव याचति स्म महेश्वरीम् ॥ ८८ ॥
देव्युवाच

राजन्निष्कण्टकं राज्यं ज्ञानं वै मोहनाशनम् ।
भविष्यति मया दत्तमस्मिन्नेव भवे तव ॥ ८९ ॥
अन्यच्च शृणु भूपाल जन्मान्तरविचेष्टितम् ।
भानोर्जन्म समासाद्य सावर्णिर्भविता भवान् ॥ ९० ॥
तत्र मन्वन्तरस्यापि पतित्वं बहुविक्रमम् ।
सन्ततिं बहुलां चापि प्राप्स्यते मद्वराद्भवान् ॥ ९१ ॥
एवं दत्त्वा वरं देवी जगामादर्शनं तदा ।
सोऽपि देव्याः प्रसादेन जातो मन्वन्तराधिपः ॥ ९२ ॥
एवं ते वर्णितं साधो सावर्णेर्जन्म कर्म च ।
एतत्पठंस्तथा शृण्वन्देव्यनुग्रहमाप्नुयात् ॥ ९३ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां दशमस्कन्धे
देवीचरित्रसहितं सावर्णिमनुवृतान्तवर्णनं नाम द्वादशोऽध्यायः ॥ १२ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां दशमस्कन्धे
देवीचरित्रसहितं सावर्णिमनुवृतान्तवर्णनं नाम द्वादशोऽध्यायः ॥ १२ ॥

Roman transliteration

muniruvāca
mahiṣīgarbhasambhūto mahābalaparākramaḥ |
devānsarvānparājitya mahiṣo'bhūjjagatprabhuḥ || 1
sarveṣāṃ lokapālānāmadhikārānmahāsuraḥ |
balānirjitya bubhuje trailokyaiśvaryamad□bhutam || 2 ||
tataḥ parājitāḥ sarve devāḥ svargaparicyutāḥ |
brahmāṇaṃ ca puraskṛtya te jagmurlokamuttamam || 3 ||
yatrottamau devadevau saṃsthitau śaṅ□karācyutau |
vṛttāntaṃ kathayāmāsurmahiṣasya durātmanaḥ || 4 ||
devānāṃ caiva sarveṣāṃ sthānāni tarasāsuraḥ |
vinirjitya svayaṃ bhuṅ□kte balavīryamadoddhataḥ || 5 ||
mahiṣāsuranāmāsau duṣṭadaityo'mareśvarau |
vadhopāyaśca tasyāśu cintyatāmasurārdanau || 6 ||
evaṃ śrutvā sa bhagavāndevānāmārtiyugvacaḥ |

cakāra kopaṃ subahuṃ tathā śaṅ□karapadmajau || 7 ||
evaṃ kopayutasyāsya harerāsyānmahīpate |
tejaḥ prādurabhūddivyaṃ sahasrārkasamadyuti || 8 ||
athānukramatastejaḥ sarveṣāṃ tridivaukasām |
śarīrādud□bhavaṃ prāpa harṣayad□vibudhādhipān || 9 ||
yadabhūcchambhujaṃ tejo mukhamasyodapadyata |
keśā babhūvuryāmyena vaiṣṇavena ca bāhavaḥ || 10 ||
saumyena ca stanau jātau māhendreṇa ca madhyamaḥ |

vāruṇena tato bhūpa jaṅ□ghorū sambabhūvatuḥ || 11 ||
nitambau tejasā bhūmeḥ pādau brāhmeṇa tejasā |
pādāṅ□gulyo bhānavena vāsavena karāṅ□gulī || 12 ||
kaubereṇa tathā nāsā dantāḥ sañjajñire tadā |
prājāpatyenottamena tejasā vasudhādhipa || 13 ||
pāvakena ca sañjātaṃ locanatritayaṃ śubham |

sāndhyena tejasā jāte bhṛkuṭyau tejasāṃ nidhī || 14 ||
karṇau vāyavyato jātau tejaso manujādhipa |
sarveṣāṃ tejasā devī jātā mahiṣamardinī || 15 ||
śūlaṃ dadau śivo viṣṇuścakraṃ śaṅ□khaṃ ca pāśabhṛt |
hutāśano dadau śaktiṃ mārutaścāpasāyakau || 16 ||
vajraṃ mahendraḥ pradadau ghaṇṭāṃ cairāvatād□ gajāt |
kāladaṇḍaṃ yamo brahmā cākṣamālākamaṇḍalū || 17 ||
divākaro raśmimālāṃ romakūpeṣu sandadau |
kālaḥ khaḍgaṃ tathā carma nirmalaṃ vasudhādhipa || 18 ||
samudro nirmalaṃ hāramajare cāmbare nṛpa |
cūḍāmaṇiṃ kuṇḍale ca kaṭakāni tathāṅ□gade || 19 ||
ardhacandraṃ nirmalaṃ ca nūpurāṇi tathā dadau |
graiveyakaṃ bhūṣaṇaṃ ca tasyai devyai mudānvitaḥ || 20 ||
viśvakarmā cormikāśca dadau tasyai dharāpate |

himavānvāhanaṃ siṃhaṃ rat□nāni vividhāni ca || 21 ||
pānapātraṃ surāpūrṇaṃ dadau tasyai dhanādhipaḥ |
śeṣaśca bhagavāndevo nāgahāraṃ dadau vibhuḥ || 22 ||
anyairaśeṣavibudhairmānitā sā jaganmayī |
tāṃ tuṣṭuvurmahādevīṃ devā mahiṣapīḍitāḥ || 23 ||
nānāstotrairmaheśānīṃ jagadud□bhavakāriṇīm |
teṣāṃ niśamya deveśī stotraṃ vibudhapūjitā || 24 ||
mahiṣasya vadhārthāya mahānādaṃ cakāra ha |
tena nādena mahiṣaścakito'bhūddharāpate || 25 ||
āsasāda jagaddhātrīṃ sarvasainyasamāvṛtaḥ |
tataḥ sa yuyudhe devyā mahiṣākhyo mahāsuraḥ || 26 ||
śastrāstrairbahudhā kṣiptaiḥ pūrayannambarāntaram |
cikṣuro grāmaṇīḥ senāpatirdurdharadurmukhau || 27 ||
bāṣkalastāmrakaścaiva biḍālavadano'paraḥ |

etaiścānyairasaṃkhyātaiḥ saṃgrāmāntakasannibhaiḥ || 28 ||
yodhaiḥ parivṛto vīro mahiṣo dānavottamaḥ |
tataḥ sā kopatāmrākṣī devī lokavimohinī || 29 ||
jaghāna yodhānsamare devī mahiṣamāśritān |
tatasteṣu hateṣveva sa daityo roṣamūrcchitaḥ || 30 ||
āsasāda tadā devīṃ tūrṇaṃ māyāviśāradaḥ |
rūpāntarāṇi sambheje māyayā dānaveśvaraḥ || 31 ||
tāni tānyasya rūpāṇi nāśayāmāsa sā tadā |
tato'nte māhiṣaṃ rūpaṃ bibhrāṇamamarārdanam || 32 ||
pāśena baddhvā sudṛḍhaṃ chittvā khaḍgena tacchiraḥ |
pātayāmāsa mahiṣaṃ devī devagaṇāntakam || 33 ||
hāhākṛtaṃ tataḥ śeṣaṃ sainyaṃ bhagnaṃ diśo daśa |
tuṣṭuvurdevadeveśīṃ sarve devāḥ pramoditāḥ || 34 ||
evaṃ lakṣmīḥ samutpannā mahiṣāsuramardinī |

rājañchṛṇu sarasvatyāḥ prādurbhāvo yathābhavat || 35 ||
ekadā śumbhanāmāsīddaityo madabalotkaṭaḥ |
niśumbhaścāpi tad□bhrātā mahābalaparākramaḥ || 36 ||
tena sampīḍitā devāḥ sarve bhraṣṭaśriyo nṛpa |
himavantamathāsādya devīṃ tuṣṭuvurādarāt || 37 ||
devā ūcuḥ
jaya deveśi bhaktānāmārtināśanakovide |
dānavāntakarūpe tvamajarāmaraṇe'naghe || 38 ||
deveśi bhaktisulabhe mahābalaparākrame |
viṣṇuśaṅ□karabrahmādisvarūpe'nantavikrame || 39 ||
sṛṣṭisthitikare nāśakārike kāntidāyini |
mahātāṇḍavasuprīte modadāyini mādhavi || 40 ||
prasīda devadeveśi prasīda karuṇānidhe |
niśumbhaśumbhasambhūtabhayāpārāmbuvāridhe || 41 ||

uddharāsmān prapannārtināśike śaraṇāgatān |
evaṃ saṃstuvatāṃ teṣāṃ tridaśānāṃ dharāpate || 42 ||
prasannā girijā prāha brūta stavanakāraṇam |
etasminnantare yasyāḥ kośarūpātsamutthitā || 43 ||
kauśikī sā jagatpūjyā devānprītyedamabravīt|
prasannāhaṃ suraśreṣṭhāḥ stavenottamarūpiṇī || 44 ||
vriyatāṃ vara ityukte devāḥ saṃvavrire varam |
śumbhanāmāvaro bhrātā niśumbhastasya viśrutaḥ || 45 ||
trailokyamojasākrāntaṃ daityena balaśālinā |
tadvadhaścintyatāṃ devi durātmā dānaveśvaraḥ || 46 ||
bādhate satataṃ devi tiraskṛtya nijaujasā |
devyuvāca
devaśatruṃ pātayiṣye niśumbhaṃ śumbhameva ca || 47 ||
svasthāstiṣṭhata bhadraṃ vaḥ kaṇṭakaṃ nāśayāmi vaḥ |

ityuktvā devadeveśī devānsendrāndayāmayī || 48 ||
jagāmādarśanaṃ sadyo miṣatāṃ tridivaukasām |
devāḥ samāgatā hṛṣṭāḥ suvarṇādriguhāṃ śubhām || 49 ||
caṇḍamuṇḍau paśyataḥsma bhṛtyau śumbhaniśumbhayoḥ |
dṛṣṭvā tāṃ cārusarvāṅ□gīṃ devīṃ lokavimohinīm || 50 ||
kathayāmāsatū rājñe bhṛtyau tau caṇḍamuṇḍakau |
deva sarvāsuraśreṣṭha rat□nabhogārha mānada || 51 ||
apūrvā kāminī dṛṣṭā cāvābhyāṃ ripumardana |
tasyāḥ saṃbhogayogyatvamastyeva tava sāmpratam || 52 ||
tāṃ samānaya cārvaṅ□gīṃ bhuṅkṣva saukhyasamanvitaḥ |
tādṛśī nāsurī nārī na gandharvī na dānavī || 53 ||
na mānavī nāpi devī yādṛśī sā manoharā |
evaṃ bhṛtyavacaḥ śrutvā śumbhaḥ parabalārdanaḥ || 54 ||
dūtaṃ sammeṣayāmāsa sugrīvaṃ nāma dānavam |

sa dūtastvaritaṃ gatvā devyāḥ savidhamādarāt || 55 ||
vṛttāntaṃ kathayāmāsa devyai śumbhasya yadvacaḥ |
devi śumbhāsuro nāma trailokyavijayī prabhuḥ || 56 ||
sarveṣāṃ rat□navastūnāṃ bhoktā mānyo divaukasām |
taduktaṃ śṛṇu me devi rat□nabhoktāhamavyayaḥ || 57 ||
tvaṃ cāpi rat□nabhūtāsi bhaja māṃ cārulocane |
sarveṣu yāni rat□nāni devāsuranareṣu ca || 58 ||
tāni mayyeva subhage bhaja māṃ kāmajai rasaiḥ |

devyuvāca
satyaṃ vadasi he dūta daityarājapriyaṅ□karam || 59 ||
pratijñā yā mayā pūrvaṃ kṛtā sāpyanṛtā katham |
bhavettāṃ śṛṇu me dūta yā pratijñā mayā kṛtā || 60 ||
yo me darpaṃ vidhunute yo me balamapohati |
yo me pratibalo bhūyātsa eva mama bhogabhāk || 61 ||

tata enāṃ pratijñāṃ me satyāṃ kṛtvāsureśvaraḥ |
gṛhṇātu pāṇiṃ tarasā tasyāśakyaṃ kimatra hi || 62 ||
tasmād□ gaccha mahādūta svāminaṃ brūhi cādṛtaḥ |
pratijñāṃ cāpi me satyāṃ vidhāsyati balādhikaḥ || 63 ||
evaṃ vākyaṃ mahādevyāḥ samākarṇya sa dānavaḥ |
kathayāmāsa śumbhāya devyā vṛttāntamāditaḥ || 64 ||
tadāpriyaṃ dūtavākyaṃ śumbhaḥ śrutvā mahābalaḥ |
kopamāhārayāmāsa mahāntaṃ danujādhipaḥ || 65 ||
tato dhūmrākṣanāmānaṃ daityaṃ daityapatiḥ prabhuḥ |
ādideśa śṛṇu vaco dhūmrākṣa mama cādṛtaḥ || 66 ||
tāṃ duṣṭāṃ keśapāśeṣu hatvāpyānīyatāṃ mama |
samīpamavilambena śīghraṃ gacchasva me puraḥ || 67 ||
ityādeśaṃ samāsādya daityeśo dhūmralocanaḥ |
ṣaṣṭyāsurāṇāṃ sahitaḥ sahasrāṇāṃ mahābalaḥ || 68 ||

tuhinācalamāsādya devyāḥ savidhameva saḥ |
uccairdevīṃ jagādāśu bhaja daityapatiṃ śubhe || 69 ||
śumbhaṃ nāma mahāvīryaṃ sarvabhogānavāpnuhi |
nocetkeśāngṛhītvā tvāṃ neṣye daityapatiṃ prati || 70 ||
ityuktā sā tato devī daityena tridaśāriṇā |
uvāca daitya yad□ brūṣe tatsatyaṃ te mahābala || 71 ||
rājā śumbhāsurastvaṃ ca kiṃ kariṣyasi tadvada |
ityukto daityapo'dhāvattūrṇaṃ śastrasamanvitaḥ || 72 ||
bhasmasāttaṃ cakārāśu huṅ□kāreṇa maheśvarī |
tataḥ sainyaṃ vāhanena devyā bhagnaṃ mahīpate || 73 ||
diśo daśābhajacchīghraṃ hāhābhūtamacetanam |
tad□vṛttāntaṃ samāśrutya sa śumbho daityarāḍ vibhuḥ || 74 ||
cukopa ca mahākopād□ bhrukuṭīkuṭilānanaḥ |
tataḥ kopaparītātmā daityarājaḥ pratāpavān || 75 ||

caṇḍaṃ muṇḍaṃ raktabījaṃ kramataḥ praiṣayadvibhuḥ |
te ca gatvā trayo daityā vikrāntā bahuvikramāḥ || 76 ||
devīṃ grahītumārabdhayat□nāste hyabhavanbalāt |
tānāpatata evāsau jagaddhātrī madotkaṭā || 77 ||
śūlaṃ gahītvā vegena pātayāmāsa bhūtale |
sasainyānnihatāñchrutvā daityāṃstrīndānaveśvarau || 78 ||
śumbhaścaiva niśumbhaśca samājagmaturojasā |
niśumbhaścaiva śumbhaśca kṛtvā yuddhaṃ mahotkaṭam || 79 ||
devyāśca vaśagau jātau nihatau ca tayāsurau |
iti daityavaraṃ śumbhaṃ ghātayitvā jaganmayī || 80 ||
vibudhaiḥ saṃstutā tadvatsākṣādvāgīśvarī parā |
evaṃ te varṇito rājan prādurbhāvo'tiramyakaḥ || 81 ||
kālyāścaiva mahālakṣyāḥ sarasvatyāḥ krameṇa ca |
parā pareśvarī devī jagatsargaṃ karoti ca || 82 ||

pālanaṃ caiva saṃhāraṃ saiva devī dadhāti hi |
tāṃ samāśraya deveśīṃ jaganmohanivāriṇīm || 83 ||
mahāmāyāṃ pūjyatamāṃ sā kāryaṃ te vidhāsyati |
śrīnārāyaṇa uvāca
iti rājā vacaḥ śrutvā muneḥ paramaśobhanam || 84 ||
devīṃ jagāma śaraṇaṃ sarvakāmaphalapradām |
nirāhāro yatātmā ca tanmanāśca samāhitaḥ || 85 ||
devīmūrtiṃ mṛṇmayīṃ ca pūjayāmāsa bhaktitaḥ |
pūjanānte baliṃ tasyai nijagātrāsṛjaṃ dadat || 86 ||
tadā prasannā deveśī jagadyoniḥ kṛpāvatī |
prādurbabhūva purato varaṃ brūhīti bhāṣiṇī || 87 ||
sa rājā nijamohasya nāśanaṃ jñānamuttamam |
rājyaṃ niṣkaṇṭakaṃ caiva yācati sma maheśvarīm || 88 ||
devyuvāca

rājanniṣkaṇṭakaṃ rājyaṃ jñānaṃ vai mohanāśanam |
bhaviṣyati mayā dattamasminneva bhave tava || 89 ||
anyacca śṛṇu bhūpāla janmāntaraviceṣṭitam |
bhānorjanma samāsādya sāvarṇirbhavitā bhavān || 90 ||
tatra manvantarasyāpi patitvaṃ bahuvikramam |
santatiṃ bahulāṃ cāpi prāpsyate madvarād□bhavān || 91 ||
evaṃ dattvā varaṃ devī jagāmādarśanaṃ tadā |
so'pi devyāḥ prasādena jāto manvantarādhipaḥ || 92 ||
evaṃ te varṇitaṃ sādho sāvarṇerjanma karma ca |
etatpaṭhaṃstathā śṛṇvandevyanugrahamāpnuyāt || 93 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ daśamaskandhe
devīcaritrasahitaṃ sāvarṇimanuvṛtāntavarṇanaṃ nāma dvādaśo'dhyāyaḥ || 12 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ daśamaskandhe
devīcaritrasahitaṃ sāvarṇimanuvṛtāntavarṇanaṃ nāma dvādaśo'dhyāyaḥ || 12 ||

English translation

1-6. The Muni said O King! The powerful Asura Mahisa, born of a she-buffalo, defeated all the Devas and became the Lord of the whole universe. That indomitable Danava seized forcibly all the rights of the Devas and began to enjoy the pleasures of the kingdom over the three worlds. The Devas, thus defeated, were expelled from their abodes in Heavens. They took Brahma as their Leader and went to the excellent regions where Maha Deva and Visnu resided and informed them of all that had been done by that vicious Asura Mahisa. They said “O Deva of the Devas! The insolent Mahisasura has become unbearable and he has taken possessions of the rights and properties of the whole host of the Devas and he is now enjoying them. Both of you are quite capable to destroy the Asura. So why do you not devise means to annihilate him in no time!”

7-10. Hearing these pitiful words of the Devas, Bhagavan Visnu became quite indignant. S’ankara, Brahma and the other Devas all were inflamed with anger. O King! From the face of the angry Hah, then emanated an Unusual Fire, brilliant like thousand Suns. Then by and by emanated fires also from the bodies of all the Devas who were filled then with joy. From the mass of fire thus emanated there came out a beautiful Female Figure. The face of this figure was formed out of the fire that emanated from the body of Maha Deva. Her hairs were formed out of the fire of Yama and Her arms were formed out of the fire that emanated from Visnu.

11-21. O King! From the fire of the Moon came out two breasts; from the fire of Indra came out Her middle portion; from the fire of Varuna, appeared Her loins and thighs; from the fire of Earth, Her hips were formed; from the fire of Brahma, Her feet were formed; from the fire

of the Sun, Her toes were formed; from the fire of the Vasus, Her fingers were formed; from Kuvera's fire, Her nose came out; from the excellent tejas of Prajapati, teeth; from the fire of Agni, Her three eyes; from the fire of the twilights. Her eye-brows and from the fire of Vayu, Her ears appeared.

O Lord of men! Thus Bhagavati Mahisamardini was born of the Tejas (fiery substances) of the Devas. Next S’iva gave Her the S’ula (weapon spear); Visnu gave Sudars'ana (Chakra); Varuna gave the conchshell; Fire gave S'akti (weapon); Vayu gave Her bows and arrows; Indra gave Her thunder bolt and the bell of the elephant Airavata; Yama gave Her the Destruction Staff (Kala Danda); Brama gave Her the Rudraksa, rosary and Kamandalu; the Sun gave Her, in every pore the wonderful rays; the Time (Kala) gave Her sharp axe and shield; the oceans gave Her the beautiful necklace and new clothes (two in number); VisVakarma gladly gave Her the crown, ear¬ rings, kataka, Angada, Chandrardha, tinklets; and the Himalayas gave Her the Lion as Her Vehicle and various gems and jewels.

22-30. Kuvera, the Lord of wealth gave Her the cup filled with the drink; Bhagavan Ananta Deva gave Her a necklace of snakes (Naghara). Thus the World Mother, the Devi, became honoured by all the Devas. The Devas, very much oppressed by Mahisasura, then, chanted various hymns of praise to the World Mother MahesVari Maha Devi.

Hearing their Stotras, the Deves'i, worshipped by the Devas, shouted aloud the War-Cry. O King! Mahisasura, startled at that War- Cry, came to Bhagavati with all his army corps. Then that great Asura Mahisa hurled various weapons in the air and overcast the sky with them and began to fight with great skill. The several generals Chiksura, Durdhara, Durmukha, Vaskala, Tamraka, Vidalaksa and

various other innumerable generals as if Death incarnate, accompanied Mahisa, the chief Danava. A fierce fight then ensued. Then the Devi Who enchants all the beings, became red-eyed with anger and began to kill the generals of the against party. When the generals were killed one by one Mahisasura, skilled in the science of magic, came up quickly to the front of the Devi.

31-40. The Lord of the Danavas, then, by his magic power, began to assume various forms. Bhagavati, too, began to destroy his those forms. Then the Daitya, the crusher of the Devas, assumed the form of a buffalo and began to fight. The Devi then fastened the animal, the Asura, the Death of the Devas, tightly and cut off his head by Her axe. The remainder of his forces, then, fled away in terror and disorder with a loud cry. The Devas became very glad and began to chant hymns to the Devi. O King! Thus the Laksmi Devi appeared to kill Mahisasura. Now I will describe how Sarasvati appeared. Listen. Once on a time the two very powerful Daityas S’umbha and Nis'umbha were born. They attacked the Devas, oppressed them and seized their houses and rights. The Devas became dispossessed of their kingdoms and went to the Himalayas and offered stotras to the Devi with the greatest devotion “O Deves’i!

O Thou, skilled in removing the difficulties of the Bhaktas! Victory to Thee! O Thou, the Sinless One! Old age and death cannot touch Thee. O Thou! Death incarnate to the Danavas! O Deves’i! O Thou, of mighty valour and prowess! O Thou, the embodiment of Brahma, Visnu and Mahes'a! Unbounded is Thy might; Thou canst be easily reached by the power of devotion. O Thou, the Creator, Preserver and Destroyer! O MadhavT! O Thou, the Giver of Bliss! Thou dancest with great joy at the time of the dissolution of all the things (Pralaya).

41-50. O Thou, full of mercy! O Deva Deves’T! Be gracious unto us. O Thou, the Remover of the sufferings of the refugees! We now come unto Thy protection. The terror of S’umbha and Nis'umbha is

like an endless ocean unto us. Save, save us from their fast clutches. O Devi! save us O King! verily.” When the Devas praised thus, the daughter of the Himalayas, Bhagavati became pleased and asked “What is the matter?” In the meanwhile, there emitted from the physical sheath of the Devi another Devi Kaus'iki who gladly spoke to the Devas “O Suras! I am pleased with Thy Stotra. Now ask the boon that you desire.” The Devas then asked for the following boon “O Devi! The two famous Daityas S’umbha and Nis'umbha have attacked forcibly the three worlds. The wicked Lord of the Danavas, S’umbha, has overcome us by the power of his arm and is now tormenting us without any break. Kindly devise some means to kill him.” The Devi said “O Devas! Be patient. I will kill these two Daityas, S’umbha and Nis'umbha and thus remove the thorn on your way. At an early date I will do good to you.” Thus saying to Indra and the other Devas the merciful Devi disappeared at once before their eyes. The Deva with their hearts delighted went to the beautiful Sumeru Mountain and dwelt there in the caves thereof.

Here the servants of S’umbha and Nis'umbha Chanda and Munda, while they were making their circuits, saw the exquisitely beautiful Devi, the Enchantress of the world, and came back to S’umbha their King and said

51-60. “O Destroyer of enemies! O Giver of honour! O Greal King! You are the Lord of all the Daityas and are fit to enjoy all the gems and jewels. To-day we have seen an extraordinary beautiful woman jewel. She is fit to be enjoyed by you. So now you would better bring that perfectly beautiful woman and enjoy. No such enchanting women can be seen amongst the Asura women Naga Kanyas Gandharbha women, DanavTs or men.” Hearing thus the words of the servant, S’umbha, the tormentor of the foes, sent a Daitya named Sugriva as a messenger to Her. The messenger went to the Devi as early as possible and spoke to Her all that S’umbha had told

him. “O Devi! The Asura S’umbha is now the conqueror of the three worlds and respected by the Devas. O Devi I

He is now enjoying all that is best, the gems and jewels; O Devi! I am his messenger sent here to convey to you his message as follows O Devi! I am the sole enjoyer of all the jewels. O Beautiful¬ eyed! You are a gem; so you would worship me. O Fair One! All the gems and jewels that are in the Deva loka, in the Daitya loka, or amongst the regions of men, are under my control. So you would lovingly worship me.” The Devi said “O Messenger! True that you are speaking for your King; but I made a promise before, how can I act against it? O Messenger! Hear what I promised.

61-70. Whoever in the three worlds will conquer Me by sheer force and thus crush My vanity, whoever will be as strong as Myself, He can enjoy Me. So the King of Daityas can prove My promise true and by sheer force can marry Me. What is there with him that he cannot do? So, Messenger! Go back to your master and tell him all this so that the powerful S’umbha may fulfil My promise.” Hearing thus the words of the Great Devi, the messenger went back to S’umbba and informed him everything regarding the Devi's sayings. The very powerful Lord of the Daityas, S’umbha became very angry at the unpleasant words of the messenger and commanded the Daitya named Dhumraksa “O Dhumraksa! Listen to my words with great attention. Go and catch hold of that wicked woman by her hairs and bring her to me. Go quickly; do not delay.” Thus commanded, the very powerful and the best of the Daityas, Dhumraksa, went at once to the Devi with sixty thousand Daityas and cried aloud to Her

“O Auspicious One! You would better worship quickly our Lord S’umbha, who is very powerful and mighty; you will then acquire all

sorts of pleasures; else I will hold you by your hairs and take you to the Lord of the Daityas.”

71-80. Thus addressd by Dhumraksa Daitya, the enemy of the Devas, the Devi said “O Powerful One! O Daitya! What you have spoken is perfectly right, but tell me first what you or your king S’umbha can do to Me?” When the Devi said thus, the Daitya Dhumralochana rushed on Her at once with arms and weapons.

With one loud noise, MahesVari burnt him immediately to ashes. O King! The other forces were partly crushed by the Lion, the vehicle of the Devi and partly fled away in disorder to all the quarters; some became senseless out of fear. S’umbba, the Lord of the Daityas, became very angry to hear this. His face assumed a terrible form with eyebrows contracted. Then he became impatient with anger and sent in order Chanda, Munda and Raktabija.

The three powerful Daityas went to the battle and tried their might to capture the Devi. The Devi Jagaddhatri, of violent prowess, seeing that these three Daityas were coming to Her, killed them by Her trident and laid them prostrate on the ground. Hearing their death with all their army, S’umbha and Nis'umbha came in their own persons arrogantly to the battlefield. S’umbha and Nis'umbha fought for a time with the Devi a terrible fight and became tired, when the Devi killed them outright. When the Bhagavati, Who is all this world, killed S’umbba and Nis'umbha, the Devas began to praise Bhagavati the Supreme Deity of Vak (Word) incarnate.

81-93. O King! Thus I have spoken to you in due order the manner in which the beautiful Kali, Maha Laksmi and Sarasvati incarnated themselves on the earth. That Supreme Deity, the Devi Parames'vari thus creates, preserves, and destroys the Universe. You better take refuge of that highly adored Devi, that causes the distinction and the

delusion of this Universe. Then only you will attain success. Narayana said The king Suratha, hearing these beautiful words of the Muni, took refuge of the Devi, that yields all desired objects. He built an earthen image of the Devi and, with concentrated attention, thought wholly of the Devi and began to worship Her with devotion. When the worship was over, he offered sacrifices of the blood of his body to the Devi. Then the World-Mother, the Deity of the Devas, became pleased and appeared before him and asked him Accept the boon that you desire. When the Devi said thus, the king asked from the MahesVari that excellent knowledge whereby the ignorance is destroyed and as well the kingdom free from any dangers or difficulties. The Devi said “O King! By My boon, you will get your foeless kingdom in this very birth as well as the Jhanam that removes ignorance. O King! I will tell you also what you will be in the next birth. Hear. In your next birth, you will be the son of the Sun and be famous as Savarni Manu. By My boon you will be the Lord of the Manvantara, become very powerful and you will get good many sons.” Thus granting him this boon, the Devi disappeared. By the Grace of the Devi, Suratha became the Lord of the Manvantara. O Sadhu! Thus I have described to you the birth and deeds of Savarni. He who hears or reads this anecdote with devotion, will be a favourite of the Devi.

Here ends the Twelfth Chapter of the Tenth Book on the anecdote of Savarni Manu in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Tenth Skandha · Chapter 13

On The Account Of Bhramar! Dev!

Chapter 280 of 318 · 128 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
अथातः श्रूयतां शेषमनूनां चित्रमुद्भवम् ।
यस्य स्मरणमात्रेण देवीभक्तिः प्रजायते ॥ १ ॥
आसन्वैवस्वतमनोः पुत्राः षड् विमलोदयाः ।
करूषश्च पृषध्रश्च नाभागो दिष्ट एव च ॥ २ ॥
शर्यातिश्च त्रिशङ्कुश्च सर्व एव महाबलाः ।
ततः षडेव ते गत्वा कालिन्द्यास्तीरमुत्तमम् ॥ ३ ॥
निराहारा जितश्वासाः पूजां चक्रुस्ततः स्थिताः ।
देव्या महीमयीं मूर्तिं विनिर्माय पृथक्पृथक् ॥ ४ ॥
विविधैरुपचारैस्तां पूजयामासुरादृताः ।
ततश्च सर्व एवैते तपःसारा महाबलाः ॥ ५ ॥
जीर्णपर्णाशना वायुभक्षणास्तोयजीवनाः ।
धूम्रपाना रश्मिपानाः क्रमशश्च बहुश्रमाः ॥ ६ ॥
ततस्तेषामादरेणाराधनं कुर्वतां सदा ।

विमला मतिरुत्पन्ना सर्वमोहविनाशिनी ॥ ७ ॥
बभूवुर्मनुपुत्रास्ते देवीपादैकचिन्तनाः ।
मत्या विमलया तेषामात्मन्येवाखिलं जगत् ॥ ८ ॥
दर्शनं सञ्जगामाशु तदद्भुतमिवाभवत् ।
एवं द्वादशवर्षान्ते तपसा जगदीश्वरी ॥ ९ ॥
प्रादुर्बभूव देवेशी सहस्रार्कसमद्युतिः ।
तां दृष्ट्वा विमलात्मानो राजपुत्राः षडेव ते ॥ १० ॥
तुष्टुवुर्भक्तिनम्रान्तःकरणा भावसंयुताः ।
राजपुत्रा ऊचुः
महेश्वरि जयेशानि परमे करुणालये ॥ ११ ॥
वाग्भवाराधनप्रीते वाग्भवप्रतिपादिते ।
क्लींकारविग्रहे देवि क्लींकारप्रीतिदायिनि ॥ १२ ॥
कामराजमनोमोददायिनीश्वरतोषिणि ।
महामाये मोदपरे महासाम्राज्यदायिनि ॥ १३ ॥

विष्ण्वर्कहरशक्रादिस्वरूपे भोगवर्धिनि ।
एवं स्तुता भगवती राजपुत्रैर्महात्मभिः ॥ १४ ॥

प्रसादसुमुखी देवी प्रोवाच वचनं शुभम्।
देव्युवाच
राजपुत्रा महात्मानो भवन्तस्तपसा युताः॥ १५॥
निष्कल्मषाः शुद्धधियो जाता वै मदुपासनात्।
वरं मनोगतं सर्वं याचध्वमविलम्बितम्॥ १६॥
प्रसन्नाहं प्रदास्यामि युष्माकं मनसि स्थितम्।
राजपुत्रा ऊचुः
देवि निष्कण्टकं राज्यं सन्ततिश्चिरजीविनी॥ १७॥
भोगा अव्याहता कामं यशस्तेजो मतिश्च ह।
अकुण्ठितत्वं सर्वेषामेष एव वरो हितः॥ १८॥
देव्युवाच
एवमस्तु च सर्वेषां भवतां यन्मनोगतम्।

अथान्यदपि मे वाक्यं श्रूयतामादरादिदम्॥ १९॥
भवन्तः सर्व एवैते मन्वन्तरपतीश्वराः।
सन्तत्या दीर्घया भोगैरनेकैरपि सङ्गमः॥ २०॥
अखण्डितबलैश्वर्यं यशस्तेजोविभूतयः।
भवितारो मत्प्रसादाद्राजपुत्राः क्रमेण तु॥ २१॥
श्रीनारायण उवाच
एवं तेभ्यो वरान्दत्त्वा भ्रामरी जगदम्बिका।
अन्तर्धानं जगामाशु भक्त्या तैः संस्तुता सती॥ २२॥
ते राजपुत्राः सर्वेऽपि तस्मिञ्जन्मन्यनुत्तमम्।
राज्यं महीगतान्भोगान्बुभुजुश्च महौजसः॥ २३॥
सन्ततिं चाखण्डितां ते समुत्पाद्य महीतले।
वंशं संस्थाप्य सर्वेऽपि मनूनां पतयोऽभवन्॥ २४॥
भवान्तरे क्रमेणैव सावर्णिपदभागिनः।
प्रथमो दक्षसावर्णिर्नवमो मनुरीरितः॥ २५॥

अव्याहतबलो देव्याः प्रसादादभवद्विभुः।
द्वितीयो मेरुसावर्णिर्दशमो मनुरेव च॥ २६॥
बभूव मन्वन्तरपो महादेवीप्रसादतः।
तृतीयो मनुराख्यातः सूर्यसावर्णिनामकः॥ २७॥
एकादशो महोत्साहस्तपसा स्वेन भावितः।
चतुर्थश्चन्द्रसावर्णिर्द्वादशो मनुराड् विभुः॥ २८॥
देवीसमाराधनेन जातो मन्वन्तरेश्वरः।
पञ्चमो रुद्रसावर्णिस्त्रयोदशमनुः स्मृतः॥ २९॥
महाबलो महासत्त्वो बभूव जगदीश्वरः।
षष्ठश्च विष्णुसावर्णिश्चतुर्दशमनुः कृती॥ ३०॥
बभूव देवीवरतो जगतां प्रथितः प्रभुः।

चतुर्दशैते मनवो महातेजोबलैर्युताः ॥ ३१ ॥
देव्याराधनतः पूज्या वन्द्या लोकेषु नित्यशः ।
महाप्रतापिनः सर्वे भ्रामर्यास्तु प्रसादतः ॥ ३२ ॥

नारद उवाच
केयं सा भ्रामरी देवी कथं जाता किमात्मिका ।
तदाख्यानं वद प्राज्ञ विचित्रं शोकनाशकम् ॥ ३३ ॥
न तृप्तिमधिगच्छामि पिबन्देवीकथामृतम् ।
अमृतं पिबतां मृत्युर्नास्य श्रवणतो यतः ॥ ३४ ॥
श्रीनारायण उवाच
शृणु नारद वक्ष्यामि जगन्मातुर्विचेष्टितम् ।
अचिन्त्याव्यक्तरूपाया विचित्रं मोक्षदायकम् ॥ ३५ ॥
यद्यच्चरित्रं श्रीदेव्यास्तत्सर्वं लोकहेतवे ।
निर्व्याजया करुणया पुत्रे मातुर्यथा तथा ॥ ३६ ॥
पूर्वं दैत्यो महानासीदरुणाख्यो महाबलः ।
पाताले दैत्यसंस्थाने देवद्वेषी महाखलः ॥ ३७ ॥
स देवाञ्जेतुकामश्च चकार परमं तपः ।
पद्मसम्भवमुद्दिश्य स नस्त्राता भविष्यति ॥ ३८ ॥

गत्वा हिमवतः पार्श्वे गङ्गाजलसुशीतले ।
पक्वपर्णाशनो योगी सन्निरुध्य मरुद्गणम् ॥ ३९ ॥
गायत्रीजपसंसक्तः सकामस्तमसा युतः ।
दशवर्षसहस्राणि ततो वारिकणाशनः ॥ ४० ॥
दशवर्षसहस्राणि ततः पवनभोजनः ।
दशवर्षसहस्राणि निराहारोऽभवत्ततः ॥ ४१ ॥
एवं तपस्यतस्तस्य शरीरादुत्थितोऽनलः ।
ददाह जगतीं सर्वां तदद्भुतमिवाभवत् ॥ ४२ ॥
किमिदं किमिदं चेति देवाः सर्वे चकम्पिरे ।
सन्त्रस्ताः सकला लोका ब्रह्माणं शरणं ययुः ॥ ४३ ॥
विज्ञापितं देववरैः श्रुत्वा तत्र चतुर्मुखः ।
गायत्रीसहितो हंससमारूढो ययौ मुदा ॥ ४४ ॥
प्राणमात्रावशिष्टं तं धमनीशतसङ्कुलम् ।
शुष्कोदरं क्षामगात्रं ध्यानमीलितलोचनम् ॥ ४५ ॥

ददर्श तेजसा दीप्तं द्वितीयमिव पावकम् ।
वरं वरय भद्रं ते वत्स यन्मनसि स्थितम् ॥ ४६ ॥
श्रुतिमात्रेण सन्तोषकारकं वाक्यमूचिवान् ।
श्रुत्वा ब्रह्ममुखाद्वाणीं सुधाधारामिवारुणः ॥ ४७ ॥
उन्मीलिताक्षः पुरतो ददर्श जलजोद्भवम् ।
गायत्रीसहितं देवं चतुर्वेदसमन्वितम् ॥ ४८ ॥

अक्षस्रक्कुण्डिकाहस्तं जपन्तं ब्रह्म शाश्वतम् ।
दृष्ट्वोत्थाय ननामाथ स्तुत्वा च विविधैः स्तवैः ॥ ४९ ॥
वरं वव्रे स्वबुद्धिस्थं मा भवेन्मृत्युरित्यपि ।
श्रुत्वारुणवचो ब्रह्मा बोधयामास सादरम् ॥ ५० ॥
ब्रह्मविष्णुमहेशाद्या मृत्युना कवलीकृताः ।
तदान्येषां तु का वार्ता मरणे दानवोत्तम ॥ ५१ ॥
वरं योग्यं ततो ब्रूहि दातुं यः शक्यते मया ।
नात्राग्रहं प्रकुर्वन्ति बुद्धिमन्तो जनाः क्वचित् ॥ ५२ ॥

इति ब्रह्मवचः श्रुत्वा पुनः प्रोवाच सादरम् ।
न युद्धे न च शस्त्रास्त्रान्न पुंभ्यो नापि योषितः ॥ ५३ ॥
द्विपाद्भ्यो वा चतुष्पाद्भ्यो नोभयाकारतस्तथा ।
भवेन्मे मृत्युरित्येवं देव देहि वरं प्रभो ॥ ५४ ॥
बलं च विपुलं देहि येन देवजयो भवेत् ।
इति तस्य वचः श्रुत्वा तथास्त्विति वचोऽब्रवीत् ॥ ५५ ॥
दत्त्वा वरं जगामाशु पद्मजः स्वं निकेतनम् ।
ततोऽरुणाख्यो दैत्यस्तु पातालात्स्वाश्रयस्थितान् ॥ ५६ ॥
दैत्यानाकारयामास ब्रह्मणो वरदर्पितः ।
आगत्य तेऽसुराः सर्वे दैत्येशं तं प्रचक्रिरे ॥ ५७ ॥
दूतं च प्रेषयामासुर्युद्धार्थममरावतीम् ।
दूतवाक्यं तदा श्रुत्वा देवराड् भयकम्पितः ॥ ५८ ॥
देवैः सार्धं जगामाशु ब्रह्मणः सदनं प्रति ।
ब्रह्मविष्णू पुरस्कृत्य जग्मुस्ते शङ्करालयम् ॥ ५९ ॥

विचारं चक्रिरे तत्र वधार्थं ते सुरद्रुहाम् ।
एतस्मिन्समये तत्र दैत्यसेनासमावृतः ॥ ६० ॥
अरुणाख्यो दैत्यराजो जगामाशु त्रिविष्टपम् ।
सूर्येन्दुयमवह्नीनामधिकारान्पृथक्पृथक् ॥ ६१ ॥
स्वयं चकार तपसा नानारूपधरो मुने ।
स्वस्वस्थानच्युताः सर्वे जग्मुः कैलासमण्डलम् ॥ ६२ ॥
शशंसुः शङ्करं देवाः स्वस्वदुःखं पृथक्पृथक् ।
महान् विचारस्तत्रासीत्किं कर्तव्यमतः परम् ॥ ६३ ॥
न युद्धेन च शस्त्रास्त्रैर्न पुंभ्यो नापि योषितः ।
द्विपाद्भ्यो वा चतुष्पाद्भ्यो नोभयाकारतोऽपि वा ॥ ६४ ॥
मृत्युर्भवेदिति ब्रह्मा प्रोवाच वचनं यतः ।
इति चिन्तातुराः सर्वे कर्तुं किञ्चिन्न च क्षमाः ॥ ६५ ॥
एतस्मिन्समये तत्र वागभूदशरीरिणी ।
भजध्वं भुवनेशानीं सा वः कार्यं विधास्यति ॥ ६६ ॥

गायत्रीजपसंसक्तो दैत्यराड् यदि तां त्यजेत् ।
मृत्युयोग्यस्तदा भूयादित्युच्चैस्तोषकारिणी ॥ ६७ ॥
श्रुत्वा दैवीं तथा वाणीं मन्त्रयामासुरादृताः ।
बृहस्पतिं समाहुय वचनं प्राह देवराट् ॥ ६८ ॥
गुरो गच्छ सुराणां तु कार्यार्थमसुरं प्रति ।
यथा भवेच्च गायत्रीत्यागस्तस्य तथा कुरु ॥ ६९ ॥
अस्माभिः परमेशानी सेव्यते ध्यानयोगतः ।
प्रसन्ना सा भगवती साहाय्यं ते करिष्यति ॥ ७० ॥
इत्यादिश्य गुरुं सर्वे जग्मुर्जाम्बूनदेश्वरीम् ।
सास्मान्दैत्यभयत्रस्तान् पालयिष्यति शोभना ॥ ७१ ॥
तत्र गत्वा तपश्चर्यां चक्रुः सर्वे सुनिष्ठिताः ।
मायाबीजजपासक्ता देवीमखपरायणाः ॥ ७२ ॥
बृहस्पतिस्तदा शीघ्रं जगामासुरसन्निधौ ।
आगतं मुनिवर्यं तं पप्रच्छाथ स दैत्यराट् ॥ ७३ ॥

मुने कुत्रागमः कस्मात्किमर्थमिति मे वद ।
नाहं युष्मत्पक्षपाती प्रत्युतारातिरेव च ॥ ७४ ॥
इति तस्य वचः श्रुत्वा प्रोवाच मुनिनायकः ।
अस्मत्सेव्या च या देवी सा त्वया पूज्यतेऽनिशम् ॥ ७५ ॥
तस्मादस्मत्पक्षपाती न भवेस्त्वं कथं वद ।
इति तस्य वचः श्रुत्वा मोहितो देवमायया ॥ ७६ ॥
तत्याज परमं मन्त्रमभिमानेन सत्तम ।
गायत्रीत्यागतो दैत्यो निस्तेजस्को बभूव ह ॥ ७७ ॥
कृतकार्यो गुरुस्तस्मात्स्थानान्निर्गतवान्पुनः ।
ततो वृत्तान्तमखिलं कथयामास वज्रिणे ॥ ७८ ॥
संतुष्टास्ते सुराः सर्वे भेजिरे परमेश्वरीम् ।
एवं बहुगते काले कस्मिंश्चित्समये मुने ॥ ७९ ॥
प्रादुरासीज्जगन्माता जगन्मङ्गलकारिणी ।
कोटिसूर्यप्रतीकाशा कोटिकन्दर्पसुन्दरी ॥ ८० ॥

चित्रानुलेपना देवी चित्रवासोयुगान्विता ।
विचित्रमाल्याभरणा चित्रभ्रमरमुष्टिका ॥ ८१ ॥
वराभयकरा शान्ता करुणामृतसागरा ।
नानाभ्रमरसंयुक्तपुष्पमालाविराजिता ॥ ८२ ॥
भ्रामरीभिर्विचित्राभिरसंख्याभिः समावृता ।
भ्रमरैर्गायमानैश्च ह्रींकारमनुमन्वहम् ॥ ८३ ॥
समन्ततः परिवृता कोटिकोटिभिरम्बिका ।
सर्वशृङ्गारवेषाढ्या सर्ववेदप्रशंसिता ॥ ८४ ॥
सर्वात्मिका सर्वमयी सर्वमङ्गलरूपिणी ।
सर्वज्ञा सर्वजननी सर्वा सर्वेश्वरी शिवा ॥ ८५ ॥

दृष्ट्वा तां तरलात्मानो देवा ब्रह्मपुरोगमाः ।
तुष्टुवुर्हृष्टमनसो विष्टरश्रवसां शिवाम् ॥ ८६ ॥
देवा ऊचुः
नमो देवि महाविद्ये सृष्टिस्थित्यन्तकारिणि ।

नमः कमलपत्राक्षि सर्वाधारे नमोऽस्तु ते ॥ ८७ ॥
सविश्वतैजसप्राज्ञविराट्सूत्रात्मिके नमः ।
नमो व्याकृतरूपायै कूटस्थायै नमो नमः ॥ ८८ ॥
दुर्गे सर्गादिरहिते दुष्टसंरोधनार्गले ।
निरर्गलप्रेमगम्ये भर्गे देवि नमोऽस्तु ते ॥ ८९ ॥
नमः श्रीकालिके मातर्नमो नीलसरस्वति ।
उग्रतारे महोग्रे ते नित्यमेव नमो नमः ॥ ९० ॥
नमः पीताम्बरे देवि नमस्त्रिपुरसुन्दरि ।
नमो भैरवि मातङ्गि धूमावति नमो नमः ॥ ९१ ॥
छिन्नमस्ते नमस्तेऽस्तु क्षीरसागरकन्यके ।
नमः शाकम्भरि शिवे नमस्ते रक्तदन्तिके ॥ ९२ ॥
निशुम्भशुम्भदलनि रक्तबीजविनाशिनि ।
धूम्रलोचननिर्णाशे वृत्रासुरनिबर्हिणि ॥ ९३ ॥
चण्डमुण्डप्रमथिनि दानवान्तकरे शिवे ।

नमस्ते विजये गङ्गे शारदे विकचानने ॥ ९४ ॥
पृथ्वीरूपे दयारूपे तेजोरूपे नमो नमः ।
प्राणरूपे महारूपे भूतरूपे नमोऽस्तु ते ॥ ९५ ॥
विश्वमूर्ते दयामूर्ते धर्ममूर्ते नमो नमः ।
देवमूर्ते ज्योतिमूर्ते ज्ञानमूर्ते नमोऽस्तु ते ॥ ९६ ॥
गायत्रि वरदे देवि सावित्रि च सरस्वति ।
नमः स्वाहे स्वधे मातर्दक्षिणे ते नमो नमः ॥ ९७ ॥
नेति नेतीति वाक्यैर्या बोध्यते सकलागमैः ।
सर्वप्रत्यक्स्वरूपां तां भजामः परदेवताम् ॥ ९८ ॥
भ्रमरैर्वेष्टिता यस्माद्भ्रामरी या ततः स्मृता ।
तस्यै देव्यै नमो नित्यं नित्यमेव नमो नमः ॥ ९९ ॥
नमस्ते पार्श्वयोः पृष्ठे नमस्ते पुरतोऽम्बिके ।
नम ऊर्ध्वं नमश्चाधः सर्वत्रैव नमो नमः ॥ १०० ॥
कृपां कुरु महादेवि मणिद्वीपाधिवासिनि ।

अनन्तकोटिब्रह्माण्डनायिके जगदम्बिके ॥ १०१ ॥
जय देवि जगन्मातर्जय देवि परात्परे ।
जय श्रीभुवनेशानि जय सर्वोत्तमोत्तमे ॥ १०२ ॥
कल्याणगुणरत्नानामाकरे भुवनेश्वरि ।
प्रसीद परमेशानि प्रसीद जगतोरणे ॥ १०३ ॥

श्रीनारायण उवाच
इति देववचः श्रुत्वा प्रगल्भं मधुरं वचः ।
उवाच जगदम्बा सा मत्तकोकिलभाषिणी ॥ १०४ ॥
देव्युवाच
प्रसन्नाहं सदा देवा वरदेशशिखामणिः ।
ब्रुवन्तु विबुधाः सर्वे यदेव स्याच्चिकीर्षितम् ॥ १०५ ॥
देवीवाक्यं सुराः श्रुत्वा प्रोचुर्दुःखस्य कारणम् ।
दुष्टदैत्यस्य चरितं जगद्बाधाकरं परम् ॥ १०६ ॥
देवब्राह्मणवेदानां हेलनं नाशनं तथा ।

स्थानभ्रंशं सुराणां च कथयामासुरादृताः ॥ १०७ ॥
ब्रह्मणो वरदानं च यथावत्ते समूचिरे ।
श्रुत्वा देवमुखाद्वाणीं महाभगवती तदा ॥ १०८ ॥
प्रेरयामास हस्तस्थान्भ्रमरान्भ्रामरी तदा ।
पार्श्वस्थानग्नभागस्थान्नानारूपधरांस्तथा ॥ १०९ ॥
जनयामास बहुशो यैर्व्याप्तं भुवनत्रयम् ।
मटचीयूथवत्तेषां समुदायस्तु निर्गतः ॥ ११० ॥
तदान्तरिक्षं तैर्व्याप्तमन्धकारः क्षितावभूत् ।
दिवि पर्वतशृङ्गेषु द्रुमेषु विपिनेष्वपि ॥ १११ ॥
भ्रमरा एव सञ्जातास्तदद्भुतमिवाभवत् ।
ते सर्वे दैत्यवक्षांसि दारयामासुरुद्गताः ॥ ११२ ॥
नरं मधुहरं यद्वन्मक्षिकाः कोपसंयुताः ।
उपायो न च शस्त्राणां तथास्त्राणां तदाभवत् ॥ ११३ ॥
न युद्धं न च सम्भाषा केवलं मरणं खलु ।

यस्मिन्यस्मिन्स्थले ये ये स्थिता दैत्या यथा यथा ॥ ११४ ॥
तत्रैव च तथा सर्वे मरणं प्रापुरुत्स्मयाः ।
परस्परं समाचारो न कस्याप्यभवत्तदा ॥ ११५ ॥
क्षणमात्रेण ते सर्वे विनष्टा दैत्यपुङ्गवाः ।
कृत्वेत्थं भ्रमराः कार्यं देवीनिकटमाययुः ॥ ११६ ॥
आश्चर्यमेतदाश्चर्यमिति लोकाः समूचिरे ।
किं चित्रं जगदम्बाया यस्या मायेयमीदृशी ॥ ११७ ॥
ततो देवगणाः सर्वे ब्रह्मविष्णुपुरोगमाः ।
निमग्ना हर्षजलधौ पूजयामासुरम्बिकाम् ॥ ११८ ॥
नानोपचारैर्विविधैर्नानोपायनपाणयः ।
जयशब्दं प्रकुर्वाणा मुमुचुः सुमनांसि च ॥ ११९ ॥
दिवि दुन्दुभयो नेदुर्ननृतुश्चाप्सरोगणाः ।
पेठुर्वेदान्मुनिश्रेष्ठा गन्धर्वाद्या जगुस्तथा ॥ १२० ॥
मृदङ्गमुरजावीणाढक्काडमरुनिःस्वनैः ।

घण्टाशङ्खनिनादैश्च व्याप्तमासीज्जगत्त्रयम् ॥ १२१ ॥
नानास्तोत्रैस्तदा स्तुत्वा मूर्ध्न्याधायाञ्जलींस्तथा ।
जय मातर्जयेशानीत्येवं सर्वे समूचिरे ॥ १२२ ॥
ततस्तुष्टा महादेवी वरान्दत्त्वा पृथक्पृथक् ।
स्वस्मिंश्च विपुलां भक्तिं प्रार्थिता तैर्ददौ च ताम् ॥ १२३ ॥
पश्यतामेव देवानामन्तर्धानं गता ततः ।
इति ते सर्वमाख्यातं भ्रामर्याश्चरितं महत् ॥ १२४ ॥
पठतां शृण्वतां चैव सर्वपापप्रणाशनम् ।
श्रुतमाश्चर्यजनकं संसारार्णवतारकम् ॥ १२५ ॥
एवं मनूनां सर्वेषां चरितं पापनाशनम् ।
देवीमाहात्म्यसंयुक्तं पठञ्शृण्वञ्शुभप्रदम् ॥ १२६ ॥
यश्चैतत्पठते नित्यं शृणुयाद्योऽनिशं नरः ।
सर्वपापविनिर्मुक्तो देवीसायुज्यमाप्नुयात् ॥ १२७ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां

दशमस्कन्धे भ्रामरीचरित्रवर्णनं नाम त्रयोदशोऽध्यायः ॥ १३ ॥

Roman transliteration

śrīnārāyaṇa uvāca
athātaḥ śrūyatāṃ śeṣamanūnāṃ citramud□bhavam |
yasya smaraṇamātreṇa devībhaktiḥ prajāyate || 1 ||
āsanvaivasvatamanoḥ putrāḥ ṣaḍ vimalodayāḥ |
karūṣaśca pṛṣadhraśca nābhāgo diṣṭa eva ca || 2 ||
śaryātiśca triśaṅ□kuśca sarva eva mahābalāḥ |
tataḥ ṣaḍeva te gatvā kālindyāstīramuttamam || 3 ||
nirāhārā jitaśvāsāḥ pūjāṃ cakrustataḥ sthitāḥ |
devyā mahīmayīṃ mūrtiṃ vinirmāya pṛthakpṛthak || 4 ||
vividhairupacāraistāṃ pūjayāmāsurādṛtāḥ |
tataśca sarva evaite tapaḥsārā mahābalāḥ || 5 ||
jīrṇaparṇāśanā vāyubhakṣaṇāstoyajīvanāḥ |
dhūmrapānā raśmipānāḥ kramaśaśca bahuśramāḥ || 6 ||
tatasteṣāmādareṇārādhanaṃ kurvatāṃ sadā |

vimalā matirutpannā sarvamohavināśinī || 7 ||
babhūvurmanuputrāste devīpādaikacintanāḥ |
matyā vimalayā teṣāmātmanyevākhilaṃ jagat || 8 ||
darśanaṃ sañjagāmāśu tadad□bhutamivābhavat |
evaṃ dvādaśavarṣānte tapasā jagadīśvarī || 9 ||
prādurbabhūva deveśī sahasrārkasamadyutiḥ |
tāṃ dṛṣṭvā vimalātmāno rājaputrāḥ ṣaḍeva te || 10 ||
tuṣṭuvurbhaktinamrāntaḥkaraṇā bhāvasaṃyutāḥ |
rājaputrā ūcuḥ
maheśvari jayeśāni parame karuṇālaye || 11 ||
vāgbhavārādhanaprīte vāgbhavapratipādite |
klīṃkāravigrahe devi klīṃkāraprītidāyini || 12 ||
kāmarājamanomodadāyinīśvaratoṣiṇi |
mahāmāye modapare mahāsāmrājyadāyini || 13 ||

viṣṇvarkaharaśakrādisvarūpe bhogavardhini |
evaṃ stutā bhagavatī rājaputrairmahātmabhiḥ || 14 ||
prasādasumukhī devī provāca vacanaṃ śubham |
devyuvāca
rājaputrā mahātmāno bhavantastapasā yutāḥ || 15 ||
niṣkalmaṣāḥ śuddhadhiyo jātā vai madupāsanāt |
varaṃ manogataṃ sarvaṃ yācadhvamavilambitam || 16 ||
prasannāhaṃ pradāsyāmi yuṣmākaṃ manasi sthitam |
rājaputrā ūcuḥ
devi niṣkaṇṭakaṃ rājyaṃ santatiścirajīvinī || 17 ||
bhogā avyāhatā kāmaṃ yaśastejo matiśca ha |
akuṇṭhitatvaṃ sarveṣāmeṣa eva varo hitaḥ || 18 ||
devyuvāca
evamastu ca sarveṣāṃ bhavatāṃ yanmanogatam |

athānyadapi me vākyaṃ bhūyatāmādarādidam || 19 ||
bhavantaḥ sarva evaite manvantarapatīśvarāḥ |
santatyā dīrghayā bhogairanekairapi saṅ□gamaḥ || 20 ||
akhaṇḍitabalaiśvaryaṃ yaśastejovibhūtayaḥ |
bhavitāro matprasādād□rājaputrāḥ krameṇa tu || 21 ||
śrīnārāyaṇa uvāca
evaṃ tebhyo varāndattvā bhrāmarī jagadambikā |
antardhānaṃ jagāmāśu bhaktyā taiḥ saṃstutā satī || 22 ||
te rājaputrāḥ sarve'pi tasmiñjanmanyanuttamam |
rājyaṃ mahīgatānbhogānbubhujuśca mahaujasaḥ || 23 ||
santatiṃ cākhaṇḍitāṃ te samutpādya mahītale |
vaṃśaṃ saṃsthāpya sarve'pi manūnāṃ patayo'bhavan || 24 ||
bhavāntare krameṇaiva sāvarṇipadabhāginaḥ |
prathamo dakṣasāvarṇirnavamo manurīritaḥ || 25 ||

avyāhatabalo devyāḥ prasādādabhavadvibhuḥ |
dvitīyo merusāvarṇirdaśamo manureva ca || 26 ||
babhūva manvantarapo mahādevīprasādataḥ |
tṛtīyo manurākhyātaḥ sūryasāvarṇināmakaḥ || 27 ||
ekādaśo mahotsāhastapasā svena bhāvitaḥ |
caturthaścandrasāvarṇirdvādaśo manurāḍ vibhuḥ || 28 ||
devīsamārādhanena jāto manvantareśvaraḥ |
pañcamo rudrasāvarṇistrayodaśamanuḥ smṛtaḥ || 29 ||
mahābalo mahāsattvo babhūva jagadīśvaraḥ |
ṣaṣṭhaśca viṣṇusāvarṇiścaturdaśamanuḥ kṛtī || 30 ||
babhūva devīvarato jagatāṃ prathitaḥ prabhuḥ |
caturdaśaite manavo mahātejobalairyutāḥ || 31 ||
devyārādhanataḥ pūjyā vandyā lokeṣu nityaśaḥ |
mahāpratāpinaḥ sarve bhrāmaryāstu prasādataḥ || 32 ||

nārada uvāca
keyaṃ sā bhrāmarī devī kathaṃ jātā kimātmikā |
tadākhyānaṃ vada prājña vicitraṃ śokanāśakam || 33 ||
na tṛptimadhigacchāmi pibandevīkathāmṛtam |
amṛtaṃ pibatāṃ mṛtyurnāsya śravaṇato yataḥ || 34 ||
śrīnārāyaṇa uvāca
śṛṇu nārada vakṣyāmi jaganmāturviceṣṭitam |
acintyāvyaktarūpāyā vicitraṃ mokṣadāyakam || 35 ||

yadyaccaritraṃ śrīdevyāstatsarvaṃ lokahetave |
nirvyājayā karuṇayā putre māturyathā tathā || 36 ||
pūrvaṃ daityo mahānāsīdaruṇākhyo mahābalaḥ |
pātāle daityasaṃsthāne devadveṣī mahākhalaḥ || 37 ||
sa devāñjetukāmaśca cakāra paramaṃ tapaḥ |
padmasambhavamuddiśya sa nastrātā bhaviṣyati || 38 ||

gatvā himavataḥ pārśve gaṅ□gājalasuśītale |
pakvaparṇāśano yogī sannirudhya marud□gaṇam || 39 ||
gāyatrījapasaṃsaktaḥ sakāmastamasā yutaḥ |
daśavarṣasahasrāṇi tato vārikaṇāśanaḥ || 40 ||
daśavarṣasahasrāṇi tataḥ pavanabhojanaḥ |
daśavarṣasahasrāṇi nirāhāro'bhavattataḥ || 41 ||
evaṃ tapasyatastasya śarīrādutthito'nalaḥ |
dadāha jagatīṃ sarvāṃ tadad□bhutamivābhavat || 42 ||
kimidaṃ kimidaṃ ceti devāḥ sarve cakampire |
santrastāḥ sakalā lokā brahmāṇaṃ śaraṇaṃ yayuḥ || 43 ||
vijñāpitaṃ devavaraiḥ śrutvā tatra caturmukhaḥ |
gāyatrīsahito haṃsasamārūḍho yayau mudā || 44 ||
prāṇamātrāvaśiṣṭaṃ taṃ dhamanīśatasaṅ□kulam |
śuṣkodaraṃ kṣāmagātraṃ dhyānamīlitalocanam || 45 ||

dadarśa tejasā dīptaṃ dvitīyamiva pāvakam |
varaṃ varaya bhadraṃ te vatsa yanmanasi sthitam || 46 ||
śrutimātreṇa santoṣakārakaṃ vākyamūcivān |
śrutvā brahmamukhādvāṇīṃ sudhādhārāmivāruṇaḥ || 47 ||
unmīlitākṣaḥ purato dadarśa jalajod□bhavam |
gāyatrīsahitaṃ devaṃ caturvedasamanvitam || 48 ||
akṣasrakkuṇḍikāhastaṃ japantaṃ brahma śāśvatam |
dṛṣṭvotthāya nanāmātha stutvā ca vividhaiḥ stavaiḥ || 49 ||
varaṃ vavre svabuddhisthaṃ mā bhavenmṛtyurityapi |
śrutvāruṇavaco brahmā bodhayāmāsa sādaram || 50 ||
brahmaviṣṇumaheśādyā mṛtyunā kavalīkṛtāḥ |
tadānyeṣāṃ tu kā vārtā maraṇe dānavottama || 51 ||
varaṃ yogyaṃ tato brūhi dātuṃ yaḥ śakyate mayā |
nātrāgrahaṃ prakurvanti buddhimanto janāḥ kvacit || 52 ||

iti brahmavacaḥ śrutvā punaḥ provāca sādaram |
na yuddhe na ca śastrāstrānna puṃbhyo nāpi yoṣitaḥ || 53 ||
dvipād□bhyo vā catuṣpād□bhyo nobhayākāratastathā |
bhavenme mṛtyurityevaṃ deva dehi varaṃ prabho || 54 ||
balaṃ ca vipulaṃ dehi yena devajayo bhavet |
iti tasya vacaḥ śrutvā tathāstviti vaco'bravīt || 55 ||
dattvā varaṃ jagāmāśu padmajaḥ svaṃ niketanam |
tato'ruṇākhyo daityastu pātālātsvāśrayasthitān || 56 ||
daityānākārayāmāsa brahmaṇo varadarpitaḥ |
āgatya te'surāḥ sarve daityeśaṃ taṃ pracakrire || 57 ||
dūtaṃ ca preṣayāmāsuryuddhārthamamarāvatīm |
dūtavākyaṃ tadā śrutvā devarāḍ bhayakampitaḥ || 58 ||
devaiḥ sārdhaṃ jagāmāśu brahmaṇaḥ sadanaṃ prati |
brahmaviṣṇū puraskṛtya jagmuste śaṅ□karālayam || 59 ||

*vicāraṃ cakrire tatra vadhārthaṃ te suradruhām |
etasminsamaye tatra daityasenāsamāvṛtaḥ || 60 ||
aruṇākhyo daityarājo jagāmāśu triviṣṭapam |
sūryenduyamavahnīnāmadhikārānpṛthakpṛthak || 61 ||
svayaṃ cakāra tapasā nānārūpadharo mune |
svasvasthānacyutāḥ sarve jagmuḥ kailāsamaṇḍalam || 62 ||
śaśaṃsuḥ śaṅ□karaṃ devāḥ svasvaduḥkhaṃ pṛthakpṛthak |
mahān vicārastatrāsītkiṃ kartavyamataḥ param || 63 ||
na yuddhena ca śastrāstrairna puṃbhyo nāpi yoṣitaḥ |
dvipād□bhyo vā catuṣpād□bhyo nobhayākārato'pi vā || 64 ||
mṛtyurbhavediti brahmā provāca vacanaṃ yataḥ |
iti cintāturāḥ sarve kartuṃ kiñcinna ca kṣamāḥ || 65 ||
etasminsamaye tatra vāgabhūdaśarīriṇī |
bhajadhvaṃ bhuvaneśānīṃ sā vaḥ kāryaṃ vidhāsyati || 66 ||*

*gāyatrījapasaṃsakto daityarāḍ yadi tāṃ tyajet |
mṛtyuyogyastadā bhūyādityuccaistoṣakāriṇī || 67 ||
śrutvā daivīṃ tathā vāṇīṃ mantrayāmāsurādṛtāḥ |
bṛhaspatiṃ samāhūya vacanaṃ prāha devarāṭ || 68 ||
guro gaccha surāṇāṃ tu kāryārthamasuraṃ prati |
yathā bhavecca gāyatrītyāgastasya tathā kuru || 69 ||
asmābhiḥ parameśānī sevyate dhyānayogataḥ |
prasannā sā bhagavatī sāhāyyaṃ te kariṣyati || 70 ||
ityādiśya guruṃ sarve jagmurjāmbūnadeśvarīm |
sāsmāndaityabhayatrastān pālayiṣyati śobhanā || 71 ||
tatra gatvā tapaścaryāṃ cakruḥ sarve suniṣṭhitāḥ |
māyābījajapāsaktā devīmakhaparāyaṇāḥ || 72 ||
bṛhaspatistadā śīghraṃ jagāmāsurasannidhau |
āgataṃ munivaryaṃ taṃ papracchātha sa daityarāṭ || 73 ||*

*mune kutrāgamaḥ kasmātkimarthamiti me vada |
nāhaṃ yuṣmatpakṣapātī pratyutārātireva ca || 74 ||
iti tasya vacaḥ śrutvā provāca munināyakaḥ |
asmatsevyā ca yā devī sā tvayā pūjyate'niśam || 75 ||
tasmādasmatpakṣapātī na bhavestvaṃ kathaṃ vada |
iti tasya vacaḥ śrutvā mohito devamāyayā || 76 ||
tatyāja paramaṃ mantramabhimānena sattama |
gāyatrītyāgato daityo nistejasko babhūva ha || 77 ||
kṛtakāryo gurustasmātsthānānnirgatavānpunaḥ |
tato vṛttāntamakhilaṃ kathayāmāsa vajriṇe || 78 ||
saṃtuṣṭāste surāḥ sarve bhejire parameśvarīm |
evaṃ bahugate kāle kasmiṃścitsamaye mune || 79 ||
prādurāsījjaganmātā jaganmaṅ□galakāriṇī |
koṭisūryapratīkāśā koṭikandarpasundarī || 80 ||*

*citrānulepanā devī citravāsoyugānvitā |
vicitramālyābharaṇā citrabhramaramuṣṭikā || 81 ||
varābhayakarā śāntā karuṇāmṛtasāgarā |
nānābhramarasaṃyuktapuṣpamālāvirājitā || 82 ||
bhrāmarībhirvicitrābhirasaṃkhyābhiḥ samāvṛtā |
bhramarairgāyamānaiśca hrīṃkāramanumanvaham || 83 ||
samantataḥ parivṛtā koṭikoṭibhirambikā |
sarvaśṛṅ□gāraveṣāḍhyā sarvavedapraśaṃsitā || 84 ||*

sarvātmikā sarvamayī sarvamaṅ□galarūpiṇī |
sarvajñā sarvajananī sarvā sarveśvarī śivā || 85 ||
dṛṣṭvā tāṃ taralātmāno devā brahmapurogamāḥ |
tuṣṭuvurhṛṣṭamanaso viṣṭaraśravasāṃ śivām || 86 ||
devā ūcuḥ
namo devi mahāvidye sṛṣṭisthityantakāriṇi |

namaḥ kamalapatrākṣi sarvādhāre namo'stu te || 87 ||
saviśvataijasaprājñavirāṭsūtrātmike namaḥ |
namo vyākṛtarūpāyai kūṭasthāyai namo namaḥ || 88 ||
durge sargādirahite duṣṭasaṃrodhanārgale |
nirargalapremagamye bharge devi namo'stu te || 89 ||
namaḥ śrīkālike mātarnamo nīlasarasvati |
ugratāre mahogre te nityameva namo namaḥ || 90 ||
namaḥ pītāmbare devi namastripurasundari |
namo bhairavi mātaṅ□gi dhūmāvati namo namaḥ || 91 ||
chinnamaste namaste'stu kṣīrasāgarakanyake |
namaḥ śākambhari śive namaste raktadantike || 92 ||
niśumbhaśumbhadalani raktabījavināśini |
dhūmralocananirṇāśe vṛtrāsuranibarhiṇi || 93 ||
caṇḍamuṇḍapramathini dānavāntakare śive |

namaste vijaye gaṅ□ge śārade vikacānane || 94 ||
pṛthvīrūpe dayārūpe tejorūpe namo namaḥ |
prāṇarūpe mahārūpe bhūtarūpe namo'stu te || 95 ||
viśvamūrte dayāmūrte dharmamūrte namo namaḥ |
devamūrte jyotimūrte jñānamūrte namo'stu te || 96 ||
gāyatri varade devi sāvitri ca sarasvati |
namaḥ svāhe svadhe mātardakṣiṇe te namo namaḥ || 97 ||
neti netīti vākyairyā bodhyate sakalāgamaiḥ |
sarvapratyaksvarūpāṃ tāṃ bhajāmaḥ paradevatām || 98 ||
bhramarairveṣṭitā yasmād□ bhrāmarī yā tataḥ smṛtā |
tasyai devyai namo nityaṃ nityameva namo namaḥ || 99 ||
namaste pārśvayoḥ pṛṣṭhe namaste purato'mbike |
nama ūrdhvaṃ namaścādhaḥ sarvatraiva namo namaḥ || 100 ||
kṛpāṃ kuru mahādevi maṇidvīpādhivāsini |

anantakoṭibrahmāṇḍanāyike jagadambike || 101 ||
jaya devi jaganmātarjaya devi parātpare |
jaya śrībhuvaneśāni jaya sarvottamottame || 102 ||
kalyāṇaguṇarat□nānāmākare bhuvaneśvari |
prasīda parameśāni prasīda jagatoraṇe || 103 ||
śrīnārāyaṇa uvāca
iti devavacaḥ śrutvā pragalbhaṃ madhuraṃ vacaḥ |
uvāca jagadambā sā mattakokilabhāṣiṇī || 104 ||
devyuvāca
prasannāhaṃ sadā devā varadeśaśikhāmaṇiḥ |
bruvantu vibudhāḥ sarve yadeva syāccikīrṣitam || 105 ||
devīvākyaṃ surāḥ śrutvā procurduḥkhasya kāraṇam |
duṣṭadaityasya caritaṃ jagadbādhākaraṃ param || 106 ||
devabrāhmaṇavedānāṃ helanaṃ nāśanaṃ tathā |

sthānabhraṃśaṃ surāṇāṃ ca kathayāmāsurādṛtāḥ || 107 ||
brahmaṇo varadānaṃ ca yathāvatte samūcire |
śrutvā devamukhādvāṇīṃ mahābhagavatī tadā || 108 ||
prerayāmāsa hastasthānbhramarānbhrāmarī tadā |
pārśvasthānagnabhāgasthānnānārūpadharāṃstathā || 109 ||
janayāmāsa bahuśo yairvyāptaṃ bhuvanatrayam |
maṭacīyūthavatteṣāṃ samudāyastu nirgataḥ || 110 ||
tadāntarikṣaṃ tairvyāptamandhakāraḥ kṣitāvabhūt |
divi parvataśṛṅ□geṣu drumeṣu vipineṣvapi || 111 ||
bhramarā eva sañjātāstadad□bhutamivābhavat |
te sarve daityavakṣāṃsi dārayāmāsurud□gatāḥ || 112 ||
naraṃ madhuharaṃ yadvanmakṣikāḥ kopasaṃyutāḥ |
upāyo na ca śastrāṇāṃ tathāstrāṇāṃ tadābhavat || 113 ||
na yuddhaṃ na ca sambhāṣā kevalaṃ maraṇaṃ khalu |

yasminyasminsthale ye ye sthitā daityā yathā yathā || 114 ||
tatraiva ca tathā sarve maraṇaṃ prāpurutsmayāḥ |
parasparaṃ samācāro na kasyāpyabhavattadā || 115 ||
kṣaṇamātreṇa te sarve vinaṣṭā daityapuṅ□gavāḥ |
kṛtvetthaṃ bhramarāḥ kāryaṃ devīnikaṭamāyayuḥ || 116 ||
āścaryametadāścaryamiti lokāḥ samūcire |
kiṃ citraṃ jagadambāyā yasyā māyeyamīdṛśī || 117 ||
tato devagaṇāḥ sarve brahmaviṣṇupurogamāḥ |
nimagnā harṣajaladhau pūjayāmāsurambikām || 118 ||
nānopacārairvividhairnānopāyanapāṇayaḥ |
jayaśabdaṃ prakurvāṇā mumucuḥ sumanāṃsi ca || 119 ||
divi dundubhayo nedurnanṛtuścāpsarogaṇāḥ |
peṭhurvedānmuniśreṣṭhā gandharvādyā jagustathā || 120 ||
mṛdaṅ□gamurajāvīṇāḍhakkāḍamaruniḥsvanaiḥ |

ghaṇṭāśaṅ□khaninādaiśca vyāptamāsījjagattrayam || 121 ||
nānāstotraistadā stutvā mūrdhnyādhāyāñjalīṃstathā |
jaya mātarjayeśānītyevaṃ sarve samūcire || 122 ||
tatastuṣṭā mahādevī varāndattvā pṛthakpṛthak |
svasmiṃśca vipulāṃ bhaktiṃ prārthitā tairdadau ca tām || 123 ||
paśyatāmeva devānāmantardhānaṃ gatā tataḥ |
iti te sarvamākhyātaṃ bhrāmaryāścaritaṃ mahat || 124 ||
paṭhatāṃ śṛṇvatāṃ caiva sarvapāpapraṇāśanam |
śrutamāścaryajanakaṃ saṃsārārṇavatārakam || 125 ||
evaṃ manūnāṃ sarveṣāṃ caritaṃ pāpanāśanam |
devīmāhātmyasaṃyuktaṃ paṭhañśṛṇvañśubhapradam || 126 ||
yaścaitatpaṭhate nityaṃ śṛṇuyādyo'niśaṃ naraḥ |
sarvapāpavinirmukto devīsāyujyamāpnuyāt || 127 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ

daśamaskandhe bhrāmarīcaritravarṇanaṃ nāma trayodaśo'dhyāyaḥ || 13 ||

English translation

1-21. S'n Narayana spoke O Child Narada! Hear now the wonderful anecdotes of the births of the remaining other Manus. The mere remembrance of these birth anecdotes causes Bhakti to grow and well up towards the Devi. Vaivasvata Manu had six sons viz., Karusa, Prisadhra, Nabhaga, Dista,

Saryati, and Tris'anku. All of them were stout and strong. Once they all united went to the excellent banks of the Jumna and began to practise Pranayama without taking any food and became engaged in worshipping the Devi. Each of them built separately an earthen image of the Devi and worshipped Her with devotion and with various offerings. In the beginning, they took the dry leaves of the trees that dropped of themselves for their food; then they drank water only, then breathed air only; then the smoke from the fire of the Homa; then they depended on the Solar Rays. Thus they practised tapasya with great difficulties. The continual worship of the Devi with the greatest devotion made them conscious of their clear intellect, destructive of all sorts of vanities and delusions, and the Menu's sons thought only of the Hallowed Feet of the Devi; their intellects were purified and they were greatly wondered to see within their Self the whole Universe. Thus they practised their Tapasya full twelve years when Bhagavati, the Ruling Principle of this Universe resplendent wiih the brilliance of the thousand Suns, appeared before them. The princes with their intelligences thus purified saw Her, bowed down and, with their lowly hearts, began to chant hymns to Her with greatest devotion. "O Is'ani! O Merciful! Thou art the Devi presiding over all. Thou art the Best. So Victory to Thee! Thou art known by the Vagbhava Mantra. Thou gettest pleased when the Vagbhava Mantra is repeated. O Devi! Thou art of the nature of Klim Kara (of the form of Klim). Thou gettest pleased with the repetition of Klim Mantra. O Thou, that gladdenest the Lord! Thou bestowest joy and pleasure in the heart of the King of Kama. O Maha Maya! When Thou art pleased. Thou givest that Unequalled Kingdom. O Thou that

increasest the enjoyments! Thou art Visnu, Surya, Hara, Indra and the other Devas." When the highsouled princes praised Her thus, Bhagavati became pleased and spoke to them the following sweet words "O Highsouled Princes! You all have worshipped Me and practised, indeed, very hard tapasyas and thus you have become sinless and your intellects and hearts have become thoroughly purged and thus purified. Now ask boons that you desire. I will grant them ere long to you." The Princes said "O Devi! We want unrivalled Kingdoms, many sons of long longevity, continual enjoyment of pleasures, fame, energy, freedom in all actions, and as well the good and keen intelligence. These will be beneficial to us." The Devi said Whatever you have desired, I grant them to you all. Besides I give you another boon. Listen attentively. By My Grace you all will be the Lords of the Manvantaras and acquire strength that will experience no defeat, and you will get prosperity, fame, energy, powers, and a continual line of descent and abundant full enjoyments.

22-32. Narayana said After the World Mother Bhramari Devi granted them these boons, the princes chanted hymns to Her and then She instantly vanished. The very energetic princes acquired in that birth excellent kingdoms and abundance of wealth. They all had sons and thus established their families, and became the Lords of Manvantara in their next births. By the Grace of the Devi, the first of the princes Karusa became the Ninth Manu, the exceedingly powerful Daksa Savarni; the second prince Prisadhra became the Tenth Manu, named Meru Savarni; the third prince, the highly enthusiastic Nabhaga became the Eleventh Manu, named Surya Savarni; the fourth prince Dista became the Twelfth Manu, named Chandra Savarni; the powerful fifth prince S'aryati became the Thirteenth Manu named Rudra Savarni and the sixth prince Tris'anku became the Fourteenth Manu named Visnu Savarni and became the celebrated Lord of the world.

33-41. Narada questioned "O Wise One! Who is that Bhramari Devi? What is Her Nature? What for She takes birth? Kindly describe all this beautiful and pain destroying anecdotes to me. I am not satiated with the drinking of the nectar of the Glories of the Devi; my desire to hear further more is as strong as ever. As the drink of the nectar takes away death, so the drink of this anecdote of the Devi takes away the fear of death." Narayana said O Narada! I will now narrate the wonderful glories of that unthinkable, unmanifested World Mother, leading to Mukti. Hear, as a Mother behaves towards

Her child kindly and without any hypocrisy, so the World Mother in all Her lives manifests Her merciful sincere dealings for the welfare of the humanity. In days gone by, in the nether regions, in the city of the Daityas, there lived a powerful Daitya named Aruna. He was a furious Deva Hater and a pakka hyprocrite. With a view to conquer the Devas, he went to the banks of the Ganges in the Himalayas, practised a very bard Tapasya, to Brahma, taking Him to be the Protector of the Daityas. First influenced by Tamo Guna, he withheld in his body the five Vayus and partook only the dry leaves and repeated, the Gayatri Mantra and practised austerities. Thus he practised for full ten thousand years. Then for another ten thousand years the Daitya lived drinking some drops of water only; then for another ten thousand years he remained by inhaling air only; and then for another ten thousand years he did not take any thing and thus practised he his wonderful Tapasya.

42-49. Thus practising his Tapasya a sort of wonderful halo of light emitted from his body and began to burn the whole world. This thing then appeared a great wonder. All the Devas then exclaimed. "Oh! What is this! Oh! What is this!" And they trembled. All were very much terrified and took refuge of Brahma. Hearing all the news from the Devas, the four-faced Bhagavan rode on His vehicle, the Swan, and with the Gayatri went very gladly to where the Daitya was practising his austerities and saw that the Daitya was immersed in meditation with his eyes closed; and he looked, as it were, blazing

with fire, as if a second Fire himself. His belly had become dried up, body withered and the nerves of the bodies, too, became almost visible; only the life breath was lingering there. Brahma then spoke to him "O Child! Auspices to you! Now ask the boon that you desire." Hearing these gladdening nectar-like words from the mouth of Brahma, Aruna, the chief of the Daityas opened his eyes and saw Brahma in his front. Seeing Brahma before him with a rosary of beads and Kamandalu in his hand and attended by Gayatri and the four Vedas, muttering the name of the Eternal Brahma, the Daitya rose up and bowed down to Him and sang to Him various Stotras.

50-59. Then the intelligent Daitya asked from Brahma the following boon that "I shall not die. Grant this." Brahma then gently explained to him "O Best of the Danavas! See that Brahma, Visnu, MahesVara and others are not free from this limitation of death!

What to speak then for others! I cannot grant you a boon that is an impossibility. Ask what is possible and just. The intelligent persons never show an eagerness to an impossibility." Hearing the above words of Brahma, Aruna again said with devotion "O Deva! If Thou art unwilling to grant me the above boon, then, O Lord! Grant me such a boon, as is practicable, that my death shall not be caused by any war, nor by any arms or weapons, nor by any man or any woman, by any biped or quadruped or any combination of two and grant me such a boon, such a large army as I can conquer the Devas." Hearing the words of the Daitya, Brahma said "Let that be so" and went back instantly to His own abode. Then, puffed up with that boon, the Daitya Aruna called on all the other Daityas that lived in the nether regions. The Daityas, that were under his shelter, came and saluted him, as their king and, by his command, they sent messengers to the Heavens to fight with the Devas. Hearing from the messenger that the Daityas were willing to fight with the Devas, Indra trembled with fear and went instantly with the Devas to the abode of Brahma. Taking Brahma, too, along with them from there.

they went to the Visnu Loka and took Visnu with them and all went to the S'iva Loka.

60-70. There they all held a conference how to kill the Daitya, the enemy of the Gods. While, on the other hand, Aruna, the king of the Daityas surrounded by his army, went ere long to the Heavens.

O Muni! The Daitya, then, through the power of his Tapas, assumed various forms and seized the rights and possessions of the Moon, the Sun, Yama, Agni and all the others. All the Devas, then,

dislodged from their stations went to the region of Kailas'a and represented to S'ankara about their own troubles and dangers respectively. Then, what was to be done on this subject, on this, great discussions cropped up. When Brahma said, that the death of the Daitya would not ensue from any fight, with any arms or weapons, from any man or woman, biped, quadruped or from any combination of the above two. Then the Devas became all anxious and could not find out any solution at that instant, when the Incorporeal Voice was clearly heard in the Heavens Let you all worship the Queen of the Universe. She will carry out your work to success. If the king of the Daityas, always engaged in muttering the Gayatri, forsakes the Gayatri any how, then his death will occur. Hearing this gladdening Celestial Voice, the Devas held the council with great caution. When it was settled what ought to be done, Indra asked Brihaspati and said "O Guru Deva! You would better go to the Daitya for the carrying out of the Devas' ends and do so that he forsakes the Devi Gayatri ParamesVari. We will all now go and meditate on Her. When She will be pleased. She will help us.

71-77. Thus commanding Brihaspati and thinking that the beautiful Protectress of Jambu Nada would protect them the Devas all started to worship Her and, going there, began the Devi Yajha and with

great devotion muttered the Maya Vija and practised asceticism. On the other hand, Brihaspati went ere long in the garb of a Muni to the Daitya Aruna. The king of the Daityas then asked him "O Best of Munis! Whence and why have you come here. Say, O Muni! Where have you come? I am not one of your party. Rather I am your enemy." Hearing the above words, Brihaspati said When you are worshipping incessantly the Devi whom we too worship, then say how you are not a one on our side! O Saint! The vicious Daitya, hearing the above words and deluded by the Maya of the Devas, forsook the Gayatri Mantra out of vanity and therefore he became weak, bereft of the Holy Fire.

78-85. Then Brihaspati, having succeeded in his work there, went to the Heavens and saw Indra and told him everything in detail. The Devas became satisfied and worshipped the Highest Deity. O Muni! Thus, a long interval passed, when one day the World Mother, the Auspicious Devi appeared before them. She was resplendent with the brilliance of ten million suns and looked beautiful like ten millions of Kandarpas (Gods of love). Her body was anointed with variegated colours, etc.; She wore a pair of clothings; a wonderful garland suspended from Her neck; Her body was decked with various ornaments and in the fists of Her hands there were wonderful rows of hornets (large black bees). Her one hand was ready to grant boons and Her other hand was ready to hold out "no fear." On the neck of Bhagavati, the Ocean of Mercy, and peaceful, were seen the variegated garlands with large black bees all round. Those male and female bees singing incessantly all round Her the Hrimkara Mantra (the First Vibration of Force), kotis of black bees surrounded Her. The All-auspicious Bhagavati, praised by all the Vedas, Who is all in all, composed of all. Who is all good, the Mother of all. Omniscient, the Protectress of all, was adorned fully with dress.

86-96. Seeing suddenly the Devi, in their front Brahnna and the other Devas became surprised and by and by they got relieved and gladly began to chant hymns of praise to Bhagavati, Whose Glories have been written in the Vedas.

The Devas said "O Devi! Obeisance to Thee! Thou art the Highest Knowledge and the Creatrix, Preservrix and the Destructrix of the Universe. O Thou, the Lotus-eyed! Thou art the Refuge of all! So we bow down to Thee. O Devi! Thou art collectively and individually VisVa, Taijasa, Prajha, Virat and Sutratma. O Bhagavati. Thou art differentiated and undifferentiated; Thou art the Kutastha Chaitanya (the Unmoveable, Unchangeable Consciousness). So we bow down to Thee. O Durge! Thou art unconcerned with the creation, preservation and destruction; yet Thou punishest the wicked and art easily available by the sincere devotion of Thy Bhaktas. O Devi!

Thou scorchest and destroyest the ignorance and sin of the embodied souls. Hence Thou art named Bharga. So we bow down to Thee. O Mother! Thou art Kalika, Nila Sarasvati, Ugra Tara,

Mahogra; Thou assumest many other forms. So we always bow down to Thee. O Devi! Thou art Tripura Sundari, Bhairabi, Matangi, Dhumavati, Chhinnamasta, S'akambhari and Rakta Dantika. Obeisance to Thee! O Bhagavati! It is Thou that didst appear as Laksmi out of the milk ocean (Ksira Samudra). Thou hadst destroyed Vritrasura, Chanda, Munda, Dhumralochana, Rakta Bija, S'umbha, Nis'umbha and the Exterminator of the Danavas and thus. Thou didst do great favours to the Devas. So, O Gracious Countenanced! Thou art Vijaya and Ganga; O Sarade! We bow down to Thee. O Devi! Thou art the earth, fire. Prana and other Vayus and other substances. O Merciful! Thou art of the form of this Universe; the Deva form, and the Moon, Sun and other Luminous forms and of the Knowledge Form.

97-109. O Devi! Thou art Savitri; Thou art Gayatri; Thou art Sarasvati; Thou art Svadha, Svaha, and Daksina. So we bow down to Thee. Thou art, in the Vedas, the Agamas, “Not this, not this.” Thou art what is left after the negation of all this. This all the Vedas declare of Thy True Nature thus as the Absolute Consciousness in all. Thus Thou art the Highest Deity. So we worship Thee. As Thou art surrounded by large black bees. Thou art named Bhramari. We always make obeisance to Thee! Obeisance to Thee! Obeisance to Thy sides! Obeisance to Thy back! Obeisance to Thy front! O Mother! Obeisance to Thy above! Obeisance to Thy below! Obeisance to everywhere round of Thee! O Thou, the Dweller in Mani Dvipa! O Maha Devi! Thou art the Guide of the innumerable Brahmandas! O World Mother! Let Thou be merciful to us. O Devi! Thou art higher than the highest. O World Mother! Victory be to Thee! All Hail! O Goddess of the universe! Thou art the Best in the whole universe; Victory to Thee! O Lady of the world! Thou art the mine of all the gems of qualities. O ParamesVari! O World Mother! Let Thou be pleased unto us.” Narayana said Hearing those sweet, ready and confident words of the Devas, the World Mother said in the sweet tone of a Mad Cuckoo:- “O Devas! As far as granting boons to others is concerned, I am ever ready. I am always pleased with you. So, O Devas! Say what you want.” Hearing the words of the Devi, the Devas began to express the cause of their sorrows. They informed Her of the wicked nature of the vicious Daitya, the neglect of the Devas, the Brahmanas and the Vedas and the ruins thereof, and the dispossession of the Devas of their abodes and the receiving by the Daitya of the boon from Brahma; in fact, everything what they had to say, duly and vigorously. Then the Bhagavati Bhramari Devi sent out all sorts of black bees, hornets, etc., from Her sides, front and forepart.

110-120. Innumerable lines of black bees then were generated and they joined themselves with those that got out of the Devi's hands and thus they covered the whole earth. Thus countless bees began

to emit from all sides like locusts. The sky was overcast with the bees; and the earth was covered with darkness. The sky, mountain peaks, trees, forests all became filled with bees and the spectacle presented a grand dismal sight. Then the black bees began to tear asunder the breasts of the Daityas as the bees bite those who destroy their beehives. Thus the Daityas could not use their weapons nor could they fight nor exchange any words. Nothing they could do; they had no help but to die. The Daityas remained in the same state where they were and in that state they wondered and died. No one could talk with another. Thus the principal Daityas died within an instant. Thus completing their destruction, the bees came back to the Devi. All the people then spoke to one another “Oh!

What a wonder! Oh! What a wonder!” Or like this “Whose Maya is this! What a wonder that She will do like this!” Thus Brahma, Visnu and Mahes'a became merged in the ocean of joy and worshipped the Devi Bhagavati with various offerings and shoutings of chants “Victory to the Devi” and showered flowers all around. The Munis began to recite the Vedas. The Gandharbas began to sing.

121-127. The various musical instruments, Mridangas, Murajas, the Indian lutes, Dhakkas, Damarus, S'ankhas, bells, etc., all sounded and the three worlds were filled with their echoes. All with folded palms chanted various hymns of praise to the Devi and said “O Mother! Isani! Victory to Thee!” The Maha Devi became glad and gave to each separate boons and when they asked “for unshakeable devotion to Thy lotus feet,” She granted them that also and disappeared before them. Thus I have described to you the glorious character of the Bhramari Devi. If anybody hears this very wonderful anecdote, he crosses at once this ocean of the world. Along with the glories and greatness of the Devi, if one hears the accounts of Manus, then all auspiciousness comes to him. He who hears or recites daily this Greatness of the Devi, becomes freed from all his sins and he gets himself absorbed in the thoughts of the Devi (Sajuya). Note The Mantra is here not merely the Seed, the Spiritual Password, but it connotes, besides the idea of the password, the Adi First vibration and it exhibits the First Spiritual

Form, endowed with the highest feelings of Faith, Wisdom, Bliss and Joy, displayed with the grandest colours, startling thrills, rapt enchanting signs, gestures, and postures, the shooting forth of all powers, the sources of Siddhis, that cannot be ordinarily conceived in the worldly concerns. Their faint echoes govern this mighty world. The Mantras are seated in the six chakras or plexuses or the six Laya centres in the spinal cord. Within these chakras, the transformations of the Tattvas take place. Some vanish. Some appear and so on. Remark In this chapter we find clearly the mention of the several names of the ten Das'a Maha Vidyas.

Here ends the Thirteenth Chapter of the Tenth Book of the account of Bhramari Devi in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa and here ends as well the Tenth Book.

[The Tenth Book completed.]

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 1

On What Is To Be Thought Of In The

Chapter 281 of 318 · 49 detected Sanskrit verse markers

Sanskrit

मनुकृतं देवीस्तवनम्
नारद उवाच
भगवन् भूतभव्येश नारायण सनातन।
आख्यातं परमाश्चर्यं देवीचारित्रमुत्तमम् ॥ १ ॥
प्रादुर्भावः परो मातुः कार्यार्थमसुरद्रुहाम्।
अधिकाराप्तिरुक्तात्र देवीपूर्णकृपावशात् ॥ २ ॥
अधुना श्रोतुमिच्छामि येन प्रीणाति सर्वदा।
स्वभक्तान्परिपुष्णाति तमाचारं वद प्रभो ॥ ३ ॥
श्रीनारायण उवाच
शृणु नारद तत्त्वज्ञ सदाचारविधिक्रमम्।
यदनुष्ठानमात्रेण देवी प्रीणाति सर्वदा ॥ ४ ॥
प्रातरुत्थाय कर्तव्यं यद्द्विजेन दिने दिने।
तदहं सम्प्रवक्ष्यामि द्विजानामुपकारकम् ॥ ५ ॥
उदयास्तमयं यावद्द्विजः सत्कर्मकृद्भवेत्।

नित्यनैमित्तिकैर्युक्तः काम्यैश्चान्यैरगर्हितैः ॥ ६ ॥
आत्मनश्च सहायार्थं पिता माता न तिष्ठति।
न पुत्रदारा न ज्ञातिर्धर्मस्तिष्ठति केवलम् ॥ ७ ॥
तस्माद्धर्मं सहायार्थं नित्यं सञ्चिनु साधनैः।
धर्मेणैव सहायातु तमस्तरति दुस्तरम् ॥ ८ ॥
आचारः प्रथमो धर्मः श्रुत्युक्तः स्मार्त एव च।
तस्मादस्मिन्समायुक्तो नित्यं स्यादात्मनो द्विजः ॥ ९ ॥
आचाराल्लभते चायुराचाराल्लभते प्रजाः।
आचारादन्नमक्षय्यमाचारो हन्ति पातकम् ॥ १० ॥
आचारः परमो धर्मो नृणां कल्याणकारकः।
इह लोके सुखी भूत्वा परत्र लभते सुखम् ॥ ११ ॥
अज्ञानान्धजनानां तु मोहितैर्भ्रामितात्मनाम्।
धर्मरूपो महादीपो मुक्तिमार्गप्रदर्शकः ॥ १२ ॥
आचारात्प्राप्यते श्रैष्ठ्यमाचारात्कर्म लभ्यते।

कर्मणो जायते ज्ञानमिति वाक्यं मनोः स्मृतम् ॥ १३ ॥
सर्वधर्मवरिष्ठोऽयमाचारः परमं तपः।

तदेव ज्ञानमुद्दिष्टं तेन सर्वं प्रसाध्यते ॥ १४ ॥
यस्त्वाचारविहीनोऽत्र वर्तते द्विजसत्तमः ।
स शूद्रवद्बहिष्कार्यो यथा शूद्रस्तथैव सः ॥ १५ ॥
आचारो द्विविधः प्रोक्तः शास्त्रीयो लौकिकस्तथा ।
उभावपि प्रकर्तव्यौ न त्याज्यौ शुभमिच्छता ॥ १६ ॥
ग्रामधर्मा जातिधर्मा देशधर्माः कुलोद्भवाः ।
परिग्राह्या नृभिः सर्वैर्नैव ताँल्लङ्घयेन्मुने ॥ १७ ॥
दुराचारो हि पुरुषो लोके भवति निन्दितः ।
दुःखभागी च सततं व्याधिना व्याप्त एव च ॥ १८ ॥
परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ।
धर्ममप्यसुखोदर्कं लोकविद्विष्टमेव च ॥ १९ ॥
नारद उवाच

बहुत्वादिह शास्त्राणां निश्चयः स्यात्कथं मुने ।
कियत्प्रमाणं तद्ब्रूहि धर्ममार्गविनिर्णये ॥ २० ॥
श्रीनारायण उवाच
श्रुतिस्मृती उभे नेत्रे पुराणं हृदयं स्मृतम् ।
एतत्त्रयोक्त एव स्याद्धर्मो नान्यत्र कुत्रचित् ॥ २१ ॥
विरोधो यत्र तु भवेत्त्रयाणां च परस्परम् ।
श्रुतिस्तत्र प्रमाणं स्याद्द्वयोर्द्वैधे स्मृतिर्वरा ॥ २२ ॥
श्रुतिद्वैधं भवेद्यत्र तत्र धर्मावुभौ स्मृतौ ।
स्मृतिद्वैधं तु यत्र स्याद्विषयः कल्प्यतां पृथक् ॥ २३ ॥
पुराणेषु क्वचिच्चैव तन्त्रदृष्टं यथातथम् ।
धर्मं वदन्ति तं धर्मं गृह्णीयान्न कथञ्चन ॥ २४ ॥
वेदाविरोधि चेत्तन्त्रं तत्प्रमाणं न संशयः ।
प्रत्यक्षश्रुतिरुद्धं यत्तत्प्रमाणं भवेन्न च ॥ २५ ॥
सर्वथा वेद एवासौ धर्ममार्गप्रमाणकः ।

तेनाविरुद्धं यत्किञ्चित्तत्प्रमाणं न चान्यथा ॥ २६ ॥
यो वेदधर्ममुज्झित्य वर्ततेऽन्यप्रमाणतः ।
कुण्डानि तस्य शिक्षार्थं यमलोके वसन्ति हि ॥ २७ ॥
तस्मात्सर्वप्रयत्नेन वेदोक्तं धर्ममाश्रयेत् ।
स्मृतिः पुराणमन्यद्वा तन्त्रं वा शास्त्रमेव च ॥ २८ ॥
तन्मूलत्वे प्रमाणं स्यान्नान्यथा तु कदाचन ।
ये कुशास्त्राभियोगेन वर्तयन्तीह मानवान् ॥ २९ ॥
अधोमुखोर्ध्वपादास्ते यास्यन्ति नरकार्णवम् ।
कामाचाराः पाशुपतास्तथा वै लिङ्गधारिणः ॥ ३० ॥
तप्तमुद्राङ्किता ये च वैखानसमतानुगाः ।
ते सर्वे निरयं यान्ति वेदमार्गबहिष्कृताः ॥ ३१ ॥

वेदोक्तमेव सद्धर्मं तस्मात्कुर्यान्नरः सदा ।
उत्थायोत्थाय बोद्धव्यं किं मयाद्य कृतं कृतम् ॥ ३२ ॥
दत्तं वा दापितं वापि वाक्येनापि च भाषितम् ।

उपपापेषु सर्वेषु पातकेषु महत्स्वपि ॥ ३३ ॥
अवाप्य रजनीयामं ब्रह्मध्यानं समाचरेत् ।
ऊरुस्थोत्तानचरणः सव्ये चोरौ तथोत्तरम् ॥ ३४ ॥
उत्तानं किञ्चिदुत्तानं मुखमवष्टभ्य चोरसा ।
निमीलिताक्षः सत्त्वस्थो दन्तैर्दन्तान्न संस्पृशेत् ॥ ३५ ॥
तालुस्थाचलजिह्वश्च संवृतास्यः सुनिश्चलः ।
सन्निरुद्धेन्द्रियग्रामो नातिनिम्नस्थितासनः ॥ ३६ ॥
द्विगुणं त्रिगुणं वापि प्राणायाममुपक्रमेत् ।
ततो ध्येयः स्थितो योऽसौ हृदये दीपवत्प्रभुः ॥ ३७ ॥
धारयेत्तत्र चात्मानं धारणां धारयेद्बुधः ।
सधूमश्च विधूमश्च सगर्भश्चाप्यगर्भकः ॥ ३८ ॥
सलक्ष्यश्चाप्यलक्ष्यश्च प्राणायामस्तु षड्विधः ।
प्राणायामसमो योगः प्राणायाम इतीरितः ॥ ३९ ॥
प्राणायाम इति प्रोक्तो रेचपूरककुम्भकैः ।

वर्णत्रयात्मका ह्येते रेचपूरककुम्भकाः ॥ ४० ॥
स एव प्रणवः प्रोक्तः प्राणायामश्च तन्मयः ।
इडया वायुमारोप्य पूरयित्वोदरे स्थितम् ॥ ४१ ॥
शनैः षोडशमात्राभिरन्यया तं विरेचयेत् ।
एवं सधूमः प्राणानामायामः कथितो मुने ॥ ४२ ॥
आधारेलिङ्गनाभिप्रकटितहृदये तालुमूले ललाटे
द्वे पत्रे षोडशारे द्विदशदशदलद्वादशार्धे चतुष्के ।
वासान्ते बालमध्ये डफकतसहिते कण्ठदेशे स्वराणां
हंक्षंतत्त्वार्थयुक्तं सकलदलगतं वर्णरूपं नमामि ॥ ४३ ॥
अरुणकमलसंस्था तद्रजःपुञ्जवर्णा
हरनियमितचिह्ना पद्मतन्तुस्वरूपा ।
रविहुतवहराकानायकास्यस्तनाढ्या
सकृदपि यदि चित्ते संवसेत्स्यात्स भुक्तः ॥ ४४ ॥
स्थितिः सैव गतिर्यात्रा मतिश्चिन्ता स्तुतिर्वचः ।

अहं सर्वात्मको देवः स्तुतिः सर्वं त्वदर्चनम् ॥ ४५ ॥
अहं देवी न चान्योऽस्मि ब्रह्मैवाहं न शोकभाक् ।
सच्चिदानन्दरूपोऽहं स्वात्मानमिति चिन्तयेत् ॥ ४६ ॥
प्रकाशमानां प्रथमे प्रयाणे
प्रतिप्रयाणेऽप्यमृतायमानाम् ।
अन्तःपदव्यामनुसञ्चरन्ती-

मानन्दरूपामबलां प्रपद्ये ॥ ४७ ॥
ततो निजब्रह्मरन्ध्रे ध्यायेत्तं गुरुमीश्वरम् ।
उपचारैर्मानसैश्च पूजयेत्तु यथाविधि ॥ ४८ ॥
स्तुवीतानेन मन्त्रेण साधको नियतात्मवान् ।
गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥ ४९ ॥

Roman transliteration

manukṛtaṃ devīstavanam
nārada uvāca
bhagavan bhūtabhavyeśa nārāyaṇa sanātana |
ākhyātaṃ paramāścaryaṃ devīcāritramuttamam || 1 ||
prādurbhāvaḥ paro mātuḥ kāryārthamasuradruhām |
adhikārāptiruktātra devīpūrṇakṛpāvaśāt || 2 ||
adhunā śrotumicchāmi yena prīṇāti sarvadā |
svabhaktānparipuṣṇāti tamācāraṃ vada prabho || 3 ||
śrīnārāyaṇa uvāca
śṛṇu nārada tattvajña sadācāravidhikramam |
yadanuṣṭhānamātreṇa devī prīṇāti sarvadā || 4 ||
prātarutthāya kartavyaṃ yad□ dvijena dine dine |
tadahaṃ sampravakṣyāmi dvijānāmupakārakam || 5 ||
udayāstamayaṃ yāvad□ dvijaḥ satkarmakṛd□bhavet |

nityanaimittikairyuktaḥ kāmyaiścānyairagarhitaiḥ || 6 ||
ātmanaśca sahāyārthaṃ pitā mātā na tiṣṭhati |
na putradārā na jñātirdharmastiṣṭhati kevalam || 7 ||
tasmāddharmaṃ sahāyārthaṃ nityaṃ sañcinu sādhanaiḥ |
dharmeṇaiva sahāyāttu tamastarati dustaram || 8 ||
ācāraḥ prathamo dharmaḥ śrutyuktaḥ smārta eva ca |
tasmādasminsamāyukto nityaṃ syādātmano dvijaḥ || 9 ||
ācārāllabhate cāyurācārāllabhate prajāḥ |
ācārādannamakṣayyamācāro hanti pātakam || 10 ||
ācāraḥ paramo dharmo nṛṇāṃ kalyāṇakārakaḥ |
iha loke sukhī bhūtvā paratra labhate sukham || 11 ||
ajñānāndhajanānāṃ tu mohitairbhrāmitātmanām |
dharmarūpo mahādīpo muktimārgapradarśakaḥ || 12 ||
ācārātprāpyate śraiṣṭhyamācārātkarma labhyate |

karmaṇo jāyate jñānamiti vākyaṃ manoḥ smṛtam || 13 ||
sarvadharmavariṣṭho'yamācāraḥ paramaṃ tapaḥ |
tadeva jñānamuddiṣṭaṃ tena sarvaṃ prasādhyate || 14 ||
yastvācāravihīno'tra vartate dvijasattamaḥ |
sa śūdravad□ bahiṣkāryo yathā śūdrastathaiva saḥ || 15 ||
ācāro dvividhaḥ proktaḥ śāstrīyo laukikastathā |
ubhāvapi prakartavyau na tyājyau śubhamicchatā || 16 ||
grāmadharmā jātidharmā deśadharmāḥ kulod□bhavāḥ |
parigrāhyā nṛbhiḥ sarvairnaiva tā~llaṅ□ghayenmune || 17 ||
durācāro hi puruṣo loke bhavati ninditaḥ |

duḥkhabhāgī ca satataṃ vyādhinā vyāpta eva ca || 18 ||
parityajedarthakāmau yau syātāṃ dharmavarjitau |
dharmamapyasukhodarkaṃ lokavidviṣṭameva ca || 19 ||
nārada uvāca

bahutvādiha śāstrāṇāṃ niścayaḥ syātkathaṃ mune |
kiyatpramāṇaṃ tad□ brūhi dharmamārgavinirṇaye || 20 ||
śrīnārāyaṇa uvāca
śrutismṛtī ubhe netre purāṇaṃ hṛdayaṃ smṛtam |
etattrayokta eva syāddharmo nānyatra kutracit || 21 ||
virodho yatra tu bhavettrayāṇāṃ ca parasparam |
śrutistatra pramāṇaṃ syād□ dvayordvaidhe smṛtirvarā || 22 ||
śrutidvaidhaṃ bhavedyatra tatra dharmāvubhau smṛtau |
smṛtidvaidhaṃ tu yatra syādviṣayaḥ kalpyatāṃ pṛthak || 23 ||
purāṇeṣu kvaciccaiva tantradṛṣṭaṃ yathātatham |
dharmaṃ vadanti taṃ dharmaṃ gṛhṇīyānna kathañcana || 24 ||
vedāvirodhi cettantraṃ tatpramāṇaṃ na saṃśayaḥ |
pratyakṣaśrutiruddhaṃ yattatpramāṇaṃ bhavenna ca || 25 ||
sarvathā veda evāsau dharmamārgapramāṇakaḥ |

tenāviruddhaṃ yatkiñcittatpramāṇaṃ na cānyathā || 26 ||
yo vedadharmamujjhitya vartate'nyapramāṇataḥ |
kuṇḍāni tasya śikṣārthaṃ yamaloke vasanti hi || 27 ||
tasmātsarvaprayat□nena vedoktaṃ dharmamāśrayet |
smṛtiḥ purāṇamanyadvā tantraṃ vā śāstrameva ca || 28 ||
tanmūlatve pramāṇaṃ syānnānyathā tu kadācana |
ye kuśāstrābhiyogena vartayantīha mānavān || 29 ||
adhomukhordhvapādāste yāsyanti narakārṇavam |
kāmācārāḥ pāśupatāstathā vai liṅ□gadhāriṇaḥ || 30 ||
taptamudrāṅ□kitā ye ca vaikhānasamatānugāḥ |
te sarve nirayaṃ yānti vedamārgabahiṣkṛtāḥ || 31 ||
vedoktameva saddharmaṃ tasmātkuryānnaraḥ sadā |
utthāyotthāya boddhavyaṃ kiṃ mayādya kṛtaṃ kṛtam || 32 ||
dattaṃ vā dāpitaṃ vāpi vākyenāpi ca bhāṣitam |

upapāpeṣu sarveṣu pātakeṣu mahatsvapi || 33 ||
avāpya rajanīyāmaṃ brahmadhyānaṃ samācaret |
ūrusthottānacaraṇaḥ savye corau tathottaram || 34 ||
uttānaṃ kiñciduttānaṃ mukhamavaṣṭabhya corasā |
nimīlitākṣaḥ sattvastho dantairdantānna saṃspṛśet || 35 ||
tālusthācalajihvaśca saṃvṛtāsyaḥ suniścalaḥ |
sanniruddhendriyagrāmo nātinimnasthitāsanaḥ || 36 ||
dviguṇaṃ triguṇaṃ vāpi prāṇāyāmamupakramet |
tato dhyeyaḥ sthito yo'sau hṛdaye dīpavatprabhuḥ || 37 ||
dhārayettatra cātmānaṃ dhāraṇāṃ dhārayed□budhaḥ |
sadhūmaśca vidhūmaśca sagarbhaścāpyagarbhakaḥ || 38 ||
salakṣyaścāpyalakṣyaśca prāṇāyāmastu ṣaḍ□vidhaḥ |
prāṇāyāmasamo yogaḥ prāṇāyāma itīritaḥ || 39 ||
prāṇāyāma iti prokto recapūrakakumbhakaiḥ |

varṇatrayātmakā hyete recapūrakakumbhakāḥ || 40 ||
sa eva praṇavaḥ proktaḥ prāṇāyāmaśca tanmayaḥ |

iḍayā vāyumāropya pūrayitvodare sthitam || 41 ||
śanaiḥ ṣoḍaśamātrābhiranyayā taṃ virecayet |
evaṃ sadhūmaḥ prāṇānāmāyāmaḥ kathito mune || 42 ||
ādhāreliṅ□ganābhiprakaṭitahṛdaye tālumūle lalāṭe
dve patre ṣoḍaśāre dvidaśadaśadaladvādaśārdhe catuṣke |
vāsānte bālamadhye ḍaphakatasahite kaṇṭhadeśe svarāṇāṃ
haṃkṣaṃtattvārthayuktaṃ sakaladalagataṃ varṇarūpaṃ namāmi || 43 ||
aruṇakamalasaṃsthā tad□rajaḥpuñjavarṇā
haraniyamitacihnā padmatantusvarūpā |
ravihutavaharākānāyakāsyastanāḍhyā
sakṛdapi yadi citte saṃvasetsyātsa bhuktaḥ || 44 ||
sthitiḥ saiva gatiryātrā matiścintā stutirvacaḥ |

ahaṃ sarvātmako devaḥ stutiḥ sarvaṃ tvadarcanam || 45 ||
ahaṃ devī na cānyo'smi brahmaivāhaṃ na śokabhāk |
saccidānandarūpo'haṃ svātmānamiti cintayet || 46 ||
prakāśamānāṃ prathame prayāṇe
pratiprayāṇe'pyamṛtāyamānām |
antaḥpadavyāmanusañcarantī-
mānandarūpāmabalāṃ prapadye || 47 ||
tato nijabrahmarandhre dhyāyettaṃ gurumīśvaram |
upacārairmānasaiśca pūjayettu yathāvidhi || 48 ||
stuvītānena mantreṇa sādhako niyatātmavān |
gururbrahmā gururviṣṇurgururdevo maheśvaraḥ |
gurureva paraṃ brahma tasmai śrīgurave namaḥ || 49 ||

English translation

1-13. Narada said O Bhagavan! O Thou, the Eternal One! O Narayana! O Lord of the past and the future! Thou art the Creator and the Lord of all the beings that lived in the past and that will come into existence in the future. Thou hast described to me the highly wonderful and excellent anecdote of the Exalted Devi. How She did assume the forms of MahakalT, Maha Laksmi, Maha Sarasvati and Bhramari, for the fulfilment of the Devas' purposes and how the Devas got back their possessions by the Grace of the Devi. All you have described. O Lord! Now I want to hear the rules of Sadachara (right way of living), the due observance of which by the devotees pleases the World-Mother. Kindly describe them.

Narayana said O Knower of Truth! Now I am telling you those rules of the right way of living, which rightly observed, always please Bhagavati. Listen first, I will talk of the Brahmins, how their welfare is secured, what the Brahmanas ought to do on getting up early in the morning from their bed. From the sunrise to the sunset the Brahmanas should do all the daily and occasional duties (Nitya and Naimittik Karmas) and they are to perform the optional works for some particular object such as Puttresti Yajha and other good works (not acts of black magic as killing, causing pain and inconveniences to others, etc.). It is the Self alone and not the Father, Mother, etc., nor any other body that, helps us on our way to that happiness in the next world. Father, Mother, wife, sons and others are helps merely to our happiness in this world. None of them are helpful to us in bettering our states in the next world.

Deliverance of one's Self depends verily on his own Self. Therefore one should always earn and store dharma (religion) and observe always there the right conduct to help one in the next world. If

Dharma be on our side, this endless sea of troubles can be safely crossed. The rules of right living as ordained by Manu in S'rutis and Manu Smritis are the principal Dharmas. The Brahmanas should always be observant to their Dharma as ordained in the S'astras, S'ruti and Smriti. Follow the right conduct and then you will get life, posterity and increase of happiness easily here and hereafter. By right conduct, food is obtained and sins are easily destroyed; the right conduct is the auspicious principal Dharma of men. Persons of right living enjoy happiness in this world as well as in the next. Those, who are veiled in darkness by Ignorance and thus wildly enchanted, can verily see their way to Mukti if they follow the Great Light revealed to them by Dharma and the right conduct. It is by Sadachara, that superiority is attained. Men of right conduct always do good deeds. From good deeds, knowledge comes. This is the advice of Manu.

14-24. Right way of living is the best of all the Dharmas and is great Tapasya (asceticism). The knowledge comes from this Right Living. Everything is attained thereby. He who is devoid of Sadachara, is like a S'udra, even if he comes of a Brahmin family. There is no distinction whatsoever betwen him and a S'udra. Right conduct is of two kinds (1) as dictated by the S'astras, (2) as dictated by the popular custom (Laukika). Both these methods should be observed by him who wants welfare for his Self. He is not to forsake one of them. O Muni! The village Dharma, the Dharma of one's own caste, the Dharma of one's own family and the Dharma of one's own country all should be observed by men. Never, never he is to do anything otherwise. With great loving devotion that is to be preserved. Men who practise wrong ways of living, are censured by the public; they always suffer from diseases. Avoid wealth and desires that have no Dharma in them. Why? If in the name of

dharma, painful acts (e. g. killing animals in sacrifices) are to be committed, those are blamed by the people; so never commit them. Avoid them by all means. Narada said "O Muni! The S'astras are not one, they are many and they lay down different rules and contradictory opinions. How then Dharma is to be followed? And according what Dharma S'astra?" Narayana said S'ruti and Smriti are the two eyes of God; the Puranam is His Heart. Whatever is stated in S'ruti, the Smriti and the Puranams is Dharma; whatever else is written in other S'astras is not Dharma. Where you will find differences between S'ruti, Smriti and Puranas, accept the words of the S'rutis as final proofs. Wherever Smriti disagrees with the Puranas, know the Smritis more authoritative.

And where differences will crop up in the S'rutis themselves, know that Dharma, too, is of two kinds. And where the differences will crop up in the Smritis themselves, consider, then, that different things are aimed at. In some Puranas, the Dharma of the Tantras is duly described; but of these, which go against the Vedas, they are not to be accepted any means.

25-37. Tantra is accepted as the authoritative proof then and then only when it contradicts not the Vedas. Whatever goes clearly against the Vedas can in no way be accepted as a proof. In matters concerning Dharma, the Vedas is the Sole Proof. Therefore that which is not against the Vedas can be taken as proof; otherwise not. Whoever acts Dharma according to other proofs than what is ordained in the Vedas, goes to the hell in the abode of Yama to get his lesson. So the Dharma that is by all means to be accepted as such, is what is stated in the Vedas. The Smritis, the Puranas, or the Tantra S'astras can be taken also as authoritative when they are not conflicting to Vedas. Any other S'astras can be taken as authoritative when it is fundamentally coincident with the Vedas. Else it can never be accepted.

Those who do injury to others even by the blade of a Kus'a grass used as a weapon, go to hell with their heads downwards and their feet upwards. Those that follow their own sweet free will, that take up any sort of dress (e. g. Bauddhas), those that follow the philosophical doctrines called Pas'upatas, and the other hermits and saints and persons that take up other vows contrary to the religions of the

Vedas, for example, the Vaikhanasa followers, those who brand their bodies by the hot Mudras, at the places of pilgrimages, e. g. Dvarka, etc., they go to hell with their bodies scorched by red hot brands (Tapta Mudras). So persons should act according to the excellent religions commanded by the Vedas. Everyday he should get up from his bed early in the morning and think thus "What good acts have I done, what have I given as charities? Or what I advised others to do charities what greater sins (Mahapatakas) and what smaller sins have I committed?" At the last quarter of the night he should think of Para Brahma. He should place his right leg on his left thigh and his left on his right thigh crosswise keeping his head straight up and touching the breast with his chin, and closing his eyes, he should sit steadily so that the upper teeth should not touch the lower jaw.

He should join his tongue with his palate and he should sit quiet, restraining his senses. He should be S'uddha Sattva. His seat should not be very low. First of all he should practice Pranayama twice or thrice; and within his heart he should meditate the Self of the shape of the Holy Flame or the Holy Light. (Om Mani Padma Hum.)

38-49. He should fix his heart for a certain time to that Luminous Self whose Eyes are everywhere. So the intelligent man should practise Dharana. Pranayama is of six kinds (1) Sadhuma (when the breaths are not steady), (2) Nirdhuma(better than the Sadhuma), (3) Sagarbha (when united with one's mantra), (4) Agarbha (when the

practice is without the thought of any mantra), (5) Salaksya (when the heart is fixed on one's Deity) and (6) Alaksya (when the heart is not fixed on one's Deity). No yoga can be compared with Pranayama. This is equal to itself. Nothing can be its equal. This Pranayama is of three kinds, called Rechaka, Puraka and Kumbhaka. The Pranayama consists of three letters. A, U, M, i. e. of the nature of "Om". Or, in other words the letter A, of the Pranava Om indicates Puraka, the letter "U" denotes Kumhhaka and the letter "M" denotes Rechaka. By the Ida Nadi (by the left nostril) inhale as long as you count "A" (Visnu) thirty-two times; then withold breath, i.e., do Kumbhaka as long as you count "U" (S'iva) sixtyfour times and by the Pingala Nadi (the right nostril) do the Rechaka, i.e., exhale the breath as long as you count "M" (Brahma) for sixteen times. O Muni! Thus I have spoken to you of the Sadhuma Pranayama. After doing the Pranayama as stated above, pierce the Six Chakras (i. e., plexuses) (called Sathakra bheda) and carry the Kula Kundalini to the Brahma Randhra, the brain aperture, or to the thousand petalled lotus in the head and meditate in the heart the Self like a Steady Flame. (The Nadis are not those which are known to the Vaidya or the Medical S'astras. The latter are the gross physical nerves. The Nadis here are the Yoga Nadis, the subtle channels (Vivaras) along which the Pranik currents flow. Now the process of piercing the six Chakras (or nerve centres or centres of moving Pranik forces) is being described. Within this body, the six nerve centres called Padmas (Lotuses) exist. They are respectively situated at the (1) Muladhara (half way between Anus and Linga Mula), called the Sacral Plexus; (2) Linga Mula (the root of the genital organs); called postatic plexus; (this is also called Svadhisthana) (3) Navel, the Solar Plexus (4) Heart, the cardiac Plexus, (5) Throat (6) Forehead, between the eye brows there; the lotus in the forehead, called the cavernous plexus (Ajna Chakra) has two petals; in these two petals, the two letters "Ham" "Ksam" exist in the right hand direction (with the bands of the watch; going round from left to right keeping the right side towards one circumambulated as as a mark of respect). I bow down to these which are the two- lettered Brahma. The lotus that exists in the throat laryngeal or

pharyngeal plexus has sixteen petals (vis'uddha chakra); in these are in due order in right hand direction the sixteen letters (vowels) a, a, i, I, u, u, ri, ri, Iri, Iri, e, ai, o, au, ann, ah; I bow down to these which are the sixteen lettered Brahma. The lotus that exists in the heart, the cardiac plexus (anahata chakra), has twelve petals; wherein are the twelve letters k, kh, g, gh, n, ch, chh, j, jh, h, t, th;

I bow to to these twelve lettered Brahma. The Solar plexus forms the Great Junction of the Right and Left sympathetic chains Ida and Pingala with the Cerebro spinal Axis. The lotus that exists in the navel, called the Solar Plexus, or Epigastric plexus (Manipura Chakra) has ten petals wherein are the ten letters d, dh, n, t, th, d, dh, n, p, ph, counting in the right hand direction (that is clockwise) (and the action of this clock is vertical in the plane of the spinal cord; also it may be horizontal). The lotus that exists at the root of the genital organ, the genital plexus or postatic plexus has six petals. The petals are the configurations made by the position of Nadis at any particular centre. Svadhisthana chakra or Svayambhu Linga, wherein are situated the six letters, b, bh, m, y, r, I; I bow down to this six-lettered Brahma. (These are the Laya Centres). The lotus that exists in the Muladhara, called the sacral or sacrococcygeal plexus has four petals, wherein are the four letters v, s', s, s. I bow down to these four-lettered Brahma. In the above six nerve centres or Laya Centres, or lotuses, all the letters are situated in the right hand direction (clockwise).

(Note All the nerves of the body combine themselves in these six nerve centres or Laya Centres. Each of these centres is spheroidal and is of the Fourth Dimension. At each centre many transitions take place, many visions take place, many forces are perceived and wonderful varieties of knowledge are experienced. These are called the Laya Centres. For many things vanish into non-existence and many new Tattvas are experienced.) Thus meditating on the Six Chakras or plexuses, meditate on the Kula Kundalini, the Serpent Fire. She resides on the four petalled lotus (Centre of S’akti) called Muladhara Chakra (Coccygeal plexus); She is of Rajo Guna; She is of a blood red colour, and She is expressed by the mantra “Hrim,” which is the Mayavija; she is subtle as the thread of the fibrous stock of the water lily. The Sun is Her face; Fire is Her breasts; he attains

Jivan mukti (liberation while living) within whose heart such a Kula Kundalini arises and awakens even once. Thus meditating on Kula Kundalini, one should pray to HerHer sitting, coming, going, remaining, the thought on Her, the realisation of Her and chanting hymns to Her, etc., all are Mine, Who is of the nature of all in all; I am that Bhagavati; O Bhagavati! All my acts are Thy worship; I am the Devi; I am Brahma, I am free from sorrow. I am of the nature of Everlasting Existence, Intelligence and Bliss. Thus one should meditate of one's own-self. I take refuge of that Kula Kundalini, who appears like lightning and who holds the current thereof, when going to Brahmarandhra, in the brain, who appears like nectar when coming back from the brain to the Muladhara and who travels in the Susumna Nadi in the spinal cord. Then one is to meditate on one's own Guru, who is thought of as one with God, as seated in one's brain and then worship Him mentally. Then the Sadhaka, controlling himself is to recite the following Mantra “The Guru is Brahma, the Guru is Visnu, it is the Guru again that is the Deva Mahes'vara; it is Guru that is Para Brahma. I bow down to that S’ri Guru.”

Here ends the First Chapter of the Eleventh Book on what is to be thought of in the morning in the Maha Puranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 2

On Cleansing The Several Parts Of

Chapter 282 of 318 · 42 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
आचारहीनं न पुनन्ति वेदा
यदप्यधीताः सह षड्भिरङ्गैः ।
छन्दांस्येनं मृत्युकाले त्यजन्ति
नीडं शकुन्ता इव जातपक्षाः ॥ १ ॥
ब्राह्मे मुहुर्ते चोत्थाय तत्सर्वं सम्यगाचरेत् ।
रात्रेरन्तिमयामे तु वेदाभ्यासं चरेद्बुधः ॥ २ ॥
किञ्चित्कालं ततः कुर्यादिष्टदेवानुचिन्तनम् ।
योगी तु पूर्वमार्गेण ब्रह्मध्यानं समाचरेत् ॥ ३ ॥
जीवब्रह्मैक्यता येन जायते तु निरन्तरम् ।
जीवन्मुक्तश्च भवति तत्क्षणादेव नारद ॥ ४ ॥
पञ्चपञ्च उषःकालः सप्तपञ्चारुणोदयः ।
अष्टपञ्चभवेत्प्रातः शेषः सूर्योदयः स्मृतः ॥ ५ ॥
प्रातरुत्थाय यः कुर्याद्विण्मूत्रं द्विजसत्तमः ।

नैर्ऋत्यामिषुविक्षेपमतीत्याभ्यधिकं भुवः ॥ ६ ॥
विण्मूत्रेऽपि च कर्णस्थ आश्रमे प्रथमे द्विजः ।
निवीतं पृष्ठतः कुर्याद्वानप्रस्थगृहस्थयोः ॥ ७ ॥
कृत्वा यज्ञोपवीतं तु पृष्ठतः कण्ठलम्बितम् ।
विण्मूत्रं तु गृही कुर्यात्कर्णस्थं प्रथमाश्रमी ॥ ८ ॥
अन्तर्धाय तृणैर्भूमिं शिरः प्रावृत्य वाससा ।
वाचं नियम्य यत्नेन ष्ठीवनश्वासवर्जितः ॥ ९ ॥
न फालकृष्टे न जले न चितायां न पर्वते ।
जीर्णदेवालये कुर्यान्न वल्मीके न शाड्वले ॥ १० ॥
न ससत्त्वेषु गर्तेषु न गच्छन्न पथि स्थितः ।
सन्ध्ययोरुभयोर्जप्ये भोजने दन्तधावने ॥ ११ ॥
पितृकार्ये च दैवे च तथा मूत्रपुरीषयोः ।
उत्साहे मैथुने वापि तथा वै गुरुसन्निधौ ॥ १२ ॥
यागे दाने ब्रह्मयज्ञे द्विजो मौनं समाचरेत् ।

देवता ऋषयः सर्वे पिशाचोरगराक्षसाः ॥ १३ ॥
इतो गच्छन्तु भूतानि बहिर्भूमिं करोम्यहम् ।

इति सम्प्रार्थ्य पश्चात्तु कुर्याच्छौचं यथाविधि ॥ १४ ॥
वाय्वग्नी विप्रमादित्यमापः पश्यंस्तथैव गाः ।
न कदाचन कुर्वीत विण्मूत्रस्य विसर्जनम् ॥ १५ ॥
उदङ्मुखो दिवा कुर्याद्रात्रौ चेद्दक्षिणामुखः ।
तत आच्छाद्य विण्मूत्रं लोष्ठपर्णतृणादिभिः ॥ १६ ॥
गृहीतलिङ्ग उत्थाय स गच्छेद्वारिसन्निधौ ।
पात्रे जलं गहीत्वा तु गच्छेदन्यत्र चैव हि ॥ १७ ॥
गृहीत्वा मृत्तिकां कूलाच्छवेतां ब्राह्मणसत्तमः ।
रक्तां पीतां तथा कृष्णां गृह्णीयुश्चान्यवर्णकाः ॥ १८ ॥
अथवा या यत्र देशे सैव ग्राह्या द्विजोत्तमैः ।
अन्तर्जलाद्देवगृहाद्वल्मीकान्मूषकोत्करात् ॥ १९ ॥
कृतशौचावशिष्टाच्च न ग्राह्याः पञ्चमृत्तिकाः ।

मूत्रात्तु द्विगुणं शौचे मैथुने त्रिगुणं स्मृतम् ॥ २० ॥
एका लिङ्गे करे तिस्र उभयोर्मृद्द्वयं स्मृतम् ।
मूत्रशौचं समाख्यातं शौचे तद्द्विगुणं स्मृतम् ॥ २१ ॥
विट्शौचे लिङ्गदेशे तु प्रदद्यान्मृत्तिकाद्वयम् ।
पञ्चापाने दशैकस्मिन्नुभयोः सप्त मृत्तिकाः ॥ २२ ॥
वामपादं पुरस्कृत्य पश्चाद्दक्षिणमेव च ।
प्रत्येकं च चतुर्वारं मृत्तिकां लेपयेत्सुधीः ॥ २३ ॥
एवं शौचं गृहस्थस्य द्विगुणं ब्रह्मचारिणः ।
त्रिगुणं वानप्रस्थस्य यतीनां च चतुर्गुणम् ॥ २४ ॥
आर्द्रामलकमाना तु मृत्तिका शौचकर्मणि ।
प्रत्येकं तु सदा ग्राह्या नातो न्यूना कदाचन ॥ २५ ॥
एतद्दिवा स्याद्विट्शौचं तदर्धं निशि कीर्तितम् ।
आतुरस्य तदर्धं तु मार्गस्थस्य तदर्धकम् ॥ २६ ॥
स्त्रीशूद्राणामशक्तानां बालानां शौचकर्मणि ।

यथा गन्धक्षयः स्यात्तु तथा कुर्यादसंख्यकम् ॥ २७ ॥
गन्धलेपक्षयो यावत्तावच्छौचं विधीयते ।
सर्वेषामेव वर्णानामित्याह भगवान्मनुः ॥ २८ ॥
वामहस्तेन शौचं तु कुर्याद्वै दक्षिणेन न ।
नाभेरधो वामहस्तो नाभेरूर्ध्वं तु दक्षिणः ॥ २९ ॥
शौचकर्मणि विज्ञेयो नान्यथा द्विजपुङ्गवैः ।
जलपात्रं न गृह्णीयाद्विण्मूत्रोत्सर्जने बुधः ॥ ३० ॥
गृह्णीयाद्यदि मोहेन प्रायश्चित्तं चरेत्ततः ।
मोहाद्वाप्यथवाऽऽलस्यान्न कुर्याच्छौचमात्मनः ॥ ३१ ॥
जलाहारस्त्रिरात्रः स्यात्ततो जापाच्च शुध्यति ।
देशकालद्रव्यशक्तिस्वोपपत्तीश्च सर्वशः ॥ ३२ ॥

ज्ञात्वा शौचं प्रकर्तव्यमालस्यं नात्र धारयेत् ।
पुरीषोत्सर्जने कुर्याद्गण्डूषान्द्वादशैव तु ॥ ३३ ॥
चतुरो मूत्रविक्षेपे नातो न्यूनान्कदाचन ।

अधोमुखं नरः कृत्वा त्यजेत्तं वामतः शनैः ॥ ३४ ॥
आचम्य च ततः कुर्याद्दन्तधावनमादरात् ।
कण्टकिक्षीरवृक्षोत्थं द्वादशाङ्गुलमव्रणम् ॥ ३५ ॥
कनिष्ठिकाग्रवत्स्थूलं पूर्वार्धे कृतकूर्चकम् ।
करञ्जोदुम्बरौ चूतः कदम्बो लोध्रचम्पकौ ।
बदरीति द्रुमाश्चेति प्रोक्ता दन्तप्रधावने ॥ ३६ ॥
अन्नाद्याय व्यूहध्वंसे सोमो राजायमागमत् ।
स मे मुखं प्रक्षाल्य तेजसा च भगेन च ॥ ३७ ॥
आयुर्बलं यशो वर्चः प्रजाः पशुवसूनि च ।
ब्रह्मप्रज्ञां च मेधां च त्वन्नो देहि वनस्पते ॥ ३८ ॥
अभावे दन्तकाष्ठस्य प्रतिषिद्धदिनेषु च ।
अपां द्वादशगण्डूषैर्विदध्याद्दन्तधावनम् ॥ ३९ ॥
रवेर्दिने यः कुरुते प्राणी दन्तस्य धावनम् ।
सविता भक्षितस्तेन स्वकुलं तेन घातितम् ॥ ४० ॥

प्रतिपद्दर्शषष्ठीषु नवम्येकादशीरवौ ।
दन्तानां काष्ठसंयोगाद्दहत्यासप्तमं कुलम् ॥ ४१ ॥
कृत्वालं पादशौचं ह्यमलमथ जलं
त्रिःपिबेद्द्विर्विमृज्य
तर्जन्याङ्गुष्ठवत्या सजलमभिमृशे-
न्नासिकारन्ध्रयुग्मम् ।
अङ्गुष्ठानामिकाभ्यां नयनयुगयुतं
कर्णयुग्मं कनिष्ठा-
ङ्गुष्ठाभ्यां नाभिदेशे हृदयमथ तले-
नाङ्गुलीभिः शिरांसि ॥ ४२ ॥

Roman transliteration

śrīnārāyaṇa uvāca
ācārahīnaṃ na punanti vedā
yadapyadhītāḥ saha ṣaḍ□bhiraṅ□gaiḥ |
chandāṃsyenaṃ mṛtyukāle tyajanti
nīḍaṃ śakuntā iva jātapakṣāḥ || 1 ||
brāhme muhūrtte cotthāya tatsarvaṃ samyagācaret |
rātrerantimayāme tu vedābhyāsaṃ cared□ budhaḥ || 2 ||
kiñcitkālaṃ tataḥ kuryādiṣṭadevānucintanam |
yogī tu pūrvamārgeṇa brahmadhyānaṃ samācaret || 3 ||
jīvabrahmaikyatā yena jāyate tu nirantaram |

jīvanmuktaśca bhavati tatkṣaṇādeva nārada || 4 ||
pañcapañca uṣaḥkālaḥ saptapañcāruṇodayaḥ |
aṣṭapañcabhavetprātaḥ śeṣaḥ sūryodayaḥ smṛtaḥ || 5 ||
prātarutthāya yaḥ kuryādviṇmūtraṃ dvijasattamaḥ |

nairṛtyāmiṣuvikṣepamatītyābhyadhikaṃ bhuvaḥ || 6 ||
viṇmūtre'pi ca karṇastha āśrame prathame dvijaḥ |
nivītaṃ pṛṣṭhataḥ kuryādvānaprasthagṛhasthayoḥ || 7 ||
kṛtvā yajñopavītaṃ tu pṛṣṭhataḥ kaṇṭhalambitam |
viṇmūtraṃ tu gṛhī kuryātkarṇasthaṃ prathamāśramī || 8 ||
antardhāya tṛṇairbhūmiṃ śiraḥ prāvṛtya vāsasā |
vācaṃ niyamya yat□nena ṣṭhīvanaśvāsavarjitaḥ || 9 ||
na phālakṛṣṭe na jale na citāyāṃ na parvate |
jīrṇadevālaye kuryānna valmīke na śādvale || 10 ||
na sasattveṣu garteṣu na gacchanna pathi sthitaḥ |
sandhyayorubhayorjapye bhojane dantadhāvane || 11 ||
pitṛkārye ca daive ca tathā mūtrapurīṣayoḥ |
utsāhe maithune vāpi tathā vai gurusannidhau || 12 ||
yāge dāne brahmayajñe dvijo maunaṃ samācaret |

devatā ṛṣayaḥ sarve piśācoragarākṣasāḥ || 13 ||
ito gacchantu bhūtāni bahirbhūmiṃ karomyaham |
iti samprārthya paścāttu kuryācchaucaṃ yathāvidhi || 14 ||
vāyvagnī vipramādityamāpaḥ paśyaṃstathaiva gāḥ |
na kadācana kurvīta viṇmūtrasya visarjanam || 15 ||
udaṅ□mukho divā kuryād□rātrau ceddakṣiṇāmukhaḥ |
tata ācchādya viṇmūtraṃ loṣṭhaparṇatṛṇādibhiḥ || 16 ||
gṛhītaliṅ□ga utthāya sa gacchedvārisannidhau |
pātre jalaṃ gahītvā tu gacchedanyatra caiva hi || 17 ||
gṛhītvā mṛttikāṃ kūlācchvetāṃ brāhmaṇasattamaḥ |
raktāṃ pītāṃ tathā kṛṣṇāṃ gṛhṇīyuścānyavarṇakāḥ || 18 ||
athavā yā yatra deśe saiva grāhyā dvijottamaiḥ |
antarjalāddevagṛhādvalmīkānmūṣakotkarāt || 19 ||
kṛtaśaucāvaśiṣṭācca na grāhyāḥ pañcamṛttikāḥ |

mūtrāttu dviguṇaṃ śauce maithune triguṇaṃ smṛtam || 20 ||
ekā liṅ□ge kare tisra ubhayormṛddvayaṃ smṛtam |
mūtraśaucaṃ samākhyātaṃ śauce tad□ dviguṇaṃ smṛtam || 21 ||
viṭśauce liṅ□gadeśe tu pradadyānmṛttikādvayam |
pañcāpāne daśaikasminnubhayoḥ sapta mṛttikāḥ || 22 ||
vāmapādaṃ puraskṛtya paścāddakṣiṇameva ca |
pratyekaṃ ca caturvāraṃ mṛttikāṃ lepayetsudhīḥ || 23 ||
evaṃ śaucaṃ gṛhasthasya dviguṇaṃ brahmacāriṇaḥ |
triguṇaṃ vānaprasthasya yatīnāṃ ca caturguṇam || 24 ||
ārdrāmalakamānā tu mṛttikā śaucakarmaṇi |
pratyekaṃ tu sadā grāhyā nāto nyūnā kadācana || 25 ||
etaddivā syādviṭśaucaṃ tadardhaṃ niśi kīrtitam |
āturasya tadardhaṃ tu mārgasthasya tadardhakam || 26 ||
strīśūdrāṇāmaśaktānāṃ bālānāṃ śaucakarmaṇi |

yathā gandhakṣayaḥ syāttu tathā kuryādasaṃkhyakam || 27 ||
gandhalepakṣayo yāvattāvacchaucaṃ vidhīyate |

sarveṣāmeva varṇānāmityāha bhagavānmanuḥ || 28 ||
vāmahastena śaucaṃ tu kuryādvai dakṣiṇena na |
nābheradho vāmahasto nābherūrdhvaṃ tu dakṣiṇaḥ || 29 ||
śaucakarmaṇi vijñeyo nānyathā dvijapuṅ□gavaiḥ |
jalapātraṃ na gṛhṇīyādviṇmūtrotsarjane budhaḥ || 30 ||
gṛhṇīyādyadi mohena prāyaścittaṃ carettataḥ |
mohādvāpyathavā''lasyānna kuryācchaucamātmanaḥ || 31 ||
jalāhārastrirātraḥ syāttato jāpācca śudhyati |
deśakāladravyaśaktisvopapattīśca sarvaśaḥ || 32 ||
jñātvā śaucaṃ prakartavyamālasyaṃ nātra dhārayet |
purīṣotsarjane kuryād□ gaṇḍūṣāndvādaśaiva tu || 33 ||
caturo mūtravikṣepe nāto nyūnānkadācana |

adhomukhaṃ naraḥ kṛtvā tyajettaṃ vāmataḥ śanaiḥ || 34 ||
ācamya ca tataḥ kuryāddantadhāvanamādarāt |
kaṇṭakikṣīravṛkṣotthaṃ dvādaśāṅ□gulamavraṇam || 35 ||
kaniṣṭhikāgravatsthūlaṃ pūrvārdhe kṛtakūrcakam |
karañjodumbarau cūtaḥ kadambo lodhracampakau |
badarīti drumāśceti proktā dantapradhāvane || 36 ||
annādyāya vyūhadhvaṃse somo rājāyamāgamat |
sa me mukhaṃ prakṣālya tejasā ca bhagena ca || 37 ||
āyurbalaṃ yaśo varcaḥ prajāḥ paśuvasūni ca |
brahmaprajñāṃ ca medhāṃ ca tvanno dehi vanaspate || 38 ||
abhāve dantakāṣṭhasya pratiṣiddhadineṣu ca |
apāṃ dvādaśagaṇḍūṣairvidadhyāddantadhāvanam || 39 ||
raverdine yaḥ kurute prāṇī dantasya dhāvanam |
savitā bhakṣitastena svakulaṃ tena ghātitam || 40 ||

pratipaddarśaṣaṣṭhīṣu navamyekādaśīravau |
dantānāṃ kāṣṭhasaṃyogāddahatyāsaptamaṃ kulam || 41 ||
kṛtvālaṃ pādaśaucaṃ hyamalamatha jalaṃ
triḥpibed□ dvirvimṛjya
tarjanyāṅ□guṣṭhavatyā sajalamabhimṛśe-
nnāsikārandhrayugmam |
aṅ□guṣṭhānāmikābhyāṃ nayanayugayutaṃ
karṇayugmaṃ kaniṣṭhā-
ṅ□guṣṭhābhyāṃ nābhideśe hṛdayamatha tale-
nāṅ□gulībhiḥ śirāṃsi || 42 ||

English translation

1-42. Narayana said Even if a man studies the Vedas with six Amgas (limbs of the Vedas), he cannot be pure if he be devoid of the principle of right living (Sadachara) and if he does not practise it. All that is in vain. As soon as the two wings of the young ones of birds appear they leave their nests, so the chhandas (the Vedas) leave such a man devoid of Sadachara at the time of his death. The intelligent man should get up from his bed at the Brahma muhurta and should observe all the principles of Sadachara. In the last quarter of night, he should practise in reciting and studying the Vedas. Then for some time he should meditate on his Ista Deva (his Presiding Deity). The Yogi should meditate on Brahma according to the method stated before. O Narada! If meditation be done as above, the identity of JTva and Brahma is at once realised and the man becomes liberated while

living. After the fifty-fifth Danda from the preceding sunrise, i.e., 2 hours before the sunrise comes the Usakala; after the fifty seventh Danda comes the Arunodayakala; after fifty eighth Danda comes the morning time; then the Sun rises. On should get up from one's bed in the morning time. He should go then to a distance where an arrow shot at one stretch goes. There in the south-west corner he is to void his urines and faeces. Then the man, if he be a Brahmachari, should place his holy thread on his right ear and the householder should suspend it on his neck only. That is, the Brahmachari, in the first stage of of his life should place the holy thread over his right ear; the householder and the Vanaprasthis should suspend the holy thread from the neck towards the back and then void their faeces, etc. He is to tie a piece of cloth round his head; and spread earth or leaves on the place where he will evacuate himself. He is not to talk then nor spit nor inhale hard. One is not to evacuate oneself in cultivated lands, that have been tilled, in water, over the burning pyre, on the mountain, in the broken and ruined temples, on the ant-hills, on places covered with grass.

on road side, or on holes where living beings exist. One ought not to do the same also while walking. One ought to keep silence during both the twilights, while one is passing urine or voiding one's faeces, or while one is holding sexual intercourse, or before the presence of one's Guru, during the time of sacrifice, or while making gifts, or while doing Brahma Yajha. One ought to pray before evacuating, thus “O Devas! O Risis! O Pis'achas! O Uragas! O Raksasas! You all who might be existing here unseen by me, are requested to leave this place. I am going to ease myself here duly.” Never one is to void oneself while one looks at Vayu (wind), Agni (fire), a Brahmana, the Sun, water or cow. At the day time one is to turn one's face northward and at the night time southward, while easing oneself and then one is to cover the faeces, etc., with stones, pebbles, leaves or grass, etc. Then he is to hold his genital organ with his hand and go to a river or any other watery place; he is to fill his vessel with water then and go to some other place.

The Brahmana is to use the white earth, the Ksattriya is to take the red earth, the Vais'ya is to use the yellow earth and the S’udra is to apply the black earth and with that he is to cleanse himself. The earth under water, the earth of any temple, the earth of an anthill, the earth of a mouse hole, and the remnant of the earth used by another body for washing are not to be used for cleansing purposes. The earth for cleansing faeces is twice as much as that used in case of urine clearance; in the cleansing after sexual intercourse thrice as much. In urine cleansing the earth is to be applied in the organ of generation once, thrice in the hand. And in dirt clearing, twice in the organ of generation, five times in anus, ten times in the left hand and seven times in both the hands. Then apply earth four times first in the left feet and then on the right feet. The house holder should clean thus; the Brahmachari is to do twice and the Yatis four times.

At every time the quantity of wet earth that is to be taken is to be of the size of an Amalaki fruit; never it is to be less than that. This is for the clearance in the day time. Half of these can be used in the night

time. For the invalids, one-fourth the above measurements; for the passers-by, one-eighth the above dimensions are to be observed. In case of women, S’udras, and incapable children, clearings are to be done till then when the offensive smell vanishes. No numbers are to be observed. Bhagavan Manu says for all the Varnas the clearing is to be done till then when the offensive smell vanishes. The clearing is to be performed by the left hand. The right hand is never to be used. Below the navel, the left hand is to be used; and above the navel the right hand is to be used for clearing. The wise man should never hold his water pot while evacuating himself. If by mistake he catches hold of his waterpot, he will have to perform the penance (prayaschitta).

If, out of vanity or sloth, clearing be not done, for three nights, one is to fast, drinking water only, and then to repeat the Gayatri Mantra and thus be purified. In every matter, in view of the place, time and materials, one's ability and power are to be considered and steps are to be taken accordingly. Knowing all this, one should clear oneself according to rule. Never be lazy here. After evacuating oneself of faeces, one is to rinse one's mouth twelve times; and after passing urine and clearing, one is to rinse four times. Never less than that is to be done. The water after rinsing is to be thrown away slowly downwards on one's left. Next performing Achaman one is to wash one's teeth. He is to take a tiny piece, twelve Angulas (fingers) long (about one foot) from a tree which is thorny and gummy. The cleansing twig (for teeth) is thick like one's little finger. He is to chew the one end of it to form a tooth brush. Karanja, Udumbara (figtree). Mango, Kadamba, Lodha, Champaka and Vadari trees are used for cleansing teeth. While cleansing teeth, one is to recite the following mantra “O Tree! Wherein resides the Deity Moon for giving food to the beings and for killing the enemies! Let Him wash my mouth to increase my fame and honour! O Tree! Dost Thou please give me long life, power, fame, energy, beauty, sons, cattle, wealth, intellect, and the knowledge of Brahma.” If the cleansing twig be not available

and if there be any prohibition to brush one's teeth that day, (say, Pratipad day, Amavas, Sasthi and Navami), take mouthfuls of water, gargle twelve times and thus cleanse the teeth. If one brushes one's teeth with a twig on the new moon day, the first, sixth, ninth and eleventh day after the Full or New Moon or on Sunday, one eats the Sun (is it were, by making Him lose his fire), makes his family line extinct and brings his seven generations down into the hell. Next he should wash his feet and sip pure clean water thrice, touch his lips twice with his thumb, and then clear the nostrils by his thumb and fore finger. Then he is to touch his eyes and ears with his thumb and ring finger, touch his navel with his thumb and little finger, touch his breast with his palm and touch his head with all his fingers.

Here ends the Second Chapter of the Eleventh Book on cleansing the several parts of the body in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 3

On The Glories Of The Rudraksa

Chapter 283 of 318 · 37 detected Sanskrit verse markers

Sanskrit

क्षमाहात्म्यवर्णनम्
श्रीनारायण उवाच
(शुद्धं स्मार्तं चाचमनं पौराणं वैदिकं तथा ।
तान्त्रिकं श्रौतमित्याहुः षड्विधं श्रुतिचोदितम् ॥
विण्मूत्रादिकशौचं च शुद्धं च परिकीर्तितम् ।
स्मार्तं पौराणिकं कर्म आचान्ते विधिपूर्वकम् ॥
वैदिकं श्रौत्रमित्यादि ब्रह्मयज्ञादिपूर्वकम् ।
अस्त्रविद्यादिकं कर्म तान्त्रिको विधिरुच्यते ॥)
स्मृत्वा चोङ्कारगायत्रीं निबध्नीयाच्छिखां तथा ।
पुनराचम्य हृदयं बाहु स्कन्धौ च संस्पृशेत् ॥ १ ॥
क्षुते निष्ठीवने चैव दन्तोच्छिष्टे तथानृते ।
पतितानां च सम्भाषे दक्षिणं श्रवणं स्पृशेत् ॥ २ ॥
अग्निरापश्च वेदाश्च सोमः सूर्योऽनिलस्तथा ।
सर्वे नारद विप्रस्य कर्णे तिष्ठन्ति दक्षिणे ॥ ३ ॥

ततस्तु गत्वा नद्यादौ प्रातःस्नानं विशोधनम् ।
समाचरेन्मुनिश्रेष्ठ देहसंशुद्धिहेतवे ॥ ४ ॥
अत्यन्तमलिनो देहो नवद्वारैर्मलं वहन् ।
सदाऽऽस्ते तच्छोधनाय प्रातःस्नानं विधीयते ॥ ५ ॥
अगम्यागमनात्पापं यच्च पापं प्रतिग्रहात् ।
रहस्याचरितं पापं मुच्यते स्नानकर्मणा ॥ ६ ॥
अस्नातस्य क्रियाः सर्वा भवन्ति विफला यतः ।
तस्मात्प्रातश्चरेत्स्नानं नित्यमेव दिने दिने ॥ ७ ॥
दर्भयुक्तश्चरेत्स्नानं तथा सन्ध्याभिवन्दनम् ।
सप्ताहं प्रातरस्नायी सन्ध्याहीनस्त्रिभिर्दिनैः ॥ ८ ॥
द्वादशाहमनग्निः सन्द्विजः शूद्रत्वमाप्नुयात् ।
अल्पत्वाद्धोमकालस्य बहुत्वात्स्नानकर्मणः ॥ ९ ॥
प्रातर्न तु तथा स्नायाद्धोमकाले विगर्हितः ।
गायत्र्यास्तु परं नास्ति इह लोके परत्र च ॥ १० ॥

गायन्तं त्रायते यस्माद्गायत्रीत्यभिधीयते ।
प्रणवेन तु संयुक्तां व्याहृतित्रयसंयुताम् ॥ ११ ॥

वायुं वायौ जयेद्विप्रः प्राणसंयमनत्रयात् ।
ब्राह्मणः श्रुतिसम्पन्नः स्वधर्मनिरतः सदा ॥ १२ ॥
स वैदिकं जपेन्मन्त्रं लौकिकं न कदाचन ।
गौशृङ्गे सर्षपो यावत् तावद्येषां न स स्थिरः ॥ १३ ॥
न तारयन्त्युभौ पक्षौ पितृनेकोत्तरं शतम् ।
सगर्भो जपसंयुक्तस्त्वगर्भो ध्यानमात्रकः ॥ १४ ॥
स्नानाङ्गतर्पणं कृत्वा देवर्षिपितृतोषकम् ।
शुद्धे वस्त्रे परीधाय जलाद्बहिरुपागतः ॥ १५ ॥
विभूतिधारणं कार्यं रुद्राक्षाणां च धारणम् ।
क्रमयोगेन कर्तव्यं सर्वदा जपसाधकैः ॥ १६ ॥
रुद्राक्षान्कण्ठदेशे दशनपरिमिता-
न्मस्तके विंशती द्वे

षट् षट् कर्णप्रदेशे करयुगलकृते
द्वादश द्वादशैव ।
बाह्वोरिन्दोः कलाभिर्नयनयुगकृते
त्वेकमेकं शिखायां
वक्षस्यष्टाधिकं यः कलयति शतकं
स स्वयं नीलकण्ठः ॥ १७ ॥
बद्ध्वा स्वर्णेन रुद्राक्षं रजतेनाथवा मुने ।
शिखायां धारयेन्नित्यं कर्णयोर्वा समाहितः ॥ १८ ॥
यज्ञोपवीते हस्ते वा कण्ठे तुन्देऽथवा नरः ।
श्रीमत्पञ्चाक्षरेणैव प्रणवेन तथापि वा ॥ १९ ॥
निर्व्याजभक्त्या मेधावी रुद्राक्षं धारयेन्मुदा ।
रुद्राक्षधारणं साक्षाच्छिवज्ञानस्य साधनम् ॥ २० ॥
रुद्राक्षं यच्छिखायां तत्तारतत्त्वमिति स्मरेत् ।
कर्णयोरुभयोर्ब्रह्मन् देवं देवीं च भावयेत् ॥ २१ ॥

यज्ञोपवीते वेदांश्च तथा हस्ते दिशः स्मरेत् ।
कण्ठे सरस्वतीं देवीं पावकं चापि भावयेत् ॥ २२ ॥
सर्वाश्रमाणां वर्णानां रुद्राक्षाणां च धारणम् ।
कर्तव्यं मन्त्रतः प्रोक्तं द्विजानां नान्यवर्णिनाम् ॥ २३ ॥
रुद्राक्षधारणाद्रुद्रो भवत्येव न संशयः ।
पश्यन्नपि निषिद्धांश्च तथा शृण्वन्नपि स्मरन् ॥ २४ ॥
जिघ्रन्नपि तथा चाश्नन् प्रलपन्नपि सन्ततम् ।
कुर्वन्नपि सदा गच्छन्विसृजन्नपि मानवः ॥ २५ ॥
रुद्राक्षधारणादेव सर्वपापैर्न लिप्यते ।
अनेन भुक्तं देवेन भुक्तं यत्तु तथा भवेत् ॥ २६ ॥
पीतं रुद्रेण तत्पीतं घ्रातं घ्रातं शिवेन तत् ।

रुद्राक्षधारणे लज्जा येषामस्ति महामुने ॥ २७ ॥
तेषां नास्ति विनिर्मोक्षः संसाराज्जन्मकोटिभिः ।
रुद्राक्षधारिणं दृष्ट्वा परिवादं करोति यः ॥ २८ ॥

उत्पत्तौ तस्य साङ्कर्यमस्त्वेवेति विनिश्चयः ।
रुद्राक्षधारणादेव रुद्रो रुद्रत्वमाप्नुयात् ॥ २९ ॥
मुनयः सत्यसङ्कल्पा ब्रह्मा ब्रह्मत्वमागतः ।
रुद्राक्षधारणाच्छ्रेष्ठं न किञ्चिदपि विद्यते ॥ ३० ॥
रुद्राक्षधारिणे भक्त्या वस्त्रं धान्यं ददाति यः ।
सर्वपापविनिर्मुक्तः शिवलोकं स गच्छति ॥ ३१ ॥
रुद्राक्षधारिणं श्राद्धे भोजयेत विमोदतः ।
पितृलोकमवाप्नोति नात्र कार्या विचारणा ॥ ३२ ॥
रुद्राक्षधारिणः पादौ प्रक्षाल्याद्भिः पिबेन्नरः ।
सर्वपापविनिर्मुक्तः शिवलोके महीयते ॥ ३३ ॥
हारं वा कटकं वापि सुवर्णं वा द्विजोत्तमः ।
रुद्राक्षसहितं भक्त्या धारयन् रुद्रतामियात् ॥ ३४ ॥
रुद्राक्षं केवलं वापि यत्र कुत्र महामते ।
समन्त्रकं वा मन्त्रेण रहितं भाववर्जितम् ॥ ३५ ॥

यो वा को वा नरो भक्त्या धारयेल्लज्जयापि वा ।
सर्वपापविनिर्मुक्तः सम्यग्ज्ञानमवाप्नुयात् ॥ ३६ ॥
अहो रुद्राक्षमाहात्म्यं मया वक्तुं न शक्यते ।
तस्मात्सर्वप्रयत्नेन कुर्याद्रुद्राक्षधारणम् ॥ ३७ ॥

Roman transliteration

kṣamāhātmyavarṇanam
śrīnārāyaṇa uvāca
(śuddhaṃ smārtaṃ cācamanaṃ paurāṇaṃ vaidikaṃ tathā |
tāntrikaṃ śrautamityāhuḥ ṣaḍ□vidhaṃ śruticoditam ||
viṇmūtrādikaśaucaṃ ca śuddhaṃ ca parikīrtitam |
smārtaṃ paurāṇikaṃ karma ācānte vidhipūrvakam ||
vaidikaṃ śrautramityādi brahmayajñādipūrvakam |
astravidyādikaṃ karma tāntriko vidhirucyate ||)
smṛtvā coṅ□kāragāyatrīṃ nibadhnīyācchikhāṃ tathā |
punarācamya hṛdayaṃ bāhū skandhau ca saṃspṛśet || 1 ||
kṣute niṣṭhīvane caiva dantocchiṣṭe tathānṛte |
patitānāṃ ca sambhāṣe dakṣiṇaṃ śravaṇaṃ spṛśet || 2 ||
agnirāpaśca vedāśca somaḥ sūryo'nilastathā |
sarve nārada viprasya karṇe tiṣṭhanti dakṣiṇe || 3 ||

tatastu gatvā nadyādau prātaḥsnānaṃ viśodhanam |
samācarenmuniśreṣtha dehasaṃśuddhihetave || 4 ||
atyantamalino deho navadvārairmalaṃ vahan |
sadā''ste tacchodhanāya prātaḥsnānaṃ vidhīyate || 5 ||

agamyāgamanātpāpaṃ yacca pāpaṃ pratigrahāt |
rahasyācaritaṃ pāpaṃ mucyate snānakarmaṇā || 6 ||
asnātasya kriyāḥ sarvā bhavanti viphalā yataḥ |
tasmātprātaścaretsnānaṃ nityameva dine dine || 7 ||
darbhayuktaścaretsnānaṃ tathā sandhyābhivandanam |
saptāhaṃ prātarasnāyī sandhyāhīnastribhirdinaiḥ || 8 ||
dvādaśāhamanagniḥ sandvijaḥ śūdratvamāpnuyāt |
alpatvāddhomakālasya bahutvātsnānakarmaṇaḥ || 9 ||
prātarna tu tathā snāyāddhomakāle vigarhitaḥ |
gāyatryāstu paraṃ nāsti iha loke paratra ca || 10 ||

gāyantaṃ trāyate yasmād□gāyatrītyabhidhīyate |
praṇavena tu saṃyuktāṃ vyāhṛtitrayasaṃyutām || 11 ||
vāyuṃ vāyau jayedvipraḥ prāṇasaṃyamanatrayāt |
brāhmaṇaḥ śrutisampannaḥ svadharmanirataḥ sadā || 12 ||
sa vaidikaṃ japenmantraṃ laukikaṃ na kadācana |
gauśṛṅ□ge sarṣapo yāvat tāvadyeṣāṃ na sa sthiraḥ || 13 ||
na tārayantyubhau pakṣau pitṝnekottaraṃ śatam |
sagarbho japasaṃyuktastvagarbho dhyānamātrakaḥ || 14 ||
snānāṅ□gatarpaṇaṃ kṛtvā devarṣipitṛtoṣakam |
śuddhe vastre parīdhāya jalād□bahirupāgataḥ || 15 ||
vibhūtidhāraṇaṃ kāryaṃ rudrākṣāṇāṃ ca dhāraṇam |
kramayogena kartavyaṃ sarvadā japasādhakaiḥ || 16 ||
rudrākṣānkaṇṭhadeśe daśanaparimitā-
nmastake viṃśatī dve

ṣaṭ ṣaṭ karṇapradeśe karayugalakṛte
dvādaśa dvādaśaiva |
bāhvorindoḥ kalābhirnayanayugakṛte
tvekamekaṃ śikhāyāṃ
vakṣasyaṣṭādhikaṃ yaḥ kalayati śatakaṃ
sa svayaṃ nīlakaṇṭhaḥ || 17 ||
baddhvā svarṇena rudrākṣaṃ rajatenāthavā mune |
śikhāyāṃ dhārayennityaṃ karṇayorvā samāhitaḥ || 18 ||
yajñopavīte haste vā kaṇṭhe tunde'thavā naraḥ |
śrīmatpañcākṣareṇaiva praṇavena tathāpi vā || 19 ||
nirvyājabhaktyā medhāvī rudrākṣaṃ dhārayenmudā |
rudrākṣadhāraṇaṃ sākṣācchivajñānasya sādhanam || 20 ||
rudrākṣaṃ yacchikhāyāṃ tattāratattvamiti smaret |
karṇayorubhayorbrahman devaṃ devīṃ ca bhāvayet || 21 ||

yajñopavīte vedāṃśca tathā haste diśaḥ smaret |
kaṇṭhe sarasvatīṃ devīṃ pāvakaṃ cāpi bhāvayet || 22 ||
sarvāśramāṇāṃ varṇānāṃ rudrākṣāṇāṃ ca dhāraṇam |
kartavyaṃ mantrataḥ proktaṃ dvijānāṃ nānyavarṇinām || 23 ||
rudrākṣadhāraṇād□rudro bhavatyeva na saṃśayaḥ |
paśyannapi niṣiddhāṃśca tathā śṛṇvannapi smaran || 24 ||
jighrannapi tathā cāśnan pralapannapi santatam |
kurvannapi sadā gacchanvisṛjannapi mānavaḥ || 25 ||
rudrākṣadhāraṇādeva sarvapāpairna lipyate |
anena bhuktaṃ devena bhuktaṃ yattu tathā bhavet || 26 ||
pītaṃ rudreṇa tatpītaṃ ghrātaṃ ghrātaṃ śivena tat |

rudrākṣadhāraṇe lajjā yeṣāmasti mahāmune || 27 ||
teṣāṃ nāsti vinirmokṣaḥ saṃsārājjanmakoṭibhiḥ |
rudrākṣadhāriṇaṃ dṛṣṭvā parivādaṃ karoti yaḥ || 28 ||

utpattau tasya sāṅ□karyamastveveti viniścayaḥ |
rudrākṣadhāraṇādeva rudro rudratvamāpnuyāt || 29 ||
munayaḥ satyasaṅ□kalpā brahmā brahmatvamāgataḥ |
rudrākṣadhāraṇācchreṣṭhaṃ na kiñcidapi vidyate || 30 ||
rudrākṣadhāriṇe bhaktyā vastraṃ dhānyaṃ dadāti yaḥ |
sarvapāpavinirmuktaḥ śivalokaṃ sa gacchati || 31 ||
rudrākṣadhāriṇaṃ śrāddhe bhojayeta vimodataḥ |
pitṛlokamavāpnoti nātra kāryā vicāraṇā || 32 ||
rudrākṣadhāriṇaḥ pādau prakṣālyād□□bhiḥ pibennaraḥ |
sarvapāpavinirmuktaḥ śivaloke mahīyate || 33 ||
hāraṃ vā kaṭakaṃ vāpi suvarṇaṃ vā dvijottamaḥ |
rudrākṣasahitaṃ bhaktyā dhārayan rudratāmiyāt || 34 ||
rudrākṣaṃ kevalaṃ vāpi yatra kutra mahāmate |
samantrakaṃ vā mantreṇa rahitaṃ bhāvavarjitam || 35 ||

yo vā ko vā naro bhaktyā dhārayellajjayāpi vā |
sarvapāpavinirmuktaḥ samyagjñānamavāpnuyāt || 36 ||
aho rudrākṣamāhātmyaṃ mayā vaktuṃ na śakyate |
tasmātsarvaprayat□nena kuryād□rudrākṣadhāraṇam || 37 ||

English translation

1-21. S’n Narayana said O Narada! There are the six kinds of Achamana (1) S’uddha, (2) Smarta, (3) Pauranik, (4) Vaidik, (5) Tantrik and(6) S’rauta. The act of cleaning after evacuating oneself of urine and faeces is known as S’uddha S’aucha. After cleaning, the Achannan, that is performed according to rules, is named as Smarta and Pauranik. In places where the Brahma Yajha is performed, the Vaidik and S’rauta Achamanas are done. And where acts, e.g., the knowledge of warfare are being executed, the Tantrik Achaman is done. Then he is to remember the Gayatri Mantra with Pranava (Om) and fasten the lock of hair on the crown of his head, thus controlling all the hindrances (Bighna Bandhanam). Sipping again, he is to touch his heart, two arms, and his two shoulders. After sneezing, spitting, touching the lower lip with teeth, accidentally telling a lie, and talking with a very sinful man, he is to touch his right ear (where the several Devas reside). On the right ear of the Brahmanas reside Fire, Water, the Vedas, the Moon, the Sun, and the Vayu (wind). Then one is to go to a river or any other reservoir of water, and there to perform one's morning ablutions and to cleanse his body thoroughly. For the body is always unclean and dirty and various diets are being excreted out of the nine holes (doors) in the body. The morning bath removes all these impurities. Therefore the morning bath is essentially necessary. The sins that arise from going to those who are not fit for such purposes, from accepting gifts from impure persons or from the practice of any other secret vices all are removed by the morning ablutions. Without this bath, no acts bear any fruit. Therefore everyday, this morning bath is very necessary. Taking the Kus'a grass in hand, one is to perform one's bath and Sandhya. If for seven days, the morning ablutions are not taken, and if for three days, the Sandhyas are not performed, if for twelve days, the daily Homas be not performed, the Brahmanas become S’udras. The time for making the Homa in the morning is very little; therefore

lest ablutions be done fully which would take a long time and hence the time for the Homa might elapse, the morning bath should be performed quickly. After the bath the Pranayama is to be done.

Then the full effects of bath are attained. There is nothing holier in this world or in the next than reciting the Gayatri. It saves the singer who sings the Gayatri; hence it is called Gayatri. During the time of Pranayama, one must control one's Prana and Apana Vayus, i.e., make them equal. The Brahmin, knowing the Vedas and devoted to his Dharma, must practise Pranayama three times with the repetition of Gayatri and Pranava and the three Vyarhitis (Om Bhu, Om Bhuvar, Om Svah).

While practising, the muttering of Gayatri is to be done three times. In Pranayama, the Vaidik mantra is to be repeated, never a Laukika Mantra is to be uttered. At the time of Pranayama, if anybody's mind be not fixed, even for a short while, like a mustard seed on the apex of a cow-horn, he cannot save even one hundred-and one persons in his father's or in his mother's line. Pranayama is called Sagarbha when performed with the repetition of some mantra; it is called Agarbha when it is done simply with mere meditation, without repeating any mantra. After the bathing, the Tarpanam with its accompaniments, is to he done; i.e., the peace offerings are made with reference to the Devas, the Risis, and the Pitris (whereby we invoke the blessings from the subtle planes where the highsouled persons dwell). After this, a clean pair of clothes is to be worn and then he should get up and come out of the water. The next things preparatory to practise Japam are to wear the Tilaka marks of ashes and to put on the Rudraksa beads. He who holds thirty-two Rudraksa beads on his neck, forty on his head, six on each ear (12 on two ears), twenty four beads on two hands (twelve on each hand) thirty-two beads on two arms (sixteen on each), one bead on each eye and one bead on the hair on the crown, and one hundred and eight beads on the breast, (251 in all) becomes himself Maha Deva. One is expected to use them as such. O Muni! You can use the

Rudraksas after tieing, stringing together with gold or silver always on your S'ikha, the tuft of hair on the head or on your ears. On the holy thread, on the hands, on the neck, or on the belly (abdomen) one can keep the Rudraksa after one has repeated sincerely and with devotion the five lettered mantra of S'iva, or one has repeated the Pranava (Om). Holding the Rudraksa implies that the man has realised the knowledge of S'iva Tattva. O Brahman! The Rudraksa bead that is placed on the tuft or on the crown hair represents the Tara tattva, i.e., Om Kara; the Rudraksa beads that are held on the two ears are to be thought of as Deva and Devi, (S'iva and S'iva).

22-37. The one hundred and eight Rudraksa beads on the sacrificial thread are considered as the one hundred and eight Vedas (signifying the Full Knowledge, as sixteen digits of the Moon completed; on the arms, are considered as the Dik (quarters); on the neck, are considered as the Devi Sarasvati and Agni (fire). The Rudraksa beads ought to be taken by men of all colours and castes. The Brahmanas, Ksattriyas and Vais'yas should hold them after purifying them with Mantras, i.e., knowingly; whereas the S'udras can take them without any such purification by the Mantras, i.e., unknowingly. By holding or putting on the Rudraksa beads, persons become the Rudras incarnate in flesh and body. There is no doubt in this. By this all the sins arising from seeing, hearing, remembering, smelling, eating prohibited things, talking incoherently, doing prohibited things, etc., are entirely removed with the Rudraksa beads on the body; whatever acts, eating, drinking, smelling, etc., are done, are, as it were, done by Rudra Deva Himself. O Great Muni! He who feels shame in holding and putting on the Rudraksa beads, can never be freed from this Samsara even after the Koti births. He who blames another person holding Rudraksa beads has defects in his birth (is a bastard). There is no doubt in this. It is by holding on Rudraksa that Brahma has remained steady in His Brahmahood untainted and the Munis have been true to their resolves. So there is no act better and higher than holding the Rudraksa beads. He who

gives clothing and food to a person holding Rudraksa beads with devotion is freed of all sins and goes to the S'iva Loka. He who feasts gladly any holder of such beads at the time of S'radh, goes

undoubtedly to the Pitri Loka. He who washes the feet of a holder of Rudraksa and drinks that water, is freed of all sins and resides with honour in the S'iva Loka. If a Brahmana holds with devotion the Rudraksa beads with a necklace and gold, he attains the Rudrahood. O Intelligent One! Wherever whoever holds with or without faith and devotion the Rudraksa beads with or without any mantra, is freed of all sins and is entitled to the Tattvajhana. I am unable to describe fully the greatness of the Rudraksa beads. In fact, all should by all means hold the Rudraksa beads on their bodies.

Note The number one hundred and eight (108) signifies the One Hundred and Eight Vedas, the Brahman, the Source of all Wisdom and Joy.

Here ends the Third Chapter of the Eleventh Book on the glories of the Rudraksa beads in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 4

On The Greatness Of The Rudraksam

Chapter 284 of 318 · 40 detected Sanskrit verse markers

Sanskrit

रुद्राक्षमाहात्म्यवर्णनम्
नारद उवाच
एवंभूतानुभावोऽयं रुद्राक्षो भवतानघ।
वर्णितो महतां पूज्यः कारणं तत्र किं वद ॥ १ ॥
श्रीनारायण उवाच
एवमेव पुरा पृष्टो भगवान् गिरिशः प्रभुः।
षण्मुखेन च रुद्रस्तं यदुवाच शृणुष्व तत् ॥ २ ॥
ईश्वर उवाच
शृणु षण्मुख तत्त्वेन कथयामि समासतः।
त्रिपुरो नाम दैत्यस्तु पुराऽऽसीत्सर्वदुर्जयः ॥ ३ ॥
जितास्तेन सुराः सर्वे बह्मविष्ण्वादिदेवताः।
सर्वैस्तु कथिते तस्मिंस्तदाहं त्रिपुरं प्रति ॥ ४ ॥
अचिन्तयं महाशस्त्रमघोराख्यं मनोहरम्।
सर्वदेवमयं दिव्यं ज्वलन्तं घोररूपि यत् ॥ ५ ॥

त्रिपुरस्य वधार्थाय देवानां तारणाय च।
सर्वविघ्नोपशमनमघोरास्त्रमचिन्तयम् ॥ ६ ॥
दिव्यवर्षसहस्रं तु चक्षुरुन्मीलितं मया।
पश्चान्ममाकुलाक्षिभ्यः पतिता जलबिन्दवः ॥ ७ ॥
तत्राश्रुबिन्दुतो जाता महारुद्राक्षवृक्षकाः।
ममाज्ञया महासेन सर्वेषां हितकाम्यया ॥ ८ ॥
बभूवुस्ते च रुद्राक्षा अष्टत्रिंशत्प्रभेदतः।
सूर्यनेत्रसमुद्भूताः कपिला द्वादश स्मृताः ॥ ९ ॥
सोमनेत्रोत्थिताः श्वेतास्ते षोडशविधाः क्रमात्।
वह्निनेत्रोद्भवाः कृष्णा दश भेदा भवन्ति हि ॥ १० ॥
श्वेतवर्णश्च रुद्राक्षो जातितो ब्राह्म उच्यते।
क्षात्रो रक्तस्तथा मिश्रो वैश्यः कृष्णस्तु शूद्रकः ॥ ११ ॥
एकवक्त्रः शिवः साक्षाद्ब्रह्महत्यां व्यपोहति।
द्विवक्त्रो देवदेव्यो स्याद्विविधं नाशयेदघम् ॥ १२ ॥

त्रिवक्त्रस्त्वनलः साक्षात्स्त्रीहत्यां दहति क्षणात्।
चतुर्वक्त्रः स्वयं ब्रह्मा नरहत्यां व्यपोहति ॥ १३ ॥

पञ्चवक्त्रः स्वयं रुद्रः कालाग्निर्नाम नामतः ।
अभक्ष्यभक्षणोद्भूतैरगम्यागमनोद्भवैः ॥ १४ ॥
मुच्यते सर्वपापैस्तु पञ्चवक्त्रस्य धारणात् ।
षड्वक्त्रः कार्तिकेयस्तु स धार्यो दक्षिणे करे ॥ १५ ॥
ब्रह्महत्यादिभिः पापैर्मुच्यते नात्र संशयः ।
सप्तवक्त्रो महाभागो ह्यनङ्गो नाम नामतः ॥ १६ ॥
तद्धारणान्मुच्यते हि स्वर्णस्तेयादिपातकैः ।
अष्टवक्त्रो महासेन साक्षाद्देवो विनायकः ॥ १७ ॥
अन्तकूटं तूलकूटं स्वर्णकूटं तथैव च ।
दुष्टान्वयस्त्रियं वाथ संस्पृशंश्च गुरुस्त्रियम् ॥ १८ ॥
एवमादीनि पापानि हन्ति सर्वाणि धारणात् ।
विघ्नास्तस्य प्रणश्यन्ति याति चान्ते परं पदम् ॥ १९ ॥

भवन्त्येते गुणाः सर्वे ह्यष्टवक्त्रस्य धारणात् ।
नववक्त्रो भैरवस्तु धारयेद्वामबाहुके ॥ २० ॥
भुक्तिमुक्तिप्रदः प्रोक्तो मम तुल्यबलो भवेत् ।
भ्रूणहत्यासहस्राणि ब्रह्महत्याशतानि च ॥ २१ ॥
सद्यः प्रलयमायान्ति नववक्त्रस्य धारणात् ।
दशवक्त्रस्तु देवेशः साक्षाद्देवो जनार्दनः ॥ २२ ॥
ग्रहाश्चैव पिशाचाश्च वेताला ब्रह्मराक्षसाः ।
पन्नगाश्चोपशाम्यन्ति दशवक्त्रस्य धारणात् ॥ २३ ॥
वक्त्रैकादशरुद्राक्षो रुद्रैकादशकं स्मृतम् ।
शिखायां धारयेद्यो वै तस्य पुण्यफलं शृणु ॥ २४ ॥
अश्वमेधसहस्रस्य वाजपेयशतस्य च ।
गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलम् ॥ २५ ॥
तत्फलं लभते शीघ्रं वक्त्रैकादशधारणात् ।
द्वादशास्यस्य रुद्राक्षस्यैव कर्णे तु धारणात् ॥ २६ ॥

आदित्यास्तोषिता नित्यं द्वादशास्ये व्यवस्थिताः ।
गोमेधे चाश्वमेधे च यत्फलं तदवाप्नुयात् ॥ २७ ॥
शृङ्गिणां शस्त्रिणां चैव व्याघ्रादीनां भयं न हि ।
न च व्याधिभयं तस्य नैव चाधिः प्रकीर्तितः ॥ २८ ॥
न च किञ्चिद्भयं तस्य न च व्याधिः प्रवर्तते ।
न कुतश्चिद्भयं तस्य सुखी चैवेश्वरो भवेत् ॥ २९ ॥
हस्त्यश्वमृगमार्जारसर्पमूषकदर्दुरान् ।
खरांश्च श्वशृगालांश्च हत्वा बहुविधानपि ॥ ३० ॥
मुच्यते नात्र सन्देहो वक्त्रद्वादशधारणात् ।
वक्त्रत्रयोदशो वत्स रुद्राक्षो यदि लभ्यते ॥ ३१ ॥
कार्तिकेयसमो ज्ञेयः सर्वकामार्थसिद्धिदः ।

रसो रसायनं चैव तस्य सर्वं प्रसिद्ध्यति ॥ ३२ ॥
तस्यैव सर्वभोग्यानि नात्र कार्या विचारणा ।
मातरं पितरं चैव भ्रातरं वा निहन्ति यः ॥ ३३ ॥

मुच्यते सर्वपापेभ्यो धारणात्तस्य षण्मुख ।
चतुर्दशास्यो रुद्राक्षो यदि लभ्येत पुत्रक ॥ ३४ ॥
धारयेत्सततं मूर्ध्नि तस्य पिण्डः शिवस्य तु ।
किं मुने बहुनोक्तेन वर्णनेन पुनः पुनः ॥ ३५ ॥
पूज्यते सन्ततं देवैः प्राप्यते च परा गतिः ।
रुद्राक्ष एकः शिरसा धार्यो भक्त्या द्विजोत्तमैः ॥ ३६ ॥
षड्विंशद्भिः शिरोमाला पञ्चाशद्धृदयेन तु ।
कलाक्षैर्बाहुवलये अर्काक्षैर्मणिबन्धनम् ॥ ३७ ॥
अष्टोत्तरशतैर्माला पञ्चाशद्भिः षडानन ।
अथवा सप्तविंशत्या कृत्वा रुद्राक्षमालिकाम् ॥ ३८ ॥
धारणाद्वा जपाद्वापि ह्यनन्तं फलमश्नुते ।
अष्टोत्तरशतैर्माला रुद्राक्षैर्धार्यते यदि ॥ ३९ ॥
क्षणे क्षणेऽश्वमेधस्य फलं प्राप्नोति षण्मुख ।
त्रिःसप्तकुलमुद्धृत्य शिवलोके महीयते ॥ ४० ॥

Roman transliteration

rudrākṣamāhātmyavarṇanam
nārada uvāca
evaṃbhūtānubhāvo'yaṃ rudrākṣo bhavatānagha |
varṇito mahatāṃ pūjyaḥ kāraṇaṃ tatra kiṃ vada || 1 ||
śrīnārāyaṇa uvāca
evameva purā pṛṣṭo bhagavān giriśaḥ prabhuḥ |
ṣaṇmukhena ca rudrastaṃ yaduvāca śṛṇuṣva tat || 2 ||
īśvara uvāca
śṛṇu ṣaṇmukha tattvena kathayāmi samāsataḥ |
tripuro nāma daityastu purā''sītsarvadurjayaḥ || 3 ||
jitāstena surāḥ sarve bahmaviṣṇvādidevatāḥ |
sarvaistu kathite tasmiṃstadāhaṃ tripuraṃ prati || 4 ||
acintayaṃ mahāśastramaghorākhyaṃ manoharam |
sarvadevamayaṃ divyaṃ jvalantaṃ ghorarūpi yat || 5 ||

tripurasya vadhārthāya devānāṃ tāraṇāya ca |
sarvavighnopaśamanamaghorāstramacintayam || 6 ||
divyavarṣasahasraṃ tu cakṣurunmīlitaṃ mayā |
paścānmamākulākṣibhyaḥ patitā jalabindavaḥ || 7 ||
tatrāśrubinduto jātā mahārudrākṣavṛkṣakāḥ |
mamājñayā mahāsena sarveṣāṃ hitakāmyayā || 8 ||
babhūvuste ca rudrākṣā aṣṭatriṃśatprabhedataḥ |
sūryanetrasamud□bhūtāḥ kapilā dvādaśa smṛtāḥ || 9 ||
somanetrotthitāḥ śvetāste ṣoḍaśavidhāḥ kramāt |
vahninetrod□bhavāḥ kṛṣṇā daśa bhedā bhavanti hi || 10 ||

śvetavarṇaśca rudrākṣo jātito brāhma ucyate |
kṣātro raktastathā miśro vaiśyaḥ kṛṣṇastu śūdrakaḥ || 11 ||
ekavaktraḥ śivaḥ sākṣādbrahmahatyāṃ vyapohati |
dvivaktro devadevyo syād□vividhaṃ nāśayedagham || 12 ||

trivaktrastvanalaḥ sākṣātstrīhatyāṃ dahati kṣaṇāt |
caturvaktraḥ svayaṃ brahmā narahatyāṃ vyapohati || 13 ||
pañcavaktraḥ svayaṃ rudraḥ kālāgnirnāma nāmataḥ |
abhakṣyabhakṣaṇod□bhūtairagamyāgamanod□bhavaiḥ || 14 ||
mucyate sarvapāpaistu pañcavaktrasya dhāraṇāt |
ṣaḍvaktraḥ kārtikeyastu sa dhāryo dakṣiṇe kare || 15 ||
brahmahatyādibhiḥ pāpairmucyate nātra saṃśayaḥ |
saptavaktro mahābhāgo hyanaṅ□go nāma nāmataḥ || 16 ||
taddhāraṇānmucyate hi svarṇasteyādipātakaiḥ |
aṣṭavaktro mahāsena sākṣāddevo vināyakaḥ || 17 ||
antakūṭaṃ tūlakūṭaṃ svarṇakūṭaṃ tathaiva ca |
duṣṭānvayastriyaṃ vātha saṃspṛśaṃśca gurustriyam || 18 ||
evamādīni pāpāni hanti sarvāṇi dhāraṇāt |
vighnāstasya praṇaśyanti yāti cānte paraṃ padam || 19 ||

bhavantyete guṇāḥ sarve hyaṣṭavaktrasya dhāraṇāt |
navavaktro bhairavastu dhārayedvāmabāhuke || 20 ||
bhuktimuktipradaḥ prokto mama tulyabalo bhavet |
bhrūṇahatyāsahasrāṇi brahmahatyāśatāni ca || 21 ||
sadyaḥ pralayamāyānti navavaktrasya dhāraṇāt |
daśavaktrastu deveśaḥ sākṣāddevo janārdanaḥ || 22 ||
grahāścaiva piśācāśca vetālā brahmarākṣasāḥ |
pannagāścopaśāmyanti daśavaktrasya dhāraṇāt || 23 ||
vaktraikādaśarudrākṣo rudraikādaśakaṃ smṛtam |
śikhāyāṃ dhārayedyo vai tasya puṇyaphalaṃ śṛṇu || 24 ||
aśvamedhasahasrasya vājapeyaśatasya ca |
gavāṃ śatasahasrasya samyagdattasya yatphalam || 25 ||
tatphalaṃ labhate śīghraṃ vaktraikādaśadhāraṇāt |
dvādaśāsyasya rudrākṣasyaiva karṇe tu dhāraṇāt || 26 ||

ādityāstoṣitā nityaṃ dvādaśāsye vyavasthitāḥ |
gobhedhe cāśvamedhe ca yatphalaṃ tadavāpnuyāt || 27 ||
śṛṅ□giṇāṃ śastriṇāṃ caiva vyāghrādīnāṃ bhayaṃ na hi |
na ca vyādhibhayaṃ tasya naiva cādhiḥ prakīrtitaḥ || 28 ||
na ca kiñcid□bhayaṃ tasya na ca vyādhiḥ pravartate |
na kutaścid□bhayaṃ tasya sukhī caiveśvaro bhavet || 29 ||
hastyaśvamṛgamārjārasarpamūṣakadardurān |
kharāṃśca śvaśṛgālāṃśca hatvā bahuvidhānapi || 30 ||
mucyate nātra sandeho vaktradvādaśadhāraṇāt |
vaktratrayodaśo vatsa rudrākṣo yadi labhyate || 31 ||
kārtikeyasamo jñeyaḥ sarvakāmārthasiddhidaḥ |
raso rasāyanaṃ caiva tasya sarvaṃ prasiddhyati || 32 ||
tasyaiva sarvabhogyāni nātra kāryā vicāraṇā |
mātaraṃ pitaraṃ caiva bhrātaraṃ vā nihanti yaḥ || 33 ||

mucyate sarvapāpebhyo dhāraṇāttasya ṣaṇmukha |
caturdaśāsyo rudrākṣo yadi labhyeta putraka || 34 ||

dhārayetsatataṃ mūrdhni tasya piṇḍaḥ śivasya tu |
kiṃ mune bahunoktena varṇanena punaḥ punaḥ || 35 ||
pūjyate santataṃ devaiḥ prāpyate ca parā gatiḥ |
rudrākṣa ekaḥ śirasā dhāryo bhaktyā dvijottamaiḥ || 36 ||
ṣaḍ□viṃśad□bhiḥ śiromālā pañcāśad□dhṛdayena tu |
kalākṣairbāhuvalaye arkākṣairmaṇibandhanam || 37 ||
aṣṭottaraśatairmālā pañcāśad□bhiḥ ṣaḍānana |
athavā saptaviṃśatyā kṛtvā rudrākṣamālikām || 38 ||
dhāraṇādvā japādvāpi hyanantaṃ phalamaśnute |
aṣṭottaraśatairmālā rudrākṣairdhāryate yadi || 39 ||
kṣaṇe kṣaṇe'śvamedhasya phalaṃ prāpnoti ṣaṇmukha |
triḥsaptakulamuddhṛtya śivaloke mahīyate || 40 ||

English translation

1-11. Narada said O Sinless one! The greatness of the Rudraksa seed that you have described is verily such. Now I ask why is this Rudraksam so much entitled to worship by the people. Please speak clearly on this point. Narayana spoke O Child! This is the very question that was asked once by Kartika, the sixfaced One, to Bhagavan Rudra, dwelling in Kailas'a. What He replied, I say now. Listen. Rudra Deva spoke O Child Sadanana. I will dwell briefly on the secret cause of the greatness of the Rudraksa seed. Hear. In days of yore, there was a Daitya called Tripura who could not be conquered by any body. Brahma, Visnu and the other Devas were defeated by him. They then came to Me and requested Me to kill the Asura. At their request, I called in my mind the Divine Great weapon, named Aghora, beautiful and terrible and containing the strength of all the Devas, to kill him. It was inconceivable and it was blazing with fire.

For full divine one thousand years I remained awake with eyelids wide open in thinking of the Aghora weapon, the destroyer of all obstacles, whereby the killing of Tripurasura might be effected and the troubles of the Devas be removed. Not for a moment my eyelids dropped. There by my eyes were affected and drops of water came out of my eyes. Note here. How enemies are to be killed. It requires great thought, great concentration, great yoga and great powers. O Mahasena! From those drops of water coming out of my eyes, the great tree of Rudraksam did spring for the welfare of all. This Rudraksa seed is of thirty-eight varieties. From My Surya Netra, i.e.. My right eye, symbolizing the Sun, twelve yellow coloured (Pingala colour) varieties have come; and from my left eye representing the Moon, the Soma Netra, sixteen varieties of white colour and from my third eye on the top, representing Fire, i.e., the Agni Netra, ten varieties of black colour have come out. Of these the white

Rudraksams are Brahmins and they are used by the Brahmanas; the red coloured ones are the Ksattriyas and should be used by the Ksattriyas and the black ones are S'udras and should be used by the Vaisyas and the S'udras.

12-19. One faced Rudraksa seed is the S'iva Himself, made manifest and rendered vivid; even the sin incurred in killing a Brahmana is destroyed thereby. Two faced or two headed Rudraksam is like the Deva and the Devi. Two sorts of sins are destroyed thereby. The three faced Rudraksam is like fire; the sin incurred in killing a woman is destroyed in a moment. The four faced Rudraksa seed is like Brahma and removes the sin of killing persons. The five faced Rudraksam is verily an image of Rudra; all sorts of sins, e.g., eating prohibited food, going to the ungoables, etc., are destroyed thereby. The six faced Rudraksam is Kartikeya. It is to be worn on the right hand. One becomes freed

of the Brahmahatya sin. There is no manner of doubt in this. The seven faced Rudraksam is named Ananga. Holding this frees one from the sin of stealing gold, etc., O Mahasena! The eight faced Rudraksa is Vinayaka. Holding this frees one from the sin of holding an illicit contact with a woman of a bad family and with the wife of one's Guru, etc., and other sins as well. It enables one to acquire heaps of food, cotton, and gold; and in the end the Highest Place is attained.

20-35. The fruit of holding the eight faced Rudraksa seed has been said. Now I will talk of the nine-faced Rudraksam. It is verily the Bhairava made manifest. On the left hand it should be worn. By this, the people get both Bhoga (enjoyment) and Moksa (liberation) and they become powerful like Me and get themselves freed at once, without the least delay, of the sins incurred by committing thousands of abortions, hundreds of Brahmahattyas (killing the Brahmanas). Holding the ten-faced Rudraksa is verily wearing Janardana, the Deva of the Devas. The holding of which pacifies the evils caused by

planets, Pis'achas, Vetalas, Brahma Raksasas, and Pannagas. The eleven-faced Rudraksam is like the Eleven Rudras. The fruits, the efficacy of which I now describe. Hear. The fruits obtained through the performance of one thousand horse sacrifices, one hundred Vajapeya sacrifices, and making gifts of one hundred thousand cows are obtained thereby.

If one wears the twelve-headed Rudraksam on one's ear, the Adityas get satisfied. The fruits of performing Gomedha and As'vamedha sacrifices are obtained thereby. No fear comes from burned buffaloes, armed enemies and wolves and tigers and other murderous animals. Also the several diseases of the body never come to him. The holder of the twelve-faced Rudraksa seed feels always happy and he is the master of some kingdoms He becomes freed of the sins incurred in killing elephants, horses, deer, cats, snakes, mice, frogs, asses, foxes and various other animals.

O Child! The thirteen faced Rudraksam is very rare; if anybody gets it, he becomes like Karti Keya and gets all desires fulfilled; and the eight siddhis are under his grasp. He learns how to make gold, silver and other metals; he attains all sorts of enjoyments. There is no manner of doubt in this. O Sadanana! If anybody holds the thirteen faced Rudraksam, he becomes freed from the sins incurred in killing mother, father and brothers.

O Son! If one holds on one's head the fourteen faced Rudraksam always, one becomes like S’iva. O Muni! What more shall I speak to you! The Devas pay their respects to one holding the fourteen faced Rudraksas and he in the end attains the Highest Goal, the state of S’iva. His body becomes verily the body of S’iva.

36-40. The Devas always worship the Rudraksa seed; the highest goal is attained by wearing the Rudraksam. The Brahmanas should hold on their heads at least one Rudraksam with devotion. A rosary of twenty-six Rudraksams is to be made and tied on the head. Similarly a rosary of fifty seeds is to be worn and suspended on the breast; sixteen each on each of the two arms; twenty-four Rudraksams to be worn on the wrists, twelve on each. O Sadanana! If a rosary be made of one hundred and eight, fifty or twenty-seven Rudraksams and if japam be done with that, immeasurable merits are obtained. If anybody wears a rosary of one hundred and eight seeds, he gets at every moment the fruit of performing the As'vamedha sacrifices and uplifts his twenty-one generations and finally he resides in the S’iva Loka.

Here ends the Fourth Chapter of the Eleventh Book on the Greatness of the Rudraksam in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 5

On The Rudraksam Rosaries

Chapter 285 of 318 · 36 detected Sanskrit verse markers

Sanskrit

रुद्राक्षजपमालाविधानवर्णनम्
ईश्वर उवाच
लक्षणं जपमालायाः शृणु वक्ष्यामि षण्मुख ।
रुद्राक्षस्य मुखं ब्रह्मा बिन्दू रुद्र इतीरितः ॥ १ ॥
विष्णुः पुच्छं भवेच्चैव भोगमोक्षफलप्रदम् ।
पञ्चविंशतिभिश्चाक्षैः पञ्चवक्त्रैः सकण्टकैः ॥ २ ॥
रक्तवर्णैः सितैर्मिश्रैः कृतरन्ध्रविवर्जितैः ।
अक्षसूत्रं प्रकर्तव्यं गोपुच्छवलयाकृति ॥ ३ ॥
वक्त्रं वक्त्रेण संयोज्य पुच्छं पुच्छेन योजयेत् ।
मेरुमूर्ध्वमुखं कुर्यात्तदूर्ध्वं नागपाशकम् ॥ ४ ॥
एवं संग्रथितां मालां मन्त्रसिद्धिप्रदायिनीम् ।
प्रक्षाल्य गन्धतोयेन पञ्चगव्येन चोपरि ॥ ५ ॥
ततः शिवाम्भसाऽऽक्षाल्य ततो मन्त्रगणान्न्यसेत् ।
स्पृष्ट्वा शिवास्त्रमन्त्रेण कवचेनावगुण्ठयेत् ॥ ६ ॥

मूलमन्त्रं न्यसेत्पश्चात्पूर्ववत्कारयेत्तथा ।
सद्योजातादिभिः प्रोक्ष्य यावदष्टोत्तरं शतम् ॥ ७ ॥
मूलमन्त्रं समुच्चार्य शुद्धभूमौ निधाय च ।
तस्योपरि न्यसेत्साम्बं शिवं परमकारणम् ॥ ८ ॥
प्रतिष्ठिता भवेन्माला सर्वकामफलप्रदा ।
यस्य देवस्य यो मन्त्रस्तां तेनैवाभिपूजयेत् ॥ ९ ॥
मूर्ध्नि कण्ठेऽथवा कर्णे न्यसेद्वा जपमालिकाम् ।
रुद्राक्षमालया चैवं जप्तव्यं नियतात्मना ॥ १० ॥
कण्ठे मूर्ध्नि हृदि प्रान्ते कर्णे बाहुयुगेऽथवा ।
रुद्राक्षधारणं नित्यं भक्त्या परमया युतः । ११ ॥
किमत्र बहुनोक्तेन वर्णनेन पुनः पुनः ।
रुद्राक्षधारणं नित्यं तस्मादेतत्प्रशस्यते ॥ १२ ॥
स्नाने दाने जपे होमे वैश्वदेवे सुरार्चने ।
प्रायश्चित्ते तथा श्राद्धे दीक्षाकाले विशेषतः ॥ १३ ॥

अरुद्राक्षधरो भूत्वा यत्किञ्चित्कर्म वैदिकम् ।
कुर्वन्विप्रस्तु मोहेन नरके पतति ध्रुवम् ॥ १४ ॥

रुद्राक्षं धारयेन्मूर्ध्नि कण्ठे सूत्रे करेऽथवा ।
सुवर्णमणिसम्भिन्नं शुद्धं नान्यैर्धृतं शिवम् ॥ १५ ॥
नाशुचिर्धारयेदक्षं सदा भक्त्यैव धारयेत् ।
रुद्राक्षतरुसम्भूतवातोद्भूततृणान्यपि ॥ १६ ॥
पुण्यलोकं गमिष्यन्ति पुनरावृत्तिदुर्लभम् ।
रुद्राक्षं धारयन्पापं कुर्वन्नपि च मानवः ॥ १७ ॥
सर्वं तरति पाप्मानं जाबालश्रुतिराह हि ।
पशवो हि च रुद्राक्षधारणाद्यान्ति रुद्रताम् ॥ १८ ॥
किमु ये धारयन्ति स्म नरा रुद्राक्षमालिकाम् ।
रुद्राक्षः शिरसा ह्येको धार्यो रुद्रपरैः सदा ॥ १९ ॥
ध्वंसनं सर्वदुःखानां सर्वपापविमोचनम् ।
व्याहरन्ति च नामानि ये शम्भोः परमात्मनः ॥ २० ॥

रुद्राक्षालङ्कृता ये च ते वै भागवतोत्तमाः ।
रुद्राक्षधारणं कार्यं सर्वश्रेयोऽर्थिभिर्नृभिः ॥ २१ ॥
कर्णपाशे शिखायां च कण्ठे हस्ते तथोदरे ।
महादेवश्च विष्णुश्च ब्रह्मा तेषां विभूतयः ॥ २२ ॥
देवाश्चान्ये तथा भक्त्या खलु रुद्राक्षधारिणः ।
गोत्रर्षयश्च सर्वेषां कूटस्था मूलरूपिणः ॥ २३ ॥
तेषां वंशप्रसूताश्च मुनयः सकला अपि ।
श्रौतधर्मपराः शुद्धाः खलु रुद्राक्षधारिणः ॥ २४ ॥
श्रद्धा न जायते साक्षाद्वेदसिद्धे विमुक्तिदे ।
बहुनां जन्मनामन्ते महादेवप्रसादतः ॥ २५ ॥
रुद्राक्षधारणे वाञ्छा स्वभावादेव जायते ।
रुद्राक्षस्य तु माहात्म्यं जाबालैरादरेण तु ॥ २६ ॥
पठ्यते मुनिभिः सर्वैर्मया पुत्र तथैव च ।
रुद्राक्षस्य फलं चैव त्रिषु लोकेषु विश्रुतम् ॥ २७ ॥

फलस्य दर्शने पुण्यं स्पर्शात्कोटिगुणं भवेत् ।
शतकोटिगुणं पुण्यं धारणाल्लभते नरः ॥ २८ ॥
लक्षकोटिसहस्राणि लक्षकोटिशतानि च ।
जपाच्च लभते नित्यं नात्र कार्या विचारणा ॥ २९ ॥
हस्ते चोरसि कण्ठे च कर्णयोर्मस्तके तथा ।
रुद्राक्षं धारयेद्यस्तु स रुद्रो नात्र संशयः ॥ ३० ॥
अवध्यः सर्वभूतानां रुद्रवद्धि चरेद्भुवि ।
सुराणामसुराणां च वन्दनीयो यथा शिवः ॥ ३१ ॥
रुद्राक्षधारी सततं वन्दनीयस्तथा नरैः ।
उच्छिष्टो वा विकर्मस्थो युक्तो वा सर्वपातकैः ॥ ३२ ॥
मुच्यते सर्वपापेभ्यो रुद्राक्षस्य तु धारणात् ।

कण्ठे रुद्राक्षमाबध्य श्वापि वा म्रियते यदि ॥ ३३ ॥
सोऽपि मुक्तिमवाप्नोति किं पुनर्मानुषोऽपि सः ।
जपध्यानविहीनोऽपि रुद्राक्षं यदि धारयेत् ॥ ३४ ॥

सर्वपापविनिर्मुक्तः स याति परमां गतिम् ।
एकं वापि हि रुद्राक्षं कृत्वा यत्नेन धारयेत् ॥ ३५ ॥
एकविंशतिमुद्धृत्य रुद्रलोके महीयते ।
अतः परं प्रवक्ष्यामि रुद्राक्षस्य पुनर्विधिम् ॥ ३६ ॥

Roman transliteration

rudrākṣajapamālāvidhānavarṇanam
īśvara uvāca
lakṣaṇaṃ japamālāyāḥ śṛṇu vakṣyāmi ṣaṇmukha |
rudrākṣasya mukhaṃ brahmā bindū rudra itīritaḥ || 1 ||
viṣṇuḥ pucchaṃ bhaveccaiva bhogamokṣaphalapradam |
pañcaviṃśatibhiścākṣaiḥ pañcavaktraiḥ sakaṇṭakaiḥ || 2 ||
raktavarṇaiḥ sitairmiśraiḥ kṛtarandhravidarbhitaiḥ |
akṣasūtraṃ prakartavyaṃ gopucchavalayākṛti || 3 ||
vaktraṃ vaktreṇa saṃyojya pucchaṃ pucchena yojayet |
merumūrdhvamukhaṃ kuryāttadūrdhvaṃ nāgapāśakam || 4 ||
evaṃ saṃgrathitāṃ mālāṃ mantrasiddhipradāyinīm |
prakṣālya gandhatoyena pañcagavyena copari || 5 ||
tataḥ śivāmbhasā''kṣālya tato mantragaṇānnyaset |
spṛṣṭvā śivāstramantreṇa kavacenāvaguṇṭhayet || 6 ||

mūlamantraṃ nyasetpaścātpūrvavatkārayettathā |
sadyojātādibhiḥ prokṣya yāvadaṣṭottaraṃ śatam || 7 ||
mūlamantraṃ samuccārya śuddhabhūmau nidhāya ca |
tasyopari nyasetsāmbaṃ śivaṃ paramakāraṇam || 8 ||
pratiṣṭhitā bhavenmālā sarvakāmaphalapradā |
yasya devasya yo mantrastāṃ tenaivābhipūjayet || 9 ||
mūrdhni kaṇṭhe'thavā karṇe nyasedvā japamālikām |
rudrākṣamālayā caivaṃ japtavyaṃ niyatātmanā || 10 ||
kaṇṭhe mūrdhni hṛdi prānte karṇe bāhuyuge'thavā |
rudrākṣadhāraṇaṃ nityaṃ bhaktyā paramayā yutaḥ | 11 ||
kimatra bahunoktena varṇanena punaḥ punaḥ |
rudrākṣadhāraṇaṃ nityaṃ tasmādetatpraśasyate || 12 ||
snāne dāne jape home vaiśvadeve surārcane |
prāyaścitte tathā śrāddhe dīkṣākāle viśeṣataḥ || 13 ||

arudrākṣadharo bhūtvā yatkiñcitkarma vaidikam |
kurvanviprastu mohena narake patati dhruvam || 14 ||
rudrākṣaṃ dhārayenmūrdhni kaṇṭhe sūtre kare'thavā |
suvarṇamaṇisambhinnaṃ śuddhaṃ nānyairdhṛtaṃ śivam || 15 ||
nāśucirdhārayedakṣaṃ sadā bhaktyaiva dhārayet |
rudrākṣatarusambhūtavātod□bhūtatṛṇānyapi || 16 ||
puṇyalokaṃ gamiṣyanti punarāvṛttidurlabham |
rudrākṣaṃ dhārayanpāpaṃ kurvannapi ca mānavaḥ || 17 ||

sarvaṃ tarati pāpmānaṃ jābālaśrutirāha hi |
paśavo hi ca rudrākṣadhāraṇādyānti rudratām || 18 ||
kimu ye dhārayanti sma narā rudrākṣamālikām |
rudrākṣaḥ śirasā hyeko dhāryo rudraparaiḥ sadā || 19 ||
dhvaṃsanaṃ sarvaduḥkhānāṃ sarvapāpavimocanam |
vyāharanti ca nāmāni ye śambhoḥ paramātmanaḥ || 20 ||

rudrākṣālaṅ□kṛtā ye ca te vai bhāgavatottamāḥ |
rudrākṣadhāraṇaṃ kāryaṃ sarvaśreyo'rthibhirnṛbhiḥ || 21 ||
karṇapāśe śikhāyāṃ ca kaṇṭhe haste tathodare |
mahādevaśca viṣṇuśca brahmā teṣāṃ vibhūtayaḥ || 22 ||
devāścānye tathā bhaktyā khalu rudrākṣadhāriṇaḥ |
gotrarṣayaśca sarveṣāṃ kūṭasthā mūlarūpiṇaḥ || 23 ||
teṣāṃ vaṃśaprasūtāśca munayaḥ sakalā api |
śrautadharmaparāḥ śuddhāḥ khalu rudrākṣadhāriṇaḥ || 24 ||
śraddhā na jāyate sākṣādvedasiddhe vimuktide |
bahūnāṃ janmanāmante mahādevaprasādataḥ || 25 ||
rudrākṣadhāraṇe vāñchā svabhāvādeva jāyate |
rudrākṣasya tu māhātmyaṃ jābālairādareṇa tu || 26 ||
paṭhyate munibhiḥ sarvairmayā putra tathaiva ca |
rudrākṣasya phalaṃ caiva triṣu lokeṣu viśrutam || 27 ||

phalasya darśane puṇyaṃ sparśātkoṭiguṇaṃ bhavet |
śatakoṭiguṇaṃ puṇyaṃ dhāraṇāllabhate naraḥ || 28 ||
lakṣakoṭisahasrāṇi lakṣakoṭiśatāni ca |
japācca labhate nityaṃ nātra kāryā vicāraṇā || 29 ||
haste corasi kaṇṭhe ca karṇayormastake tathā |
rudrākṣaṃ dhārayedyastu sa rudro nātra saṃśayaḥ || 30 ||
avadhyaḥ sarvabhūtānāṃ rudravaddhi cared□bhuvi |
surāṇāmasurāṇāṃ ca vandanīyo yathā śivaḥ || 31 ||
rudrākṣadhārī satataṃ vandanīyastathā naraiḥ |
ucchiṣṭo vā vikarmastho yukto vā sarvapātakaiḥ || 32 ||
mucyate sarvapāpebhyo rudrākṣasya tu dhāraṇāt |
kaṇṭhe rudrākṣamābadhya śvāpi vā mriyate yadi || 33 ||
so'pi muktimavāpnoti kiṃ punarmānuṣo'pi saḥ |
japadhyānavihīno'pi rudrākṣaṃ yadi dhārayet || 34 ||

sarvapāpavinirmuktaḥ sa yāti paramāṃ gatim |
ekaṃ vāpi hi rudrākṣaṃ kṛtvā yat□nena dhārayet || 35 ||
ekaviṃśatimuddhṛtya rudraloke mahīyate |
ataḥ paraṃ pravakṣyāmi rudrākṣasya punarvidhim || 36 ||

English translation

1-14. Is'vara said O Kartikeya! Now I will speak how to count the Japam (repetition of the mantra) with the rosary. Hear. The face of Rudraksam is Brahma; the upper summit point is S'iva and the tail end of Rudraksam is Visnu. The Rudraksam has two-fold powers:-- It can give Bhoga (Enjoyment) as well as Moksa (Liberation). Then string or tie together, like a cow's tail, and like the snake's coiling a body, twenty-five five faced Rudraksa seeds, thorny and of red, white, mixed colours bored through and through. The rosary is to taper as a cow's tail tapers down. In stringing the beads into a rosary, it should be seen that the flat face of one Rudraksam is in front of the flat face of another Rudraksam;

so the tail, the pointed end of one, must come in front of the tail or the narrower end of another. The Meru or the topmost bead of the string must have its face turned upwards and the knot should be given over that. The rosary, thus strung, yields success of the Mantra (mantra-siddhi). When the rosary is strung, it is to be bathed with clear and scented water and afterwards with the Pahchagavya (cow-dung, cow urine, curd, milk, and ghee); then wash it with clear water and sanctify it with the condensed electrical charge of the Mantra. Then recite the Mantra of S'iva (Six limbed), with "Hum" added and collect the rosaries. Then repeat over them the Mantra "Sadyojata, etc.", and sprinkle water over it one hundred and eight times. Then utter the principal mantra and place them on a holy ground and perform Nyasa over it, i.e., think that the Great Cause S'iva and the World- Mother Bhagavati have come on them. Thus make the Samskara of the rosary (i.e., purify it) and you will find then that your desired end will be attained successfully. Worship the rosary with the Mantra of that Devata for which it is intended. One is to wear the Rudraksa rosary on one's head, neck or ear and controlling oneself, one should make japam with the rosary. On the neck, head, breast, or the ears or on the arms, the rosary should he held with the greatest devotion. What is the use in saying about it so often? It is highly

meritorious and commendable to hold always the Rudraksam. Especially on such occasions as taking baths, making gifts, making japams, performing the Homas,or sacrifices to Visve Devas, in performing the Poojas of the Devas,in making Prayaschittams (penances), in the time of S'radh and in the time of initiation, it is highly necessary to hold Rudraksam. A Brahmin is sure to go to hell if he performs any Vaidik act without wearing any Rudraksam. Note It would be offering an insult to S'iva!

15-29. It is advisable to use the true Rudraksam with gold and jewel, on the head, neck or on one's hand. Never use the Rudraksam worn by another. Use Rudraksam always with devotion; never use it while you are impure. Even the grass that grows with the air in contact with the Rudraksa tree, goes verily to a holy region for ever. Jabala Muni says in the S'ruti If a man wearing Rudraksam commits a sin, he gets deliverance from that sin. Even if animals hold Rudraksam, they become S'iva; what of men! The devotees of S'ri Rudra should always use at least one Rudraksa on the head. Those great devotees, who with Rudraksam on take the name of the Highest Self S'ambhu, get themselves freed of all sorts of sins and pains. Those who are ornamented with Rudraksam are the best devotees. It is highly incumbent on those who want their welfare to wear Rudraksam. Those who hold Rudraksam on their ears, crown hair, neck, hands, and breast, get Brahma, Visnu, and Mahes'vara under them as their Vibhutis (manifestations, powers). The Devas and all those Risis that started the Gotra, the Adipurusas (the first chief men in several families), held with reverence the Rudraksams. All the other Munis, that descended from their families, the ardent followers of S'rauta Dharma, the pure souled, held the Rudraksams. It may be, that many might not like at first to hold this Rudraksam, the visible giver of liberation and so well written in the Vedas; but after many births, out of the Grace of Mahadeva many become eager to take the Rudraksams. The Munis that are the Jabala Sakhis are famous in expounding the inestimable greatness of Rudraksams.

The effect of holding Rudraksams is well known in the three worlds. Punyam (great merit) arises from the mere sight of Rudraksams; ten million times that merit arises by its touch; and by wearing it, one hundred Koti times the fruit arises and if one makes Japam every day, then one lakh koti times the punyam arises. There is no manner of questionings in this.

30-36. He who holds in his hand, breast, neck, ears, head, the Rudraksams, becomes an image of Rudra. There is no manner of doubt in this. By holding Rudraksams, men become invulnerable of all the beings, become respected, like Maha Deva, by the Devas and Asuras and they roam on the earth like Rudra. Even if a man be addicted to evil deeds and commits all sorts of sins, he becomes

respected by all, on holding Rudraksams. By this men are freed of the sin of taking Uchhista and of all the other sins. Even if you suspend a Rudraksam rosary on the neck of a dog and if that dog dies in that state, he gets liberation! Then what to speak of others!

By holding Rudraksams, men even if they be devoid of Japam and Dhyanam, become freed of all sins and attain the highest state. Even if one holds merely one Rudraksa seed purified and surcharged with Mantra S'akti, he uplifts his twentyone generations, gets to Heaven and resides there with respect. I am speaking now further of the Greatness of Rudraksam.

Here ends the Fifth Chapter of the Eleventh Book on the Rudraksam rosaries in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 6

On The Greatness Of Rudraksams

Chapter 286 of 318 · 54 detected Sanskrit verse markers

Sanskrit

रुद्राक्षमाहात्म्ये गुणनिधिमोक्षवर्णनम्
ईश्वर उवाच
महासेन कुशग्रन्थिपुत्राजीवादयः परे ।
रुद्राक्षस्य तु नैकोऽपि कलामर्हति षोडशीम् ॥ १ ॥
पुरुषाणां यथा विष्णुर्ग्रहाणां च यथा रविः ।
नदीनां तु यथा गङ्गा मुनीनां कश्यपो यथा ॥ २ ॥
उच्चैःश्रवा यथाश्वानां देवानामीश्वरो यथा ।
देवीनां तु यथा गौरी तद्वच्छ्रेष्ठमिदं भवेत् ॥ ३ ॥
नातः परतरं स्तोत्रं नातः परतरं व्रतम् ।
अक्षय्येषु च दानेषु रुद्राक्षस्तु विशिष्यते ॥ ४ ॥
शिवभक्ताय शान्ताय दद्याद्रुद्राक्षमुत्तमम् ।
तस्य पुण्यफलस्यान्तं न चाहं वक्तुमुत्सहे ॥ ५ ॥
धृतरुद्राक्षकण्ठाय यस्त्वन्नं सम्प्रयच्छति ।
त्रिसप्तकुलमुद्धृत्य रुद्रलोकं स गच्छति ॥ ६ ॥

यस्य भाले विभूतिर्न नाङ्गे रुद्राक्षधारणम् ।
न शम्भोर्भवने पूजा स विप्रः श्वपचाधमः ॥ ७ ॥
खादन्मांसं पिबन्मद्यं सङ्गच्छन्नन्त्यजानपि ।
पातकेभ्यो विमुच्येत रुद्राक्षं शिरसि स्थिते ॥ ८ ॥
सर्वयज्ञतपोदानवेदाभ्यासैश्च यत्फलम् ।
तत्फलं लभते सद्यो रुद्राक्षस्य तु धारणात् ॥ ९ ॥
वेदैश्चतुर्भिर्यत्पुण्यं पुराणपठनेन च ।
यत्तीर्थसेवनेनैव सर्वविद्यादिभिस्तथा ॥ १० ॥
तत्पुण्यं लभते सद्यो रुद्राक्षस्य तु धारणात् ।
प्रयाणकाले रुद्राक्षं बन्धयित्वा म्रियेद्यदि ॥ ११ ॥
स रुद्रत्वमवाप्नोति पुनर्जन्म न विद्यते ।
रुद्राक्षं धारयेत्कण्ठे बाह्वोर्वा म्रियते यदि ॥ १२ ॥
कुलैकविंशमुत्तार्य रुद्रलोके वसेन्नरः ।
ब्राह्मणो वापि चाण्डालो निर्गुणः सगुणोऽपि च ॥ १३ ॥

भस्मरुद्राक्षधारी यः स देवत्वं शिवं व्रजेत् ।
शुचिर्वाप्यशुचिर्वापि तथाभक्ष्यस्य भक्षकः ॥ १४ ॥

म्लेच्छो वाप्यथ चाण्डालो युतो वा सर्वपातकैः ।
रुद्राक्षधारणादेव स रुद्रो नात्र संशयः ॥ १५ ॥
शिरसा धारिते कोटिः कर्णयोर्दशकोटयः ।
शतकोटिर्गले बद्धो मूर्ध्नि कोटिसहस्रकम् ॥ १६ ॥
अयुतं चोपवीते तु लक्षकोटिर्भुजे स्थिते ।
मणिबन्धे तु रुद्राक्षो मोक्षसाधनकः परः ॥ १७ ॥
रुद्राक्षधारको भूत्वा यत्किञ्चित्कर्म वैदिकम् ।
कुर्वन्विप्रः सदा भक्त्या महदाप्नोति तत्फलम् ॥ १८ ॥
रुद्राक्षमालिकां कण्ठे धारयेद्भक्तिवर्जितः ।
पापकर्मा तु यो नित्यं स मुक्तः सर्वबन्धनात् ॥ १९ ॥
रुद्राक्षार्पितचेता यो रुद्राक्षस्तु न वै धृतः ।
असौ माहेश्वरो लोके नमस्यः स तु लिङ्गवत् ॥ २० ॥

अविद्यो वा सविद्यो वा रुद्राक्षस्य तु धारणात् ।
शिवलोकं प्रपद्येत कीकटे गर्दभो यथा ॥ २१ ॥
स्कन्द उवाच
रुद्राक्षान्सन्दधे देव गर्दभः केन हेतुना ।
कीकटे केन वा दत्तस्तद्ब्रूहि परमेश्वर ॥ २२ ॥
श्रीभगवानुवाच
शृणु पुत्र पुरावृत्तं गर्दभो विन्ध्यपर्वते ।
धत्ते रुद्राक्षभारं तु वाहितः पथिकेन तु ॥ २३ ॥
श्रान्तोऽसमर्थस्तद्भारं वोढुं पतितवान्भुवि ।
प्राणैस्त्यक्तस्त्रिनेत्रस्तु शूलपाणिर्महेश्वरः ॥ २४ ॥
मत्प्रसादान्महासेन मदन्तिकमुपागतः ।
यावद्वक्त्रस्य संख्यानं रुद्राक्षाणां सुदुर्लभम् ॥ २५ ॥
तावद्युगसहस्राणि शिवलोके महीयते ।
स्वशिष्येभ्यस्तु वक्तव्यं नाशिष्येभ्यः कदाचन ॥ २६ ॥

अभक्तेभ्योऽपि मूर्खेभ्यः कदाचिन्न प्रकाशयेत् ।
अभक्तो वास्तु भक्तो वा नीचो नीचतरोऽपि वा ॥ २७ ॥
रुद्राक्षान्धारयेद्यस्तु मुच्यते सर्वपातकैः ।
रुद्राक्षधारणं पुण्यं केन वा सदृशं भवेत् ॥ २८ ॥
महाव्रतमिदं प्राहुर्मुनयस्तत्त्वदर्शिनः ।
सहस्रं धारयेद्यस्तु रुद्राक्षाणां धृतव्रतः ॥ २९ ॥
तं नमन्ति सुराः सर्वे यथा रुद्रस्तथैव सः ।
अभावे तु सहस्रस्य बाह्वोः षोडश षोडश ॥ ३० ॥
एकं शिखायां करयोर्द्वादश द्वादशैव तु ।
द्वात्रिंशत्कण्ठदेशे तु चत्वारिंशच्च मस्तके ॥ ३१ ॥
एकैकं कर्णयोः षट् षट् वक्षस्यष्टोत्तरं शतम् ।

यो धारयति रुद्राक्षान् रुद्रवत्स तु पूज्यते ॥ ३२ ॥
मुक्ताप्रवालस्फटिकरौप्यवैदूर्यकाञ्चनैः ।
समेतान्धारयेद्यस्तु रुद्राक्षान्स शिवो भवेत् ॥ ३३ ॥

केवलानपि रुद्राक्षान्यद्यालस्याद्बिभर्ति यः ।
तं न स्पृशन्ति पापानि तमांसीव विभावसुम् ॥ ३४ ॥
रुद्राक्षमालया मन्त्रो जप्तोऽनन्तफलप्रदः ।
यस्याङ्गे नास्ति रुद्राक्ष एकोऽपि बहुपुण्यदः ॥ ३५ ॥
तस्य जन्म निरर्थं स्यात्त्रिपुण्ड्ररहितं यथा ।
रुद्राक्षं मस्तके धृत्वा शिरःस्नानं करोति यः ॥ ३६ ॥
गङ्गास्नानफलं तस्य जायते नात्र संशयः ।
एकवक्त्रः पञ्चवक्त्र एकादशमुखाः परे ॥ ३७ ॥
चतुर्दशमुखाः केचिद्रुद्राक्षा लोकपूजिताः ।
भक्त्या संपूज्यते नित्यं रुद्राक्षः शङ्करात्मकः ॥ ३८ ॥
दरिद्रं वापि पुरुषं राजानं कुरुते भुवि ।
अत्र ते कथयिष्यामि पुराणं मतमुत्तमम् ॥ ३९ ॥
कोसलेषु द्विजः कश्चिद्गिरिनाथ इति श्रुतः ।
महाधनी च धर्मात्मा वेदवेदाङ्गपारगः ॥ ४० ॥

यज्ञकृद्दीक्षितस्तस्य तनयः सुन्दराकृतिः ।
नाम्ना गुणनिधिः ख्यातस्तरुणः कामसुन्दरः ॥ ४१ ॥
गुरोः सुधिषणस्याथ पत्नीं मुक्तावलीमथ ।
मोहयामास रूपेण यौवनेन मदेन च ॥ ४२ ॥
सङ्गतस्तु तया सार्धं कञ्चित्कालं ततो भिया ।
विषं ददौ च गुरवे येभे पश्चात्तु निर्भयः ॥ ४३ ॥
यदा माता पिता कर्म किञ्चिज्जानाति यत्क्षणे ।
मातरं पितरं चापि मारयामास तद्विषात् ॥ ४४ ॥
नानाविलासभोगैश्च जाते द्रव्यव्यये ततः ।
ब्राह्मणानां गृहे चौर्यं चकार स तदा खलः ॥ ४५ ॥
सुरापानमदोन्मत्तस्तदा ज्ञातिबहिष्कृतः ।
ग्रामान्निष्कासितः सर्वैस्तदा सोऽभूद्वनेचरः ॥ ४६ ॥
मुक्तावल्या तया सार्धं जगाम गहनं वनम् ।
मार्गे स्थितो द्रव्यलोभाज्जघान ब्राह्मणान्बहुन् ॥ ४७ ॥

एवं बहुगते काले ममार स तदाधमः ।
नेतुं तं यमदूताश्च समाजग्मुः सहस्रशः ॥ ४८ ॥
शिवलोकाच्छिवगणास्तथैव च समागताः ।
तयोः परस्परं वादो बभूव गिरिजासुत ॥ ४९ ॥
यमदूतास्तदा प्रोचुः पुण्यमस्य किमस्ति हि ।
ब्रुवन्तु सेवकाः शम्भोर्यद्येनं नेतुमिच्छथ ॥ ५० ॥

शिवदूतास्तदा प्रोचुरयं यस्मिन्स्थले मृतः ।
दशहस्तादधो भूमे रुद्राक्षस्तत्र चास्ति हि ॥ ५१ ॥
तत्प्रभावेण हे दूता नेष्यामः शिवसन्निधिम् ।
ततो विमानमारुह्य दिव्यरूपधरो द्विजः ॥ ५२ ॥
गतो गुणनिधिर्दूतैः सहितः शङ्करालयम् ।
इति रुद्राक्षमाहात्म्यं कथितं तव सुव्रत ॥ ५३ ॥
एवं रुद्राक्षमहिमा समासात्कथितो मया ।
सर्वपापक्षयकरो महापुण्यफलप्रदः ॥ ५४ ॥

Roman transliteration

rudrākṣamāhātmye guṇanidhimokṣavarṇanam
īśvara uvāca
mahāsena kuśagranthiputrājīvādayaḥ pare |
rudrākṣasya tu naiko'pi kalāmarhati ṣoḍaśīm || 1 ||
puruṣāṇāṃ yathā viṣṇurgrahāṇāṃ ca yathā raviḥ |
nadīnāṃ tu yathā gaṅ□gā munīnāṃ kaśyapo yathā || 2 ||
uccaiḥśravā yathāśvānāṃ devānāmīśvaro yathā |
devīnāṃ tu yathā gaurī tadvacchreṣṭhamidaṃ bhavet || 3 ||
nātaḥ parataraṃ stotraṃ nātaḥ parataraṃ vratam |
akṣayyeṣu ca dāneṣu rudrākṣastu viśiṣyate || 4 ||
śivabhaktāya śāntāya dadyād□rudrākṣamuttamam |
tasya puṇyaphalasyāntaṃ na cāhaṃ vaktumutsahe || 5 ||
dhṛtarudrākṣakaṇṭhāya yastvannaṃ samprayacchati |
trisaptakulamuddhṛtya rudralokaṃ sa gacchati || 6 ||

yasya bhāle vibhūtirna nāṅ□ge rudrākṣadhāraṇam |
na śambhorbhavane pūjā sa vipraḥ śvapacādhamaḥ || 7 ||
khādanmāṃsaṃ pibanmadyaṃ saṅ□gacchannantyajānapi |
pātakebhyo vimucyeta rudrākṣaṃ śirasi sthite || 8 ||
sarvayajñatapodānavedābhyāsaiśca yatphalam |
tatphalaṃ labhate sadyo rudrākṣasya tu dhāraṇāt || 9 ||
vedaiścaturbhiryatpuṇyaṃ purāṇapaṭhanena ca |
yattīrthasevanenaiva sarvavidyādibhistathā || 10 ||
tatpuṇyaṃ labhate sadyo rudrākṣasya tu dhāraṇāt |
prayāṇakāle rudrākṣaṃ bandhayitvā mriyedyadi || 11 ||
sa rudratvamavāpnoti punarjanma na vidyate |
rudrākṣaṃ dhārayetkaṇṭhe bāhvorvā mriyate yadi || 12 ||
kulaikaviṃśamuttārya rudraloke vasennaraḥ |
brāhmaṇo vāpi cāṇḍālo nirguṇaḥ saguṇo'pi ca || 13 ||

bhasmarudrākṣadhārī yaḥ sa devatvaṃ śivaṃ vrajet |
śucirvāpyaśucirvāpi tathābhakṣyasya bhakṣakaḥ || 14 ||
mleccho vāpyatha cāṇḍālo yuto vā sarvapātakaiḥ |
rudrākṣadhāraṇādeva sa rudro nātra saṃśayaḥ || 15 ||
śirasā dhārite koṭiḥ karṇayordaśakoṭayaḥ |
śatakoṭirgale baddho mūrdhni koṭisahasrakam || 16 ||
ayutaṃ copavīte tu lakṣakoṭirbhuje sthite |

*maṇibandhe tu rudrākṣo mokṣasādhanakaḥ paraḥ || 17 ||
rudrākṣadhārako bhūtvā yatkiñcitkarma vaidikam |
kurvanvipraḥ sadā bhaktyā mahadāpnoti tatphalam || 18 ||
rudrākṣamālikāṃ kaṇṭhe dhārayed□bhaktivarjitaḥ |
pāpakarmā tu yo nityaṃ sa muktaḥ sarvabandhanāt || 19 ||
rudrākṣārpitacetā yo rudrākṣastu na vai dhṛtaḥ |
asau māheśvaro loke namasyaḥ sa tu liṅ□gavat || 20 ||*

*avidyo vā savidyo vā rudrākṣasya tu dhāraṇāt |
śivalokaṃ prapadyeta kīkaṭe gardabho yathā || 21 ||
skanda uvāca
rudrākṣānsandadhe deva gardabhaḥ kena hetunā |
kīkaṭe kena vā dattastad□brūhi parameśvara || 22 ||
śrībhagavānuvāca
śṛṇu putra purāvṛttaṃ gardabho vindhyaparvate |
dhatte rudrākṣabhāraṃ tu vāhitaḥ pathikena tu || 23 ||
śrānto'samarthastad□bhāraṃ voḍhuṃ patitavānbhuvi |
prāṇaistvaktastrinetrastu śūlapāṇirmaheśvaraḥ || 24 ||
matprasādānmahāsena madantikamupāgataḥ |
yāvadvaktrasya saṃkhyānaṃ rudrākṣāṇāṃ sudurlabham || 25 ||
tāvadyugasahasrāṇi śivaloke mahīyate |
svaśiṣyebhyastu vaktavyaṃ nāśiṣyebhyaḥ kadācana || 26 ||*

*abhaktebhyo'pi mūrkhebhyaḥ kadācinna prakāśayet |
abhakto vāstu bhakto vā nīco nīcataro'pi vā || 27 ||
rudrākṣāndhārayedyastu mucyate sarvapātakaiḥ |
rudrākṣadhāraṇaṃ puṇyaṃ kena vā sadṛśaṃ bhavet || 28 ||
mahāvratamidaṃ prāhurmunayastattvadarśinaḥ |
sahasraṃ dhārayedyastu rudrākṣāṇāṃ dhṛtavrataḥ || 29 ||
taṃ namanti surāḥ sarve yathā rudrastathaiva saḥ |
abhāve tu sahasrasya bāhvoḥ ṣoḍaśa ṣoḍaśa || 30 ||
ekaṃ śikhāyāṃ karayordvādaśa dvādaśaiva tu |
dvātriṃśatkaṇṭhadeśe tu catvāriṃśacca mastake || 31 ||
ekaikaṃ karṇayoḥ ṣaṭ ṣaṭ vakṣasyaṣṭottaraṃ śatam |
yo dhārayati rudrākṣān rudravatsa tu pūjyate || 32 ||
muktāpravālaskaṭikaraupyavaidūryakāñcanaiḥ |
sametāndhārayedyastu rudrākṣānsa śivo bhavet || 33 ||*

*kevalānapi rudrākṣānyadyālasyād□bibharti yaḥ |
taṃ na spṛśanti pāpāni tamāṃsīva vibhāvasum || 34 ||
rudrākṣamālayā mantro japto'nantaphalapradaḥ |
yasyāṅ□ge nāsti rudrākṣa eko'pi bahupuṇyadaḥ || 35 ||
tasya janma nirarthaṃ syāttripuṇḍrarahitaṃ yathā |
rudrākṣaṃ mastake dhṛtvā śiraḥsnānaṃ karoti yaḥ || 36 ||
gaṅ□gāsnānaphalaṃ tasya jāyate nātra saṃśayaḥ |
ekavaktraḥ pañcavaktra ekādaśamukhāḥ pare || 37 ||
caturdaśamukhāḥ kecid□rudrākṣā lokapūjitāḥ |
bhaktyā saṃpūjyate nityaṃ rudrākṣaḥ śaṅ□karātmakaḥ || 38 ||
daridraṃ vāpi puruṣaṃ rājānaṃ kurute bhuvi |
atra te kathayiṣyāmi purāṇaṃ matamuttamam || 39 ||
kosaleṣu dvijaḥ kaścid□girinātha iti śrutaḥ |
mahādhanī ca dharmātmā vedavedāṅ□gapāragaḥ || 40 ||*

yajñakṛddīkṣitastasya tanayaḥ sundarākṛtiḥ |
nāmnā guṇanidhiḥ khyātastaruṇaḥ kāmasundaraḥ || 41 ||
guroḥ sudhiṣaṇasyātha pat□nīṃ muktāvalīmatha |
mohayāmāsa rūpeṇa yauvanena madena ca || 42 ||
saṅ□gatastu tayā sārdhaṃ kañcitkālaṃ tato bhiyā |
viṣaṃ dadau ca gurave yebhe paścāttu nirbhayaḥ || 43 ||
yadā mātā pitā karma kiñcijjānāti yatkṣaṇe |
mātaraṃ pitaraṃ cāpi mārayāmāsa tadviṣāt || 44 ||
nānāvilāsabhogaiśca jāte dravyavyaye tataḥ |
brāhmaṇānāṃ gṛhe cauryaṃ cakāra sa tadā khalaḥ || 45 ||
surāpānamadonmattastadā jñātibahiṣkṛtaḥ |
grāmānniṣkāsitaḥ sarvaistadā so'bhūdvanecaraḥ || 46 ||
muktāvalyā tayā sārdhaṃ jagāma gahanaṃ vanam |
mārge sthito dravyalobhājjaghāna brāhmaṇānbahūn || 47 ||

evaṃ bahugate kāle mamāra sa tadādhamaḥ |
netuṃ taṃ yamadūtāśca samājagmuḥ sahasraśaḥ || 48 ||
śivalokācchivagaṇāstathaiva ca samāgatāḥ |
tayoḥ parasparaṃ vādo babhūva girijāsuta || 49 ||
yamadūtāstadā procuḥ puṇyamasya kimasti hi |
bruvantu sevakāḥ śambhoryadyenaṃ netumicchatha || 50 ||
śivadūtāstadā procurayaṃ yasminsthale mṛtaḥ |
daśahastādadho bhūme rudrākṣastatra cāsti hi || 51 ||
tatprabhāveṇa he dūtā neṣyāmaḥ śivasannidhim |
tato vimānamāruhya divyarūpadharo dvijaḥ || 52 ||
gato guṇanidhirdūtaiḥ sahitaḥ śaṅ□karālayam |
iti rudrākṣamāhātmyaṃ kathitaṃ tava suvrata || 53 ||
evaṃ rudrākṣamahimā samāsātkathito mayā |
sarvapāpakṣayakaro mahāpuṇyaphalapradaḥ || 54 ||

English translation

1-21. Is'vara said O Kartikeya! Kus'agranthi, JTvapattn and other rosaries cannot compare to one-sixteenth part of the Rudraksa rosary. As Visnu is the best of all the Purusas, the Ganga is the best of all the rivers, Kas'yapa, amongst the Munis, Uchchaihsrava amongst the horses, Maha Deva amongst the Devas, Bhagavati amongst the Devis, so the Rudraksam rosary is the best of all the rosaries. All the fruits that occur by reading the stotras and holding all the Vratas, are obtained by wearing the Rudraksam bead. At the time of making the Aksaya gift, the Rudraksam bead is capable of giving high merits. The merit that accrues by giving Rudraksam to a peaceful devotee of S'iva, cannot be expressed in words. If anybody gives food to a man holding the Rudraksam rosary, his twenty one generations are uplifted and he ultimately becomes able to live in the Rudra Loka. He who does not apply ashes on his forehead and who does not hold Rudraksam and is averse to the worship of S'iva is inferior to a chandala. If Rudraksam be placed on the head then the flesh-eaters, drunkards, and the associates with the vicious become freed of their sins. Whatever fruits are obtained by performing various sacrifices, asceticism and the study of the Vedas are easily attained by simply holding the Rudraksam rosary. Whatever merits are obtained by reading the four Vedas and all the Puranas and bathing in all the Tirthas and the results that are obtained by immense practice in learning all are obtained by wearing Rudraksam. If at the time of death, one wears Rudraksam and dies, one attains Rudrahood. One has not to take again one's birth. If anybody dies by holding Rudraksam on his neck or on his two arms, he uplifts his twenty-one generations and lives

in the Rudra Loka. Be he a Brahman or a Chandala, be he with qualities or without qualities, if he applies ashes to his body and holds Rudraksam he surely attains S'ivahood. Be he pure or impure; whether he eats uneatables or be he a MIechha or a Chandala or a Great Sinner, any

body if he holds Rudraksam is surely equal to Rudra. There is no doubt in this.

If any body holds Rudraksam on his head he gets Koti times the fruit; on his ears, ten Koti times the fruit, on his neck, one hundred Koti times the fruit; on his holy thread, ayuta times the fruit; on his arm, one lakh Koti times the fruit and if one wears Rudraksam on one's wrist, one attains Moksa. Whatever acts, mentioned in the Vedas be performed with Rudraksam on, the fruits obtained are unbounded. Even if a man be without any Bhakti and if he wears on his neck the Rudraksa rosary though he does always vicious acts, he becomes freed of the bondage of this world. Even if a man does not hold Rudraksa but if he be always full of devotion towards the Rudraksam, he attains the fruit that is got by wearing the Rudraksam and he attains the S'iva Loka and is honoured like S'iva. As in the country of Kikata, an ass which used to carry Rudraksam seed got S'ivahood after his death, so any man, whether he be a Jhani (wise) or Ajnani (unwise), gets S'ivahood if he holds Rudraksam. There is no doubt in this.

22-28. Skanda said "O God! How is it that in the country of Kikata (Bihar), an ass had to carry Rudraksa; who gave him the Rudraksams! And what for did he hold that?"

Bhagavan Is'vara said O Son! Now hear the history of the case. In the Bindhya mountain one ass used to carry the load of Rudraksam of a traveller. Once the ass felt tired and became unable to carry the load and fell down on the road and died. After his death the ass came to Me by My Grace, becoming Mahes'vara with trident in his hand and with three eyes. O Kartikeya! As many faces as there are in the Rudraksam, for so many thousand Yugas the holder resides with honour in the S'iva Loka. One should declare the greatness of

Rudraksam to one's own disciple; never to disclose its glories to one who is not a disciple nor a devotee of Rudraksam nor to him who is an illiterate brute. Be he a Bhakta or not a Bhakta, be be low or very low, if he holds Rudraksam then he is freed from all sins. No equal can be to the merit of him who holds the Rudraksams.

29-39. The Munis, the Seers of truth, describe this holding on of Rudraksam as a very great vow. He who makes a vow to hold one thousand Rudraksams, becomes like Rudra; the Devas bow down before him. If thousand Rudraksams be not obtained, one should hold at least sixteen Rudraksams on each arm, one Rudraksam on the crown hair; on the two hands, twelve on each; thirty-two on the neck; forty on the head; six on each ear and one hundred and eight Rudraksams on the breast; and then he becomes entitled to worship like Rudra. If any body holds Rudraksam together with pearls, Prabala, crystal, silver, gold and gem (lapis lazuli), he becomes a manifestation of S'iva. If a body, through laziness even, holds Rudraksam, the sin cannot touch him as darkness cannot come near light. If any body makes japam of a mantram with a Rudraksa rosary, he gets unbounded results. Such a merit giving Rudraksam, if one such Rudraksam be not found in any one's body, his life becomes useless, like a man who is void of Tripundrak (three curved horizontal marks made on the forehead by the worshippers of S'iva). If any body simply washes his head all over with Rudraksam on, he gets the fruit of bathing in the Ganges. There is no doubt in this. One faced Rudraksam, the five faced, eleven faced and fourteen faced Rudraksams are highly meritorious and entitled to worship by all.

The Rudraksam is S'ankara made manifest; so it is always worshipped with devotion. The greatness of Rudraksam is such as it can make a king out of a poor man. On this point, I will tell you an

excellent Puranic anecdote.

40-49. There was a Brahmin, named Girinatha in the country of Kosala. He was proficient in the Vedas and Vedamgas, religious and very rich. He used to perform sacrifices. He had a beautiful son named Gunanidhi. The son gradually entered into his youth and looked beautiful like Kandarpa, the God of Love. While he was studying at his Guru Sudhisana's house, he, by his beauty and youth captivated the mind of his Guru's wife named Muktavali. The Guru's wife became so much enchanted by his extraordinary beauty that she, being unable to control herself, mixed with him and for some time remained with him in secret enjoyment. Then feeling inconveniences, due to the fear of. his Guru, to enjoy her freely, used poison to the Guru, killed him and then he began to live freely with her. Next when his father, mother came to know about this, he put to death instantly his father and mother, administering poison to them. He became addicted to various pleasures and his wealth was exhausted gradually. He began to steal in Brahmans' houses and became addicted very much to drinking. His relatives outcasted him from the society for his bad behaviour and banished him outside the town. He then went into a dense forest with Muktavali; and he began to kill the Brahmins for their wealth. Thus a long time passed away; when at last he fell into the jaws of death.

50-54. Then to take him to the region of Death, thousands of the Yama's messengers came; at the same time the S’iva's messengers came from S’iva Loka. O Kartikeya! A quarrel then ensued between both the parties of Yama and S’iva. The Yama's messengers then said “O Servers of S’ambhu! What are the merits of this man that you have come to take him? First speak to us of his merits.” S’iva's messengers spoke “Fifteen feet below the ground where this man died, there exists the Rudraksam. O Yama's messengers! By the influence of that Rudraksam, all his sins are destroyed; and we have come to take him to S’iva.” Then the Brahmin Gunanidhi assumed a divine form and, getting on an aerial car went with S'iva's messengers before S'iva. O One of good vows! Thus I have

described briefly to you the greatness of Rudraksam. This is capable to remove all sorts of sins and yield great merits.

Here ends the Sixth Chapter of the Eleventh Book on the Greatness of Rudraksams in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 7

On The Greatness Of One Faced,

Chapter 287 of 318 · 41 detected Sanskrit verse markers

Sanskrit

रुद्राक्षमाहात्म्यवर्णनम्
श्रीनारायण उवाच
एवं नारद षड्वक्त्रो गिरिशेन विबोधितः ।
रुद्राक्षमहिमानं च ज्ञात्वासीत्स कृतार्थकः ॥ १ ॥
इत्थं भूतानुभावोऽयं रुद्राक्षो वर्णितो मया ।
सदाचारप्रसङ्गेन शृणु चान्यत्समाहितः ॥ २ ॥
यथा रुद्राक्षमहिमा वर्णितोऽनन्तपुण्यदः ।
लक्षणं मन्त्रविन्यासं तथाहं वर्णयामि ते ॥ ३ ॥
लक्षं तु दर्शनात्पुण्यं कोटिस्तत्स्पर्शनाद्भवेत् ।
तस्य कोटिगुणं पुण्यं लभते धारणान्नरः ॥ ४ ॥
लक्षकोटिसहस्राणि लक्षकोटिशतानि च ।
तज्जपाल्लभते पुण्यं नरो रुद्राक्षधारणात् ॥ ५ ॥
रुद्राक्षाणां तु भद्राक्षधारणात्स्यान्महाफलम् ।
धात्रीफलप्रमाणं यच्छ्रेष्ठमेतदुदाहृतम् ॥ ६ ॥

बदरीफलमात्रं तु प्रोच्यते मध्यमं बुधैः ।
अधमं चणमात्रं स्यात्प्रतिज्ञैषा मयोदिता ॥ ७ ॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चेति शिवाज्ञया ।
वृक्षा जाताः पृथिव्यां तु तज्जातीयाः शुभाक्षकाः ॥ ८ ॥
श्वेतास्तु ब्राह्मणा ज्ञेयाः क्षत्रिया रक्तवर्णकाः ।
पीता वैश्यास्तु विज्ञेयाः कृष्णाः शूद्राः प्रकीर्तिताः ॥ ९ ॥
ब्राह्मणो बिभृयाच्छ्वेतान् रक्तान् राजा तु धारयेत् ।
पीतान्वैश्यस्तु बिभृयात्कृष्णान् शूद्रस्तु धारयेत् ॥ १० ॥
समाः स्निग्धा दृढास्तद्वत्कण्टकैः संयुताः शुभाः ।
कृमिदष्टाञ्छिन्नभिन्नान्कण्टकैरहितांस्तथा ॥ ११ ॥
व्रणयुक्तानावृतांश्च षड्रुद्राक्षांस्तु वर्जयेत् ।
स्वयमेव कृतद्वारो रुद्राक्षः स्यादिहोत्तमः ॥ १२ ॥
यत्तु पौरुषयत्नेन कृतं तन्मध्यमं भवेत् ।
समान्स्निग्धान्दृढान्वृत्तान्क्षौमसूत्रेण धारयेत् ॥ १३ ॥

सर्वगात्रेषु साम्येन समानातिविलक्षणा ।
निर्घर्षे हेमलेखाभा यत्र लेखा प्रदृश्यते ॥ १४ ॥

तदक्षमुत्तमं विद्यात्स धार्यः शिवपूजकैः ।
शिखायामेकरुद्राक्षं त्रिंशद्वै शिरसा वहेत् ॥ १५ ॥
षट्त्रिंशच्च गले धार्या बाह्वोः षोडश षोडश ।
मणिबन्धे द्वादशाक्षान्स्कन्धे पञ्चाशतं भवेत् ॥ १६ ॥
अष्टोत्तरशतैर्मालोपवीतं च प्रकल्पयेत् ।
द्विसरं त्रिसरं वापि बिभृयात्कण्ठदेशतः ॥ १७ ॥
कुण्डले मुकुटे चैव कर्णिकाहारकेषु च ।
केयूरे कटके चैव कुक्षिवंशे तथैव च ॥ १८ ॥
सुप्ते पीते सर्वकालं रुद्राक्षं धारयेन्नरः ।
त्रिशतं त्वधमं पञ्चशतं मध्यममुच्यते ॥ १९ ॥
सहस्रमुत्तमं प्रोक्तं चैवं भेदेन धारयेत् ।
शिरसीशानमन्त्रेण कर्णे तत्पुरुषेण च ॥ २० ॥

अघोरेण ललाटे तु तेनैव हृदयेऽपि च ।
अघोरबीजमन्त्रेण करयोर्धारयेत्पुनः ॥ २१ ॥
पञ्चाशदक्षग्रथितां वामदेवेन चोदरे ।
पञ्चब्रह्मभिरङ्गैश्चाप्येवं रुद्राक्षधारणम् ॥ २२ ॥
ग्रथितान्मूलमन्त्रेण सर्वानक्षांस्तु धारयेत् ।
एकवक्त्रस्तु रुद्राक्षः परतत्त्वप्रकाशकः ॥ २३ ॥
परतत्त्वधारणाच्च जायते तत्प्रकाशनम् ।
द्विवक्त्रस्तु मुनिश्रेष्ठ अर्धनारीश्वरो भवेत् ॥ २४ ॥
धारणादर्धनारीशः प्रीयते तस्य नित्यशः ।
त्रिवक्त्रस्त्वनलः साक्षात्स्त्रीहत्यां दहति क्षणात् ॥ २५ ॥
त्रिमुखश्चैव रुद्राक्षोऽप्यग्नित्रयस्वरूपकः ।
तद्धारणाच्च हुतभुक् तस्य तुष्यति नित्यशः ॥ २६ ॥
चतुर्मुखस्तु रुद्राक्षः पितामहस्वरूपकः ।
तद्धारणान्महाश्रीमान्महदारोग्यमुत्तमम् ॥ २७ ॥

महती ज्ञानसम्पत्तिः शुद्धये धारयेन्नरः ।
पञ्चमुखस्तु रुद्राक्षः पञ्चब्रह्मस्वरूपकः ॥ २८ ॥
तस्य धारणमात्रेण सन्तुष्यति महेश्वरः ।
षड्वक्त्रश्चैव रुद्राक्षः कार्तिकेयाधिदैवतः ॥ २९ ॥
विनायकं चापि देवं प्रवदन्ति मनीषिणः ।
सप्तवक्त्रस्तु रुद्राक्षः सप्तमात्राधिदैवतः ॥ ३० ॥
सप्ताश्वदैवतश्चैव मुनिसप्तकदैवतः ।
तद्धारणान्महाश्रीः स्यान्महदारोग्यमुत्तमम् ॥ ३१ ॥
महती ज्ञानसम्पत्तिः शुचिर्वै धारयेन्नरः ।
अष्टवक्त्रस्तु रुद्राक्षोऽप्यष्टमात्राधिदैवतः ॥ ३२ ॥
वस्वष्टकप्रीतिकरो गङ्गाप्रीतिकरः शुभः ।

तद्धारणादिमे प्रीता भवेयुः सत्यवादिनः ॥ ३३ ॥
नववक्त्रस्तु रुद्राक्षो यमदेव उदाहृतः ।
तद्धारणाद्यमभयं न भवत्येव सर्वथा ॥ ३४ ॥

दशवक्त्रस्तु रुद्राक्षो दशाशादैवतः स्मृतः ।
दशाशाप्रीतिजनको धारणे नात्र संशयः ॥ ३५ ॥
एकादशमुखस्त्वक्षो रुद्रैकादशदैवतः ।
तमिन्द्रदैवतं चाहुः सदा सौख्यविवर्धनम् ॥ ३६ ॥
रुद्राक्षो द्वादशमुखो महाविष्णुस्वरूपकः ।
द्वादशादित्यदैवश्च बिभर्त्येव हि तत्परः ॥ ३७ ॥
त्रयोदशमुखश्चाक्षः कामदः सिद्धिदः शुभः ।
तस्य धारणमात्रेण कामदेवः प्रसीदति ॥ ३८ ॥
चतुर्दशमुखश्चाक्षो रुद्रनेत्रसमुद्भवः ।
सर्वव्याधिहरश्चैव सर्वारोग्यप्रदायकः ॥ ३९ ॥
मद्यं मांसं च लशुनं पलाण्डुं शिग्रुमेव च ।
श्लेष्मातकं विड्वराहं भक्षणे वर्जयेत्ततः ॥ ४० ॥
ग्रहणे विषुवे चैव सङ्क्रमे त्वयने तथा ।
दर्शे च पौर्णमासे च पुण्येषु दिवसेष्वपि ।

रुद्राक्षधारणात्सद्यः सर्वपापैः प्रमुच्यते ॥ ४१ ॥

Roman transliteration

rudrākṣamāhātmyavarṇanam
śrīnārāyaṇa uvāca
evaṃ nārada ṣaḍvaktro giriśena vibodhitaḥ |
rudrākṣamahimānaṃ ca jñātvāsītsa kṛtārthakaḥ || 1 ||
itthaṃ bhūtānubhāvo'yaṃ rudrākṣo varṇito mayā |
sadācāraprasaṅ□gena śṛṇu cānyatsamāhitaḥ || 2 ||
yathā rudrākṣamahimā varṇito'nantapuṇyadaḥ |
lakṣaṇaṃ mantravinyāsaṃ tathāhaṃ varṇayāmi te || 3 ||
lakṣaṃ tu darśanātyuṇyaṃ koṭistatsparśanād□bhavet |
tasya koṭiguṇaṃ puṇyaṃ labhate dhāraṇānnaraḥ || 4 ||
lakṣakoṭisahasrāṇi lakṣakoṭiśatāni ca |
tajjapāllabhate puṇyaṃ naro rudrākṣadhāraṇāt || 5 ||
rudrākṣāṇāṃ tu bhadrākṣadhāraṇātsyānmahāphalam |
dhātrīphalapramāṇaṃ yacchreṣṭhametadudāhṛtam || 6 ||

badarīphalamātraṃ tu procyate madhyamaṃ budhaiḥ |
adhamaṃ caṇamātraṃ syātpratijñaiṣā mayoditā || 7 ||
brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāśceti śivājñayā |
vṛkṣā jātāḥ pṛthivyāṃ tu tajjātīyāḥ śubhākṣakāḥ || 8 ||
śvetāstu brāhmaṇā jñeyāḥ kṣatriyā raktavarṇakāḥ |
pītā vaiśyāstu vijñeyāḥ kṛṣṇāḥ śūdrāḥ prakīrtitāḥ || 9 ||
brāhmaṇo bibhṛyācchvetān raktān rājā tu dhārayet |
pītānvaiśyastu bibhṛyātkṛṣṇān śūdrastu dhārayet || 10 ||

samāḥ snigdhā dṛḍhāstadvatkaṇṭakaiḥ saṃyutāḥ śubhāḥ |
kṛmidaṣṭāñchinnabhinnānkaṇṭakairahitāṃstathā || 11 ||
vraṇayuktānāvṛtāṃśca ṣaḍ□rudrākṣāṃstu varjayet |
svayameva kṛtadvāro rudrākṣaḥ syādihottamaḥ || 12 ||
yattu pauruṣayat□nena kṛtaṃ tanmadhyamaṃ bhavet |
samānsnigdhāndṛḍhānvṛttānkṣaumasūtreṇa dhārayet || 13 ||

sarvagātreṣu sāmyena samānātivilakṣaṇā |
nirgharṣe hemalekhābhā yatra lekhā pradṛśyate || 14 ||
tadakṣamuttamaṃ vidyātsa dhāryaḥ śivapūjakaiḥ |
śikhāyāmekarudrākṣaṃ triṃśadvai śirasā vahet || 15 ||
ṣaṭ□triṃśacca gale dhāryā bāhvoḥ ṣoḍaśa ṣoḍaśa |
maṇibandhe dvādaśākṣānskandhe pañcāśataṃ bhavet || 16 ||
aṣṭottaraśatairmālopavītaṃ ca prakalpayet |
dvisaraṃ trisaraṃ vāpi bibhṛyātkaṇṭhadeśataḥ || 17 ||
kuṇḍale mukuṭe caiva karṇikāhārakeṣu ca |
keyūre kaṭake caiva kukṣivaṃśe tathaiva ca || 18 ||
supte pīte sarvakālaṃ rudrākṣaṃ dhārayennaraḥ |
triśataṃ tvadhamaṃ pañcaśataṃ madhyamamucyate || 19 ||
sahasramuttamaṃ proktaṃ caivaṃ bhedena dhārayet |
śirasīśānamantreṇa karṇe tatpuruṣeṇa ca || 20 ||

aghoreṇa lalāṭe tu tenaiva hṛdaye'pi ca |
aghorabījamantreṇa karayordhārayetpunaḥ || 21 ||
pañcāśadakṣagrathitāṃ vāmadevena codare |
pañcabrahmabhiraṅ□gaiścāpyevaṃ rudrākṣadhāraṇam || 22 ||
grathitānmūlamantreṇa sarvānakṣāṃstu dhārayet |
ekavaktrastu rudrākṣaḥ paratattvaprakāśakaḥ || 23 ||
paratattvadhāraṇācca jāyate tatprakāśanam |
dvivaktrastu muniśreṣṭha ardhanārīśvaro bhavet || 24 ||
dhāraṇādardhanārīśaḥ prīyate tasya nityaśaḥ |
trivaktrastvanalaḥ sākṣātstrīhatyāṃ dahati kṣaṇāt || 25 ||
trimukhaścaiva rudrākṣo'pyagnitrayasvarūpakaḥ |
taddhāraṇācca hutabhuk tasya tuṣyati nityaśaḥ || 26 ||
caturmukhastu rudrākṣaḥ pitāmahasvarūpakaḥ |
taddhāraṇānmahāśrīmānmahadārogyamuttamam || 27 ||

mahatī jñānasampattiḥ śuddhaye dhārayennaraḥ |
pañcamukhastu rudrākṣaḥ pañcabrahmasvarūpakaḥ || 28 ||
tasya dhāraṇamātreṇa santuṣyati maheśvaraḥ |
ṣaḍvaktraścaiva rudrākṣaḥ kārtikeyādhidaivataḥ || 29 ||
vināyakaṃ cāpi devaṃ pravadanti manīṣiṇaḥ |
saptavaktrastu rudrākṣaḥ saptamātrādhidaivataḥ || 30 ||
saptāśvadaivataścaiva munisaptakadaivataḥ |
taddhāraṇānmahāśrīḥ syānmahadārogyamuttamam || 31 ||
mahatī jñānasampattiḥ śucirvai dhārayennaraḥ |
aṣṭavaktrastu rudrākṣo'pyaṣṭamātrādhidaivataḥ || 32 ||
vasvaṣṭakaprītikaro gaṅ□gāprītikaraḥ śubhaḥ |
taddhāraṇādime prītā bhaveyuḥ satyavādinaḥ || 33 ||
navavaktrastu rudrākṣo yamadeva udāhṛtaḥ |
taddhāraṇādyamabhayaṃ na bhavatyeva sarvathā || 34 ||

daśavaktrastu rudrākṣo daśāśādaivataḥ smṛtaḥ |
daśāśāprītijanako dhāraṇe nātra saṃśayaḥ || 35 ||
ekādaśamukhastvakṣo rudraikādaśadaivataḥ |
tamindradaivataṃ cāhuḥ sadā saukhyavivardhanam || 36 ||
rudrākṣo dvādaśamukho mahāviṣṇusvarūpakaḥ |
dvādaśādityadaivaśca bibhartyeva hi tatparaḥ || 37 ||
trayodaśamukhaścākṣaḥ kāmadaḥ siddhidaḥ śubhaḥ |
tasya dhāraṇamātreṇa kāmadevaḥ prasīdati || 38 ||
caturdaśamukhaścākṣo rudranetrasamud□bhavaḥ |
sarvavyādhiharaścaiva sarvārogyapradāyakaḥ || 39 ||
madyaṃ māṃsaṃ ca laśunaṃ palāṇḍuṃ śigrumeva ca |
śleṣmātakaṃ viḍvarāhaṃ bhakṣaṇe varjayettataḥ || 40 ||
grahaṇe viṣuve caiva saṅ□krame tvayane tathā |
darśe ca paurṇamāse ca puṇyeṣu divaseṣvapi |

rudrākṣadhāraṇātsadyaḥ sarvapāpaiḥ pramucyate || 41 ||

English translation

1-4. S’n Narayana said O Narada! When Gins'a thus explained to Kartikeya the greatness of Rudraksam, he became satisfied. Now I have spoken to you of the glories of the Rudraksams as far as I know. Now, as to our subject of right way of acting, I will now speak on other things that ought to be known. Listen. The seeing of Rudraksam brings in a lakh times of Punyam and koti times the merit arises from touching that; holding it brings in koti times merit; again if one makes the japam of a Mantra with that Rudraksam, one obtains merit one hundred lakh koti times and one thousand lakh koti times the merit. The merit in holding the Rudraksam is far superior to that in holding Bhadraksam. The Rudraksam seed that is of the size of an Amalaki is the best; which is the of the size of a plum, is middling; and which is of the size of a gram is the worst, this is my word and promise. The Rudraksam tree is of four kinds Brahmana,

Ksattriya, Vais’ya, and S’udra. The white colour is Brahmana; the red colour is Ksattriya; the yellow colour is Vais'ya and the black coloured Rudraksam seed is S’udra. The Brahmanas are to use the white coloured Rudraksams; the Ksattriyas, the red coloured ones, the Vais'yas, the yellow coloured ones; and the S’udras, the black ones. Those Rudraksa seeds that are nicely circular, smooth, hard, and whose thorns or points are distinctly visible, are the best. Those that are pierced by insects, broken in parts, whose thorns are not clearly visible, with swells and holes and those that are coated over, these six varieties of Rudraksams are faulty. Those Rudraksams that have their holes by nature running through and through are best; and those that base their holes pierced by men are middling. The Rudraksa seeds that are all of uniform shape, bright, hard, and beautifully circular should be strung together by a silken thread. How to test the Rudraksa seed? As gold is tested by a touch stone; so the Rudraksam is tested by drawing lines on it; those on which the lines are most uniform, bright and beautiful are the best and they should

be worn by the S’aivas. One should hold one Rudraksam on the crown hair, thirty on the head, thirty six on the neck; sixteen on each arm, twelve on each wrist, fifty on the shoulders, one hundred and eight Rudraksams in the place of the sacrificial thread; and the devotee should have two or three rounds on the neck. On the earrings, on the crown of the head, the head, on bracelets, on armlets, on necklace, on the ornament worn on the loins one should hold Rudraksam always, whether one sleeps or eats. Holding three hundred Rudraksams is the lowest; holding five hundred is middling; holding one thousand Rudraksams is the best; so one ought to wear one thousand Rudraksams. At the time

of taking Rudraksam, on one's head, one should utter the Mantra of Isana; the mantra of Tat Purusa while holding on one's ears; Aghora mantra on one's forehead and heart; and the vija of Aghora mantra, i.e., “hasau” while holding on one's hands. One should wear the rosary of fifty Rudraksa seeds, suspended up to the belly, uttering the Vamadeva mantra, i.e., Sadyojatadi, etc., the five Brahma mantras, and the six- limbed S’iva mantra. One is to string every Rudraksa seed, uttering the root mantra and then hold it. One-faced Rudraksa reveals Paratattva (the highest Tattva); when worn, the knowledge of the highest Tattva arises; the Brahma is seen then. The two-faced Rudraksam is Ardhanaris'vara, the Lord of the other half which represents women (in the same person); if worn, Ardhanarisvara S’iva is always pleased with that man who holds it. The three-faced Rudraksam is Fire made manifest; it destroys in a moment the sin of killing a woman.

The three-faced Rudraksam is the three Agnis, Daksinagni, Garhapatya, and Ahavaniya; Bhagavan Agni is always pleased with that man who wears the three-faced Rudraksam. The four-faced Rudraksam is Brahma Himself. The wearer gets his prosperity enhanced, his diseases destroyed, the divine knowledge springs in him and his heart is always pleased. The five-faced Rudraksam is the five faced S’iva Himself; Mahadeva gets pleased with him who

holds it. The Presiding Deity of the six faced Rudraksam is Kartikeya. Some Pundits take Ganapati to be the Presiding Deity of the six-faced Rudraksam. The presiding Deity of the seven-faced Rudraksam is the seven Matrikas, the Sun and the seven Risis. By putting on this, the prosperity is increased, health and the pure knowledge are established. It should be put on when one becomes pure. The Presiding Deity of the eight-faced Rudraksam is Brahmi, the eight Matrikas. By holding this, the eight Vasus are pleased and the river Ganges is also pleased. The putting on of this makes the JTvas truthful and pleasant-minded. The Devata of the nine-faced Rudraksam is Yama; holding this puts off the fears of Death. The Devata of the eleven-faced Rudraksam is ten quarters, the ten quarters are pleased with him who wears the ten-faced Rudraksam. The Devata of the eleven mouthed Rudraksam is the eleven Rudras and Indra. Holding this enhances happiness. The twelve-faced Rudraksam is Visnu made manifest; its Devatas are the twelve Adityas; the devotees of S’iva should hold this. The thirteen-faced Rudraksam, if worn, enables one to secure one's desires; he does nowhere experience failures. The Kama Deva becomes pleased with him who wears this. The fourteen-faced Rudraksam destroys all diseases and gives eternal health. While holding this, one ought not to take wine, flesh, onion, garlic, Sajha fruit, Chalta fruit and the flesh of the boar which eats excrements, etc. During the Lunar and Solar eclipses, during the Uttarayana S’amkranti or the Daksinayana S’amkranti, during the full Moon or the New Moon day, if Rudraksam be worn, one becomes instantly freed of all one's sins.

Here ends the Seventh Chapter of the Eleventh Book on the greatness of one faced, etc., Rudraksam in the Maha Puranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 8

On Bhuta S'uddhi

Chapter 288 of 318 · 21 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
भूतशुद्धिप्रकारं च कथयामि महामुने ।
मूलाधारात्समुत्थाय कुण्डलीं परदेवताम् ॥ १ ॥
सुषुम्णामार्गमाश्रित्य ब्रह्मरन्ध्रगतां स्मरेत् ।
जीवं ब्रह्मणि संयोज्य हंसमन्त्रेण साधकः ॥ २ ॥
पादादिजानुपर्यन्तं चतुष्कोणं सवज्रकम् ।
लं बीजाख्यं स्वर्णवर्णं स्मरेदवनिमण्डलम् ॥ ३ ॥
जान्वाद्यानाभिचन्द्रार्धनिभं पद्मद्वयाङ्कितम् ।
वं बीजयुक्तं श्वेताभमम्भसो मण्डलं स्मरेत् ॥ ४ ॥
नाभेर्हृदयपर्यन्तं त्रिकोणं स्वस्तिकान्वितम् ।
रं बीजेन युतं रक्तं स्मरेत्पावकमण्डलम् ॥ ५ ॥
हृदो भ्रूमध्यपर्यन्तं वृत्तं षड्बिन्दुलाञ्छितम् ।
यं बीजयुक्तं धूम्राभं नभस्वन्मण्डलं स्मरेत् ॥ ६ ॥
आब्रह्मरन्ध्रं भ्रूमध्याद्वृत्तं स्वच्छं मनोहरम् ।

हं बीजयुक्तमाकाशमण्डलं च विचिन्तयेत् ॥ ७ ॥
एवं भूतानि सञ्चिन्त्य प्रत्येकं संविलापयेत् ।
भुवं जले जलं वह्नौ वह्निं वायौ नभस्यमुम् ॥ ८ ॥
विलाप्य खमहङ्कारे महत्तत्त्वेऽप्यहङ्कृतिम् ।
महान्तं प्रकृतौ मायामात्मनि प्रविलापयेत् ॥ ९ ॥
शुद्धसंविन्मयो भूत्वा चिन्तयेत्पापपूरुषम् ।
वामकुक्षिस्थितं कृष्णमङ्गुष्ठपरिमाणकम् ॥ १० ॥
ब्रह्महत्याशिरोयुक्तं कनकस्तेयबाहुकम् ।
मदिरापानहृदयं गुरुतल्पकटीयुतम् ॥ ११ ॥
तत्संसर्गिपदद्वन्द्वमुपपातकमस्तकम् ।
खड्गचर्मधरं कृष्णमधोवक्त्रं सुदुःसहम् ॥ १२ ॥
वायुबीजं स्मरन्वायुं सम्पूर्यैनं विशोषयेत् ।
स्वशरीरयुतं मन्त्री वह्निबीजेन निर्दहेत् ॥ १३ ॥
कुम्भके परिजप्तेन ततः पापनरोद्भवम् ।

बहिर्भस्म समुत्सार्य वायुबीजेन रेचयेत् ॥ १४ ॥
सुधाबीजेन देहोत्थं भस्म संप्लावयेत्सुधीः ।

भूबीजेन घनीकृत्य भस्म तत्कनकाण्डवत् ॥ १५ ॥
विशुद्धमुकुराकारं जपन्बीजं विहायसः ।
मूर्धादिपादपर्यन्तान्यङ्गानि रचयेत्सुधीः ॥ १६ ॥
आकाशादीनि भूतानि पुनरुत्पादयेच्चितः ।
सोऽहं मन्त्रेण चात्मानमानयेद्धृदयाम्बुजे ॥ १७ ॥
कुण्डलीजीवमादाय परसङ्गात्सुधामयम् ।
संस्थाप्य हृदयाम्भोजे मूलाधारगतां स्मरेत् ॥ १८ ॥
रक्ताम्भोधिस्थपोतोल्लसदरुण-
सरोजाधिरूढा कराब्जैः
शूलं कोदण्डमिक्षूद्भवमणिगुण-
मप्यङ्कुशं पञ्चबाणान् ।
बिभ्राणासृक्कपालं त्रिनयन-

लसिता पीनवक्षोरुहाढ्या
देवी बालार्कवर्णा भवतु
सुखकरी प्राणशक्तिः परा नः ॥ १९ ॥
एवं ध्यात्वा प्राणशक्तिं परमात्मस्वरूपिणीम् ।
विभूतिधारणं कार्यं सर्वाधिकृतिसिद्धये ॥ २० ॥
विभूतेर्विस्तरं वक्ष्ये धारणे च महाफलम् ।
श्रुतिस्मृतिप्रमाणोक्तं भस्मधारणमुत्तमम् ॥ २१ ॥

Roman transliteration

śrīnārāyaṇa uvāca
bhūtaśuddhiprakāraṃ ca kathayāmi mahāmune |
mūlādhārātsamutthāya kuṇḍalīṃ paradevatām || 1 ||
suṣumṇāmārgamāśritya brahmarandhragatāṃ smaret |
jīvaṃ brahmaṇi saṃyojya haṃsamantreṇa sādhakaḥ || 2 ||
pādādijānuparyantaṃ catuṣkoṇaṃ savajrakam |
laṃ bījākhyaṃ svarṇavarṇaṃ smaredavanimaṇḍalam || 3 ||
jānvādyānābhicandrārdhanibhaṃ padmadvayāṅ□kitam |
vaṃ bījayuktaṃ śvetābhamambhaso maṇḍalaṃ smaret || 4 ||
nābherhṛdayaparyantaṃ trikoṇaṃ svastikānvitam |
raṃ bījena yutaṃ raktaṃ smaretpāvakamaṇḍalam || 5 ||
hṛdo bhūmadhyaparyantaṃ vṛttaṃ ṣaḍ□bindulāñchitam |
yaṃ bījayuktaṃ dhūmrābhaṃ nabhasvanmaṇḍalaṃ smaret || 6 ||
ābrahmarandhraṃ bhrūmadhyād□vṛttaṃ svacchaṃ manoharam |

haṃ bījayuktamākāśamaṇḍalaṃ ca vicintayet || 7 ||
evaṃ bhūtāni sañcintya pratyekaṃ saṃvilāpayet |
bhuvaṃ jale jalaṃ vahnau vahniṃ vāyau nabhasyamum || 8 ||
vilāpya khamahaṅ□kāre mahattattve'pyahaṅ□kṛtim |
mahāntaṃ prakṛtau māyāmātmani pravilāpayet || 9 ||
śuddhasaṃvinmayo bhūtvā cintayetpāpapūruṣam |
vāmakukṣisthitaṃ kṛṣṇamaṅ□guṣṭhaparimāṇakam || 10 ||

brahmahatyāśiroyuktaṃ kanakasteyabāhukam |
madirāpānahṛdayaṃ gurutalpakaṭīyutam || 11 ||
tatsaṃsargipadadvandvamupapātakamastakam |
khaḍgacarmadharaṃ kṛṣṇamadhovaktraṃ suduḥsaham || 12 ||
vāyubījaṃ smaranvāyuṃ sampūryainaṃ viśoṣayet |
svaśarīrayutaṃ mantro vahnibījena nirdahet || 13 ||
kumbhake parijaptena tataḥ pāpanarod□bhavam |

bahirbhasma samutsārya vāyubījena recayet || 14 ||
sudhābījena dehotthaṃ bhasma saṃplāvayetsudhīḥ |
bhūbījena ghanīkṛtya bhasma tatkanakāṇḍavat || 15 ||
viśuddhamukurākāraṃ japanbījaṃ vihāyasaḥ |
mūrdhādipādaparyantānyaṅ□gāni racayetsudhīḥ || 16 ||
ākāśādīni bhūtāni punarutpādayeccitaḥ |
so'haṃ mantreṇa cātmānamānayeddhṛdayāmbuje || 17 ||
kuṇḍalījīvamādāya parasaṅ□gātsudhāmayam |
saṃsthāpya hṛdayāmbhoje mūlādhāragatāṃ smaret || 18 ||
raktāmbhodhisthapotollasadaruṇa-
sarojādhirūḍhā karābjaiḥ
śūlaṃ kodaṇḍamikṣūd□bhavamaṇiguṇa-
mapyaṅ□kuśaṃ pañcabāṇān |
bibhrāṇāsṛkkapālaṃ trinayana-

lasitā pīnavakṣoruhāḍhyā
devī bālārkavarṇā bhavatu
sukhakarī prāṇaśaktiḥ parā naḥ || 19 ||
evaṃ dhyātvā prāṇaśaktiṃ paramātmasvarūpiṇīm |
vibhūtidhāraṇaṃ kāryaṃ sarvādhikṛtisiddhaye || 20 ||
vibhūtervistaraṃ vakṣye dhāraṇe ca mahāphalam |
śrutismṛtipramāṇoktaṃ bhasmadhāraṇamuttamam || 21 ||

English translation

1-21. Narayana said O Great Muni! Now I shall tell you the rules of Bhuta S'uddhi, i.e., the purification of the elennents of the body (by respiratory attraction and replacement, etc.). Firstly, think of the Highest Deity Kundalini (the Serpent Fire) as rising up in the hollow canal Susumna in the Spinal Cord from the Muladhara (the sacral plexus) to the Brahmarandhra (the aperture supposed to be at the crown of the head). Next, the devotee is to meditate on the Mantra "Hamsa" and consider his Jivatma (the embodied soul) united with Para Brahma. Then think from leg to the knees in the form of a square Yantra (diagram as furnished with Vajra thunderbolt, represented by 63 lines at the four corners); consider this square as the earth, of a golden colour and represented by the letter "Lam," representing the Seed Mantra of earth. Next from the knee to the navel consider the semi-moon and at its two ends consider that the two Lotuses are situated. Consider this as the circle of water, of white colour, represented by the letter "Vam" the Seed Mantra of water. Then again from the navel to the heart consider it as of a triangular form and the Svastik mark at its three angles and think it as of fire and represented by the letter "Ram" its root Mantra, of red colour. Next from the heart to the centre of the eyebrows, consider as marked with six dots, with the Seed Mantra "Yam" of a smoke- coloured colour (dark-red) and of a circular appearance and consider it as air. Then again from the centre of the eyebrows to the crown of the head consider as Akas'a Mandalam (a region of ether) beautiful and clear and with "Ham" as its vija letter. Thus thinking consider firstly the earthy

principle originated from watery principle, dissolved in water. Then think water as dissolved in fire, its cause; fire dissolved in air, its cause; and air dissolved in Akas'a ether, its cause; then consider Akas'a dissolved in its cause Ahamkara, egoism; then again Ahamkara dissolved in the Great Principle (Mahattatva); and Mahattatva again in its cause Prakriti and consider Prakriti again diluted in its cause, the Supreme Self. Then consider

your ownself as the Highest Knowledge and only that. Think, then, of the Papa Purusa, the Sinful Man in your body. The size of this Man is that of a thunnb and it is situated in the left abdomen. The head of him is represented by Brahmahatya (murdering a Brahman); his area as stealing gold; his heart as drinking wine; his loins as going to the wife of his Guru, his legs as mixing with people who go to their Guru's wives, and his toes as representing other sins and venial offences. The Sinful Man holds axes and shield in his hands; he is always angry, with his head bent down and his appearance is very horrible. Inhale air through the left nostril thinking of "Vam" the Root Mantra of air and make Kumbhaka, i.e., fill the whole body with that air, and hold it inside, purifying the sinful man; then repeating "Ram," the seed Mantra of fire, think the sinful man with his own body burnt down to ashes. Then exhale outside through the right nostril those ashes of the Sinful Man. Next consider the ashes due to the burning of the Sinful Man, as rolled and turned into a round ball with the nectar seed of the Moon. Think steadily this ball as transformed into a golden egg by the Seed Mantra "Lam" of the earth. Repeat then, "Ham" the seed Mantra of Akas'a and think yourself as an ideal being; pure and clear, and shape thus your body and the several limbs.

Create, then, fresh in an inverse order from the Brahma the elements Akas'a, air, fire, water, earth and locate them in their respective positions. Then by the Mantra "Soham" separate the JTvatma from the Paramatma and locate the Jivatma in the heart. Think also that the Kundalini has come to the Sacral Plexus, after locating the JTvatma, turned into nectar by contact with the Highest Self, in the heart. Next meditate on the vital force, the Prana S'akti, thus located as follows There is a red lotus on a wide boat in a vast ocean of a red colour; on this lotus is seated the Prana S'akti. She has six hands holding, in due order, the trident, the arrows made of sugarcane, noose, goad, five arrows and a skull filled with blood. She is three-eyed. Her high breasts are decorated; the colour of Her

body is like the Rising Sun. May She grant us happiness. Thus meditating on the Prana S'akti, Who is of the nature of the Highest Self, one ought to apply ashes on his body in order to attain success in all actions. Great merit arises from the application of ashes (besmearing ashes) on the body. I will now dwell on this subject in detail. Listen. This point of holding ashes on to the body is particularly proved in the Vedas and Smritis.

Here ends the Eighth Chapter in the Eleventh Book on Bhuta S'uddhi (purification of elements in the body) in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 9

On The Rules Of S’irovrata

Chapter 289 of 318 · 43 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
इदं शिरोव्रतं चीर्णं विधिवद्यैर्द्विजातिभिः ।
तेषामेव परां विद्यां वदेदज्ञानबाधिकाम् ॥ १ ॥
विधिवच्छ्रद्धया सार्धं न चीर्णं यैः शिरोव्रतम् ।
श्रौतस्मार्तसमाचारस्तेषामनुपकारकः ॥ २ ॥
शिरोव्रतसमाचारादेव ब्रह्मादिदेवताः ।
देवता अभवन्विद्वन् खलु नान्येन हेतुना ॥ ३ ॥
शिरोव्रतस्य माहात्म्यं पूर्वैः पूर्वतरं कृतम् ।
ब्रह्मा विष्णुश्च रुद्रश्च देवताः सकला अपि ॥ ४ ॥
सर्वपातकयुक्तोऽपि मुच्यते सर्वपातकैः ।
शिरोव्रतमिदं येन चरितं विधिवद्बुधैः ॥ ५ ॥
शिरोव्रतमिदं नाम शिरस्याथर्वणश्रुतेः ।
यदुक्तं तद्धि नैवान्यत्तत्तु पुण्येन लभ्यते ॥ ६ ॥
शाखाभेदेषु नामानि व्रतस्यास्य विभेदतः ।

पठ्यन्ते मुनिशार्दूल शाखास्वेकव्रतं हि तत् ॥ ७ ॥
सर्वशाखासु वस्त्वेकं शिवाख्यं सत्यचिद्घनम् ।
तथा तद्विषयं ज्ञानं तथैव च शिरोतव्रतम् ॥ ८ ॥
शिरोव्रतविहीनस्तु सर्वधर्मविवर्जितः ।
अपि सर्वासु विद्यासु सोऽधिकारी न संशयः ॥ ९ ॥
शिरोव्रतमिदं कार्यं पापकान्तारदाहकम् ।
साधनं सर्वविद्यानां यतस्तत्सम्यगाचरेत् ॥ १० ॥
श्रुतिराथर्वणी सूक्ष्मा सूक्ष्मार्थस्य प्रकाशिनी ।
यदुवाच व्रतं प्रीत्या तन्नित्यं सम्यगाचरेत् ॥ ११ ॥
अग्निरित्यादिभिर्मन्त्रैः षड्भिः शुद्धेन भस्मना ।
सर्वाङ्गोद्धूलनं कुर्याच्छिरोव्रतसमाह्वयम् ॥ १२ ॥
एतच्छिरोव्रतं कुर्यात्सन्ध्याकालेषु सादरम् ।
यावद्विद्योदयस्तावत्तस्य विद्या खलूत्तमा ॥ १३ ॥
द्वादशाब्दमथाब्दं वा तदर्धं च तदर्धकम् ।

प्रकुर्याद्द्वादशाहं वा सङ्कल्पेन शिरोव्रतम् ॥ १४ ॥
शिरोव्रतेन यः स्नातस्तं तु नोपदिशेत्तु यः ।

तस्य विद्या विनष्टा स्यान्निर्घृणः स गुरुः खलु ॥ १५ ॥
ब्रह्मविद्यागुरुः साक्षान्मुनिः कारुणिकः खलु ।
यथा सर्वेश्वरः श्रीमान्मृदुः कारुणिकः खलु ॥ १६ ॥
जन्मान्तरसहस्रेषु नरा ये धर्मचारिणः ।
तेषामेव खलु श्रद्धा जायते न कदाचन ॥ १७ ॥
प्रत्युताज्ञानबाहुल्याद्द्वेष एव विजायते ।
अतः प्रद्वेषयुक्तस्य न भवेदात्मवेदनम् ॥ १८ ॥
ब्रह्मविद्योपदेशस्य साक्षादेवाधिकारिणः ।
त एव नेतरे विद्वन् ये तु स्नाताः शिरोव्रतैः ॥ १९ ॥
व्रतं पाशुपतं चीर्णं यैर्द्विजैरादरेण तु ।
तेषामेवोपदेष्टव्यमिति वेदानुशासनम् ॥ २० ॥
यः पशुस्तत्पशुत्वं च व्रतेनानेन सन्त्यजेत् ।

तान्हत्वा न स पापीयान्भवेद्वेदान्तनिश्चयः ॥ २१ ॥
त्रिपुण्ड्रधारणं प्रोक्तं जाबालैरादरेण तु ।
त्रियम्बकेन मन्त्रेण सतारेण शिवेन च ॥ २२ ॥
त्रिपुण्ड्रं धारयेन्नित्यं गहस्थाश्रममाश्रितः ।
ओङ्कारेण त्रिरुक्तेन सहंसेन त्रिपुण्ड्रकम् ॥ २३ ॥
धारयेद्भिक्षुको नित्यमिति जाबालिकी श्रुतिः ।
त्रियम्बकेन मन्त्रेण प्रणवेन शिवेन च ॥ २४ ॥
गृहस्थश्च वानप्रस्थो धारयेच्च त्रिपुण्ड्रकम् ।
मेधावीत्यादिना वापि ब्रह्मचारी दिने दिने ॥ २५ ॥
भस्मना सजलेनापि धारयेच्च त्रिपुण्ड्रकम् ।
ब्राह्मणो विधिनोत्पन्नस्त्रिपुण्ड्रभस्मनैव तु ॥ २६ ॥
ललाटे धारयेन्नित्यं तिर्यग्भस्मावगुण्ठनम् ।
(महादेवस्य सम्बन्धात्तद्धर्मेऽप्यस्ति सङ्गतिः ।)
सम्यक् त्रिपुण्ड्रधर्मं च ब्राह्मणो नित्यमाचरेत् ॥ २७ ॥

आदिब्राह्मणभूतेन त्रिपुण्ड्रं भस्मना धृतम् ।
यतोऽत एव विप्रस्तु त्रिपुण्ड्रं धारयेत्सदा ॥ २८ ॥
भस्मना वेदसिद्धेन त्रिपुण्ड्रं देहगुण्ठनम् ।
रुद्रलिङ्गार्चनं वापि मोहतोऽपि च न त्यजेत् ॥ २९ ॥
त्रियम्बकेन मन्त्रेण सतारेण तथैव च ।
पञ्चाक्षरेण मन्त्रेण प्रणवेन तथैव च ॥ ३० ॥
ललाटे हृदये चैव दोर्द्वन्द्वे च महामुने ।
त्रिपुण्ड्रं धारयेन्नित्यं संन्यासाश्रममाश्रितः ॥ ३१ ॥
त्रियायुषेण मन्त्रेण मेधावीत्यादिनाथवा ।
गौणेन भस्मना धार्यं त्रिपुण्ड्रं ब्रह्मचारिणा ॥ ३२ ॥
नमोऽन्तेन शिवेनैव शूद्रः शुश्रूषणे रतः ।

उद्धूलनं त्रिपुण्ड्रं च नित्यं भक्त्या समाचरेत् ॥ ३३ ॥
अन्येषामपि सर्वेषां विना मन्त्रेण सुव्रत ।
उद्धूलनं त्रिपुण्ड्रं च कर्तव्यं भक्तितो मुने ॥ ३४ ॥

भूत्यैवोद्धूलनं तिर्यक् त्रिपुण्ड्रस्य च धारणम् ।
वरेण्यं सर्वधर्मेभ्यस्तस्मान्नित्यं समाचरेत् ॥ ३५ ॥
भस्माग्निहोत्रजं वाथ विरजाग्निसमुद्भवम् ।
आदरेण समादाय शुद्धे पात्रे निधाय तत् ॥ ३६ ॥
प्रक्षाल्य पादौ हस्तौ च द्विराचम्य समाहितः ।
गृहीत्वा भस्म तत्पञ्चब्रह्ममन्त्रैः शनैः शनैः ॥ ३७ ॥
प्राणायामत्रयं कृत्वा अग्निरित्यादिमन्त्रितम् ।
तैरेव सप्तभिर्मन्त्रैस्त्रिवारमभिमन्त्रयेत् ॥ ३८ ॥
ओमापोज्योतिरित्युक्त्वा ध्यात्वा मन्त्रानुदीरयेत् ।
सितेन भस्मना पूर्वं समुद्धूल्य शरीरकम् ॥ ३९ ॥
विपापो विरजो मर्त्यो जायते नात्र संशयः ।
ततो ध्यात्वा महाविष्णुं जगन्नाथं जलाधिपम् ॥ ४० ॥
संयोज्य भस्मना तोयमग्निरित्यादिभिः पुनः ।
विमृज्य साम्बं ध्यात्वा च समुद्धूल्योर्ध्वमस्तकम् ॥ ४१ ॥

तेन भावनया ब्राह्मभूतेन सितभस्मना ।
ललाटवक्षःस्कन्धेषु स्वाश्रमोचितमन्त्रतः ॥ ४२ ॥
मध्यमानामिकाङ्गुष्ठैरनुलोमविलोमतः ।
त्रिपुण्ड्रं धारयेन्नित्यं त्रिकालेष्वपि भक्तितः ॥ ४३ ॥

Roman transliteration

śrīnārāyaṇa uvāca
idaṃ śirovrataṃ cīrṇaṃ vidhivadyairdvijātibhiḥ |
teṣāmeva parāṃ vidyāṃ vadedajñānabādhikām || 1 ||
vidhivacchraddhayā sārdhaṃ na cīrṇaṃ yaiḥ śirovratam |
śrautasmārtasamācārasteṣāmanupakārakaḥ || 2 ||
śirovratasamācārādeva brahmādidevatāḥ |
devatā abhavanvidvan khalu nānyena hetunā || 3 ||
śirovratasya māhātmyaṃ pūrvaiḥ pūrvataraṃ kṛtam |
brahmā viṣṇuśca rudraśca devatāḥ sakalā api || 4 ||
sarvapātakayukto'pi mucyate sarvapātakaiḥ |
śirovratamidaṃ yena caritaṃ vidhivad□budhaiḥ || 5 ||
śirovratamidaṃ nāma śirasyātharvaṇaśruteḥ |
yaduktaṃ taddhi naivānyattattu puṇyena labhyate || 6 ||
śākhābhedeṣu nāmāni vratasyāsya vibhedataḥ |

paṭhyante muniśārdūla śākhāsvekavrataṃ hi tat || 7 ||
sarvaśākhāsu vastvekaṃ śivākhyaṃ satyacid□ghanam |
tathā tadviṣayaṃ jñānaṃ tathaiva ca śirotavratam || 8 ||
śirovratavihīnastu sarvadharmavivarjitaḥ |

api sarvāsu vidyāsu so'dhikārī na saṃśayaḥ || 9 ||
śirovratamidaṃ kāryaṃ pāpakāntāradāhakam |
sādhanaṃ sarvavidyānāṃ yatastatsamyagācaret || 10 ||
śrutirātharvaṇī sūkṣmā sūkṣmārthasya prakāśinī |
yaduvāca vrataṃ prītyā tannityaṃ samyagācaret || 11 ||
agnirityādibhirmantraiḥ ṣaḍ□bhiḥ śuddhena bhasmanā |
sarvāṅ□goddhūlanaṃ kuryācchirovratasamāhvayam || 12 ||
etacchirovrataṃ kuryātsandhyākāleṣu sādaram |
yāvadvidyodayastāvattasya vidyā khalūttamā || 13 ||
dvādaśābdamathābdaṃ vā tadardhaṃ ca tadardhakam |

prakuryād□dvādaśāhaṃ vā saṅ□kalpena śirovratam || 14 ||
śirovratena yaḥ snātastaṃ tu nopadiśettu yaḥ |
tasya vidyā vinaṣṭā syānnirghṛṇaḥ sa guruḥ khalu || 15 ||
brahmavidyāguruḥ sākṣānmuniḥ kāruṇikaḥ khalu |
yathā sarveśvaraḥ śrīmānmṛduḥ kāruṇikaḥ khalu || 16 ||
janmāntarasahasreṣu narā ye dharmacāriṇaḥ |
teṣāmeva khalu śraddhā jāyate na kadācana || 17 ||
pratyutājñānabāhulyād□dveṣa eva vijāyate |
ataḥ pradveṣayuktasya na bhavedātmavedanam || 18 ||
brahmavidyopadeśasya sākṣādevādhikāriṇaḥ |
ta eva netare vidvan ye tu snātāḥ śirovrataiḥ || 19 ||
vrataṃ pāśupataṃ cīrṇaṃ yairdvijairādareṇa tu |
teṣāmevopadeṣṭavyamiti vedānuśāsanam || 20 ||
yaḥ paśustatpaśutvaṃ ca vratenānena santyajet |

tānhatvā na sa pāpīyānbhavedvedāntaniścayaḥ || 21 ||
tripuṇḍradhāraṇaṃ proktaṃ jābālairādareṇa tu |
triyambakena mantreṇa satāreṇa śivena ca || 22 ||
tripuṇḍraṃ dhārayennityaṃ gahasthāśramamāśritaḥ |
oṅ□kāreṇa triruktena sahaṃsena tripuṇḍrakam || 23 ||
dhārayed□□bhikṣuko nityamiti jābālikī śrutiḥ |
triyambakena mantreṇa praṇavena śivena ca || 24 ||
gṛhasthaśca vānaprastho dhārayecca tripuṇḍrakam |
medhāvītyādinā vāpi brahmacārī dine dine || 25 ||
bhasmanā sajalenāpi dhārayecca tripuṇḍrakam |
brāhmaṇo vidhinotpannastripuṇḍrabhasmanaiva tu || 26 ||
lalāṭe dhārayennityaṃ tiryagbhasmāvaguṇṭhanam |
(mahādevasya sambandhāttaddharme'pyasti saṅ□gatiḥ |)
samyak tripuṇḍradharmaṃ ca brāhmaṇo nityamācaret || 27 ||

ādibrāhmaṇabhūtena tripuṇḍraṃ bhasmanā dhṛtam |
yato'ta eva viprastu tripuṇḍraṃ dhārayetsadā || 28 ||
bhasmanā vedasiddhena tripuṇḍraṃ dehaguṇṭhanam |
rudraliṅ□gārcanaṃ vāpi mohato'pi ca na tyajet || 29 ||
triyambakena mantreṇa satāreṇa tathaiva ca |
pañcākṣareṇa mantreṇa praṇavena tathaiva ca || 30 ||
lalāṭe hṛdaye caiva dordvandve ca mahāmune |
tripuṇḍraṃ dhārayennityaṃ saṃnyāsāśramamāśritaḥ || 31 ||
triyāyuṣeṇa mantreṇa medhāvītyādināthavā |
gauṇena bhasmanā dhāryaṃ tripuṇḍraṃ brahmacāriṇā || 32 ||
namo'ntena śivenaiva śūdraḥ śuśrūṣaṇe rataḥ |

uddhūlanaṃ tripuṇḍraṃ ca nityaṃ bhaktyā samācaret || 33 ||
anyeṣāmapi sarveṣāṃ vinā mantreṇa suvrata |
uddhūlanaṃ tripuṇḍraṃ ca kartavyaṃ bhaktito mune || 34 ||

bhūtyaivoddhūlanaṃ tiryak tripuṇḍrasya ca dhāraṇam |
vareṇyaṃ sarvadharmebhyastasmānnityaṃ samācaret || 35 ||
bhasmāgnihotrajaṃ vātha virajāgnisamud□bhavam |
ādareṇa samādāya śuddhe pātre nidhāya tat || 36 ||
prakṣālya pādau hastau ca dvirācamya samāhitaḥ |
gṛhītvā bhasma tatpañcabrahmamantraiḥ śanaiḥ śanaiḥ || 37 ||
prāṇāyāmatrayaṃ kṛtvā agnirityādimantritam |
taireva saptabhirmantraistrivāramabhimantrayet || 38 ||
omāpojyotirityuktvā dhyātvā mantrānudīrayet |
sitena bhasmanā pūrvaṃ samuddhūlya śarīrakam || 39 ||
vipāpo virajo martyo jāyate nātra saṃśayaḥ |
tato dhyātvā mahāviṣṇuṃ jagannāthaṃ jalādhipam || 40 ||
saṃyojya bhasmanā toyamagnirityādibhiḥ punaḥ |
vimṛjya sāmbaṃ dhyātvā ca samuddhūlyordhvamastakam || 41 ||

tena bhāvanayā brāhmabhūtena sitabhasmanā |
lalāṭavakṣaḥskandheṣu svāśramocitamantrataḥ || 42 ||
madhyamānāmikāṅ□guṣṭhairanulomavilomataḥ |
tripuṇḍraṃ dhārayennityaṃ trikāleṣvapi bhaktitaḥ || 43 ||

English translation

1-43. S’n Narayana said The Brahmanas that will perform duly the S’irovrata, to be described in the following, are the only ones who will attain very easily the highest knowledge, destroying all Avidya or Ignorance. So much so that the rules of right living and right conduct as ordained in the S’rutis and Smritis are not necessary to be observed by those who duly and devotedly perform the S’irovrata (i.e., vow of the head; i.e., vow to apply ashes on the forehead). O Learned One! It is through this S’irovrata that Brahma and the other Devas have been able to get their Brahmahood and the Devahood. The ancient sages glorified highly this S’irovrata. Brahma, Visnu, Rudra and the other Devas all performed this S’irovrata. O Wise One! Those that performed duly this S’irovrata, all became sinless though they were sinful in every way. Its name is S’irovrata, inasmuch as it is mentioned in the first part of the Atharva Veda.

Only this vrata (vow) is called S'irovrata; no other thing is denominated by this name. By no other merit can this be acquired. O Muni! Different names are assigned to this vrata in different S’akhas; in fact, they are all one and the same.

N. B. - Pasupata vrata, S'ivavrata, etc., are the different names assigned to it. In all the S’akhas, the One Substance, Intelligence solidified named S'iva and the knowledge thereof is mentioned. This is “S’irovrata.” He who does not perform this S’irovrata, is irreligious and he is banished from all religious acts, though he is well-qualified in all branches of learning. There is no manner of doubt in this. This S’irovrata is like the blazing fire in destroying wholly the forest of sins. All knowledge fleshes before him who performs this S’irovrata. The Atharva S’ruti expounds the subtle and particularly incomprehensible things; this S’ruti declares the above S’irovrata as daily to be done; so it is one of the daily observances. “Fire is ashes,” “water is ashes,” “earth is ashes,” “air is ashes,” “ether or

Akas'a is ashes," "all this manifest Universe is ashes." These six mantras stated in the Atharva Veda are to be recited; after this, ashes are to be besmeared all over the body. This is named the S'irovrata. The devotee is to put on these ashes named S'irovrata during his Sandhyopasana (practising Sandhya thrice a day); so long as the Brahma Vidya (the knowledge of Brahma) does not arise in him. One is to make a Sankalpa (resolve) of twelve years before one starts with this Vrata. In cases of incapability, a period of one year or six months, or three months or at least twelve days are to be adopted. That Guru is considered very cruel and his knowledge will come to an end who hesitates and does not impart the knowledge of the Vedas and other things to him who is purified by observing this S'irovrata. Know him certainly as a very merciful Guru who illumines the heart by Brahma Vidya just as God is very merciful and compassionate to all the living beings. One who performs one's own Dharmas for many births, acquires particular faith in this S'irovrata; others can have no faith in this. Rather he gets animosity for this vrata, because of the abundance of ignorance in him. So one ought never to advise on spiritual knowledge to an enemy who has no faith, rather who has hatred for any such thing. Those only that are purified by the observance of S'irovrata are entitled to Brahma Vidya; and none others. So the Vedas command Those are to be advised on Brahma Vidya who have performed S'irovrata. Even the animal becomes freed of his animalism, as a result of this vrata; no sin occurs in killing that animal; this is the decision of the Vedanta. It has been repeatedly uttered by Javala Risi that the Dharma of the Brahmanas is to put on the Tripundra (three curved lines of ashes on the forehead). The householders are instructed to put on this Tripundra by repeating the mantra "triyamvaka"' with Om prefixed. Those that are in the stage of the Bhiksus (Sannyasis, etc.,) are to put on this Tripundra uttering thrice the mantra "Om Hasah." Such is regularly stated in Javala S'ruti. The house holders and the Vanaprasthis (foresters) are to put on this Tripundra, uttering Triyamvaka mantra purified with "Haum" the pranava of S'iva prefixed.

Those that are the Brahmacharis are to use daily this Tripundra uttering the mantra "Medhavi," etc. The Brahmanas are to apply the ashes in three curved lines on the forehead. The God S'iva is always hidden under the cover of ashes; so the S'aivas, the devotees of S'iva are to use the Tripundra. The Brahmanas are to use daily this Tripundra. Brahma is the Prime Brahmin. When He used Tripundra on His forehead, what need to tell, then, that every Brahman ought always to use it! Never fail, out of error, to besmear your body with the ashes as prescribed in the Vedas and worship the S'iva Lingam. The Sannyasins are to apply Tripundra on their forehead, arms, chest, uttering the Triyamvaka mantra with Om prefixed and also the five lettered mantra of S'iva "Om Namah S'ivaya." The Brahmacharis should use Tripundra of ashes, obtained from their own fire, uttering the mantra "Triyayusam Jamadagneh," etc., or the mantra "Medhavi", etc. The S'udras in the service of the Brahmins are to use the ashes with devotion, with the mantra "Namah S'ivaya." The other ordinary persons can use the Tripundra without any mantra. To besmear the body all over with ashes and to put on the Tripundra is the essence of all Dharma; therefore this should be used always.

The ashes from the Agnihotra Sacrifice or from Virajagni (Viraja fire) are to be carefully placed on a clean and pure basin. Cleansing hands and feet, one is to sip (perform Achamana) twice, and then, taking the ashes in the hand, utter the five Brahma mantras "Sadyoyatam prapadyami," etc., and perform short Pranayama thrice; he is, then, to utter the seven mantras "Fire is ashes," "water is ashes," "earth is ashes" "Teja is ashes," "wind is ashes," "ether is ashes," "All this whatsoever is ashes" and purify and impregnate the ashes with the mantra by blowing out air through the mouth.

Then one is to think of Maha Deva, repeating the mantra "Om Apojyoti," etc., and apply dry ashes of white colour all over the body and become sinless. After this he is to meditate on the Maha Visnu, the Lord of the universe and on the Lord of the waters and repeat again the mantras "Fire is ashes" and mix water with the ashes. He

is, then, to think of S'iva and apply ashes on his forehead. He is to think of the ashes as S'iva Himself and then, with mantras appropriate to his own As'rama (stages of life) use the Tripundra on his forehead, chest and shoulders.

By the middle finger and ringfinger he is to draw the two lines of the ashes from the left to the right and by his thumb draw a third line of ashes from the right to the left. These Tripundras are to be used in the morning, midday and in the evening.

Here ends the Ninth chapter of the Eleventh Book on the rules of S'irovrata in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 10

On The Subject Of Gauna Bhasma

Chapter 290 of 318 · 33 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
आग्नेयं गौणमज्ञानध्वंसकं ज्ञानसाधकम् ।
गौणं नानाविधं विद्धि ब्रह्मन्ब्रह्मविदांवर ॥ १ ॥
अग्निहोत्राग्निजं तद्वद्विरजानलजं मुने ।
औपासनसमुत्पन्नं समिदग्निसमुद्भवम् ॥ २ ॥
पचनाग्निसमुत्पन्नं दावानलसमुद्भवम् ।
त्रैवर्णिकानां सर्वेषामग्निहोत्रसमुद्भवम् ॥ ३ ॥
विरजानलजं चैव धार्यं भस्म महामुने ।
औपासनसमुत्पन्नं गृहस्थानां विशेषतः ॥ ४ ॥
समिदग्निसमुत्पन्नं धार्यं वै ब्रह्मचारिणा ।
शूद्राणां श्रोत्रियागारपचनाग्निसमुद्भवम्॥ ५ ॥
अन्येषामपि सर्वेषां धार्यं दावानलोद्भवम् ।
कालश्चित्रा पौर्णमासी देशः स्वीयः परिग्रहः ॥ ६ ॥
क्षेत्रारामाद्यरण्यं वा प्रशस्तः शुभलक्षणः ।

तत्र पूर्वत्रयोदश्यां सुस्नातः सुकृताह्निकः ॥ ७ ॥
अनुज्ञाप्य स्वमाचार्यं संपूज्य प्रणिपत्य च ।
पूजां वैशेषिकीं कृत्वा शुक्लाम्बरधरः स्वयम् ॥ ८ ॥
शुद्धयज्ञोपवीती च शुक्लमाल्यानुलेपनः ।
दर्भासने समासीनो दर्भमुष्टिं प्रगृह्य च ॥ ९ ॥
प्राणायामत्रयं कृत्वा प्राङ्मुखो वाप्युदङ्मुखः ।
ध्यात्वा देवं च देवीं च तद्विज्ञापनवर्त्मना ॥ १० ॥
व्रतमेतत्करोमीति भवेत्सङ्कल्पदीक्षितः ।
यावच्छरीरपातं वा द्वादशाब्दमथापि वा ॥ ११ ॥
तदर्धं वा तदर्धं वा मासद्वादशकं तु वा ।
तदर्धं वा तदर्धं वा मासमेकमथापि वा ॥ १२ ॥
दिनद्वादशकं वापि दिनषट्कमथापि वा ।
तदर्धं दिनमेकं वा व्रतसङ्कल्पनावधि ॥ १३ ॥
अग्निमाधाय विधिवद्विरजाहोमकारणात् ।

हुत्वाऽऽज्येन समिद्भिश्च चरुणा च यथाविधि ॥ १४ ॥
पूताहात्पुरतो भूयस्तत्त्वानां शुद्धिमुद्दिशन् ।

जुहुयान्मूलमन्त्रेण तैरेव समिदादिभिः ॥ १५ ॥
तत्त्वान्येतानि मे देहे शुध्यन्तामित्यनुस्मरन् ।
पश्चाद्भूतादितन्मात्राः पञ्चकर्मेन्द्रियाणि च ॥ १६ ॥
ज्ञानकर्मविभेदेन पञ्च पञ्च विभागशः ।
त्वगादिधातवः सप्त पञ्च प्राणादिवायवः ॥ १७ ॥
मनो बुद्धिरहङ्कारो गुणाः प्रकृतिपूरुषौ ।
रागो विद्या कला चैव नियतिः काल एव च ॥ १८ ॥
माया च शुद्धविद्या च महेश्वरसदाशिवौ ।
शक्तिश्च शिवतत्त्वं च तत्त्वानि क्रमशो विदुः ॥ १९ ॥
मन्त्रैस्तु विरजैर्हुत्वा होतासौ विरजो भवेत् ।
अथ गोमयमादाय पिण्डीकृत्याभिमन्त्र्य च ॥ २० ॥
न्यस्याग्नौ तं च संरक्ष्य दिने तस्मिन् हविष्यभुक् ।

प्रभाते च चतुर्दश्यां कृत्वा सर्वं पुरोदितम् ॥ २१ ॥
तस्मिन्दिने निराहारः कालशेषं समापयेत् ।
प्रातः पर्वणि चाप्येवं कृत्वा होमावसानतः ॥ २२ ॥
उपसंहृत्य रुद्राग्निं गृहीत्वा भस्म यत्नतः ।
ततश्च जटिलो मुण्डः शिखैकजट एव च ॥ २३ ॥
भूत्वा स्नात्वा पुनर्वीतलज्जश्चेत्स्याद्दिगम्बरः ।
अन्यः काषायवसनश्चर्मचीराम्बरोऽथवा ॥ २४ ॥
एकाम्बरो वल्कलवान्भवेद्दण्डी च मेखली ।
प्रक्षाल्य चरणौ पश्चाद्द्विराचम्यात्मनस्तनुम् ॥ २५ ॥
सङ्कलीकृत्य तद्भस्म विरजानलसम्भवम् ।
अग्निरित्यादिभिर्मन्त्रैः षड्भिराथर्वणैः क्रमात् ॥ २६ ॥
विमृज्याङ्गानि मूर्धादिचरणान्तं च तैः स्पृशेत् ।
ततस्तेन क्रमेणैव समुद्धूल्य च भस्मना ॥ २७ ॥
सर्वाङ्गोद्धूलनं कुर्यात्प्रणवेन शिवेन वा ।

ततश्च पुण्ड्रं रचयेत्त्रियायुषसमाह्वयम् ॥ २८ ॥
शिवभावं समागम्य शिवभावमथाचरेत् ।
कुर्यात्त्रिसन्ध्यमप्येवमेतत्पाशुपतं व्रतम् ॥ २९ ॥
भुक्तिमुक्तिप्रदं चैव पशुत्वं विनिवर्तयेत् ।
तत्पशुत्वं परित्यज्य कृत्वा पाशुपतं व्रतम् ॥ ३० ॥
पूजनीयो महादेवो लिङ्गमूर्तिः सदाशिवः ।
भस्मस्नानं महापुण्यं सर्वसौख्यकरं परम् ॥ ३१ ॥
आयुष्यं बलमारोग्यं श्रीपुष्टिवर्धनं यतः ।
रक्षार्थं मङ्गलार्थं च सर्वसम्पत्समृद्धये ॥ ३२ ॥
भस्मस्निग्धमनुष्याणां महामारीभयं न च ।
शान्तिकं पौष्टिकं भस्म कामदं च त्रिधा भवेत् ॥ ३३ ॥

Roman transliteration

śrīnārāyaṇa uvāca
āgneyaṃ gauṇamajñānadhvaṃsakaṃ jñānasādhakam |
gauṇaṃ nānāvidhaṃ viddhi brahmanbrahmavidāṃvara || 1 ||
agnihotrāgnijaṃ tadvadvirajānalajaṃ mune |
aupāsanasamutpannaṃ samidagnisamud□bhavam || 2 ||
pacanāgnisamutpannaṃ dāvānalasamud□bhavam |
traivarṇikānāṃ sarveṣāmagnihotrasamud□bhavam || 3 ||
virajānalajaṃ caiva dhāryaṃ bhasma mahāmune |
aupāsanasamutpannaṃ gṛhasthānāṃ viśeṣataḥ || 4 ||
samidagnisamutpannaṃ dhāryaṃ vai brahmacāriṇā |
śūdrāṇāṃ śrotriyāgārapacanāgnisamud□bhavam|| 5 ||
anyeṣāmapi sarveṣāṃ dhāryaṃ dāvānalod□bhavam |
kālaścitrā paurṇamāsī deśaḥ svīyaḥ parigrahaḥ || 6 ||
kṣetrārāmādyaraṇyaṃ vā praśastaḥ śubhalakṣaṇaḥ |

tatra pūrvatrayodaśyāṃ susnātaḥ sukṛtāhnikaḥ || 7 ||
anujñāpya svamācāryaṃ saṃpūjya praṇipatya ca |
pūjāṃ vaiśeṣikīṃ kṛtvā śuklāmbaradharaḥ svayam || 8 ||
śuddhayajñopavītī ca śuklamālyānulepanaḥ |
darbhāsane samāsīno darbhamuṣṭiṃ pragṛhya ca || 9 ||
prāṇāyāmatrayaṃ kṛtvā prāṅ□mukho vāpyudaṅ□mukhaḥ |
dhyātvā devaṃ ca devīṃ ca tadvijñāpanavartmanā || 10 ||
vratametatkaromīti bhavetsaṅ□kalpadīkṣitaḥ |
yāvaccharīrapātaṃ vā dvādaśābdamathāpi vā || 11 ||
tadardhaṃ vā tadardhaṃ vā māsadvādaśakaṃ tu vā |
tadardhaṃ vā tadardhaṃ vā māsamekamathāpi vā || 12 ||
dinadvādaśakaṃ vāpi dinaṣaṭkamathāpi vā |
tadardhaṃ dinamekaṃ vā vratasaṅ□kalpanāvadhi || 13 ||
agnimādhāya vidhivadvirajāhomakāraṇāt |

hutvā''jyena samid□□bhiśca caruṇā ca yathāvidhi || 14 ||
pūtāhātpurato bhūyastattvānāṃ śuddhimuddiśan |
juhuyānmūlamantreṇa taireva samidādibhiḥ || 15 ||
tattvānyetāni me dehe śudhyantāmityanusmaran |
paścād□bhūtāditanmātrāḥ pañcakarmendriyāṇi ca || 16 ||
jñānakarmavibhedena pañca pañca vibhāgaśaḥ |
tvagādidhātavaḥ sapta pañca prāṇādivāyavaḥ || 17 ||
mano buddhirahaṅ□kāro guṇāḥ prakṛtipūruṣau |
rāgo vidyā kalā caiva niyatiḥ kāla eva ca || 18 ||
māyā ca śuddhavidyā ca maheśvarasadāśivau |
śaktiśca śivatattvaṃ ca tattvāni kramaśo viduḥ || 19 ||
mantraistu virajairhutvā hotāsau virajo bhavet |
atha gomayamādāya piṇḍīkṛtyābhimantrya ca || 20 ||
nyasyāgnau taṃ ca saṃrakṣya dine tasmin haviṣyabhuk |

prabhāte ca caturdaśyāṃ kṛtvā sarvaṃ puroditam || 21 ||
tasmindine nirāhāraḥ kālaśeṣaṃ samāpayet |
prātaḥ parvaṇi cāpyevaṃ kṛtvā homāvasānataḥ || 22 ||
upasaṃhṛtya rudrāgniṃ gṛhītvā bhasma yat□nataḥ |
tataśca jaṭilo muṇḍaḥ śikhaikajaṭa eva ca || 23 ||
bhūtvā snātvā punarvītalajjaścetsyāddigambaraḥ |

anyaḥ kāṣāyavasanaścarmacīrāmbaro'thavā || 24 ||
ekāmbaro valkalavānbhaveddaṇḍī ca mekhalī |
prakṣālya caraṇau paścād□dvirācamyātmanastanum || 25 ||
saṅ□kalīkṛtya tad□bhasma virajānalasambhavam |
agnirityādibhirmantraiḥ ṣaḍ□bhirātharvaṇaiḥ kramāt || 26 ||
vimṛjyāṅ□gāni mūrdhādicaraṇāntaṃ ca taiḥ spṛśet |
tatastena krameṇaiva samuddhūlya ca bhasmanā || 27 ||
sarvāṅ□goddhūlanaṃ kuryātpraṇavena śivena vā |

tataśca puṇḍraṃ racayettriyāyuṣasamāhvayam || 28 ||
śivabhāvaṃ samāgamya śivabhāvamathācaret |
kuryāttrisandhyamapyevametatpāśupataṃ vratam || 29 ||
bhuktimuktipradaṃ caiva paśutvaṃ vinivartayet |
tatpaśutvaṃ parityajya kṛtvā pāśupataṃ vratam || 30 ||
pūjanīyo mahādevo liṅ□gamūrtiḥ sadāśivaḥ |
bhasmasnānaṃ mahāpuṇyaṃ sarvasaukhyakaraṃ param || 31 ||
āyuṣyaṃ balamārogyaṃ śrīpuṣṭivardhanaṃ yataḥ |
rakṣārthaṃ maṅ□galārthaṃ ca sarvasampatsamṛddhaye || 32 ||
bhasmasnigdhamanuṣyāṇāṃ mahāmārībhayaṃ na ca |
śāntikaṃ pauṣṭikaṃ bhasma kāmadaṃ ca tridhā bhavet || 33 ||

English translation

1-33. Narayana said O Knower of Brahma! O Narada! The ashes prepared from ordinary fire are secondary (Gauna). The greatness of this secondary ashes is to be considered by no means trifling; this also destroys the darkest ignorance and reveals the highest knowledge. It is of various kinds. Amongst the secondary ashes, that prepared from Virajagni is the best; it is equivalent to that obtained from Agnihotra Yajha and it is as glorious. The ashes obtained from the marriage sacrificial fire, that obtained from the burning of the Samidh fuel, what is obtained from the conflagration of fire are known as the secondary ashes. The Brahmanas, Ksattriyas and Vais'yas should use the ashes from the Agnihotra and the Viraja Fire. For the householders, the ashes from the marriage sacrificial fire are good. For the Brahmacharis, the ashes from the Samid fuel are good and for the S'udras the fire of the cooking place of the Veda knowing Brahmanas is good. For the other persons, the ashes obtained from the conflagration of fire are good. Now I will talk of the origin of the ashes obtained from the Viraja fire. The chief season of the Viraja fire sacrifice is the Full-moon night with Chitra asterism with the Moon. If this does not take place, the sacrifice may be performed at other seasons; and it should be remembered that the fit place is where one adopts as one's dwelling place. The auspicious field, garden or forest is also commendable for the above sacrifice. On the Trayodas'i Tithi, the thirteenth night preceding the full-moon night, one is to complete one's bathing and Sandhya; then one is to worship one's Guru and bow down before Him. Then, receiving his permission, the sacrificer is to put on pure clothing and perform the special Puja. Then with his white sacrificial thread, white garlands, and white sandal paste one is to sit on the Kus'a seat with sacrificial (Kus'a) grass in one's hands. With his face towards the east or north he is to perform Pranayama thrice.

Then he is to meditate on S'iva and Bhagavati and get mentally their permissions. “O Deva Bhagavan! O Mother Bhagavati! I will perform this vow for my life-time.” Thus making the resolve, he should start with this sacrifice. But this is to be known that this Vrata can be performed for twelve years, for six years, for three years, for one year, for six months, for twelve days, for six days, for three days,

even at least for one day. But in every case, he must take mentally the permission of the Deva and the Devi. Now, to perform the Viraja Homa, one is to light the fire according to one's Grihya Sutras and then perform Homa with ghee, Samidh (fuel) or with charu (an oblation of rice, milk, and sugar boiled together). Then on the fourteenth lunar day (Chaturdas'i) one is to pray “Let the tattvas (principles) in me be purified” and then perform the Homa ceremony with Samidh, etc., as above-mentioned. Now recollecting that “My principles in my body are purified,” he is to offer oblations to the fire. In other words, uttering “Priththitattvas me sudhyatam jyotiraham viraja vipapma bhuyasam Svaha” one is to offer oblations to the Fire. Thus uttering the five element (Mahabhutas), five tanmatras, five Karmendriyas (organs of action), five Jhanendriyas (organs of perception), five Pranas, seven dhatus Tvak, etc., mind, buddhi (intellect), Ahamkara (egoism), Sattva, Raja, Tamah gunas, Prakriti, Purusa, Raga, Vidya, Kala (arts etc,) Daiva (Fate), Kala (time), Maya S’uddhavidya, Mahes'vara, Sada S’iva, S’akti S’ivatattva, etc., respectively by its own name, one is to offer oblations to the fire by the five-lettered Viraja Mantra; then the sacrificer will become pure. Then form a round ball of fresh cowdung and purifying it by Mantram place it on fire and carefully watch it. On that day, the devotee is to take Havisyanna (a sacred food of boiled rice with ghee). On the morning of the Chaturdas'i, he is to perform his daily duties as above and then to perform Homa on that fire; uttering the five lettered Mantra. He is not to take any food the rest of the time. On the next day, that is, on the full-moon day, after performing the morning duties, he is to do the Homa ceremony, uttering the Five lettered Mantra and then take leave of the Fire (invoked for worship). He is, then, to raise up the ashes. Then the devotee is to keep data (matted hair) or to shave clean his head or to keep only one lock of hair on

the crown of the head. He is to take his bath, then; and if he can, then he should be naked or put on a red coloured cloth, hide, or one piece of rag or bark; he is to take a staff and a belt. Washing his hands and feet and sipping twice he by his two hands, is to pulverise the ashes and, uttering the six Atharvan Mantras, “Fire is ashes” and so forth, apply ashes from his head to foot. Then, as before, he is to apply ashes, gradually to his arms, etc., and all over the body uttering the Pranava of S’iva, “Vam, Vam.” He is to put on the Triyayusa Tripundra on his forehead. After he has done this, the Jiva (the embodied self) becomes S’iva (the Free Self) and he should behave himself like S’iva. O Narada! Thus, at the three Sandhya- periods; he is to do like this. This Pas’upata vrata is the source of enjoyment as well as liberation and as well as of the cessation of all brutal desires. By the performance of this vrata the devotee is to free himself gradually of his animal feelings and then to worship Bhagavan Sada S’iva in the form of a phallic symbol. The above bath ashes is highly meritorious and it is the source of all happiness. By holding the ashes, one's longevity is prolonged, one gets even great bodily strength, becomes healthy and his beauty increases and he gets nourishment. This using of ashes is for the preservation of one's own self; it is the source of one's good and of all sorts of happiness and prosperity. Those who use ashes (Bhas'ma) are free from the danger of plague and other epidemic diseases; this bhasma is of three sorts as it leads to the attainment of peace, nourishment, or to the fufilment of all desires.

Here ends the Tenth Chapter of the Eleventh Book on the subject Gauna Bhasma (secondary ashes) in the Mahapuranam S’rimad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 11

On The Description Of The

Chapter 291 of 318 · 28 detected Sanskrit verse markers

Sanskrit

नारद उवाच
त्रिविधत्वं कथं चास्य भस्मनः परिकीर्तितम् ।
एतत्कथय मे देव महत्कौतूहलं मम ॥ १ ॥
श्रीनारायण उवाच
त्रिविधत्वं प्रवक्ष्यामि देवर्षे भस्मनः शृणु ।
महापापक्षयकरं महाकीर्तिकरं परम् ॥ २ ॥
गोमयं योनिसम्बद्धं तद्धस्तेनैव गृह्यते ।
ब्राह्मैर्मन्त्रैस्तु सन्दग्धं तच्छान्तिकृदिहोच्यते ॥ ३ ॥
सावधानस्तु गृह्णीयान्नरो वै गोमयं तु यत् ।
अन्तरिक्षे गृहीत्वा तत्षडङ्गेन दहेदतः ॥ ४ ॥
पौष्टिकं तत्समाख्यातं कामदं च ततः शृणु ।
प्रासादेन दहेदेतत्कामदं भस्म कीर्तितम् ॥ ५ ॥
प्रातरुत्थाय देवर्षे भस्मव्रतपरः शुचिः ।
गवां गोष्ठेषु गत्वा तु नमस्कृत्य तु गोकुलम् ॥ ६ ॥

गवां वर्णानुरूपाणां गृह्णीयाद्गोमयं शुभम् ।
ब्राह्मणस्य च गौः श्वेता रक्ता गौः क्षत्रियस्य च ॥ ७ ॥
पीतवर्णा तु वैश्यस्य कृष्णा शूद्रस्य कथ्यते ।
पौर्णमास्याममावास्यामष्टम्यां वा विशुद्धधीः ॥ ८ ॥
प्रासादेन तु मन्त्रेण गृहीत्वा गोमयं शुभम् ।
हृदयेन तु मन्त्रेण पिण्डीकृत्य तु गोमयम् ॥ ९ ॥
रविरश्मिसुसन्तप्तं शुचौ देशे मनोहरे ।
तुषेण वा बुसैर्वापि प्रासादेन तु निक्षिपेत् ॥ १० ॥
अरण्युद्भवमग्निं वा श्रोत्रियागारजं तु वा ।
तदग्नौ विन्यसेत्तं च शिवबीजेन मन्त्रतः ॥ ११ ॥
गृह्णीयादथ तत्राग्निकुण्डाद्भस्म विचक्षणः ।
नवपात्रं समादाय प्रासादेन तु निक्षिपेत् ॥ १२ ॥
केतकी पाटली तद्वद्दुशीरं चन्दनं तथा ।
नानासुगन्धिद्रव्याणि काश्मीरप्रभृतीनि च ॥ १३ ॥

निक्षिपेत्तत्र पात्रे तु सद्योमन्त्रेण शुद्धधीः ।
जलस्नानं पुरा कृत्वा भस्मस्नानमतः परम् ॥ १४ ॥

जलस्नाने त्वशक्तश्च भस्मस्नानं समाचरेत् ।
प्रक्षाल्य पादौ हस्तौ च शिरश्चेशानमन्त्रतः ॥ १५ ॥
समुद्धूल्य ततः पश्चादाननं तत्पुरुषेण तु ।
अघोरेण तु हृदयं नाभिं वामेन तत्परम् ॥ १६ ॥
सद्योमन्त्रेण सर्वाङ्गं समूद्धूल्य विचक्षणः ।
पूर्ववस्त्रं परित्यज्य शुद्धवस्त्रं परिग्रहेत् ॥ १७ ॥
प्रक्षाल्य पादौ हस्तौ च पश्चादाचमनं चरेत् ।
भस्मनोद्धूलनाभावे त्रिपुण्ड्रं तु विधीयते ॥ १८ ॥
मध्याह्नात्प्राग्जलैर्युक्तं परतो जलवर्जितम् ।
तर्जन्यनामिकामध्यैस्त्रिपुण्ड्रं च समाचरेत् ॥ १९ ॥
मूर्ध्नि चैव ललाटे च कर्णे कण्ठे तथैव च ।
हृदये चैव बाह्वोश्च न्यासस्थानं हि चोच्यते ॥ २० ॥

पञ्चाङ्गुलैर्न्यसेन्मूर्ध्नि प्रासादेन तु मन्त्रतः ।
त्र्यङ्गुलैर्विन्यसेद्भाले शिरोमन्त्रेण देशिकः ॥ २१ ॥
सद्येन दक्षिणे कर्णे वामदेवेन वामतः ।
अघोरेण तु कण्ठे च मध्याङ्गुल्या स्पृशेद्बुधः ॥ २२ ॥
हृदयं हृदयेनैव त्रिभिरङ्गुलिभिः स्पृशेत् ।
विन्यसेद्दक्षिणे बाहौ शिखामन्त्रेण देशिकः ॥ २३ ॥
वामबाहौ न्यसेद्धीमान्कवचेन त्रियङ्गुलैः ।
मध्येन संस्पृशेन्नाभ्यामीशान इति मन्त्रतः ॥ २४ ॥
ब्रह्मविष्णुमहेशानास्तिस्रो रेखा इति स्मृताः ।
आद्यो ब्रह्मा ततो विष्णुस्तदूर्ध्वं तु महेश्वरः ॥ २५ ॥
एकाङ्गुलेन न्यस्तं यदीश्वरस्तत्र देवता ।
शिरोमध्ये त्वयं ब्रह्मा ईश्वरस्तु ललाटके ॥ २६ ॥
कर्णयोरश्विनौ देवौ गणेशस्तु गले तथा ।
क्षत्रियश्च तथा वैश्यः शूद्रश्चोद्धूलनं त्यजेत् ॥ २७ ॥

सर्वेषामन्त्यजातीनां मन्त्रेण रहितं भवेत् ।
(अदीक्षितं मनुष्याणामपि मन्त्रं विना भवेत्) ॥ २८ ॥

Roman transliteration

nārada uvāca
trividhatvaṃ kathaṃ cāsya bhasmanaḥ parikīrtitam |
etatkathaya me deva mahatkautūhalaṃ mama || 1 ||
śrīnārāyaṇa uvāca
trividhatvaṃ pravakṣyāmi devarṣe bhasmanaḥ śṛṇu |
mahāpāpakṣayakaraṃ mahākīrtikaraṃ param || 2 ||
gomayaṃ yonisambaddhaṃ taddhastenaiva gṛhyate |
brāhmairmantraistu sandagdhaṃ tacchāntikṛdihocyate || 3 ||
sāvadhānastu gṛhṇīyānnaro vai gomayaṃ tu yat |

antarikṣe gṛhītvā tatṣaḍaṅ□gena dahedataḥ || 4 ||
pauṣṭikaṃ tatsamākhyātaṃ kāmadaṃ ca tataḥ śṛṇu |
prāsādena dahedetatkāmadaṃ bhasma kīrtitam || 5 ||
prātarutthāya devarṣe bhasmavrataparaḥ śuciḥ |
gavāṃ goṣṭheṣu gatvā tu namaskṛtya tu gokulam || 6 ||

gavāṃ varṇānurūpāṇāṃ gṛhṇīyād□gomayaṃ śubham |
brāhmaṇasya ca gauḥ śvetā raktā gauḥ kṣatriyasya ca || 7 ||
pītavarṇā tu vaiśyasya kṛṣṇā śūdrasya kathyate |
paurṇamāsyāmamāvāsyāmaṣṭamyāṃ vā viśuddhadhīḥ || 8 ||
prāsādena tu mantreṇa gṛhītvā gomayaṃ śubham |
hṛdayena tu mantreṇa piṇḍīkṛtya tu gomayam || 9 ||
raviraśmisusantaptaṃ śucau deśe manohare |
tuṣeṇa vā busairvāpi prāsādena tu nikṣipet || 10 ||
araṇyud□bhavamagniṃ vā śrotriyāgārajaṃ tu vā |
tadagnau vinyasettaṃ ca śivabījena mantrataḥ || 11 ||
gṛhṇīyādatha tatrāgnikuṇḍād□bhasma vicakṣaṇaḥ |
navapātraṃ samādāya prāsādena tu nikṣipet || 12 ||
ketakī pāṭalī tadvaduśīraṃ candanaṃ tathā |
nānāsugandhidravyāṇi kāśmīraprabhṛtīni ca || 13 ||

nikṣipettatra pātre tu sadyomantreṇa śuddhadhīḥ |
jalasnānaṃ purā kṛtvā bhasmasnānamataḥ param || 14 ||
jalasnāne tvaśaktaśca bhasmasnānaṃ samācaret |
prakṣālya pādau hastau ca śiraśceśānamantrataḥ || 15 ||
samuddhūlya tataḥ paścādānanaṃ tatpuruṣeṇa tu |
aghoreṇa tu hṛdayaṃ nābhiṃ vāmena tatparam || 16 ||
sadyomantreṇa sarvāṅ□gaṃ samūddhūlya vicakṣaṇaḥ |
pūrvavastraṃ parityajya śuddhavastraṃ parigrahet || 17 ||
prakṣālya pādau hastau ca paścādācamanaṃ caret |
bhasmanoddhūlanābhāve tripuṇḍraṃ tu vidhīyate || 18 ||
madhyāhnātprāgjalairyuktaṃ parato jalavarjitam |
tarjanyanāmikāmadhyaistripuṇḍraṃ ca samācaret || 19 ||
mūrdhni caiva lalāṭe ca karṇe kaṇṭhe tathaiva ca |
hṛdaye caiva bāhvośca nyāsasthānaṃ hi cocyate || 20 ||

pañcāṅ□gulairnyasenmūrdhni prāsādena tu mantrataḥ |
tryaṅ□gulairvinyased□bhāle śiromantreṇa deśikaḥ || 21 ||
sadyena dakṣiṇe karṇe vāmadevena vāmataḥ |
aghoreṇa tu kaṇṭhe ca madhyāṅgulyā spṛśed□budhaḥ || 22 ||
hṛdayaṃ hṛdayenaiva tribhiraṅ□gulibhiḥ spṛśet |
vinyaseddakṣiṇe bāhau śikhāmantreṇa deśikaḥ || 23 ||
vāmabāhau nyaseddhīmānkavacena triyaṅ□gulaiḥ |
madhyena saṃspṛśennābhyāmīśāna iti mantrataḥ || 24 ||
brahmaviṣṇumaheśānāstisro rekhā iti smṛtāḥ |
ādyo brahmā tato viṣṇustadūrdhvaṃ tu maheśvaraḥ || 25 ||
ekāṅ□gulena nyastaṃ yadīśvarastatra devatā |
śiromadhye tvayaṃ brahmā īśvarastu lalāṭake || 26 ||
karṇayoraśvinau devau gaṇeśastu gale tathā |
kṣatriyaśca tathā vaiśyaḥ śūdraścoddhūlanaṃ tyajet || 27 ||

sarveṣāmantyajātīnāṃ mantreṇa rahitaṃ bhavet |
(adīkṣitaṃ manuṣyāṇāmapi mantraṃ vinā bhavet) || 28 ||

English translation

Greatness Of The Three Kinds Of Bhasmas

Narada asked O Bhagavan! How is the above Bhasma of three kinds? I am eager to hear this. Kindly describe this to me. Narayana said O Narada! I am now talking of the three kinds of ashes; hearing this even destroys one's sins and brings in good fame. When a cow evacuates her dung, just as the cow dung leaves her and is far from reaching the ground, one should catch it with one's hand and this cow-dung burnt with “Sadyojatadi,” i.e., Brahma Mantra, becomes ashes which are called “S’antika Bhasma,” i.e., ashes producing peace. Before the cowdung is about to reach the ground, the devotee should take it with his hand and uttering the six lettered Mantra, he is to burn the cowdung. The ashes from this are called Paustik Bhasma, i.e., ashes leading to nourishment.

If the cowdung be burned with the Mantra “Haum,” the ashes of this are called “Kamada Bhasma,” i.e., ashes leading to the granting of desires. O Narada! On the full moon day, new moon day or on the eighth lunar day, a man is to get up from his bed early in the morning and be pure and go the cow enclosure. He is to salute the cows and take the cowdung, uttering the Mantra Haum. If he be a Brahmin, he is to collect the white cow dung; if he be a Ksattriya, he would take the red cow dung; a Vais'ya, yellow cow dung and if he be a S’udra, he would take the black cow dung. Then by the mantra “Namah” he is to form that into a ball and cover it with the husk of rice or some other grain and dry it in a sacred place, repeating the mantra “Haum.” Bring fire from a forest or from the house of a Veda-knowing Brahmin and reduce the cowdung to ashes by this mantra, uttering the mantra Haum. Next take out the ashes carefully from the fire place (Agni Kunda) and place it in a new jar or pot, again remembering the mantra “Haum”. Mix with the ashes the Ketaki dust, the Patala flower dust, the root of the fragrant grass called khas

khas, saffron and other sweet scented things with the mantra “Satyojatam prapadyami,” etc. First perform the water bath, then the bath of the ashes. In case one cannot have the water bath, one is to have the ash bath. Washing the hands, feet and head with the mantra “Is'anah Sarvavidyanam,” etc., and uttering “Tatpurusa” one is to besmear one's face with ashes and by the mantra “Aghora” apply ashes on one's chest; with the mantra Vamadeva. He is to use ashes on his navel; and with the mantra “Sadyo data,” etc., all over his body; he is to quit his former cloth and put on another fresh cloth. Wash your hands and feet and sip (do Achaman). It will serve the purpose if one simply uses Tripundrak and if one does not besmear the whole body with ashes. Before the midday one is to use Bhasma with water; but after the midday with dry ashes one is to draw the Tripundra lines of ashes with the forefinger, middlefinger and ringfinger. The head, forehead, ears, neck, heart, and the arms are the places whereon the Tripundras are used. On the head the ashes are applied with five fingers and with the mantra “Haum”; on the forehead, the Tripundra is applied with mantra Svaha by the forefinger, mindlefinger and ringfinger; on the right ear, it is applied with “Sadyojata” mantra; on the left ear, with “Vamadeva” Mantra; on the neck with Aghora mantra by the middlefinger; on the chest with “Namah” mantra by the forefing middlefinger and ringfinger; on the right arm with vasat mantra by the three fingers; on the left arm with “Ham” mantra by the three fingers; and on the navel, the ashes are to be applied with the mantra Is'anah sarva devanam by the middlefinger. The first line in every Tripundra is Brahma; the second line is Visnu; and the third, the topmost line is Maha Deva. The line of ashes that is marked by one finger is Is'vara. The head is the place of Brahma; the forehead is the site of Is'vara; the two ears are the seats of the two As'vins and the neck is where

Ganes'a resides. The Ksattriyas, Vais'yas, and S'udras are to use Tripundras without any mantra; they are also not to use the ashes on the whole of the body. The lowest classes (e.g. the chandalas, etc.,) and the uninitiated persons are to use the Tripundraks without any mantra.

Here ends the Eleventh Chapter of the Eleventh Book on the description of the greatness of the three kinds of Bhasmas in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 12

On The Greatness In Holding The

Chapter 292 of 318 · 41 detected Sanskrit verse markers

Sanskrit

भस्मधारणमाहाम्यवर्णनम्
श्रीनारायण उवाच
देवर्षे शृणु तत्सर्वं भस्मोद्धूलनजं फलम् ।
सरहस्यविधानं च सर्वकामफलप्रदम् ॥ १ ॥
कपिलायाः शकृत्स्वच्छं गृहीत्वा गगनेऽपतत् ।
न क्लिन्नं नापि कठिनं न दुर्गन्धं न चोषितम् ॥ २ ॥
उपर्यधः परित्यज्य गह्णीयात्पतितं यदि ।
पिण्डीकृत्य शिवाग्न्यादौ तत्क्षिपेन्मूलमन्त्रितम् ॥ ३ ॥
आदाय वाससाऽऽच्छाद्य भस्माधाने विनिक्षिपेत् ।
सुकृते सुदृढे शुद्धे क्षालिते प्रोक्षिते शुभे ॥ ४ ॥
विन्यस्य मन्त्री मन्त्रेण पात्रे भस्म विनिक्षिपेत् ।
तैजसं दारवं चाथ मृण्मयं चैलमेव च ॥ ५ ॥
अन्यद्वा शोभनं शुद्धं भस्माधारं प्रकल्पयेत् ।
क्षौमे चैवातिशुद्धे वा धनवद्भस्म निक्षिपेत् ॥ ६ ॥

प्रस्थितो भस्म गृह्णीयात्स्वयं चानुचरोऽपि वा ।
न चायुक्तकरे दद्यान्न चाशुचितले क्षिपेत् ॥ ७ ॥
न संस्पृशेत्तु नीचाङ्गैर्न क्षिपेन्न च लङ्घयेत् ।
तस्माद्भसितमादाय विनियुञ्जीत मन्त्रितम् ॥ ८ ॥
विभूतिधारणविधिः स्मृतिप्रोक्तो मयेरितः ।
यदीयाचरणेनैव शिवतुल्यो न संशयः ॥ ९ ॥
शैवैः सम्पादितं भस्म वैदिकैः शिवसन्निधौ ।
भक्त्या परमया ग्राह्यं प्रार्थयित्वा तु पूजयेत् ॥ १० ॥
तन्त्रोक्तवर्त्मना सिद्धं भस्म तान्त्रिकपूजकैः ।
यत्रकुत्रापि दत्तं चेत्तद्ग्राह्यं नैव वैदिकैः ॥ ११ ॥
शूद्रैः कापालिकैर्वाथ पाखण्डैरपरैस्तु तत् ।
त्रिपुण्ड्रं धारयेद्भक्त्या मनसापि न लङ्घयेत् ॥ १२ ॥
श्रुत्या विधीयते यस्मात्तत्यागी पतितो भवेत् ।
त्रिपुण्ड्रधारणं भक्त्या तथा देहावगुण्ठनम् ॥ १३ ॥

द्विजः कुर्याद्धि मन्त्रेण तत्त्यागी पतितो भवेत् ।
उद्धूलनं त्रिपुण्ड्रं च भक्त्या नैवाचरन्ति ये ॥ १४ ॥

तेषां नास्ति विनिर्मोक्षः संसाराज्जन्मकोटिभिः ।
येन भस्मोक्तमार्गेण धृतं न मुनिपुङ्गव ॥ १५ ॥
तस्य विद्धि मुने जन्म निष्कलं सौकरं यथा ।
येषां वपुर्मनुष्याणां त्रिपुण्ड्रेण विना स्थितम् ॥ १६ ॥
श्मशानसदृशं तत्स्यान्न प्रेक्ष्यं पुण्यकृज्जनैः ।
धिग्भस्मरहितं भालं धिग्ग्राममशिवालयम् ॥ १७ ॥
धिगनीशार्चनं जन्म धिग्विद्यामशिवाश्रयाम् ।
त्रिपुण्ड्रं ये विनिन्दन्ति निन्दन्ति शिवमेव ते ॥ १८ ॥
धारयन्ति च ये भक्त्या धारयन्ति तमेव ते ।
यथा कृशानुरहितो भूधरो न विराजते ॥ १९ ॥
अशेषसाधनेऽप्येवं भस्महीनं शिवार्चनम् ।
उद्धूलनं त्रिपुण्ड्रं च श्रद्धया नाचरन्ति ये ॥ २० ॥

तैः पूर्वाचरितं सर्वं विपरीतं भवेदपि ।
भस्मना वेदमन्त्रेण त्रिपुण्ड्रस्य च धारणम् ॥ २१ ॥
विना वेदोचिताचारं स्मार्तस्यानर्थकारणम् ।
कृतं स्यादकृतं तेन श्रुतमप्यश्रुतं भवेत् ॥ २२ ॥
अधीतमनधीतं च त्रिपुण्ड्रं यो न धारयेत् ।
वृथा वेदा वृथा यज्ञा वृथा दानं वृथा तपः ॥ २३ ॥
वृथा व्रतोपवासेन त्रिपुण्ड्रं यो न धारयेत् ।
भस्मधारणकं त्यक्त्वा मुक्तिमिच्छति यः पुमान् ॥ २४ ॥
विषपानेन नित्यत्वं कुरुते ह्यात्मनो हि सः ।
स्रष्टा सृष्टिच्छलेनाह त्रिपुण्ड्रस्य च धारणम् ॥ २५ ॥
ससर्ज स ललाटं हि तिर्यगूर्ध्वं न वर्तुलम् ।
तिर्यग्रेखाः प्रदृश्यन्ते ललाटे सर्वदेहिनाम् ॥ २६ ॥
तथापि मानवा मूर्खा न कुर्वन्ति त्रिपुण्ड्रकम् ।
न तद्ध्यानं न तन्मोक्षं न तज्ज्ञानं न तत्तपः ॥ २७ ॥

विना तिर्यक्त्रिपुण्ड्रं च विप्रेण यदनुष्ठितम् ।
वेदस्याध्ययने शूद्रो नाधिकारी यथा भवेत् ॥ २८ ॥
त्रिपुण्ड्रेण विना विप्रो नाधिकारी शिवार्चने ।
प्राङ्मुखश्चरणौ हस्तौ प्रक्षाल्याचम्य पूर्ववत् ॥ २९ ॥
प्राणानायम्य सङ्कल्प्य भस्मस्नानं समाचरेत् ।
आदाय भसितं शुद्धमग्निहोत्रसमुद्भवम् ॥ ३० ॥
ईशानेन तु मन्त्रेण स्वमूर्धनि विनिक्षिपेत् ।
तत आदाय तद्भस्म मुखे च पुरुषेण तु ॥ ३१ ॥
अघोराख्येण हृदये गुह्ये वामाह्वयेन च ।
सद्योजाताभिधानेन भस्म पादद्वये क्षिपेत् ॥ ३२ ॥
सर्वाङ्गं प्रणवेनैव मन्त्रेणोद्धूलनं ततः ।

एतदाग्नेयकं स्नानमुदितं परमर्षिभिः ॥ ३३ ॥
सर्वकर्मसमृद्ध्यर्थं कुर्यादादाविदं बुधः ।
ततः प्रक्षाल्य हस्तादीनुपस्पृश्य यथाविधि ॥ ३४ ॥

तिर्यक्त्रिपुण्ड्रं विधिना ललाटे हृदये गले ।
पञ्चभिर्ब्रह्मभिर्वापि कृतेन भसितेन च ॥ ३५ ॥
घृतमेतत्त्रिपुण्ड्रं स्यात्सर्वकर्मसु पावनम् ।
शूद्रैरन्त्यजहस्तस्थं न धार्यं भस्म च क्वचित् ॥ ३६ ॥
भस्मना साग्निहोत्रेण लिप्तः कर्म समाचरेत् ।
अन्यथा सर्वकर्माणि न फलन्ति कदाचन ॥ ३७ ॥
सत्यं शौचं जपो होमस्तीर्थं देवादिपूजनम् ।
तस्य व्यर्थमिदं सर्वं यस्त्रिपुण्ड्रं न धारयेत् ॥ ३८ ॥
त्रिपुण्ड्रधृग्विप्रवरो यो रुद्राक्षधरः शुचिः ।
स हन्ति रोगदुरितव्याधिदुर्भिक्षतस्करान् ॥ ३९ ॥
समाप्नोति परं ब्रह्म यतो नावर्तते पुनः ।
स पङ्क्तिपावनः श्राद्धे पूज्यो विप्रैः सुरैरपि ॥ ४० ॥
श्राद्धे यज्ञे जपे होमे वैश्वदेवे सुरार्चने ।
धृतत्रिपुण्ड्रः पूतात्मा मृत्युं जयति मानवः ।

भस्मधारणमाहात्म्यं भूयोऽपि कथयामि ते ॥ ४१ ॥

Roman transliteration

bhasmadhāraṇamāhāmyavarṇanam
śrīnārāyaṇa uvāca
devarṣe śṛṇu tatsarvaṃ bhasmoddhūlanajaṃ phalam |
sarahasyavidhānaṃ ca sarvakāmaphalapradam || 1 ||
kapilāyāḥ śakṛtsvacchaṃ gṛhītvā gagane'patat |
na klinnaṃ nāpi kaṭhinaṃ na durgandhaṃ na coṣitam || 2 ||
uparyadhaḥ parityajya gahṇīyātpatitaṃ yadi |
piṇḍīkṛtya śivāgnyādau tatkṣipenmūlamantritam || 3 ||
ādāya vāsasā''cchādya bhasmādhāne vinikṣipet |
sukṛte sudṛḍhe śuddhe kṣālite prokṣite śubhe || 4 ||
vinyasya mantrī mantreṇa pātre bhasma vinikṣipet |
taijasaṃ dāravaṃ cātha mṛṇmayaṃ cailameva ca || 5 ||
anyadvā śobhanaṃ śuddhaṃ bhasmādhāraṃ prakalpayet |
kṣaume caivātiśuddhe vā dhanavad□bhasma nikṣipet || 6 ||

prasthito bhasma gṛhṇīyātsvayaṃ cānucaro'pi vā |
na cāyuktakare dadyānna cāśucitale kṣipet || 7 ||
na saṃspṛśettu nīcāṅ□gairna kṣipenna ca laṅ□ghayet |
tasmād□bhasitamādāya viniyuñjīta mantritam || 8 ||
vibhūtidhāraṇavidhiḥ smṛtiprokto mayeritaḥ |
yadīyācaraṇenaiva śivatulyo na saṃśayaḥ || 9 ||
śaivaiḥ sampāditaṃ bhasma vaidikaiḥ śivasannidhau |
bhaktyā paramayā grāhyaṃ prārthayitvā tu pūjayet || 10 ||

tantroktavartmanā siddhaṃ bhasma tāntrikapūjakaiḥ |
yatrakutrāpi dattaṃ cettad□grāhyaṃ naiva vaidikaiḥ || 11 ||
śūdraiḥ kāpālikairvātha pākhaṇḍairaparaistu tat |
tripuṇḍraṃ dhārayed□bhaktyā manasāpi na laṅ□ghayet || 12 ||
śrutyā vidhīyate yasmāttattyāgī patito bhavet |
tripuṇḍradhāraṇaṃ bhaktyā tathā dehāvaguṇṭhanam || 13 ||

dvijaḥ kuryāddhi mantreṇa tattyāgī patito bhavet |
uddhūlanaṃ tripuṇḍraṃ ca bhaktyā naivācaranti ye || 14 ||
teṣāṃ nāsti vinirmokṣaḥ saṃsārājjanmakoṭibhiḥ |
yena bhasmoktamārgeṇa dhṛtaṃ na munipuṅ□gava || 15 ||
tasya viddhi mune janma niṣkalaṃ saukaraṃ yathā |
yeṣāṃ vapurmanuṣyāṇāṃ tripuṇḍreṇa vinā sthitam || 16 ||
śmaśānasadṛśaṃ tatsyānna prekṣyaṃ puṇyakṛjjanaiḥ |
dhigbhasmarahitaṃ bhālaṃ dhiggrāmamaśivālayam || 17 ||
dhiganīśārcanaṃ janma dhigvidyāmaśivāśrayām |
tripuṇḍraṃ ye vinindanti nindanti śivameva te || 18 ||
dhārayanti ca ye bhaktyā dhārayanti tameva te |
yathā kṛśānurahito bhūdharo na virājate || 19 ||
aśeṣasādhane'pyevaṃ bhasmahīnaṃ śivārcanam |
uddhūlanaṃ tripuṇḍraṃ ca śraddhayā nācaranti ye || 20 ||

taiḥ pūrvācaritaṃ sarvaṃ viparītaṃ bhavedapi |
bhasmanā vedamantreṇa tripuṇḍrasya ca dhāraṇam || 21 ||
vinā vedocitācāraṃ smārtasyānarthakāraṇam |
kṛtaṃ syādakṛtaṃ tena śrutamapyaśrutaṃ bhavet || 22 ||
adhītamanadhītaṃ ca tripuṇḍraṃ yo na dhārayet |
vṛthā vedā vṛthā yajñā vṛthā dānaṃ vṛthā tapaḥ || 23 ||
vṛthā vratopavāsena tripuṇḍraṃ yo na dhārayet |
bhasmadhāraṇakaṃ tyaktvā muktimicchati yaḥ pumān || 24 ||
viṣapānena nityatvaṃ kurute hyātmano hi saḥ |
sraṣṭā sṛṣṭicchalenāha tripuṇḍrasya ca dhāraṇam || 25 ||
sasarja sa lalāṭaṃ hi tiryagūrdhvaṃ na vartulam |
tiryagrekhāḥ pradṛśyante lalāṭe sarvadehinām || 26 ||
tathāpi mānavā mūrkhā na kurvanti tripuṇḍrakam |
na taddhyānaṃ na tanmokṣaṃ na tajjñānaṃ na tattapaḥ || 27 ||

vinā tiryaktripuṇḍraṃ ca vipreṇa yadanuṣṭhitam |
vedasyādhyayane śūdro nādhikārī yathā bhavet || 28 ||
tripuṇḍreṇa vinā vipro nādhikārī śivārcane |
prāṅ□mukhaścaraṇau hastau prakṣālyācamya pūrvavat || 29 ||
prāṇānāyamya saṅ□kalpya bhasmasnānaṃ samācaret |
ādāya bhasitaṃ śuddhamagnihotrasamud□bhavam || 30 ||
īśānena tu mantreṇa svamūrdhani vinikṣipet |
tata ādāya tad□bhasma mukhe ca puruṣeṇa tu || 31 ||
aghorākhyeṇa hṛdaye guhye vāmāhvayena ca |
sadyojātābhidhānena bhasma pādadvaye kṣipet || 32 ||
sarvāṅ□gaṃ praṇavenaiva mantreṇoddhūlanaṃ tataḥ |
etadāgneyakaṃ snānamuditaṃ paramarṣibhiḥ || 33 ||
sarvakarmasamṛddhyarthaṃ kuryādādāvidaṃ budhaḥ |
tataḥ prakṣālya hastādīnupaspṛśya yathāvidhi || 34 ||

tiryaktripuṇḍraṃ vidhinā lalāṭe hṛdaye gale |
pañcabhirbrahmabhirvāpi kṛtena bhasitena ca || 35 ||
ghṛtametattripuṇḍraṃ syātsarvakarmasu pāvanam |
śūdrairantyajahastasthaṃ na dhāryaṃ bhasma ca kvacit || 36 ||
bhasmanā sāgnihotreṇa liptaḥ karma samācaret |
anyathā sarvakarmāṇi na phalanti kadācana || 37 ||
satyaṃ śaucaṃ japo homastīrthaṃ devādipūjanam |
tasya vyarthamidaṃ sarvaṃ yastripuṇḍraṃ na dhārayet || 38 ||
tripuṇḍradhṛgvipravaro yo rudrākṣadharaḥ śuciḥ |
sa hanti rogaduritavyādhidurbhikṣataskarān || 39 ||
samāpnoti paraṃ brahma yato nāvartate punaḥ |
sa paṅ□ktipāvanaḥ śrāddhe pūjyo vipraiḥ surairapi || 40 ||
śrāddhe yajñe jape home vaiśvadeve surārcane |
dhṛtatripuṇḍraḥ pūtātmā mṛtyuṃ jayati mānavaḥ |

bhasmadhāraṇamāhātmyaṃ bhūyo'pi kathayāmi te || 41 ||

English translation

1-20. S’n Narayana said O Devarsi Narada! Hear now the great secret and the fruits of besmearing one's body with ashes, yieding all desires. The pure cowdung of the Kapila (brown) cow is to be taken up by the hand before it reaches the ground. It should not be like mire, i.e., not like a liquid; it should not be also very hard nor should it emit a bad stench. And in case if the cowdung that has already fallen on the earth, has to be taken, it should be scraped off from the top and bottom; make it into a ball and then burn it in a pure fire, repeating the principal mantra. Take the ash and tie it in a piece of cloth and keep it in a pot. The pot in which the ashes are to be kept should be nice and good, hard, clean and sprinkled over for purification. Uttering the principal mantra, one is to keep the ashes in the pot. The pot may be of metal, wood, earth, or cloth; or it can be kept in any other nice pot. The ashes can be kept in a silken bag where the mohurs are kept. In going to a distant land, the devotee can take the ashes himself or kept with his accompanying servant. When it is to be given to somebody, it is to be given with both the hands; never with one hand. Never keep it in an unholy place. Never apply feet to the ashes, nor throw it in an ordinary place nor ever cross it by your legs. Use always the ashes after purifying it with mantra. These rules of holding the Bhasma are according to the Smritis. By holding Bhasma in this way, the devotee becomes, no doubt, like S’iva. The ashes, that the Vaidik devotees of S'iva prepare are to be taken with devotion. All can ask for that. But the ashes that the followers of the Tantra cult prepare, are taken by the Tantriks only; it is prohibited to the Vaidiks. The S’udras, Kapalikas, and other heretics (e.g., Jains, Buddhists) can use the Tripundras. Never do they conceive in their minds that they would not take the Tripundra. The holding on of Bhasma (ashes) is according to the Vedas. Therefore one who does not apply it falls down. The Brahmanas must use the Tripundras, repeating the mantra; and they

are to besmear their whole body with ashes; if they don't do so, they are surely fallen. He can never expect to get liberation even after koti births who does not besmear his body with ashes devotedly and who does not hold the Tripundras. O Narada! The vile man who does not hold Bhasma duly, know the birth of that man as futile as is the birth of a hog. Consider that body as a burning ground which does not bear the Tripundra marks. The virtuous man should not cast a glance at him even. Fie on that forehead which does not carry the Tripundra! Fie on that village which has not a single temple of S’iva! Fie on that birth which is void of the worship of S’iva! Fie on that knowledge which is void of the knowledge of S’iva. Know them to be the slanderers of S’iva who mock at Tripundra. Those that put on the Tripundras, bear S’iva in their forehead. The Brahmin who is Niragnik (without

the holy fire) is not nice in every way. So if the worship of S’iva be not done with any Tripundra is not praiseworthy, even it be attended with abundance of other offerings. Those who do not besmear their bodies with ashes or who do not use the Tripundras, get their previous good deeds converted into bad ones.

21-42. Unless the Tripundra mark is taken up according to the S’astras, the Vaidik Karmas (works) or those performed according to the Smritis prove injurious; the good works whatsoever done by any man count for nothing; the holy words heard seem as if unheard and the study of the Vedas counted as if not studied.

The study of the Vedas, Sacrifices, Charities, asceticisms, vows and fastings of that man, who does not use the Tripundra, all become fruitless. Without using Bhasma (ashes) if one wants liberation, then that desire is equivalent to live after taking poison. There is no doubt in this. The Creator has not made the forehead vertically high nor round; but he has made it slightly slanting and curved fit to have the Tripundra. Making thus the forehead, the Creator wants, as it were, to inform everyone that every one ought to use Tripundra marks; the

curved lines also are made visible for this purpose. Still the igorant illiterate man does not put up the Tripundra. Unless the Brahmanas use the curved Tripundras, their meditation won't be successful; they will not have liberation, knowledge, nor their asceticism would bear any fruit. As the S’udras have no right in the study of the Vedas, so the Brahmans have not any right to perform the worship of S’iva, etc., unless they use the Tripundras. First of all, facing eastward, and washing hands and feet, he ought to make a resolve and then he takes a bath of the ashes mentally, controlling his breath. Then taking the ashes of the Agnihotra sacrifice he is to put some ashes on his own head, uttering “Is'ana” mantra. Then he is to recite the Purusa S’ukta Mantra and apply ashes on his face; with the Aghora mantra on his chest; with the Vamadeva mantra, on his anus; with Sadyojata mantra on his legs; and with the mantra Om, he is to besmear his whole body with ashes. This is called the bath of fire by the Munis. So bring all the actions to a successful issue one is to take first of all this bath of fire. Washing his hands, then, he is to make Achaman duly; and, according to the above-mentioned rules, he is to apply ashes on his forehead, heart, and all round the neck with the five mantras above-mentioned; or with each mantra he is to apply the Tripundras. Thus all works are fructified and he gets the right to do all the Vaidik actions. The S’udras, even, are not to use the ashes touched by the lowest classes. All the actions ordained by the S'astras are to be done after being besmeared with ashes of the Agnihotra sacrifice; otherwise no action will bear any fruit. All his truth, purity, Japam, offering, oblations to the sacrifice, bathing in the holy place of pilgrimage, and worshipping the gods become useless, who does not hold Tripundra. No fear of disease, sins, famine, or robbers comes to the Brahmins who use Tripundra and rosary of Rudraksa and thus remain always pure. In the end, they get the Nirvana liberation. During the time of Sraddhas (solemn obsequies performed in honour of the manes of deceased ancestors) the Brahmins purify the rows where persons are fed; so much so that the Devas glorify them. One must use the Tripundra marks before one performs any Sraddha, Japam sacrifice, offering oblations or worshipping the Visvedevas; then one gets deliverance from the

jaws of death. O Narada! I am now speaking further of the greatness in holding the Bhasma; listen.

Here ends the Twelfth Chapter of the Eleventh Book on the greatness in holding the Tripundra and Bhasma in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 13

On The Greatness Of Bhasma

Chapter 293 of 318 · 35 detected Sanskrit verse markers

Sanskrit

त्रिपुण्डधारणमाहात्म्यवर्णनम्
श्रीनारायण उवाच
महापातकसङ्घाश्च पातकान्यपराण्यपि ।
नश्यन्ति मुनिशार्दूल सत्यं सत्यं न चान्यथा ॥ १ ॥
एकं भस्म धृतं येन तस्य पुण्यफलं शृणु ।
यतीनां ज्ञानदं प्रोक्तं वानस्थानां विरक्तिदम् ॥ २ ॥
गृहस्थानां मुने तद्वद्धर्मवृद्धिकरं तथा ।
ब्रह्मचर्याश्रमस्थानां स्वाध्यायप्रदमेव च ॥ ३ ॥
शूद्राणां पुण्यदं नित्यमन्येषां पापनाशनम् ।
भस्मनोद्धूलनं चैव तथा तिर्यक् त्रिपुण्ड्रकम् ॥ ४ ॥
रक्षार्थं सर्वभूतानां विधत्ते वैदिकी श्रुतिः ।
भस्मनोद्धूलनं चैव तथा तिर्यक् त्रिपुण्ड्रकम् ॥ ५ ॥
यज्ञत्वेनैव सर्वेषां विधत्ते वैदिकी श्रुतिः ।
भस्मनोद्धूलनं चैव तथा तिर्यक् त्रिपुण्ड्रकम् ॥ ६ ॥

सर्वधर्मतया तेषां विधत्ते वैदिकी श्रुतिः ।
भस्मनोद्धूलनं चैव तथा तिर्यक् त्रिपुण्ड्रकम् ॥ ७ ॥
माहेश्वराणां लिङ्गार्थं विधत्ते वैदिकी श्रुतिः ।
भस्मनोद्धूलनं चैव तथा तिर्यक् त्रिपुण्ड्रकम् ॥ ८ ॥
विज्ञानार्थं च सर्वेषां विधत्ते वैदिकी श्रुतिः ।
शिवेन विष्णुना चैव ब्रह्मणा वज्रिणा तथा ॥ ९ ॥
हिरण्यगर्भेण तदवतारैर्वरुणादिभिः ।
देवताभिर्धृतं भस्म त्रिपुण्ड्रोद्धूलनात्मकम् ॥ १० ॥
उमादेव्या च लक्ष्या च वाचा चान्याभिरास्तिकैः ।
सर्वस्त्रीभिर्धृतं भस्म त्रिपुण्ड्रोद्धूलनात्मना ॥ ११ ॥
यक्षराक्षसगन्धर्वसिद्धविद्याधरादिभिः ।
मुनिभिश्च धृतं भस्म त्रिपुण्ड्रोद्धूलनात्मना ॥ १२ ॥
ब्राह्मणैः क्षत्रियैर्वैश्यैः शूद्रैरपि च सङ्करैः ।
अपभ्रंशैर्धृतं भस्म त्रिपुण्ड्रोद्धूलनात्मना ॥ १३ ॥

उद्धूलनं त्रिपुण्ड्रं च यैः समाचरितं मुदा ।
त एव शिष्टा विद्वांसो नेतरे मुनिपुङ्गव ॥ १४ ॥

शिवलिङ्गं मणिः सख्यं मन्त्रः पञ्चाक्षरस्तथा।
विभूतिरौषधं पुंसां मुक्तिस्त्रीवश्यकर्मणि ॥ १५ ॥
भुनक्ति यत्र भस्माङ्गो मूर्खो वा पण्डितोऽपि वा।
तत्र भुङ्क्ते महादेवः सपत्नीको वृषध्वजः ॥ १६ ॥
भस्मसञ्छन्नसर्वाङ्गमनुगच्छति यः पुमान्।
सर्वपातकयुक्तोऽपि पूजितो मानवोऽचिरात् ॥ १७ ॥
भस्मसञ्छन्नसर्वाङ्गं यः स्तौति श्रद्धया सह।
सर्वपातकयुक्तोऽपि पूज्यते मानवोऽचिरात् ॥ १८ ॥
त्रिपुण्ड्रधारिणे भिक्षाप्रदानेन हि केवलम्।
तेनाधीतं श्रुतं तेन तेन सर्वमनुष्ठितम् ॥ १९ ॥
येन विप्रेण शिरसि त्रिपुण्ड्रं भस्मना कृतम्।
कीकटेष्वपि देशेषु यत्र भूतिविभूषणः ॥ २० ॥

मानवस्तु वसेन्नित्यं काशीक्षेत्रसमं हि तत्।
दुःशीलः शीलयुक्तो वा योगयुक्तोऽप्यलक्षणः ॥ २१ ॥
भूतिशासनयुक्तो वा स पूज्यो मम पुत्रवत्।
छद्मनापि चरेद्यो हि भूतिशासनमैश्वरम् ॥ २२ ॥
सोऽपि यां गतिमाप्नोति न तां यज्ञशतैरपि।
सम्पर्काल्लीलया वापि भयाद्वा धारयेत्तु यः ॥ २३ ॥
विधियुक्तो विभूतिं तु स च पूज्यो यथा ह्यहम्।
शिवस्य विष्णोर्देवानां ब्रह्मणस्तृप्तिकारणम् ॥ २४ ॥
पार्वत्याश्च महालक्ष्या भारत्यास्तृप्तिकारणम्।
न दानेन न यज्ञेन न तपोभिः सुदुर्लभैः ॥ २५ ॥
न तीर्थयात्रया पुण्यं त्रिपुण्ड्रेण च लभ्यते।
दानं यज्ञाश्च धर्माश्च तीर्थयात्राश्च नारद ॥ २६ ॥
ध्यानं तपस्त्रिपुण्ड्रस्य कलां नार्हन्ति षोडशीम्।
यथा राजा स्वचिह्नाङ्कं स्वजनं मन्यते सदा ॥ २७ ॥

तथा शिवस्त्रिपुण्ड्राङ्कं स्वकीयमिव मन्यते।
द्विजातिर्वान्यजातिर्वा शुद्धचित्तेन भस्मना ॥ २८ ॥
धारयेद्यस्त्रिपुण्ड्राङ्कं रुद्रस्तेन वशीकृतः।
त्यक्तसर्वाश्रमाचारो लुप्तसर्वक्रियोऽपि सः ॥ २९ ॥
सकृत्तिर्यक्त्रिपुण्ड्राङ्कं धारयेत्सोऽपि मुच्यते।
नास्य ज्ञानं परीक्षेत न कुलं न व्रतं तथा ॥ ३० ॥
त्रिपुण्ड्राङ्कितभालेन पूज्य एव हि नारद।
शिवमन्त्रात्परो मन्त्रो नास्ति तुल्यं शिवात्परम् ॥ ३१ ॥
शिवार्चनात्परं पुण्यं न हि तीर्थं च भस्मना।
रुद्राग्नेर्यत्परं तीर्थं तद्भस्म परिकीर्तितम् ॥ ३२ ॥
ध्वंसनं सर्वदुःखानां सर्वपापविशोधनम्।

अन्त्यजो वाधमो वापि मूर्खो वा पण्डितोऽपि वा ॥ ३३ ॥
यस्मिन्देशे वसेन्नित्यं भूतिशासनसंयुतः ।
तस्मिन्सदाशिवः सोमः सर्वभूतगणैर्वृतः ।

सर्वतीर्थेश्च संयुक्तः सान्निध्यं कुरुते सदा ॥ ३४ ॥
एतानि पञ्चशिवमन्त्रपवित्रितानि
भस्मानि कामदहनाङ्गविभूषितानि ।
त्रैपुण्ड्रकाणि रचितानि ललाटपट्टे
लुम्पन्ति दैवलिखितानि दुरक्षराणि ॥ ३५ ॥

Roman transliteration

tripuṇḍa□dhāraṇamāhātmyavarṇanam
śrīnārāyaṇa uvāca
mahāpātakasaṅ□ghāśca pātakānyaparāṇyapi |
naśyanti muniśārdūla satyaṃ satyaṃ na cānyathā || 1 ||
ekaṃ bhasma dhṛtaṃ yena tasya puṇyaphalaṃ śṛṇu |
yatīnāṃ jñānadaṃ proktaṃ vānasthānāṃ viraktidam || 2 ||
gṛhasthānāṃ mune tadvaddharmavṛddhikaraṃ tathā |
brahmacaryāśramasthānāṃ svādhyāyapradameva ca || 3 ||
śūdrāṇāṃ puṇyadaṃ nityamanyeṣāṃ pāpanāśanam |
bhasmanoddhūlanaṃ caiva tathā tiryak tripuṇḍrakam || 4 ||
rakṣārthaṃ sarvabhūtānāṃ vidhatte vaidikī śrutiḥ |
bhasmanoddhūlanaṃ caiva tathā tiryak tripuṇḍrakam || 5 ||
yajñatvenaiva sarveṣāṃ vidhatte vaidikī śrutiḥ |
bhasmanoddhūlanaṃ caiva tathā tiryak tripuṇḍrakam || 6 ||

sarvadharmatayā teṣāṃ vidhatte vaidikī śrutiḥ |
bhasmanoddhūlanaṃ caiva tathā tiryak tripuṇḍrakam || 7 ||
māheśvarāṇāṃ liṅ□gārthaṃ vidhatte vaidikī śrutiḥ |
bhasmanoddhūlanaṃ caiva tathā tiryak tripuṇḍrakam || 8 ||
vijñānārthaṃ ca sarveṣāṃ vidhatte vaidikī śrutiḥ |
śivena viṣṇunā caiva brahmaṇā vajriṇā tathā || 9 ||
hiraṇyagarbheṇa tadavatārairvaruṇādibhiḥ |
devatābhirdhṛtaṃ bhasma tripuṇḍroddhūlanātmakam || 10 ||
umādevyā ca lakṣyā ca vācā cānyābhirāstikaiḥ |
sarvastrībhirdhṛtaṃ bhasma tripuṇḍroddhūlanātmanā || 11 ||
yakṣarākṣasagandharvasiddhavidyādharādibhiḥ |
munibhiśca dhṛtaṃ bhasma tripuṇḍroddhūlanātmanā || 12 ||
brāhmaṇaiḥ kṣatriyairvaiśyaiḥ śūdrerapi ca saṅ□karaiḥ |
apabhraṃśairdhṛtaṃ bhasma tripuṇḍroddhūlanātmanā || 13 ||

uddhūlanaṃ tripuṇḍraṃ ca yaiḥ samācaritaṃ mudā |
ta eva śiṣṭā vidvāṃso netare munipuṅ□gava || 14 ||
śivaliṅ□gaṃ maṇiḥ sakhyaṃ mantraḥ pañcākṣarastathā |
vibhūtirauṣadhaṃ puṃsāṃ muktistrīvaśyakarmaṇi || 15 ||
bhunakti yatra bhasmāṅ□go mūrkho vā paṇḍito'pi vā |
tatra bhuṅ□kte mahādevaḥ sapat□nīko vṛṣadhvajaḥ || 16 ||
bhasmasañchannasarvāṅ□gamanugacchati yaḥ pumān |

sarvapātakayukto'pi pūjito mānavo'cirāt || 17 ||
bhasmasañchannasarvāṅ□gaṃ yaḥ stauti śraddhayā saha |
sarvapātakayukto'pi pūjyate mānavo'cirāt || 18 ||
tripuṇḍradhāriṇe bhikṣāpradānena hi kevalam |
tenādhītaṃ śrutaṃ tena tena sarvamanuṣṭhitam || 19 ||
yena vipreṇa śirasi tripuṇḍraṃ bhasmanā kṛtam |
kīkaṭeṣvapi deśeṣu yatra bhūtivibhūṣaṇaḥ || 20 ||

mānavastu vasennityaṃ kāśīkṣetrasamaṃ hi tat |
duḥśīlaḥ śīlayukto vā yogayukto'pyalakṣaṇaḥ || 21 ||
bhūtiśāsanayukto vā sa pūjyo mama putravat |
chadmanāpi caredyo hi bhūtiśāsanamaiśvaram || 22 ||
so'pi yāṃ gatimāpnoti na tāṃ yajñaśatairapi |
samparkāllīlayā vāpi bhayādvā dhārayettu yaḥ || 23 ||
vidhiyukto vibhūtiṃ tu sa ca pūjyo yathā hyaham |
śivasya viṣṇordevānāṃ brahmaṇastṛptikāraṇam || 24 ||
pārvatyāśca mahālakṣyā bhāratyāstṛptikāraṇam |
na dānena na yajñena na tapobhiḥ sudurlabhaiḥ || 25 ||
na tīrthayātrayā puṇyaṃ tripuṇḍreṇa ca labhyate |
dānaṃ yajñāśca dharmāśca tīrthayātrāśca nārada || 26 ||
dhyānaṃ tapastripuṇḍrasya kalāṃ nārhanti ṣoḍaśīm |
yathā rājā svacihnāṅ□kaṃ svajanaṃ manyate sadā || 27 ||

tathā śivastripuṇḍrāṅ□kaṃ svakīyamiva manyate |
dvijātirvānyajātirvā śuddhacittena bhasmanā || 28 ||
dhārayedyastripuṇḍrāṅ□kaṃ rudrastena vaśīkṛtaḥ |
tyaktasarvāśramācāro luptasarvakriyo'pi saḥ || 29 ||
sakṛttiryaktripuṇḍrāṅ□kaṃ dhārayetso'pi mucyate |
nāsya jñānaṃ parīkṣeta na kulaṃ na vrataṃ tathā || 30 ||
tripuṇḍrāṅ□kitabhālena pūjya eva hi nārada |
śivamantrātparo mantro nāsti tulyaṃ śivātparam || 31 ||
śivārcanātparaṃ puṇyaṃ na hi tīrthaṃ ca bhasmanā |
rudrāgneryatparaṃ tīrthaṃ tad□bhasma parikīrtitam || 32 ||
dhvaṃsanaṃ sarvaduḥkhānāṃ sarvapāpaviśodhanam |
antyajo vādhamo vāpi mūrkho vā paṇḍito'pi vā || 33 ||
yasmindeśe vasennityaṃ bhūtiśāsanasaṃyutaḥ |
tasminsadāśivaḥ somaḥ sarvabhūtagaṇairvṛtaḥ |

sarvatīrtheśca saṃyuktaḥ sānnidhyaṃ kurute sadā || 34 ||
etāni pañcaśivamantrapavitritāni
bhasmāni kāmadahanāṅ□gavibhūṣitāni |
traipuṇḍrakāṇi racitāni lalāṭapaṭṭe
lumpanti daivalikhitāni durakṣarāṇi || 35 ||

English translation

1-20. Narayana said O Best of Munis! What shall I describe to you the effects of using the Bhasma! Only applying the ashes takes away the Mahapatakas (great sins) as well as other minor sins of the devotee. I speak this truly, very truly unto you. Now hear the fruits of using simply the ashes. By using Bhasma, the knowledge of Brahma comes to the Yatis; the desires of enjoyments are eradicated; the improvement is felt in all the virtuous actions of the householders and the studies of

the Vedas and other S'astras of the Brahmacharis get their increase. The S'udras get merits in using Bhasmas and the sins of others are destroyed. To besmear the body with ashes and to apply the curved Tripundras is the source of good to all beings. The S'ruti says so. That this implies the performance of sacrifices by all, is also asserted in the S'rutis. To apply ashes to the whole of the body and to use Tripundra is common to all the religions; it has nothing, in principle, contradictory to others. So the S'ruti says. This Tripundra and the besmearing with ashes is the special mark of the devotees of S'iva; this again is asserted in the S'ruti. This Bhasma and the Tripundra are the special marks by which one is characterised; it is said so in the Vaidik S'ruti. S'iva, Visnu, Brahma, Indra, Hiranyagarbha, and their Avataras, Varuna and the whole host of the Devas all gladly used this Tripundra and ashes. Durga,

Laksmi, and Sarasvati, etc., all the wives of the gods daily anoint their bodies with ashes and use the Tripundras. So even the Yaksas, Raksasas, Gandharbhas, Sidhas, Vidyadharas, and the Munis have applied Bhasma and Tripundra. This holding on of ashes is not prohibited to anybody; the Brahmanas, Ksattriyas, Vais'yas, S'udras, mixed castes, and the vile classes all can use this Bhasma and Tripundra. O Narada! In my opinion they only are the Sadhus (saints) who use this Tripundra and besmear their bodies with ashes. In seducing this Lady Mukti (liberation is personified here as a lady) one is to have this gem of S'iva Lingam, the five lettered Mantra Namah S'ivaya as the loving principle, and holding on the ashes as

the charming medicine (as in seducing any ordinary woman, gems, jewels and ornaments, love and charming medicines are necessary). O Narada! Know the place where the person, who has besmeared the holy with ashes and who has used Tripundra takes his food as where S'ankara and S'ankari have taken their food together. Even if anybody himself not using the Bhasma, follows another who has used the Bhasma, he will be soon honoured in the society even if he be a sinner. What more than this, if anybody himself not using the ashes, praises another who uses the Bhasma, he is freed from all his sins and gets soon honour and respect in the society. All the studies of the Vedas come to him though he has not studied the Vedas, all the fruits of hearing the S'rutis and the Puranas come to him, though he has not heard them, all the fruits of practised Dharma come to him though he has not practised any, if he always uses this Tripundra on his forehead and gives food to a beggar who uses Tripundra on his forehead. Even in courtries as Bihar (Kikata, etc., that have got a bad name) if there be a single man in the whole country whose body is besmeared with ashes and who uses this Tripundra, that is considered then as Kas'i (Benares city). Anybody, of a bad or of a good character, be he a Yogi or a sinner, using Bhasma, is worshipped like my son, Brahma. O Narada! Even if an hypocrite uses Bhasma, he will have a good future, which cannot be attained even by performing hundreds of sacrifices. If anybody uses Bhasma daily either through good companion or through neglect, he will be entitled, like me, to the highest worship. O Narada! Brahma, Visnu, MahesVara, Parvati, Laksmi, Sarasvati and all the other Devas become satisfied with simply holding on this Bhasma. The merits that are obtained by using only the Tripundra, cannot be obtained by gifts, sacrifices, severe austerities, and going to sacred places of pilgrimages. They cannot give one-sixteenth part of the result that accrues from holding the Tripundra. As a King recognises a person as his own, whom he has given some object of recognition, so Bhagavan S'ankara knows the man who uses Tripundras as His own person. They that hold Tripundras with devotion can have Bhola Natha under their control; no distinction is made here between the Brahmanas and Chandalas. Even if anybody be fallen from the state

of observing all the Acharas or rules of conduct proper to his As'rama and if he be faulty in not attending to all his duties, he will be Mukta (freed) if he has used even once this Bhasma Tripundra. Never bother yourself with the caste or the family of the holder of the Tripundras. Only see whether

the sign Tripundra exists in his forehead. If so, consider him entitled to respect. O Narada! There is no mantra higher than this S'iva Mantra; there is no Deity higher than S'iva; there is no worship of greater merit-giving powers than the worship of S'iva; so there is no Tirtha superior to this Bhasma. This Bhasma is not an ordinary thing; it is the excellent energy (semen virile) of fire of the nature of Rudra. All sorts of troubles vanish, all sorts of sins are destroyed by this Bhasma. The country where the lowest castes reside with their bodies besmeared with ashes, is inhabited always by Bhagavan S'ankara, Bhagavati Lima, the Pramathas (the attendants of S'iva) and by all the Tirthas. Bhagavan S'ankara, first of all, held this Bhasma as an ornament to his body by purifying it first with "Sadyo data," etc., the five mantras. Therefore if anybody uses the Bhasma Tripundra according to rules on his forehead, the writings written at the time of his birth by Vidhata Brahma will all be cancelled, if they had been bad. There is no doubt in this.

Here ends the Thirteenth Chapter of the Eleventh Book on the greatness of Bhasma in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 14

On The Greatness In Holding The

Chapter 294 of 318 · 57 detected Sanskrit verse markers

Sanskrit

विभूतिधारणमाहात्म्यवर्णनम्
श्रीनारायण उवाच
भस्मदिग्धशरीराय यो ददाति धनं मुदा ।
तस्य सर्वाणि पापानि विनश्यन्ति न संशयः ॥ १ ॥
श्रुतयः स्मृतयः सर्वाः पुराणान्यखिलान्यपि ।
वदन्ति भूतिमाहाम्यं तत्तस्माद्धारयेद्द्विजः ॥ २ ॥
सितेन भस्मना कुर्यात्त्रिसन्ध्यं यस्त्रिपुण्ड्रकम् ।
सर्वपापविनिर्मुक्तः शिवलोके महीयते ॥ ३ ॥
योगी सर्वाङ्गकं स्नानमापादतलमस्तकम् ।
त्रिसन्ध्यमाचरेन्नित्यमाशु योगमवाप्नुयात् ॥ ४ ॥
भस्मस्नानेन पुरुषः कुलस्योद्धारको भवेत् ।
भस्मस्नानं जलस्नानादसंख्येयगुणान्वितम् ॥ ५ ॥
सर्वतीर्थेषु यत्पुण्यं सर्वतीर्थेषु यत्फलम् ।
तत्फलं लभते सर्वं भस्मस्नानान्न संशयः ॥ ६ ॥

महापातकयुक्तो वा युक्तो वाप्युपपातकैः ।
भस्मस्नानेन तत्सर्वं दहत्यग्निरिवेन्धनम् ॥ ७ ॥
भस्मस्नानात्परं स्नानं पवित्रं नैव विद्यते ।
एवमुक्तं शिवेनादौ तदा स्नातः स्वयं शिवः ॥ ८ ॥
तदाप्रभृति ब्रह्माद्या मुनयश्च शिवार्थिनः ।
सर्वकर्मसु यत्नेन भस्मस्नानं प्रचक्रिरे ॥ ९ ॥
तस्मादेतच्छिरःस्नानमाग्नेयं यः समाचरेत् ।
अनेनैव शरीरेण स हि रुद्रो न संशयः ॥ १० ॥
ये भस्मधारिणं दृष्ट्वा परितृप्ता भवन्ति ते ।
देवासुरमुनीन्द्रैश्च पूज्या नित्यं न संशयः ॥ ११ ॥
भस्मसञ्छन्नसर्वाङ्गं दृष्ट्वोत्तिष्ठति यः पुमान् ।
तं दृष्ट्वा देवराजोऽपि दण्डवत्प्रणमिष्यति ॥ १२ ॥
अभक्ष्यभक्षणं येषां भस्मधारणपूर्वकम् ।
तेषां तद्भक्ष्यमेव स्यान्मुने नात्र विचारणा ॥ १३ ॥

यः स्नाति भस्मना नित्यं जले स्नात्वा ततः परम् ।
ब्रह्मचारी गृहस्थो वा वानप्रस्थोऽऽथवादरात् ॥ १४ ॥

सर्वपापविनिर्मुक्तः स याति परमां गतिम् ।
आग्नेयं भस्मना स्नानं यतीनां च विशिष्यते ॥ १५ ॥
आर्द्रस्नानाद्वरं भस्मस्नानमार्द्रवधो ध्रुवः ।
आर्द्रं तु प्रकृतिं विद्यात्प्रकृतिं बन्धनं विदुः ॥ १६ ॥
प्रकृतेस्तु प्रहाणाय भस्मना स्नानमिष्यते ।
भस्मना सदृशं ब्रह्मन्नास्ति लोकत्रयेष्वपि ॥ १७ ॥
रक्षार्थं मङ्गलार्थं च पवित्रार्थं पुरा सुरैः ।
भस्म दृष्ट्वा मुने पूर्वं दत्तं देव्यै प्रियेण तु ॥ १८ ॥
तस्मादेतच्छिरःस्नानमाग्नेयं यः समाचरेत् ।
भवपाशैर्विनिर्मुक्तः शिवलोके महीयते ॥ १९ ॥
ज्वररक्षःपिशाचाश्च पूतनाकुष्ठगुल्मकाः ।
भगन्दराणि सर्वाणि चाशीतिर्वातरोगकाः ॥ २० ॥

चतुःषष्टिः पित्तरोगाः श्लेष्मा सप्तत्रिपञ्चकाः ।
व्याघ्रचौरभयं चैवाप्यन्ये दुष्टग्रहा अपि ॥ २१ ॥
भस्मस्नानेन नश्यन्ति सिंहेनैव यथा गजाः ।
शुद्धशीतजलेनैव भस्मना च त्रिपुण्ड्रकम् ॥ २२ ॥
यो धारयेत्परं ब्रह्म स प्राप्नोति न संशयः ।
(भस्मना च त्रिपुण्ड्रं च यः कोऽपि धारयेत्परम् ।
स ब्रह्मलोकमाप्नोति मुक्तपापो न संशयः ॥)
यथाविधि ललाटे वै वह्निवीर्यप्रधारणात् ॥ २३ ॥
नाशयेल्लिखितां यामीं ललाटस्थां लिपिं ध्रुवम् ।
कण्ठोपरिकृतं पापं नाशयेत्तत्प्रधारणात् ॥ २४ ॥
कण्ठे च धारणात्कण्ठभोगादिकृतपातकम् ।
बाह्वोर्बाहुकृतं पापं वक्षसा मनसा कृतम् ॥ २५ ॥
नाभ्यां शिश्नकृतं पापं गुदे गुदकृतं हरेत् ।
पार्श्वयोर्धारणाद्ब्रह्मन् परस्त्र्यालिङ्गनादिकम् ॥ २६ ॥

तद्भस्मधारणं शस्तं सर्वत्रैव त्रिलिङ्गकम् ।
ब्रह्मविष्णुमहेशानां त्र्यग्नीनां च धारणम् ॥ २७ ॥
गुणलोकत्रयाणां च धारणं तेन वै कृतम् ।
भस्मच्छन्नो द्विजो विद्वान्महापातकसम्भवैः ॥ २८ ॥
दोषैर्वियुज्यते सद्यो मुच्यते च न संशयः ।
भस्मनिष्ठस्य दह्यन्ते दोषा भस्माग्निसङ्गमात् ॥ २९ ॥
भस्मस्नानविशुद्धात्मा आत्मनिष्ठ इति स्मृतः ।
भस्मना दिग्धसर्वाङ्गो भस्मदीप्तत्रिपुण्ड्रकः ॥ ३० ॥
भस्मशायी च पुरुषो भस्मनिष्ठ इति स्मृतः ।
भूतप्रेतपिशाचाद्या रोगाश्चातीव दुःसहाः ॥ ३१ ॥
भस्मनिष्ठस्य सान्निध्याद्विद्रवन्ति न संशयः ।

भासनाद्भसितं प्रोक्तं भस्म कल्मषभक्षणात् ॥ ३२ ॥
भूतिर्भूतिकरी पुंसां रक्षा रक्षाकरी पुरा ।
त्रिपुण्ड्रधारिणं दृष्ट्वा भूतप्रेतपुरःसराः ॥ ३३ ॥

भीताः प्रकम्पिताः शीघ्रं नश्यन्त्येव न संशयः ।
स्मरणादेव रुद्रस्य यथा पापं प्रणश्यति ॥ ३४ ॥
अप्यकार्यसहस्राणि कृत्वा यः स्नाति भस्मना ।
तत्सर्वं दहते भस्म यथाग्निस्तेजसा वनम् ॥ ३५ ॥
कृत्वापि चातुलं पापं मृत्युकालेऽपि यो द्विजः ।
भस्मस्नायी भवेत्कश्चित्क्षिप्रं पापैः प्रमुच्यते ॥ ३६ ॥
भस्मस्नानाद्धि शुद्धात्मा जितक्रोधो जितेन्द्रियः ।
मत्समीपं समागम्य न स भूयोऽभिवर्तते ॥ ३७ ॥
वनस्पतिगते सोमे भस्मोद्धूलितविग्रहः ।
अर्चितं शङ्करं दृष्ट्वा सर्वपापैः प्रमुच्यते ॥ ३८ ॥
आयुष्कामोऽथवा विद्वान्भूतिकामोऽथवा नरः ।
नित्यं वै धारयेद्भस्म मोक्षकामी च वै द्विजः ॥ ३९ ॥
त्रिपुण्ड्रं परमं पुण्यं ब्रह्मविष्णुशिवात्मकम् ।
ये घोरा राक्षसाः प्रेता ये चान्ये क्षुद्रजन्तवः ॥ ४० ॥

त्रिपुण्ड्रधारणं दृष्ट्वा पलायन्ते न संशयः ।
कृत्वा शौचादिकं कर्म स्नात्वा तु विमले जले ॥ ४१ ॥
भस्मनोद्धूलनं कार्यमापादतलमस्तकम् ।
केवलं वारुणं स्नानं देहे बाह्यमलापहम् ॥ ४२ ॥
विभूतिस्तानमनघं बाह्यान्तरमलापहम् ।
त्यक्त्वापि वारुणं स्नानं तत्परः स्यान्न संशयः ॥ ४३ ॥
कृतमप्यकृतं सत्यं भस्मस्नानं विना मुने ।
भस्मस्नानं श्रुतिप्रोक्तमाग्नेयं स्नानमुच्यते ॥ ४४ ॥
अन्तर्बहिश्च संशुद्धं शिवपूजाफलं लभेत् ।
यद्बाह्यमलमात्रस्य नाशकं स्तानमस्ति तत् ॥ ४५ ॥
तन्नाशयति तीव्रेण प्राणिबाह्यान्तरं मलम् ।
कृत्वापि कोटिशो नित्यं वारुणं स्नानमादरात् ॥ ४६ ॥
न भवत्येव पूतात्मा भस्मस्नानं विना मुने ।
यद्भस्मस्नानमाहाम्यं तद्वेदो वेद तत्त्वतः ॥ ४७ ॥

यद्वा वेद महादेवः सर्वदेवशिखामणिः ।
भस्मस्नानमकृत्वैव यः कुर्यात्कर्म वैदिकम् ॥ ४८ ॥
स तत्कर्मकलार्धार्धमपि नाप्नोति वस्तुतः ।
यः करिष्यति यत्नेन भस्मस्नानं यथाविधि ॥ ४९ ॥
स एवैकः सर्वकर्मस्वधिकारी श्रुतिश्रुतः ।
पावनं पावनानां च भस्मस्नानं श्रुतिश्रुतम् ॥ ५० ॥

न करिष्यति यो मोहात्स महापातकी भवेत् ।
अनन्तैर्वारुणैः स्नानैर्यत्पुण्यं प्राप्यते द्विजैः ॥ ५१ ॥
ततोऽनन्तगुणं पुण्यं भस्मस्नानादवाप्यते ।
कालत्रयेऽपि कर्तव्यं भस्मस्नानं प्रयत्नतः ॥ ५२ ॥
भस्मस्नानं स्मृतं श्रौतं तत्त्यागी पतितो भवेत् ।
मूत्राद्युत्सर्जनान्ते तु भस्मस्नानं प्रयत्नतः ॥ ५३ ॥
कर्तव्यमन्यथा पूता न भविष्यन्ति मानवाः ।
विधिवत्कृतशौचोऽपि भस्मस्नानं विना द्विजः ॥ ५४ ॥

न भविष्यति पूतात्मा नाधिकार्यपि कर्मणि ।
अपानवायुनिर्याते जृम्भणे स्कन्दने क्षुते ॥ ५५ ॥
श्लेष्मोद्गारेऽपि कर्तव्यं भस्मस्नानं प्रयत्नतः ।
श्रीभस्मस्नानमाहात्म्यस्यैकदेशोऽत्र वर्णितः ॥ ५६ ॥
पुनश्च सम्प्रवक्ष्यामि भस्मस्नानोत्थितं फलम् ।
सावधानेन मनसा श्रोतव्यं मुनिपुङ्गव ॥ ५७ ॥

Roman transliteration

vibhūtidhāraṇamāhātmyavarṇanam
śrīnārāyaṇa uvāca
bhasmadigdhaśarīrāya yo dadāti dhanaṃ mudā |
tasya sarvāṇi pāpāni vinaśyanti na saṃśayaḥ || 1 ||
śrutayaḥ smṛtayaḥ sarvāḥ purāṇānyakhilānyapi |
vadanti bhūtimāhāmyaṃ tattasmāddhārayed□dvijaḥ || 2 ||
sitena bhasmanā kuryāttrisandhyaṃ yastripuṇḍrakam |
sarvapāpavinirmuktaḥ śivaloke mahīyate || 3 ||
yogī sarvāṅ□gakaṃ stānamāpādatalamastakam |
trisandhyamācarennityamāśu yogamavāpnuyāt || 4 ||
bhasmasnānena puruṣaḥ kulasyoddhārako bhavet |
bhasmasnānaṃ jalasnānādasaṃkhyeyaguṇānvitam || 5 ||
sarvatīrtheṣu yatpuṇyaṃ sarvatīrtheṣu yatphalam |
tatphalaṃ labhate sarvaṃ bhasmasnānānna saṃśayaḥ || 6 ||

mahāpātakayukto vā yukto vāpyupapātakaiḥ |
bhasmasnānena tatsarvaṃ dahatyagnirivendhanam || 7 ||
bhasmasnānātparaṃ snānaṃ pavitraṃ naiva vidyate |
evamuktaṃ śivenādau tadā snātaḥ svayaṃ śivaḥ || 8 ||
tadāprabhṛti brahmādyā munayaśca śivārthinaḥ |
sarvakarmasu yat□nena bhasmasnānaṃ pracakrire || 9 ||
tasmādetacchiraḥsnānamāgneyaṃ yaḥ samācaret |
anenaiva śarīreṇa sa hi rudro na saṃśayaḥ || 10 ||
ye bhasmadhāriṇaṃ dṛṣṭvā paritṛptā bhavanti te |
devāsuramunīndraiśca pūjyā nityaṃ na saṃśayaḥ || 11 ||
bhasmasañchannasarvāṅ□gaṃ dṛṣṭvottiṣṭhati yaḥ pumān |
taṃ dṛṣṭvā devarājo'pi daṇḍavatpraṇamiṣyati || 12 ||
abhakṣyabhakṣaṇaṃ yeṣāṃ bhasmadhāraṇapūrvakam |
teṣāṃ tad□bhakṣyameva syānmune nātra vicāraṇā || 13 ||

yaḥ snāti bhasmanā nityaṃ jale snātvā tataḥ param |
brahmacārī gṛhastho vā vānaprastho''thavādarāt || 14 ||
sarvapāpavinirmuktaḥ sa yāti paramāṃ gatim |
āgneyaṃ bhasmanā snānaṃ yatīnāṃ ca viśiṣyate || 15 ||
ārdrasnānādvaraṃ bhasmasnānamārdravadho dhruvaḥ |
ārdraṃ tu prakṛtiṃ vidyātprakṛtiṃ bandhanaṃ viduḥ || 16 ||
prakṛtestu prahāṇāya bhasmanā snānamiṣyate |
bhasmanā sadṛśaṃ brahyannāsti lokatrayeṣvapi || 17 ||
rakṣārthaṃ maṅ□galārthaṃ ca pavitrārthaṃ purā suraiḥ |
bhasma dṛṣṭvā mune pūrvaṃ dattaṃ devyai priyeṇa tu || 18 ||
tasmādetacchiraḥsnānamāgneyaṃ yaḥ samācaret |
bhavapāśairvinirmuktaḥ śivaloke mahīyate || 19 ||
jvararakṣaḥpiśācāśca pūtanākuṣṭhagulmakāḥ |
bhagandarāṇi sarvāṇi cāśītirvātarogakāḥ || 20 ||

catuḥṣaṣṭiḥ pittarogāḥ śleṣmā saptatripañcakāḥ |
vyāghracaurabhayaṃ caivāpyanye duṣṭagrahā api || 21 ||
bhasmasnānena naśyanti siṃhenaiva yathā gajāḥ |
śuddhaśītajalenaiva bhasmanā ca tripuṇḍrakam || 22 ||
yo dhārayetparaṃ brahma sa prāpnoti na saṃśayaḥ |
(bhasmanā ca tripuṇḍraṃ ca yaḥ ko'pi dhārayetparam |
sa brahmalokamāpnoti muktapāpo na saṃśayaḥ ||)
yathāvidhi lalāṭe vai vahnivīryapradhāraṇāt || 23 ||
nāśayellikhitāṃ yāmīṃ lalāṭasthāṃ lipiṃ dhruvam |
kaṇṭhoparikṛtaṃ pāpaṃ nāśayettatpradhāraṇāt || 24 ||
kaṇṭhe ca dhāraṇātkaṇṭhabhogādikṛtapātakam |
bāhvorbāhukṛtaṃ pāpaṃ vakṣasā manasā kṛtam || 25 ||
nābhyāṃ śiśnakṛtaṃ pāpaṃ gude gudakṛtaṃ haret |
pārśvayordhāraṇād□brahman parastryāliṅ□ganādikam || 26 ||

tad□bhasmadhāraṇaṃ śastaṃ sarvatraiva triliṅ□gakam |
brahmaviṣṇumaheśānāṃ trayyagnīnāṃ ca dhāraṇam || 27 ||
guṇalokatrayāṇāṃ ca dhāraṇaṃ tena vai kṛtam |
bhasmacchanno dvijo vidvānmahāpātakasambhavaiḥ || 28 ||
doṣairviyujyate sadyo mucyate ca na saṃśayaḥ |
bhasmaniṣṭhasya dahyante doṣā bhasmāgnisaṅ□gamāt || 29 ||
bhasmasnānaviśuddhātmā ātmaniṣṭha iti smṛtaḥ |
bhasmanā digdhasarvāṅ□go bhasmadīptatripuṇḍrakaḥ || 30 ||
bhasmaśāyī ca puruṣo bhasmaniṣṭha iti smṛtaḥ |
bhūtapretapiśācādyā rogāścātīva duḥsahāḥ || 31 ||
bhasmaniṣṭhasya sānnidhyādvidravanti na saṃśayaḥ |
bhāsanād□bhasitaṃ proktaṃ bhasma kalmaṣabhakṣaṇāt || 32 ||
bhūtirbhūtikarī puṃsāṃ rakṣā rakṣākarī purā |
tripuṇḍradhāriṇaṃ dṛṣṭvā bhūtapretapuraḥsarāḥ || 33 ||

bhītāḥ prakampitāḥ śīghraṃ naśyantyeva na saṃśayaḥ |
smaraṇādeva rudrasya yathā pāpaṃ praṇaśyati || 34 ||
apyakāryasahasrāṇi kṛtvā yaḥ snāti bhasmanā |
tatsarvaṃ dahate bhasma yathāgnistejasā vanam || 35 ||
kṛtvāpi cātulaṃ pāpaṃ mṛtyukāle'pi yo dvijaḥ |
bhasmasnāyī bhavetkaścitkṣipraṃ pāpaiḥ pramucyate || 36 ||
bhasmasnānāddhi śuddhātmā jitakrodho jitendriyaḥ |
matsamīpaṃ samāgamya na sa bhūyo'bhivartate || 37 ||

vanaspatigate some bhasmoddhūlitavigrahaḥ |
arcitaṃ śaṅ□karaṃ dṛṣṭvā sarvapāpaiḥ pramucyate || 38 ||
āyuṣkāmo'thavā vidvānbhūtikāmo'thavā naraḥ |
nityaṃ vai dhārayed□bhasma mokṣakāmī ca vai dvijaḥ || 39 ||
tripuṇḍraṃ paramaṃ puṇyaṃ brahmaviṣṇuśivātmakam |
ye ghorā rākṣasāḥ pretā ye cānye kṣudrajantavaḥ || 40 ||

tripuṇḍradhāraṇaṃ dṛṣṭvā palāyante na saṃśayaḥ |
kṛtvā śaucādikaṃ karma snātvā tu vimale jale || 41 ||
bhasmanoddhūlanaṃ kāryamāpādatalamastakam |
kevalaṃ vāruṇaṃ snānaṃ dehe bāhyamalāpaham || 42 ||
vibhūtistānamanaghaṃ bāhyāntaramalāpaham |
tyaktvāpi vāruṇaṃ snānaṃ tatparaḥ syānna saṃśayaḥ || 43 ||
kṛtamapyakṛtaṃ satyaṃ bhasmasnānaṃ vinā mune |
bhasmasnānaṃ śrutiproktamāgneyaṃ snānamucyate || 44 ||
antarbahiśca saṃśuddhaṃ śivapūjāphalaṃ labhet |
yad□bāhyamalamātrasya nāśakaṃ stānamasti tat || 45 ||
tannāśayati tīvreṇa prāṇibāhyāntaraṃ malam |
kṛtvāpi koṭiśo nityaṃ vāruṇaṃ snānamādarāt || 46 ||
na bhavatyeva pūtātmā bhasmasnānaṃ vinā mune |
yad□bhasmasnānamāhāmyaṃ tadvedo veda tattvataḥ || 47 ||

yadvā veda mahādevaḥ sarvadevaśikhāmaṇiḥ |
bhasmasnānamakṛtvaiva yaḥ kuryātkarma vaidikam || 48 ||
sa tatkarmakalārdhārdhamapi nāpnoti vastutaḥ |
yaḥ kariṣyati yat□nena bhasmasnānaṃ yathāvidhi || 49 ||
sa evaikaḥ sarvakarmasvadhikārī śrutiśrutaḥ |
pāvanaṃ pāvanānāṃ ca bhasmasnānaṃ śrutiśrutam || 50 ||
na kariṣyati yo mohātsa mahāpātakī bhavet |
anantairvāruṇaiḥ snānairyatpuṇyaṃ prāpyate dvijaiḥ || 51 ||
tato'nantaguṇaṃ puṇyaṃ bhasmasnānādavāpyate |
kālatraye'pi kartavyaṃ bhasmasnānaṃ prayat□nataḥ || 52 ||
bhasmasnānaṃ smṛtaṃ śrautaṃ tattyāgī patito bhavet |
mūtrādyutsarjanānte tu bhasmasnānaṃ prayat□nataḥ || 53 ||
kartavyamanyathā pūtā na bhaviṣyanti mānavāḥ |
vidhivatkṛtaśauco'pi bhasmasnānaṃ vinā dvijaḥ || 54 ||

na bhaviṣyati pūtātmā nādhikāryapi karmaṇi |
apānavāyuniryāte jṛmbhaṇe skandane kṣute || 55 ||
śleṣmod□gāre'pi kartavyaṃ bhasmasnānaṃ prayat□nataḥ |
śrībhasmasnānamāhātmyasyaikadeśo'tra varṇitaḥ || 56 ||
punaśca sampravakṣyāmi bhasmasnānotthitaṃ phalam |
sāvadhānena manasā śrotavyaṃ munipuṅ□gava || 57 ||

English translation

1-17. Narayana said O Narada! Whatever is given as charities to any man besmeared with the holy ashes, takes away instantly all the sins of the donor. The S'rutis, Smritis, and all the Puranas declare the greatness of this Bhasma. So the twice-born must accept this. Whoever holds this Tripundra, of this holy ashes at the three Sandhya times, is freed from all his sins and goes to the region of S'iva. The Yogi who takes a bath of ashes throughout his body during the three Sandhyas, gets his Yoga

developed soon. By this bath of ashes, many generations are lifted up. O Narada! This ash bath is many times superior to the water bath. To take once a bath of ashes secures to one all the merits acquired by bathing in all the sacred places of pilgrimages. There is no doubt in this. By this bath of ashes, all the Mahapatakas (great heinous sins) and other minor sins as well are instantly destroyed as heaps of wood are brought down to ashes in a moment by the fire. No bath is holier than this one. This is first mentioned by S'iva and He took Himself this bath. Since then this bath of ashes has been taken with great care by Brahma and the other Devas and the Munis for their own good in all the virtuous actions. This bath of ashes is termed the bath of fire. So he who applies ashes on his head, gets the state of Rudra while he is in this body of five elements. Those who are delighted to see persons with this ashes on their bodies are respected by the Devas, Asuras, and Munis. He who honours and gets up on seeing a man besmeared with ashes is respected even by Indra, the Lord of Heavens. Even if anybody eats any uneatables, then the sin incurred thereby won't touch him, if his body be then besmeared with ashes. He who first takes a water bath and then an ash-bath, be he a Brahmachari or an house-holder or an anchorite (Vanaprasthi) is freed of all sins and gets in the end the highest state. Specially for the Yatis (ascetics), this ash bath is very necessary. This ash bath is superior to the water bath. For the bonds of Nature, this pleasure

and pain, are cut asunder by this ash bath. The Munis know this Prakriti as moist and wet; and therefore Prakriti binds men. If anybody desires to cut asunder this bondage of the body, he will find no other remedy for this in the three worlds than this Holy Bath of ashes.

18-43. In ancient days the ashes were first offered to the Devi gladly by the Devas for their protection, their good and purification, when they first saw the ashes. Therefore anybody who takes this bath of fire, gets all his sins destroyed and he goes to S'iva Loka. He who daily uses this ashes has not to suffer from the oppression of the Raksasas, Pis'achas, Putanas and the other Bhutas or from disease, leprosy, the chronic enlargement of spleen, all sorts of fistulae, from eighty sorts of rheumatism, sixty four kinds of bilious diseases, twenty two varieties of phlegmatic diseases and from tigers, thieves, and other vicious planetary influences. Rather he gets the power to suppress all these as a lion kills easily a mad elephant. Anybody who first mixes the ashes with pure cold water and then besmears his body with that and puts on the Tripundras, attains soon the Highest Brahma. He who holds the Tripundra of ashes becomes sinless and goes to the Brahma loka. He can even wipe off the ordnances of the fate on his forehead to go to the jaws of Death, if he uses, according to the S'astras, the Tripundras on his forehead. If the ashes be used on the neck, then the sin, incurred through the neck, is completely destroyed. If the ashes be used on the neck, then the sin incurred by the neck, in eating uneatable things is entirely destroyed. If the ashes be held on the arms, then the sin incurred by the arms is destroyed. If it be held on the breast, the sin done mentally is destroyed. If it be held on the navel, the sin incurred by the generative organ is destroyed. If it be held on the anus, then the sin incurred by the anus is destroyed. And if it be held on the sides, then the sin incurred in embracing other's wives is destroyed. So, know fully, to use ashes is highly commendable. Everywhere three curved lines of ashes are to be used. Know these three lines

as Brahma, Visnu and Mahes'a; Daksinagni, Garhapatya fire and Ahavaniva fire; the Sattva, Rajas and Tamas qualities, Heaven, earth and Patala (nether regions). If the wise Brahmin holds properly the ashes his Mahapatakas are destroyed. He is not involved in any sin. Rather he, without any questionings, gets his liberation. All the sins, in the body besmeared with ashes, are burnt down by the ashes, which is of the nature of fire, into ashes. He is called Bhasmanistha (a devotee of Bhasma, i.e., ashes) who takes a bath of ashes, who besmears his body with ashes, who use the Tripundras of ashes, who sleeps in ashes. He is called also Atmanistha, a devotee of Atman (Self). At the approach of such a man, the Demons, Pis'achas, and very serious diseases run away to a distance. There is no

doubt in this. In as much as these ashes reveal the knowledge of Brahma, it is called Bhasita from Bhasma, to shine; because it eats up the sins, it is called Bhasma; because it increases the eight supernatural powers Anima, etc., it is called Bhuti; because it protects the man who uses it, it is called "Raksa." As the sins are all destroyed by the mere remembrance of Bhagavan Rudra, so seeing the person using the Tripundra, the demons, bad spirits and other vicious hosts of spirits fly away quickly, trembling with fear. As a fire burns a great forest by its own strength, so this bath of ashes burns the sins of those who are incessantly addicted to sins. Even if at the time of death one takes a bath of ashes, though he has committed an inordinate amount of vices, all his sins are soon destroyed. By this bath of ashes, the Self is purified, the anger is destroyed; the senses are calmed down. The man who uses even once this Bhasma comes to Me; he has not to take any more births in future. On Monday Amavasya (also on the full moon day) if one sees the S'iva Lingam, with his body besmeared all over with ashes, one's sins will all be destroyed. (All the sins are not seen; hence the tithi is called Amavas.) If people use Bhasma daily, all their desires will be fructified whether they want longevity, or prosperity or Mukti. The Tripundra that represents Brahma, Visnu and S'iva is very sacred. Seeing the man with Tripundra on, the fierce Raksasas or mischievous creatures flee to a distance. There is no doubt in this. After doing the S'aucha (necessary cleanliness) and

other necessary things, one bathes in pure cold water and besmears his body with ashes from head to foot. By taking the water bath only, the outward unclean things are destroyed. But the ash bath not only cleanses the outer external uncleanliness but cleanses also all the internal uncleanliness. So even if one does not take the water bath, one ought to take this ash bath. There is to be no manner of doubt in this.

44-47. All the religious actions performed without this ash bath seem as if no actions are done at all. This ash bath is stated in the Vedas. Its another name is the Fire Bath. By this ash bath both outside and inside are purified. So a man who uses ashes gets the entire fruit of worshipping S'iva. By the water Bath only the outside dirt is removed; but by this bath of ashes, outside dirts and inside dirts, both are fully removed. If this water bath be taken many times daily, still without an ash bath, one's heart is not purified. What more shall I speak of the greatness of ashes, the Vedas only appreciate its glories rightly! Yea, very rightly!

48-50. Or Maha Deva, the Gem of all the Devas, knows the greatness of this Bhasma. Those who perform rites and works prescribed by the Vedas, without taking this bath of ashes, do not get even a tithe of the fruits of their works done. Only that man will be entitled to the entire fruits of the Vedas who perform this bath of ashes duly. This is the opinion of the Vedas. This bath of ashes purifies more the things that are already pure; thus the S'ruti says. That wretch who does not take the bath of ashes as aforesaid is a Great Sinner. There is no doubt in this. By this bath greater interminable merits accrue than what is obtained by innumerable baths taken by the Brahmanas on the Varuni momentous occasion. So take this bath carefully in the morning, midday and evening. This bath of ashes is ordained in the Vedas. So know those who are against this bath mentioned in the Vedas, are verily fallen! After

evacuating oneself of one's urine and faeces, one ought to take this bath of ashes. Otherwise men will not be purified. Even if one performs duly the water bath and if one does not take this bath of ashes, that man will not be purified. So he cannot get any right to do any religious actions. After evacuating one's abdomen of the outgoing air, after yawning, after holding sexual intercourses, after spitting and sneezing, and after easing oneself of phlegm, one ought to take this bath of ashes. O Narada! Thus I have described to you here the greatness of S'ri Bhasma. I am again telling you more of it specially. Listen attentively.

Here ends the Fourteenth Chapter of the Eleventh Book on the greatness in holding the Bibhuti (ashes) in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 15

On The Rules Of Using The

Chapter 295 of 318 · 118 detected Sanskrit verse markers

Sanskrit

त्रिपुण्ड्रोर्ध्वपुण्ड्रधारणविधिवर्णनम्
त्रिपुण्ड्रोर्ध्वपुण्ड्रधारणविधिवर्णनम्
श्रीनारायण उवाच
अग्निरित्यादिभिर्मन्त्रैर्भस्म संशोध्य सादरम् ।
धारणीयं ललाटादौ त्रिपुण्ड्रं केवलं द्विजैः ॥ १ ॥
ब्रह्मक्षत्रियवैश्याश्च एते सर्वे द्विजाः स्मृताः ।
तस्माद्द्विजैः प्रयत्नेन त्रिपुण्ड्रं धार्यमन्वहम् ॥ २ ॥
यस्योपनयनं ब्रह्मन् स एव द्विज उच्यते ।
तस्माच्छ्रौतं द्विजैः कार्यं त्रिपुण्ड्रस्य च धारणम् ॥ ३ ॥
विभूतिधारणं त्यक्त्वा यः सत्कर्म समाचरेत् ।
तत्कृतं चाकृतप्रायं भवत्येव न संशयः ॥ ४ ॥
न गायत्र्युपदेशोऽपि भस्मनो धारणं विना ।
ततो धृत्वैव भस्माङ्गे गायत्रीजपमाचरेत् ॥ ५ ॥
गायत्रीं मूलमेवाहुर्ब्राह्मण्ये मुनिपुङ्गव ।

सा भस्मधारणाभावे न केनाप्युपदिश्यते ॥ ६ ॥
न तावदधिकारोऽस्ति गायत्रीग्रहणे मुने ।
यावन्न भस्म भालादौ धृतमग्निसमुद्भवम् ॥ ७ ॥
भस्महीनललाटत्वं न ब्रह्मण्यानुमापकम् ।
एवमेव मया ब्रह्मन् हेतुरुक्तः सुपुण्यदः ॥ ८ ॥
मन्त्रपूतं सितं भस्म ललाटे परिवर्तते ।
स एव ब्राह्मणो विद्वान्सत्यं सत्यं मयोच्यते ॥ ९ ॥
यस्यास्ति सहजा प्रीतिर्मणिवद्भस्मसंग्रहे ।
स एव ब्राह्मणो ब्रह्मन् सत्यं सत्यं मयोच्यते ॥ १० ॥
न यस्य सहजा प्रीतिर्मणिवद्भस्मसंग्रहे ।
स चाण्डाल इति ज्ञेयो जन्मजन्मान्तरे ध्रुवम् ॥ ११ ॥
न यस्य सहजा प्रीतिस्त्रिपुण्ड्रोद्धूलनादिषु ।
स चाण्डाल इति ज्ञेयः सत्यं सत्यं मयोच्यते ॥ १२ ॥
ये भस्मधारणं त्यक्त्वा भुञ्जन्ते च फलादिकम् ।

ते सर्वे नरकं घोरं प्राप्नुवन्ति न संशयः ॥ १३ ॥
(विभूतिधारणं त्यक्त्वा यः शिवं पूजयिष्यति ।

स दुर्भगः शिवद्वेष्टा स द्वेषो नरकप्रदः ।
सर्वकर्मबहिर्भूतो भस्मधारणवर्जितः ॥)
विभूतिधारणं त्यक्त्वा कुर्वन् हेमतुलामपि ।
न तत्फलमवाप्नोति पतितो हि भवेद्धि सः ॥ १४ ॥
यथोपवीतरहितैः सन्ध्या न क्रियते द्विजैः ।
तथा सन्ध्या न कर्तव्या विभूतिरहितैरपि ॥ १५ ॥
गतोपवीतैः सन्ध्यायां कार्यः प्रतिनिधिः क्वचित् ।
जपादिकं तु सावित्र्यास्तथैवोपोषणादिकम् ॥ १६ ॥
विभूतिधारणे त्वन्यो नास्ति प्रतिनिधिः क्वचित् ।
विभूतिधारणं त्यक्त्वा यदि सन्ध्यां करोति यः ॥ १७ ॥
प्रत्यवैत्येव येनासौ नाधिकारी तदा द्विजः ।
यथा श्रुत्वान्त्यजो वेदान्प्रत्यवैति तथा द्विजः ॥ १८ ॥

प्रत्यवैति न सन्देहः सन्ध्याकृद्भस्मवर्जितः ।
सम्पादनीय यत्नेन श्रौतं भस्म सदा द्विजैः ॥ १९ ॥
स्मार्तं वा तदभावे तु लौकिकं वा समाहितैः ।
यादृशं तादृशं वास्तु पवित्रं भस्म सन्ततम् ॥ २० ॥
धारणीयं प्रयत्नेन द्विजैः सन्ध्यादिकर्मसु ।
न संविशन्ति पापानि भस्मनिष्ठे ततः सदा ॥ २१ ॥
कर्तव्यमपि यत्नेन ब्राह्मणैर्भस्मधारणम् ।
मध्याङ्गुलित्रयेणैव स्वदक्षिणकरस्य तु ॥ २२ ॥
षडङ्गुलायतं मानमपि चाधिकमानकम् ।
नेत्रयुग्मप्रमाणेन भाले दीप्तं त्रिपुण्ड्रकम् ॥ २३ ॥
कदाचिद्भस्मना कुर्यात्स रुद्रो नात्र संशयः ।
अकारोऽनामिका प्रोक्त उकारो मध्यमाङ्गुलिः ॥ २४ ॥
मकारस्तर्जनी तस्मात् त्रिपुण्ड्रं त्रिगुणात्मकम् ।
त्रिपुण्ड्रं मध्यमातर्जन्यनामाभिरनुलोमतः ॥ २५ ॥

अत्र ते कथयाम्येनमितिहासं पुरातनम् ।
कदाचिदथ दुर्वासाः पितृलोकं गतोऽभवत् ॥ २६ ॥
भस्मसन्दिग्धसर्वाङ्गो रुद्राक्षाभरणान्वितः ।
शिव शङ्कर सर्वात्मञ्छ्रीमातर्जगदम्बिके ॥ २७ ॥
नामानीति गृणन्नुच्चैस्तापसानां शिखामणिः ।
कव्यवाडादयस्ते तु प्रत्युत्थानाभिवादनैः ॥ २८ ॥
आसनाद्युपचारैश्च सम्मानं बहु चक्रिरे ।
नानाकथाभिरन्योन्यं सम्भाषाञ्चक्रिरे तदा ॥ २९ ॥
तस्मिंस्तु समये कुम्भीपाकस्थानां तु पापिनाम् ।
घोरः समभवच्छब्दो हा हताः स्मेतिवादिनाम् ॥ ३० ॥
मृताः स्मेति वदन्त्येके दग्धाः स्मेति परे जगुः ।

छिन्नाः स्मेति विभिन्नाः स्मेत्येवं रोदनकारिणः ॥ ३१ ॥
श्रुत्वा तं करुण शब्दं दुःखितो मुनिराड् हृदि ।
पप्रच्छ पितृनाथांस्तान्केषां शब्दोऽयमित्यपि ॥ ३२ ॥

ते समूचुर्मुनेऽत्रैव पुरी संयमनी परा ।
वर्तते यमराडत्र पापिनां भोगदायकः ॥ ३३ ॥
नानादूतैः कालरूपैः कृष्णवर्णैर्भयङ्करैः ।
सहितोऽत्रैव तत्पुर्यां नायको विद्यतेऽनघ ॥ ३४ ॥
तत्र कुण्डान्यनेकानि पापिनां भोगदानि च ।
षडशीतिर्घोररूपैर्दूतैः परिवृतानि च ॥ ३५ ॥
तत्र मुख्यतमं कुण्डं कुम्भीपाकाभिधं महत् ।
वर्तते तद्गतानां च यातनानां तु वर्णनम् ॥ ३६ ॥
कर्तुं न शक्यते कैश्चिदपि वर्षशतैरपि ।
ये शिवद्रोहिणः सन्ति तथा देवीविनिन्दकाः ॥ ३७ ॥
ये विष्णुद्रोहिणः सन्ति पतन्त्यत्रैव ते मुने ।
ये वेदनिन्दकाः सन्ति सूर्यस्य च गणेशितुः ॥ ३८ ॥
ब्राह्मणानां द्रोहिणो ये पतन्त्यत्रैव ते मुने ।
कामाचाराश्च ये सन्ति तप्तमुद्राङ्किताश्च ये ॥ ३९ ॥

त्रिशूलधारिणो ये च पतन्त्यत्रैव ते मुने ।
मातृपितृगुरुज्येष्ठपुराणस्मृतिनिन्दकाः ॥ ४० ॥
ये धर्मदूषकाः सन्ति पतन्त्यत्रैव ते मुने ।
तेषामयं महाघोरः शब्दः श्रवणदारुणः ॥ ४१ ॥
श्रूयतेऽस्माभिरनिशं वैराग्यं यच्छ्रुतेर्भवेत् ।
इति तेषां वचः श्रुत्वा मुनिराट् तद्दिदृक्षया ॥ ४२ ॥
उत्थाय चलितस्तूर्णं ययौ कुण्डसमीपतः ।
अवाङ्मुखो ददर्शाधस्तस्मिन्नेव क्षणे मुने ॥ ४३ ॥
तत्रत्यानां पापिनां तु स्वर्गाधिकमभूत्सुखम् ।
हसन्ति केचिद्गायन्ति नृत्यन्ति च तथापरे ॥ ४४ ॥
परस्परं रमन्ते तेऽत्युन्मत्ताः सुखवर्धनात् ।
मृदङ्गमुरजावीणाढक्कादुन्दुभिनिस्वनाः ॥ ४५ ॥
समुद्भूतास्तु मधुराः पञ्चमस्वरभूषिताः ।
वसन्तवल्लीपुष्पाणां सुगन्धमरुतो ववुः ॥ ४६ ॥

मुनिस्तु चकितो दृष्ट्वा यमदूताश्च विस्मिताः ।
शीघ्रं ते कथयामासुर्धर्मराजाय वेदिने ॥ ४७ ॥
महाराज महाश्चर्यमधुनैवाभवद्विभो ।
स्वर्गादप्यधिकं सौख्यं कुम्भीपाकस्थपापिनाम् ॥ ४८ ॥
निमित्तं नैव जानीमः कस्मादिदमभूद्विभो ।
चकिताः स्म वयं सर्वे प्राप्ता देव त्वदन्तिकम् ॥ ४९ ॥

निशम्य दूतवाणीं तां धर्मराट् शीघ्रमुत्थितः ।
महामहिषमारूढो ययौ ते यत्र पापिनः ॥ ५० ॥
तां वार्तां प्रेषयामास दूतद्वारामरावतीम् ।
श्रुत्वा तां देवराजोऽपि प्राप्तो देवगणैः सह ॥ ५१ ॥
ब्रह्मलोकात्पद्मजोऽपि वैकुण्ठाद्विष्टरश्रवाः ।
तत्तल्लोकाच्च दिक्पालाः समाजग्मुर्गणैः सह ॥ ५२ ॥
परिवार्य स्थिताः सर्वे कुम्भीपाकमितस्ततः ।
अपश्यंस्तद्गताञ्जीवान्स्वर्गाधिकसुखान्विताम् ॥ ५३ ॥

चकिता एव ते सर्वे न विदुस्तस्य कारणम् ।
अहो पापस्य भोगार्थं कुण्डमेतद्विनिर्मितम् ॥ ५४ ॥
तत्र सौख्यं यदा जातं तदा पापात्तु किं भयम् ।
उच्छिन्ना वेदमर्यादा परमेशकृता कथम् ॥ ५५ ॥
भगवान् स्वस्य संकल्पं वितथं कृतवान्कथम् ।
आश्चर्यमेतदाश्चर्यमेतदित्येव भाषिणः ॥ ५६ ॥
तटस्था अभवन्सर्वे न विदुस्तत्र कारणम् ।
एतस्मिन्नन्तरे शौरिः सम्मन्त्र्य विबुधादिभिः ॥ ५७ ॥
ययौ कैश्चित्सुरगणैः सहितः शङ्करालयम् ।
पार्वत्या सहितं देवं कोटिकन्दर्पसुन्दरम् ॥ ५८ ॥
रमणीयतमाङ्गं तं लावण्यखनिमद्भुतम् ।
सदा षोडशवर्षीयं नानालङ्कारभूषितम् ॥ ५९ ॥
नानागणैः परिवृतं लालयन्तं परां शिवाम् ।
ददर्श चन्द्रमौलिं स चतुर्वेदं ननाम ह ॥ ६० ॥

वृत्तान्तं कथयामास चमत्कृतमतिस्फुटम् ।
एतस्य कारणं देव न जानीमः कथञ्चन ॥ ६१ ॥
वद तत्कारणं देव सर्वज्ञोऽसि यतः प्रभो ।
विष्णुवाक्यं तदा श्रुत्वा प्रसन्नमुखपङ्कजः ॥ ६२ ॥
उवाच मधुरं वाक्यं मेघगम्भीरया गिरा ।
शृणु विष्णो तन्निमित्तं नाश्चर्यं त्वत्र विद्यते ॥ ६३ ॥
भस्मनो महिमैवायं भस्मना किं भवेन्न हि ।
कुम्भीपाकं गतो द्रष्टुं दुर्वासाः शैवसम्मतः ॥ ६४ ॥
अवाङ्मुखो ददर्शाधस्तदा वायुवशाद्धरे ।
भालभस्मकणास्तत्र पतिता दैवयोगतः ॥ ६५ ॥
तेन जातमिदं सर्वं भस्मनो महिमा त्वयम् ।
इतः परं तु तत्तीर्थं पितृलोकनिवासिनाम् ॥ ६६ ॥
भविष्यति न सन्देहो यत्र स्नात्वा सुखी भवेत् ।
पितृतीर्थं तु तन्नाम्नाप्यत ऊर्ध्वं भविष्यति ॥ ६७ ॥

मल्लिङ्गस्थापनं तत्र कार्यं देव्याश्च सत्तम ।
पूजयिष्यन्ति ते तत्र पितृलोकनिवासिनः ॥ ६८ ॥
त्रैलोक्ये यानि तीर्थानि तत्र श्रेष्ठमिदं भवेत् ।
पित्रीश्वरीपूजया तु त्रैलोक्यं पूजितं भवेत् ॥ ६९ ॥
श्रीनारायण उवाच
इति देववचः श्रुत्वा देवं मूर्ध्ना प्रणम्य च ।
तदनुज्ञां समादाय ययौ देवान्तिकं हरिः ॥ ७० ॥
तत्सर्वं कथयामास कारणं शङ्करोदितम् ।
साधु साध्विति ते प्रोचुरमरा मौलिचालनैः ॥ ७१ ॥
शशंसुर्भस्ममाहात्म्यं हरिब्रह्मादयः सुराः ।
पितरश्चैव सन्तुष्टास्तीर्थलाभात्परन्तप ॥ ७२ ॥
तत्तीर्थतीरे लिङ्गं च देव्या मूर्तिं यथाविधि ।
स्थापयामासुरमराः पूजयामासुरन्वहम् ॥ ७३ ॥
तत्र ये प्राणिनोऽभूवन्पापभोगार्थमास्थिताः ।

ते विमानं समारुह्य गताः कैलासमण्डलम् ॥ ७४ ॥
नाम्ना भद्रगणास्ते तु वसन्त्यद्यापि तत्र हि ।
पुनश्च दूरदेशे तु कुम्भीपाको विनिर्मितः ॥ ७५ ॥
निरुद्धं शैवगमनं देवैस्तत्र तु तद्दिनात् ।
इति ते सर्वमाख्यातं भस्ममाहात्म्यमुत्तमम् ॥ ७६ ॥
नातः परतरं किञ्चिदधिकं विद्यते मुने ।
ऊर्ध्वपुण्ड्रविधिं चैवाप्यधिकारिविभेदतः ॥ ७७ ॥
प्रवक्ष्ये मुनिशार्दूल वैष्णवागमलोकनात् ।
ऊर्ध्वपुण्ड्रप्रमाणानि दिव्यान्यङ्गुलिभेदतः ॥ ७८ ॥
वर्णाभिमन्त्रदेवांश्च प्रवक्ष्यामि फलानि च ।
पर्वताग्रे नदीतीरे शिवक्षेत्रे विशेषतः ॥ ७९ ॥
सिन्धुतीरे च वल्मीके तुलसीमूलमाश्रिते ।
मृद एतास्तु सङ्ग्राह्या वर्जयेदन्यमृत्तिकाः ॥ ८० ॥
श्यामं शान्तिकरं प्रोक्तं रक्तं वश्यकरं भवेत् ।

श्रीकरं पीतमित्याहुर्धर्मदं श्वेतमुच्यते ॥ ८१ ॥
अङ्गुष्ठः पुष्टिदः प्रोक्तो मध्यमायुष्करी भवेत् ।
अनामिकान्नदा नित्यं मुक्तिदा च प्रदेशिनी ॥ ८२ ॥
एतैरङ्गुलिभेदैस्तु कारयेन्न नखैः स्पृशेत् ।
वर्तिदीपावलिकृतिं वेणपत्राकृतिं तथा ॥ ८३ ॥
पद्मस्य मुकुलाकारं तथा कुर्यात्प्रयत्नतः ।
मत्स्यकूर्माकृतिं वापि शङ्खाकारं ततः परम् ॥ ८४ ॥
दशाङ्गुलिप्रमाणं तु उत्तमोत्तममुच्यते ।
नवाङ्गुलं मध्यमं स्यादष्टाङ्गुलमतः परम् ॥ ८५ ॥
सप्तषट्पञ्चभिः पुण्ड्रं मध्यमं त्रिविधं स्मृतम् ।

चतुस्त्रिद्व्यङ्गुलैः पुण्ड्रं कनिष्ठं त्रिविधं भवेत् ॥ ८६ ॥
ललाटे केशवं विद्यान्नारायणमथोदरे ।
माधवं हृदि विन्यस्य गोविन्दं कण्ठकूपके ॥ ८७ ॥
उदरे दक्षिणे पार्श्वे विष्णुरित्यभिधीयते ।

तत्पार्श्वबाहुमध्ये च मधुसूदनमेव च ॥ ८८ ॥
त्रिविक्रमं कर्णदेशे वामकुक्षौ तु वामनम् ।
श्रीधरं बाहुके वामे हृषीकेशं तु कर्णके ॥ ८९ ॥
पृष्ठे च पद्मनाभं तु ककुद्दामोदरं स्मरेत् ।
द्वादशैतानि नामानि वासुदेवेति मूर्धनि ॥ ९० ॥
पूजाकाले च होमे च सायं प्रातः समाहितः ।
नामान्युच्चार्य विधिना धारयेदूर्ध्वपुण्ड्रकम् ॥ ९१ ॥
अशुचिर्वाप्यनाचारो मनसा पापमाचरेत् ।
शुचिरेव भवेन्नित्यं मूर्ध्नि पुण्ड्राङ्कितो नरः ॥ ९२ ॥
ऊर्ध्वपुण्ड्रधरो मर्त्यो म्रियते यत्र कुत्रचित् ।
श्वपाकोऽपि विमानस्थो मम लोके महीयते ॥ ९३ ॥
एकान्तिनो महाभागा मत्स्वरूपविदोऽमलाः ।
सान्तरालान्प्रकुर्वन्ति पुण्ड्रान्विष्णुपदाकृतीन् ॥ ९४ ॥
परमैकान्तिनोऽप्येवं मत्पादैकपरायणाः ।

हरिद्राचूर्णसंयुक्ताञ्छूलाकारांस्तु वामलान् ॥ ९५ ॥
अन्ये तु वैष्णवाः पुण्ड्रानच्छिद्रानपि भक्तितः ।
प्रकुर्वीरन्दीपपद्मवेणुपत्रोपमाकृतीन् ॥ ९६ ॥
अच्छिद्रानपि सच्छिद्रान् कुर्युः केवलवैष्णवाः ।
अच्छिद्रकरणे तेषां प्रत्यवायो न विद्यते ॥ ९७ ॥
एकान्तिनां प्रपन्नानां परमैकान्तिनामपि ।
अच्छिद्रपुण्ड्राकरणे प्रत्यवायो महान्भवेत् ॥ ९८ ॥
ऊर्ध्वपुण्ड्रं तु यः कुर्याद्दण्डाकारं तु शोभनम् ।
मध्ये छिद्रं वैष्णवाश्च नमोऽन्तैः केशवादिभिः ॥ ९९ ॥
विमलान्यूर्ध्वपुण्ड्राणि सान्तरालानि यो नरः ।
करोति विपुलं तत्र मन्दिरं मे करोति सः ॥ १०० ॥
ऊर्ध्वपुण्ड्रस्य मध्ये तु विशाले सुमनोहरे ।
लक्ष्म्या साकं सहासीनो रमते विष्णुरव्ययः ॥ १०१ ॥
निरन्तरालं यः कुर्यादूर्ध्वपुण्ड्रं द्विजाधमः ।

स हि तत्र स्थितं विष्णुं श्रियं चैव व्यपोहति ॥ १०२ ॥
अच्छिद्रमूर्ध्वपुण्ड्रं तु यः करोति विमूढधीः ।
स पर्यायेण तानेति नरकानेकविंशतिम् ॥ १०३ ॥
ऋजूनि स्फुटपार्श्वानि सान्तरालानि विन्यसेत् ।
ऊर्ध्वपुण्ड्राणि दण्डाब्जदीपमत्स्यनिभानि च ॥ १०४ ॥

शिखोपवीतवद्धार्यमूर्ध्वपुण्ड्रं द्विजेन च ।
विना कृताश्चेद्विफलाः क्रियाः सर्वा महामुने ॥ १०५ ॥
तस्मात्सर्वेषु कार्येषु कार्यं विप्रस्य धीमतः ।
ऊर्ध्वपुण्ड्रं त्रिशूलं च वर्तुलं चतुरस्रकम् ॥ १०६ ॥
अर्धचन्द्रादिकं लिङ्गं वेदनिष्ठो न धारयेत् ।
जन्मना लब्धजातिस्तु वेदपन्थानमाश्रितः ॥ १०७ ॥
पुण्ड्रान्तरं भ्रमाद्वापि ललाटे नैव धारयेत् ।
ख्यातिकान्त्यादिसिद्ध्यर्थं चापि विष्णवागमादिषु ॥ १०८ ॥
स्थितं पुण्ड्रान्तरं नैव धारयेद्वैदिको जनः ।

तिर्यक्त्रिपुण्ड्रं सन्त्यज्य श्रौतं कथमपि भ्रमात् ॥ १०९ ॥
ललाटे भस्मना तिर्यक्त्रिपुण्ड्रस्य च धारणम् ।
विना पुण्ड्रान्तरं मोहाद्धारयन्नारकी भवेत् ॥ ११० ॥
वेदमार्गैकनिष्ठस्तु मोहेनाप्यङ्कितो यदि ।
पतत्येव न सन्देहस्तथा पुण्ड्रान्तरादपि ॥ १११ ॥
नाङ्कनं विग्रहे कुर्याद्वेदमार्गं समाश्रितः ।
श्रौतधर्मैकनिष्ठानां लिङ्गं तु श्रौतमेव हि ॥ ११२ ॥
अश्रौतधर्मनिष्ठानामश्रौत लिङ्गमीरितम् ।
देवता वेदसिद्धा यास्तासां लिङ्गं तु वैदिकम् ॥ ११३ ॥
अश्रौततन्त्रनिष्ठा यास्तासामश्रौतमेव हि ।
वेदसिद्धो महादेवः साक्षात्संसारमोचकः ॥ ११४ ॥
भक्तानामुपकाराय श्रौतं लिङ्गं दधाति च ।
वेदसिद्धस्य विष्णोश्च श्रौतं लिङ्गं न चेतरत् ॥ ११५ ॥
प्रादुर्भावविशेषाणामपि तस्य तदेव हि ।

श्रौतं लिङ्गं तु विज्ञेयं त्रिपुण्ड्रोद्धूलनादिकम् ॥ ११६ ॥
अश्रौतमूर्ध्वपुण्ड्रादि नैव तिर्यक्त्रिपुण्ड्रकम् ।
वेदमार्गैकनिष्ठानां वेदोक्तेनैव वर्त्मना ॥ ११७ ॥
ललाटे भस्मना तिर्यक्त्रिपुण्ड्रं धार्यमेव हि ।
यस्तु नारायणं देवं प्रपन्नः परमं पदम् ।
धारयेत्सर्वदा शूलं ललाटे गन्धवारिणा ॥ ११८ ॥

Roman transliteration

tripuṇḍrordhvapuṇḍradhāraṇavidhivarṇanam
tripuṇḍrordhvapuṇḍradhāraṇavidhivarṇanam
śrīnārāyaṇa uvāca
agnirityādibhirmantrairbhasma saṃśodhya sādaram |
dhāraṇīyaṃ lalāṭādau tripuṇḍraṃ kevalaṃ dvijaiḥ || 1 ||
brahmakṣatriyavaiśyāśca ete sarve dvijāḥ smṛtāḥ |
tasmād□dvijaiḥ prayat□nena tripuṇḍraṃ dhāryamanvaham || 2 ||
yasyopanayanaṃ brahman sa eva dvija ucyate |

tasmācchrautaṃ dvijaiḥ kāryaṃ tripuṇḍrasya ca dhāraṇam || 3 ||
vibhūtidhāraṇaṃ tyaktvā yaḥ satkarma samācaret |
tatkṛtaṃ cākṛtaprāyaṃ bhavatyeva na saṃśayaḥ || 4 ||
na gāyatryupadeśo'pi bhasmano dhāraṇaṃ vinā |
tato dhṛtvaiva bhasmāṅ□ge gāyatrījapamācaret || 5 ||
gāyatrīṃ mūlamevāhurbrāhmaṇye munipuṅ□gava |

sā bhasmadhāraṇābhāve na kenāpyupadiśyate || 6 ||
na tāvadadhikāro'sti gāyatrīgrahaṇe mune |
yāvanna bhasma bhālādau dhṛtamagnisamud□bhavam || 7 ||
bhasmahīnalalāṭatvaṃ na brahmaṇyānumāpakam |
evameva mayā brahman heturuktaḥ supuṇyadaḥ || 8 ||
mantrapūtaṃ sitaṃ bhasma lalāṭe parivartate |
sa eva brāhmaṇo vidvānsatyaṃ satyaṃ mayocyate || 9 ||
yasyāsti sahajā prītirmaṇivad□bhasmasaṃgrahe |
sa eva brāhmaṇo brahman satyaṃ satyaṃ mayocyate || 10 ||
na yasya sahajā prītirmaṇivad□bhasmasaṃgrahe |
sa cāṇḍāla iti jñeyo janmajanmāntare dhruvam || 11 ||
na yasya sahajā prītistripuṇḍroddhūlanādiṣu |
sa cāṇḍāla iti jñeyaḥ satyaṃ satyaṃ mayocyate || 12 ||
ye bhasmadhāraṇaṃ tyaktvā bhuñjante ca phalādikam |

te sarve narakaṃ ghoraṃ prāpnuvanti na saṃśayaḥ || 13 ||
(vibhūtidhāraṇaṃ tyaktvā yaḥ śivaṃ pūjayiṣyati |
sa durbhagaḥ śivadveṣṭā sa dveṣo narakapradaḥ |
sarvakarmabahirbhūto bhasmadhāraṇavarjitaḥ ||)
vibhūtidhāraṇaṃ tyaktvā kurvan hematulāmapi |
na tatphalamavāpnoti patito hi bhaveddhi saḥ || 14 ||
yathopavītarahitaiḥ sandhyā na kriyate dvijaiḥ |
tathā sandhyā na kartavyā vibhūtirahitairapi || 15 ||
gatopavītaiḥ sandhyāyāṃ kāryaḥ pratinidhiḥ kvacit |
japādikaṃ tu sāvitryāstathaivopoṣaṇādikam || 16 ||
vibhūtidhāraṇe tvanyo nāsti pratinidhiḥ kvacit |
vibhūtidhāraṇaṃ tyaktvā yadi sandhyāṃ karoti yaḥ || 17 ||
pratyavaityeva yenāsau nādhikārī tadā dvijaḥ |
yathā śrutvāntyajo vedānpratyavaiti tathā dvijaḥ || 18 ||

pratyavaiti na sandehaḥ sandhyākṛd□bhasmavarjitaḥ |
sampādanīya yat□nena śrautaṃ bhasma sadā dvijaiḥ || 19 ||
smārtaṃ vā tadabhāve tu laukikaṃ vā samāhitaiḥ |
yādṛśaṃ tādṛśaṃ vāstu pavitraṃ bhasma santatam || 20 ||
dhāraṇīyaṃ prayat□nena dvijaiḥ sandhyādikarmasu |
na saṃviśanti pāpāni bhasmaniṣṭhe tataḥ sadā || 21 ||
kartavyamapi yat□nena brāhmaṇairbhasmadhāraṇam |
madhyāṅ□gulitrayeṇaiva svadakṣiṇakarasya tu || 22 ||
ṣaḍaṅ□gulāyataṃ mānamapi cādhikamānakam |
netrayugmapramāṇena bhāle dīptaṃ tripuṇḍrakam || 23 ||
kadācid□bhasmanā kuryātsa rudro nātra saṃśayaḥ |
akāro'nāmikā prokta ukāro madhyamāṅ□guliḥ || 24 ||
makārastarjanī tasmāt tripuṇḍraṃ triguṇātmakam |
tripuṇḍraṃ madhyamātarjanyanāmābhiranulomataḥ || 25 ||

atra te kathayāmyenamitihāsaṃ purātanam |
kadācidatha durvāsāḥ pitṛlokaṃ gato'bhavat || 26 ||
bhasmasandigdhasarvāṅ□go rudrākṣābharaṇānvitaḥ |
śiva śaṅ□kara sarvātmañchrīmātarjagadambike || 27 ||
nāmānīti gṛṇannuccaistāpasānāṃ śikhāmaṇiḥ |
kavyavāḍādayaste tu pratyutthānābhivādanaiḥ || 28 ||
āsanādyupacāraiśca sammānaṃ bahu cakrire |
nānākathābhiranyonyaṃ sambhāṣāñcakrire tadā || 29 ||
tasmiṃstu samaye kumbhīpākasthānāṃ tu pāpinām |
ghoraḥ samabhavacchabdo hā hatāḥ smetivādinām || 30 ||
mṛtāḥ smeti vadantyeke dagdhāḥ smeti pare jaguḥ |
chinnāḥ smeti vibhinnāḥ smetyevaṃ rodanakāriṇaḥ || 31 ||
śrutvā taṃ karuṇa śabdaṃ duḥkhito munirāḍ hṛdi |
papraccha pitṛnāthāṃstānkeṣāṃ śabdo'yamityapi || 32 ||

te samūcurmune'traiva purī saṃyamanī parā |
vartate yamarāḍatra pāpināṃ bhogadāyakaḥ || 33 ||
nānādūtaiḥ kālarūpaiḥ kṛṣṇavarṇerbhayaṅ□karaiḥ |
sahito'traiva tatpuryāṃ nāyako vidyate'nagha || 34 ||
tatra kuṇḍānyanekāni pāpināṃ bhogadāni ca |
ṣaḍaśītirghorarūpairdūtaiḥ parivṛtāni ca || 35 ||
tatra mukhyatamaṃ kuṇḍaṃ kumbhīpākābhidhaṃ mahat |
vartate tad□gatānāṃ ca yātanānāṃ tu varṇanam || 36 ||
kartuṃ na śakyate kaiścidapi varṣaśatairapi |
ye śivadrohiṇaḥ santi tathā devīvinindakāḥ || 37 ||
ye viṣṇudrohiṇaḥ santi patantyatraiva te mune |
ye vedanindakāḥ santi sūryasya ca gaṇeśituḥ || 38 ||
brāhmaṇānāṃ drohiṇo ye patantyatraiva te mune |
kāmācārāśca ye santi taptamudrāṅ□kitāśca ye || 39 ||

triśūladhāriṇo ye ca patantyatraiva te mune |
mātṛpitṛgurujyeṣṭhapurāṇasmṛtinindakāḥ || 40 ||
ye dharmadūṣakāḥ santi patantyatraiva te mune |
teṣāmayaṃ mahāghoraḥ śabdaḥ śravaṇadāruṇaḥ || 41 ||
śrūyate'smābhiraniśaṃ vairāgyaṃ yacchruterbhavet |
iti teṣāṃ vacaḥ śrutvā munirāṭ taddidṛkṣayā || 42 ||
utthāya calitastūrṇaṃ yayau kuṇḍasamīpataḥ |
avāṅ□mukho dadarśādhastasminneva kṣaṇe mune || 43 ||
tatratyānāṃ pāpināṃ tu svargādhikamabhūtsukham |
hasanti kecid□gāyanti nṛtyanti ca tathāpare || 44 ||
parasparaṃ ramante te'tyunmattāḥ sukhavardhanāt |
mṛdaṅ□gamurajāvīṇāḍhakkādundubhinisvanāḥ || 45 ||
samud□bhūtāstu madhurāḥ pañcamasvarabhūṣitāḥ |
vasantavallīpuṣpāṇāṃ sugandhamaruto vavuḥ || 46 ||

munistu cakito dṛṣṭvā yamadūtāśca vismitāḥ |
śīghraṃ te kathayāmāsurdharmarājāya vedine || 47 ||
mahārāja mahāścaryamadhunaivābhavadvibho |
svargādapyadhikaṃ saukhyaṃ kumbhīpākasthapāpinām || 48 ||
nimittaṃ naiva jānīmaḥ kasmādidamabhūdvibho |
cakitāḥ sma vayaṃ sarve prāptā deva tvadantikam || 49 ||
niśamya dūtavāṇīṃ tāṃ dharmarāṭ śīghramutthitaḥ |
mahāmahiṣamārūḍho yayau te yatra pāpinaḥ || 50 ||

tāṃ vārtāṃ preṣayāmāsa dūtadvārāmarāvatīm |
śrutvā tāṃ devarājo'pi prāpto devagaṇaiḥ saha || 51 ||
brahmalokātpadmajo'pi vaikuṇṭhādviṣṭaraśravāḥ |
tattallokācca dikpālāḥ samājagmurgaṇaiḥ saha || 52 ||
parivārya sthitāḥ sarve kumbhīpākamitastataḥ |
apaśyaṃstad□gatāñjīvānsvargādhikasukhāntvitān || 53 ||

cakitā eva te sarve na vidustasya kāraṇam |
aho pāpasya bhogārthaṃ kuṇḍametadvinirmitam || 54 ||
tatra saukhyaṃ yadā jātaṃ tadā pāpāttu kiṃ bhayam |
ucchinnā vedamaryādā parameśakṛtā katham || 55 ||
bhagavān svasya saṃkalpaṃ vitathaṃ kṛtavānkatham |
āścaryametadāścaryametadityeva bhāṣiṇaḥ || 56 ||
taṭasthā abhavansarve na vidustatra kāraṇam |
etasminnantare śauriḥ sammantrya vibudhādibhiḥ || 57 ||
yayau kaiścitsuragaṇaiḥ sahitaḥ śaṅ□karālayam |
pārvatyā sahitaṃ devaṃ koṭikandarpasundaram || 58 ||
ramaṇīyatamāṅ□gaṃ taṃ lāvaṇyakhanimad□bhutam |
sadā ṣoḍaśavarṣīyaṃ nānālaṅ□kārabhūṣitam || 59 ||
nānāgaṇaiḥ parivṛtaṃ lālayantaṃ parāṃ śivām |
dadarśa candramauliṃ sa caturvedaṃ nanāma ha || 60 ||

vṛttāntaṃ kathayāmāsa camatkṛtamatisphuṭam |
etasya kāraṇaṃ deva na jānīmaḥ kathañcana || 61 ||
vada tatkāraṇaṃ deva sarvajño'si yataḥ prabho |
viṣṇuvākyaṃ tadā śrutvā prasannamukhapaṅ□kajaḥ || 62 ||
uvāca madhuraṃ vākyaṃ meghagambhīrayā girā |
śṛṇu viṣṇo tannimittaṃ nāścaryaṃ tvatra vidyate || 63 ||
bhasmano mahimaivāyaṃ bhasmanā kiṃ bhavenna hi |
kumbhīpākaṃ gato draṣṭuṃ durvāsāḥ śaivasammataḥ || 64 ||
avāṅ□mukho dadarśādhastadā vāyuvaśāddhare |
bhālabhasmakaṇāstatra patitā daivayogataḥ || 65 ||
tena jātamidaṃ sarvaṃ bhasmano mahimā tvayam |
itaḥ paraṃ tu tattīrthaṃ pitṛlokanivāsinām || 66 ||
bhaviṣyati na sandeho yatra snātvā sukhī bhavet |
pitṛtīrthaṃ tu tannāmnāpyata ūrdhvaṃ bhaviṣyati || 67 ||

malliṅ□gasthāpanaṃ tatra kāryaṃ devyāśca sattama |
pūjayiṣyanti te tatra pitṛlokanivāsinaḥ || 68 ||
trailokye yāni tīrthāni tatra śreṣṭhamidaṃ bhavet |
pitrīśvarīpūjayā tu trailokyaṃ pūjitaṃ bhavet || 69 ||
śrīnārāyaṇa uvāca
iti devavacaḥ śrutvā devaṃ mūrdhnā praṇamya ca |
tadanujñāṃ samādāya yayau devāntikaṃ hariḥ || 70 ||
tatsarvaṃ kathayāmāsa kāraṇaṃ śaṅ□karoditam |
sādhu sādhviti te procuramarā maulicālanaiḥ || 71 ||
śaśaṃsurbhasmamāhātmyaṃ haribrahmādayaḥ surāḥ |
pitaraścaiva santuṣṭāstīrthalābhātparantapa || 72 ||
tattīrthatīre liṅ□gaṃ ca devyā mūrtiṃ yathāvidhi |
sthāpayāmāsuramarāḥ pūjayāmāsuranvaham || 73 ||
tatra ye prāṇino'bhūvanpāpabhogārthamāsthitāḥ |

te vimānaṃ samāruhya gatāḥ kailāsamaṇḍalam || 74 ||
nāmnā bhadragaṇāste tu vasantyadyāpi tatra hi |
punaśca dūradeśe tu kumbhīpāko vinirmitaḥ || 75 ||
niruddhaṃ śaivagamanaṃ devaistatra tu taddināt |
iti te sarvamākhyātaṃ bhasmamāhātmyamuttamam || 76 ||
nātaḥ parataraṃ kiñcidadhikaṃ vidyate mune |
ūrdhvapuṇḍravidhiṃ caivāpyadhikārivibhedataḥ || 77 ||
pravakṣye muniśārdūla vaiṣṇavāgamalokanāt |
ūrdhvapuṇḍrapramāṇāni divyānyaṅ□gulibhedataḥ || 78 ||
varṇābhimantradevāṃśca pravakṣyāmi phalāni ca |
parvatāgre nadītīre śivakṣetre viśeṣataḥ || 79 ||
sindhutīre ca valmīke tulasīmūlamāśrite |
mṛda etāstu saṅ□grāhyā varjayedanyamṛttikāḥ || 80 ||
śyāmaṃ śāntikaraṃ proktaṃ raktaṃ vaśyakaraṃ bhavet |

śrīkaraṃ pītamityāhurdharmadaṃ śvetamucyate || 81 ||
aṅ□guṣṭhaḥ puṣṭidaḥ prokto madhyamāyuṣkarī bhavet |
anāmikānnadā nityaṃ muktidā ca pradeśinī || 82 ||
etairaṅ□gulibhedaistu kārayenna nakhaiḥ spṛśet |
vartidīpāvalikṛtiṃ veṇapatrākṛtiṃ tathā || 83 ||
padmasya mukulākāraṃ tathā kuryātprayat□nataḥ |
matsyakūrmākṛtiṃ vāpi śaṅ□khākāraṃ tataḥ param || 84 ||
daśāṅ□gulipramāṇaṃ tu uttamottamamucyate |
navāṅ□gulaṃ madhyamaṃ syādaṣṭāṅ□gulamataḥ param || 85 ||
saptaṣaṭpañcabhiḥ puṇḍraṃ madhyamaṃ trividhaṃ smṛtam |
catustridvyaṅgulaiḥ puṇḍraṃ kaniṣṭhaṃ trividhaṃ bhavet || 86 ||
lalāṭe keśavaṃ vidyānnārāyaṇamathodare |
mādhavaṃ hṛdi vinyasya govindaṃ kaṇṭhakūpake || 87 ||
udare dakṣiṇe pārśve viṣṇurityabhidhīyate |

tatpārśvabāhumadhye ca madhusūdanameva ca || 88 ||
trivikramaṃ karṇadeśe vāmakukṣau tu vāmanam |
śrīdharaṃ bāhuke vāme hṛṣīkeśaṃ tu karṇake || 89 ||
pṛṣṭhe ca padmanābhaṃ tu kakuddāmodaraṃ smaret |
dvādaśaitāni nāmāni vāsudeveti mūrdhani || 90 ||
pūjākāle ca home ca sāyaṃ prātaḥ samāhitaḥ |
nāmānyuccārya vidhinā dhārayedūrdhvapuṇḍrakam || 91 ||
aśucirvāpyanācāro manasā pāpamācaret |
śucireva bhavennityaṃ mūrdhni puṇḍrāṅ□kito naraḥ || 92 ||
ūrdhvapuṇḍradharo martyo mriyate yatra kutracit |
śvapāko'pi vimānastho mama loke mahīyate || 93 ||
ekāntino mahābhāgā matsvarūpavido'malāḥ |
sāntarālānprakurvanti puṇḍrānviṣṇupadākṛtīn || 94 ||
paramaikāntino'pyevaṃ matpādaikaparāyaṇāḥ |

haridrācūrṇasaṃyuktāñchūlākārāṃstu vāmalān || 95 ||
anye tu vaiṣṇavāḥ puṇḍrānacchidrānapi bhaktitaḥ |
prakurvīrandīpapadmaveṇupatropamākṛtīn || 96 ||
acchidrānapi sacchidrān kuryuḥ kevalavaiṣṇavāḥ |
acchidrakaraṇe teṣāṃ pratyavāyo na vidyate || 97 ||
ekāntināṃ prapannānāṃ paramaikāntināmapi |
acchidrapuṇḍrākaraṇe pratyavāyo mahānbhavet || 98 ||
ūrdhvapuṇḍraṃ tu yaḥ kuryāddaṇḍākāraṃ tu śobhanam |

madhye chidraṃ vaiṣṇavāśca namo'ntaiḥ keśavādibhiḥ || 99 ||
vimalānyūrdhvapuṇḍrāṇi sāntarālāni yo naraḥ |
karoti vipulaṃ tatra mandiraṃ me karoti saḥ || 100 ||
ūrdhvapuṇḍrasya madhye tu viśāle sumanohare |
lakṣmyā sākaṃ sahāsīno ramate viṣṇuravyayaḥ || 101 ||
nirantarālaṃ yaḥ kuryādūrdhvapuṇḍraṃ dvijādhamaḥ |

sa hi tatra sthitaṃ viṣṇuṃ śriyaṃ caiva vyapohati || 102 ||
acchidramūrdhvapuṇḍraṃ tu yaḥ karoti vimūḍhadhīḥ |
sa paryāyeṇa tāneti narakānekaviṃśatim || 103 ||
ṛjūni sphuṭapārśvāni sāntarālāni vinyaset |
ūrdhvapuṇḍrāṇi daṇḍābjadīpamatsyanibhāni ca || 104 ||
śikhopavītavaddhāryamūrdhvapuṇḍraṃ dvijena ca |
vinā kṛtāścedviphalāḥ kriyāḥ sarvā mahāmune || 105 ||
tasmātsarveṣu kāryeṣu kāryaṃ viprasya dhīmataḥ |
ūrdhvapuṇḍraṃ triśūlaṃ ca vartulaṃ caturasrakam || 106 ||
ardhacandrādikaṃ liṅ□gaṃ vedaniṣṭho na dhārayet |
janmanā labdhajātistu vedapanthānamāśritaḥ || 107 ||
puṇḍrāntaraṃ bhramādvāpi lalāṭe naiva dhārayet |
khyātikāntyādisiddhyarthaṃ cāpi viṣṇvāgamādiṣu || 108 ||
sthitaṃ puṇḍrāntaraṃ naiva dhārayedvaidiko janaḥ |

tiryaktripuṇḍraṃ santyajya śrautaṃ kathamapi bhramāt || 109 ||
lalāṭe bhasmanā tiryaktripuṇḍrasya ca dhāraṇam |
vinā puṇḍrāntaraṃ mohāddhārayannārakī bhavet || 110 ||
vedamārgaikaniṣṭhastu mohenāpyaṅ□kito yadi |
patatyeva na sandehastathā puṇḍrāntarādapi || 111 ||
nāṅ□kanaṃ vigrahe kuryādvedamārgaṃ samāśritaḥ |
śrautadharmaikaniṣṭhānāṃ liṅ□gaṃ tu śrautameva hi || 112 ||
aśrautadharmaniṣṭhānāmaśrauta liṅ□gamīritam |
devatā vedasiddhā yāstāsāṃ liṅ□gaṃ tu vaidikam || 113 ||
aśrautatantraniṣṭhā yāstāsāmaśrautameva hi |
vedasiddho mahādevaḥ sākṣātsaṃsāramocakaḥ || 114 ||
bhaktānāmupakārāya śrautaṃ liṅ□gaṃ dadhāti ca |
vedasiddhasya viṣṇośca śrautaṃ liṅ□gaṃ na cetarat || 115 ||
prādurbhāvaviśeṣāṇāmapi tasya tadeva hi |

śrautaṃ liṅ□gaṃ tu vijñeyaṃ tripuṇḍroddhūlanādikam || 116 ||
aśrautamūrdhvapuṇḍrādi naiva tiryaktripuṇḍrakam |
vedamārgaikaniṣṭhānāṃ vedoktenaiva vartmanā || 117 ||
lalāṭe bhasmanā tiryaktripuṇḍraṃ dhāryameva hi |
yastu nārāyaṇaṃ devaṃ prapannaḥ paramaṃ padam |
dhārayetsarvadā śūlaṃ lalāṭe gandhavāriṇā || 118 ||

English translation

1-10. Narayana said Only the twice born are to take this Tripundra on the forehead and the other parts of the body after carefully purifying the ashes by the mantra Agniriti Bhasma, etc. The Brahmans, Ksattriyas, and Vais'yas are known as the twiceborn, (the Dvijas). So the Dvijas ought to take daily this Tripundra with great care. O Brahmana! Those who are purified with the ceremony of the holy thread, are called the Dvijas. For these the taking of Tripundra as per S'ruti is very necessary.

Without taking this Vibhuti, any good work done is as it were not done. There is no doubt in this. Even the japam of Gayatri is not well performed if this Bhasma be not used. O Best of Munis! The Gayatri is the most important and the chief thing of the Brahmanhood. But that is not advised if the Tripundra be not taken. O Munis! As long as the ashes born of Agni are not applied on the forehead, one is not entitled to be initiated in the Gayatri Mantra. O Brahman! Unless ashes be applied on the forehead, no one will recognise you as a Brahmana. For this reason I take this holding of the merit-giving Tripundra as the cause of the Brahmanhood. I speak this verily unto you, that he is recognised as a Brahmana and literary on whose forehead there is seen the white ashes purified by the mantra. He is entitled to the state of a Brahmana who is naturally very eager to collect the ashes as he collects the invaluable gems and jewels.

11-20. Those who are not naturally eager to collect the Bhasma as they are naturally eager to collect gems and jewel, are to be known as Chandalas in some of their previous births. Those who are not naturally joyous in holding Tripundra, were verily Chandalas in their previous births; this I tell you truly very truly.

Those who eat roots and fruits without holding ashes go to the terrible hells. He who worships S'iva without having Bibhuti on his forehead, that wretch is a S'iva hater and goes to hell after his death. He who does not hold Bibhuti is not entitled to any religious act.

Without taking Bibhuti, if you make a gift of Tula Purusa made of gold, you won't get any fruits. Rather you will have to go to hell!

As the Brahmanas are not to perform their Sandhyas without their holy threads, so without this Bibhuti, one ought not also to perform one's Sandhya.

If at times a man by chance has no holy thread, he can do his Sandhya by muttering the Gayatri or by fasting. But there is no such rule in holding Bhasma.

If one performs Sandhya, without having any Bibhuti, he is liable to incur a sin; as without holding this Bhasma, no right can come to him to perform his Sandhya.

As a man of a lowest caste acts contrary and incurs a sin if he hears the Veda mantra, so a twice-born incurs a sin if he performs Sandhya without having his Tripundra. The twiceborn must therefore collect his thoughts with his heart intent on this Tripundra whether it be according to S'rauta or Smarta method; or in absence thereof the Laukika Bhasma. Of whatsoever sort is the Bhasma, it is always pure. In the Sandhya and other actions of worship, the twiceborn ought to be very careful and punctilious in using this Bhasma.

21-31. No sin can enter into the body of one besmeared with ashes. For this reason, the Brahmanas ought always to use ashes with great care. One is to hold the Tripundra, six Angulas high or greater by the fore, middle and ring fingers of the right hand. If anybody uses Tripundra, shining and brilliant, and extending from eye to eye, he becomes, no doubt, a Rudra. The ring-finger is the letter "A," the middle finger is "U" and the forefinger is "M"; so the Tripundra marks drawn by the above three fingers is of the nature of the three gunas. The Tripundra should be drawn by the middle, fore, and ring fingers in a reverse way (from the left of the forehead to its right). I will now tell you an anecdote, very ancient. Listen. Once Durvasa, the head of the ascetics, with his body besmeared with ashes and with Rudraksam, all over, on his body went to the region of the Pitris, uttering loudly, "O S'ankara, of the Form of All! O S'iva! O Mother Jagadambe, the Source of all auspiciousness!" The Pitris Kavya- Valas, etc., (Kavya Valanalah Somah Yamah schaivaryama Tatha, Agnisvattva, Varhisadah, Somapah Pitri Devatah) got up, received him heartily and gave him seats and shewed

him great honours and respect and held many pure conversations with the Muni. During their talk, the sinners of the Kumbhipaka hell were crying, “Oh! Alas! We are killed, we are being killed. Oh! We are being burnt!” some others cried, “Oh! Oh! We are cut down.” Thus various cries and lamentations reached their ears.

32-40. Hearing their piteous cries, Durvasa, the prince of the Risis, asked with a grievous heart the Pitris, “Who are those crying?” The Pitris replied There is a city close to our place called “Samyamani Puri” of the King Yama where the sinners are punished. Yama gives punishment to the sinners there. O Sinless One! In that city the King Yama lives with his terrible black-coloured messengers, the personifications of Kala (the Destruction). For the punishment of the sinners, eighty-six hells exist there. The place is being guarded always by the horrible messengers of Yama. Out of those hells, the hell named Kumbhipaka is very big and that is the chief of the hells.

The ailings and torments of the sinners in the Kumbhipaka hell cannot be described in hundred years. O Muni! The S’iva-haters, the Visnu-haters, the DevT-haters are made to fall to this Kunda. Those who find fault with the Vedas, and blame the Sun, Ganes’a and tyrannise the Brahmanas fall down to this hell. Those who blame their mothers, fathers. Gurus, elder brothers, the Smritis and Puranas and those as well who take the Tapta Mudras (hot marks on their bodies) and Tapta S’ulas (i.e., those who being S’aivas act as they like) those who blame the religion (Dharma) go down to that hell.

41-50. We hear constantly their loud piteous cries, very painful to hear; hearing which naturally gives rise to feelings of indifference (Vairagyam). Hearing the above words of the Piths, Durvasa, the prince of the Munis, went to the hell to see the sinners. O Muni! Going there, the Muni bent his head downwards and saw the sinners when, instantly the sinners began to enjoy pleasures more than those who enjoy in the Heavens. The sinners became exceedingly glad. Some began to sing, some began to dance, some began to laugh; some sinners began to play one with one another in great ecstasy. The musical instruments Mridanga, Muraja, lute, Dhakka, Dundubhis, etc., resounded with sweet sonorous tones (in accordance with five resonants). The sweet fragrant smell of the flowers of Vasanti creepers spread all round. Durvasa Muni became surprised to see all this. The messengers of Yama were startled and immediately went to their King Yama and said “O Lord! Our King! A wondrous event occurred lately. The sinners in the Kumbhipaka hell are now enjoying pleasures more than those in the Heavens. O Bibhu! How can this take place! We cannot make out the cause of this. O Deva! We all have become terrified and have come to you.” Hearing the words of the messengers, Dharmaraja, mounting on his great buffalo, came there instantly and seeing the state of the sinners sent news immediately to the Heavens.

51-60. Hearing the news Indra came there with all the Devas,

Brahma came there from His Brahmaloka; and Narayana came there from Vaikuntha. Hearing this, the regents of the quarters, the Dikpalas came there with all their attendants from their respective abodes. They all came there to the Kumbhipaka hell and saw that all the beings there are enjoying greater pleasures than those in the Heavens. They all were astonished to see this; and they could not make out why this had happened. “What a wonder is this! This Kunda has been built for the punishment of the sinners. When such a pleasure is now being felt here, the people won’t fear anything henceforth to commit sins. Why is this order of the Vedas created by God reversed? Why has God undone His own doing? What a wonder is this! Now a great miracle is before our sight.” Thus speaking, they remained at a fix. They could not make out the cause of this. In the meanwhile Bhagavan Narayana after consulting with the other Devas went with some Devas to the abode of S’ankara in Kailas’a. They saw there that S’ri Bhagavan S’ankara (with crescent of the Moon on His

forehead) was playing there attended always by the Pramathas and adorned with various ornaments like a youth, sixteen years old. His parts of the body were very beautiful as if the mine of loveliness. He was conversing on various delightful subjects with His consort Parvati and pleasing Her mind. The four Vedas were there personified. Seeing Him, Narayana bowed down and informed him clearly of all the wonderful events. He said

61-75. “O Deva! What is the cause of all this? We cannot make out anything! O Lord! Thou art omniscient. Thou knowest everything. So kindly mention how is this brought about!” Hearing Visnu’s words. Bhagavan S’ankara spoke graciously in sweet words, grave as the rumbling of a rain-cloud “O Visnu! Hear the cause of this. What wonder is there? This is all due to the greatness of Bhasma (ashes)! What cannot be brought about by Bhasma! The great S’aiva Durvasa went to see the Kumbhipaka hell, besmearing his whole body with Bhasma and looked downwards while he was looking at

the sinners. At that time, accidentally a particle of Bhasma from his forehead was blown by air to the bodies of the sinners in the hell. Thereby they were freed of their sins and they got so much pleasure! Such is the greatness of Bhasma! Henceforth the Kumbhipaka will no more be a hell. It will be a Tirtha (holy place of pilgrimage) of the residents of the Pitrilokas. Whoever will bathe there will be very happy. There is no doubt in this. Its name will be henceforth the Pith Tirtha.

O Sattama! My Lingam and the form of Bhagavati ought to be placed there. The inhabitants of the Pith Loka would worship them. This will be the best of all the Tirthas extant in the three Lokas. And if the PitrisVari there be worshipped, know that the worship of the Triloki is done. Narayana said Hearing thus the words of S’ankara, the Deva of the Devas, He thanked Him and, taking His permission came to the Devas and informed them of everything what S’ankara had said. Hearing this, the Devas nodded their heads and said, “Sadhu (well, very well)” and began to glorify the greatness of Bhasma. O Tormenter of the enemies! Hah, Brahma and the other Devas began to eulogise the glories of ashes. The Pitris became very glad to get a new Tirtha. The Devas planted a S’iva Lingam and the form of the Devi on the banks of the new Tirtha, and began to worship them regularly day by day. The sinners that were there suffering, all ascended on the celestial chariot and got up to Kailas’a. Even today they are all dwelling in Kailas’a and are known by the name of the Bhadras. The hell Kumbhipaka came to be built afterwards in another place.

76-84. Since that day the Devas did not allow any other devotee of S’iva to go to the newly created hell Kumbhipaka. Thus I have described to you the excellent greatness of the Bhasma. O Muni! What more can there be than the glories of the Bhasma! O Best of Munis! Now I am telling you of the usage of Urdhapundra (the

vertical marks) according to the proper province of the devotees. Listen. I will now speak what I have ascertained from the study of the Vaisnava S’astras, the measure of Urdhapundra, according to the Anguli measurements, the colour, mantra, Devata and the fruits thereof. Hear. The earth required is to be seen red from the crests of hills, the banks of the rivers, the place of S’iva (S’iva Ksettram), the ocean beaches, the ant-hill, or from the roots of the Tulasi plants.

The earth is not to be had from any other places. The black coloured earth brings in peace, the red-colour earth brings in powers to bring another to one’s control; the yellow-coloured earth increases prosperity and the white-coloured earth gives Dharma (religion). If the Urdhapundra be drawn by the thumb, nourishment is obtained; if it be drawn by the middle finger, longevity is increased; if it be drawn by nameless or ring finger, food is obtained and if it be drawn by the fore finger, liberation is attained. So the Urdhapundras ought to be drawn by these fingers, only be careful

to see that the nails do not touch at the time of making the mark. The shape of the Urdhapundra (the vertical mark or sign on the fore-head) is like a flame or like the opening bud of a lotus, or like the leaf of a bamboo, or like a fish, or like a tortoise or like a conch-shell.

85-95. The Urdhapundra, ten Angulis high is the super best; nine Angulis high, is best; eight Angulis high, is good; the middling Urdhapundra is of three kinds as it is of seven Angulas, six Angulas, or five Angulas. The lowest Urdhapundra is again of three kinds as it is four Angulas, three Angulas or two Angulas high. On the Urdhapundra of the forehead, you must meditate Kes'ava, on the belly you must think of Narayana; on the heart, you must meditate on Madhava; and on the neck, you must meditate on Govinda. So on the right side of the belly, you must meditate on Madhusudana; on the roots of the ears, on Trivikrama; on the left belly, on Vamana; on the arms, on S'ridhara; on the ears, Hrisikes'a; on the back, Padmanabha; on the shoulders Damodara; and on the head Brahmarandhra you must meditate on Vasudeva. Thus the twelve

names are to be meditated. In the morning or in the evening time when you are going to make the Puja or Homa, you are to take duly, single-in-intent, the above names and make the marks of Urdhapundras. Any man, with Urdhapundra on his head, is always pure, whether he be impure, or of unrighteous conduct or whether he commits a sin mentally. Wherever he dies, he comes to My Abode even if he be of a Chandala caste. My devotees (Vira Vaisnavas or Mahavira Vaisnavas) who know My Nature must keep an empty space between the two lines of Urdhapundra of the form of the Visnupada (the feet of Visnu) and those who are my best devotees are to use nice Urdhapundras, made of turmeric powder, of the size of a spear (S'ula), of the form of the feet of Visnu (Visnu padah).

96. The ordinary Vaisnavas are to use with Bhakti, the Urdhapundras without any empty space, but the form of it is to be like a flame, the blossom of a lily or like a bamboo leaf.

97-110. Those who are Vaisnavas in name only can use Urdhapundra of both the kinds, with or without any empty space. They incur no sin if they use one without an empty space. But those who are My good devotees, incur sin if they do not keep an empty space between the two vertical lines (in the Urdhapundra three vertical lines are used). The Vaisnavas who use excellent vertical rod like Urdhapundras keeping an empty space in the middle and uttering the mantra "Kesvaya Namah" build My Temple there. In the beautiful middle space of Urdhapundra, the Undecaying Visnu is playing with Laksmi. That wretch, the twice-born who uses Urdhapundra without any empty apace kills Visnu and Laksmi, seated there. The stupid who uses Urdhapundra without a vacant space goes successively to twenty-one hells. The Urdhapundra should be of the size of a clear straight rod, lotus, flame, a fish with sharp straight edges and with vacant spaces between them. O Great Muni! The Brahmana should always use the Tripundra like the lock

of hair on the crown of his head and like his Sacrificial thread; otherwise all his actions will be fruitless. Therefore in all ceremonies and actions the Brahmanas ought to use Urdhapundras of the form of a trident, a circle or of a square form. The Brahmana who knows the Vedas is never to use the semi-moonlike mark (Tilak) on his bead. The man who is of the Brahmin caste and follows the path of the Vedas should not even by mistake use any other mark than those above-mentioned. Other sorts of pundras (marks) that are mentioned in other Vaisnava S'astras for the attainment of fame, beauty, etc., the Veda-knowing Brahmanas should not use them. The Vaidik Brahmanas should not use even in error any other Tilaks than the curved Tripundras

If, out of delusion, the man, following the path of the Vedas, uses other sorts of Tripundras, he would certainly go down to hell.

111-118. The Veda-knowing Brahmanas would certainly go down to hell if they use other sorts of Tripundras on their bodies. Only the Tilakas, prescribed in the Vedas ought to be used by those who are devoted to the Vedas. Those who do not observe the duties of the Vedas would use Tilaks approved of by other S'astras. Those should use marks approved of by the Vedas whose Deity is that of the Vedas. Those who follow the Tantra S'astras different from the Vedas, should use marks approved of by the Tantras.

Maha Deva is the Veda's Deity and, ready to deliver from the bondages of the world. He has prescribed the Tilakas prescribed in the Vedas for the benefit of the devotees. The marks prescribed by Visnu, also a Deity of the Vedas, are also those of the Vedas. His other Avataras also use marks approved of by the Vedas. The Tripundras and the besmearing of the body with ashes are according to the Vedas. In the Tantra S'astra different from the Vedas, there is

the usage of Tripundra and other marks. But they are not to be used by the Vaidiks. No never.

Those who follow the path of the Vedas should use the curved Tripundras and Bhasma on their foreheads according to the rules prescribed in the Vedas.

He who has obtained the highest state of Narayana, i.e., who has realised My Nature, ought to use always on their foreheads S'ula marks scented with fragrant sandalpaste.

Here ends the Fifteenth Chapter of the Eleventh Book on the rules of using the Tripundra and Urdhapundra marks in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 16

On The Description Of Sandhya

Chapter 296 of 318 · 106 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
अथातः श्रूयतां पुण्यं सन्ध्योपासनमुत्तमम् ।
भस्मधारणमाहात्म्यं कथितं चैव विस्तरात् ॥ १ ॥
प्रातःसन्ध्याविधानं च कथयिष्यामि तेऽनघ ।
प्रातःसन्ध्यां सनक्षत्रां मध्याह्ने मध्यभास्कराम् ॥ २ ॥
ससूर्यां पश्चिमां सन्ध्यां तिस्रः सन्ध्या उपासते ।
तद्भेदानपि वक्ष्यामि शृणु देवर्षिसत्तम ॥ ३ ॥
उत्तमा तारकोपेता मध्यमा लुप्ततारका ।
अधमा सूर्यसहिता प्रातःसन्ध्या त्रिधा मता ॥ ४ ॥
उत्तमा सूर्यसहिता मध्यमास्तमिते रवौ ।
अधमा तारकोपेता सायंसन्ध्या त्रिधा मता ॥ ५ ॥
विप्रो वृक्षो मूलकान्यत्र सन्ध्या
वेदः शाखा धर्मकर्माणि पत्रम् ।
तस्मान्मूलं यत्नतो रक्षणीयं

छिन्ने मूले नैव वृक्षो न शाखा ॥ ६ ॥
सन्ध्या येन न विज्ञाता सन्ध्या येनानुपासिता ।
जीवमानो भवेच्छूद्रो मृतः श्वा चैव जायते ॥ ७ ॥
तस्मान्नित्यं प्रकर्तव्यं सन्ध्योपासनमुत्तमम् ।
तदभावेऽन्यकर्मादावधिकारी भवेन्न हि ॥ ८ ॥
उदयास्तमयादूर्ध्वं यावत्स्याद्घटिकात्रयम् ।
तावत्सन्ध्यामुपासीत प्रायश्चित्तं ततः परम् ॥ ९ ॥
कालातिक्रमणे जाते चतुर्थार्घ्यं प्रदापयेत् ।
अथवाष्टशतं देवीं जप्त्वादौ तां समाचरेत् ॥ १० ॥
यस्मिन्काले तु यत्कर्म तत्कालाधीश्वरीं च ताम् ।
सन्ध्यामुपास्य पश्चात्तु तत्कालीनं समाचरेत् ॥ ११ ॥
गृहे साधारणा प्रोक्ता गोष्ठे वै मध्यमा भवेत् ।
नदीतीरे चोत्तमा स्याद्देवीगेहे तदुत्तमा ॥ १२ ॥
यतो देव्या उपासेयं ततो देव्यास्तु सन्निधौ ।

सन्ध्यात्रयं प्रकर्तव्यं तदानन्त्याय कल्पते ॥ १३ ॥
एतस्या अपरं दैवं ब्राह्मणानां च विद्यते ।

न विष्णूपासना नित्या न शिवोपासना तथा ॥ १४ ॥
यथा भवेन्महादेव्या गायत्र्याः श्रुतिचोदिता ।
सर्ववेदसारभूता गायत्र्यास्तु समर्चना ॥ १५ ॥
ब्रह्मादयोऽपि सन्ध्यायां तां ध्यायन्ति जपन्ति च ।
वेदा जपन्ति तां नित्यं वेदोपास्या ततः स्मृता ॥ १६ ॥
तस्मात्सर्वे द्विजाः शाक्ता न शैवा न च वैष्णवाः ।
आदिशक्तिमुपासन्ते गायत्रीं वेदमातरम् ॥ १७ ॥
आचान्तः प्राणमायम्य केशवादिकनामभिः ।
केशवश्च तथा नारायणो माधव एव च ॥ १८ ॥
गोविन्दो विष्णुरेवाथ मधुसूदन एव च ।
त्रिविक्रमो वामनश्च श्रीधरोऽपि ततः परम् ॥ १९ ॥
हृषीकेशः पद्मनाभो दामोदर अतः परम् ।

सङ्कर्षणो वासुदेवः प्रद्युम्नोऽप्यनिरुद्धकः ॥ २० ॥
पुरुषोत्तमाधोक्षजौ च नारसिंहोऽप्युतस्तथा ।
जनार्दन उपेन्द्रश्च हरिः कृष्णोऽन्तिमस्तथा ॥ २१ ॥
ॐकारपूर्वकं नाम चतुर्विंशतिसङ्ख्यया ।
स्वाहान्तैः प्राशयेद्वारि नमोऽन्तैः स्पर्शयेत्तथा ॥ २२ ॥
केशवादित्रिभिः पीत्वा द्वाभ्यां प्रक्षालयेत्करौ ।
मुखं प्रक्षालयेद्द्वाभ्यां द्वाभ्यामुन्मार्जनं तथा ॥ २३ ॥
एकेन पाणिं सम्प्रोक्ष्य पादावपि शिरोऽपि च ।
सङ्कर्षणादिदेवानां द्वादशाङ्गानि संस्पृशेत् ॥ २४ ॥
दक्षिणेनोदकं पीत्वा वामेन संस्पृशेद्बुधः ।
तावन्न शुध्यते तोयं यावद्वामेन न स्पृशेत् ॥ २५ ॥
गोकर्णाकृतिहस्तेन माषमात्रं जलं पिबेत् ।
ततो न्यूनाधिकं पीत्वा सुरापायी भवेद्द्विजः ॥ २६ ॥
संहताङ्गुलिना तोयं पाणिना दक्षिणेन तु ।

मुक्ताङ्गुष्ठकनिष्ठाभ्यां शेषेणाचमनं विदुः ॥ २७ ॥
प्राणायामं ततः कृत्वा प्रणवस्मृतिपूर्वकम् ।
गायत्रीं शिरसा सार्धं तुरीयपदसंयुताम् ॥ २८ ॥
दक्षिणे रेचयेद्वायुं वामेन पूरितोदरम् ।
कुम्भेन धारयेन्नित्यं प्राणायामं विदुर्बुधाः ॥ २९ ॥
पीडयेद्दक्षिणां नाडीमङ्गुष्ठेन तथोत्तराम् ।
कनिष्ठानामिकाभ्यां तु मध्यमां तर्जनीं त्यजेत् ॥ ३० ॥
रेचकः पूरकश्चैव प्राणायामोऽथ कुम्भकः ।
प्रोच्यते सर्वशास्त्रेषु योगिभिर्यतमानसैः ॥ ३१ ॥
रेचकः सृजते वायुं पूरकः पूरयेत्तु तम् ।
साम्येन संस्थितिर्यत्तत्कुम्भकः परिकीर्तितः ॥ ३२ ॥

नीलोत्पलदलश्यामं नाभिमध्ये प्रतिष्ठितम् ।
चतुर्भुजं महात्मानं पूरके चिन्तयेद्धरिम् ॥ ३३ ॥
कुम्भके तु हृदि स्थाने ध्यायेत्तु कमलासनम् ।

प्रजापतिं जगन्नाथं चतुर्वक्त्रं पितामहम् ॥ ३४ ॥
रेचके शङ्करं ध्यायेल्ललाटस्थं महेश्वरम् ।
शुद्धस्फटिकसंकाशं निर्मलं पापनाशनम् ॥ ३५ ॥
पूरके विष्णुसायुज्यं कुम्भके ब्रह्मणो गतिम् ।
रेचकेन तृतीयं तु प्राप्नुयादीश्वरं परम् ॥ ३६ ॥
पौराणाचमनाद्यं च प्रोक्तं देवर्षिसत्तम ।
श्रौतमाचमनाद्यं च शृणु पापापहं मुने ॥ ३७ ॥
प्रणवं पूर्वमुच्चार्य गायत्रीं तु तदित्यृचम् ।
पादादौ व्याहृतीस्तिस्रः श्रौताचमनमुच्यते ॥ ३८ ॥
गायत्रीं शिरसा सार्धं जपेद्व्याहृतिपूर्विकाम् ।
प्रतिप्रणवसंयुक्तां त्रितयं प्राणसंयमः ॥ ३९ ॥
(सलक्षणं तु प्राणानामायामं कीर्त्यतेऽधुना ।
नानापापैकशमनं महापुण्यफलप्रदम् ॥)
पञ्चाङ्गुलीभिर्नासाग्रं पीडयेत्प्रणवेन तु ।

सर्वपापहरा मुद्रा वानप्रस्थगृहस्थयोः ॥ ४० ॥
कनिष्ठानामिकाङ्गुष्ठैर्यतेश्च ब्रह्मचारिणः ।
आपो हि ष्ठेति तिसृभिः प्रोक्षणं स्यात्कुशोदकैः ॥ ४१ ॥
ऋगन्ते मार्जनं कुर्यात्पादान्ते वा समाहितः ।
नवप्रणवयुक्तेन आपो हि ष्ठेत्यनेन तु ॥ ४२ ॥
नश्येदघं मार्जनेन संवत्सरसमुद्भवम् ।
तत आचमनं कृत्वा सूर्यश्चेति पिबेदपः ॥ ४३ ॥
अन्तःकरणसम्भिन्नं पापं तस्य विनश्यति ।
प्रणवेन व्याहृतिभिर्गायत्र्या प्रणवाद्यया ॥ ४४ ॥
आपो हि ष्ठेति सूक्तेन मार्जनं चैव कारयेत् ।
उद्धृत्य दक्षिणे हस्ते जलं गोकर्णवत्कृते ॥ ४५ ॥
नीत्वा तं नासिकाग्रं तु वामकुक्षौ स्मरेदघम् ।
पुरुषं कृष्णवर्णं च ऋतं चेति पठेत्ततः ॥ ४६ ॥
द्रुपदां वा ऋचं पश्चाद्दक्षनासापुटेन च ।

श्वासमार्गेण तं पापमानयेत्करवारिणि ॥ ४७ ॥
नावलोक्यैव तद्वारि वामभागेऽश्मनि क्षिपेत् ।
निष्पापं तु शरीरं मे सञ्जातमिति भावयेत् ॥ ४८ ॥
उत्थाय तु ततः पादौ द्वौ समौ सन्नियोजयेत् ।
जलाञ्जलिं गृहीत्वा तु तर्जन्यङ्गुष्ठवर्जितम् ॥ ४९ ॥
वीक्ष्य भानुं क्षिपेद्वारि गायत्र्या चाभिमन्त्रितम् ।

त्रिवारं मुनिशार्दूल विधिरेषोऽर्घ्यमोचने ॥ ५० ॥
ततः प्रदक्षिणां कुर्यादसावादित्यमन्त्रतः ।
मध्याह्ने सकृदेव स्यात्सन्ध्ययोस्तु त्रिवारतः ॥ ५१ ॥
ईषन्नग्रः प्रभाते तु मध्याह्ने दण्डवत्स्थितः ।
आसने चोपविष्टस्तु द्विजः सायं क्षिपेदपः ॥ ५२ ॥
उदकं प्रक्षिपेद्यस्मात्तत्कारणमतः शृणु ।
त्रिंशत्कोट्यो महावीरा मन्देहा नाम राक्षसाः ॥ ५३ ॥
कृतघ्ना दारुणा घोराः सूर्यमिच्छन्ति खादितुम् ।

ततो देवगणाः सर्वे ऋषयश्च तपोधनाः ॥ ५४ ॥
उपासते महासन्ध्यां प्रक्षिपन्त्युदकाञ्जलिम् ।
दह्यन्ते तेन दैत्यास्ते वज्रीभूतेन वारिणा ॥ ५५ ॥
एतस्मात्कारणाद्विप्राः सन्ध्यां नित्यमुपासते ।
महापुण्यस्य जननं सन्ध्योपासनमीरितम् ॥ ५६ ॥
अर्घ्याङ्गभूतमन्त्रोऽयं प्रोच्यते शृणु नारद ।
यदुच्चारणमात्रेण साङ्गं सन्ध्याफलं भवेत् ॥ ५७ ॥
सोऽहमर्कोऽस्म्यहं ज्योतिरात्मा ज्योतिरहं शिवः ।
आत्मज्योतिरहं शुक्लः सर्वज्योती रसोऽस्म्यहम् ॥ ५८ ॥
आगच्छ वरदे देवि गायत्रि ब्रह्मरूपिणि ।
जपानुष्ठानसिद्ध्यर्थं प्रविश्य हृदयं मम ॥ ५९ ॥
उत्तिष्ठ देवि गन्तव्यं पुनरागमनाय च ।
अर्घ्येषु देवि गन्तव्यं प्रविश्य हृदयं मम ॥ ६० ॥
ततः शुद्धस्थले नैजमासनं स्थापयेद्बुधः ।

तत्रारुह्य जपेत्पश्चाद्गायत्रीं वेदमातरम् ॥ ६१ ॥
अत्रैव खेचरी मुद्रा प्राणायामोत्तरं मुने ।
प्रातःसन्ध्याविधाने च कीर्तिता मुनिपुङ्गव ॥ ६२ ॥
तन्नामार्थं प्रवक्ष्यामि सादरं शृणु नारद ।
चित्तं चरति खे यस्माज्जिह्वा चरति खे गता ॥ ६३ ॥
भ्रुवोरन्तर्गता दृष्टिर्मुद्रा भवति खेचरी ।
न चासनं सिद्धसमं न कुम्भसदृशोऽनिलः ॥ ६४ ॥
न खेचरीसमा मुद्रा सत्यं सत्यं च नारद ।
घण्टावत्प्रणवोच्चाराद्वायुं निर्जित्य यत्नतः ॥ ६५ ॥
स्थिरासने स्थिरो भूत्वा निरहङ्कारनिर्ममः ।
लक्षणं नारद मुने शृणु सिद्धासनस्य च ॥ ६६ ॥
योनिस्थानकमङ्घ्रिमूलघटितं कृत्वा दृढं विन्यसे-
न्मेढ्रे पादमथैकमेव हृदयं कृत्वा समं विग्रहम् ।
स्थाणुः संयमितेन्द्रियोऽचलदृशा पश्यन्भ्रुवोरन्तरं

तिष्ठत्येतदतीव योगिसुखदं सिद्धासनं प्रोच्यते ॥ ६७ ॥
आयातु वरदा देवी अक्षरं ब्रह्मसम्मितम् ।
गायत्री छन्दसां मातरिदं ब्रह्म जुषस्व मे ॥ ६८ ॥
यदह्ना कुरुते पापं तदह्ना प्रतिमुच्यते ।
यद्रात्र्या कुरुते पापं तद्रात्र्या प्रतिमुच्यते ॥ ६९ ॥
सर्ववर्णे महादेवि सन्ध्याविद्ये सरस्वति ।
अजरे अमरे देवि सर्वदेवि नमोऽस्तु ते ॥ ७० ॥
तेजोऽसीत्यादिमन्त्रेण देवीमावाहयेत्ततः ।
यत्कृतं त्वदनुष्ठानं तत्सर्वं पूर्णमस्तु मे ॥ ७१ ॥
ततः शापविमोक्षाय विधानं सम्यगाचरेत् ।
ब्रह्मशापस्ततो विश्वामित्रस्य च तथैव च ॥ ७२ ॥
वसिष्ठशाप इत्येतत्त्रिविधं शापलक्षणम् ।
ब्रह्मणः स्मरणेनैव ब्रह्मशापो निवर्तते ॥ ७३ ॥
विश्वामित्रस्मरणतो विश्वामित्रस्य शापतः ।

वसिष्ठस्मरणादेव तस्य शापो विनश्यति ॥ ७४ ॥
हृत्पद्ममध्ये पुरुषं प्रमाणं
सत्यात्मकं सर्वजगत्स्वरूपम् ।
ध्यायामि नित्यं परमात्मसंज्ञं
चिद्रूपमेकं वचसामगम्यम् ॥ ७५ ॥
अथ न्यासविधिं वक्ष्ये सन्ध्याया अङ्गसम्भवम् ।
ॐकारं पूर्ववद्योज्यं ततो मन्त्रानुदीरयेत् ॥ ७६ ॥
भूरित्युक्त्वा च पादाभ्यां नम इत्येव चोच्चरेत् ।
भुवः पूर्वं तु जानुभ्यां स्व: कटिभ्यां नमो वदेत् ॥ ७७ ॥
महर्नाभ्यै जनश्चैव हृदयाय ततस्तपः ।
कण्ठाय च ततः सत्यं ललाटे परिकीर्तयेत् ॥ ७८ ॥
अङ्गुष्ठाभ्यां तत्सवितुस्तर्जनीभ्यां वरेण्यकम् ।
भर्गो देवस्य मध्याभ्यां धीमहीत्येव कीर्तयेत् ॥ ७९ ॥
अनामाभ्यां कनिष्ठाभ्यां धियो यो न: पदं वदेत् ।

प्रचोदयात्करपृष्ठतलयोर्विन्यसेत्सुधी: ॥ ८० ॥
ब्रह्मात्मने तत्सवितुर्हृदयाय नमस्तथा ।
विष्ण्वात्मने वरेण्यं च शिरसे नम इत्यपि ॥ ८१ ॥
भर्गो देवस्थ रुद्रात्मने शिखायै प्रकीर्तितम् ।
शक्त्यात्मने धीमहीति कवचाय ततः परम् ॥ ८२ ॥
कालात्मने धियो यो नो नेत्रत्रय उदीरितम् ।
प्रचोदयाच्च सर्वात्मनेऽस्त्राय परिकीर्तितम् ॥ ८३ ॥
अक्षरन्यासमेवाग्रे कथयामि महामुने ।
गायत्रीवर्णसम्भूतन्यास: पापहरः पर: ॥ ८४ ॥
प्रणवं पूर्वमुच्चार्य वर्णन्यासः प्रकीर्तितः ।

तत्कारमादावुच्चार्य पादाङ्गुष्ठद्वये न्यसेत् ॥ ८५ ॥
सकारं गुल्फयोस्तद्वद्विकारं जङ्घयोर्न्यसेत् ।
जान्वोस्तुकारं विन्यस्य ऊर्वोश्चैव वकारकम् ॥ ८६ ॥
रेकारं च गुदे न्यस्य णिकारं लिङ्ग एव च ।

कट्यां यकारमेवात्र भकारं नाभिमण्डले ॥ ८७ ॥
गोकारं हृदये न्यस्य देकारं स्तनयोर्द्वयोः ।
वकारं हृदि विन्यस्य स्यकारं कण्ठकूपके ॥ ८८ ॥
धीकारं मुखदेशे तु मकारं तालुदेशके ।
हिकारं नासिकाग्रे तु धिकारं नेत्रमण्डले ॥ ८९ ॥
भ्रूमध्ये चैव योकारं योकारं च ललाटके ।
नकारं वै पूर्वमुखे प्रकारं दक्षिणे मुखे ॥ ९० ॥
चोकारं पश्चिममुखे दकारं चोत्तरे मुखे ।
याकारं मूर्ध्नि विन्यस्य तकारं व्यापकं न्यसेत् ॥ ९१ ॥
एतन्न्यासविधिं केचिन्नेच्छन्ति जपतत्पराः ।
ततो ध्यायेन्महादेवीं जगन्मातरमम्बिकाम् ॥ ९२ ॥
भास्वज्जपाप्रसूनाभां कुमारीं परमेश्वरीम् ।
रक्ताम्बुजासनारूढां रक्तगन्धानुलेपनाम् ॥ ९३ ॥
रक्तमाल्याम्बरधरां चतुरास्यां चतुर्भुजाम् ।

द्विनेत्रां स्रुक्स्रुवो मालां कुण्डिकां चैव बिभ्रतीम् ॥ ९४ ॥
सर्वाभरणसन्दीप्तामृग्वेदाध्यायिनीं पराम् ।
हंसपत्रामाहवनीयमध्यस्थां ब्रह्मदेवताम् ॥ ९५ ॥
चतुष्पदामष्टकुक्षिं सप्तशीर्षां महेश्वरीम् ।
अग्निवक्त्रां रुद्रशिखां विष्णुचित्तां तु भावयेत् ॥ ९६ ॥
ब्रह्मा तु कवचं यस्या गोत्रं सांख्यायनं स्मृतम् ।
आदित्यमण्डलान्तःस्थां ध्यायेद्देवीं महेश्वरीम् ॥ ९७ ॥
एवं ध्यात्वा विधानेन गायत्रीं वेदमातरम् ।
ततो मुद्राः प्रकुर्वीत देव्याः प्रीतिकराः शुभाः ॥ ९८ ॥
सुमुखं सपुटं चैव विततं विस्तृतं तथा ।
द्विमुखं त्रिमुखं चैव चतुष्कं पञ्चकं तथा ॥ ९९ ॥
षण्मुखाधोमुखं चैव व्यापकाञ्जलिकं तथा ।
शकटं यमपाशं च ग्रथितं सन्मुखोन्मुखम् ॥ १०० ॥
विलम्बं मुष्टिकं चैव मत्स्यं कूर्मं वराहकम् ।

सिंहाक्रान्तं महाक्रान्तं मुद्गरं पल्लवं तथा ॥ १०१ ॥
चतुर्विंशतिमुद्राश्च गायत्र्याः सम्प्रदर्शयेत् ।
शताक्षरां च गायत्रीं सकृदावर्तयेत्सुधीः ॥ १०२ ॥
चतुर्विंशत्यक्षराणि गायत्र्या कीर्तितानि हि ।
जातवेदसनाम्नीं च ऋचमुच्चारयेत्ततः ॥ १०३ ॥

त्र्यम्बकस्यर्चमावृत्य गायत्री शतवर्णका ।
भवतीयं महापुण्या सकृज्जप्या बुधैरियम् ॥ १०४ ॥
ॐकारं पूर्वमुच्चार्य भूर्भुवः स्वस्तथैव च ।
चतुर्विंशत्यक्षरां च गायत्रीं प्रोच्चरेत्ततः ॥ १०५ ॥
एवं नित्यं जपं कुर्याद्ब्राह्मणो विप्रपुङ्गवः ।
स समग्रं फलं प्राप्य सन्ध्यायाः सुखमेधते ॥ १०६ ॥

Roman transliteration

śrīnārāyaṇa uvāca
athātaḥ śrūyatāṃ puṇyaṃ sandhyopāsanamuttamam |
bhasmadhāraṇamāhātmyaṃ kathitaṃ caiva vistarāt || 1 ||
prātaḥsandhyāvidhānaṃ ca kathayiṣyāmi te'nagha |
prātaḥsandhyāṃ sanakṣatrāṃ madhyāhne madhyabhāskarām || 2 ||
sasūryāṃ paścimāṃ sandhyāṃ tisraḥ sandhyā upāsate |
tad□bhedānapi vakṣyāmi śṛṇu devarṣisattama || 3 ||
uttamā tārakopetā madhyamā luptatārakā |
adhamā sūryasahitā prātaḥsandhyā tridhā matā || 4 ||
uttamā sūryasahitā madhyamāstamite ravau |
adhamā tārakopetā sāyaṃsandhyā tridhā matā || 5 ||
vipro vṛkṣo mūlakānyatra sandhyā
vedaḥ śākhā dharmakarmāṇi patram |
tasmānmūlaṃ yat□nato rakṣaṇīyaṃ

chinne mūle naiva vṛkṣo na śākhā || 6 ||
sandhyā yena na vijñātā sandhyā yenānupāsitā |
jīvamāno bhavecchūdro mṛtaḥ śvā caiva jāyate || 7 ||
tasmānnityaṃ prakartavyaṃ sandhyopāsanamuttamam |
tadabhāve'nyakarmādāvadhikārī bhavenna hi || 8 ||
udayāstamayādūrdhvaṃ yāvatsyād□ghaṭikātrayam |
tāvatsandhyāmupāsīta prāyaścittaṃ tataḥ param || 9 ||
kālātikramaṇe jāte caturthārghyaṃ pradāpayet |
athavāṣṭaśataṃ devīṃ japtvādau tāṃ samācaret || 10 ||
yasminkāle tu yatkarma tatkālādhīśvarīṃ ca tām |
sandhyāmupāsya paścāttu tatkālīnaṃ samācaret || 11 ||
gṛhe sādhāraṇā proktā goṣṭhe vai madhyamā bhavet |
nadītīre cottamā syāddevīgehe taduttamā || 12 ||
yato devyā upāseyaṃ tato devyāstu sannidhau |

sandhyātrayaṃ prakartavyaṃ tadānantyāya kalpate || 13 ||
etasyā aparaṃ daivaṃ brāhmaṇānāṃ ca vidyate |
na viṣṇūpāsanā nityā na śivopāsanā tathā || 14 ||
yathā bhavenmahādevyā gāyatryāḥ śruticoditā |
sarvavedasārabhūtā gāyatryāstu samarcanā || 15 ||
brahmādayo'pi sandhyāyāṃ tāṃ dhyāyanti japanti ca |
vedā japanti tāṃ nityaṃ vedopāsyā tataḥ smṛtā || 16 ||
tasmātsarve dvijāḥ śāktā na śaivā na ca vaiṣṇavāḥ |
ādiśaktimupāsante gāyatrīṃ vedamātaram || 17 ||
ācāntaḥ prāṇamāyamya keśavādikanāmabhiḥ |

keśavaśca tathā nārāyaṇo mādhava eva ca || 18 ||
govindo viṣṇurevātha madhusūdana eva ca |
trivikramo vāmanaśca śrīdharo'pi tataḥ param || 19 ||
hṛṣīkeśaḥ padmanābho dāmodara ataḥ param |

saṅ□karṣaṇo vāsudevaḥ pradyumno'pyaniruddhakaḥ || 20 ||
puruṣottamādhokṣajau ca nārasiṃho'pyutastathā |
janārdana upendraśca hariḥ kṛṣṇo'ntimastathā || 21 ||
oṃkārapūrvakaṃ nāma caturviṃśatisaṅ□khyayā |
svāhāntaiḥ prāśayedvāri namo'ntaiḥ sparśayettathā || 22 ||
keśavāditribhiḥ pītvā dvābhyāṃ prakṣālayetkarau |
mukhaṃ prakṣālayeddvābhyāṃ dvābhyāmunmārjanaṃ tathā || 23 ||
ekena pāṇiṃ samprokṣya pādāvapi śiro'pi ca |
saṅkarṣaṇādidevānāṃ dvādaśāṅgāni saṃspṛśet || 24 ||
dakṣiṇenodakaṃ pītvā vāmena saṃspṛśed□budha: |
tāvanna śudhyate toyaṃ yāvadvāmena na spṛśet || 25 ||
gokarṇākṛtihastena māṣamātraṃ jalaṃ pibet |
tato nyūnādhikaṃ pītvā surāpāyī bhaved□dvijaḥ || 26 ||
saṃhatāṅgulinā toyaṃ pāṇinā dakṣiṇena tu |

muktāṅguṣṭhakaniṣṭhābhyāṃ śeṣeṇācamanaṃ viduḥ || 27 ||
prāṇāyāmaṃ tataḥ kṛtvā praṇavasmṛtipūrvakam |
gāyatrīṃ śirasā sārdhaṃ turīyapadasaṃyutām || 28 ||
dakṣiṇe recayedvāyuṃ vāmena pūritodaram |
kumbhena dhārayennityaṃ prāṇāyāmaṃ vidurbudhā: || 29 ||
pīḍayeddakṣiṇāṃ nāḍīmaṅguṣṭhena tathottarām |
kaniṣṭhānāmikābhyāṃ tu madhyamāṃ tarjanīṃ tyajet || 30 ||
recaka: pūrakaścaiva prāṇāyāmo'tha kumbhaka: |
procyate sarvaśāstreṣu yogibhiryatamānasai: || 31 ||
recakaḥ sṛjate vāyuṃ pūrakaḥ pūrayettu tam |
sāmyena saṃsthitiryattatkumbhakaḥ parikīrtitaḥ || 32 ||
nīlotpaladalaśyāmaṃ nābhimadhye pratiṣṭhitam |
caturbhujaṃ mahātmānaṃ pūrake cintayeddharim || 33 ||
kumbhake tu hṛdi sthāne dhyāyettu kamalāsanam |

prajāpatiṃ jagannāthaṃ caturvaktraṃ pitāmaham || 34 ||
recake śaṅ□karaṃ dhyāyellalāṭasthaṃ maheśvaram |
śuddhasphaṭikasaṃkāśaṃ nirmalaṃ pāpanāśanam || 35 ||
pūrake viṣṇusāyujyaṃ kumbhake brahmaṇo gatim |
recakena tṛtīyaṃ tu prāpnuyādīśvaraṃ param || 36 ||
paurāṇācamanādyaṃ ca proktaṃ devarṣisattama |
śrautamācamanādyaṃ ca śṛṇu pāpāpahaṃ mune || 37 ||
praṇavaṃ pūrvamuccārya gāyatrīṃ tu tadityṛcam |
pādādau vyāhṛtīstisraḥ śrautācamanamucyate || 38 ||
gāyatrīṃ śirasā sārdhaṃ japed□vyāhṛtipūrvikām |
pratipraṇavasaṃyuktāṃ tritayaṃ prāṇasaṃyamaḥ || 39 ||
(salakṣaṇaṃ tu prāṇānāmāyāmaṃ kīrtyate'dhunā |
nānāpāpaikaśamanaṃ mahāpuṇyaphalapradam ||)
pañcāṅ□gulībhirnāsāgraṃ pīḍayetpraṇavena tu |

sarvapāpaharā mudrā vānaprasthagṛhasthayoḥ || 40 ||
kaniṣṭhānāmikāṅ□guṣṭhairyateśca brahmacāriṇaḥ |

āpo hi ṣṭheti tisṛbhiḥ prokṣaṇaṃ syātkuśodakaiḥ || 41 ||
ṛgante mārjanaṃ kuryātpādānte vā samāhitaḥ |
navapraṇavayuktena āpo hi ṣṭhetyanena tu || 42 ||
naśyedaghaṃ mārjanena saṃvatsarasamud□bhavam |
tata ācamanaṃ kṛtvā sūryaśceti pibedapaḥ || 43 ||
antaḥkaraṇasambhinnaṃ pāpaṃ tasya vinaśyati |
praṇavena vyāhṛtibhirgāyatryā praṇavādyayā || 44 ||
āpo hi ṣṭheti sūktena mārjanaṃ caiva kārayet |
uddhṛtya dakṣiṇe haste jalaṃ gokarṇavatkṛte || 45 ||
nītvā taṃ nāsikāgraṃ tu vāmakukṣau smaredagham |
puruṣaṃ kṛṣṇavarṇaṃ ca ṛtaṃ ceti paṭhettataḥ || 46 ||
drupadāṃ vā ṛcaṃ paścāddakṣanāsāpuṭena ca |

śvāsamārgeṇa taṃ pāpamānayetkaravāriṇi || 47 ||
nāvalokyaiva tadvāri vāmabhāge'śmani kṣipet |
niṣpāpaṃ tu śarīraṃ me sañjātamiti bhāvayet || 48 ||
utthāya tu tataḥ pādau dvau samau sanniyojayet |
jalāñjaliṃ gṛhītvā tu tarjanyaṅ□guṣṭhavarjitam || 49 ||
vīkṣya bhānuṃ kṣipedvāri gāyatryā cābhimantritam |
trivāraṃ muniśārdūla vidhireṣo'rghyamocane || 50 ||
tataḥ pradakṣiṇāṃ kuryādasāvādityamantrataḥ |
madhyāhne sakṛdeva syātsandhyayostu trivārataḥ || 51 ||
īṣannagraḥ prabhāte tu madhyāhne daṇḍavatsthitaḥ |
āsane copaviṣṭastu dvijaḥ sāyaṃ kṣipedapaḥ || 52 ||
udakaṃ prakṣipedyasmāttatkāraṇamataḥ śṛṇu |
triṃśatkoṭyo mahāvīrā mandehā nāma rākṣasāḥ || 53 ||
kṛtaghnā dāruṇā ghorāḥ sūryamicchanti khāditum |

tato devagaṇāḥ sarve ṛṣayaśca tapodhanāḥ || 54 ||
upāsate mahāsandhyāṃ prakṣipantyudakāñjalim |
dahyante tena daityāste vajrībhūtena vāriṇā || 55 ||
etasmātkāraṇādviprāḥ sandhyāṃ nityamupāsate |
mahāpuṇyasya jananaṃ sandhyopāsanamīritam || 56 ||
arghyāṅ□gabhūtamantro'yaṃ procyate śṛṇu nārada |
yaduccāraṇamātreṇa sāṅ□gaṃ sandhyāphalaṃ bhavet || 57 ||
so'hamarko'smyahaṃ jyotirātmā jyotirahaṃ śivaḥ |
ātmajyotirahaṃ śuklaḥ sarvajyotī raso'smyaham || 58 ||
āgaccha varade devi gāyatri brahmarūpiṇi |
japānuṣṭhānasiddhyarthaṃ praviśya hṛdayaṃ mama || 59 ||
uttiṣṭha devi gantavyaṃ punarāgamanāya ca |
arghyeṣu devi gantavyaṃ praviśya hṛdayaṃ mama || 60 ||
tataḥ śuddhasthale naijamāsanaṃ sthāpayed□budhaḥ |

tatrāruhya japetpaścād□gāyatrīṃ vedamātaram || 61 ||
atraiva khecarī mudrā prāṇāyāmottaraṃ mune |
prātaḥsandhyāvidhāne ca kīrtitā munipuṅ□gava || 62 ||
tannāmārthaṃ pravakṣyāmi sādaraṃ śṛṇu nārada |
cittaṃ carati khe yasmājjihvā carati khe gatā || 63 ||
bhruvorantargatā dṛṣṭirmudrā bhavati khecarī |
na cāsanaṃ siddhasamaṃ na kumbhasadṛśo'nilaḥ || 64 ||
na khecarīsamā mudrā satyaṃ satyaṃ ca nārada |
ghaṇṭāvatpaṇavoccārādvāyuṃ nirjitya yat□nataḥ || 65 ||

sthirāsane sthiro bhūtvā nirahaṅ□kāranirmamaḥ |
lakṣaṇaṃ nārada mune śṛṇu siddhāsanasya ca || 66 ||
yonisthānakamaṅ□ghrimūlaghaṭitaṃ kṛtvā dṛḍhaṃ vinyase-
nmeḍhre pādamathaikameva hṛdayaṃ kṛtvā samaṃ vigraham |
sthāṇuḥ saṃyamitendriyo'caladṛśā paśyanbhruvorantaraṃ

tiṣṭhatyetadatīva yogisukhadaṃ siddhāsanaṃ procyate || 67 ||
āyātu varadā devī akṣaraṃ brahmasammitam |
gāyatrī chandasāṃ mātaridaṃ brahma juṣasva me || 68 ||
yadahnā kurute pāpaṃ tadahnā pratimucyate |
yad□rātryā kurute pāpaṃ tad□rātryā pratimucyate || 69 ||
sarvavarṇe mahādevi sandhyāvidye sarasvati |
ajare amare devi sarvadevi namo'stu te || 70 ||
tejo'sītyādimantreṇa devīmāvāhayettataḥ |
yatkṛtaṃ tvadanuṣṭhānaṃ tatsarvaṃ pūrṇamastu me || 71 ||
tataḥ śāpavimokṣāya vidhānaṃ samyagācaret |
brahmaśāpastato viśvāmitrasya ca tathaiva ca || 72 ||
vasiṣṭhaśāpa ityetattrividhaṃ śāpalakṣaṇam |
brahmaṇaḥ smaraṇenaiva brahmaśāpo nivartate || 73 ||
viśvāmitrasmaraṇato viśvāmitrasya śāpataḥ |

vasiṣṭhasmaraṇādeva tasya śāpo vinaśyati || 74 ||
hṛtpadmamadhye puruṣaṃ pramāṇaṃ
satyātmakaṃ sarvajagatsvarūpam |
dhyāyāmi nityaṃ paramātmasaṃjñaṃ
cid□rūpamekaṃ vacasāmagamyam || 75 ||
atha nyāsavidhiṃ vakṣye sandhyāyā aṅgasambhavam |
oṃkāraṃ pūrvavadyojyaṃ tato mantrānudīrayet || 76 ||
bhūrityuktvā ca pādābhyāṃ nama ityeva coccaret |
bhuvaḥ pūrvaṃ tu jānubhyāṃ sva: kaṭibhyāṃ namo vadet || 77 ||
maharnābhyai janaścaiva hadayāya tatastapaḥ |
kaṇṭhāya ca tataḥ satyaṃ lalāṭe parikīrtayet || 78 ||
aṅguṣṭhābhyāṃ tatsavitustarjanībhyāṃ vareṇyakam |
bhargo devasya madhyābhyāṃ dhīmahītyeva kīrtayet || 79 ||
anāmābhyāṃ kaniṣṭhābhyāṃ dhiyo yo na: padaṃ vadet |

pracodayātkarapṛṣṭhatalayorvinyasetsudhī: || 80 ||
brahmātmane tatsaviturhṛdayāya namastathā |
viṣṇvātmane vareṇyaṃ ca śirase nama ityapi || 81 ||
bhargo devastha rudrātmane śikhāyai prakīrtitam |
śaktyātmane dhīmahīti kavacāya tataḥ param || 82 ||
kālātmane dhiyo yo no netratraya udīritam |
pracodayācca sarvātmane'strāya parikīrtitam || 83 ||
akṣaranyāsamevāgre kathayāmi mahāmune |
gāyatrīvarṇasambhūtanyāsa: pāpaharaḥ para: || 84 ||
praṇavaṃ pūrvamuccārya varṇanyāsaḥ prakīrtitaḥ |
tatkāramādāvuccārya pādāṅguṣṭhadvaye nyaset || 85 ||
sakāraṃ gulphayostadvad□vikāraṃ jaṅghayornyaset |
jānvostukāraṃ vinyasya ūrvoścaiva vakārakam || 86 ||
rekāraṃ ca gude nyasya ṇikāraṃ liṅga eva ca |

kaṭyāṃ yakāramevātra bhakāraṃ nābhimaṇḍale || 87 ||
gokāraṃ hṛdaye nyasya dekāraṃ stanayordvayoḥ |
vakāraṃ hṛdi vinyasya syakāraṃ kaṇṭhakūpake || 88 ||
dhīkāraṃ mukhadeśe tu makāraṃ tāludeśake |
hikāraṃ nāsikāgre tu dhikāraṃ netramaṇḍale || 89 ||
bhrūmadhye caiva yokāraṃ yokāraṃ ca lalāṭake |
nakāraṃ vai pūrvamukhe prakāraṃ dakṣiṇe mukhe || 90 ||
cokāraṃ paścimamukhe dakāraṃ cottare mukhe |
yākāraṃ mūrdhni vinyasya takāraṃ vyāpakaṃ nyaset || 91 ||
etannyāsavidhiṃ kecinnecchanti japatatparāḥ |
tato dhyāyenmahādevīṃ jaganmātaramambikām || 92 ||
bhāsvajjapāprasūnābhāṃ kumārīṃ parameśvarīm |
raktāmbujāsanārūḍhāṃ raktagandhānulepanām || 93 ||
raktamālyāmbaradharāṃ caturāsyāṃ caturbhujām |

dvinetrāṃ sruksruvo mālāṃ kuṇḍikāṃ caiva bibhratīm || 94 ||
sarvābharaṇasandīptāmṛgvedādhyāyinīṃ parām |
haṃsapatrāmāhavanīyamadhyasthāṃ brahmadevatām || 95 ||
catuṣpadāmaṣṭakukṣiṃ saptaśīrṣāṃ maheśvarīm |
agnivaktrāṃ rudraśikhāṃ viṣṇucittāṃ tu bhāvayet || 96 ||
brahmā tu kavacaṃ yasyā gotraṃ sāṃkhyāyanaṃ smṛtam |
ādityamaṇḍalāntaḥsthāṃ dhyāyeddevīṃ maheśvarīm || 97 ||
evaṃ dhyātvā vidhānena gāyatrīṃ vedamātaram |
tato mudrāḥ prakurvīta devyāḥ prītikarāḥ śubhāḥ || 98 ||
sumukhaṃ sapuṭaṃ caiva vitataṃ vistṛtaṃ tathā |
dvimukhaṃ trimukhaṃ caiva catuṣkaṃ pañcakaṃ tathā || 99 ||
ṣaṇmukhādhomukhaṃ caiva vyāpakāñjalikaṃ tathā |
śakaṭaṃ yamapāśaṃ ca grathitaṃ sanmukhonmukham || 100 ||
vilambaṃ muṣṭikaṃ caiva matsyaṃ kūrmaṃ varāhakam |

siṃhākrāntaṃ mahākrāntaṃ mud□garaṃ pallavaṃ tathā || 101 ||
caturviṃśatimudrāśca gāyatryāḥ sampradarśayet |
śatākṣarāṃ ca gāyatrīṃ sakṛdāvartayetsudhīḥ || 102 ||
caturviṃśatyakṣarāṇi gāyatryā kīrtitāni hi |
jātavedasanāmnīṃ ca ṛcamuccārayettataḥ || 103 ||
tryambakasyarcamāvṛtya gāyatrī śatavarṇakā |
bhavatīyaṃ mahāpuṇyā sakṛjjapyā budhairiyam || 104 ||
oṃkāraṃ pūrvamuccārya bhūrbhuvaḥ svastathaiva ca |
caturviṃśatyakṣarāṃ ca gāyatrīṃ proccarettataḥ || 105 ||
evaṃ nityaṃ japaṃ kuryād□brāhmaṇo viprapuṅ□gavaḥ |
sa samagraṃ phalaṃ prāpya sandhyāyāḥ sukhamedhate || 106 ||

English translation

1-24. Narayana said Now I am speaking of the very holy Sandhyopasana method of Sandhya worship of Gayatri, the Presiding Deity of the morning, midday and evening, and of the twice-born. Listen. The greatness of using Bhasma has been described in detail. No further need be stated on the subject. I shall talk, first of all, of the morning Sandhya. The morning Sandhya is to be done early in the morning while the stars are visible. When the Sun is in the meridian, the midday Sandhya is to be performed; and while the Sun is visibly going down, the evening Sandhya is to be recited over. Now again, the distinctions are made in the above three Sandhyas The morning Sandhya with stars seen is the best; with stars disappeared, middling; and with the Sun risen above the horizon, inferior. So the

evening Sandhya, again, is of three kinds best, middling, and inferior. When the Sun is visibly disappearing, the evening Sandhya is the best; when the Sun has gone down the horizon, it is middling and when the stars are visible, it is inferior. The Brahmanas are the root of the Tree, the Sandhya Vandanam; the Vedas are the branches; the religious actions are the leaves. Therefore its root should be carefully preserved. If the root be cut, no branches or leaves of the tree will remain. That Brahmana who knows not his Sandhya or who does not perform the Sandhyas is a living S'udra. That Brahmana after his death verily becomes a dog. Therefore the Sandhyas must be observed every day. Otherwise no right comes at all to do any action. At the sunrise and the sunset the time for Sandhya is two Dandas (48 minutes) and if Sandhya be not done or rather neglected in the interval, the Prayas'chitta (penance) is to he paid duly (performed duly). If the proper time for Sandhya expires, one more offering of Arghya is to be made in addition to the three Arghayas daily made or the Gayatri is to be repeated one hundred and eight times before the Sandhya is commenced. In whichever time any action ought to be done, worship, first of all, the

Sandhya Devi, the Presiding Deity of that time and do the actions proper to that time afterwards. The Sandhya performed in dwelling houses is ordinary; the Sandhya done in enclosures of cows is middling and on the banks of the rivers is good and the Sandhya performed before the Devi's temple or the Devi's seat is very excellent. The Sandhyopasana ought to be done before the Devi, because that is the worship of the very Devi. The three Sandhyas done before the Devi give infinitely excellent fruits. There is no other work of the Brahmanas better than this Sandhya. One can rather avoid worshipping S'iva or Visnu; because that is not daily done as obligatory; but the Sandhyopasana ought to be done daily. The Gayatri of the Great Devi is the Essence of all the mantras in the Vedas. In the Veda S'astras, the worship of Gayatri is most definitely pronounced. Brahma and the other Devas meditate in the Sandhya times on this Devi Gayatri and make a japam of that. The Vedas always make japams of Her. For this reason the Gayatri has been mentioned as the object of worship by the Vedas. The Brahmanas are called S'aktas inasmuch as they worship the Primal S'akti (Force) Gayatri, the Mother of the Vedas. They are not S'aivas nor Vaisnavas.

Firstly make the ordinary Achaman three times, and, while inhaling, drink a little of the water of Achaman, repeating "Om Kes'avaya Svaha, Om Narayanaya Svaha, Om Madhavaya Svaha." Then wash your two hands, repeating "Om Gobindaya Namah, Om Visnave Namah." Then by the root of the thumb rub the lips repeating "Om Madhu sudanaya Namah, Om Trivikramaya Namah." So rub the mouth, repeating "Om Vamamaya Namah, Om S'ridharaya Namah." Then sprinkle water on the left hand, saying "Om Hrisikes'aya Namah." Sprinkle water on the legs, saying "Om Padmanabhaya Namah." Sprinkle water on the head, saying "Om Damodaraya Namah." Touch the mouth with the three fingers of the right hand, saying "Om Samkarsanaya Namah." Touch the nostrils with the thumb and forefinger saying "Om Vasudevaya Namah, Om

Pradyumnaya Namah." Touch the eyes with the thumb and ring- finger, saying "Om Aniruddhaya Namah, Om Purusottamaya Namah." Touch the ears with the thumb and ringfinger saying "Om Adhoksajaya Namah, Om Narasimhaya Namah." Touch the navel with the thumb and little finger saying "Om Achyutaya Namah." Touch the breast with the palm, saying "Om Janardanaya Namah." Touch the head saying "Om Upendraya Namah." Touch the roots of the two arms saying "Om Haraye Namah, Om Krisnaya Namah."

25-50. While sipping the Achaman water on the right hand, touch the right hand with your left hand; otherwise; the water does not become pure. While doing Achaman, make the palm and the fingers all united and close, of the form of a Gokarna (the ear of a cow) and spreading the thumb and the little finger, drink the water of the measure of a pea. If a greater or less quantity be sipped, then that would

amount to drinking liquor. Then thinking of the Pranava, make the Pranayama, and repeat mentally the Gayatri with her head and the Turiya pada, i.e., Apojyotih rasomritam Brahma Bhurbhuvah svarom. Inhale the air by the left nostril (Purak), close both the nostrils (Kumbhak) and exhale the air, by the right nostril (Rechak). Thus Pranayama is effected. While doing Purak, Kumbhak and Rechak repeat the Gayatri every time; hold the right nostril with the right thumb and hold the left nostril with the ringfinger and little finger (i.e., don't use forefinger and middle finger).

The Yogis who have controlled their minds say that Pranayama is effected by the three processes Puraka, Kumbhaka and Rechaka. The external air is inhaled in Puraka; air is not exhaled nor inhaled (it is retained inside) in Kumbhaka; and air is exhaled in Rechaka.

While doing Puraka, meditate on the navel, the four-armed high- souled Visnu, of the blue colour (Syama) like the blue lotus. While doing Kumbhaka, meditate in the heart lotus the four-faced grandsire Brahma Prajapati, the Creator seated on the lotus and while doing

Rechaka meditate, on the fore-head, on the white sin-destroying S'ankara, pure as crystal. In Puraka, the union with Visnu is obtained; in Kumbhaka, the knowledge of Brahma is attained and in Rechaka, the highest position of IsVara (S'iva) is attained. This is the method of Achaman according to the Puranas. Now I am speaking of the all sin destroying Vaidik Achaman. Listen. Reciting the Gayatri mantra "Om Bhurbhuvah," sip a little water; this is the Vaidik Achaman after repeating the seven great Vyahritis Om Bhuh; Om Bhuvah, Om Svah, Om Mahah, Om Janah, Om Tapah, Om Satyam, repeat Gayatri and the head of the Gayatri Apojyoti Rasomritam Brahma Bhurbhuvah svarom and practise Pranayama three times. Hereby all sins are destroyed and all virtues spring. Now another sort of Pranayama Mudra is described The Vanaprasthis and Grihasthas would do Pranayama with five fingers, holding the tip of the nose; the Brahmacharis and Yatis would do Pranayama with the thumbs, little finger, and ring finger (avoiding middle and fore). Now I am speaking of the Aghamasana Marjana mantra. Listen. The Mantra of this Marjana is "Apohistha Mayobhuvah, etc." There are three mantras in this. There are three Padas in every mantra, prefix Om to every pada (thus nine times Om is to be prefixed); at the end of every pada sprinkle water on the head with the sacrificial thread and the Kus'a grass. Or at the end of every mantra do so. By the above Marjana (cleaning) the sins of one hundred years are instantly destroyed. Then making Achaman (taking a sip of water to rinse the mouth before worship), repeat the three Mantras "Om Suryas'cha ma manyus'cha, etc." By this act, the mental sins are destroyed. As marjana is done with Pranava, Vyarhitis, and Gayatri, so make Marjana by the three mantras "Apohistha, etc." Make your right palm of the shape of a cow's ear; take water in it and carry it before your nose and think thus "There is a terrible sinful person in my left abdomen, his colour is dark black and he is horrible looking." Recite, then, the mantras "Om ritamcha satyamchabhidhyat, etc." and "Drupadadiva Mumuchana, etc." and bring that Sinful Person through your right nostril to the water in the palm. Don't look at that water; throw it away on a bit of stone to your left. And think that you are now sinless. Next, rising from the seat, keep your two feet

horizontal and with the fingers save forefinger and thumb, take a palmful of water and with your face towards the Sun, recite the Gayatri three times and offer water to the Sun three times. Thus, O Muni! The method of offering the Arghyas has been mentioned to you.

51-80. Then circumambulate, repeating the Surya Mantra. The one thing to be noted in offering Arghyas is this Offer once in the midday, and three times in the morning and three times in the evening. While offering the Arghya in the morning, bend yourself a little low; in offering the arghya in the midday, stand up; and while offering the arghya in the evening, it can be done while sitting. Now I will tell you why the Arghya is offered to the Sun. Hear. Thirty Koti Raksasas known as the

Mandehas, always roam on the path of the Sun (the mental Sun also). They are great heroes, treacherous and ferocious. They always try to devour the Sun, while they assume terrible forms. For this reason the Devas and the Risis combined offer the water with their folded hands to the Sun, while they perform the great Sandhya Upasana. The water thus offered, becomes transformed into the thunderbolt and burns the heads of the cruel demons (and throws them on the island Mandeharuna) Therefore the Brahmanas daily do their Sandhyopasana. Infinite merits accrue from this Sandhya Upasana. O Narada! Now I am speaking to you of the Mantras pertaining to the Arghya. No sooner they are pronounced the full effects of performing the Sandhyas are obtained. I am That Sun; I am That Light; I am That Atman (Self); I am S'iva; I am the Light of Atman; I am clear and transparently white; I am of the nature of all energy; and I am of the nature of Rasa (the sweetness, all the sweet sentiments). O Devi! O Gayatri! O Thou! Who art of the nature of Brahma! Let Thee come and preside in my heart to grant me success in this Japa Karma. O Devi! O Gayatri! Entering into my heart, go out again with this water. But Thou wouldst have to come again. Sit thus on a pure seat and with a single intent repeat the Gayatri, the Mother of the Vedas. O Muni! In

this Sandhyopasana, the Khhechan Mudra ought to be done after practising the Pranayama. Hear now the meaning of the Khhechari Mudra. When the soul of a being leaves the objects of senses, it roams in the Akas'a, i.e., it becomes aimless when the tongue also goes to the Akas'a and roams there; and then the sight is fixed between the eyebrows; this is called the Khhechari Mudra. There is no Asana (seat) equal to Siddhasana and there is no Vayu (air) equal to the Khumbaka Vaya (suspension of air in the body).

O Narada! There is no Mudra equal to the Khhechari Mudra. One is to pronounce Pranava in Pluta (protracted) accents like the sound of a bell and, suspending his breath, sit quiet motionless in Sthirasana without any Ahamkara (egoism). O Narada! I am now talking of Siddhasana and its characteristic qualities. Hear. Keep one heel below the root of the genital and the other heel below the scrotum; keep the whole body and breast straight and motionless; withdraw the senses from their objects and look at the point, the pituitary body, between the eyebrows. This posture is called the Siddhasan and is pleasant to the yogis. After taking this seat, invoke the Gayatri. "O Mother of the Vedas! O Gayatri! Thou art the Devi granting boons to the Bhaktas. Thou art of the nature of Brahma. Be gracious unto Me. O Devi! Whoever worships Thee in the day gets his day sins destroyed and in the night, night sins destroyed. O Thou! Who art all the letters of the alphabet! O Devi! O Sandhye! O Thou who art of the nature of Vidya! O Sarasvati! O Ajaye! O Thou immortal! Free from disease and decay. O Mother! Who art all the Devas! I bow down to Thee." Invoke the Devi again by the mantra "Ojosi, etc," and then pray "O Mother! Let my japam and other acts in Thy worship be fulfilled with success by Thy Grace." Next for the freedom of the curse of Gayatri, do the things properly. Brahma gave a curse to Gayatri; Vis'vamitra gave a curse to Her and Vas'istha also cursed Her. These are the three curses; they are removed in due order by recollecting Brahma, Vis'vamitra and Vas'istha. Before doing Nyasa, one ought to collect oneself and remember the Highest Self; think in

the lotus of the heart that Purusa (Person) who is Truth; who is all this Universe, who is the Highest Self and who is All knowledge and who cannot be comprehended by words. Now I am speaking of the Amganyasa of Sandhya; Hear. First utter Om and then utter the mantra.

Touch the two legs, saying "Om Bhuhpadabhyam namah"

Touch the knees, saying "Om Bhuva Janubhyam namah"

Touch the hip, saying "Om Svah Katibhyam namah"

Touch the navel, saying "Om Maharnabhyai namah"

Touch the heart, saying “Om Janah Hridayaya namah”

Touch the throat, saying “Om Tapah Kanthaya namah”

Touch the forehead, saying “Om Satyam Lalataya namah”

Thus perform the Vyarhiti nyasa.

Next perform the Karamganyasa thus Om Tat savituh ramgusthabhyam namah (referring to the thumb); Om Varenyam Tarjanibhyam namah (referring to the forefinger); Om bhargo devasya madhyama bhyam namah (referring to the middle finger); Om Dhimahi anamikabhyam namah (referring to the ringfinger); Om dhiyo yonah, Kanisthabyam namah (referring to the little finger); Om prachodayat kara tal pristhabhyam namah (referring to the upper part and lower part of the palm and all over the body).

81-106. Now I am speaking of the Amganyasa. Hear. Om tat savitur Brahma tmane hridayaya namah (referring to the heart.)

Om Varenyam Visnva tmane S’irase namah (referring to the head); Om bhargo devasya Rudratmane S’ikhayai namah (referring to the crown of the head); Om dhimahi S’aktyatmane Kavachaya namah (referring to the Kavacha); Om dhiyoyonah Kalatmane netratrayaya namah (referring to the three eyes); Om prachodayat sarvatmane astraya namah (referring to the Astra or armour, protecting the body). Now I am speaking of the Varnanyasa. O Great Muni! Hear. This Varnanyasa is performed by the letters in the Gayatri mantra. If anybody does this, he becomes freed of sins.

“Om Tat namah” on the two toes; (touching them).

“Om Sa namah” on the two heels; (touching them).

“Om Vi namah” on the legs;

“Om Tu namah” on the two knees;

“Om Va namah” on the two thighs;

“Om re namah” on the anus;

“Om ni namah” on the generative organ;

“Om ya namah” on the hip;

“Om bha namah” on the navel;

“Om Rgo namah on the heart;

“Om De namah” on the breasts;

“Om va namah” on the heart;

“Om sya namah” on the throat;

“Om dhi namah” on the mouth;

“Om ma namah” on the palate;

“Om hi namah” on the tip of the nose;

"Om dhi namah" on the two eyes;

"Om yo namah" on the space between the eye-brows; "Om yo namah" on the forehead;

"Om nah namah" to the east;

"Om pra namah" to the south;

"Om cho namah" on the west;

"Om da namah" on the north;

"Om ya namah" on the head;

"Om ta namah" on the whole body from head to foot.

Some Japakas (those who do the Japam) do not approve of the above nyasa. Thus the Nyasa is to be done. Then meditate on the Gayatri or the World-Mother. The beauty of the body of the Gayatri Devi is like that of the full blown Java flower. She is seated on the big red lotus on the back of the Hansa (Flamingo); She is holding the red coloured garland on Her neck and anointed with red coloured unguent. She has four faces; every face has two eyes. On her four hands are a wreath of flowers, a sacrificial ladle, a bead, and a Kamandalu. She is blazing with all sorts of ornaments. From the Devi Gayatri has originated first the Rig veda. Brahma worships the virgin Gayatri; on the idea of S'ri ParamesVari Gayatri has four feet. The Rig Veda is one; the Yajurveda is the second, the Samaveda is the third and the Atharva veda is the fourth foot. The Gayatri has eight bellies; the east side is the one; the south is the second; the west is the third; the north is the fourth; the zenith is the fifth; the nadir is the sixth; the intermediate space is the seventh and all the corners are the eighth belly. Gayatri has seven S'iras (heads); Vyakaranam (Grammar) is one; S'iksa is the second (that Amga of the Veda, the science which teaches the proper pronunciation of words and laws of euphony); Kalpa is the third (the Vedanga which

lays down the ritual and prescribes rules for ceremonial and sacrificial acts); Nirukta is the fourth (the Vedanga that contains glossarial explanation of obscure words, especially those occurring in the Vedas); Jyotish or astronomy is the fifth; Itahasa (history) and Puranas is the sixth head; and Upanisadas is the seventh head. Agni (fire) is the mouth of Gayatri; Rudra is the S'ikha (the chief part); Her gotra (lineage) is Samkhyayana; Visnu is the heart of Gayatri and Brahma is the armour of Gayatri. Think of this MahesVari Gayatri in the middle of the Solar Orb. Meditating on the Gayatri Devi as above, the devotee should shew the following twenty-four Mudras (signs by the fingers, etc., in religious worship) for the satisfaction of the Devi (1) Sanmukh; (2) Samput; (3) Vitata (4) Vistrita; (5) Dvimukha; (6) Trimukha; (7) Chaturmukha; (8) Panchamukha;

(9) Sanmukha; (10) Adhomukha; (11) Vyapaka; (12) Anjali; (13) S'akata (14) Yamapas'a; (15) fingers intertwined end to end; (16) Vilamba (17) Mustika; (18) Matsya; (19) Kurma; (20) Varaha; (21) Simhakranta; (22) Mahakranta; (23) Mudgara; (24) Pallava. Next make japam once only of one hundred syllabled Gayatri. Thus twenty-four syllabled Savitri, "Jatavedase sunavama, etc.," forty-four syllabled mantra; and the thirty two syllabled mantra, "Tryamvakam Jajamahe, etc." These three mantras united make up one hundred lettered Gayatri. (The full context of the last Mantra is this Om Haum Om yum sah - Trayamvakam yajamahe Sugandhim Pusti Vardhanam. Urbharukamiva bandhanan mrityo muksiya ma mritat Bhur Bhhuvah. Svarom Yum Svah Bhurbhuvah Svarom Haum.) Next make japam of Bhurbhuvah Svah, twenty four lettered Gayatri with Om. O Narada! The Brahmanas are to perform daily the Sandhyo pasana repeating Gayatri, completely adopting the rules above prescribed and then he will be able to enjoy completely

pleasures, happiness and bliss.

Here ends the Sixteenth Chapter of the Eleventh Book on the description of Sandhya Upasana in the Mahapuranam S'ri Mad Devi Bhagvatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 17

On The Description Of Sandhya And

Chapter 297 of 318 · 47 detected Sanskrit verse markers

Sanskrit

सन्ध्यादिकृत्यवर्णनम्
श्रीनारायण उवाच
भिन्नपादा तु गायत्री ब्रह्महत्याप्रणाशिनी ।
अभिन्नपादा गायत्री ब्रह्महत्यां प्रयच्छति ॥ १ ॥
अच्छिन्नपादागायत्रीजपं कुर्वन्ति ये द्विजाः ।
अथोमुखाश्च तिष्ठन्ति कल्पकोटिशतानि च ॥ २ ॥
सम्पुटैका षडोङ्कारा गायत्री विविधा मता ।
धर्मशास्त्रपुराणेषु इतिहासेषु सुव्रत ॥ ३ ॥
पञ्चप्रणवसंयुक्तां जपेदित्यनुशासनम् ।
जपसंख्याष्टभागान्ते पादो जप्यस्तुरीयकः ॥ ४ ॥
स द्विजः परमो ज्ञेयः परं सायुज्यमाप्नुयात् ।
अन्यथा प्रजपेद्यस्तु स जपो विफलो भवेत् ॥ ५ ॥
सम्पुटैका षडोङ्कारा भवेत्सा ऊर्ध्वरेतसाम् ।
गृहस्थो ब्रह्मचारी वा मोक्षार्थी तुरीयां जपेत् ॥ ६ ॥

तुरीयपादो गायत्र्याः परोरजसे सावदोम् ।
ध्यानमस्य प्रवक्ष्यामि जपसाङ्गफलप्रदम् ॥ ७ ॥
हृदि विकसितपद्मं सार्कसोमाग्निबिम्बं
प्रणवमयमचिन्त्यं यस्य पीतं प्रकल्प्यम् ।
अचलपरमसूक्ष्मं ज्योतिराकाशसारं
भवतु मम मुदेऽसौ सच्चिदानन्दरूपः ॥ ८ ॥
त्रिशूलयोनी सुरभिमक्षमालां च लिङ्गकम् ।
अम्बुजं च महामुद्रामिति सप्त प्रदर्शयेत् ॥ ९ ॥
या सन्ध्या सैव गायत्री सच्चिदानन्दरूपिणी ।
भक्त्या तां ब्राह्मणो नित्यं पूजयेच्च नमेत्ततः ॥ १० ॥
ध्यातस्य पूजां कुर्वीत पञ्चभिश्चोपचारकैः ।
लं पृथिव्यात्मने गन्धमर्पयामि नमो नमः ॥ ११ ॥
हमाकाशात्मने पुष्पं चार्पयामि नमो नमः ।
यं च वाय्वात्मने धूपं चार्पयामि ततो वदेत् ॥ १२ ॥

रं च वह्न्यात्मने दीपमर्पयामि ततो वदेत् ।
वममृतात्मने तस्मै नैवेद्यमपि चार्पयेत् ॥ १३ ॥

यं रं लं वं हमिति च पुष्पाञ्जलिमथार्पयेत् ।
एवं पूजां विधायाथ चान्ते मुद्राः प्रदर्शयेत् ॥ १४ ॥
ध्यायेत्तु मनसा देवीं मन्त्रमुच्चारयेच्छनैः ।
न कम्पयेच्छिरो ग्रीवा दन्तान्नैव प्रकाशयेत् ॥ १५ ॥
विधिनाष्टोत्तरशतमष्टाविंशतिरेव वा ।
दशवारमशक्तो वा नातो न्यूनं कदाचन ॥ १६ ॥
तत उद्वासयेद्देवीमुत्तमेत्यनुवाकतः ।
न गायत्रीं जपेद्विद्वाञ्जलमध्ये कथञ्चन ॥ १७ ॥
यतः साग्निमुखी प्रोक्तेत्याहुः केचिन्महर्षयः ।
सुरभिर्ज्ञानशूर्पं च कूर्मो योनिश्च पङ्कजम् ॥ १८ ॥
लिङ्गं निर्वाणकं चैव जपान्तेऽष्टौ प्रदर्शयेत् ।
यदक्षरपदभ्रष्टं स्वरव्यञ्जनवर्जितम् ॥ १९ ॥

तत्सर्वं क्षम्यतां देवि कश्यपप्रियवादिनि ।
गायत्रीतर्पणं चातः करणीयं महामुने ॥ २० ॥
गायत्री छन्द आख्यातं विश्वामित्रऋषिः स्मृतः ।
सविता देवता प्रोक्ता विनियोगश्च तर्पणे ॥ २१ ॥
भूरित्युक्त्वा च ऋग्वेदपुरुषं तर्पयामि च ।
भुव इत्येतदुक्त्वा च यजुर्वेदमथो वदेत् ॥ २२ ॥
स्वर्व्याहृतिं समुक्त्वा च सामवेदं समुच्चरेत् ।
मह इत्येतदुक्त्वान्तेऽथर्ववेदं च तर्पयेत् ॥ २३ ॥
जनः पदान्त इतिहासपुराणमितीरयेत् ।
तपः सर्वागमं चैव पुरुषं तर्पयामि च ॥ २४ ॥
सत्यं च सत्यलोकाख्यपुरुषं तर्पयामि च ।
ॐ भूर्भूर्लोकपुरुषं तर्पयामि ततो वदेत् ॥ २५ ॥
भुवश्चेति भुवर्लोकपुरुषं तर्पयामि च ।
स्वः स्वर्गलोकपुरुषं तर्पयामि ततः परम् ॥ २६ ॥

ॐ भूरेकपदा नाम गायत्रीं तर्पयामि च ।
भुवो द्विपदां गायत्रीं तर्पयामीति कीर्तयेत् ॥ २७ ॥
स्वश्च त्रिपदां गायत्रीं तर्पयामि ततो वदेत् ।
ॐ भूर्भुवः स्वश्चेति तथा गायत्रीं च चतुष्पदाम् ॥ २८ ॥
उषसीं चैव गायत्रीं सावित्रीं च सरस्वतीम् ।
वेदानां मातरं पृथ्वीमजां चैव तु कौशिकीम् ॥ २९ ॥
साङ्कृतिं वै सार्वजितिं गायत्रीं तर्पणे वदेत् ।
तर्पणान्ते च शान्त्यर्थं जातवेदसमीरयेत् ॥ ३० ॥
मानस्तोकेति मन्त्रं च शान्त्यर्थं प्रजपेत्सुधीः ।
ततोऽपि त्र्यम्बको मन्त्रः शान्त्यर्थः परिकीर्तितः ॥ ३१ ॥
तच्छंयोरिति मन्त्रं च जपेच्छान्त्यर्थमेव तु ।

अतो देवा इति द्वाभ्यां सर्वाङ्गस्पर्शनं चरेत् ॥ ३२ ॥
स्योनापृथिविमन्त्रेण भूम्यै कुर्यात्प्रणामकम् ।
यथाविधि च गोत्रादीनुच्चरेद्द्विजसत्तमः ॥ ३३ ॥

एवं विधानं सन्ध्यायाः प्रातःकाले प्रकीर्तितम् ।
सन्ध्याकर्म समाप्यान्तेऽप्यग्निहोत्रं स्वयं हुनेत् ॥ ३४ ॥
पञ्चायतनपूजां च ततः कुर्यात्समाहितः ।
शिवां शिवं गणपतिं सूर्यं विष्णुं तथार्चयेत् ॥ ३५ ॥
पौरुषेण तु सूक्तेन व्याहृत्या वा समाहितः ।
मूलमन्त्रेण वा कुर्याद्ह्रीश्च ते इति मन्त्रतः ॥ ३६ ॥
भवानीं तु यजेन्मध्ये तथैशान्यां तु माधवम् ।
आग्नेय्यां गिरिजानाथं गणेशं रक्षसां दिशि ॥ ३७ ॥
वायव्यामर्चयेत्सूर्यमिति देवस्थितिक्रमः ।
षोडशानुपचारांश्च षोडशर्ग्भिर्हरेन्नरः ॥ ३८ ॥
देवीमभ्यर्च्य पुरतो यजेदन्याननुक्रमात् ।
न देवीपूजनात्पुण्यमधिकं क्वचिदीक्ष्यते ॥ ३९ ॥
अत एव तु सन्ध्यासु सन्ध्योपास्तिः श्रुतीरिता ।
नाक्षतैरर्चयेद्विष्णुं न तुलस्या गणेश्वरम् ॥ ४० ॥

दूर्वाभिर्नार्चयेद्दुर्गां केतकैर्न महेश्वरम् ।
मल्लिकाजातिकुसुमं कुटजं पनसं तथा ॥ ४१ ॥
किंशुकं बकुलं कुन्दं लोध्रं तु करवीरकम् ।
शिंशपाऽपराजितापुष्पं बन्धूकागस्त्यपुष्पके ॥ ४२ ॥
मदन्तं सिन्दुवारं च पालाशकुसुमं तथा ।
दूर्वाङ्कुरं बिल्वदलं कुशमञ्जरिकां तथा ॥ ४३ ॥
शल्लकीमाधवीपुष्पमर्कमन्दारपुष्पकम् ।
केतकीं कर्णिकारं च कदम्बकुसुमं तथा ॥ ४४ ॥
पुन्नागश्चम्पकस्तद्वद्यूथिकातगरौ तथा ।
एवमादीनि पुष्पाणि देवीप्रियकराणि च ॥ ४५ ॥
गुग्गुलस्य भवेद्धूपो दीपः स्यात्तिलतैलतः ।
कृत्वेत्थं देवतापूजां ततो मूलमनुं जपेत् ॥ ४६ ॥
एवं पूजां समाप्यैव वेदाभ्यासं चरेद्बुधः ।
ततः स्ववृत्त्या कुर्वीत पोष्यवर्गार्थसाधनम् ।

तृतीयदिनभागे तु नियमेन विचक्षणः ॥ ४७ ॥

Roman transliteration

sandhyādikṛtyavarṇanam
śrīnārāyaṇa uvāca
bhinnapādā tu gāyatrī brahmahatyāpraṇāśinī |

abhinnapādā gāyatrī brahmahatyāṃ prayacchati || 1 ||
acchinnapādāgāyatrījapaṃ kurvanti ye dvijāḥ |
athomukhāśca tiṣṭhanti kalpakoṭiśatāni ca || 2 ||
sampuṭaikā ṣaḍoṅ□kārā gāyatrī vividhā matā |
dharmaśāstrapurāṇeṣu itihāseṣu suvrata || 3 ||
pañcapraṇavasaṃyuktāṃ japedityanuśāsanam |
japasaṃkhyāṣṭabhāgānte pādo japyasturīyakaḥ || 4 ||
sa dvijaḥ paramo jñeyaḥ paraṃ sāyujyamāpnuyāt |
anyathā prajapedyastu sa japo viphalo bhavet || 5 ||
sampuṭaikā ṣaḍoṅ□kārā bhavetsā ūrdhvaretasām |
gṛhastho brahmacārī vā mokṣārthī turīyāṃ japet || 6 ||

turīyapādo gāyatryāḥ parorajase sāvadom |
dhyānamasya pravakṣyāmi japasāṅ□gaphalapradam || 7 ||
hṛdi vikasitapadmaṃ sārkasomāgnibimbaṃ
praṇavamayamacintyaṃ yasya pītaṃ prakalpyam |
acalaparamasūkṣmaṃ jyotirākāśasāraṃ
bhavatu mama mude'sau saccidānandarūpaḥ || 8 ||
triśūlayonī surabhimakṣamālāṃ ca liṅ□gakam |
ambujaṃ ca mahāmudrāmiti sapta pradarśayet || 9 ||
yā sandhyā saiva gāyatrī saccidānandarūpiṇī |
bhaktyā tāṃ brāhmaṇo nityaṃ pūjayecca namettataḥ || 10 ||
dhyātasya pūjāṃ kurvīta pañcabhiścopacārakaiḥ |
laṃ pṛthivyātmane gandhamarpayāmi namo namaḥ || 11 ||
hamākāśātmane puṣpaṃ cārpayāmi namo namaḥ |
yaṃ ca vāyvātmane dhūpaṃ cārpayāmi tato vadet || 12 ||

raṃ ca vahnyātmane dīpamarpayāmi tato vadet |
vamamṛtātmane tasmai naivedyamapi cārpayet || 13 ||
yaṃ raṃ laṃ vaṃ hamiti ca puṣpāñjalimathārpayet |
evaṃ pūjāṃ vidhāyātha cānte mudrāḥ pradarśayet || 14 ||
dhyāyettu manasā devīṃ mantramuccārayecchanaiḥ |
na kampayecchiro grīvā dantānnaiva prakāśayet || 15 ||
vidhināṣṭottaraśatamaṣṭāviṃśatireva vā |
daśavāramaśakto vā nāto nyūnaṃ kadācana || 16 ||
tata udvāsayeddevīmuttametyanuvākataḥ |
na gāyatrīṃ japedvidvāñjalamadhye kathañcana || 17 ||
yataḥ sāgnimukhī proktetyāhuḥ kecinmaharṣayaḥ |
surabhirjñānaśūrpaṃ ca kūrmo yoniśca paṅ□kajam || 18 ||
liṅ□gaṃ nirvāṇakaṃ caiva japānte'ṣṭau pradarśayet |
yadakṣarapadabhraṣṭaṃ svaravyañjanavarjitam || 19 ||

tatsarvaṃ kṣamyatāṃ devi kaśyapapriyavādini |
gāyatrītarpaṇaṃ cātaḥ karaṇīyaṃ mahāmune || 20 ||
gāyatrī chanda ākhyātaṃ viśvāmitrarṣiḥ smṛtaḥ |
savitā devatā proktā viniyogaśca tarpaṇe || 21 ||
bhūrityuktvā ca ṛgvedapuruṣaṃ tarpayāmi ca |
bhuva ityetaduktvā ca yajurvedamatho vadet || 22 ||
svarvyāhṛtiṃ samuktvā ca sāmavedaṃ samuccaret |
maha ityetaduktvānte'tharvavedaṃ ca tarpayet || 23 ||
janaḥ padānta itihāsapurāṇamitīrayet |
tapaḥ sarvāgamaṃ caiva puruṣaṃ tarpayāmi ca || 24 ||

satyaṃ ca satyalokākhyapuruṣaṃ tarpayāmi ca |
oṃ bhūrbhūrlokapuruṣaṃ tarpayāmi tato vadet || 25 ||
bhuvaśceti bhuvarlokapuruṣaṃ tarpayāmi ca |
svaḥ svargalokapuruṣaṃ tarpayāmi tataḥ param || 26 ||

oṃbhūrekapadā nāma gāyatrīṃ tarpayāmi ca |
bhuvo dvipadāṃ gāyatrīṃ tarpayāmīti kīrtayet || 27 ||
svaśca tripadāṃ gāyatrīṃ tarpayāmi tato vadet |
oṃbhūrbhuvaḥ svaśceti tathā gāyatrīṃ ca catuṣpadām || 28 ||
uṣasīṃ caiva gāyatrīṃ sāvitrīṃ ca sarasvatīm |
vedānāṃ mātaraṃ pṛthvīmajāṃ caiva tu kauśikīm || 29 ||
sāṅ□kṛtiṃ vai sārvajitiṃ gāyatrīṃ tarpaṇe vadet |
tarpaṇānte ca śāntyarthaṃ jātavedasamīrayet || 30 ||
mānastoketi mantraṃ ca śāntyarthaṃ prajapetsudhīḥ |
tato'pi tryambako mantraḥ śāntyarthaḥ parikīrtitaḥ || 31 ||
tacchaṃyoriti mantraṃ ca japecchāntyarthameva tu |
ato devā iti dvābhyāṃ sarvāṅ□gasparśanaṃ caret || 32 ||
syonāpṛthivimantreṇa bhūmyai kuryātpraṇāmakam |
yathāvidhi ca gotrādīnuccared□dvijasattamaḥ || 33 ||

evaṃ vidhānaṃ sandhyāyāḥ prātaḥkāle prakīrtitam |
sandhyākarma samāpyānte'pyagnihotraṃ svayaṃ hunet || 34 ||
pañcāyatanapūjāṃ ca tataḥ kuryātsamāhitaḥ |
śivāṃ śivaṃ gaṇapatiṃ sūryaṃ viṣṇuṃ tathārcayet || 35 ||
pauruṣeṇa tu sūktena vyāhṛtyā vā samāhitaḥ |
mūlamantreṇa vā kuryād□hrīśca te iti mantrataḥ || 36 ||
bhavānīṃ tu yajenmadhye tathaiśānyāṃ tu mādhavam |
āgneyyāṃ girijānāthaṃ gaṇeśaṃ rakṣasāṃ diśi || 37 ||
vāyavyāmarcayetsūryamiti devasthitikramaḥ |
ṣoḍaśānupacārāṃśca ṣoḍaśargbhirharennaraḥ || 38 ||
devīmabhyarcya purato yajedanyānanukramāt |
na devīpūjanātpuṇyamadhikaṃ kvacidīkṣyate || 39 ||
ata eva tu sandhyāsu sandhyopāstiḥ śrutīritā |
nākṣatairarcayerdviṣṇuṃ na tulasyā gaṇeśvaram || 40 ||

dūrvābhirnārcayeddurgāṃ ketakairna maheśvaram |
mallikājātikusumaṃ kuṭajaṃ panasaṃ tathā || 41 ||
kiṃśukaṃ bakulaṃ kundaṃ lodhraṃ tu karavīrakam |
śiṃśapā'parājitāpuṣpaṃ babdhūkāgastyapuṣpake || 42 ||
madantaṃ sinduvāraṃ ca pālāśakusumaṃ tathā |
dūrvāṅkuraṃ bilvadalaṃ kuśamañjarikāṃ tathā || 43 ||
śallakīmādhavīpuṣpamarkamandārapuṣpakam |
ketakīṃ karṇikāraṃ ca kadambakusumaṃ tathā || 44 ||
punnāgaścampakastadvadyūthikātagarau tathā |
evamādīni puṣpāṇi devīpriyakarāṇi ca || 45 ||
guggulasya bhaveddhūpo dīpaḥ syāttilatailataḥ |
kṛtvetthaṃ devatāpūjāṃ tato mūlamanuṃ japet || 46 ||
evaṃ pūjāṃ samāpyaiva vedābhyāsaṃ cared□budhaḥ |
tataḥ svavṛttyā kurvīta poṣyavargārthasādhanam |

tṛtīyadinabhāge tu niyamena vicakṣaṇaḥ || 47 ||

English translation

1-5. Narayana said If one divides or separates the padas while reciting or making Japam of the Gayatri, one is freed from the Brahminicide, the sin of Brahmahatya. But if one does so without breaking the padas, i.e., repeats at one breath, then one incurs the sin of Brahmahatya. Those Brahmanas who do the Japam of the Gayatri without giving due pause to the padas, suffer pains in hells with their heads downwards for one hundred Kalpas. O Gayatri!

Thou art of one foot, of two feet, of three feet and of four feet. Thou art without foot, because Thou art not obtained. Salutation to Thy Fourth Foot beautiful and which is above the Triloki (Rajas). This cannot obtain that. Firstly, Gayatri is of three kinds "Samputa," "Ekomkara," and "Sadomkara." There is also the Gayatri, with five Pranavas, according to the Dharma S'astras and Puranas. There is something to be noted while muttering or making the japam of the Gayatri Note how many lettered Gayatri you are going to repeat (make japam). When you have repeated one-eighth of that, repeat (make japam) the Turiya pada of Gayatri (i.e., the fourth Pada, the mantram parorajase Savadoma prapat) etc., (see the daily practices, page 107) once and then complete repeating the Gayatri. If the Brahmana makes the Japam (the silent muttering) in the above way he gets himself united with Brahma. Other modes of making the Japam do not bear any fruit. Om Gayatryasye kapadi dvipapi Tripadi chatus padasi nahi padyase namaste Turyaya dars'atayapadaya pare Rajase Sabado ma prapat. Gayatri is one-footed in the form of Triloki, two-footed, the Trayi Vidya from thy second foot; tripadi (all Pranas are thy third foot, chatuspadi, as the Purusa apadi without any foot, Parorajase above the Rajas, the dust; asau-that; adah this not prapat may obtain. The Yogis who are Urdharetas (hold Brahma charyam, continence) are to make Japam of the Samputa Gayatri (i.e., with Om). Gayatri with one pranava and as well the Gayatri with

six pranavas. The householder Brahmachari or those who want moksa are to make Japam of Gayatri with Om prefixed.

6. Those householders who affix Om to the Gayatri do not get the increase of their families.

7-8. The Turiya pada (foot) of Gayatri is the mantra "Parorajase Savodoma prapat." (Brihad. up. v.14.7). Salutation to Thy beautiful Fourth Foot which is above the Triloki (Rajas). This cannot obtain that. The presiding deity of this mantra is Brahma. I am now speaking of the full Dhyanam (meditation) of this Brahma so that the full fruit of the Japam (recitation) may be obtained. There is a full blown lotus in the heart; its form is like the Moon, Sun, and the Spark of Fire; i.e., of the nature of pranava and nothing else. This is the seat of the inconceivable Brahma. Think thus. Now on that seat is seated well the steady constant subtle Light, the essence of Akas'a, the everlasting existence, intelligence and bliss, the Brahma. May He increase my happiness (see page 107 the daily practice of the Hindus by R. B. Sris Chandra Basu, on the Invocation of the Gayatri).

Note Aum! Gayatryasyekapadi dvipadi, tripadi, chatuspadasi, nahi padyase namaste turyaya dars' ataya padaya parorajase, savado maprapat O Gayatri! Thou art of one foot (in the farm of Triloki), of two feet (the Trayi vidya from Thy second foot) of three feet all Prana, etc., are Thy third foot and of four feet (as the Purusa). Thou art without foot because Thou art not obtained. Salutation to Thy beautiful fourth foot which is above the Triloki (Rajas). This cannot obtain that.

9. Now I am speaking of the Mudra of the Tunya Gayatri (1) Tris'ula, (2) Yoni, (3) Surabhi, (4) Aksamala, (5) Linga, (6) Padma and (7) Mahamudra. These seven Mudras are to be shewn.

10-14. What is Sandhya, that is Gayatri; there is no difference whatsoever between the two. The two are one and the same. Both are of the nature of Existence, Intelligence and Bliss. The Brahmanas

would daily worship Her and bow down before Her with greatest devotion and reverence. After the Dhyanam, first worship Her with five upacharas or offerings. Thus

Om lam prithivyatmane gandham, arpayami name namah. Om Ham akas'atmane puspam arpayami name namah. Om ram Vahnyatmane dipam arpayami name namah. Aum vam amritatmane naivedyam arpayami name namah. Om yam ram lam vam ham puspanjalim arpayami name namah. Thus worshipping with five upacharas, you must shew Mudras to the Devi.

15-16. Then meditate on the Form of the Gayatri mentally and slowly repeat the Gayatri. Do not shake head, neck and while making japam, do not show your teeth. According to due rules repeat the Gayatri one hundred and eight times, or twenty-eight times. When unable, repeat ten times; not less than that.

17-20. Then raise the Gayatri placed before on the heart (seat) by the mantra "Gayatrasyai kapadi Dvipadi, etc., and then bid farewell to Her after bowing down to Her and repeating the mantra "Omuttame S'ikhare Devi bhumyam parvata murdhani Brahmana ebhyobhya anujhata Gachcha Devi yathasukham" on the highest top of the mountain summit in earth (i.e., on the Meru mountain) dwells the goddess Gayatri. Being pleased with Thy worshippers go back.

O Devi! to Thy abode as it pleaseth Thee." (See page 110, The Daily Practices of the Hindus.)

The wise men never mutter nor recite the Gayatri mantra within the water. For the Maharsis say that the Gayatri is fire-faced (agnimukhi). After the farewell shew again the following mudras Surabhi Jhan, Surpa, Kurma, Yoni, Padma, Linga and Nirvana Mudras.

Then address thus "O Devi! O Thou who speakest pleasant to Kas'yapa! O Gayatri! Whatever syllables I have missed to utter in making Japam, whatever vowels and consonants are incorrectly pronounced, I ask Thy pardon for all my above faults." O Narada! Next one ought to give peace offerings to the Gayatri Devi.

21-33. The Chchhanda of Gayatri Tarpanam (peace offerings to Gayatri) is Gayatri; the Risi is VisVamitra; Savita is the Devata; its application (Niyoga) is in the peace offerings.

"Om Bhuhrigvedapurusam tarpayami."

"Om Bhuvah Yajurvedapurusam tarpayami."

"Om Svah Samaveda purusam tarpayami."

"Om Mahah Atharvaveda purusam tarpayami."

"Om Janah Itihasapurana purusam tarpayami."

"Om Tapah Sarvagama purusam tarpayami."

"Om Satyam Satyaloka purusam tarpayami."

"Om Bhuh bhurloka purusam tarpayami."

"Om Bhuvah bhuvoloka purusam tarpayami."

"Om Svah svarloka purusam tarpayami."

"Om Bhuh rekapadam Gayatrim tarpayami."

"Om Bhuvo dvitiyapadam Gayatrim tarpayami."

"Om Svastripadam Gayatrim tarpayami."

"Om Bhurbhuvah Svas'chatuspadam Gayatrim tarpayami."

Pronouncing these, offer the Tarpanams. Next add the word Tarpayami to each of the following words "Usasim, Gayatrim, Savitrim, Sarasvatim Vedamataram, Prithvim, Ajam, Kaus'ikim, Samkritim, Savajitim, etc.," and offer Tarpanams. After the Tarpanam is over, offer the peace-chantings, (S'antivari) repeating the following mantras.

"Om data vedase sunavama romam, etc." "Om Manastoka, etc."

"Om Tryamvakam Yajamahe, etc."

"Om Tachchhamyoh, etc."

Then touch all the parts of your bodies, repeating the two mantra, "Om atodeva, etc." And reciting the mantram "Svona Prithivi," bow down to the earth, after repeating one's name, Gotra, etc.

34-45. O Narada! Thus the rules of the morning Sandhya are prescribed. Doing works so far, bid farewell to the above-mentioned Gayatri. Next finishing the Agnihotra Homa sacrifice, worship the five Devatas, S'iva, S'iva, Ganes'a, Surya and Visnu. Worship by the

Purusa Sukta mantra, or by Hrim mantra, or by Vyahriti mantra or by S'rischate Laksmis'cha, etc., place Bhavani in the centre; Visnu in the north east corner, S'iva in the south-east corner; Ganes'a in the south-west corner, and the Sun in the north-west corner; and then worship them. While offering worship with the sixteen offerings, worship by repeating sixteen mantras. As there is no other act more merit-giving than the worship of the Devi, so the Devi should first of all be worshipped. Then worship in due order the five Devatas placed in five positions. As the worship of the Devi is the chief object, so in the three Sandhyas, the worship of the Sandhya Devi is approved of by the S'rutis. Never worship Visnu with rice; Ganes'a with Tulasi leaves; the Devi Durga with Durba grass and S'iva with Ketaki flower. The under-mentioned flowers are pleasing to the Devi Mallika, Jati, Kutaja, Panasa, Palasa, Vakula, Lodha, Karavira, S'ins'apa, Aparajita, Bandhuka, Vaka, Madanta, Sindhuvara,

Palas'a, Durbha, S'allaki, Madhavi, Arka, Mandara, Ketaki, Karnikara, Kadamba, Lotus, Champaka, Yuthika, Tagara, etc.

46-47. Offer incenses Guggul, Dhupa and the light of the Til oil and finish the worship. Then repeat the principal (male) mantra (make Japam). Thus finishing the work, study the Vedas in the second quarter of the next day; and in the third quarter of that day feed father, mother and other dependent relatives, with money earned by one's own self according to the traditions of one's family.

Here ends the Seventeenth Chapter of the Eleventh Book on the description of Sandhya and other daily practices in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 18

On The Greatness Of The Dev! Puja

Chapter 298 of 318 · 71 detected Sanskrit verse markers

Sanskrit

नारद उवाच
पूजाविशेषं श्रीदेव्याः श्रोतुमिच्छामि मानद ।
येनाश्रितेन मनुजः कृतकृत्यत्वमावहेत् ॥ १ ॥
श्रीनारायण उवाच
देवर्षे शृणु वक्ष्यामि श्रीमत्सु पूजनक्रमम् ।
भुक्तिमुक्तिप्रदं साक्षात्समस्तापन्निवारणम् ॥ २ ॥
आचम्य मौनी सङ्कल्प्य भूतशुद्ध्यादिकं चरेत् ।
मातृकान्यासपूर्वं तु षडङ्गन्यासमाचरेत् ॥ ३ ॥
शङ्खस्य स्थापनं कृत्वा सामान्यार्घ्यं विधाय च ।
पूजाद्रव्याणि चास्त्रेण प्रोक्षयेन्मतिमान्नरः ॥ ४ ॥
गुरोरनुज्ञामादाय ततः पूजां समारभेत् ।
पीठपूजां पुरा कृत्वा देवीं ध्यायेत्ततः परम् ॥ ५ ॥
आसनाद्युपचारैश्च भक्तिप्रेमयुतः सदा ।
स्नापयेत्परदेवीं तां पञ्चामृतरसादिभिः ॥ ६ ॥

पौण्ड्रेक्षुरसपूर्णैस्तु कलशैः शतसंख्यकैः ।
स्तापयेद्यो महेशानीं न स भूयोऽभिजायते ॥ ७ ॥
यश्च चूतरसैरेवं स्नापयेज्जगदम्बिकाम् ।
वेदपारायणं कृत्वा रसेनेक्षूद्भवेन वा ॥ ८ ॥
तद्गेहं न त्यजेन्नित्यं रमा चैव सरस्वती ।
यस्तु द्राक्षारसेनैव वेदपारायणं चरन् ॥ ९ ॥
अभिषिञ्चेन्महेशानीं सकुटुम्बो नरोत्तमः ।
रसरेणुप्रमाणं च देवीलोके महीयते ॥ १० ॥
कर्पूरागुरुकाश्मीरकस्तूरीपङ्कपङ्किलैः ।
सलिलैः स्नापयेद्देवीं वेदपारायणं चरन् ॥ ११ ॥
भस्मीभवन्ति पापानि शतजन्मार्जितानि च ।
यो दुग्धकलशैर्देवीं स्तापयेद्वेदपाठतः ॥ १२ ॥
आकल्पं स वसेन्नित्यं तस्मिन् वै क्षीरसागरे ।
यस्तु दध्नाभिषिञ्चेत्तां दधिकुल्यापतिर्भवेत् ॥ १३ ॥

मधुना च धृतेनैव तथा शर्करयापि च ।
स्नापयेन्मधुकुल्यादिनदीनां स पतिर्भवेत् ॥ १४ ॥

सहस्रकलशैर्देवीं स्नापयन्भक्तितत्परः ।
इह लोके सुखी भूत्वाप्यन्यलोके सुखी भवेत् ॥ १५ ॥
क्षौमं वस्त्रद्वयं दत्त्वा वायुलोकं स गच्छति ।
रत्ननिर्मितभूषाणां दाता निधिपतिर्भवेत् ॥ १६ ॥
काश्मीरचन्दनं दत्त्वा कस्तूरीबिन्दुभूषितम् ।
तथा सीमन्तसिन्दूरं चरणेऽलक्तपत्रकम् ॥ १७ ॥
इन्द्रासने समारूढो भवेद्देवपतिः परः ।
पुष्पाणि विविधान्याहुः पूजाकर्मणि साधवः ॥ १८ ॥
तानि दत्त्वा यथालाभं कैलासं लभते स्वयम् ।
बिल्वपत्राण्यमोघानि यो दद्यात्परशक्तये ॥ १९ ॥
तस्य दुःखं कदाचिच्च क्वचिच्च न भविष्यति ।
बिल्वपत्रत्रये रक्तचन्दनेन तु संल्लिखेत् ॥ २० ॥

मायाबीजत्रयं यत्नात्सुस्फुटं चातिसुन्दरम् ।
मायाबीजादिकं नाम चतुर्थ्यन्तं समुच्चरेत् ॥ २१ ॥
नमोऽन्तं परया भक्त्या देवीचरणपङ्कजे ।
समर्पयेन्महादेव्यै कोमलं तच्च पत्रकम् ॥ २२ ॥
य एवं कुरुते भक्त्या मनुत्वं लभते हि सः ।
यस्तु कोटिदलैरेवं कोमलैरतिनिर्मलैः ॥ २३ ॥
पूजयेद्भुवनेशानीं ब्रह्माण्डाधिपतिर्भवेत् ।
कुन्दपुष्पैर्नवीनैस्तु लुलितैरष्टगन्धतः ॥ २४ ॥
कोटिसङ्ख्यैः पूजयेतु प्राजापत्यं लभेद्ध्रुवम् ।
मल्लिकामालतीपुष्पैरष्टगन्धेन लोलितैः ॥ २५ ॥
कोटिसङ्ख्यैः पूजया तु जायते स चतुर्मुखः ।
दशकोटिभिरप्येवं तैरेव कुसुमैर्मुने ॥ २६ ॥
विष्णुत्वं लभते मर्त्यो यत्सुरेष्वपि दुर्लभम् ।
विष्णुनैतद्व्रतं पूर्वं कृतं स्वपदलब्धये ॥ २७ ॥

शतकोटिभिरप्येवं सूत्रात्मत्वं व्रजेद्ध्रुवम् ।
व्रतमेतत्पुरा सम्यक्कृतं भक्त्या प्रयत्नतः ॥ २८ ॥
तेन व्रतप्रभावेण हिरण्योदरतां व्रजेत् ।
जपाकुसुमपुष्पस्य बन्धूककुसुमस्य च ॥ २९ ॥
दाडिमीकुसुमस्यापि विधिरेष उदीरितः ।
एवमन्यानि पुष्पाणि श्रीदेव्यै विधिनार्पयेत् ॥ ३० ॥
तस्य पुण्यफलस्यान्तं न जानातीश्वरोऽपि सः ।
तत्तदृतूद्भवैः पुष्पैर्नामसाहस्रसंख्यया ॥ ३१ ॥
समर्पयेन्महादेव्यै प्रतिवर्षमतन्द्रितः ।
य एवं कुरुते भक्त्या महापातकसंयुतः ॥ ३२ ॥
उपपातकयुक्तोऽपि मुच्यते सर्वपातकैः ।

देहान्ते श्रीपदाम्भोजं दुर्लभं देवसत्तमैः ॥ ३३ ॥
प्राप्नोति साधकवरो मुने नास्त्यत्र संशयः ।
कृष्णागुरुं सकर्पूरं चन्दनेन समन्वितम् ॥ ३४ ॥

सिल्हकं चाज्यसंयुक्तं गुग्गुलेन समन्वितम् ।
धूपं दद्यान्महादेव्यै येन स्याद्धूपितं गृहम् ॥ ३५ ॥
तेन प्रसन्ना देवेशी ददाति भुवनत्रयम् ।
दीपं कर्पूरखण्डैश्च दद्याद्देव्यै निरन्तरम् ॥ ३६ ॥
सूर्यलोकमवाप्नोति नात्र कार्या विचारणा ।
शतदीपांस्तथा दद्यात्सहस्रान्वा समाहितः ॥ ३७ ॥
नैवेद्यं पुरतो देव्याः स्थापयेत्पर्वताकृतिम् ।
लेह्यैश्चोष्यैस्तथा पेयैः षड्रसैस्तु समाहितैः ॥ ३८ ॥
नानाफलानि दिव्यानि स्वादूनि रसवन्ति च ।
स्वर्णपात्रस्थितान्नानि दद्याद्देव्यै निरन्तरम् ॥ ३९ ॥
तृप्तायां श्रीमहादेव्यां भवेत्तृप्तं जगत्त्रयम् ।
यतस्तदात्मकं सर्वं रज्जौ सर्पो यथा तथा ॥ ४० ॥
ततः पानीयकं दद्याच्छुभं गङ्गाजलं महत् ।
कर्पूरवालासंयुक्तं शीतलं कलशस्थितम् ॥ ४१ ॥

ताम्बूलं च ततो देव्यै कर्पूरशकलान्वितम् ।
एलालवङ्गसंयुक्तं मुखसौगन्ध्यदायकम् ॥ ४२ ॥
दद्याद्देव्यै महाभक्त्या येन देवी प्रसीदति ।
मृदङ्गवीणामुरजढक्कादुन्दुभिनिःस्वनैः ॥ ४३ ॥
तोषयेज्जगतां धात्रीं गायनैरतिमोहनैः ।
वेदपारायणैः स्तोत्रैः पुराणादिभिरप्युत ॥ ४४ ॥
छत्रं च चामरे द्वे च दद्याद्देव्यै समाहितः ।
राजोपचारान् श्रीदेव्यै नित्यमेव समर्पयेत् ॥ ४५ ॥
प्रदक्षिणां नमस्कारं कुर्याद्देव्या अनेकधा ।
क्षमापयेज्जगद्धात्रीं जगदम्बां मुहुर्मुहुः ॥ ४६ ॥
सकृत्स्मरणमात्रेण यत्र देवी प्रसीदति ।
एतादृशोपचारैश्च प्रसीदेदत्र कः स्मयः ॥ ४७ ॥
स्वभावतो भवेन्माता पुत्रेऽतिकरुणावती ।
तेन भक्तौ कृतायां तु वक्तव्यं किं ततः परम् ॥ ४८ ॥

अत्र ते कथयिष्यामि पुरावृत्तं सनातनम् ।
बृहद्रथस्य राजर्षेः प्रियं भक्तिप्रदायकम् ॥ ४९ ॥
चक्रवाकोऽभवत्पक्षी क्वचिद्देशे हिमालये ।
भ्रमन्नानाविधान्देशान्ययौ काशीपुरं प्रति ॥ ५० ॥
अन्नपूर्णामहास्थाने प्रारब्धवशतो द्विजः ।
जगाम लीलया तत्र कणलोभादनाथवत् ॥ ५१ ॥

कृत्वा प्रदक्षिणामेकां जगाम स विहायसा ।
देशान्तरं विहायैव पुरीं मुक्तिप्रदायिनीम् ॥ ५२ ॥
कालान्तरे ममारासौ गतः स्वर्गपुरीं प्रति ।
बुभुजे विषयान्सर्वान् दिव्यरूपधरो युवा ॥ ५३ ॥
कल्पद्वयं तथा भुक्त्वा पुनः प्राप भुवं प्रति ।
क्षत्रियाणां कुले जन्म प्राप सर्वोत्तमोत्तमम् ॥ ५४ ॥
बृहद्रथेति नाम्नाभूत्प्रसिद्धः क्षितिमण्डले ।
महायज्वा धार्मिकश्च सत्यवादी जितेन्द्रियः ॥ ५५ ॥

त्रिकालज्ञः सार्वभौमो यमी परपुरञ्जयः ।
पूर्वजन्मस्मृतिस्तस्य वर्तते दुर्लभा भुवि ॥ ५६ ॥
इति श्रुत्वा किंवदन्तीं मुनयः समुपागताः ।
कृतातिथ्या नृपेन्द्रेण विष्टरेषूषुरेव ते ॥ ५७ ॥
पप्रच्छुर्मुनयः सर्वे संशयोऽस्ति महान्नृप ।
केन पुण्यप्रभावेण पूर्वजन्मस्मृतिस्तव ॥ ५८ ॥
त्रिकालज्ञानमेवापि केन पुण्यप्रभावतः ।
ज्ञानं तवेति तज्ज्ञातुमागताः स्म तवान्तिकम् ॥ ५९ ॥
वद निर्व्याजया वृत्त्या तदस्माकं यथातथम् ।
श्रीनारायण उवाच
इति तेषां वचः श्रुत्वा राजा परमधार्मिकः ॥ ६० ॥
उवाच सकलं ब्रह्मन् त्रिकालज्ञानकारणम् ।
श्रूयतां मुनयः सर्वे मम ज्ञानस्य कारणम् ॥ ६१ ॥
चक्रवाकः स्थितः पूर्वं नीचयोनिगतोऽपि वा ।

अज्ञानतोऽपि कृतवानन्नपूर्णाप्रदक्षिणाम् ॥ ६२ ॥
तेन पुण्यप्रभावेण स्वर्गे कल्पद्वयस्थितिः ।
त्रिकालज्ञानताप्यस्मिन्नभूज्जन्मनि सुव्रताः ॥ ६३ ॥
को वेद जगदम्बायाः पदस्मृतिफलं कियत् ।
स्मृत्वा तन्महिमानं तु पतन्त्यश्रूणि मेऽनिशम् ॥ ६४ ॥
धिगस्तु जन्म तेषां वै कृतघ्नानां तु पापिनाम् ।
ये सर्वमातरं देवीं स्वोपास्यां न भजन्ति हि ॥ ६५ ॥
न शिवोपासना नित्या न विष्णूपासना तथा ।
नित्योपास्तिः परा देव्या नित्या श्रुत्यैव चोदिता ॥ ६६ ॥
किं मया बहु वक्तव्यं स्थाने संशयवर्जिते ।
सेवनीयं पदाम्भोजं भगवत्या निरन्तरम् ॥ ६७ ॥
नातः परतरं किञ्चिदधिकं जगतीतले ।
सेवनीया परा देवी निर्गुणा सगुणाथवा ॥ ६८ ॥
श्रीनारायण उवाच

इति तस्य वचः श्रुत्वा राजर्षेर्धार्मिकस्य च ।
प्रसन्नहृदयाः सर्वे गताः स्वस्वनिकेतनम् ॥ ६९ ॥
एवंप्रभावा सा देवी तत्पूजायाः फलं कियत् ।
अस्तीति केन प्रष्टव्यं वक्तव्यं वा न केनचित् ॥ ७० ॥
येषां तु जन्मसाफल्यं तेषां श्रद्धा तु जायते ।
येषां तु जन्मसाङ्कर्यं तेषां श्रद्धा न जायते ॥ ७१ ॥

Roman transliteration

nārada uvāca
pūjāviśeṣaṃ śrīdevyāḥ śrotumicchāmi mānada |
yenāśritena manujaḥ kṛtakṛtyatvamāvahet || 1 ||
śrīnārāyaṇa uvāca
devarṣe śṛṇu vakṣyāmi śrīmatsu pūjanakramam |
bhuktimuktipradaṃ sākṣātsamastāpannivāraṇam || 2 ||
ācamya maunī saṅ□kalpya bhūtaśuddhyādikaṃ caret |
mātṛkānyāsapūrvaṃ tu ṣaḍaṅ□ganyāsamācaret || 3 ||
śaṅ□khasya sthāpanaṃ kṛtvā sāmānyārghyaṃ vidhāya ca |
pūjādravyāṇi cāstreṇa prokṣayenmatimānnaraḥ || 4 ||
guroranujñāmādāya tataḥ pūjāṃ samārabhet |
pīṭhapūjāṃ purā kṛtvā devīṃ dhyāyettataḥ param || 5 ||
āsanādyupacāraiśca bhaktipremayutaḥ sadā |
snāpayetparadevīṃ tāṃ pañcāmṛtarasādibhiḥ || 6 ||

pauṇḍrekṣurasapūrṇaistu kalaśaiḥ śatasaṃkhyakaiḥ |
stāpayedyo maheśānīṃ na sa bhūyo'bhijāyate || 7 ||
yaśca cūtarasairevaṃ snāpayejjagadambikām |
vedapārāyaṇaṃ kṛtvā rasenekṣūd□bhavena vā || 8 ||
tad□gehaṃ na tyajennityaṃ ramā caiva sarasvatī |
yastu drākṣārasenaiva vedapārāyaṇaṃ caran || 9 ||
abhiṣiñcenmaheśānīṃ sakuṭumbo narottamaḥ |
rasareṇupramāṇaṃ ca devīloke mahīyate || 10 ||
karpūrāgurukāśmīrakastūrīpaṅ□kapaṅ□kilaiḥ |
salilaiḥ snāpayeddevīṃ vedapārāyaṇaṃ caran || 11 ||
bhasmībhavanti pāpāni śatajanmārjitāni ca |
yo dugdhakalaśairdevīṃ stāpayedvedapāṭhataḥ || 12 ||
ākalpaṃ sa vasennityaṃ tasmin vai kṣīrasāgare |
yastu dadhnābhiṣiñcettāṃ dadhikulyāpatirbhavet || 13 ||

madhunā ca dhṛtenaiva tathā śarkarayāpi ca |
snāpayenmadhukulyādinadīnāṃ sa patirbhavet || 14 ||
sahasrakalaśairdevīṃ snāpayanbhaktitatparaḥ |
iha loke sukhī bhūtvāpyanyaloke sukhī bhavet || 15 ||
kṣaumaṃ vastradvayaṃ dattvā vāyulokaṃ sa gacchati |
rat□nanirmitabhūṣāṇāṃ dātā nidhipatirbhavet || 16 ||
kāśmīracandanaṃ dattvā kastūrībindubhūṣitam |
tathā sīmantasindūraṃ caraṇe'laktapatrakam || 17 ||
indrāsane samārūḍho bhaveddevapatiḥ paraḥ |
puṣpāṇi vividhānyāhuḥ pūjākarmaṇi sādhavaḥ || 18 ||
tāni dattvā yathālābhaṃ kailāsaṃ labhate svayam |

bilvapatrāṇyamoghāni yo dadyātparaśaktaye || 19 ||
tasya duḥkhaṃ kadācicca kvacicca na bhaviṣyati |
bilvapatratraye raktacandanena tu saṃllikhet || 20 ||

māyābījatrayaṃ yat□nātsusphuṭaṃ cātisundaram |
māyābījādikaṃ nāma caturthyantaṃ samuccaret || 21 ||
namo'ntaṃ parayā bhaktyā devīcaraṇapaṅ□kaje |
samarpayenmahādevyai komalaṃ tacca patrakam || 22 ||
ya evaṃ kurute bhaktyā manutvaṃ labhate hi saḥ |
yastu koṭidalairevaṃ komalairatinirmalaiḥ || 23 ||
pūjayed□bhuvaneśānīṃ brahmāṇḍādhipatirbhavet |
kundapuṣpairnavīnaistu lulitairaṣṭagandhataḥ || 24 ||
koṭisaṅ□khyaiḥ pūjayettu prājāpatyaṃ labhed□dhruvam |
mallikāmālatīpuṣpairaṣṭagandhena lolitaiḥ || 25 ||
koṭisaṅ□khyaiḥ pūjayā tu jāyate sa caturmukhaḥ |
daśakoṭibhirapyevaṃ taireva kusumairmune || 26 ||
viṣṇutvaṃ labhate martyo yatsureṣvapi durlabham |
viṣṇunaitad□vrataṃ pūrvaṃ kṛtaṃ svapadalabdhaye || 27 ||

śatakoṭibhirapyevaṃ sūtrātmatvaṃ vrajed□dhruvam |
vratametatpurā samyakkṛtaṃ bhaktyā prayat□nataḥ || 28 ||
tena vrataprabhāveṇa hiraṇyodaratāṃ vrajet |
japākusumapuṣpasya bandhūkakusumasya ca || 29 ||
dāḍimīkusumasyāpi vidhireṣa udīritaḥ |
evamanyāni puṣpāṇi śrīdevyai vidhinārpayet || 30 ||
tasya puṇyaphalasyāntaṃ na jānātīśvaro'pi saḥ |
tattadṛtūd□bhavaiḥ puṣpairnāmasāhasrasaṃkhyayā || 31 ||
samarpayenmahādevyai prativarṣamatandritaḥ |
ya evaṃ kurute bhaktyā mahāpātakasaṃyutaḥ || 32 ||
upapātakayukto'pi mucyate sarvapātakaiḥ |
dehānte śrīpadāmbhojaṃ durlabhaṃ devasattamaiḥ || 33 ||
prāpnoti sādhakavaro mune nāstyatra saṃśayaḥ |
kṛṣṇāguruṃ sakarpūraṃ candanena samanvitam || 34 ||

silhakaṃ cājyasaṃyuktaṃ guggulena samanvitam |
dhūpaṃ dadyānmahādevyai yena syāddhūpitaṃ gṛham || 35 ||
tena prasannā deveśī dadāti bhuvanatrayam |
dīpaṃ karpūrakhaṇḍaiśca dadyāddevyai nirantaram || 36 ||
sūryalokamavāpnoti nātra kāryā vicāraṇā |
śatadīpāṃstathā dadyātsahasrānvā samāhitaḥ || 37 ||
naivedyaṃ purato devyāḥ sthāpayetparvatākṛtim |
lehyaiścoṣyaistathā peyaiḥ ṣaḍ□rasaistu samāhitaiḥ || 38 ||
nānāphalāni divyāni svādūni rasavanti ca |
svarṇapātrasthitānnāni dadyāddevyai nirantaram || 39 ||
tṛptāyāṃ śrīmahādevyāṃ bhavettṛptaṃ jagattrayam |
yatastadātmakaṃ sarvaṃ rajjau sarpo yathā tathā || 40 ||
tataḥ pānīyakaṃ dadyācchubhaṃ gaṅ□gājalaṃ mahat |
karpūravālāsaṃyuktaṃ śītalaṃ kalaśasthitam || 41 ||

tāmbūlaṃ ca tato devyai karpūraśakalānvitam |
elālavaṅ□gasaṃyuktaṃ mukhasaugandhyadāyakam || 42 ||
dadyāddevyai mahābhaktyā yena devī prasīdati |

mṛdaṅ□gavīṇāmurajaḍhakkādundubhiniḥsvanaiḥ || 43 ||
toṣayejjagatāṃ dhātrīṃ gāyanairatimohanaiḥ |
vedapārāyaṇaiḥ stotraiḥ purāṇādibhirapyuta || 44 ||
chatraṃ ca cāmare dve ca dadyāddevyai samāhitaḥ |
rājopacārān śrīdevyai nityameva samarpayet || 45 ||
pradakṣiṇāṃ namaskāraṃ kuryāddevyā anekadhā |
kṣamāpayejjagaddhātrīṃ jagadambāṃ muhurmuhuḥ || 46 ||
sakṛtsmaraṇamātreṇa yatra devī prasīdati |
etādṛśopacāraiśca prasīdedatra kaḥ smayaḥ || 47 ||
svabhāvato bhavenmātā putre'tikaruṇāvatī |
tena bhaktau kṛtāyāṃ tu vaktavyaṃ kiṃ tataḥ param || 48 ||

atra te kathayiṣyāmi purāvṛttaṃ sanātanam |
bṛhadrathasya rājarṣeḥ priyaṃ bhaktipradāyakam || 49 ||
cakravāko'bhavatpakṣī kvaciddeśe himālaye |
bhramannānāvidhāndeśānyayau kāśīpuraṃ prati || 50 ||
annapūrṇāmahāsthāne prārabdhavaśato dvijaḥ |
jagāma līlayā tatra kaṇalobhādanāthavat || 51 ||
kṛtvā pradakṣiṇāmekāṃ jagāma sa vihāyasā |
deśāntaraṃ vihāyaiva purīṃ muktipradāyinīm || 52 ||
kālāntare mamārāsau gataḥ svargapurīṃ prati |
bubhuje viṣayānsarvān divyarūpadharo yuvā || 53 ||
kalpadvayaṃ tathā bhuktvā punaḥ prāpa bhuvaṃ prati |
kṣatriyāṇāṃ kule janma prāpa sarvottamottamam || 54 ||
bṛhadratheti nāmnābhūtprasiddhaḥ kṣitimaṇḍale |
mahāyajvā dhārmikaśca satyavādī jitendriyaḥ || 55 ||

trikālajñaḥ sārvabhaumo yamī parapurañjayaḥ |
pūrvajanmasmṛtistasya vartate durlabhā bhuvi || 56 ||
iti śrutvā kiṃvadantīṃ munayaḥ samupāgatāḥ |
kṛtātithyā nṛpendreṇa viṣṭareṣūṣureva te || 57 ||
papracchurmunayaḥ sarve saṃśayo'sti mahānnṛpa |
kena puṇyaprabhāveṇa pūrvajanmasmṛtistava || 58 ||
trikālajñānamevāpi kena puṇyaprabhāvataḥ |
jñānaṃ taveti tajjñātumāgatāḥ sma tavāntikam || 59 ||
vada nirvyājayā vṛttyā tadasmākaṃ yathātatham |
śrīnārāyaṇa uvāca
iti teṣāṃ vacaḥ śrutvā rājā paramadhārmikaḥ || 60 ||
uvāca sakalaṃ brahman trikālajñānakāraṇam |
śrūyatāṃ munayaḥ sarve mama jñānasya kāraṇam || 61 ||
cakravākaḥ sthitaḥ pūrvaṃ nīcayonigato'pi vā |

ajñānato'pi kṛtavānannapūrṇāpradakṣiṇām || 62 ||
tena puṇyaprabhāveṇa svarge kalpadvayasthitiḥ |
trikālajñānatāpyasminnabhūjjanmani suvratāḥ || 63 ||
ko veda jagadambāyāḥ padasmṛtiphalaṃ kiyat |
smṛtvā tanmahimānaṃ tu patantyaśrūṇi me'niśam || 64 ||
dhigastu janma teṣāṃ vai kṛtaghnānāṃ tu pāpinām |
ye sarvamātaraṃ devīṃ svopāsyāṃ na bhajanti hi || 65 ||
na śivopāsanā nityā na viṣṇūpāsanā tathā |
nityopāstiḥ parā devyā nityā śrutyaiva coditā || 66 ||
kiṃ mayā bahu vaktavyaṃ sthāne saṃśayavarjite |

sevanīyaṃ padāmbhojaṃ bhagavatyā nirantaram || 67 ||
nātaḥ parataraṃ kiñcidadhikaṃ jagatītale |
sevanīyā parā devī nirguṇā saguṇāthavā || 68 ||
śrīnārāyaṇa uvāca

iti tasya vacaḥ śrutvā rājarṣerdhārmikasya ca |
prasannahṛdayāḥ sarve gatāḥ svasvaniketanam || 69 ||
evaṃprabhāvā sā devī tatpūjāyāḥ phalaṃ kiyat |
astīti kena praṣṭavyaṃ vaktavyaṃ vā na kenacit || 70 ||
yeṣāṃ tu janmasāphalyaṃ teṣāṃ śraddhā tu jāyate |
yeṣāṃ tu janmasāṅ□karyaṃ teṣāṃ śraddhā na jāyate || 71 ||

English translation

1. Narada spoke “O Bhagavan! I am now very eager to hear the special Puja of S’ri Devi. The people get their desires fulfilled if they worship Her.”

2-23. Narayana said O Devarsi! I shall now specially speak to you how the World Mother Bhagavati is worshipped; by worshipping Whom one easily gets objects of enjoyments, liberation and the destruction of all evils. Controlling one’s speech and making Achaman, one must make one’s sankalpa and perform Bhutas’uddhi, Matrikanyasa, sadanganyasa, placing conchshell and doing other necessary acts. Offering the ordinary Arghya, one should give special Arghya and with the mantra “Astraya Phat” sprinkle over all the articles brought for worship. Taking the Guru’s permission, he is to go on with his Puja. First worship the pitha or seat whereon the Devi would be placed; then perform dhyan (meditation of the Devi). Then with great devotion, offer to the Deva, the seats (Asana) and other articles of worship; then perform the bath of the Devi by the water of the Panchamrita (the five nectars). If anybody performs the bath ceremony of S’ri Devi with one hundred jars of sugarcane juice, he will not have to incur any future birth.

He who performs this bath, and recites the Veda Mantras, with mango juice or sugarcane juice gets for ever Laksmi ever and ever and Sarasvati bound at his doors. He who gets this sacred bath of the Devi with grape juice, along with his relatives and acquaintances dwells in the DevT-loka for as many years as there are atoms in the juice. He who bathes the Devi with the Vedic mantras, and with water scented with camphor, the fragrant aloe wood (aguru), saffron, and musk, becomes freed at once of the sins acquired in his hundred births. He who bathes the Devi with jars of milk, lives in the ocean of milk (ksira samudra) for one Kalpa. So he who does this bathing ceremony with jars of curd, becomes the lord of Dadhikunda (the reservoir of curd). He who performs the Snanams of the Devi with honey, ghee and sugar becomes the lord of these things. He who bathes the Devi with one thousand jars, becomes happy in this world as in the next. Note Make the liquid current flow pure in your body is the esoteric meaning of the bath. If you give Her a pair of silken clothes, you will go to the Vayu-Loka. If you give Her the jewel ornaments, you will become the Lord of gems and jewels. (Make your mind like the gem.) If anybody gives saffron, sandalpaste, musk, Sindura and Alaktak (red things), he will go to the Heavens and become there the Indra, the Lord of the Devas, in the next birth. Various flowers ought to be offered in S’ri Bhagavati’s worship; or the flowers of the season offered to the Devi will lead the devotee to Kailas’a. The devotee that offers the beautiful Bel leaves to the Devi never experiences anywhere pains and difficulties. The devotee who writes the Vija mantra of Maya “Hrim BhuvanesVaryai Namah” with red sandalpaste thrice on the tri-leaves of the Vilva tree leaf and offers this to the lotus feet of the Devi, becomes Manu by the merit of this virtuous act!

The devotee becomes the Lord of the whole universe who worships the Devi Bhagavati with ten millions of entire Vilva leaves, fresh, green and spotless.

24-40. If any devotee worships with ten millions of entire fresh green Kunda flowers, with eight scents, he gets surely the Prajapatihood. The worship of the Devi with ten millions of Mallika and Malati flowers besmeared with eight scents makes a man the four faced (Brahma); and one hundred millions of such flowers will make the devotee a Visnu. In days of yore, Visnu worshipped the Devi in the aforesaid way and so got His Visnuhood. If any devotee worships the Devi with one hundred Kotis of Mallika or Malati flowers, the man becomes certainly Sutratma Hiranyagarbha. In ancient days Hiranyagarbha worshipped thus the Devi with great devotion and so he became Hiranyagarbha! (These Hiranyagarbha, Brahma, Visnu

and Mahes'a were mere ordinary men before. See the Brihadaranyaka Upanisada). Note The eight scents refer to data mamsi Kapiyuta S'aktergandhas takam! So will be the results if Java, Vandhuka and Dadimi flowers be offered in the worship. Various other beautiful flowers can be offered duly to the Devi by the devotee. The merits accruing from such offers are not known even to the God IsVara. The flowers that spring in their proper seasons are to be offered every year to the Devi, repeating Her thousand names enumerated in the Twelfth Book or in the Kurma Purana. If the above worship be offered to the Devi, then that man, whether he be a sinner or a great sinner, will be freed from all the sins and after leaving his mortal coil, he will get, no doubt, the lotus feet of the S'ri Devi Bhagavati. Offer Dhupa made of black Aguru, camphor, sandalpaste, red sandalpaste, Sihlaka and Guggula, saturated with ghee in such a way as the whole room of S'ri Bhagavati scents with pure fragrant smell. The Devi Bhagavati becomes pleased with this and offers the lordship of the three Lokas to the devotee. The devotee, who offers daily the light of camphor to the Devi, goes to the Surya Loka. There is no doubt in this. With one's whole heart, one should give one hundred or one thousand lights to the Devi. The devotee should offer heaps of food consisting of six Rasas, the plates and dishes for chewing, sucking, licking and drinking, that is, all kinds of food solid, and liquid, mountain-like high. Always give food on golden flat plates and cups and various delicious sweet juicy nice heavenly fruits, nicely arranged on trays, cups and saucers. When S'ri Mahadevi Bhuvane'svari gets pleased, the whole universe gets pleased. For the whole Universe is all Devi; as a rope is mistaken for a snake, so this Mahadevi is mistaken for the universe.

41-59. Offer a jar of drinking Ganges water, cool and nice, scented with camphor to the Devi; then offer betels with camphor, cardamum, cloves, and various delicious scents. These all are to be offered with great devotion so that the Devi may be pleased. Next have music with lovely mridangas, flutes, murajas, Dhahkas and dundubhis and

so please Her. The Veda mantras are to be recited, the Puranas are to be read and the hymns to be chanted. With whole head and heart offer to the Devi the umbrella and chamara, the two kingly offerings. Then circumambulate round Her and prostrate before Her and ask Her kindness and pray to Her to forgive all faults and shortcomings. The Devi is pleased with anybody who remembers Her even once! What wonder then that She will be pleased with all these offerings! The Mother is naturally merciful to her child. When She is loved with devotion, then She becomes very merciful. There is nothing strange here! On this point I will recite to you the history of Vrihadratha Rajarsi. Hearing which gives rise to Bhakti and Love.

Once in a certain region in the Himalayas there lived a bird called Chakravak. It flew over many countries and went once to Kas'idham. As a fruit of his Prarabdha Karma, that bird, desirous to find some rice beans, voluntarily went like an orphan round about the temple of S'ri Annapurna Devi. There circumambulating round the Devi Bhagavati the bird left the city Kas'i, that grants liberation

and flew away to another country. In time the bird left his body and went to Heavens. There he assumed a heavenly form of a youth and began to enjoy various pleasures. Thus he enjoyed for two Kalpas. Then he got back to the earth and took his birth as the best in the Ksattriya family. He became celebrated as the king Vrihadratha in this world. That King was truthful, controlled his senses, and practised S'amyama and deep concentration and knew everything of the past, the present and the future. He conquered all the enemies and performed various sacrifices and became the Emperor of the sea-girt earth and acquired the very rare faculty in the knowledge of everything of his previous births. The Munis came to know of this from various rumours and came to the King. The King Vrihadratha duly entertained those guests. The Munis took their seats and asked "O King! We hear that all the events of previous births are vividly reflected in your memory. On this point great doubts have come upon us. Kindly describe in detail. By what Punyam (merits) you

have come to know all about previous births and the knowledge of the past, the present and the future. We have come to you to know how you got this wonderful supersensual knowledge. Kindly say to us sincerely everything about this and oblige."

60-71. Narayana said O Brahman! The very religious King Vrihadratha heard them and began to speak out all the secret causes for his knowledge of the past, the present and the future, thus O Munis! Hear how I acquired this knowledge. In my previous birth I was a very low bird chakravak. Once, out of my ignorance, I circumambulated round the temple of the Devi Bhagavati Annapurna at Kas'i. And, as the result of that, I lived in the Heavens for a period of two Kalpas and I have got this birth and I have got the knowledge of the past, the present and the future. O You of good vows! Who can ascertain what amount of merits accrues from remembering the Feet of the World-Mother. Remembering Her glories, I always shed tears of joy. Those who do not worship the adorable Deity Jagadamba are the Great Sinners and they are treacherous. Fie on their births! The worship of S'iva or Visnu is not eternal. Only the Jagadamba's worship is eternal. Thus it is stated in the S'rutis. What more shall I speak on this worship of the World-Mother, which is void of the best trace of any doubt. Everyone ought to serve devotedly the lotus feet of the Devi Bhagavati. There is no other act more glorious in this world than serving the feet of Jagadamba. It is highly necessary to serve the Highest Deity, whether in Her Saguna or in Her Nirguna aspect. (Eat the sugarcandy, holding it in any way. It makes no difference.) Narayana said Hearing the aforesaid words of the virtuous Rajarsi Vrihadratha, the Munis went back to their respective abodes. Such is the power of the Devi Jagadambika! So who can question about the certainty of the high merits arising from the Jagadambika's worship and who will not reply, when so questioned? Their births are really fruitful who possess faith in the Devi worship; but of those who have no such faith, there is some wrong mixture, no doubt; in their births.

Here ends the Eighteenth Chapter of the Eleventh Book on the Greatness of the Devi Puja, in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 19

On The Midday Sandhya

Chapter 299 of 318 · 24 detected Sanskrit verse markers

Sanskrit

मध्याह्नसंध्यावर्णनम्
श्रीनारायण उवाच
अथातः श्रूयतां ब्रह्मन् सन्ध्यां माध्याह्निकीं शुभाम् ।
यदनुष्ठानतोऽपूर्वं जायतेऽत्युत्तमं फलम् ॥ १ ॥
सावित्रीं युवतीं श्वेतवर्णां चैव त्रिलोचनाम् ।
वरदां चाक्षमालाढ्यां त्रिशूलाभयहस्तकाम् ॥ २ ॥
वृषारूढां यजुर्वेदसंहितां रुद्रदेवताम् ।
तमोगुणयुतां चैव भुवर्लोकव्यवस्थिताम् ॥ ३ ॥
आदित्यमार्गसंचारकर्त्रीं मायां नमाम्यहम् ।
आदिदेवीमथ ध्यात्वाऽऽचमनादि च पूर्ववत् ॥ ४ ॥
अथ चार्घ्यप्रकरणं पुष्पाणि चिनुयात्ततः ।
तदलाभे बिल्वपत्रं तोयेन मिश्रयेत्ततः ॥ ५ ॥
ऊर्ध्वं च सूर्याभिमुखं क्षिप्त्वार्घ्यं प्रतिपादयेत् ।
प्रातःसन्ध्यादिवत्सर्वमुपसंहारपूर्वकम् ॥ ६ ॥

मध्याह्ने केचिदिच्छन्ति सावित्रीं तु तदित्यृचम् ।
असम्प्रदायं तत्कर्म कार्यहानिस्तु जायते ॥ ७ ॥
कारणं सन्ध्ययोश्चात्र मन्देहा नाम राक्षसाः ।
भक्षितुं सूर्यमिच्छन्ति कारणं श्रुतिचोदितम् ॥ ८ ॥
अतस्तु कारणाद्विप्रः सन्ध्यां कुर्यात्प्रयत्नतः ।
सन्ध्ययोरुभयोर्नित्यं गायत्र्या प्रणवेन च ॥ ९ ॥
अम्भस्तु प्रक्षिपेत्तेन नान्यथा श्रुतिघातकः ।
आकृष्णेनेति मन्त्रेण पुष्पैर्वाम्बुविमिश्रितम् ॥ १० ॥
अलाभे बिल्वदूर्वादिपत्रेणोक्तेन पूर्वकम् ।
अर्घ्यं दद्यात्प्रयत्नेन साङ्गं सन्ध्याफलं लभेत् ॥ ११ ॥
अत्रैव तर्पणं वक्ष्ये शृणु देवर्षिसत्तम ।
भुवः पुनः पूरुषं तु तर्पयामि नमो नमः ॥ १२ ॥
यजुर्वेदं तर्पयामि मण्डलं तर्पयामि च ।
हिरण्यगर्भं च तथान्तरात्मानं तथैव च ॥ १३ ॥

सावित्रीं च ततो देवमातरं साङ्कृतिं तथा ।
सन्ध्यां तथैव युवतीं रुद्राणीं नीमृजां तथा ॥ १४ ॥

सर्वार्थानां सिद्धिकरीं सर्वमन्त्रार्थसिद्धिदाम् ।
भूर्भुवः स्वः पूरुषं तु इति मध्याह्नतर्पणम् ॥ १५ ॥
उदुत्यमिति सूक्तेन सूर्योपस्थानमेव च ।
चित्रं देवानामिति च सूर्योपस्थानमाचरेत् ॥ १६ ॥
ततो जपं प्रकुर्वीत मन्त्रसाधनतत्परः ।
जपस्यापि प्रकारं तु वक्ष्यामि शृणु नारद ॥ १७ ॥
कृत्वोत्तानौ करौ प्रातः सायं चाधः करौ तथा ।
मध्याह्ने हृदयस्थौ तु कृत्वा जपमुदीरयेत् ॥ १८ ॥
पर्वद्वयमनामिक्याः कनिष्ठादिक्रमेण तु ।
तर्जनीमूलपर्यन्तं करमाला प्रकीर्तिता ॥ १९ ॥
गोघ्नः पितृघ्नो मातृघ्नो भ्रूणहा गुरुतल्पगः ।
ब्रह्मस्वक्षेत्रहारी च यश्च विप्रः सुरां पिबेत् ॥ २० ॥

स गायत्र्या सहस्रेण पूतो भवति मानवः ।
मानसं वाचिकं पापं विषयेन्द्रियसङ्गजम् ॥ २१ ॥
तत्किल्बिषं नाशयति त्रीणि जन्मानि मानवः ।
गायत्रीं यो न जानाति वृथा तस्य परिश्रमः ॥ २२ ॥
पठेच्च चतुरो वेदान् गायत्रीं चैकतो जपेत् ।
वेदानां चावृतेस्तद्वद्गायत्रीजप उत्तमः ॥ २३ ॥
इति मध्याह्नसन्ध्यायाः प्रकारः कीर्तितो मया ।
अतः परं प्रवक्ष्यामि ब्रह्मयज्ञविधिक्रमम् ॥ २४ ॥

Roman transliteration

madhyāhnasaṃdhyāvarṇanam
śrīnārāyaṇa uvāca
athātaḥ śrūyatāṃ brahman sandhyāṃ mādhyāhnikīṃ śubhām |
yadanuṣṭhānato'pūrvaṃ jāyate'tyuttamaṃ phalam || 1 ||
sāvitrīṃ yuvatīṃ śvetavarṇāṃ caiva trilocanām |
varadāṃ cākṣamālāḍhyāṃ triśūlābhayahastakām || 2 ||
vṛṣārūḍhāṃ yajurvedasaṃhitāṃ rudradevatām |
tamoguṇayutāṃ caiva bhuvarlokavyavasthitām || 3 ||
ādityamārgasaṃcārakartrīṃ māyāṃ namāmyaham |
ādidevīmatha dhyātvā''camanādi ca pūrvavat || 4 ||
atha cārghyaprakaraṇaṃ puṣpāṇi cinuyāttataḥ |
tadalābhe bilvapatraṃ toyena miśrayettataḥ || 5 ||
ūrdhvaṃ ca sūryābhimukhaṃ kṣiptvārghyaṃ pratipādayet |
prātaḥsandhyādivatsarvamupasaṃhārapūrvakam || 6 ||

madhyāhne kecidicchanti sāvitrīṃ tu tadityṛcam |
asampradāyaṃ tatkarma kāryahānistu jāyate || 7 ||
kāraṇaṃ sandhyayoścātra mandehā nāma rākṣasāḥ |
bhakṣituṃ sūryamicchanti kāraṇaṃ śruticoditam || 8 ||
atastu kāraṇādvipraḥ sandhyāṃ kuryātprayat□nataḥ |
sandhyayorubhayornityaṃ gāyatryā praṇavena ca || 9 ||

ambhastu prakṣipettena nānyathā śrutighātakaḥ |
ākṛṣṇeneti mantreṇa puṣpairvāmbuvimiśritam || 10 ||
alābhe bilvadūrvādipatreṇoktena pūrvakam |
ardhyaṃ dadyātprayat□nena sāṅ□gaṃ sandhyāphalaṃ labhet || 11 ||
atraiva tarpaṇaṃ vakṣye śṛṇu devarṣisattama |
bhuvaḥ punaḥ pūruṣaṃ tu tarpayāmi namo namaḥ || 12 ||
yajurvedaṃ tarpayāmi maṇḍalaṃ tarpayāmi ca |
hiraṇyagarbhaṃ ca tathāntarātmānaṃ tathaiva ca || 13 ||

sāvitrīṃ ca tato devamātaraṃ sāṅ□kṛtiṃ tathā |
sandhyāṃ tathaiva yuvatīṃ rudrāṇīṃ nīmṛjāṃ tathā || 14 ||
sarvārthānāṃ siddhikarīṃ sarvamantrārthasiddhidām |
bhūrbhuvaḥ svaḥ pūruṣaṃ tu iti madhyāhnatarpaṇam || 15 ||
udutyamiti sūktena sūryopasthānameva ca |
citraṃ devānāmiti ca sūryopasthānamācaret || 16 ||
tato japaṃ prakurvīta mantrasādhanatatparaḥ |
japasyāpi prakāraṃ tu vakṣyāmi śṛṇu nārada || 17 ||
kṛtvottānau karau prātaḥ sāyaṃ cādhaḥ karau tathā |
madhyāhne hṛdayasthau tu kṛtvā japamudīrayet || 18 ||
parvadvayamanāmikyāḥ kaniṣṭhādikrameṇa tu |
tarjanīmūlaparyantaṃ karamālā prakīrtitā || 19 ||
goghnaḥ pitṛghno mātṛghno bhrūṇahā gurutalpagaḥ |
brahmasvakṣetrahārī ca yaśca vipraḥ surāṃ pibet || 20 ||

sa gāyatryā sahasreṇa pūto bhavati mānavaḥ |
mānasaṃ vācikaṃ pāpaṃ viṣayendriyasaṅ□gajam || 21 ||
tatkilbiṣaṃ nāśayati trīṇi janmāni mānavaḥ |
gāyatrīṃ yo na jānāti vṛthā tasya pariśramaḥ || 22 ||
paṭhecca caturo vedān gāyatrīṃ caikato japet |
vedānāṃ cāvṛtestadvad□gāyatrījapa uttamaḥ || 23 ||
iti madhyāhnasandhyāyāḥ prakāraḥ kīrtito mayā |
ataḥ paraṃ pravakṣyāmi brahmayajñavidhikramam || 24 ||

English translation

1-24. Narayana said O Narada! Now I am speaking of the auspicious midday Sandhya, the practice of which leads to the wonderfully excellent results. Listen. Here the Achamana and other things are similar to those of the morning Sandhya. Only in meditation (Dhyanam) there is some difference. I will now speak of that. The name of the midday Gayatri is Savitri. She is ever a youthful maiden, of white colour, three-eyed; She holds in Her one hand a rosary, in Her other hand a trident and with Her two other hands She makes signs to Her Bhaktas to dispel fear and to grant boons. Riding on the bull. She recites the Yayur Vedas; She is the Rudra S’akti with Tamo gunas and She resides in Brahmaloka, She daily traverses in the path of the Sun. She is Maya Devi, beginningless; I bow down to Her. After meditating on the Adya Devi Bhagavati perform Achamanas and other things as in the morning Sandhya. Now, about the offering of Arghya (an offer of green grass, rice, etc., made in worshipping a God or Brahman). Collect flowers for Arghya; in the absence of flowers, the Bael leaves and water will serve the purpose. Facing the Sun, and looking upwards, offer the Arghya to the Sun upwards. Then perform other acts as in the morning Sandhya. In midday, some offer Arghya to the Sun, only with the recitation of the Gayatri mantra. But that is not approved of by the tradition and community; there is the likelihood of the whole work being thwarted or rendered fruitless. For, in the

morning and evening Sandhyas, the Raksasas named the Mandehas become ready to devour the Sun. This is stated in the S'rutis. Therefore the midday offering of the Arghya is not for the destruction of the Daityas but for the satisfaction of the Devi; so with the mantra "Akrisnena, etc.," the offering of Arghya can be effected; and the reciting of the infallible Gayatri mantra is only to create disturbance in the shape of thwarting the action. So in the morning and evening, the Brahmana is to offer the Suryarghya, repeating the Gayatri and Pranava; and in the midday to offer flowers and water with the mantra "Akrisnena,

rajasa etc.," else it will go against the S'ruti. In the absence of flowers, the Durba grass, etc., can be offered carefully as the Arghya; and the full fruits of the Sandhya will be secured. O Best of Devarsis! Now hear the important points in the Tarpanam (peace offerings). Thus

"Om Bhuvah purusam tarpayami name namah."

"Om Yajurvedam tarpayami name namah."

"Om Mandalam tarpayami name namah."

"Om Hiranyagarbham tarpayami name namah."

"Om antaratmanam tarpayami name namah."

"Om Savitrim tarpayami name namah."

"Om Devamataram tarpayami name namah."

"Om Samkritim tarpayami name namah."

"Om Yuvatim sandhyam tarpayami name namah."

"Om Rudranim tarpayami name namah."

"Om Nimrijam tarpayami name namah."

"Om Bhurbhuvah Svah purusam tarpayami name namah."

Thus finish the midday Sandhya mga Tarpanam. Now, with your hands raised high up towards the Sun, worship Him by the two mantras, praising thus "Om Udutyam Jatavedasam, etc.," "Om Chitram Devanam, etc." Next repeat the Gayatri. Hear its method. In the morning, repeat the Gayatri at the proper moment with hands raised; in the evening time with hands lowered and in the midday with hands over the breast. Begin with the middle phalanx (joint) of the nameless finger, then the phalanx at its root, then the phalanx at

the root of the little finger, its middle phalanx and its top, then the tops of the nameless, fore and ring fingers, then the middle and finally the root of the ring finger (in the direction of the hands of the watch; avoiding the middle and root phalanx of the middle finger). Thus ten times it is repeated. In this way if the Gayatri be repeated one thousand times, the sins arising from killing a cow, father, mother, from causing abortions, going to the wife of one's Guru, stealing a Brahmana's property, a Brahman's field, drinking wine, etc., all are destroyed. Also the sins acquired in three births by mind, word, or by the enjoyments of sensual objects are thereby then and there instantly destroyed. All the labours of him, who works hard in the study of the Vedas without knowing the Gayatri, are useless. Therefore if you compare on the one hand the study of the four Vedas with the reciting of the Gayatri, then the Gayatri Japam stands higher. Thus I have spoken to you of the rules of the midday Sandhya. Now I am speaking of Brahma Yajha. Hear.

Here ends the Nineteenth Chapter of the Eleventh Book on the midday Sandhya in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 20

On The Description Of Brahma

Chapter 300 of 318 · 54 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
त्रिराचम्य द्विजः पूर्वं द्विर्मार्जनमथाचरेत् ।
उपस्पृशेत्सव्यपाणिं पादौ च प्रोक्षयेत्ततः ॥ १ ॥
शिरसि चक्षुषि तथा नासायां श्रोत्रदेशके ।
हृदये च तथा मौलौ प्रोक्षणं सम्यगाचरेत् ॥ २ ॥
देशकालौ समुच्चार्य ब्रह्मयज्ञमथाचरेत् ।
द्वौ दर्भौ दक्षिणे हस्ते वामे त्रीनासने सकृत् ॥ ३ ॥
उपवीते शिखायां च पादमूले सकृत्सकृत् ।
विमुक्तये सर्वपापक्षयार्थं चैवमेव हि ॥ ४ ॥
सूत्रोक्तदेवताप्रीत्यै ब्रह्मयज्ञं करोम्यहम् ।
गायत्रीं त्रिर्जपेत्पूर्वं चाग्निमीळे ततः परम् ॥ ५ ॥
यदङ्गेति ततः प्रोच्य अग्निर्वै इति कीर्तयेत् ।
अथ महाव्रतं चैव पन्था एतच्च कीर्तयेत् ॥ ६ ॥
अथातः संहितायाश्च विदा मघवदित्यपि ।

महाव्रतस्येति तथा इषे त्वोर्जे इतीव हि ॥ ७ ॥
अग्न आयाहि चेत्येवं शन्तो देवीरितीति च ।
अथ तस्य समाम्नायो वृद्धिरादैजितीव हि ॥ ८ ॥
अथ शिक्षां प्रवक्ष्यामि पञ्चसंवत्सरेति च ।
मयरसतजभनेत्येव गौर्ग्मा इत्येव कीर्तयेत् ॥ ९ ॥
अथातो धर्मजिज्ञासा अथातो ब्रह्म इत्यपि ।
तच्छंयोरिति च प्रोच्य ब्रह्मणे नम इत्यपि ॥ १० ॥
तर्पणं चैव देवानां ततः कुर्यात्प्रदक्षिणम् ।
प्रजापतिश्च ब्रह्मा च वेदा देवास्तथर्षयः ॥ ११ ॥
सर्वाणि चैव छन्दांसि तथोङ्कारस्तथैव च ।
वषट्कारो व्याहृतयः सावित्री च ततः परम् ॥ १२ ॥
गायत्री चैव यज्ञाश्च द्यावापृथिवी इत्यपि ।
अन्तरिक्षं त्वहोरात्राणि च सांख्या अतः परम् ॥ १३ ॥
सिद्धाः समुद्रा नद्यश्च गिरयश्च ततः परम् ।

क्षेत्रौषधिवनस्पत्यो गन्धर्वाप्सरसस्तथा ॥ १४ ॥
नागा वयांसि गावश्च साध्या विप्रास्तथैव च ।

यक्षा रक्षांसि भूतानीत्येवमन्तानि कीर्तयेत् ॥ १५ ॥
अथो निवीती भूत्वा च ऋषीन्सन्तर्पयेदपि ।
शतर्चिनो माध्यमाश्च गृत्समदस्तथैव च ॥ १६ ॥
विश्वामित्रो वामदेवोऽत्रिर्भरद्वाज एव च ।
वसिष्ठश्च प्रगाथश्च पावमान्यस्ततः परम् ॥ १७ ॥
क्षुद्रसूक्ता महासूक्ताः सनकश्च सनन्दनः ।
सनातनस्तथैवात्र सनत्कुमार एव च ॥ १८ ॥
कपिलासुरिनामानौ वोहलिः पञ्चशीर्षकः ।
प्राचीनावीतिना तच्च कर्तव्यमथ तर्पणम् ॥ १९ ॥
सुमन्तुर्जैमिनिर्वैशम्पायनः पैलसूत्रयुक् ।
भाष्यभारतपूर्वं च महाभारत इत्यपि ॥ २० ॥
धर्माचार्या इमे सर्वे तृप्यन्त्विति च कीर्तयेत् ।

जानन्ति बाहविगार्ग्यगौतमाश्चैव शाकलः ॥ २१ ॥
बाभ्रव्यमाण्डव्ययुतोमाण्डूकेयस्ततः परम् ।
गार्गी वाचक्नवी चैव वडवा प्रातिथेयिका ॥ २२ ॥
सुलभायुक्तमैत्रेयी कहोलश्च ततः परम् ।
कौषीतकं महाकौषीतकं वै तर्पयेत्ततः ॥ २३ ॥
भारद्वाजं च पैङ्ग्यं च महापैङ्ग्यं सुयज्ञकम् ।
सांख्यायनमैतरेयं महैतरेयमेव च ॥ २४ ॥
बाष्कलं शाकलं चैव सुजातवक्त्रमेव च ।
औदवाहिं च सौजामिं शौनकं चाश्वलायनम् ॥ २५ ॥
ये चान्ये सर्व आचार्यास्ते सर्वे तृप्तिमाप्नुयुः ।
ये के चास्मत्कुले जाता अपुत्रा गोत्रिणो मृताः ॥ २६ ॥
ते गृह्णन्तु मया दत्तं वस्त्रनिष्पीडनोदकम् ।
एवं ते ब्रह्मयज्ञस्य विधिरुक्तो महामुने ॥ २७ ॥
यश्चायं कुरुते ब्रह्मयज्ञस्य विधिमुत्तमम् ।

सर्ववेदाङ्गपाठस्य फलमाप्नोति साधकः ॥ २८ ॥
वैश्वदेवं ततः कुर्यान्नित्यश्राद्धं तथैव च ।
अतिथिभ्योऽन्नदानं च नित्यमेव समाचरेत् ॥ २९ ॥
गोग्रासं च ततो दत्त्वा भुञ्जीत ब्राह्मणैः सह ।
अह्नस्तु पञ्चमे भागे प्रकुर्यादेतदुत्तमम् ॥ ३० ॥
इतिहासपुराणाद्यैः षष्ठसप्तमकौ नयेत् ।
अष्टमे लोकयात्रा तु बहिः सन्ध्यां ततः पुनः ॥ ३१ ॥
अथ सायन्तनीं सन्ध्यां प्रवक्ष्यामि महामुने ।
यदनुष्ठानमात्रेण महामाया प्रसीदति ॥ ३२ ॥
आचम्य प्राणानायम्य साधकः स्थिरमानसः ।
बद्धपद्मासनो योगी सायंकाले स्थिरो भवेत् ॥ ३३ ॥

श्रुतिस्मृत्यादिकर्मादौ सगर्भः प्राणसंयमः ।
अगर्भो ध्यानमात्रं तु स चामन्त्रः प्रकीर्तितः ॥ ३४ ॥
भूतशुद्ध्यादिकं कृत्वा नान्यथा कर्म कीर्तितम् ।

सलक्षो देवतां ध्यात्वा पूरकुम्भकरेचकैः ॥ ३५ ॥
ध्यानं प्रकुर्यात्सन्ध्यायां सायंकाले विचक्षणः ।
वृद्धां सरस्वतीं देवीं कृष्णाङ्गीं कृष्णवाससम् ॥ ३६ ॥
शङ्खचक्रगदापद्महस्तां गरुडवाहनाम् ।
नानारत्नलसद्भूषां क्वणन्मञ्जीरमेखलाम् ॥ ३७ ॥
अनर्घ्यरत्नमुकुटां तारहारावलीयुताम् ।
ताटङ्कबद्धमाणिक्यकान्तिशोभिकपोलकाम् ॥ ३८ ॥
पीताम्बरधरां देवीं सच्चिदानन्दरूपिणीम् ।
सामवेदेन सहितां संयुतां सत्त्ववर्त्मना ॥ ३९ ॥
व्यवस्थितां च स्वर्लोके आदित्यपथगामिनीम् ।
आवाहयाम्यहं देवीमायान्तीं सूर्यमण्डलात् ॥ ४० ॥
एवं ध्यात्वा च तां देवीं सन्ध्यासङ्कल्पमाचरेत् ।
आपो हि ष्ठेति मन्त्रेण अग्निश्चेति तथैव च ॥ ४१ ॥
विदध्यादाचमनकं शेषं पूर्ववदीरितम् ।

गायत्रीमन्त्रमुच्चार्य श्रीनारायणप्रीतये ॥ ४२ ॥
अर्घ्यं दद्याच्च सूर्याय साधकः शुद्धमानसः ।
उभौ पादौ समौ कृत्वा हस्ते धूत्वा जलाञ्जलिम् ॥ ४३ ॥
देवं ध्यात्वा मण्डलस्थं क्षिपेदर्घ्यं ततः क्रमात् ।
अर्घ्यं दद्यात्तु यो नीरे मूढात्मा ज्ञानवर्जितः ॥ ४४ ॥
उल्लङ्घ्य स्मृतिमन्त्रांश्च प्रायश्चित्ती भवेद्द्विजः ।
ततः सूर्यमुपस्थायाप्यसावादित्यमन्त्रतः ॥ ४५ ॥
गायत्र्याश्च जपं कुर्यादुपविश्य ततो बृसीम् ।
सहस्रं वा तदर्धं वा श्रीदेवीध्यानपूर्वकम् ॥ ४६ ॥
यथा प्रातः पुनस्तद्वदुपस्थानादिकं चरेत् ।
सायं सन्ध्यातर्पणे च क्रमेण परिकीर्तयेत् ॥ ४७ ॥
वसिष्ठो ऋषिरेवात्र सरस्वत्याः प्रकीर्तितः ।
देवता विष्णुरूपा सा छन्दश्चैव सरस्वती ॥ ४८ ॥
सायंकालीनसन्ध्यायास्तर्पणे विनियोगकः ।

स्वरित्युक्त्वा च पुरुषं सामवेदं तथैव च ॥ ४९ ॥
मण्डलं चेति सम्प्रोच्य हिरण्यगर्भकं तथा ।
तथैव परमात्मानं ततोऽपि च सरस्वतीम् ॥ ५० ॥
वेदमातरमेवात्र सङ्कृतिं तद्वदेव च ।
सन्ध्यां वृद्धां तथा विष्णुरूपिणीमुषसीं तथा ॥ ५१ ॥
निर्मृजीं च तथा सर्वसिद्धीनां कारिणीं तथा ।

सर्वमन्त्राधिपतिकां भूर्भुवः स्वश्च पूरुषम् ॥ ५२ ॥
इत्येवं तर्पणं कार्यं सन्ध्यायाः श्रुतिसम्मतम् ।
सायं सन्ध्याविधानं च कथितं पापनाशनम् ॥ ५३ ॥
सर्वदुःखहरं व्याधिनाशकं मोक्षदं तथा ।
सदाचारेषु सन्ध्यायाः प्राधान्यं मुनिपुङ्गव ।
सन्ध्याचरणतो देवी भक्ताभीष्टं प्रयच्छति ॥ ५४ ॥

Roman transliteration

śrīnārāyaṇa uvāca
trirācamya dvijaḥ pūrvaṃ dvirmārjanamathācaret |
upaspṛśetsavyapāṇiṃ pādau ca prokṣayettataḥ || 1 ||
śirasi cakṣuṣi tathā nāsāyāṃ śrotradeśake |
hṛdaye ca tathā maulau prokṣaṇaṃ samyagācaret || 2 ||
deśakālau samuccārya brahmayajñamathācaret |
dvau darbhau dakṣiṇe haste vāme trīnāsane sakṛt || 3 ||
upavīte śikhāyāṃ ca pādamūle sakṛtsakṛt |
vimuktaye sarvapāpakṣayārthaṃ caivameva hi || 4 ||
sūtroktadevatāprītyai brahmayajñaṃ karomyaham |
gāyatrīṃ trirjapetpūrvaṃ cāgnimīḻe tataḥ param || 5 ||
yadaṅ□geti tataḥ procya agnirvai iti kīrtayet |
atha mahāvrataṃ caiva panthā etacca kīrtayet || 6 ||
athātaḥ saṃhitāyāśca vidā maghavadityapi |

mahāvratasyeti tathā iṣe tvorje itīva hi || 7 ||
agna āyāhi cetyevaṃ śanto devīritīti ca |
atha tasya samāmnāyo vṛddhirādaijitīva hi || 8 ||
atha śikṣāṃ pravakṣyāmi pañcasaṃvatsareti ca |
mayarasatajabhanetyeva gaurgmā ityeva kīrtayet || 9 ||
athāto dharmajijñāsā athāto brahma ityapi |
tacchaṃyoriti ca procya brahmaṇe nama ityapi || 10 ||
tarpaṇaṃ caiva devānāṃ tataḥ kuryātpradakṣiṇam |
prajāpatiśca brahmā ca vedā devāstatharṣayaḥ || 11 ||
sarvāṇi caiva chandāṃsi tathoṅ□kārastathaiva ca |
vaṣaṭkāro vyāhṛtayaḥ sāvitrī ca tataḥ param || 12 ||
gāyatrī caiva yajñāśca dyāvāpṛthivī ityapi |
antarikṣaṃ tvahorātrāṇi ca sāṃkhyā ataḥ param || 13 ||
siddhāḥ samudrā nadyaśca girayaśca tataḥ param |

kṣetrauṣadhivanaspatyo gandharvāpsarasastathā || 14 ||
nāgā vayāṃsi gāvaśca sādhyā viprāstathaiva ca |
yakṣā rakṣāṃsi bhūtānītyevamantāni kīrtayet || 15 ||
atho nivītī bhūtvā ca ṛṣīnsantarpayedapi |
śatarcino mādhyamāśca gṛtsamadastathaiva ca || 16 ||
viśvāmitro vāmadevo'trirbharadvāja eva ca |
vasiṣṭhaśca pragāthaśca pāvamānyastataḥ param || 17 ||
kṣudrasūktā mahāsūktāḥ sanakaśca sanandanaḥ |
sanātanastathaivātra sanatkumāra eva ca || 18 ||
kapilāsurināmānau vohaliḥ pañcaśīrṣakaḥ |

prācīnāvītinā tacca kartavyamatha tarpaṇam || 19 ||
sumanturjaiminirvaiśampāyanaḥ pailasūtrayuk |
bhāṣyabhāratapūrvaṃ ca mahābhārata ityapi || 20 ||
dharmācāryā ime sarve tṛpyantviti ca kīrtayet |

jānanti bāhavigārgyagautamāścaiva śākalaḥ || 21 ||
bābhravyamāṇḍavyayutomāṇḍūkeyastataḥ param |
gārgī vācaknavī caiva vaḍavā prātitheyikā || 22 ||
sulabhāyuktamaitreyī kaholaśca tataḥ param |
kauṣītakaṃ mahākauṣītakaṃ vai tarpayettataḥ || 23 ||
bhāradvājaṃ ca paiṅ□gyaṃ ca mahāpaiṅ□gyaṃ suyajñakam |
sāṃkhyāyanamaitareyaṃ mahaitareyameva ca || 24 ||
bāṣkalaṃ śākalaṃ caiva sujātavaktrameva ca |
audavāhiṃ ca saujāmiṃ śaunakaṃ cāśvalāyanam || 25 ||
ye cānye sarva ācāryāste sarve tṛptimāpnuyuḥ |
ye ke cāsmatkule jātā aputrā gotriṇo mṛtāḥ || 26 ||
te gṛhṇantu mayā dattaṃ vastraniṣpīḍanodakam |
evaṃ te brahmayajñasya vidhirukto mahāmune || 27 ||
yaścāyaṃ kurute brahmayajñasya vidhimuttamam |

sarvavedāṅ□gapāṭhasya phalamāpnoti sādhakaḥ || 28 ||
vaiśvadevaṃ tataḥ kuryānnityaśrāddhaṃ tathaiva ca |
atithibhyo'nnadānaṃ ca nityameva samācaret || 29 ||
gogrāsaṃ ca tato dattvā bhuñjīta brāhmaṇaiḥ saha |
ahnastu pañcame bhāge prakuryādetaduttamam || 30 ||
itihāsapurāṇādyaiḥ ṣaṣṭhasaptamakau nayet |
aṣṭame lokayātrā tu bahiḥ sandhyāṃ tataḥ punaḥ || 31 ||
atha sāyantanīṃ sandhyāṃ pravakṣyāmi mahāmune |
yadanuṣṭhānamātreṇa mahāmāyā prasīdati || 32 ||
ācamya prāṇānāyamya sādhakaḥ sthiramānasaḥ |
baddhapadmāsano yogī sāyaṃkāle sthiro bhavet || 33 ||
śrutismṛtyādikarmādau sagarbhaḥ prāṇasaṃyamaḥ |
agarbho dhyānamātraṃ tu sa cāmantraḥ prakīrtitaḥ || 34 ||
bhūtaśuddhyādikaṃ kṛtvā nānyathā karma kīrtitam |

salakṣo devatāṃ dhyātvā pūrakumbhakarecakaiḥ || 35 ||
dhyānaṃ prakuryātsandhyāyāṃ sāyaṃkāle vicakṣaṇaḥ |
vṛddhāṃ sarasvatīṃ devīṃ kṛṣṇāṅ□gīṃ kṛṣṇavāsasam || 36 ||
śaṅ□khacakragadāpadmahastāṃ garuḍavāhanām |
nānārat□nalasad□bhūṣāṃ kvaṇanmañjīramekhalām || 37 ||
anarghyarat□namukuṭāṃ tārahārāvalīyutām |
tāṭaṅ□kabaddhamāṇikyakāntiśobhikapolakām || 38 ||
pītāmbaradharāṃ devīṃ saccidānandarūpiṇīm |
sāmavedena sahitāṃ saṃyutāṃ sattvavartmanā || 39 ||
vyavasthitāṃ ca svarloke ādityapayhagāminīm |
āvāhayāmyahaṃ devīmāyāntīṃ sūryamaṇḍalāt || 40 ||
evaṃ dhyātvā ca tāṃ devīṃ sandhyāsaṅ□kalpamācaret |
āpo hi ṣṭheti mantreṇa agniśceti tathaiva ca || 41 ||
vidadhyādācamanakaṃ śeṣaṃ pūrvavadīritam |

gāyatrīmantramukccārya śrīnārāyaṇaprītaye || 42 ||
arghyaṃ dadyācca sūryāya sādhakaḥ śuddhamānasaḥ |

ubhau pādau samau kṛtvā haste dhūtvā jalāñjalim || 43 ||
devaṃ dhyātvā maṇḍalasthaṃ kṣipedarghyaṃ tataḥ kramāt |
arghyaṃ dadyāttu yo nīre mūḍhātmā jñānavarjitaḥ || 44 ||
ullaṅghya smṛtimantrāṃśca prāyaścittī bhaved□dvijaḥ |
tataḥ sūryamupasthāyāpyasāvādityamantrataḥ || 45 ||
gāyatryāśca japaṃ kuryādupaviśya tato bṛsīm |
sahasraṃ vā tadardhaṃ vā śrīdevīdhyānapūrvakam || 46 ||
yathā prātaḥ punastadvadupasthānādikaṃ caret |
sāyaṃ sandhyātarpaṇe ca krameṇa parikīrtayet || 47 ||
vasiṣṭho ṛṣirevātra sarasvatyāḥ prakīrtitaḥ |
devatā viṣṇurūpā sā chandaścaiva sarasvatī || 48 ||
sāyaṃkālīnasandhyāyāstarpaṇe viniyogakaḥ |

svarityuktvā ca puruṣaṃ sāmavedaṃ tathaiva ca || 49 ||
maṇḍalaṃ ceti samprocya hiraṇyagarbhakaṃ tathā |
tathaiva paramātmānaṃ tato'pi ca sarasvatīm || 50 ||
vedamātaramevātra saṅ□kṛtiṃ tadvadeva ca |
sandhyāṃ vṛddhāṃ tathā viṣṇurūpiṇīmuṣasīṃ tathā || 51 ||
nirmṛjīṃ ca tathā sarvasiddhīnāṃ kāriṇīṃ tathā |
sarvamantrādhipatikāṃ bhūrbhuvaḥ svaśca pūruṣam || 52 ||
ityevaṃ tarpaṇaṃ kāryaṃ sandhyāyāḥ śrutisammatam |
sāyaṃ sandhyāvidhānaṃ ca kathitaṃ pāpanāśanam || 53 ||
sarvaduḥkhaharaṃ vyādhināśakaṃ mokṣadaṃ tathā |
sadācāreṣu sandhyāyāḥ prādhānyaṃ munipuṅ□gava |
sandhyācaraṇato devī bhaktābhīṣṭaṃ prayacchati || 54 ||

English translation

1-25. The twice born (Brahmana) is firstly to sip three times (make Achamana); then to make the marjana (sprinkle water) twice; he is to touch the water by the right hand and sprinkle water on his two feet. Next, he is to sprinkle with water his head, eyes, nose, ears, heart, and head thoroughly. Then speaking out the Des'a and Kala (place and time) he should commence the Brahma Yajha. Next for the destruction of all the sins and for getting liberation, he should have the Darbha (sacrificial grass, and the Kus'a grasses), two on his right hand, three on his left hand, one grass each on his seat, sacrificial thread, his tuft, and his heels. No sin can now remain in his body.

"I am performing this Brahma Yajha for the satisfaction of the Devata according to the Sutra," thus thinking he is to repeat the Gayatri thrice. Then he is to recite the following mantras "Agnimile purohitam, etc.," "Yadamgeti" "Agnirvai," "Mahavratanchaiva pantha," "Athatah S'amhitayas'cha vidamaghavat," "Mahavratasya," "Isetvorjetva," "Agna ayahi" "S'anno Devi rabbistaye," "Tasya Samamnayo" "Briddairadaich" "S'iksam pravaksyami," "Pancha Samvatsareti," "Mayarasatajabhetyeva," "Gaurgma," also he is to recite the two following Sutras "Athato Dharma Jijhasa," "Athato Brahma Jijhasa." Next he is to recite the mantra "Tachhamyoh" and also the mantra "Name Brahmane name stvagnaye namah prithivyai nama Osadhibhyoh namah". (These mantras are the famous mantras of the Rig Veda). Next perform the Deva-tarpanam, thus "Om Prajapati stripyatu", "Om Brahma stripyatu", "Om Vedas tripyantu," "Om Risayastri pyantu", " Om Devastripantu," "Om Sarvani chhandamsi tripyantu", "Om Om Kara stripyatu", "Om Vasat Kara stripyatu", "Om Vyarhitayas tripyantu", Om Savitri tripyatu", "Om Gayatri tripyatu", "Om Yajha stripyantu," Om Dyava prithivyau tripyatam. Om antariksam tripyatu, Om Ahoratrani

tripyantu, Om Samkkya stripyantu, Om Siddha stripyantu, Om Samudra stripyantu, Om Nadyas tripyantu, Om girayas tripyantu,

Om Ksettraus adhivana spati gandharva Psarasas tripyantu, Om naga vayamsi gavascha sadhya viprasta thaiva cha, yaksa raksansi bhutani tyeva mantani tripyantu. Next, suspending the sacrificial thread from the neck, perform the Risi tarpanam, thus Om S'atarchinas tripyantu, Om madhyamas tripyantu, Om Gritsamada stripyatu, Om VisVamitra stripyantu, Om Vamadeva stripyantu, Om Atri stripyatu, Om Bharadvajastripyatu, Om Vas'isthastripyatu, Om Pragathastripyatu, Pavamanyastripyantu. Next, holding the sacrificial thread over the right shoulder and under the left arm, perform the Tarpanam, thus

Om Ksudrasukta stripyantu.

Om Mahasuktastripyantu.

Om Sanaka stripyatu.

Om Sananda stripyatu.

Om Sanatana stripyatu.

Om Sanat Kumara stripyatu.

Om Kapila stripyatu.

Om Asuristripyatu,

Om Vohalistripyatu.

Om Pahchas'ikha stripyatu.

Om Sumantu Jaimini Vais'ampayana Paila Sutra Bhasya bharata Maha Bharata Dharmacharyah stripyantu.

Om Janantivaha vigargya Gautama S'akalya vabhravya Mandavya Mandukeya stripyantu.

Om Gargi Vachaknavi tripyatu.

Om Vadava pratitheyi tripyatu.

Om Sulabha maitreyi tripyatu.

Om Kahola stripyatu.

Om Kausitaka stripyatu.

Om Maha Kausitaka stripyatu.

Om Bharadvaja stripyatu,

Om Paimga stripyatu.

Om Mahapaimga stripyatu.

Om Sujajna stripyatu.

Om Samkhyayana stripyatu.

Om Aitareya stripyatu.

Om Mahaitareya stripyatu.

Om Vaskala stripyatu.

Om Sakala stripyatu.

Om Sujata vaktra stripyatu.

Om Audavahi stripyatu.

Om Saujami stripyatu,

Om S’aunaka stripyatu,

Om AsValayana stripyatu.

26-54. Let all the other Acharyas be satisfied. “Om Ye Ke chasmat kule data aputra gotrino mritah. te grihnantu maya dattam vastranispidi to dakam.” Saying thus offer water squeezed out of a cloth. O Narada! Thus I have spoken to you of the rules of Brahma

Yajna. Whoever performs thus the Brahma Yajha gets the fruits of studying all the Vedas. Then performing, in due order, the VaisVa deva, Homa, S’raddha, serving the guests, and feeding the cows, the devotee is to take his meals during the fifth part of the day along with the other Brahmanas. Then the sixth and the seventh parts of the day he is to spend in reading histories and the Puranas. Then the eighth part of the day he is to devote in seeing the relatives, talking with them and receiving visits from other persons; then he will be prepared to perform the evening Sandhya. O Narada! I am now talking of the evening Sandhya. Listen. S’ri Bhagavati is pleased very quickly with him who performs the evening Sandhya. First make the Achaman and make the Vayu (air) in the body steady. With heart tranquilled and with the seat Baddha Padmasana, be calm and quiet while engaged in performing the Sandhya. At the commencement of all actions prescribed in the S’rutis and Smritis, first perform the Sagarbha Pranayama. In other words recite the mantra mentally for the due number of moments and make the Pranayama. Simply meditating is called Agarbha Pranayama. Here no mantra is necessary to be recited. Then have the Bhutas’uddhi (have the purifications of the elements) and make the Sankalpa. First of all, the purification of elements, etc., are to be done first; one becomes, then, entitled to do other actions. While doing Puraka (inhaling), Kumbhaka (retaining) and Rechaka (exhaling) in Pranayama, meditate on the Deity stated duly. In the evening time meditate on the Bhagavati Sandhya Devi thus The name of the then Gayatri Devi is Sarasvati. She is old, of black colour, wearing ordinary clothes; in her hands are seen conch shell, disc, club and lotus. On Her feet the anklets are making sweet tinkling sounds; on Her loins there is the golden thread; decked with various ornaments. She is sitting on Garuda. On Her head the invaluable jewel crown is seen; on Her neck, the necklaces of stars; Her forehead is shining with a brilliant lustre emitting from the pearl and jewel Tatamka ornaments. She has put on yellow clothes; Her nature is eternal knowledge and ever-bliss. She is uttering Sama Veda. She resides in the Heavens and daily She goes in the path of the Sun. I invoke the Devi from the Solar Orb. O Narada! Meditate on the Devi thus and perform the

Sandhya. Then perform the Marjanam by the mantra “Apohistha” and next by the mantra “Agnis’cha ma manyus’cha.” The remaining actions are the same as before. Next, repeat the Gayatri and offer, with a pure heart, the offering of Arghya to the Sun for the satisfaction of Narayana. While offering this Arghya, keep the two legs level and similar and take water in folded palms and meditating on the

Devata within the Solar Orb, throw it towards Him. The fool that offers Suryarghya in the water, out of ignorance, disregarding the injunctions of the S'rutis, will have to perform Prayas'chitta for that sin. Next, worship the Sun by the Surya mantra. Then taking one's seat, meditate on the Devi and repeat the Gayatri. One thousand times or five hundred times the Gayatri is to be repeated. The worship, etc., in the evening is the same as in the morning. Now I am speaking of the Tarpanam in the Evening Sandhya. Hear. Vas'istha is the Risi of the aforesaid Sarasvati. Visnu in the form of Sarasvati is the Devata; Gayatri is the Chhanda; its application is in the Evening Sandhya Tarpanam. Now the Tarpanam of the Sandhyanga (the adjunct of Sandhya) runs as follows

"Om Svah Purusam Tarpayami."

"Om Samavedam Tarpayami."

"Om Suryamandalam tarpayami."

"Om Hiranyagarbham tarpayami."

"Om Paramatmanam tarpayami."

"Om Sarasvatim tarpayami."

"Om Devamataram tarpayami."

"Om Samkritim tarpayami."

"Om Vriddham Sandhyam tarpayami "Om Visnu rupinim Usasim tarpayami."

"Om Nirmrijim tarpayami."

"Om Sarvasiddhi karinim tarpayami."

"Om Sarvamantra dhipatikam tarpayami." "Om Bhurbhuvah Svah Purusam tarpayami."

Thus perform the Vaidik Tarpanam. O Narada! Thus have been described the rules of the sin destroying evening Sandhya. By this evening Sandhya, all sorts of pains and afflictions and diseases are removed. And ultimately the Moksa is obtained. What more than this that you should know this Sandhya Bandanam as the principal thing amongst the good conduct and right ways of living. Therefore S'ri Bhagavati fructifies all the desires of the Bhaktas who perform this Sandhya Vandanam.

Here ends the Twentieth Chapter of the Eleventh Book on the description of Brahma Yajha, Sandhyas, etc., in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 21

On Gayatr! Puras'charanam

Chapter 301 of 318 · 10 detected Sanskrit verse markers

Sanskrit

गायत्रीपुरश्चरणविधिकथनम्
श्रीनारायण उवाच
अथातः श्रूयतां ब्रह्मन् गायत्र्या पापनाशनम् ।
पुरश्चरणकं पुण्यं यथैष्टफलदायकम् ॥ १ ॥
पर्वताग्रे नदीतीरे बिल्वमूले जलाशये ।
गोष्ठे देवालयेऽश्वत्थे उद्याने तुलसीवने ॥ २ ॥
पुण्यक्षेत्रे गुरोः पार्श्वे चित्तैकाग्र्यस्थलेऽपि च ।
पुरश्चरणकृन्मन्त्री सिध्यत्येव न संशयः ॥ ३ ॥
यस्य कस्यापि मन्त्रस्य पुरश्चरणमारभेत् ।
व्याहृतित्रयसंयुक्तां गायत्रीं चायुतं जपेत् ॥ ४ ॥
नृसिंहार्कवराहाणां तान्त्रिकं वैदिकं तथा ।
विना जप्त्वा तु गायत्रीं तत्सर्वं निष्कलं भवेत् ॥ ५ ॥
सर्वे शाक्ता द्विजाः प्रोक्ता न शैवा न च वैष्णवाः ।
आदिशक्तिमुपासन्ते गायत्रीं वेदमातरम् ॥ ६ ॥

मन्त्रं संशोध्य यत्नेन पुरश्चरणतत्परः ।
मन्त्रशोधनपूर्वाङ्गमात्मशोधनमुत्तमम् ॥ ७ ॥
आत्मतत्त्वशोधनाय त्रिलक्षं प्रजपेद्बुधः ।
अथवा चैकलक्षं तु श्रुतिप्रोक्तेन वर्त्मना ॥ ८ ॥
आत्मशुद्धिं विना कर्तुर्जपहोमादिकाः क्रियाः ।
निष्फलास्तास्तु विज्ञेयाः कारणं श्रुतिचोदितम् ॥ ९ ॥
तपसा तापयेद्देहं पितृदेवांश्च तर्पयेत् ।
तपसा स्वर्गमाप्नोति तपसा विन्दते महत् ॥ १० ॥
क्षत्रियो बाहुवीर्येण तरेदापद आत्मनः ।
धनेन वैश्यः शूद्रस्तु जपहोमैर्द्विजोत्तमः ॥ ११
अतएव तु विप्रेन्द्र तपः कुर्यात्प्रयत्नतः ।
शरीरशोषणं प्राहुस्तापसास्तप उत्तमम् ॥ १२
शोधयेद्विधिमार्गेण कृच्छ्रचान्द्रायणादिभिः ।
अथान्नशुद्धिकरणं वक्ष्यामि शृणु नारद ॥ १३

अयाचितोञ्छशुक्लाख्यभिक्षावृत्तिचतुष्टयम् ।
तान्त्रिकैर्वैदिकैश्चैवं प्रोक्तान्नस्य विशुद्धता ॥ १४

भिक्षान्नं शुद्धमानीय कृत्वा भागचतुष्टयम् ।
एकं भागं द्विजेभ्यस्तु गोग्रासस्तु द्वितीयकः ॥ १५
अतिथिभ्यस्तृतीयस्तु तदूर्ध्वं तु स्वभार्ययोः ।
आश्रमस्य यथा यस्य कृत्वा ग्रासविधिं क्रमात् ॥ १६
आदौ क्षिप्त्वा तु गोमूत्रं यथाशक्ति यथाक्रमम् ।
तदूर्ध्वं ग्राससंख्या स्याद्वानप्रस्थगृहस्थयोः ॥ १७
कुक्कुटाण्डप्रमाणं तु ग्रासमानं विधीयते ।
अष्टौ ग्रासा गृहस्थस्य वनस्थस्य तदर्धकम् ॥ १८
ब्रह्मचारी यथेष्टं च गोमूत्रं विधिपूर्वकम् ।
प्रोक्षणं नववारं च षड्वारं च त्रिवारकम् ॥ १९
निश्छिद्रं च करं कृत्वा सावित्रीं च तदित्यृचम् ।
मन्त्रमुच्चार्य मनसा प्रोक्षणे विधिरुच्यते ॥ २०

चौरो वा यदि चाण्डालो वैश्यः क्षत्रस्तथैव च ।
अन्नं दद्यात्तु यः कश्चिदधमो विधिरुच्यते ॥ २१
शूद्रान्नं शूद्रसम्पर्कं शूद्रेण च सहाशनम् ।
ते यान्ति नरकं घोरं यावच्चन्द्रदिवाकरौ ॥ २२
गायत्रीच्छन्दो मन्त्रस्य यथासंख्याक्षराणि च ।
तावल्लक्षाणि कर्तव्यं पुरश्चरणकं तथा ॥ २३
द्वात्रिंशल्लक्षमानं तु विश्वामित्रमतं तथा ।
जीवहीनो यथा देहः सर्वकर्मसु न क्षमः ॥ २४
पुरश्चरणहीनस्तु तथा मन्त्रः प्रकीर्तितः ।
ज्येष्ठाषाढौ भाद्रपदं पौषं तु मलमासकम् ॥ २५
अङ्गारं शनिवारं च व्यतीपातं च वैधृतिम् ।
अष्टमीं नवमीं षष्ठीं चतुर्थीं च त्रयोदशीम् ॥ २६
चतुर्दशीममावास्यां प्रदोषं च तथा निशाम् ।
यमाग्निरुद्रसर्पेन्द्रवसुश्रवणजन्मभम् ॥ २७

मेषकर्कतुलाकुम्भान्मकरं चैव वर्जयेत् ।
सर्वाण्येतानि वर्ज्यानि पुरश्चरणकर्मणि ॥ २८
चन्द्रतारानुकूले च शुक्लपक्षे विशेषतः ।
पुरश्चरणकं कुर्यान्मन्त्रसिद्धिः प्रजायते ॥ २९
स्वस्तिवाचनकं कुर्यान्नान्दीश्राद्धं यथाविधि ।
विप्रान्सन्तर्प्य यत्नेन भोजनाच्छादनादिभिः ॥ ३०
आरभेतु ततः पश्चादनुज्ञानपुरःसरम् ।
प्रत्यङ्मुखः शिवस्थाने द्विजश्चान्यतमे जपेत् ॥ ३१
काशीपुरी च केदारो महाकालोऽथ नासिकम् ।
त्र्यम्बकं च महाक्षेत्रं पञ्च दीपा इमे भुवि ॥ ३२
सर्वत्रैव हि दीपस्तु कूर्मासनमिति स्मृतम् ।

प्रारम्भदिनमारभ्य समाप्तिदिवसावधि ॥ ३३
न न्यूनं नातिरिक्तं च जपं कुर्याद्दिने दिने।
नैरन्तर्येण कुर्वन्ति पुरश्चर्यां मुनीश्वराः ॥ ३४

प्रातरारभ्य विधिवज्जपेन्मध्यदिनावधि।
मनःसंहरणं शौचं ध्यानं मन्त्रार्थचिन्तनम् ॥ ३५
गायत्रीच्छन्दो मन्त्रस्य यथासंख्याक्षराणि च।
तावल्लक्षाणि कर्तव्यं पुरश्चरणकं तथा ॥ ३६
जुहुयात्तद्दशांशेन सघृतेन पयोऽन्धसा।
तिलैः पत्रैः प्रसूनैश्च यवैश्च मधुरान्वितैः ॥ ३७
कुर्याद्दशांशतो होमं ततः सिद्धो भवेन्मनुः।
गायत्री चैव संसेव्या धर्मकामार्थमोक्षदा ॥ ३८
नित्ये नैमित्तिके काम्ये त्रितये तु परायणः।
गायत्र्यास्तु परं नास्ति इह लोके परत्र च ॥ ३९
मध्याह्नमितभुङ्मौनी त्रिःस्नानार्चनतत्परः।
जले लक्षत्रयं धीमाननन्यमानसक्रियः ॥ ४०
कर्मणा यो जपेत्पश्चात्कर्मभिः स्वेच्छयापि वा।
यावत्कार्यं न सिध्येत्तु तावत्कुर्याज्जपादिकम् ॥ ४१

सामान्यकाम्यकर्मादौ यथावद्विधिरुच्यते।
आदित्यस्योदये स्नात्वा सहस्रं प्रत्यहं जपेत् ॥ ४२
आयुरारोग्यमैश्वर्यं धनं च लभते ध्रुवम्।
षण्मासं वा त्रिमासं वा वर्षान्ते सिद्धिमाप्नुयात् ॥ ४३
पद्मानां लक्षहोमेन घृताक्तानां हुताशने।
प्राप्नोति निखिलं मोक्षं सिध्यत्येव न संशयः ॥ ४४
मन्त्रसिद्धिं विना कर्तुर्जपहोमादिकाः क्रियाः।
काम्यं वा यदि वा मोक्षः सर्वं तन्निष्फलं भवेत् ॥ ४५
पञ्चविंशतिलक्षेण दध्ना क्षीरेण वा हुतात्।
स्वदेहे सिध्यते जन्तुर्महर्षीणां मतं तथा ॥ ४६
अष्टाङ्गयोगसिद्ध्या च नरः प्राप्नोति यत्फलम्।
तत्फलं सिद्धिमाप्नोति नात्र कार्या विचारणा ॥ ४७
शक्तो वापि त्वशक्तो वा आहारं नियतं चरेत्।
षण्मासात्तस्य सिद्धिः स्याद्गुरुभक्तिरतः सदा ॥ ४८

एकाहं पञ्चगव्याशी चैकाहं मारुताशनः।
एकाहं ब्राह्मणान्नाशी गायत्रीजपकृद्भवेत् ॥ ४९
स्नात्वा गङ्गादितीर्थेषु शतमन्तर्जले जपेत्।
शतेनापस्ततः पीत्वा सर्वपापैः प्रमुच्यते ॥ ५०
चान्द्रायणादिकृच्छ्रस्य फलं प्राप्नोति निश्चितम्।
राजा वा यदि वा विप्रस्तपः कुर्यात्स्वके गृहे ॥ ५१

गृहस्थो ब्रह्मचारी वा वानप्रस्थोऽथवापि च ।
अधिकारपरत्वेन फलं यज्ञादिपूर्वकम् ॥ ५२
श्रौतस्मार्तादिकं कर्म क्रियते मोक्षकाङ्क्षिभिः ।
साग्निकश्च सदाचारो विद्वद्भिश्च सुशिक्षितः ॥ ५३
ततः कुर्यात्प्रयत्नेन फलमूलोदकादिभिः ।
भिक्षान्नं शुद्धमश्नीयादष्टौ ग्रासान्स्वयं भुजेत् ॥ ५४
एवं पुरश्चरणकं कृत्वा मन्त्रसिद्धिमवाप्नुयात् ।
देवर्षे यदनुष्ठानाद्दारिद्र्यं विलयं व्रजेत् ।

यच्छ्रुत्वापि च पुण्यानां महतीं सिद्धिमाप्नुयात् ॥ ५५

Roman transliteration

gāyatrīpuraścaraṇavidhikathanam
śrīnārāyaṇa uvāca
athātaḥ śrūyatāṃ brahman gāyatryā pāpanāśanam |
puraścaraṇakaṃ puṇyaṃ yathaiṣṭaphaladāyakam || 1 ||
parvatāgre nadītīre bilvamūle jalāśaye |
goṣṭhe devālaye'śvatthe udyāne tulasīvane || 2 ||
puṇyakṣetre guroḥ pārśve cittaikāgryasthale'pi ca |
puraścaraṇakṛnmantrī sidhyatyeva na saṃśayaḥ || 3 ||
yasya kasyāpi mantrasya puraścaraṇamārabhet |
vyāhṛtitrayasaṃyuktāṃ gāyatrīṃ cāyutaṃ japet || 4 ||
nṛsiṃhārkavarāhāṇāṃ tāntrikaṃ vaidikaṃ tathā |
vinā japtvā tu gāyatrīṃ tatsarvaṃ niṣkalaṃ bhavet || 5 ||
sarve śāktā dvijāḥ proktā na śaivā na ca vaiṣṇavāḥ |
ādiśaktimupāsante gāyatrīṃ vedamātaram || 6 ||

mantraṃ saṃśodhya yat□nena puraścaraṇatatparaḥ |
mantraśodhanapūrvāṅ□gamātmaśodhanamuttamam || 7 ||
ātmatattvaśodhanāya trilakṣaṃ prajaped□budhaḥ |
athavā caikalakṣaṃ tu śrutiproktena vartmanā || 8 ||
ātmaśuddhiṃ vinā karturjapahomādikāḥ kriyāḥ |
niṣphalāstāstu vijñeyāḥ kāraṇaṃ śruticoditam || 9 ||
tapasā tāpayeddehaṃ pitṛdevāṃśca tarpayet |
tapasā svargamāpnoti tapasā vindate mahat || 10 ||
kṣatriyo bāhuvīryeṇa taredāpada ātmanaḥ |
dhanena vaiśyaḥ śūdrastu japahomairdvijottamaḥ || 11
ataeva tu viprendra tapaḥ kuryātprayat□nataḥ |
śarīraśoṣaṇaṃ prāhustāpasāstapa uttamam || 12
śodhayedvidhimārgeṇa kṛcchracāndrāyaṇādibhiḥ |
athānnaśuddhikaraṇaṃ vakṣyāmi śṛṇu nārada || 13

ayācitoñchaśuklākhyabhikṣāvṛtticatuṣṭayam |
tāntrikairvaidikaiścaivaṃ proktānnasya viśuddhatā || 14
bhikṣānnaṃ śuddhamānīya kṛtvā bhāgacatuṣṭayam |
ekaṃ bhāgaṃ dvijebhyastu gogrāsastu dvitīyakaḥ || 15
atithibhyastṛtīyastu tadūrdhvaṃ tu svabhāryayoḥ |

āśramasya yathā yasya kṛtvā grāsavidhiṃ kramāt || 16
ādau kṣiptvā tu gomūtraṃ yathāśakti yathākramam |
tadūrdhvaṃ grāsasaṃkhyā syādvānaprasthagṛhasthayoḥ || 17
kukkuṭāṇḍapramāṇaṃ tu grāsamānaṃ vidhīyate |
aṣṭau grāsā gṛhasthasya vanasthasya tadardhakam || 18
brahmacārī yatheṣṭaṃ ca gomūtraṃ vidhipūrvakam |
prokṣaṇaṃ navavāraṃ ca ṣaḍvāraṃ ca trivārakam || 19
niśchidraṃ ca karaṃ kṛtvā sāvitrīṃ ca tadityṛcam |
mantramuccārya manasā prokṣaṇe vidhirucyate || 20

cauro vā yadi cāṇḍālo vaiśyaḥ kṣatrastathaiva ca |
annaṃ dadyāttu yaḥ kaścidadhamo vidhirucyate || 21
śūdrānnaṃ śūdrasamparkaṃ śūdreṇa ca sahāśanam |
te yānti narakaṃ ghoraṃ yāvaccandradivākarau || 22
gāyatrīcchando mantrasya yathāsaṃkhyākṣarāṇi ca |
tāvallakṣāṇi kartavyaṃ puraścaraṇakaṃ tathā || 23
dvātriṃśallakṣamānaṃ tu viśvāmitramataṃ tathā |
jīvahīno yathā dehaḥ sarvakarmasu na kṣamaḥ || 24
puraścaraṇahīnastu tathā mantraḥ prakīrtitaḥ |
jyeṣṭhāṣāḍhau bhādrapadaṃ pauṣaṃ tu malamāsakam || 25
aṅ□gāraṃ śanivāraṃ ca vyatīpātaṃ ca vaidhṛtim |
aṣṭamīṃ navamīṃ ṣaṣṭhīṃ caturthīṃ ca trayodaśīm || 26
caturdaśīmamāvāsyāṃ pradoṣaṃ ca tathā niśām |
yamāgnirudrasarpendravasuśravaṇajanmabham || 27

meṣakarkatulākumbhānmakaraṃ caiva varjayet |
sarvāṇyetāni varjyāni puraścaraṇakarmaṇi || 28
candratārānukūle ca śuklapakṣe viśeṣataḥ |
puraścaraṇakaṃ kuryānmantrasiddhiḥ prajāyate || 29
svastivācanakaṃ kuryānnāndīśrāddhaṃ yathāvidhi |
viprānsantarpya yat□nena bhojanācchādanādibhiḥ || 30
ārabhettu tataḥ paścādanujñānapuraḥsaram |
pratyaṅ□mukhaḥ śivasthāne dvijaścānyatame japet || 31
kāśīpurī ca kedāro mahākālo'tha nāsikam |
tryambakaṃ ca mahākṣetraṃ pañca dīpā ime bhuvi || 32
sarvatraiva hi dīpastu kūrmāsanamiti smṛtam |
prārambhadinamārabhya samāptidivasāvadhi || 33
na nyūnaṃ nātiriktaṃ ca japaṃ kuryāddine dine |
nairantaryeṇa kurvanti puraścaryāṃ munīśvarāḥ || 34

prātarārabhya vidhivajjapenmadhyadināvadhi |
manaḥsaṃharaṇaṃ śaucaṃ dhyānaṃ mantrārthacintanam || 35
gāyatrīcchando mantrasya yathāsaṃkhyākṣarāṇi ca |
tāvallakṣāṇi kartavyaṃ puraścaraṇakaṃ tathā || 36
juhuyāttaddaśāṃśena saghṛtena payo'ndhasā |
tilaiḥ patraiḥ prasūnaiśca yavaiśca madhurānvitaiḥ || 37
kuryāddaśāṃśato homaṃ tataḥ siddho bhavenmanuḥ |
gāyatrī caiva saṃsevyā dharmakāmārthamokṣadā || 38
nitye naimittike kāmye tritaye tu parāyaṇaḥ |
gāyatryāstu paraṃ nāsti iha loke paratra ca || 39
madhyāhnamitabhuṅ□ maunī triḥsnānārcanatatparaḥ |
jale lakṣatrayaṃ dhīmānananyamānasakriyaḥ || 40

karmaṇā yo japetpaścātkarmabhiḥ svecchayāpi vā |
yāvatkāryaṃ na sidhyettu tāvatkuryājjapādikam || 41

sāmānyakāmyakarmādau yathāvadvidhirucyate |
ādityasyodaye snātvā sahasraṃ pratyahaṃ japet || 42
āyurārogyamaiśvaryaṃ dhanaṃ ca labhate dhruvam |
ṣaṇmāsaṃ vā trimāsaṃ vā varṣānte siddhimāpnuyāt || 43
padmānāṃ lakṣahomena ghṛtāktānāṃ hutāśane |
prāpnoti nikhilaṃ mokṣaṃ sidhyatyeva na saṃśayaḥ || 44
mantrasiddhiṃ vinā karturjapahomādikāḥ kriyāḥ |
kāmyaṃ vā yadi vā mokṣaḥ sarvaṃ taniṣphalaṃ bhavet || 45
pañcaviṃśatilakṣeṇa dadhnā kṣīreṇa vā hutāt |
svadehe sidhyate janturmaharṣīṇāṃ mataṃ tathā || 46
aṣṭāṅ□gayogasiddhyā ca naraḥ prāpnoti yatphalam |
tatphalaṃ siddhimāpnoti nātra kāryā vicāraṇā || 47
śakto vāpi tvaśakto vā āhāraṃ niyataṃ caret |
ṣaṇmāsāttasya siddhiḥ syād□gurubhaktirataḥ sadā || 48

ekāhaṃ pañcagavyāśī caikāhaṃ mārutāśanaḥ |
ekāhaṃ brāhmaṇānnāśī gāyatrījapakṛd□bhavet || 49
snātvā gaṅ□gāditīrtheṣu śatamantarjale japet |
śatenāpastataḥ pītvā sarvapāpaiḥ pramucyate || 50
cāndrāyaṇādikṛcchrasya phalaṃ prāpnoti niścitam |
rājā vā yadi vā viprastapaḥ kuryātsvake gṛhe || 51
gṛhastho brahmacārī vā vānaprastho'thavāpi ca |
adhikāraparatvena phalaṃ yajñādipūrvakam || 52
śrautasmārtādikaṃ karma kriyate mokṣakāṅ□kṣibhiḥ |
sāgnikaśca sadācāro vidvad□bhiśca suśikṣitaḥ || 53
tataḥ kuryātprayat□nena phalamūlodakādibhiḥ |
bhikṣānnaṃ śuddhamaśnīyādaṣṭau grāsānsvayaṃ bhujet || 54
evaṃ puraścaraṇakaṃ kṛtvā mantrasiddhimavāpnuyāt |
devarṣe yadanuṣṭhānāddāridryaṃ vilayaṃ vrajet |

yacchrutvāpi ca puṇyānāṃ mahatīṃ siddhimāpnuyāt || 55

English translation

1-55. Narayana said Now I shall speak of the Gayatri- puras'charanam. Hear. By its performance all the desires are obtained and all the sins are destroyed. On the tops of mountains, on the banks of the rivers, on the roots of Bel trees, on the edges of tanks, within the enclosures of the cows (cow-stalls), in temples, on the root of AsVattha trees, in gardens, in the Tulasi groves, in the Punya Ksetrams (holy places), before one's Guru, or wherever the mind feels exalted and cheerful, and gets strength, the Puras'charanam if performed, lead to a speedy success. Before commencing the Puras'charanam of a mantra (the Puras'charanam means repetition of the name of a deity or of a mantra attended with burnt offerings, oblations, etc.,) first Prayas'chitta (penance) is done in the shape of repeating one million times the Gayatri with the Vyarhitis. In any Vaidic Karma or in making Puras'charanam of the mantra of the Devatas Nrisinha, Surya, Varaha, etc., the first thing done is to repeat the Gayatri. Without the japam of Gayatri, no action is attended with success. The reason is this Every Brahman is a S'akta (a follower of S'akti); he cannot be a Vaisnava or S'aiva; for he is the worshipper of the Prime Force Vedamata Gayatri. Therefore obtain first the Grace of one's own Ista Devata

Gayatri by Her Japam. Then worship the other Deities.

Thus one should purify one's japya mantra (the mantra that is to be repeated) by first repeating one million times the Gayatri; then one is to commence Puras'charanam. Again before purifying the mantra, one is to purify one's Atman (Self). In this purification of one's Atman three lakh times, in case of inability, one lakh times Gayatri is to be repeated without one's Atman's purification, the Japam, Homa and other actions all become useless. This is specially noted in the Vedas. By Tapas e.g., Japam, Chandrayana and Vrata, (asceticism) mortify your body. By offering Tarpanam (peace-offerings) to the

Fathers and the Devas, one can get self purification. If you want to get the Heavens and if you want to become great, practise Tapasya. There is no other way. Tapasya is the intent calling of the Mother, That Call which penetrates through and through the Brahmanda. The Ksattriyas should cross difficulties and dangers by force of arms; the Vais'yas, by wealth; the S'udras, by serving the twice born; and the Brahmanas should cross difficulties and dangers, by Tapasya,

Homa, Japam, etc. So the Brahmanas should always be cheerful and in prompt readiness to do Tapasya. Of all sorts of tapasyas, mortifying the body by observing vows and fastings is the best. So say the Risis. (This mortification of the body gives self-reliance and self intuition more surely and speedily than all the other studies and other practices.) The Brahmanas should purify themselves by following duly Krichhra Chandrayana vratas, etc., O Narada! Now I am speaking of the purification of food. Hear. The following four occupations of the Brahmanas are the bestAyachita, (without begging or asking for anything), Unchha, (the gathering in of handfuls of the corn left by the reapers), S'ukla (the maintenance derived by a Brahmana from other Brahmanas; a pure mode of life). And Bhiksu (begging). Whether according to the Tantras or according to the Vedas, the food obtained by the above four means is pure. What is earned by Bhiksa (begging) is divided into four parts one part is given to the Brahmanas; the second part is given to the cows; the third part is given to the guests, the fourth part is to be taken by him and his wife. Whatever is fixed for taking (swallowing) mouthfuls of food, that is to be taken on a tray or a platter. First throw a little cow-urine over that and count duly the number of mouthfuls. The mouthfuls are to be of the size of an egg; the house-holders are to take eight such mouthfuls and the Vanaprasthis are to take four such mouthfuls. The Brahmacharins can sprinkle their food with cow- urine nine times, six times, or three times as they like; while sprinkling, the fingers are to remain intact. The Gayatri is to be repeated also. The food offered by a thief, Chandala, Ksattriya or Vais'ya is very inferior. The food of a S'udra, or the companion with a S'udra or taking food in the same line with a S'udra leads one to suffer in the terrible hells as long as there are the Sun and Moon.

The Puras'charanam of Gayatn is repeating this twenty four lakh times (i.e., as many lakh times as there are syllables in the Gayatri). But, according to VisVamitra, repeating thirty two lakh times is the Puras'charanam of Gayatri. As the body becomes useless when the soul leaves the body, so the mantra without Puras'charanam is useless. The Puras'charanam is prohibited in the months of Jyaistha, Asadha, Pausa and Mala (dirty) months. Also on Tuesday, Saturday; in the Vyatipata and Vaidhriti Yogas; also in Astami (eighth), Navami (ninth), Sasthi (sixth), Chaturthi (fourth) Trayodas'i (thirteenth), Chaturdasi (fourteenth) and Amavasya (New Moon), Tithis (lunar days); in the evening twilight and in the night; while the star Bharani, Krittika, Ardra, As'lesa, Jyestha, Dhanistha, S'ravana, or the Janma naksatra (Birth time star) is with the Moon; while the signs Mesa, Karkata, Tula, Kumbha, and Makara are the Lagnas (signs in the ascendant). When the moon and the start are auspicious, especially in the bright fortnight, the Puras'charanam performed, gives the Mantra Siddhi. First of all repeat Svasti vachan and perform duly the Nandi mukha S'raddha and give food

and clothing to the Brahmanas. Take the permission of the Brahmanas and begin the Puras'charanam. Where the S'iva Lingam exists, facing west, or in any S'iva temple, commence repeating the mantra. The other S'iva Ksettrams are Kas'i, Kedara, Maha Kala, S'ri Ksettra, and Tryamvakam. These five are the Great Ksettrams, known widely on this earth, for the fructification and the siddhis of the Mantras. At all other places than these, the Karma Chakra is to be drawn according to the principles of the Tantra. And then they will be fit for Puras'charanam. The number of times that the Puras'charanam (the repeating of the mantra) is done on the first day, the same number is to be continued every day until completion; not greater nor less than that and also no intermission or stoppage should occur in the interval.

The repeating of the Mantra is to be commenced in the morning and should be done up to midday. While doing this, the mind is to be kept

free from other subjects, and it is to be kept pure; one is to meditate on one's own Deity and on the meaning of the mantra and one should be particularly careful that no inaccuracies nor omissions should occur in the Gayatri, Chhandas and in the repetition of the Mantra. One tenth of the total number of Puras'charanams that are repeated is to be used for the Homa purpose. The Charu is to be prepared with ghee, til, the Bel leaves, flowers, jaya grain, honey and sugar; all mixed, are to be offered as oblations to the fire in the Homa. Then the success in the Mantra comes (i.e., mantra siddhi is obtained or the Mantra becomes manifested). After the Puras'charanam one should do properly the daily and occasional duties and worship the Gayatri that brings in dharma, wealth, objects of desire and liberation. There is nothing superior an object of worship to this Gayatri, whether in this world or in the next. The devotee, engaged in the Puras'charanam, should eat moderately, observe silence, bathe thrice in the three Sandhya times, should be engaged in worshipping one's Deity, should not he unmindful and should not do any other work. He is to remain, while in water, to repeat the Gayatri three lakhs of times. In case the devotee repeats the mantra for achieving success in any other desired work (kamya karma), then he should willingly stick to it until the desired success is attained. Now is being told how to get success in ordinary Kamya karmas. When the sun is rising, repeat the Purascharanam mantra daily thousand times. Then one's life will be lengthened, no disease will occur, and wealth and prosperity will be obtained. If it be done this way, success is surely attained within three months, six months or at the end of one year. If the Homa (offering oblations to the fire) be offered one lakh times with lotuses besmeared with ghee (clarified butter), Moksa (liberation) is attained. If, before the Mantra- Siddhi, or the success in realising the Mantra, is attained, one performs Japam or Homam for Kamya Siddhi (to get certain desires) or moksa, then all his actions become useless. If anybody performs twenty-five lakh Homas by curd and milk, be gets success (Siddhi) in this very birth. So all the Maharsis say. By this the same result is attained that is got by the aforesaid means, i.e., by the eight-limbed Yoga, whereby the Yogis become perfect.

He will attain Siddhi if he be devoted to his Guru and keep hinnself under restraint for six months only (i.e., practise Samyama) as regards taking food, etc., whether he be incapable or his mind be attached to other sensual objects. One should drink Pahcha gavya (cow-urine, cow-dung, milk, curd, ghee) one day, fast one day, take Brahmana's food one day and be mindful in repeating the Gayatri. First bathe in the Ganges or in other sacred places and while in water repeat one hundred Gayatris. If one drinks water on which one hundred Gayatris are repeated, one is freed from all one's sins. He gets the fruit of performing the Krichhra vrata, the Chandrayana vrata and others. Be he a Ksattriya King, or a Brahmana, if he is to remain in his own house, hold As'rama and be engaged in performing Tapasya then he will be certainly freed of all his sins. Be he a house holder or a Brahmachari or Vanaprasthi, he should perform sacrifices, etc., according to his Adhikara (or his rights) and he will

get fruits according to his desires. The Sagnik man (who keeps the Holy Fire) and other persons of good conduct and of learning and of good education should perform actions as prescribed in the Vedas and Smritis with a desire to attain Moksa. Thus one should eat fruits and vegetables and and water or take eight mouthfuls of Bhiksanna (the food got by begging). If the Puras'charanam be performed this way, then the Mantra Siddhi is obtained. O Narada! If the Puras'charanam be done with the mantra thus, his poverty is removed entirely. What more shall I say than this that if anybody hears this simply, his merits get increased and he attains great success.

Here ends the Twenty First Chapter of the Eleventh Book on Gayatri Puras'charanam in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 22

On The Rules Of Vais'vadeva

Chapter 302 of 318 · 45 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
अथातः श्रूयतां ब्रह्मन् वैश्वदेवविधानकम् ।
पुरश्चर्याप्रसङ्गेन ममापि स्मृतिमागतम् ॥ १ ॥
देवयज्ञो ब्रह्मयज्ञो भूतयज्ञस्तथैव च ।
पितृयज्ञो मनुष्यस्य यज्ञश्चैव तु पञ्चमः ॥ २ ॥
पञ्चसूना गृहस्थस्य चुल्ली पेषण्युपस्करः ।
कण्डणी चोदकुम्भश्च तेषां पापस्य शान्तये ॥ ३ ॥
न चुल्ल्यां नायसे पात्रे न भूमौ न च खर्परे ।
वैश्वदेवं प्रकुर्वीत कुण्डे वा स्थण्डिलेऽपि वा ॥ ४ ॥
न पाणिना न शूर्पेण न च मेध्याजिनादिभिः ।
मुखेनोपधमेदग्निं मुखादेव व्यजायत ॥ ५ ॥
पटकेन भवेद्व्याधिः शूर्पेण धननाशनम् ।
पाणिना मृत्युमाप्नोति कर्मसिद्धिर्मुखेन तु ॥ ६ ॥
फलैर्दधिघृतैः कुर्यान्मूलशाकोदकादिभिः ।

अलाभे येन केनापि काष्ठमूलतृणादिभिः ॥ ७ ॥
जुहुयात्सर्पिषाभ्यक्तं तैलक्षारविवर्जितम् ।
दध्यक्तं वा पायसाक्तं तदभावेऽम्भसापि वा ॥ ८ ॥
शुष्कैः पर्युषितैः कुष्ठी उच्छिष्टेन द्विषां वशी ।
रुक्षैर्दरिद्रतां याति क्षारं हुत्वा व्रजत्यधः ॥ ९ ॥
अङ्गारान्भस्ममिश्रांस्तु निर्हृत्योत्तरतोऽनलात् ।
जुहुयाद्वैश्वदेवं तु न क्षारादिविमिश्रितम् ॥ १० ॥
अकृत्वा वैश्वदेवं तु यो भुङ्क्ते मूढधीर्द्विजः ।
स मूढो नरकं याति कालसूत्रमवाक्शिराः ॥ ११ ॥
शाकं वा यदि वा पत्रं मूलं वा यदि वा फलम् ।
सङ्कल्पयेद्यदाहारं तेनाग्नौ जुहुयादपि ॥ १२ ॥
अकृते वैश्वदेवे तु भिक्षौ भिक्षार्थमागते ।
उद्धृत्य वैश्वदेवार्थं भिक्षां दत्त्वा विसर्जयेत् ॥ १३ ॥
वैश्वदेवकृतं दोषं शक्तो भिक्षुर्व्यपोहितुम् ।

न तु भिक्षुकृतं दोषं वैश्वदेवो व्यपोहति ॥ १४ ॥
यतिश्च ब्रह्मचारी च पक्वान्नस्वामिनावुभौ ।

तयोरन्नमदत्त्वा तु भुक्त्वा चान्द्रायणं चरेत् ॥ १५ ॥
वैश्वदेवानन्तरं च गोग्रासं प्रतिपादयेत् ।
तद्विधानं प्रवक्ष्यामि शृणु देवर्षिपूजित ॥ १६ ॥
सुरभिर्वैष्णवी माता नित्यं विष्णुपदे स्थिता ।
गोग्रासं च मया दत्तं सुरभे प्रतिगृह्यताम् ॥ १७ ॥
गोभ्यश्च नम इत्येव पूजां कृत्वा गवेऽर्पयेत् ।
गोग्रासेन तु गोमाता सुरभिः सम्प्रसीदति ॥ १८ ॥
ततो गोदोहनं कालं तिष्ठेच्चैव गृहाङ्गणे ।
अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते ॥ १९ ॥
स तस्मै दुष्कृतं दत्त्वा पुण्यमादाय गच्छति ।
माता पिता गुरुर्भ्राता प्रजा दासः समाश्रितः ॥ २० ॥
अभ्यागतोऽतिथिश्चाग्निरेते पोष्या उदाहृताः ।

एवं ज्ञात्वा तु यो मोहान्न करोति गृहाश्रमम् ॥ २१ ॥
तस्य नायं तु न परो लोको भवति धर्मतः ।
यत्फलं सोमयागेन प्राप्नोति धनवान्द्विजः ॥ २२ ॥
सम्यक् पञ्चमहायज्ञैर्दरिद्रस्तेन चाप्नुयात् ।
अथ प्राणाग्निहोत्रं तु वक्ष्यामि मुनिपुङ्गव ॥ २३ ॥
यज्ज्ञात्वा मुच्यते जन्तुर्जन्ममृत्युजरादिभिः ।
परिज्ञानेन मुच्यन्ते नराः पातककिल्बिषैः ॥ २४ ॥
विधिना भुज्यते येन मुच्येत स ऋणत्रयात् ।
कुलान्युद्धरते विप्रो नरकानेकविंशतिम् ॥ २५ ॥
सर्वयज्ञफलप्राप्तिः सर्वलोकेषु गच्छति ।
हृत्पुण्डरीकमरणिर्मनो मन्धानसंज्ञकम् ॥ २६ ॥
वायुरज्ज्वा मथेदग्निं चक्षुरध्वर्युरेव च ।
तर्जनीमध्यमाङ्गुष्ठैः प्राणस्यैवाहुतिं क्षिपेत् ॥ २७ ॥
मध्यमानामिकाङ्गुष्ठैरपानस्याहुतिं क्षिपेत् ।

कनिष्ठानामिकाङ्गुष्ठैर्व्यानस्य तदनन्तरम् ॥ २८ ॥
कनिष्ठातर्जन्यङ्गुष्ठैरुदानस्याहुतिं क्षिपेत् ।
सर्वाङ्गुलैर्गृहीत्वान्नं समानस्याहुतिं क्षिपेत् ॥ २९ ॥
स्वाहान्तान्प्रणवाद्यांश्च नाममन्त्रांश्च वै पठेत् ।
मुखे चाहवनीयस्तु हृदये गार्हपत्यकः ॥ ३० ॥
नाभौ च दक्षिणाग्निः स्यादधः सभ्यावसथ्यकौ ।
वाग्घोता प्राण उद्गाता चक्षुरध्वर्युरेव च ॥ ३१ ॥
मनो ब्रह्मा भवेच्छ्रोत्रमाग्नीध्रस्थान एव च ।
अहङ्कारः पशुश्चात्र प्रणवः पय ईरितम् ॥ ३२ ॥
बुद्धिश्च पत्नी सम्प्रोक्ता यदधीनो गृहाश्रमी ।
उरो वेदिस्तु रोमाणि दर्भाः स्युः स्रुक्स्रुवौ करौ ॥ ३३ ॥

प्राणमन्त्रस्य च ऋषी रुक्मवर्णः क्षुधाग्निकः ।
देवतादित्य एवात्र गायत्रीच्छन्द उच्यते ॥ ३४ ॥
प्राणाय च तथा स्वाहा मन्त्रान्ते कीर्तयेदपि ।

इदमादित्यदेवाय न ममेति वदेदपि ॥ ३५ ॥
अपानमन्त्रस्य तथा गोक्षीरधवलाकृतिः ।
श्रद्धाग्निऋषिरेवात्र सोमो वै देवता स्मृता ॥ ३६ ॥
उष्णिक्छन्दस्तथापानाय स्वाहेत्यपि कीर्तयेत् ।
सोमायेदं च न ममेत्यत्रोहः परिकीर्तितः ॥ ३७ ॥
व्यानमन्त्रस्य चाख्यातोऽम्बुजवर्णहुताशनः ।
ऋषिरुक्तो देवताग्निरनुष्टुप् छन्द ईरितम् ॥ ३८ ॥
व्यानाय च तथा स्वाहाग्नयेदं न ममेत्यपि ।
उदानमन्त्रस्य तथा शक्रगोपसवर्णकः ॥ ३९ ॥
ऋषिरग्निः समाख्यातो वायुर्वै देवता स्मृता ।
बृहतीच्छन्द आख्यातमुदानाय च पूर्ववत् ॥ ४० ॥
वायवे चेदं न मम एवं चैवोच्चरेद् द्विजः ।
समानवायुमन्त्रस्य विद्युद्वर्णो विरूपकः ॥ ४१ ॥
ऋषिरग्निः समाख्यातः पर्जन्यो देवता मता ।

पङ्क्तिश्छन्दः समाख्यातं समानाय च पूर्ववत् ॥ ४२ ॥
पर्जन्यायेदमित्युक्त्वा षष्ठीं चैवाहुतिं क्षिपेत् ।
वैश्वानरो महानग्निर्ऋषिर्वै परिकीर्तितः ॥ ४३ ॥
गायत्रीच्छन्द आख्यातं देवस्त्वात्मा भवेदपि ।
स्वाहान्तो मन्त्र आख्यातः परमात्मन उच्चरेत् ॥ ४४ ॥
इदं न मम चेत्येवं जातं प्राणाग्निहोत्रकम् ।
एतज्ज्ञात्वा विधिं कृत्वा ब्रह्मभूयाय कल्पते ।
प्राणाग्निहोत्रविद्येयं संक्षेपात्कथिता हि ते ॥ ४५ ॥

Roman transliteration

śrīnārāyaṇa uvāca
athātaḥ śrūyatāṃ brahman vaiśvadevavidhānakam |
puraścaryāprasaṅ□gena mamāpi smṛtimāgatam || 1 ||
devayajño brahmayajño bhūtayajñastathaiva ca |
pitṛyajño manuṣyasya yajñaścaiva tu pañcamaḥ || 2 ||
pañcasūnā gṛhasthasya cullī peṣaṇyupaskaraḥ |
kaṇḍaṇī codakumbhaśca teṣāṃ pāpasya śāntaye || 3 ||
na cullyāṃ nāyase pātre na bhūmau na ca kharpare |
vaiśvadevaṃ prakurvīta kuṇḍe vā sthaṇḍile'pi vā || 4 ||
na pāṇinā na śūrpeṇa na ca medhyājinādibhiḥ |
mukhenopadhamedagniṃ mukhādeva vyajāyata || 5 ||
paṭakena bhavedvyādhiḥ śūrpeṇa dhananāśanam |
pāṇinā mṛtyumāpnoti karmasiddhirmukhena tu || 6 ||

phalairdadhighṛtaiḥ kuryānmūlaśākodakādibhiḥ |

alābhe yena kenāpi kāṣṭhamūlatṛṇādibhiḥ || 7 ||
juhuyātsarpiṣābhyaktaṃ tailakṣāravivarjitam |
dadhyaktaṃ vā pāyasāktaṃ tadabhāve'mbhasāpi vā || 8 ||
śuṣkaiḥ paryuṣitaiḥ kuṣṭhī ucchiṣṭena dviṣāṃ vaśī |
rukṣairdraridratāṃ yāti kṣāraṃ hutvā vrajatyadhaḥ || 9 ||
aṅ□gārānbhasmamiśrāṃstu nirhṛtyottarato'nalāt |
juhuyādvaiśvadevaṃ tu na kṣārādivimiśritam || 10 ||
akṛtvā vaiśvadevaṃ tu yo bhuṅ□kte mūḍhadhīrdvijaḥ |
sa mūḍho narakaṃ yāti kālasūtramavākśirāḥ || 11 ||
śākaṃ vā yadi vā patraṃ mūlaṃ vā yadi vā phalam |
saṅ□kalpayedyadāhāraṃ tenāgnau juhuyādapi || 12 ||
akṛte vaiśvadeve tu bhikṣau bhikṣārthamāgate |
uddhṛtya vaiśvadevārthaṃ bhikṣāṃ dattvā visarjayet || 13 ||
vaiśvadevakṛtaṃ doṣaṃ śakto bhikṣurvyapohitum |

na tu bhikṣukṛtaṃ doṣaṃ vaiśvadevo vyapohati || 14 ||
yatiśca brahmacārī ca pakvānnasvāmināvubhau |
tayorannamadattvā tu bhuktvā cāndrāyaṇaṃ caret || 15 ||
vaiśvadevānantaraṃ ca gograsaṃ pratipādayet |
tadvidhānaṃ pravakṣyāmi śṛṇu devarṣipūjita || 16 ||
surabhirvaiṣṇavī mātā nityaṃ viṣṇupade sthitā |
gogrāsaṃ ca mayā dattaṃ surabhe pratigṛhyatām || 17 ||
gobhyaśca nama ityeva pūjāṃ kṛtvā gave'rpayet |
gogrāsena tu gomātā surabhiḥ samprasīdati || 18 ||
tato godohanaṃ kālaṃ tiṣṭheccaiva gṛhāṅ□gaṇe |
atithiryasya bhagnāśo gṛhātpratinivartate || 19 ||
sa tasmai duṣkṛtaṃ dattvā puṇyamādāya gacchati |
mātā pitā gururbhrātā prajā dāsaḥ samāśritaḥ || 20 ||
abhyāgato'tithiścāgnirete poṣyā udāhṛtāḥ |

evaṃ jñātvā tu yo mohānna karoti gṛhāśramam || 21 ||
tasya nāyaṃ tu na paro loko bhavati dharmataḥ |
yatphalaṃ somayāgena prāpnoti dhanavāndvijaḥ || 22 ||
samyak pañcamahāyajñairdaridrastena cāpnuyāt |
atha prāṇāgnihotraṃ tu vakṣyāmi munipuṅ□gava || 23 ||
yajjñātvā mucyate janturjanmamṛtyujarādibhiḥ |
parijñānena mucyante narāḥ pātakakilbiṣaiḥ || 24 ||
vidhinā bhujyate yena mucyeta sa ṛṇatrayāt |
kulānyuddharate vipro narakānekaviṃśatim || 25 ||
sarvayajñaphalaprāptiḥ sarvalokeṣu gacchati |
hṛtpuṇḍarīkamaraṇirmano mandhānasaṃjñakam || 26 ||
vāyurajjvā mathedagniṃ cakṣuradhvaryureva ca |
tarjanīmadhyamāṅ□guṣṭhaiḥ prāṇasyaivāhutiṃ kṣipet || 27 ||
madhyamānāmikāṅ□guṣṭhairapānasyāhutiṃ kṣipet |

kaniṣṭhānāmikāṅ□guṣṭhairvyānasya tadanantaram || 28 ||
kaniṣṭhātarjanyaṅ□guṣṭhairudānasyāhutiṃ kṣipet |
sarvāṅ□gulairgṛhītvānnaṃ samānasyāhutiṃ kṣipet || 29 ||
svāhāntānpraṇavādyāṃśca nāmamantrāṃśca vai paṭhet |
mukhe cāhavanīyastu hṛdaye gārhapatyakaḥ || 30 ||

nābhau ca dakṣiṇāgniḥ syādadhaḥ sabhyāvasathyakau |
vāgghotā prāṇa ud□gātā cakṣuradhvaryureva ca || 31 ||
mano brahmā bhavecchrotramāgnīdhrasthāna eva ca |
ahaṅ□kāraḥ paśuścātra praṇavaḥ paya īritam || 32 ||
buddhiśca pat□nī samproktā yadadhīno gṛhāśramī |
uro vedistu romāṇi darbhāḥ syuḥ sruksruvau karau || 33 ||
prāṇamantrasya ca ṛṣī rukmavarṇaḥ kṣudhāgnikaḥ |
devatāditya evātra gāyatrīcchanda ucyate || 34 ||
prāṇāya ca tathā svāhā mantrānte kīrtayedapi |

idamādityadevāya na mameti vadedapi || 35 ||
apānamantrasya tathā gokṣīradhavalākṛtiḥ |
śraddhāgniṛṣirevātra somo vai devatā smṛtā || 36 ||
uṣṇikchandastathāpānāya svāhetyapi kīrtayet |
somāyedaṃ ca na mametyatrohaḥ parikīrtitaḥ || 37 ||
vyānamantrasya cākhyāto'mbujavarṇahutāśanaḥ |
ṛṣirukto devatāgniranuṣṭup chanda īritam || 38 ||
vyānāya ca tathā svāhāgnayedaṃ na mametyapi |
udānamantrasya tathā śakragopasavarṇakaḥ || 39 ||
ṛṣiragniḥ samākhyāto vāyurvai devatā smṛtā |
bṛhatīcchanda ākhyātamudānāya ca pūrvavat || 40 ||
vāyave cedaṃ na mama evaṃ caivoccared dvijaḥ |
samānavāyumantrasya vidyudvarṇo virūpakaḥ || 41 ||
ṛṣiragniḥ samākhyātaḥ parjanyo devatā matā |

paṅ□ktiśchandaḥ samākhyātaṃ samānāya ca pūrvavat || 42 ||
parjanyāyedamityuktvā ṣaṣṭhīṃ caivāhutiṃ kṣipet |
vaiśvānaro mahānagnirṛṣirvai parikīrtitaḥ || 43 ||
gāyatrīcchanda ākhyātaṃ devastvātmā bhavedapi |
svāhānto mantra ākhyātaḥ paramātmana uccaret || 44 ||
idaṃ na mama cetyevaṃ jātaṃ prāṇāgnihotrakam |
etajjñātvā vidhiṃ kṛtvā brahmabhūyāya kalpate |
prāṇāgnihotravidyeyaṃ saṃkṣepātkathitā hi te || 45 ||

English translation

1-45. Narayana said O Narada! In connection with this Puras'charanann it comes now to my memory about the rules concerning the VaisVa Deva worship (An offering made to the VisVadevas; an offering to all deities made by presenting oblations to fire before meals). Hear. The five yajhas are the following (1) The Devayajha, (2) Brahma yajha, (3) Bhuta yajha, (4) Pitri yajha, and (5) Manusya yajha. Fireplace, the pair of stone pestles, brooms (for sweeping, etc.), sieves and other house-hold things of the sort, wooden mortars (used for cleansing grains from husk) and water- jars, these five are the sources of evils inasmuch as they are the means of killing. So to free one's self from the above sins, one is to sacrifice before the Vais'vadeva. Never offer oblations of Vais'vadeva on hearths, on any iron vessel, on the ground or on broken tiles.

They are to be offered in any sacrificial pit (Kunda) or on any sacrificial altar. Do not fire the hearth by fanning with hands, with winnowing baskets, or with holy deer skin, etc., but you can do so by blowing by your mouth. For the mouth is the origin of fire. If the fire be ignited by clothes, one is liable to get disease; if by winnowing baskets, then less of wealth comes; if by hands, one's death

ensues. But if it be done by blowing, then one's success comes. (There is the danger of catching fire.)

One should sacrifice with curd, ghee, fruits, roots and vegetables, and water and in their absence with fuel, grass, etc., or with any other substances soaked with ghee, curd, Payasa or lastly with water. But never with oil or with salty substances. If one performs the Homa with dry or stale substances, one is attacked with leprosy; if anybody performs Homa with leavings of other food he becomes subdued by his enemy; if one does so with rude and harsh substances, he becomes poor and if one does with salty substances, he meets with a downward course, gets degraded in position and

honour. You can offer oblations to VaisVadeva with burning coals and ashes from the north side of the fire of the hearth after the preparation of the meals. But you should never offer sacrifices with salty things. The illiterate Brahmana who eats before offering oblations to VaisVadeva goes headlong downwards into the Kala Sutra hell. Whatever food that you are intending to prepare, whether they be vegetables, leaves, roots or fruits, offer oblations to VaisVadeva with that if, before the Homa be performed of VaisVadeva, any Brahmachari comes, then take off, for the Homa, first something; and then give to the beggar and satisfy him and tell him to be off. For the Brahmachari mendicant can remove any defects that may occur to VaisVadeva but VaisVadeva is unable to remove any defects that may occur regarding the mendicant Brahmachari. Both the Paramahansa or Brahmachari mendicant are the masters of the prepared food (Pakkanna); so when anybody takes one's food without giving to any of these two, if they happen to come there, he will have to make the Chandrayana (religious or expiatory penance regulated by the moon's age, that is, waxing or waning). O Narada! After the offering given to Vais'vanara, one is to offer Gograsa, that is, mouthfuls of food to the cows. Hear now how that is done. The mother Surabhi, the beloved of Visnu, is always stationed in the region of Visnu (Visnupada); so O Surabhi! I am offering you mouthfuls of food. Accept it. "Salutation to the cows," saying this, one is to worship the cows and offer food to them.

Hereby Surabhi, the Mother of the cows, becomes pleased. After this, one is to wait outside for a period that is taken to milch a cow, whether any guests are coming. For if any guest goes back disappointed from any house without any food; he takes away all the punyams (merits) of the house-holder and gives him back his own sin. The house-holder is to support mother, father. Guru, brother, son, servants, dependants, guests, those that have come, and Agni (Fire). Knowing all these, he who does not perform the functions of the house-hold is reckoned as fallen from his Dharma both in this world and in the next. The poor house-holder gets the same fruit by performing these five Maha jajhas that a rich Brahmana gets by performing the Soma Yajha. O Best of the Munis! Now I am talking of

the Pranagni Hotra or about taking food, knowing the rules of which makes a man free from birth, old age and death and from all sorts of sins. He who takes his food according to proper rules, is freed of the threefold debts, delivers his twenty one generations from the hells, obtains the fruits of all the Yajhas and goes unhampered to all the regions of the righteous. Think of the belly as Arani or the piece of wood for kindling the fire

(by attrition), think of the mind as the churning rod, and think of the wind as the rope, and then kindle the fire, residing in the belly; the eyes are to be considered as the sacrifice^ (the Addharyu), and consider fire in the belly as the result of churning. In this fire of the belly, one is to offer oblations for the satisfaction of Prana, etc., the five deities. First of all offer oblations to the Prana Vayu with food taken by the forefinger, middlefinger and thumb; next offer oblations to the Apana Vayu with the thumb, middle finger and the nameless (anama) finger; next offer oblations to the Vyana Vayu (breath) with the thumb, nameless finger and the little finger; next offer oblations to the Udana Vayu with the thumb, forefinger and the little finger and lastly offer oblations to the Samana Vayu with

food taken by all the fingers. At the same time repeat respectively the mantras

“Om Pranaya Svaha,”

“Om Apanaya Svaha,”

“Om Samanaya Svaha,”

“Om Udanaya Svaha,”

“Om Vyanaya Svaha.”

Within the mouth, there is the Ahavaniya fire; within the heart, there is the Garhapatya fire; in the navel, there is the Dhaksinagni fire; below the navel, there is the Sabhyagni fire and below that there is the Avasathyagni fire. Think thus. Next consider the Speech as the

Hota, the Prana as the Udgatha, the eyes as the Addharyu, the mind as the Brahma, the ears as the Hota and the keeper of the Agni, the Ahamkara (egoism) as beast (Pas’u), Om Kara as water, the Buddhi (intellect) of the house-holder as the legal wife, the heart as the sacrificial altar, the hairs and pores as the Kus’a grass, and the two hands as the sacrificial ladles and spoons (Sruk and Sruva.) Then think of the colour of the Prana mantra as golden the fire of hunger as the Risi (seer), Surya (the sun) as Devata, the chhandas as Gayatri and Pranaya Svaha as the Mantra uttered; also repeat “Idamadityadevaya namah” and offer oblations to the Prana. The colour of the Apana mantra is milk white. S’raddhagni is the Risi, the Moon is the Devata, Usnik is the chhandas, and “Apanaya Svaha,” “Idam Somaya na namah” are the mantras. The colour of the Vyana mantra is red like red lotuses; the fire Deity Hutasana is the Risi, the fire is the Devata; Anustup is the chhandas, “Vyanaya Svaha” and “Idamagnaye na namah” are the mantras. The colour of the Udana mantra is like that of the worm Indra Gopa; fire is the Risi; Vayu is the Devata, Brihati is the chhandas; “Udanaya Svaha” and “Idam Vayave na namah” are the mantras. The colour of the Samana mantra is like lightning; Agni is the Risi; Parjanya (the rains, water) is the Devata; Pankti is the chhanda; “Samanaya Svaha” and “Idam Parjanyaya na namah” are the mantras. O Narada! Thus offering the five oblations to the five breaths, next offer oblations to the Atman; the Bhisana Vahni is the Risi; the Gayatri is the chhanda; the Self is the Devata; “Atmane Svaha,” and “Idamatmane na namah” are the mantras. O Narada! He who knows this Homa of Pranagnihotra attains the state of Brahma. Thus I have spoken to you in brief the rules of the Pranagni hotra Homa.

Here ends the Twenty-Second Chapter of the Eleventh Book on the rules of VaisVadeva in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 23

On The Tapta Krichchhra Vrata

Chapter 303 of 318 · 63 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच
अमृतापिधानमित्येवमुच्चार्य साधकोत्तमः ।
उच्छिष्टभाग्भ्यः पात्रान्नं दद्यादन्ते विचक्षणः ॥ १ ॥
ये के चास्मत्कुले जाता दासदास्योऽनकाङ्क्षिणः ।
ते सर्वे तृप्तिमायान्तु मया दत्तेन भूतले ॥ २ ॥
रौरवेऽपुण्यनिलये पद्मार्बुदनिवासिनाम् ।
अर्थिनामुदकं दत्तमक्षय्यमुपतिष्ठतु ॥ ३ ॥
पवित्रग्रन्थिमुत्सृज्य मण्डले भुवि निक्षिपेत् ।
पात्रे तु निक्षिपेद्यस्तु स विप्रः पङ्क्तिदूषकः ॥ ४ ॥
उच्छिष्टस्तेन संस्पृष्टः शुना शूद्रेण च द्विजः ।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति ॥ ५ ॥
अनुच्छिष्टेन संस्पृष्टैः स्नानमेव विधीयते ।
एकाहुतिप्रदानेन कोटियज्ञफलं लभेत् ॥ ६ ॥
पञ्चभिः पञ्चकोटीनां तदनन्तफलं स्मृतम् ।

प्राणाग्निहोत्रवेत्रे यो ह्यन्नदानं करोति च ॥ ७ ॥
दातुश्चैव तु यत्पुण्यं भोक्तुश्चैव तु यत्फलम् ।
प्राप्नुतस्तौ तदेव द्वावुभौ तौ स्वर्गगामिनौ ॥ ८ ॥
सपवित्रकरो भुङ्क्ते यस्तु विप्रो विधानतः ।
ग्रासे ग्रासे फलं तस्य पञ्चगव्यसमं भवेत् ॥ ९ ॥
पूजाकालत्रये नित्यं जपस्तर्पणमेव च ।
होमो ब्राह्मणभुक्तिश्च पुरश्चरणमुच्यते ॥ १० ॥
अधःशयानो धर्मात्मा जितक्रोधो जितेन्द्रियः ।
लघुमिष्टहिताशी च विनीतः शान्तचेतसा ॥ ११ ॥
नित्यं त्रिषवणस्नायी नित्यं स शुभभाषणः ।
स्त्रीशूद्रपतितव्रात्यनास्तिकोच्छिष्टभाषणम् ॥ १२ ॥
चाण्डालभाषणं चैव न कुर्यान्मुनिसत्तम ।
नत्वा नैव च भाषेत जपहोमार्चनादिषु ॥ १३ ॥
मैथुनस्य तथालापं तद्गोष्ठीमपि वर्जयेत् ।

कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा ॥ १४ ॥
सर्वत्र मैथुनत्यागो ब्रह्मचर्यं प्रचक्षते ।

राज्ञश्चैव गृहस्थस्य ब्रह्मचर्यमुदाहृतम् ॥ १५ ॥
ऋतुस्नातेषु दारेषु सङ्गतिर्या विधानतः ।
संस्कृतायां सवर्णायामृतुं दृष्ट्वा प्रयत्नतः ॥ १६ ॥
रात्रौ तु गमनं कार्यं ब्रह्मचर्यं हरेन्न तत् ।
ऋणत्रयमसंशोध्य त्वनुत्पाद्य सुतानपि ॥ १७ ॥
तथा यज्ञाननिष्ट्वा च मोक्षमिच्छन्व्रजत्यधः ।
अजागलस्य यज्जन्म तज्जन्म श्रुतिचोदितम् ॥ १८ ॥
अतः कार्यं तु विप्रेन्द्र ऋणत्रयविशोधनम् ।
ते देवानामृषीणां च पितृणामृणिनस्तथा ॥ १९ ॥
ऋषिभ्यो ब्रह्मचर्येण पितृभ्यस्तु तिलोदकैः ।
मुच्येद्यज्ञेन देवेभ्यः स्वाश्रमं धर्ममाचरेत् ॥ २० ॥
क्षीराहारी फलाशी वा शाकाशी वा हविष्यभुक् ।

भिक्षाशी वा जपेद्विद्वान्कृच्छ्रचान्द्रायणादिकृत् ॥ २१ ॥
लवणं क्षारमम्लं च गृञ्जनं कांस्यभोजनम् ।
ताम्बूलं च द्विभुक्तं च दुष्टवासः प्रमत्तनम् ॥ २२ ॥
श्रुतिस्मृतिविरोधं च जपं रात्रौ विवर्जयेत् ।
वृथा न कालं गमयेद्द्यूतस्त्रीस्वापवादतः ॥ २३ ॥
गमयेद्देवतापूजास्तोत्रागमविलोकनैः ।
भूशय्या ब्रह्मचारित्वं मौनचर्या तथैव च ॥ २४ ॥
नित्यं त्रिषवणस्नानं शूद्रकर्मविवर्जनम् ।
नित्यपूजा नित्यदानमानन्दस्तुतिकीर्तनम् ॥ २५ ॥
नैमित्तिकार्चनं चैव विश्वासो गुरुदेवयोः ।
जपनिष्ठस्य धर्मा ये द्वादशैते सुसिद्धिदाः ॥ २६ ॥
नित्यं सूर्यमुपस्थाय तस्य चाभिमुखो जपेत् ।
देवताप्रतिमादौ वा वह्नौ वाभ्यर्च्य तन्मुखः ॥ २७ ॥
स्नानपूजाजपध्यानहोमतर्पणतत्परः ।

निष्कामो देवतायां च सर्वकर्मनिवेदकः ॥ २८ ॥
एवमादींश्च नियमान्पुरश्चरणकृच्चरेत् ।
तस्माद्द्विजः प्रसन्नात्मा जपहोमपरायणः ॥ २९ ॥
तपस्यध्ययने युक्तो भवेद्भूतानुकम्पकः ।
तपसा स्वर्गमाप्नोति तपसा विन्दते महत् ॥ ३० ॥
तपोयुक्तस्य सिध्यन्ति कर्माणि नियतात्मनः ।
विद्वेषणं संहरणं मारणं रोगनाशनम् ॥ ३१ ॥
येन येनाथ ऋषिणा यदर्थं देवताः स्तुताः ।
स स कामः समृद्ध्येत तेषां तेषां तथा तथा ॥ ३२ ॥
तानि कर्माणि वक्ष्यामि विधानानि च कर्मणाम् ।
पुरश्चरणमादौ च कर्मणां सिद्धिकारकम् ॥ ३३ ॥

स्वाध्यायाभ्यसनस्यादौ प्राजापत्यं चरेद्द्विजः ।
केशश्मश्रुलोमनखान् वापयित्वा ततः शुचिः ॥ ३४ ॥
तिष्ठेदहनि रात्रौ तु शुचिरासीत वाग्यतः ।

सत्यवादी पवित्राणि जपेद्व्याहृतयस्तथा ॥ ३५ ॥
ज्येकाराद्यास्तु ता जप्त्वा सावित्रीं च तदित्यृचम् ।
आपो हि ष्ठेति सूक्तं च पवित्रं पापनाशनम् ॥ ३६ ॥
पुनन्त्यः स्वस्तिमत्यश्च पावमान्यस्तथैव च ।
सर्वत्रैतत्प्रयोक्तव्यमादावन्ते च कर्मणाम् ॥ ३७ ॥
आसहस्राद्दाशताद्वाप्यादशादथवा जपेत् ।
अकारं व्याहृतीस्तिस्रः सावित्रीमथवायुतम् ॥ ३८ ॥
तर्पयित्वाद्भिराचार्यानृषींश्छन्दांसि देवताः ।
अनार्येण न भाषेत शूद्रेणापि न गर्हितैः ॥ ३९ ॥
नापि चोदक्यया वध्वा पतितैर्नान्त्यजैर्नृभिः ।
न देवब्राह्मणद्विष्टैर्नाचार्यगुरुनिन्दकैः ॥ ४० ॥
न मातृपितृविद्विष्टैर्नावमन्येत कञ्चन ।
कृच्छ्राणामेष सर्वेषां विधिरुक्तोऽनुपूर्वशः ॥ ४१ ॥
प्राजापत्यस्य कृच्छ्रस्य तथा सान्तपनस्य च ।

पराकस्य च कृच्छ्रस्य विधिश्चान्द्रायणस्य च ॥ ४२ ॥
पञ्चभिः पातकैः सर्वैर्दुष्कृतैश्च प्रमुच्यते ।
तप्तकृच्छ्रेण सर्वाणि पापानि दहति क्षणात् ॥ ४३ ॥
त्रिभिश्चान्द्रायणैः पूतो ब्रह्मलोकं समश्नुते ।
अष्टभिर्देवताः साक्षात्पश्येत वरदास्तदा ॥ ४४ ॥
छन्दांसि दशभिर्ज्ञात्वा सर्वान्कामान्समश्नुते ।
त्र्यहं प्रातस्त्र्यहं सायं त्र्यहमद्यादयाचितम् ॥ ४५ ॥
त्र्यहं परं च नाश्नीयात्प्राजापत्यं चरेद्द्विजः ।
गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ॥ ४६ ॥
एकरात्रोपवासश्च कृच्छ्रं सान्तपनं स्मृतम् ।
एकैकं ग्रासमश्नीयादहानि त्रीणि पूर्ववत् ॥ ४७ ॥
त्र्यहं चोपवसेदित्थमतिकृच्छ्रं चरेद्द्विजः ।
एवमेव त्रिभिर्युक्तं महासान्तपनं स्मृतम् ॥ ४८ ॥
तप्तकृच्छ्रं चरन्विप्रो जलक्षीरघृतानिलान् ।

प्रतित्र्यहं पिबेदुष्णान्सकृत्स्नायी समाहितः ॥ ४९ ॥
नियतस्तु पिबेदापः प्राजापत्यविधिः स्मृतः ।
यतात्मनोऽप्रमत्तस्य द्वादशाहमभोजनम् ॥ ५० ॥
पराको नाम कृच्छ्रोऽयं सर्वपापप्रणोदनः ।
एकैकं तु ग्रसेत्पिण्डं कृष्णे शुक्ले च वर्धयेत् ॥ ५१ ॥
अमावास्यां न भुञ्जीत एवं चान्द्रायणे विधिः ।

उपस्पृश्य त्रिषवणमेतच्चान्द्रायणं स्मृतम् ॥ ५२ ॥
चतुरः प्रातरश्नीयाद्विप्रः पिण्डात्कृताह्निकः ।
चतुरोऽस्तमिते सूर्ये शिशुचान्द्रायणं स्मृतम् ॥ ५३ ॥
अष्टावष्टौ समश्नीयात्पिण्डान्मध्यन्दिने स्थिते ।
नियतात्मा हविष्यस्य यतिचान्द्रायणं व्रतम् ॥ ५४ ॥
एतद्रुद्रास्तथादित्या वसवश्च चरन्ति हि ।
सर्वे कुशलिनो देवा मरुतश्च भुवा सह ॥ ५५ ॥
एकैकं सप्तरात्रेण पुनाति विधिवत्कृतम् ।

त्वगसृक्पिशितास्थीनि मेदोमज्जावसास्तथा ॥ ५६ ॥
एकैकं सप्तरात्रेण शुध्यत्येव न संशयः ।
एभिर्व्रतैर्विपूतात्मा कर्म कुर्वीत नित्यशः ॥ ५७ ॥
एवं शुद्धस्य कर्माणि सिध्यन्त्येव न संशयः ।
शुद्धात्मा कर्म कुर्वीत सत्यवादी जितेन्द्रियः ॥ ५८ ॥
इष्टान्कामांस्ततः सर्वान्सम्प्राप्नोति न संशयः ।
त्रिरात्रमेवोपवसेद्रहितः सर्वकर्मणा ॥ ५९ ॥
त्रीणि नक्तानि वा कुर्यात्ततः कर्म समारभेत् ।
एवं विधानं कथितं पुरश्चर्याफलप्रदम् ॥ ६० ॥
गायत्र्याश्च पुरश्चर्या सर्वकामप्रदायिनी ।
कथिता तव देवर्षे महापापविनाशिनी ॥ ६१ ॥
आदौ कुर्याद्व्रतं मन्त्री देहशोधनकारकम् ।
पुरश्चर्यां ततः कुर्यात्समस्तफलभाग्भवेत् ॥ ६२ ॥
इति ते कथितं गुह्यं पुरश्चर्याविधानकम् ।

एतत्परस्मै नो वाच्यं श्रुतिसारं यतः स्मृतम् ॥ ६३ ॥

Roman transliteration

śrīnārāyaṇa uvāca
amṛtāpidhānamityevamuccārya sādhakottamaḥ |
ucchiṣṭabhāgbhyaḥ pātrānnaṃ dadyādante vicakṣaṇaḥ || 1 ||
ye ke cāsmatkule jātā dāsadāsyo'nakāṅ□kṣiṇaḥ |
te sarve tṛptimāyāntu mayā dattena bhūtale || 2 ||
raurave'puṇyanilaye padmārbudanivāsinām |
arthināmudakaṃ dattamakṣayyamupatiṣṭhatu || 3 ||
pavitragranthimutsṛjya maṇḍale bhuvi nikṣipet |
pātre tu nikṣipedyastu sa vipraḥ pa□ṅ□ktidūṣakaḥ || 4 ||
ucchiṣṭastena saṃspṛṣṭaḥ śunā śūdreṇa ca dvijaḥ |
upoṣya rajanīmekāṃ pañcagavyena śudhyati || 5 ||
anucchiṣṭena saṃspṛṣṭaiḥ snānameva vidhīyate |
ekāhutipradānena koṭiyajñaphalaṃ labhet || 6 ||
pañcabhiḥ pañcakoṭīnāṃ tadanantaphalaṃ smṛtam |

prāṇāgnihotravetre yo hyannadānaṃ karoti ca || 7 ||
dātuścaiva tu yatpuṇyaṃ bhoktuścaiva tu yatphalam |
prāpnutastau tadeva dvāvubhau tau svargagāminau || 8 ||
sapavitrakaro bhuṅ□kte yastu vipro vidhānataḥ |
grāse grāse phalaṃ tasya pañcagavyasamaṃ bhavet || 9 ||
pūjākālatraye nityaṃ japastarpaṇameva ca |
homo brāhmaṇabhuktiśca puraścaraṇamucyate || 10 ||
adhaḥśayāno dharmātmā jitakrodho jitendriyaḥ |
laghumiṣṭahitāśī ca vinītaḥ śāntacetasā || 11 ||
nityaṃ triṣavaṇasnāyī nityaṃ sa śubhabhāṣaṇaḥ |
strīśūdrapatitatvrātyanāstikocchiṣṭabhāṣaṇam || 12 ||
cāṇḍālabhāṣaṇaṃ caiva na kuryānmunisattama |
natvā naiva ca bhāṣeta japahomārcanādiṣu || 13 ||
maithunasya tathālāpaṃ tad□goṣṭhīmapi varjayet |

karmaṇā manasā vācā sarvāvasthāsu sarvadā || 14 ||
sarvatra maithunatyāgo brahmacaryaṃ pracakṣate |
rājñaścaiva gṛhasthasya brahmacaryamudāhṛtam || 15 ||
ṛtustāteṣu dāreṣu saṅ□gatiryā vidhānataḥ |
saṃskṛtāyāṃ savarṇāyāmṛtuṃ dṛṣṭvā prayat□nataḥ || 16 ||
rātrau tu gamanaṃ kāryaṃ brahmacaryaṃ harenna tat |
ṛṇatrayamasaṃśodhya tvanutpādya sutānapi || 17 ||
tathā yajñānaniṣṭvā ca mokṣamicchanvrajatyadhaḥ |
ajāgalasya yajjanma tajjanma śruticoditam || 18 ||
ataḥ kāryaṃ tu viprendra ṛṇatrayaviśodhanam |
te devānāmṛṣīṇāṃ ca pitṝṇāmṛṇinastathā || 19 ||
ṛṣibhyo brahmacaryeṇa pitṛbhyastu tilodakaiḥ |
mucyedyajñena devebhyaḥ svāśramaṃ dharmamācaret || 20 ||
kṣīrāhārī phalāśī vā śākāśī vā haviṣyabhuk |

bhikṣāśī vā japedvidvānkṛcchracāndrāyaṇādikṛt || 21 ||
lavaṇaṃ kṣāramamlaṃ ca gṛñjanaṃ kāṃsyabhojanam |
tāmbūlaṃ ca dvibhuktaṃ ca duṣṭavāsaḥ pramattanam || 22 ||
śrutismṛtivirodhaṃ ca japaṃ rātrau vivarjayet |
vṛthā na kālaṃ gamayed□dyūtastrīsvāpavādataḥ || 23 ||
gamayeddevatāpūjāstotrāgamavilokanaiḥ |
bhūśayyā brahmacāritvaṃ maunacaryā tathaiva ca || 24 ||
nityaṃ triṣavaṇasnānaṃ śūdrakarmavivarjanam |
nityapūjā nityadānamānandastutikīrtanam || 25 ||
naimittikārcanaṃ caiva viśvāso gurudevayoḥ |
japaniṣṭhasya dharmā ye dvādaśaite susiddhidāḥ || 26 ||
nityaṃ sūryamupasthāya tasya cābhimukho japet |
devatāpratimādau vā vahnau vābhyarcya tanmukhaḥ || 27 ||
snānapūjājapadhyānahomatarpaṇatatparaḥ |

niṣkāmo devatāyāṃ ca sarvakarmanivedakaḥ || 28 ||
evamādīṃśca niyamānpuraścaraṇakṛccaret |
tasmād□dvijaḥ prasannātmā japahomaparāyaṇaḥ || 29 ||
tapasyadhyayane yukto bhaved□bhūtānukampakaḥ |
tapasā svargamāpnoti tapasā vindate mahat || 30 ||
tapoyuktasya sidhyanti karmāṇi niyatātmanaḥ |
vidveṣaṇaṃ saṃharaṇaṃ māraṇaṃ roganāśanam || 31 ||
yena yenātha ṛṣiṇā yadarthaṃ devatāḥ stutāḥ |

sa sa kāmaḥ samṛddhyeta teṣāṃ teṣāṃ tathā tathā || 32 ||
tāni karmāṇi vakṣyāmi vidhānāni ca karmaṇām |
puraścaraṇamādau ca karmaṇāṃ siddhikārakam || 33 ||
svādhyāyābhyasanasyādau prājāpatyaṃ cared□dvijaḥ |
keśaśmaśrulomanakhān vāpayitvā tataḥ śuciḥ || 34 ||
tiṣṭhedahani rātrau tu śucirāsīta vāgyataḥ |

satyavādī pavitrāṇi japedvyāhṛtayastathā || 35 ||
jyekārādyāstu tā japtvā sāvitrīṃ ca tadityṛcam |
āpo hi ṣṭheti sūktaṃ ca pavitraṃ pāpanāśanam || 36 ||
punantyaḥ svastimatyaśca pāvamānyastathaiva ca |
sarvatraitatprayoktavyamādāvante ca karmaṇām || 37 ||
āsahasrādāśatādvāpyādaśādathavā japet |
akāraṃ vyāhṛtīstisraḥ sāvitrīmathavāyutam || 38 ||
tarpayitvād□□bhirācāryānṛṣīṃśchandāṃsi devatāḥ |
anāryeṇa na bhāṣeta śūdreṇāpi na garhitaiḥ || 39 ||
nāpi codakyayā vadhvā patitairnāntyajairnṛbhiḥ |
na devabrāhmaṇadviṣṭairnācāryagurunindakaiḥ || 40 ||
na mātṛpitṛvidviṣṭairnāvamanyeta kañcana |
kṛcchrāṇāmeṣa sarveṣāṃ vidhirukto'nupūrvaśaḥ || 41 ||
prājāpatyasya kṛcchrasya tathā sāntapanasya ca |

parākasya ca kṛcchrasya vidhiścāndrāyaṇasya ca || 42 ||
pañcabhiḥ pātakaiḥ sarvairduṣkṛtaiśca pramucyate |
taptakṛcchreṇa sarvāṇi pāpāni dahati kṣaṇāt || 43 ||
tribhiścāndrāyaṇaiḥ pūto brahmalokaṃ samaśnute |
aṣṭabhirdevatāḥ sākṣātpaśyeta varadāstadā || 44 ||
chandāṃsi daśabhirjñātvā sarvānkāmānsamaśnute |
tryahaṃ prātastryahaṃ sāyaṃ tryahamadyādayācitam || 45 ||
tryahaṃ paraṃ ca nāśnīyātprājāpatyaṃ cared□dvijaḥ |
gomūtraṃ gomayaṃ kṣīraṃ dadhi sarpiḥ kuśodakam || 46 ||
ekarātropavāsaśca kṛcchraṃ sāntapanaṃ smṛtam |
ekaikaṃ grāsamaśnīyādahāni trīṇi pūrvavat || 47 ||
tryahaṃ copavaseditthamatikṛcchraṃ cared□dvijaḥ |
evameva tribhiryuktaṃ mahāsāntapanaṃ smṛtam || 48 ||
taptakṛcchraṃ caranvipro jalakṣīraghṛtānilān |

pratitryahaṃ pibeduṣṇānsakṛtsnāyī samāhitaḥ || 49 ||
niyatastu pibedāpaḥ prājāpatyavidhiḥ smṛtaḥ |
yatātmano'pramattasya dvādaśāhamabhojanam || 50 ||
parāko nāma kṛcchro'yaṃ sarvapāpapraṇodanaḥ |
ekaikaṃ tu grasetpiṇḍaṃ kṛṣṇe śukle ca vardhayet || 51 ||
amāvāsyāṃ na bhuñjīta evaṃ cāndrāyaṇe vidhiḥ |
upaspṛśya triṣavaṇametaccāndrāyaṇaṃ smṛtam || 52 ||
caturaḥ prātaraśnīyādvipraḥ piṇḍātkṛtāhnikaḥ |
caturo'stamite sūrye śiśucāndrāyaṇaṃ smṛtam || 53 ||
aṣṭāvaṣṭau samaśnīyātpiṇḍānmadhyandine sthite |
niyatātmā haviṣyasya yaticāndrāyaṇaṃ vratam || 54 ||
etadrudrāstathādityā vasavaśca caranti hi |
sarve kuśalino devā marutaśca bhuvā saha || 55 ||
ekaikaṃ saptarātreṇa punāti vidhivatkṛtam |

tvagasṛk□piśitāsthīni medomajjāvasāstathā || 56 ||
ekaikaṃ saptarātreṇa śudhyatyeva na saṃśayaḥ |
ebhirvratairvipūtātmā karma kurvīta nityaśaḥ || 57 ||
evaṃ śuddhasya karmāṇi sidhyantyeva na saṃśayaḥ |
śuddhātmā karma kurvīta satyavādī jitendriyaḥ || 58 ||
iṣṭānkāmāṃstataḥ sarvānsamprāpnoti na saṃśayaḥ |
trirātramevopavasedrahitaḥ sarvakarmaṇā || 59 ||
trīṇi naktāni vā kuryāttataḥ karma samārabhet |
evaṃ vidhānaṃ kathitaṃ puraścaryāphalapradam || 60 ||
gāyatryāśca puraścaryāṃ sarvakāmapradāyinī |
kathitā tava devarṣe mahāpāpavināśinī || 61 ||
ādau kuryād□vrataṃ mantrī dehaśodhanakārakam |
puraścaryāṃ tataḥ kuryātsamastaphalabhāgbhavet || 62 ||
iti te kathitaṃ guhyaṃ puraścaryāvidhānakam |

etatparasmai no vācyaṃ śrutisāraṃ yataḥ smṛtam || 63 ||

English translation

1-20. Narayana said The best Sadhaka, then uttering after his meals, the mantra "Amritapidhanamasi." (O Water-nectar! Let Thou be the covering to the food that I have taken), should make Achaman (sip one Gandusa water) and distribute the remnant food (the leavings) to those who take the leavings. "Let the servants and maid-servants of our family that expect the leavings of food be satisfied with what leavings I give to them." "Let those inhabitants of the Raurava hell or other unholy places who have remained there for a Padma or Arbuda years and want to drink water, be satisfied with this water that I offer to them and let this water bring unending happiness to them." Repeating the above two mantras let the house¬ holder distribute the leavings of food to the servants and the water to those who want water respectively. Then opening the knot of the Pavitra (a ring of Kus'a grass worn on the fourth finger on certain religious occasions), let him throw this on the square mandalam or the ground. The Brahmana that throws this Kus'a grass on the vessel (Patra) is said to defile the vow of Brahmanas, taking their food. The Brahmana that has not yet washed his face after taking the food, or touching another such Brahmana or a dog, or a S'udra, should fast one day and then drink Pahchagabya and thus purify himself. And in case the Uchchista Brahmin (who has not washed his mouth and hands after meals) be touched by another Brahmin, who is not Uchchista, then simply bathing will purify him. By offering this Ekahuti (oblation once) according to rules mentioned above, one obtains the fruit of performing ten million sacrifices; and by offering this oblation five times one gets the endless fruit, of performing fifty million sacrifices, and if one feeds such a man who knows well how to do this Pranagnihoma, then he as well as he whom he feeds both derive full benefits and they ultimately go to heaven. The Brahmana

acquires while taking each of his mouthful of food the fruit of eating Pahchagavya, who takes his food duly with the holy Pavitra Kus'a grass tied on his finger. During the three times of worship, the devotee is to do his daily Japam, Tarpanam and Homa and he should feed the Brahmins. Thus the five limbed Puras'charana is completely done. The religious man should sleep on a low bedding (lie on the ground); he is to control his senses and anger; he is to eat moderately, the things that are light, sweet and good; he is to be humble, peaceful and calm. He is to bathe thrice daily and not to hold any unholy conversation with any woman, a S'udra, one who is fallen, without any initiation, and who is an atheist; as well he should not speak in a language spoken by the chandalas. One is to bow down before him who is in the act of performing the Japam, Homa and worship, etc; one is not to talk with him. Never by deed, mind or word, on all occasions never speak about sexual intercourses; nor hold

any contact with such people. For the relinquishment of this subject is called Brahmacharyam (continence) of the kings as well as of the house-holders. But one should go to one's legal wife during the night time after her menstruation duly according to the rules of the S'astras; the Brahmacharyam is not thereby destroyed. Man cannot repay the three-fold debts and he cannot aspire for moksa without procreating sons or without doing the duties of the house¬ holders, as prescribed by the S'astras. An attempt to do so becomes entirely fruitless like the breast on the neck of a goat. Rather it drags one downward. So the S'rutis say. So let yourself be free first from the debts due to the Devas, the debts due to the Risis and the debts due to the Piths. Make sacrifices first and then be free from the Devas' debt. Hold Brahmacharyam and be free from the Risis' debt. Offer til and water; that is, do S'raddhas and tarpanams and be free from the debt due to the Pitris. Then do readily practise your own Varnas'rama Dharma.

21-33. One is to practise Krichchra Chandra yana Vrata and to take for his food, milk, fruits, roots and vegetables, Habisyannam and

food obtained by begging so that one may become sinless. One is to make japam for Puras'charanam. One is to avoid salt, salty or alkaline substances, acid, garlic, turnips, eating in Kamsa vessels, chewing betels, eating twice, putting on impure clothings, the intoxicating things and the unsastric nocturnal japam; also one is not to waste one's time over blaming and trying to find faults with the relatives, playing at dice, or talking at random with one's wife (so that evil effects may arise). One is to spend one's time in worshipping the Devas, reciting the hymns of praise, and studying the S'astras. One is to sleep on the ground, practise Brahmacharyam, and the vow of silence, bathe thrice, not practise anything which befits the S'udras only. One is to worship everyday, make charities duly and be always happy, recite stotras daily, do occasional Deva worships, have faith in one's Guru and Deva. These twelve rules are to ensure success to the devotee who does Puras'charanam. One is to daily praise the Sun, with one's face turned towards Him, do japam before Him; or one is to worship one's own Deity in front of fire or the image of any god, and do japam simultaneously. The devotee who practises Puras'charanam is to bathe, worship, do japam, meditate, practise Homa, Tarpanam, is to have no desires and to surrender all fruits to one's own desired Deity, etc. These are necessarily to be observed by him. Therefore while doing japam, Homa, etc., the devotee's mind is to remain always pleasant and satisfied. One should be ready to practise tapasya, to see the S'astras and be merciful to all the beings. As asceticism leads one to to heaven and to the attainment of one's desires, therefore know this that all the powers come to an ascetic. An ascetic can cause another's death (maran); he can injure others, cure diseases and kill all. Whatever the several Risis wanted from the Devi Gayatri and to that end made Puras'charanam and worshipped Her, they obtained from Her all those things. O Narada! I will speak of S'anti Karmas etc., in a future chapter. Here I will speak of those rules, etc., that are to be observed in Puras'charanam in as much as they play the principal part to success.

First of all shave yourself and have your hairs and nails, etc., cut off and bathe and be pure. Then perform the Prajapatya prayas'chitta for one's peace and purification and next do the puras'charanam of the Gayatri. Do not speak the whole day and night. Keep your thoughts pure. If words are to be spoken, speak only what you take as true. First recite Mahavyarhiti and then the Savitri mantra with Pranava prefixed. Then recite the sin-destroying mantra "Apohistha, etc.," and Svasti mati Sukta and "Pavamani Sukta." In every action, in its beginning and at its end one is to understand the necessity of doing the Japam, why and what for one is doing that.

One is to repeat the Pranava, the three Vyarhitis and Savitri ayuta times or one thousand times or one hundred times or ten times.

Then offer with water, the peace offerings (tarpanam) to the Acharya, Risi, Chhandas, and the Devas. Being engaged in action, do not speak any impure language of the MIechchhas or talk with any S'udra or any bad person. Do not talk with wife in the period of menstruation, with one who has fallen, with the low-class person, with any hater of the Devas and the Brahmanas, Acharyas and Gurus, with those who blame the fathers and mothers; nor show any disrespect to anybody. Thus I have spoken in due order about all the rules of Krichchhra vrata. Now I will speak of the rules of the Prajapatya Krichchhra, S'antapana, Paraka Krichchhra and Chandrayana.

34-54. One becomes freed of all the sins, if one performs the above five Chandrayanas. By the performance of the Tapta Krichchhra, all sins are burnt off in an instant. By the performance of the three Chandrayanas the people get purified and go to the Brahma Loka. By doing eight Chandrayanas, one sees face to face one's Devata, ready to grant boons. With ten Chandrayanas, one gets the knowledge of the Vedas and one acquires all what one wants.

In the observance of the Krichchhra Prajapatya Vrata, one has to take food once in midday for three days, once in the evening for three days, and for the next three days whatever one gets without asking anything from anybody. For the next three days one is not to take any thing at all and go on with one's work. These twelve days' work constitutes the Prajapatya Vrata.

Now about the rules of the S'antapana Vrata. On the preceding day one has got to eat food consisting of the mixture of cow urine, cow- dung milk, curd, ghee and the water of the Kus'a grass; the day following he is to fast. These two days' work constitutes the S'antapana Vrata.

Now about the Ati Krichchhra vrata. For the first three days, one is to eat one mouthful of food a day and for the next three days one is to fast. This is the Ati Krichchhra vrata. This vrata repeated three times is called Maha S'antapana vrata. Note According to the opinion of Yama, the fifteen days' work constitutes Maha S'antapana. For the three days one has to eat cow-urine; for the next three days, cow- dung, for the next three days, curd; for the next three days milk; and for the next three days one has to take ghee. Then one becomes pure. This is called the all sin-destroying Maha S'antapan Vrata. Now I am speaking of the nature of the Tapta Krichchhra Vrata.

The Tapta Krichchhra vrata is carried out for the twelve days. For the first three days, one has to drink hot water; for the next three days, hot milk; for the next three days, the hot ghee and for the next three days, air only. Everyday one has to bathe once only under the above rules, and remain self-controlled. If one drinks water simply everyday under the above conditions, that is called the Prajapatya vrata.

To remain without any food for twelve days according to rules is called the Paraka Krichchhra vrata. By this vrata, all sins are destroyed.

Now about the rules of taking food in the Chandrayana vrata. In the dark fortnight one will have to decrease one mouthful of food every day and in the bright fortnight one will have to increase one mouthful every day and one has to fast completely on the Amavasya (new moon) day. One has to bathe thrice daily during every Sandhya time. This is known as the Chandrayana Vrata.

In the S'is'u Chandrayana Vrata one will have to take four mouthfuls of food in the midday and four mouthfuls in the evening. In the Yati Chandrayana one has to take eight mouthfuls in the midday and to control his passions.

55. These abovementioned vratas are observed by the Rudras, Adityas, Vasus, and Maruts; and they are enjoying thereby their full safety.

Each of the above vratas purifies the seven Dhatus of the body in seven nights simply! First skin, then blood, then flesh, bones, sinews, marrows and semen are purified. There is no doubt in this. Thus purifying the Atman by the above vratas, one is to do religious actions. The work done by such a purified man is sure to be met with success. First control the senses, be pure and do good actions.

Then all your desires will be undoubtedly fructified. Fast for three nights, without doing any actions and see the result. (You will not do anything and you want self control! Is this a child's play?) Perform for three days the nocturnal vratas. Then proceed with your desired duties. If one works according to these methods, one gets the fruits

of Puras'charanam. O Narada! By the Puras'charanam of S'n Gayatn Devi all desires are fulfilled and all sins are destroyed. Before doing Puras'charanam purify your body by perfornning the above vratas. Then you will get all your desires connpletely fulfilled. O Narada! Thus I have spoken to you of the secret rules of Puras'charanam. Never disclose this to any other body. For it is recognised equivalent to the Vedas.

Here ends the Twenty-third Chapter of the Eleventh Book on the Tapta Krichchhra vrata and others in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Eleventh Skandha · Chapter 24

On Sadachara

Chapter 304 of 318 · 100 detected Sanskrit verse markers

Sanskrit

प्रातश्चिन्तनम्
नारद उवाच
नारायण महाभाग गायत्र्यास्तु समासतः ।
शान्त्यादिकान्प्रयोगांस्तु वदस्व करुणानिधे ॥ १ ॥
श्रीनारायण उवाच
अतिगुह्यमिदं पृष्टं त्वया ब्रह्मतनूद्भव ।
न कस्यापि च वक्तव्यं दुष्टाय पिशुनाय च ॥ २ ॥
अथ शान्तिः पयोऽक्ताभिः समिद्भिर्जुहुयाद् द्विजः ।
शमीसमिद्भिः शाम्यन्ति भूतरोगग्रहादयः ॥ ३ ॥
आर्द्राभिः क्षीरवृक्षस्य समिद्भिर्जुहुयाद् द्विजः ।
जुहुयाच्छकलैर्वापि भूतरोगादिशान्तये ॥ ४ ॥
जलेन तर्पयेत्सूर्यं पाणिभ्यां शान्तिमाप्नुयात् ।
जानुदघ्ने जले जप्त्वा सर्वान्दोषाञ्छमं नयेत् ॥ ५ ॥
कण्ठदघ्ने जले जप्त्वा मुच्येत्प्राणान्तिकाद्भयात् ।

सर्वेभ्यः शान्तिकर्मभ्यो निमज्याप्सु जपः स्मृतः ॥ ६ ॥
सौवर्णे राजते वापि पात्रे ताम्रमयेऽपि वा ।
क्षीरवृक्षमये वापि निर्व्रणे मृण्मयेऽपि वा ॥ ७ ॥
सहस्रं पञ्चगव्येन हुत्वा सुज्वलितेऽनले ।
क्षीरवृक्षमयैः काष्ठैः शेषं सम्पादयेच्छनैः ॥ ८ ॥
प्रत्याहुतिं स्पृशञ्जप्त्वा सहस्रं पात्रसंस्थितम् ।
तेन तं प्रोक्षयेद्देशं कुशैर्मन्त्रमनुस्मरन् ॥ ९ ॥
बलिं किरंस्ततस्तस्मिन्ध्यायेतु परदेवताम् ।
अभिचारसमुत्पन्ना कृत्या पापं च नश्यति ॥ १० ॥
देवभूतपिशाचाद्यान् यद्येवं कुरुते वशे ।
गृहं ग्रामं पुरं राष्ट्रं सर्वं तेभ्यो विमुच्यते ॥ ११ ॥
निखने मुच्यते तेभ्यो लिखने मध्यतोऽपि च ।
मण्डले शूलमालिख्य पूर्वोक्ते च क्रमेऽपि वा ॥ १२ ॥
अभिमन्त्र्य सहस्रं तन्निखनेत्सर्वशान्तये ।

सौवर्णं राजतं वापि कुम्भं ताम्रमयं च वा ॥ १३ ॥
मृण्मयं वा नवं दिव्यं सूत्रवेष्टितमव्रणम् ।

स्थण्डिले सैकते स्थाप्य पूरयेन्मन्त्रविज्जलैः ॥ १४ ॥
दिग्भ्य आहृत्य तीर्थानि चतसृभ्यो द्विजोत्तमैः ।
एलाचन्दनकर्पूरजातीपाटलमल्लिकाः ॥ १५ ॥
बिल्वपत्रं तथा क्रान्तां देवीं व्रीहियवांस्तिलान् ।
सर्षपान्क्षीरवृक्षाणां प्रवालानि च निक्षिपेत् ॥ १६ ॥
सर्वाण्यभिविधायैव कुशकूर्चसमन्वितम् ।
स्नातः समाहितो विप्रः सहस्रं मन्त्रयेद् बुधः ॥ १७ ॥
दिक्षु सौरानधीयीरन्मन्त्रान्विप्रास्त्रयीविदः ।
प्रोक्षयेत्पाययेदेनं नीरं तेनाभिषिञ्चयेत् ॥ १८ ॥
भूतरोगाभिचारेभ्यः स निर्मुक्तः सुखी भवेत् ।
अभिषेकेण मुच्येत मृत्योरास्यगतो नरः ॥ १९ ॥
अवश्यं कारयेद्विद्वान्राजा दीर्घं जिजीविषुः ।

गावो देयाश्च ऋत्विग्भ्य अभिषेके शतं मुने ॥ २० ॥
दक्षिणा येन वा तुष्टिर्यथाशक्त्याथवा भवेत् ।
जपेदश्वत्थमालभ्य मन्दवारे शतं द्विजः ॥ २१ ॥
भूतरोगाभिचारेभ्यो मुच्यते महतो भयात् ।
गुडूच्याः पर्वविच्छिन्नाः पयोऽक्ता जुहुयाद् द्विजः ॥ २२ ॥
एवं मृत्युञ्जयो होमः सर्वव्याधिविनाशनः ।
आम्रस्य जुहुयात्पत्रैः पयोऽक्तैर्ज्वरशान्तये ॥ २३ ॥
वचाभिः पयसाक्ताभिः क्षयं हुत्वा विनाशयेत् ।
मधुत्रितयहोमेन राजयक्ष्मा विनश्यति ॥ २४ ॥
निवेद्य भास्करायान्नं पायसं होमपूर्वकम् ।
राजयक्ष्माभिभूतं च प्राशयेच्छान्तिमाप्नुयात् ॥ २५ ॥
लताः पर्वसु विच्छिद्य सोमस्य जुहुयाद् द्विजः ।
सोमे सूर्येण संयुक्ते पयोऽक्ताः क्षयशान्तये ॥ २६ ॥
कुसुमैः शङ्खवृक्षस्य हुत्वा कुष्ठं विनाशयेत् ।

अपस्मारविनाशः स्यादपामार्गस्य तण्डुलैः ॥ २७ ॥
क्षीरवृक्षसमिद्धोमादुन्मादोऽपि विनश्यति ।
औदुम्बरसमिद्धोमादतिमेहः क्षयं व्रजेत् ॥ २८ ॥
प्रमेहं शमयेद्धुत्वा मधुनेक्षुरसेन वा ।
मधुत्रितयहोमेन नयेच्छान्तिं मसूरिकाम् ॥ २९ ॥
कपिलासर्पिषा हुत्वा नयेच्छान्तिं मसूरिकाम् ।
उदुम्बरवटाश्वत्थैर्गोगजाश्वामयं हरेत् ॥ ३० ॥
पिपीलिमधुवल्मीके गृहे जाते शतं शतम् ।
शमीसमिद्भिरन्नेन सर्पिषा जुहुयाद् द्विजः ॥ ३१ ॥
तदुत्थं शान्तिमायाति शेषैस्तत्र बलिं हरेत् ।
अभ्रस्तनितभूकम्पालक्ष्यादौ वनवेतसः ॥ ३२ ॥

सप्ताहं जुहुयादेवं राष्ट्रे राज्यं सुखी भवेत् ।
यां दिशं शतजप्तेन लोष्ठेनाभिप्रताडयेत् ॥ ३३ ॥
ततोऽग्निमारुतारिभ्यो भयं तस्य विनश्यति ।

मनसैव जपेदेनां बद्धो मुच्येत बन्धनात् ॥ ३४ ॥
भूतरोगविषादिभ्यः स्पृशञ्जप्त्वा विमोचयेत् ।
भूतादिभ्यो विमुच्येत जलं पीत्वाभिमन्त्रितम् ॥ ३५ ॥
अभिमन्त्र्य शतं भस्म न्यसेद्भूतादिशान्तये ।
शिरसा धारयेद्भस्म मन्त्रयित्वा तदित्यृचा ॥ ३६ ॥
सर्वव्याधिविनिर्मुक्तः सुखी जीवेच्छतं समाः ।
अशक्तः कारयेच्छान्तिं विप्रं दत्त्वा तु दक्षिणाम् ॥ ३७ ॥
अथ पुष्टिं श्रियं लक्ष्मीं पुष्पैर्हुत्वाप्नुयाद् द्विजः ।
श्रीकामो जुहुयात्पद्मै रक्तैः श्रियमवाप्नुयात् ॥ ३८ ॥
हुत्वा श्रियमवाप्नोति जातीपुष्पैर्नवैः शुभैः ।
शालितण्डुलहोमेन श्रियमाप्नोति पुष्कलाम् ॥ ३९ ॥
समिद्भिर्बिल्ववृक्षस्य हुत्वा श्रियमवाप्नुयात् ।
बिल्वस्य शकलैर्हुत्वा पत्रैः पुष्पैः फलैरपि ॥ ४० ॥
श्रियमाप्नोति परमां मूलस्य शकलैरपि ।

समिद्भिर्बिल्ववृक्षस्य पायसेन च सर्पिषा ॥ ४१ ॥
शतं शतं च सप्ताहं हुत्वा श्रियमवाप्नुयात् ।
लाजैस्त्रिमधुरोपेतैर्होमे कन्यामवाप्नुयात् ॥ ४२ ॥
अनेन विधिना कन्या वरमाप्नोति वाञ्छितम् ।
रक्तोत्पलशतं हुत्वा सप्ताहं हेम चाप्नुयात् ॥ ४३ ॥
सूर्यबिम्बे जलं हुत्वा जलस्थं हेम चाप्नुयात् ।
अन्नं हुत्वाप्नुयादन्नं व्रीहीन्व्रीहिपतिर्भवेत् ॥ ४४ ॥
करीषचूर्णैर्वत्सस्य हुत्वा पशुमवाप्नुयात् ।
प्रियङ्गुपायसाज्यैश्च भवेद्धोमादिभिः प्रजा ॥ ४५ ॥
निवेद्य भास्करायान्नं पायसं होमपूर्वकम् ।
भोजयेत्तदृतुस्नातां पुत्रं परमवाप्नुयात् ॥ ४६ ॥
सप्ररोहाभिरार्द्राभिरायुर्हुत्वा समाप्नुयात् ।
समिद्भिः क्षीरवृक्षस्य हुत्वायुषमवाप्नुयात् ॥ ४७ ॥
सप्ररोहाभिरार्द्राभी रक्ताभिर्मधुरत्रयैः ।

व्रीहीणां च शतं हुत्वा हेम चायुरवाप्नुयात् ॥ ४८ ॥
सुवर्णकुड्मलं हुत्वा शतमायुरवाप्नुयात् ।
दूर्वाभिः पयसा वापि मधुना सर्पिषापि वा ॥ ४९ ॥
शतं शतं च सप्ताहमपमृत्युं व्यपोहति ।
शमीसमिद्भिरन्नेन पयसा वा च सर्पिषा ॥ ५० ॥
शतं शतं च सप्ताहमपमृत्युं व्यपोहति ।

न्यग्रोधसमिधो हुत्वा पायसं होमयेत्ततः ॥ ५१ ॥
शतं शतं च सप्ताहमपमृत्युं व्यपोहति ।
क्षीराहारो जपेन्मृत्योः सप्ताहाद्विजयी भवेत् ॥ ५२ ॥
अनश्नन्वाग्यतो जप्त्वा त्रिरात्रं मुच्यते यमात् ।
निमज्ज्याप्सु जपेदेवं सद्यो मृत्योर्विमुच्यते ॥ ५३ ॥
जपेद् बिल्वं समाश्रित्य मासं राज्यमवाप्नुयात् ।
बिल्वं हुत्वाप्नुयाद्राज्यं समूलफलपल्लवम् ॥ ५४ ॥
हुत्वा पद्मशतं मासं राज्यमाप्नोत्यकण्टकम् ।

यवागूं ग्राममाप्नोति हुत्वा शालिसमन्वितम् ॥ ५५ ॥
अश्वत्थसमिधो हुत्वा युद्धादौ जयमाप्नुयात् ।
अर्कस्य समिधो हुत्वा सर्वत्र विजयी भवेत् ॥ ५६ ॥
संयुक्तैः पयसा पत्रैः पुष्पैर्वा वेतसस्य च ।
पायसेन शतं हुत्वा सप्ताहं वृष्टिमाप्नुयात् ॥ ५७ ॥
नाभिदघ्ने जले जप्त्वा सप्ताहं वृष्टिमाप्नुयात् ।
जले भस्मशतं हुत्वा महावृष्टिं निवारयेत् ॥ ५८ ॥
पालाशाभिरवाप्नोति समिद्भिर्ब्रह्मवर्चसम् ।
पलाशकुसुमैर्हुत्वा सर्वमिष्टमवाप्नुयात् ॥ ५९ ॥
पयो हुत्वाऽऽप्नुयान्मेधामाज्यं बुद्धिमवाप्नुयात् ।
अभिमन्त्र्य पिबेद् ब्राह्मं रसं मेधामवाप्नुयात् ॥ ६० ॥
पुष्पहोमे भवेद्वासस्तन्तुभिस्तद्विधं पटम् ।
लवणं मधुसम्मिश्रं हुत्वेष्टं वशमानयेत् ॥ ६१ ॥
नयेदिष्टं वशं हुत्वा लक्ष्मीपुष्पैर्मधुप्लुतैः ।

नित्यमञ्जलिनाऽऽत्मानमभिषिञ्चेज्जले स्थितः ॥ ६२ ॥
मतिमारोग्यमायुष्यमग्र्यं स्वास्थ्यमवाप्नुयात् ।
कुर्याद्विप्रोऽन्यमुद्दिश्य सोऽपि पुष्टिमवाप्नुयात् ॥ ६३ ॥
अथ चारुविधिर्मासं सहस्रं प्रत्यहं जपेत् ।
आयुष्कामः शुचौ देशे प्राप्नुयादायुरुत्तमम् ॥ ६४ ॥
आयुरारोग्यकामस्तु जपेन्मासद्वयं द्विजः ।
भवेदायुष्यमारोग्यं श्रियै मासत्रयं जपेत् ॥ ६५ ॥
आयुः श्रीपुत्रदाराद्याश्चतुर्भिश्च यशो जपात् ।
पुत्रदारायुरारोग्यं श्रियं विद्यां च पञ्चभिः ॥ ६६ ॥
एवमेवोत्तरान्कामान् मासैरेवोत्तरैर्व्रजेत् ।
एकपादो जपेदूर्ध्वबाहुः स्थित्वा निराश्रयः ॥ ६७ ॥
मासं शतत्रयं विप्रः सर्वान्कामानवाप्नुयात् ।
एवं शतोत्तरं जप्त्वा सहस्रं सर्वमाप्नुयात् ॥ ६८ ॥
रुद्ध्वा प्राणमपानं च जपेन्मासं शतत्रयम् ।

यदिच्छेत्तदवाप्नोति सहस्रात्परमाप्नुयात् ॥ ६९ ॥
एकपादो जपेदूर्ध्वबाहु रुद्ध्वानिलं वशः ।
मासं शतमवाप्नोति यदिच्छेदिति कौशिकः ॥ ७० ॥
एवं शतत्रयं जप्त्वा सहस्रं सर्वमाप्नुयात् ।
निमज्ज्याप्सु जपेन्मासं शतमिष्टमवाप्नुयात् ॥ ७१ ॥
एवं शतत्रयं जप्त्वा सहस्रं सर्वमाप्नुयात् ।
एकपादो जपेदूर्ध्वबाहु रुद्ध्वा निराश्रयः ॥ ७२ ॥
नक्तमश्नन् हविष्यान्नं वत्सरादृषितामियात् ।
गीरमोघा भवेदेवं जप्त्वा संवत्सरद्वयम् ॥ ७३ ॥
त्रिवत्सरं जपेदेवं भवेत्त्रैकालदर्शनम् ।
आयाति भगवान्देवश्चतुःसंवत्सरं जपेत् ॥ ७४ ॥
पञ्चभिर्वत्सरैरेवमणिमादिगुणो भवेत् ।
एवं षड्वत्सरं जप्त्वा कामरूपित्वमाप्नुयात् ॥ ७५ ॥
सप्तिभिर्वत्सरैरेवममरत्वमवाप्नुयात् ।

मनुत्वं नवभिः सिद्धमिन्द्रत्वं दशभिर्भवेत् ॥ ७६ ॥
एकादशभिराप्नोति प्राजापत्यं सुवत्सरैः ।
ब्रह्मत्वं प्राप्नुयादेवं जप्त्वा द्वादशवत्सरान् ॥ ७७ ॥
एतेनैव जिता लोकास्तपसा नारदादिभिः ।
शाकमन्ये परे मूलं फलमन्ये पयः परे ॥ ७८ ॥
घृतमन्ये परे सोममपरे चरुवृत्तयः ।
ऋषयः पक्षमश्नन्ति केचिद्भैक्ष्याशिनोऽहनि ॥ ७९ ॥
हविष्यमपरेऽश्नन्तः कुर्वन्त्येव परं तपः ।
अथ शुद्ध्यै रहस्यानां त्रिसहस्रं जपेद् द्विजः ॥ ८० ॥
मासं शुद्धो भवेत्स्तेयात्सुवर्णस्य द्विजोत्तमः ।
जपेन्मासं त्रिसाहस्रं सुरापः शुद्धिमाप्नुयात् ॥ ८१ ॥
मासं जपेत् त्रिसाहस्रं शुचिः स्याद् गुरुतल्पगः ।
त्रिसहस्रं जपेन्मासं कुटीं कृत्वा वने वसन् ॥ ८२ ॥
ब्रह्महा मुच्यते पापादिति कौशिकभाषितम् ।

द्वादशाहं निमज्ज्याप्सु सहस्रं प्रत्यहं जपेत् ॥ ८३ ॥
मुच्येरन्नंहसः सर्वे महापातकिनो द्विजाः ।
त्रिसाहस्रं जपेन्मासं प्राणानायम्य वाग्यतः ॥ ८४ ॥
महापातकयुक्तो वा मुच्यते महतो भयात् ।
प्राणायामसहस्रेण ब्रह्महापि विशुध्यति ॥ ८५ ॥
षट्कृत्वस्त्वभ्यसेदूर्ध्वं प्राणापानौ समाहितः ।
प्राणायामो भवेदेष सर्वपापप्रणाशनः ॥ ८६ ॥
सहस्रमभ्यसेन्मासं क्षितिपः शुचितामियात् ।
द्वादशाहं त्रिसाहस्रं जपेद्धि गोवधे द्विजः ॥ ८७ ॥
अगम्यागमनस्तेयहननाभक्ष्यभक्षणे ।

दशसाहस्रमभ्यस्ता गायत्री शोधयेद् द्विजम् ॥ ८८ ॥
प्राणायामशतं कृत्वा मुच्यते सर्वकिल्विषात् ।
सर्वेषामेव पापानां सङ्करे सति शुद्धये ॥ ८९ ॥
सहस्रमभ्यसेन्मासं नित्यजापी वने वसन् ।

उपवाससमं जप्यं त्रिसहस्रं तदित्यृचम् ॥ ९० ॥
चतुर्विंशतिसाहस्रमभ्यस्तात्कृच्छ्रसंज्ञिता ।
चतुःषष्टिसहस्राणि चान्द्रायणसमानि तु ॥ ९१ ॥
शतकृत्वोऽभ्यसेन्नित्यं प्राणानायम्य सन्ध्ययोः ।
तदित्यृचमवाप्नोति सर्वपापक्षयं परम् ॥ ९२ ॥
निमज्ज्याप्सु जपेन्नित्यं शतकृत्वस्तदित्यृचम् ।
ध्यायन्देवीं सूर्यरूपां सर्वपापैः प्रमुच्यते ॥ ९३ ॥
इति ते सम्यगाख्याताः शान्तिशुद्ध्यादिकल्पनाः ।
रहस्यातिरहस्याश्च गोपनीयास्त्वया सदा ॥ ९४ ॥
इति संक्षेपतः प्रोक्तः सदाचारस्य संग्रहः ।
विधिनाऽऽचरणादस्य माया दुर्गा प्रसीदति ॥ ९५ ॥
नैमित्तिकं च नित्यं च काम्यं कर्म यथाविधि ।
आचरेन्मनुजः सोऽयं भुक्तिमुक्तिफलाप्तिभाक् ॥ ९६ ॥
आचारः प्रथमो धर्मो धर्मस्य प्रभुरीश्वरी ।

इत्युक्तं सर्वशास्त्रेषु सदाचारफलं महत् ॥ ९७ ॥
आचारवान्सदा पूतः सदैवाचारवान्मसुखी ।
आचारवान्सदा धन्यः सत्यं सत्यं च नारद ॥ ९८ ॥
देवीप्रसादजनकं सदाचारविधानकम् ।
यदपि शृणुयान्मर्त्यो महासम्पत्तिसौख्यभाक् ॥ ९९ ॥
सदाचारेण सिद्धेच्च ऐहिकामुष्मिकं सुखम् ।
तदेव ते मया प्रोक्तं किमन्यच्छ्रोतुमिच्छसि ॥ १०० ॥

Roman transliteration

prātaścintanam
nārada uvāca
nārāyaṇa mahābhāga gāyatryāstu samāsataḥ |
śāntyādikānprayogāṃstu vadasva karuṇānidhe || 1 ||
śrīnārāyaṇa uvāca
atiguhyamidaṃ pṛṣṭaṃ tvayā brahyatanūd□bhava |
na kasyāpi ca vaktavyaṃ duṣṭāya piśunāya ca || 2 ||
atha śāntiḥ payo'ktābhiḥ samid□□bhirjuhuyād dvijaḥ |
śamīsamid□□bhiḥ śāmyanti bhūtarogagrahādayaḥ || 3 ||
ārdrābhiḥ kṣīravṛkṣasya samid□□bhirjuhuyād dvijaḥ |
juhuyācchakalairvāpi bhūtarogādiśāntaye || 4 ||
jalena tarpayetsūryaṃ pāṇibhyāṃ śāntimāpnuyāt |
jānudaghne jale japtvā sarvāndoṣāñchamaṃ nayet || 5 ||

kaṇṭhadaghne jale japtvā mucetprāṇāntikādbhayāt |

sarvebhyaḥ śāntikarmabhyo nimajyāpsu japaḥ smṛtaḥ || 6 ||
sauvarṇe rājate vāpi pātre tāmramaye'pi vā |
kṣīravṛkṣamaye vāpi nirvraṇe mṛṇmaye'pi vā || 7 ||
sahasraṃ pañcagavyena hutvā sujvalite'nale |
kṣīravṛkṣamayaiḥ kāṣṭhaiḥ śeṣaṃ sampādayecchanaiḥ || 8 ||
pratyāhutiṃ spṛśañjaptvā sahasraṃ pātrasaṃsthitam |
tena taṃ prokṣayeddeśaṃ kuśairmantramanusmaran || 9 ||
baliṃ kiraṃstatastasmindhyāyettu paradevatām |
abhicārasamutpannā kṛtyā pāpaṃ ca naśyati || 10 ||
devabhūtapiśācādyān yadyevaṃ kurute vaśe |
gṛhaṃ grāmaṃ puraṃ rāṣṭraṃ sarvaṃ tebhyo vimucyate || 11 ||
nikhane mucyate tebhyo likhane madhyato'pi ca |
maṇḍale śūlamālikhya pūrvokte ca krame'pi vā || 12 ||
abhimantrya sahasraṃ tannikhanetsarvaśāntaye |

sauvarṇaṃ rājataṃ vāpi kumbhaṃ tāmramayaṃ ca vā || 13 ||
mṛṇmayaṃ vā navaṃ divyaṃ sūtraveṣṭitamavraṇam |
sthaṇḍile saikate sthāpya pūrayenmantravijjalaiḥ || 14 ||
digbhya āhṛtya tīrthāni catasṛbhyo dvijottamaiḥ |
elācandanakarpūrajātīpāṭalamallikāḥ || 15 ||
bilvapatraṃ tathā krāntāṃ devīṃ vrīhiyavāṃstilān |
sarṣapānkṣīravṛkṣāṇāṃ pravālāni ca nikṣipet || 16 ||
sarvāṇyabhividhāyaiva kuśakūrcasamanvitam |
snātaḥ samāhito vipraḥ sahasraṃ mantrayed budhaḥ || 17 ||
dikṣu saurānadhīyīranmantrānviprāstrayīvidaḥ |
prokṣayetpāyayedenaṃ nīraṃ tenābhiṣiñcayet || 18 ||
bhūtarogābhicārebhyaḥ sa nirmuktaḥ sukhī bhavet |
abhiṣekeṇa mucyeta mṛtyorāsyagato naraḥ || 19 ||
avaśyaṃ kārayedvidvānrājā dīrghaṃ jijīviṣuḥ |

gāvo deyāśca ṛtvigbhya abhiṣeke śataṃ mune || 20 ||
dakṣiṇā yena vā tuṣṭiryathāśaktyāthavā bhavet |
japedaśvatthamālabhya mandavāre śataṃ dvijaḥ || 21 ||
bhūtarogābhicārebhyo mucyate mahato bhayāt |
guḍūcyāḥ parvavicchinnāḥ payo'ktā juhuyād dvijaḥ || 22 ||
evaṃ mṛtyuñjayo homaḥ sarvavyādhivināśanaḥ |
āmrasya juhuyātpatraiḥ payo'ktairjvaraśāntaye || 23 ||
vacābhiḥ payasāktābhiḥ kṣayaṃ hutvā vināśayet |
madhutritayahomena rājayakṣmā vinaśyati || 24 ||
nivedya bhāskarāyānnaṃ pāyasaṃ homapūrvakam |
rājayakṣmābhibhūtaṃ ca prāśayecchāntimāpnuyāt || 25 ||
latāḥ parvasu vicchidya somasya juhuyād dvijaḥ |
some sūryeṇa saṃyukte payo'ktāḥ kṣayaśāntaye || 26 ||
kusumaiḥ śaṅkhavṛkṣasya hutvā kuṣṭhaṃ vināśayet |

apasmāravināśaḥ syādapāmārgasya taṇḍulaiḥ || 27 ||
kṣīravṛkṣasamiddhomādunmādo'pi vinaśyati |
audumbarasamiddhomādatimehaḥ kṣayaṃ vrajet || 28 ||
prameham śamayeddhutvā madhunekṣurasena vā |
madhutritayahomena nayecchāntiṃ masūrikām || 29 ||

kapilāsarpiṣā hutvā nayecchāntiṃ masūrikām |
udumbaravaṭāśvatthairgogajāśvāmayaṃ haret || 30 ||
pipīlimadhuvalmīke gṛhe jāte śataṃ śatam |
śamīsamid□□bhirannena sarpiṣā juhuyād dvijaḥ || 31 ||
taduttham śāntimāyāti śeṣaistatra baliṃ haret |
abhrastanitabhūkampālakṣyādau vanavetasaḥ || 32 ||
saptāhaṃ juhuyādevaṃ rāṣṭre rājyaṃ sukhī bhavet |
yāṃ diśaṃ śatajaptena loṣṭhenābhipratāḍayet || 33 ||
tato'gnimārutāribhyo bhayaṃ tasya vinaśyati |

manasaiva japedenāṃ baddho mucyeta bandhanāt || 34 ||
bhūtarogaviṣādibhyaḥ spṛśañjaptvā vimocayet |
bhūtādibhyo vimucyeta jalaṃ pītvābhimantritam || 35 ||
abhimantrya śataṃ bhasma nyased□bhūtādiśāntaye |
śirasā dhārayed□bhasma mantrayitvā tadityṛcā || 36 ||
sarvavyādhivinirmuktaḥ sukhī jīvecchataṃ samāḥ |
aśaktaḥ kārayecchāntiṃ vipraṃ dattvā tu dakṣiṇām || 37 ||
atha puṣṭiṃ śriyaṃ lakṣmīṃ puṣpairhutvāpnuyād dvijaḥ |
śrīkāmo juhuyātpadmai raktaiḥ śriyamavāpnuyāt || 38 ||
hutvā śriyamavāpnoti jātīpuṣpairnavaiḥ śubhaiḥ |
śālitaṇḍulahomena śriyamāpnoti puṣkalām || 39 ||
samid□□bhirbilvavṛkṣasya hutvā śriyamavāpnuyāt |
bilvasya śakalairhutvā patraiḥ puṣpaiḥ phalairapi || 40 ||
śriyamāpnoti paramāṃ mūlasya śakalairapi |

samid□□bhirbilvavṛkṣasya pāyasena ca sarpiṣā || 41 ||
śataṃ śataṃ ca saptāhaṃ hutvā śriyamavāpnuyāt |
lājaistrimadhuropetairhome kanyāmavāpnuyāt || 42 ||
anena vidhinā kanyā varamāpnoti vāñchitam |
raktotpalaśataṃ hutvā saptāhaṃ hema cāpnuyāt || 43 ||
sūryabimbe jalaṃ hutvā jalasthaṃ hema cāpnuyāt |
annaṃ hutvāpnuyādannaṃ vrīhīnvrīhipatirbhavet || 44 ||
karīṣacūrṇairvatsasya hutvā paśumavāpnuyāt |
priyaṅ□gupāyasājyaiśca bhaveddhomādibhiḥ prajā || 45 ||
nivedya bhāskarāyānnaṃ pāyasaṃ homapūrvakam |
bhojayettadṛtusnātāṃ putraṃ paramavāpnuyāt || 46 ||
saprarohābhirārdrābhirāyurhutvā samāpnuyāt |
samid□□bhiḥ kṣīravṛkṣasya hutvāyuṣamavāpnuyāt || 47 ||
saprarohābhirārdrābhī raktābhirmadhuratrayaiḥ |

vrīhīṇāṃ ca śataṃ hutvā hema cāyuravāpnuyāt || 48 ||
suvarṇakuḍmalaṃ hutvā śatamāyuravāpnuyāt |
dūrvābhiḥ payasā vāpi madhunā sarpiṣāpi vā || 49 ||
śataṃ śataṃ ca saptāhamapamṛtyuṃ vyapohati |
śamīsamid□□bhirannena payasā vā ca sarpiṣā || 50 ||
śataṃ śataṃ ca saptāhamapamṛtyuṃ vyapohati |
nyagrodhasamidho hutvā pāyasaṃ homayettataḥ || 51 ||
śataṃ śataṃ ca saptāhamapamṛtyuṃ vyapohati |
kṣīrāhāro japenmṛtyoḥ saptāhādvijayī bhavet || 52 ||
anaśnanvāgyato japtvā trirātraṃ mucyate yamāt |
nimajjyāpsu japedevaṃ sadyo mṛtyorvimucyate || 53 ||
japed bilvaṃ samāśritya māsaṃ rājyamavāpnuyāt |

bilvaṃ hutvāpnuyād□rājyaṃ samūlaphalapallavam || 54 ||
hutvā padmaśataṃ māsaṃ rājyamāpnotyakaṇṭakam |

yavāgūṃ grāmamāpnoti hutvā śālisamanvitam || 55 ||
aśvatthasamidho hutvā yuddhādau jayamāpnuyāt |
arkasya samidho hutvā sarvatra vijayī bhavet || 56 ||
saṃyuktaiḥ payasā patraiḥ puṣpairvā vetasasya ca |
pāyasena śataṃ hutvā saptāhaṃ vṛṣṭimāpnuyāt || 57 ||
nābhidaghne jale japtvā saptāhaṃ vṛṣṭimāpnuyāt |
jale bhasmaśataṃ hutvā mahāvṛṣṭiṃ nivārayet || 58 ||
pālāśābhiravāpnoti samid□□bhirbrahmavarcasam |
palāśakusumairhutvā sarvamiṣṭamavāpnuyāt || 59 ||
payo hutvā''pnuyānmedhāmājyaṃ buddhimavāpnuyāt |
abhimantrya pibed brāhmaṃ rasaṃ medhāmavāpnuyāt || 60 ||
puṣpahome bhavedvāsastantubhistadvidhaṃ paṭam |
lavaṇaṃ madhusammiśraṃ hutveṣṭaṃ vaśamānayet || 61 ||
nayediṣṭaṃ vaśaṃ hutvā lakṣmīpuṣpairmadhuplutaiḥ |

nityamañjalinā''tmānamabhiṣiñcejjale sthitaḥ || 62 ||
matimārogyamāyuṣyamagryaṃ svāsthyamavāpnuyāt |
kuryādvipro'nyamuddiśya so'pi puṣṭimavāpnuyāt || 63 ||
atha cāruvidhirmāsaṃ sahasraṃ pratyahaṃ japet |
āyuṣkāmaḥ śucau deśe prāpnuyādāyurūttamam || 64 ||
āyurārogyakāmastu japenmāsadvayaṃ dvijaḥ |
bhavedāyuṣyamārogyaṃ śriyai māsatrayaṃ japet || 65 ||
āyuḥ śrīputradārādyāścaturbhiśca yaśo japāt |
putradārāyurārogyaṃ śriyaṃ vidyāṃ ca pañcabhiḥ || 66 ||
evamevottarānkāmān māsairevottarairvrajet |
ekapādo japedūrdhvabāhuḥ sthitvā nirāśrayaḥ || 67 ||
māsaṃ śatatrayaṃ vipraḥ sarvānkāmānavāpnuyāt |
evaṃ śatottaraṃ japtvā sahasraṃ sarvamāpnuyāt || 68 ||
ruddhvā prāṇamapānaṃ ca japenmāsaṃ śatatrayam |

yadicchettadavāpnoti sahasrātparamāpnuyāt || 69 ||
ekapādo japedūrdhvabāhū ruddhvānilaṃ vaśaḥ |
māsaṃ śatamavāpnoti yadicchediti kauśikaḥ || 70 ||
evaṃ śatatrayaṃ japtvā sahasraṃ sarvamāpnuyāt |
nimajjyāpsu japenmāsaṃ śatamiṣṭamavāpnuyāt || 71 ||
evaṃ śatatrayaṃ japtvā sahasraṃ sarvamāpnuyāt |
ekapādo japedūrdhvabāhū ruddhvā nirāśrayaḥ || 72 ||
naktamaśnan haviṣyānnaṃ vatsarādṛṣitāmiyāt |
gīramoghā bhavedevaṃ japtvā saṃvatsaradvayam || 73 ||
trivatsaraṃ japedevaṃ bhavettraikāladarśanam |
āyāti bhagavāndevaścatuḥsaṃvatsaraṃ japet || 74 ||
pañcabhirvatsarairevamaṇimādiguṇo bhavet |
evaṃ ṣaḍvatsaraṃ japtvā kāmarūpitvamāpnuyāt || 75 ||
saptibhirvatsarairevamamaratvamavāpnuyāt |

manutvaṃ navabhiḥ siddhamindratvaṃ daśabhirbhavet || 76 ||
ekādaśabhirāpnoti prājāpatyaṃ suvatsaraiḥ |
bahmatvaṃ prāpnuyādevaṃ japtvā dvādaśavatsarān || 77 ||
etenaiva jitā lokāstapasā nāradādibhiḥ |

śākamanye pare mūlaṃ phalamanye payaḥ pare || 78 ||
ghṛtamanye pare somamapare caruvṛttayaḥ |
ṛṣayaḥ pakṣamaśnanti kecid□bhaikṣyāśino'hani || 79 ||
haviṣyamapare'śnantaḥ kurvantyeva paraṃ tapaḥ |
atha śuddhyai rahasyānāṃ trisahasraṃ japed dvijaḥ || 80 ||
māsaṃ śuddho bhavetsteyātsuvarṇasya dvijottamaḥ |
japenmāsaṃ trisāhasraṃ surāpaḥ śuddhimāpnuyāt || 81 ||
māsaṃ japet trisāhasraṃ śuciḥ syād gurutalpagaḥ |
trisahasraṃ japenmāsaṃ kuṭīṃ kṛtvā vane vasan || 82 ||
brahmahā mucyate pāpāditi kauśikabhāṣitam |

dvādaśāhaṃ nimajjyāpsu sahasraṃ pratyahaṃ japet || 83 ||
mucyerannaṃhasaḥ sarve mahāpātakino dvijāḥ |
trisāhasraṃ japenmāsaṃ prāṇānāyamya vāgyataḥ || 84 ||
mahāpātakayukto vā mucyate mahato bhayāt |
prāṇāyāmasahasreṇa brahmahāpi viśudhyati || 85 ||
ṣaṭkṛtvastvabhyasedūrdhvaṃ prāṇāpānau samāhitaḥ |
prāṇāyāmo bhavedeṣa sarvapāpapraṇāśanaḥ || 86 ||
sahasramabhyasenmāsaṃ kṣitipaḥ śucitāmiyāt |
dvādaśāhaṃ trisāhasraṃ japeddhi govadhe dvijaḥ || 87 ||
agamyāgamanasteyahananābhakṣyabhakṣaṇe |
daśasāhasramabhyastā gāyatrī śodhayed dvijam || 88 ||
prāṇāyāmaśataṃ kṛtvā mucyate sarvakilviṣāt |
sarveṣāmeva pāpānāṃ saṅ□kare sati śuddhaye || 89 ||
sahasramabhyasenmāsaṃ nityajāpī vane vasan |

upavāsasamaṃ japyaṃ trisahasraṃ tadityṛcam || 90 ||
caturviṃśatisāhasramabhyastātkṛcchrasaṃjñitā |
catuḥṣaṣṭisahasrāṇi cāndrāyaṇasamāni tu || 91 ||
śatakṛtvo'bhyasennityaṃ prāṇānāyamya sandhyayoḥ |
tadityṛcamavāpnoti sarvapāpakṣayaṃ param || 92 ||
nimajjyāpsu japennityaṃ śatakṛtvastadityṛcam |
dhyāyandevīṃ sūryarūpāṃ sarvapāpaiḥ pramucyate || 93 ||
iti te samyagākhyātāḥ śāntiśuddhyādikalpanāḥ |
rahasyātirahasyāśca gopanīyāstvayā sadā || 94 ||
iti saṃkṣepataḥ proktaḥ sadācārasya saṃgrahaḥ |
vidhinā''caraṇādasya māyā durgā prasīdati || 95 ||
naimittikaṃ ca nityaṃ ca kāmyaṃ karma yathāvidhi |
ācarenmanujaḥ so'yaṃ bhuktimuktiphalāptibhāk || 96 ||
ācāraḥ prathamo dharmo dharmasya prabhurīśvarī |

ityuktaṃ sarvaśāstreṣu sadācāraphalaṃ mahat || 97 ||
ācāravānsadā pūtaḥ sadaivācāravānmasukhī |
ācāravānsadā dhanyaḥ satyaṃ satyaṃ ca nārada || 98 ||
devīprasādajanakaṃ sadācāravidhānakam |
yadapi śṛṇuyānmartyo mahāsampattisaukhyabhāk || 99 ||
sadācāreṇa siddhecca aihikāmuṣmikaṃ sukham |
tadeva te mayā proktaṃ kimanyacchrotumicchasi || 100 ||

English translation

1. Narada said O Bhagavan! Thou art the ocean of mercy; kindly speak out to me in brief all the things and the duties to be observed and applied in the S'anti Karmas (the peace bringing acts) of Gayatri.

2-20. Narayana said O Narada! The question asked by you is esoteric. Never divulge this to a wicked person or any hypocrite. It is to be kept secret. While doing this S'anti Karma, the Brahmanas are to perform the Homas with fuel soaked in milk (Payah). If the fuel of the S'ami tree be offered in Homa ceremony, then diseases caused by planets are cured. If the Homa be performed with wet As'vaththa or Udumbara or other ksira trees, the diseases caused by demons and hob-goblins are cured. If one offers Tarpanam with one palmful of water, repeating the mantra "Suryam Tarpayami namah", the pending evils are also averted and troubles are ceased. The repetition of the Gayatri mantra with knees immersed in water averts all evils. The repetition of Gayatri with body immersed in water upto the throat, averts the danger of life; and the same with whole body immersed grants all success. This is the best of all the S'anti karmas, the acts that bring health, wealth, happiness and peace. While performing Homa, light with the fuel of Ksiravriksa (the trees that emit milky juice); place Pahchagavya in a vessel made of gold, silver, copper or wood of ksira trees, or in the vessels made of earth, without any knot or crack; utter the Gayatri mantra and offer one thousand homas. Sprinkle with water at every offering, touching the Pahchagavya with Kus'a grass, thousand times. Then offer the sacrifices there where calamities or nuisances are seen and meditate on the Highest Devata. Thus all the magic spells used by other persons for a malevolent purpose will be rendered nugatory. Bring under your control any Deva yoni, Bhute Yoni, or Pis'acha Yoni that causes you troubles; then they will quit the house, village, city.

way, even that kingdom. Now hear how they are brought under control. Prepare a sacrificial altar with sand, draw a square on it, place a Sula (spear) in its centre and plaster with Astagandha. For the sake of converting all the evils, repeat Gayatri mantra thousand times and impregnate it with the mantra, dig the ground and place or bury the Sula under it. Place on the level ground or sthandila a jar or Navaphala, a fruit made of gold, silver, or copper or a newly made earthen jar and enclose it with thread. Then have the sacred waters brought from the several Tirthas by the Brahmins and fill the jar, repeating the Gayatri Mantra. Put within this jar the twigs, then of Cardamom tree, sandal tree, karpura tree, jati, aparajita. Saha Devi, Patala, Mallika flower, Bel leaves, rice, barley. Til, mustard, asVattha, and udumbara trees and throw them within the jar. (The Ksira trees are AsVaththa, Udumbara, Plaksa, and Nyagrodha.) Doing all these, prepare one Kus'a Kurcha made of twenty seven Kus'a grass in the form of a braid of hair, round one end of a straight rod and tied in a knot and place it there. Then take your bath and repeat the Gayatri mantra over it one thousand times with your whole mind fully concentrated. Then the Veda knowing Brahmanas would recite the Saura mantra and sprinkle the man attacked by the demon with water and make him drink also the water saturated with the mantra and bathe him also with that. Then that person will be dispossessed of the devil and be happy. Even when the man (possessed by a devil), is going to die, he gets his life again if he be made to drink this water saturated with this mantra and have his bath with that. So a wise King must do this, with a desire to have a long life; and after he is sprinkled with this mantra-charged water he is to give one hundred cows to the Brahmanas as the Daksina.

21-44. The Daksina is to be given according to one's might; and specially what gives satisfaction to the Brahmanas. If one be terrified by a Devil or so or by the mischievous magic spells of others, one is to sit on Saturday under an As'vattha tree and repeat one hundred Gayatris. For the cure of all diseases, if one has to perform the

Mrityunjaya Homa, one will have to do Homa with the Gulancha creeper, soaked in milk and deducting the knots thereof. For the pacification of fever, mango leaves soaked with milk ought to be

used in the Homa ceremony. The wasting diseases are cured if Homa be performed with the leaves of the Vacha soaked in milk; phthisis or consumption is cured if Homa be performed with curd, milk and ghee. Again, if offerings be given to the Solar Deity and if Payasannam be given to him and if this be given to the consumptive patient, his disease will be cured. Again, on the Amavasya tithi (new moon day) if Homa be performed with Soma creeper (excluding the knot joints) soaked in milk, then consumption will be cured. If Homa be made with the flowers of the S'amkhya tree, then leprosy is cured; if the Homa be done with the seed of Apamarga, the Mrigis or the hysteric and epileptic fits are cured. So if Homa be performed with the fuel of Ksira trees, lunacy is cured; if, with the fuel of udumbara, meha (spermatorrhea) is cured; if with sugarcane juice, gonorrhea is cured; if with curd, milk and ghee or with the ghee of Kapila cow, the homa be performed, the Masurika disease or smallpox will be cured, and if Homa be performed with the fuels of Udumbara, Vata, and AsVatha be performed, then the diseases of cows, elephants and horses are cured. If the trouble be caused by many ants and ant-hills (Madhu Valmika) then perform the Homa ceremony with the fuel of Sami tree one hundred times and with the food prepared of ghee one hundred times and offer sacrifices with the rest of the food; then the above troubles will cease. If there be a earth quake or if there be seen flashes of lightnings, then homa is to be performed with the fuel of Vana Vetasa and the whole kingdom will be happy. If you surcharge any piece of iron with Gayatri mantra repeated hundred times and if you throw it in any direction then no fear will arise from that quarter out of fire, air, or any other enemy. If one be imprisoned, and if he repeats the Gayatri mentally, he will be liberated from the prison. If you touch the man possessed by a devil, disease or mortification and sorrow with the Kus'a grass and repeat the Gayatri mantra, and thus charge him with Divine electricity, that man will be liberated from the fear caused thereby. If you make the man possessed by devils, etc., drink the water charged with the

Gayatn mantra or if you cast on his body the ashes charged with hundred Gayatris or tie those ashes on his head repeating the Gayatri mantra, he will be instantly freed of all diseases and will live for one hundred years in happiness. In case a man is unable to do fully all these himself, he can get all these done by other Brahmanas and pay Daksina (fees) to them duly for the same.

O Narada! Now I will tell you how nourishment and wealth are attained. Wealth is attained if the Homa be performed with red lotus or fresh Jati flower or with the S'ali rice or with the fuel of Bel tress, leaves, flowers, fruits or roots or with any portions thereof. If for one week the oblations be offered with fuel of Bel tree mixed with Payasa or with ghee one hundred times, then Laksmi Devi will surely be attained. If the Homa be performed with Laja (fried rice) mixed with curd, milk, and ghee, the daughter will be obtained. If for one week, the Homa be performed with red lotus, then gold is obtained. If the Tarpanam (peace offering) be offered to the Sun, then the treasures, gold hidden under the water, are obtained. If the Homa be performed with food (Anna) then Anna is obtained; if Homa be performed with rice, then rice is obtained.

45-51. If Homa be performed with calfdung, dried and powdered, then animals are obtained. If Homa be performed with Priyangu, Payasa or ghee then the progeny is obtained. If the oblations of Payasanna be offered to the Solar Deity and if the Prasadam (remnant) be given to one's wife under menstruation to eat, then excellent sons will be obtained. If the Homa be performed with the fuel of wet pointed Ksira trees, then longevity is attained. If Homa be performed with the fuel of the Palas'a tree, pointed and wet and mixed with curd, milk, and ghee for one hundred times consecutively, then longevity and gold are attained. If the Homa be performed with Durba grass, milk, honey or ghee, one hundred times, then longevity and golden lotus are obtained. If for one week the Homa ceremony

be performed with the fuel of S'ami tree mixed with food, milk or ghee one hundred times of each or if for one week the Homa he performed with the fuel of Nyagrodha tree and afterwards one hundred Homas be made with Payasanna, the fear of unnatural death is removed.

52-60. That man can conquer death who can remain for one week living on milk only and who performs during that time hundreds, and hundreds of Homas and repeats the Gayatri, controlling his speech.

If anybody can fast three nights and control his speech and repeat Gayatri he gets himself freed from the hands of Death; or totally immersed in water if he repeats Gayatri, he will be saved from the impending danger of death. If anybody repeats the Gayatri mantra for one month, taking his seat under a Bel tree or performs Homa with Bel fruit, root or leaves, he gets kingdoms. (Know all the Mantrams are electric in their effects). Similarly if anybody performs Homa with one hundred lotuses, he gets a foeless kingdom. So one becomes the lord of a village if one performs Homa with Yavagu (barley gruel) and Salidhanya. If the Homa be performed with the fuel of Asvaththa tree, victory in battle is ensured and if the Homa be performed with the fuel of Akanda tree, then victory everywhere is ensured. If one hundred Homas be performed extending a week with Vetasa tree's leaves or fruits, dipped in milk and mixed with Payasa, the rainfall is ensured. Similarly if anybody repeats Gayatri for one week with his body upto navel immersed in water, the rainfall is ensured; on the contrary if the Homa be performed with ashes in water, then the cessation of heavy rainfall is ensured. The Homa with the fuel of Palasa gives Brahmateja; Homa with the flowers of Palasa gives everything desired. Homa with milk or drinking Brahmarasa, charged with mantra, increases the intellect; and the Homa with ghee gives Buddhi (medha) (intelligence).

61-69. Homa with flowers gives good smell; Homa with thread gives cloth; Homa with salt and honey mixed or Bel flowers gives one power to control anything and everything that is desired. If anybody bathes everyday immersed completely within water and sprinkles water on his body, he becomes cured of diseases and he becomes very healthy. If any Brahmana does these things for others, he becomes also no doubt healthy. If anybody wants to increase his life period he should practise good deeds and repeat Gayatri thousand times daily for one month. Thus his longevity will be increased. Two months' such practice gives long life and perpetual health; three month's such practice will give life, health, and wealth, four months such practice gives longevity, wealth, fame, women, sons, etc., five months such practice gives longevity, health, wealth, wife, sons and learning. So one should repeat this as many months in proportion to the number of his desires and he would get them. Again any Brahmana who stands on one leg without holding any other thing and raises both his hands and daily repeats three hundred Gayatris for one month, gets all his desires fulfilled. And if he repeats one thousand one hundred Gayatris, there is nothing in this world that is not met and attained with success. Controlling the Prana (inhaling) and Apana (exhaling) Vayu (breath), he who repeats daily three hundred Gayatris to the Devi, his highest desires are satisfied.

70-77. Vis'vamitra Risi says Standing on one leg, with both hands raised and controlling Vayu he who repeats daily one hundred Gayatris for one month, gets all his desires fulfilled. Similarly with three hundred or thousand repeatings, all things are attained. Submerged under water, if one repeats Gayatris as many times as mentioned above, he gets everything. If, for one year, with hands uplifted and without holding anything, anyone stands on one leg, controls one's breath and repeats Gayatri mantra three hundred times or thousand times, eating Havisyannam only in the night time, he becomes a Risi (Seer). This thing repeated two years gives infallible speech; three years gives knowledge of the present, past

and future; four years will enable one to see face to face the Solar God; five years will give the eight Siddhis, lightness, etc., six years will enable one to assunne forms as he desires; seven years gives immortality; nine years gives Manuhood; ten years gives Indrahood; eleven years gives Brahma-hood; and twelve years gives the state of Parama Brahma.

78-90. O Narada! By these practices of Tapasyas you and other Risis have been able to conquer the three Lokas (regions). Some ate only vegetables; some fruits; some, roots; some simply water; some, ghee; some, Somarasa; whereas some others ate only charu and did tapasya. Some Risis practised this great Tapasya by eating very little for a fortnight only. Some ate food, only what they got by begging during the day; and some ate only Havisyanna. O Narada! Now hear the rules for the purification and expiation of sins. For the expiation of the sin incurred in stealing gold, one is to repeat three thousand Gayatris (daily) for one month; then the sin will be destroyed. By this act also the sins incurred by drinking or by going to one's Guru's wife are destroyed. Vis'vamitra Risi says The sin incurred by killing a Brahmana (Brahmahatya) is destroyed if one erects a shed in a forest and, living there, repeats three thousand Gayatris daily for one month. Those Brahmanas that have committed the Great Sins (i.e., Mahapatakas), become free, if they repeat one thousand Gayatris daily, submerged under water, for twelve successive days. By controlling speech and by practising Pranayama, if one repeats three thousand Gayatris daily for one month, one will be free from the Mahapatakas. If one practises one thousand Pranayamas repeating the Gayatri, one becomes freed also of Brahmahatya. If one draws upwards the Prana and Apana Vayus six times, repeating the Gayatri with collected mind, this destroys all the sins and it is called all-sin destroying Pranayama. If one practises this Pranayama one thousand times for one month, the lord of the earth becomes freed of all sins. If any Brahmana incurs the sin of killing a cow, for twelve days he is to repeat three

thousand Gayatris daily for expiation. Similarly the repetition of ten thousand Gayatris removes the sin of going to those not fit to be gone into, eating the uneatables, stealing and killing and this act brings in peace. All sins are destroyed by performing one hundred Pranayamas with Gayatri. Again if there be a mixture of various sins, one will have to live in the forest for one month and repeat one thousand Gayatris or practise fasting and repeat three thousand Gayatris; thus all sins will be destroyed.

91-100. To repeat Gayatri twenty-four thousand times is equal to performing the Krichchhra vrata and to repeat sixty four thousand Gayatris duly is equal to performing the Chandrayana. If anybody repeats, in the morning and evening Sandhya times, the merit giving Gayatri one hundred times, with Pranayama, all his sins are destroyed. So, submerged under water, if one repeats the Gayatri Devi, meditating Her in the Sun, one hundred times daily, one's all the sins are fully destroyed. O Narada! Thus I have described to you all about averting or destroying the evils and the purification of various sins. All this is secret. Keep it carefully concealed. Never divulge this. Whoever divulges this will bring his own ruin. I have spoken to you, in brief, all about Sadachara (right way of living). If anybody practises this duly, according to rules, S'ri Mahamaya Durga Devi becomes pleased with him. If anybody wants to have both enjoyment and liberation, he is to practise all these daily, as well as the occasional, and Kamya (desired) duties duly according to rules. It is stated in all the S'astras, that this Achara (right way of living) is the foremost and the chief Dharma, the Deity of which is the Supreme Mother Herself. O Narada! That man who practises duly this Achara is, in this world, holy, happy and blessed. This I speak to you truly. If anybody desires to get the Devi Bhagavati's Grace, he should first of all set himself at once to practise this Sadachara. He who hears this gets wealth and great happiness. There is no doubt in this. Now speak what more you want to hear.

Here ends the Twenty fourth Chapter of the Eleventh Book on Sadachara in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa. The Eleventh Book Completed.

[Here ends the Eleventh Book.]

Sanskrit source · English chapter witness

Twelfth Skandha · Chapter 1

On The Description Of Gayatr!

Chapter 305 of 318 · 28 detected Sanskrit verse markers

Sanskrit

गायत्रीविचारः
नारद उवाच
सदाचारविधिर्देव भवता वर्णितः प्रभो ।
तस्याप्यतुलमाहात्म्यं सर्वपापविनाशनम् ॥ १ ॥
श्रुतं भवन्मुखाम्भोजच्युतं देवीकथामृतम् ।
व्रतानि यानि चोक्तानि चान्द्रायणमुखानि ते ॥ २ ॥
दुःखसाध्यानि जानीमः कर्तृसाध्यानि तानि च ।
तदस्मात्साम्प्रतं यत्तु सुखसाध्यं शरीरिणाम् ॥ ३ ॥
देवीप्रसादजनकं शुभानुष्ठानसिद्धिदम् ।
तत्कर्म वद मे स्वामिन् कृपापूर्वं सुरेश्वर ॥ ४ ॥
सदाचारविधौ यश्च गायत्रीविधिरीरितः ।
तस्मिन्मुख्यतमं किं स्यात्किं वा पुण्याधिकप्रदम् ॥ ५ ॥
ये गायत्रीगता वर्णास्तत्त्वसंख्यास्त्वयेरिताः ।
तेषां के ऋषयः प्रोक्ताः कानि छन्दांसि वै मुने ॥ ६ ॥

तेषां का देवताः प्रोक्ताः सर्वं कथय मे प्रभो ।
महत्कौतूहलं मे च मानसे परिवर्तते ॥ ७ ॥
श्रीनारायणाय उवाच
कुर्यादन्यन्न वा कुर्यादनुष्ठानादिकं तथा ।
गायत्रीमात्रनिष्ठस्तु कृतकृत्यो भवेद्द्विजः ॥ ८ ॥
सन्ध्यासु चार्घ्यदानं च गायत्रीजपमेव च ।
सहस्रत्रितयं कुर्वन्सुरैः पूज्यो भवेन्मुने ॥ ९ ॥
न्यासान्करोतु वा मा वा गायत्रीमेव चाभ्यसेत् ।
ध्यात्वा निर्व्याजया वृत्त्या सच्चिदानन्दरूपिणीम् ॥ १० ॥
यदक्षरैकसंसिद्धेः स्पर्धते ब्राह्मणोत्तमः ।
हरिशङ्करकञ्जोत्थसूर्यचन्द्रहुताशनैः ॥ ११ ॥
अथातः श्रूयतां ब्रह्मन् वर्णऋष्यादिकांस्तथा ।
छन्दांसि देवतास्तद्वत्क्रमात्तत्त्वानि चैव हि ॥ १२ ॥
वामदेवोऽत्रिर्वसिष्ठः शुक्रः कण्वः पराशरः ।

विश्वामित्रो महातेजाः कपिलः शौनको महान् ॥ १३ ॥
याज्ञवल्क्यो भरद्वाजो जमदग्निस्तपोनिधिः ।

गौतमो मुद्गलश्चैव वेदव्यासश्च लोमशः ॥ १४ ॥
अगस्त्यः कौशिको वत्सः पुलस्त्यो माण्डुकस्तथा ।
दुर्वासास्तपसां श्रेष्ठो नारदः कश्यपस्तथा ॥ १५ ॥
इत्येते ऋषयः प्रोक्ता वर्णानां क्रमशो मुने ।
गायत्र्युष्णिगनुष्टुप् च बृहती पङ्क्तिरेव च ॥ १६ ॥
त्रिष्टुभं जगती चैव तथातिजगती मता ।
शक्वर्यतिशक्वरी च धृतिश्चातिधृतिस्तथा ॥ १७ ॥
विराट्प्रस्तारपङ्क्तिश्च कृतिः प्रकृतिराकृतिः ।
विकृतिः सकृतिश्चैवाक्षरपङ्क्तिस्तथैव च ॥ १८ ॥
भूर्भुवः स्वरितिच्छन्दस्तथा ज्योतिष्मती स्मृतम् ।
इत्येतानि च छन्दांसि कीर्तितानि महामुने ॥ १९ ॥
दैवतानि शृणु प्राज्ञ तेषामेवानुपूर्वशः ।

आग्नेयं प्रथमं प्रोक्तं प्राजापत्यं द्वितीयकम् ॥ २० ॥
तृतीयं च तथा सौम्यमीशानं च चतुर्थकम् ।
सावित्रं पञ्चमं प्रोक्तं षष्ठमादित्यदैवतम् ॥ २१ ॥
बार्हस्पत्यं सप्तमं तु मैत्रावरुणमष्टमम् ।
नवमं भगदैवत्यं दशमं चार्यमेश्वरम् ॥ २२ ॥
गणेशमेकादशकं त्वाष्ट्रं द्वादशकं स्मृतम् ।
पौष्णं त्रयोदशं प्रोक्तमैन्द्राग्नं च चतुर्दशम् ॥ २३ ॥
वायव्यं पञ्चदशकं वामदैव्यं च षोडशम् ।
मैत्रावरुणिदैवत्यं प्रोक्तं सप्तदशाक्षरम् ॥ २४ ॥
अष्टादशं वैश्वदेवमूनविंशं तु मातृकम् ।
वैष्णवं विंशतितमं वसुदैवतमीरितम् ॥ २५ ॥
एकविंशतिसंख्याकं द्वाविंशं रुद्रदैवतम् ।
त्रयोविंशं च कौबेरमाश्विनं तत्त्वसंख्यकम् ॥ २६ ॥
चतुर्विंशतिवर्णानां देवतानां च सङ्ग्रहः ।

कथितः परमश्रेष्ठो महापापैकशोधनः ।
यदाकर्णनमात्रेण साङ्गं जाप्यफलं मुने ॥ २७ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां द्वादशस्कन्धे गायत्रीविचारो नाम प्रथमोऽध्यायः ॥ १ ॥

Roman transliteration

gāyatrīvicāraḥ
nārada uvāca
sadācāravidhirdeva bhavatā varṇitaḥ prabho |
tasyāpyatulamāhātmyaṃ sarvapāpavināśanam || 1 ||
śrutaṃ bhavanmukhāmbhojacyutaṃ devīkathāmṛtam |
vratāni yāni coktāni cāndrāyaṇamukhāni te || 2 ||
duḥkhasādhyāni jānīmaḥ kartṛsādhyāni tāni ca |
tadasmātsāmprataṃ yattu sukhasādhyaṃ śarīriṇām || 3 ||

devīprasādajanakaṃ śubhānuṣṭhānasiddhidam |
tatkarma vada me svāmin kṛpāpūrvaṃ sureśvara || 4 ||
sadācāravidhau yaśca gāyatrīvidhirīritaḥ |
tasminmukhyatamaṃ kiṃ syātkiṃ vā puṇyādhikapradam || 5 ||
ye gāyatrīgatā varṇāstattvasaṃkhyāstvayeritāḥ |
teṣāṃ ke ṛṣayaḥ proktāḥ kāni chandāṃsi vai mune || 6 ||

teṣāṃ kā devatāḥ proktāḥ sarvaṃ kathaya me prabho |
mahatkautūhalaṃ me ca mānase parivartate || 7 ||
śrīnārāyaṇāya uvāca
kuryādanyanna vā kuryādanuṣṭhānādikaṃ tathā |
gāyatrīmātraniṣṭhastu kṛtakṛtyo bhaved□dvijaḥ || 8 ||
sandhyāsu cārghyadānaṃ ca gāyatrījapameva ca |
sahasratritayaṃ kurvansuraiḥ pūjyo bhavenmune || 9 ||
nyāsānkarotu vā mā vā gāyatrīmeva cābhyaset |
dhyātvā nirvyājayā vṛttyā saccidānandarūpiṇīm || 10 ||
yadakṣaraikasaṃsiddheḥ spardhate brāhmaṇottamaḥ |
hariśaṅ□karakañjotthasūryacandrahutāśanaiḥ || 11 ||
athātaḥ śrūyatāṃ brahman varṇaṛṣyādikāṃstathā |
chandāṃsi devatāstadvatkramāttattvāni caiva hi || 12 ||
vāmadevo'trirvasiṣṭhaḥ śukraḥ kaṇvaḥ parāśaraḥ |

viśvāmitro mahātejāḥ kapilaḥ śaunako mahān || 13 ||
yājñavalkyo bharadvājo jamadagnistaponidhiḥ |
gautamo mud□galaścaiva vedavyāsaśca lomaśaḥ || 14 ||
agastyaḥ kauśiko vatsaḥ pulastyo māṇḍukastathā |
durvāsāstapasāṃ śreṣṭho nāradaḥ kaśyapastathā || 15 ||
ityete ṛṣayaḥ proktā varṇānāṃ kramaśo mune |
gāyatryuṣṇiganuṣṭup ca bṛhatī paṅ□□ktireva ca || 16 ||
triṣṭubhaṃ jagatī caiva tathātijagatī matā |
śakvaryatiśakvarī ca dhṛtiścātidhṛtistathā || 17 ||
virāṭprastārapaṅ□□ktiśca kṛtiḥ prakṛtirākṛtiḥ |
vikṛtiḥ sakṛtiścaivākṣarapaṅ□ktistathaiva ca || 18 ||
bhūrbhuvaḥ svariticchandastathā jyotiṣmatī smṛtam |
ityetāni ca chandāṃsi kīrtitāni mahāmune || 19 ||
daivatāni śṛṇu prājña teṣāmevānupūrvaśaḥ |

āgneyaṃ prathamaṃ proktaṃ prājāpatyaṃ dvitīyakam || 20 ||
tṛtīyaṃ ca tathā saumyamīśānaṃ ca caturthakam |
sāvitraṃ pañcamaṃ proktaṃ ṣaṣṭhamādityadaivatam || 21 ||
bārhaspatyaṃ saptamaṃ tu maitrāvaruṇamaṣṭamam |
navamaṃ bhagadaivatyaṃ daśamaṃ cāryameśvaram || 22 ||
gaṇeśamekādaśakaṃ tvāṣṭraṃ dvādaśakaṃ smṛtam |
pauṣṇaṃ trayodaśaṃ proktamaindrāgnaṃ ca caturdaśam || 23 ||
vāyavyaṃ pañcadaśakaṃ vāmadaivyaṃ ca ṣoḍaśam |
maitrāvaruṇidaivatyaṃ proktaṃ saptadaśākṣaram || 24 ||
aṣṭādaśaṃ vaiśvadevamūnaviṃśaṃ tu mātṛkam |
vaiṣṇavaṃ viṃśatitamaṃ vasudaivatamīritam || 25 ||
ekaviṃśatisaṃkhyākaṃ dvāviṃśaṃ rudradaivatam |
trayoviṃśaṃ ca kauberamāśvinaṃ tattvasaṃkhyakam || 26 ||
caturviṃśativarṇānāṃ devatānāṃ ca saṅ□grahaḥ |

kathitaḥ paramaśreṣṭho mahāpāpaikaśodhanaḥ |
yadākarṇanamātreṇa sāṅ□gaṃ jāpyaphalaṃ mune || 27 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ dvādaśaskandhe gāyatrīvicāro nāma prathamo'dhyāyaḥ || 1 ||

English translation

1-7. Narada said O Deva! The rules of Sadachara (right ways of living) and the all-sin-destroying unequalled Glories of the Devi Bhagavati have been described by Thee. And I, too, have heard the nectar of the Glories of the Devi from Thy lotus mouth. The Chandrayana and other Vratas; described by Thee, are very difficult to practise. So they are impracticable with the ordinary persons. Therefore, O Lord! Kindly describe those actions which can easily be carried out by common persons, at the same time, the Devi's Grace and Siddhis can be obtained by those practices. Again what thou hast described about the Gayatri in connection with Sadachara kindly say which are the chief and foremost as well as those that are more meritorious. O Best of the Munis! Thou hast told that there are the twenty-four syllables in the Gayatri. Kindly describe now their Risis, Chhandas, Devatas and other things that should be known regarding them and thus satisfy my longings.

8-27. S’ri Narayana said O Narada! The twice-born would have done what they ought to do if they be engaged in repeating their Gayatri only, whether they be able or not able to practise the Chandrayana and the other vratas. Whichever Brahmin repeats the Gayatri three thousand times and offers Arghya to the Sun in the three Sandhya times, the Devas worship him; what to speak of other ordinary persons! Whether he practises Nyasa or not, if anybody sincerely repeats the Gayatri Devi, Whose Nature is Existence, Intelligence, and Bliss and meditates on Her, even if he attains siddhi in one syllable even, then as a result of that, he can vie with the best of the Brahmanas, the Moon, and the Sun; nay, with Brahma, Visnu, and Mahes'vara even! O Narada! Now I will tell in due order the Risis, Chhandas, and the Devatas of the twenty-four syllables of the Gayatri. The Risis, in due order, are (1) Varna Deva, (2) Attri, (3) Vas'istha, (4) S’ukra, (5) Kanva, (6) Paras'ara, (7) the very fiery

VisVamitra, (8) Kapila, (9) S’aunaka, (10) Yajnavalkya, (11) Bharadvaja, (12) the ascetic Jamadagni, (13) Gautama, (14) Mudgala, (15) Vedavyasa, (16) Lomas'a, (17) Agastya, (18) Kaus'ika, (19) Vatsya, (20) Pulastya, (21) Manduka, (22) the ascetic in chief Durvasa, (23) Narada and (24) Kas'yapa-

Now about the chhandas (1) Gayatn, (2) Usnik, (3) Anustup, (4) Brihati, (5) Pankti, (6) Trisnup, (7) Jagati, (8) Atijagati, (9) S’akkan, (10) Ati S’akkan, (11) Dhriti, (12) Ati Dhriti, (13) Virat, (14) Prastarapankti, (15) Kriti, (16) Prakriti, (17) Akriti, (18) Vikriti, (19) Samkriti, (20) Aksarapankti, (21) Bhuh, (22) Bhuvah, (23) Svah and (24) Jyotismati. The Devatas of the several letters in due order, are - (1) Agni, (2) Prajapati, (3) Soma, (4) Is'ana, (5) Savita, (6) Aditya, (7) Brihaspati, (8) Maitravaruna, (9) Bhagadeva, (10) Aryama, (11) Ganes'a, (12) Tvastra, (13) Pusa, (14) Indragni, (15) Vayu, (16) Vamadeva, (17) Maitra varuni (18) VisVadeva, (19) Matrika, (20) Visnu, (21) Vasu, (22) Rudra Deva, (23) Kuvera, and (24) the twin As'vini Kumaras. O Narada! Thus I have described to you about the the Devatas of the twenty-four syllables. The hearing of this destroys all sins and yields the full results of repeating the mantra Gayatri. (Note The Devatas, mentioned in the Gayatri Brahma Kalpa are different from those mentioned here.)

Here ends the first Chapter of the Twelfth Book on the description of Gayatri in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Twelfth Skandha · Chapter 2

On The Description Of The S'aktis,

Chapter 306 of 318 · 19 detected Sanskrit verse markers

Sanskrit

गायत्रिशक्त्यादिप्रतिपादनम्
श्रीनारायण उवाच
वर्णानां शक्तयः काश्च ताः शृणुष्व महामुने ।
वामदेवी प्रिया सत्या विश्वा भद्रविलासिनी ॥ १ ॥
प्रभावती जया शान्ता कान्ता दुर्गा सरस्वती ।
विद्रुमा च विशालेशा व्यापिनी विमला तथा ॥ २ ॥
तमोऽपहारिणी सूक्ष्मा विश्वयोनिर्जया वशा ।
पद्मालया परा शोभा भद्रा च त्रिपदा स्मृता ॥ ३ ॥
चतुर्विंशतिवर्णानां शक्तयः समुदाहृताः ।
अतः परं वर्णवर्णान्व्याहरामि यथातथम् ॥ ४ ॥
चम्पका अतसीपुष्पसन्निभं विद्रुमं तथा ।
स्फटिकाकारकं चैव पद्मपुष्पसमप्रभम् ॥ ५ ॥
तरुणादित्यसङ्काशं शङ्खकुन्देन्दुसन्निभम् ।
प्रवालपद्मपत्राभं पद्मरागसमप्रभम् ॥ ६ ॥

इन्द्रनीलमणिप्रख्यं मौक्तिकं कुङ्कुमप्रभम् ।
अञ्जनाभं च रक्तं च वैदूर्यं क्षौद्रसन्निभम् ॥ ७ ॥
हारिद्रं कुन्ददुग्धाभं रविकान्तिसमप्रभम् ।
शुकपुच्छनिभं तद्वच्छतपत्रनिभं तथा ॥ ८ ॥
केतकीपुष्पसंकाशं मल्लिकाकुसुमप्रभम् ।
करवीरश्च इत्येते क्रमेण परिकीर्तिताः ॥ ९ ॥
वर्णाः प्रोक्ताश्च वर्णानां महापापविशोधनाः ।
पृथिव्यापस्तथा तेजो वायुराकाश एव च ॥ १० ॥
गन्धो रसश्च रूपं च शब्दः स्पर्शस्तथैव च ।
उपस्थं पायुपादं च पाणी वागपि च क्रमात् ॥ ११ ॥
प्राणं जिह्वा च चक्षुश्च त्वक्श्रोत्रं च ततः परम् ।
प्राणोऽपानस्तथा व्यानः समानश्च ततः परम् ॥ १२ ॥
तत्त्वान्येतानि वर्णानां क्रमशः कीर्तितानि तु ।
अतः परं प्रवक्ष्यामि वर्णमुद्राः कमेण तु ॥ १३ ॥

सुमुखं सम्पुटं चैव विततं विस्मृतं तथा ।
द्विमुखं त्रिमुखं चैव चतुःपञ्चमुखं तथा ॥ १४ ॥

षण्मुखाधोमुखं चैव व्यापकाज्जलिकं तथा ।
शकटं यमपाशं च ग्रथितं सन्मुखोन्मुखम् ॥ १५ ॥
विलम्बं मुष्टिकं चैव मत्स्यं कूर्मं वराहकम् ।
सिंहाक्रान्तं महाक्रान्तं मुद्गरं पल्लवं तथा ॥ १६ ॥
त्रिशूलयोनी सुरभिश्चाक्षमाला च लिङ्गकम् ।
अम्बुजं च महामुद्रास्तुर्यरूपाः प्रकीर्तिताः ॥ १७ ॥
इत्येताः कीर्तिता मुद्रा वर्णानां ते महामुने ।
महापापक्षयकराः कीर्तिदाः कान्तिदा मुने ॥ १८ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां द्वादस्कन्धे गायत्रिशक्त्यादिप्रतिपादनं नाम द्वितीयोऽध्यायः ॥ २ ॥

Roman transliteration

gāyatriśaktyādipratipādanam
śrīnārāyaṇa uvāca
varṇānāṃ śaktayaḥ kāśca tāḥ śṛṇuṣva mahāmune |
vāmadevī priyā satyā viśvā bhadravilāsinī || 1 ||
prabhāvatī jayā śāntā kāntā durgā sarasvatī |
vidrumā ca viśāleśā vyāpinī vimalā tathā || 2 ||
tamo'pahāriṇī sūkṣmā viśvayonirjayā vaśā |
padmālayā parā śobhā bhadrā ca tripadā smṛtā || 3 ||
caturviṃśativarṇānāṃ śaktayaḥ samudāhṛtāḥ |
ataḥ paraṃ varṇavarṇānvyāharāmi yathātatham || 4 ||
campakā atasīpuṣpasannibhaṃ vidrumaṃ tathā |
sphaṭikākārakaṃ caiva padmapuṣpasamaprabham || 5 ||
taruṇādityasaṅ□kāśaṃ śaṅ□khakundendusannibham |
pravālapadyapatrābhaṃ padmarāgasamaprabham || 6 ||

indranīlamaṇiprakhyaṃ mauktikaṃ kuṅ□kumaprabham |
añjanābhaṃ ca raktaṃ ca vaidūryaṃ kṣaudrasannibham || 7 ||
hāridraṃ kundadugdhābhaṃ ravikāntisamaprabham |
śukapucchanibhaṃ tadvacchatapatranibhaṃ tathā || 8 ||
ketakīpuṣpasaṃkāśaṃ mallikākusumaprabham |
karavīraśca ityete krameṇa parikīrtitāḥ || 9 ||
varṇāḥ proktāśca varṇānāṃ mahāpāpaviśodhanāḥ |
pṛthivyāpastathā tejo vāyurākāśa eva ca || 10 ||
gandho rasaśca rūpaṃ ca śabdaḥ sparśastathaiva ca |
upasthaṃ pāyupādaṃ ca pāṇī vāgapi ca kramāt || 11 ||
prāṇaṃ jihvā ca cakṣuśca tvakśrotraṃ ca tataḥ param |
prāṇo'pānastathā vyānaḥ samānaśca tataḥ param || 12 ||
tattvānyetāni varṇānāṃ kramaśaḥ kīrtitāni tu |
ataḥ paraṃ pravakṣyāmi varṇamudrāḥ kameṇa tu || 13 ||

sumukhaṃ sampuṭaṃ caiva vitataṃ vismṛtaṃ tathā |
dvimukhaṃ trimukhaṃ caiva catuḥpañcamukhaṃ tathā || 14 ||
ṣaṇmukhādhomukhaṃ caiva vyāpakājjalikaṃ tathā |
śakaṭaṃ yamapāśaṃ ca grathitaṃ sanmukhonmukham || 15 ||
vilambaṃ muṣṭikaṃ caiva matsyaṃ kūrmaṃ varāhakam |

siṃhākrāntaṃ mahākrāntaṃ mud□garaṃ pallavaṃ tathā || 16 ||
triśūlayonī surabhiścākṣamālā ca liṅ□gakam |
ambujaṃ ca mahāmudrāsturyarūpāḥ prakīrtitāḥ || 17 ||
ityetāḥ kīrtitā mudrā varṇānāṃ te mahāmune |
mahāpāpakṣayakarāḥ kīrtidāḥ kāntidā mune || 18 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ dvādaskandhe
gāyatriśaktyādipratipādanaṃ nāma dvitīyo'dhyāyaḥ || 2 ||

English translation

1-18. Narayana said O Narada! O Great Muni! Now hear which are the S’aktis in due order of the twenty four syllables of the Gayatri Devi:-

(1) Varna Devi, (2) Priya, (3) Satya, (4) VisVa, (5) Bhadravilasini, (6) Prabha Vati, (7) Jaya, (8) S’anta, (9) Kanta, (10) Durga, (11) Sarasvati, (12) Vidruma, (13) Vis'ale'sa, (14) Vyapini, (15) Vimala, (16) Tamopaharini, (17) Suksma, (18) VisVayoni, (19) Jaya, (20) Vas'a, (21) Padmalaya, (22) Paras'obha, (23) Bhadra, and (24) Tripada.

Now hear the respective colours of the several syllables of the Gayatri Devi (1) like Champaka and AtasT flowers, (2) like Vidruma, (3) like crystal, (4) like lotus; (5) like the Rising Sun; (6) white like conchshell; (7) white like Kunda flower; (8) like Prabala and lotus leaves; (9) like Padmaraga, (10) like Indranilamani; (11) like pearls; (12) like Saffron; (13) like the black collyrium of the eye; (14) red; (15) like the Vaidurya mani; (16) like Ksaudra (Champaka tree, honey, water); (17) like turmeric; (18) like Kunda flower; and the milk (19) like the rays of the Sun; (20) like the tail of the bird S’uka; (21) like S’atapatra; (22) like Ketaki flower; (23) like Mallika flower; (24) like Karavira flower.

Now about their Tattvas (1) earth; (2) water; (3) fire; (4) air; (5) Akas'a (ether); (6) smell; (7) taste; (8) form; (9) sound; (10) touch; (11) male generative organ; (12) anus; (13) legs, (14) hands; (15) speech; (16) Prana (vital breath); (17) tongue; (18) eyes; (19) skin;

(20) ears; (21) Prana (up going breath); (22) Apana; (23) Vyana, (24) Samana.

Now about the Mudras of the syllables:-- (I) Sammukha; (2) Samputa; (3) Vitata; (4) Vistrita; (5) Dvinnukha, (6) Trimukha; (7) Chaturmukha; (8) Pahchamukha; (9) Sanmukha; (10) Adhomukha; (11) Vyapakanjali (12) S’akata; (13) Yamapas'a; (14) Grathita; (15) Sanmukhon mukha (16) Vilamba; (17) Mustika; (18) Matsya; (19) Kurma; (20) Varahaka; (21) Simhakranta, (22) Mahakranta; (23) Mudgara, and (24) Pallava.

The Mahamudras of the fourth foot of Gayatri are (1) Trisulayoni (2) Surabhi; (3) Aksa mala; (4) Linga; and (5) Ambuja. O Narada! Thus I have described to you all about the Mudras, etc., of the several syllables of the Gayatri. If during Japam, one thinks all these and at the same time repeats, all his sins are destroyed and his wealth gets increase and the fame attends on him.

Here ends the Second Chapter of the Twelfth Book on the description of the S’aktis, etc., of the syllables of Gayatri in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 Verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Twelfth Skandha · Chapter 3

On The Description Of The Kavacha

Chapter 307 of 318 · 26 detected Sanskrit verse markers

Sanskrit

गायत्रीमन्त्रकवचवर्णनम्
नारद उवाच
स्वामिन्सर्वजगन्नाथ संशयोऽस्ति मम प्रभो ।
चतुःषष्टिकलाभिज्ञ पातकाद्योगविद्वर ॥ १ ॥
मुच्यते केन पुण्येन ब्रह्मरूपः कथं भवेत् ।
देहश्च देवतारूपो मन्त्ररूपो विशेषतः ॥ २ ॥
कर्म तच्छ्रोतुमिच्छामि न्यासं च विधिपूर्वकम् ।
ऋषिश्छन्दोऽधिदैवं च ध्यानं च विधिवद्विभो ॥ ३ ॥
श्रीनारायण उवाच
अस्त्येकं परमं गुह्यं गायत्रीकवचं तथा ।
पठनाद्धारणान्मर्त्यः सर्वपापैः प्रमुच्यते ॥ ४ ॥
सर्वान्कामानवाप्नोति देवीरूपश्च जायते ।
गायत्रीकवचस्यास्य ब्रह्मविष्णुमहेश्वराः ॥ ५ ॥
ऋषयो ऋग्यजुःसामाथर्वश्छन्दांसि नारद ।

ब्रह्मरूपा देवतोक्ता गायत्री परमा कला ॥ ६ ॥
तद्बीजं भर्ग इत्येषा शक्तिरुक्ता मनीषिभिः ।
कीलकं च धियः प्रोक्तं मोक्षार्थे विनियोजनम् ॥ ७ ॥
चतुर्भिर्हृदयं प्रोक्तं त्रिभिर्वर्णैः शिरः स्मृतम् ।
चतुर्भिः स्याच्छिखा पश्चात् त्रिभिस्तु कवचं स्मृतम् ॥ ८ ॥
चतुर्भिर्नेत्रमुद्दिष्टं चतुर्भिः स्यात्तदस्त्रकम् ।
अथ ध्यानं प्रवक्ष्यामि साधकाभीष्टदायकम् ॥ ९ ॥
मुक्ताविद्रुमहेमनीलधवलच्छायैर्मुखैस्त्रीक्षणै-
र्युक्तामिन्दुनिबद्धरत्नमुकुटां तत्त्वार्थवर्णात्मिकाम् ।
गायत्रीं वरदाभयाङ्कुशकशाः शुभ्रं कपालं गुणं
शङ्खं चक्रमथारविन्दयुगलं हस्तैर्वहन्तीं भजे ॥ १० ॥
गायत्री पूर्वतः पातु सावित्री पातु दक्षिणे ।
ब्रह्मसन्ध्या तु मे पश्चादुत्तरायां सरस्वती ॥ ११ ॥
पार्वती मे दिशं रक्षेत्पावकीं जलशायिनी ।

यातुधानी दिशं रक्षेद्यातुधानभयङ्करी ॥ १२ ॥
पावमानी दिशं रक्षेत्पवमानविलासिनी ।

दिशं रौद्रीं च मे पातु रुद्राणी रुद्ररूपिणी ॥ १३ ॥
ऊर्ध्वं ब्रह्माणी मे रक्षेदधस्ताद्वैष्णवी तथा ।
एवं दश दिशो रक्षेत्सर्वाङ्गं भुवनेश्वरी ॥ १४ ॥
तत्पदं पातु मे पादौ जङ्घे मे सवितुः पदम् ।
वरेण्यं कटिदेशे तु नाभिं भर्गस्तथैव च ॥ १५ ॥
देवस्य मे तद्धृदयं धीमहीति च गल्लयोः ।
धियः पदं च मे नेत्रे यः पदं मे ललाटकम् ॥ १६ ॥
नः पातु मे पदं मूर्ध्नि शिखायां मे प्रचोदयात् ।
तत्पदं पातु मूर्धानं सकारः पातु भालकम् ॥ १७ ॥
चक्षुषी तु विकारार्णस्तुकारस्तु कपोलयोः ।
नासापुटं वकारार्णो रेकारस्तु मुखे तथा ॥ १८ ॥
णिकार ऊर्ध्वमोष्ठं तु यकारस्त्वधरोष्ठकम् ।

आस्यमध्ये भकारार्णो र्गोकारश्चिबुके तथा ॥ १९ ॥
देकारः कण्ठदेशे तु वकारः स्कन्धदेशकम् ।
स्यकारो दक्षिणं हस्तं धीकारो वामहस्तकम् ॥ २० ॥
मकारो हृदयं रक्षेद्धिकार उदरे तथा ।
धिकारो नाभिदेशे तु योकारस्तु कटिं तथा ॥ २१ ॥
गुह्यं रक्षतु योकार ऊरू द्वौ नः पदाक्षरम् ।
प्रकारो जानुनी रक्षेच्चोकारो जङ्घदेशकम् ॥ २२ ॥
दकारं गुल्फदेशे तु यकारः पदयुग्मकम् ।
तकारव्यञ्जनं चैव सर्वाङ्गं मे सदावतु ॥ २३ ॥
इदं तु कवचं दिव्यं बाधाशतविनाशनम् ।
चतुःषष्टिकलाविद्यादायकं मोक्षकारकम् ॥ २४ ॥
मुच्यते सर्वपापेभ्यः परं ब्रह्माधिगच्छति ।
पठनाच्छ्रवणाद्वापि गोसहस्रफलं लभेत् ॥ २५ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां द्वादशस्कन्धे गायत्रीमन्त्रकवचवर्णनं नाम तृतीयोऽध्यायः ॥ ३ ॥

Roman transliteration

gāyatrīmantrakavacavarṇanam
nārada uvāca
svāminsarvajagannātha saṃśayo'sti mama prabho |
catuḥṣaṣṭikalābhijña pātakādyogavidvara || 1 ||
mucyate kena puṇyena brahmarūpaḥ kathaṃ bhavet |
dehaśca devatārūpo mantrarūpo viśeṣataḥ || 2 ||
karma tacchrotumicchāmi nyāsaṃ ca vidhipūrvakam |
ṛṣiśchando'dhidaivaṃ ca dhyānaṃ ca vidhivadvibho || 3 ||
śrīnārāyaṇa uvāca
astyekaṃ paramaṃ guhyaṃ gāyatrīkavacaṃ tathā |
paṭhanāddhāraṇānmartyaḥ sarvapāpaiḥ pramucyate || 4 ||

sarvānkāmānavāpnoti devīrūpaśca jāyate |
gāyatrīkavacasyāsya brahmaviṣṇumaheśvarāḥ || 5 ||
ṛṣayo ṛgyajuḥsāmātharvaśchandāṃsi nārada |

brahmarūpā devatoktā gāyatrī paramā kalā || 6 ||
tad□bījaṃ bharga ityeṣā śaktiruktā manīṣibhiḥ |
kīlakaṃ ca dhiyaḥ proktaṃ mokṣārthe viniyojanam || 7 ||
caturbhirhṛdayaṃ proktaṃ tribhirvarṇeḥ śiraḥ smṛtam |
caturbhiḥ syācchikhā paścāt tribhistu kavacaṃ smṛtam || 8 ||
caturbhirnetramuddiṣṭaṃ caturbhiḥ syāttadastrakam |
atha dhyānaṃ pravakṣyāmi sādhakābhīṣṭadāyakam || 9 ||
muktāvidrumahemanīladhavalacchāyairmukhaistrīkṣaṇai-
ryuktāmindunibaddharat□namukuṭāṃ tattvārthavarṇātmikām |
gāyatrīṃ varadābhayāṅ□kuśakaśāḥ śubhraṃ kapālaṃ guṇaṃ
śaṅ□khaṃ cakramathāravindayugalaṃ hastairvahantīṃ bhaje || 10 ||
gāyatrī pūrvataḥ pātu sāvitrī pātu dakṣiṇe |
brahmasandhyā tu me paścāduttarāyāṃ sarasvatī || 11 ||
pārvatī me diśaṃ rakṣetpāvakīṃ jalaśāyinī |

yātudhānī diśaṃ rakṣed□yātudhānabhayaṅ□karī || 12 ||
pāvamānī diśaṃ rakṣetpavamānavilāsinī |
diśaṃ raudrī ca me pātu rudrāṇī rudrarūpiṇī || 13 ||
ūrdhvaṃ brahmāṇī me rakṣedadhastādvaiṣṇavī tathā |
evaṃ daśa diśo rakṣetsarvāṅ□gaṃ bhuvaneśvarī || 14 ||
tatpadaṃ pātu me pādau jaṅ□ghe me savituḥ padam |
vareṇyaṃ kaṭideśe tu nābhiṃ bhargastathaiva ca || 15 ||
devasya me taddhṛdayaṃ dhīmahīti ca gallayoḥ |
dhiyaḥ padaṃ ca me netre yaḥ padaṃ me lalāṭakam || 16 ||
naḥ pātu me padaṃ mūrdhni śikhāyāṃ me pracodayāt |
tatpadaṃ pātu mūrdhānaṃ sakāraḥ pātu bhālakam || 17 ||
cakṣuṣī tu vikārārṇastukārastu kapolayoḥ |
nāsāpuṭaṃ vakārārṇo rekārastu mukhe tathā || 18 ||
ṇikāra ūrdhvamoṣṭhaṃ tu yakārastvadharoṣṭhakam |

āsyamadhye bhakārārṇo rgokāraścibuke tathā || 19 ||
dekāraḥ kaṇṭhadeśe tu vakāraḥ skandhadeśakam |
syakāro dakṣiṇaṃ hastaṃ dhīkāro vāmahastakam || 20 ||
makāro hṛdayaṃ rakṣeddhikāra udare tathā |
dhikāro nābhideśe tu yokārastu kaṭiṃ tathā || 21 ||
guhyaṃ rakṣatu yokāra ūrū dvau naḥ padākṣaram |
prakāro jānunī rakṣeccokāro jaṅ□ghadeśakam || 22 ||
dakāraṃ gulphadeśe tu yakāraḥ padayugmakam |
takāravyañjanaṃ caiva sarvāṅ□gaṃ me sadāvatu || 23 ||
idaṃ tu kavacaṃ divyaṃ bādhāśatavināśanam |
catuḥṣaṣṭikalāvidyādāyakaṃ mokṣakārakam || 24 ||
mucyate sarvapāpebhyaḥ paraṃ brahmādhigacchati |
paṭhanācchravaṇādvāpi gosahasraphalaṃ labhet || 25 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ sahitāyāṃ dvādaśaskandhe
gāyatrīmantrakavacavarṇanaṃ nāma tṛtīyo'dhyāyaḥ || 3 ||

English translation

1-3. Narada spoke O Bhagavan! Thou art the Lord of this world; Thou canst shew favour and disfavour both; Thou art specially versed in the sixty-four Kalas (arts of learning); Thou art the chief of the Yogis. I therefore ask Thee to solve a doubt of mine. By what Punyam a man can become free from all his sins and limitations and he can realise and become of the nature of Brahma. O Lord! And what are duly the Risis, Chhandas, Devatas, Dhyan, and Nyasa, etc., of this meritorious act? I want to hear.

4-25. Narayana said O Narada! There is but one and the only one way to this and though that is very secret, I will disclose that to you.

It is the Gayatri-Kavacha. It can destroy all sins. Therefore to recite or to hold it on one's body enables the man to become free from all his sins and to get all his desires fulfilled and he gets the Sayuya Mukti with the Devi (be merged in the DevT-Body). Now hear the Risis, Chhandas, etc., of this Kavacha Brahma, Visnu and Mahes'vara are the Risis; the Rik, Yajus, Sama and Atharva Vedas are the Chhandas; the Parama Kala Gayatri of the nature of Brahma is the Devata; “Tat” in Gayatri is the Vija; “Bharga” is the S’akti; and “Dhiyah” is the Kilaka; and its viniyoga (application) is in getting the Moksa (liberation.). With the first four syllables touch the heart; with the next three letters touch the head; with the next four letters touch the tuft on the crown of the head; with the next three letters on the Kavacha; with the next four letters on the eyes and with the last four letters make the Nyasa, all over the body repeating “Astraya Phat,”

O Narada! Hear now the Dhyanam of Gayatri, that grants all desires. The Gayatri Devi has five faces; one of which is of white colour; and the other four is of pearl, Vidruma, golden, and Nilakantamani colour respectively. Each face has got three eyes; on the head there is a crown of jewels and the digit of the Moon is shining there. Her body

is composed of the twenty-four tattvas. She has ten hands On the top right and left hands there are two lotuses; lower down, there are disc and conch shell; lower down, there are rope and skull; lower down, there are noose and goad; and on the bottom hands right and left she is making signs of “No fear” and “ready to grant boons.” Thus meditating on S’ri Gayatri, one is to recite the Kavacha thus Let the Gayatri Devi protect my front; Savitri Devi protect my right; the Sandhya Devi, my back and the Devi Sarasvati, my left. Let my Mother Parvati Devi protect my quarters. Let Jalas'ayini protect the southeast; Yatudhana Bhayankari protect my South-west; Pavamanavilasini my north-west; Rudrarupini Rudrani protect my north-east. Let Brahmani protect my top and Vaisnavi protect my nether regions. Let the word “Tat” in the Gayatri protect my legs; “Savituh” protect my Knees; “Varenyam,” protect my loins;

“Bhargah,” my navel. Let “Devasya” protect my heart; “Dhimahi” protect my neck; “Dhiyah,” protect my eyes; “Yah,” protect my forehead; “Nah” protect my head; and “Prachodayat” protect the tuft on the crown of my head.

Again let the “Tat” of the twenty-four syllabled Gayatri protect my head; “Sa,” protect my forehead; “Vi” protect my eyes; “Tu” my cheeks; “Va,” protect my nostrils; “Re,” my mouth; “ni” protect my upper lip; “Yah” protect my lower lip; “Bha” within my face; “rgo,” protect my cheeks; “De,” my throat; “Va” my shoulders; “Sya” my right hand; “Dhi” my navel; “ma,” my heart, “Hi,” my belly; “Dhi,” my navel; “Yo” my loins; “Yo”, my anus; “nah,” my thighs, “Pra,” my Knees; “Cho” my shanks “Da” my heels; “Ya” my legs; and let “at” protect all my sides. O Narada! This divine Kavacha of the Devi Gayatri can baffle hundreds and thousands of obstructions and evils; can grant sixty-four Kalas and liberation. By the glory of this Kavacha, man can become free from all evils and can attain the state of Brahma. Moreover whoever reads or hears this acquires the fruits of making a gift of a

thousand cows.

Here ends the Third Chapter of the Twelfth Book on the description of the Kavacha of S'ri Gayatri Devi in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Twelfth Skandha · Chapter 4

On Gayatr! Hridaya

Chapter 308 of 318 · 9 detected Sanskrit verse markers

Sanskrit

गायत्रीहृदयम्
नारद उवाच
भगवन् देवदेवेश भूतभव्यजगत्प्रभो ।
कवचं च श्रुतं दिव्यं गायत्रीमन्त्रविग्रहम् ॥ १ ॥
अधुना श्रोतुमिच्छामि गायत्रीहृदयं परम् ।
यद्धारणाद्भवेत्पुण्यं गायत्रीजपतोऽखिलम् ॥ २ ॥
श्रीनारायण उवाच
देव्याश्च हृदयं प्रोक्तं नारदाथर्वणे स्फुटम् ।
तदेवाहं प्रवक्ष्यामि रहस्यातिरहस्यकम् ॥ ३ ॥
विराड्रूपां महादेवीं गायत्रीं वेदमातरम् ।
ध्यात्वा तस्यास्त्वथाङ्गेषु ध्यायेदेताश्च देवताः ॥ ४ ॥
पिण्डब्रह्माण्डयोरैक्याद्भावयेत्स्वतनौ तथा ।
देवीरूपे निजे देहे तन्मयत्वाय साधकः ॥ ५ ॥
नादेवोऽभ्यर्चयेद्देवमिति वेदविदो विदुः ।

ततोऽभेदाय काये स्वे भावयेद्देवता इमाः ॥ ६ ॥
अथ तत्सम्प्रवक्ष्यामि तन्मयत्वमथो भवेत् ।
गायत्रीहृदयस्यास्याप्यहमेव ऋषिः स्मृतः ॥ ७ ॥
गायत्रीच्छन्द उद्दिष्टं देवता परमेश्वरी ।
पूर्वोक्तेन प्रकारेण कुर्यादङ्गानि षट्क्रमात् ।
आसने विजने देशे ध्यायेदेकाग्रमानसः ॥ ८ ॥
न्यासः
द्यौर्मूर्ध्नि दैवतम् । दन्तपङ्क्तावश्विनौ । उभे सन्ध्ये
चोष्ठौ । मुखमग्निः । जिह्वा सरस्वती । ग्रीवायां तु
बृहस्पतिः । स्तनयोर्वसवोऽष्टौ । बाह्वोर्मरुतः । हृदये
पर्जन्यः । आकाशमुदरम् । नाभावन्तरिक्षम् । कट्योः-
रिन्द्राग्नी । जघने विज्ञानघनः प्रजापतिः । कैलास-
मलये ऊरू । विश्वेदेवा जान्वोः । जङ्घायां कौशिकः ।
गुह्यमयने । ऊरू पितरः । पादौ पृथिवी । वनस्पत-

योऽङ्गुलीषु । ऋषयो रोमाणि । नखानि मुहुर्तानि ।
अस्थिषु ग्रहाः । असृङ्मांसमृतवः । संवत्सरा वै निमिषम् ।

अहोरात्रावादित्यश्चन्द्रमाः । प्रवरां दिव्यां गायत्रीं
सहस्रनेत्रां शरणमहं प्रपद्ये । ॐ तत्सवितुर्वरेण्याय
नमः । ॐ तत्पूर्वाजयाय नमः । तत्प्रातरादित्याय नमः ।
तत्प्रातरादित्यप्रतिष्ठायै नमः । प्रातरधीयानो रात्रिकृतं
पापं नाशयति । सायमधीयानो दिवसकृतं पापं
नाशयति । सायंप्रातरधीयानो अपापो भवति ।
सर्वतीर्थेषु स्नातो भवति । सर्वैर्देवैर्ज्ञातो भवति ।
अवाच्यवचनात्पूतो भवति । अभक्ष्यभक्षणात्पूतो
भवति । अभोज्यभोजनापूतो भवति । अचोष्यचोष-
णात्पूतो भवति । असाध्यसाधनात्पूतो भवति ।
दुष्प्रतिग्रहशतसहस्रात्पूतो भवति । सर्वप्रतिग्रहात्पूतो
भवति । पङ्क्तिदूषणात्पूतो भवति । अनृतवचनात्पूतो

भवति । अथाब्रह्मचारी ब्रह्मचारी भवति । अनेन
हृदयेनाधीतेन क्रतुसहस्रेणेष्टं भवति । षष्टिशत-
सहस्रगायत्र्या जप्यानि फलानि भवन्ति । अष्टौ
ब्राह्मणान्सम्यग्ग्राहयेत् । तस्य सिद्धिर्भवति । य इदं
नित्यमधीयानो ब्राह्मणः प्रातः शुचिः सर्वपापैः
प्रमुच्यत इति । ब्रह्मलोके महीयते । इत्याह भगवान् श्रीनारायणः ।
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां द्वादशस्कन्धे गायत्रीहृदयं नाम चतुर्थोऽध्यायः ॥ ४ ॥

Roman transliteration

gāyatrīhṛdayam
nārada uvāca
bhagavan devadeveśa bhūtabhavyajagatprabho |
kavacaṃ ca śrutaṃ divyaṃ gāyatrīmantravigraham || 1 ||
adhunā śrotumicchāmi gāyatrīhṛdayaṃ param |
yaddhāraṇād□bhavetyuṇyaṃ gāyatrījapato'khilam || 2 ||
śrīnārāyaṇa uvāca
devyāśca hṛdayaṃ proktaṃ nāradātharvaṇe sphuṭam |
tadevāhaṃ pravakṣyāmi rahasyātirahasyakam || 3 ||
virāḍrūpāṃ mahādevīṃ gāyatrīṃ vedamātaram |
dhyātvā tasyāstvathāṅ□geṣu dhyāyedetāśca devatāḥ || 4 ||
piṇḍabrahmāṇḍayoraikyād□bhāvayetsvatanau tathā |
devīrūpe nije dehe tanmayatvāya sādhakaḥ || 5 ||
nādevo'bhyarcayeddevamiti vedavido viduḥ |

tato'bhedāya kāye sve bhāvayeddevatā imāḥ || 6 ||
atha tatsampravakṣyāmi tanmayatvamatho bhavet |
gāyatrīhṛdayasyāsyāpyahameva ṛṣiḥ smṛtaḥ || 7 ||
gāyatrīcchanda uddiṣṭaṃ devatā parameśvarī |
pūrvoktena prakāreṇa kuryādaṅ□gāni ṣaṭkramāt |
āsane vijane deśe dhyāyedekāgramānasaḥ || 8 ||
nyāsaḥ

dyaurmūrdhni daivatam | dantapaṅ□ktāvaśvinau | ubhe sandhye coṣṭhau | mukhamagniḥ | jihvā sarasvatī | grīvāyāṃ tu bṛhaspatiḥ | stanayorvasavo'ṣṭau | bāhvormarutaḥ | hṛdaye parjanyaḥ | ākāśamudaram | nābhāvantarikṣam | kaṭyo-rindrāgnī | jaghane vijñānaghanaḥ prajāpatiḥ | kailāsa-malaye ūrū | viśvedevā jānvoḥ | jaṅ□ghāyāṃ kauśikaḥ | guhyamayane | ūrū pitaraḥ | pādau pṛthivī | vanaspata-

yo'ṅ□gulīṣu | ṛṣayo romāṇi | nakhāni muhūrtāni | asthiṣu grahāḥ | asṛṅ□māṃsamṛtavaḥ | saṃvatsarā vai nimiṣam | ahorātrāvādityaścandramāḥ | pravarāṃ divyāṃ gāyatrīṃ sahasranetrāṃ śaraṇamahaṃ prapadye | oṃ tatsaviturvareṇyāya namaḥ | oṃ tatpūrvājayāya namaḥ | tatprātarādityāya namaḥ | tatprātarādityapratiṣṭhāyai namaḥ | prātaradhīyāno rātrikṛtaṃ pāpaṃ nāśayati | sāyamadhīyāno divasakṛtaṃ pāpaṃ nāśayati | sāyaṃprātaradhīyāno apāpo bhavati | sarvatīrtheṣu snāto bhavati | sarvairdevairjñāto bhavati | avācyavacanātpūto bhavati | abhakṣyabhakṣaṇātpūto bhavati | abhojyabhojanāpūto bhavati | acoṣyacoṣa-ṇātpūto bhavati | asādhyasādhanātpūto bhavati | duṣpratigrahaśatasahasrātpūto bhavati | sarvapratigrahātpūto bhavati | paṅ□ktidūṣaṇātpūto bhavati | anṛtavacanātpūto

bhavati | athābrahmacārī brahmacārī bhavati | anena hṛdayenādhītena kratusahasreṇeṣṭaṃ bhavati | ṣaṣṭiśata-sahasragāyatryā japyāni phalāni bhavanti | aṣṭau brāhmaṇānsamyaggrāhayet | tasya siddhirbhavati | ya idaṃ nityamadhīyāno brāhmaṇaḥ prātaḥ śuciḥ sarvapāpaiḥ pramucyata iti | brahmaloke mahīyate | ityāha bhagavān śrīnārāyaṇaḥ | iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ dvādaśaskandhe gāyatrīhṛdayaṃ nāma caturtho'dhyāyaḥ || 4 ||

English translation

1-2. Narada said O Bhagavan! I have heard from you all about the Kavacha and the Mantra of S'ri Gayatri. O Deva Deva! O Thou, the Knower of the present, the past, and the future! Now tell about the Hridaya, the highest, the interior or esoteric Essence of the Gayatri, holding which, if one repeats the Gayatri, he acquires all the punyam (merits), I am desirous to hear this.

3-8. Narayana said O Narada! This subject on the Hridaya of Gayatri is explicitly written in the Atharva Veda. Now I will speak on that, the great secret, in detail. Listen. First, consider the Gayatri, the Devi, the Mother of the Vedas as of a Cosmic Form (Vira trupa) and meditate all the Devas as residing on Her Body. Now in as much as the Pinda and Brahmanda are similar, consider yourself as of the form of the Devi and meditate within yourself on the Devatas, thus The Pundits, the Knowers of the Vedas, say this He is not yet fit to worship the Deva and he is not an Adhikari as yet who has not been able to make himself a Deva; therefore to establish the knowledge of the oneness of the Deva and himself, he is to meditate the Devas within his body, thus:-o Narada! Now I will speak on the Hridaya of Gayatri, knowing which every man becomes able to become all the Devas. Listen. The Risi of this Gayatri Hridaya is Narayana; the Chhandas is Gayatri; and S'ri ParamesVari Gayatri is the Devata. Perform the Nyasa of this as mentioned before and taking your seat in a lonely place,

meditate intently on the Devi with your heart and head well collected. Now I am speaking of the Arthanyasa. Hear. Meditate on the Devata Dyau on your head; the twin AsVins on the rows of the teeth; the two Sandhyas on your upper and lower lips; the Agni, Fire, within your mouth; Sarasvati, on the tongue;

Brihaspati on the neck; the eight Vasus on the two breasts; the Vayus, on the two arms; the Paryanya Deva on the heart; Akas'a, on the belly; Antariksam (the middle space) on the navel; Indra and

Agni, on the loins; Prajapati, the condensed form, as it were, of Vijhana, on the hip joints; the Kailas'a and the Malaya mountains on the two thighs; the Visvedevas on the two knees; VisVamitra on the shanks; the Sun's northern and southern paths, the Uttarayana and Daksinayana on the anus; the Piths on the thighs; the Earth on the legs; the Vanaspati on the fingers and toes; the Risis on the hairs of the body; the Muhurtas on the nails; the planets on the bones; the Ritus (seasons) on the blood and flesh; the Samvatsaras on the Nimisa (twinkling of eye) the Sun and the Moon on the day and night respectively. Thinking thus, repeat "I take refuge of the Divine Holy Gayatri, the Chief and most Excellent One, the Thousand eyed and I take refuge wholly unto Her."

Then repeat "I bow down to Tat savitur varenyam," "I bow down to the Rising Sun on the East," "I bow down to the Morning Aditya," "I bow down to the Gayatri, residing in the Morning Sun" and "I bow down to all." O Narada! Whoever recites this Gayatri Hridaya in the morning finds all the sins committed in the night all destroyed! Whoever recites this in the evening gets his sins of the day all destroyed! Whoever recites this in the evening and in the morning can rest assured to have become free of sins; he gets the fruits of all the Tirthas; he is acquainted with all the Devas; he is saved if he has spoken anything that ought not to have been spoken; if he has eaten anything that is not fit to be eaten; if he has chewn and sucked anything that ought not to have been chewn and sucked; if he has done anything that ought not to have been done and if he has accepted hundreds and thousands of gifts that ought never to have been accepted.

The sins incurred by eating with the others in a line cannot touch him. If he speaks lies, he will not be touched by the sins thereof; even if a non-Brahmachari recites this, he will become a Brahmachari. O Narada! What more shall I say to you of the results

of Gayatri Hridaya than this that whoever will study this will acquire the fruits of performing thousand sacrifices and repeating the Gayatri sixty thousand times. In fact, he will get Siddhi by this. The Brahmana, who daily reads this in the morning will be freed of all the sins and go upwards to the Brahma (Loka) and is glorified there.

This has been uttered by Bhagavan Narayana Himself.

Here ends the Fourth Chapter of the Twelfth Book on Gayatri Hridaya in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Twelfth Skandha · Chapter 5

On The Gayatr! Stotra

Chapter 309 of 318 · 30 detected Sanskrit verse markers

Sanskrit

श्रीगायत्रीस्तोत्रवर्णनम्
नारद उवाव
भक्तानुकम्पिन् सर्वज्ञ हृदयं पापनाशनम् ।
गायत्र्याः कथितं तस्माद्गायत्र्याः स्तोत्रमीरय ॥ १ ॥
श्रीनारायण उवाच
आदिशक्ते जगन्मातर्भक्तानुग्रहकारिणि ।
सर्वत्र व्यापिकेऽनन्ते श्रीसन्ध्ये ते नमोऽस्तु ते ॥ २ ॥
त्वमेव सन्ध्या गायत्री सावित्री च सरस्वती ।
ब्राह्मी च वैष्णवी रौद्री रक्ता श्वेता सितेतरा ॥ ३ ॥
प्रातर्बाला च मध्याह्ने यौवनस्था भवेत्पुनः ।
वृद्धा सायं भगवती चिन्त्यते मुनिभिः सदा ॥ ४ ॥
हंसस्था गरुडारूढा तथा वृषभवाहिनी ।
ऋग्वेदाध्यायिनी भूमौ दृश्यते या तपस्विभिः ॥ ५ ॥
यजुर्वेदं पठन्ती च अन्तरिक्षे विराजते ।

सा सामगापि सर्वेषु भ्राम्यमाणा तथा भुवि ॥ ६ ॥
रुद्रलोकं गता त्वं हि विष्णुलोकनिवासिनी ।
त्वमेव ब्रह्मणो लोकेऽमर्त्यानुग्रहकारिणी ॥ ७ ॥ ॥
सप्तर्षिप्रीतिजननी माया बहुवरप्रदा ।
शिवयोः करनेत्रोत्था ह्यश्रुस्वेदसमुद्भवा ॥ ८ ॥
आनन्दजननी दुर्गा दशधा परिपठ्यते ।
वरेण्या वरदा चैव वरिष्ठा वरवर्णिनी ॥ ९ ॥
गरिष्ठा च वरार्हा च वरारोहा च सप्तमी ।
नीलगङ्गा तथा सन्ध्या सर्वदा भोगमोक्षदा ॥ १० ॥
भागीरथी मर्त्यलोके पाताले भोगवत्यपि ।
त्रिलोकवाहिनी देवी स्थानत्रयनिवासिनी ॥ ११ ॥
भूर्लोकस्था त्वमेवासि धरित्री लोकधारिणी ।
भुवो लोके वायुशक्तिः स्वर्लोके तेजसां निधिः ॥ १२ ॥
महर्लोके महासिद्धिर्जनलोके जनेत्यपि ।

तपस्विनी तपोलोके सत्यलोके तु सत्यवाक् ॥ १३ ॥
कमला विष्णुलोके च गायत्री ब्रह्मलोकदा ।

रुद्रलोके स्थिता गौरी हरार्धाङ्गनिवासिनी । १४ ॥
अहमो महतश्चैव प्रकृतिस्त्वं हि गीयसे ।
साम्यावस्थात्मिका त्वं हि शबलब्रह्मरूपिणी ॥ १५ ॥
ततः परा परा शक्तिः परमा त्वं हि गीयसे ।
इच्छाशक्तिः क्रियाशक्तिर्ज्ञानशक्तिस्त्रिशक्तिदा ॥ १६ ॥
गङ्गा च यमुना चैव विपाशा च सरस्वती ।
सरयूर्देविका सिन्धुर्नर्मदैरावती तथा ॥ १७ ॥
गोदावरी शतद्रूश्च कावेरी देवलोकगा ।
कौशिकी चन्द्रभागा च वितस्ता च सरस्वती ॥ १८ ॥
गण्डकी तापिनी तोया गोमती वेत्रवत्यपि ।
इडा च पिङ्गला चैव सुषुम्णा च तृतीयका ॥ १९ ॥
गान्धारी हस्तिजिह्वा च पूषापूषा तथैव च ।

अलम्बुषा कुहुश्चैव शङ्खिनी प्राणवाहिनी ॥ २० ॥
नाडी च त्वं शरीरस्था गीयसे प्राक्तनैर्बुधैः ।
हृत्पद्मस्था प्राणशक्तिः कण्ठस्था स्वप्ननायिका ॥ २१ ॥
तालुस्था त्वं सदाधारा बिन्दुस्था बिन्दुमालिनी ।
मूले तु कुण्डलीशक्तिर्व्यापिनी केशमूलगा ॥ २२ ॥
शिखामध्यासना त्वं हि शिखाग्रे तु मनोन्मनी ।
किमन्यद्बहुनोक्तेन यत्किञ्चिज्जगतीत्रये ॥ २३ ॥
तत्सर्वं त्वं महादेवि श्रिये सन्ध्ये नमोऽस्तु ते ।
इतीदं कीर्तितं स्तोत्रं सन्ध्यायां बहुपुण्यदम् ॥ २४ ॥
महापापप्रशमनं महासिद्धिविधायकम् ।
य इदं कीर्तयेत्स्तोत्रं सन्ध्याकाले समाहितः ॥ २५ ॥
अपुत्रः प्राप्नुयात्पुत्रं धनार्थी धनमाप्नुयात् ।
सर्वतीर्थतपोदानयज्ञयोगफलं लभेत् ॥ २६ ॥
भोगान्भुक्त्वा चिरं कालमन्ते मोक्षमवाप्नुयात् ।

तपस्विभिः कृतं स्तोत्रं स्नानकाले तु यः पठेत् ॥ २७ ॥
यत्र कुत्र जले मग्नः सन्ध्यामज्जनजं फलम् ।
लभते नात्र सन्देहः सत्यं सत्यं च नारद ॥ २८ ॥
शृणुयाद्योऽपि तद्भक्त्या स तु पापात्प्रमुच्यते ।
पीयूषसदृशं वाक्यं सन्ध्योक्तं नारदेरितम् ॥ २९ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां द्वादशस्कन्धे श्रीगायत्रीस्तोत्रवर्णनं नाम पञ्चमोऽध्यायः ॥ ५ ॥

Roman transliteration

śrīgāyatrīstotravarṇanam
nārada uvāva
bhaktānukampin sarvajña hṛdayaṃ pāpanāśanam |

gāyatryāḥ kathitaṃ tasmād□gāyatryāḥ stotramīraya || 1 ||
śrīnārāyaṇa uvāca
ādiśakte jaganmātarbhaktānugrahakāriṇi |
sarvatra vyāpike'nante śrīsandhye te namo'stu te || 2 ||
tvameva sandhyā gāyatrī sāvitrī ca sarasvatī |
bāhmī ca vaiṣṇavī raudrī raktā śvetā sitetarā || 3 ||
prātarbālā ca madhyāhne yauvanasthā bhavetpunaḥ |
vṛddhā sāyaṃ bhagavatī cintyate munibhiḥ sadā || 4 ||
haṃsasthā garuḍārūḍhā tathā vṛṣabhavāhinī |
ṛgvedādhyāyinī bhūmau dṛśyate yā tapasvibhiḥ || 5 ||
yajurvedaṃ paṭhantī ca antarikṣe virājate |

sā sāmagāpi sarveṣu bhrāmyamāṇā tathā bhuvi || 6 ||
rudralokaṃ gatā tvaṃ hi viṣṇulokanivāsinī |
tvameva brahmaṇo loke'martyānugrahakāriṇī || 7 || ||
saptarṣiprītijananī māyā bahuvarapradā |
śivayoḥ karanetrotthā hyaśrusvedasamud□bhavā || 8 ||
ānandajananī durgā daśadhā paripaḍhyate |
vareṇyā varadā caiva variṣṭhā varavarṇinī || 9 ||
gariṣṭhā ca varārhā ca varārohā ca saptamī |
nīlagaṅ□gā tathā sandhyā sarvadā bhogamokṣadā || 10 ||
bhāgīrathī martyaloke pātāle bhogavatyapi |
trilokavāhinī devī sthānatrayanivāsinī || 11 ||
bhūrlokasthā tvamevāsi dharitrī lokadhāriṇī |
bhuvo loke vāyuśaktiḥ svarloke tejasāṃ nidhiḥ || 12 ||
maharloke mahāsiddhirjanaloke janetyapi |

tapasvinī tapoloke satyaloke tu satyavāk || 13 ||
kamalā viṣṇuloke ca gāyatrī brahmalokadā |
rudraloke sthitā gaurī harārdhāṅ□ganivāsinī | 14 ||
ahamo mahataścaiva prakṛtistvaṃ hi gīyase |
sāmyāvasthātmikā tvaṃ hi śabalabrahmarūpiṇī || 15 ||
tataḥ parā parā śaktiḥ paramā tvaṃ hi gīyase |
icchāśaktiḥ kriyāśaktirjñānaśaktistriśaktidā || 16 ||
gaṅ□gā ca yamunā caiva vipāśā ca sarasvatī |
sarayūrdevikā sindhurnarmadairāvatī tathā || 17 ||
godāvarī śatadrūśca kāverī devalokagā |
kauśikī candrabhāgā ca vitastā ca sarasvatī || 18 ||
gaṇḍakī tāpinī toyā gomatī vetravatyapi |
iḍā ca piṅ□galā caiva suṣumṇā ca tṛtīyakā || 19 ||
gāndhārī hastijihvā ca pūṣāpūṣā tathaiva ca |

alambuṣā kuhūścaiva śaṅ□khinī prāṇavāhinī || 20 ||
nāḍī ca tvaṃ śarīrasthā gīyase prāktanairbudhaiḥ |
hṛtpadmasthā prāṇaśaktiḥ kaṇṭhasthā svapnanāyikā || 21 ||
tālusthā tvaṃ sadādhārā bindusthā bindumālinī |
mūle tu kuṇḍalīśaktirvyāpinī keśamūlagā || 22 ||
śikhāmadhyāsanā tvaṃ hi śikhāgre tu manonmanī |
kimanyad□bahunoktena yatkiñcijjagatītraye || 23 ||
tatsarvaṃ tvaṃ mahādevi śriye sandhye namo'stu te |
itīdaṃ kīrtitaṃ stotraṃ sandhyāyāṃ bahupuṇyadam || 24 ||
mahāpāpapraśamanaṃ mahāsiddhividhāyakam |

ya idaṃ kīrtayetstotraṃ sandhyākāle samāhitaḥ || 25 ||
aputraḥ prāpnuyātyutraṃ dhanārthī dhanamāpnuyāt |
sarvatīrthatapodānayajñayogaphalaṃ labhet || 26 ||
bhogānbhuktvā ciraṃ kālamante mokṣamavāpnuyāt |

tapasvibhiḥ kṛtaṃ stotraṃ snānakāle tu yaḥ paṭhet || 27 ||
yatra kutra jale magnaḥ sandhyāmajjanajaṃ phalam |
labhate nātra sandehaḥ satyaṃ satyaṃ ca nārada || 28 ||
śṛṇuyādyo'pi tad□bhaktyā sa tu pāpātpramucyate |
pīyūṣasadṛśaṃ vākyaṃ sandhyoktaṃ nāraderitam || 29 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ dvādaśaskandhe śrīgāyatrīstotravarṇanaṃ nāma pañcamo'dhyāyaḥ || 5 ||

English translation

1. Narada said O All knowing One! Thou showest Thy grace to Thy devotees! Thou hast described this sin-destroying Gayatri Hridaya. Now describe Her Stava (hymn of praise).

2-29. Narayana said O World-Mother! O Thou, favouring Thy devotees! O Thou, the Prime Force, O Omnipresent! Infinite! S’ri Sandhye! I bow down to Thee. Thou art the Sandhya; Thou art the Gayatri, Savitri and Sarasvati; Thou art Brahmi, Vaisnavi and Raudri and Thou art red, white, and black (the colours of Gayatri, Savitri and Sarasvati) that Thou assumest respectively. O Bhagavati! Thou art always meditated by the Munis as young in the morning, full of youth in the mid-day, and aged in the evening. I bow down to Thee. Thou art seen by the Tapasvis (ascetics) as Brahmani, riding on Hamsa (swan), Sarasvati riding on Garuda, and Savitri riding on Bull. Thou art seen within by the ascetics as manifesting the Rigveda (in the form of Savitri) in this world, as manifesting Yayurveda in the middle space (antariksam) and as manifesting Samaveda everywhere in the Rudra loka, thus roaming in the three worlds. I bow down to Thee. O Devi! Thou art Rudrani in the Rudra loka, Vaisnavi in the Visnu loka, and Brahmani in the Brahma loka; thus Thou shewest Thy favour to the Immortals. O Devi! Thou art the Mother delighting the seven Risis (of the Great Bear); Thou art Maya. Thou grantest great many boons to Thy Bhaktas. Thou art sprung from the eyes and hands, tears and perspiration of S’iva and S’iva. Thou art the Mother of delights, Durga Devi, recited by the following ten names Varenya, Varada, Varistha, Varavarnini, Garistha, Varaha, Vararoha, Nilaganga, Sandhya and Bhoga Moksada. Thou art the Bhagirathi (the river Ganges) in this world; the Bhogavati in the Patala; and the Mandakini (the milky way) in the Heavens. Thou art in this world (Bhur loka) the all-enduring PrithvT (earth); Thou art the Vayu S’akti (air power) in the middle space

(Bhubhar Loka); Thou art the energy (the ocean of Tejas) in the Heavens (Svar loka); Thou art the Great Siddhi in the Mahar loka; Thou art Jana in the Janar Loka; Thou art Tapasvini in the Tapar loka; Thou art Truth (True Speech) in the Satya lokann. Thou art Kamala in Visnu loka; Gayatri in Brahma loka; and the other half of Hara as Gauri in the Rudra loka. O Devi! Thou art sung as Prakrit! - “Aham” “Om-Mahat” tattva and beyond that the Highest Sarva Brahma rupini and Samyavastha Prakrit!. Thou art the Para S’akti; Thou art the Parama S’akti; O Devi! Thou art the Tri-S’akti the Ichchha S’akti (the will power), the Kriya S’akti (power of action) and the Jhana S’akti (the force of knowledge).

Thou art the Ganga, Yamuna, Vipas'a, Sarasvati, Sarayu, Devika, Sindhu; Narmada, Iravati, Godavari, S’atadru; Kaveri, Kaus'iki, Chandra Bhaga, Vitasta, Gandaki, Tapini, Karatoya, Gomati, and Vetravati and other rivers; Thou art the Ida, Pingala, and Susumna nerves; Thou art Gandhari,

Hastajihva, Pusa, Apusa, Alambusa, Kuhu, S'ankhini, Pranavahini and other nerves in the body; O Devi! Thou art the vital power in the lotus of the heart; Thou art Svapna naika in the throat; Thou art Sadadhara in the palate; and Thou art the Vindumalini S'akti in the pituitary space between the eyebrows.

Thou art the Kundalini in the Muladhara (sacral plexus), the Vyapini extending upto the roots of the hairs; Thou art Madhyasana on the crown of the head, and Thou art Manonmani in the Brahmarandhra. O Devi! What need there is in stating these? Suffice it to say that whatever there is seen in this universe, all art Thou; therefore, O S'ri Sandhya Devi! I bow down to Thee. O Narada! Thus I have spoken to you about the Gayatri-Stotra that gives all successes, destroys all sins, and yields all merits.

He who reads this in the Sandhya times, with all attention, will get sons if he has no sons, will get wealth if he has no wealth. There is no doubt in this. Whoever reads this Stotra gets the fruits of all Tirthas, all Tapasyas, all gifts, all sacrifices and all Yogas. He enjoys

happiness in this world and finally gets the Moksa. The Munis who are engaged in Tapasyas read this Stotra. While bathing, if one reads this, merged under water, acquires the fruits of his being merged in the Sandhya. O Narada! I speak this verily, verily, verily, unto you that there is no trace of any doubt in this statement. Whoever will hear with devotion this Sandhya stotra, the nectar-like thing, will be freed from all sins.

Here ends the Fifth Chapter of the Twelfth Book on the Gayatri Stotra in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Twelfth Skandha · Chapter 6

On The One Thousand And Eight

Chapter 310 of 318 · 166 detected Sanskrit verse markers

Sanskrit

गायत्रीसहस्रनामस्तोत्रवर्णनम्
नारद उवाच
भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ।
श्रुतिस्मृतिपुराणानां रहस्यं त्वन्मुखाच्छ्रुतम् ॥ १ ॥
सर्वपापहरं देव येन विद्या प्रवर्तते ।
केन वा ब्रह्मविज्ञानं किं नु वा मोक्षसाधनम् ॥ २ ॥
ब्राह्मणानां गतिः केन केन वा मृत्युनाशनम् ।
ऐहिकामुष्मिकफलं केन वा पद्मलोचन ॥ ३ ॥
वक्तुमर्हस्यशेषेण सर्वं निखिलमादितः ।
श्रीनारायण उवाच
साधु साधु महाप्राज्ञ सम्यक् पृष्टं त्वयानघ ॥ ४ ॥
शृणु वक्ष्यामि यत्नेन गायत्र्यष्टसहस्रकम् ।
नाम्नां शुभानां दिव्यानां सर्वपापविनाशनम् ॥ ५ ॥
सृष्ट्यादौ यद्भगवता पूर्वं प्रोक्तं ब्रवीमि ते ।

अष्टोत्तरसहस्रस्य ऋषिर्ब्रह्मा प्रकीर्तितः ॥ ६ ॥
छन्दोऽनुष्टुप् तथा देवी गायत्री देवता स्मृता ।
हलो बीजानि तस्यैव स्वराः शक्तय ईरिताः ॥ ७ ॥
अङ्गन्यासकरन्यासावुच्येते मातृकाक्षरैः ।
अथ ध्यानं प्रवक्ष्यामि साधकानां हिताय वै ॥ ८ ॥
रक्तश्वेतहिरण्यनीलधवलैर्युक्तां त्रिनेत्रोज्ज्वलां
रक्तां रक्तनवस्रजं मणिगणैर्युक्तां कुमारीमिमाम् ।
गायत्रीं कमलासनां करतलव्यानद्धकुण्डाम्बुजां
पद्माक्षीं च वरस्रजं च दधतीं हंसाधिरूढां भजे ॥ ९ ॥
अचिन्त्यलक्षणाव्यक्ताप्यर्थमातृमहेश्वरी ।
अमृतार्णवमध्यस्थाप्यजिता चापराजिता ॥ १० ॥
अणिमादिगुणाधाराप्यर्कमण्डलसंस्थिता ।
अजराजापराधर्मा अक्षसूत्रधराधरा ॥ ११ ॥
अकारादिक्षकारान्ताप्यरिषड्वर्गभेदिनी ।

अञ्जनाद्रिप्रतीकाशाप्यञ्जनाद्रिनिवासिनी ॥ १२ ॥
अदितिश्चाजपाविद्याप्यरविन्दनिभेक्षणा ।

अन्तर्बहिःस्थिताविद्याध्वंसिनी चान्तरात्मिका ॥ १३ ॥
अजा चाजमुखावासाप्यरविन्दनिभानना ।
अर्धमात्रार्थदानज्ञाप्यरिमण्डलमर्दिनी ॥ १४ ॥
असुरघ्नीह्यमावास्याप्यलक्ष्मीघ्न्यन्त्यजार्चिता ।
आदिलक्ष्मीश्चादिशक्तिराकृतिश्चायतानना ॥ १५ ॥
आदित्यपदवीचाराप्यादित्यपरिसेविता ।
आचार्यावर्तनाचाराप्यादिमूर्तिनिवासिनी ॥ १६ ॥
आग्नेयी चामरी चाद्या चाराध्या चासनस्थिता ।
आधारनिलयाधारा चाकाशान्तनिवासिनी ॥ १७ ॥
आद्याक्षरसमायुक्ता चान्तराकाशरूपिणी ।
आदित्यमण्डलगता चान्तरध्वान्तनाशिनी ॥ १८ ॥
इन्दिरा चेष्टदा चेष्टा चेन्दीवरनिभेक्षणा ।

इरावती चेन्द्रपदा चेन्द्राणी चेन्दुरूपिणी ॥ १९ ॥
इक्षुकोदण्डसंयुक्ता चेषुसन्धानकारिणी ।
इन्द्रनीलसमाकारा चेडापिङ्गलरूपिणी ॥ २० ॥
इन्द्राक्षी चेश्वरी देवी चेहात्रयविवर्जिता ।
उमा चोषा ह्युडुनिभा उर्वारुकफलानना ॥ २१ ॥
उडुप्रभा चोडुमती ह्युडुपा ह्युडुमध्यगा ।
ऊर्ध्वं चाप्यूर्ध्वकेशी चाप्यूर्ध्वाधोगतिभेदिनी ॥ २२ ॥
ऊर्ध्वबाहुप्रिया चोर्मिमालावाग्ग्रन्थदायिनी ।
ऋतं चर्षिर्ऋतुमती ऋषिदेवनमस्कृता ॥ २३ ॥
ऋग्वेदा ऋणहर्त्री च ऋषिमण्डलचारिणी ।
ऋद्धिदा ऋजुमार्गस्था ऋजुधर्मा ऋतुप्रदा ॥ २४ ॥
ऋग्वेदनिलया ऋज्वी लुप्तधर्मप्रवर्तिनी ।
लूतारिवरसम्भूता लूतादिविषहारिणी ॥ २५ ॥
एकाक्षरा चैकमात्रा चैका चैकैकनिष्ठिता ।

ऐन्द्री ह्यैरावतारूढा चैहिकामुष्मिकप्रदा ॥ २६ ॥
ओङ्कारा ह्योषधी चोता चोतप्रोतनिवासिनी ।
और्वा ह्यौषधसम्पन्ना औपासनफलप्रदा ॥ २७ ॥
अण्डमध्यस्थिता देवी चाःकारमनुरूपिणी ।
कात्यायनी कालरात्रिः कामाक्षी कामसुन्दरी ॥ २८ ॥
कमला कामिनी कान्ता कामदा कालकण्ठिनी ।
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बृहस्पतिस्तुता वृन्दा वृन्दावनविहारिणी ॥ १११ ॥
बालाकिनी बिलाहारा बिलवासा बहुदका ।
बहुनेत्रा बहुपदा बहुकर्णावतंसिका ॥ ११२ ॥
बहुबाहुयुता बीजरूपिणी बहुरूपिणी ।
बिन्दुनादकलातीता बिन्दुनादस्वरूपिणी ॥ ११३ ॥
बद्धगोधाङ्गुलित्राणा बदर्याश्रमवासिनी ।
बृन्दारका बृहत्स्कन्धा बृहती बाणपातिनी ॥ ११४ ॥
वृन्दाध्यक्षा बहुनुता वनिता बहुविक्रमा ।
बद्धपद्मासनासीना बिल्वपत्रतलस्थिता ॥ ११५ ॥
बोधिद्रुमनिजावासा बडिस्था बिन्दुदर्पणा ।
बाला बाणासनवती वडवानलवेगिनी ॥ ११६ ॥
ब्रह्माण्डबहिरन्तःस्था ब्रह्मकङ्कणसूत्रिणी ।

भवानी भीषणवती भाविनी भयहारिणी ॥ ११७ ॥
भद्रकाली भुजङ्गाक्षी भारती भारताशया ।
भैरवी भीषणाकारा भूतिदा भूतिमालिनी ॥ ११८ ॥
भामिनी भोगनिरता भद्रदा भूरिविक्रमा ।
भूतवासा भृगुलता भार्गवी भूसुरार्चिता ॥ ११९ ॥
भागीरथी भोगवती भवनस्था भिषग्वरा ।
भामिनी भोगिनी भाषा भवानी भूरिदक्षिणा ॥ १२० ॥
भर्गात्मिका भीमवती भवबन्धविमोचिनी ।
भजनीया भूतधात्रीरञ्जिता भुवनेश्वरी ॥ १२१ ॥
भुजङ्गवलया भीमा भेरुण्डा भागधेयिनी ।
माता माया मधुमती मधुजिह्वा मधुप्रिया ॥ १२२ ॥
महादेवी महाभागा मालिनी मीनलोचना ।
मायातीता मधुमती मधुमांसा मधुद्रवा ॥ १२३ ॥
मानवी मधुसम्भूता मिथिलापुरवासिनी ।

मधुकैटभसंहर्त्री मेदिनी मेघमालिनी ॥ १२४ ॥
मन्दोदरी महामाया मैथिली मसृणप्रिया ।
महालक्ष्मीर्महाकाली महाकन्या महेश्वरी ॥ १२५ ॥
माहेन्द्री मेरुतनया मन्दारकुसुमार्चिता ।
मञ्जुमञ्जीरचरणा मोक्षदा मञ्जुभाषिणी ॥ १२६ ॥
मधुरद्राविणी मुद्रा मलया मलयान्विता ।
मेधा मरकतश्यामा मागधी मेनकात्मजा ॥ १२७ ॥
महामारी महावीरा महाश्यामा मनुस्तुता ।
मातृका मिहिराभासा मुकुन्दपदविक्रमा ॥ १२८ ॥
मूलाधारस्थिता मुग्धा मणिपूरकवासिनी ।
मृगाक्षी महिषारूढा महिषासुरमर्दिनी ॥ १२९ ॥
योगासना योगगम्या योगा यौवनकाश्रया ।
यौवनी युद्धमध्यस्था यमुना युगधारिणी ॥ १३० ॥
यक्षिणी योगयुक्ता च यक्षराजप्रसूतिनी ।

यात्रा यानविधानज्ञा यदुवंशसमुद्भवा ॥ १३१ ॥
यकारादिहकारान्ता याजुषी यज्ञरूपिणी ।
यामिनी योगनिरता यातुधानभयङ्करी ॥ १३२ ॥
रुक्मिणी रमणी रामा रेवती रेणुका रतिः ।
रौद्री रौद्रप्रियाकारा राममाता रतिप्रिया ॥ १३३ ॥
रोहिणी राज्यदा रेवा रमा राजीवलोचना ।
राकेशी रूपसम्पन्ना रत्नसिंहासनस्थिता ॥ १३४ ॥
रक्तमाल्याम्बरधरा रक्तगन्धानुलेपना ।
राजहंससमारूढा रम्भा रक्तबलिप्रिया ॥ १३५ ॥
रमणीययुगाधारा राजिताखिलभूतला ।
रुरुचर्मपरीधाना रथिनी रत्नमालिका ॥ १३६ ॥
रोगेशी रोगशमनी राविणी रोमहर्षिणी ।
रामचन्द्रपदाक्रान्ता रावणच्छेदकारिणी ॥ १३७ ॥
रत्नवस्त्रपरिच्छन्ना रथस्था रुक्मभूषणा ।

लज्जाधिदेवता लोला ललिता लिङ्गधारिणी ॥ १३८ ॥
लक्ष्मीर्लोला लुप्तविषा लोकिनी लोकविश्रुता ।
लज्जा लम्बोदरी देवी ललना लोकधारिणी ॥ १३९ ॥
वरदा वन्दिता विद्या वैष्णवी विमलाकृतिः ।
वाराही विरजा वर्षा वरलक्ष्मीर्विलासिनी ॥ १४० ॥
विनता व्योममध्यस्था वारिजासनसंस्थिता ।
वारुणी वेणुसम्भूता वीतिहोत्रा विरूपिणी ॥ १४१ ॥
वायुमण्डलमध्यस्था विष्णुरूपा विधिप्रिया ।
विष्णुपत्नी विष्णुमती विशालाक्षी वसुन्धरा ॥ १४२ ॥
वामदेवप्रिया वेला वज्रिणी वसुदोहिनी ।

वेदाक्षरपरीताङ्गी वाजपेयफलप्रदा ॥ १४३ ॥
वासवी वामजननी वैकुण्ठनिलया वरा ।
व्यासप्रिया वर्मधरा वाल्मीकिपरिसेविता ॥ १४४ ॥
शाकम्भरी शिवा शान्ता शारदा शरणागतिः ।

शातोदरी शुभाचारा शुम्भासुरविमर्दिनी ॥ १४५ ॥
शोभावती शिवाकारा शङ्करार्धशरीरिणी ।
शोणा शुभाशया शुभ्रा शिरःसन्धानकारिणी ॥ १४६ ॥
शरावती शरानन्दा शरज्ज्योत्स्ना शुभानना ।
शरभा शूलिनी शुद्धा शबरी शुकवाहना ॥ १४७ ॥
श्रीमती श्रीधरानन्दा श्रवणानन्ददायिनी ।
शर्वाणी शर्वरीवन्द्या षड्भाषा षड्ऋतुप्रिया ॥ १४८ ॥
षडाधारस्थिता देवी षण्मुखप्रियकारिणी ।
षडङ्गरूपसुमतिसुरासुरनमस्कृता ॥ १४९ ॥
सरस्वती सदाधारा सर्वमङ्गलकारिणी ।
सामगानप्रिया सूक्ष्मा सावित्री सामसम्भवा ॥ १५० ॥
सर्वावासा सदानन्दा सुस्तनी सागराम्बरा ।
सर्वैश्वर्यप्रिया सिद्धिः साधुबन्धुपराक्रमा ॥ १५१ ॥
सप्तर्षिमण्डलगता सोममण्डलवासिनी ।

सर्वज्ञा सान्द्रकरुणा समानाधिकवर्जिता ॥ १५२ ॥
सर्वोत्तुङ्गा सङ्गहीना सद्गुणा सकलेष्टदा ।
सरघा सूर्यतनया सुकेशी सोमसंहतिः ॥ १५३ ॥
हिरण्यवर्णा हरिणी ह्रींकारी हंसवाहिनी ।
क्षौमवस्त्रपरीताङ्गी क्षीराब्धितनया क्षमा ॥ १५४ ॥
गायत्री चैव सावित्री पार्वती च सरस्वती ।
वेदगर्भा वरारोहा श्रीगायत्री पराम्बिका ॥ १५५ ॥
इति साहस्रकं नाम्नां गायत्र्याश्चैव नारद ।
पुण्यदं सर्वपापघ्नं महासम्पत्तिदायकम् ॥ १५६ ॥
एवं नामानि गायत्र्यास्तोषोत्पत्तिकराणि हि ।
अष्टम्यां च विशेषेण पठितव्यं द्विजैः सह ॥ १५७ ॥
जपं कृत्वा होमपूजाध्यानं कृत्वा विशेषतः ।
यस्मै कस्मै न दातव्यं गायत्र्यास्तु विशेषतः ॥ १५८ ॥
सुभक्ताय सुशिष्याय वक्तव्यं भूसुराय वै ।

भ्रष्टेभ्यः साधकेभ्यश्च बान्धवेभ्यो न दर्शयेत् ॥ १५९ ॥
यद्गृहे लिखितं शास्त्रं भयं तस्य न कस्यचित् ।
चञ्चलापि स्थिरा भूत्वा कमला तत्र तिष्ठति ॥ १६० ॥
इदं रहस्यं परमं गुह्याद्गुह्यतरं महत् ।
पुण्यप्रदं मनुष्याणां दरिद्राणां निधिप्रदम् ॥ १६१ ॥

मोक्षप्रदं मुमुक्षूणां कामिनां सर्वकामदम् ।
रोगाद्वै मुच्यते रोगी बद्धो मुच्येत बन्धनात् ॥ १६२ ॥
बह्महत्यासुरापानसुवर्णस्तेयिनो नराः ।
गुरुतल्पगतो वापि पातकान्मुच्यते सकृत् ॥ १६३ ॥
असत्प्रतिग्रहाच्चैवाभक्ष्यभक्षाद्विशेषतः ।
पाखण्डानृतमुख्येभ्यः पठनादेव मुच्यते ॥ १६४ ॥
इदं रहस्यममलं मयोक्तं पद्मजोद्भव ।
ब्रह्मसायुज्यदं नृणां सत्यं सत्यं न संशयः ॥ १६५ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां द्वादशस्कन्धे गायत्रीसहस्रनामस्तोत्रवर्णनं नाम षष्ठोऽध्यायः ॥ ६ ॥

Roman transliteration

gāyatrīsahasranāmastotravarṇanam
nārada uvāca
bhagavansarvadharmajña sarvaśāstraviśārada |
śrutismṛtipurāṇānāṃ rahasyaṃ tvanmukhācchrutam || 1 ||
sarvapāpaharaṃ deva yena vidyā pravartate |
kena vā brahmavijñānaṃ kiṃ nu vā mokṣasādhanam || 2 ||
brāhmaṇānāṃ gatiḥ kena kena vā mṛtyunāśanam |
aihikāmuṣmikaphalaṃ kena vā padmalocana || 3 ||
vaktumarhasyaśeṣeṇa sarvaṃ nikhilamāditaḥ |
śrīnārāyaṇa uvāca
sādhu sādhu mahāprājña samyak pṛṣṭaṃ tvayānagha || 4 ||
śṛṇu vakṣyāmi yat□nena gāyatryaṣṭasahasrakam |
nāmnāṃ śubhānāṃ divyānāṃ sarvapāpavināśanam || 5 ||
sṛṣṭyādau yad□bhagavatā pūrvaṃ proktaṃ bravīmi te |

aṣṭottarasahasrasya ṛṣirbrahmā prakīrtitaḥ || 6 ||
chando'nuṣṭup tathā devī gāyatrī devatā smṛtā |
halo bījāni tasyaiva svarāḥ śaktaya īritāḥ || 7 ||
aṅ□ganyāsakaranyāsāvucyete mātṛkākṣaraiḥ |
atha dhyānaṃ pravakṣyāmi sādhakānāṃ hitāya vai || 8 ||
raktaśvetahiraṇyanīladhavalairyuktāṃ trinetrojjvalāṃ
raktāṃ raktanavasrajaṃ maṇigaṇairyuktāṃ kumārīmimām |
gāyatrīṃ kamalāsanāṃ karatalavyānaddhakuṇḍāmbujāṃ
padmākṣīṃ ca varasrajaṃ ca dadhatīṃ haṃsādhirūḍhāṃ bhaje || 9 ||
acintyalakṣaṇāvyaktāpyarthamātṛmaheśvarī |
amṛtārṇavamadhyasthāpyajitā cāparājitā || 10 ||
aṇimādiguṇādhārāpyarkamaṇḍalasaṃsthitā |
ajarājāparādharmā akṣasūtradharādharā || 11 ||
akārādikṣakārāntāpyariṣaḍvargabhedinī |

añjanādripratīkāśāpyañjanādrinivāsinī || 12 ||
aditiścājapāvidyāpyaravindanibhekṣaṇā |
antarbahiḥsthitāvidyādhvaṃsinī cāntarātmikā || 13 ||
ajā cājamukhāvāsāpyaravindanibhānanā |
ardhamātrārthadānajñāpyarimaṇḍalamardinī || 14 ||

asuraghnīhyamāvāsyāpyalakṣmīghnyantyajārcitā |
ādilakṣmīścādiśaktirākṛtiścāyatānanā || 15 ||
ādityapadavīcārāpyādityaparisevitā |
ācāryāvartanācārāpyādimūrtinivāsinī || 16 ||
āgneyī cāmarī cādyā cārādhyā cāsanasthitā |
ādhāranilayādhārā cākāśāntanivāsinī || 17 ||
ādyākṣarasamāyuktā cāntarākāśarūpiṇī |
ādityamaṇḍalagatā cāntaradhvāntanāśinī || 18 ||
indirā ceṣṭadā ceṣṭā cendīvaranibhekṣaṇā |

irāvatī cendrapadā cendrāṇī cendurūpiṇī || 19 ||
ikṣukodaṇḍasaṃyuktā ceṣusandhānakāriṇī |
indranīlasamākārā ceḍāpiṅ□galarūpiṇī || 20 ||
indrākṣī ceśvarī devī cehātrayavivarjitā |
umā coṣā hyuḍunibhā urvārukaphalānanā || 21 ||
uḍuprabhā coḍumatī hyuḍupā hyuḍumadhyagā |
ūrdhvaṃ cāpyūrdhvakeśī cāpyūrdhvādhogatibhedinī || 22 ||
ūrdhvabāhupriyā cormimālāvāggranthadāyinī |
ṛtaṃ carṣirṛtumatī ṛṣidevanamaskṛtā || 23 ||
ṛgvedā ṛṇahartrī ca ṛṣimaṇḍalacāriṇī |
ṛddhidā ṛjumārgasthā ṛjudharmā ṛtupradā || 24 ||
ṛgvedanilayā ṛjvī luptadharmapravartinī |
lūtārivarasambhūtā lūtādiviṣahāriṇī || 25 ||
ekākṣarā caikamātrā caikā caikaikaniṣṭhitā |

aindrī hyairāvatārūḍhā caihikāmuṣmikapradā || 26 ||
oṅ□kārā hyoṣadhī cotā cotaprotanivāsinī |
aurvā hyauṣadhasampannā aupāsanaphalapradā || 27 ||
aṇḍamadhyasthitā devī cāḥkāramanurūpiṇī |
kātyāyanī kālarātriḥ kāmākṣī kāmasundarī || 28 ||
kamalā kāminī kāntā kāmadā kālakaṇṭhinī |
karikumbhastanabharā karavīrasuvāsinī || 29 ||
kalyāṇī kuṇḍalavatī kurukṣetranivāsinī |
kuruvindadalākārā kuṇḍalī kumudālayā || 30 ||
kālajihvā karālāsyā kālikā kālarūpiṇī |
kamanīyaguṇā kāntiḥ kalādhārā kumudvatī || 31 ||
kauśikī kamalākārā kāmacāraprabhañjinī |
kaumārī karuṇāpāṅ□gī kakubantā karipriyā || 32 ||
kesarī keśavanutā kadambakusumapriyā |

kālindī kālikā kāñcī kalaśod□bhavasaṃstutā || 33 ||
kāmamātā kratumatī kāmarūpā kṛpāvatī |
kumārī kuṇḍanilayā kirātī kīravāhanā | 34 ||
kaikeyī kokilālāpā ketakī kusumapriyā |
kamaṇḍaludharā kālī karmanirmūlakāriṇī || 35 ||
kalahaṃsagatiḥ kakṣā kṛtakautukamaṅ□galā |
kastūrītilakā kamrā karīndragamanā kuhūḥ || 36 ||
karpūralepanā kṛṣṇā kapilā kuharāśrayā |
kūṭasthā kudharā kamrā kukṣisthākhilaviṣṭapā || 37 ||
khaḍgakheṭakarā kharvā khecarī khagavāhanā |
khaṭvāṅ□gadhāriṇī khyātā khagarājoparisthitā || 38 ||
khalaghnī khaṇḍitajarā khaṇḍākhyānapradāyinī |

khaṇḍendutilakā gaṅ□gā gaṇeśaguhapūjitā || 39 ||
gāyatrī gomatī gītā gāndhārī gānalolupā |

gautamī gāminī gāthā gandharvāpsarasevitā || 40 ||
govindacaraṇākrāntā guṇatrayavibhāvitā |
gandharvī gahvarī gotrā girīśā gahanā gamī || 41 ||
guhāvāsā guṇavatī gurupāpapraṇāśinī |
gurvī guṇavatī guhyā goptavyā guṇadāyinī || 42 ||
girijā guhyamātaṅ□gī garuḍadhvajavallabhā |
garvāpahāriṇī godā gokulasthā gadādharā || 43 ||
gokarṇanilayāsaktā guhyamaṇḍalavartinī |
gharmadā ghanadā ghaṇṭā ghoradānavamardinī || 44 ||
ghṛṇimantramayī ghoṣā ghanasampātadāyinī |
ghaṇṭāravapriyā ghrāṇā ghṛṇisantuṣṭakāriṇī || 45 ||
ghanārimaṇḍalā ghūrṇā ghṛtācī ghanaveginī |
jñānadhātumayī carcā carcitā cāruhāsinī || 46 ||
caṭulā caṇḍikā citrā citramālyavibhūṣitā |

caturbhujā cārudantā cāturī caritapradā || 47 ||
cūlikā citravastrāntā candramaḥkarṇakuṇḍalā |
candrahāsā cārudātrī cakorī candrahāsinī || 48 ||
candrikā candradhātrī ca caurī caurā ca caṇḍikā |
cañcadvāgvādinī candracūḍā coravināśinī || 49 ||
cārucandanaliptāṅ□gī cañcaccāmaravījitā |
cārumadhyā cārugatiścandilā candrarūpiṇī || 50 ||
cāruhomapriyā cārvācaritā cakrabāhukā |
candramaṇḍalamadhyasthā candramaṇḍaladarpaṇā || 51 ||
cakravākastanī ceṣṭā citrā cāruvilāsinī |
citsvarūpā candravatī candramāścandanapriyā || 52 ||
codayitrī ciraprajñā cātakā cāruhetukī |
chatrayātā chatradharā chāyā chandaḥparicchadā || 53 ||
chāyādevīcchidranakhā channendriyavisarpiṇī |

chando'nuṣṭuppratiṣṭhāntā chidropadravabhedinī || 54 ||
chedā chatreśvarī chinnā churikā chedanapriyā |
jananī janmarahitā jātavedā jaganmayī || 55 ||
jāhnavī jaṭilā jetrī jarāmaraṇavarjitā |
jambūdvīpavatī jvālā jayantī jalaśālinī || 56 ||
jitendriyā jitakrodhā jitāmitrā jagatpriyā |
jātarūpamayī jihvā jānakī jagatī jarā || 57 ||
janitrī jahnutanayā jagattrayahitaiṣiṇī |
jvālāmukhī japavatī jvaraghnī jitaviṣṭapā || 58 ||
jitākrāntamayī jvālā jāgratī jvaradevatā |
jvalantī jaladā jyeṣṭhā jyāghoṣāsphoṭadiṅ□mukhī || 59 ||
jambhinī jṛmbhaṇā jṛmbhā jvalanmāṇikyakuṇḍalā |
jhiṃjhikā jhaṇanirghoṣā jhaṃjhāmārutaveginī || 60 ||
jhallarīvādyakuśalā ñarūpā ñabhujā smṛtā |

ṭaṅ□kabāṇasamāyuktā ṭaṅ□kinī ṭaṅ□kabhedinī || 61 ||
ṭaṅ□kīgaṇakṛtāghoṣā ṭaṅkanīyamahorasā |
ṭaṅ□kārakāriṇī devī ṭhaṭhaśabdaninādinī || 62 ||
ḍāmarī ḍākinī ḍimbhā ḍuṇḍumāraikanirjitā |

ḍāmarītantramārgasthā ḍamaḍḍamarunādinī || 63 ||
ḍiṇḍīravasahā ḍimbhalasatkrīḍāparāyaṇā |
ḍhuṇḍhivighneśajananī ḍhakkāhastā ḍhilivrajā || 64 ||
nityajñānā nirupamā nirguṇā narmadā nadī |
triguṇā tripadā tantrī tulasītaruṇātaruḥ || 65 ||
trivikramapadākrāntā turīyapadagāminī |
taruṇādityasaṅ□kāśā tāmasī tuhinā turā || 66 ||
trikālajñānasampannā triveṇī ca trilocanā |
triśaktistripurā tuṅ□gā turaṅ□gavadanā tathā || 67 ||
timiṅ□gilagilā tīvrā trisrotā tāmasādinī |

tantramantraviśeṣajñā tanumadhyā triviṣṭapā || 68 ||
trisandhyā tristanī toṣāsaṃsthā tālapratāpinī |
tāṭaṅ□kinī tuṣārābhā tuhinācalavāsinī || 69 ||
tantujālasamāyuktā tārahārāvalipriyā |
tilahomapriyā tīrthā tamālakusumākṛtiḥ || 70 ||
tārakā triyutā tanvī triśaṅ□kuparivāritā |
talodarī tilābhūṣā tāṭaṅ□kapriyavāhinī || 71 ||
trijaṭā tittirī tṛṣṇā trividhā taruṇākṛtiḥ |
taptakāñcanasaṃkāśā taptakāñcanabhūṣaṇā || 72 ||
traiyambakā trivargā ca trikālajñānadāyinī |
tarpaṇā tṛptidā tṛptā tāmasī tumburustutā || 73 ||
tārkṣyasthā triguṇākārā tribhaṅ□gī tanuvallariḥ |
thātkārī thāravā thāntā dohinī dīnavatsalā || 74 ||
dānavāntakarī durgā durgāsuranibarhiṇī |

devarītirdivārātrirdraupadī dundubhisvanā || 75 ||
devayānī durāvāsā dāridryod□bhedinī divā |
dāmodarapriyā dīptā digvāsā digvimohinī || 76 ||
daṇḍakāraṇyanilayā daṇḍinī devapūjitā |
devavandyā diviṣadā dveṣiṇī dānavākṛtiḥ || 77 ||
dīnānāthastutā dīkṣā daivatādisvarūpiṇī |
dhātrī dhanurdharā dhenurdhāriṇī dharmacāriṇī || 78 ||
dharaṃdharā dharādhārā dhanadā dhānyadohinī |
dharmaśīlā dhanādhyakṣā dhanurvedaviśāradā || 79 ||
dhṛtirdhanyā dhṛtapadā dharmarājapriyā dhruvā |
dhūmāvatī dhūmakeśī dharmaśāstraprakāśinī || 80 ||
nandā nandapriyā nidrā nṛnutā nandanātmikā |
narmadā nalinī nīlā nīlakaṇṭhasamāśrayā || 81 ||
nārāyaṇapriyā nityā nirmalā nirguṇā nidhiḥ |

nirādhārā nirupamā nityaśuddhā nirañjanā || 82 ||
nādabindukalātītā nādabindukalātmikā |
nṛsiṃhinī nagadharā nṛpanāgavibhūṣitā || 83 ||
narakakleśaśamanī nārāyaṇapadod□bhavā |
niravadyā nirākārā nāradapriyakāriṇī || 84 ||
nānājyotiḥsamākhyātā nidhidā nirmalātmikā |
navasūtradharā nītirnirupadravakāriṇī || 85 ||
nandajā navarat□nāḍhyā naimiṣāraṇyavāsinī |
navanītapriyā nārī nīlajīmūtaniḥsvanā || 86 ||
nimeṣiṇī nadīrūpā nīlagrīvā niśīśvarī |
nāmāvalirniśumbhaghnī nāgalokanivāsinī || 87 ||

navajāmbūnadaprakhyā nāgalokādhidevatā |
nūpurākrāntacaraṇā naracittapramodinī || 88 ||
nimagnāraktanayanā nirghātasamaniḥsvanā |

nandanodyānanilayā nirvyūhoparicāriṇī || 89 ||
pārvatī paramodārā parabrahmātmikā parā |
pañcakośavinirmuktā pañcapātakanāśinī || 90 ||
paracittavidhānajñā pañcikā pañcarūpiṇī |
pūrṇimā paramā prītiḥ paratejaḥ prakāśinī || 91 ||
purāṇī pauruṣī puṇyā puṇḍarīkanibhekṣaṇā |
pātālatalanirmagnā prītā prītivivardhinī || 92 ||
pāvanī pādasahitā peśalā pavanāśinī |
prajāpatiḥ pariśrāntā parvatastanamaṇḍalā || 93 ||
padmapriyā padmasaṃsthā padmākṣī padmasambhavā |
padmapatrā padmapadā padminī priyabhāṣiṇī || 94 ||
paśupāśavinirmuktā purandhrī puravāsinī |
puṣkalā puruṣā parvā pārijātasumapriyā || 95 ||
pativratā pavitrāṅ□gī puṣpahāsaparāyaṇā |

prajñāvatīsutā pautrī putrapūjyā payasvinī || 96 ||
paṭṭipāśadharā paṅ□ktiḥ pitṛlokapradāyinī |
purāṇī puṇyaśīlā ca praṇatārtivināśinī || 97 ||
pradyumnajananī puṣṭā pitāmahaparigrahā |
puṇḍarīkapurāvāsā puṇḍarīkasamānanā || 98 ||
pṛthujaṅ□ghā pṛthubhujā pṛthupādā pṛthūdarī |
pravālaśobhā piṅ□gākṣī pītavāsāḥ pracāpalā || 99 ||
prasavā puṣṭidā puṇyā pratiṣṭhā praṇavāgatiḥ |
pañcavarṇā pañcavāṇī pañcikā pañjarasthitā || 100 ||
paramāyā parajyotiḥ paraprītiḥ parāgatiḥ |
parākāṣṭhā pareśānī pāvanī pāvakadyutiḥ || 101 ||
puṇyabhadrā paricchedyā puṣpahāsā pṛthūdarī |
pītāṅ□gī pītavasanā pītaśayyā piśācinī || 102 ||
pītakriyā piśācaghnī pāṭalākṣī paṭukriyā |

pañcabhakṣapriyācārā pūtanāprāṇaghātinī || 103 ||
punnāgavanamadhyasthā puṇyatīrthaniṣevitā |
pañcāṅ□gī ca parāśaktiḥ paramāhlādakāriṇī || 104 ||
puṣpakāṇḍasthitā pūṣā poṣitākhilaviṣṭapā |
pānapriyā pañcaśikhā pannagopariśāyinī || 105 ||
pañcamātrātmikā pṛthvī pathikā pṛthudohinī |
purāṇanyāyamīmāṃsā pāṭalī puṣpagandhinī || 106 ||
puṇyaprajā pāradātrī paramārgaikagocarā |
pravālaśobhā pūrṇāśā praṇavā pallavodarī || 107 ||
phalinī phaladā phalguḥ phūtkārī phalakākṛtiḥ |
phaṇīndrabhogaśayanā phaṇimaṇḍalamaṇḍitā || 108 ||
bālabālā bahumatā bālātapanibhāṃśukā |
balabhadrapriyā vandyā vaḍavā buddhisaṃstutā || 109 ||
bandīdevī bilavatī baḍiśaghnī balipriyā |

bāndhavī bodhitā buddhirbandhūkakusumapriyā || 110 ||
bālabhānuprabhākārā brāhmī brāhmaṇadevatā |
bṛhaspatistutā vṛndā vṛndāvanavihāriṇī || 111 ||

*bālākinī bilāhārā bilavāsā bahūdakā |
bahunetrā bahupadā bahukarṇāvataṃsikā || 112 ||
bahubāhuyutā bījarūpiṇī bahurūpiṇī |
bindunādakalātītā bindunādasvarūpiṇī || 113 ||
baddhagodhāṅ□gulitrāṇā badaryāśramavāsinī |
bṛndārakā bṛhatskandhā bṛhatī bāṇapātinī || 114 ||
vṛndādhyakṣā bahunutā vanitā bahuvikramā |
baddhapadmāsanāsīnā bilvapatratalasthitā || 115 ||
bodhidrumanijāvāsā baḍisthā bindudarpaṇā |
bālā bāṇāsanavatī vaḍavānalaveginī || 116 ||
brahmāṇḍabahirantaḥsthā brahmakaṅ□kaṇasūtriṇī |*

*bhavānī bhīṣaṇavatī bhāvinī bhayahāriṇī || 117 ||
bhadrakālī bhujaṅ□gākṣī bhāratī bhāratāśayā |
bhairavī bhīṣaṇākārā bhūtidā bhūtimālinī || 118 ||
bhāminī bhoganiratā bhadradā bhūrivikramā |
bhūtavāsā bhṛgulatā bhārgavī bhūsurārcitā || 119 ||
bhāgīrathī bhogavatī bhavanasthā bhiṣagvarā |
bhāminī bhoginī bhāṣā bhavānī bhūridakṣiṇā || 120 ||
bhargātmikā bhīmavatī bhavabandhavimocinī |
bhajanīyā bhūtadhātrīrañjitā bhuvaneśvarī || 121 ||
bhujaṅ□gavalayā bhīmā bheruṇḍā bhāgadheyinī |
mātā māyā madhumatī madhujihvā madhupriyā || 122 ||
mahādevī mahābhāgā mālinī mīnalocanā |
māyātītā madhumatī madhumāṃsā madhudravā || 123 ||
mānavī madhusambhūtā mithilāpuravāsinī |*

*madhukaiṭabhasaṃhartrī medinī meghamālinī || 124 ||
mandodarī mahāmāyā maithilī masṛṇapriyā |
mahālakṣmīrmahākālī mahākanyā maheśvarī || 125 ||
māhendrī merutanayā mandārakusumārcitā |
mañjumañjīracaraṇā mokṣadā mañjubhāṣiṇī || 126 ||
madhuradrāviṇī mudrā malayā malayānvitā |
medhā marakataśyāmā māgadhī menakātmajā || 127 ||
mahāmārī mahāvīrā mahāśyāmā manustutā |
mātṛkā mihirābhāsā mukundapadavikramā || 128 ||
mūlādhārasthitā mugdhā maṇipūrakavāsinī |
mṛgākṣī mahiṣārūḍhā mahiṣāsuramardinī || 129 ||
yogāsanā yogagamyā yogā yauvanakāśrayā |
yauvanī yuddhamadhyasthā yamunā yugadhāriṇī || 130 ||
yakṣiṇī yogayuktā ca yakṣarājaprasūtinī |*

*yātrā yānavidhānajñā yaduvaṃśasamud□bhavā || 131 ||
yakārādihakārāntā yājuṣī yajñarūpiṇī |
yāminī yoganiratā yātudhānabhayaṅ□karī || 132 ||
rukmiṇī ramaṇī rāmā revatī reṇukā ratiḥ |
raudrī raudrapriyākārā rāmamātā ratipriyā || 133 ||
rohiṇī rājyadā revā ramā rājīvalocanā |
rākeśī rūpasampannā rat□nasiṃhāsanasthitā || 134 ||
raktamālyāmbaradharā raktagandhānulepanā |
rājahaṃsasamārūḍhā rambhā raktabalipriyā || 135 ||
ramaṇīyayugādhārā rājitākhilabhūtalā |*

rurucarmaparīdhānā rathinī rat□namālikā || 136 ||
rogeśī rogaśamanī rāviṇī romaharṣiṇī |
rāmacandrapadākrāntā rāvaṇacchedakāriṇī || 137 ||
rat□navastraparicchannā rathasthā rukmabhūṣaṇā |

lajjādhidevatā lolā lalitā liṅ□gadhāriṇī || 138 ||
lakṣmīrlolā luptaviṣā lokinī lokaviśrutā |
lajjā lambodarī devī lalanā lokadhāriṇī || 139 ||
varadā vanditā vidyā vaiṣṇavī vimalākṛtiḥ |
vārāhī virajā varṣā varalakṣmīrvilāsinī || 140 ||
vinatā vyomamadhyasthā vārijāsanasaṃsthitā |
vāruṇī veṇusambhūtā vītihotrā virūpiṇī || 141 ||
vāyumaṇḍalamadhyasthā viṣṇurūpā vidhipriyā |
viṣṇupat□nī viṣṇumatī viśālākṣī vasundharā || 142 ||
vāmadevapriyā velā vajriṇī vasudohinī |
vedākṣaraparītāṅ□gī vājapeyaphalapradā || 143 ||
vāsavī vāmajananī vaikuṇṭhanilayā varā |
vyāsapriyā varmadharā vālmīkiparisevitā || 144 ||
śākambharī śivā śāntā śāradā śaraṇāgatiḥ |

śātodarī śubhācārā śumbhāsuravimardinī || 145 ||
śobhāvatī śivākārā śaṅ□karārdhaśarīriṇī |
śoṇā śubhāśayā śubhrā śiraḥsandhānakāriṇī || 146 ||
śarāvatī śarānandā śarajjyotsnā śubhānanā |
śarabhā śūlinī śuddhā śabarī śukavāhanā || 147 ||
śrīmatī śrīdharānandā śravaṇānandadāyinī |
śarvāṇī śarvarīvandyā ṣaḍbhāṣā ṣaḍ□ṛtupriyā || 148 ||
ṣaḍādhārasthitā devī ṣaṇmukhapriyakāriṇī |
ṣaḍaṅ□garūpasumatisurāsuranamaskṛtā || 149 ||
sarasvatī sadādhārā sarvamaṅ□galakāriṇī |
sāmagānapriyā sūkṣmā sāvitrī sāmasambhavā || 150 ||
sarvāvāsā sadānandā sustanī sāgarāmbarā |
sarvaiśvaryapriyā siddhiḥ sādhubandhuparākramā || 151 ||
saptarṣimaṇḍalagatā somamaṇḍalavāsinī |

sarvajñā sāndrakaruṇā samānādhikavarjitā || 152 ||
sarvottuṅ□gā saṅ□gahīnā sad□guṇā sakaleṣṭadā |
saraghā sūryatanayā sukeśī somasaṃhatiḥ || 153 ||
hiraṇyavarṇā hariṇī hrīṃkārī haṃsavāhinī |
kṣaumavastraparītāṅ□gī kṣīrābdhitanayā kṣamā || 154 ||
gāyatrī caiva sāvitrī pārvatī ca sarasvatī |
vedagarbhā varārohā śrīgāyatrī parāmbikā || 155 ||
iti sāhasrakaṃ nāmnāṃ gāyatryāścaiva nārada |
puṇyadaṃ sarvapāpaghnaṃ mahāsampattidāyakam || 156 ||
evaṃ nāmāni gāyatryāstoṣotpattikarāṇi hi |
aṣṭamyāṃ ca viśeṣeṇa paṭhitavyaṃ dvijaiḥ saha || 157 ||
japaṃ kṛtvā homapūjādhyānaṃ kṛtvā viśeṣataḥ |
yasmai kasmai na dātavyaṃ gāyatryāstu viśeṣataḥ || 158 ||
subhaktāya suśiṣyāya vaktavyaṃ bhūsurāya vai |

bhraṣṭebhyaḥ sādhakebhyaśca bāndhavebhyo na darśayet || 159 ||
yad□gṛhe likhitaṃ śāstraṃ bhayaṃ tasya na kasyacit |

cañcalāpi sthirā bhūtvā kamalā tatra tiṣṭhati || 160 ||
idaṃ rahasyaṃ paramaṃ guhyād□guhyataraṃ mahat |
puṇyapradaṃ manuṣyāṇāṃ daridrāṇāṃ nidhipradam || 161 ||
mokṣapradaṃ mumukṣūṇāṃ kāmināṃ sarvakāmadam |
rogādvai mucyate rogī baddho mucyeta bandhanāt || 162 ||
bahmahatyāsurāpānasuvarṇasteyino narāḥ |
gurutalpagato vāpi pātakānmucyate sakṛt || 163 ||
asatpratigrahāccaivābhakṣyabhakṣādviśeṣataḥ |
pākhaṇḍānṛtamukhyebhyaḥ paṭhanādeva mucyate || 164 ||
idaṃ rahasyamamalaṃ mayoktaṃ padmajod□bhava |
brahmasāyujyadaṃ nṛṇāṃ satyaṃ satyaṃ na saṃśayaḥ || 165 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ dvādaśaskandhe gāyatrīsahasranāmastotravarṇanaṃ nāma ṣaṣṭho'dhyāyaḥ || 6 ||

English translation

1-3. Narada said O Bhagavan! O All-knowing One! O Thou versed in all the S'astras! I have heard from Thy mouth all the secrets of S'rutis and Smritis. Now I ask Thee, O Deva! How can the knowledge of that Veda Vidya (Learning) be obtained by which all sins are rooted out and destroyed, how is Brahmajhanam obtained and how can Moksa be obtained? How can death be conquered and how can the best results be obtained in this world and in the next. O Lotus-eyed One! Thou ought'st to describe fully all these to me.

4-9. Narayana said O Narada! O Highly Learned One! Sadhu! Sadhu! You have now put a nice question indeed! Now I will describe one thousand and eight names of the Gayatri Devi. Listen attentively. These all sin-destroying auspicious names were composed by Brahma and first recited by Him. Its Risi is Brahma; the Chhandas is Anustup; the Devata is Gayatri; its Vija is Halavarna (consonants) and its S'akti is Svaravarna (vowels). Perform the Anga Nyasa and the Kara Nyasa by the Matrika varnas (that is, by the fifty syllables). Now hear its Dhyanam, that will do good to the Sadhakas (the practisers). [N.B. Amga Nyasa - Touching the limbs of the body with the hand accompanied by appropriate Mantras. Kara Nyasa - assignment of the various parts of fingers and hand to different deities which is usually accompanied with prayers and corresponding gesticulations.] I worship the Kumari (virgin) Gayatri Devi, the Lotus-eyed One, riding on the Swan (the Pranas), and seated on a lotus (creation); Who is three-eyed and of a red colour; and Who is bright and decorated with gems and jewels of red, white, green, blue, yellow and other variegated colours; Who is holding in Her hands Kundika, the rosary, lotus and making signs as if ready to grant the desired boons and on whose neck is suspended the

garland of red flowers. I worship the Devi Gayatri. [Note The colours are the various emotions and feelings.]

10-16. Now I will recite the one thousand and eight names of the Gayatri, beginning with the syllable "a" and going on a, a, i, i, etc., in due order of the alphabets. Listen! Her ways and actions cannot be comprehended by intellect (Buddhi); She is therefore Achintya Laksana; She is Avyakta (unmanifested; unspeakable); She is ArthamatrimahesVari, (because She is the Controller of Brahma, etc.); She is Amritarnava madhyastha, Ajita and Aparajita. Thou art Animadigunadhara, Arka mandalasamsthita, Ajara, Aja, Apara, Adharma (she has no dharma, caste, etc.), Aksasutradhara, Adhara; Akaradaksakaranta (beginning with the syllable "a" and ending with the syllable "ksa", thus comprising the fifty syllables), Arisadvargabhedini (destroying the five passions),

Anjanadripratikas'a, Anjanadrinivasini, Aditi, Ajapa, Avidya, Aravindanibheksana, Antarvahihsthita, Avidyadhvamsini, and Antaratmika. Thou art Aja. Ajamukhavasa (residing in the mouth of Brahma), Aravindanibhanana, (Vyanjanavarnatmika, therefore called) Ardhamatra, Arthadanajha (because She grants all the Purusarthas.)

Arimandalamarddini, Asuraghni, Amavasya, Alaksighni, Antyajarchita. Thus end Her names beginning with "A". Now the names with "A" Thou art Adi Laksmi, Adi S'akti, Akriti, Ayatanana, Adityapadavichara, Adityaparisevita, Acharya, Avartana; Achara, and Adi Murti nivasini.

17-18. Thou art Agneyi, Amari, Adya, Aradhya, Asanasthita, Adhara nilaya (seated in the Muladhara), Adhara (the Refuge of all), and Akas'anta nivasini (of the nature of Aham tattva; Thou art Adyaksara samayukta, Antarakas'arupini, Adityamandalagata,

Antaradhvantanas'ini, (i.e., destroyer of the Moha of Jivas). Then come the names beginning with "I."

19-25. Thou art Indira, Istada, Ista Indivaraniveksana, Iravati, Indrapada, Indrani, Indurupini, Iksukodandasamyukta, Isusandhanakarini, Indranilasamakara, Idapingalarupini, Indraksi, IsVari, Devi lhatrayavivarjita. Thou art Lima, Usa, Udunibha, Urvarukaphalanana, Uduprabha, Udumati, Udupa, Udumadhyaga, Urdha, Urdhakes'i, Urdhadhogatibhedini, Urdhavahupriya, Urmimalavaggranthadayini. Thou art Rita, Risi, Ritumati (the Creatrix of the

world), Risidevanamaskrita, Rigveda, Rinahartri, Risimandala charini, Riddhida, Rijumargastha, Rijudharma, Rijuprada, Rigvedanil aya, RijvT, Lupta dharma pravartini, Lutarivarasam bhuta, Lutadivisaharini.

26-30. Thou art Ekaksara, Ekamatra, Eka, Ekaikanisthita, Aindri, Airavatarudha, Aihikamusmikaprada, Omkara, Osadhi, Ota, Otaprotanivasini, Aurbba, Ausadhasampanna, Aupasanaphalaprada, Andamadhyasthita, Ahkaramanurupini. (Visargarupini). Thus end the names beginning with vowels.

Now begin the names beginning with consonants. Thou art Katyayani, Kalaratri, KamaksT, Kamasundari, Kamala,. Kamini, Kanta, Kamada, Kalakanthini, Karikumbha stana bhara, Karavira Suvasini, Kalyani, Kundalavati, Kuruksetranivasini, Kuruvinda, dalakara, Kundali, and Kumudalaya.

31-32. Thou art Kalajhibha, Karalasya, Kalika, Kalarupini, Kamaniyaguna, Kanti, Kaladhara, Kumudvati, Kaus'iki, Kamalakara,

Kamacharaprabhanjini. Thou art Kaumari, Karunapangi, Kakubanta (as presiding over all the quarters), and Karipriya.

33-37. Thou art Kes'ari, Kes'avanuta, Kadamba Kus'umapriya, Kalindi, Kalika, Kahchi, Kalas'odbhavasamstuta. Thou art Kamamata, Kratumati, Kamarupa, Kripavati, Kumari, Kunda nilaya, Kirati, Kiravahana, Kaikeyi, Kokilalapa, Ketaki, Kusumapriya, Kannandaludhara, Kali, Karmanirmulakarini, Kalahansagati, Kaksa, Krita, Krita, Kautukamangala, Kasturitilaka, Kamra, Karmdra Gamana, Kuhu, Karpuralepana, Krisna, Kapila, Kuharas'raya, Kutastha, Kudhara, Kannra, Kuksisthakhilavistapa.

Thus end the names with Ka. Now come those with Kha.

38-62. Thou art Khadga Khetadhara, Kharbha, Khechari, Khagavahana, Khattanga dharini, Khyata, Khagarajoparisthita, Khalaghni, Khanditajara, Khadaksyanapradayini, Khandendu tilaka.

Thou art Ganga, Ganes'a guhapujita, Gayatri, Gomati, Gita, Gandhari, Ganalolupa, Gautami, Gamini, Gadha, Gandharvapsarasevita, Govinda charana kranta, Gunatraya vibhabita, GandharvT, Gahvari, Gotra, Giris'a, Gahana, Garni, Guhavasa, Gunavati (of good qualities), Gurupapapranas'ini, Gurbhi, Gunavati (of the three gunas), Guhya, Goptavya, Gunadayini, Girija, Guhyamatangi, Garudadhvajavallabha, Garvapaharini, Goda (grating Heaven), Gokulastha, Gadadhara, Gokarnanilaya sakta, and Guhyamandala vartini.

Now the names with "Gha". Thou art Gharmada, Ghanada, Ghanta, Ghora Danava marddini, Ghrini mantra mayi (of the Surya mantra.

Ghrini is to shine). Ghosa, Ghanasampatadayini, Ghantara-vapriya, Ghrana, Ghrinisantustikarini (giving pleasure to the Sun), Ghanarimandala, Ghurna, Ghritachi, Ghanavegini,

Ghanadhatumayi. Thou art Charcha, Charchita, Charuhasini, Chatula, Chandika, Chitra, Chitramalyayi bhusita, Chaturbhuja.

Charu danta, Chaturi, Charitaprada, Chulika, Chitravastranta, Chandramah Kama Kundala, Chandrahasa, Charudatri, Chakori, Ghandrahasini, Chandrika, Chandradhatri, Chauri, Chora, Chandika, Chanchadvagvadini, Chandrachuda, Choravinas'ini, Charuchandana liptangi, Chanchachchamaravijita, Charumadhya, Charugati, Chandila, Chandrarupini, Charuhoma priya, Charva, Charita, Chakrabahuka, Chandramandalamadhyastha, Chandramandala Darpana, Chakravakastani, Chesta, Chitra, Charuvilasini, Chitsvarupa; Chandavati, Chandrama, Chandanapriya, Chodayitri (as impelling the Jivas always to actions), Chiraprajha, Chataka, Charuhetuki.

Thou art Chhatrayata, Chhatradhara, Chhaya, Chhandhahparichchhada, Chhaya Devi, Chhidranakha, Chhannendriyavisarpini, Chhandonustuppratisthanta, Chhidropadrava bhedini, Chheda, ChhatresVari, Chhinna, Chhurika, and Chhelanpriya. Thou art Janani, Janmrarahita, Jataveda, Jaganmayi, Jahnavi, Jatila, Jatri (Jetri), Jaramarana varjita, Jambu dvipa vati, Jvala, Jayanti, Jalasalini, Jitendriya, Jitakrodha, Jitamitra, Jagatpriya, Jatarupamayi, Jihva, Janaki, Jagati, Jara (Jaya) Janitri, Jahnutanaya, Jagattrayahitaisini, Jvalamuli, Japavati, Jvaraghni, Jitavistapa, Jitakrantamayi, Jvala, Jagrati, Jvaradevata, Jvalanti, Jalada, Jyestha, Jyaghosa sphota dinmukhi, Jambhini, Jrimbhana, Jrimbha, Jvalanmanikya Kundala. Jhinjhika, Jhananirghosa, Jhanjha Maruta vegini, Jhallakivadya kus'ala, Nrupa, Nbhuja, Tanka bhedini. Tanka banasamayukta. Tankini, Tanka bhedini,

Tankiganakritaghosa, Tankaniya mahorasa, Tankara Karini, Tha tha s'avdaninadini.

63-80. Now come the names beginning with "Da." They are - Damari, Dakini, Dimbha, Dundamaraikanirjita, Damaritantramargas tha, Dandadamarunadini, Dindiravasaha, Dimbhalasat kridaparayana (dancing with joy in battles). Then Dhundhi vighnes'a janani, Dhakka hasta, Dhilivraja (followed by S'iva ganas), Nityajhana, Nirupama, Nirguna and Narmada river. Now Triguna, Tripada, Tantri, Tulasi, Taruna, Tara, Trivikramapada kranta, Turiyapadagamini, Taruna ditya samkas'a, Tamasi, Tuhina, Tura, Trikalajhana Sampanna, Trivali, Trilochana, Tri S'akti, Tripura,

Tunga, Turangavadana, Timingilagila, Tibra, Trisrota, Tamasadini, Tantra mantravis'esajha, Tanumadhya, Trivipstapa, Trisandhya, Tristani, Tosasamstha, Talapratapini, Tatankini, Tusarabha, Tuhinachala vasini, Tantujalasamayukta, Tarahara valipriya, Tilahomapriya, Tirtha, Tamala kusuma kriti, Taraka, Triyuta, Tanvi, Tris'am kuparivarita, Talodari, Tirobhasa, Tatamka priyavadini, Trijata, Tittiri, Trisna, Tribidha, Taruna kriti, Tapta kanchanasamkas'a, Tapta kahchana bhusana,

Traiyambaka, Trivarga,

Trikalajhanadayini, Tarpana, Triptida, Tripta, Tamasi, Tumvarustuta, Tarksyastha, Trigunakara, Tribhangi, Tanuvallari, Thatkari, Tharava, Thanta, Dohini, Dmavatsala, Danavanta kari, Durga, Durgasuranivahrini, Devariti, Divaratri, Draupadi, Dunda bhisvana, Devayani, Duravasa, Daridrya bhedini. Diva, Damodarapriya, DTpta, Digvasa, Digvimohini, Danda karanya nilaya, Dandini, Deva pujita, Deva vandya, Divisada, Dvesini, Danava kriti, Dmana thastuta,

Diksa, Daivas'a disvarupini, Dhatri, Dhanurdhara, Dhenur Dharini, Dharmacharini, Dhurandhara, Dharadhara, Dhanada, Dhanya dohini, Dharmas'ila, Dhanadhyaksa, Dhanurvedavis'arada, Dhriti, Dhanya, Dhritapada, Dharmarajapriya, Dhruva, Dhumavati, Dhumakes'i Dharmas'astraprakas'ini.

81-98. Nanda, Nandapriya, Nidra, Nrinuta, Nandanatmika, Narmmada Nalini, Nila, NTIakanthasamas'raya, Rudrani, Narayanapriya, Nitya, Nirmmala, Nirguna, Nidhi, Niradhara, Nirupama, Nityas'uddha, Nirajhana, Nadabindu Kalatita, Nadavindu

Kalatmika, Nrisimhini; Nagadhara, Nripanaga vibhusita, Naraka Kles'anas'ini, Narayanapadodbhava, Niravadya, Nirakara, Naradapriyakarini, Nanajyotih, Nidhida, Nirmalatmika, Navasutradhara, Niti, Nirupa drava karini, Nandaja, Navaratnadhya, Naimisaranya vasini, Navanitapriya, Nan, Nila jimuta nisvana, Nimesini, Nadirupa, Nilagnva, Nis'isVan, Namavali, Nis'umbhaghni, Nagaloka nivasini, Navajambu nadaprakhya, Nagaloka dhidevata, Nupura Krantacharana, Narachitta pramodini, Nimagna rakta nayana, Nirghata-sama-nisvana, Nandanodyanilaya, Nirvya hoparicharini.

99-107. Parvati, Paramodara, Parabrahmatmika, Para, Panchkos'avinirmukta, Panchapataka-nas'ini, Para chitta vidhanajna, Panchika, Pancharupini. Purnima, Parama Priti, Paratejah prakas'ini, Purani, Paurusi, Punya, Pundari kanibheksana, Patala tala nirmmagna, Prita, Pritivivardhini, Pavani, Pada sahita, Pes'ala, Pavanas'ini Prajapati, Paris'ranta, Parvatastana mandala, Padmapriya, Padmasamstha, PadmaksT, Padmasambhava, Padmapatra, Padmapada, Padmini, Priyabhasini, Pas'upas'a vinirmukta, Purandhri, Puravasini, Puskala, Purusa, Parbha, Parijata Kusumapriya, Pativrata, Pativrata, Pavitrangi, Puspahasa parayana, Prajnavatisuta, Pautri, Putrapujya, Payasvini, Pattipas'adhara, Pankti, Pitrilokapradayini, Purani, Punyas'ila, Pranatarti vinas'ini, Pradyumnajanani; Pusta, Pitamahaparigraha, Pundarikapuravasa, Pundarikasamanana, Prithujangha, Prithubhuja, Prithupada, Prithudari, Pravalas'obha, Pingaksi, Pitavasah, Prachapala,

Prasava, Pustida, Punya, Pratistha, Pranava, Pati, Panchavarna, Panchavani, Panchika, Panjarasthita, Paramaya, Parajyotih, Parapriti, Paragati, Parakastha, Pares'ani, Pavani, Pavaka Dyuti, Punyabhadra, Parichchhedya. Puspahasa, Prithudara, Pitangi, Pitavasana Pitas'aya, Pis'achini, Pitakriya, Pis'achaghni, Patalaksi, Patukriya, Pahchabhaksapriyachara, Putana pranaghatini, Punyagavanamadhyastha, Punyatirthanisevita, Panchangi, Paras'akti, Paramadhada karini, Puspakandasthita, Pusa,

Positakhilavistapa, Panapriya, Panchas'ikha, Pannagoparis'ayini, Panchamatratmika, PrithvT, Pathika, Prithudohini, Purananyayamimansa, Patali, Puspagandhini, Punyapraja, Paradatn, Paramargaikagochara, Pravalas'obha, Purnas'a, Pranava, Palhabodan.

108-149. Phalini, Phalada, Phalgu, Phutkan, Phalakakriti, Phanindra bhogas'ayana, Phanimandalamandita, Balabala, Bahumata, Balatapanibhams'uka, Balabbadrapriya, Vandya, Badava, Buddhisamstuta, Bandidevi, Bilavati, Badis'aghini, Balipnya, Bandhavi, Bodhita, Buddhirbandhukakusumapriya, Bala bhanuprabhakara, Brahmi, Brahmana devata, Brihaspatistuta. Brinda, Brindavana viharini, Balakini, Bilahara, Bilavasa Bahudaka, Bahunetra, Bahupada,

Bahukarnavatamsika, Bahubahuyuta, Bijarupini, Bahurupini, Bindunadakalatita, Bindunadasvarupini, Baddhagodhangulitrana, Badaryas'ramavasini, Brindaraka, Brihatskandha, Brihati, Banapatini, Brindadhyaksa, Bahunuta,

Vanita, Bahuvikrama, Baddhapadmasanasma, Bilvapatratalasthita, Bodhidrumanijavasa, Badistha, Bindu darpana, Bala, Vanasanavati, Badavanalavegini, Brahmanda bahirantastha,

Brahmakankanasutrini, Bhavani, Bhisanavati, Bhavini, Bhayaharini, BhadrakalT, BhujangaksT, Bharati, Bharatas'aya, BhairavT, Bhisanakara, Bhutida, Bhutimalini, Bhamini, Bhoganirata, Bhadrada, Bhurivikrama, Bhutavasa, Bhrigulata, Bhargavi, Bhusurarchita, Bhagirathi, Bhogavati, Bhavanastha, Bhisagvara, Bhamina, Bhogini, Bhasa, Bhavani, Bhuridaksina, Bhargatmika, Bhamavati, Bhavabandhavimochini, Bhajaniya, Bhutadhatri-ranjita, BhuvanesVan, Bhujangavalaya, Bhima, Bherunda, Bhagadheyini; Thou art Mata, Maya, Madhumati, Madhujihava, Manupriya, Mahadevi, Mahabhagia, Maliri, Minalochana, Mayatita, Madhumati, Madhumansa, Madhudrava, Manavi, Madhusambhuta, Mithilapuravasini, Madhukaitabhasamhartri, Medini, Meghamalini, Mandodara, Maha Maya, Maithili, Masrinapriya, Maha Laksmi, Maha Kali, Maha Kanya, MahesVari, Mahendri, Merutanaya

Mandarakusumarchita, Manjumanjiracharana, Moksada, Manjubhasini, Madhuradravini, Mudra, Malaya, Malayanvita, Medha, Marakatas'yanna, Magadhi, Menakatmaja, Mahamari, Mahavira, Mahas'yanna, Manustuta, Matrika, Mihirabhasa, Mukundapada Vikrama, Muladharasthita, Mugdha, Manipuranivasina, Mrigaksi, Mahisarudha, Mahisasuramardini. Thou art Yogasana, Yogagamya, Yoga, Yauvanakas'raya, Yauvani, Yuddhamadhyastha, Yamuna, Yugadharini, Yaksini, Yogayukta, Yaksarajaprasutini, Yatra, Yana bidhanajha, Yaduvans'asamudbhava, Yakaradi-Ha Karanta, (all antahstha varnas), YajusT, Yajha rupini, Yamini, Yoganirata. Yatudhana, bhayamkari, Rukmini, Ramani, Rama, Revati, Renuka, Rati, Raudri, Raudrapriyakara Rama mata, Ratipriya, Rohini, Rajyada, Reva, Rasa, Rajivalochana, Rakes'i, Rupasampanna, Ratnasimhas'anasthita, Raktamalyambaradhara, Raktagandhanu lepana. Raja hamsa samarudha, Rambha, Raktavalipriya, Ramaniyayugadhara, Rajitakhilabhutala, Rurucharmapari-dhana, Rathini, Ratnamalika, Roges'i, Rogas'amani, Ravini, Romaharsini, Ramachandra pada Kranta, Ravanachchhedakarini, Ratnavastra parichchhinva, Rathastha, Rukma bhusana, Lajjadhidevata, Lola, Lalita, Lingadharini, Laksmi, Lola, Luptavisa, Lokini, Lokavis'ruta, Lajja, Lambodari, Lalana, Lokadharini Varada, Vandita, Vidya, VaisnavT, Vimalakriti, Varahi, Viraja, Varsa, Varalaksmi, Vilasini, Vinata, Vyomamadhyastha, Varijasanasamsthita, Varuni, Venusambhuta, Vitihotra, Virupini, Vayumandalamadhyastha, Visnurupa, Vidhikriya, Visnupatni, Visnumati, Vis'alaksi, Vasundhara, Vamadevapriya, Vela, Vajrini, Vasudohini, Vedaksaraparitamgi, Vajapeya-phalaprada, Vasavi, Vamajanani, Vaikunthanilaya, Vara, Vyasapriya Varmadhara, Valmikiparisevita.

Thou art S'akambhari, S'iva, S'anta, S'arada, S'aranagati, S'atodari, S'ubhachara, S'umbhasuramardini, S'obhabati, S'ivakara, S'amkarardhas'aririni, S'ona (red), S'ubhas'aya, S'ubhra, S'irahsandhanakarini, S'aravati, S'arananda, S'arajjyotana, S'ubbanana, S'arabha, S'ulini, S'uddha, S'abari, S'ukavahana,

S'nmatT, S'ndharananda, S'ravananandadayini, S'arvani, S'arbhanvandya, Sadbhasa, Sadritupriya, Sadadharasthitadevi, San mukhapriyakarini, Sadamgarupasumati, Surasuranamaskrita.

150-155. Thou art Sarasvati, Sadadhara, Sarvamangalakarini, Samaganapriya, Suksma, Savitri, Samasambhava, Sarvavasa, Sadananda, Sustani, Sagarambara, SarvaisVaryapriya, Siddhi, Sadhubandhuparakrama, Saptarsimandalagata, Somamandalavasini, Sarvajha, Sandrakaruna, Samanadhikavarjita, Sarvottunga, Sangahina, Sadguna, Sakalestada, Saragha (bee), Suryatanaya,

Sukes'i, Somasamhati, Hiranyavarna, Harini, Hrimkari, Hamsavahini, Ksaumavastraparitangi, Ksirabdhitanaya, Ksama, Gayatri, Savitri, Parvati, Sarasvati, Vedagarbha, Vararoha, S'ri Gayatri, and Paramvika.

156-159. O Narada! Thus I have described to you one thousand (and eight) names of Gayatri; the hearing of which yields merits and destroys all sins and gives all prosperity and wealth. Specially in the Astamitithi (eighth lunar day) if after one's meditation (dhyanam) worship, Homa, and japam, one recites this in company with the Brahmanas, one gets all sorts of satisfactions. These one thousand and eight names of the Gayatri ought not to be given to anybody indiscriminately. Speak this out to him only who is very devoted, who is a Brahmana, and who is an obedient disciple. Even if any devotee, fallen from the observances of Achara (right way of living), be a great friend, still do not disclose this to him.

160-165. In whatever house, these names are kept written, no cause of fear can creep in there and Laksmi, the Goddess of wealth, though unsteady, remains steady in that house.

This great secret yields merits to persons, gives wealth to the poor, yields moksa to those who are desirous of it, and grants all desires.

If anybody reads this, he gets cured of his diseases, and becomes freed from bondages and imprisonment. All the Great Sins, for example, murdering Brahmanas, drinking wine, stealing gold, going to the wife of one's Guru, taking gifts from bad persons, and eating the uneatables, all are destroyed, yea, verily destroyed! O Narada! Thus I have recited to you this Great Secret. All persons get, indeed, united with Brahma (Brahama sayujya) by this. True. True. True. There is not the least trace of doubt here.

Here ends the Sixth Chapter of the Twelfth Book on the one thousand and eight names of the Gayatri in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Twelfth Skandha · Chapter 7

On The DIksa Vidhi Or On The Rules

Chapter 311 of 318 · 155 detected Sanskrit verse markers

Sanskrit

मन्त्रदीक्षाविधिवर्णनम्
नारद उवाच
श्रुतं सहस्रनामाख्यं श्रीगायत्र्याः फलप्रदम् ।
स्तोत्रं महोन्नतिकरं महाभाग्यकरं परम् ॥ १ ॥
अधुना श्रोतुमिच्छामि दीक्षालक्षणमुत्तमम् ।
विना येन न सिध्येत देवीमन्त्रेऽधिकारिता ॥ २ ॥
ब्राह्मणानां क्षत्रियाणां विशां स्त्रीणां तथैव च ।
सामान्यविधिना सर्वं विस्तरेण वद प्रभो ॥ ३ ॥
श्रीनारायण उवाच
शृणु दीक्षां प्रवक्ष्यामि शिष्याणां भावितात्मनाम् ।
देवाग्निगुरुपूजादावधिकारो यया भवेत् ॥ ४ ॥
दिव्यं ज्ञानं हि या दद्यात्कुर्यात्पापक्षयं तु या ।
सैव दीक्षेति सम्प्रोक्ता वेदतन्त्रविशारदैः ॥ ५ ॥
अवश्यं सा तु कर्तव्या यतो बहुफला मता ।

गुरुशिष्यावुभावत्राप्यतिशुद्धावपेक्षितौ ॥ ६ ॥
गुरुस्तु विधिवत्प्रातः कृत्यं सर्वं विधाय च ।
स्नानसन्ध्यादिकं सर्वं यथाविधि विधाय च ॥ ७ ॥
कमण्डलुकरो मौनी गृहं यायात्सरित्तटात् ।
यागमण्डपमासाद्य विशेत्तत्रासने वरे ॥ ८ ॥
आचम्य प्राणानायम्य गन्धपुष्पविमिश्रितम् ।
सप्तवारास्त्रमन्त्रेण जप्तं वारि सुसाधयेत् ॥ ९ ॥
वारिणा तेन मतिमानस्त्रमन्त्रं समुच्चरन् ।
प्रोक्षयेद्द्वारमखिलं ततः पूजां समाचरेत् ॥ १० ॥
ऊर्ध्वोदुम्बरके देवं गणनाथं तथा श्रियम् ।
सरस्वतीं नाममन्त्रैः पूजयेद्गन्धपुष्पकैः ॥ ११ ॥
द्वारदक्षिणशाखायां गङ्गां विघ्नेशमर्चयेत् ।
द्वारस्य वामशाखायां क्षेत्रपालं च सूर्यजाम् ॥ १२ ॥
देहल्यां पूजयेदस्त्रदेवतामस्त्रमन्त्रतः ।

सर्वं देवीमयं दृश्यमिति सञ्चिन्त्य सर्वतः ॥ १३ ॥
दिव्यानुत्सारयेद्विघ्नानस्त्रमन्त्रजपेन तु ।

अन्तरिक्षगतान्विघ्नान्पादघातैस्तु भूमिगान् ॥ १४
वामशाखां स्पृशन्पश्चात्प्रविशेद्दक्षिणाङ्घ्रिणा ।
प्रविश्य कुम्भं संस्थाप्य सामान्यार्घ्यं विधाय च ॥ १५ ॥
तेन चार्घ्यजलेनापि नैर्ऋत्यां दिशि पूजयेत् ।
वास्तुनाथं पद्मयोनिं गन्धपुष्पाक्षतादिभिः ॥ १६ ॥
ततः कुर्यात्पञ्चगव्यं तेन चार्घ्योदकेन च ।
तोरणस्तम्भपर्यन्तं प्रोक्षयेन्मण्डपं गुरुः ॥ १७ ॥
सर्वं देवीमयं चेदं भावयेन्मनसा किल ।
मूलमन्त्रं जपन्भक्त्या प्रोक्षणं स्याच्छराणुना ॥ १८ ॥
शरमन्त्रं समुच्चार्य ताडयेन्मण्डपक्षमाम् ।
हुंमन्त्रं तु समुच्चार्य कुर्यादभ्युक्षणं ततः ॥ १९ ॥
धूपयेदन्तरं धूपैर्विकिरान् विकिरेत्ततः ।

मार्जयेत्तांस्तु मार्जन्या कुशनिर्मितया पुनः ॥ २० ॥
ईशानदिशि तत्पुञ्जं कृत्वा संस्थापयेन्मुने ।
पुण्याहवाचनं कृत्वा दीनानाथांश्च तोषयेत् ॥ २१ ॥
विशेन्मृद्वासने पश्चान्नमस्कृत्य गुरुं निजम् ।
प्राङ्मुखो विधिवद्ध्यात्वा देयमन्त्रस्य देवताम् ॥ २२ ॥
भूतशुद्ध्यादिकं कृत्वा पूर्वोक्तेनैव वर्त्मना ।
ऋष्यादिन्यासकं कुर्याद्देयमन्त्रस्य वै मुने ॥ २३ ॥
न्यसेन्मुनिं तु शिरसि मुखे छन्दः समीरितम् ।
देवतां हृदयाम्भोजे गुह्ये बीजं तु पादयोः ॥ २४ ॥
शक्तिं विन्यस्य पश्चात्तु तालत्रयरवात्ततः ।
दिग्बन्धं कारयेत्पश्चाच्छोटिकाभिस्त्रिभिर्नरः ॥ २५ ॥
प्राणायामं ततः कृत्वा मूलमन्त्रमनुस्मरन् ।
मातृकां विन्यसेद्देहे तत्प्रकारस्तथोच्यते ॥ २६ ॥
ॐ अं नम इति प्रोच्य न्यसेच्छिरसि मन्त्रवित् ।

एवमेव तु सर्वेषु न्यसेत्स्थानेषु वै मुने ॥ २७॥
मूलमन्त्रं षडङ्गं च न्यसेदङ्गेषु सत्तमः ।
अङ्गुष्ठादिष्वङ्गुलीषु हृदयादिषु च क्रमात् ॥ २८ ॥
नमः स्वाहावषड्युक्तैर्हुंवौषट्फट्पदान्वितैः ।
प्रणवादियुतैर्मन्त्रैः षड्भिरेव षडङ्गकम् ॥ २९ ॥
वर्णन्यासादिकं पश्चान्मूलमन्त्रस्य योजयेत् ।
स्थानेषु तत्तत्कल्पोक्तेष्विति न्यासविधिः स्मृतः ॥ ३० ॥
ततो निजे शरीरेऽस्मिंश्चिन्तयेदासनं शुभम् ।
दक्षांसे च न्यसेद्धर्मं वामांसे ज्ञानमेव च ॥ ३१ ॥
वामोरौ चापि वैराग्यं दक्षोरावथ विन्यसेत् ।
ऐश्वर्यं मुखदेशे तु मुने ध्यायेदधर्मकम् ॥ ३२ ॥

वामपार्श्वे नाभिदेशे दक्षपार्श्वे तथा पुनः ।
नञादीश्चापि ज्ञानादीन्पूर्वोक्तानेव विन्यसेत् ॥ ३३ ॥
पादा धर्मादयः प्रोक्ताः पीठस्य मुनिसत्तम ।

अधर्माद्यास्तु गात्राणि स्मृतानि मुनिपुङ्गवैः ॥ ३४ ॥
मध्येऽनन्तं हृदि स्थाने न्यसेन्मृद्वासने स्थले ।
प्रपञ्चपद्मं विमलं तस्मिन्सूर्येन्दुपावकान् ॥ ३५ ॥
न्यसेत्कलायुतान्मन्त्री संक्षेपात्ता वदाम्यहम् ।
सूर्यस्य द्वादश कलास्ता इन्दोः षोडश स्मृताः ॥ ३६ ॥
दश वह्नेः कलाः प्रोक्तास्ताभिर्युक्तांस्तु तान्स्मरेत् ।
सत्त्वं रजस्तमश्चैव न्यसेत्तेषामथोपरि ॥ ३७ ॥
आत्मानमन्तरात्मानं परमात्मानमेव च ।
ज्ञानात्मानं न्यसेद्विद्वानित्थं पीठस्य कल्पना ॥ ३८ ॥
अमुकासनाय नम इति मन्त्रेण साधकः ।
आसनं पूजयित्वा तु तस्मिन्ध्यायेत्पराम्बिकाम् ॥ ३९ ॥
कल्पोक्तविधिना मन्त्री देयमन्त्रस्य देवताम् ।
मानसैरुपचारैश्च पूजयेत्तां यथाविधि ॥ ४० ॥
मुद्राः प्रदर्शयेद्विद्वान्कल्पोक्ता मोदकारिकाः ।

याभिर्विरचिताभिस्तु मोदो देव्यास्तु जायते ॥ ४१ ॥
श्रीनारायण उवाच
ततः स्ववामभागाग्रे षट्कोणोपरि वर्तुलम् ।
चतुरस्रयुतं सम्यङ्मध्ये मण्डलमालिखेत् ॥ ४२ ॥
मध्ये त्रिकोणं संलिख्य शङ्खमुद्रां प्रदर्शयेत् ।
षडङ्गानि च षट्कोणेष्वर्चयेत्कुसुमादिभिः ॥ ४३ ॥
अग्न्यादिषु तु कोणेषु षडङ्गार्चनमाचरेत् ।
आधारपात्रमादाय शङ्खस्य मुनिसत्तम ॥ ४४ ॥
अस्त्रमन्त्रेण सम्प्रोक्ष्य स्थापयेत्तत्र मण्डले ।
मं वह्निमण्डलायोक्त्वा ततो दशकलात्मने ॥ ४५ ॥
अमुकदेव्या अर्घ्यपात्रस्थानाय नम इत्यपि ।
मन्त्रोऽयमुक्तः शङ्खस्याप्याधारस्थापने बुधैः ॥ ४६ ॥
आधारे पूर्वमारभ्य प्रदक्षिणक्रमेण तु ।
दश वह्निकलाः पूज्या वह्निमण्डलसंस्थिताः ॥ ४७ ॥

ततो वै मूलमन्त्रेण प्रोक्षितं शङ्खमुत्तमम् ।
स्थापयेत्तत्र चाधारे मूलमन्त्रमनुस्मरन् ॥ ४८ ॥
अं सूर्यमण्डलायोक्त्वा द्वादशान्ते कलात्मने ।
अमुकदेव्यर्घ्यपात्राय नम इत्युच्चरेत्ततः ॥ ४९ ॥
शं शङ्खाय पदं प्रोच्य नम इत्येतदुच्चरेत् ।
प्रोक्षयेत्तेन तं शङ्खं तस्मिन्द्वादश पूजयेत् ॥ ५० ॥

सूर्यस्य द्वादश कलास्तपन्याद्या यथाक्रमम् ।
विलोममातृकां प्रोच्य मूलमन्त्रं विलोमकम् ॥ ५१ ॥
जलैरापूरयेच्छङ्खं तत्र चेन्दोः कलां न्यसेत् ।
ॐ सोममण्डलायोक्त्वान्ते षोडशकलात्मने ॥ ५२ ॥
अमुकार्घ्यामृतायेति हृन्मन्त्रान्तो मनुः स्मृतः ।
पूजयेन्मनुना तेन जलं तु सृणिमुद्रया ॥ ५३ ॥
तीर्थान्यावाह्य तत्रैवाप्यष्टकृत्वो जपेन्मनुम् ।
षडङ्गानि जले न्यस्य हृदा संपूजयेदपः ॥ ५४ ॥

अष्टकृत्वो जपेन्मूलं छादयेन्मत्स्यमुद्रया ।
ततो दक्षिणदिग्भागे शङ्खस्य प्रोक्षणीं न्यसेत् ॥ ५५ ॥
शङ्खाम्बु किञ्चिन्निक्षिप्य प्रोक्षयेत्तेन सर्वतः ।
पूजाद्रव्यं निजात्मानं विशुद्धं भावयेत्ततः ॥ ५६ ॥
श्रीनारायणाय उवाच
ततः स्वपुरतो वेद्यां सर्वतोभद्रमण्डलम् ।
संलिख्य कर्णिकामध्यं पूरयेच्छालितण्डुलैः ॥ ५७ ॥
आस्तीर्य दर्भांस्तत्रैव न्यसेत्कूर्चं सलक्षणम् ।
आधारशक्तिमारभ्य पीठमन्वन्तमर्चयेत् ॥ ५८ ॥
निर्व्रणं कुम्भमादायाप्यस्त्राद्भिः क्षालितान्तरम् ।
तन्तुना वेष्टयेत्तं तु त्रिगुणेनारुणेन च ॥ ५९ ॥
नवरत्नोदरं कूर्चयुतं गन्धादिपूजितम् ।
स्थापयेत्तत्र पीठे तु तारमन्त्रेण देशिकः ॥ ६० ॥
ऐक्यं कुम्भस्य पीठस्य भावयेत्पूरयेत्ततः ।

मातृकां प्रतिलोमेन जपंस्तीर्थोदकैर्मुने ॥ ६१ ॥
मूलमन्त्रं च सञ्जप्य पूरयेद्देवताधिया ।
अश्वत्थपनसाम्राणां कोमलैर्नवपल्लवैः ॥ ६२ ॥
छादयेत्कुम्भवदनं चषकं सफलाक्षतम् ।
संस्थापयेत मतिमान् वस्त्रयुग्मेन वेष्टयेत् ॥ ६३ ॥
प्राणस्थापनमन्त्रेण प्राणस्थापनमाचरेत् ।
आवाहनादिमुद्राभिर्मोदयेद्देवतां पराम् ॥ ६४ ॥
ध्यायेत्तां परमेशानीं कल्पोक्तेन प्रकारतः ।
स्वागतं कुशलप्रश्नं देव्या अग्रे समुच्चरेत् ॥ ६५ ॥
पाद्यं दद्यात्ततोऽप्यर्घ्यं ततश्चाचमनीयकम् ।
मधुपर्कं च साभ्यङ्गं देव्यै स्नानं निवेदयेत् ॥ ६६ ॥
वाससी च ततो दद्याद्रक्ते क्षौमे सुनिर्मले ।
नानामणिगणाकीर्णानाकल्पान्कल्पयेत्ततः ॥ ६७ ॥
मनुना पुटितैर्वर्णैर्मातृकाया विधानतः ।

देव्या अङ्गेषु विन्यस्य चन्दनाद्यैः समर्चयेत् ॥ ६८ ॥
गन्धः कालागुरुभवः कर्पूरेण समन्वितः ।
काश्मीरं चन्दनं चापि कस्तूरीसहितं मुने ॥ ६९ ॥
कुन्दपुष्पादिपुष्पाणि परदेव्यै समर्पयेत् ।
धूपोऽगुरुपुरुव्रातोशीरचन्दनशर्कराः ॥ ७० ॥
मधुमिश्राः स्मृता देव्याः प्रिया धूपात्मना सदा ।
दीपाननेकान्दत्त्वाथ नैवेद्यं दर्शयेत्सुधीः ॥ ७१ ॥
प्रतिद्रव्यं जलं दद्यात्प्रोक्षणीस्थं न चान्यथा ।
ततः कुर्यादङ्गपूजां कल्पोक्तावरणानि च ॥ ७२ ॥
साङ्गां देवीमथाभ्यर्च्य वैश्वदेवं ततश्चरेत् ।
दक्षिणे स्थण्डिलं कृत्वा तत्राधाय हुताशनम् ॥ ७३ ॥
मूर्तिस्थां देवतां तत्रावाह्य संपूज्य च क्रमात् ।
तारव्याहृतिभिर्हुत्वा मूलमन्त्रेण वै ततः ॥ ७४ ॥
पञ्चविंशतिवारं तु पायसेन ससर्पिषा ।

हुनेत्पश्चाद्व्याहृतिभिः पुनश्च जुहुयान्मुने ॥ ७५ ॥
गन्धाद्यैरर्चयित्वा च देवीं पीठे तु योजयेत् ।
वह्निं विसृज्य हविषा परितो विकिरेद्बलिम् ॥ ७६ ॥
देवतायाः पार्षदेभ्यो गन्धपुष्पादिसंयुतान् ।
पञ्चोपचारान्दत्त्वाथ ताम्बूलं छत्रचामरे ॥ ७७ ॥
दद्याद्देव्यै ततो मन्त्रं सहस्रावृत्तितो जपेत् ।
जपं समर्प्य चैशान्यां विकिरे दिशि संस्थिते ॥ ७८ ॥
कर्करीं स्थापयेत्तस्यां दुर्गामावाह्य पूजयेत् ।
रक्ष रक्षेति चोच्चार्य नालमुक्तेन वारिणा ॥ ७९ ॥
अस्त्रमन्त्रं जपन्देशं सेचयेत्तु प्रदक्षिणम् ।
कर्करीं स्थापयेत्स्थाने पूजयेच्चास्त्रदेवताम् ॥ ८० ॥
पश्चाद्गुरुस्तु शिष्येण सह भुञ्जीत वाग्यतः ।
तस्यां रात्रौ तु तद्वेद्यां निद्रां कुर्यात्प्रयत्नतः ॥ ८१ ॥
श्रीनारायण उवाच

ततः कुण्डस्य संस्कारं स्थण्डिलस्य च वा मुने ।
प्रवक्ष्यामि समासेन यथाविधि विधानतः ॥ ८२ ॥
मूलमन्त्रं समुच्चार्य वीक्षयेदस्त्रमन्त्रतः ।
प्रोक्षयेत्ताडनं कुर्यात्तेनैव कवचेन तु ॥ ८३ ॥
अभ्युक्षणं समुद्दिष्टं तिस्रस्तिस्रस्ततः परम् ।
प्रागग्रा उदगग्राश्च लिखेल्लेखाः समन्ततः ॥ ८४ ॥
प्रणवेन समभ्युक्ष्य पीठं देव्याः समर्चयेत् ।
आधारशक्तिमारभ्य पीठमन्त्रावसानकम् ॥ ८५ ॥
तस्मिन्पीठे समावाह्य शिवौ परमकारणौ ।
गन्धाद्यैरुपचारैश्च पूजयेत्तौ समाहितः ॥ ८६ ॥

देवीं ध्यायेदृतुस्नातां संसक्तां शङ्करेण तु ।
कामातुरां तयोः क्रीडां किञ्चित्कालं विभावयेत् ॥ ८७ ॥
अथ वह्निं समादाय पात्रेण पुरतो न्यसेत् ।
क्रव्यादांशं परित्यज्य पूर्वोक्तैर्वीक्षणादिभिः ॥ ८८ ॥

संस्कृत्य वह्निं रं बीजमुच्चार्य तदनन्तरम् ।
चैतन्यं योजयेत्तस्मिन्प्रणवेनाभिमन्त्रयेत् ॥ ८९ ॥
सप्तवारं ततो धेनुमुद्रां सन्दर्शयेद्गुरुः ।
शरेण रक्षितं कृत्वा तनुत्रेणावगुण्ठयेत् ॥ ९० ॥
अर्चितं त्रिः परिभ्राम्य प्रादक्षिण्येन सत्तमः ।
कुण्डोपरि जपंस्तारं जानुस्पृष्टमहीतलः ॥ ९१ ॥
शिवबीजधिया देव्या योनौ वह्निं विनिक्षिपेत् ।
आचामयेत्ततो देवं देवीं च जगदम्बिकाम् ॥ ९२ ॥
चित्पिङ्गल हनदहपचयुग्मं ततः परम् ।
सर्वज्ञाज्ञापय स्वाहा मन्त्रोऽयं वह्निदीपने ॥ ९३ ॥
अग्निं प्रज्वलितं वन्दे जातवेदं हुताशनम् ।
सुवर्णवर्णममलं समिद्धं विश्वतोमुखम् ॥ ९४ ॥
मन्त्रेणानेन तं वह्निं स्तुवीत परमादरात् ।
ततो न्यसेद्वह्निमन्त्रं षडङ्गं देशिकोत्तमः ॥ ९५ ॥

सहस्रार्चिः स्वस्तिपूर्ण उत्तिष्ठपुरुषः स्मृतः ।
धूमव्यापी सप्तजिह्वो धनुर्धर इति क्रमात् ॥ ९६ ॥
जातियुक्ताः षडङ्गाः स्युः पूर्वस्थानेषु विन्यसेत् ।
ध्यायेद्वह्निं हेमवर्णं त्रिनेत्रं पद्मसंस्थितम् ॥ ९७ ॥
इष्टशक्तिस्वस्तिकाभीर्धारकं मङ्गलं परम् ।
परिषिञ्चेत्ततः कुण्डं मेखलोपरि मन्त्रवित् ॥ ९८ ॥
दर्भैः परिस्तरेत्पश्चात्परिधीन्विन्यसेदथ ।
त्रिकोणवृत्तषट्कोणं साष्टपत्रं सभूपुरम् ॥ ९९ ॥
यन्त्रं विभावयेद्वह्नेः पूर्वं वा संलिखेदथ ।
तन्मध्ये पूजयेद्वह्निं मन्त्रेणानेन वै मुने ॥ १०० ॥
वैश्वानर ततो जातवेदः पश्चादिहावह ।
लोहिताक्षपदं प्रोक्त्वा सर्वकर्माणि साधय ॥ १०१ ॥
वह्निजायान्तको मन्त्रस्तेन वह्निं तु पूजयेत् ।
मध्ये षट्स्वपि कोणेषु हिरण्या गगना तथा ॥ १०२ ॥

रक्ता कृष्णा सुप्रभा च बहुरूपातिरक्तिका ।
पूजयेत्सप्तजिह्वास्ताः केसरेष्वङ्गपूजनम् ॥ १०३ ॥
दलेषु पूजयेन्मूर्तीः शक्तिस्वस्तिकधारिणी ।
जातवेदाः सप्तजिह्वो हव्यवाहन एव च ॥ १०४ ॥
अश्वोदरजसंज्ञोऽन्यः पुनर्वैश्वानराह्वयः ।

कौमारतेजाः स्याद्विश्वमुखो देवमुखः स्मृतः ॥ १०५ ॥
ताराग्नये पदाद्याः स्युर्नत्यन्ता वह्निमूर्तयः ।
लोकपालांश्चतुर्दिक्षु वज्राद्यायुधसंयुतान् ॥ १०६ ॥
श्रीनारायण उवाच
ततः स्रुक्स्रुवसंस्कारावाज्यसंस्कार एव च ।
कृत्वा होमं ततः कुर्यात्स्रुवेणादाय वै घृतम् ॥ १०७ ॥
दक्षिणाद्घृतभागात्तु वह्नेर्दक्षिणलोचने ।
जुहुयादग्नये स्वाहेत्येवं वै वामतोऽन्यतः ॥ १०८ ॥
सोमाय स्वाहेति मध्याद्घृतमादाय सत्तम ।

अग्नीषोमाभ्यां स्वाहेति मध्यनेत्रे हुनेत्ततः ॥ १०९ ॥
पुनर्दक्षिणभागात्तु घृतमादाय वै मुखे ।
अग्नये स्विष्टकृत्स्वाहेत्यनेनैव हुनेत्ततः ॥ ११० ॥
सताराभिर्व्याहृतिभिर्जुहुयादथ साधकः ।
जुहुयादग्निमन्त्रेण त्रिवारं तु ततः परम् ॥ १११ ॥
ततस्तु प्रणवेनैवाप्यष्टावष्टौ घृताहुतीः ।
गर्भाधानादिसंस्कारकृते तु जुहुयान्मुने ॥ ११२ ॥
गर्भाधानं पुंसवनं सीमन्तोन्नयनं ततः ।
जातकर्म नामकर्माप्युपनिष्क्रमणं तथा ॥ ११३ ॥
अन्नाशनं तथा चूडा व्रतबन्धस्तथैव च ।
महानाम्न्यं व्रतं पश्चात्तथौपनिषदं व्रतम् ॥ ११४ ॥
गोदानोद्वाहकौ प्रोक्ताः संस्काराः श्रुतिचोदिताः ।
ततः शिवं पार्वतीं च पूजयित्वा विसर्जयेत् ॥ ११५ ॥
जुहुयात्पञ्च समिधो वह्निमुद्दिश्य साधकः ।

पश्चादावरणानां चाप्येकैकामाहुतिं हुनेत् ॥ ११६ ॥
घृतं स्रुचि समादाय चतुर्वारं स्रुवेण च ।
पिधाय तां तु तेनैव मुने तिष्ठन्निजासने ॥ ११७ ॥
वौषडन्तेन मनुना वह्नेस्तु जुहुयात्ततः ।
महागणेशमन्त्रेण जुहुयादाहुतीर्दश ॥ ११८ ॥
वह्नौ पीठं समभ्यर्च्य देयमन्त्रस्य देवताम् ।
वह्नौ ध्यात्वा तु तद्वक्त्रे पञ्चविंशतिसंख्यया ॥ ११९ ॥
मूलमन्त्रेण जुहुयाद्वक्त्रैकीकरणाय च ।
वह्निदेवतयोरैक्यं भावयन्नात्मना सह ॥ १२० ॥
एकीभूतं भावयेत्तु ततस्तु साधकोत्तमः ।
षडङ्गं देवतानां च जुहुयादाहुतीः पृथक् ॥ १२१ ॥
एकादशैव जुहुयादाहुतीर्मुनिसत्तम ।
एतेन नाडीसन्धानं वह्निदेवतयोर्मुने ॥ १२२ ॥
एकैकक्रमयोगेनाप्यावृत्तीनां तथैव च ।

एकैकक्रमयोगेन घृतेन जुहुयान्मुने ॥ १२३ ॥
ततः कल्पोक्तद्रव्यैस्तु जुहुयादथवा तिलैः ।
देवतामूलमन्त्रेण गजान्तकसहस्रकम् ॥ १२४ ॥
एवं हुत्वा ततो देवीं सन्तुष्टां भावयेन्मुने ।
तथैवावृतिदेवीश्च वह्न्याद्या देवता अपि ॥ १२५ ॥
ततः शिष्यं च सुस्नातं कृतसम्न्यादिकक्रियम् ।
वस्त्रद्वययुतं स्वर्णाभरणेन समन्वितम् ॥ १२६ ॥
कमण्डलुकरं शुद्धं कुण्डस्यान्तिकमानयेत् ।
नमस्कृत्य ततः शिष्यो गुरूनथ सभासदः ॥ १२७ ॥
कुलदेवं नमस्कृत्य विशेत्तत्राथ विष्टरे ।
गुरुस्ततस्तु तं शिष्यं कृपादृष्ट्या विलोकयेत् ॥ १२८ ॥
तच्चैतन्यं निजे देहे भावयेत्सङ्गतं त्विति ।
ततः शिष्यतनुस्थानामध्वनां परिशोधनम् ॥ १२९ ॥
कुर्यात्तु होमतो विद्वान्दिव्यदृष्ट्यवलोकनात् ।

येन जायेत शुद्धात्मा योग्यो देवाद्यनुग्रहे ॥ १३० ॥
श्रीनारायण उवाच
तनौ ध्यायेत्तु शिष्यस्य षडध्वनः कमेण तु ।
पादयोस्तु कलाध्वानमन्धौलिङ्गे तत्त्वाध्वकं पुनः ॥ १३१ ॥
नाभौ तु भुवनाध्वानं वर्णाध्वानं तथा हृदि ।
पदाध्वानं तथा भाले मन्त्राध्वानं तु मूर्धनि ॥ १३२ ॥
शिष्यं स्पृशंस्तु कूर्चेन तिलैराज्यपरिप्लुतैः ।
शोधयाम्यमुमध्वानं स्वाहेति मनुमुच्चरन् ॥ १३३ ॥
ताराढ्यं जुहुयादष्टवारं प्रत्यध्वमेव हि ।
षडध्वनस्ततस्तांस्तु लीनान् ब्रह्मणि भावयेत् ॥ १३४ ॥
पुनरुत्पादयेत्तस्मात्सृष्टिमार्गेण वै गुरुः ।
आत्मस्थितं तच्चैतन्यं पुनः शिष्ये तु योजयेत् ॥ १३५ ॥
पूर्णाहुतिं ततो हुत्वा देवतां कलशे नयेत् ।
पुनर्व्याहृतिभिर्हुत्वा वह्नेरङ्गाहुतीस्तथा ॥ १३६ ॥

एकैकशो गुरुर्दत्त्वा विसृजेद्वह्निमात्मनि ।
ततः शिष्यस्य नेत्रे तु बध्नीयाद्वाससा गुरुः ॥ १३७ ॥
नेत्रमन्त्रेण तं शिष्यं कुण्डतो मण्डलं नयेत् ।
पुष्पाञ्जलिं मुख्यदेव्यां कारयेच्छिष्यहस्ततः ॥ १३८ ॥
नेत्रबन्धं निराकृत्य वेशयेत्कुशविष्टरे ।
भूतशुद्धिं शिष्यदेहे कुर्यात्प्रोक्तेन वर्त्मना ॥ १३९ ॥
मन्त्रोदितांस्तथा न्यासान्कृत्वा शिष्यतनौ ततः ।
मण्डले वेशयेच्छिष्यमन्यस्मिन्कुम्भसंस्थितान् ॥ १४० ॥
पल्लवाञ्छिष्यशिरसि विन्यसेन्मातृकां जपेत् ।
कलशस्थजलैः शिष्यं स्नापयेद्देवतात्मकैः ॥ १४१ ॥

वर्धनीजलसेकं च कुर्याद्रक्षार्थमञ्जसा ।
ततः शिष्यः समुत्थाय वाससी परिधाय च ॥ १४२ ॥
कृतभस्मावलेपश्च संविशेद्गुरुसन्निधौ ।
ततो गुरुः स्वकीयात्तु हृदयान्निर्गतां शिवाम् ॥ १४३ ॥

प्रविष्टां शिष्यहृदये भावयेत्करुणानिधिः ।
पूजयेद्गन्धपुष्पाद्यैरैक्यं वै भावयंस्तयोः ॥ १४४ ॥
ततस्त्रिंशो दक्षकर्णे शिष्यस्योपदिशेद्गुरुः ।
महामन्त्रं महादेव्याः स्वहस्तं शिरसि न्यसन् ॥ १४५ ॥
अष्टोत्तरशतं मन्त्रं शिष्योऽपि प्रजपेन्मुने ।
दण्डवत्प्रणमेद्भूमौ तं गुरुं देवतात्मकम् ॥ १४६ ॥
सर्वस्वमर्पयेत्तस्मै यावज्जीवमनन्यधीः ।
ऋत्विग्भ्यो दक्षिणां दत्त्वा ब्राह्मणांश्चापि भोजयेत् ॥ १४७ ॥
सुवासिनीः कुमारीश्च बटुकांश्चैव सर्वशः ।
दीनानाथान्दरिद्रांश्च वित्तशाठ्यविवर्जितः ॥ १४८ ॥
कृतार्थतां स्वस्य बुद्ध्वा नित्यमाराधयेन्मनुम् ।
इति ते कथितः सम्यग्दीक्षाविधिरनुत्तमः ॥ १४९ ॥
विमृश्यैतदशेषेण भज देवीपदाम्बुजम् ।
नान्यस्तु परमो धर्मो ब्राह्मणस्यात्र विद्यते ॥ १५० ॥

वैदिकः स्वस्वगृह्योक्तक्रमेणोपदिशेन्मनुम् ।
तान्त्रिकस्तन्त्ररीत्या तु स्थितिरेषा सनातनी ॥ १५१ ॥
तत्तदुक्तप्रयोगांस्ते ते ते कुर्युर्न चान्यथा ।
श्रीनारायण उवाच
इति सर्वं मयाख्यातं यत्पृष्टं नारद त्वया ॥ १५२ ॥
अतः परं पराम्बाया भज नित्यं पदाम्बुजम् ।
नित्यमाराध्य तच्चाहं निर्वृतिं परमां गतः ॥ १५३ ॥
व्यास उवाच
इति राजन्नारदाय प्रोक्त्वा सर्वमनुत्तमम् ।
समाधिमीलिताक्षस्तु दध्यौ देवीपदाम्बुजम् ॥ १५४ ॥
नारायणस्तु भगवान् मुनिवर्यशिखामणिः ।
नारदोऽपि ततो नत्वा गुरुं नारायणं परम् ।
जगाम सद्यस्तपसे देवीदर्शनलालसः ॥ १५५ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां

द्वादशस्कन्धे मन्त्रदीक्षाविधिवर्णनं नाम सप्तमोऽध्यायः ॥ ७ ॥

Roman transliteration

mantradīkṣāvidhivarṇanam
nārada uvāca

śrutaṃ sahasranāmākhyaṃ śrīgāyatryāḥ phalapradam |
stotraṃ mahonnatikaraṃ mahābhāgyakaraṃ param || 1 ||
adhunā śrotumicchāmi dīkṣālakṣaṇamuttamam |
vinā yena na sidhyeta devīmantre'dhikāritā || 2 ||
brāhmaṇānāṃ kṣatriyāṇāṃ viśāṃ strīṇāṃ tathaiva ca |
sāmānyavidhinā sarvaṃ vistareṇa vada prabho || 3 ||
śrīnārāyaṇa uvāca
śṛṇu dīkṣāṃ pravakṣyāmi śiṣyāṇāṃ bhāvitātmanām |
devāgnigurupūjādāvadhikāro yayā bhavet || 4 ||
divyaṃ jñānaṃ hi yā dadyātkuryātpāpakṣayaṃ tu yā |
saiva dīkṣeti samproktā vedatantraviśāradaiḥ || 5 ||
avaśyaṃ sā tu kartavyā yato bahuphalā matā |

guruśiṣyāvubhāvatrāpyatiśuddhāvapekṣitau || 6 ||
gurustu vidhivatprātaḥ kṛtyaṃ sarvaṃ vidhāya ca |
snānasandhyādikaṃ sarvaṃ yathāvidhi vidhāya ca || 7 ||
kamaṇḍalukaro maunī gṛhaṃ yāyātsarittaṭāt |
yāgamaṇḍapamāsādya viśettatrāsane vare || 8 ||
ācamya prāṇānāyamya gandhapuṣpavimiśritam |
saptavārāstramantreṇa japtaṃ vāri susādhayet || 9 ||
vāriṇā tena matimānastramantraṃ samuccaran |
prokṣayed□dvāramakhilaṃ tataḥ pūjāṃ samācaret || 10 ||
ūrdhvodumbarake devaṃ gaṇanāthaṃ tathā śriyam |
sarasvatīṃ nāmamantraiḥ pūjayed□gandhapuṣpakaiḥ || 11 ||
dvāradakṣiṇaśākhāyāṃ gaṅ□gāṃ vighneśamarcayet |
dvārasya vāmaśākhāyāṃ kṣetrapālaṃ ca sūryajām || 12 ||
dehalyāṃ pūjayedastradevatāmastramantrataḥ |

sarvaṃ devīmayaṃ dṛśyamiti sañcintya sarvataḥ || 13 ||
divyānutsārayedvighnānastramantrajapena tu |
antarikṣagatānvighnānpādaghātaistu bhūmigān || 14
vāmaśākhāṃ spṛśanpaścātpraviśeddakṣiṇāṅghriṇā |
praviśya kumbhaṃ saṃsthāpya sāmānyārghyaṃ vidhāya ca || 15 ||
tena cārghyajalenāpi nairṛtyāṃ diśi pūjayet |
vāstunāthaṃ padmayoniṃ gandhapuṣpākṣatādibhiḥ || 16 ||
tataḥ kuryātpañcagavyaṃ tena cārghyodakena ca |
toraṇastambhaparyantaṃ prokṣayenmaṇḍapaṃ guruḥ || 17 ||
sarvaṃ devīmayaṃ cedaṃ bhāvayenmanasā kila |
mūlamantraṃ japanbhaktyā prokṣaṇaṃ syāccharāṇunā || 18 ||
śaramantraṃ samuccārya tāḍayenmaṇḍapakṣamām |
huṃmantraṃ tu samuccārya kuryādabhyukṣaṇaṃ tataḥ || 19 ||
dhūpayedantaraṃ dhūpairvikirān vikirettataḥ |

mārjayettāṃstu mārjanyā kuśanirmitayā punaḥ || 20 ||
īśānadiśi tatpuñjaṃ kṛtvā saṃsthāpayenmune |
puṇyāhavācanaṃ kṛtvā dīnānāthāṃśca toṣayet || 21 ||
viśenmṛdvāsane paścānnamaskṛtya guruṃ nijam |
prāṅmukho vidhivaddhyātvā deyamantrasya devatām || 22 ||
bhūtaśuddhyādikaṃ kṛtvā pūrvoktenaiva vartmanā |
ṛṣyādinyāsakaṃ kuryāddeyamantrasya vai mune || 23 ||
nyasenmuniṃ tu śirasi mukhe chandaḥ samīritam |
devatāṃ hṛdayāmbhoje guhye bījaṃ tu pādayoḥ || 24 ||

śaktiṃ vinyasya paścāttu tālatrayaravāttataḥ |
digbandhaṃ kārayetpaścācchoṭikābhistribhirnaraḥ || 25 ||
prāṇāyāmaṃ tataḥ kṛtvā mūlamantramanusmaran |
mātṛkāṃ vinyaseddehe tatprakārastathocyate || 26 ||
oṃ aṃ nama iti procya nyasecchirasi mantravit |

evameva tu sarveṣu nyasetsthāneṣu vai mune || 27||
mūlamantraṃ ṣaḍaṅgaṃ ca nyasedaṅgeṣu sattamaḥ |
aṅguṣṭhādiṣvaṅgulīṣu hṛdayādiṣu ca kramāt || 28 ||
namaḥ svāhāvaṣaḍyuktairhuṃvauṣaṭphaṭpadānvitaiḥ |
praṇavādiyutairmantraiḥ ṣaḍbhireva ṣaḍaṅgakam || 29 ||
varṇanyāsādikaṃ paścānmūlamantrasya yojayet |
sthāneṣu tattatkalpokteṣviti nyāsavidhiḥ smṛtaḥ || 30 ||
tato nije śarīre'smiṃścintayedāsanaṃ śubham |
dakṣāṃse ca nyaseddharmaṃ vāmāṃse jñānameva ca || 31 ||
vāmorau cāpi vairāgyaṃ dakṣorāvatha vinyaset |
aiśvaryaṃ mukhadeśe tu mune dhyāyedadharmakam || 32 ||
vāmapārśve nābhideśe dakṣapārśve tathā punaḥ |
nañādīścāpi jñānādīnpūrvoktāneva vinyaset || 33 ||
pādā dharmādayaḥ proktāḥ pīṭhasya munisattama |

adharmādyāstu gātrāṇi smṛtāni munipuṅgavaiḥ || 34 ||
madhye'nantaṃ hṛdi sthāne nyasenmṛdvāsane sthale |
prapañcapadmaṃ vimalaṃ tasminsūryendupāvakān || 35 ||
nyasetkalāyutānmantrī saṃkṣepāttā vadāmyaham |
sūryasya dvādaśa kalāstā indoḥ ṣoḍaśa smṛtāḥ || 36 ||
daśa vahneḥ kalāḥ proktāstābhiryuktāṃstu tānsmaret |
sattvaṃ rajastamaścaiva nyasetteṣāmathopari || 37 ||
ātmānamantarātmānaṃ paramātmānameva ca |
jñānātmānaṃ nyasedvidvānitthaṃ pīṭhasya kalpanā || 38 ||
amukāsanāya nama iti mantreṇa sādhakaḥ |
āsanaṃ pūjayitvā tu tasmindhyāyetparāmbikām || 39 ||
kalpoktavidhinā mantrī deyamantrasya devatām |
mānasairupacāraiśca pūjayettāṃ yathāvidhi || 40 ||
mudrāḥ pradarśayedvidvānkalpoktā modakārikāḥ |

yābhirviracitābhistu modo devyāstu jāyate || 41 ||
śrīnārāyaṇa uvāca
tataḥ svavāmabhāgāgre ṣaṭkoṇopari vartulam |
caturasrayutaṃ samyaṅ□madhye maṇḍalamālikhet || 42 ||
madhye trikoṇaṃ saṃlikhya śaṅkhamudrāṃ pradarśayet |
ṣaḍaṅgāni ca ṣaṭkoṇeṣvarcayetkusumādibhiḥ || 43 ||
agnyādiṣu tu koṇeṣu ṣaḍaṅgārcanamācaret |
ādhārapātramādāya śaṅkhasya munisattama || 44 ||
astramantreṇa samprokṣya sthāpayettatra maṇḍale |
maṃ vahnimaṇḍalāyoktvā tato daśakalātmane || 45 ||
amukadevyā arghyapātrasthānāya nama ityapi |
mantro'yamuktaḥ śaṅkhasyāpyādhārasthāpane budhaiḥ || 46 ||
ādhāre pūrvamārabhya pradakṣiṇakrameṇa tu |
daśa vahnikalāḥ pūjyā vahnimaṇḍalasaṃsthitāḥ || 47 ||

tato vai mūlamantreṇa prokṣitaṃ śaṅkhamuttamam |
sthāpayettatra cādhāre mūlamantramanusmaran || 48 ||
aṃ sūryamaṇḍalāyoktvā dvādaśānte kalātmane |
amukadevyarghyapātrāya nama ityuccarettataḥ || 49 ||
śaṃ śaṅkhāya padaṃ procya nama ityetaduccaret |
prokṣayettena taṃ śaṅkhaṃ tasmindvādaśa pūjayet || 50 ||
sūryasya dvādaśa kalāstapanyādyā yathākramam |
vilomamātṛkāṃ procya mūlamantraṃ vilomakam || 51 ||
jalairāpūrayecchaṅkhaṃ tatra cendoḥ kalāṃ nyaset |
oṃ somamaṇḍalāyoktvānte ṣoḍaśakalātmane || 52 ||
amukārghyāmṛtāyeti hṛnmantrānto manuḥ smṛtaḥ |
pūjayenmanunā tena jalaṃ tu sṛṇimudrayā || 53 ||
tīrthānyāvāhya tatraivāpyaṣṭakṛtvo japenmanum |
ṣaḍaṅgāni jale nyasya hṛdā saṃpūjayedapaḥ || 54 ||

aṣṭakṛtvo japenmūlaṃ chādayenmatsyamudrayā |
tato dakṣiṇadigbhāge śaṅkhasya prokṣaṇīṃ nyaset || 55 ||
śaṅkhāmbu kiñcinnikṣipya prokṣayettena sarvataḥ |
pūjādravyaṃ nijātmānaṃ viśuddhaṃ bhāvayettataḥ || 56 ||
śrīnārāyaṇāya uvāca
tataḥ svapurato vedyāṃ sarvatobhadramaṇḍalam |
saṃlikhya karṇikāmadhyaṃ pūrayecchālitaṇḍulaiḥ || 57 ||
āstīrya darbhāṃstatraiva nyasetkūrcaṃ salakṣaṇam |
ādhāraśaktimārabhya pīṭhamanvantamarcayet || 58 ||
nirvraṇaṃ kumbhamādāyāpyastrādbhiḥ kṣālitāntaram |
tantunā veṣṭayettaṃ tu triguṇenāruṇena ca || 59 ||
navarat□nodaraṃ kūrcayutaṃ gandhādipūjitam |
sthāpayettatra pīṭhe tu tāramantreṇa deśikaḥ || 60 ||
aikyaṃ kumbhasya pīṭhasya bhāvayetpūrayettataḥ |

mātṛkāṃ pratilomena japaṃstīrthodakairmune || 61 ||
mūlamantraṃ ca sañjapya pūrayed□devatādhiyā |
aśvatthapanasāmrāṇāṃ komalairnavapallavaiḥ || 62 ||
chādayetkumbhavadanaṃ caṣakaṃ saphalākṣatam |
saṃsthāpayeta matimān vastrayugmena veṣṭayet || 63 ||
prāṇasthāpanamantreṇa prāṇasthāpanamācaret |
āvāhanādimudrābhirmodayeddevatāṃ parām || 64 ||
dhyāyettāṃ parameśānīṃ kalpoktena prakārataḥ |
svāgataṃ kuśalapraśnaṃ devyā agre samuccaret || 65 ||
pādyaṃ dadyāttato'pyarghyaṃ tataścācamanīyakam |
madhuparkaṃ ca sābhyaṅgaṃ devyai snānaṃ nivedayet || 66 ||
vāsasī ca tato dadyād□rakte kṣaume sunirmale |
nānāmaṇigaṇākīrṇānākalpānkalpayettataḥ || 67 ||
manunā puṭitairvarṇairmātṛkāyā vidhānataḥ |

devyā aṅgeṣu vinyasya candanādyaiḥ samarcayet || 68 ||
gandhaḥ kālāgurubhavaḥ karpūreṇa samanvitaḥ |
kāśmīraṃ candanaṃ cāpi kastūrīsahitaṃ mune || 69 ||
kundapuṣpādipuṣpāṇi paradevyai samarpayet |
dhūpo'gurupuruvrātośīracandanaśarkarāḥ || 70 ||
madhumiśrāḥ smṛtā devyāḥ priyā dhūpātmanā sadā |
dīpānanekāndattvātha naivedyaṃ darśayetsudhīḥ || 71 ||
pratidravyaṃ jalaṃ dadyātprokṣaṇīsthaṃ na cānyathā |

tataḥ kuryādaṅgapūjāṃ kalpoktāvaraṇāni ca || 72 ||
sāṅgāṃ devīmathābhyarcya vaiśvadevaṃ tataścaret |
dakṣiṇe sthaṇḍilaṃ kṛtvā tatrādhāya hutāśanam || 73 ||
mūrtisthāṃ devatāṃ tatrāvāhya saṃpūjya ca kramāt |
tāravyāhṛtibhirhutvā mūlamantreṇa vai tataḥ || 74 ||
pañcaviṃśativāraṃ tu pāyasena sasarpiṣā |

hunetpaścādvyāhṛtibhiḥ punaśca juhuyānmune || 75 ||
gandhādyairarcayitvā ca devīṃ pīṭhe tu yojayet |
vahniṃ visṛjya haviṣā parito vikired□balim || 76 ||
devatāyāḥ pārṣadebhyo gandhapuṣpādisaṃyutān |
pañcopacārāndattvātha tāmbūlaṃ chatracāmare || 77 ||
dadyāddevyai tato mantraṃ sahasrāvṛttito japet |
japaṃ samarpya caiśānyāṃ vikire diśi saṃsthite || 78 ||
karkarīṃ sthāpayettasyāṃ durgāmāvāhya pūjayet |
rakṣa rakṣeti coccārya nālamuktena vāriṇā || 79 ||
astramantraṃ japandeśaṃ secayettu pradakṣiṇam |
karkarīṃ sthāpayetsthāne pūjayeccāstradevatām || 80 ||
paścād□gurustu śiṣyeṇa saha bhuñjīta vāgyataḥ |
tasyāṃ rātrau tu tadvedyāṃ nidrāṃ kuryātprayat□nataḥ || 81 ||
śrīnārāyaṇa uvāca

tataḥ kuṇḍasya saṃskāraṃ sthaṇḍilasya ca vā mune |
pravakṣyāmi samāsena yathāvidhi vidhānataḥ || 82 ||
mūlamantraṃ samuccārya vīkṣayedastramantrataḥ |
prokṣayettāḍanaṃ kuryāttenaiva kavacena tu || 83 ||
abhyukṣaṇaṃ samuddiṣṭaṃ tisrastisrastataḥ param |
prāgagrā udagagrāśca likhellekhāḥ samantataḥ || 84 ||
praṇavena samabhyukṣya pīṭhaṃ devyāḥ samarcayet |
ādhāraśaktimārabhya pīṭhamantrāvasānakam || 85 ||
tasminpīṭhe samāvāhya śivau paramakāraṇau |
gandhādyairupacāraiśca pūjayettau samāhitaḥ || 86 ||
devīṃ dhyāyedṛtusnātāṃ saṃsaktāṃ śaṅ□kareṇa tu |
kāmāturāṃ tayoḥ krīḍāṃ kiñcitkālaṃ vibhāvayet || 87 ||
atha vahniṃ samādāya pātreṇa purato nyaset |
kravyādāṃśaṃ parityajya pūrvoktairvīkṣaṇādibhiḥ || 88 ||

saṃskṛtya vahniṃ raṃ bījamuccārya tadanantaram |
caitanyaṃ yojayettasminpraṇavenābhimantrayet || 89 ||
saptavāraṃ tato dhenumudrāṃ sandarśayed□guruḥ |
śareṇa rakṣitaṃ kṛtvā tanutreṇāvaguṇṭhayet || 90 ||
arcitaṃ triḥ paribhrāmya prādakṣiṇyena sattamaḥ |
kuṇḍopari japaṃstāraṃ jānuspṛṣṭamahītalaḥ || 91 ||
śivabījadhiyā devyā yonau vahniṃ vinikṣipet |
ācāmayettato devaṃ devīṃ ca jagadambikām || 92 ||
citpiṅ□gala hanadahapacayugmaṃ tataḥ param |
sarvajñājñāpaya svāhā mantro'yaṃ vahnidīpane || 93 ||
agniṃ prajvalitaṃ vande jātavedaṃ hutāśanam |
suvarṇavarṇamamalaṃ samiddhaṃ viśvatomukham || 94 ||
mantreṇānena taṃ vahniṃ stuvīta paramādarāt |
tato nyasedvahnimantraṃ ṣaḍaṅgaṃ deśikottamaḥ || 95 ||

*sahasrārciḥ svastipūrṇa uttiṣṭhapuruṣaḥ smṛtaḥ |
dhūmavyāpī saptajihvo dhanurdhara iti kramāt || 96 ||
jātiyuktāḥ ṣaḍaṅgāḥ syuḥ pūrvasthāneṣu vinyaset |
dhyāyedvahniṃ hemavarṇaṃ trinetraṃ padmasaṃsthitam || 97 ||
iṣṭaśaktisvastikābhīrdhārakaṃ maṅgalaṃ param |
pariṣiñcettataḥ kuṇḍaṃ mekhalopari mantravit || 98 ||
darbhaiḥ paristaretpaścātparidhīnvinyasedatha |
trikoṇavṛttaṣaṭkoṇaṃ sāṣṭapatraṃ sabhūpuram || 99 ||
yantraṃ vibhāvayedvahneḥ pūrvaṃ vā saṃlikhedatha |
tanmadhye pūjayedvahniṃ mantreṇānena vai mune || 100 ||
vaiśvānara tato jātavedaḥ paścādihāvaha |
lohitākṣapadaṃ proktvā sarvakarmāṇi sādhaya || 101 ||
vahnijāyāntako mantrastena vahniṃ tu pūjayet |
madhye ṣaṭsvapi koṇeṣu hiraṇyā gaganā tathā || 102 ||*

*raktā kṛṣṇā suprabhā ca bahurūpātiraktikā |
pūjayetsaptajihvāstāḥ kesareṣvaṅgapūjanam || 103 ||
daleṣu pūjayenmūrtīḥ śaktisvastikadhāriṇī |
jātavedāḥ saptajihvo havyavāhana eva ca || 104 ||
aśvodarajasaṃjño'nyaḥ punarvaiśvānarāhvayaḥ |
kaumāratejāḥ syādviśvamukho devamukhaḥ smṛtaḥ || 105 ||
tārāgnaye padādyāḥ syurnatyantā vahnimūrtayaḥ |
lokapālāṃścaturdikṣu vajrādyāyudhasaṃyutān || 106 ||
śrīnārāyaṇa uvāca
tataḥ sruksruvasaṃskārāvājyasaṃskāra eva ca |
kṛtvā homaṃ tataḥ kuryātsruveṇādāya vai ghṛtam || 107 ||
dakṣiṇād□ghṛtabhāgāttu vahnerdakṣiṇalocane |
juhuyādagnaye svāhetyevaṃ vai vāmato'nyataḥ || 108 ||
somāya svāheti madhyād□ghṛtamādāya sattama |*

*agnīṣomābhyāṃ svāheti madhyanetre hunettataḥ || 109 ||
punardakṣiṇabhāgāttu ghṛtamādāya vai mukhe |
agnaye sviṣṭakṛtsvāhetyanenaiva hunettataḥ || 110 ||
satārābhirvyāhṛtibhirjuhuyādatha sādhakaḥ |
juhuyādagnimantreṇa trivāraṃ tu tataḥ param || 111 ||
tatastu praṇavenaivāpyaṣṭāvaṣṭau ghṛtāhutīḥ |
garbhādhānādisaṃskārakṛte tu juhuyānmune || 112 ||
garbhādhānaṃ puṃsavanaṃ sīmantonnayanaṃ tataḥ |
jātakarma nāmakarmāpyupaniṣkramaṇaṃ tathā || 113 ||
annāśanaṃ tathā cūḍā vratabandhastathaiva ca |
mahānāmnyaṃ vrataṃ paścāttathaupaniṣadaṃ vratam || 114 ||
godānodvāhakau proktāḥ saṃskārāḥ śruticoditāḥ |
tataḥ śivaṃ pārvatīṃ ca pūjayitvā visarjayet || 115 ||
juhuyātpañca samidho vahnimuddiśya sādhakaḥ |*

*paścādāvaraṇānāṃ cāpyekaikāmāhutiṃ hunet || 116 ||
ghṛtaṃ sruci samādāya caturvāraṃ sruveṇa ca |
pidhāya tāṃ tu tenaiva mune tiṣṭhannijāsane || 117 ||
vauṣaḍantena manunā vahnestu juhuyāttataḥ |
mahāgaṇeśamantreṇa juhuyādāhutīrdaśa || 118 ||
vahnau pīṭhaṃ samabhyarcya deyamantrasya devatām |
vahnau dhyātvā tu tadvaktre pañcaviṃśatisaṃkhyayā || 119 ||
mūlamantreṇa juhuyādvaktraikīkaraṇāya ca |*

vahnidevatayoraikyaṃ bhāvayannātmanā saha || 120 ||
ekībhūtaṃ bhāvayettu tatastu sādhakottamaḥ |
ṣaḍaṅ□gaṃ devatānāṃ ca juhuyādāhutīḥ pṛthak || 121 ||
ekādaśaiva juhuyādāhutīrmunisattama |
etena nāḍīsandhānaṃ vahnidevatayormune || 122 ||
ekaikakramayogenāpyāvṛttīnāṃ tathaiva ca |

ekaikakramayogena ghṛtena juhuyānmune || 123 ||
tataḥ kalpoktadravyaistu juhuyādathavā tilaiḥ |
devatāmūlamantreṇa gajāntakasahasrakam || 124 ||
evaṃ hutvā tato devīṃ santuṣṭāṃ bhāvayenmune |
tathaivāvṛtidevīśca vahnyādyā devatā api || 125 ||
tataḥ śiṣyaṃ ca susnātaṃ kṛtasamyādikakriyam |
vastradvayayutaṃ svarṇābharaṇena samanvitam || 126 ||
kamaṇḍalukaraṃ śuddhaṃ kuṇḍasyāntikamānayet |
namaskṛtya tataḥ śiṣyo gurūnatha sabhāsadaḥ || 127 ||
kuladevaṃ namaskṛtya viśettatrātha viṣṭare |
gurustatastu taṃ śiṣyaṃ kṛpādṛṣṭyā vilokayet || 128 ||
taccaitanyaṃ nije dehe bhāvayetsaṅ□gataṃ tviti |
tataḥ śiṣyatanusthānāmadhvanāṃ pariśodhanam || 129 ||
kuryāttu homato vidvāndivyadṛṣṭyavalokanāt |

yena jāyeta śuddhātmā yogyo devādyanugrahe || 130 ||
śrīnārāyaṇa uvāca
tanau dhyāyettu śiṣyasya ṣaḍadhvanaḥ kameṇa tu |
pādayostu kalādhvānamandhauliṅge tattvādhvakaṃ punaḥ || 131 ||
nābhau tu bhuvanādhvānaṃ varṇādhvānaṃ tathā hṛdi |
padādhvānaṃ tathā bhāle mantrādhvānaṃ tu mūrdhani || 132 ||
śiṣyaṃ spṛśaṃstu kūrcena tilairājyapariplutaiḥ |
śodhayāmyamumadhvānaṃ svāheti manumuccaran || 133 ||
tārāḍhyaṃ juhuyādaṣṭavāraṃ pratyadhvameva hi |
ṣaḍadhvanastatastāṃstu līnān brahmaṇi bhāvayet || 134 ||
punarutpādayettasmātsṛṣṭimārgeṇa vai guruḥ |
ātmasthitaṃ taccaitanyaṃ punaḥ śiṣye tu yojayet || 135 ||
pūrṇāhutiṃ tato hutvā devatāṃ kalaśe nayet |
punarvyāhṛtibhirhutvā vahneraṅgāhutīstathā || 136 ||

ekaikaśo gururdattvā visṛjedvahnimātmani |
tataḥ śiṣyasya netre tu badhnīyādvāsasā guruḥ || 137 ||
netramantreṇa taṃ śiṣyaṃ kuṇḍato maṇḍalaṃ nayet |
puṣpāñjaliṃ mukhyadevyāṃ kārayecchiṣyahastataḥ || 138 ||
netrabandhaṃ nirākṛtya veśayetkuśaviṣṭare |
bhūtaśuddhiṃ śiṣyadehe kuryātproktena vartmanā || 139 ||
mantroditāṃstathā nyāsānkṛtvā śiṣyatanau tataḥ |
maṇḍale veśayecchiṣyamanyasminkumbhasaṃsthitān || 140 ||
pallavāñchiṣyaśirasi vinyasenmātṛkāṃ japet |
kalaśasthajalaiḥ śiṣyaṃ snāpayeddevatātmakaiḥ || 141 ||
vardhanījalasekaṃ ca kuryād□rakṣārthamañjasā |
tataḥ śiṣyaḥ samutthāya vāsasī paridhāya ca || 142 ||
kṛtabhasmāvalepaśca saṃviśed□gurusannidhau |
tato guruḥ svakīyāttu hṛdayānnirgatāṃ śivām || 143 ||

praviṣṭāṃ śiṣyahṛdaye bhāvayetkaruṇānidhiḥ |
pūjayed□gandhapuṣpādyairaikyaṃ vai bhāvayaṃstayoḥ || 144 ||
tatastriṃśo dakṣakarṇe śiṣyasyopadiśed□guruḥ |
mahāmantraṃ mahādevyāḥ svahastaṃ śirasi nyasan || 145 ||
aṣṭottaraśataṃ mantraṃ śiṣyo'pi prajapenmune |
daṇḍavatpraṇamed□bhūmau taṃ guruṃ devatātmakam || 146 ||
sarvasvamarpayettasmai yāvajjīvamananyadhīḥ |
ṛtvigbhyo dakṣiṇāṃ dattvā brāhmaṇāṃścāpi bhojayet || 147 ||
suvāsinīḥ kumārīśca baṭukāṃścaiva sarvaśaḥ |
dīnānāthāndaridrāṃśca vittaśāṭhyavivarjitaḥ || 148 ||
kṛtārthatāṃ svasya buddhvā nityamārādhayenmanum |
iti te kathitaḥ samyagdīkṣāvidhiranuttamaḥ || 149 ||
vimṛśyaitadaśeṣeṇa bhaja devīpadāmbujam |
nānyastu paramo dharmo brāhmaṇasyātra vidyate || 150 ||

vaidikaḥ svasvagṛhyoktakrameṇopadiśenmanum |
tāntrikastantrarītyā tu sthitireṣā sanātanī || 151 ||
tattaduktaprayogāṃste te te kuryurna cānyathā |
śrīnārāyaṇa uvāca
iti sarvaṃ mayākhyātaṃ yatpṛṣṭaṃ nārada tvayā || 152 ||
ataḥ paraṃ parāmbāyā bhaja nityaṃ padāmbujam |
nityamārādhya taccāhaṃ nirvṛtiṃ paramāṃ gataḥ || 153 ||
vyāsa uvāca
iti rājannāradāya proktvā sarvamanuttamam |
samādhimīlitākṣastu dadhyau devīpadāmbujam || 154 ||
nārāyaṇastu bhagavān munivaryaśikhāmaṇiḥ |
nārado'pi tato natvā guruṃ nārāyaṇaṃ param |
jagāma sadyastapase devīdarśanalālasaḥ || 155 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ

dvādaśaskandhe mantradīkṣāvidhivarṇanaṃ nāma saptamo'dhyāyaḥ || 7 ||

English translation

1-3. Narada said I have heard the one thousand nannes or nama stotras equivalent in its fruits to S'ri Gayatri, highly potent in making a good fortune and tending to a splendid increase of the wealth and prosperity. Now I want to hear about how initiations in Mantrams are performed, without which nobody, be he a Brahmin, a Ksattriya, a Vais'ya or a S'udra, is entitled to have the Devi Mantra. O Lord! Kindly describe the ordinary (Samanya) and the special (vis'esa) rules thereof.

4-41. Narayana said O Narada! Listen. I am now telling you about the rules of initiation (Diksa) of the disciples, pure in heart. When they are initiated, they become entitled then and not before that, to worship the Devas, the Fire and the Guru. That method of instruction, and religious act and ceremony is called the Diksa (initiation) by which the Divine Knowledge is imparted; and at once flashes in the heart and mind of the initiated that Knowledge and all his sins are then destroyed. So the Pundits of the Vedas and the Tantras, say. (The Divine Knowledge is like lightning, fire, arising and permeating the body, mind, and spirit.) This Diksa ought to be taken by all means. This gives excellent merits and pure results. Both the Guru and the S'isya (disciple) ought to be very pure and true. (This is the first essential requisite. Then the results are instantaneous). First of all, the Guru is to perform all the morning duties, he is to take his bath and perform his Sandhya Vandanams. He is to return home from the banks of the river with his Kamandalu and observe maunam (silence). Then,

in order to give Diksa, he is to enter into the assigned room (Yaga Mandapa) and take his seat on an Asana that is excellent and calculated to please all. He is to perform Achanara and do Pranayama. Then he should take water in his Arghya vessel and putting scents and flowers in that, charge that water with

Phatkara mantra (that is, condense electricity Spirit in that). Then uttering the Phat mantra, he is to sprinkle the water on the doorways of the worshiproom and begin his Puja. Firstly, on the top of the door at one end invoke the Deity Gananatha by His mantra, at the other end invoke Sarasvati by Her mantra and at the middle, invoke Laksmi Devi by Her mantra duly and worship them, with flowers. Then, on the right side worship Ganga and Bighnes'a; and on the left side worship Ksettrapala and Yamuna, the daughter of the Sun. Similarly, on the bottom of the door, worship the Astra Devata by the Phat mantra. Then consider the whole Mandapa as inspired with the presence of the Devi, and see the whole place as pervaded by Her through and through. Then, repeat the Phat mantra and destroy the Celestial obstacles as well as those from the middle space (Antariksa); strike the ground thrice with the left heel and thus destroy the Terrene obstacles. Then touching the left branch on the left side of the choukat, put the right foot forward and enter into the Mandapa. Then instal the S'anti Kumbha (the peace jar) and offer the ordinary Arghya (Samanyargha). Next worship the Vastunatha and Padmayoni with flowers and Atapa rice and the Arghya water, on the south-west and then purify the Pancha Gavya. Next sprinkle all the Mandapa and the entrance gate with that Arghya water. And, while sprinkling with Arghya water, consider the whole space right through as inspired with the presence of the Devi and repeat the Mula Mantra with devotion and sprinkle with Phat mantra. The Karta, then, uttering the mantra "Phat," is to drive away all the evils from the Mandapa and uttering the mantra "Hum" sprinkle water, all around, thus pacifying the atmosphere and bringing peace into the hearts of all present.

Then burn the Dhupa incense inside and scatter Vikira (water, sandal-paste, yava, ashes, Durba grass with roots, and Atapa rice). Then collect all these rice, etc., again with a broom made of Kus'a grass to the north east corner of the Mandapa; making the Sankalpa and uttering Svasti vachana (invocation of good), distribute and

satisfy the poor and orphans with feeding, clothing and money. Then he should bow down to his own Guru and take his seat humbly on the soft Asanam allotted to him with his face eastwards and meditate on the Deity (Ista Deva) of the mantra that is to be imparted to the disciple. After meditating thus, he is to do the Bhuta s'uddhi (purification of elements) and perform Nyasa, etc., of the Deya mantra (the mantra that is to be imparted to the disciple) according to the rules stated below, i.e., the Risi on the head; the chhandas in the mouth, the Ista Devata in the heart, Bija on the anus and S'akti Nyasa on the two legs. Then he is to make sound thrice by the clap of his palm and thus thwart off all the evils of the earth and the middle space and then make digbandhan (tieing up the quarters) by the mudra chhotika three times (snapping the thumb and forefinger together). Then perform the Pranayama with the Mula mantra of the would-be-lsta-Devata and do the Matrika Nyasa in one's own body, thus Om Am namah s'irasi, Om Am namah on the face, Om Im namah on the right eye, Om Im namah on the left eye, and so on, assign all the letters duly to their respective places. Then perform the Karanga Nyasa on the fingers and the Sadanga Nyasa thus Speak: Om Hridayaya namah, touching on the heart, utter Om S'irase svaha, touching the head; Om S'ikhayai Vasat, touching the tuft; Om Kavachaya Hum, touching on the Kavacha,

"Om netratrayaya Vausat," touching the eye, and "Om Astraya Phat" touching both the sides of the hand, the palm and its back. Then finish the Nayasa by doing the Varnanyasa of the Mula mantra in those places that are said in the cognate kalpas (i.e., throat, heart, arms, legs, etc.).

O Narada! Next consider within your body the seat of an auspicious Asana (a seat) and make the Nyasa of Dharma on the right side, Jhanam on the left side, of Vairagyam (dispassion) on the left thigh, prosperity and wealth on the right thigh, of non-Dharma in the mouth and of Non-Jhanam on the left side, Avairagyam (passion) on the navel, and poverty on the right side. Then think of the feet of the

Asana (the body) as Dharma, etc., and all the limbs as Adharma (non-Dharma). In the middle of the Asana (body), i.e., in the heart consider Ananta Deva as a gentle bed and on that a pure lotus representing this universe of five elements. Then make Nyasa of the Sun, Moon, and Fire on this lotus and think the Sun as composed of twelve Kalas (digits) the Moon composed of sixteen Kalas (digits) and the Fire as composed of ten Kalas. Over this make Nyasa of Sattva, Raja and Tamo Gunas, Atma, Antaratma, Paramatma and Jhanatma and then think of this as his Ista's altar where the devotee is to meditate on his Ista Devata, the Highest Mother. Nyasa- assignment of the various parts of the body to different deities which is usually accompanied with prayers and corresponding gesticulations. Next the devotee is to perform the mental worship of the Deya Mantra Devata according to the rules of his own Kalpa; next he is to show all the Mudras, stated in the Kalpa for the satisfaction of the Deva. The Devas become very pleased when all these Mudras are shown to them.

42-46. O Narada! Now, on one's left side, erect an hectagon; inside it a circular figure; inside this again a square and then draw within that square a triangle and over it show the S'ankha Mudra. After finishing the Puja of the Six Deities at the six corners of the hectagon. Fire, etc., take the tripod of the S'ankha (conch-shell) and sprinkling it with Phat mantra, place it within the triangle. Utter, then, the Mantra "Mam Vahniman dalaya Das'a Kalatmane Amuka Devya Arghyapatrasthanaya namah" and thus worshipping the S'ankhya vessel place it within the mandala. Then worship in the S'ankha patra, the ten Kalas of Fire, beginning from the East, then south-east and so on. Sprinkle the S'ankha, conchshell, with the Mula Mantra and meditating on it, place the S'ankha (conch shell) on the tripod. Repeating the mantra "Am Surya mandalaya Dvadas'akalatmane Amukodevya Arghyapatraya namah" worship in the Arghyapatra S'ankha, sprinkle water in the S'ankha with the Mantra "Sam S'ankhya namah." Worship in due order the twelve Kalas of

the Sun Tapini, Tapini, Dhumra, etc., utter the fifty syllables of the Matrika in an inverse order (i.e., beginning, see the Sarada Tilaka, with Ksam, Ham, Sam, Sam, S'am, etc.,) and repeating the Mula Mantra also in an inverse order, fill the S'ankha, three-fourths, with water. Next perform in it the Nyasa of Chandrakala and uttering the Mantra "Urn Soma mandalaya Sodas'akalatmane Amukademtaya Arghya-mritaya namah," worship in this conchshell. Next with Ankus'a mudra, invoke all the tirthas there, repeating the Mantra "Gange Cha Yamune chaiva, etc.," and repeat eight times the Mula Mantra (the basic Mantra). Then perform the S'adamga Nyasa in the water and with the Mantra "Hrida namah, etc.," worship and, repeating eight times the Mula Mantra, cover it with Matsyamundra. Next place on the right side of the S'ankha, the Proksani Patra (the Kos'a vessel from which water is taken for sprinkling) and put a little water in it. By this water sprinkle and purify all the articles of worship as well as one's own body and consider one's Atman as pure and holy.

47-81. After doing works thus far the until Vis'esarghya is placed, the devotee should erect Sarvato bhadra mandala within the altar and put the S'ali rice within its pericarp. Next spread Kus'a grass on that Mandala and put on one Kurcha, looking well and auspicious within it, made of twenty-seven Kus'a grass knotted with Venyagra granthi. Worship here the Adhara S'akti, Prakriti, Kurma, S'esa, Ksama, Sudhasindhu, Manimandala, Kalpa vriksa and Ista devata and the Pitha. (Durga Devi yoga pithaya namah). Then have an entire kumbha (waterjar) having no defect, wash it inside with Phat mantra, and encircle it with the red thread thrice as symbolising the three Gunas. Place within this

jar the Nava ratna (nine jewels) with Kurcha and worshipping it with scents and flowers put them in the jar repeating the Pranava, and place that on the Pitha (seat). Next consider the Pitha and Kumbha (waterjar) as one and the same and pour waters from the Tirthas, repeating in an inverse order the Matrika Varnas (from Ksa to Ka) and fill it, thinking of the Ista Deva

and repeating the basic mantra, put the new and fresh twigs (Pallavas) of AsVattha, Panasa and mango trees, etc., in the jar and cover its mouth and place over it fruits, rice, and chasaka (honey) and wrap it with two red cloths. Then perform the Prana-Pratistha and invoke the Spirit of the Devi by the Pranasthapana Mantra and show the Mudras, Avahana, etc., and thus satisfy the Devi. Then do the Sodas'opachara Puja of the Devi after me- ditating on the ParamesVari according to the rules of the Kalpa.

First offer "welcome" in front of the Devi and then duly offer the Padya, Arghya, Achamaniya water, Madhuparka, and oils, etc., for the bath. Then offer nice red silken clothes and various jewels, ornaments; repeating the Matrika syllables electrified with the Deya Mantra, worship the whole body of the Devi with scents and flowers. Next offer to the Devi the sweet scent of Kalaguru mixed with camphor and the Kas'miri sandalpaste mixed with Kasturi and various nice scented flowers, for example, the Kunda flowers, etc. Then offer the Dhupa prepared from Aguru, Guggula, Us'ira, sandalpaste, sugar, and honey and know that the Dhupa is very pleasing to the Devi. Next offer various lights and offerings of fruits, vegetables and feeding. Be particular to sprinkle everything with the water of the Kosa, thus purifying, before it is offered to the Devi.

Then complete the Anga Puja, and the Avarana-Puja of the Devi, then perform the duty of VaisVadeva. On the right side of the Devi erect an altar (sthandila) six feet square and instal Agni (Fire) there. Invoke there the Deity, thinking of Her Form and worship Her with scents and flowers. Then with the Vyarhiti Mantra with Svaha prefixed and Mula (Deya) Mantra perform the Homa ceremony with oblations, charu and ghee, twenty five times. Next perform Homa again with Vyarhiti. Next worship the Devi with scents, etc., and consider the Devi and Pitha Devata as one and the same. Then take leave of (visarjana) the Agni (Fire). Offer valis (sacrifices) all round to the ParsVadas of the Devi with the remnant charu of the Homa.

Now again worship the Devi with five offerings and offer betel, umbrella, chamara and others and repeat the Mula mantra thousand times. After finishing the Japam, place Karkari (a water-jar with small holes at the bottom, as in a sieve) on the rice in the north-eastern corner and invoke the Devi there and worship Her. Uttering the mantra "Raksa Raksa" moisten the place with water coming out of Karkari, and repeat the Phat mantra. After re-worshipping the Devi, place Karkari in due position. Thus the Guru finishes the Adhivasa (foregoing) ceremony and takes his meals with the disciple and sleeps that night on that altar.

82-106. O Narada! Now I am describing briefly about the Homa Kunda (a round hole in the ground consecrated to the Deity) and the Samskara ceremony of the Sthandila (the sacrificial altar). Uttering, first, the Mula Mantra, see, fix your gaze on the Kunda; then sprinkle it with water and the Phat mantra and drive away the evil-spirits from there. Then with mantra "Hum" again sprinkle it with water.

Then draw within it three lines Pragagra and Udagagra (on the eastern and northern sides). Sprinkling it with water and the Pranava, worship within the Pitha, uttering the mantras from Adhara S'aktaye namah to Amuka Devi Yoga Pithaya namah. Invoke, in that Pitha, the Highest One, Who is S'iva S'iva with all one-ness of heart and worship Her with scents and offerings. Then think for a moment the Devi as having taken bath and as one with S'ankara. Bring then fire in a vessel and

taking a flaming piece thereof throw that in the south-west corner. Then purifying it by the gaze and quitting the portions of Kravyadah, impart the Chaitanya by "Ram," the Vahnivija repeat "Om" over it seven times. Shew, then, the Dhenumudra and protect it by Phat Kara and cover, veil, it with the mantra "Hum."

Then turn the fire, thus worshipped with sandalpaste, etc., thrice over the Kunda and with both the knees on the ground and repeating the Pranava, consider the Agni as the Virya of S'iva and throw it on

the yoni of the Devi in the Pitha. Then offer Achamana, etc., to the Deva and the Devi and worship. Then light the flame with the mantra "Chit Pingala Hana Hana Daha Daha Pacha Pacha Sarvajha Jhapaya Svaha." Then utter the stotra to the Agni Deva with great love, repeating the mantra "Agnim Prajvalitam vande Jatavedam Hutas'anam suvarna varnamamalam samiddham Visvatomukham." Then perform the Sadamganyasa to the Agni Deva "Om Sahasrarchchise namah, Om Svasti Purnaya Svaha," "Om Uttistha purusaya vasat," "Om Dhuma vyapine Hum Om Sapta Jihvaya vausat" "Om Dhanur dharaya Phat." Repeating the above six mantras, perform the Nyasa on the heart, etc., the six places. Now meditate on the Agni as of a golden colour, three-eyed, seated on a lotus and holding in His four hands signs of granting boons, S'akti, Svastika and sign of "no fear," also meditate on Agni, as the seat of the greatest auspiciousness. Then moisten the Kunda on the top of the belt (mekhala) with water. Next spread the Kus'a grass all around and draw the Agni yantra over it, i.e., triangle, hectagon, circle, eight- petalled figure and Bhupura; rather have this drawing before the Agnisthapana. Now meditate this only. Then, within the Yantra, recite "VaisVanara Jataveda Lohitaksa sarvakarmani Sadhaya Svaha" and worship Agni. Then worship in the centre and in the hectagon at the corners worship the Saptajihva (seven tongues Hiranya, Gagana, Rakta, Krisna, Suprabha, Bahurupa, Atiraktika) and next worship within the pericarp of the lotus the Anga Devatas. Then recite the following mantras within the eight petals "Om Agnaye Jatavedase namah," " Om Agnaye Saptajihvaya namah," " Om Agnaye Havyavahanaya namah," "Om Agnaye AsVodarajaya namah,"

"Om Agnaye VaisVanaraya namah," "Om Agnaye Kaumara tejase namah," "Om Agnaye VisVamukhaya namah," "Om Agnaye Devamukhaya namah" and considering the forms to hold S'akti and Svastik, worship them. Then consider Indra and the other Lokapalas (Regents of the several quarters) situated in the east, south-east, and so on together with their weapons, the thunderbolt and the other weapons, and thus worship them.

107-134. O Narada! Next purify the sacrificial ladles, etc., sruk, sruva, etc., and ghee; then, taking ghee by sruva, go on with the Homa ceremony. Divide the ghee of the Ajyasthali (the vessel in which the ghee for the Homa purposes is kept) in three parts; take ghee from the right side and saying "Om Agnaye Svaha" offer oblations on the right eye of the Agni; take ghee from the left side and saying "Om Somaye Svaha" offer oblations on the left eye of the Agni; take ghee from the centre and saying,

"Om Agnisomabhyam Svaha," offer oblations on the central eye of the Agni. Take ghee again from the right side and saying "Om Agnaye Svistakrite Svaha" offer oblations to the mouth of the Agni. Then the devotee is to repeat "Om Bhuh Svaha,"

"Om Bhuvah Svaha," "Om Svah Svaha" and offer thrice the oblations; next he is to offer oblations thrice with the Agni mantra. After this, O Muni! for impregnation and each of the ten Samskaras, natal-ceremony, tonsure, etc., he is to repeat the Pranava Mantra and offer the eight oblations of ghee on each occasion. Now hear of the tenfold Samskaras (1) Impregnation, (2) Pumsavan (a ceremony performed as soon as a woman perceives the foetus to be quick), (3) Simantonnayana (a

ceremony observed by women in the fourth, sixth or the eighth month of pregnancy), (4) data Karma (ceremony at the birth of a child), (5) Namakarana, (naming the child), (6) Niskramana (a ceremony performed when a new-born child is first taken out of the house into the open air usually in the fourth month), (7) Annapras'ana (when the rice is put in the mouth of the child), (8) Chudakarana (the ceremony of the first tonsure), (9) Upanayana (holding the sacrificial thread; (10) Godana and Udvaha (gift of cows and marriage). These are stated in the Vedas. Next worship S'iva Parvati, the Father and the Mother of Agni and take leave of them. Next in the name of Agni, offer five Samidhas (fuel) soaked in ghee and offer one oblation of ghee to each of the Avarana Devatas.

Then take the ghee by the S'ruk and covering it with the S'ruva, offer ten oblations to Agni, and Maha Ganes'a with mantras ending in Vausat,

The Maha Ganes'a mantras run as follows (1) Om, Om Svaha (2) Om S'rim Svaha, (3) Om S'rim Hrim Svaha, (4) Om S'rim Hrim Klim Svaha, (5) Om S'rim Hrim Klim Glaum Svaha, (6) Om S'rim Hrim Klim Glaum Gam Svaha, (7) Om S'rim Hrim Klim Glaum ityantah Gam Ganapataye Svaha, (8) Om Vara Varada ityantah Svaha, (9) Sarvajanam me Vas'am ityanto Svaha and (10) Anaya Svaha ityantah.

Next perform in the Agni the Pitha Puja and meditate on the Deya Istadeva and worship him. Next offer twenty-five oblations to his face, repeating the Mula Mantra. Then think of that and Agni Deva as one and the same, and then again as one with Atman. Then offer oblations to each of the Sadamga Devatas separately. Then search for the Nadis (veins) of Vahni and Ista Devata and offer twenty one oblations. Then offer oblations to each of the two Devatas separately. Next offer one thousand and eight oblations to the Ista Deva with Til soaked in ghee or with the materials enumerated in the Kalpa. O Muni! Thus finishing the Homa ceremony, consider that the Ista Deva (the Devi), Agni and the Avarana Deities are all satisfied. Then, by the command of the Guru, the disciple is to take his bath and perform his Sandhya, etc., and put on new clothes (cloth and chadar) and golden ornaments. He is to come then, to the Kunda with Kamandalu in his hand and with a pure heart. He is to bow down to the elders and superiors seated in the assembly and take his seat in his Asana. S'ri Guru Deva then would look at the disciple with kind eyes and think the Chaitanya of the disciple within his own (the Guru's) body. Then the Guru Deva would perform the Homa and look at the disciple with a divine gaze, so that the disciple becomes pure-hearted and able to get the favours of the Devas. Thus the

Guru must purify all the Adhvas (the passages) of the body of the disciple.

Then the Guru is to touch respectively the feet, generative organ, navel, heart, forehead, and the head of the disciple with Kurcha (a bundle of Kus'a grass) and til soaked in ghee, in his left hand and offer at each touch eight oblations, repeating the mantra "Om adya S'isyasya Kaladhvanam S'odhayami Svaha, etc." Thus the Guru would purify Kaladhva (in the feet) Tattvadhva (in the generative organ), Bhuvanadhva (in the navel), Varnadhva (in the heart), Padadhva (in the fore-head) and Mantradhva (on the head), the six Adhvas and think these all to be dissolved in Brahma (Brahmalma).

135-155. Then, again, the Guru would think all these to be re-born from Brahma and transfer the Chaitanya of the disciple that was in him to the disciple. Then the Guru must offer Purnahuti and consider the Ista Devata, placed in the fire by the visarjana mantra for the Homa purposes, as entered into the water-jar. He is to perform again the Vyarhiti Homa and offer all the Amgahutis (oblations to all the limbs) of the fire and take leave of the fire withdrawing the Deity from the jar, into his own body. Uttering then the Vausat Mantra he would tie the eyes of the disciple with a piece of cloth and would bring him from the Kunda to the mandala and make the disciple offer puspanjali

(flowers in his palm) to the Ista deva. Then he would take away the bandage or piece of cloth from his eyes and ask him to take his seat in the seat Kusasana. Thus the Guru, after having purified the elements of the body of the disciple and performed the Nyasa of the Deya Mantra, would make the disciple sit in another mandala. Then he would touch the head of the disciple with the twigs (Pallavas) of the Kunda and repeat the Matrika Mantra and make him have his bath with the water of the jar which is considered as the seat of the Ista Deva. Then, for the protection of the disciple, he would sprinkle (abhiseka) him with the water of the Vardhani vessel

placed already in the north-east corner. Then the disciple would get up and put on the pair of new clothes and besmear his whole body with ashes and sit close by the Guru. When the merciful Guru would consider that the S'iva S'akti has now passed out of his own body and that Divine Force, the Devi, has entered into the body of the disciple, i.e., charged the disciple with the pass. Thinking now the disciple and the Devata to be one and the same, the Guru would now worship the disciple with flowers and scents. The Guru would then place his right hand on the head of the disciple and repeat clearly in his right ear the Maha Mantra of the Maha Devi. The disciple is to repeat also the Maha Mantra one hundred and eight times and fall prostrate on the ground before the Guru and thus bow down to the Guru, whom the disciple now thinks as the incarnate of the Deva.

The disciple, the devotee of the Guru, would now give as a Daksina all his wealth and property for his whole life to the Guru. Then he would give Daksina to the priests and make charities to the virgins; the Brahmanas, the poor and the destitute and the orphans. Here he is not to be miserly in any way in the expenditure. O Narada! Thus the disciple would consider himself blessed and he would daily remain engaged in repeating the Maha Mantra. Thus I have described to you above

The most excellent Diksa. Thinking all these, you are to remain ever engaged in worshipping the lotus feet of the Great Devi. There is no Dharma higher than this in this world for the Brahmanas. The followers of the Vedas would impart this Mantra according to the rules stated respectively in their own Grihya Sutras; and the Tantrikas would also do the same according to their own Tantras. The Vaidiks should not follow the Tantra rules and the Tantriks are not to follow the Vaidik rules. Thus all the S'astras say. And this is the Sanatan Creed. Narayana said O Narada! I have described all about the ordinary Diksa that you questioned me. Now the essence in brief is this that you would remain always merged in worshipping

the Para S'akti, the Highest Force, the Maha Devi. What more shall I say than this that I have got the highest pleasure and the Nirvana, the peace, that passeth all understanding, from my daily worshipping That Lotus Feet duly. Vedavyasa said O Maharaja! O Janamejayan! After having said this Diksatattva, the highest Yogi Bhagavan Narayana, meditated by the Yogis, closed his eyes and remained merged in Samadhi, in the meditation of the Lotus Feet of the Devi.

Knowing this Highest Tattva, Narada, the chief of the Risis, bowed down at the feet of the Great Guru Narayana and went away immediately to perform the tapasya so that he also might see the Maha Devi.

Here ends the Seventh Chapter of the Twelfth Book on the Diksa vidhi or on the rules of Initiation in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Twelfth Skandha · Chapter 8

On The Appearance Of The Highest

Chapter 312 of 318 · 93 detected Sanskrit verse markers

Sanskrit

पराशक्तेराविर्भाववर्णनम्
जनमेजय उवाच
भगवन्सर्वधर्मज्ञ सर्वशास्त्रवतांवर ।
द्विजातीनां तु सर्वेषां शक्त्युपास्तिः श्रुतीरिता ॥ १ ॥
सन्ध्याकालत्रयेऽन्यस्मिन् काले नित्यतया विभो ।
तां विहाय द्विजाः कस्माद्गृह्णीयुश्चान्यदेवताः ॥ २ ॥
दृश्यन्ते वैष्णवाः केचिद्गाणपत्यास्तथापरे ।
कापालिकाश्चीनमार्गरता वल्कलधारिणः ॥ ३ ॥
दिगम्बरास्तथा बौद्धाश्चार्वाका एवमादयः ।
दृश्यन्ते बहवो लोके वेदश्रद्धाविवर्जिताः ॥ ४ ॥
किमत्र कारणं ब्रह्मंस्तद्भवान् वक्तुमर्हति ।
बुद्धिमन्तः पण्डिताश्च नानातर्कविचक्षणाः ॥ ५ ॥
अपि सन्त्येव वेदेषु श्रद्धया तु विवर्जिताः ।
न हि कश्चित्स्वकल्याणं बुद्ध्या हातुमिहेच्छति ॥ ६ ॥

किमत्र कारणं तस्माद्वद वेदविदांवर ।
मणिद्वीपस्य महिमा वर्णितो भवता पुरा ॥ ७ ॥
कीदृक् तदस्ति यद्देव्याः परं स्थानं महत्तरम् ।
तच्चापि वद भक्ताय श्रद्दधानाय मेऽनघ ॥ ८ ॥
प्रसन्नास्तु वदन्त्येव गुरवो गुह्यमप्युत ।
सूत उवाच
इति राज्ञो वचः श्रुत्वा भगवान् बादरायणः ॥ ९ ॥
निजगाद ततः सर्वं क्रमेणैव मुनीश्वराः ।
यच्छ्रुत्वा तु द्विजातीनां वेदश्रद्धा विवर्धते ॥ १० ॥
व्यास उवाच
सम्यक्पृष्टं त्वया राजन् समये समयोचितम् ।
बुद्धिमानसि वेदेषु श्रद्धावांश्चैव लक्ष्यसे ॥ ११ ॥
पूर्वं मदोद्धता दैत्या देवैर्युद्धं तु चक्रिरे ।
शतवर्षं महाराज महाविस्मयकारकम् ॥ १२ ॥

नानाशस्त्रप्रहरणं नानामायाविचित्रितम् ।
जगत्क्षयकरं नूनं तेषां युद्धमभून्नृप ॥ १३ ॥

पराशक्तिकृपावेशाद्देवैर्दैत्या जिता युधि ।
भुवं स्वर्गं परित्यज्य गताः पातालवेश्मनि ॥ १४ ॥
ततः प्रहर्षिता देवाः स्वपराक्रमवर्णनम् ।
चक्रुः परस्परं मोहात्साभिमानाः समन्ततः ॥ १५ ॥
जयोऽस्माकं कुतो न स्यादस्माकं महिमा यतः ।
सर्वोत्तरः कुत्र दैत्याः पामरा निष्पराक्रमाः ॥ १६ ॥
सृष्टिस्थितिक्षयकरा वयं सर्वे यशस्विनः ।
अस्मदग्रे पामराणां दैत्यानां चैव का कथा ॥ १७ ॥
पराशक्तिप्रभावं ते न ज्ञात्वा मोहमागताः ।
तेषामनुग्रहं कर्तुं तदैव जगदम्बिका ॥ १८ ॥
प्रादुरासीत्कृपापूर्णा यक्षरूपेण भूमिप ।
कोटिसूर्यप्रतीकाशं चन्द्रकोटिसुशीतलम् ॥ १९ ॥

विद्युत्कोटिसमानाभं हस्तपादादिवर्जितम् ।
अदृष्टपूर्वं तद्दृष्ट्वा तेजः परमसुन्दरम् ॥ २० ॥
सविस्मयास्तदा प्रोचुः किमिदं किमिदं त्विति ।
दैत्यानां चेष्टितं किं वा माया कापि महीयसी ॥ २१ ॥
केनचिन्निर्मिता वाथ देवानां स्मयकारिणी ।
सम्भूय ते तदा सर्वे विचारं चक्रुरुत्तमम् ॥ २२ ॥
यक्षस्य निकटे गत्वा प्रष्टव्यं कस्त्वमित्यपि ।
बलाबलं ततो ज्ञात्वा कर्तव्या तु प्रतिक्रिया ॥ २३ ॥
ततो वह्निं समाहुय प्रोवाचेन्द्रः सुराधिपः ।
गच्छ वह्ने त्वमस्माकं यतोऽसि मुखमुत्तमम् ॥ २४ ॥
ततो गत्वा तु जानीहि किमिदं यक्षमित्यपि ।
सहस्राक्षवचः श्रुत्वा स्वपराक्रमगर्भितम् ॥ २५ ॥
वेगात्स निर्गतो वह्निर्ययौ यक्षस्य सन्निधौ ।
तदा प्रोवाच यक्षस्तं त्वं कोऽसीति हुताशनम् ॥ २६ ॥

वीर्यं च त्वयि किं यत्तद्वद सर्वं ममाग्रतः ।
अग्निरस्मि तथा जातवेदा अस्मीति सोऽब्रवीत् ॥ २७ ॥
सर्वस्य दहने शक्तिर्मयि विश्वस्य तिष्ठति ।
तदा यक्षं परं तेजस्तदग्रे निदधौ तृणम् ॥ २८ ॥
दहैनं यदि ते शक्तिर्विश्वस्य दहनेऽस्ति हि ।
तदा सर्वबलेनैवाकरोद्यत्नं हुताशनः ॥ २९ ॥
न शशाक तृणं दग्धुं लज्जितोऽगात्सुरान्प्रति ।
पृष्टे देवैस्तु वृत्तान्ते सर्वं प्रोवाच हव्यभुक् ॥ ३० ॥
वृथाभिमानो ह्यस्माकं सर्वेशत्वादिके सुराः ।
ततस्तु वृत्रहा वायुं समाहुयेदमब्रवीत् ॥ ३१ ॥
त्वयि प्रोतं जगत्सर्वं त्वच्चेष्टाभिस्तु चेष्टितम् ।

त्वं प्राणरूपः सर्वेषां सर्वशक्तिविधारकः ॥ ३२ ॥
त्वमेव गत्वा जानीहि किमिदं यक्षमित्यपि ।
नान्यः कोऽपि समर्थोऽस्ति ज्ञातुं यक्षं परं महः ॥ ३३ ॥

सहस्राक्षवचः श्रुत्वा गुणगौरवगुम्फितम् ।
साभिमानो जगामाशु यत्र यक्षं विराजते ॥ ३४ ॥
यक्षं दृष्ट्वा ततो वायुं प्रोवाच मृदुभाषया ।
कोऽसि त्वं त्वयि का शक्तिर्वद सर्वं ममाग्रतः ॥ ३५ ॥
ततो यक्षवचः श्रुत्वा गर्वेण मरुदब्रवीत् ।
मातरिश्वाहमस्मीति वायुरस्मीति चाब्रवीत् ॥ ३६ ॥
वीर्यं तु मयि सर्वस्य चालने ग्रहणेऽस्ति हि ।
मच्चेष्टया जगत्सर्वं सर्वव्यापारवद्भवेत् ॥ ३७ ॥
इति श्रुत्वा वायुवाणीं निजगाद परं महः ।
तृणमेतत्तवाग्रे यत्तच्चालय यथेप्सितम् ॥ ३८ ॥
नोचेद्गर्वं विहायैनं लज्जितो गच्छ वासवम् ।
श्रुत्वा यक्षवचो वायुः सर्वशक्तिसमन्वितः ॥ ३९ ॥
उद्योगमकरोत्तच्च स्वस्थानान्न चचाल ह ।
लज्जितोऽगाद्देवपार्श्वे हित्वा गर्वं स चानिलः ॥ ४० ॥

वृत्तान्तमवदत्सर्वं गर्वनिर्वापकारणम् ।
नैतज्ज्ञातुं समर्थाः स्म मिथ्यागर्वाभिमानिनः ॥ ४१ ॥
अलौकिकं भाति यक्षं तेजः परमदारुणम् ।
ततः सर्वे सुरगणाः सहस्राक्षं समूचिरे ॥ ४२ ॥
देवराडसि यस्मात्त्वं यक्षं जानीहि तत्त्वतः ।
तत इन्द्रो महागर्वात्तद्यक्षं समुपाद्रवत् ॥ ४३ ॥
प्राद्रवच्च परं तेजो यक्षरूपं परात्परम् ।
अन्तर्धानं ततः प्राप तद्यक्षं वासवाग्रतः ॥ ४४ ॥
अतीव लज्जितो जातो वासवो देवराडपि ।
यक्षसम्भाषणाभावाल्लघुत्वं प्राप चेतसि ॥ ४५ ॥
अतः परं न गन्तव्यं मया तु सुरसंसदि ।
किं मया तत्र वक्तव्यं स्वलघुत्वं सुरान्प्रति ॥ ४६ ॥
देहत्यागो वरस्तस्मान्मानो हि महतां धनम् ।
माने नष्टे जीवितं तु मृतितुल्यं न संशयः ॥ ४७ ॥

इति निश्चित्य तत्रैव गर्वं हित्वा सुरेश्वरः ।
चरित्रमीदृशं यस्य तमेव शरणं गतः ॥ ४८ ॥
तस्मिन्नेव क्षणे जाता व्योमवाणी नभस्तले ।
मायाबीजं सहस्राक्ष जप तेन सुखी भव ॥ ४९ ॥
ततो जजाप परमं मायाबीजं परात्परम् ।
लक्षवर्षं निराहारो ध्यानमीलितलोचनः ॥ ५० ॥

अकस्माच्चैत्रमासीयनवम्यां मध्यगे रवौ ।
तदेवाविरभूत्तेजस्तस्मिन्नेव स्थले पुनः ॥ ५१ ॥
तेजोमण्डलमध्ये तु कुमारीं नवयौवनाम् ।
भास्वज्जपाप्रसूनाभां बालकोटिरविप्रभाम् ॥ ५२ ॥
बालशीतांशमुकुटां वस्त्रान्तर्व्यञ्जितस्तनीम् ।
चतुर्भिर्वरहस्तैस्तु वरपाशाङ्कुशाभयान् ॥ ५३ ॥
दधानां रमणीयाङ्गीं कोमलाङ्गलतां शिवाम् ।
भक्तकल्पद्रुमामम्बां नानाभूषणभूषिताम् ॥ ५४ ॥

त्रिनेत्रां मल्लिकामालाकबरीजूटशोभिताम् ।
चतुर्दिक्षु चतुर्वेदैर्मूर्तिमद्भिरभिष्टुताम् ॥ ५५ ॥
दन्तच्छटाभिरभितः पद्मरागीकृतक्षमाम् ।
प्रसन्तस्मेरवदनां कोटिकन्दर्पसुन्दराम् ॥ ५६ ॥
रक्ताम्बरपरीधानां रक्तचन्दनचर्चिताम् ।
उमाभिधानां पुरतो देवीं हैमवतीं शिवाम् ॥ ५७ ॥
निर्व्याजकरुणामूर्तिं सर्वकारणकारणाम् ।
ददर्श वासवस्तत्र प्रेमगद्गदितान्तरः ॥ ५८ ॥
प्रेमाश्रुपूर्णनयनो रोमाञ्चिततनुस्ततः ।
दण्डवत्प्रणनामाथ पादयोर्जगदीशितुः ॥ ५९ ॥
तुष्टाव विविधैः स्तोत्रैर्भक्तिसन्नतकन्धरः ।
उवाच परमप्रीतः किमिदं यक्षमित्यपि ॥ ६० ॥
प्रादुर्भूतं च कस्मात्तद्वद सर्वं सुशोभने ।
इति तस्य वचः श्रुत्वा प्रोवाच करुणार्णवा ॥ ६१ ॥

रूपं मदीयं ब्रह्मैतत्सर्वकारणकारणम् ।
मायाधिष्ठानभूतं तु सर्वसाक्षि निरामयम् ॥ ६२ ॥
सर्वे वेदा यत्पदमामनन्ति
तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण ब्रवीमि ॥ ६३ ॥
ओमित्येकाक्षरं ब्रह्म तदेवाहुश्च ह्रींमयम् ।
द्वे बीजे मम मन्त्रौ स्तो मुख्यत्वेन सुरोत्तम ॥ ६४ ॥
भागद्वयवती यस्मात्सृजामि सकलं जगत् ।
तत्रैकभागः सम्प्रोक्तः सच्चिदानन्दनामकः ॥ ६५ ॥
मायाप्रकृतिसंज्ञस्तु द्वितीयो भाग ईरितः ।
सा च माया परा शक्तिः शक्तिमत्यहमीश्वरी ॥ ६६ ॥
चन्द्रस्य चन्द्रिकेवेयं ममाभिन्नत्वमागता ।
साम्यावस्थात्मिका चैषा माया मम सुरोत्तम ॥ ६७ ॥

प्रलये सर्वजगतो मदभिन्नैव तिष्ठति ।
प्राणिकर्मपरीपाकवशतः पुनरेव हि ॥ ६८ ॥
रूपं तदेवमव्यक्तं व्यक्तीभावमुपैति च ।
अन्तर्मुखा तु यावस्था सा मायेत्यभिधीयते ॥ ६९ ॥
बहिर्मुखा तु या माया तमःशब्देन सोच्यते ।
बहिर्मुखात्तमोरूपाज्जायते सत्त्वसम्भवः ॥ ७० ॥
रजोगुणस्तदैव स्यात्सर्गादौ सुरसत्तम ।
गुणत्रयात्मकाः प्रोक्ता ब्रह्मविष्णुमहेश्वराः ॥ ७१ ॥
रजोगुणाधिको ब्रह्मा विष्णुः सत्त्वाधिको भवेत् ।
तमोगुणाधिको रुद्रः सर्वकारणरूपधृक् ॥ ७२ ॥
स्थूलदेहो भवेद्ब्रह्मा लिङ्गदेहो हरिः स्मृतः ।
रुद्रस्तु कारणो देहस्तुरीया त्वहमेव हि ॥ ७३ ॥
साम्यावस्था तु या प्रोक्ता सर्वान्तर्यामिरूपिणी ।
अत ऊर्ध्वं परं ब्रह्म मद्रूपं रूपवर्जितम् ॥ ७४ ॥

निर्गुणं सगुणं चेति द्विधा मद्रूपमुच्यते ।
निर्गुणं मायया हीनं सगुणं मायया युतम् ॥ ७५ ॥
साहं सर्वं जगत्सृष्ट्वा तदन्तः सम्प्रविश्य च ।
प्रेरयाम्यनिशं जीवं यथाकर्म यथाश्रुतम् ॥ ७६ ॥
सृष्टिस्थितितिरोधाने प्रेरयाम्यहमेव हि ।
ब्रह्माणं च तथा विष्णुं रुद्रं वै कारणात्मकम् ॥ ७७ ॥
मद्भयाद्वाति पवनो भीत्या सूर्यश्च गच्छति ।
इन्द्राग्निमृत्यवस्तद्वत्साहं सर्वोत्तमा स्मृता ॥ ७८ ॥
मत्प्रसादाद्भवद्भिस्तु जयो लब्धोऽस्ति सर्वथा ।
युष्मानहं नर्तयामि काष्ठपुत्तलिकोपमान् ॥ ७९ ॥
कदाचिद्देवविजयं दैत्यानां विजयं क्वचित् ।
स्वतन्त्रा स्वेच्छया सर्वं कुर्वे कर्मानुरोधतः ॥ ८० ॥
तां मां सर्वात्मिकां यूयं विस्मृत्य निजगर्वतः ।
अहङ्कारावृतात्मानो मोहमाप्ता दुरन्तकम् ॥ ८१ ॥

अनुग्रहं ततः कर्तुं युष्मद्देहादनुत्तमम् ।
निःसृतं सहसा तेजो मदीयं यक्षमित्यपि ॥ ८२ ॥
अतः परं सर्वभावैर्हित्वा गर्वं तु देहजम् ।
मामेव शरणं यात सच्चिदानन्दरूपिणीम् ॥ ८३ ॥
व्यास उवाच
इत्युक्त्या च महादेवी मूलप्रकृतिरीश्वरी ।
अन्तर्धानं गता सद्यो भक्त्या देवैरभिष्टुता ॥ ८४ ॥
ततः सर्वे स्वगर्वं तु विहाय पदपङ्कजम् ।
सम्यगाराधयामासुर्भगवत्याः परात्परम् ॥ ८५ ॥
त्रिसन्ध्यं सर्वदा सर्वे गायत्रीजपतत्पराः ।

यज्ञभागादिभिः सर्वे देवीं नित्यं सिषेविरे ॥ ८६ ॥
एवं सत्ययुगे सर्वे गायत्रीजपतत्पराः ।
तारहल्लेखयोश्चापि जपे निष्णातमानसाः ॥ ८७ ॥
न विष्णूपासना नित्या वेदेनोक्ता तु कुत्रचित् ।

न विष्णुदीक्षा नित्यास्ति शिवस्यापि तथैव च ॥ ८८ ॥
गायत्र्युपासना नित्या सर्ववेदैः समीरिता ।
यया विना त्वधःपातो ब्राह्मणस्यास्ति सर्वथा ॥ ८९ ॥
तावता कृतकृत्यत्वं नान्यापेक्षा द्विजस्य हि ।
गायत्रीमात्रनिष्णातो द्विजो मोक्षमवाप्नुयात् ॥ ९० ॥
कुर्यादन्यन्न वा कुर्यादिति प्राह मनुः स्वयम् ।
विहाय तां तु गायत्रीं विष्णूपास्तिपरायणः ॥ ९१ ॥
शिवोपास्तिरतो विप्रो नरकं याति सर्वथा ।
तस्मादाद्ययुगे राजन् गायत्रीजपतत्पराः ।
देवीपदाम्बुजरता आसन्सर्वे द्विजोत्तमाः ॥ ९२ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां
द्वादशस्कन्धे पराशक्तेराविर्भाववर्णनं नामाष्टमोऽध्यायः ॥ ८ ॥

Roman transliteration

parāśakterāvirbhāvavarṇanam
janamejaya uvāca
bhagavansarvadharmajña sarvaśāstravatāṃvara |
dvijātīnāṃ tu sarveṣāṃ śaktyupāstiḥ śrutīritā || 1 ||
sandhyākālatraye'nyasmin kāle nityatayā vibho |
tāṃ vihāya dvijāḥ kasmād□gṛhṇīyuścānyadevatāḥ || 2 ||
dṛśyante vaiṣṇavāḥ kecid□gāṇapatyāstathāpare |
kāpālikāścīnamārgaratā valkaladhāriṇaḥ || 3 ||
digambarāstathā bauddhāścārvārkā evamādayaḥ |
dṛśyante bahavo loke vedaśraddhāvivarjitāḥ || 4 ||
kimatra kāraṇaṃ brahmaṃstad□bhavān vaktumarhati |
buddhimantaḥ paṇḍitāśca nānātarkavicakṣaṇāḥ || 5 ||
api santyeva vedeṣu śraddhayā tu vivarjitāḥ |
na hi kaścitsvakalyāṇaṃ buddhyā hātumihecchati || 6 ||

kimatra kāraṇaṃ tasmādvada vedavidāṃvara |
maṇidvīpasya mahimā varṇito bhavatā purā || 7 ||
kīdṛk tadasti yaddevyāḥ paraṃ sthānaṃ mahattaram |
taccāpi vada bhaktāya śraddadhānāya me'nagha || 8 ||
prasannāstu vadantyeva guravo guhyamapyuta |
sūta uvāca
iti rājño vacaḥ śrutvā bhagavān bādarāyaṇaḥ || 9 ||
nijagāda tataḥ sarvaṃ krameṇaiva munīśvarāḥ |
yacchrutvā tu dvijātīnāṃ vedaśraddhā vivardhate || 10 ||
vyāsa uvāca
samyakpṛṣṭaṃ tvayā rājan samaye samayocitam |

vuddhimānasi vedeṣu śraddhāvāṃścaiva lakṣyase || 11 ||
pūrvaṃ madoddhatā daityā devairyuddhaṃ tu cakrire |
śatavarṣaṃ mahārāja mahāvismayakārakam || 12 ||

nānāśastrapraharaṇaṃ nānāmāyāvicitritam |
jagatkṣayakaraṃ nūnaṃ teṣāṃ yuddhamabhūnnṛpa || 13 ||
parāśaktikṛpāveśāddevairdaityā jitā yudhi |
bhuvaṃ svargaṃ parityajya gatāḥ pātālaveśmani || 14 ||
tataḥ praharṣitā devāḥ svaparākramavarṇanam |
cakruḥ parasparaṃ mohātsābhimānāḥ samantataḥ || 15 ||
jayo'smākaṃ kuto na syādasmākaṃ mahimā yataḥ |
sarvottaraḥ kutra daityāḥ pāmarā niṣparākramāḥ || 16 ||
sṛṣṭisthitikṣayakarā vayaṃ sarve yaśasvinaḥ |
asmadagre pāmarāṇāṃ daityānāṃ caiva kā kathā || 17 ||
parāśaktiprabhāvaṃ te na jñātvā mohamāgatāḥ |
teṣāmanugrahaṃ kartuṃ tadaiva jagadambikā || 18 ||
prādurāsītkṛpāpūrṇā yakṣarūpeṇa bhūmipa |
koṭisūryapratīkāśaṃ candrakoṭisuśītalam || 19 ||

vidyutkoṭisamānābhaṃ hastapādādivarjitam |
adṛṣṭapūrvaṃ tad□dṛṣṭvā tejaḥ paramasundaram || 20 ||
savismayāstadā procuḥ kimidaṃ kimidaṃ tviti |
daityānāṃ ceṣṭitaṃ kiṃ vā māyā kāpi mahīyasī || 21 ||
kenacinnirmitā vātha devānāṃ smayakāriṇī |
sambhūya te tadā sarve vicāraṃ cakruruttamam || 22 ||
yakṣasya nikaṭe gatvā praṣṭavyaṃ kastvamityapi |
balābalaṃ tato jñātvā kartavyā tu pratikriyā || 23 ||
tato vahniṃ samāhūya provācendraḥ surādhipaḥ |
gaccha vahne tvamasmākaṃ yato'si mukhamuttamam || 24 ||
tato gatvā tu jānīhi kimidaṃ yakṣamityapi |
sahasrākṣavacaḥ śrutvā svaparākramagarbhitam || 25 ||
vegātsa nirgato vahniryayau yakṣasya sannidhau |
tadā provāca yakṣastaṃ tvaṃ ko'sīti hutāśanam || 26 ||

vīryaṃ ca tvayi kiṃ yattadvada sarvaṃ mamāgrataḥ |
agnirasmi tathā jātavedā asmīti so'bravīt || 27 ||
sarvasya dahane śaktirmayi viśvasya tiṣṭhati |
tadā yakṣaṃ paraṃ tejastadagre nidadhau tṛṇam || 28 ||
dahainaṃ yadi te śaktirviśvasya dahane'sti hi |
tadā sarvabalenaivākarodyat□naṃ hutāśanaḥ || 29 ||
na śaśāka tṛṇaṃ dagdhuṃ lajjito'gātsurānprati |
pṛṣṭe devaistu vṛttānte sarvaṃ provāca havyabhuk || 30 ||
vṛthābhimāno hyasmākaṃ sarveśatvādike surāḥ |
tatastu vṛtrahā vāyuṃ samāhūyedamabravīt || 31 ||
tvayi protaṃ jagatsarvaṃ tvacceṣṭābhistu ceṣṭitam |
tvaṃ prāṇarūpaḥ sarveṣāṃ sarvaśaktividhārakaḥ || 32 ||
tvameva gatvā jānīhi kimidaṃ yakṣamityapi |
nānyaḥ ko'pi samartho'sti jñātuṃ yakṣaṃ paraṃ mahaḥ || 33 ||

sahasrākṣavacaḥ śrutvā guṇagauravagumphitam |
sābhimāno jagāmāśu yatra yakṣaṃ virājate || 34 ||
yakṣaṃ dṛṣṭvā tato vāyuṃ provāca mṛdubhāṣayā |

ko'si tvaṃ tvayi kā śaktirvada sarvaṃ mamāgrataḥ || 35 ||
tato yakṣavacaḥ śrutvā garveṇa marudabravīt |
mātariśvāhamasmīti vāyurasmīti cābravīt || 36 ||
vīryaṃ tu mayi sarvasya cālane grahaṇe'sti hi |
maccesṭayā jagatsarvaṃ sarvavyāpāravad□bhavet || 37 ||
iti śrutvā vāyuvāṇīṃ nijagāda paraṃ mahaḥ |
tṛṇametattavāgre yattaccālaya yathepsitam || 38 ||
noced□garvaṃ vihāyainaṃ lajjito gaccha vāsavam |
śrutvā yakṣavaco vāyuḥ sarvaśaktisamanvitaḥ || 39 ||
udyogamakarottacca svasthānānna cacāla ha |
lajjito'gāddevapārśve hitvā garvaṃ sa cānilaḥ || 40 ||

vṛttāntamavadatsarvaṃ garvanirvāpakāraṇam |
naitañjñātuṃ samarthāḥ sma mithyāgarvābhimāninaḥ || 41 ||
alaukikaṃ bhāti yakṣaṃ tejaḥ paramadāruṇam |
tataḥ sarve suragaṇāḥ sahasrākṣaṃ samūcire || 42 ||
devarāḍasi yasmāttvaṃ yakṣaṃ jānīhi tattvataḥ |
tata indro mahāgarvāttadyakṣaṃ samupādravat || 43 ||
prādravacca paraṃ tejo yakṣarūpaṃ parātparam |
antardhānaṃ tataḥ prāpa tadyakṣaṃ vāsavāgrataḥ || 44 ||
atīva lajjito jāto vāsavo devarāḍapi |
yakṣasambhāṣaṇābhāvāllaghutvaṃ prāpa cetasi || 45 ||
ataḥ paraṃ na gantavyaṃ mayā tu surasaṃsadi |
kiṃ mayā tatra vaktavyaṃ svalaghutvaṃ surānprati || 46 ||
dehatyāgo varastasmānmāno hi mahatāṃ dhanam |
māne naṣṭe jīvitaṃ tu mṛtitulyaṃ na saṃśayaḥ || 47 ||

iti niścitya tatraiva garvaṃ hitvā sureśvaraḥ |
caritramīdṛśaṃ yasya tameva śaraṇaṃ gataḥ || 48 ||
tasminneva kṣaṇe jātā vyomavāṇī nabhastale |
māyābījaṃ sahasrākṣa japa tena sukhī bhava || 49 ||
tato jajāpa paramaṃ māyābījaṃ parātparam |
lakṣavarṣaṃ nirāhāro dhyānamīlitalocanaḥ || 50 ||
akasmāccaitramāsīyanavamyāṃ madhyage ravau |
tadevāvirabhūttejastasminneva sthale punaḥ || 51 ||
tejomaṇḍalamadhye tu kumārīṃ navayauvanām |
bhāsvajjapāprasūnābhāṃ bālakoṭiraviprabhām || 52 ||
bālaśītāṃśamukuṭāṃ vastrāntarvyañjitastanīm |
caturbhirvarahastaistu varapāśāṅ□kuśābhayān || 53 ||
dadhānāṃ ramaṇīyāṅ□gīṃ komalāṅ□galatāṃ śivām |
bhaktakalpadrumāmambāṃ nānābhūṣaṇabhūṣitām || 54 ||

trinetrāṃ mallikāmālākabarījūṭaśobhitām |
caturdikṣu caturvedairmūrtimad□bhirabhiṣṭutām || 55 ||
dantacchaṭābhirabhitaḥ padmarāgīkṛtakṣamām |
prasantasmeravadanāṃ koṭikandarpasundarām || 56 ||
raktāmbaraparīdhānāṃ raktacandanacarcitām |
umābhidhānāṃ purato devīṃ haimavatīṃ śivām || 57 ||
nirvyājakaruṇāmūrtiṃ sarvakāraṇakāraṇām |
dadarśa vāsavastatra premagad□gaditāntaraḥ || 58 ||
premāśrupūrṇanayano romāñcitatanustataḥ |
daṇḍavatpraṇanāmātha pādayorjagadīśituḥ || 59 ||

*tuṣṭāva vividhaiḥ stotrairbhaktisannatakandharaḥ |
uvāca paramaprītaḥ kimidaṃ yakṣamityapi || 60 ||
prādurbhūtaṃ ca kasmāttadvada sarvaṃ suśobhane |
iti tasya vacaḥ śrutvā provāca karuṇārṇavā || 61 ||*

*rūpaṃ madīyaṃ brahmaitatsarvakāraṇakāraṇam |
māyādhiṣṭhānabhūtaṃ tu sarvasākṣi nirāmayam || 62 ||
sarve vedā yatpadamāmananti
tapāṃsi sarvāṇi ca yadvadanti |
yadicchanto brahmacaryaṃ caranti
tatte padaṃ saṃgraheṇa bravīmi || 63 ||
omityekākṣaraṃ brahma tadevāhuśca hrīṃmayam |
dve bīje mama mantrau sto mukhyatvena surottama || 64 ||
bhāgadvayavatī yasmātsṛjāmi sakalaṃ jagat |
tatraikabhāgaḥ samproktaḥ saccidānandanāmakaḥ || 65 ||
māyāprakṛtisaṃjñastu dvitīyo bhāga īritaḥ |
sā ca māyā parā śaktiḥ śaktimatyahamīśvarī || 66 ||
candrasya candrikeveyaṃ mamābhinnatvamāgatā |
sāmyāvasthātmikā caiṣā māyā mama surottama || 67 ||*

*pralaye sarvajagato madabhinnaiva tiṣṭhati |
prāṇikarmaparīpākavaśataḥ punareva hi || 68 ||
rūpaṃ tadevamavyaktaṃ vyaktībhāvamupaiti ca |
antarmukhā tu yāvasthā sā māyetyabhidhīyate || 69 ||
bahirmukhā tu yā māyā tamaḥśabdena socyate |
bahirmukhāttamorūpājjāyate sattvasambhavaḥ || 70 ||
rajoguṇastadaiva syātsargādau surasattama |
guṇatrayātmakāḥ proktā brahmaviṣṇumaheśvarāḥ || 71 ||
rajoguṇādhiko brahmā viṣṇuḥ sattvādhiko bhavet |
tamoguṇādhiko rudraḥ sarvakāraṇarūpadhṛk || 72 ||
sthūladeho bhaved□brahmā liṅ□gadeho hariḥ smṛtaḥ |
rudrastu kāraṇo dehasturīyā tvahameva hi || 73 ||
sāmyāvasthā tu yā proktā sarvāntaryāmirūpiṇī |
ata ūrdhvaṃ paraṃ brahma mad□rūpaṃ rūpavarjitam || 74 ||*

*nirguṇaṃ saguṇaṃ ceti dvidhā mad□rūpamucyate |
nirguṇaṃ māyayā hīnaṃ saguṇaṃ māyayā yutam || 75 ||
sāhaṃ sarvaṃ jagatsṛṣṭvā tadantaḥ sampraviśya ca |
prerayāmyaniśaṃ jīvaṃ yathākarma yathāśrutam || 76 ||
sṛṣṭisthititirodhāne prerayāmyahameva hi |
brahmāṇaṃ ca tathā viṣṇuṃ rudraṃ vai kāraṇātmakam || 77 ||
mad□bhayādvāti pavano bhītyā sūryaśca gacchati |
indrāgnimṛtyavastadvatsāhaṃ sarvottamā smṛtā || 78 ||
matprasādād□bhavad□bhistu jayo labdho'sti sarvathā |
yuṣmānahaṃ nartayāmi kāṣṭhaputtalikopamān || 79 ||
kadāciddevavijayaṃ daityānāṃ vijayaṃ kvacit |
svatantrā svecchayā sarvaṃ kurve karmānurodhataḥ || 80 ||
tāṃ māṃ sarvātmikāṃ yūyaṃ vismṛtya nijagarvataḥ |
ahaṅ□kārāvṛtātmāno mohamāptā durantakam || 81 ||*

*anugrahaṃ tataḥ kartuṃ yuṣmaddehādanuttamam |
niḥsṛtaṃ sahasā tejo madīyaṃ yakṣamityapi || 82 ||*

ataḥ paraṃ sarvabhāvairhitvā garvaṃ tu dehajam |
māmeva śaraṇaṃ yāta saccidānandarūpiṇīm || 83 ||
vyāsa uvāca
ityuktyā ca mahādevī mūlaprakṛtirīśvarī |
antardhānaṃ gatā sadyo bhaktyā devairabhiṣṭutā || 84 ||
tataḥ sarve svagarvaṃ tu vihāya padapaṅ□kajam |
samyagārādhayāmāsurbhagavatyāḥ parātparam || 85 ||
trisandhyaṃ sarvadā sarve gāyatrījapatatparāḥ |
yajñabhāgādibhiḥ sarve devīṃ nityaṃ siṣevire || 86 ||
evaṃ satyayuge sarve gāyatrījapatatparāḥ |
tārahṛllekhayoścāpi jape niṣṇātamānasāḥ || 87 ||
na viṣṇūpāsanā nityā vedenoktā tu kutracit |

na viṣṇudīkṣā nityāsti śivasyāpi tathaiva ca || 88 ||
gāyatryupāsanā nityā sarvavedaiḥ samīritā |
yayā vinā tvadhaḥpāto brāhmaṇasyāsti sarvathā || 89 ||
tāvatā kṛtakṛtyatvaṃ nānyāpekṣā dvijasya hi |
gāyatrīmātraniṣṇāto dvijo mokṣamavāpnuyāt || 90 ||
kuryādanyanna vā kuryāditi prāha manuḥ svayam |
vihāya tāṃ tu gāyatrīṃ viṣṇūpāstiparāyaṇaḥ || 91 ||
śivopāstirato vipro narakaṃ yāti sarvathā |
tasmādādyayuge rājan gāyatrījapatatparāḥ |
devīpadāmbujaratā āsansarve dvijottamāḥ || 92 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ sahitāyāṃ
dvādaśaskandhe parāśakterāvirbhāvavarṇanaṃ nāmāṣṭamo'dhyāyaḥ || 8 ||

English translation

1-8. Janamejaya spoke to Veda Vyasa O Bhagavan! Thou art the knower of all the Dharmas and Thou art the chief, the crown of the Pundits, knowing all the S’astras. Now I ask Thee how is it that the twice-born have ceased to worship the Highest S’akti, the Gayatri and they now worship the other Devatas, on the face of the distinct command in the S’rutis that the worship of the Gayatri is nitya, that is, daily to be done at all times, especially during the three Sandhya times, by all those that are twice-born?

In this world some are the devotees of Visnu, some, the followers of Ganapati, some are Kapalikas, some follow the doctrines prevalent in China; some are the followers of Buddha or Charvaka; some of them again wear the barks of trees and others roam naked. So various persons are seen having no trace of faith in the Vedas.

O Brahmana! What is the real cause underlying secretly here in this! Kindly mention this to me. Again there are seen many men, well versed in various metaphysics and logic, our B.A.s and M.A.s but then, again, they have no faith in the Vedas. How is this? Nobody wants anything ominous to him consciously. But how is it that these so-called learned men are fully aware and yet they are wonderfully void of any trace of faith in the Vedas? Kindly mention the cause underlying this, O Thou! The foremost of the knowers of the Vedas.

There is, again, another question Thou hadst described before the glories of Manidvipa, the highest and the best place of the Devi. Now I want to hear how is that Dvipa greater than the great. Satisfy this

servant of thine by describing these. If the Guru be pleased, he reveals even the greatest and the highest esoteric secret to his disciple.

9-10. Suta spoke Hearing the words of the King Janamejaya, the Bhagavan Veda Vyasa began to answer the questions in due order. The hearing of this increases the faith of the twice-born in the Vedas

11-30. Vyasa said Well has this been asked by you, O King! in due time and in an appropriate moment. You are intelligent and it seems that you have got the faith in the Vedas. I now answer. Listen. In ancient days, the Asuras, maddened with pride, fought against the Devas for one hundred years. The war was very extraordinary and remarkable. In this great war various weapons were used, variegated with numerous Mayas or ingenious devices. It tended to destroy the whole world. By the mercy of the Highest and the Most Exalted S'akti, the Daityas were overcome by the Devas in that Great War. And they quitted the Heavens and the Earth and went to the nether regions, the Patala. The Devas were all delighted and began to dwell on their own prowesses and became proud. They began to say "Why shall not victory be ours. Why are not our glories great? We are by far the best! Where are the Daityas? They are devils, powerless. We are the causes of creation, preservation and destruction. We all are glorious! Oh! What can be said before us in favour of the Asuras, the devils?" Thus, not knowing the Highest S'akti, the Devas were deluded. At this moment, seeing this plight of the Devas, the World Mother took pity on the Devas and, to favour them, O King! She appeared before them in the form of the Most Worshipful, the Great Holy Light. It was resplendent like ten million Suns, and cool as well like ten million Moons. It was brilliant and dazzling like ten million lightning flashes, without hands and feet, and exceedingly beautiful! Never was this witnessed before! Seeing this Extraordinary Beautiful Lovely Light, the Devas were taken aback;

they spoke amongst themselves, thus "What is this! What is this!

Is this the work of the Daityas or some other great Maya (Mayic) played by them or is it the work of another for creating the surprise of the Devas!" O King! Then they all assembled together and decided to approach towards that Adorable Light and to ask It what It was. They, then, would determine its strength and decide what to do afterwards. Thus, coming to this ultimate conclusion, Indra called Agni and said "O Agni! You are the mouth-piece of the Devas. Therefore do you go first and ascertain distinctly what this Light is." Hearing thus the words of Indra, Agni, elated by his own prowess, set out immediately from the place and went to that Light. Seeing Agni coming, the Light addressed him thus "Who are you? What is your strength? State this before Me." At this Agni replied "I am Agni. All the yajhas, ordained in the Vedas are performed through me. The power of burning everything in this universe resides in me." Then that adorable Light took up a straw of grass and said "O Agni! If you can burn everything in this universe, then do you burn this trifling straw." Agni tried his best to burn the straw but he could not burn it. He got ashamed and fast went back to the Devas. Asked by the Devas, Agni told them everything and said "O Devas! Know verily that the pride cherished by us that we are supreme, is entirely false."

31-50. Indra then asked Vayu (wind) and said "O Vayu! You are dwelling in this universe, through and through; by your efforts, all are moving; therefore you are the Prana of all; it is possible that all forces are concentrated within you. Go and ascertain what is this Light? Verily I do not see any other person here than you who can ascertain this great adorable Light." Hearing these commendable words of Indra, Vayu felt himself elated and went at once to that place where was that Light. Seeing the Vayu, the Light, the Yaksa, the demi-god, the Spirit asked in a gentle language "Who are you? What strength is there in you? Speak out all these to me." At this, Vayu spoke arrogantly, "I am Matarisvan, I am Vayu; about my

strength, I can move anything and I hold everything. It is through the strength of mine, that this universe is, and is alive and brisk with movements and works.” That Highest Mass of Light then replied “O Vayu! Move this straw that lies before you, and if you cannot, quit your pride and go back to Indra ashamed.” At this Vayu tried all his might but, alas! He could not move the straw a bit from that place!

Vayu then gave up his pride and returned to the Devas and spoke to them all about the Yaksa (a sort of demi-god, a ghost). O Devas! Our pride is vain; in no way can we be able to ascertain the nature of that Light. It seems that that Holy Light, adorable by all, is extraordinary. Then all the Devas spoke with one voice to Indra

“When You are the King of the Devas, better go yourself and ascertain the reality of Its Nature.” Indra, then, with great pride, went himself to the Light; the Light, too, began to disappear gradually from the place, and ultimately vanished from Indra’s sight. When Indra found that he could not even speak to That Light, he became greatly ashamed and began to conceive of his own nothingness. He thought thus “I won’t go back to the Devas. What shall I say to them? Never will I disclose to them my inferiority; one is better to die than do this. One’s self-honour is the only treasure of the great and honourable. If honour is gone, what use, then, is there in living?” O King! Then Indra, the Lord of Devas, quitted his pride and took refuge unto That Great Light which exhibited, ere long, such a glorious character. At this moment, a celestial voice was heard from the Heavens “O Indra! Go on now and do the japam, the reciting of the Maya Vija Mantra, the basic Mantra of Maya. All your troubles will, then, be over.” Hearing this celestial voice, Indra began to repeat the Maya Vija, the Seed Mantra of Maya, with rapt concentration and without any food.

51-61. Then on the ninth lunar day of the month of Chaitra when the Sun entered the meridian, suddenly there appeared in that place a Great Mass of Light as was seen before. Indra saw, then, within that Mass of Light, a Virgin Form in full youth. The lustre from Her body was like that of ten million Rising Suns; and the colour was rosy red like a full-blown Java flower. On Her forehead was shining the digit of the Moon; Her breasts were full, and, though veiled under the cloth, they looked very beautiful. She was holding noose and a goad in Her two hands and Her other two hands indicated signs of favour and fearlessness.

Her body was decked with various ornaments and it looked auspicious and exceedingly lovely; nowhere can be seen a woman beautiful like Her. She was like a Kalpa Vriksa (celestial tree yielding all desires); she was three eyed and Her braid of hair was encircled with Malati garlands. She was praised on Her four sides by the Four Vedas, Incarnate, in their respective Forms. The brilliancy of Her teeth shed lustre on the ground as if ornamented with Padmaraga jewels. Her face looked smiling. Her clothing was red and Her body was covered with sandalpaste. She was the Cause of all causes. Oh! She was all Full of Mercy. O King Janamejaya! Thus Indra saw, then, the Lima Parvati MahesVari Bhagavati and the hairs of his body stood on ends with ecstasy. His eyes were filled with tears of love and deep devotion and he immediately fell prostrate before the feet of the Devi. Indra sang various hymns to Her and praised Her. He became very glad and asked Her, “O Fair One! Art Thou that Great Mass of Light? If this be, kindly state the cause of Thy appearance.” O King! Hearing this, the Bhagavati replied.

62-83. This My Form is Brahma, the Cause of all causes, the Seat of Maya, the Witness of all, infallible and free from all defects or blemishes. What all the Vedas and Upanisadas try to establish, what ought to be obtained, as declared by all the rules of austerity, and for

which the Brahmanas practise Brahmacharyam, I am all that. I have told you about that Brahma, of the nature of the Great Holy Light.

The sages declare that That Brahman is revealed by “Om” and “Hrim”, the two Vijas (mystic syllables) that are My two first and foremost Mantras wherein I remain hidden. I create this universe with My two parts (in My two aspects); therefore My Vija mantra is two. “Om” Vija is denominated as Sachchidananda (everlasting existence, intelligence and bliss) and “Hrim” Vija is Maya Prakriti, the Undifferentiated Consciousness, made manifest. Know, then. That Maya as the Highest S’akti and know Me as that Omnipotent Goddess at present revealed before your eyes. As moonlight is not different from the Moon, so this Maya S’akti in the state of equilibrium is not different from Me. (The powerful man and the power he wields are not different. They are verily one and the same.) During Pralaya (the Great Latency period), this Maya lies latent in Me, without there being any difference. Again at the time of creation, this Maya appears as the fructification of the Karmas of the Jivas. When this Maya is potential and exists latent in Me, when Maya is Antarmukhi, it is called Unmanifested and when the Maya becomes Kinetic, when the Maya is Bahirmukhi, when She is in an active Kinetic state, it is said to be Manifested. There is no origin or beginning of this Maya. Maya is of the nature of Brahma in a state of equilibrium. But, during the beginning of the creation. Her form consisting of the several Gunas appears, when Maya is Bahir Mukhi, She becomes Tamas, in Her Unmanifested state. O Indra! For this reason Her state of abstraction, and becoming introspective, this is Her Antarmukhi state; it is known as Maya and Her looking outward is Her Bahirmukhi state; it is denominated by Tamas and the other gunas. From this comes Sattva and then Rajas and Brahma, Visnu and Mahes’a are of the nature of the three gunas. Brahma has the Rajo guna in Him preponderating; in Visnu, the Sattva guna preponderates and in Mahes’a, the Cause of all Causes, is said to reside the Tamo guna. Brahma is known as of the Gross Body;

Visnu is known as of the Subtle Body; and Rudra is known as of the Causal Body and I am known as Turiya, transcending the Gunas.

This Tunya Form of Mine is called the state of equilibrium of the Gunas. It is the Inner Controller of all. Beyond this there is another state of Mine which is called the Formless Brahma (Brahman having no Forms). Know, verily, that my Forms are two, as they are with or without attributes (Saguna or Nirguna). That which is beyond Maya and the Mayic qualities is called Nirguna (without Prakritic attributes) and that which is within Maya is called Saguna. O Indra! After creating this universe, I enter within that as the Inner Controller of all and it is I that impel all the JTvas always to their due efforts and actions. Know, verily, that It is I that engage Brahma, Visnu and Rudra, the causes of the several works of creation, preservation and destruction of this universe (they are performing their functions by My Command).

Through the terror from Me the wind blows; through my terror, the Sun moves in the sky; through My terror, Indra, Agni, and Yama do their respective duties. I am the Best and Superior to all. All fear Me. Through My Grace you have obtained victory in the battle. Know, verily, that it is I that make you all dance like inert wooden dolls as My mere instruments. You are merely My functions. I am the Integral Whole. I give sometimes victory to you and sometimes victory to the Daityas; Yea, I do everything as I will, keeping My independence duly and, according to the Karmas, justly.

Oh! You all, have forgotten me though your pride and sheer nonsense. You have been carried deep into dire delusion by your vain egoism. And know now that to favour you, this My Adorable Light has issued suddenly. Hence forth banish ever from your heart all your vain boastings and idle pratings. Take refuge wholly unto Me with all your head, heart and soul, unto My Sachchidananda Form and be safe. (At times the Devas forget and so fall into troubles).

84-93. Vyasa said Thus saying, the Mula Pakriti, the Great Devi, the Goddess of the Universe, vanished from their sight. The Devas,

on the other hand, began to praise Her then and there, with rapt devotion. Since that day, all the Devas quitted their pride and engaged themselves in worshipping the Devi devotedly. They worshipped the Gayatri Devi daily during the three Sandhya times and performed various Yajhas and thus they worshipped Bhagavati daily. Thus, in the Satya Yuga, everybody engaged themselves in repeating the Mantra Gayatri and worshipped the Goddess indwelling in the Pranava and Hrimkara. So, See now for yourself, that the worship of Visnu or S'iva or initiation in the Visnu Mantra or in the S'iva Mantra are not mentioned anywhere in the Vedas as to be done always and for ever. They are done for a while and not required any more when the objects are fulfilled; only the worship of Gayatri is always compulsory, to be done at all times, as mentioned in the Vedas. O King!

If a Brahmana does not worship the Gayatri, know, then, for certain, that in every way, he is sure to go down lower and lower. There is no doubt in this. A Brahmin is not to wait, no never, to do any other thing; he will have all his desires fulfilled if he worships only the Devi Gayatri. Bhagavan Manu says that a Brahmin, whether he does any other thing or not, can be saved if he worships only the Divine Mother Gayatri. (This worshipping the Gayatri is the highest, greatest, and most difficult of all the works in this universe). If any devotee of S'iva or Visnu or of any other Deity worships his desired Deity without repeating the Gayatri, he is sure to suffer the torments of hell. (But this age of Kali deludes the people and draws away their minds from reciting this Gayatri save a few of them.) O King! For this reason, in the Satya Yuga, all the Brahmanas kept themselves fully engaged in worshipping the Gayatri and the lotus feet of the Devi Bhagavati.

Here ends the Eighth Chapter in the Twelfth Book on the appearance of the Highest S'akti in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Twelfth Skandha · Chapter 9

On The Cause Of S’raddha In Other

Chapter 313 of 318 · 101 detected Sanskrit verse markers

Sanskrit

ब्राह्मणादीनां गायत्रीभिन्नान्यदेवोपासनाश्रद्धाहेतुनिरूपणम्
व्यास उवाच
कदाचिदथ काले तु दशपञ्चसमा विभो ।
प्राणिनां कर्मवशतो न ववर्ष शतक्रतुः ॥ १ ॥
अनावृष्ट्यातिदुर्भिक्षमभवत्क्षयकारकम् ।
गहे गृहे शवानां तु संख्या कर्तुं न शक्यते ॥ २ ॥
केचिदश्वान्वराहान्वा भक्षयन्ति क्षुधार्दिताः ।
शवानि च मनुष्याणां भक्षयन्त्यपरे जनाः ॥ ३ ॥
बालकं बालजननी स्त्रियं पुरुष एव च ।
भक्षितुं चलिताः सर्वे क्षुधया पीडिता नराः ॥ ४ ॥
ब्राह्मणा बहवस्तत्र विचारं चक्रुरुत्तमम् ।
तपोधनो गौतमोऽस्ति स नः खेदं हरिष्यति ॥ ५ ॥
सर्वैर्मिलित्वा गन्तव्यं गौतमस्याश्रमेऽधुना ।
गायत्रीजपसंसक्तगौतमस्याश्रमेऽधुना ॥ ६ ॥

सुभिक्षं श्रूयते तत्र प्राणिनो बहवो गताः ।
एवं विमृश्य भूदेवाः साग्निहोत्राः कुटुम्बिनः ॥ ७ ॥
सगोधनाः सदासाश्च गौतमस्याश्रमं ययुः ।
पूर्वदेशाद्ययुः केचित्केचिद्दक्षिणदेशतः ॥ ८ ॥
पाश्चात्या औत्तराहाश्च नानादिग्भ्यः समाययुः ।
दृष्ट्वा समाजं विप्राणां प्रणनाम स गौतमः ॥ ९ ॥
आसनाद्युपचारैश्च पूजयामास वाडवान् ।
चकार कुशलप्रश्नं ततश्चागमकारणम् ॥ १० ॥
ते सर्वे स्वस्ववृत्तान्तं कथयामासुरुत्स्मयाः ।
दृष्ट्वा तान्दुःखितान्विप्रानभयं दत्तवान्मुनिः ॥ ११ ॥
युष्माकमेतत्सदनं भवद्दासोऽस्मि सर्वथा ।
का चिन्ता भवतां विप्रा मयि दासे विराजति ॥ १२ ॥
धन्योऽहमस्मिन्समये यूयं सर्वे तपोधनाः ।
येषां दर्शनमात्रेण दुष्कृतं सुकृतायते ॥ १३ ॥

ते सर्वे पादरजसा पावयन्ति गृहं मम ।
को मदन्यो भवेद्धन्यो भवतां समनुग्रहात् ॥ १४ ॥

स्थेयं सर्वैः सुखेनैव सन्ध्याजपपरायणैः ।
व्यास उवाच
इति सर्वान्समाश्वास्य गौतमो मुनिराट् ततः ॥ १५ ॥
गायत्रीं प्रार्थयामास भक्तिसन्नतकन्धरः ।
नमो देवि महाविद्ये वेदमातः परात्परे ॥ १६ ॥
व्याहृत्यादिमहामन्त्ररूपे प्रणवरूपिणि ।
साम्यावस्थात्मिके मातर्नमो ह्रींकाररूपिणि ॥ १७ ॥
स्वाहास्वधास्वरूपे त्वां नमामि सकलार्थदाम् ।
भक्तकल्पलतां देवीमवस्थात्रयसाक्षिणीम् ॥ १८ ॥
तुर्यातीतस्वरूपां च सच्चिदानन्दरूपिणीम् ।
सर्ववेदान्तसंवेद्यां सूर्यमण्डलवासिनीम् ॥ १९ ॥
प्रातर्बालां रक्तवर्णां मध्याह्ने युवतीं पराम् ।

सायाह्ने कृष्णवर्णां तां वृद्धां नित्यं नमाम्यहम् ॥ २० ॥
सर्वभूतारणे देवि क्षमस्व परमेश्वरि ।
इति स्तुता जगन्माता प्रत्यक्षं दर्शनं ददौ ॥ २१ ॥
पूर्णपात्रं ददौ तस्मै येन स्यात्सर्वपोषणम् ।
उवाच मुनिमम्बा सा यं यं कामं त्वमिच्छसि ॥ २२ ॥
तस्य पूर्तिकरं पात्रं मया दत्तं भविष्यति ।
इत्युक्त्वान्तर्दधे देवी गायत्री परमा कला ॥ २३ ॥
अन्नानां राशयस्तस्मान्निर्गताः पर्वतोपमाः ।
षड्रसा विविधा राजंस्तृणानि विविधानि च ॥ २४ ॥
भूषणानि च दिव्यानि क्षौमानि वसनानि च ।
यज्ञानां च समारम्भाः पात्राणि विविधानि च ॥ २५ ॥
यद्यदिष्टमभूद्राजन् मुनेस्तस्य महात्मनः ।
तत्सर्वं निर्गतं तस्माद्गायत्रीपूर्णपात्रतः ॥ २६ ॥
अथाहुय मुनीन्सर्वान्मुनिराड् गौतमस्तदा ।

धनं धान्यं भूषणानि वसनानि ददौ मुदा ॥ २७ ॥
गोमहिष्यादिपशवो निर्गताः पूर्णपात्रतः ।
निर्गतान्यज्ञसम्भारान्स्रुक्स्रुवप्रभृतीन्ददौ ॥ २८ ॥
ते सर्वे मिलिता यज्ञांश्चक्रिरे मुनिवाक्यतः ।
स्थानं तदेव भूयिष्ठमभवत्स्वर्गसन्निभम् ॥ २९ ॥
यत्किञ्चित् त्रिषु लोकेषु सुन्दरं वस्तु दृश्यते ।
तत्सर्वं तत्र निष्पन्नं गायत्रीदत्तपात्रतः ॥ ३० ॥
देवाङ्गनासमा दाराः शोभन्ते भूषणादिभिः ।
मुनयो देवसदृशा वस्त्रचन्दनभूषणैः ॥ ३१ ॥
नित्योत्सवः प्रववृते मुनेराश्रममण्डले ।
न रोगादिभयं किञ्चिन्न च दैत्यभयं क्वचित् ॥ ३२ ॥

स मुनेराश्रमो जातः समन्ताच्छतयोजनः ।
अन्ये च प्राणिनो येऽपि तेऽपि तत्र समागताः ॥ ३३ ॥
तांश्च सर्वान्पुपोषायं दत्त्वाभयमथात्मवान् ।

नानाविधैर्महायज्ञैर्विधिवत्कल्पितैः सुराः ॥ ३४ ॥
सन्तोषं परमं प्रापुर्मुनेश्चैव जगुर्यशः ।
सभायां वृत्रहा भूयो जगौ श्लोकं महायशाः ॥ ३५ ॥
अहो अयं नः किल कल्पपादपो
मनोरथान्पूरयति प्रतिष्ठितः ।
नोचेदकाण्डे क्व हविर्वपा वा
सुदुर्लभा यत्र तु जीवनाशा ॥ ३६ ॥
इत्थं द्वादशवर्षाणि पुपोष मुनिपुङ्गवान् ।
पुत्रवन्मुनिराड् गर्वगन्धेन परिवर्जितः ॥ ३७ ॥
गायत्र्याः परमं स्थानं चकार मुनिसत्तमः ।
यत्र सर्वैर्मुनिवरैः पूज्यते जगदम्बिका ॥ ३८ ॥
त्रिकालं परया भक्त्या पुरश्चरणकर्मभिः ।
अद्यापि यत्र देवी सा प्रातर्बाला तु दृश्यते ॥ ३९ ॥
मध्याह्ने युवती वृद्धा सायंकाले तु दृश्यते ।

तत्रैकदा समायातो नारदो मुनिसत्तमः ॥ ४० ॥
रणयन्महतीं गायन्गायत्र्याः परमान्गुणान् ।
निषसाद सभामध्ये मुनीनां भावितात्मनाम् ॥ ४१ ॥
गौतमादिभिरत्युच्चैः पूजितः शान्तमानसः ।
कथाश्चकार विविधा यशसो गौतमस्य च ॥ ४२ ॥
ब्रह्मर्षे देवसदसि देवराट् तव यद्यशः ।
जगौ बहुविधं स्वच्छं मुनिपोषणजं परम् ॥ ४३ ॥
श्रुत्वा शचीपतेर्वाणीं त्वां द्रष्टुमहमागतः ।
धन्योऽसि त्वं मुनिश्रेष्ठ जगदम्बाप्रसादतः ॥ ४४ ॥
इत्युक्त्वा मुनिवर्यं तं गायत्रीसदनं ययौ ।
ददर्श जगदम्बां तां प्रेमोत्फुल्लविलोचनः ॥ ४५ ॥
तुष्टाव विधिवद्देवीं जगाम त्रिदिवं पुनः ।
अथ तत्र स्थिता ये ते ब्राह्मणा मुनिपोषिताः ॥ ४६ ॥
उत्कर्षं तु मुनेः श्रुत्वासूयया खेदमागताः ।

यथास्य न यशो भूयात्कर्तव्यं सर्वथैव हि ॥ ४७ ॥
काले समागते पश्चादिति सर्वैस्तु निश्चितम् ।
ततः कालेन कियताप्यभूद्वृष्टिर्धरातले ॥ ४८ ॥
सुभिक्षमभवत्सर्वदेशेषु नृपसत्तम ।
श्रुत्वा वार्तां सुभिक्षस्य मिलिताः सर्ववाडवाः ॥ ४९ ॥
गौतमं शप्तुमुद्योगं हा हा राजन् प्रचक्रिरे ।

धन्यौ तेषां च पितरौ ययोरुत्पत्तिरीदृशी ॥ ५० ॥
कालस्य महिमा राजन् वक्तुं केन हि शक्यते ।
गौर्निर्मिता माययैका मुमूर्षुर्जरती नृप ॥ ५१ ॥
जगाम सा च शालायां होमकाले मुनेस्तदा ।
हुंहुंशब्दैर्वारिता सा प्राणांस्तत्याज तत्क्षणे ॥ ५२ ॥
गौर्हतानेन दुष्टेनेत्येवं ते चुक्रुशुर्द्विजाः ।
होमं समाप्य मुनिराड्विस्मयं परमं गतः ॥ ५३ ॥
समाधिमीलिताक्षः संश्चिन्तयामास कारणम् ।

कृतं सर्वं द्विजैरेतदिति ज्ञात्वा तदैव सः ॥ ५४ ॥
दधार कोपं परमं प्रलये रुद्रकोपवत् ।
शशाप च ऋषीन्सर्वान्कोपसंरक्तलोचनः ॥ ५५ ॥
वेदमातरि गायत्र्यां तद्ध्याने तन्मनोर्जपे ।
भवतानुन्मुखा यूयं सर्वथा ब्राह्मणाधमाः ॥ ५६ ॥
वेदे वेदोक्तयज्ञेषु तद्वार्तासु तथैव च ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ ५७ ॥
शिवे शिवस्य मन्त्रे च शिवशास्त्रे तथैव च ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ ५८ ॥
मूलप्रकृत्याः श्रीदेव्यास्तद्ध्याने तत्कथासु च ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ ५९ ॥
देवीमन्त्रे तथा देव्याः स्थानेऽनुष्ठानकर्मणि ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ ६० ॥
देव्युत्सवदिदृक्षायां देवीनामानुकीर्तने ।

भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ ६१ ॥
देवीभक्तस्य सान्निध्ये देवीभक्तार्चने तथा ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ ६२ ॥
शिवोत्सवदिदृक्षायां शिवभक्तस्य पूजने ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ ६३ ॥
रुद्राक्षं बिल्वपत्रे च तथा शुद्धे च भस्मनि ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ ६४ ॥
श्रौतस्मार्तसदाचारे ज्ञानमार्गे तथैव च ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ ६५ ॥
अद्वैतज्ञाननिष्ठायां शान्तिदान्त्यादिसाधने ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ ६६ ॥
नित्यकर्माद्यनुष्ठानेऽप्यग्निहोत्रादिसाधने ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ ६७ ॥
स्वाध्यायाध्ययने चैव तथा प्रवचनेऽपि च ।

भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ ६८ ॥
गोदानादिषु दानेषु पितृश्राद्धेषु चैव हि ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ ६९ ॥
कृच्छ्रचान्द्रायणे चैव प्रायश्चित्ते तथैव च ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ ७० ॥
श्रीदेवीभिन्नदेवेषु श्रद्धाभक्तिसमन्विताः ।
शङ्खचक्राद्यङ्किताश्च भवत ब्राह्मणाधमाः ॥ ७१ ॥
कापालिकमतासक्ता बौद्धशास्त्ररताः सदा ।
पाखण्डाचारनिरता भवत ब्राह्मणाधमाः ॥ ७२ ॥
पितृमातृसुताभ्रातृकन्याविक्रयिणस्तथा ।
भार्याविकयिणस्तद्वद्भवत ब्राह्मणाधमाः ॥ ७३ ॥
वेदविक्रयिणस्तद्वत्तीर्थविक्रयिणस्तथा ।
धर्मविक्रयिणस्तद्वद्भवत ब्राह्मणाधमाः ॥ ७४ ॥
पाञ्चरात्रे कामशास्त्रे तथा कापालिके मते ।

बौद्धे श्रद्धायुता यूयं भवत ब्राह्मणाधमाः ॥ ७५ ॥
मातृकन्यागामिनश्च भगिनीगामिनस्तथा ।
परस्त्रीलम्पटाः सर्वे भवत ब्राह्मणाधमाः ॥ ७६ ॥
युष्माकं वंशजाताश्च स्त्रियश्च पुरुषास्तथा ।
मद्दत्तशापदग्धास्ते भविष्यन्ति भवत्समाः ॥ ७७ ॥
किं मया बहुनोक्तेन मूलप्रकृतिरीश्वरी ।
गायत्री परमा भूयाद्युष्मासु खलु कोपिता ॥ ७८ ॥
अन्धकूपादिकुण्डेषु युष्माकं स्यात्सदा स्थितिः ।
व्यास उवाच
वाग्दण्डमीदृशं कृत्वाप्युपस्पृश्य जलं ततः ॥ ७९ ॥
जगाम दर्शनार्थं च गायत्र्याः परमोत्सुकः ।
प्रणनाम महादेवीं सापि देवी परात्परा ॥ ८० ॥
ब्राह्मणानां कृतिं दृष्ट्वा स्मयं चित्ते चकार ह ।
अद्यापि तस्या वदनं स्मययुक्तं च दृश्यते ॥ ८१ ॥

उवाच मुनिवर्यं तं स्मयमानमुखाम्बुजा ।
भुजङ्गायार्पितं दुग्धं विषायैवोपजायते ॥ ८२ ॥
शान्तिं कुरु महाभाग कर्मणो गतिरीदृशी ।
इति देवीं प्रणम्याथ ततोऽगात्स्वाश्रमं प्रति ॥ ८३ ॥
ततो विप्रैः शापदग्धैर्विस्मृता वेदराशयः ।
गायत्री विस्मृता सर्वैस्तदद्भुतमिवाभवत् ॥ ८४ ॥
ते सर्वेऽथ मिलित्वा तु पश्चात्तापयुतास्तथा ।
प्रणेमुर्मुनिवर्यं तं दण्डवत्पतिता भुवि ॥ ८५ ॥
नोचुः किञ्चन वाक्यं तु लज्जयाधोमुखाः स्थिताः ।
प्रसीदेति प्रसीदेति प्रसीदेति पुनः पुनः ॥ ८६ ॥

प्रार्थयामासुरभितः परिवार्य मुनीश्वरम् ।
करुणापूर्णहृदयो मुनिस्तान्समुवाच ह ॥ ८७ ॥
कृष्णावतारपर्यन्तं कुम्भीपाके भवेत्स्थितिः ।
न मे वाक्यं मृषा भूयादिति जानीथ सर्वथा ॥ ८८ ॥

ततः परं कलियुगे भुवि जन्म भवेद्धि वाम् ।
मदुक्तं सर्वमेतत्तु भवेदेव न चान्यथा ॥ ८९ ॥
मच्छापस्य विमोक्षार्थं युष्माकं स्याद्यदीषणा ।
तर्हि सेव्यं सदा सर्वैर्गायत्रीपदपङ्कजम् ॥ ९० ॥
व्यास उवाच
इति सर्वान्विसृज्याथ गौतमो मुनिसत्तमः ।
प्रारब्धामिति मत्वा तु चित्ते शान्तिं जगाम ह ॥ ९१ ॥
एतस्मात्कारणाद्राजन् गते कृष्णे तु धीमति ।
कलौ युगे प्रवृत्ते तु कुम्भीपाकात्तु निर्गताः ॥ ९२ ॥
भुवि जाता ब्राह्मणाश्च शापदग्धाः पुरा तु ये ।
सन्ध्यात्रयविहीनाश्च गायत्रीभक्तिवर्जिताः ॥ ९३ ॥
वेदभक्तिविहीनाश्च पाखण्डमतगामिनः ।
अग्निहोत्रादिसत्कर्मस्वधास्वाहाविवर्जिताः ॥ ९४ ॥
मूलप्रकृतिमव्यक्तां नैव जानन्ति कर्हिचित् ।

तप्तमुद्राङ्किताः केचित्कामाचाररताः परे ॥ ९५ ॥
कापालिकाः कौलिकाश्च बौद्धा जैनास्तथापरे ।
पण्डिता अपि ते सर्वे दुराचारप्रवर्तकाः ॥ ९६ ॥
लम्पटाः परदारेषु दुराचारपरायणाः ।
कुम्भीपाकं पुनः सर्वे यास्यन्ति निजकर्मभिः ॥ ९७ ॥
तस्मात्सर्वात्मना राजन् संसेव्या परमेश्वरी ।
न विष्णूपासना नित्या न शिवोपासना तथा ॥ ९८ ॥
नित्या चोपासना शक्तेर्यां विना तु पतत्यधः ।
सर्वमुक्तं समासेन यत्पृष्टं तत्त्वयानघ ॥ ९९ ॥
अतः परं मणिद्वीपवर्णनं शृणु सुन्दरम् ।
यत्परं स्थानमाद्याया भुवनेश्या भवारणेः ॥ १०० ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां द्वादशस्कन्धे
ब्राह्मणादीनां गायत्रीभिन्नान्यदेवोपासनाश्रद्धाहेतुनिरूपणं नाम नवमोऽध्यायः ॥ ९ ॥

Roman transliteration

brāhmaṇādīnāṃ gāyatrībhinnānyadevopāsanāśraddhāhetunirūpaṇam
vyāsa uvāca
kadācidatha kāle tu daśapañcasamā vibho |
prāṇināṃ karmavaśato na vavarṣa śatakratuḥ || 1 ||
anāvṛṣṭyātidurbhikṣamabhavatkṣayakārakam |

gahe gṛhe śavānāṃ tu saṃkhyā kartuṃ na śakyate || 2 ||
kecidaśvānvarāhānvā bhakṣayanti kṣudhārditāḥ |
śavāni ca manuṣyāṇāṃ bhakṣayantyapare janāḥ || 3 ||
bālakaṃ bālajananī striyaṃ puruṣa eva ca |
bhakṣituṃ calitāḥ sarve kṣudhayā pīḍitā narāḥ || 4 ||
brāhmaṇā bahavastatra vicāraṃ cakruruttamam |
tapodhano gautamo'sti sa naḥ khedaṃ hariṣyati || 5 ||
sarvairmilitvā gantavyaṃ gautamasyāśrame'dhunā |
gāyatrījapasaṃsaktagautamasyāśrame'dhunā || 6 ||

subhikṣaṃ śrūyate tatra prāṇino bahavo gatāḥ |
evaṃ vimṛśya bhūdevāḥ sāgnihotrāḥ kuṭumbinaḥ || 7 ||
sagodhanāḥ sadāsāśca gautamasyāśramaṃ yayuḥ |
pūrvadeśādyayuḥ kecitkeciddakṣiṇadeśataḥ || 8 ||
pāścātyā auttarāhāśca nānādigbhyaḥ samāyayuḥ |
dṛṣṭvā samājaṃ viprāṇāṃ praṇanāma sa gautamaḥ || 9 ||
āsanādyupacāraiśca pūjayāmāsa vāḍavān |
cakāra kuśalapraśnaṃ tataścāgamakāraṇam || 10 ||
te sarve svasvavṛttāntaṃ kathayāmāsurutsmayāḥ |
dṛṣṭvā tānduḥkhitānviprānabhayaṃ dattavānmuniḥ || 11 ||
yuṣmākametatsadanaṃ bhavaddāso'smi sarvathā |
kā cintā bhavatāṃ viprā mayi dāse virājati || 12 ||
dhanyo'hamasminsamaye yūyaṃ sarve tapodhanāḥ |
yeṣāṃ darśanamātreṇa duṣkṛtaṃ sukṛtāyate || 13 ||

te sarve pādarajasā pāvayanti gṛhaṃ mama |
ko madanyo bhaved□dhanyo bhavatāṃ samanugrahāt || 14 ||
stheyaṃ sarvaiḥ sukhenaiva sandhyājapaparāyaṇaiḥ |
vyāsa uvāca
iti sarvānmamāśvāsya gautamo munirāṭ tataḥ || 15 ||
gāyatrīṃ prārthayāmāsa bhaktisannatakandharaḥ |
namo devi mahāvidye vedamātaḥ parātpare || 16 ||
vyāhṛtyādimahāmantrarūpe praṇavarūpiṇi |
sāmyāvasthātmike mātarnamo hrīṃkārarūpiṇi || 17 ||
svāhāsvadhāsvarūpe tvāṃ namāmi sakalārthadām |
bhaktakalpalatāṃ devīmavasthātrayasākṣiṇīm || 18 ||
turyātītasvarūpāṃ ca saccidānandarūpiṇīm |
sarvavedāntasaṃvedyāṃ sūryamaṇḍalavāsinīm || 19 ||
prātarbālāṃ raktavarṇāṃ madhyāhne yuvatīṃ parām |

sāyāhne kṛṣṇavarṇāṃ tāṃ vṛddhāṃ nityaṃ namāmyaham || 20 ||
sarvabhūtāraṇe devi kṣamasva parameśvari |
iti stutā jaganmātā pratyakṣaṃ darśanaṃ dadau || 21 ||
pūrṇapātraṃ dadau tasmai yena syātsarvapoṣaṇam |
uvāca munimambā sā yaṃ yaṃ kāmaṃ tvamicchasi || 22 ||
tasya pūrtikaraṃ pātraṃ mayā dattaṃ bhaviṣyati |
ityuktvāntardadhe devī gāyatrī paramā kalā || 23 ||
annānāṃ rāśayastasmānirgatāḥ parvatopamāḥ |
ṣaḍrasā vividhā rājaṃstṛṇāni vividhāni ca || 24 ||
bhūṣaṇāni ca divyāni kṣaumāni vasanāni ca |
yajñānāṃ ca samārambhāḥ pātrāṇi vividhāni ca || 25 ||
yadyadiṣṭamabhūd□rājan munestasya mahātmanaḥ |

tatsarvaṃ nirgataṃ tasmād□gāyatrīpūrṇapātrataḥ || 26 ||
athāhūya munīnsarvānmunirāḍ gautamastadā |

dhanaṃ dhānyaṃ bhūṣaṇāni vasanāni dadau mudā || 27 ||
gomahiṣyādipaśavo nirgatāḥ pūrṇapātrataḥ |
nirgatānyajñasambhārānsruksruvaprabhṛtīndadau || 28 ||
te sarve militā yajñāṃścakrire munivākyataḥ |
sthānaṃ tadeva bhūyiṣṭhamabhavatsvargasannibham || 29 ||
yatkiñcit triṣu lokeṣu sundaraṃ vastu dṛśyate |
tatsarvaṃ tatra niṣpannaṃ gāyatrīdattapātrataḥ || 30 ||
devāṅ□ganāsamā dārāḥ śobhante bhūṣaṇādibhiḥ |
munayo devasadṛśā vastracandanabhūṣaṇaiḥ || 31 ||
nityotsavaḥ pravavṛte munerāśramamaṇḍale |
na rogādibhayaṃ kiñcinna ca daityabhayaṃ kvacit || 32 ||
sa munerāśramo jātaḥ samantācchatayojanaḥ |
anye ca prāṇino ye'pi te'pi tatra samāgatāḥ || 33 ||
tāṃśca sarvānpupoṣāyaṃ dattvābhayamathātmavān |

nānāvidhairmahāyajñairvidhivatkalpitaiḥ surāḥ || 34 ||
santoṣaṃ paramaṃ prāpurmuneścaiva jaguryaśaḥ |
sabhāyāṃ vṛtrahā bhūyo jagau ślokaṃ mahāyaśāḥ || 35 ||
aho ayaṃ naḥ kila kalpapādapo
manorathānpūrayati pratiṣṭhitaḥ |
nocedakāṇḍe kva havirvapā vā
sudurlabhā yatra tu jīvanāśā || 36 ||
itthaṃ dvādaśavarṣāṇi pupoṣa munipuṅ□gavān |
putravanmunirāḍ garvagandhena parivarjitaḥ || 37 ||
gāyatryāḥ paramaṃ sthānaṃ cakāra munisattamaḥ |
yatra sarvairmunivaraiḥ pūjyate jagadambikā || 38 ||
trikālaṃ parayā bhaktyā puraścaraṇakarmabhiḥ |
adyāpi yatra devī sā prātarbālā tu dṛśyate || 39 ||
madhyāhne yuvatī vṛddhā sāyaṃkāle tu dṛśyate |

tatraikadā samāyāto nārado munisattamaḥ || 40 ||
raṇayanmahatīṃ gāyangāyatryāḥ paramānguṇān |
niṣasāda sabhāmadhye munīnāṃ bhāvitātmanām || 41 ||
gautamādibhiratyuccaiḥ pūjitaḥ śāntamānasaḥ |
kathāścakāra vividhā yaśaso gautamasya ca || 42 ||
brahmarṣe devasadasi devarāṭ tava yadyaśaḥ |
jagau bahuvidhaṃ svacchaṃ munipoṣaṇajaṃ param || 43 ||
śrutvā śacīpatervāṇīṃ tvāṃ draṣṭumahamāgataḥ |
dhanyo'si tvaṃ muniśreṣṭha jagadambāprasādataḥ || 44 ||
ityuktvā munivaryaṃ taṃ gāyatrīsadanaṃ yayau |
dadarśa jagadambāṃ tāṃ premotphullavilocanaḥ || 45 ||
tuṣṭāva vidhivaddevīṃ jagāma tridivaṃ punaḥ |
atha tatra sthitā ye te brāhmaṇā munipoṣitāḥ || 46 ||
utkarṣaṃ tu muneḥ śrutvāsūyayā khedamāgatāḥ |

yathāsya na yaśo bhūyātkartavyaṃ sarvathaiva hi || 47 ||
kāle samāgate paścāditi sarvaistu niścitam |
tataḥ kālena kiyatāpyabhūd□vṛṣṭirdharātale || 48 ||
subhikṣamabhavatsarvadeśeṣu nṛpasattama |

śrutvā vārtāṃ subhikṣasya militāḥ sarvavāḍavāḥ || 49 ||
gautamaṃ śaptumudyogaṃ hā hā rājan pracakrire |
dhanyau teṣāṃ ca pitarau yayorutpattirīdṛśī || 50 ||
kālasya mahimā rājan vaktuṃ kena hi śakyate |
gaurnirmitā māyayaikā mumūrṣurjaratī nṛpa || 51 ||
jagāma sā ca śālāyāṃ homakāle munestadā |
huṃhuṃśabdairvāritā sā prāṇāṃstatyāja tatkṣaṇe || 52 ||
gaurhatānena duṣṭenetyevaṃ te cukruśurdvijāḥ |
homaṃ samāpya munirāṅ vismayaṃ paramaṃ gataḥ || 53 ||
samādhimīlitākṣaḥ saṃścintayāmāsa kāraṇam |

kṛtaṃ sarvaṃ dvijairetaditi jñātvā tadaiva saḥ || 54 ||
dadhāra kopaṃ paramaṃ pralaye rudrakopavat |
śaśāpa ca ṛṣīnsarvānkopasaṃraktalocanaḥ || 55 ||
vedamātari gāyatryāṃ taddhyāne tanmanorjape |
bhavatānunmukhā yūyaṃ sarvathā brāhmaṇādhamāḥ || 56 ||
vede vedoktayajñeṣu tadvārtāsu tathaiva ca |
bhavatānunmukhā yūyaṃ sarvadā brāhmaṇādhamāḥ || 57 ||
śive śivasya mantre ca śivaśāstre tathaiva ca |
bhavatānunmukhā yūyaṃ sarvadā brāhmaṇādhamāḥ || 58 ||
mūlaprakṛtyāḥ śrīdevyāstaddhyāne tatkathāsu ca |
bhavatānunmukhā yūyaṃ sarvadā brāhmaṇādhamāḥ || 59 ||
devīmantre tathā devyāḥ sthāne'nuṣṭhānakarmaṇi |
bhavatānunmukhā yūyaṃ sarvadā brāhmaṇādhamāḥ || 60 ||
devyutsavadidṛkṣāyāṃ devīnāmānukīrtane |

bhavatānunmukhā yūyaṃ sarvadā brāhmaṇādhamāḥ || 61 ||
devībhaktasya sānnidhye devībhaktārcane tathā |
bhavatānunmukhā yūyaṃ sarvadā brāhmaṇādhamāḥ || 62 ||
śivotsavadidṛkṣāyāṃ śivabhaktasya pūjane |
bhavatānunmukhā yūyaṃ sarvadā brāhmaṇādhamāḥ || 63 ||
rudrākṣaṃ bilvapatre ca tathā śuddhe ca bhasmani |
bhavatānunmukhā yūyaṃ sarvadā brāhmaṇādhamāḥ || 64 ||
śrautasmārtasadācāre jñānamārge tathaiva ca |
bhavatānunmukhā yūyaṃ sarvadā brāhmaṇādhamāḥ || 65 ||
advaitajñānaniṣṭhāyāṃ śāntidāntyādisādhane |
bhavatānunmukhā yūyaṃ sarvadā brāhmaṇādhamāḥ || 66 ||
nityakarmādyanuṣṭhāne'pyagnihotrādisādhane |
bhavatānunmukhā yūyaṃ sarvadā brāhmaṇādhamāḥ || 67 ||
svādhyāyādhyayane caiva tathā pravacane'pi ca |

bhavatānunmukhā yūyaṃ sarvadā brāhmaṇādhamāḥ || 68 ||
godānādiṣu dāneṣu pitṛśrāddheṣu caiva hi |
bhavatānunmukhā yūyaṃ sarvadā brāhmaṇādhamāḥ || 69 ||
kṛcchracāndrāyaṇe caiva prāyaścitte tathaiva ca |
bhavatānunmukhā yūyaṃ sarvadā brāhmaṇādhamāḥ || 70 ||
śrīdevībhinnadeveṣu śraddhābhaktisamanvitāḥ |
śaṅkhacakrādyaṅkitāśca bhavata brāhmaṇādhamāḥ || 71 ||
kāpālikamatāsaktā bauddhaśāstraratāḥ sadā |
pākhaṇḍācāraniratā bhavata brāhmaṇādhamāḥ || 72 ||
pitṛmātṛsutābhrātṛkanyāvikrayiṇastathā |
bhāryāvikayiṇastadvad bhavata brāhmaṇādhamāḥ || 73 ||

vedavikrayiṇastadvattīrthavikrayiṇastathā |
dharmavikrayiṇastadvad□bhavata brāhmaṇādhamāḥ || 74 ||
pāñcarātre kāmaśāstre tathā kāpālike mate |

bauddhe śraddhāyutā yūyaṃ bhavata brāhmaṇādhamāḥ || 75 ||
mātṛkanyāgāminaśca bhaginīgāminastathā |
parastrīlampaṭāḥ sarve bhavata brāhmaṇādhamāḥ || 76 ||
yuṣmākaṃ vaṃśajātāśca striyaśca puruṣāstathā |
maddattaśāpadagdhāste bhaviṣyanti bhavatsamāḥ || 77 ||
kiṃ mayā bahunoktena mūlaprakṛtirīśvarī |
gāyatrī paramā bhūyādyuṣmāsu khalu kopitā || 78 ||
andhakūpādikuṇḍeṣu yuṣmākaṃ syātsadā sthitiḥ |
vyāsa uvāca
vāgdaṇḍamīdṛśaṃ kṛtvāpyupaspṛśya jalaṃ tataḥ || 79 ||
jagāma darśanārthaṃ ca gāyatryāḥ paramostukaḥ |
praṇanāma mahādevīṃ sāpi devī parātparā || 80 ||
brāhmaṇānāṃ kṛtiṃ dṛṣṭvā smayaṃ citte cakāra ha |
adyāpi tasyā vadanaṃ smayayuktaṃ ca dṛśyate || 81 ||

uvāca munivaryaṃ taṃ smayamānamukhāmbujā |
bhujaṅ□gāyārpitaṃ dugdhaṃ viṣāyaivopajāyate || 82 ||
śāntiṃ kuru mahābhāga karmaṇo gatirīdṛśī |
iti devīṃ praṇamyātha tato'gātsvāśramaṃ prati || 83 ||
tato vipraiḥ śāpadagdhairvismṛtā vedarāśayaḥ |
gāyatrī vismṛtā sarvaistadad□bhutamivābhavat || 84 ||
te sarve'tha militvā tu paścāttāpayutāstathā |
praṇemurmunivaryaṃ taṃ daṇḍavatpatitā bhuvi || 85 ||
nocuḥ kiñcana vākyaṃ tu lajjayādhomukhāḥ sthitāḥ |
prasīdeti prasīdeti prasīdeti punaḥ punaḥ || 86 ||
prārthayāmāsurabhitaḥ parivārya munīśvaram |
karuṇāpūrṇahṛdayo munistānsamuvāca ha || 87 ||
kṛṣṇāvatāraparyantaṃ kumbhīpāke bhavetsthitiḥ |
na me vākyaṃ mṛṣā bhūyāditi jānītha sarvathā || 88 ||

tataḥ paraṃ kaliyuge bhuvi janma bhaveddhi vām |
maduktaṃ sarvametattu bhavedeva na cānyathā || 89 ||
macchāpasya vimokṣārthaṃ yuṣmākaṃ syādyadīṣaṇā |
tarhi sevyaṃ sadā sarvairgāyatrīpadapaṅ□kajam || 90 ||
vyāsa uvāca
iti sarvānvisṛjyātha gautamo munisattamaḥ |
prārabdhāmiti matvā tu citte śāntiṃ jagāma ha || 91 ||
etasmātkāraṇād□rājan gate kṛṣṇe tu dhīmati |
kalau yuge pravṛtte tu kumbhīpākāttu nirgatāḥ || 92 ||
bhuvi jātā brāhmaṇāśca śāpadagdhāḥ purā tu ye |
sandhyātrayavihīnāśca gāyatrībhaktivarjitāḥ || 93 ||
vedabhaktivihīnāśca pākhaṇḍamatagāminaḥ |
agnihotrādisatkarmasvadhāsvāhāvivarjitāḥ || 94 ||
mūlaprakṛtimavyaktāṃ naiva jānanti karhicit |

taptamudrāṅ□kitāḥ kecitkāmācāraratāḥ pare || 95 ||
kāpālikāḥ kaulikāśca bauddhā jaināstathāpare |
paṇḍitā api te sarve durācārapravartakāḥ || 96 ||

lampaṭāḥ paradāreṣu durācāraparāyaṇāḥ |
kumbhīpākaṃ punaḥ sarve yāsyanti nijakarmabhiḥ || 97 ||
tasmātsarvātmanā rājan saṃsevyā parameśvarī |
na viṣṇūpāsanā nityā na śivopāsanā tathā || 98 ||
nityā copāsanā śakteryāṃ vinā tu patatyadhaḥ |
sarvamuktaṃ samāsena yatpṛṣṭaṃ tattvayānagha || 99 ||
ataḥ paraṃ maṇidvīpavarṇanaṃ śṛṇu sundaram |
yatparaṃ sthānamādyāyā bhuvaneśyā bhavāraṇeḥ || 100 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ dvādaśaskandhe brāhmaṇādīnāṃ gāyatrībhinnānyadevopāsanāśraddhāhetunirūpaṇaṃ nāma navamo'dhyāyaḥ || 9 ||

English translation

1-20. Vyasa said O King Janamejaya! Once on a time, on account of an evil turn of Fate (Karma) of the human beings, Indra did not rain on this earth for fifteen years. Owing to want of rain, the famine appeared horribly; and almost all the beings lost their lives. No one could count in every house the number of the dead persons. Out of hunger the people began to eat horses; some began to eat bears and pigs, some began to eat the dead bodies while some others carried on any how their lives. The people were so much distressed with hunger that the mother did not refrain from eating her baby child and the husband did not refrain from eating his wife. O King! The Brahmanas then united and after due discussion, came to the conclusion that they would go to the hermit Gautama who would be able to remove their distress. So all of them wanted to go quickly to the hermitage of the Muni Gautama. They began to say “We hear that there is no famine in the hermitage of Gautama. Various persons are running there from various quarters.” Thus coming to a conclusion, the Brahmanas went to the Gautama’s As’rama with their cows, servants and relations. Some went from the east; some from the south; some from the west, and some from the north. Thus from various quarters the people flocked there. Seeing the Brahmanas coming there, the Risi Gautama bowed down to them and gave them a cordial welcome and served them with seats, etc. When all took their seats and became calm and quiet, Gautama enquired about their welfare and the cause of their arrival. They described everything about the dire famine and their own states and expressed their deep regret. Seeing them very much distressed, the Muni gave them word not to have any fear; he said “I am today become blessed by the arrival of the great ascetics and honourable persons like you. I am your servant. You consider all my houses as yours. Be quite comfortable. Bear no uneasiness. When your servant is alive, what fear do your entertain and whom do you fear? When

the demerits are transformed into good merits by your mere sight, and when you have blessed my house with the dust of your holy feet, then who is more blessed than me? O Vipras! Kindly perform your Sandhyas, and Japams and rest here at ease.” Vyasa said O King Janamejaya! Thus consoling the Brahmanas, the Risi Gautama began to worship the Gayatri Devi with rapt devotional trance. “O Devi Gayatri! Obeisance to Thee! Thou art the Great Vidya, the Mother of the Vedas, Higher than the Highest; Thou art Vyarhiti represented by the Mantra ‘Om Bhur Bhuvah Svah,’ O Mother! Thou art the state of equilibrium, i.e., the Turiya; Thou art of of the Form of Hrim; Thou art Svaha and Svadha; Thou grantest the desires of the Bhaktas. Thou art the Witness of the three states, Jagrat (waking), Svapna (dreaming) and Susupti (deep sleep). Thou art the Turiya and Sachchidananda Brahma. O Devi! Thou resident in the Solar Orb and appearest as a ruddy girl in the morning, an youthful maiden at noon and a black old woman in the evening. O Devi! Obeisance to Thee! Now shew favour on us at this severe famine time when all the beings are well nigh on the way to destruction.”

21-40. Thus praised and worshipped, the World-Mother appeared and gave to the Risi one vessel (cup) full to the brim by which every one can he fed and nourished. The Mother told the Muni “This full vessel, given by me to you will yield whatever you wish.” Thus saying, the Devi Gayatri, Higher than the Highest, vanished. Then, according to the wish of the Muni, came out from that cup, mountains of cooked rice, various curries and sweetmeats, lots of grass and fodder, silken clothings, various ornaments and various articles and vessels for sacrificial purposes. In fact whatever the Muni Gautama wished, that came out of the brimful cup, given by the Devi Gayatri. Then the Muni Gautama called the other Munis that came there and gave them wealth, grains, clothing, ornament, and the sacrificial ladles and spoons and cows and buffaloes for the sacrificial purposes. The Munis then assembled and performed various yajhas. The place all round, then flourished and became so

much prosperous that it looked like a second heaven. In fact whatever fair and beautiful there exist in the Trilokas, all came from the brimful cup given by the Devi Gayatri. At this time the Munis, with sandalpaste all over on their bodies, and decorated with very bright ornaments looked like the gods and their wives looked like goddesses. Daily utsabs began to be held in in the As’rama of Gautama. Nowhere were seen any diseases or dacoities and there was no fear from any such things. Gradually the As’rama’s boundary extended to one hundred Yojanas (4 hundred miles). Hearing this greatness of Gautama, many persons came there from various quarters. And the Muni Gautama, too, gave them words, “cast away fear” and fed them. The Devas, on the other hand, became very much satisfied by the various Yajhas and extolled the Muni’s greatness. So much so, that the famous Indra, the Lord of the Devas, came in the midst of the assembly and extolled his greatness, thus “This Gautama has fulfilled all our wishes and has verily become a Kalpa Vriksa (celestial tree yielding all desires). If this man had not done such things, in this hard famine time, we would not have got the Havih offered in sacrifices and the prospect of our lives would have been at stake.” O King Janamejaya! Thus the Muni Gautama fed and nourished for twelve years all the Munis, like his sons and that place came to be recognised as the chief centre (the Head Quarters) of the Gayatri Devi. Even today, all the Munis perform with devotion the Purasacharanams and worship thrice the Bhagavati Gayatri Devi. Even today the Devi is there seen as a girl in the morning, as a youthful maiden at noon, as an old woman in the evening. Then, once on a time, Narada, of best conduct, came there playing on his great lute and singing in tune the highest glories of Gayatri and took his seat in the assembly of the Munis.

41-62. Seeing the tranquil hearted Narada coming there, Gautama and the other Munis received him duly and worshipped him with the Padya and Arghya. In course of conversation he began to describe the glories of Gautama and said “O Best of Munis! I have heard

from the mouth of Indra, in the assembly of the Devas, your glories as to your supporting and feeding the pure-hearted Munis and I have come to see you. By the Grace of S’ri Bhagavati Gayatri Devi, you have now become blessed. There is no doubt in this.” Thus saying, the Devarsi Narada entered into the temple of the Devi Gayatri and with eyes gladdened by love, saw the Devi there and offered due hymns in praise of Her and then ascended to the Heavens. Here, on the other hand, the Brahmanas that were fed by Gautama, became jealous at so much honour offered to Gautama and tried their best so that no further honour be paid to him. They further settled not to stay any longer in his As’rama, when the next good harvest season comes. (Thus his glories will wane). O King! Some days passed when good rains fell and there was an abundance of crops everywhere and the famine ended. Hearing this, all the Brahmins united, Alas! O King! to curse the Gautama. Oh! Their fathers and mothers are blessed in whom do not arise such feelings of jealousy! This all is the wonderful play of the powerful Time; it cannot be expressed by any person. O King! These Brahmins created, by Maya, an aged cow, who was to die and pushed her in the sacrificial hall of the Muni Gautama at the time of the Homa ceremony. Seeing that cow entering into the enclosure where the Homa was being performed,

Gautama cried out “Hoorn Hoorn” when the cow fell there and died. And the other Brahmanas instantly cried out “Look! Look! The wicked Gautama has killed the cow.” Seeing this inconceivable event, Gautama was greatly nonplussed and, completing his Homa ceremony, entered into Samadhi and began to think the cause of it. Then, coming to know that this has been concocted by the Maya of the Brahmins, he became angry like Rudra at the time of dissolution; his eyes were reddened and he cursed the Risis, thus Oh vile Brahmins! When you are ready to cause mischief to me unjustly then let you be averse to meditate and do the japam of the Devi Gayatri, the Mother of the Vedas. For your this act, never you will be eager to perform any Vedic sacrificial acts or any action concerning thereof. There is no doubt in this. You will be always averse to the mantra of S’iva or the Tantra of S’iva. You will be always averse to Mula Prakrit! S’ri Devi, to Her Dhyanam, mantra, to any conversation regarding

Her; to the visiting of Her place or Temple, to do worship and other ceremonies to Her, to see the Grand Festivals of the Devi, to singing the names and glories of the Devi, to sit before the Devi and to adore Her.

63-81. O vile Brahmanas! You will be always averse to see the festivals of S’iva, to worship S’iva, to Rudraksa, to the Bel leaves, and to the holy Bhasma (ashes). You will be wholly indifferent to practise the right ways of living as presented in the Vedas and Smritis, to preserve your conduct good and to observe the path of knowledge to Advaita Jhanam, to practise restraint of senses and continence, to the daily practices of Sandhya Bandanam, to performing the Agnihotra ceremonies, to the study of the Vedas according to one’s own S’akha or to the daily studies thereof as to teach those things or to give, as gifts, cows, etc., or to perform the S’raddhas of the fathers, etc., or to perform Krichchra Chandrayana and other penances. O Vile Brahmanas! As you are ready to do these mean things, you will have to suffer for this that you will desist from worshipping the Most Adorable S’ri Bhagavati Devi and that you will worship the other Devas with faith and devotion and hold on your bodies S’amkha, Chakra and other signs. You will follow the Kapalikas, Bauddha S’astras and other heretics. You will sell your father, mother, brothers, sisters, sons and daughters and even your wives tool

You will sell the Vedas, Tirthas, and your Dharma. You will not feel ashamed in any way to sell all these. You will certainly have faith in Kapalika and Bauddha opinions, Pahcharatras and Kama S’astras.

O vile Brahmanas! You will not hesitate to go to your mother, daughters or sisters and you will always be licentious with others’ wives and spend your time in that. This is not to you only but to the women and men, all that will come in your families. Let the Gayatri Devi be always indignant with you and let you all go in the end to the

Andha Kupa hells, etc. Vyasa said O Janamejaya! Thus taking the water symbolising the true rules and laws of creation, and cursing the Brahmanas, the Muni Gautama went hastily to see the Gayatri Devi and, on arriving at the temple there bowed down to Her. The Devi, too, became surprised to see their actions. O King! Even to day Her Lotus Face looks similarly astonished!

82-90. Then the Gayatri Devi told Gautama with amazement“O Gautama! The venom of the snake does not become less if you feed the serpents with milk; so never mind all these things; the Karmas take their peculiar turns; it is hard to say when will happen what things. Now be peaceful. Do not be sorry.” Hearing these words of the Devi, Gautama bowed down to Her and went thence to his own As’rama. Here, on the other hand, the Brahmanas forgot everything due to the curse of Gautama, of the Vedas and the Gayatri Mantra. They then began to look at this event with wonder as unique and extraordinary. All united they afterwards repented and going before Gautama, fell prostrate at his

feet. But they could not speak any word out of shame. Only they said frequently “Be pleased, be pleased with us.” When all the assembly of the Brahmanas prayed to him for favour and grace, the Muni Gautama took pity on them and replied. My word will never turn out false. You will have to remain in Kumbhipaka hell upto the time when S’ri Krisna will take his incarnation. Then you will be born in the earth in the Kali age and whatever I have uttered will exactly come unto you. And if you are in earnest to avert my curse then go and worship the Lotus Feet of S’ri Gayatri Devi. The is no other remedy.

91-100. Vyasa said Thus dismissing the Brahmanas, Gautama Muni thought that all these occurred as a result of Prarabdha Karma and he became calm and quiet. For this reason, after S’ri Krisna Maharaja ascended to the Heavens, when the Kali age came, those cursed Brahmanas got out of the Kumbhipaka hell and took their

births in this earth as Brahmins, devoid of the three Sandhyas, devoid of the devotion to Gayatri, devoid of faith in the Vedas, advocating the heretics’ opinion and unwilling to perform Agnihotra and other religious sacrifices and duties and they were devoid of Svadha and Svaha. They forgot entirely the Unmanifested Mula Prakriti Bhagavati. Some of them began to mark on their bodies various heretical signs, e.g., Taptamudra, etc.; some became Kapalikas; some became Kaulas; some Bauddhas and some Jainas. Many of them, though learned, became lewd and addicted to other’s wives and engaged themselves in vain and bad disputations. For these, they will have to go again surely to the Kumbhipaka hell. So O King! Worship with your heart and soul S’ri Bhagavati Parames’vari Devi. The worship of Visnu or S’iva is not constant (to be done everyday); only the worship of S’akti is to be constantly performed. For this reason whoever does not worship S’akti is sure to fall. Thus I have answered all your questions. Now I shall describe the highest and most beautiful place, Manidvipa of the Primal Force Bhagavati, the Deliverer from this bondage of world. Listen.

Here ends the Ninth Chapter of the Twelfth Book on the cause of S’raddha in other Devas than the Devi Gayatri in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Twelfth Skandha · Chapter 10

On The Description Of Mani DvIpa

Chapter 314 of 318 · 101 detected Sanskrit verse markers

Sanskrit

व्यास उवाच
ब्रह्मलोकादूर्ध्वभागे सर्वलोकोऽस्ति यः श्रुतः ।
मणिद्वीपः स एवास्ति यत्र देवी विराजते ॥ १ ॥
सर्वस्मादधिको यस्मात्सर्वलोकस्ततः स्मृतः ।
पुरा पराम्बयैवायं कल्पितो मनसेच्छया ॥ २ ॥
सर्वादौ निजवासार्थं प्रकृत्या मूलभूतया ।
कैलासादधिको लोको वैकुण्ठादपि चोत्तमः ॥ ३ ॥
गोलोकादपि सर्वस्मात्सर्वलोकोऽधिकः स्मृतः ।
न तत्समं त्रिलोक्यां तु सुन्दरं विद्यते क्वचित् ॥ ४ ॥
छत्रीभूतं त्रिजगतो भवसन्तापनाशकम् ।
छायाभूतं तदेवास्ति ब्रह्माण्डानां तु सत्तम ॥ ५ ॥
बहुयोजनविस्तीर्णो गम्भीरस्तावदेव हि ।
मणिद्वीपस्य परितो वर्तते तु सुधोदधिः ॥ ६ ॥
मरुत्सङ्घट्टनोत्कीर्णतरङ्ग शतसङ्कुलः ।

रत्नाच्छवालुकायुक्तो झषशङ्खसमाकुलः ॥ ७ ॥
वीचिसङ्घर्षसञ्जातलहरीकणशीतलः ।
नानाध्वजसमायुक्तनानापोतगतागतैः ॥ ८ ॥
विराजमानः परितस्तीररत्नद्रुमो महान् ।
तदुत्तरमयोधातुनिर्मितो गगने ततः ॥ ९ ॥
सप्तयोजनविस्तीर्णः प्राकारो वर्तते महान् ।
नानाशस्त्रप्रहरणा नानायुद्धविशारदाः ॥ १० ॥
रक्षका निवसन्त्यत्र मोदमानाः समन्ततः ।
चतुर्द्वारसमायुक्तो द्वारपालशतान्वितः ॥ ११ ॥
नानागणैः परिवृतो देवीभक्तियुतैर्नृप ।
दर्शनार्थं समायान्ति ये देवा जगदीशितुः ॥ १२ ॥
तेषां गणा वसन्त्यत्र वाहनानि च तत्र हि ।
विमानशतसङ्घर्षघण्टास्वनसमाकुलः ॥ १३ ॥
हयहेषाखराघातबधिरीकृतदिङ्मुखः ।

गणैः किलकिलारावैर्वेत्रहस्तैश्च ताडिताः ॥ १४ ॥
सेवका देवसङ्घानां भ्राजन्ते तत्र भूमिप ।

तस्मिन्कोलाहले राजन्न शब्दः केनचित्क्वचित् ॥ १५ ॥
कस्यचिच्छ्रूयतेऽत्यन्तं नानाध्वनिसमाकुले ।
पदे पदे मिष्टवारिपरिपूर्णसरांसि च ॥ १६ ॥
वाटिका विविधा राजन् रत्नद्रुमविराजिताः ।
तदुत्तरं महासारधातुनिर्मितमण्डलः ॥ १७ ॥
सालोऽपरो महानस्ति गगनस्पर्शि यच्छिरः ।
तेजसा स्याच्छतगुणः पूर्वसालादयं परः ॥ १८ ॥
गोपुरद्वारसहितो बहुवृक्षसमन्वितः ।
या वृक्षजातयः सन्ति सर्वास्तास्तत्र सन्ति च ॥ १९ ॥
निरन्तरं पुष्पयुताः सदा फलसमन्विताः ।
नवपल्लवसंयुक्ताः परसौरभसङ्कुलाः ॥ २० ॥
पनसा बकुला लोध्राः कर्णिकाराश्च शिंशपाः ।

देवदारुकाञ्चनारा आम्राश्चैव सुमेरवः ॥ २१ ॥
लिकुचा हिङ्गुलाश्चैला लवङ्गाः कट्फलास्तथा ।
पाटला मुचुकुन्दाश्च फलिन्यो जघनेफलाः ॥ २२ ॥
तालास्तमालाः सालाश्च कङ्कोला नागभद्रकाः ।
पुन्नागाः पीलवः साल्वका वै कर्पूरशाखिनः ॥ २३ ॥
अश्वकर्णा हस्तिकर्णास्तालपर्णाश्च दाडिमाः ।
गणिका बन्धुजीवाश्च जम्बीराश्च कुरण्डकाः ॥ २४ ॥
चाम्पेया बन्धुजीवाश्च तथा वै कनकद्रुमाः ।
कालागुरुद्रुमाश्चैव तथा चन्दनपादपाः ॥ २५ ॥
खर्जूरा यूथिकास्तालपर्ण्यश्चैव तथेक्षवः ।
क्षीरवृक्षाश्च खदिराश्चिञ्चाभल्लातकास्तथा ॥ २६ ॥
रुचकाः कुटजा वृक्षा बिल्ववृक्षास्तथैव च ।
तुलसीनां वनान्येवं मल्लिकानां तथैव च ॥ २७ ॥
इत्यादितरुजातीनां वनान्युपवनानि च ।

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सहितं हरिणीयूथैर्धावमानैरितस्ततः ॥ ३२ ॥
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नादितं तद्वनं दिव्यं मधुस्रावि समन्ततः ॥ ३३ ॥

कांस्यसालादुत्तरे तु ताम्रसालः प्रकीर्तितः ।
चतुरस्रसमाकार उन्नत्या सप्तयोजनः ॥ ३४ ॥
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पुष्पसिंहासनासीनः पुष्पच्छत्रविराजितः ॥ ३७ ॥
पुष्पभूषाभूषितश्च पुष्पासवविघूर्णितः ।
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अमृतद्रवसंयुक्तफलानि मधुराणि च ॥ ४४ ॥
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शुक्रश्रीश्च शुचिश्रीश्च द्वे भार्ये तस्य सम्मते ॥ ४५ ॥
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पुष्परागमयी भूमिर्वनान्युपवनानि च ।
रत्नवृक्षालवालाश्च पुष्परागमयाः स्मृताः ॥ ७२ ॥
प्राकारो यस्य रत्नस्य तद्रत्नरचिता द्रुमाः ।
वनभूः पक्षिणश्चैव रत्नवर्णजलानि च ॥ ७३ ॥
मण्डपा मण्डपस्तम्भाः सरांसि कमलानि च ।
प्राकारे तत्र यद्यत्स्यात्तत्सर्वं तत्समं भवेत् ॥ ७४ ॥
परिभाषेयमुद्दिष्टा रत्नसालादिषु प्रभो ।
तेजसा स्याल्लक्षगुणः पूर्वसालात्परो नृप ॥ ७५ ॥
दिक्पाला निवसन्त्यत्र प्रतिब्रह्माण्डवर्तिनाम् ।
दिक्पालानां समष्ट्यात्मरूपाः स्फूर्जद्वरायुधाः ॥ ७६ ॥
पूर्वाशायां समुत्तुङ्गशृङ्गा पूरमरावती ।

नानोपवनसंयुक्तो महेन्द्रस्तत्र राजते ॥ ७७ ॥
स्वर्गशोभा च या स्वर्गे यावती स्यात्ततोऽधिका ।
समष्टिशतनेत्रस्य सहस्रगुणतः स्मृता ॥ ७८ ॥
ऐरावतसमारूढो वज्रहस्तः प्रतापवान् ।
देवसेनापरिवृतो राजतेऽत्र शतक्रतुः ॥ ७९ ॥
देवाङ्गनागणयुता शची तत्र विराजते ।
वह्निकोणे वह्निपुरी वह्निपूःसदृशी नृप ॥ ८० ॥
स्वाहास्वधासमायुक्तो वह्निस्तत्र विराजते ।
निजवाहनभूषाढ्यो निजदेवगणैर्वृतः ॥ ८१ ॥
याम्याशायां यमपुरी तत्र दण्डधरो महान् ।
स्वभटैर्वेष्टितो राजन् चित्रगुप्तपुरोगमैः ॥ ८२ ॥
निजशक्तियुतो भास्वत्तनयोऽस्ति यमो महान् ।
नैर्ऋत्यां दिशि राक्षस्यां राक्षसैः परिवारितः ॥ ८३ ॥
खड्गधारी स्फुरन्नास्ते निर्ऋतिर्निजशक्तियुक् ।

वारुण्यां वरुणो राजा पाशधारी प्रतापवान् ॥ ८४ ॥
महाझषसमारूढो वारुणीमधुविह्वलः ।
निजशक्तिसमायुक्तो निजयादोगणान्वितः ॥ ८५ ॥
समास्ते वारुणे लोके वरुणानीरताकुलः ।
वायुकोणे वायुलोको वायुस्तत्राधितिष्ठति ॥ ८६ ॥
वायुसाधनसंसिद्धयोगिभिः परिवारितः ।
ध्वजहस्तो विशालाक्षो मृगवाहनसंस्थितः ॥ ८७ ॥
मरुद्गणैः परिवृतो निजशक्तिसमन्वितः ।
उत्तरस्यां दिशि महान् यक्षलोकोऽस्ति भूमिप ॥ ८८ ॥
यक्षाधिराजस्तत्रास्ते वृद्धिऋद्ध्यादिशक्तिभिः ।

नवभिर्निधिभिर्युक्तस्तुन्दिलो धननायकः ॥ ८९ ॥
मणिभद्रः पूर्णभद्रो मणिमान्मणिकन्धरः ।
मणिभूषो मणिस्रग्वी मणिकार्मुकधारकः ॥ ९० ॥
इत्यादियक्षसेनानीसहितो निजशक्तियुक् ।

ईशानकोणे सम्प्रोक्तो रुद्रलोको महत्तरः ॥ ९१ ॥
अनर्घ्यरत्नखचितो यत्र रुद्रोऽधिदैवतम् ।
मन्युमान्दीप्तनयनो बद्धपृष्ठमहेषुधिः ॥ ९२ ॥
स्फूर्जद्धनुर्वामहस्तोऽधिज्यधन्वभिराधृतः ।
स्वसमानैरसंख्यातरुद्रैः शूलवरायुधैः ॥ ९३ ॥
विकृतास्यैः करालास्यैर्वमद्वह्निभिरास्यतः ।
दशहस्तैः शतकरैः सहस्रभुजसंयुतैः ॥ ९४ ॥
दशपादैर्दशग्रीवैस्त्रिनेत्रैरुग्रमूर्तिभिः ।
अन्तरिक्षचरा ये च ये च भूमिचरा स्मृताः ॥ ९५ ॥
रुद्राध्याये स्मृता रुद्रास्तैः सर्वैश्च समावृतः ।
रुद्राणीकोटिसहितो भद्रकाल्यादिमातृभिः ॥ ९६ ॥
नानाशक्तिसमाविष्टडामर्यादिगणावृतः ।
वीरभद्रादिसहितो रुद्रो राजन् विराजते ॥ ९७ ॥
मुण्डमालाधरो नागवलयो नागकन्धरः ।

व्याघ्रचर्मपरीधानो गजचर्मोत्तरीयकः ॥ ९८ ॥
चिताभस्माङ्ग लिप्ताङ्गः प्रमथादिगणावृतः ।
निनदड्डमरुध्वानैर्बधिरीकृतदिङ्मुखः ॥ ९९ ॥
अट्टहासास्फोटशब्दैः सन्त्रासितनभस्तलः ।
भूतसङ्घसमाविष्टो भूतावासो महेश्वरः ।
ईशानदिक्पतिः सोऽयं नाम्ना चेशान एव च ॥ १०० ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां
द्वादशस्कन्धे मणिद्वीपवर्णनं नाम दशमोऽध्यायः ॥ १० ॥

Roman transliteration

vyāsa uvāca
brahmalokādūrdhvabhāge sarvaloko'sti yaḥ śrutaḥ |
maṇidvīpaḥ sa evāsti yatra devī virājate || 1 ||
sarvasmādadhiko yasmātsarvalokastataḥ smṛtaḥ |
purā parāmbayaivāyaṃ kalpito manasecchayā || 2 ||
sarvādau nijavāsārthaṃ prakṛtyā mūlabhūtayā |
kailāsādadhiko loko vaikuṇṭhādapi cottamaḥ || 3 ||
golokādapi sarvasmātsarvaloko'dhikaḥ smṛtaḥ |
na tatsamaṃ trilokyāṃ tu sundaraṃ vidyate kvacit || 4 ||
chatrībhūtaṃ trijagato bhavasantāpanāśakam |
chāyābhūtaṃ tadevāsti brahmāṇḍānāṃ tu sattama || 5 ||
bahuyojanavistīrṇo gambhīrastāvadeva hi |

*maṇidvīpasya parito vartate tu sudhodadhiḥ || 6 ||
marutsaṅ□ghaṭṭanotkīrṇataraṅ□ga śatasaṅ□kulaḥ |*

*rat□nācchavālukāyukto jhaṣaśaṅ□khasamākulaḥ || 7 ||
vīcisaṅ□gharṣasañjātalaharīkaṇaśītalaḥ |
nānādhvajasamāyuktanānāpotagatāgataiḥ || 8 ||
virājamānaḥ paritastīrarat□nadrumo mahān |
taduttaramayodhātunirmito gagane tataḥ || 9 ||
saptayojanavistīrṇaḥ prākāro vartate mahān |
nānāśastrapraharaṇā nānāyuddhaviśāradāḥ || 10 ||
rakṣakā nivasantyatra modamānāḥ samantataḥ |
caturdvārasamāyukto dvārapālaśatānvitaḥ || 11 ||
nānāgaṇaiḥ parivṛto devībhaktiyutairnṛpa |
darśanārthaṃ samāyānti ye devā jagadīśituḥ || 12 ||
teṣāṃ gaṇā vasantyatra vāhanāni ca tatra hi |
vimānaśatasaṅ□gharṣaghaṇṭāsvanasamākulaḥ || 13 ||
hayaheṣākharāghātabadhirīkṛtadiṅ□mukhaḥ |*

*gaṇaiḥ kilakilārāvairvetrahastaiśca tāḍitāḥ || 14 ||
sevakā devasaṅ□ghānāṃ bhrājante tatra bhūmipa |
tasminkolāhale rājanna śabdaḥ kenacitkvacit || 15 ||
kasyacicchrūyate'tyantaṃ nānādhvanisamākule |
pade pade miṣṭavāriparipūrṇasarāṃsi ca || 16 ||
vāṭikā vividhā rājan rat□nadrumavirājitāḥ |
taduttaraṃ mahāsāradhātunirmitamaṇḍalaḥ || 17 ||
sālo'paro mahānasti gaganasparśi yacchiraḥ |
tejasā syācchataguṇaḥ pūrvasālādayaṃ paraḥ || 18 ||
gopuradvārasahito bahuvṛkṣasamanvitaḥ |
yā vṛkṣajātayaḥ santi sarvāstāstatra santi ca || 19 ||
nirantaraṃ puṣpayutāḥ sadā phalasamanvitāḥ |
navapallavasaṃyuktāḥ parasaurabhasaṅ□kulāḥ || 20 ||
panasā bakulā lodhrāḥ karṇikārāśca śiṃśapāḥ |*

*devadārukāñcanārā āmrāścaiva sumeravaḥ || 21 ||
likucā hiṅ□gulāścailā lavaṅ□gāḥ kaṭphalāstathā |
pāṭalā mucukundāśca phalinyo jaghanephalāḥ || 22 ||
tālāstamālāḥ sālāśca kaṅ□kolā nāgabhadrakāḥ |
punnāgāḥ pīlavaḥ sālvakā vai karpūraśākhinaḥ || 23 ||
aśvakarṇā hastikarṇāstālaparṇāśca dāḍimāḥ |
gaṇikā bandhujīvāśca jambīrāśca kuraṇḍakāḥ || 24 ||
cāmpeyā bandhujīvāśca tathā vai kanakadrumāḥ |
kālāgurudrumāścaiva tathā candanapādapāḥ || 25 ||
kharjūrā yūthikāstālaparṇyaścaiva tathekṣavaḥ |
kṣīravṛkṣāśca khadirāściñjābhallātakāstathā || 26 ||
rucakāḥ kuṭajā vṛkṣā bilvavṛkṣāstathaiva ca |
tulasīnāṃ vanānyevaṃ mallikānāṃ tathaiva ca || 27 ||
ityāditarujātīnāṃ vanānyupavanāni ca |*

*nānāvāpīśatairyuktānyevaṃ santi dharādhipa || 28 ||
kokilārāvasaṃyuktā guñjad□bhramarabhūṣitāḥ |
niryāsasrāviṇaḥ sarve snigdhacchāyāstarūttamāḥ || 29 ||
nānārtubhavā vṛkṣā nānāpakṣisamākulāḥ |*

nānārasasrāviṇībhirnadībhiratiśobhitāḥ || 30 ||
pārāvataśukavrātasārikāpakṣamārutaiḥ |
haṃsapakṣasamud□bhūtāvātavrātaiścaladdrumam || 31 ||
sugandhagrāhipavanapūritaṃ tadvanottamam |
sahitaṃ hariṇīyūthairdhāvamānairitastataḥ || 32 ||
nṛtyad□barhikadambasya kekārāvaiḥ sukhapradaiḥ |
nāditaṃ tadvanaṃ divyaṃ madhusrāvi samantataḥ || 33 ||
kāṃsyasālāduttare tu tāmrasālaḥ prakīrtitaḥ |
caturasrasamākāra unnatyā saptayojanaḥ || 34 ||
dvayostu sālayormadhye samproktā kalpavāṭikā |

yeṣāṃ tarūṇāṃ puṣpāṇi kāñcanābhāni bhūmipa || 35 ||
patrāṇi kāñcanābhāni rat□nabījaphalāni ca |
daśayojanagandho hi prasarpati samantataḥ || 36 ||
tadvanaṃ rakṣitaṃ rājan vasantenartunāniśam |
puṣpasiṃhāsanāsīnaḥ puṣpacchatravirājitaḥ || 37 ||
puṣpabhūṣābhūṣitaśca puṣpāsavavighūrṇitaḥ |
madhuśrīrmādhavaśrīśca dve bhārye tasya sammate || 38 ||
krīḍataḥ smeravadane sumastabakakandukaiḥ |
atīva ramyaṃ vipinaṃ madhusrāvi samantataḥ || 39 ||
daśayojanaparyantaṃ kusumāmodavāyunā |
pūritaṃ divyagandharvaiḥ sāṅ□ganairgānalolupaiḥ || 40 ||
śobhitaṃ tadvanaṃ divyaṃ mattakokilanāditam |
vasantalakṣmīsaṃyuktaṃ kāmikāmapravardhanam || 41 ||
tāmrasālāduttaratra sīsasālaḥ prakīrtitaḥ |

samucchrāyaḥ smṛto'pyasya saptayojanasaṃkhyayā || 42 ||
santānavāṭikāmadhye sālayostu dvayornṛpa |
daśayojanagandhastu prasūnānāṃ samantataḥ || 43 ||
hiraṇyābhāni kusumānyutphullāni nirantaram |
amṛtadravasaṃyuktaphalāni madhurāṇi ca || 44 ||
grīṣmarturnāyakastasyā vāṭikāyā nṛpottama |
śukraśrīśca śuciśrīśca dve bhārye tasya sammate || 45 ||
santāpatrastalokāstu vṛkṣamūleṣu saṃsthitāḥ |
nānāsiddhaiḥ parivṛto nānādevaiḥ samanvitaḥ || 46 ||
vilāsinīnāṃ vṛndaistu candanadravapaṅ□kilaiḥ |
puṣpamālābhūṣitaistu tālavṛntakarāmbujaiḥ || 47 ||
prākāraḥ śobhito rājañchītalāmbuniṣevibhiḥ |
sīsasālāduttaratrāpyārakūṭamayaḥ śubhaḥ || 48 ||
prākāro vartate rājan muniyojanadairghyavān |

haricandanavṛkṣāṇāṃ vāṭī madhye tayoḥ smṛtā || 49 ||
sālayoradhināthastu varṣarturmeghavāhanaḥ |
vidyutpiṅ□galanetraśca jīmūtakavacaḥ smṛtaḥ || 50 ||
vajranirghoṣamukharaścendradhanvā samantataḥ |
sahasraśo vāridhārā muñcannāste gaṇāvṛtaḥ || 51 ||
nabhaḥśrīśca nabhasyaśrīḥ svarasyā rasyamālinī |
ambā dulā nirat□niścābhramantī meghayantikā || 52 ||
varṣayantī cipuṇikā vāridhārā ca sammatāḥ |
varṣartordvādaśa proktāḥ śaktayo madavihvalāḥ || 53 ||
navapallavavṛkṣāśca navīnalatikānvitāḥ |
haritāni tṛṇānyeva veṣṭitā yairdharākhilā || 54 ||

*nadīnadapravāhāśca pravahanti ca vegataḥ |
sarāṃsi kaluṣāmbūni rāgicittasamāni ca || 55 ||
vasanti devāḥ siddhāśca ye devīkarmakāriṇaḥ |*

*vāpīkūpataḍāgāśca ye devyarthaṃ samarpitāḥ || 56 ||
te gaṇā nivasantyatra savilāsāśca sāṅ□ganāḥ |
ārakūṭamayādagre saptayojanadairghyavān || 57 ||
pañcalohātmakaḥ sālo madhye mandāravāṭikā |
nānāpuṣpalatākīrṇā nānāpallavaśobhitā || 58 ||
adhiṣṭhātātra samproktaḥ śarad□ṛturanāmayaḥ |
iṣulakṣmīrūrjalakṣmīrdve bhārye tasya sammate || 59 ||
nānāsiddhā vasantyatra sāṅ□ganāḥ saparicchadāḥ |
pañcalohamayādagre saptayojanadairghyavān || 60 ||
dīpyamāno mahāśṛṅ□gairvartate raupyasālakaḥ |
pārijātāṭavīmadhye prasūnastabakānvitā || 61 ||
daśayojanagandhīni kusumāni samantataḥ |
modayanti gaṇānsarvānye devīkarmakāriṇaḥ || 62 ||
tatrādhināthaḥ samprokto hemantarturmahojjvalaḥ |*

*sagaṇaḥ sāyudhaḥ sarvān rāgiṇo rañjayannṛpa || 63 ||
sahaśrīśca sahasyaśrīrdve bhārye tasya sammate |
vasanti tatra siddhāśca ye devīvratakāriṇaḥ || 64 ||
raupyasālamayādagre saptayojanadairghyavān |
sauvarṇasālaḥ samproktastaptahāṭakakalpitaḥ || 65 ||
madhye kadambavāṭī tu puṣpapallavaśobhitā |
kadambamadirādhārāḥ pravartante sahasraśaḥ || 66 ||
yābhirnipītapītābhirnijānando'nubhūyate |
tatrādhināthaḥ samproktaḥ śaiśirarturmahodayaḥ || 67 ||
tapaḥśrīśca tapasyaśrīrdve bhārye tasya sammate |
modamānaḥ sahaitābhyāṃ vartate śiśirākṛtiḥ || 68 ||
nānāvilāsasaṃyukto nānāgaṇasamāvṛtaḥ |
nivasanti mahāsiddhā ye devīdānakāriṇaḥ || 69 ||
nānābhogasamutpannamahānandasamanvitāḥ |*

*sāṅ□ganāḥ parivāraistu saṅ□ghaśaḥ parivāritāḥ || 70 ||
svarṇasālamayādagre muniyojanadairghyavān |
puṣparāgamayaḥ sālaḥ kuṅ□kumāruṇavigrahaḥ || 71 ||
puṣparāgamayī bhūmirvanānyupavanāni ca |
rat□navṛkṣālavālāśca puṣparāgamayāḥ smṛtāḥ || 72 ||
prākāro yasya rat□nasya tadrat□naracitā drumāḥ |
vanabhūḥ pakṣiṇaścaiva rat□navarṇajalāni ca || 73 ||
maṇḍapā maṇḍapastambhāḥ sarāṃsi kamalāni ca |
prākāre tatra yadyatsyāttatsarvaṃ tatsamaṃ bhavet || 74 ||
paribhāṣeyamuddiṣṭā rat□nasālādiṣu prabho |
tejasā syāllakṣaguṇaḥ pūrvasālātparo nṛpa || 75 ||
dikpālā nivasantyatra pratibrahmāṇḍavartinām |
dikpālānāṃ samaṣṭyātmarūpāḥ sphūrjadvarāyudhāḥ || 76 ||
pūrvāśāyāṃ samuttuṅ□gaśṛṅ□gā pūramarāvatī |*

*nānopavanasaṃyukto mahendrastatra rājate || 77 ||
svargaśobhā ca yā svarge yāvatī syāttato'dhikā |
samaṣṭiśatanetrasya sahasraguṇataḥ smṛtā || 78 ||*

airāvatasamārūḍho vajrahastaḥ pratāpavān |
devasenāparivṛto rājate'tra śatakratuḥ || 79 ||
devāṅ□ganāgaṇayutā śacī tatra virājate |
vahnikoṇe vahnipurī vahnipūḥsadṛśī nṛpa || 80 ||
svāhāsvadhāsamāyukto vahnistatra virājate |
nijavāhanabhūṣāḍhyo nijadevagaṇairvṛtaḥ || 81 ||
yāmyāśāyāṃ yamapurī tatra daṇḍadharo mahān |
svabhaṭairveṣṭito rājan citraguptapurogamaiḥ || 82 ||
nijaśaktiyuto bhāsvattanayo'sti yamo mahān |
nairṛtyāṃ diśi rākṣasyāṃ rākṣasaiḥ parivāritaḥ || 83 ||
khaḍgadhārī sphurannāste nirṛtirnijaśaktiyuk |

vāruṇyāṃ varuṇo rājā pāśadhārī pratāpavān || 84 ||
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dvādaśaskandhe maṇidvīpavarṇanaṃ nāma daśamo'dhyāyaḥ || 10 ||

English translation

1-20. Vyasa said O King Janamejaya! What is known in the S'rutis, in the Subala Upanisada, as the Sarvaloka over the Brahmaloka, that is Manidvipa. Here the Devi resides. This region is superior to all the other regions. Hence it is named "Sarvaloka." The Devi built this place of yore according to Her will. In the very beginning, the Devi Mula Prakriti Bhagavati built this place for Her residence, superior to Kailas'a, Vaikuntha and Goloka. Verily no other place in this universe can stand before it. Hence it is called Manidvipa or Sarvaloka as superior to all the Lokas. This Manidvipa is situated at the top of all the regions, and resembles an umbrella. Its shadow falls on the Brahmanda and destroys the pains and sufferings of this world. Surrounding this Manidvipa exists an ocean called the Sudha Samudra, many yojanas wide and many yojanas deep. Many waves arise in it due to winds. Various fishes and conches and other aquatic animals play and here the beach is full of clear sand like gems. The sea-shores are kept always cool by the splashes of the waves of water striking the beach. Various ships decked with various nice flags are plying to and fro. Various trees bearing gems are adorning the beach. Across this ocean, there is an iron enclosure, very long and seven yojanas wide, very high so as to block the Heavens. Within this enclosure wall the military guards skilled in war and furnished with various weapons are running gladly to and fro. There are four gateways or entrances; at every gate there are hundreds of guards and various hosts of the devotees of the Devi. Whenever any Deva comes to pay a visit to the JagadisVari, their Vahanas (carriers) and retinue are stopped here. O King! This place is being resounded with the chimings of the bells of hundreds of chariots of the Devas and the neighings of their horses and the sounds of their hoofs. The Devas walk here and there with canes in their hands and they are chiding at intervals the attendants of the Devas. This place is so noisy that no one can hear clearly another's word. Here are seen thousands of houses adorned with trees of

gems and jewels and tanks filled with plenty of tasteful good sweet waters. O King! After this there is a second enclosure wall, very big and built of white copper metal (an amalgam of zinc or tin and copper); it is so very high that it almost touches the Heavens. It is hundred times more brilliant than the preceding enclosure wall; there are many principal entrance gates and various trees here. What to speak of the trees there more than this that all the trees that are found in this universe are found there and they bear always flowers, fruits and new leaves! All the quarters are scented with their sweet fragrance!

21-40. O King! Now hear, in brief, the names of some of the trees that are found in abundance there Panasa, Vakula, Lodhra, Karnikara, S'ins'apa, Deodara, Kanchanara, mango, Sumeru, Likucha, Hingula, Ela, Labanga, Kat fruit tree, Patala, Muchukunda, Tala, Tamala, Sala, Kankola, Nagabhdra, Punnaga, Pilu, Salvaka, Karpura, AsVakarna, Hastikarna, Talaparna, Pomegranate, Ganika, Bandhujiva, Jamvira, Kurandaka, Champeya, Bandhujiva, Kanakavriksa, Kalaguru (usually coiled all over with cobras, very black poisonous snakes), Sandaltree, Datetree,Yuthika, Talaparni, Sugarcane, Ksira-tree, Khadira, Bhallataka, Ruchaka, Kutaja, Bel tree and others, the TalasT and Mallika and other forest plants. The place is interspersed with various forests and gardens. At intervals there are wells, tanks, etc., adding very much to the beauty of the place. The cuckoos are perching on every tree and they are cooing sweetly, the bees are drinking the honey and humming all around, the trees are emitting juices and sweet fragrance all around. The trees are casting cool nice shadows. The trees of all seasons are seen here; on the tops of these are sitting pigeons, parrots, female birds of the Mayana species and other birds of various other species. There are seen rivers flowing at intervals carrying many juicy liquids. The Flamingoes, swans, and other aquatic animals are playing in them. The breeze is stealing away the perfumes of flowers and carrying it all around. The deer are following this breeze. The wild

mad peacocks are dancing with madness and the whole place looks very nice, lovely and charming. Next this Kamsya enclosure comes the third enclosure wall of copper. It is square shaped and seven yojanas high. Within this are forests of Kalpavriksas, bearing golden leaves and flowers and fruits like gems. Their perfumes spread ten yojanas and gladden things all around. The king of the seasons preserves always this place. The king's seat is made of flowers; his umbrella is of flowers; ornaments made of flowers; he drinks the honey of the flowers; and, with rolling eyes, he lives here always with his two wives named Madhu S'ri and Madhava S'ri. The two wives of Spring have their faces always smiling. They play with bunches of flowers. This forest is very pleasant. Oh! The honey of the flowers is seen here in abundance. The perfumes of the full blown flowers spread to a distance of ten yojanas. The Gandharbhas, the musicians, live here with their wives.

41-60. The places round this are filled with the beauties of the spring and with the cooing of cuckoos. No doubt this place intensifies the desires of the amorous persons! O King! Next comes the enclosure wall, made of lead. Its height is seven yojanas. Within this enclosure there is the garden of the Santanaka tree. The fragrance of its flowers extends to ten yojanas. The flowers look like gold and are always in full bloom. Its fruits are very sweet. They seem to be imbued with nectar drops. In this garden resides always the Summer Season with his two wives S'ukra S'ri and S'uchi S'ri. The inhabitants of this place always remain under trees; otherwise they will be scorched by summer rays. Various Siddhas and Devas inhabit this place. The female sensualists here get their bodies all anointed with sandal paste and all decked with flower garlands and they stalk to and fro with fans in their hands. There is water to be found here very cool and refreshing. And owing to heat all the people here use this water. Next to this lead enclosure comes the wall made of brass, the fifth enclosure wall. It is seven yojanas long. In the

centre is situated the garden of Hah Chandana trees. Its ruler is the Rainy Season.

The lightnings are his auburn eyes; the clouds are his armour, the thunder is his voice and the rainbow is his arrow. Surrounded by his hosts he rains incessantly. He has twelve wives (1) Nabhah S'ri, (2) Nabhahsya S'ri, (3) Svarasya, (4) Rasyasalini, (5) Amba, (6)

Dula, (7) Niratni, (8) Abhramanti, (9) Megha Yantika, (10) Varsayanti, (11) Chivunika, and (12) Varidhara (some say Madamatta). All the trees here are always seen with new leaves and entwined with new creepers. The whole site is covered all over with fresh green leaves and twigs. The rivers here always flow full and the current is strong, indeed! The tanks here are very dirty like the minds of worldly persons attached to worldly things. The devotees of the Devi, the Siddhas and the Devas and those that consecrated in their life times tanks, wells, and reservoirs for the satisfaction of the Devas dwell here with their wives. O King! Next to this brass enclosure comes, the sixth enclosure wall made of five fold irons. It is seven yojanas long. In the centre is situated the Garden of Mandara trees. This garden is beautified by various creepers, flowers and leaves. The Autumn season lives here with his two wives Isalaksmi and Urjalaksmi and he is the ruler. Various Siddha persons dwell here with their wives, well clothed. O King! Next to this comes the seventh enclosure wall, seven yojanas long and built of silver.

61-80. In the centre is situated the garden of Parijata trees. They are filled with bunches of flowers. The fragrance of these Parijatas extend upto the ten Yojanas and gladden all the things all around. Those who are the Devi Bhaktas and who do the works of the Devi are delighted with this fragrance. The Hemanta (Dewy) season is the Regent of this place. He lives here with his two wives Saha S'ri and Sahasya S'ri and with his hosts. Those who are of a loving nature are pleased hereby. Those who have become perfect by performing

the Vratas of the Devi live here also. O King! Next to this silver, there comes the eighth enclosure wall built of molten gold. It is seven Yojanas long. In the centre there is the garden of the Kadamba tree. The trees are always covered with fruits and flowers and the honey is coming out always from the trees from all the sides. The devotees of the Devi drink this honey always and feel intense delight; the Dewy Season is the Regent of this place. He resides here with his two wives Tapah S'ri and Tapasya S'ri and his various hosts, and enjoys gladly various objects of enjoyments. Those who had made various gifts for the Devi's satisfaction, those great Siddha Purusas live here with their wives and relatives very gladly in various enjoyments. O King! Next to this golden enclosure well comes the ninth enclosure made of red Kum Kum like (saffron) Pusparaga gems. The ground inside this enclosure, the ditches or the basins for water dug round their roots are all built of Pusparaga gems. Next to this wall there are other enclosure walls built of various other gems and jewels; the sites, forests, trees, flowers birds, rivers, tanks, lotuses, mandapas (halls) and their pillars are all built respectively of those gems. Only this is to be remembered that those coming nearer and nearer to the centre are one lakh times more brilliant than the ones receding from them. This is the general rule observed in the construction of these enclosures and the articles contained therein. Here the Regents of the several quarters, the Dikpalas, representing the sum total of the several Dikpalas of every Brahmanda and their guardians reside. On the eastern quarter is situated the Amaravati city. Here the high-peaked mountains exist and various trees are seen. Indra, the Lord of the Devas, dwells here. Whatever beauty exists in the separate Heavens in the several places, one thousand times, rather more than that, exists in the Heaven of this cosmic Indra, the thousand-eyed, here. Here Indra mounting on the elephant Airavata, with thunderbolt in his hand, lives with S'achi Devi and other immortal ladies and with the hosts of the Deva forces. On the Agni (south-eastern) corner is the city of Agni. This represents the sum total of the several cities of Agni in different Brahmandas.

81-100. Here resides the Agni Deva very gladly with his two wives Svaha and Svadha and with his Vahana and the other Devas. On the south is situated the city of Yama, the God of Death. Here lives Dharma Raja with rod in his hand and with Chitragupta and several other hosts. On the south-westen corner is the place of the Raksasas. Here resides Nirriti with his axe in his hand and with his wife and other Raksasas. On the west is the city of Varuna. Here Varuna raja resides with his wife Varuni and intoxicated with the drink of Varuni honey; his weapon is the noose, his Vahana is the King of fishes and his subjects are the aquatic animals. On the north¬ western corner dwells Vayudeva. Here Havana Deva lives with his wife and with the Yogis perfect in the practice of Pranayama. He holds a flag in his hand.

His Vahana, is deer and his family consists of the forty nine Vayus. On the north resides the Yaksas. The corpulent King of the Yaksas, Kuvera, lives here with his S'aktis Vriddhi and Riddhi, and in possession of various gems and jewels. His generals Manibhadra, Puma bhadra, Maniman, Manikandhara, Manibhusa, Manisragvi, Manikar-mukadhari, etc., live here. On the north eastern corner is situated the Rudra loka, decked with invaluable gems. Here dwells the Rudra Deva. On His back is kept the arrow-case and he holds a bow in his left hand. He looks very angry and his eyes are red with anger. There are other Rudras like him with bows and spears and other weapons, surrounding him. The faces of some of them are distorted; some are very horrible indeed! Fire is coming out from the mouths of some others. Some have ten hands; some have hundred hands and some have thousand hands; some have ten feet; some have ten heads whereas some others have three eyes. Those who roam in the intermediate spaces between the heaven and earth, those who move on the earth, or the Rudras mentioned in the Rudradhyaya all live here. O King! Isana, the Regent of the north eastern quarter lives here with BhadrakalT and other Matriganas, with Kotis and Kotis of Rudranis and with Damaris and Vira Bhadras and

various other S'aktis. On his neck there is a garland of skulls, on his hand there is a ring of snakes; he wears a tiger skin; his upper clothing is a tiger skin and his body is smeared with the ashes of the dead. He sounds frequently his Damaru; this sound reverberates on all sides, he makes big laughs called Attahasya, reverberating through the heavens. He remains always surrounded with Pramathas and Bhutas; they live here.

Here ends the Tenth Chapter of the Twelfth Book on the description of Mani Dvipa in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Twelfth Skandha · Chapter 11

On The Description Of The

Chapter 315 of 318 · 111 detected Sanskrit verse markers

Sanskrit

पद्मरागादिमणिविनिर्मितप्राकारवर्णनम्
व्यास उवाच
पुष्परागमयादग्रे कुङ्कुमारुणविग्रहः ।
पद्मरागमयः सालो मध्ये भूश्चैव तादृशी ॥ १ ॥
दशयोजनवान्दैर्घ्ये गोपुरद्वारसंयुतः ।
तन्मणिस्तम्भसंयुक्ता मण्डपाः शतशो नृप ॥ २ ॥
मध्ये भुवि समासीनाश्चतुःषष्टिमिताः कलाः ।
नानायुधधरा वीरा रत्नभूषणभूषिताः ॥ ३ ॥
प्रत्येकलोकस्तासां तु तत्तल्लोकस्य नायकाः ।
समन्तात्पद्मरागस्य परिवार्य स्थिताः सदा ॥ ४ ॥
स्वस्वलोकजनैर्जुष्टाः स्वस्ववाहनहेतिभिः ।
तासां नामानि वक्ष्यामि शृणु त्वं जनमेजय ॥ ५ ॥
पिङ्गलाक्षी विशालाक्षी समृद्धिर्वृद्धिरेव च ।
श्रद्धा स्वाहा स्वधाभिख्या माया संज्ञा वसुन्धरा ॥ ६ ॥

त्रिलोकधात्री सावित्री गायत्री त्रिदशेश्वरी ।
सुरूपा बहुरूपा च स्कन्दमाताच्युतप्रिया ॥ ७ ॥
विमला चामला तद्वदरुणी पुनरारुणी ।
प्रकृतिर्विकृतिः सृष्टिः स्थितिः संहृतिरेव च ॥ ८ ॥
सन्ध्या माता सती हंसी मर्दिका वज्रिका परा ।
देवमाता भगवती देवकी कमलासना ॥ ९ ॥
त्रिमुखी सप्तमुख्यन्या सुरासुरविमर्दिनी ।
लम्बोष्ठी चोर्ध्वकेशी च बहुशीर्षा वृकोदरी ॥ १० ॥
रथरेखाह्वया पश्चाच्छशिरेखा तथापरा ।
गगनवेगा पवनवेगा वेगा चैव ततः परम् ॥ ११ ॥
अग्रे भुवनपाला स्यात्तत्पश्चान्मदनातुरा ।
अनङ्गानङ्गमथना तथैवानङ्गमेखला ॥ १२ ॥
अनङ्गकुसुमा पश्चाद्विश्वरूपा सुरादिका ।
क्षयङ्करी भवेच्छक्तिरक्षोभ्या च ततः परम् ॥ १३ ॥

सत्यवादिन्यथ प्रोक्ता बहुरूपा शुचितव्रता ।
उदाराख्या च वागीशी चतुःषष्टिमिताः स्मृताः ॥ १४ ॥

ज्वलज्जिह्वाननाः सर्वा वमन्त्यो वह्निमुल्बणम् ।
जलं पिबामः सकलं संहरामो विभावसुम् ॥ १५ ॥
पवनं स्तम्भयामोऽद्य भक्षयामोऽखिलं जगत् ।
इति वाचं संगिरन्ते क्रोधसंरक्तलोचनाः ॥ १६ ॥
चापबाणधराः सर्वा युद्धायैवोत्सुकाः सदा ।
दंष्ट्राकटकटारावैर्बधिरीकृतदिङ्मुखाः ॥ १७ ॥
पिङ्गोर्ध्वकेश्यः सम्प्रोक्ताश्चापबाणकराः सदा ।
शताक्षौहिणिका सेनाप्येकैकस्याः प्रकीर्तिता ॥ १८ ॥
एकैकशक्तेः सामर्थ्यं लक्षब्रह्माण्डनाशने ।
शताक्षौहिणिका सेना तादृशी नृपसत्तम ॥ १९ ॥
किं न कुर्याज्जगत्यस्मिन्नशक्यं वक्तुमेव तत् ।
सर्वापि युद्धसामग्री तस्मिन्साले स्थिता मुने ॥ २० ॥

रथानां गणना नास्ति हयानां करिणां तथा ।
शस्त्राणां गणना तद्वद्गणानां गणना तथा ॥ २१ ॥
पद्मरागमयादग्रे गोमेदमणिनिर्मितः ।
दशयोजनदैर्घ्येण प्राकारो वर्तते महान् ॥ २२ ॥
भास्वज्जपाप्रसूनाभो मध्यभूस्तस्य तादृशी ।
गोमेदकल्पितान्येव तद्वासिसदनानि च ॥ २३ ॥
पक्षिणः स्तम्भवर्याश्च वृक्षा वाप्यः सरांसि च ।
गोमेदकल्पिता एव कुङ्कुमारुणविग्रहाः ॥ २४ ॥
तन्मध्यस्था महादेव्यो द्वात्रिंशच्छक्तयः स्मृताः ।
नानाशस्त्रप्रहरणा गोमेदमणिभूषिताः ॥ २५ ॥
प्रत्येकलोकवासिन्यः परिवार्य समन्ततः ।
गोमेदसाले सन्नद्धाः पिशाचवदना नृप ॥ २६ ॥
स्वर्लोकवासिभिर्नित्यं पूजिताश्चक्रबाहवः ।
क्रोधरक्तेक्षणा भिन्धि पचच्छिन्धि दहेति च ॥ २७ ॥

वदन्ति सततं वाचं युद्धोत्सुकहृदन्तराः ।
एकैकस्या महाशक्तेर्दशाक्षौहिणिका मता ॥ २८ ॥
सेना तत्राप्येकशक्तिर्लक्षब्रह्माण्डनाशिनी ।
तादृशीनां महासेना वर्णनीया कथं नृप ॥ २९ ॥
रथानां नैव गणना वाहनानां तथैव च ।
सर्वयुद्धसमारम्भस्तत्र देव्या विराजते ॥ ३० ॥
तासां नामानि वक्ष्यामि पापनाशकराणि च ।
विद्याह्रीपुष्टयः प्रज्ञा सिनीवाली कुहुस्तथा ॥ ३१ ॥
रुद्रा वीर्या प्रभा नन्दा पोषिणी ऋद्धिदा शुभा ।
कालरात्रिर्महारात्रिर्भद्रकाली कपर्दिनी ॥ ३२ ॥
विकृतिर्दण्डिमुण्डिन्यौ सेन्दुखण्डा शिखण्डिनी ।

निशुम्भशुम्भमथिनी महिषासुरमर्दिनी ॥ ३३ ॥
इन्द्राणी चैव रुद्राणी शङ्करार्धशरीरिणी ।
नारी नारायणी चैव त्रिशूलिन्यपि पालिनी ॥ ३४ ॥

अम्बिका ह्लादिनी पश्चादित्येवं शक्तयः स्मृताः ।
यद्येताः कुपिता देव्यस्तदा ब्रह्माण्डनाशनम् ॥ ३५ ॥
पराजयो न चैतासां कदाचित्क्वचिदस्ति हि ।
गोमेदकमयादग्रे सद्वज्रमणिनिर्मितः ॥ ३६ ॥
दशयोजनतुङ्गोऽसौ गोपुरद्वारसंयुतः ।
कपाटशृङ्खलाबद्धो नववृक्षसमुज्ज्वलः ॥ ३७ ॥
सालस्तन्मध्यभूम्यादि सर्वं हीरमयं स्मृतम् ।
गृहाणि वीथयो रथ्या महामार्गाङ्गणानि च ॥ ३८ ॥
वृक्षालवालतरवः सारङ्गा अपि तादृशाः ।
दीर्घिकाश्रेणयो वाप्यस्तडागाः कूपसंयुताः ॥ ३९ ॥
तत्र श्रीभुवनेश्वर्या वसन्ति परिचारिकाः ।
एकैका लक्षदासीभिः सेविता मदगर्विताः ॥ ४० ॥
तालवृन्तधराः काश्चिच्चषकाढ्यकराम्बुजाः ।
काश्चित्ताम्बूलपात्राणि धारयन्त्योऽतिगर्विताः ॥ ४१ ॥

काश्चित्तच्छत्रधारिण्यश्चामराणां विधारिकाः ।
नानावस्त्रधराः काश्चित्काश्चित्पुष्पकराम्बुजाः ॥ ४२ ॥
नानादर्शकराः काश्चित्काश्चित्कुङ्कुमलेपनम् ।
धारयन्त्यः कज्जलं च सिन्दूरचषकं पराः ॥ ४३ ॥
काश्चिच्चित्रकनिर्मात्र्यः पादसंवाहने रताः ।
काश्चित्तु भूषाकारिण्यो नानाभूषाधराः पराः ॥ ४४ ॥
पुष्पभूषणनिर्मात्र्यः पुष्पशृङ्गारकारिकाः ।
नानाविलासचतुरा बह्व्य एवंविधाः पराः ॥ ४५ ॥
निबद्धपरिधानीया युवत्यः सकला अपि ।
देवीकृपालेशवशात्तुच्छीकृतजगत्त्रयाः ॥ ४६ ॥
एता दूत्यः स्मृता देव्यः शृङ्गारमदगर्विताः ।
तासां नामानि वक्ष्यामि शृणु मे नृपसत्तम ॥ ४७ ॥
अनङ्गरूपा प्रथमाप्यनङ्गमदना परा ।
तृतीया तु ततः प्रोक्ता सुन्दरी मदनातुरा ॥ ४८ ॥

ततो भुवनवेगा स्यात्तथा भुवनपालिका ।
स्यात्सर्वशिशिरानङ्गवदनानङ्गमेखला ॥ ४९ ॥
विद्युद्दामसमानाङ्ग्यः क्वणत्काञ्चीगुणान्विताः ।
रणन्मञ्जीरचरणा बहिरन्तरितस्ततः ॥ ५० ॥
धावमानास्तु शोभन्ते सर्वा विद्युल्लतोपमाः ।
कुशलाः सर्वकार्येषु वेत्रहस्ताः समन्ततः ॥ ५१ ॥

अष्टदिक्षु तथैतासां प्राकाराद्बहिरेव च ।
सदनानि विराजन्ते नानावाहनहेतिभिः ॥ ५२ ॥
वज्रसालादग्रभागे सालो वैदूर्यनिर्मितः ।
दशयोजनतुङ्गोऽसौ गोपुरद्वारभूषितः ॥ ५३ ॥
वैदूर्यभूमिः सर्वापि गृहाणि विविधानि च ।
वीथ्यो रथ्या महामार्गाः सर्वे वैदूर्यनिर्मिताः ॥ ५४ ॥
वापीकूपतडागाश्च स्रवन्तीनां तटानि च ।
बालुका चैव सर्वापि वैदूर्यमणिनिर्मिता ॥ ५५ ॥

तत्राष्टदिक्षु परितो ब्राह्म्यादीनां च मण्डलम् ।
निजैर्गणैः परिवृतं भ्राजते नृपसत्तम ॥ ५६ ॥
प्रतिब्रह्माण्डमातॄणां ताः समष्टय ईरिताः ।
ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा ॥ ५७ ॥
वाराही च तथेन्द्राणी चामुण्डा सप्त मातरः ।
अष्टमी तु महालक्ष्मीर्नाम्ना प्रोक्तास्तु मातरः ॥ ५८ ॥
ब्रह्मरुद्रादिदेवानां समाकारास्तु ताः स्मृताः ।
जगत्कल्याणकारिण्यः स्वस्वसेनासमावृताः ॥ ५९ ॥
तत्सालस्य चतुर्द्वार्षु वाहनानि महेशितुः ।
सज्जानि नृपते सन्ति सालङ्काराणि नित्यशः ॥ ६० ॥
दन्तिनः कोटिशो वाहाः कोटिशः शिबिकास्तथा ।
हंसाः सिंहाश्च गरुडा मयूरा वृषभास्तथा ॥ ६१ ॥
तैर्युक्ताः स्यन्दनास्तद्वत्कोटिशो नृपनन्दन ।
पार्ष्णिग्राहसमायुक्ता ध्वजैराकाशचुम्बिनः ॥ ६२ ॥

कोटिशस्तु विमानानि नानाचिह्नान्वितानि च ।
नानावादित्रयुक्तानि महाध्वजयुतानि च ॥ ६३ ॥
वैदूर्यमणिसालस्याप्यग्रे सालः परः स्मृतः ।
दशयोजनतुङ्गोऽसाविन्द्रनीलाश्मनिर्मितः ॥ ६४ ॥
तन्मध्यभूस्तथा वीथ्यो महामार्गा गृहाणि च ।
वापीकूपतडागाश्च सर्वे तन्मणिनिर्मिताः ॥ ६५ ॥
तत्र पद्मं तु सम्प्रोक्तं बहुयोजनविस्तृतम् ।
षोडशारं दीप्यमानं सुदर्शनमिवापरम् ॥ ६६ ॥
तत्र षोडशशक्तीनां स्थानानि विविधानि च ।
सर्वोपस्करयुक्तानि समृद्धानि वसन्ति हि ॥ ६७ ॥
तासां नामानि वक्ष्यामि शृणु मे नृपसत्तम ।
कराली विकराली च तथोमा च सरस्वती ॥ ६८ ॥
श्रीदुर्गोषा तथा लक्ष्मीः श्रुतिश्चैव स्मृतिर्धृतिः ।
श्रद्धा मेधा मतिः कान्तिरार्या षोडश शक्तयः ॥ ६९ ॥

नीलजीमूतसंकाशाः करवालकराम्बुजाः ।
समाः खेटकधारिण्यो युद्धोपक्रान्तमानसाः ॥ ७० ॥
सेनान्यः सकला एताः श्रीदेव्या जगदीशितुः ।
प्रतिब्रह्माण्डसंस्थानां शक्तीनां नायिकाः स्मृताः ॥ ७१ ॥
ब्रह्माण्डक्षोभकारिण्यो देवीशक्त्युपबृंहिताः ।
नानारथसमारूढा नानाशक्तिभिरन्विताः ॥ ७२ ॥
एतत्पराक्रमं वक्तुं सहस्रास्योऽपि न क्षमः ।
इन्द्रनीलमहासालादग्रे तु बहुविस्तृतः ॥ ७३ ॥
मुक्ताप्राकार उदितो दशयोजनदैर्घ्यवान् ।
मध्यभूः पूर्ववत्प्रोक्ता तन्मध्येऽष्टदलाम्बुजम् ॥ ७४ ॥
मुक्तामणिगणाकीर्णं विस्तृतं तु सकेसरम् ।
तत्र देवीसमाकारा देव्यायुधधराः सदा ॥ ७५ ॥
सम्प्रोक्ता अष्टमन्त्रिण्यो जगद्वार्ताप्रबोधिकाः ।
देवीसमानभोगास्ता इङ्गितज्ञास्तु पण्डिताः ॥ ७६ ॥

कुशलाः सर्वकार्येषु स्वामिकार्यपरायणाः ।
देव्यभिप्रायबोध्यस्ताश्चतुरा अतिसुन्दराः ॥ ७७ ॥
नानाशक्तिसमायुक्ताः प्रतिब्रह्माण्डवर्तिनाम् ।
प्राणिनां ताः समाचारं ज्ञानशक्त्या विदन्ति च ॥ ७८ ॥
तासां नामानि वक्ष्यामि मत्तः शृणु नृपोत्तम ।
अनङ्गकुसुमा प्रोक्ताप्यनङ्गकुसुमातुरा ॥ ७९ ॥
अनङ्गमदना तद्वदनङ्गमदनातुरा ।
भुवनपाला गगनवेगा चैव ततः परम् ॥ ८० ॥
शशिरेखा च गगनरेखा चैव ततः परम् ।
पाशाङ्कुशवराभीतिधरा अरुणविग्रहाः ॥ ८१ ॥
विश्वसम्बन्धिनीं वार्तां बोधयन्ति प्रतिक्षणम् ।
मुक्तासालादग्रभागे महामारकतोऽपरः ॥ ८२ ॥
सालोत्तमः समुद्दिष्टो दशयोजनदैर्घ्यवान् ।
नानासौभाग्यसंयुक्तो नानाभोगसमन्वितः ॥ ८३ ॥

मध्यभूस्तादृशी प्रोक्ता सदनानि तथैव च ।
षट्कोणमत्र विस्तीर्णं कोणस्था देवताः शृणु ॥ ८४ ॥
पूर्वकोणे चतुर्वक्त्रो गायत्रीसहितो विधिः ।
कुण्डिकाक्षगुणाभीतिदण्डायुधधरः परः ॥ ८५ ॥
तदायुधधरा देवी गायत्री परदेवता ।
वेदाः सर्वे मूर्तिमन्तः शास्त्राणि विविधानि च ॥ ८६ ॥
स्मृतयश्च पुराणानि मूर्तिमन्ति वसन्ति हि ।
ये ब्रह्मविग्रहाः सन्ति गायत्रीविग्रहाश्च ये ॥ ८७ ॥
व्याहृतीनां विग्रहाश्च ते नित्यं तत्र सन्ति हि ।
रक्षःकोणे शङ्खचक्रगदाम्बुजकराम्बुजा ॥ ८८ ॥

सावित्री वर्तते तत्र महाविष्णुश्च तादृशः ।
ये विष्णुविग्रहाः सन्ति मत्स्यकूर्मादयोऽखिलाः ॥ ८९ ॥
सावित्रीविग्रहा ये च ते सर्वे तत्र सन्ति हि ।
वायुकोणे परश्वक्षमालाभयवरान्वितः ॥ ९० ॥

महारुद्रो वर्ततेऽत्र सरस्वत्यपि तादृशी ।
ये ये तु रुद्रभेदाः स्युर्दक्षिणास्यादयो नृप ॥ ९१ ॥
गौरीभेदाश्च ये सर्वे ते तत्र निवसन्ति हि ।
चतुःषष्ट्यागमा ये च ये चान्येऽप्यागमाः स्मृताः ॥ ९२ ॥
ते सर्वे मूर्तिमन्तश्च तत्रैव निवसन्ति हि ।
अग्निकोणे रत्नकुम्भं तथा मणिकरण्डकम् ॥ ९३ ॥
दधानो निजहस्ताभ्यां कुबेरो धनदायकः ।
नानावीथीसमायुक्तो महालक्ष्मीसमन्वितः ॥ ९४ ॥
देव्या निधिपतिस्त्वास्ते स्वगुणैः परिवेष्टितः ।
वारुणे तु महाकोणे मदनो रतिसंयुतः ॥ ९५ ॥
पाशाङ्कुशधनुर्बाणधरो नित्यं विराजते ।
शृङ्गारा मूर्तिमन्तस्तु तत्र सन्निहिताः सदा ॥ ९६ ॥
ईशानकोणे विघ्नेशो नित्यं पुष्टिसमन्वितः ।
पाशाङ्कुशधरो वीरो विघ्नहर्ता विराजते ॥ ९७ ॥

विभूतयो गणेशस्य या याः सन्ति नृपोत्तम ।
ताः सर्वा निवसन्त्यत्र महैश्वर्यसमन्विताः ॥ ९८ ॥
प्रतिब्रह्माण्डसंस्थानां ब्रह्मादीनां समष्टयः ।
एते ब्रह्मादयः प्रोक्ताः सेवन्ते जगदीश्वरीम् ॥ ९९ ॥
महामारकतस्याग्रे शतयोजनदैर्घ्यवान् ।
प्रवालसालोऽस्त्यपरः कुङ्कुमारुणविग्रहः ॥ १०० ॥
मध्यभूस्तादृशी प्रोक्ता सदनानि च पूर्ववत् ।
तन्मध्ये पञ्चभूतानां स्वामिन्यः पञ्च सन्ति च ॥ १०१ ॥
हल्लेखा गगना रक्ता चतुर्थी तु करालिका ।
महोच्छुष्मा पञ्चमी च पञ्चभूतसमप्रभाः ॥ १०२ ॥
पाशाङ्कुशवराभीतिधारिण्योऽमितभूषणाः ।
देवीसमानवेषाढ्या नवयौवनगर्विताः ॥ १०३ ॥
प्रवालसालादग्रे तु नवरत्नविनिर्मितः ।
बहुयोजनविस्तीर्णो महासालोऽस्ति भूमिप ॥ १०४ ॥

तत्र चाम्नायदेवीनां सदनानि बहुन्यपि ।
नवरत्नमयान्येव तडागाश्च सरांसि च ॥ १०५ ॥
श्रीदेव्या येऽवताराः स्युस्ते तत्र निवसन्ति हि ।
महाविद्या महाभेदाः सन्ति तत्रैव भूमिप ॥ १०६ ॥
निजावरणदेवीभिर्निजभूषणवाहनैः ।

सर्वदेव्यो विराजन्ते कोटिसूर्यसमप्रभाः ॥ १०७ ॥
सप्तकोटिमहामन्त्रदेवताः सन्ति तत्र हि ।
नवरत्नमयादग्रे चिन्तामणिगृहं महत् ॥ १०८ ॥
तत्रत्यं वस्तुमात्रं तु चिन्तामणिविनिर्मितम् ।
सूर्योद्गारोपलैस्तद्वच्चन्द्रोद्गारोपलैस्तथा ॥ १०९ ॥
विद्युत्प्रभोपलैः स्तम्भाः कल्पितास्तु सहस्रशः ।
येषां प्रभाभिरन्तःस्थं वस्तु किञ्चिन्न दृश्यते ॥ ११० ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां सहितायां द्वादशस्कन्धे
पद्मरागादिमणिविनिर्मितप्राकारवर्णनं नामैकादशोऽध्यायः ॥ ११ ॥

Roman transliteration

padmarāgādimaṇivinirmitaprākāravarṇanam
vyāsa uvāca
puṣparāgamayādagre kuṅ□kumāruṇavigrahaḥ |
padmarāgamayaḥ sālo madhye bhūścaiva tādṛśī || 1 ||
daśayojanavāndairghye gopuradvārasaṃyutaḥ |
tanmaṇistambhasaṃyuktā maṇḍapāḥ śataśo nṛpa || 2 ||
madhye bhuvi samāsīnāścatuḥṣaṣṭimitāḥ kalāḥ |
nānāyudhadharā vīrā rat□nabhūṣaṇabhūṣitāḥ || 3 ||
pratyekalokastāsāṃ tu tattallokasya nāyakāḥ |
samantātpadmarāgasya parivārya sthitāḥ sadā || 4 ||
svasvalokajanairjuṣṭāḥ svasvavāhanahetibhiḥ |
tāsāṃ nāmāni vakṣyāmi śṛṇu tvaṃ janamejaya || 5 ||
piṅ□galākṣī viśālākṣī samṛddhirvṛddhireva ca |
śraddhā svāhā svadhābhikhyā māyā saṃjñā vasundharā || 6 ||

trilokadhātrī sāvitrī gāyatrī tridaśeśvarī |
surūpā bahurūpā ca skandamātācyutapriyā || 7 ||
vimalā cāmalā tadvadaruṇī punarāruṇī |
prakṛtirvikṛtiḥ sṛṣṭiḥ sthitiḥ saṃhṛtireva ca || 8 ||
sandhyā mātā satī haṃsī mardikā vajrikā parā |
devamātā bhagavatī devakī kamalāsanā || 9 ||
trimukhī saptamukhyanyā surāsuravimardinī |
lamboṣṭhī cordhvakeśī ca bahuśīrṣā vṛkodarī || 10 ||
ratharekhāhvayā paścācchaśirekhā tathāparā |
gaganavegā pavanavegā vegā caiva tataḥ param || 11 ||
agre bhuvanapālā syāttatpaścānmadanāturā |
anaṅ□gānaṅ□gamathanā tathaivānaṅ□gamekhalā || 12 ||
anaṅ□gakusumā paścādviśvarūpā surādikā |
kṣayaṅ□karī bhavecchaktirakṣobhyā ca tataḥ param || 13 ||

satyavādinyatha proktā bahurūpā śucitavratā |
udārākhyā ca vāgīśī catuḥṣaṣṭimitāḥ smṛtāḥ || 14 ||
jvalajjihnānanāḥ sarvā vamantyo vahnimulbaṇam |
jalaṃ pibāmaḥ sakalaṃ saṃharāmo vibhāvasum || 15 ||
pavanaṃ stambhayāmo'dya bhakṣayāmo'khilaṃ jagat |
iti vācaṃ saṃgirante krodhasaṃraktalocanāḥ || 16 ||

cāpabāṇadharāḥ sarvā yuddhāyaivotsukāḥ sadā |
daṃṣṭrākaṭakaṭārāvairbadhirīkṛtadiṅ□mukhāḥ || 17 ||
piṅ□gordhvakeśyaḥ samproktāścāpabāṇakarāḥ sadā |
śatākṣauhiṇikā senāpyekaikasyāḥ prakīrtitā || 18 ||
ekaikaśakteḥ sāmarthyaṃ lakṣabrahmāṇḍanāśane |
śatākṣauhiṇikā senā tādṛśī nṛpasattama || 19 ||
kiṃ na kuryājjagatyasminnaśakyaṃ vaktumeva tat |
sarvāpi yuddhasāmagrī tasminsāle sthitā mune || 20 ||

rathānāṃ gaṇanā nāsti hayānāṃ kariṇāṃ tathā |
śastrāṇāṃ gaṇanā tadvad□gaṇānāṃ gaṇanā tathā || 21 ||
padmarāgamayādagre gomedamaṇinirmitaḥ |
daśayojanadairghyeṇa prākāro vartate mahān || 22 ||
bhāsvajjapāprasūnābho madhyabhūstasya tādṛśī |
gomedakalpitānyeva tadvāsisadanāni ca || 23 ||
pakṣiṇaḥ stambhavaryāśca vṛkṣā vāpyaḥ sarāṃsi ca |
gomedakalpitā eva kuṅ□kumāruṇavigrahāḥ || 24 ||
tanmadhyasthā mahādevyo dvātriṃśacchaktayaḥ smṛtāḥ |
nānāśastrapraharaṇā gomedamaṇibhūṣitāḥ || 25 ||
pratyekalokavāsinyaḥ parivārya samantataḥ |
gomedasāle sannaddhāḥ piśācavadanā nṛpa || 26 ||
svarlokavāsibhirnityaṃ pūjitāścakrabāhavaḥ |
krodharaktekṣaṇā bhindhi pacacchindhi daheti ca || 27 ||

vadanti satataṃ vācaṃ yuddhotsukahṛdantarāḥ |
ekaikasyā mahāśakterdaśākṣauhiṇikā matā || 28 ||
senā tatrāpyekaśaktirlakṣabrahmāṇḍanāśinī |
tādṛśīnāṃ mahāsenā varṇanīyā kathaṃ nṛpa || 29 ||
rathānāṃ naiva gaṇanā vāhanānāṃ tathaiva ca |
sarvayuddhasamārambhastatra devyā virājate || 30 ||
tāsāṃ nāmāni vakṣyāmi pāpanāśakarāṇi ca |
vidyāhrīpuṣṭayaḥ prajñā sinīvālī kuhūstathā || 31 ||
rudrā vīryā prabhā nandā poṣiṇī ṛddhidā śubhā |
kālarātrirmahārātrirbhadrakālī kapardinī || 32 ||
vikṛtirdaṇḍimuṇḍinyau sendukhaṇḍā śikhaṇḍinī |
niśumbhaśumbhamathinī mahiṣāsuramardinī || 33 ||
indrāṇī caiva rudrāṇī śaṅ□karārdhaśarīriṇī |
nārī nārāyaṇī caiva triśūlinyapi pālinī || 34 ||

ambikā hlādinī paścādityevaṃ śaktayaḥ smṛtāḥ |
yadyetāḥ kupitā devyastadā brahmāṇḍanāśanam || 35 ||
parājayo na caitāsāṃ kadācitkvacidasti hi |
gomedakamayādagre sadvajramaṇinirmitaḥ || 36 ||
daśayojanatuṅ□go'sau gopuradvārasaṃyutaḥ |
kapāṭaśṛṅ□khalābaddho navavṛkṣasamujjvalaḥ || 37 ||
sālastanmadhyabhūmyādi sarvaṃ hīramayaṃ smṛtam |
gṛhāṇi vīthayo rathyā mahāmārgāṅ□gaṇāni ca || 38 ||
vṛkṣālavālataravaḥ sāraṅ□gā api tādṛśāḥ |
dīrghikāśreṇayo vāpyastaḍāgāḥ kūpasaṃyutāḥ || 39 ||
tatra śrībhuvaneśvaryā vasanti paricārikāḥ |
ekaikā lakṣadāsībhiḥ sevitā madagarvitāḥ || 40 ||
tālavṛntadharāḥ kāściccaṣakāḍhyakarāmbujāḥ |

kāścittāmbūlapātrāṇi dhārayantyo'tigarvitāḥ || 41 ||

kāścittacchatradhāriṇyaścāmarāṇāṃ vidhārikāḥ |
nānāvastradharāḥ kāścitkāścitpuṣpakarāmbujāḥ || 42 ||
nānādarśakarāḥ kāścitkāścitkuṅ□kumalepanam |
dhārayantyaḥ kajjalaṃ ca sindūracaṣakaṃ parāḥ || 43 ||
kāściccitrakanirmātryaḥ pādasaṃvāhane ratāḥ |
kāścittu bhūṣākāriṇyo nānābhūṣādharāḥ parāḥ || 44 ||
puṣpabhūṣaṇanirmātryaḥ puṣpaśṛṅ□gārakārikāḥ |
nānāvilāsacaturā bahvya evaṃvidhāḥ parāḥ || 45 ||
nibaddhaparidhānīyā yuvatyaḥ sakalā api |
devīkṛpāleśavaśāttucchīkṛtajagattrayāḥ || 46 ||
etā dūtyaḥ smṛtā devyaḥ śṛṅ□gāramadagarvitāḥ |
tāsāṃ nāmāni vakṣyāmi śṛṇu me nṛpasattama || 47 ||
anaṅ□garūpā prathamāpyanaṅ□gamadanā parā |
tṛtīyā tu tataḥ proktā sundarī madanāturā || 48 ||

tato bhuvanavegā syāttathā bhuvanapālikā |
syātsarvaśiśirānaṅ□gavadanānaṅ□gamekhalā || 49 ||
vidyuddāmasamānāṅ□gyaḥ kvaṇatkāñcīguṇānvitāḥ |
raṇanmañjīracaraṇā bahirantaritastataḥ || 50 ||
dhāvamānāstu śobhante sarvā vidyullatopamāḥ |
kuśalāḥ sarvakāryeṣu vetrahastāḥ samantataḥ || 51 ||
aṣṭadikṣu tathaitāsāṃ prākārād□bahireva ca |
sadanāni virājante nānāvāhanahetibhiḥ || 52 ||
vajrasālādagrabhāge sālo vaidūryanirmitaḥ |
daśayojanatuṅ□go'sau gopuradvārabhūṣitaḥ || 53 ||
vaidūryabhūmiḥ sarvāpi gṛhāṇi vividhāni ca |
vīthyo rathyā mahāmārgāḥ sarve vaidūryanirmitāḥ || 54 ||
vāpīkūpataḍāgāśca sravantīnāṃ taṭāni ca |
bālukā caiva sarvāpi vaidūryamaṇinirmitā || 55 ||

tatrāṣṭadikṣu parito brāhmyādīnāṃ ca maṇḍalam |
nijairgaṇaiḥ parivṛtaṃ bhrājate nṛpasattama || 56 ||
pratibrahmāṇḍamātṝṇāṃ tāḥ samaṣṭaya īritāḥ |
brāhmī māheśvarī caiva kaumārī vaiṣṇavī tathā || 57 ||
vārāhī ca tathendrāṇī cāmuṇḍā sapta mātaraḥ |
aṣṭamī tu mahālakṣmīrnāmnā proktāstu mātaraḥ || 58 ||
brahmarudrādidevānāṃ samākārāstu tāḥ smṛtāḥ |
jagatkalyāṇakāriṇyaḥ svasvasenāsamāvṛtāḥ || 59 ||
tatsālasya caturdvārṣu vāhanāni maheśituḥ |
sajjāni nṛpate santi sālaṅ□kārāṇi nityaśaḥ || 60 ||
dantinaḥ koṭiśo vāhāḥ koṭiśaḥ śibikāstathā |
haṃsāḥ siṃhāśca garuḍā mayūrā vṛṣabhāstathā || 61 ||
tairyuktāḥ syandanāstadvatkoṭiśo nṛpanandana |
pārṣṇigrāhasamāyuktā dhvajairākāśacumbinaḥ || 62 ||

koṭiśastu vimānāni nānācihnānvitāni ca |
nānāvāditrayuktāni mahādhvajayutāni ca || 63 ||
vaidūryamaṇisālasyāpyagre sālaḥ paraḥ smṛtaḥ |
daśayojanatuṅ□go'sāvindranīlāśmanirmitaḥ || 64 ||
tanmadhyabhūstathā vīthyo mahāmārgā gṛhāṇi ca |

vāpīkūpataḍāgāśca sarve tanmaṇinirmitāḥ || 65 ||
tatra padmaṃ tu samproktaṃ bahuyojanavistṛtam |
ṣoḍaśāraṃ dīpyamānaṃ sudarśanamivāparam || 66 ||
tatra ṣoḍaśaśaktīnāṃ sthānāni vividhāni ca |
sarvopaskarayuktāni samṛddhāni vasanti hi || 67 ||
tāsāṃ nāmāni vakṣyāmi śṛṇu me nṛpasattama |
karālī vikarālī ca tathomā ca sarasvatī || 68 ||
śrīdurgoṣā tathā lakṣmīḥ śrutiścaiva smṛtirdhṛtiḥ |
śraddhā medhā matiḥ kāntirāryā ṣoḍaśa śaktayaḥ || 69 ||

nīlajīmūtasaṃkāśāḥ karavālakarāmbujāḥ |
samāḥ kheṭakadhāriṇyo yuddhopakrāntamānasāḥ || 70 ||
senānyaḥ sakalā etāḥ śrīdevyā jagadīśituḥ |
pratibrahmāṇḍasaṃsthānāṃ śaktīnāṃ nāyikāḥ smṛtāḥ || 71 ||
brahmāṇḍakṣobhakāriṇyo devīśaktyupabṛṃhitāḥ |
nānārathasamārūḍhā nānāśaktibhiranvitāḥ || 72 ||
etatparākramaṃ vaktuṃ sahasrāsyo'pi na kṣamaḥ |
indranīlamahāsālādagre tu bahuvistṛtaḥ || 73 ||
muktāprākāra udito daśayojanadairghyavān |
madhyabhūḥ pūrvavatproktā tanmadhye'ṣṭadalāmbujam || 74 ||
muktāmaṇigaṇākīrṇaṃ vistṛtaṃ tu sakesaram |
tatra devīsamākārā devyāyudhadharāḥ sadā || 75 ||
samproktā aṣṭamantriṇyo jagadvārtāprabodhikāḥ |
devīsamānabhogāstā iṅ□gitajñāstu paṇḍitāḥ || 76 ||

kuśalāḥ sarvakāryeṣu svāmikāryaparāyaṇāḥ |
devyabhiprāyabodhyastāścaturā atisundarāḥ || 77 ||
nānāśaktisamāyuktāḥ pratibrahmāṇḍavartinām |
prāṇināṃ tāḥ samācāraṃ jñānaśaktyā vidanti ca || 78 ||
tāsāṃ nāmāni vakṣyāmi mattaḥ śṛṇu nṛpottama |
anaṅ□gakusumā proktāpyanaṅ□gakusumāturā || 79 ||
anaṅ□gamadanā tadvadanaṅ□gamadanāturā |
bhuvanapālā gaganavegā caiva tataḥ param || 80 ||
śaśirekhā ca gaganarekhā caiva tataḥ param |
pāśāṅ□kuśavarābhītidharā aruṇavigrahāḥ || 81 ||
viśvasambandhinīṃ vārtāṃ bodhayanti pratikṣaṇam |
muktāsālādagrabhāge mahāmārakato'paraḥ || 82 ||
sālottamaḥ samuddiṣṭo daśayojanadairghyavān |
nānāsaubhāgyasaṃyukto nānābhogasamanvitaḥ || 83 ||

madhyabhūstādṛśī proktā sadanāni tathaiva ca |
ṣaṭkoṇamatra vistīrṇaṃ koṇasthā devatāḥ śṛṇu || 84 ||
pūrvakoṇe caturvaktro gāyatrīsahito vidhiḥ |
kuṇḍikākṣaguṇābhītidaṇḍāyudhadharaḥ paraḥ || 85 ||
tadāyudhadharā devī gāyatrī paradevatā |
vedāḥ sarve mūrtimantaḥ śāstrāṇi vividhāni ca || 86 ||
smṛtayaśca purāṇāni mūrtimanti vasanti hi |
ye brahmavigrahāḥ santi gāyatrīvigrahāśca ye || 87 ||
vyāhṛtīnāṃ vigrahāśca te nityaṃ tatra santi hi |
rakṣaḥkoṇe śaṅ□khacakragadāmbujakarāmbujā || 88 ||
sāvitrī vartate tatra mahāviṣṇuśca tādṛśaḥ |
ye viṣṇuvigrahāḥ santi matsyakūrmādayo'khilāḥ || 89 ||

sāvitrīvigrahā ye ca te sarve tatra santi hi |
vāyukoṇe paraśvakṣamālābhayavarānvitaḥ || 90 ||

mahārudro vartate'tra sarasvatyapi tādṛśī |
ye ye tu rudrabhedāḥ syurdakṣiṇāsyādayo nṛpa || 91 ||
gaurībhedāśca ye sarve te tatra nivasanti hi |
catuḥṣaṣṭyāgamā ye ca ye cānye'pyāgamāḥ smṛtāḥ || 92 ||
te sarve mūrtimantaśca tatraiva nivasanti hi |
agnikoṇe rat□nakumbhaṃ tathā maṇikaraṇḍakam || 93 ||
dadhāno nijahastābhyāṃ kubero dhanadāyakaḥ |
nānāvīthīsamāyukto mahālakṣmīsamanvitaḥ || 94 ||
devyā nidhipatistvāste svaguṇaiḥ pariveṣṭitaḥ |
vāruṇe tu mahākoṇe madano ratisaṃyutaḥ || 95 ||
pāśāṅ□kuśadhanurbāṇadharo nityaṃ virājate |
śṛṅ□gārā mūrtimantastu tatra sannihitāḥ sadā || 96 ||
īśānakoṇe vighneśo nityaṃ puṣṭisamanvitaḥ |
pāśāṅ□kuśadharo vīro vighnahartā virājate || 97 ||

vibhūtayo gaṇeśasya yā yāḥ santi nṛpottama |
tāḥ sarvā nivasantyatra mahaiśvaryasamanvitāḥ || 98 ||
pratibrahmāṇḍasaṃsthānāṃ brahmādīnāṃ samaṣṭayaḥ |
ete brahmādayaḥ proktāḥ sevante jagadīśvarīm || 99 ||
mahāmārakatasyāgre śatayojanadairghyavān |
pravālasālo'styaparaḥ kuṅ□kumāruṇavigrahaḥ || 100 ||
madhyabhūstādṛśī proktā sadanāni ca pūrvavat |
tanmadhye pañcabhūtānāṃ svāminyaḥ pañca santi ca || 101 ||
hṛllekhā gaganā raktā caturthī tu karālikā |
mahocchuṣmā pañcamī ca pañcabhūtasamaprabhāḥ || 102 ||
pāśāṅ□kuśavarābhītidhāriṇyo'mitabhūṣaṇāḥ |
devīsamānaveṣāḍhyā navayauvanagarvitāḥ || 103 ||
pravālasālādagre tu navarat□navinirmitaḥ |
bahuyojanavistīrṇo mahāsālo'sti bhūmipa || 104 ||

tatra cāmnāyadevīnāṃ sadanāni bahūnyapi |
navarat□namayānyeva taḍāgāśca sarāṃsi ca || 105 ||
śrīdevyā ye'vatārāḥ syuste tatra nivasanti hi |
mahāvidyā mahābhedāḥ santi tatraiva bhūmipa || 106 ||
nijāvaraṇadevībhirnijabhūṣaṇavāhanaiḥ |
sarvadevyo virājante koṭisūryasamaprabhāḥ || 107 ||
saptakoṭimahāmantradevatāḥ santi tatra hi |
navarat□namayādagre cintāmaṇigṛhaṃ mahat || 108 ||
tatratyaṃ vastumātraṃ tu cintāmaṇivinirmitam |
sūryod□gāropalaistadvaccandrod□gāropalaistathā || 109 ||
vidyutprabhopalaiḥ stambhāḥ kalpitāstu sahasraśaḥ |
yeṣāṃ prabhābhirantaḥsthaṃ vastu kiñcinna dṛśyate || 110 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ sahitāyāṃ dvādaśaskandhe
padmarāgādimaṇivinirmitaprākāravarṇanaṃ nāmaikādaśo'dhyāyaḥ || 11 ||

English translation

1-30. Vyasa said O King Janamejaya! Next to this Pusparaga mani enclosure wall comes the tenth enclosure wall, made of Padmaraga mani, red like the red Kunkuma and the Rising Sun. It is ten yojanas high. All its ground, entrance gates and temples and arbours are all made of Padmaraga mani. Within this reside the sixty four Kalas or Sub-S'aktis adorned with various ornaments and holding weapons in their hands. Each of them has a separate Loka (region) allotted and within this Loka he has get his own formidable weapons, Vahanas, families and their leaders or Governors. O King! Now hear the names of the sixty four Kalas. They are Pingalaksi, Vis'alaksT, Samriddhi, Vriddhi, S'raddha, Svaha, Svadha, Maya, Sahgha, Vasundhara, Trilokadhatri, Savitri, Gayatri, Tridas'esVsri, Surupa, Bahurupa, Skandamata, Achyutapriya, Vimala, Amala, Aruni, Aruni, Prakriti, Vikriti, S'risti, Sthiti, Samrhiti, Sandhya, Mata, Sati, Hamsi, Mardika, Vajrika, Para, Devamata, Bhagavati, Devaki, Kamalasana, Trimukhi, Saptamukhi, Surasura vimardini, Lambosthi, Urdhakes'i, Bahusirsa, Vrikodari Ratharekhahvaya, S'as'ireka, Gaganavega, Pavanavega, Bhuvanapala, Madanatura, Ananga, Anangamathana, Anangamekhala, Anangakusuma, Visvarupa, Suradika, Ksayamkari, Aksyobhya, Satyavadini, Bahurupa, S'uchivrata, Udara and Vagis'T. These are the sixty four Kalas. All of them have got luminous faces and long lolling tongues. Fire is always coming out from the faces of all of them. The eyes of all of them are red with anger. They are uttering We will drink all the water and thus dry up the oceans; we will annihilate fire, we will stop the flow of air and control it. Today we will devour the whole universe and so forth. All of them have got bows and arrows in their hands; all are eager to fight. The four quarters are being reverberated with the clashing of their teeth. The hairs on their heads are all tawny and

they stand upwards. Each of them has one hundred Aksauhini forces under them. O King! What more to say than this that each of them has got power to destroy one lakh Brahmandas; and their one hundred Aksauhini forces also can do the same. There is nothing that is not impracticable with them. What they cannot do cannot be conceived by mind nor can be uttered in speech. All the war materials exist within their enclosures. Chariots, horses, elephants, weapons, and forces all are unlimited. All the war materials are ready at all times and in abundance. Next comes the eleventh enclosure wall built of Gomedamani. It is ten Yojanas high. Its colour is like the newly blown Java flower. All the ground, trees, tanks, houses, pillars, birds and all other things are all red and built of Gomedamani. Here dwell the thirty-two Maha S'aktis adorned with various ornament made of Gomedamani and furnished with various weapons. They are always eager to fight. Their eyes are always red with anger; their bees are like Pis'achas and their hands are like chakras (discs). "Pierce him," "Beat him," "Cut him," "Tear him asunder," "Burn him down," are the words constantly uttered by them. The inhabitants of the place always worship them. Each of them has ten Aksauhini forces. These are inordinately powerful. It is impossible to describe that. It seems that each S'akti can easily destroy one lakh Brahmandas.

Innumerable chariots, elephants, hordes, etc., and other vahanas are here. Verily all the war materials of the Devi Bhagavati are seen in this Gomedamani enclosure.

31-51. Now I am mentioning the auspicious, sin destroying names of these S'aktis:-- Vidya, Hri, Pusti, Prajha, Sini vali, Kuhu, Rudra, Virya, Prabha, Nanda, Posani, Riddhida, S'ubha, Kalaratri,

Maharatri, Bhadra Kali, Kaparddini, Vikriti, Dandi, Mundini, Sendukhanda, S'ikhandini, Nis'umbha s'umbha mathani,

Mahisasura marddini, Indrani, Rudrani, S'ankarardha saririni, Nari,

Nirayani Tris'ulini, Palini, Ambika, and Hladini. (See the Daksina Murti Samhita and other Tantras.)

Never there is any chance that they will be defeated anywhere. Hence if all those S'aktis get angry at any time, this Brahmanda ceases to exist. Next to this Gomeda enclosure comes the enclosure made of diamonds. It is ten yojanas high; on all sides there are the entrance gates; the doors are hinged there with nice mechanisms. Nice new diamond trees exist here. All the roads, royal roads, trees, and the spaces for watering their roots, tanks, wells, reservoirs, Saranga and other musical instruments are all made of diamonds. Here dwells S'ri BhuvanesVari Devi with Her attendants. O King! Each of them has a lakh attendants. All of them are proud of their beauty. Some of them are holding fans in their hands; some are holding cups for drinking water; some, betelnuts; some are holding umbrellas; some chowries; some are holding various clothings; some flowers; some, looking glasses; some, saffrons; some collyrium, whereas some others are holding Sindura (red lead). Some are ready to do the painting works; some are anxious to champoo the feet; some are eager to make Her wear ornaments; some are anxious to put garlands of flowers on Her neck. All of them are skilled in various arts of enjoyments and they are all young. To gain the Grace of the Devi, they consider the whole universe as trifling. Now I shall mention to you the names of the attendants of the Devi, proud of their possessing lots of amorous gestures and postures. Listen. They are Anangarupa, Anangamadana, Madanatura, Bhuvanavega, Bhuvanapalika, Sarvas'is'ira, Anangavedana, Anangamekhala, these are the Eight Sakhis. Each of them is as fair as Vidyullata. Each is adorned with various ornaments and skilled in all actions. When they walk to and fro with canes and rods in their hands in the service of the Devi, they look as if the lightning flashes glimmer on all sides.

52-71 On the outer portion of the enclosure wall, on the eight sides are situated the dwelling houses of these eight Sakhis and they are always full of various vahanas and weapons. Next to this enclosure of diamond comes the thirteenth enclosure wall made of Vaidurya mani. Its height is ten yojanas. There are entrance gates and doorways on the four sides. The court inside, the houses, the big roads, wells, tanks, ponds, rivers and even the sands are all made of Vaidurya mani. On the eight sides reside the eight Matrikas Brahmi, etc., with their hosts. These Matrikas represent the sum-total of the individual Matrikas in every Brahmanda. Now hear their names (1) Brahmi, (2) MahesVari, (3) Kaumari, (4) Vaisnavi, (5) Varahi, (6) Indrani, (7) Chamunda, and (8) Maha Laksmi. Their forms are like those of Brahma and Rudra and others. They are always engaged in doing good to the Universe and reside here with their own Vahanas and weapons.

At the four gates, the various Vahanas of Bhagavati remain always fully equipped. Somewhere there are Kotis and Kotis of elephants. At some places there are Kotis and Kotis of horses; at others there are camps, houses, at others there are swans, lions; at others there are Garudas; at other places there are peacocks, bulls and various other beings all fully equipped and arranged in due order. Similarly the above mentioned animals are yoked to Kotis and Kotis of chariots; there are coachmen (syces); at some places flags are fluttering high on them so as to reach the heavens and thus they are adding beauty. At other places the aerial cars are arranged in rows, countless, with various sounding instruments in them, with flags soaring high in the Heavens and endowed with various ensigns and emblems. O King! Next to this Vaidurya enclosure, comes the fourteenth enclosure wall built of Indranilamani; its height is ten Yojanas. The court inside, houses, roads, wells, tanks and reservoirs, etc., all are built of Indranilamani. There is here a lotus consisting of sixteen petals extending to many Yojanas in width and shining like a second Sudars'ana Chakra. On these sixteen petals

reside the sixteen S'aktis of Bhagavati, with their hosts. Now I am mentioning the names of these. HearKarali, Vikarali, Lima, Sarasvati, S'ri, Durga, Usa, Laksmi, S'ruti, Smriti, Dhriti, S'raddha, Medha, Mati, Kanti, and Arya. These are the 16 S'aktis. They all are dark blue, of the colour of the fresh rain-cloud; they wield in their hands axes and shields. It seems they are ever eager to fight. O King! These S'aktis are the Rulers of all the separate S'aktis of the other Brahmandas. These are the

forces of S'ri Devi.

72-90. Being strengthened by the Devi's strength, these are always surrounded by various chariots and forces, various other S'aktis follow them. If they like, they can cause great agitation in the whole universe. Had I thousand faces, I would not have been able to describe what an amount of strength they wield. Now I describe the fifteenth enclosure wall. Listen. Next to this Indranilamani enclosure, comes the enclosure made of pearls (mukta), very wide and ten Yojanas high. The court inside, its space, trees, all are built of pearls. Within this enclosure there is a lotus with eight petals, all of pearls. On these petals reside the eight S'aktis, the advisers and ministers of the Devi. Their appearances, weapons, dresses, enjoyments, everything is like those of S'ri Devi. Their duty is to inform the Devi of what is going on in the Brahmandas. They are skilled in all sciences and arts and clever in all actions. They are very clever, skillful and clever in knowing beforehand the desires and intentions of S'ri Devi and they perform those things accordingly. Each one of them has many other S'aktis who also live here. By their Jhana S'akti they know all the news concerning the Jivas in every Brahmanda. Now I mention the names of those eight Sakhis. Listen. Anangakusuma, Anangakusuma-tura, Anangamadana, Ananga madanatura, Bhuvanapala, Gaganavega, S'as'irekha, and Gaganarekha. These are the eight Sakhis. They look red like the Rising Sun; and in their four hands they hold noose, goad, and signs of granting boons and "no fear." At every instant they inform S'ri Devi of all the events of the Brahmanda. Next to this comes the sixteenth

enclosure wall made of emerald (marakata); it is ten Yojanas high; the court inside, its space, and houses and everything are built of emeralds (marakata mani). Here exist all the good objects of enjoyments. This is hexagonal, of the Yantra shape. And at every corner reside the Devas. On the eastern corner resides the four¬ faced Brahma; he lives with Gayatri Devi; he holds Kamandalu, rosary, signs indicating "no fear" and Danda (rod). The Devi Gayatri is also decorated with these. Here all the Vedas, Smritis, the Puranas, and various weapons exist incarnate in their respective forms. All the Avataras of Brahma, Gayatri, and Vyahritis that exist in this Brahmanda, all live here. On the south-west corner Maha Visnu lives with Savitri; He holds conch shell, disc, club, and lotus. Savitri has got also all these. The Avataras of Visnu that exist in every Brahmanda Matsya, Kurma, etc., and all the Avataras of Savitri that exist in every universe, all dwell in this place. On the north western corner exists Maha Rudra with Sarasvati. Both of them hold in their hands Paras'u, rosary, signs granting boons and "no fear."

91-110. All the Avataras of Rudra and Parvati (Gauri, etc.) facing south that exist in all the Brahmandas, dwell here. All the chief Agamas, sixty four in number and all the other Tantras reside here, incarnate in their due forms. On the south-eastern corner, the Lord of wealth, Kuvera, of Bhagavati, surrounded by roads and shops resides here with Maha Laksmi and his hosts holding the jar of jewels (Mani Karandika). On the western corner exists always Madana with Rati, holding noose, goad, bow and arrow. All his amorous attendants reside here, incarnate in their forms. On the north-eastern corner resides always the great hero Ganes'a, the Remover of obstacles, holding noose and goad and with his Pusti Devi. O King! All the Vibhutis (manifestations) of Ganes'a that exist in all the universes reside here. What more to say than this, that Brahma and the other Devas and Devis here represent the sum-total of all the Brahmas and the Devas and the DevTs that exist in all the Brahmandas. These all worship S'ri Bhagavati, remaining in their

own spheres respectively. O King! Next come the seventeenth enclosure wall made of Prabala. It is red like saffron and it is one hundred Yojanas high. As before, the court inside, the ground and the houses all are made of Prabala. The goddesses of the five elements, Hrillekha, Gagana, Rakta, Karalika, and Mahochchhusma reside here. The colours and lustres of the bodies of the goddessses

resemble those of the elements over which they preside respectively. All of them are proud of their youth and hold in their four hands noose, goad and signs granting boons and “no fear.” They are dressed like S’ri Devi and reside here always. Next to this comes the eighteenth enclosure wall built of Navaratna (the nine jewels). It is many yojanas wide. This enclosure wall is superior to all others and it is higher also. On the four sides there exist innumerable houses, tanks, reservoirs, all built of Navaratna; these belong to the DevTs, the presiding Deities of Amnayas (that which is to be studied or learnt by heart; the Vedas). The ten Maha Vidyas, Kali, Tara, etc., of S’ri Devi and the Mahabhedas, that is, their all the Avataras all dwell here with their respective Avaranas, Vahanas and ornaments. All the Avataras of S’ri Devi for the killing of the Daityas and for showing favour to the devotees live here. They are Pas’amkus’esVari, BhuvanesVari, Bhairavi, Kapala BhuvanesVari, Amkus’a BhuvanesVari, Pramada bhuvanesVari, S’ri Krodha BhuvanesVari, TriputasVarudha, Nityaklinna, Annapurna, Tvarita, and the other avataras of BhuvanesVari, and Kali, Tara and the other Mahavidyas are known as Mahavidyas. They live here with their Avarana Devatas, Vahanas, and ornaments respectively. (Note The Avarana Deities are the attendant Deities.) Here live also the seven Kotis of DevTs presiding over the Maha Mantras, all brilliant and fair like the Koti Suns. O King! Next to this enclosure wall comes the chief and crowning palace of S’rT DevT, built of Chintamani gems. All the articles within this are built of Chintamani gems. Within this palace are seen hundreds and thousands of pillars. Some of these pillars are built of Suryakantamani, some are built of Chandrakanta mani, and some are built of Vidyutkanta mani. O King! The lustre and brilliance of these pillars is so strong that no articles within this

palace are visible to the eye. (Note The face of the Goddess Kali is so bright that it appears like a shadow, i.e., black.)

Here ends the Eleventh Chapter on the description of the enclosure walls built of Padmaraga mani, etc., of the Mani Dvipa in the Mahapuranam S’ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Twelfth Skandha · Chapter 12

On The Description Of Mani DvIpa

Chapter 316 of 318 · 74 detected Sanskrit verse markers

Sanskrit

मणिद्वीपवर्णनम्
व्यास उवाच
तदेव देवीसदनं मध्यभागे विराजते ।
सहस्रस्तम्भसंयुक्ताश्चत्वारस्तेषु मण्डपाः ॥ १ ॥
शृङ्गारमण्डपश्चैको मुक्तिमण्डप एव च ।
ज्ञानमण्डपसंज्ञस्तु तृतीयः परिकीर्तितः ॥ २ ॥
एकान्तमण्डपश्चैव चतुर्थः परिकीर्तितः ।
नानावितानसंयुक्ता नानाधूपैस्तु धूपिताः ॥ ३ ॥
कोटिसूर्यसमाः कान्त्या भ्राजन्ते मण्डपाः शुभाः ।
तन्मण्डपानां परितः काश्मीरवनिका स्मृता ॥ ४ ॥
मल्लिकाकुन्दवनिका यत्र पुष्कलकाः स्थिताः ।
असंख्याता मृगमदैः पूरितास्तत्स्रवा नृप ॥ ५ ॥
महापद्माटवी तद्वद्रत्नसोपाननिर्मिता ।
सुधारसेन सम्पूर्णा गुञ्जन्मत्तमधुव्रता ॥ ६ ॥

हंसकारण्डवाकीर्णा गन्धपूरितदिक्तटा ।
वनिकानां सुगन्धैस्तु मणिद्वीपं सुवासितम् ॥ ७ ॥
शृङ्गारमण्डपे देव्यो गायन्ति विविधैः स्वरैः ।
सभासदो देववरा मध्ये श्रीजगदम्बिका ॥ ८ ॥
मुक्तिमण्डपमध्ये तु मोचयत्यनिशं शिवा ।
ज्ञानोपदेशं कुरुते तृतीये नृप मण्डपे ॥ ९ ॥
चतुर्थमण्डपे चैव जगद्रक्षाविचिन्तनम् ।
मन्त्रिणीसहिता नित्यं करोति जगदम्बिका ॥ १० ॥
चिन्तामणिगृहे राजञ्छक्तितत्त्वात्मकैः परैः ।
सोपानैर्दशभिर्युक्तो मञ्चकोऽप्यधिराजते ॥ ११ ॥
ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरश्च सदाशिवः ।
एते मञ्चखुराः प्रोक्ताः फलकस्तु सदाशिवः ॥ १२ ॥
तस्योपरि महादेवो भुवनेशो विराजते ।
या देवी निजलीलार्थं द्विधाभूता बभूव ह ॥ १३ ॥

सृष्ट्यादौ तु स एवायं तदर्धाङ्गो महेश्वरः ।
कन्दर्पदर्पनाशोद्यत्कोटिकन्दर्पसुन्दरः ॥ १४ ॥

पञ्चवक्त्रस्त्रिनेत्रश्च मणिभूषणभूषितः ।
हरिणाभीतिपरशून् वरं च निजबाहुभिः ॥ १५ ॥
दधानः षोडशाब्दोऽसौ देवः सर्वेश्वरो महान् ।
कोटिसूर्यप्रतीकाशश्चन्द्रकोटिसुशीतलः ॥ १६ ॥
शुद्धस्फटिकसंकाशस्त्रिनेत्रः शीतलद्युतिः ।
वामाङ्गे सन्निषण्णास्य देवी श्रीभुवनेश्वरी ॥ १७ ॥
नवरत्नगणाकीर्णकाञ्चीदामविराजिता ।
तप्तकाञ्चनसन्नद्धवैदूर्याङ्गदभूषणा ॥ १८ ॥
कनच्छ्रीचक्रताटङ्कविटङ्कवदनाम्बुजा ।
ललाटकान्तिविभवविजितार्धसुधाकरा ॥ १९ ॥
बिम्बकान्तितिरस्कारिरदच्छदविराजिता ।
लसत्कुङ्कुमकस्तुरीतिलकोद्भासितानना ॥ २० ॥

दिव्यचूडामणिस्फारचञ्चच्चन्द्रकसूर्यका ।
उद्यत्कविसमस्वच्छनासाभरणभासुरा ॥ २१ ॥
चिन्ताकलम्बितस्वच्छमुक्तागुच्छविराजिता ।
पाटीरपङ्ककर्पूरकुङ्कुमालङ्कृतस्तनी ॥ २२ ॥
विचित्रविविधाकल्पा कम्बुसंकाशकन्धरा ।
दाडिमीफलबीजाभदन्तपङ्क्तिविराजिता ॥ २३ ॥
अनर्घ्यरत्नघटितमुकुटाञ्चितमस्तका ।
मत्तालिमालाविलसदलकाढ्यमुखाम्बुजा ॥ २४ ॥
कलङ्ककार्श्यनिर्मुक्तशरच्चन्द्रनिभानना ।
जाह्नवीसलिलावर्तशोभिनाभिविभूषिता ॥ २५ ॥
माणिक्यशकलाबद्धमुद्रिकाङ्गुलिभूषिता ।
पुण्डरीकदलाकारनयनत्रयसुन्दरी ॥ २६ ॥
कल्पिताच्छमहारागपद्मरागोज्ज्वलप्रभा ।
रत्नकिङ्किणिकायुक्तरत्नकङ्कणशोभिता ॥ २७ ॥

मणिमुक्तासरापारलसत्पदकसन्ततिः ।
रत्नाङ्गुलिप्रविततप्रभाजाललसत्करा ॥ २८ ॥
कञ्चुकीगुम्फितापारनानारत्नततिद्युतिः ।
मल्लिकामोदिधम्मिल्लमल्लिकालिसरावृता ॥ २९ ॥
सुवृत्तनिबिडोत्तुङ्गकुचभारालसा शिवा ।
वरपाशाङ्कुशाभीतिलसद्बाहुचतुष्टया ॥ ३० ॥
सर्वशृङ्गारवेषाढ्या सुकुमाराङ्गवल्लरी ।
सौन्दर्यधारासर्वस्वा निर्व्याजकरुणामयी ॥ ३१ ॥
निजसंलापमाधुर्यविनिर्भर्त्सितकच्छपी ।
कोटिकोटिरवीन्दूनां कान्तिं या बिभ्रती परा ॥ ३२ ॥
नानासखीभिर्दासीभिस्तथा देवाङ्गनादिभिः ।

सर्वाभिर्देवताभिस्तु समन्तात्परिवेष्टिता ॥ ३३ ॥
इच्छाशक्त्या ज्ञानशक्त्या क्रियाशक्त्या समन्विता ।
लज्जा तुष्टिस्तथा पुष्टिः कीर्तिः कान्तिः क्षमा दया ॥ ३४ ॥

बुद्धिर्मेधा स्मृतिर्लक्ष्मीर्मूर्तिमत्योऽङ्गनाः स्मृताः ।
जया च विजया चैवाप्यजिता चापराजिता ॥ ३५ ॥
नित्या विलासिनी दोग्ध्री त्वघोरा मङ्गला नव ।
पीठशक्तय एतास्तु सेवन्ते यां पराम्बिकाम् ॥ ३६ ॥
यस्यास्तु पार्श्वभागे स्तो निधी तौ शङ्खपद्मकौ ।
नवरत्नवहा नद्यस्तथा वै काञ्चनस्रवाः ॥ ३७ ॥
सप्तधातुवहा नद्यो निधिभ्यां तु विनिर्गताः ।
सुधासिन्ध्वन्तगामिन्यस्ताः सर्वा नृपसत्तम ॥ ३८ ॥
सा देवी भुवनेशानी तद्वामाङ्के विराजते ।
सर्वेशत्वं महेशस्य यत्सङ्गादेव नान्यथा ॥ ३९ ॥
चिन्तामणिगृहस्यास्य प्रमाणं शृणु भूमिप ।
सहस्रयोजनायामं महान्तस्तत्प्रचक्षते ॥ ४० ॥
तदुत्तरे महाशालाः पूर्वस्माद्द्विगुणाः स्मृताः ।
अन्तरिक्षगतं त्वेतन्निराधारं विराजते ॥ ४१ ॥

सङ्कोचश्च विकासश्च जायतेऽस्य निरन्तरम् ।
पटवत्कार्यवशतः प्रलये सर्जने तथा ॥ ४२ ॥
शालानां चैव सर्वेषां सर्वकान्तिपरावधि ।
चिन्तामणिगृहं प्रोक्तं यत्र देवी महोमयी ॥ ४३ ॥
ये ये उपासकाः सन्ति प्रतिब्रह्माण्डवर्तिनः ।
देवेषु नागलोकेषु मनुष्येष्वितरेषु च ॥ ४४ ॥
श्रीदेव्यास्ते च सर्वेऽपि व्रजन्त्यत्रैव भूमिप ।
देवीक्षेत्रे ये त्यजन्ति प्राणान्देव्यर्चने रताः ॥ ४५ ॥
ते सर्वे यान्ति तत्रैव यत्र देवी महोत्सवा ।
घृतकुल्या दुग्धकुल्या दधिकुल्या मधुस्रवाः ॥ ४६ ॥
स्यन्दन्ति सरितः सर्वास्तथामृतवहाः पराः ।
द्राक्षारसवहाः काश्चिज्जम्बूरसवहाः पराः ॥ ४७ ॥
आम्रेक्षुरसवाहिन्यो नद्यस्तास्तु सहस्रशः ।
मनोरथफला वृक्षा वाप्यः कूपास्तथैव च ॥ ४८ ॥

यथेष्टपानफलदा न न्यूनं किञ्चिदस्ति हि ।
न रोगपलितं वापि जरा वापि कदाचन ॥ ४९ ॥
न चिन्ता न च मात्सर्यं कामक्रोधादिकं तथा ।
सर्वे युवानः सस्त्रीका सहस्रादित्यवर्चसः ॥ ५० ॥
भजन्ति सततं देवीं तत्र श्रीभुवनेश्वरीम् ।
केचित्सलोकतापन्नाः केचित्सामीप्यतां गताः ॥ ५१ ॥

सरूपतां गताः केचित्सार्ष्टितां च परे गताः ।
या यास्तु देवतास्तत्र प्रतिब्रह्माण्डवर्तिनाम् ॥ ५२ ॥
समष्टयः स्थितास्तास्तु सेवन्ते जगदीश्वरीम् ।
सप्तकोटिमहामन्त्रा मूर्तिमन्त उपासते ॥ ५३ ॥
महाविद्याश्च सकलाः साम्यावस्थात्मिकां शिवाम् ।
कारणब्रह्मरूपां तां मायाशबलविग्रहाम् ॥ ५४ ॥
इत्थं राजन् मया प्रोक्तं मणिद्वीपं महत्तरम् ।
न सूर्यचन्द्रौ नो विद्युत्कोटयोऽग्निस्तथैव च ॥ ५५ ॥

एतस्य भासा कोट्यंशकोट्यंशेनापि ते समाः ।
क्वचिद्विद्रुमसङ्काशं क्वचिन्मरकतच्छवि ॥ ५६ ॥
विद्युद्भानुसमच्छायं मध्यसूर्यसमं क्वचित् ।
विद्युत्कोटिमहाधारा सारकान्तिततं क्वचित् ॥ ५७ ॥
क्वचित्सिन्दूरनीलेन्द्रमाणिक्यसदृशच्छवि ।
हीरसारमहागर्भधगद्धगितदिक्तटम् ॥ ५८ ॥
कान्त्या दावानलसमं तप्तकाञ्चनसन्निभम् ।
क्वचिच्चन्द्रोपलोद्गारं सूर्योद्गारं च कुत्रचित् ॥ ५९ ॥
रत्नशृङ्गिसमायुक्तं रत्नप्राकारगोपुरम् ।
रत्नपत्रै रत्नफलैर्वृक्षैश्च परिमण्डितम् ॥ ६० ॥
नृत्यन्मयूरसङ्घैश्च कपोतरणितोज्ज्वलम् ।
कोकिलाकाकलीलापैः शुकलापैश्च शोभितम् ॥ ६१ ॥
सुरम्यरमणीयाम्बुलक्षावधिसरोवृतम् ।
तन्मध्यभागविलसद्विकचद्रत्नपङ्कजैः ॥ ६२ ॥

सुगन्धिभिः समन्तात्तु वासितं शतयोजनम् ।
मन्दमारुतसम्भिन्नचलद्द्रुमसमाकुलम् ॥ ६३ ॥
चिन्तामणिसमूहानां ज्योतिषा विततां‌म्बरम् ।
रत्नप्रभाभिरभितो धगद्धगितदिक्तटम् ॥ ६४ ॥
वृक्षवातमहागन्धवातवातसुपूरितम् ।
धूपधूपायितं राजन् मणिदीपायुतोज्ज्वलम् ॥ ६५ ॥
मणिजालकसच्छिद्रतरलोदरकान्तिभिः ।
दिङ्मोहजनकं चैतद्दर्पणोदरसंयुतम् ॥ ६६ ॥
ऐश्वर्यस्य समग्रस्य शृङ्गारस्याखिलस्य च ।
सर्वज्ञतायाः सर्वायास्तेजसश्चाखिलस्य वै ॥ ६७ ॥
पराक्रमस्य सर्वस्य सर्वोत्तमगुणस्य च ।
सकलाया दयायाश्च समाप्तिरिह भूपते ॥ ६८ ॥
राज्ञ आनन्दमारभ्य ब्रह्मलोकान्तभूमिषु ।
आनन्दा ये स्थिताः सर्वे तेऽत्रैवान्तर्भवन्ति हि ॥ ६९ ॥

इति ते वर्णितं राजन् मणिद्वीपं महत्तरम् ।
महादेव्याः परं स्थानं सर्वलोकोत्तमोत्तमम् ॥ ७० ॥
एतस्य स्मरणात्सद्यः सर्वं पापं विनश्यति ।
प्राणोत्क्रमणसन्धौ तु स्मृत्वा तत्रैव गच्छति ॥ ७१ ॥
अध्यायपञ्चकं त्वेतत्पठेन्नित्यं समाहितः ।
भूतप्रेतपिशाचादिबाधा तत्र भवेन्न हि ॥ ७२ ॥
नवीनगृहनिर्माणे वास्तुयागे तथैव च ।
पठितव्यं प्रयत्नेन कल्याणं तेन जायते ॥ ७३ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां द्वादशस्कन्धे मणिद्वीपवर्णनं नाम द्वादशोऽध्यायः ॥ १२ ॥

Roman transliteration

maṇidvīpavarṇanam
vyāsa uvāca
tadeva devīsadanaṃ madhyabhāge virājate |
sahasrastambhasaṃyuktāścatvārasteṣu maṇḍapāḥ || 1 ||
śṛṅ□gāramaṇḍapaścaiko muktimaṇḍapa eva ca |
jñānamaṇḍapasaṃjñastu tṛtīyaḥ parikīrtitaḥ || 2 ||
ekāntamaṇḍapaścaiva caturthaḥ parikīrtitaḥ |
nānāvitānasaṃyuktā nānādhūpaistu dhūpitāḥ || 3 ||
koṭisūryasamāḥ kāntyā bhrājante maṇḍapāḥ śubhāḥ |
tanmaṇḍapānāṃ paritaḥ kāśmīravanikā smṛtā || 4 ||
mallikākundavanikā yatra puṣkalakāḥ sthitāḥ |
asaṃkhyātā mṛgamadaiḥ pūritāstatsravā nṛpa || 5 ||
mahāpadmāṭavī tadvad□rat□nasopānanirmitā |
sudhārasena sampūrṇā guñjanmattamadhuvratā || 6 ||

haṃsakāraṇḍavākīrṇā gandhapūritadiktaṭā |
vanikānāṃ sugandhaistu maṇidvīpaṃ suvāsitam || 7 ||
śṛṅ□gāramaṇḍape devyo gāyanti vividhaiḥ svaraiḥ |
sabhāsado devavarā madhye śrījagadambikā || 8 ||
muktimaṇḍapamadhye tu mocayatyaniśaṃ śivā |
jñānopadeśaṃ kurute tṛtīye nṛpa maṇḍape || 9 ||
caturthamaṇḍape caiva jagad□rakṣāvicintanam |
mantriṇīsahitā nityaṃ karoti jagadambikā || 10 ||
cintāmaṇigṛhe rājañchaktitattvātmakaiḥ paraiḥ |
sopānairdaśabhiryukto mañcako'pyadhirājate || 11 ||
brahmā viṣṇuśca rudraśca īśvaraśca sadāśivaḥ |
ete mañcakhurāḥ proktāḥ phalakastu sadāśivaḥ || 12 ||
tasyopari mahādevo bhuvaneśo virājate |
yā devī nijalīlārthaṃ dvidhābhūtā babhūva ha || 13 ||

sṛṣṭyādau tu sa evāyaṃ tadardhāṅ□go maheśvaraḥ |
kandarpadarpanāśodyatkoṭikandarpasundaraḥ || 14 ||
pañcavaktrastrinetraśca maṇibhūṣaṇabhūṣitaḥ |
hariṇābhītiparaśūn varaṃ ca nijabāhubhiḥ || 15 ||
dadhānaḥ ṣoḍaśābdo'sau devaḥ sarveśvaro mahān |
koṭisūryapratīkāśaścandrakoṭisuśītalaḥ || 16 ||
śuddhasphaṭikasaṃkāśastrinetraḥ śītaladyutiḥ |

vāmāṅ□ge sanniṣaṇṇāsya devī śrībhuvaneśvarī || 17 ||
navarat□nagaṇākīrṇakāñcīdāmavirājitā |
taptakāñcanasannaddhavaidūryāṅ□gadabhūṣaṇā || 18 ||
kanacchrīcakratāṭaṅ□kaviṭaṅ□kavadanāmbujā |
lalāṭakāntivibhavavijitārthasudhākarā || 19 ||
bimbakāntitiraskāriradacchadavirājitā |
lasatkuṅ□kumakasturītilakod□bhāsitānanā || 20 ||

divyacūḍāmaṇisphāracañcaccandrakasūryakā |
udyatkavisamasvacchanāsābharaṇabhāsurā || 21 ||
cintākalambitasvacchamuktāgucchavirājitā |
pāṭīrapaṅ□kakarpūrakuṅ□kumālaṅ□kṛtastanī || 22 ||
vicitravividhākalpā kambusaṃkāśakandharā |
dāḍimīphalabījābhadantapaṅ□ktivirājitā || 23 ||
anarghyarat□naghaṭitamukuṭāñcitamastakā |
mattālimālāvilasadalakāḍhyamukhāmbujā || 24 ||
kalaṅ□kakārśyanirmuktaśaraccandranibhānanā |
jāhnavīsalilāvartaśobhinābhivibhūṣitā || 25 ||
māṇikyaśakalābaddhamudrikāṅ□gulibhūṣitā |
puṇḍarīkadalākāranayanatrayasundarī || 26 ||
kalpitācchamahārāgapadmarāgojjvalaprabhā |
rat□nakiṅ□kiṇikāyuktarat□nakaṅ□kaṇaśobhitā || 27 ||

maṇimuktāsarāpāralasatpadakasantatiḥ |
rat□nāṅ□gulipravitataprabhājālalasatkarā || 28 ||
kañcukīgumphitāpāranānārat□natatidyutiḥ |
mallikāmodidhammillamallikālisarāvṛtā || 29 ||
suvṛttanibiḍottuṅ□gakucabhārālasā śivā |
varapāśāṅ□kuśābhītilasadbāhucatuṣṭayā || 30 ||
sarvaśṛṅ□gāraveṣāḍhyā sukumārāṅ□gavallarī |
saundaryadhārāsarvasvā nirvyājakaruṇāmayī || 31 ||
nijasaṃlāpamādhuryavinirbhartsitakacchapī |
koṭikoṭiravīndūnāṃ kāntiṃ yā bibhratī parā || 32 ||
nānāsakhībhirdāsībhistathā devāṅ□ganādibhiḥ |
sarvābhirdevatābhistu samantātpariveṣṭitā || 33 ||
icchāśaktyā jñānaśaktyā kriyāśaktyā samanvitā |
lajjā tuṣṭistathā puṣṭiḥ kīrtiḥ kāntiḥ kṣamā dayā || 34 ||

buddhirmedhā smṛtirlakṣmīrmūrtimatyo'ṅ□ganāḥ smṛtāḥ |
jayā ca vijayā caivāpyajitā cāparājitā || 35 ||
nityā vilāsinī dogdhrī tvaghorā maṅ□galā nava |
pīṭhaśaktaya etāstu sevante yāṃ parāmbikām || 36 ||
yasyāstu pārśvabhāge sto nidhī tau śaṅ□khapadmakau |
navarat□navahā nadyastathā vai kāñcanasravāḥ || 37 ||
saptadhātuvahā nadyo nidhibhyāṃ tu vinirgatāḥ |
sudhāsindhvantagāminyastāḥ sarvā nṛpasattama || 38 ||
sā devī bhuvaneśānī tadvāmāṅ□ke virājate |
sarveśatvaṃ maheśasya yatsaṅ□gādeva nānyathā || 39 ||
cintāmaṇigṛhasyāsya pramāṇaṃ śṛṇu bhūmipa |
sahasrayojanāyāmaṃ mahāntastatpracakṣate || 40 ||
taduttare mahāśālāḥ pūrvasmād□dviguṇāḥ smṛtāḥ |
antarikṣagataṃ tvetannirādhāraṃ virājate || 41 ||

saṅ□kocaśca vikāsaśca jāyate'sya nirantaram |
paṭavatkāryavaśataḥ pralaye sarjane tathā || 42 ||
śālānāṃ caiva sarveṣāṃ sarvakāntiparāvadhi |
cintāmaṇigṛhaṃ proktaṃ yatra devī mahomayī || 43 ||
ye ye upāsakāḥ santi pratibrahmāṇḍavartinaḥ |
deveṣu nāgalokeṣu manuṣyeṣvitareṣu ca || 44 ||
śrīdevyāste ca sarve'pi vrajantyatraiva bhūmipa |
devīkṣetre ye tyajanti prāṇāndevyarcane ratāḥ || 45 ||
te sarve yānti tatraiva yatra devī mahotsavā |
ghṛtakulyā dugdhakulyā dadhikulyā madhusravāḥ || 46 ||
syandanti saritaḥ sarvāstathāmṛtavahāḥ parāḥ |
drākṣārasavahāḥ kāścijjambūrasavahāḥ parāḥ || 47 ||
āmrekṣurasavāhinyo nadyastāstu sahasraśaḥ |
manorathaphalā vṛkṣā vāpyaḥ kūpāstathaiva ca || 48 ||

yatheṣṭapānaphaladā na nyūnaṃ kiñcidasti hi |
na rogapalitaṃ vāpi jarā vāpi kadācana || 49 ||
na cintā na ca mātsaryaṃ kāmakrodhādikaṃ tathā |
sarve yuvānaḥ sastrīkā sahasrādityavarcasaḥ || 50 ||
bhajanti satataṃ devīṃ tatra śrībhuvaneśvarīm |
kecitsalokatāpannāḥ kecitsāmīpyatāṃ gatāḥ || 51 ||
sarūpatāṃ gatāḥ kecitsārṣṭitāṃ ca pare gatāḥ |
yā yāstu devatāstatra pratibrahmāṇḍavartinām || 52 ||
samaṣṭayaḥ sthitāstāstu sevante jagadīśvarīm |
saptakoṭimahāmantrā mūrtimanta upāsate || 53 ||
mahāvidyāśca sakalāḥ sāmyāvasthātmikāṃ śivām |
kāraṇabrahmarūpāṃ tāṃ māyāśabalavigrahām || 54 ||
itthaṃ rājan mayā proktaṃ maṇidvīpaṃ mahattaram |
na sūryacandrau no vidyutkoṭayo'gnistathaiva ca || 55 ||

etasya bhāsā koṭyaṃśakoṭyaṃśenāpi te samāḥ |
kyacidvidrumasakāśaṃ kvacinmarakatacchavi || 56 ||
vidyud□bhānusamacchāyaṃ madhyasūryasamaṃ kvacit |
vidyutkoṭimahādhārā sārakāntitataṃ kvacit || 57 ||
kvacitsindūranīlendramāṇikyasadṛśacchavi |
hīrasāramahāgarbhadhagaddhagitadiktaṭam || 58 ||
kāntyā dāvānalasamaṃ taptakāñcanasannibham |
kvaciccandropalod□gāraṃ sūryod□gāraṃ ca kutracit || 59 ||
rat□naśṛṅ□gisamāyuktaṃ rat□naprākāragopuram |
rat□napatrai rat□naphalairvakṣaiśca parimaṇḍitam || 60 ||
nṛtyanmayūrasaṅ□ghaiśca kapotaraṇitojjvalam |
kokilākākalīlāpaiḥ śukalāpaiśca śobhitam || 61 ||
suramyaramaṇīyāmbulakṣāvadhisarovṛtam |
tanmadhyabhāgavilasadvikacad□rat□napaṅ□kajaiḥ || 62 ||

sugandhibhiḥ samantāttu vāsitaṃ śatayojanam |
mandamārutasambhinnacaladdrumasamākulam || 63 ||
cintāmaṇisamūhānāṃ jyotiṣā vitatāmbaram |
rat□naprabhābhirabhito dhagaddhagitadiktaṭam || 64 ||
vṛkṣavātamahāgandhavātavātasupūritam |
dhūpadhūpāyitaṃ rājan maṇidīpāyutojjvalam || 65 ||
maṇijālakasacchidrataralodarakāntibhiḥ |
diṅ□mohajanakaṃ caitaddarpaṇodarasaṃyutam || 66 ||

aiśvaryasya samagrasya śṛṅ□gārasyākhilasya ca |
sarvajñatāyāḥ sarvāyāstejasaścākhilasya vai || 67 ||
parākramasya sarvasya sarvottamaguṇasya ca |
sakalāyā dayāyāśca samāptiriha bhūpate || 68 ||
rājña ānandamārabhya brahmalokāntabhūmiṣu |
ānandā ye sthitāḥ sarve te'traivāntarbhavanti hi || 69 ||

iti te varṇitaṃ rājan maṇidvīpaṃ mahattaram |
mahādevyāḥ paraṃ sthānaṃ sarvalokottamottamam || 70 ||
etasya smaraṇātsadyaḥ sarvaṃ pāpaṃ vinaśyati |
prāṇotkramaṇasandhau tu smṛtvā tatraiva gacchati || 71 ||
adhyāyapañcakaṃ tvetatpaṭhennityaṃ samāhitaḥ |
bhūtapretapiśācādibādhā tatra bhavenna hi || 72 ||
navīnagṛhanirmāṇe vāstuyāge tathaiva ca |
paṭhitavyaṃ prayat□nena kalyāṇaṃ tena jāyate || 73 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ sahitāyāṃ dvādaśaskandhe
maṇidvīpavarṇanaṃ nāma dvādaśo'dhyāyaḥ || 12 ||

English translation

1-17. Vyasa said O King Janamejaya! The Ratnagriha, above mentioned, is the Central, the Chief and the Crowning Place of Mula Prakriti. [The nine jewels are (1) Mukta, (2) Manikya, (3) Vaidurya, (4) Gomeda, (5) Vajra, (6) Vidruma, (7) Padmaraga, (8) Marakata, and (9) Nila.] This is situated in the centre of all the enclosures. Within this there are the four Mandapas, i.e., halls built of one thousand (i.e., innumerable) pillars. These are the S'ringara Mandapa, Mukti Mandapa, Jhana Mandapa and Ekanta Mandapa; on the top there are canopies of various colours; within are many scented articles scented by the Dhupas, etc. The brilliance of each of these is like that of one Koti Suns. On all sides of these four Mandapas there are nice groups of gardens of Kas'mira, Mallika, and Kunda flowers. Various scents, and scented articles, for example, of musk, etc., are fully arranged in due order. There is a very big lotus tank here; the steps leading to it are built of jewels. Its water is nectar, on it are innumerable full-blown lotuses and the bees are humming always over them. Many birds, swans, Karandavas, etc., are swimming to and fro. The sweet scents of lotuses are playing all round. In fact, the whole Manidvipa is perfumed with various scented things. Within the S'ringara Mandapa, the Devi Bhagavati is situated in the centre on an Asana (seat) and She hears the songs sung in tune by the other Devis along with the other Devas. Similarly sitting on the Mukti Mandapa, She frees the Jivas from the bondages of the world. Sitting on the Jhana Mandapa, She gives instructions on Jhana, and sitting on the fourth Ekanta Mandapa, She consults with Her ministers, the Sakhis, Ananga Kusuma, etc., on the creation, preservation, etc., of the universe. O King! Now I shall describe about the main, Khas, room of S'ri Devi. Listen. The Khas Mahal palace of the Devi Bhagavati is named S'ri Chintamani Griha. Within this is placed the raised platform, the dais and sofa whereon the Devi taketh Her honourable seat. The ten S'akti-tattvas form the staircases. The four legs are (1) Brahma, (2)

Visnu, (3) Rudra, and (4) MahesVara. Sadas'iva forms the upper covering plank. Over this S'ri BhuvanesVara Maha Deva or the Supreme Architect of the Universe is reigning. Now hear something about this BhuvanesVara. Before creation while intending to sport, the Devi Bhagavati divided Her Body into two parts and from the right part created BhuvanesVara. He has five faces and each face has three eyes. He has four hands and He is holding in each hand speer, signs indicating do not fear, axe, and signs granting boons. He looks sixteen years old. The lustre of of His Body is more beautiful

then Koti Kandarpas and more fiery than thousand Suns; and at the same time cool like Koti Suns. His colour is crystal white, and on His left lap S'ri BhuvanesVari Devi is always sitting.

18-29. On the hip of S'ri BhuvanesVari, is shining the girdle with small tinkling bells, built of various jewels; the ornaments on the arms are made of burnished gold studded with Vaiduryamanis; the Tatanka ornaments on Her ears are very beautiful like S'richakra and they enhance very much the beauty of Her lotus face. The beauty of Her forehead vies with, or defies the Moon of the eighth bright lunar day. Her lips challenge the fully ripened Bimba fruits. Her face is shining with the Tilaka mark made of musk and saffron. The divine crown on Her head is beautified with the Sun and Moon made of jewels; the nose ornaments are like the star Venus and built of transparent gems, looking exceedingly beautiful and shedding charming lustre all around. The neck is decorated with necklaces built of gems and jewels. Her breasts are nicely decorated with camphor and saffron. Her neck is shining like a conchshell decorated with artistic designs. Her teeth look like fully ripe pomegranate fruits. On Her head is shining the jewel crown. Her lotus face is beautified with alaka as if these are mad bees. Her navel is beautiful like the whirls in the river Bhagirathi; Her fingers are decorated with jewel rings; She has three eyes like lotus leaves; the lustre of Her body is bright like Padmaragamani cut and carved and sharpened on stone. The bracelets are adorned with jewel tinkling bells; Her neck

ornaments and medals are studded with gems and jewels. Her hands are resplendent with the lustre of the jewels on the fingers; the braid of hair on Her head is wreathed with a garland of Mallika flowers; Her bodice (short jacket) is studded with various jewels.

30-45. O King! S'ri Devi is slightly bent down with the weight of Her very high hard breasts. She has four hands and She is holding noose, goad and signs granting boons and "do not fear." The all beautiful all merciful Devi is full of love gestures and beauties. Her voice is sweeter than that of lute; the lustre of Her body is like Kotis and Kotis of Suns and Moons if they rise simultaneously on the sky. The Sakhis, attendants, the Devas and the Devis surround Her on all sides. Ichcha S'akti, Jhana S'akti, and Kriya S'akti all are present always before the Devi. Lajja, Tusti, Pusti, Kirti, Kanti, Ksama, Daya, Buddhi, Medha, Smriti, and Laksmi are always seen here incarnate in their due Forms. The nine Pitha S'aktis, Jaya, Vijaya, Ajita, Aparajita, Nitya, Vilasini, Dogdhri, Aghora, and Mangala reside here always and are in the service of the Devi BhuvanesVari. On the side of the Devi are the two oceans of treasures; from these streams of Navaratna, gold, and seven Dhatus (elements) go out and assume the forms of rivers and fall into the ocean Sudha Sindhu. Because such a Devi BhuvanesVari, resplendent with all powers and prosperities, sits on the left lap of BhuvanesVara, that He has, no doubt acquired His omnipotence. O King! Now I will describe the dimensions of the Chintamani Griha. Listen. It is one thousand Yojanas wide; its centre is very big; the rooms situated further and further are twice those preceding them. It lies in Antariksa (the intervening space) without any support. At the times of dissolution and creation it contracts and expands like a cloth. The lustre of this Chintamani Griha is comparatively far more bright and beautiful than that of other enclosure walls. S'ri Devi Bhagavati dwells always in this place. O King! All the great Bhaktas of the Devi in every Brahmanda, in the Devaloka, in Nagaloka, in the world of men or in any other loka, all those that were engaged in the meditation of the

Devi in the sacred places of the Devi and died there, they all come here and reside with the Devi in great joy and festivity.

46-59. On all sides rivers are flowing; some of ghee, some of milk, curd, honey, nectar, pomegranate juice, jambu juice, and some of mango juice, sugarcane juices are flowing on all sides. The trees here yield fruits according to one's desires and the wells and tanks yield water also as people desire. Never is there any want felt here of anything. Never are seen here diseases, sorrow, old age, decrepitude,

anxiety, anger, jealousy, and envy and other lower ideas. All the inhabitants of this place are full of youth and look like one thousand Suns. All enjoy with their wives and they worship S'ri Bhuvanes'vari. Some have attained Salokya, some Samipya, some Sarupya and some have attained Sarsti and pass their days in highest comfort. The Devas that are in every Brahmanda all live here and worship S'ri Devi. The seven Koti Maha Mantras and Maha Vidyas here assume forms and worship the Maha Maya S'ri Bhagavati, Who is of the nature of Brahma. O King! Thus I have described to you all about this Manidvipa. The lustre of Sun, Moon and Kotis and Kotis of lightnings cannot be one Kotieth of one Koti part of Its lustre. At some places the lustre is like Vidrumamani; some places as are illumined like the lustre of Marakata Mani; some, like Surya Kanta mani and some places are rendered brilliant like Kotis and Kotis of lightnings. The light at some places is like Sindura; at some places like Indranilamani; at some places, like Manikya, and at some places like diamond. Some places are blazing like the conflagration of fire; and some places look like molten gold; some places seem filled with the lustre of Chandrakantamani, and some places look brilliant like Suryakantamani.

60-73. The mountains here are all built of gems and jewels; the entrance gates and enclosures are built of gems and jewels; the trees and their leaves all are of gems; in fact all that exist here are all

of gems and jewels. At some places numbers of peacocks are dancing; at some places cuckoos are captivating the minds of persons by cooing in the fifth tune and at others doves and pigeons and parrots are making sweet cackling sounds. Lakhs and lakhs of tanks are there with their pure crystal-like waters. The Red lotuses have blown fully and enhanced the beauty of the place. The captivating scents of these lotuses extend to a distance one hundred Yojanas all round and gladden the minds of people. The leaves are rustling with gentle breeze. The whole sky overhead is radiant with the lustre of Chintamani gems and jewels. All the sides are illuminated with the brilliancy of the gems and jewels. O King! These jewels act like lamps. And the sweet scented trees emit their flagrance and it is transmitted by breeze all around. Thus these trees serve the purpose of dhup (scent). The rays of these gems pierce through the openings of the jewel screens on the houses and fall on the mirrors inside, thus causing a nice brilliant appearance that captivates the mind and causes confusion. O King! And what shall I say of this place, more than this, that all the powers, and wealth, all the love sentiments, all the dress suited to amorous interviews, all the splendours, fire, energy, beauty and brilliance, the omniscience, the indomitable strength, all the excellent qualities and all mercy and kindness are present here! The All Comprehending Bliss and the Brahmananda can always be witnessed here! O King! Thus I have described to you about the Manidvipa, the most exalted place of the Devi Bhagavati. At Her remembrance all the sins are instantly destroyed. The more so, if a man remembers the Devi and about this place at the time of death. He surely goes there. O King! He who daily reads the five Chapters, i.e., from the eighth to this twelfth chapter, is surely untouched by any obstacles due to the Bhutas, Pretas and Pis'achas. Especially the recitation of this at the time of building a new house and at the time of Vastuyaga ensures all good and auspiciousness.

Here ends the Twelfth Chapter of the Twelfth Book on the description of Mani Dvipa in the Mahapuranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Twelfth Skandha · Chapter 13

On The Description Of Janamejaya's

Chapter 317 of 318 · 31 detected Sanskrit verse markers

Sanskrit

जनमेजयेनाम्बामखकरण-देवीभागवतश्रवणपूर्वकं स्वपितृुद्धारवर्णनम्
व्यास उवाच
इति ते कथितं भूप यद्यत्पृष्टं त्वयानघ ।
नारायणेन यत्प्रोक्तं नारदाय महात्मने ॥ १ ॥
श्रुत्वैतत्तु महादेव्याः पुराणं परमाद्भुतम् ।
कृतकृत्यो भवेन्मर्त्यो देव्याः प्रियतमो हि सः ॥ २ ॥
कुरु चाम्बामखं राजन् स्वपितृुद्धरणाय वै ।
खिन्नोऽसि येन राजेन्द्र पितुर्ज्ञात्वा तु दुर्गतिम् ॥ ३ ॥
गृहाण त्वं महादेव्या मन्त्रं सर्वोत्तमोत्तमम् ।
यथाविधिविधानेन जन्मसाफल्यदायकम् ॥ ४ ॥
सूत उवाच
तच्छ्रुत्वा नृपशार्दूलः प्रार्थयित्वा मुनीश्वरम् ।
तस्मादेव महामन्त्रं देवीप्रणवसंज्ञकम् ॥ ५ ॥
दीक्षाविधिं विधानेन जग्राह नृपसत्तमः ।

तत आहुय धौम्यादीन्नवरात्रसमागमे ॥ ६ ॥
अम्बायज्ञं चकाराशु वित्तशाठ्यविवर्जितः ।
ब्राह्मणैः पाठयामास पुराणं त्वेतदुत्तमम् ॥ ७ ॥
श्रीदेव्यग्रेऽम्बिकाप्रीत्यै देवीभागवतं परम् ।
ब्राह्मणान्भोजयामासाप्यसंख्यातान्सुवासिनीः ॥ ८ ॥
कुमारीर्वटुकादींश्च दीनानाथांस्तथैव च ।
द्रव्यप्रदानैस्तान्सर्वान् सन्तोष्य वसुधाधिपः ॥ ९ ॥
समाप्य यज्ञं संस्थाने संस्थितो यावदेव हि ।
तावदेव हि चाकाशान्नारदः समवातरत् ॥ १० ॥
रणयन्महतीं वीणां ज्वलदग्निशिखोपमः ।
ससम्भमः समुत्थाय दृष्ट्वा तं नारदं मुनिम् ॥ ११ ॥
आसनाद्युपचारैश्च पूजयामास भूमिपः ।
कृत्वा तु कुशलप्रश्नं पप्रच्छागमकारणम् ॥ १२ ॥
राजोवाच

कुत आगमनं साधो ब्रूहि किं करवाणि ते ।
सनाथोऽहं कृतार्थोऽहं त्वदागमनकारणात् ॥ १३ ॥

इति राज्ञो वचः श्रुत्वा प्रोवाच मुनिसत्तमः ।
अद्याश्चर्यं मया दृष्टं देवलोके नृपोत्तम ॥ १४ ॥
तन्निवेदयितुं प्राप्तस्त्वत्सकाशे सुविस्मितः ।
पिता ते दुर्गतिं प्राप्तो निजकर्मविपर्ययात् ॥ १५ ॥
स एवायं दिव्यरूपवपुर्भूत्वाधुनैव हि ।
देवदेवैः स्तुतः सम्यगप्सरोभिः समन्ततः ॥ १६ ॥
विमानवरमारुह्य मणिद्वीपं गतोऽभवत् ।
देवीभागवतस्यास्य श्रवणोत्थफलेन च ॥ १७ ॥
अम्बामखफलेनापि पिता ते सुगतिं गतः ।
धन्योऽसि कृतकृत्योऽसि जीवितं सफलं तव ॥ १८ ॥
नरकादुद्धृतस्तातस्त्वया तु कुलभूषण ।
देवलोके स्फीतकीर्तिस्तवाद्य विपुलाभवत् ॥ १९ ॥

सूत उवाच
नारदोक्तं समाकर्ण्य प्रेमगद्गदितान्तरः ।
पपात पादाम्बुजयोर्व्यासस्याद्भुतकर्मणः ॥ २० ॥
तवानुग्रहतो देव कृतार्थोऽहं महामुने ।
किं मया प्रतिकर्तव्यं नमस्कारादृते तव ॥ २१ ॥
अनुग्राह्यः सदैवाहमेवमेव त्वया मुने ।
इति राज्ञो वचः श्रुत्वाप्याशीर्भिरभिनन्द्य च ॥ २२ ॥
उवाच वचनं श्लक्ष्णं भगवान् बादरायणः ।
राजन्सर्वं परित्यज्य भज देवीपदाम्बुजम् ॥ २३ ॥
देवीभागवतं चैव पठ नित्यं समाहितः ।
अम्बामखं सदा भक्त्या कुरु नित्यमतन्द्रितः ॥ २४ ॥
अनायासेन तेन त्वं मोक्ष्यसे भवबन्धनात् ।
सन्त्यन्यानि पुराणानि हरिरुद्रमुखानि च ॥ २५ ॥
देवीभागवतस्यास्य कलां नार्हन्ति षोडशीम् ।

सारमेतत्पुराणानां वेदानां चैव सर्वशः ॥ २६ ॥
मूलप्रकृतिरेवैषा यत्र तु प्रतिपाद्यते ।
समं तेन पुराणं स्यात्कथमन्यन्नृपोत्तम ॥ २७ ॥
पाठे वेदसमं पुण्यं यस्य स्याज्जनमेजय ।
पठितव्यं प्रयत्नेन तदेव विबुधोत्तमैः ॥ २८ ॥
इत्युक्त्वा नृपवर्यं तं जगाम मुनिराट् ततः ।
जग्मुश्चैव यथास्थानं धौम्यादिमुनयोऽमलाः ॥ २९ ॥
देवीभागवतस्यैव प्रशंसां चक्रुरुत्तमाम् ।
राजा शशास धरणीं ततः सन्तुष्टमानसः ।
देवीभागवतं चैव पठच्छृण्वन्निरन्तरम् ॥ ३० ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादलसाहस्र्यां संहितायां द्वादशस्कन्धे

जनमेजयेनाम्बामखकरण-देवीभागवतश्रवणपूर्वकं स्वपित्रुद्धारवर्णनं नाम त्रयोदशोऽध्यायः ॥ १३ ॥

Roman transliteration

janamejayenāmbāmakhakaraṇa-devībhāgavataśravaṇapūrvakaṃ svapitruddhāravarṇanam
vyāsa uvāca
iti te kathitaṃ bhūpa yadyatpṛṣṭaṃ tvayānagha |
nārāyaṇena yatproktaṃ nāradāya mahātmane || 1 ||
śrutvaitattu mahādevyāḥ purāṇaṃ paramād□bhutam |
kṛtakṛtyo bhavenmartyo devyāḥ priyatamo hi saḥ || 2 ||
kuru cāmbāmakhaṃ rājan svapitruddharaṇāya vai |
khinno'si yena rājendra piturjñātvā tu durgatim || 3 ||
gṛhāṇa tvaṃ mahādevyā mantraṃ sarvottamottamam |
yathāvidhividhānena janmasāphalyadāyakam || 4 ||
sūta uvāca
tacchrutvā nṛpaśārdūlaḥ prārthayitvā munīśvaram |
tasmādeva mahāmantraṃ devīpraṇavasaṃjñakam || 5 ||
dīkṣāvidhiṃ vidhānena jagrāha nṛpasattamaḥ |

tata āhūya dhaumyādīnnavarātrasamāgame || 6 ||
ambāyajñaṃ cakārāśu vittaśāḍhyavivarjitaḥ |
brāhmaṇaiḥ pāṭhayāmāsa purāṇaṃ tvetaduttamam || 7 ||
śrīdevyagre'mbikāprītyai devībhāgavataṃ param |
brāhmaṇānbhojayāmāsāpyasaṃkhyātānsuvāsinīḥ || 8 ||
kumārīrvaṭukādīṃśca dīnānāthāṃstathaiva ca |
dravyapradānaistānsarvān santoṣya vasudhādhipaḥ || 9 ||
samāpya yajñaṃ saṃsthāne saṃsthito yāvadeva hi |
tāvadeva hi cākāśānnāradaḥ samavātarat || 10 ||
raṇayanmahatīṃ vīṇāṃ jvaladagniśikhopamaḥ |
sasambhamaḥ samutthāya dṛṣṭvā taṃ nāradaṃ munim || 11 ||
āsanādyupacāraiśca pūjayāmāsa bhūmipaḥ |
kṛtvā tu kuśalapraśnaṃ papracchāgamakāraṇam || 12 ||
rājovāca

kuta āgamanaṃ sādho brūhi kiṃ karavāṇi te |
sanātho'haṃ kṛtārtho'haṃ tvadāgamanakāraṇāt || 13 ||
iti rājño vacaḥ śrutvā provāca munisattamaḥ |
adyāścaryaṃ mayā dṛṣṭaṃ devaloke nṛpottama || 14 ||
tannivedayituṃ prāptastvatsakāśe suvismitaḥ |
pitā te durgatiṃ prāpto nijakarmaviparyayāt || 15 ||
sa evāyaṃ divyarūpavapurbhūtvādhunaiva hi |
devadevaiḥ stutaḥ samyagapsarobhiḥ samantataḥ || 16 ||
vimānavaramāruhya maṇidvīpaṃ gato'bhavat |
devībhāgavatasyāsya śravaṇotthaphalena ca || 17 ||
ambāmakhaphalenāpi pitā te sugatiṃ gataḥ |
dhanyo'si kṛtakṛtyo'si jīvitaṃ saphalaṃ tava || 18 ||
narakāduddhṛtastātastvayā tu kulabhūṣaṇa |
devaloke sphītakīrtistavādya vipulābhavat || 19 ||

sūta uvāca
nāradoktaṃ samākarṇya premagad□gaditāntaraḥ |
papāta pādāmbujayorvyāsasyād□bhutakarmaṇaḥ || 20 ||

tavānugrahato deva kṛtārtho'haṃ mahāmune |
kiṃ mayā pratikartavyaṃ namaskārādṛte tava || 21 ||
anugrāhyaḥ sadaivāhamevameva tvayā mune |
iti rājño vacaḥ śrutvāpyāśīrbhirabhinandya ca || 22 ||
uvāca vacanaṃ ślakṣṇaṃ bhagavān bādarāyaṇaḥ |
rājansarvaṃ parityajya bhaja devīpadāmbujam || 23 ||
devībhāgavataṃ caiva paṭha nityaṃ samāhitaḥ |
ambāmakhaṃ sadā bhaktyā kuru nityamatandritaḥ || 24 ||
anāyāsena tena tvaṃ mokṣyase bhavabandhanāt |
santyanyāni purāṇāni harirudramukhāni ca || 25 ||
devībhāgavatasyāsya kalāṃ nārhanti ṣoḍaśīm |

sārametatpurāṇānāṃ vedānāṃ caiva sarvaśaḥ || 26 ||
mūlaprakṛtirevaiṣā yatra tu pratipādyate |
samaṃ tena purāṇaṃ syātkathamanyannṛpottama || 27 ||
pāṭhe vedasamaṃ puṇyaṃ yasya syājjanamejaya |
paṭhitavyaṃ prayat□nena tadeva vibudhottamaiḥ || 28 ||
ityuktvā nṛpavaryaṃ taṃ jagāma munirāṭ tataḥ |
jagmuścaiva yathāsthānaṃ dhaumyādimunayo'malāḥ || 29 ||
devībhāgavatasyaiva praśaṃsāṃ cakruruttamām |
rājā śaśāsa dharaṇīṃ tataḥ santuṣṭamānasaḥ |
devībhāgavataṃ caiva paṭhacchṛṇvantirantaram || 30 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādalasāhasryāṃ saṃhitāyāṃ dvādaśaskandhe janamejayenāmbāmakhakaraṇa-devībhāgavataśravaṇapūrvakaṃ svapitruddhāravarṇanaṃ nāma trayodaśo'dhyāyaḥ || 13 ||

English translation

1-4. Vyasa said O King Janamejaya! Thus I have answered all your nice queries; also what Narayana spoke to the highsouled Narada is also said by nne. He who hears this greatly wonderful Puranam S’ri Devi Bhagavatam certainly becomes dear to the Devi and all his actions become fructified with success. Now as regards your mental distress, how you prevent any evil falling to your late father in his future life, I advise you to do the Yajna in the name of Bhagavati; and certainly your father will be saved. And you also better take the Most Excellent Mantra of the Maha Devi duly, according to rules; and your human life will then be crowned with success; (your life will be saved; thus you as well as your father will be saved).

5-12. Suta said O Risis! Hearing thus, the King asked Vyasa Deva to initiate in the Great Devi Mantra and thus to become his Guru. He was then initiated duly according to rules with the Great Mantra of Bhagavati united with Pranava. When the Navaratra period arrived, he called Dhaumya and other Brahmanas and performed the Navaratra Vrata so very dear to the Devi, according to his state. At this time for the satisfaction of the Devi, he caused this Devi Bhagavata Purana to be read by the Brahmanas and fed innumerable Brahmanas and Kumaris (virgins) and gave in charity lots of things to the poor, orphans, and the Brahmin boys and thus finished the Vrata. O Risis! Thus completing the Deviyajha, while the King was sitting on his seat, the fiery Devarsi Narada came there from above playing with his lute. Seeing him there, all on a sudden, the King got up, and paid due respects to him by asking him to take his seat, with other necessary things. When the Devarsi became relieved of his labour of journey, the King asked him about his welfare and then enquired into the cause of his coming there.

13-19. O Devarsi! Whence and what for are you now conning? By your arrival here I am become blessed and feel that my Lord has come to me; now what can I serve to you; kindly command and oblige. Hearing this, the Devarsi Narada said "O King! Today I saw in the Devaloka a very wonderful event. I wanted eagerly to inform that to you. Hence I have come here. Your father met with a bad turn of fate for his bad action. I saw today he assumed a divine form and he was going on a chariot. The Devas were praising him and the Apsaras were encircling him. It seemed he was going in that dress to the Mani Dvipa. O King! You performed the Navaratra Vrata and read the Devi Bhagavata; it seems, as a result of that, your father has now been rewarded with such a noble and good turn of fate. Now you have become blessed and your actions have borne fruits. You have delivered your father from the hell and so you have become an ornament in your family. Today your name and fame have extended to the Devaloka."

20-30. Suta said O Risis! Hearing these words from the mouth of Narada, the King Janamejaya became very much happy and delighted and fell prostrate at the feet of Vyasa Deva of glorious deeds and said O Best of Munis! By Thy Grace, today I have become blessed. Now what return can I pay to Thee save bowing down to Thee. I pray that Thou dost shew such favours to me ever and again. O Risis! Hearing these words of the King Janamejaya, Vadarayana Veda Vyasa blessed him and spoke to him in sweet words:-- "O King! Now leave all other actions. Read always the Devi Bhagavata and worship the Lotus Feet of S'ri Devi. Leave off all laziness and now perform the Devi Yajha with great eclat. And you will surely be able to cross this bondage of the world. True there are various Puranas, the Visnu Purana, the S'iva Purana, but those cannot compare with one sixteenth of this Devi Bhagavatam. In fact, this Purana is the Essence of all the Puranas. How can the other Puranas be compared with this, wherein is established the Devi

Mula Prakriti? Reading this Purana from the beginning to the end yields the result of reading the Vedas. So the wise persons should try their best to study it always." Thus saying to Janamejaya, Veda Vyasa departed. Then the pure minded Dhaumya and the other Brahmanas highly praised the Devi Bhagavatam and went to their desired places. And the King Janamejaya, on the other hand, began to read and hear always the Devi Bhagavatam and spent his days happily in governing his kingdom.

Here end the Thirteenth Chapter of the Twelfth Book on the description of Janamejaya's Devi Yajha in the Maha Puranam S'ri Mad Devi Bhagavatam of 18000 verses by Maharsi Veda Vyasa.

Sanskrit source · English chapter witness

Twelfth Skandha · Chapter 14

On The Recitation Of The Fruits Of

Chapter 318 of 318 · 32 detected Sanskrit verse markers

Sanskrit

श्रीमद्देवीभागवतमहापुराण-श्रवणफलवर्णनम्
सूत उवाच
अर्धश्लोकात्मकं यत्तु देवीवक्त्राब्जनिर्गतम् ।
श्रीमद्भागवतं नाम वेदसिद्धान्तबोधकम् ॥ १ ॥
उपदिष्टं विष्णुवे यद्वटपत्रनिवासिने ।
शतकोटिप्रविस्तीर्णं तत्कृतं ब्रह्मणा पुरा ॥ २ ॥
तत्सारमेकतः कृत्वा व्यासेन शुकहेतवे ।
अष्टादशसहस्रं तु द्वादशस्कन्धसंयुतम् ॥ ३ ॥
देवीभागवतं नाम पुराणं ग्रथितं पुरा ।
अद्यापि देवलोके तद्बहुविस्तीर्णमस्ति हि ॥ ४ ॥
नानेन सदृशं पुण्यं पवित्रं पापनाशनम् ।
पदे पदेऽश्वमेधस्य फलमाप्नोति मानवः ॥ ५ ॥
पौराणिकं पूजयित्वा वस्त्राद्याभरणादिभिः ।
व्यासबुद्ध्या तन्मुखात्तु श्रुत्वैतत्समुपोषितः ॥ ६ ॥

लिखित्वा निजहस्तेन लेखकेनाथवा मुने ।
प्रौष्ठपद्यां पौर्णमास्यां हेमसिंहसमन्वितम् ॥ ७ ॥
दद्यात्पौराणिकायाथ दक्षिणां च पयस्विनीम् ।
सालङ्कृतां सवत्सां च कपिलां हेममालिनीम् ॥ ८ ॥
भोजयेद्ब्राह्मणानन्तेऽप्यध्यायपरिसम्मितान् ।
सुवासिनीस्तावतीश्च कुमारीर्बटुकैः सह ॥ ९ ॥
देवीबुद्ध्या पूजयेत्तान्वसनाभरणादिभिः ।
पायसान्नवरेणापि गन्धस्रक्कुसुमादिभिः ॥ १० ॥
पुराणदानेनैतेन भूदानस्य फलं लभेत् ।
इहलोके सुखी भूत्वाप्यन्ते देवीपुरं व्रजेत् ॥ ११ ॥
नित्यं यः शृणुयाद्भक्त्या देवीभागवतं परम् ।
न तस्य दुर्लभं किञ्चित्कदाचित्क्वचिदस्ति हि ॥ १२ ॥
अपुत्रो लभते पुत्रान्धनार्थी धनमाप्नुयात् ।
विद्यार्थी प्राप्नुयाद्विद्यां कीर्तिमण्डितभूतलः ॥ १३ ॥

वन्ध्या वा काकवन्ध्या वा मृतवन्ध्या च याङ्गना ।
श्रवणादस्य तद्दोषान्निवर्तेत न संशयः ॥ १४ ॥

यद्‌गेहे पुस्तकं चैतत्पूजितं यदि तिष्ठति ।
तद्‌गेहं न त्यजेन्नित्यं रमा चैव सरस्वती ॥ १५ ॥
नेक्षन्ते तत्र वेतालडाकिनीराक्षसादयः ।
ज्वरितं तु नरं स्पृष्ट्वा पठेदेतत्समाहितः ॥ १६ ॥
मण्डलान्नाशमाप्नोति ज्वरो दाहसमन्वितः ।
शतावृत्त्यास्य पठनात्क्षयरोगो विनश्यति ॥ १७ ॥
प्रतिसन्ध्यं पठेद्यस्तु सन्ध्यां कृत्वा समाहितः ।
एकैकमस्य चाध्यायं स नरो ज्ञानवान्भवेत् ॥ १८ ॥
शकुनांश्चैव वीक्षेत कार्याकार्येषु चैव हि ।
तत्प्रकारः पुरस्तात्तु कथितोऽस्ति मया मुने ॥ १९ ॥
नवरात्रे पठेन्नित्यं शारदीयेऽतिभक्तितः ।
तस्याम्बिका तु सन्तुष्टा ददातीच्छाधिकं फलम् ॥ २० ॥

वैष्णवैश्चैव शैवैश्च रमोमा प्रीयते सदा ।
सौरैश्च गाणपत्यैश्च स्वेष्टशक्तेश्च तुष्टये ॥ २१ ॥
पठितव्यं प्रयत्नेन नवरात्रचतुष्टये ।
वैदिकैर्निजगायत्रीप्रीतये नित्यशो मुने ॥ २२ ॥
पठितव्यं प्रयत्नेन विरोधो नात्र कस्यचित् ।
उपासना तु सर्वेषां शक्तियुक्तास्ति सर्वदा ॥ २३ ॥
तच्छक्तेरेव तोषार्थं पठितव्यं सदा द्विजैः ।
स्त्रीशूद्रो न पठेदेतत्कदापि च विमोहितः ॥ २४ ॥
शृणुयाद्द्विजवक्त्रात्तु नित्यमेवेति च स्थितिः ।
किं पुनर्बहुनोक्तेन सारं वक्ष्यामि तत्त्वतः ॥ २५ ॥
वेदसारमिदं पुण्यं पुराणं द्विजसत्तमाः ।
वेदपाठसमं पाठे श्रवणे च तथैव हि ॥ २६ ॥
सच्चिदानन्दरूपां तां गायत्रीप्रतिपादिताम् ।
नमामि ह्रींमयीं देवीं धियो यो नः प्रचोदयात् ॥ २७ ॥

इति सूतवचः श्रुत्वा नैमिषीयास्तपोधनाः ।
पूजयामासुरत्युच्चैः सूतं पौराणिकोत्तमम् ॥ २८ ॥
प्रसन्नहृदयाः सर्वे देवीपादाम्बुजार्चकाः ।
निर्वृतिं परमां प्राप्ताः पुराणस्य प्रभावतः ॥ २९ ॥
नमश्चक्रुः पुनः सूतं क्षमाप्य च मुहुर्मुहुः ।
संसारवारिधेस्तात प्लवोऽस्माकं त्वमेव हि ॥ ३० ॥
इति स मुनिवराणामग्रतः श्रावयित्वा
सकलनिगमगुह्यं दौर्गमेतत्पुराणम् ।
नतमथ मुनिसङ्घं वर्धयित्वाऽऽशिषाम्बा-
चरणकमलभृङ्गो निर्जगामाथ सूतः ॥ ३१ ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां द्वादशस्कन्धे

श्रीमद्देवीभागवतमहापुराण-श्रवणफलवर्णनं नाम चतुर्दशोऽध्यायः ॥ १४ ॥
अध्याय चवदावा समाप्त
॥ द्वादशः स्कन्धः समाप्तः ॥

॥ श्रीमद्देवीभागवतमहापुराण संपूर्णम् ॥

Roman transliteration

śrīmaddevībhāgavatamahāpurāṇa-śravaṇaphalavarṇanam
sūta uvāca
ardhaślokātmakaṃ yattu devīvaktrābjanirgatam |
śrīmad□bhāgavataṃ nāma vedasiddhāntabodhakam || 1 ||
upadiṣṭaṃ viṣṇuve yadvaṭapatranivāsine |
śatakoṭipravistīrṇaṃ tatkṛtaṃ brahmaṇā purā || 2 ||
tatsāramekataḥ kṛtvā vyāsena śukahetave |
aṣṭādaśasahasraṃ tu dvādaśaskandhasaṃyutam || 3 ||
devībhāgavataṃ nāma purāṇaṃ grathitaṃ purā |
adyāpi devaloke tad□bahuvistīrṇamasti hi || 4 ||
nānena sadṛśaṃ puṇyaṃ pavitraṃ pāpanāśanam |
pade pade'śvamedhasya phalamāpnoti mānavaḥ || 5 ||
paurāṇikaṃ pūjayitvā vastrādyābharaṇādibhiḥ |
vyāsabuddhyā tanmukhāttu śrutvaitatsamupoṣitaḥ || 6 ||

likhitvā nijahastena lekhakenāthavā mune |
prauṣṭhapadyāṃ paurṇamāsyāṃ hemasiṃhasamanvitam || 7 ||
dadyātpaurāṇikāyātha dakṣiṇāṃ ca payasvinīm |
sālaṅ□kṛtāṃ savatsāṃ ca kapilāṃ hemamālinīm || 8 ||
bhojayedbrāhmaṇānante'pyadhyāyaparisammitān |
suvāsinīstāvatīśca kumārīrbaṭukaiḥ saha || 9 ||
devībuddhyā pūjayettānvasanābharaṇādibhiḥ |
pāyasānnavareṇāpi gandhasrakkusumādibhiḥ || 10 ||
purāṇadānenaitena bhūdānasya phalaṃ labhet |
ihaloke sukhī bhūtvāpyante devīpuraṃ vrajet || 11 ||
nityaṃ yaḥ śṛṇuyād□bhaktyā devībhāgavataṃ param |
na tasya durlabhaṃ kiñcitkadācitkvacidasti hi || 12 ||
aputro labhate putrāndhanārthī dhanamāpnuyāt |
vidyārthī prāpnuyādvidyāṃ kīrtimaṇḍitabhūtalaḥ || 13 ||

vandhyā vā kākavandhyā vā mṛtavandhyā ca yāṅ□ganā |
śravaṇādasya taddoṣānnivarteta na saṃśayaḥ || 14 ||
yad□gehe pustakaṃ caitatpūjitaṃ yadi tiṣṭhati |
tad□gehaṃ na tyajennityaṃ ramā caiva sarasvatī || 15 ||
nekṣante tatra vetālaḍākinīrākṣasādayaḥ |
jvaritaṃ tu naraṃ spṛṣṭvā paṭhedetatsamāhitaḥ || 16 ||
maṇḍalānnāśamāpnoti jvaro dāhasamanvitaḥ |
śatāvṛttyāsya paṭhanātkṣayarogo vinaśyati || 17 ||
pratisandhyaṃ paṭhedyastu sandhyāṃ kṛtvā samāhitaḥ |
ekaikamasya cādhyāyaṃ sa naro jñānavānbhavet || 18 ||
śakunāṃścaiva vīkṣeta kāryākāryeṣu caiva hi |
tatprakāraḥ purastāttu kathito'sti mayā mune || 19 ||

navarātre paṭhennityaṃ śāradīye'tibhaktitaḥ |
tasyāmbikā tu santuṣṭā dadātīcchādhikaṃ phalam || 20 ||

vaiṣṇavaiścaiva śaivaiśca ramomā prīyate sadā |
sauraiśca gāṇapatyaiśca sveṣṭaśakteśca tuṣṭaye || 21 ||
paṭhitavyaṃ prayat□nena navarātracatuṣṭaye |
vaidikairnijagāyatrīprītaye nityaśo mune || 22 ||
paṭhitavyaṃ prayat□nena virodho nātra kasyacit |
upāsanā tu sarveṣāṃ śaktiyuktāsti sarvadā || 23 ||
tacchaktereva toṣārthaṃ paṭhitavyaṃ sadā dvijaiḥ |
strīśūdro na paṭhedetatkadāpi ca vimohitaḥ || 24 ||
śṛṇuyād□dvijavaktrāttu nityameveti ca sthitiḥ |
kiṃ punarbahunoktena sāraṃ vakṣyāmi tattvataḥ || 25 ||
vedasāramidaṃ puṇyaṃ purāṇaṃ dvijasattamāḥ |
vedapāṭhasamaṃ pāṭhe śravaṇe ca tathaiva hi || 26 ||
saccidānandarūpāṃ tāṃ gāyatrīpratipāditām |
namāmi hrīṃmayīṃ devīṃ dhiyo yo naḥ pracodayāt || 27 ||

iti sūtavacaḥ śrutvā naimiṣīyāstapodhanāḥ |
pūjayāmāsuratyuccaiḥ sūtaṃ paurāṇikottamam || 28 ||
prasannahṛdayāḥ sarve devīpādāmbujārcakāḥ |
nirvṛtiṃ paramāṃ prāptāḥ purāṇasya prabhāvataḥ || 29 ||
namaścakruḥ punaḥ sūtaṃ kṣamāpya ca muhurmuhuḥ |
saṃsāravāridhestāta plavo'smākaṃ tvameva hi || 30 ||
iti sa munivarāṇāmagrataḥ śrāvayitvā
sakalanigamaguhyaṃ daurgametatpurāṇam |
natamatha munisaṅ□ghaṃ vardhayitvā''śiṣāmbā-
caraṇakamalabhṛṅ□go nirjagāmātha sūtaḥ || 31 ||
iti śrīmaddevībhāgavate mahāpurāṇe'ṣṭādaśasāhasryāṃ saṃhitāyāṃ dvādaśaskandhe
śrīmaddevībhāgavatamahāpurāṇa-śravaṇaphalavarṇanaṃ nāma caturdaśo'dhyāyaḥ || 14 ||
adhyāya cavadāvā samāpta
|| dvādaśaḥ skandhaḥ samāptaḥ ||

|| śrīmaddevībhāgavatamahāpurāṇa saṃpūrṇam ||

English translation

1-17. Suta said “O Risis! In days of yore, from the Lotus Face of the Devi Bhagavata came out S’ri Mad Bhagavatam in the form of half a S’loka, as the decided conclusion of the Vedas. About what She gave instructions to Visnu, sleeping on a leaf of a Banyan tree, that same thing, the seed of the S’ri Mad Bhagavata, Brahma Himself expanded into one hundred Koti s’lokas. Then, Veda Vyasa, in order to teach his own son S’uka Deva, condensed them into eighteen thousand s’lokas, in Twelve Books and named it S’ri Mad Devi Bhagavatam, the present volume. That voluminous book comprising one hundred Koti s’lokas compiled by Brahma are still extant in the Deva loka. There is no Purana like the Devi Bhagavatam, so merit-giving, holy and capable to destroy all the sins. The reading of every line yields the fruits of performing many As’vamedha sacrifices. Human beings addicted to worldly affairs will get the merit of giving lands to the Brahmanas and they will enjoy also all the pleasures of the world and in the end will go to the region of the Devi, if they can hear, after they have fasted and controlled their passions, the recitation of this Puranam from the mouth of a Pauranik Brahmana, who has been worshipped and given clothings and ornaments and is considered as a second Veda

Vyasa. Or, if anybody writes the whole of the Devi Bhagavatam with his own hand or gets it written by a writer from the beginning to the end and gives to a Pauranik Brahmin the book placed in a box of the form of a lion made up of gold and a cow yielding milk with her calf with gold as his sacrificial fee; or if he feeds as many Brahmanas as there are the number of chapters of the Devi Bhagavatam and worship as many Kumaris (virgin girls) with saffron, sandalpaste and ornaments and feeds them with Paysanna, he gets the merits of giving lands and enjoys all the pleasures of the world and goes in the end to the region of the Devi. He has no want of anything who daily hears with rapt devotion this Devi Bhagavatam. One who has no wealth gets

abundance of wealth, those who are students get knowledge, one who has no sons, gets sons if one hears this Devi Bhagavatam with true devotion. A barren woman, or one who bears still-born children or whose offsprings never live long or who bears only a single child, gets all her defects removed, if she hears this Devi Bhagavatam with a steadfast devotion. The house where this Purana is worshipped, Laksmi and Sarasvati dwell there, leaving their animosities towards each other. By the influence of this Devi Bhagavatam the Dakinis, Vetalas, Raksasas, and other ghosts cannot cast a glance even on its devotee. If anybody gets fever and if the S'ri Devi Bhagavatam be read touching him with a concentrated attention, all the complaints disappear. By reading this Bhagavatam, one hundred times even more difficult than the severe disease pthisis is cured.

18-20. If after performing the Sandhya, one reads only one chapter of this Bhagavatam with a collected mind, he soon acquires the Real Knowledge. O Muni S'aunaka! While going to read this Bhagavatam, first examine omens and then read. I have spoken already on this subject. If during the S'aradiya Puja (the autumnal Durga Puja), at the Navaratra period, one reads with devotion this Bhagavatam, the Devi Bhagavati becomes greatly pleased and awards him results more than his desires.

21-31. During the Navaratri period all can read well this book for the satisfaction of his Ista Deva (his own deity) whether he be a Vaisnava, S'aiva, Saura, Ganapatya or a S'akta. All can read this for the satisfaction of Laksmi, Uma and other S'aktis. The Vaidik Brahmanas are to recite this daily for the satisfaction of the Devi Gayatri. This Puranam is not contradictory to any sectarian belief. The reason of this being that to whatever deity he pays his worship, he must worship some S'akti or other, this is stated everywhere. So for the satisfaction of one's own S'akti, all can read this, without contradicting each other. Never any woman nor any S'udra, is to

read this herself or himself, even out of ignorance; rather they should hear this from the mouth of a Brahmana. This is the rule of the S'astras. (The vibrations and the consequent results would be truer then.) O Risis! What more to say on this book than this, that this Puranam is the most excellent of all and yields great merits. It is the essence of the Vedas. This I tell you with great certainty. There is not the least doubt in this. Reading or hearing this yields results equivalent to reading or hearing the Vedas. I now bow to the Devi of the nature of Hrim and established by Gayatri, of the nature of Everlasting Existence, Intelligence and Bliss, Who stimulates our activities to the understanding of various subjects. Thus hearing the excellent words of Suta, the great Pauranik, all the Munis of Naimisaranya worshipped him specially and as the result of hearing this Puranam glady became the servants of the Lotus Feet of the Devi and they attained the Highest Rest. The Munis expressed their humility and gratitude to Suta frequently and bowed down to him again and again. And they said "O Suta! It is you that have saved us from this ocean of world." Thus (the great Bhagavata) Suta, the bee drinking the honey of the Lotus Feet of the Devi, recited before the assemblage of the best of the Munis this Puranam from the beginning to the end, the Secret of all the Nigamas and full of the Glories of the Devi Bhagavati. After this the Risis bowed down to him and he blessed and honoured

them.

Then he went away to his desired place. Here the Devi Bhagavatam ends and is fully completed.

THE END.

Here ends the Fourteenth Chapter of the Twelfth Book on the recitation of the fruits of this Puranam in the Maha Puranam S'ri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa.

Here ends as well the Full Treatise, S'ri Mad Devi Bhagavatam.

Om. Om. Om. Om Tat Sat. Om Hah Om.

Notes

Kosala is a country situated, according to Ramayana, along the banks of the Sarayu (or Gogra). It was divided into Uttara-Kosala and Dakshina Kosala. The fornner is also called Ganda and it nnust have therefore signified the country, north of Ayodhya connprising Gonda and Bahraich. Aja and Dasaratha, etc., are said to have ruled over the province. At the time of Rama's death, his two sons Kusa and Lava reigned respectively at Kusavati in Southern Kosala in the defiles of the Vindhyas and at Sravasti in northern Kosala.

[^ 2]

Vasavi is the name of the mother of Vyasa.

Sanskrit source · English chapter witness